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M. S. Howell
Bengal Civil Service
London . 11. October 1871.

القاموس

AN

ARABIC-ENGLISH LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE ḲÁMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,

DUKE OF NORTHUMBERLAND, K.G.,

ETC. ETC. ETC.,

AND THE BOUNTY OF

THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:
THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 1.

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WILLIAMS AND NORGATE,
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1863.

1159 LANE (E. W.) An Arabic-English Lexicon, derived from the best and most copious Eastern sources, comprising a very large collection of words and significations omitted in the Kamous, with supplements to its abridged and defective explanations, ample grammatical and critical comments, and explanations in prose and verse, 8 vols in 4, 4to, *newly bound in buckram, leather labels, with MS. notes by Mortimer Sloper Howell, author of "Classical Arabic Grammar," etc.,* 1863

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TO

THE MOST NOBLE

ALGERNON,

DUKE OF NORTHUMBERLAND, K.G.,

ETC. ETC. ETC.,

THE ORIGINATOR OF THIS WORK,

AND ITS CONSTANT AND MAIN SUPPORTER,

THE AUTHOR DEDICATES IT,

WITH

PROFOUND RESPECT

AND

GRATITUDE.

PREFACE.

In the year 1842, a most generous offer made to me by the present Duke of Northumberland (then Lord Prudhoe) enabled me to undertake the composition of this work; and to His Grace's princely aid I have ever since been mainly indebted for the means of accomplishing the project thus originated.

The object proposed was not to do in English little more than what Golius and others had already done in Latin, by translating and composing from a few Arabic lexicons of the class of epitomes or abstracts or manuals; but to draw chiefly from the most copious Eastern sources; one of which, comprising in about one seventh part of its contents the whole of the celebrated Ḳámoos, I knew to exist in Cairo. There, also, I had reason to believe that I might find other sources unknown in Europe, and obtain more aid in the prosecution of my design than I could elsewhere; and thither, therefore, I betook myself for this purpose.

On my arrival at Cairo, I first had recourse, for help in making my preparations, to an accomplished Arabic Scholar, the late M. Fulgence Fresnel, with whom, during a former residence in Egypt, I had contracted an intimate friendship. Previously informed by me of my project, he had tested the qualifications of several learned natives for the task of assisting me in collecting, transcribing, and collating, the materials from which my lexicon was to be composed; and he recommended to me, as the person whom he esteemed the most fit, the sheykh Ibráheem (surnamed 'Abd-el-Ghaffár) Ed-Dasoḳee. To have engaged as my coadjutor a sheykh respected for his character and learning, and to have been disappointed in him, and obliged to dismiss him, might have made him my enemy, and enabled and induced him to baffle my scheme; but my experience led me to believe that a person better qualified for the services that I required of him, than the sheykh Ibráheem Ed-Dasoḳee, could not have been found by me in Cairo; and I had no occasion to employ any other assistant, except, occasionally, transcribers, under his supervision.

The assistance that I received from my friend M. Fresnel was not limited to the favour mentioned above. With a generosity rarely equalled, he insisted upon transferring to me the most valuable of his Arabic manuscripts, to remain with me during the whole period of the composition of my lexicon, and in case of his death during that period to become my absolute property. Most deeply do I deplore his not having lived to see how greatly those precious manuscripts have contributed to the accuracy and value of my work, and to have them restored to him. They consist of two copies of the Ṣiḥáḥ and a copy of the Ḳámoos. One of the copies of the former lexicon is a manuscript of extraordinary excellence: it was finished in the year of the Flight 676 (A.D. 1277); and forms a large quarto-volume. The other copy of the same lexicon is in three volumes: the second volume surpasses in accuracy every other copy of the same work that I have seen, and is enriched with numerous important extracts, in its margins, from the celebrated Annotations of Ibn-Barree and El-Busṭee: the first volume is similarly enriched, and little inferior to the second in accuracy: the third is of the ordinary quality. The copy of the Ḳámoos, which is written in a very small and compact hand, and forms a single octavo-volume, I believe to be unique: it contains, in its margins, (with other annotations and with various readings,) copious extracts from the great work which is the main source of my own lexicon; and its text, of which the transcription was finished in the year of the Flight 1120 (A.D. 1708-9), has been carefully collated. These valuable acquisitions I made almost immediately after my arrival at Cairo.

It was indispensable, I believe, to the success of my undertaking, that I should most carefully avoid whatever might draw down disrespect from the 'Ulamà of Cairo, or others of the Muslim inhabitants, either upon myself or upon the sheykh

who was to assist me in procuring the chief materials for the composition of my work. For it was only by his means that I could reasonably hope to obtain the use of manuscripts in the libraries of mosques; that is, by his borrowing those manuscripts as though for his own use: and one of the librarians showed himself to be desirous of urging any pretext in order to refuse the loan of the work that I most needed. I therefore made my place of residence to be as far as I could from the quarters frequented by Franks, and conformed with such of the general usages of the Muslims as did not involve a profession of their religion. But my precautions did not suffice to secure me from every difficulty. Even the Viceroy, Moḥammad 'Alee Páshá, though almost an absolute prince, could not enable me to overcome them. Hearing of my project, I know not how, he spontaneously informed me, by his Prime Minister, that he was desirous of showing his respect for my Patron by rendering me any assistance within his power. I replied that his Highness would very greatly aid me by granting me authority to demand the loan of certain manuscripts in the libraries of mosques. But it was feared that the wardens of the mosques would in this case urge the necessity of an order from the Sulṭán, or abstract considerable portions from those manuscripts and so defeat my plan. I could therefore only endeavour to obtain, according to the usual custom, through the sheykh my assistant, a small portion at a time of each of the required manuscripts: and even this I was unable to do until after the lapse of some weeks. In the mean time, however, I had the good fortune to acquire a large folio-volume, consisting of nearly the whole of the first tenth portion, of a copy of the great work to which I have alluded before as comprising in about one seventh part of its contents the whole of the celebrated Ḳámoos. This work, entitled "Táj el-'Aroos" (تَاجُ العَرُوس), a compilation from the best and most copious Arabic lexicons, in the form of a running commentary on the Ḳámoos, with necessary critical and other illustrations, original, and selected from various authors of high repute, fully justified my expectation. I found, from the portion before me, that it would of itself alone suffice to supply the means of composing an Arabic lexicon far more accurate and perspicuous, and incomparably more copious, than any hitherto published in Europe. But I should not have been satisfied with making use of it for such a purpose without being able to refer to several of the most important of the works from which it was compiled.

Of these works, and others particularly deserving of notice, as well as of the Táj el-'Aroos itself, and of the principles of Arabic lexicology, I must now endeavour to give a brief account. In doing this, I shall frequently have occasion to cite the "Muzhir" of Es-Suyooṭee, a compilation of the utmost value to students in general, and more especially to lexicographers, of the Arabic language. Its author died in the year of the Flight 911, a date to be borne in mind in perusing my extracts from it. I possess a most excellent copy of it, (written by a learned man, the sheykh Naṣr El-Hooreenee, with the exception of a portion which, while he was suffering from an attack of ophthalmia, was written for him by one of his disciples,) transcribed from the best that is known to exist in Cairo, (namely, that of Es-Sejá'ee, in the library of the great mosque El-Azhar.) and enriched with copious marginal notes.

What is called the classical language of Arabia, often termed by the Arabs "the language of Ma'add," and "the language of Muḍar," is a compound of many sister-dialects, very little differing among themselves, which were spoken throughout nearly the whole of the Peninsula before the religion of Moḥammad incited the nation to spread its conquering armies over foreign countries. Before that period, feuds among the tribes, throughout the whole extent of their territory, had prevented the blending of their dialects into one uniform language; but this effect of disunion was counteracted in a great measure by the institution of the sacred months, in which all acts of hostility were most strictly interdicted, and by the annual pilgrimage, which had obtained from time immemorial, and the yearly fair held at 'Okáḍh, at which the poets of various tribes, during a period of about a century before the birth of Moḥammad, or perhaps during a somewhat longer period, contended for the meed of general admiration.*

* Respecting this fair, see some extracts from the first of M. Fresnel's "Lettres sur l'Histoire des Arabes avant l'Islamisme" in Note 18 to the first chapter of my Translation of the Thousand and One Nights.

"Ḳatádeh says that the tribe of Ḳureysh used to cull what was most excellent in the dialects of the Arabs, so that their dialect became the most excellent of all." (Táj el-'Aroos, in article عرب: and the like is said in the 9th Section of the Muzhir.) This assertion, however, is not altogether correct: for many of the children of the tribe of Ḳureysh, in the time of Moḥammad, were sent into the desert to be there nursed in order to their acquiring the utmost chasteness of speech. Moḥammad himself was sent to be nursed among the tribe of Saad Ibn-Bekr Ibn-Hawázin, descendants of Muḍar, but not in the line of Ḳureysh: and he is said to have urged the facts of his being of Ḳureysh and having grown up among the tribe of Saad as the grounds of his claim to be the most chaste in speech of the Arabs. It is evident, therefore, that Ḳureysh, in his time, were less chaste in speech than some other tribes; though the truth of this asserted saying of his rests, I believe, only on the authority of a Saadee, who may have forged it in order to raise the reputation of his own tribe for purity of speech. From distant tribes, Ḳureysh probably borrowed little. The dialect of Ḥimyer, confined mainly to El-Yemen, and allied much more to the Ethiopic and the Hebrew than to the language of Ma'add, contributed to this last language little more than a small proportion of words. For our knowledge of it, which is very scanty, we are chiefly indebted to the researches of M. Fresnel, who discovered a surviving idiom of it, spoken chiefly in the district of Mahreh, between Ḥaḍramowt and 'Omán: hence it has been termed "Mahree;" and from the name of the tribe who speak it, M. Fresnel gave it the appellation of "Ehhkili," or "Ehkili." The author of the "Miṣbáḥ" (El-Feiyoomee) says, in article مهر, "The language of the people of Mahreh, which is a district of 'Omán, is quick, and scarcely, or not at all, intelligible [to other Arabs], and is of the ancient Ḥimyeree."

The language of Ma'add was characterized by its highest degree of perfection, copiousness, and uniformity, in the time of Moḥammad; but it soon after declined, and at length lost almost all that constituted its superiority over the other branches of the Semitic stock in the states in which these are known to us. It is evident that all the Semitic languages diverged from one form of speech: and the known history of the Arabic is sufficient, I think, to show that the mixture of the several branches of the Shemites, in different degrees, with different foreign races, was the main cause, if not of the divergence, at least of the decay, of their languages, as exemplified by the Biblical Hebrew and Chaldee, and the Christian Syriac. That their divergence also was thus mainly caused, we cannot prove; but that this was the case I do not doubt, judging from the differences in their vocabularies, more especially from the differences of this kind in the Hebrew and Phœnician from the other Semitic languages. The existence of at least one language widely differing from the Semitic very long before the age of Moses is proved by the remains of the ancient Egyptian, from the time of the Pyramids; a language predominantly Semitic in its grammar, but predominantly Non-Semitic in its vocabulary; and evidently a compound of two heterogeneous forms of speech. The opinion, common among the learned of the Arabs, that the Arabic is the offspring of the Syriac, apparently suggested by a comparison of their vocabularies and by false notions of development, is simply absurd, unless by "the Syriac" we understand a lost language very different from that which is known to us by this appellation.* Every language without a written literature tends to decay more than to development by reason of foreign influences; and the history of the Arabic exhibits an instance of decay remarkably rapid, and extraordinary in degree. An immediate consequence of the foreign conquests achieved by the Arabs under Moḥammad's first four successors was an extensive corruption of their language: for the nations that they subdued were naturally obliged to adopt in a great measure the speech of the conquerors, a speech which few persons have ever acquired in such a degree as to be secure from the commission of frequent errors in grammar without learning it from infancy. These nations, therefore, and the Arabs dwelling among them, concurred in forming a simplified dialect, chiefly by neglecting to observe those inflections and grammatical rules which constitute the greatest difficulty of the classical Arabic: in the latter half of the first century of the Flight, this simplified dialect became generally spoken in the foreign towns and villages inhabited by the Arabs; and it gradually became the general language throughout the deserts, as well as the towns and villages, of Arabia itself. That such a change took place, in the language of the Arabs inhabiting foreign towns and villages, at this period, is shown by several anecdotes interspersed in Arabic works, and amply confirmed in

* Many among the Jews, the Syrians, and the Fathers of the Christian Church, held that the Aramaic or the Syriac was the language of Adam.

the older Arabic lexicons and other lexicological works by instances of the necessity of appeals to contemporary Arabs of the desert, respecting points of grammar, by learned men whose parents lived in the first century of the Flight. The celebrated lexicologist El-Aṣma'ee, who was born in the year of the Flight 123, and lived to the age of 92 or 93, was not a sound grammarian. (See De Sacy's "Anthol. Gr. Ar." p. 49 of the Arabic text.) And even Seebaweyh, who was contemporary, during the whole of his comparatively short life, with El-Aṣma'ee, appears to have erred in grammar. (See p. 133 of the present work.) Ibn-Seedeh says, in the "Moḥkam," in art. سرط, (voce سِرَاطٌ,) that El-Aṣma'ee was not a grammarian: and in art. شرب, (voce شُرُوبٌ, as pl. of شَارِبٌ,) he remarks that Ibn-El-Aarábee (who calls شروب pl. of شَرْبٌ) was ignorant of grammar. In short, not a single instance is known of any one's having acquired a perfect knowledge of the grammar of the classical Arabic otherwise than by being brought up among Arabs who retained that language uncorrupted. The Khaleefeh El-Weleed (who reigned near the close of the first century of the Flight), the son of 'Abd-El-Melik, spoke so corrupt a dialect that he often could not make himself understood by the Arabs of the desert. A ridiculous instance of the mistakes occasioned by his use of the simplified language which is now current is related by Abu-l-Fidà. The rapid progress of the corruption of the language among the learned is the more remarkable when it is considered that many of these, in the first and second centuries of the Flight, were very long-lived: for in a list of the most celebrated Arabic lexicologists and grammarians, in the 48th Section of the Muzhir, the first five whose lengths of life are defined attained the following ages: 92, 74, 93, 96 or 97 or 98 or 99, and 92 or 93: the first of these (Yoonus) was born in the year 90 of the Flight; and the last, in the year 123; this being El-Aṣma'ee. This series of five is broken only by one, whose length of life is not known. In some few spots, the language of Ma'add long lingered; and it may perhaps even survive to the present day; as appears from the following curious statement in the Ḳámoos (article عكد): "'Akád is a certain mountain, near Zebeed, [a well-known city in the western seaboard of El-Yemen,] the inhabitants of which retain the chaste language:" to which is added in the Táj el-'Aroos, that they retain this language "to the present time [the middle of the eighteenth century]: and the stranger remains not with them more than three nights, [the period prescribed by the law for the entertainment of a stranger,] by reason of [their] fear for [the corruption of] their language." But instances of the corruption of the classical Arabic are related (in the 44th Section of the Muzhir) as having occurred even in the life-time of Moḥammad.

Such being the case, it became a matter of the highest importance to the Arabs to preserve the knowledge of that speech which had thus become obsolescent, and to draw a distinct line between the classical and post-classical languages. For the former language was that of the Ḳur-án and of the Traditions of Moḥammad, the sources of their religious, moral, civil, criminal, and political code: and they possessed, in that language, preserved by oral tradition,—for the art of writing, in Arabia, had been almost exclusively confined to Christians and Jews,—a large collection of poetry, consisting of odes and shorter pieces, which they esteemed almost as much for its intrinsic merits as for its value in illustrating their law. Hence the vast collection of lexicons and lexicological works composed by Arabs, and by Muslims naturalized among the Arabs; which compositions, but for the rapid corruption of the language, would never have been undertaken. In the aggregate of these works, with all the strictness that is observed in legal proceedings, as will presently be shown, the utmost care and research have been employed to embody everything that could be preserved or recovered of the classical language; the result being a collection of such authority, such exactness, and such copiousness, as we do not find to have been approached in the case of any other language after its corruption or decay.

The classical language they called, by reason of its incomparable excellence, "el-loghah," or "the language:" and the line between this and the post-classical was easily drawn, on account of the almost sudden commencement, and rapid progress, of the corruption. It was decided by common consent, that no poet, nor any other person, should be taken as an absolute and unquestionable authority with respect to the words or their significations, the grammar, or the prosody, of the classical language, unless he were one who had died before the promulgation of El-Islám, or who had lived partly before and partly after that event; or, as they term it, unless he were a "Jáhilee" or a "Mukhaḍram," or (as some pronounce it) "Mukhaḍrim,"

or "Muḥaḍram," or "Muḥaḍrim." A poet of the class next after the Mukhaḍrams is termed an "Islámee:" and as the corruption of the language had become considerable in his time, even among those who aimed at chasteness of speech, he is not cited as an authority absolutely and unquestionably like the two preceding classes. A poet of the next class, which is the last, is termed a "Muwelled:" he is absolutely post-classical; and is cited as an unquestionable authority with respect only to the rhetorical sciences. The commencement of the period of the Muwelleds is not distinctly stated: but it must have preceded the middle of the second century of the Flight; for the classical age may be correctly defined as having nearly ended with the first century, when very few persons born before the establishment of El-Islám through Arabia were living. Thus the best of the Islámee poets may be regarded, and are generally regarded, as holding classical rank, though not as being absolute authorities with respect to the words and the significations, the grammar, and the prosody, of the classical language. The highest of all authorities, however, on such points, prosody of course excepted, is held by the Arabs to be the Ḳur-án. The Traditions of Moḥammad are also generally held to be absolute authorities with respect to everything relating to the prose of the classical language; but they are excluded by some from the class of absolute authorities, because traditions may be corrupted in language, and interpolated, and even forged. Women are often cited as authorities of equal rank with men: and in like manner, slaves reared among the Arabs of classical times are cited as authorities equally with such Arabs. (See the word شَاهِدٌ in the present work; and see also جَاهِلِيٌّ and مُخَضْرَمٌ and إِسْلَامِيٌّ and مُوَلَّدٌ.)

The poetry of the Jáhilees and Mukhaḍrams consists, first, of *odes* (termed قَصَائِد, plural of قَصِيدَة), which were regarded as complete poems, and which were all designed to be chanted or sung: secondly, of shorter compositions, termed *pieces* (قِطَع, plural of قِطْعَة); many of which were also designed to be chanted or sung: and thirdly, of *couplets*, or *single verses*. In the first of these classes are usually included all poems of more than fifteen verses: but few odes consist of much less than fifty verses or much more than a hundred. Of such poems, none has been transmitted, and none is believed to have existed, of an age more than a few generations (probably not more than three or four or five) anterior to that of Moḥammad. It is said in the 49th Section of the Muzhir, on the authority of Moḥammad Ibn-Selám El-Jumaḥee, that "the pristine Arabs had no poetry except the few verses which a man would utter in his need: and odes (ḳaṣeedehs) were composed, and poetry made long, only [for the first time] in the age of 'Abd-El-Muṭṭalib [Moḥammad's grandfather], or Ḥáshim Ibn-'Abd-Menáf [his great-grandfather]." And shortly after, in the same Section of that work, it is said, on the same authority, that "the first who composed poems of this kind was El-Muhelhil Ibn-Rabee'ah Et-Teghlibee, on the subject of the slaughter of his brother Kuleyb:" "he was maternal uncle of Imra-el-Ḳeys* Ibn-Ḥojr El-Kindee." "Or, according to 'Omar Ibn-Shebbeh, each tribe claimed priority for its own poet; and not merely as the author of two or three verses, for such they called not a poem: the Yemánees claimed for Imra-el-Ḳeys; and Benoo-Asad, for 'Abeed Ibn-El-Abraṣ; and Teghlib, for [El-] Muhelhil; and Bekr, for 'Amr Ibn-Ḳamee-ah and El-Muraḳḳish El-Akbar; and Iyád, for Aboo-Du-ád: and some assert that El-Afwah El-Azdee was older than these, and was the first who composed ḳaṣeedehs: but these for whom priority in poetry was claimed were nearly contemporary; the oldest of them probably not preceding the Flight by a hundred years, or thereabout. Thaalab says, in his 'Amálee,' El-Aṣma'ee says that the first of the poets of whom is related a poem extending to thirty verses is [El-] Muhelhil: then, Dhu-eyb Ibn-Kaab Ibn-'Amr Ibn-Temeem ~~Ibn-~~Ḍamreh, a man of Benoo-Kináneh; and El-Aḍbaṭ Ibn-Ḳureya: and he says, Between these and El-Islám was four hundred years: and Imra-el-Ḳeys was long after these." But this is inconsistent with the assertion of Ibn-Selám mentioned above, made also by En-Näwawee in his "Tahdheeb el-Asmà," p. 163, that El-Muhelhil was maternal uncle of Imra-el-Ḳeys: and as the majority refer El-Muhelhil to a period of about a century before the Flight, we have a double reason for holding this period (not that of four hundred years) to be the more probably

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* This name is generally pronounced thus, or "Imr-el-Ḳeys," by the learned among the Arabs in the present day; for most of them regard it as pedantic to pronounce proper names in the classical manner. The classical pronunciation is "Imraü-l-Ḳeys" and "Imruü-l-Ḳeys" and Imru-l-Ḳeys;" in the last instance without hemzeh, because (as is said in the Tahdheeb and the Táj el-'Aroos on the authority of El-Kisá-ee and El-Farrà) this letter is often dropped.

correct. According to Ibn-Ḳuteybeh, the time of Imra-el-Ḳeys was forty years before that of Moḥammad; as is stated in the Calcutta edition of the Mo'allaḳát. M. Fresnel contends that the honour commonly ascribed to El-Muhelhil is due to Zuheyr Ibn-Jenáb El-Kelbee, of whose poetry at least seventy-nine verses have been preserved, fragments of different poems, including a piece of fifteen verses, of which the first hemistich of the first verse rhymes with the second hemistich, according to rule. But this Zuheyr, during a portion of his life, is related to have been contemporary with El-Muhelhil. In a fragment ascribed to him, he represents himself (if the fragment be genuine) to have lived two hundred years: and one tradition assigns to him a life of two hundred and fifty years; another, four hundred years; and another, four hundred and fifty years!*—Upon the whole, then, it seems that we may with probability refer the first ḳaṣeedeh to a period within a century and a half, at the utmost, before the Flight.

Moḥammad said, on being asked, "Who is the best of the poets?" "Imra-el-Ḳeys will be the leader of the poets to Hell." And in the general estimation of the Arabs, he is the most excellent of all their poets. His Mo'allaḳah is most especially admired by them. Of the pagan and unbelieving poets who flourished before and during the time of Moḥammad, El-Beyḍáwee sarcastically remarks (on chap. xxvi. verses 224 and 225 of the Ḳur-án, in which, and in the verse that next follows, they are censured as seducers, bewildered by amorous desire, and vain boasters,) "Most of their themes are unreal fancies, and their words chiefly relate to the description of the charms of women under covert, and amorous dalliance, and false arrogations or professions, and the rending of reputations, and the impugning of the legitimacy of parentages, and false threatening, and vain boasting, and the praise of such as do not deserve it, with extravagance therein." The like is also said in the Keshsháf, (on the same passage of the Ḳur-án,) and in too large a degree we must admit it to be just; but it is very far from being unexceptionable. The classical poetry is predominantly objective, sensuous, and passionate; with little imagination, or fancy, except in relation to phantoms, or spectres, and to jinn, or genii, and other fabulous beings; and much less artificial than most of the later poetry, many of the authors of which, lacking the rude spirit of the Bedawees, aimed chiefly at mere elegancies of diction, and plays upon words. Generally speaking, in the classical poetry, the descriptions of nature, of the life of the desert, of night-journeyings and day-journeyings, with their various incidents, of hunting, and stalking, and lurking for game, of the tending of camels, of the gathering of wild honey, and similar occupations, are most admirable. And very curious and interesting, as will be shown by many citations in the present work, are its frequent notices (mostly by early Muslim poets) of the superstitions that characterized, in the pagan times, the religion most generally prevailing throughout Arabia; in which, with the belief in a Supreme Deity, with strange notions of a future state, and with angelolatry, astrolatry, and idolatry, was combined the lowest kind of fetishism, chiefly the worship of rocks and stones and trees, probably learned from Negroes, of whom the Arabs have always had great numbers as slaves, and with whom they have largely intermixed. Sententious language consisting of parallel clauses, like that of the so-called "poetical books" of the Bible, was probably often employed by the Arabs of every age. It seems to be almost natural to their race when excited to eloquence. But the addition of rhyme in this style of language appears to have become common in the later times. Moḥammad Ibn-Eṭ-Ṭeiyib El-Fáseе says (in article خطب of his Annotations on the Ḳámoos) that the oration termed خُطْبَة, in the Pagan and the early Muslim ages, was, in most instances, not in rhyming prose. The remains of classical prose are often used as authorities; but being more liable to corruption, they are regarded as less worthy of reliance than the poetry.†

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* See the first and second and third of M. Fresnel's "Lettres sur l'Histoire des Arabes avant l'Islamisme:" the second and third in the "Journal Asiatique," 3rd Series, vols. 3 and 5.

† Those who desire to pursue the study of the history of the classical Arabic beyond the limits to which I have here confined my remarks, together with that of its sister-languages, will find much learned and valuable information in M. Renan's "Histoire Générale et Système Comparé des Langues Sémitiques;" though his scepticism in relation to questions merely philological (as well as to sacred matters) is often, in my opinion, ill-grounded and unreasonable. I must particularly remark upon his erroneous assertion that the poems of the age anterior to El-Islám make no allusion to the ancient religions of Arabia, and hence appear to have been expurgated by Muslims, so as to efface all traces of paganism. Many of such allusions, by pagan poets, might be adduced from lexicons, grammars, and scholia; and some examples of them will be found in the present work, in articles دور and عز and مور &c.; the [first

Such are the principal original sources from which the Arabic lexicons and lexicological works have been derived. Another source consisted of phrases and single words transmitted from the Arabs of classical times, or from those later Arabs of the desert who were believed (though they were not regarded as unquestionable authorities) to have retained the pure language of their ancestors. The earlier of these are often called, by the lexicologists, العَرَبُ العَارِبَةُ; as in the 1st Section of the Muzhir, where it is said that the transmission (النَّقْلُ) should be "from such as العرب العاربة, like [the descendants of] Ḳaḥṭán and Ma'add and 'Adnán; not from those after them; after the corruption of their language, and the varying of the Muwelleds." El-Jowharee, as will presently be seen, applies the appellation العرب العاربة even to desert-Arabs of his own time; but in doing so, he deviates from the general usage of the lexicologists. As is said in the 6th Section of the Muzhir, the transmitter must be a trustworthy person; but may be a woman, and may be a slave, as we have before stated. The degrees of credit to which the phrases and words thus transmitted are entitled are distinguished by ranging them in the following classes: 1st, (as is stated in the 3rd Section of the Muzhir,) the term مُتَوَاتِرٌ is applied to that which has been transmitted by such a number of persons as cannot be supposed to have agreed to a falsehood: 2ndly, آحَادٌ (plural of أَحَدٌ), to what have been transmitted by some of the lexicologists, but are wanting in that which is required to justify the application, thereto, of the former term; and what is thus transmitted is also termed مَظْنُونٌ: 3rdly, (as is said in the 5th Section,) أَفْرَادٌ (plural of فَرْدٌ), to what have been transmitted by only one of the lexicologists; and what is thus transmitted, if the transmitter is a person of exactness, as Aboo-Zeyd and El-Khaleel and others, is admitted: 4thly, (as is said in the 15th Section,) مَفَارِيدُ (plural of مَفْرُودٌ), to words known to be spoken only by one Arab. It was only when all other sources failed to supply what was wanted, that recourse was had, by the writers of lexicons and lexicological works, to contemporary Arabs of the desert; and I do not find that much reliance was often placed upon these after the end of the third century of the Flight. El-Jowharee, who died near the close of the next century, states, in the short preface to his "Ṣiḥáḥ," that what he had collected in El-'Iráḳ for his lexicon he "rehearsed by lip to [those whom he terms] العَرَب العَارِبَة in their abodes in the desert (البَادِيَة):" but this he seems to have done rather to satisfy any doubts that he may have had, and to obtain illustrations, than with the view of taking such persons as authorities for words or phrases or significations. It is related of Aboo-Zeyd, in the 7th Section of the Muzhir, that he said, "I do not say 'the Arabs say' unless I have heard it from these: Bekr Ibn-Hawázin and Benoo-Kiláb and Benoo-Hilál; or from [the people of] the higher portion of the lower region, or [of] the lower of the higher:"* and that Yoonus used the expression "the Trustworthy (الثِّقَةُ) told me from the Arabs;" that being asked, "Who is the Trustworthy?" he answered, "Aboo-Zeyd;" and being asked, "And wherefore dost thou not name him?" he answered, "He is a tribe, so I do not name him."†

Most of the contents of the best Arabic lexicons was committed to writing, or to the memories of students, in the latter half of the second century of the Flight, or in the former half of the next century. Among the most celebrated lexicological

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first of these from the Mo'allaḳah of Imra-el-Ḳeys. It would have been strange, indeed, if this had not been the case: for, except the Ḳur-án, nothing was so highly prized by the lexicologists as the pagan poetry: every fragment of it was most valuable in their estimation, and most carefully sought after and preserved; and the intentional corruption of it they regarded as almost a crime.

* "Aboo-'Amr said, 'The most chaste in speech, of men, are the higher [in respect of territory] of [the tribe of] Temeem, and the lower of [the tribe of] Ḳeys:' and Aboo-Zeyd said, 'The most chaste in speech, of men, are [the people of] the lower portion of the higher region, and the higher of the lower,' meaning the rear of [the tribe of] Hawázin; the people of the higher region being the people of El-Medeeneh, and those around it, and those next it, and those near it, whose dialect he held to be not the same as that [of Hawázin]." (Muzhir, 49th Section.) According to the Ḳámoos, the higher region (العَالِيَة) is "what is above Nejd, to the land of Tihámeh, to the part behind Mekkeh; and certain towns, or villages, outside El-Medeeneh."

† The exclusion of post-classical words and significations in the best Arabic lexicons, or their specification as such when they occur therein, is of very great importance to us in the use that we are often obliged to make of those lexicons in interpreting the Hebrew Scriptures. Thus the triumph of El-Islám, by occasioning the corruption of the Arabic language and the composition of such lexicons, has rendered us a most signal service. I have seldom noticed correspondences between the Arabic on the one side and the Hebrew and other Semitic languages on the other, because, though these are often illustrated by means of the incomparable copiousness of the Arabic, the Arabic is rarely illustrated by them, and because we have no such authorities for the interpretation of those languages as we have for the interpretation of the Arabic.

works, general and special, of this period, are the "'Eyn," commonly ascribed to El-Khaleel, who died in the year of the Flight 160 or 170 or 175 (aged 74); the "Nawádir" of El-Kisá-ee, who died in 182 or 183 or 189 or 192; the "Jeem" and the "Nawádir" and the work entitled "El-Ghareeb el-Muṣannaf" of Aboo-'Amr Esh-Sheybánee, who died in 205 or 206 or 213 (aged 110 or 111 or 118); the "Nawádir" and the "Loghát" of El-Farrà, who died in 207 (aged 67); the "Loghát" of Aboo-'Obeydeh, who died in 208 or 209 or 210 or 211 (aged 96 or 97 or 98 or 99); the "Nawádir" and the "Loghát" of Aboo-Zeyd, who died in 214 or 215 or 216 (aged 93); the "Ajnás" of El-Aṣma'ee, who died in 215 or 216 (aged 92 or 93); the work entitled "El-Ghareeb el-Muṣannaf" of Aboo-'Obeyd, who died in 223 or 224 or 230 (aged 67); and the "Nawádir" of Ibn-El-Aạrábee, who died in 231 or 233 (aged 81 or 83): all mentioned near the close of the 1st Section of the Muzhir. From these and similar works, either immediately or through the medium of others in which they are cited, and from oral tradition, and, as long as it could be done with confidence, by collecting information from Arabs of the desert, were composed all the best lexicons, and commentaries on the classical poets &c. The most authoritative of such works are the lexicons; and the most authoritative of these are, of course, generally speaking, the later, because every succeeding lexicographer profited by the critical research of his predecessors, and thus avoided or corrected errors committed by earlier authors. The commentaries on the poets and on the Traditions have contributed largely to the lexicons. They often present explanations that have been disallowed or questioned by eminent lexicographers; and therefore their statements, when unconfirmed by other authorities, must be received with caution: but in many cases their explanations are unquestionably accurate, and they afford valuable aid by giving examples of words and phrases of doubtful meanings. The danger of relying upon a single early authority, however high that authority may be, in any matter of Arabic lexicology, will be shown by innumerable instances in the present work. I here speak of errors of judgment. In addition to these, we have mistranscriptions. A word once mistranscribed is repeated in copy after copy; and at length, from its having been found in several copies, is confidently regarded as correct.* The value of the larger and later and more esteemed lexicons cannot, therefore, be too highly rated.

The first of the general lexicons is that which is commonly ascribed to El-Khaleel, entitled the "'Eyn" (كِتَاب العَيْن); and this has served in a great measure as the basis of many others. In it the words are mentioned according to their radical letters, as in all the best lexicons; but the letters are arranged, with the exception of ا and ى, which are classed with و for obvious reasons, nearly in the order of their places of utterance, as follows; commencing with ع (whence the title):

ع ح ه خ غ ق ك ج ش ض ص س ز ط د ت ظ ذ ث ر ل ن ف ب م و ا ى

Under each of these letters, in the foregoing order, except the last three which are necessarily classed together, are mentioned all the words of which the roots contain that letter without any letter of those preceding it in this arrangement: first, the biliteral-radical words: then, the triliteral-radical; of which are placed first the sound; secondly the unsound in one letter; and thirdly the unsound in two letters: next, the quadriliteral-radical: and lastly, the quinqueliteral-radical. Thus, under the letter ع are mentioned all the words of which the roots contain that letter: under ح, all the words of which the roots contain that letter without ع: under ه, all of which the roots contain that letter without ع or ح: and so on. For instance, in the section of the letter ل, we find, in the first division, first, لن; then, لف and لل; and so on: and in the second division, first, نفل

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* For instance, M. Fresnel quoted (in the second of his "Lettres sur l'Histoire des Arabes avant l'Islamisme," in the "Journal Asiatique," 3rd Series, vol. iii. pp. 330 et seq.,) an extract from the "Kitáb el-Aghánee," as containing, in the phrases ما حملت واحدا منهم تصعا ولا ولدته تينا, two words supposed by him, and by his and my learned friend the sheykh Moḥammad 'Eiyád Eṭ-Ṭanṭáwee, (see pp. 324 et seq. of that letter,) to be wanting in all the Arabic dictionaries. One of these words is written تصعا, as above, in one of M. Fresnel's copies of the "Kitáb el-Aghánee," three in number; in another copy, تضعا; and in the third copy, قضعا: the other is in all the copies تينا, as above: and they are explained in that work, on the authority of Abu-l-Yaḳḍhán El-Joạfee, as meaning ان تخرج رجلاه قبل راسه and فى دُبُر الطُّهْر وقُبل الحَيْض. The former word is correctly تُضْعًا or تُضُعًا, both infinitive nouns of وَضَعَتْ. The other word is a mistranscription for يَتْنًا. My lamented friend M. Fresnel was always glad to receive and admit a correction of any of his own *rare* mistakes; and in his "Fourth Letter" he announced that the sheykh Moḥammad had afterwards rectified these two errors.

* كَفَى المَرْءَ نُبْلًا أَنْ تُعَدَّ مَعَايِبُهْ *

and فلن; then, لبن and نبل; and so on: all the combinations of the same radical letters being arranged consecutively; and the same order of letters being observed in all cases. Respecting the question of its authorship, which is involved in much uncertainty, I have gathered from the 1st Section of the Muzhir what here follows. Es-Seerâfee says that El-Khaleel composed the first part of the 'Eyn. But most men deny [absolutely] its being his composition. Some say that it is by Leyth [or El-Leyth] Ibn-Naṣr Ibn-Seiyár El-Khurásánee. El-Azheree says that El-Leyth composed it, and ascribed it to El-Khaleel in order that it might become in much request. Some say that El-Khaleel composed the portion from the beginning to the end of the letter ع, and El-Leyth completed it; and therefore it is that the first part does not resemble the rest. Ibn-El-Moạtezz relates, on the authority of the "Moạjam el-Udabà" of Yáḳoot El-Ḥamawee, that El-Khaleel made himself solely and peculiarly an associate of El-Leyth; and when he composed the 'Eyn, assigned it to him: that El-Leyth held it in very great estimation, and gave him a hundred thousand [dirhems]; and committed the half of it to memory:* but it happened that he purchased a highly-prized female slave, who, becoming jealous of the daughter of his paternal uncle [i. e. of his wife], and desiring to enrage him, which she could not do with respect to money as he would not care for her doing this, burned that book: and as no one else possessed a copy of it, and El-Khaleel had then died, El-Leyth dictated the half that he retained in his memory, and employed persons to complete it uniformly with that half: and they made this composition which is in the hands of men. To account for the mistakes occurring in the 'Eyn, Thaạlab says, "El-Khaleel sketched it out, but did not fill it up; and had he filled it up, he had spared nothing in it; for El-Khaleel was a man of whom the like has not been seen: certain learned men filled it up, on whose authority nothing has been related." It is also said that El-Khaleel composed, of this book, only the section of the letter ع, and his companion El-Leyth composed the rest, and named himself "El-Khaleel" [i. e. "the friend"]; and that when he says, in the book, "El-Khaleel Ibn-Aḥmad says," it is El-Khaleel; and when he says, absolutely, "El-Khaleel says," he speaks of himself: and that every flaw in the book is from him; not from El-Khaleel. En-Nawawee says that [according to some of the learned] the 'Eyn ascribed to El-Khaleel is only what El-Leyth collected from El-Khaleel.† The mistakes in the 'Eyn are numerous; and there are many interpolations in copies thereof. Several authors have applied themselves to point out and correct these faults: some, in works specially devoted to this object: some, in abridgments of the 'Eyn or in other lexicons. But in general the mistakes are confined to matters of inflection and derivation; not extending to the insertion of false or unknown words: and such mistakes are of light account.‡

The following notices of other celebrated lexicons, composed after the 'Eyn, so far as to include the Ḳámoos, I borrow chiefly from the same section of the Muzhir; distinguishing my own additions by enclosing them within square brackets.

Among the celebrated lexicons composed after the model of the 'Eyn, is the "Jemharah" of Ibn-Dureyd, [who is said to have died in the year of the Flight 321, and to have lived 93 years.] Some say that it is one of the best of lexicons; and it has been taken as an authority by Aboo-'Alee El-Fárisee and Aboo-'Alee El-Ḳálee and Es-Seerâfee and other eminent authors. Ibn-Jinnee disparages it for faults similar to those of the 'Eyn: and Niftaweyh, whom Ibn-Dureyd had satirized, pronounced it to be untrustworthy; but without justice.

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* Many of the Arabs have been remarkable for a tenacity of memory almost miraculous. Several of them are related to have composed and dictated from memory large works, including even lexicons. At school, they generally learn the whole of the Ḳur-án by heart, aided to do so by its being composed in rhyming prose: and many students, among them, when unable to purchase works necessary to them, borrow such works, a portion at a time, from the libraries of the mosques, and commit their entire contents to memory. Hence, in numerous instances, the variations in copies of the same Arabic work; copies being often written from the dictation of persons who have learned a work by heart.

† En-Nawawee also says, (see the printed edition of his Biographical Dictionary, page 231,) that, according to some of the learned, "much of what El-Azheree has transcribed in the Tahdheeb el-Loghah from the 'Eyn is of the mistakes of Leyth:" but this is inconsistent with the estimation in which the Tahdheeb is held by lexicographers of the highest repute. El-Azheree often points out what he terms mistakes of El-Leyth, and corrects them.

‡ In the present work, whatever is given as on the authority of El-Leyth is from the 'Eyn; I believe, through the medium of the Tahdheeb of El-Azheree, except, perhaps, in a very few instances: and from the 'Eyn also is generally derived (probably in almost every instance) what is given as on the authority of El-Khaleel.

The "Tahdheeb" of El-Azheree, [who was born in the year of the Flight 282, and died in the year 370 or 371. This is a very excellent lexicon, and one from which I have largely drawn, immediately and through the medium of the Lisán el-'Arab and of the Táj-el-'Aroos. Its arrangement is the same as that of the 'Eyn, which it calls "the book of El-Leyth," and from which its contents are in a great measure derived. I possess a large portion of this work in a volume of the "Tahdheeb et-Tahdheeb;" and a small portion, consisting of 193 pages, of a copy in large 8vo., corresponding to a part of the former.]

The "Moḥeeṭ" of the Ṣáḥib Ibn-'Abbád. [Ibn-Khillikán* states that he was born in the year of the Flight 326, and died in 385: and describes this work as "in seven volumes; arranged in the order of the letters of the alphabet; copious in words, but having few confirmatory examples:" thus resembling the Ḳámoos. Much has been drawn from it in my own lexicon.]

The "Mujmal" of Ibn-Fáris, [who died in the year of the Flight 390 or 395.] He restricted himself, in his lexicon, to the mention of genuine words; excluding the unfamiliar and ignored; on the authority of oral tradition, and from books of good repute; aiming, as he says, at abridgment and conciseness. [His work is highly esteemed. The arrangement is that of the usual order of the letters of the alphabet.]

The "Ṣiḥáḥ," or, as some call it, "Ṣaḥáḥ," of El-Jowharee, [commonly, now, pronounced "El-Jóharee," who died, according to Abu-l-Fidà, in the year of the Flight 398, and "was from Fáráb, a city of the country of the Turks, beyond the river," that is, beyond the Seyhoon: or, according to Ibn-Esh-Shiḥneh, he died in the year 397, as I find in two copies of his history in my possession: or, according to Ḥájjee Khaleefeh, in 393.] Et-Tebreezee says that it is commonly known by the title of the صِحَاح, which is pl. of صَحِيح; but that some call it the صَحَاح, which is synonymous with صَحِيح. As its title imports, the author restricted himself to the mention of genuine words, like Ibn-Fáris, his contemporary. [But his lexicon is far more comprehensive, and more excellent in every respect, than that of Ibn-Fáris.] As he says in his preface, he composed it in an order which none had before pursued, [mentioning each word according to the place of the last letter of the root, and then the first and second, in the usual order of the alphabet,] after collecting the contents in El-'Iráḳ, and rehearsing them by lip [as I have before mentioned] to [those whom he terms] العَرَب العَارِبَة in their abodes in the desert (البَادِيَة). Eth-Tha'álibee says that he was one of the wonders of the age. His lexicon, however, is not free from instances of inadvertence or mistakes, like all great books; and such as cannot be attributed to the copyists. Yáḳoot says, in the "Moajam el-Udabà," that the cause of the mistranscriptions in it was this: when he had composed it, it was read to him as far as [the section of] the letter ض, and an evil suggestion occurred to his mind, in consequence of which he cast himself from a housetop, and died: so the rest of the book remained a rough draught, not pruned, or trimmed, nor fairly copied out; and his disciple Ibráheem Ibn-Ṣáliḥ El-Warráḳ made a fair copy of it, and committed mistakes in some places in it. Ibn-Barree wrote a commentary, or series of annotations, (حَوَاشٍ, plural of حَاشِيَةٌ,) on the Ṣiḥáḥ, [an extremely valuable work] in which he reached the middle [of the section] of the letter س; and the sheykh 'Abd-Allah Ibn-Moḥammad El-Busṭee completed it. [But I have invariably found passages from every part of it cited as the sayings of Ibn-Barree.] And Eṣ-Ṣaghánee, or, as he is called by some, Eṣ-Ṣágháneе, wrote a Tekmileh (تَكْمِلَة, i. e. Supplement) to the Ṣiḥáḥ; exceeding it in bulk. [Some further remarks on the Ṣiḥáḥ (my own copies of which have been already described) will be found in my account of the Ḳámoos. The abridgment entitled "Mukhtár eṣ-Ṣiḥáḥ" is well known: it is too scanty to be of much use except to those who desire to commit to memory the most usual words and significations. A very superior abridgment is the "Jámi'" of the seyyid Moḥammad Ibn-es-seyyid-Ḥasan, which was finished, according to Ḥájjee Khaleefeh, in the year of the Flight 854. It is copious, well digested, and enriched with additions from the Mughrib of El-Muṭarrizee, the Fáïḳ of Ez-Zamakhsheree, the Nihàyeh of Ibn-El-Atheer, &c. Of this work I possess a very good copy.]

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* I have the express authority of the Táj el-'Aroos (in art. خلك) for thus writing the name of this author.

The "Jámi'" of El-Ḳazzáz, [who died in the year of the Flight 412. Ḥájjee Khaleefeh mentions it as "an esteemed book, but rare." It is not unfrequently cited in the Táj el-'Aroos.]

The "Moo'ab" (thus, with fet-ḥ to the ع,) of Aboo-Ghálib Ibn-Temám, [or, according to Ibn-Khillikán, Aboo-Ghálib Temám,] known by the appellation of Ibn-Et-Teiyánee, [who died in the year of the Flight 436;] a work of very great utility, consisting of what is correct of the contents of the 'Eyn, not omitting anything of the confirmatory examples from the Ḳur-án and the Traditions and the genuine poems of the Arabs, but rejecting what it contains of examples respecting which there is disagreement, and of mistranscribed words, and faulty formations; and adding what Ibn-Dureyd has added in the Jemharah. It is rarely found; for people have not persevered in transcribing it, but have rather inclined to the Jemharah of Ibn-Dureyd and the Moḥkam of Ibn-Seedeh and the Jámi' of El-Ḳazzáz and the Ṣiḥáḥ &c.

The "Moḥkam" of Ibn-Seedeh the Andalusian, who was blind, [as was also his father; and who died in the year of the Flight 458, aged about 60 years.] This is the greatest of the lexicological books [i. e. of the lexicons] composed since the age of the Ṣiḥáḥ [to the time of the author of the Muzhir, of those known to him. It follows the arrangement of the 'Eyn; and it is held in very high estimation for its copiousness, its accuracy, its critical remarks, and its numerous examples from classical poets. In copiousness and in some other respects, it is superior, and in others hardly (if at all) inferior, to the Ṣiḥáḥ. It is one of the two chief sources of the Ḳámoos; the other being the 'Obáb of Eṣ-Ṣaghánee: and I have drawn from it very largely, both immediately and through the medium of the Lisán el-'Arab and of the Táj el-'Aroos, for my own lexicon. I possess the last fifth part of it in a volume of the "Tahdheeb et-Tahdheeb;" and another large portion, and a smaller portion, of a most admirable copy which has been dispersed, written in the year of the Flight 675, for the library of a Sulṭán, apparently the celebrated Beybars.]

[The "Asás" of Ez-Zamakhsheree, who was born in the year of the Flight 467, and died in 538. This lexicon is a very excellent repertory of choice and chaste words and phrases; and especially and peculiarly valuable as comprising a very large collection of tropical significations, distinguished as such, which has greatly contributed, by indirectly illustrating proper significations as well as otherwise, to the value of my own lexicon, as my numerous citations of it will show, although I have generally been obliged to draw from it through the medium of the Táj el-'Aroos, which often does not name it in quoting it. Its order is the same as that of the Mujmal, apparently in most copies: but some, which are said to be abridged, follow the order of the Ṣiḥáḥ.]

[The "Mughrib" of El-Muṭarrizee, who was born in Khuwárezm, in the year of the Flight 536, and died in 610. This is a lexicon of select words and phrases, and particularly of such as occur in books of Traditions, and other works relating to the law. It forms a very valuable companion and supplement to the other lexicons; and I have constantly consulted it and drawn from it in composing the present work. Its arrangement of the roots is that of the usual order of the alphabet, with respect to the first, second, and third letters of each. I possess a very excellent copy of it, written in the year of the Flight 977, presented to me by the Rev. J. R. T. Lieder, late of the English Church-Mission in Cairo.]

The "'Obáb" of Eṣ-Ṣaghánee, or Eṣ-Ṣághánee, [who was born in the year of the Flight 577, and died in 660, according to the Muzhir (48th Section), or, as is said in the Táj el-'Aroos (art. صغن), in 655, on the authority of one who attended his funeral.] This, after the Moḥkam, is the greatest of the lexicological works composed since the age of the Ṣiḥáḥ [to the time of the author of the Muzhir, of those known to him. It was left unfinished. If, as I believe is the case, it follow the order of the Ṣiḥáḥ, the portion completed was somewhat more than three fourths; for] the author reached, in it, to the section of بكم: which occasioned the saying,

* إِنَّ ٱلصَّغَانِيَّ ٱلَّذِى * حَازَ ٱلْعُلُومَ وَٱلْحِكَمْ * كَانَ قُصَارَى أَمْرِهِ * أَنِ ٱنْتَهَى إِلَى بَكَمْ *

["Verily Es-Ṣaghánee, who mastered the sciences and the doctrines of philosophy, the utmost of his case was that he reached to بَكَم," which signifies "dumbness," &c.—Though a man of extensive learning, he was opiniative, and addicted to unjust criticism of his superiors. A copy of the 'Obáb, and a copy of the same author's Supplement to the Ṣiḥáḥ, before mentioned, used by the author of the Táj el-'Aroos, belonged to the library of the mosque of the Emeer Ṣarghatmish, in Cairo; but on my causing an inquiry to be made for them, the librarian declared that they were no longer found there. They have probably been stolen; or had not been returned by the author of the Táj el-'Aroos when he died; on which occasion, it is said, his house was plundered of the books &c. that he left.]

[The "Lisán el-'Arab" of Ibn-Mukarram, who was born in the year of the Flight 630, and died in 711. In the copy of his lexicon in the library of the collegiate mosque called the "Ashrafeeyeh," in Cairo, consisting of twenty-eight quarto-volumes, he is styled "Jemál-ed-Deen Moḥammad Ibn-esh-sheykh-el-imám-el-marḥoom-Jelál-ed-Deen-Abi-l-'Izz-Mukarram Ibn-esh-sheykh-Nejeeb-ed-Deen-Abi-l-Ḥasan-El-Anṣáree:" but in the Táj el-'Aroos, he is almost always called Ibn-Manḍhoor (ابْن مَنْظور). I shall give an account of this great work in describing the Táj el-'Aroos.]

[The "Tahdheeb et-Tahdheeb" of Maḥmood Et-Tanookhee, who died in the year of the Flight 723. It is a combination of the contents of the Moḥkam and Tahdheeb (the former occupying the first place in each article) with a few additions from other sources. Thus it forms one of the best and most comprehensive of the Arabic lexicons, without any exceptions known to me but the Lisán el-'Arab and the Táj el-'Aroos. Of the original autograph copy of this work, in five full-paged, large quarto-volumes, I possess the last volume, consisting of 501 pages. I made a diligent search for the other volumes, but without success.]

Ḥḥ. V. 586. [The "Miṣbáḥ" of El-Feiyoomee (Aḥmad Ibn-Moḥammad Ibn-'Alee El-Muḳri). Its full title is "El-Miṣbáḥ el-Muneer fee Ghareeb esh-Sharḥ el-Kebeer." This is a lexicon similar to the Mughrib, above mentioned; but much more comprehensive; forming a most valuable companion and supplement to the larger lexicons. Notwithstanding its title, it comprises a very large collection of classical words and phrases and significations of frequent occurrence; in many instances with more clear and full explanations than I have found elsewhere. I have therefore constantly drawn from it in composing my own lexicon; possessing a very accurate copy of it, a full-paged quarto-volume of 742 pages. Its author states in it that he finished its composition in the year of the Flight 734.]

[The "Mughnee," as it is commonly called, or "Mughni-l-Lebeeb," of the celebrated grammarian Ibn-Hishám, who was born in the year of the Flight 708, and died in 761 or the following year. A large work, whereof a little more than one half consists of an elaborate lexicon of the particles and similar words, for which it is my chief authority, as it was, also, that of the author of the Ḳámoos, whose explanations of the particles are, however, very meagre and unsatisfactory. I am fortunate in possessing a most excellent copy of it, a quarto-volume of 609 pages.]

The "Ḳámoos" of El-Feyroozábádee, [or, as some pronounce it, El-Feeroozábádee, (from the city of Férózábád, or Feerózábád, pronounced by the Arabs Feyroozábád, or Feeroozábád,) who was born in the year of the Flight 729, and died in 816.*] This, after the Moḥkam and the 'Obáb, is the greatest of the lexicological works composed since the age of the Ṣiḥáḥ [to the time of the author of the Muzhir, of those known to him]: but none of these three [he adds] has attained to be as much used as the Ṣiḥáḥ; nor has the rank of the Ṣiḥáḥ, nor its celebrity, been diminished by the existence of these; because it is restricted to what is genuine, so that it is, among the books of lexicology, like the Ṣaḥeeḥ of El-Bukháree among the books

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* It is stated at the end of article وجد in the Táj el-'Aroos that the author of the Ḳámoos wrote at the end of the first volume of the second copy of that work made by his own hand, which volume ended with the article above mentioned, that he finished the transcription of that volume in Dhu-l-Ḥijjeh 768.

of traditions; for the point upon which turns the title to reliance is not the copiousness of the collection, but the condition of genuineness, or correctness. [The judgment thus expressed, as to the rank and celebrity of the Ṣiḥáḥ, in comparison with the Ḳámoos, I have found to agree with the opinion of the most learned men among the Arabs with whom I have been acquainted. But to insinuate that the words and significations added in the latter of these lexicons to those of the former are generally less genuine, or less correct, is not just: they may be truly said to be generally less chaste, inasmuch as they are less usual: but their collector has undoubtedly rendered a great service to the students of Arabic by these additions, which have of late years caused the copies of his lexicon to become much more numerous than those of the Ṣiḥáḥ. The value of the Ṣiḥáḥ consists in its presenting a very judicious collection of the most chaste words, with critical illustrations from the best of the lexicologists, and examples from the best of the classical poets. The Ḳámoos is little more than what may be termed an enormous vocabulary; a collection of words and significations from preceding lexicons and similar works, (for otherwise, according to the principles of Arabic lexicology as universally taught, they would be of no authority,) mainly from the Moḥkam and the 'Obáb; with very few critical observations, many of which are false,* and scarcely any examples from the poets. Thus it resembles the Moḥeeṭ of Ibn-'Abbád, before mentioned. In order to make room for his numerous additions, desiring that the bulk of his book should be nearly the same as that of the Ṣiḥáḥ, the author has often abridged his explanations in such a manner as to render them unintelligible to the most learned of the Arabs, and has omitted much of what is most valuable of the contents of the latter work. But he has frequently deviated from this his usual practice for the purpose of inserting criticisms of others, without acknowledgment, and apparently some few of his own, upon points in the Ṣiḥáḥ in which its author is asserted to have erred; and this he has often done so as to lead to the belief that the author of the Ṣiḥáḥ has affirmed what he has merely quoted from another. Many of these criticisms I have found to have been borrowed from the Annotations on the Ṣiḥáḥ by Ibn-Barree and El-Busṭee, or from the Supplement to the Ṣiḥáḥ by Eṣ-Ṣaghánee: generally when they are false, (which is often the case,) though sometimes when they are correct, from the latter of these works. I have felt it to be my duty to make these remarks in defence of El-Jowharee, and for the sake of truth. Abundant proofs of their correctness will be found in my own lexicon. They may surprise many, who have not known the fact that the Ḳámoos is very little more than an abridged compilation from other works: and another fact, to be mentioned in the next paragraph, which will be in a measure supplementary to this brief account of the Ḳámoos, will probably surprise them more.—This is the latest of the lexicons noticed in the Muzhir: therefore I have no further occasion for the use of the square brackets to distinguish my own statements or opinions from those of the author of that work, which has thus far afforded me so much aid in my account of the principles of Arabic lexicology, and of the most celebrated Arabic lexicons, as well as in my remarks on the history of the language. My own, most valuable, manuscript-copy of the Ḳámoos, which I have already described, has been of very great use to me, though its text is generally most correctly given in the Táj el-'Aroos. I have also constantly had before me the edition printed at Calcutta. This is certainly more accurate than most of the manuscript-copies; but it contains countless false readings, which show that, in many instances, the editor, notwithstanding his unquestionable learning and his possession of eleven copies, did not understand what he edited. It seems that he must often have given the worst of the readings of his originals, from neglecting to study the passages in which they occur. I have not thought it necessary to mention *all* of the false readings in his edition; but I have mentioned *many* of them.]

The "Lámi'" of El-Feyroozábádee. Its full title is "El-Lámi' el-Moʿlam el-'Ojáb el-Jámi' beyn el-Moḥkam wa-l-'Obáb." From some words in the preface to the Ḳámoos, it has been inferred that the author of that work had composed a lexicon in sixty volumes, bearing the foregoing title, from which, chiefly, he composed, or abridged, the Ḳámoos, in two volumes. But in a very learned work, of Annotations on the Ḳámoos, by Moḥammad Ibn-Eṭ-Ṭeiyib El-Fásee, it is clearly

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* The judgment and memory of its author are often in fault: for instance, in article بيض he disallows the expression الأَيَّامُ البِيضُ, and in art. وضح he uses it; and in article ضح he disallows ضِحٌّ as syn. with ضِحٌّ, and in article ضيح he authorizes it: and many similar instances might be mentioned.

shown that the words from which this inference has been drawn really signify that the author of the Lámi' *commenced* (*not* that he *completed*) this work, and made it, as far as it extended, to surpass every other work of a similar kind; but that he imagined it would be, in sixty volumes, too large for students to acquire or read; and, being requested to compose *before it* a concise lexicon, he applied himself to the composition of the Ḳámoos, and abridged the matter of which the Lámi' was to have consisted, so as to comprise the essence of each thirty of the intended volumes in one volume. Thus the words in question are so far from being a proof of the completion of the Lámi', that their literal meaning indicates the very contrary of this. They are not, however, the only evidence that we have on this point: for the same eminent scholar to whose Annotations on the Ḳámoos I have referred above quotes, from the biographical memoir of the author of the Lámi' in the "Ṭabaḳát en-Noḥáh" of Es-Suyooṭee, the direct assertion that this work was never completed. He also states, as does likewise the author of the Táj el-'Aroos, that more than one writer has transmitted, on the authority of the handwriting of its author, a proof of its non-completion: for they relate the fact of his having written upon the back of the Lámi' that, if he had been able to complete it, it would have composed a hundred volumes, [of what size he does not give the least notion,] and that he completed five volumes of it. This, it should be observed, is not inconsistent with what has been said before: it appears that the work would have consisted of a hundred volumes, each of the size of one of the five volumes that were completed; or would have composed sixty *larger* volumes. But I rather incline to think that its author roughly calculated, at one time, that the whole would consist of a hundred volumes; and at another time, that it would consist of sixty; and that both estimates are greatly beyond the truth. The non-completion of the Lámi' is therefore certain; but this is not so much to be regretted as some persons might imagine from its author's statement respecting it in his preface to the Ḳámoos; for the work appears, from its title, to have been, as far as it extended, with respect to the words and significations, mainly a compilation uniting the contents of the Moḥkam and the 'Obáb, and neither of these lexicons has been lost to the world. From a reference to it in article فكه of the Ḳámoos, (in which the author asserts his having disproved an opinion respecting the signification of فَاكِهَةٌ without stating that El-Azheree had done so more than five centuries before,) it seems that the Lámi' (seeing how small a portion of it was completed) followed the order of the 'Eyn and the Moḥkam; for article فكه is in the third of the main divisions of these two works, but in the last but two of those of the Ḳámoos. Considering this fact, and that the main divisions of the 'Eyn and the Moḥkam necessarily decrease in length from first to last, I suppose that the author of the five volumes of the Lami' wrote them, agreeably with a common practice, with large margins for additions, and calculated that, with these additions, each of the five volumes would form at least three.

The "Táj el-'Aroos," the enormous extent of which I have mentioned in the second paragraph of this preface, is said to have been commenced, in Cairo, soon after the middle of the last century of our era, by the seyyid Murtaḍà Ez-Zebeedee. At the end of a copy of it in his own handwriting, he states that it occupied him fourteen years and some days. According to the modern historian of Egypt, El-Jabartee, he was born A.D. 1732 or 1733: came to Cairo A.D. 1753: finished the Táj el-'Aroos A.D. 1767 or 1768: and died A.D. 1791 (in the year of the Flight 1205). And the same historian says that Moḥammad Bey Abu-dh-Dhahab, for the copy of that work which is in the library of his mosque, gave him a hundred thousand dirhems (or drachms) of silver. It is a compilation from the best and most copious of the preceding Arabic lexicons and other lexicological works, in the form of an interwoven commentary on the Ḳámoos; exhibiting fully and clearly, from the original sources, innumerable explanations which are so abridged in the latter work as to be unintelligible to the most learned men of the East; with copious illustrations of the meanings &c., corrections of mistakes in the Ḳámoos and other lexicons, and examples in prose and verse; and a very large collection of additional words and significations, mentioned under the roots to which they belong. Of the works from which it is compiled, though I believe that it was mainly derived in the first instance from the Lisán el-'Arab, more than a hundred are enumerated by the seyyid Murtaḍà in his preface. Among these are—1. The "Ṣiḥáḥ," a copy in eight volumes, in the handwriting of Yáḳoot Er-Roomee, with useful marginal notes determining the correct readings &c. by Ibn-Barree [and El-Busṭee] and Aboo-Zekereeyà Et-Tebreezee; in the library [of the collegiate mosque] of the Emeer Ezbek.—2. The "Tahdheeb" of El-Azheree, a copy in sixteen volumes.—3. The "Moḥkam"

of Ibn-Seedeh, a copy in eight volumes.—4. The "Tahdheeb el-Abniyeh wa-l-Af'ál," by Ibn-El-Ḳaṭṭáa, in two volumes.—5. The "Lisán el-'Arab," by the Imám Jemál-ed-Deen Moḥammad Ibn-'Alee El-Ifreeḳee, [whose appellations I have more fully given before, commonly called (in the Táj el-'Aroos) "Ibn-Manḍhoor,"] in twenty-eight volumes, the copy transcribed from the original draught of the author, during his life-time: [of this copy I have often made use in composing my own lexicon; and I have found it very helpful, especially in enabling me to supply syllabical signs, which are too often omitted in the copies of the Táj el-'Aroos:] its author followed closely, in its composition, the Ṣiḥáḥ, the Tahdheeb, the Moḥkam, the Niháyeh, the Annotations of Ibn-Barree [and El-Busṭee on the Ṣiḥáḥ], and the Jemharah of Ibn-Dureyd: [he also drew from innumerable other sources, to which he refers in his work.]—6. The "Tahdheeb et-Tahdheeb" of Abu-th-Thenà Maḥmood Ibn-Abee-Bekr Ibn-Ḥámid Et-Tanookhee, a copy in five volumes, [of which, as I have already mentioned, I possess the last,] the original draught of the author, who closely followed, in its composition, the Ṣiḥáḥ, the Tahdheeb, and the Moḥkam, with the utmost accuracy: he died in the year of the Flight 723.—7. The "Kitáb el-Ghareebeyn" of Aboo-'Obeyd El-Harawee.—8. The "Niháyeh fee Ghareeb el-Ḥadeeth," by Ibn-El-Atheer [Mejd-ed-Deen] El-Jezeree.—9. The "Kifáyet el-Mutaḥaffiḍh," by Ibn-El-Ajdábee, with Expositions thereof.—10. The "Faṣeeḥ" of Thaạlab, with three Expositions thereof.—11 and 12. The "Fiḳh el-Loghah" and the work entitled "El-Muḍáf wa-l-Mensoob," each by Aboo-Manṣoor Eth-Tha'álibee.—13 and 14. The "'Obáb" and the "Tekmileh fi-ṣ-Ṣiḥáḥ," each by Er-Raḍee Eṣ-Ṣaghánee, in the library [of the mosque] of the Emeer Ṣarghatmish.—15. The "Miṣbáh" [of El-Feiyoomee].—16. The "Taḳreeb" of Ibn-Khaṭeeb.—17. The "Mukhtár eṣ-Ṣiḥáḥ," by Er-Rázee.—18, 19, and 20. The "Asás" and the "Fáiḳ" and the "Mustaḳṣá fi-l-Amthál," all three by Ez-Zamakhsheree.—21. The "Jemharah" of Ibn-Dureyd, in four volumes, in the library [of the mosque] of El-Mu-eiyad.—22. The "Iṣláḥ el-Manṭiḳ" of Ibn-Es-Sikkeet.—23 and 24. The "Khaṣáïṣ" of Ibn-Jinnee, and the "Sirr eṣ-Ṣiná'ah" of the same author.—25. The "Mujmal" of Ibn-Fáris.—Many other works of great value are included in the same list. And the Annotations on the Ḳámoos by his preceptor, Moḥammad Ibn-Eṭ-Ṭeiyib El-Fásee, (before mentioned, in my account of the Lámi',) must be especially noticed as a very comprehensive and most learned work, from which the seyyid Murtaḍà derived much valuable matter to incorporate in the Táj el-'Aroos. From these Annotations of Moḥammad El-Fásee, which have often served to explain to me obscure passages in the Táj el-'Aroos, and from several others of the most celebrated of the works used by the seyyid Murtaḍà, I have drawn much matter which he omitted as not necessary to Eastern scholars, but which will be found to be highly important to the Arabic students of Europe. He made very little use of a commentary on the Ḳámoos entitled the "Námoos," by Mullà 'Alee el-Ḳári, as it is not a work held in high estimation, and he was most careful to include among his authorities none but works of high repute. It must also be mentioned that he has bestowed great pains upon the important task of settling the true text of the Ḳámoos, according to the authorities of several celebrated copies; and that he has inserted the various readings that he regarded as being worthy of notice. And here I may state that most of the illustrations of the text of the Ḳámoos that are incorporated in the Turkish translation of that work, whenever I have examined them, which has often been the case, I have found to be taken from the Táj el-'Aroos, of which the Translator ('Áṣim Efendee) is said to have had a copy in the author's handwriting: but generally speaking, what is most precious of the contents of the latter work has been omitted in that translation.

As the Táj el-'Aroos is the medium through which I have drawn most of the contents of my lexicon, I must more fully state the grounds upon which I determined to make so great a use of it. Not long after I had become acquainted with this enormous work, I found it to be asserted by some persons in Cairo that the seyyid Murtaḍà was not its author: that it was compiled by a certain learned man (whose name I could not ascertain) who, coming to Cairo with this work, on his way from Western Africa to Mekkeh as a pilgrim, and fearing to lose it in the desert-journey, committed it to the seyyid Murtaḍà to be safely kept until his return: that he died during his onward-journey, or during his return towards Cairo: and that the seyyid Murtaḍà published it as his own composition. This grave accusation brought against the reputed author of the Táj el-'Aroos, unsupported by the knowledge of the name of the person whom he is thus asserted to have wronged, I did not find to be credited by any of the learned, nor do I myself believe it: but it imposed upon me the necessity of proving or disproving,

not the *genuineness* of the book (a matter of no importance except as affecting the reputation of the seyyid Murtaḍà*), but, its *authenticity*. I was therefore obliged to make a most laborious collation of passages quoted in it with the same passages in the works quoted: and in every instance I found that they had been faithfully transcribed. Thus the authenticity of the Táj el-'Aroos was most satisfactorily established. But in comparing large portions of it with the corresponding portions of the Lisán el-'Arab, I made the unexpected discovery that, in most of the articles in the former, from three-fourths to about nine-tenths of the additions to the text of the Ḳámoos, and in many articles the whole of those additions, existed verbatim in the Lisán el-'Arab. I cannot, therefore, acquit the seyyid Murtaḍà of a want of candour, and of failing to render due honour to one of the most laborious of compilers, by not stating either that the Táj el-'Aroos was mainly derived in the first instance from the Lisán el-'Arab (which I believe to have been the case) or that the contents of the former are mainly found in the latter. This circumstance has induced me very often to compose articles of my lexicon principally from the Lisán el-'Arab in preference to the Táj el-'Aroos, comparing the contents afterwards with the latter; and when they agreed, giving the latter as my authority in most instances (though not always†) because I could only undertake to have the latter transcribed. The only copy of the Lisán el-'Arab known to me is that which I have already mentioned. It was lent to me, in successive portions, from the library of the collegiate mosque called "the Ashrafeeyeh," in Cairo. It is written in several different hands, nearly resembling one another, of a peculiar cursive kind, which none can correctly read without studying sufficiently to understand thoroughly; for which reason, if I had been able to obtain any copy made from it (for it bears statements of its having been several times partially or wholly transcribed some centuries ago) I could not have placed much reliance upon it. Since the time of the seyyid Murtaḍà, it has suffered much injury, chiefly from the rotting of the paper; in many places, the whole of the written portion of a page having fallen out, the margin only remaining.

Having fully satisfied myself of the authenticity of the Táj el-'Aroos, as well as of its intrinsic value, my next object was to cause a careful transcription of it to be commenced without delay, although, while I remained in Cairo, I made use of copies belonging to the libraries of mosques. The following are all the copies of that work, or of portions thereof, respecting which I have been able to procure any information.—1. The copy made use of by 'Áṣim Efendee in writing his Turkish Translation of the Ḳámoos. This belonged, according to his own statement, made to me, to Yaḥyà Efendee the Ḥakeem, who for many years composed the annual Egyptian Almanac published by order of the Government. He said that it was in the handwriting of the author, in two very large volumes; which, though hardly credible, is not absolutely impossible; for the handwriting of the seyyid Murtaḍà was small and compact: that the Grand Vezeer who was in Egypt during the contest between our own forces in that country and the French borrowed it of him, and sent it to Constantinople without his permission: and that he had caused many inquiries to be made for it there, but never learned any tidings of it.—2. A copy believed to have been in fourteen folio-volumes, in the handwriting of the author. Of this, the last volume and the last but two are in the library of the Riwáḳ of the Syrians in the great mosque El-Azhar. The rest of it seems to have been lost. It may be a portion of a copy which the author retained for himself. When he died, his family kept his death secret for two days; after which, the officers of the Government Treasury plundered his house of much property, among which, perhaps, was this copy; and if so, it may have fallen into different hands; one person taking a portion; and another person, another portion.—3. A copy sent by the author as a present to the King of Ṣan'à. So I was informed on the authority of a person living in Cairo, who asserted that he conveyed it for the author, and who must have attained to manhood some years before the author's death. He may perhaps be mistaken as to the work that he conveyed; but this is not probable.—4. The copy in the library of the mosque of Moḥammad Bey Abu-dh-Dhahab, before mentioned; said to be in eight thick, full-paged folio-volumes;‡ not in the author's handwriting,

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* By various other works, he earned a high reputation for learning; and I believe that his ability to compose such a work as the Táj el-'Aroos was never called in question.

† In the articles of which the last radical letter is ى, and in those of which the last is ي, I have generally deviated from my usual plan by indicating the authority of the Lisán el-'Arab rather than that of the Táj el-'Aroos in order to convey some notion of the value of the former work.

‡ I was informed that the number of its volumes is eight; but I was never allowed to see the whole copy, and, in the course of transcription, I neglected to note where each volume ended.

but transcribed under his superintendence, and in part, and perhaps entirely, revised by him. This copy wants a portion from the commencement of the first main division of the lexicon; i. e., of باب الهمزة: it also wants some other, smaller, portions. I shall have to say more respecting it in the next paragraph.—5. A portion in the handwriting of the author, in my possession; from the commencement of باب الهمزة to the words لغة فى رثى الميّت, in article رثأ: supplying more than the main portion that is wanting in the copy of Moḥammad Bey. It is of a small quarto-size, and ends in the middle of a page.—6. A copy in the library of the late Ibráheem Páshá, transcribed from that of Moḥammad Bey, and said to be incorrectly written.—7. A large folio-volume, in my possession, before mentioned, consisting of nearly the whole of the first tenth portion; evidently transcribed from the copy of Moḥammad Bey, for it wants what is deficient in باب الهمزة in the latter copy.

The copy transcribed for me, which is in twenty-four thick quarto-volumes, is partly from the portion, in the handwriting of the author, in the great mosque El-Azhar; but mainly from the copy of Moḥammad Bey; what is wanting in this last, in باب الهمزة, being copied from the MS. No. 5 in the foregoing list; and very nearly the whole of the other (smaller) portions that are wanting therein being supplied from the principal source, namely, the Lisán el-'Arab. It is therefore far superior to the other known copies, in respect of completeness, except the first and third of the copies mentioned in the next preceding paragraph if these exist and be still entire. But it will not always serve as a perfect test of the correctness of my own lexicon, although it has been carefully collated with its originals, as I made use of the copy of Moḥammad Bey as long as I remained in Egypt, and have used the Lisán el-'Arab and other lexicons for the supplying of syllabical signs &c. wanting in that copy and in my own. In my copy, diacritical points have often been omitted when not thought by the transcriber to be absolutely necessary; as is the case in almost all copies of lexicons: also syllabical signs that are in the originals are not unfrequently omitted: and my copy is more irregular than its originals in the manner of writing the letter hemzeh. The copy of Moḥammad Bey will probably, in a few years, be in many places illegible; for the ink with which it is written is of a corrosive nature, and has already, in those parts, eaten through the paper, though hitherto not to such an extent as to present any difficulty to the reader: or rather I should say that such was the case just before my own copy was made; for while I was translating from portions of it already transcribed for me, small pieces often dropped out from its leaves, in spite of my utmost care. I believe that if I had not undertaken the composition of the present work, the means of composing such a work would not much longer have existed. For not only was the sole copy of the Táj el-'Aroos that was nearly complete, and that was worthy of reliance, of those known to exist, rapidly decaying; but many of the most precious of the manuscripts from which it was compiled have been mutilated; many are scattered, no one knows whither; and several, of which no other copies are known to be in existence, and for which one would have to search from city to city, exploring the libraries of mosques, are said to have perished. The transcription of my own copy, and its collation, extended over a period of more than thirteen years. It might have been accomplished in much less time, had less care been bestowed upon it: but for several years I could find no competent and willing transcriber except the sheykh Ibráheem Ed-Dasookee, who was unable to devote the whole of his time to this object. Upon him the task of transcription mainly devolved; and the collation was performed wholly by him in conjunction with myself or with another sheykh.

As soon as a few pages of my copy of the Táj el-'Aroos had been transcribed, I commenced the work of translation and composition from its originals. I did not hesitate to write my lexicon in English rather than in Latin, because the latter language is not sufficiently perspicuous nor sufficiently copious. For several years I continued to collect all that I required for a lexicon as complete as it was possible for me to make it. But I then considered that about one third of what I had compiled consisted of the explanations of words rarely occurring; many of them, words that no one student was likely ever to meet with; and not a few, such as are termed آحَاد or أَفْرَاد or مَفَارِيد (before explained, in page xi. of this preface); these last being words known only as having been *spoken*, each by a single Arab, or as only once occurring in any *writing*. I considered also that the undertaking which I had thus long been prosecuting was one which would require many more years for its completion; and that it was incumbent on me to take into account the uncertain duration of my appointed term

of life, and to occupy myself first with what was most important. I therefore finally determined to divide my lexicon into two Books: the first to contain all the classical words and significations commonly known to the learned among the Arabs: the other, those that are of rare occurrence and not commonly known. And I have made such subdivisions as will enable the purchaser of a copy to bind it in the manner that he may deem most convenient: in two volumes, or in four, or in eight; each to consist of a portion of Book I. with the corresponding portion of Book II.; or so that all the words in Book I. of which the roots commence with one letter may be immediately followed by the words in Book II. of which the roots commence with the same letter. The Second Book will be small in comparison with the First, of which the Part to be first published (ا to ث inclusive) will form about one eighth. In order that it may be possible to bind the whole work in two volumes, I have chosen for it a thin paper.

Nearly twenty years have now elapsed since I commenced this work. Had I foreseen that the whole labour of the composition must fall upon me or the project be abandoned, and had I also foreseen the length of time that it would require of me, unaided, I should certainly not have had the courage to undertake it. I had hoped that I should have at least one coadjutor: and I continued to hope for some years that such might be the case; but by no one have I been aided in the least degree, except, occasionally, in discussions of difficult points, by the sheykh Ibráheem Ed-Dasooḳee; who has written the results of some of these discussions on the margins of pages of my copy of the Táj el-'Aroos, generally in his own words, but often in words dictated by me. For seven years, in Cairo, I prosecuted my task on each of the work-days of the week, after an early breakfast, until within an hour of midnight, with few and short intervals of rest, (often with no interruption but that of a few minutes at a time for a meal, and half an hour for exercise,) except on rare occasions when I was stopped by illness, and once when I devoted three days to a last visit to the Pyramids: I seldom allowed myself to receive a visiter except on Friday, the Sabbath and leisure-day of the Muslims: and more than once I passed a quarter of a year without going out of my house. But I must not be supposed to claim much credit for the exercise of self-denial with respect to the pleasures of society; for during those seven years passed in Cairo, I had my wife and sister and the latter's two sons residing with me. Nor would I here make mention of the severe labour which this work has cost me but for the purpose of guarding against the imputation of my having been wanting in energy or industry. To convey a due idea of the difficulties of my task would be impossible. While mainly composing from the Táj el-'Aroos, I have often had before me, or by my side, eight or ten other lexicons, (presenting three different arrangements of the roots, and all of them differing in the order, or rather disorder, of the words explained,) requiring to be consulted at the same time. And frequently more than a day's study has been necessary to enable me thoroughly to understand a single passage: for the strict rules of Arabic lexicology demand that every explanation be given as nearly as possible in the words in which some person of authority has transmitted it; and many explanations perfectly intelligible when they were first given became less and less so in succeeding ages, and at length quite unintelligible to the most learned of living Arabs. Even Ibn-Seedeh often confesses, in the Moḥkam, his inability to understand an explanation or some other statement that he has transmitted. Many explanations, moreover, present instances of what is termed تَسَامُح; and instances of a worse kind of license, termed تَسَاهُل, are not of unfrequent occurrence: by the former term is meant a deficiency in what an author writes relying upon the understanding of the reader; and by the latter term, a deficiency in what he writes *without* relying upon the reader's knowledge. Often, two synonymous words are used to explain each other. Numerous cases of this kind occur in the Ḳámoos: such, for instance, are حُجَّةٌ and بُرْهَانٌ, سَاوَرَهُ and وَاثَبَهُ, اِعْتَقَدَ and اِعْتَقَدَ, and تَلَزَّجَ and تَلَجَّنَ: and in these cases I have not always found the information that I required by referring to other lexicons. More frequently, in lieu of an explanation, we find merely the word مَعْرُوفٌ, meaning "well known:" and in a very large proportion of such cases, what was once "well known" has long ceased to be so. Still more frequently, significations are only indicated by the context: in many instances, as clearly as they could be expressed by any words of explanation: but in many other instances, very obscurely. Many words are rendered by others which are not elsewhere explained in the same lexicon; many, by words meant to be understood in senses not elsewhere explained in that lexicon; many, by words meant to be understood in tropical senses; and many, by words meant to be understood in post-classical senses. In these last cases, I have often found in my knowledge of modern Arabic a solution of a difficulty: but without great caution, such knowledge would

frequently have misled me, in consequence of the changes which have taken place in the applications of many words since the classical age. Great caution is likewise requisite in the attempt to elicit the significations of words by means of analogy; as I could easily show by giving all the principal words of one article with their significations, and then requiring any student to divine the significations of the other words of the same article by such means, and comparing his explanations with those that have been authoritatively transmitted. Perfect reliance is not to be placed upon vowel-signs and the like when they are merely written, without their being either described in words or shown by the statement that the word of which the pronunciation is to be fixed is similar to some other word well known. Even when they are described, one has to consider what rule the author follows; and in some lexicons the rules followed by the authors are not explained. For instance, when a noun of three letters is said to be with fet-ḥ, if in the Ḳámoos, the meaning is that it is of the measure فَعْلٌ: but in some other lexicons it means that it is of the measure فَعَلٌ. If we find such a noun in the Ḳámoos written as of the measure فَعَلٌ and said to be with fet-ḥ, we must infer that فَعْلٌ (not فَعَلٌ) is the correct measure: and if in the same lexicon we find such a noun that is to be explained written otherwise than as of the measure فَعْلٌ, without its being followed by any indication of its measure, we must infer that فَعْلٌ is probably its true measure, unless it be a word commonly known. But these and other technical difficulties are comparatively small, or become so after a little time spent in the study of different lexicons with a previous knowledge of the principles of Arabic lexicology and lexicography. Among the graver difficulties are those which are often presented by verses cited as confirmatory examples, or as illustrations, without either context or explanation; many of which I have inserted in my lexicon as being either absolutely necessary or such as I could not omit with entire satisfaction. Various other obstacles that I have had to encounter I refrain from mentioning, hoping that I shall be deemed to have said enough to excuse myself for the length of time that has elapsed since the commencement of my work. I have, however, been unusually favoured by circumstances; and especially by my having acquired, in familiar intercourse with Arabs, an acquaintance with their manners and customs, and their mental idiosyncrasies, indispensably requisite to success in my undertaking. Encouraged by these circumstances, I applied myself to the working of the rich mine that I had discovered, with the resolution expressed in the saying of a poet,*

* لَأَسْتَسْهِلَنَّ الصَّعْبَ أَوْ أُدْرِكَ المُنَى * فَمَا ٱنْقَادَتِ الآمَالُ إِلَّا لِصَابِرِ *

When I had prosecuted my task in Cairo during a period of nearly six years, I understood it to be the desire of my Patron that the British Government might be induced to recognise the importance of my work by contributing to the expense of its composition. I therefore submitted to the Head of Her Majesty's Government a request that my undertaking might be thus honoured and promoted: and I did so in a time peculiarly auspicious; the Premier being Lord John Russell, now Earl Russell. His Lordship graciously and promptly replied to my appeal by granting me an annual allowance from the Fund for Special Service; and through his recommendation, this was continued to me by one of his successors in office, another Nobleman who added eminence in letters to elevation of birth and station, the late Earl of Aberdeen. And here I must especially and gratefully acknowledge my obligations to the learned Canon Cureton, for his friendly offices on these and other occasions. I must also add that Professor Lepsius and Dr. Abeken, and the late Baron Bunsen, kindly exerted themselves to obtain permission for my lexicon to be printed at Berlin, at the joint expense of the Prussian Government and the Academy of Sciences; and several of the learned Orientalists of Germany seconded their endeavours; but conditions were proposed to me to which I could not willingly accede.

After a stay of somewhat more than seven years in Cairo, a considerable portion of which period was spent by me in collecting and collating the principal materials from which my lexicon is composed, I returned to England; leaving to the sheykh Ibráheem Ed-Dasoḳee the task of completing the transcription of those materials, a task for which he had become fully qualified.

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* Cited in page 123 of this work.

I must now add some explanations necessary to facilitate the use of my lexicon.

The arrangement that I have adopted is, in its main features, the same as that of Golius: the words being placed according to their radical letters; and the roots being arranged according to the order of their letters (commencing with the first of those letters) in the usual alphabet.

Words of three different classes, in which the radical letters are the same, but different in number, I place in the same article. The first of these classes consists of words of two radical letters; as بَلْ: the second class, of reduplicative triliteral-radical words, in which the first and second radical letters are the same as those of the first class, and the third the same as the second of that class; as بَلَّ and بَلَّ and بَلَلَ &c.: and the third class, of reduplicative quadriliteral-radical words, in which the first and third radical letters are the same as the first of the first class, and the second and fourth the same as the second of that class; as بَلْبَلَ and بَلْبَلَةٌ and بِلْبَالٌ &c. These three classes are included in the same article in all the best Arabic lexicons; and two reasons may be given for my following the same plan. One reason is similarity of signification. Words of the first and second corresponding classes very seldom exhibit an alliance in signification; but instances of such alliance in words of the first and third classes are less rare; and instances of alliance in signification in words of the second and third classes are very numerous. The other reason is, that such words are generally held to be derived from the same root. Some of the Arabian lexicologists hold that a word of the class of بَلَّ is a biliteral-radical word; so that the letters of its root are represented by فع: but most of them regard it as, absolutely, a triliteral-radical word; so that the letters of its root are represented by فعل. With respect to a word such as بَلْبَلَ, the opinion held by El-Farrà and others, and ascribed to El-Khaleel, is, that it is to be represented by فَعْفَعَ; so that the letters of its root are represented by فع: another opinion, ascribed to El-Khaleel and his followers among the Baṣrees and Koofees, is, that it is to be represented by فَعْفَلَ; so that the letters of its root are represented by فعل: another, ascribed to Seebaweyh and his companions, is, that it is originally a word to be represented by فَعَّلَ, and that the third radical letter is changed, and made the same as the first; so that the letters of its root are represented by the same letters as if the word itself were to be represented by فَعْفَلَ: the opinion commonly obtaining among the Baṣrees is, that it is to be represented by فَعْلَلَ; so that the letters of its root are represented, in this case also, by فعل; and as the last of these modes of representing the word is the one most usual, I generally adopt this mode in my lexicon, except in quoting from an author who uses another mode. The triliteral root, in both of these classes of words, is that which is preferred in the Muzhir, where, in the 40th Section, not far from the commencement, these different opinions are stated.

Agreeably with the same principle, quasi-quadriliteral-radical words (the conjugations and varieties of which will be found in a table inserted in this preface) I class with the triliteral-radical words from which they are derived by the Arabian lexicologists and grammarians.

What is commonly called "the Verb of Wonder" I mention among the verbs. The Koofees say that it is a noun, meaning an epithet. (See مَا أُمَيْلِحَ زَيْدًا, in article ملح.)

Dialectic variants, synonyms, and words nearly synonymous, from the same root, are mentioned and explained in one paragraph: but every word thus explained in a paragraph headed by another word is also mentioned by itself, or accompanied by a word or words nearly resembling it in form, with a reference to that paragraph. (In order to facilitate the reference, an arrow-head (▼) is inserted to render conspicuous a word explained in a paragraph headed by another word.) Several obvious advantages result from this arrangement; not the least of which is a considerable saving of room. In these cases, when I have found it possible to do so, I have placed the most common word first, or otherwise distinguished it from the rest: sometimes I have shown which words are more or less common by the authorities that I have indicated for them.

When a noun is not found at the head of a paragraph, or by itself, or with another nearly resembling it in form, it is to be looked for among the infinitive nouns, which are mentioned with their respective verbs. And plurals are to be found under their singulars.

Words that are regularly formed, *ad libitum*, (such as active and passive participial nouns, and nouns denoting the comparative and superlative degrees, &c.,) are not mentioned, unless for special reasons.

In respect of the places which I have assigned to arabicized words, I have generally followed the usual practice of the Arabian lexicographers; that is, I have generally placed them as though they were derived from Arabic roots; because most students look for them under the headings beneath which I have mentioned them, and because many of them have derivatives formed from them in the regular Arabic manner. But, properly speaking, every letter in an arabicized word is regarded by most of the Arabian lexicologists as radical.

When several significations are assigned to one word &c., connected by "or," it is often the case that one is right in one instance, and another in another; and not unfrequently, that all are correct in different instances.

Whenever I have found it possible to do so, I have distinguished (by the mark ‡) what is affirmed to be tropical from what is proper; generally on the authority of the Asás. I have also generally distinguished (by the mark †) what I regard as evidently, or probably, tropical, when I have found no express authority for asserting such to be the case. Thus I have often been enabled to draw clearly what may be termed the "genealogies" of significations. Always, in the arrangement of significations, I have, to the utmost of my ability, paid attention to their relations, one to another. The mark — is used to denote a break in the relations of significations &c.; and = denotes an extraordinary, or a complete, dissociation.

Numerous words in the Ṣiḥáḥ and Ḳámoos and most other Arabic lexicons are merely said to be the names of certain plants or animals. Of these I have generally found and given explanations which have either enabled me to determine the particular species to which they apply or may enable others to do so, and which will show that the applications of many of these words have been changed in post-classical times. For the names and descriptions of plants, my chief authority is Aboo-Ḥaneefeh Ed-Deenawaree, who is generally held to have adhered to the original nomenclature more accurately than any other writer on the Arabian flora, enabled to do so in many cases by his own careful investigations, and by consulting Arabs of the desert, at a sufficiently early period, in the third century of the Flight. I have been induced to mention the properties commonly attributed by the Arabs to plants and drugs &c., though they are generally fanciful, because they sometimes help to point out what is meant by an explanation otherwise vague, and sometimes elucidate far-fetched comparisons or allusions.

The explanations of the particles are extremely defective in almost all the Arabic lexicons; but of this very important class of words, generally more difficult to explain than any other class, I have found, in the Mughnee, illustrations even more ample than I required. Though I have generally omitted the statement of opinions evidently erroneous, and refuted in the Mughnee, I have in some degree imitated the author of that work by endeavouring to treat such words rather too largely than too scantily.

Of the learning of Golius, and the industry of Freytag, I wish to speak with sincere respect, and with gratitude for much benefit derived by me from their works before circumstances gave me advantages which they did not enjoy. But lest I should be charged with omitting important matters in some of the originals from which my work is composed, it is necessary for me to state that, in countless instances, both of those lexicographers have given explanations, more or less full, as from

the Ṣiḥáḥ or Ḳámoos or both, when not one word thereof, nor even an indication, is found in either of those originals:* and that much of what Freytag has given as from the Ḳámoos is from the Turkish Translation of that lexicon, of which I have before spoken, a work of considerable learning, but of no authority when no voucher is mentioned in it.† I have myself occasionally cited the Turkish Translation of the Ḳámoos, but only when I have not found what I wanted in any other work, and, in a case of this kind, only when I have felt confidence in its correctness, or when I have desired a confirmation of my own opinion. In very few instances have I adopted its explanations; having often found them to be glaringly incorrect; in some cases, from its author's having partially misunderstood what he had to translate; but in more cases, from his having altogether failed to understand, and therefore having given literal renderings which are far from conveying the meanings intended.

Proper names of persons and of places, and post-classical words and significations, I have, with very few exceptions, excluded from my lexicon. A dictionary of words of the former class, such as would satisfy the wants of students, would of itself alone form a large volume; for the sources from which it might be drawn are abundant, and not difficult of access. A dictionary of post-classical Arabic, worthy of being so called, could not be composed otherwise than by a considerable number of students in different cities of Europe where good libraries of Arabic manuscripts are found, and by as many students in different countries of Asia and Africa; partly from books, and partly from information to be acquired only by intercourse with Arabs; and several of those who should contribute to its composition would require to be well versed in the sciences of the Muslims. In excluding almost all post-classical words and significations, I have followed the example of every one of the most esteemed Arabian lexicographers; and the limits that I have assigned to my labours have certainly been rather too wide than too narrow, as will be sufficiently shown by the fact that the quantity of the matter comprised in the first eighth part of my First Book (ا to ث inclusive) is treble the quantity of the corresponding portion of Freytag's Lexicon, although I leave rare words &c. for my Second Book.

I have inserted nothing in my lexicon without indicating at least one authority for it, except interwoven additions of my own which I have invariably distinguished by enclosing them between square brackets. Throughout Part 1 of the First Book, I have generally made the indications of the authorities as numerous as I conveniently could; but I have not thought it desirable to do so throughout, as these indications occupy much space, and what is most important is to note the oldest authority mentioned in any of my originals, with one or more of good repute to confirm it. A table of the authorities inserted in this preface will show which of them I have cited through the medium of the Táj el-'Aroos or the Lisán el-'Arab. Such authorities I have often indicated without any addition.‡ When two or more indications of authorities are given, it is to be understood that they agree essentially, or mainly; but not always that they agree in words. When any authority is, in an important degree, less full, or less clear, than another or others by which it is accompanied, I distinguish it by an asterisk placed after the initial

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* By this remark, I may perhaps provoke the retort that, in composing an Arabic-English lexicon wholly from Arabic sources, I am myself doing what may be resolved into something like reasoning in a circle. But such is not the case; for the words employed in explanations in the Arabic lexicons are generally still used in the senses in which they are there employed; and the intended meanings of words that are not still used in such senses are, with few exceptions, easily determined by examples in which they occur, or by the general consent of the learned among the Arabs in the present day. Of the exceptional difficulties of interpretation, I have already said enough; and for my own sake, as well as for the sake of truth, I by no means wish to underrate them.

† In Freytag's first volume, the authorities are seldom indicated.—Sometimes explanations given by Golius as from the Ṣiḥáḥ or Ḳámoos or both, and not found in either of those works, are copied by Freytag without his stating such to be the case, and without his indicating the authorities or authority assigned by Golius: for example, three such instances occur in the short article دبج.

‡ In a few instances, in the Táj el-'Aroos, where its author has drawn from the Tahdheeb or the Moḥkam through the medium of the Lisán el-'Arab, I have found the Tahdheeb erroneously named as his authority instead of the Moḥkam, or the Moḥkam instead of the Tahdheeb.—Sometimes an authority is mentioned by a surname borne by two or more, so that the person meant is doubtful.

or initials &c. by which it is indicated. Frequently it happens that an explanation is essentially the same in the Lisán el-'Arab and the Táj el-'Aroos, but more full, or more clear, in the former: in cases of this kind I have generally indicated only the latter as my authority.

Sometimes I have been obliged to employ English terms which have not, to my knowledge, been used by any other writer; but I have been careful to invent only such as will, I believe, be easily understood. For example, I have applied the epithet "auroral" to certain risings and settings of stars or asterisms, to denote the restriction of those risings and settings to the whole period of the morning-twilight: the epithet "heliacal," applied to such risings, would restrict them overmuch. Lexicological and grammatical terms employed in my lexicon will be found in one of the tables inserted in this preface.

I have supposed the student who will make use of this work to be acquainted with the *general* rules of grammar. These he must bear in mind when he meets with *particular* rules mentioned by me. For instance, from his finding it stated, in page 77 of this lexicon, that, when إِلَّا is used in the sense of غَيْرُ, the noun which follows it is put in the same case as that which precedes it, he must not imagine that exceptions to this rule are presented by such phrases as لَا إِلٰهَ إِلَّا ٱللّٰهُ (*There is no deity other than*, i. e. *but*, *God*) and مَا هٰذَا شَيْئًا إِلَّا كِتَابٌ (*This is not anything but a writing*) and مَا جَآءَ مِنْ أَحَدٍ إِلَّا زَيْدٌ (*No one came but Zeyd*) and لَيْسَ هٰذَا بِشَىْءٍ إِلَّا كِتَابًا (which means the same as the second of these phrases): for in each of these examples the noun preceding إِلَّا is regarded as being virtually in the same case as the noun following it. (See a note in De Sacy's Arabic Grammar, 2nd ed., vol. ii. p. 404.)

Considering the size of this work, the quantity of Arabic type that it comprises, the minuteness of many of the characters employed in it, and the excessive care required in the placing of those small characters, no student can reasonably hope to find it entirely free from typographical faults, whether they be such as have originated from the compositors and have escaped the scrutiny of the author, or such as are almost inevitable in the process of printing. I shall use my utmost endeavours to detect such faults, and to note them for correction.

The following tables will, I believe, supply all further explanations that will be needed.

I.—*Table of the Conjugations of Arabic Verbs.*

1. (1st variety) فَعَلَ, يَفْعُلُ: (2nd) فَعَلَ, يَفْعِلُ: (3rd) فَعَلَ, يَفْعَلُ: (4th) فَعِلَ, يَفْعَلُ: (5th) فَعَلَ, يَفْعُلُ: (6th) فَعِلَ, يَفْعِلُ.

2. فَعَّلَ: variations قَصَّى (for قَصَّصَ) and the like.

3. فَاعَلَ.

4. أَفْعَلَ.

5. تَفَعَّلَ: variations اِفَّعَّلَ, in the cases of verbs of which the ف is ت, ث, ج, د, ذ, ز, س, ش, ص, ض, ط, or ظ: also تَظَنَّى (for تَظَنَّنَ) and the like: تَفَعَّلُ &c. (for تَتَفَعَّلُ &c.)

6. تَفَاعَلَ: variations اِفَّاعَلَ, in cases like those in which تَفَعَّلَ sometimes becomes اِفَّعَّلَ: also تَفَاعَلُ &c. (for تَتَفَاعَلُ &c.)

7. اِنْفَعَلَ: variations اِنَّصَرَ (for اِنْنَصَرَ) and the like; and اِمَّلَسَ (for اِنْمَلَسَ) and the like.

8. اِفْتَعَلَ: variations فَعَّلَ, فَعَّلَ, فَعِّلَ, or فَعِّلَ, in the cases of verbs of which the ع is ت, ث, ج, د, ذ, ز, س, ش, ص, ض, ط, or ظ: also such as اِتَّبَعَ (for اِتْتَبَعَ), اِتَّغَرَ and اِدَّغَرَ (for اِثْتَغَرَ), اِجْدَمَعَ (for اِجْتَمَعَ), اِدَّرَكَ (for اِدْتَرَكَ), اِدَّكَرَ and اِذَّكَرَ and اِذْدَكَرَ (for اِذْتَكَرَ), اِزْدَادَ (for اِزْتَادَ), اِتَّقَى (for اِوْتَقَى), اِتَّسَرَ (for اِيتَسَرَ): اِعَذَّرَ and اِعِذَّرَ (for اِعْتَذَرَ). اِصْطَجَعَ for اِضْطَجَعَ

9. اِفْعَلَّ: variations اِفْعَلَلَ, in the case of a verb of which the ل is unsound; as اِرْعَوَى: and اِفْعَلَلَّ; as اِبْيَضَّ.

10. اِسْتَفْعَلَ: variations اِسْطَاعَ and اِسْتَاعَ (for اِسْتَطَاعَ).

11. اِفْعَالَّ: variation اِفْعَالَلَ, in the case of a verb of which the ل is unsound; as اِحْوَاوَى.

12. اِفْعَوْعَلَ.

13. اِفْعَوَّلَ.

Q. 1. فَعْلَلَ. Q. 2. تَفَعْلَلَ. Q. 3. اِفْعَنْلَلَ. Q. 4. اِفْعَلَلَّ.

R. Q. 1. Verbs of the classes of بَلْبَلَ (in which the first and third radical letters are the same, and the second and fourth,) and جَلْبَبَ (in which the third and fourth radical letters are the same).

R. Q. 2. Verbs of the classes of تَبَلْبَلَ and تَجَلْبَبَ.

R. Q. 3. Verbs of the class of اِقْعَنْسَسَ.

R. Q. 4. Verbs of the class of اِبْيَضَّ, mentioned above, (see 9,) as variations of اِفْعَلَّ, may be classed under this head.

Q. Q. 1. فَعْلَسَ; فَعْلَمَ; فَعْلَنَ (as عَلْوَنَ according to some, and عَشْرَنَ); فَعْلَى: فَعْأَلَ; فَعْمَلَ; فَعْنَلَ; فَعْهَلَ; فَعْوَلَ; فَعْيَلَ: فَأْعَلَ; فَنْعَلَ; فَتْعَلَ; فَهْعَلَ; يَفْعَلَ.

Q. Q. 2. تَفَعْلَتَ; تَفَعْلَى: تَفَعْنَلَ; تَفَعْوَلَ; تَفَعْيَلَ: تَفَوْعَلَ; تَفَيْعَلَ: تَمَفْعَلَ.

Q. Q. 3. اِفْعَنْلَلَ; اِفْعَنْلَى; اِفْعَأَلَّ; اِفْعَوْلَلَ; اِفْعَلَّلَ; اِفْعَيَّلَ: اِفْتَعْأَلَ: اِفْوَنْعَلَ.

Q. Q. 4. اِفْعَأَلَّ; اِفْعَهَلَّ: اِفْلَعَلَّ; اِفْمَعَلَّ; اِفْوَعَلَّ: اِنْفَعَلَّ.

Beside these, there are some other forms of Q. Q. verbs, not to be classed with any of the foregoing. And probably there are some other varieties of Q. Q. 2; each quasi-passive of Q. Q. 1.

II.—*Table of Lexicological and Grammatical Terms &c. used in the following work.*

Accord., *for* according.
Accus. case, *for* accusative case, نَصْبٌ.
Act., *for* active, مَبْنِيٌّ لِلْفَاعِلِ or لِلْمَعْلُومِ.
Act. part. n., *for* active participial noun, اِسْمُ فَاعِلٍ.
Adv. n., *for* adverbial noun, ظَرْفٌ, and sometimes صِفَةٌ; of place, ظَرْفُ مَكَانٍ; and of time, ظَرْفُ زَمَانٍ.
Agent, فَاعِلٌ.
Analogous, or regular, قِيَاسِيٌّ and مَقِيسٌ.
Analogy, قِيَاسٌ.
Anomalous, or irregular, غَيْرُ قِيَاسِيٍّ and غَيْرُ مَقِيسٍ or شَاذٌّ (see "Dev.") or نَادِرٌ (see "Extr.").
Aor., *for* aorist, مُضَارِعٌ.
Aplastic, applied to a noun and to a verb, جَامِدٌ.
App., *for* apparently.
Appositive, تَابِعٌ.
Attribute, or predicate, مُسْنَدٌ and خَبَرٌ.
Broken pl., *for* broken plural, جَمْعٌ مُكَسَّرٌ.
Coll. gen. n., *for* collective generic noun, اِسْمُ جِنْسٍ جَمْعِيٌّ; also called a lexicological plural, جَمْعٌ لُغَوِيٌّ.
Complement of a prefixed noun, مُضَافٌ إِلَيْهِ.
Complete, *i. e.* attributive, verb, فِعْلٌ تَامٌّ.
Conj., *for* conjugation, بَابٌ.
Conjunct, مَوْصُولٌ: conjunct noun, مَوْصُولٌ اِسْمِيٌّ: conjunct particle, مَوْصُولٌ حَرْفِيٌّ.
Conjunction, حَرْفُ عَطْفٍ and حَرْفٌ عَاطِفٌ.
Contr., *for* contrary.
Conventional term, اِصْطِلَاحٌ. — Conventional language, عُرْفٌ.
Corroborative, تَوْكِيدٌ and تَأْكِيدٌ.
Decl., *for* declinable, مُعْرَبٌ: perfectly decl., مَصْرُوفٌ and مُنْصَرِفٌ: imperfectly decl., غَيْرُ مَصْرُوفٍ and غَيْرُ مُنْصَرِفٍ.
Defective verb, *i. e.* having و or ى for the last radical letter, فِعْلٌ نَاقِصٌ.
Dev., *for* deviating; as in the phrase, Deviating from the constant course of speech (with respect to analogy, or rule, or with respect to usage); شَاذٌّ. This term and نَادِرٌ (see "Extr.") are often used in the lexicons indiscriminately.
Dial., *for* dialect, لُغَةٌ.
Dial. var. of, *for* dialectic variant of, لُغَةٌ فِي.
Dim., *for* diminutive, مُصَغَّرٌ.
Enunciative, خَبَرٌ.
Epithet, and epithetic phrase, نَعْتٌ and وَصْفٌ and صِفَةٌ.
Ex., *for* example.
Expl., *for* explained.
Expos., *for* exposition, شَرْحٌ and تَفْسِيرٌ: the latter particularly applied to an exposition of the Kur-án.
Extr., *for* extraordinary (with respect to analogy, or rule, or with respect to usage), نَادِرٌ. (See "Dev.")
Fem., *for* feminine, مُؤَنَّثٌ.
Fut., *for* future, مُسْتَقْبَلٌ.
Gen. case, *for* genitive case, خَفْضٌ and جَرٌّ.
Gen. n., *for* generic noun, اِسْمُ جِنْسٍ.
Hollow verb, فِعْلٌ أَجْوَفُ.
Homonym, مُشْتَرَكٌ, for مُشْتَرَكٌ فِيهِ.
I. q., *for* idem quod.
Ideal (as opposed to real) subst., اِسْمُ مَعْنًى, or simply مَعْنًى.
Imitative sequent, إِتْبَاعٌ.
Imperative, أَمْرٌ.
Inchoative, مُبْتَدَأٌ.
Incomplete, *i. e.* non-attributive, verb, فِعْلٌ نَاقِصٌ, or فِعْلٌ غَيْرُ تَامٍّ.
Indecl., *for* indeclinable, مَبْنِيٌّ.
Inf. n., *for* infinitive noun, مَصْدَرٌ. Inf. n. of unity, مَصْدَرٌ لِلْمَرَّةِ. Inf. n. of modality, مَصْدَرٌ لِلنَّوْعِ.
Instrumental noun, اِسْمُ آلَةٍ.
Intrans., *for* intransitive, غَيْرُ مُتَعَدٍّ and لَازِمٌ.
Irreg., *for* irregular: see "Anomalous."
Lit., *for* literally.
Mahmooz verb, فِعْلٌ مَهْمُوزٌ.
Mansoob aor., *for* mansoob aorist, مُضَارِعٌ مَنْصُوبٌ.
Masc., *for* masculine, مُذَكَّرٌ.
Measure, وَزْنٌ.
Mejzoom aor., *for* mejzoom aorist, مُضَارِعٌ مَجْزُومٌ.
Metaphor, اِسْتِعَارَةٌ.
Metaphorical, اِسْتِعَارِيٌّ.
Metonymy, كِنَايَةٌ.
N., *for* noun, اِسْمٌ.
N. un., *for* noun of unity, وَاحِدَةٌ and وَاحِدٌ.
Nom. case, *for* nominative case, رَفْعٌ.
Objective complement of a verb, مَفْعُولٌ or مَفْعُولٌ بِهِ.
Part. n.: see "act. part. n." and "pass. part. n."
Particle, حَرْفٌ.
Pass., *for* passive, مَبْنِيٌّ لِلْمَفْعُولِ or لِلْمَجْهُولِ.
Pass. part. n., *for* passive participial noun, اِسْمُ مَفْعُولٍ.
Perfect pl., *for* perfect plural, جَمْعٌ سَالِمٌ; also called a sound pl., جَمْعٌ صَحِيحٌ.
Perfect verb, *i. e.* one which has not two radical letters alike, nor has ء nor و nor ى for one of its radical letters, فِعْلٌ سَالِمٌ. (See also "Sound verb.")
Pers., *for* person (of a verb).
Pl., *for* plural, جَمْعٌ. Pl. of pauc., *for* plural of paucity, جَمْعُ قِلَّةٍ. Pl. of mult., *for* plural of multitude, جَمْعُ كَثْرَةٍ. Pl. pl., *for* plural of a plural, جَمْعُ جَمْعٍ.
Possessive noun or epithet (such as تَامِرٌ and لَابِنٌ &c.), اِسْمٌ عَلَى النَّسَبِ (a kind of relative noun).
Post-classical, مُوَلَّدٌ and مُحْدَثٌ.
Predicate: see "Attribute."
Prefixed noun, مُضَافٌ.
Prep., *for* preposition, حَرْفُ جَرٍّ, and sometimes صِفَةٌ.
Pret., *for* preterite, مَاضٍ.
Prov., *for* proverb, مَثَلٌ.
Q., *for* quadriliteral-radical verb, فِعْلٌ رُبَاعِيٌّ.
Q. Q., *for* quasi-quadriliteral-radical verb, فِعْلٌ مُلْحَقٌ بِالرُّبَاعِيِّ.
Q. v., *for* quod vide.
Quasi-coordinate, مُلْحَقٌ: see art. لحق.
Quasi-inf. n., *for* quasi-infinitive noun, اِسْمُ مَصْدَرٍ and اِسْمٌ لِلْمَصْدَرِ.
Quasi-pass., *for* quasi-passive, مُطَاوِعٌ.
Quasi-pl. n., *for* quasi-plural noun, اِسْمُ جَمْعٍ.
Quasi-sound verb, i. e. one having و or ى for its first radical letter, فِعْلٌ مِثَالٌ.
R. Q., *for* reduplicative quadriliteral-radical verb, فِعْلٌ رُبَاعِيٌّ مُضَاعَفٌ.
Real (as opposed to ideal) subst., اِسْمُ عَيْنٍ or simply عَيْنٌ, and اِسْمُ ذَاتٍ or simply ذَاتٌ.
Receptacular noun, اِسْمُ وِعَاءٍ.
Reg., *for* regular: see "Analogous."
Rel. n., *for* relative noun, اِسْمٌ مَنْسُوبٌ, or نِسْبَةٌ.
Simple subst. (as opposed to inf. n.), اِسْمٌ.
Sing., *for* singular, مُفْرَدٌ and وَاحِدٌ.
Sound pl., *for* sound plural: see "Perfect pl."
Sound verb, *i. e.* one which is not of the class termed "perfect," but which has not و nor ى for one of its radical letters: or, as used in the 'Eyn and several other lexicons, one that has not و nor ى nor ء for one of its radical letters: فِعْلٌ صَحِيحٌ. (See "Perfect verb.")
Specificative, or discriminative, تَمْيِيزٌ.
State, denotative of, حَالٌ.
Subject (as correlative of attribute or predicate), مُسْنَدٌ إِلَيْهِ.
Subst., *for* substantive, اِسْمٌ.
Substitute, بَدَلٌ.
Syll. signs, *for* syllabical signs, شَكْلٌ.
Syn., *for* synonym and synonymous, مُرَادِفٌ and مُتَرَادِفٌ. Syn. with, *for* synonymous with, لُغَةٌ فِي.
Trad., *for* tradition, حَدِيثٌ.
Trans., *for* transitive, مُتَعَدٍّ and وَاقِعٌ.
Transposition, قَلْبٌ. Formed by transposition, مَقْلُوبٌ.
Tropical, مَجَازٌ and مَجَازِيٌّ.
Unsound verb, *i. e.* one having و or ى for one of its radical letters: or, as used in the 'Eyn and several other lexicons, one having و or ى or ء for one of its radical letters: فِعْلٌ مُعْتَلٌّ.
V., *for* verb, فِعْلٌ.
Verbal noun, اِسْمُ فِعْلٍ.

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‡ means asserted to be tropical.
‡‡ ,, asserted to be doubly tropical.
† ,, supposed by me to be tropical.

III.—*Chronological list of the more celebrated of the Lexicologists and Grammarians cited in the following work, extracted from the 48th Section of the Muzhir: with some additions, which are marked with an asterisk.*

*Ibn-'Abbás: died in the year of the Flight 68
*Mujáhid: said to have lived 83 years; and to have died in . . . . . 100 or 101 or 102 or 103
*Ḳatádeh: born in 60: died in . . . . . 117 or 118
Aboo-'Amr Ibn-El-'Alà: (*born at Mekkeh, in the year of the Flight 70 or 68 or 65:) died in . . . . . 151 (*or 154) or 159
El-Khaleel: lived to the age of 74 . . . . 160 or 170 or 175
*El-Leyth Ibn-Naṣr Ibn-Seiyár El-Khurásánee: contemporary with, and companion of, El-Khaleel.
Yoonus: born in the year 90 . . . . . 182 *or 183
*Abu-d-Duḳeysh: contemporary with Yoonus.
El-Kisá-ee . . . . . 182 or 183 or 189 or 192
Seebaweyh: lived 32 years, or 40 and odd years: died in . . . . 161 (*or 177) or 180 or 188 or 194
Aboo-Moḥammad El-Yezeedee: lived 74 years: died in 202
En-Naḍr Ibn-Shumeyl: died in . . . . . 203 or 204
Ḳutrub 206
El-Farrà: lived 67 years 207
Aboo-'Obeydeh (*Maąmar Ibn-El-Muthennà Et-Teymee): born in 112: died in . . 208 or 209 or 210 or 211
Aboo-'Amr Esh-Sheybánee: lived 110 (*or 111) or 118 years: died in . . . . 205 or 206 or 213
Aboo-Zeyd (*El-Anṣáree:) lived 93 years: died in . 214 or 215 or 216
El-Aṣma'ee: born in 123 (*or 122): died in (*214 or) 215 or 216 *or 217
*El-Liḥyánee: contemporary with El-Kisá-ee and Aboo-'Obeydeh and Aboo-Zeyd and El-Aṣma'ee.
Abu-l-Ḥasan El-Akhfash . . . . . 210 or 215 or 221
*Abu-l-Heythem: a preceptor of Aboo-'Obeyd.
*Ibn-Buzurj: contemporary with Abu-l-Heythem.
Aboo-'Obeyd: lived 67 years: died in . . . 223 or 224 or 230
Ibn-El-Aąrábee: born in 150: died in . . . . 231 or 233
*Shemir: contemporary with Ibn-El-Aąrábee.
Ibn-Es-Sikkeet (*Yaąḳoob) 244
Aboo-Ḥátim Es-Sijistánee: lived nearly 90 years: died in . . . . . 248 or 250 or 254 or 255
*Es-Sukkaree (author of an "Exposition of the Deewán El-Hudhaleeyeen"): born in 212: died in . . . . . 270 or 275
Ibn-Ḳuteybeh: [also called El-Ḳutabee, and by some, (among whom is the author of the Táj-el-'Aroos,) less properly, El-Ḳuteybee: (see the Biogr. Dictionary of En-Nawawee, p. 771:)] born in 213; died in 267 *or 270 or 271 or 276
*Aboo-Ḥaneefeh Ed-Deenawaree (author of the "Book of Plants") 282
El-Mubarrad: born in 210: died in . . . 282 or 285 *or 286
Thaąlab (*Abu-l-'Abbás Aḥmad Ibn-Yaḥyà, author of the "Faṣeeḥ"): born in 200: died in 291
Kuráą . . . . . cir. 310
Ez-Zejjáj (*Aboo-Is-ḥáḳ) 311
*Ibn-Dureyd (author of the "Jemharah"): born in 223, or [about five years later, for] it is said that he lived 93 years, not more, and died in 321
*Ibraheem Ibn-Moḥammad Ibn-'Arafeh (Niftaweyh): born in 244 or 250: died in 323
Aboo-Bekr Ibn-El-Ambáree: born in 271: died in . . . . . (*327 or) 328
Ez-Zejjájee . . . . . (*337 or) 339 or 340
*El-Fárábee 343
Ibn-Durustaweyh: born in 258: died in 347
Ibn-El-Ḳooṭeeyeh 367
Es-Seeráfee: born before the year 270: died in 368
Ibn-Khálaweyh 370
El-Azheree (author of the "Tahdheeb"): *born in 282: died in . . . . . *370 or 371
Aboo-'Alee El-Fárisee: (*lived more than 90 years:) died in . . . . . (*376 or) 377
Aboo-Bekr Ez-Zubeydee (author of an abridgment of the "'Eyn" 379
*Ibn-'Abbád (the Ṣáḥib, author of the "Moḥeeṭ"): born in 326: died in 385
*El-Khaṭṭábee 388
Ibn-Jinnee (*Abu-l-Fet-ḥ 'Othmán): born before the year 330: died in 392
Ibn-Fáris . . . . . (*390 or) 395
El-Jowharee (author of the "Ṣiḥáḥ") . . . *393 or 397 or 398
El-Harawee (author of the "Ghareebeyn") 401
*Moḥammad Ibn-Jaąfar El-Ḳazzáz 412
El-Jawáleeḳee 425
*Ibn-Et-Teiyánee (author of the "Moo'ab") 436
Ibn-Seedeh (*author of the "Moḥkam"): lived about 60 years: died in 458
El-Khaṭeeb Et-Tebreezee: born in 421: died in 502
*Er-Rághib El-Iṣfahánee: died in the early part of century five.
Ibn-El-Ḳaṭṭáą: born in 433: died in 515
*El-Meydánee: died in 518
Ibn-Es-Seed El-Baṭalyowsee: born in 444: died in 521
Ez-Zamakhsheree (*author of the "'Asás" and "Keshsháf," &c.): born in 467: died in 538
*Es-Suheylee (author of the "Rowḍ") 581
Ibn-Barree (*author of "Annotations on the Ṣiḥáḥ") 582
*Ibn-El-Atheer El-Jezeree, (Mejd-ed-Deen, author of the "Niháyeh") 606
*El-Fakhr Er-Rázee 606
*El-Muṭarrizee (author of the "Mughrib"): born in 536: died in 610
Eṣ-Ṣaghánee (*or Eṣ-Ṣághánee, author of the "'Obáb" and of the "Tekmileh fi-ṣ-Ṣiḥáḥ"): born in 577: died in 660
Er-Raḍee Esh-Sháṭibee: born in 601: died in 684
*El-Beyḍáwee . . . . . 685 or 690 or 691
El-Jemál Ibn-Málik: born in 600; died in 692
*Ibn-Mukarram (author of the "Lisán el-'Arab"): born in 630: died in 711
*El-Feiyoomee (author of the "Miṣbáh," which he finished in 734),
Aboo-Ḥeiyán: born in 654: died in 745
*Ibn-Hishám (author of the "Mughnee"): born in 708: died in . . . . . 761 or 762
El-Feyroozábádee (author of the "Ḳámoos" *and the "Baṣáïr"): born in 729; died in 816
*The seyyid Murtaḍà Ez-Zebeedee (author of the "Táj el-Aroos"): died in 1205

IV.—*Indications of Authorities.*

From all these authorities I have drawn through the medium of the Táj el-'Aroos or the Lisán el-'Arab, except those distinguished by the mark ‡, which denotes those whence I have always drawn immediately: from many of them I have also drawn through the medium of some other lexicon than the two above named: and from those distinguished by the mark † I have often, or generally, drawn immediately. What is meant by an asterisk placed after any indication of an authority in my lexicon has been explained in page xxvi.

†A, The "Asás" of Ez-Zamakhsheree.
AA, Aboo-'Amr Ibn-El-'Alà, and Aboo-'Amr Esh-Sheybánee: each being cited simply by the name of "Aboo-'Amr."
AAF, Aboo-'Alee El-Fárisee.
ADḳ, Abu-d-Duḳeysh.
AḤát, Aboo-Ḥátim Es-Sijistánee.
AḤei, Aboo-Ḥeiyán.
AḤeyth, Abu-l-Ḥeythem.
AḤn, Aboo-Ḥaneefeh Ed-Deenawaree, author of the "Book of Plants."
†AM, Aboo-Manṣoor (same as Az).
AO, Aboo-'Obeydeh.
A'Obeyd, Aboo-'Obeyd.
AZ, Aboo-Zeyd.
Aạl, El-Aạlam.
Akh, El-Akhfash.
Aṣ, El-Aṣma'ee.
†Az, El-Azheree (same as AM), author of the "Tahdheeb."
B, The "Baṣáïr," by the author of the "Ḳámoos."
†Bd, El-Beydáwee's "Exposition of the Ḳur-án."
Bkh, El-Bukháree.
Btl, El-Baṭalyowsee.
‡CḲ, The Calcutta edition of the "Ḳámoos."
Dmr, Ed-Demeeree.
‡EM, The "Exposition of the Mo'allaḳát," printed at Calcutta.
†F, El-Feyroozábádee, author of the "Ḳámoos."
†Fei, El-Feiyoomee, author of the "Miṣbáḥ."
Fr, El-Farrà.
Fṣ, The "Faṣeeḥ" of Thaạlab.
†Ḥam, The "Exposition of the Ḥamáseh," ("Hamasæ Carmina,") by Et-Tebreezee.
‡Ḥar, El-Hareeree's "Maḳámát," the Commentary on; 2nd edit. of Paris.
Hr, El-Harawee.
IAạr, Ibn-El-Aạrábee.
I'Ab, Ibn-'Abbás.
‡I'Aḳ, Ibn-'Aḳeel's "Exposition of the Alfeeyeh of Ibn-Málik," edited by Dr. Dieterici.
IAmb, Ibn-El-Ambáree.
IAth, Ibn-El-Atheer El-Jezeree, (Mejd-ed-Deen,) author of the "Niháyeh."
IB, Ibn-Barree, author of the "Annotations on the Ṣiḥáḥ," with El-Busṭee.
†IDrd, Ibn-Dureyd, author of the "Jemharah" &c.
IDrst, Ibn-Durustaweyh.
IF, Ibn-Fáris, author of the "Mujmal."
†IHsh, Ibn-Hishám, author of the "Mughnee."
IJ, Ibn-Jinnee.
IKh, Ibn-Khálaweyh.
IḲoṭ, Ibn-El-Ḳooṭeeyeh.
IḲt, Ibn-Ḳuteybeh.
IḲṭṭ, Ibn-El-Ḳaṭṭáạ.
†IM, Ibn-Mukarram, (commonly called in the Táj el-'Aroos "Ibn-Manḍhoor,") author of the "Lisán el-'Arab."
IO, Ibn-'Odeys.
†ISd, Ibn-Seedeh, author of the "Moḥkam."
ISh, Ibn-Shumeyl (En-Naḍr).
ISk, Ibn-Es-Sikkeet (Yaạḳoob).
‡IbrD, Ibráheem Ed-Dasoḳee.
†J, El-Jowharee, author of the "Ṣiḥáḥ."
‡JK, A MS. supposed to be the "Jámi'" of El-Karmánee: a lexicon founded upon the "'Eyn," with additions from the "Tekmilet el-'Eyn" of El-Khárzenjee.
‡JM, The "Jámi'" of the seyyid Moḥammad.
‡Jel, The "Exposition of the Ḳur-án" by the Jelàleyn.
Jm, The "Jemharah" of Ibn-Dureyd.
†K, The "Ḳámoos."
ḲI, The ḳáḍee 'Iyáḍ.
‡KL, The "Ḳenz el-Loghah," of Ibn-Maạroof; an Arabic-Persian Dictionary.
‡KT, The "Kitáb et-Taạreefát."
Kf, The "Kifáyet el-Mutaḥaffiḍh."
Kh, El-Khaleel, commonly supposed to be the author of the "'Eyn."
†Kr, Kuráạ, author of the "Munjid."
Ks, El-Kisá-ee.
†Ksh, The "Keshsháf" of Ez-Zamakhsheree.
Ḳt, El-Ḳuteybee.
Ḳṭr, Ḳuṭrub.
‡Kull, The "Kulleeyát" of Abu-l-Baḳà.
†Kur, The "Ḳur-án."
Ḳz, El-Ḳazzáz.
†Ḳzw, El-Ḳazweenee.
†L, The "Lisán el-'Arab."
Lb, El-Leblee.
Lḥ, El-Liḥyánee.
Lth, El-Leyth Ibn-Naṣr Ibn-Seiyár, held by El-Azheree to be the author of the "'Eyn," which he calls "Kitáb Leyth."
†M, The "Moḥkam."
‡MA, The "Muḳaddamet el-Adab" of Ez-Zamakhsheree
†MF, Moḥammad Ibn-Eṭ-Ṭeiyib El-Fásee, author of "Annotations on the Ḳámoos."
†MṢ, The "Mukhtár eṣ-Ṣiḥáḥ."
Mbr, El-Mubarrad.
†Meyd, El-Meydánee's "Proverbs."
†Mgh, The "Mughrib" of El-Muṭarrizee.
Mj, The "Mujmal" of Ibn-Fáris.
†Msb, The "Miṣbáḥ" of El-Feiyoomee.
†Mṭr, El-Muṭarrizee, author of the "Mughrib."
†Mughnee, The "Mughni-l-Lebeeb" of Ibn-Hishám.
†Mz, The "Muzhir" of Es-Suyooṭee.
Nh, The "Niháyeh" of Ibn-El-Atheer El-Jezeree (Mejd ed-Deen).
Ns, En-Nesá-ee.
O, The "'Obáb" of Eṣ-Ṣaghánee.
‡PṢ, The "Persian Translation of the Ṣiḥáḥ."
R, The "Rowḍ" ("Er-Rowḍ el-Unuf") of Es-Suheylee.
†Ṣ, The "Ṣiḥáḥ."
‡ṢM, The seyyid Murtaḍà, author of the "Táj el-'Aroos."
Sb, Seebaweyh.
Seer, Es-Seeráfee.
Ṣgh, Es-Ṣaghánee, author of the "'Obáb" and of the "Tekmileh fi-ṣ-Ṣiḥáḥ."
Sh, Shemir.
†Skr, Es-Sukkaree, author of an "Exposition of the Deewán El-Hudhaleeyeen."
Suh, Es-Suheylee, author of the "Rowḍ."
†T, The "Tahdheeb" of El-Azheree.
‡TA, The "Táj el-'Aroos."
‡TK, The "Turkish Translation of the Ḳámoos."
TṢ, The "Tekmileh fi-ṣ-Ṣiḥáḥ" of Eṣ-Ṣaghánee.
†TT, The "Tahdheeb et-Tahdheeb."
Th, Thaạlab, author of the "Faṣeeḥ."
†W, El-Wáhidee's "Exposition of the Deewán of El-Mutanebbee," edited by Dr. Dieterici.
Yoo, Yoonus.
Yz, El-Yezeedee.
†Z, Ez-Zamakhsheree.
Zbd, Ez-Zubeydee, author of an "Abridgment of the 'Eyn."
†Zj, Ez-Zejjáj.

I have now, to the best of my ability, supplied all the necessary apparatus for the use of my lexicon, except, only, such information as I suppose the student to have acquired from other sources.

The Arabic title مَدُّ القَامُوس (which the Arabs in general, in the present day, the learned as well as the unlearned, would pronounce "Medd el-Ḳámoos," as they deem it pedantic to pronounce the titles of books in the classical manner,) I have adopted in imitation of that given to his lexicon by El-Feyroozábádee. It has two meanings: "The Flow of the Sea" and "The Extension of the Ḳámoos."

Not only the main expenses incurred in the composition of this work, but also the cost of the printing, and ţhat of the Arabic type, have been defrayed by the munificence of His Grace the Duke of Northumberland. The Arabic characters have often been considerably altered by the Arabs themselves and by other Easterns; and still more by Europeans, to adapt them to the purpose of printing. For this purpose, I have myself innovated a modification of one medial form and one final form, ـهـ and ـح. My Nephew, Mr. Edward Stanley Poole, who possesses unusual skill in Arabic caligraphy, designed, under my superintendence, the whole of the Arabic type employed for this work; and has also assisted me occasionally in the collation of the proofs, previously to my own examination and correction of them; and often in other affairs connected with the printing of my lexicon.

E. W. L.

December, 1862.

POSTSCRIPT TO THE PREFACE.

SINCE the publication of the foregoing Preface, two occurrences have induced me to append to it this Postscript, without waiting for the completion of my work.

The first of these occurrences was my receiving the unexpected information that the copy of the 'Obáb which I had sought, without success, to discover in Cairo had been found and purchased, had been brought to London, and was offered to me for sale. A most exorbitant price was demanded of me for it, and refused by me: but my late lamented Patron, by means of a person employed to treat for it by my Nephew Mr. Reginald Stuart Poole, bought it, for a sum which, though large, was not greater than that which I would myself willingly have paid for it if I had been a man of wealth; and most kindly entrusted it to me, for my use during the progress of the printing of my Lexicon.

The 'Obáb is, as I supposed it to be, and as I have since found to be stated by Ḥájjee Khaleefeh, composed in the order of the Ṣiḥáḥ, ending in article بكم; so that its author completed a little more than three fourths of his intended work. To what he has borrowed from the Ṣiḥáḥ, which he has freely and literally copied throughout the 'Obáb, but usually without acknowledgment, he has made large additions, with due acknowledgments, chiefly from the Jemharah of Ibn-Dureyd and the Moḥeeṭ of Ibn-'Abbád. Whether his less numerous additions be from the original sources or from citations in other lexicons, I have not been able to determine. Of all the lexicons of earlier authors, his work most resembles the Moḥkam; which, though it is in my opinion decidedly superior to the 'Obáb in critical accuracy and in other respects, he seems to have strangely neglected; thereby suggesting to the author of the Ḳámoos the project of composing the Lámi', and subsequently the composition of the Ḳámoos itself.* In a notice of its author and of his other works, in article صغن in the Táj el-'Aroos, the 'Obáb is said to be "in twenty volumes;" and the same is said by Ḥájjee Khaleefeh: but the copy of it mentioned above is in ten large quarto volumes, written in a very large hand, and generally with all the vowel-signs and the like that are absolutely requisite. Several portions of it, not, however, amounting to much in proportion to the rest, had been lost when it was brought to England: but as the work was never completed, this is less to be regretted than it would be otherwise. In many parts it has been injured by worms; and in some parts, by larger vermin. In other respects, it is in good preservation. I have often found it very useful in the cases of doubtful passages in the Táj el-Aroos; and not unfrequently in its affording me valuable additions to the contents of the latter work, though notes in its margins in the handwriting of the Seyyid Murtaḍà show that he consulted it with much careful and critical consideration.

The second reason for my appending here this Postscript to my Preface is to correct the dates of the birth and death of El-Azheree. The paragraph relating to his Lexicon, the "Tahdheeb," I had inserted in its right relative place; but I was afterwards led to transpose it, while the Preface was in type, by observing that the place was inconsistent with the dates of his birth and death which I had there given on the authority of two most excellent copies of the Muzhir and had repeated in another page; and I did not discover that these dates were incorrect until it was too late to rectify the mistakes otherwise than by reprinting two leaves, after the Preface had been published. El-Azheree, as is stated by Ibn-Khillikán, was born in the year of the Flight 282; and died in the latter part of 370,

* Throughout PART V. of my Lexicon, I have generally endeavoured to show (by the indications of my authorities) the degrees in which the 'Obáb has borrowed from the contents of the Ṣiḥáḥ and contributed to the contents of the Ḳámoos.

or, as some say, 371; so that he lived 88 or 89 years (lunar reckoning). In the year 311, being then about 29 years old, he became a prisoner among the Ḳarmaṭees, falling to the lot of a party of Arabs of the Desert. Among these people he appears to have remained several years; for he is related to have mentioned his having passed two winters with them in Eṣ-Ṣammán, but usually to have wintered with them in the Dahnà. And while wandering and sojourning with them in these and other parts of Central and Northern Arabia, he collected many words and phrases, which he has mentioned in his Lexicon; but expressly distinguishing them as having been heard by him from the Arabs or from Arabs of the Desert (in both cases meaning the same) or as having been heard by him in the Desert, lest he should be supposed to claim for them less questionable authority. His opinion of these additions to the "Tahdheeb" is shown by his insertion of them, and also by a citation from a statement in his own handwriting, that in the speech of the people among whom he was in captivity, themselves Arabs of the Desert, a gross inaccuracy or mistake was seldom or never found. Thus we learn a very important fact respecting the gradual corruption of the dialects of Arabic: the utmost that can be said of the dialect spoken by the wandering tribes more than nine centuries ago in the North-Central region, where the vernacular language has continued to the present day to be least exposed to foreign influences and therefore least affected thereby, is, that it was free from gross inaccuracies. That the language of the settled inhabitants throughout Arabia had long before become too much corrupted for their words or phrases to be cited in lexicons, unless for the purpose of discriminating them as post-classical, is admitted and affirmed by all the lexicologists who have had occasion to mention the subject: but the language now spoken in the towns of the North-Central region (which language is well known by reason of that region's being still traversed by one of the great pilgrim-routes and often visited by learned men from Egypt and from Syria) is said to be less corrupt than are the dialects of the Bedawees of the same and of other parts.

More than seventeen hundred printed pages of my Lexicon are now before me; and when it is considered that this portion comprises about thrice as much matter as the corresponding portion (one half) of Freytag's unabridged Lexicon, I hope that the time which the printing has occupied will not be thought unreasonably long. Notwithstanding the time and pains that I have devoted to the scrutiny necessary for the detection and correction of typographical and other errors, the errata that I have since casually observed and noted down are not so few as I hoped and expected them to be: but I have generally found them to be such as any one qualified to make a profitable use of my work may easily discover and rectify without my aid.

E. W. L.

December, 1869.

ا

The first letter of the alphabet [according to the order in which the letters are now commonly disposed; and also according to the original order, which see in art. ابجد]: called أَلِفٌ. [This name, like most of the other names of Arabic letters, is traceable to the Phœnician language, in which it signifies "an ox;" the ancient Phœnician form of the letter thus called being a rude representation of an ox's head.] It is, of all the letters, that which is most frequent in speech: and some say that, in آلَمّ, in the Ḳur [ch. ii. &c.], it is a name of God. (TA.) Its name is properly fem., as is also that of every other letter; [and hence its pl. is أَلِفَاتٌ;] but it may be made masc.: so says Ks: Sb says that all the letters of the alphabet are masc. and fem., like as اللِّسَانُ is masc. and fem. (M.) As a letter of the alphabet, it is abbreviated, [or short, and is written ا, as it also is generally when occurring in a word, except at the end, when, in certain cases, it is written ى,] and is pronounced with a pause after it: and it is also prolonged: (Ṣ, Ḳ,* TA:) [in the latter case, it is written آ; and] this is the case when it is made a subst.: and when it is not called a letter, [i.e. when one does not prefix to it the word حَرْف,] it is [properly] fem. (Ṣ.) Its dim. is أُيَّةٌ, meaning *an* ء *written small*, or *obscure*, (Ṣ, IB,) according to those who make it fem. and who say, زَيَّيْتُ زَايًا and ذَيَّلْتُ ذَالًا; but أُوَيَّةٌ according to those who say, زَوَّيْتُ زَايًا. (IB.) ═ أَلِفٌ [properly so called] is *one of the letters of prolongation* and *of softness* and *of augmentation;* the letters of augmentation being ten, which are comprised in the saying, أَلْيَوْمَ تَنْسَاهُ ["to-day thou wilt forget it"]. (Ṣ.) There are two species of الف; namely, لَيِّنَةٌ [or *soft*], and مُتَحَرِّكَةٌ [or *moved*]; the former of which is [properly] called أَلِفٌ; and the latter, هَمْزَةٌ; (Ṣ, TA;) which is a faucial letter, pronounced in the furthest part of the fauces [by a sudden emission of the voice after a total suppression, so that it resembles in sound a feebly-uttered ع, whence the form of the character (ء) whereby it is represented]: but this latter is sometimes tropically called الف; and both [as shown above] are of the letters of augmentation. (Ṣ in art. او, and TA.) There are also two other species of الف; namely, أَلِفُ وَصْلٍ [*the alif of conjunction* or *connexion*, or *the conjunctive* or *connexive alif*]; and أَلِفُ قَطْعٍ [*the alif of disjunction*, or *the disjunctive alif*]; every one that is permanent in the connexion of words being of the latter species; and that which is not permanent, [i. e. which is not pronounced, unless it is an alif of prolongation,] of the former species; and this is without exception augmentative; [but it is sometimes a substitute for a suppressed radical letter, as in ابْنٌ, originally بَنِىٌ or بَنَوٌ;] whereas the alif of disjunction is sometimes augmentative, as in the case of the interrogative alif [to be mentioned below, and in other cases]; and sometimes radical, as in أَخَذَ and أَمَرَ: (Ṣ, TA:) or, according to Aḥmad Ibn-Yaḥyà and Moḥammad Ibn-Yezeed, (T, TA,) the primary أَلِفَات are three; the rest being subordinate to these: namely, أَلِفٌ أَصْلِيَّةٌ [*radical alif*], (T, Ḳ, TA,) as in أَكَلَ and إِلْفٌ (T) and أَخَذَ; (Ḳ;) and أَلِفٌ قَطْعِيَّةٌ [*disjunctive alif*], as in أَحْمَدُ (T, Ḳ) and أَحْمَرُ (T) and أَحْسَنَ; (T, Ḳ;) and أَلِفٌ وَصْلِيَّةٌ [*conjunctive* or *connexive alif*], (T, Ḳ,) as in اِسْتِخْرَاجٌ (T) and اِسْتَخْرَجَ. (T, Ḳ.) ═ The أَلِف which is one of the letters of prolongation and of softness is called الأَلِفُ الهَادِئَةُ [*the quiescent alif*, and الأَلِفُ السَّاكِنَةُ, which signifies the same]: (MF, TA:) it is an aerial letter, (Mughnee, MF, TA,) merely a sound of prolongation after a fet-ḥah; (T, TA;) and cannot have a vowel, (IB, Mughnee, MF,) wherefore it cannot commence a word: (Mughnee:) when they desire to make it movent, if it is converted from و or ى, they restore it to its original, as in عَصَوَانِ and رَحَيَانِ; and if it is not converted from و or ى, they substitute for it hemzeh, as in رَسَائِلُ, in which the hemzeh is a substitute for the ا in [the sing.] رِسَالَةٌ. (IB.) IJ holds that the name of this letter is لَا, [pronounced *lá* or *lé*, without, or with, imáleh, like the similar names of other letters, as بَا and تَا &c.,] and that it is the letter which is mentioned [next] before ى in reckoning the letters; the ل being prefixed to it because it cannot be pronounced at the beginning of its name, as other letters can, as, for instance, ص and ج; and he adds that the teachers [in schools] err in pronouncing its name لَامْ أَلِفْ. (Mughnee.) ═ The grammarians have other particular appellations for alifs, which will be here mentioned. (T, TA.) الأَلِفُ المَجْهُولَةُ [*The unknown alif*] is such as that in فَاعِلٌ [or فَاعَلَ] and فَاعُولٌ; i. e., every ا, (T, Ḳ,) of those having no original [from which they are converted, not being originally أ nor و nor ى, but being merely a formative letter, and hence, app., termed "unknown"], (T,) inserted for the purpose of giving fulness of sound to the fet-ḥah in a verb and in a noun; (T, Ḳ;) and this, when it becomes movent, becomes و, as in the case of خَاتَمٌ and خَوَاتِمُ, becoming و in this case because it is movent, and followed by a quiescent ا, which ا is the ا of the pl., and is also مجهولة. (T.) ═ أَلِفَاتُ المَدَّاتِ [*The alifs of prolongations*] are such as those [which are inserted for the same purpose of giving fulness of sound to the fet-ḥah] in كَلْكَلٌ, for كَلْكَلٌ, and خَاتَامٌ, for خَاتَمٌ, and دَانَاقٌ, for دَانَقٌ. (T, Ḳ.) In like manner, و is inserted after a ḍammeh, as in أَنْظُورُ; and ى after a kesreh, as in شِيمَالٌ. (TA.) An alif of this species is also called أَلِفُ الإِشْبَاعِ [*The alif added to give fulness of sound* to a fet-ḥah preceding it]: and so is the alif in مَنَا used in imitation [of a noun in the accus. case; as when one says, رَأَيْتُ رَجُلًا (pronounced رَجُلَا) "I saw a man," and the person to whom these words are addressed says, مَنَا *Whom?*]. (Mughnee.) ═ أَلِفُ الصِّلَةِ [*The alif of annexation*, or *the annexed alif*,] is that which is an annex to the fet-ḥah of a rhyme, (T, Ḳ,) and to that of the fem. pronoun هَا: in the former case as in

* بَانَتْ سُعَادُ وَأَمْسَى حَبْلُهَا انْقَطَعَا *

in which ا is made an annex to the fet-ḥah of the ع [of the rhyme]; and in the saying in the Ḳur [xxxiii. 10], وَتَظُنُّونَ بِاللّٰهِ الظُّنُونَا, in which the ا after the last ن is an annex to the fet-ḥah of that ن; and in other instances in the final words of verses of the Ḳur-án, as قَوَارِيرَا and سَلْسَبِيلَا [in lxxvi. 15 and 18]: in the other case as in ضَرَبْتُهَا and مَرَرْتُ بِهَا. (T.) The difference between it and أَلِفُ الوَصْلِ is, that the latter is in the beginnings of nouns and verbs, and the former is in the endings of nouns [and verbs]. (T, Ḳ.) It is also called أَلِفُ الإِطْلَاقِ [*The alif of unbinding*, because the vowel ending a rhyme prevents its being مُقَيَّد, i. e. "bound" by the preceding consonant]: (Mughnee;) and أَلِفُ الفَاصِلَة [*the alif of the final word of a verse of poetry* or *of a verse of the Ḳur-án* or *of a clause of rhyming prose*]. (TA.) [This last appellation must not be confounded with that which here next follows.] ═ الأَلِفُ الفَاصِلَةُ [*The separating alif*] is the ا which is written after the و of the pl. to make a separation between that و and what follows it, as in شَكَرُوا (T, Ḳ) and كَفَرُوا, and in the like of يَغْزُوا and يَدْعُوا [and يَرْضَوْا]; but when a pronoun is affixed to the verb, this ا, being needless, does not remain: (T:) also the ا which makes a separation between the ن which is a sign of the fem. gender and the heavy [or doubled] ن [in the corroborated form of the aor. and imperative], (T, Ḳ,) because a triple combination of ن is disliked, (T,) as in [يَفْعَلْنَانِّ and تَفْعَلْنَانِّ and] اِفْعَلْنَانِّ (T, Ḳ) and لَاتَفْعَلْنَانِّ. (T.) ═ أَلِفُ النُّونِ الخَفِيفَةِ [*The alif of the light*, or *single*, *noon* in the contracted corroborated form of the aor. and imperative], as in the phrase in the Ḳur [xcvi. 15], لَنَسْفَعًا بِالنَّاصِيَة [explained in art. سفع], (T, Ḳ,) and the phrase [in xii. 32], وَلَيَكُونًا مِنَ الصَّاغِرِينَ [*And he shall assuredly be of those in a state of vileness*, or *ignominy*], in both of which instances the pause is made with ا [only, without tenween, so that one says لَنَسْفَعَا and لَيَكُونَا, and this seems to be indicated in Expositions of the Ḳur-án as the proper pronunciation of these two words in the phrases here cited, the former of which, and the first word of the latter,

I find thus written in an excellent copy of the Mughnee, with a fet-ḥah only instead of tenween, though I find them written in copies of the Ḳur-án and of the Ḳ with tenween, and for this reason only I have written them therewith in the first places above], this ا being a substitute for the light ن, which is originally the heavy ن: and among examples of the same is the saying of El-Aaṣhà,

* وَلَا تَحْمَدِ المُثْرِينَ وَٱللّٰهَ فَٱحْمَدَا *

[*And praise not thou the opulent, but God do thou praise*], the poet meaning فَٱحْمَدَنْ, but pausing with an ا: (T:) and accord. to 'Ikrimeh Eḍ-Ḍabbee, in the saying of Imra-el-Ḳeys,

* قِفَا نَبْكِ مِنْ ذِكْرَى حَبِيبٍ وَمَنْزِلِ *

[what is meant is, *Do thou pause that we may weep by reason of the remembrance of an object of love, and of a place of abode*, for] the poet means قِفَنْ, but substitutes ا for the light ن; (TA;) or, accord. to some, قفا is in this case [a dual] addressed to the poet's two companions. (EM p. 4.) ألِفُ العِوَضِ [*The alif of exchange*] is that which is substituted for the tenween (T, Ḳ) of the accus. case when one pauses upon it, (T,) as in رَأَيْتُ زَيْدَا (T, Ḳ [and so in the copy of the Mughnee mentioned above, but in the copies of the T I find زَيْدًا,]) and فَعَلْتُ خَيْرَا and the like. (T.) ألِفُ التَّعَايِى [*The alif of inability to express what one desires to say*], (T,) or ألِفُ التَّغَابِى [*the alif of feigning negligence* or *heedlessness*], (Ḳ,) [but the former is evidently, in my opinion, the right appellation,] is that which is added when one says إِنَّ عُمَرَ, and then, being unable to finish his saying, pauses, saying إِنَّ عُمَرَا, [in the CḲ عُمَرَآ,] prolonging it, desiring to be helped to the speech that should reveal itself to him, (T, Ḳ,) and at length saying مُنْطَلِقٌ, meaning to say, if he were not unable to express it, إِنَّ عُمَرَ مُنْطَلِقٌ [*Verily 'Omar is going away*]. (T.) The ا in a case of this kind is [also] said to be لِلتَّذَكُّرِ [*for the purpose of endeavouring to remember*]; and in like manner, و, when one desires to say, يَقُومُ زَيْدٌ, and, forgetting زيد, prolongs the sound in endeavouring to remember, and says يَقُومُو. (Mughnee in the sections on ا and و.) It is also added to a curtailed proper name of a person called to, or hailed, as in يَا عُمَا for يَا عُمَرُ [which is an ex. contrary to rule, as عُمَرُ is masc. and consists of only three letters]. (T.) ألِفُ النُّدْبَةِ [*The alif of lamentation*], as in وَا زَيْدَاهْ [*Alas, Zeyd!*], (T, Ḳ,) i. e. the ا after the د; (T;) and one may say وَا زَيْدَا, without the ه of pausation. (Alfeeyeh of Ibn-Málik, and I 'Aḳ p. 272.) ألِفُ الِاسْتِنْكَارِ [*The alif of disapproval*], (T,) or الأَلِفُ لِلْإِنْكَارِ [which means the same], (Mughnee,) is similar to that next preceding, as in أَأَبُو عُمَرَاهْ [*What! Aboo-'Omar?*] in reply to one who says, "Aboo-'Omar came;" the ه being added in this case after the letter of prolongation like as it is in وَا فُلَانَاهْ said in lamentation. (T.) [The ex. given in the Mughnee is أَ عُمَرَاهْ, as said in reply to one who says, "I met 'Amr;" and thus I find it written, with آ; but this is a mistranscription of the interrogative أَ, which see below.] In this case it is only added to give fulness of sound to the vowel; for you say, أَالرَّجُلُوهْ [*What! the man?* for أَالرَّجُلُوهْ,] after one has said "The man stood;" and أَالرَّجُلَاهْ in the accus. case; and أَالرَّجُلِيهْ in the gen. case. (Mughnee in the section on و. [But in my copy of that work, in these instances, the incipient ا, which is an ا of interrogation, is written آ.]) الأَلِفُ المُنْقَلِبَةُ عَنْ يَآءِ الإِضَافَةِ [*The alif that is converted from the affixed pronoun* ى], as in يَا غُلَامَا أَقْبِلْ [*O my boy, advance thou,*] for يَا غُلَامِى; (TA in art. حرز;) [and يَا عَجَبَا لِزَيْدٍ (I 'Aḳ p. 271) *O my wonder at Zeyd!* for يا عَجَبِى لزيد;] and in يَا أَبَتَا for يَا أَبَتِى, and يَا وَيْلَتَا for يَا وَيْلَتِى, and يَا بِأَبَا and يَا بِأَبَاهْ for يَا بِأَبِى. (T and TA in art. بأ.) [This is sometimes written ى, but preceded by a fet-ḥah.] الأَلِفُ المُحَوَّلَةُ [*The transmuted alif*, in some copies of the Ḳ أَلِفُ المُحَوَّلَةِ, which, as MF observes, is put for the former,] is every ا that is originally و or ى (T, Ḳ) movent, (T,) as in قَالَ [originally قَوَلَ], and بَاعَ [originally بَيَعَ], (T, Ḳ,) and غَزَا [originally غَزَوَ], and قَضَى [originally قَضَيَ], and the like of these. (T.) ألِفُ التَّثْنِيَةِ [*The alif of the dual*, or rather, *of dualization*], (T, Ḳ,) in verbs, (TA,) as in يَجْلِسَانِ and يَذْهَبَانِ, (T, Ḳ,) and in nouns, (T,) as in الزَّيْدَانِ (T, Ḳ) and العُمَرَانِ; (T;) [i. e.] the ا which in verbs is a dual pronoun, as in فَعَلَا and يَفْعَلَانِ, and in nouns a sign of the dual and an indication of the nom. case, as in رَجُلَانِ. (Ṣ.) It is also indicative of the accus. case, as in رَأَيْتُ فَاهُ [*I saw his mouth*]. (Ṣ.) ألِفُ الجَمْعِ [*The alif of the plural*, or *of pluralization*], as in مَسَاجِدُ and جِبَالٌ (T, Ḳ) and فَوَاعِلُ and فُرْسَانٌ. (T.) ألِفُ التَّأْنِيثِ [*The alif denoting the fem. gender*], as in حُبْلَى (Mughnee, Ḳ) and سَكْرَى [in which it is termed مَقْصُورَة *shortened*], and the meddeh in حَمْرَاءُ (Ḳ) and بَيْضَاءُ and نُفَسَاءُ [in which it is termed مَمْدُودَة *lengthened*]. (TA.) ألِفُ الإِلْحَاقِ [*The alif of adjunction*, or *quasi-coordination; that which renders a word an adjunct to a particular class*, i. e. *quasi-coordinate to another word, of which the radical letters are more in number than those of the former word*, (see the sentence next following,)], (Mughnee, TA,) as in أَرْطًى (Mughnee) [or أَرْطَى; and the meddeh in عِلْبَاءُ &c.]. ألِفُ التَّكْثِيرِ [*The alif of multiplication*, i. e. *that merely augments the number of the letters of a word without making it either fem. or quasi-coordinate to another, unaugmented, word*], as in قَبَعْثَرَى (Mughnee, TA) [correctly قَبَعْثَرًى], in which the ا [here written ى] is not to denote the fem. gender, (Ṣ and Ḳ in art. قبعثر,) because its fem. is قَبَعْثَرَاةٌ, as Mbr. says; (Ṣ and TA in that art.;) nor to render it quasi-coordinate to another word, (Ḳ and TA in that art.,) as is said in the Lubáb, because there is no noun of six radical letters to which it can be made to be so; but accord. to Ibn-Málik, a word is sometimes made quasi-coordinate to one comprising augmentative letters, as إِحْرَنْجَمَ is to اِقْعَنْسَسَ. (TA in that art.) أَلِفَاتُ الوَصْلِ [*The alifs of conjunction* or *connexion*, or *the conjunctive* or *connexive alifs*], (T, Ḳ,) which are in the beginnings of nouns, (T,) [as well as in certain well-known cases in verbs,] occur in ٱبْنٌ (T, Ḳ) and ٱبْنَمٌ (Ḳ) and ٱمْرَأَةٌ and ٱمْرُؤٌ and ٱثْنَتَانِ and ٱبْنَةٌ and ٱثْنَانِ and ٱسْمٌ and ٱسْتٌ, (T, Ḳ,) which have a kesreh to the ا when they commence a sentence, [or occur alone, i. e., when immediately preceded by a quiescence,] but it is elided when they are connected with a preceding word, (T,) [by which term "word" is included a particle consisting of a single letter with its vowel,] and ٱيْمُنٌ and ٱيْمُ [and variations thereof, which have either a fet-ḥah or a kesreh to the ا when they commence a sentence, or occur alone], (Ḳ,) and in the article ٱلْ, the ا of which has a fet-ḥah when it commences a sentence. (T.) أَلِفُ القَطْعِ [*The alif of disjunction*, or *the disjunctive alif*,] is in the beginnings of sing. nouns and of pl. nouns: it may be known by its permanence in the dim., and by its not being a radical letter: thus it occurs in أَحْسَنُ, of which the dim. is أُحَيْسِنُ: (I Amb, T:) in pls. it occurs in أَلْوَانٌ and أَزْوَاجٌ (I Amb, T, Ḳ) and أَلْسِنَةٌ [&c.]: (I Amb, T:) [it also occurs in verbs of the measure أَفْعَلَ, as أَكْرَمَ; in which cases it is sometimes لِلسَّلْبِ, i. e. *privative*, (like the Greek alpha,) as in أَقْسَطَ "he did away with injustice," which is termed قُسُوطٌ and قَسْطٌ, inf. ns. of قَسَطَ:] it is distinguished from the radical ا, as shown above: (I Amb, T:) or it is sometimes augmentative, as the interrogative أَ [to be mentioned below]; and sometimes radical, as in أَخَذَ and أَمَرَ; and is thus distinguished from the conjunctive ا, which is never other than augmentative. (Ṣ.) أَلِفُ التَّفْضِيلِ وَالتَّقْصِيرِ [*The alif denoting excess and deficiency*, i. e., *denoting the comparative and superlative degrees*], as in فُلَانٌ أَكْرَمُ مِنْكَ [*Such a one is more generous*, or *noble, than thou*], (T, Ḳ,*) and أَلْأَمُ مِنْكَ [*more ungenerous*, or *ignoble, than thou*], (T,) and أَجْهَلُ النَّاسِ [*the most ignorant of men*]. (T, Ḳ.*) أَلِفُ العِبَارَةِ [*The alif of signification*], (T, Ḳ,) as though, (T,) or because, (TA,) significant of the speaker, (T, TA,) also called العَامِلَةُ [*the operative*], as in أَنَا أَسْتَغْفِرُ ٱللّٰهَ [*I beg forgiveness of God*], (T, Ḳ,) and أَنَا أَفْعَلُ كَذَا [*I do thus*]. (T.) أَلِفُ الِاسْتِفْهَامِ [*The alif of interrogation*, or *the interrogative alif*], (T, Ṣ, Mṣb in art. همز, Mughnee,) as in أَزَيْدٌ قَائِمٌ [*Is Zeyd standing?*], (Mughnee,) and أَزَيْدٌ عِنْدَكَ أَمْ عَمْرٌو [*Is Zeyd with thee*, or *at thine abode, or 'Amr?*], (Ṣ,) and أَقَامَ زَيْدٌ [*Did Zeyd stand?*], said when the asker is in ignorance, and to which the answer is لَا or نَعَمْ; (Mṣb;) and in a negative phrase, as أَلَمْ نَشْرَحْ [*Did we not dilate*, or *enlarge?* in the Ḳur xciv. 1]. (Mughnee.)

When this is followed by another hemzeh, an ا is interposed between the two hemzehs, [so that you say أَأَأَنْتَ, also written آأَنْتَ,] as in the saying of Dhu-r-Rummeh,

* أَيَا ظَبْيَةَ الوَعْسَآءِ بَيْنَ جَلَاجِلٍ *

* وَبَيْنَ النَّقَا أَأَنْتِ أَمْ أُمُّ سَالِمِ *

[*O thou doe-gazelle of El-Waṣà between Jelájil and the oblong gibbous hill of sand, is it thou, or Umm-Sálim?*]; (T, Ṣ;) but some do not this. (T.) [It is often conjoined with إِنَّ, as in the Ḳur xii. 90, أَئِنَّكَ لَأَنْتَ يُوسُفُ *Art thou indeed Joseph?*] It is sometimes used to make a person acknowledge, or confess, a thing, (T, Mṣb in art. همز, Mughnee,) and to establish it, (Mṣb,) as in the phrase in the Ḳur [v. 116], أَأَنْتَ قُلْتَ لِلنَّاسِ or آأَنْتَ [*Didst thou say to men?*], (T,) and أَلَمْ نَشْرَحْ [explained above], (Mṣb in art. همز,) and in أَأَنْتَ ضَرَبْتَ or أَضَرَبْتَ زَيْدًا [*Didst thou beat Zeyd?*], and أَزَيْدًا ضَرَبْتَ [*Zeyd didst thou beat?*]. (Mughnee.) And for reproving, (T, Mughnee,) as in the phrase in the Ḳur [xxxvii. 153], أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَنِينَ [*Hath He chosen daughters in preference to sons?*], (T,) [but see the next sentence,] and [in the same ch., verse 93,] أَتَعْبُدُونَ مَا تَنْحِتُونَ [*Do ye worship what ye hew out?*]. (Mughnee.) And to express a nullifying denial, as in [the words of the Ḳur xvii. 42,] أَفَأَصْفَاكُمْ رَبُّكُمْ بِٱلْبَنِينَ وَٱتَّخَذَ مِنَ ٱلْمَلَٰٓئِكَةِ إِنَٰثًا [*Hath then your Lord preferred to give unto you sons, and gotten for himself, of the angels, daughters?*]. (Mughnee.) And to denote irony, as in [the Ḳur xi. 89,] أَصَلَوَاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا [*Do thy prayers enjoin thee that we should leave what our fathers worshipped?*]. (Mughnee.) And to denote wonder, as in [the Ḳur xxv. 47,] أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ ٱلظِّلَّ [*Hast thou not considered* the work of *thy Lord, how He hath extended the shade?*]. (Mughnee.) And to denote the deeming a thing slow, or tardy, as in [the Ḳur lvii., 15,] أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا [*Hath not the time yet come for those who have believed?*]. (Mughnee.) And to denote a command, as in [the Ḳur iii. 19,] أَأَسْلَمْتُمْ, meaning أَسْلِمُوا [*Enter ye into the religion of El-Islám*]. (Mughnee, and so Jel.) And to denote equality, occurring after سَوَآءٌ and مَا أُبَالِي and لَيْتَ شِعْرِي and مَا أَدْرِي and the like, as in [the Ḳur lxiii. 6,] سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ [It will be *equal to them whether thou beg forgiveness for them or do not beg forgiveness for them*], and in مَا أُبَالِي أَقَعَدْتَ أَمْ قُمْتَ [*I care not whether thou stand or sit*]: and the general rule is this, that it is the hemzeh advening to a phrase, or proposition, of which the place may be supplied by the inf. n. of its verb; for one may say, سَوَآءٌ عَلَيْهِمُ ٱلِٱسْتِغْفَارُ وَعَدَمُهُ [*Equal to them* will be *the begging of forgiveness and the not doing so*], and مَا أُبَالِي بِقِيَامِكَ وَعَدَمِهِ [*I care not for thy standing and thy not doing so*]. (Mughnee.) — أَلِفُ النِّدَآءِ [*The alif of calling*, or *vocative alif*], (T, Ṣ,* Mughnee,* Ḳ,) as in أَزَيْدُ, meaning يَا زَيْدُ [*O Zeyd*], (T, Ḳ,) and in أَزَيْدُ أَقْبِلْ [*O Zeyd, advance*], (Ṣ,) used in calling him who is near, (Ṣ, Mughnee,) to the exclusion of him who is distant, because it is abbreviated. (Ṣ.) آ, with medd, is a particle used in calling to him who is distant, (Mughnee, Ḳ,) as in آزَيْدُ أَقْبِلْ [*Ho there*, or *soho*, or *holla, Zeyd, advance*]. (TA.) Az says, You say to a man, in calling him, أَفُلَانُ and أَفُلَانْ and آيَا فُلَانُ (TA) or أَيَا. (Ṣ and Ḳ in art. ايا.) — إِيْ وَاللّٰهِ, for إِيْ: see إِى. — In a dial. of some of the Arabs, hemzeh is used in a case of pausing at the end of a verb, as in their saying to a woman, قُولِئْ [*Say thou*], and to two men, قُولَأْ [*Say ye two*], and to a pl. number, قُولُؤْ [*Say ye*]; but not when the verb is connected with a word following it: and they say also لَأْ, with a hemzeh, [for لَا,] in a case of pausation. (T.) But Aḥmad Ibn-Yaḥyà says, All men say that when a hemzeh occurs at the end of a word, [i. e. in a case of pausation,] and has a quiescent letter before it, it is elided in the nom. and gen. cases, though retained in the accus. case [because followed by a quiescent ا], except Ks alone, who retains it in all cases: when it occurs in the middle of a word, all agree that it should not be dropped. (T.) AZ [however] says that the people of El-Ḥijáz, and Hudheyl, and the people of Mekkeh and El-Medeeneh, do not pronounce hemzeh [at all]: and 'Eesà Ibn-'Omar says, Temeem pronounce hemzeh, and the people of El-Ḥijáz, in cases of necessity, [in poetry,] do so. (T.) — Ks cites, [as exhibiting two instances of a rare usage of أَا, or آ, in a case of pausing, in the place of a suppressed word,]

* دَعَا فُلَانٌ رَبَّهُ فَأَسْمَعَا * ٱلْخَيْرُ خَيْرَانِ وَإِنْ شَرٌّ فَأَا *

* وَلَا أُرِيدُ الشَّرَّ إِلَّا أَنْ تَأَا *

[written without the syll. signs in the MS. from which I transcribe this citation, but the reading seems to be plain, and the meaning, *Such a one supplicated his Lord, and made* his words *to be heard*, saying, *Good* is *double good; and if evil* be my lot, *then evil; but I desire not evil unless Thou will* that it should befall me]: and he says, he means, إِلَّا أَنْ تَشَآءَ; this being of the dial. of Benoo-Saad, except that it is [with them] تَا, with a soft ا [only]: also, in replying to a person who says, "Wilt thou not come?" one says, فَأْ, meaning فَٱذْهَبْ بِنَا [*Then go thou with us*]: and in like manner, by فَا, in the saying above, is meant فَشَرٌّ. (TA.) — Hemzeh also sometimes occurs as a verb; إِهْ, i. e. إِ with the ه of pausation added, being the imperative of وَأَى as syn. with وَعَدَ. (Mughnee.) — [As a numeral, ا denotes *One*.]

اب

1. أَبَّ, (T, Ṣ, M, &c.,) aor. ـِ, (M, Ḳ,) agreeably with analogy in the case of an intrans. verb of this class, (TA,) and ـُ, (AZ, T, Ṣ, M, Ḳ,) contr. to analogy, (TA,) inf. n. أَبٌّ (T, Ṣ, M, Ḳ) and أَبِيبٌ (M, Ḳ) and أَبَابٌ and أَبَابَةٌ (Ṣ, M, Ḳ) and إِبَابَةٌ; (M;) and ٱئْتَبَّ [written with the disjunctive alif إِيتَبَّ]; (T, Ḳ;) *He prepared himself*, (AZ, Ṣ, M, A, Ḳ,) and *equipped himself*, (AZ, Ṣ, A,) for (لِ) departing, or going away, (AZ, Ṣ,) or for journeying: (M, A, Ḳ:) or *he determined upon journeying, and prepared himself*. (T.) El-Aṣhà says,

* صَرَمْتُ وَلَمْ أَصْرِمْكُمُ وَكَصَارِمٍ *

* أَخٌ قَدْ طَوَى كَشْحًا وَأَبَّ لِيَذْهَبَا *

(T, Ṣ, M, TA,) i. e. *I cut* [in effect, *while I did not* really *cut*] *you: for like one who cuts is a brother who has determined and prepared to go away*. (TA.) [Hence,] لَا عَبَابَ وَلَا أَبَابَ, [or لَا عَبَابٍ وَلَا أَبَابٍ,] a prov. [which see explained in art. عب]. (TA.) [And hence the saying,] هُوَ فِي أَبَابِهِ, (Ṣ, M, Ḳ,) and أَبَابَتِهِ, and إِبَابَتِهِ, (M,) *He is in his* [*state of*, or *he is engaged in his*,] *preparation* or *equipment* [for departing or journeying]. (Ṣ, M, Ḳ.) The hemzeh in أَبَّ is sometimes changed into و; and thus وَبَّ, inf. n. وَبٌّ, signifies *He prepared himself to assault*, or *charge, in battle*. (T, TA.) — أَبَّتْ أَبَابَتُهُ, and إِبَابَتُهُ, *His way*, or *course, of acting*, or *conduct*, or *the like, was*, or *became, rightly directed*, or *ordered*. (M, Ḳ.) — أَبَّ أَبَّهُ *i. q.* قَصَدَ قَصْدَهُ, (Ḳ,) which signifies *He tended, repaired, betook himself*, or *directed his course, towards him*, or *it*: (Ṣ and Mṣb in art. قصد:) and also, *he pursued his* (another's) *course, doing as he* (the latter) *did*. (L in art. وكد.) أَبَّ إِلَى وَطَنِهِ, (M, Ḳ,) aor. ـِ (IDrd, M, Ḳ) and ـُ, (Ḳ,) inf. n. أَبٌّ (AA, Ṣ, M, Ḳ) and إِبَابَةٌ and أَبَابَةٌ (M, Ḳ) and أَبَابٌ, (TA,) *He yearned for, longed for*, or *longed to see, his home*. (AA, Ṣ, M, Ḳ.)

8: see 1, first signification.

10. اِسْتَأَبَّهُ *He adopted him as a father*; an extr. form; (IAar, M;) from أَبٌّ, a dial. var. of أَبٌ: (TA:) regularly, اِسْتَأْبَاهُ. (M.) And استأبّ اِسْتَأْبَبَ أَبًا and أَبَّا *He adopted a father*. (TA in art. ابو.)

أَبٌّ: see art. ابو.

أُبَابٌ

أَبٌّ *Herbage*, (M, Ḳ,) *whether fresh or dry*: (M,* Ḳ,* TA:) or *pasture*, or *herbage which beasts feed upon*, (Fr, AḤn, Zj, T, Ṣ, M, A, Mṣb, Ḳ,) *of whatever kind*, (AḤn, Zj,) [or] *not sown by men*: (Mṣb:) it is, *to cattle and other beasts, what fruit is to men*: (Mujáhid, T, Mṣb:) or *whatever grows upon the face of the earth*; ('Aṭà, Th, T, M;) *whatever vegetable the earth produces*: (Ḳ,* TA:) and also, *green herbage*, or *plants*: (Ḳ,* TA:) and, as some say, *straw*, (Jel in lxxx. 31, and TA,) because cattle eat it: (TA:) or *herbage prepared for pasture and for cutting*: (TA:) accord. to IF, (Mṣb,) *dried fruits*; because prepared for winter (Bḍ in lxxx. 31, and Mṣb) and for journeying: (Mṣb:) pl. [of pauc.] أُبُوبٌ, originally أُبْبٌ. (I'Aḳ p. 367.) You say, فُلَانٌ رَاعَ لَهُ الحَبُّ وَطَاعَ لَهُ الأَبُّ, meaning *Such a one's seed-produce*

[or *grain*] *increased, and his pasture became ample.* (A.) = Also a dial. var. of أَبٌ, *A father.* (T, and MF from the Tes-heel of Ibn-Málik.) = أَبَّ أَبَّهُ: see 1.

أَبَابَةٌ and إِبَابَةٌ *A way*, or *course, of acting*, or *conduct*, or *the like.* (M, Ḳ.) [See 1.]

إِبَّانٌ The *time*, or *season*, of a thing: (Mṣb:) or the *time of the preparing*, or *making ready*, of a thing: (Mgh:) as, for instance, of fruit: (Mgh, Mṣb:) it is of the measure فِعْلَانٌ, (Mgh, Mṣb,) from أَبَّ in the first of the senses assigned to it above, (Mgh,) the ن being augmentative; (Mṣb;) or of the measure فِعَّالٌ, (Mgh, Mṣb,) from أَبَّنَ "he watched" or "observed" a thing, (Mgh,) the ن being radical: (Mṣb:) but the former derivation is the more correct. (Mgh.) [See also art. ابن.]

ابجد

أَبْجَدْ *The first of a series of eight words comprising the letters of the Arabic alphabet [in the order in which they were originally disposed,* agreeing with that of the Hebrew and Aramaic, but with six additional letters: they are variously written and pronounced; generally as follows: أَبْجَدْ هَوَّزْ حُطِّيْ كَلَمَنْ سَعْفَصْ قَرَشَتْ ثَخَذْ ضَظَغْ: but the Arabs of Western Africa write the latter four thus: صعفض قرست ثخذ ظغش]: (Ḳ and TA in art. بجد: [in both of which are related several fables concerning the origin of these words:]) accord. to the general opinion, the word ابجد is of foreign origin, [like each of the words following it,] and therefore its first letter [as well as each of the others] is a radical. (TA.) [Hence, الأَبْجَدُ signifies *The alphabet.* You say حُرُوفُ الأَبْجَدِ *The letters of the alphabet.*] — It is probable (as De Sacy has observed in his Ar. Gram., 2nd ed., i. 8,) that the Arabic alphabet originally consisted of only twenty-two letters: for some of the ancient Arabs called Saturday ابجد, Sunday هوّز, and so on to قرشت inclusive; calling Friday عَرُوبَةَ. — In the lexicon entitled "El-'Eyn," the letters of the alphabet are arranged nearly according to their places of utterance; as follows: ء, ه, ح, ع, غ, خ, ق, ك, ج, ش, ض, ص, س, ز, ط, د, ت, ظ, ذ, ث, ر, ل, ن, ف, ب, م, و, ا, ى: and this order has been followed in the Tahdheeb and Moḥkam and some other lexicons.]

ابد

1. أَبَدَ, aor. ـِ, inf. n. أُبُودٌ, *He remained, stayed, abode*, or *dwelt*, (T, Ṣ, M, Ḳ,) *constantly, continually*, or *permanently, without quitting*, (T, L,) بِمَكَانٍ *in a place*; (T, Ṣ, M, Ḳ;) and so أَبَدَ having for its aor. ـُ. (TA.) — أَبَدَ, (Ṣ, M, A, &c.,) aor. ـِ and ـُ, (T, Ṣ, M, L, Mṣb, Ḳ,) inf. n. أُبُودٌ; (M, L, Mṣb;) and تَأَبَّدَ; (T, M, A, Mgh, L;) *He* (a beast) *became wild*, or *shy*; syn. تَوَحَّشَ: (Ṣ, M, A, Mgh, L, Mṣb, Ḳ:) [because wild animals live long, unless killed by accident; accord. to what is said by Aṣ and others in explanation of أَوَابِدُ (sing. آبِدَةٌ) applied to animals, as meaning wild:] *took fright, and fled*, or *ran away at random*: (Mgh:) *took fright at, and shunned, mankind.* (T, Mṣb.) أُبُودٌ also signifies The *shrinking* from a thing, or *shunning* it; syn. نُفُورٌ. (Kull pp. 30 and 31.) And أَبِدَ, (Ṣ, Ḳ,) aor. ـَ; (Ḳ;) and تَأَبَّدَ; (A, Ḳ;) *He* (a man, Ṣ, A) *became unsocial, unsociable, unfamiliar*, or *shy; like a wild animal*; syn. تَوَحَّشَ. (Ṣ, A, Ḳ.) — [Hence,] أَبَدَ, (Ḳ,) aor. ـِ, inf. n. أُبُودٌ, (TA,) ‡*He* (a poet) *made use, in his verses, of words*, or *phrases, strange, unusual, unfamiliar*, or *far from being intelligible*, (Ḳ,* TA,) *such as were not understood* (Ḳ) *at first sight*, or *on first consideration.* (TA.) — [And perhaps from أَبِدَ in the sense explained above, but more probably, I think, by the substitution of أ for و,] أَبَدَ, aor. ـِ, (T, Ṣ, &c.,) inf. n. أَبْدٌ, (L,) *He* (a man, Ṣ) *was angry*; (T, Ṣ, M, L, Ḳ;) as also أَمِدَ and وَبِدَ and وَمِدَ and عَبِدَ. (T, L.) You say, أَبِدَ عَلَيْهِ *He was angry with him.* (L.)

2. أَبَّدَ, inf. n. تَأْبِيدٌ, *He made*, or *rendered, perpetual.* (Ṣ, Ḳ.) [See also the pass. part. n. below.] لَمْ أَفْعَلْ تَأْبِيدًا is a phrase used as though meaning لَمْ آتِ بِآبِدَةٍ [*I did not a deed ever to be remembered*, or *mentioned*]. (Ḥam p. 191.) — *He*, or *it*, *made* [a beast] *to take fright; to become wild*, or *shy.* (KL.)

5. تَأَبَّدَ: see 1, in two places. — *He* (a man) *was long distant from his home*; expl. by طَالَتْ غُرْبَتُهُ; (Ḳ;) or *was long in a state of celibacy*; طالت عُزْبَتُهُ, as in one copy of the Ḳ; (TA;) *and became little in need*, or *little desirous, of women.* (Ḳ.) — *It* (a place of abode or sojourning) *became deserted* [*by mankind*]: (T, M, Ḳ:) and *became inhabited by wild animals.* (T, M, A.)

إِبْدٌ: see إِبِدٌ.

أَبَدٌ *Time*, syn. دَهْرٌ, (Ṣ, M, Mṣb, Ḳ,) *in an absolute sense*: (TA:) or *a long time*, syn. دَهْرٌ طَوِيلٌ: (A, and Mgh: [and this may be meant in the Ṣ &c. by the syn. دَهْرٌ alone, q. v.:]) or, properly, *a long time* (دهر طويل) *that is unlimited*: (Mṣb, TA:) or *an extended space of time that is indivisible*; for you say زَمَانُ كَذَا "the time of such a thing," but not أَبَدُ كَذَا: (Er-Rághib:) [and generally, *time*, or *duration*, or *continuance*, or *existence, without end; endless time*, &c.; *prospective eternity*; opposed to أَزَلٌ, which signifies "time, or duration, &c., without beginning:" (see the latter word for further explanations, &c.:) each of these significations may be meant by the explanation in the Ṣ and M and Ḳ, which is also given in the Mṣb: each correctly applies in particular instances:] pl. [of pauc.] آبَادٌ (Ṣ, M, Mṣb, Ḳ) and [of mult.] أُبُودٌ (Ṣ, M, Ḳ) [and أَبَدُونَ, of which an ex. will be found below]: but the use of these pls. is restricted to particular cases, to signify portions of time, or to serve as corroboratives to the sing.: (MF:) as signifying an extended indivisible space of time, [or the like,] أَبَدٌ should have neither dual nor pl.; but آبَادٌ is sometimes said, when the sing. is restricted to denote a particular part, or portion, of the whole of that to which it applies, in like manner as a generic noun is restricted to a special and partial signification: some, however, have mentioned آبَادٌ as being post-classical; not of the language of the Arabs called العَرَبُ العَرْبَاءُ. (Er-Rághib.) طَالَ الأَبَدُ عَلَى لُبَدَ [*The time became long to Lubad*, the last, and the longest of life, of Luḳmán's seven vultures, to the term of the life of which his own term of life was decreed to extend,] is a proverb applied to any thing that has been of long duration. (M.) And you say, رَزَقَكَ اللّٰهُ عُمُرًا طَوِيلَ الآبَادِ بَعِيدَ الآمَادِ [*May God grant thee a life long in duration* (lit. *durations*, the pl. form being used not in its proper sense, but to give intensiveness of signification), *and remote in limit* (lit. *limits*)]. (A.) And كَانَ هٰذَا فِي آبَادِ الدَّهْرِ *This was a long time ago.* (Mgh.) And أَبَدٌ آبِدٌ (TA) and أَبَدٌ أَبِيدٌ (Ṣ, M, TA,) meaning دَائِمٌ [in an intensive sense]; (TA;) [*A long*, or *an endless, period of time*;] like as you say, دَهْرٌ دَاهِرٌ (Ṣ) or دَهْرٌ دَهِيرٌ. (M.) [In each of these phrases, the latter word is added as a corroborative, or to give intensiveness to the signification.] لِلْأَبَدِ and لِأَبَدٍ and [in an intensive sense, as will be seen below,] لِأَبَدِ أَبَدٍ and لِأَبَدِ الأَبَدِ, accord. to different recitals of a trad., signify *To the end of time; for ever*; and *for ever and ever.* (TA.) أَبَدًا is an adv. n., of which the signification includes all future time; [meaning *Ever*; like قَطُّ in relation to past time;] (El-Khafájee, El-Bedr Ed-Demámeenee, MF;) and عَلَى الأَبَدِ signifies the same. (TA.) [So, too, does الأَبَدَ, unless used in a limited sense known to the hearer.] When you say, لَا أُكَلِّمُهُ أَبَدًا, you mean, [*I will not speak to him as long as I live*, or *henceforth*, or *ever*; or *I will never speak to him*; i. e.,] from the time of your speaking to the end of your life. (Mṣb.) [In this case, أَبَدًا may also be considered as a mere corroborative. It is used in both these ways (لِلتَّوْكِيدِ and لِلتَّأْسِيسِ) in affirmative as well as negative sentences. For exs. of its use in affirmative sentences, see the Ḳur xviii. 2 and iv. 60, &c.] One also says, لَا أَفْعَلُهُ أَبَدَ الآبَادِ, (Ṣ, M, A,) and لَا آتِيهِ أَبَدَ الآبَادِ, (T, Ḳ,) which, though of classical authority, is said to be no evidence of the use of آباد as a pl. of أَبَدٌ in a general way by the Arabs of the classical ages, as it is here added merely as a corroborative, as آزال is in the phrase أَزَلَ الآزِلِ; (MF;) and أَبَدَ الأَبَدِينَ, (M, A, Ḳ,) in which the latter word is not a rel. n., for if so it would be الأَبَدِيِّينَ, but app. a pl., (M,) like أَرَضُونَ; (M, Ḳ;) and أَبَدَ الآبِدِينَ, (Ṣ, Ḳ,) like as you say, دَهْرَ الدَّاهِرِينَ; (Ṣ;) and أَبَدَ الأَبَدِيَّةِ; (M, Ḳ;) and أَبَدَ الأَبِيدِ; (T, Ṣ, M, A, Ḳ;) and أَبِيدَ الأَبِيدِ; (M, Ḳ;) and أَبَدَ الأَبَدِ; (Ḳ;) and أَبَدَ

الدَّهْرِ; (M, K; [in the T يَدَ الدَّهْرِ;]) all of which phrases are the same in meaning; (K;) [i. e. *I will not do it*, and *I will not come to him*, (or لا آتيه may here mean the same as لا افعله,) *during the endless space of all future times*, or *time*; or *the like*; or *for ever and ever*; εἰς αἰῶνα τῶν αἰώνων; *in seculum seculorum*; *in omne ævum*;] the last word in every case being a corroborative. (MF.) — Also, [for ذُو أَبَدٍ, and (applied to a fem. n.) ذَاتُ أَبَدٍ,] *Lasting*: or *everlasting*. (S, A, K.) So in the saying, الدُّنْيَا أَمَدٌ وَالآخِرَةُ أَبَدٌ [*The present state of existence is limited in duration, but the final state of existence is everlasting*]. ('Obeyd Ibn-'Omeyr and L.) And الأَبَدُ signifies [*The Everlasting*; i. e. God; because He alone is] البَاقِي الأَبَدِيّ *The Enduring without end* or *cessation*; for the Muslims hold that all living creatures (even the angels) must die, and be raised again to life: or] *The Ancient without beginning*. (K.) = Also *Offspring that is a year old*. (K.)

أَبِدٌ *Unsocial, unsociable, unfamiliar*, or *shy*; *like a wild animal*; applied to a man, and to a young camel: (S, L:) and إِبِدٌ, applied to a female slave, and to a she-ass, signifies *shunning mankind, shy*, or *wild*. (K.) [See also آبِدٌ.] = See also إِبِدٌ, in four places.

إِبِدٌ: see أَبِدٌ. = This word, (Lth, ISh, S, K,) said by Lth and ISh to be the only word of its measure heard from the Arabs except إِبِلٌ and نِكِحٌ and خِطِبٌ, but Az says that he had not heard the last two from any person worthy of reliance, and that they are pronounced نِكْحٌ and خِطْبٌ, (L,) [see إِبِلٌ,] and أَبْدٌ and إِبْدٌ, (K,) which are thought by Az to be dial. vars. of the first, (L,) applied to a female slave, and to a she-ass, signify *Prolific*; *that breeds*, or *brings forth, plentifully*; (S, K;) and أَبِدٌ and أَبِدَةٌ (Aboo-Málik, TA) and إِبِدَةٌ, (Aboo-Málik, K,) applied to a she-camel, signify the same: (Aboo-Málik, K, TA:) and إِبْدٌ (Lth, ISh, L) and أَبِدٌ, (M, L,) applied to a female slave, (M, L,) and to a she-ass, (Lth, ISh, M, L,) and to a mare, (M, L,) *that brings forth every year*; (Lth, ISh, L;) or applied as a pl. to the female slave and the mare and the she-ass, *that breed*, or *bring forth*: (M, L:) and الإِبِدَانِ *the female slave and the mare*. (K, TA.) In the following saying,

* لَنْ يُقْلِعَ الجَدُّ النَّكِدْ * إِلَّا بِجَدِّ ذِي الإِبِدْ *
* فِي كُلِّ مَا عَامٍ تَلِدْ *

[*Hard fortune will not depart save with the fortune* which is the necessary attendant *of the possessor of the female slave*, as long as he possesses her, (or, if we take ذى in the sense of هٰذِهِ, *save with the fortune of this female slave*,) *who every year* (ما being redundant) *brings forth*,] الابد means the female slave because her being prolific is an obstacle to prosperity, and is not good fortune; i. e., she only increases evil [and brings reproach upon her master by bearing him children; for the Arab in ancient times was considered as dishonoured by his having a child by a slave]. (S.) The Arabs also said, لَنْ يَبْلُغَ الجَدَّ النَّكِدْ إِلَّا الأَبِدْ, meaning *Nothing will attain to the object of removing hard fortune save female slaves and beasts or cattle which breed*, or *bring forth*. (M, L: [in the latter of which is added, فِى كُلِّ عَامٍ تَلِدْ *in every year bringing forth*.])

أَبِدَةٌ: } see إِبِدٌ.
إِبِدَةٌ: }

أَبَدِىٌّ: see أَبَدٌ, last sentence but one.

أَبَدِيَّةٌ [The *quality*, or *attribute*, *of unlimited, indivisible*, or *endless, duration*; *everlastingness*]. (M, K.) See أَبَدٌ. — أَبَدِيَّاتٌ a term applied to *Sayings of which the following is an ex.*: لَا آتِيكَ مَا بَلَّ بَحْرٌ صُوفَةً. (M in art. صوف [q. v.]; &c.)

آبِدٌ: see آبِدٌ.

أَبِيدٌ: see أَبَدٌ, in three places.

آبِدٌ *Remaining, staying, abiding*, or *dwelling, constantly, continually*, or *permanently*, in a place; applied to a man [and to a bird]. (L.) And أَوَابِدُ [pl. of أَبِدَةٌ] Birds *that remain in a country constantly, winter and summer*; (T, L;) *contr. of* قَوَاطِعُ. (A, L.) — For the phrases أَبَدٌ آبِدٌ and أَبَدَ الآبِدِينَ, see أَبَدٌ. — A *wild* animal; (M, L, Mṣb;) *that shuns, and takes fright at, mankind, &c.*: (L, Mṣb:) fem. with ة: pl. [properly fem.] أَوَابِدُ, (M, Mgh, L,) and [masc. and fem.] أُبَّدٌ: (M, L:) and أُبُودٌ is syn. with آبِدٌ; (M;) as also مُتَأَبِّدٌ. (A.) Wild animals are called أَوَابِدُ (S, M, L, K) and أُبَّدٌ (M, L, K) because they endure for a long, or [naturally] unlimited, time; (M, L;) because they do not die a natural death, (Aṣ, M, L, K,) but from some evil accident; and the same is asserted of the serpent. (Aṣ, M, L.) [See also أَبَدٌ.] [Hence,] قَيْدُ الأَوَابِدِ † *The light*, or *active, horse, which overtakes the wild animals, and which they can hardly*, or *never, escape*: so called because he prevents their escaping the pursuer like a shackle. (Mṣb.) [See also art. قيد.] [Hence also the saying,] النِّعَمُ أَوَابِدُ فَقَيِّدُوهَا بِالشُّكْرِ ‡ [*Benefits are fugitive*, or *fleeting*; *therefore detain ye them by gratitude*]. (A trad.)

آبِدَةٌ fem. of آبِدٌ, q. v. — Also, [as a subst.,] † *A deed*, (Har p. 364,) or *a calamity*, (S, M, K,) *ever to be remembered*, or *mentioned*, (S, M, K, Har,) *by reason of its extraordinary nature, and its grievousness*: (Har:) or *a great*, or *formidable, event, at which people take fright*, or *are alarmed*: (TA:) or *a strange, abominable*, or *evil, thing*: (Ham p. 627:) pl. أَوَابِدُ. (K.) You say, جَآءَ فُلَانٌ بِآبِدَةٍ *Such a one did*, or *brought to pass*, [*a deed* or] *calamity ever to be remembered*, or *mentioned*. (S.) See also 2. — ‡ *A strange, an unusual*, or *an unfamiliar, word* or *saying*; *one far from being intelligible*; (M;) pl. أَوَابِدُ, signifying *expressions of subtle meanings*; so called because *remote from perspicuity*. (Mṣb.) — The pl. also signifies ‡ *Strange, unusual, unfamiliar*, or *extraordinary, rhymes*, or *verses*, or *poems*; syn. شَوَارِدُ مِنَ القَوَافِى, (S,) or قَوَافٍ شُرَّدٌ. (K.) El-Farezdak says,

* لَنْ تُدْرِكُوا كَرَمِى بِلُؤْمِ أَبِيكُمُ *
* وَأَوَابِدِى بِتَنَحُّلِ الأَشْعَارِ *

[*Ye will not attain to my nobility with the ignobleness of your father, nor to my extraordinary verses by arrogating to yourselves the verses of other men*]. (S.) [See أَبَدٌ.]

مُؤَبَّدٌ [*Made*, or *rendered, perpetual*]. You say, وَقَفَ أَرْضَهُ وَقْفًا مُؤَبَّدًا *He made his land an unalienable bequest for pious uses in perpetuity, not to be sold nor to be inherited*. (T.) — Also, with ة, A she-camel that is *wild, and intractable*, or *unmanageable*; syn. وَحْشِيَّةٌ مُعْتَاصَةٌ. (K.)

مُتَأَبِّدٌ: see آبِدٌ.

ابر

1. أَبَرَ الكَلْبَ, (S, K,) aor. ـَ and ـُ, (K,) inf. n. أَبْرٌ, (TA,) *He gave the dog, to eat, a needle in bread*: (S, K:) and [app., in like manner, أَبَرَ الشَّاةَ *he gave the sheep*, or *goat, to eat, a needle in its fodder*: for you say,] أُبِرَتِ الشَّاةُ *the sheep*, or *goat, ate a needle in the fodder*. (A.) — أَبَرَتْهُ العَقْرَبُ ‡ *The scorpion stung him with the extremity of its tail*. (S, M, A, K.) — أَبَرَهُ ‡ *He spoke evil of him behind his back*, or *in his absence*, or *otherwise, with truth*, or *though it might be with truth*; or *defamed him*; (IAạr, T, A, K;) and *annoyed him*, or *hurt him*. (IAạr, T, A.) = أَبَرَ, (T, S, A, Mṣb, K,) aor. ـِ and ـُ, inf. n. أَبْرٌ (M, Mṣb, K) and إِبَارٌ and إِبَارَةٌ, (M, K,) *He fecundated* a palm-tree [by means of the spadix of the male tree, which is bruised, or brayed, and sprinkled upon the spadix of the female; or by inserting a stalk of a raceme of the male tree into the spathe of the female, after shaking off the pollen of the former upon the spadix of the female (see أَلْقَحَ)]; (T, S, A, Mṣb;) as also أَبَّرَ, (S, A,) inf. n. تَأْبِيرٌ: (S:) or the latter has an intensive and frequentative signification [meaning the doing so much, or frequently, or to many palm-trees]: (Mṣb:) and the former (S, M, A, K) and latter, (M, A, K,) *he dressed*, or *put into a good* or *right* or *proper state*, a palm-tree, (S, M, A, K,) and seed-produce, (M, K,) or any thing, as, for instance, a snare for catching game. (A Ḥn, M.) You say also, أُبِرَتِ النَّخْلَةُ, and أُبِّرَتْ, and وُبِرَتْ, *The palm-tree was fecundated*. (Aboo-'Amr Ibn-El-'Alà, L.) = أَبِرَ, aor. ـَ, *He*, (a man, TA,) or *it, was*, or *became, in a good* or *right* or *proper state*. (T, K.)

2: see 1, in three places.

5. تأبّر *It* (a palm-tree, A and Mṣb, or a young palm-tree, S) *admitted*, or *received, fecundation*: (S, A, Mṣb:) *it became fecundated of itself*. (S.)

8. ٱئْتَبَرَهُ [written with the disjunctive alif ايتبرهُ] *He asked him to fecundate*, or *to dress*, or *put into a good* or *right* or *proper state, his palm-trees*, or *his seed-produce*. (T, S, M, * K.) = See also بَأَرَ.

إِبْرَةٌ *A needle*; (T, Mṣb;) *an iron* مِسَلَّة: (M,

ḲA:) pl. إِبَرٌ (T, Ṣ, M, Mṣb, Ḳ) and إِبَارٌ. (M, Ḳ.) — ‡ The *sting*, or *extremity of the tail*, of a scorpion; (Ṣ,* M, A, Ḳ;) as also ▼ مِئْبَرٌ; of which latter the pl. is مَآبِرُ: (A:) and of a bee. (A.) — ‡ The *extremity* of a horn. (A.) — ‡ The [*privy*] *member* of a man. (TA.) — إِبْرَةُ الذِّرَاعِ ‡ *The extremity of the elbow*; (Zj in his Khalḳ el-Insán; and A;) *the extremity of the* ذِرَاع [here meaning the *ulna*] *of the arm*, (Ḳ,) *from which the measurer by the cubit measures*; (TA;) [this being always done from the extremity of the elbow;] *the extremity of the bone from which the measurer by the cubit measures*: the extremity of the os humeri which is next to the elbow is called the قَبِيح; and the زُجّ of the elbow is between the قبيح and the ابرة الذراع: (T:) or *a small bone, the head of which is large, and the rest slender, compactly joined to the* قبيح: (TA voce قبيح:) or *the slender part of the* ذراع: (Ṣ, M: or *a bone*, (as in some copies of the Ḳ,) or *small bone*, (as in other copies of the Ḳ and in the M,) which latter is the right reading, (TA,) *even with the extremity of the* زَنْد [which is applied to the *ulna* and to the *radius*] *of*, or *from*, (من,) *the* ذراع [or *fore arm*] *to the extremity of the finger*. (M, Ḳ.) الإِبْرَة also signifies ‡ *The bone of what is termed* وَتَرَةُ العُرْقُوب [i. e. *of the heel-tendon* of a man, or *of the hock* of a beast], (M, Ḳ,) *which is a small bone adhering to the* كَعْب [i. e. to the *ankle* or to the *hock*]: (M, TA:) and [app. more correctly "or"] *the slender part of the* عرقوب [or *hock*] *of the horse*: (M,* Ḳ,* TA:) in the عرقوبان [or two hocks] are [what are termed] إِبْرَتَانِ, which are *the external extremity of each hock*. (Ṣ.) — See also مِئْبَرَةٌ.

إِبْرِيٌّ: see أَبَّارٌ.

إِبَارٌ a subst. [signifying The *fecundation* of a palm-tree]: (Ṣ:) or it is an inf. n.: [see 1:] or it signifies *a palm-tree whereof the spadix is used for the purpose of fecundation*. (Mṣb.)

أَبُورٌ: see مِئْبَرٌ.

أَبَّارٌ *A maker of needles*: (T, M, Ḳ:) and *a seller thereof*: or the latter is called ▼ إِبْرِيٌّ, of which إِبْرِيٌّ is a corruption. (Ḳ.) — †The *flea*. (Ḳ.) = See also بَأْرٌ, in art. بأر.

آبِرٌ One *who fecundates* a palm-tree, or palm-trees: *who dresses*, or *puts into a good* or *right* or *proper state*, a palm-tree, or palm-trees, or seed-produce; (T, TA;) or any work of art; and hence applied to the fecundater of the palm-tree. (Aboo-'Abd-Er-Raḥmán, TA.) — مَا بِهَا آبِرٌ †*There is not in it* [namely the house (الدار)] *any one*. (TA from the Expositions of the Fṣ.)

مَأْبِرٌ: see مِئْبَرٌ.

مِئْبَرٌ The *place* [or *case*] *of the needle*. (Ḳ.) — †The *tongue*. (L.) — See also إِبْرَةٌ: — and مِئْبَرَةٌ. = Also, (T, L, Ḳ,) and ▼ مَأْبِرٌ, (T, L,) and ▼ أَبُورٌ, (Mṣb,) *That*, (Mṣb, Ḳ,) [namely] *what is called* جِحْشر, (T, TT,) or جِشّ, (so in a copy of the T,) [in the L and TA it is said to be "like (what is termed) الحش," thus written with the unpointed ح, and without any syll. signs, perhaps a mistranscription for حُشْر, and doubtless meaning the *anthers*, or the *pollen*,] *with which palm-trees are fecundated*. (T, L, Mṣb, Ḳ.)

مِئْبَرَةٌ (Lḥ, Ṣ, M, Ḳ) and ▼ مِئْبَرٌ and ▼ إِبْرَةٌ (M, Ḳ) ‡ *Malicious and mischievous misrepresentation; calumny*; or *slander*; (Lḥ, Ṣ, M, Ḳ;) and the †*marring*, or *disturbance*, *of the state of union* or *concord* or *friendship* or *love between a people* or *between two parties*: (Lḥ, Ṣ, Ḳ, TA:) pl. مَآبِرُ. (Ṣ, M.) You say, خَبُثَتْ مِنْهُمُ المَخَابِرُ, فَمَشَتْ بَيْنَهُمُ المَآبِرُ ‡ [*Their internal states*, or *qualities*, *became bad*, or *evil*, or *corrupt*, *and in consequence calumnies became current among them*]. (A.)

مُؤَبَّرٌ: see what follows.

مَأْبُورٌ A dog *that has had a needle given him, to eat, in bread*: (Ṣ:) and, with ة, applied to a sheep or goat (شاة) *that has eaten a needle in its fodder, and in whose inside it has stuck fast*; in consequence of which the animal eats nothing, or, if it eat, the eating does it no good. (TA.) It is said in a trad., المُؤْمِنُ كَالْكَلْبِ المَأْبُورِ *The believer is like the dog that has had a needle given to him, to eat, in bread*. (Ṣ.) [Accord. to Ibr D, the meaning is, that he is generous and incautious, so that he is easily deceived.] = Also, (T, Ṣ, A,) and ▼ مُؤَبَّرٌ, (Ṣ,) A palm-tree *fecundated*: (T, Ṣ, A:) and the same, and seed-produce, *dressed*, or *put into a good* or *right* or *proper state*. (T, TA.) The former is the meaning in the phrase سَكَّةٌ مَأْبُورَةٌ, (T, Ṣ,) occurring in a trad., [q. v. voce مَأْمُورٌ,] i. e. *A row of palm-trees* [or perhaps *a tall palm-tree*] *fecundated*: or, as some say, this phrase means *a ploughshare properly prepared for ploughing*. (TA.)

ابض

1. أَبَضَهُ, aor. ـِ (Ṣ, A, Ḳ) and ـُ, (L,) inf. n. أَبْضٌ (Ṣ) and أُبُوضٌ, (L,) *He tied*, or *bound*, *the pastern of his* (a camel's) *fore leg to his* (the camel's) عَضُد [or *arm*], *so that his fore leg became raised from the ground*; (Ṣ, A, Ḳ;) as also ▼ تَأَبَّضَهُ: (Ṣ, Ḳ:) and accord. to IAạr, أَبْض signifies [simply] the act of *tying*, or *binding*. (TA.) = [Also, inf. n. أَبْض, *He loosed him*, or *it*: for] أَبْض also signifies the act of *loosing*; syn. تَحْلِيَة; i. e. *contr. of* شَدّ: (IAạr, Ḳ:) thus bearing two contr. significations. (TA.) = Also, (Ḳ,) inf. n. أَبْض, (TA,) *He hit*, or *hurt*, *his vein called the* إِبَاض. (Ḳ, TA.) = أَبَضَ, (Ṣ, L, Ḳ,) inf. n. أَبْض; (TA;) and أَبِضَ; (Ṣ, L, Ḳ;) *It* (the vein called النَّسَا) *became contracted*, (Ṣ, L, Ḳ,) *and strengthened the hind legs*; (L;) as also ▼ تَأَبَّضَ: (Ṣ, L:) and ▼ تَأَبَّضَ in the hind legs signifies their *being contracted* (A, TA) *and tense*: (TA:) تَأَبُّض of the hind legs of a horse, and تَشَنُّج [or contraction] of the vein above mentioned, are qualities approved; and the latter is known by means of the former. (AO, TA.) = أُبْض also signifies The *being in a state of rest*, or *motionless*. (IAạr, Ḳ.) = And The *being in a state of motion*: (IAạr, Ḳ:) thus, again, having two contr. significations. (TA.)

5. تأبّض *He* (a camel) *had his pastern of his fore leg tied*, or *bound*, *to his arm*, *so that his fore leg became raised from the ground*. (Ṣ, Ḳ.) You say, تَقَبَّضَ كَأَنَّمَا تَأَبَّضَ [*He contracted himself as though he had his leg thus bound*]. (A, TA.) — تأبّضت *She* (a woman) *sat in the posture of the* ▼ مُتَأَبِّض [app. meaning *having her shanks pressed back against her thighs*]. (TA.) — See also أَبَضَ, in two places. = تأبّضهُ: see أَبَضَهُ.

أُبْض, or أُبُض, or إِبِض, or أُبَّض: see مَأْبِض. = Also, the first, *i. q.* دَهْر [*Time*; or *a long period of time*; or *a period of time whether long or short*; &c.]: pl. آبَاض. (Ṣ, Ḳ.)

إِبَاض The *cord*, or *rope*, *with which the pastern of a camel's fore leg is tied*, or *bound*, *to his arm*, *so that his fore leg is raised from the ground*: (Aṣ, Ṣ, A, Ḳ:) pl. أُبُض. (Ḳ.) The dim. is ▼ أُبَيِّض. (Ṣ.) — *A certain vein* (عِرْق) *in the hind leg* (AO, Ḳ) *of a horse*. (AO.)

أَبُوضٌ, (Ḳ,) or أَبُوضُ النَّسَا, (ISh,) A *very swift* horse: (ISh, Ḳ:) as though he bound up his hind legs by the quickness with which he raised them when he put them down. (ISh.)

أُبَيِّض: see إِبَاض.

مَأْبِض The *inner side of the knee* (Ṣ, A, Ḳ) of any thing: (Ṣ:) or the inner sides of the two knees are called مَأْبِضَا السَّاقَيْنِ: (T, TA:) or *any part upon which a man bends*, or *folds*, *his thigh*: or *what is beneath each thigh*, *in the prominent places of the lower parts thereof*: or the *inner side of each thigh*, *as far as the belly*: and also the *wrist*; the *joint of the hand in the fore arm*: (TA:) and in the camel, (Ḳ,) [i. e.] in each of the fore legs of the camel, (T, TA,) the *inner side of the elbow*: (T, Ḳ, TA:) as also ▼ أُبْض; (IDrd, Ḳ;) or, as in [some of] the copies of the Ṣ in art. بيض, ▼ أُبَّض; [in one copy of the Ṣ ▼ أُبَّض; and in another, imperfectly written;] but some write it ▼ إِبِض: and one says, أَخَذَ بِإِبِضِهِ, meaning *He put his hands*, or *arms*, *beneath his knees*, *from behind*, *and then carried him*. (TA.) The pl. of مَأْبِض is مَآبِض. (Ṣ.)

مَأْبُوض A camel *having the pastern of his fore leg tied*, or *bound*, *to his arm*, *so that his fore leg is raised from the ground*; (A,* TA;) as also ▼ مُتَأَبِّض: (Ṣ:) or the latter, *having his fore shank bound to his arm with the* إِبَاض. (Ḳ.) = *Hit*, or *hurt*, *in the vein called the* إِبَاض. (TA.)

مُؤْتَبِض النَّسَا *The crow*: because it hops as though it were مَأْبُوض. (Ḳ.)

مُتَأَبِّض: see مَأْبُوض: and see 5. = Also *Having the vein called* إِبَاض *in a tense state*. (TA.)

ابط

1. أَبَطَهُ *i. q.* هَبَطَهُ, q. v.: (IAạr, Az, Ṣgh, Ḳ:) said of God. (Ḳ.)

5. تأبّطهُ *He put it* (a thing, Ṣ, Mgh, Mṣb) *beneath his* إِبْط [or *arm-pit*]; (Ṣ, Mṣb, Ḳ;) or *in*

his إِبْطٌ. (Mgh.) — Hence, (Ḳ,) تَأَبَّطَ شَرًّا, the surname of Thábit the son of Jábir (Ṣ, Ḳ) El-Fahmee: (Ṣ:) because they assert that the sword never quitted him: (Ṣ:) or because he put beneath his arm-pit a quiver of arrows, and took a bow, or put beneath his arm-pit a knife, and came to an assembly of Arabs, and smote some of them. (Ḳ.) It is invariable: but if you desire to express the dual or pl., you say, ذَوَا تَأَبَّطَ شَرًّا and ذَوُو تَأَبَّطَ شَرًّا, or you say كِلَاهُمَا and كُلُّهُمْ. (Ṣ.) It does not admit of the formation of a dim., nor is it abridged: (Ṣ, Ḳ:) but some of the Arabs used to say تَأَبَّطُ [so written with refa], using a single word, accord. to Sb, as is said in the L. (TA.) Its rel. n. is تَأَبَّطِيٌّ. (Ṣ, Ḳ.) — [Hence also] تَأَبَّطَ فُلَانٌ فُلَانًا †*Such a one placed such a one under his protection.* (TA.) — تَأَبَّطَ also signifies *He put his* رِدَآء, (Ṣ,) or *garment*, (Mgh, Ḳ,) *under his right arm, and then threw* [*a portion of*] *it over his left shoulder*, (Ṣ, Mgh, Ḳ,) in prayer, or in إِحْرَام; (Mgh;) as also اِضْطَبَعَ. (Ṣ.) [See also تَوَشَّحَ.]

إِبْطٌ [The *armpit;*] the *inner side of the shoulder-joint:* (ISd, Ḳ:) or the *part beneath the* جَنَاح [which signifies the *arm, upper arm, armpit,* and *wing*, &c.]: (Ṣ, Mṣb:) also written إِبِطٌ; (Mṣb, Ḳ;) which is said to be a dial. var. by some of the moderns; but this is strange, on account of what is said respecting إِبِلٌ; (Mṣb;) for Sb says that there are only two substs. of the measure فِعْلٌ, which are إِبِلٌ and حِبِرٌ; and one epithet, namely بِلِزٌّ: other instances have been mentioned, but their transmission from Sb is not established: (Mṣb. in art. ابل:) it is also said that there is no other word like إِبِلٌ; but this means, in its original form, and does not deny that there are words like it by the insertion of a second vowel like the first, such as this and many other words: (TA:) [see also إِبِدٌ:] it is fem.; (Mgh;) or masc. and fem.; (Ṣ, Mṣb;) sometimes the latter; (Lḥ, Ḳ;) but the making it masc. is more approved: (TA:) Fr cites, from certain of the Arabs, the phrase, فَرَفَعَ السَّوْطَ حَتَّى بَرَقَتْ إِبْطُهُ (Ṣ,) [*And he raised the whip so that his armpit shone*]: (Ṣ, Mṣb:) the pl. is آبَاطٌ. (Ṣ, Mṣb, Ḳ.) — [Hence,] ضَرَبَ آبَاطَ الْأُمُورِ وَمَغَابِنَهَا ‡ [*He hit the secret and occult particulars of the affairs*]. (A, TA [followed by the words وَأَشْتَقَّ ضَمَائِرَهَا وَبَوَاطِنَهَا, a pleonastic addition, merely explaining what goes before.]) — And ضَرَبَ آبَاطَ الْمَفَازَةِ ‡ [*He traversed the recesses of the desert*]. (TA.) — And إِبْطُ جَبَلٍ †*The foot*, or *bottom*, or *lowest part*, (سَفْحٌ,) *of a mountain.* (TA.) — And إِبْطُ رَمْلٍ †*The place where the main body of sand ends:* (Ṣ:) or *what is thin, of sand:* (Ḳ:) or *the lowest part of an oblong tract of sand collected together and elevated, where the main body thereof ends, and it becomes thin.* (TA.) — And إِبْطُ الشِّمَالِ †*Evil fortune; ill luck.* (TA.)

إِبِطٌ: see إِبْطٌ.

إِبْطِيٌّ [*Of*, or *relating to, the armpit*]. — الْإِبْطِيُّ *The axillary vein.* (Golius, on the authority of Meyd.)

السَّيْفُ إِبَاطٌ لِي *The sword is beneath my* إِبْطٌ [or *armpit*]: and السَّيْفُ عِطَافِي وَإِبَاطِي *I put*, or *place, the sword upon my side, and beneath my* إِبْطٌ. (TA.) And جَعَلْتُهُ إِبَاطِي *I put it* (namely the sword, TA) *next my* إِبْطٌ. (Ḳ, TA.) The Hudhalee, (Ṣ, TA,) El-Mutanakhkhil, describing water to which he came to drink, (TA,) says, (Ṣ, TA,) accord. to the Deewán, but some ascribe the words to Taäbbaṭa-Sharrà, (TA,)

* شَرِبْتُ بِجَمِّهِ وَصَدَرْتُ عَنْهُ *

* وَأَبْيَضُ صَارِمٌ ذَكَرٌ إِبَاطِي *

meaning [*I drank of the main body thereof, and returned from it, and a sharp steel-edged sword was*] *beneath my* إِبْطٌ: (Ṣ, TA:) or, accord. to one relation, the poet said, بِأَبْيَضَ صَارِمٍ ذَكَرٍ: and accord. to another, وَعَضْبٌ صَارِمٌ: Skr says that the last word of the verse is a contraction of آبَاطِي: and Ibn-Es-Seeráfee, that it is originally إِبَاطِيٌّ; and if so, it is an epithet. (TA.)

إِبَاطِيٌّ: see what next precedes.

تَأَبَّطِيٌّ: see 5.

ابق

1. أَبَقَ, aor. ـَ, (Ṣ, Mgh, Mṣb, Ḳ, &c.,) which is the most common form, (Mṣb,) and ـِ, (Ṣ, TṢ, Mgh, Mṣb,) and ـُ, (Ḳ,) so in the copies of the Ḳ in the place of ـِ; (TA;) and أَبِقَ, aor. ـَ; (IDrd, Mṣb, Ḳ;) inf. n. إِبَاقٌ (Ṣ, Mgh, Mṣb) and أُبُقٌ and أُبْقٌ, (Ḳ,) or the first of these is a simple subst., and the second and third are the inf. ns.; (Mṣb;) *He* (a slave) *ran away*, or *fled*, (T, Ṣ, Mgh, Mṣb,) or *went away*, (Ḳ,) *from his master*, (T, Mṣb,) *without* [*being induced to do so by*] *fear, or severity of work:* (Mṣb, Ḳ:) thus the signification is restricted in the 'Eyn: (Mṣb:) and in this case, the law ordains that the slave shall be restored; but if the act arise from severity of work or from fear, he is not to be restored: (Lth, TA:) in the Ḳur xxxvii. 140, it is said of Jonas, (T, Bḍ,) because he fled from his people without the permission of his Lord: (Bḍ:) and it is also, tropically, said of a fish: (Mgh:) or *he* (a slave) *hid himself, and then went away:* (M, Ḳ:) as also تَأَبَّقَ: (M:) or this signifies, simply, *he hid*, or *concealed, himself:* or *he confined, restricted, limited, restrained*, or *withheld, himself:* (Ṣ, Ḳ:) or it has both of the last two significations: (Ṣgh:) and *he abstained* from a thing, *as from a sin*, or *crime.* (IAar, Ḳ*.) A poet says, (Ṣ,) namely, 'Ámir Ibn-Kaab, (AZ,) or 'Ámán Ibn-Kaab, or, as some say, Ghámán, (AA,)

* أَلَا قَالَتْ بَهَانِ وَلَمْ تَأَبَّقْ *

* كَبِرْتَ وَلَا يَلِيقُ بِكَ النَّعِيمُ *

[*Now surely Bahání said, and she did not hide herself*, or *did not restrain herself, Thou hast grown old, and enjoyment doth not befit thee*]: (Ṣ:) or *she did not hide herself* [or *her mind*], *but said openly:* (TA:) or *she did not go far* [from the person whom she addressed, or from the truth]; so says AZ, taking it from إِبَاقٌ as relating to a slave: (TA:) or *she did not abstain* from her speech, *as from a sin*, or *crime*: (IAar:) or *she did not disdain*, or *scorn.* (TA.) AḤát says that he asked As respecting تَأَبَّقَ, and he answered that he knew it not. (TA.)

5: see 1, in three places. — تَأَبَّقَتْ *She* (a camel) *withheld her milk.* (TA.) — تَأَبَّقَ الشَّيْءَ [or مِنَ الشَّيْءِ] *He denied*, or *disacknowledged, the thing.* (Ḳ.) One says to a man, "Verily in thee is such a quality;" and he replies, مَا أَتَأَبَّقُ *I do not deny*, or *disacknowledge:* and one says, "O son of such a woman;" and the man replies, مَا أَتَأَبَّقُ مِنْهَا *I do not deny*, or *disacknowledge, her.* (IF.)

أَبُوقٌ: } see آبِقٌ.
أَبَّاقٌ: }

آبِقٌ A slave *running away*, or *fleeing*, &c.; a *runaway*, or *fugitive*, slave; part. n. of أَبَقَ; (Mgh, Mṣb, Ḳ;) as also أَبُوقٌ [but in an intensive, or frequentative, sense, i. e. *who runs away*, or *flees*, &c., *much*, or *often;* and so أَبَّاقٌ, occurring in the Ḳ, in art. ملخ]: (IF, Ḳ:) pl. أُبَّقٌ (Mgh, Mṣb, Ḳ) and أُبَّاقٌ. (Ḳ.)

ابل

1. أَبِلَ, aor. ـَ; (Ṣ, M, Ḳ;) and أَبَلَ, aor. ـُ; (Ḳ;) inf. n. أَبَالَةٌ, (Ṣ, M, Ḳ,) of the former verb, (Ṣ, M, TA,) or, accord. to Sb, إِبَالَةٌ, because it denotes an office, and, if so, of the latter verb, (TA,) and أَبْلٌ, (M, Ḳ,) which is of the former verb, (M, TA,) and أَبَلَةٌ [like غَلَبَةٌ]; (T;) *He* (a man, Ṣ) *was*, or *became, skilled in the good management of camels* (Ṣ, M, Ḳ) and *of sheep* or *goats.* (M, Ḳ.) إِبَالَةٌ, like كِتَابَةٌ [in measure], signifies The *management*, or *tending*, (A, Ḳ, TA,) *of* مَال [meaning *camels* or *other beasts*]. (A, TA.) You say, هُوَ حَسَنُ الْإِبَالَةِ *He is good in the management*, or *tending, of his* مال [or *camels*, &c.]. (A, TA.) — أَبَلَ, aor. ـِ: see 2, second signification. — أُبِلَتِ الْإِبِلُ *The camels were gotten*, or *acquired, as permanent property.* (Ṣ, TA.) — أَبِلَتِ الْإِبِلُ, aor. ـَ; and أَبَلَتْ, aor. ـُ; (Ḳ;) inf. n. [of the former] أَبَلٌ and [of the latter] أُبُولٌ; (TA;) *The camels became many*, or *numerous.* (Ḳ.) — Also أَبِلَتِ الْإِبِلُ, (Ṣ, M, Ḳ,) and the like is said of wild animals, (Ṣ, M,) or others, (Ḳ,) aor. ـَ and ـِ, inf. n. أُبُولٌ (Ṣ, M, Ḳ) and أَبْلٌ; (M, Ḳ;) and أَبِلَتْ; and تَأَبَّلَتْ; (M, Ḳ;) *The camels were content*, or *satisfied, with green pasture, so as to be in no need of water:* (Ṣ, M, Ḳ:) the last verb is mentioned by Z, and he says that it is tropical, and hence أَبِلَ الرَّجُلُ applied to "a monk." (TA.) — [Hence,] أَبِلَ الرَّجُلُ عَنِ امْرَأَتِهِ, and تَأَبَّلَ, (Ṣ, M, Ḳ,) ‡ *The man was content to abstain from conjugal intercourse with his wife;* syn. اِجْتَزَأَ عَنْهَا; (M;) *the man abstained from conjugal*, or *carnal, intercourse with his wife.* (Ṣ, Ḳ, TA.) — [Hence also] أَبَلٌ, (Ḳ,)

inf. n. أَبْلٌ, (TA,) ‡ *He devoted himself to religious exercises;* or *became a devotee;* (Ḳ, TA;) as also أَبُلَ, like فَقُهَ, inf. n. أَبَالَةٌ: or this signifies *he became a monk.* (TA.) — And أَبَلَ, aor. ـِ, (Kr, M, Ḳ,) inf. n. أَبْلٌ, (Kr, M,) † *He overcame,* and *resisted,* or *withstood;* (Kr, M, Ḳ;) as also ▼ آبَلَ, (Ḳ,) inf. n. تَأْبِيلٌ; (TA;) but the word commonly known is أَبَّلَ. (M, TA.) — Also (K, TA, but in the CḲ "or") أَبَلَتِ الإِبِلُ signifies *The camels were left to pasture at liberty, and went away, having with them no pastor:* (Ḳ:) or *they became wild,* or *shy.* (Ḳ,* TA.) — And *The camels sought by degrees,* or *step by step,* or *bit by bit, after the* أُبُل [q. v.], i. e. *the* خِلْفَة *of the herbage* or *pasture.* (TA.) — And, inf. n. أُبُولٌ, *The camels remained,* or *abode,* in the place: (M, Ḳ:) or *remained,* or *abode, long* in the pasturage, and in the place. (El-Moḥeet, TA.) — أَبَلَ العُشْبُ, inf. n. أُبُولٌ, *The herbage became tall, so that the camels were able to feed upon it.* (Ḳ.) — أَبَلَ الشَّجَرُ, inf. n. أُبُولٌ, *The trees had green* [*such,* app., *as is termed* أُبُلٌ] *growing in its dried parts, mixing therewith, upon which camels,* or *the like, fatten.* (Ibn-'Abbád.) = أَبَلَهُ, inf. n. أَبْلٌ, *He assigned to him,* or *gave him,* (جَعَلَ لَهُ,) *pasturing camels,* or *camels pasturing by themselves.* (Ḳ.)

2. أَبَّلَ, (Ṣ, Ḳ,) inf. n. تَأْبِيلٌ, (Ḳ,) *He took for himself, got, gained,* or *acquired, camels; he acquired them as permanent property.* (Ṣ, Ḳ.) [See also 5.] — *He was one whose camels had become numerous;* (T, M, Ḳ;) as also ▼ آبَلَ, (M, Ḳ,) inf. n. إِيبَالٌ; (TA;) and ▼ أَبَلَ, aor. ـِ, (Ḳ,) inf. n. أَبْلٌ. (TḲ.) — تَأْبِيلُ الإِبِلِ *The managing,* or *taking good care, of camels;* (M;) and *the fattening of them:* (M, Ḳ:) mentioned by AḤn, on the authority of Aboo-Ziyád El-Kilábee. (M.) = See also 1.

4: see 2.

5: see 1, in two places: — and see 8. = تَأَبَّلَ إِبِلًا *He took for himself, got, gained,* or *acquired, camels;* (AZ, T, M, Ḳ;) like تَغَنَّمَ غَنَمًا. (AZ, T.) [See also 2.]

8. لَا يَتَأَبَّلُ ▼, لَا يَتَأَبَّلُ, (Ṣ, M, Ḳ,) in the O, (TA,) *He does not,* or *will not, keep firmly,* or *steadily, to the pasturing of camels, nor tend them well;* (M, Ḳ;) *he does not,* or *will not, manage them,* or *take care of them, in such manner as to put them in good condition:* (Aṣ, 'A'Obeyd, T, Ṣ:) or it signifies, (M, Ḳ,) or signifies also, (Ṣ,) *he does not,* or *will not, keep firmly,* or *steadily, upon them when riding them;* (T, Ṣ, M, Ḳ, TA;) used in this sense by a man excusing himself for not putting on a camel his aged father who was walking. (T.)

أَبْلٌ: see إِبِلٌ: — and أَبِلٌ.

أَبَلَةٌ: see أَبَالَةٌ.

أَبِلٌ *Skilled in the good management of camels* (Ṣ, M, Ḳ) and *of sheep* or *goats;* (M, Ḳ;) as also ▼ آبِلٌ: (Ṣ, M, Ḳ:) and أَبِلٌ بِالإِبِلِ, and in poetry ▼ إِبْلٌ, *skilled in the management,* or *care, of camels.* (T.) — A man *possessing camels;* (Fr, M, Ḳ;) as also ▼ آبِلٌ, (M, Ḳ,) similar to تَامِرٌ and لَابِنٌ, (Ḥam p. 714,) but this is disapproved by Fr; (TA;) and ▼ إِبَلِيٌّ, (Ṣ, M, O,) with fet-ḥ to the ب, (Ṣ, O,) because several kesrehs together are deemed uncouth; (O;) in the Ḳ, erroneously, ▼ أَبَلِيٌّ, with two fet-ḥahs; (TA;) and ▼ إِبِلِيٌّ also, (M, Ḳ,) with two kesrehs. (Ḳ.) — بَعِيرٌ أَبِلٌ *A fleshy he-camel.* (Ibn-'Abbád, Ḳ.) — نَاقَةٌ أَبِلَةٌ *A she-camel blessed, prospered,* or *made to have increase, in respect of offspring.* (Ibn-'Abbád, Ḳ.) In one place in the Ḳ, مِنَ الوَلَدِ is put for فِي الوَلَدِ. (TA.)

أُبُلٌ [mentioned in two places in the latter part of the first paragraph,] The خِلْفَة *of herbage,* (Ḳ,) i. e., *of dry herbage;* [app. meaning *what grows in the season called* الصَّيْف, or *summer, among herbage that has dried up;*] *growing after a year; upon which camels, or the like, fatten.* (TA.) 138, 257, 368.

إِبْلٌ, (T, Ṣ, M, Mṣb, Ḳ, &c.,) said by Sb to be the only subst. of this form except حِبْرٌ, and to have none like it among epithets except بِلِزٌّ; for though other instances are mentioned, they are not of established authority; (Mṣb;) but IJ mentions, with these, حِبِكٌّ and إِطِلٌّ [which may be of established authority]; (TA;) [and to these may be added إِبِطٌّ and إِبِدٌّ, and perhaps نِكِحٌّ and خِطِبٌّ; respecting which see إِبِدٌّ;] and for إِبِلٌ one says also ▼ إِبْلٌ, (Ṣ, Mṣb, Ḳ, &c.,) sometimes, by way of contraction; (Ṣ, Mṣb;) or this may be a dial. var. of the former; (Kr, MF;) [*Camels:* and *a herd of camels:* or] *at the least,* applied to *a* صِرْمَة; i. e. *a number* [*of camels*] *more than a* ذَوْد [*which is at least nine,*] *up to thirty;* after which is the هَجْمَة, i. e. forty and upwards; and then, هُنَيْدَةٌ, which is a hundred of إِبِل: (T:) or, accord. to Ibn-'Abbád, *a hundred of* إِبِل: (TA:) it is a quasi-pl. n.; (Az, Ṣ, ISd, Z, O, Mṣb, &c.;) a word having no proper sing.; (Ṣ, M, O, Mṣb;) and is of the fem. gender, because the quasi-pl. n. that has no proper sing. is necessarily fem. (Ṣ, O, Mṣb) when not applied to human beings, (Ṣ, O,) or when applied to irrational beings, (Mṣb,) and has ة added in the dim.; (Ṣ, Mṣb;) the dim. of إِبِلٌ being ▼ أُبَيْلَةٌ: (Ṣ, Mṣb, Ḳ:) it is said in the Ḳ that it is a sing. applied to a pl. number, and is not a pl., nor a quasi-pl. n.; but in this assertion together with the saying that the dim. is as above is a kind of contradiction; for if it be a sing., and not a quasi-pl. n., what is the reason of its being fem.? (TA:) the pl. is آبَالٌ (Ṣ, M, Mṣb, Ḳ) and أَبِيلٌ [like عَبِيدٌ pl. of عَبْدٌ, q. v.]; (Mṣb, TA;) the pl. meaning *herds* [*of camels*]; and in like manner أَغْنَامٌ and أَبْقَارٌ mean flocks of sheep or goats and herds of bulls or cows: (Mṣb, TA:) and the dual, إِبِلَانِ, means *two herds* [*of camels*], (Sb, T, Ṣ, M, Mṣb,) each with its pastor; (T;) like as غَنَمَانِ means two flocks of sheep or goats: (Ṣ:) or, accord. to Ibn-'Abbád, the dual means *two hundreds of* إِبِل. (TA.) — الإِبِلُ الصُّغْرَى [*The smaller camels*] is an appellation applied to *sheep;* because they eat more than goats. (IAạr in TA art. ضبط.) — It is said in the Ḳur [lxxxviii. 17], أَفَلَا يَنْظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ, meaning, accord. to 'Aboo-Amr Ibn-El-'Alà, (T, TA,) ‡ [*Will they not then consider*] *the clouds that bear the water for rain,* [*how they are created?*] (T, Ḳ, TA:) but accord. to him who reads ٱلْإِبْلِ, the meaning is, *the camels.* (T, TA.)

أُبْلَةٌ *A blight, blast, taint,* or *the like:* (T, Ḳ:) thus written by IAth, agreeably with the authority of Aboo-Moosà; (TA;) occurring in a trad., in which it is said that one should not sell dates until he is secure from الأُبْلَة; (T, TA;) but accord. to a commentary on the Nh, it is correctly written ▼ أَبَلَةٌ [q. v.] (TA.)

إِبْلَةٌ *Enmity; hostility.* (Kr, M, Ḳ.)

أَبَلَةٌ *Unwholesomeness and heaviness* of food; (Ṣ, M, Ḳ;) originally وَبَلَةٌ, like as أَحَدٌ is originally وَحَدٌ; (Ṣ;) as also ▼ أَبَلٌ. (Ḳ.) It is said in a trad. that this departs from every property for which the poor-rate has been paid. (Ṣ, M.) — See also أُبْلَةٌ. — *An evil quality* of herbage or pasture. (AḤn, TA in art. نشر.) — *A cause of harm* or *injury; evil; mischief.* (TA.) — *A consequence* of an action, or *a claim which one seeks to obtain for an injury;* and *a cause of blame* or *dispraise:* having these meanings in the saying, إِنْ فَعَلْتَ ذَاكَ فَقَدْ خَرَجْتَ مِنْ أَبَلَتِهِ [*If thou do that, thou wilt escape from its consequence,* &c.]. (T.) — *A fault, vice,* or *the like.* (Aboo-Málik, T.) So in the saying, مَا عَلَيْكَ فِي هٰذَا الأَمْرِ أَبَلَةٌ [*There is not to be charged against thee, in this affair, any fault,* &c.]. (T.) — *A crime; a sin; an unlawful action.* (Ḳ.) — *Rancour, malevolence, malice,* or *spite.* (IB.)

أَبَلِيٌّ: see أَبِلٌ.

أَبِيلٌ: see أَبِلٌ. 596.

إِبَلِيٌّ, with fet-ḥ to the ب, because several kesrehs together are deemed uncouth, *Of,* or *relating to, camels.* (Ṣ.) — See also أَبِلٌ.

إِبِلِيٌّ: see أَبِلٌ. 310

أَبِيلٌ †*A Christian monk;* (Ṣ, M, Mṣb, Ḳ;) so called because of his abstaining (تَأَبُّلِهِ) from women: (TA:) or the *chief monk:* (T:) or *a devotee:* (TA:) or *an old man,* or *elder:* (M:) or the *chief,* or *head-man, of the Christians:* (M, Ḳ:) or the *man who calls them to prayer by means of the* نَاقُوس; (A Heyth, M,* Ḳ;) the *beater of the* ناقوس: (IDrd:) as also ▼ أُبَيْلِيٌّ, (M and Ḳ, but according to the M as meaning "a monk,") which is either a foreign word, or changed by the relative ى, or of the same class as إِنْقَحْلٌ [in which the first letter as well as th second is augmentative], for Sb says that there is not in the language an instance of the measure فُعَيْلٌ; (M;) and ▼ أَيْبُلِيٌّ, and هَيْبَلِيٌّ, and ▼ أَبْلِيٌّ, and ▼ أَيْبَلٌ, (Ḳ,) which last is disallowed by Sb for the reason stated above; (TA;) and ▼ أَيْبَلٌ, like أَيْنُقٌ; and ▼ أَيْبِلِيٌّ; (Ḳ;) the last with fet-ḥ to the hemzeh, and kesr to the ب, and with the

[first] ى quiescent; or أَيْبَلِىٌّ [app. a mistranscription for أَيْبِلِىٌّ] is used by poetic licence for أَبِيلِىٌّ, like أَيْنُقٌ for أَنُوقٌ: (TA:) pl. آبَالٌ (M, K) and أُبُلٌ, or أُبُلٌ, [accord. to different copies of the K,] with ḍamm [which indicates that the former is meant, though it is irregular]. (K.) By أَبِيلُ الأَبِيلِينَ is meant *'Eesà* [or *Jesus*], (S, K,) *the Messiah*. (S.) — In the Syriac language it signifies *Mourning*, or *sorrowing*. (K.) = Also *A staff*, or *stick*. (M, K.) — See also إِبَالَةٌ.

أُبَالَةٌ: see the next paragraph.

إِبَالَةٌ: see إِبَّوْلٌ. = Also *A bundle of firewood*; (T, S, Msb;) and so إِبَّالَةٌ: (T, S:) or *a great bundle of firewood*; and so أُبَالَةٌ and بُلَةٌ (K) and إِبَّالَةٌ: (Bḍ in cv. 3; but there explained only as signifying *a great bundle*:) or *a bundle of dry herbage*; (M, TA;) and so إِبَّالَةٌ (K) and أَبِيلٌ and أَبِيلَةٌ and إِيبَالَةٌ (M, K) and إِيبَالَةٌ (K, [in the CK آيْبَالَة,]) with one of the two بs changed into ى, and mentioned by Az, but it is said in the S and O that this is not allowable, because this change may not be made in a word of the measure فِعَّالَةٌ, with ă, but only in one without ă, as in the cases of دِينَارٌ and قِيرَاطٌ; (TA;) and وَبِيلَةٌ signifies the same, (K,) belonging to art. وبل. (TA.) Hence the prov., ضِغْثٌ عَلَى إِبَالَةٍ and إِبَّالَةٍ, (S, K, &c.,) but the former is the more common, and إِيبَالَةٍ, which is allowed by Az but disallowed by J; (TA;) [lit. *A handful of herbage*, or *the like, upon a bundle*, or *great bundle, of firewood*, or *a bundle of dry herbage*;] meaning †*a trial*, or *trying event, upon another* (S, O, K) *that had happened before*: (S, O:) or *plenty* (خِصْبٌ) *upon plenty*; as though bearing two contr. significations. (K.)

أَبِيلَةٌ: see إِبَالَةٌ.

أُبَيْلَةٌ dim of إِبِلٌ, q. v. (S, Msb, K.)

أَبِيلِىٌّ: see أَبِيلٌ.

أَبَابِيلُ: see إِبَّوْلٌ.

أَبَّالٌ *A pastor of camels*, (M, K, TA,) *who manages them*, or *takes care of them, well*. (TA.)

إِبَّالٌ: see the next paragraph.

إِبَّوْلٌ, (T, S, M, Msb, K,) like عِجَّوْلٌ, (S, Msb, K, [in the CK, erroneously, عَجُول,]) *A separate*, or *distinct, portion* of a number of birds, and of horses, and of camels, (M, K,) and of such following one another; (K;) as also إِبِّيلٌ, and إِبَّالٌ, (M, K,) and إِبَالَةٌ, and إِيبَالٌ: (K:) or it signifies *a bird separating itself from the row of other birds*; (T, TA;) accord. to IAạr. (TA.) It is said to be the sing. of أَبَابِيلُ: (T, S, M, and Jel in cv. 3:) Ks says, I used to hear the grammarians say that this latter has for its sing. إِبَّوْلٌ, like عِجَّوْلٌ, of which the pl. is عَجَاجِيلُ: (Msb:) or its sing. is إِبِّيلٌ; (S, Msb;) but he who says this adds, I have not found the Arabs to know a sing. to it: (S:) or each of these is its sing.; (M, Jel;) and so is إِبَّالٌ: (Jel:) or its sing. is إِبَالَةٌ, (Bḍ in cv. 3, and Msb,) originally signifying "a great bundle:" (Bḍ:) it is said that this seems to be its sing.; and so أَبَّالَةٌ: or the sing. may be إِيبَالَةٌ, like as دِينَارٌ is sing of دَنَانِيرُ: (T:) or it has no sing., (T, S, M, Bḍ, Msb, K,) accord. to Fr (T, Msb) and Akh (S) and AO, (T, M,) like شَمَاطِيطُ (Fr, T, Bḍ) and عَبَادِيدُ. (AO, M, Bḍ.) أَبَابِيلُ signifies, accord. to some, *A company in a state of dispersion*: (M:) or *dispersed companies, one following another*: (Msb:) or *distinct*, or *separate, companies*, (Akh, S, Msb, K,) *like leaning camels*: (Msb:) or *companies in a state of dispersion*. (AO, Msb.) One says, جَاءَتْ إِبِلُكَ أَبَابِيلَ *Thy camels came in distinct*, or *separate, companies*. (Akh, S.) And طَيْرٌ أَبَابِيلُ [in the Kur cv. 3 means *Birds in distinct*, or *separate, flocks* or *bevies*]: (Akh, S:) [or] *birds in companies from this and that quarter*: or *following one another, flock after flock*: (Zj, T:) or †*birds in companies*; (Bḍ, Jel;) likened to great bundles, in respect of their compactness. (Bḍ.) [Respecting these birds, Fei, in the Msb, quotes many fanciful descriptions, which I omit, as absurd.]

إِبِّيلٌ: see إِبَّوْلٌ, in two places.

أَبَّالَةٌ: see إِبَّوْلٌ.

إِبَالَةٌ: see إِبَالَةٌ, in three places: — and إِبَّوْلٌ, in two places.

آبَلُ *More*, and *most, skilled in the good management of camels*. (S, M, K, TA.) Hence the prov., آبَلُ مِنْ حُنَيْفِ الحَنَاتِمِ [*More skilled* &c. *than Ḥoneyf-el-Ḥanátim*]. (TA.) And the phrase, هُوَ مِنْ آبَلِ النَّاسِ [*He is of the most skilled* &c. *of men*]. (S, M, K.) Mentioned by Sb, who says that there is no verb corresponding to it. (M.) [But see 1, first signification.]

آبِلٌ: see أَبِلٌ, in two places. — إِبِلٌ أَوَابِلُ, (S, M, K,) and أُبَّلٌ, and أُبَّالٌ, (M,) [all pls. of آبِلٌ or آبِلَةٌ,] and مُؤَبَّلَةٌ, (M,) *Many*, or *numerous, camels*: (S, M, K:) or this, [app. meaning the last,] as some say, *put in distinct herds*; (M;) and so أُبَّالٌ: (TA:) or *gotten, gained*, or *acquired, for permanent possession*: (M:) this last is the meaning of the last of the epithets above. (S, K.) — آبِلٌ, applied to a camel, also signifies *Content*, or *satisfied, with green pasture, so as to be in no need of water*: pl. أُبَّلٌ: (S, K:) and so أَوَابِلُ, applied to she-camels, (T,* TA,) and to wild animals. (S in art. بل.) — And إِبِلٌ آبِلَةٌ *Camels seeking by degrees*, or *step by step*, or *bit by bit, after the* أُبُل [q. v.], i. e. *the* خِلْفَة *of the herbage* or *pasture*. (TA.) — And إِبِلٌ أُبَّلٌ *Camels left to themselves*, (S, M, K, TA,) *without a pastor*. (TA.)

أَيْبَلٌ and أَيْبُلٌ: see أَبِيلٌ.

أَيْبَلِىٌّ and أَيْبُلِىٌّ and أَيْبِلِىٌّ: see أَبِيلٌ.

إِيبَالٌ: see إِبَّوْلٌ.

إِيبَالَةٌ: see إِبَالَةٌ, in two places: — and see إِبَّوْلٌ.

أَرْضٌ مَأْبَلَةٌ *A land having camels*. (S, K.)

إِبِلٌ مُؤَبَّلَةٌ: see آبِلٌ.

ابن

1. أَبَنَهُ, aor. ـُ and ـِ, inf. n. أَبْنٌ, *He made him an object of imputation*, or *suspected him*: and *he found fault with him*, or *blamed him*: (M:) or *he cast a foul*, or *an evil, imputation upon him*. (IAạr, T.) You say, أَبَنَهُ بِشَىْءٍ, (S, K,) or بِشَرٍّ, (as in one copy of the S,) or بِخَيْرٍ وَشَرٍّ, (Lḥ, M,) aor. as above, (Lḥ, S, M, K,) and so the inf. n., (Lḥ, M,) *He made him an object of imputation*, or *suspected him*, (Lḥ, S, M, K,) *of a thing*, (S, K,) or *of evil*, (S, accord. to one copy,) or *of good, and evil*: (Lḥ, M:) and أَبَّنَهُ signifies the same. (M.) And فُلَانٌ يُؤَبَّنُ بِخَيْرٍ, or بِشَرٍّ, *Such a one is made an object of imputation*, or *suspected, of good*, or *of evil*: (AA,* Lḥ, T [as in the TT; but perhaps يُؤَبَّنُ is a mistranscription for يُؤْبَنُ; for it is immediately added, فَهُوَ مَأْبُونٌ:]) when, however, you say يؤبن [i. e. يُؤْبَنُ or يُؤَبَّنُ] alone, it relates to evil only. (AA, T. [But see 2.]) And فُلَانٌ يُؤْبَنُ بِكَذَا, or يُؤَبَّنُ, *Such a one is evil spoken of by the imputation of such a thing*. (S, accord. to different copies.) And it is said respecting the assembly of the Prophet, لَا تُؤَبَّنُ فِيهِ الحُرَمُ, (T, and so in a copy of the S,) or لَا تُؤْبَنُ, (so in some copies of the S,) i. e. *Women* (T) *shall not be mentioned in an evil manner therein*: (T, S:) or *shall not have evil imputations cast upon them, nor be found fault with, nor shall that which is foul be said of them, nor that which ought not, of things whereof one should be ashamed*. (IAạr, T.) — Also, and أَبَّنَهُ, (M, K,) inf. n. تَأْبِينٌ, (K,) *He found fault with him*, or *blamed him, to his face*; (M, K;) and *he upbraided him*, or *reproached him*. (M.)

2. أَبَّنَ الشَّىْءَ, (AZ, S,) inf. n. تَأْبِينٌ, (K,) *He watched*, or *observed, the thing*; or *he expected it*, or *waited for it*. (AZ, S, K.) — أَبَّنَ الأَثَرَ, (M,) inf. n. as above, (Aṣ, T, S, K,) *He followed the traces*, or *footprints*, or *footsteps*, (Aṣ, T, S, M, K,) of a thing; (Aṣ, S, K;) as also تَأَبَّنَ. (K.) And hence the next signification. (Aṣ, T.) = أَبَّنَ الرَّجُلَ, (S, M,) inf. n. as above, (Sh, T, S, K,) *He praised the man*, or *spoke well of him*, (Sh, Th, T, S, M, K,) *after his death*, (Th, S, M, K,) or *in death* and *in life*, (Sh, T,) used in poetry to signify praise of the living; (M;) and *wept for him*: (S:) *he praised him; and enumerated*, or *recounted, his good qualities* or *actions*: you say, لَمْ يَزَلْ يُقَرِّظُ أَحْيَاكُمْ وَيُؤَبِّنُ مَوْتَاكُمْ [*He ceased not to eulogize your living and to praise your dead*]: (Z, TA:) for he who praises the dead traces his [good] deeds. (Aṣ, T.) — See also 1, in six places.

5: see 2.

اِبْنٌ: see art. بنى.

أُبْنَةٌ *A knot in wood*, or *in a branch*; (S, M, K;) or *in a staff*, or *stick*; (T;) and *in a bow*, (TA,) [i. e.] the *place of the shooting forth of a branch in a bow*, (M,) which is a fault therein; (TA;) and *in a rope*, or *cord*: (M in art. ائل:)

pl. أُبُنٌ. (T, Ṣ.) — Hence, (M,) ‡ *A fault, defect,* or *blemish,* (T, M, Ḳ, TA,) in one's grounds of pretension to respect, (T, TA,) and in speech, or language. (M, TA.) — † Particularly The *enormity that is committed with one who is termed* مَأْبُون. (TA.) — And ‡ *Rancour, malevolence, malice,* or *spite:* (Ḳ, TA:) and *enmity:* pl. as above. (TA.) You say, بَيْنَهُمْ أُبُنٌ ‡ (Ṣ, TA) *Between them are enmities.* (Ṣ.) — Also The [*part called*] غَلْصَمَة [meaning the *epiglottis*] of a camel. (M, Ḳ.)

اِبْنَةٌ: see art. بنى.

إِبَّانٌ The *time* of a thing; (T, Ṣ, M, Ḳ, and Mṣb in art. اب;) the *season* of a thing; (Mṣb in that art.;) the *time of the preparing,* or *making ready,* of a thing; (Mgh in that art.;) as, for instance, of fruit, (Ṣ, Mgh, Mṣb,) of the fresh ripe dates, and of the gathering of fruits, and of heat or cold: (T:) or the *first* of a thing. (M, Ḳ.) You say, أَخَذَ الشَّيْءَ بِإِبَّانِهِ *He took the thing in its time:* or *in,* or *with, the first thereof.* (M.) The ن is radical, so that it is of the measure فِعَّالٌ; or, as some say, augmentative, so that it is of the measure فِعْلَانٌ. (TA.) [See art. اب.]

مُؤَبَّنٌ occurs as meaning *Dead,* or *dying;* i. e., [properly,] *wept for.* (Ṣ.) [See 2.]

مُؤَبِّنٌ *A praiser of the dead;* because he traces his [good] deeds. (Aṣ, T.)

مَأْبُونٌ *Made an object of imputation,* or *suspected, of evil:* thus when used alone: otherwise you add بِخَيْرٍ [of good], and بِشَرٍّ [of evil]. (M, Ḳ.) — Hence, [*A catamite;*] *one with whom enormous wickedness is committed;* (TA;) *i. q.* مُخَنَّثٌ. (Idem, voce دَعْبُوثٌ.) — Also One who is *imprisoned;* because suspected of a foul fault, or crime. (T.)

ابنس, accord. to the Mṣb; or بنس, accord. to the TA.

آبَنُوسٌ, with medd to the ا and kesr to the ب, (TA,) or with ḍamm to the ب, [i. e. آبُنُوسٌ, and by some written آبَنُوسٌ,] or with the ب quiescent, [i. e. أَبْنُوسٌ,] and without و, [app. أَبُنْسٌ,] (Mṣb,) [*Ebony;*] *a thing well known, which is brought from India:* an arabicized word: (Mṣb [in which is added the proper Arabic appellation; but the word in my copy of that work is imperfectly written; app. جعفر; which, however, does not seem to be the word intended:]) some say that it is the *same as* سَاسَم: others, that it is *different therefrom:* and respecting the measure of the word, authors differ. (TA.)

ابه

1. أَبَهَ لَهُ, (JK, Ḳ,) and بِهِ; (Ḳ;) and أَبِهَ; aor. [of both] يَأْبَهُ; inf. n. أَبْهٌ, (JK, Ḳ,) of the former, (TA,) and أُبْهٌ, [also of the former,] (JK,) and أَبَهٌ, (JK, Ḳ,) which is of the latter; (TA;) *He knew it;* or *understood it;* or *knew it,* or *understood it, instinctively:* or *he recognised it readily; knew it,* or *understood it, readily, after he had forgotten it.* (Ḳ.) You say, مَا أَبَهْتُ لَهُ, (AZ, JK, Ṣ, Mgh,) aor. آبَهُ, inf. n. أَبْهٌ; (AZ, Ṣ;) and مَا أَبِهْتُ لَهُ, (JK, Ṣ,) aor. as above, inf. n. أَبَهٌ; (Ṣ;) *I did not know it,* or *understand it;* or *did not know of it; was not cognizant of it:* (JK, Mgh:) or *I did not have my attention roused to it after I had forgotten it:* (AZ, Ṣ:) the former is like وَبَهْتُ; (Mgh;) and the latter, like [وَبِهْتُ and] نَبِهْتُ. (Ṣ.) — لَا يُؤْبَهُ لَهُ (Mgh, Ḳ, TA) *He will not be cared for, minded,* or *regarded,* because of his lowness of condition, or abjectness. (Mgh, TA.) — أَبَّهْتُهُ بِكَذَا *I imputed to him,* or *suspected him of, such a thing.* (JK, Ḳ, TA.)

2. أَبَّهْتُهُ, inf. n. تَأْبِيهٌ, *I roused his attention:* and *I made him to know,* or *understand.* (Kr, Ḳ.) The two meanings are nearly alike. (TA.) And ▼ آبَهْتُهُ *I made him to know; informed, apprized, advertised,* or *advised, him; gave him information, intelligence, notice,* or *advice.* (IB.)

4: see 2.

5. تأبّه *He magnified himself; behaved proudly,* or *haughtily.* (JK, Ṣ, Ḳ.) You say, تَأَبَّهَ الرَّجُلُ عَلَى فُلَانٍ *The man magnified himself against such a one, and held himself above him.* (JK,* TA.) And تَأَبَّهَ عَنْ كَذَا *He shunned, avoided,* or *kept himself far from, such a thing;* (JK, Z, Ḳ;) *he was disdainful of it, he disdained it,* or *held himself above it.* (Z, Ḳ.)

أُبَّهَةٌ *Greatness,* or *majesty;* (JK, Ṣ, Ḳ;) *a quality inspiring reverence* or *veneration;* (TA;) *goodliness and splendour;* (Ḳ;) and *goodliness of aspect:* (TA:) and *pride, self-magnification,* or *haughtiness.* (JK,* Ṣ,* Ḳ.)

ابو

1. أَبَوْتُ, [third pers. أَبَا,] (T, Ṣ, M, Ḳ,) and أَبَيْتُ, [third pers. أَبَى,] (T, M, Ḳ,) the latter accord. to Yz, (T,) aor. آبُو, (TḲ,) inf. n. أُبُوَّةٌ, (Yz, T, Ṣ, Mṣb,) or this is a simple subst., (M,) *I became a father.* (T,* Ṣ,* M, Ḳ.) = أَبَوْتُهُ, (ISk, T, M, Ḳ,) aor. آبُوهُ, (IAạr, ISk, T,) inf. n. إِبَاوَةٌ, (M, Ḳ,) *I was,* (IAạr, ISk, T,) or *became,* (M, Ḳ,) *a father to him.* (IAạr, ISk, T, M, Ḳ.) — [Hence, *I fed him,* or *nourished him;* and *reared him,* or *brought him up.*] You say, فُلَانٌ يَأْبُو هٰذَا الْيَتِيمَ, inf. n. إِبَاوَةٌ, *Such a one feeds,* or *nourishes, this orphan, like as the father does his children.* (Lth, T.) And مَا لَهُ أَبٌ يَأْبُوهُ (ISk, T, Ṣ) *He has not a father to feed him,* or *nourish him,* and *to rear him,* or *bring him up.* (Ṣ.)

2. أَبَّيْتُهُ, inf. n. تَأْبِيَةٌ, *I said to him* بِأَبِي [meaning فُدِيتَ بِأَبِي *Mayest thou be ransomed with my father!* or the like: see أَبٌ, below]. (Ḳ, TA. [In the CḲ, erroneously, يا اَبِى.])

5. تَأَبَّاهُ *He adopted him as a father;* (M, Ḳ, TA;) as also ▼ استأباهُ; (M in art. اب;) and so تَأَبَّاهُ, accord. to A'Obeyd: (TA:) [or,] accord. to A'Obeyd, you say, تَأَبَّيْتُ أَبًا *I adopted a father:* (T:) and you say also, اِسْتَأَبَّ أَبًا and اِسْتَأْبَبَ أَبًا *he adopted a father.* (TA.)

10: see 5.

أَبٌ is originally أَبَوٌ, (Ṣ, Mṣb, Ḳ,) as is shown by the first of its dual forms and of its pl. forms mentioned below; (Ṣ, Mṣb;) and signifies *A father* [in the ordinary sense: and also as meaning † *an ancestor*]: (M:) as also ▼ أَبًا, a dial. var., (M, Ḳ,) the same in the nom. and accus. and gen. cases, like قَفًا: (M:) and أَبٌّ is a dial. var. of the same, [the second letter being doubled to compensate for the و suppressed, as is the case in أَخٌّ, (TA voce أَخٌّ,)] but is rare. (Mṣb.) Accord. to the dial. commonly obtaining, when you use it as a prefixed noun, you decline it with the letters و and ا and ى, saying, هٰذَا أَبُوهُ [*This is his father*], (Mṣb,) and أَبُوكَ [*thy father*]; (M;) and رَأَيْتُ أَبَاهُ [*I saw his father*]; and مَرَرْتُ بِأَبِيهِ [*I passed by his father*]: (Mṣb:) but accord. to one dial., you say, هٰذَا أَبَاهُ, (Mṣb,) and أَبَاكَ; (M;) and رَأَيْتُ أَبَاهُ; and مَرَرْتُ بِأَبَاهُ: (Mṣb:) and accord. to one dial., which is the rarest of all, it is defective in every case, like يَدٌ and دَمٌ; (Mṣb;) and [thus] you say, هٰذَا أَبُكَ [&c.]. (M.) The dual is أَبَوَانِ, (Ṣ, M, Mṣb,) meaning [*two fathers,* and] *father and mother;* and some say أَبَانِ: (Ṣ, M:) you say, هُمَا أَبَوَاهُ, meaning *They two are his father and mother;* and in poetry you may say, هُمَا أَبَاهُ; and in like manner, رَأَيْتُ أَبَيْهِ [*I saw his father and mother*], (T,) and أَبَيْكَ [*thy father and mother*]; (Ṣ;) but the usual, or chaste, form is رَأَيْتُ أَبَوَيْهِ. (T.) The pl. is آبَاءٌ, (T, Ṣ, M, Mṣb, Ḳ,) the best form, (T,) and أَبُونَ, (T, Ṣ, M, Ḳ,) and أُبُوٌّ, (M, Ḳ, [in the CḲ الأَبُو is erroneously put for الأُبُوُّ,]) and أُبُوَّةٌ, (Lḥ, T, Ṣ, M, Ḳ,*) like عُمُومَةٌ and خُؤُولَةٌ: (T, Ṣ:) you say, هٰؤُلَاءِ أَبُوكُمْ, meaning آبَاؤُكُمْ [*These are your fathers*]; (T;) and hence, in the Ḳur [ii. 127], accord. to one reading, وَإِلٰهَ أَبِيكَ إِبْرٰهِيمَ وَإِسْمٰعِيلَ وَإِسْحٰقَ [*And the God of thy fathers, Abraham and Ishmael and Isaac*], meaning the pl. of أَبٌ, i. e. أَبِينَكَ, of which the ن is suppressed because the noun is prefixed [to the pronoun]; (Ṣ;) and some of the Arabs say, أُبُوَّتُنَا أَكْرَمُ الآبَاءِ [*Our fathers are the most generous of fathers*]. (T.) The dim. is ▼ أُبَيٌّ; originally أُبَيْوٌ, with the final radical letter restored. (Mṣb.) — مَا يَدْرِي لَهُ مِنْ أَبٍ, and مَا أَبٌّ, meaning *He knows not who is his father,* and *what is his father,* are sayings mentioned by Lḥ on the authority of Ks. (M.) — لَا أَبَا لَكَ, (T, Ṣ, M, Ḳ, &c.,) [accord. to the dial. of him who says أَبَا instead of أَبٌ,] as also لَا أَبَ لَكَ, and لَا أَبَاكَ, (Ṣ, Ḳ,) [the last, accord. to J, because the ل (meaning the ل in لك in the preceding phrases) is as though it were redundant, but he seems not to have known the dial. var. أَبَا, and I rather think that لَا أَبَاكَ is for لَا أَبْقَى اللّٰهُ أَبَاكَ, or the like,] and لَا أَبَكَ, (Mbr, Ṣgh, Ḳ,) and لَابَ لَكَ, (Ḳ,) which is for لَا أَبَ لَكَ, (M,) means Thou art, in my estimation, one deserving of its being said to him, *Mayest thou have no father!* it is used in the manner of a proverb, is of frequent occurrence in poetry, (M,) is said to him who has a father and to him who has not a father, and is an imprecation as to the meaning, of necessity, though enunciative as to the letter; (M, Ḳ;) and hence the saying of Jereer,

* يَا تَيْمَ تَيْمَ عَدِيٍّ لَا أَبَا لَكُمُ *

[*O Teym, Teym of 'Adee, may ye have no*

father!]; which is the strongest evidence of its being a proverb, and not having a literal meaning; for all of [the tribe of] Teym could not have one father, but all of them were fit objects of imprecation and rough speech: (M:) it is an expression of praise: (Ṣ:) [i. e.] it is an imprecation against him to whom it is addressed, not, however, said with the desire of its having effect, but on an occasion of intense love, like لَا أُمَّ لَكَ, &c.: (Ḥar p. 165:) and sometimes in dispraise, like لَا أُمَّ لَكَ: and in wonder, like لِلّٰهِ دَرُّكَ: (TA:) or, as A Heyth says, on the authority of Aboo-Sa'eed Ed-Ḍareer, it expresses the utmost degree of reviling; [meaning *Thou hast no* known *father;*] and لَا أُمَّ لَكَ expresses reviling also, but means Thou hast no free, or ingenuous, mother: (Meyd in Ḥar p. 165: [see أُمٌّ:]) sometimes it means *Strive,* or *exert thyself, in thine affair;* for he who has a father relies upon him in some circumstances of his case: (TA:) accord. to Kh, it means *Thou hast none to stand thee in stead of thyself:* (ISh, TA:) Fr says that it is a phrase used by the Arabs [parenthetically, i. e.,] to divide their speech: (TA:) [thus, for instance,] Zufar Ibn-El-Ḥárith says,

* أَرِينِى سِلَاحِى لَا أَبَا لَكَ إِنَّنِى *

* أَرَى الحَرْبَ لَا تَزْدَادُ إِلَّا تَمَادِيَا *

[*Show thou me my weapons: (mayest thou have no father!* or *thou hast no father:* &c.:) *verily I see the war,* or *battle, increases not save in perseverance*]. (TA.) [Aboo-'Alee, as cited in the M, observes that the ا (meaning the final ا) in أَبَا, in the phrase لَا أَبَا لَكَ, indicates that it is a prefixed noun, and determinate; whereas the ل in لك together with the government exercised upon the noun by لا indicates that it is, on the contrary, indeterminate, and separate from what follows it: but it seems that he was unacquainted with the dial. var. أَبَا; for لَا أَبَا لَكَ in the dial. of him who uses the form أَبًا instead of أَبٌ is the same grammatically as لَا أَبَ لَكَ in the dial. of him who uses the form أَبٌ.] Suleymán Ibn-'Abd-El-Melik heard an Arab of the desert, in a year of drought, say, أَنْزِلْ عَلَيْنَا الغَيْثَ لَا أَبَا لَكَ, and Suleymán put the best construction upon it, [as though it meant, *Send down upon us rain: Thou hast no father*], and said, I testify that He hath no father nor female companion nor offspring. (TA.) They say also, in paying honour [to a person], لَا أَبَ لِشَانِئِكَ, and لَا أَبَا لِشَانِئِكَ, (TA,) i. e. *May thy hater have no father!* or, accord. to ISk, each is a metonymical expression for لَا أَبَا لَكَ. (Ṣ in art. شنأ, q. v.) — One also says, on the occasion of an occurrence that is approved and commended, by way of expressing wonder and praise, لِلّٰهِ أَبُوكَ, meaning *To God, purely, is attributable* [*the excellence of*] *thy father, seeing that he begat thee a generous son, and produced the like of thee!* (TA;) [or *to God be attributed (the excellence of) thy father!*] it means that to God [alone] belongs the power to create the like of this man [to whom it relates], from whom has proceeded this wonderful action. (Ḥar p. 44.) — And هِىَ بِنْتُ أَبِيهَا, meaning *She resembles her father in strength of mind,* or *spirit, and sharpness of disposition, and in hastening,* or *striving to be first, to do things:* said of Ḥafṣah, by 'Áïsheh. (TA.) — بِأَبِى, (TA,) or بِأَبِى أَنْتَ, (T in art. بأ,) [said to a person,] means [فُدِيتَ بِأَبِى *Mayest thou be ransomed with my father!* (see the next sentence but one;) or] أَفْدِيكَ بِأَبِى [*I will ransom thee with my father*]; (T ubi suprà;) or أَنْتَ مَفْدِىٌّ بِأَبِى *Thou art,* or *shalt be, ransomed with my father*]; or فَدَيْتُكَ بِأَبِى [*I have* in my heart *ransomed thee,* or *I would ransom thee, with my father*]; the ب being dependent upon a word suppressed, which, accord. to some, is a [pass. participial] noun, and accord. to others, a verb; and this word is suppressed because of the frequent usage of the phrase. (TA.) You say also, بِأَبِى أَنْتَ وَأُمِّى [*With my father mayest thou be ransomed, and* with *my mother!*]. (TA.) And فُدِىَ بِأَبِى مَنْ وَدَدْتُهُ, i. e. بِأَبِى مَنْ وَدَدْتُهُ [*May he whom I love be ransomed with my father!*], meaning *may he* [*my father*] *be made a ransom for him* [*whom I love*]! (El-Wáḥidee on the Deewán of El-Mutanebbee, in De Sacy's Chrest. Arabe, sec. ed. vol. iii. p. 35 of the Arabic text.) Sometimes they change the ى into ا: a poet says,

* وَقَدْ زَعَمُوا أَنِّى جَزِعْتُ عَلَيْهِمَا *

* وَهَلْ جَزَعٌ أَنْ قُلْتُ وَا بِأَبَا هُمَا *

[*And they have asserted that I have become impatient on account of them two: but is it* an evidence of *impatience that I said, Alas, with my father may they two be ransomed?*]; meaning وَا بِأَبِى هُمَا. (Ṣ.) And some of the Arabs used to say, وَا بِأَبَا أَنْتَ [*Alas, with my father mayest thou be ransomed!*]: this, says AM, being like يَا وَيْلَتَا for يَا وَيْلَتِى; as also يَا بِيَبَا, with the hemzeh changed into ى, originally يَا بِأَبَا, meaning يَا بِأَبِى: and hence what is related, in a trad., of Umm-'Aṭeeyeh; that she used not to mention the Prophet without saying, بِيَبَا [for بِأَبِى هُوَ]. (TA in art. بأ.) A woman said,

* يَا بِأَبِى أَنْتَ وَيَا فَوْقَ البِيَبْ *

[*O* thou to whom I would say, *With my father mayest thou be ransomed! and O* thou who art *above* him to whom I would address *the saying, With my father mayest thou be ransomed!*]; respecting which Fr observes that the two words [بِ and أَب] are made as one [by prefixing the article] because of their frequent occurrence; (Ṣ;) and Aboo-'Alee says that the ى in بِيَب is substituted for ء, not necessarily; but ISk quotes the words as commencing with يَا بِيَبَا, which is the right reading, in order that this expression may agree with البِيَب, which is derived from it: Et-Tebreezee, however, relates Abu-l-'Alà's reciting the words as ending with البِئْبْ; saying that this is compounded from the phrase بِأَبِى, and that therefore the ء is preserved. (TA.) [See also the first paragraph in art. بأ.] — You say also, يَا أَبَتِ [meaning *O my father*], (Ṣ, M, Ḳ,) as in يَا أَبَتِ أَفْعَلْ [*O my father, do thou* such a thing]; (Ṣ;) and يَا أَبَتَ; (Ṣ, M, Ḳ;) and يَا أَبَتُ; (Z in the Ksh xii. 4;) and يَا أَبَهْ (Ṣ, M, Ḳ) when you pause after it. (Ṣ, M.) The ة, [here written ت,] (Kh, M,) the sign of the fem. gender, (Ṣ, Z,) is substituted for the [pronominal] affix ى, (Kh, Ṣ, M, Z,) as in يَا أُمَّتِ; (Ṣ;) and is like the ة in عَمَّةٌ and خَالَةٌ, as is shown by your saying, in pausing, يَا أَبَهْ, like as you say, يَا خَالَهْ: (Kh, M:) the annexing of the fem. ت to a masc. noun in this case is allowable, like as it is in حَمَامَةُ ذَكَرٌ and غُلَامٌ يَفَعَةٌ and رَجُلٌ رَبْعَةٌ and شَاةٌ ذَكَرٌ: its being made a substitute for the affix ى is allowable because each of these is an augmentative added at the end of a noun: and the kesreh is the same that is in the phrase يَا أَبِى: (Z ubi suprà:) the ت does not fall from اب in the phrase يَا أَبَتِ when there is no pause after it, though it [sometimes] does from أُمّ in the like phrase in that case, because the former word, being of [only] two letters, is as though it were defective. (Ṣ.) يَا أَبَتَا is for يَا أَبَتَاهْ, (Aboo-'Othmán El-Mázinee, Ṣ,* M, [the latter expression mentioned also in the Ḳ, but not as being the original of the former,]) the ا [and ه] being suppressed; (the same Aboo-'Othmán and M;) or for يَا أَبَتَا, the ا being suppressed, like as the ى is in يَا غُلَامِ; or it may be after the manner of يَا أَبِىَ. (Z ubi suprà.) يَا أَبَتْ is thus pronounced after the usual manner of a noun ending with the fem. ة, without regard to the fact that the ت is in the former a substitute for the suffix ى. (Z ubi suprà.) يَا أَبَهْ is said in a case of pause, except in the Ḳur-án, in which, in this case, you say, يَا أَبَتْ, following the written text; and some of the Arabs pronounce the fem. ة, in a case of pause, ت [in other instances], thus saying, يَا طَلْحَتْ. (Ṣ.) يَا أَبَاهْ is also said; (M, Ḳ;) though scarcely ever. (M.) A poet uses the expression يَا أَبَاتَ, for يَا أَبَتَاهْ: (Ṣ, M:) IB says that this is used only by poetic license, in a case of necessity in verse. (TA.) — أَبٌ is tropically applied to signify ‡ *A grandfather,* or *any ancestor.* (Mṣb.) — It is also applied to signify † *A paternal uncle;* as in the Ḳur ii. 127, quoted before. (M.) — [It is also (like أُمّ and ابْن and بِنْت) prefixed to nouns of various significations. Most of the compounds thus formed will be found explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common, and are therefore here mentioned, as exs. of different kinds.] أَبُو المَرْأَةِ † *The woman's husband:* (Ibn-Ḥabeeb, M:) it is said in the TṢ that الأَبُ, in certain of the dials., signifies *the husband:* MF deems this meaning strange. (TA.) أَبُو المَثْوَى † *The master of the dwelling,* or *of the place of abode:* (TA:) and † *the guest.* (Ḳ in art. ثوى.) أَبُو الأَضْيَافِ † *The very hospitable man.* (TA.) — أَبُو الحَارِثِ † *The lion.* (TA.) أَبُو جَعْدَةَ † *The wolf.* (TA.) أَبُو الحُصَيْنِ † *The fox.* (TA.) — أَبُو جَابِرٍ † *Bread.* (Ṣ and Ḳ in art. جبر.) — أَبُو مَالِكٍ † *Extreme old age:* (TA:) and † *hunger.* (MF in art. جبر.)

أَبًا: see أَبٌ.

إِبْوَآءٌ or أُبْوَآءٌ: see أُبْوَةٌ.

أَبَوِىٌّ *Of*, or *relating* or *belonging to*, *a father*; *paternal*. (Ṣ, TA.)

أُبَىٌّ dim. of أَبٌ, q. v. (Mṣb.)

أُبُوَّةٌ [in copies of the Ḳ ابْوَآء, and in the CḲ ابْوَاء, both app. mistranscriptions for أُبُوَّة, which is well known,] *Fathership; paternity*; the *relation of a father*. (Ṣ,* M.) You say, بَيْنِى وَبَيْنَ فُلَانٍ أُبُوَّةٌ [*Between me and such a one is a tie of fathership*]. (Ṣ.)

ابى

1. أَبَى, aor. يَأْبَى, (Ṣ, M, Mṣb, Ḳ,) which is anomalous, (Ṣ, M, Mṣb,) because it has no faucial letter (Ṣ, Mṣb) for its second or third radical, (Mṣb,) and يَأْبِى, (M, Mṣb, Ḳ,) mentioned by IJ as sometimes said, (M,) agreeably with analogy, (TA,) and يَئْبَى, which is doubly anomalous, first because the pret. is of the measure فَعَلَ, and this pronunciation of the ى of the aor. is [regularly allowable only] in the case of a verb of the measure فَعِلَ, aor. يَفْعَلُ, and secondly because it is only in an aor. like يَيْجَلُ, (Sb, M,) i. e., of a verb of which the first radical letter is و or ى, (TA in art. وجل,) and يَئْبِى, (IB, [who cites as an ex. a verse ending with the phrase حَتَّى تَئْبِيَهْ,]) inf. n. إِبَآءٌ (Ṣ, M, Mgh, Mṣb, Ḳ) and إِبَآءَةٌ, (Ḳ,) or إِبَاءَةٌ, (so in a copy of the M,) or إِبَايَةٌ, (so in the Mṣb,) *He refused*; or *refrained*, *forbore*, *abstained*, or *held back*; syn. اِمْتَنَعَ; (Ṣ, Mṣb, MF, Bḍ in ii. 32, Kull p. 8,) *voluntarily*, or *of his own free will* or *choice*: (Bḍ ubi suprà, Kull:) [thus when used intransitively: and it is also used transitively:] you say, أَبَى الأَمْرَ *he refused assent*, or *consent*, *to the thing*, or *affair*; *disagreed to it*; and *did not desire* [*to do*] *it*: (Mṭr in Ḥar p. 483:) *he did not assent to*, *consent to*, *approve*, or *choose*, *it*; *he disallowed it*; *rejected it*: (Mgh:) and أَبَى الشَّىْءَ *he disliked*, *was displeased with*, *disapproved of*, or *hated*, *the thing*. (M, Ḳ.) Fr says that there is no verb with fet-ḥ to its medial radical letter in the pret. and fut. [or aor.] unless its second or third radical is a faucial letter, except أَبَى: that AA adds رَكَنَ: but that one says رَكَنَ with يَرْكُنُ for its fut., and رَكِنَ with يَرْكَنُ for its fut.: (T:) so that the instance mentioned by AA is one of an intermixture of two dial. vars.: (TA:) Th adds قَلَى and غَسَا and شَجَا; and Mbr adds جَبَا: but most of the Arabs say يَقْلِى and يَغْسُو and يَشْجُو and يَجْبِى. (T.) [Some other instances are mentioned by other authors; but these are verbs of which the aors. are rarely with fet-ḥ, or are instances of the intermixture of two dial. vars.] أَبَيْتَ اللَّعْنَ is a greeting which was addressed to kings in the time of ignorance; meaning *Mayest thou refuse*, or *dislike*, (ISk,* Ṣ,* M,* Ḥar p. 491,) to do a thing that would occasion thy *being cursed!* (ISk, Ṣ, M;) or, to do that for which thou wouldst deserve *the being cursed!* for it implies the meaning of a prayer; i. e., may God make thee to be of those who dislike the being cursed! and hence it occurs parenthetically. (Ḥar ubi suprà.) You say also, أَبَى أَنْ يُضَامَ [*He refused*, or *did not submit*, *to be harmed*, or *injured*]. (T.) [And sometimes لَا is inserted after أَنْ, and is either redundant, or corroborative of the meaning of the verb, as in the case of أَلَّا or أَنْ لَا after مَنَعَ.]. It is said in the Ḳur ix. 32, وَيَأْبَى اللّٰهُ إِلَّا أَنْ يُتِمَّ نُورَهُ, meaning *But God will not consent* or *choose* [*save to complete*, or *perfect*, *his light*]. (Bḍ.) And in the same xvii. 91, فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا, i. e. [*But the greater number of men have not consented to*, or *chosen*, aught] *save denying* [its truth, or *disbelieving* it]; this phrase with إِلَّا being allowable because it is rendered by means of a negative. (Bḍ.) You also say, كَانَ يَأْبَى اللَّحْمَ [*He used to refuse*, or *dislike*, *flesh-meat*], (Ḳ,) or أَكْلَ اللَّحْمِ [*the eating of flesh-meat*]. (Mgh.) And أَبَى فُلَانٌ المَآءَ [*Such a one refused*, or *disliked*, *water*, or *the water*]: (Ṣ:) or أَبَى مِنْ شُرْبِ المَآءِ [*he refused*, or *voluntarily refrained from*, *the drinking of water*, or *the water*]. (AAF, M.) And أَبَى عَلَيْهِ الأَمْرَ, (Mgh, and Mṭr. [author of the Mgh] in Ḥar p. 483,) and تَأَبَّاهُ عَلَيْهِ, both signify *He refused him his assent*, or *consent*, *to the thing*, or *affair*. (Mṭr ubi suprà, in Ḥar.) Hence, (Mṭr ubi suprà,) أَبَى عَلَيْهِ, (Mgh, and Mṭr ubi suprà,) and تَأَبَّى عَلَيْهِ, (T, Ṣ, and Mṭr ubi suprà,) *He was incompliant*, or *unyielding*, *to him*; *he resisted him*, *withstood him*, or *repugned him*; syn. اِمْتَنَعَ عَلَيْهِ: (T:) thus explained because the objective complement (الأَمْرَ) is suppressed. (Mṭr ubi suprà.) ═ أَبِيتُ الطَّعَامَ, (Ḳ,) or مِنَ الطَّعَامِ, and اللَّبَنَ, (M, TA, [in a copy of the former of which the verb is written ابَيْتُ, but this I suppose to be a mistranscription, on account of what here follows,]) like رَضِيتُ, (Ḳ,) inf. n. أَبًى, (M, and so in some copies of the Ḳ,) or إِبًى, (so in some copies of the Ḳ,) with kesr, and with the short final alif, (TA, [i. e. like رِضًى, but perhaps this may have been supposed to be the right reading only because the verb is likened to رَضِيتُ, of which رِضًى is the most common inf. n.,]) *I left*, or *relinquished*, *the food*, (M, Ḳ,) and *the milk*, (M, TA,) *without being satiated*, or *satisfied*. (M, Ḳ.) ═ أَبِىَ الفَصِيلُ, and أُبِىَ, inf. n. أَبًى, *The young camel*, or *young weaned camel*, *suffered indigestion from the milk*, *and became affected with a dislike of food*. (M, Ḳ.) ═ أَبِيتُ as *syn. with* أَبُوتُ: see the latter.

4. آبَيْتُهُ إِيَّاهُ [in the CḲ, erroneously, اَبَيْتُهُ] *I made him to refuse it*; or *to refrain*, *forbear*, *abstain*, or *hold back*, *from it*, *voluntarily*, or *of his own free will* or *choice*: (Ṣ: [this meaning being there implied, though not expressed:]) or *I made him to dislike it*, *to be displeased with it*, *to disapprove of it*, or *to hate it*: (M, Ḳ:) namely, water [&c.]. (Ṣ, M.) One says, فُلَانٌ بَحْرٌ لَا يُؤْبِى, (ISk, Ṣ, Ḳ,* [in the CḲ, erroneously, لَا يُؤْبَى,]) i. e., لَا يَجْعَلُكَ تَأْبَاهُ [*Such a one is* like *a sea*, or *great river*, *that will not make thee to refuse it*, or *dislike it*, &c.]; (Ḳ;) i. e., *that will not fail*, or *come to an end*, (ISk, Ṣ, Ḳ,) *by reason of its abundance*. (ISk, Ṣ.) In like manner one says, of any water, مَآءٌ لَا يُؤْبِى [*Water that will not fail*, or *come to an end*]. (TA.) And عِنْدَنَا مَآءٌ مَا يُؤْبِى *With us*, or *at our abode*, *is water that does not become scanty*, or *little in quantity*. (Lḥ, T, M.) And آبَى المَآءُ *The water decreased*, or *became deficient*. (AA, from El-Mufaḍḍal.) And قَلِيبٌ لَا يُؤْبِى *A well that will not become exhausted*: (IAạr, M:) one should not say, يُؤْبَى. (M, TA.) In like manner, also, one says, كَلَأٌ لَا يُؤْبِى *Herbage*, or *pasture*, *that will not fail*, or *come to an end*. (Ṣ.) And عِنْدَهُ دَرَاهِمُ لَا تُؤْبِى *He has dirhems*, or *money*, *that will not fail*, or *come to an end*. (TA.) And آبَى المَآءُ signifies also *The water* [in a well] *was*, or *became*, *difficult of access* (اِمْتَنَعَ), *so that no one was able to descend to it but by exposing himself to peril* or *destruction*: (M:) if a drawer of water descend into the well, (T, TA,) and the water be altered for the worse in odour, (TA,) he exposes himself to peril, or destruction. (T, TA.)

5. تَأَبَّى عَلَيْهِ الأَمْرَ: and تَأَبَّى عَلَيْهِ alone: see 1, latter half of the paragraph.

إِبْيَةٌ *A paucity*, or *deficiency*, *and revulsion*, *of the milk in the breast*: (Fr, TṢ:) or *a revulsion of the milk in the udder*; (Ḳ;) but the saying "in the udder" requires consideration. (TA.) You say to a woman, when she has a fever on the occasion of childbirth, إِنَّمَا هٰذِهِ الحُمَّى إِبْيَةُ ثَدْيِكِ [*This fever is only* occasioned by *the paucity*, or *deficiency*, *and revulsion*, *of the milk in thy breast*.] (TA.)

أَبْيَانٌ and أَبْيَانٌ and أَبَيَانٌ: see آبٍ, in four places.

أُبَآءٌ, (T, Ṣ, M,) or أُبَآءٌ مِنَ الطَّعَامِ, (Ḳ,) *A dislike*, or *loathing*, *of food*: (T, Ṣ, M, Ḳ:) of the measure فُعَالٌ, (Ṣ, M,) with ḍamm, (Ṣ, Ḳ,) because it is like a disease, and nouns significant of diseases are generally of that measure. (M.) You say, أَخَذَهُ أُبَآءٌ مِنَ الطَّعَامِ (T, Ṣ, M, Ḳ) (Ḳ) *He was*, or *became*, *taken*, or *affected*, *with a dislike*, or *loathing*, *of food*. (T, Ṣ, M, Ḳ.)

إِبَآءٌ inf. n. of أَبَى, q. v. (Ṣ, M, &c.) ═ See also أُبِيَّةٌ.

أَبِىٌّ and أَبِيَّةٌ: see آبٍ, in three places. ═ Also, the former (أَبِىٌّ), She [app. a camel, or any beast,] *that refuses*, or *refrains from*, *fodder*, *by reason of her suffering from indigestion*: and she *that refuses*, or *refrains from*, *the stallion*, *by reason of her having little appetency*. (AA.) [See also أَوَابٍ, voce آبٍ.]

أَبَّآءٌ A man *who refuses*, or *does not submit*, *to be harmed*, or *injured*. (T.)

أُبِيَّةٌ, with ḍamm, (Ḳ,) and kesr to the ب, and with teshdeed of this letter and of the ى, (TA,) [in the CḲ أُبْيَةٌ,] *Pride*; *self-magnification*, or *greatness*, or *majesty*: (Ḳ:) and إِبَآءٌ [also] signifies *pride*, *self-magnification*, or *haughtiness*. (Ḥam p. 118.)

آبٍ, and أَبِىٌّ, (Ṣ, M, Mṣb, Ḳ, TA,) and أَبَيَانٌ,

(Ṣ, TA,) part. ns. of أَبَى, signifying *Refusing*; or *refraining, forbearing, abstaining*, or *holding back* [*voluntarily*, or *of his own free will* or *choice*]: (Ṣ, Mṣb, TA:*) [*refusing assent* or *consent*; &c.:] *disliking, being displeased* with a thing, *disapproving* of it, or *hating* it: (M,* K,* TA:) or the first and second, a man *disliking*, or *loathing, food*: (M, K, TA:) and the third, (K,) and أَبْيَانٌ, (so in a copy of the M,) or أَبَيَانٌ, (K,) a man *who refuses*, or *refrains from*, or *dislikes*, or *hates*, (يَأْبَى,) *food*; or, *things that are base*, or *mean*, (M, K, TA,) *and causes of dispraise* or *blame*: (TA:) or the second (أَبِىٌّ), a man *who refuses*, or *refrains*, &c., *vehemently*, or *much*; *incompliant, unyielding, resisting, withstanding*, or *repugning*: (T:) and أَبْيَانٌ and أَبَيَانٌ, a man *having vehement* اِبَآء [app. أُبَاء, i. e. *dislike*, or *loathing, of food*; agreeably with a common quality of words of the measure فَعْلَان]: (T, TA: [but in copy of the T, accord. to the TT, اِبَآء in this last explanation is written اِبَآء: in the TA it is without any vowel-sign:]) the pl. of أَبٍ is آبُونَ and أُبَاةٌ (M, K) and أُبِىٌّ, (K,) with ḍamm, then kesr, and then teshdeed, (TA, [in the CK أُبَىّ, and in a copy of the M أُبِين,]) and أُبَّاءٌ, (M, TA,) or إِبَآءٌ, (K, TA,) like رِجَالٌ: (TA: [in the CK اُبَاء:]) the pl. of أَبِىٌّ is أَبِيُّونَ; (M, K;) of which an instance occurs wherein the pl. ن is likened to a radical ن; the gen. case being written, at the end of a verse, أَبِيِّينَ: (M:) the pl. of أَبْيَانٌ, (M,) or أَبَيَانٌ, (K,) is إِبْيَانٌ. (Kr, M, K.) — [Hence,] الآبِى *The lion*. (K.) — And آبِيَةٌ, (M,) so in some copies of the K, but in others أَبِيَّةٌ, (TA,) She [app. a camel] *that dislikes*, or *loathes, and will not drink, water*: and she *that desires not the evening-food*: and she (a camel) *that is covered and does not conceive*, or *become pregnant*: (M, K:) and أَوَابٍ, [its pl.,] she-camels *that refuse*, or *refrain from, the stallion*. (TA. [See also أَبِىٌّ.]) It is said in a prov., العَاشِيَةُ تَهِيجُ الآبِيَةَ [*She that is eating her evening-food*, or *pasturing in the evening, excites her that has no desire for that food*]; i. e., when the camels that desire not the evening-food see the camels eating that food, they follow them, and pasture with them. (M, and so in the Ṣ in art. عشو.)

مُؤْبٍ [act. part. n. of 4, q. v.] Water *failing*, or *coming to an end*: (TA:) or water that is *scanty*, or *little in quantity*.] (Lḥ, M, TA.)

مَآءٌ مَأْبَاةٌ, (M,) or مَآءَةٌ مَأْبَاةٌ, (K,) *Water which the camels refuse*, or *dislike*. (M, K.)

اتب

2. أَتَّبَهَا إِتْبًا, (M, K, [but in the latter the pronoun is masc.,]) and بِإِتْبٍ, (M,) or simply أَتَّبها, (Ṣ,) inf. n. تَأْتِيبٌ, (Ṣ, K,) *He put on her*, or *clad her with, an* إِتْبٌ: (Ṣ, M, K:) or أَتَّبها signifies *he put on her*, or *clad her with, a shift*. (AZ, T.) — أُتِّبَ, (M, K,) inf. n. as above, (K,) *It* (a garment, or piece of cloth,) *was made into an* اِتْبٌ. (M, K.)

5. تأتّب بِإِتْبٍ, (M, K,) and ائتتب, [written with the disjunctive alif اِيتَتَبَ], (M,) or ائتبّ, (K, [but this I think a mistranscription,]) *He put on himself*, or *clad himself with, an* إِتْبٌ: (M, K:) or ائتتبت, alone, *she put on herself*, or *clad herself with, an* إِتْبٌ. (AZ, T, Ṣ, M.) — تأتّب الدِّرْعَ وَالسِّلَاحَ †*He put on* (i. e. on himself) *the coat of mail, and the arms*, or *weapons*. (A.) And تأتّب القَوْسَ †*He put forth his shoulder-joints from the belt of the bow*, [*the belt being across his breast,*] *so that the bow was on his shoulder-blades*: (A:) accord. to AḤn, (M,) تَأَتُّبٌ signifies †a man's *putting the suspensory of the bow across the breast, and putting forth the shoulder-joints from it*, (M, K,) *so that the bow is on the shoulder-joints*: (M:) and you say also, تأتّب قَوْسَهُ عَلَى ظَهْرِهِ †[*he put his bow in the manner above described upon his back*]. (Ṣ.) — [And hence,] تأتّب signifies also †*He prepared himself*, or *made himself ready*, (K,) لِلْأَمْرِ [*for the affair*]. (TK.) — And †*He acted*, or *behaved, with forced hardness, firmness, strength, hardiness, courage*, or *vehemence*. (K.)

8: see 5, in two places.

9: see 5.

إِتْبٌ (T, Ṣ, M, A, K) and مِتْبَةٌ (M, K) *A* بَقِير, (Ṣ,) or بَقِيرَة, (M, K,) i. e., (Ṣ, M, [but in the K what here follows is given as a meaning distinct from that of بقيرة,]) *a* بُرْد [q. v.], (Ṣ, M, K,) or *piece of cloth*, (Ṣ, A,) *which is slit* (Ṣ, M, A, K) *in the middle*, (Ṣ,) *and worn by a woman*, (A, K,) *who throws it upon her neck*, (Ṣ, M,) [*putting her head through the slit;*] *having neither an opening at the bosom* (a جَيْب), *nor sleeves*: (Ṣ, M, A, K:) and *a woman's shift*: (T, M, K:) and, (K,) or accord. to some, (M,) *a garment that is short, reaching half-way down the shank*: (M, K:) or [*a garment like*] *drawers*, or *trousers, without legs*; (M, K;) *i. q.* نُقْبَةٌ: (M:) or *a shirt without sleeves*, (Ṣ voce بَقِيرٌ, M, K,) *worn by women*: (Ṣ ubi suprà:) the first explanation alone is given in most lexicons: (TA:) some say that *it is different from the* إِزَار; that it *has no band like that of drawers* or *trousers, and is not sewed together after the manner of drawers* or *trousers, but is a shirt of which the two sides are not sewed together*: (M:) or *i. q.* عِلْقَةٌ and صِدَارٌ and شَوْذَرٌ; all signifying one and the same thing: (T:) pl. [of pauc.] آتَابٌ (M, K [in the CK and a MS. copy of the K written اَتَابٌ]) [originally أَأْتَابٌ which is mentioned as one of the pls. by MF] and آتُبٌ [originally أَأْتُبٌ which is also mentioned as one of the pls. by MF] and by transposition أَتْؤُبٌ, (MF,) and [of mult.] أُتُوبٌ, (Ṣ,) or إِتَابٌ, (M,) or both. (K.) — [Hence,] إِتْبٌ also signifies †The *husk* of barley. (M, K.)

مِتْبٌ *A* [*wrapper*, or *wrapping garment, such as is called*] مِشْمَلٌ. (T.)

مِتْبَةٌ: see إِتْبٌ.

مُؤَتَّبُ الظُّفُرِ †A man *whose nail is crooked*. (K.)

اتم

1. أَتَمَ, (M, K,) in, or in relation to, a سِقَآء [or skin for water or milk], (TA,) signifies The *having two punctures of a seam* (خُرْزَتَانِ) *rent so as to become one*. (M, K.) You say, أَتَمَتِ القِرْبَةُ, aor. ـَ, inf. n. أَتْمٌ, *The water-skin had its two punctures* (خرزتاها [or rather *two of its punctures*, agreeably with the explanation of the inf. n. in the M and K, as given above,]) *rent so that they became one*. (TK.) — [And hence,] The *meeting together of the* مَسْلَكَانِ [or *vagina and rectum*]: whence أَتُومٌ [q. v.] as an epithet applied to a woman. (Ḥam p. 373.) — [It seems to be indicated in the T, that one says, أَتِمَ النِّسَآءُ, aor. ـَ, and أَتَمَ, aor. ـُ; as meaning, or perhaps the former only, *The women assembled*, or *came together*: for I there find, immediately after مَأْتَمٌ as signifying "a place in which women assemble," "one says, أَتِمَ, aor. ـَ, and أَتَمَ, aor. ـُ:" but it is then added that, accord. to Khálid Ibn-Yezeed, مأتم is from أَتِمَ, aor. ـَ.] = *I. q.* فَتْقٌ [The act of *rending, rending asunder, ripping*, or *the like*; or *undoing the sewing* of a thing]. (TA.) — The act of *cutting*. (Ṣgh, K.) You say, أَتَمَهُ *He cut it*. (TK.) = أَتَمَ, aor. ـُ, also signifies *He brought together*, or *united*, two things. (T.) [See أَتُومٌ, and مَأْتَمٌ.] = أَتَمَ بِالمَكَانِ, (Ṣgh, Mṣb,) with two forms of aor., [app. ـَ and ـِ,] (Mṣb,) inf. n. أَتْمٌ, (Ṣgh, K,) or أُتُومٌ; (Mṣb;) and أَتِمَ, aor. ـَ; (Mṣb;) *He stayed, remained, dwelt*, or *abode, in the place*. (Ṣgh, Mṣb, K.)

2: see 4.

4. آتَمَهَا, inf. n. إِيتَامٌ; and أَتَّمَهَا, inf. n. تَأْتِيمٌ; *He rendered her such as is termed* أَتُوم, q. v. (O, K.)

أَتُومٌ is primarily used in relation to the سِقَآء [or skin for water or milk; as meaning] *Having two punctures of a seam* (خُرْزَتَانِ) *rent so that they become one*. (Ṣ.) — And hence, (Ṣ,) or from أَتَمَ as meaning "he brought together, or united," two things, (T,) A woman *whose* مَسْلَكَانِ [or *vagina and rectum*] *meet together in one*, [*by the rupture of the part between them,*] (T, M,) *becoming conjoined, so that the* فَرْج *is enlarged thereby*, (TA,) *on the occasion of devirgination*; (M;) *i. q.* مُفْضَاةٌ, (T, Ṣ, M,) as some say; (T;) or مُفَاضَةٌ; (K; [said in the TA to be a mistake: but مُفْضَاةٌ and مُفَاضَةٌ are said in the M, in art. فيض, to have the same signification;]) a woman *whose* مَسْلَكَانِ *have become one*: (Ḥam p. 271:) or, as some say, *small in the* فَرْج [or *vagina*]: (M:) or it has these two contr. significations. (K.)

مَأْتَمٌ is a quasi-inf. n. of أَتَمَ in the last of the senses explained above. (Mṣb.) [Thus it signifies *A staying, remaining, dwelling*, or *abiding*, in a place. But it more commonly signifies] The *assembling* of women [and of men also] *in a case of rejoicing* and *of mourning*. (Ḥar p. 234.) —

It is also a noun of time from the same. (Mṣb.) [Thus it signifies *A time of staying* or *remaining*, &c.] — And it is also a noun of place from the same. (Mṣb.) [And thus it signifies *A place of staying* or *remaining*, &c. But it more commonly signifies] *A place of assembling* of women [and of men also] *in a case of rejoicing* and *of mourning*: from أَتِمَ, aor. ـَ, accord. to Khálid Ibn-Yezeed. (T.) — And hence, tropically, (Mṣb,) ‡ *Women assembling together* (T, Ṣ, M, Mgh, Mṣb, Ḳ) *in a case of rejoicing* and *of mourning*, (T, M, Mgh, Ḳ,) or *in a case of good* and *of evil*: (Ṣ, Mṣb:) or *any assembly*, (M, Ḳ,) *of men* and *of women*, (M,) *in a case of mourning* or *of rejoicing*: (M, Ḳ:) or particularly *of young women*; (M, Ḳ,) accord. to some; but it is not so: and some assert that the word is derived from أُتْمٌ, in the first of the senses explained in this art.; and from أَتُومٌ, as an epithet applied to a woman; because it signifies *women coming together, and meeting face to face, in a case of good* and *of evil*: (M:) the pl. is مَآتِمُ. (Ṣ, Mgh.) Abu-l-'Aṭà Es-Sindee says,

* عَشِيَّةَ قَامَ النَّائِحَاتُ وَشُقِّقَتْ *

* جُيُوبٌ بِأَيْدِى مَأْتَمٍ وَخُدُودُ *

[*In the evening when arose the wailing women* to wail, *and openings at the necks and bosoms* of garments *were rent with the hands of assembled* mourning *women, and cheeks* also were lacerated]: (Ṣ, M, Mgh:) i. e., بِأَيْدِى نِسَآءٍ. (Ṣ.) And another says,

* حَتَّى تَرَاهُنَّ لَدَيْهِ قُيَّمَا *

* كَمَا تَرَى حَوْلَ الأَمِيرِ المَأْتَمَا *

[*So that thou seest them* (referring to women) *standing in his presence*, or *at*, or *by*, *it*, *like as thou seest the assembly of men around the prince*, or *commander*]: المأتم here necessarily denoting men. (M.) — IḲt says, (Mṣb,) it is used by the vulgar to denote *An affliction*, or *evil accident*; (Ṣ, Mgh, Mṣb;) [and Mṭr adds,] and *a wailing*: (Mgh:) they say, كُنَّا فِى مَأْتَمِ فُلَانٍ [meaning *We were present at the affliction of such a one*]: (Ṣ, Mṣb:) or كُنَّا فِى مَأْتَمِ بَنِى فُلَانٍ [meaning *We were present at the affliction*, and *wailing, of the sons of such a one*]: (Mgh:) but the correct word in this case, (Ṣ, Mgh,) or the better, (Mṣb,) is مَنَاحَة: (Ṣ, Mgh, Mṣb:) so says IAmb. (Mgh.) But accord. to IB, nothing forbids that it may occur in the sense of *A place of wailing*; and in the sense of *mourning*, and *wailing*, and *weeping*; for therefore do women assemble: and thus it may be in the saying of Et-Teymee, respecting Manṣoor Ibn-Ziyád,

* وَالنَّاسُ مَأْتَمُهُمْ عَلَيْهِ وَاحِدٌ *

* فِى كُلِّ دَارٍ رَنَّةٌ وَزَفِيرُ *

[*The people's mourning*, &c., *for him was one: in every house was a moaning, and a sighing*]: and in the saying of another,

* أَضْحَى بَنَاتُ السَّبِىِّ إِذْ قُتِلُوا *

* فِى مَأْتَمٍ وَالسِّبَاعُ فِى عُرُسِ *

i. e. [*The daughters of the captives, when they were slain, became, in the early part of the day,] in a state of mourning; and the beasts of prey, in a state of rejoicing.* (TA.)

اتن

1. أَتَنَ بِالمَكَانِ, (Ṣ, M, Mṣb, Ḳ,*) aor. ـُ, (Mṣb,) or ـِ, (Ḳ,) inf. n. أُتُونٌ (M, Mṣb, Ḳ) and أَتْنٌ, (Ḳ,) *He remained, continued, stayed*, or *abode, in the place*; (Ṣ, M, Mṣb, Ḳ;*) or *became fixed*, or *settled, therein*. (M.)

10. استأتن [lit.] *He* (an ass) *became a she-ass*. (M.) The saying, كَانَ حِمَارًا فَاسْتَأْتَنَ, said of a man, [lit.] signifies [*He was a he ass,*] *and he became a she ass*; meaning † *he was mighty*, or *of high condition*, [like the wild he-ass,] *and he became base, abject*, or *vile*. (Ṣ, TA.) — Also, (Ṣ, TA,) or استأتن أَتَانًا, (M,) *He* (a man) *purchased a she-ass*; (Ṣ;) *he took for himself a she-ass*. (Ṣ, M.)

أَتَانٌ (T, Ṣ, M, Mṣb, Ḳ) and ▼ إِتَانٌ, (Ḳ,) but one should not say أَتَانَةٌ, (ISk, Ṣ, Mṣb,) or this is of rare occurrence, (Ḳ,) occurring in certain of the trads., (IAth,) *A she-ass* [*domestic* or *wild*]: (Ṣ, M, Mṣb, Ḳ:) pl. (of pauc., T, Ṣ, Mṣb) آتُنٌ and (of mult., T, Ṣ, Mṣb) أُتُنٌ (T, Ṣ, M, Mṣb, Ḳ) and أُتْنٌ and (quasi-pl. n., M) ▼ مَأْتُونَآءُ. (Ṣ, M, Ḳ.) — Hence, أَتَانٌ signifies ‡ *A foolish and soft* or *weak woman*; as being likened to a she-ass. (TA.) — Also The *station of the drawer of water at the mouth of the well*; (Ṣ, M, Ḳ;) and so ▼ إِتَانٌ. (M, Ḳ.) And *A rock*, or *great mass of stone*, (AA, T, Ṣ, M,) *in water*; (AA, T, M;) or, as some say, *at the bottom of the casing of a well, so that it is next the water*. (AA, T.) And *A large, round mass of rock, which, when it is in shallow water, is called* أَتَانُ الضَّحْلِ; and a she camel is likened thereto, in respect of her hardness: (Ṣ:) or أَتَانُ الضَّحْلِ signifies *a large mass of rock projecting from the water*: (T:) or *a mass of rock*, (M, Ḳ, TA,) *large and round, in the water*, (TA,) *at the mouth of the well, overspread with* [*the green substance called*] طُحْلُب, *so that it is smooth*, (M, Ḳ, TA,) *more smooth than other parts*: (M, TA:) or *a mass of rock, part of which is immerged* (غَامِرٌ, M, Ḳ) *in the water*, (Ḳ,) *and part apparent*. (M, Ḳ.) And أَتَانُ السَّمِيلِ signifies *A large mass of rock in the interior of the water-course, which nothing raises or moves, of the measure of the stature of a man in length and likewise in breadth*. (ISh.) — Also The [*piece of wood called*] قَاعِدَة [*which is one of four forming the support*] *of the* فَوْدَج [more commonly called هَوْدَج, q. v.]: pl. آتُنٌ, (Ḳ, TA,) with medd. (TA: [but in the CḲ أُتُنٌ.])

إِتَانٌ: see أَتَانٌ, in two places.

أُتُونٌ (T, M, Mgh, Mṣb, Ḳ) and أُتُّونٌ, (Ḳ,) or, accord. to J, (Mṣb,) it is thus, with teshdeed, but pronounced without teshdeed by the vulgar, (Ṣ, Mṣb,) *A certain place in which fire is kindled*, (Ṣ, Mgh,) *called in Persian* كُلْخَن [or كُلْخَنْ], *pertaining to a bath*: and metaphorically applied to ‡ *that in which bricks are baked, and called in Persian* تُونَقْ *and* دَاشُوزَنْ [or simply تُونْ and دَاشْ]: (Mgh:) accord. to Az, (Mṣb,) it is *that of the bath*, and *of the place in which gypsum is made*: (T, Mṣb:) or the *trench*, *hollow*, or *pit, of the* جَيَّار [or *lime-burner*, (in the CḲ, erroneously, the خَبَّاز,)] and *of the preparer of gypsum*; (M, Ḳ, TA;) and *the like*: (Ḳ:) the pl. [said in the TA to be of the latter, but it is implied in the T and M and Mgh that it is of the former,] is أَتَاتِينُ, (T, Ṣ, M, Mgh, Mṣb, Ḳ, [in the CḲ, erroneously, أَتَانِينُ,]) by common consent of the Arabs, (Mgh,) with two تs, (T,) accord. to Fr, who says that they sometimes double a letter in the pl. when they do not double it in the sing., (T,) and accord. to IJ, who says that it seems as though they changed أُتُونٌ to أُتُّونٌ; (M;) and [of أُتُونٌ, as is said in the TA and implied in the M,] أُتُنٌ. (M, Ḳ.) [J says that] it is said to be post-classical; (Ṣ;) [and ISd says,] I do not think it to be Arabic. (M.)

مَأْتُونَآءُ: see أَتَانٌ.

اتو

1. أَتَا, aor. يَأْتُو; (Mṣb;) and أَتَوْتُهُ, (T, Ṣ, M, Ḳ,) aor. آتُوهُ; (Ṣ;) inf. n. أَتْوٌ, (M, Mṣb,) or أَتْوَةٌ, (Ṣ,) or the latter is an inf. n. of un.; (T, TA;) *He came*; (Mṣb;) and *I came to him*, or *it*; (Ṣ;) the former a dial. var. of أَتَى, aor. يَأْتِى; (Mṣb;) and the latter, of أَتَيْتُهُ. (T, Ṣ, M, Ḳ.) [See art. اتى, to which, as well as to the present art., belong several words mentioned in this.] = أَتَا, aor. as above, (TḲ,) inf. n. أَتْوٌ, (M, Ḳ, TḲ,) also signifies *He pursued a right, direct, straight*, or *even, course*, in going, or pace. (M, Ḳ, TḲ.) — And *He* (a man, TḲ) *hastened, made haste*, or *sped*; or *he was quick, hasty, speedy, rapid, swift*, or *fleet*. (M, Ḳ, TḲ.) — And أَتَتِ النَّاقَةُ, inf. n. as above, *The she-camel returned her fore legs*, [*drawing the feet back towards the body, and lifting them high,*] *in her going*. (M.) You say, مَا أَحْسَنَ أَتْوَ يَدَىْ هٰذِهِ النَّاقَةِ, and أَتَى يَدَيْهَا, *How good*, or *beautiful, is this she-camel's returning of her fore legs in her going!* i. e. رَجْعَ يَدَيْهَا فِى سَيْرِهَا. (T,* Ṣ, M.) — And أَتْوٌ signifies also The act of *impelling*, or *propelling*; particularly, of an arrow from a bow. (TA.) See also this word below. = أَتَوْتُهُ, (Ṣ, M, Mṣb, Ḳ,) aor. آتُوهُ, (Ṣ, M, Mṣb,) inf. n. إِتَاوَةٌ, (Ṣ, M, Mṣb, Ḳ,) so accord. to A'Obeyd, (M,) and mentioned by Ṣgh on the authority of AZ, (TA,) and أَتْوٌ, (Ṣ, TA,) [*I gave him what is termed* إِتَاوَة, as meaning *the tax called* خَرَاج: this is the signification which seems to be indicated in the Ṣ: or] *I bribed him; gave him a bribe*. (M, Mṣb, Ḳ.) [See also إِتَاوَةٌ below.] = أَتَتِ النَّخْلَةُ, (T, Ṣ, M, Ḳ,) and الشَّجَرَةُ, (M, Ḳ,) aor. تَأْتُو, (Ṣ,) inf. n. إِتَآءٌ, with kesr, (Kr, M, Ḳ,) [in a copy of the T, and in two copies of the Ṣ, أَتَآءٌ, but this is said in the M to be a subst.,] and أَتْوٌ; (M, Ḳ;) and النخلة ▼ آتَتِ, inf. n. إِيتَآءٌ; (T;) *The palm-tree* [and *the tree*]

bore: (Ṣ:) or *put forth its fruit*: or *showed its being in a good state*: (M, Ḳ:) or *bore much*: (T, M, Ḳ:) and اتآ signifies also the *increasing*, or *thriving*, of seed-produce. (T.) — And أَتَتِ المَاشِيَةُ, inf. n. إِتَآءٌ, [in a copy of the M أَتَآءٌ,] *The cattle*, or *camels &c.*, *increased*, or *yielded increase*. (M, Ḳ. [In the CḲ, immediately before this phrase, والسِّمَارِ is erroneously put for وَالنَّمَآءِ.]) = أَتَّى for تَأَتَّى: see 1 in art. اوى.

4: see 1, near the end of the paragraph.

أَتْوٌ an inf. n. of 1, q. v. = *A way, course, mode*, or *manner*. (M, Ḳ.) You say, of speech, or language, (M,) and of a speaker, or reciter of a خُطْبَة, (IAạr, M,) مَا زَالَ عَلَى أَتْوٍ وَاحِدٍ *It*, and *he, ceased not to follow one* [*uniform*] *way*, &c. (M.) = *An impulsion; a propulsion*; particularly *an act of shooting* an arrow from a bow: so in a trad., where it is said, كُنَّا نَرْمِى الأَتْوَ وَالأَتْوَيْنِ *We used to shoot one shooting and two shootings*; meaning, of arrows from bows, after the prayer of sunset. (TA.) = *Death*: or [so in the T, but in the Ḳ "and,"] *a trial*; or *an affliction*. (T, Ḳ.) You say, أَتَى عَلَى فُلَانٍ أَتْوٌ *Death came upon such a one*: or *a trial*; or *an affliction*. (ISh, T.) And إِنْ أَتَى عَلَىَّ أَتْوٌ فَغُلَامِى حُرٌّ *If I die*, [or *if death befall me*,] *my slave shall be free*. (T.) — *A vehement sickness* or *disease*: (T, Ḳ:) or the *fracture of an arm*, or *of a leg*. (T.) = *A gift*. (Ṣ, Ḳ.) — *Butter*; (Ṣ;) as also أَتَآءٌ, (A,) or إِتَآءٌ. (TA: [in which it is said to be like كِتَابٌ; but this I think a mistake: see أَتَآءٌ below.]) You say, when a skin of milk is agitated, and its butter comes, قَدْ جَآءَ أَتْوُهُ [*Its butter has come*]. (Ṣ, TA.) And you say, لَبَنٌ ذُو اتآءٍ *Milk having butter*. (A, TA.) = *A great body* or *corporeal form* or *person* (شَخْصٌ عَظِيمٌ). (AZ, Ṣgh, Ḳ.)

أَتْوَةٌ *A single coming*; as also أَتْيَةٌ. (T.)

أَتْوَانُ a corroborative [or imitative sequent] of أَسْوَانُ, which signifies *grieving, mourning*, or *sorrowful*: (TA:) or *i. q.* حَرِيصٌ [*vehemently desirous; eager*; &c.]. (Mirḳát el-Loghah, cited by Golius.)

أَتَآءٌ, (T, Ṣ, M,) or إِتَآءٌ, like كِتَابٌ, (Ḳ, [but it is said in the M that the former is a subst. and the latter an inf. n.,] *Increase*; syn. نَمَآءٌ, (Ṣ, M, Ḳ, [in the CḲ والسِّمَارِ is erroneously put for وَالنَّمَآءِ,]) and بَرَكَةٌ: (Ṣ:) *increase, and produce*, or *net produce*, of land; as though from الإِتَاوَةُ signifying الخَرَاجُ: (TA:) *gain*, or *revenue, arising from the increase of land*, or *from the rent thereof*, or *the like*: (TA, and so in a copy of the Ṣ:) the *produce of land*, and *fruits, &c.*: (Aṣ, T:) *what is produced of the fruits* (آكَال [in the CḲ أُكَال]) *of trees*: (M, Ḳ:) the *fruit of palm-trees*. (Ṣ.) — See also أَتْوٌ, in three places.

أَتِىٌّ (Ṣ, M, Ṣgh, Ḳ) and أُتِىٌّ [respecting which see what follows] and إِتِىٌّ, (Ṣgh, Ḳ,) of all which, the first is said by A'Obeyd to be the form used by the Arabs, (TA,) [and all belong to art. اتى, as well as to the present art.,] and أَتَاوِىٌّ (M, Ṣgh, Ḳ) and أُتَاوِىٌّ and إِتَاوِىٌّ, (Ṣgh, Ḳ,) all these, and the three preceding them, mentioned by Ṣgh on the authority of AA, but the last of all said by him to be strange, (TA,) *A rivulet for which a man makes a way* or *channel*, or *an easy course* or *passage, to his land*: (Ṣ, M, Ḳ:) or a *torrent*, or *flow of water, from another region* or *quarter*: (M, Ḳ: [both these meanings mentioned in the M in art. اتو, and the former in art. اتى also, of that work:]) or أَتِىٌّ signifies *a conduit of water*; and *any channel in which water is made to have an easy course*; as also أُتِىٌّ, mentioned by Sb; or, as some say, this is a pl.: (M:) or *any rivulet*: (Aṣ, T:) or *a rivulet less than the* [*trench called*] نُؤْىٌ: (IB:) and سَيْلٌ أَتِىٌّ (Lḥ, T, Ṣ, M) and أَتَاوِىٌّ, (Lḥ, Ṣ, M,) *a torrent*, or *flow of water, that comes one knows not whence*: (M:) or *that comes when the rain that has produced it has not fallen upon the people to whom it comes*: (Lḥ, Ṣ, M:) or *that comes from a land upon which rain has fallen to a land upon which rain has not fallen*. (T, Mṣb.) — Hence, (T, M,) or the reverse is the case, (T, M, Mṣb,) all the words above, (AA, T, Ḳ,) or أَتِىٌّ and أَتَاوِىٌّ, (Ṣ, M, Mgh, Mṣb, [the last said in the T to be the most approved,]) *A stranger*; or a man *not of one's own people*, or *not of one's own kindred*: (AA, T, Ṣ, M, Mgh:) or a man *who asserts his relation to a people of whom he is not*: (Mṣb:) or أَتِىٌّ signifies *one who is among a people of whom he is not*: (Aṣ, T:) and أَتَاوِىٌّ, *a stranger, who is not in his own country*; or, accord. to Ks, *a stranger, who is not in his own home*: (T:) the pl. of this last is أَتَاوِيُّونَ: (Ṣ:) [the fem. sing. is أَتَاوِيَّةٌ:] and the pl. fem. أَتَاوِيَّاتٌ. (T, Ṣ, M.)

إِتَاوَةٌ *i. q.* خَرَاجٌ [i. e. *A tax, a tribute*, or *an impost*], (T, Ṣ, M, Ḳ,) *such, for instance, as is levied on land*, (TA in the present art.,) and *such as is imposed on a slave*; (TA in art. ضرب;) and *any tax or other exaction that is taken by compulsion*, or *against the will*, or *that is apportioned to a people*: (M: [in the TA "to a place" instead of "to a people:"]) and also, *a bribe*: or, (accord. to some, M,) particularly, *a bribe for water*: (M, Ḳ:) the pl. is أَتَاوَى, (T, M, Ḳ, TA, [but in some copies of the Ḳ أَتَاوِىٌّ, and accord. to copies of the Ṣ it is أَتَاوٍ, being written, with the article, الأَتَاوِى; both of which appear to be wrong; for it is said to be] like عَلَاوَى and هَرَاوَى, pls. of عِلَاوَةٌ and هِرَاوَةٌ, (M, TA,) and like سَكَارَى; (TA;) changed, [in the accus. case, with the article prefixed,] at the end of a verse, into الأَتَاوِيَا, for the sake of the rhyme: (M, TA:) this occurs in a verse of El-Jaadee: (Ṣ:) it has also for a pl. إِتَاوَاتٌ, (T,) and أُتًى, [in the CḲ, erroneously, اتِىٌّ,] which is extr., (M, Ḳ,) as though its sing. were أُتْوَةٌ, being like رُشًى, pl. of رُشْوَةٌ, (M,) and like عُرًى, pl. of عُرْوَةٌ. (TA.) You say, أَدَّى إِتَاوَةَ أَرْضِهِ خَرَاجَهَا: and ضُرِبَتْ عَلَيْهِمُ الإِتَاوَةُ [*The tax*, or *tribute*, or *impost, was imposed upon them*]; i. e. الجِبَايَةُ: and some assert it to be tropical. (TA.) You say also, شَكَمَ فَاهُ بِالإِتَاوَةِ [*He stopped* (lit. *bitted*) *his mouth with the bribe*]; i. e. بِالرِّشْوَةِ. (TA.)

أَتَاوِىٌّ and its vars.: see أَتِىٌّ, above.

اتى *Sup. p. 65 and 56 and 56*

1. أَتَى, aor. يَأْتِى, (Mṣb,) and, in the dial. of Hudheyl, يَأْتُ, without ى; (Ṣ;) and أَتَيْتُهُ, (T, Ṣ, M, Mṣb, Ḳ,) [aor. آتِيهِ;] and in the imperative, some of the Arabs say, تِ, suppressing the ا, like as is done in خُذْ and كُلْ and مُرْ; (IJ, M;) inf. n. إِتْيَانٌ, (T, Ṣ,* M, Mgh, Mṣb, Ḳ,) or this is a simple subst., (Mṣb.) and إِتْيَانَةٌ, (M, Ḳ,) which should not be used as an inf. n. of un., unless by a bad poetic licence, (Lth, T,) and أُتْىٌ (T, Ṣ, M, Mṣb, Ḳ) and أُتِىٌّ and إِتِىٌّ and مَأْتَاةٌ; (M, Ḳ;) *He* [or *it*] *came*; (Mṣb;) and *I came to him*, or *it*; (Ṣ, M, Mgh,* Mṣb, Ḳ;) or *was*, or *became, present at it*, namely, a place: (Mgh:) as also أَتَا, aor. يَأْتُو; (Mṣb;) and أَتَوْتُهُ, (T, Ṣ, M, Ḳ), aor. آتُوهُ: (Ṣ:) for which reason, we assign the generality of the words mentioned in art. اتو to the present art. also. (M.) [Accord. to the authorities here indicated for the signification of أَتَى, this verb and جَآءَ are syn.: some attempt to distinguish them; but contradict one another in so doing: the slight distinctions that exist between them will be best seen by a comparison of the exs. in this art. with those in art. جيأ:] accord. to Er-Rághib, the proper [or primary] signification of الإِتْيَانُ is *The coming with ease*. (TA.) — أَتَاهَا, (Mgh, Mṣb,) inf. n. إِتْيَانٌ, (Mṣb,) [lit. *He came to her*,] means † *he lay with her*; syn. جَامَعَهَا; (Mgh, Mṣb;) namely, a woman, (Mgh,) or his wife. (Mṣb.) Hence an expression in the Ḳur xxvi. 165. (TA.) — أَتَى القَوْمَ [*He came to the people*: and hence,] *he asserted his relationship to the people, not being of them*. (Mṣb.) [See أَتَى بِهِ in art. اتو.] — أَتَى بِهِ [*He came with*, or *brought, him*, and *it*; or] *he made him* (a man), and *it* (a thing, such, for instance, as property), *to come*. (Kull.) [See also 4: and see, in what follows, other significations of أَتَى trans. by means of بِ. Hence, أَتَى بِوَلَدٍ *He begot a child*, or *children*. And أَتَتْ بِهِ *She brought him forth; gave birth to him*.] Accord. to Aboo-Is-ḥáḳ, the meaning of the words in the Ḳur [ii. 143] أَيْنَمَا تَكُونُوا يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا is, *Wherever ye be, God will bring you all back unto Himself*. (M.) [You say also, أَتَى بِبَيِّنَةٍ *He adduced a proof*.] See also 3. — أَتَى الأَمْرَ [*He entered into, engaged in*, or *occupied himself with, the thing*, or *affair*: and, as also أَتَى بِهِ,] *he did, executed*, or *performed, the thing*, or *affair*; (M. Ḳ;) and in like manner, الذَّنْبَ, [and بِالذَّنْبِ,] *the crime, sin*, or *offence*. (M.) It is said in the Ḳur [ix. 54], وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى, meaning *And they do not enter into*, or *engage in, prayer, unless when they are heavy*, or *sluggish*. (TA.) And you say, أَتَى الفَاحِشَةَ, [and بِالفَاحِشَةِ,

(see Ḳur iv. 23 and lxv. 1,)] *He entered into, engaged in,* or *occupied himself with,* [or *he did,* or *committed,*] *that which was excessively foul* or *evil.* (TA.) And أَتَى بِالجَيِّدِ مِنْ قَوْلٍ أَوْ فِعْلٍ [*He said, gave utterance to, uttered,* or *expressed,* or *he brought to pass, did,* or *effected, what was good,* or *excellent; he said,* or *did, well, or excellently*]. (Mṣb in art. جود.) And أَتَى بِجَرْيٍ بَعْدَ جَرْيٍ [*He* (a horse) *performed,* or *fetched, run after run*]. (Ṣ in art. تأم, &c.) وَلَا يُفْلِحُ السَّاحِرُ — حَيْثُ أَتَى [in the Ḳur xx. 72] means [*And the enchanter shall not prosper where he is,* or *wherever he may be*]; (M, Bḍ, Ḳ;) and *where he cometh:* (Bḍ:) or حَيْثُ أَتَى بِسِحْرِهِ [*where he cometh with his enchantment;* or *where he performeth his enchantment*]: (Jel:) and it is said to mean that where the enchanter is, he must be slain: such is the doctrine of the lawyers. (M.) — Z mentions that أَتَى occurs in the sense of صَارَ [*He,* or *it, became;* like as we sometimes say, *he,* or *it, came,* or *came to be*]; like جَآءَ in the saying, جَآءَ البِنَآءُ مُحْكَمًا. (Kull.) [So you say, أَتَى البِنَآءُ مُحْكَمًا *The building became,* or *came to be, firm, strong,* or *compact.*] — The saying, in the Ḳur [xvi. 1], أَتَى أَمْرُ اللّٰهِ فَلَا تَسْتَعْجِلُوهُ means [*The threatened punishment ordained of God hath approached: therefore desire not ye to hasten it:*] *its coming hath approached.* (TA.) [And in like manner,] أُتِيَ فُلَانٌ, like عُنِيَ, means *Such a one was approached by the enemy come in sight of him.* (Ḳ.) أُتِيتَ يَا فُلَانُ [*Thou art approached* &c., *O such a one,*] is said when one is warned of an enemy that has come in sight of him. (Ṣgh, TA.) And أَتَى عَلَيْهِمُ العَدُوُّ means *The enemy came to them,* [or *came down upon them,* for, as MF observes, أَتَى when trans. by means of عَلَى seems to imply the meaning of نَزَلَ,] *overcoming,* or *overpowering, them.* (Bḍ in xviii. 40.) — Hence, أَتَى عَلَيْهِ [and أَتَاهُ, as will be seen by what follows,] † *He destroyed him,* or *it.* (Bḍ ubi suprà.) And hence, from إِتْيَانُ العَدُوِّ عَلَيْهِ, (Mgh,) أَتَى عَلَيْهِ الدَّهْرُ ‡ *Time,* or *fortune, destroyed him.* (M, Mgh, Mṣb, Ḳ.) Destruction is meant in the Ḳur [lix. 2], where it is said, فَأَتَاهُمُ اللّٰهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا † [*But God brought destruction upon them whence they did not reckon,* or *expect*]. (Es-Semeen, TA.) And it is said in the Ḳur [xvi. 28], فَأَتَى اللّٰهُ بُنْيَانَهُمْ مِنَ القَوَاعِدِ, i. e. † *But God removed their building from the foundations, and demolished it* upon them, so that He destroyed them. (TA.) أَتَى عَلَيْهِ also signifies † *He caused it to come to an end; made an end of it; consumed it;* [*devoured it;*] *exhausted it; came to,* or *reached, the end of it;* namely, a thing; (Kull;) as, for instance, what was in a bowl; (Ḳ in art. جردم;) and what was in a vessel; (Ḳ in art. جرجب;) like فَرَغَ مِنْهُ: (ISd cited in the TA in art. نكش:) or *i. q.* مَرَّ بِهِ [which may be rendered *he went away with it;* but this, as an explanation of أَتَى عَلَيْهِ, has another meaning, which see in what follows]. (Kull.) And one says, أُتِيَ فُلَانٌ مِنْ مَأْمَنِهِ † *Destruction came to such a one from the quarter whence he felt secure.* (TA.) And أُتِيَ عَلَى يَدِ فُلَانٍ † *Property belonging to such a one perished.* (T.) And يُؤْتَى دُونَهُ † *He is taken away,* or *carried off, and overcome.* (TA.) A poet says,

* أَتَى دُونَ حُلْوِ العَيْشِ حَتَّى أَمَرَّهُ *

* نُكُوبٌ عَلَى آثَارِهِنَّ نُكُوبُ *

meaning † [*Misfortunes, in the footsteps of which were misfortunes,*] *took away* [*what was sweet, of life, and rendered it bitter*]. (TA.) One says also, مِنْ هٰهُنَا أُتِيتُ, [so I find it written, but I think that the last word should be أُتِيتَ, agreeably with a preceding phrase from the T,] † *Hence the trial,* or *affliction, came in upon thee.* (Mgh.) And أُتِيَ مِنْ جِهَةِ كَذَا, with the verb in the passive form, † *He missed* [*his object in respect of such a thing*] *by laying hold upon it when it was not fit to be laid hold upon.* (Mṣb.) And أُتِيَ الرَّجُلُ, [also] like عُنِيَ, † *The man was deceived,* or *deluded, and his faculty of sense became altered to him, so that he imagined that to be true which was not true.* (TA.) — أَتَى عَلَيْهِ is also *syn. with* مَرَّ بِهِ [meaning *He,* or *it,* (as, for instance, a period of time,) *passed by him,* or *over him*]. (Mṣb.) You say, أَتَى عَلَيْهِ حَوْلٌ [*A year passed over him;* or *he became a year old*]. (Ṣ, Ḳ, Mṣb, in art. حول; &c.) — أَتَتِ النَّاقَةُ, and مَا أَحْسَنَ أَتْيَ يَدَيْ هٰذِهِ النَّاقَةِ: see art. اتو.

2. أَتَّى لِلْمَآءِ, (T, Ṣ, M,) or المَآءَ, (Ḳ,) or both, (TA,) inf. n. تَأْتِيَةٌ and تَأْتِيٌّ, *He smoothed, made easy,* or *prepared,* (سَهَّلَ, Ṣ, Ḳ, or هَيَّأَ, T,) *the way, course, passage,* or *channel, of the water,* (T, Ṣ, Ḳ,) *in order that it might pass forth to a place;* (Ṣ;) *he directed a channel for it* (M, TA) *so that it ran to the places wherein it rested* or *remained.* (TA.) And أَتَّى لِأَرْضِهِ أَتِيًّا *He made a rivulet,* or *a channel for water, to run to his land.* (M.) — أَتَّى اللّٰهُ لِفُلَانٍ أَمْرَهُ, inf. n. تَأْتِيَةٌ, (T, M,* TA,) *God prepared, disposed, arranged,* or *put into a good* or *right state,* [and thus *rendered feasible* or *practicable or easy,*] *for such a one, his affair.* (M,* TA.)

3. آتَاهُ, [inf. n. as below,] *He requited, compensated,* or *recompensed, him.* (M, Ḳ.) The saying, in the Ḳur [xxi. 48], وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا, some read thus, (M,* TA,) meaning [*Though it be the weight of a grain of mustard,*] *we will bring it* [forward for requital]: others read آتَيْنَا بِهَا, meaning *we will give* [a recompense] *for it;* in which case the verb is of the measure أَفْعَلَ: or *we will requite for it;* in which case the verb is of the measure فَاعَلَ. (M, TA.) — آتَيْتُهُ عَلَى الأَمْرِ, (T, Ṣ, M, Mṣb,) inf. n. مُؤَاتَاةٌ, (T, Ṣ,) *I agreed with him,* or *was of one mind* or *opinion with him, upon,* or *respecting, the thing,* or *affair; I complied with him respecting it;* (T, Ṣ, M, Mṣb;) *in a good manner:* (T:) the vulgar say, وَاتَيْتُهُ: (Ṣ:) this is of the dial. of the people of El-Yemen, inf. n. مُوَاتَاةٌ; and is the form commonly current: (Mṣb:) but it should not be used, except in the dial. of the people of El-Yemen. (T.) — [Hence, app., آتَى as meaning *He aided;* a signification mentioned by Golius, on the authority of Z and Ibn-Maaroof.]

4. آتَاهُ, (Ṣ, M, &c.,) inf. n. إِيتَآءٌ, (TA,) *i. q.* أَتَى بِهِ [*He came with,* or *brought, him,* or *it*]; (Ṣ;) *he made it* (a thing) *to come,* إِلَيْهِ *to him;* (TA;) *he made,* or *caused, him,* or *it, to be present;* (Ksh, TA;) *he made,* or *caused, it* (a thing) *to go, pass,* or *be conveyed* or *transmitted,* (syn. سَاقَهُ,) إِلَيْهِ *to him.* (M, Ḳ.) It is said in the Ḳur [xviii. 61], آتِنَا غَدَآءَنَا, i. e. ايتنا به [*Come thou to us with,* or *bring thou to us, our morning-meal*]. (Ṣ.) — Hence, (Ksh, TA,) inf. n. as above, (T, Ṣ,) *He gave him* (T, Ṣ, M, Mṣb, Ḳ) a thing, (M, Ḳ,) or property: (Mṣb:) and you say, هَاتِ in the sense of the [imperative] آتِ [*give thou*]. (T.) We read in the Ḳur. [v. 60, &c.] وَيُؤْتُونَ الزَّكَاةَ [*And they give the portion of property which is the due of the poor*]. (TA.) And in [xxvii. 23 of] the same, وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ, meaning *And she hath been given* somewhat *of everything.* (M, TA.) [You say also, أُوتِيَ كَذَا as meaning *He was gifted,* or *endowed, with such a thing;* as, for instance, a faculty.] See also **3.** — آتَيْتُ المُكَاتَبَ *I made a gift to the slave between whom and me was a contract that he should become free on payment of a certain sum:* or *I abated,* or *took off, somewhat of his appointed part-payments,* or *instalments.* (Mṣb.) — مَا آتَاكُمُ الرَّسُولُ, in the Ḳur lix. 7, means *What the Apostle giveth you,* of the [spoil termed] فَيْءٌ, (Bḍ, Jel,) &c.: (Jel:) or *what command he giveth you:* (Bḍ:) or *what he commandeth you* [*to receive*]. (Kull.) — أُوتِيَ فِي شَيْءٍ *A dispute,* or *an altercation, was held before him, respecting the meaning of a thing:* [perhaps more properly signifying *he was given authority to decide respecting a thing:*] occurring in a trad. (Mgh.)

5. تَأَتَّى لَهُ *It* (an affair, T, Mgh, Mṣb, Ḳ, or a thing, Ṣ, M) *was,* or *became, prepared, disposed, arranged,* or *put into a good* or *right state, for him;* (T,* Ṣ, M, Mgh, Mṣb, Ḳ;) and hence, *it* (a thing) *was,* or *became, feasible* or *practicable, and easy, to him;* (Mgh;) *it* (an affair) *was,* or *became, facilitated,* or *easy, to him;* (Mṣb;) *the way thereof* (i. e. of an affair) *was,* or *became, facilitated,* or *easy, to him.* (TA.) The following is an ex.:

* تَأَتَّى لَهُ الدَّهْرُ حَتَّى انْجَبَرْ *

[*Fortune became well,* or *rightly, disposed for him, so that he became restored to wealth,* or *competence*]: (T:) or تَأَتَّى لَهُ الخَيْرُ الخ [*good fortune,* or *prosperity, became prepared,* &c., *for him,* &c.]. (So in the TA.) And hence the saying, هٰذَا مِمَّا يَتَأَتَّى لِيَ المَضْغُ *This is of the things which it is feasible* or *practicable, and easy, to me to chew.* (Mgh). — *He applied himself to it with gentleness,* (As, Ṣ, Ḳ,) and so تَأَتَّى لَهَا, meaning لِحَاجَتِهِ, *to his needful affair* or *business,* (T,) *and entered into it, engaged in it, occupied himself with it, did it, executed it,* or *performed it, by the*

way, or *manner*, *proper*, or *suitable*, *to it*. (Aṣ, T, Ṣ, Ḳ. [In the CḲ, for أَتَاهُ مِنْ وَجْهِهِ, we find أَتَاهُ عن وَجْهِهِ.]) And تأتّى فى أَمْرِهِ *He used gentleness*, or *acted gently*, *in his affair*. (Mṣb.) — تأتّى لَهُ بِسَهْمٍ حَتَّى أَصَابَهُ *He sought him leisurely* or *repeatedly* [*with an arrow*, app. *taking aim in one direction and then in another*, *until he hit him*]. (Z, TA.) — جَاءَ فُلَانٌ يَتَأَتَّى is explained by Fr as meaning يَتَعَرَّضُ لِمَعْرُوفِكَ [*Such a one came*, or *has come*, *addressing*, or *applying*, or *directing*, *himself*, or *his regard*, or *attention*, or *mind*, *to obtain thy favour*, or *bounty*]. (Ṣ.) And you say, تأتّى لِمَعْرُوفِهِ, meaning تَعَرَّضَ لَهُ [*He addressed*, *applied*, or *directed*, *himself*, &c., *to obtain his favour*, or *bounty*]. (TA.) — Some say that تأتّى signifies *He prepared himself to rise*, or *stand*. (TA.)

10. استأتى فُلَانًا *He asked such a one to come*, *deeming him slow*, or *tardy*. (Ḳ.) — استأتت النَّاقَةُ *The she-camel desired to be covered*; (A, TA;) *desired the stallion*; (Ṣ, M, Ḳ;) *being excited by lust*. (Ṣ, A.)

إِتًى: see أَتِيٌّ.

أَتْيَةٌ *A single coming*; as also أَتْوَةٌ; but not إِتْيَانَةٌ, unless by a bad poetic licence. (T.) — See also أُتِيَّةُ الجُرْحِ.

إِتْيَانٌ is either an inf. n. of أَتَى, or a simple subst. [signifying *A coming*]. (Mṣb.)

إِتْيَانَةٌ an inf. n. of 1 [q. v.]: (M, Ḳ:) see also أَتْيَةٌ.

أَتَاءٌ or إِتَاءٌ: see أَتِيٌّ.

أَتِيٌّ as syn. with أَتَاوِيٌّ: see art. اتو. — Also, (M, and so in some copies of the Ḳ, where it is said to be like رَضِىٌّ,) or إِتِيٌّ, like رِضًى, (so in other copies of the Ḳ,) and أَتَاءٌ, (M, Ḳ,) written by some إِتَاءٌ, (TA,) *What falls*, *of wood* or *leaves*, *into a river*: (M, Ḳ:) from الإِتْيَانُ: (M:) pl. آتَاءٌ [in the CḲ إِتَاءٌ] and أُتِيٌّ. (M, Ḳ.) — رَجُلٌ أَتِيٌّ *A man who is sharp*, *energetic*, *vigorous*, *and effective*, *in affairs*; *who applies himself to them with gentleness*, *and enters into them*, or *performs them*, *by the way*, or *manner*, *proper*, or *suitable*, *to them*. (M.) — فَرَسٌ أَتِيٌّ: see مُسْتَأْتٍ.

أُتِيَّةُ الجُرْحِ, (so in a copy of the M,) or أُتِيَّتُهُ, (so in some copies of the Ḳ, and accord. to the TA,) or أُتَيَّتُهُ, (so in other copies of the Ḳ,) and آتِيَّتُهُ, (so in the M, and in some copies of the Ḳ,) or إِتِّيَّتُهُ, (so in some copies of the Ḳ, and accord. to the TA,) or أُتَيَّتُهُ, (so in a copy of the Ḳ,) *The matter which comes from the wound*: (M, Ḳ:) from Aboo-'Alee. (TA.)

أَتَّى *i. q.* حَتَّى; (Ḳ;) a dial. var. of the latter. (TA.)

إِتِّيَّةُ الجُرْحِ and أُتَّيَّتُهُ: see أُتِيَّةُ الجُرْحِ.

آتٍ [*Coming*; (see also مَأْتِيٌّ;) applied to a man, &c.; and to time, meaning *future*: also *a comer*: — and hence,] *An angel*. (Mgh, Mṣb.)

آتِيَةُ الجُرْحِ: see أُتِيَّةُ الجُرْحِ.

مَأْتًى *A place of coming*. (Mṣb.) [And مَأْتَاةٌ signifies the same: or *A road*, or *way*, *by which one comes*; *a way of access*; *an approach*; as also مَأْتًى: or, more properly, *a means of coming*.] — مَأْتَى المَرْأَةِ [*The place of access of the woman*; i. e. *the meatus of her vagina*; or *her vagina* itself;] *the* مَحِيض, or *place of menstruation*, *of the woman*. (Zj in the TA in art. حيض.) — مَأْتَى الأَمْرِ and مَأْتَاتُهُ *The way*, or *manner*, (وَجْه, Ṣ, or جِهَة, M, Ḳ,) *of the affair*, (Ṣ, M, Ḳ,) *by which it is*, or *is to be*, *entered into*, *engaged in*, *done*, *executed*, or *performed*; like as you say مَعْنَى الكَلَامِ and مَعْنَاتُهُ, meaning the same by both. (Ṣ.) You say, أَتَيْتُ الأَمْرَ مِنْ مَأْتَاهُ and مِنْ وَجْهِهِ الَّذِى يُؤْتَى مِنْهُ, (Ṣ, M,) i. e., مَأْتَاتِهِ [*I entered into*, *engaged in*, *did*, *executed*, or *performed*, *the affair by the way*, or *manner*, *whereby it should be entered into*, &c.], (Ṣ,) or مِنْ جِهَتِهِ [which means the same]. (M.)

مُسْتَأْتٍ: see مَأْتًى.

مَأْتَاةٌ: see مَأْتًى, in three places.

مَأْتِيٌّ [pass. part. n. of 1; *Come*: *come to*:] is of the measure مَفْعُولٌ; the و being changed into ى and incorporated into the ى which is the final radical letter. (Ṣ.) In the saying, in the Ḳur [xix. 62], إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا, the meaning is آتِيًا [*Verily that which He hath promised*, or *the fulfilment of his promise*, *is coming*]; like as, in the phrase حِجَابًا مَسْتُورًا, in the Ḳur [xvii. 47], سَاتِرًا is meant: or it may be a pass. part. n. [in signification as well as form]; for what cometh to thee, of that which God commandeth, thou comest thereto. (Ṣ.) It is said in a prov., مَأْتِيٌّ أَنْتَ أَيُّهَا السَّوَادُ [lit. *Thou art come to*, *O thou person*], meaning *there is no escape for thee from this event*. (TA.) — Applied to a man, it also signifies أُتِيَ فِيهِ [in a sense indicated in the Ḳur xxvi. 165]. (TA.)

طَرِيقٌ مِئْتَاةٌ *A road to which people come* (Th, M, Mgh, Mṣb) *much*, or *often*; (Mgh, Mṣb;) the latter word being of the measure مِفْعَالٌ, (Th, M, Mgh, Mṣb,) originally مِئْتَايٌ or مِئْتَاوٌ; (Mṣb;) from أَتَيْتُ, (Th, M,) or الإِتْيَانُ; [or from أَتَوْتُ;] like دَارٌ مِحْلَالٌ, i. e. a house where people alight or abide much, or often: (Mgh, Mṣb:) *a road that is frequented* (Ṣ, M, Ḳ) *and conspicuous*: (M, Ḳ:) in [some of] the copies of the Ḳ, incorrectly, مِئْتَاءَةٌ: (TA:) A'Obeyd has inadvertently written it without [the radical] ء, and in the category of فِعْلَاةٌ. (M.) Death is thus termed in a trad., as being a way which every one travels: (TA:) and as that trad. is related, it is without [the radical] ء. (M.) — مِئْتَاءُ الطَّرِيقِ *The main part*, or *middle*, *of the road*; or *the part of the road along which one travels*: (Sh, TA:) or *the space within which the road is comprised*; (Ṣ, Mṣb, Ḳ;) as also مِيدَاءُ الطَّرِيقِ: (TA:) or this last, as also مِيتَاءُ الطَّرِيقِ, signifies *the measure of the two sides*, *and the distance*, *of the road*. (L in art. ميت.) — مِئْتَاءٌ also signifies *The extreme limit of the distance to which horses run*; (Ṣ, Mṣb;) and so مِيدَاءٌ. (Ṣ, TA.) — And *i. q.* تِلْقَاءٌ. (Ḳ.) You say, دَارِى بِمِئْتَاءِ دَارِ فُلَانٍ *My house is opposite to the house of such a one*; *facing it*, or *fronting it*; and so بِمِيدَاءِ دَارِهِ; (Ṣ;) and بِمِيتَاءِ دَارِهِ. (L in art. ميت.) — And بَنَى القَوْمُ بُيُوتَهُمْ عَلَى مِئْتَاءٍ وَاحِدٍ (Ṣ, and L in art. ميد,) or مِيدَاءٍ وَاحِدٍ (Ṣ,) *The people built their houses*, or *constructed their tents*, *after one mode*, *manner*, *fashion*, or *form*. (L in art. ميد.) = رَجُلٌ مِئْتَاءٌ *A man who requites*, *compensates*, or *recompenses*; *who gives much*, or *largely*. (M, Ḳ.)

فَرَسٌ مُسْتَأْتٍ, and أَتِيٌّ, and مُؤْتًى, and مستوتى, [so I find it written, perhaps for مُسْتَوْتٍ, which may be a dial. var. of مُسْتَأْتٍ, like as وَاتَيْتُهُ is of آتَيْتُهُ,] *A mare desiring the stallion*. (TA.)

اث

1. أَثَّ, aor. ـِ (T, Ṣ, M, L, Ḳ) and ـُ and ـَ, (M, L, Ḳ,) inf. n. أَثَاثَةٌ (T, Ṣ, M, L, Ḳ) and أَثَاثٌ (M, L, Ḳ) and أُثُوثَةٌ, (M,) or أُثُوثٌ, (L, Ḳ,) *It* (anything) *was*, or *became*, *much in quantity*, *abundant*, or *numerous*: and *great*, or *large*: (M, L:) *it* (herbage, or a herb,) *was*, or *became*, *abundant*, or *plenteous*, *and tangled*, or *luxuriant*; (T, Ṣ, Ḳ;) or *abundant and tall*: (M:) *it* (hair) *was*, or *became*, *abundant and long*. (M, TA.) — أَثَّتْ, (M, Ḳ,) aor. ـُ, inf. n. أَثٌّ, (M,) said of a woman, *She was*, or *became*, *large in the hinder parts*. (M, Ḳ.)

2. أَثَّثَهُ *He made it plain*, *level*, *smooth*, *soft*, or *easy to lie or ride or walk upon*. (M, Ḳ.)

5. تأثّث *He obtained*, or *acquired*, *goods*, *household-goods*, or *furniture and utensils and the like*; or *abundance of the goods*, *conveniences*, or *comforts*, *of life*; (Ṣ;) or *property*; (Ṣ, M;) or *wealth*; or *what was good*. (M.)

أَثٌّ, fem. with ة: see أَثِيثٌ, in two places.

أَثَاثٌ *Goods*; or *utensils and furniture of a house or tent*; *household-goods*; syn. مَتَاعٌ; (T, M;) or مَتَاعُ بَيْتٍ; (Ṣ, Mṣb, Ḳ;) *of whatever kind*; *consisting of clothes*, *and stuffing for mattresses or the like*, *or outer garments* [*&c.*]: (M, TA:) or (so accord. to the M and Ḳ, but in the T "also,") *all property*, (AZ, T, Ṣ, M, Ḳ,) [*consisting of*] *camels*, *and sheep or goats*, *and slaves*, *and utensils and furniture or household-goods*: (AZ, T, Ṣ:) or *abundant property*: or *abundance of property*: (M, TA:) [in which last sense it is an inf. n. used as simple subst.:] or *what is made*, or *taken*, *for use*, and *i. q.* مَتَاعٌ; *not what is for merchandise*: or *what is new*, *of the utensils and furniture of a house or tent*; *not what is old and worn out*: (TA:) [it is a coll.

gen. n., and] the n. un. is with ة: (AZ, T, ṢM, Mṣb, Ḳ:) or it has no n. un.: (Fr, T, Ṣ, Mṣb, Ḳ:) if you form a pl. from اثاث, you say, ثَلَاثَةُ أُثَّةٍ, [originally أُثُثَةٍ, like أَطْعِمَة, pl. of طَعَام,] and أُثُثٌ كَثِيرَةٌ. (Fr, T.)

أَثِيثٌ *Much in quantity, abundant,* or *numerous:* and *great,* or *large:* as also ▼ أَثٌّ; (M, Ḳ;) which is, in my opinion, [says ISd, originally أَثِثٌ,] of the measure فَعِلٌ: (M:) the fem. is أَثِيثَةٌ: and the pl. is إِثَاثٌ and أَثَائِثُ; (M, Ḳ;*) both being pls. of the masc. and of the fem.; (Ḳ;) or the latter is pl. of the fem. only; (M,* MF;) but the former is [pl. of the masc.,] like كِرَامٌ as pl. of كَرِيمٌ, (TA,) and is pl. of the fem. also. (M.) You say, نَبَاتٌ أَثِيثٌ *Herbage,* or *a herb, that is abundant,* or *plenteous, and tangled,* or *luxuriant:* (T, Ṣ:) or *abundant and tall.* (M.) And شَعَرٌ أَثِيثٌ *Hair that is abundant, and tangled,* or *luxuriant:* (Ṣ:) or *abundant* (T, M) *and long.* (M.) And لِحْيَةٌ أَثِيثَةٌ, and ▼ أَثَّةٌ, *A thick beard.* (M, TA.) And امْرَأَةٌ أَثِيثَةٌ *A fleshy woman:* (M, TA:) pl. أَثَائِثُ, (M,) signifying *fleshy* women; (Ṣ, M, Ḳ;) as also إِثَاثٌ: (M:) or the former of these pls. signifies *tall, full-grown,* women. (Ḳ.)

أَثَافِيُّ *i. q.* أَثَافِيٌّ, (Ḳ,) i. e. The [*three*] *stones which are set up and upon which the cooking-pot is placed:* the [second] ث is said to be a substitute for ف, and some hold the hemzeh to be augmentative. (TA.)

اثر

1. أَثَرَ خُفَّ البَعِيرِ, aor. ـِ, inf. n. أَثْرٌ, *He made an incision in the foot of the camel* [*in order to know and trace the footprints*]; as also ▼ أثّرهُ. (M.) And أَثَرَ البَعِيرَ *He made a mark upon the bottom of the camel's foot with the iron instrument called* مِئْثَرَة *in order that the footprints upon the ground might be known:* (T, TT:) or *he scraped the inner* [i. e. *under*] *part of the camel's foot with that instrument in order that the footprints might be traced.* (Ṣ.) — أَثَرَ الحَدِيثَ, (T, Ṣ, M, A, &c.,) عَنِ القَوْمِ, (M,) aor. ـُ (Ṣ, M, Mṣb, Ḳ) and ـِ, (M, Ḳ,) inf. n. أَثْرٌ (T, Ṣ, M, Mṣb, Ḳ) and أَثَارَةٌ and أُثْرَةٌ, (M, Ḳ,) the last from Lḥ, but in my opinion, [says ISd,] it is correctly speaking a subst., and syn. with مَأْثُرَةٌ and مَأْثَرَةٌ, (M,) *He related,* or *recited, the tradition, narrative,* or *story, as received,* or *heard, from the people; transmitted the narrative,* or *story, by tradition, from the people:* (T, Ṣ,* M, A, L, Mṣb,* Ḳ:*) or *he related that wherein they had preceded* [*as narrators:* so I render أَنْبَأَهُمْ بِمَا سَبَقُوا فِيهِ, believing هم to have been inserted by a mistake of a copyist in the M, and hence in the L also:] from الأَثَرُ. (M, L.) [See أَثَرٌ.] You say also, أَثَرَ عَنْهُ الكَذِبَ, meaning *He related, as heard from him, what was false.* (L, from a trad.) — أَثَرَ, aor. ـِ, (M,) inf. n. أَثْرٌ, (M, Ḳ,) also signifies *Multum inivit* camelus camelam. (M, Ḳ.) = أَثَرَ لِلْأَمْرِ, aor. ـِ, *He applied,* or *gave, his whole attention to the thing,* or *affair, having his mind unoccupied by other things.* (Ḳ.) — أَثَرَ عَلَى الأَمْرِ *He determined, resolved,* or *decided, upon the thing,* or *affair.* (T, Ḳ.) — لَقَدْ أَثِرْتُ أَنْ أَفْعَلَ كَذَا وَكَذَا, (Lth, T, L,) inf. n. أَثْرٌ and أَثَرٌ, (L,) *I have assuredly purposed to do such and such things.* (Lth, T, L.) — See also 4. — And see 10.

2. أَثَّرَ فِيهِ, inf. n. تَأْثِيرٌ, *He,* or *it, made,* (Mṣb,) or *left,* (M, Ḳ,) or *caused to remain,* (Ṣ,) *an impression,* or *a mark,* or *trace, upon him,* or *it.* (Ṣ,* M, Mṣb, Ḳ.*) It is said of a sword, [meaning *It made,* or *left, a mark,* or *scar, upon him,* or *it,*] and in like manner of a blow. (T, TA.) [Whence,] أَثَّرَ فِي عِرْضِهِ † [*He scarred his honour*]. (Ḳ in art. وخش.) You say also, أَثَّرَ بِوَجْهِهِ وَبِجَبِينِهِ السُّجُودَ [*Prostration in prayer made,* or *left, a mark,* or *marks, upon his face and upon his forehead*]. (T,* TA.) See also 1, first sentence. — *He,* or *it, made an impression,* or *produced an effect, upon him,* or *it; impressed, affected,* or *influenced, him,* or *it.* (The Lexicons passim.) — أَثَّرَ كَذَا بِكَذَا, (T, TT,) or ▼ آثَرَ, (Ḳ,) *He,* or *it, made such a thing to be followed by such a thing.* (T, TT, Ḳ.*)

4: see 2, last sentence. — [Hence, app.,] آثَرَهُ, (Aṣ, T, M, Mṣb,) inf. n. إِيثَارٌ, (Aṣ, T,) *He preferred him,* or *it.* (Aṣ, T, M, Mṣb, TA.) You say, آثَرَهُ عَلَيْهِ *He preferred him before him:* so in the Ḳur xii. 91. (Aṣ, M.) And آثَرْتُ فُلَانًا عَلَى نَفْسِي [*I preferred such a one before myself*], from الإِيثَار. (Ṣ.) And قَدْ آثَرْتُكَ بِهِ *I have preferred for thee it; I have preferred to give thee it, rather than any other thing.* (T.) And آثَرَ أَنْ يَفْعَلَ كَذَا *He preferred doing such a thing;* as also ▼ أَثَرَ, inf. n. أَثْرٌ; and أَثَرَ. (M.) — آثَرَ also signifies *He chose,* or *elected,* or *selected.* (Ḳ.) — And آثَرَهُ *He honoured him; paid him honour.* (M, Ḳ.)

5. تأثّر *It received an impression,* or *a mark,* or *trace; became impressed,* or *marked.* (Mṣb.) — *He,* or *it, had an impression made,* or *an effect produced, upon him,* or *it; became impressed, affected,* or *influenced.* (The Lexicons passim.) = See also 8.

8. ائْتَثَرَهُ, [written with the disjunctive alif ايتثره,] and ▼ تأثّرهُ, *He followed his footsteps:* (M, Ḳ:) or *did so diligently,* or *perseveringly.* (TA.)

10. استأثر عَلَى أَصْحَابِهِ; (ISk, Ṣ, Ḳ;) and ▼ أَثَرَ عَلَيْهِمْ, aor. ـِ; (Ḳ;) *He chose for himself* [*in preference to his companions*] (ISk, Ṣ, Ḳ) *good things,* (Ḳ,) *in partition,* (TA,) or *good actions, and qualities of the mind.* (ISk, Ṣ.) And استأثر بِالشَّيْءِ, (Ṣ, Ḳ,) or الشَّيْءَ, (Mṣb,) *He had the thing to himself, with none to share with him in it:* (Ṣ, Mṣb, Ḳ:) and the former signifies *he appropriated the thing to himself exclusively,* (M, Ḳ,) عَلَى غَيْرِهِ *in preference to another* or *others.* (M.) It is said in a trad., إِذَا اسْتَأْثَرَ اللّٰهُ بِشَيْءٍ فَآلَهُ عَنْهُ *When God appropriateth a thing to Himself exclusively, then be thou diverted from it so as to forget it.* (M.) And one says, اسْتَأْثَرَ اللّٰهُ بِفُلَانٍ, (and فُلَانًا, TA,) [*God took such a one to Himself,*] when a person has died and it is hoped that he is forgiven. (Ṣ, M, A, Ḳ.)

أَثْرٌ, (AZ, T, Ṣ, A, L, Ḳ, &c.,) said by Yaaḳoob to be the only form known to Aṣ, (Ṣ,) and ▼ أَثَرٌ, which is a form used by poetic licence, (M, L,) and ▼ إِثْرٌ, (M, L, Ḳ,) and ▼ أُثْرٌ, (M,) and ▼ أُثُرٌ, which is in like manner a sing., not a pl., (T, L,) and ▼ أُثْرَةٌ, (El-Leblee,) and ▼ أَثِيرٌ, (Ḳ,) The *diversified wavy marks, streaks,* or *grain,* of a sword; syn. فِرِنْدٌ; (Aṣ, T, Ṣ, M, A, L, Ḳ;) and تَسَلْسُلٌ; and دِيبَاجَةٌ; (AZ, T;) and its *lustre,* or *glitter:* (M, L:) pl. [of the first] أُثُورٌ: (T, M, L, Ḳ:) the pl. of أُثْرَةٌ is أُثَرٌ. (El-Leblee.) Khufáf Ibn-Nudbeh Es-Sulamee says, [describing swords,]

* جَلَاهَا الصَّيْقَلُونَ فَأَخْلَصُوهَا *

* خِفَافًا كُلُّهَا يَتْقِي بِأَثْرِ *

[*The furbishers polished them, and freed them from impurities,* making them *light: each of them preserving itself* from the evil eye *by means of* its *lustre*]: i. e., each of them opposes to thee its فِرِنْد: (Ṣ, L:) يَتْقِي is a contraction of يَتَّقِي; and the meaning is, when a person looks at them, their bright rays meet his eye, so that he cannot continue to look at them. (L.)

أُثْرٌ The *scar of a wound, remaining when the latter has healed;* (Aṣ, Sh, T, Ṣ, M, Ḳ;) as also ▼ أُثُرٌ (Ṣ, Ḳ) and ▼ أَثَرٌ: (Sh, T:) pl. آثَارٌ, though properly إِثَارٌ, with kesr to the ا; [but why this is said, I do not see; for آثَارٌ is a regular pl. of all the three forms of the sing.;] and أُثُورٌ may be correctly used as a pl. (Sh, T, L.) — *A mark made with a hot iron upon the inner* [i. e. *under*] *part of a camel's foot, by which to trace his footprints:* (M, Ḳ:) pl. أُثُورٌ. (M.) [See also أُثْرَةٌ.] — *Lustre,* or *brightness,* of the face; as also ▼ أُثُرٌ. (M, Ḳ.) — See أُثُرٌ. = See also إِثْرٌ.

إِثْرٌ: see أَثَرٌ, in three places: — and أُثْرٌ: — and see آثَرٌ, in two places. = Also, (Ṣ, M, Ḳ,) and ▼ أُثُرٌ, (M, Ḳ,) but the latter is disallowed by more than one authority, (TA,) *What is termed the* خُلَاصَة [q. v.] *of clarified butter:* (Ṣ, M, Ḳ:) or, as some say, the *milk when the clarified butter has become separated from it.* (M.) [See also قِشْدَةٌ.]

أَثَرٌ *A remain,* or *relic,* of a thing; (M, Mṣb, Ḳ;) as of a house; as also ▼ أَثَارَةٌ: (Mṣb:) *a trace remaining* of a thing; and of the stroke, or blow, of a sword: (Ṣ:) see also أُثْرٌ: *a sign, mark,* or *trace;* opposed to the عَيْن, or thing itself: (TA:) *a footstep, vestige,* or *track; a footprint;* the *impression,* or *mark, made by the foot of a man* [*&c.*] *upon the ground;* as also ▼ إِثْرٌ: and *an impress,* or *impression,* of anything: (El-Wá'ee:) pl. آثَارٌ (M, Mṣb, Ḳ) and أُثُورٌ. (M, Ḳ.) [The sing. is also frequently used in a pl. sense: and the former of these pls. is often used to signify *Remains,* or *monuments,* or *memorials, of anti-*

quity, or *of any past time.*] It is said in a prov., لَا أَطْلُبُ أَثَرًا بَعْدَ عَيْنٍ *I will not seek a trace,* or *vestige,* [or, as we rather say in English, *a shadow,*] *after* suffering *a reality,* or *substance,* to escape me: or, as some relate it, لَا تَطْلُبْ *seek not thou.* (Ḥar pp. 120 and 174.) And one says, قَطَعَ ٱللّٰهُ أَثَرَهُ [*May God cut short his footsteps*]: meaning may *God render him crippled:* for when one is crippled, his footsteps cease. (TA.) And فُلَانٌ لَا يَصْدُقُ أَثَرُهُ, and أَثَرَهُ, *Such a one,* if asked, *will not tell thee truly whence he comes:* (M in art. صدق:) a prov. said of a liar. (TA.) And خَرَجْتُ, (Ṣ, M,* Ḳ,) and جِئْتُ, (El-Wá'ee, Mṣb,) فِى أَثَرِهِ, and فِى إِثْرِهِ, (T, Ṣ, M, Mṣb, Ḳ,) the former of which is said by more than one to be the more chaste, (TA,) [but the latter seems to be the more common,] and عَلَى أَثَرِهِ, and عَلَى إِثْرِهِ, (El-Wá'ee, Mṣb,) *I went out,* (Ṣ, &c.,) and *I came,* (El-Wá'ee, Mṣb,) *after him:* (M, A, Ḳ:) or *at his heel:* (Expos. of the Fṣ:) or *following near upon him,* or *hard upon him,* or *near after him,* or *following him nearly:* (Mṣb:) *as though treading in his footsteps.* (El-Wá'ee.) And أَثَرَ ذِى أَثِيرَيْنِ: see أَثِرٌ. (Ḳ.) — *An impress* or *impression, a mark, stamp, character,* or *trace, in a fig. sense; an effect.* (The Lexicons passim.) You say, عَلَى مَاشِيَتِهِ أَثَرٌ حَسَنٌ *Upon his camels,* or *sheep,* or *goats, is an impress of a good state,* or *condition; of fatness, and of good tending;* like إِصْبَعٌ. (TA in art. صبع.) And إِنَّهُ لَحَسَنُ الأَثَرِ فِى مَالِهِ *Verily he has the impress of a good state,* or *condition, in his camels,* or *sheep,* or *goats;* like حَسَنُ الإِصْبَعِ, and المَسِّ. (TA ubi suprà.) And عَلَيْهِ أَثَرُ كَذَا *He,* or *it, bears the mark, stamp, character,* or *trace, of such a thing.* (The Lexicons passim.) — [The pl.] آثَارٌ also signifies *Signs,* or *marks, set up to show the way.* (Ḳ.) — Also the sing., *i. q.* أُثْرٌ, q. v. (M, L.) — Also *i. q.* خَبَرٌ [both of which words are generally held to be syn., as meaning *A tradition,* or *narration relating or describing a saying or an action &c., of Mohammad*]: (M, Ḳ:) or, accord. to some, the former signifies *what is related as received from* [*one or more of*] *the Companions of Mohammad;* (TA;) but it may also be applied to *a saying of the Prophet;* (Kull p. 152;) and the latter, what is from Mohammad himself; (TA;) or from another; or from him or another: (Kull p. 152:) or the former signifies *i. q.* سُنَّةٌ [*a practice or saying,* or the *practices and sayings collectively, of Mohammad, or any other person who is an authority in matters of religion, namely, any prophet, or a Companion of Mohammad, as handed down by tradition*]: (Ṣ, A:) pl. آثَارٌ. (Ṣ, M.) You say, وَجَدْتُهُ فِى الأَثَرِ [*I found it in the traditions of the practices and sayings of the Prophet;* &c.]: and فُلَانٌ مِنْ حَمَلَةِ الآثَارِ [*Such a one is of those who bear in their memories, knowing by heart, the traditions of the practices and sayings of the Prophet;* &c.]. (A.) — A man's *origin;* as in the sayings, مَا يُدْرَى لَهُ أَيْنَ أَثَرٌ *It is not known where was his origin;* and مَا يُدْرَى لَهُ مَا أَثَرٌ *It is not known what is his origin.* (Ks, Lḥ, M.) — The *term,* or *period, of life:* so called because it follows life: (Mṣb, TA:) or from the same word as signifying the print of one's foot upon the ground; because when one dies, his footprints cease to be seen. (TA.) — [For the former of these two reasons,] آثَارَهُمْ in the Ḳur xxxvi. 11 means *The rewards and punishments of their good and evil lives.* (M, L.) = آثَارٌ is also a pl. of ثَأْرٌ, q. v.; formed by transposition from أَأْثَارٌ. (Yaʿḳoob, and M in art. ثأر.)

أَثِرٌ A man *who chooses for himself* [in preference to his companions] (ISk, Ṣ, M, Ḳ) *good things,* (Ḳ,) *in partition,* (M, TA,) or *good actions, and qualities of the mind;* (ISk, Ṣ;) as also ♦ أَثِرٌ. (M, Ḳ.)

أَثْرٌ: see أَأْثَرٌ.

أُثْرٌ: see أُثْرٌ, in two places: — and see أَثْرٌ.

أَثَرَةٌ: see أَثَارَةٌ.

أُثْرَةٌ: see أَثَارَةٌ. — *A mark which is made by the Arabs of the desert upon the inner* [i. e. *under*] *part of a camel's foot;* as also ♦ تَأْثُورٌ, and, accord. to some, ♦ تُؤْثُورٌ; whence one says, رَأَيْتُ أُثْرَتَهُ, and ♦ تُؤْثُورَهُ, *I saw the place of his footsteps upon the ground:* (M:) or the *abrasion of the inner* [i. e. *under*] *part of a camel's foot with the instrument of iron called* مِئْثَرَة *and* تُؤْثُور, *in order that his footprints may be traced.* (Ṣ.) [See also أُثْرٌ.] — See also أَثْرٌ. — And see مَأْثُرَةٌ. — *Preference.* (A.) You say, لَهُ عِنْدِى أُثْرَةٌ *He has a preference in my estimation.* (A.) And هُوَ ذُو أُثْرَةٍ عِنْدَ الأَمِيرِ *He has a preference in the estimation of the prince,* or *commander.* (A.) And فُلَانٌ ذُو أُثْرَةٍ عِنْدَ فُلَانٍ, (TA,) or ♦ أَثَرَةٍ, (T,) *Such a one is a favourite with such a one.* (T, TA.) See also أَثَرَةٌ, in two places. — أُثْرَةَ ذِى أَثِيرٍ: see أَثِرٌ. = *Dearth, scarcity, drought,* or *sterility,* (جَدْبٌ [in the CK جَذْب],) *and an unpleasant state* or *condition.* (M, Ḳ.)

إِثْرَةٌ: see أَثَرَةٌ. — إِثْرَةَ مَّا: see آثِرٌ.

أَثَرَةٌ: see أَثَارَةٌ. — A subst. [signifying The *appropriation of a thing or things to oneself exclusively:* the *having a thing to oneself, with none to share with him in it:*] from اِسْتَأْثَرَ بِالشَّىْءِ. (Ṣ, M.) And, as also ♦ أُثْرَةٌ and ♦ إِثْرَةٌ and ♦ أُثْرَى, The *choice for oneself* [in preference to his companions] *of good things,* (M,* Ḳ,* TA,) *in partition;* (M, TA;) the *choice and preference of the best of things, and taking it,* or *them, for oneself:* (TA:) the pl. of the second is أُثَرٌ. (TA.) You say, أَخَذَهُ بِلَا أَثَرَةٍ, and ♦ بِلَا أُثْرَةٍ, [&c.,] *He took it without a choice and preference of the best of the things, and the taking the best for himself.* (T, TA.) And a poet says,

* فَقُلْتُ لَهُ يَا ذِئْبُ هَلْ لَكَ فِى أَخٍ *

* يُؤَاسِى بِلَا أُثْرَى ♦ عَلَيْكَ وَلَا بُخْلِ *

[*And I said to him, O wolf, hast thou a desire for a brother who will share without choice of the best things for himself in preference to thee, and without niggardness?*]. (M, TA.) See also أُثْرَةٌ.

أُثْرَى: see أَثَارَةٌ, in two places.

أَثِيرٌ: see أَثْرٌ. — [*That makes a large footprint,* or *the like.*] You say, دَابَّةٌ أَثِيرَةٌ *A beast that makes a large footprint upon the ground with its hoof,* (AZ, Ṣ, M, Ḳ,) or *with its soft foot, such as that of the camel.* (AZ, Ṣ.) — A man *possessing power and authority; honoured:* pl. أُثَرَآءُ: fem. أَثِيرَةٌ. (M.) — فُلَانٌ أَثِيرِى *Such a one is my particular friend:* (Ṣ, Ḳ:) or *is the person whom I prefer.* (A.) فُلَانٌ أَثِيرٌ عِنْدَ فُلَانٍ *Such a one is a favourite with such a one.* (T.) — آثَرُ ذِى أَثِيرٍ, and أَوَّلُ ذِى أَثِيرٍ, &c.: see أَثْرٌ. — شَىْءٌ كَثِيرٌ أَثِيرٌ [*A thing very abundant, copious,* or *numerous*]: أثير is here an imitative sequent, (Ṣ, Ḳ,*) like بَثِيرٌ. (Ṣ.) = الأَثِيرُ [ὁ αἰθήρ, *The ether;*] *the ninth, which is the greatest, sphere, which rules over* [*all*] *the other spheres:* [said to be] so called because it affects the others (يُؤَثِّرُ فِى غَيْرِهِ). (MF.) [It is also called فَلَكُ الأَطْلَسِ, and فَلَكُ العَرْشِ; and is said to be next above that called فَلَكُ الكُرْسِىِّ.]

أَثَارَةٌ: see أَثْرٌ. You say, سَمِنَتِ الإِبِلُ عَلَى أَثَارَةٍ, (Ṣ, M,*) or عَلَى أَثَارَةٍ مِنْ شَحْمٍ, (A,) *The camels acquired fat, upon,* or *after, remains of fat.* (Ṣ, M,* A.) And غَضِبَ عَلَى أَثَارَةٍ قَبْلَ ذَاكَ *He became angry the more, having been angry before that.* (Lḥ, M.) And أَغْضَبَنِى فُلَانٌ عَلَى أَثَارَةِ غَضَبٍ *Such a one angered me when anger yet remained in me.* (A.) And أَثَارَةٌ مِنْ عِلْمٍ, and ♦ أَثَرَةٌ, (T, Ṣ, M, Ḳ,) and ♦ أُثْرَةٌ, (M, Ḳ,) or ♦ أُثْرَةٌ, (T,) the first of which is the most approved, (M,) and is [originally] an inf. n., [see أَثَرَ الحَدِيثَ,] (T,) signify *A remain,* or *relic, of knowledge,* (Zj, T, Ṣ, M, Ḳ, and Jel in xlvi. 3 of the Ḳur,) *transmitted,* or *handed down,* (Ḳ, Jel,) *from the former generations:* (Jel:) or *what is transmitted,* or *handed down, of knowledge:* (Zj, M:) or *somewhat transmitted from the writings of the former generations:* (TA:) by the knowledge spoken of [in the Ḳur ubi suprà] is meant that of writing, which was given to certain of the prophets. (I 'Ab.)

آثِرٌ One *who relates,* or *recites, a tradition, narrative,* or *story,* or *traditions,* &c., *as received,* or *heard, from another,* or *others; a narrator thereof.* (T, Ṣ,* L.) The saying of 'Omar, on his being forbidden by Mohammad to swear by his father, مَا حَلَفْتُ بِهِ ذَاكِرًا وَلَا آثِرًا, means *I did not swear by him uttering (the oath) as proceeding in the first instance from myself, nor repeating (it) as heard from another particular person.* (A'Obeyd, T, Ṣ, TA.) — أَفْعَلُ هٰذَا آثِرًا مَّا, (IAar, T, Ṣ, Ḳ,) and آثِرًا without ما, (IAar, T,) and آثِرَ ذِى أَثِيرٍ ♦, (Ṣ, Ḳ,) mean *I will do this the first of every thing.* (Ṣ, Ḳ.*) And in like manner, after لَقِيتُهُ [*I met him,* or *it*], one says, آثِرًا مَّا, [and أَوَّلَ ذِى أَثِيرٍ, and ♦ آثِرَ ذِى أَثِيرٍ,] (M, Ḳ,) and

آثِرَ ذَاتِ يَدَيْنِ, (M,) or ذَاتِ يَدَيْنِ, (K,) and ذِي يَدَيْنِ, (IAar, M, K,) and ♦ أَثِيرَةَ ذِي أَثِيرٍ, and ♦ أُثْرَةَ ذِي أَثِيرٍ, (K,) and ♦ آثِرَ ذِي أَثِيرَيْنِ, (M, as from Lh,) or ♦ أَثَرَ ذِي أَثِيرَيْنِ, (K,) and ♦ إِثْرَةَ مَّا, and ♦ إِثْرَ ذِي أَثِيرَيْنِ: (Lh, M, K:) or, as some say, ♦ الأَثِيرُ signifies *the daybreak*, or *dawn*; and ♦ ذُو أَثِيرٍ, *the time thereof*. (M, TA.) Fr says that ♦ ابْدَأْ بِهٰذَا آثَرًا مَّا, and ♦ آثِرَ ذِي أَثِيرٍ, and ♦ أَثِيرَ ذِي أَثِيرٍ, signify *Begin thou with this first of every thing*. (TA.) One says also, افْعَلْهُ ♦ آثِرًا مَّا, (T, M, TA,) and ♦ إِثْرًا مَّا, (M, TA,) meaning *Do thou it* [*at least*], *if thou do nothing else*: (T, M, TA:) or, as some say, *do thou it in preference to another thing, or to other things*: ما being redundant, but [in this case] not to be omitted, because [it is a corroborative, and] the meaning of the phrase is, do thou it by choice, or preference, and with care. (M, TA.) Mbr says that the phrase خُذْ هٰذَا آثِرًا مَّا means *Take thou this in preference*; i. e., I give it thee in preference; as though one desired to take, of another, one thing, and had another thing offered to him for sale: and ما is here redundant. (T, TA.)

تَأْثُورٌ: see أُثْرَةٌ.

تُؤْثُورٌ: see أُثْرَةٌ, in two places: and see مِئْثَرَةٌ, in two places.

مَأْثُرَةٌ (T, S, M, K, &c.) and مَأْثَرَةٌ (S, M, K) and ♦ أُثْرَةٌ (M, K) *A generous quality* or *action*; (AZ, S;) so called because related, or handed down, by generation from generation: (S:) or *a generous quality that is inherited by generation from generation*: (M, K:) *a generous quality*, or *action, related*, or *handed down by tradition from one's ancestors*: (A:) *a cause of glorying*: (AZ:) and *precedence in* حَسَب [or *grounds of pretension to respect*, &c.]: pl. of the first and second, مَآثِرُ. (AZ, T.)

مِئْثَرَةٌ and ♦ تُؤْثُورٌ *An iron instrument* (S, M, K) *with which the bottom of a camel's foot is marked, in order that his footprints upon the ground may be known*: (M:) or, *with which the inner* [i. e. *under*] *part of a camel's foot is scraped, in order that his footprints may be traced*: (S, K:) or ♦ تؤثور has a different meaning, explained above, voce أُثْرَةٌ. (M.) The مِيثَرَة of a horse's saddle is without hemz. (S.)

مَأْثُورٌ A camel *having a mark made upon the bottom of his foot with the iron instrument called* مِئْثَرَة, *in order that his footprints upon the ground may be known*: (T:) or *having the inner* [i. e. *under*] *part of his foot scraped with that instrument, in order that his footprints may be traced*. (S.) — A sword *having in its* مَتْن [or *broad side*, or *the middle of the broad side, of the blade*,] *diversified wavy marks, streaks*, or *grain*, or *lustre* or *glitter*: (M, K: [in some copies of the latter of which, instead of أَثَرٌ, I find أَثْرٌ:]) or *having its* متن *of female*, or *soft, iron, and its edge of male iron*, or *steel*: (K:) or *that is said to be of the fabric of the jinn*, or *genii*; (S, M, K;*) and not from الأَثْر, as signifying الفِرِنْد: (S, M:) so says As: (S:) [ISd says,] مأثور is in my opinion a pass. part. n. that has no verb: (M:) or it signifies an *ancient* sword, *which has passed by inheritance from great man to great man*. (A.) — A tradition, narrative, or story, *handed down from one to another, from generation to generation*. (T, S, A.)

أَثَفَ القِدْرَ: see 2. — أَثَفَهُ, aor. ـِ, (T, S, M, K,) inf. n. أَثْفٌ, (T, M,) *He followed him*. (Ks, T, S, M, K.) — *He drove away*, or *drove away and pursued closely*, or *hunted, him*; syn. طَرَدَهُ. (Ibn-'Abbád, K.) — *He sought*, or *sought after*, or *pursued after, him*, or *it*: in which sense the aor. is ـُ, (AA, K,) and ـِ also. (So in some copies of the K.)

2. أثّف القِدْرَ, (T, S, M, K,) inf. n. تَأْثِيفٌ, (S, K,) *He put the cooking-pot upon the* أَثَافِى [pl. of أُثْفِيَّةٌ, q. v.]; (T,* S, M,* K;) as also ♦ أَثَفَهَا, (M, TA,) inf. n. أَثْفٌ; (TA;) or ♦ آثَفَهَا, (so in some copies of the K in art. ثفى,) inf. n. إِيثَافٌ; (TA in that art.;) the first of which is a dial. var. of ثَفَّاهَا, inf. n. تَثْفِيَةٌ; (S;) and ♦ أَثْفَاهَا, whence قِدْرٌ مُؤْثَفَاةٌ. (M.)

4: see 2.

5. تَأَثَّفَتِ القِدْرُ *The cooking-pot was put upon the* أَثَافِى. (TA.) — تَأَثَّفُوهُ *They surrounded him*, or *it*: (S, K:*) *they became around him*, or *it, like the* أُثْفِيَّة [or rather *like the* أَثَافِى]: (M:) *they collected themselves together around him*, or *it*. (A, TA.) — تأثّف المَكَانَ, (T, S, K,) or بِالمَكَانِ, (M,) *He* (a man, S) *kept to the place*; (T, K;) *remained in it*; (M;) *did not quit it*. (AZ, T, S, M.) — تأثّفهُ also signifies *He followed after him, and pressed* or *importuned him, and ceased not to incite him*. (T, K.) In my opinion, [says Az,] this is not in any way derived from الأُثْفِيَّة; but from أَثَفْتُ الرَّجُلَ, meaning "I followed the man." (T.) — And تأثّفوا عَلَى الأَمْرِ *They aided*, or *assisted, one another to do*, or *accomplish, the thing*, or *affair*. (M, L.)

Q. Q. 1. أَثْفَى القِدْرَ: see 2. [But accord. to Az, in the T, يُؤَثْفِى, as aor. of أَثْفَى, is يَثْفِى reduced to its original form; and the like is said in the S and M in art. ثفى. If this be the case, مُؤَثْفَاةٌ, q. v., may be مُثْفَاةٌ reduced in the same manner, i. e., to its original form.]

أَثْفٌ [probably a mistake for ♦ آثِفٌ] *Continuing, permanent, constant, firm*, or *established*: (K, TA:) so in the Moheet. (TA.) — Also, (K, and so in a copy of the S,) or ♦ آثِفٌ, [agreeably with analogy, and therefore more probably the correct form,] (so in other copies of the S and in the T,) *Following*. (Ks, T, S, K.)

أُثْفِيَّةٌ and إِثْفِيَّةٌ [the former of which is the more common, and this only I find in copies of the T,] The *stone* [*which is one of the three*] *whereon the cooking-pot is placed*: (A'Obeyd, M, K:) it is, with the Arabs, *a stone like the head of a man*: (T:) the pl. is أَثَافِىُّ and أَثَافٍ; (T, S, [in which latter it is written differently in different copies, with the article prefixed, الأَثَافِىّ and الأَثَافِى, but in both manners in art. ثفى,] M, K;) the latter being allowable; (T;) or, accord. to Akh, the latter only is used by the Arabs; (M;) applied to the *three stones mentioned above*: (TA in art. سفع; &c.:) upon these the cooking-pot is set up; but what is of iron, having three legs, is not called أثفيّة, but مِنْصَبٌّ; (T;) [and this is what is meant by أُثْفِيَّةٌ مِنْ حَدِيدٍ in art. سفع in the K;] i. e. an iron trivet upon which a cooking-pot is set up. (TA in art. نصب.) أُثْفِيَّةٌ may be of the measure فُعْلُوِيَّةٌ [from اثف], and it may be of the measure أُفْعُولَةٌ [from ثفى; in either case originally أُثْفُوِيَّةٌ]. (A, L.) ثَالِثَةُ الأَثَافِى signifies *The part, not detached, of a mountain; by the side of which, two pieces are put* [*for the cooking-pot to be set thereon*]. (A'Obeyd, T, K.) And hence the saying, (A'Obeyd, T,) رَمَاهُ اللّٰهُ بِثَالِثَةِ الأَثَافِى (A'Obeyd, T, K) *May God smite him with the mountain*; meaning, ‡ *with a calamity*; (Th, TA, K in art. ثفى;) *with a calamity like the mountain* [*in greatness*]; (Th, M;) for when they do not find the third of the اثافى, they rest the cooking-pot [partly] upon the mountain: (M, K, in art. ثفى:) or, *with difficulties*, or *troubles*, or *calamities*: (As, T:) or, *with all evil*; evils being likened to one اثفيّة after another, and the third being the last: (T, K:) so says Aboo-Sa'eed: (T:) or, *with the last of evil*; and *the last of everything hateful*: (AO in Har p. 84:) or, *with a great calamity*. (Har ib.) One says also, فُلَانٌ ثَالِثَةُ الأَثَافِى, meaning ‡ *Such a one is the heaviest, most burdensome*, or *most troublesome, of the people*. (Har ubi suprà.) — [Hence also,] الأَثَافِى is a name applied to †*certain stars* [accord. to Ideler, as mentioned by Freytag in his Lex., *the stars σ and τ and υ Draconis*] *over against the head of the* قِدْر; which is the name of certain stars disposed in a round form. (AHát, K.) [Also] a name given by the vulgar to †[*The three chief stars in the constellation called*] السُّلَيَاقُ [i. e. *Lyra*]. (Kzw.) — The sing., (K,) i. e. each of the two forms thereof, but written in the copies of the S with ḍamm [only], (TA in art. ثفى,) or [only] the latter, with kesr, (M, and so in the K in art. ثفى,) also signifies †*A number*, (M,) or *a great number*, (K, and so in the S in art. ثفى,) and *a company*, or *congregated body, of men*: (M, K:) pl. as above. (M.) You say, هُمْ عَلَيْهِ أُثْفِيَّةٌ وَاحِدَةٌ † [*They are against him one band*]. (TA.) And بَقِيَتْ مِنْ بَنِى فُلَانٍ أُثْفِيَّةٌ خَشْنَاءُ *There remained of the sons of such a one a great number*. (S in art. ثفى.)

آثِفٌ: see أَثِفٌ, in two places.

مُؤَثَّفٌ †*Short, broad, plump, and fleshy*. (K.) — And, with ة, ‡ A woman *whose husband has two wives beside her; she being the third of them*: they being likened to the أَثَافِى of the cooking-pot. (M.) [See also مُثَفَّاةٌ, in art. ثفى.]

قِدْرٌ مُؤَثْفَاةٌ *A cooking-pot put upon the* أَثَافِى

[pl. of أُثْفِيَّةٌ, q. v.]. (M, and Ḳ in art. ثفى: in some copies of the latter, مُؤْثَفَاةٌ.) [See Q. Q. 1.]

اثكل

إِثْكَالٌ and أُثْكُولٌ *i. q.* شِمْرَاخٌ [*A fruit-stalk of the raceme of a palm-tree, upon which are the dates*]; like عِثْكَالٌ and عُثْكُولٌ: the hemzeh in each is a substitute for ع; but by J [and others] it is held to be augmentative, and the words are mentioned in art. ثكل, q. v. (TA.)

اثل

1. أَثَلَ, aor. ـِ, inf. n. أُثُولٌ, *It* (anything, M) *had*, or *came to have*, *root*, or *a foundation*; or *it was*, or *became*, *firm*, or *established*, and *firmly rooted* or *founded*; as also ⬧ تَأَثَّلَ. (M, Ḳ.) — Also, inf. n. as above, *It* (dominion) *was*, or *became*, *great*; (TA;) and so ⬧ the latter verb. (M, Ḳ.*) — And أَثُلَ, inf. n. أَثَالَةٌ, said of high rank, or nobility, *It was*, or *became*, *old*, *of ancient origin*, or *of long standing*. (TA.) = See also 5.

2. أَثَّلَهُ, (M, Ḳ,) inf. n. تَأْثِيلٌ, (Ṣ, Ḳ,) *He made it* (his wealth, or property, M, Ḳ, and so applied it is tropical, TA) *to have root*, or *a foundation*; or *to become firm*, or *established*, and *firmly rooted* or *founded*; syn. أَصَّلَهُ. (Ṣ,* M, Ḳ.) — *He* (God, T, M,* TA) *made it* (a man's dominion, T, M, Ḳ) *to be*, or *become*, *firm*, *firmly established*, *stable*, or *permanent*: (T:) or *great*: (M, Ḳ:) and *he* (a man) *made it* (a thing) *lasting*, or *permanent*. (TA.) IAạr cites the following verse,

* تُؤَثِّلُ كَعْبٌ عَلَى القَضَا *

* فَرَبِّي يُغَيِّرُ أَعْمَالَهَا *

[app. meaning *Kaạb would oblige me to make payment*, or *the like*, (as though establishing against me the duty of doing so,) *but my Lord changes their actions*,] explaining it by saying, i. e. تُلْزِمُنِي; but (ISd says,) I know not how this is. (M.) — *He* (God, M) *made it* (a man's wealth, or property,) *to increase*; or *put it into a good*, or *right*, *state*, or *condition*; syn. زَكَّاهُ. (M, Ḳ.) — أَثَّلْتُهُ بِرِجَالٍ *I multiplied him* [meaning his party] *by men*. (TA.) — أَثَّلْتُ عَلَيْهِ الدُّيُونَ *I collected against him the debts*. (TA.) — أَثَّلَ أَهْلَهُ *He clad his family with the most excellent of clothing*: (M:) or *he clad them* (M, Ḳ) *with the most excellent of clothing*, (Ḳ,) *and did good to them*, or *acted well towards them*. (M, Ḳ.) = أَثُلَ, [used intransitively,] (M, Ḳ,) inf. n. as above, (TA,) *He* (a man, Ḳ) *became abundant in his wealth*, or *property*. (M, Ḳ.)

5. تَأَثَّلَ: see 1, in two places. — Also *It* (a thing) *became collected together*. (Ḳ.) — *He took for himself*, *got*, or *acquired*, *what is termed* أُثْلَةٌ, i. e. مِيرَةٌ [meaning *victuals*, or *provision*]; (M, Ḳ;) بَعْدَ حَاجَةٍ [*after want*]. (M.) — *He took for himself*, *got*, or *acquired*, *a source*, *stock*, or *fund*, (أَصْلٌ,) *of wealth*, or *property*. (Ṣ, TA.) — And تَأَثَّلَ مَالًا *He collected*, or *gained*, or *acquired*, *wealth*, or *property*, (M, Ḳ,) *and took it for himself*: (M:) [said in the TA to be tropical:] or *he collected wealth*, or *property*, *and took it for himself*, or *got it*, or *acquired it*, *as a source*, *stock*, or *fund*: (Mgh:) and أَثَلَ ⬧ مَالًا, inf. n. أُثُولٌ, signifies the same as تَأَثَّلَهُ. (TA.) — هُمْ يَتَأَثَّلُونَ النَّاسَ *They take* أُثَال, i. e. *wealth*, or *property*, *from men*. (TA.) — تَأَثَّلَ بِئْرًا *He dug a well* (T, Ṣ, M, Ḳ) *for himself*. (T, TA.)

أَثْلٌ *A kind of trees*; (Ṣ, Ḳ;) *a species of* طَرْفَاء [or *tamarisk*; so applied in the present day; termed by Forskål (Flora Aeg. Arab. p. lxiv.) *tamarix orientalis*]; (Ṣ, TA;) or *a kind of trees*, (T, M,) or *a certain tree*, (Mgh,) *resembling the* طرفاء, (T, M, Mgh,) *except that it is of a better kind*, (T,) or *except that it is larger, and better in its wood*, (M,) *of which are made yellow and excellent* [*vessels of the kind called*] أَقْدَاح, *and of which was made the Prophet's pulpit; it has thick stems, of which are made doors and other things; and its leaves are of the kind called* عَبَل, *like those of the* طرفاء: (TA:) AḤn says, on the authority of Aboo-Ziyád, that *it is of the kind termed* عِضَاه, *tall, and long in its wood, which is excellent, and is carried to the towns and villages, and the clay houses of these are built upon it*; [app. meaning that its wood is used in forming the foundations of the walls;] *its leaves are of the kind called* هَدَب, [syn. with عَبَل,] *long and slender, and it has no thorns; of it are made* [*bowls of the kinds called*] قِصَاع *and* جِفَان; *and it has a red fruit, like a knot of a rope*: (M:) or *a kind of large trees, having no fruit*: (Mṣb:) or *i. q.* طرفاء, *having no fruit*: (Bḍ in xxxiv. 15:) n. un. with ة; (Ṣ, M, Mṣb, Ḳ;) explained in the A as the سَمُرَة [or *gum-acacia tree*]: or *a tall, straight* [*tree such as is termed*] عِضَاهَة, *of which are made the like of* أَقْدَاح: (TA:) the pl. [of أَثْلٌ] is أُثُولٌ (M, Ḳ) and [of أَثْلَةٌ] أَثَلَاتٌ. (Ṣ, Ḳ, TA (in the CḲ اَثْلَاتٌ).) — [See also أَثْلَةٌ, below.] = فُلَانٌ أَثْلُ مَالٍ *Such a one is a collector of wealth*, or *property*. (Ibn-'Abbád.)

أَثْلَةٌ n. un. of أَثْلٌ, q. v. (Ṣ, M, &c.) Because of the tallness of the tree thus called, and its erectness, and beauty of proportion, the poets liken thereto a woman of perfect stature and erect form. (M.) — Metaphorically, (Mṣb,) ‡ *Honour*, or *reputation*; or *grounds of pretension to respect on account of the honourable deeds or qualities of one's ancestors*, &c.; syn. عِرْض; (Mṣb, TA;) or حَسَب. (Ṣ, O, Ḳ, TA.) So in the saying, فُلَانٌ يَنْحَتُ أَثْلَتَنَا, or يَنْحَتُ, (Ṣ accord. to different copies, and so in the O, but in the copies of the Ḳ, incorrectly, يَنْحَتُ فِي أَثْلَتِنَا, TA,) ‡ *Such a one speaks evil of*, (Ṣ, O,) or *impugns*, or *speaks against*, (Ḳ,) *our honour*, or *reputation*, &c. (Ṣ, O, Ḳ.) And نَحَتَ أَثْلَتَهُ ‡ *He detracted from his reputation; spoke against him; impugned his character; censured him; blamed him*. (A, Mṣb.) And فُلَانٌ تُنْحَتُ أَثَلَاتُهُ ‡ [*Such a one's grounds of pretension to respect*, &c., *are impugned*]. (TA.) And هُوَ لَا تُنْحَتُ أَثْلَتُهُ ‡ *He has not any vice*, or *fault*, *nor any imperfection*, or *defect*. (Mṣb.) — The *root*, *foundation*, *origin*, *source*, *stock*, or *the like*, syn. أَصْلٌ; (T, Ṣ, M, Mgh, Ḳ;) of a thing, and of a man; (T;) of anything; (M;) [*a source*, *stock*, or *fund*,] of wealth, or property: (Mgh, TA:) pl. إِثَالٌ. (Ḳ.) So in the saying, لَهُ أَثْلَةُ مَالٍ [*He has a source*, or *stock*, or *fund*, *of wealth*, or *property*]. (TA.) — *Victuals*, or *provision*; syn. مِيرَةٌ. (M, Ḳ.) — The *goods*, *furniture*, *and utensils*, *of a house* or *tent*; as also ⬧ أَثَلَةٌ. (M, Ḳ.*) — *Apparatus*, *accoutrements*, *implements*, or *the like*. (Ibn-'Abbád, Ḳ.) So in the saying, أَخَذْتُ أَثْلَةَ الشِّتَاءِ [*I took the apparatus*, &c., *of*, i. e. *for*, *the winter*]. (Ibn-'Abbád.)

أَثَلَةٌ: see أَثْلَةٌ, near the end.

أُثَالٌ, (T, Ṣ, M,) with fet-ḥ, (Ṣ,) or أُثَالٌ, with ḍamm, (Mgh,) or both, (Ḳ,) ‡ *Glory*, *honour*, *dignity*, *nobility*, or *high rank*. (AA, T, Ṣ, M, Mgh, Ḳ.) You say, لَهُ أُثَالٌ كَأَنَّهُ أُثَالٌ ‡ *He has glory*, or *honour*, &c., *as though it were* the mountain called *Othál*. (TA.) [But the next signification seems to be here more appropriate.] —† *Wealth*, or *property*. (Mgh.)

أَثِيلٌ *A place of growth of trees of the kind called* أَرَاك [perhaps a mistranscription for أَثْل]: mentioned by Th, from IAạr. (T.) = *Abundant*, *and luxuriant*, or *long*, hair. (TA.) — See also مُؤَثَّلٌ, in two places.

آثِلٌ: see مُؤَثَّلٌ.

مُؤَثَّلٌ *Having root*, or *a foundation*; or *firm*, or *established*, and *firmly rooted* or *founded*: (Ṣ:) or *having a permanent source*, or *firm foundation*: (Munjid of Kr:) or *of old foundation* or *origin*: or *collected together so as to* [*become stable* or *permanent*, or] *have root* or *a foundation*: (T:) or *old*; *of ancient origin*; or *of long standing*: (M, TA:) or *permanent*: (IAạr:) ‡ applied to glory, honour, dignity, nobility, or high rank; (T, Kr, Ṣ, M, TA;) and so ⬧ أَثِيلٌ: (Ṣ, TA:) and to wealth, or property: (Kr, Ṣ:) and to anything; (T, M;) and so ⬧ مُتَأَثِّلٌ, and ⬧ أَثِيلٌ, and ⬧ آثِلٌ: (M:) and ⬧ آثِلٌ, also, has the first of these significations, applied to dominion. (T.) — *Prepared*, *disposed*, *arranged*, or *put into a right* or *good state*. (AA.)

مُتَأَثِّلٌ: see مُؤَثَّلٌ. — Also *Taking for oneself*, *getting*, or *acquiring*, *a source*, *stock*, or *fund*, (أَصْل,) *of wealth*, or *property*: (Ṣ, TA:) or *collecting* wealth, or property, (T, Mgh,) *and taking* it *for oneself*, or *getting* it, or *acquiring* it, *as a source*, *stock*, or *fund*. (Mgh.) So in a trad. on the subject of a charge respecting the orphan, يَأْكُلُ مِنْ مَالِهِ غَيْرَ مُتَأَثِّلٍ مَالًا [*He may eat of his wealth*, or *property*, *not taking for himself a source*, *stock*, or *fund*, *of wealth*, or *property*: or, *not collecting* &c.]: (T, Ṣ, Mgh:*) or, accord. to Bkh, *not acquiring abundance of wealth*: but the former explanation is more correct lexically. (Mgh.)

اثم

1. أَثِمَ, (Lth, Ṣ, M, &c.,) aor. ـَ (Lth, M, Mṣb, Ḳ,) inf. n. إِثْمٌ, (Ṣ, Ḳ,) or أَثَمٌ, the former being a simple subst., (Mṣb,) and مَأْثَمٌ, (Ṣ, Ḳ,) *He fell*

into what is termed إِثْمٌ [i. e. *a sin*, or *crime*, &c.]; (Lth, T, Ṣ, M, Mṣb,* Ḳ*;) [*he sinned; committed a sin*, or *crime;*] *he did what was unlawful:* (M,* Ḳ:) and تَأْثِيمٌ signifies the same as إِثْمٌ: (Ḳ:) it may be either an inf. n. of أَثَّمَ, which [says ISd] I have not heard, or, as Sb holds it to be, a simple subst. like تَنْبِيتٌ: (M:) and is said to be used in the sense of إِثْمٌ in the Ḳur lii. 23 [and lvi. 24]. (TA.) [It should be added also, that تَأْثَامٌ, like تَكْذَابٌ, is syn. with تَأْثِيمٌ and إِثْمٌ; and, like تأثيم, may be an inf. n. of أَثَّمَ, or a simple subst.: see an ex. voce بَرُوقٌ.] In the dial. of some of the Arabs, the first letter of the aor. is with kesr, as in تَعْلَمُ and نَعْلَمُ; and as the hemzeh in إِثْمٌ is with kesr, the radical hemzeh [in the aor.] is changed into ى; so that they say إِيثَمُ and تِيثَمُ [for آثَمُ and تَأْثَمُ.] (TA.) In the saying,

* لَوْ قُلْتَ مَا فِى قَوْمِهَا لَمْ تِيثَمِ *
* يَفْضُلُهَا فِى حَسَبٍ وَمِيسَمِ *

the meaning is, [*Shouldst thou say, thou wouldst not sin*, or *do wrong*, in so saying,] *There is not, among her people*, any one *who excels her* [*in grounds of pretension to respect, and* in *impress*, or *character, of beauty*]. (M.) = أَثَمَهُ اللّٰهُ فِى كَذَا, aor. ـِ (Ṣ, Ḳ) and ـُ, (Ṣ,) or ـَ, (Ḳ,) but there is no other authority than the Ḳ for this last, nor is there any reason for it, as the medial radical letter is not faucial, nor is the final, and in the Iḳtiṭáf el-Azáhir the aor. is said to be ـَ and ـِ, (MF, TA,) [*God reckoned him to have sinned*, or *committed a crime* or *the like, in such a thing;* or] *God reckoned such a thing against him as an* إِثْم: (Ṣ, Ḳ:) or أَثَمَهُ, aor. ـَ (Fr, T, M, Mṣb) and ـِ, (Mṣb,) inf. n. أَثْمٌ (Fr, T, Mṣb) and أُثَامٌ (Fr, T, TA) and إِثَامٌ, (Fr, TA,) *He* (God) *requited him*, (Fr, T,) or *punished him*, (M,) *for what is termed* إِثْمٌ [i. e. *sin*, or *crime*, &c.]: (Fr, T, M:) [see also أُثَامٌ below:] or *he* (a man) *pronounced him to be* آثِم [i. e. *a sinner*, or *the like*]: (Mṣb:) [or] آثَمَهُ, aor. يُؤْثِمُهُ, has this last signification, said of God; and also signifies *He found him to be so.* (T.) — You say also, أَثَمَتِ النَّاقَةُ المَشْىَ, aor. ـَ, inf. n. أَثْمٌ, *The she-camel was slow.* (M.)

2. أَثَّمَهُ, (Ṣ, Mṣb, Ḳ,) inf. n. تَأْثِيمٌ, (Mṣb, Ḳ,) *He said to him* أَثِمْتَ [*Thou hast fallen into a sin*, or *crime*, &c.; *hast sinned*, &c.]. (Ṣ, Mṣb, Ḳ.) = See also 1, first and second sentences.

4. آثَمَهُ *He made him*, or *caused him, to fall into what is termed* إِثْمٌ [i. e. *a sin*, or *crime*, &c.], (Zj, Ṣ, M, Ḳ,) or *what is termed* ذَنْبٌ. (Mṣb.) — See also 1, last sentence but one.

5. تأثّم *He abstained from what is termed* إِثْمٌ [i. e. *sin*, or *crime*, &c.]; (T, Ṣ, M, Mṣb, Ḳ;) like تَحَرَّجَ meaning "he preserved himself from what is termed حَرَجٌ:" (Mṣb:) or *he did a work*, or *deed, whereby he escaped from what is termed* إِثْمٌ: (TA:) and *he repented of what is so termed*, (M, Ḳ,) *and begged forgiveness of it;* as though he removed the إِثْم itself by repentance and by begging forgiveness; or sought to do so by those two means. (M.) You say also, تَأَثَّمَ مِنْ كَذَا *He abstained from such a thing as a sin*, or *crime;* syn. تَحَنَّثَ, q. v. (Ṣ, Ḳ, in art. حنث.)

إِثْمٌ [accord. to some, an inf. n.; see أَثِمَ: accord. to others, only a simple subst., signifying] *A sin, a crime, a fault, an offence*, or *an act of disobedience*, syn. ذَنْبٌ, (Ṣ, M, Mṣb, Ḳ,) *for which one deserves punishment;* differing from ذَنْبٌ inasmuch as this signifies both what is intentional and what is unintentional: (Kull:) or [so accord. to the M, but in the Ḳ "and,"] *an unlawful deed:* (M, Ḳ:) or *a deed which retards from recompense:* or, accord. to Fr, *what is exclusive of the* [*punishment termed*] حَدّ: accord. to Er-Rághib, it is a term of more general import than عُدْوَانٌ: (TA:) مَأْثَمٌ [which is originally an inf. n. of أَثِمَ] is syn. with إِثْمٌ; (T,* Mgh;) and so, too, is أَثَامٌ, (Mṣb,) or إِثَامٌ, signifying *a deed retarding recompense:* (TA:) the pl. of إِثْمٌ is آثَامٌ: (M:) and the pl. of مَأْثَمٌ is مَآثِمُ. (T.) — [Sometimes it is prefixed to a noun or pronoun denoting its object: — and sometimes it means † The *punishment of a sin* &c.: see explanations of a passage in the Ḳur v. 32, voce بَآءَ.] — ‡ *Wine:* (Aboo-Bekr El-Iyádee, T, Ṣ, M, Ḳ:) sometimes used in this sense; (Ṣ;) but tropically; not properly: (IAmb:) I think, [says ISd,] because the drinking thereof is what is thus termed. (M.) — [And for a like reason,] † *Contention for stakes*, or *wagers, in a game of hazard;* syn. قِمَارٌ; (M, Ḳ;) which is a man's destruction of his property. (M.) It is said in the Ḳur [ii. 216, respecting wine and the game called المَيْسِر], قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ [*Say thou, In them both are great sin and means of profit to men*]: and Th says, when they contended in a game of this kind, and won, they gave food and alms, and these were means of profit. (M.)

أَثَامٌ: see إِثْمٌ. — Also The *requital*, or *recompense*, of إِثْمٌ [i. e. *sin*, or *crime*, &c.]: (T, Ṣ, M, Mṣb:) so says Zj, (T, M,) and in like manner say Kh and Sb: (T:) or *punishment* (Yoo, Lth, T, M, Ḳ) *thereof:* (Lth, T, M:) and إِثَامٌ and مَأْثَمٌ signify the same; (M, Ḳ;) the latter like مَقْعَدٌ. (TA. [In the CḲ this is written مأثِم.]) So in the Ḳur [xxv. 68], يَلْقَ أَثَامًا [*He shall find a requital*, or *recompense*, or *a punishment, of sin*]: (T, Ṣ, M:) in my opinion, [says ISd,] the correct meaning is, *he shall find the punishment of* آثَام [or *sins*]: but some say, the meaning is that which here follows. (M.) — *A valley in Hell.* (M, Ḳ.)

إِثَامٌ: see إِثْمٌ: — and أَثَامٌ.

أُثُومٌ: see آثِمٌ; and أَثِيمٌ.

أَثِيمٌ: see آثِمٌ. — Also *A great*, or *habitual, liar;* or one *who lies much;* and so أُثُومٌ. (Ḳ.) So in the Ḳur ii. 277: or it there signifies *Burdened with* إِثْم [or *sin*, &c.]. (TA.) In the Ḳur xliv. 44, it means, accord. to Fr, The *unrighteous*, or *sinning;* like آثِمٌ: (T:) or the *unbeliever:* (TA:) or, accord. to Zj, in this instance, (M,) by the اثيم is meant *Aboo-Jahl.* (M, Ḳ.) = Also The *commission of* إِثْم [*sin*, or *crime*, &c.,] *much*, or *frequently;* and so أَثِيمَةٌ. (M, Ḳ.)

أَثِيمَةٌ: see أَثِيمٌ.

أَثَّامٌ: see آثِمٌ.

آثِمٌ *Falling into what is termed* إِثْمٌ [i. e. *a sin*, or *crime*, &c.]; (Ṣ, Mṣb,* Ḳ;*) [*sinning; committing a sin*, or *crime;*] *doing what is unlawful:* (Ḳ:) and in like manner, (Ṣ, Mṣb, Ḳ,) but having an intensive signification, (Mṣb,) أَثِيمٌ, and أَثُومٌ, (Ṣ, M, Mṣb, Ḳ,) and أَثَّامٌ: (M, Mṣb, Ḳ: [in the CḲ, erroneously, without teshdeed:]) the pl. of the first of these three is أُثَمَآءُ; that of the second, أُثُمٌ; and that of the third, أَثَّامُونَ. (M.) See also أَثِيمٌ. — آثِمَةٌ, (Ṣ,) and آثِمَاتٌ, (Ṣ, M, Ḳ, [in the CḲ, erroneously, آثِمات.]) A she-camel, (Ṣ,) and she-camels, *slow*, or *tardy;* (Ṣ, M, Ḳ;) *weary, fatigued*, or *jaded.* (Ḳ. [In the CḲ, we find مُعْيِيَات erroneously put for مُعْيِيَات.]) Some pronounce it with ت. (Ṣgh.) [In like manner,] مُؤَاثِمٌ signifies That is *slack*, or *slow, in pace*, or *going;* الَّذِى يَكْذِبُ فِى السَّيْرِ. (Ṣgh, Ḳ. [In Golius's Lex., as from the Ḳ, الَّذِى يُكَذِّبُ السَّيْرَ. Both are correct, signifying the same.])

تَأْثَامٌ: } see 1.
تَأْثِيمٌ: }

مَأْثَمٌ: see إِثْمٌ, in two places: — and see أَثَامٌ.

مَأْثُومٌ [*Reckoned to have sinned*, or *the like;*] *having a thing reckoned against him as an* إِثْم: (Ṣ:) or *requited for what is termed* إِثْمٌ. (Fr, T.)

مُؤَاثِمٌ: see آثِمٌ.

اثن

اِثْنَانِ and اِثْنَتَانِ: see art. ثنى.

اج

1. أَجَّتِ النَّارُ, (Ṣ, A, Mṣb,) aor. ـِ (Ṣ, Mṣb) and ـَ, (M, TA,) [the former contr. to analogy, and the latter agreeable therewith, in the case of an intrans. verb of this class,] inf. n. أَجِيجٌ, (Ṣ, A, Mṣb, Ḳ,) *The fire burned, burned up, burned brightly*, or *fiercely*, (Mṣb,) *blazed*, or *flamed*, or *blazed* or *flamed fiercely;* (Ṣ, A, Mṣb, Ḳ;) as also تأجّجت (Ṣ, A, Ḳ) and ائتجّت [written with the disjunctive alif ايتجّت]: (Ṣ, Ḳ:) or *made a sound by its blazing* or *flaming.* (ISd, TA.) — أَجَّ, aor. ـِ, (Ṣ, Ḳ, &c.,) contr. to analogy, (TA,) and ـَ, (Jm, TṢ, L, Ḳ,) but this is rejected by AA, (MF,) inf. n. أَجٌّ (Ṣ) and أَجِيجٌ, (TA,) ‡ *He* (an ostrich) *ran, making a* [*rustling*] *sound*, or *noise, such as is termed* حَفِيفٌ. (Ṣ, L, Ḳ, &c.) And, aor. ـَ, (T, A,) inf. n. أَجٌّ, (T, TA,) † *He hastened*, or *was quick, in his pace; walked quickly;* or *went a pace between a walk and a run;* (T, Nh;) said of a man; (Nh, from a trad.;) and of a camel: (IB:) or ‡ *he made a sound*, or *noise*, in his pace or going, *like that of the blazing*, or *flaming, of fire.* (A.) You say, أَجَّ أَجَّةَ الظَّلِيمِ

‡ [*He made a rustling sound* in going along, *like that of the ostrich*]. (A.) And أَجَّ, aor. ـِ, [so in the TA,] inf. n. أَجِيجٌ, † *It* (a camel's saddle) *made a sound* or *noise* [produced by his running]. (AZ, TA.) And أَجِيجٌ signifies also † The *sounding* of water *in pouring forth*. (TA.) — أَجَّ, (Ṣ, Ḳ,) aor. ـُ, (Ṣ, L,) inf. n. أُجُوجٌ, (Ṣ, Ḳ,) *It* (water) *was*, or *became*, *such as is termed* أُجَاج. (Ṣ, L, Ḳ.) = أَجَّهُ *He rendered it* (namely water) *such as is termed* أُجَاج. (Ḳ.)

2. أَجَّجَ النَّارَ, (Ṣ, A, Ḳ,) inf. n. تَأْجِيجٌ, (Ḳ,) *He made the fire to* [*burn, burn up, burn brightly* or *fiercely*, (see 1,)] *blaze*, or *flame*, or *blaze* or *flame fiercely*. (Ṣ, A, Ḳ.) — [Hence,] أَجَّجَ بَيْنَهُمْ شَرًّا † *He kindled evil*, or *mischief*, *among them*. (TA.)

5: see 1. — Hence تأجّج also signifies *It gave light; shone*; or *shone brightly*. (TA, from a trad.) — See also 8, where a contracted form of this verb is mentioned.

8: see 1. — [Hence,] ائتجّ النَّهَارُ [written with the disjunctive alif ايْتَجَّ] *The day was*, or *became*, *intensely hot*, or *fiercely burning*; (Ṣ, Ḳ;) as also تَأَجَّجَ and تأجّج. (Ḳ.)

أَجَّةٌ *Intenseness of heat*, and *its fierce burning*; (Ṣ, Ḳ;) as also أَجِيجٌ [inf. n. of 1], and أَجَاجٌ, and ائْتِجَاجٌ [inf. n. of 8]: pl. إِجَاجٌ. (Ṣ.) You say, جَاءَتْ أَجَّةُ الصَّيْفِ *The intense heat*, or *fierce burning*, *of summer came*. (TA.) — The *sound* of fire; as also أَجِيجٌ. (ISd, TA.) — ‡ The *sound*, or *noise*, *and commotion*, of an ostrich running, and of people walking or passing along. (A.) You say, أَجَّ أَجَّةَ الظَّلِيمِ [explained above: see 1]. (A.) — † *Confusion*: (Ṣ, Ḳ:) or, as also أَجِيجٌ, the *confusion arising from the talking* of a people, and the *sound*, or *noise*, *of* their *walking* or *passing along*. (L.) You say, القَوْمُ فِى أَجَّةٍ *The people are in a state of confusion* [&c.]. (Ṣ.)

أَجَاجٌ: see أَجَّةٌ.

أُجَاجٌ Anything *burning to the mouth, whether salt or bitter or hot*. (MF.) [Hence,] مَآءٌ أُجَاجٌ, (Ṣ, A, Ḳ, &c.,) and إِجَاجٌ, (Mṣb,) *Water that burns by its saltness*: (A:) or *salt water*: or *bitter water*: (TA:) or *salt, bitter water*: (Ṣ, Ḳ:) or *very salt water*: (I'Ab:) or *bitter and very salt water*: (Mṣb:) or *very salt water, that burns by reason of its saltness*: or *very bitter water*: or *water very salt and bitter, like the water of the sea*: (TA:) or *water of which no use is made for drinking, or for watering seed-produce, or for other purposes*: (El-Ḥasan:) or *very hot water*: (TA:) the pl. is the same [as the sing.; or أُجَاجٌ is also used as a quasi-pl. n.]. (TA.)

إِجَاجٌ: see أُجَاجٌ.

أَجُوجٌ *Giving light; shining*; or *shining brightly*. (AA, Ṣ, Ḳ.)

أَجِيجٌ inf. n. of 1, which see: and see also أَجَّةٌ, in three places.

هَجِيرٌ أَجَّاجٌ [*A vehemently hot*, or *fiercely-burning, summer-midday*]. (A.)

أَجَّاجٌ; fem. with ة: see الأَوَاجِجُ, below.

أَجُوجُ: see يَأْجُوجُ, below.

السَّمَائِمُ الأَوَاجِجُ [*The fiercely-burning hot winds*; the latter word being pl. of أَجَّةٌ, fem. of أَجَّاجٌ, which is the act. part. n. of أَجَّ;] is used by poetic licence for الأَوَاجُّ. (TA.)

ائْتِجَاجٌ inf. n. of 8, which see: and see also أَجَّةٌ.

مَأْجُوجُ: see what follows.

يَأْجُوجُ One *who walks quickly*, and *runs, in this and that manner*. (Ḳ,* TA.) — يَأْجُوجُ and مَأْجُوجُ, (Ṣ, Mṣb, Ḳ,) imperfectly decl., (Ṣ,) [*Gog and Magog;*] *two tribes of God's creatures*; (TA;) or *two great nations*; (Mṣb;) or *two tribes of the children of Japheth the son of Noah*: or, as some say, *the former, of the Turks*; and *the latter, of the Jeel* [meaning *Jeel-Jeelán*, said in the TA in art. جيل, on the authority of ISd, to be *a people beyond the Deylem*; and on the authority of Az, to be *believers in a plurality of gods*; (*the Geli* and *Gelæ* of Ptolemy and Strabo, as observed by Sale, in a note on ch. xviii. v. 93 of the Ḳur, on the authority of Golius in Alfrag. p. 207;)]: (Bḍ in xviii. 93:) [said by the Arabs to be *Scythians of the furthest East; particularly those on the north of the Chinese*: (Golius:) or, as some say, *the descendants of Japheth, and all the nations inhabiting the north of Asia and of Europe*: (Freytag:)] *said* in a trad., (TA,) on the authority of I'Ab, (Mṣb,) *to compose nine tenths of mankind*: (Mṣb, TA:) or يأجوج is the name of *the males*, and مأجوج is that of *the females*: (Mṣb:) he who pronounces them thus, and makes the ا a radical letter, says that the former is of the measure يَفْعُولُ, and the latter of the measure مَفْعُولُ; as though from أَجِيجُ النَّارِ; (Akh, Ṣ, Mṣb;*) or from مَآءٌ أُجَاجٌ; (TA;) or from أَجَّ said of an ostrich; and imperfectly decl. as being determinate and fem.: (Bḍ ubi suprà:) he who pronounces them without ء, making the ا in each an augmentative letter, says that the former is from يَجَجْتُ, and the latter from مَجَجْتُ: (Akh, Ṣ, Ḳ:) this is the case if they be Arabic: (TA:) but some say that they are foreign names; (Mṣb, TA;) their being imperfectly decl. is said to indicate this; (Bḍ ubi suprà;) and if so, the ا in them is similar to that in هَارُوت and مَارُوت and دَاوُود and the like; and the ء, anomalous, as that in عَالَمٌ and the like; and their measure is فَاعُولٌ. (Mṣb.) Ru-beh used to read آجُوجُ and مَاجُوجُ [in the CḲ مَأْجُوجُ]; and Aboo-Mo'ádh, يَمْجُوجُ. (Ḳ.)

اجر

1. أَجَرَهُ, aor. ـُ and ـِ, (Ṣ, Mgh, Mṣb, Ḳ,) which latter form of the aor., though known to most of the lexicologists, is disacknowledged by a few of them, (TA,) inf. n. أَجْرٌ; (Ṣ, Mṣb;) and آجَرَهُ, (Ṣ, Mgh, Mṣb, Ḳ,) a form disacknowledged by Aṣ, but said by some to be the more chaste of the two, of the form أَفْعَلَ, not فَاعَلَ, as IḲtt by evident inadvertence makes it to be by saying that its aor. is يُؤَاجِرُ, (TA,) inf. n. إِيجَارٌ; (Ṣ;) *He* (God, Ṣ, A, Mgh, Mṣb, and a man, Mgh) *recompensed, compensated*, or *rewarded, him*, (Ṣ, A, Mgh, Mṣb, Ḳ,) عَلَى مَا فَعَلَ *for what he had done*. (A.) [See أَجْرٌ, below.] أُجِرَ فُلَانٌ خَمْسَةً مِنْ وَلَدِهِ [*Such a one became entitled to a reward for five of his children*, by their death, (for it is believed that the Muslim will be rewarded in Paradise for a child that has died in infancy)], (Ṣ,) and أُجِرَ وَلَدَهُ, (A,) and أُجِرَ فِى أَوْلَادِهِ, (Ḳ,) mean that his children died, and became [causes of] his reward. (Ṣ, A, Ḳ.) — أَجَرَهُ, (Ḳ,) aor. ـُ, (Ṣ,) [*He served him for hire, pay*, or *wages;*] *he became his hired man*, or *hireling*. (Ṣ, Ḳ.) So in the Ḳur xxviii. 27. (TA.) — أَجَرَهُ, aor. ـُ, (L, Mṣb, Ḳ,) and ـِ, (Mṣb, Ḳ,) inf. n. أَجْرٌ, (L, Ḳ,) *He let him* (namely his slave) *on hire*, or *for pay*, or *wages*; (L,* Mṣb,* Ḳ;) as also آجَرَهُ, inf. n. إِيجَارٌ; ('Eyn, Mgh, Mṣb, Ḳ;) and آجَرَهُ, inf. n. مُؤَاجَرَةٌ: (Ḳ:) all these are good forms of speech, used by the Arabs: (L:) or آجَرَهُ having for its inf. n. مؤاجرة signifies *he appointed him* (namely another man) *hire, pay*, or *wages, for his work*; (Mj, Mgh;) or *he engaged with him to give him hire, pay*, or *wages*; (A, Mgh, Mṣb;) and can have only one objective complement: whereas, when it is of the measure أَفْعَلَ it is doubly trans.; (Mgh, Mṣb;) so that one says, آجَرَنِى مَمْلُوكَهُ *He let me his slave on hire*. (Mgh.) One also says, أَجَرَ الدَّارَ, aor. ـُ and ـِ, inf. n. أَجْرٌ, *He let the house on hire*; and so آجَرَ الدَّارَ, [inf. n. إِيجَارٌ:] (Mṣb, TA:) and آجَرَهُ الدَّارَ, [inf. n. إِيجَارٌ,] *He let to him the house on hire*: (Ṣ, A, Mgh, Mṣb:) the latter verb being of the measure أَفْعَلَ, not of the measure فَاعَلَ: (A, Mgh, Mṣb:) and the vulgar say, وَاجَرَ: (Ṣ:) some, however, say, آجَرْتُ الدَّارَ, inf. n. مُؤَاجَرَةٌ, making the verb of the measure فاعل: (Mṣb, TA:) some also say, آجَرْتُ الدَّارَ زَيْدًا [*I let the house to Zeyd*], inverting the order of the words: (Mṣb, TA:) and the lawyers say, آجَرْتُ الدَّارَ مِنْ زَيْدٍ [in the same sense, like as بِعْتُ زَيْدًا مِنْ زَيْدٍ الدَّارَ means the same as بِعْتُ مِنْ زَيْدٍ الدَّارَ]. (Mṣb: [but in the Mgh, the like of this is said to be vulgar.])

3. آجَرَ, inf. n. مُؤَاجَرَةٌ: see 1, latter half, in three places: and see 10. One says also, of a woman, (Ḳ,) or a whorish female slave, (TA,) آجَرَتْ, [of the measure فَاعَلَتْ, not أَفْعَلَتْ, (see مُؤْجِرٌ, below,)] meaning *She prostituted herself for hire*. (Ḳ.)

4. آجَرَ, inf. n. إِيجَارٌ: see 1, first sentence: — and see the latter half of the same paragraph, in seven places.

8. ائتجر [written with the disjunctive alif اِيْتَجَرَ] *He gave alms, seeking thereby to obtain a reward*

[*from God*]: (L, K*:) and ائتجر به *He gave it as alms, seeking thereby a reward.* (L.) اتَّجَرَ for ائتجر is not allowable, because ء cannot be incorporated into ت: [or, accord. to some, this is allowable, as in اتَّزَرَ for ائتزر, and اتَّمَنَ for ائتمن, &c.:] Hr allows it; and cites an ex. in a trad.; but IAth says that the proper reading in this instance is يَأْتَجِرُ, not يَتَّجِرُ; or, if the latter be allowed, it is from التِّجَارَةُ, not from الأَجْرُ. (L.) اوتُجِرَ عَلَيْهِ بِكَذَا — [in which the radical ء is changed into و because the alif preceding it is made disjunctive and with ḍamm, (in one copy of the Ṣ, and in the L and TA, erroneously written ايْتُجِرَ) *He was hired to do it for such a sum* or *thing*, (see مُؤْتَجَرٌ, below,)] is from الأُجْرَةُ. (Ṣ, L.)

10. استأجرهُ, (Ṣ, K,) and ٭ آجرهُ, (K,) [the latter of the measure فَاعَلَ, as has been clearly shown above, from the A and Mgh and Mṣb,] *He hired him; took him as a hired man*, or *hireling.* (Ṣ, K, TA.) You say also, استأجر الدَّارَ [*He hired the house; took it on hire*]. (A, Mgh.)

أَجْرٌ *A recompense, compensation*, or *reward*, (Ṣ, K, &c.,) *for what one has done*; (K;) *i. q.* ثَوَابٌ; (Ṣ;) as also ٭ إِجَارَةٌ and أَجَارَةٌ and ٭ أُجَارَةٌ, (K,) of which three forms the first is the most generally known and the most chaste, (TA,) and ٭ أُجْرَةٌ: (TA:) or, as some say, there is a distinction between أَجْرٌ and ثَوَابٌ: El-'Eynee says, in the Expos. of El-Bukháree, that what is obtained by the fundamental practices of the law, and by obligatory religious services, is termed ثواب; and what is obtained by supererogatory acts of religion, اجر; for ثواب is properly a substitute for a thing itself; and اجر, for the profit arising from a thing; though each is sometimes used in the sense of the other: (TA:) it is well known that اجر signifies *a recompense*, or *reward, from God to a man, for righteous conduct*; (MF;) *and* ٭ إِجَارَةٌ, *recompense, compensation, hire, pay*, or *wages, from one man to another, for work*; (Mgh, MF;) and hence الأَجِيرُ; (MF;) and ٭ أُجْرَةٌ also has this latter signification, (Mgh, TA,) and is syn. with كِرَاءٌ; (Ṣ, Mgh, K;) [signifying likewise *rent* for a house, and *the like*;] but أَجْرٌ is used [sometimes] in the sense of إِجَارَةٌ and in that of أُجْرَةٌ: (Mṣb:) the pl. of أَجْرٌ is أُجُورٌ (Mṣb, K) and آجَارٌ; (K;) but the latter form was unknown to MF: (TA:) the pl. of ٭ أُجْرَةٌ is أُجَرٌ and أُجُرَاتٌ and أُجَرَاتٌ. (Mṣb.) [One says, أَجْرُكَ عَلَى اللهِ *Thy recompense is due from God.* And, to console a person for the death of a relation or friend, عَظَّمَ اللهُ أَجْرَكَ فِيهِ *May God largely compensate thee for him!* i. e., for the loss of him.] By the expression أَجْرٍ كَرِيمٍ in the Ḳur xxxvi. 10 is said to be meant *Paradise.* (TA.) — ‡ *A dowry*, or *nuptial gift; a gift that is given to*, or *for, a bride:* (K:) pl. أُجُورٌ: so in the Ḳur xxxiii. 49 [&c.]. (TA.) — † *Praise; good fame.* (K.) So, as some say, in the Ḳur xxix. 26. (TA.)

أُجُرٌ and أُجْرٌ: see آجُرٌّ.

أُجْرَةٌ: see أَجْرٌ, in three places.

إِجِّيرَى and إِجِّرِيَّا and إِجِّرِيَّاءُ: see إِجِّيرَى.

أُجُورٌ: see آجُرٌّ.

أَجِيرٌ (Ṣ, K, &c.) *A hired man; a hireling:* (L:) or of the measure فَعِيلٌ in the sense of the measure مُفَاعَلٌ, i. e. *a man with whom one has engaged to give him hire, pay*, or *wages:* (Mgh, Mṣb:*) pl. أُجَرَاءُ. (L, Mṣb.)

إِجَارَةٌ and أَجَارَةٌ and أُجَارَةٌ: see أَجْرٌ, in four places. — إِجَارَةٌ also signifies The *giving of usufructs for a compensation.* (Mgh.) — And *Land which its owners have let to him who will build upon it:* so explained by the lawyers. (Mgh.)

إِجَّارٌ (Ṣ, M, IAth, Mgh, K) and ٭ إِجَّارَةٌ (M) and ٭ إِنْجَارٌ (Mgh, K) The *flat top*, or *roof, of a house*, (Ṣ, M, IAth, Mgh, K,) *that has not around it anything to prevent a person's falling from it:* (M,* IAth:) of the dial. of the people of Syria and of El-Ḥijáz: (Ṣ:) pl. [of the first and second] أَجَاجِرَةٌ and أَجَاجِيرُ; (A'Obeyd, Ṣ, K;) and [of the third] أَنَاجِيرُ. (Mgh, K.)

إِجَّارَةٌ: see إِجَّارٌ.

إِجِّيرَى (ISk, K) and ٭ إِجِّرِيَّا and ٭ إِجِّرِيَّاءُ (Ṣ in art. هجر) *A custom; a habit.* (ISk, K, and Ṣ ubi suprà.) The hemzeh is said to be a substitute for ه [in هِجِّيرَى &c.] (TA.) You say, مَا زَالَ ذٰلِكَ إِجِّيرَاهُ *That ceased not to be his custom*, or *habit.* (ISk.)

آجَرٌ and آجُرٌ and آجِرٌ, and the pls. آجُرُونَ and آجِرُونَ: see what next follows.

آجُرٌّ (Ṣ, Mgh, Mṣb, K) and ٭ آجُرٌ (AA, Ks, K) and ٭ آجُورٌ (Ṣ, K) and ٭ أُجُورٌ and ٭ يَاجُورٌ (K) and ٭ أُجُرٌّ (as in some copies of the K) and ٭ آجَرٌ, (as in some copies of the K and in the TA,) or ٭ أُجُرٌ, (as in other copies of the K,) and ٭ آجِرٌ [to which is erroneously added in the CK آجِرَةٌ] and [the pls.] ٭ آجُرُونَ and ٭ آجِرُونَ (K) are syn., (Ṣ, K,) of Persian origin, (Ṣ,) [from آگُرْ or آگُرْ,] arabicized, (Ṣ, Mgh, K,) signifying *Baked bricks;* (Mṣb;) *baked clay*, (Mgh, L,) *with which one builds:* (Ṣ, L:) آجُرٌّ and آجُورٌ and آجُرٌ [&c.] are pls., [or rather coll. gen. ns., except the two forms ending with و and ن,] and their sings. [or rather ns. un.] are with ة, i. e. آجُرَّةٌ &c. (L.)

آجُورٌ: see آجُرٌّ.

إِنْجَارٌ: see إِجَّارٌ.

مُؤْجَرٌ [A slave, or] a house, *let on hire;* (Akh, T, Mṣb;) as also ٭ مَأْجُورٌ; (L;) and some say, ٭ مُؤَاجَرٌ. (Akh, Mṣb.)

مُؤْجِرٌ One *who lets on hire* [a slave, or] a house: one should not say ٭ مُؤَاجِرٌ; for this is wrong with respect to the classical language, and abominable with respect to the conventional acceptation and common usage; a foul reproach being meant thereby [as is shown by the explanation of آجَرَتْ, given above: or, accord. to some, it is allowable when it relates to a house: (see أَجَرَهُ:) it seems to be disallowed only when used absolutely]. (A, Mgh.)

مَأْجُورٌ: مُؤَاجَرٌ: } see مُؤْجَرٌ.

مُؤَاجِرٌ: see مُؤْجِرٌ.

مُؤْتَجَرٌ [part. n. of اُوتُجِرَ]. Moḥammad Ibn-Bishr El-Khárijee, not [as is said in the Ṣ] Aboo-Dahbal, says, (L,)

* يَا لَيْتَ أَنِّى بِأَثْوَابِى وَرَاحِلَتِى *

* عَبْدٌ لِأَهْلِكَ هٰذَا الشَّهْرَ مُؤْتَجَرُ *

[*O would that I were, with my clothes and my riding-camel, a hired slave to thy family, this month*]: (Ṣ, L.) i. e., مَعَ أَثْوَابِى. (Ṣ.)

يَاجُورٌ: see آجُرٌّ.

اجص

إِجَّاصٌ [The *plum;*] *a certain fruit*, (K, TA,) *of the description termed* فَاكِهَة, (TA,) *well known;* (Mṣb, K;) *cold and moist; or, as some say, of moderate temperature;* (TA;) *which facilitates the flow of the yellow bile;* (K;) i. e., *its juice*, or *water, does so, when drunk with sugar-candy* (طَبَرْزَذ) *and manna* (تَرَنْجُبِين) *added to it;* (TA;) *and allays thirst, and heat of the heart;* (K;) *but it relaxes the stomach, and does not agree with it; and it generates a watery mixture; and its injurious effect is repelled by the drinking of sugary* سَكَنْجُبِين [or *oxymel*]: *it is of several kinds:* (TA:) [*the most common is the Damasc*, or *Damascene, plum:*] *the best is* (K, TA) *the Armenian*, (TA,) *that which is sweet and large:* (K, TA:) *the sour*, or *acid, is less laxative, and more cold:* (TA:) the n. un. is with ة: (Ṣ, Mṣb, K:) you should not say إِنْجَاصٌ; (Yaʿḳoob, Ṣ, K;) or this is a word of weak authority, (K, TA,) and you say إِجَّاصٌ and إِنْجَاصٌ like as one says إِجَّارٌ and إِنْجَارٌ: (TA:) in the dial. of the Syrians, the إِجَّاص [or إِنْجَاص or إِنْجَاس accord. to common modern usage among them] is the [*pear* which they formerly called] مِشْمِش and [which others call] كُمَّثْرَى: (K:) *it is of the growth of the country of the Arabs:* (AḤn:) اجّاص is an adventitious word, (Ṣ, K,) or arabicized, (Mṣb,) because ج and ص do not both occur in any Arabic word: (Ṣ, Mṣb, K:) or, accord. to Az, they do so occur; as, for instance, in جَصَّصَ, and in صَجٌّ. (TA.)

اجل

1. أَجِلَ, aor. ـَ, (Mṣb, K,) inf. n. أَجَلٌ, (Mṣb,) *It* (a thing, Mṣb, [as, for instance, a thing purchased, and the price thereof, and a thing promised or threatened or foretold, and also payment for a thing purchased, and the fulfilment of a promise or threat or prediction, and any event,]) *was*, or *became, delayed, postponed, kept back;* [and therefore, *future;*] syn. تَأَخَّرَ; (K;) and أَجَلَ, aor. ـُ, inf. n. أُجُولٌ, signifies the same. (Mṣb.) [See أَجَلٌ and آجَلٌ. The primary signification seems to be, *It had a term*, or *period, appointed for it, at which it should fall due*, or

come to pass.] = أَجَلَهُ, aor. ـِ, (K,) inf. n. أَجْلٌ; (TA;) and ▼ أَجَّلَهُ, (K,) inf. n. تَأْجِيلٌ; (TA;) and ▼ آجَلَهُ, (K,) inf. n. مُؤَاجَلَةٌ; (TK;) *He confined, restricted, restrained, withheld, debarred, hindered, or prevented, him.* (K, TA.) Hence the phrase, أَجَلُوا مَالَهُمْ *They confined, restricted, &c., their cattle from the pasturage.* (TA.) = أَجَلَ عَلَيْهِمْ شَرًّا, (S, Msb,) or الشَّرَّ, (K,) aor. ـُ (S, Msb, K) and ـِ, (S, K,) inf. n. أَجْلٌ, (S, Msb,) *He committed against them evil,* (S, Msb, K,) and *drew it, or procured it, to them:* (Msb:) and (S, in the K "or") *he excited it, stirred it up, or provoked it, against them:* (S, K:) or, accord. to AZ, أَجَلْتُ عَلَيْهِمْ, inf. n. as above, signifies *I committed a crime against them:* and AA says that جَلَبْتُ عَلَيْهِمْ and جَرَرْتُ and أَجَلْتُ have one and the same signification. (TA.) — And أَجَلَ لِأَهْلِهِ, (Lh, K,) inf. n. as above, (TA,) *He gained, acquired, or earned, and collected, and brought, or purveyed, and exercised skill in the management of affairs, for his family.* (Lh, K.)

2. أَجَّلَ الأَجَلَ, (TA,) inf. n. تَأْجِيلٌ, (K, TA,) *He defined the term, or period;* (K,* TA;) *assigned, appointed, or specified, it.* (TA.) It is said in the Kur [vi. 128], وَبَلَغْنَا أَجَلَنَا الَّذِى أَجَّلْتَ لَنَا [*And we have reached our term which Thou hast assigned, or appointed, for us;*] meaning, the day of resurrection; (Bd,* Jel;) or the term of death; or, as some say, the term of extreme old age. (TA.) And أَجَّلْتُهُ, inf. n. as above, signifies *I assigned, or appointed, for him, or it, a term, or period.* (Msb.) — أَجَّلَنِى *He granted me a delay, or postponement.* (TA.) You say, اِسْتَأْجَلْتُهُ ▼ فَأَجَّلَنِى إِلَى مُدَّةٍ (S, K, TA) *I desired, asked, demanded, or requested, of him a term, or period, [of delay, or postponement,] and he granted me a delay, or postponement, to a certain term, or period.* (TA.) — See also 1.

3. آجَلَهُ, inf. n. مُؤَاجَلَةٌ: see 1.

5. تأجّل *i. q.* ▼ استأجل; (K, TA;) i. e. *He asked, or requested, that a term, or period, should be assigned, appointed, or specified, for him.* (TA.) It is said in a trad. of Mek-hool, كُنَّا مُرَابِطِينَ بِالسَّاحِلِ فَتَأَجَّلَ مُتَأَجِّلٌ [*We were keeping post on the frontier of the enemy, in the tract on the sea-coast, and*] *a person asked, or requested, that a term, or period, should be assigned, or appointed, or specified, for him,* and that permission should be granted him to return to his family. (TA.)

10: see 2 and 5.

أَجْلٌ is originally the inf. n. of أَجَلَ شَرًّا "he committed evil;" and is used to indicate the causation of crimes; and afterwards, by extension of its application, to indicate any causation: (Bd in v. 35:) one says, فَعَلْتُهُ مِنْ أَجْلِكَ, and ▼ مِنْ إِجْلِكَ, (S, K,) and فَعَلْتُهُ أَجْلَكَ, and ▼ إِجْلَكَ, (so in some copies of the K,) and مِنْ أَجْلَاكَ, and مِنْ إِجْلَاكَ, (K, [belonging to art. جلو, in which also they are mentioned,]) and مِنْ أَجْلَالِكَ, and مِنْ إِجْلَالِكَ, (so in some copies of the K and in the TA, [belonging to art. جلل,]) i. e. [*I did it*] مِنْ جَرَّاكَ, (S,) which means [originally] *in consequence of thy committing it:* (Bd ubi suprà:) [and then, by extension of its application, as shown above, *because of thee,* or *of thine act* &c.; *on thine account; for thy sake;* as also لِأَجْلِكَ, which is more common in the present day:] or مِنْ جَلَلِكَ: (K:) and مِنْ أَجْلِهِ كَانَ كَذَا, i. e. بِسَبَبِهِ [*Because of him,* or *it, it was thus,* or *such a thing was*]. (Msb.) An instance of its occurrence without مِنْ [or لِ] is presented by the saying of 'Adee Ibn-Zeyd,

* أَجْلَ أَنَّ اللّٰهَ قَدْ فَضَّلَكُمْ *

[*Because that God hath made you to have excellence,* or *hath preferred you*]. (TA.)

إِجْلٌ, whence فَعَلْتُهُ مِنْ إِجْلِكَ, and فَعَلْتُهُ إِجْلَكَ: see أَجْلٌ, in two places.

أَجَلْ, (S, Mughnee, K,) with the ل quiescent, (Mughnee,) is written with kesr and with fet-h [to the medial letter, i. e. ▼ أَجِلْ as well as أَجَلْ] like نعم [which is written نَعَمْ as well as نَعْمَ]: (TA:) it is a particle (Mughnee) denoting a reply; like نَعَمْ; (S, Mughnee, K;) importing acknowledgment of the truth of the speaker, to him who gives information; and the making a thing known, to him who asks information; and a promise, to him who seeks, or demands; (Mughnee;) i. e. *It is as thou sayest* [in the first case; and *yes,* or *yea,* in the same, and in the other cases]; (K voce بَسَلْ;) therefore it occurs after such sayings as "Zeyd stood" and "did Zeyd stand?" and "beat thou Zeyd:" but El-Málakee restricts the information to that which is affirmative, and the saying expressive of seeking or demanding to that which is without prohibition: and it is said by some that it does not occur after an interrogation: (Mughnee:) Er-Radee says, in the Expos. of the Káfiyeh, after Z and others, that it is to denote acknowledgment of the truth of information, and does not occur after a saying in which is the meaning of seeking, or demanding: (TA:) or, accord. to Z and Ibn-Málik and others, it relates particularly to information: and accord. to Ibn-Kharoof, it occurs mostly after information: (Mughnee:) in the Expos. of the Tes-heel, it is said to be for denoting acknowledgment of the truth of information, past or other, affirmative or negative, and not to occur after an interrogation: (TA:) Akh says that it is better than نَعَمْ (S, Mughnee, K*) after information, (Mughnee,) in acknowledging the truth of what is said; (S, Mughnee, K;) and نعم is better than it after an interrogation: (S, Mughnee, K:) so that when one says, سَوْفَ تَذْهَبُ [Thou wilt, or shalt, go away], thou sayest أَجَلْ [*Yes*]; and it is better than نعم: but when one says, أَتَذْهَبُ [Wilt thou go away?], thou sayest نعم; and it is better than اجل. (S.)

أَجَلٌ The *term,* or *period,* of a thing: (S, K:) its *assigned, appointed, or specified, term* or *period:* this is the primary signification: (TA:) or the *term,* or *period,* and *time of falling due,* of a thing: (Msb:) pl. آجَالٌ. (Msb, K.) — Hence, The *period of* women's *waiting, before they may marry again, after divorce:* as in the Kur ii. 231 and 232. (TA.) — The *period,* or *extremity of time, in which falls due a debt* (K, TA) and *the like.* (TA.) You say, بَاعَهُ إِيَّاهُ إِلَى أَجَلٍ [*He sold it to him for payment at an appointed period*]: and سَلَّمَ الدَّرَاهِمَ فِى طَعَامٍ إِلَى أَجَلٍ [*He delivered the money for wheat,* or *the like, to be given at an appointed period*]. (Msb in art. كلأ.) — The *term,* or *period, of death;* (K;) the *time in which God has eternally decreed the end of life by slaughter or otherwise:* or, as some say, the *whole duration of life:* and *its end:* a man's *life* being thus termed: and his *death, by which it terminates:* (Kull p. 17:) the *assigned,* or *appointed, duration of the life* of a man. (TA.) One says, دَنَا أَجَلُهُ, meaning *His death drew near;* originally, اِسْتِيفَاءُ الأَجَلِ *the completion of the duration of life.* (TA.) In the Kur vi. 128, (see 2, above,) the meaning is, The *term of death:* or, as some say, the *term of extreme old age:* (TA:) or the *day of resurrection.* (Bd,* Jel.) The words of the Kur [vi. 2] ثُمَّ قَضَى أَجَلًا وَأَجَلٌ مُسَمًّى عِنْدَهُ mean [*Then He decreed a term,*] *the term of death, and* [*there is a term named with Him,*] *the term of the resurrection:* or *the period between the creation and death,* and *the period between death and the resurrection;* for اجل is applied to the *end of a space of time* and to the *whole thereof:* (Bd:) or the meaning is, *the period of sleep,* and *the period of death:* (Bd, TA:) or *the period of those who have passed away,* and *the period of those who remain and those who are to come:* (Bd:) or *the period of remaining in this world,* and *the period of remaining in the world to come:* or in both instances *death* is meant; [*accidental,* and *natural;*] for the اجل of some is by accidental means, as the sword, and drowning, and burning, and eating what disagrees, and other means of destruction; while some have their full periods granted to them and are preserved in health until they die a natural death: or the اجل of some is that of him who dies in a state of happiness and enjoyment; and of others, that of him who reaches a limit beyond which God has not appointed, in the natural course of this world, any one to remain therein; and to both of these, reference is made in the Kur [xvi. 72 and] xxii. 5. (TA.) — Sometimes, also, it means *Destruction:* and thus it has been explained as occurring in the Kur [vii. 184], where it is said, وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ [*And that, may be, their destruction shall have drawn near*]. (TA.)

أَجِلْ: see أَجَلْ.

آجِلٌ: see آجِلٌ.

أَجِيلٌ *Having a delay,* or *postponement, granted to him, to a certain time; i. q.* ▼ مُؤَجَّلٌ إِلَى وَقْتٍ. (Lth.) — See also آجِلٌ.

آجِلٌ *Delayed; postponed; kept back;* syn. مُتَأَخِّرٌ; [but in some copies of the K, for آجِلٌ, we find ▼ أَجِلٌ;] as also ▼ أَجِيلٌ, of which the pl. is أُجُلٌ: (K:) and therefore, (TA,) *not present; future; to come;* contr. of عَاجِلٌ: (S, Msb, TA:)

and ▼ مُتَأَجِّلٌ, also, signifies *delayed, deferred,* or *postponed, to the time of the end of a period;* originally, *contr. of* مُتَعَجِّلٌ. (Mgh.) [See also أَجِيلٌ.] — [Hence,] الآجِلَةُ *The* [*future,*] *latter, ultimate,* or *last, dwelling,* or *abode,* or *life; the world to come;* syn. الآخِرَةُ; (Ḳ, TA;) *contr. of* العَاجِلَةُ. (Ṣ, TA.) = *Committing* a crime; or *a committer* of a crime. (Ṣ, TA.)

مُؤَجَّلٌ *Determined, defined,* or *limited, as to time;* applied to a writing: so in the Ḳur iii. 139: (Bḍ, Jel, TA:) and to a debt; *contr. of* حَالٌّ, q. v. (Mgh in art. حل.) — See also أَجِيلٌ.

مُتَأَجِّلٌ: see آجِلٌ.

اجم

1. أَجِمَهُ, with kesr, [aor. ـِ,] (AZ, Ṣ, O,) inf. n. أَجَمٌ; (KL, PṢ;) or أَجَمَهُ, aor. ـَ, (so in the Ḳ,) inf. n. أَجْمٌ; (TḲ;) [but أَجِمَ is the form commonly known; and if it were incorrect, the author of the Ḳ would probably, accord. to his usual custom, have charged J with error respecting it;] *He loathed it; disliked it; was,* or *became, disgusted with it;* namely, food; (AZ, Ṣ, O, Ḳ;) &c.; (Ḳ;) *from constantly keeping to it;* (AZ, Ṣ, O;) or *because of its not agreeing with him:* (TA:) *he reckoned it bad:* (KL:) and ▼ تَأَجَّمَهُ also signifies *he disliked, disapproved,* or *hated, it;* or *he expressed,* or *showed, dislike, disapprobation,* or *hatred, of it;* syn. تَكَرَّهَهُ. (TA.) = أَجَمَ فُلَانًا, aor. ـَ, (Ḳ,) inf. n. أَجْمٌ, (TḲ,) *He incited,* or *urged, such a one to do that which he disliked, disapproved,* or *hated.* (Ḳ.)

2: see 4.

4. يُؤْجِمُ النَّاسَ, or ▼ يُؤَجِّمُ النَّاسَ, [accord. to different copies of the Ḳ, the former being the reading in the TA,] *He makes men's own selves to be objects of dislike, disapprobation,* or *hatred, to them.* (Ḳ voce أُجُومٌ.) [Accord. to the TḲ, you say, آجَمَهُ مِنْهُ, inf. n. إِيجَامٌ, meaning *He made him to be an object of dislike, disapprobation,* or *hatred, to him.*]

5. تأجّم *He* (a lion) *entered his* أَجَمَة [or *thicket*]. (Ḳ.) = تَأَجَّمَهُ: see 1.

أَجْمٌ *Any square, roofed, house:* (Ḳ:) mentioned by ISd as on the authority of Yaʿḳoob: but see أُجُمٌ as explained by J [in the Ṣ] on the same authority. (TA.)

أُجُمٌ: see أُجْمٌ. = It is also a pl. of أَجَمَةٌ. (M, Ḳ.)

أَجَمٌ: see أَجَمَةٌ.

أُجُمٌ *A fortress;* (Mgh, Mṣb, Ḳ;) like أُطُمٌ: (Mgh:) pl. آجَامٌ. (Mgh, Mṣb, Ḳ.) الأُجُمُ [is the name of] *A fortress* (Ṣ, Ḳ) *in El-Medeeneh,* (Ḳ,) *built of stones by the people of that city:* and Yaʿḳoob says that أُجُمٌ signifies *any square, roofed, house.* (Ṣ, Ṣgh.) Imra-el-Ḳeys says, [describing a vehement rain,]

* وَتَيْمَاءَ لَمْ يَتْرُكْ بِهَا جِذْعَ نَخْلَةٍ *

* وَلَا أُجُمًا إِلَّا مَشِيدًا بِجَنْدَلِ *

[*And Teymà,* (a town so called,) *it left not therein a trunk of a palm-tree, nor a square, roofed, house, unless raised high with stones:* but in the Calc. ed. of the Moʿallaḳát, (p. 54,) for أُجُمًا, we find أُطُمًا, which has the same meaning]. (Ṣ, Ṣgh.) See also أَجْمٌ. (TA.) Accord. to Aṣ, it is also pronounced ▼ أُجْمٌ. (Ṣ.)

أَجَمَةٌ *A thicket, wood,* or *forest; a collection,* (Mgh, Mṣb,) or *an abundant collection,* (Ḳ,) *of tangled, confused,* or *dense, trees,* or *shrubs:* (Mgh, Mṣb, Ḳ:) or it is *of reeds,* or *canes:* (Ṣ:) or *a* [*place such as is termed*] مَغِيض *of water collected together, in which, in consequence thereof, trees grow:* (Ṣ in art. غيض:) [or] it signifies also *a bed,* or *place of growth, of canes* or *reeds:* (Mgh:) the pl. is أَجَمَاتٌ and أُجُمٌ (Ṣ, M, Ḳ) and أُجْمٌ (M, Ḳ) and ▼ أَجْمٌ, (Ṣ, M, Mgh, Mṣb, Ḳ,) [or rather this last is a coll. gen. n., of which أَجَمَةٌ is the n. un.,] and إِجَامٌ (Ṣ, M, Ḳ) and [pl. of pauc.] آجَامٌ (Ṣ, M, Mgh, Ḳ,) or the last but one is pl. of أَجَمٌ, (M,) and so is the last. (Lḥ, M, Mṣb.) And hence, The *haunt of a lion.* (TA in art. حرب.) — آجَامٌ [in the CḲ آجام] also signifies *Frogs.* (Ṣgh, Ḳ.) [App. because frogs are generally found in beds of canes or reeds.]

أَجُومٌ signifies مَنْ يُؤْجِمُ النَّاسَ, or يُؤَجِّمُ النَّاسَ; [accord. to different copies of the Ḳ; see 4;] i. e. One *who makes men's own selves to be objects of dislike, disapprobation,* or *hatred, to them.* (Ḳ.)

آجِمٌ *Loathing, disliking,* or *regarding with disgust.* (Ṣ, TA.) = مَاءٌ آجِمٌ *i. q.* ▼ مَأْجُومٌ [*Water that is loathed, disliked,* or *regarded with disgust*]. (TA.)

مَأْجُومٌ: see آجِمٌ.

اجن

1. أَجَنَ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـِ and ـُ; (Ṣ, Mṣb, Ḳ;) and أَجِنَ, (Ṣ, Mgh, &c.,) aor. ـَ, (Ṣ, Mṣb,) mentioned by Yz; (Ṣ;) inf. n. of the former أُجُونٌ (Ṣ, Mgh, Mṣb, Ḳ*) and أَجْنٌ; (Ṣ, Mṣb, Ḳ;*) and of the latter أَجَنٌ; (Ṣ, Mgh, Mṣb, Ḳ;) *It* (water) *became altered for the worse* (Ṣ, Mgh, Mṣb, Ḳ) *in taste and colour,* (Ṣ, Mgh, Ḳ,) *from some such cause as long standing,* (TA,) *but was drinkable:* (Mgh, Mṣb:) or *became altered for the worse in its odour by oldness:* or *became covered with* [*the green substance called*] طُحْلُب *and with leaves:* (Mgh:) أَجُنَ, also, said of water, signifies *it became altered for the worse:* (Th:) and in the Iḳtiṭáf occurs أَجَنَ, aor. ـَ, which is unknown, but may be a mixture of two dial. vars. [namely of أَجَنَ having for its aor. ـِ and ـُ, and يَأْجَنُ having for its pret. أَجِنَ]. (MF) = أَجَنَ *He* (a قَصَّار, or whitener of cloth) *beat* a piece of cloth or a garment [in washing it]. (Ṣ, Ḳ.)

أَجْنٌ: } see آجِنٌ.
أَجِنٌ: }

أُجْنَةٌ (Ṣ, Ḳ) and أَجْنَةٌ and إِجْنَةٌ (Ḳ) *i. q.* وَجْنَةٌ [The *ball,* or *elevated part, of the cheek*]. (Ṣ, Ḳ.)

آجِنٌ: see أَجِنَ.

إِجَّانَةٌ (Ṣ, Mgh, Mṣb, Ḳ) and ▼ إِنْجَانَةٌ, (Lḥ, Ḳ,) the latter of the dial. of Ṭeiyi, (Lḥ, TA,) or this is a vulgar form, (Mgh,) not allowable, (Ṣ,) and ▼ إِيجَانَةٌ, (Ḳ,) with ى, (TA,) *A thing well known;* (Ḳ;) *a vessel in which clothes are washed;* (Mṣb;) *a* [*vessel also called*] مِرْكَن, *resembling a* لَقَن [which is a *kind of basin*], *in which clothes are washed:* (Mgh:) or *what is called in Persian* پِنگَان [i. e. پِنگَانْ *a small cup*]: (PṢ:) [it probably received this last meaning, and some others, in post-classical times: Golius explains it as meaning "*lagena, phiala, crater:*" adding, "hinc vulgo Fingiána [i. e. فِنْجَانَة] *calix* vocatur: item *Urceus: hydria:* [referring to John ii. 6:] *Vas dimidiæ seriæ simile, in quo aqua et similia ponuntur:*" on the authority of Ibn-Maaroof: and, on the same authority, "*Labrum* seu *vas lapideum instar pelvis, in quo lavantur vestes:*"] pl. أَجَاجِينُ: (Ṣ, Mgh, Mṣb, Ḳ:) meaning [also] *what resemble troughs, surrounding trees.* (Mṣb.)

آجِنٌ (Ṣ, Mgh, Mṣb, Ḳ) and ▼ أَجِنٌ (Ṣ, Mṣb, Ḳ) and ▼ أَجْنٌ (ISd, TA) and ▼ أَجِينٌ (TA) Water *altered for the worse* (Ṣ, Mgh, Mṣb, Ḳ) *in taste and colour,* (Ṣ, Mgh, Ḳ,) *from some such cause as long standing,* (TA,) *but still drinkable:* (Mgh, Mṣb:) or *altered for the worse in its odour by oldness:* or *covered with* [*the green substance called*] طُحْلُب *and with leaves:* (Mgh:) pl. أُجُونٌ; thought by ISd to be pl. of أَجْنٌ and آجِنٌ. (TA.)

إِنْجَانَةٌ: } see إِجَّانَةٌ.
إِيجَانَةٌ: }

مِئْجَنَةٌ [in Golius's Lex. مِئْجَنٌ] The *instrument for beating used by the* قَصَّار [or *whitener of cloth, in washing*]: but better without ة, [written مِيجَنَةٌ,] because the pl. is مَوَاجِنُ; or, accord. to IB, the pl. is مَآجِنُ. (TA.)

احد

2. أَحَّدَهُ, [inf. n. تَأْحِيدٌ,] *He made it one;* or *called it one:* as also وَحَّدَهُ. (TA in art. وحد.) You say, أَحِّدِ الِاثْنَيْنِ *Make thou the two to become one.* (Ḳ.) It is related in a trad., that Moḥammad said to a man who was making a sign with his two fore fingers in repeating the testimony of the faith, [There is no deity but God, &c.,] أَحِّدْ أَحِّدْ [meaning that he should make the sign with one finger only]. (Ṣ.) And أَحَّدَ اللّٰهَ means *He declared God to be one; he declared,* or *professed, the unity of God;* as also وَحَّدَهُ. (T and L in art. وحد.) — أَحِّدِ العَشَرَةَ, (Ṣ, Ḳ,) inf. n. تَأْحِيدٌ, (Ḳ,) *Make thou the ten to become eleven,* (Ṣ, Ḳ,) is a phrase mentioned by Fr on the authority of an Arab of the desert. (Ṣ.)

8. اتَّحَدَ: see art. وحد: and see what here next follows.

10. استأحد *He* (a man, Ṣ) *was,* or *became, alone, by himself, apart from others,* or *solitary;*

syn. انْفَرَدَ; (Ṣ, Ḳ;) as also ٭ اتَّحَدَ [written with the disjunctive alif اتَّحَدَ, originally اوْتَحَدَ or اِوْتَحَدَ], (Ḳ, TA,) or تَوَحَّدَ. (CḲ.) = مَا اسْتَأْثَرَ بِهِ *He did not know it; did not know*, or *had not knowledge, of it; did not understand it; did not know the minute circumstances of it*; or *did not perceive it by any of the senses*; syn. لَمْ يَشْعُرْ بِهِ; (L, Ḳ;) i. e., a thing, or an affair: of the dial. of El-Yemen. (L.)

أَحَدٌ, originally وَحَدٌ, the و being changed into ا, (Mṣb,) *One*; the *first of the numbers*; (Ṣ;) syn. [in many cases] with وَاحِدٌ; (Ṣ, Mṣb, Ḳ;) with which it is interchangeable in two cases, to be explained below: (Mṣb:) pl. آحَادٌ and أُحْدَانٌ (Ḳ) and أَحَدُونَ, which last occurs in a phrase hereafter to be mentioned; (TA;) or it has no pl. in this sense; (Mṣb, Ḳ,* TA;) and as to آحَادٌ, it may be pl. of وَاحِدٌ, [and originally أَوْحَادٌ,] like أَشْهَادٌ as pl. of شَاهِدٌ, (Th, Mṣb,) a pl. of pauc. (Mṣb.) The fem. is ٭ إِحْدَى only; and this is only used in particular cases, to be shown below: (Mṣb:) most agree that the ى in this word is the characteristic of the fem. gender: but some say that it is to render it quasi-coordinate to the quadriliteral-radical class: [this, however, is inconsistent with its pronunciation, which is invariably إِحْدَى, not إِحْدَّى:] (TA:) its pl. is إِحَدٌ, as though the sing. were إِحْدَةٌ, like as is said of ذِكْرَى as pl. of ذِكْرٌ: one of the expositors of the Tes-heel writes it أُحَدٌ, with ḍamm and then fet-ḥ; but a pl. of this measure is not applicable to a sing. of the measure فُعْلَى, with kesr. (MF.) The dim. of أَحَدٌ is ٭ أُحَيْدٌ; and that of إِحْدَى is ٭ أُحَيْدَى. (L in art. وحد.) — It is interchangeable with وَاحِدٌ in two cases: first, when it is used as an epithet applied to God: (Mṣb:) for الأَحَدُ, as an epithet, is applied to God alone, (Mṣb, Ḳ,) and signifies *The One; the Sole; He who has ever been one and alone*: or *the Indivisible*: or *He who has no second* [*to share*] *in his lordship, nor in his essence, nor in his attributes*: (TA:) you say, هُوَ الوَاحِدُ and هُوَ الأَحَدُ: and in like manner, أَحَدٌ, without the article, is used as an epithet specially in relation to God, and is interchangeable in this case [but not in other cases] with وَاحِدٌ: therefore you do not say رَجُلٌ أَحَدٌ nor دِرْهَمٌ أَحَدٌ and the like [but رَجُلٌ وَاحِدٌ and دِرْهَمٌ وَاحِدٌ &c.] (Mṣb.) [See also وَاحِدٌ, in art. وحد.] In the phrase in the Ḳur [cxii. 1], قُلْ هُوَ اللّٰهُ أَحَدٌ [*Say, He is God, One* God], أَحَدٌ is a substitute for اللّٰهُ; for an indeterminate noun is sometimes a substitute for a determinate noun, as in another passage in the Ḳur, xcvi. 15 and 16. (Ṣ.) Secondly, it is interchangeable with وَاحِدٌ in certain nouns of number: (Mṣb:) you say أَحَدَ عَشَرَ [masc.] and إِحْدَى عَشْرَةَ [fem.] (Ṣ) [meaning *Eleven*: and in these two cases you may not substitute وَاحِدٌ and وَاحِدَةٌ for أَحَدٌ and إِحْدَى: but] in أَحَدٌ وَعِشْرُونَ [*One and twenty*, and the like,] أَحَدٌ is interchangeable with وَاحِدٌ. (Mṣb.) Ks says, When you prefix the article ال to a number, prefix it to every number; therefore you should say, مَا فَعَلَتِ الأَحَدَ العَشَرَ الأَلْفَ الدِّرْهَمَ [*What did the eleven thousand dirhems?*]: but the Baṣrees prefix it to the first only, and say, ما فعلت الأَحَدَ عَشَرَ أَلْفَ دِرْهَمٍ. (Ṣ.) — In [most] cases differing from these two, there is a difference in usage between أَحَدٌ and وَاحِدٌ: the former is used in affirmative phrases as a prefixed noun only, governing the noun which follows it in the gen. case; [as in exs. which will be found below;] and is used absolutely in negative phrases; [as will also be seen in exs. below;] whereas وَاحِدٌ is used in affirmative phrases as a prefixed noun and otherwise: the fem. إِحْدَى, also, is only used as a prefixed noun, except in numbers (Mṣb) [and in one other instance, which see below]. Using أَحَدٌ and its fem. in affirmative phrases as prefixed nouns, you say, قَامَ أَحَدُ الثَّلَاثَةِ [*One of the three stood*]; and قَالَتْ إِحْدَاهُمَا [*One of them two* (females) *said*]; and خُذْ إِحْدَى الثَّلَاثَةِ [*Take thou one of the three*]. (TA.) The phrase إِحْدَى بَنَاتِ طَبَقٍ means *A calamity*: (Ḳ:) or, as some say, (TA, but in the Ḳ "and,") *a serpent*; (Ḳ, TA;) so called because it twists itself round so as to become like a طَبَق. (TA.) And the phrase إِحْدَى الإِحَدِ, (L, Ḳ, TA,) in which the latter word has kesr to the ا and fet-ḥ to the ح, and is pl. of the former, also written الأُحَدِ, but this form is disapproved by MF, as has been shown above, (TA, [in several copies of the Ḳ incorrectly written الأَحَدِ,]) [lit. means *One of the ones*; and] is applied to *a great*, or *mighty, event*; (L, Ḳ, TA;) *one that is difficult, distressing, grievous*, or *terrible*. (L, TA.) You say, أَتَى بِإِحْدَى الإِحَدِ [the last of which words is here again written in several copies of the Ḳ الأَحَدِ] *He brought to pass a grievous, and great*, or *mighty, event*, (Ḳ, TA,) when you desire to express the greatness and terribleness of an event. (TA.) You also say, فُلَانٌ أَحَدُ الأَحَدِينَ, and وَاحِدُ الأَحَدِينَ, (Ḳ, TA,) the latter in one copy of the Ḳ written وَاحِدُ الوَاحِدِينَ, in which the latter word is pl. of the former, (TA,) and وَاحِدُ الآحَادِ, and إِحْدَى الإِحَدِ, (Ḳ, TA,) like a phrase before mentioned, only the former is applied to a calamity, and this to an intelligent being, and written in the two manners before mentioned, the difference being only in application, (TA, [in several copies of the Ḳ here again written إِحْدَى الأَحَدِ, and in the CḲ اَحَدِيُّ الاَحَدِ,]) and إِحْدَى الأَحَدِينَ, (Et-Tes-heel,) and إِحْدَى الآحَادِ, (TA,) which are expressions of the utmost praise, (IAạr, AHeyth, Ḳ,) [lit. *Such a man is one of the ones*; meaning] *such a one is unique among the uniques*; (TA;) *one who has no equal; unequalled; incomparable*. (IAạr, Tes-heel.) It seems that the form of pl. used in the phrase أَحَدُ الأَحَدِينَ is used only as applied to rational beings; but it is said in the Expositions of the Tes-heel that this phrase signifies *One of the calamities*; the form of the rational pl. being given to nouns significant of things deemed great, mighty, or grievous. (AHeyth.) In the phrase إِحْدَى الإِحَدِ, the fem. forms are said to be used for the purpose of giving intensiveness to the signification, as though the meaning were دَاهِيَةُ الدَّوَاهِي, the word داهية being [an intensive epithet] from دَهَاءٌ as signifying intelligence, or intelligence mixed with craft or cunning and forecast; or by داهية being meant a calamity. (Expositions of the Fṣ, TA.) AḤei thought أَحَدُ الأَحَدِينَ to be an epithet applied to a male, and إِحْدَى الإِحَدِ to be applied to a female: but his opinion has been refuted by Ed-Demámeenee in the Expos. of the Tes-heel: and this latter author there remarks, that in expressions meant to denote praise [of a man], أَحَدٌ and إِحْدَى are prefixed to their own proper pls., as أَحَدُونَ and إِحَدٌ; or to an epithet, as in the case of أَحَدُ العُلَمَاءِ [*One of the learned*]; but that they have not been heard prefixed to generic nouns. (TA.) You say likewise, هُوَ ابْنُ إِحْدَاهَا *He is born of noble*, or *generous, ancestors, both on the father's and the mother's side*; speaking of a man and of a camel. (L and Ḳ in art. وحد.) And لَا يَقُومُ بِهٰذَا الأَمْرِ إِلَّا ابْنُ إِحْدَاهَا *None will manage this thing*, or *affair, but a noble*, or *generous, man*. (AZ, L in art. وحد.) And ٭ لَا يَسْتَطِيعُهَا إِلَّا ابْنُ إِحْدَاتِهَا [*None will be able to perform it but a noble*, or *generous, man*]. (L in art. وحد.) — One instance is mentioned, of the occurrence, in a trad., of إِحْدَى not used as a part of a number [i. e. not as a part of the compound إِحْدَى عَشْرَةَ] nor as a prefixed noun; viz., إِحْدَى مِنْ سَبْعٍ [*One of seven*]; in which سبع is said to mean the nights of 'Ád [during which that tribe was destroyed], or the years of Joseph [during which Egypt was afflicted with dearth]. (MF, from the Fáïḳ &c.) — Used in a negative phrase, أَحَدٌ signifies *Any one with whom one may talk or speak*: and in this manner it is used without variation as sing. and pl. and fem. (Ṣ) as well as masc. (Mṣb.) You say, لَا أَحَدَ فِي الدَّارِ [*There is not any one in the house*]: but you do not say, فِيهَا أَحَدٌ [as meaning the contrary]. (Ṣ.) We read in the Ḳur [lxix. 47, this ex. of its use as a masc. pl.], فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ [*And not any persons of you should have withheld me from* punishing *him*]. (Ṣ.) And in the same [xxxiii. 32, we find this ex. of its use as a fem. pl.], لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ [*Ye are not like any* others *of women*]. (Ṣ.) — It is also used in interrogative phrases; as in the saying, هَلْ أَحَدٌ رَأَى مِثْلَ هٰذَا [*Has any one seen the like of this?*]; (A'Obeyd, L;) and in the saying, يَا حَدْ رَآهَا [for يَا أَحَدٌ, *O, has any one seen her*, or *it?*]. (L, from a trad.) — It is [said to be] also used in the sense of شَيْءٌ [meaning *Anything*], applied to an irrational being; as in the saying, مَا بِالدَّارِ مِنْ أَحَدٍ إِلَّا حِمَارًا *There is not in the house anything*, rational or irrational, *except an ass*: so that the thing excepted is united in kind to that from which the exception is made [accord. to this rendering; but this instance is generally regarded as one in which the thing excepted is disunited in kind from that from which the exception is made].

(Mṣb.) So too in the Ḳur lx. 11, accord. to the reading of Ibn-Mes'ood: (Mṣb:) but others there read شَيْءٌ, which may mean any one or any thing. (Bḍ, Jel.) — الأَحَدُ, (Ḳ,) as also يَوْمُ الأَحَدِ, (Ṣ, Mṣb,) as a proper name, (Mṣb,) is applied to *A certain day;* (Ḳ;) [*Sunday;*] *the first day of the week;* or, as some say, [i. e. as some term it,] *the second of the week;* (TA;) for the Arabs are said, by IAạr, to have reckoned the Sabbath, or Saturday, as the first, though they called Sunday the first of the days: (Mṣb in art. جمع:) it is sing., and masc.: (Lḥ:) pl. [as above, i. e.] آحَادٌ (Ṣ, Mṣb, Ḳ) and أُحْدَانٌ: (Ḳ:) or it has no pl. (Ḳ: [but in the TA this last observation is very properly restricted, as relating only to أَحَدٌ as syn. with وَاحِدٌ, and as applied to any unknown person.]) In this sense, it has no dim. (Sb, in Ṣ, art. امس.) — الآحَادُ in lexicology signifies *What have been transmitted by some of the lexicologists, but not by such a number of them as cannot be supposed to have agreed to a falsehood:* what has been transmitted by this larger number is termed مُتَوَاتِرٌ. (Mz 3rd نوع.)

إِحْدَى: } fems. of أَحَدٌ, q. v.
إِحْدَاةٌ: }

أَحَدِيَّةٌ The *unity* of God; (Mṣb;) as also وَحْدَانِيَّةٌ. (L and Ḳ in art. وحد.)

أُحَادَ [accus. of أُحَادُ] is imperfectly decl., because of its deviation from its original, (Ṣ, Ḳ,) both in form and in meaning; (Ṣ;) [being changed in form from وَاحِدًا, and in meaning from وَاحِدًا وَاحِدًا to وَاحِدًا: (see ثُلَاثَ:)] you say, جَاؤُوا أُحَادَ أُحَادَ, [احاد being repeated for the purpose of corroboration,] meaning, *They came one [and] one, one [and] one;* or *one [by] one, one [by] one.* (Ṣ, Ḳ.) The dim. of أُحَادُ is أُحَيْدٌ, perfectly decl., like ثُلَيْثٌ [q. v.] &c. (Ṣ, in art. ثلث.)

أُحَيْدٌ dim. of أَحَدٌ, q. v.

أُحَيْدٌ: see أُحَادَ.

أُحَيْدَى dim. of إِحْدَى fem. of أَحَدٌ, q. v.

احن

1. أَحِنَ (Ṣ, Mṣb, Ḳ) عَلَيْهِ, (Ṣ, TA,) aor. ـَ, (Mṣb, Ḳ,) inf. n. أَحَنٌ, (Mṣb,) or أَحْنٌ, and إِحْنَةٌ, (TA,) or this last is a simple subst.; (Mṣb;) and أَحَنَ عَلَيْهِ, aor. ـِ, inf. n. أَحْنٌ; (Kr, TA;) *He retained enmity against him in his bosom, watching for an opportunity to indulge it,* or *exercise it;* or *hid enmity against him in his bosom;* or *bore rancour, malevolence, malice,* or *spite, against him:* (Ṣ, Mṣb, Ḳ:*) and *he was affected with anger* (Ḳ, TA) *against him, such as came upon him suddenly from the retention* or *hiding of enmity in the bosom,** or *from rancour, malevolence, malice,* or *spite.* (TA.)

3. آحَنَهُ, (TA,) inf. n. مُؤَاحَنَةٌ, (Ṣ, Ḳ,) *He treated him,* or *regarded him, with enmity,* or *hostility.* (Ṣ,* Ḳ,* TA.)

إِحْنَةٌ *Retention of enmity in the bosom, with watchfulness for an opportunity to indulge it,* or *exercise it;* or *concealment of enmity in the bosom;* or *rancour, malevolence, malice,* or *spite:* (Ṣ, Mṣb, Ḳ:) and *anger* (Ḳ, TA) *coming upon one suddenly therefrom:* (TA:) pl. إِحَنٌ. (Ṣ, Mṣb, Ḳ.) It is said in the Ṣ that one should not say حِنَةٌ; and this is disallowed by Aṣ and Fr and Ibn-El-Faraj: in the T it is said that it is not of the language of the Arabs; and Aṣ is related to have disapproved of Eṭ-Ṭirimmáḥ for using its pl. in poetry: but it is said in a trad., مَا بَيْنِي وَبَيْنَ العَرَبِ حِنَةٌ [*There is not between me and the Arabs retention of enmity in the bosom,* &c.]; and it occurs in another trad., in a similar phrase; and the pl., in a third trad.; therefore we say that it is a dial. var. of rare occurrence. (TA.)

اخ

أَخٌ: see art. اخو.

اخت

أُخْتٌ fem. of أَخٌ, q. v. in art. اخو.

اخذ

1. أَخَذَ, (Ṣ, A, L, &c.,) in the first pers. of which, أَخَذْتُ, [and the like,] the ذ is generally changed into ت, and incorporated into the [augmentative] ت, [but in pronunciation only, for one writes أَخَذْتُ and the like,] aor. ـُ, imperative خُذْ, originally اُؤْخُذْ, (Ṣ, L,) which latter form sometimes occurs, [but with و in the place of ؤ when the ا is pronounced with ḍamm,] (TA,) inf. n. أَخْذٌ (Ṣ, L, Mṣb, Ḳ, &c.) and تَأْخَاذٌ, (Ṣ, L, Ḳ,) the latter having an intensive signification; (MF;) and وَخَذَ is a dial. var., as mentioned by Ibn-Umm-Ḳásim and others on the authority of AḤei; (MF in art. تخذ;) *He took; he took with his hand; he took hold of;* (Ṣ, A, L, Mṣb, Ḳ;) a thing. (Ṣ, L.) You say, خُذِ الخِطَامَ and خُذْ بِالخِطَامِ *Take thou,* or *take thou with thy hand,* or *take thou hold of, the nose-rein* of the camel: (Ṣ, L, Mṣb:) the ب in the latter phrase being redundant. (Mṣb.) [And أَخَذَ بِيَدِهِ, lit. *He took his hand,* or *arm;* meaning † *he aided,* or *assisted, him:* a phrase of frequent occurrence.] And أَخَذَ عَلَى يَدِ فُلَانٍ † *He prevented, restrained,* or *withheld, such a one from doing that which he desired; as though he laid hold upon his hand,* or *arm:* (L:) and أَخَذَ عَلَى يَدِهِ دُونَ مَا يُرِيدُهُ [signifies the same]. (Ḳ in art. لغد.) — Also, inf. n. أَخْذٌ, *He took,* or *received;* contr. of أَعْطَى. (L.) [Hence,] أَخَذَ عَنْهُ, † *He received from him traditions,* and *the like.* (TA passim.) — † [*He took,* or *derived,* or *deduced,* a word, a phrase, and a meaning.] — ‡ *He took, received,* or *admitted, willingly,* or *with approbation; he accepted.* (B, MF.) So in the Ḳur [vii. 198], خُذِ العَفْوَ ‡ [*Take thou willingly,* or *accept thou, superfluous property,* or *such as is easily spared* by others]. (MF.) So too in the same [iii. 75], وَأَخَذْتُمْ عَلَى ذٰلِكُمْ إِصْرِى ‡ [*And do ye accept my covenant to that effect?*]. (B.) [And in the phrases, أَخَذْنَا مِيثَاقَكُمْ بِالعَمَلِ بِمَا فِى التَّوْرَاةِ, (Jel ii. 60,) and عَلَى العَمَلِ بما فى التوراة, (Idem ii. 87,) † *We accepted your covenant to do according to what is in the Book of the Law revealed to Moses.*] خُذْ عَنْكَ [is elliptical, and] means خُذْ مَا أَقُولُ وَدَعْ عَنْكَ الشَّكَّ وَالمِرَآءَ † [*Accept thou what I say, and dismiss from thee doubt and obstinate disputation*]. (Ṣ, L.) — *He took* a thing *to,* or *for, himself; took possession of* it; *got,* or *acquired,* it; syn. حَازَ; (Z, Er-Rághib, B;) which, accord. to Z and Er-Rághib and others, is the primary signification; (MF;) and حَصَّلَ. (B.) [See also 8.] — [*He took and kept;*] *he retained; he detained:* as in the Ḳur [xii. 78], فَخُذْ أَحَدَنَا مَكَانَهُ [*Therefore retain thou one of us in his stead*]. (B.) — [*He took,* as meaning *he took away.* Hence,] أَخَذَ مِنْهُ السَّيْرُ *Journeying,* or *travel, took from him strength;* (القُوَّة being understood;) *weakened him.* (Ḥar p. 529.) And أَخَذَ مِنَ الشَّارِبِ, (Mgh,) and مِنَ الشَّعَرِ, (Mṣb,) *He clipped,* or *cut off from,* (Mgh, Mṣb,) *the mustache,* (Mgh,) and *the hair.* (Mṣb.) — *He,* or *it, took by force;* or *seized:* (B:) † *he,* or *it, overcame, overpowered,* or *subdued:* said by some to be the primary signification. (MF.) [See also أَخَذَهُ عَلْوًا, &c., in art. علو: and أَخَذَهُ مِنْ فَوْقُ, &c., in art. فوق.] It is said in the Ḳur [ii. 256], لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ † *Neither drowsiness nor sleep shall seize* [or *overcome*] *Him.* (B.) [And you say, أَخَذَتْهُ رِعْدَةٌ † *A tremour seized, took, affected,* or *influenced, him.* And أَخَذَهُ بَطْنُهُ † *His belly affected him with a desire to evacuate it.*] You say also, أَخَذَ فِيهِ الشَّرَابُ † *The wine affected him,* or *influenced him, so that he became intoxicated.* (TA in art. ثمل.) And أَخَذَ الرَّأْسَ (Mṣb in art. سور, &c.) and أَخَذَ بِالرَّأْسِ (Ḳ in art. حمى, &c.) † [*It had an overpowering influence upon the head*]; meaning wine. (Mṣb, Ḳ.) And أَخَذَ بِالحَلْقِ [*It* (food, &c.) *choked*]. (IAạr in art. نشب in the TA, and Ṣ in art. بشع, &c.) And لَا يَأْخُذُ فِيهِ قَوْلُ قَائِلٍ † [*Nothing that any one may say will have any power,* or *effect,* or *influence, upon him*]; meaning that he obeyeth no one. (L in art. ليت.) — *He took captive.* (L, Mṣb, B.) So in the Ḳur [ix. 5], فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ [*Then slay ye the believers in a plurality of gods wherever,* or *whenever, ye find them, and take them captives*]. (Bḍ, L, B.) — See also 2, in three places. — *He gained the mastery over* a person, *and killed,* or *slew,* him; (Zj, L;) as also ٭ آخَذَ: (L:) or simply, † *he killed,* or *slew.* (B.) It is said in the Ḳur [xl. 5], وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ, meaning [*And every nation hath purposed against their apostle*] *that they might gain the mastery over him, and slay him;* (Zj, L;) or † *that they might slay him.* (B.) — † *He* (God, Mṣb) *destroyed* a person: (Mṣb, MF:) and † *extirpated,* or *exterminated.* (MF.) فَأَخَذَهُمُ اللّٰهُ بِذُنُوبِهِمْ [in the Ḳur iii. 9 and xl. 22] means *But God destroyed them for their sins.* (Jel.) — ‡ *He punished,* or *chastised;* (L, Mṣb, B, Ḳ, MF;) as also ٭ آخَذَ: (L, Mṣb, MF:) as in the phrases, أَخَذَهُ بِذَنْبِهِ

(Mṣb, Ḳ*) and بِهِ ٭ آخَذَهُ, inf. n. of the latter مُؤَاخَذَةٌ, (Ṣ, L, Mṣb, Ḳ,) ‡ *he punished*, or *chastised, him for his sin*, or *offence:* (Mṣb:) and أُخِذَ بِذَنْبِهِ means † *he was restrained and requited and punished for his sin*, or *offence:* (L:) or, accord. to some, أَخَذَ signifies *he extirpated*, or *exterminated;* and ٭ آخذ *he punished*, or *chastised, without extirpating*, or *exterminating*. (MF.) [For ٭ آخذ,] some say وَاخَذَ, (Ṣ, L,) which is not allowable, (Ḳ,) accord. to some; but accord. to others, it is a chaste form; (MF;) of the dial. of El-Yemen, and used by certain of the seven readers [of the Ḳur-án] in the instance of لَا يُؤَاخِذُكُمُ اللّٰهُ [ii. 225 and v. 91]; and the inf. n. in that dial. is مُوَاخَذَةٌ, and the imperative is وَاخِذْ. (Mṣb.) — ‡ *He made a violent assault upon* a person, *and wounded* him *much*. (Ḳ, TA.) [You say also, أَخَذَهُ بِلِسَانِهِ, meaning † *He assailed him with his tongue; vituperated him; spoke against him.*] — [*He took, took to*, or *adopted*.] You say, أَخَذَ أَخْذَهُمْ and إِخْذَهُمْ &c.: see أَخْذٌ, below. And أَخَذَ فِى طَرِيقِ كَذَا [*He took such a road*]: and أَخَذَ عَنْ يَمِينِهِ أَوْ يَسَارِهِ [*he took the way by*, or *on, the right of him*, or *it, or the left of him*, or *it*]. (Ṣ in art. نظر.) [And أَخَذَ بِالحَزْمِ, and فِى الحَزْمِ, (the former the more common, the latter occurring in art. حوط in the Ḳ,) † *He took the course prescribed by prudence, discretion, precaution*, or *good judgment; he used precaution:* and, like أَخَذَ بِالثِّقَةِ, † *he took the sure course* in his affair.] And أَخَذَ حِذْرَهُ † *He took care; became cautious*, or *vigilant*. (Bḍ in iv. 73 and 103.) [And أَخَذَ بِمَا قَالَ فُلَانٌ † *He took to*, or *adopted and followed*, or *adhered to, what such a one said:* see Ḥar p. 367; where it is said that اخذ when thus used is made trans. by means of ب because it implies the meaning of تَشَبَّثَ.] — *He took to, set about, began*, or *commenced;* as in the saying, أَخَذَ يَفْعَلُ كَذَا *He took to, set about, began*, or *commenced, doing such a thing;* in which case, accord. to Sb, اخذ is one of those verbs which do not admit of one's putting the act. part. n. in the place of the verb which is its enunciative: [i. e., one may not say فَاعِلًا in the place of يفعل in the phrase above:] and as in أَخَذَ فِى كَذَا *He began, commenced*, or *entered upon, such a thing*. (L.) — [It is used in a variety of other phrases, in which the primary meaning is more or less apparent; and several of these will be found explained with other words occurring therein. The following instances may be here added.] طَرِيقٌ يَأْخُذُ فِى رَمْلَةٍ — [*A road leading into*, or *through, a tract of sand*]. (Ḳ in art. فزر.) And أَخَذَ بِهِمُ الطَّرِيقُ فِى غَيْرِ المَحَجَّةِ [*The road lead them otherwise than in the beaten track*]. (T* and A in art. بهرج.) — مَا أَخَذَتْكَ — عَيْنِى مُنْذُ حِينٍ † *My eye hath not seen thee for some time;* like مَا ظَفِرَتْكَ. (T in art. ظفر.) And مَا فِى الحَىِّ أَحَدٌ تَأْخُذُهُ عَيْنِى [explained to me by Ibr D as meaning † *There is not in the tribe any one whom my eye regards as worthy of notice* or *respect* by reason of his greatness therein]. (TA in art. جهر.) — أَخَذْتُ عِنْدَهُ يَدًا, and مَعْرُوفًا: see 8. — = أَخِذَ, aor. ـَ, inf. n. أَخَذٌ, (Ṣ, L, Ḳ,) *He* (a young camel) *suffered heaviness of the stomach, and indigestion, from the milk:* (Ṣ:) or *became disordered in his belly, and affected with heaviness of the stomach, and indigestion, from taking much milk*. (L.) — *He* (a camel, L, Ḳ, or a sheep or goat, L) *became affected by madness*, or *demoniacal possession;* (Ḳ;) or *by what resembled that*. (L.) — أَخِذَتْ عَيْنُهُ, aor. ـَ, inf. n. أَخَذٌ, *His eye became affected by inflammation, pain, and swelling*, or *ophthalmia*. (Ibn-Es-Seed, L, Ḳ.*) = أَخُذَ, aor. ـُ, inf. n. أُخُوذَةٌ, *It* (milk) *was*, or *became, sour*. (Ḳ.) [See آخِذٌ.]

2. أَخَّذَتْهُ, (Ṣ, L, Ḳ,*) inf. n. تَأْخِيذٌ, (Ṣ, L,) *She captivated*, or *fascinated, him*, (namely, her husband,) *and restrained him, by a kind of enchantment*, or *charm*, and especially *so as to withhold him from carnal conversation with other women;* (Ṣ,* L, Ḳ,* TA;) as also ٭ أَخَذَتْهُ; and ٭ آخَذَتْهُ [of which the inf. n. is app. إِيخَاذٌ]. (L, TA.) A woman says, أُؤَخِّذُ جَمَلِى *I captivate*, or *fascinate, my husband, by a kind of enchantment*, or *charm, and withhold him from other women*. (L, from a trad.) And one says, of a man, يُؤَخِّذُ عَنِ امْرَأَتِهِ *He withholds others* [*by a kind of enchantment*, or *charm*,] *from carnal conversation with his wife*. (Mṣb.) The sister of Ṣubḥ El-'Ádee said, in bewailing him, when he had been killed by a man pushed towards him upon a couch-frame, or raised couch, أَخَذْتُ ٭ عَنْكَ الرَّاكِبَ وَالسَّاعِىَ وَالمَاشِىَ وَالقَاعِدَ وَالقَائِمَ وَلَمْ آخُذْ عَنْكَ النَّائِمَ [*I withheld from thee by enchantment the rider and the runner and the walker and the sitter and the stander, and did not so withhold from thee the prostrate*]. (L.) And one says of a beautiful garment, أَخَذَ ٭ القُلُوبَ مَأْخَذَهُ [*It captivated hearts in a manner peculiar to it*]: (Ḳ in art. حصر: [in the CK, incorrectly, اَخَذَت and القُلُوبُ:]) and اخذ بِقَلْبِهِ [*He*, or *it, captivated his heart;* or] *he* [or *it*] *pleased him*, or *excited his admiration*. (TA in art. اله.) = أَخَّذَ اللَّبَنَ, inf. n. as above, *He made the milk sour*. (Ḳ.) [See آخِذٌ.]

3. آخذ, inf. n. مُؤَاخَذَةٌ: see 1, in the middle portion of the paragraph, in five places.

4. آخذ, inf. n., app., إِيخَاذٌ: see 2.

8. ائتخذ [written with the disjunctive alif إِيتَخَذَ] occurs in its original form; and is changed into اتَّخَذَ [with the disjunctive alif اِتَّخَذَ]; this being of the measure افتعل from أَخْذٌ, the [radical] ء being softened, and changed into ت, and incorporated [into the augmentative ت]: hence, when it had come to be much used in the form of افتعل [thus changed], they imagined the [former] ت to be a radical letter [unchanged], and formed from it a verb of the measure فَعِلَ, aor. يَفْعَلُ; saying, تَخِذَ, aor. يَتْخَذُ, (Ṣ, L, Mṣb,*) inf. n. تَخَذٌ and تَخْذٌ (Mṣb:) and ٭ اِسْتَخَذَ [written with the disjunctive alif اِسْتَخَذَ], of which exs. will be found below, is also used for اتّخذ; one of the two ت being changed into س, like as س is changed into ت in ستٌّ [for سِدْسٌ]: or استخذ may be of the measure استفعل from تَخِذَ; one of the two ت being suppressed; after the manner of those who say ظَلْتُ for ظَلِلْتُ: (Ṣ, L:) and IAth says that اتّخذ, in like manner, is of the measure افتعل from تَخِذَ; not from أَخَذَ: (L and Ḳ in art. تخذ:) but IAth is not one who should contradict J, whose opinion on this point is corroborated by the fact that they say اتَّزَرَ from إِزَارٌ, and اتَّمَنَ from أَمْنٌ, and اتَّهَلَ from أَهْلٌ; and there are other instances of the same kind: or, accord. to some, اتّخذ is from وَخَذَ, a dial. var. of أَخَذَ, and is originally اوْتَخَذَ. (MF.) [The various significations of اتّخذ and تَخِذَ and استخذ will be here given under one head.] — You say, إِتَّخَذُوا فِى القِتَالِ, (Ṣ, L, Ḳ,*) and فِى الحَرْبِ, (Mṣb,) with two hemzehs, (Ṣ, L, Ḳ,) or, correctly, إِيتَخَذُوا, with one hemzeh, [or ايتَخَذُوا,] as two hemzehs cannot occur together in one word, (marginal note in a copy of the Ṣ,) [but in a case of waṣl, the first hemzeh being suppressed, the second remains unchanged,] *They took*, or *seized*, (أَخَذُوا,) *one another* (Ṣ, L, Mṣb, Ḳ) *in fight*, (Ṣ, L,) and *in war;* (Mṣb;) and so اِتَّخَذُوا. (Mṣb.) And اِيتَخَذَ القَوْمُ *The people*, of *company of men, wrestled together, each taking hold in some manner upon him who wrestled with him, to throw him down*. (L, TA.) — [اتّخذ, as also ٭ استخذ, and] تَخِذَ, aor. ـَ, (Ḳ in art. تخذ,) inf. n. تَخَذٌ and تَخْذٌ, (TA in art. تخذ,) likewise signifies *i. q.* أَخَذَ, (Ḳ in art. تخذ, and B and TA in the present art.,) as meaning *He took* a thing *to*, or *for, himself; took possession of* it; *got*, or *acquired*, it; syn. حَازَ and حَصَّلَ. (B, TA.) Some read, [in the Ḳur, xviii. 76,] لَتَخِذْتَ عَلَيْهِ أَجْرًا [*Thou mightest assuredly have taken for thyself a recompense for it*]: (Ṣ, L, Ḳ in art. تخذ, and TA in the present art.:) this is the reading of Mujáhid, (Fr, TA,) and is authorized by I'Ab, and is that of Aboo-'Amr Ibn-El-'Alà and AZ, and so it is written in the model-copy of the Ḳur, and so the readers [in general] read: (AM, L, TA:) so read Ibn-Ketheer and the Baṣrees; he and Yaaḳoob and Ḥafṣ pronouncing the ذ; the others incorporating it [into the ت]: (Bḍ:) some read لَاتَّخَذتَّ; (L and Ḳ in art. تخذ;) but these read at variance with the scripture. (AM, L, TA.) استخذ ٭ أَرْضًا is a phrase mentioned by Mbr as used by some of the Arabs, (Ṣ, L,) and signifies *i. q.* اتَّخَذَهَا [*He took for himself a piece of land*]. (Ṣ, L, Ḳ.) And اتّخذ وَلَدًا [in the Ḳur, ii. 110, &c.,] signifies *He got a son*, or *offspring*. (Bḍ &c. See also below.) And تَخِذَ, aor. ـَ, inf. n. تَخَذٌ and تَخْذٌ, also signifies *He gained, acquired*, or *earned*, wealth, (L, and Mṣb in arts. اخذ and تخذ,) or a thing. (Mṣb.) — عَلَيْهِمْ يَدًا and عِنْدَهُمْ استخذ ٭ and اتّخذ signify alike, *i. q.* اتّخذ [*He did to them a benefit*, or *favour;* as though he earned one for himself in prospect, making it to be incumbent on them as a debt to him]: (ISh:) and اتَّخَذْتُ عِنْدَهُ مَعْرُوفًا means [in like manner, as also أَخَذْتُ ٭ عنده معروفا, and يَدًا, (and اتَّخَذَ فِيهِ حُسْنًا has a similar meaning; see Ḳur xviii.

85;)] *I did to him a benefit*, or *favour*; syn. أَسْدَيْتُهُ إِلَيْهِ. (Mṣb in art. سدى.) ― اتّخذ also signifies *He made* a thing; syn. عَمِلَ; like تَخِذَ, [aor. ـَ,] inf. n. تَخَذٌ and تَخْذٌ: (L:) *he made*, or *manufactured*, a bow, a water-skin, &c., مِنْ كَذَا *of such a thing*: *he made*, or *prepared*, a dish of food, a medicine, &c.: either absolutely or *for himself*. (The Lexicons passim.) ― Also *He made*, or *constituted*, or *appointed*; syn. جَعَلَ; doubly trans.; (B, Mṣb;) and so تَخِذَ. (Mṣb in art. تخذ.) You say, اتّخذهُ صَدِيقًا *He made him* [or *took him as*] *a friend*; (Mṣb in the present art.;) and so تَخِذَهُ. (Idem in art. تخذ.) And اتّخذهُ هُزُوًا [in the Ḳur ii. 63 and 231, &c.,] means *He made him*, or *it, a subject of derision*. (Bḍ, Jel.) And اتّخذهُ وَلَدًا [in the same, xii. 21 and xxviii. 8,] *He made him*, or *took* or *adopted him as, a son*. (Bḍ. See also above.)

10. اِسْتَخَذَ, written with the disjunctive alif اِسْتَخَذَ: see 8, in four places. [Other meanings may be inferred from explanations of مُسْتَأْخِذٌ, q. v. infrà.] ع ٦٧١, ٧٥٩, ٦٨٢, ٨٩٦.A.

أَخْذٌ inf. n. of أَخَذَ, q. v. ― † *A way*, or *manner, of life*; as also ٭ إِخْذٌ. (Ṣ, L, Ḳ.) You say, ذَهَبَ بَنُو فُلَانٍ وَمَنْ أَخَذَ أَخْذَهُمْ, (Ṣ, L, Ḳ,*) and إِخْذَهُمْ ٭, (L, Ḳ,) the former of the dial. of Temeem, and the latter of the dial. of El-Ḥijáz, (TA,) meaning † *The sons of such a one went away*, or *passed away, and those who took to their way of life*, (Ṣ, L, Ḳ,) *and adopted their manners*, or *dispositions*: (Ḳ:) and مَنْ أَخَذَ أَخْذَهُمْ and إِخْذَهُمْ ٭, and مَنْ أَخَذَهُ أَخْذُهُمْ [in the CḲ اَخَذَهُمْ] and إِخْذُهُمْ ٭, signify [virtually] the same: (Ḳ:) or مَنْ أَخَذَ أَخْذَهُمْ and إِخْذَهُمْ ٭ signify [properly] مَنْ أَخَذَهُ أَخْذُهُمْ وَسِيرَتُهُمْ [*those whom their way of life took*, or *influenced*]. (ISk, Ṣ, L.) One says also, اُسْتُعْمِلَ فُلَانٌ عَلَى الشَّامِ وَمَا أَخَذَ إِخْذَهُ ٭, with kesr, meaning † [*Such a one was appointed prefect over Syria,*] *and he did not take to that good way of life which it was incumbent on him to adopt*: you should not say أَخْذَهُ: (AA, Ṣ, L:) or it means *and what was adjacent to it*: (Fr, L:) or, accord. to the Wá'ee, one says, in this case, وَمَا أَخَذَ إِخْذَهُ ٭ and أَخْذَهُ and أُخْذَهُ ٭, with kesr and fet-ḥ and ḍamm [to the hemzeh, and with the ذ marfooḥ, as in instances before]. (Et-Tedmuree, MF.) One also says, لَوْ كُنْتَ مِنَّا لَأَخَذْتَ بِإِخْذِنَا ٭, (Ṣ, L,) with kesr to the ا, (L,) [in a copy of the Ṣ بِأَخْذِنَا, which seems to be also allowable, accord. to the dial. of Temeem,] meaning *Wert thou of us, then thou hadst taken to*, or *wouldst take to, our manners*, or *dispositions, and fashion*, (Ṣ, L,) *and garb, and way of life*. (L.) The words of the poet,

* فَلَوْ كُنْتُمْ مِنَّا أَخَذْنَا بِإِخْذِكُمْ ٭ *

IAạr explains as meaning *And were ye of us, we had caught and restored to you your camels*: but no other says so. (L.) ― نُجُومُ الأَخْذِ *The Mansions of the Moon*; (Ṣ, L, Ḳ;) also called نُجُومُ الأَنْوَاءِ; (L; [see art. نوء;]) called by the former appellation because the moon every night enters (يَأْخُذُ فِى) one of those mansions: (Ṣ, L:) or *the stars which are cast at those* [*devils*] *who listen by stealth* [*to the conversations of the angels*]: (L, Ḳ:) but the former explanation is the more correct. (L.) ― See also إِخَاذٌ.

أُخْذٌ, whence مَا أَخَذَ أُخْذَهُ: see أَخْذٌ. ― It is also a pl. of إِخَاذٌ; (Ṣ, L;) and of إِخْذٌ or إِخْذَةٌ, explained below with إِخَاذٌ. (L.)

إِخْذٌ [The *act of taking, taking with the hand*, &c.], a subst. from أَخَذَ. (Ṣ, L, Mṣb.) ― See also أُخْذٌ, in nine places. ― And see إِخَاذٌ. ― Also *A mark made with a hot iron upon a camel's side when a disease therein is feared*. (Ḳ.)

أَخَذٌ *Heaviness of the stomach, and indigestion*, of a young camel, *from the milk*. (Ḳ.) [See أَخِذَ.] ― See also أُخْذٌ.

أَخِذٌ A young camel *disordered in his belly, and affected with heaviness of the stomach, and indigestion, from taking much milk*. (AZ, Fr, L.) [See also صَبْحَانُ.] ― A camel, or a young camel, or a sheep or goat, *affected by what resembles madness*, or *demoniacal possession*. (L.) ― A man *affected with inflammation of the eye; with pain and swelling of the eye; with ophthalmia*; (Ṣ, L;) as also ٭ مُسْتَأْخِذٌ. (L.) See also this latter. ― See also آخِذٌ.

أُخُذٌ (Ṣ, L, Ḳ) and ٭ أَخَذٌ, (Ibn-Es-Seed, L, Ḳ,) which latter is the regular form, (L,) *Inflammation of the eye; pain and swelling of the eye; ophthalmia*. (Ṣ, L, Ḳ.)

أَخْذَةٌ [inf. n. un. of أَخَذَ, *An act of taking*, &c.: *an act of punishment*, or *chastisement*, or *the like*; as in the Ḳur lxix. 10: pl. أَخَذَاتٌ]. ― أَخَذُوا أَخَذَاتِهِمْ *They took their places of abode*. (IAth and L, from a trad.)

أُخْذَةٌ *A manner of taking*, or *seizing*, of a man with whom one is wrestling: pl. أُخَذٌ. (L.) ― *A kind of enchantment*, or *fascination, like* سِحْر, (Ṣ, L, Mṣb,* Ḳ,) *which captivates the eye and the like*, (L,) *and by which enchantresses withhold their husbands from other women*; called by the vulgar رِبَاطٌ and عَقْدٌ; and practised by the women in the time of ignorance: (TA:) or *a kind of bead* (خَرَزَة, Ṣ, L, Ḳ) *with which one captivates*, or *fascinates*, or *restrains*; (Ḳ;) *with which women captivate*, or *fascinate*, or *restrain, men*, (Ṣ, L,) *and withhold them from other women*: (L:) or *i. q.* رُقْيَةٌ. (A.) ― *A pitfall dug for catching a lion*. (A, TA.) ― بَادِرْ بِزَنْدِكَ أُخْذَةَ النَّارِ [*Strive thou to be before the time called* (that of) اخذة النار *with thy wooden instrument for producing fire*; i. e. *haste thou to use it before that time*;] means *the time a little after the prayer of sunset*; asserted to be the worst time in which to strike fire. (Ḳ.)

إِخْذَةٌ: see إِخَاذٌ.

إِخَاذٌ and ٭ إِخَاذَةٌ *A pool of water left by a torrent*: pl. أُخُذٌ: (AO, Ḳ:) both signify the same: (L:) or ٭ إِخَاذَةٌ signifies *a thing like a pool of water left by a torrent*; and إِخَاذٌ is its pl. [or a coll. gen. n.]; and the pl. of this latter is أُخُذٌ, like as كُتُبٌ is pl. of كِتَابٌ, and sometimes it is contracted into أُخْذٌ: (Ṣ, L:) the like of this is said by Aboo-'Adnán: (L:) and إِخَاذَاتٌ is also a pl. of إِخَاذَةٌ, occurring in a trad., and signifying *pools which receive the rain-water, and retain it for drinkers*: (IAth, L:) or the correct word is إِخَاذٌ, without ة, and it signifies *a place where beasts assemble at a pool of water left by a torrent*; and its pl. is أُخُذٌ (AA, A'Obeyd, L) and آخَاذٌ, which latter is extr.: (L:) but as to ٭ إِخَاذَةٌ, it has a different signification, which will be found below; i. e. land of which a man takes possession for himself, &c.: (AA, L:) or إِخَاذٌ is a coll. gen. n., and ٭ إِخَاذَةٌ is its n. un., and signifies *a receptacle made for water to collect therein*: and ٭ أَخْذٌ signifies *a thing that one digs for himself, in the form of a watering-trough, which retains water for some days*; and its pl. is أُخْذَانٌ: (L:) and إِخْذٌ ٭ and ٭ إِخْذَةٌ also signify *a thing that one digs in the form of a watering-trough*; and the pl. is أُخْذٌ and إِخَاذٌ. (L.) In a trad. of Mesrooḳ Ibn-El-Ajda', إِخَاذٌ are likened to the Companions of Moḥammad; and it is added, that one ٭ إِخَاذَة suffices for a rider; and one, for two riders; and one, for a company of men: (Ṣ, L:) meaning that among them were the young and the old, and the possessor of knowledge and the possessor of more knowledge. (L.) ― See also إِخَاذَةٌ.

أَخِيذٌ *i. q.* ٭ مَأْخُوذٌ [*Taken; taken with the hand*; &c.]. (Mṣb.) ― *A captive*: (Ṣ, L, Mṣb, Ḳ:) fem. with ة. (Ṣ, L.) Hence the saying, أَكْذَبُ مِنْ أَخِيذِ الجَيْشِ *More lying than the captive of the army*: meaning him whom his enemies have taken captive, and whom they desire to conduct them to his people, and who lies to them to his utmost. (Fr, L.) [See another ex. voce صَبْحَانُ.] ― *A strange*, or *foreign, old man*. (Ḳ.)

إِخَاذَةٌ *Land which a man*, (Ṣ, L, Ḳ,) *or a Sulṭán*, (Ṣ, L,) *takes for himself*; as also ٭ إِخَاذٌ: (Ṣ, L, Ḳ:) or *land which a man takes for himself, and brings into a state of cultivation after its having been waste*: (AA, Mgh, L:) or *waste land which the owner gives to him who shall cultivate it*: (Mgh:) and *land which the Imám gives to one, not being property*, (Ḳ,) or *not being the property of another*. (TA, as from the Ḳ.) ― See also إِخَاذٌ, in five places. ― Also The *handle* of a [shield of the kind called] حَجَفَة; (Ḳ; [in the L written جحْفة, with the ج before the ح;]) also called its ثِقَاف. (L.)

أَخِيذَةٌ *A thing that is taken by force*. (L.) [See also أَخِيذٌ.]

أَخَّاذٌ One *who takes eagerly*, or *greedily*: whence the saying, مَا أَنْتَ إِلَّا أَخَّاذٌ نَبَّاذٌ *Thou art none other than one who taketh a thing eagerly*, or *greedily, and then throweth it away quickly*. (A.)

آخِذٌ, (as in some copies of the Ḳ, in both of

the senses here explained,) or ↓ أَخِذٌ, (as in other copies of the Ḳ, and in the L and TA, [but the former is the more agreeable with the form of the pl.,]) A camel *beginning to become fat;* (L, Ḳ;) or *to become aged:* (Ḳ:) pl. أَوَاخِذُ. (L.) = Milk *that bites the tongue;* syn. قَارِصٌ. (Ḳ.) [See أَخُذَ.]

مَأْخَذٌ [*A place where, or whence, a thing is taken:* pl. مَآخِذُ.] [Hence,] مَآخِذُ الطَّيْرِ *The places whence birds are taken.* (Ḳ, TA.) — [The *source of derivation* of a word or phrase or meaning.] — *A way* [*which one takes*]; as in the phrase, سَلَكَ المَأْخَذَ الأَقْرَبَ *He went the nearest way.* (Mṣb. in art. خصر.) — [See also 2, last sentence but one.]

مَأْخُوذٌ: see أَخِيذٌ.

رَجُلٌ مُؤَخَّذٌ عَنِ النِّسَاءِ *A man withheld* [*by a kind of enchantment* or *charm* (see 2)] *from women.* (L.)

مُؤْتَخِذٌ: see what follows.

مُسْتَأْخِذٌ [*Requiring to be clipped;* i. e.] *long;* applied to hair. (Ḳ.) = *Lowering his head,* or *stooping,* (Aṣ, Ṣ, L, Ḳ,) *by reason of inflammation of the eyes,* or *ophthalmia,* (Aṣ, Ṣ, L,) or *by reason of pain,* (Aṣ, Ṣ, L, Ḳ,) or *from some other cause;* (L;) as also ↓ أَخِذٌ, q. v. (TA.) *Lowly,* or *submissive,* (AA, L, Ḳ,) by reason of disease; as also ↓ مُؤْتَخِذٌ. (AA, L.)

اخر

2. أَخَّرَ, (Ṣ, Ḳ, &c.,) inf. n. تَأْخِيرٌ, (Ḳ,) is trans. (Ṣ, Ḳ, &c.) and intrans.: (Ḳ:) as a trans. verb it signifies *He made to go back* or *backwards, to recede, retreat, retire,* or *retrograde: he put,* or *drove, back: he put,* or *placed, behind,* or *after; back,* or *backward: he made to be behind,* or *posterior,* or *last: he made to remain behind, hold back, hang back,* or *lag behind: he kept,* or *held, back: he postponed, put off, procrastinated, deferred, delayed,* or *retarded: he made backward,* or *late: contr. of* قَدَّمَ. (Mṣb, TA.) — أَخَّرَنِى إِلَى مُدَّةٍ *He granted me a delay,* or *postponement, to a certain term,* or *period.* (TA in art. اجل.) = For its significations as an intrans. verb, see 5, in two places.

5. تَأَخَّرَ is quasi-pass. of the trans. verb أَخَّرَ; (Ṣ, A, Mṣb;) i. e. *He,* or *it, went back* or *backwards, drew back, receded, retreated, retired,* or *retrograded: became put,* or *driven, back: became put,* or *placed, behind,* or *after: became behind, posterior,* or *last: he remained behind,* or *in the rear; held back, hung back, lagged behind,* or *delayed; was,* or *became, backward,* or *late: it was,* or *became, kept back, postponed, put off, procrastinated, deferred, delayed,* or *retarded: contr. of* تَقَدَّمَ: (TA:) and ↓ استأخر is syn. therewith; (Ṣ, Ḳ;) and ↓ أَخِرَ, inf. n. تَأْخِيرٌ, signifies the same, being intrans. as well as trans. (Ḳ.) An ex. of the latter occurs in a saying of Moḥammad to 'Omar: أَخِّرْ عَنِّى *Retire thou from me:* or the meaning is, أَخِّرْ عَنِّى رَأْيَكَ [*hold thou back from me thine opinion;* or *reserve thou thine opinion until after mine shall have been given*]. (TA.) You say, تَأَخَّرَ عَنْهُ تَأَخُّرَةً وَاحِدَةً [*He went back,* &c., *from him,* or *it, once*]. (Lḥ.) And تَأَخَّرَ عَنِ الشَّىْءِ, or الأَمْرِ, *He went back,* &c., *from the thing,* or *the affair: he was,* or *became, behind, behindhand,* or *backward, with respect to it: he held back, hung back, refrained,* or *abstained, from it;* and استأخر ↓ عَنْهُ signifies the same. (The Lexicons in many places.) فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ ↓ سَاعَةً, in the Ḳur vii. 32 and other places, means *And when their time is come,* for punishment, *they will not remain behind,* or *be respited,* [*any while,* or] *the shortest time:* or *they shall not seek to remain behind,* by reason of intense terror. (Bḍ.)

10: see 5, in three places.

أَخِرٌ [an epithet variously explained]. One says, in reviling, (Ṣ, TA,) but not when the object is a female, (TA,) أَبْعَدَ اللّٰهُ الأَخِرَ, (Th, Ṣ, A, &c.,) and الآخِرَ ↓, (M, &c.,) or this latter is wrong, (Mesháriḳ of 'Iyáḍ, Mgh, Mṣb,) as is also الآخَرَ ↓, (Mesháriḳ of 'Iyáḍ,) meaning ‡ *May God alienate,* or *estrange, from good,* or *prosperity,* or *may God curse, him who is absent from us,* (A, Mṣb, TA,) *distant,* or *remote:* (A, Mṣb:) or *the outcast; the alienated:* (Mṣb:) or *him who is put back,* and *cast away:* so says Sh: or, accord. to ISh, *him who is put back, and remote from good:* and he adds, I think that الأَخِير ↓ is meant: (L:) or *the base fellow:* or *the most ignoble:* or *the miserable wretch:* (Et-Tedmuree and others:) or *the last speaker:* (Nawádir of Th:) or الاخر is here a metonymy for *the devil:* (Lb:) it is a word used [for the reason explained voce أَبْعَدُ] in relating what has been said by one of two persons cursing each other, to the other; (Expositions of the Fṣ;) and the phrase above mentioned is meant to imply a prayer for those who are present [by its contrasting them with the person to whom it directly applies]. (A.) One also says, لَا مَرْحَبًا بِالْأَخِرِ, [alluding to a particular person,] meaning [*May the place,* or *land, not be ample,* or *spacious,* or *roomy,*] *to the remote from good.* (TA.) It is said in a trad. of Mázin, إِنَّ الأَخِرَ قَدْ زَنَى *Verily the outcast,* (Mgh, Mṣb,) or *he who is remote, and held back, from good,* (Mgh,* TA,) *hath committed adultery,* or *fornication:* the speaker meaning himself; (Mgh, Mṣb;) as though he were an outcast. (Mṣb.) And in another trad. it is said, المَسْأَلَةُ أَخِرُ كَسْبِ المَرْءِ *Begging is the most ignoble* [mode of] *gain of man:* but El-Khaṭṭábee relates it with medd, [i. e. ↓ آخِرُ,] explaining it as meaning *begging is the last thing whereby man seeks sustenance* when unable to gain [by other means]. (TA.)

أُخُرٌ The *back, hinder,* or *latter, part:* the *hindermost,* or *last, part: contr. of* قُدُمٌ. (Ḳ.) [See also مُؤَخَّرٌ; from which it appears to be distinguished by its being used only adverbially, or with a preposition: and see آخِرٌ.] You say, شُقَّ ثَوْبُهُ أُخُرًا, and مِنْ أُخُرٍ, (Ṣ, Ḳ,*) *His garment was rent,* or *slit, in its back,* or *hinder, part,* (Ṣ,) or *behind.* (Ḳ.) And تَأَخَّرَ أُخُرًا [*He retired backwards*]. (A.) And جَآءَ أُخُرًا: see آخِرٌ, in two places.

بِأُخْرَةٍ and بِأُخَرَةٍ: see آخِرٌ.

أَخَرَةً and بِأَخَرَةٍ: see آخِرٌ, in five places.

بِعْتُهُ بِأُخْرَةٍ *I sold it* (namely the article of merchandise, TA) *with postponement of the payment; upon credit; for payment to be made at a future period;* syn. بِنَظِرَةٍ; (Ṣ, A, Ḳ;) i. e. بِنَسِيئَةٍ. (Ṣ.)

أُخَرَةً and بِأُخَرَةٍ: see آخِرٌ.

أُخْرَى: see آخَرُ, of which it is the fem.: and see also آخِرٌ.

أُخْرَاةٌ another fem. of آخَرُ. (Ḳ.)

أُخْرِيَا and إِخْرِيَّا and إِخْرِيَّا: see آخِرٌ.

أُخْرَاوِىٌّ and أُخْرَوِىٌّ [*Relating to the other state of existence,* or *the world to come.*]

أَخِيرًا and أَخِيرًا: see آخِرٌ, in five places. See also أَخِرٌ.

أُخَيْرَى dim. of أُخْرَى, fem. of آخَرُ, q. v. (Ṣ.)

آخَرُ a subst., of the measure أَفْعَلُ, but implying the meaning of an epithet, (Ṣ,) from أَخَّرَ in the sense of تَأَخَّرَ, (TA,) *Another;* the *other; a thing* [or *person*] *other than the former* or *first;* (L;) *i. q.* غَيْرٌ; (Ḳ;) as in the phrases, رَجُلٌ آخَرُ *another man,* and ثَوْبٌ آخَرُ *another garment* or *piece of cloth:* (TA:) or *one of two things* [or *persons*]; (Ṣ, Ṣgh, Mṣb;) as when you say, جَآءَ القَوْمُ فَوَاحِدٌ يَفْعَلُ كَذَا وَآخَرُ كَذَا *The people came, and one was doing thus, and one* [i. e. *another*] *thus:* (Ṣgh, Mṣb:) originally meaning *more backward:* (TA:) fem. ↓ أُخْرَى (Ṣ, Mṣb, Ḳ) and ↓ أُخْرَاةٌ; (Ḳ;) which latter is not well known: (MF:) pl. masc. آخَرُونَ and أُخَرُ; (Ṣ, Ḳ;) [the latter irreg. as such;] and, applied to irrational things, أَوَاخِرُ, like as أَفَاضِلُ is pl. of أَفْضَلُ: (Mṣb:) and pl. fem. أُخَرَيَاتٌ and أُخَرُ; (Ṣ, Mṣb, Ḳ;) which latter is imperfectly decl.; for an epithet of the measure أَفْعَلُ which is accompanied by مِنْ has no [dual nor] pl. nor fem. as long as it is indeterminate; but when it has the article ال prefixed to it, or is itself prefixed to another noun which it governs in the gen. case, it has a dual and a pl. and a fem.; but it is not so with آخَرُ; for it has a fem. [and dual] and pl. without مِنْ and without the article ال and without its being prefixed to another noun: you say, مَرَرْتُ بِرَجُلٍ آخَرَ, and بِرَجُلَيْنِ آخَرِينَ and بِرِجَالٍ أُخَرَ, and بِامْرَأَةٍ أُخْرَى, and بِنِسْوَةٍ أُخَرَ, [*I passed by another man,* and *by other men,* and *by another woman,* and *by other women;*] therefore, as it [namely أُخَرُ] is thus made to deviate from its original form, [i. e. آخَرُ, (I'Aḳ p. 287,)] which is of a class of words used, when indeterminate, alike as sing. and dual and pl.,] and is [essentially and originally] an epithet, it is imperfectly decl.,

though a pl.: but when you name thereby a man, it is perfectly decl., when inderminate, accord. to Akh, or imperfectly decl. accord. to Sb. (Ṣ, L.) The dim. of آخَرُ is ✦ أُوَيْخِرُ; the ا with the ء suppressed following the same rule as the ا in ضَارِبٌ: (TA:) and the dim. of أُخْرَى is ✦ أُخَيْرَى. (Ṣ.) See also الأُخْرَى voce آخِرٌ. — لَا أَفْعَلُهُ أُخْرَى, أُخْرَى الَّلَيَالِى, (Ṣ, Ḳ,) or اخرى المَنُونِ, (Ḳ,) means *I will not do it ever*: (Ṣ, Ḳ:) or the latter, *I will not do it to the end of time*. (Ṣ.) And أُخْرَى القَوْمِ, *The last of the people*. (Ṣ, Ḳ.) One says, جَآءَ فِى أُخْرَى القَوْمِ *He came among the last of the people*. (TA.) And جَآءَ فِى أُخْرَيَاتِ النَّاسِ *He came among those who were the last of the people*. (Ṣ, A, Ḳ.) [See also آخِرٌ.] — In أَبْعَدَ اللّٰهُ الآخَرَ, الآخِرَ is a mistake for الأَخِيرَ, q. v. (Meshárik of 'Iyáḍ.)

آخِرٌ, (Ṣ, Mṣb, Ḳ,) an epithet, of the measure فَاعِلٌ, (Ṣ,) and ✦ أَخِيرٌ, (Ṣ, Mṣb,) The *last; aftermost; hindmost:* and the *latter; after; hinder:* and [as a subst.] the *end: contr. of* أَوَّلٌ: [or *of* أَوَّلٌ when used as a subst.:] (A, Mṣb, Ḳ:) or *of* مُتَقَدِّمٌ: (Lth, Mṣb:) or what is *after the first* or *former:* (Ṣ:) fem. of the former آخِرَةٌ: (Ṣ, Mṣb, Ḳ:) pl. [masc.] آخِرُونَ (Ḳur xxvi. 84, &c.,) and (masc. and fem., Mṣb) أَوَاخِرُ (Ṣ, Mṣb) and fem. آخِرَاتٌ also: (Th:) and ✦ مَآخِيرُ is syn. with أَوَاخِرُ; as in مَآخِيرُ اللَّيْلِ [occurring in the Ṣ and Ḳ in art. جهر, meaning *The last, or latter, parts, or portions, of the night*]. (TḲ in art. جهر.) You say, جَآءَ آخِرًا and ✦ أُخْرًا and ✦ أَخِيرًا and بِأَخَرَةٍ, all meaning the same [*He came lastly*, or *latterly*]: and in like manner, مَا عَرَفْتُهُ إِلَّا أَخِيرًا ✦ and ✦ الَّا بِأَخَرَةٍ [*I did not know it save at the last*, or *lastly*, or *latterly*]: (Ṣ:) or جَآءَ أَخِيرًا ✦ and ✦ أُخْرًا and ✦ أَخَرَةً ✦ and بِأَخَرَةٍ ✦ and ✦ أُخَرَةً ✦ and بِأُخْرَةٍ, (Ḳ,) or ✦ أُخْرَةً ✦ and بِأُخْرَةٍ, (Lḥ, L,) and بِآخِرَةٍ (TA) and ✦ إِخْرِيًّا ✦ and أُخْرِيًّا ✦ and ✦ آخِرِيًّا (Ḳ) mean *he came lastly of everything*. (Ḳ.) It is said in a trad., respecting Mohammad, كَانَ يَقُولُ بِأَخَرَةٍ ✦ إِذَا أَرَادَ أَنْ يَقُومَ مِنَ المَجْلِسِ كَذَا وَكَذَا *He used to say, at the end of his sitting, when he desired to rise from the place of assembly, thus and thus:* or, accord. to IAth, it may mean, *in the last*, or *latter, part of his life*. (TA.) And you say, أَتَيْتُكَ آخِرَ مَرَّتَيْنِ and آخِرَةَ مَرَّتَيْنِ (IAar, M, Ḳ) app. meaning (M) [*I came to thee the latter of two times;*] *the second of two times*. (M, Ḳ.*) And لَا أُكَلِّمُهُ آخِرَ الدَّهْرِ *I will not speak to him* [*to the end of time*, or] *ever*. (A.) [See a similar phrase above, voce آخَرُ.] And جَاؤُوا عَنْ آخِرِهِمْ [*They came with the last of them;* عن being here syn. with بِ; meaning *they came all, without exception*]. (A.) [And كَانَ ذٰلِكَ فِى آخِرِ الشَّهْرِ, and السَّنَةِ; and فِى أَوَاخِرِهِمَا, *That was in the end of the month*, and *of the year;* and *in the last days thereof*.] And النَّهَارُ يَجُرُّ عَنْ آخِرٍ فَآخِرٍ [*The day lengthens*] *hour by hour*. (A.) See also أَخِرٌ, last sentence. — الآخِرُ is a name of God, signifying [*The last;* or] *He who remaineth after all his creatures, both vocal and mute, have perished*. (Nh.) — الآخِرَانِ *The two hinder dugs* of the she-camel; opposed to القَادِمَانِ; (TA;) *the two dugs that are next the thighs*. (Ḳ.) — الآخِرَةُ, (Ḳ,) for الدَّارُ الآخِرَةُ, (Bḍ in ii. 3,) [and الحَيَاةُ الآخِرَةُ,] and ✦ الأُخْرَى, (Ḳ,) [*The latter, ultimate*, or *last*, and *the other, dwelling*, or *abode*, and *life;* i. e. *the latter, ultimate*, or *last*, and *the other, world; the world*, or *life, to come;* and *the ultimate state of existence, in the world to come;*] *the dwelling*, or *abode*, [and *life,*] *of everlasting duration*: (Ḳ:) [each] an epithet in which the quality of a subst. predominates. (Z, and Bḍ ubi suprà.) [Opposed to الدُّنْيَا. And آخِرَةٌ also signifies The *enjoyments, blessings*, or *good, of the ultimate state; of the other world;* or *of the world*, or *life, to come:* in which sense likewise it is opposed to دُنْيَا: (see an ex. of both voce بَاعَ, in art. بيع: so too ✦ أُخْرَى.)] — آخِرَةُ الرَّحْلِ, (Ṣ, Mṣb, Ḳ,) and السَّرْجِ, (Mṣb,) and ✦ مُؤْخِرَتُهُ, (Ṣ in art. قدم, and Ḳ,) and ✦ مُؤْخِرُهُ, (Ṣ, Mgh, Mṣb, Ḳ,) which is a rare form, or, accord. to Yaʼḳoob, not allowable, (Ṣ,) and ✦ مُؤَخَّرُهُ, and ✦ مُؤَخَّرَتُهُ, (Ṣ in art. قدم, and Ḳ,) and ✦ مُؤَخِّرَتُهُ, (Mṣb, Ḳ,) or this is a mistake, (Mgh, Mṣb,) and ✦ مُؤَخِّرُهُ, (Ḳ,) but the first of all is the most chaste, (Mṣb,) *The thing*, (Ṣ,) or *piece of wood*, (Mṣb,) *of the camel's saddle*, (Ṣ, Mṣb,) and *of the horse's*, (Mṣb,) *against which the rider leans* [*his back*]; (Ṣ, Mṣb;) *the contr. of its* قَادِمَة [by which term قادمة is meant the وَاسِط]: (Ḳ:) the واسط of the camel's saddle is the tall fore part which is next to the breast of the rider; and its آخرة is *its hinder part;* (Az, L;) i. e. *its broad piece of wood*, (Mgh,) or *its tall and broad piece of wood*, (Az, L,) *which is against*, or *opposite to*, (تُحَاذِى,) *the head* [*and back*] *of the rider:* (Az, Mgh, L:) [for] the آخرة and the واسط are the شَرْحَانِ, between which the rider sits: this is the description given by En-Naḍr [ISh]; and all of it is correct: there is no doubt respecting it: (Az, L:) the pl. of آخرة is أَوَاخِرُ. (Mṣb.) — آخِرَةُ العَيْنِ: see مُؤْخِرُ العَيْنِ. — آخِرٌ and ✦ أَخِيرٌ [accord. to some] also signify *Absent*. (Ḳ.) But see أَخِرٌ, second sentence.

آخِرِيًّا: see آخِرٌ.

أُوَيْخِرُ dim. of آخَرُ, q. v. (TA.)

مُؤْخِرُ العَيْنِ, (T, Ṣ, A, Mgh, Mṣb, Ḳ, [in the CḲ مُؤَخَّرُهَا,]) said by AO, (Mṣb,) or A'Obeyd, (TA,) to be better without teshdeed, from which observation it is to be understood that teshdeed in this case is allowable, though rare, but Az disallows it, (Mṣb, TA,) and مُؤْخِرَتُهَا, and ✦ آخِرَتُهَا, (Ḳ,) [*The outer angle of the eye;*] *the part of the eye next the temple;* (Ṣ, A, Mgh, Mṣb;) *the part next the* لَحَاظ: (Ḳ:) opposed to its مُقْدِم, which is the extremity thereof next the nose: (Ṣ, Mgh, Mṣb:) pl. مَآخِرُ. (Mgh.) You say, نَظَرَ إِلَىَّ بِمُؤْخِرِ عَيْنِهِ [*He looked at*, or *towards, me from* (lit. *with*) *the outer angle of his eye*]. (Ṣ.) — مُؤْخِرُ الرَّحْلِ, and مُؤْخِرَتُهُ: see آخِرٌ.

مُؤَخَّرٌ The *back, hinder*, or *latter, part* of anything: its *hindermost*, or *last, part: contr. of* مُقَدَّمٌ: as in the phrase, ضَرَبَ مُؤَخَّرَ رَأْسِهِ [*He struck the back*, or *hinder part, of his head*]. (Ṣ, Mṣb.) [See also أُخْرٌ and آخِرٌ.] — مُؤَخَّرُ الرَّحْلِ, and مُؤَخَّرَتُهُ: see آخِرٌ.

المُؤَخِّرُ a name of God, [*The Postponer*, or *Delayer*;] *He who postpones*, or *delays, things, and puts them in their places:* [or *He who puts*, or *keeps, back*, or *backward:* or *He who degrades:*] *contr. of* المُقَدِّمُ. (TA.) — مُؤَخِّرُ الرَّحْلِ, and مُؤَخِّرَتُهُ: see آخِرٌ.

نَخْلَةٌ مِئْخَارٌ *A palm-tree of which the fruit remains until the end of winter:* (AḤn, Ḳ:) and *until the end of the time of cutting off the fruit of palm-trees:* (Ṣ, M, Ḳ:) *contr. of* مِبْكَارٌ *and* بَكُورٌ: pl. مَآخِيرُ. (A.)

مَآخِيرُ [reg. pl. of مِئْخَارٌ]: see آخِرٌ, first sentence.

مُتَأَخِّرٌ: see its verb. — [An author, or other person, *of the later*, or *more modern, times*.]

المُسْتَأْخِرِينَ in the Ḳur xv. 24 is said by Th to mean *Those who come* to the mosque *after others*, or *late:* (TA:) or it means *those who are later in birth and death:* or *those who have not yet come forth from the loins of men:* or *those who are late*, or *backward, in adopting the Muslim religion and in fighting against unbelievers and in obedience*. (Bḍ.)

اخو

1. أَخَوْتَ, [third pers. أَخَا,] (Ṣ, Ḳ,) nor. تَأْخُو, (Ṣ,) inf. n. أُخُوَّةٌ; (Ṣ, Ḳ, &c.;) and ✦ آخَيْتَ, (Ḳ, TA,) [in the CḲ أَخَيْتَ, which is wrong in respect of the pers., and otherwise, for it is correctly] with medd, (TA,) inf. n. إِخَآءٌ and مُؤَاخَاةٌ; (Lth;) and ✦ تَأَخَّيْتَ; (Ḳ;) *Thou becamest a brother* [in the proper sense of this word, and also as meaning *a friend*, or *companion*, or *the like*]. (Ṣ,* Ḳ,* TA.) ✦ أُخُوَّةٌ is also [used as] a simple subst., (TA,) signifying *Brotherhood; fraternity;* the *relation of brother;* as also ✦ إِخَآءٌ and مُؤَاخَاةٌ; and ✦ تَأَخٍّ: (Lth, TA:) and the *relation of sister*. (Ṣ.) You say, بَيْنِى وَبَيْنَهُ أُخُوَّةٌ and ✦ إِخَآءٌ [&c., meaning] *Between me and him is brotherhood*. (JK, TA.) And ✦ بَيْنَ السَّمَاحَةِ وَالحَمَاسَةِ تَأَخٍّ † [*Between liberality and courage is a relation like that of brothers*]. (TA.) And خُوَّةٌ is a dial. var. of أُخُوَّةٌ, occurring in a trad. (IAth, TA.) — [It is also trans.] You say, أَخَوْتُ عَشَرَةً *I was*, or *became, a brother to ten*. (TA.)

2. أَخَّيْتُ لِلدَّابَّةِ, (Ṣ, Ḳ,) or الدَّابَّةَ, (Mṣb, [so accord. to a copy of that work, but probably this is a mistranscription,]) inf. n. تَأْخِيَةٌ, (Ṣ, Mṣb, Ḳ,) *I made an* آخِيَّة [q. v.] *for the beast*, (Mṣb, Ḳ,) *and tied the beast therewith;* (Mṣb;) [and

so, app., آخَيْتُ (which, if correct, is probably of the measure أَفْعَلْتُ); for it is related that] an Arab of the desert said to another, أَخٍ لِي آخِيَةً [*Make thou for me an* آخِيَة *to which I shall tie my colt*]. (TA.) And you say, آخَى فُلَانٌ فِي فُلَانٍ آخِيَةً فَكَفَرَهَا † *Such a one did a benefit to such a one, and he was ungrateful for it.* (TA.) [But perhaps آخِ and آخَى in these two exs. are mistranscriptions for أَخٍّ and أَخَّى.]

3. آخَاهُ, (S, K,) vulgarly وَاخَاهُ, (S,) or the latter is a dial. var. of weak authority, (K,* TA,) said by some to be of the dial. of Teiyi, (TA,) inf. n. مُؤَاخَاةٌ and إِخَآءٌ (S, K) and وِخَآءٌ (K) and [quasi-inf. n.] إِخَاءَةٌ (Fr, K) and وِخَاءَةٌ, (CK,) *He fraternized with him; acted with him in a brotherly manner:* (S,* K,* PS, TK:) A'Obeyd mentions, on the authority of Yz, آخَيْتُ and وَاخَيْتُ, and آسَيْتُ and وَاسَيْتُ, and آكَلْتُ and وَاكَلْتُ: the pret. is said to be thus assimilated to [a form of] the fut.; for they used [sometimes] to say, يُوَاخِي, changing the hemzeh into و. (IB, TA.) — It is said in a trad., آخَى بَيْنَ المُهَاجِرِينَ وَالأَنْصَارِ, meaning *He united the emigrants* [to El-Medeeneh] *with the assistants* [previously dwelling there] *by the brotherhood of El-Islám and of the faith.* (TA.) You say also, آخَيْتُ بَيْنَ الشَّيْئَيْنِ [*I united the two things as fellows*, or *pairs*]; and sometimes one says, وَاخَيْتُ, like as one says, وَاسَيْتُ, for آسَيْتُ; mentioned by ISk. (Msb.) — See also 1, in three places.

4: see 2, in three places.

5. تَأَخَّيْتَ, and the inf. n. تَأَخٍّ: see 1, in three places. — تَأَخَّيْتُ أَخًا *I adopted a brother:* (S, K:) or [تَأَخَّيْتُهُ signifies] *I called him brother.* (K.) — تَأَخَّيْتُ الشَّيْءَ, (S, K, TA,) or بِالشَّيْءِ, (Msb,) *I sought, endeavoured after, pursued,* or *endeavoured to reach* or *attain* or *obtain, the thing;* (S, Msb, K, TA;) *as the brother does the brother;* and in the same manner the verb is used with a man for its object: but تَوَخَّيْتُ, in the same sense, is more common. (TA.) You say, تَأَخَّيْتُ مَحَبَّتَكَ *I sought,* &c., *thy love,* or *affection.* (TA in art. وخى.)

6. تَآخَيَا *They became brothers,* or *friends* or *companions* or *the like, to each other.* (S,* TA.)

أَخٌ, (S, Msb, K,) originally أَخَوٌ, (Kh, S, Msb,) as is shown by the first of its dual forms mentioned below, and by its having a pl. like آبَآءٌ, (S,) and أَخَّانٌ, (K,) with the second letter doubled to compensate for the و suppressed, as is the case in أَبٌ, (TA,) and أَخًا, [like أَبًا,] and أَخُو, (IAar, K, TA, [the last, with the article prefixed to it, erroneously written in the CK الأُخُوُّ,]) and أَخْوٌ, like دَلْوٌ, (Kr, K,) a well-known term of relationship, (K, TA,) i. e. *A brother;* the *son of one's father and mother,* or *of either of them:* and also applied to *a foster-brother:* (TA:) and † *a friend;* and *a companion, an associate,* or *a fellow:* (K:) derived from أَخِيَّةٌ [q. v.]; as though one أَخٍ were tied and attached to another like as the horse is tied to the آخِيَّة: (Har p. 42:) or, accord. to some of the grammarians, it is from وَخَى meaning قَصَدَ; because the أَخ has the same aim, endeavour, or desire, as his أَخ: (TA:) when أَخ is prefixed to another noun, its final vowel is prolonged: (Kh:) you say, هٰذَا أَخُوكَ [*This is thy brother,* &c.], and مَرَرْتُ بِأَخِيكَ [*I passed by thy brother,* &c.], and رَأَيْتُ أَخَاكَ [*I saw thy brother,* &c.]: (S: [in which it is also asserted that one does not say أَخُو without prefixing it to another noun; but this is inconsistent with the assertion of IAar and F, that الأَخُو is a syn. of الأَخُ:]) the dual is أَخَوَانِ, (S, Msb, Kur xlix. 10, Ham p. 434,) or أَخْوَانِ, with the خ quiescent, (TA, [but this I have found nowhere else,]) and some of the Arabs say أَخَانِ, (S, Msb,) and Kr mentions أَخُوَانِ, with ḍamm to the خ, said by IB to occur in poetry, and held by ISd to be dual of أَخُو, with ḍamm to the خ: (TA:) the pl. is إِخْوَةٌ and إِخْوَانٌ (S, Msb, K, &c.,) the former generally applied to *brothers,* and the latter to *friends* [or *the like*], (T, S,*) but not always, as in the Kur xlix. 10, where the former does not denote relationship, and in xxiv. 60 of the same, where the latter does denote relationship, (T, TA,) and sometimes the former is applied to a [single] man, as in the Kur iv. 12, (S,) and أُخْوَةٌ, (Fr, S, Msb, K, [in the CK أَخَوَةٌ,]) or this is a quasi-pl. n., (Sb, TA,) and أُخْوَانٌ, (Kr, Msb, K,) and أَخَاةٌ, (S, K,) like آبَآءٌ, (S,) and أُخُوَّةٌ, and أُخُوَّةٌ, (ISd, K,) the last mentioned by Lh, and thought by ISd to be formed from the next preceding by the addition of ة characterizing the pl. as fem., (TA,) and أَخُونَ, (S, Msb, K,) and اخاوون. (Msb: [there written without any syll. signs, and I have not found it elsewhere.]) The fem. of أَخٌ is أُخْتٌ [meaning *A sister:* and † *a female friend,* &c.]: (S, Msb, K, &c.:) written with ḍamm to show that the letter which has gone from it is و; (S;) the ت being a substitute for the و; (TA;) not to denote the fem. gender, (K, TA,) because the letter next before it is quiescent: this is the opinion of Sb, and [accord. to SM] it is the correct opinion: for Sb says that if you were to use it as a proper name of a man, you would make it perfectly decl.; and if the ت were to denote the fem. gender, the name would not be perfectly decl.; though in one place he incidentally says that it *is* the sign of the fem. gender, through inadvertence: Kh, however, says that its ت is [originally] ه [meaning ة]: and Lth, that أُخْتٌ is originally أَخَةٌ: and some say that it is originally أَخَوَةٌ: (TA:) the dual is أُخْتَانِ: (Kh:) and the pl. is أَخَوَاتٌ. (Kh, S, Msb, K.) The saying لَا أَخَا لَكَ بِفُلَانٍ [*Thou hast no brother,* or † *friend, in such a one*] means لَيْسَ لَكَ بِأَخٍ [*such a one is not a brother,* or *friend, to thee*]. (S, K.) It is said in a prov., مَنْ لَكَ بِأَخِيكَ كُلِّهِ [*Who will be responsible to thee for thy brother,* or † *thy friend, altogether?* i. e., for his always acting to thee as a brother, or friend]. (JK.) And in another, رُبَّ أَخٍ لَكَ لَمْ تَلِدْهُ أُمُّكَ [† *There is many a brother to thee whom thy mother has not brought forth*]. (TA.) And in another, أَخُوكَ أَمِ الذِّئْبُ [*Is it thy brother,* or *the wolf?*]; said in suspecting a thing: as also أَخُوكَ أَمِ اللَّيْلُ [*Is it thy brother, or is it the night* that deceives thee?]. (Har p. 554.) And another saying is, الرُّمْحُ أَخُوكَ وَرُبَّمَا خَانَكَ [† *The spear is thy brother, but sometimes,* or *often, it is unfaithful to thee*]. (TA.) — Ibn-'Arafeh says that when أُخُوَّةٌ does not relate to birth, it means conformity, or similarity; and combination, agreement, or unison, in action: hence the saying, هٰذَا الثَّوْبُ أَخُو هٰذَا [† *This garment,* or *piece of cloth, is the like,* or *fellow, of this*]: and hence the saying in the Kur [xvii. 29], كَانُوا إِخْوَانَ الشَّيَاطِينِ † *They are the likes,* or *fellows, of the devils:* and in the same [xliii. 47], إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا † *But it was greater than its like,* or *fellow;* i. e., than what was like to it in truth, &c. (TA.) It is said in a trad., النَّوْمُ أَخُو المَوْتِ [*Sleep is the like of death*]. (El-Jámi' eṣ-Ṣagheer.) One says also, لَقِيَ فُلَانٌ أَخَا المَوْتِ † *Such a one met with the like of death.* (Msb, TA.) And they said, رَمَاهُ اللّٰهُ بِلَيْلَةٍ لَا أُخْتَ لَهَا [† *God afflicted him with a night having none like to it*], i. e., a night in which he should die. (TA.) And لَا أُكَلِّمُهُ إِلَّا أَخَا السِّرَارِ † *I will not speak to him save the like of secret discourse.* (As, TA.) [And hence,] أُخْتَا سُهَيْلٍ † [*The two sisters of Canopus;*] *the two stars called* العَبُورُ الشِّعْرَى *and* الغُمَيْصَآءُ الشِّعْرَى. (S and K in art. شعر, q. v.) — يَا أَخَا بَكْرٍ, or تَمِيمٍ, means † *O thou of* [the tribe of] *Bekr,* or *Temeem.* (Ham p. 284.) — Lh mentions, on the authority of Abu-d-Deenár and Ibn-Ziyád, the saying, القَوْمُ بِأَخِي شَرٍّ, as meaning † *The people,* or *company of men, are in an evil state* or *condition.* (TA.) [But accord. to others,] one says, تَرَكْتُهُ بِأَخِي الخَيْرِ, meaning ‡ *I left him in an evil state* or *condition:* (JK,* Msb, K, TA:) and بِأَخِي الشَّرِّ ‡ *in a good state* or *condition.* (TA.) — You say also, هُوَ أَخُو الصِّدْقِ † *He is one who cleaves,* or *keeps, to veracity.* (Msb.) — [أَخُو, as a prefixed noun, is also used in the sense of أَهْلُ, meaning † *Worthy,* or *deserving,* of a thing: and *meet, fit,* or *fitted,* for it. So in the phrase أَخُو ثِقَةٍ † *Worthy,* or *deserving, of trust,* or *confidence;* expl. by W (p. 91) as meaning *a person in whom one trusts,* or *confides.* And so in the prov., لَيْسَ أَخُو الكَظَاظِ مَنْ يَسْأَمُهُ † *He who is fit,* or *fitted, for vehement striving for the mastery is not he who turns away from it with disgust:* see art. كظ.] — It is also used in the sense of ذُو: as in the phrase, هُوَ أَخُو الغِنَى [† *He is possessed,* or *a possessor, of wealth,* or *competence,* or *sufficiency*]. (Msb.) [So too in the phrase, أَخُو الخَيْرِ † *Possessed,* or *a possessor, of good,* or *of what is good.* And in like manner,] أَخُو الخَنَعِ means [ذُو الخَنَعِ, i. e.] الذَّلِيلُ [† *The low, base,* or *abject*]. (Ham p. 44.) [So too] سَيْرُنَا أَخُو الجَهْدِ means [سَيْرُنَا ذُو الجَهْدِ, i. e.] سَيْرُنَا جَاهِدٌ

[† *Our journeying is laborious:* see an ex. in the first paragraph of art. غدر]. (TA.) — حُمَّى الأَخَوَيْنِ † *A fever that affects the patient two days, and quits him two days; or that attacks on Saturday, and quits for three days, and comes [again] on Thursday; and so on.* (Mṣb.) — دَمُ الأَخَوَيْنِ: see دَمٌ, in art. دمى.

أَخًا: أَخْوٌ: أَخُو: } see أَخٌ.

أُخْتٌ: see أَخٌ, in four places.

[أُخَيٌّ and أُخَيَّةٌ dims. of أَخٌ and أُخْتٌ.]

أَخَوِيٌّ *Brotherly; fraternal; of,* or *relating to, a brother,* and *a friend* or *companion:* and also, *sisterly; of,* or *relating to, a sister;* because you say أَخَوَاتٌ [meaning "sisters"]; but Yoo used to say أُخْتِيٌّ, which is not agreeable with analogy. (Ṣ, TA.)

أُخْتِيٌّ: see أَخَوِيٌّ.

إِخْوَانٌ, besides being a pl. of أَخٌ, q. v., is a dial. var. of خِوَانٌ. (TA. [See art. خون.])

إِخَاوَةٌ: see 3.

أُخُوَّةٌ an inf. n. of 1: and also [used as] a simple subst. (TA.) See 1. — When it does not relate to birth, it means † *Conformity,* or *similarity;* and *combination, agreement,* or *unison, in action.* (Ibn-'Arafeh, TA.)

أَخِيَّةٌ, (Lth, Ṣ, Mṣb, Ḳ, &c.,) originally of the measure فَاعُولَةٌ, [i. e. أَخْوِيَةٌ,] (Mṣb,) and أَخِيَةٌ, (Lth, Mṣb, Ḳ,) and أَخِيَّةٌ, (JK, Ḳ, TA, [but in the Ḳ the orthography of these three words is differently expressed in different copies, and somewhat obscurely in all that I have seen,]) *A piece of rope of which the two ends are buried in the ground,* (ISk, JK, Ṣ,) *with a small staff* or *stick, or a small stone, attached thereto,* (ISk, Ṣ,) *a portion thereof, resembling a loop, being apparent,* or *exposed, to which the beast is tied;* (ISk, JK, Ṣ;) it is made in soft ground, as being more commodious to horses than pegs, or stakes, protruding from the ground, and more firm in soft ground than the peg, or stake: (TA:) or *a loop tied to a peg,* or *stake, driven [into the ground], to which the beast is attached:* (Mṣb:) or *a stick,* or *piece of wood,* (Ḳ, TA,) *placed crosswise* (TA) *in a wall,* or *in a rope of which the two ends are buried in the ground, the [other] end* [or *portion*] *protruding, like a ring, to which the beast is tied:* (Ḳ, TA:) or *a peg,* or *stake, to which horses are tied:* (Ḥar p. 42:) [see also آرِيٌّ:] the pl. of the first is أَوَاخِيُّ; (JK, Ṣ, Mṣb, Ḳ;*) and of the second, أَوَاخٍ; (Mṣb;) and of the third, أَخَايَا, (JK, Ḳ,*) like as خَطَايَا is pl. of خَطِيَّةٌ. (TA.) In a trad., the believer and belief are likened to a horse attached to his آخِيَّة; because the horse wheels about, and then returns to his آخِيَّة; and the believer is heedless, and then returns to believe. (TA.) And in another, men are forbidden to make their backs like the أَخَايَا of beasts; i. e., in prayer; meaning that they should not arch them therein, so as to make them like the loops thus called. (TA.) — Also *i. q.* طُنُبٌ; (Ḳ;) i. e. The *kind of tent-rope thus called.* (TA in art. طنب, q. v.) — And † *A sacred,* or *an inviolable, right* or *the like;* syn. حُرْمَةٌ and ذِمَّةٌ. (Ṣ, Ḳ.) You say, لِفُلَانٍ أَوَاخِيُّ وَأَسْبَابٌ تُرْعَى [† *To such a one belong sacred,* or *inviolable, rights, and ties of relationship and love, to be regarded*]. (Ṣ.) And لَهُ عِنْدِي آخِيَّةٌ † *He has, with me,* or *in my estimation, a strong, sacred,* or *inviolable, right;* and *a near tie* or *connexion,* or *means of access* or *intimacy* or *ingratiation.* (TA.) — In a trad. of 'Omar, in which it is related that he said to El-'Abbás, أَنْتَ آخِيَّةُ آبَاءِ رَسُولِ اللّٰهِ, it is used in the sense of بَقِيَّةَ; [and the words may therefore be rendered *Thou art the most excellent of the ancestors of the Apostle of God;*] as though he meant, thou art he upon whom one stays himself, and to whom one clings, of the stock of the Apostle of God. (TA.)

اد

1. أَدَّتْهُ دَاهِيَةٌ, aor. ـِ (T, Ṣ, M, Ḳ) and ـُ, (M, Ḳ,) but this latter is strange, [anomalous,] and unknown, (TA,) and ـَ, (M, Ḳ,) mentioned by Lḥ, whence it seems that he made the pret. to be of the measure فَعِلَ, or that it is co-ordinate to أَبَى, aor يَأْبَى, (M,) inf. n. أَدٌّ, (T, Ṣ, M,) *A calamity befell him.* (M, Ḳ.) And in like manner, أَدَّهُ أَمْرٌ, aor. and inf. n. as above, *An event befell him:* (M:) or *oppressed him, distressed him,* or *afflicted him.* (Bḍ in xix. 91.) = See also 5.

5. تأدّد; (T, Ḳ;) and أَدَّدَ, inf. n. أَدٌّ; (TA;) *i. q.* تَشَدَّدَ [*He acted,* or *behaved, with forced hardness, firmness, strength, vigour,* &c.]. (T, Ḳ.)

أَدٌّ (Ṣ, M, Ḳ) and إِدٌّ (T, Ḳ) and آدٌّ (Ḳ) *Strength; power; force:* (Ṣ, M, Ḳ:) *superior power* or *force* or *influence; mastery; conquest; predominance.* (M, Ḳ, TA.) — See also إِدٌّ, in two places. — Also, the first, The *sound of treading.* (T.)

إِدٌّ: see أَدٌّ. — Also, and إِدَّةٌ, *A wonder,* or *wonderful thing:* (M, L, Ḳ:) *a very evil, abominable, severe, thing,* or *affair:* (Ṣ, M, A, L, Ḳ:) *a calamity;* (Ṣ, A, L, Ḳ;) or thus the former word signifies; (M;) as also أَدٌّ, (as in the copies of the Ḳ,) or آدٌّ, [originally آدِدٌ,] of the measure فَاعِلٌ: (so in the Ṣ and L:) pl. (of إِدٌّ, M, TA) إِدَادٌ, (Ḳ, TA,) or أَدَادٌ, (T, CḲ, [but this, if correct, is a quasi-pl. n.,]) or آدَادٌ, (M,) and (of إِدَّةٌ, Ṣ, M) إِدَدٌ. (T, Ṣ, M, Ḳ.) You say also أَمْرٌ إِدٌّ [meaning as above], using إِدٌّ as an epithet, accord. to Lḥ. (M.) And دَاهِيَةٌ إِدَّةٌ [*A very evil, abominable,* or *severe, calamity*]. (A.) Hence the saying in the Ḳur [xix. 91], لَقَدْ جِئْتُمْ شَيْئًا إِدًّا *Verily ye have done a very evil,* or *abominable, thing:* (Ṣ, M:*) or, accord. to one reading, أُدًّا; both meaning *great,* or *grievous:* and some of the Arabs say, بِشَيْءٍ آدٍّ, which means the same. (T, TA.)

إِدَّةٌ: see إِدٌّ, in two places.

أَدَّ: see أَدٌّ: — and see إِدٌّ, in two places.

ادب

1. أَدَبَ, aor. ـُ, inf. n. أَدْبٌ, *He invited* (people, Ṣ, or a man, Ḳ) *to his repast,* or *banquet;* (Ṣ, Ḳ;) as also آدَبَ, (Ḳ,) or آدَبَ إِلَى طَعَامِهِ, aor يُؤْدِبُ [or يُؤْدُبُ], (AZ, Ṣ,) inf. n. إِيدَابٌ [originally إِئْدَابٌ]. (AZ, Ṣ, Ḳ.) You say, أَدَبَ القَوْمَ, (Ṣ,) or أَدَبَ عَلَى القَوْمِ, aor. as above, (T,) *He invited the people to his repast.* (T, Ṣ.) And أَدَبَهُمْ عَلَى الأَمْرِ *He collected them together for the affair.* (A.) And أُودِبُ جِيرَانَكَ لِتُشَاوِرَهُمْ [*I will collect thy neighbours in order that thou mayest consult with them*]. (A.) The primary signification of أَدْبٌ is The act of *inviting.* (T.) — [Hence,] أَدَبَ, aor. ـُ; (Mṣb, Ḳ;) or أَدِبَ, aor. ـَ; (so in a copy of the M;) inf. n. أَدْبٌ, (M, Mgh, Mṣb,) or أَدَبٌ; (Ḳ;) *He made a repast,* or *banquet,* (M, Mṣb, Ḳ,) *and invited people to it;* (Mṣb;) as also آدَبَ, (M,) aor. and inf. n. as above: (TA:) or *he collected and invited people to his repast.* (Mgh.) — [Hence also, as will be seen below, voce أَدَّبَ,] أَدَبَهُ, aor. ـُ, inf. n. أَدْبٌ, *He taught him the discipline of the mind, and the acquisition of good qualities and attributes of the mind* or *soul;* (Mṣb;) and أَدَّبَهُ, [inf. n. تَأْدِيبٌ, signifies *the same;*] *he taught him what is termed* أَدَبٌ [or *good discipline of the mind and manners,* &c.; i. e. *he disciplined him,* or *educated him, well; rendered him well-bred, well-mannered, polite; instructed him in polite accomplishments;* &c.]: (Ṣ, M, A, Mgh, Ḳ:) or the latter verb, inf. n. تَأْدِيبٌ, signifies *he taught him well,* or *much, the discipline of the mind, and the acquisition of good qualities and attributes of the mind* or *soul:* and hence, this latter also signifies *he disciplined him, chastised him, corrected him,* or *punished him, for his evil conduct;* because discipline, or chastisement, is a means of inviting a person to what is properly termed الأَدَبُ. (Mṣb.) = أَدُبَ, aor. ـُ, (AZ, T, Ṣ, M, Ḳ,) inf. n. أَدَبٌ, (M, Ḳ,) *He was* or *became, characterized by what is termed* أَدَبٌ [or *good discipline of the mind and manners,* &c.; i. e., *well disciplined, well-educated, well-bred,* or *well-mannered, polite, instructed in polite accomplishments,* &c.]. (AZ, T, Ṣ, M, Ḳ.)

2: see 1.

4: see 1, in three places. — آدَبَ البِلَادَ, aor. and inf. n. as above, † *He filled the provinces,* or *country, with justice,* or *equity.* (Ḳ,* TA.)

5. تأدّب *He learned,* or *was taught, what is termed* أَدَبٌ [or *good discipline of the mind and manners,* &c.; i. e. *he became,* or *was rendered, well-disciplined, well-educated, well-bred, well-mannered, polite, instructed in polite accomplishments,* &c.]; as also استأدب. (Ṣ, Mgh, Ḳ.)

10: see 5.

أَدْبٌ, (S, M, K,) or, accord. to some, إِدْبٌ, (TA,) *Wonderful*; or *a wonderful thing*; syn. عَجَبٌ; (S, M, K;) as also أُدْبَةٌ [used in the latter sense]. (K.) You say, جَآءَ فُلَانٌ بِأَمْرٍ إِدْبٍ *Such a one did a wonderful thing.* (As, T.*) ═ See also أَدَبٌ, last sentence.

إِدْبٌ: see أَدْبٌ, in two places.

أَدَبٌ, so termed because it invites men to the acquisition of praiseworthy qualities and dispositions, and forbids them from acquiring such as are evil, (T, Mgh,) signifies *Discipline of the mind*; and *good qualities and attributes of the mind* or *soul*: (Mṣb:) or *every praiseworthy discipline by which a man is trained in any excellence*: (AZ, Mgh, Mṣb:) [*good discipline of the mind and manners; good education; good breeding; good manners; politeness; polite accomplishments*:] *i. q.* ظَرْفٌ [as meaning *excellence*, or *elegance, of mind, manners, address, and speech*]: and *a good manner of taking* or *receiving* [what is given or offered or imparted, or what is to be acquired]: (M, A, K:) or *good qualities and attributes of the mind* or *soul*, and the *doing of generous* or *honourable actions*: (El-Jawáleekee:) or the *practice of what is praiseworthy both in words and actions*: or the *holding*, or *keeping, to those things which are approved*, or *deemed good*: or the *honouring of those who are above one, and being gentle, courteous*, or *civil, to those who are below one*: (Towsheeḥ:) or *a faculty which preserves him in whom it exists from what would disgrace him*: (MF:) it is of two kinds, أَدَبُ النَّفْسِ [which embraces all the significations explained above], and أَدَبُ الدَّرْسِ [which signifies *the discipline to be observed in the prosecution of study, by the disciple with respect to the preceptor, and by the preceptor with respect to the disciple*: see "Haji Khalfæ Lexicon," Vol. I. p. 212]: (S, Bṭl, Mgh:) [also *deportment*, or *a mode of conduct* or *behaviour*, absolutely; for one speaks of good أَدَبٌ and bad أَدَبٌ:] the pl. is آدَابٌ [which is often employed, and so is the sing. also, as signifying the *rules of discipline to be observed in the exercise of a function*, such as that of a judge, and of a governor; and *in the exercise of an art*, such as that of the disputer, and the orator, and the poet, and the scribe; &c.]. (Msb.) ═ عِلْمُ الأَدَبِ signifies [*The science of philology*; or] *the science by which one guards against error in the language of the Arabs, with respect to words and with respect to writing*; ("Haji Khalfæ Lexicon," Vol. I. p. 215;) [and so, simply, الأَدَبُ: which is also used to signify *polite literature*: but in this sense, and likewise] as applied to *the sciences relating to the Arabic language*, [or *the philological sciences*, which are also termed العُلُومُ الأَدَبِيَّاتُ,] الأَدَبُ is a post-classical term, innovated in the time of El-Islám. (El-Jawáleekee.) ═ أَدَبُ البَحْرِ, (A, K,) or أَدْبُ البَحْرِ, (T, L,) ‡ *The abundance of the water of the sea.* (T, A, L, K.)

أُدْبَةٌ: see مَأْدُبَةٌ: ═ and see also أَدْبٌ.

أَدَبِيٌّ *Of*, or *relating to, what is termed* أَدَبٌ, or الأَدَبُ. Hence, العُلُومُ الأَدَبِيَّاتُ: see أَدَبٌ, last sentence but one.]

أَدِيبٌ *Characterized by what is termed* أَدَبٌ [or *good discipline of the mind and manners*, &c.; i. e. *well-disciplined, well-educated, well-bred*, or *well-mannered; polite; instructed in polite accomplishments*, or *an elegant scholar*; &c.]: (T, S, M, Mgh, K:) pl. أُدَبَآءُ. (M, K.) ═ See also مُؤَدَّبٌ.

آدَبُ [originally أَأْدَبُ, *More*, or *most, characterized by what is termed* أَدَبٌ; i. e. *better*, or *best, disciplined, educated, bred*, or *mannered; more*, or *most, polite*; &c.]. You say, هُوَ مِنْ آدَبِ النَّاسِ [*He is of the best disciplined*, &c., *of men*]. (A.)

آدِبٌ One *who invites people to a repast*, or *banquet*: (T, S, Mṣb:) pl. أَدَبَةٌ. (TA.)

مَأْدَبَةٌ: see what next follows, in two places.

مَأْدُبَةٌ *A repast*, or *banquet, to which guests are invited*; (A'Obeyd, T, S, M, Mgh, Mṣb, K;) or *made on account of a wedding*: (M, K:) as also مَأْدَبَةٌ, (S, M, Mṣb, K,) or, accord. to A'Obeyd, this latter has a different signification, as will be seen below, (TA,) and مَأْدِبَةٌ, (IJ,) and أُدْبَةٌ: (M, K:) pl. مَآدِبُ. (S.) In a trad., the Ḳur-án is called مَأْدُبَةُ اللهِ فِى الأَرْضِ, or مَأْدَبَةُ; and A'Obeyd says that, if we read مَأْدُبَة, the meaning is, *God's repast which He has made in the earth, and to which He has invited mankind*; but if we read مَأْدَبَة, this word is of the measure مَفْعَلَةٌ from الأَدْبُ, [and the meaning is, *a means which God has prepared in the earth for men's learning good discipline of the mind*, &c.; it being a noun similar to مَثْرَاةٌ and مَكْثَرَةٌ &c.:] El-Aḥmar, however, makes both words synonymous. (T, M,* TA.)

مَأْدُبَةٌ: see what next precedes.

أَدِيبٌ مُؤَدَّبٌ A camel *well-trained and broken*. (T, L.)

مَأْدُوبَةٌ, occurring in a verse of 'Adee, [which I do not anywhere find quoted,] She [app. a bride] *for whom a repast*, or *banquet, has been made*. (TA.)

ادر

1. أَدِرَ, aor. ـَ, (T, M, Mṣb, K,) inf. n. أَدَرٌ (Lth, T, S, Mgh) and أَدَرَةٌ, (Lth, TA,) or أُدْرَةٌ, (as in the TT,) or أَدَرَةٌ is a simple subst., (M, K,) and so is أُدْرَةٌ, (K,) *He* (a man, S) *had the disorder termed* أُدْرَةٌ. (T, S, M, &c.)

أُدْرَةٌ a subst. from أَدِرَ; [see آدَرُ, below;] (K;) as also أَدَرَةٌ: (M, K:) the former signifies [*A scrotal hernia*;] *an inflation in the* خُصْيَة [or the *testicle*, or the *scrotum*]: (T,* S:) or *an inflation of the* خُصْيَة: (Mṣb:) or *a disorder consisting in an inflation*, or *a swelling, of the* خُصْيَتَانِ, *and their becoming greatly enlarged with matter* or *wind therein*: (Esh-Shiháb, on the Soorat el-Aḥzáb:) or *a largeness of the* خُصَى: (Mgh:) and أَدَرَةٌ also signifies what is vulgarly termed قَيْلَةٌ [meaning in the present day *a scrotal hernia*]: or, accord. to some, *i. q.* خُصْيَةٌ. (TA.) [See also 1.]

أَدَرَةٌ: see أُدْرَةٌ, in two places. [See also 1.]

آدَرُ (T, S, M, Mgh, Mṣb, K) and مَأْدُورٌ (M, K) A man (S) [*having a scrotal hernia*; or] *having an inflation in the* خُصْيَة [or the *testicle*, or the *scrotum*]: (T,* S:) or *having an inflation of the* خُصْيَة: (Mṣb:) or *having his* صِفَاق [or *inner skin*] *ruptured, so that* [*some of*] *his intestines fall into his scrotum; the rupture being in every instance only in the left side*: or *afflicted by a rupture in one of his* خُصْيَان [or *in either half of the scrotum*]: (M, K:) or *having a largeness of the* خُصَى (Mgh:) pl. of the former, أُدْرٌ; (Mṣb, K;) and of the latter, مَآدِيرُ. (K.) Accord. to some, (M,) خُصْيَةٌ أَدْرَآءُ signifies [*A testicle*, or *scrotum*,] *large, without rupture*. (M, K.)

مَأْدُورٌ: see آدَرُ.

ادم

1. أَدَمَ الخُبْزَ, aor. ـُ, (M, Mṣb, K,) inf. n. أَدْمٌ; (M, Mṣb;) and آدَمَهُ, (Mṣb, K,) inf. n. إِيدَامٌ; (TK;) *He mixed the bread with* أُدْمٌ [or *seasoning*; i. e. *he seasoned it*]; (M, K;) *he made the swallowing of the bread to be good*, or *agreeable, by means of* إِدَامٌ [or *seasoning*]. (Mṣb.) You say also, أَدَمَ الخُبْزَ بِاللَّحْمِ, aor. ـُ, [*He seasoned the bread*, or *rendered it savoury, with flesh-meat*,] from أُدْمٌ and إِدَامٌ, signifying مَا يُؤْتَدَمُ بِهِ. (S.) أَدَمَ القَوْمَ ═, aor. ـُ, (K,) inf. n. أَدْمٌ; (TA;) or آدَمَهُمْ; (M;) or both; (TA;) *He seasoned for the people*, or *company of men*, (أَدَمَ لَهُمْ, [in the CK, erroneously, اَدامَ لهم,]) *their bread*; (M, K, TA;) i. e., *mixed it* [*for them*] *with* إِدَامٌ. (TA.) ═ [From أَدَمَ in the first of the senses explained above, is app. derived the phrase,] أَدَمَهُ بِأَهْلِهِ *He mixed him, associated him*, or *united him in company, with his family*. (M.) [And in like manner,] أَدَمَ بَيْنَهُمَا, (T, S,) or بَيْنَهُمْ, (M, Mṣb,* K,) aor. ـُ, (T, M, Mṣb, K,) inf. n. أَدْمٌ; (T, M, Mṣb;) and آدَمَ, (T, S, M, Mṣb, K,) inf. n. إِيدَامٌ; (T, TA;) *He* (God, T, S, M, or a man, Mṣb) *effected a reconciliation between them; brought them together*; (S, M, Mṣb, K; [expl. in the M and K by لَاءَمَ, for which we find in the CK لَأَمَ;]) *made them sociable*, or *familiar, one with another*; (S, Mṣb, TA;) *and made them to agree*: (TA:) or *induced love and agreement between them*: held by A'Obeyd to be from أُدْمٌ, because thereby food is made good and pleasant. (T.) It is said in a trad., فَإِنَّهُ أَحْرَى أَنْ يُؤْدَمَ بَيْنَكُمَا, meaning *For it is most fit*, or *meet, that there should be, between you two, love and agreement*: (T, S:) or, *that peace*, or *reconciliation, and friendship, should continue between you two*. (Mṣb.) And a poet says,

* وَالبِيضُ لَا يُؤْدِمْنَ إِلَّا مُؤْدَمَا *

i. e. [*And the pure*, or *free from faults*, among

women,] *do not love* any *save one who is made an object of love* [by his good qualities], (T, Ṣ,) *a proper object of love.* (T.) = أَدَمَهُمْ, (T, M, Ḳ,) aor. ـُ, (T,) or ـِ, (M, Ḳ,) inf. n. أَدْمٌ, (M,) ‡ *He was,* or *became, to them, what is termed* أَدَمَة; (T, M, Ḳ;) i. e., *one who made people to know them;* (T;) or *a pattern, an exemplar, an example,* or *one who was imitated,* or *to be imitated; and one by means of whom they were known:* (M, Ḳ:) so says IAạr. (M.) = أَدَمَ الأَدِيمَ *He pared,* or *removed the superficial part of, the hide:* (T,* TA:) and آدَمَ ♦ الأَدِيمَ, with medd, *he pared off the* أَدَمَة [q. v.] *of the hide:* (TA:) or the latter signifies *he exposed to view the* أَدَمَة [in the CḲ, erroneously, the أُدْمَة] *of the hide.* (M, Ḳ.) = أَدِمَ, aor. ـَ, (M, Ḳ,) inf. n. أَدَمٌ; (TḲ;) and أَدُمَ, aor. ـُ, (M, Ḳ,) inf. n. أُدُومَةٌ (T, Ḳ) [or, more probably, أُدْمَةٌ, like سُمْرَةٌ &c.]; *He* (a camel, and a gazelle, and a man,) *was,* or *became, of the colour termed* أُدْمَة, q. v. infrà. (M, Ḳ.)

2. أَدَّمَهُ, inf. n. تَأْدِيمٌ, *He put much* إِدَام [or *seasoning*] *into it.* (TA.)

4: see 1, in five places.

8. ائتدم بِهِ [written with the disjunctive alif اِيتَدَمَ] *He made use of it* [*to render his bread pleasant,* or *savoury*]; namely أُدْم, (M,* TA,) or إِدَام. (M.) [إِدَام is explained in the T and Ṣ &c. by the words مَا يُؤْتَدَمُ بِهِ, meaning *That which is used for seasoning* bread.] — ائتدم العُودُ ‡ *The wood,* or *branch, had the sap* (المَآء) *flowing in it.* (Z, Ḳ.)

10. استأدمهُ *He sought,* or *demanded, of him* إِدَام [or *seasoning*]. (Z, TA.)

أَدْمٌ: see أُدْمَةٌ. = هُوَ أَدْمُ أَهْلِهِ: see أَدَمَةٌ.

أُدْمٌ: see إِدَامٌ. — هُوَ أُدْمُ أَهْلِهِ: and أُدْمُ بَنِي أَبِيهِ: see أَدَمَةٌ.

أَدَمٌ: see أَدِيمٌ, in two places: — and أَدَمَةٌ. = آدَمُ: see آدَمُ.

هُوَ أَدَمَةُ أَهْلِهِ: see أَدَمَةٌ.

أُدْمَةٌ *A state of mixing,* or *mingling, together* [*in familiar,* or *social, intercourse*]. (Lth, T, M, Ḳ.) You say, بَيْنَهُمَا أُدْمَةٌ *Between them two is a mixing,* &c. (Lth, T.) — Also, (M, Ḳ,) or أَدْمٌ, (Ṣ,) *Agreement:* (Ṣ, M, Ḳ, TA:) and *familiarity, sociableness, companionship,* or *friendship.* (Ṣ, TA. [The meanings in this sentence are assigned in the Ṣ only to the latter word: in the TA, only to the former.]) — And the former, *Relationship.* (M, Ḳ.) — And *A means of access* (وَسِيلَةٌ, Fr, T, Ṣ, M, Ḳ) to a thing, (Fr, T, Ṣ,) and to a person; (Fr, T;) as also أَدَمَةٌ ♦. (Ḳ.) You say, فُلَانٌ أُدْمَتِي إِلَيْكَ *Such a one is my means of access to thee.* (Fr, T.) — And [hence,] *A present which one takes with him in visiting a friend or a great man;* in Persian دَسْت آوِيز. (Ḳ, L.) — هُوَ أُدْمَةٌ أَهْلِهِ: and هُوَ أُدْمَةٌ لِفُلَانٍ: see أَدَمَةٌ. = In camels, *A colour intermixed,* or *tinged, with blackness,* or *with whiteness;* or *clear whiteness;* (M, Ḳ;) or, as some say, (TA,) *intense whiteness;* (Ṣ, TA;) or *whiteness, with blackness of the eyeballs:* (Nh, TA:) and in gazelles, *a colour intermixed,* or *tinged, with whiteness:* (M, Ḳ:) or in gazelles and in camels, *whiteness:* (T:) and in human beings, (M, Ḳ,) *a tanny colour;* or *darkness of complexion;* syn. سُمْرَةٌ [q. v.]; (Ṣ, M, Ḳ;) or *an intermixture,* or *a tinge, of blackness;* (Lth, T;) or *intense* سُمْرَة [or *tawniness*]; and it is said to be from أُدْمَةُ الأَرْضِ, meaning *the colour of the earth:* (Nh, TA:) or [in men,] *i. q.* حُمْرَةٌ [which, in this case, signifies *whiteness* of complexion]: (TA:) accord. to AḤn, it signifies *whiteness;* syn. بَيَاضٌ. (M.) [See also آدَمُ.]

أَدَمَةٌ: see أُدْمَةٌ. — هُوَ أَدَمَةُ أَهْلِهِ, (M, Ḳ,) and أُدْمَتُهُمْ ♦, (M,) or أَدَمَتُهُمْ ♦, (Ḳ,) and أُدْمُهُمْ ♦, (M,) or أَدَمُهُمْ ♦, and إِدَامُهُمْ ♦, (Ḳ,) ‡ *He is the pattern, exemplar, example,* or *object of imitation, of his people,* or *family, by means of whom they are known:* (M, Ḳ:) so says IAạr. (M.) And جَعَلْتُ فُلَانًا أَدَمَةَ أَهْلِي ‡ *I made such a one to be the pattern, exemplar, example,* or *object of imitation, of my people,* or *family.* (T, Ṣ.) And هُوَ أَدَمَةٌ لِفُلَانٍ, and أُدْمَةٌ ♦, ‡ *He is a pattern,* &c., *to such a one.* (Fr, TA.) And فُلَانٌ أَدَمَةُ بَنِي فُلَانٍ ‡ *Such a one is he who makes people to know the sons of such a one.* (T.) And هُوَ أَدَمَةُ قَوْمِهِ ‡ *He is the chief,* and *provost, of his people.* (A, TA.) And فُلَانٌ إِدَامُ قَوْمِهِ, and أُدْمُ ♦ بَنِي أَبِيهِ, ‡ *Such a one is the aider, and manager of the affairs,* and *the support,* and *right orderer of the affairs, of his people,* and *of the sons of his father.* (A, TA.) = [The *inner skin;* the *cutis,* or *derma;*] the *interior of the skin, which is next to the flesh;* (Ṣ, M, Ḳ;) the exterior thereof being called the بَشَرَة: (Ṣ:) or (as some say, M) the *exterior thereof, upon which is the hair;* the interior thereof being called the بَشَرَة: (M, Ḳ:) and أَدَمٌ ♦ may be its pl.; [or rather, a coll. gen. n.;] or, accord. to Sb, it is a quasi-pl. n. (M.) — Accord. to some, (M,) *What appears of the skin of the head.* (M, Ḳ. [See بَشَرَة.]) — And † The *interior* of the earth or ground; (M, Ḳ;) the surface thereof being called its أَدِيم: (M, TA:) or, as some say, its *surface.* (TA.)

أَدَمِيٌّ *A seller of* [أَدَم, or] *skins,* or *hides:* (TA:) and أَدَّامٌ ♦ signifies the same; and particularly *a seller of goats' skins.* (Golius, from the larger work entitled Mirḳát el-Loghah.)

أُدْمَانٌ and أُدْمَانَةٌ: see آدَمُ.

إِدَامٌ (T, Ṣ, M, Mgh, Mṣb, Ḳ) and أُدْمٌ ♦ (the same except the Ḳ) [*Seasoning,* or *condiment,* for bread; and *any savoury food;*] *what is used for seasoning* (مَا يُؤْتَدَمُ بِهِ, T, Ṣ, M,* Mgh, Mṣb, Ḳ) *with bread;* (T, TA;) *that which renders bread pleasant and good and savoury;* (IAmb, Mgh;) *whether fluid or not fluid;* (Mgh, Mṣb;) صِبْغٌ and صِبَاغٌ being peculiarly applied to that which is fluid: (Mgh:) or أُدْمٌ is *anything that is eaten with bread:* (TA:) the pl. [of mult.] of إِدَامٌ is أُدُمٌ, (Mgh, Mṣb,) and, by contraction, أُدْمٌ, which is also used as the sing., (Mṣb,) and [pl. of pauc.] آدِمَةٌ (M, Ḳ) and آدَامٌ; (Ḳ;) or this last is pl. of أُدْمٌ. (M, Mgh, Mṣb, TA.) It is said in a trad., نِعْمَ الإِدَامُ الخَلُّ [*Excellent,* or *most excellent, is the seasoning, vinegar!*]. (T, TA.) And in another, سَيِّدُ آدَامِ الدُّنْيَا وَالآخِرَةِ اللَّحْمُ [*The prince of the seasonings of the present world and of the world to come is flesh-meat*]. (TA.) — هُوَ إِدَامُ أَهْلِهِ, and إِدَامُ قَوْمِهِ: see أَدَمَةٌ. — Anything *conforming,* or *conformable; agreeing,* or *agreeable; suiting,* or *suitable.* (M, Ḳ.) [Used also as a pl.: thus,] 'Ádiyeh Ed-Dubeyreeyeh says,

* كَانُوا لِمَنْ خَالَطَهُمْ إِدَامَا *

[*They were, to those who mixed with them in social intercourse, conformable,* or *agreeable.*] (M.)

أَدِيمٌ *i. q.* مَأْدُومٌ ♦ [*Seasoned*]: (T:) or طَعَامٌ مَأْدُومٌ ♦ [*seasoned food*]; (M, Ḳ;) *food in which is* إِدَام. (TA.) Hence the prov., سَمْنُكُمْ هُرِيقَ فِي أَدِيمِكُمْ [*Your clarified butter is poured into your seasoned food*]; (T, TA;) applied to a niggardly man; (Ḥar p. 462;) meaning, your good, or wealth, returns unto you: (TA:) or, as some say, the meaning is, *into your* سِقَآء [or *skin*]: (T, Ḥar* ubi suprà:) and the vulgar say, فِي دَقِيقِكُمْ [*into your flour*]. (TA.) And the saying, سَمْنُهُمْ فِي أَدِيمِهِمْ [*Their clarified butter is in their seasoned food*]; meaning, their good, or wealth, returns unto them. (M.) And the saying of Khadeejeh to the Prophet, إِنَّكَ لَتَكْسِبُ المَعْدُومَ ♦ وَتُطْعِمُ المَأْدُومَ (M, TA) *Verily thou gainest what is denied to others,* or *makest* others *to gain what they have not, of the things they want,* or *makest the poor to gain,* (TA in art. عدم,) *and givest to eat food in which is* إِدَام. (TA in the present art.) [Hence also,] أَطْعَمْتُكَ مَأْدُومِي ♦ (M, Ḳ) meaning أَتَيْتُكَ بِعُذْرِي [*I gave thee my excuse;* or, perhaps, *my virginity;* see عُذْرَة]: (Ḳ:) [or,] as some say, the meaning is, *my good manners:* said by the wife of Dureyd Ibn-Eṣ-Ṣimmeh, on the occasion of his divorcing her. (M, TA.) — And hence, (Ḥam p. 205, Mgh,) *Tanned skin* or *hide; leather:* (M, Ḥam, Mgh, Mṣb:) or *skin,* or *hide,* (M, Ḳ,) *in whatever state it be:* (M:) or *red skin* or *hide:* (M, Ḳ:) or *skin,* or *hide, in the state after that in which it is termed* أَفِيقٌ; *that is, when it is complete* [*in its tanning*] *and has become red:* (M:) or the *exterior of the skin* of anything: (T:) pl. [of pauc.] آدِمَةٌ (Ṣ, M, Ḳ) and آدَامٌ and [of mult.] أُدُمٌ, (M, Ḳ,) the last from Lḥ, and [says ISd] I hold that he who says رُسُلٌ says أُدُمٌ, (M,) and أَدَمٌ ♦, (T, Ṣ, Mṣb, Ḳ,) or this is a quasi-pl. n., (Sb, M, Mgh,) [often used as a gen. n.,] of which آدَامٌ may be pl. (M.) — ابْنُ أَدِيمٍ and ابْنُ أَدِيمَيْنِ and ابْنُ ثَلَاثَةِ آدِمَةٍ: see ابْنٌ, in art. بنى. One says, إِنَّمَا يُعَاتَبُ الأَدِيمُ ذُو البَشَرَةِ [lit.] *Only the hide that has the exterior part, upon which the hair grows, is put again into the tan:* (T:) a prov.; (TA;) meaning, only he is disciplined, or

reproved, who is an object of hope, and in whom is full intelligence, and strength; (T, TA, and AHn in TA, art. بشر [where, however, in the TA, دُونَ is erroneously put for ذو];) and only he is disputed with in whom is place for dispute. (TA.) أَدِيمُ الحَرْبِ — أَدِيمُ الحَرْبِ is used metaphorically for أَهْلِ الحَرْبِ ‡ [*The skin of the warriors, or of the people engaged in war or fight*]. (M.) — فُلَانٌ صَحِيحُ الأَدِيمِ [lit. *Such a one is sound of skin*] means ‡ *such a one is sound in respect of origin, and of honour, or reputation.* (Har p. 135.) You say also, فُلَانٌ بَرِيْءُ الأَدِيمِ مِمَّا لُطِخَ بِهِ [meaning ‡ *Such a one is clear in honour, or reputation, of that with which he has been aspersed*]. (M,* TA.) And مَزَّقَ أَدِيمِي ‡ *He rent my honour, or reputation.* (Har ubi suprà.) — أَدِيمٌ also signifies ‡ The *surface* of the earth or ground: (S, M:) [see also أَدَمَةٌ, last sentence:] or *what appears* thereof, (K,) and of the sky. (M, K.) — And ‡ The *first part* of the period called الضُّحَى. (M, K, TA.) You say, جِئْتُكَ أَدِيمَ الضُّحَى ‡ *I came to thee in the first part of the* ضحى; (Lḥ, M;) app. meaning, عِنْدَ ارْتِفَاعِ الضُّحَى [*when the morning was becoming advanced; when the sun was becoming high*]. (M.) — And ‡ The *whiteness* of day: (IAar, M, K, TA:) and ‡ the *darkness* of night: (IAar, M, TA:) or ‡ the *whole* of the day, (M, A, K, TA,) and of the night. (A, TA.) You say, ظَلَّ أَدِيمَ النَّهَارِ صَائِمًا وَأَدِيمَ اللَّيْلِ قَائِمًا ‡ *He continued the whole of the day fasting, and the whole of the night standing* [in prayer, &c.]. (A, TA.)

أَدَمِيٌّ: see أَدَمِيٌّ.

أَدْمُ Of the colour termed أُدْمَةٌ: pl. أُدْمٌ and ▼ أُدْمَانٌ; (S, M, K;) the latter like حُمْرَانٌ as a pl. of أَحْمَرُ: (M:) the fem. sing. is أَدْمَاءُ and ▼ أُدْمَانَةٌ; (S, M, K;) the latter anomalous; (K;) occurring in poetry, but disapproved (S, M) by Aṣ; (S;) said by Aboo-'Alee to be like خُمْصَانَةٌ; (M;) and the fem. pl. is أُدْمٌ: (S, M, K:) applied to a camel, *of a colour intermixed, or tinged, with blackness, or with whiteness; or of a clear white;* (M, K;) or, as some say, *intensely white;* (TA;) or *white, and black in the eyeballs;* (S;) or *white;* (Aṣ, T;) and so applied to a gazelle: (T:) or, applied to a gazelle, *of a colour intermixed, or tinged, with whiteness;* (M, K;) Lth, however, says that أَدْمَاءُ is applied to a female gazelle, but he had not heard آدَمُ applied to the male gazelle; (TA;) and Aṣ says, (S,) أُدْمٌ applied to gazelles signifies *white, having upon them streaks in which is a dust-colour,* (S, M,) *inhabiting the mountains,* and *of the colour of the mountains;* (S;) if of a pure white colour, they are termed آرَامُ: (T, TA:) or, accord. to ISk, *white in the bellies, tawny in the backs, and having the colour of the bellies and of the backs divided by two streaks of the colour of musk;* and in like manner explained by IAar: (T:) applied to a human being, آدَمُ signifies *tawny;* or *dark-complexioned;* syn. أَسْمَرُ; (S, M, K;) or, thus applied, it signifies أَحْمَرُ اللَّوْنِ [which, in this case, means *white of complexion*]; (TA;) and the pl. is أُدْمَانٌ. (S.) The Arabs say, قُرَيْشُ الإِبِلِ أُدْمُهَا وَصُهْبُهَا, meaning *The best of camels are those of them which are* أُدْم *and those of them which are* صُهْب; [see أَصْهَبُ;] like as Kureysh are the best of men. (M.) — Also [*Adam,*] *the father of mankind;* (S, M, K;) and likewise ▼ أَدَمُ; but this is extr.: (K:) there are various opinions respecting its derivation; but [these it is unnecessary to mention, for] the truth is that it is a foreign word, [i. e. Hebrew,] of the measure فَاعَلُ, like آزَرُ: (MF:) and [therefore] its pl. is أَوَادِمُ. (S, M, K.)

آدَمِيٌّ [*Of,* or *relating to, Adam:* and hence, *human:* and *a human being:*] a rel. n. from آدَمُ. (TA.)

إِيدَامَةٌ † *Level, hard, but not rugged, ground:* (Aṣ:) or *hard ground without stones;* (K;) from أَدِيمٌ signifying the "surface" of the earth or ground: (TA:) or *ground somewhat elevated; not much so; only found in plains, and producing vegetation, which, however, is disapproved, because its situation is rugged, and little water remains in it:* (ISh:) pl. أَيَادِيمُ, (Aṣ, Esh-Sheybánee, IB, K,) which J erroneously says has no sing.: (K:) for he says, [in the S,] أَيَادِيمُ signifies *hard and elevated tracts* (مُتُون) *of ground;* and has no sing. (TA.)

مُؤْدَمٌ, as in an ex. cited above, (see 1,) *Made an object of love;* (T, S;) *a proper object of love.* (T.) = رَجُلٌ مُؤْدَمٌ مُبْشَرٌ ‡ *A man who is skilful, and experienced in affairs,* (M, K,) *who combines* [qualities like] *softness of the interior skin and roughness of the exterior skin:* (T, S, M, K:) or *who combines softness and hardness,* or *gentleness and force, with knowledge of affairs:* (T:) or *who combines such qualities that he is suited to hardship and to easiness of circumstances:* (Aṣ, T:) or, accord. to IAar, *having a thick and good skin:* (M:) or *beloved:* (TA:) the fem. is with ة: (M, K:) you say, امْرَأَةٌ مُؤْدَمَةٌ مُبْشَرَةٌ, meaning ‡ *a woman goodly in her aspect and faultless in her intrinsic qualities:* and sometimes the former epithet, with and without ة, as applied to a woman and to a man respectively, is put after the latter. (M.) See also art. بشر.

مَأْدُومٌ: see أَدِيمٌ, in four places.

ادو

4. آدَى *He took his* أَدَاة [q. v.]; (M;) *he prepared himself;* (M, K; [mentioned in the latter in art. ادى;]) or *equipped,* or *accoutred, himself;* or *furnished,* or *provided himself with proper,* or *necessary, apparatus, equipments,* or *the like;* (M;) or *he was,* or *became, in a state of preparation;* (Yaaḳoob, T, S;) لِلسَّفَرِ *for journeying,* or *the journey:* (Yaaḳoob, T, S, M, K:) part. n. مُؤْدٍ. (Yaaḳoob, T, S.) And ▼ تَأَدَّى *He took his* أَدَاة, [or *prepared himself,* &c.,] لِلْأَمْرِ *for the affair:* (M:) or ▼ تَآدَى *he prepared, furnished, equipped,* or *accoutred, himself* for the affair; (Ibn-Buzurj, Az, TA;) from الأَدَاةُ: (Az, TA:) or ▼ the former of these two verbs, (so in some copies of the S and K,) or ▼ the latter of them, (so in other copies of the S and K, and in the TA,) *he took his* أَدَاة [or *equipments,* &c., i. e. *he prepared himself,*] *for* [*the vicissitudes of*] *fortune:* (S, K:) and ▼ تَآدَوْا, inf. n. تَآدٍ, *they took the apparatus, equipments,* or *the like, that should strengthen,* or *fortify, them against* [*the vicissitudes of*] *fortune &c.:* (T:) [accord. to some,] التَّآدِي is [irregularly derived] from الآدُ, meaning "strength." (TA.) — *He was,* or *became, completely armed;* (T, TA;) part. n. as above; (T, S, M, Mṣb;) from الأَدَاة: (T, TA:) or *he was,* or *became, strong by means of weapons and the like;* part. n. as above: (Mṣb:) or *he was,* or *became, strong* [in an absolute sense]; (S, K; [mentioned in the latter in art. ادى;]) said of a man; from الأَدَاة; (S;) part. n. as above. (K.) = آدَاهُ is originally أَءْدَاهُ; the second ا [in آ, for أا,] being hemzeh substituted for ع in the original; meaning *He aided,* or *assisted, him:* [or *he avenged him:*] or it may be from الأَدَاة; meaning *he made him to have,* or *gave him,* or *assigned to him, weapons,* or *arms.* (Ham p. 387.) [In either case, it should be mentioned in the present art.; as اعدى belongs to art. عدو, and الاداة has for its pl. الأَدَوَاتُ.] You say, آدَاهُ عَلَى كَذَا, aor. يُؤْدِيهِ, inf. n. إِيدَاءٌ, *He strengthened him,* and *aided him,* or *assisted him, against such a thing,* or *to do such a thing.* (S.) And آدَاهُ عَلَى فُلَانٍ, meaning أَعْدَاهُ and أَعَانَهُ [*He avenged him of such a one;* or *he aided,* or *assisted, him against such a one*]. (M and K in art. عدى.) And مَنْ يُؤْدِينِي عَلَى فُلَانٍ *Who will aid me,* or *assist me, against such a one?* (S.) The people of El-Ḥijáz say, اسْتَأْدَيْتُهُ عَلَى فُلَانٍ, فَآدَانِي عَلَيْهِ, meaning اسْتَعْدَيْتُهُ فَأَعْدَانِي (T, S) and أَعَانَنِي (T) [*I asked of him* (namely the Sulṭán, T, or the Emeer, S) *vengeance of such a one,* or *aid against such a one, and he avenged me of him,* or *aided me against him*].

5: see 4, in two places.

6: see 4, in three places.

10. استأداهُ عَلَيْهِ *i. q.* اسْتَعْدَاهُ [*He asked of him aid,* or *assistance, against him;* or *vengeance of him*]: (T, S, M, K:*) or *he complained to him of his* (another's) *deed to him, in order that he might exact his* (the complainant's) *right,* or *due, from him.* (TA.) See also 4, last sentence.

أَدَاة *An instrument; a tool; an implement; a utensil:* and *instruments; tools; implements; utensils; apparatus; equipments; equipage; accoutrements; furniture; gear; tackling:* syn. آلَةٌ: (T, S, M, Mṣb, K:) of any tradesman or craftsman; with which he performs the work of his trade or craft: and of war; أَدَاةُ الحَرْبِ signifying *weapons,* or *arms:* (Lth, T:) and for an affair [of any kind]: (M:) [applied also to the *apparatus* of a camel, or of a camel's saddle, &c.: (see حِدْجٌ:)] and إِدَاوَةٌ signifies the same; (M, TA;) and ▼ أَدَاوَةٌ: (TA:) and ▼ أَدِيٌّ, (S, TA,) like غَنِيٌّ, (TA,) [in some copies of the S آدِيٌّ,] signifies *apparatus,*

equipments, equipage, accoutrements, furniture, gear, tackling, implements, tools, or *the like;* syn. أُهْبَةٌ: (Ṣ, TA:) the pl. of أَدَاةٌ is أَدَوَاتٌ. (T, Ṣ, Mṣb, Ḳ.) You say, أَخَذَ أَدَاتَهُ [*He took his apparatus,* &c.; or *prepared, furnished, equipped,* or *accoutred, himself*]; (Ṣ, M, Ḳ;) لِلْأَمْرِ [*for the affair*], and لِلسَّفَرِ [*for journeying,* or *the journey*], (M,) and لِلدَّهْرِ [*for* the vicissitudes of *fortune*]: (T, Ṣ, Ḳ:) and it is related on the authority of Ks, that they said أَخَذَ هَدَاتَهُ; substituting ه for ا. (Lḥ, M). And أَخَذْتُ لِذٰلِكَ الأَمْرِ أُدِيَّهُ ↓ أُهْبَتَهُ i. e. [*I took for that affair its apparatus,* &c.]. (Ṣ, TA.) And نَحْنُ عَلَى أُدِيٍّ ↓ لِلصَّلَاةِ *We are in a state of preparation for prayer.* (Ṣ, TA.) — [Hence, in grammar, *A particle;* as being a kind of auxiliary; including the article ال, the preposition, the conjunction, and the interjection; but not the adverbial noun.]

أُدِيٌّ: see أَدَاةٌ, in three places. = Also *A journey;* or *a journeying:* from آدَى لِلسَّفَرِ. (M.)

أَدَاوَةٌ: see أَدَاةٌ.

إِدَاوَةٌ *i. q.* مُطْهَرَةٌ (Ṣ, M, Mgh, Mṣb, Ḳ;) i. e. *A small vessel* [or *bag*] *of skin, made for water, like the* سَطِيحَة: (TA:) or, as some say, only *of two skins put face to face:* (M, TA:) pl. أَدَاوَى (Ṣ, Mgh, Mṣb, Ḳ;) originally, by rule, أَدَاوِيُ; which is changed, as in the cases of مَطَايَا and خَطَايَا, from the measure فَعَائِلُ to the measure فَعَالَى, so that the و in أَدَاوَى is a substitute for the augmentative ا in the sing., and the final alif [written ى] in أَدَاوَى is a substitute for the و in the sing. (Ṣ.) — See also أَدَاةٌ.

آدَى [a noun denoting the comparative and superlative degrees, irregularly formed from the verb آدَى; like as the noun آدَى in art. ادى is irregularly formed from the verb أَدَّى in that art.]. You say, هُوَ آدَى شَيْءٍ, meaning أَقْوَاهُ and أَعْدَاهُ [*It is the strongest kind of thing,* and, app., *the most effectual to aid* or *assist,* or *to avenge*]. (TA.) = See also art. ادى.

مُؤْدٍ part. n. of the intrans. verb آدَى [q. v.]. (T, Ṣ, M, &c.) = [And act. part. n. of آدَاهُ.] = مُودٍ, without ء, is from أَوْدَى signifying "he perished" [&c.]. (Ṣ.)

ادى

2. أَدَّاهُ, (T, Ṣ, M, &c.,) inf. n. تَأْدِيَةٌ (T, Ṣ, Ḳ) and أَدَاءٌ, (T,) or the latter is a simple subst., (Ṣ, M, Mṣb, Ḳ,) [and so, accord. to the Mṣb, is the former also, but this is a mistake,] *He made it,* or *caused it, to reach, arrive,* or *come* [to the appointed person or place &c.]; *he brought, conveyed,* or *delivered, it;* syn. أَوْصَلَهُ; (M, Mṣb, Ḳ;) namely, a thing; (M;) as, for instance, الأَمَانَةَ إِلَى أَهْلِهَا [*the thing committed to his trust and care, to its owner*]: (Mṣb:) *he delivered it, gave it up,* or *surrendered it:* (T:) *he payed it,* or *discharged it;* (Ṣ, Ḳ;) namely, his debt, (Ṣ,) a bloodwit, a responsibility, and the like; (Mṣb in art. غرم;) [and hence,] أَدَّى مَا عَلَيْهِ [*he acquitted himself of that which was incumbent on him;* or *payed,* or *discharged, what he owed*]: (T:) *he performed, fulfilled,* or *accomplished, it;* namely, [for instance,] الحَجَّ [*the pilgrimage*]; (Mṣb in art. قضى;) and in like manner, المَنَاسِكَ [*the religious rites and ceremonies of the pilgrimage*]. (Jel in ii. 196, and Mṣb ubi suprà.) It is said in the Ḳur [xliv. 17], أَنْ أَدُّوا إِلَيَّ عِبَادَ اللّٰهِ, meaning *Deliver ye to me* [*the servants of God,*] the children of Israel: or, as some say, the meaning is, أَدُّوا إِلَيَّ مَا أَمَرَكُمُ اللّٰهُ بِهِ يَا عِبَادَ اللّٰهِ [*perform ye to me that which God hath commanded you* to do, *O servants of God*]: or it may mean *listen ye,* or *give ye ear, to me;* as though the speaker said, أَدُّوا إِلَيَّ سَمْعَكُمْ; the verb being used in this sense by the Arabs. (T.) And one says, تَأَدَّيْتُ ↓ لَهُ مِنْ حَقِّهِ, (Ḳ, TA,) and إِلَيْهِ, in the place of لَهُ, meaning أَدَّيْتُهُ; (TA;) i. e. *I payed him his due,* or *right.* (Ḳ, TA.) And a man says, مَا أَدْرِي كَيْفَ أَتَأَدَّى ↓ [*I know not how to pay*]. (TA.) One says also, أَدَّى عَنْهُ [meaning *He payed,* or *made satisfaction, for him*]: and أَدَّى عَنْهُ الخَرَاجَ [*He payed for him,* or *in his stead, the land-tax*]. (Mgh in art. جزأ.) [Hence,] El-Akhnas says,

* فَأَدَّيْتُ عَنِّي مَا اسْتَعَرْتُ مِنَ الصِّبَا *

* وَلِلْمَالِ عِنْدِي اليَوْمَ رَاعٍ وَكَاسِبُ *

i. e. *But I have put away from me* [*what I had borrowed,* or *assumed, of the foolishness of youth, and amorous dalliance,*] *and now I am* [or *there is at my abode*] *a keeper and collector to the camels,* or *cattle,* or *property.* (Ḥam p. 346.) — [أَدَّى إِلَى كَذَا is a phrase often used as meaning *It brought, conducted, led,* or *conduced, to such a thing* or *state;* as, for instance, crime to punishment or to ignominy.]

4. آدى, intrans. and trans.: see art. ادو.

5. تَأَدَّى إِلَيْهِ الخَبَرُ *The information,* or *news, reached him.* (Ṣ.) = See also 2, in two places.

10. اسْتَأْدَاهُ مَالًا *He desired,* or *sought, to obtain from him property,* or *sued,* or *prosecuted, him for it,* or *demanded it of him,* (Ṣ, Ḳ,) *and extracted it,* (Ṣ,) or *took it,* or *received it,* (Ḳ,) *from him.* (Ṣ, Ḳ.) = See also art. ادو.

أَدَاءٌ a subst. from 2 [signifying The *act of making,* or *causing, to reach, arrive,* or *come* to the appointed person or place &c.; *of bringing, conveying,* or *delivering; of giving up,* or *surrendering; payment,* or *discharge,* of a debt &c.; the *act of acquitting oneself* of that which is incumbent on him; *performance, fulfilment,* or *accomplishment*]. (Ṣ, M, Mṣb, Ḳ.) — [Hence,] هُوَ حَسَنُ الأَدَاءِ *He has a good manner of pronouncing,* or *uttering, the letters.* (TA.) — أَدَاءٌ as a term of the law signifies The *performance* of an act of religious service [such as prayer &c.] *at the appointed time:* opposed to قَضَاءٌ, performance at a time other than that which is appointed. (Mṣb and TA in art. قضى.)

أُدِيٌّ: see art. ادو.

آدَى [a noun denoting the comparative and superlative degrees, irregularly formed from the verb أَدَّى; like as the noun آدَى mentioned in art. ادو is irregularly formed from the verb آدَى]. You say, هُوَ آدَى لِلْأَمَانَةِ [*He is more,* or *better, disposed to deliver, give up,* or *surrender, the thing committed to his trust and care*] (T, Ṣ, M, Ḳ) مِنْكَ [*than thou*], (Ṣ,) or مِنْ غَيْرِهِ [*than another than he*]. (M,* Ḳ.) [Az says,] the vulgar say, أَدَّى لِلْأَمَانَةِ; but this is incorrect, and not allowable; and I have not known any one of the grammarians allow آدَى, because أَفْعَل denoting wonder [and the comparative and superlative degrees] is not formed but from the triliteral [verb], and one does not say, أَدَّى in the sense of أَدَّى: the proper phrase is أَحْسَنُ أَدَاءً. (T.) = See also art. ادو.

مُؤْدٍ: see art. ادو.

اذ

إِذْ a word denoting past time: (Lth, T, Ṣ, M, L, Mughnee, Ḳ:) it is a noun, (Ṣ, L, Mughnee, Ḳ,) indecl., with its last letter quiescent; and properly is prefixed to a proposition; (Ṣ, L, Ḳ;) as in جِئْتُكَ إِذْ قَامَ زَيْدٌ [*I came to thee when Zeyd stood*], and إِذْ زَيْدٌ يَقُومُ and إِذْ زَيْدٌ قَائِمٌ [*When Zeyd was standing*]. (Ṣ, L.) The proposition to which it is prefixed is either nominal, as in [the words of the Ḳur viii. 26,] وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ [*And remember ye when ye were few*]; or verbal, having the verb in the pret. as to the letter and as to the meaning, as in [the Ḳur ii. 28, &c.,] وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ [*And when thy Lord said unto the angels*]; or verbal with the verb in the pret. as to the meaning but not as to the letter, as in [the Ḳur ii. 121,] وَإِذْ يَرْفَعُ إِبْرٰهِيمُ القَوَاعِدَ [*And when Abraham was rearing the foundations*]; all three of which kinds are comprised in the Ḳur where it is said, [ix. 40,] إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللّٰهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللّٰهَ مَعَنَا [*If ye will not aid him, verily God aided him, when those who disbelieved expelled him, being the second of two, when they two were in the cave, when he was saying to his companion, Grieve not thou, for God is with us*]. (Mughnee.) But sometimes one half of the proposition is suppressed, as in إِذْ ذَاكَ, [also written إِذَّاكَ,] meaning إِذْ ذَاكَ كَذٰلِكَ [*When that was so*], or إِذْ ذَاكَ كَائِنٌ [*When that was,* i. e. *then, at that time*]. (Mughnee.) And sometimes the whole of the proposition is suppressed, (M, Mughnee,) as being known, (Mughnee,) and tenween is substituted for it; the ذ receiving kesreh because of the occurrence of two quiescent letters together, (M, Mughnee,) namely the ذ and the tenween, (M,) and thus one says, يَوْمَئِذٍ; the kesreh of the ذ not being, as Akh holds it to be, the kesreh of declension, although اذ here occupies the place of a noun governed in the gen. case by another prefixed to it, (M, Mughnee,) for it still requires a proposition

to be understood after it, (Mughnee,) and is held to be indecl. (M, Mughnee) by general consent, like كَمْ and مَنْ, (M,) as being composed of two letters. (Mughnee.) [J says,] when إِذْ is not prefixed to a proposition, it has tenween: (Ṣ:) and hence Aboo-Dhu-eyb says, (Ṣ, M,)

* نَهَيْتُكَ عَنْ طِلَابِكَ أُمَّ عَمْرٍو *
* بِعَافِيَةٍ وَأَنْتَ إِذٍ صَحِيحُ *

[*I forbade thy suing Umm-'Amr in health, thou being then sound*]; (Ṣ, M, L, Mughnee, TA; [but in two copies of the Ṣ, for بِعَافِيَةٍ, I find بِعَافِيَةَ; and in the L it is without any point;]) in which [J says] the poet means حِينَئِذٍ, like as one says يَوْمَئِذٍ and لَيْلَتَئِذٍ: (Ṣ:) and Fr says that some of the Arabs say, كَانَ كَذَا وَكَذَا وَهُوَ إِذٍ صَبِيٌّ, meaning هُوَ إِذْ ذَاكَ صَبِيٌّ [*Such and such things were, he being then a boy*]. (T.) إِذِى also occurs for اذ [app. إِذٍ, but whether this or إِذْ is not clear in the MS. from which I take this]. (M.) When إِذٍ is adjoined to nouns signifying times, the Arabs join it therewith in writing, in certain instances: namely حِينَئِذٍ [*At that time*, or *then*], and يَوْمَئِذٍ [*In*, or *on*, or *at, that day*], and لَيْلَتَئِذٍ [*In*, or *on*, or *at, that night*], and غَدَاتَئِذٍ [*In*, or *on, that morning*], and عَشِيَّتَئِذٍ [*In*, or *on, that evening*], and سَاعَتَئِذٍ [*In that hour*: or *at that time; then*], and عَامَئِذٍ [*In that year*], [and وَقْتَئِذٍ *At that time; then*]; but they did not say الآنَئِذٍ, because الآنَ denotes the nearest present time, except in the dial. of Hudheyl, in which it has been found to occur. (T.) When it is followed by a verb, or by a noun not having the article ال prefixed to it, or [rather] by any movent letter, the ذ of إِذْ is quiescent; but when it is followed by a noun with ال, [or by any ا,] the ذ is mejroorah, as in the saying,

* إِذِ الْقَوْمُ كَانُوا نَازِلِينَ بِكَاظِمَهْ *

[*When the people*, or *company of men, were alighting*, or *taking up their abode, at Káḍhimeh*]. (T.) — In general, (Mughnee, K,) it is an adverbial noun denoting past time, (M, Mughnee, K,) when it is a noun denoting such time, (Mughnee, K,) as in وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ [explained above], (M,) and in فَقَدْ نَصَرَهُ اللّٰهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا [also explained above, and in other instances already mentioned]: (Mughnee, K:) in the former of which instances, AO says that it is redundant; (M, Mughnee;) but Aboo-Is-ḥáḳ says that this is a bold assertion of his; (M;) [and IHsh says,] this assertion is of no account, and so is that of him who says that it here denotes certainty, like قَدْ: (Mughnee:) [J holds the opinion of AO on this point; for he says,] إِذْ is sometimes redundant, like إِذَا, as in the saying in the Ḳur [ii. 48], وَإِذْ وَاعَدْنَا مُوسَى, meaning وَوَاعَدْنَا مُوسَى [*And We appointed a time with Moses*; but instances of this kind are most probably elliptical: see the next sentence]. (Ṣ.) As a noun denoting past time, it is [said to be] also an objective complement of a verb, as in [the Ḳur vii. 84,] وَاذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا [*And remember ye when ye were few*]: (Mughnee, K:) and generally in the commencements of narratives in the Ḳur, it may be an objective complement of أُذْكُرْ understood, as in وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ [before cited], and the like. (Mughnee: but see the third of the sentences here following.) As such, it is [said to be] also a substitute for the objective complement of a verb, as in [the Ḳur xix. 16,] وَاذْكُرْ فِى الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ [*And mention thou*, or *remember thou, in the Scripture, Mary, the time when she withdrew aside*], where اذ is a substitute of implication for مريم. (Mughnee, K: but see the second of the sentences here following.) As such, it also has prefixed to it a noun of time, of such a kind that it is without need thereof, as in يَوْمَئِذٍ, or not of such a kind that it is without need thereof, as in [the Ḳur iii. 6,] بَعْدَ إِذْ هَدَيْتَنَا [*After the time when Thou hast directed us aright*]. (Mughnee, K.) And it is generally asserted, that it never occurs otherwise than as an adverbial noun, or as having a noun prefixed to it; that in the like of وَاذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا, it is an adverbial noun relating to an objective complement suppressed, i. e. وَاذْكُرُوا نِعْمَةَ اللّٰهِ عَلَيْكُمْ إِذْ كُنْتُمْ قَلِيلًا [*And remember ye the grace of God towards you when ye were few*]; and in the like of إِذِ انْتَبَذَتْ, that it is an adverbial noun relating to a suppressed prefixed noun to [that which becomes by the suppression] the objective complement of a verb, i. e. [in this instance] وَاذْكُرْ قِصَّةَ مَرْيَمَ [*And mention thou*, or *remember thou, the case of Mary*]: and this assertion is strengthened by the express mention of the [proper] objective complement in [the Ḳur iii. 98,] وَاذْكُرُوا نِعْمَةَ اللّٰهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً [*And remember ye the grace of God towards you when ye were enemies*]. (Mughnee.) — Also, (Mughnee, K,) accord. to some, (T, Mughnee,) it is used (T, Mughnee, K) as a noun (Mughnee, K) to indicate future time, (T, Mughnee, K,) and إِذَا is said to denote past time, (T,) [i. e.] each of these occurs in the place of the other; (TA;) the former being used to indicate future time in the Ḳur [xxxiv. 50], where it is said, وَلَوْ تَرَى إِذْ فَزِعُوا [*And couldst thou see the time when they shall be terrified*], meaning the day of resurrection; this usage being allowable, says Fr, only because the proposition is like one expressing a positive fact, since there is no doubt of the coming of that day; (T;) and in [the Ḳur xcix. 4,] يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا [*On that day, she* (the earth) *shall tell her tidings*]; (Mughnee, K;) this being generally regarded as similar to the expression of a future event which must necessarily happen as though it had already happened; but it may be urged in favour of those who hold a different opinion that it is said in the Ḳur [xl. 72 and 73], فَسَوْفَ يَعْلَمُونَ إِذِ الْأَغْلَالُ فِى أَعْنَاقِهِمْ [*They shall hereafter know, when the collars* shall be *on their necks*]; for يعلمون is a future as to the letter and the meaning because of its having سوف conjoined with it, and it governs اذ, which is therefore in the place of إِذَا. (Mughnee.) — It also indicates a cause, as in [the Ḳur xliii. 38,] لَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ [*It will not profit you this day, since*, or *because, ye have acted wrongfully*], (Mughnee, K,) i. e. because of your having acted wrongfully in the sublunary state of existence; (Bḍ, Mughnee;) but it is disputed whether it be in this instance a particle in the place of the causative ل, or an adverbial noun: (Mughnee:) Aboo-'Alee seems to hold that اذ ظلمتم [as meaning *when ye have acted wrongfully*] is a substitute for, or a kind of repetition of, اليوم; an event happening in the present world being spoken of as though it happened in the world to come because the latter immediately follows the former. (IJ, M, L, Mughnee.) You say also, الحَمْدُ للّٰهِ إِذْ جِئْتَ [*Praise be to God because*, or *that, thou camest*, or *hast come*]. (Ṣ in art. جيأ.) — It is also used to denote one's experiencing the occurrence of a thing when he is in a particular state; (Ṣ, L;) or to denote a thing's happening suddenly, or unexpectedly; (Ṣ, Mughnee, K;) like إِذَا; (Ṣ;) and in this case is only followed by a verb expressing an event as a positive fact, (Ṣ, L,) and occurs after بَيْنَا and بَيْنَمَا; (Mughnee, K;) as [in exs. voce بَيْنَ; and] in بَيْنَمَا أَنَا كَذَا إِذْ جَاءَ زَيْدٌ [*While I was thus*, or *in this state, lo*, or *behold*, or *there*, or *then, at that time*, (accord. to different authorities, as will be seen below,) *Zeyd came*]; (Ṣ, L;) and as in the saying of a poet,

* اسْتَقْدِرِ اللّٰهَ خَيْرًا وَارْضَيَنَّ بِهِ *
* فَبَيْنَمَا الْعُسْرُ إِذْ دَارَتْ مَيَاسِيرُ *

[*Beg thou God to appoint for thee good, and do thou be content therewith; for while* there has been *difficulty, lo, easy circumstances have come about*]: (Mughnee, K:*) but it is disputed whether it be [in this case] an adverbial noun of place, (Mughnee, K,) as Zj and AHei hold; (TA;) or of time, (Mughnee, K,) as Mbr holds; (TA;) or a particle denoting the sudden, or unexpected, occurrence of a thing, (Mughnee, K,) as IB and Ibn-Málik hold; (TA;) or a corroborative, i. e. [grammatically] redundant, particle, (Mughnee, K,) an opinion which Ibn-Ya'eesh holds, and to which Er-Raḍee inclines. (TA.) — It is also a conditional particle, but only used as such coupled with ما, (Ṣ, L, Mughnee,*) and causes two aorists to assume the mejzoom form, (Mughnee,) as when you say, إِذْمَا تَأْتِنِى آتِكَ [*When*, or *whenever, thou shalt come to me, I will come to thee*], like as you say, إِنْ تَأْتِنِى وَقْتًا آتِكَ [If thou come to me at some, or any, time, I will come to thee]; and you say also إِذْمَا أَتَيْتَ [like as you say, إِنْ أَتَيْتَ, using the pret. in the sense of the future]: (Ṣ, L:) it is a particle accord. to Sb, used in the manner of the conditional إِنْ; but it is an adverbial noun accord. to Mbr and Ibn-Es-Sarráj and El-Fárisee. (Mughnee.) — [What I have translated from the Ṣ, L, K, and TA, in this art., is mostly from فصل الهمزة of باب الذال: the rest, from باب الالف اللينة.]

اذا

إِذَا denotes a thing's happening suddenly, or unexpectedly; (Mughnee, K;) or one's experiencing the occurrence of a thing when he is in a particular state; (Ṣ;) like إِذْ: (Ṣ voce إِذْ:) it pertains only to nominal phrases; does not require to

be followed by a reply, or the complement of a condition; does not occur at the commencement of a sentence; and signifies the present time, (Mughnee, K,) not the future; (Mughnee;) as in خَرَجْتُ فَإِذَا الأَسَدُ بالبَابِ [*I went forth, and lo,* or *behold,* or *there,* or *then, at that present time,* (accord. to different authorities, as will be seen below,) *the lion was at the door*]; and (in the saying in the Ḳur [xx. 21], TA,) فَإِذَا هِيَ حَيَّةٌ تَسْعَى [*And lo,* or *behold,* &c., *it was a serpent running*]; (Mughnee, K;) and in the saying, خَرَجْتُ فَإِذَا زَيْدٌ قَائِمٌ, which means *I went forth, and Zeyd presented himself to me suddenly,* or *unexpectedly, at the time, by standing.* (Ṣ, TA.) Accord. to Akh, it is a particle, (Mughnee, K,) and his opinion is rendered preferable by their saying, خَرَجْتُ فَإِذَا إِنَّ زَيْدًا بالبَابِ [*I went forth, and lo,* or *behold, verily Zeyd was at the door*]; for [اذا cannot here be a noun governed in the accus. case, as] what follows إِنَّ, which is with kesr, does not govern what precedes it: (Mughnee:) accord. to Mbr, it is an adverbial noun of place: accord. to Zj, an adverbial noun of time. (Mughnee, K.) Ibn-Málik adopts the first of these opinions; Ibn-'Oṣfoor, the second; (Mughnee;) and so El-Fenjedeehee; (TA;) and Z, the third; and he asserts that its governing word is a verb understood, derived from المُفَاجَأَة; [agreeably with the explanation cited above from the Ṣ;] but others hold that the word which governs it in the accus. case is the enunciative, which is either expressed, as in خَرَجْتُ فَإِذَا زَيْدٌ جَالِسٌ [*I went forth, and there, in that place,* or *then, at that time, Zeyd was sitting*], or meant to be understood, as in فَإِذَا الأَسَدُ, i. e. حَاضِرٌ [*And there,* or *then, the lion was present*]; or if it be supposed to be [itself] the enunciative, its governing word is مُسْتَقِرٌّ or اِسْتَقَرَّ [understood]: and in the last of the phrases here mentioned, it may be an enunciative accord. to the opinion of Mbr, the meaning being فَبِٱلْحَاضِرَةِ الأَسَدُ [*And among the things present was the lion*]; but not accord. to the opinion of Zj, because a noun signifying time cannot be the enunciative of one signifying a corporeal thing; nor accord. to the opinion of Akh, because a particle cannot be used to denote the enunciative of such a thing; or, as signifying time, it may be the enunciative of such a thing if we suppose a prefixed noun to be suppressed, the meaning of فَإِذَا الأَسَدُ being فَإِذَا حُضُورُ الأَسَدِ [*And then was the presence of the lion*]. (Mughnee.) You may say either خَرَجْتُ فَإِذَا زَيْدٌ جَالِسٌ or جَالِسًا [*I went forth, and lo,* or *behold,* &c., *Zeyd was sitting* or *Zeyd* was there *sitting*], with the nom. as an enunciative and with the accus. as a denotative of state. (Mughnee.) The Arabs said, قَدْ كُنْتُ أَظُنُّ أَنَّ العَقْرَبَ أَشَدُّ لَسْعَةً مِنَ الزُّنْبُورِ فَإِذَا هُوَ هِيَ [*I used to think that the scorpion was more vehement in stinging than the hornet, and lo, he is* (as vehement as) *she*], and also, فَإِذَا هُوَ إِيَّاهَا, which Sb disallowed, in contending with Ks, who allowed it, and appealed for confirmation thereof to certain Arabs, whose judgment was pronounced in his favour; but it is said that they were bribed to give this judgment, or that they knew the place which Ks held in the estimation of Er-Rasheed; and if the latter expression be of established authority, it is irregular and unchaste. (Mughnee.) — It also denotes the complement of a condition, like فَ, (Ṣ, Mṣb,) with which it is in this case syn., (Mṣb,) as in the words of the Ḳur [xxx. 35], وَإِنْ تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ [*And if an evil befall them for that which their hands have sent before,* (i. e. for sins which they have committed,) *then they despair*]. (Ṣ, Mṣb.) — It is also an adverbial noun denoting future time, (Ṣ, Mṣb, Mughnee, K,*) and implying the meaning of a condition, (Mṣb, Mughnee,) and this is generally the case when it is not used in the manner first explained above. (Mughnee.) In this case it is not used otherwise than as prefixed to a proposition, (Ṣ, Mughnee,) which is always verbal, as in the words of the Ḳur [xxx. 24], ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ [*Then, when He shall call you,* or *when He calleth you,* (for, as in Arabic, so in English, a verb which is properly present is often tropically future,) *with a single call from out the earth, lo,* or *behold,* or *then, ye shall come forth*], in which occur both the usages of اذا here mentioned; (Mughnee;) and in the phrase, إِذَا جِئْتَ أَكْرَمْتُكَ [*When thou shalt come, I will treat thee with honour*]; (Mṣb;) and in the phrase, أَجِيئُكَ إِذَا ٱحْمَرَّ البُسْرُ [*I will come to thee when the full-grown unripe dates shall become red*], and إِذَا قَدِمَ فُلَانٌ [*when such a one shall arrive*], which shows it to be a noun because this is equivalent to يَوْمَ يَقْدَمُ فُلَانٌ [on the day when such a one shall arrive]: (Ṣ:) or in the phrase قُمْ إِذَا ٱحْمَرَّ البُسْرُ [and in many other cases] it denotes time divested of any accessory idea, the meaning being [*Arise thou*] *at the time of the full-grown unripe dates' becoming red:* and so in the saying of Esh-Sháfi'ee, If a man were to say, أَنْتِ طَالِقٌ إِذَا لَمْ أُطَلِّقْكِ, or مَتَى لم اطلّقك, [*Thou art divorced when I do not divorce thee,*] and then be silent for a time sufficient for the divorce to be pronounced therein, she would be divorced; but should he make it dependent upon a thing in the future, the divorce would be delayed to that time, as if he said, اذا احمرّ البسر [using it in the sense first assigned to this phrase above]. (Mṣb.) The verb after it is in most cases a pret.: in other cases, an aor.: both occur in the saying of Aboo-Dhu-eyb,

* وَالنَّفْسُ رَاغِبَةٌ إِذَا رَغَّبْتَهَا *

* وَإِذَا تُرَدُّ إِلَى قَلِيلٍ تَقْنَعُ *

[*And the soul is desirous when thou makest it desirous; and when thou reducest it,* or *restrictest it, to little, it is content*]. (Mughnee.) When it is immediately followed by a noun, as in [the phrase in the Ḳur lxxxiv. 1,] إِذَا ٱلسَّمَآءُ ٱنْشَقَّتْ, the noun is an agent with a verb suppressed, explained by what follows it; contr. to the opinion of Akh; (Mughnee;) the complete phrase being إِذَا ٱنْشَقَّتِ السَّمَآءُ ٱنْشَقَّتْ [*When the heaven shall be cleft,* (when) *it shall be cleft*]; and in like manner, إِنْ, as in the saying, in the Ḳur [ix. 6], وَإِنْ أَحَدٌ مِنَ المُشْرِكِينَ ٱسْتَجَارَكَ. (I'Aḳp. 123.) And in the saying of the poet,

* إِذَا بَاهِلِيٌّ تَحْتَهُ حَنْظَلِيَّةٌ *

* لَهُ وَلَدٌ مِنْهَا فَذَاكَ المُدَرَّعُ *

كَانَ is meant to be understood after اذا [so that the meaning is, *When a Báhilee* (a man of the tribe of Báhileh) *has,* or *shall have, as his wife a Ḥandhaleeyeh* (a woman of the tribe of Ḥandhaleh, who were renowned for generosity), *he having offspring from her, that* (offspring) *is,* or *will be, the mail-clad*]. (Mughnee.) — Sometimes it denotes past time, (Mughnee, K,) like as إِذْ sometimes denotes future time, (Mughnee,) as in [the saying in the Ḳur lxii. 11,] وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا ٱنْفَضُّوا إِلَيْهَا [*And when they saw merchandise or sport, they dispersed themselves to it*]. (Mughnee, K.) [Thus] it occurs in the place of إِذْ, like as إِذْ occurs in the place of إِذَا. (TA.) — And sometimes it denotes the present time; and this is after an oath, as in [the phrase in the Ḳur xcii. 1,] وَٱللَّيْلِ إِذَا يَغْشَى [*By the night when it covereth* with its darkness]. (Mughnee, K.) — It also occurs in the sense of the conditional إِنْ, as in the saying, أُكْرِمُكَ إِذَا أَكْرَمْتَنِي, meaning إِنْ أَكْرَمْتَنِي [*I will treat thee with honour if thou treat me with honour*]: (T:) [for] what is possible is made dependent upon it as well as what is known to be certain, as in the phrases, إِذَا جَآءَ زَيْدٌ [*If Zeyd come*] and إِذَا جَآءَ رَأْسُ الشَّهْرِ [*When the beginning of the month shall come*]; or, accord. to Th, there is a difference between إِذَا and إِنْ; (Mṣb;) the latter being held by him to denote what is possible, and the former to denote what is ascertained; so that one says, إِنْ جَآءَ زَيْدٌ and إِذَا جَآءَ رَأْسُ الشَّهْرِ. (Mṣb in art. ان.) — When a verb in the first person sing. of the pret. is explained by another verb after it immediately preceded by إِذَا, [تَقُولُ is understood before the former verb, and therefore] the latter verb must be in the second pers. sing., as in لُجْتُهُ إِذَا أَدَرْتَهُ فِي فِيكَ [meaning Thou sayest (of a thing) لُجْتُهُ *when,* or *if, thou hast turned it about in thy mouth*]. (MF in art. لوج. See also أَىْ; last sentence but one.) — It is sometimes redundant, like as إِذْ is sometimes [accord. to some], as in the saying of 'Abd-Menáf Ibn-Ribạ El-Hudhalee,

* حَتَّى إِذَا أَسْلَكُوهُمْ فِي قُتَائِدَةٍ *

* شَلًّا كَمَا تَطْرُدُ الجَمَّالَةُ الشُّرُدَا *

[*Until they made them to pass along Ḳutáïdeh,* (here meaning a certain mountain-road so named, Ṣ in art. قتد,) *urging on, like as the owners,* or *attendants, of camels drive those that take fright and run away*]; for it is the end of the poem: or he may have abstained from mentioning the enunciative because of its being known to the hearer. (Ṣ.) When إِذَا is preceded by حَتَّى, [as in this instance,] it is generally held that اذا is not

governed by حَتَّى in the gen. case, but is still an adverbial noun, حَتَّى being an inceptive particle without government. (Mughnee.) — As to what it is that governs إِذَا in the accus. case, there are two opinions; that it is its conditional proposition; or a verb, or the like, in the complement thereof: (Mughnee, K:) the former is the opinion of the critical judges; so that it is in the predicament of مَتَى and حَيْثُمَا and أَيَّانَ. (Mughnee.) — Sometimes it is used so as not to denote a condition, as in the words of the Kur [xlii. 35], وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ [*And when, or whenever, they are angry, they forgive*], in which it is an adverbial noun relating to the enunciative of the inchoative after it; for if it denoted a condition, and the nominal proposition were a complement, it would be connected by فَ: and the same is the case when it is used after an oath, as in an ex. given above. (Mughnee.) — See also what follows.

إِذًا, (Msb, TA, the latter as on the authority of Lth,) with tenween, (TA,) or إِذَنْ, (T, S, M, Msb, Mughnee, K, the first as on the authority of Lth,) written in the former manner, (TA,) or in the latter, (T,) when connected with a following proposition, (T, TA,) and in a case of pause written إِذَا, (T, S, M, Msb, Mughnee, K, TA,) and therefore the Basrees hold that in other cases it should be written إِذًا, (Msb,) though El-Mázinee and Mbr hold that it should be in this case also with ن, while Fr holds that it should be written with ا when it governs, and otherwise with ن, in order to distinguish between it and [the adverbial noun] إِذَا: (Mughnee:) a particle, (S, Msb, Mughnee, TA,) accord. to the general opinion; and accord. to this opinion, it is a simple word, not compounded of إِذْ and أَنْ; and as being simple, it is that which renders an aor. mansoob, not أَنْ suppressed and meant to be understood after it: some say that it is a noun: (Mughnee:) [but a knowledge of its meaning is necessary to the understanding of the reason given for asserting it to be a noun.] It denotes a response, or reply, corroborating a condition; (Lth, T, TA;) or compensation, or the complement of a condition; (Msb;) or a response, or reply, (Sb, S, Mughnee, K,) in every instance; (TA;) and compensation, or the complement of a condition, (Sb, S, M, Mughnee, K,) though not always: (Mughnee, TA:) and its virtual meaning is [*Then*; i. e., *in that case*; or] *if the case, or affair, be as thou hast mentioned*, (M, K, TA,) or *as has happened*: (M, TA:) [and hence,] accord. to those who say that it is a noun, the original form of the phrase إِذَنْ أُكْرِمَكَ [*Then*, or *in that case*, or *if the case be so, I will treat thee with honour*, said in reply to one who says "I will come to thee,"] is إِذَا جِئْتَنِي أُكْرِمُكَ [*When thou shalt come to me, I will treat thee with honour*]; then the proposition [جِئْتَنِي] is thrown out, and tenween [or ن] is substituted for it, (Mughnee,) for which reason, and to distinguish between it and [the adverbial] إِذَا, the Koofees hold that it should be written with ن, (Msb,) and أَنْ [preceded by يَجِبُ عَلَيَّ or the like] is suppressed and meant to be understood [as that which renders the aor. mansoob; so that when one says إِذَنْ أُكْرِمَكَ, it is as though he said إِذَا جِئْتَنِي يَجِبُ عَلَيَّ أَنْ أُكْرِمَكَ *When thou shalt come to me, it will be incumbent*, or *obligatory, on me to treat thee with honour*]. (Mughnee.) It renders an aor. following it mansoob on certain conditions: (Mughnee, TA:) to have this effect, the aor. must have a future signification, (T, S, Mughnee, TA,) not present: (TA:) اذا must commence the phrase in which the aor. occurs; (Mughnee, TA;) [or, in other words,] the aor. must not be syntactically dependent upon what precedes اذا: (TA:) and there must be nothing intervening between اذا and the aor., (T, Mughnee, TA,) unless it is a particle, (T,) or an oath, (T, Mughnee,) or the negative لَا: (Mughnee:) therefore, to a person who says, "To-night I will visit thee," (S,) or who says, "I will come to thee," (Mughnee,) you say, إِذَنْ أُكْرِمَكَ [*Then*, or *in that case*, &c., *I will treat thee with honour*]; (T, S, Mughnee;) and to one who says, "I will treat thee with honour," you say, إِذًا أَجِيئَكَ [*Then*, or *if the case be so, I will come to thee*]. (TA.) When the verb after اذن has the present signification, it does not govern: (S, Mughnee, TA:) therefore, to a person who says, "I love thee," you say, إِذَنْ أَظُنُّكَ صَادِقًا [*Then*, or *if the case be so, I think thee veracious*]; for this is a mere reply: (Mughnee:) and to one talking to thee, إِذًا أَظُنُّكَ كَاذِبًا [*Then I think thee to be lying*]. (TA.) When it is put in a middle place, (S,) not commencing the phrase, (Mughnee,) the verb after it not being syntactically dependent upon what is before it, (S, TA,) it does not govern: (S, Mughnee, TA:) therefore, to one who says, "I will come to thee," (Mughnee, TA,) you say, أَنَا إِذَنْ أُكْرِمُكَ [*I, in that case, will treat thee with honour*]: (S, Mughnee, TA:) for اذن among the words which govern verbs is likened to الظَّنُّ among those which govern nouns: (S:) and when it is put at the end, it does not govern; as when you say, أُكْرِمُكَ إِذًا [*I will treat thee with honour in that case*]. (S.) The saying [of the poet, or rájiz],

* لَا تَتْرُكَنِّي فِيهِمُ شَطِيرَا *

* إِنِّي إِذًا أَهْلِكَ أَوْ أَطِيرَا *

is explained by regarding it as an instance of the suppression of the enunciative of إِنَّ, so that the meaning is, إِنِّي لَا أَقْدِرُ عَلَى ذٰلِكَ, and then a new phrase commences [wherefore the verse means *Do not thou leave me among them remote*, or *a stranger: verily* I cannot endure that: *in that case I should perish, or I should flee*]. (Mughnee.) When it is immediately preceded by a conjunction such as وَ or فَ, the aor. may be either marfooa or mansoob. (S, Mughnee.) When a noun is introduced between it and the aor., the latter is marfooa, (T, Mughnee,) as in the saying, إِذَنْ أَخُوكَ يُكْرِمُكَ [*Then*, or *in that case, thy brother will treat thee with honour*], (T,) or إِذًا يَا عَبْدَ اللّٰهِ أُكْرِمُكَ [*Then*, or *in that case, O 'Abd-Allah, I will treat thee with honour*]; but Ibn-'Osfoor allows the intervention of an adverbial noun [without annulling the government]; and Ibn-Bábshádh, that of the vocative, and of a prayer; and Ks and Hishám, that of a word governed by the verb; but Ks in this case prefers nasb; and Hishám, refa. (Mughnee.) When you put an oath in the place of the noun, you make the aor. mansoob, as in the saying, إِذًا وَاللّٰهِ تَنَامَ [*Then*, or *if the case be so, by God, thou wilt sleep*]: but if you prefix ل to the verb with the oath, you make the aor. marfooa, saying, إِذَنْ وَاللّٰهِ لَتَنْدَمُ [*Then*, or *if the case be so, by God, assuredly thou wilt regret*, or *repent*]. (T.) When you introduce a particle between it and the aor., you make the latter either marfooa or mansoob, saying, إِذَنْ لَا أُكْرِمُكَ and لَا أُكْرِمَكَ [*Then*, or *in that case, I will not treat thee with honour*]. (T.) — Sometimes the أ is rejected, and they say, ذَنْ لَا أَفْعَلُ [*Then*, (a word exactly agreeing with ذَنْ in sound as well as in meaning,) or *in that case, I will not do* such a thing]. (M, K,* TA.) — IJ relates, on the authority of Khálid, that إِذًا is used in the dial. of Hudheyl for إِذٍ. (M.) — [إِذَنْ or إِذًا is mentioned and explained in the S and K and TA in art. اذن, and in the TA in باب الالف اللينة also.]

اذر

آذَارُ *The sixth of the Greek* [or *Syrian*] *months* [*corresponding to March O. S.*]. (K.) [This is not to be confounded with آذَرْ or آذْرْ, which is the ninth month of the Persian calendar.]

اذن

1. أَذِنَ لَهُ (T, S, M, Msb, K) and إِلَيْهِ, (M, K,) aor. ـَ, (T, Msb, K,) inf. n. أَذْنٌ, (T, S, Msb, K,) *He* [*gave ear* or] *listened to it*, (T, S, M, Msb, K,) or *him*: (T, S, M, K:*) or it signifies, (K,) or signifies also, (M,) *he listened to it*, or *him, pleased*, or *being pleased*. (M, K.) It is said in a trad., مَا أَذِنَ اللّٰهُ لِشَيْءٍ كَأَذَنِهِ لِنَبِيٍّ يَتَغَنَّى بِالْقُرْآنِ (T, S) *God hath not listened to anything* [in a manner] *like his listening* [*to a prophet chanting the Kur-án*]. (T.) And in the Kur [lxxxiv. 2 and 5], وَأَذِنَتْ لِرَبِّهَا *And shall listen to its Lord*, (M, Bd, Jel,) *and obey*; (Jel;) i. e., shall submit to the influence of his power as one listens to the commander and submits to him. (Bd.) And you say, أَذِنَ لِلَّهْوِ *He listened and inclined to sport*, or *play*. (M.) — [Hence, perhaps,] أَذِنَ لِرَائِحَةِ الطَّعَامِ † *He desired eagerly*, or *longed for, the food*, [*perceiving its odour*,] (ISh, K,) and *inclined to it*. (ISh, TA.) — [Hence also, app.,] أَذِنَ لَهُ فِي الشَّيْءِ, (S, M, K,) or فِي أَمْرِ كَذَا, (T,) or فِي كَذَا, (Msb,) aor. ـَ, (T, K,) inf. n. إِذْنٌ, (T, S, M, K,) or this is a simple subst., (Msb,) and أَذِينٌ, (K,) [as though originally signifying *He gave ear to him in respect of such a thing*; and then] *he permitted him, allowed him*, or *gave him permission* or *leave, to do the thing*, or *such a thing*. (M, Msb, K.) [See also إِذْنٌ, below.] You say, أَذِنْتُ لِلْعَبْدِ فِي التِّجَارَةِ [*I gave permission*, or *leave, to the slave to traffic*]. (Msb.) — أَذِنَ

لَهُ عَلَيْهِ *He took, or got, permission, or leave, for him from him.* (M.) You say, ايذَنْ لِى عَلَى الأَمِيرِ (Ṣ, TA) *Take thou, or get thou, permission for me from the commander, or governor, or prince.* (TA.) El-A'azz Ibn-'Abd-Allah says,

* وَإِنِّى إِذَا ضَنَّ الأَمِيرُ بِإِذْنِهِ *
* عَلَى الإِذْنِ مِنْ نَفْسِى إِذَا شِئْتُ قَادِرُ *

[*And verily I, when the prince is niggardly of his permission, am able to take permission of myself when I will*]. (TA.) And a poet says,

* قُلْتُ لِبَوَّابٍ لَدَيْهِ دَارُهَا *
* تِئْذَنْ فَإِنِّى حَمْؤُهَا وَجَارُهَا *

[*I said to a door-keeper, near by whom was her house, take thou, or get thou, permission for me to enter, for I am her husband's father, and her neighbour*]: meaning, says Aboo-Jaafar, لِتَأْذَنْ; for the suppression of the ل is allowable in poetry, and the pronunciation with kesr to the ت is accord. to the dial. of him who says أَنْتَ تِعْلَمُ. (Ṣ.) — أَذِنَ بِالشَّىْءِ, (Ṣ,* M, Mṣb, Ḳ,) aor. ـَ, (Ṣ, M, Ḳ,) inf. n. إِذْنٌ and أَذَنٌ and أَذَانٌ and أَذَانَةٌ, (M, Ḳ,) *He knew the thing; knew of it; had knowledge of it; became informed, or apprized, of it.* (Ṣ, M, Mṣb, Ḳ.) It is said in the Ḳur [ii. 279], فَأْذَنُوا بِحَرْبٍ مِنَ اللّٰهِ وَرَسُولِهِ (Ṣ, M, Ḳ) *Then be ye informed, or apprized, of war* [that shall come upon you] *from God and his apostle:* (M, Ḳ:) or *then be ye sure, or assured,* &c. (T.) [See also إِذْنٌ, below.] = أَذَنَهُ, (T, Ṣ, M, Ḳ,) inf. n. أَذْنٌ, (T,) *He hit, or hurt, his ear;* (T, Ṣ, M, Ḳ;) or *struck his ear;* (so in some copies of the Ṣ;) and آذَنَهُ signifies the same, (M, Ḳ,) inf. n. إِيذَانٌ. (TA.) [See also 2.] — أُذِنَ [as though originally signifying *He had his ear hit* or *hurt;*] *he complained,* or *had a complaint, of his ear;* (Ḳ;) said of a man. (TA.)

2. أَذَّنَهُ, (Ṣ, M, Ḳ,) inf. n. تَأْذِينٌ, (Ḳ,) *He wrung,* or *twisted,* (عَرَكَ,) *his* (a boy's, Ṣ) *ear:* (Ṣ, Ḳ:) or *he struck,* (ضَرَبَ, TA,) or *struck with his finger,* or *fillipped,* (نَقَرَ, M, TA,) *his ear.* (M, TA.) [See also أَذَنَهُ.] They say, (in a prov., TA in art. جوز,) لِكُلِّ جَابٍ جَوْزَةٌ ثُمَّ يُؤَذَّنُ, (M, TA,) i. e. *For every one that comes to water is a single watering* for his family and his cattle; *then his ear is struck,* to apprize him that he has nothing more to receive from them: (TA in the present art., and the like is said in the same in art. جوز:) or, † *then he is repelled from the water:* (TA in art. جوز:) [for أَذَّنَهُ signifies also] — † *He repelled him,* (IAar, T, M, Ḳ,) namely, a man, (IAar, T, M,) *from drinking,* (Ḳ,) *and did not give him to drink.* (M, Ḳ.) You say also, أَذِّنُوا عَنِّى أُولَاهَا, [in which the pronoun appears, from the context, to relate to camels,] † *Send ye away from me the first ones of them.* (En-Naḍr, T.) = أَذَّنَ النَّعْلَ, (inf. n. as above, Ṣ,) *He put to the sandal what is termed* أُذُنٌ, q. v. infrà: (Ṣ, M, Ḳ:) and in like manner one says with respect to other things. (Ṣ, Ḳ.) = آذَنَ, (M, Ḳ,) inf. n. as above, (Ḳ,) also signifies *He made known,* or *notified,* a thing (بِشَىْءٍ) *much;* (M, Ḳ;*) *he proclaimed,* or *made proclamation;* syn. نَادَى: (Jel in vii. 42, and Bḍ and Jel in xii. 70 and xxii. 28:) Sb says that some of the Arabs make أَذَّنَ and آذَنَ to be syn.: but some say that the former signifies *he called out publickly;* and the latter, *i. q.* أَعْلَمَ [*he made to know,* &c.: see 4]. (M, TA.) It is said in the Ḳur [xxii. 28], وَأَذِّنْ فِى النَّاسِ بِالحَجِّ (M) *And proclaim thou, among the people, the pilgrimage.* (Bḍ, Jel.) — Also, (Ṣ, Ḳ,) or أَذَّنَ بِالصَّلَاةِ, (Mṣb,) inf. n. as above, (M, Ḳ,) or أَذَانٌ, (Ṣ,) or both, (TA,) or the latter is [properly speaking] a simple subst. [used as an inf. n.], as in the instances of وَدَّعَ وَدَاعًا and سَلَّمَ سَلَامًا and كَلَّمَ كَلَامًا &c., (Mṣb,) *He called to prayer;* (M, Ḳ;) *he notified,* or *made known,* or *proclaimed,* [i. e., *chanted,* from the مِئْذَنَة,] *the time of prayer;* (Ṣ,* Mṣb,* TA;) and آذَنَ signifies the same, (Ḳ,) inf. n. إِيذَانٌ. (TA.) IB says, the phrase أَذَّنَ العَصْرُ, with the verb in the act. form, [a phrase commonly obtaining in the present day,] is wrong; the correct expression being أُذِّنَ بِالعَصْرِ [*The time of the prayer of afternoon was proclaimed,* i. e., *chanted*], with the verb in the pass. form, and with the preposition to connect it with its subject. (Mṣb.) — You say also, أَذَّنَ بِإِرْسَالِ إِبِلِهِ *He spoke of sending away his camels.* (En-Naḍr, T.)

4. آذَنَهُ: see 1, last sentence but one. — [Hence, app.,] inf. n. إِيذَانٌ, † *He prevented him,* or *forbade him;* (Ḳ;) and *repelled him.* (TA.) [See also 2.] — And † *It* (a thing, M) *pleased,* or *rejoiced, him,* (M, Ḳ,) *and he therefore listened to it.* (M.) = آذَنْتُهُ, inf. n. إِيذَانٌ, (T, Mṣb,) in the place of which the subst. أَذَانٌ is also used, (T,) signifies أَعْلَمْتُهُ [*I made him to know,* or *have knowledge; informed, apprized, advertised,* or *advised, him; gave him information, intelligence, notice,* or *advice:* and *I made it known, notified it,* or *announced it*]: (T, Mṣb:) and تَأَذَّنْتُ, also, signifies أَعْلَمْتُ [as meaning *I made to know,* &c.: and *I made known,* &c.]. (Mṣb.) You say, آذَنَهُ بِالأَمْرِ, (T, Ḳ, [in the CḲ, erroneously, آذَنَهُ,]) or بِالشَّىْءِ, (Ṣ,) and آذَنَهُ الأَمْرَ, (M, Ḳ,) inf. n. إِيذَانٌ, (T,) meaning أَعْلَمَهُ [*He made him to know,* or *have knowledge of, the thing; informed, apprized, advertised,* or *advised, him of it; gave him information, intelligence, notice,* or *advice, of it; made it known, notified it,* or *announced it, to him*]; (T, Ṣ, M, Ḳ;) as also تَأَذَّنَهُ الأَمْرَ. (M.) So, accord. to one reading, in the Ḳur [ii. 279], فَآذِنُوا بِحَرْبٍ مِنَ اللّٰهِ *Then make ye known,* or *notify ye,* or *announce ye, war from God.* (M. [For the more common reading, see 1, latter part.]) And so in the Ḳur [vii. 166], وَإِذْ تَأَذَّنَ رَبُّكَ *And when thy Lord made known,* or *notified,* or *announced:* (Zj, Ṣ, M, Ḳ:*) or the meaning here is, *swore:* (M, Ḳ:*) [for] you say, تَأَذَّنَ لَيَفْعَلَنَّ, meaning *he swore that he would assuredly do* [such a thing]: (M:) Lth says that تَأَذَّنْتُ لَأَفْعَلَنَّ كَذَا وَكَذَا signifies the making the action obligatory. (T.) You say also, تَأَذَّنَ الأَمِيرُ فِى النَّاسِ *The commander,* or *governor,* or *prince, proclaimed* (نَادَى) *among the people, with threatening* (Ṣ, Ḳ) *and prohibition;* i. e. تَقَدَّمَ and أَعْلَمَ. (Ṣ.) And you say of a building that has cracked in its sides, آذَنَ بِالِانْهِدَامِ وَالسُّقُوطِ † [*It gave notice of becoming a ruin and of falling down*]. (Mṣb in art. دعو.) [See also a similar ex. in a verse cited voce أَلَّا. And hence,] آذَنَ العُشْبُ [in the CḲ (erroneously) اَذَنَ] ‡ *The herbage began to dry up; part of it being still succulent, and part already dried up.* (M, Ḳ, TA.) And آذَنَ الحَبُّ † *The grain put forth its* أَذَنَة, or *leaves.* (TA.) See also 2, latter half, in two places. = آذَنَ and تَأَذَّنَ are [also] used in one and the same sense [as meaning *He knew; had knowledge;* or *became informed, apprized, advertised,* or *advised,* of a thing]; like as one says أَيْقَنَ and تَيَقَّنَ. (Ṣ, TA.) You say, تَأَذَّنْ, meaning اِعْلَمْ [*Know thou*]; like as you say تَعَلَّمْ, meaning اِعْلَمْ. (M.)

5: see 4, in eight places.

10. استأذنهُ *He asked,* or *demanded, of him permission,* or *leave,* (M, Mṣb, Ḳ,) فِى كَذَا *to do such a thing.* (Mṣb.) [You say, استأذن meaning *He asked,* or *demanded, permission,* or *leave, to enter,* or *to come into the presence of another;* and *to go.* And استأذن فِى الدُّخُولِ عَلَيْهِ, and, elliptically, استأذن عليه, *He asked,* or *demanded, permission,* or *leave, to go in to him.*]

أُذْنٌ: see أُذُنٌ.

إِذْنٌ [is held by some to be an inf. n., like أَذِينٌ: (see 1:) by others, to be] a simple subst.; (Mṣb;) signifying *Permission; leave;* or *concession of liberty,* to do a thing: and sometimes *command:* and likewise *will;* (Mṣb, TA;) as in the phrase بِإِذْنِ اللّٰهِ *by the will of God:* (Mṣb:) or, accord. to El-Ḥarállee, the *withdrawal,* or *removal, of prevention* or *prohibition,* and the *giving of power* or *ability, in respect of being and creation:* or, accord. to Ibn-El-Kemál, the *rescission of prohibition, and concession of freedom of action, to him who has been prohibited by law:* or, accord. to Er-Rághib, the *notification of the allowance* or *permission of a thing, and of indulgence in respect of it;* as in إِلَّا لِيُطَاعَ بِإِذْنِ اللّٰهِ, [in the Ḳur iv. 67,] meaning [*but that he may be obeyed*] *by the will of God,* and [also] *by his command:* (TA:) or, as explained in the Ksh, *facilitation;* an explanation founded upon the opinion that the actions of men are by their own effective power, but facilitated by God; and in this sense, Esh-Shiháb regards it as a metaphor, or a non-metaphorical trope: (MF:) and *accommodation;* syn. تَوْفِيقٌ; (Hr in explanation of a clause of iii. 139 of the Ḳur [which see below];) but Es-Semeen says that this requires consideration. (TA.) — Also *Knowledge;* syn. عِلْمٌ; (T, M, Ḳ;) and so أَذِينٌ; (M, Ḳ;) as in the saying فَعَلَهُ بِإِذْنِى (T,* M, Ḳ) and بِأَذِينِى (M, Ḳ) [*He did it with my knowledge*]: or إِذْنٌ has a

more particular signification than عِلْمٌ, being scarcely ever, or never, used save of that [*knowledge*] *wherein is will, conjoined with command or not conjoined therewith;* for in the saying [in the Ḳur iii. 139, referred to above,] وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ [*And it is not for a soul to die save with the knowledge of God*], it is known that there are will and command; and in the saying [in the Ḳur ii. 96], وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ [*But they do not injure thereby any one save with the knowledge of God*], there is will in one respect, for there is no difference of opinion as to the fact that God hath made to exist in man a faculty wherein is the power of injuring another: (Er-Rághib:) but Es-Semeen says that this plea is adduced by Er-Rághib because of his inclining to the persuasion of the Moʿtezileh. (TA.) You say also, فَعَلْتُ كَذَا بِإِذْنِهِ meaning *I did thus by his command.* (T.)

أَذَنٌ: see أَذَنَةٌ.

أُذْنٌ and ♦ أُذُنٌ, (Ṣ, M, Mṣb, Ḳ,) the latter a contraction of the former, [which is the more common,] (Mṣb,) [The *ear;*] *one of the organs of sense;* (M, TA;) *well known:* (M:) of the fem. gender: (Ṣ, M, Mṣb, Ḳ:) as also ♦ أَذِينٌ: (Ḳ:) pl. أُذُنَانِ, (Ṣ, M, Mṣb, Ḳ,) its only pl. form: (M:) dim. ♦ أُذَيْنَةٌ; but when used as a proper name of a man, أُذَيْنٌ, though أُذَيْنَةُ has been heard. (Ṣ.) You say, جَآءَ نَاشِرًا أُذُنَيْهِ [*He came spreading,* or, as we say, *pricking up, his ears:* meaning] ‡ *he came in a state of covetousness,* or *eagerness.* (T, Ḳ, TA. [See also نَشَرَ.]) And وَجَدْتُ فُلَانًا لَابِسًا أُذُنَيْهِ ‡ *I found such a one feigning himself inattentive,* or *heedless.* (T, TA.) And لَبِسْتُ أُذُنَىَّ لَهُ ‡ *I turned away from him, avoided him,* or *shunned him:* or *I feigned myself inattentive,* or *heedless, to him.* (Ḳ, TA. [See also لَبِسَ.]) — ‡ A man *who listens to what is said to him:* (M, Ḳ, TA:) or a man *who hears the speech of every one:* (Ṣ:) or *who relies upon what is said to him;* as also وَابِصَةُ السَّمْعِ: (M in art. وبص:) applied as an epithet to one and to a pl. number, (Ṣ, M, Ḳ,) alike, (Ṣ, M,) and to two, and to a woman; not being pluralized nor dualized [nor having the fem. form given to it]: (IB:) you say رَجُلٌ أُذُنٌ (AZ, Ṣ, M) and أُذْنٌ, and رِجَالٌ أُذُنٌ and أُذْنٌ [&c.]: (AZ, M:) and sometimes it is applied to a man as a name of evil import. (M.) It is said in the Ḳur [ix. 61], وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَكُمْ (T, M) *And they say, "He is one who hears and believes everything that is said to him:"* as though, by reason of the excess of his listening, he were altogether the organ of hearing; like as a spy is termed عَيْنٌ; or أُذُن is here from أَذِنَ "he listened," and is like أُنُفٌ and شُلُلٌ in its derivation: (Bḍ:) for among the hypocrites was he who found fault with the Prophet, saying, "If anything be told him from me, I swear to him, and he receives it from me, because he is an أُذُن:" (M:) therefore he is commanded to answer, *Say, "A hearer of good for you."* (T, M, Bḍ.) — † *A sincere,* or *faithful, adviser* of a people, *who counsels to obedience:* (Mṣb:) a man's *intimate, and special,* or *particular, friend.* (TA.) — ‡ *A certain appertenance* of the heart; (M;) [i. e. either *auricle* thereof;] أُذُنَا القَلْبِ signifying *two appendages* (زَنَمَتَانِ) *in the upper part of the heart:* (K:) and ‡ of a نَصْل [or arrow-head or the like; i. e. either *wing* thereof]: and ‡ of an arrow; آذَانُ السَّهْمِ signifying *the feathers of the arrow,* as AḤn says, when they are attached thereon; and ذُو ثَلَاثِ آذَانٍ [*a thing having three such feathers*] meaning *an arrow:* all so called by way of comparison: (M:) and † of a sandal; (Ṣ, M, Ḳ;) i. e. the *part* thereof *that surrounds the* قِبَال [q. v.]: (M:) or أُذُنَا النَّعْلِ signifies *the two parts,* [or *loops,*] *of the sandal, to which are tied the* عَضَدَانِ *of the* شِرَاك, [or *two branches of the thong that is attached to another thong between two of the toes, which two branches, however, sometimes pass through the* أُذُنَانِ, *encompassing the heel,*] *behind the narrow part* (خَصْر) *of the sole.* (AO in an anonymous MS in my possession. See also خَصْرٌ.) — ‡ *A handle,* (M,) or [*a loop-shaped,* or *an ear-shaped, handle, such as is termed*] عُرْوَة, (T, Ḳ,) of anything; (M, Ḳ;) as, for instance, (M,) of a كُوز [or mug]; (T, M;) and of a دَلْو [or bucket]: so called by way of comparison: and in all cases fem.: (M:) pl. as above. (T.) — ‡ *What becomes sharp,* or *pointed, and then falls off,* or *out,* of the plants called عَرْفَج and ثُمَام when they put forth their خُوص [q. v.], or when their خوص become perfect; because it has the shape of an ear. (AḤn, M.)

إِذَنْ, also written إِذًا: see art. اذا.

أَذَنَةٌ The *leaves of trees,* (En-Naḍr, T,) or *of grain.* (Ḳ.) — [The *kind of leaf called* خُوصَة *of the* ثُمَام.] — ‡ The *young ones of camels* and *of sheep* or *goats;* (En-Naḍr, T, Ḳ;) as being likened to the خُوصَة of the ثُمَام. (TA.) — *A piece of straw:* pl. [or rather coll. gen. n.] ♦ أَذَنٌ [in the CK أُذُنٌ]. (IAạr, T, Ḳ.) — *Appetite, appetency, longing, yearning,* or *strong desire.* (En-Naḍr, T.) You say, هٰذِهِ بَقْلَةٌ تَجِدُ بِهَا الإِبِلُ أَذَنَةً شَدِيدَةً *This is a herb for which the camels feel a strong appetite* &c. (En-Naḍr, T.) And هٰذَا طَعَامٌ لَا أَذَنَةَ لَهُ *This is food for the odour of which there is no appetite.* (Ḳ,* TA.)

أَذَانٌ *A making known; a notification; an announcement.* (T, Ṣ, Mgh.) [See 4.] So in the Ḳur [ix. 3], وَأَذَانٌ مِنَ ٱللَّهِ وَرَسُولِهِ إِلَى النَّاسِ [*And a notification,* or *an announcement, from God and his apostle to men,* or *the people*]. (T, Mgh.) — Also, and ♦ أَذِينٌ, (T, Ṣ, M, Ḳ,) and تَأْذِينٌ, [the last an inf. n. of 2, and the second a quasi-inf. n. of the same, which see,] (M, Ḳ,) The *notification,* or *announcement, of prayer,* and *of the time thereof;* (T, Ṣ;) the *call to prayer.* (M, Ḳ.) [The words of this call (which is usually chanted from the مِئْذَنَة, or turret of the mosque,) are اَللّٰهُ أَكْبَرُ (four times) أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا ٱللّٰهُ (twice) أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ ٱللّٰهِ (twice) حَيَّ عَلَى الصَّلَاةِ (twice) حَيَّ عَلَى الفَلَاحِ (twice) اَللّٰهُ أَكْبَرُ (twice) لَا إِلٰهَ إِلَّا ٱللّٰهُ.] — الأَذَانُ also signifies *The* [*notification,* or *announcement, called*] إِقَامَة; (M, Ḳ;) because it is a notification to be present at the performance of the divinely-ordained prayers. (TA.) [This (which is chanted in the mosque) consists of the words of the former أَذَان with the addition of قَدْ قَامَتِ الصَّلَاةُ pronounced twice after حَيَّ عَلَى الفَلَاحِ.] — الأَذَانَانِ signifies *The* أَذَان [*more commonly so called*] *and the* إِقَامَة. (TA.)

أَذُونٌ [An animal *having an ear;* as distinguished from صَمُوخٌ, which means "having merely an ear-hole"]. (Mṣb in art. بيض.)

أَذِينٌ: see أُذْنٌ. — See also إِذْنٌ, in three places. — And see أَذَانٌ. — *I. q.* ♦ مُؤْذِنٌ [*Making to know* or *have knowledge,* بِأَمْرٍ *of a thing; informing, apprizing, advertising,* or *advising; giving information, intelligence, notice,* or *advice; making known, notifying,* or *announcing*]: like أَلِيمٌ and وَجِيعٌ as meaning مُؤْلِمٌ and مُوجِعٌ. (M.) — See also مُؤَذِّنٌ. — One who is *responsible, answerable, amenable,* or *a surety;* [بِأَمْرٍ *for a thing;* and perhaps also بِغَيْرِهِ *for another person;*] syn. كَفِيلٌ (Ṣ, M, Ḳ) and زَعِيمٌ [which signifies the same as كَفِيلٌ, and is plainly shown in the M to be here used as a syn. of this latter; but SM assigns to it here another meaning, namely رَئِيسٌ, in which sense I find no instance of the use of أَذِينٌ]; (AO, M;) and ♦ آذِنٌ also is syn. with أَذِينٌ in the sense of كَفِيلٌ. (Ḳ.) — Also *A place to which the* أَذَان [or *call to prayer*] *comes* [or *reaches*] *from* [or *on*] *every side.* (Ṣ, Ḳ.)

أُذَيْنَةٌ dim. of أُذْنٌ, q. v. (Ṣ.)

أُذَانِيٌّ (Ṣ, M, Mgh, Ḳ) and ♦ آذَنُ (M, Ḳ) *Large-eared;* (Ṣ, M, Mgh, Ḳ;) *long-eared;* (M;) applied to a man, (Ṣ, M, Ḳ,) and to a camel, and to a sheep or goat: (M:) [or] the latter epithet is applied to a ram; and its fem. أُذَانَآءُ to a ewe. (T, Ṣ, M.)

أُذَيْنِيٌّ One *who hears everything that is said:* but this is a vulgar word. (TA.) [See أُذْنٌ.]

آذَنُ: see أُذَانِيٌّ.

آذِنٌ [act. part. n. of 1. As such, *Permitting,* or *allowing;* one *who permits,* or *allows.* And hence,] *A doorkeeper,* or *chamberlain.* (Ṣ, Ḳ.) — See also أَذِينٌ.

مُؤْذَنٌ: see مَأْذُونٌ.

مُؤْذِنٌ: see أَذِينٌ. You say, سِيمَاهُ بِالخَيْرِ مُؤْذِنَةٌ *His impress notifies* [or *is indicative of*] *goodness.* (TA.) — مُؤْذِنَاتٌ, signifying The *women who notify,* or *announce, the times of festivity and rejoicing,* [*particularly on the occasions of weddings,*] is a vulgar word. (TA.) — Herbage *beginning to dry up; part of it being still succulent, and part already dried up:* and a branch, or wood, *that has dried, but has in it some succulency.* (TA.)

مَأْذَنَةٌ: / مُؤْذَنَةٌ: } see what next follows.

مِئْذَنَةٌ (which may also be pronounced مِيذَنَةٌ, Mṣb) The *place* [generally *a turret of a mosque*] *upon which the time of prayer is notified, made known,* or *proclaimed;* (T, M,* Ḳ;*) *i. q.* مَنَارَةٌ [which has this meaning and others also]; (AZ, T, Ṣ, Mṣb;) as also ▼ مُؤْذَنَةٌ: (AZ, T:) or it signifies, (as in some copies of the Ḳ,) or signifies also, (as in other copies of the same,) *i. q.* مَنَارَةٌ: and ▼ صَوْمَعَةٌ: [see these two words:] (Ḳ:) or *i. q.* مَنَارَةٌ, meaning صَوْمَعَةٌ; (Lḥ, M, TA;) by way of comparison [to the turret first mentioned]: but as to ▼ مَأْذَنَةٌ, it is a vulgar word: (TA:) the pl. is مَآذِنُ, agreeably with the original form of the sing. (Mṣb.)

مُؤَذِّنٌ *One who notifies, makes known,* or *proclaims,* [by a chant,] *the time of prayer;* (M,* Mṣb, Ḳ;*) [i. e., *who chants the call to prayer;*] as also ▼ أَذِينٌ. (M, Ḳ.)

مَأْذُونٌ, as meaning A slave *permitted,* or *having leave given him, by his master, to traffic,* is used for مَأْذُونٌ لَهُ, (Mṣb, TA,) by the lawyers. (Mṣb.) ═ Also *Having his ear hit,* or *hurt;* and so ▼ مُؤْذَنٌ. (TA.)

اذى

1. أَذِيَ, aor. ـَ, inf. n. أَذًى, (T, M, Mṣb, Ḳ,) in [some of] the copies of the Ḳ written أَذَا, and so by IB, (TA,) and ▼ أَذَآءٌ, (CḲ, [but not found by me in any MS. copy of the Ḳ nor in any other lexicon,]) and, accord. to IB, ▼ أَذَاةٌ and ▼ أَذِيَّةٌ, (TA,) or these two are simple substs.; (M, Ḳ;) and ▼ تَأَذًّى; (T, Ṣ, M, Mṣb, Ḳ;) [*He was,* or *became, annoyed, molested, harmed,* or *hurt;*] *he experienced,* or *suffered, slight evil,* [i. e., *annoyance, molestation, harm,* or *hurt,*] *less than what is termed* ضَرَر; (El-Khaṭṭábee;) or *he experienced,* or *suffered, what was disagreeable,* or *hateful,* or *evil,* (Mṣb, Ḳ,) *in a small degree;* (Ḳ;) بِهِ [*by him,* or *it*]; (T, Ṣ, M, Ḳ;) [and مِنْهُ *from him,* or *it:*] التَّأَذِّي ▼ signifies *the being affected by what is termed* الأَذَى [i. e. *what annoys, molests, harms,* or *hurts, one*]: and also *the showing the effect thereof;* which is forbidden by the saying of 'Omar, إِيَّاكَ وَالتَّأَذِّي ▼ بِالنَّاسِ [*Avoid thou,* or *beware thou of, showing the being annoyed, molested, harmed,* or *hurt, by men*]; for this is what is within one's power. (Mgh.) ═ Also, aor. and inf. n. as above, *It* (a thing) *was unclean, dirty,* or *filthy.* (Mṣb.)

4. آذى signifies فَعَلَ الأَذَى [*He did what annoyed, molested, harmed,* or *hurt*]. (M, Ḳ.) ═ And آذَاهُ, (T, Ṣ, M, Mṣb, Ḳ,) aor. يُؤْذِيهِ, (Ṣ,) inf. n. إِيذَآءٌ (T, IB, Msb) and [quasi-inf. n.] أَذِيَّةٌ, (T,) or أَذًى and أَذَاةٌ and أَذِيَّةٌ, (Ṣ, Ḳ,) but IB refuses his assent to this, saying that these three are inf. ns. of أَذِيَ, and MF says of إِيذَآءٌ, which is expressly disallowed by the author of the Ḳ, though he himself uses it, that others assert it to have been heard and transmitted, and to be required by rule, but he adds that he had searched for examples of it in the language of the Arabs, and investigated their prose and their poetry, without finding this word; (TA;) [*He,* or *it, annoyed him, molested him, harmed him,* or *hurt him;* or] *he did what was disagreeable,* or *hateful,* or *evil, to him.* (Bḍ in xxxiii. 53, Mṣb.) It is said in the Ḳur [xxxiii. 47], وَدَعْ أَذَاهُمْ, meaning *And leave thou the requiting of them* until thou receive a command respecting them; (M, Bḍ, Jel;) namely, the hypocrites: (M:) or *leave thou unregarded their doing to thee what is* [*annoying, molesting, harmful, hurtful,* or] *disagreeable,* &c., *to thee.* (Bḍ.)

5: see 1, in three places.

أَذًى inf. n. of 1. (T, M, Mṣb, Ḳ.) [As a simple subst., *A state of annoyance* or *molestation.*] ═ And [*Annoyance, molestation, harm,* or *hurt:* quasi-] inf. n. of آذَاهُ. (Ṣ, Ḳ.) ═ It signifies also, [like ▼ أَذِيَّةٌ and ▼ أَذَاةٌ,] كُلُّ مَا تَأَذَّيْتَ بِهِ [*Anything by which thou art annoyed, molested, harmed,* or *hurt*]; (T;) or مَا يُؤْذِيكَ [*a thing that annoys, molests, harms,* or *hurts thee*]: (Mgh:) or *a slight evil; less than what is termed* ضَرَر. (El-Khaṭṭábee.) You say, أَمَاطَ الأَذَى عَنِ الطَّرِيقِ *He removed,* or *put away,* or *put at a distance, what was hurtful from the road,* or *way.* (Mgh and TA in art. ميط.) ═ Also *A thing held to be unclean, dirty,* or *filthy:* so in the Ḳur ii. 222. (Mgh, Mṣb.) [*Filth; impurity:* often used in this sense in books on practical law.]

أَذٍ *Experiencing,* or *suffering,* [*annoyance, molestation, harm, hurt,* or] *what is disagreeable,* or *hateful,* or *evil,* (M,* Ḳ,* Mṣb,) *in a great,* or *vehement, degree;* (M, Ḳ;) applied to a man; (M, Mṣb;) as also ▼ أَذِيٌّ: (M, Ḳ:) and both signify *the contr.;* i. e. *doing what is disagreeable,* or *hateful,* or *evil, in a great,* or *vehement, degree.* (Ḳ.) ═ Also, applied to a camel, *That will not remain still in one place, by reason of a natural disposition, not from pain,* (El-Umawee, A'Obeyd, Ṣ, M, Ḳ,) *nor disease;* (Ḳ;) as also ▼ أَذِيٌّ: (M:) fem. of the former أَذِيَّةٌ; (El-Umawee &c.;) and of the latter ▼ أَذِيَّةٌ. (TA.)

إِذَا: and إِذًا: see art. اذا.

أَذَاةٌ an inf. n. of 1. (IB.) ═ And [quasi-] inf. n. of آذَاهُ. (Ṣ, Ḳ.) ═ See also أَذًى and أَذِيَّةٌ.

أَذِيٌّ, and أَذِيَّةٌ as its fem.: see أَذٍ, in three places.

أَذِيَّةٌ an inf. n. of 1. (IB.) ═ And [quasi-] inf. n. of آذَاهُ. (Ṣ, Ḳ.) ═ And a subst. from آذَاهُ; (Mṣb;) or, as also ▼ أَذَاةٌ, a subst. from أَذِيَ and تَأَذَّى; (M, Ḳ;) signifying *A thing that is disagreeable,* or *hateful,* or *evil, in a small degree.* (Ḳ.) See also أَذًى.

آذِيٌّ, (Ṣ, M, Ḳ, &c.,) with medd and teshdeed, (TA, [in the CḲ, erroneously, اَذِيّ,]) *Waves* (Ṣ, M, Ḳ) *of the sea:* (Ṣ:) or *vehement waves:* (TA:) or the أَطْبَاق [app. meaning *rollers,* because they fall over like folds,] *which the wind raises from the surface of the water, less than* (دُونَ [but this sometimes signifies *above*]) *what are termed* مَوْج: (ISh, TA:) pl. أَوَاذِيُّ. (Ṣ.)

ار

1. أَرَّهَا, aor. يَؤُرُّ, (Ṣ,) inf. n. أَرٌّ, (Ṣ, Ḳ,) *Inivit eam; he compressed her.* (Ṣ, Ḳ.)

إِرَّ إِرَّ, (M, TT, L, [and so in the present day,]) or أَرْ أَرْ, (Ḳ,) *A cry by which sheep or goats are called.* (M, L, Ḳ.)

مِئَرٌّ A man (Ṣ,) *much addicted to venery:* (Ṣ, Ḳ:) so accord. to A'Obeyd, as related by Sh and El-Iyádee, but thought by Az to be مَئِيرٌ, of the same measure as مَعِيرٌ, i. e., مَفْعِلٌ, [originally مَأْئِرٌ,] from آرَهَا. (T.)

ارب

1. أَرُبَ, aor. ـُ, (T, Ṣ, M, Ḳ,) inf. n. أَرَابَةٌ (AZ, T, Ṣ, M, Ḳ) and إِرْبٌ, like صِغَرٌ, (Ṣ, Ḳ,) *He was,* or *became, cunning, characterized by intelligence with craft and forecast,* or simply *intelligent, excellent in judgment, sagacious,* (T, [in which it is said that Aṣ is related to have assigned this signification to أَرِبَ, aor. ـَ, inf. n. أَرَبٌ,] Ṣ, M, Ḳ,) *and knowing in affairs.* (M.) [The TA assigns the former inf. n. to it when it signifies simply intelligence, and the latter when it has the more comprehensive signification of cunning.] ═ أَرِبَ بِالشَّيْءِ, [aor. ـَ,] *He became expert,* or *skilful, in the thing:* (M:) or *he became accustomed to,* or *practised* or *exercised in, the thing,* (Ṣ, Ḳ,*) *and became knowing,* or *skilful* [*therein*]. (Ṣ.) ═ أَرِبَ, inf. n. أَرَبٌ, is also *syn. with* أَنِسَ [app. as meaning *He became familiar* with a person or thing]. (M.) ═ And أَرِبَ بِالشَّيْءِ also signifies *He devoted,* or *addicted, himself,* or *clave,* or *kept, to the thing:* (T, Ḳ:) and *he was,* or *became, niggardly, avaricious,* or *tenacious, of the thing.* (T, M, TA.) ═ And أَرِبَ فِي الأَمْرِ, and فِيهِ, تَأَرَّبَ ▼ فِيهِ, *He exerted,* or *employed, his power and ability in the affair, and understood it:* (ISh, T:) or تَأَرَّبَ signifies *he exerted his strength, force,* or *energy;* or *strained himself;* (Aṣ, Ṣ, M;) فِي الشَّيْءِ [*in the thing*]; (Aṣ, Ṣ;) and فِي حَاجَتِهِ [*in his needful affair,* or *in the accomplishment of his want*]. (Aṣ, Ṣ, M.) ═ أَرِبَ عَلَيْهِ *He had,* or *obtained, power over him,* or *it.* (M.) ═ أَرِبَ, aor. ـَ, (T, Ṣ, Ḳ,) inf. n. أَرَبٌ, (T, Ṣ,) *He was,* or *became, in want,* or *need.* (T, Ṣ, Ḳ.) [See أَرِبْتَ عَنْ ذِي يَدَيْكَ, and two other phrases following it, in a later part of this paragraph.] ═ أَرِبَ إِلَيْهِ, (M, Mṣb,) or بِهِ, (T,) aor. and inf. n. as above, *He wanted it; was,* or *became, in want,* or *need, of it;* (T, M, Mṣb;) and *sought it,* or *desired it;* (T;) namely, a thing. (T, Mṣb.) ═ أَرِبَ الدَّهْرُ *Fortune was,* or *became, hard,* or *adverse:* (T, Ṣ, Ḳ:) as though it wanted something of us, for which it pressed hard. (M, TA.) And أَرِبَ عَلَيْهِ *He was,* or *became, hard upon him* in his demand. (TA, from a trad.) ═ أَرَبَهُ, [from إِرْبٌ,] *He struck upon a member,* or *limb, belonging to him.* (Ḳ,*

TA.) — أَرِبَ, (T, S, K, TA,) *His member*, or *limb*, (generally meaning the *arm*, or *hand*, M,) *was cut off*: (M, K:) or *dropped off*: (T:) and *his members*, or *limbs*, (generally relating to [the *members*, or *fingers*, *of*] *the arm*, or *hand*, TA,) *dropped off, one after another*, (S, K, TA,) *in consequence of his being affected by the disease termed* جُذَام: (TA:) and *it* (said of a member, or limb,) *dropped off*. (TA.) The phrase, أُرِبَتْ عَنْ ذِى يَدَيْكَ, (T, TA,) or مِنْ ذى يديك, (S, TA, [and said in the latter to be likewise found in the T, but I have consulted two copies of the T and found only عن,]) or فِى ذى يديك, (IAar, as related by Sh,) or مِنْ يَدَيْكَ, (K,) but MF says that من in this phrase is a mistranscription, (TA,) means, *May the members* [or *fingers*] *of thy hands*, or *arms*, *drop off*: (S, K, TA:) or it means, *may what is in thy hands depart from thee, so that thou shalt be in want*: occurring in a trad. (IAar, T, TA.) And أَرِبَ مَا لَهُ, said by Mohammad on the occasion of a man's coming to him and asking him to acquaint him with some work that should introduce him into Paradise, means, accord. to Kt, *May his members*, or *limbs*, *drop off*, or *be cut off*: *what aileth him?* (TA:) or, accord. to IAar, *may he become in want*: *what aileth him?* (T, TA:) but IAth says that this has been related in three different ways: first, أَرِبَ, signifying an imprecation, [as rendered above,] and used as expressive of wonder: secondly, أَرِبٌ مَا لَهُ; i. e. حَاجَةٌ لَهُ; مَا being [syntactically] redundant, denoting littleness; the meaning being, *he has some little want*: or, as some say, *a want hath brought him*: *what aileth him?* thirdly, أَرِبٌ; i. e. هُوَ أَرِبٌ; meaning *he is intelligent*, or *sagacious*, or *skilful*, [as is said in the T,] *and perfect*: *what aileth him?* or *what is his affair?* the inchoative being suppressed. (TA.) مَا لَهُ أَرِبَتْ يَدُهُ, (M, K,*) another form of imprecation, (M,) means *What aileth him? may his arm*, or *hand*, *be cut off*: or, *may he become poor, and want what is in the hands of others*. (M, K.*) — [Hence, perhaps,] أَرِبَتْ مَعِدَتُهُ *His stomach became vitiated, disordered*, or *in an unsound state*. (K.) — أَرِبَ also signifies *He prostrated himself firmly*, or *fixedly*, *upon his* [*seven*] *members* [*mentioned in the explanations of the word* إِرْبٌ]. (T.)

2. أَرَّبَ, inf. n. تَأْرِيبٌ, *He*, or *it*, [*made*, or *rendered*, *cunning*, or *intelligent*, *excellent in judgment*, *sagacious*, *and knowing in affairs*; (see أَرِبٌ;)] *made to have knowledge*, or *skill*; or *made to understand*. (M, TA.) = *He was*, or *became*, *avaricious*; [*in a state of vehement want* of a thing;] *eagerly desirous*. (A'Obeyd, TA.) [See also 1.] = *He cut up*, or *cut into pieces*, (T, A, Mgh,) a sheep, or goat, (A, Mgh,) *limb by limb*. (T, A, Mgh.) — *He cut off* a member, or limb, *entire*. (M, TA.) — *He made entire*, or *complete*, (T, S, M, K,) a thing, (S,) a lot, or portion, (T, TA,) or anything. (M.)

3. آرَبَهُ, (S, A,) inf. n. مُؤَارَبَةٌ, (M, A,) *He strove*, or *endeavoured*, *to outwit, deceive, beguile*, or *circumvent, him*; syn. دَاهَاهُ. (S, M,* A.*) It is said in a trad., (TA,) مُؤَارَبَةُ الأَرِيبِ جَهْلٌ وَعَنَاءٌ [*The striving to outwit the cunning*, or *intelligent*, or *sagacious*, *is ignorance, and labour* without profit]: (A, TA:) i. e., the intelligent is not to be outwitted. (TA.) And آرب بِهِ signifies *He practised an artifice, a stratagem*, or *a fraud, upon him*. (TA, from a trad.)

4. آرب عَلَيْهِمْ, (T, S, M, K,) of the measure أَفْعَلَ, (T,) inf. n. إِيرَابٌ [originally إِئْرَابٌ], (K,) *He was successful against them, and overcame them*. (T, S, M, K.)

5. تأرّب *He affected*, or *endeavoured to acquire*, (تَكَلَّفَ,) *cunning*, or *intelligence, and excellence of judgment*, (K, TA,) *and deceit, guile*, or *artifice, and wickedness, mischievousness*, or *malignity*. (TA.) [See إِرْبٌ.] — تأرّب فِى الأَمْرِ: see 1.

أُرْبٌ: see what next follows, in two places.

إِرْبٌ *Cunning, intelligence with craft and forecast*, or simply *intelligence, excellence of judgment, sagacity*, (T, S, M, L, K,) *and knowledge in affairs*; (M, L;) as also إِرْبَةٌ and أُرْبَةٌ (M, K) and أَرَبٌ, (M, A,) or أَرْبٌ. (L.) You say, هُوَ ذُو إِرْبٍ [*He is a possessor of cunning*, or *intelligence*, &c.]. (S.) — *Intelligence and religion*. (Th, M, K.) — *Deceit, guile, artifice*, or *fraud*; syn. مَكْرٌ: so in the L and other lexicons: in the K, نُكْرٌ [i. e. "cunning," &c., as above]: (TA:) and so إِرْبَةٌ; syn. حِيلَةٌ. (K.) — *Wickedness, mischievousness*, or *malignity*; *hidden rancour, malevolence*, or *malice*. (K, TA.) [In a trad. it occurs in this sense written, in the TA, أَرْبٌ.] = See also أَرَبٌ, in four places. = Also *A member*; *a distinct and complete part of an animal body*; *a limb*; (T, S, M, Mgh, Msb, K;) or *such as is made complete*, or *entire, not wanting anything*: (M:) pl. آرَابٌ (S, M, Mgh, Msb) and أُرُبٌ; (S, Mgh;) the latter formed by transposition. (Mgh.) You say, قَطَّعْتُهُ إِرَبًا إِرَبًا *I cut him up, member by member*, or *limb by limb*. (TA.) And السُّجُودُ عَلَى سَبْعَةِ آرَابٍ or أَرْآبٍ *Prostration* [in prayer] *is* [performed] *on seven members*; (S, Mgh;) namely, the forehead, the hands, the knees, and the feet. (TA.) — Also The *membrum genitale*; the *pudendum*; syn. فَرْجٌ: (M, K:) but some say that this signification is not known: [see أَرَبٌ:] in some copies of the K, the explanation is written فَرَحٌ, with the unpointed ح. (TA.) — آرَابٌ [the pl.] also signifies *Pieces of flesh*, or *of flesh-meat*. (M.)

أَرَبٌ: see إِرْبٌ. = *Want*, or *need*; (T, S, M, Mgh, Msb, K;) as also إِرْبٌ and إِرْبَةٌ (the same, and A) and أُرْبَةٌ (K) and مَأْرَبَةٌ and مَأْرُبَةٌ (T, S, M, A, Msb, K) and مَأْرِبَةٌ (K) and مَأْرَبٌ: (M, A:) the pl. [of أَرَبٌ or إِرْبٌ] is آرَابٌ, and [of إِرْبَةٌ, and perhaps of the other sings. commencing with ا,] إِرَبٌ; (M;) and the pl. of مَأْرَبَةٌ is مَآرِبُ. (T, Msb.) It is said in a trad., respecting Mohammad, كَانَ أَمْلَكَكُمْ لاربه *He had the most power, of you, over his want, and desire*: (M,* Mgh,* Msb,* TA:) IAth says that the most common reading is لِإِرْبِهِ, meaning لِحَاجَتِهِ: but some read لِإِرْبِهِ, [as in the M and Mgh,] i. e., either the same as above, [and so in the Mgh,] or بِعُضْوِهِ, by which is specially meant the membrum genitale: (TA:) but this is not known. (M.) Respecting the phrase أَرَبٌ مَّا لَهُ, see 1. You say also, مَا إِرْبُكَ إِلَى هٰذَا *What is* [the reason of] *thy want of this?* (A.) And مَا لِى فِيهِ إِرْبٌ *I have no want of it*. (A.) By غَيْرِ أُولِى الإِرْبَةِ, in the Kur [xxiv. 31], are meant *Idiots*; or *persons deficient in intellect*: [from إِرْبَةٌ as meaning "intelligence:"] (Sa'eed Ibn-Jubeyr, S:) or *not such as have need of women*. (Jel.) مَأْرُبٌ لَا حَفَاوَةٌ, مَأْرَبَةٌ لَا حَفَاوَةٌ, or مَأْرِبٌ لَا حَفَاوَةٌ, (S, A,) or مَأْرُبٌ لَا حَفَاوَةٌ, (M,) is a proverb, (S, A,) meaning He only honours thee *for the sake of something which he wants* of thee; *not for love* of thee: (A, Meyd:) or only thy *want* brought thee; *not* the object of *paying extraordinary honour* to me. (M.) [See also Freytag's Arab. Prov., ii. 690.] You say also, أَلْحِقْ بِمَأْرَبِكَ مِنَ الأَرْضِ, meaning, *Go thou whither thou wilt* [*so as to attain thy want*]. (A.)

أَرِبٌ: see أَرِيبٌ. — Also [*Expert*; *skilful*: (see أَرِبَ, of which it is the part. n.:) or] *accustomed to*, or *practised* or *exercised in, a thing, and knowing*, or *skilful*. (S, TA.) See also 1, in the latter part of the paragraph. = أَرِبٌ بِشَىْءٍ, [or إِلَى شَىْءٍ, (see أَرِبَ,)] or أَرِبٌ, of the measure فَاعِلٌ, (Msb,) *Wanting*, *needing*, or *desiring*, *a thing*. (Msb,* TA in art. مهر, &c.)

أُرْبَةٌ: see إِرْبٌ: = and أَرَبٌ.

إِرْبَةٌ: see إِرْبٌ, in two places: = and أَرَبٌ, in two places.

أُرَبَى *Calamity*; *misfortune*: (T, S, M, A, K:) [said to be] the only word of this measure except أُرَمَى and شُعَبَى [names of two places]. (TA.)

أُرْبَانٌ (M, K): أُرْبُونٌ (TA): أَرْبُونٌ (TA): dial. vars. of عُرْبَانٌ and عُرْبُونٌ and عَرْبُونٌ. (M,* K,* TA.)

أَرِيبٌ *Cunning, characterized by intelligence with craft and forecast*, or simply *intelligent* [as in the S], *excellent in judgment, sagacious*, (T, S,* M, K,) *and knowing in affairs*; (M;) as also أُرِبٌ: (K:) pl. of the former أُرَبَآءُ. (T, M.) = قِدْرٌ أَرِيبَةٌ *A wide, an ample*, or *a capacious, cooking-pot*. (K.)

آرَبُ *More*, or *most, cunning*, or *intelligent, excellent in judgment*, or *sagacious*. (A.) [See أَرِيبٌ.]

آرِبٌ: see أَرِبٌ.

مَأْرَبٌ: see أَرَبٌ, in three places.

مَأْرَبَةٌ and مَأْرُبَةٌ and مَأْرِبَةٌ: see أَرَبٌ, in four places.

مُؤَرَّبٌ A member, or limb, *cut off entire*: (T:)

or an *entire, unbroken,* member, or limb: (Ṣ:) and anything *made entire, complete,* or *perfect.* (Ṣ, Ḳ.) You say, كَتِفٌ مُؤَرَّبَةٌ *A shoulder cut off entire,* (Mgh, TA,) *having none of its flesh taken from it,* (Mgh,) *without any deficiency.* (TA.)

ارث

1. أَرَثَ: see 2.

2. أَرَّثَ, (M, A,) inf. n. تَأْرِيثٌ, (T, Ṣ, Ḳ,) *He kindled,* or *lighted,* a fire; or *made* it *to burn, burn up, burn brightly* or *fiercely, blaze,* or *flame;* (T, Ṣ, M, A, Ḳ;) as also ↓ أَرَثَ, aor. ـِ, (T, Ḳ,) inf. n. أَرْثٌ; (Ḳ; in a copy of the A إِرْثٌ;) but this [says SM] no leading lexicographer has mentioned, nor have I found any example of it. (TA.) [See also وَرَّثَ.] — [Hence,] تأريث also signifies ‡ The *exciting discord, dissension, disorder, strife, quarrelling,* or *animosity, between a people.* (Ṣ, Ḳ.) You say, أَرَّثَ بَيْنَ القَوْمِ, (M, A,) and أَرَّثَ بَيْنَهُمُ الشَّرَّ وَالحَرْبَ, (T, TA,) ‡ *He excited discord, dissension, disorder, strife, quarrelling,* or *animosity, between,* or *among, the people,* or *company of men;* (T, M, A;) *kindled the fire of discord, dissension,* &c., [or *evil,* and *war,*] *between them,* or *among them.* (T,* TA.)

5. تَأَرَّثَتِ النَّارُ *The fire became kindled,* or *lighted;* or *it burned, burned up, burned brightly* or *fiercely, blazed,* or *flamed.* (Ṣ, M, Ḳ.)

إِرْثٌ, originally وِرْثٌ, (T, Ṣ,) *Inheritance;* or a person's *obtaining possession of property left* to him *by one who has died.* (MF.) — *An inheritance,* or *a heritage; what is inherited.* (Ṣ, A, Ḳ.) — *An old condition, case,* or *state of things, which the last has inherited from the first.* (Ṣ, A, Ḳ.) So in the phrase, هُوَ عَلَى إِرْثٍ مِنْ كَذَا [*He is conforming, in respect of such a thing, with an old state of things,* or *an old usage, which he has inherited from his ancestors*]. (Ṣ.) And in the following ex., from a trad., إِنَّكُمْ عَلَى إِرْثٍ مِنْ إِرْثِ أَبِيكُمْ إِبْرَاهِيمَ [*Verily ye are conforming with an old state of things,* or *an old usage, which ye have inherited from your father Abraham*], the meaning is, that his religion was their heritage. (T,* TA.) [See also وِرْثٌ.] — *A remainder,* or *what remains,* (M, L, Ḳ,) of a thing, (Ḳ,) or *of the original* of a thing: (M, L:) pl. إِرَاثٌ. (L.) — And [hence, app.,] *Ashes.* (M, Ḳ.) — Also *Origin, race,* or *stock.* (Ṣ, M, A, Ḳ.) You say, هُوَ فِى إِرْثِ صِدْقٍ *He is of an excellent origin, race,* or *stock.* (Ṣ.) And إِنَّهُ لَفِى إِرْثِ مَجْدٍ [*Verily he is of a glorious origin, race,* or *stock*]; as also إِرْفِ مَجْدٍ, by a change of letters. (Yaʿḳoob, M.) Accord. to IAạr, إِرْثٌ relates to حَسَبٌ [or grounds of pretension to respect or honour, on account of one's ancestors' or one's own deeds or qualities, &c.]; and وِرْثٌ, to property, or wealth. (M.) [See art. ورث.]

أُرْثَةٌ: see إِرَاثٌ, in three places.

إِرَاثٌ *Fire;* (T, M, L, Ḳ;) as also ↓ إِرَاثَةٌ and ↓ أَرِيثٌ: (TA:) or (so accord. to the M and L, but in the Ḳ "and") *tinder,* and *the like, prepared for fire;* (M, L, Ḳ;) [as also ↓ إِرَاثَةٌ and ↓ أُرْثَةٌ; or these two words signify *a means of kindling* or *inflaming;* as will be seen from what follows:] or *a lump of the dung of a horse or the like,* or *a similar thing, with which one kindles a fire;* as also ↓ أُرْثَةٌ: (A:) or this last signifies *dung of camels or horses or the like,* (Ṣ, Ḳ,) or *wood,* or *a stick,* (T,) *that is prepared,* or *put in readiness, by the ashes,* (Ṣ, Ḳ,) or *buried in them,* (T,) *for the time when it may be wanted* (T, Ṣ, Ḳ) *for fuel.* (T.) It is said in a prov., mentioned in the collection of Meyd, النَّمِيمَةُ إِرَاثَةُ العَدَاوَةِ [*Calumny,* or *slander, is a means of kindling,* or *inflaming, enmity*]. (TA: but in Freytag's Arab. Prov., ii. 773, in the place of ارائة, we find أُرْثَة.)

أَرِيثٌ: see the paragraph next preceding.

إِرَاثَةٌ: see إِرَاثٌ, in three places.

ارج

1. أَرِجَ, aor. ـَ, inf. n. أَرَجٌ (Ṣ, A, Mṣb, Ḳ) and أَرِيجٌ (Ṣ, A, Ḳ) and أَرِيجَةٌ, (Ḳ, [in which it is only mentioned as syn. with the first and second of these ns., so that it may be a simple subst.,]) *It* (perfume) *diffused,* or *exhaled, its odour;* (Ṣ, A;) as also ↓ تَأَرَّجَ: (A:) *it had a hot,* or *strong, odour;* syn. تَوَهَّجَ رِيحُهُ. (Ṣ, A, Ḳ.) — *It* (a place) *was,* or *became, strongly fragrant.* (Mṣb.) = أَرَجَ: see 2, in three places.

2. أَرَّجَ, [and app. ↓ أَرَجَ also,] *He perfumed* a thing; *made* it *fragrant.* (Ḥam p. 135.) — [Both also app. signify *He made* perfume *to diffuse,* or *exhale, its odour:* or *made* it *to have a hot,* or *strong, odour.* — And hence,] أَرَّجَ, inf. n. تَأْرِيجٌ; (Ṣ, Ḳ;) and ↓ أَرَجَ, (TA,) aor. ـُ, (TḲ,) inf. n. أَرْجٌ; (Ḳ, TA;) † *He excited discord, dissension, disorder, strife, quarrelling,* or *animosity,* (Ṣ, Ḳ, TA,) بَيْنَ القَوْمِ *between,* or *among, the people,* or *company of men,* like أَرَّشَ, (Ṣ, TA,) and فِى الحَرْبِ *in war.* (TA.) And أَرَّجَ الحَرْبَ, (Ṣ, Ḳ, TA, and Ḥam ubi suprà,) and ↓ أَرَّجَهَا, (TA,) † *He kindled war,* or *the war;* (Ṣ, TA, and Ḥam ubi suprà;) and in like manner, النَّارَ *the fire.* (IAạr, Ḥam.)

5: see 1.

أَرَجٌ (L) and ↓ أَرِيجٌ and ↓ أَرِيجَةٌ (ISd, TA) *A sweet odour:* (ISd, L, TA:) pl. of the last, أَرَائِجُ. (ISd, TA.) [See also 1.]

أَرِجٌ Perfume *diffusing,* or *exhaling, its odour: having a hot,* or *strong, odour.* (TA.) — Applied also to a place: you say, مَكَانٌ أَرِجٌ *A strongly fragrant place:* (Mṣb:) and بَيْتٌ أَرِجٌ بِالطِّيبِ [*a house,* or *chamber, fragrant,* or *strongly fragrant, with perfume*]. (A.)

أَرِيجٌ: / أَرِيجَةٌ: } see أَرَجٌ.

أَرَّاجٌ (Ḳ) and ↓ مِئْرَجٌ (TA) † *A liar:* and one *who excites discord, dissension, disorder, strife, quarrelling,* or *animosity, among people.* (Ḳ,* TA.)

مِئْرَجٌ: see what next precedes.

المُؤَرَّجُ † *The lion.* (Ḳ.)

ارخ

1. أَرَخَ الكِتَابَ: see 2.

2. أَرَّخَ الكِتَابَ, (Ṣ, Mgh, Mṣb, Ḳ,) inf. n. تَأْرِيخٌ; (Ṣ, Mgh;) and ↓ أَرَخَهُ, (IḲtt, Mṣb, Ḳ,) inf. n. أَرْخٌ; (TA;) but the former is the more common, (Mṣb,) and the latter is by some rejected, though correct accord. to IḲtt and others; (MF;) and ↓ آرخهُ, (Ḳ,) inf. n. مُؤَارَخَةٌ; (TA;) as also وَرَّخَهُ, inf. n. تَوْرِيخٌ; (Ṣ, Mgh,* Mṣb;) in which the و is a substitute for the ء; (Yaʿḳoob, Mṣb;) a form seldom used; (Mṣb;) *He dated the writing,* or *letter; inscribed it with a date,* or *note of the time when it was written.* (Ṣ, Mgh, Mṣb, Ḳ.) You say also, أَرَّخَ الكِتَابَ بِيَوْمِ كَذَا *He inscribed the writing,* or *letter, with the date of such a day.* (Ṣ, L.) And أَرَّخَ البَيِّنَةَ *He dated,* or *mentioned the date of, the evidence, proof,* or *voucher:* in the contr. case saying, أَطْلَقَ. (Mṣb.) Some say that تأريخ is an arabicized word, (L, Mṣb,) borrowed by the Muslims from the people of the Bible: [i. e., from the Jews or Christians; app. from the Hebr. יָרֵחַ the "moon," or יֶרַח "a month;" or from the Chald. יְרַח "a month;" as observed by Golius:] (L:) others say that it is [pure] Arabic: (Mṣb, TA:) some, that it is formed by transposition from تَأْخِيرٌ. (TA.)

3: see 2.

أُرْخَةٌ: see what next follows.

تَأْرِيخٌ inf. n. of 2. — Also, [as a subst., generally pronounced without ء,] *A date; an era; an epoch;* (Mṣb;) and ↓ أُرْخَةٌ is a subst. [signifying the same,] from أَرَخَ. (Ḳ.) تَأْرِيخُ الهِجْرَةِ is *The era,* or *epoch, of the Emigration* [or *Flight* (for such it really was)] of Moḥammad [from Mekkeh to El-Medeeneh], (L, Mṣb,) which his companions, in the time of 'Omar, agreed to make their era, commencing the year from the first appearance of the new moon of [the month] El-Moḥarram, [two months before the Flight itself,] and making the day to commence from sunset: (Mṣb:) it is also called تَأْرِيخُ المُسْلِمِينَ *the era,* or *epoch, of the Muslims.* (L.) — Also The *utmost limit, term,* or *time,* of anything: whence the saying, فُلَانٌ تَأْرِيخُ قَوْمِهِ *Such a one is the person from whom date the nobility,* or *eminence, and dominion,* or *authority, of his people.* (Eṣ-Ṣoolee, Mgh, TA.) — [Also, *A chronicle; a book of annals; a history:* pl. تَوَارِيخُ, from تَوْرِيخٌ.]

[مُؤَرِّخٌ *A chronicler; a writer of annals; a historian.*]

ارز

أَرْز and ↓ أُرْز The *pine-tree*; syn. شَجَرُ الصَّنَوْبَرِ: (K:) or this is called ↓ أَرْزَة, and أَرْز is the pl.: (A 'Obeyd, S:) [or rather أَرْز is a coll. gen. n., and أَرْزَة is the n. un.:] or the *male of that kind of tree*; (AḤn, K;) as also ↓ أَرْزَة; (K;) and the author of the Minhâj adds, it is *that which does not produce fruit; but pitch* (زِفْت) *is extracted from its trunks and roots, and its wood is employed as a means of light, like as candles are employed; and it grows not in the land of the Arabs*: A'Obeyd says, ↓ أَرْزَة is the *name of a tree well known in Syria, called with us* صَنَوْبَر, *because of its fruit*: he says also, I have seen this kind of tree, called أَرْزَة, and it is called in El-'Irâḳ صَنَوْبَر, but this last is the name of the fruit of the أَرْز: (TA:) or *i. q.* عَرْعَر [a name given to the *cypress* and to the *juniper-tree*]. (K.) It is said in a trad., مَثَلُ الكَافِرِ مَثَلُ الأَرْزَةِ ↓ المُجْذِيَةِ عَلَى الأَرْضِ حَتَّى يَكُونَ انْجِعَافُهَا بِمَرَّةٍ وَاحِدَةٍ [*The similitude of the unbeliever is the similitude of the pine-tree standing firmly upon the ground until it is pulled up at once*]: respecting which AA and AO say that it is ↓ الأَرْزَة, with fet-ḥ to the ر; meaning the tree called الأَرْزَن: but A'Obeyd thinks this to be a mistake, and that it is ↓ الأَرْزَة, with the ر quiescent. (L.)

أُرْز: see أَرْز: = and see also أَرِزٌّ.

أَرُزّ: } see أَرِزٌّ.
أُرُزّ: }

أَرْزَة: see أَرْز, in five places.

أَرَزَة The *tree called* أَرْزَن [which is *a hard kind, from which staves are made*]: (AA, S, K:) some say that it is ↓ آرِزَة, of the measure فَاعِلَة; but A'Obeyd disapproves of this. (TA.) See also أَرْز.

أَرِزّ and ↓ أُرِزّ and ↓ أُرُزّ and ↓ أُرْزّ (S, Mṣb, K) and ↓ أَرْزّ and ↓ آرْزّ (Kr, K) and رُزّ (S, Mṣb, K) and رُنْزّ, (S, K,) the first of which is the form commonly obtaining among persons of distinction; the last but one, that commonly obtaining among the vulgar; (TA;) and the last, of the dial. of 'Abd-El-Ḳeys; (S, TA;) [*Rice;*] *a certain grain,* (S, K,) *well known:* (K:) [said in the TA to be a species of بُرّ; but this is an improper explanation:] *there are several kinds; Egyptian and Persian and Indian; and the best kind is the* جوهرى [perhaps a mistake for مِصْرِىّ, or Egyptian]: *it is cold and dry in the second degree*; or, as some say, *moderate*; or, as some say, *hot in the first degree; and its husk is poisonous.* (El-Minhâj, TA.)

أُرْزّ: } see أَرِزّ.
آرُزّ: }

أَرَزَة: see أَرْزَة.

ارش

1. أَرَشَهُ, (TA,) aor. ـُ, (TK,) inf. n. أَرْش, (K, TA,) *He scratched with the nails,* or *lacerated, him,* [a man,] or *it,* [the skin, or (as in the TK) the face,] *little* or *much, so as to bring blood* or *not*; syn. خَدَشَهُ. (K,* TA.) [This signification is probably derived from أَرْش as syn. with تَأْرِيش, in which sense it seems to be the inf. n. of an obsolete verb.] = أَرَشَهُ, (TA,) inf. n. as above, (K, TA,) *He gave him* (K,* TA) *the fine,* or *mulct, for a wound.* (TA.) — أَرَشُوهُ, inf. n. as above, *They sold the milk of their camels for the water of his well.* (Ṣgh.) = أُرِشَ, like عُنِىَ, (Ṣgh,) inf. n. as above, (Ṣgh, K,) *He sought to obtain,* or *demanded, the fine,* or *mulct, for a wound.* Ṣgh, K.*)

2. أَرَّشَ بَيْنَ القَوْمِ, (S, L, Mṣb,) and بَيْنَ الرَّجُلَيْنِ, (TA,) inf. n. تَأْرِيش, (S, Mṣb,) *He made mischief;* or *excited disorder, disturbance, disagreement, discord, dissension, strife,* or *quarrelling;* (S, L, Mṣb, TA;) *between,* or *among, the people,* or *company of men,* (S, L, Mṣb,) and *between the two men:* (TA:) accord. to some, its original is حَرَّشَ. (Mṣb.) — And أَرَّشَ النَّارَ, inf. n. as above, *He kindled the fire;* or *made it to burn:* (S, K:) and in like manner, الحَرْبَ † *war,* or *the war.* (S.)

8. ٱسْتَرِشْ مِنْهُ خُمَاشَتَكَ [written with the disjunctive alif ايتَرِشْ] *Take thou from him the fine,* or *mulct, for thy* خُمَاشَة, q. v. (K.) — ٱسْتَرَشَ لِلْخُمَاشَةِ [*He surrendered himself to pay the fine,* or *mulct, for the injury termed* خُمَاشَة,] is like ٱسْتَسْلَمَ لِلْقِصَاصِ. (K.)

أَرْش The *making mischief;* or *exciting disorder, disturbance, disagreement, discord, dissension, strife,* or *quarrelling;* [like تَأْرِيش; see 2, and see also 1;] syn. فَسَاد [in the sense of إِفْسَاد]; (Mṣb;) and إِغْرَاء. (K.) — *Disagreement, discord,* or *dissension; and contention,* or *altercation:* you say, بَيْنَهُمَا أَرْش *Between them two is disagreement,* &c. (K.) = *A fine,* or *mulct, for a wound:* (S, Mgh, Mṣb, K:) from the first of the significations in this paragraph; (Mṣb;) or from its being one of the causes of contention, or altercation; or, accord. to AM, from the same word as inf. n. of أَرَّشَ in the first of the senses explained in this art.; accord. to IF, originally هَرْش: (TA:) pl. أُرُوش. (Mgh, Mṣb.) Hence the saying mentioned by IAạr, انْتَظِرْنِى حَتَّى تَعْقِلَ فَلَيْسَ لَكَ عِنْدَنَا أَرْشٌ إِلَّا الأَسِنَّةُ [*Wait thou for me until thou accept a fine for a wound in lieu of retaliation; for thou hast no compensation for a wound to receive from us except the spear-heads*]: meaning, thou shalt not slay a man for whom we will ever give bloodwit. (L, TA.) — *What is diminished* [*of the price*] *by reason of a defect in a garment* or *piece of cloth:* as being a cause of contention, or altercation. (K,* TA.) — *What is payed* [*by way of adjustment of the difference*] *between freedom from defect and defect in an article of merchandise:* (Kt, K:) for when the purchaser of a garment or piece of cloth as being free from defect discovers in it a hole or other defect, contention ensues between him and the seller. (TA.) — *A bribe.* (Aboo-Nahshal, Sh, K.)

مَأْرُوش *Scratched with the nails,* or *lacerated, little* or *much, so as to bleed* or *not.* Ru-beh says,

* فَقُلْ لِذَاكَ المُزْعَجِ المَحْنُوشِ *
* أَصْبِحْ فَمَا مِنْ بَشَرٍ مَأْرُوشِ *

Then say thou to that man who is *disquieted* by envy, and as though he were *stung, Act thou gently, for* [*there is no scarf-skin scratched;* meaning,] my honour is uninjured, having in it no defect nor scratch. (L,* TA.)

ارض

1. أَرُضَتِ الأَرْضُ, (S, K, [in two copies of the S أُرِضَتْ, but this is evidently a mistake,]) with ḍamm, (S,) like كَرُمَتْ, (K,) inf. n. أَرَاضَة, (S, M, K,) *The land became thriving,* or *productive;* (S, K;) as also ↓ استأرضت; (TA;) *it became pleasing to the eye, and disposed by nature to yield good produce;* (K, TA;) *it became fruitful, and in good condition;* (M;) *it collected moisture, and became luxuriant with herbage; it became soft to tread upon, pleasant to sit upon, productive, and good in its herbage* or *vegetation:* (AḤn:) and أَرَضَتِ الأَرْضُ, (K,) aor. ـُ, (TA,) *the land became abundant in herbage,* or *pasture.* (K.) — أَرُضَ, inf. n. أَرَاضَة, is said of a man, meaning † *He was,* or *became, lowly,* or *submissive, and naturally disposed to good,* or *to do good.* (L, TA,) = أَرَضَ الأَرْضَ *He found the land to be abundant in herbage,* or *pasture.* (K.) = أُرِضَتِ الخَشَبَةُ, (S, A, Mṣb, TA,) in the pass. form, (Mṣb,) like عُنِىَ, (TA,) aor. تُؤْرَض, (S, TA,) inf. n. أَرْض, (S, A, TA,) with sukoon [to the ر]; (S, TA;) and some add أُرِضَتْ, aor. تُأْرَض, inf. n. as above; (TA; [and so in a copy of the S in the place of what here precedes;]) *The piece of wood was,* or *became, eaten by the* أَرَضَة, q. v. (S, A, Mṣb, TA.) = أُرِضَتِ القَرْحَةُ, (S, M. K,) aor. ـِ, (S, K,) inf. n. أَرَض, (S, M,) *The ulcer,* or *sore, became blistered,* (S, M, K,) *and wide,* (M,) *and corrupt* (S, M, K) *by reason of thick purulent matter,* (S,) *and dissundered;* (M;) so says As; (TA;) as also ↓ استأرضت. (Ṣgh, K.) = أُرِضَ, like عُنِىَ, (K,) inf. n. أَرَض; (TA;) or أَرِضَ, like سَمِعَ, aor. ـِ, inf. n. أَرَض; (L;) *He was,* or *became, affected with* زُكَام [or *rheum*]. (L, K.)

2. أَرَّضَ, (TK,) inf. n. تَأْرِيض, (K,) *He depastured the herbage of the earth,* or *land:* and *he sought after it:* (K:) or, accord. to some, تَأْرِيض denotes this latter signification with respect to a place of alighting, or abiding: (TA:) and you say [also], تَأَرَّضَ ↓ المَنْزِلَ *he sought after, and chose, the place for alighting,* or *abiding:* (M, TA:) and تَرَكْتُ الحَىَّ يَتَأَرَّضُونَ ↓ لِلْمَنْزِلِ *I left the tribe seeking after a tract of country in which to alight,* or *abide.* (TA.) = *He,* or *it, rendered heavy;* [app. meaning *slow,* or *sluggish;* see 5;] syn. ثَقَّلَ. (Ibn-'Abbád, K.) — *He made to tarry; to tarry and wait,* or *expect;* or *to be patient, and tarry, and wait,* or *expect.* (Ibn-'Abbád, K.)

4. آرض, inf. n. إِيرَاضٌ: see 5. ═ مَا آرَضَ هٰذَا المَكَانَ (عُشْبٌ) *How abundant is the herbage (of) this place!* or, as some say, مَا آرَضَ هٰذِهِ الأَرْضَ *How level, or soft, and productive, and good, is this land!* (Lḥ, AḤn.) ═ آرَضَهُ, (Ṣ, Ḳ, [in the CḲ, incorrectly, اَرَضَهُ,]) inf. n. as above, (Ṣ,) *He* (God) *caused him to be affected with* زُكَامٌ [or *rheum*]. (Ṣ, Ḳ.)

5. تآرّض *It* (herbage) *became in such a state that it might be cut.* (Ṣ, Ḳ.) ═ *He clave, or kept, to the ground, not quitting it:* (A:) and آرض, inf. n. إِيرَاضٌ, *he remained upon the ground:* and تآرّض بِالمَكَانِ *he remained fixed in the place, not quitting it:* or *he waited,* or *expected, and stood upon the ground:* and, as also استأرض بالمكان, *he remained, and tarried,* or *tarried in expectation, in the place:* or *he remained fixed therein:* (TA:) and تآرّض alone, *he tarried, loitered, stayed, waited,* or *paused in expectation:* (Ṣ, TA:) and *he was,* or *became, heavy, slow,* or *sluggish, inclining,* or *propending, to the ground;* (Ṣ, Ḳ;) [as also استأرض, accord. to IB's explanation of its act. part. n.] You say, فُلَانٌ إِنْ رَأَى مَطْعَمًا تَأَرَّضَ وَإِنْ أَصَابَ مَطْعَمًا أَعْرَضَ [*Such a one, if he see food, cleaves,* or *keeps, to the ground, not quitting it; and if he obtain food, turns away:* or تآرّض may here be rendered agreeably with the explanation next following]. (A, TA.) جَاءَ فُلَانٌ يَتَآرَّضُ لِى (Ṣ, Ḳ,* TA) *Such a one came asking,* or *petitioning, for a thing that he wanted, to me;* syn. يَتَصَدَّى, and يَتَعَرَّضُ; (Ṣ, Ḳ, TA;) and تَضَرَّعَ is also a syn. of تآرّض, used in this manner. (TA.) ═ See also 2, in two places.

10: see 5, in two places. ═ استأرض السَّحَابُ *The clouds expanded,* or *spread:* or, as some say, *became fixed,* or *stationary.* (M, TA.) ═ See also 1, first signification: ═ and see 1 again, last signification but one.

الأَرْضُ [*The earth;*] *that whereon are mankind:* (TA:) [and *earth, as opposed to heaven:* and *the ground,* as meaning *the surface of the earth, on which we tread and sit and lie;* and *the floor:* without ال signifying *a land,* or *country:* and *a piece of land* or *ground:* and *land,* or *soil,* or *ground, considered in relation to its quality:*] it is fem.: (Ṣ, A, Mṣb, Ḳ:) and is a coll. gen. n.; (Ṣ, A, Ḳ;) of which the n. un. should be أَرْضَةٌ, but this they did not say: (Ṣ:) or a pl. having no sing.; (A, Ḳ;) for أَرْضَةٌ has not been heard: (Ḳ:) its pl. is أَرَضَاتٌ, (Ṣ, Ḳ,) in [some of] the copies of the Ḳ أَرْضَاتٌ, (TA,) for they sometimes form the pl. of a word which has not the fem. ة with ا and ت, as in the instance of عُرَسَاتٌ; (Ṣ;) and أَرْضُونَ, [which is more common,] (AZ, AḤn, Ṣ, Mgh, Mṣb, Ḳ,) with fet-ḥ to the ر, (AZ, AḤn, Mgh, Mṣb,) and with و and ن, though a fem. has not its pl. formed [regularly] with و and ن unless it is of the defective kind, like ثُبَةٌ and ظُبَةٌ, but they have made the و and ن [in this instance] a substitute for the ا and ت which they have elided [from أَرَضَاتٌ], and have left the fet-ḥah of the ر as it was; (Ṣ;) but they also said أَرْضُونَ, (AZ, AḤn, Ṣ,) sometimes, making the ر quiescent; (Ṣ;) and أُرُوضٌ (AZ, AḤn, Mṣb, Ḳ) is sometimes used as a pl., as in the saying مَا أَكْثَرَ أُرُوضَ بَنِى فُلَانٍ [*How many are the lands of the sons of such a one!*]; (TA;) and another [and very common] pl. is [أَرَاضٍ, with the article written] الأَرَاضِى, contr. to rule, (Ṣ, Mṣb, Ḳ,) as though they had formed a pl. from أَرْضٌ; (Ṣ;) thus written in all the copies of the Ṣ; [accord. to SM; but in one copy of the Ṣ, I find كَأَنَّهُمْ جَمَعُوا اراضًا; and in another, ارضًا;] and in one copy [is added], "thus it is found in his [J's] handwriting;" but IB says that correctly he should have said أَرْضَى, like أَرْطَى; for as to أَرْضٌ, its regular pl. would be أَوَارِضُ; and [SM says] I have found it observed in a marginal note to the Ṣ that the pl. of أَرْضٌ would be أَأَارِضُ, like as أَكَالِبُ is pl. of أَكْلُبٌ; and wherefore did he not say that الاراضى is a pl. of an unused sing., like لَيَالٍ and أَهَالٍ, so that it is as though it were pl. of أَرْضَاةٌ, like as لَيَالٍ is pl. of لَيْلَاةٌ? yet if any one should propose the plea that it may be formed by transposition from أَأَارِضُ, he would not say what is improbable; its measure being in this case أَعَالِفُ; the word being أَرَاضِئُ, and the ء being changed into ى: (TA:) accord. to Abu-l-Khaṭṭáb, (Ṣ,) آرَاضٌ is also a pl. of أَرْضٌ, (Ṣ, Ḳ,) like as آهَالٌ is a pl. of أَهْلٌ; (Ṣ;) but IB says that, in the opinion of the critics, the truth with respect to what is related on the authority of Abu-l-Khaṭṭáb is, that from أَرْضٌ and أَهْلٌ are formed أَرَاضٍ and أَهَالٍ, as though they were pls. of أَرْضَاةٌ and أَهْلَاةٌ; like as they said لَيْلَةٌ and لَيَالٍ, as though this were pl. of لَيْلَاةٌ. (TA.) It is said in proverbs, أَجْمَعُ مِنَ الأَرْضِ [*More comprehensive than the earth*]: (TA:) and آمَنُ مِنَ الأَرْضِ [*More trustworthy than the earth,* in which treasures are securely buried]: and أَشَدُّ مِنَ الأَرْضِ [*Harder than the earth,* or *ground*]: (A, TA:) and أَذَلُّ مِنَ الأَرْضِ [*More vile,* or *more submissive, than the earth,* or *ground*]. (TA.) And you say, مَنْ أَطَاعَنِى كُنْتُ لَهُ أَرْضًا [*Whoso obeyeth me, I will be to him as ground* whereon one treads]; denoting submissiveness. (A, TA.) And فُلَانٌ إِنْ ضُرِبَ فَأَرْضٌ [*Such one, if he be beaten, is* like *ground*]; i. e. he cares not for beating. (A, TA.) One says also, لَا أَرْضَ لَكَ [*Mayest thou have no land,* or *country!* or *thou hast no land,* or *country*]; like as one says, لَا أُمَّ لَكَ. (Ṣ, Ḳ.) ═ [And hence,] هُوَ ابْنُ أَرْضٍ *He is a stranger,* (A, Ḳ, TA,) *of whom neither father nor mother is known.* (TA.) ═ ابْنُ الأَرْضِ [with the art. ال prefixed to the latter word] is *A certain plant,* (AḤn, Ḳ,) *which comes forth upon the summits of the* [*hills called*] آكَام, *having a stem* (أَصْل), *but not growing tall,* (AḤn,) *which resembles hair, and is eaten,* (AḤn, Ḳ,) *and quickly dries up;* (AḤn;) *a species of* بَقْل, as also بِنْتُ الأَرْضِ: (Ṣ in art. بنى:) and بَنَاتُ الأَرْضِ *plants:* (M in art. بسر:) and *the places which are concealed from the pastor.* (Ṣ in that art.) Also *The pool that is left by a torrent:* (T in art. بنى:) and بَنَاتُ الأَرْضِ *pools in which are remains of water:* (IAạr in TA art. بسر:) and *rivulets.* (T in art. بنى.) ═ أَرْضٌ is also used to signify † *A carpet;* or *anything that is spread:* and in this sense, in poetry, it is sometimes made masc. (Mṣb.) ═ And † *Anything that is low.* (Ṣ, Ḳ.) And ‡ The *lower,* or *lowest, part of the legs* of a horse or the like: (Ṣ, Ḳ:) or the *legs* of a camel or of a horse or the like: and the *part that is next to the ground thereof.* (TA.) You say بَعِيرٌ شَدِيدُ الأَرْضِ ‡ *A camel strong in the legs.* (TA.) And فَرَسٌ بَعِيدٌ مَا بَيْنَ أَرْضِهِ وَسَمَائِهِ ‡ *A horse that is large and tall.* (A, TA.) ═ Also, of a man, ‡ The *knees and what is beneath,* or *below,* (lit. *after,*) *them.* (TA.) ═ And of a sandal, † [The *lower surface of the sole;*] the *part that touches the ground.* (TA.) ═ *A febrile shivering; a tremor:* (Ṣ, Ḳ:) or *vertigo:* or it signifies also *vertigo arising from a relaxed state, and occasioning a defluxion from the nose and eyes.* (TA.) I'Ab is related to have said, on the occasion of an earthquake, أَزُلْزِلَتِ الأَرْضُ أَمْ بِى أَرْضٌ, (Ṣ,) i. e. [*Hath the earth been made to quake, or is there in me*] *a tremor?* or *a vertigo?* (TA.) [أَهْلُ الأَرْضِ signifies *A certain class of the jinn,* or *genii;* by whom human beings are believed to be possessed, and affected by an involuntary tremor; whence it seems that this appellation may perhaps be from أَرْضٌ as signifying "a tremor." See مَأْرُوضٌ: and see خَبَلٌ, as explained in the Ṣ.] ═ Also *Rheum;* syn. زُكَامٌ: (Ṣ, Ḳ:) in this sense masc.; or, accord. to Kr, fem., on the authority of Ibn-Aḥmar. (TA.) ═ See also مَأْرُوضٌ.

أَرَضٌ: see أَرَضَةٌ.

أُرْضَةٌ: see what next follows.

إِرْضَةٌ of herbage, *What suffices the camels,* or *other pasturing animals, for a year:* (IAạr, AḤn, M:) or *abundant herbage* or *pasture;* as also أُرْضَةٌ and إِرَضَةٌ. (Ḳ.)

أَرَضَةٌ [The *wood-fretter;*] *a certain insect that eats wood,* (Ṣ, A, Mṣb, Ḳ,) *well known;* (A, Ḳ;) it is *a white worm, resembling the ant, appearing in the days of the* [*season called*] رَبِيع: (TA:) there are two kinds: *one kind is small, like the large of the* ذَرّ [or *grubs of ants*]; *and this is the bane of wood in particular:* (AḤn, TA:) or *this kind is the bane of wood and of other things, and is a white worm with a black head, not having wings, and it penetrates into the earth, and builds for itself a habitation of clay,* or *soil; and this is said to be that which ate the staff of Solomon* [as is related in the Ḳur xxxiv. 13, where it is called دَابَّةُ الأَرْضِ, as is said in the A]: (TA:) the other kind [*is the termite,* or *white ant; termes fatale* of Linn.; called by Forskål (in his Descr. Animalium &c., p. 96,) *termes arda, destructor; and this*] *is like a large common ant, having wings; it is the bane of everything that is of wood, and of plants; except that it does not attack what is moist, or succulent; and it has legs:* (AḤn, TA:)

the pl. is أَرَضُونَ (AHn, Mṣb, TA) and أَرَضَاتٌ (Mṣb;) or, as some [more properly] say, أَرَضٌ is a quasi-pl. [or coll. gen.] n. (AHn, TA.) It is said in a prov., آكَلُ مِنَ الأَرَضَةِ [*More consuming than the wood-fretter, or the termite*]. (TA.) And in another, أَفْسَدُ مِنَ الأَرَضَةِ [*More marring, or injuring, or destructive, than the wood-fretter, or the termite.*] (A, TA.)

أَرِضَةٌ: see أَرِيضٌ.

إِرْضَةٌ: see إِرْضَةٌ.

أَرُوضٌ: see أَرِيضٌ.

أَرِيضٌ part. n. of أَرُضَ. — You say أَرْضٌ أَرِيضَةٌ (Ṣ, A, K) and أَرِضَةٌ (TA) *Land that is thriving, or productive;* (Ṣ, A, K;) *pleasing to the eye;* (AA, Ṣ, A, K;) *and disposed by nature to yield good produce:* (A, K, TA:) or *fruitful; increasing in plants* or *herbage:* (IAạr:) or *level, or soft:* (ISh:) or *that collects moisture, and becomes luxuriant with herbage; that is soft to tread upon, pleasant to sit upon, productive, and good in its herbage* or *vegetation:* (AHn:) it also signifies *a wide land;* syn. عَرِيضَةٌ: (TA:) and إِرَاضٌ [as pl. of أَرِيضٌ] is syn. with عِرَاضٌ and وِسَاعٌ; (AA, K, TA;) as though the ء were a substitute for the ع. (TA.) — أَرِيضٌ is also an imitative sequent to عَرِيضٌ; (Ṣ, K;) as in the phrase شَيْءٌ عَرِيضٌ أَرِيضٌ [*A very wide thing*]: (Ṣ:) or it signifies *fat*, as an epithet: (K:) some use it in this sense without عريض, applied to a kid. (Ṣ.) And you say, امْرَأَةٌ عَرِيضَةٌ أَرِيضَةٌ [*A very wide, or wide and fat, woman;* or, as seems to be indicated in the TA in art. عرض, *prolific and perfect*]; and in like manner, مُؤَرِّضَةٌ. (TA.) You say also رَجُلٌ أَرِيضٌ, (Ṣ,) and أَرُوضٌ, (A,) *A man lowly, or submissive;* (Ṣ;) *naturally disposed to good, or to do good.* (Ṣ, A.) And نَفْسٌ وَاسِعٌ أَرِيضٌ: see رَابِطٌ.

هُوَ آرَضُهُمْ بِهِ *He is the most adapted, meet, suited, fitted, or fit, of them, for it;* or *most worthy of them of it.* (K.) And هُوَ آرَضُهُمْ أَنْ يَفْعَلَ ذٰلِكَ *He is the most adapted,* &c., or *most worthy, of them to do that.* (Aṣ, Ṣ.)

مُؤَرِّضَةٌ: see أَرِيضٌ.

مَأْرُوضٌ Wood *eaten by the* أَرَضَة [or *wood-fretter*, or *termite*, but generally meaning the former]; (Ṣ, A, Mṣb, K;) as also أَرُضٌ. (TA.) = A person *affected with* خَبَل [q. v.] *from the jinn, or genii, and* [*what are called*] أَهْلُ الأَرْضِ, (Ṣ, K,) i. e. (so accord. to the Ṣ and TA, but in the K "and") *he who moves about his head and body involuntarily.* (Ṣ, K.) — A person *affected with* زُكَام [or *rheum*]: (Ṣ, K:) accord. to Ṣgh, [who seems, like J, not to have known أَرِضَ,] from آرَضَهُ; (Ṣgh, TA;) whereas by rule, [if from آرَضَهُ,] it should be مُؤَرَّضٌ. (TA.)

فَسِيلٌ مُسْتَأْرِضٌ, and وَدِيَّةٌ مُسْتَأْرِضَةٌ, *A young palm-tree, and a small young palm-tree, having a root in the ground:* such as grows forth from the trunk of the mother-tree is called رَاكِبٌ.

(Ṣ, K.) مُسْتَأْرِضٌ also signifies *Heavy, slow, or sluggish, inclining, or propending, to the ground.* (IB.)

ارط

1. [The unaugmented verb from this root seems to be unknown, if it were ever in use, for it is not mentioned, though the pass. part. n., مَأْرُوطٌ, is mentioned as having three significations, which see below.]

2: see 4.

4. آرَطَتِ الأَرْضُ, (AHeyth, K,) of the measure أَفْعَلَتْ, [originally] with two alifs, (TA,) [aor. يُؤْرِطُ, inf. n. إِيرَاطٌ,] *The land produced the kind of trees called* أَرْطَى [or أَرْطَى]; (AHeyth, K;) as also أَرْطَتْ, inf. n. إِرْطَاءٌ; or this is a corruption, attributable to J: so says the author of the K, following AHeyth: but it is no corruption, for it is mentioned by the authors on verbs and by ISd and others; (MF, TA;) for instance, by AHn, in his book on plants, and by IF, in the Mj: (TA:) [and J mentions it in its proper place, in art. رطى, as well as in the present art.:] أَرَّطَتْ, with the ر musheddedeh, has also been found in the handwriting of certain of the men of letters; but this is a corruption. (K.)

أَرِطٌ *A colour like that of the* أَرْطَى [or أَرْطَى]. (Ṣgh, K.)

أَرْطَى, (Mbr, Ṣ, K,) of the measure فَعْلَى, because you say أَدِيمٌ مَأْرُوطٌ, [explained below,] (Mbr, Ṣ,) the alif (Mbr, Ṣ, K) ending it (Mbr) [written ى] being a letter of quasi-coordination, (Ṣ, K,) not to denote the fem. gender, (Mbr, Ṣ,) its n. un. being أَرْطَاةٌ, (Mbr, Ṣ, K,) wherefore it is with tenween when indeterminate, but not when determinate: (Ṣ, K:) or it is of the measure أَفْعَلٌ, (Mbr, Ṣ,) the last letter being radical, (Mbr,) because you say أَدِيمٌ مَرْطِيٌّ, (Mbr, Ṣ,) and in this case it should be mentioned among words with an infirm letter [for the last radical], and is with tenween both when determinate and when indeterminate; (Ṣ;) [but this is a mistake, for when it is determinate, it can be with tenween only if used as a proper name; therefore,] IB observes, that if you make its last letter radical, its measure is أَفْعَلُ, and a word of this measure, if a subst., is imperfectly decl. when determinate, but perfectly decl. when indeterminate: (TA:) [the author of the K copies the error of the Ṣ, saying, "or its alif is radical," (meaning its last letter,) "and in this case it is always with tenween;" and he adds, "or," (for which he should have said "and,") its measure is أَفْعَلُ: to all which it is necessary to add, that some of the grammarians hold it to be also of the measure فَعْلَى, ending with a fem. alif, and therefore assign to it no n. un.:] *A kind of tree,* (Ṣ, K,) *of those growing in sands,* (Ṣ, TA,) *resembling the kind called* عِضَاه, *growing as a branch* [in the TA عَصَبًا, for which I read غُصْنًا,] *from a single stem, to the height of the stature of a man, the leaves whereof are what are termed* هَدَب [q. v., and are included among those termed خُوص], (AHn, TA,) *and its flower is like that of the* خِلَاف [or *salix ægyptia*], (AHn, K,) *save in being smaller, the colour being one; and the odour thereof is pleasant: it grows in sands, and therefore the poets make frequent mention of the wild bulls' and cows' taking refuge among this and other trees of the sands, burrowing at their roots to hide themselves there, and to protect themselves from the heat and cold and rain, but not among the trees in hard ground, for burrowing in the sand is easy:* (AHn, TA:) *its fruit is like the* عُنَّاب [or *jujube*], *bitter, and is eaten by camels in its fresh moist state, and its roots are red,* (AHn, K,) *intensely red:* (AHn, TA:) AHn adds, a man of the Benoo-Asad informed me, that *the leaves* (هَدَب) *of the* ارطى *are red like the red pomegranate: its fruit also is red:* (TA:) the dual is أَرْطَيَانِ: (AHn, TA:) and the pl. أَرْطَيَاتٌ and أَرَاطَى and أَرَاطٍ, (AHn, K,) in the accus. case أَرَاطِيَ. (TA.)

أَرْطَوِيٌّ: / أَرْطَاوِيٌّ: } see what next follows.

مَأْرُوطٌ A hide *tanned with* أَرْطَى; (Ṣ, K;) i. e. *with the leaves thereof;* (Ṣ in art. رطى;) as also مُؤَرْطًى; (TA;) and so مَرْطِيٌّ. (Ṣ.) — A camel *having a complaint from eating* أَرْطَى: (L, K:*) and a camel *that eats* أَرْطَى, (AZ, Ṣ, K,) *and keeps to it;* (K;) as also أَرْطَوِيٌّ (AZ, Ṣ, K) and أَرْطَاوِيٌّ. (Ibn-'Abbád, Ṣgh, L, K.)

مُؤَرْطًى: see what next precedes.

ارف

2. أَرَّفَهَا, (T, M, Mgh,) namely الدَّارَ, and الأَرْضَ, (T, M,) inf. n. تَأْرِيفٌ, (T,) *He set,* or *put, limits,* or *boundaries,* [أُرُفٌ,] *to it;* (M, Mgh;) *and marked it out:* (Mgh:) or *he divided it; and set,* or *put, limits,* or *boundaries, to it:* (T:) namely *the house,* and *the land.* (T, M.) And أَرَّفَ عَلَى المَالِ, علي الأَرْضِ, (Ṣ, Mgh, Mṣb,) or علي الأَرْضِ, inf. n. as above, (K,) *The property,* (Ṣ, Mgh, Mṣb,) or *the land,* (K,) *had limits,* or *boundaries, set,* or *put, to it,* (Ṣ, Mṣb, K,) or *around it;* (Mgh;) and *was divided.* (K.) When this is done, it is said that there is no شُفْعَة [or right of preemption] with respect to the property. (Ṣ, Mgh, Mṣb.) — تَأْرِيفٌ also signifies The *tying* a rope, or cord, *so as to form a knot* or *knots.* (K.)

إِنَّهُ لَفِي إِرْفِ مَجْدٍ *i. q.* إِنَّهُ لَفِي إِرْثِ مَجْدٍ [*Verily he is of a glorious origin, race,* or *stock*]: mentioned by Yaạḳoob as an instance of a change of letters. (M.)

أُرْفَةٌ *A limit,* or *boundary,* (Aṣ, T, Ṣ, M, Mgh, Mṣb, K,) *making a separation* (Mṣb) *between two pieces of land;* (Mṣb, K;) *a sign,* or *mark,* (Aṣ, T, Ṣ, Mgh,) *of the limits,* or *boundaries, between two pieces of land:* (Ṣ:) and *a separation between houses and estates:* (M:) and *a dam between two pieces of land sown or for sowing:* (Th, M:) Yaạḳoob asserts that its ف is a substitute for the ث of أُرْثَةٌ [which is, however, less com-

mon]: (M:) the pl. is أُرَفٌ, (T, S, M, &c.,) signifying, accord. to Lḥ, like أُرُزٌ, *limits*, or *boundaries, between two pieces of land* [&c.]; (T;) and it is said in a trad., that these cut off الشُّفْعَة [i. e. the right of preemption]; (T, S, Mgh;) meaning, in the language of the people of El-Ḥijáz, *signs*, or *marks*, and *limits*, or *boundaries*. (T.) Th relates that an Arab woman said, جَعَلَ عَلَىَّ زَوْجِى أُرْفَةً لَا أَجُوزُهَا, i. e. *My husband set me a sign*, or *mark*, [or *limit*,] *beyond which I should not pass*. (M.) And أُرْفَةُ أَجَلٍ signifies *An extreme limit of a period of existence*. (TA, from a trad.) — Also *A knot*. (Sgh, K.)

أُرْفِىٌّ *A measurer of land*, (K,* TA,) *who marks it with limits*, or *boundaries*. (TA.)

هُوَ مُؤَارِفِى *He has his limit*, or *boundary, next to mine, in dwelling*, and *in place*: (K:) a phrase like هُوَ مُتَاخِمِى. (TA.)

ارق

1. أَرِقَ, aor. ـَ, inf. n. أَرَقٌ, (T, S, K, &c.,) *He was sleepless*, or *wakeful*, or *sleep departed from him*, (JK, T,) *by night*; (T;) *i. q.* سَهِرَ (S, Mgh, Sgh, K) بِاللَّيْلِ; (Sgh, K;) or *i. q.* سَهِدَ: (S, and L and K in art. سهد:) or *sleep departed from him by reason of a malady*, or *a distracting accident* or *event*: (M:) or *he was sleepless* or *wakeful* (سَهِرَ) *in a case that was disliked*, or *evil*; سَهِرَ having a general sense: (M, F:) or *he shut his eyes one while and opened them another*, [*being unable to continue sleeping*,] whereas سَهِرَ signifies he did not sleep at all: (Deewán of the Hudhalees, cited by Freytag in his Lex.:) or أَرَقٌ signifies *sleeplessness*, or *wakefulness, engendered by anxiety and grief*: (Ḥar p. 162:) and ائترق [with the disjunctive alif written اِيتَرَقَ] signifies the same as أَرِقَ. (S, K.) = أُرِقَتِ النَّخْلَةُ [and أُرِقَ الزَّرْعُ] *The palm-tree* [and *the seed-produce*] *was affected*, or *smitten, by what is termed* أَرَقَان. (JK.)

2. أَرَّقَنِى كَذَا, (JK, S, K,*) inf. n. تَأْرِيقٌ, (S, Mgh,) *Such a thing rendered me*, or *caused me to be, sleepless* or *wakeful*; (JK, S, Mgh,* K;*) as also آرقنى, (K,) inf. n. إِيرَاقٌ. (TA.)

4: see 2.

8: see 1.

أَرَقٌ: see أَرَقَانٌ.

أَرْقٌ: see what next follows.

أَرِقٌ *Sleepless* or *wakeful* (S, K) *by night* (K) [*by reason of a malady*, or *a distracting accident* or *event*, &c. (see 1)]; as also آرِقٌ (IF, K) and أَرِقٌ and أُرُقٌ; or the last signifies *habitually so*. (TA.)

أُرُقٌ: see what next precedes.

أَرَقَانٌ (JK, S, K) and أَرْقَانٌ and أَرْقَانٌ and إِرْقَانٌ and إِرْقَانٌ and أَرْقٌ and أُرَاقٌ (K) *i. q.* يَرَقَانٌ; (JK, S, K;) أَرَقَانٌ being a dial. var. of this last; (S;) or the hemzeh is a substitute for the ى; (L;) and يرقان is the word most commonly known; (K;) *A blight*, or *disease, which affects*, or *smites, seed-produce*: (JK, S, K:) and *a disease* [namely *jaundice*] *which affects*, or *smites, man*, (S, K,) *causing the person to become yellow* [or *blackish*]; (TA;) it is *a disease which changes the colour of the person excessively to yellowness or blackness, by the flowing of the yellow or black humour to the skin and the part next thereto, without putridity*. (Ibn-Seenà [Avicenna], K.)

أُرَاقٌ: see أَرَقَانٌ.

آرِقٌ: see أَرِقٌ.

زَرْعٌ مَأْرُوقٌ *Seed-produce affected*, or *smitten, with a blight*, or *disease*, (JK, S, K,) *such as is termed* أَرَقَان; (JK, S;) as also مَيْرُوقٌ [from يَرَقَان]: (S, K:) and نَخْلَةٌ مَأْرُوقَةٌ *a palm-tree affected*, or *smitten, therewith*. (JK, TA.)

ارك

1. أَرَكَتِ الإِبِلُ, aor. ـُ and ـِ, inf. n. أُرُوكٌ, *The camels fed upon the kind of tree called* أَرَاك: (S, Mṣb, K:) or *remained*, or *continued, among trees of that kind*, (ISk, S, K,) i. e., *what are termed* حَمْض, (ISk, S,) *eating them*: (K:) or *found*, or *lighted on, any trees whatever, and remained*, or *continued, among them*: (K:) or, accord. to Aṣ, *kept* in a place (بِمَكَانٍ), *not removing* therefrom: (ISk, S:) or *remained*, or *continued*, in a place *for the purpose of feeding upon the* اراك: and hence the signification next following, which is tropical. (Er-Rághib.) — أَرَكَ بِالمَكَانِ, (S, Mṣb, K,) aor. and inf. n. as above, (Mṣb, TA,) ‡ *He* (a man, S) *remained, continued*, or *abode, in the place*, (S, Mṣb, K,) *not quitting it*; (TA;) as also أَرِكَ, aor. ـَ, (K,) inf. n. أَرَكٌ. (TA.) — And أَرَكَ, (K,) inf. n. أَرْكٌ and أُرُوكٌ, (TA,) † *He persisted*, or *persevered*, syn. لَجَّ, (K,) i. e. أَصَرَّ, (T, K,) in an affair. (T, K.) — And, (K,) inf. n. أُرُوكٌ, (TA,) † *He held back*, or *drew back*, (تَأَخَّرَ,) in an affair. (K.) = أَرَكَ الإِبِلَ, (K,) aor. ـُ, (TA,) inf. n. أَرْكٌ, (K,) *He fed the camels*, or *made them to feed, upon the kind of tree called* أَرَاك: or *made them to remain*, or *continue, among trees of that kind*: or *brought them to any trees whatever, and made them to remain*, or *continue, among them*. (K.) — أَرَكَ الأَمْرَ فِى عُنُقِهِ, (L, K,) inf. n. أُرُوكٌ, so in the L, (TA,) † *He compelled him*, or *constrained him, to do the thing*, or *affair*; or *made him to keep*, or *cleave, to it*. (L, K.) = أَرِكَتِ الإِبِلُ, aor. ـَ, (S, K,) inf. n. أَرَكٌ; (S;) and أَرَكَت, aor. ـُ; and أُرِكَت; (K;) *The camels had a complaint*, or *suffered pain*, (S, K,) *of*, or *in, their bellies*, (S,) *from eating the* أَرَاك. (S, K.)

2. أَرَّكَهَا, inf. n. تَأْرِيكٌ, *He concealed her* (namely a woman, TA) *by means of an* أَرِيكَة, q. v. (K.)

8. ائترك [written with the disjunctive alif اِيتَرَكَ] *It* (the kind of tree called أَرَاك) *became firm, strong*, or *compact, and big*: (O, K:) or *attained to maturity*: (K:) or *became tangled*, or *luxuriant, and abundant*. (TA.)

إِرْكٌ: see أَرَاكٌ. — عُشْبٌ لَهُ إِرْكٌ *Herbage in which the camels remain*, or *continue*. (Ibn-'Abbád, K.)

أَرَاكٌ أَرِكٌ *Abundant, and tangled*, or *luxuriant, trees of the kind called* اراك; (K, TA; [in the CK آرِكٌ, but said in the TA to be like كَتِفٌ;]) as also مُؤْتَرِكٌ. (K.) — أَرْضٌ أَرِكَةٌ *Land abounding with the kind of trees called* اراك. (K.) — إِبِلٌ أَرِكَةٌ and أَرَاكَى, [the latter being the pl.,] *Camels having a complaint*, or *suffering pain*, (S, K,) *of*, or *in, their bellies*, (S,) *from eating the* اراك. (S, K.)

أَرَاكٌ The [*kind of trees termed*] حَمْض; (AḤn, K;) as also إِرْكٌ: (Ibn-'Abbád, K:) and (K) *certain trees of the kind termed* حَمْض, (T, S, Mṣb, K,) *well known, bearing what resemble bunches of grapes*, (T, TA,) *and of which sticks for cleaning the teeth are made*, (AḤn, Aboo-Ziyád, Mṣb, K,) *that is, of its branches*, (AḤn, Aboo-Ziyád, Mṣb,) *and of its roots, which latter are more esteemed for this purpose*: (Aboo-Ziyád:) *it is the best of the trees of which the branches are used for this purpose, and the best of those upon which beasts feed with respect to the odour of the milk* [*yielded by those beasts*]: (AḤn:) or *one of the large thorny trees, upon which camels feed: the milk of* [*the camels that feed upon*] *it is the best of milk: and it is not allowable to prohibit the public from feeding their beasts upon it*: (Mgh:) or *a kind of tall, smooth*, or *soft, tree, abounding with leaves and branches, the wood of which is weak, and which has a fruit in bunches, or racemes, called* بَرِير, *one* [*bunch*] *of which will fill the hand*: (Mṣb:) n. un. with ة: (S, Mṣb:) pl. (of the n. un., T) أُرَكٌ (T, K) and أَرَائِكُ, (IB, K,) which is a form sometimes used, and is also pl. of the n. un. (IB.) — *A piece of land* (K, TA) *in which are trees of the kind thus called*. (TA.)

أَرِيكٌ: see the end of the next paragraph.

أَرِيكَةٌ *A raised couch* (سَرِير) *in a* حَجَلَة, (K, and Jel in xviii. 30,) *which is a tent*, or *pavilion*, or *chamber*, (بيت,) *adorned with cloths and curtains*, [or *a kind of curtained canopy* or *alcove* or *the like*,] *for a bride*; (Jel ubi suprà;) *a raised couch* (سرير) *in a* حَجَلَة, *and having before it a curtain*; when alone, not thus called: (TA:) or *a bed*, or *thing spread upon the ground to sit or lie upon, in a* حَجَلَة: (Zj, TA:) or *a raised couch* (سرير), *absolutely, whether in a* حجلة or *not*: (TA:) or [in the CK "and"] *anything upon which one reclines such as is termed* سَرِير *or* مَنَصَّة *or* فِرَاش: (K, TA:) or [in some copies of the K "and"] *a raised couch* (سرير) *ornamentally furnished and decorated, in a* [*tent*, or *pavilion*, or *the like, such as is termed*] قُبَّة, or *in a chamber*, or *an apartment*, (بَيْت, [or by this may be meant here *a tent of any kind*, though I think that in this instance it more probably denotes *an inner apartment*, or *an alcove*,]) *which, when there is not in it a* سرير, *is termed* حَجَلَة: (S, Sgh, K:) accord. to Er-Rághib, so named because

originally made of [the wood of] the أَرَاك; or because it is a place of abode; from أَرَكَ بِالمَكَانِ "he abode in the place:" (TA:) pl. أَرَائِكُ (Ṣ, Ḳ) and [coll. gen. n.] ↓ أَرِيكٌ. (Ḳ.)

إِبِلٌ أَرَاكِيَّةٌ: see what next follows.

إِبِلٌ آرِكَةٌ *Camels feeding upon the kind of tree called* أَرَاك; (Ṣ, Mṣb;) as also ↓ أَرَاكِيَّةٌ: (Ḳ:) or *remaining*, or *continuing*, *among trees of that kind*, i. e., *what are termed* حَمْض: or *keeping* in a place, *not removing* therefrom: (Ṣ:) pl. أَوَارِكُ. (Ṣ, Mṣb.) Their milk is said to be the best of milk. (TA.)

قَوْمٌ مُؤْرِكُونَ *A people*, or *company of men*, *alighting and abiding by trees of the kind called* أَرَاك, (Ḳ,) *feeding their camels upon those trees.* (AḤn, Ḳ.*)

أَرَاكٌ مُؤْتَرِكٌ: see أَرِكٌ

ارم

1. أَرَمَهُ, (Ṣ, Ḥar p. 99,) aor. ـَ, inf. n. أَرْمٌ, (Ṣ,) *He took away*, or *removed*, *its* أُرُومَة, or أَصْل: (Ḥar ubi suprà:) [*he extirpated it; eradicated it:*] *he ate it.* (Ṣ.) You say, أَرَمَتِ السَّائِمَةُ المَرْعَى, aor. as above, *The pasturing beasts consumed*, or *made an end of*, *the pasturage*, *not leaving of it anything.* (AḤn, M.) And أَرَمَ مَا عَلَى الخِوَانِ, (T,) or المَائِدَة, (Th, M, Ḳ,) aor. as above, (M,) *He ate what was on the table*, (Th, T, M, Ḳ,) *not leaving anything.* (Ḳ.) And أَرَمَتْهُمُ السَّنَةُ, (AHeyth, T, M, Ḳ,) aor. ـِ, (so in the T, as on the authority of AHeyth,) inf. n. as above, (M,) *The year of dearth*, or *drought*, or *sterility*, *extirpated them*; (T;) or *devoured them*; (AHeyth, T;) or *cut them off.* (M, Ḳ.) And أَرَمَتِ السَّنَةُ بِأَمْوَالِنَا *The year of dearth*, or *drought*, or *sterility*, *devoured everything* [*of our property* or *cattle*]. (Ṣ.) And أَرَمَتِ الأَرْضُ المَيِّتَ *The earth consumed the dead body.* (T.) = أَرِمَ المَالُ, aor. ـَ, *The property*, or *cattle*, *perished*, or *came to nought.* (TA.)

إِرْمٌ: see إِرَمٌ.

أَرِمٌ [part. n. of أَرِمَ]. You say أَرْضٌ أَرِمَةٌ, meaning *Land upon which rain has not fallen for a long time:* (T:) or *land which does not give growth to anything.* (TA.) [Not to be confounded with آرِمَةٌ, q. v.] = See also what next follows. And see p. 372.

إِرَمٌ (T, Ṣ, M, Ḳ) and ↓ أَرِمٌ, (M, Ḳ,) like كَتِفٌ, (Ḳ,) or ↓ إِرْمٌ, (so in a copy of the M,) and ↓ إِرِمِّيٌّ and ↓ أَرَمِّيٌّ, (M, Ḳ,) from Lḥ, (TA,) or ↓ أَرْمِيٌّ, from Lḥ, (so in a copy of the M,) and ↓ إِرْمِيٌّ, from Lḥ, (TA,) and يَرَمِّيٌّ, (M, Ḳ,) from Lḥ, (TA,) and أَيْرَمِّيٌّ, (T, Ḳ,) *A sign*, or *mark*, *set up to show the way;* (M, Ḳ;) *stones set up as a sign*, or *mark*, *to show the way in the desert:* (Ṣ:) or particularly *one belonging to* [*the tribe of*] *'Ád:* (M, Ḳ:) accord. to ISh, the إِرَم is [*a thing*] *like a man in a standing posture upon the head of a hill, whereby one is directed to the right way, and whereby the land is marked, composed of stones set one upon another, and is only the work of the Muslims, and such is made by people in the present day, upon the road:* (T:) or *such as was made by the people in the time of ignorance, who were accustomed, when they found a thing in their way and could not take it with them, to leave upon it some stones, whereby to know it, until, when they returned, they took it:* (TA:) the pl. [of pauc.] is آرَامٌ and [of mult.] أُرُومٌ: (ISh, T, Ṣ, M, Ḳ:) or أُرُومٌ signifies the *graves*, or *sepulchres*, *of* [*the tribe of*] *'Ád.* (M, Ḳ.) = [إِرَمٌ in the phrase إِرَمُ ذَاتُ العِمَادِ (see art. عمد) is a proper name; but whether of a place, or a tribe, or an individual, is disputed: it is commonly believed to be the name of *The terrestrial paradise of Sheddád the son of 'Ád:* see Bḍ lxxxix. 6.]

أَرْضٌ أَرْمَآءُ *Land in which there is not a root*, or *stock*, *of a tree; as though it were* ↓ مَأْرُومَة [or *extirpated*]: (O:) or *land in which neither root nor branch is left;* as also ↓ مَأْرُومَةٌ. (M, Ḳ.)

أَرْمِيٌّ and إِرْمِيٌّ and أَرَمِّيٌّ and إِرِمِّيٌّ: see إِرَمٌ.

أُرُومٌ: see what next follows.

أُرُومَةٌ (T, M, Ḳ) and أُرُومَةٌ, (M, Ḳ,) the latter of the dial. of Temeem, (TA,) or this is not allowable, (T,) or ↓ أَرُومٌ, (Ṣ,) or this is the pl., (M, Ḳ,) [or a coll. gen. n.,] The *root*, or *base*, or *lowest part*, syn. أَصْل, (T, Ṣ, M, Ḳ,) of a tree (T, Ṣ) of any kind; (T;) and of a horn: (Ṣ:) or, of a tree, [or plant, the *root-stock*, or *rhizoma*, or] the *part from which branch off the* عُرُوق [or *roots properly so called*]. (Ḳ in art. عرق. [See an instance of its use voce جَنْبَةٌ; another, voce جِنْثٌ; and another, voce جَزَرٌ.]) — And [hence,] † The *origin*, or *stock*, of a man: (TA:) ‡ The *origin* of حَسَب [or grounds of pretension to respect or honour, &c.]. (Ḥar p. 99.)

سَنَةٌ آرِمَةٌ (Ṣ, Ḳ, TA [in the CḲ, erroneously, اَرِمَة]) *An extirpating year of dearth* or *drought* or *sterility:* (Ṣ:) or *a year of dearth* &c. *cutting off people.* (Ḳ.)

أَرْضٌ مَأْرُومَةٌ: see أَرْمَآءُ, in two places.

ارى

1. أَرَتِ الدَّابَّةُ مَرْبَطَهَا, (M, Ḳ,) and مِعْلَفَهَا, [aor. ـَ, تَأْرِي,] inf. n. أَرْيٌ, (M,) *The beast kept to its place where it was tied*, (M, Ḳ,) and *to its manger.* (M.) — أَرَتِ الدَّابَّةُ إِلَى الدَّابَّةِ, (Ḳ,) aor. as above, (Ṣ,) and so the inf. n., (TA,) *The beast joined itself*, or *became joined*, *to the beast, and kept with it to one manger.* (Ṣ, Ḳ.)

2. أَرَّيْتُ لِلدَّابَّةِ, (Ṣ, M, Ḳ,) and الدَّابَّةَ, (M, Ḳ,) inf. n. تَأْرِيَةٌ, (Ṣ, M, Ḳ,) *I made for the beast an* آرِيّ [q. v.], (Ṣ,* M,) or *an* آرِيَّة. (Ḳ: [in the CḲ آرِيَّة; but this and آرِيَّة are probably mistakes of copyists.]) — أَرَّى الشَّيْءَ, inf. n. as above, *He rendered the thing permanent*, or *steadfast; confirmed it; established it.* (M, Ḳ.) Hence, in a trad., اَللّٰهُمَّ أَرِّ مَا بَيْنَهُمْ, i. e. *O God, make permanent*, or *confirm*, or *establish*, *what is between them*, *of love*, or *affection;* said in praying for a man and his wife. (M, TA.) Moḥammad is also related to have said, with this intention, اَللّٰهُمَّ أَرِّ بَيْنَهُمَا, meaning *O God, render permanent*, or *confirm*, *the union*, or *concord*, or *love*, *of them two;* (A'Obeyd, TA;) or *cause union to subsist, and render permanent*, or *confirm*, *love*, or *affection*, *between them two:* (IAth, TA:) or اَللّٰهُمَّ أَرِّ كُلَّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ, meaning *O God, confine each of them two to the other, so that the heart of neither may become turned away to any but that other:* the correct form of speech, however, is عَلَى صَاحِبِهِ, unless it be like تَعَلَّقْتُ فُلَانًا for تعلّقت بِفُلَانٍ. (IAmb, TA.)

4. آرَيْتُ الدَّابَّةَ *I joined the beast to another beast, and made it to keep with the other to one manger:* (Ṣ, in the present art.; and Ḳ:) or آرَيْتُ الدَّابَّتَيْنِ *I joined the two beasts together, and made them both keep to one manger.* (So accord. to the Ṣ in art. وأر.)

5. تَأَرَّى بِالمَكَانِ *He remained, stayed*, or *abode, in the place:* (Ṣ, Mgh, Mṣb:) or *he became confined*, or *he confined himself, therein;* (T, M, Ḳ;) as also ↓ ائترى [written with the disjunctive alif اِيتَرَى]. (M, Ḳ.) — تَأَرَّى عَنْهُ *He remained behind him, not going with him; held back*, or *hung back*, *from him.* (M, Ḳ.)

8: see 5.

أَرِيٌّ: ↓ أَرِيَّةٌ: ↓ آرٍ: } see what next follows.

آرِيٌّ, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) with medd and teshdeed, (TA,) [originally آرَوِيٌّ,] of the measure فَاعُولٌ, (T, Ṣ, Mgh, Mṣb,) from تَأَرَّى بِالمَكَانِ as explained above, (Mgh,) or hence this verb, (Mṣb,) and ↓ أَرِيٌّ, (M, Ḳ,* [but accord. to the latter, the second form may be either thus (as it is written in the M) or ↓ آرٍ, (agreeably with the latter of the two pls. mentioned below,) for the two forms are there expressed by الآرِيُّ وَيُخَفَّفُ, (in the CḲ, erroneously, الآرَيُّ ويُخَفَّفُ,) and in another place in the Ḳ we find it written ↓ آرِيَّة, or, as in the CḲ, ↓ اَرِيَّة,]) The *place of confinement of a beast:* (ISk, T, Ṣ:) or *i. q.* آخِيَّةٌ; (M, Mgh, Mṣb, Ḳ;) used in this sense by the Arabs; (Mgh, Mṣb;) or sometimes having this application; meaning *a rope to which a beast is tied in its place of confinement;* (Ṣ;) or *a loop of a rope to which a beast is tied in that place:* (Mgh:) so called because it withholds beasts from escaping: (TA:) sometimes, (Mṣb,) improperly, (ISk, T, Ṣ,) by the vulgar, and by the lawyers, (Mgh,) applied to *a manger:* (ISk, T, Ṣ, Mgh, Mṣb:) pl. أَوَارِيُّ (T, Ṣ, Mgh, Mṣb) and أَوَارٍ. (Ṣ.) — Hence, أَوَارِيُّ is metaphorically applied to ‡ The *places* (أَحْيَاز) *that are made, in shops, for grain and other things:* and to ‡ the *water-tanks*, or *troughs*,

in a bath. (Mgh.) — El-'Ajjáj says, describing a [wild] bull, and his covert,

* وَاعْتَادَ أَرْبَاضًا لَهَا آرِىٌّ *

meaning [*And he frequented lodging-places*] *having a firm foundation for the quiet of the wild animals therein* [as having been from the first occupied by such animals and unfrequented by men]. (Ṣ.) — آرِىٌّ is also said to signify *Land of a kind between even and rugged.* (M.)

آرِيَّةٌ: see آرِىٌّ.

ا ز

1. أَزَّتِ القِدْرُ, (Ṣ, Ḳ,) or البُرْمَةُ, (A,) aor. ـُ (Ṣ, Ḳ) and ـِ, (Ḳ,) inf. n. أَزِيزٌ (Ṣ, A, Ḳ) and أَزٌّ and أَزَازٌ, (Ḳ,) *The cooking-pot made a sound in boiling:* (Ṣ, accord. to an explanation there given of the inf. n.; and A:) or *boiled:* (Ṣ:) or *boiled vehemently;* (Ḳ;) as also ائتزّت [written with the disjunctive alif ايتزّت], (Ṣ, Ḳ,) inf. n. ائْتِزَازٌ; (Ṣ;) and تأزّت, (Ḳ,) inf. n. تَأَزُّزٌ: (TA:) or all signify *it boiled not vehemently.* (Ḳ.) It is said in a trad., كَانَ يُصَلِّى وَلِجَوْفِهِ أَزِيزٌ كَأَزِيزِ المِرْجَلِ مِنَ البُكَاءِ ‡ [*He used to pray, his inside making a sound like the sound of the boiling of the cooking-pot, by reason of weeping*]: (Ṣ, A, Mgh:) this is said of Mohammad: ازيز meaning *boiling,* or the *sound thereof.* (Mgh.) — أَزَّتِ السَّحَابَةُ *The cloud made a sound from afar.* (Ḳ.) [In this instance, the TA assigns only one form to the aor., namely ـِ, and gives only أَزٌّ and أَزِيزٌ as inf. ns.] أَزِيزٌ signifies The *sounding* of thunder; (Ṣ, A;*) and of a mill-stone. (A.) You say, هَالَنِى أَزِيزُ الرَّعْدِ [*The sounding of the thunder terrified me*]: and صَدَّعَنِى أَزِيزُ الرَّحَى [*The sounding of the mill-stone made my head to ache*]. (A, TA.) — Also, inf. n. أَزِيزٌ, *It flamed,* or *blazed, like fire in firewood, and was in motion, or in a state of commotion.* (AO.) — أَزَّ بِالقِدْرِ, [aor. ـُ,] inf. n. أَزٌّ, *He kindled a fire,* or *made it to burn* or *to burn fiercely, beneath the cooking-pot, in order that it might boil:* or you say, أَزَّ القِدْرَ, inf. n. as above, meaning *he collected firewood beneath the cooking-pot so that the fire flamed,* or *blazed:* and *he made the fire to flame,* or *blaze, beneath the cooking-pot.* (TA.) And أَزَّ النَّارَ, (Ḳ,) aor. ـُ, inf. n. أَزٌّ, (TA,) *He kindled the fire,* or *made it to burn* or *to burn fiercely.* (Ḳ, TA.) — أَزَّ الشَّىْءَ, (Ḳ,) aor. ـُ, inf. n. أَزٌّ and أَزِيزٌ, (TA,) *He put the thing into a state of violent motion* or *commotion:* (ISd, Ḳ:) so accord. to IDrd: (ISd:) but Ibráheem El-Ḥarbee explains أَزٌّ only as signifying the act of *moving.* (TA.) — أَزَّهُ, (A, TA,) aor. ـُ, (TA,) inf. n. أَزٌّ, (Ṣ, TA,) *He put him in motion; disquieted him;* (A,* TA;) *stirred up, roused,* or *provoked, him;* and *incited, urged,* or *instigated, him;* (Ṣ,* A,* TA;) عَلَى كَذَا *to do such a thing.* (A, TA.*) It is said in the Ḳur [xix. 86], أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الكَافِرِينَ تَؤُزُّهُمْ أَزًّا *Seest thou not that we have sent the devils against the unbelievers inciting them strongly* to acts of disobedience? (Ṣ, TA.) Or أَزٌّ signifies The *inciting* a man to do a thing *by artifice,* or *cunning,* and *gentleness.* (El-Ḥarbee.)

5. تأزّت القِدْرُ: see 1.

8. ائتزّت القِدْرُ: see 1. — هُوَ يَأْتَزُّ مِنْ كَذَا *He becomes angry, and distressed, and disquieted* or *disturbed, by reason of such a thing.* (A, TA.)

أَزَّةٌ *A sound,* or *noise.* (TA.)

أَزِيزٌ inf. n. of 1. — *Sharpness;* syn. حِدَّةٌ. (TA.)

ا ز ب

1. أَزَبَ, aor. ـِ, (A, Ḳ,) inf. n. أَزْبٌ, (TḲ,) *It* (water) *flowed* or *ran;* (A, Ḳ;) like وَزَبَ. (TA.)

مِئْزَابٌ, (Ṣ, A, Mgh, Mṣb, Ḳ,) and مِيزَابٌ, (Ṣ, Mṣb,) *A water-spout; a pipe,* or *channel, that spouts forth water:* (Mgh, TA:) or *that by which water pours down from a high place:* (Towsheeḥ:) or *a water-spout of wood,* or *the like, to convey away the water from the roof of a house:* (MF in art. زوب:) the former is from the verb above mentioned: (A, Ḳ:) or it is arabicized, (A, Mgh, Ḳ,) from the Persian, (Mgh, Ḳ,) signifying "make water:" (Ḳ:) its pl. is مَآزِيبُ: (ISk, Ṣ, Mgh, Mṣb:) and the pl. of ميزاب is مَيَازِيبُ and مَوَازِيبُ, from وَزَبَ, said of water, meaning "it flowed," (Mgh, Mṣb,) accord. to IAạr; (Mgh;) or this is arabicized; or post-classical: (Mṣb:) but ميزاب, without ء, is altogether disallowed by Yaạḳoob [i. e. ISk]: (Mgh:) it is also called مِزْرَابٌ, (T, Ṣ, Mṣb,) accord. to IAạr; (T, Mṣb;) but this is disallowed by ISk, Fr, and AḤát, (Mṣb,) and by Az [the author of the T]; (Mgh;) and مِزْرَابٌ also, accord. to IAạr and Lth and others, as is mentioned in the T. (Mṣb.)

ا ز ج

2. أَزَّجَ, inf. n. تَأْزِيجٌ, (Mṣb, Ḳ,) *He built* a structure of the kind called أَزَجٌ, *and made* it *long:* (Ḳ:) or *he built* a house, or chamber, *in the form of what is so called.* (Mṣb.)

أَزَجٌ *A certain kind of structure;* (Ṣ, Ḳ;) or *a house,* or *chamber, built in a long,* or *an oblong, form;* (Mgh, L, Mṣb;) *called in Persian* أُوسْتَانْ, (Mgh, L,) *and also, in the same language,* سَغْ *and* كَمَرْ: (Mgh:) [i. e. *an oblong, arched,* or *vaulted, structure* or *edifice; (such as a bridge;* see قَنْطَرَةٌ;) *a portico, gallery,* or *piazza;* accord. to Golius and Freytag, *ædificii genus oblongum et fornicatum, porticus instar;* to which Freytag adds, *portæ arcus superior:*] or, accord. to some, *a roof:* (Mṣb:) pl. [of pauc.] آزَاجٌ (Ṣ, Mṣb, Ḳ) and آزُجٌ (Ṣ, Ḳ) and [of mult.] إِزَجَةٌ. (Ḳ.)

ا ز ر

1. أَزَرَهُ, aor. ـُ, (TḲ,) inf. n. أُزُورٌ, (IAạr, Ḳ,) *It surrounded,* or *encompassed, it,* (IAạr,* Ḳ,* TA,) namely, a thing. (TḲ.) — See also 2, in two places: and see 3.

2. أَزَّرَهُ, inf. n. تَأْزِيرٌ, *He put on him,* or *clad him with, an* إِزَارٌ; (Ṣ;) as also ءَازَرَهُ. (TA.) — *It covered it:* (Ḳ,* TA:) as in the phrase, أَزَّرَ النَّبْتُ الأَرْضَ *The herbage covered the ground,* or *land.* (TA.) — ‡ *He repaired the lower part of it,* (namely, a wall,) *and thus made that part like an* إِزَار: (Mgh, Mṣb:*) *he cased* [*the lower part of*] *it,* (namely, a wall,) *and thus strengthened it.* (A.) — ‡ *He strengthened him,* or *it;* (Ḳ, TA;) as also ءَازَرَهُ, (Fr,) inf. n. أُزُرٌ. (Fr, Ḳ.) [See also 3.]

3. آزَرَهُ, (Fr, Ṣ, A, Mṣb,) for which the vulgar say وَازَرَهُ, (Fr, Ṣ,) the latter an extr. form, (Ḳ,) inf. n. مُؤَازَرَةٌ; (Mṣb, Ḳ;) and أَزَّرَهُ; (TA;) *He aided, assisted,* or *helped, him;* (Fr, Ṣ, A, Mṣb, Ḳ;*) *and strengthened him.* (Mṣb.) [See also 2.] You say, آزَرْتُ الرَّجُلَ عَلَى فُلَانٍ *I aided, assisted,* or *helped, and strengthened, the man against such a one.* (Zj.) And أَرَدْتُ كَذَا فَآزَرَنِى عَلَيْهِ فُلَانٌ *I desired to do such a thing, and such a one aided, assisted,* or *helped, me to do it.* (A, TA.) — آزَرَ الزَّرْعُ بَعْضُهُ بَعْضًا, (A,) inf. n. as above, (Ḳ,) ‡ *The seed-produce became tangled,* or *luxuriant,* (A, Ḳ,) *one part reaching to another,* (A,) *and one part strengthening another;* (Ḳ;) as also تآزَرَ النَّبْتُ: (TA:) or تآزَرَ الزَّرْعُ signifies *the herbage became tangled,* or *luxuriant, and strong.* (Ṣ.) — آزَرَ الشَّىْءُ الشَّىْءَ, (TA,) inf. n. as above, (Ḳ,) *The thing equalled,* or *was equal to, the thing: the thing matched,* or *corresponded to, the thing.* (Ḳ,* TA.) In some copies of the Ḳ, in the place of المُسَاوَاةُ, is found المُؤَاسَاةُ: the former is the correct reading. (TA.)

5: see 8, in two places: — and see also 3, in two places.

8. ايتزّر, (Ṣ, Mgh, Mṣb,) originally ائْتَزَرَ, (Mgh, Mṣb,) and تأزّر, (Ṣ,) or ايتزر بِالإِزَارِ, and تأزّر بِهِ, (Ḳ,) *He put on,* or *wore, the* إِزَار: (Ṣ, Mgh, Mṣb, Ḳ:) اتَّزَرَ is wrong, (Nh,) or vulgar, (Mgh,) and should not be said: it occurs in certain of the trads., but is probably a corruption of the relaters: (Ḳ:) or it is a correct form, [like اتَّخَذَ &c., (see art. اخذ,)] (Mṣb, MF,) accord. to El-Karmánee and Ṣgh and others. (MF.)

أُزٌّ *Strength.* (IAạr, Ṣ, A, Ḳ.) — And (or as some say, TA) *Weakness:* thus bearing two contr. significations. (IAạr, Ḳ.) — And The *back.* (IAạr, Ṣ, Ḳ.) أُشْدُدْ بِهِ أَزْرِى, in the Ḳur [xx. 32], means *Strengthen Thou by him my back:* (IAạr, Ṣ:) or *confirm Thou by him my strength:* or *strengthen Thou by him my weakness.* (IAạr.) — *Aid, assistance,* or *help.* (Mṣb.) — Also, (Ṣ,) or أُزْرٌ, (Ḳ,) The *place,* (Ḳ,) or *part of* [*each of*] *the two flanks,* (Ṣ,) *where the* إِزَار *is tied in a knot.* (Ṣ, Ḳ.)

أُزْرٌ: see أَزْرٌ.

إِزْرٌ: see إِزَارٌ.

إِزْرَةٌ *Any particular mode,* or *manner, of putting on,* or *wearing, the* إِزَار. (Ṣ, Ḳ.) You say, إِنَّهُ لَحَسَنُ الإِزْرَةِ [*Verily he has a good manner of putting on,* or *wearing, the* ازار]. (A.) And ايتزر إِزْرَةً حَسَنَةً *He put on,* or *wore, the* ازار *in*

a good manner. (Ṣ.) And it is said in a trad., إِزْرَةُ المُؤْمِنِ إِلَى نِصْفِ السَّاقِ وَلَا جُنَاحَ عَلَيْهِ فِيمَا بَيْنَهُ وَبَيْنَ الكَعْبَيْنِ [*The believer's mode of wearing the* ازار *is* to have it reaching *to the middle of the shank; and there shall be no sin chargeable to him with respect to what is between that and the two ankles*]. (TA.)

إِزَارٌ, masc. and fem., and مِئْزَرٌ, and إِزَارَةٌ, and مِئْزَرَةٌ, (Ṣ, Mṣb, Ḳ,) and مِئْزَرٌ, (Lḥ,) and إِزْرٌ, (Ḳ,) *A thing well known;* (Ṣ, Mṣb;) [*a waist-wrapper;*] *a wrapper for covering,* or *which covers, the lower part of the body,* [*from the waist downwards, concealing the thighs, and generally the upper half, or more, of the shanks,* (see أَزْرٌ, or أُزْرٌ, and إِزْرَةٌ,)] *not sewed:* or *such as is beneath the shoulders,* or *on the lower half of the body:* the رِدَآء is that which covers the upper half of the body; or that which is upon the shoulders and back; and this also is not sewed: each of these explanations is correct: (MF:) or *i. q.* مِلْحَفَةٌ: (Ḳ:) [in the present day, إِزَار, vulgarly pronounced إِيزَار, is also applied to *a woman's outer covering,* or *wrapper, of white calico;* described in my "Modern Egyptians:" and مِئْزَرٌ, to *a pair of drawers:* and app., in post-classical writings, to *anything resembling a waist-wrapper, worn on any part of the person, and in any manner; sometimes as a turban:*] and إِزَارٌ also signifies *anything with which one is veiled, concealed,* or *covered:* (Th, Ḳ:) its pl. is آزَارٌ, (Ṣ, Mṣb, Ḳ,) a pl. of pauc., (Ṣ, Mṣb,) and (of mult., Ṣ, Mṣb) أُزُرٌ (Ṣ, Mṣb, Ḳ) and أُزْرٌ, (Ḳ,) which is of the dial. of Temeem, or, accord. to MF, a contraction of أُزُرٌ: (TA:) and the pl. of مئزر is مَآزِرُ. (Mṣb.) You say, شَدَّ لِلأَمْرِ مِئْزَرَهُ ‡ *He prepared himself for the thing, affair,* or *business.* (A.) And شَدَّ المِئْزَرَ ‡ *He abstained from sexual intercourse:* or *he prepared himself for religious service.* (TA, from a trad.) And اِخْضَرَّ إِزَارِي ‡ (*The place of*) *my* ازار *became black:* or, rather, *became of a* [*blackish*] *hue inclining to green:* because the hair when it first grows is of that hue. (Ḥar p. 494.) And دَارِي إِزَارِي [*My house is my covering*]: said by Es-Sarawee to IAạr, on the latter's expressing his surprise at the former's walking in his house naked. (TA.) — ‡ *Continence; chastity.* (Ḳ, TA.) You say, فُلَانٌ عَفِيفُ الإِزَارِ, and المِئْزَرِ ‡ *Such a one is continent, abstaining from women with whom it is unlawful to him to have commerce:* (A 'Obeyd:) and in like manner, فُلَانٌ طَيِّبُ الإِزَارِ. (TA in art. حجز.) — ‡ One's *wife:* (Ṣ, M, Ḳ:) or one's *self:* (IḲt, Suh:) or one's *wife and family:* or one's *family and self.* (TA.) One says, فِدًى لَكَ إِزَارِي ‡ *May my wife be a ransom for thee:* (Aboo-'Omar El-Jarmee, Ṣ:) or *myself.* (IḲt, Suh.) And it is said in a trad. respecting the vow of allegiance made at the 'Aḳabeh, لَنَمْنَعَنَّكَ مِمَّا نَمْنَعُ مِنْهُ أُزُرَنَا ‡ *We will assuredly defend thee from that from which we defend our wives and our families:* or *ourselves.* (TA.) — ‡ *A ewe.* (Ḳ, TA.) [But see مُؤَزَّرَةٌ.] And إِزَارْ إِزَارْ is *A cry by which a ewe is called to be milked.* (Ḳ.)

إِزَارَةٌ: see إِزَارٌ.

فَرَسٌ آزَرُ, and أَزْرَآءُ, [which is the fem.,] ‡ *A horse,* and *a mare, white in the hinder part,* (A, TA,) which is the place of the إِزَار of a man; (TA;) [i. e., it corresponds to the lower part of the body of a man:] when the whiteness descends to the thighs, the epithet مُسَرْوَلٌ is employed: (A:) or the former signifies *a horse white in the thighs, and having his fore parts black,* or *of any colour:* (AO, Ḳ:) pl. أُزْرٌ. (A.)

مِئْزَرٌ: see إِزَارٌ, in five places.

مِئْزَرَةٌ: see إِزَارٌ.

شَاةٌ مُؤَزَّرَةٌ ‡ *A ewe,* or *she-goat, that is* [*black in the hinder part*] *as though attired with a black* إِزَار. (A; [in which is added, وَيُقَالُ لَهَا إِزَارٌ, which may mean, "and one says, She has an ازار;" or "and one calls her ازار;" but more probably the former is meant thereby;] and Ḳ; [in which نَعْجَةٌ, "a ewe," is put in the place of شَاةٌ.]) — نَصْرٌ مُؤَزَّرٌ ‡ *Aid* [*made*] *effective and powerful:* (Ḳ, TA:) occurring in a trad. (TA.)

مَأْزُورَاتٍ for مَوْزُورَاتٍ: see art. وزر.

ازف

1. أَزِفَ, aor. ـَ, inf. n. أَزْفٌ (Ṣ, Mṣb, Ḳ) and أُزُوفٌ, (Mṣb, Ḳ,) *It* (departure) *was,* or *became,* or *drew, near:* (Ṣ, Mṣb, Ḳ:) and in like manner, a time. (TA.) Hence, in the Ḳur [liii. 58], أَزِفَتِ الآزِفَةُ *The resurrection draweth near.* (Ṣ, (Mṣb.) — *He* (a man) *hastened,* or *was quick:* (Ṣ, Ḳ:) or *he drew near, and hastened,* or *was quick.* (A, TA.)

4. آزَفَنِي *He* (a man, TA) *incited me,* or *urged me, to hasten,* or *be quick:* (Ḳ, TA:) it is of the measure أَفْعَلَنِي. (TA.)

5. تَأَزَّفَ The *stepping with contracted steps.* (Ḳ.) But see خَطْوٌ مُتَآزِفٌ, below. (TA.)

6. تآزفوا *They drew near together, one to another.* (IF, Ḳ.)

آزِفٌ, applied to a man, *Hastening,* or *quick:* (Ṣ, TA:) and *endeavouring to hasten,* or *be quick.* (TA.)

الآزِفَةُ *The resurrection:* so in the Ḳur liii. 58, (Ṣ, Mṣb,) and xl. 18: (Bḍ:) or in the latter place it means *the near event,* or *case, of being on the brink of the fire* [*of Hell*]: or, as some say, *death.* (Bḍ.)

مُتَآزِفٌ, of the measure مُتَفَاعِلٌ, applied to a man, (TA,) *Short;* (Ṣ, A, Ḳ;) as being contracted in make; (A, TA;) *having his several parts near together.* (Ṣ, Ḳ.) [In the CḲ it is written مُتَأَزِّفٌ, in this sense and others, following.] — A *strait,* or *narrow,* place. (O, L, Ḳ.) — A *contracted* stepping: you say, خَطْوٌ مُتَآزِفٌ: so in the O and L. (TA.) — ‡ A man (Ṣgh, TA) *evil in disposition; narrow-minded:* (Ṣgh, Ḳ, TA:) *weak; cowardly.* (TA.)

ازق

1. أَزَقَ, aor. ـِ; (Ḳ;) and أَزِقَ, aor. ـَ; (IDrd, Ḳ;) inf. n. (of the former, TA) أَزْقٌ, (Ṣ, O, Ḳ,) and (of the latter, TA) أَزَقٌ, (IDrd, Ḳ,) or the latter is used by poetic licence for the former; (Aṣ, Ṣgh;) *He,* or *it,* (said of a man, MF, or of a man's bosom or mind, Ḳ,) *became strait,* or *straitened;* (IDrd, Ṣ,* O,* Ḳ, MF;) أَزْقٌ being thus *syn. with* أَزْلٌ: (Ṣ, O:) or *it* (a man's bosom or mind) *became straitened in war* or *fight;* (Ḳ;) or *he* (a man) *became straitened in his bosom* or *mind, in war* or *fight:* (TA:) as also تَأَزَّقَ, with respect to both these significations; (Ḳ;) or this signifies *it* (a man's bosom or mind) *became strait,* or *straitened;* like تَأَزَّلَ; (Fr, Ṣ;) and تَآزَقَ signifies the same as تَأَزَّقَ. (Z, in Golius.) [See also 10.] — أَزَقَهُ, inf. n. أَزْقٌ, *He straitened him:* the verb being trans. and intrans. (MF.)

5 and 6: see 1.

10. اُسْتُوْزِقَ عَلَى فُلَانٍ *The place became strait to such a one,* (Ḳ, TA,) *so that he was unable to go forth* [*into it, to war* or *fight*]. (TA.)

مَأْزِقٌ *A place of straitness,* or *a strait place,* (Ṣ, Ḳ, TA,) *in which people fight.* (TA.) And hence, *A place of war* or *fight.* (Ṣ.) And مَأْزِقُ العَيْشِ *The place of straitness of life,* or *living.* (Lḥ.) Pl. مَآزِقُ. (TA.)

ازل

1. أَزَلَ, (Ṣ, Ḳ,) aor. ـِ, inf. n. أَزْلٌ, (Ṣ,) *He* (a man) *became in a state of straitness,* or *narrowness, and suffering from dearth* or *drought* or *sterility.* (Ṣ, Ḳ.) [See also the pass. form of the verb here following; and see 5.] — أَزَلَهُ, aor. as above, (Ḳ,) and so the inf. n., (TA,) *He confined, restricted, restrained, withheld, debarred, hindered,* or *prevented, him;* (Ḳ,* TA;) and *straitened him; in consequence of distress,* or *adversity,* and *fear.* (TA.) — *He shortened his* (a horse's) *rope,* [or *tether,*] *and then left him to pasture at pleasure* (Lth, Ḳ, [in the CḲ, شَيَّبَهُ is put for سَيَّبَهُ,]) *in the place of pasturage.* (Lth.) — أَزَلُوا مَالَهُمْ, (Ṣ,) or أَمْوَالَهُمْ, (Ḳ,) aor. as above, (Ṣ,) *They confined, restricted,* or *debarred, their cattle from the place of pasturage,* (Ṣ,) or *did not take,* or *send, them forth thereto,* (Ḳ,) *in consequence of fear,* (Ṣ, Ḳ,) or *dearth* or *drought* or *sterility.* (Ḳ.) — It is said in a trad. respecting Ed-Dejjál, and his besieging the Muslims in Beyt-el-Maḳdis, [or Jerusalem,] فَيُؤْزَلُونَ أَزْلًا شَدِيدًا *And they will be straitened with a vehement straitening.* (TA.) And أُزِلَ النَّاسُ signifies *The people suffered,* or *were afflicted with, drought,* or *want of rain.* (TA.)

4. آزَلَتِ السَّنَةُ *The year became severe, distressful, calamitous,* or *adverse.* (TA.) — آزَلَهُمُ اللّٰهُ *God afflicted them with drought,* or *want of rain.* (TA.)

5. تَأَزَّلَ *It* (a man's bosom or mind) *became*

strait, or *straitened*; (Fr, Ṣ, Ḳ;) as also تَأَزُّق. (Fr, Ṣ.)

أَزْلٌ *Straitness*; *distress*; *difficulty*; (Ṣ,* Ḳ;) and *drought*, or *want of rain*. (TA.) — *Vehemence of might*, or *of strength*, *in war*, or *fight*; *of courage*, *valour*, or *prowess*: or *of war*, or *fight*: or *of fear*: or *of punishment*: syn. شِدَّةُ بَأْسٍ. (TA.) = It is also used as an epithet, meaning *Strait*; *narrow*; *confined*. (Ḥam p. 339.)

إِزْلٌ *A calamity*; (Ḳ;) because of its distressing character. (TA.) — *Lying*, or *falsehood*. (Yaʿḳoob, Ṣ, Ḳ.)

أَزَلٌ *i. q.* قِدَمٌ [i. e. *Eternity*, *with respect to past time*, or *considered retrospectively*; *existence from eternity*; or *ancientness*] (Ṣ, Ḳ, TA) *that is without beginning*; (TA;) or the *continuance of existence in decreed times interminable in respect of the past*; like as أَبَدٌ is the continuance of existence in decreed times interminable in respect of the future; (KT;) or *that* [*existence*, or *time*,] *which has no extremity in its beginning*; like قِدَمٌ; and أَبَدٌ is that which has no extremity in its latter part; like بَقَآءٌ: the former is *existence without any beginning*: (Kull p. 31:) said to be from the phrase لَمْ يَزَلْ ["he, or it, has not ceased" to be &c.; i. e. "has ever" been &c. (see أَزَلِيٌّ)]: or, accord. to some, from أَزْلٌ signifying "narrowness;" because the intellect is prevented by its narrowness from perceiving its beginning: (MF:) ازل is a name for *that of which the mind is prevented by its narrowness from determining the limit of the beginning*; from أَزْلٌ meaning "narrowness;" and ابد is a name for that of which the mind shrinks from, or shuns, the determining the limit of the end; from أُبُودٌ meaning the act of "shrinking" from a thing, or "shunning" it. (Kull pp. 30 and 31.) Hence the saying, كَانَ فِى الأَزَلِ قَادِرًا عَالِمًا [*He was*, or *has been*, *ever*, *powerful*, *knowing*]. (A, TA.) The phrase أَزَلَ الآزَالِ [*During the space*, *without beginning*, *of all past times*; or *ever*, *in all past times*;] is like the phrase أَبَدَ الآبَادِ; said to be no evidence of the use of آزَالٌ as a pl. of أَزَلٌ in a general way by the Arabs of the classical ages, as it is here added merely as a corroborative. (MF in art. ابد.) [See also أَزَلِيٌّ.]

أَزِلٌ: see آزِلٌ.

أَزَلِيٌّ [*Eternal*, *with respect to past time*; *existing from eternity*; or *ancient without beginning*; as is implied in the Ṣ and Ḳ &c.;] a thing, or being, *which has not been preceded by non-existence*: it is applied to God: and to [his] knowledge: that which exists must be one of three kinds only: أَزَلِيٌّ أَبَدِيٌّ [*existing from eternity*, and consequently *existing to eternity*]; and this is God [who is also called القَدِيمُ الأَزَلِيُّ *the Ancient without beginning*]: and لَا أَزَلِيٌّ وَلَا أَبَدِيٌّ [*not existing from eternity nor existing to eternity*]; and such is the present world: and أَبَدِيٌّ غَيْرُ أَزَلِيٍّ [*existing to eternity without existing from eternity*]; and such is the world to come; the reverse of which [last] is impossible: (TA:) it is a rel. n. from أَزَلٌ: or, accord. to some, it is not [genuine] Arabic: (TA:) or it is originally يَزَلِيٌّ, a rel. n. from لَمْ يَزَلْ, (Ṣ, Ḳ,) a phrase applied to that which is قَدِيم; and is formed by contraction; (Ṣ;) then, the ى is changed into ا, as being easier of pronunciation; as in أَزَنِيٌّ, applied to a spear, in relation to ذُو يَزَنَ; (Ṣ, Ḳ,* Ṣgh, TA;) and as in أَتْرَبِيٌّ, applied to a blade, (Ṣ, Ṣgh, TA,) in relation to يَثْرِبُ: (TA:) so say some of the learned. (Ṣ.) ✍ 311

أَزَلِيَّةٌ The *quality*, or *attribute*, *of* أَزَلٌ [*eternity*, *with respect to past time*, &c.]: but it is a forged term, not of the [genuine] language of the Arabs. (A, TA.)

سَنَةٌ أُزُولٌ *A severe*, *distressful*, *calamitous*, or *adverse*, *year*: pl. أُزُلٌ. (Ḳ.)

آزِلٌ A man *in a state of straitness*, *distress*, *adversity*, or *difficulty*. (TA.) — A man *in a state of straitness in consequence of fever*: or *who is unable to go forth in consequence of pain*: or *confined*, *restricted*, *withheld*, or *prevented* [*from going forth*]. (TA.) — لَبُونٌ آزِلَةٌ [*A milch camel*] *confined*, or *restricted*, *not pasturing at pleasure*, *having her shank tied up to her arm*, *on account of her owner's fear of a hostile incursion*: occurring in a poem of El-Aashà. (TA.) — أَزْلٌ آزِلٌ, in the Ḳ, erroneously, أَزِلٌ, *Severe*, or *vehement*, *straitness*, *distress*, or *difficulty*. (Ḳ,* TA.)

مَأْزِلٌ *A place of straitness*, or *a strait place*; (Ṣ, Ḳ;) like مَأْزِقٌ: (Ṣ:) or *a place of war* or *fight*, *when strait*. (Lḥ.) And مَأْزِلُ العَيْشِ *The place where the means of subsistence are strait*, or *narrow*. (Lḥ.)

سَنَةٌ حَمْرَآءُ مُؤْزِلَةٌ [*A severe year of dearth*, or *sterility*,] *afflicting with drought*. (TA, from a trad.)

مَأْزُولٌ A horse *having his rope* [or *tether*] *shortened*, *and then left to feed at pleasure in the place of pasturage*. (Lth.)

ازم

1. أَزَمَ, aor. ـِ, inf. n. أَزْمٌ and أُزُومٌ, *He bit with the whole mouth*, *vehemently*: (Ḳ:) or *with the canine teeth*: or you say, أَزَمَهُ, and أَزَمَ عَلَيْهِ, meaning *he bit it*, *and then repeated* [*the action*] *upon it*, *not letting it go*: or *he seized upon it with his mouth*: (TA:) or أَزَمَهُ signifies [simply] *he bit it*: (Ṣ:) and أَزَمَ عَلَيْهِ, aor. ـِ, inf. n. أَزْمٌ; and أَزِمَ, aor. ـَ, inf. n. أَزَمٌ; *the same*; or *he seized*, or *took hold*, *upon it with his teeth*: (Mṣb:) and أَزَمْتُ يَدَ الرَّجُلِ *I bit the arm*, or *hand*, *of the man most vehemently*. (TA.) أَزَمَ بِهَا occurs in a trad. as meaning *He bit it*, (referring to a ring of a coat of mail,) *and held it between two of his central teeth*. (AO.) And in another trad., أَزَمَ فِى يَدِهِ, meaning *He bit his arm*, or *hand*. (TA.) And you say, أَزَمَ الفَرَسُ عَلَى فَأْسِ اللِّجَامِ *The horse seized* [*with his teeth*, or *champed*,] *upon the* فَأْس [q. v.] *of the bit*. (Ḳ.) And أَزْمٌ signifies also The *cutting with the canine tooth*, and *with a knife*, (Ḳ,) and *with other things*. (TA.) — [And hence,] أَزِمَ عَلَيْنَا, (Ṣ, Mṣb,* Ḳ,*) aor. ـَ, inf. n. أَزْمٌ (Ṣ) and أُزُومٌ, (TA,) said of a time, (Ṣ, Mṣb,) or a year, (Ḳ,) *It was*, or *became*, *distressful*, or *afflictive*, *to us*, [*as though it bit us*,] *by drought*, *dearth*, or *scarcity*; (Ṣ, Mṣb, Ḳ;) *and scant in its good things*; (Ṣ;) as also أَزِمَ, aor. ـَ, inf. n. أَزَمٌ. (Mṣb.) And أَصَابَتْهُمْ سَنَةٌ أَزَمَتْهُمْ, (Ṣ, Ḳ,*) inf. n. أَزْمٌ, (Ṣ,) *A year*, or *year of dearth* or *drought* or *sterility*, *befell them*, *which extirpated them*: (Ṣ, Ḳ:*) or, accord. to Sh, the verb in this sense is only with ر. (TA. [See art. ارم.]) — [Hence also,] أَزِمَ بِهِ, (AZ, Ṣ, Ḳ,) inf. n. أَزَمٌ, (TA,) *He clave to him*, namely, his companion; (AZ, Ṣ, Ḳ;) and *to it*, namely, a place. (Ḳ.) And أَزِمَ عَلَيْهِ, (Ḳ,) aor. ـَ, inf. n. أَزَمٌ, (TA,) *He kept*, *attended*, or *applied himself*, *constantly*, *perseveringly*, or *assiduously*, *to it*; (Ḳ;) *he clave to it*. (TA.) And أَزِمَ بِضَيْعَتِهِ, or لَهَا, (accord. to different copies of the Ḳ, the former being the reading in the TA,) and عَلَيْهَا, (TA,) inf. n. أُزُومٌ, (AZ, TA,) *He kept*, *attended*, or *applied himself*, *constantly*, *perseveringly*, or *assiduously*, *to his* ضيعة [or *land*, &c.]. (AZ, Ḳ, TA.) — أَزِمَ, (Nh, Ḳ,) inf. n. أَزَمٌ, (Nh, TA,) also signifies *He held his teeth together*, *one upon another*: (Nh:) [and *he compressed*, or *put together*, *his lips*: (see آزِمٌ:)] and *he closed*, or *locked*, a door. (Ḳ, TA.) It is said in a trad., السِّوَاكُ تَسْتَعْمِلُهُ عِنْدَ تَغَيُّرِ الفَمِ مِنَ الأَزْمِ *The stick for cleaning the teeth*, *thou shalt use it on the occasion of the mouth's becoming altered in odour from the holding of the teeth together*. (Nh.) — [And hence,] أَزِمَ, (Ṣ, Nh, Mṣb,) inf. n. أَزَمٌ, (Mṣb, Ḳ,) *He held*, *refrained*, or *abstained*, (Ṣ, Ḳ,*) عَنِ الشَّىْءِ *from the thing*: (Ṣ, TA:) and *he held*, *refrained*, or *abstained*, *from desiring much*: (TA:) and *from food* (Mṣb, Ḳ*) *and drink*; (Mṣb;) as also أَزِمَ, aor. ـَ, inf. n. أَزَمٌ: (Mṣb:) and *from speech*; (Nh, Ḳ;*) *like as does the faster from food*: and hence, (Nh,) or from the next preceding signification, (Mṣb,) حِمْيَةٌ [meaning as explained in what follows] is termed أَزْمٌ: (Nh, Mṣb:) but accord. to the relation commonly known, of a trad. in which أَزَمَ is said to occur in the last of the senses explained above, the word is أَرَمَّ, with ر, and with teshdeed in the case of the م. (Nh.) It is related in a trad., that 'Omar having asked El-Ḥárith Ibn-Keledeh, the طَبِيب of the Arabs, "What is the [best] remedy?" (Ṣ,) or having asked him respecting [the best] medical, or curative, treatment, (Mṣb,) the latter said, الأَزْمُ, meaning الحِمْيَةُ; (Ṣ, Mṣb;) both these words here meaning *The practising abstinence*; (PS;) or *the abstaining*, or *desisting*, *from eating*: (TA:) or, in this instance, (TA,) الأَزْمُ signifies *the not putting in food upon food*: and (some say, TA) *the being silent*: (Ḳ, TA:) and it signifies also *strength*. (TA.) — أَزَمَ الشَّىْءُ *The thing became contracted*; *became drawn together*, or *compressed*; as also أَزِمَ, aor. ـَ. (Ḳ.)

5. تأزّم القوم دارهم, (TA,) or تأزّم القومُ, (S,) *The people, or company of men, stayed, remained, or dwelt, long in their abode.* (S, TA.)

أَزْمٌ: see أَزْمَةٌ.

أَزِمٌ [part. n. of أَزِمَ; fem. with ة]: see أَزْمَةٌ.

أَزْمَةٌ [inf. n. of un. of 1: and hence,] *A single act of eating;* (K, TA;) i. e. *an eating but once in the course of the day;* like وَجْبَةٌ [q. v.]. (TA.) — Also, (Fr, S, Msb, K,) and أَزَمَةٌ and آزِمَةٌ, (Fr, K, [the last in the CK like the first,]) *Straitness, hardness, or distress;* (S, Msb, K;) *drought, dearth, or sterility:* (S, Msb:) pl. (of the first, TA) أُزُمٌ, (K,) [or rather this is a coll. gen. n.,] like as تَمْرٌ is of تَمْرَةٌ, (TA,) [but originally an inf. n. of أَزَمَ, q. v.,] and إِزِمٌّ, (K,) like as بَدْرٌ is of بَدْرَةٌ. (TA.) Hence the trad., اشْتَدِّى أَزْمَةُ تَنْفَرِجِى, meaning *Become severe, O year of drought, or dearth, or sterility:* then *thou wilt pass away:* though it has been strangely asserted that ازمة is here the proper name of a woman, to whom, on an occasion of her being taken with the pains of labour, these words were said by the Prophet. (TA.) You also say سَنَةٌ أَزْمَةٌ and أَزِمَةٌ, (K,) so in the copies of the K, there said to be like فَرِحَةٌ, but correctly آزِمَةٌ, as in the M &c., (TA,) [or both are correct, being part. ns., respectively, of أَزَمَ and أَزِمَ,] and أَزُومَةٌ, meaning *A distressful, or an afflictive, year;* (K;) *a year of vehement drought or dearth or sterility.* (TA.) And أَوَازِمُ [pl. of آزِمَةٌ, used as a subst.,] signifies *Distressful, or afflictive, years.* (TA.) أَزَامِ, also, (K,) or, accord. to Aboo-'Alee, أَزُومُ, (IB,) [each a proper name, as denoting a kind of personification,] signifies *The year of drought or dearth or sterility.* (K.) And you say, نَزَلَتْ بِهِمْ أَزَامِ and أَزُومُ *Severe straitness, or distress, befell them.* (S, TA.*)

أَزَمَةٌ: / أَزِمَةٌ: } see أَزْمَةٌ.

أَزَامِ: see أَزْمَةٌ, in two places.

أُزَامٌ: see what next follows.

أَزُومٌ: see آزِمٌ, in three places. — أُزُومٌ: see أَزْمَةٌ, in two places. — Also, the former, *Cleaving* to a thing; (K;) and so أُزَامٌ. (Sgh, K.)

أُزُومَةٌ: see أَزْمَةٌ.

آزِمٌ act. part. n. of أَزَمَ; *Biting with the whole mouth, vehemently:* [&c.:] as also أَزُومٌ: (K: [in the CK the former is erroneously written آزْمٌ:]) or the latter signifies *that has a habit of biting;* or *that bites much;* syn. عَضُوضٌ: (Ham p. 532:) pl. of the former أُزُومٌ: (Ham p. 360:) and of the latter أُزُمٌ. (Ham p. 609.) [Hence,] الأَزُومُ *The biting lion;* or *the lion that bites much,* or *vehemently;* الأَسَدُ العَضُوضُ. (TA.) — [Hence also,] The *canine tooth;* syn. نَابٌ; and so آزِمَةٌ; and أَزُومٌ: pl. of the first أُزُمٌ; and of the second أَوَازِمُ; and of the third أُزُمٌ. (M, K.) — Also *Having his lips compressed, or put together.* (AZ, S.)

آزِمَةٌ: see آزِمٌ: — and see also أَزْمَةٌ, in three places.

مَأْزِمٌ *A narrow, or strait, place; a place of narrowness or straitness;* (S, K;) like مَأْزِلٌ; (S;) of a land, and of the pudendum muliebre, and of life, (K,) or of the means of subsistence; (Lh, K;) or *of any kind:* (TA:) *any narrow road between two mountains:* (S, Msb:) *a narrow place in mountains, such that one part meets another, and the place beyond widens:* (TA:) pl. مَآزِمُ. (S, K.) — And hence, (Msb,) *A place of war or fight;* (S, Msb;) because of the straitness of the state thereof, and the difficulty of escape from it. (Msb.)

مُتَأَزِّمٌ *Smitten, or afflicted, by* أَزْمَة [or *straitness,* &c.]: (K:) or *expressing pain or grief, or lamenting, or complaining, on account of the straitness, or distressfulness, or afflictiveness,* (أَزْمَة and شِدَّة,) *of time, or fortune.* (TA.)

ازى

2. أزّى الحَوْضَ, inf. n. تَأْزِيَةٌ (S, K) and تَأْزِيٌ, or تَوْزِيٌ, (accord. to different copies of the S, [the latter irregular,]) or both, (accord. to the TA,) *He put, or made, an* إِزَاء [q. v.], *to the watering-trough or tank;* (S, K;) i. e. *he put upon its mouth a stone, or a* جُلَّة [explained below, voce إِزَاء], *or the like;* (TA;) as also آزاهُ, inf. n. إِيزَاءٌ; (S, TA;) or تأزّاهُ. (K.)

3. آزاهُ, (S, K,) inf. n. مُؤَازَاةٌ, (Msb in art. حذو, and TA in art. وزى, &c., [though it would seem from the K to be إِيزَاءٌ,]) *He* (a man, S) *was, or became, over against it, or opposite to it; he faced, or fronted, him, or it.* (S,* K,* TA in art. وزى.) Accord. to the S, one should not say, وَازَاهُ: but it is said in a trad. respecting the prayer of fear, فَوَازَيْنَا العَدُوَّ, i. e. *And we faced, or fronted, the enemy:* (TA:) and the inf. n. is مُوَازَاةٌ. (TA in art. وزى.) [Its syn. حَاذَاهُ is more common.] = [Hence مُؤَازَاةٌ signifying *A conformity, a mutual resemblance, or a correspondence, with regard to sound, of two words occurring near together;* like اِزْدِوَاجٌ &c.: see art. زوج.] = [Hence, likewise,] آزاهُ also signifies *He contended with him,* syn. جَارَاهُ; (K, TA;) and *opposed, or withstood, him,* syn. قَاوَمَهُ. (TA.) Whence the saying in a trad., وَفِرْقَةٌ آزَتِ المُلُوكَ فَقَاتَلَتْهُمْ عَلَى دِينِ اللهِ [*And a party contended with, and opposed, or withstood, the kings, and fought with them for the religion of God*]. (TA.)

4. آزى الحَوْضَ *i. q.* أَزَّاهُ, q. v. (S, TA.) — And *He repaired, or put into a right or proper state, the* إِزَاء [q. v.] *of the watering-trough or tank.* (IAar, TA.) — And *He poured forth the water from its* إِزَاء. (TA.) — And آزى فِيهِ *He poured forth upon its* إِزَاء. (TA.)

5: see 2.

نَاقَةٌ أَزِيَةٌ, (accord. to some copies of the S,) or آزِيَةٌ, (accord. to other copies of the S,) or both, (IAar, TA,) each after the manner of a relative noun, [having no verb,] (TA,) *A she-camel that drinks from the* إِزَاء [q. v.]: (TA:) or *that will not drink save from the* إِزَاء *of the trough or tank;* and عَقِرَةٌ signifies one "that will not drink save from the عُقْر [thereof]:" (S, TA, and IAar in art. عقر in the TA:) or, accord. to IAar, *that will not come to the watering-trough or tank, to drink, until they leave it unoccupied for her;* as also قَذُورٌ. (TA in the present art.)

الإِزَاءُ *i. q.* الحِذَاءُ [*The front,* as meaning the *part, place,* or *location, that is over against, opposite, facing, fronting,* or *in front*]. (Msb, and K &c. in art. حذو.) You say, هُوَ بِإِزَائِهِ *He is over against, opposite to, facing, fronting,* or *in front of, him;* syn. بِحِذَائِهِ, (S,) or مُحَاذِيهِ. (Msb.) — [Hence, بِإِزَائِهِ signifies also *Corresponding to it;* as when one says,] الأَبْجَلُ عِرْقٌ مِنَ الفَرَسِ وَالبَعِيرِ بِإِزَاءِ الأَكْحَلِ مِنَ الإِنْسَانِ [*The* ابجل *is a vein of the horse and the camel, corresponding to the* اكحل *of man*]. (TA in art. بجل.) [You say also, وَضَعَ لَفْظًا بِإِزَاءِ مَعْنًى *He applied a word,* or *phrase, as correspondent to an idea,* or *a meaning.*] = إِزَاءٌ is also applied to a man, and to a woman, and to a number of persons, in senses here following. (TA.) You say, هُوَ إِزَاءَ الأَمْرِ *He is the manager, conductor, orderer, regulator,* or *superintendent, of the affair.* (S, Msb, TA.) And in the same sense the word is used by Ḥomeyd, in the phrase إِزَاءَ مَعَاشٍ [*The manager,* or *orderer, of the means of subsistence*], applied to a woman. (TA.) And in an instance in which a poet likens the إِزَاء of a watering-trough or tank to the [stinking animal called] ظَرِبَان: (S, TA:) in this case it means The *water-drawer* [of the trough or tank]. (As, IB, TA.) [But in relation to a watering-trough or tank, it generally has another meaning, which see below.] You say also, فُلَانٌ إِزَاءَ مَالٍ (S) [*Such a one is*] *a manager, tender,* or *superintendent, of cattle,* or *camels &c.;* (K,* TA;) *a good pastor thereof.* (TA.) And إِزَاءُ الحَرْبِ *The vigorous wager,* or *prosecutor, of war.* (K.) And فُلَانٌ إِزَاءُ فُلَانٍ *Such a one is the fellow and assistant of such a one.* (TA.) And هُمْ إِزَاؤُهُمْ *They are their fellows,* (K, TA,) *who assist them, and order, or set in order, their affairs:* (TA:) or *they are those who order,* or *set in order, their affairs.* (Msb.) And إِنَّهُ لَإِزَاءُ خَيْرٍ, and شَرٍّ, *Verily he is a possessor of goodness,* and *of evilness.* (TA.) — Also, الإِزَاءُ, (K,) or إِزَاءُ العَيْشِ, (TK,) *The means of sustenance:* or *what has been caused,* or *occasioned, of plentifulness and easiness, and of superabundance, of sustenance.* (K.) = Also The *place where the water is poured into the watering-trough* or *tank;* (As, S, K;) i. e. *its fore part;* [the *part next to the well or other source whence it is filled;*] the hinder part, where the camels stand when they come to water, being called the عُقْر: (S in art. عقر:) or, accord. to AZ, *a mass of stone, and what is put for protection* [*of the brink of the trough* or *tank* (as it is generally constructed of stones cemented and plastered with

mud)] *upon the place where the water is poured when the bucket is emptied:* (Ṣ in the present art.:) or the *whole* (جَمِيع [said in the TA to be a mistake for جمع, but this I think extremely improbable,]) *of what is between the watering-trough* or *tank and the cavity of the well,* [namely,] *of the* [*casing of stones,* or *bricks, called*] طَيّ: (Ḳ:) or *a stone,* or *skin,* or جُلَّة [i. e. *a thing made of palm-leaves woven together,* generally used as a receptacle for dates], *put* [*for protection*] *upon the mouth* [or *part of the border where the water is poured in*] *of the watering-trough* or *tank:* (Ḳ,* TA:) in the Ḳ, يُوضَعُ عَلَيْهَا is erroneously put for يوضع عَلَى فَمِ الحَوْضِ. (TA.)

أَزِيَّةٌ: see نَاقَةٌ آزِيَةٌ.

اس

1: see 2, in two places.

2. أَسَّسَهُ, (Ṣ, M, Mṣb,) inf. n. تَأْسِيسٌ, (Ṣ, Mṣb, Ḳ,) *He founded it;* or *made,* or *laid, a foundation,* or *basis, for it;* (Ṣ,* Mṣb;) namely, a building, (Ṣ,) or a wall: (Mṣb:) *he marked out the limits of it,* (namely, of a house,) *and raised its foundations: he built its foundation,* or *basis:* (Ḳ:) *he commenced it;* namely, a building; as also أَسَّهُ, aor. يَؤُسُّهُ, inf. n. أَسٌّ: (M:) *he built it;* namely, a house; (TA;) as also أَسَّهُ. (Ḳ.) You say, هٰذَا تَأْسِيسٌ حَسَنٌ [*This is a good founding,* or *foundation*]. (TA.) And مَنْ لَمْ يُؤَسِّسْ مِلْكَهُ بِالعَدْلِ هَدَمَهُ ‡ [*He who does not lay the foundation of his property with equity,* or *justice, destroys it*]. (A, TA.) — أَسَّسَ زَادًا: see زَادَ, in art. زود.

أُسٌّ: see what next follows, in six places.

أُسٌّ The *foundation, basis,* or *lowest part,* (Ṣ, A, Mgh, Mṣb, Ḳ,) of a building, (Ṣ, A, Ḳ,) or of a wall; (Mgh, Mṣb;) as also أَسٌّ and إِسٌّ (A, Ḳ) and أَسَاسٌ (Ṣ, A, Mgh, Mṣb, Ḳ) and أَسَسٌ, (Ṣ, Ḳ,) which is a contraction of أَسَاسٌ: (Ṣ:) or the *commencement* of a building: and *any commencement* of a thing; as also أَسٌّ and أَسَاسٌ and أَسَسٌ: (M:) and the *origin, source, stock,* or *root,* (أَصْل,) of a man; as also أَسٌّ: or of anything; (M, Ḳ;) as also أَسٌّ (M, Ḳ) and إِسٌّ and أَسِيسٌ: (Ḳ:) and the *heart* of a man; because [the Arabs believe that] it is the first thing that comes into existence in the womb: (M, Ḳ:) pl. آسَاسٌ (Ṣ, M, Mgh, Mṣb, Ḳ) and إِسَاسٌ (M, Mṣb, Ḳ) and أُسُسٌ; (M, Mgh, Mṣb, Ḳ;) the first of which is pl. of أُسٌّ, (Mgh, Mṣb,) like as أَقْفَالٌ is of قُفْلٌ; (Mṣb;) or of أَسَسٌ, like as أَسْبَابٌ is of سَبَبٌ; (Ṣ;) or, as some say, of أُسُسٌ, [like as أَعْنَاقٌ is of عُنُقٌ,] so that it is a pl. pl.; (TA;) and the second, of أُسٌّ, like as عِسَاسٌ is of عُسٌّ; (Mṣb;) and the third, of أَسَاسٌ, (Mgh, Mṣb,) like as عُنُقٌ is of عَنَاقٌ. (Mṣb.) You say, بَنَى بَيْتَهُ عَلَى أَسَاسِهِ الأَوَّلِ [*He built his house upon its first foundation.*] (A.) And قَلَعَهُ مِنْ أُسِّهِ [*He uprooted it from its foundation*]. (A.) And فُلَانٌ أَسَاسُ أَمْرِهِ الكَذِبُ ‡ [*Such a one, the foundation of his affair,* or *case, is falsehood*]. (A, TA.) And كَانَ ذٰلِكَ عَلَى أُسِّ الدَّهْرِ, (Ṣ, M, A, Ḳ,) and أَسِّهِ, and إِسِّهِ, (Ṣ, M, Ḳ,) ‡ *That was in old,* or *ancient, time;* (Ṣ, M, Ḳ;) *at the beginning of time;* (Ṣ, A,* Ḳ;) and in like manner, عَلَى أُسْتِ الدَّهْرِ. (A.) — Also *A remain, relic, trace, vestige, sign, mark,* or *track,* of anything. (Ḳ.) You say, خُذْ أُسَّ الطَّرِيقِ, or أَسَّ الطَّرِيقِ, [accord. to different copies of the Ḳ, meaning, *Take thou to the track of the way,*] when one guides himself by any mark or track, or by camels' dung: but when the way is manifest, you say, خُذْ شَرَكَ الطَّرِيقِ. (Ḳ.) أُسٌّ also signifies The *remains of ashes* (M, Ḳ) *between the* أَثَافِي, q. v.: (M:) occurring in a verse of En-Nábighah Edh-Dhubyánee; but accord. to most relaters of this verse, it is آسٌّ. (TA.)

إِسٌّ: أَسَسٌ: أَسَاسٌ: أَسِيسٌ: see أُسٌّ, in several places.

تَأْسِيسٌ foundation, S683 (W. A. C. 353).

أسب

4. آسَبَتِ الأَرْضُ *The land produced* [*herbage such as is termed*] عُشْبٌ; syn. أَعْشَبَتْ. (Ḳ.)

إِسْبٌ The *hair of the pubes:* (M, Ḳ:) or *of the pudendum:* (Th, M, Ḳ:) or *of the podex:* (Ṣ, Ḳ:) it may be, (Ṣ,) or is said to be, (M,) from وِسْبٌ, (Ṣ, M,) which signifies "herbage," or "plants," (Ṣ,) or "abundance of herbage:" (M:) the و being changed into ء, as in the case of إِرْثٌ and وِرْثٌ: (Ṣ:) pl. أُسُوبٌ, and, accord. to IJ, آسَابٌ. (M.)

مُؤَسَّبٌ A ram *having much wool.* (M, Ḳ.)

است

اسْتٌ, signifying The *podex,* or the *anus,* (Ḳ,) or signifying the former, and sometimes used as meaning the latter, (Ṣ in art. سته,) is with a conjunctive hemzeh, [written آسْتٌ, when not immediately preceded by a quiescence,] and its final radical letter is elided; for the original form is سَتَهٌ; (Mṣb;) and it is mentioned in art. سته. (Ḳ.) [It is of the fem. gender.] It is said in a prov., applied to him who fails of attaining the object that he seeks, أَخْطَأَتْ آسْتُهُ الحُفْرَةَ [*His anus missed the hole in the ground*]. (Meyd.) — [Hence,] اسْتُ الدَّهْرِ ‡ *The first,* or *beginning, of time;* (A;) *old,* or *ancient, time.* (IB, A,* Ḳ.*) One says, ‡ مَا زَالَ عَلَى آسْتِ الدَّهْرِ مَجْنُونًا [*He ceased not,* or *has not ceased, from the beginning of time,* or *from old time, to be insane,* or *mad;* or] *he always was,* or *always has been, known as being insane,* or *mad:* like as one says, عَلَى إِسِّ الدَّهْرِ. (AZ, Ṣ.) And Aboo-Nukheyleh says,

* مَا زَالَ مُذْ كَانَ عَلَى آسْتِ الدَّهْرِ *

* ذَا حُمْقٍ يَنْمِي وَعَقْلٍ يَحْرِي *

‡ [*He ceased not,* or *has not ceased, to be, since he was in the beginning of time,* or *in old time,* i. e., *from the first of his existence, a person of increasing foolishness, and of decreasing intellect*]. (AZ, Ṣ.) IB says, J has erred in mentioning است in this section [of the Ṣ]; its proper place being in art. سته, where he has also mentioned it; for its hemzeh is conjunctive, by common consent; and if conjunctive, it is augmentative: also, his saying that they have changed the [final] س in إِسٌّ into ت, like as they have changed the [final] س of طَسٌّ into ت, making this word طَسْتٌ, is a mistake; for, were it so, the hemzeh of است would be disjunctive [in every case; whereas it is always conjunctive except after a pause, when it is pronounced with kesr]: moreover, he has attributed this assertion to AZ, who never made it, but only mentioned است الدهر with اسّ الدهر because of their agreement in meaning. (TA.) — [Hence also,] اسْتُ الكَلْبَةِ † *Calamity,* or *misfortune:* (Ḳ:) *adversity; difficulty; distress; affliction:* (TA:) *what is hated, disliked, disapproved, foul, abominable,* or *evil.* (Ḳ.) — And اسْتُ المَتْنِ † *The desert:* (Ḳ:) or *the wide desert.* (TA.) — See also art. سته.

أُسْدِيٌّ The *warp* of cloth; (Ḳ;) as also أُسْتِيٌّ and أُزْدِيٌّ: (TA:) but it is improperly mentioned in this art.; for it is [originally أُسْتُوِيٌّ,] of the measure أُفْعُولٌ. (Ḳ.)

اسْتِيٌّ *Of,* or *relating to, the* اسْتٌ. (TA in art. سته.)

استاذ

أُسْتَاذٌ a foreign word, pronounced to be such because س and ذ do not occur in any one Arabic word, (Mṣb,) not found in the poetry of the pagan times, (Ibn-Diḥyeh in TA art. ستذ,) nor in the language of those times, (Shifà el-Ghaleel, ibid.,) [arabicized from the Persian اُسْتَادْ,] *A master:* (MF:) *a skilful man, who is held in high estimation:* (Mṣb:) *a preceptor; a tutor; a teacher: a craftsmaster:* (Ibn-Diḥyeh; and Golius on the authority of Meyd:) [and so in the present day; as also أُسْتَا and أُسْطَا:] also applied by the vulgar to *a eunuch;* because he generally tutors children: (Shifà el-Ghaleel, and Ibn-Diḥyeh:) pl. أُسْتَاذُونَ (Ḥar p. 377) [and أَسَاتِذَةٌ and أَسَاتِيذُ; and vulgarly, in the present day, أُسْتَوَاتٌ and أُسْطَوَاتٌ].

استبرق

إِسْتَبْرَقٌ: see art. برق, in which, and in art. سرق, it is mentioned: but this is its proper place, if it be an arabicized word: in the T it is mentioned in art. ستبرق.

اسد

1. أَسِدَ, (Ṣ, M, A, Ḳ,) aor. ـَ, (Ḳ,) inf. n. أَسَدٌ, (TA,) ‡ *He* (a man, M) *was,* or *became, like a lion,* (Ṣ, M, A, Ḳ,) *in his boldness,* (A,) *and his*

other dispositions; (Ṣ, A, TA;) as also ↓استأسد; (M, A, Ḳ;) [and ↓تأسّد; (see أَسَدٌ;)] عَلَيْهِ towards him, or against him. (A.) You say أَسَدٌ بَيِّنُ الأَسَدِ [A lion bearing evidence of being like a lion in boldness]: an extr. phrase, like حِقَّةٌ بَيِّنَةُ الحِقَّة; (TA;) which is [said to be] the only other instance of the kind. (TA in art. حق.) [Hence the saying,] إِذَا دَخَلَ فَهِدَ وَإِذَا خَرَجَ أَسِدَ ‡ [When he comes in, he is like a lynx; and when he goes out, he is like a lion: see فَهِدَ]. (Ṣ, from a trad.) You say also, أَسِدَ عَلَيْهِ meaning † He became emboldened against him; (TA;) as also ↓استأسد. (Ṣ, Mṣb, Ḳ.) And † He was, or became, angry with him: (M, L, Ḳ:*) or (so accord. to the M and L, but in the Ḳ "and,") behaved in a light and hasty manner, or foolishly, or ignorantly, towards him. (M, L, Ḳ.*) — أَسِدَ, (Ṣ, Ḳ,) aor. as above, (Ḳ,) and so the inf. n., (TA,) also signifies † He (a man, Ṣ) became stupified (Ṣ, Ḳ) by fear (Ṣ) at seeing a lion. (Ṣ, Ḳ.) Thus it has two contr. meanings. (Ḳ.) = أَسَدَ, aor. ـِ, i. q. سَبَعَ [† He bit another with his teeth, like as does the beast of prey: or he reviled, vilified, or vituperated, another; charged him with a vice or fault or the like; or assailed him with foul language, such as displeased him]. (Ḳ.) — See also 4.

2: see 4.

4. آسدهُ, (Ṣ, M, Mṣb, Ḳ,) or آسدهُ بِالصَّيْدِ, (A,) inf. n. إِيسَادٌ; (TA;) and اوسدهُ, (Ṣ, Ḳ,) in which the أ [i. e. the second أ, for آسدهُ is originally أَأْسَدَهُ,] is changed into و; (Ṣ;) and ↓أسّدهُ; (Ḳ;) ‡ He incited him (namely a dog) to the chase. (Ṣ, M, A, Mṣb, Ḳ.*) — آسد بَيْنَ الكِلَابِ ‡ He incited the dogs to attack one another. (A.) And آسد بَيْنَ القَوْمِ, (Ṣ, M, A, L, Mṣb,) inf. n. إِيسَادٌ; (Mṣb;) or ↓أَسَدَ, aor. ـِ; (Ḳ;) ‡ He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people, or company of men. (Ṣ, M, A, L, Mṣb, Ḳ.) = آسد السَّيْرَ He journeyed with energy; syn. أَسْأَدَهُ; (IJ, M;) from which it is probably formed by transposition. (M.)

5: see 1.

10. استأسد He called a lion. (M.) = See 1, in two places. — † He became accustomed, or habituated, [to a thing, as a dog to the chase,] and emboldened; syn. ضَرِيَ. (Mṣb.) — ‡ It (a plant, or herbage,) became strong, and tangled, or luxuriant: (Ṣ:) or became tall and large: or grew to its utmost height: (M:) or attained its full growth, and became tangled, or luxuriant, (M,) and strong: (TA:) or became tall, and dry (جَفَّ [perhaps a mistake for الْتَفَّ, as in the Ṣ and M,]) and large, (A, TA,) and spread every way: (A:) or became tall, and attained its full growth. (Ḳ.) = اُسْتُوسِدَ (Ḳ, TA, [or اُسْتُؤْسِدَ,] in the CḲ اسْتَوْسَدَ) † He (a man, TA) was, or became, excited, roused, provoked, (هُيِّجَ, Ḳ, TA, in the CḲ هَيَّجَ,) or incited. (TA.)

أَسَدٌ [The lion;] a certain beast of prey, (M, TA,) well known: (M, A, Mṣb, Ḳ:) IKh and others have mentioned more than five hundred names for it; and it is said to have a thousand names [in the Arabic language; but these, with few exceptions, are epithets used as substs.]: (TA:) pl. [of pauc.] آسُدٌ (Ṣ, Ḳ [in the TA with two hemzehs, أَأْسُدٌ, which is the original form, but deviating from the regular pronunciation,]) and آسَادٌ (Ṣ, M, Ḳ) and [of mult.] أُسُودٌ (Ṣ, M, Mṣb, Ḳ) and أُسْدٌ, أُسْدٌ (Ṣ) and أُسْدٌ, (Ṣ, M, Mṣb, Ḳ,) the last two of which are contractions of the form next preceding them, (Ṣ,) and أُسْدَانٌ (Ḳ) and ↓مَأْسَدَةٌ, (Mṣb, Ḳ,) the last called by some a pl., but [rightly] said by others to be a quasi-pl. n.: (TA:) the female is called أَسَدَةٌ; (AZ, Ks, Ṣ, M, A, Mṣb, Ḳ;) or أَسَدٌ is applied to the male and the female, and sometimes the female is called أَسَدَةٌ. (Mṣb.) — لَقِيتُ مِنْهُ أَسَدًا — بِ الأَسَدَ — † The constellation Leo. (Ḳzw, &c.) [See الذِّرَاعُ.] — And † The star Cor Leonis, or Regulus. (Ḳzw, &c.) [See الجَبْهَةُ.]

أَسِدٌ ‡ [Like a lion;] bold; daring; as also أَسِيدٌ and ↓مُتَأَسِّدٌ [and ↓مُسْتَأْسِدٌ (see 10)]. (Mṣb.) You say أَسَدٌ أَسِدٌ [A bold, or fierce, lion], adding the latter word to give intensiveness of signification. (IAạr, M.) — [Its fem.] أَسِدَةٌ [app. applied to a bitch] signifies † Accustomed, or habituated, [to the chase,] and emboldened; syn. ضَارِيَةٌ. (Ḳ, TA, in the CḲ صَارِيَة.) [See also 10.]

أَسِدَةٌ A [kind of enclosure for the protection of camels, sheep, or goats, such as is called] حَظِيرَة. (Ḳ.) [Like أَصِيدَةٌ.] = [See also أَسِدٌ, of which it is the fem.]

أُسْدِيٌّ, with ḍamm, (IB, Ḳ,) thus correctly written, (IB,) in the L [and Ṣ] أَسْدِيٌّ, (TA,) A kind of garments or cloths (ثِيَابٌ, Ṣ, for which is put, in the Ḳ, erroneously, نَبَاتٌ, TA): occurring in a poem of El-Ḥoṭeiäh, (Ṣ,) who likens thereto an extensive, even, waterless desert. (L.) IB says that he is in error who mentions it in the present art.: Aboo-'Alee says that أُسْدِيٌّ and أُسْتِيٌّ are quasi-pls. of سَدًى and سَتًى as signifying ثَوْبٌ مَسْدِيٌّ, and originally أُسْدُوِيٌّ and أُسْتُوِيٌّ; like as أُمْعُوزٌ is a quasi-pl. of مَعْزٌ. (L.) [But see art. سدو and سدى.]

أَسِيدٌ: see أَسِدٌ.

إِسَادَةٌ (Ṣ, Ḳ) and أُسَادَةٌ (Ḳ) i. q. وِسَادَةٌ [A pillow, &c.]: (Ṣ, Ḳ:) like إِشَاحٌ for وِشَاحٌ. (TA.)

مُؤَسِّدٌ ‡ One who trains a dog, or dogs, to the chase. (L, Mṣb.)

مَأْسَدَةٌ A place in which are lions: (Mṣb, Ḳ:) or أَرْضٌ مَأْسَدَةٌ a land having lions in it: (Ṣ, A:) or a land abounding with lions: (M, R:) pl. مَآسِدُ. (A.) — See also أَسَدٌ.

مُتَأَسِّدٌ: / مُسْتَأْسِدٌ: } see أَسِدٌ.

اسر

1. أَسَرَهُ, (Ṣ, M, A,) aor. ـُ, inf. n. أَسْرٌ (Ṣ, M, Ḳ) and إِسَارٌ, (M, TA,) He bound, braced, or tied, him, [namely, his captive,] or it, (Ṣ, M, A, Ḳ,) namely, his قَتَب [or camel's saddle], (Ṣ, A,) or his horse's saddle, (A,) with an إِسَار, i. e. a thong of untanned hide, (Ṣ, A,) by tying the two extremities of the عَرْقُوَتَانِ of the camel's saddle, or of the curved pieces of wood of the horse's saddle. (A.) — Also, aor. as above, and so the inf. n., i. e. أَسْرٌ (Ṣ, Mṣb) and إِسَارٌ, (Lth, Ṣ,) He made him a captive; captived him; or took him a prisoner; whether he bound him with an إِسَار or did not; (Ṣ;) as also ↓آسرهُ, of the same form as أَكْرَمَ; (Mṣb;) and ↓استأسرهُ, accord. to a trad., in which it occurs thus used, transitively: (Mgh:) and he imprisoned him. (TA, from a trad.) — Also, (Ṣ, Mṣb,) inf. n. أَسْرٌ, (Mṣb,) † He (God) created him, or formed him, (Ṣ, Mṣb,) in a goodly manner. (Mṣb.) You say, أَسَرَهُ اللهُ أَحْسَنَ الأَسْرِ God created him, or formed him, in the best manner. (Fr, TA.) — أُسِرَ, (Ṣ, A,) aor. يُؤْسَرُ; (Ṣ;) or أَسِرَ, aor. يَأْسَرُ; (IḲṭṭ;) or أُسِرَ بَوْلُهُ; (M;) inf. n. أَسْرٌ, (M, and so in a copy of the Ṣ,) or the latter is a simple subst.; (M, IḲṭṭ;) He (a man, Ṣ, A) suffered suppression of his urine. (Ṣ, M, IḲṭṭ, A.) [See أُسْرٌ, below.]

[2. أسّر He bound, or tied, tight, fast, or firmly. (So accord. to Golius; but for this he names no authority.)]

4: see 1.

5. تأسّر عَلَيْهِ فُلَانٌ † Such a one excused himself to him, and was slow, or tardy: (AZ, T, Ḳ:*) thus as related by Ibn-Hánee from AZ: as A'Obeyd relates it from him, تأسّن; but this is a mistake: it is correctly with ر. (T.)

8. ائْتَسَرَ, inf. n. ائْتِسَارٌ [written with the disjunctive alif اِئْتِسَارٌ]; for يَتَّسِرُ, inf. n. اِتِّسَارٌ: see art. يسر.

10. استأسر لِلْعَدُوِّ He submitted himself as a captive to the enemy. (Mgh.) You say, اِسْتَأْسِرْ, meaning Be thou a captive to me. (Ṣ.) = See also 1.

أَسْرٌ i. q. إِسَارٌ, q. v. (Ṣ.) Hence the saying, هٰذَا الشَّيْءُ لَكَ بِأَسْرِهِ This thing is for thee, or is thine, [lit.] with its thong of untanned hide [wherewith it is bound]; meaning, altogether; like as one says, بِرُمَّتِهِ. (Ṣ.) And خُذْهُ بِأَسْرِهِ Take thou it all, or altogether. (Mṣb.) And جَاءَ القَوْمُ بِأَسْرِهِمْ The people came altogether. (Aboo-Bekr.) — Strength of make, or form. (M, Ḳ.) [Accord. to the copies of the Ḳ in my hands, it also signifies Strength of natural disposition; but instead of وَالخُلُقِ, in those copies,

we should read وَالخَلْقُ, agreeably with other lexicons, as is implied in the TA: see 1.] You say, فُلَانٌ شَدِيدُ أَسْرِ الخَلْقِ ‡ *Such a one is of strong, firm,* or *compact, make,* or *form.* (TA.) شَدَدْنَا أَسْرَهُمْ, in the Ḳur [lxxvi. 28], means ‡ *We have strengthened their make,* or *form:* (Ṣ, A, Mṣb:) or, *their joints:* or, *their two sphincters which serve as repressers of the urine and feces* (مَصَرَّتَيِ البَوْلِ وَالغَائِطِ), which contract when the excrement has passed forth; or the meaning is, that these two things do not become relaxed before one desires. (IAạr, Ḳ.)

أُسْرٌ, (Ṣ, M, IḲṭṭ, A,) a subst., (M, IḲṭṭ,) as also ✦ أُسُرٌ, (M, Lb,) meaning *Suppression of the urine:* (Ṣ, M, &c.:) suppression of the feces is termed حُصْرٌ: (Ṣ:) or *a dribbling of the urine, with a cutting pain in the bladder, and pangs like those of a female in the time of parturition.* (IAạr.) You say, أَخَذَهُ الأُسْرُ [*Suppression of urine,* &c., *took him,* or *affected him*]. (A.) And أَنَالَهُ ٱللّٰهُ أُسْرًا [*May God give him a suppression of urine,* &c.]: a form of imprecation. (A.) — Hence, (M,) عُودُ أُسْرٍ (IAạr, Ṣ, M, A, Ḳ) and عُودُ الأُسْرِ and عُودُ أُسْرَةٍ and عُودُ يُسْرٍ, (IAạr, Ḳ,) or this is a corruption, (Ḳ,) or a vulgar mistake, (A,) and should not be said, (Fr, Ṣ, A,) unless meant to be used as ominous of good, (A,) *A stick,* or *piece of wood, which is put upon the belly of a man affected by a suppression of his urine,* (Ṣ, A, Ḳ, &c.,) *and which cures him.* (A.)

أُسْرٌ: see أُسْرٌ.

أُسْرَةٌ †A man's *hinsmen that are more,* or *most, nearly related to him;* his *near kinsmen:* (Ṣ,* M, A,* Mṣb,* Ḳ:) or a man's *nearer,* or *nearest, relations on his father's side:* (Aboo-Jaạfar En-Naḥḥás:) so called because he is strengthened by them. (Ṣ, A.)

إِسَارٌ *A thing with which one binds;* (M, Ḳ;) *a thong of untanned hide,* (Ṣ, A, Mṣb,) *with which one binds a camel's saddle,* (Aṣ, Ṣ,) [as also إِصَارٌ,] *and a captive;* and so أَسْرٌ, q. v.: (Ṣ:) and *a rope,* or *cord, with which a captive is bound:* and *a pair of shackles:* (TA:) pl. أُسُرٌ. (M, Ḳ.) [See also 1.] You say, حَلَّ إِسَارَهُ فَأَطْلَقَهُ *He untied his thong of untanned hide wherewith he was bound, and released him.* (A.) = See also أَسِيرٌ.

أَسِيرٌ *i. q.* ✦ مَأْسُورٌ; (Ṣ, TA;) *Bound with an* إِسَار: (M, TA:) *shackled:* (Ḳ:) *imprisoned:* (Mujáhid, M, Ḳ:) *captived,* or *a captive;* (Ṣ, M, Ḳ;) *absolutely,* (TA,) *although not bound with an* اسار: (Ṣ:) and ✦ إِسَارٌ is sometimes used in the same sense. (Mṣb.) اسير is also applied as an epithet to a woman, (Mgh, Mṣb,) when the woman is mentioned; but otherwise أَسِيرَةٌ is used as the fem.: you say, قَتَلْتُ الأَسِيرَةَ [*I slew the female captive*], like as you say, رَأَيْتُ القَتِيلَةَ. (Mṣb.) The pl. is أَسْرَى (Ṣ, M, Mṣb, Ḳ) and أُسَرَاءُ (M, Ḳ) and (accord. to several authors, pls. of أَسْرَى, TA) أُسَارَى (Ṣ, M, Mṣb, Ḳ) and أَسَارَى: (M, Ḳ:) the first of these forms of pl. is proper to epithets applied to those who are hurt or afflicted in their bodies or their intellects: (Aboo-Is-ḥáḳ:) it is used in this instance because a captive is like one wounded or stung. (Th, M.)

تَأْسِيرُ السَّرْجِ [in the CḲ, erroneously, تَأْسِير] *The thongs of the horse's saddle, whereby it is bound:* (Ḳ:) accord. to the more correct opinion, a pl. without a sing. (MF.)

مَأْسُورٌ: see أَسِيرٌ. A camel's saddle *bound with an* إِسَار: pl. مَآسِيرُ. (TA.) — †A man, and a beast, *having strongly-knit joints.* (M.) — A man *suffering suppression of his urine.* (Ṣ.)

اسطرلاب

أَسْطُرْلَابٌ or أُسْطُرْلَابٌ, [accord. to different copies of the Ḳ,] and with ص in the place of س, [from the Greek ἀστρολαβόν, *An astrolabe:* a word of which F gives the following fanciful derivation:] لاب was a man who traced some lines, and founded upon them calculations; whence أَسْطُرُ لَابٍ [the lines of Láb], from which was formed the compound word اسطرلاب, and اصطرلاب, the س being changed into ص because of the ط following. (Ḳ in art. لوب.) It is either an arabicized or a post-classical word: accord. to the Niháyet el-Adab, the names of all the instruments by which time is known, whether by means of calculation or water or sand, are foreign to the Arabic language. (MF.)

اسف

1. أَسِفَ, aor. ـَ, inf. n. أَسَفٌ, (M, Mṣb, Ḳ,) *He grieved, lamented,* or *regretted:* and *he was angry:* (Mṣb:) or *he grieved exceedingly:* and *he was exceedingly angry:* (M:) or *he grieved most intensely:* (Ḳ:) some say that أَسَفٌ signifies the *grieving* for a thing that has escaped; not in an absolute sense: (MF:) or it properly signifies the *rising,* or *swelling,* or *mantling, of the blood of the heart,* from desire of vengeance; and when this is against an inferior, it is *anger;* but when against a superior, it is *grief.* (Er-Rághib.) Mohammad, being asked respecting sudden death, answered, saying, رَاحَةٌ لِلْمُؤْمِنِ وَأَخْذَةُ أَسَفٍ لِلْكَافِرِ, or accord. to one recital, ✦ أَسِفٍ, i. e. [*Rest,* or *ease, to the believer, and an act of punishment*] *of anger* [*to the unbeliever*], or *of one who is angry.* (Ḳ.) You say, أَسِفَ عَلَى مَا فَاتَهُ, inf. n. as above; (Ṣ;) and ✦ تَأَسَّفَ; (Ṣ, M,* Ḳ;*) *He grieved,* or *lamented, for,* or *at,* or *regretted, most intensely, what had escaped him:* (Ṣ, M,* Ḳ:) and أَسِفَ عَلَيْهِ, (Ṣ, Ḳ,) inf. n. as above, (Ṣ,) *he was angry with him,* or *at it:* (Ṣ, Ḳ:) or أَسِفَ فُلَانٌ عَلَى كَذَا, and تَأَسَّفَ, signify, accord. to some, *such a one grieved,* or *lamented, for,* or *at, such and such things* which had escaped him: or, accord. to others, *grieved,* or *lamented, most intensely.* (IAmb.) أَسِفًا in the Ḳur xviii. 5 means, accord. to Eḍ-Ḍaḥḥák, جَزِعًا [i. e. *In grief,* or *in most violent grief,* &c.]: or, accord. to Ḳatádeh, *in anger.* (TA.) And يَا أَسَفَا عَلَى يُوسُفَ, in the Ḳur [xii. 84], means يَا جَزَعَاهُ [*O my grief for Joseph:* or *O my most violent grief*]. (TA.)

4. آسفهُ (in [some of] the copies of the Ḳ, erroneously, أَسَفَهُ, TA) *He angered him; made him angry:* (Ṣ, M,* O, L, Mṣb, Ḳ:) and *he grieved him; made him to grieve,* or *lament.* (M,* TA.)

5: see 1, in two places. — تَأَسَّفَتْ يَدُهُ ‡ *i. q.* تَشَعَّثَتْ [app. meaning *His hand became bruised,* or *mangled;* or *became cracked,* or *chapped*]. (M, TA.)

أَسَفٌ inf. n. of 1, which see throughout. [Used as a subst., *i. q.* أَسَافَةٌ.]

أَسِفٌ (M, Mgh, Mṣb) and آسِفٌ and أَسْفَانُ ✦ and أَسِيفٌ ✦ and أَسُوفٌ ✦ (M) *Angry:* (Mgh, Mṣb, TA:) or *exceedingly angry.* (M.) For an ex. of the first, see 1. See also أَسِيفٌ, in two places.

أَسْفَانُ: see أَسِفٌ: and أَسِيفٌ.

إِسَافٌ (Ṣ, M, Ṣgh, &c.) and أَسَافٌ (IAth, Ḳ) *A certain idol,* (Ṣ, M, Ḳ,) *belonging to Ḳureysh,* (Ṣ, M,) *as was also* نَائِلَةُ; (Ṣ;) *the former of which was placed, by 'Amr Ibn-Loḥeí, upon Es-Ṣafà, and the latter upon El-Marweh; and he used to sacrifice to them, in front of the Kaạbeh:* (Ṣ, Ḳ:) or, (Ṣ, M, Ḳ,) as some assert, (Ṣ,) *these two were two persons of Jurhum,* (Ṣ, Ḳ,) *a man and a woman,* (M,) اساف *the son of 'Amr, and* نائلة *the daughter of Sahl,* (Ṣ, Ḳ,) *who committed fornication in the Kaạbeh, and were therefore changed into two stones,* (Ṣ, M, Ḳ,) *which Ḳureysh afterwards worshipped.* (Ṣ, Ḳ.) [Other accounts of them are also given, slightly differing from the latter above.]

أَسُوفٌ: see أَسِيفٌ, in two places: and see أَسِفٌ.

أَسِيفٌ *Grieving, lamenting,* or *regretting,* (Ḳ,* TA,) *most intensely, on account of a thing that has escaped:* (M, TA:) and *quickly affected with grief,* (Ṣ, Mgh, Ḳ,) *and tender-hearted;* as also ✦ أَسُوفٌ: (Ṣ, Ḳ:) or, as also ✦ أَسُوفٌ (M) and أَسْفَانُ ✦ and آسِفٌ ✦ (M, TA) and أَسِفٌ ✦, (M,) *grieving exceedingly:* (M:) or *grieved:* (TA:) and sometimes the first signifies *angry, and at the same time grieving,* or *lamenting:* (Ṣ:) pl. أُسَفَاءُ. (M.) See also أَسِفٌ. — *A slave:* (ISk, Ṣ, M, Ḳ:) and *a hired man:* (ISk, M, Ḳ:) because of their state of abasement and subjection: fem. with ة: (M:) and pl. as above. (Ṣ, M.) — *A captive.* (TA.) — *A very old man:* (Ḳ:) pl. as above: so in a trad., in which the slaying of such is forbidden. (TA.) — One *who scarcely,* or *never, becomes fat.* (Ḳ.) — †*A region,* or *country, that does not give growth to anything,* or *produce any vegetation;* as also أَسِيفَةٌ and ✦ أُسَافَةٌ and ✦ أَسَافَةٌ: (M:) and ✦ أَسَافَةٌ also signifies †*thin,* or *shallow, earth:* (AḤn, M:) and أَرْضٌ أَسِيفَةٌ, ‡ *thin,* or *shallow, earth, which scarcely,* or *never, gives growth to anything,* or *produces any vegetation:* (Ṣ:) or *which is not commended for its vegetation:* (A, TA:) or, as also ✦ أُسَافَةٌ and ✦ أَسَافَةٌ, †*thin,* or *shallow, earth:* or *such as does*

not produce vegetation: and ٭ أَرْضٌ أَسِفَةٌ † *land which scarcely, or never, produces vegetation.* (Ḳ.)

أَسَفَةٌ [*Grief, lamentation, or regret:* and *anger:* (see 1:) or] *excessive grief:* and *excessive anger:* (M:) or *most intense grief:* (Ḳ:) a subst. from أَسِفَ. (M, Ḳ.) — The *state,* or *condition, of a slave:* (M, Ḳ:) and, *of a hired man.* (M.) — ‡ The *state,* or *condition, of land which scarcely,* or *never, produces vegetation.* (Ḳ, TA.) = See أَسِيفٌ, in three places.

أُسَافَةٌ: see أَسِيفٌ, in two places.

آسِفٌ: see أَسِيفٌ: and أَسِفٌ.

اسفيداج

إِسْفِيدَاجٌ [*Ceruse; or white lead;*] *ashes of lead* (رَمَادُ الرَّصَاصِ والآنُكِ, Ḳ, which last word is as though it were added to explain that immediately preceding, TA): when subjected to a fierce heat, it becomes what is termed إِسْرَنْجٌ: [so in the CḲ: more probably إِسْرِنْجٌ:] it has clearing and mitigating properties, (Ḳ,) and other useful qualities: (TA:) an arabicized word [from the Persian اسفیداج isfédáj]. (Ḳ.)

اسك

1. أَسَكَهَا, aor. ـِ, inf. n. أَسْكٌ, *He hit, hurt,* or *wounded, her* (a woman's) إِسْكَتَانِ. (TA.) And أُسِكَتْ *She* (a woman) *was hurt,* or *wounded, in a place not that of circumcision,* [i. e., *in her* إِسْكَتَانِ,] *by the circumcising woman's missing the proper place.* (Mṣb.) [See بَظْرٌ.]

أَسْكٌ: see الإِسْكَتَانِ.

إِسْكٌ: see الإِسْكَتَانِ. — Also The *side of the* اسْت [i. e., of the *podex,* or of the *anus*]. (Sh, TA.) [Hence,] one says of a man, إِنَّمَا هُوَ إِسْكُ أَمَةٍ, meaning *He is but a stinking fellow.* (TA.)

الإِسْكَتَانِ (T, Ṣ, M, Mgh, Ṣgh, Mṣb, Ḳ) and الأَسْكَتَانِ, (M, Ḳ,) The *two sides* [or *labia majora*] *of the vulva,* or *external portion of the female organs of generation,* (T, Ṣ, Mgh, Mṣb,) i. e., *of a woman, above* [or rather *within*] *the* شُفْرَانِ; (Mgh; the شُفْرَانِ being the two borders thereof; T, Mṣb;) i. e. the قُذَّتَانِ *thereof;* (Ṣ and M and L in art. قذ;) the *two sides, on the right and left, of the vulva,* or *external portion of the organs of generation, of a woman, between which is the* مَشَقّ: (Zj in his "Khalḳ el-Insán":) or [accord. to some, but incorrectly,] the شُفْرَانِ [in the CḲ the شَفْر] *of the* رَحِم [here meaning, as in many other instances, the *vulva,* i. e. فَرْج], (M, Ḳ,) or *of the* حَيَاء [which also means the vulva, but seldom that of a woman]: (El-Khárzenjee:) or [agreeably with general usage, and with the explanations given before this last,] *its two sides, next to its* شُفْرَانِ: (M, Ḳ:) or, [what is the same,] *its* قُذَّتَانِ: (Ḳ:) pl. إِسْكٌ (El-Khárzenjee, Ḳ) and [quasi-pl. ns.] ٭ إِسْكٌ and ٭ أَسْكٌ. (M, Ḳ.)

مَأْسُوكَةٌ A woman *hit, hurt,* or *wounded, in her* إِسْكَتَانِ: (TA:) a woman (Mṣb) *hurt,* or *wounded, in a place not that of circumcision, by the circumcising woman's missing the proper place;* (Ṣ, Mṣb, Ḳ;) [i. e.,] *hurt,* or *wounded, by that cause, in her* إِسْكَتَانِ. (T, TA.)

اسل

أَسَلَ, aor. ـُ, (Ṣ, M, Ḳ,) inf. n. أَسَالَةٌ, (Ṣ, M, IAth,) *It was smooth and even:* (M:) *it* (anything) *was lank:* (Ṣ:) *it* (a cheek, M, IAth, Ḳ) *was smooth and long:* (M:) or *long,* or *oblong, and not high in its ball:* (IAth:) or *long,* (Ḳ, TA,) *soft in make,* (TA,) *and lank.* (Ḳ, TA.) أَسَالَةٌ in the cheek of a horse is approved, and is an indication of generous quality: you say, تُنْبِئُ أَسَالَةُ خَدِّهِ عَنْ أَصَالَةِ جَدِّهِ [*The smoothness and longness,* &c., *of his cheek tells of the generous origin of his ancestor*]. (AO, Z.) = See also 2.

2. أَسَّلَهُ *He made it* (an iron thing) *thin.* (TA.) [*He made it* (anything) *sharp,* or *pointed.* (See the pass. part. n., below.)] أَسَّلَ المَطَرُ — تَأْسِيلٌ, inf. n. *The rain moistened to the measure of the* أَسَلَة [or *thin part*] *of the arm.* (Ḳ.) When it has moistened to the measure of the عَظَمَة [or thick part] of the arm, you say of it عَظَّمَ, inf. n. تَعْظِيمٌ: one says, كَيْفَ كَانَتْ مَطْرَتُكُمْ أَسَلَّتْ أَمْ عَظَّمَتْ [*How was your rain? Did it moisten to the measure of the thin part of the arm, or did it moisten to the measure of the thick part thereof?*]. (TA.) And أَسَّلَ الثَّرَى, (TA,) or ٭ أَسَلَ, (M, [so in a copy of that work, but probably a mistranscription,]) *The moisture reached to the measure of the* أَسَلَة. (M, TA.)

5. تأَسَّلَ, (M, Ḳ,) as also تأَسَّنَهُ, (M, TA,) *He resembled his father,* (M, Ḳ, TA,) *and assumed his natural dispositions;* and so تَقَيَّلَهُ. (TA.) [See آسَالٌ, below.]

أَسَلٌ [*Rush,* or *rushes:* so called in the present day:] *a kind of trees:* (Ṣ:) or [rather] *a kind of plant,* (M, Mgh, TA,) *having shoots* (M, Mgh) *which are slender,* (Mgh,) *without leaves;* (M, Mgh;) or *of which the shoot is slender, and of which sieves are made;* as is said in the A; and Ṣgh adds, [*growing*] *in El-'Irák:* (TA:) AḤn says, (TA,) accord. to Aboo-Ziyád, *it is of the kind called* أَغْلَاث, *and comes forth in slender shoots, not having branches growing out from them, nor wood,* (M, TA,) *and sometimes men beat them, and make of them well-ropes and other cords,* (TA,) *and it seldom or never grows but in a place wherein is water, or near to water:* (M, TA:) AḤn says [also], it signifies *shoots,* or *twigs, growing* (M, Ḳ) *long and slender and straight,* (M,) *without leaves; of which mats are made:* (M, Ḳ:) or أَسَلَةٌ, (Ḳ,) which is the n. un. of أَسَلٌ applied to the plant mentioned above, (M, Ḳ,) signifies *any shoot,* or *twig, in which is no crookedness.* (Ḳ.) — Hence, (M,) ‡ *Spears;* (Ṣ, M, Ḳ;) as being likened to the plant mentioned above, in respect of its evenness and length and straightness and the slenderness of its extremities: n. un. as above: (M:) and † *arrows,* or *Arabian arrows;* syn. نَبْلٌ; (M, Ḳ:) applied to both of these in a trad. of 'Omar, which refutes an assertion that it is peculiarly applied to spears, or long spears, and not to نبل: (A 'Obeyd, TA:) Sh says that it is applied to spears because of the points of the heads fixed upon them. (TA.) — † *Any thin thing of iron, such as a spear-head,* and *a sword,* and *a knife.* (TA.) — ‡ The *prickles of palm-trees:* (M, Ḳ:) n. un. as above: (M:) by way of comparison [to the plant mentioned above]: (TA:) or *any long thorns,* or *prickles, of a tree.* (Ṣ.) — [See also what next follows.]

أَسَلَةٌ n. un. of أَسَلٌ, q. v. (M, Ḳ.) — Hence, by way of comparison, the significations here following from the Ḳ. (TA.) — ‡ *Anything in which is no crookedness.* (M.) — ‡ The *thin part* of a blade of iron, such as that of an arrow &c.: (M, Ḳ:) and of the fore arm; (Ṣ, M, Ḳ;) i. e. the *half* thereof *next the hand;* the half next the elbow being called the عَظَمَة. (Ḳ in art. عظم.) — ‡ The *thin part,* (Ṣ,) or *extremity,* or *tip,* (M, Ḳ,) of the tongue; (Ṣ, M, Ḳ;) the thick part thereof being called the عَظَمَة. (Ḳ in art. عظم.) One says, أَسَلَاتُ أَلْسِنَتِهِمْ أَمْضَى مِنْ أَسِنَّةِ أَسَلِهِمْ ‡ [*The tips of their tongues are sharper than the heads of their spears*]. (A, TA.) — ‡ The *nervus,* (Ḳ,) or the *extremity thereof,* (M,) of a camel. (M, Ḳ.) — ‡ The *head,* [or what we term the *toe,* or *foremost extremity,* also called أَنْف and ذُنَابَة,] of a sandal; (M, Ḳ;) *which is tapering.* (M.)

أَسَلِيَّةٌ an epithet applied to the letters ز and س and ض because *Pronounced with the tip of the tongue.* (TA.) 734

أَسِيلٌ *Smooth and even:* (M, Ḳ:) anything *lank;* (Ṣ, A;) syn. سَبْطٌ, (A,) [i. e.] مُسْتَرْسِلٌ: (Ṣ, A:) applied to a cheek, (AZ, Ḳ, TA,) [*smooth and long:* or *long,* or *oblong, and not high in its ball:* (see 1:) or] *soft, tender, thin, and even:* (AZ:) or *long,* (Ḳ, TA,) *soft in make,* (TA,) *and lank.* (Ḳ, TA.) You say رَجُلٌ أَسِيلُ الخَدِّ *A man having the cheek soft and long:* (Ṣ:) and in like manner, فَرَسٌ *a horse.* (TA.) And كَفٌّ أَسِيلَةُ الأَصَابِعِ *A hand small and slender, and lank,* or *long, in the fingers.* (TA.)

آسَالٌ a pl. having no sing.: (Ḳ:) mentioned by ISk as a word of which he had not heard any sing. (Ṣ.) You say, هُوَ عَلَى آسَالِ مِنْ أَبِيهِ [in the CḲ, erroneously, بِآسَالٍ,] *He is of a semblance and of characteristics and natural dispositions which are those of his father;* (Ṣ, Ḳ;) like آسَانٍ. (Ṣ.)

مُؤَسَّلٌ Anything *sharpened,* or *pointed.* (M, Ḳ.) You say أُذُنٌ مُؤَسَّلَةٌ *An ear* [of a horse or the like] *slender, pointed, and erect.* (M.)

اسم

1. أَسَمَهُ a dial. var. of وَسَمَهُ, q. v. (TA.)

اسْمٌ: see art. سمو.

أُسَامَةُ, determinate, (Ṣ, M, Ḳ,) and imperfectly decl., (M, Mṣb,) as a proper name, (Mṣb, Ḳ,)

The lion; (Ṣ, M, Mṣb, Ḳ;) as also الأُسَامَةُ. (Ṣgh, Ḳ.)

اسن

1. أَسَنَ, aor. ـُ (Ṣ, M, Mgh, Mṣb, Ḳ) and ـِ, (Ṣ, M, Ḳ,) inf. n. أُسُونٌ (Ṣ, M, Mṣb) and أَسْنٌ; (M;) and أَسِنَ, aor. ـَ, (Ṣ, M, &c.,) inf. n. أَسَنٌ; (Ṣ, M, Mṣb;) said of water, *i. q.* أَجَنَ *and* أَجِنَ; (Ṣ, Ḳ;) [i. e.] *It became altered for the worse* (M, Mgh, Mṣb) *in odour*, (M,) [or *in taste and colour, from some such cause as long standing*, (see أَجَنَ,)] *but was drinkable*; (M;) or *so as not to be drunk*, (Mṣb, TA,) thus differing from أَجَنَ and أَجِنَ. (TA.) [See also أَصِلَ.]

أَسِنٌ: see what follows.

آسِنٌ (Ṣ, Mgh, Mṣb, Ḳ) and أَأْسِنٌ, (Ṣ, Mgh, Mṣb,) applied to water, (Ṣ, Mgh, &c.,) *i. q.* آجِنٌ [and أَجِنٌ]; (Ṣ, Ḳ;) [i. e.] *Altered for the worse* (Mgh, Mṣb) *in odour*, (Mgh,) [or *in taste and colour, from some such cause as long standing, but drinkable*; (see above, and see آجِنٌ;)] or *so as not to be drunk*, (Mṣb, TA,) thus differing from آجِنٌ and أَجِنٌ: (TA:) pl. [of the former] آسَانٌ [like as أَطْهَارٌ is pl. of طَاهِرٌ, or perhaps it may have for its sing. أَسْنٌ, like أَجْنٌ]. (M, TA.) مِنْ مَآءٍ غَيْرِ آسِنٍ, in the Ḳur [xlvii. 16], is explained by Fr as meaning *Of water not altered for the worse; not* آجِن. (TA.)

اسو

1. أَسَا الجُرْحَ, (aor. يَأْسُو, Ṣ,) inf. n. أَسْوٌ and أَسًا, [but in the Ṣ, the latter seems to be mentioned as a simple subst.,] *He dressed the wound; treated it curatively*, or *surgically*. (Ṣ, M, Ḳ.) — [Hence,] هٰذَا أَمْرٌ لَا يُؤْسَى كَلْمُهُ †[*This is an affair of which the evil* (lit. *the wound*) *will not be remedied*]. (Ṣ.) — [Hence also,] أَسَا بَيْنَهُمْ, (first pers. أَسَوْتُ, Ṣ, Mṣb, inf. n. أَسْوٌ, Ṣ, M,) ‡ *He made peace, effected a reconciliation*, or *adjusted a difference, between them*; (Ṣ, M, Mṣb, Ḳ;) as also أَسَّى بينهم. (El-Muärrij, TA.) = أَسِيَ, aor. يَأْسَى, inf. n. أَسًا or أَسًى, *He grieved*, or *mourned*, (Ṣ, M, Mṣb, Ḳ,) عَلَيْهِ [*for him*, or *it*], (M, Ḳ,) and عَلَى مُصِيبَةٍ [*for an affliction*], and لِفُلَانٍ [*for such a one*]. (Ṣ.) [This belongs to the present art. and to art. اسى; but is distinguished in the M and Ḳ by being mentioned only in the latter art.; though the inf. n. is mentioned in the Ḳ in both arts.] Hence the saying, الإِسَآءُ يَدْفَعُ الأَسَا [*Medicine dispels grief*, or *mourning*]. (TA.)

2. أَسَّى بَيْنَهُمْ: see 1. = أَسَّاهُ, (Ṣ, M, Ḳ,) inf. n. تَأْسِيَةٌ, (Ṣ, Ḳ,) *i. q.* عَزَّاهُ [*He exhorted him*, or *enjoined him, to be patient; to take patience*; or *to take example by*, or *console himself by the example of, him who had suffered the like affliction*]; (Ṣ, M, Ḳ, TA;) *saying to him, Wherefore dost thou grieve*, or *mourn, when such a one is thine example* (إِسْوَتُكَ)? i. e. *what has befallen thee befell him, and he was patient; therefore take thou example by him and so be consoled* (تَأَسِّ بِهِ). (TA.) You say, أَسَّاهُ بِمُصِيبَةٍ i. e. عَزَّاهُ [*He exhorted him*, or *enjoined him, to be patient*, &c., *by* mentioning *an affliction* that had befallen another; unless بمصيبة be a mistranscription for لِمُصِيبَةٍ *on account of an affliction*]; as also آسَاهُ, with medd. (TA.)

3. آسَيْتُهُ بِمَالِي, (Ṣ, Mgh,) inf. n. مُؤَاسَاةٌ, (Ṣ, M, Ḳ,) *I made him my object of imitation* (إِسْوَتِي), [meaning *I made myself like him*,] *in respect of my property*: (Ṣ:) or *I made him an object of imitation* [*with*, or *in respect of, my property*], *I imitating his example, and he imitating my example*: (Mgh:) and وَاسَيْتُهُ is a dial. var., but of weak authority: (Ṣ, Mgh:) and آسَانِي [alone] *he made me an object of imitation to him by giving me of his property* [*and thus reducing himself to my condition in some degree while in the same degree raising me to his*]; (Ḥam p. 696;) and أُوَاسِيهِ [thus without a second ء] *I make him the object of my own imitation and so share with him my property*: (Id p. 198:) or آسَاهُ بِمَالِهِ signifies *he gave him of his property, and made him an object of imitation in respect of it*: or only, *of food sufficient for his want*; not of what is superabundant: (M, Ḳ:) whence the saying, رَحِمَ اللّٰهُ رَجُلًا أَعْطَى مِنْ فَضْلٍ وَوَاسَى مِنْ كَفَافٍ [*May God have mercy on a man who has given of superabundance, and imparted of food only sufficient for his want so as to make himself equal with him to whom he imparts of such food*]: (TA:) [and آسَاهُ signifies *he shared with him*: and *he was*, or *became, equal with him*: for] المُوَاسَاةُ occurs often in trads., signifying the *sharing with another*, or *making another to share with one, in the means of subsistence* [*&c.*]; and is originally [المُؤَاسَاةُ,] with ء: also, the *being*, or *becoming, equal with another*: (TA:) and you say, آسَيْتُهُ بِنَفْسِي, meaning *I made him equal with myself*; in the dial. of El-Yemen وَاسَيْتُهُ. (Mṣb.) آسِ بَيْنَ النَّاسِ فِي وَجْهِكَ, in a letter of 'Omar, means *Make thou the people to share* [*alike*], *one with another, in thy consideration and regard*: or, as some say, *make thou them equal* [*in respect thereof*]. (Mgh.) The saying مَا يُؤَاسِي فُلَانٌ فُلَانًا is explained in three different ways: accord. to El-Mufaḍḍal Ibn-Moḥammad, it means *Such a one does not make such a one to share with him*: accord. to El-Muärraj, *does not good to such a one*; from the saying of the Arabs, آسِ فُلَانًا بِخَيْرٍ *Do thou good to such a one*: or, as some say, *does not give such a one any compensation for his love*, or *affection, nor for his relationship*; from الأَوْسُ, meaning العَوَضُ; being originally يُؤَاوِسُهُ, then يُؤَاسِوهُ, and then يُؤَاسِيهِ: or it may be from أَسَوْتُ الجُرْحَ. (IDrd, TA.) [See also an ex. voce أَثَرَةٌ.]

4. آسَاهُ: see 2.

5. تَأَسَّى: see 8. — *I. q.* تَعَزَّى [*He took patience*; or *constrained himself to be patient*; or *he took example by*, or *became consoled by the example of, another who had suffered in like manner and had been patient*]. (Ṣ, M, Ḳ.) You say, تَأَسَّى بِهِ, i. e. تَعَزَّى بِهِ [*He took patience*, or *constrained himself to be patient, by reflecting upon him*, or *it*; or *he took example by him*, or *became consoled by his example*, meaning the example of a person who had suffered in like manner and had been patient]. (Ṣ.) [See 2.]

6. تَآسَوْا signifies آسَى بَعْضُهُمْ بَعْضًا [*They imitated one another with their property, one giving of his property to another, so that they thus equalised themselves; they imitated one another and so shared together their property; they shared, one with another, in the means of subsistence, &c.; they were*, or *became, equal, one with another*: see 3]. (Ṣ, Ḳ.) A poet says,

* وَإِنَّ الأُولَى بِالطَّفِّ مِنْ آلِ هَاشِمٍ *

* تَآسَوْا فَسَنُّوا لِلْكِرَامِ التَّآسِيَا *

(Ṣ,) in which تآسوا is from المُؤَاسَاةُ; not from التَّأَسِّي, as it is stated to be by Mbr, who says that تآسوا means تَوَاسَوْا and تَعَزَّوْا. (IB, TA.) [This verse is cited and translated in art. الى, voce أُلَى, q. v.]

8. ائتسى بِهِ [written with the disjunctive alif ايتسى] *He imitated him; followed his example; did as he did, following his example*, or *taking him as an example, an exemplar, a pattern*, or *an object of imitation; he took example by him*; (Ṣ, Mgh, Mṣb, TA;) as also تَأَسَّى بِهِ: (Mṣb, TA:) *he made him an object of imitation* (إِسْوَة) [*to himself*]. (M, Ḳ.) One says, لَا تَأْتَسِ بِمَنْ لَيْسَ لَكَ بِإِسْوَةٍ *Do not thou imitate him who is not for thee a* [*fit*] *object of imitation*. (Ṣ, M.*)

Q. Q. 1. أَسْوَيْتُهُ بِهِ [*I made him to imitate him, to follow his example*, or *to take example by him*;] *I made him an example, an exemplar, a pattern*, or *an object of imitation, to him*: (M, Ḳ:) from IAạr: and if from الإِسْوَة, as he asserts it be, the measure of this verb is فَعْلَيْتُ, like دَرْبَيْتُ and جَعْبَيْتُ. (M.)

أَسًا or أَسًى *Curative*, or *surgical, treatment*. (Ṣ.) [See the verb أَسَا.] = *Grief*, or *mourning*. (Ṣ, Ḳ.) [See the verb أَسِيَ.]

أَسٍ: see أَسْوَانُ.

أُسًى *Patience*. (Ṣ.) = Also pl. of أُسْوَةٌ, like as إِسًى is pl. of إِسْوَةٌ. (Ṣ,* Ḳ,* TA.)

أَسْوَةٌ: } see what next follows.
أُسْوَةٌ: }

إِسْوَةٌ and أُسْوَةٌ (Ṣ, M, Mgh, Mṣb, Ḳ) and أَسْوَةٌ, mentioned by Er-Rághib in one of his works, (MF,) *An example; an exemplar; a pattern; an object of imitation; a person by whom one takes example*; syn. قُدْوَةٌ or قِدْوَةٌ; (Ṣ, M, Mṣb, Ḳ;) each a subst. from ايتسى بِهِ; (Mgh;) i. e. مَا يُؤْتَسَى بِهِ: (TA:) explained by Er-Rághib as meaning the *condition in which is a man in respect of another's imitating* [*him*], *whether good or bad, pleasing or hurtful*: (TA:) also *a thing* [or *person*] *by which one who is*

in grief, or *mourning*, *takes example*, (Ṣ, Ḳ,) *for the being consoled* (لِلتَّعَزِّى) *thereby*: (Ṣ:) pl. إِسًى and أُسًى; (Ṣ, Ḳ;) the former of the first sing., and the latter of the second. (TA.) The first of these meanings is intended in the saying, لِى فِى فُلَانٍ أُسْوَةٌ and إِسْوَةٌ [*I have in such a one an example*, &c.]. (Ṣ.) The saying, مَا سِوَى التُّرَابِ مِنَ الأَرْضِ إِسْوَةُ التُّرَابِ is tropical, meaning ‡ *There is nothing but the dust of the earth*, or *ground*, *that follows the dust*. (Mgh.) — Also an inf. n., [or rather a quasi-inf. n.,] syn. with اِيتِسَآءٌ [inf. n. of 8]. (TA.)

أَسْوَانُ *Grieving*, *mourning*, or *sorrowful*; (M, Ḳ;) as also أَسْيَانُ and أَسٍ, (M in art. اسى,) or آسٍ, (Ḳ in art. اسى, [to which alone the first of these three belongs, but the second and third may be regarded as belonging either to that art. or to the present,]) or أَسِىٌّ. (Mṣb.) [See art. اسى.] It is [sometimes] followed by أَتْوَانُ [as an imitative sequent corroborating its meaning]. (M.)

إِسَآءٌ and أَسُوٌّ *A medicine*, or *remedy*; (Ṣ, M, Ḳ;) the latter, (Ṣ,) or each, (TA,) particularly *a vulnerary*: (Ṣ, TA:) pl. [of each, as is indicated in the TA,] آسِيَةٌ. (M, Ḳ.) — The former is also a pl. of آسٍ. (Ṣ, M, Ḳ.)

أَسُوٌّ: see what next precedes.

أَسِىٌّ *i. q.* مَأْسُوٌّ; (Ṣ, M, Ḳ;) i. e., *Dressed*; or *treated curatively*, or *surgically*; applied to a wound. (Ṣ, M.*) = See also أَسْوَانُ.

أُسَاوَةٌ *Medical*, *curative*, *therapeutical*, [or *surgical*,] *treatment*. (Ibn-El-Kelbee, Ṣgh, Ḳ.) By rule it should be [إِسَاوَةٌ,] with kesr. (Ṣgh, TA.)

آسٍ *A physician*; *one skilled in medical*, *curative*, *therapeutical*, [or *surgical*,] *treatment* [*particularly of wounds*]: pl. أُسَاةٌ and إِسَآءٌ; (Ṣ, M, Ḳ;) said by IJ to be the only instance of فُعْلَةٌ and فِعَالٌ interchangeable except رُعَاةٌ and رِعَآءٌ pls. of رَاعٍ: (M:) and آسُونَ occurs [as its pl.] in a verse of Ḥoṭeiāh. (Ṣ, TA.) — With the people of the desert, (Ṣ,) [its fem.] آسِيَةٌ signifies ‡ *A female circumciser* [*of girls*]. (Ṣ, Ḳ: [mentioned in the latter in art. اسى.]) = See also أَسْوَانُ.

مَأْسُوٌّ: see أَسِىٌّ.

اسى

1. أَسِىَ, aor. يَأْسَى, inf. n. أَسًى or أَسًا, *He grieved*, or *mourned*, (Ṣ, M, Mṣb, Ḳ,) عَلَيْهِ [*for him* or *it*]. (M, Ḳ.) See art. اسو.

أَسٍ, [agreeably with analogy, as part. n. of أَسِىَ,] (M,) or آسٍ, (Ḳ,) or أَسِىٌّ, (Mṣb,) and أَسْيَانُ, (M, Ḳ,) a dial. var. of أَسْوَانُ, (TA, [see art. اسو,]) *Grieving*, *mourning*, or *sorrowful*: (M, Mṣb, Ḳ:) fem. [of the first, or second,] أَسِيَةٌ, (M,) or آسِيَةٌ, (Ḳ,) and [of اسيان] أَسْيَانَةٌ (M, Ḳ) and أَسْيَى: (TA:) pl. [of اسيان] أَسْيَانُونَ (M, Ḳ) and أَسَايَا [which is extr. and somewhat doubtful] (Ḳ) and [of اسيانة] أَسْيَانَاتٌ and [of اسيى] أَسَايَا (M, Ḳ) and [of اسيى] أَسْيِيَاتٌ. (Ḳ.)

أَسْيَانُ: / أَسِىٌّ: / آسٍ: } see above.

أَسِيَةٌ, mentioned in this art. in the Ḳ: see آسٍ in art. اسو.

اشب

1. أَشَبَهُ, aor. ـِ, (M, Ḳ,) inf. n. أَشْبٌ, (M, TA,) *He mixed it*. (M, Ḳ.) And أَشَبْتُ القَوْمَ; (Ṣ;) or أَشَّبْتُهُمْ, inf. n. تَأْشِيبٌ; (TA;) *I mixed the people together*. (Ṣ, TA.) — Also, aor. as above, (Ṣ, Ḳ,) and ـُ, (Ḳ,) inf. n. as above, (Ṣ,) † *He charged him with a vice*, *fault*, or *the like*; *blamed*, *censured*, or *reprehended*, *him*: (Ṣ, Ḳ:) or *he aspersed*, *reviled*, or *reproached*, *him*, *and mixed up falsehood in his aspersion of him*. (TA.) You say also, أَشَبَهُ بِشَرٍّ [i. e. بِشَرٍّ or بِشَرٍّ] † *He cast upon him a stigma*, or *mark of dishonour*, *by which he became known*: (Lḥ, TA:) or *he cast a censure*, or *reproach*, *upon him*, *and involved him in it*. (TA.) = أَشِبَ الشَّجَرُ, aor. ـَ, (A, Ḳ,) inf. n. أَشَبٌ; (TA;) and تَأَشَّبَ; (Ḳ;) or أَشِبَتِ الغَيْضَةُ; (Ṣ;) *The collection of trees*, or *the thicket*, *was*, or *became*, *dense*, *tangled*, *confused*, *intertwined*, or *complicated*: (Ṣ, Ḳ:) or *very dense*, or *much tangled* or *confused*, *so as to be impassable*. (AḤn, A.) — [Hence,] أَشِبَ الكَلَامُ بَيْنَهُمْ † *Their speech*, *one with another*, *became confused*, or *intricate*. (TA.) — And أَشِبَ الشَّرُّ لِلَّئِيمِ *Evil clave to the ignoble*. (A.)

2. أَشَّبَهُ, inf. n. تَأْشِيبٌ, *He rendered it* (a collection of trees) *dense*, *tangled*, *confused*, *intertwined*, or *complicated*. (Ḳ.) — أَشَّبْتُ القَوْمَ: see 1. — أَشَّبَ الكَلَامَ بَيْنَهُمْ † *He made their speech*, *one with another*, *confused*, or *intricate*. (TA.) — أَشَّبَ الشَّرَّ بَيْنَهُمْ † *He occasioned confusion*, *discord*, or *mischief*, *between them*. (Lth.) And hence, (TA,) تَأْشِيبٌ signifies also The *exciting discord*, *dissension*, *disorder*, *strife*, *quarrelling*, or *animosity*, (Ṣ, Ḳ, TA,) بَيْنَ قَوْمٍ *between*, or *among*, a *people*. (Ṣ, TA.)

5. تأشّب: see 1. — تأشّبوا † *They were*, or *became*, *mixed*, or *confounded together*; as also ائتشبوا [written with the disjunctive alif اِيتَشَّبُوا]. (Ṣ, Ḳ.) — ‡ *They assembled*, or *congregated*, *themselves* (A, Ḳ) *from different parts*; (TA;) as also ائتشبوا. (Ḳ.) And تأشّبوا إِلَيْهِ † *They drew themselves together to him*, (Ḳ, TA,) *and crowded densely upon him*; or *collected themselves together to him*, *and surrounded him*. (TA.)

8: see 5, in two places.

أَشَبٌ inf. n. of أَشِبَ. (TA.) — [Hence,] *Confusedness*; *dubiousness*: so in the saying, ضَرَبَتْ فِيهِ فُلَانَةُ بِعِرْقِ ذِى أَشَبٍ; i. e. ذِى ٱلْتِبَاسٍ. (Ṣ.) See art. ضرب. — Also *An abundance of trees*. (TA.) In a trad. of Ibn-Umm-Mektoom, إِنِّى رَجُلٌ ضَرِيرٌ بَيْنِى وَبَيْنَكَ أَشَبٌ فَرَخِّصْ لِى فِى العِشَآءِ وَالفَجْرِ means *Verily I am a blind man*, [and] *between me and thee are palm-trees confusedly disposed*; *therefore grant thou me indulgence with respect to* [coming to thee to perform the prayers of] *the nightfall and the daybreak*. (Ḳ,* MF, TA.)

أَشِبٌ *Dense*, *tangled*, *confused*, *intertwined*, or *complicated*; applied to a collection of trees: (Ṣ, TA:) or *so dense*, or *so much tangled* or *confused*, *as to be impassable*; applied to a thicket: (A:) and a place *abounding with trees*: (TA:) applied also to ‡ a collection of clouds, meaning *commingled*: (A:) and to † a number, meaning *intricate*, or *confused*. (Ṣ, TA.) It is said in a prov., عِيصُكَ مِنْكَ وَإِنْ كَانَ أَشِبًا, (A,) meaning ‡ [*Thy stock is an appertenance of thine*] *although it be thorny and intricate* or *confused*. (TA. [See art. عيص.])

أُشَابَةٌ ‡ *A medley*, or *mixed* or *promiscuous multitude* or *assemblage*, of men, or people; (Ṣ, A, L, Ḳ;) *congregated from every quarter*: (L:) pl. أَشَائِبُ. (Ṣ, Ḳ.*) You say, هٰؤُلَآءِ أُشَابَةٌ ‡ *These are a collection* [of people] *from different places*. (TA.) — Also ‡ *Mixtures of unlawful and lawful kinds* of property: (A:) or *what is mixed with that which has been unlawfully acquired*; (Ḳ, TA;) *that in which is no good*; (TA;) of gains: pl. as above. (Ḳ, TA.)

مَأْشُوبُ الحَسَبِ † *Not pure in his grounds of pretension to respect*. (ISd, TA.) [See also what follows.]

جَمْعٌ مُؤْتَشَبٌ and مُؤْتَشَبٌ ‡ [*A mixed collection of people*]. (A.) — فُلَانٌ مُؤْتَشَبٌ, (Ṣ, Ḳ,*) with fet-ḥ [to the ش], (Ḳ,) in one copy of the Ḳ, مُؤَشَّبٌ, (TA,) † *Such a one is of mixed*, *not of pure*, *race*, or *lineage*. (Ṣ, Ḳ.)

اشر

1. أَشَرَ, (Ṣ, Mṣb, Ḳ,) aor. ـِ, (ISk, MṢ,) or ـُ, (Mṣb,) inf. n. أَشْرٌ, (Mṣb,) *He divided* [or *sawed*] a piece of wood (ISk, Mṣb, Ḳ) with the مِئْشَار; (Ṣ, Mṣb, Ḳ;) as also وَشَرَ and نَشَرَ. (Mṣb, TA.) — أَشَرَتْ أَسْنَانَهَا, aor. ـِ, [or, accord. to the Mṣb, it seems to be ـُ,] inf. n. أَشْرٌ; (Ḳ;) and أَشَّرَتْهَا, (Ḳ,) inf. n. تَأْشِيرٌ; (Ṣ;) *She* (a woman, TA) *made her teeth serrated*, (Ṣ, Ḳ,) *and sharpened their extremities*, (Ṣ,) to render them like those of a young person: but a curse is denounced in a trad. against her who does this. (TA.) [See also art. وشر.] = أَشِرَ, aor. ـَ, (Ṣ, Mṣb, Ḳ,) inf. n. أَشَرٌ, (Ṣ, A, Mṣb,) *He exulted*, or *exulted greatly*, or *excessively*; *and behaved insolently and unthankfully*, or *ungratefully*: (Ṣ,* A,* Mṣb, Ḳ,* TA:) or *he exulted by reason of wealth*, *and behaved with pride*, *and self-conceitedness*, *and boastfulness*, *and want of thankfulness*: or *he behaved with the utmost exultation*, &c.: or *he rejoiced*, *and rested his mind upon things agreeable with natural desire*. (TA.) [See بَطِرَ.]

2: see 1.

[8. ٱشْتَشَرَتْ, written with the disjunctive alif اِيتَشَرَتْ, *She invited another to make her teeth*

serrated and to sharpen their extremities; as also ▼ استأشرت. See the act. part. ns. below: and see also استوشرت.]

10: see 8.

أَشْرٌ: / أَشَرٌ: / أَشْرٌ: } see أَشِرٌ.

أَشِرٌ (ṢḤ, A, Mṣb, K) and ▼ أَشْرٌ and ▼ أَشْرٌ and ▼ أَشَرٌ (K) and ▼ أَشْرَانُ (ṢḤ, K) *Exulting,* or *exulting greatly,* or *excessively; and behaving insolently and unthankfully,* or *ungratefully:* (Ṣ,* A,* Mṣb, K,* TA:) or *exulting by reason of wealth, and behaving with pride, and self-conceitedness, and boastfulness, and want of thankfulness:* or *behaving with the utmost exultation,* &c.: or *rejoicing, and resting the mind upon things agreeable with natural desire:* (TA:) pl. [of the first] أَشِرُونَ and [of the second] أَشْرُونَ (L, K) and [of the first four] أُشُرٌ (K [accord. to the TA, but not in the copies of the K in my hands,]) and (of أَشْرَانُ, TA) أَشْرَى (K) and أُشَارَى (Ṣ, K) and أَشَارَى. (K.) One says, أَشِرٌ أَفِرٌ, and ▼ أَشْرَانُ أَفْرَانُ, using the latter word in each instance as an imitative sequent. (TA.) — بَرْقٌ أَشِرٌ ‡ *Lightning flashing repeatedly to and fro.* (A.) — نَبْتٌ أَشِرٌ ‡ *A plant,* or *herbage, extending beyond its proper bounds.* (A.)

أُشَرٌ: see what next follows.

بِأَسْنَانِهِ أُشْرٌ and ▼ أُشَرٌ and ▼ أُشُورٌ, (Ṣ, K,) which last is a pl., (K,) *In his teeth is a serration,* (Ṣ, K,) *and a sharpness of the extremities* [such as is seen in the teeth of young persons]; (Ṣ;) which is sometimes natural and sometimes artificial; (K;) and [naturally] only in the teeth of young persons. (TA.) Hence the prov., أَعْيَيْتَنِي أُشُرَ بِأُشُرٍ فَكَيْفَ بِدُرْدُرٍ. (Ṣ.) [See art. درر.] — أُشُرُ المِنْجَلِ ‡ *The teeth of the reaping-hook,* or *sickle.* (K.)

أُشْرَةٌ, and its dual: see آشِرٌ.

أُمْنِيَّةٌ أَشْرَاءُ *A very exulting wish:* occurring in the Mo'allakah of El-Ḥárith Ibn-Ḥillizeh. (EM p. 272.)

أَشْرَانُ: see أَشِرٌ, in two places.

أُشُورٌ: see أُشْرٌ.

آشِرٌ *Dividing* [or *sawing*], or one *who divides* [or *saws*], wood, with the مِئْشَارٌ. (Mṣb.) — [Hence,] The *prickles* [or *serrated parts*] *of the shanks of the locust;* (K;) as also ▼ تَآشِيرُ. (TA.) — Also, and ▼ أُشْرَةٌ and ▼ مِئْشَارٌ, *A joint* (عُقْدَةٌ) *at the extremity of the tail of the locust, like two claws;* (K;) which two things are also called ▼ أُشْرَتَانِ and ▼ مِئْشَارَانِ. (TA.) — آشِرَةٌ A woman *who sharpens the extremities of her teeth* [*and makes them serrated:* see 1]. (Mṣb.) = يَدٌ آشِرَةٌ *An arm,* or *a hand, sawn off;* i. q. ▼ مَأْشُورَةٌ: (ISk, Ṣ, Mṣb, K:*) like عِيشَةٌ رَاضِيَةٌ in the sense of مَرْضِيَّةٌ. (Ṣ.)

تَأْشِيرٌ, or تَأْشِيرَةٌ, as in different Lexicons, (TA,) [the former in the K,] The *thing with which the locust bites:* pl. تَآشِيرُ. (K.) — See also the pl. voce آشِرٌ.

مُؤَشَّرٌ Anything (TA) *made thin* [*and serrated*]. (K.) [Hence,] ثَغْرٌ مُؤَشَّرٌ *A front tooth serrated and sharpened at the extremity.* (TA.) And hence, (TA,) مُؤَشَّرُ العَضُدَيْنِ is applied to the beetle [as meaning *Having the fore shanks formed thin, and serrated*]. (Ṣ, TA.)

مِئْشَارٌ (Ṣ, Mṣb, K, &c.) [*A saw;*] *an instrument with which wood is divided;* (Mṣb, K;) as also مِيشَارٌ, from وَشَرَ; (Mṣb, TA;) and مِنْشَارٌ: (TA:) pl. مَآشِيرُ. (ISk, Mṣb, TA.) — See also this word and its dual voce آشِرٌ.

مَأْشُورٌ Wood *divided* [or *sawn*] with the مِئْشَارٌ. (Mṣb.) See also آشِرٌ. — مَأْشُورَةٌ A woman *who has the extremities of her teeth sharpened* [*and serrated artificially:* see 1]. (Mṣb.)

مِئْشِيرٌ, applied alike to the male and the female, (Ṣ,) to a she-camel and a courser, (Ṣ, K,) and a man and a woman, (TA,) *Brisk; lively; sprightly.* (Ṣ,* K.)

مُؤْتَشِرَةٌ and ▼ مُسْتَأْشِرَةٌ A woman *who invites* [*another*] *to make her teeth serrated* [*and to sharpen their extremities:* see 1]. (K.)

مُسْتَأْشِرَةٌ: see what next precedes.

اشف

إِشْفَى, of the measure فِعْلَى, [and therefore fem., and imperfectly decl.,] (Ṣ, Mṣb,) accord. to some; but accord. to others, of the measure إِفْعَلٌ, like إِصْبَعٌ, as Kh is related to have said, (Mṣb,) which latter is said by IB to be the correct measure, the [incipient] ا being augmentative, and the word [masc.,] with tenween, [i. e. إِشْفًى,] perfectly decl.: (TA:) The *instrument belonging to the* إِسْكَافُ [or *sewer of skins,* or *leather*]; (Ṣ,* Mṣb, TA;) i. e., *with which he sews;* and the *instrument with which he bores,* or *perforates:* (TA:) the *instrument for boring,* or *perforating,* (K in art. شفى,) *belonging to the* أَسَاكِفَة; said by ISk to be that *which is used for water-skins,* or *milk-skins, and leather water-bags, and the like;* that used for sandals, or shoes, being called مِخْصَفٌ: (Ṣ and TA in art. شفى:) and the [*instrument called*] سِرَادٌ *with which skin,* or *leather, is sewed:* (K in art. شفى:) i. q. مِخْرَزٌ: (Mgh in art. شفى:) pl. أَشَافٍ. (Ṣ, Mgh, Mṣb, K: [in the CK, erroneously, اَشَافِىّ.]) In the K, in the present art., الإِسْكَافُ is put, by a mistake of the copyists, for لِلْإِسْكَافِ. (TA.) See also art. شفى.

اشك

1. أَشْكَ ذَا خُرُوجًا i. q. وَشْكَ, q. v. (TA.)

اشن

5. تأشّن *He washed his hands with* أُشْنَان [q. v. infrà]. (Mṣb, K.)

أُشْنَةٌ [applied in the present day to *Moss:* and particularly, *tree-moss:* in Persian أُشْنَهْ: but] Lth says, (TA,) it is *a thing that winds itself upon the trees called* بَلُّوط *and* صَنَوْبَر [*oak and pine*] *as though it were pared off from a root* (كَأَنَّهُ مَقْشُورٌ مِنْ عِرْقٍ); and it is *sweet in odour, and white:* (K, TA:) Az says, I do not think it to be [genuine] Arabic. (TA.)

أُشْنَانٌ and إِشْنَانٌ, (Mṣb, K,) but the former is of higher authority than the latter, (TA,) *i. q.* حُرْضٌ [*Kali,* or *glasswort*]: (Mṣb in the present art.; and Ṣ, A, Mgh, Mṣb, K, in art. حرض:) [and also *potash,* which is thence prepared;] *a thing,* or *substance, well known,* (K, TA,) *with which clothes and the hands are washed;* (TA; [see قِلْيٌ;]) *good,* or *profitable,* [*as a remedy*] *for the mange,* or *scab, and the itch; clearing to the complexion, cleansing, emmenagogue, and abortive.* (K.)

أُشْنَانَةٌ *A vessel for* حُرْضٍ [or *for* أُشْنَان as meaning *potash*]; syn. مِحْرَضَةٌ. (A in art. حرض.)

أُشْنَانِيٌّ *A seller of* أُشْنَان. (TA.)

اصد

2. أَصَّدَهُ, inf. n. تَأْصِيدٌ, is from أُصْدَةٌ: (Ṣ, K:) [app. meaning *He made it an* أُصْدَة: or *he wore it as an* أُصْدَة: and hence مُؤَصَّدٌ or مُؤَصَّدَةٌ as explained below: or] *he clad him with an* أُصْدَة. (TK.)

4. آصد [in some copies of the K أَصَدَ, which is a mistake, (see the pass. part. n. مُؤْصَدٌ, below,)] *He closed* (أَغْلَقَ, Ṣ, A, K, and so in the M in art. وصد, or أَطْبَقَ, as in the M in the present art.) a door, or an entrance; as also اوصد; (Ṣ, M, A, K;) of which it is a dial. var. (Ṣ.) And *He covered,* or *covered over,* a cooking-pot. (M.)

أُصْدَةٌ (Ṣ, M, K, and Ham p. 223) and ▼ أَصِيدَةٌ (M, K) and ▼ مُؤَصَّدٌ, (Ṣ,* M,) or ▼ مُؤَصَّدَةٌ, (K,) *A garment of the kind called* صِدَار *worn by a young girl:* when a girl attains to the age of puberty, she is clad with a دِرْع: (M:) or *a small shirt for a little girl:* or *worn beneath the* ثَوْب; (K:) or the أُصْدَة is *a garment without sleeves, worn by a bride and by a little girl:* (M:) or *a small shirt* or *shift, worn beneath the* ثوب; and *also worn by little girls:* (Ṣ:) or *a garment of which the sewing is not complete:* or i. q. بَقِيرَةٌ: or i. q. صُدْرَةٌ. (Ham ubi suprà.) Kutheiyir says,

* وَقَدْ دَرَّعُوهَا وَهْيَ ذَاتُ مُؤَصَّدٍ *

* مَجُوبٍ وَلَمَّا يَلْبَسِ الدِّرْعَ رِبْدُهَا *

[*They clad her with a* دِرْع *when she wore a* مُؤَصَّد *with an opening cut out at the neck and bosom, when her equal in age had not yet worn the* دِرْع]. (Ṣ, M.)

أَصِيدٌ *A court;* or *an open or a wide space in front of a house, or extending from its sides;* (Ṣ, M, K;) a dial. var. of وَصِيدٌ, (Ṣ,) which is the more common form: (M:) or the *extreme*

and exterior part of a house: (Mirḳát el-Loghah, and Meyd, as rendered by Golius:) or *an intermediate place between the threshold or door and the house; a place which looks neither upon the public nor upon the interior parts, whether it be an area or a vestibule.* (Ibn-Maạroof, as rendered by Golius.)

أَصِيدَةٌ: see أُصْدَةٌ. = *A* [*kind of enclosure for the protection of camels, sheep,* or *goats, such as is called*] حَظِيرَة: (M, Ḳ:) or *like a* حظيرة, (Ṣ, and Ḥam p. 223,) [*but made*] *of rocks,* or *great masses of stone:* (Ḥam:) a dial. var. of وَصِيدَةٌ [q. v.]: (Ṣ:) pl. إِصَادٌ. (Ḥam.)

مُؤْصَدٌ *Closed; closed over,* or *covered:* occurring in the Ḳur [xc. 20 and] civ. 8; (L;) in which AA reads مُؤْصَدَةٌ [with hemz; others reading this word without hemz]. (Ṣ, L.) You say بَابٌ مُؤْصَدٌ [*A closed door*]. (A.) And قِدْرٌ مُؤْصَدَةٌ *A covered cooking-pot.* (A.) And بَابُ العَفْوِ عَنْهُ مُؤْصَدٌ † [*The door of forgiveness is closed from him;* i. e., *against him*]. (A.)

مُؤَصَّدٌ, or مُؤَصَّدَةٌ: see أُصْدَةٌ, in three places.

اصر

1. أَصَرَهُ, aor. ـِ, inf. n. أَصْرٌ, *He,* or *it,* (a thing, Ks,) *confined, restricted, limited, kept close, kept within certain bounds or limits, shut up, imprisoned, held in custody, detained, retained, restrained, withheld, debarred, hindered, impeded,* or *prevented, him,* or *it:* (Ks, Ṣ, M, A,* Ḳ:) *it straitened him.* (TA.) You say, أَصَرْتُ الرَّجُلَ عَلَى ذٰلِكَ الأَمْرِ *I confined,* or *restricted, the man to that thing,* or *affair.* (Ks.) And أَصَرْتُهُ عَنْ حَاجَتِهِ, and عَمَّا أَرَادَهُ, *I withheld, restrained,* or *debarred, him from the thing that he wanted,* and *from the thing that he desired.* (IAạr.) — أَصَرَ البَيْتَ, aor. and inf. n. as above, *He made,* or *put, to the tent an* إِصَار. (Ḳ,* TḲ.) = Also, aor. and inf. n. as above, *He broke it.* (El-Umawee, Ṣ, M, Ḳ.*) — *He inclined,* or *bent, it.* (M, Ḳ,* TA.) — *It inclined him,* (Aṣ, Ṣ, Ḳ,) عَلَى فُلَانٍ *to such a one.* (Aṣ, Ṣ.) See an ex. voce آصِرَةٌ.

[3. آصَرَهُ, inf. n. مُؤَاصَرَةٌ, *He was his neighbour, having the* إِصَار *of his tent by the side of the* إِصَار *of the tent of the other.* See the act. part. n. below.]

[6. تَآصَرُوا *They were neighbours; they dwelt,* or *abode, near together.* See the act. part. n. below.]

أَصْرٌ: / أُصْرٌ: } see إِصْرٌ; each in three places.

إِصْرٌ *A covenant, compact,* or *contract;* (Ṣ, Ḳ;) as also أُصْرٌ and أَصْرٌ: (Ḳ:) [see also وِصْرٌ:] *any bond arising from relationship,* or *from a covenant* or *compact* or *contract,* (Aboo-Is-ḥáḳ,) and *from an oath:* (ISh:) *a covenant, compact,* or *contract, which one does not fulfil, and for the neglecting and breaking of which one is punished:* so in the Ḳur ii. 286: (I'Ab:) [see also what follows, in two places:] or *a heavy,* or *burdensome, covenant, compact,* or *contract:* so in the Ḳur iii. 75: (ISh, M:) so, too, in the same vii. 156: (T, M:) pl. آصَارٌ, a pl. of pauc.: (M:) or *a heavy,* or *burdensome, command;* such as was given to the Children of Israel to slay one another: so in the Ḳur ii. 286, accord. to Zj. (TA.) — *A weight,* or *burden;* (Ṣ, M, Ḳ;) as also أُصْرٌ and أَصْرٌ: (Ḳ:) so called because it restrains one from motion: (TA:) pl. as above. (M.) — *A sin; a crime; an offence;* (Ṣ, M, Ḳ;) as also أُصْرٌ and أَصْرٌ: (Ḳ:) so called because of its weight, or burdensomeness: (TA:) or the *sin of breaking a compact,* or *covenant:* (Fr, Sh:) or *a grievous punishment of a sin:* so accord. to AM in the Ḳur ii. 286. (TA.) — *A thing that inclines one to a thing.* (M, Ḳ.) [See also آصِرَةٌ. It is said in the Ḥam (p. 321) that أَوَاصِرُ is pl. of the former word: but it is evidently pl. of the latter.] — *A swearing by an oath which obliges one to divorce* or *emancipate* or *to pay a vow.* (Ḳ, TA.) So in a trad., in which it is said, مَنْ حَلَفَ عَلَى يَمِينٍ فِيهَا إِصْرٌ فَلَا كَفَّارَةَ لَهَا [*Whoso sweareth an oath in which is an obligation to divorce* or *emancipate* or *to pay a vow, for it there is no expiation*]: for such is the heaviest of oaths, and that from which the way of escape, or evasion, is most strait: the original meaning of اصر being *a burden,* and *a binding.* (TA.) = The *ear-hole:* pl. آصَارٌ (IAạr, Ḳ) and إِصْرَانٌ. (Ḳ.)

آصِرَةٌ and إِصَارَةٌ and أَيْصَرٌ (Ṣ, M, Ḳ) and إِصَارٌ (M, Ḳ) *A short rope,* (Ṣ,) or *small rope,* (Ḳ,) *by which the lower part of the* [*kind of tent called*] خِبَاء *is tied,* or *bound,* (Ṣ, Ḳ,) *to the peg:* (Ṣ:) or *a short peg, for the* [*ropes called*] أَطْنَاب, *with which the lower part of the* [*kind of tent called*] خِبَاء *is fastened:* (M:) [or] إِصَارٌ signifies also the *peg,* (Ḳ,) or *short peg,* (TA,) *of the* [*kind of tent-rope called*] طُنُب: (Ḳ:) or *a peg of the* خِبَاء: (Ibn-Es-Seed, TA:) pl. of the first أُصُرٌ (Ṣ, M) and آصِرَةٌ; (M;) and of the second أَيَاصِرُ. (Ṣ.) ISd thinks that آصِرَات is the pl. of آصِرَةٌ used in the first of the senses explained above in the following verse:

* لَعَمْرُكَ لَا أَدْنُو لِوَصْلِ دَنِيَّةٍ *

* وَلَا أَتَصَبَّى آصِرَاتِ خَلِيلِي *

the poet meaning [*By thy life, I will not approach to hold loving communion,* or *intercourse, with an ignoble,* or *a low, female;*] *nor will I direct my regard to the short ropes which bind* [*to the pegs*] *the lower part of the tent of my friend,* coveting his wife, and the like: or he may mean *nor will I direct my regard to the female relations of my friend,* such as his paternal aunt, and his maternal aunt, and the like. (TA.) [See آصِرَةٌ, below.] — Also, the first, *A thing by which things are tied firmly,* or *made firm* or *fast.* (TA.) — *A thong of untanned hide which binds together the* عَضُدَانِ *of a camel's saddle:* and إِسَارٌ is a dial. var. thereof. (M.) — Also, (M, Ḳ,) and أَيْصَرٌ, (AZ, Aṣ, Ḳ,) *A* [*garment of the kind called*] كِسَاء *in which dry herbage,* or *fodder, is collected:* (M, Ḳ:) or *a* كِسَاء *filled with herbage, and tied:* (AZ:) or *a* كِسَاء *in which is dry herbage,* or *fodder:* otherwise it is not thus called: (Aṣ:) pl. [of the former] أُصُرٌ and آصِرَةٌ; (Ḳ;) and of the latter أَيَاصِرُ. (AZ.) — And both words, (the former accord. to the Ṣ and M and Ḳ, and the latter accord. to Aṣ and the Ṣ and M and Ḳ,) *Dry herbage,* or *fodder:* (Ṣ, Ḳ:) or *dry herbage,* or *fodder, collected together:* (TA:) or *dry herbage,* or *fodder, in a* [*garment of the kind called*] كِسَاء: otherwise it is not thus called: (Aṣ:) or *dry herbage,* or *fodder, contained in a* مِحَشّ. (M.) [The following saying is cited as an ex. of the first of these significations:] لِفُلَانٍ مَحَشٌّ لَا يُجَزُّ أَيْصَرُهُ † [*To such a one belongs a place,* or *land, abounding with dry herbage,*] *the dry herbage whereof will not be cut;* (Ṣ;) meaning, because of its abundance. (TA.) — Also, the former, *A basket* (زَبِيل or زِنْبِيل, as in different copies of the Ḳ) *in which goods,* or *commodities,* (مَتَاع,) *are carried:* so called as being likened to the thing in which dry herbage is put. (TA.)

إِصَارَةٌ: see إِصَارٌ.

كَلَأٌ آصِرٌ *Pasturage that detains those that are on it* [*by reason of its abundance*]: (M, TA:) or, *to which one goes because of its abundance.* (TA.)

آصِرَةٌ, and its pl. آصِرَاتٌ: see إِصَارٌ, in three places: of which last word, the first is also a pl. — *The thing termed* آخِيَّة *and* آرِيّ [*to which a beast is tied*]. (TA.) — *A tie of kindred,* or *relationship,* (Ṣ, M, Ḳ,) or *affinity,* (Ṣ,) or *a favour,* or *benefit,* (Ṣ, Ḳ,) *that inclines one to a man;* (Ṣ;) or because it inclines one: (M:) pl. أَوَاصِرُ. (Ḳ.) One says, مَا تَأْصِرُنِي عَلَى فُلَانٍ آصِرَةٌ *No tie of relationship, nor any favour,* or *benefit, inclines me to such a one.* (Ṣ.) And عَطَفَ عَلَيَّ بِغَيْرِ آصِرَهْ وَنَظَرَ فِي أَمْرِي بِغَيْرِ بَاصِرَهْ [*He inclined to me without any tie of relationship,* &c., *and examined my case without eye*]. (A.) [See also إِصْرٌ.]

أَيْصَرٌ: see إِصَارٌ, in three places.

مَأْصِرٌ and مَأْصَرٌ *A place in which a person or thing is confined, shut up,* or *imprisoned:* pl. مَآصِرُ; for which the vulgar say, مَعَاصِرُ. (Ṣ, Ḳ.) — Also, the former, (M, A,) or مَآصِرُ; (TA;) either of the measure مَفْعِلٌ from الأَصْرُ, or of the measure فَاعِلٌ from المَصْرُ; *A thing intervening between two other things and preventing the passage from one to the other; a barrier:* (A:) *a rope across a road or river, preventing the passage of travellers and ships* or *boats,* (M, L,) *for the taking of the tithes from them.* (L.)

مُؤَاصِرٌ *A neighbour:* (Ḳ:) [or *a close,* or *near, neighbour:* as in the saying,] هُوَ جَارِي مُؤَاصِرِي *He is my neighbour, having the* إِصَار *of his tent by the side of the* إِصَار *of my tent.* (El-Aḥmar, Ṣ.)

حَيٌّ مُتَآصِرُونَ *A tribe dwelling,* or *abiding, near together.* (Ṣ, Ḳ.*)

اصطبل

إِصْطَبْلٌ *A stable* (K) *for* دَوَابّ [i. e. *horses* or *mules* or *asses*]: (S [in some copies of which it is omitted] and K:) the ا is radical, because an augmentative does not occur at the beginning of a word of four or five letters unless derived from a verb: (S:) [probably from the barbarous Greek σταβλίον:] AA says that it is not of the [genuine] language of the Arabs: (S:) IB says that it is a foreign word, used by the Arabs: (TA:) accord. to some, (TA,) it is of the dial. of Syria: (K, TA:) the pl. is أَصَاطِبُ: and the dim. أُصَيْطِبٌ. (TA.)

اصطرلاب

أُصْطُرْلَابٌ or أَصْطُرْلَابٌ: see اسطرلاب.

اصل

1. أَصُلَ, (K,) inf. n. أَصَالَةٌ; (TA;) or أَصِلَ; (M:) *It* (a thing, M) *had*, or *came to have*, *root*, or *a foundation*; (M, K;) as also ↓ تأصّل: (M:) or *it was*, or *became*, *firm*, or *established*, and *firmly rooted* or *founded*; as also ↓ تأصّل: (K:) and [in like manner] ↓ استأصل *it* (a thing) *was*, or *became*, *firm in its root* or *foundation*, *and strong*. (Mṣb.) You say, اسْتَأْصَلَتِ ↓ الشَّجَرَةُ *The tree* [*took root*; or] *grew*, *and became firm in its root*. (TA.) — [Hence,] أَصُلَ, (S, M, K,) inf. n. as above, (S, M,) *He* (a man, S,* M) *was*, or *became*, *firm*, (S, M, K,) or *sound*, (S,) *of judgment*; (S, M, K;) *intelligent*. (M: [and so, probably, in correct copies of the K; but in a MS. copy of the K and in the CK and TA, instead of عَاقِل, the reading in the M, I find عَاقِب.]) — Also, (S,* K,) inf. n. as above, (S, TA,) *It* (judgment, or opinion,) *was*, or *became*, *firm*, or *sound*, (S,* TA,) or *good*. (K.) — And, inf. n. as above, *It* (a thing) *was*, or *became*, *eminent*, *noble*, or *honourable*. (Mṣb.) = أَصَلَهُ, [aor. and inf. n. as in what follows next after this sentence,] *He hit*, or *struck*, *its root*, or *foundation*; *that by being which it was what it was*, or *in being which it consisted*; or *its ultimate constituent*. (A, TA.) — And hence, (A, TA,) أَصَلَهُ عِلْمًا, (A, K, TA,) aor. ـُ, inf. n. أُصْلٌ; (TA;) or ↓ آصَلَهُ [with medd, (which I think to be a mistake, unless this be a dial. var.,) and without علما]; (so in a copy of the M;) + *He knew it completely*, or *thoroughly*, or *superlatively well*, syn. قَتَلَهُ, (K,) [i. e.] قَتَلَهُ عِلْمًا, *so that he was acquainted with its* أَصْل [or *root*, or *foundation*, or its *ultimate constituent*, as is indicated in the A and TA]: (M:) or this is from أَصَلَةٌ, as meaning "a certain very deadly serpent;" (A, TA;) [whence the phrase,] أَصَلَتْهُ الأَصَلَةُ — (K,) inf. n. أَصْلٌ, (TA,) *The* [*serpent called*] اصلة *sprang upon him* (K, TA) *and slew him*. (TA.) = أَصِلَ, aor. ـِ, (M, K,) inf. n. أَصَلٌ, (M,) said of water, *i. q.* أَسِنَ; (M, K;) i. e. *It became altered for the worse* (M, TA) *in its taste and odour*, (TA,) *from fetid black mud* (K, TA) *therein*: so says Ibn-'Abbád: (TA:) and said of flesh-meat, *it became altered* (K, TA) *in like manner*. (TA.) = أَصِلَ فُلَانٌ يَفْعَلُ كَذَا وَكَذَا *Such a one set about*, or *commenced*, *doing thus and thus*, or *such and such things*. (TA.)

2. أَصَّلَهُ, inf. n. تَأْصِيلٌ, *He made it to have a firm*, or *fixed*, *root*, or *foundation*, *whereon to build*, (Mṣb, TA,) i. e., *whereon another thing might be built*. (El-Munáwee, TA.) [Hence,] أَصَّلَ مَالَهُ *i. q.* أَثَّلَهُ [*He made his wealth*, or *property*, *to have root*, or *a foundation*; or *to become firm*, or *established*, and *firmly rooted* or *founded*: see, below, أَصْلُ مَالٍ, and مَالٌ لَهُ أَصْلٌ]. (M and K in art. اثل.) — أَصَّلَ الأُصُولَ [*He disposed*, *arranged*, *distributed*, *classified*, or *set in order*, *the fundamentals*, *fundamental articles*, *principles*, *elements*, or *rudiments*, of a science, &c.,] is a phrase similar to بَوَّبَ الأَبْوَابَ and رَتَّبَ الرُّتَبَ. (TA.)

4. أَصَّلَ, (inf. n. إِيصَالٌ, TA,) *He entered upon the time called* أَصِيل, q. v. (S, M, K.) = See also أَصَّلَهُ عِلْمًا.

5. تأصّل: see 1, first sentence, in two places.

10. استأصل: see 1, in two places, first and second sentences. = استأصلهُ *He uprooted it; unrooted it; eradicated it; extirpated it; pulled it up*, or *out*, or *off*, *from its root*, or *foundation*, or *lowest part*, (S, TA,) or *with its roots*, or *foundations*, or *lowest parts*; (TA;) *he cut it off* (M, Mṣb) *from its root*, or *lowest part*, (M,) or *with its roots*, or *lowest parts*. (Mṣb.) You say, اسْتَأْصَلَ ٱللّٰهُ شَأْفَتَهُمْ, a precative phrase, meaning *May God* [*extirpate* or] *remove* (*from them*) *their* شَأْفَة; which is an ulcer, or a purulent pustule, that comes forth in the foot, and is cauterized, and in consequence goes away: (M:) or استأصل شأفتهم [in general usage] means *he extirpated them*, or *may he extirpate them*; or *he cut off*, or *may he cut off*, *the last remaining of them*. (TA. [See also art. شأف.]) And استأصل القَوْمَ, i. e. قَطَعَ أَصْلَهُمْ [*He cut off the root*, *race*, or *stock*, *of the people*; i. e. *he extirpated them*]. (M.) And استأصل ٱللّٰهُ الكُفَّارَ *God destroyed altogether* or *entirely*, or *may God destroy altogether* or *entirely*, *the unbelievers*. (Mṣb.) And استأصل الخِتَانَ *He performed the circumcision so as to remove the prepuce utterly*. (TA in art. سحت.)

أَصْلٌ The *lower*, or *lowest*, *part* of a thing; [i. e. its *root*, *bottom*, or *foot*;] (M, Mṣb, K;) as also ↓ يَأْصُولٌ: (M, K:) so of a mountain: and of a wall; (TA;) i. e. its *foundation*, or *base*: (Mṣb:) and of a tree [or plant]; (TA;) i. e. [its *stem*, or *trunk*, or *stock*, or] the *part from which the branches are broken off*: (TA in art. كسر:) [and also its *root*, or *foot*; for] the سَاق of a tree is said to be the part between its أَصْل and the place where its branches shoot out: (TA in art. سوق:) [and *a stump* of a tree: and hence, *a block* of wood: (see exs. voce نَقِيرٌ:)] pl. أُصُولٌ (S, M, Mṣb, K) and [pl. of pauc.] آصُلٌ: (AḤn, K:) [ISd says that] the former is its only pl.: (M:) [but] the latter pl. occurs in a verse of Lebeed, (which see below,) as cited by AḤn. (TA.) You say, قَعَدَ فِى أَصْلِ الجَبَلِ *He sat upon*, or *at*, *the lowest part* [&c.] *of the mountain*; and فِى أَصْلِ الحَائِطِ *at the lowest part* [&c.] *of the wall*. (TA.) And قَلَعَهُ مِنْ أَصْلِهِ [*He pulled it up*, or *out*, or *off*, *from its root*, or *foundation*, or *lowest part*]; and بِأُصُولِهِ [*with its roots*, or *foundations*, or *lowest parts*; both meaning, *utterly*, *entirely*, or *altogether*]. (TA in explanation of استأصلهُ, q. v.) And قَلَعَ أَصْلَ الشَّجَرَةِ *He pulled up*, or *out*, *the lowest part*, [or *stem* or *stock* or *root* or *foot* or *stump*,] *of the tree*. (TA.) Lebeed says, [of a wild cow,]

* تَجْتَافُ آصُلَ قَالِصٍ مُتَنَبِّذٍ *

* بِعُجُوبِ أَنْقَاءٍ يَمِيلُ هَيَامُهَا *

[*She enters into the midst of the stems of trees with high branches, apart from others*, i. e. from other trees, *in the hinder parts of sand-hills, the fine loose sand thereof inclining* upon her]: (AḤn, TA:) but as some relate it, أَصْلًا قَالِصًا. (TA. [See EM, p. 161.]) — *A thing upon which another thing is built* or *founded* [either properly or tropically]: (KT, Kull p. 50, TA:) the *foundation*, or *basis*, of a thing, [either properly or tropically,] *which being imagined to be taken away*, or *abstracted*, *by its being taken away*, or *abstracted*, *the rest thereof becomes also taken away*, or *abstracted*: (Er-Rághib, TA:) *that upon which the existence* of anything *rests* [or *depends*]; so the father is اصل to the offspring, and the river is اصل to the streamlet that branches off from it: (Mṣb:) or *a thing upon which another thing depends as a branch*; as the father in relation to the son: (Kull:) [i. e. the *origin*, *source*, *beginning*, or *commencement*, of a thing: the *origin*, *original*, *root*, *race*, or *stock*, from which a man springs. Hence شَىْءٌ لَهُ أَصْلٌ *A thing having root*, or *a foundation*; and consequently, *having rootedness*, *fixedness*, *immobility*, *stability*, or *permanence*; *rooted*, *fixed*, *immoveable*, *stable*, or *permanent*. Whence,] مَالٌ لَهُ أَصْلٌ, (Mgh voce عَقَارٌ,) and مِلْكٌ ثَابِتٌ لَهُ أَصْلٌ, (Mṣb in explanation of that word,) and مَا لَهُ أَصْلٌ, (KT in explanation of the same,) [*Real*, or *immoveable*, *property*;] *property such as consists in a house or land yielding a revenue*; (Mgh;) or *such as a house and palm-trees*; (Mṣb;) or *such as land and a house*. (KT.) [Hence, also, أَصْلُ مَالٍ signifying *A source of wealth* or *profit*; *a stock*, *fund*, *capital*, or *principal*. You say,] اتَّخَذْتُهُ لِنَفْسِى أَصْلَ مَالٍ لِلنَّسْلِ لَا لِلتِّجَارَةِ [*I took it for myself as a source of wealth* or *profit*, *for breeding*, *not for traffic*]. (Mgh in art. قنو.) You say also, بَاعَ أَصْلَ أَرْضِهِ [meaning *He sold the fundamental property*, i. e. *the property itself*, *of his land*]. (S voce عِكْرٌ.) [See also an ex. in conjugation 4 in art. بقى: and another in the first paragraph of art. حبس.] And أَخَذَهُ بِأَصْلِهِ [*He took it* as it were *with its root*, or *the like*; meaning, *entirely*]. (K. [See أَصِيلَةٌ.]) And قَطَعَ أَصْلَهُمْ [*He cut off their root*, *race*, or *stock*; i. e. *he extirpated them*]. (M.) And فُلَانٌ فِى أَصْلِ صِدْقٍ, (S and L in art. ضنأ,) and

فِى أَصْلِ سَوْءٍ, (L ibid.,) *Such a one is of an excellent origin*, or *race*, or *stock*, (Ṣ, L,) and *of a bad origin*, or *race*, or *stock*; (L;) اصل being here syn. with ضِئْء (Ṣ, L) and مَعْدِن. (Ṣ.) And فُلَانٌ فِى أَصْلِ الكَرَمِ *Such a one is of* [a race] *the source of generosity*, or *nobleness*; اصل being here syn. with بُؤْبُؤ. (Ṣ in art. بأ.) And لَا أَصْلَ لَهُ وَلَا فَصْلَ *He has no* حَسَب [i. e. *grounds of pretension, to respect* or *honour*; or *rank*, or *nobility*, or *the like*]; *nor tongue* [i. e. *eloquence*]: (Ks, Ṣ, O, Mṣb:) or *he has no intellect*, (IAạr, Mṣb, El-Munáwee,) *nor eloquence*: (El-Munáwee, TA:) or *he has no lineage, nor tongue*: (L:) or *he has no father, nor child*: (Kull p. 53:) [or *he has no* known *stock nor branch*; for] فَصْل is the contr. of أَصْل, and in relationship signifies *a branch*. (Mṣb in art. فصل.) You say also, مَا فَعَلْتُهُ أَصْلًا, meaning *I have not done it ever*; and *I will not do it ever*; the last word being in the accus. case as an adverbial noun; i. e. *I have not done it at any time*; and *I will not do it at any time*. (Mṣb, El-Munáwee, TA.) — [It also signifies The *original*, or *elemental*, *matter*, *material*, *substance*, or *part*, of a thing; syn. with عُنْصُر;] *that from which a thing is taken* [or *made*]. (KT voce دَاخِل.) — [The *fundamental*, or *essential*, *part* of a thing. Hence, sing. of أُصُول as signifying The *fundamentals*, *fundamental articles* or *dogmas*, *principles*, *elements*, or *rudiments*, of a science &c. Whence,] عِلْمُ الأُصُولِ, (TA,) [meaning] عِلْمُ أُصُولِ الدِّين [*The science of the fundamentals*, *fundamental articles* or *dogmas*, or *principles*, *of religion*; *the science of theology*, or *divinity*; *according to the system of the Muslims, as distinguished from that of the philosophers*;] *the science of the articles*, or *tenets*, *of belief*; also called الفِقْهُ الأَكْبَرُ; (Kull. voce فقه;) and [more commonly] عِلْمُ الكَلَامِ. (Ḥájjee Khaleefeh.) [See also 2.] — *A radical* (as opposed to an augmentative) *letter*; as being an essential element of a word. (The Lexicons passim.) — The *original form* of a word. (The same passim.) — The *original*, or *primary*, *signification* of a word. (The same passim.) — *An original copy* of a book: and *a copy* of a book *from which one quotes, or transcribes, any portion*. (TA, &c., passim.) — [The *original*, or *primary*, *state*, or *condition*: or] the *old state*, or *condition*. (Kull p. 50.) You say, الأَصْلُ فِى الأَشْيَاءِ الإِبَاحَةُ وَالطَّهَارَةُ *The old state*, or *condition*, *of things is that of being allowable*, or *lawful*, *and that of being pure*, or *clean*. (Kull ubi suprà.) And رَجَعَتْ إِلَى أَصْلِهَا *She returned*, or *reverted*, [*to her original*, or *old*, *state*, or *condition*; or *to her natural disposition*;] *to a natural disposition which she had relinquished*. (Ṣ voce عِنْز.) — [The *utmost point*, or *degree*, *to which a person*, or *thing*, *can go*, or *be brought* or *reduced*: and, app., the *utmost that one can do*. Hence the saying,] لَأَضْطَرَّنَّكَ إِلَى أَصْلِكَ [*I will assuredly impel thee*, or *drive thee*, *against thy will*, *to the utmost point to which thou canst go*, or *be brought* or *reduced*: or, *constrain thee to do thine utmost*]. (IAạr in L, art. قح [where it is given in explanation of the phrases لَأَضْطَرَّنَّكَ إِلَى تُرْكِ and قُحَاحِكَ; and so in the T in art. تر in explanation of the former of these two phrases; which is said in the M, in art. تر, to mean *I will assuredly make thee to have recourse to thine utmost effort*, or *endeavour*; and in the L in art. قح this is given as another explanation of the latter of the same two phrases. See also the saying, لَأُلْجِئَنَّكَ إِلَى قُرِّ قَرَارِكَ, explained voce قَرَارٌ.]) — [*That by being which a thing is what it is*, or *in being which it consists*; or its *ultimate constituent*; syn. حَقِيقَةٌ; a meaning well known; and indicated, in the A and TA, by the coupling of حَقِيقَة with أَصْل, evidently as an explicative adjunct.] — [The *prime* of a thing; the *principal*, *purest*, *best*, or *choicest*, *part* thereof; *what is*, or *constitutes*, *the most essential part* thereof; its *very essence*. Hence,] أَصْلُ دَارٍ [*The principal part of a country*]; (Aṣ, Ṣ, Mṣb, Ḳ, voce عَقْر;) [which is] *the place where the people dwell*, or *abide*. (Aṣ and Ṣ ibid. [See عَقْر.]) And أَصْلُ قَوْمٍ [*The principal place of abode of a people*]. (Ṣ and Ḳ voce بَيْضَة. [See this word.]) And هُوَ فِى أَصْلِ قَوْمِهِ *He is of the prime*, or *of the purest in race*, *the best*, or *the choicest*, *of his people*; *i. q.* صُلَّابَتِهِمْ, and صُلَّابِيِّهِمْ. (TA in art. صيب.) — *What is most fit*, or *proper*: as when one says, الأَصْلُ فِى الإِنْسَانِ العِلْمُ [*What is most fit*, or *proper*, *in man*, *is knowledge*]; i. e., knowledge is more fit, or proper, than ignorance: and الأَصْلُ فِى المُبْتَدَإِ التَّقْدِيمُ *What is* [*most*] *fit*, or *proper*, *in the case of the inchoative*, *is the putting* [it] *before* [the enunciative], whenever there is no obstacle. (Kull p. 50.) — *What is preponderant in relation to what is preponderated*: as, in language, the word used in its proper sense [in relation to that used in a tropical sense]. (Kull ibid.) — *What is* [*essential*, or] *requisite*, or *needful*: as when one says الأَصْلُ فِى الحَيَوَانِ الغِذَاءُ [*What is essential*, or *requisite*, or *needful*, *in the case of the animal*, *is food*]. (Kull ibid.) — *A* [*primary*, or] *universal*, or *general*, *rule*, or *canon*. (Kull ibid.) — *An indication*, *an evidence*, or *a proof*, *in relation to that which is indicated*, or *evidenced*, or *proved*. (Kull ibid.)

أَصَلٌ: see its n. un., أَصَلَةٌ

أُصُلٌ, (Ḳ,) or ♦ أَصِيلٌ, (M,) *i. q.* ♦ مُسْتَأْصِلٌ. (M, Ḳ.) You say قَلْعٌ أَصِلٌ *Eradicating*, or *extirpating*, *evulsion*: (TA:) or ♦ قَطْعٌ أَصِيلٌ *extirpating excision*. (M.)

أُصُلٌ, said by some to be a pl., and by others to be a dial. var., of أَصِيلٌ: see the latter word, in two places.

أَصَلَةٌ: see أَصِيلَةٌ. = Also *A kind of serpent*, *the most malignant*, or *noxious*, *of serpents*: (Ṣ:) or *a serpent*, (M, Ḳ,) *short*, (M, [where, in the only copy to which I have access, I find added, كَالرِّئَة, app. a mistranscription, for كَالرُّمَّة, *like the fragment of a rope*,]) or *small*, (Ḳ,) *red*, *but not intensely red*, (M,) *very deadly*, *of the most malignant*, or *noxious*, *kind*, (TA,) *having one leg*, *upon which it stands*, (M, TA,) *then turns round*, *then springs*, (TA,) *that springs upon a man*, *and blows*, *killing everything upon which it blows*: (M:) or, as some say, *a great serpent*, (M, Ḳ,) *that kills by its blowing*: (Ḳ:) or *one of the very crafty kinds of serpents*, *short and broad*, *said to be like the shaft of an arrow*, *and it springs upon the horseman*: (Mṣb:) pl. ♦ أَصَلٌ, (Ṣ, M. Mṣb, Ḳ,) [or rather this is a coll. gen. n.,] and [pl. of pauc.] آصَالٌ. (Mṣb.) — [Hence, app.,] † *Short and broad*: applied to a man and to a woman. (TA.)

أَصْلِىٌّ [*Radical*; *fundamental*; *primitive*; *original*; *underived*: an epithet of extensive application; and particularly applied to a letter of a word, as opposed to augmentative; and to a signification]. (The Lexicons &c. passim.)

أَصْلِيَّةٌ [The *quality denoted by the epithet* أَصْلِىٌّ; *radicalness*, &c.:] a term used by IJ [and others] in the place of تَأَصُّلٌ: see 5. (M.)

أَصِيلٌ [*Having root*, or *a foundation*; and consequently, *having rootedness*, *fixedness*, *immobility*, *stability*, or *permanence*; *rooted*, *fixed*, *immoveable*, *stable*, or *permanent*]. You say, إِنَّ النَّخْلَ فِى أَرْضِنَا لَأَصِيلٌ *Verily the palm-trees in our land remain permanently*, *not perishing*. (A, TA.) — A man *having* أَصْل, (Ḳ, TA,) i. e., *lineage*, or *pedigree*: (TA:) or *established in his* أَصْل: (Abu-l-Baḳà, TA:) or *noble*, or *generous*. (Mṣb.) — A man *firm of judgment, and intelligent*. (M, Ḳ.* [Accord. to the copies of the latter, the signification is عَاقِبٌ ثَابِتُ الرَّأْىِ: but I think that the right reading of the first word is عَاقِلٌ, as in the M, in which this word occupies the last place in the explanation.]) And أَصِيلُ الرَّأْىِ A man *firm*, or *sound*, *of judgment*. (Ṣ.) And رَأْىٌ أَصِيلٌ *Judgment having* أَصْل [i. e. *firmness*]. (M.) And مَجْدٌ أَصِيلٌ *Glory*, *honour*, *dignity*, or *nobility*, *having a firm root* or *foundation*. (Ṣ.) And شَرٌّ أَصِيلٌ *Vehement evil* or *mischief*. (Ibn-'Abbád.) = See also أَصِلٌ, in two places. — [Hence, app.,] الأَصِيلُ *Destruction*: and *death*: as also, in both senses, ♦ الأَصِيلَةُ. (Ḳ.) = [The *evening*; or] *i. q.* عَشِىٌّ; (M, Ḳ, Mṣb, TA;) i. e. (Mṣb, TA) the *time from the* عَصْر, (Ṣ, TA,) *from the prayer of the* عصر, (Mṣb,) *to sunset*; (Ṣ, Mṣb, TA;) as also ♦ أَصِيلَةٌ: (R, TA:) the pl. is أُصُلٌ, (Ṣ, M, R, Mṣb, Ḳ,) or ♦ this is a sing., (TA,) or it may be a sing., (M,) for it is used as such, (M, TA,) and أُصُلَانٌ, (Ṣ, M, Ḳ,) and آصَالٌ, (Ṣ, M, Ṣgh, Ḳ,) [a pl. of pauc.,] or, accord. to Eṣ-Ṣaláḥ Eṣ-Ṣafadee, this is a pl. of أُصُلٌ, the sing., not the pl., (TA,) or it is pl. of أُصُلٌ, (Zj, M,) which may be a pl. or a sing., (M,) and أَصَائِلُ, (Ṣ, M, Ḳ,) as though pl. of أَصِيلَةٌ, (Ṣ,) or it is pl. of this last word. (R, TA.) You say, لَقِيتُهُ أَصِيلًا and ♦ أُصُلًا, i. e. [*I met him in the evening*;] عَشِيًّا. (A, TA.) From the pl. أُصْلَانٌ is formed the dim. ♦ أُصَيْلَانٌ, (Ṣ, M, Ḳ,) which is extr., (M, Ḳ,) because the dim. of a pl. is [regularly] formed only from a pl. of pauc., which اصلان is not; or, if اصلان be a sing., like رُمَّانٌ and قُرْبَانٌ, this

dim. is regular: (M:) sometimes, (K,) one says also أُصَيْلَالٌ, (S, M, K,) substituting ل for the [final] ن. (S, M.*) You say, لَقِيتُهُ أُصَيْلَانًا and أُصَيْلَالًا, meaning, as above, عَشِيًّا: (A, TA:) and Lḥ mentions لقيته أُصَيَّالًا. (So in two copies of the S.)

أَصِيلَةٌ A man's *whole property:* (M, K:) or his *palm-trees:* (K, TA: in the CK his *palm-tree:*) thus in the dial. of El-Ḥijáz. (O, TA.) — أَخَذَهُ بِأَصِيلَتِه, (S, M, K,) and بِأَصَلَتِه, (IAạr, M, K,) *He took it altogether,* (S, M, K,) [as it were] *with its root,* (S, M,) *not leaving aught of it.* (TA.) And جَاؤُوا بِأَصِيلَتِهِمْ *They came altogether; the whole of them.* (S, Z.) = لِفُلَانٍ أَرْضٌ أَصِيلَةٌ *To such a one belongs land long possessed,* or *inherited from his parents, by means of which he has his living:* a phrase of the people of Eṭ-Ṭáïf. (TA.) = See also أَصِيلٌ, in two places.

أُصُولِيٌّ One *skilled in the science termed* عِلْمُ الأُصُولِ: see أَصْلٌ. (TA.)

لَقِيتُهُ أُصَيَّالًا: see أَصِيلٌ, last sentence.

أُصَيْلَالٌ and أُصَيْلَانٌ: see أَصِيلٌ, in four places, last two sentences.

لَقِيتُهُ مُؤْصِلًا *I met him entering upon the time called the* أَصِيل. (TA.) And أَتَيْنَا مُؤْصِلِينَ *We came entering upon the time so called.* (S.)

أَصْلٌ مُؤَصَّلٌ [*A root,* or *foundation,* or *the like, made firm,* or *fixed,* or *established*]. (S.) [See also أَصِيلٌ.]

شَاةٌ مُسْتَأْصَلَةٌ *A sheep,* or *goat, whose horn has been taken from its root.* (TA.)

مُسْتَأْصِلٌ: see أَصِلٌ.

يَأْصُولٌ: see أَصْلٌ, first sentence.

اط

1. أَطَّ, (S, K,) aor. ـِ, (K,) inf. n. أَطِيطٌ (S, K) and أَطٌّ, (TA,) *It produced, made, gave, emitted,* or *uttered, a sound, noise, voice,* or *cry;* (S, K;) [and particularly, *it creaked;* and *it moaned;*] said of a camel's saddle, (S,* K, [in the CK, الرَّحْلُ is put by mistake for الرَّحْلُ,]) [and particularly of a new camel's saddle,] and the like, (K,) such as a [plaited or woven girth called] نِسْع, and of everything of which the sound resembles that of a new camel's saddle, (TA,) and of a palm-trunk, and of a tree of the kind called سِدْر, (S, TA,) or of the kind called سَرْح, (TA,) and of a cane or reed on the occasion of its being straightened, [in which instance it is said to be tropical, but if so it is tropical in several other instances,] and of a bow, (TA,) and of the belly by reason of emptiness, (S,* TA,) and, in a trad. of Aboo-Dharr, ‡ of heaven, or the sky, notwithstanding there being [really] no أَطِيط in this instance, for it is meant to denote [the presence of] multitude, and confirmation of the majesty of God. (TA.) [It is also said of other things, as will be shown by phrases here following, and by explanations of أَطِيطٌ below.] You also say, أَطَّتِ الإِبِلُ, (K,) aor. as above, inf. n. أَطِيطٌ, (TA,) *The camels moaned by reason of fatigue,* or *uttering their yearning cry to their young,* (K, TA,) and sometimes *by reason of fulness of their udders with milk.* (TA.) And لَا آتِيكَ مَا أَطَّتِ الإِبِلُ *I will not come to thee as long as camels utter cries* [or *moan*] *by reason of the heaviness of their loads.* (S.) And لَا أَفْعَلُ ذٰلِكَ مَا أَطَّتِ الإِبِلُ, meaning *I will not do that ever.* (TA.) And مَا لَنَا بَعِيرٌ يَئِطُّ *We have not a camel that moans,* or *cries;* meaning *we have not any camel;* for the camel cannot but do so. (TA, from a trad.) [See also أَطِيطٌ, below.] And أَطَّتْ لَهُ رَحِمِي ‡ [*My feeling of relationship,* or *sympathy of blood,*] *became affected with tenderness,* or *compassion,* and *became moved,* [or rather *pleaded,*] *for him* [or *in his favour*]: (K, TA:) and hence التَّأَطُّطُ [inf. n. of the verb in the syn. phrase تَأَطَّطَتْ لَهُ رَحِمِي]. (Sgh, TA.) And أَطَّتْ بِكَ الرَّحِمُ [*The feeling of relationship,* or *sympathy of blood, pleaded,* or *hath pleaded, in thee;*] i. e., *inclined thee to favour.* (Ḥam p. 765.) [See another ex. voce حَاسَّةٌ.]

5: see 1, near the end.

أَطٌّ: see أَطِيطٌ, below.

نُسُوعٌ أُطَّطٌ [pl. of أَطٌّ, part. n. of 1,] *Creaking* [*plaited,* or *woven, thongs*]. (K.)

أَطِيطٌ [as explained in what here follows seems to be properly an inf. n., though, like all inf. ns., it may be used as a subst.:] The *sounding,* or *the like,* or the *sound,* or *the like,* [and particularly the *creaking,* or *creaking sound,* and the *moaning,* or *moaning sound,*] of a camel's saddle (S, K, TA) when new; (TA;) and so أَطٌّ, of the litters and saddles of camels when the riders are heavy thereon; and the former, also, of a door; said, in a trad., of the gate of paradise, by reason of its being crowded; (TA;) and of a plaited or woven thong when stretching; (Ez-Zejjájee, TA;) and of the back [when strained]; (K;) and of the bowels, (TA;) and of the belly, or inside, by reason of hunger, (K,) or by reason of vehement hunger; (TA;) and of camels, (S, K,) by reason of their burdens, (K,) or by reason of the heaviness of their burdens; (S;) and the *prolonging of the cries* of camels: (TA:) but 'Alee Ibn-Ḥamzeh says that the cry of camels is termed رُغَاءٌ, and that أَطِيطٌ signifies the *sounding,* or *sound,* of their bellies, or insides, *by reason of repletion from drinking.* (IB, TA.) أَهْلُ صَهِيلٍ وَأَطِيطٍ, occurring in a trad., means † *Possessors of horses and of camels.* (TA.) — Also † *Hunger,* (K, TA,) itself, as well as the sound of the bowels or belly by reason thereof: from Ez-Zejjájee. (TA.)

أَطَّاطٌ *Sounding much; noisy;* (K, TA;) *having a sound:* applied [to any of the things mentioned above in the explanations of أَطٌّ and أَطِيطٌ; and] to a hide; and to a camel repleted with drink; and to a road: fem. with ة: which, applied to a woman, signifies one *whose* فَرْج *has a sound* إِذَا جُومِعَتْ. (TA.)

اطر

1. أَطَرَهُ, aor. ـُ (S, Mṣb, K) and ـِ, (K,) inf. n. أَطْرٌ; (S, Mṣb, K;) and أَطَّرَهُ, inf. n. تَأْطِيرٌ; (K;) *He bent it,* or *curved it;* (S, Mṣb, K, &c.;) namely, a bow, (S, A,) and a twig, or the like: (A:) *he laid hold upon one of its two extremities, and curved it: he bent it,* or *curved it;* namely, anything; عَلَى شَيْءٍ *upon a thing:* and the latter verb, [or both,] *he bent it into the form of a hoop, bringing its two extremities together.* (TA.) — It is said of Adam, كَانَ طُوَالًا فَأَطَّرَهُ اللّٰهُ *He was tall, and God bent him, and diminished his height.* (TA.) — And one says, أَخَذَ عَلَى يَدَيِ الظَّالِمِ وَأَطَرَهُ عَلَى الحَقِّ ‡ [*He laid hold upon the two hands,* or *arms, of the wrongdoer,* or *prevented, restrained,* or *withheld, him from doing that which he desired,*] *and bent him to* [*conformity with*] *what was right.* (AA, from a trad.) And أَطَرْتَ فُلَانًا عَلَى مَوَدَّتِكَ ‡ [*Thou hast bent such a one to love thee*]. (A.) — أَطَرَ السَّهْمَ, (S, K,) aor. ـِ and ـُ, (K,) inf. n. as above, (S, K,) *He wound an* أُطْرَة *upon the arrow.* (S, K.) — أَطَرَ البَيْتَ, (TK,) inf. n. as above, (K,) *He made an* إِطَار, which is *a thing resembling a zone* or *belt, to the tent* or *house.* (K, TK.)

2: see 1, in two places. = أَطَّرَتْ, inf. n. تَأْطِيرٌ, *She* (a girl, IAạr) *remained in the house,* or *tent, of her father, some time,* or *long,* (IAạr, K,) *without marrying.* (IAạr.) [See also 5.]

5. تأطّر *It* (a spear) *bent:* (S, K:) *it* (a thing) *became crooked, curved,* or *bent;* as also انأطر: (K, TA:) *it became bent into the form of a hoop, its two extremities being brought together.* (TA.) — تَأَطَّرَتْ *She affected a bending of her person, body,* or *limbs, in her gait.* (A.) = *He confined himself* (K, TA) in a place. (TA.) — تَأَطَّرَتْ *She* (a woman) *remained,* or *stayed, in her house,* or *tent;* (S, K;) *she kept to it.* (TA.) [See also 2.]

7: see 5.

أَطْرٌ The *place of curvature* (مُنْحَنَى) of a bow, and of a cloud: (K, TA:) an inf. n. used as a subst., and, being so used, admitting the dual form: or the *bent,* or *curved, part of the extremity* of a bow; to which Ṭarafeh likens the curving of the ribs of a she-camel: (TA:) and *what resembles a curvature, seen in the clouds:* an inf. n. in the sense of a pass. part. n. (Skr, TA.)

أُطْرَةٌ The *sinew that is wound immediately above the notch* of an arrow; (S, K;) as also إِطَارٌ. (K.) — The *edge of the glans* of the penis; (K,* TA;) as also the latter word. (K, TA.) — The *flesh surrounding the nail:* (K:) pl. أُطَرٌ and أُطُرٌ. (TA.) — *A mixture of ashes and blood with which a fracture in a cooking-pot is smeared* (S, K) *and repaired.* (TA.)

إِطَارٌ *Anything that surrounds another thing:* (S, A, Mṣb, K:) as the *hoop* of a tambourine, (A, Mgh, TA,) and of a sieve. (S, A, Mgh, K.) — *A ring of hair surrounding the head, the*

middle of it being bald. (TA.) — The *branches of a vine, bent,* or *wreathed, so as to form a covering over-head.* (K.) — See also أُطْرَةٌ, in two places. — إِطَارُ الحَافِرِ *The part of the hoof of a horse or the like which surrounds,* or *extends around, the* أَشْعَر [q. v.]. (Ṣ.) — إِطَارُ الشَّفَةِ (Ṣ, K, &c.) ‡ *The part,* (A,) or *flesh,* (Mṣb,) *surrounding the lip:* (A, Mṣb:) or *the part that separates between the lip and the hairs of the mustache:* (K:) or *the edge of the upper lip, between the lip itself and the parts where the hair grows:* (IAth:) or *the rising edge,* or *ridge, between the part where the mustache is clipped and the lip, intermixing with the mouth.* (A'Obeyd.) The Muslim should clip his mustache so that this part shall appear. (Mṣb, TA.) — إِطَارُ بَيْتٍ *A thing resembling a zone,* or *belt, of a tent* or *house.* (K.) — إِطَارٌ مِنَ النَّاسِ ‡ *A ring,* or *circle, of men.* (K.) One says, هُمْ إِطَارٌ لِبَنِي فُلَانٍ ‡ *They have alighted and taken up their abode* [*so that they form a ring*] *around the sons of such a one.* (A, Mṣb.)

أَطِيرٌ *A sin; a crime; an offence.* (Ṣ, K.) One says, أَخَذَنِي بِأَطِيرِ غَيْرِي *He punished me for the sin, crime,* or *offence, of another than myself.* (Ṣ.)

مَأْطُورَةٌ *A bow.* (A.) — *A milking-vessel of skin* (عُلْبَةٌ) *for the head of which a twig is bent into the form of a hoop, and put round, after which its lip is covered;* (K, TA;) *or, sometimes, the edges of the skin of the* علبة *are folded upon the hoop-formed twig, and dry upon it.* (TA.)

أَيْطَلٌ see 368, 671

اطر

أُطْمٌ and أُطُمٌ, (Ṣ, K,) like أُجْمٌ and أُجُمٌ, (Ṣ, and Mgh in art. اجم,) *A fortress:* or, as some say, *any lofty building:* (Mgh:) or *a* [*building such as is termed*] قَصْر [q. v.]: (IAar, K:) and *any fortress built of stones:* and *any square, roofed, house:* (K:) pl. (of pauc., TA) آطَامٌ (Ṣ, Mgh, K) and (of mult., TA) أُطُومٌ: (K:) آطَامٌ signifies *fortresses of the people of El-Medeeneh:* and one of these is termed أَطَمَةٌ: (Ṣ:) or this signifies [simply] *a fortress;* and its pl. is آطَامٌ. (TA.)

أَطَمَةٌ: see above.

آطَامٌ مُؤَطَّمَةٌ *Lofty* [*fortresses,* &c.]: (A, TA:) [or it may signify *fortresses,* &c., *disposed in order,* or *grouped together;* for it is said to be] a phrase like أَبْوَابٌ مُبَوَّبَةٌ, (O, TA,) or like أَجْنَادٌ مُجَنَّدَةٌ. (K.)

اف

1. أَفَّ, aor. يَؤُفُّ (IDrd, M, Mgh, K) and يَئِفُّ, (IDrd, M, K,) the latter agreeable with analogy, (TA,) [but the former, though irregular, is the more common,] inf. n. أَفٌّ; (M, Mgh;) and أَفَّفَ, inf. n. تَأْفِيفٌ; (Ṣ, Mgh, K;) and تَأَفَّفَ; (M, K;) *He said* أُفٍّ [q. v.], (IDrd, Ṣ, M, Mgh, K,) by reason of anxiety, or disquietude of mind, or by reason of vexation, distress of mind, or disgust: (IDrd, M, K:) held by Sb to be of the same class as سَبَّحَ and هَلَّلَ meaning "he said سُبْحَانَ اللّٰهِ" and "he said لَا إِلٰهَ إِلَّا اللّٰهُ." (M.) You say also, أَفَّهُ, and أَفَّفَ بِهِ, and تَأَفَّفَ بِهِ, meaning *He said to him* أُفٍّ. (M.) And جَعَلَ فُلَانٌ يَتَأَفَّفُ مِنْ رِيحٍ وَجَدَهَا *Such a one began to say* أُفٍّ *by reason of a smell which he perceived.* (T.) And إِنَّهُ يَتَأَفَّفُ عَلَيْهِ *Verily he is angry with him,* or *enraged against him.* (TA.)

2: see 1, in three places.

5: see 1, in four places.

أَفٍّ and أَفٍّ and أَفٍّ, or أُفٍّ: see أُفٌّ.

إِفْ and its vars. (differing only in having the ف movent): see the next paragraph.

أُفٌّ *Dirt,* or *filth;* as also أُفَّةٌ: (Ṣ:) you say, أَفَّا لَهُ, and أُفَّةً, *Dirt,* or *filth, to him;* in which the tenween is for the purpose of rendering them indeterminate; (Ṣ;) and أُفٌّ لَهُ وَتُفٌّ; (T;) and أُفَّةً وَتُفَّةً; and أَفًّا وَتُفًّا; (T, Ṣ;) the latter of which is an imitative sequent: (Ṣ:) or أُفٌّ signifies the *dirt of the ear;* and تُفٌّ, the *dirt of the nails;* (As, T, M, K; but in the last, *of the nail;*) the phrases mentioned above being used on the occasion of deeming a thing dirty or filthy, and afterwards on the occasion of experiencing annoyance or disgust at anything; (As, T, M,* TA;) and أَفَفٌ, also, has the former of these two meanings: (TA:) or أُفٌّ signifies the *dirt around the nail;* (M;) or the *dirt of the nail;* (K;) and تُفٌّ, the *dirt in the nail:* (M:) or the former, *a paring of the nail:* and *a piece of stick,* or *a reed, which one takes up from the ground:* (K:) in these various senses they are explained as used in the saying, أَفًّا لَهُ وَتُفًّا: (TA:) or the former signifies *stink:* (Zj, TA:) or *paucity;* (T, M, K;) as also أَفَفٌ; (M;) or from أَفَفٌ signifying *a thing little in quantity;* (T; and the same meaning is assigned to this word in the K;) and تُفٌّ is an imitative sequent, (T, M, K,) of the same meaning. (M.) — أُفٍّ, also, is a word expressive of vexation, distress of mind, or disgust; (M, Mgh;) or of dislike, displeasure, or hatred; (K;) and has six forms; (T, Ṣ;) mentioned by Akh; (Ṣ;) or ten; (M;) or forty; (K;) or more; (TA;) as follow: أُفٍّ and أُفٌّ and أُفٌّ and أُفٍّ and أُفٌّ and أُفٍّ (T, Ṣ, M, K) and أُفٍ and أُفٍ and أُفٍ and أُفٍ and أُفَا and أُفٍ and أُفْ (K) and أُفْ (M, K) and أُفِّي, pronounced with imáleh, (M, K,) i. e. with pure imáleh, and أُفِّيَ with intermediate imáleh, and أُفِّيَ without imáleh, the alif [written ى] in these three denoting the fem. gender, and أُفِّي, with kesr to the ف, (K,) i. e., as a prefixed noun with its complement, [the latter being the pronoun of the first pers.,] (TA,) and أُفْوِهْ, (K,) with ḍamm to the أ and ف, which latter is with teshdeed, and with the و and ه quiescent, (TA,) and أُفَّهْ [in a copy of the M أُفَّةً] and أُفِّهْ and أُفْهْ (K) and إِفْ and إِفٍّ and إِفٍّ and إِفٍّ and إِفَّا and إِفٍّ and إِفٍّ and إِفَّا and إِفٍّ and إِفٍّ, with ḍamm to the ف, which is with teshdeed, [in a copy of the M إِفٍّ,] and إِفَّا, like إِنَّا, and إِفِّي, pronounced with imáleh, and إِفِّيَ, with kesr, (K,) i. e., prefixed to the pronoun of the first person, (IAmb,) and أَفْ and أَفٍّ (K) and أَفٍّ, or أَفٍّ, and آفٍّ, or آفٍّ, and آفٍّ, or آفٍّ, (accord. to different copies of the K,) [all these forms, making the number (forty) mentioned by the author of the K, I have drawn from a comparison of three copies of that work, and I believe them to be correct: some other forms are mentioned by SM as perhaps indicated in the K; but I see no good reason for this: he then adds,] and أَفَّهْ and أَفُوهْ and أَفَّهْ, the last mentioned by IB on the authority of IKtt. (TA.) أُفٍّ, [with its variants,] in its primary sense, denotes one's blowing at a thing that falls upon him, such as dust or ashes; or at the place, to remove therefrom what is annoying; therefore people say, at anything that they deem troublesome, or displeasing, or hateful, أُفٍّ لَهُ [as though meaning *A puff,* or *blast of breath, to it*]: (Kt, T:) or [rather] it is a word imitative of a sound; [like *ugh* in English, both in sound and meaning; and in meaning like our interjections *foh* and *faugh;*] (Bḍ on the ex. in the Ḳur which will be found below, and TA;) denoting vexation, or distress of mind, or disgust; (Bḍ ubi suprà;) or denoting contempt: (TA:) or it is a verbal noun, meaning *I am vexed,* or *distressed in mind,* or *disgusted:* (Bḍ ubi suprà:) or it is an imperative verbal noun [denoting disgust or abhorrence, like *out,* and *away*]: (IJ, M:) or he who says أُفًّا لَكَ uses it in the manner of an imprecation, like as one says وَيْلًا لِلْكَافِرِينَ; and he who says أُفٌّ لَكَ puts it in the nom. case because of the ل, like as one says وَيْلٌ لِلْكَافِرِينَ; and he who says أُفٍّ لَكَ puts it in the gen. case likening it to words imitative of sounds. (IAmb.) It is said in the Ḳur [xvii. 24], وَلَا تَقُلْ لَهُمَا أُفٍّ, (T, Ṣ, TA,) or أُفٍّ, (TA, [in which other readings also are mentioned,]) [*And say not thou to them* (i. e. to thy father and mother) *Ugh,* &c.,] meaning, do not thou deem anything of their affairs burdensome, nor be contracted in bosom thereby, nor be rough, or harsh, or coarse, to them: (Kt, T:) or do not thou say to them anything expressive of the least disgust, when they have become old, but take upon thyself their service; أُفٍّ signifying *stink.* (Zj, T.)

إِفْ and its vars. (differing only in having the ف movent): see أُفٌّ. — For إِفٌّ, see also إِفَّانٌ, in three places.

أَفَّةٌ: see إِفَّانٌ, in two places.

أُفَّةٌ: see أُفٌّ, in four places. — Also A *dirty,* a *filthy,* an *unclean,* man: (K:) from أُفٌّ signifying the "dirt of the nail." (TA.) — One *in want; poor; possessing little:* (K:) from أَفَفٌ signifying "a thing little in quantity." (TA.) —

A coward: (K:) as though originally ذُو أُفَّةٍ, i. e. *holding back, by reason of disgust,* (مُتَأَفِّفٌ,) *from fight:* (TA:) or *experiencing vexation* or *disgust,* and *languid* or *sluggish, in war:* (IAar:) also *heavy,* or *sluggish.* (IAth.)

إِفَّةٌ: see إِفَّانٌ, in three places.

أَفٌّ *Vexation, distress of mind,* or *disgust.* (T, IAth, K.) — See also أُفٌّ, in three places. — And see إِفَّانٌ, in three places.

أَفَهْ and أَفَّهْ and أُفَّهْ and أُفِهْ and أُفُّهْ: see أُفٌّ.

أُفِّي, pronounced in three different ways; and أُفِّى: see أُفٌّ.

إِفًّا and إِفِّى and إِفِّي: see أُفٌّ.

أُفُوهْ: see أُفٌّ.

أُفُوفَةٌ: see what next follows.

أَفَّافٌ A man *who says* أُفٍّ *much* or *often;* (M, TA;) as also ♦ أُوفُوفَةٌ, accord. to the copies of the O and TS and K; but in other lexicons أُفُوفَةٌ: in the O, one *who ceases not to say to another* أُفٍّ لَكَ: in the Jm, the last of these three words is explained as meaning one *who ceases not to say this at some of his affairs.* (TA.)

إِفَّانٌ (T, S, M, K) and أَفَّانٌ (T, TS, L, K) and إِفَّةٌ (S, M, K) and أَفَفٌ (T, L, K) and أُفٌّ (L, M) and أَفَّةٌ (M) and تَئِفَّةٌ, (T, M, S, K, &c.,) of the measure تَفْعِلَةٌ, [being originally تَأْفِفَةٌ,] accord. to J, who appears to be right in saying so, (IB,) and so accord. to Aboo-'Alee, who states, on authority of Aboo-Bekr, that it is thus in some of the copies of the Book of Sb, (L,) though in other copies of that book said to be of the measure فَعِلَّةٌ, (IB, L,) *A time;* (T, S, M, K;) as in the sayings, كَانَ ذٰلِكَ عَلَى إِفِّ ذٰلِكَ, and إِفَّانِهِ (S, TA) and أَفَفِهِ, and إِفَّتِهِ, and تَئِفَّتِهِ, (TA,) *That was at the time of that;* (S, TA;) and أَتَانِى فِى إِفَّانِ ذٰلِكَ, (IAar, L,) and أَفَّانِهِ عَلَى إِفَّانِ ذلك, (IAar, T, M, L,) and إِفِّهِ, (M, L,) and أَفَفِهِ, (IAar, T, L,) and إِفَّتِهِ, (M, L,) and أَفَّتِهِ, (M,) and تَئِفَّتِهِ, (IAar, T, S, M, L,) preceded by على, (IAar, T, S, &c.,) and by فى, (L,) *He came to me at the time of that.* (IAar, T, &c.)

أُفُّوهْ: see أُفٌّ.

آفِ and آفٍ and آفٍ and آفٍّ: see أُفٌّ.

أُفُوفَةٌ: see أَفَّافٌ.

تَئِفَّةٌ: see إِفَّانٌ, in three places.

مُتَأَفِّفٌ عَنِ القِتَالِ [app. *Holding back, by reason of disgust, from fight;* as though saying أُفٍّ at the mention thereof: see أُفَّةٌ]. (TA.)

افخ

1. أَفَخَهُ, (A'Obeyd, S, L, &c.,) aor. ـَ, inf. n. أَفْخٌ, (L,) *He,* [or *it*] *struck him,* or *hit him,* [or *hurt him,*] *on the part of his head called the* يَأْفُوخ. (A'Obeyd, S, L, Mṣb, K.) He who pronounces يافوخ without ء says يَفَخَهُ. (Mṣb.)

مَأْفُوخٌ A man *having his head broken in the part called the* يَأْفُوخ. (L.)

يَأْفُوخٌ, (Lth, Az, S, Mṣb, K,) as also يَافُوخٌ, without ء, but the former is the more correct and the better, (Lth, Az, Mṣb,) and is of the measure يَفْعُولٌ, (Lth, Az, S, Mṣb,) whereas the latter is of the measure فَاعُولٌ, (Lth, Az, Mṣb,) [The *top, vertex,* or *crown, of the head;* or the *part of the top of the head which is crossed by the coronal suture, and comprises a portion of the sagittal suture;*] the *part where the anterior and posterior bones of the head meet;* (K;) the *place that is in a state of commotion in the head of an infant;* (S;) the *place which, in the head of a child, does not close up until after some years;* or *does not become knit together in its several parts;* and this is *where the bone of the anterior part of the head and that of its posterior part meet;* (Zj in "Khalḳ el-Insán;") the *place that is soft, in a child's head, before the two bones called the* نَمَّاغَة *and* رَمَّاعَة *meet, between the* هَامَة [or *middle of the head*] *and the forehead:* (L:) or the *middle of the head when it has become hard and strong;* before which it is not thus called: (Mṣb:) pl. يَآفِيخُ; (S;) so in the old lexicons [in general]; but in the T and K يَوَافِيخُ [which is pl. of يافوخ without ء; or, as pl. of يأفوخ, is like تَوَارِيخُ as pl. of تَأْرِيخٌ]; and because of this form of the pl., F says that J is in error in mentioning the word in the present art.: it has been shown, however, that J is not in error in this case. (TA.) — [Hence the saying,] أَنْتُمْ يَآفِيخُ الشَّرَفِ ‡ *Ye are the centres and summits of the heads of nobility.* (L, from a trad.) And يَأْفُوخُ اللَّيْلِ † *The main* [or *middle*] *part of the night.* (S, K.) — [See also art. يفخ.]

افق

1. أَفَقَ, (JK, S, K,) aor. ـِ, (JK, K,) inf. n. أَفْقٌ, (TK,) *He went his own way, at random,* or *heedlessly,* (رَكِبَ رَأْسَهُ,) *and went away in the* آفَاق [or *regions,* &c., *of the land*]: (Lth, JK, K:) or *he went away in,* or *into, the land,* or *country:* (S:) and *he took his way into the* آفَاق [or *regions,* &c.,] *of the land.* (JK.) — [Hence, app.,] أَفَقَ, aor. as above; thus, says IB, accord. to Kz, and thus it is given on the authority of Kr; (TA;) [see آفِقٌ;] or أَفِقَ, aor. ـَ, (S, O, K,) inf. n. أَفَقٌ; (S;) *He attained the utmost degree,* [as though he reached the أُفُق (or horizon, or furthest point of view,)] *in generosity;* (S, O, K;) or *in knowledge,* or *science;* or *in chasteness of speech,* or *eloquence, and in the combination of excellent qualities.* (K.) — Also, أَفَقَ, aor. ـِ, (Kr, Ibn-'Abbád, JK, K,) inf. n. أُفُقٌ, (JK, TA,) *He overcame,* or *surpassed.* (Kr, Ibn-'Abbád, JK, K.) — And, inf. n. أُفُوقٌ, *He was goodly,* or *beautiful; he possessed the quality of exciting admiration and approval by his beauty and the pleasingness of his aspect:* said of a camel, and of a horse. (JK.) — أَفَقَ عَلَيْهِ (JK, TA) *He* (a man) *excelled him;* namely, another man: (JK:) or *he preceded him in excellence;* or *outwent him therein;* as also أَفَقَهُ, aor. ـِ. (TA.) [It is like فَاقَهُ.] — أَفَقَ فِى العَطَآءِ, aor. ـِ, (S, K,) inf. n. أَفْقٌ, (TA,) *He gave to some more than to others.* (S, K.) So in the saying of El-Aṣhà,

* وَلَا المَلِكُ النُّعْمَانُ يَوْمَ لَقِيتُهُ *

* بِغِبْطَتِهِ يُعْطِى القُطُوطَ وَيَأْفِقُ *

[*Nor the King En-Noamán, on the day that I met him, in his goodly,* or *happy, condition, giving gifts,* or *stipends,* or *written obligations conferring gifts, and giving to some more than to others*]: (S:) or the meaning is, *writing* [*writs of*] *gifts, and sealing* them: or, as some say, *taking his way into the* آفَاق [or *regions,* &c.,] *of the land.* (JK.) — أَفَقَهُ, aor. ـِ, (S, Mṣb, K,) inf. n. أَفْقٌ, (S, Mṣb,) *He tanned it* (namely a hide) *until it became what is termed* أَفِيق. (S, Mṣb, * K.)

5. تأفّق بِنَا *He* (a man, Aṣ, TA) *came to us* مِنْ أُفُقٍ [*from a region,* &c., *of the land*]: (Aṣ, K:) or *came to us, and alighted at our abode as a guest:* and in the Nawádir el-Aaráb, تأفّق بِهِ is said to signify *he reached him,* or *overtook him;* as also تلفّق به. (TA.)

أُفُقٌ: see أُفْقٌ.

أَفْقٌ The *main and middle part* (سَنَن) of a road; (K;) the *face,* or *surface,* thereof: (IAar, K:) pl. آفَاقٌ. (K.) Hence the saying, قَعَدَ فُلَانٌ عَلَى أَفْقِ الطَّرِيقِ [*Such a one sat upon the main and middle part,* or *face,* or *surface, of the road*]. (TA.) — The *flanks,* or *ilia:* or, as some say, *skins;* or *skin;* as in the saying, شَرِبْتُ حَتَّى مَلَأْتُ أَفْقِى *I drank until I filled my skin:* (JK:) pl. [or rather coll. gen. n.] of أَفَقَةٌ; (IAar;) which signifies the *flank;* (IAar, K;) as does also آفِقَةٌ. (Th, K.) — Also pl., (S, K,) or [rather] quasi-pl. n., (M, K,) of أَفِيقٌ, q. v. (S, M, K.)

أَفْقٌ: see أَفِيقٌ, in two places.

أُفْقٌ (JK, S, Mgh, Mṣb, K, &c.) and ♦ أُفُقٌ (S, K) *A side;* meaning *a lateral,* or *an outward* or *adjacent, part* or *portion;* or *a part, region, quarter,* or *tract, considered with respect to its collocation* or *juxtaposition* or *direction,* or *considered as belonging to a whole;* or *a remote side;* syn. نَاحِيَةٌ; (JK, S, Mgh, Mṣb, K;) and *a border,* or *an extremity;* (JK;) of a land, or of the earth; and of the sky, or heavens: (JK, Mgh, Mṣb:) [or the *horizon,* or *part next to the horizon, of the sky* and *of the earth;*] or *what appears of the sides* (النَّوَاحِى) *of the celestial sphere,* (K, TA,) and *of the borders,* or *extremities, of the earth:* (TA:) or the *place whence blows the south wind,* and *the north wind,* and *the west wind,* and *the east wind:* (K,* TA:) pl. آفَاقٌ: (JK, S, Mgh, Mṣb, K:) and the sing. also is used as a pl.; like فُلْكٌ, as is said in

the Nh: (MF:) thus in the verse of El-'Abbás, in praise of the Prophet:

* أَنْتَ لَمَّا وُلِدْتَ أَشْرَقَتِ الأَرْ *

* ضُ وَضَاءَتْ بِنُورِكَ الأُفُقُ *

[*When thou wast born, the earth became bright, and the tracts of the horizon, or the regions, shone with thy light*]: or, as some say, الافق is made fem. by him as meaning النَّاحِيَةُ. (TA.) The phrase حِينَ يَغِيبُ الأُفْقُ means *When the redness, or whiteness, in the* أُفْق [or *horizon*] *disappears.* (Mgh.) — Also, in like manner, The *side*, or *lateral part*, of a tent: (JK:) or the *part between the* [*two*] *anterior* [*pieces of wood called the*] زِرَّانِ, *in the* [*fore part called the*] رِوَاق, of a tent: (K:) and the *sides*, or *lateral parts*, of a tent of the kind belonging to the Arabs of the desert. (TA.) = أُفُقٌ is also said to be a pl. of أَفِيقٌ; but this is disallowed by Lḥ. (TA.) = See also آفِقٌ.

أَفَقَةٌ: see أَفَقٌ. = Also *A burying of a skin*, or *hide, in the earth, so that its hair may be removed, and it may become ready for tanning.* (Lth, K,* TA.) [See أَفِيقٌ.]

أَفَقِيٌّ, (ISk, JK, T, Ṣ, Mgh, Mṣb, K,) contr. to rule, (T, Mṣb,) and أُفُقِيٌّ, (Aṣ, ISk, Ṣ, Mgh, Mṣb, K,) agreeably with rule, (Ṣ,) being a rel. n. from أُفُقٌ, (Mṣb,) and some (namely the lawyers, in relation to pilgrimage and the like, MF) say آفَاقِيٌّ, (Mgh, MF,) which is incorrect, (Mgh, Mṣb,) or whether it be correct, after the manner of أَنْصَارِيٌّ and the like, requires consideration, (MF,) an epithet applied to a man, (ISk, Ṣ, Mṣb,) meaning One *who is from the* آفَاق [or *lateral parts*, or *regions*,] *of the land*; (ISk,* Ṣ, Mṣb;*) mentioned by Aboo-Naṣr: (Ṣ, referring to the first form of the word:) or one *who goes about in the* آفَاق: (JK:) or one *who goes through the* آفَاق *of the land in search of sustenance*: (K,* TA:) as also أَفَّاقٌ. (K, TA.) أَفَقِيُّ مَكَّةَ or أُفُقِيُّ مَكَّةَ means *He who is without the places where the pilgrims coming to Mekkeh enter upon the state of* إِحْرَام. (Mgh.)

أُفُقِيٌّ: see أَفَقِيٌّ.

أَفِيقٌ: see آفِقٌ. — Applied also to a bucket (دَلْو), meaning *Excelling other buckets.* (AA, K.) = Also, (Aṣ, Th, JK, Ṣ, Mgh, Mṣb, K,) and أَفِيقَةٌ, (K,) or the latter is a more particular term than the former, like as جِلْدَةٌ is more so than جِلْدٌ, (Mgh,) and أَفِقٌ, (K, [but see what follows,]) The *skin*, or *hide, that is not completely tanned*, (Ṣ, Mgh, Mṣb, K,) *so that it is unsubstantial, not firm*, or *strong*, or *tough*: (Mgh:) when its tanning is complete, and it becomes red, it is termed أَدِيم: therefore أَفِيقٌ is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Mṣb:) or *in the second stage of its tanning*; for in the first stage it is termed مَنِيئَة; then, افيق; and then, اديم: (TA:) or *that is tanned, but before it is sewed*: (Aṣ, Ṣ, K:) or *before it is cut*, or *slit*: (K:) or *when it comes forth from the tan, its tanning being finished*, (JK, TA,) *its* [*original*] *odour being* [*still*] *in it*: (TA:) or *after it is tanned*: (Mṣb:) or *not tanned*: (Th, TA:) or *that is tanned without* قَرَظ *or* أَرْطَى *or any of the tans of the people of Nejd*: (TA:) ISd says, I think that Th has mentioned أَفِقٌ as syn. with أَفِيقٌ, and explained it as signifying the *skin*, or *hide, that is not tanned*; but I am not sure of it: (TA:) the pl. is أَفَقٌ, (Lḥ, JK, Ṣ, Mṣb, K,) like as أَدَمٌ is pl. of أَدِيمٌ, (Ṣ,) or this is a quasi-pl. n., (M, K,) and أُفُقٌ (JK, K) is allowable, (JK,) or, accord. to Lḥ, it is not allowable, (TA,) and [pl. of pauc.] آفِقَةٌ, (Aṣ, Ṣ, K,) like as آدِمَةٌ and أَرْغِفَةٌ are pls. of أَدِيمٌ and رَغِيفٌ. (Aṣ, Ṣ.) أَفِيقَةٌ signifies also *A* سِقَآء [or *skin for water or milk* &c.] *made of a hide of the kind termed* أَفِيق. (Mgh.) And أَفِيقٌ also signifies The *skin* of a man, and of any beast. (TA.)

أَفِيقَةٌ: see أَفِيقٌ, in two places.

أَفَّاقٌ: see أَفَقِيٌّ.

آفِقٌ, (Ṣ, K, &c.,) of the measure فَاعِلٌ, (Ṣ, Kz, TA, [in the CK أَفِقٌ, and in like manner in a copy of the JK,]) from أَفِقَ, (Ṣ, K,) or, as IB says, accord. to Kz, from أَفَقَ, aor. ـَ, and so accord. to Kr, and shown to be of the measure فَاعِلٌ by several verses in which it occurs, (TA,) One *who has attained the utmost degree in generosity*; (Ṣ, K;) or *in knowledge*, or *science*; or *in chasteness of speech*, or *eloquence, and in the combination of excellent qualities*; (K;) as also أَفِيقٌ: (K:) fem. with ة. (IF, K.) Also applied to a horse, *Generous with respect to both parents*: fem. with ة. (Ṣ.) And applied to a camel, *That excites admiration and approval by his generousness, excellence, high blood*, or *the like*; (JK;) and so أُفُقٌ, (JK, Ṣ, K,) applied to a horse, (Ṣ, K,) and a mare, (JK, Ṣ, K,) and a she-camel. (JK.)

آفِقَةٌ: see أَفَقٌ.

آفَاقِيٌّ: see أَفَقِيٌّ.

افك

1. أَفَكَهُ, aor. ـِ, inf. n. أَفْكٌ, (with fet-ḥ, Ṣ, TA, its only form, TA, [in the CK إِفْك,]) *He changed his*, or *its*, *manner of being*, or *state*; (Ṣ, K;) and *he turned him*, or *it*, (i. e., anything, Mṣb,) *away*, or *back*; (Ṣ, Mṣb, K;) عَنِ الشَّىْءِ [*from the thing*]; (Ṣ;) or عَنْ وَجْهِهِ [*from his*, or *its*, *mode*, or *manner*, *of being*, &c.]: (Mṣb:) so in the Ḳur xlvi. 21, أَجِئْتَنَا لِتَأْفِكَنَا عَنْ آلِهَتِنَا *Hast thou come to us to turn us away*, or *back*, *from our gods?* (Bḍ:) or *he turned him away*, or *back*, *by lying*: (TA:) or *he changed*, or *perverted, his judgment*, or *opinion*: (K:) or *he deceived him*, or *beguiled him, and so turned him away*, or *back*: and simply *he deceived him*, or *beguiled him*: and أُفِكَ signifies *he was turned from his judgment*, or *opinion, by deceit*, or *guile.* (TA.) It is said in the Ḳur [li. 9], يُؤْفَكُ عَنْهُ مَنْ أُفِكَ, i. e., *He will be turned away from it* (namely, the truth,) *who is turned away* in the foreknowledge of God: (TA:) or, accord. to Mujáhid, يُؤْفَنُ عَنْهُ مَنْ أُفِنَ [*he will be weak in intellect and judgment so as to be thereby turned away from it who is weak in intellect and judgment*]. (Ṣ, TA.) You say also, أُفِكَ الرَّجُلُ عَنِ الخَيْرِ *The man was turned away*, or *back*, *from good*, or *prosperity.* (Sh.) And أَفَكَهُ, (K, TA,) inf. n. as above, (TA,) *He forbade him what he wished*, (K, TA,) *and turned him away*, or *back*, *from it.* (TA.) — أَفَكَ, aor. ـِ; (Mṣb, K;) and أَفِكَ, aor. ـَ; (IAạr, K;) inf. n. إِفْكٌ (Mṣb, K) and أَفْكٌ and أَفَكٌ and أُفُوكٌ; (K;) *He lied*; *uttered a falsehood*; *said what was untrue*; (Mṣb, K;) as also أَفَّكَ, (K,) inf. n. تَأْفِيكٌ: (TA:) because a lie is a saying that is turned from its proper way, or mode. (Bḍ in xxiv. 11.) أَفَكَ النَّاسَ, aor. ـِ, inf. n. أَفْكٌ, *He told the people what was false*; أَفَكَ and أَفَكْتُهُ being like كَذَبَ and كَذَّبْتُهُ. (Az, TA.) — أَفَكَ فُلَانًا, (K,) inf. n. أَفْكٌ; (TA;) or the verb is آفَكَ; (so in the printed edition of Bḍ, xlvi. 27;) *He*, or *it*, *made such a one to lie*, or *say what was untrue.* (K.) — أُفِكَ *He was weak* [*as though perverted*] *in his intellect and judgment* or *opinion.* (K,* TA.) But أَفَكَهُ ٱللّٰهُ as meaning *God rendered weak his intellect* is not used. (L, TA.) — ‡ *It* (a place) *was not rained upon, and had no vegetation*, or *herbage.* (K, TA.)

2: see 1.

4: see 1.

8. ٱئْتَفَكَتِ البَلْدَةُ [written with the disjunctive alif ايتفكت], (Ṣ, K,) بِأَهْلِهَا, (Ṣ,) *The land*, or *district*, or *the town*, or *the like*, *was*, or *became*, *overturned*, or *subverted*, (Ṣ, K,) *with its inhabitants*: (Ṣ:) as were the towns of the people of Lot. (TA.) — Hence it is said of El-Baṣrah, قَدِ ٱئْتَفَكَتْ بِأَهْلِهَا مَرَّتَيْنِ, meaning ‡ *It has been submerged with its inhabitants twice*; as though subverted. (Sh.) — You say also, ايْتَفَكَتْ تِلْكَ الأَرْضُ ‡ *That land has been burnt up by drought.* (IAạr.)

إِفْكٌ [an inf. n. used as a subst.;] *A lie*; *a falsehood*; (Ṣ, TA;) as also أَفِيكَةٌ: pl. (of the latter, K) أَفَائِكُ. (Ṣ, K.) You say, يَا لَلْأَفِيكَةِ, and يَا لِلْأُفَيْكَةِ; [and يَا لِلْأُفَيْكَةِ, using the dim. form for the purpose of enhancement; i. e. *O the lie!* and *O the great lie!*] the ل with fet-ḥ denoting calling to aid; and with kesr denoting wonder, as though the meaning were, O man, wonder thou at this great lie. (TA.)

افكة [so in the TA, without any syll. signs; app. either أَفْكَةٌ, an inf. n. of un., or آفِكَةٌ, like دَاهِيَةٌ;] *A punishment sent by God, whereby the dwellings of a people are overturned*: occurring in a trad. relating to the story of the people of Lot. (TA.)

سَنَةٌ أَفِكَةٌ ‡ *A year of drought* or *sterility*: (K,

TA:) pl. أَوَافِكُ [contr. to rule, as though the sing. were ♦ آفِكَةٌ]. (Z, TA.)

أَفُوكٌ: see أَفَّاكٌ.

أَفِيكٌ One who is *turned from his judgment*, or *opinion, by deceit*, or *guile*; as also ♦ مَأْفُوكٌ. (Ḳ.) — *Lacking strength* or *power* or *ability, and having little prudence and artifice*. (Lth, Ḳ.) = See also أَفَّاكٌ.

أَفِيكَةٌ: see إِفْكٌ, in three places. — Also *A severe*, or *distressing, calamity*. (Ibn-Abbád.)

أُفَيْكَةٌ: see إِفْكٌ.

أَفَّاكٌ *A great*, or *habitual, liar*; (Ṣ, Mṣb, Ḳ;) as also ♦ أَفُوكٌ, (Mṣb, Ḳ,) and ♦ أَفِيكٌ: (Ḳ:) fem. of the first [and last] with ة: but the second is both masc. and fem.: (Mṣb:) the pl. of the second is افك with ḍamm [i. e. أُفُكٌ, accord. to the rule of the Ḳ, but the TA seems to indicate that it is أُفُكٌ, by likening it to the pl. of صَبُورٌ]. (Ḳ.)

آفِكَةٌ: see افكة: — and see سَنَةٌ أَفِكَةٌ.

مَأْفُوكٌ [*Changed in his*, or *its, manner of being*, or *state: turned away*, or *back, from a thing*: &c.]: see أَفِيكٌ. — *Weak* [*as though perverted*] *in his intellect* (AZ, Ṣ, Ḳ) *and judgment* or *opinion*; as also مَأْفُونٌ: (AZ, Ṣ:) accord. to A'Obeyd, (or AA, as in one copy of the Ṣ,) a man *who does not attain*, or *obtain, good*, or *prosperity*. (Ṣ.) — Also, (Ḳ,) fem. with ة, (Ṣ, Ḳ,) ‡ A place, (Ḳ,) or land, (أَرْض, Ṣ, Z,) *not rained upon, and having no vegetation*, or *herbage*. (Ṣ, Z, Ḳ.)

المُؤْتَفِكَاتُ (Ṣ, Ḳ) and المُؤْتَفِكَةُ, (TA,) both occurring in the Ḳur, [the former in ix. 71 and lxix. 9, and the latter in liii. 54,] *The cities overthrown*, or *subverted, by God, upon the people of Lot*. (Ṣ, Ḳ.) — The former also signifies *The winds that turn over* [*the surface of*] *the earth*, or *ground*: (Ḳ:) or *the winds that blow from different quarters*: it is said (by the Arabs, Ṣ) that when these winds blow much, the earth (i. e. its seed-produce, TA) thrives, or yields increase. (Ṣ, Ḳ, TA.)

افل

1. أَفَلَ, (T, Ṣ, Mṣb, Ḳ,) said of a thing, (Mṣb,) or of the moon, (T,) and أَفَلَتْ, said of the sun, (T, Ṣ, M,) and of the stars, (M,) aor. ـِ and ـُ, inf. n. أُفُولٌ (T, Ṣ, M, Mṣb, Ḳ) and أَفْلٌ, (M, Mṣb,) *It was*, or *became, absent*, or *hidden*, or *concealed*; (T, Ṣ, Mṣb, Ḳ;) *it set*; (T, Ṣ, M, &c.;) and so أَفَلَ, aor. ـِ. (Ḳ.) — Hence, أَفَلَ فُلَانٌ عَنِ البَلَدِ *Such a one became absent*, or *went away, from the country*, or *town*. (Mṣb.)

أَفِيلٌ *A young camel such as is termed* ابْنُ مَخَاضٍ [i. e. *that has entered its second year*]; (Aṣ, El-Fárábee, Ṣ, M, Mṣb, Ḳ;) and *the like*; (Ṣ;) or, and also *such as is above this* [*in age*]; (El-Fárábee, M, Mṣb, Ḳ;) or, and also *such as is termed* ابْنُ لَبُونٍ [i. e. *that has entered the third year*]; beyond which it is not so called: (Aṣ, TA:) or *that is seven months old*, or *eight*: (Aṣ, Mṣb:) or *a youthful camel*: (AZ, Mṣb:) and also (M, Ḳ) *a young weaned camel*; syn. فَصِيلٌ: (T, M, Mṣb, Ḳ:) fem. with ة: (Aṣ, Ṣ:) pl. إِفَالٌ (T, Ṣ, M, Ḳ) and أَفَائِلُ, (Sb, Ṣ, M, Ḳ,) which latter they liken to ذَنَائِبُ as pl. of ذَنُوبٌ. (M.) [In my copy of the Mṣb, the pl. is said to be إِفالة: and it is also there said, on the authority of IF, that افالة signifies the *young ones of sheep*.] It is said in a prov., إِنَّمَا القَرْمُ مِنَ الأَفِيلِ [*The stallion-camel is only* that which has increased in growth *from the young one in its second year*, &c.]; i. e. what is great has begun small. (TA.)

آفِلٌ part. n. of 1, (T, TA,) applied to the moon, and to any star: (TA:) fem. with ة: (T, TA:) pl. آفِلُونَ (Ḳur vi. 76 [the rational form of the pl. being there used because it is applied to stars as being likened to gods]) and أُفَّلٌ and أُفُولٌ. (TA.)

افه

أَفَهٌ and أَفَّهٌ and أُفَّهٌ and أُفِهٌ and أُفْهٌ and أُفُوهٌ and أُفُّوهٌ: see أُفٌّ.

افيون

أَفْيُونٌ, [like صَعْفُوقٌ, but this is of a very extr. measure; or, as some write it, أُفْيُونٌ, like عُصْفُورٌ &c.;] or إِفْيُونٌ, [like بِرْذَوْنٌ;] (accord. to different copies of the Ḳ, art. فين;) [an arabicized word, from the Greek ὄπιον, either immediately or through the Persian أَبِيُونْ; meaning *Opium*:] the *milk* [or *juice*] *of the black Egyptian* خَشْخَاش [or *poppy*, or *papaver somniferum*]; (Ḳ;) or the *milk of the* خشخاش, *the best of which is the black Egyptian*; (TA;) or the *expressed juice of the black Egyptian* خشخاش, *dried in the sun: cold and dry in the fourth degree*: (Ibn-Seenà, or Avicenna, i. 133:) *beneficial for hot tumours, especially in the eye; torporific* (*to the intellect*, TA): *in a small quantity, beneficial, and soporific: in a large quantity, a poison*: (Ḳ:) [the lexicographers regard the word as Arabic:] some, among whom is the author of the Ḳ, hold that it belongs to art. فين; others, that it belongs to art. افن. (TA.)

اقحوان

أُقْحُوَانٌ: see art. قحو.

اقط

1. أَقَطَهُ, aor. ـِ, (Ṣ, Ḳ,) inf. n. أَقْطٌ, (Ṣ,) *He made it* (namely food) *with* أَقِطٌ, q. v. infrà. (Ṣ, Ḳ.) — Also, (aor. and inf. n. as above, TA,) *He fed him with* أَقِطٌ: (A'Obeyd, Ḳ:) like لَبَنَهُ from لَبَنٌ, and لَبَأَهُ from لَبَأٌ: Lḥ mentions the verb in this sense as used without its being made transitive. (TA.) — [أَقِطَ in the CḲ is a mistake for أَقَطَ, q. v.]

4. آقَطَ, (Lḥ, Ḳ, [in the CḲ, incorrectly, أَقِطَ,]) of the measure أَفْعَلَ, agreeably with a common rule, applying to anything, (Lḥ, TA,) *He had much* أَقِطٌ; *his* أَقِطٌ *became much*, or *abundant*. (Lḥ, Ḳ.)

8. ائتقط [written with the disjunctive alif اِيتَقَطَ] *He made*, or *prepared*, أَقِطٌ: (Ṣ:) strangely omitted in the O and in the Ḳ. (TA.)

أَقِطٌ (Fr, Az, Ṣ, Mṣb, Ḳ) and إِقِطٌ (Fr, O, Ḳ) and أَقَطٌ (Fr, Ḳ) and إِقْطٌ, (Ṣ, O, Mṣb, Ḳ,) the last sometimes occurring in poetry, and formed from the first, by transferring the vowel of the ق to the preceding letter, (Ṣ,) or a contraction of the second, accord. to a common usage of [the tribe of] Temeem in the cases of words of this measure, (O,) and أَقْطٌ (Ḳ) and أُقْطٌ, (Aṣ, Ḳ,) of all which the first is the most chaste, and the last is strange, (TA,) [*A preparation of dried curd;*] *a preparation of*, or *thing made from, milk* (Az, Mṣb, Ḳ) *of sheep* or *goats*, (Ḳ,) *which has been churned, and of which the butter has been taken*, (Az, Mṣb, Ḳ,) *cooked, and then left until it becomes concrete*: (Az, Mṣb:) or *made from the milk of camels*, in particular: (IAạr:) or *milk which is dried, and has become hard, like stone; with which one cooks*; repeatedly mentioned in trads.: (TA:) or *a thing made from milk; being a kind of cheese*: (Ḥar p. 587:) pl. أَقْطَانٌ. (Ḳ.)

أَقَّاطٌ *A maker of* أَقِطٌ. (TA.)

مَأْقُوطٌ Food *made with* أَقِطٌ. (Ṣ.)

اكد

1. أَكَدَ *He trod* wheat. (IAạr, Ḳ.)

2. أكّد, inf. n. تَأْكِيدٌ, *i. q.* وَكَّدَ, (Ṣ, Mṣb, Ḳ,) of which it is a dial. var.; (Ṣ;) but it is not so chaste as the latter, and by some is disallowed. (TA.)

4. آكد *i. q.* أَوْكَدَ. (Ṣ in art. وكد.)

5. تأكّد *i. q.* تَوَكَّدَ. (Ṣ and Ḳ in art. وكد.)

إِكَادٌ sing. of أَكَائِدُ and تَآكِيدُ, (Ḳ,) both of which are irreg. in relation to their sing., (TA,) signifying (i. e. the pls.) *Thongs*, or *straps, by which the* قَرَبُوس *is bound to the two side-boards of a horse's saddle*. (Ḳ.) [See also وِكَادٌ.]

أَكِيدٌ *Firm*; (Ḳ, TA;) applied to a covenant, or compact. (TA.)

أكر

1. أَكَرَ, aor. ـُ, inf. n. أَكْرٌ, *He tilled* the ground; *ploughed* it *up for sowing*. (Mṣb.) — *He dug* the ground. (TA.) — *He cut*, or *dug*, a river, or canal, or rivulet. (Mṣb.) — And أَكَرَ, aor. ـِ, (TA,) inf. n. as above; (Ḳ;) and ♦ تأكّر; (Ḳ;) *He dug a hollow*, or *cavity, in the ground, for water to collect therein and to be baled out therefrom clear*: (Ḳ, TA:) or ♦ تأكّر أُكَرًا signifies *he dug hollows*, or *cavities, in the ground*. (Ṣ.)

3. آكَرَهُ, (TḲ,) inf. n. مُؤَاكَرَةٌ, (Ṣ, Ḳ,) *He made a contract*, or *bargain, with him to till and sow and cultivate land for a share of its produce*; syn. of the inf. n. مُخَابَرَةٌ. (Ṣ, Ḳ, TA.) The doing of this is forbidden. (TA.)

5: see 1, in two places.

أُكْرَةٌ *A hollow*, or *cavity, dug in the ground*, (ṢMṣbḲ,) *in which water collects, and from which it is baled out clear:* (Ḳ:) pl. أُكَرٌ. (Ṣ, Mṣb.) = Also a dial. var. of كُرَةٌ, (Ḳ,) [*A ball*] *with which one plays:* (TA:) [and *a sphere*, or *globe*:] but it is of weak authority. (Ḳ.)

إِكَارَةٌ, as used in practical law, *Land which is given by its owners to men who sow and cultivate it* [app. *for a certain share of its produce:* see 3]. (Mgh.)

أَكَّارٌ *A tiller*, or *cultivator, of land:* (Mṣb, Ḳ:) pl. أَكَرَةٌ; as though it were pl. of آكِرٌ, (Ṣ, Mṣb, Ḳ,) like as كَفَرَةٌ is pl. of كَافِرٌ. (Mṣb.)

اكف

2. اكّف الإِكَافَ, inf. n. تَأْكِيفٌ, *He made the* اكاف; (Ḳ;) as also وكّفهُ, inf. n. تَوْكِيفٌ; which latter, accord. to IF, is the original form. (TA.) = See also 4.

4. آكف الحمارَ, (Ṣ, Mgh, Mṣb, Ḳ,) inf. n. إِيكَافٌ, (Ḳ,) *He bound*, (Ṣ, Ḳ, TA,) or *put*, (Mṣb, TA,) *the* إِكَاف *upon the ass;* (Ṣ, Mṣb, Ḳ;) as also أَكّفهُ; (Ṣgh, Ḳ;) and اوكفهُ; (Ṣ, Mgh, Ḳ;) which is of the dial. of the people of El-Ḥijáz; the first being of the dial. of Benoo-Temeem: and in like manner, البَغْلَ *the mule*. (Lḥ.)

إِكَافٌ (Ṣ, Mgh, Mṣb, Ḳ) and أُكَافٌ, (Ḳ,) as also وِكَافٌ (Ṣ, Mgh, Mṣb, Ḳ) and وُكَافٌ, (Ḳ in art. وكف,) The بَرْذَعَة, [i. e. *pad*, or *stuffed saddle, generally stuffed with straw*,] (Ḳ,) of the ass, (Ṣ, Mgh, Mṣb, Ḳ,) and also used for the mule, and for the camel; (TA in art. وكف;) a saddle like the رَحْل and قَتَب: (TA:) and *a saddle* of a horse *made in the form of the ass's* اكاف, *having at its fore part* [or *pommel*] *a thing resembling a pomegranate:* (Mgh:) [see also قَتَبٌ:] pl. [of pauc.] آكِفَةٌ (TA) and [of mult.] أُكُفٌّ. (Ṣ, Mgh, Mṣb, TA.) Yaʿḳoob asserts that the إ in إِكَافٌ is a substitute for the و in وِكَافٌ. (TA.) A rájiz says,

* إِنَّ لَنَا أَحْمِرَةً عِجَافَا *

* يَأْكُلْنَ كُلَّ لَيْلَةٍ إِكَافَا *

meaning [*Verily we have some lean asses*] *which eat every night* the price of *an* اكاف. (TA.)

أَكَّافٌ The *maker of the kind of saddle called* إِكَاف. (Ḳ.)

اكل

1. أَكَلَهُ, [aor. ـُ,] inf. n. أَكْلٌ and مَأْكَلٌ, [*He ate it*,] (Ṣ, Ḳ,) namely, food. (Ṣ.) Er-Rummánee says that أَكْلٌ properly signifies The *swallowing* food *after chewing* it; so that the swallowing of pebbles is not properly thus termed: (Mṣb:) or, accord. to Ibn-El-Kemál, the *conveying*, or *transmitting*, *to the belly* what may be chewed, *whether* [*the thing be*] *chewed or not;* so that it does not apply to milk, nor to سَوِيق: and as to the saying of the poet,

* مِنَ الآكِلِينَ المَآءَ ظُلْمًا فَمَا أَرَى *

* يَنَالُونَ خَيْرًا بَعْدَ أَكْلِهِمُ المَآءَ *

†[*Of the eaters of* what they purchase with the price of *water, wrongfully, I do not see* any *attain good after their eating of* what they have purchased with the price of *the water*,] he means a people who used to sell water and purchase with the price thereof what they would eat: (TA:) [for you say, أَكَلَ كَذَا as meaning †*He ate the price of such a thing:* see another ex. voce إِكَافٌ; and another voce ثَدْيٌ.] = The saying, in the Ḳur [v. 70], لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ [*They should eat* things *above them and* things *beneath their feet*] means, their means of subsistence should be made ample; (Bḍ, TA;) by the pouring of the blessings of the heaven and the earth upon them; or by the abundance of the fruit of the trees, and the produce of the grains sown; or by their being blessed with gardens of ripe fruits, so that they should gather them from the upper part of each tree, and pick up what should have fallen upon the ground. (Bḍ.) = انْقَطَعَ أَكْلُهُ [lit. *His eating became cut off*, or *stopped*,] means ‡*he died;* [see also أُكْلٌ;] and so اِسْتَوْفَى أَكْلَهُ [lit. *he completed his eating*]. (TA.) = أَكَلَ رَوْقَهُ [lit. *He ate his life*,] means ‡*he became extremely aged, and his teeth fell out, one after another.* (TA.) = هُوَ يَأْكُلُ النَّاسَ, and يَأْكُلُ لُحُومَ النَّاسِ [*He eats men*, and *eats the flesh of men*,] means ‡*he defames men;* or *does so in their absence:* (TA:) and the action thus signified may be [*with words*, or *by making signs*] *with the side of the mouth*, and *with the eye*, and *with the head.* (TA in art. همز.) It is said in the Ḳur [xlix. 12], أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا [lit. *Would any one of you like to eat the flesh of his brother when dead?*]; defamation, or defamation of the absent, being meant thereby. (Ṣ,* Ibn-'Arafeh, Bḍ, Jel.) = أَكَلَ غَنَمِي وَشَرِبَهَا ‡[*He ate* the flesh of *my sheep, and drank* the milk of *them*, means, like أَكَلَ مَالِي, *he ate, fed upon, devoured*, or *consumed, my wealth*, or *property:* see 2]. (TA.) = أَكَلَتِ النَّارُ الحَطَبَ ‡*The fire devoured*, or *consumed, the firewood.* (Ṣ, Mgh.) = أَكَلَتْ أَظْفَارُهُ الحِجَارَةَ ‡[*The stones wore away his nails*]. (TA.) = الوَاوُ فِي مَرْئِيٍّ أَكَلَتْهَا اليَاءُ †[*The* و *in* مَرْئِيٍّ, *the* ي *has swallowed it up*]; because it is originally مَرْؤُوٌ: a phrase occurring in the 'Eyn. (TA.) = أَكَلَ عُمُرَهُ ‡*He consumed his life.* (Mgh.) = It is said in a trad., (TA,) أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ القُرَى ‡[*I have been commanded to have given unto me a town which shall devour the* other *towns*]; (Ḳ, TA;) said to be Yethrib [afterwards called El-Medeeneh]; (TA;) i. e., the people of which shall conquer the [other] towns and make spoil of their possessions: or it denotes the superior excellence of that town; and is like the saying, هٰذَا حَدِيثٌ يَأْكُلُ الأَحَادِيثَ [*This is a tradition which does away with*, or *overrules, the* other *traditions*]. (ṢghḲ, TA.) = أَكْلُ السِّكِّينِ اللَّحْمَ means ‡*The knife's cutting the flesh.* (TA.) = أَكَلَنِي رَأْسِي, inf. n. إِكْلَةٌ and أُكَالٌ and أَكَالٌ, ‡*My head itched.* (Ḳ, TA.) An Arab was heard to say, [as is often said in the present day,] جِلْدِي يَأْكُلُنِي ‡*My skin itches.* (TA.) = أَكِلَ, aor. ـَ, (Ḳ,) inf. n. أَكَلٌ, (TA,) ‡*It* (a limb, or member, [and a sore,] and a piece of stick, or wood,) *became corroded* or *cankered*, or *decayed, by the mutual eating away of its several parts;* as also ائتكل [written with the disjunctive alif اِئْتَكَلَ], and تأكّل. (Ḳ, TA.) = أَكِلَتِ الأَسْنَانُ, (Ṣ, Mṣb, Ḳ,) aor. and inf. n. as in the next preceding sentence, (Mṣb,) ‡*The teeth rubbed together and wasted away;* by reason of age; (Ṣ;) or *fell out, one after another:* (Mṣb:) or *broke in pieces*, or *became much broken:* (Ḳ:) and تأكّلت signifies the same; (Ṣ, Mṣb;) and so ائتكلت. (Ṣ.) = أَكِلَتِ النَّاقَةُ, aor. ـَ, inf. n. أَكَلٌ, †*The she-camel experienced an itching and annoyance in her belly*, (Ṣ, O, Ḳ,) *from the growth of the hair*, (Ṣ, O,) or *from the growth of the fur*, (Ḳ,) *of her fœtus.* (Ṣ, O, Ḳ.)

2. [أَكَّلَهُ, inf. n. تَأْكِيلٌ, *He made him to eat* a thing.] = أَكَّلَ مَالِي وَشَرَّبَهُ, (Ṣ, Ḳ,) inf. n. as above, (Ḳ,) [lit. *He made* people *to eat my property, and made* them *to drink it*,] means ‡*he fed men*, or *the people, with my property*, or *cattle.* (Ṣ, Ḳ, TA.) = ظَلَّ مَالِي يُؤَكَّلُ وَيُشَرَّبُ, (so in some copies of the Ḳ and in the TA,) or يُؤَكِّلُ وَيُشَرِّبُ, (so in two copies of the Ṣ and in a copy of the Ḳ,) [of which the former is app. the right reading, as the lit. meaning seems to be *My cattle passed the day made to eat and made to drink*,] i. e., ‡*pasturing as they pleased.* (Ṣ, Ḳ, TA.) = أَكَّلَهُ الشَّيْءَ, inf. n. as above, ‡*He charged against him*, or *accused him of doing, the thing;* as also آكَلَهُ, (Ḳ, TA,) inf. n. إِيكَالٌ. (TA.) In [some of] the copies of the Ḳ, for اِدَّعَاهُ, we here find, erroneously, دَعَاهُ. (TA.) You say, أَكَّلْتَنِي مَا لَمْ آكُلْ [lit. *Thou hast made me to eat what I have not eaten*,] meaning ‡*thou hast charged against me*, or *accused me of doing, what I have not done;* as also آكَلْتَنِي. (Ṣ, TA.) So too, أَشْرَبْتَنِي مَا لَمْ أَشْرَبْ. (Ṣ and Ḳ in art. شرب.)

3. آكلهُ, inf. n. مُؤَاكَلَةٌ (Ṣ, Ḳ) and إِكَالٌ, (Ḳ,) *He ate with him;* (Ṣ, Ḳ;) as also وَاكَلَهُ, though of weak authority; (Ḳ;) or this latter is not allowable. (Ṣ, Ṣgh.) = مُؤَاكَلَةٌ which is forbidden in a trad. is †*A debtor's giving a thing to his creditor in order that he may abstain from taking the debt.* (TA.)

4. آكل, [inf. n. إِيكَالٌ,] said of the palm-tree, and of seed-produce, (Ṣ, Ḳ,) and of anything, (Ṣ,) *It had ripe fruit; it supplied food.* (Ṣ, Ḳ.) آكلهُ الشَّيْءَ, (Ṣ, Ḳ,) inf. n. as above, (Ṣ,) *He gave him to eat the thing; he fed him with the thing.* (Ṣ,* Ḳ.) = See also 2, in two places. = آكل النَّارَ †*He fed*, or *supplied, the fire with fuel.* (Ṣ.) = آكل بَيْنَ النَّاسِ, (A, Ḳ,) inf. n. as above, (Ṣ, O,) ‡*He busied himself among the people with propagating calumnies:* (Ṣ, O, TA:) or *he created*, or *excited, disagreement, dissension*, or

strife, among them; or *made,* or *did, mischief among them:* (A, TA:) or *he incited them, one against another.* (K.) ― آكَلْتُكَ فُلَانًا, (S,) or آكَلَ فُلَانًا فُلَانًا, (K, [in the CK, erroneously, فُلَانٌ فُلَانًا,]) ‡ *I made thee,* (S,) or *he made such a one,* (K,) *to have dominion,* or *authority,* or *power, over such a one.* (S, K.)

5. تأكّل: see 1, latter part, in two places: ― and see also 8. ― Also, said of a sword, (S, K,) and of silver (K, TA) molten, (TA,) and of lightning, and of collyrium, and of aloes, (K,) and of anything shiny, (TA,) ‡ *It shone, gleamed,* or *glistened,* (S, K, TA,) *much,* or *intensely;* (K;) when said of a sword, *by reason of its sharpness.* (S, TA.)

8. ائتكل [with the disjunctive alif ايتَكَلَ]: see 1, latter part, in two places. ― أَمَا تَنْفَكُّ تَأْتَكِلُ *Dost thou not cease to eat our flesh,* [i. e., *to wound our reputations,* (see 1,)] *and to defame us?* (Aboo-Nasr, TA.) But see below. ― ائتكلت النَّارُ ‡ *The fire flamed,* or *blazed, vehemently; as though one part thereof devoured another.* (TA.) ― ائتكل غَضَبًا, (K,) or مِنَ الغَضَبِ, (S,) ‡ *He burned,* or *burned fiercely, with,* or *by reason of, anger.* (S, K.) The phrase mentioned above, اما تنفكّ تأتكل, is also cited as an ex. of this meaning. (S, TA.) You say likewise, ائتكل مِنْهُ ‡ *He was,* or *became, angry with him, and excited,* or *provoked, against him,* (K, TA,) *and vehement,* or *severe;* (TA;) as also منه تأكّل. (K.)

10. استأكلهُ الشَّيْءَ ‡ *He asked,* or *begged, of him to assign to him the thing,* or *to make it be to him, as a means of subsistence,* or *a thing to be eaten.* (K, TA.) ― يَسْتَأْكِلُ الضُّعَفَاءَ ‡ *He takes* (S, K, TA) *and devours* (TA) *the possessions of the weak ones.* (S, K, TA.)

أُكْلٌ: see أُكُلٌ.

أَكَلٌ inf. n. of أَكِلَ [q. v.]. ― فِى أَسْنَانِهِ أَكَلٌ ‡ *In his teeth is a rubbing together and wasting away;* by reason of age. (S, TA.) ―

أَكِلٌ [part. n. of أَكِلَ]. ― نَاقَةٌ أَكِلَةٌ + *A she-camel experiencing an itching and annoyance in her belly,* (S, K,) *from the growth of the hair,* (S,) or *from the growth of the fur,* (K,) *of her fœtus.* (S, K.) ― [الآكِلُ is erroneously put, in the CK, for الآكِلُ, in a sense explained below.]

أُكُلٌ and ٭ أُكْلٌ; (S, Msb, K, &c.;) the latter a contraction of the former; (Msb;) *What is eaten;* (S, Msb, TA;) as also ٭ أُكْلَةٌ and ٭ أَكْلَةٌ (Lh, TA) and ٭ مَأْكَلَةٌ and ٭ مَأْكُلَةٌ (Msb, K) and ٭ مَأْكُولٌ; (Lh, Msb;) *any eatable;* i. e. *anything that is eaten;* (S;) and ٭ أَكَالٌ signifies [*the same, an eatable,* or] *food.* (S, TA.) You say of one who is dead, اِنْقَطَعَ أُكْلُهُ [*His food has become cut off,* or *stopped:* in the TA, أَكْلُهُ: see 1]. (S.) And ٭ مَا ذُقْتُ أَكَالًا *I have not tasted food.* (S, TA.) ― *Fruit* (S, K [in the latter of which, in some copies, التَّمْرُ is put for الثَّمَرُ, erroneously, as is said in the TA]) of palm-trees and other trees [&c.]. (S.) So in the Kur [xiii. 35], أُكُلُهَا دَائِمٌ [*Its fruit* shall be *perpetual*]: (S, TA:) meaning that the fruits thereof shall be not as those of the present world, which come to one at one time and not at another. (TA.) [Pl. آكَالٌ; occurring in the M and K in art. اتو.] ― ‡ *Means of subsistence:* (K:) *worldly good fortune,* (S, K,) *and ample means of subsistence.* (S.) You say, فُلَانٌ ذُو أُكُلٍ ‡ *Such a one is possessed of worldly good fortune, and ample means of subsistence:* (S:) and عَظِيمُ الأُكُلِ ‡ *possessed of* [*great*] *good fortune;* or *of a* [*great and*] *good share of the means of subsistence.* (TA.) ― ‡ *Thickness, substantialness,* or *closeness* or *compactness of texture,* of a garment, or piece of cloth; (S, K, TA;) and *strength* thereof. (K.) You say ثَوْبٌ ذُو أُكُلٍ ‡ *A garment,* or *piece of cloth, having thickness,* &c.: and قِرْطَاسٌ ذُو أُكُلٍ ‡ *paper having thickness,* &c. (S, TA.) ― ‡ *Intelligence; judgment;* (Aboo-Nasr, S, K;) *firmness of intellect.* (K, TA.) You say رَجُلٌ ذُو أُكُلٍ ‡ *A man possessing intelligence and judgment.* (Aboo-Nasr, S, TA.)

أُكْلَةٌ *A single act of eating* (S, Mgh, Msb, K) *until one is satisfied.* (S.) Hence the saying, المُعْتَادُ أُكْلَتَانِ الغَدَآءُ وَالعَشَآءُ, meaning *That to which people are accustomed is two acts of eating,* the eating of *the morning-meal and* that of *the evening-meal.* (Mgh.) ― See also أُكْلَةٌ, in two places. ― And see أُكُلٌ, first sentence.

أُكْلَةٌ *A morsel,* or *small mouthful,* of food. (S, Mgh, Msb, K.) [For the pl., see below.] You say, أَكَلْتُ أُكْلَةً وَاحِدَةً *I ate one morsel.* (S.) And أَكَلَ بِأَخِيهِ أُكْلَةً + [*He ate a morsel by means of* defaming *his brother*] is said, in a trad., of a man who is on terms of brotherhood with another, and then goes to his enemy, and speaks of him in a manner not good, in order that he may give him a present for doing so. (TA.) ― *A small round cake of bread;* syn. قُرْصَةٌ; (S, K;) *a single* قُرْص: (Mgh:) pl. أُكَلٌ, as below. (TA.) ― See also أُكُلٌ. ― Also + *i. q.* طُعْمَةٌ; (S, K;) which is also syn. with ٭ مَأْكَلَةٌ; (S, Msb, K, in art. طعم;) i. e. *An assigned,* or *appointed, means of subsistence; such as a grant of a tract of land; and a tax,* or *portion of a tax* or *taxes; and the like;* (Mgh in explanation of طُعْمَةٌ, and TA in explanation of the same and of مَأْكَلَةٌ in art. طعم;) and [it is also said that] ٭ مَأْكَلَةٌ signifies *a thing that is assigned,* or *appointed,* or *granted, to a man, so that he is not to be reckoned with,* or *called to account, for it:* (TA in the present art.:) [thus it applies to *any absolute grant, either of land,* (*as an allodium, an appanage, &c.,*) *or of revenue:*] pl. أُكَلٌ (K) [and app. also آكَالٌ, which see below]. You say, هٰذَا الشَّىْءُ أُكْلَةٌ لَكَ *This thing is a* طُعْمَة *to thee,* or *for thee.* (S.) ― See also أَكِيلَةٌ. ― Also, and ٭ إِكْلَةٌ (S, Z, Sgh, K) and ٭ أَكْلَةٌ, (Kr, K,) ‡ *Defamation;* or *defamation of the absent.* (S, Z, Sgh, K.) You say, إِنَّهُ لَذُو أُكْلَةٍ and ٭ إِكْلَةٍ (S, TA) and ٭ أَكْلَةٍ (TA) ‡ *Verily he is one who defames men;* or, *who does so in their absence.* (S, TA.)

إِكْلَةٌ *A mode,* or *manner,* (K,) or *state,* or *condition,* (S, K,) *in which one eats:* (S, K:*) like جِلْسَةٌ and رِكْبَةٌ: (S, TA:) and the *posture of the eater, reclining or sitting.* (TA.) You say, إِنَّهُ لَحَسَنُ الإِكْلَةِ [*Verily he has a good mode,* &c., *of eating*]. (S.) ― See also أُكْلَةٌ, last two sentences. ― ‡ The *itch:* or *an itching:* (S, K:) as also ٭ أُكَالٌ, (As, S, K,) [see أَكَلَنِى رَأْسِى, of which both are said to be inf. ns.,] and ٭ أَكَلَةٌ: (K:) so the last is written accord. to the correct copies of the K: accord. to Esh-Shiháb, in the Shifá el-Ghaleel, it would seem to be أُكْلَةٌ; but this is at variance with the authority of the leading lexicologists: the same word, أَكِلَةٌ, is also explained in the K as signifying *a disease in a limb,* or *member, in consequence of which one part is* [*as it were*] *eaten by another;* [a meaning which I believe to be correct, (see أُكَالٌ,) although SM says,] but this is identical with the *itch,* or *an itching:* and ٭ أَكَلَانٌ is a vulgar term for the same; and so is ٭ آكِلَةٌ, with medd, given as correct by Eth-Tha'álibee, in [his book entitled] the Muḍáf and Mensoob, but disallowed by El-Khafájee. (TA.) One says, إِنِّى لَأَجِدُ فِى جَسَدِى إِكْلَةً ‡ [*Verily I experience in my body an itching.*] (S.)

أَكِلَةٌ: see إِكْلَةٌ.

أُكَلَةٌ: see أُكُولٌ.

أَكَلَانٌ: see إِكْلَةٌ.

أُكَالٌ: see أُكُلٌ, first and second sentences.

أُكَالٌ ‡ *A corrosion,* or *cankering,* or *decaying,* of a limb, or member, [and of a sore,] *from the mutual eating away of its several parts;* as also ٭ إِكَالٌ. (K, TA.) [See also أَكِلَةٌ, voce إِكْلَةٌ, where a similar meaning is assigned to the former of these two words; and the same seems to be indicated in the Msb.] ― See also another signification voce إِكْلَةٌ. ― بِهَا أُكَالٌ, said of a she-camel, + *She has an itching and annoyance in her belly,* (S, K,) *from the growth of the hair,* (S,) or *of the fur,* (K,) *of her fœtus.* (S, K.)

إِكَالٌ: see أُكَالٌ.

رَجُلٌ أُكُولٌ and ٭ أُكَلَةٌ and ٭ أَكِيلٌ all signify the same; (K;) i. e. *A man who eats much;* [*who is a great eater; edacious; voracious;*] as also ٭ أَكَّالٌ. (TA.)

أَكِيلٌ *One who eats with another.* (S, TA.) ― See also آكِلٌ: ― and see أُكُولٌ. ― *I. q.* ٭ مَأْكُولٌ [as signifying *Eaten*]. (TA.) ― See also أَكِيلَةٌ.

أَكُولَةٌ *A sheep,* or *goat, which is set apart* (S, Msb, K) *to be eaten,* (S, Mgh, K,) [i. e.] *to be slaughtered,* (Msb,) *and which is fattened,* (S, Mgh,) *and the taking of which by the collector of the poor-rate is disapproved;* (S;) *not left to pasture by itself, being of the best of the beasts:* (Msb:) and ٭ أَكِيلَةٌ occurs in the same sense,

applied to a sheep, or goat, fattened to be eaten. (Mgh.) Hence the prov., مَرْعًى وَلَا أُكُولَةَ [lit. *Pasturage, and no* اكولة]; meaning † *wealth collected together, and none expended.* (TA.) — Also *Barren;* applied to a sheep or goat [app. because such is generally eaten]. (Ḳ.)

أُكُولَةٌ: see what next follows.

أَكِيلَةٌ and ▼ أَكِيلٌ and ▼ أُكُولَةٌ, with two ḍammehs, (Ḳ,) so in the copies of the Ḳ, but perhaps a mistake for ▼ أُكْلَةٌ, (TA,) a word of a bad dial., (Ḳ,* TA,) and ▼ مَأْكُولٌ and ▼ مُؤَاكِلٌ, (Ḳ, TA, [in some copies of the former of which, instead of وَهِيَ قَبِيحَةٌ وَالمَأْكُولِ وَالمُؤَاكِلِ, meaning, as is said in the TA, وَهِيَ لُغَةٌ قَبِيحَةٌ &c., we find وَهِيَ قَبِيحَةُ المَأْكُولِ وَالمُؤَاكِلِ,]) *A sheep,* or *goat, which is set* (Ḳ, TA) *in the lurking-place of a hunter* (TA) *for the purpose of catching thereby the wolf and the like.* (Ḳ, TA.) — And the first two words, (Ḳ,) or أَكِيلَةُ سَبُعٍ, (Ṣ, Mgh, Mṣb,) *A beast which has been eaten,* (Ṣ,* Ḳ,) or *partly eaten,* (Mgh, Mṣb,) *by a beast or bird of prey,* (Ṣ, Mgh, Mṣb, Ḳ,) *and then rescued from it:* (Mgh, TA:) the ة in اكيلة being added because the quality of a subst. is predominant in it. (Ṣ.) — See also أُكُولَةٌ.

أَكَّالٌ: see أَكُولٌ.

آكِلٌ *Eating;* or *an eater;* as also ▼ أَكِيلٌ: pl. أَكَلَةٌ. (Ṣ, Ḳ.) You say, هُمْ أَكَلَةُ رَأْسٍ [lit. *They are eaters of a head*]; meaning † *they are few; one head satisfying their stomachs.* (Ṣ.) — آكِلَةُ ‡ *Pasturing beasts.* (Ḳ, TA.) — آكِلَةُ اللَّحْمِ ‡ *The knife;* (Ḳ, TA;) because it cuts the flesh: (TA:) and *the pointed staff* or *stick;* (Ḳ, TA;) as being likened thereto: (TA:) and *fire:* (Ḳ:) and *whips;* (Sh, Ḳ;) because they burn the skin. (TA.) — الآكِلُ, [in the CḲ, erroneously, الآكَلُ,] ‡ *The king.* (Ḳ, TA.) [Opposed to المَأْكُولُ, q. v.] — آكِلُ الرِّبَا ‡ [*The receiver of usury*]: occurring in a trad., in which it is said, لُعِنَ آكِلُ الرِّبَا وَمُؤْكِلُهُ ▼ ‡ [*The receiver of usury is cursed, and the giver thereof*]. (TA.)

آكِلَةٌ fem. of آكِلٌ, q. v. — See also إِكْلَةٌ.

آكَالٌ [app. a pl. of pauc. of أُكُلٌ, q. v., and of أُكْلٌ, agreeably with analogy,] ‡ The [*grants termed*] مَآكِل of kings; (Ḳ;) their طُعَم [pl. of طُعْمَةٌ, explained above, voce أُكْلَةٌ]. (TA.) — † The *stipends* of soldiers. (Ḳ.) — ذَوُو الآكَالِ, for which J has erroneously put الأَكَال, [in the Ṣ,] (TṢ, Ḳ,) without ذوو, (TA,) ‡ *The lords,* or *chiefs, of the tribes, who take the* مِرْبَاع [or *fourth part of the spoil,* which was the chief's portion in the time of ignorance] (Ṣ, TṢ, Ḳ, TA) *&c.* (TA.)

مَأْكَلٌ, (Ṣ,) [in measure] like مَقْعَدٌ, (TA,) [an inf. n. of أَكَلَ, q. v.: — and also signifying] *Gain.* (Ṣ, TA.) — [Also *A place,* and *a time, of eating:* pl. مَآكِلُ.]

مُؤْكَلٌ † *Fortunate; possessed of good fortune; prosperous.* (Aboo-Sa'eed, Ḳ.)

مُؤْكِلُ الرِّبَا ‡ [*The giver of usury:* see آكِلٌ, last sentence]. (TA.)

مَأْكَلَةٌ and ▼ مَأْكُلَةٌ: see أُكْلٌ: — and for the former, see also أُكْلَةٌ, in two places. — Also, both words, *i. q.* مِيرَةٌ [i. e. *Corn,* or *any provision, which a man brings,* or *purveys, for himself* or *his family,* or *for sale*]. (Ḳ.) — Also used in the sense explained above, voce أُكْلٌ, [as a subst.,] and likewise as an epithet, so that one says شَاةٌ مَأْكَلَةٌ [as meaning *A sheep,* or *goat, that is eaten*]. (Ḳ.) — Both words signify [also] *A place whence one eats.* (Ṣ, O.) — [And hence] one says, اتَّخَذْتُ فُلَانًا مَأْكَلَةً and مَأْكُلَةً † [*I took for myself such a one as a person from whom to obtain what to eat*]. (Ṣ, O.) — [The pl. is مَآكِلُ: of which see an ex. voce آكَالٌ.]

مَأْكُلَةٌ: see the paragraph next preceding, throughout.

مِئْكَلَةٌ *Anything in* [i. e. *out of*] *which one eats:* (Lḥ, Ḳ:) or [*bowls of the kind called*] صِحَاف, (Ṣ,) or *a* [*bowl of the kind called*] صَحْفَة, (TA,) *in which the tribe find it easy to cook,* (so in a copy of the Ṣ and in the TA,) or *to put,* (so in another copy of the Ṣ,) *flesh-meat and* [*the kind of porridge called*] عَصِيدَة: (Ṣ, TA:) or *a bowl not so large as a* صحفة, *but next to it in size, that satisfies the stomachs of two men,* or *three:* (Ṣ voce صَحْفَةٌ:) [or] *a small* [*bowl of the kind called*] قَصْعَة, *that satisfies the stomachs of three:* and *a small* [*cooking-pot such as is called*] بُرْمَة. (Ḳ.)

مَأْكُولٌ: see أَكِيلٌ: — and أُكْلٌ: — and أَكِيلَةٌ. — ‡ The *subjects* of a king. (Z, Ḳ, TA.) Hence the trad., مَأْكُولُ حِمْيَرَ خَيْرٌ مِنْ آكِلِهَا ‡ *The subjects of Ḥimyer are better than their king,* or *ruler.* (Z, TA.)

مِئْكَالٌ *A spoon:* (Ḳ:) because one eats with it. (TA.)

مُؤَاكِلٌ: see أَكِيلَةٌ. — Also, [like ▼ مُسْتَأْكِلٌ,] ‡ One *who takes and devours the possessions of men.* (TA.)

مُسْتَأْكِلٌ: see what next precedes.

اكم

2. تَأْكِيمٌ The *being big in the* كَفَل [i. e. the *hinder parts,* or *posteriors,* also termed مَأْكَمَةٌ]. (O, Ḳ.) You say, أَكَّمَتِ المَرْأَةُ *The woman was large in the* كَفَل. (TḲ.)

10. استأكم *It* (a place) *became what are termed* أَكَم, q. v. (Ḳ.) = مَجْلِسَهُ اسْتَأْكَمَ *He* (a man, TA) *found his sitting-place to be plain, smooth, soft,* or *easy to sit upon.* (Ḳ.)

أَكَمٌ: see what next follows.

أَكَمَةٌ *A hill,* or *mound,* syn. تَلٌّ, (Mṣb, Ḳ,) [in an absolute sense, or] *of what is termed* قُفّ [q. v.], (Ḳ,) or, as in the M, (TA,) *of a single collection of stones:* or it is *inferior to mountains:* or *a place that is more elevated than what is around it, and is rugged, not to the degree of being stone:* (Ḳ:) or *an isolated mountain:* (Ḳ voce جَبَلٌ:) or *an eminence like what is termed* رَابِيَة: *a collection of stones in one place, sometimes rugged and sometimes not rugged:* (Mṣb:) or *i. q.* قُفٌّ, *except that the* اكمة *is higher and greater:* (ISh, TA:) or *what is higher than the* قُفّ, *compact and round, rising into the sky, abounding with stones:* (TA:) pl. أَكَمَاتٌ (Ṣ, Mṣb) and ▼ أَكَمٌ, [or this is rather a coll. gen. n. of which أَكَمَةٌ is the n. un.,] (Ṣ, Mṣb, Ḳ,) and إِكَامٌ, (Ḳ, TA,) or this is pl. of أُكْمٌ, (Ṣ, Mṣb, TA,) and أُكُمٌ, (Ḳ, TA,) or this is pl. of إِكَامٌ, (Ṣ, Mṣb, TA,) and آكَامٌ [a pl. of pauc.], (Ḳ,) or this is pl. of أُكُمٌ, (Ṣ, Mṣb, TA,) and آكُمٌ [which is also a pl. of pauc.], (IJ, Ḳ,) or this is a pl. of أَكَمٌ: (TA:) IHsh says that أَكَمٌ is the only word like ثَمَرٌ in its series of pls.; for its sing. [or n. un.] is أَكَمَةٌ, and the pl. of this [or the coll. gen. n.] is أَكَمٌ, and the pl. of this is إِكَامٌ, and the pl. of this is أُكُمٌ, and the pl. of this is آكَامٌ, [and the pl. of this is أَكَامِيمُ [or أَوَاكِيمُ?].] (MF in art. ثمر.) It is said in a prov., used in ridiculing any one who has told of his committing some fault, not desiring to reveal it, جُسْتُمُونِى وَوَرَاءَ الأَكَمَةِ مَا وَرَاءَهَا [in which I think the first word to be a mistranscription, for جِئْتُمُونِى, and the literal meaning to be, *Ye have come to me; but behind the hill is what is behind it*]: related on the authority of Zeyd Ibn-Kethweh. (TA.) And one says, لَا تَبُلْ عَلَى أَكَمَةٍ, meaning ‡ *Publish not what is secret of thine affair.* (TA.)

مَأْكَمٌ and مَأْكِمٌ: see what next follows.

مَأْكَمَةٌ, (El-Fárábee,) or مَأْكِمَةٌ, (Ṣ,) or both, and ▼ مَأْكَمٌ and ▼ مَأْكِمٌ, (IAth, Ḳ,) The *hinder part, posteriors, buttocks,* or *rump,* of a woman; syn. عَجِيزَةٌ: (Ṣ:) or *a portion of flesh on the head of the* وَرِك [or *haunch*]; *one of two such portions:* (Zj in his "Khalḳ el-Insán," and Ḳ:) or these are *two protuberances of flesh on the heads of the upper parts of the* وَرِكَانِ [or *haunches*]; *on the right and left:* (TA:) or they are *two portions of flesh conjoining the* عَجُز [or *buttocks*] *and the* مَتْنَانِ [or *two portions of flesh and sinew next the back-bone, on each side*]; (Ḳ, TA;) or, as in the Nh, *conjoining the* عَجْب [or *rump-bone*] *and the* متنان: or *two portions of flesh at the root of the* وَرِكَانِ: (TA:) pl. مَآكِمُ. (Ṣ, Ḳ.) Lḥ mentions the saying, إِنَّهُ لَعَظِيمُ المَآكِمِ [*Verily he is big in the hinder parts*]; as though they called every portion thereof مأكم. (TA.) And one says in reviling a person, يَا ابْنَ أَحْمَرِ المَأْكَمَةِ, meaning *O son of him who is red in the* سَفِلَة. (TA.)

مُؤَكِّمَةٌ: see what follows.

مُؤَاكِمَةٌ [in the CḲ, erroneously, مُؤَاكَمَة] and ▼ مُؤَكِّمَةٌ She *who is large in the* مَأْكَمَتَانِ. (Ḳ.)

ال

اَلْ is a particle of determination: (Mughnee &c.:) or, accord. to some, it is a conjunct noun, and this is the correct opinion; but some say it is a conjunct particle; and some, a particle of determination: (I 'Aḳ p. 40:) [it is equivalent to our article *The*;] as in الرَّجُلُ [*The man*]: (Ṣ and Ḳ in art. لوم, and I 'Aḳ p. 48:) accord. to Kh, [what is termed] the determinative is اَلْ [altogether, and therefore it is called by some "the determinative alif and lám"]; but accord. to Sb, it is the ل alone; [wherefore it is called by some, as in the Ṣ &c., "the lám of determination;"] so that accord. to Kh, the hemzeh is a hemzeh of disjunction; but accord. to Sb, it is a hemzeh of conjunction: (I 'Aḳ ubi suprà:) [J says,] the ل being quiescent, the conjunctive ا is prefixed to it in order that it may commence therewith; but when it is conjoined with what precedes it, the ا is dropped, as in لِلرَّجُلِ. (Ṣ in art. لوم.) Sometimes the Arabs suppress hemzeh after it; and sometimes they also suppress the ا of the article itself: thus, for الأَحْمَرُ, they say لَحْمَرُ, and لَحْمَرُ. (Zj, cited in TA in art. ايك.) In the dial. of some of the people of El-Yemen, (TA in art. ام, q. v.,) or in the dial. of Ḥimyer, (TA in art. طيب,) امْ is used in the sense of ال. (TA.) — It is used to distinguish a noun as known [to the hearer or reader in a particular and definite sense]: (Mughnee, I 'Aḳ ubi suprà:) first, by its being mentioned [before]; (Mughnee;) as in [the words of the Ḳur lxxiii. 15 and 16,] كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا فَعَصَى فِرْعَوْنُ الرَّسُولَ [*Like as we sent unto Pharaoh an apostle, and Pharaoh disobeyed the apostle*]; (Mughnee, I 'Aḳ;) in which case, the pronoun may supply the place which it and the noun that it accompanies occupies: secondly, by its being conceived in the mind; as in [the Ḳur ix. 40,] إِذْ هُمَا فِي الغَارِ [*When they two were in the cave*]: and thirdly, by its being applied to a thing present; and accord. to Ibn-'Oṣfoor, this does not occur except after nouns of indication, as in جَاءَنِي هٰذَا الرَّجُلُ [*This man* (lit. *this, the man,*) *came to me*]; or after أَيّ in calling, as in يَا أَيُّهَا الرَّجُلُ [*O man*]; or after إِذَا denoting a thing's happening suddenly, or unexpectedly, as in خَرَجْتُ فَإِذَا الأَسَدُ [*I went forth, and lo,* there was *the lion*]; or after the noun denoting the present time, as اَلْآنَ [*Now*]: but this requires consideration; for you say to the reviler of a man in your presence, لَا تَشْتِمِ الرَّجُلَ [*Revile not thou the man*]; and because that which is after إِذَا does not render determinate anything present at the time of speaking; and because that in الآن is really redundant, being inseparable, which the determinative is never known to be: the good example in this case is the saying in the Ḳur [v. 5], اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ [*This day I have completed for you your religion*]. (Mughnee.) — It is also used to denote the species: first, to denote the totality of the individuals of the species; and this may have its place supplied by كُلّ used in its proper sense; (Mughnee, I 'Aḳ* ubi suprà;) as in [the Ḳur iv. 32,] وَخُلِقَ الْإِنْسَانُ ضَعِيفًا [*For man was created weak*]: secondly, to denote the totality of the properties of the individuals, or the combination of all those properties in one thing; and this may have its place supplied by كُلّ used in a tropical sense; as in زَيْدٌ الرَّجُلُ عِلْمًا [*Zeyd is the man in respect of knowledge*; as though he combined in himself the knowledge of all the individuals of his species]; i. e., he is the complete, or perfect, [or we would rather say, preeminent,] in knowledge; and hence, [in the Ḳur ii. 1,] ذٰلِكَ الكِتَابُ [*That is the book*, or *scripture*; as though combining in itself the excellences of all other books or scriptures; or meaning that is preeminently the book, or scripture]: and thirdly, to denote the quiddity, or essence; and this may not have its place supplied by كُلّ used either properly or tropically; as in the saying, [in the Ḳur xxi. 31,] وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ [*And we have made of water* (meaning, accord. to common opinion, sperma genitale,) *everything living*]; or, accord. to some, it is used in this case to distinguish a thing as known [in a particular sense] by its being conceived in the mind. (Mughnee.) — It is also used to denote predominance of application; as in المَدِينَةُ [*The city*], meaning the city of the Apostle; and الكِتَابُ [*The book*], meaning the book of Seebaweyh: and in this case, it may not be suppressed, except when the noun is used vocatively, or when it is prefixed to another noun which it governs in the gen. case; and in some anomalous instances, as in هٰذَا عَيُّوقٌ طَالِعًا [*This is the star Capella, rising*], originally العَيُّوقُ. (I 'Aḳ p. 51.) [In a case of this kind, it is said in the Mughnee to be redundant; but I think it is clearly not so in any of the instances here mentioned, except the last; and this I would rather assign to a category yet to be noticed, in which ال is certainly redundant, and, by rule, inseparable.] — It is also prefixed to a noun transferred from its original application to that of a proper name; it being so prefixed to convey an allusion to the original signification; and such noun being generally an epithet, as حَارِثٌ; but sometimes an inf. n., as فَضْلٌ; and sometimes a generic noun, as نُعْمَانٌ; so that in any of these cases you may prefix ال, saying الحَارِثُ and الفَضْلُ and النُّعْمَانُ, with a view to the original signification; and you may suppress it, with a view to the actual state [which is that of a proper name]: for when you mean that a name of this kind is given as one ominous of good, you prefix the ال in order to indicate this; as when you say الحَارِثُ with a view to a person's being thus named to prognosticate that he will live and be a tiller, or cultivator; but when you only consider it as a proper name, you do not prefix the ال: thus the prefix ال conveys a meaning not obtained without it; and therefore it is not redundant, as some assert it to be. (I 'Aḳ p. 50.) [The author of the Mughnee is one of those who consider ال redundant in this case.] — It is in some cases redundant: and in some of these, it is inseparable; as in [a proper name which cannot be used with a view to an original application from which it has been transferred to that of a proper name though it may have been so transferred, such as] اللَّاتُ, which is the name of a certain idol that was at Mekkeh [so called because a man used to moisten سَوِيق with clarified butter, for the pilgrims, at the place thereof]; and, accord. to some, [as before mentioned,] in الآنَ; and in the conjunct nouns الَّذِي and its variations, accord. to those who hold that a noun of this kind is rendered determinate by its complement: in other cases, where it is redundant, it is separable; and this is when it is prefixed to a proper name by poetic licence, as in بَنَاتُ أَوْبَرَ for بَنَاتُ الأَوْبَرِ, a species of truffle; or, accord. to Mbr, this is not a proper name, and the ال is not redundant; and when it is prefixed to a specificative, as in طِبْتُ النَّفْسَ for طِبْتُ نَفْسًا, accord. to the Baṣrees, who hold, in opposition to the Koofees, that the specificative may only be indeterminate; (I 'Aḳ p. 49;) [and, in like manner, as redundant and separable,] it is irregularly prefixed [by poetic licence] in الأَمْسِ [q. v.], when it is left in its original form with kesr. (T.) — Accord. to the Koofees, and some of the Baṣrees, and many of the later authors, it may also supply the place of the affixed pronoun; and such they hold to be the case in the saying in the Ḳur [lxxix. 41], فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى [*Verily Paradise, it shall be his place of abode*]; and in مَرَرْتُ بِرَجُلٍ حَسَنٍ الوَجْهُ [*I passed by a man beautiful in his face*]; and ضُرِبَ زَيْدٌ الظَّهْرُ وَالبَطْنُ [*Zeyd was beaten, his back and his belly*]; when الوجه and الظهر and البطن are thus in the nom. case: but those who deny its being used in this manner hold that لَهُ is to be understood in the verse of the Ḳur, and مِنْهُ in the other examples: and Ibn-Málik restricts the licence to cases not including the صِلَة [or complement of ال used in the manner which is here next to be explained]. (Mughnee.) — It is also a conjunct noun in the sense of الَّذِي and its variations; and as such is prefixed to an act. part. n., and to a pass. part. n., and, as some say, to a simple epithet; (Mughnee, and I 'Aḳ p. 43;) as الضَّارِبُ [which is equivalent to الَّذِي يَضْرِبُ], and المَضْرُوبُ [which is equivalent to الَّذِي ضُرِبَ], and الحَسَنُ الوَجْهِ: (I 'Aḳ:) but this last is not to be regarded, as it cannot be rendered by means of a verb. (Mughnee.) As such, also, it is sometimes prefixed to an adverbial noun, (Mughnee and I 'Aḳ,) extraordinarily; (I 'Aḳ;) as in the saying,

* مَنْ لَا يَزَالُ شَاكِرًا عَلَى الْمَعَهْ *
* فَهُوَ حَرٍ بِعِيشَةٍ ذَاتِ سَعَهْ *

[*Whoso ceases not to be grateful,* or *thankful, for what is with him,* or *what he has, he is worthy of a state of life such as is attended with plenty.*] (Mughnee and I 'Aḳ.) As such it is also sometimes prefixed to a nominal proposition; as in the saying,

* مِنَ القَوْمِ الرَّسُولُ اللهِ مِنْهُمْ *
* لَهُمْ دَانَتْ رِقَابُ بَنِي مَعَدِّ *

[*Of the people of whom is the apostle of God,* of those *to whom the necks of the sons of Ma'add*

have become abased]. (Mughnee and I 'Aḳ.) And as such it is also sometimes prefixed to a verbal proposition, of which the verb is an aor.; which shows that it is not [in this case] a particle of determination; (Mughnee;) as in the phrase, صَوْتُ الحِمَارِ اليُجَدَّعُ [*The voice of the ass that has his ear, or ears, cut off*]. (T and Mughnee.) But all these three cases are peculiar to poetry; contrary to the opinion of Akh, and, with respect to the last case, to that of Ibn-Málik. (Mughnee.) [Respecting the last instance, see also art. جدع.] Another instance of its usage prefixed in this sense to an aor. is the saying,

* مَا أَنْتَ بِالْحَكَمِ التُّرْضَى حُكُومَتُهُ *

[*Thou art not the judge whose judgment is approved*]; (IAmb, T, I 'Aḳ;) a saying of El-Farezdaḳ: (IAmb, T:) it is an extraordinary case; (I 'Aḳ;) and is [said to be] an instance of a bad poetic license, the like of which in prose would be an error by common consent. (Expos. of the Shudhoor edh-Dhahab.) In like manner, one says, accord. to AZ, هٰذَا اليَضْرِبُكَ, meaning *This is he who beats thee*; and رَأَيْتُ اليَضْرِبُكَ *I saw him who beats thee*; and هٰذَا الوَضِعَ لِلشِّعْرِ *This is what is appropriated to poetry*. (T: [in which this last ex. is perhaps intended to intimate that the prefixing of ال in this manner to a verb is allowable only in poetry.]) — The Arabs also say, هُوَ الحَصِينُ أَنْ يُرَامَ وَهُوَ العَزِيزُ أَنْ يُضَامَ, meaning أَحْصَنُ مِنْ أَنْ يُرَامَ وَأَعَزُّ مِنْ أَنْ يُضَامَ [*He is more strongly fortified, or protected against attack, than that he will be sought, or desired, and he is more mighty than that he will be injured*; i. e., *too strongly fortified, or protected against attack, to be sought, or desired, and too mighty to be injured*: see مِن.] (TA in art. لوم. [But الحِصْنُ is there erroneously put for الحَصِينُ.]) = Among strange usages, is that of أَلْ as an interrogative, mentioned by Ḳṭr; as in أَلْ فَعَلْتَ in the sense of هَلْ فَعَلْتَ [*Didst thou do?* or *hast thou done?*]. (Mughnee.)

إِلٌّ *Anything which has a quality requiring it to be regarded as sacred, or inviolable; which has some right pertaining to it*: and thus used in particular senses here following. (R, TA.) — *Relationship*; or *nearness with respect to kindred*; (Fr, T, Ṣ, M, R, Ḳ;) as also ♦ إِلَّةٌ, (Fr, T, Ḳ,) of which the pl. is إِلَلٌ. (Ḳ.) So in the Ḳur [ix. 8], لَا يَرْقُبُوا فِيكُمْ إِلًّا (Fr, T) *They will not regard, with respect to you, relationship*; (Bḍ, Jel;) accord. to some. (Bḍ.) And so in a trad. of 'Alee, يَخُونُ العَهْدَ وَيَقْطَعُ الإِلَّ [*He is unfaithful to the covenant, and cuts the tie of relationship*]. (TA.) Ḥassán Ibn-Thábit says,

* لَعَمْرُكَ إِنَّ إِلَّكَ مِنْ قُرَيْشٍ *

* كَإِلِّ السَّقْبِ مِنْ رَأْلِ النَّعَامِ *

[*By thy life, thy relationship to Ḳureysh is like the relationship of the young camel to the young of the ostrich*]. (Ṣ.) — *Good origin*. (Ḳ.) So, accord. to some, in a saying of Aboo-Bekr, which see below. (TA.) — *I. q.* مَعْدِنٌ, (Ḳ,) or مَعْدِنٌ صَحِيحٌ [as meaning *A place, or person, whence a thing, or person, originates, free from imperfection, or from everything that would induce doubt or suspicion or evil opinion*]. (El-Muärrij, TA: [in which the verse of Ḥassán cited above is given as an ex. of this signification.]) — *A compact, or covenant; or one by which a person becomes responsible for the safety, or safe-keeping, of a person or thing*; syn. عَهْدٌ: (AO, Aboo-Is-ḥáḳ, T, Ṣ, M, R, Ḳ:) *a confederacy, or league*; syn. حِلْفٌ; (Aboo-Is-ḥáḳ, T, M, Ḳ;) and so, accord. to some, in the Ḳur ubi suprà: (Bḍ:) *a covenant between two parties by which either is bound to protect the other*; syn. جِوَارٌ: (Aboo-Is-ḥáḳ, T, R:) *a promise, or an assurance, of security or safety; or indemnity*; syn. أَمَانٌ; (Ḳ;) a meaning which it has, accord. to some, in the verse of the Ḳur cited above. (TA.) Hence, وَفِيُّ الإِلِّ *A fulfiller, performer, or keeper, of the compact, or covenant*. (TA, from a trad.) — *Lordship*; syn. رُبُوبِيَّةٌ. (M, Ḳ.) So in the Ḳur ubi suprà, accord. to some. (Bḍ.) And so in the saying of Aboo-Bekr, above referred to, when he heard the rhyming prose of Museylimeh, هٰذَا كَلَامٌ لَمْ يَخْرُجْ مِنْ إِلٍّ [*This is language which did not proceed from lordship*]: so explained by A'Obeyd: (Suh, TA:) or it has here another signification, mentioned before; the meaning being, which did not come from the origin whence came the Ḳur-án: or, accord. to some, it has here the signification next following. (TA.) — *Revelation, or inspiration*. (Ḳ, TA.) — إِلٌّ also signifies *God*: [like the word אֵל, or rather הָאֵל, as used in Hebrew:] (T, Ṣ, M, Ḳ:) so say Mujáhid and Esh-Shaabee: (T:) and so it is said to signify in the verse of the Ḳur cited above: (T, TA:) [and so it seems to signify in the saying of Aboo-Bekr, also cited above, accord. to the M:] but Aboo-Isḥáḳ disallows this; and so does Suh, in the R. (TA.) Ibn-El-Kelbee says, (M,) when إِلٌّ ends any name, it has this meaning, and is the complement of a prefixed noun; and so إِيلُ; (M, Ḳ;) as in جَبْرَئِلُّ [and جَبْرَئِيلُ &c.]; and so say most of the learned: (TA:) but this is not a valid assertion; for were it so, جَبْرَئِلٌّ and the like would be perfectly decl.: (M:) some say that these names are constructed inversely, after the manner of the language of the 'Ajam; ال and ايل meaning *servant*, and the first part of the name being a name of God. (Suh, TA.) = *I. q.* شَخْصٌ [used in a pl. sense]. (Mughnee in art. إِلَّا. [See what is said to be an ex. of this meaning in a verse of Dhu-r-Rummeh cited in art. الا in the present work.]) — [It is said that] إِلٌّ is also *syn. with* جَارٌ [*A neighbour*; &c.]. (Ḳ: [and so, accord. to the TA, in the M; but I have consulted the M without finding this explanation, and think it to be probably a mistranscription for جِوَارٌ, (see above,) as in the T and R.])

إِلَّةٌ: see إِلٌّ.

أَمْرٌ إِلِّيٌّ *A thing, or an affair, relating, or attributable, to* إِلٌّ, meaning either *God, or revelation or inspiration*. (TA.)

الا

أَلَا [in its primitive acceptation, being composed of the interrogative hemzeh and the negative لَا,] denotes an interrogation respecting a negative, as in the saying [of the poet],

* أَلَا اصْطِبَارَ لِسَلْمَى أَمْ لَهَا جَلَدُ *

* إِذَا أُلَاقِي الَّذِي لَاقَاهُ أَمْثَالِي *

[*Is there not any patience* belonging *to Selmà, or has she hardiness, when I experience what persons like me have experienced?*]: (Mughnee, Ḳ:) and when used in this manner, it is put before a nominal proposition only, and governs like the negative لَا [when used without the interrogative hemzeh]. (Mughnee.) — It also denotes a wish; as in the saying [of the poet],

* أَلَا عُمْرَ وَلَّى مُسْتَطَاعٌ رُجُوعُهُ *

* فَيَرْأَبَ مَا أَثَّأَتْ يَدُ الغَفَلَاتِ *

[*May there not be a life which has declined whereof the returning is possible, so that it may repair what the hand of negligences hath marred?*]; for which reason يرأب is manṣoob, because it is the complement of a wish, coupled with فَ: and used in this manner, also, it is put before a nominal proposition only, [وَلَّى in the verse above being a qualificative, like an epithet,] and it governs like the negative لَا [without the interrogative hemzeh], and has no enunciative either expressed or understood. (Mughnee.) — It also denotes reproof, or reproach, (T, Mughnee, Ḳ,) and disapproval; as in the saying [of the poet],

* أَلَا ارْعِوَاءَ لِمَنْ وَلَّتْ شَبِيبَتُهُ *

* وَآذَنَتْ بِمَشِيبٍ بَعْدَهُ هَرَمُ *

[*Is there no self-restraint to him whose youth hath declined, and announced hoariness, after which* is to follow *decrepitude?*]: (Mughnee, Ḳ:) and used in this manner, also, it is put before a nominal proposition only, and governs as in the cases mentioned above, (Mughnee,) or before a verb [also], which is always marfooʿ; as in the phrases أَلَا تَنْدَمُ عَلَى فِعَالِكَ [*Dost not thou repent of thine actions?*] and أَلَا تَسْتَحْيِي مِنْ جِيرَانِكَ [*Art not thou ashamed for thyself, or of thyself, with respect to thy neighbours?*] and أَلَا تَخَافُ رَبَّكَ [*Dost not thou fear thy Lord?*]. (T.) — It also denotes عَرْضٌ, (T,) or العَرْضُ, and التَّحْضِيضُ, both of which signify the asking, or requiring, a thing; (Mughnee, Ḳ;*) but the former means the doing so with gentleness; (Mughnee, Ḳ;) and the latter, the doing so with urgency: (Mughnee:) and when used in this manner, [also,] it is said to be composed of لَا with the interrogative hemzeh; (TA;) and is put before a verbal proposition only; (Mughnee;) as in the saying [in the Ḳur xxiv. 22], أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللّٰهُ لَكُمْ [*Do not ye*, or *wherefore do not ye*, (see أَمَا,) *like that God should forgive you?*] (Mughnee, Ḳ,) and [in the same, ix. 13,] أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ [*Will not ye*, or *wherefore will not ye, fight a people who have broken their oaths?*]; (Mughnee;) or

before a mejzoom or marfooʿ aor., both of these forms being mentioned on the authority of the Arabs, as in أَلَا تَنْزِلُ تَأْكُلُ and أَلَا تَنْزِلُ تَأْكُلُ [*Wilt not thou, or wherefore wilt not thou, alight and eat?*]. (Ks, T.) — It is also an inceptive particle, (Ṣ, Mughnee, Ḳ,) of which those who parse show the place but neglect the meaning, (Mughnee,) used to give notice of something about to be said, [like as *Now*, and *why*, (by the former of which I think it is generally best rendered when thus used,) are often employed in our language, and like as ἀλλὰ (which is remarkable for its near agreement with it in sound) is often used in Greek,] (Ṣ, Mughnee, Ḳ,) and importing averment, because it is composed of the interrogative hemzeh and the negative لَا, which, when thus composed, have this import, (Mughnee, Ḳ,) like أَلَمْ, and أَلَيْسَ, because the interrogative particle resembles the particle of negation, and the negation of a negation is an affirmation, (Ḥam p. 589,) and like أَمَا before an oath: (Z, Mughnee:) [it may therefore be further rendered by our word *surely;* for this word (as Dr. Johnson says in his Dictionary) "is often used rather to intend and strengthen the meaning of the sentence, than with any distinct and explicable meaning:"] or it signifies حَقًّا [*verily*, or *truly*]: (M voce أَمَا:) it is put before both the [kinds of] propositions, [the nominal and the verbal;] (Mughnee;) as in the saying [in the Ḳur ii. 12], أَلَا إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ [meaning *Now surely it is they who are the lightwitted*], (Mughnee, Ḳ,) and [in the same, xi. 11,] أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ [meaning *Now surely, on the day of its coming to them, it shall not be averted from them*], (Mughnee,) in which يَوْمَ يَأْتِيهِمْ appears to be the object of government of مَصْرُوفًا, which is the enunciative of لَيْسَ; whence it has been argued that, as the object of government of the enunciative of ليس precedes that verb, the enunciative itself may precede it: (I 'Aḳ pp. 74 and 75:) [J says,] you say, أَلَا إِنَّ زَيْدًا خَارِجٌ [*Now surely Zeyd is going forth*], like as you say, اعْلَمْ أَنَّ زَيْدًا خَارِجٌ [*Know thou that Zeyd is going forth*]: (Ṣ:) Ks says, أَلَا is used to give notice of what is about to be said, and is followed by a command and a prohibition and an enunciation, as in أَلَا قُمْ [*Now stand thou*], and أَلَا لَا تَقُمْ [*Now stand not thou*], and أَلَا إِنَّ زَيْدًا قَدْ قَامَ [*Now surely Zeyd has stood*, or *has just now stood*]. (T.) When it is put before the particle [يَا] used to give notice of what is about to be said, it is merely an inceptive, as in the saying [of the poet],

* أَلَا يَا ٱسْلَمِي يَا دَارَ مَيَّ عَلَى البِلَى *

[*Now be thou free from evil, O abode of Meiyà, during wear and tear*]. (AAF, M.) — Lth says, sometimes أَلَا is immediately followed by another لَا; and he cites the following ex.:

* فَقَامَ يَذُودُ النَّاسَ عَنَّا بِسَيْفِهِ *

* يَقُولُ أَلَا لَا مِنْ سَبِيلٍ إِلَى هِنْدِ *

[*Then he began to drive away the people from us, saying, Now is there no way to Hind?*]: and one says to a man, "Did such and such things happen?" and he answers, أَلَا لَا [*Why no*]: he holds الا to be used to give notice of what is about to be said, and لا to be a negative. (T.)

أُلَا and الأُلَا, and أُلَآءِ &c.: see art. الى.

أَلَّا is a particle denoting تَحْضِيض; (Mṣb in art. حض, Mughnee, Ḳ;) i. e., when followed by a future, exciting to an action, and seeking or desiring or demanding the performance of it; and when followed by a preterite, reproof for not doing a thing; (Mṣb ubi suprà;) syn. with هَلَّا; (T, TA;) and peculiar to enunciative verbal propositions, (Mughnee, Ḳ,) like the other particles used for the same purpose. (Mughnee.) You say, أَلَّا تَفْعَلُ كَذَا *Wherefore wilt not thou do such a thing?* and أَلَّا فَعَلْتَ كَذَا [*Wherefore didst not thou such a thing?*] (T, TA,) meaning, (TA,) or as though meaning, (T,) لِمَ لَمْ تَفْعَلْ كَذَا. (T, TA.) — It also means أَنْ لَا; the ن being incorporated into the ل, which is written with teshdeed: (T, TA:) in which case, it is not to be confounded with the foregoing particle. (Mughnee.) You say, أَمَرْتُهُ أَلَّا يَفْعَلَ ذَاكَ [*I commanded him that he should not do that*]; and you may say, أَمَرْتُهُ أَنْ لَا يَفْعَلَ ذَاكَ: it occurs in the old copies of the Ḳur written in the former manner in some places, and in the latter manner in other places. (T, TA.) In the saying in the Ḳur [xxvii. 31], أَلَّا تَعْلُوا عَلَيَّ, [which may mean *That ye exalt not yourselves against me*, or *exalt ye not yourselves against me*,] it may be a compound of أَنْ governing a manṣoob aor. and the negative لَا, or of the explicative أَنْ and the prohibitive لا. (Mughnee.) [It often has لِ prefixed to it, forming the compound لِئَلَّا, which signifies *That*, or *in order that, . . . not;* and may frequently be rendered by *lest;* as in the Ḳur ii. 145, لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ *That*, or *in order that, there may not be*, or *lest there should be, to men, against you, any allegation.*]

إِلَّا, [regarded as a simple word,] not to be confounded with the compound of the conditional إِنْ and the negative لَا, (Mughnee at the end of the article on this word,) is used in four manners. (The same in the beginning of the art.) First, (Mughnee,) it is used (as a particle, Ṣ, Mṣb,) to denote exception; [meaning *Except*, *save*, or *saving;* and sometimes *but;* and sometimes *but not;* as will be seen below;] (T, Ṣ, Mṣb, Mughnee, Ḳ; [in which last it is mentioned in art. ال, and again, as in the Ṣ, in the last division of the work;]) and to denote exception, it is used in five manners; after an affirmation, and a negation, and a portion of a sentence devoid of the mention of that from which the exception is made, and when the thing excepted precedes that from which the exception is made, and when these two are disunited in kind, in which last case it has the meaning of لٰكِنَّ [*but* when the sentence is negative, and *but not* when the sentence is affirmative]. (Ṣ, TA.) You say, قَامَ القَوْمُ إِلَّا زَيْدًا [*The people*, or *company of men, stood, except Zeyd*]; i. e., Zeyd was not included in the predicament of the people, or company of men: (Mṣb:) and it is said in the Ḳur [ii. 250], (T,) فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ [*And they drank of it, except a few of them*]: (T, Mughnee, Ḳ:) here قليلا is governed in the accus. case by الّا, (Mughnee, Ḳ,) accord. to the most correct opinion: (Mughnee:) accord. to Th, it is so because there is no negation in the beginning of the sentence. (T.) And it is also said in the Ḳur [iv. 69], (T,) مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ [*They had not done it*, or *they would not do it, except a few of them*]: (T, Mughnee, Ḳ:) here قليل is in the nom. case as being a partial substitute, (Mughnee, Ḳ,) accord. to the Baṣrees, (Mughnee,) i. e., as being a [partial] substitute for the [pronoun] و [in فعلوه], for it may here be so without perversion of the meaning, whereas it cannot be so without such perversion when the sentence is affirmative: (TA:) accord. to the Koofees, الّا is a conjunction, like the conjunctive لَا: (Mughnee:) accord. to Th, قليل is here in the nom. case because the sentence commences with a negative: (T:) or in a sentence [like this,] which is not affirmative, in which the thing excepted is united in kind to that from which the exception is made, accord. to the opinion which is generally preferred and which commonly obtains, the noun signifying the thing excepted is a substitute for the noun signifying that from which the exception is made; but it is allowable to put it in the accus. case according to the general rule respecting exception; so that one says, مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ and إِلَّا زَيْدًا [*There stood not any one, except Zeyd*]: and the same is the case in a prohibitive sentence; as in لَا يَقُمْ أَحَدٌ إِلَّا زَيْدٌ and إِلَّا زَيْدًا [*Let not any one stand, except Zeyd*]; and in an interrogative sentence; as in هَلْ قَامَ أَحَدٌ إِلَّا زَيْدٌ and إِلَّا زَيْدًا [*Did any one stand, except Zeyd?*]; when, in such sentences, the thing excepted is united in kind to that from which the exception is made. (I 'Aḳ p. 162.) You say also, مَا جَآءَنِي إِلَّا زَيْدٌ [*There came not to me* any, *save Zeyd*], without mentioning that from which the exception is made; (TA;) and مَا ضَرَبْتُ إِلَّا زَيْدًا [*I beat not* any, *save Zeyd*]; and مَا مَرَرْتُ إِلَّا بِزَيْدٍ [*I passed not* by any, *save by Zeyd*]; (I 'Aḳ p. 164;) the case of the noun signifying the thing excepted being the same as if الّا were not mentioned: (I 'Aḳ ubi suprà, and TA:*) but you may not say, affirmatively, ضَرَبْتُ إِلَّا زَيْدًا, or the like. (I 'Aḳ ubi suprà.) When the thing excepted precedes that from which the exception is made, if the sentence is affirmative, the noun signifying the former must be in the accus. case; as in قَامَ إِلَّا زَيْدًا القَوْمُ [*Except Zeyd, the people*, or *company of men, stood*]: and so, accord. to the usage generally preferred, when the sentence is not affirmative; as in مَا قَامَ إِلَّا زَيْدًا القَوْمُ [*Except Zeyd, the people*, or *company of men, stood not*]; but recorded instances allow one's saying also, مَا قَامَ إِلَّا زَيْدٌ القَوْمُ. (I 'Aḳ p. 163.) When the thing excepted is disunited in kind from that from which the exception is made, if the sentence is affirmative, the noun signifying the former must likewise be in the accus. case; as in قَامَ القَوْمُ إِلَّا حِمَارًا [*The people*, or *company of men, stood, but*

not an ass], and ضَرَبْتُ القَوْمَ إِلَّا حِمَارًا [*I beat the people, but not an ass*], &c.: (I 'Aḳ p. 162:) and so, accord. to the generality of the Arabs, when the sentence is negative; as in مَا قَامَ القَوْمُ إِلَّا حِمَارًا [*The people stood not, but an ass*]; (I 'Aḳ p. 163;) and مَا رَأَيْتُ القَوْمَ إِلَّا حِمَارًا [*I saw not the people, but an ass*]; الّا being here syn. with لٰكِنَّ; as also in the Ḳur [xlii. 22], where it is said, لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا المَوَدَّةَ فِى القُرْبَى [*I ask not of you a recompense for it, but affection in respect of relationship*]; (Mṣb;) and in the same xx. 1 and 2, مَا أَنْزَلْنَا عَلَيْكَ القُرْآنَ لِتَشْقَى إِلَّا تَذْكِرَةً [*We have not sent down unto thee the Ḳur-án that thou shouldest suffer fatigue, but as an admonition*]; (Bḍ, Jel;) or it is here syn. with بَلْ [which in this case means the same as لٰكِنَّ]: (Ṣ:) so, too, when the sentence resembles a negative, being prohibitive or interrogative; (I 'Aḳ p. 163, explained in p. 162;) [thus, لَا تَضْرِبِ القَوْمَ إِلَّا حِمَارًا means *Beat not thou the people, but an ass;* and] فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ [in the Ḳur x. 98] means *And wherefore did not any* inhabitants of a *town believe*, before the punishment befell them, *and their belief profit them, but the people of Jonas?* for these were different from the former. (T.) When إِلَّا is repeated for the purpose of corroboration, it has no effect upon what follows it, except that of corroborating the first exception; as in مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٍ إِلَّا أَخِيكَ [*I passed not by any one, except Zeyd, except thy brother*], in which اخيك is a substitute for زيد, for it is as though you said, مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٍ أَخِيكَ; and as in قَامَ القَوْمُ إِلَّا زَيْدًا وَإِلَّا عَمْرًا [*The people stood, except Zeyd, and except 'Amr*], originally إِلَّا زَيْدًا وَعَمْرًا. When the repetition is not for that purpose, if the sentence is devoid of the mention of that from which the exception is made, you make the governing word [which is the verb] to affect one, whichever you please, of the nouns signifying the things excepted, and put the others in the accus. case, so that you say, مَا قَامَ إِلَّا زَيْدٌ إِلَّا عَمْرًا إِلَّا بَكْرًا [*There stood not* any, *save Zeyd, save 'Amr, save Bekr*]; but if the sentence is not devoid of the mention of that from which the exception is made, different rules are observed accord. as the things excepted are mentioned before that from which the exception is made or after it: in the former case, all must be put in the accus., whether the sentence be affirmative or not affirmative; as in قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا القَوْمُ [*Except Zeyd, except 'Amr, except Bekr, the people stood*], and مَا قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا القَوْمُ [*Except Zeyd, except 'Amr, except Bekr, the people stood not*]: in the latter case, when the sentence is affirmative, all must likewise be put in the accus., so that you say, قَامَ القَوْمُ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا [*The people stood, except Zeyd, except 'Amr, except Bekr*]; but when the sentence is not affirmative, the same rule is observed with respect to one of them as when the exception is not repeated, accord. to the usage generally preferred, or it may be put in the accus., which is rarely done, and the rest must be put in the accus., so that you say, مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ إِلَّا عَمْرًا إِلَّا بَكْرًا [*There stood not any one, except Zeyd, except 'Amr, except Bekr,* accord. to the more approved usage], زيد being a substitute for احد, or you may make the other nouns which remain to be substitutes. (I 'Aḳ pp. 164—166.) — Secondly, (Mughnee,) it is used as a qualificative, (Ṣ, Mṣb, Mughnee, Ḳ,) in the manner of غَيْرُ, (Mughnee, Ḳ,) [i. e.] in the place of غَيْرُ, (Ṣ,) [i. e.] as *syn. with* غَيْرُ, (T, Mṣb,) *and* سِوَى; (T;) [both meaning the same, i. e. *Other than;* or *not*, as used before a subst. or an adjective;] but its primary application is to denote exception, and its use as a qualificative is adventitious; whereas the primary application of غَيْرُ is as a qualificative, and its use to denote exception is adventitious. (Ṣ.) It [generally] follows an indeterminate, unrestricted pl.; (Mṣb;) or an indeterminate pl., or the like thereof, is qualified by it and by that which follows it; (Mughnee, Ḳ;) the noun which follows it being put in the same case as that which precedes it. (Ṣ.) The following is an ex. of the indeterminate pl.: (Mughnee, Ḳ:) لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللّٰهُ لَفَسَدَتَا [*If there had been in them* (namely the heavens and the earth) *deities other than God*, or *not God, assuredly they would have become in a state of disorder*, or *ruin;* occurring in the Ḳur xxi. 22]; (Fr, T, Ṣ, Mṣb, Mughnee, Ḳ;) الّا here meaning سِوَى, (Fr, T,) or غَيْرُ, (Mṣb, TA,) and الّا اللّٰه being a qualificative of آلِهَة. (TA.) And the following is an ex. of the like of an indeterminate pl.:

* أُنِيخَتْ فَأَلْقَتْ بَلْدَةً فَوْقَ بَلْدَةٍ *
* قَلِيلٍ بِهَا الأَصْوَاتُ إِلَّا بُغَامُهَا *

[*She* (the camel) *was made to lie down, and threw* her *breast upon a tract of ground in which were few sounds other than her broken yearning cry for her young one*]; for the determination of الاصوات [by the article ال] is generical: (Mughnee, Ḳ:) this verse is by Dhu-r-Rummeh. (Ṣ in art. بلد.) The following is an ex. of the like of a pl.: (Mughnee:) it is by Lebeed: (T:)

* لَوْ كَانَ غَيْرِى سُلَيْمَى اليَوْمَ غَيَّرَهُ *
* وَقْعُ الحَوَادِثِ إِلَّا الصَّارِمُ الذَّكَرُ *

[*If it had been other than I,* (O) *Suleymà, to-day, the befalling of misfortunes would have altered him; other than the sharp sword diversified with wavy marks* or *streaks* or *grain*, or *of which the edge is of steel and the middle of the broad side of soft iron*]. (T, Mughnee. [But in the latter, in the place of اليَوْمَ, I find الدَّهْرَ, i. e. *ever*.]) What Sb says necessarily implies its not being a condition that the word qualified must be a pl. or the like thereof; for he gives as an ex., لَوْ كَانَ مَعَنَا رَجُلٌ إِلَّا زَيْدٌ لَغُلِبْنَا [*If there had been with us a man other than Zeyd, we should have been overcome*]. (Mughnee.) Another ex. of the same usage of إِلَّا is the following: جَاءَنِى القَوْمُ إِلَّا زَيْدٌ [*The people came to me, others than Zeyd*, or *not Zeyd*]. (Ṣ.) [And مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا *Ye are no other than human beings like us.* (Ḳur xxxvi. 14.)] And the saying [in the Ḳur xliv. 56], لَا يَذُوقُونَ فِيهَا المَوْتَ إِلَّا المَوْتَةَ الأُولَى [*They shall not taste therein death, other than the first death*]; الّا here meaning سِوَى: (T:) or, accord. to some, it here means بَعْدَ [*after*]. (Jel.) And the saying of 'Amr Ibn-Maadee-kerib,

* وَكُلُّ أَخٍ مُفَارِقُهُ أَخُوهُ *
* لَعَمْرُ أَبِيكَ إِلَّا الفَرْقَدَانِ *

[*And every brother, his brother forsakes him*, or *separates himself from him, by the life of thy father, other than the Farḳadán;* which is the name of the two stars β and γ of Ursá Minor]; as though he said غَيْرُ الفَرْقَدَيْنِ: (Ṣ:) but Ibn-El-Ḥájib regards this instance as a deviation from a general rule; for he makes it a condition of the use of الّا as a qualificative that it must be impossible to use it for the purpose of denoting exception: (Mughnee:) Fr says that this verse has the meaning of a negation, and therefore الّا here governs the nom. case; as though the poet said, There is not any one but his brother forsakes him, except the Farḳadán. (T.) When it is used as a qualificative, it differs from غَيْرُ inasmuch as that the noun qualified by it may not be suppressed; so that one may not say, جَاءَنِى إِلَّا زَيْدٌ [meaning *There came to me not Zeyd*]; whereas one says, جَاءَنِى غَيْرُ زَيْدٍ: and, accord. to some, in this also; that it may not be used as such unless it may be used to denote exception; so that one may say, عِنْدِى دِرْهَمٌ إِلَّا دَانِقٌ [*I have a dirhem, not a dánik*], because one may say إِلَّا دَانِقًا [*except a dánik*]; but not إِلَّا جَيِّدٌ [*not a good one*], because one may not say إِلَّا جَيِّدًا [*except a good one*]; but it may be said that this is at variance with what they assert respecting the phrase لَوْ كَانَ فِيهِمَا آلِهَةٌ, and with the ex. given by Sb, and with the saying of Ibn-El-Ḥájib mentioned above. (Mughnee.) — Thirdly, (Mughnee,) sometimes, (Ṣ, Mṣb,) it is used as a conjunction, (Mughnee, Ḳ,) in the manner of وَ, (Ṣ, Mughnee, Ḳ,) consociating both literally and as to the meaning, as mentioned by Akh and Fr and AO, (Mughnee,) [i. e.] as *syn. with* وَ [*And*]. (Mṣb.) Thus in the saying, لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا [*That there may not be to men, against you, any allegation, and* (meaning *nor*) *to those who have acted wrongfully*]; (Mṣb, Mughnee, Ḳ;) occurring in the Ḳur [ii. 145]; (Mṣb;) so accord. to Akh and Fr and AO; (Mughnee;) i. e., and those who have acted wrongfully also, to them there shall not be, against you, any allegation: (Mṣb:) Fr explains it as meaning that the wrongdoer has no allegation of which account should be taken; and this is correct, and is the opinion held by Zj. (T.) Thus, too, in the saying [in the Ḳur xxvii. 10 and 11], لَا يَخَافُ لَدَىَّ المُرْسَلُونَ إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ [*The apostles shall not fear in my presence, and* neither shall *he who hath acted wrongfully, then hath done good instead, after evil;* as some explain it; but others say that الّا here denotes exception]. (Mughnee, in which it is explained as meaning وَلَا مَنْ ظَلَمَ; and Ḳ.) And thus in the saying of the poet, [namely, El-Mukhabbal Es-Saadee, (Ṣ in art. خلد,)]

* وَأَرَى لَهَا دَارًا بِأَعْذِرَةِ السُّ *
* سِيدَانِ لَمْ يَدْرُسْ لَهَا رَسْمُ *
* إِلَّا رَمَادًا هَامِدًا دَفَعَتْ *
* عَنْهُ الرِّيَاحَ خَوَالِدُ سُحْمُ *

[*And I see a dwelling* formerly *belonging to her, at the pools of Es-Seedán,* (a hill so called,) *the remains of which have not become effaced, and ashes wasted and compacted together, from which three black pieces of stone whereon the cooking-pot was wont to be placed turned back the winds*]: he means, أَرَى لَهَا دَارًا وَرَمَادًا. (Ṣ.) — Fourthly, (Mughnee,) it is redundant, as in the following verse, (Ṣ in art. فك, Mughnee, Ḳ,) of Dhu-r-Rummeh, (Ṣ ubi suprà, Mughnee,) accord. to Aṣ and IJ: (Mughnee:)

* حَرَاجِيجُ مَا تَنْفَكُّ إِلَّا مُنَاخَةً *
* عَلَى الخَسْفِ أَوْ نَرْمِي بِهَا بَلَدًا قَفْرَا *

[She-camels *long-bodied,* or *lean,* (but other meanings are assigned to the word which I thus render,) *that cease not to be made to lie down in a state of hunger, or with which we direct our course to a desert region*]; (Ṣ ubi suprà, Mughnee; [but in one copy of the former, in the place of نَرْمِي, I find يَرْمِي; and in my copy of the latter, تَرْمِي;]) meaning, ما تنفكّ مناخةً: (Ṣ ubi suprà:) but it is said that this is a mistake of the poet: (Mughnee:) so says Aboo-'Amr Ibn-El-'Alà; for, he says, الّا is not to be introduced after تَنْفَكُّ and تَزَالُ: (TA:) and some say that the right reading is إِلَّا, with tenween, [perhaps a mistranscription, for اَلًا,] meaning شَخْصًا [in a pl. sense]: and some, that تنفكّ is a complete [or an attributive] verb, and مناخة is a denotative of state; [consequently, that إِلَّا is a compound of إِنْ and لَا, as in some other instances hereafter to be mentioned;] the meaning being, *that are not disengaged,* or *not free, from fatigue* [*unless when made to lie down*]. (Mughnee.) The following is also given as an ex. of the same kind:

* أَرَى الدَّهْرَ إِلَّا مَنْجَنُونًا بِأَهْلِهِ *

[*I see fortune,* or *time,* to be like *a water-wheel, with its people*]: but the reading which is remembered to have been heard is وَمَا الدَّهْرُ: and if the former be correct, it may be explained on the supposition that ارى is the complement of an oath meant to be understood, and that لا is suppressed, as in [the saying in the Ḳur xii. 85,] تَاللّٰهِ تَفْتَأُ تَذْكُرُ يُوسُفَ; [so that the meaning is, *I see not fortune,* or *time,* to be aught *save a water-wheel, with its people;*] the form of the exceptive sentence which is devoid of the mention of that from which the exception is made indicating such an explanation. (Mughnee.) — [Fifthly,] it occurs as *syn. with* لَمَّا [as a particle denoting exception, equivalent to our *But;* meaning both *except* and (after an oath or the like) *only,* or *nothing more than*]; as in the saying in the Ḳur [xxxviii. 13], إِنْ كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ [*There was not any one but* such as *accused the apostles of lying*], in which 'Abd-Allah reads, كُلُّهُمْ; and for كُلٌّ he reads كُلُّهُمْ; and as in the saying, أَسْأَلُكَ بِاللّٰهِ إِلَّا أَعْطَيْتَنِي [*I ask,* or *beg,* or *beseech, thee by God but that thou give me;* i. e., I do not ask of thee anything save thy giving me; the preterite here, as in many instances in which it is preceded by لَمَّا (q. v.), not being a preterite in meaning]; for which one says also لَمَّا اعطيتنى. (T.) = It is also a particle [or rather a compound of two words] denoting the complement of a condition; originally إِنْ لَا, which form a compound that does not admit of [the pronunciation termed] imáleh, because إِنْ and لَا are particles. (T.) [It signifies, lit., *If not.*] It is followed by a fut., which it renders mejzoom; [and in this case it may be rendered as above, or by *unless;*] as in the saying in the Ḳur [viii. 74], إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ [*If ye do it not,* or *unless ye do it, there will be a weakness of faith and an appearing of unbelief in the earth*]. (T.) [In like manner,] in a saying such as the following, [in the Ḳur ix. 40,] إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللّٰهُ [*If ye do not,* or *will not, aid him, certainly God aided him*], it is only a compound of two words, the conditional إِنْ and the negative لَا, and is distinct from إِلَّا of which the usages have been mentioned before, though Ibn-Málik has included it therewith. (Mughnee.) [Often in post-classical works, and perhaps in classical also, but seldom except when it is preceded by a condition with its complement, the verb or verbal proposition which should immediately follow it is suppressed; as in the like of the saying, إِنْ فَعَلْتَ كَذَا عَفَوْتُ عَنْكَ وَإِلَّا قَتَلْتُكَ *If thou do such a thing, I forgive thee,* or *cancel thine offence; but if* thou wilt *not* do it (i. e., وَإِلَّا تَفْعَلْهُ,) *I kill thee:* sometimes also it ends a sentence, by an aposiopesis; the whole of what should follow it being suppressed: and sometimes the complement of the condition which precedes, as well as the verb or verbal proposition which should immediately follow it, is suppressed; so that you say, إِنْ فَعَلْتَ كَذَا وَإِلَّا قَتَلْتُكَ *If thou do such a thing,* excellent will it be, or the like, (فَنِعِمَّا هُوَ, or the like, being understood,) *but if not, I kill thee.* Hence,] it sometimes has the meaning of إِمَّا, [signifying *Or,* denoting an alternative, corresponding to a preceding إِمَّا, which signifies "either,"] as in the saying, إِمَّا أَنْ تُكَلِّمَنِي وَإِلَّا فَاسْكُتْ [*Either do thou speak to me or else* (meaning وَإِلَّا تُكَلِّمْنِي *or if thou wilt not speak to me*) *be silent*], i. e., وَإِمَّا أَنْ تَسْكُتَ. (Ṣ.) [It is also followed by أَنْ, as in إِلَّا أَنْ يَشَاءَ اللّٰهُ *Unless God should please;* in the Ḳur vi. 111, &c. And by و as a denotative of state, as in لَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ *Do not ye die unless ye be Muslims;* in the Ḳur ii. 126 and iii. 97. And sometimes it is preceded by اَللّٰهُمَّ; for the effect of which, in this case, see art. اله.]

الب

1. أَلَبَ, (Th, M, Ḳ,) aor. ـِ and ـُ, inf. n. أُلْبٌ, (M,) *It* (a thing, Th, M) *was,* or *became, collected;* or *compact;* syn. اِجْتَمَعَ; (Th, Ḳ;) or تَجَمَّعَ. (M.) — أَلَبَ إِلَيْهِ القَوْمُ *The people came to him from every direction:* (M, Ḳ:) or أَلَبَ القَوْمُ [signifies *the people multiplied themselves, and hastened;* for it] denotes الإِكْثَارُ and الإِسْرَاعُ: (T in art. ضبب:) and أَلَبَ, (T, Ḳ,) aor. as above, (T,) signifies *he hastened,* or *went quickly.* (T, Ḳ.) — أَلَبَتِ الإِبِلُ *The camels obeyed the driver, and collected themselves together.* (M, Ḳ.) [See also 5.] — أَلَبَ إِلَيْهِ *He returned to him,* or *it.* (Ḳ,* TA.) — أَلَبَتِ السَّمَآءُ, (M, Ḳ,) aor. ـِ, (M,) *The sky rained with long continuance.* (M, Ḳ.) = أَلَبَ, (Ṣ, Mṣb, Ḳ,) aor. ـِ, inf. n. أَلْبٌ, (Mṣb,) *He collected* (Ṣ, Mṣb, Ḳ) an army, (Ṣ,) or a people; (Mṣb;) as also ألّب, (M,) inf. n. تَأْلِيبٌ: (TA:) and camels also: (TA:) or أَلَبَ الإِبِلَ aor. ـِ (T,* Ṣ, M, Ḳ) and ـُ, (Ṣ, M, Ḳ,) inf. n. أَلْبٌ, (T, Ṣ,) signifies *he collected the camels, and drove them* (Ṣ, TA) *vehemently:* (TA:) or *he drove them:* (T,* Ḳ:) or *he drove them vehemently.* (M.) — أَلَبَ, (TA,) inf. n. as above, (Ḳ, TA,) also signifies *He drove, pursued, chased,* or *hunted, with vehemence:* (Ḳ, TA:) and *he drove away* a people. (Mṣb.) You say, أَلَبَ الحِمَارُ طَرِيدَتَهُ *The* [wild] *ass chased,* or *pursued, the object of his chase* [i. e. his female, as is shown by MF,] *with vehemence;* (M, Ḳ;) as also ألّبها. (Ḳ.)

2: see 1, in two places. — تَأْلِيبٌ also signifies The act of *exciting, instigating,* or *rousing to ardour:* (Ṣ, Ḳ:) and the *exciting of discord,* or *strife,* or the *making of mischief.* (Ḳ.) You say, ألّب بَيْنَهُمْ *He excited discord* or *strife,* or *made mischief, between them.* (M.)

5. تألّبوا *They collected themselves together.* (Ṣ, A, Mṣb.) [See also 1.] You say also, تألّبوا عَلَيْهِ *They leagued together,* or *collected themselves together, and aided one another, against him.* (T.)

أَلْبٌ (T, Ṣ, Mṣb) and إِلْبٌ (Ṣ, Mṣb) *Persons,* or *people, collected together;* (Ṣ;) *an assembly; a collected body:* (Mṣb:) or *a collection of many people:* (T:) and أَلْبٌ أَلُوبٌ *a great assembly* or *congregation.* (M.) — Also *A people,* or *company of men, combining in hostility* against a man. (TA, from a trad.) You say, هُمْ عَلَيْهِ أَلْبٌ وَاحِدٌ, and إِلْبٌ, (but the former is the better known, M,) *They are* [*one body of men*] *assembled against him with injustice and enmity* or *hostility:* (Lth, T, M, Ḳ:) like وَعْلٌ وَاحِدٌ and ضِلَعٌ وَاحِدٌ and ضَدْعٌ وَاحِدٌ. (T, TA.)

إِلْبٌ: see أَلْبٌ, in two places.

أَلَبٌ a dial. var. of يَلَبٌ; (M;) *Helmets of camels' skins:* or, as some say, it signifies *steel:* (T:) أَلَبَةٌ is [its n. un., being] a dial. var. of يَلَبَةٌ. (Ḳ,* TA.) [See also يَلَبٌ.]

أَلُوبٌ: see أَلْبٌ. — Also One *who hastens,* or *is quick;* (T;) and مِئْلَبٌ likewise signifies [the same; or] *quick,* or *swift:* (Ibn-Buzurj, T, Ḳ:) or the former signifies *quick in drawing forth the bucket:* (IAạr, M, Ḳ:) or *brisk, lively, sprightly, active, agile,* or *prompt, and quick;* (Ḳ, TA;)

applied to a man. (TA.) — رِيحٌ أَلُوبٌ *A cold wind,* (M,) *that raises and scatters the dust.* (M, K.) — سَمَآءٌ أَلُوبٌ *A sky raining with long continuance.* (M.)

أَلُوبٌ: see مِئْلَبٌ.

حَسُودٌ مُؤَلِّبٌ [An *envious* man,] *who excites discord* or *strife,* or *makes mischief.* (Ṣ,* TA.)

الت

1. أَلَتَ, aor. ـِ, inf. n. أَلْتٌ, *It* (a thing) *decreased; diminished; lessened; became defective, deficient, incomplete,* or *imperfect.* (Mṣb.) = أَلَتَهُ حَقَّهُ, (Ṣ, M, A, K,) aor. ـِ, (Ṣ, M, K,) inf. n. أَلْتٌ (Ṣ, M) and إِلَاتَةٌ; (M;) and أَلَتَهُ, aor. ـُ; (Fr;) and ٤ آلَتَهُ, (M, K,) inf. n. إِيلَاتٌ; (K;) as also أَلَاتَهُ, inf. n. إِلَاتٌ, (so in a MS. copy of the K,) or إِلَاتَةٌ; (so in the L: [agreeably with analogy, and therefore probably the correct reading: see art. ليت, to which it belongs: in SM's copy of the K, and in the CK, the verb is written أَلَّاتَهُ, and the inf. n. إِلَّاتٌ: by MF, the verb is written آلَتَهُ, of the measure فَاعَلَ, and the inf. n. إِلَاتٌ, like قِتَالٌ:]) [and لَاتَهُ, aor. يَلِيتُ; and وَلَتَهُ; and أَوْلَتَهُ;] *He diminished to him his right,* or *due; abridged him,* or *defrauded him, of a portion of it:* (Fr, Ṣ, M, A, K:) and in like manner, أَلَتَهُ مَالَهُ, and ٤ آلَتَهُ, &c., *he diminished to him his property;* or *abridged him,* or *defrauded him, of a portion of it:* (M, TA:) and أَلَتَ الشَّيْءَ *he diminished the thing.* (Mṣb.) [Hence,] مَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ [in the Kur lii. 21, *We will not diminish to them aught* of the reward *of their work*]: (T, A:) or, accord. to one reading, (that of Ibn-Ketheer, TA,) ما ائْتَلَتْنَاهُمْ. (T, TA.) [See also art. ليت.] = أَلَتَهُ, (T, Ṣ, K,) or أَلَتَهُ عَنْ وَجْهِهِ, (TA,) aor. ـِ; (T;) as also لَاتَهُ; these being two dial. vars., one of the other, mentioned by Yz, on the authority of AA; (Ṣ;) [and أَلَّاتَهُ; (see art. ليت;)] *He withheld him,* or *restrained him,* (Ṣ, K,) and *turned him,* or *averted him,* (T, Ṣ, K,) *from his course, purpose,* or *object.* (Ṣ, TA.) = أَلَتَهُ يَمِينًا, (M, K,) or أَلَتَهُ, (Aṣ, T, Ṣ,) aor. ـِ, inf. n. أَلْتٌ, *He made him to swear,* or *take an oath:* (Aṣ, T, Ṣ, K:) or *he desired of him that he should swear,* or *give his testimony, for him.* (M, K.) And أَلَتَهُ بِيَمِينٍ, inf. n. as above, *He pressed him,* or *pressed hard upon him, with an oath.* (M.) It is related that a man said to 'Omar, "Fear God, O prince of the faithful:" and another, hearing him, said, أَتَأْلِتُ عَلَى أَمِيرِ المُؤْمِنِينَ, meaning *Dost thou lower the dignity of the prince of the faithful?* or *dost thou diminish to him* [*the respect that is due to him*]? accord. to IAạr.: or rather, *dost thou conjure the prince of the faithful?* his saying "Fear God" being as though he conjured him by God: for the Arabs say, أَلَتُّكَ بِاللهِ لَمَّا فَعَلْتَ كَذَا, meaning *I conjure thee by God but that thou do thus,* or *such a thing.* (T.)

3: see 1.

4: see 1, in two places.

أَلْتٌ *Deficiency:* as in the saying, مَا فِي مَزَاوِدِهِمْ أَلْتٌ [*There is not, in their provision-bags, any deficiency*]. (A.) = *A swearing;* syn. حَلِفٌ. (M, TA.) [Perhaps an inf. n. in this sense.] — *An oath:* as in the saying, when one has not given thee thy right, or due, قَيِّدْهُ بِالْأَلْتِ [*Bind thou him by oath*]. (T.) = *Calumny, slander,* or *false accusation.* (Kr, M, K.) [Perhaps an inf. n. in this sense also.]

أُلْتَةٌ *A small gift.* (AA, T, K.) = *An oath such as is termed* غُمُوسٌ, q. v. (AA, T, K.)

الد

إِلَادَةٌ &c. for وِلَادَةٌ &c.: see art. ولد.

الف

1. أَلَفَهُ, (T, Ṣ, M, Mṣb, K,) aor. ـِ, (Ṣ, Mṣb, K,) inf. n. إِلْفٌ (Ṣ, M, Mṣb, K) and أُلْفٌ (K) and إِلَافٌ and وِلَافٌ, which is anomalous, and أَلَفَانٌ, (M, TA,) *He kept,* or *clave, to it;* (A'Obeyd, T, M, Mṣb,* TA;) namely, a thing, (A'Obeyd, T, M, TA,) or a place; (Ṣ, Mṣb, TA;) as also أَلِفَهُ, aor. ـَ; (TA;) and ٤ آلَفَهُ, (A'Obeyd, T, Ṣ, M, Mṣb,) aor. يُؤْلِفُ, (Ṣ, TA,) inf. n. إِيلَافٌ; (Ṣ, Mṣb, TA;) and ٦ آلَفَهُ, aor. يُؤَالِفُ, inf. n. مُؤَالَفَةٌ and إِلَافٌ: (Ṣ, Mṣb, TA:) [*he frequented it,* or *resorted to it habitually;* namely, a place:] *he became familiar with it;* or *accustomed,* or *habituated, to it;* namely, a thing: (AZ, T:) *he became familiar, sociable, companionable, friendly,* or *amicable, with him:* (AZ, T, Mṣb:) *he loved,* or *affected, him; liked, approved,* or *took pleasure in, him.* (Mṣb.) You say, أَلِفَتِ الطَّيْرُ الحَرَمَ [*The birds kept to the sacred territory*], and البُيُوتَ [*the houses*]: and آلَفَتِ ٤ الظِّبَاءُ الرَّمْلَ *The gazelles kept to the sands.* (T.) — There are three manners of reading the passage in the Kur [cvi. 1 and 2], لِإِيلَافِ ٤ قُرَيْشٍ إِيلَافِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ; the second and third being لِإِلَافِ and لِإِلْفِ; the first and second of which have been adopted; (Aboo-Is-ḥáḳ, T, TA;) and the third also; this being the reading of the Prophet [himself]: (TA:) [accord. to all these readings, the passage may be rendered, *For the keeping of Ḳureysh, for their keeping to the journey of the winter and of the summer,* or *spring;* the chapter going on to say, for this reason "let them worship the Lord of this House," &c.: or] the second and third readings are from أَلِفَ, aor. يَأْلَفُ; [and accord. to these readings, the passage may be rendered as above;] but accord. to the first reading, the meaning is, *for the preparing and fitting out* [&c.; i. e., *preparing and fitting out* men and beasts *in the journey of the winter* &c.]: so says IAmb; and Fr explains in the same manner the third reading: but IAạr says that, accord. to this reading, the meaning is, *the protecting* [&c.]: he says that the persons who protected were four brothers, Háshim and 'Abd-Shems and El-Muṭṭalib and Nowfal, the sons of 'Abd-Menáf: these gave protection to Ḳureysh in their procuring of corn: (T:) Háshim obtained a grant of security from the king of the Greeks, and Nowfal from Kisrà, and 'Abd-Shems from the Nejáshee, and El-Muṭṭalib from the kings of Ḥimyer; and the merchants of Ḳureysh used to go to and from the great towns of these kings with the grants of security of these brothers, and none opposed them: Háshim used to give protection (يُؤْلِفُ [in the copies of the K يُؤَلِّفُ]) [to those journeying] to Syria, and 'Abd-Shems to Abyssinia, and El-Muṭṭalib to El-Yemen, and Nowfal to Persia: (T, K:*) or إِيلَاف ٤ in the Ḳur signifies *a covenant,* or *an obligation;* and *what resembles permission,* (إِجَازَة, as in some copies of the K and in the TA,) or *protection,* (إِجَارَة, as in the CK,) *with an obligation involving responsibility for safety;* first obtained by Háshim, from the kings of Syria; (K,* TA;) and the explanation is, that Ḳureysh were dwelling in the sacred territory, (K,) having neither seed-produce nor udders [to yield them milk], (TA,) secure in the procuring of their provisions from other parts, and in their changes of place, in winter and summer, or spring; the people around them having their property seized; whereas, when any cause of mischief occurred to them, they said, "We are people of the sacred territory," and then no one opposed them: (K:) so in the O: (TA:) or the ل is to denote wonder; and the meaning is, *wonder ye at the* ايلاف *of Ḳureysh* [&c.]: (K:) some say that the meaning is connected with what follows; i. e., let them worship the Lord of this House for the ايلاف [&c., agreeably with the first explanation which we have given]: others, that it is connected with what precedes; as J says; (TA;) the meaning being, I have destroyed the masters of the elephant *to make Ḳureysh remain* at Mekkeh, and *for their uniting the journey of the winter and of the summer,* or *spring;* that when they finished one, they should commence the other; (T, Ṣ;) and this is like the saying, ضَرَبْتُهُ لِكَذَا لِكَذَا, with suppression of the [conjunctive] و: (Ṣ:) but Ibn-'Arafeh disapproves of this, for two reasons: first, because the phrase "In the name of God" &c. occurs between the two chapters: [Bḍ, however, mentions that in Ubeí's copy, the two compose one chapter:] secondly, because ايلاف signifies the *covenants,* or *obligations, which they obtained when they went forth on mercantile expeditions, and whereby they became secure.* (TA.) إِلَافٌ ٤ [in like manner] signifies *A writing of security, written by the king for people, that they may be secure in his territory:* and is used by Musáwir Ibn-Hind in the sense of إِيتِلَافٌ, [as is also إِلْفٌ,] when he says, in satirizing Benoo-Asad,

* زَعَمْتُمْ أَنَّ إِخْوَتَكُمْ قُرَيْشٌ *

* لَهُمْ إِلْفٌ وَلَيْسَ لَكُمْ إِلَافُ *

meaning *Ye asserted* [*that your brothers are Ḳureysh;* i. e.,] *that ye are like Ḳureysh:* but how should ye be like them? for *they have* [*an alliance whereby they are protected in*] the *trade* of El-Yemen and Syria; *and ye have not* that [*alliance*]. (Ḥam p. 636.) [Hence,] إِلَافُ اللهِ, [a phrase used in the manner of an oath,] accord. to some, signifies *The safeguard,* or *protection, of God:* or, accord. to others, *an honourable station from God.* (TA.) = أَلَفَهُ, aor. ـِ, *He gave him*

a thousand; (Ṣ, Ḳ;) of articles of property, and of camels. (TA.)

2. آلّف بَيْنَهُمْ, inf. n. تَأْلِيفٌ, (T, Mṣb, Ḳ,) *He united them,* or *brought them together,* (T, Mṣb, TA,) *after separation;* (T, TA;) *and made them to love one another;* (Mṣb;) *he caused union,* or *companionship,* (أُلْفَة,) *to take place between them.* (Ḳ.) And آلّفتُ بَيْنَ الشَّيْئَيْنِ, inf. n. as above, [*I united,* or *put together, the two things.*] (Ṣ.) And آلف الشَّيْءَ *He united,* or *connected,* (T,) or *gathered* or *collected* or *brought together,* (M,) *the several parts of the thing.* (T, M.) — Hence, تَأْلِيفُ الكُتُبِ [*The composition of books*]. (T, TA.) تَأْلِيفٌ — is The *putting many things into such a state that one name becomes applicable to them, whether there be to some of the parts a relation to others by precedence and sequence, or not:* so that it is a more general term than تَرْتِيبٌ: (KT:) or the *collecting together,* or *putting together, suitable things;* from الالفة [i. e. الأُلْفَةُ]; and is a more particular term than تَرْكِيبٌ, which is the putting together things, whether suitable or not, or placed in order or not. (Kull p. 118.) = آلّفوا إِلَى كَذَا: see **5.** = آلف ألفًا *He wrote an alif;* (Ḳ;) like as one says جَيَّمَ جِيمًا. (TA.) = See also **4**, in three places.

3. آلفهُ: see **1**, first sentence. = آلف, (M, TA,) inf. n. مُؤَالَفَةٌ, (TA,) [app., *He made a covenant with another to be protected during a journey for the purpose of trade,* or *traffic:* (see **1**:) and hence,] *he* (a man) *traded,* or *trafficked.* (M, TA.) = شَارَطَهُ مُؤَالَفَةً *He made a condition with him for a thousand:* (IAạr, M:) like as one says, شَارَطْتُهُ مُمَاآةً, meaning, for a hundred. (IAạr, M, Ḳ, in art. مأى.)

4. آلفهُ, inf. n. إِيلَافٌ: see **1**, in three places. = آلفهُ الشَّيْءَ, (T, M,) or المَوْضِعَ, (Ṣ,) or مَكَانَ كَذَا, (Ḳ,) inf. n. as above, (T,) *He made him to keep,* or *cleave, to the thing,* or *to the place,* or *to such a place.* (T, Ṣ,* M, Ḳ.*) — آلفتُ الشَّيْءَ *I joined, conjoined,* or *united, the thing.* (T.) = آلفتُ القَوْمَ, (T,* Ṣ, Ḳ,*) inf. n. as above, (Ṣ,) *I made the people,* or *company of men, to be a thousand complete* [*by adding to them myself*]; (T, Ṣ, Ḳ, TA;) they being before nine hundred and ninety-nine. (T, TA.) And آلف العَدَدَ *He made the number to be a thousand;* as also أَلَّفَهُ: (M:) or آلف الأَلْفَ *he completed the thousand.* (Ḳ.) And in like manner, (Ṣ,) آلفتُ الدَّرَاهِمَ *I made the dirhems to be a thousand complete.* (Ṣ, Ḳ.) And أَلَّفُوا لَهُمُ الأَعْمَارَ *They said to them, May you live a thousand years.* (A in art. عمر.) = آلفوا *They became a thousand complete.* (Ṣ.) And آلفتِ الدَّرَاهِمُ *The dirhems became a thousand complete.* (Ṣ, Ḳ.)

5. تآلف القَوْمُ, (Mṣb, Ḳ,) and ائتلفوا [written with the disjunctive alif ايتلفوا], (T, Ḳ,) *The people,* or *party, became united,* or *came together,* (Mṣb, Ḳ,) [*after separation,* (see **2**, of which each is said in the TA to be quasi-pass.,)] *and loved one another:* (Mṣb:) or the meaning of ائتلفوا [and تَأَلَّفُوا also] is the *being in a state of union, alliance, agreement, congruity,* or *congregation:* (Mṣb:) and the *being familiar, sociable, companionable, friendly,* or *amicable, one with another.* (TA.) And تَآلَفَا is said of two things; [meaning *They became united,* or *put together;* (see **2**;)] as also ائتلفا. (Ṣ.) And ائتلف الشَّيْءُ signifies *The several parts of the thing kept,* or *clave, together.* (M.) And تآلف *It became put together in order.* (M.) — تآلفوا *They sought, desired,* or *asked,* [*a covenant to ensure them*] *protection,* (IAạr, T, M,) إِلَى كَذَا [meaning in a journey for the purpose of trade, or traffic, *to such a place,* as is shown in the T by an explanation of the words of IAạr, كَانَ هَاشِمٌ يُؤْلِفُ إِلَى الشَّامِ, in a passage in which the foregoing signification is assigned to تآلفوا]; (M;) as also أَلَّفُوا الى كذا. (M.) = تآلّفهُ *He treated him with gentleness* or *blandishment, coaxed him,* or *wheedled him;* (Ḳ;) *behaved in a sociable, friendly,* or *familiar, manner with him;* (TA;) *attracted him,* or *allured him; and gave him a gift,* or *gifts;* (T, Ḳ;*) *in order to incline him to him:* (Ḳ:) or *he affected sociableness, friendliness,* or *familiarity, with him.* (Mgh.) You say, تَأَلَّفْتُهُ عَلَى الإِسْلَامِ [*I attracted him,* or *allured him; and gave him a gift,* or *gifts, in order to incline him; to embrace El-Islám*]. (Ṣ.)

8: see **5**, in four places.

أَلْفٌ, meaning *A certain number,* (Ṣ, M, Ḳ,) *well known,* (M,) i. e. *a certain round number,* (Mṣb,) [namely *a thousand,*] is of the masc. gender: (T, Ṣ, Mṣb, Ḳ:) you say ثَلَاثَةُ آلَافٍ [*Three thousand*], not ثَلَاثُ آلَافٍ; (TA;) and هٰذَا أَلْفٌ وَاحِدٌ [*This is one thousand*], not وَاحِدَةٌ; (Ṣ;) and أَلْفٌ أَقْرَعُ, [*A complete thousand*], (T, Ṣ,) not قَرْعَاءُ: (Ṣ:) it is not allowable to make it fem.: so say IAmb and others: (Mṣb:) or it is allowable to make it fem. as being a pl.: (T:) or, accord. to ISk, it is allowable to say, هٰذِهِ أَلْفٌ as meaning هٰذِهِ الدَّرَاهِمُ أَلْفٌ [*These dirhems are a thousand*]; (Ṣ, Ḳ;*) and Fr and Zj say the like: (Mṣb:) the pl. is آلَافٌ, applied to three, (M,) and آلَافٌ, (T, Ṣ, M, Mṣb, Ḳ,) applied to a number from three to ten, inclusively, (TA,) and أُلُوفٌ, (T, Ṣ, M, Mṣb, Ḳ,) used to denote more than ten; (T;) and الأُلُفُ [in the TA الأَلْفُ] is used by poetic licence for الآلَافُ, by suppression of the [radical] ل. (M.)

إِلْفٌ [originally an inf. n. of أَلِفَهُ, q. v.,] He *with whom one is familiar, sociable, companionable, friendly,* or *amicable;* he *to whom one keeps* or *cleaves;* [*a constant companion* or *associate; a mate; a fellow; a yoke-fellow; one who is familiar,* &c., *with another* or *others;* (see مُؤَلَّفٌ;)] (M;) *i. q.* أَلِيفٌ; (T, Ṣ, M, Ḳ;) which is an act. part. n. of أَلِفَهُ; (Mṣb;) as is also آلِفٌ; (Mṣb, Ḳ;) and أَلِفٌ also is syn. with أَلِيفٌ: (Ḳ:) the female is termed إِلْفَةٌ and إِلْفٌ; (M;) both of these signifying a woman *with whom thou art familiar,* &c., *and who is familiar,* &c., *with thee:* (Ḳ:) and the fem. of آلِفٌ is آلِفَةٌ: (Ḳ:) the pl. of إِلْفٌ is آلَافٌ; (T, M;) which is also pl. of أَلِفٌ: (TA:) and that of أَلِيفٌ is أَلَائِفُ (Ṣ, Ḳ, TA) and أُلَفَاءُ: (M, TA:) and that of آلِفٌ is أُلَّافٌ (T, Ṣ, Mṣb, Ḳ) and آلَافٌ, like as أَنْصَارٌ is pl. of نَاصِرٌ, (TA,) and so, (M, TA,) in my opinion, [says ISd,] (M,) is أُلُوفٌ, like as شُهُودٌ is pl. of شَاهِدٌ, (M, TA,) though some say that it is pl. of إِلْفٌ: (M:) and the pl. of آلِفَةٌ is أَوَالِفُ and آلِفَاتٌ. (Ḳ.) You say, فُلَانٌ إِلْفِي and أَلِيفِي [*Such a one is my constant companion* or *associate,* &c.] (T.) And حَنَّتِ الإِلْفُ إِلَى الإِلْفِ [*The female mate yearned towards the mate*]. (Ṣ.) And نَزَعَ البَعِيرُ إِلَى آلَافِهِ [*The camel yearned towards his mates*]. (T.) أُلَّافٌ, (T,) or آلَافٌ, (TA,) is said by IAạr to mean Persons *who keep to the large towns,* or *cities.* (T, TA.) أُلُوفٌ in the Ḳur ii. 244 is said by some to be pl. of إِلْفٌ or of آلِفٌ: but by others, to signify "thousands." (Bḍ, L, TA.) أَوَالِفُ الطَّيْرِ signifies *The birds that keep to Mekkeh and the sacred territory:* and أَوَالِفُ الحَمَامِ, *Domestic pigeons.* (T.)

أَلْفٌ: see إِلْفٌ, in two places. — As some say, (O,) it also signifies A man *having no wife.* (O, Ḳ.) = *One of the letters of the alphabet;* (M;) the *first thereof;* (Ḳ;) as also أَلِيفٌ: (M:) Ks says that, accord. to the usage of the Arabs, it is fem., and so are all the other letters of the alphabet; [and hence its pl. is أَلِفَاتٌ;] but it is allowable to make it masc.: Sb says that every one of them is masc. and fem., like as is لِسَانٌ. (M.) See art. ا. — ‡ *A certain vein lying in the interior of the upper arm,* [*extending*] *to the fore arm:* (Ḳ, TA:) so called as being likened to an ا: (TA:) the two are called الأَلِفَانِ. (Ḳ.) — ‡ *One* of any kind of things: (Ḳ, TA:) as being likened to the ا; for it denotes the *number one.* (TA.)

أُلْفَةٌ *A state of keeping* or *cleaving* [to a person or thing]: (M:) *a state of union, alliance, agreement, congruity,* or *congregation;* (Mṣb;) a subst. from الِائْتِلَافُ: (Mṣb, Ḳ, TA:) and, as such, (TA,) signifying also *familiarity, sociableness, socialness, companionableness, friendliness, fellowship, companionship, friendship,* and *amity.* (Mṣb, TA.*)

أُلْفِيٌّ *Of,* or *relating to,* or *belonging to, the number termed* أَلْف [*a thousand*]. (TA.)

[قَامَةٌ أَلِفِيَّةٌ *A stature resembling the letter alif.* Often occurring in late works.]

إِلَافٌ an inf. n. of أَلِفَهُ: and used as a subst.: see **1**. — بَرْقُ إِلَافٍ *Lightning of which the flashes are consecutive* or *continuous.* (TA.)

أُلْفَةٌ *Having much* أُلْفَة [meaning *familiarity, sociableness,* &c.]: pl. أُلُفٌ. (Ḳ.)

أَلِيفٌ: see إِلْفٌ, in three places: = and see أَلْفٌ.

آلِفٌ and آلِفَةٌ; and أَوَالِفُ, the pl. of the latter: see إِلْفٌ, in seven places.

إِيلَافٌ an inf. n.: and used as a subst.: see **1**.

مَأْلَفٌ [*An accustomed place;*] *a place to which a man keeps* or *cleaves; [which he frequents,* or *to which he habitually resorts;] with which he is familiar,* or *to which he is accustomed;* (Mṣb;) *a place with which men* or *camels* [or *birds* and *the like*] *are familiar,* &c. (K,* TA.) — And hence, *Leafy trees to which animals of the chase draw near.* (AZ, K.)

مؤلفون, with fet-ḥ, [i. e. مُؤْلَفُونَ or مُؤَلَّفُونَ,] *Possessors of thousands;* or *men whose camels have become, to each, a thousand.* (TA.)

مُؤَلَّفٌ and مَأْلُوفٌ *Kept to,* or *clove to;* applied to a thing [and to a person; and meaning when applied to the latter, *with whom one is familiar, sociable,* &c.]. (T.) It is said in a trad., المُؤْمِنُ إِلْفٌ مَأْلُوفٌ [*The believer is one who is familiar,* or *sociable,* &c., *with others,* and *with whom others are familiar,* &c.]. (TA.) — المُؤَلَّفَةُ قُلُوبُهُمْ *Those whose hearts are made to incline,* or *are conciliated, by beneficence and love* or *affection:* (S,* Mṣb:) as used in the Ḳur [ix. 60], it is applied to *certain chief persons of the Arabs, whom the Prophet was commanded to attract,* or *allure, and to present with gifts,* (T, K,) *from the poor-rates,* (TA,) *in order that they might make those after them desirous of becoming Muslims,* (T, K,) *and lest care for things which they deemed sacred,* or *inviolable, together with the weakness of their intentions, should induce them to combine in hostility with the unbelievers against the Muslims; for which purpose, he gave them, on the day of Ḥoneyn, eighty* [in the TA *two hundred*] *camels:* (T:) they were *certain men of eminence, of the Arabs, to whom the Prophet used to give gifts from the poor-rates; to some of them, to prevent their acting injuriously; and to some, from a desire of their becoming Muslims,* (Mgh, Mṣb,) *and their followers also;* (Mṣb;) *and to some, in order that they might remain stedfast as Muslims, because of their having recently become such;* but when Aboo-Bekr became appointed to the government, he forbade this practice. (Mgh, Mṣb.) = مُؤَلَّفَةٌ أَلْفٌ [These are *a thousand*] *made complete.* (S.) — See also مؤلفون.

[مُؤَلِّفٌ *A composer of a book* or *books; an author.*]

مَأْلُوفٌ: see مُؤَلَّفٌ, in two places.

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1. أَلَقَ, (JK, K, TA,) aor. ـَ; (K, TA;) or أَلِقَ, aor. ـِ; (CK; [in which it would seem, from what follows in this paragraph and the next, that the pret. is wrong, but that the aor. is right;]) inf. n. أَلْقٌ and إِلَاقٌ; (JK, K;) *It* (lightning) *lied;* (AHeyth, K;) [i. e.] *it was without rain.* (JK.) — See also 5. — Also, أَلَقَ, aor. ـِ, inf. n. أَلْقٌ, *He lied; spoke falsely:* whence the reading of Aboo-Jaʼfar and Zeyd Ibn-Aslam, [in the Ḳur xxiv. 14,] إِذْ تَأْلِقُونَهُ بِأَلْسِنَتِكُمْ [*When ye spoke it falsely with your tongues*]. (TA.) ‹672

5. تألّق *It* (lightning) *shone, gleamed,* or *glistened;* as also ائتلق [written with the disjunctive alif اِيتَلَقَ]; (JK, S, IJ, K;) and so أَلَقَ, aor. ـِ. (TA.) Ibn-Aḥmar has made the second trans., using the phrase تَأْلَقُ العُيُونَ, either by suppressing a prep., [meaning *She shines to the eyes,*] or meaning thereby *she ravishes the eyes.* (TA.) — And تألّقت, said of a woman, *She adorned herself:* (Sgh, K:) or *she became active and quick to engage in contention* or *altercation, and prepared herself for evil* or *mischief, and raised her head:* (IF, K:) or *she became like the* إِلْقَة [fem. of إِلْقٌ, q. v.]. (IAar.)

8: see 5, in two places.

إِلْقٌ *A he-wolf:* fem. with ة: (IAar, S, K:) and the fem. is also applied to *a she-ape* or *monkey;* the male of which is not called إِلْقٌ, but قِرْدٌ, (S, K,) and رَبَّاحٌ. (S.) — † *Evil in disposition,* applied to a man; and so with ة applied to a woman: and the latter, *a [demon of the kind called]* سِعْلَاةٌ; because of its evil, or malignant, nature: (TA:) and a *bold* woman; (Lth, K;) for the same reason. (TA.)

إِلَاقٌ [an inf. n. (see 1) used as an epithet;] *Lying,* or *fallacious,* lightning; (K;) *that has no rain;* (JK, K;) as also أَلَّاقٌ: (K,* TA:) آلِقٌ, likewise, is an epithet applied to lightning [in the same sense; or as signifying *shining, gleaming,* or *glistening:* see 1 and 5]: and so is أُلَّقٌ, as *syn. with* خُلَّبٌ [*that excites hope of rain, but deceives the expectation*]. (TA.) — Also, applied to a man, *Lying:* (JK:) or *lying much,* or *often,* or *habitually:* (TA:) and *very deceitful, and variable in disposition.* (TA.)

أَلِيقٌ [app. an inf. n. of أَلَقَ; (see 5;)] The *shining, gleaming,* or *glistening,* of lightning. (TA.)

أُلَّقٌ: see إِلَاقٌ.

إِلَّقٌ, like إِمَّعٌ, [in a copy of the JK incorrectly written أَلِقٌ,] *i. q.* مُتَأَلِّقٌ [*Shining, gleaming,* or *glistening*]; (S, K;) applied to lightning. (JK.) — Also † An *inconstant* man; from التَّأَلُّقُ as relating to lightning. (JK: there, in this instance, written إِلَّقٌ.)

أَلَّاقٌ: } see إِلَاقٌ.
آلِقٌ: }

مَأْلُوكٌ ‹672 الك

1. أَلَكَ اللِّجَامَ, (ISd, K,) [aor. ـُ or ـِ,] inf. n. أَلْكٌ, (ISd, TA,) *He* (a horse) *chewed,* or *champed, the bit;* syn. عَلَكَهُ. (ISd, K.) One says, of a horse, يَأْلُكُ اللُّجُمَ *He chews,* or *champs, the bits:* but the verb commonly known is يَلُوكُ, or يَعْلُكُ. (Lth.) — [Hence, accord. to some, (see أَلُوكٌ,)] أَلَكَ بَيْنَ القَوْمِ, (Mṣb, TA,) aor. ـِ, inf. n. أَلْكٌ and أُلُوكٌ, (Mṣb,) *He acted as a messenger* (تَرَسَّلَ) *between the people.* (Mṣb, TA.) — And أَلَكَهُ, aor. ـِ, inf. n. أَلْكٌ, *He conveyed,* or *communicated, to him a message.* (Kr.) — And أَلَكَ *He sent.* (IB in art. لوك.)

4. أَلْكَنِي is from أَلَكَ signifying "he sent;" and is originally أَأْلِكْنِي; the [second] hemzeh being transposed and placed after the ل, it becomes أَلْئِكْنِي; then the hemzeh has its vowel transferred to the ل, and is thrown out; as is done in the case of مَلَكٌ, which is originally مَأْلَكٌ, then مَلْأَكٌ, and then مَلَكٌ: (IB in art. لوك:) it means *Be thou my messenger;* and *bear thou my message;* and is often used by the poets. (S in art. لوك.) Accord. to IAmb, one says, أَلْكِنِي إِلَى فُلَانٍ, meaning *send thou me to such a one:* [but I do not know any instance in which this meaning is applicable:] and the original form is أَلْئِكْنِي; or, if from الأُلُوكُ, the original form is أَأْلِكْنِي: and he also says that it means *be thou my messenger to such a one.* (TA.) One says also, أَلِكْنِي إِيَّهَا بِرِسَالَةٍ, which should properly mean *Send thou me to her with a message:* but it is an inverted phrase; since the meaning is, *be thou my messenger to her with this message* [or rather *with a message*]: and أَلِكْنِي إِيَّهَا بِالسَّلَامِ i. e. *convey thou,* or *communicate thou, to her my salutation;* or *be thou my messenger to her [with salutation]*: and sometimes this [prep.] ب is suppressed, so that one says, أَلِكْنِي إِيَّهَا السَّلَامَ: sometimes, also, the person sent is he to whom the message is sent; as in the saying, أَلِكْنِي إِلَيْكَ السَّلَامَ [virtually meaning *receive thou my salutation;* but literally] *be thou my messenger to thyself with salutation.* (TA.) Lḥ mentions the phrase أَلَكْتُهُ إِلَيْهِ, with respect to a message, aor. أُلِيكُهُ, inf. n. إِلَاكَةٌ; in which case, the hemzeh [in the aor. and inf. n.] is converted into a letter of prolongation. (TA in art. لأك.)

5: see أَلُوكٌ.

10. استألك مَأْلُكَتَهُ *He bore,* or *conveyed, his message;* (K;) as also استلأك. (TA.)

أَلُوكٌ *A thing that is eaten* [or rather *chewed,* as will be seen below]: so in the phrases, هٰذَا أَلُوكُ صِدْقٍ like عَلُوكُ صِدْقٍ and عَلُوكُ صِدْقٍ [*This is an excellent thing that is chewed*], and مَا تَأَلَّكْتُ بِأَلُوكٍ [or مَا تَوَلَّكْتُ بِأَلُوكٍ] (K in art. علج) like مَا تَعَلَّجْتُ بِعَلُوجٍ [app. meaning *I have not occupied myself in chewing with anything that is chewed*]. (TA.) — [And hence, accord. to some,] *A message,* or *communication sent from one person or party to another;* (Lth, S, M, K, &c.; [in the CK, after الرِّسَالَةُ, by which الأُلُوكُ is explained in the K &c., we find قِبَلَ المَلِكِ مُشْتَقٌّ منهُ, in which the first two words should be قِيلَ المَلَكُ, as in other copies of the K and in the TA; and الأُلُوكُ is erroneously put, in the CK, for الأُلُوكُ;]) said by Lth and ISd to be so called because it is [as it were] chewed in the mouth; (TA;) as also أَلُوكَةٌ (ISd, Sgh, K) and مَأْلُكَةٌ (Lth, S, Mṣb, K, &c.) and مَأْلُكَةٌ (Mṣb, K) and مَأْلُكٌ: (S, M, Mṣb, K, &c.:) accord. to Kr, (TA,) this last is the only word of the measure مَفْعُلٌ: (K, TA:) but accord. to Sb and Akh, there is no word of this measure: (TA:) [i. e. there is none originally

of this measure:] other instances have been mentioned; namely, مَكْرُمٌ and مَعُونٌ [originally مَعْوُنٌ] and مَقْبُرٌ and مَهْلُكٌ and مَيْسُرٌ, which last occurs in the Ḳur [ii. 280], accord. to one reading, in the words فَنَظِرَةٌ إِلَى مَيْسُرِهِ; but it is said that each of these, and مَأْلُكٌ also, may be regarded as originally with ة; or, accord. to AḤei, each is [virtually, though not in the language of the grammarians,] a pl. of the same with ة; (MF, TA;) and Akh says the same with respect to مَكْرُمٌ and مَعُونٌ: (TA:) Seer says that each is curtailed of ة by poetic licence; but this assertion will not apply to مَيْسُرٌ, as it occurs in the Ḳur. (MF, TA.) — أَلُوكٌ also signifies *A messenger*. (Ibn-'Abbád, Ḳ. [In the CḲ here follows, والمألوك والمألوق: but the right reading is وَالمَأْلُوكُ المَأْلُوقُ, as in other copies and in the TA.])

أَلُوكَةٌ: see أَلُوكٌ.

مَأْلَكٌ is said to be the original form of مَلَكٌ [*An angel*; so called because he conveys, or communicates, the message from God; (Ḳ,* TA, in art. لأك;)] derived from أَلُوكٌ; (Mṣb, Ḳ, TA; [but in the CḲ is a mistake here, pointed out above, voce أَلُوكٌ;]) so that the measure of مَلَكٌ is مَعَلٌ: (Mṣb:) مَلَكٌ is both sing. and pl.: Ks says that it is originally مَأْلَكٌ, from أَلُوكٌ signifying "a message;" then, by transposition, مَلْأَكٌ, a form also in use; and then, in consequence of frequency of usage, the hemzeh is suppressed, so that it becomes مَلَكٌ; but in forming the pl., they restore it to مَلْأَكٌ, saying مَلَائِكَةٌ, and مَلَائِكُ also: (Ṣ in art. ملك:) or, accord. to some, it is from لَأَكَ "he sent;" so that the measure of مَلَكٌ is مَفَلٌ: and there are other opinions respecting it: (Mṣb:) some say that its م is a radical: see art. ملك. (TA in art. لأك.)

مَأْلُكٌ: / مَأْلَكَةٌ: / مَأْلُكَةٌ: } see أَلُوكٌ.

الم

1. أَلِمَ, aor. ـَ, inf. n. أَلَمٌ, *It*, (as, for instance, the belly, T, Ṣ, or the head, Mṣb,) or *he*, (a man, T, Ṣ, Mṣb,) *was in pain; had*, or *suffered, pain; ached*. (T, Ṣ, M, Mṣb, Ḳ.) أَلِمَ بَطْنُهُ [*He was in pain*, or *had pain, in his belly*] (M) and أَلِمْتَ بَطْنَكَ [*thou wast in pain*, or *hadst pain, in thy belly*] (T, Ṣ) or رَأْسَكَ [*in thy head*] (Mṣb) are like سَفِهَ رَأْيَهُ (M) and رَشِدْتَ أَمْرَكَ (Ṣ, T) and وَجِعْتَ رَأْسَكَ; (Mṣb;) the noun being in the accus. case accord. to Ks as an explicative, though explicatives are [by rule] indeterminate, as in ضِقْتُ بِهِ ذَرْعًا and قَرِرْتُ بِهِ عَيْنًا; (T;) the regular form being [أَلِمَ بَطْنُهُ and] أَلِمَ بَطْنُكَ, (T, Ṣ,) as the verb is intrans. (T.)

4. آلَمْتُهُ, (Ṣ, M, Mṣb, Ḳ,) inf. n. إِيلَامٌ, (Ṣ, Mṣb,) *I caused him pain* or *aching*. (Ṣ,* M, Mṣb, Ḳ.)

5. تألّم *He was*, or *became, pained*: (M,* Mṣb, Ḳ:*) or *he expressed pain, grief*, or *sorrow; lamented; complained; made lamentation* or *complaint; moaned*; syn. تَوَجَّعَ, (T, Ṣ,) and شَكَى. (T.) You say, تَأَلَّمَ فُلَانٌ مِنْ فُلَانٍ [*Such a one expressed pain*, &c., *on account of* the conduct or the like of *such a one; complained of such a one*]: (T:) and لِأَزْمَةِ الزَّمَانِ [*on account of the hardness of the time*]. (TA in art. ازم.)

أَلَمٌ: see لَمٌ.

أَلَمٌ *Pain; ache;* (T, Ṣ, M, Ḳ;) as also ▼ أَيْلَمَةٌ: (T, M, Ḳ:) pl. (of the former, T, M) آلَامٌ. (T, M, Ḳ.) You say, مَا أَجِدُ أَيْلَمَةً ▼ وَلَا أَلَمًا *I do not find pain nor ache*; i. e. وَجَعًا: so says AZ: and IAạr says, أَيْلَمَةً وَلَا أَلَمَةً ▼ as meaning the same. (T.) And the Arabs say, لَأُبَيِّتَنَّكَ عَلَى أَيْلَمَةٍ ▼, meaning *I will assuredly bring upon thee* [lit. *make thee to pass the night in*] *distress*, or *difficulty*. (Sh.)

أَلِمٌ *Being in pain; having*, or *suffering, pain; aching*. (M, Ḳ.)

أَلَمَةٌ: see أَلَمٌ.

إِلَامَ a contraction of إِلَى مَا: see إِلَى, last sentence.

أَلِيمٌ *Causing pain* or *aching; painful;* (Ṣ, Ḳ;) *i. q.* مُؤْلِمٌ ▼; (T, M, Mṣb;) like سَمِيعٌ as syn. with مُسْمِعٌ: (Ṣ:) so when applied to punishment [or torment or torture]: (T, Mṣb:) or, thus applied, *painful*, or *causing pain* or *aching, in the utmost degree*. (M, Ḳ.)

أَلُومَةٌ *Lowness, ignobleness, baseness, vileness*, or *meanness*. (O, Ḳ.)

أَيْلَمَةٌ: see أَلَمٌ, in three places. — Accord. to IAạr, (T,) *A sound*, or *voice*. (T, Ḳ.) You say, مَا سَمِعْتُ لَهُ أَيْلَمَةً *I heard not any sound*, or *voice, of*, or *belonging to, him*, or *it*. (IAạr, T.) — Accord. to AA, (T,) *Motion*. (T, Ḳ.)

مُؤْلِمٌ: see أَلِيمٌ.

المس

أَلْمَاسٌ, or آلْمَاسٌ: see art. موس.

اله

1. أَلَهَ, (Ṣ, and so in some copies of the Ḳ,) with fet-ḥ, (Ṣ,) or أَلِهَ, (Mgh, Mṣb, and so in some copies of the Ḳ,) like تَعِبَ, aor. ـَ, (Mṣb,) inf. n. إِلَاهَةٌ (Ṣ, Mṣb, Ḳ) and أُلُوهَةٌ and أُلُوهِيَّةٌ, (Ḳ,) *He served, worshipped*, or *adored*; syn. عَبَدَ. (Ṣ, Mṣb, Ḳ.) Hence the reading of I 'Ab, [in the Ḳur vii. 124,] وَيَذَرَكَ وَإِلَاهَتَكَ [*And leave thee, and the service*, or *worship*, or *adoration, of thee*; instead of وَآلِهَتَكَ *and thy gods*, which is the common reading]; for he used to say that Pharaoh was worshipped, and did not worship: (Ṣ:) so, too, says Th: and IB says that the opinion of I 'Ab is strengthened by the sayings of Pharaoh [mentioned in the Ḳur lxxix. 24 and xxviii. 38], "I am your lord the most high," and "I did not know any god of yours beside me." (TA.) — أَلِهَ, aor. ـَ, (Ṣ, Ḳ,) inf. n. أَلَهٌ, (Ṣ,) *He was*, or *became, confounded*, or *perplexed, and unable to see his right course;* (Ṣ, Ḳ;) originally وَلِهَ. (Ṣ.) أَلِهَ عَلَى فُلَانٍ *He was*, or *became, vehemently impatient*, or *affected with vehement grief*, or *he manifested vehement grief and agitation, on account of such a one;* (Ṣ, Ḳ;) like وَلِهَ. (Ṣ.) — أَلِهَ إِلَيْهِ *He betook himself to him by reason of fright* or *fear, seeking protection;* or *sought*, or *asked, aid*, or *succour, of him: he had recourse*, or *betook himself, to him for refuge, protection*, or *preservation*. (Ḳ.) — أَلِهَ بِالمَكَانِ *He remained, stayed, abode*, or *dwelt, in the place*. (MF.) — أَلَهَهُ, (Ḳ,) like مَنَعَهُ, (TA,) [in the CḲ أَلَاهُ,] *He protected him; granted him refuge; preserved, saved, rescued*, or *liberated, him; aided*, or *succoured, him;* or *delivered him from evil: he rendered him secure*, or *safe*. (Ḳ.)

2. تَأْلِيهٌ [inf. n. of أَلَّهَهُ *He made him*, or *took him as, a slave; he enslaved him;*] *i. q.* تَعْبِيدٌ. (Ṣ, Ḳ.) — [The primary signification of أَلَّهَهُ seems to be, *He made him to serve, worship*, or *adore*. — Accord. to Freytag, besides having the former of the two meanings explained above, it signifies *He reckoned him among gods; held him to be a god; made him a god:* but he does not mention his authority.]

5. تألّه *He devoted himself to religious services* or *exercises; applied himself to acts of devotion*. (JK, Ṣ, Mṣb, Ḳ.)

أُلَهَانِيَّةٌ: see إِلَاهَةٌ.

إِلٰهٌ, or إِلَاهٌ, [the former of which is the more common mode of writing the word,] is of the measure فِعَالٌ (Ṣ, Mṣb, Ḳ) in the sense of the measure مَفْعُولٌ, (Ṣ, Mṣb,) like كِتَابٌ in the sense of مَكْتُوبٌ, and بِسَاطٌ in the sense of مَبْسُوطٌ, (Mṣb,) meaning مَأْلُوهٌ ▼ [*An object of worship* or *adoration*; i. e. *a god, a deity*]; (Ṣ, Mṣb, Ḳ;) *anything that is taken as an object of worship* or *adoration, accord. to him who takes it as such:* (Ḳ:) with the article ال, properly, *i. q.* اللّٰهُ; [see this word below;] but applied by the believers in a plurality of gods to *what is worshipped* by them *to the exclusion of* اللّٰهُ: (Mṣb:) pl. آلِهَةٌ: (Mṣb, TA:) which signifies *idols:* (JK, Ṣ, TA:) in the Ḳ, this meaning is erroneously assigned to إِلَاهَةٌ: (TA:) [not so in the CḲ; but there, الآلِهَةُ is put in a place where we should read الإِلَاهَةُ, or إِلَاهَةٌ without the article:] الإِلَاهَةُ ▼ [is the fem. of الإِلَاهُ, and] signifies [the *goddess:* and particularly] *the serpent:* [(a meaning erroneously assigned in the CḲ to الآلِهَةُ; as also other meanings here following:) because it was a special object of the worship of some of the ancient Arabs:] (Ḳ:) or *the great serpent:* (Th:) and *the* [*new moon;* or *the moon when it is termed*] هِلَال: (Th, Ḳ:) and, (Ṣ, Ḳ,) as also ▼ إِلَاهَةٌ, without ال, the former perfectly decl., and the latter imperfectly decl., (Ṣ,) and ▼ الأُلَاهَةُ, (IAạr, Ḳ,) and ▼ أُلَاهَةٌ, (IAạr, TA,) and ▼ الأَلَاهَةُ, (Ḳ,)

[and app. إِلَاهَةٌ,] and الأَلِيهَةُ, (K,) *the sun*; (S, K;) app. so called because of the honour and worship which they paid to it: (S:) or *the hot sun*. (Th, TA.) [إِلٰهٌ is the same as the Hebrew אֱלוֹהַּ and the Chaldee אֱלָהָּ; and is of uncertain derivation: accord. to some,] it is originally وِلَاهٌ, like as إِشَاحٌ is originally وِشَاحٌ; meaning that mankind yearn towards him who is thus called, [seeking protection or aid,] in their wants, and humble themselves to him in their afflictions, like as every infant yearns towards its mother. (TA.) [See also the opinions, cited below, on the derivation of اللّٰهُ.]

أَلَاهَةٌ and الأَلَاهَةُ: see إِلٰهٌ.

أُلَاهَةٌ and الأُلَاهَةُ: see إِلٰهٌ. = أُلَاهَةٌ: see إِلَاهَةٌ.

إِلَاهَةٌ inf. n. of 1, q. v. (S, Msb, K.) = *Godship; divinity*; (K;) as also أُلَاهَةٌ (CK [not found by me in any MS. copy of the K) and أُلْهَانِيَّةٌ. (K.) = إِلَاهَةٌ and الإِلَاهَةُ: see إِلٰهٌ.

الأَلِيهَةُ: see إِلٰهٌ.

[إِلٰهِيٌّ, or إِلَاهِيٌّ, *Of, or relating to, God or a god; divine: theological:* Hence, العِلْمُ الإِلٰهِيُّ or الإِلَاهِيُّ: see what next follows.]

[الإِلٰهِيَّةُ, or الإِلَاهِيَّةُ, *Theology; the science of the being and attributes of God, and of the articles of religious belief*; also termed عِلْمُ الإِلٰهِيَّاتِ or الإِلَاهِيَّاتِ, and العِلْمُ الإِلٰهِيُّ or الإِلَاهِيُّ.]

اللّٰهُ, [written with the disjunctive alif اَللّٰهُ, meaning *God*, i. e. *the only true god*,] accord. to the most correct of the opinions respecting it, which are twenty in number, (K,) or more than thirty, (MF,) is a proper name, (Msb, K,) applied to *the Being who exists necessarily, by Himself, comprising all the attributes of perfection*; (TA;) a proper name denoting *the true god*, comprising all the excellent divine names; a unity comprising all the essences of existing things; (Ibn-El-'Arabee, TA;) the ال being inseparable from it: (Msb:) not derived: (Lth, Msb, K:) or it is originally إِلٰهٌ, or إِلَاهٌ, (Sb, AHeyth, S, Msb, K,) of the measure فِعَالٌ in the sense of the measure مَفْعُولٌ, meaning مَأْلُوهٌ, (S, K,*) with [the article] ال prefixed to it, (Sb, AHeyth, S, Msb,) so that it becomes الإِلَاهُ, (Sb, AHeyth, Msb,) then the vowel of the hemzeh is transferred to the ل [before it], (Msb,) and the hemzeh is suppressed, (Sb, AHeyth, S, Msb,) so that there remains اللَّاهُ, or اللَّاهَ, after which the former ل is made quiescent, and incorporated into the other: (Sb, AHeyth, Msb:) the suppression of the hemzeh is for the purpose of rendering the word easy of utterance, on account of the frequency of its occurrence: and the ال is not a substitute for the hemzeh; for were it so, it would not occur therewith in الإِلَاهُ: (S:) so says J; but IB says that this is not a necessary inference, because الإِلَاهُ applies to God (اللّٰه) and also to the idol that is worshipped; whereas اللّٰه applies only to God; and therefore, in using the vocative form of address, one may say, يَا اللّٰهُ [*O God*], with the ال and with the disjunctive hemzeh; but one may not say, يَا الإِلَاهُ either with the disjunctive or with the conjunctive hemzeh: (TA:) Sb allows that it may be originally لَاهٌ: see art. ليه: (S:) some say that it is from أَلِهَ, either because minds are confounded, or perplexed, by the greatness, or majesty, of God, or because He is the object of recourse for protection, or aid, in every case: or from أَلَهَهُ, meaning "he protected him," &c., as explained above: see 1, last sentence. (TA.) The ال is pronounced with the disjunctive hemzeh in using the vocative form of address [يَا اللّٰهُ] because it is inseparably prefixed as an honourable distinction of this name; (S;) or because a pause upon the vocative particle is intended in honour of the name; (S in art. ليه;) and AAF says that it is also thus pronounced in a form of swearing; as in أَفَاللّٰهِ لَتَفْعَلَنَّ [an elliptical phrase, as will be shown below, meaning *Then, by God, wilt thou indeed do* such a thing?]; though he denies its being thus pronounced because it is inseparable; regarding it as a substitute for the suppressed hemzeh of الإِلَاهُ: (S in the present art.:) Sb mentions this pronunciation in يَا اللّٰهُ; and Th mentions the pronunciation of يَا اللّٰهُ also, with the conjunctive hemzeh: Ks, moreover, mentions, as used by the Arabs, the phrase يَلَهْ اغْفِرْ لِي [*O God, forgive me*], for يَا اللّٰهُ; but this is disapproved. (ISd, TA.) The word is pronounced in the manner termed تَفْخِيم, [i. e., with the broad sound of the lengthened fet-ḥ, and with a full sound of the letter ل,] for the purpose of showing honour to it; but when it is preceded by a kesreh, [as in بِاللّٰهِ *By God*, and بِسْمِ اللّٰهِ *In the name of God*,] it is pronounced in the [contr.] manner termed تَرْقِيق: AḤát says that some of the vulgar say, لَا وَاللّٰهْ [*No, by God*], suppressing the alif, which should necessarily be uttered, as in الرَّحْمٰنُ, which is in like manner written without alif; and he adds that some person has composed a verse in which the alif [in this word] is suppressed, erroneously. (Msb.) You say, اَللّٰهَ اللّٰهَ فِي كَذَا, [a verb being understood,] meaning *Fear ye God, fear ye God, with respect to such a thing*. (Marginal note in a copy of the Jámi' es-Sagheer. [See another ex. voce كَرَّةً.]) And اَللّٰهِ لَأَفْعَلَنَّ and اللّٰهِ لَأَفْعَلَنَّ [*By God, I will assuredly do* such a thing]: in the former is understood a verb significant of swearing; and in the latter, [or in both, for a noun is often put in the accus. case because of a particle understood,] a particle [such as بِ or وَ] denoting an oath. (Bḍ in ii. 1.) And لِلّٰهِ مَا فَعَلْتُ, meaning وَاللّٰهِ مَا فَعَلْتُ [*By God, I did not*, or *have not done*, such a thing]. (JK.) And لِلّٰهِ دَرُّكَ ‡ *To God be attributed thy deed!* (A in art. در:) or *the good that hath proceeded from thee!* or *thy good deed!* or *thy gift!* and *what is received from thee!* [and *thy flow of eloquence!* and *the like*]: a phrase expressive of admiration of anything: (TA in art. در:) [when said to an eloquent speaker or poet, it may be rendered *divinely art thou gifted!*]. And لِلّٰهِ دَرُّهُ ‡ *To God be attributed his deed!* [&c.]. (S and K in art. در.) And لِلّٰهِ القَائِلُ [meaning *To God be attributed (the eloquence of) the sayer!* or] *how good*, or *beautiful, is the saying of the sayer*, or *of him who says* [such and such words]! or it is like the phrase لِلّٰهِ دَرُّهُ, meaning ‡ *To God be attributed his goodness!* and *his pure action!* (Ḥar p. 11.) And لِلّٰهِ فُلَانٌ [*To God be attributed (the excellence*, or *goodness*, or *deed*, &c., *of) such a one!*] explained by Az as meaning *wonder ye at such a one: how perfect is he!* (Ḥar ibid.) [And لِلّٰهِ أَبُوكَ: see art. ابو.] And لِلّٰهِ أَنْتَ, meaning لِلّٰهِ أَنْتَ [lit. *To God be thou attributed!* i. e. *to God be attributed thine excellence!* or *thy goodness!* or *thy deed!* &c.]. (JK.) [Similar to لِلّٰهِ, thus used, is the Hebrew expression לֵאלֹהִים after an epithet signifying "great" or the like.] إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ, in the Ḳur [ii. 151], said on the occasion of an affliction, means *Verily to God we belong*, as property and servants, He doing with us what He willeth, *and verily unto Him we return* in the ultimate state of existence, and He will recompense us. (Jel.) AZ mentions the phrase الحَمْدُ لَاهِ [meaning الحَمْدُ لِلّٰهِ *Praise be to God*]: but this is not allowable in the Ḳur-án: it is only related as heard from the Arabs of the desert, and those not knowing the usage of the Ḳur-án. (Az, TA.) اَللّٰهُمَّ is an expression used in prayer; as also لَاهُمَّ; (JK, Msb;) meaning يَا اَللّٰهُ [*O God*]; the م being a substitute for [the suppressed vocative particle] يا; (S in art. ليه, and Bḍ in iii. 25;) but one says also, اَللّٰهُمَّ, يَا, (JK, and S ibid,) by poetic licence: (S ibid:) or the meaning, accord. to some, is يَا اللّٰهُ أُمَّنَا بِخَيْرٍ [*O God, bring us good*]; (JK, and Bḍ ubi suprà;) and hence the origin of the expression. (Bḍ.) You say also اَللّٰهُمَّ إِلَّا [which may be rendered, inversely, *Unless, indeed*; or *unless, possibly*]: the former word being thus used to denote that the exception is something very rare. (Mṭr in the commencement of his Expos. of the Maḳámát of El-Ḥareeree, and Ḥar pp. 52 and 53.) And اَللّٰهُمَّ نَعَمْ [which may be rendered, inversely, *Yes, indeed*; or *yea, verily*]: the former word being used in this case as corroborative of the answer to an interrogation, negative and affirmative. (Ḥar p. 563.)

اَللّٰهُمَّ: see what next precedes.

مَأْلُوهٌ: see إِلٰهٌ.

الو

1. أَلَا, (S, M, Mgh, K,) aor. يَأْلُو, (S, Mgh,) inf. n. أَلْوٌ (T, M, Mgh, K) and أُلُوٌّ (K, TA [in a copy of the M أَلُوٌّ]) and أُلِيٌّ; (K, TA; [in a copy of the M أَلِيٌّ, and in a copy of the Mgh written with fet-ḥ and ḍamm to the أ;]) and تَأْلِيَةٌ, (S, M, K,) aor. يُؤَلِّي, inf. n. تَأْلِيَةٌ; (S;) and ائتلى [written with the disjunctive alif ايتَلَى]; (S, M, K;) [and تَأَلَّى, as appears from an ex. in a verse cited in art. نشب, q. v.;] *He fell short*; or *he fell short of doing what was requisite*, or *what he ought to have done*; or *he*

88.52 (p. 173), 206 (p. 99), 262 (p. 1101), 653 (p. 97), 663 (p.

flagged, or *was remiss*; syn. قَصَّرَ: (Ṣ, M, Ḳ; and Fr, IAạr, T, Mgh, in explanation of the first of these verbs:) and *he was slow*, or *tardy*: (M, Ḳ; and AA, T, Ṣ, in explanation of the second verb:) or *he flagged*, or *was remiss*, or *languid, and weak*. (AHeyth and T in explanation of all of the above-mentioned verbs except the last.) You say, أَلَا فِى الأَمْرِ, (Mgh,) and ائتلى, فِيهِ, (Ṣ,) *He fell short*, &c., (قَصَّرَ,) *in the affair*. (Ṣ, Mgh.) In the saying, لَمْ يَأْلُ أَنْ يَعْدِلَ فِى ذٰلِكَ, i. e. *He did not fall short*, &c., (لَمْ يُقَصِّرْ,) *in acting equitably and equally in that*, فِى is suppressed before اَنْ: but in the phrase, لَمْ يَأْلُو مِنَ العَدْلِ, as some relate it, [the meaning intended seems to be, *They did not hold back*, or the like, *from acting equitably*; for here] the verb is made to imply the meaning of another verb: and such is the case in the saying, لَا آلُوكَ نُصْحًا, meaning *I will not refuse to thee, nor partially* or *wholly deprive thee of, sincere, honest*, or *faithful, advice*: (Mgh:) or this last signifies *I will not flag*, or *be remiss, nor fall short, to thee in giving sincere, honest*, or *faithful, advice*. (T, Ṣ.*) It is said in the Ḳur [iii. 114], لَا يَأْلُونَكُمْ خَبَالًا, meaning *They will not fall short*, or *flag*, or *be remiss, in corrupting you*. (IAạr, T.) And the same meaning is assigned to the verb in the saying وَلَا يَأْتَلِ أُولُو ٱلْفَضْلِ مِنْكُمْ, in the Ḳur [xxiv. 22], by A'Obeyd: but the preferable rendering in this case is that of AHeyth, which will be found below: see 4. (T.) Ks mentions the phrase, أَقْبَلَ بِضَرْبَةٍ لَا يَأْلُ [*He came with a blow, not falling short*, &c.], for لَا يَأْلُو; like لَا أَدْرِ [for لَا أَدْرِى]. (Ṣ, M: [but in the copies of the former in my hands, for بِضَرْبَةٍ, I find يَضْرِبُهُ.]) أَلَّى [with teshdeed] is also said of a dog, and of a hawk, meaning *He fell short of attaining the game that he pursued*. (TA.) And of a cake of bread, meaning *It was slow in becoming thoroughly baked*. (IAạr, IB.) [See also the phrase لَا دَرَيْتَ وَلَا ٱئْتَلَيْتَ in a later part of this paragraph.] — You say also, مَا أَلَوْتُ, (Ḳ,) or مَا أَلَوْتُ أَنْ أَفْعَلَهُ, (M,) inf. n. أَلْوٌ (M, Ḳ) and أُلُوٌّ, (Ḳ, TA, [in a copy of the M أُلُوٌّ,]) meaning *I did not leave, quit, cease from, omit*, or *neglect*, (M, Ḳ,) *the thing*, (Ḳ,) or *doing it*. (M.) And فُلَانٌ لَا يَأْلُو خَيْرًا *Such a one does not leave, quit*, or *cease from, doing good*. (M.) And مَا أَلَوْتُ جَهْدًا *I did not leave, omit*, or *neglect, labour, exertion, effort*, or *endeavour*: and the vulgar say, مَا آلُوكَ جَهْدًا; but this is wrong: so says Aṣ. (T. [See, however, similar phrases mentioned above.]) = أَلَا, aor. as above, (TA,) inf. n. أَلْوٌ, (IAạr, T, TA,) also signifies *He strove*, or *laboured; he exerted himself*, or *his power* or *ability*; (IAạr, T, TA;) as also تَأَلَّى: (T, TA:) the contr. of a signification before mentioned; i. e. "he flagged," or "was remiss, or languid, and weak." (TA.) You say, أَتَانِى فِى حَاجَةٍ فَأَلَوْتُ فِيهَا *He came to me respecting a want, and I strove*, or *laboured*, &c., *to accomplish it*. (T.) — And أَلَاهُ, aor. as above, (T, Ṣ,) inf. n. أَلْوٌ, (IAạr, T, Ṣ,) *He was*, or *became, able to do it*: (IAạr, T, Ṣ:) and أَلَّى, inf. n. تَأْلِيَةٌ, also signifies *he was*, or *became, able*; (TA;) and so ائتلى. (ISk, Ṣ, TA.) You say, هُوَ يَأْلُو هٰذَا الأَمْرَ *He is able to perform*, or *accomplish, this affair*. (T.) And مَا أَلَوْتُهُ *I was not able to do it*. (T, M, Ḳ.) And أَتَانِى فُلَانٌ فِى حَاجَةٍ فَمَا أَلَوْتُ رَدَّهُ *Such a one came to me respecting a want, and I was not able to rebuff him*. (T.) It is said in a trad., مَنْ صَامَ الدَّهْرَ فَلَا صَامَ وَلَا أَلَّى [*He who fasts ever*, or *always, may he neither fast*] *nor be able* to fast: as though it were an imprecation: or it may be enunciative: another reading is وَلَا آلَ, explained as meaning وَلَا رَجَعَ: [see art. اول:] but El-Khaṭṭábee says that it is correctly أَلَّى and أَلَا. (TA.) And the Arabs used to say, (Ṣ, M,) [and] accord. to a trad. it will be said to the hypocrite [in his grave], on his being asked respecting Moḥammad and what he brought, and answering "I know not," (T in art. تلو,) لَا دَرَيْتَ وَلَا ٱئْتَلَيْتَ, (T, Ṣ, M, Ḳ,) meaning, accord. to Aṣ, (T,) or ISk, (Ṣ,) *Mayest thou not know, nor be able* to know: (T, Ṣ:*) or, accord. to Fr, *nor fall short*, or *flag*, in seeking to know; that the case may be the more miserable to thee: (T:) or وَلَا أَلَيْتَ, as an imitative sequent [for وَلَا أَلَوْتَ, to which the same explanations are applicable]: (MḲ:) or لَا دَرَيْتَ وَلَا تَلَيْتَ, the latter verb being assimilated to the former, (ISk, T in art. تلو, Ṣ,) said to mean وَلَا تَلَوْتَ, i. e. *nor mayest thou read nor study*: (T in art. تلو:) or لَا دَرَيْتَ وَلَا أَتْلَيْتَ, i. e. [*mayest thou not know,*] *nor mayest thou have camels followed by young ones*. (Yoo, ISk, T, Ṣ, M, Ḳ.) — Also, (IAạr, T,) inf. n. أَلْوٌ, (IAạr, T, Ḳ,) *He gave him* a thing: (IAạr, T, Ḳ:*) [doubly trans.:] the contr. of a signification before mentioned, (also given by IAạr, T and TA,) which is that of "refusing" [a person anything: see, above, لَا آلُوكَ نُصْحًا]. (TA.)

2: see 1, in four places.

4. آلَى, (T, Ṣ, M, &c.,) aor. يُؤْلِى, inf. n. إِيلَآءٌ, (T, Ṣ, Mgh,) [and in poetry إِلَآءٌ, (see a reading of a verse cited voce أَلِيَّةٌ,)] *He swore*; (T, Ṣ, M, Mgh, Ḳ;) as also تَأَلَّى, and ائتلى. (T, Ṣ, M, Ḳ.) You say, آلَيْتُ عَلَى الشَّىْءِ and آلَيْتُهُ [*I swore to do the thing*]. (M.) [And آلَيْتُ لَا أَفْعَلُ كَذَا *I swore that I would not do such a thing*; and, emphatically, *I swear that I will not do such a thing*. And آلَى يَمِينًا *He swore an oath*.] It is said in the Ḳur [xxiv. 22], وَلَا يَأْتَلِ أُولُو ٱلْفَضْلِ مِنْكُمْ, meaning, accord. to AHeyth and Fr, *And let not those of you who possess superabundance swear* [that they will not give to relations &c.]; for Aboo-Bekr [is particularly alluded to thereby, because he] had sworn that he would not expend upon Misṭaḥ and his relations who had made mention of [the scandal respecting] 'Áïsheh: and some of the people of El-Medeeneh read وَلَا يَتَأَلَّ, but this disagrees with the written text: A'Obeyd explains it differently: see 1: but the preferable meaning is that here given. (T.) And it is said in a trad., آلَى مِنْ نِسَائِهِ شَهْرًا *He swore that he would not go in to his wives for a month*: the verb being here made trans. by means of من because it implies the meaning of اِمْتَنَاعَ, which is thus trans. (TA.) [See also an ex. of the verb thus used in the Ḳur ii. 226.] التَّأَلِّى is said to mean One's *saying*, *By God, such a one will assuredly enter the fire* [*of Hell*], *and God will assuredly make to have a good issue the work of such a one*: but see the act. part. n. below. (TA.) = آلَتْ, inf. n. as above, *She* (a woman) *took for herself*, or *made*, or *prepared, a* مِئْلَاة, q. v. (TA.)

5: see 1, in two places: = and see 4, in three places.

8: see 1, in five places: = and see 4, in two places.

أَلْوٌ, or إِلْوٌ: see إِلًى in art. الى.

أُلُوٌ, (so in some copies of the Ṣ, and so in the Ḳ in the last division of that work, and in the CḲ in art. ال, [and thus it is always pronounced,] but in some copies of the Ḳ in art. ال it is written أُلُونَ, [as though to show the original form of its termination,]) or أُولُو, (so in the M, and in some copies of the Ṣ, [and thus it is generally written,]) *i. q.* ذَوُو [*Possessors* of; *possessed* of; *possessing; having*]; a pl. which has no sing. (Ṣ, M, Ḳ) of its own proper letters, (Ṣ, Ḳ,) its sing. being ذُو: (Ṣ:) or, as some say, a quasi-pl. n., of which the sing. is ذُو: (Ḳ:) the fem. is أُلَاتُ, (so in some copies of the Ṣ and Ḳ, [and thus it is always pronounced,]) or أُولَاتُ, (so in other copies of the Ṣ and Ḳ, [and thus it is generally written,]) of which the sing. is ذَاتُ: (Ṣ, Ḳ:) it is as though its sing. were أُلٌ, (M, Ḳ, [in the CḲ أُلْ,]) the [final] و [in the masc.] being the sign of the pl., (M,) for it has و [for its termination] in the nom. case, and ى in the accus. and gen. (M, Ḳ.) It is never used but as a prefixed noun. (M, Ḳ.) The following are exs. of the nom. case: نَحْنُ أُولُو قُوَّةٍ وَأُولُو بَأْسٍ شَدِيدٍ [*We are possessors of strength, and possessors of vehement courage*], in the Ḳur [xxvii. 23]; and أُولُو ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ [*The possessors of relationships, these have the best title* to inheritance, *one with respect to another*], in the same [viii. last verse and xxxiii. 6]; (TA;) and جَآءَنِى أُولُو الأَلْبَابِ [*The persons of understandings came to me*]; and أُولَاتُ الأَحْمَالِ [*Those who are with child*; occurring in the Ḳur lxv. 4]: (Ṣ:) and the following are exs. of the accus. and gen. cases: وَذَرْنِى وَٱلْمُكَذِّبِينَ أُولِى النَّعْمَةِ [*And leave thou me*, or *let me alone, with the beliers*, or *discrediters*, (i. e., commit their case to me,) *the possessors of ease and plenty*], in the Ḳur [lxxiii. 11]; and لَتَنُوءُ بِٱلْعُصْبَةِ أُولِى القُوَّةِ [*Would weigh down the company of men possessing strength*], in the same [xxviii. 76]. (TA.) وَأُولِى ٱلْأَمْرِ مِنْكُمْ, in the Ḳur [iv. 62], [*And those, of you, who are possessors of command*], (M, Ḳ,*) accord. to Aboo-Is-ḥáḳ, (M,)

means *the companions of the Prophet, and the men of knowledge their followers*, (M, Ḳ,) *and the possessors of command, who are their followers, when also possessors of knowledge and religion:* (Ḳ:) or, as some say, [simply] *the possessors of command;* for when these are possessors of knowledge and religion, and take, or adopt and maintain, and follow, what the men of knowledge say, to obey them is of divine obligation: and in general those who are termed أُولُو الأَمْرِ, of the Muslims, are *those who superintend the affairs* of such *with respect to religion, and everything conducing to the right disposal of* their *affairs.* (M.)

إِلَى, accord. to Sb, is originally with و in the place of the [ى, i.e. the final] alif; and so is عَلَى; for the alifs [in these two particles] are not susceptible of imáleh; [i. e., they may not be pronounced ilè and 'alè;] and if either be used as the proper name of a man, the dual [of the former] is إِلَوَانِ and [that of the latter] عَلَوَانِ; but when a pronoun is affixed to it, the alif is changed into yé, so that you say إِلَيْكَ and عَلَيْكَ; though some of the Arabs leave it as it was, saying إِلَاكَ and عَلَاكَ. (Ṣ.) It is a prep., or particle governing a noun in the gen. case, (Ṣ, Mughnee, Ḳ,) and denotes the end, as opposed to [مِنْ, which denotes] the beginning, of an extent, or of the space between two points or limits; (Ṣ, M;) or the end of an extent (T, Mughnee, Ḳ) of place; [signifying *To*, or *as far as*;] as in the phrase [in the Ḳur xvii. 1], مِنَ المَسْجِدِ الحَرَامِ إِلَى المَسْجِدِ الأَقْصَى [*From the Sacred Mosque to*, or *as far as, the Furthest Mosque;* meaning from the mosque of Mekkeh to that of Jerusalem]; (Mughnee, Ḳ;) or in the saying, خَرَجْتُ مِنَ الكُوفَةِ إِلَى مَكَّةَ [*I went forth from El-Koofeh to Mekkeh*], which may mean that you entered it, [namely, the latter place,] or that you reached it without entering it, for the end includes the beginning of the limit and the furthest part thereof, but does not extend beyond it. (Ṣ.) [In some respects it agrees with حَتَّى, q. v. And sometimes it signifies *Towards;* as in نَظَرَ إِلَيَّ *He looked towards me;* and مَالَ إِلَيْهِ *He*, or *it, inclined towards him*, or *it*. — It also denotes the end of a space of time; [signifying *To, till*, or *until*;] as in the saying [in the Ḳur ii. 183], ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ [*Then complete ye the fasting to*, or *till*, or *until, the night*]. (Mughnee, Ḳ.) [Hence, إِلَى أَنْ (followed by a mansoob aor.) *Till*, or *until:* and إِلَى مَتَى *Till*, or *until, what time*, or *when?* i. e. *how long?* and also *to, till*, or *until, the time when.* See also the last sentence in this paragraph.] — [In like manner it is used in the phrases إِلَى غَيْرِ ذٰلِكَ, and إِلَى آخِرِهِ, meaning, (*And so on,*) *to other things*, and *to the end thereof;* equivalent to *et cætera.*] — Sometimes, (Ṣ,) it occurs in the sense of مَعَ, (T, Ṣ, M, Mughnee, Ḳ,) when a thing is joined to another thing; (Mughnee, Ḳ;) as in the phrase [in the Ḳur iii. 45 and lxi. 14], مَنْ أَنْصَارِي إِلَى اللّٰهِ [*Who will be my aiders with*, or *in addition to, God?*], (Ṣ, Mughnee, Ḳ,) accord. to the Koofees and some of the Baṣrees; (Mughnee;) i. e. *who will be joined to God in aiding me?* (M, TA;) and as in the saying [in the Ḳur iv. 2], وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ [*And devour not ye their possessions with*, or *in addition to, your possessions*]; (T, Ṣ;) and [in the same, ii. 13,] وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ [*And when they are alone with their devils*]; (Ṣ;) and in the saying, الذَّوْدُ إِلَى الذَّوْدِ إِبِلٌ [*A few she-camels with*, or *added to, a few she-camels are a herd of camels*], (Ṣ, Mughnee, Ḳ,) a prov., meaning † *a little with a little makes much;* (Ṣ and A in art. ذود, q. v.;) though one may not say, مَالٌ إِلَى زَيْدٍ meaning مَعَ زَيْدٍ مَالٌ: (Mughnee:) so too in the saying, فُلَانٌ حَلِيمٌ إِلَى أَدَبٍ وَفِقْهٍ [*Such a one is clement*, or *forbearing, with good education*, or *polite accomplishments, and intelligence*, or *knowledge of the law*]; (M, TA;) and so, accord. to Kh, in the phrase, أَحْمَدُ اللّٰهَ إِلَيْكَ [*I praise God with thee:* but see another rendering of this phrase below]. (ISh.) In the saying in the Ḳur [v. 8], فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى المَرَافِقِ, it is disputed whether [the meaning be *Then wash ye your faces, and your arms with the elbows*, or, *and your arms as far as the elbows;* i. e., whether] the elbows be meant to be included among the parts to be washed, or excluded therefrom. (T.) A context sometimes shows that what follows it is included in what precedes it; as in قَرَأْتُ القُرْآنَ مِنْ أَوَّلِهِ إِلَى آخِرِهِ [*I read*, or *recited, the Ḳurán, from the beginning thereof to the end thereof*]: or that it is excluded; as in ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ [explained above]: when this is not the case, some say that it is included if it be of the same kind [as that which precedes]; some, that it is included absolutely; and some, that it is excluded absolutely; and this is the right assertion; for with the context it is in most instances excluded. (Mughnee.) — It is also used to show the grammatical agency of the noun governed by it, after a verb of wonder; or after a noun of excess importing love or hatred; [as in مَا أَحَبَّهُ إِلَيَّ *How lovely*, or *pleasing, is he to me!* (TA in art. حب,) and مَا أَبْغَضَهُ إِلَيَّ *How hateful*, or *odious, is he to me!* (Ṣ in art. بغض;) and] as in the saying [in the Ḳur xii. 33], رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ [*O my Lord, the prison is more pleasing to me*]. (Mughnee, Ḳ.) [This usage is similar to that explained in the next sentence.] — It is *syn. with* عِنْدَ; (Ṣ, M, Mughnee, Mṣb, Ḳ;) as in the phrase, هُوَ أَشْهَى إِلَيَّ مِنْ كَذَا [*It is more desirable*, or *pleasant, in my estimation than such a thing*]; (Mṣb;) and in the saying of the poet,

* أَمْ لَا سَبِيلَ إِلَى الشَّبَابِ وَذِكْرُهُ *
* أَشْهَى إِلَيَّ مِنَ الرَّحِيقِ السَّلْسَلِ *

[*Is there no way* of return *to youth, seeing that the remembrance thereof is more pleasant to me*, or *in my estimation, than mellow wine?*] (Mughnee, Ḳ:) and accord. to this usage of إِلَى in the sense of عِنْدَ may be explained the saying, أَنْتِ طَالِقٌ إِلَى سَنَةٍ, meaning *Thou art divorced at* the commencement of *a year.* (Mṣb.) — It is also *syn.* with لِ; as in the phrase, وَالأَمْرُ إِلَيْكَ [*And command*, or *to command, belongeth unto Thee*, meaning God, as in the Ḳur xiii. 30, and xxx. 3], (Mughnee, Ḳ,) in a trad. respecting supplication: (TA:) or, as some say, it is here used in the manner first explained above, meaning, *is ultimately referrible to Thee:* and they say, أَحْمَدُ اللّٰهَ إِلَيْكَ, meaning, *I tell the praise of God unto thee:* (Mughnee:) [but see another rendering of this last phrase above:] you say also, ذَاكَ إِلَيْكَ *That is committed to thee*, or *to thy arbitration.* (Ḥar p. 329.) — It also occurs as *syn. with* عَلَى; as in the saying in the Ḳur [xvii. 4], وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ [*And we decreed against the children of Israel*]: (Mṣb:) or this means *and we revealed to the children of Israel* (Bḍ, Jél) *decisively.* (Bḍ.) — It is also syn. with فِي; (M, Mughnee, Ḳ;) as in the saying [in the Ḳur iv. 89 and vi. 12], لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ القِيَامَةِ [*He will assuredly collect you together on the day of resurrection*]: (Ḳ:) thus it may be used in this instance accord. to Ibn-Málik: (Mughnee:) and it is said to be so used in the saying [of En-Nábighah, (M, TA,)]

* فَلَا تَتْرُكَنِّي بِالوَعِيدِ كَأَنَّنِي *
* إِلَى النَّاسِ مَطْلِيٌّ بِهِ القَارُ أَجْرَبُ *

[*Then do not thou leave me with threatening, as though I were, among men, smeared with tar*, being like a *mangy* camel]; (M, Mughnee;) or, accord. to some, there is an ellipsis and inversion in this verse; الى being here in dependence upon a word suppressed, and the meaning being, *smeared with pitch*, [like a camel,] *yet being united to men:* or, accord. to Ibn-'Oṣfoor, مطلىّ is here considered as made to import the meaning of *rendered hateful*, or *odious;* for he says that if الى were correctly used in the sense of فى, it would be allowable to say, زَيْدٌ إِلَى الكُوفَةِ: (Mughnee:) [or the meaning may be, *as though I were, compared to men*, a *mangy* camel, *smeared with pitch:* for] I 'Ab said, after mentioning 'Alee, عِلْمِي إِلَى عِلْمِهِ كَالقَرَارَةِ فِي المُنْعَجَرِ, meaning *My knowledge compared to his knowledge is like the* قرارة [or *small pool of water left by a torrent*] *placed by the side of the middle of the sea* [or *the main deep*]. (Ḳ in art. نعجر.) It is also [said to be] used in the sense of فى in the saying in the Ḳur [lxxix. 18], هَلْ لَكَ إِلَى أَنْ تَزَكَّى [*Wilt thou purify thyself* from infidelity?] because it imports the meaning of invitation. (TA.) — It is also used [in a manner contr. to its primitive application, i. e.,] to denote beginning, [or origination,] being *syn. with* مِنْ; as in the saying [of a poet],

* تَقُولُ وَقَدْ عَالَيْتُ بِالكُورِ فَوْقَهَا *
* أَيُسْقَى فَلَا يَرْوَى إِلَيَّ ابْنُ أَحْمَرَا *

[*She says*, (namely my camel,) *when I have raised the saddle upon her, Will Ibn-Aḥmar be supplied with drink and not satisfy his thirst from me?* i. e., will he never be satisfied with drawing forth my sweat?]. (Mughnee, Ḳ.) — It is also used as a corroborative, and is thus [syntactically] redundant; as in the saying in the Ḳur [xiv. 40], فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ, with fet-ḥ to the و [in تهوى], (Mughnee, Ḳ,) accord.

to one reading, (Mughnee,) meaning تَهْوَاهُمْ [i. e. *And make Thou hearts of men to love them*]: (K:) so says Fr: but some explain it by saying that تهوى imports the meaning of تَمِيلُ; or that it is originally تَهْوِى, with kesr, the kesreh being changed to a fet-ḥah, and the yé to an alif, as when one says رَضَا for رَضِىَ, and نَاصَاةٌ for نَاصِيَةٌ: so says Ibn-Málik; but this requires consideration; for it is a condition in such cases that the ى in the original form must be movent. (Mughnee.) [See art. هوى.] — اَللّٰهُمَّ إِلَيْكَ, occurring in a trad., [is elliptical, and] means *O God, I complain unto Thee:* or *take Thou me unto Thee.* (TA.) — And أَنَا مِنْكَ وَإِلَيْكَ means *I am of thee, and related to thee.* (TA.) — You say also, اِذْهَبْ إِلَيْكَ, meaning *Betake*, or *apply, thyself to*, or *occupy thyself with, thine own affairs.* (T, K.*) And similar to this is the phrase used by El-Aashà, فَاذْهَبِى مَا إِلَيْكِ. (TA.) And إِلَيْكُمْ [alone is used in a similar manner, elliptically, or as an imperative verbal noun, and] means *Betake*, or *apply, yourselves to*, or *occupy yourselves with, your own affairs*, (اِذْهَبُوا إِلَيْكُمْ,) *and retire ye*, or *withdraw ye, to a distance*, or *far away, from us.* (ISk.) And إِلَيْكَ عَنِّى means *Hold*, or *refrain, thou from me:* (T, K:) or *remove, withdraw*, or *retire, thou to a distance from me:* اليك used in this sense is an imperative verbal noun. (Ḥar p. 508.) Sb says, (M,) or Akh, (Ḥar ubi suprà,) I heard an Arab of the desert, on its being said to him إِلَيْكَ, reply, إِلَىَّ; as though it were said to him *Remove, withdraw*, or *retire, thou to a distance*, and he replied, *I will remove*, &c. (M.) Aboo-Fir'own says, satirizing a Nabathæan woman of whom he asked for water to drink,

* إِذَا طَلَبْتَ المَآءَ قَالَتْ لَيْكَا *

[*When thou shalt demand water, she will say, Retire thou to a distance*]; meaning, [by لَيْكَا, i. e. لَيْكَ with an adjunct alif for the sake of the rhyme,] إِلَيْكَ, in the sense last explained above. (M.) — One also says, إِلَيْكَ كَذَا, meaning, *Take thou such a thing.* (T, K.) — When إِلَى is immediately followed by the interrogative مَا, both together are written إِلَامَ [meaning, *To what? whither?* and *till*, or *until, what time*, or *when?* i. e. *how long?*]; and in like manner one writes عَلَامَ for عَلَى مَا, (S* and K voce ما,) and حَتَّامَ for حَتَّى مَا. (S voce حَتَّى.)

أَلْوَةٌ and أُلْوَةٌ and إِلْوَةٌ: see أَلِيَّةٌ.

أَلِىٌّ One *who swears much; who utters many oaths:* (IAạr, T, K:) mentioned in the K in art. الى; but the present is its proper art. (TA.)

أَلِيَّةٌ [*A falling short;* or *a falling short of what is requisite*, or *what one ought to do;* or *a flagging*, or *remissness;* and *slowness*, or *tardiness:*] a subst. from أَلَا as signifying قَصَّرَ and أَبْطَأَ. (M.) Hence the prov., (M,) إِلَّا حَظِيَّةً فَلَا أَلِيَّةً, i. e. *If I be not in favour, and high estimation, I will not cease seeking, and labouring, and wearying myself, to become so:* (M, K:*) or *if thou fail of good fortune in that which thou seekest, fall not short*, or *flag not*, or *be not remiss, in showing love*, or *affection, to men;* may-be thou wilt attain somewhat of that which thou wishest: originally relating to a woman who becomes displeasing to her husband: (S in art. حظو:) it is one of the proverbs of women: one says, *if I be not in favour, and high estimation, with my husband, I will not fall short*, or *flag*, or *be remiss, in that which may render me so, by betaking myself to that which he loveth:* (T and TA in art. حظو:) Meyd says that the two nouns are in the accus. case because the implied meaning is إِلَّا أَكُنْ حَظِيَّةً فَلَا أَكُنْ أَلِيَّةً; the latter noun being [accord. to him] for آلِيَةٌ, for which it may be put for the sake of conformity [with the former]; and the former having the signification of the pass. part. n. of أُحْظِىَ, or that of the part. n. of حَظِىَ [or حَظِيتُ]. (Ḥar p. 78.) = *An oath;* (T, S, M, Mgh, K;) as also أُلْوَةٌ and أَلْوَةٌ (T, S, M, K) and إِلْوَةٌ: (M, K:) [in the CK, والأُلْوَةُ مُثَلَّثَةً is erroneously put for والأَلْوَةُ مثلثة:]) it is [originally أَلِيوَةٌ,] of the measure فَعِيلَةٌ: (S:) pl. أَلَايَا. (S, Mgh.) A poet says, (namely, Kutheiyir, TA,)

* قَلِيلُ الأَلَايَا حَافِظٌ لِيَمِينِهِ *

* وَإِنْ سَبَقَتْ مِنْهُ الأَلِيَّةُ بَرَّتِ *

[*A person of few oaths, who keeps his oath from being uttered on ordinary* or *mean occasions; but if the oath has proceeded from him at any former time*, or *hastily, it proves true*]: (S, TA:) or, as IKh relates it, قَلِيلُ الإِلَاءِ; meaning, he says, قَلِيلُ الإِيلَاءِ; the ى being suppressed: see 4. (TA.)

أَلِيَّا: see the latter part of the paragraph next preceding.

آلٍ *Falling short;* or *falling short of what is requisite*, or *what one ought to do;* or *flagging*, or *remiss:* [and *slow*, or *tardy:* &c.: see 1:] fem. with ة: and pl. of this latter أَوَالٍ. (S, TA.)

أَلِيَّةٌ, used, accord. to Meyd, for آلِيَة. — *Niggardly, penurious*, or *avaricious; impotent to fulfil duties* or *obligations*, or *to pay debts.* (Ḥar p. 78.)

مِئْلَاةٌ The *piece of rag which a woman holds in wailing*, (S, TA,) *and with which she makes signs:* (TA:) [it is generally dyed blue, the colour of mourning; and the woman sometimes holds it over her shoulders, and sometimes twirls it with both hands over her head, or before her face:] pl. مَآلٍ: (S, TA:) which also signifies *rags used for the menses.* (TA in art. غبر.)

مُتَأَلٍّ [part. n. of 5]. It is said in a trad., وَيْلٌ لِلْمُتَأَلِّينَ مِنْ أُمَّتِى, explained as meaning *Woe to those of my people who pronounce sentence against God, saying, Such a one is in Paradise, and such a one is in the fire* [*of Hell*]: but see the verb. (TA.)

الى

1. أَلِىَ, (S, K,) aor. يَأْلَى, inf. n. أَلًى, (S,) *He* (a man, S) *was*, or *became, large in the* أَلْيَة, q. v. (S, K.*) = لَا دَرَيْتَ وَلَا أَلَيْتَ: see 1 in art. الو.

أَلًى: } see إِلَى: = and see also أَلَيَانٌ.
أَلَى: }

أُلًّى: see إِلَى.

أُلَى, (so in some copies of the S and in the M,) accord. to Sb, or أُلَا, (so likewise in the M, in which it is mentioned in art. الى, [and thus it is always pronounced,]) or أُولَى; (so in several copies of the S and in the K, in the last division of each of those works, [and thus it is generally written;]) and with the lengthened ا, [and this is the more common form of the word, i. e.] أُلَاءِ, as it is always pronounced, or أُولَاءِ, as it is generally written, both of which modes of writing it I find in the M.,] (S, M, K,) of the same measure as غُرَاب, (M,) indecl., with a kesreh for its termination; (S;) [*These* and *those*,] a pl. having no proper sing., (S, K,) or a noun denoting a pl., (M,) or its sing. is ذَا for the masc. and ذِهْ for the fem., (S, K,) for it is both masc. and fem., (S,) and is applied to rational beings and to irrational things. (M.) [Thus,] هُمْ أُولَاءِ عَلَى أَثَرِى, in the Kur xx. 86, means [*They are these, following near after me;* or] *they are near me, coming near after me.* (Jel, and Bd says the like.) And in the same, iii. 115, هَا أَنْتُمْ أُولَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ *Now ye*, O ye *these* believers, *love them, and they love not you.* (Jel.) — The particle (M) هَا (S, K) used as an inceptive to give notice of what is about to be said is prefixed to it, [i. e., to the form with the lengthened ا,] (S, M, K,) so that you say, هٰؤُلَاءِ [meaning *These*, like as هٰذَا means "this"]. (S, K.) And AZ says that some of the Arabs say, هٰؤُلَاءِ قَوْمُكَ [*These are thy people*], (S, M,*) and رَأَيْتُ هٰؤُلَاءِ [*I saw these*], (M,) with tenween and kesr (S, M) to the hemzeh; (S;) and this, says IJ, is of the dial. of Benoo-'Okeyl. (M.) — And the ك of allocution is added to it, so that you say, أُولٰئِكَ, [or أُولَائِكَ, which is the same, and أُولَئِكُمْ, or أُولَائِكُمْ, &c.,] and أُولَاكَ, (S, K,) and أُولَالِكَ, (so in some copies of the S and in the K,) or أُلَالِكَ, (so in some copies of the S and in the M,) in which the [second] ل is augmentative, (M,) and أُلَاكَ, with teshdeed, (K,) [all meaning *Those*, like as ذَاكَ and ذٰلِكَ mean "that;" and hence] Ks says that when one says أُولَائِكَ, the sing. is ذٰلِكَ; and when one says أُولَاكَ, the sing. is ذَاكَ; (S;) or أُلَالِكَ [or أُولَالِكَ, each with an augmentative ل, like ذٰلِكَ, (and this, I doubt not, is the correct statement,)] is as though it were pl. of ذٰلِكَ: (M:) but one does not say هَاؤُلَالِكَ, or هٰأُولَالِكَ, (M,) [nor هٰؤُلَائِكَ, or the like.] [Thus it is said in the Kur ii. 4, أُولَائِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَائِكَ هُمُ المُفْلِحُونَ *Those follow a right direction from their Lord, and those are they who shall prosper.*] And sometimes أُولَائِكَ is applied to irrational

things, as in the phrase بَعْدَ أُولَآئِكَ الأَيَّامِ [*After those days*]; and in the Ḳur [xvii. 38], where it is said, إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُولَٰٓئِكَ كَانَ عَنْهُ مَسْؤُولًا [*Verily the ears and the eyes and the heart, all of those shall be inquired of*]. (Ṣ.) — The dims. are أُلَيَّا and أُلَيَّآءُ (Ṣ, M) and هُؤَيْلَآءُ: (M:) for the formation of the dim. of a noun of vague application does not alter its commencement, but leaves it in its original state, with fet-ḥ or ḍamm, [as the case may be,] and the ى which is the characteristic of the dim. is inserted in the second place if the word is one of two letters, [as in the instance of ذَيَّا, dim. of ذَا,] and in the third place if it is a word of three letters. (Ṣ.) = الأُلَى, (as in some copies of the Ṣ and T,) of the same measure as العُلَى; (Ṣ; [wherefore the author of the TA prefers this mode of writing it, which expresses the manner in which it is always pronounced;]) or الأُلَا; (ISd, TA;) or الأُولَى; (so in some copies of the Ṣ and T;) is likewise a pl. having no proper sing., [meaning *They who, those which*, and simply *who*, and *which*,] its sing. being الَّذِى; (Ṣ;) or is changed from being a noun of indication so as to have the meaning of الَّذِينَ; as also الأُلَآءِ; wherefore they have the lengthened as well as the shortened alif, and that with the lengthened alif is made indecl. by terminating with a kesreh. (ISd.) A poet says,

* وَإِنَّ الأُولَى بِالطَّفِّ مِنْ آلِ هَاشِمٍ *

* تَآسَوْا فَسَنُّوا لِلْكِرَامِ التَّآسِيَا *

[*And they who are in Eṭ-Ṭaff, of the family of Háshim, shared their property, one with another, and so set the example, to the generous, of the sharing of property*]. (T, and Ṣ in art. اسو, where, in one copy, I find الأُلَى in the place of الأُولَى.) And another poet says,

* وَإِنَّ الأُلَآءِ يَعْلَمُونَكَ مِنْهُمُ *

[*And verily they who know thee, of them*]: which shows what has been said above, respecting the change of meaning. (ISd.) Ziyád El-Aajam uses the former of the two words without ال, saying,

* فَأَنْتُمْ أُولَى جِئْتُمْ مَعَ البَقْلِ وَالدَّبَى *

* فَطَارَ وَهٰذَا شَخْصُكُمْ غَيْرُ طَائِرِ *

[*For ye are they who came with the herbs*, or *leguminous plants, and the young locusts, and they have gone away, while these, yourselves, are not going away*]: (T:) he means that their nobility is recent. (Ḥam p. 678; where, instead of فأنتم and اولى, we find وَأَنْتُمْ and الأُلَا.) — In the phrase العَرَبُ الأُولَى, (as in the L, and in some copies of the Ṣ and Ḳ,) or الأُلَى, (as also in the L, and in other copies of the Ṣ and Ḳ, [and thus it is always pronounced,]) الاولى or الالى may also signify الَّذِينَ, the verb سَلَفُوا being suppressed after it, because understood; [so that the meaning is, *The Arabs who have preceded*, or *passed away*;] so says Ibn-Eshshejeree: (L:) or it is formed by transposition from الأُوَلُ, being pl. of أُولَى [fem. of أَوَّلُ], like as أُخَرُ is pl. of آخَرُ: and it is thus in the phrase, ذَهَبَتِ العَرَبُ الأُولَى or الأُلَى [*The first Arabs have passed away*]. (Ṣ, Ḳ.) 'Obeyd Ibn-El-Abraṣ uses the phrase, نَحْنُ الأُلَى [as meaning *We are the first*]. (TA.)

إِلْىٌ: see إِلًى.

إِلَى: see إِلًى: = and see also art. الو.

إِلًى (T, Ṣ, M, Ḳ) and أَلًى, (Ṣ, M, Ḳ,) the latter said by Zekereeyà to be the most common, and the same is implied in the Ṣ, but MF says that this is not known, (TA,) and إِلْوٌ, (T,) or أَلْوٌ, (Es-Semeen, Ḳ,) like دَلْوٌ, (Es-Semeen, TA,) [belonging to art. الو,] and إِلْىٌ (T, M, Ḳ) and أَلْىٌ (M, Ḳ) and أُلْىٌ (Es-Sakháwee, Zekereeyà, TA) and إِلَى, (the same,) or إِلَا, occurring at the end of a verse, but it may be a contraction of إِلَّا, meaning عَهْدًا, (M,) *A benefit, benefaction, favour, boon*, or *blessing*: pl. آلَاءٌ. (T, Ṣ, M, Ḳ, &c.) IAmb says that إِلًى and أَلًى are originally وِلًا and وَلًا. (TA.)

أَلْيَةٌ The *buttock*, or *buttocks, rump*, or *posteriors*, syn. عَجِيزَةٌ, (Ḳ,) or [more properly] عَجُزٌ, (M,) of a man &c., (M,) or of a sheep or goat, (Lth, T, Ṣ,) and of a man, (Lth, T,) or of a ewe: (ISk, T:) or the *flesh and fat thereon*: (M, Ḳ:) you should not say إِلْيَةٌ, (T, Ṣ, Ḳ,) a form mentioned by the expositors of the Fṣ, but said to be vulgar and low; (TA;) nor لِيَةٌ, (T, Ṣ, Ḳ,) with kesr to the ل, and with teshdeed to the ى, as in the Ṣ, [but in a copy of the Ṣ, and in one of the T, written without teshdeed,] a form asserted to be correct by some, but it is rarer and lower than إِلْيَةٌ, though it is the form commonly obtaining with the vulgar: (TA:) the dual. is أَلْيَانِ, (AZ, T, Ṣ,) without ت; (Ṣ;) but أَلْيَتَانِ sometimes occurs: (IB:) أَلَصُّ الأَلْيَتَيْنِ is an epithet applied to the Zenjee, (Ḳ in art. لص,) meaning *having the buttocks cleaving together*: (TA in that art.:) the pl. is أَلْيَاتٌ (T, M, Ḳ) and أَلَايَا; (M, Ḳ;) the latter anomalous. (M.) Lḥ mentions the phrase, إِنَّهُ لَذُو أَلْيَاتٍ [*Verily he has* large *buttocks*]; as though the term أَلْيَةٌ applied to every part of what is thus called. (M.) — *Fat*, as a subst.: (M:) and *a piece of fat*. (M, Ḳ.) — The *tail*, or *fat of the tail*, (Pers. دُنْبَهْ,) of a sheep. (KL.) [Both of these significations (the "tail," and "fat of the tail," of a sheep) are now commonly given to لِيَّة, a corruption of أَلْيَةٌ mentioned above: and in the Ḳ, voce طُنْبُورٌ, it is said that the Pers. دُنْبَهْ بَرَّهْ signifies أَلْيَةُ الحَمَلِ.] — أَلْيَةُ السَّاقِ *The muscle of the shank*; syn. حَمَاةُ السَّاقِ [which see, in art. حمو]. (AAF, M, Ḳ.) — أَلْيَةُ الإِبْهَامِ *The portion of flesh that is at the root of the thumb*; (Ṣ, M;) *and which is also called its* ضَرَّة; (M;) or *the part to which corresponds the* ضَرَّة; (Ṣ;) *and which is also called* أَلْيَةُ الكَفِّ; the ضَرَّة being the portion of flesh in (فى [app. a mistranscription for مِنْ *from*]) the little finger to the prominent extremity of the ulna next that finger, at the wrist: (TA:) or *the portion of flesh in the* ضَرَّة *of the thumb*. (Ḳ.) — أَلْيَةُ الخِنْصِرِ *The portion of flesh that is beneath the little finger*; [app. *what is described above, as called the* ضَرَّة, *extending from that finger to the prominent extremity of the ulna, at the wrist*;] *also called* أَلْيَةُ اليَدِ. (Lth, T.) — أَلْيَتَا الكَفِّ *The* أَلْيَة *of the thumb* [*described above as also called by itself* أَلْيَةُ الكَفِّ] *and the* ضَرَّة *of the little finger* [respecting which see the next preceding sentence]. (TA, from a trad.) — أَلْيَةُ القَدَمِ *The part of the human foot upon which one treads, which is the portion of flesh beneath* [or *next to*] *the little toe*. (M.) — أَلْيَةُ الحَافِرِ *The hinder part of the solid hoof*. (Ṣ, M.)

إِلْيَةٌ: see أَلْيَةٌ.

أَلْيَانُ: see أَلْيَانٌ.

أَلْيَانِ an irreg. dual of أَلْيَةٌ, q. v.

أَلْيَانٌ (T, Ṣ, M, Ḳ) and أَلْيَانُ (M, Ḳ) and آلِي, (T, Ṣ, Ḳ,) of the measure أَفْعَلُ, (Ṣ,) and آلٌ, (M,) or أَلًى, (so in some copies of the Ḳ, and so accord. to the TA,) or أَلْىٌ, (so in a copy of the Ḳ,) or أَلِىٌّ, (accord. to the CḲ,) and آلٍ, (M, Ḳ,) applied to a ram, *Large in the* أَلْيَة, q. v.: (T,* Ṣ, M,* Ḳ,* TA:) and so, applied to a ewe, أَلْيَانَةٌ, (T, M, Ḳ, [in the CḲ أَلْيَانَةٌ,]) fem. of أَلْيَانٌ; (T;) and أَلْيَآءُ, (T, Ṣ, M, Ḳ,) fem. of آلَى: (T, Ṣ:) and in like manner these epithets [masc. and fem. respectively, آلَى, however, being omitted in the M,] are applied to a man and to a woman; (M, Ḳ;) or, accord. to Aboo-Is-ḥáḳ, (M,) آلَى is applied to a man, and عَجْزَآءُ to a woman, but not أَلْيَآءُ, (Ṣ, M,) though [it is asserted that] some say this, (Ṣ,) Yz saying so, accord. to A'Obeyd, (IB,) but A'Obeyd has erred in this matter: (M:) the pl. is أُلًى, (T, Ṣ, M, Ḳ, [in the CḲ erroneously written with fet-ḥ to the ا,]) pl. of آلَى, (T, Ṣ, M,) or of آلٍ; of the former because an epithet of this kind is generally of the measure أَفْعَلُ, or of the latter after the manner of بُزُلٌ as pl. of بَازِلٌ, and عُودٌ as pl. of عَائِدٌ; (M;) applied to rams (T, Ṣ, M) and to ewes, (T, Ṣ,) and to men and to women; (M, Ḳ;) and أَلْيَانَاتٌ, (Ṣ, M, Ḳ, [in the CḲ أَلْيَانَات,]) pl. of أَلْيَانَةٌ, (TA,) [but] applied to rams (Ṣ) [as well as ewes], or to women, (M, Ḳ,) and, also applied to women, إِلَآءٌ, (M, and so in a copy of the Ḳ, [in the CḲ أَلَآءٌ,]) or أَلَآءٌ, (so in some copies of the Ḳ, and in the TA,) with medd, pl. of أَلًى, (TA,) and أَلَايَا, (Ḳ,) pl. of أَلْيَانٌ. (TA.)

أُلَآءِ and هُؤُلَآءِ and هُؤُلَآءِ and الأُلَآءِ: see أُلَى.

أُلًى, mentioned in this art. in the Ḳ: see art. الو: = and see also أَلْيَانٌ.

أُلَيَّا and أُلَيَّآءُ and هُؤَيْلَآءُ: see أُلَى.

أَلَّأَةٌ A man *who sells fat, which is termed* الأَلِيَّة. (M.)

أُلَّاكَ: see أُلَى.

آلْ: } see أَلَيَانٌ.
آلِ: }

آلَى, and its fem. أَلْيَاءُ: see أَلَيَانٌ, in two places.

Cairo, 1st part, p. 661 امّ

1. أَمَّهُ, (T, S, M, &c.,) aor. ـُ, (T, M, Mṣb,) inf. n. أَمٌّ, (T, S, M, Mṣb,) *He tended, repaired, betook himself,* or *directed his course, to,* or *towards, him,* or *it; aimed at, sought, endeavoured after, pursued,* or *endeavoured to reach* or *attain* or *obtain, him,* or *it; intended it,* or *purposed it;* syn. قَصَدَهُ, (Lth, T, S, M, Mgh, Mṣb, K,) and تَوَخَّاهُ, (T,) and تَعَمَّدَهُ, (Mgh,) and تَوَجَّهَ إِلَيْهِ; (TA;) as also ٤ أَمَّمَهُ, and ٤ تأمّمهُ, (T, S, M, Mgh, Mṣb, K,) and ٤ ائتمّهُ, (M, K,) and ٤ يَمَّمَهُ, (T, M, K,) and ٤ تَيَمَّمَهُ; (T, M, Mgh, K;) the last two being formed by substitution [of ى for أ]. (M.) Hence, يَا اللّٰهُ أُمَّنَا بِخَيْرٍ [*O God, bring us good*]. (JK in art. اله, and Bḍ in iii. 25.) And لِأَمِّ مَا هُوَ, occurring in a trad., meaning *He has indeed betaken himself to,* or *pursued, the right way:* or it is used in a pass. sense, as meaning *he is in the way which ought to be pursued.* (TA.) And انْطَلَقْتُ أَتَأَمَّمُ ٤ رَسُولَ اللّٰهِ, in another trad., *I went away, betaking myself to the Apostle of God.* (TA.) Hence, also, تَيَمَّمَ ٤ الصَّعِيدَ لِلصَّلَاةِ [*He betook himself to dust,* or *pure dust,* to wipe his face and his hands and arms therewith, *for prayer*]: (T,* M,* Mgh, TA:) as in the Kur iv. 46 and v. 9: (ISk, M, TA:) whence التَّيَمُّم as meaning *the wiping the face and the hands and arms with dust;* (ISk, T,* M,* Mgh, TA;) i. e. *the performing the act termed* تَوَضُّؤ *with dust:* formed by substitution [of ى for أ]: (M, K:) originally التَّأَمُّم. (K.) — See also 8. — أَمَّهُ, (S, M, Mgh, &c.,) aor. ـُ, (M, Mgh,) inf. n. أَمٌّ, (M, Mgh, K,) *He broke his head, so as to cleave the skin,* (S, Mṣb,) *inflicting a wound such as is termed* آمَّة [q. v.]; (S;) [i. e.] *he struck,* (M, Mgh, K,) or *wounded,* (M, K,) the أُمّ [q. v.] *of his head,* (M, Mgh, K,) with a staff, or stick. (Mgh.) — أَمَّهُمْ (S, M, K) and أَمَّ بِهِمْ, (M, K,) [aor. ـُ,] inf. n. إِمَامَةٌ, (S, [but in the M and K it seems to be indicated that this is a simple subst.,]) *He preceded them; went before them; took precedence of them;* or *led them, so as to serve as an example,* or *object of imitation;* syn. تَقَدَّمَهُمْ; (M, K;) [and particularly] فِى الصَّلَاةِ [*in prayer*]. (S.) And أَمَّهُ and أَمَّ بِهِ *He prayed as* إِمَام [q. v.] *with him.* (Mṣb.) And أَمَّ الصُّفُوفَ *He became* [or *acted as*] إِمَام *to the people composing the ranks* [in a mosque &c.]. (Ḥar p. 680.) You say also, لَا يَؤُمُّ الرَّجُلُ الرَّجُلَ فِى سُلْطَانِهِ [*A man shall not take precedence of a man in his authority*]; meaning, in his house, and where he has predominance, or superior power, or authority; nor shall he sit upon his cushion; for in doing so he would show him contempt. (Mgh in art. سلط.) — أَمَّتْ, (S, M, K,) [first pers. أَمَمْتُ,] aor. ـُ, (M,) inf. n. أُمُومَةٌ, (M, K,) *She* (a woman, S) *became a mother;* (S, M, K;) [as also أَمَّتْ having for its first pers. أَمِمْتُ, aor. ـِ; for] you say, مَا كُنْتِ أُمًّا وَلَقَدْ أَمِمْتِ [*Thou wast not a mother, and thou hast become a mother*], (S, M, K, [in the last فَأَمِمْتِ,]) with kesr, (K,) inf. n. أُمُومَةٌ. (S, M, K.) — أَمَمْتُهُ *I was to him a mother.* (A in art. ربض.) IAar, speaking of a woman, said, كَانَتْ لَهَا عَمَّةٌ تَؤُمُّهَا, meaning [*She had,* lit. *there was to her, a paternal aunt*] *who was to her like the mother.* (M.)

2. أَمَّمَهُ and يَمَّمَهُ: see 1, first sentence, in two places.

3. آمَّهُ *It agreed with it, neither exceeding nor falling short.* (M.) — [See also the part. n. مُؤَامٌّ, voce أَمَرَّ; whence it seems that there are other senses in which آمَّ may be used, intransitively.]

5. تَأَمَّمَ and تَيَمَّمَ: see 1, former part, in four places. — تأمّم بِهِ: see 8. — تَأَمَّمْتُ *I took for myself,* or *adopted, a mother.* (S.) And تَأَمَّمَهَا *He took her for himself,* or *adopted her, as a mother;* (S,* M, K;) as also ٤ استأمّها, (M, K,) and تَأَمَّهَهَا. (M.)

8. ائتمّهُ [written with the disjunctive alif ايتمّهُ]: see 1, first sentence. — ائتمّ بِهِ *He followed his example; he imitated him; he did as he did, following his example;* or *taking him as an example, an exemplar, a pattern,* or *an object of imitation;* (S, Mgh, Mṣb;) as also ٤ أَمَّهُ: (Bḍ in xvi. 121:) the object of the verb is termed إِمَامٌ; (S, M, Mgh, Mṣb, K;) applied to a learned man, (Mṣb,) or a head, chief, or leader, or some other person. (M, K.) *He made it an* أُمَّة or إِمَّة [i. e. *a way, course,* or *rule, of life* or *conduct;* as explained immediately before in the work whence this is taken]; as also ٤ تأمّم بِهِ. (M.) You say, ائتمّ بِالشَّىْءِ and ائْتَمَى بِهِ, by substitution [of ى for م], (M, K,) disapproving of the doubling [of the م]. (M.)

10: see 5.

أَمْ is a conjunction, (S, M, K,) connected with what precedes it (Mṣb, Mughnee) so that neither what precedes it nor what follows it is independent, the one of the other. (Mughnee.) It denotes interrogation; (M, K;) or is used in a case of interrogation, (S, Mṣb,) corresponding to the interrogative أَ, and meaning أَىّ, (S,) or, as Z says, أَىُّ الْأَمْرَيْنِ كَائِنٌ; [for an explanation of which, see what follows;] (Mughnee;) or, [in other words,] corresponding to the interrogative أَ, whereby, and by أَمْ, one seeks, or desires, particularization: (Mughnee:) it is as though it were an interrogative after an interrogative. (Lth, T.) Thus you say, أَزَيْدٌ فِى الدَّارِ أَمْ عَمْرٌو [*Is Zeyd in the house, or 'Amr?*]; (S, Mughnee;) i. e. which of them two (أَيُّهُمَا) is in the house? (S;) therefore what follows ام and what precedes it compose one sentence; and it is not used in commanding nor in forbidding; and what follows it must correspond to what precedes it in the quality of noun and of verb; so that you say, أَزَيْدٌ قَائِمٌ أَمْ قَاعِدٌ [*Is Zeyd standing, or sitting?*] and أَقَامَ زَيْدٌ أَمْ قَعَدَ [*Did Zeyd stand, or sit?*]. (Mṣb.) It is not to be coupled with أَ after it: you may not say, أَعِنْدَكَ زَيْدٌ أَمْ أَعِنْدَكَ عَمْرٌو. (S.) — As connected in like manner with what goes before, it is preceded by أَ denoting equality [by occurring after سَوَاءٌ &c.], and corresponds thereto, as in [the Kur lxiii. 6,] سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ [It will be *equal to them whether thou beg forgiveness for them or do not beg forgiveness for them*]. (Mughnee.) — It is also unconnected with what precedes it, (S, Mṣb, Mughnee,) implying always digression, (Mughnee,) preceded by an enunciative, or an interrogative, (S, Mṣb, Mughnee,) other than أَ, (Mughnee,) or by أَ not meant [really] as an interrogative but to denote disapproval, (Mughnee,) and signifies بَلْ, (Lth, Zj, T, S, M, Mughnee, K,) or بَلْ and أَ together, (Mṣb,) and this is its meaning always accord. to all the Baṣrees, but the Koofees deny this. (Mughnee.) Thus, using it after an enunciative, you say, إِنَّهَا لَإِبِلٌ أَمْ شَاءٌ [*Verily they are camels: nay,* or *nay but, they are sheep,* or *goats:* or *nay, are they sheep,* or *goats?*]: (S, Mṣb, Mughnee:) this being said when one looks at a bodily form, and imagines it to be a number of camels, and says what first occurs to him; then the opinion that it is a number of sheep or goats suggests itself to him, and he turns from the first idea, and says, أَمْ شَاءٌ, meaning بَلْ, because it is a digression from what precedes it; though what follows بل is [properly] a thing known certainly, and what follows ام is opined. (S, TA.) And using it after an interrogative in this case, you say, هَلْ زَيْدٌ مُنْطَلِقٌ أَمْ عَمْرٌو [*Is Zeyd going away? Nay rather,* or, *or rather, is 'Amr?*]: you digress from the question respecting Zeyd's going away, and make the question to relate to 'Amr; so that ام implies indecisive opinion, and interrogation, and digression. (S.) And thus using it, you say, هَلْ زَيْدٌ قَامَ أَمْ عَمْرٌو [*Did Zeyd stand? Nay rather,* or *or rather, did 'Amr?*]. (Mṣb.) And an ex. of the same is the saying [in the Kur xiii. 17], هَلْ يَسْتَوِى الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِى الظُّلُمَاتُ وَالنُّورُ [*Are the blind and the seeing equal? Or rather are darkness and light equal?*]. (Mughnee.) And an ex. of it preceded by أَ used to denote disapproval is the saying [in the Kur vii. 194], أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا [*Have they feet, to walk therewith? Or have they hands to assault therewith?*]: for أَ is here equivalent to a negation. (Mughnee.) [It has been shown above that] أَمْ is sometimes introduced immediately before هَلْ: (S, K:) but IB says that this is when هل occurs in a phrase next before it; [as in the ex. from the Kur xiii. 17, cited above;] and in this case, the interrogative meaning of ام is annulled; it being introduced only to denote a digression. (TA.) — It is also used as a simple interrogative; accord. to the assertion of AO; in

the sense of هَلْ; (Mughnee;) or in the sense of the interrogative أ; (Lth, T, Ḳ;) as in the saying, أَمْ عِنْدَكَ غَدَآءٌ حَاضِرٌ, meaning *Hast thou a morning-meal ready?* a good form of speech used by the Arabs; (Lth, T;) and allowable when preceded by another phrase. (T.) — And sometimes it is redundant; (AZ, T, Ṣ, Mughnee, Ḳ;) in the dial. of the people of El-Yemen; (T;) as in the saying,

* يَا دَهْنَ أَمْ مَا كَانَ مَشْيِى رَقَصَا *

* بَلْ قَدْ تَكُونُ مِشْيَتِى تَوَقُّصَا *

(T, Ṣ,* [in the latter, يا هِنْدُ, and only the former hemistich is given,]) meaning *O Dahnà, (the curtailed form دَهْنَ being used for دَهْنَآءُ,) my walking was not,* as now in my age, [a feeble movement like] *dancing: but* in my youth, *my manner of walking used to be a bounding:* (T:) this is accord. to the opinion of AZ: but accord. to another opinion, ام is here [virtually] conjoined with a preceding clause which is suppressed; as though the speaker had said, يَا دَهْنَ أَكَانَ مَشْيِى رَقَصًا أَمْ مَا كَانَ كَذٰلِكَ. (A 'Ḥát, TA.) = It is also used (T, Mughnee) in the dial. of the people of El-Yemen, (T,) or of Ṭeiyi and Ḥimyer, (Mughnee,) in the sense of ال, (T,) to render a noun determinate. (Mughnee.) So in the trad., لَيْسَ مِنْ أَمْبِرِّ أَمْصِيَامُ فِى أَمْسَفَرِ, (T, Mughnee,) i. e. لَيْسَ مِنَ البِرِّ الصِّيَامُ فِى السَّفَرِ [*Fasting in journeying is not* an act *of obedience* to God]. (T, and M in art. بر.) So too in the trad., الْآنَ أَمْضَرْبُ طَابَ *Now fighting has become lawful;* as related accord. to the dial. of Ḥimyer, for الضَّرْبُ. (TA in art. طيب.) It has been said that this form ام is only used in those cases in which the ل of the article does not become incorporated into the first letter of the noun to which it is prefixed; as in the phrase, خُذِ الرُّمْحَ وَٱرْكَبِ أَمْفَرَسَ [*Take thou the spear, and mount the mare,* or *horse*], related as heard in El-Yemen; but this usage may be peculiar to some of the people of that country; not common to all of them; as appears from what we have cited above. (Mughnee.) = أَمَرَ for أَمَا, before an oath: see art. اما. = And أَمَرَ ٱللّٰهِ and أُمُرُ ٱللّٰهِ &c.: see أَيْمُنُ ٱللّٰهِ, in art. يمن.

أُمٌّ *A mother* (T, Ṣ, M, Mṣb, Ḳ, &c.) [of a human being and] of any animal; (IAạr, T;) as also أُمٌّ, (Sb, M, Mṣb, Ḳ,) and أُمَّةٌ, (T, M, Mṣb, Ḳ,) and أُمَّهَةٌ, (Ṣ, M, Mṣb, Ḳ,) which last is the original form (Ṣ, Mṣb) accord. to some, (Mṣb,) or the ه in this is augmentative (M, Mṣb) accord. to others: (Mṣb:) the pl. is أُمَّهَاتٌ (Lth, T, Ṣ, M, Mṣb, Ḳ) and أُمَّاتٌ; (Ṣ, M, Mṣb, Ḳ;) or the former is applied to human beings, and the latter to beasts; (T, Ṣ;) or the former to rational beings, and the latter to irrational; (M, Ḳ;) or the former is much applied to human beings, and the latter to others, for the sake of distinction; (Mṣb;) but the reverse is sometimes the case: (IB:) IDrst and others hold the latter to be of weak authority: (TA:) the dim. of أُمٌّ is أُمَيْمَةٌ (T, Ṣ, Ḳ) accord. to some of the Arabs; but correctly, [accord. to those who hold the original form of أُمٌّ to be أُمَّهَةٌ,] it is أُمَيْمِهَةٌ. (Lth, T, TA. [In a copy of the T, I find this latter form of the dim. written امية.]) — لَا أُمَّ لَكَ denotes dispraise; (Ṣ;) being used by the Arabs as meaning *Thou hast no* free, or ingenuous, *mother;* because the sons of female slaves are objects of dispraise with the Arabs; and is only said in anger and reviling: (AHeyth, T:) or, as some say, it means *thou art one* who has been picked up as a foundling, *having no* known *mother:* (TA:) [or] it is also sometimes used in praise; (A 'Obeyd, T, Ṣ, Ḳ;) and is used as an imprecation without the desire of its being fulfilled upon the person addressed, being said in vehemence of love, [lit. meaning *mayest thou have no mother!*], like ثَكِلَتْكَ أُمُّكَ, and لَا أَبَا لَكَ, [and قَاتَلَكَ ٱللّٰهُ,] &c.* (Ḥar p. 165.) — Some elide the ا of أُمٌّ; as in the saying of 'Adee Ibn-Zeyd,

* أَيُّهَا العَائِبُ عِنْدِمَّ زَيْدٍ *

[*O thou who art blaming in my presence the mother of Zeyd*]; meaning, عِنْدِى أُمِّ زَيْدٍ; the ى of عندى being also elided on account of the occurrence of two quiescent letters [after the elision of the ا of أُمِّ]: (Lth, T, Ṣ:) and as in the phrase وَيْلُمِّهِ, (Ṣ,) which means وَيْلٌ لِأُمِّهِ. (Ṣ, and Ḳ in art. ويل, q. v.) — هُمَا أُمَّاكَ means *They two are thy two parents:* or *thy mother and thy maternal aunt.* (Ḳ.) [But] فَدَاهُ بِأُمَّيْهِ is said to mean [*He expressed a wish that he* (another) *might be ransomed with*] *his mother and his grandmother.* (TA.) — One says also, يَا أُمَّتِ لَا تَفْعَلِى [*O my mother, do not thou* such a thing], and [in like manner] يَا أَبَتِ ٱفْعَلْ; making the sign of the fem. gender a substitute for the [pronominal] affix ى; and in a case of pause, you say يَا أُمَّهْ. (Ṣ.) — And one says, مَا أُمِّى وَأُمُّهُ, and مَا شُكْلِى وَشَكْلُهُ, meaning [*What relationship have I to him,* or *it?* or *what concern have I with him,* or *it?* or] *what is my case and* [what is] *his* or *its, case?* because of his, or its, remoteness from me: whence, (T,)

* وَمَا أُمِّى وَأُمُّ الوَحْشِ لَمَّا *

* تَفَرَّعَ فِى مَفَارِقِىَ المَشِيبُ *

[*And what concern have I with the wild animals when hoariness hath spread in the places where my hair parts?*]; (T, Ṣ;) i. e. مَا أَنَا وَطَلَبُ مَا أَمْرِى وَطَلَبُ الوَحْشِ [i. e. الوَحْشِ بَعْدَ مَا كَبِرْتُ: in one copy of the Ṣ, وَطَلَبَ, i. e. with وَ as a prep. denoting concomitance, and therefore governing the accus. case: both readings virtually meaning *what concern have I with the pursuing of the wild animals after I have grown old?*]: he means, the girls: and the mention of أُمّ in the verse is superfluous. (Ṣ.) — أُمٌّ also relates to inanimate things that have growth; as in أُمُّ الشَّجَرَةِ [*The mother of the tree*]; and أُمُّ النَّخْلَةِ [*the mother of the palm-tree*]; and أُمُّ المَوْزَةِ [*the mother of the banana-tree;* of which see an ex. in art. موز]; and the like. (M, TA.) — And it signifies also The *source, origin, foundation,* or *basis,* (Ṣ, M, Mṣb, Ḳ,) of a thing, (Ṣ, Mṣb, [in the former of which, this is the first of the meanings assigned to the word,]) or of anything; (M, Ḳ;) its *stay, support,* or *efficient cause of subsistence.* (M, Ḳ.) — *Anything to which other things are collected together,* or *adjoined:* (IDrd, M, Ḳ:) *anything to which the other things that are next thereto are collected together,* or *adjoined:* (Lth, T:) the *main,* or *chief, part* of a thing; the *main body* thereof: and that which is *a comprizer,* or *comprehender,* of [other] things: (Ḥam p. 44:) the *place of collection, comprisal,* or *comprehension,* of a thing; the *place of combination* thereof. (En-Naḍr, T.) — And hence, (IDrd, M,) The *head,* or *chief,* of a people, or company of men; (IDrd, Ṣ, M, Ḳ;) because others collect themselves together to him: (IDrd, TA:) so in the phrase أُمُّ عِيَالٍ [lit. *the mother of a household*], in a poem of Esh-Shenfarà: (IDrd, M:) or in this instance, it has the signification next following, accord. to Esh-Sháfi'ee. (T.) — *A man who has the charge of the food and service* of a people, or company of men; accord. to Esh-Sháfi'ee: (T:) or their *servant.* (Ḳ.) — A man's *aged wife.* (IAạr, T, Ḳ.) — *A place of habitation* or *abode.* (Ḳ.) So in the Ḳur [ci. 6], فَأُمُّهُ هَاوِيَةٌ *His place of habitation* or *abode* [shall be] *the fire* [of Hell]: (Bḍ, Jel, TA:) or, as some say, the meaning is أُمُّ رَأْسِهِ هَاوِيَةٌ فِيهَا [*his brain shall fall into it,* namely, the fire of Hell]. (TA.) — The *ensign,* or *standard, which an army follows.* (Ṣ.) [See أُمُّ الرُّمْحِ, below.] — It is said in a trad., respecting the prophets, أُمَّهَاتُهُمْ شَتَّى, meaning that, though their religion is one, *their laws,* or *ordinances,* or *statutes, are various,* or *different:* or the meaning is, *their times are various,* or *different.* (TA in art. شت.) — See also أُمَّةٌ, in two places. — أُمّ is also prefixed to nouns significant of many things. (M.) [Most of the compounds thus formed will be found explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common, and are therefore here mentioned, with the meanings assigned to them in lexicons in the present art., and arranged in distinct classes.] — أُمُّ الرَّجُلِ *The man's wife;* and *the person who manages the affairs of his house* or *tent.* (TA.) And أُمُّ مَثْوَى الرَّجُلِ *The man's wife, to whom he betakes himself for lodging,* or *abode:* (T:) *the mistress of the man's place of abode.* (Ṣ, M.) — أُمُّ عَامِرٍ *The hyena,* or *female hyena;* as also أُمُّ عَمْرٍو; (TA;) and أُمُّ الطَّرِيقِ. (Ṣ, TA. [See also other significations of the first and last below.]) أُمُّ حِلْسٍ [or أُمُّ الحِلْسِ (as in the Ṣ and Ḳ in art. حلس)] *The she-ass.* (TA.) أُمُّ البَيْضِ *The female ostrich.* (Ṣ, Ḳ.) — أُمُّ الرَّأْسِ *The brain:* (T, M, Ḳ:) or *the thin skin that is upon it:* (IDrd, M, Ḳ:) or *the bag in which is the brain:* (T:) or *the skin that comprises the brain;* [*the meninx,* or *dura mater and pia mater;*] (Ṣ, Mgh;) which is called

أُمُّ الدِّمَاغِ (Ṣ, Mṣb) likewise. (Ṣ.) — أُمُّ النُّجُومِ *The Milky way;* (Ṣ, M, Ḳ;) because it is the place where the stars are collected together [in great multitude]: (M:) or, as some say, *the sun;* which is the greatest of the stars. (Ḥam pp. 43 and 44.) Because of the multitude of the stars in the Milky way, one says, مَا أَشْبَهَ مَجْلِسَكَ بِأُمِّ النُّجُومِ ‡ [*How like is thine assembly to the Milky way!*]. (TA.) — أُمُّ القُرَى [*The mother of the towns; the metropolis:* particularly] *Mekkeh;* (T, Ṣ, M, Ḳ;) because asserted to be in the middle of the earth; (M, Ḳ;) or because it is the Ḳibleh of all men, and thither they repair; (M, Ḳ;*) or because it is the greatest of towns in dignity: (M, Ḳ:) and every city is the أُمّ of the towns around it. (T.) أُمُّ التَّنَائِفِ *The most difficult of deserts* or *of waterless deserts:* (T:) or *a desert,* or *waterless desert,* (Ṣ, Ḳ,) *far extending.* (Ṣ.) أُمُّ الطَّرِيقِ (T, Ṣ, M) and ▼ أُمَّةُ الطَّرِيقِ (M, Ḳ) *The main part* [or *track*] *of the road:* (T, Ṣ, M, Ḳ:) *when it is a great road* or *track, with small roads* or *tracks around it* [or *on either side*], *the greatest is so called.* (T. [The former has also another signification, mentioned above.]) أُمُّ عَامِرٍ *The cemetery,* or *place of graves.* (T. [This, also, has another signification, mentioned before.]) أُمُّ الرُّمْحِ *The ensign,* or *standard;* (M, Ḳ;) also called أُمُّ الحَرْبِ; (TA;) [and simply الأُمّ, as shown above;] and *the piece of cloth which is wound upon the spear.* (T, M.*) أُمُّ جَابِرٍ *Bread:* and also *the ear of corn.* (T.) أُمُّ الخَبَائِثِ [*The mother of evil qualities* or *dispositions;* i. e.] *wine.* (T.) أُمُّ الكِتَابِ [in the Ḳur iii. 5 and xiii. 39] (Ṣ, M, &c.) *The original of the book* or *scripture* [i. e. *of the Ḳur-án*]: (Zj, M, Ḳ:) or *the Preserved Tablet,* اللَّوْحُ المَحْفُوظُ: (M, Mṣb, Ḳ:) or it signifies, (M, Ḳ,) or signifies also, (Mṣb,) *the opening chapter of the Ḳur-án;* the فَاتِحَة; (M, Mṣb, Ḳ;) because every prayer begins therewith; (M;) as also أُمُّ القُرْآنِ: (Mṣb, Ḳ:) or the former, *the whole of the Ḳur-án,* (I 'Ab, Ḳ,) *from its beginning to its end:* (TA:) and the latter, *every plain,* or *explicit, verse of the Ḳur-án, of those which relate to laws and statutes and obligatory ordinances.* (T, Ḳ.) أُمُّ الشَّرِّ *Every evil upon the face of the earth:* and أُمُّ الخَيْرِ *every good upon the face of the earth.* (T.)

إِمٌّ: see أُمٌّ, first sentence.

أَمَّةٌ: see أَمَةٌ.

أُمَّةٌ *A way, course, mode,* or *manner, of acting,* or *conduct,* or *the like;* (AZ, Ṣ;) as also ▼ إِمَّةٌ: (AZ, Ṣ, Ḳ:) Fr assigns this meaning to the latter, and that next following to the former: (T:) *a way, course,* or *rule, of life,* or *conduct;* (Fr, T, M, Ḳ;) as also ▼ إِمَّةٌ. (M, Ḳ.) — *Religion;* as also ▼ إِمَّةٌ: (AZ, Ṣ, M, Ḳ: [one of the words by which this meaning is expressed in the M and Ḳ is شِرْعَة; for which Golius found in the Ḳ سرعة:]) *one course, which people follow, in religion.* (T.) You say, فُلَانٌ لَا أُمَّةَ لَهُ *Such a one has no religion; no religious persuasion.* (Ṣ.) And a poet says,

* وَهَلْ يَسْتَوِي ذُو أُمَّةٍ وَكَفُورُ *

[*And are one who has religion and one who is an infidel equal?*]. (Ṣ.) — *Obedience* [app. to *God*]. (T, M, Ḳ.) — The *people of a* [*particular*] *religion:* (Akh, Ṣ:) *a people to whom an apostle is sent,* (M, Ḳ,) *unbelievers and believers;* such being called his أُمَّة: (M:) *any people called after a prophet* are said to be his أُمَّة: (Lth, T:) the *followers of the prophet:* pl. أُمَمٌ. (T, Mṣb.) It is said in the Ḳur [ii. 209], كَانَ النَّاسُ أُمَّةً وَاحِدَةً, meaning *Mankind was* [*a people*] *of one religion.* (Zj, T, TA.) — *A nation; a people; a race; a tribe, distinct body,* or *family;* (Lth, T, M, Ḳ;) of mankind; (Lth, T;) or of any living beings; as also ▼ أُمٌّ: (M, Ḳ:) *a collective body* [of men or other living beings]; (T, Ṣ;) a sing. word with a pl. meaning: (Akh, Ṣ:) *a kind, genus,* or *generical class,* (T, Ṣ, M, Ḳ,) *by itself,* (T,) of any animals, or living beings, (T, Ṣ, M, TA,) others than the sons of Adam, (T,) as of dogs, (T, Ṣ, M,) and of other beasts, and of birds; (T, M,* TA;) as also ▼ أُمٌّ; (M, Ḳ;) pl. of the former أُمَمٌ; (Ṣ, M;) which occurs in a trad. as relating to dogs; (Ṣ;) and in the Ḳur vi. 38, as relating to beasts and birds. (T, M,* TA.) — A man's *people, community, tribe, kinsfolk,* or *party;* (M, Ḳ, TA;) his *company.* (TA.) — *A generation of men;* or *people of one time:* pl. أُمَمٌ: as in the saying, قَدْ مَضَتْ أُمَمٌ *Generations of men have passed away.* (T.) — The *creatures* of God. (M, Ḳ.) You say, مَا رَأَيْتُ مِنْ أُمَّةِ اللّٰهِ أَحْسَنَ مِنْهُ [*I have not seen, of the creatures of God, one more beautiful than he*]. (M.) = *I. q.* إِمَامٌ; (T, M, Ḳ;) accord. to A 'Obeyd, applied in this sense to Abraham, in the Ḳur xvi. 121. (T.) — *A righteous man who is an object of imitation.* (T.) — *One who follows the true religion, holding,* or *doing, what is different from,* or *contrary to, all other religions:* (M, Ḳ:) [said to be] thus applied to Abraham, ubi suprà. (M.) — *One who is known for goodness:* (Fr, T:) and so explained by Ibn-Mes'ood as applied to Abraham: (TA:) or, so applied, it has the signification next following: (TA:) *a man combining all kinds of good qualities:* (T, M, Ḳ:) or, as some say, *repaired to:* or *imitated.* (Bḍ.) — *A learned man:* (T, M, Ḳ:) *one who has no equal:* (T:) the *learned man of his age,* or *time, who is singular in his learning:* (Mṣb:) and *one who is alone in respect of religion.* (T.) = See also أُمٌّ, first sentence. Hence, يَا أُمَتِ, which see in the same paragraph. = The *stature of a man; tallness, and beauty of stature;* or *justness of stature;* syn. قَامَةٌ; (T, Ṣ, M, Mṣb, Ḳ;) and شَطَاطٌ: (M, TA: [in the Ḳ, the signification of نَشَاطٌ is assigned to it; but this is evidently a mistake for شَطَاطٌ; for the next three significations before the former of these words in the Ḳ are the same as the next three before the latter of them in the M; and the next five after the former word in the Ḳ are the same as the next five after the latter in the M, with only this difference, that one of these five is the first of them in the M and the third of them in the Ḳ:]) pl. أُمَمٌ. (T, Ṣ, M.*) You say, إِنَّهُ لَحَسَنُ الأُمَّةِ الشَّطَاطِ, i. e. [*Verily he is beautiful in justness of stature*]. (M.) And El-Aṣhà says,

* حِسَانُ الوُجُوهِ طِوَالُ الأُمَمْ *

[*Beautiful in respect of the faces,*] *tall in respect of the statures.* (T, Ṣ, M.* [In the last, بِيضُ الوُجُوهِ.]) — The *face.* (T, M, Ḳ.) — أُمَّةُ الوَجْهِ *The form of the face:* (AZ, T:) or *the principal part thereof;* (M, Ḳ;) *the part thereof in which beauty is usually known to lie.* (M.) You say, إِنَّهُ لَحَسَنُ أُمَّةِ الوَجْهِ *Verily he is beautiful in the form of the face:* and إِنَّهُ لَقَبِيحُ أُمَّةِ الوَجْهِ *verily he is ugly in the form of the face.* (AZ, T.) — أُمَّةُ الطَّرِيقِ: see أُمُّ. = *A time; a period of time; a while.* (T, Ṣ, M, Ḳ.) So in the Ḳur [xii. 45], وَادَّكَرَ بَعْدَ أُمَّةٍ [*And he remembered,* or *became reminded, after a time*]: (Ṣ, M:) or, *after a long period of time:* but some read ▼ إِمَّةٍ, i. e., after *favour* had been shown him, in his escape: and some read أَمَهٍ, i. e., forgetting. (Bḍ.) And so in the same [xi. 11], وَلَئِنْ أَخَّرْنَا عَنْهُمُ العَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ [*And verily, if we kept back from them the punishment*] *until a short period of time.* (Ṣ,* Bḍ.)

إِمَّةٌ: see أُمَّةٌ, in three places; first and second sentences. — *I. q.* ▼ إِمَامَةٌ (Ḳ) [i. e. The *office of* إِمَام, q. v.: or] the *acting as,* or *performing the office of,* إِمَام: (T in explanation of إِمَّةٌ, and M and Mṣb in explanation of إِمَامَةٌ:) and the *mode,* or *manner, of performing that office.* (T.) — *I. q.* هَيْئَةٌ (Lḥ, M, Ḳ) and شَأْنٌ (M, Ḳ) and حَالٌ (M) and حَالَةٌ (M, Ḳ) [all as meaning *State, condition,* or *case:* or by the first may be here meant *external state* or *condition; form,* or *appearance;* or *state with respect to apparel and the like*]. — *An easy and ample state of life;* (T;) *easiness,* or *pleasantness of life; ampleness of the conveniences of life, or of the means of subsistence; ease and enjoyment; plenty; prosperity; welfare.* (IAar, M, Ḳ.*) You say of an old man when he has strength remaining, فُلَانٌ بِإِمَّةٍ, meaning *Such a one is returning to a state of well-being and ease and enjoyment.* (TA.) — *Dominion; mastership; authority.* (Fr, T, IḲtt.) — *A blessing,* or *what God bestows upon one; a benefit, benefaction, favour,* or *boon; a cause of happiness;* (T, Ṣ, M, Mṣb, Ḳ;) as being that which men aim at, pursue, or endeavour to obtain. (T.) See أُمَّةٌ, last sentence but one. = Accord. to IḲtt, it signifies also *i. q.* أَمَرٌ [but in what sense is not said]. (TA.)

أَمَمٌ *Nearness.* (Ṣ, M, Ḳ.) — [*Near; nigh.*] You say, أَخَذْتُ ذٰلِكَ مِنْ أَمَمٍ *I took that from near; from nigh.* (Ṣ, TA.) And دَارُكُمْ أَمَمٌ *Your house is near,* or *nigh.* (M, TA.) And هُوَ أَمَمٌ مِنْكَ *He,* or *it, is near to thee:* and in like manner you say of two: (M, TA:) and of

a pl. number. (Ṣ, M, TA.) And دَارِى أَمَمَ دَارِهِ *My house is opposite to, facing, or in front of, his house.* (Ṣ.) — *Easy:* (Ṣ, M, Ḳ:) *near at hand; near to be reached, or laid hold of.* (T, TA.) — *Between near and distant.* (ISk, T, Ṣ.) — *Conforming, or conformable, to the just mean:* (M, Ḳ:*) and مُؤَمٌّ, (AA, T, Ṣ, M, Ḳ,) [in form] like مُضَارٌّ, (Ṣ,) originally مُؤَامِمٌ, (TA,) *the same;* (T;) *of a middle, or middling, kind or sort; neither exceeding, nor falling short of, what is right;* (AA, T, Ṣ, M;) applied to an affair, or a case, (T, Ṣ,) and a thing [of any kind]; (Ṣ;) as also مُؤَمٌّ; (TA;) and *convenient, or suitable:* (M, Ḳ:) and أَمَرٌ and مُؤَامٌّ both signify an affair, or a case, that is *manifest, clear, or plain,* (M, Ḳ,) *not exceeding the due bounds or limits.* (M.)

الأَمَامُ *The location that is before;* (M, Mṣb,* Ḳ;) *contr. of* الوَرَاءُ. (M, Ḳ.) It is used [absolutely] as a noun, and adverbially, (M, Mṣb,* Ḳ,) necessarily prefixed to another noun: (Mgh:) and is fem., (Ks, M,) and sometimes masc.: (M, Ḳ:) or it is masc., and sometimes fem. as meaning the جِهَة: or, as Zj says, they differ as to making it masc. and making it fem. (Mṣb.) You say, كُنْتُ أَمَامَهُ *I was before him, in respect of place.* (Ṣ.) In the saying of Moḥammad, to Usámeh, الصَّلَاةُ أَمَامَكَ, the meaning is *The time of prayer* [*is before thee*], or *the place thereof;* and by the prayer is meant the prayer of sunset. (Mgh.) You also say, أَمَامَكَ [i. e. Look *before thee;* meaning *beware thou;* or *take thou note;*] when you caution another, (M, Ḳ,) or notify him, of a thing. (M.)

إِمَامٌ *A person,* (Ṣ, Mgh,) or *learned man,* (Mṣb,) *whose example is followed,* or *who is imitated;* (Ṣ, Mgh, Mṣb;) *any exemplar,* or *object of imitation,* (T, M, Ḳ,) *to a people,* or *company of men,* (T,) *such as a head, chief,* or *leader,* or *some other person,* (M, Ḳ,) *whether they be following the right way or be erring therefrom:* (T:) applied alike to a male and to a female: (Mgh, Mṣb:) applied to a female, it occurs in a phrase in which it is written by some with ة: (Mgh:) but this is said to be a mistake: (Mṣb:) it is correctly without ة, because it is a subst., not an epithet: (Mgh, Mṣb:) or it is allowable with ة, because it implies the meaning of an epithet: (Mṣb:) and أُمَّةٌ signifies the same: (T, M, Ḳ:) the pl. of the former is أَئِمَّةٌ, (T, Ṣ, M, Ḳ, [but omitted in the CḲ,]) originally أَأْمِمَةٌ, (T, Ṣ,) of the measure أَفْعِلَةٌ, like أَمْثِلَةٌ, pl. of مِثَالٌ, (T,) but as two meems come together, the former is incorporated into the latter, and its vowel is transferred to the hemzeh before it, which hemzeh, being thus pronounced with kesr, is changed into ى; (T, Ṣ;*) or it is thus changed because difficult to pronounce; (M;) or, as Akh says, because it is with kesr and is preceded by another hemzeh with fet-ḥ: (Ṣ:) but some pronounce it أَئِمَّةٌ, (Akh, T, Ṣ, M, Ḳ,) namely, those who hold that two hemzehs may occur together; (Akh, Ṣ;) the Koofees reading it thus in the Ḳur ix. 12; (M;) but this is anomalous: (M, Ḳ:) it is mentioned as on the authority of Aboo-Is-ḥák, and [Az says,] I do not say that it is not allowable, but the former is the preferable: (T:) or the pl. is أَئِمَّةٌ, originally أَأْمِمَةٌ, like أَمْثِلَةٌ; one of the two meems being incorporated into the other after the transfer of its vowel to the hemzeh [next before it]; some of the readers of the Ḳur pronouncing the [said] hemzeh with its true sound; some softening it, agreeably with analogy, in the manner termed بَيْنَ بَيْنَ; and some of the grammarians changing it into ى; but some of them reckon this incorrect, saying that there is no analogical reason for it: (Mṣb:) and accord. to some, (M,) its pl. is also أَمَامٌ, (M, Ḳ,) like the sing., (Ḳ,) occurring in the Ḳur xxv. 74; (M;) not of the same category as عَدْلٌ (M, Ḳ) and رِضًى, (M,) because they sometimes said إِمَامَانِ, but a broken pl.: (M, Ḳ:*) or, accord. to A 'Obeyd, it is in this instance a sing. denoting a pl.: (M, Ṣ:*) or it is pl. of آمٌّ, [which is originally آمِمٌ,] like as صَاحِبٌ is pl. of صَحْبٌ: (M:) the dim. of أَئِمَّةٌ is أُوَيْمَّةٌ; or, as El-Mázinee says, أُيَيْمَّةٌ. (Ṣ.) الإِمَامُ also signifies *The Prophet:* (Ḳ:) he is called إِمَامُ أُمَّتِهِ [*the exemplar, object of imitation, leader,* or *head, of his nation,* or *people*]; (T;) or إِمَامُ الأُمَّةِ [*the exemplar,* &c., *of the nation,* or *people*]; (M;) it being incumbent on all to imitate his rule of life or conduct. (T.) — *The Khaleefeh:* (Mṣb, Ḳ:) he is called إِمَامُ الرَّعِيَّةِ [*the exemplar,* &c., *of the people,* or *subjects*]. (M.) The title of الإِمَامُ is still applied to the Kings of El-Yemen: Aboo-Bekr says, you say, فُلَانٌ إِمَامُ القَوْمِ, meaning *such a one is the first in authority over the people,* or *company of men:* and إِمَامُ المُسْلِمِينَ means *the head, chief,* or *leader, of the Muslims.* (TA.) — *The person whose example is followed,* or *who is imitated,* [i. e. *the leader,*] *in prayer.* (Mṣb.) — [*The leading authority,* or *head, of a persuasion,* or *sect.* The four أَئِمَّة or أَئِمَّة are the heads of the four principal persuasions, or sects, of the Sunnees; namely, the Ḥanafees, Sháfi'ees, Málikees, and Ḥambelees. And the Ḥanafees call the two chief doctors of their persuasion, after Aboo-Ḥaneefeh, namely, Aboo-Yoosuf and Moḥammad, الإِمَامَانِ *The two Imáms.*] — *The leader* of an army. (M, Ḳ.) — *The guide:* (Ḳ:) he is called إِمَامُ السَّفْرِ [*the leader of the travellers*]. (M.) — *The conductor,* or *driver, of camels* (M, Ḳ) is called إِمَامُ الإِبِلِ, though he be behind them, because he guides them. (M.) — *The manager,* or *conductor,* and *right disposer, orderer,* or *rectifier,* of anything. (M, Ḳ.*) — *The Ḳur-án* (M, Ḳ) is called إِمَامُ المُسْلِمِينَ [*the guide of the Muslims*]; (M;) because it is an exemplar. (TA.) [*The model-copy,* or *standard-copy, of the Ḳur-án,* namely the copy of the Khaleefeh 'Othmán, is particularly called الإِمَامُ.] — [*The scripture* of any people: and, without the article, *a book,* or *written record.*] It is said in the Ḳur [xvii. 73], يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ *The day when we shall call every one of mankind with their scripture:* or, as some say, *with their prophet and their law:* or, as some say, *with their book in which their deeds are recorded.* (T.) It is also said in the Ḳur [xxxvi. 11], وَكُلَّ شَىْءٍ أَحْصَيْنَاهُ فِى إِمَامٍ مُبِينٍ, meaning, says El-Ḥasan, [*And everything have we recorded*] *in a perspicuous book,* or *writing;* (Ṣ, Jel;) i. e., *on the Preserved Tablet.* (Bḍ, Jel.) — *The lesson* of a boy, *that is learned each day* (T, M, Ḳ) *in the school:* (T:) also called السَّبَقُ. (TA.) — *The model,* or *pattern,* of a semblance, or shape. (M, Ḳ.) — *The builder's wooden instrument* [or *rule*] *whereby he makes the building even.* (Ṣ, Ḳ.*) — *The cord which the builder extends to make even, thereby, the row of stones or bricks of the building;* also called الشِّتْرُ and المِطْمَرُ; (T;) *the string which is extended upon,* or *against, a building, and according to which one builds.* (M, Ḳ.*) — إِمَامٌ signifies also *A road,* or *way:* (Ṣ, [but omitted in some copies,] M, Ḳ:) or *a manifest road,* or *way.* (TA.) It is said in the Ḳur [xv. 79], وَإِنَّهَا لَبِإِمَامٍ مُبِينٍ (Ṣ, M) *And they were both, indeed, in a way pursued and manifest:* (M:) or *in a way which they travelled in their journeys.* (Fr.) — The *direction* (تِلْقَآء) of the Kibleh. (M, Ḳ.*) — *A tract, quarter,* or *region, of land,* or *of the earth.* (Ṣ.) — *A string* [of a bow or lute &c.]; syn. وَتَرٌ. (Ṣgh, Ḳ.)

أَمِيمٌ *Beautiful in stature;* (Ḳ;) applied to a man. (TA.) = *I. q.* مَأْمُومٌ; (Ṣ, M, Mṣb, Ḳ;) i. e. one *who raves,* or *is delirious,* (يَهْذِى, [in two copies of the Ṣ يَهْدِى, but the former appears, from a remark made voce أُمَّةٌ, to be the right reading,]) *from* [*a wound in*] *what is termed* أُمُّ رَأْسِهِ [see أُمٌّ]: (Ṣ:) or *wounded in what is so termed;* (M, Ḳ;) *having a wound such as is termed* آمَّة, q. v. (Mṣb.) It is also used, metaphorically, in relation to other parts than that named above; as in the saying,

* وَحَشَايَ مِنْ حَرِّ الفِرَاقِ أَمِيمُ *

‡ [*And my bowels are wounded by reason of the burning pain of separation*]. (M.) = *A stone with which the head is broken:* (Ṣ, O:) but in the M and Ḳ أُمَيْمَةٌ, [in a copy of the M, however, I find it without any syll. signs, so that it would seem to be أُمَيِّمَةٌ,] explained as signifying *stones with which heads are broken:* (TA:) pl. أَمَائِمُ. (Ṣ, TA.)

أُمَامَةٌ *Three hundred camels:* (M, Ḳ:) so explained by Abu-l-'Alà. (M.)

إِمَامَةٌ: see أُمَّةٌ.

أُمَيْمَةٌ: see أَمِيمٌ. — Also, (Ṣgh,) or أُمَيْمَةٌ, (Ḳ,) *A blacksmith's hammer.* (Ṣgh, Ḳ.)

أُمَيْمَةٌ dim. of أُمٌّ, q. v. (T, Ṣ, Ḳ.) = See also أَمِيمٌ: — and أَمِيمَةٌ.

الإِمَامِيَّةُ *One of the exorbitant sects of the Shee'ah,* (TA,) *who asserted that 'Alee was expressly appointed by Moḥammad to be his successor.* (Esh-Shahrastánee p. 122, and KT.)

أُمَيْمِمَةٌ [dim. of أُمَّةٌ]: see أُمٌّ, first sentence.

أُمِّيٌّ (T, M, Mgh, Mṣb, Ḳ) and ♦ أُمَّانٌ (Ḳ) [the former a rel. n. from أُمَّةٌ, and thus properly meaning *Gentile:* whence, in a secondary, or tropical, sense, † *a heathen;*] †one *not having a revealed scripture;* (Bḍ in iii. 19 and 69;) so applied by those having a revealed scripture: (Bḍ in iii. 69:) [and particularly] an *Arab:* (Jel in iii. 69, and Bḍ and Jel in lxii. 2:) [or] in the proper language [of the Arabs], *of,* or *belonging to,* or *relating to, the nation* (أُمَّة) *of the Arabs,* who did not write nor read: and therefore metaphorically applied to ‡any one *not knowing the art of writing nor that of reading:* (Mgh:) or †one *who does not write;* (T, M, Ḳ;) because the art of writing is acquired; as though he were thus called in relation to the condition in which his mother (أُمّ) brought him forth: (T:) or †one *who is in the natural condition of the nation* (الأُمَّة) *to which he belongs,* (Zj,* T, M,* Ḳ,*) *in respect of not writing,* (T,) or *not having learned writing; thus remaining in his natural state:* (M, Ḳ:) or †one *who does not write well;* said to be a rel. n. from أُمّ; because the art of writing is acquired, and such a person is as his mother brought him forth, in respect of ignorance of that art; or, as some say, from أُمَّةُ العَرَبِ; because most of the Arabs were of this description: (Mṣb:) the art of writing was known among the Arabs [in the time of Moḥammad] by the people of Eṭ-Ṭáïf, who learned it from a man of the people of El-Ḥeereh, and these had it from the people of El-Ambár. (T.) أُمِّيُّونَ لَا يَعْلَمُونَ الكِتَابَ, in the Ḳur ii. 73, means *Vulgar persons,* [or *heathen,*] *who know not the Book of the Law revealed to Moses:* (Jel:) or *ignorant persons, who know not writing,* so that they may read that book; or, *who know not the Book of the Law revealed to Moses.* (Bḍ.) Moḥammad was termed أُمِّيٌّ [meaning *A Gentile,* as distinguished from an Israelite: or, accord. to most of his followers, meaning *illiterate;*] because the nation (أُمَّة) of the Arabs did not write, nor read writing; and [they say that] God sent him as an apostle when he did not write, nor read from a book; and this natural condition of his was one of his miraculous signs, to which reference is made in the Ḳur [xxix. 47], where it is said, "thou didst not read, before it, from a book, nor didst thou write it with thy right hand:" (T, TA:) but accord. to the more correct opinion, he was not well acquainted with written characters nor with poetry, but he discriminated between good and bad poetry: or, as some assert, he became acquainted with writing after he had been unacquainted therewith, on account of the expression "before it" in the verse of the Ḳur mentioned above: or, as some say, this may mean that he wrote though ignorant of the art of writing, like as some of the kings, being أُمِّيُّونَ, write their signs, or marks: (TA:) or, accord. to Jaʼfar Eṣ-Ṣádiḳ, he used to read from the book, or scripture, if he did not write. (Kull p. 73.) [Some judicious observations on this word are comprised in Dr. Sprenger's Life of Moḥammad (pp. 101—2); a work which, in the portion already published (Part I.), contains much very valuable information.] — Also, (Ḳ,) or [only] أُمِّيٌّ, (AZ, T, M,) applied to a man, (AZ, T,) *Impotent in speech,* (عَيِيّ, in the Ḳ incorrectly written غَبِيّ, TA,) *of few words, and rude, churlish, uncivil,* or *surly.* (AZ, T, M, Ḳ.)

أُمِّيَّةٌ The *quality denoted by the epithet* أُمِّيٌّ: (TA:) [*gentilism:* † *heathenism:* &c.:] †the *quality of being* [*in the natural condition of the nation to which one belongs,* or] *as brought forth by one's mother, in respect of not having learned the art of writing nor the reading thereof.* (Kull p. 73.)

أُمَّانٌ: see أُمِّيٌّ: and see also art. امن.

أُمَّهَةٌ: see أُمٌّ.

أُمٌّ [act. part. n. of 1;] *i. q.* قَاصِدٌ: [see 1, first sentence:] (TA:) pl. إِمَامٌ, like as صَحَابٌ is pl. of صَاحِبٌ, (M, Ḳ,) accord. to some, but others say that this is pl. of إِمَامٌ [q. v.; the sing. and pl. being alike]; (M;) and أُمُّونَ. (TA.) Hence, in the Ḳur [v. 2], وَلَا آمِّينَ ٱلْبَيْتَ ٱلْحَرَامَ [*Nor those repairing to the Sacred House*]. (TA.)

أُمَّةٌ (Ṣ, Mṣb) and ♦ مَأْمُومَةٌ, as some of the Arabs say, (IB, Mṣb,) because it implies the meaning of a pass. part. n., originally; (Mṣb;) but ʼAlee Ibn-Ḥamzeh says that this is a mistake; for the latter word is an epithet applied to the part called أُمُّ الدِّمَاغِ when it is broken; (IB;) or شَجَّةٌ أُمَّةٌ and ♦ مَأْمُومَةٌ; (M, Mgh, Ḳ;) *A wound by which the head is broken,* (Ṣ, M, Mṣb, Ḳ,) *reaching to the part called* أُمُّ الدِّمَاغِ, (Ṣ, Mṣb,) or, [which means the same,] أُمُّ الرَّأْسِ, (M, Ḳ,) *so that there remains between it and the brain* [*only*] *a thin skin:* (Ṣ:) it is the most severe of شِجَاج [except that which reaches the brain (see شَجَّةٌ)]: ISk says that the person suffering from it roars, or bellows, (يَصْعَقُ,) like thunder, and like the braying of camels, and is unable to go forth into the sun: (Mṣb:) the mulct for it is one third of the whole price of blood: (TA:) IAạr assigns the meaning of [this kind of] شَجَّة to ♦ أُمَّةٌ; which seems, therefore, to be either a dial. var. or a contraction of أُمَّةٌ: (Mṣb:) the pl. of أُمَّةٌ is أَوَامُّ (Mgh, Mṣb) and ♦ مَآمِمُ; or this latter has no proper sing.: (M, TA:) the pl. of ♦ مَأْمُومَةٌ is مَأْمُومَاتٌ. (Mgh, Mṣb.)

أَوَمُّ and أَيَمُّ *Better in the performance of the office termed* إِمَامَة; followed by مِنْ: (Zj, T, M, Ḳ:)* originally أَأْمَمُ: the second hemzeh being changed by some into و and by some into ى. (Zj, T, M.)

أُوَيْمَّةٌ, or أُيَيْمَّةٌ, dim. of أُيَّمَةٌ, pl. of إِمَامٌ, q. v. (Ṣ.)

مُؤَمٌّ: see أَمَمٌ.

مِئَمٌّ A camel *that leads and guides:* (M:) or *a guide that shows the right way:* and a camel *that goes before the other camels:* (Ḳ:) fem. with ة; (M, Ḳ;) applied to a she-camel (M, TA) *that goes before the other she-camels, and is followed by them.* (TA.)

مَأْمُومٌ: see أَمِيمٌ. — Also A camel *having his hump bruised internally by his being much ridden,* or *having his hump swollen in consequence of the galling of the saddle and the cloth beneath it, and bruised, and having his hump corroded:* (Ṣ:) or *whose fur has gone from his back in consequence of beating,* or *of galls,* or *sores, produced by the saddle or the like.* (M, Ḳ.) — مَأْمُومَةٌ: see أُمَّةٌ, in three places.

مُؤَمٌّ: see أَمَمٌ, in two places.

مُؤْتَمٌّ act. part. n. of ٱئْتَمَّ بِهِ; *Following as an example; imitating; taking as an example, an exemplar, a pattern,* or *an object of imitation.* (Mṣb.) — مُؤْتَمٌّ بِهِ pass. part. n. of the same; *Followed as an example; imitated;* &c.: thus distinguished from the former by the preposition with the object of its government. (Mṣb.)

مَآمٌّ: see أُمَّةٌ.

اما

أَمَا, used to denote an interrogation, is a compound of the interrogative hemzeh and the negative مَا: (M:) it is a mere interrogative [respecting a negative, like أَلَا]; as in the saying, أَمَا تَسْتَحْيِي مِنَ ٱللهِ [*Art not thou ashamed for thyself,* or *of thyself, with respect to God?*]. (Lth, T.) — [IHsh says, after explaining two other usages of أَمَا which we have yet to mention,] El-Málakee adds a third meaning of أَمَا, saying that it is a particle denoting عَرْض [or the asking, or requiring, a thing in a gentle manner], like [أَلَا (q. v.) and] لَوْلَا; and is connected peculiarly with a verb; as in أَمَا تَقُومُ [*Wherefore wilt not thou stand?*], and أَمَا تَفْعَلُ [*Wherefore wilt not thou do* such a thing?]; which may be explained by saying that the hemzeh is used as an interrogative to make one confess, or acknowledge, a thing, as it is in أَلَمْ and أَلَا, and that مَا is a negative. (Mughnee.) — It is also an inceptive word, used in the manner of أَلَا: (M:) followed by إِنَّهُ, it is *syn. with* أَلَا: (Ṣ:) [meaning *Now:* or *now surely:* or] both of these meaning *verily,* or *truly;* i. e. حَقًّا: and for this reason Sb allows one's saying, أَمَا أَنَّهُ مُنْطَلِقٌ and أَمَا إِنَّهُ مُنْطَلِقٌ [*Verily,* or *truly, he is going away*]; with kesr after the manner of أَلَا إِنَّهُ, and with fet-ḥ after the manner of حَقًّا أَنَّهُ: and هَمَا وَٱللهِ لَقَدْ كَانَ كَذَا is mentioned as meaning أَمَا وَٱللهِ [&c., i. e. *Verily,* or *truly, by God, such a thing did indeed happen*]; the ه being a substitute for the hemzeh: (M:) so too حَمَى واللهِ [or حَمَا واللهِ]: (Ṣgh and Ḳ in art. حمى:) it denotes the truth of the words which follow it; as when you say, أَمَا إِنَّ زَيْدًا عَاقِلٌ, meaning *Truly,* or *properly speaking,* not tropically, *Zeyd is intelligent;* and أَمَا وَٱللهِ قَدْ ضَرَبَ زَيْدٌ عَمْرًا [*Truly,* &c., *by God, Zeyd beat,* or *struck, ʼAmr*]: (Ṣ in art. امو:) [in other words,] it corroborates an oath and a sentence; as in

أَمَا وَاللّٰهِ لَئِنْ سَهِرْتُ لَكَ لَيْلَةً لَأَدَعَنَّكَ نَادِمًا [*Verily*, or *now surely, by God, if I remain awake for thee a night, then will I indeed leave thee repenting*]; and أَمَا لَوْ عَلِمْتُ مَكَانَكَ لَأَزَعَجْتُكَ مِنْهُ [*Verily*, or *now surely, if I had known thy place of being, then had I unsettled thee*, or *removed thee, from it*]; and أَمَا إِنَّهُ لَرَجُلٌ كَرِيمٌ [*Verily*, or *now surely, he is* (emphatically) *a generous man*]: (T:) or it is an inceptive particle, used in the manner of أَلَا; [meaning *now:* or *now surely:*] (Mughnee:) or a particle used to give notice of what is about to be said: only put before a proposition [as in exs. mentioned above]: (TA:) and often occurring before an oath [as in exs. mentioned above]: and sometimes its hemzeh is changed into ه or ع, before the oath; each with the ا remaining; [written هَمَا or عَمَا;] and with the ا elided; [written هَمَ or عَمَ;] or with the ا elided, but without the substitution; [written أَمَ;] and when انّ occurs after أَمَا, it is with kesr, as it is after أَلَا: and it also means حَقًّا [*verily*, or *truly*]: or أَحَقًّا [*verily?* or *truly?*]: accord. to different opinions: and in this case, انّ after it is with fet-ḥ, as it is after حَقًّا: accord. to Ibn-Kharoof, this is a particle: but some say that it is a noun in the sense of حَقًّا: and others, that it consists of two words, namely, the interrogative hemzeh and مَا as a noun in the sense of شَيْءٌ; i. e. أَذٰلِكَ الشَّيْءُ حَقٌّ [*is that thing true?*]; so that the meaning is أَحَقًّا: [if so, أَمَا أَنَّهُ مُنْطَلِقٌ means *Verily*, or *truly, is he going away?*] and this, which is what Sb says, is the correct opinion: مَا is virtually in the accus. case, as an adverbial noun, like as حَقًّا is literally: and أَنَّ with its complement is an inchoative, of which the adverbial noun is the enunciative: but Mbr says that حَقًّا is the inf. n. of يَحِقُّ, which is suppressed, and that أَنَّ with its complement is an agent. (Mughnee.)

أَمَّا is a conditional and partitive and corroborative particle; and is sometimes written أَيْمَا, by the change of the first م into ى. (Mughnee, K.) — It is used as a conditional particle in the words of the Ḳur [ii. 24], فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَا ذَا أَرَادَ اللّٰهُ بِهٰذَا مَثَلًا [*For as for those who have believed, they know that it is the truth from their Lord; but as for those who have disbelieved, they say, What is it that God meaneth by this as a parable?*]. (Mughnee,* K,* TA.) That it denotes a condition is shown by the necessary occurrence of ف after it; for if this ف were a conjunction, it would not be prefixed to the enunciative; and if it were redundant, it might be dispensed with; but it may not be dispensed with except in a case of necessity in poetry or in a case of an ellipsis. — In most cases, (Mughnee, K,) it is used as a partitive, (S, Mughnee, K,) implying the meaning of a condition; (S; [in which it is mentioned with أَمَا;]) and thus it is used in the passage of the Ḳur cited above; (Mughnee;) and in the following exs. [in the Ḳur xviii. 78 and 79 and 81], وَأَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ and وَأَمَّا الْجِدَارُ فَكَانَ and وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ لِغُلَامَيْنِ يَتِيمَيْنِ [*As for the ship, it belonged to poor men who worked on the sea . . . and as for the boy, his two parents were believers . . . and as for the wall, it belonged to two orphan boys*]. (Mughnee,* K,* TA.) [It is a partitive also in the phrase أَمَّا بَعْدُ, which see in art. بعد.] — Few have mentioned its use as a corroborative: (Mughnee:) it is thus used in the phrase أَمَّا زَيْدٌ فَذَاهِبٌ [*Whatever be the case*, or *happen what will* or *what may*, or *at all events, Zeyd is going away*], when you mean that Zeyd is inevitably going away, and determined, or decided, upon doing so: (Z cited in the Mughnee, and K:) therefore Sb explains it as meaning, in this case, مَهْمَا يَكُنْ مِنْ شَيْءٍ [*whatever be the case*, &c., as above, or, in some instances, *happen what would* or *what might*]; thereby showing it to be a corroborative, and to have a conditional meaning: (Z cited in the Mughnee: [and the same explanation of it is given, with a similar ex., in the S, in art. امو:]) the ف, in this case, is transferred from its proper place before the inchoative, and put before the enunciative. (I 'Ak p. 306.) Ks says that أَمَّا is used in commanding and forbidding and announcing: you say, أَمَّا اللّٰهَ فَاعْبُدْ [*Whatever be the case*, or *happen what will*, &c., *God worship thou*]: and أَمَّا الخَمْرَ فَلَا تَشْرَبْهَا [i. e. أَمَّا الخَمْرَ فَلَا تَشْرَبْ لَا تَشْرَبْهَا (as is shown in the case of a similar ex. in the Mughnee, though you may say أَمَّا الخَمْرُ فَلَا تَشْرَبْهَا, without an ellipsis, like as you say أَمَّا ثَمُودُ فَهَدَيْنَاهُمْ as well as أَمَّا ثَمُودَ, in the Ḳur xli. 16, accord. to different readers,) *Whatever be the case*, &c., *wine* (*drink not*), *drink not thou it*]: and أَمَّا زَيْدٌ فَخَرَجَ [*Whatever be the case*, &c., *with respect to other things, Zeyd has gone forth;* or *whatever be the case with respect to others, as for Zeyd, he has gone forth*]: whereas إِمَّا [which see in the next paragraph] is used in expressing a condition and in expressing doubt and in giving option and in taking option. (T.) — [IHsh says that in his opinion,] in the phrase أَمَّا العَبِيدَ فَذُو عَبِيدٍ, thus heard, with العبيد in the accus. case, the meaning is, مَهْمَا ذَكَرْتَ [&c., i. e. *Whenever thou mentionest the slaves, he is a possessor of slaves:* but I would rather say that the meaning is, أَمَّا ذِكْرُكَ العَبِيدَ, &c., i. e. *as for thy mentioning the slaves*, &c.]: and so in similar phrases which have been heard. (Mughnee.) = Distinct from the foregoing is أَمَّا in the saying in the Ḳur [xxvii. 86], أَمَّا ذَا كُنْتُمْ تَعْمَلُونَ [*Or rather, what is it that ye were doing?*]: for here it is a compound of the unconnected أَمْ and the interrogative مَا. (Mughnee.) = So too in the saying of the poet,

* أَبَا خُرَاشَةَ أَمَّا أَنْتَ ذَا نَفَرٍ *

* فَإِنَّ قَوْمِيَ لَمْ تَأْكُلْهُمُ الضَّبُعُ *

[*O Aboo-Khurásheh, because thou wast possessor of a number of men* dost thou boast? *Verily, my people, the year of dearth*, or *of sterility, hath not consumed them*]: for here it is a compound of the أَنْ termed مَصْدَرِيَّة [which combines with a verb following it to form an equivalent to an inf. n.] and the redundant مَا: أَمَّا أَنْتَ is for لِأَنْ كُنْتَ; the preposition and the verb are suppressed for the sake of abridgment, so that the pronoun [تَ in كُنْتَ] becomes separate; and مَا is substituted for the verb [thus deprived of its affixed pronoun], and the ن [of ان] is incorporated into the م [of ما]. (Mughnee.) [See another reading of this verse voce إِمَّا; and there also, immediately after, another ex. (accord. to the Mughnee) of أَمَّا used in the manner explained above. See also أَنْ as a conditional particle, like إِنْ.] = Also *i. q.* إِمَّا, q. v. (Mughnee, K.)

إِمَّا is sometimes written أَمَّا, and sometimes its first م is changed into ى, [forming أَيْمَا or إِيْمَا or both, as will be shown below,] (Mughnee, [in my copy of which it is written أَيْمَا, and so in some copies of the K,] and K, [in some copies of which it is written إِيمَا,]) and it is held by Sb to be a compound of إِنْ and مَا, (Mughnee,) or as denoting the complement of a condition it is a compound of إِنْ and مَا. (M, K.) — It denotes doubt; (Ks, T, Mughnee, K;) as in مَا أَدْرِي مَنْ قَامَ إِمَّا زَيْدٌ وَإِمَّا عَمْرٌو [*I know not who stood: either Zeyd or 'Amr*]: (Ks, T:) and جَاءَنِي إِمَّا زَيْدٌ وَإِمَّا عَمْرٌو [*There came to me either Zeyd or 'Amr*], said when one knows not which of them came. (Mughnee, K.) — It also denotes vagueness of meaning; as in [the Ḳur ix. 107,] إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ [*Either He will punish them or He will turn unto them with forgiveness*]. (Mughnee, K.) — It also denotes giving option; as in [the Ḳur xviii. 85,] إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا [*Either do thou punish, or do thou what is good to them*]. (Mughnee, K.) — It also denotes the making a thing allowable; as in تَعَلَّمْ إِمَّا فِقْهًا وَإِمَّا نَحْوًا [*Learn thou either law or syntax;* (an ex. given in the T, on the authority of Ks, as an instance of the usage of إِمَّا to denote giving option;)] but its use with this intent is disputed by some, (Mughnee, K,) while they assert it of أَوْ. (Mughnee.) — It is also used as a partitive; as in [the Ḳur lxxvi. 3,] إِمَّا شَاكِرًا وَإِمَّا كَفُورًا [*Either*, or *whether, being thankful or being unthankful*]; (Mughnee, K;) the two epithets being here in the accus. case as denotatives of state: or, accord. to the Koofees, إِمَّا may be here [a compound of] the conditional إِنْ and the redundant مَا; كَانَ, accord. to Ibn-Esh-Shejeree, being understood after it: (Mughnee:) and Fr says that the meaning is, إِنْ شَكَرَ وَإِنْ كَفَرَ [*if he be thankful and if he be unthankful*]. (T.) — It also denotes taking option; as in the saying, لِي دَارٌ بِالكُوفَةِ فَأَنَا خَارِجٌ إِلَيْهَا فَإِمَّا أَنْ أَسْكُنَهَا وَإِمَّا أَنْ أَبِيعَهَا [*I have a house in El-Koofeh, and I am going forth to it, and either I will inhabit it or I will sell it:* but this is similar to the usage first mentioned above]. (Ks, T.) — It is a conjunction, (S in art. امو, and Mughnee,) accord. to most authorities, i. e., the second إِمَّا in the like of the saying, جَاءَنِي إِمَّا زَيْدٌ وَإِمَّا عَمْرٌو [mentioned

above]; (Mughnee;) used in the manner of أَوْ in all its cases except this one, that in the use of او you begin with assurance, and then doubt comes upon you; whereas you begin with إِمَّا in doubt, and must repeat it; as in the saying last mentioned: (Ṣ: [and the like is said in the Mughnee, after the explanations of the meanings:]) but some assert that it is like the first إِمَّا, not a conjunction; because it is generally preceded by the conjunction و: and some assert that إِمَّا conjoins the noun with the noun, and the و conjoins إِمَّا with إِمَّا; but the conjoining of a particle with a particle is strange. (Mughnee.) — Sometimes the و is suppressed; as in the following verse, (Mughnee,) of El-Aḥwaṣ; (Ṣ;)

* يَا لَيْتَمَا أُمُّنَا شَالَتْ نَعَامَتُهَا *
* أَيْمَا إِلَى جَنَّةٍ أَيْمَا إِلَى نَارِ *

[*O, would that our mother took her departure, either to Paradise or Hell-fire!*]; (Ṣ,* Mughnee, Ḳ;) cited by Ks, with ايما for إِمَّا: (T:) and sometimes it is with kesr [i. e. إِيمَا]: (Ṣ:) IB says that it is correctly إِيمَا, with kesr; asserting the original to be إِمَّا, with kesr, only. (TA.) — And sometimes the former إِمَّا is dispensed with; as in the following verse, (Mughnee,) which shows also that مَا is sometimes suppressed;

* سَقَتْهُ الرَّوَاعِدُ مِنْ صَيِّفٍ *
* وَإِنْ مِنْ خَرِيفٍ فَلَنْ يَعْدَمَا *

[*The thundering clouds of summer-rain watered him, or of autumn-rain; so he will not want* sufficient drink]: i. e. إِمَّا مِنْ صَيِّفٍ وَإِمَّا مِنْ خَرِيفٍ. (Mughnee, Ḳ.) Mbr and Aṣ say that إِنْ is here conditional, and that the ف is its complement: but this assertion is of no weight; for the object is the description of a mountain-goat as having sufficient drink in every case: AO says that إِنْ in this verse is redundant. (Mughnee.) — Sometimes, also, one does not require to mention the second إِمَّا, by mentioning what supplies its place; as in the saying, إِمَّا أَنْ تَتَكَلَّمَ بِخَيْرٍ وَإِلَّا فَاسْكُتْ [*Either do thou speak what is good or else be silent*]. (Mughnee.) [See art. الا, near its end.] = Distinct from the foregoing is إِمَّا in the saying in the Ḳur [xix. 26], فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا [*And if thou see, of mankind, any one*]: for this is [a compound of] the conditional إِنْ and the redundant مَا. (Ṣ* in art. امو, and Mughnee.) [In like manner,] you say, in expressing a condition, إِمَّا تَشْتِمَنَّ زَيْدًا فَإِنَّهُ يَحْلُمُ عَنْكَ [*If thou revile Zeyd, he will treat thee with forbearance*]. (Ks, T.) And إِمَّا تَأْتِنِى أُكْرِمْكَ [*If thou come to me, I will treat thee with honour*]. (Ṣ.) — In the following saying, إِمَّا أَنْتَ مُنْطَلِقًا ٱنْطَلَقْتُ [*If thou be going away, I go away*], the مَا is not that which restrains the particle to which it is subjoined from governing, but is a substitute for a verb; (Ḳ and TA in art. مَا;) as though the speaker said, إِذَا صِرْتَ مُنْطَلِقًا [or rather إِنْ صِرْتَ]. (TA in that art.) And hence the saying of the poet, [of which a reading different from that here following has been given voce أَمَّا,]

* أَبَا خُرَاشَةَ إِمَّا أَنْتَ ذَا نَفَرٍ *
* فَإِنَّ قَوْمِى لَمْ تَأْكُلْهُمُ الضَّبُعُ *

[*O Aboo-Khurásheh, if thou be possessor of a number of men, verily, my people, the year of dearth, or of sterility, hath not consumed them*]; as though he said, إِنْ كُنْتَ ذَا نَفَرٍ. (TA in that art.) [But IHsh states the case differently; saying,] An instance of مَا not used to restrain from governing, but as a substitute for a verb, occurs in the saying, أَمَّا أَنْتَ مُنْطَلِقًا ٱنْطَلَقْتُ [*Because thou wast going away, I went away*]; originally, إِنْطَلَقْتُ لِأَنْ كُنْتَ مُنْطَلِقًا: [for an explanation of which, see what is said of أَمَّا أَنْتَ in a reading of the verse commencing with أَبَا خُرَاشَةَ voce أَمَّا:] but accord. to El-Fárisee and IJ, the government belongs to مَا; not to كَانَ [or كُنْتَ]. (Mughnee in art. مَا.) — So too in the saying, افْعَلْ هٰذَا إِمَّا لَا, meaning إِنْ كُنْتَ لَا تَفْعَلُ غَيْرَهُ [i. e. *Do thou this if thou wilt not do another thing*; or *do thou this at least*]; (Mughnee and Ḳ, each in art. مَا;) indicating a person's refusal to do [fully] that which he is ordered to do: (TA in that art.:) or إِمَّا لَا فَافْعَلْ كَذَا, meaning *if thou wilt not do that, then do thou this*; the three particles [إِنْ and مَا and لَا] being made as one word: so says Lth: (T:) [J says,] إِمَّا لَا فَافْعَلْ كَذَا is pronounced with imáleh, [i. e. "immá-lè,"] and is originally إِنْ لَا with مَا as a connective; and the meaning is, *if that thing will not be, then do thou this*: (Ṣ in art. لا:) [but] AḤát [disallows this pronunciation, and] says, sometimes the vulgar, in the place of افْعَلْ ذٰلِكَ إِمَّا لَا, say, افْعَلْ ذٰلِكَ بَارِى [*Do thou that at least*]; but this is Persian, and is rejected as wrong: and they say also, أُمَّالَى, with ḍamm to the ا [and with imáleh in the case of the final vowel, and thus it is vulgarly pronounced in the present day]; but this too is wrong; for it is correctly إِمَّالَا, [with kesr, and] not pronounced with imáleh, for particles [in general] are not thus pronounced: (T:) and the vulgar also convert the hemzeh into ه with ḍamm [saying هُمَّالَى]. (TA in art. مَا.) [Fei says,] لَا is a substitute for the verb in the saying, إِمَّا لَا فَافْعَلْ هٰذَا, the meaning being *If thou do not that, then* [*at least*] *do thou this*: the origin thereof is this; that certain things are incumbent on a man to do, and he is required to do them, but refuses; and then one is content with his doing some, or a part, of them, and says to him thus: i. e., *if thou wilt not do all, then do thou this*: then the verb is suppressed, on account of the frequency of the usage of the phrase, and مَا is added to give force to the meaning: and some say that it is for this reason that لَا is here pronounced with imáleh; because it serves for the verb; like as بَلَى is, and the vocative يَا: but it is said that it is correctly pronounced without imáleh; because particles [in general] are not pronounced therewith; as Az says. (Mṣb in art. لا.) [El-Ḥareeree says that] إِمَّالَا is properly [a compound of] three particles, which are إِنْ and مَا and لَا, made as one word, and the ا at the end thereof is like the ا of حُبَارَى [in which it is written ى, agreeably with rule]; wherefore it is pronounced with imáleh, like as is the ا of this latter word. (Durrat el-Ghowwáṣ, in De Sacy's Anthol. Gr. Ar. p. 57 of the Arabic text.) In the Lubáb it is said that لَا is used as a negative of the future, as in لَا تَفْعَلْ; and the verb [in إِمَّالَا] is suppressed; so it [لا] serves as a substitute in the saying, افْعَلْ هٰذَا إِمَّالَا; therefore they pronounce its ا with imáleh: and IAth says that the Arabs sometimes pronounced لَا with a slight imáleh; and the vulgar make the imáleh thereof full, so that its ا becomes ى; but this is wrong. (TA.) You say also, خُذْ هٰذَا إِمَّالَا, meaning *Take thou this if thou take not that.* (T.) It is related that the Prophet saw a runaway camel, and said, "To whom belongeth this camel?" when, lo, some young men of the Anṣár said, "We have drawn water upon him during twenty years, and yet he has in him fat; so we desired to slaughter him; but he escaped from us." He said, "Will ye sell him?" They answered, "No: but he is thine." And he said, إِمَّالَا فَأَحْسِنُوا إِلَيْهِ حَتَّى يَأْتِيَهُ أَجَلُهُ, meaning *If ye will not sell him, act well to him until his term of life come to him.* (T.)

امت

1. أَمَتَهُ, (T, Ṣ, M, Ḳ,) aor. ـَ, (T, M, Ḳ,) inf. n. أَمْتٌ, (T, Ṣ, M,) *He measured it; determined its measure, quantity,* or *the like; computed,* or *conjectured, its measure, quantity,* &c.; (T, Ṣ,* M, Ḳ;) as also ▼ أَمَّتَهُ, (M, Ḳ,) inf. n. تَأْمِيتٌ. (TA.) You say, اِيمِتْ يَا فُلَانُ هٰذَا لِى كَمْ هُوَ *Compute thou, O such a one, this, for me, how many it is.* (T.) And أَمَتَ القَوْمَ *He computed,* or *conjectured, the number of the people,* or *company of men.* (T.) And أَمَتَ المَآءَ *He measured,* or *computed, the distance between him and the water.* (T.) — Also, (Ṣ, Ḳ,) aor. as above, (Ḳ,) and so the inf. n., (Ṣ,) *i. q.* قَصَدَهُ [*He tended, repaired, betook himself,* or *directed his course, to it,* or *towards it; aimed at it; sought after it;* or *intended,* or *purposed, it*]; (Ṣ, Ḳ;) namely, a thing. (Ṣ.)

2. أَمَّتَهُ: see 1. — أُمِّتَ بِالشَّرِّ *He was suspected of evil.* (M, TA.)

أَمْتٌ *A measure of distance* [&c.]; as in the saying, كَمْ أَمْتُ مَا بَيْنَكَ وَبَيْنَ الكُوفَةِ *What is the measure of the distance between thee and El-Koofeh?* (T, TA.) = *Doubt:* (Th, T, M:) said to be so termed because this word signifies the "computing, or conjecturing, measure, quantity, and the like," in which there is doubt. (T, TA.) [See 1.] So in the following ex.: الخَمْرُ حَرُمَتْ لَا أَمْتَ فِيهَا *Wine is unlawful: there is no doubt respecting* the unlawfulness of *it:* (Sh, Th, T, Ḳ:) or the meaning is, *there is no indulgence,* or *lenity, with respect to it;* from أَمْتٌ as signifying "feebleness, or weakness," in a journey, or pace. (T, TA.) And in the saying, لَيْسَ فِى الخَمْرِ أَمْتٌ

There is no doubt respecting wine, that it is unlawful. (Th, M.) [Or in the like of these two instances it signifies] *Disagreement*, or *diversity of opinion*, (اِخْتِلَافٌ,) respecting a thing (فِى شَىْءٍ). (M, Ḳ.) = *Curvity*, *crookedness*, *distortion*, or *unevenness*: (M, Ḳ:) *ruggedness in one place and smoothness in another*; (Ḳ;) [*inequality of surface*;] *one part being higher*, or *more prominent*, *than another*: (TA:) *an elevated place*: (T, Ṣ, Ḳ:) *small mounds*: (Fr, Th, T, Ṣ, M, Ḳ:) or *what is elevated*, *of ground*: or, as some say, *water-courses of valleys*, *such as are low*, or *depressed*: (Fr, T, TA:) *small hills*; *hillocks*: (M, TA:) *a hollow*, or *depressed place*, *between any two elevated portions of ground &c.*: (IAạr, T, M:) *depression and elevation*, or *lowness and highness*, (Ṣ, M, A, Ḳ,) in the ground; (A;) used in this sense in the Ḳur xx. 106; (Ṣ;) and the same in a water-skin not completely filled: (Ṣ, A:*) or *laxity in a water-skin when it is not well filled so as to overflow*: (T,* TA:) or *a* [*consequence of*] *pouring* [*water*] *into a skin until it doubles*, or *creases*, *and not filling it*; *so that one part of it is higher*, or *more prominent*, *than another*: (M, TA:) pl. إِمَاتٌ (M, Ḳ, TA, but in some copies of the Ḳ أَمَاتٌ, and in the CḲ اَمَاتٌ,) and أُمُوتٌ. (M, Ḳ.) You say, اِسْتَوَتِ الأَرْضُ فَمَا بِهَا أَمْتٌ *The earth*, or *ground*, *was even*, *so that there was not in it any depression and elevation*. (A, TA.) And اِمْتَلَأَ السِّقَآءُ فَمَا بِهِ أَمْتٌ *The skin became full*, *so that there was not in it any depression* [*of one part of its surface*] *and elevation* [*of another part*]. (Ṣ, A.*) Az says, (TA,) I have heard the Arabs say, قَدْ مَلَأَ القِرْبَةَ مَلْئًا لَا أَمْتَ فِيهِ *He had filled the water-skin so full that there was no laxity in it*. (T, TA.) — *A fault*, *a defect*, *an imperfection*, *a blemish*, or *the like*, (T, M, Ḳ,) in the mouth, and in a garment, or piece of cloth, and in a stone. (M, Ḳ.) [Hence the saying,] أَمْتٌ فِى الحَجَرِ لَا فِيكَ i. e. [*May there be a defect*, or *the like*,] *in stones*; *not in thee*: meaning, may God preserve thee when the stones shall have perished: (Sb, M:) امت is here put in the nom. case, though the phrase is significant of a prayer, because it is not a verbal word: the phrase is like التُّرَابُ لَهُ: and the commencing the sentence with an indeterminate noun is approvable because it is virtually a prayer. (M.) This prov. is mentioned by the expositors of the Tes-heel: not by Meyd. (TA.) — *Weakness*; *feebleness*; (T, Ḳ;) *langour*; *remissness*. (TA.) You say, سِرْنَا سَيْرًا لَا أَمْتَ فِيهِ *We performed a journey*, or *went a pace*; *in which was no weakness*, or *feebleness* [&c.]. (T, TA.) = *A good way*, *course*, *mode*, or *manner*, *of acting*, or *conduct*, or *the like*. (T, Ḳ.)

مُؤَمَّتٌ *Suspected* of evil and the like. (Ḳ.) [See 2.] = [A water-skin] *filled* [*so as to be equally distended*: see أَمْتٌ]. (Ḳ.)

مَآءٌ مَأْمُوتٌ *A water of which the distance is computed*, or *conjectured*. (TA.) — هُوَ إِلَى أَجَلٍ مَأْمُوتٍ *It is until a determined*, *defined*, or *definite*, *period*. (Ṣ, Ḳ.*) — شَىْءٌ مَأْمُوتٌ *A thing that is known*. (M, TA.) [And so مَوْمُوتٌ.]

امد

1. أَمِدَ عَلَيْهِ, aor. ـَ, inf. n. أَمَدٌ, *He was angry with him*: (Ṣ, M, Mṣb,* Ḳ:) like أَبِدَ (Ṣ) and وَمِدَ and وَبِدَ and عَبِدَ. (T in art. ابد.)

2. أَمَّدَ, inf. n. تَأْمِيدٌ, *He declared the time*, *considered with regard to its end*; or *the utmost*, or *extreme*, *extent*, *term*, *limit*, *point*, or *reach*; expl. by بَيَّنَ الأَمَدَ. (Ḳ.)

أَمَدٌ *Time*, *considered with regard to its end*: زَمَانٌ being time considered with regard to its end and its beginning: (Er-Rághib:) [but sometimes it is interchangeable with زَمَانٌ, as will be seen in what follows:] or the *utmost*, or *extreme*, *extent*, *term*, *limit*, *point*, or *reach*. (Ṣ, M, A, Mṣb, Ḳ.) You say, بَلَغَ أَمَدَهُ *He*, or *it*, *reached*, or *attained*, *his*, or *its*, *utmost*, or *extreme*, *extent*, *term*, &c. (Mṣb.) And ضَرَبَ لَهُ أَمَدًا [*He assigned*, or *appointed*, *for him*, or *it*, *a term*, or *limit*]. (A.) And هُوَ بَعِيدُ الآمَادِ [*He is one whose limits are remote*: آمَادٌ being the pl.]. (A.) — The *period of life which one has reached*; as in the saying, مَا أَمَدُكَ *What is thy period of life which thou hast reached?* (Ṣ.) — *Each of the two terms of the life* of a man; i. e. the *time of* his *birth*, and the *time of* his *death*. (Sh, T.) El-Ḥasan [El-Baṣree], being asked by El-Ḥajjáj, مَا أَمَدُكَ, meaning *What was the time of thy birth?* answered by saying that it was two years before the expiration of 'Omar's reign as Khaleefeh. (T, L, from a trad.) — The *starting-place*, and the *goal*, of horses in a race. (Sh, T, L.) — ‡ *Any space of time*: (Er-Rághib:) *a space of time of unknown limit*. (Kull pp. 9 and 10.) — Sometimes, † *A particular time*; as in the phrase أَمَدُ كَذَا *The time of such a thing*; like زَمَانُ كَذَا. (Kull p. 10.) — [It is also used for ذُو أَمَدٍ, and (applied to a fem. n.) ذَاتُ أَمَدٍ, *Having a term*, or *limit*; *limited in duration*; as in the saying,] الدُّنْيَا أَمَدٌ وَالآخِرَةُ أَبَدٌ [*The present state of existence is limited in duration*, *but the final state of existence is everlasting*]. ('Obeyd Ibn-'Omeyr, L in art. ابد.)

أُمْدَةٌ *A remainder*, or *what remains*, (Ḳ,) of anything. (TA.)

سِقَآءٌ مُؤَمَّدٌ *A skin* [*exhausted*;] *in which there remains not a gulp*, or *as much as is swallowed at once*, *of water*. (Ḳ.)

أَمَدٌ مَأْمُودٌ *An extreme term*, *limit*, or *point*, *reached*, or *attained*. (Ḳ.)

امر

1. أَمَرَهُ, (T, Ṣ, M, &c.,) aor. ـُ, (M, &c.,) inf. n. أَمْرٌ (T, Ṣ, M, Mṣb, Ḳ) and إِمَارٌ, (M, L, Ḳ,) which latter, however, is disapproved by MF, (TA,) and إِيمَارٌ is syn. therewith, (Ḳ,) but this also is disapproved by MF, and deemed by him strange, [being by rule the inf. n. of ٤ آمَرَهُ, respecting which see what follows,] (TA,) and آمِرَةٌ, (M, Ḳ,) which is one of the inf. ns. [or quasi-inf. ns.] of the measure فَاعِلَةٌ, like عَافِيَةٌ and عَاقِبَةٌ, (M,) *He commanded him*; *ordered him*; *bade him*; *enjoined him*; the inf. n. signifying the *contr. of* نَهْىٌ; (T, M, Ḳ;) as also ٤ آمَرَهُ, (Kr, M, Ḳ,) mentioned by A 'Obeyd also as a dial. var. of أَمَرَهُ: (Mṣb:) but A 'Obeyd says that آمَرْتُهُ and أَمَرْتُهُ are syn. [in a sense different from that explained above, i. e.] as meaning كَثَّرْتُهُ. (TA.) You say, أَمَرَهُ بِهِ, (Ṣ, M, Ḳ,) and أَمَرَهُ إِيَّاهُ, suppressing the prep., (M,) *He commanded*, *ordered*, *bade*, or *enjoined*, *him to do it*. (M, Ḳ.) And أَمَرْتُكَ أَنْ تَفْعَلَ, and لِتَفْعَلَ, and بِأَنْ تَفْعَلَ, *I commanded*, *ordered*, *bade*, or *enjoined*, *thee to do* [such a thing]. (M.) [And أَمَرَهُ بِكَذَا as meaning *He commanded him*, or *ordered him*, *to make use of such a thing*; or *the like*: whence, in a trad.,] أُمِرْتُ بِالسِّوَاكِ [*I have been commanded to make use of the tooth-stick*]. (El-Jámi' eṣ-Ṣagheer.) [And *He enjoined him such a thing*; as, for instance, patience.] The imperative of أَمَرَ is مُرْ; originally اُؤْمُرْ; which also occurs [with و in the place of ؤ when the ا is pronounced with ḍamm]: (M:) but [generally] when it is not preceded by a conjunction, (Mṣb,) i. e., by وَ or فَ, (T,) you suppress the ء, [i. e. the radical ء, and with it the conjunctive ا preceding it,] contr. to rule, and say, مُرْهُ بِكَذَا [*Command*, or *order*, or *bid*, or *enjoin*, *thou him to do such a thing*]; like as you say, كُلْ and خُذْ: when, however, it is preceded by a conjunction, the practice commonly obtaining is, to restore the ء, agreeably with analogy, and thus to say, وَأْمُرْ بِكَذَا. (Mṣb.) — [You say also, أَمَرَ بِهِ فَقُتِلَ *He gave an order respecting him, and accordingly he was slain*. And أَمَرَ لَهُ بِكَذَا *He ordered that such a thing should be done*, or *given*, *to him*.] — In the Ḳur [xvii. 17], أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا, so accord. to most of the readers, (T, &c.,) means *We commanded* [*its luxurious inhabitants*] *to obey*, *but they transgressed therein*, or *departed from the right way*, or *disobeyed*: (Fr, T, Ṣ, &c.:) so says Aboo-Is-ḥáḳ; adding that, although one says, أَمَرْتُ زَيْدًا فَضَرَبَ عَمْرًا, meaning *I commanded Zeyd to beat 'Amr*, *and he beat him*, yet one also says, أَمَرْتُكَ فَعَصَيْتَنِى [*I commanded thee*, *but thou disobeyedst me*]: or, accord. to some, the meaning is, *We multiplied its luxurious inhabitants*; (T;) and this is agreeable with another reading, namely, ٤ آمَرْنَا; (TA;) and a reading of El-Ḥasan, namely, أَمِرْنَا, like عَلِمْنَا, may be a dial. var., of the same signification: (M:) see 4, in two places: or it may be from الإِمَارَةُ; (Ṣ, TA;) [in which case it seems that we should read ٤ أَأَمَّرْنَا; or, perhaps, أَمَّرْنَا: see 2:] Abu-l-'Áliyeh reads ٤ أَأَمَّرْنَا, and this is agreeable with the explanation of I 'Ab, who says that the meaning is, *We made its chiefs to have authority*, *power*, or *dominion*. (TA.) — أَمِرَهُ, aor. ـَ, also signifies *He commanded*, *ordered*, *bade*, or *enjoined*, *him to do that which it behooved him to do*. (A.) [*He counselled*, or *advised*, *him*.] One says, مُرْنِى, meaning *Counsel thou me*; *advise thou me*. (A.) — أَمَرَ بِاقْتِنَاصٍ, said

of a wild animal, means *He rendered* the beholder *desirous of capturing* him. (M.) ⁼ أَمَرَ, (Aṣ, Fr, Th, T, Ṣ, M, Mṣb, Ḳ,) aor. ـُ; (Mṣb, TA;) and أَمُرَ, aor. ـُ; (Ṣ, M, IḲtt, Ḳ;) and أَمِرَ, aor. ـِ; (M, Ḳ, and several other authorities; but by some this is disallowed; TA;) inf. n. أَمْرٌ (Ḳ) and إِمْرَةٌ (Ṣ) and إِمَارَةٌ; (Aṣ, T, Ṣ;) or the second is a simple subst.; (Ḳ;) or perhaps it is meant in the Ṣ that this and the third are quasi-inf. ns.; (MF;) *He had, or held, command; he presided as a commander, governor, lord, prince,* or *king;* (M, Mṣb, Ḳ;) *he became an* أَمِير; (Aṣ, T, Ṣ;) عَلَى القَوْمِ *over the people.* (M,* Mṣb, Ḳ.) [See also 5.] أَمَرَ فُلَانٌ وَأُمِّرَ عَلَيْهِ, or وأُمِّرَ ٴ عليه, (as in different copies of the Ṣ,) [*Such a one has held command and been commanded,*] is said of one who has been a commander, or governor, after having been a subject of a commander, or governor; meaning *such a one is a person of experience;* or *one who has been tried,* or *proved and strengthened, by experience.* (Ṣ.) ⁼ أَمَّرَهُ as syn. with آمَرَهُ: see 4. ⁼ أَمِرَ, (Ṣ, M, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. أَمَرٌ and أَمَرَةٌ; (M, Ḳ, TA; the latter written in the CḲ أَمْرَةٌ;) and أَمُرَ, aor. ـُ; (IḲtt;) + *It* (a thing, M, Mṣb, or a man's property, or camels or the like, Abu-l-Ḥasan and Ṣ, and a people, T, Ṣ) *multiplied;* or *became many,* or *much,* or *abundant;* (T, Ṣ, M, Mṣb, Ḳ;) and *became complete.* (M, Ḳ.) — And the former, + *His beasts multiplied;* or *became many;* (M, Ḳ;) [as also آمر ٴ; for you say,] آمر ٴ بَنُو فُلَانٍ, inf. n. إِيمَارٌ, + *The property,* or *camels* or *the like, of the sons of such a one multiplied;* or *became many,* or *abundant.* (M.) ⁼ أَمِرَ الأَمْرُ, (Akh, Ṣ, Ḳ,) aor. ـَ, inf. n. أَمَرٌ, (Akh, Ṣ,) + *The affair,* or *case,* (i. e., a man's affair, or case, Akh, Ṣ,) *became severe, distressful, grievous,* or *afflictive.* (Akh, Ṣ, Ḳ.)

2. أَمَّرَهُ, inf. n. تَأْمِيرٌ, *He made him,* or *appointed him, commander, governor, lord, prince,* or *king.* (Ṣ,* Mgh, Mṣb.) [And it seems to be indicated in the Ṣ that أَمَّرَهُ ٴ, without teshdeed, signifies the same.] See 1, in three places. You say also, أُمِّرَ عَلَيْنَا (A, TA) *He was made,* or *appointed, commander,* &c., *over us.* (TA.) — Also *He appointed him judge,* or *umpire.* (Mgh.) — أَمَّرَ القَنَاةَ + *He affixed a spear-head to the cane* or *spear.* (T, M.) [See also the pass. part. n., below.] — أَمَّرَ أَمَارَةً *He made* [a thing] *a sign,* or *mark, to show the way.* (T.)

3. آمَرَهُ فِى أَمْرِهِ, (T,* Ṣ, M, Mṣb,) inf. n. مُؤَامَرَةٌ, (Ṣ, Ḳ,) *He consulted him respecting his affair,* or *case;* (T,* Ṣ, M, Mṣb, Ḳ,* TA;) as also وَامَرَهُ; (TA;) or this is not a chaste form; (IAth, TA;) or it is vulgar; (Ṣ, TA;) and استأمرهُ ٴ, (M,) inf. n. اِسْتِئْمَارٌ; (Ṣ, Ḳ;) and ائتمرهُ ٴ, (T,) inf. n. ائْتِمَارٌ. (Ṣ, Ḳ.) It is said in a trad., آمِرُوا النِّسَآءَ فِى أَنْفُسِهِنَّ *Consult ye women respecting themselves,* as to marrying them. (TA.) And in another trad., آمَرَتْ نَفْسَهَا, meaning *She consulted herself,* or *her mind;* as also استأمرت ٴ نفسها. (TA.) [See another ex. voce نَفْسٌ. And see also 8.]

4. آمَرَ, inf. n. إِيمَارٌ: see 1, last sentence but one, in two places. ⁼ آمَرَهُ; (Ṣ, M, Mṣb, Ḳ;) and أَمَرَهُ ٴ, (Ṣ, M, Mṣb, Ḳ,) accord. to some, (M,) aor. ـُ, (Mṣb, Ḳ,) inf. n. أَمْرٌ; (Mṣb;) both signifying the same accord. to AO, (Ṣ,) or A 'Obeyd, (TA,) but the latter is of weak authority, (Ḳ,) or is not allowable; (M;) and, accord. to El-Ḥasan's reading of xvii. 17 of the Ḳur, (see 1,) أَمَرَهُ ٴ also; (M;) + *He* (a man) *multiplied it;* or *made it many,* or *much,* or *abundant:* (Ṣ, Mṣb:) *He* (God) *multiplied,* or *made many* or *much* or *abundant, his progeny,* and *his beasts:* (M, Ḳ:) and آمر مَالَهُ + *He* (God) *multiplied,* &c., *his property,* or *camels* or *the like.* (Ṣ.) ⁼ See also 1, first sentence, in two places.

5. تأمّر *He became made,* or *appointed, commander, governor, lord, prince,* or *king;* (Mṣb;) عَلَيْهِمْ *he received authority, power,* or *dominion; over them.* (Ṣ, Ḳ.) [See also أَمَرَ.] — See also 8.

6: see 8, in three places.

8. ائتمر [written with the disjunctive alif ايتمر] *He obeyed,* or *conformed to, a command;* (Ṣ,* M, Mgh, Ḳ;*) *he heard and obeyed.* (Mṣb.) You say, ائتمر بِخَيْرٍ, meaning *He was as though his mind commanded him to do good and he obeyed the command.* (M.) And [you use it transitively, saying,] ائتمر الأَمْرَ *He obeyed,* or *conformed to, the command.* (Ṣ.) And لَا يَأْتَمِرُ رُشْدًا *He will not do right of his own accord.* (A.) Imra el-Ḳeys says, (Ṣ,) or En-Nemir Ibn-Towlab, (T,)

* وَيَعْدُو عَلَى المَرْءِ مَا يَأْتَمِرْ *

[*And that which man obeys wrongs him,* or *injures him*]; meaning, that which his own soul commands him to do, and which he judges to be right, but in which often is found his destruction: (Ṣ:) or, accord. to Ḳt, *that* evil *which man purposes to do:* (T:) or *that which man does without consideration, and without looking to its result.* (A 'Obeyd, T.) [See what follows.] — *He undertook a thing without consulting;* (Ḳt, T;) as though his soul, or mind, ordered him to do it and he obeyed it: (TA:) *he followed his own opinion only.* (Mgh.) One says, أَمَرْتُهُ فَأْتَمَرَ وَأَبَى أَنْ يَأْتَمِرَ, (A, Mgh,) meaning *I commanded him, but he followed his own opinion only, and refused to obey.* (Mgh.) — *He formed an opinion, and consulted his own mind, and determined upon it.* (Sh, T.) And ائتمر رَأْيَهُ *He consulted his own mind,* or *judgment,* respecting what was right for him to do. (Sh, T.) — ائتمروا, (A, Mṣb,) inf. n. ائْتِمَارٌ; (Ṣ, Ḳ;) and تآمروا ٴ, (A,) inf. n. تَآمُرٌ, of the measure تَفَاعُلٌ; (Ṣ;) and تأمّروا ٴ, (TA,) inf. n. تَأَمُّرٌ; (Ḳ;) *They consulted together:* (Ṣ,* A, Mṣb, Ḳ:*) or ائتمروا and تآمروا ٴ signify *they commanded, ordered, bade,* or *enjoined, one another;* like as one says, اقتتلوا and تقاتلوا, and اختصموا and تخاصموا: (T:) or ائتمروا عَلَى الأَمْرِ and تآمروا ٴ عَلَيْهِ, *they determined,* or *settled, their opinions respecting the affair,* or *case:* (M:) and ائتمروا بِهِ, (Ṣ, Mṣb,) inf. n. as above, (Ḳ,) signifies *they purposed it,* (Ṣ, Mṣb, Ḳ,*) namely, a thing, (Mṣb, Ḳ,) *and consulted one another respecting it.* (Ṣ.) It is said in the Ḳur [lxv. 6], وَأْتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ *And command ye,* or *enjoin ye, one another to do good:* [such is app. the meaning,] but God best knoweth: (T:) or, accord. to Ḳt, *purpose ye among yourselves to do good.* (TA.) And in the same [xxviii. 19], إِنَّ ٱلْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ, meaning *Verily the chiefs command one another respecting thee, to slay thee:* (Zj, T:) or *consult together against thee, to slay thee:* (AO, T:) or *purpose against thee, to slay thee:* (Ḳt, T:) but the last but one of these explanations is better than the last. (T.) — See also 3. — Accord. to El-Bushtee, ائتمرهُ also signifies *He gave him permission:* but this has not been heard from an Arab. (Az, TA.)

10: see 3, in two places.

أَمْرٌ *A command; an order; a bidding; an injunction; a decree; an ordinance; a prescript:* (Ṣ,* Mṣb,* TA, &c.:) pl. أَوَامِرُ: (Ṣ, Mṣb, &c.:) so accord. to common usage; and some writers of authority justify and explain it by saying that أَمْرٌ is [originally] مَأْمُورٌ بِهِ; that it is then changed to the measure فَاعِلٌ; [i. e., to آمِرٌ;] like أَمْرٌ عَارِفٌ, which is originally مَعْرُوفٌ; and عِيشَةٌ رَاضِيَةٌ, originally مَرْضِيَّةٌ; &c.; [and then, to أَمْرٌ;] and that فَاعِلٌ becomes in the pl. فَوَاعِلُ; so that أَوَامِرُ is the pl. of مَأْمُورٌ: others say that it has this form of pl. to distinguish it from أَمْرٌ in the sense of حَالٌ [&c.], in which sense it has for its pl. أُمُورٌ. (Mṣb, TA.) [But I think that أَوَامِرُ may be properly and originally pl. of آمِرَةٌ, for آيَةٌ آمِرَةٌ, or the like. MF says that, accord. to the T and M, the pl. of أَمْرٌ in the sense explained in the beginning of this paragraph is أُمُورٌ: but he seems to have founded his assertion upon corrupted copies of those works; for in the M, I find nothing on this point; and in the T, not, as he says, الأَمْرُ ضِدُّ النَّهْيِ, but قَالَ اللَّيْثُ الأَمْرُ مَعْرُوفٌ وَاحِدُ الأُمُورِ نَقِيضُ النَّهْيِ وَالأَمْرُ وَاحِدُ الأُمُورِ, evidently meaning that أَمْرٌ signifies the contr. of نَهْيٌ, and is also, in another sense, the sing. of أُمُورٌ.] [Hence,] أُولُو الأَمْرِ *Those who hold command* or *rule,* and *the learned men.* (M, Ḳ. [See Ḳur iv. 62.]) And أَمْرُ ٱللَّهِ *The threatened punishment of God:* so in the Ḳur x. 25, and xi. 42, and xvi. 1; in which last place occur the words, أَتَى أَمْرُ ٱللَّهِ فَلَا تَسْتَعْجِلُوهُ, meaning *The threatened punishment ordained of God hath, as it were, come:* so near is it, that it is as though it had already come: *therefore desire not ye to hasten it.* (Zj, M, TA.) And *The purpose of God.* (Bḍ and Jel in lxv. 3; &c.) And الأَمْرُ قَرِيبٌ *The resurrection,* or *the time thereof, is near.* (Mgh, from a trad.) And مَا فَعَلْتُهُ عَنْ أَمْرِى, in the Ḳur xviii. 81, *I did it not of my own judgment:* (Bḍ:) or, *of my own choice.* (Jel.) [Hence also الأَمْرُ, in grammar, signifies *The imperative form* of a verb.] — Also *A thing; an affair; a business; a matter; a concern: a state, of a person* or *thing,* or *of persons* or *things*

or *affairs* or *circumstances*; *a condition*; *a case*: *an accident*; *an event*: *an action*: syn. شَأْنٌ: (M, F, TA:) and حَالٌ, (Mṣb, TA,) and حَالَةٌ: (Mṣb:) and حَادِثَةٌ: (K:) and فِعْلٌ: (MF, TA:) and *a thing that is said*; *a saying*: (TA voce أُولُو, at the end of art. ال:) pl. أُمُورٌ; (Ṣ, M, K, &c.;) its only pl. in the senses here explained. (TA.) You say, أَمْرُ فُلَانٍ مُسْتَقِيمٌ [*The affair*, or *the like*, *of such a one is in a right state*]: and أُمُورُهُ مُسْتَقِيمَةٌ [*His affairs are in a right state*]. (Ṣ, A.) And شَتَّتَ أَمْرَهُ *He dissipated, disorganized, disordered, unsettled*, or *broke up, his state of things*, or *affairs*. (Aṣ, TA in art. شعب.) [امر seems to be here used, as in many other instances, rather in the sense of the pl. than in that of the sing.] — أَمْرٌ كُلِّيٌّ [*A universal*, or *general, prescript, rule*, or *canon*]. (Mṣb voce قَاعِدَةٌ, KT voce قَانُونٌ, &c.)

إِمْرٌ a subst. from أَمِرَ الأَمْرُ in the sense of اِشْتَدَّ; (Ṣ;) or a subst. from أَمِرَ as signifying كَثُرَ and تَمَّ; (M;) †[*A severe, a distressful, a grievous*, or *an afflictive, thing*: or] *a terrible, and foul*, or *very foul, thing*: or *a wonderful thing*. (TA.) Hence, [used as an epithet, like أَمِرٌ, q. v.,] in the Ḳur [xviii. 70], لَقَدْ جِئْتَ شَيْئًا إِمْرًا †*Verily thou hast done a severe, a distressful, a grievous*, or *an afflictive, thing*: (Ṣ:) or *a terrible, and foul*, or *very foul, thing*: (TA:) or *a wonderful thing*: (Ṣ:) or *an abominable, a foul*, or *an evil, and a wonderful, thing*: (Ks, M, K:*) or *a terrible and an abominable thing*; signifying more than نُكْرًا, [which occurs after, in verse 73,] inasmuch as the [presumed] drowning of the persons in the ship was more abominable than the slaying of one person: (Zj, T:) or *a crafty, and an abominable*, or *a foul*, or *an evil, and a wonderful, thing*; and derived from أَمِرَ القَوْمُ as meaning كَثُرُوا. (Ks.)

أَمَرٌ a coll. gen. n. of which أَمَرَةٌ (q. v.) is the n. un. = See also تَأْمُورٌ.

أَمِرٌ: see إِمَّرٌ. = †*Multiplied*; or *become many*, or *much*, or *abundant*. (M, K.) [See أَمِرَ.] You say زَرْعٌ أَمِرٌ †*Abundant seed-produce*. (Lḥ, M.) — †A man *whose beasts have multiplied*, or *become many* or *abundant*. (M.) †A man *blessed*, or *prospered*, (Ibn-Buzurj, M, K,*) *in his property*: (M:) fem. with ة. (Ibn-Buzurj.) And with ة, †A woman *blessed to her husband* [*by her being prolific*]: from the signification of كَثْرَةٌ. (M.) = †*Severe*; *distressful*; *afflictive*. (TA.) [See also إِمْرٌ.]

أَمْرَةٌ *A single command, order, bidding*, or *injunction*: as in the saying, لَكَ عَلَيَّ أَمْرَةٌ مُطَاعَةٌ *Thou hast authority to give me one command, order, bidding*, or *injunction*, which shall be *obeyed* by me. (Ṣ, M,* A, Mṣb, K.) You should not say, [in this sense,] إِمْرَةٌ, with kesr. (T, Ṣ.) = See also إِمْرَةٌ.

إِمْرَةٌ a subst. from أَمَرَ [q. v.]; *Possession of command*; the *office*, and *authority, of a commander, governor, lord, prince*, or *king*; (M,* Mṣb, K;) as also ▼ إِمَارَةٌ (Mgh, Mṣb, K) and ▼ أَمَارَةٌ; (L, K;) but this last is by some disallowed, and is said in the Ṣ and its Expositions to be unknown. (MF.) It is said in a trad., لَعَلَّكَ سَاءَتْكَ إِمْرَةُ ابْنِ عَمِّكَ *Perhaps thy paternal uncle's son's possession of command hath displeased thee*. (TA.) — [And hence, †*Increase*, or *abundance*, or *the like*; as also other forms mentioned in what follows.] You say, فِي وَجْهِ مَالِكَ تَعْرِفُ إِمْرَتَهُ †*In the face of thy property*, [meaning such as consists in camels or the like, and also money,] *thou knowest its increase and abundance*, and *its expense*: (Ṣ:) or ▼ إِمَّرَتَهُ, and ▼ إِمِّرَتَهُ, which latter is a dial. var. of weak authority, and ▼ أَمَرَتَهُ, i. e., *its increase and abundance*: (M:) or ▼ إِمَّرَتَهُ as meaning *its prosperous state*; as also ▼ أَمَارَتَهُ, and ▼ أَمْرَتَهُ: (Ibn-Buzurj:) accord. to AHeyth, who reads ▼ تُعْرَفُ إِمَّرَتُهُ, the meaning is, *its decrease*; but the correct meaning is, *its increase*, as Fr explains it. (T, TA.) It is said respecting anything of which one knows what is good in it at first sight: (Lḥ, M:) and means, on a thing's presenting itself, thou knowest its goodness. (T.) One says also, مَا أَحْسَنَ أَمَارَتَهُمْ ▼ †*How good is their multiplying, and the multiplying of their offspring and of their number!* (M.) And لَا جَعَلَ اللّٰهُ فِيهِ إِمَّرَةً ▼ †*May God not make an increase to be therein*. (T.)

أَمَرَةٌ *Stones*: (K:) [or *a heap of stones*:] or it is the n. un. of أَمَرٌ, which signifies *stones*: (M:) or the latter signifies *stones set up in order that one may be directed thereby to the right way*: (Ḥam p. 409:) and the former also signifies *a hill*; (M, K;) and أَمَرٌ is [used as] its pl.: (M:) and *a sign*, or *mark, by which anything is known*; (M, K;) as also ▼ أَمَارٌ and ▼ أَمَارَةٌ; (Aṣ, Ṣ;) and أَمَرٌ is [used as] its pl. in this sense also: (M:) or *a sign*, or *mark, set up to show the way*; (AA, Fr;) as also ▼ أَمَارٌ and ▼ أَمَارَةٌ: (K:) or *a small sign*, or *mark, of stones, to show the way, in a waterless desert*; (Ṣ;) as also ▼ أَمَارٌ [and ▼ أَمَارَةٌ]; and *any sign*, or *mark, that is prepared*: (TA:) or *a structure like a* مَنَارَة [here app. meaning a *tower of a mosque*], *upon a mountain, wide like a house* or *tent, and larger, of the height of forty times the stature of a man, made in the time of 'Ád and Irem*; *in some instances its foundation being like a house, though it consists only of stones piled up, one upon another, cemented together with mud, appearing as though it were of natural formation*: (ISh, T:) the pl. (in all the senses above, K) [or rather the coll. gen. n.,] is أَمَرٌ. (Ṣ, K.) = See also إِمْرَةٌ.

أَمَارٌ and ▼ أَمَارَةٌ *A sign, mark*, or *token*. (Aṣ, Ṣ, Mgh.) See also each voce أَمَرَةٌ, in three places. You say, هِيَ أَمَارَةُ مَا بَيْنِي وَبَيْنَكَ *It is a sign*, or *token, of what is between me and thee*. (T,* TA.) And a poet says,

* إِذَا طَلَعَتْ شَمْسُ النَّهَارِ فَإِنَّهَا *

* أَمَارَةُ تَسْلِيمِي عَلَيْكِ فَسَلِّمِي *

[*When the sun of day rises, it is a sign of my saluting thee, therefore do thou salute*]. (TA.) —

Also *A time*: (Aṣ, Ṣ, K:) so IAạr explains the latter word, not particularizing the time as definite or otherwise: (M:) or *a definite time*: (TA:) or *a time*, or *place, of promise* or *appointment*; *an appointed time* or *place*; syn. مَوْعِدٌ: (M, Mgh, K:) or, accord. to some, the former word is pl. [or rather coll. gen. n.] of the latter. (TA.) El-'Ajjáj says,

* إِذْ رَدَّهَا بِكَيْدِهِ فَارْتَدَّتِ *

* إِلَى أَمَارٍ وَأَمَارٍ مُدَّتِي *

When He (meaning God) *brings it*, (namely my soul,) *by his skilful ordering*, and his power, [*and it is thus brought*, or *it thus comes, to a set time, and*] *to the time of the end of my appointed period*: امار مدّتى being as above; the former word being prefixed to the latter, governing it in the gen. case. (IB. [In the Ṣ we find وَأَمَارٌ مُدَّتِي.])

أَمُورٌ [an intensive epithet from أَمَرَهُ]. You say, إِنَّهُ لَأَمُورٌ بِالْمَعْرُوفِ وَنَهُوٌّ عَنِ الْمُنْكَرِ *Verily he is one who strongly commands*, or *enjoins, good conduct, and who strongly forbids evil conduct*. (Ṣ in art. نهى, and A.*)

أَمِيرٌ *One having, holding*, or *possessing, command*; (Ṣ;) *a commander*; *a governor*; *a lord*; (M,* Mṣb;) *a prince*, or *king*: (M, K:) fem. with ة: (Ṣ, K:) pl. أُمَرَاءُ. (M, Mṣb, K.) — *A leader of the blind*. (M, K.) So in the saying of El-Aạshà:

* إِذَا كَانَ هَادِي الفَتَى فِي البِلَا *

* دِ صَدْرَ القَنَاةِ أَطَاعَ الأَمِيرَا *

[*When the young man's guide in the countries*, or *lands*, or *the like, is the top of the cane, he obeys the leader of the blind*]. (M.) — A woman's *husband*. (A.) — *A neighbour*. (K.) — *A person with whom one consults*: (A, K:) *any one of whom one begs counsel*, or *advice, in a case of fear*. (TA.) You say, هُوَ أَمِيرِي *He is the person with whom I consult*. (A.)

أَمَارَةٌ: see إِمْرَةٌ, in three places: — and see also أَمَرَةٌ, in three places; and أَمَارٌ.

إِمَارَةٌ: see إِمْرَةٌ. — الإِمَارَةُ is also used for صَاحِبُ الإِمَارَةِ, i. e. الأَمِيرُ. (Mgh.)

أَمَّرٌ: see the next paragraph, in two places.

إِمَّرٌ A man *who consults every one respecting his case*; as also ▼ أَمِرٌ and ▼ أَمَّارَةٌ: (M:) or a man *resembling* [*in stupidity*] *a kid*: [see the latter part of this paragraph:] (Th, M:) or, as also ▼ إِمَّرَةٌ (Ṣ, M, K, &c.) and ▼ أَمَّرٌ and ▼ أَمَّرَةٌ, (K,) a man *having weak judgment*, (Ṣ, K,) *stupid*, (T, M,) or *weak, without judgment*, (M, L,) or *without intellect*, or *intelligence*, (T,) *who obeys the command of every one*, (T, Ṣ,) *who complies with what every one desires to do in all his affairs*; (K;) a *stupid* man, *of weak judgment, who says to another, Command me to execute thine affair*. (IAth.) It is said in a trad., مَنْ يُطِعْ إِمَّرَةً ▼ لَا يَأْكُلْ ثَمَرَةً [*He who obeys a stupid man*, &c., *shall not eat fruit*: or the meaning is]

he who obeys a stupid woman shall be debarred from good. (IAth.) ▼ إِمَّرَةٌ is applied to a woman and to a man: when it is applied to a man, the ة is added to give intensiveness to the signification. (ISh.) The following saying, إِذَا طَلَعَتِ الشِّعْرَى سَفَرًا فَلَا تُرْسِلْ فِيهَا إِمَّرَةً ▼ وَلَا إِمَّرًا, in rhyming prose, means [*When Sirius rises in the clear twilight,*] *send not thou among them* (meaning the camels) *a man without intelligence* [*in a great degree, nor one who is so in a less degree;* or *a woman without intelligence, nor a man without intelligence;*] to manage them. (Sh.) — Also, (M, K,) and ▼ إِمَّرَةٌ and ▼ أَمَّرٌ and ▼ أَمَرَةٌ, (K,) *A young lamb:* (M, K:) or the first (إِمَّرٌ) and the second, *a young kid:* (M, TA:) or the former of these two, *a male lamb:* (M, TA:) or *a young male lamb:* (S:) and the latter of them, *a female lamb:* (M, TA:) or *a young female lamb.* (S, M.) One says, مَا لَهُ إِمَّرٌ وَلَا إِمَّرَةٌ ▼, meaning *He has not a male lamb nor a female lamb:* (M, TA:) or *he has not anything.* (T, S, M.)

أَمَّرَةٌ: see إِمَّرٌ, in two places.

إِمَّرَةٌ: see إِمَّرٌ, in six places: = and see إِمْرَةٌ, in four places.

إِمِّرَةٌ: see إِمْرَةٌ.

أَمَّارٌ [*Wont to command*]. [Hence,] النَّفْسُ الأَمَّارَةُ [*The soul that is wont to command*]; (A;) *the soul that inclines to the nature of the body, that commands to the indulgence of pleasures and sensual appetites, drawing the heart downwards, so that it is the abode of evils, and the source of culpable dispositions.* (KT.) [See نَفْسٌ.]

أَمَّارَةٌ fem. of أَمَّارٌ [q. v.]. — See also إِمَّرٌ.

آمِرٌ [act. part. n. of أَمَرَهُ.] — آمِرٌ and ▼ مُؤْتَمِرٌ *Two days,* (S,) *the last,* (K,) *the former being the sixth, and the latter the seventh,* (M,) *of the days called* أَيَّامُ العَجُوزِ: (S, M, K: [but see عَجُوزٌ:]) as though the former commanded men to be cautious, and the latter consulted them as to whether they should set forth on a journey or stay at home: (S:) accord. to Az, the latter is applied as an epithet to the day as meaning يُؤْتَمَرُ فِيهِ. (TA.)

تَأْمُرِيٌّ: see تَأْمُورٌ, in two places.

تُؤْمُرِيٌّ, and without ء: see تَأْمُورٌ, in six places.

تَأْمُورٌ and ▼ تَأْمُورَةٌ are properly mentioned in this art.; the measure of the former being تَفْعُولٌ; (K;) and that of the latter, تَفْعُولَةٌ: (TA:) not as J has imagined; [who writes them without ء, and mentions them in art. تمر;] (K;) their measures accord. to him being فَاعُولٌ and فَاعُولَةٌ. (TA.) [But in all the senses here explained, they appear to be with and without ء.] — The former signifies The *soul:* (S in art. تمر, where it is written without ء; and M, A, K:) because it is that which is wont to command. (A.) One says, قَدْ عَلِمَ تَأْمُورُكَ ذٰلِكَ *Thy soul,* or *self, hath known that.* (AZ, and T in art. تمر.) — The *intellect:* (M:) as in the saying, عَرَفْتُهُ بِتَأْمُورِي *I knew it by my intellect.* (M in art. تمر, without ء; and TA.) You say also, هُوَ ابْنُ تَأْمُورِهَا, meaning *He is the knowing with respect to it.* (TA in art. بنى.) — The *heart,* (T in art. تمر without ء, and M, A, K,) *itself.* (M, TA.) Hence the saying, حَرْفٌ فِي تَأْمُورِي خَيْرٌ مِنْ عَشَرَةٍ فِي وِعَائِكَ [*One word in my heart is better than ten in thy receptacle*]. (T in art. تمر, and TA.) — The *pericardium.* (M in art. تمر, without ء.) — The *core,* or *black* or *inner part,* or *clot of blood,* (حَبَّة, M, K, or عَلَقَة, TA,) and *life,* and *blood, of the heart:* (M, K:) or *blood,* (As, S, M, in art. تمر, and K,) absolutely: (TA:) and تَأْمُورُ النَّفْسِ signifies *the life-blood:* (As, S:) or *the blood of the body:* (S in art. نفس:) and *the life of the soul.* (M, K.) — Also, as being likened to blood, (TA,) ‡ *Wine;* and so ▼ تَأْمُورَةٌ: (M, K:) and — ‡ *A dye:* (M, TA:) and — ‡ *Saffron.* (As, K.) — [Hence also,] ‡ *Water.* (M, K.) You say, مَا فِي الرَّكِيَّةِ تَأْمُورٌ, (T, S in art. تمر, and M,) or تَأْمُورٌ, (A,) ‡ *There is not in the well any water.* (T, S, M, A.) = The *wezeer* (وَزِير) *of a king:* (M, K:) because his command is effectual. (TA.) = *Any one:* as in the saying, مَا بِهَا تَأْمُورٌ, (T in art. تمر, A, K,) as also ▼ تُؤْمُورٌ, (T in art. تمر, and K,) each with an augmentative ت, and without ء as well as with it, accord. to Er-Radee and others, (TA,) and ▼ تَأْمُرِيٌّ, and ▼ تَأْمُورِيٌّ, (M,) and ▼ تُؤْمُرِيٌّ, (T in art. تمر, M, TA,) or without ء, (S, M, K, in art. تمر,) and ▼ أَمَرٌ, (M, K,) *There is not in it* (i. e. in the house, الدار, M, A, TA) *any one.* (M, A, K, and T and S in art. تمر.) You say also, بِلَادٌ خَلَاءٌ لَيْسَ فِيهَا تُومُرِيٌّ ▼ *Vacant regions wherein is not any one.* (S in art. تمر.) تُؤْمُرِيٌّ ▼ (M, K) and تَأْمُرِيٌّ ▼ تُومُرِيٌّ ▼ (S in art. تمر) and تَأْمُورِيٌّ ▼ (M, K) also signify *A man,* or *human being.* (S,* M, K.) You say, speaking of a beautiful woman, مَا رَأَيْتُ تُومُرِيًّا ▼ أَحْسَنَ مِنْهَا *I have not seen a human being,* or *creature, more beautiful than she:* (S and M in art. تمر:) and مَا رَأَيْتُ تُومُرِيًّا ▼ أَحْسَنَ مِنْهُ [*I have not seen a man more beautiful than he*]. (T and S in art. تمر.) Accord. to some, they are used only in negative phrases; but accord. to others, they are also used in such as are affirmative. (MF.) — Also *Anything:* as in the saying أَكَلَ الذِّئْبُ الشَّاةَ فَمَا تَرَكَ مِنْهَا تَامُورًا [*The wolf ate the sheep,* or *goat, and left not of it anything*]. (T and S in art. تمر.) = *A child, young one,* or *fœtus;* syn. وَلَدٌ. (M, K.) = The *receptacle* (وِعَاء) *of the child, young one,* or *fœtus.* (M in art. تمر, without ء; and K.) — *A* وِعَاء [*in the ordinary sense;* i. e. *a bag,* or *receptacle, for travelling-provisions and for goods or utensils &c.*]. (M, K.) Hence the saying, أَنْتَ أَعْلَمُ بِتَأْمُورِكَ *Thou art best acquainted with what thou hast with thee;* and *with thine own mind.* (M.) — Also, (K,) and ▼ تَأْمُورَةٌ, (M, [in which the former is not given in the following senses,] and K,) or ▼ تَامُورَةٌ, (S in art. تمر,) *A ewer,* syn. إِبْرِيقٌ, (S, M, K,) *for wine:* (S:) and, (M, K,) or, as some say, (TA,) *a* حُقَّة (M, K, TA) *in which wine is put.* (TA.) — Also the first, (M, K,) or ▼ third, (T and S in art. تمر,) The *chamber,* or *cell,* (صَوْمَعَة, T and M in art. تمر, without ء, and S and K, and نَامُوس, M, K,) *of a monk.* (M, K.) — And hence, (TA,) the first, (K,) and ▼ second, (M, K,) or ▼ third, of these three words, (T and S in art. تمر,) ‡ The *covert,* or *retreat, of a lion.* (T, S, M, K.) Whence, فُلَانٌ أَسَدٌ فِي تَأْمُورَتِهِ ▼ ‡ *Such a one is a lion in his covert:* (T and S in art. تمر:) a saying borrowed from 'Amr Ibn-Maadee-Kerib: (T and S ibid:) or, accord. to some, it means, *a lion in the greatness of his courage,* and *in his heart.* (TA.) = Also (i. e. the first only) *Play,* or *sport, of girls* or *of boys.* (Th, M in art. تمر without ء, and K.) = See also يَأْمُورٌ.

تُؤْمُورٌ *A sign,* or *mark, set up to show the way in a waterless desert;* (K, TA;) *consisting of stones piled up, one upon another:* (TA:) pl. تَآمِيرُ. (K.) [See أَمَرَةٌ.] = See also تَأْمُورٌ.

تَأْمُورَةٌ, and without ء: see تَأْمُورٌ, in eight places. — Also The *pericardium;* the *integument* (غِلَاف) *of the heart.* (S in art. تمر: there written without ء.)

تَأْمُورِيٌّ: see تَأْمُورٌ, in two places.

مِثْمَرٌ *Counsel; advice:* as in the saying, فُلَانٌ بَعِيدٌ مِنَ المِثْمَرِ قَرِيبٌ مِنَ المِثْبَرِ *Such a one is far from counsel,* or *advice: near to calumny,* or *slander.* (A.)

مُؤَمَّرٌ *Made,* or *appointed, commander, governor, lord, prince,* or *king:* (S, M, K:*) *made to have authority, power,* or *dominion:* (T, M, K:) in which latter sense it is explained by Khálid, as applied by Ibn-Mukbil to a spear. (T.) — † A cane, or spear-shaft, *having a spear-head affixed to it.* (K.) — † A spear-head (T, TA) *sharpened;* syn. مُحَدَّدٌ. (T, M, K, TA.) — *Distinguished,* or *defined,* (مُحَدَّدٌ,) *by signs,* or *marks:* (TA:) or, as some say, (TA,) *marked with a hot iron;* syn. مَوْسُومٌ. (K, TA.)

مَأْمُورٌ [pass. part. n. of أَمَرَهُ, q. v.]. — It is said in a trad., (S, &c.,) خَيْرُ المَالِ مُهْرَةٌ مَأْمُورَةٌ وَسِكَّةٌ مَأْبُورَةٌ ‡ *The best of property are a prolific filly* [*and a row of palm-trees,* or perhaps *a tall palm-tree, fecundated*]; (AZ, A 'Obeyd, T, S, A, K;) as though the filly were commanded [by God] to be so: (A, in which the epithet مأمورة thus used is said to be tropical:) [or] مأمورة is thus for the sake of conformity to مأبورة, and is originally مُؤْمَرَةٌ, (S, M,* K,) from آمَرَهَا اللّٰهُ: (TA:) or it is a dial. var. of weak authority; (K;) though, accord. to AZ, it signifies *made to have abundant offspring,* from أَمَرَ اللّٰهُ المُهْرَةَ, meaning "God made the filly to have abundant offspring," a dial. var. of آمَرَهَا, as A 'Obeyd also asserts it to be. (TA.)

مَآمِرُ and مَآمِيرُ: see what next follows.

مُؤْتَمِرٌ [*Obeying,* or *conforming to, a command;* &c.: see 8. —] One *who acts according to his own opinion;* (T;) *who follows his own opinion*

only: or *who hastes to speak.* (M.) = See also آمِرٌ. — Also, and المُؤْتَمِرُ, [*The month which is now commonly called*] المُحَرَّمُ: (M, K:) the former appellation (مؤتمر) is that by which the tribe of 'Ád called it: (Ibn-El-Kelbee:) pl. مَآمِرُ and مَآمِيرُ [both anomalous]. (M, K.) [See شَهْرٌ.]

يَأْمُورٌ; (M, K;) so in all the copies of the K; but in the L and other lexicons, تَأْمُورٌ; (TA;) *A certain beast of the sea:* or, as some say, *a small beast:* (M:) and *a kind of mountain-goat:* (M, K:) or *a certain wild beast,* (K, TA,) or *a beast resembling the mountain-goat,* (M,) *having a single branching horn in the middle of his head.* (M, TA.) [See يَحْمُورٌ, the *oryx.*]

امس

أَمْسِ, meaning *Yesterday,* or *the day before the present day* (Msb, K) *by one night,* (K,) and tropically applied to ‡ *what is before that,* (Msb,) or *a short time before,* (Bḍ in x. 25,) [used as a subst. and as an adv.,] is indecl., with any of the three vowels for its termination: (K:) [written أَمْسِ and أَمْسَ and أَمْسُ:] or it is an adv. n., indecl., with kesr for its termination, unless made indeterminate, or made determinate [by the article ال]; and sometimes indecl. with fet-ḥ: (Ez-Zejjájee, M, TA:) or, accord. to IHsh, the termination with fet-ḥ is a rejected form; and that with ḍamm is not mentioned by any of the grammarians: (TA:) but مُذْ أَمْسَ [*Since yesterday*] occurs, used by poetic licence: (Sb, S:) أَمْسِ is a noun of which the last letter is made movent to avoid the concurrence of two quiescent letters: and the Arabs differ respecting it: (S:) most of them make it indecl., with kesr for its termination, when it is determinate [without the article ال]: but some of them make it [imperfectly] decl. when it is determinate [in the same manner]: (S, K:*) [accord. to the most approved usage,] you say, رَأَيْتُهُ أَمْسِ and بِالأَمْسِ, which is more common, and الأَمْسَ, *I saw him yesterday;* and] مَا رَأَيْتُهُ مُذْ أَمْسِ [*I have not seen him since yesterday*]; and if you have not seen him [since the day next] before that, you say, مَا رَأَيْتُهُ مُذْ أَوَّلَ مِنْ أَمْسِ [*I have not seen him since the day before yesterday*]; and if you have not seen him [since] two days before that, you say, مَا رَأَيْتُهُ مُذْ أَوَّلَ مِنْ أَوَّلَ مِنْ أَمْسِ [*I have not seen him since the day before the day before yesterday*]. (ISk, TA.) The phrase رَأَيْتُهُ أَمْسِ [*I saw him yesterday*] has also been heard, but it is extr. (K.) The people of El-Ḥijáz make أَمْسِ indecl., with kesr for its termination; and the Benoo-Temeem do the same when it is in the accus. or gen. case; but these latter make it [imperfectly] decl. when it is in the nom. case, saying, ذَهَبَ أَمْسُ بِمَا فِيهِ [*Yesterday has gone with what* happened *during it*]; whereas the people of El-Ḥijáz say, ذَهَبَ أَمْسِ بِمَا فِيهِ, because it is [held by them to be] indecl. on account of its implying that it has the determinative article ال [understood as prefixed to it], the kesreh being added to avoid the concurrence of two quiescent letters; while the Benoo-Temeem hold it to be, in the nom. case, a deviation from الأَمْسُ, and therefore imperfectly decl., because of its being determinate, [and so resembling a proper name,] and its deviation from the original form, like سَحَرُ in the like case: (IB, TA:) all of the Arabs, however, make it decl. when the article ال is prefixed to it, (S, K,*) and when it is made indeterminate, or is prefixed to another noun: (S:) they say, using it indeterminately, كُلُّ غَدٍ صَائِرٌ أَمْسًا [*Every morrow becomes a yesterday*]; (S,* IB;) and making it determinate by the article ال, they say, كَانَ الأَمْسُ طَيِّبًا [*The yesterday was good*], (IB,) and مَضَى الأَمْسُ المُبَارَكُ [*The blessed yesterday has past*]; (S;) and prefixing it to another noun, كُلُّ أَمْسِنَا كَانَ طَيِّبًا [*All of our yesterday was good*], (IB,) and مَضَى أَمْسُنَا [*Our yesterday has past*]: (S:) [therefore,] in the following verse,

* وَإِنِّي وَقَفْتُ اليَوْمَ وَالأَمْسَ قَبْلَهُ *
* بِبَابِكَ حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ *

[*And verily I stood to-day, and yesterday before it, at thy door until the sun was almost setting*], (thus related by IAạr in two different ways, الأَمْسِ and الأَمْسَ,) if we read الأَمْسِ, the ال is redundant, because it is implied in the word أَمْسِ; but if we read الأَمْسَ, the ال is not implied in أَمْسَ, and therefore is prefixed to make it determinate. (IJ, M.) The pl. is آمَاسٌ and أَمْسٌ, (Zj, K,) both pls. of pauc., (Zj, TA,) and أُمُوسٌ, (Zj, K, TA, [in the CK, incorrectly, اُمُوسٌ,]) which is a pl. of mult. (Zj, TA.) There is no dim. form of أَمْسِ; like as there is none of غَدْ and البَارِحَةَ and كَيْفَ and أَيْنَ and مَتَى and أَيُّ and مَا and عِنْدَ and the names of the months and those of the days of the week, except الجُمُعَةُ. (Sb, S.)

إِمْسِيٌّ, contr. to analogy, (M, TA,) and أَمْسِيٌّ [which is agreeable with analogy] is allowable, as related by Ṣgh on the authority of Fr, but the former is the more chaste, (TA,) *Of,* or *relating to,* or *belonging to, yesterday.* (M, TA.)

امل

1. أَمَلَهُ, (T, S, M, &c.,) aor. ـُ, (T, S, M, Msb,) and ـِ, (so in the M accord. to the TT,) inf. n. أَمْلٌ, (T, S, M, &c.,) this being the inf. n. accord. to IJ, [as distinguished from أَمَلٌ and إِمْلٌ,] (M,) *He hoped it;* or *hoped for it;* syn. رَجَاهُ; (S,* M,* [see أَمَلٌ below,] K;) meaning, what was good for him; (S;) as also أَمَّلَهُ, (T,* M, K,) inf. n. تَأْمِيلٌ: (S, T:) or *he expected it;* [or *had a distant,* or *remote, expectation of it;* for] it is mostly used in relation to that of which the occurrence, or coming to pass, is deemed remote; as in the saying of Zuheyr,

* أَرْجُو وَأَمْلُ أَنْ تَدُنُو مَوَدَّتُهَا *

[*I hope, and have a distant expectation, that her love may approach*]: he who has determined upon a journey to a distant town or country says, أَمَلْتُ الوُصُولَ [*I have formed an expectation,* or *a distant expectation, of arriving*]; but he does not say, طَمِعْتُ until he has become near thereto; for طَمَعٌ relates only to that of which the occurrence, or coming to pass, is [deemed] near: and الرَّجَاءُ is between الأَمَلُ and الطَّمَعُ; for it is sometimes attended with fear that the thing expected may not come to pass, wherefore it is used in the sense of fear; and when the fear is strong, [lest the thing expected should not come to pass, it denotes distant expectation, and thus] it is used in the sense of الأَمَلُ; whence the usage in the verse of Zuheyr; but otherwise it is used in the sense of الطَّمَعُ: (Msb:) or الرجاء signifies the expectation of benefit, or advantage, from some preceding cause or means: so says El-Ḥarállee: or it is properly syn. with الأَمَلُ; and in common conventional language, means the clinging of the heart to the coming to pass of a future desired event: so says Ibn-El-Kemál: or, accord. to Er-Rághib, an opinion requiring the coming to pass of an event in which will be a cause of happiness: (TA:) and أَمَّلَهُ, inf. n. تَأْمِيلٌ, signifies *he expected it much;* and is more commonly used than the form without teshdeed. (Msb.)

2: see 1, in two places. = تَأْمِيلٌ also signifies The *inducing* [one] *to hope* or *expect.* (KL.)

5. تأمّل الشَّيْءَ [*He considered the thing,* or *studied it,* or *contemplated it, carefully,* or *attentively, with investigation;*] *he looked at the thing endeavouring to obtain a clear knowledge of it:* (S:) or *i. q.* تَدَبَّرَهُ; (Msb, TA;) i. e., (Msb,) *he looked into the thing, considered it, examined it,* or *studied it, repeatedly,* (Msb, TA,) *in order to know it,* or *until he knew it,* (Msb,) or *in order to ascertain its real case:* (TA:) or *he looked intently,* or *hardly, at,* or *towards, the thing:* (TA:) or تأمّل signifies *he acted,* or *proceeded, deliberately, not hastily,* syn. تَثَبَّتَ, (T, M,) or *he paused,* or *waited,* syn. تَلَبَّثَ, (K,) *in an affair,* and *in consideration;* (M, K, TA;) *he paused, and acted with deliberation.* (TA.) فِيهِ تَأَمُّلٌ [meaning *It requires careful,* or *attentive, consideration,* or simply *it requires consideration,*] is a phrase [of frequent occurrence in the larger lexicons &c., used to imply doubt, and also to insinuate politely that the words to which it relates are false, or wrong,] like فِيهِ نَظَرٌ [q. v.]. (MF in art. صفح.)

أَمْلٌ: / إِمْلٌ: } see أَمَلٌ.

أَمَلٌ (T, S, M, Msb, K) and إِمْلٌ (IJ, M, K) and أَمْلٌ, (K,) the first of which is an inf. n., accord. to IJ, (M,) and is the form commonly known, (TA,) *Hope;* syn. رَجَاءٌ: (S, M, K:) or *expectation;* [or *distant,* or *remote, expectation;* being] mostly used in relation to that of which the occurrence, or coming to pass, is deemed remote: applied also to *an affection of the heart from some good to be attained:* (Msb, TA: [in both of which are further explanations, for which see 1:]) إِمْلَةٌ, also, signifies the same as أَمَلٌ,

(Ṣ, M, Ḳ,) or تَأْمِيلٌ; (Lḥ, M, Ḳ;) [or *a manner of hoping* or *expecting*; for J adds,] and it is like جِلْسَةٌ and رِكْبَةٌ: (Ṣ:) and ✦ مُؤَمَّلٌ, likewise, signifies the same as أَمَلٌ: (TA:) the pl. of أَمَلٌ and إِمْلٌ and أُمْلٌ is آمَالٌ. (M,* Ḳ, TA.) You say, خَابَ سَعْيُهُ وَأَمَلُهُ [*His labour, and his hope, or expectation, were disappointed, frustrated, or balked*]. (A and TA in art. خيب.) And ✦ مَا أَطْوَلَ إِمْلَتَهُ *How far-reaching is his hope, or expectation!* (T,* Ṣ, M, Ḳ:) [or *his manner of hoping or expecting!*] from الأَمَلُ. (T.) — Also, the first, *An object of hope.* (Jel in xviii. 44.)

إِمْلَةٌ: see أَمَلٌ, in two places.

آمِلٌ act. part. n. of 1; [*Hoping:* or] *expecting.* (Mṣb.) [See 1.]

مُؤَمَّلٌ One *whose beneficence may be hoped for.* (Ḥar p. 183.) — المُؤَمَّلُ *The eighth of the horses that are started together in a race;* (Ḳ;) these being ten: (TA:) or *the ninth thereof:* (TA in explanation of السَّكَيْتُ:) or *the seventh thereof.* (Ḥam p. 46.) = See also أَمَلٌ.

مَأْمُولٌ pass. part. n. of 1; [*Hoped:* or] *expected.* (Mṣb.)

امن

1. أَمِنَ, (T, Ṣ, M, &c.,) aor. ـَ, (T, Mṣb, Ḳ,) inf. n. أَمْنٌ (T, Ṣ, M, Mṣb, Ḳ) and إِمْنٌ (Zj, M, Ḳ) and أَمَنٌ (M, Ḳ) and أَمَنَةٌ (T, Ṣ, M, Ḳ) and إِمْنَةٌ (T) and أَمَانٌ (M, Ḳ) [and app. أَمَانَةٌ, for it is said in the Ṣ that this is syn. with أَمَانٌ,] and آمَنٌ, an instance of an inf. n. of the measure فَاعِلٌ, which is strange, (MF,) or this is a subst. like فَالِجٌ, (M,) *He was,* or *became,* or *felt, secure, safe,* or *in a state of security* or *safety;* originally, *he was,* or *became, quiet,* or *tranquil, in heart,* or *mind;* (Mṣb;) *he was,* or *became, secure,* or *free from fear;* أَمْنٌ signifying the *contr. of* خَوْفٌ, (Ṣ, M, Ḳ,) and so أَمَنَةٌ (Ṣ) and آمِنٌ [&c.]: (M, Ḳ:) *he was,* or *became,* or *felt, free from expectation of evil,* or *of an object of dislike* or *hatred, in the coming time;* originally, *he was,* or *became, easy in mind, and free from fear.* (El-Munáwee, TA.) [See أَمْنٌ, below.] You say also, يَأْمَنُ عَلَى نَفْسِهِ [*He is secure,* or *safe,* or *free from fear, for himself*]. (M.) And أَمِنَ البَلَدُ, meaning *The inhabitants of the country,* or *district,* or *town, were in a state of security,* or *confidence, therein.* (Mṣb.) The verb is trans. by itself, and by means of the particle مِنْ; as in أَمِنَ زَيْدٌ الأَسَدَ and أَمِنَ مِنَ الأَسَدِ, meaning *Zeyd was,* or *became,* or *felt, secure from, safe from,* [or *free from fear of,*] *the lion.* (Mṣb.) You say also, أَمِنَ كَذِبَ مَنْ أَخْبَرَهُ [*He was secure from,* or *free from fear of, the lying of him who informed him*]. (M.) And لَا آمَنُ أَنْ يَكُونَ كَذٰلِكَ [*I am not free from fear of its being so; I am not sure but that it may be so*]. (Mgh in art. نبذ; and other lexicons passim.) And, of a strong-made she camel, أَمِنَتْ أَنْ تَكُونَ ضَعِيفَةً [*She was secure from,* or *free from fear of, being weak*]: (M: [in a copy of the Ṣ أُمِنَتْ:]) and أَمِنَتِ العِثَارَ وَالإِعْيَاءَ [*She was secure from,* or *free from fear of, stumbling, and becoming jaded*]: (M:) and أُمِنَ عِثَارُهَا [*Her stumbling was not feared*]. (So in a copy of the Ṣ.) And, of a highly-prized camel, أُمِنَ أَنْ يُنْحَرَ [*It was not feared that he would be slaughtered;* or *his being slaughtered was not feared*]. (M.) [أَمِنَهُ sometimes means *He was,* or *became, free from fear, though having cause for fear, of him,* or *it;* i. e. *he thought himself secure,* or *safe, from him,* or *it.* (See Ḳur vii. 97.)] — أَمِنَهُ (inf. n. أَمْنٌ TK) [and accord. to some copies of the Ḳ ✦ آمَنَهُ] and ✦ أَمَّنَهُ (inf. n. تَأْمِينٌ Ḳ) and ✦ ائْتَمَنَهُ ([written with the disjunctive alif اِيتَمَنَهُ, and] also written اِتَّمَنَهُ, on the authority of Th, which is extr., like اِتَّهَلَ [&c.], M) and ✦ اِسْتَأْمَنَهُ all signify the same (M, Ḳ, TA) [*He trusted,* or *confided, in him;* (as also آمَنَ بِهِ, q. v.;) *he intrusted him with,* or *confided to him, power, authority, control,* or *a charge; he gave him charge* over a thing or person: these meanings are vaguely indicated in the M and Ḳ and TA.]. You say, يَأْمَنُهُ النَّاسُ وَلَا يَخَافُونَ غَائِلَتَهُ [*Men,* or *people, trust,* or *confide, in him, and do not fear his malevolence,* or *mischievousness*]. (T, M.) And أَمِنَهُ عَلَى كَذَا (Ṣ, Mgh,* Mṣb*) and ✦ ائْتَمَنَهُ عَلَيْهِ, (Ṣ, Mṣb, Ḳ,) [*He trusted,* or *confided, in him with respect to such a thing; he intrusted him with,* or *confided to him, power, authority, control,* or *a charge, over it; he gave him charge over it;*] *he made him,* or *took him as, over such a thing.* (Mgh.) Hence, in a trad., the مُؤَذِّن is said to be مُؤْتَمَنٌ; i. e. يَأْتَمِنُهُ ✦ النَّاسُ عَلَى الأَوْقَاتِ الَّتِى يُؤَذِّنُ فِيهَا [*Men trust,* or *confide, in him with respect to the times in which he calls to prayer*], and know, by his calling to prayer, what they are commanded to do, as to praying and fasting and breaking fast. (Mgh.) It is said in the Ḳur [xii. 11], مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ and [تَأْمَنَّا] with idghám [i. e. *What aileth thee that thou dost not trust,* or *confide, in us with respect to Joseph?* or, *that thou dost not give us charge over Joseph?*]; (Ṣ;) meaning, why dost thou fear us for him? (Bḍ;) some pronouncing the verb in a manner between those of the former and the latter modes of writing it; but Akh says that the latter is better: (Ṣ:) some read تِيمَنَّا. (Bḍ.) You say also, ✦ أُوتُمِنَ فُلَانٌ [*Such a one was trusted,* or *confided, in;* &c.;] when it begins a sentence, changing the second ء into و; in like manner as you change it into ى when the first is with kesr, as in اِيتَمَنَهُ; and into ا when the first is with fet-ḥ, as in آمَنَ. (Ṣ.) The phrase ✦ أُوتُمِنَ أَمَانَةً, in a saying of Mohammad, if it be not correctly عَلَى أَمَانَةٍ, may be explained as implying the meaning of اُسْتُحْفِظَ أَمَانَةً [*He was asked to take care of a deposite;* or *he was intrusted with it*]. (Mgh.) [You also say, أَمِنَهُ بِكَذَا, meaning *He intrusted him with such a thing;* as, for instance, money or other property: see two exs. in the Ḳur iii. 68.] = أَمُنَ, (M, Mgh, Ḳ,) or أَمِنَ, (Mṣb,) inf. n. أَمَانَةٌ, (M, Mgh, Mṣb,) *He was,* or *became, trusted in,* or *confided in:* (M, Ḳ:) or *he was,* or *became, trusty, trustworthy, trustful, confidential,* or *faithful:* said of a man. (Mgh.)

2. أَمَّنَهُ, inf. n. تَأْمِينٌ: see 4: — and see also أَمَّنَهُ. = أَمَّنَ, inf. n. as above, also signifies *He said* آمِينَ or أَمِينَ, (T, Ṣ, Mṣb,) after finishing the Fátiḥah, (T,) or عَلَى الدُّعَاءِ *on the occasion of the prayer,* or *supplication.* (Mṣb.)

4. آمَنَ is originally أَأْمَنَ; the second ء being softened. (Ṣ.) You say, آمَنَهُ, [inf. n. إِيمَانٌ;] (Ṣ, M, Mṣb;) and ✦ أَمَّنَهُ, [inf. n. تَأْمِينٌ;] (M, TA;) meaning *He rendered him secure,* or *safe;* (Mṣb;) *he rendered him secure,* or *free from fear;* (Ṣ, M, TA;) *contr. of* أَخَافَهُ: (TA:) so in آمَنْتُهُ مِنْهُ *I rendered him secure,* or *safe, from him,* or *it.* (Mṣb.) And of God you say, آمَنَ عِبَادَهُ مِنْ أَنْ يَظْلِمَهُمْ [*He hath rendered his servants secure from his wronging them*]. (Ṣ.) And يُؤْمِنُ عِبَادَهُ مِنْ عَذَابِهِ [*He rendereth his servants secure from his punishment*]. (M.) You say also, آمَنْتُ الأَسِيرَ, meaning *I gave,* or *granted,* الأَمَان [i. e. *security* or *safety,* or *protection* or *safeguard,* or *the promise* or *assurance of security* or *safety,* or *indemnity,* or *quarter,*] *to the captive.* (Mṣb.) And آمَنَ فُلَانٌ العَدُوَّ [*Such a one granted security,* &c., *to the enemy*], inf. n. as above. (T.) It is said in the Ḳur ch. ix. [verse 12], accord. to one reading, لَا إِيمَانَ لَهُمْ *They have not the attribute of granting protection;* meaning that when they grant protection, they do not fulfil their engagement to protect. (T.) = إِيمَانٌ also signifies The *believing* [a thing, or in a thing, and particularly in God]; syn. تَصْدِيقٌ; (T, Ṣ, &c.;) by common consent of the lexicologists and other men of science: (T:) its primary meaning is the *becoming true to the trust with respect to which God has confided in one, by a firm believing with the heart; not by profession of belief with the tongue only, without the assent of the heart;* for he who does not firmly believe with his heart is either a hypocrite or an ignorant person. (T, TA.) Its verb is intrans. and trans. (TA, from a Commentary on the Muṭowwal.) You say, آمَنَ, meaning *He believed.* (T.) And it is said to be trans. by itself, like صَدَّقَ; and by means of بِ, considered as meaning اِعْتِرَافٌ [or *acknowledgment*]; and by means of لِ, considered as meaning إِذْعَانٌ [or *submission*]. (TA.) [Thus] you say, [آمَنَهُ and] آمَنَ بِهِ, (inf. n. إِيمَانٌ, T, Ḳ,) meaning *He believed it* or *in it,* (T, M, Ḳ,) namely, a thing. (T, M.) And آمَنَ بِاللّٰهِ *He believed in God.* (T.) It seems to be meant by what is said in the Ksh [in ii. 2], that آمَنَ بِهِ [or آمَنَهُ] properly signifies آمَنَهُ التَّكْذِيبَ [*He rendered him secure from being charged with lying,* or *falsehood*]; and that the meaning *he believed him,* or *in him,* is tropical; but this is at variance with what its author says in the A; and Es-Saad says that this latter meaning is proper. (TA.)

The phrase in the Ḳur [ix. 61], وَيُؤْمِنُ لِلْمُؤْمِنِينَ, accord. to Th, means *And he believeth the believers; giveth credit to them.* (M.) — Sometimes it is employed to signify The *acknowledging with the tongue* only; and hence, in the Ḳur [lxiii. 3], ذٰلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا *That is because they acknowledged with the tongue, then disacknowledged with the heart.* (TA.) — Also † The *trusting*, or *confiding*, or *having trust* or *confidence*. (M, Ḳ.) [You say, آمن به, meaning *He trusted*, or *confided, in him*, or *it*: for] the verb of ايمان in this sense is trans. by means of ب, without implication; as Bḍ says. (TA.) [And it is also trans. by itself: for] you say, مَا آمَنَ أَنْ يَجِدَ صَحَابَةً, meaning ‡ *He trusted not that he would find companions;* (M,* Ḳ,* TA;) said of one who has formed the intention of journeying: or the meaning is مَا كَادَ [i. e. *he hardly*, or *scarcely, found* &c.; or *he was not near to finding* &c.]. (M, Ḳ.) See also أَمِنَهُ. — Also The *manifesting humility* or *submission, and the accepting the Law*, (Zj, T,* Ḳ,) *and that which the Prophet has said* or *done, and the firm believing thereof with the heart;* (Zj, T, M;) without which firm belief, the manifesting of humility or submission, and the accepting that which the Prophet has said or done, is termed إِسْلَامٌ, for which one's blood is to be spared. (T.) [In this sense, it is trans. by means of لِ, accord. to some, as shown above; or by means of بِ, for, accord. to Fei,] you say, آمَنْتُ بِاللّٰهِ, inf. n. as above, meaning *I submitted*, or *resigned, myself to God.* (Mṣb.) [There are numerous other explanations which it is needless to give, differing according to different persuasions. — See also إِيمَانٌ below.]

8: see 1, in five places.

10. استأمنهُ *He asked*, or *demanded, of him* الأَمَان [i. e. *security* or *safety*, or *protection* or *safeguard*, or *the promise* or *assurance of security* or *safety*, or *indemnity*, or *quarter*]. (T,* Mṣb, TA.) — See also أَمِنَهُ. — استأمن إِلَيْهِ *He entered within the pale of his* أَمَان [or *protection*, or *safeguard*]. (Ṣ, Mṣb.)

أَمْنٌ [an inf. n. of أَمِنَ: as a simple subst. it signifies *Security*, or *safety*: (see أَمِنَ:) or] *security* as meaning *freedom from fear*; contr. of خَوْفٌ; (Ṣ, M, Ḳ;) as also ↓ إِمْنٌ (Zj, M, Ḳ) and ↓ أَمَنٌ (M, Ḳ) and ↓ أَمَنَةٌ (Ṣ, M, Ḳ) [and إِمْنَةٌ (see أَمِنَ)] and ↓ أَمَانٌ and ↓ آمِنٌ, (M, Ḳ,) which last is an inf. n. of أَمِنَ [like the rest], (MF,) or a subst. like فَالِجٌ; (M;) and ↓ أَمَانَةٌ is syn. with أَمَانٌ, (Ṣ,) both of these signifying *security*, or *safety*, and *freedom from fear*: (PṢ:) or أَمْنٌ signifies *freedom from expectation of evil*, or *of an object of dislike* or *hatred, in the coming time*; originally, *ease of mind, and freedom from fear.* (El-Munáwee, TA.) You say, أَنْتَ فِى أَمْنٍ [*Thou art in a state of security*], (T, M,) مِنْ ذَاكَ [*from that*]; and ↓ فِى أَمَانٍ signifies the same; (T;) and so ↓ فِى آمِنٍ. (M.) And ↓ أَمَنَةً نُعَاسًا, in the Ḳur [iii. 148], means *Security* (أَمْنًا) [and *slumber*]. (Ṣ.) ↓ أَمَانٌ also signifies *Protection*, or *safeguard*: and [very frequently] *a promise*, or *an assurance, of security* or *safety*; *indemnity*; or *quarter*: in Pers. پَنَاهْ and زِنْهَارْ: (KL:) syn. إِلٌّ. (Ḳ in art. ال.) You say, دَخَلَ فِى أَمَانِهِ ↓ [*He entered within the pale of his protection*, or *safeguard*]. (Ṣ, Mṣb.) [And كُنْ فِى أَمَانِ ↓ اللّٰهِ *Be thou in the protection*, or *safeguard, of God.*] And أَعْطَيْتُهُ الأَمَانَ ↓ [*I gave*, or *granted, to him security* or *safety*, or *protection* or *safeguard*, or *the promise* or *assurance of security* or *safety*, or *indemnity*, or *quarter*]; namely, a captive. (Mṣb.) And طَلَبَ مِنْهُ الأَمَانَ ↓ [*He asked*, or *demanded, of him security* or *safety*, or *protection* or *safeguard*, &c., as in the next preceding ex.]. (Mṣb, TA.) — أَمْنًا in the Ḳur ii. 119 means ذَا أَمْنٍ [*Possessed of security* or *safety*]: (Aboo-Is-ḥáḳ, M:) or مَوْضِعَ أَمْنٍ [*a place of security* or *safety*; like مَأْمَنًا]. (Bḍ.) — See also آمِنٌ. — You say also, مَا أَحْسَنَ أَمْنَكَ, and ↓ أَمَنَكَ, meaning *How good is thy religion!* and *thy natural disposition!* (M, Ḳ.)

إِمْنٌ: see أَمْنٌ.

أَمَنٌ: see أَمْنٌ, first and last sentences.

أَمِنٌ: see آمِنٌ. — Also, (Ḳ, [there said to be like كَتِفٌ,]) or ↓ آمِنٌ, (M, [so written in a copy of that work,)] *Asking*, or *demanding*, or *seeking, protection, in order to be secure*, or *safe*, or *free from fear, for himself*: (M, Ḳ:) so says IAạr. (M.)

إِمْنَةٌ: see أَمْنٌ.

أَمَنَةٌ: see أَمْنٌ, in two places: — and see also أَمَانَةٌ. — Also A man *who trusts*, or *confides, in every one*; (T, Ṣ, M;) and so ↓ أُمَنَةٌ: (Ṣ:) and *who believes in everything that he hears; who disbelieves in nothing*: (Lḥ, T:) or *in whom men*, or *people, trust*, or *confide, and whose malevolence*, or *mischievousness, they do not fear*: (T, M:) and ↓ أُمَنَةٌ signifies *trusted in*, or *confided in*; [like أَمِينٌ;] and by rule should be أُمْنَةٌ, because it has the meaning of a pass. part. n. [like لُعْنَةٌ and ضُحْكَةٌ and لُقْطَةٌ &c. (see لَقَطٌ)]: (M:) or both signify one *in whom every one trusts*, or *confides, in*, or *with respect to, everything*. (Ḳ.) — See also أَمِينٌ.

أُمَنَةٌ: see أَمَنَةٌ, in two places.

أَمَانٌ: see أَمْنٌ, in seven places.

أُمُونٌ, applied to a she camel, of the measure فَعُولٌ in the sense of the measure مَفْعُولَةٌ, like عَصُوبٌ and حَلُوبٌ, ‡ *Trusted*, or *confided, in*; (T;) *firmly, compactly*, or *strongly, made*; (T, Ṣ, M, Ḳ;) *secure from*, or *free from fear of, being weak*: (Ṣ, M:) also, that is *secure from*, or *free from fear of, stumbling, and becoming jaded*: (M:) or *strong, so that her becoming languid is not feared*: (A, TA:) pl. أُمُنٌ. (M, Ḳ.) [See also what next follows.]

أَمِينٌ *Trusted; trusted in; confided in;* (T,* Ṣ,* M, Mṣb,* Ḳ;) as also ↓ أُمَّانٌ; (Ṣ, M, Ḳ;) *i. q.* ↓ مَأْمُونٌ (Ṣ, M, Ḳ) and ↓ مُؤْتَمَنٌ: (ISk, T, Ḳ:) [*a person in whom one trusts* or *confides; a confidant; a person intrusted with*, or *to whom is confided, power, authority, control*, or *a charge*, عَلَى شَىْءٍ *over a thing; a person intrusted with an affair*, or *with affairs*, i. e., *with the management*, or *disposal, thereof; a confidential agent*, or *superintendent; a commissioner; a commissary; a trustee; a depositary;*] *a guardian*: (TA:) *trusty; trustworthy; trustful; confidential; faithful*: (Mgh, Mṣb:*) pl. أُمَنَاءُ, and, accord. to some, ↓ أَمَنَةٌ, as in a trad. in which it is said, أَصْحَابِى أَمَنَةٌ لِأُمَّتِى, meaning *My companions are guardians to my people*: or, accord. to others, this is pl. of ↓ آمِنٌ [app. in a sense mentioned below in this paragraph, so that the meaning in this trad. is *my companions are persons who accord trust*, or *confidence, to my people*]. (TA.) Hence,

* أَلَمْ تَعْلَمِى يَا أَسْمَ وَيْحَكِ أَنَّنِى *
* حَلَفْتُ يَمِينًا لَا أَخُونُ أَمِينِى *

[*Knowest thou not, O Asmà* (أَسْمَآءُ, curtailed for the sake of the metre), *mercy on thee!* or *woe to thee! that I have sworn an oath that I will not act treacherously to him in whom I trust?*] i. e. مَأْمُونِى ↓: (Ṣ:) or the meaning here is, *him who trusts*, or *confides, in me*; (ISk, T;) [i. e.] it is here *syn. with* ↓ آمِنِى. (M.) [Hence also,] الأَمِينُ فِى القِمَارِ, (Ḳ voce مُجْمِدٌ, &c.,) or أَمِينُ القِمَارِ, [*The person who is intrusted, as deputy, with the disposal of the arrows in the game called* المَيْسِر; or] *he who shuffles the arrows*; الَّذِى يَضْرِبُ بِالقِدَاحِ. (EM p. 105.) [Hence also,] الرُّوحُ الأَمِينُ [*The Trusted*, or *Trusty, Spirit*]; (Ḳur xxvi. 193;) applied to Gabriel, because he is intrusted with the revelation of God. (Bḍ.) ↓ أُمَّانٌ, mentioned above, and occurring in a verse of El-Aạshà, applied to a merchant, is said by some to mean *Possessed of religion and excellence.* (M.) ↓ مُؤْتَمَنٌ is applied, in a trad., to the مُؤَذِّن, as meaning that men trust, or confide, in him with respect to the times in which he calls to prayer, and know by his call what they are commanded to do as to praying and fasting and breaking fast. (Mgh.) هُوَ ↓ مَأْمُونُ المُعَامَلَة means *He is* [*trusty*, or *trustworthy, in dealing with others*; or] *free from exorbitance and deceit* or *artifice* or *craft to be feared.* (Mṣb.) — *An aid*, or *assistant*; syn. عَوْنٌ [here app. meaning, as it often does, *an armed attendant*, or *a guard*]; because one trusts in his strength, and is without fear of his being weak. (M.) — † The *strong*; syn. قَوِىٌّ. (Ḳ, TA: [in the latter of which is given the same reason for this signification as is given in the M for that of عون; for which قوى may be a mistranscription; but see أُمُونٌ.]) — One *who trusts*, or *confides, in* another; (ISk, T, Ḳ;) [as also ↓ آمِنٌ, of which see an ex. voce حَذِرٌ;] so accord. to ISk in the verse cited above in this paragraph: (T:) thus it bears two contr. significations. (Ḳ.) — See also آمِنٌ, in five places. — And see آمِينَ.

أَمَانَةٌ: see أَمْنٌ, first sentence. — *Trustiness; trustworthiness; trustfulness; faithfulness; fidelity;* (M, Mgh, Ḳ;) as also ٭ أَمَنَةٌ. (M, Ḳ.) أَمَانَةُ اللهِ [for مَا أُقْسِمُ بِهِ أَمَانَةُ اللهِ قَسَمِي *The faithfulness of God is my oath* or *that by which I swear*] is composed of an inf. n. prefixed to the agent, and the former is in the nom. case as an inchoative; the phrase being like لَعَمْرُ اللهِ, as meaning an oath; and the enunciative being suppressed, and meant to be understood: accord. to some, you say, أَمَانَةَ اللهِ [app. for نَشَدْتُكَ أَمَانَةَ اللهِ *I adjure thee, or conjure thee, by the faithfulness of God*, or *the like*], making it to be governed in the accus. case by the verb which is to be understood: and some correctly say, وَأَمَانَةِ اللهِ [*By the faithfulness of God*], with the و which denotes an oath: (Mgh:) or this last is an oath accord. to Aboo-Ḥaneefeh; but Esh-Sháfi'ee does not reckon it as such: and it is forbidden in a trad. to swear by الأَمَانَة; app. because it is not one of the names of God. (TA.) [Or these phrases may have been used, in the manner of an oath, agreeably with explanations here following.] = *A thing committed to the trust and care of a person; a trust; a deposite;* (Mgh, Mṣb;) and *the like:* (Mṣb:) *property committed to trust and care:* (TA:) pl. أَمَانَاتٌ. (Mgh, Mṣb.) It is said in the Ḳur [viii. 27], وَتَخُونُوا أَمَانَاتِكُمْ [*Nor be ye unfaithful to the trusts committed to you*]. (Mgh.) And in the same [xxxiii. 72], إِنَّا عَرَضْنَا الأَمَانَةَ عَلَى السَّمٰوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ [*Verily we proposed*, or *offered, the trust* which we have committed to man *to the heavens and the earth and the mountains, and* (accord. to explanations of Bḍ and others) *they refused to take it upon themselves*, or *to accept it, and they feared it, but man took it upon himself*, or *accepted it:* or, (accord. to another explanation of Bḍ, also given in the T, and in the Ḳ in art. حمل, &c.,) *they refused to be unfaithful to it, and they feared it, but man was unfaithful to it:* but in explaining what this trust was, authors greatly differ: accord. to some,] الامانة here means *obedience;* so called because the rendering thereof is incumbent: or *the obedience which includes that which is natural and that which depends upon the will:* [for] it is said that when God created these [celestial and terrestrial] bodies, He created in them understanding: or it may here [and in some other instances] mean *reason*, or *intellect:* [and *the faculty of volition:* and app. *conscience:* these being trusts committed to us by God, to be faithfully employed: (see an ex. voce جَذْرٌ:)] and *the imposition of a task* or *duty* or *of tasks* or *duties* [app. *combined with reason* or *intellect, which is necessary for the performance thereof*]: (Bḍ:) or it here means *prayers and other duties for the performance of which there is recompense and for the neglect of which there is punishment:* (Jel:) or, accord. to I 'Ab and Sa'eed Ibn-Jubeyr, (T,) *the obligatory statutes which God has imposed upon his servants:* (T, Ḳ:*) or, (T, Ḳ,) accord. to Ibn-'Omar, [*the choice between*] *obedience and disobedience* was offered to Adam, and he was informed of the recompense of obedience and the punishment of disobedience: but, in my opinion, he says, (T,) it here means *the intention which one holds in the heart,* (T, Ḳ,) *with respect to the belief which he professes with the tongue, and with respect to all the obligatory statutes which he externally fulfils;* (Ḳ;) because God has confided to him power over it, and not manifested it to any [other] of his creatures, so that he who conceives in his mind, with respect to the acknowledgment of the unity of God, (T, Ḳ,) and with respect to belief [in general], (T,) the like of that which he professes, he fulfils the امانة [or trust], (T, Ḳ,) and he who conceives in his mind disbelief while he professes belief with the tongue is unfaithful thereto, and every one who is unfaithful to that which is confided to him is [termed] حَامِلٌ, (T,) or حَامِلُ الأَمَانَةِ, and مُحْتَمِلُهَا: (Bḍ:) and by الإِنْسَانُ is here meant the doubting disbeliever. (T.) — Also, [as being a trust committed to him by God, A man's] *family*, or *household;* syn. أَهْلٌ. (TA.)

أُمَّانٌ: see أَمِينٌ, in two places. = Also One *who does not write;* as though he were كَأَنَّهُ [in the Ḳ لِأَنَّهُ because he is]) an أُمِّيٌّ. (Ḳ, TA.) [But this belongs to art. ام; being of the measure فُعْلَانٌ, like عُرْيَانٌ.] — And *A sower*, or *cultivator of land;* [perhaps meaning *a clown*, or *boor;*] syn. زَرَّاعٌ: (Ḳ:) or *sowers*, or *cultivators of land;* syn. زُرَّاعٌ: (Ḳ, TA:) in one copy of the Ḳ زِرَاع. (TA.)

آمِنٌ *Secure, safe*, or *free from fear;* as also ٭ أَمِينٌ (Lḥ, T,* Ṣ,* M, Mṣb, Ḳ) and ٭ أَمِنٌ. (M, Ḳ.) Hence, in the Ḳur [xcv. 3], وَهٰذَا الْبَلَدِ الْأَمِينِ ٭ [*And this secure town*]; (Akh, Lḥ, T, Ṣ, M;) meaning Mekkeh. (M.) بَلَدٌ آمِنٌ and أَمِينٌ ٭ means *A town*, or *country*, or *district, of which the inhabitants are in a state of security*, or *confidence, therein.* (Mṣb.) It is also said in the Ḳur [xliv. 51], إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ٭, meaning [*Verily the pious* shall be *in an abode*] *wherein they shall be secure from the accidents*, or *casualties, of fortune.* (M.) [And hence,] الأَمِينُ ٭ is one of the epithets applied to God, (Mgh, Ḳ,) on the authority of El-Ḥasan; (Mgh;) an assertion requiring consideration: it may mean *He who is secure with respect to the accidents*, or *casualties, of fortune:* but see المُؤْمِنُ, which is [well known as] an epithet applied to God. (TA.) آمِنُ المَالِ means *What is secure from being slaughtered, of the camels, because of its being highly prized;* by المال being meant الإِبِل: or, as some say, ‡ *what is highly esteemed, of property* of any kind; as though, if it had intellect, it would feel secure from being exchanged. (M.) You say, أَعْطَيْتُهُ مِنْ آمِنِ مَالِي, (Ḳ, TA, [in the CḲ آمَنِ,]) meaning ‡ *I gave him of the choice*, or *best, of my property; of what was highly esteemed thereof;* (Ḳ, TA;) and مِنْ أَمْنِ ٭ مَالِي, which Az explains as meaning *of the choice*, or *best, of my property.* (TA: [in which is given a verse cited by ISk showing that أَمْن, thus used, is not a mistranscription for آمِن.]) And آمِنُ الحِلْمِ means *Steadfast in forbearance* or *clemency; of whose becoming disordered in temper, and free from self-restraint, there is no fear.* (M.) — See also أَمِينٌ, in three places: — and see أَمِنٌ. = See also أَمْنٌ, in two places.

آمِينَ [in the CḲ, erroneously, آمِينُ] and ٭ أَمِينَ; (Th, T, Ṣ, M, Mgh, Mṣb, Ḳ;) both chaste and well known, (TA,) the latter of the dial. of El-Ḥijáz, (Mṣb, TA,) as some say, (TA,) [and this, though the less common, is the original form, for] the medd in the former is only to give fulness of sound to the fet-ḥah of the أ, (Th, M, Mṣb, TA,) as is shown by the fact that there is no word in the Arabic language of the measure فَاعِيلٌ; (Mṣb, TA;) and some pronounce the former آمِّينَ, (Ḳ,) which is said by some of the learned to be a dial. var., (Mṣb,) but this is a mistake, (Ṣ, Mṣb,) accord. to authorities of good repute, and is one of old date, originating from an assertion of Aḥmad Ibn-Yaḥyà, [i. e. Th,] that آمِينَ is like عَاصِينَ, by which he was falsely supposed to mean its having the form of a pl., [and being consequently آمِّينَ,] (Mṣb, [and part of this is said in the M,]) whereas he thereby only meant that the م is without teshdeed, like the ص in عَاصِينَ; (M;) beside that the sense of قَاصِدِينَ [which is that of آمِّينَ, from أَمَّ,] would be inconsistent after the last phrase of the first chapter of the Ḳur [where آمِينَ is usually added]; (Mṣb;) and sometimes it is pronounced with imáleh, [i. e. "émeena,"] as is said by El-Wáḥidee in the Beseeṭ; (Ḳ;) but this is unknown in works on lexicology, and is said to be a mispronunciation of some of the Arabs of the desert of El-Yemen: (MF:) each form is indecl., (Ṣ,) with fet-ḥ for its termination, like أَيْنَ and كَيْفَ, to prevent the occurrence of two quiescent letters together: (T, Ṣ, TA:) it is a word used immediately after a prayer, or supplication: (Ṣ,* M:) [it is best expressed, when occurring in a translation, by the familiar Hebrew equivalent *Amen:*] El-Fárisee says that it is a compound of a verb and a noun; (M;) meaning *answer Thou me;* [i. e. *answer Thou my prayer;*] (M, Mgh;*) or *O God, answer Thou:* (Zj, T, Mṣb, Ḳ:) or *so be it:* (AḤát, Ṣ, Mṣb, Ḳ:) or *so do Thou,* (Ḳ, TA,) *O Lord:* (TA:) it is strangely asserted by some of the learned, that, after the Fátiḥah, [or Opening Chapter of the Ḳur-án,] it is a prayer which implies all that is prayed for in detail in the Fátiḥah: so in the Towsheeḥ: (MF:) or it is *one of the names of God:* (M, Mṣb, Ḳ:) so says El-Ḥasan (M, Mṣb) El-Baṣree: (Mṣb:) but the assertion that it is for يَا اللهُ [*O God*], and that اسْتَجِبْ [*answer Thou*] is meant to be understood, is not correct accord. to the lexicologists; for, were it so, it would be with refa, not nasb. (T.)

إِيمَانٌ [inf. n. of 4, q. v. — Used as a simple subst., *Belief;* particularly *in God, and in his word and apostles &c.: faith: trust,* or *confidence:* &c.] — Sometimes it means *Prayer;* syn. صَلَاةٌ: as in the Ḳur [ii. 138], where it is said, وَمَا كَانَ اللهُ لِيُضِيعَ إِيمَانَكُمْ, (Bḍ, Jel, TA,) i. e. [*God will not make to be lost*] *your prayer*

towards Jerusalem, (Bḍ,* Jel,) as some explain it. (Bḍ.) — Sometimes, also, it is used as meaning *The law brought by the Prophet.* (Er-Rághib, TA.)

مَأْمَنٌ *A place of security* or *safety* or *freedom from fear;* or *where one feels secure.* (M, TA.)

مُؤْمَنٌ pass. part. n. of آمَنَهُ. (T.) It is said in the Ḳur [iv. 96], accord. to one reading, (T, M,) that of Aboo-Jaafar El-Medenee, (T,) لَسْتَ مُؤْمَنًا [*Thou art not granted security,* or *safety,* &c.; or] *we will not grant thee security,* &c. (T, M.)

مُؤْمِنٌ [act. part. n. of 4; *Rendering secure,* &c.]. المُؤْمِنُ is an epithet applied to God; meaning *He who rendereth mankind secure from his wronging them:* (T, Ṣ:) or *He who rendereth his servants secure from his punishment:* (M, IAth:) *i. q.* المُهَيْمِنُ, (M,) which is originally المُؤَأْمِنُ; [for the form مُفْعِلٌ is originally مُؤْفِعِلٌ;] the second ء being softened, and changed into ى, and the first being changed into ه: (Ṣ:) or *the Believer of his servants* (Th, M, TA) *the Muslims, on the day of resurrection, when the nations shall be interrogated respecting the messages of their apostles:* (TA:) or *He who will faithfully perform to his servants what He hath promised them:* (T, TA:) or *He who hath declared in his word the truth of his unity.* (T.) — [Also *Believing,* or *a believer;* particularly *in God, and in his word and apostles &c.: faithful: trusting,* or *confiding:* &c.: see 4.]

مَأْمُونٌ: see أَمِينٌ, in three places. — مَأْمُونَةٌ A woman *whose like is sought after and eagerly retained because of her valuable qualities.* (M.)

مَأْمُونِيَّةٌ *A certain kind of food; so called in relation to El-Ma-moon.* (TA.)

مُؤْتَمَنٌ: see أَمِينٌ, in two places.

امه

1. أَمِهَ, aor. ـَ, inf. n. أَمَهٌ, *He forgot.* (Ṣ, Ḳ.) Hence the reading of I 'Ab, [in the Ḳur xii. 45,] وَادَّكَرَ بَعْدَ أَمَهٍ [*And he remembered,* or *became reminded, after forgetting*]. (Ṣ.) AHeyth is said to have read بَعْدَ أُمْهٍ; and accord. to AO, أُمْهٌ signifies نِسْيَانٌ [like أَمَهٌ]; but this is not correct. (Az, TA.) — *He confessed,* or *acknowledged:* (Ṣ, Ḳ:) occurring in this sense in a trad. of Ez-Zuhree; but not well known. (Ṣ.) The reading of I 'Ab, mentioned above, بَعْدَ أَمَهٍ, is explained by A 'Obeyd as meaning *after confessing,* or *acknowledging.* (TA.)

5. تأمّه أُمًّا *He adopted a mother;* (M, Ḳ;) as also تَأَمَّمَهَا. (M in art. ام.)

أُمَّهَةٌ *i. q.* أُمٌّ [*A mother* of a human being and of any animal]: (M, Ḳ:) the former is [said by some to be] the original of the latter: (Ṣ:) Aboo-Bekr says that the ه in the former is a radical letter: (TA:) or the former applies to a rational creature; and the latter, to [a rational and] an irrational: (Ḳ:) or, accord. to Az, the pl. of the former applies to the rational; and that of the latter, to the irrational: (TA:) the former sing. sometimes applies to an irrational creature: (IJ, TA:) [for some further remarks on both of these words and their pls., see the latter of them:] the pl. [of the former] is أُمَّهَاتٌ and [that of the latter is] أُمَّاتٌ: (T, Ṣ:) Az says that the ه is added in the former for the purpose of distinguishing between the daughters of Adam [to whom it is generally applied] and other animate beings. (TA.)

امو

1. أَمَتْ, (Ṣ,* M, Ḳ, [in the CḲ, erroneously, آمَتْ,]) second pers. أَمَوْتِ; (Ṣ;) and أَمِيتَ, (M, Ḳ,) like سَمِعْتَ; (Ḳ;) and أَمُوتَ, (Lḥ, M, Ḳ,) like كَرُمْتَ; (Ḳ;) inf. n. أُمُوَّةٌ; (Ṣ, M, Ḳ;) *She* (a woman) *became a slave;* (Ṣ,* M, Ḳ;) as also تَأَمَّتْ. (Mṣb.) — أَمِتِ السِّنَّوْرُ, aor. تَأْمُو, inf. n. أُمَاءٌ, *The cat* [*mewed,* or] *uttered a cry;* (Ṣ, Ḳ;) like مَاءَتْ, aor. تَمُوءُ, inf. n. مُوَاءٌ. (Ṣ.)

2. أَمَّاهَا, (M, Ḳ,) inf. n. تَأْمِيَةٌ, (Ḳ,) *He made her a slave.* (M, Ḳ.)

5. تَأَمَّتْ: see 1. — تأمّى أَمَةً *He took for himself a female slave;* (Ṣ, M, Mṣb, Ḳ;) as also اِسْتَأْمَاهَا. (Ṣ, Ḳ.)

8. هُوَ يَأْتَمِي بِهِ *He follows his* (another person's) *example; imitates him; i. q.* يَأْتَمُّ بِهِ. (TA in the present art.) And ائتمى بِالشَّيْءِ [written with the disjunctive alif اِيتَمَى] is used for ائْتَمَّ بِهِ [*He made the thing to be a rule of life* or *conduct*], by substitution [of ى for م], (M and Ḳ in art. ام,) the doubling [of the م] being disapproved. (M in that art.)

10: see 5.

أَمَةٌ, originally أَمْوَةٌ, (Mṣb,) [but whether أَمْوَةٌ or أَمَوَةٌ is disputed, as will be seen in what follows,] *A female slave;* (M, Ḳ;) *a woman whose condition is that of slavery;* (T;) *contr. of* حُرَّةٌ: (Ṣ:) [in relation to God, best rendered *a handmaid:*] dual أَمَتَانِ: (Mṣb:) pl. إِمَاءٌ, (Lth, T, Ṣ, M, Mṣb, Ḳ, &c.,) like قَاضٍ, (Mṣb,) a pl. of pauc. [respecting which see what follows after the other pls.], (Lth, T,) and إِمَآءٌ [the most common form] (T, Ṣ, M, Mgh, Mṣb, Ḳ) and إِمْوَانٌ (T, Ṣ, M, Mṣb, Ḳ) and أُمْوَانٌ (Ḳ, and so in some copies of the M) and أَمْوَانٌ (Ḳ, and so in some copies of the M) [the last, or last but one, accord. to different copies of the M, on the authority of Lḥ,] and أَمَوَاتٌ, (M, Mṣb, Ḳ,) for which one may say أَمَاتٌ. (Ibn-Keysán, TA.) Accord. to Sb (M) and Mbr (TA) it is originally أَمَوَةٌ, (Ṣ, M, Ḳ,) because it has for a pl. إِمَاءٌ, (Ṣ, M,) which is [originally أَأْمُوٌ,] of the measure أَفْعُلٌ, (Lth, T, Ṣ,) like أَكْمٌ, pl. of أَكَمَةٌ, (Sb, M,) and like أَيْنُقٌ, [pl. of نَاقَةٌ, which is originally نَوَقَةٌ,] for a sing. of the measure فَعْلَةٌ has not a pl. of this form; (Ṣ;) and Mbr says that there is no noun of two letters but a letter has been dropped from it, which it indicates by its pl. or dual, or by a verb if it is derived therefrom: (TA:) or it is originally فَعْلَةٌ: (AHeyth, T, Ḳ:) AHeyth says that they suppressed its final radical letter, and, forming a pl. from it after the manner of نَخْلَةٌ and نَخْلٌ, instead of saying أَمٌ, which they disliked as being of only two letters, they transposed the suppressed و, changing it into ا, and placing it between the ا and م. (T: [in which this opinion, though it does not account for the termination of the pl. آمٍ, is said to be preferable.]) One says, جَآءَتْنِى أَمَةُ اللّٰهِ [*The handmaid of God came to me*]: and in the dual, جَآءَتْنِى أَمَتَا اللّٰهِ: and in the pl., جَآءَنِى إِمَآءُ اللّٰهِ and إِمْوَانُ اللّٰهِ and أَمَوَاتُ اللّٰهِ; and one may also say, أَمَاتُ اللّٰهِ. (Ibn-Keysán, TA.) [ISd says,] رَمَاهُ اللّٰهُ مِنْ كُلِّ أَمَةٍ بِحَجَرٍ is mentioned by IAar as said in imprecating evil on a man; but I think it is من كلّ أَمْتٍ [*May God cast a stone at him from every elevated place,* or the like]. (M.)

أَمَوِىٌّ *Of,* or *relating* or *belonging to, a female slave.* (Ṣ.)

أُمَيَّةٌ dim. of أَمَةٌ; (Ṣ, Mṣb;) originally أُمَيْوَةٌ. (Mṣb.)

ان

1. أَنَّ, aor. يَئِنُّ, inf. n. أَنِينٌ and أُنَانٌ (Ṣ, M, Mṣb, Ḳ) and تَأْنَانٌ (Ṣ, Ḳ) and أَنٌّ, (M, Ḳ,) *He moaned;* or *uttered a moan,* or *moaning,* or *prolonged voice of complaint;* or *said, Ah!* syn. تَأَوَّهَ; (M, Ḳ;) by reason of pain: (Ṣ, TA:) *he complained* by reason of disease or pain: (TA:) *he uttered a cry* or *cries:* (Mṣb:) said of a man. (Ṣ, Mṣb.) — أَنَّتِ القَوْسُ, aor. تَئِنُّ, inf. n. أَنِينٌ, *The bow made a gentle and prolonged sound.* (AHn, M.) — لَا أَفْعَلُهُ مَا أَنَّ فِى السَّمَآءِ نَجْمٌ means *I will not do it as long as there is a star in the heaven:* (Ṣ, M, Ḳ:) أَنَّ being here a dial. var. of عَنَّ. (Ṣ.) You say also, مَا أَنَّ فِى الفُرَاتِ قَطْرَةٌ *As long as there is a drop in the Euphrates.* (T, Ṣ.) And لَا أَفْعَلُهُ مَا أَنَّ فِى السَّمَآءِ سَمَآءٌ [*I will not do it as long as there is rain in the heaven*]. (Ṣ.) [It is said in the M that Lḥ mentions the last two sayings; but it is there indicated that he read قَطْرَةً and سَمَآءً: and] ISk mentions the saying, لَا أَفْعَلُهُ مَا أَنَّ فِى السَّمَآءِ نَجْمًا, (T, M,) and مَا عَنَّ فِى السَّمَآءِ نَجْمٌ; (T;) [in the former of which, أَنَّ must be a particle (which see below); but it seems that it should rather be إِنَّ, in this case, as ISd thinks; for he says,] I know not for what reason انّ is here with fet-ḥ, unless a verb be understood before it, as ثَبَتَ or وُجِدَ: [and he adds,] Lḥ mentions مَا أَنَّ ذٰلِكَ الجَبَلَ مَكَانَهُ [*as long as that mountain is in its place*]: and مَا أَنَّ حِرَآءً مَكَانَهُ [*as long as* Mount *Ḥirà is in its place*]: but he does not explain these sayings. (M.)

أَنْ is a pronoun, denoting the speaker, [*I,* masc. and fem.,] in the language of some of the Arabs: they say, أَنْ فَعَلْتُ [*I did*], with the ن quiescent: but most of them pronounce it [أَنَ with fet-ḥ when conjoined with a following word; (Mughnee, Ḳ;) saying, أَنَ فَعَلْتُ: (TA:) and [أَنَا] with ا in a case of pause: (Mughnee, Ḳ:) and

some pronounce it with ا also when it is conjoined with a following word; saying, أَنَا فَعَلْتُ; [as we generally find it written in books;] but this is of a bad dialect: (TA:) [this last assertion, however, requires consideration; for the dial. here said to be bad is that of Temeem, accord. to what here follows:] the Baṣrees hold that the pronoun consists of the ء and the ن, and that the [final] ا is redundant, because it is suppressed in a case of conjunction with a following word; but the Koofees hold that the pronoun is composed of all the three letters, because the ا is preserved in a case of conjunction with a following word in the dial. of Temeem. (Marginal note in a copy of the Mughnee.) [Accord. to Az,] it is best to say ٭ أَنَا in a case of pause; and ٭ أَنَ in a case of conjunction with a following word, as in أَنَ فَعَلْتُ ذَاكَ [*I did that*]; but some of the Arabs say, ٭ أَنَا فَعَلْتُ ذَاكَ; and some make the ن quiescent in a case of this kind, though this is rare, saying, أَنْ قُلْتُ ذَاكَ [*I said that*]; and Ḳuḍá'ah prolong the former ا, saying, ٭ آنَ قُلْتُهُ. (T.) [Accord. to J,] ٭ أَنَا is a pronoun denoting the speaker alone, and is made to end invariably with fet-ḥ to distinguish it from the particle أَنْ which renders the aor. manṣoob; the final ا being for the purpose of showing what is the vowel in a case of pause; but when it occurs in the middle [or beginning] of a sentence, it is dropped, except in a bad dialect. (Ṣ.) [Accord. to ISd,] ٭ أَنَ is a noun denoting the speaker; and in a case of pause, you add ا at the end, [saying ٭ أَنَا,] to denote quiescence; (M;) [or] it is better to do this, though it is not always done: (TA:) but it is said, on the authority of Ḳṭr, that there are five dial. vars. of this word; namely, ٭ أَنَ فَعَلْتُ, and ٭ أَنَا, and ٭ آنَ, and أَنْ, and ٭ أَنَهْ, all mentioned by IJ; but there is some weakness in this: IJ says that the ه in ٭ أَنَهْ may be a substitute for the ا in أَنَا, because the latter is the more usual, and the former is rare; or it may be added to show what is the vowel, like the ا, and be like the ه in كِتَابِيَهْ and حِسَابِيَهْ. (M.) For the dual, as well as the pl., only نَحْنُ is used. (Az, TA.) — It is also a pronoun denoting the person addressed, or spoken to, by assuming the form ٭ أَنْتَ [*Thou*, masc.]; ت being added to it as the sign of the person addressed, (Ṣ, M, Mughnee, Ḳ,) and أَنْ being the pronoun, (M, Mughnee, Ḳ,) accord. to the general opinion; (Mughnee, Ḳ;) the two becoming as one; not that one is prefixed to the other as governing it in the gen. case: (Ṣ:) and so ٭ أَنْتِ, (Ṣ, M, Mughnee, Ḳ,) addressed to the female: (Ṣ, M:) and ٭ أَنْتُمَا, (M, Mughnee, Ḳ,) addressed to two; not a regular dual, for were it so it would be أَنْتَانِ; but like كُمَا in ضَرَبْتُكُمَا: (M:) and ٭ أَنْتُمْ and ٭ أَنْتُنَّ, (Ṣ, Mughnee, Ḳ,) which are [respectively] the masc. and fem. pls. (TA.) — To each of these the ك of comparison is sometimes prefixed; so that you say, ٭ أَنْتَ كَأَنَا [*Thou art like me*, or *as I*], and ٭ أَنَا كَأَنْتَ [or أَنَ كَأَنْتَ *I am like thee*, or *as thou*]; as is related on the authority of the Arabs; for though the ك of comparison is not prefixed to the [affixed] pronoun, and you say, أَنْتَ كَزَيْدٍ but not أَنْتَ كِي, yet the separate pronoun is regarded by them as being in the same predicament as the noun; and therefore the prefixing it to the latter kind of pronoun is approved. (Ṣ.) It is said in the Book of لَيْسَ, by IKh, that there is no such phrase, in the language of the Arabs, as أَنْتَ كِي, nor as أَنَا كَكَ, except in two forged verses; wherefore Sb says that the Arabs, by saying أَنْتَ مِثْلِي and أَنَا مِثْلُكَ, have no need of saying أَنْتَ كِي and أَنَا كَكَ: and the two verses are these:

* فَلَوْلَا الحَيَاءُ لَكُنَّا كَهُمْ * وَلَوْلَا البَلَاءُ لَكَانُوا كَنَا *

[*And but for the sense of shame, we had been like them*, or *as they: and but for trial*, or *affliction, they had been like us*, or *as we*]: and

* إِنْ تَكُنْ كِي فَإِنَّنِي كَكَ فِيهَا *
* إِنَّنَا فِي المَلَامِ مُصْطَحِبَانِ *

[*If thou art like me*, or *as I, verily I am like thee*, or *as thou, in respect of her*, or *it*, or *them: verily we, in respect of blame, are companions*]. (TA.) Az mentions his having heard some of the Benoo-Suleym say, كَمَا أَنْتَنِي, [the latter word being a compound of the pronoun أَنْتَ, regularly written separately, and the affixed pronoun نِي,] meaning *Wait thou for me in thy place*. (TA.) ═ It is also a particle: and as such, it is—First, a particle of the kind called مَصْدَرِيٌّ, rendering the aor. manṣoob: (Mughnee, Ḳ:) i. e., (TA,) it combines with a verb [in this case] in the future [or aor.] tense, following it, to form an equivalent to an inf. n., and renders it manṣoob: (Ṣ, TA:) you say, أُرِيدُ أَنْ تَقُومَ [*I desire that thou stand*, or *that thou wouldst stand*, or *that thou mayest stand*]; meaning أُرِيدُ قِيَامَكَ [*I desire thy standing*]. (Ṣ.) It occurs in two places: first, in that of the inchoative, or in the beginning of a phrase, so that it is in the place of a nom. case; as in the saying [in the Ḳur ii. 180], وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ [*And that ye fast is better for you*]; (Mughnee, Ḳ;) i. e. صِيَامُكُمْ [*your fasting*]. (TA.) And, secondly, after a word denoting a meaning which is not that of certainty: and thus it is in the place of a nom. case; as in the saying [in the Ḳur lvii. 15], أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ [*Hath not the time that their hearts should become submissive*, i. e. *the time of their hearts' becoming submissive, yet come unto those who have believed?*]: and in the place of an accus. case; as in the saying [in the Ḳur x. 38], وَمَا كَانَ هٰذَا ٱلْقُرْآنُ أَنْ يُفْتَرَى [*And this Ḳur-án is not* such *that it might be forged*; i. e., ٱفْتِرَآءً; so in Bḍ and Jel; and so in a marginal note to a copy of the Mughnee, where is added, meaning مُفْتَرًى *forged*]: and in the place of a gen. case; as in the saying [in the Ḳur lxiii. 10], مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ ٱلْمَوْتُ [*Before that death come unto any one of you*; i. e. *before death's coming unto any one of you*]. (Mughnee, Ḳ.) Sometimes it makes the aor. to be of the mejzoom form, (Mughnee, Ḳ,) as some of the Koofees and AO have mentioned, and as Lḥ has stated on the authority of certain of the Benoo-Ṣabbáḥ of Ḍabbeh; (Mughnee;) as in this verse:

* إِذَا مَا غَدَوْنَا قَالَ وِلْدَانُ أَهْلِنَا *
* تَعَالَوْا إِلَى أَنْ يَأْتِنَا الصَّيْدُ نَحْطِبِ *

[*When we went away in the morning, the youths of our family*, or *people, said, Come ye, until that the chase come to us*, (i. e. *until the coming of the chase to us,*) *let us collect firewood*]. (Mughnee, Ḳ.) And sometimes it is followed by an aor. of the marfooʿ form; as in the saying [in the Ḳur ii. 233], accord. to the reading of Ibn-Moḥeysin, لِمَنْ أَرَادَ أَنْ يُتِمُّ الرَّضَاعَةَ [*For him who desireth that he may complete the* time of *sucking*; i. e. *the completing thereof*]; (Mughnee, Ḳ;) but this is anomalous, (I 'Aḳ p. 101, and TA,) or أَنْ is here a contraction of أَنَّ [for أَنَّهُ]: (I 'Aḳ:) and in the saying of the poet,

* أَنْ تَقْرَآنِ عَلَى أَسْمَآءَ وَيْحَكُمَا *
* مِنِّي السَّلَامَ وَأَنْ لَا تُخْبِرَا أَحَدَا *

[*That ye two convey*, or *communicate, to Asmà*, (*mercy on you!* or *woe to you!*) *from me, salutation, and that ye inform not any one*]; but the Koofees assert that أَنْ is here [in the beginning of the verse] a contraction of أَنَّ, and anomalously conjoined with the verb; whereas the Baṣrees correctly say that it is أَنْ which renders the aor. manṣoob, but is deprived of government by its being made to accord with its co-ordinate مَا, termed مَصْدَرِيَّة; (Mughnee;) or, as IJ says, on the authority of Aboo-'Alee, أَنْ is here used by poetic licence for أَنَّكُمَا; and the opinion of the Baghdádees [and Baṣrees], that it is likened to مَا, and therefore without government, is improbable, because أَنْ is not conjoined with a verb in the present tense, but only with the preterite and the future. (M.) When it is suppressed, the aor. may be either manṣoob or marfooʿ; but the latter is the better; as in the saying in the Ḳur [xxxix. 64], أَفَغَيْرَ ٱللَّهِ تَأْمُرُونِّي أَعْبُدُ [*Other than God do ye bid me worship?*]. (Ṣ.) If it occurs immediately before a preterite, it combines with it to form an equivalent to an inf. n. relating to past time; being in this case without government: you say, أَعْجَبَنِي أَنْ قُمْتَ [*It pleased me that thou stoodest*]; meaning *thy standing that is past pleased me:* (Ṣ:) and thus it is used in the saying [in the Ḳur xxviii. 82], لَوْلَا أَنْ مَنَّ ٱللَّهُ عَلَيْنَا [*Were it not for that God conferred favour upon us*; i. e., *for God's having conferred favour upon us*]. (Mughnee.) It is also conjoined with an imperative; as in the phrase mentioned by Sb, كَتَبْتُ إِلَيْهِ بِأَنْ قُمْ [*I wrote to him, Stand*; i. e. *I wrote to him the command to stand*]; which shows that AḤei is wrong in asserting that whenever it is conjoined with an imperative it is an explicative [in the sense of أَيْ], and that in this particular instance the ب may be redundant, which it cannot here be, because, whether redundant or not, it is not put immediately before anything but a noun or what may be rendered by a noun. (Mughnee.) — Secondly, it is a con-

traction of أَنَّ; (Mughnee, K;) and occurs after a verb denoting certainty, or one used in a manner similar to that of such a verb: (Mughnee:) so in the saying [in the Kur lxxiii. 20], عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَى [*He knoweth that (the case will be this:) there will be among you some diseased;* the affixed pronoun هُ, meaning الشَّأْنَ, being understood after أَنْ, which therefore stands for أَنَّهُ, i. e. أَنَّ الشَّأْنَ]: (Mughnee, K:*) and in the phrase, بَلَغَنِي أَنْ قَدْ كَانَ كَذَا وَكَذَا [*It has come to my knowledge,* or *been related to me,* or *been told to me,* or *it came to my knowledge,* &c., *that (the case is* this:) *such and such things have been*]; a phrase of this kind, in which أَنْ occurs with a verb, not being approved without قَدْ, unless you say, بَلَغَنِي أَنَّهُ كَانَ كَذَا وَكَذَا: (Lth, T:) [for] when the contracted أَنْ has for its predicate a verbal proposition, of which the verb is neither imperfectly inflected, like لَيْسَ and عَسَى, nor expressive of a prayer or an imprecation, it is separated from the verb, according to the more approved usage, by قَدْ, or the prefix سَ, or سَوْفَ, or a negative, as لَا &c., or لَوْ: (I 'Ak pp. 100 and 101:) but when its predicate is a nominal proposition, it requires not a separation; so that you say, عَلِمْتُ أَنْ زَيْدٌ قَائِمٌ [*I knew that (the case was* this:) *Zeyd was standing*]; (I 'Ak p. 100;) and بَلَغَنِي أَنْ زَيْدٌ خَارِجٌ [*It has come to my knowledge,* or *been related to me,* or *been told to me,* &c., *that (the case is* this:) *Zeyd is going,* or *coming, out,* or *forth*]; (TA;) except in the case of a negation, as in the saying in the Kur [xi. 17], وَأَنْ لَا إِلَهَ إِلَّا هُوَ [*And that (the case is* this:) *there is no deity but He*]. (I 'Ak p. 100.) Thus used, it is originally triliteral, and is also what is termed مَصْدَرِيَّة; [عَلِمَ أَنْ, in the first of the exs. above, for instance, meaning عَلِمَ أَنَّهُ, i. e. عَلِمَ أَنَّ الشَّأْنَ, which is equivalent to عَلِمَ كَوْنَ الشَّأْنِ;] and governs the subject in the accus. case, and the predicate in the nom. case: and its subject must be a pronoun, suppressed, [as in the exs. given above, where it means الشَّأْن, and in a verse cited before, commencing أَنْ تَقْرَآنِ, accord. to Aboo-'Alee,] or expressed; the latter, accord. to the more correct opinion, being allowable only by poetic license: and its predicate must be a proposition, unless the subject is expressed, in which case it may be either a single word or a proposition; both of which kinds occur in the following saying [of a poet]:

* بِأَنْكَ رَبِيعٌ وَغَيْثٌ مَرِيعٌ *

* وَأَنْكَ هُنَاكَ تَكُونُ الثِّمَالَا *

[he is speaking of persons coming as guests to him whom he addresses, when their provisions are exhausted, and the horizon is dust-coloured, and the north wind is blowing, (as is shown by the citation of the verse immediately preceding, in the T,) and he says, They know *that thou art* like *rain that produces spring-herbage, and* like *plenteous rain, and that thou, there, art the aider and the manager of the affairs of people*]. (Mughnee. [In the T, for رَبِيعٌ, I find الرَّبِيعُ; and for وَأَنْكَ, I there find وَقَدْمًا: but the reading in the Mughnee is that which is the more known.])

[J says,] أَنْ is sometimes a contraction of أَنَّ, and does not govern [anything]: you say, بَلَغَنِي أَنْ زَيْدٌ خَارِجٌ [explained above]; and it is said in the Kur [vii. 41], وَنُودُوا أَنْ تِلْكُمُ الْجَنَّةُ [*And it shall be proclaimed to them that (the case is* this:) *that is Paradise*]: (S:) [here, however, أَنْ is regarded by some as an explicative, as will be seen below:] but in saying this, J means that it does not govern as to the letter; for virtually it does govern; its subject being meant to be understood; the virtual meaning being أَنَّهُ تِلْكُمُ الْجَنَّةُ. (IB.) [In another place, J says,] You may make the contracted أَنْ to govern or not, as you please. (S.) Aboo-Tálib the Grammarian mentions an assertion that the Arabs make it to govern; as in the saying [of a poet, describing a beautiful bosom],

* كَأَنْ ثَدْيَيْهِ حُقَّانِ *

[*As though its two breasts were two small round boxes*]: but [the reading commonly known is

* كَأَنْ ثَدْيَاهُ حُقَّانِ *

(this latter reading is given in De Sacy's Anthol. Gram. Ar. p. 104 of the Ar. text; and both are given in the S;) كَأَنْ here meaning كَأَنَّهُ; and] Fr says, We have not heard the Arabs use the contracted form and make it to govern except with a pronoun, in which case the desinential syntax is not apparent. (T.) The author of the K says in the B that you say, عَلِمْتُ أَنْ زَيْدًا لَمُنْطَلِقٌ [*I knew that Zeyd was indeed going away*], with ل when it is made to govern; and عَلِمْتُ أَنْ زَيْدٌ مُنْطَلِقٌ [*I knew that (the case was* this:) *Zeyd was going away*], without ل when it is made to have no government. (TA. [But in the latter ex. it governs the subject, which is understood, as in other exs. before given.]) [See an ex. in a verse ending with the phrase وَكَأَنْ قَدِ cited voce قَدْ, where كَأَنْ is for كَأَنَّهُ, meaning كَأَنَّ الشَّأْنَ, and a verb is understood after قد. And see also أَنَّ, below.] — Thirdly, it is an explicative, (Mughnee, K,) meaning أَيْ, (S, M, and so in some copies of the K,) or [rather] used in the manner of أَيْ; (Mughnee, and so in some copies of the K;) [meaning قَائِلًا, or قَائِلِينَ; or يَقُولُ, or يَقُولُونَ; or some other form of the verb قَالَ; i. e. *Saying;* &c.;] as in the saying [in the Kur xxiii. 27], فَأَوْحَيْنَا إِلَيْهِ أَنِ اصْنَعِ الْفُلْكَ [*And we revealed,* or *spake by revelation, unto him, saying, Make thou the ark*]; (Mughnee, K;) and [in the Kur vii. 41,] وَنُودُوا أَنْ تِلْكُمُ الْجَنَّةُ [*And it shall be proclaimed to them, being said, That is Paradise*]; or in these two instances it may be regarded as what is termed مَصْدَرِيَّة, by supposing the preposition [بِ] understood before it, so that in the former instance it is the biliteral, because it is put before the imperative, and in the second it is the contraction of أَنَّ, because it is put before a nominal proposition; (Mughnee;) and [in the Kur xxxviii. 5,] وَانْطَلَقَ الْمَلَأُ مِنْهُمْ أَنِ امْشُوا (S, M, Mughnee) i. e. [*And the chief persons of them*] *broke forth,* or *launched forth, with their tongues,* or *in speech,* [*saying,*] *Go ye on,* or *continue ye, in your course of action* &c. (Mughnee.) For this usage of أَنْ, certain conditions are requisite: first, that it be preceded by a proposition: secondly, that it be followed by a proposition; so that you may not say, ذَكَرْتُ عَبْدًا أَنْ ذَهَبَ, but you must say أَيْ in this case, or must omit the explicative: thirdly, that the preceding proposition convey the meaning of القَوْل, as in the exs. above; in the last of which, انطلق has the meaning assigned to it above; not that of walking or going away: fourthly, that there be not in the preceding proposition the letters of القَوْل; so that one may not say, قُلْتُ لَهُ أَنِ افْعَلْ; or, if there be in it those letters, that the word which they compose shall be interpreted by another word; as in the saying, in the Kur [v. 117], مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ, which may mean, as Z says, *I have not commanded them* [aught *save that which Thou commandedst me, saying, Worship ye God*]; (Mughnee;) in which instance Fr says that it is an explicative: (T:) fifthly, that there be not a preposition immediately before it; for if you say, كَتَبْتُ إِلَيْهِ بِأَنِ افْعَلْ كَذَا, it is what is termed مَصْدَرِيَّة [as we have before shown]. (Mughnee.) When it may be regarded as an explicative and is followed by an aor. with لَا, as in أَشَرْتُ إِلَيْهِ أَنْ لَا تَفْعَلْ كَذَا, it may be marfooa, [namely, the aor.,] on the supposition that لا is a negative; or mejzoom, on the supposition that it is a prohibitive; and in both cases ان is an explicative; [so that the meaning is, *I made a sign to him,* as though *saying, Thou wilt not do such a thing,* in the former case; or, in the latter, *Do not thou such a thing;*] or mansoob, on the supposition that لا is a negative and that ان is what is termed مَصْدَرِيَّة: but if لا is wanting, it may not be mejzoom, but may be marfooa [if we use ان as an explicative] or mansoob [if ان be what is termed مَصْدَرِيَّة]. (Mughnee.) — Fourthly, it is redundant, as a corroborative, (Mughnee, K,) like whatever else is redundant: and thus it is in four cases: one of these, which is the most common, being when it occurs after لَمَّا denoting time; [and this is mentioned in the M;] as in the saying [in the Kur xxix. 32], وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا [*And when our apostles came to Lot*]: (Mughnee:) [or,] accord. to J, (TA,) it is sometimes a connective to لَمَّا; as in the saying in the Kur [xii. 96], فَلَمَّا أَنْ جَاءَ الْبَشِيرُ [*And when that* (like as we say, "now that,") *the announcer of good tidings came*]: and sometimes it is redundant; as in the saying in the Kur [viii. 34], وَمَا لَهُمْ أَنْ لَا يُعَذِّبَهُمُ اللَّهُ [as though it might be rendered *But what reason have they, God should not punish them?*]: (S, TA:) but IB says that the connective is redundant; and [that ان is not redundant in the latter instance, for] if it were redundant in this verse of the Kur it would not render the [aor.] verb mansoob. (TA. [The author of the Mughnee, like IB, disallows that ان is redundant in a case of this kind, which Kh asserts it to be; and says that فِي is under-

stood before it.]) The second case is when it occurs between لَوْ and a verb signifying swearing, the latter being expressed; as in this verse:

* فَأُقْسِمُ أَنْ لَوِ ٱلْتَقَيْنَا وَأَنْتُمُ *
* لَكَانَ لَنَا يَوْمٌ مِنَ الشَّرِّ مُظْلِمُ *

[*And I swear, had we and you met, there had been to us a dark day of evil*]: and when that verb is omitted; as in the following ex.:

* أَمَا وَٱللهِ أَنْ لَوْ كُنْتَ حُرًّا *
* وَمَا بِٱلْحُرِّ أَنْتَ وَلَا العَتِيقِ *

[*Verily*, or *now surely, by God, if thou wert freeborn; but thou art not the freeborn nor the emancipated*]: so say Sb and others: Ibn-'Osfoor holds it to be a particle employed to connect the complement of the oath with the oath; but this is rendered improbable by the fact that it is in most cases omitted, and such particles are not. (Mughnee.) The third case, which is extr., is when it occurs between the ك [of comparison] and the noun governed by it in the genitive case; as in the saying,

* وَيَوْمًا تُوَافِينَا بِوَجْهٍ مُقَسَّمٍ *
* كَأَنْ ظَبْيَةٍ تَعْطُو إِلَى وَارِقِ السَّلَمْ *

[*And on a day thou comest to us with a beautiful face, like a doe-gazelle raising her head towards the goodly green-leaved tree of the selem kind*], accord. to the reading of him who makes ظبية to be governed in the genitive case [instead of the accus. or the nom.; for if we read it in the accus. or the nom., أَنْ is a contraction of أَنَّ; in the former case, ظبية being its subject, and its predicate being suppressed; and in the latter case, the meaning being كَأَنَّهَا ظَبْيَةٌ, so that the subject of ان is suppressed]. (Mughnee.) The fourth case is when it occurs after إِذَا; as in the following ex.:

* فَأُمْهِلُهُ حَتَّى إِذَا أَنْ كَأَنَّهُ *
* مُعَاطِي يَدٍ فِي لُجَّةِ المَآءِ غَامِرُ *

[*And I leave him alone until when* he is *as though he were a giver of a hand* to be laid hold upon, *in the fathomless deep of the water immerged*]. (Mughnee.) — [Fifthly,] among other meanings which have been assigned to it, (Mughnee,) it has a conditional meaning, like إِنْ: (Mughnee, K:) so the Koofees hold; and it seems to be most probably correct, for several reasons: first, because both these forms occur, accord. to different readings, in several instances, in one passage of the Kur; as in [ii. 282,] أَنْ تَضِلَّ إِحْدَاهُمَا [*If one of them twain* (namely, women,) *err*]; &c.: secondly, because [the prefix] فَ often occurs after it; as in a verse commencing with أَبَا خُرَاشَةَ [as cited voce أَمَّا, accord. to some who hold that أَمَّا in that verse is a compound of the conditional أَنْ and the redundant مَا; and as in the Kur ii. 282, where the words quoted above are immediately followed by فَتُذَكِّرَ إِحْدَاهُمَا ٱلْأُخْرَى]: thirdly, because it is conjoined with إِنْ [which forms a part of the compound إِمَّا] in this ex.:

* إِمَّا أَقَمْتَ وَأَمَّا أَنْتَ مُرْتَحِلًا *
* فَٱللهُ يَكْلَأُ مَا تَأْتِي وَمَا تَذَرُ *

[*If thou remain, and if thou be going away* (أَمَّا meaning أَنْ كُنْتَ, as syn. with إِنْ كُنْتَ), *may God guard* thee (يَكْلَأُ being marfooa because of the ف) *as long as thou doest and as long as thou leavest undone*]: thus related, with kesr to the former ان [in إِمَّا] and with fet-h to the latter [in أَمَّا]. (Mughnee.) — [Sixthly,] it is a negative, like إِنْ: (Mughnee, K:) so, as some say, in [the Kur iii. 66,] أَنْ يُؤْتَى أَحَدٌ مِثْلَ مَا أُوتِيتُمْ [meaning accord. to them *Not any one is given the like of that* scripture *which ye have been given*]: but it is said [by others] that the meaning is, [taken with what precedes it,] And believe not ye *that* (بِأَنْ) *any one is given the like of that* scripture *which ye have been given*, except it be given to him who followeth your religion; and that the phrase "say thou, Verily the direction is the direction of God," is parenthetic. (Mughnee.) — [Seventhly,] it is syn. with إِذْ, (AZ, T, Mughnee, K, [in Freytag's Lex., from the K, إِذْ قِيلَ,] but قيل in the K relates to what there follows,]) as some say, in [the Kur l. 2,] بَلْ عَجِبُوا أَنْ جَآءَهُمْ مُنْذِرٌ مِنْهُمْ [*Verily they wonder because a warner from among themselves hath come unto them*]; (Mughnee, K;) and in other instances; but correctly, in all these instances, ان is what is termed مَصْدَرِيَّة, and لِ denoting cause is understood before it. (Mughnee.) [See also أَمَّا and إِمَّا.] — [Eighthly,] it is *syn. with* لِئَلَّا, accord. to some, in [the Kur iv. last verse,] يُبَيِّنُ ٱللهُ لَكُمْ أَنْ تَضِلُّوا [*God explaineth to you* (the ordinances of your religion, Jel), *lest ye should err*, or *in order that ye may not err*]; (Mughnee, K;) and in the saying,

* نَزَلْتُمْ مَنْزِلَ الأَضْيَافِ مِنَّا *
* فَعَجَّلْنَا القِرَى أَنْ تَشْتِمُونَا *

[*Ye became*, or *have become, in the condition of our guests; so we hastened*, or *have hastened, the entertainment, lest ye should revile us*, or *in order that ye should not revile us*]: (Mughnee:) but correctly, in such a case [likewise], ان is what is termed مَصْدَرِيَّة, and the original wording is كَرَاهَةَ أَنْ تَضِلُّوا [*from a motive of dislike that ye should err*], (Mughnee, K,) and مَخَافَةَ أَنْ تَشْتِمُونَا [*from a motive of fear that ye should revile us*]: so say the Basrees: some say, extravagantly, that لِ is meant to be understood before it, and لا after it. (Mughnee.) — [Ninthly,] it occurs in the sense of الَّذِي; as in the saying, زَيْدٌ أَعْقَلُ مِنْ أَنْ يَكْذِبَ [*Zeyd is more reasonable than he who lies*; which is equivalent to saying, *Zeyd is too reasonable to lie*: but respecting its usage in a phrase of this kind, and respecting the form of the aor. after it in such a case, see مِنْ]. (Kull p. 78.) — By a peculiarity of pronunciation termed عَنْعَنَةٌ, the tribe of Temeem say عَنْ instead of أَنْ. (M.)

إِنْ is used in various ways: first, as a conditional particle, (S, M, Msb, Mughnee, K,) denoting the happening of the second of two events in consequence of the happening of the first, (S, Msb,*) whether the second be immediate or deferred, and whether the condition be affirmative or negative; (Msb;) [and as such it is followed by a mejzoom aor., or by a pret. having the signification of an aor.;] as in the saying, إِنْ تَفْعَلْ أَفْعَلْ [*If thou do* such a thing, *I will do* it; and] إِنْ تَأْتِنِي آتِكَ [*If thou come to me, I will come to thee*]; and إِنْ جِئْتَنِي أَكْرَمْتُكَ [*If thou come to me, I will treat thee with honour*]; (S;) and إِنْ فَعَلْتَ فَعَلْتُ [*If thou do, I will do*], for which the tribe of Teiyi say, as IJ relates on the authority of Ktr, إِنْ قُمْتَ قُمْتُ; هِنْ فَعَلْتَ فَعَلْتُ (M;) and إِنْ قُمْتَ قُمْتُ [*If thou stand, I will stand*]; and إِنْ دَخَلْتِ الدَّارَ أَوْ لَمْ تَدْخُلِي الدَّارَ فَأَنْتِ طَالِقٌ [*If thou enter the house, or if thou enter not the house, thou shalt be divorced*]; (Msb;) and [in the Kur viii. 39,] إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ [*If they desist, what hath already past shall be forgiven them*]; and [in verse 19 of the same ch.,] وَإِنْ تَعُودُوا نَعُدْ [*But if ye return* to attacking the Apostle, *we will return* to assisting him]. (Mughnee, K.) [On the difference between it and إِذَا, see the latter.] When either it or إِذَا is immediately followed by a noun in the nom. case, the said noun is governed in that case by a verb necessarily suppressed, of which it is the agent; as in the saying, in the Kur [ix. 6], وَإِنْ أَحَدٌ مِنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ; the complete phrase being وَإِنِ ٱسْتَجَارَكَ أَحَدٌ مِنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ [*And if any one of the believers in a plurality of gods demand protection of thee*, (if) *he demand protection of thee*]: so accord. to the generality of the grammarians. (I 'Ak p. 123.) Sometimes it is conjoined with the negative لَا, and the ignorant may imagine it to be the exceptive إِلَّا; as in [the saying in the Kur ix. 40,] إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ ٱللهُ [*If ye will not aid him, certainly God did aid him*]; and [in the next preceding verse,] إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ [*If ye will not go forth to war, He will punish you*]. (Mughnee, K.*) It is sometimes used to denote one's feigning himself ignorant; as when you say to one who asks, "Is thy child in the house?" and thou hast knowledge thereof, إِنْ كَانَ فِي الدَّارِ أَعْلَمْتُكَ بِهِ [*If he be in the house, I will inform thee thereof*]. (Msb.) And to denote one's putting the knowing in the predicament of the ignorant, in order to incite to the doing or continuing an action; as when you say, إِنْ كُنْتَ ٱبْنِي فَأَطِعْنِي [*If thou be my son, obey me*]; as though you said, "Thou knowest that thou art my son, and it is incumbent on the son to obey the father, and thou art not obedient; therefore do what thou art commanded to do." (Msb.) And sometimes it is divested of the conditional meaning, and becomes *syn. with* لَوْ; as in the saying, صَلِّ وَإِنْ عَجَزْتَ عَنِ القِيَامِ [*Pray thou though thou be unable to stand;*] i. e. *pray*

thou whether thou be able to stand or unable to do so; and in the saying, أَكْرِمْ زَيْدًا وَإِنْ قَعَدَ i. e. [*Treat thou Zeyd with honour*] *though he be sitting*; or, *whether he sit or not*. (Msb.) [إِمَّا as a compound of the conditional إِنْ and the redundant مَا, see in an art. of which اما is the heading.] — [Secondly,] it is a negative, (S, Mughnee, K,) *syn. with* مَا; (S;) and is put before a nominal proposition; (Mughnee, K;) as in the saying [in the Kur lxvii. 20], إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ [*The unbelievers are not* in aught *save in a deception*]; (S, Mughnee, K;) and before a verbal proposition; as in [the Kur ix. 108,] إِنْ أَرَدْنَا إِلَّا الْحُسْنَى [*We desired not*, or *meant not*, aught *save that which is best*]. (Mughnee, K.) The assertion of some, that the negative إِنْ does not occur except where it is followed by إِلَّا, as in the instances cited above, or by لَمَّا, with teshdeed, which is syn. therewith, as, accord. to a reading of some of the Seven [Readers], in the saying [in the Kur lxxxvi. 4], إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ, i. e., مَا كُلُّ نَفْسٍ إِلَّا عَلَيْهَا حَافِظٌ [*There is not any soul but over it is a guardian*], is refuted by the sayings in the Kur [x. 69 and lxxii. 26], إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهٰذَا [meaning, accord. to the Jel., *Ye have no proof of this* that ye say], and إِنْ أَدْرِي أَقَرِيبٌ مَا تُوعَدُونَ [*I know not whether that with which ye are threatened be nigh*]. (Mughnee, K.*) The conditional and the negative both occur in the saying in the Kur [xxxv. 39], وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ [*And* I swear that, *if they should quit their place, not any one should withhold them after Him*]: the former is conditional; and the latter is negative, and is [part of] the complement of the oath which is denoted by the ل prefixed to the former; the complement of the condition being necessarily suppressed. (Mughnee.) When it is put before a nominal proposition, it has no government, accord. to Sb and Fr; but Ks and Mbr allow its governing in the manner of لَيْسَ; and Sa'eed Ibn-Jubeyr reads, [in the Kur vii. 193,] إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللّٰهِ عِبَادًا أَمْثَالُكُمْ [*Those whom ye invoke beside God*, or *others than God, are not men like you*]: also, the people of El-'Áliyeh have been heard to say, إِنْ أَحَدٌ خَيْرًا مِنْ أَحَدٍ إِلَّا بِالْعَافِيَةِ [*Any one is not better than any* other *one, except by means of health*, or *soundness*]; and إِنْ ذٰلِكَ نَافِعَكَ وَلَا ضَارَّكَ [*That is not profitable to thee nor injurious to thee*]: as an ex. of its occurrence without government, which is mostly the case, the saying of some, إِنَّ ✻ قَائِمٌ, may be explained as originally إِنْ أَنَا قَائِمٌ [*I am not standing*]; the أ of أَنَا being elided for no reason in itself, and the ن of إِنْ being incorporated into the ن of أَنَا, and the ا of this latter being elided in its conjunction with the following word; but إِنَّ قَائِمًا has also been heard. (Mughnee.) Sometimes it occurs [as a negative] in the complement of an oath: you say, وَاللّٰهِ إِنْ فَعَلْتُ, meaning مَا فَعَلْتُ [*By God, I did not*]. (S.) — [Thirdly,] it is a contraction of إِنَّ, and is put before a nominal and before a verbal proposition. (Mughnee, K.) In the former case, it is made to govern and is made to have no government: (S,* K:) [i. e.] in this case, it is allowable to make it govern; contr. to the opinion of the Koofees: (Mughnee:) Lth says that he who uses the contracted form of إِنَّ uses the nom. case with it, except that some of the people of El-Ḥijáz use the accus. case with it: (T:) thus it is said, accord. to one reading, [in the Kur xi. 113,] إِنْ كُلًّا لَمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ [*Verily all* of them, *thy Lord will indeed fully render them* the recompense of *their works*]: (T, Mughnee:) Fr says, We have not heard the Arabs use the contracted form and make it to govern, unless with a pronoun, in which case the desinential syntax is not apparent; and he adds that in the instance cited above, they make كُلًّا to be governed in the accus. case by لَيُوَفِّيَنَّهُمْ; as though the phrase were لَيُوَفِّيَنَّهُمْ كُلًّا; and that كُلٌّ would be proper; for you say, إِنْ زَيْدٌ لَقَائِمٌ [*Verily Zeyd is standing*]: (T:) the ex. given by Sb is, إِنْ عَمْرًا لَمُنْطَلِقٌ [*Verily 'Amr is going away*]. (Mughnee.) But it is [most] frequently made to have no government; as in the saying [in the Kur xliii. 34 accord. to one reading], وَإِنْ كُلُّ ذٰلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا [*And verily all that is the furniture of the present life*]; and, accord. to the reading of Ḥafṣ, [and of 'Áṣim and Kh, in the Kur xx. 66, respecting which see إِنَّ,] إِنْ هٰذَانِ لَسَاحِرَانِ [*Verily these two are enchanters*]; &c. (Mughnee.) When it is put before a verbal proposition, it is necessarily made to have no government: (Mughnee, K:) and in most cases the verb is a preterite and of the kind called نَاسِخ [which effects a change of the grammatical form or of the meaning in a nominal proposition before which it is placed]; as in the saying [in the Kur ii. 138], وَإِنْ كَانَتْ لَكَبِيرَةً [*And verily it was a great matter*]; and [in the Kur xvii. 75,] وَإِنْ كَادُوا لَيَفْتِنُونَكَ [*And verily they were near to seducing thee*]; (Mughnee;) in which last ex. AZ says, it means لَقَدْ, i. e. *without doubt*; and so in the same ch. vv. 78 and 108: (T:) less frequently it is an aor. of a verb of this kind; as in the saying [in the Kur xxvi. 186], وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ [*And verily we think thee to be* of the number *of the liars*]: and both these kinds of expression may be taken as exs. to be imitated: less frequently than this it is a preterite of a verb not of the kind termed ناسخ; as in the saying [of a poet],

* شَلَّتْ يَمِينُكَ إِنْ قَتَلْتَ لَمُسْلِمًا *

[*May thy right arm*, or *hand, dry up*, or *become unsound! verily thou hast slain a Muslim*]; but this may not be taken as an ex. to be imitated; contr. to the opinion of Akh; for he allows the phrase, إِنْ قَامَ لَأَنَا [*Verily I stood*], and إِنْ قَعَدَ لَأَنْتَ [*Verily thou sattest*]: and less frequently than this it is an aor. of a verb not of the kind termed ناسخ; as in the saying, إِنْ يَزِينُكَ لَنَفْسُكَ وَإِنْ يَشِينُكَ لَهِيَهْ [*Verily thy soul* is that which *beautifies thee, and it* is that which *deforms thee*]; and this, by common consent, may not be taken as an ex. to be imitated. (Mughnee.) Wherever you find إِنَّ with لَ after it, decide that it is originally إِنَّ; (Mughnee, K;) as in the exs. above: but respecting this ل there is a difference of opinion: see this letter. (Mughnee.) J says, (TA,) إِنْ is sometimes a contraction of إِنَّ, and this must have ل put before its predicate, to compensate for what is elided, of the doubled letter; as in the saying in the Kur [lxxxvi. 4, accord. to him who reads لَمَا instead of لَمَّا], إِنْ كُلُّ نَفْسٍ لَمَا عَلَيْهَا حَافِظٌ [*Verily every soul hath over it a guardian*]; and in the saying, إِنْ زَيْدٌ لَأَخُوكَ [*Verily Zeyd is thy brother*]; in order that it may not be confounded with إِنْ which is syn. with the negative مَا: (S, TA:) but IB says, ل is here introduced to distinguish between negation and affirmation, and this إِنْ has neither subject nor predicate; so J's saying that the ل is put before its predicate is without meaning: and this ل is sometimes introduced with the objective complement of a verb; as in إِنْ ضَرَبْتُ لَزَيْدًا [*Verily I struck*, or *beat, Zeyd*]; and with the agent; as in إِنْ قَامَ لَزَيْدٌ [*Verily Zeyd stood*]. (TA.) When the contracted إِنْ governs, this ل is not necessary; so you may say, إِنْ زَيْدًا قَائِمٌ [*Verily Zeyd is standing*]; because in this case it cannot be confounded with the negative; for the negative does not render the subject mansoob and the predicate marfooa: and when it does not govern, if the meaning is apparent, the ل is not needed; as in

* وَنَحْنُ أُبَاةُ الضَّيْمِ مِنْ آلِ مَالِكٍ *

* وَإِنْ مَالِكٌ كَانَتْ كِرَامَ الْمَعَادِنِ *

[*And we are persons who refuse to submit to injury, of the family of Málik: and verily* the family of *Málik are generous in respect of* their *origins*]; كَانَتْ being here for لَكَانَتْ. (I'Aḳ p. 99.) — [Fourthly,] it is redundant, (S, Mughnee, K,) occurring with مَا; as in the saying, مَا إِنْ يَقُومُ زَيْدٌ [*Zeyd does not stand*]; (S;) and in the saying [of a poet],

* مَا إِنْ أَتَيْتَ بِشَيْءٍ أَنْتَ تَكْرَهُهُ *

[*Thou didst not a thing which thou dislikest*]. (Mughnee, K: in the CK أَتَيْتُ.) It is mostly thus used after the negative ما, when put before a verbal proposition; as above; or before a nominal proposition; as in the saying,

* وَمَا إِنْ طِبُّنَا جُبْنٌ وَلٰكِنْ * مَنَايَانَا وَدَوْلَةُ آخَرِينَا *

[*And our habit is not cowardice; but our destinies and the good fortune of others* caused our being defeated]: and in this case it prevents the government of ما, as in this verse: but in the saying,

* بَنِي غُدَانَةَ مَا إِنْ أَنْتُمُ ذَهَبًا *

* وَلَا صَرِيفًا وَلٰكِنْ أَنْتُمُ الْخَزَفُ *

[*Sons of Ghudáneh, ye are not indeed gold, nor silver*, or *pure silver, but ye are pottery*], accord. to him who relates it thus, saying ذهبًا and صريفًا, in the accus. case, it is explained as a negative, corroborative of ما: (Mughnee:) and accord. to J,

(TA,) the negatives مَا and إِنْ are sometimes thus combined for corroboration; as in the saying of the rájiz, (El-Aghlab El-'Ijlee, TA,)

* مَا إِنْ رَأَيْنَا مَلِكًا أَغَارَا * أَكْثَرَ مِنْهُ قِرَّةً وَقَارَا *

[*We have not indeed seen a king who has made a hostile incursion possessing more numerous sheep, or goats, and camels, than he*]; (Ṣ, TA;) but IB says that ان is here redundant, not a negative. (TA.) Sometimes it is redundant after the conjunct noun مَا; as in the saying,

* يُرَجِّي المَرْءُ مَا إِنْ لَا يَرَاهُ *

* وَتَعْرِضُ دُونَ أَدْنَاهُ الخُطُوبُ *

[*Man hopes for that which he will not see; for calamities intervene as obstacles in the way to what is nearest thereof*]. (Mughnee.) And after the مَا termed مَصْدَرِيَّة, (Mughnee,) [i. e.,] after the adverbial مَا [which is of the kind termed مصدريّة]; (TA;) as in the saying (of Maaloot El-Ḳurey'ee, cited by Sb, TA),

* وَرَجَّ الفَتَى لِلْخَيْرِ مَا إِنْ رَأَيْتَهُ *

* عَلَى السِّنِّ خَيْرًا لَا يَزَالُ يَزِيدُ *

[*And hope thou that the youth is* destined *for good as long as thou hast seen him not ceasing to increase in good with age*]. (Mughnee.) And after the inceptive أَلَا; as in the saying,

* أَلَا إِنْ سَرَى لَيْلِى فَبِتُّ كَئِيبَا *

* أُحَاذِرُ أَنْ تَنْأَى النَّوَى بِغَضُوبَا *

[*Now he journeyed on*, or *during*, that *my night, and I passed the night in an evil state, broken in spirit by grief, being fearful that the distance* to which he was going *with Ghadoob* (a woman so named) *would become far*]. (Mughnee.) And before the meddeh denoting disapproval: [for] Sb heard a man, on its being said to him, "Wilt thou go forth if the desert become plentiful in herbage?" reply, أَأَنَا إِنِيهْ [*What, I, indeed?*] disapproving that he should think otherwise than that. (Mughnee. [See also art. انى.]) — [Fifthly,] it is *syn. with* قَدْ: so it is said to be in the saying [in the Ḳur lxxxvii. 9], إِنْ نَفَعَتِ ٱلذِّكْرَى [*Admonition hath profited*], (T, Mughnee, Ḳ,) by IAạr (T) and by Ḳṭr: (Mughnee:) and Abu-l-'Abbás relates that the Arabs say, إِنْ قَامَ زَيْدٌ meaning قَدْ قَامَ زَيْدٌ [*Zeyd has stood*]; and he adds, that Ks states his having heard them say so, and having thought that it expressed a condition, but that he asked them, and they answered that they meant قَدْ قَامَ زَيْدٌ, and not مَا قَامَ زَيْدٌ. (T.) [So too, accord. to the Ḳ, in all the exs. cited in the next sentence as from the Mughnee; but this is evidently a mistake, occasioned by an accidental omission.] — [Sixthly,] it is asserted also by the Koofees, that it is *syn. with* إِذْ, in the following exs.: in the Ḳur [v. 62], وَٱتَّقُوا ٱللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ [*And fear ye God, because ye are believers:* and so, accord. to AZ, as is said in the T, in a similar instance in the Ḳur ii. 278: and in the same, iv. 62]: and [in the Ḳur xlviii. 27,] لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِنْ شَآءَ ٱللَّهُ آمِنِينَ [*Ye shall assuredly enter the sacred mosque, because God hath willed, in security*]: and in like instances, when the verb therein expresses what is held sure to happen or to have happened: and in the saying,

* أَتَغْضَبُ إِنْ أُذْنَا قُتَيْبَةَ حُزَّتَا *

* جِهَارًا وَلَمْ تَغْضَبْ لِقَتْلِ ٱبْنِ حَازِمِ *

[*Art thou angry because the ears of Ḳuteybeh have been cut, openly, or publicly, and wast not angry for the slaughter of Ibn-Ḥázim?*]: (Mughnee:) but in all these instances [it is sufficiently obvious that] ان may be otherwise explained. (Mughnee, Ḳ.) — [Seventhly,] it is sometimes *syn. with* إِذَا; as in the Ḳur [ix. 23], لَا تَتَّخِذُوا آبَآءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّوا ٱلْكُفْرَ عَلَى ٱلْإِيمَانِ [*Take not ye your fathers and your brethren as friends when they love unbelief above belief*]; and in the same [xxxiii. 49], وَٱمْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ [*And a believing woman when she giveth herself to the Prophet*]: so says AZ. (T.) — [Eighthly,] it is used for إِمَّا, (Mughnee and Ḳ, voce إِمَّا,) distinct from إِمَّا which is a compound of the conditional إِنْ and the redundant مَا. (Mughnee ibid.) [See an ex. in a verse cited voce إِمَّا in the present work, commencing with the words سَقَتْهُ الرَّوَاعِدُ.]

أَنَ: see أَنْ, in four places.

أَنَّ is one of the particles which annul the quality of the inchoative; and is originally إِنَّ; therefore Sb has not mentioned it among those particles [as distinct from إِنَّ, from which, however, it is distinguished in meaning]: (I 'Aḳ p. 90:) it is a corroborative particle; (I 'Aḳ, Mughnee;) a particle governing the subject in the accus. case and the predicate in the nom. case, (Ṣ, I 'Aḳ, Mughnee, Ḳ,) combining with what follows it to form an equivalent to an inf. n., (Ṣ,) [for,] accord. to the most correct opinion, it is a conjunct particle, which, together with its two objects of government, is explained by means of an inf. n. (Mughnee.) If the predicate is derived, the inf. n. by means of which it is explained is of the same radical letters; so that the implied meaning of بَلَغَنِى أَنَّكَ تَنْطَلِقُ [*It has come to my knowledge*, or *been related to me*, or *been told to me*, or *it came to my knowledge*, &c., *that thou goest away*], or أَنَّكَ مُنْطَلِقٌ [*that thou art going away*], is بَلَغَنِى ٱنْطِلَاقُكَ [or rather ٱنْطِلَاقُكَ *thy going away has come to my knowledge*, &c.]; and hence, the implied meaning of بَلَغَنِى أَنَّكَ فِى الدَّارِ [*It has come to my knowledge*, &c., *that thou art in the house*] is بَلَغَنِى ٱسْتِقْرَارُكَ فِى الدَّارِ [*thy remaining in the house has come to my knowledge*, &c.], because the predicate is properly a word suppressed from اِسْتَقَرَّ or مُسْتَقِرٌّ: and if the predicate is underived, the implied meaning is explained by the word كَوْن; so that the implied meaning of بَلَغَنِى أَنَّ هٰذَا زَيْدٌ [*It has come to my knowledge*, &c., *that this is Zeyd*] is بَلَغَنِى كَوْنُهُ زَيْدًا [*his being Zeyd has come to my knowledge*, &c.]; for the relation of every predicate expressed by an underived word to its subject may be denoted by a word signifying "being;" so that you say, هٰذَا زَيْدٌ and, if you will, هٰذَا كَائِنٌ زَيْدًا; both signifying the same. (Mughnee.) There are cases in which either أَنَّ or إِنَّ may be used: [see the latter, in twelve places:] other cases in which only the former may be used: and others in which only the latter. (I 'Aḳ p. 91.) The former only may be used when the implied meaning is to be explained by an inf. n. (I 'Aḳ, Ḳ.) Such is the case when it occurs in the place of a noun governed by a verb in the nom. case; as in يُعْجِبُنِى أَنَّكَ قَائِمٌ [*It pleases me that thou art standing*], i. e. قِيَامُكَ [*thy standing* pleases me]: or in the place of a noun governed by a verb in the accus. case; as in عَرَفْتُ أَنَّكَ قَائِمٌ [*I knew that thou wast standing*], i. e. قِيَامَكَ [*thy standing*]: or in the place of a noun governed in the gen. case by a particle; as in عَجِبْتُ مِنْ أَنَّكَ قَائِمٌ [*I wondered that thou wast standing*], i. e. مِنْ قِيَامِكَ [*at*, or *by reason of, thy standing*]: (I 'Aḳ p. 91:) [and sometimes a preposition is understood; as in لَا شَكَّ أَنَّهُ كَذَا, for لَا شَكَّ فِى أَنَّهُ كَذَا *There is no doubt that it is thus*, i. e. لَا شَكَّ فِى كَوْنِهِ كَذَا *There is no doubt of its being thus:*] and أَنَّ must be used after لَوْ; as in لَوْ أَنَّكَ قَائِمٌ لَقُمْتُ [*If that thou wert standing, I had stood*, or *would have stood*, i. e. لَوْ قِيَامُكَ ثَابِتٌ, or لَوْ ثَبَتَ قِيَامُكَ, accord. to different opinions, both meaning *if thy standing were a fact:* see I 'Aḳ pp. 305 and 306]. (Ḳ.) Sometimes its أ is changed into ع; so that you say, عَلِمْتُ عَنَّكَ مُنْطَلِقٌ [meaning *I knew that thou wast going away*]. (M.) — With ك prefixed to it, it is a particle of comparison, (Ṣ,* M, TA,) [still] governing the subject in the accus. case and the predicate in the nom. case: (TA:) you say, كَأَنَّ زَيْدًا عَمْرٌو [It is *as though Zeyd were 'Amr*], meaning that Zeyd is like 'Amr; as though you said, إِنَّ زَيْدًا كَائِنٌ كَعَمْرٍو [*verily, Zeyd is like 'Amr*]: [it is to be accounted for by an ellipsis: or] the ك is taken away from the middle of this proposition, and put at its commencement, and then the kesreh of إِنَّ necessarily becomes changed to a fet-ḥah, because إِنَّ cannot be preceded by a preposition, for it never occurs but at the commencement [of a proposition]. (IJ, M.) Sometimes, كَأَنَّ denotes denial; as in the saying, كَأَنَّكَ أَمِيرُنَا فَتَأْمُرَنَا [*As though thou wert our commander so that thou shouldst command us*], meaning *thou art not our commander* [*that thou shouldst command us*]. (TA.) It also denotes wishing; as in the saying, كَأَنَّكَ بِى قَدْ قُلْتُ الشِّعْرَ فَأُجِيدَهُ, meaning *Would that I had poetized*, or *versified, so that I might do it well:* (TA:) [an elliptical form of speech, of which the implied meaning seems to be, *would that I were as though thou sawest me that I had poetized*, &c.; or the like: for] you say [also], كَأَنِّى بِكَ meaning كَأَنِّى أَبْصُرُ بِكَ [It is *as though I saw thee*]; i. e. I know from what I witness of thy condition to-day how thy condition will be to-morrow; so that it is as though I saw thee in that condition: (Ḥar p. 126: [see also بِ; near

the end of the paragraph:]) [thus,] كَأَنَّ also denotes knowing; and also thinking; [the former as in the saying immediately preceding, and] as when you say, كَأَنَّ اللّٰهَ يَفْعَلُ مَا يَشَآءُ [*I know*, or rather *it appears, as though seen, that God does what He wills*]; and [the latter as when you say,] كَأَنَّكَ خَارِجٌ [*I think*, or rather *it seems, that thou art going forth*]. (TA.) — [When it has the affixed pronoun of the first person, sing. or pl., you say, أَنِّي and أَنَّنِي, and أَنَّا and أَنَّنَا: and when it has also the ك of comparison prefixed to it,] you say, كَأَنِّي and كَأَنَّنِي, [and كَأَنَّا and كَأَنَّنَا,] like as you say, لٰكِنِّي and لٰكِنَّنِي [&c.]. (Ṣ.) — As أَنَّ is a derivative from إِنَّ, it is correctly asserted by Z that أَنَّمَا imports restriction, like إِنَّمَا; both of which occur in the saying in the Ḳur [xxi. 108], قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلٰهُكُمْ إِلٰهٌ وَاحِدٌ [*Say thou, It is only revealed to me that your God is only one God*]: the former is for the restricting of the quality to the qualified; and the latter, for the reverse: (Mughnee, Ḳ:) i. e. the former is for the restricting of the revelation to the declaration of the unity; and the latter, for the restricting of "your God" to unity: (Marginal note in a copy of the Mughnee:) but these words of the Ḳur do not imply that nothing save the unity was revealed to the Prophet; for the restriction is limited to the case of the discourse with the believers in a plurality of gods; so that the meaning is, there has not been revealed to me [aught], respecting the godhead, except the unity; not the attribution of any associate to God. (Mughnee.) [أَنَّمَا, however, does not always import restriction; nor does always even إِنَّمَا: in each of these, ما is what is termed كَافَّةٌ; i. e., it restricts the particle to which it is affixed from exercising any government; and sometimes has no effect upon the signification of that particle: (see art. مَا; and see إِنَّمَا, below, voce إِنَّ:) thus, for instance, in the Ḳur viii. 28, وَٱعْلَمُوٓا أَنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ means *And know ye that your possessions and your children are a trial*; not that they are *only a trial*. When it has the ك of comparison prefixed to it, it is sometimes contracted; as in the following ex.:] a poet says,

* كَأَمَّا يَخْتَطِينَ عَلَى قَتَادٍ *

* وَيَسْتَضْحِكْنَ عَنْ حَبِّ الغَمَامِ *

[*As though*, by reason of their mincing gait, *they were walking upon tragacanthas; and they were laughing so as to discover* teeth like *hailstones*]: كَأَمَّا being for كَأَنَّمَا. (IAar.) — أَنَّ is sometimes contracted into أَنْ; (Ṣ, Mughnee;) and in this case, it governs in the manner already explained, voce أَنْ. (Mughnee.) — It is also *syn. with* لَعَلَّ; (Sb, Ṣ, M, Mughnee, Ḳ;) as in the saying, ايتِ السُّوقَ أَنَّكَ تَشْتَرِي لَنَا شَيْئًا [*Come thou to the market; may-be thou wilt buy for us something*; ايتِ being originally ائْتِ]; i. e. لَعَلَّكَ: (Sb, M, Mughnee, Ḳ:*) and, accord. to some, (M, Mughnee, Ḳ,) so in the Ḳur [vi. 109], where it is said, وَمَا يُشْعِرُكُمْ أَنَّهَآ إِذَا جَآءَتْ لَا يُؤْمِنُونَ [*And what maketh you to know?* (meaning, maketh you to know that they will believe when it cometh? i. e. ye do not know that: Jel:) *Maybe, when it cometh, they will not believe*]: (Ṣ, M, Mughnee, Ḳ:) thus accord. to this reading: (Mughnee, Ḳ:) and Ubeí here reads لَعَلَّهَا. (Ṣ.) لَوْ أَنَّ and لَأَنَّ and عَلَّ and أَنَّ and لَوْ أَنِّي and لَأَنِّي and أَنِّي and لَعَلَّ; and لَوْ أَنَّنِي and لَأَنَّنِي and أَنَّنِي and لَعَلِّي and عَلِّي, with لَعَلِّي and عَلِّي. (Ḳ voce لَعَلَّ.) — It is also syn. with أَجَلْ [*Yes*, or *yea*; or *it is as thou sayest*]. (M, TA.) [See also إِنَّ as exemplified by a verse commencing with وَيَقُلْنَ and by a saying of Ibn-Ez-Zubeyr.]

إِنَّ is one of the particles which annul the quality of the inchoative, like أَنَّ, of which it is the original: (I'Aḳ p. 90:) it is a corroborative particle, (I'Aḳ, Mughnee,) corroborating the predicate; (Ṣ, Ḳ;) governing the subject in the accus. case and the predicate in the nom. case; (Ṣ, I'Aḳ, Mughnee, Ḳ;) [and may generally be rendered by *Verily*, or *certainly*, or the like; exactly agreeing with the Greek ὅτι, as used in Luke vii. 16 and in many other passages in the New Testament; though it often seems to be nothing more than a sign of inception, which can hardly be rendered at all in English; unless in pronunciation, by laying a stress upon the predicate, or upon the copula;] as in the saying, إِنَّ زَيْدًا قَائِمٌ [*Verily*, or *certainly*, *Zeyd is standing*; or simply, *Zeyd is standing*, if we lay a stress upon *standing*, or upon *is*]. (I'Aḳ p. 90.) But sometimes it governs both the subject and the predicate in the accus. case; as in the saying,

* إِذَا ٱشْتَدَّ جُنْحُ اللَّيْلِ فَلْتَأْتِ وَلْتَكُنْ *

* خُطَاكَ خِفَافًا إِنَّ حُرَّاسَنَا أُسْدَا *

[*When the darkness of night becomes*, or *shall become, intense, then do thou come, and let thy steps be light: verily our guardians are lions*]; (Mughnee, Ḳ; [but in the latter, for ٱشْتَدَّ, we find ٱسْوَدَّ, so that the meaning is, *when the first portion of the night becomes*, or *shall become, black*, &c.;]) and as in a trad. in which it is said, إِنَّ قَعْرَ جَهَنَّمَ سَبْعِينَ خَرِيفًا [*Verily the bottom of Hell is* a distance of *seventy years* of journeying]: (Mughnee, Ḳ:) the verse, however, is explained by the supposition that it presents a denotative of state [in the last word, which is equivalent to شُجْعَانًا or the like], and that the predicate is suppressed, the meaning being, تَلْقَاهُمْ أُسْدًا [*thou wilt find them lions*]; and the trad. by the supposition that قَعْرَ is an inf. n., and سَبْعِينَ is an adverbial noun, so that the meaning is, *the reaching the bottom of hell is* [to be accomplished in no less time than] *in seventy years*. (Mughnee.) And sometimes the inchoative [of a proposition] after it is in the nom. case, and its subject is what is termed ضَمِيرُ شَأْنٍ, suppressed; as in the saying of Mohammad, إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ القِيَمَةِ المُصَوِّرُونَ [*Verily*, (*the case is* this:) *of the men most severely to be punished, on the day of resurrection, are the makers of images*], originally إِنَّهُ, i. e. إِنَّ الشَّأْنَ; (Mughnee, Ḳ;*) and as in the saying in the Ḳur [xx. 66], إِنْ هٰذَانِ لَسَاحِرَانِ, [accord. to some,] as will be seen in what follows. (TA.) — Of the two particles إِنَّ and أَنَّ, in certain cases only the former may be used; and in certain other cases either of them may be used. (I'Aḳ p. 91.) The former must be used when it occurs inceptively, (Kh, T, I'Aḳ p. 92, Mughnee, Ḳ,) having nothing before it upon which it is syntactically dependent, (Kh, T,) with respect to the wording or the meaning; (Ḳ;) as in إِنَّ زَيْدًا قَائِمٌ [*Verily Zeyd is standing*]. (I'Aḳ, Ḳ.) It is used after أَلَا, (I'Aḳ, Ḳ,) the inceptive particle, (I'Aḳ,) or the particle which is employed to give notice [of something about to be said]; (Ḳ;) as in أَلَا إِنَّ زَيْدًا قَائِمٌ [*Now surely Zeyd is standing*]. (I'Aḳ Ḳ.) And when it occurs at the commencement of the complement of a conjunct noun; (I'Aḳ, Ḳ;*) as in جَآءَ الَّذِي إِنَّهُ قَائِمٌ [*He who is standing came*]; (I'Aḳ;) and in the Ḳur [xxviii. 76], وَءَاتَيْنَاهُ مِنَ ٱلْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوٓأُ بِٱلْعُصْبَةِ أُولِي القُوَّةِ [*And we gave him, of treasures, that whereof the keys would weigh down the company of men possessed of strength*]. (I'Aḳ,* Ḳ,* TA.) And in the complement of an oath, (I'Aḳ, Ḳ,) when its predicate has لَ, (I'Aḳ,) or whether its subject or its predicate has لَ or has it not; (Ḳ;) as in وَٱللّٰهِ إِنَّ زَيْدًا لَقَائِمٌ [*By Allah, verily Zeyd is standing*], (I'Aḳ,) and إِنَّهُ قَائِمٌ: or, as some say, when you do not employ the لَ, the particle is with fet-ḥ; as in وَٱللّٰهِ أَنَّكَ قَائِمٌ [I swear *by Allah that thou art standing*]; mentioned by Ks as thus heard by him from the Arabs: (TA:) but respecting this case we shall have to speak hereafter. (I'Aḳ.) And when it occurs after the word قَوْلٌ or a derivative thereof, in repeating the saying to which that word relates; (Fr, T, I'Aḳ,* Ḳ;*) as in the saying [in the Ḳur iv. 156], وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ [*And their saying, Verily we have slain the Messiah*]; (Fr, T;) and قُلْتُ إِنَّ زَيْدًا قَائِمٌ [*I said, Verily Zeyd is standing*]; (I'Aḳ;) and [in the Ḳur v. 115,] قَالَ ٱللّٰهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ [*God said, Verily I will cause it to descend unto you*]; accord. to the dial. of him who does not pronounce it with fet-ḥ: (Ḳ:) but when it occurs in explaining what is said, you use أَنَّ; as in the saying, قَدْ قُلْتُ لَكَ كَلَامًا حَسَنًا أَنَّ أَبَاكَ شَرِيفٌ وَأَنَّكَ عَاقِلٌ [*I have said to thee a good saying; that thy father is noble and that thou art intelligent*]; (Fr, T;) or when the word signifying "saying" is used as meaning "thinking;" as in أَتَقُولُ أَنَّ زَيْدًا قَائِمٌ [*Dost thou say that Zeyd is standing?*], meaning أَتَظُنُّ [*Dost thou think?*]. (I'Aḳ.) Also, when it occurs in a phrase denotative of state; (I'Aḳ;) [i. e.,] after the و denotative of state; (Ḳ;) as in زُرْتُهُ وَإِنِّي ذُو أَمَلٍ [*I visited him, I verily having hope*, or *expectation*]; (I'Aḳ;) and in جَآءَ زَيْدٌ وَإِنَّ يَدَهُ عَلَى رَأْسِهِ [*Zeyd came, he verily having his hand upon his head*]. (Ḳ.) And when it occurs in a phrase which is the predicate of a proper (as

opposed to an ideal) substantive; (I 'Aḳ, Ḳ;*) as in زَيْدٌ إِنَّهُ قَائِمٌ [*Zeyd, verily he is standing*], (I 'Aḳ,) or ذَاهِبٌ [*going away*]; contr. to the assertion of Fr. (Ḳ.) And when it occurs before the ل which suspends the grammatical government of a verb of the mind, preceding it, with respect to its objective complements; (I 'Aḳ, Ḳ;*) as in عَلِمْتُ إِنَّ زَيْدًا لَقَائِمٌ [*I knew Zeyd verily was standing*]; (I 'Aḳ;) and in [the Ḳur lxiii. 1,] وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ [*And God knoweth thou verily art his apostle*]: (Ḳ:) but if the ل is not in its predicate, you say, أَنَّ ↓; as in عَلِمْتُ أَنَّ زَيْدًا قَائِمٌ [*I knew that Zeyd was standing*]. (I 'Aḳ.) And in the like of the saying in the Ḳur [ii. 171], وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا فِى ٱلْكِتَابِ لَفِى شِقَاقٍ بَعِيدٍ [*And verily they who differ among themselves respecting the book are in an opposition remote* from the truth]; because of the ل [of inception] which occurs after it, in لَفِى: (Ks, A 'Obeyd:) the ل of inception which occurs before the predicate of إِنَّ should properly commence the sentence; so that إِنَّ زَيْدًا لَقَائِمٌ [*Verily Zeyd is standing*] should properly be لَإِنَّ زَيْدًا قَائِمٌ; but as the ل is a corroborative and إِنَّ is a corroborative, they dislike putting two particles of the same meaning together, and therefore they put the ل later, transferring it to the predicate: Mbr allows its being put before the predicate of أَنَّ ↓; and thus it occurs in an unusual reading of the saying [in the Ḳur xxv. 22], إِلَّا أَنَّهُمْ لَيَأْكُلُونَ ٱلطَّعَامَ [*But they ate food*]; but this is explained by the supposition that the ل is here redundant: (I 'Aḳ p. 95:) this is the reading of Sa'eed Ibn-Jubeyr: others read, إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ [*but verily they ate food*]: and إِنَّ [as well as أَنَّ ↓] is used after the exceptive إِلَّا when it is not followed by the ل [of inception]. (TA.) Also, when it occurs after حَيْثُ; as in اجْلِسْ حَيْثُ إِنَّ زَيْدًا جَالِسٌ [*Sit thou where Zeyd is sitting*]. (I 'Aḳ p. 92, and Ḳ.) And after حَتَّى; as in مَرِضَ زَيْدٌ حَتَّى إِنَّهُمْ لَا يَرْجُونَهُ [*Zeyd has fallen sick, so that verily they have no hope for him*]: whereas after a particle governing the gen. case, [i. e. a preposition,] you say, أَنَّ ↓. (IHsh in De Sacy's Anthol. Gr. Ar. p. 76.) — Either of these two forms may be used after إِذَا denoting a thing's happening suddenly, or unexpectedly; as in خَرَجْتُ فَإِذَا إِنَّ زَيْدًا قَائِمٌ [*I went forth, and lo, verily Zeyd was standing*], and فَإِذَا أَنَّ ↓ زَيْدًا قَائِمٌ [*and lo*, or *at that present time, Zeyd's standing*]; in which latter case, أَنَّ with its complement is [properly] an inchoative, and its enunciative is إِذَا; the implied meaning being, *and at that present time* was *the standing of Zeyd*: or it may be that the enunciative is suppressed, and that the implied meaning is, [*and lo*, or *at that present time*,] *the standing of Zeyd* was an event come to pass. (I 'Aḳ p. 93.) Also, when occurring in the complement of an oath, if its enunciative is without ل: (I 'Aḳ:) [see exs. given above:] or, as some say, only أَنَّ ↓ is used in this case. (TA.) Also, when occurring after فَ denoting the complement of a condition; as in مَنْ يَأْتِنِى فَإِنَّهُ مُكْرَمٌ [*He who cometh to me, verily he shall be treated with honour*], and أَنَّهُ ↓ مُكْرَمٌ; in which latter case, أَنَّ with its complement is an inchoative, and the enunciative is suppressed; the implied meaning being, *honourable treatment of him* shall be an event come to pass: or it may be an enunciative to an inchoative suppressed; the implied meaning being, his recompense shall be *honourable treatment*. (I 'Aḳ p. 94.) Also, when occurring after an inchoative having the meaning of a saying, its enunciative being a saying, and the sayer being one; as in خَيْرُ القَوْلِ إِنِّى أَحْمَدُ [*The best saying is, Verily I praise* God], and أَنِّى ↓ أَحْمَدُ; in which latter case, أَنَّ with its complement is an enunciative of خَيْرُ; the implied meaning being, *the best saying is the praising* of God [or *my praising* of God]. (I 'Aḳ ubi suprà.) You also say, لَبَّيْكَ إِنَّ الحَمْدَ لَكَ [*At thy service! Verily praise belongeth to Thee!* O God]; commencing [with إِنَّ] a new proposition: and sometimes one says, بِأَنَّ الحَمْدَ لَكَ ↓ [*because praise belongeth to Thee*]. (Mṣb.) — The cases in which إِن may not be used in the place of أَنَّ have been mentioned above, voce أَنَّ. — [When it has the affixed pronoun of the first person, sing. or pl.,] you say, إِنَّنِى and إِنَّنِى, (Ṣ,) and إِنَّا and إِنَّنَا, (TA,) like as you say لٰكِنَّنِى and لٰكِنَّنِى [&c.]. (Ṣ.) إِنَّ as a contraction of إِنَّ أَنَا has been mentioned above, as occurring in the phrase إِنَّ قَائِمٌ, voce إِنْ, q. v. — Accord. to the grammarians, (T,) إِنَّمَا is a compound of إِنَّ and مَا, (T, Ṣ,) which latter prevents the former's having any government: (T:) it imports restriction; like أَنَّمَا, which see above, voce أَنَّ, in three places: (Mughnee, Ḳ:) [i. e.] it imports the restriction of that which it precedes to that which follows it; as in إِنَّمَا زَيْدٌ مُنْطَلِقٌ [*Zeyd is only going away*], and إِنَّمَا يَنْطَلِقُ زَيْدٌ [*Only Zeyd goes away*]: (Bḍ in ii. 10:) [in other words,] it is used to particularize, or specify, or distinguish a thing from other things: (Ṣ:) it affirms a thing in relation to that which is mentioned after it, and denies it in relation to other things; (T, Ṣ;) as in the saying in the Ḳur [ix. 60], إِنَّمَا ٱلصَّدَقَاتُ لِلْفُقَرَآءِ [*The contributions levied for pious uses are only*, or *but, for the poor*]: (Ṣ:) but El-Ámidee and AḤei say that it does not import restriction, but only corroboration of an affirmation, because it is a compound of the corroborative إِنَّ and the redundant مَا which restrains the former from exercising government, and that it has no application to denote negation implied in restriction, as is shown by the trad., إِنَّمَا الرِّبَا فِى النَّسِيئَةِ [which must mean, *Verily usury is in the delay of payment*], for usury is in other things beside that here mentioned, as رِبَا الفَضْلِ [or profit obtained by the superior value of a thing received over that of a thing given], by common consent: (Kull p. 76:) some say that it necessarily imports restriction: J says what has been cited above from the Ṣ: some say that it has an overt signification in denoting restriction, and is susceptible of the meaning of corroboration: some say the reverse of this: El-Ámidee says that if it were [properly] restrictive, its occurrence in another sense would be at variance with the original import; but to this it may be replied, that if it were [properly] corroborative, its occurrence in another sense would be at variance with the original import: it [therefore] seems that it is susceptible of both these meanings, bearing one or the other according as this or that suits the place. (Mṣb.) إِنَّمَا is to be distinguished from إِنَّ with the conjunct [noun] مَا, which does not restrain it from governing [though its government with this is not apparent, and which is written separately]; as in إِنَّ مَا عِنْدَكَ حَسَنٌ meaning *Verily what is with thee is good*, and in إِنَّ مَا فَعَلْتَ حَسَنٌ meaning *Verily thy deed is good*. (I 'Aḳ pp. 97 and 98.) — إِنَّ is sometimes contracted into إِنْ; (Ṣ, Mughnee, Ḳ;) and in this case, it is made to govern and is made to have no government: (Ṣ:) it is seldom made to govern in this case; often made to have no government: the Koofees say that it is not contracted; (Mughnee, Ḳ;) and that when one says, إِنْ زَيْدٌ لَمُنْطَلِقٌ [the meaning is virtually *Verily Zeyd is going away*, but] إِنْ is a negative and the ل is syn. with إِلَّا; but this assertion is refuted by the fact that some make it to govern when contracted, as in exs. cited above, voce إِنْ, q. v. (Mughnee.) — It is also *syn. with* نَعَمْ [*Even so; yes; yea*]; (Mughnee, Ḳ;) contr. to the opinion of AO. (Mughnee.) [See also أَنَّ, last sentence.] Those who affirm it to have this meaning cite as an ex. the following verse (Mughnee, Ḳ*) of 'Obeyd-Allah Ibn-Ḳeys-er-Ruḳeiyát: (Ṣ,* TA:)

* وَيَقُلْنَ شَيْبٌ قَدْ عَلَا * كَ وَقَدْ كَبِرْتَ فَقُلْتُ إِنَّهْ *

[*And they say*, (namely, the women,) *Hoariness hath come upon thee, and thou hast become old:* and I say, *Even so*, or *yes*, or *yea*]: (Mughnee, Ḳ:) but this has been rebutted by the saying, We do not concede that the ه is here added to denote the pause, but assert that it is a pronoun, governed by إِنَّ in the accus. case, and the predicate is suppressed; the meaning being, إِنَّهُ كَذٰلِكَ [*Verily it*, i. e. *the case, is thus*]. (Mughnee.) [J says,] The meaning is, إِنَّهُ قَدْ كَانَ كَمَا تَقُلْنَ [*Verily it*, i. e. *the case, hath been as ye say*]: A 'Obeyd says, This is a curtailment of the speech of the Arabs; the pronoun being deemed sufficient because the meaning is known: and as to the saying of Akh, that it signifies نَعَمْ, he only means thereby that it may be so rendered, not that it is originally applied to that signification: he says that the ه is here added to denote the pause. (Ṣ.) There is, however, a good ex. of إِنَّ in the sense of نَعَمْ in the saying of Ibn-Ez-Zubeyr, to him who said to him, "May God curse a she camel which carried me to thee," إِنَّ وَرَاكِبَهَا, i. e. *Even so*, or *yes*, or *yea; and* may God curse *her rider:* for the suppression of both the subject and the predicate is not allowable. (Mughnee.) And hence, accord. to Mbr, the saying in the Ḳur [xx. 66], as thus read, إِنَّ هٰذَانِ لَسَاحِرَانِ [meaning, if so, *Yes, these two are*

enchanters]. (Mughnee.) [But this phrase has given rise to much discussion, related in the Mughnee and other works. The following is a brief abstract of what has been said respecting it by several of the leading authorities.] Aboo-Is-ḥáḳ says that the people of El-Medeeneh and El-Koofeh read as above, except 'Áṣim, who is reported to have read, إِنْ هٰذَانِ, without teshdeed, and so is Kh; [so too is Ḥafṣ, as is said above, voce إِنْ;] and that AA read إِنَّ هٰذَيْنِ, the former word with teshdeed, and the latter in the accus. case: that the argument for إِنَّ هٰذَانِ, with teshdeed and the nom. case, [or rather what is identical in form with the nom. case,] is, that it is of the dial. of Kináneh, in which the dual is formed by the termination ان in the nom. and accus. and gen. cases alike, as also in the dial. of Benu-l-Ḥárith Ibn-Kaṣb: but that the old grammarians say that ه is here suppressed; the meaning being, إِنَّهُ هٰذَانِ: (T:) this last assertion, however, is weak; for what is applied to the purpose of corroboration should not be suppressed, and the instances of its suppression which have been heard are deviations from general usage, except in the case of أَنَّ, with fet-ḥ, contracted into أَنْ: (Mughnee:) Aboo-Is-ḥáḳ then adds, that some say, إِنَّ is here syn. with نَعَمْ: this last opinion he holds to be the best; the meaning being, نَعَمْ هٰذَانِ لَهُمَا سَاحِرَانِ [*Yes, these two, verily they are two enchanters:* for this is not a case in which the ل (which is the ل of inception) can be regarded as transferred from its proper place, at the commencement of the sentence or proposition, as it is in some instances mentioned in the former half of this paragraph: but it is said in the Mughnee that this explanation is invalidated by the fact that the combining of the corroborative ل and the suppression of the inchoative is like the combining of two things inconsistent, or incompatible; as is also the opinion that the ل is redundant, because the redundant ل prefixed to the enunciative is peculiar to poetry]: next in point of goodness, in the opinion of Aboo-Is-ḥáḳ, is, that it is of the dial. of Kináneh and Benu-l-Ḥárith Ibn-Kaṣb: the reading of AA he does not allow, because it is at variance with the written text: but he approves the reading of 'Áṣim and Kh. (T.) = إِنَّ also occurs as a verb: it is the third person pl. fem. of the pret. from الأَيْنُ, syn. with التَّعَبُ; or from آنَ syn. with قَرُبَ: or the third person sing. masc. of the pret. passive from الأَنِينُ, in the dial. of those who, for رُدَّ and حُبَّ, say رِدَّ and حِبَّ, likening these verbs to قِيلَ and بِيعَ: or the sing. masc. of the imperative from the same: or the pl. fem. of the imperative from الأَيْنُ; or from آنَ syn. with قَرُبَ: or the sing. fem. of the corroborated form of the imperative from وَأَى, syn. with وَعَدَ. (Mughnee.)

أَنَا, signifying *I:* see أَنْ, in seven places.

أَنَّهُ, signifying *I:* see أَنْ, in two places.

أَنَّةٌ *i. q.* أَنِينٌ [inf. n. of أَنَّ, but app. a simple subst., signifying *A moan, moaning,* or *prolonged voice of complaint;* or *a saying Ah:* or *a complaint:* or *a cry*]. (TA.)

أَنْتَ, signifying *Thou:* fem. أَنْتِ; dual أَنْتُمَا; pl. masc. أَنْتُمْ, and pl. fem. أَنْتُنَّ: see أَنْ, in six places.

أُنَنَةٌ: } see أَنَّانٌ
أُنَانٌ: }

أَنَّانٌ One *who moans; who utters a moaning,* or *prolonged voice of complaint;* or *who says Ah; much,* or *frequently;* as also ▼ أُنَانٌ and ▼ أُنَنَةٌ: (M, Ḳ:) or this last signifies one *who publishes complaint,* or *makes it public, much,* or *frequently:* (M:) or one *who talks and grieves and complains much,* or *frequently;* and it has no verb derived from it: (T:) and you say, رَجُلٌ أُنَنَةٌ قُنَنَةٌ, [in which the latter epithet is app. an imitative sequent to the former,] meaning *an eloquent man.* (TA.) The fem. of أَنَّانٌ is with ة: (M, Ḳ:) and is said to be applied to a woman *who moans,* or *says Ah, and is affected with compassion, for a dead husband, on seeing another whom she has married after the former.* (MF.) [See also حَنَّانَةٌ, voce حَنَّانٌ.]

آنَ, signifying *I:* see أَنْ, in two places.

آنَّ part. n. of أَنَّ, [*Moaning;* or *uttering a moan* or *moaning* or *a prolonged voice of complaint;* or *saying Ah;* by reason of pain: *complaining* by reason of disease or pain: or] *uttering a cry* or *cries:* fem. with ة. (Mṣb.) [Hence,] you say, مَا لَهُ حَانَّةٌ وَلَا آنَّةٌ *He has not a she camel nor a sheep,* or *goat:* (Ṣ, M, A, Ḳ:) or *he has not a she camel nor a female slave* (M, Ḳ) *that moans by reason of fatigue.* (M.)

مَئِنَّةٌ, occurring in a trad., (Ṣ, Mgh, Ḳ, &c., in the first and last in art. مأن, and in the second in the present art.,) where it is said, إِنَّ طُولَ الصَّلَاةِ وَقِصَرَ الخُطْبَةِ مَئِنَّةٌ مِنْ فِقْهِ الرَّجُلِ, (Ṣ, Mgh, TA, &c.,) is of the measure مَفْعِلَةٌ, [originally مَأْنِنَةٌ,] from إِنَّ, (Ṣ, Z in the Fáïḳ, IAth, Mgh, Ḳ,) the corroborative particle; (Z, IAth, Mgh;) like مَعْسَاةٌ from عَسَى; (Ṣ, Ḳ;) but not regularly derived from إِنَّ, because a word may not be so derived from a particle; or it may be said that this is so derived after the particle has been made a noun; (Z, IAth;) or neither of these modes of derivation is regular: (MF:) the meaning is, [*Verily the longness of the prayer and the shortness of the oration from the pulpit are* (together)] *a proper ground for one's saying, Verily the man is a person of knowledge* or *intelligence:* (Z,* Mgh, Ḳ in art. مأن:) this is the proper signification: accord. to AO, the meaning is, *a thing whereby one learns the knowledge,* or *intelligence, of the man:* (Mgh:) or it means *a thing suitable to,* (Ṣ, Mgh,) *and whereby one knows,* (Ṣ,) *the knowledge,* or *intelligence, of the man:* (Ṣ, Mgh:) or *a sign* (Aṣ, Ṣ, Ḳ) *of the knowledge,* or *intelligence, of the man;* and *suitable thereto:* (Aṣ, Ṣ:) or *an evidence thereof:* (M:) or *an indication,* or *a symptom, thereof;* everything that indicates a thing being said to be مَئِنَّةٌ لَهُ: [so that مَئِنَّةٌ لِكَذَا may be well rendered *a thing that occasions one's knowing,* or *inferring,* or *suspecting, such a thing;* and in like manner, *a person that occasions one's doing so:* or, more properly, *a thing,* &c., *in which such a thing is usually known to take place,* or *have place,* or *be,* or *exist,* like مَظِنَّةٌ:] one of the strangest of the things said of it is, that the ء is a substitute for the ظ of مَظِنَّةٌ: (IAth:) this seems to have been the opinion of Lḥ: (Az, L:) accord. to AA, it is *syn. with* آيَةٌ [*a sign,* &c.]. (TA.) Aṣ says (Ṣ,* Ḳ, TA, all in art. مأن) that the word is thus, with teshdeed to the ن, in the trad. and in a verse of poetry, as these are related; (Ṣ, TA;) but correctly, in his opinion, it should be مَئِنَةٌ, of the measure فَعِيلَةٌ, (Ṣ, Ḳ,* TA,) unless it be from إِنَّ, as first stated above: (Ṣ, TA:) AZ used to say that it is مَئِنَّةٌ, with ت, (Ṣ, Ḳ,* TA,) meaning *a thing* (lit. *a place*) *meet, fit,* or *proper,* or *worthy* or *deserving,* and *the like;* of the measure مَفْعِلَةٌ, [originally مَأْتِنَةٌ,] from أَتَّهُ meaning "he overcame him with an argument or the like:" (Ṣ, Ḳ, TA:) but some say that it is of the measure فَعَّلَةٌ, from مَأَنَ meaning اِحْتَمَلَ: see art. مأن. (Ḳ in that art.) You say also, هُوَ مَئِنَّةٌ لِلْخَيْرِ, from إِنَّ, *He is a person fit,* or *proper, for one's saying of him, Verily he is good;* and in like manner, مَعْسَاةٌ, from عَسَى, as meaning "a person fit, or proper, for one's saying of him, May-be he will do good." (A, TA.) And إِنَّهُ لَمَئِنَّةٌ أَنْ يَكُونَ كَذَا *Verily it is meet, fit,* or *proper, for one's saying of it, Verily it is thus;* or *is worthy,* or *deserving, of one's saying* &c.: or *verily it is a thing meet, fit,* or *proper, for one's saying* &c.; or *is a thing worthy,* or *deserving, of one's saying* &c.: of the measure مَفْعِلَةٌ, from إِنَّ. (Ḳ in the present art.) And إِنَّهُ لَمَئِنَّةٌ أَنْ يَفْعَلَ ذَاكَ *Verily he is meet, fit,* or *proper, for doing that;* or *is worthy,* or *deserving, of doing that:* or *verily he is a person meet, fit,* or *proper, for doing that;* or *is a person worthy,* or *deserving, of doing that:* and in like manner you say of two, and of more, and of a female: but مَئِنَّةٌ may be of the measure فَعِلَةٌ [from مأن], i. e. a triliteral-radical word. (M.) — You also say, أَتَاهُ عَلَى مَئِنَّةِ ذَاكَ, meaning *He came to him at the time,* or *season,* [or *fit* or *proper time,*] *of that;* and *at the first thereof.* (M.)

انا

أَنَا (pronoun of the first person sing.): see art. ان.

انب

2. أَنَّبَهُ, inf. n. تَأْنِيبٌ, *He blamed, reproved, reprehended, chid,* or *reproached, him:* (Ṣ, M, A, Ḳ:) or *he did so severely,* or *angrily:* (ISk, T, Ṣ, M, A, Ḳ:) or, *with the utmost severity* or *harshness:* (T, M, TA:) or *he repulsed him,* meaning a person who asked something of him, *in the most abominable manner.* (M,* Ḳ,* TA.)

أُنْبُوبٌ *An internodal portion,* or the *portion between any two joints,* or *knots,* of a cane, or reed, and of a spear-shaft: (T:) [and] *a spear,*

or *lance*: pl. أَنَابِيبُ: mentioned in this art. [in the T, and] by Ibn-El-Mukarram [in the L]. (TA.) [See also art. نب.]

انت

أَنْتَ, أَنْتِ, أَنْتُمَا, أَنْتُمْ, and أَنْتُنَّ: see أَنْ, in art. ان.

انث

1. [أَنُثَ, aor. ـُ, inf. n. أَنَاثَةٌ and أُنُوثَةٌ, (see the former of these two ns. below,) *It was*, or *became, female, feminine*, or *of the feminine gender*. — And hence, أَنُثَتْ, said of land (أَرْض), ‡ *It was*, or *became, such as is termed* أَنِيثَة. — Hence also,] أَنُثَ, said of iron, ‡ *It was*, or *became, soft*. (Golius, from the larger of two editions of the lexicon entitled مرقاة اللغة.) Accord. to IAạr, softness is the primary signification. (M.) [But accord. to the A, the second and third of the meanings given above are tropical: (see أَنِيثٌ:) and the verb in the first of the senses here assigned to it, if not proper, is certainly what is termed حَقِيقَة عُرْفِيَّة, i. e., conventionally regarded as proper.]

2. أَنَّثَهُ, inf. n. تَأْنِيثٌ, *He made it* (namely, a noun [&c.], Ṣ and Mṣb) *feminine*; (Ṣ, M, L, Mṣb;) *he attached to it*, or *to that which was syntactically dependent upon it, the sign of the feminine gender*. (Mṣb.) — +*He*, or *it, rendered him effeminate*. (KL.) [See the pass. part. n., below.] = أَنَّثَ لَهُ, inf. n. as above, ‡ *He acted gently*, [or *effeminately*] *towards him*; as also لَهُ ↓ تَأَنَّثَ. (K, TA.) And أَنَّثَ فِى أَمْرِهِ, inf. n. as above, (T, A,) ‡ *He acted gently in his affair*: (A:) or *he applied himself gently to his affair*: (T:) and some say, تَأَنَّثَ ↓ فِى امره, meaning *he acted effeminately in his affair*. (T, TA.)

4. آنَثَتْ, (Ṣ, M, A, K,) inf. n. إِينَاثٌ, (K,) *She* (a woman) *brought forth a female*, (Ṣ, A, K,) or *females*. (M.) — [And hence,] +*It* (land, أَرْض,) *was*, or *became, such as is termed* مِئْنَاث. (A.)

5. تَأَنَّثَ *It* (a noun [&c.]) *was*, or *became*, or *was made, feminine*. (Ṣ, L.) — See also 2, in two places.

أُنْثَى *Female*; *feminine*; *of the female*, or *feminine, sex*, or *gender*; *contr. of* ذَكَرٌ: (T, Ṣ, M:) an epithet applied to anything of that sex or gender: (T:) IAạr asserts, that a woman is termed انثى from the phrase بَلَدٌ أَنِيثٌ, q. v., because of her softness; she being more soft than a man: (M, L:) [but see the observation at the end of the first paragraph of this art.:] the pl. is إِنَاثٌ; (T, Ṣ, M, A, Mṣb, K;) and sometimes one says أُنُثٌ, as though it were pl. of إِنَاثٌ; (Ṣ;) or it is [truly] pl. of إِنَاثٌ, like as نُمُرٌ is of نِمَارٌ; (T;) and أَنَاثِى, (T, A, Mṣb, K,) which last occurs in poetry. (T.) You say, هٰذَا طَائِرٌ وَأُنْثَاهُ [*This is a (male) bird and his female*]: not أُنْثَاتُهُ. (ISk, T.) In the Ḳur iv. 117, I 'Ab reads أُنُثًا [in the place of أُنُثًا or إِنَاثًا]; and Fr says that it is pl. of وَثَنٌ, the و in وُثُنٌ being changed into أ as in أُقِّتَتْ [for وُقِّتَتْ]. (T, L.) — امْرَأَةٌ أُنْثَى ‡ [*A feminine woman*,] means *a perfect woman*; (T, A, K;) a woman being thus termed in praise; like as a man is termed رَجُلٌ ذَكَرٌ. (T, A.) — [The pl.] إِنَاثٌ also signifies +*Inanimate things*; (Lḥ, T, M, K;) as trees and stones (T, K) and wood. (T.) In the passage of the Ḳur mentioned above, إِنَاثًا is said to have this meaning: (T, M:) [or it there means *females*; for] Fr says that El-Lát and El-'Ozzà and the like were said by the Arabs to be feminine divinities. (T, TA.) — Also +*Small stars*. (K.) — And [the dual] الأُنْثَيَانِ ‡ *The two testicles*; syn. الخُصْيَتَانِ; (Ṣ, K;) or الخُصْيَانِ [which is said by some to mean *the scrotum*; but the former is generally, though app. not always, meant by الانثيان]. (M, Mgh, Mṣb.) — And ‡ *The two ears*: (Aṣ, T, Ṣ, M, A, Mgh, K:) because they are of the fem. gender. (TA.) — And +*The two tribes of Bejeeleh and Ḳuḍá'ah*. (K.) — And أُنْثَيَا الفَرَسِ +*The inner parts* (الرِّبلَتَانِ) *of the thighs of the horse*. (M, L.) — And الأُنْثَى is also used to signify +*The* [*engine of war called*] مَنْجَنِيق; because the latter word is [generally] of the feminine gender. (M.)

أَنِيثٌ: see مُؤَنَّثٌ. — أَرْضٌ أَنِيثَةٌ, (AA,* IAạr, T, Ṣ, M, K,) and ↓ مِئْنَاثٌ, (ISh, T, M, K,) ‡ *Plain, even*, or *soft, land*, or *ground*, (ISh, IAạr, T, M, K,) *that produces many plants*, or *much herbage*; (AA, T, M, K;) or *that produces herbs*, or *leguminous plants, and is plain, even*, or *soft*; (El-Kilábee, Ṣ;) or *fitted for producing plants*, or *herbage*; *not rugged*. (ISh, T, L.) And مَكَانٌ أَنِيثٌ *A place in which the herbage grows quickly, and becomes abundant*. (T, L.) And بَلَدٌ أَنِيثٌ +*A country*, or *district, of which the soil is soft, and plain*, or *even*. (IAạr, M, L.) — حَدِيدٌ أَنِيثٌ ‡ *Female iron*; *that which is not what is termed* ذَكَرٌ: (Ṣ, M, L, K:) *soft iron*. (T and K in art. انف.) And سَيْفٌ أَنِيثٌ ‡ *A sword of female iron*: (M, L:) or *a sword that is not sharp*, or *cutting*; *a blunt sword*: (T, M,* L:) and سَيْفٌ مِئْنَاثٌ ↓, and مِئْنَاثَةٌ, (T, M, L, K,) mentioned by Lḥ, (T, L,) *a blunt sword*; (K;) as also ↓ مُؤَنَّثٌ: (TA:) or *a sword of soft iron*. (T, L.)

أَنَاثَةٌ [inf. n. of أَنُثَ, q. v.:] The *female*, or *feminine, nature*, or *quality*, or *gender*; (M;) as also ↓ أُنُوثَةٌ. (A.) — ‡ The *quality of land which is termed* أَنِيثَةٌ. (A.) — [‡ *Softness* of iron: see أَنِيثٌ.]

أُنُوثَةٌ: see the paragraph next preceding.

مُؤْنِثٌ A woman *bringing forth*, or *who brings forth, a female*, (Ṣ, K,) or *females*. (M.)

مِئْنَاثٌ A woman *who usually brings forth females*: (Ṣ, M, K:) and a man *who usually begets female children*; for the measure مِفْعَالٌ applies equally to both sexes: (Ṣ:) the contr. epithet is مِذْكَارٌ. (TA.) — See also مُؤَنَّثٌ, in two places.

أَرْضٌ مِئْنَاثٌ — سَيْفٌ مِئْنَاثٌ — أَنِيثٌ. — and مِئْنَاثَةٌ: see أَنِيثٌ.

مُؤَنَّثٌ [A *feminine* word; a word *made feminine*. — Also,] (T, A, K,) and ↓ أَنِيثٌ, (AA, T,) and ↓ مِئْنَاثٌ, (K,) and ↓ مِئْنَاثَةٌ, (TA,) ‡ *i. q.* مُخَنَّثٌ, (AA, T, A, K,) i. e. An *effeminate* man; one *who resembles a woman* (AA, T, TA) *in gentleness, and in softness of speech, and in an affectation of languor of the limbs*: (TA:) or a man *in the form*, or *make, of a female*. (T.) — سَيْفٌ مُؤَنَّثٌ: see أَنِيثٌ. — طِيبٌ مُؤَنَّثٌ — +*Perfume that is used by women; such as* خَلُوق *and* زَعْفَرَان, (Sh, T, L,) *and what colours the clothes*: (L:) ذُكُورَةُ الطِّيبِ being such perfumes as have no colour; such as غَالِيَة and كَافُور and مِسْك and عُود and عَنْبَر and the like, which leave no mark. (T, L.)

انح

1. أَنَحَ, aor. ـِ, inf. n. أَنْحٌ and أَنِيحٌ and أُنُوحٌ, *He* (a man, Ṣ) *breathed hard*, or *violently, in consequence of heaviness*, or *oppression, experienced by him as an effect of disease*, or *of being out of breath*, (Ṣ, K, TA,) *as though he made a reiterated hemming in his throat*, (كَأَنَّهُ يَتَنَحْنَحُ,) *and did not speak clearly*, or *plainly*: (Ṣ, TA:) or *he made a reiterated hemming in his throat* (تَنَحْنَحَ), when asked for a thing, *by reason of niggardliness*: (L:) or *he uttered a long*, or *vehement, sigh*, or *a kind of groaning sound*, (زَفَرَ,) when asked for a thing. (A.) You say, يَأْنِحُ عَلَى مَالِهِ *He utters a long*, or *vehement, sigh*, or *a kind of groaning sound, over his property* [from unwillingness to part with it]. (A.) — It is said in a trad. of Ibn-'Omar, رَأَى رَجُلًا يَأْنِحُ بِبَطْنِهِ, meaning, [it is asserted, though this seems doubtful, *He saw a man*] *raising*, or *lifting, his belly with an effort, oppressed by its weight*: from أُنُوحٌ in the last of the senses assigned to it below. (TA.)

أَنِحٌ: see آنِحٌ, with which it is syn., and of which it is also pl.

أُنُوحٌ: see آنِحٌ, in two places.

أُنُوحٌ: [see 1:] it is also explained as signifying *A sound like that which is termed* زَفِيرٌ, *arising from grief*, or *anger*, or *repletion of the belly*, or *jealousy*: (L:) *a sound accompanied by a reiterated hemming in the throat* (صَوْتٌ مَعَ تَنَحْنُحٍ): (Aṣ:) and *a sound that is heard from a man's inside, with breathing, and a shortness of breath*, or *panting for breath, which affects fat men*; as also ↓ أَنِيحٌ. (L.)

أَنِيحٌ: see أُنُوحٌ. [See also 1.]

أَنَّاحٌ: see آنِحٌ.

آنِحٌ act. part. n. of 1; A man *breathing hard*, or *violently*, &c.: and a man *who, when he is asked for a thing, makes a reiterated hemming in his throat* (يَتَنَحْنَحُ), *by reason of niggardliness*; as

also أَنُوحٌ, and أُنَّحٌ, (S, K,) and أَنَّاحٌ: (Lḥ:) or أَنُوحٌ signifies a man *who hangs back from*, or *falls short of, doing generous deeds*; as also أَزُوحٌ: (El-Ghanawee and S in art. ازح, and TA in the present art.:) and is also applied to a horse, meaning *that runs, and makes a kind of groaning noise*; إِذَا جَرَى فَزَفَرَ: this is the right reading in the K: in some copies اذا جرى قَرْقَرَ [*that makes a rumbling sound in his belly when he runs*]: (TA:) the pl. of أَنِحٌ is أُنَّحٌ. (S, K.) — آنِحَةٌ, applied to a female, signifies *Short*. (K.)

انس

1. أَنِسَ بِهِ, (AZ, S, M, A, Msb, K,) and إِلَيْهِ, (A,) aor. ـَ; (Msb, TA;) and أَنَسَ, (S, M, A, Msb, K,) aor. ـِ (M, Msb, TA) and ـُ; (M;) and أَنُسَ, aor. ـُ; (M, Sgh, K;) inf. n. أَنَسٌ and أَنَسَةٌ, (S, K,) both of أَنِسَ, (S,) or إِنْسٌ, (AZ, AḤát, T, M, Msb,) also of أَنَسَ, (AZ, AḤát, Msb, TA,) but this is rare, (T, TA,) and أُنْسٌ, (T, S, M, A, K,) which is the more common, (T, TA,) and is of أَنَسَ, (S,) or أُنْسٌ has a different signification from إِنْسٌ the inf. n. of أَنِسَ, [see أُنْسٌ below,] (AZ, AḤát,) or it is a subst. from أَنِسَ بِهِ, (Msb,) and أُنْسَةٌ; (M;) [but this also is probably a subst.;] one says أُنْسٌ and أُنْسَةٌ, like as one says بُعْدٌ and بُعْدَةٌ; (Ḥam p. 768;) *He was*, or *became, sociable, companionable, conversable, inclined to company or converse, friendly, amicable*, or *familiar, with him*, or *by means of him*, and *to him*: and [انس به] *he was*, or *became, cheered*, or *gladdened, by his company* or *converse*, or *by his*, or *its, presence*; or *cheerful, gay*, or *gladsome*: the inf. n. signifying the *contr. of* وَحْشَةٌ: (T, S, A, K:) or *he was*, or *became, at ease*, or *tranquil, with him*: (M:) or *his heart was*, or *became, at ease*, or *tranquil, with him; without shrinking*, or *aversion*: (Msb:) and استأنس بِهِ, (S, M, A, Msb,) and تَأَنَّسَ بِهِ, (A,) and إِلَيْهِ, signify the same, (S, M, Msb,) i. e., the same as أَنِسَ. (M, A, Msb, TA) and أَنَسَ (M, Msb) and أَنُسَ: (M:) أَنِسَ بِفُلَانٍ is likewise explained as signifying *he delighted*, or *rejoiced, in such a one; he was happy*, or *pleased, with him*: (IAạr, TA:) [and آنَسَ, a form of frequent occurrence, inf. n. مُؤَانَسَةٌ, which occurs in this art. in the TA, also signifies *he was*, or *became, sociable*, &c., *with him*; like أَنِسَ بِهِ &c.: it is also said in the TA that أَنِسَ بِهِ and بِهِ آنَسَ are syn., meaning, app., like استأنس به and تأنّس به, and that آنس in this case is therefore of the measure فَاعَلَ; but this admits of some doubt, as it is said immediately after آنَسَهُ as meaning the contr. of أَوْحَشَهُ:] and استأنس, (K, TA,) said of a wild animal, (TA,) signifies [*he became familiar*, or *tame*, or *domesticated*; or] *his wildness* (تَوَحُّشُهُ) *departed*: (K, TA:) you say إِذَا جَآءَ اللَّيْلُ اسْتَأْنَسَ كُلُّ وَحْشِيٍّ وَاسْتَوْحَشَ كُلُّ إِنْسِيٍّ [*When the night comes, every wild animal becomes familiar with his kind, and every human being becomes shy of his kind*, i. e., of such thereof as he does not know, when meeting them in the dark]. (A, TA, Msb in art. وحش.)

2: آنَسَهُ, inf. n. تَأْنِيسٌ, *He rendered him familiar*; or *tame*. (KL.) = See also 4, in three places.

3: see 1, in two places.

4. آنَسَهُ, (M, K,) inf. n. إِيْنَاسٌ, (S,) *He behaved in a sociable, friendly*, or *familiar, manner with him*; [see 1, in two places;] *he*, or *it, cheered him*, or *gladdened him, by his company or converse*, or *by his*, or *its, presence*; *he*, or *it, solaced*, or *consoled, him*; *contr. of* أَوْحَشَهُ; (S, * K;) as also آنَسَهُ, (K,) inf. n. تَأْنِيسٌ: (S, K:) or *he*, or *it, rendered him easy, at ease*, or *tranquil*; as also the latter verb, occurring in the following ex.: سَمَّاهَا بِالْمُؤْنِسَاتِ لِأَنَّهُنَّ يُؤْنِسْنَهُ بِأَقْرَانِهِ فَيُؤَمِّنَهُ أَوْ يُحَسِّنَّ ظَنَّهُ [*He has called them* (referring to weapons) المؤنسات *because they render him at ease with his adversaries, and secure, or cause him to have a good opinion* of his safety, and thus, cheer him, or solace him, by their presence]. (M: [and the like is said in the A.]) = *He perceived it*; syn. of the inf. n. إِدْرَاكٌ. (TA.) — *He saw him*, or *it*, (S, M, A,* Msb, K,) and *looked at him*, or *it*; (M, TA;) as also آنَسَهُ, inf. n. تَأْنِيسٌ; (K;) and استأنسهُ: (M:) or *he saw it so that there was no doubt or uncertainty in it*: or *he saw it*, meaning a thing by the sight or presence of which he was cheered, gladdened, solaced, or consoled; إِيْنَاسٌ signifying إِبْصَارُ مَا يُؤْنَسُ بِهِ: (Bḍ in xx. 9:) or *he saw it, not having before known it*, or *been acquainted with it*. (TA.) — *He heard it*; namely, a sound or voice. (S, K.) — *He felt it; was sensible of it*; (M, K, TA;) *experienced it in himself*; (TA;) namely, [for instance,] fright, or fear. (A, TA.) — *He knew it*: (S, M, Msb, K:) *he was acquainted with it*: (TA:) *he had certain knowledge of it; was certain of it*. (M, TA.) You say, آنَسْتُ مِنْهُ رُشْدًا (S, A, TA) *I knew him to be characterized by* رُشْد, (S, TA,) i. e., *maturity of intellect, and rectitude of actions, and good management of affairs*. (TA.) [See Kur iv. 5.] And it is said in a prov., بَعْدَ اطِّلَاعِ إِيْنَاسٍ, i. e. *After appearance* [*is knowledge*, or *certain knowledge*]. (Fr, TA.)

5. تأنّس بِهِ: see 1. = تأنّس البَازِى *The falcon looked, raising his head* (M, A, K) *and his eyes*. (A.) — تأنّس لَهُ: see 10.

10. استأنس, and استأنس بِهِ and إِلَيْهِ: see 1. = استأنس signifies also *He* (a wild animal) *became sensible of the presence or nearness of a human being*. (S, K.) = *He looked*; as in the phrase اذْهَبْ فَاسْتَأْنِسْ هَلْ تَرَى أَحَدًا [*Go thou and look if thou see any one*]: (Fr, TA:) *he considered*, or *examined, endeavouring to obtain a clear knowledge of a thing*; (K, TA;) *and looked aside*, or *about, to ascertain if he could see any one*: (TA:) *he sought*, or *asked for, knowledge*, or *information; he inquired*: (M, TA:) and hence, (Bḍ in xxiv. 27,) *he asked permission*. (Fr, Zj, K, TA, and Bḍ ubi suprà.) It is said in the Kur [xxiv. 27], لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا [*Enter ye not houses other than your own houses*] *until ye inquire* whether its inhabitants desire that ye should enter or not; [*and salute*:] (M:) or (which is essentially the same, M) *until ye ask permission*: (Fr, Zj, M, TA:) but Fr says that the sentence presents an inversion, and that the meaning is, *until ye salute, and ask if ye shall enter or not*: (TA:) I 'Ab says that تستأنسوا is a mistranscription; and he and Ubeí and Ibn-Mes'ood read تَسْتَأْذِنُوا, which signifies the same: (Az, TA:) [it is said that] استأنس also signifies *he made a reiterated hemming, like a slight coughing*; [as a man does to notify his nearness;] syn. تَنَحْنَحَ: and so some explain it in the text of the Kur quoted above. (TA.) — استأنس لَهُ *He listened to*, or *endeavoured* or *sought to hear, him*, or *it*; as also تأنّس. (A.) [See the Kur xxxiii. 53.] = استأنسهُ: see 4.

أُنْسٌ *Sociableness; companionableness; conversableness; inclination to company* or *converse; friendliness; amicableness; socialness; familiarity: cheerfulness; gayness; gladsomeness*: contr. of وَحْشَةٌ: (T, S, A, K:) *joy; gladness; happiness*: (Ḥar p. 652:) or *ease*, or *tranquillity*: (M:) or *ease*, or *tranquillity, of heart, and freedom from shrinking*, or *from aversion*: (Msb:) an inf. n. of 1, (S, M,) as are also أَنَسٌ and أَنَسَةٌ (S, K) and إِنْسٌ, (M,) but this is rare as signifying the contr. of وَحْشَةٌ: (T, TA:) or إِنْسٌ is the inf. n. of أَنِسَ بِهِ; but أُنْسٌ is not: (AZ, AḤát, Msb, TA:) this latter is a subst. from that verb [signifying as explained above]: (Msb:) or only signifying *converse, and companionship*, or *familiarity, with women*; (AZ, AḤát, TA;) or *amatory conversation and conduct*; or the *talk of young men and young women*: (Fr, TA:) [but of all the forms above, أُنْسٌ is that which is most commonly used, at least in post-classical works, as signifying the contr. of وَحْشَةٌ.] — [Also † *Delight*, as meaning *a cause of delight*, or *thing that gives delight*.] A poet says,

* يَا سَاكِنِى مَكَّةَ لَا زِلْتُمُ *
* أُنْسًا لَنَا إِنِّى لَمِ أَنْسَكُمْ *
* مَا فِيكُمُ عَيْبٌ سِوَى قَوْلِكُمْ *
* عِنْدَ اللِّقَا أَوْحَشَنَا أُنْسُكُمْ *

[*O inhabitants of Mekkeh, may ye not cease to be a delight to us: verily I have not forgotten you: there is in you no fault beside your saying, at meeting, Your sociableness*, or *companionableness*, &c., *has made us feel lonely and sad*; meaning, in your absence]. (TA in art. وحش.) [See أَوْحَشَ. But this signification, though allowable as tropical, is perhaps post-classical.] — ابْنُ أُنْسٍ: and كَيْفَ ابْنُ أُنْسِكَ: and فُلَانٌ ابْنُ أُنْسِ فُلَانٍ: and كَيْفَ تَرَى ابْنَ أُنْسِكَ: see إِنْسٌ.

إِنْسٌ: see أُنْسٌ, in two places. = ‡ *A chosen, select, particular*, or *special, friend* or *companion*; (S, K;) as also إِنْسٌ, (S, K,) or ابْنُ أُنْسٍ. (So in a copy of the A.) You say, هٰذَا إِنْسِى; (S;) and ابْنُ إِنْسِكَ, and إِنْسُكَ; (K;) ‡ *This is my chosen*, or *particular, friend*; (S;) and *thy chosen*, or *particular, friend*. (K.) And فُلَانٌ ابن أُنْسٍ فلان, (A,) ابْنُ إِنْسِ فُلَانٍ, (S,) or

‡ *Such a one is the chosen*, or *particular*, *friend of such a one.* (Ṣ, A.) One also says, كَيْفَ آبْنُ إِنْسِكَ and كَيْفَ تَرَى آبْنَ إِنْسِكَ (AZ, Fr, A) and أُنْسِكَ (A,) meaning himself, (AZ, Fr, Ṣ, TA,) i. e., † *How dost thou regard me in my companionship with thee?* (Ṣ:) or the meaning is, ‡ *how dost thou find thyself?* (A:) or *how is thyself?* (M, TA.) = *Mankind;* (Ṣ, M, A, Ḳ;) the *opposite of* جِنٌّ; (Mṣb;) as also أَنَسٌ, (Akh, Ṣ, TA,) and إِنْسَانٌ; (A, Ḳ;) the last being a gen. n., (Mṣb,) but applied to the male (Ṣ,* Mṣb) and female, (Ṣ, Mṣb, Ḳ,) and sing. and pl.: (Mṣb:) one is [also] termed إِنْسِيٌّ and أَنَسِيٌّ; (Ṣ, Ḳ;) the former of which is a rel. n. from إِنْسٌ; (M;) [and the latter, from أَنَسٌ: the fem. of each is with ة:] the vulgar apply to a woman, instead of إِنْسَانٌ, [which is the more approved,] إِنْسَانَةٌ: (Ṣ, Ḳ:) this latter [accord. to some] should not be used: (Ṣ:) but it is correct, though rare: it is said in the Ḳ to occur in poetry, but supposed to be post-classical: it occurs, however, in classical poetry, and has been transmitted by several authors: (MF:) the pl. (of إِنْسٌ, M, TA) is آنَاسٌ; (M, Ḳ, TA;) and (of the same, Ḳ in art. نوس, or of إِنْسَانٌ, M) أُنَاسٌ, (M, Ḳ ubi suprà,) with which نَاسٌ is syn., (Ṣ, M, Mṣb, Ḳ,) being a contraction thereof; (Sb, Ṣ, M, Mṣb;) and (of إِنْسِيٌّ, Ṣ, M, or أَنَسِيٌّ, Ṣ, or of إِنْسَانٌ, Lḥ, Ṣ, M, Mṣb) أَنَاسِيُّ, (Lḥ, Ṣ, M, Mṣb, Ḳ,) like as كَرَاسِيُّ is pl. of كُرْسِيٌّ, or like as سَرَاحِينُ is pl. of سِرْحَانٌ, but ى being substituted for ن, (M, TA,) after the same manner as they say أَرَانِبُ for أَرَانٌ; (Fr, TA;) and أَنَاسِ, (Lḥ, M,) in the accus. case أَنَاسِيَ, as the word is read in the Ḳur xxv. 51, by Ks, (TA,) and by Yaḥyà Ibn-El-Ḥárith, (Ḳ, TA,) dropping the ى between the second and last radical letters, [for, with some others, it seems, they held the word to be derived from the root انسى,] (TA,) and أَنَاسِيَةٌ, (Ṣ, M, Ḳ,) in which the ة is a substitute for one of the two yás in أَنَاسِيُّ, a pl. of إِنْسِيٌّ; or, accord. to Mbr, أَنَاسِيَةٌ is pl. of إِنْسِيٌّ, [in the TA, of إِنْسِيَّةٌ, which I regard as a mistranscription,] and is like زَنَادِيقُ for زَنَادِقَةٌ, and فَرَازِينُ for فَرَازِنَةٌ; (M, TA;) and you say also إِنْسِيُّونَ. (TA.) نَاسٌ is masc., as in the Ḳur ii. 19, &c.; and sometimes fem., as meaning *A tribe*, or *a body of men*, قَبِيلَةٌ, or طَائِفَةٌ; as in the phrase, mentioned by Th, جَاءَتْكَ النَّاسُ, meaning, *The tribe*, or *portion of people* (قِطْعَة), *came to thee.* (M, TA.) بَنُو الإِنْسَانِ means *The sons of Adam.* (M.) And النَّاسُ النَّاسُ, an expression mentioned by Sb, means, *Men in every place and in every state are men:* a poet says,

* بِلَادٌ بِهَا كُنَّا وَكُنَّا نُحِبُّهَا *

* إِذِ النَّاسُ نَاسٌ وَالبِلَادُ بِلَادُ *

meaning [*A country in which we were, and which we used to love,*] *since the men were ingenuous men, and the country was a fruitful country.* (M.) The following trad., لَوْ أَطَاعَ اللّٰهُ النَّاسَ فِى النَّاسِ لَمْ يَكُنْ نَاسٌ *If God complied with the prayer of men with respect to men there would be no men*, is said to mean, that men love to have male children born to them, and not females, and if there were no females, or if the females were not, men would cease to be. (TA.) It is related that a party of the jinn, or genii, came to a company of men, and asked permission to go in to them, whereupon the latter said to them, Who are ye? and they answered, نَاسٌ مِنَ الجِنِّ [*A people of the jinn*], making their answer to accord. with common usage; for it is customary for men, when it is said to them, Who are ye? to answer, نَاسٌ مِنْ بَنِى فُلَانٍ [*Men of the sons of such a one*]. (IJ, M, L: but in the L, for ناس, in both instances, we find أُنَاسٌ.) [See also نوس in art. نَاسٌ.] Respecting the derivation of إِنْسَانٌ, authors differ, though they agree that the final ن is augmentative: the Baṣrees say that it is from الإِنْسُ; (Mṣb;) and its measure is فِعْلَانٌ; (Ṣ, Mṣb;) but an addition, of ى, is made in its dim., [which is أُنَيْسِيَانٌ,] like as an addition is made in رُوَيْجِلٌ, the dim. of رَجُلٌ: (Ṣ:) [but it should be observed that رُوَيْجِلٌ is more probably the dim. of رَاجِلٌ:] some say that it is from إِينَاسٌ, signifying "perception," or "sight," and "knowledge," and "sensation;" because man uses these faculties: (TA:) and Moḥammad Ibn-'Arafeh El-Wásiṭee says that men are called إِنْسِيُّونَ because they are seen (يُؤْنَسُونَ, i. e. يُرَوْنَ), and that the jinn are called جِنّ because they are [ordinarily] concealed (مُجْتَنُّونَ, i. e. مُتَوَارُونَ,) from the sight of men: (TA:) [it is said in the B, as cited in the TA, that the form أَنَسَان is also used for إِنْسَانٌ; as though it were a dual, meaning "a double associate," i. e., an associate with the jinn and with his own kind; for it is added, أَنِسَ بِالْجِنِّ وَأَنِسَ بِالْخَلْقِ:] some derive the word from النَّوْسُ, signifying "motion:" (TA:) some (namely, the Koofees, Mṣb) say that it is originally إِنْسِيَانٌ, (Ṣ, Mṣb, TA,) of the measure إِفْعِلَانٌ, (Ṣ, Mṣb,) from النِّسْيَانُ ["forgetfulness"], (Mṣb,) and contracted to make it more easy of pronunciation, because of its being so often used; (Ṣ;) but it is restored to its original in forming the dim., (Ṣ, Mṣb,) which is أُنَيْسِيَانٌ (Mṣb, TA:) this form of the dim., they say, shows the original form of the word which is its source; (TA;) and they adduce as an indication of its derivation the saying of I 'Ab, إِنَّمَا سُمِّىَ إِنْسَانًا لِأَنَّهُ عُهِدَ إِلَيْهِ فَنَسِىَ [*He* (meaning the first man) *was only named* انسان *because he was commanded and he forgot*]: (Ṣ, TA:) [in like manner,] it is said that النَّاسُ is originally النَّاسِى; the former of these, accord. to one reading, and the latter accord. to another, occurs in the Ḳur ii. 195; the latter referring to Adam, and to the words of the Ḳur in xx. 114: (TA:) but Az holds that إِنْسِيَانٌ is of the measure فِعْلِيَانٌ, from الإِنْسُ, and similar to خِرْصِيَانٌ. (L, TA.*)

أَنَسٌ *i. q.* أُنْسٌ, q. v. (Ṣ, Ḳ.) = Also *i. q.* إِنْسٌ, q. v. (Akh, Ṣ, TA.) — Also *A numerous company of men;* (Ḳ,* TA;) *many men.* (TA.) — *A tribe* (حَىٌّ) *staying, residing, dwelling,* or *abiding:* (Ṣ, Ḳ:) the *people of a place of alighting or abode:* (M, TA: [but in the latter, in one place, said to be إِنْسٌ, with kesr; though a verse cited in both, as an ex., shows it to be أَنَسٌ:]) the *inhabitants of a house:* (AA, TA:) pl. (of the word in the first sense, of these three, TA, and in the second, M, TA) آنَاسٌ. (M, TA.) — *One with whom a person is sociable.* (Ḥam p. 136.) You say also, هُمْ أَنَسُ فُلَانٍ *They are they with whom such a one is sociable* (الَّذِينَ يَسْتَأْنِسُ إِلَيْهِمْ). (Lḥ, M.) And هُوَ أَنَسُ خِدْمَتِهِ *He is much accustomed to the serving of him.* (Ḥar p. 472.)

أَنَسَةٌ *i. q.* أُنْسٌ, q. v. (Ṣ, Ḳ.)

إِنْسِيٌّ *Of*, or *belonging to, mankind; human;* [as also أَنَسِيٌّ and إِنْسَانِيٌّ;] a rel. n. from إِنْسٌ. (M.) — *A human being; a man;* as also أَنَسِيٌّ, (Ṣ, Ḳ,) and إِنْسَانٌ. (Ṣ, A, Mṣb, Ḳ.) See إِنْسٌ, in two places. — [*Domestic, as opposed to wild.* Ex.] حُمُرٌ إِنْسِيَّةٌ *Domestic asses; asses that are accustomed to the houses:* commonly known as written with kesr to the ء: but in the book of Aboo-Moosà is an indication of its being with ḍamm to the ء [أُنْسِيَّةٌ]: and as some relate a trad. in which it occurs, أَنَسِيَّةٌ, which is said to be of no account. (TA.) — The *left* side (AZ, Ṣ, M, Mṣb, Ḳ) of an animal, (Mṣb,) or of a beast and of a man, (M,) or of anything: (AZ, Ṣ, Ḳ:) or the *right* side: (Aṣ, Ṣ:) [but the latter seems to be a mistake:] Az says that Lth has well explained this term and its contrary وَحْشِيٌّ, saying that the latter is the right side of every beast; and the former, the *left* side; agreeably with those of the first authority in sound learning; and [that] it is related of El-Mufaḍḍal and Aṣ and AO, that all of them asserted the latter to be, of every animal except man, [the "far" side, or "off" side,] the side on which it is not milked nor mounted; and the former, [the *near* side,] the side *on which the rider mounts and the milker milks:* (TA in art. وحش:) [and the like is said, as a citation from Az, in the Mṣb in art. وحش: but after this, in my copy of the Mṣb, there seems to be an omission; for it is immediately added, "But Az says, This is not correct in my opinion:"] it is said that everything that is frightened declines to its right side; for the beast is approached to be mounted and milked on the left side, and, fearing thereat, runs away from the place of fear, which is the left side, to the place of safety, which is the right side: (Ṣ,* IAmb in Mṣb; both in art. وحش:) [accordingly,] Er-Rá'ee describes a beast as declining to the side termed الوحشى because frightened on the left side: (Ṣ and Mṣb in art. وحش:) and 'Antarah alludes to one's shrinking with the side so termed from the whip, [which he likens to a cat,] because the whip of the rider is in his right hand: (Ṣ in art. وحش:) but Abu-l-'Abbás says that people differ respecting these two terms when relating to a man: that, accord. to some, they mean the same in this case as in the cases of horses

and other beasts of carriage, and of camels: but some say, that in the case of a man, the latter term means the part next the shoulder-blade; and the former, the *part next the arm-pit*. (TA in art. وحش.) Of every double member of a man, as the upper half of each arm, and the two fore arms, and the two feet, it means *That* [side] *which is towards the man;* and وحشيّ, that which turns away from him: (As, Ṣ:) or, of the foot, the former means *that* [side] *which is towards the other foot;* [i. e., the *inner* side;] and the latter, the contrary of the former. (TA in art. وحش.) Of a bow, (Ṣ, M, Ḳ,) or of a Persian bow, (TA in art. وحش,) *That* [side] *which is towards thee;* (Ṣ, Ḳ;) and وحشيّ, the back: (Ṣ and Ḳ in art. وحش:) or the former, *that* [side] *which is next to the archer;* and the latter, that which is next to the animal shot at: (M, TA:) or of a bow, whether Persian or not is not said, [the former means the side *against which the arrow lies;* and] the latter, the side against which the arrow does not lie. (TA in art. وحش.)

أَنَسِيٌّ: see إِنْسٌ and إِنْسِيٌّ, each in two places.

إِنْسَانٌ and إِنْسَانَةٌ: see إِنْسٌ, passim; and إِنْسِيٌّ.—إِنْسَانُ العَيْنِ ‡ *The image that is seen* [*reflected*] *in the black of the eye;* (Ṣ, Ḳ;) *what is seen in the eye, like as is seen in a mirror, when a thing faces it:* (Zj in his "Khalḳ el-Insán:") or *the pupil,* or *apple,* (نَاظِر,) *of the eye:* (M:) or *the black* (حَدَقَة) *of the eye:* (Mṣb:) pl. أَنَاسِيُّ, (Ṣ, Mṣb, Ḳ,) but not أَنَاسٌ. (Ṣ.) [Ar. إيسان (685)]

إِنْسَانِيٌّ: see إِنْسِيٌّ, first signification.

إِنْسَانِيَّةٌ *Human nature; humanity;* as also نَاسُوتٌ, which is probably post-classical, opposed to لَاهُوتٌ, q. v., in art. ليه.]

أَنُوسٌ A *tame,* or *gentle,* dog; *contr. of* عَقُورٌ: pl. أُنُسٌ. (M, A, Ḳ.) — See also آنِسَةٌ.

أَنِيسٌ *i. q.* مُؤَانِسٌ [generally used as an epithet in which the quality of a subst. is predominant, meaning, *A sociable, companionable, conversable, friendly,* or *familiar, person; a cheerful companion*]: (Ṣ, Ḳ:) *one with whom one is sociable, companionable, conversable, friendly, familiar,* or *cheerful:* (Ḳ:) *a person,* (A,) or *anything,* (Ṣ,) *by whose company,* or *converse,* or *presence, one is cheered, gladdened, solaced,* or *consoled.* (Ṣ, A.) You say, مَا بِالدَّارِ أَنِيسٌ (or, as in some copies of the Ḳ, مِنْ أَنِيسٍ,) *There is not in the house any one by whose company,* or *converse,* or *presence, one is cheered, gladdened, solaced,* or *consoled:* (A:) or *there is not in the house any one.* (Ṣ, M, Ḳ.) [See also آنِسَةٌ.] — الأَنِيسُ †*The domestic cock;* (AA, Ḳ;) also called الشَّقَرُ. (TA.) — الأَنِيسَةُ ‡ *The fire;* (IAạr, A, Ḳ;) as also مَأْنُوسَةٌ, [imperfectly decl., being a proper name and of the fem. gender,] (M,) and المَأْنُوسَةُ, (M, Ḳ,) of which [says ISd] I know no verb: (M:) because, when a man sees it in the night, he becomes cheerful and tranquil thereat, even if it be in a desert land. (TA.) You say, بَاتَتِ الأَنِيسَةُ أَنِيسَتَهُ ‡ [*The fire was during night his cheerful companion,* or *his cheerer by its presence*]. (A, TA.)

آنَسُ [*More,* and *most, sociable,* &c.]. Hence, آنَسُ مِنَ الحُمَّى †[*A closer companion than fever*]: a saying of the Arabs, meaning, that fever scarcely ever quits the patient; as though it were sociable with him. (M, TA.)

جَارِيَةٌ آنَسَةٌ *A girl of cheerful mind,* (Lth, A, Ḳ, TA,) *whose nearness,* and *conversation,* or *discourse, thou lovest,* (Lth, TA,) or *whose conversation,* or *discourse, and nearness, are loved:* (A:) or *a girl of pleasant conversation* or *discourse;* as also أَنُوسٌ: (M:) and آنِسَةُ الحَدِيثِ *who becomes sociable, companionable, conversable, friendly, familiar,* or *cheerful, by means of thy conversation* or *discourse:* it does not mean who cheers thee [by conversation or discourse]: (Ṣ:) pl. أَوَانِسُ (Lth, A, TA) and آنِسَاتٌ: (Lth, TA:) and the pl. of أَنُوسٌ is أُنُسٌ. (M, TA.) [See also أَنِيسٌ.]

مَأْنَسٌ [app. *i. q.* مَكَانٌ مَأْنُوسٌ, q. v.] (A.)

مُؤْنِسٌ †A name which the Arabs, (Ṣ, M,) and the ancients, (M,) used to give to *Thursday;* (Ṣ, M;) because on that day they used to incline to places of pleasure; and 'Alee is related to have said that God created *Paradise* on Thursday, and named it thus. (M, TA.) — المُؤْنِسَاتُ ‡ *Weapons:* (M, A:) or *all weapons:* (Ḳ:) or *the spear and the* مِغْفَر *and the* تِجْفَاف *and the* تَسْبِغَة *and the* تُرْس (Fr, Ḳ) *and the sword and the helmet:* (IḲtt, TA:) so called because they render their possessor at ease with his adversaries, and secure, or cause him to have a good opinion [of his safety, and thus, cheer him, or solace him, by their presence: see 4]. (M, A.*) — See also بَابُونَجٌ.

مَكَانٌ مَأْنُوسٌ, (M,) and مَحَلٌّ مَأْنُوسٌ, (A,) [*A place,* and] *a place of alighting* or *abode, in which is* أُنْس [i. e. *sociableness,* &c.]: (A:) مأنوس is a kind of possessive noun, because they did not say أَنِسْتُ المَكَانَ, nor أَنِسْتُهُ. (M, L.) — مَأْنُوسَةٌ and المَأْنُوسَةُ: see أَنِيسٌ.

مُؤَانِسٌ: see أَنِيسٌ.

المُتَأَنِّسُ †*The lion;* (TṢ, Ḳ;) as also المُسْتَأْنِسُ: (TṢ, TA:) or *he that is sensible of the prey from afar,* (Ḳ, TA,) *and examines and looks about for it.* (TA.)

المُسْتَأْنِسُ: see what next precedes.

انف

1. أَنَفَهُ, (T, Ṣ, M, Ḳ,) aor. ـِ (M, Ḳ) and ـُ, (Ḳ,) inf. n. أَنْفٌ, (M,) *He struck,* (T, Ṣ, Ḳ,) or *hit,* or *hurt,* (M,) *his nose;* (T, Ṣ, M, Ḳ;) namely, a man's. (Ṣ.) — *It* (the water) *reached his nose,* (T, Ṣ, Ḳ,) on the occasion of his descending into a river; (Ṣ;) as also آنَفَهُ, (Ḳ, [but in some copies written again أَنَفَهُ,]) inf. n. إِينَافٌ. (TḲ.) — أَنَفَتِ الإِبِلُ, (inf. n. as above, TA,) *The camels trod herbage,* or *pasture, such as is termed* أُنُف, (ISk, Ṣ, Ḳ,) i. e., *which had not been pastured upon.* (Ṣ.) [But in the TT, as from the M, I find آانَفَ, (which should rather be written أَأْنَفَ, or, accord. to the more usual mode, أَنَفَ,) *He trod such herbage,* or *pasture.*] — أَنِفَ, aor. ـَ, (Ṣ, M, Ḳ,) inf. n. أَنَفٌ, (M,) *He* (a camel) *had a complaint of,* or *suffered pain in, his nose, from the* بُرَة [or *nose-ring*]: (Ṣ, M, Ḳ:) from ISk. (Ṣ.) — أَنِفَتِ الإِبِلُ, accord. to certain of the Kilábees, means *The flies alighted upon the noses of the camels, and they sought places which they did not seek before.* (T.) — أَنِفَ مِنْهُ, aor. ـَ, inf. n. أَنَفٌ (Ṣ, M, Mṣb, Ḳ) and أَنَفَةٌ, (Ṣ, M, Ḳ,) or the latter is a simple subst., (Mṣb,) [*He turned up his nose at it;*] *he disdained it; scorned it; abstained from it,* or *refused to do it, by reason of disdain and pride;* (Ṣ, M, Mṣb, Ḳ;) *he disliked it,* or *hated it, and his soul was above it;* (L;) namely, a thing: (Ṣ, M, L, Mṣb:) and *he shunned it, avoided it,* or *kept himself far from it:* (Mṣb:) and *he disliked it,* or *hated it;* namely, a saying. (AZ, T, Mṣb.) You say, مَا رَأَيْتُ أَحْمَى أَنَفًا مِنْ فُلَانٍ [*I have not seen any one more vehemently disdainful,* or *scornful, than such a one*]. (Ṣ.) And حَمِلَ مِنْ ذٰلِكَ أَنَفًا *He conceived, in consequence of that, disdain,* or *scorn, arising from indignation and anger.* (TA, from a trad.) [The verb is also trans. without من: you say,] يَأْنَفُ أَنْ يُضَامَ [*He disdains,* or *scorns,* or *refuses to bear,* or *to submit to, being injured*]. (Ḳ.) [When immediately trans.,] أَنِفَ also signifies *He loathed, disliked,* or *regarded with disgust.* (IAạr, T.) You say, أَنِفَ البَعِيرُ الكَلَأَ *The camel loathed, disliked,* or *regarded with disgust, the herbage,* or *pasture.* (T.) And أَنِفَ الطَّعَامَ وَغَيْرَهُ *He disliked the food &c.* (M.) And أَنِفَتْ فَرَسِي هٰذِهِ هٰذَا البَلَدَ *This my mare disliked this region.* (T, as heard from an Arab of the desert.) And تَأْنَفُ فَحْلَهَا *She* (a woman, and a mare, and a camel, being pregnant,) *dislikes her male,* or *stallion.* (T.) And أَنِفَتْ, said of a woman, signifies *She, being pregnant, had no appetite for anything.* (Ibn-Abbád, Ḳ.)

2: see 4. — تَأْنِيفٌ also signifies †The *sharpening,* or *making pointed, the extremity* of a thing. (Ṣ.) You say of a spear-head, or an arrow-head, or a blade, أُنِّفَ, inf. n. تَأْنِيفٌ, (Ḳ,) †*It was sharpened* or *pointed* [*at its extremity*]. (TA.) — [Used as a subst.,] †*Sharpness of the extremity* of the hock; which, in a horse, is approved. (TA.) — أُنِّفَ تَأْنِيفَ السَّيْرِ, said by an Arab of the desert in describing a horse, means †*He was made even, like as is made even the cut thong* or *strap.* (M.) — †The *seeking after herbage,* or *pasture,* (Ḳ, TA,) *such as is termed* أُنُف. (TA.) — أَنَّفَ, مَالَهُ, (T,) or الإِبِلَ, (Ḳ,) inf. n. as above; and آنَفَهَا, (T, Ṣ, Ḳ,) inf. n. إِينَافٌ; (T;) †*He pastured his beasts upon the first of the herbage:* (T:) or *he pursued, with the camels, repeatedly,* or *gradually,* or *step by step,* (Ṣ, Ḳ, TA,) *after the first of the herbage,* (Ṣ,) or *after the herbage*

which had not been pastured upon: (Ḳ,* TA:) or *he went with them thereto.* (L.)

4. آنَفَهُ, (Ṣ, M, Ḳ,) inf. n. إِيْنَافٌ, (Ṣ,) *He*, (Ṣ,) or *it*, (M,) *made him to have a complaint of*, or *to suffer pain in, his nose.* (Ṣ, M, Ḳ.) ― See also أَنَفَهُ. ― *He*, or *it, induced him to feel disdain, scorn, indignation, and anger;* (IF, M, Ḳ, TA;) as also ▼ أَنَّفَهُ, inf. n. تَأْنِيفٌ: (Ḳ:) or *caused him to dislike*, or *hate*, or *to loath*, or *feel disgust.* (T.) ═ † *He hastened it;* namely, his affair. (Ibn-'Abbád, Ḳ.) ═ See also **2.** ═ آنَفَ as an intrans. verb: see **1.**

5. تَآنَفَ الشَّهَوَاتِ † *She desires of her husband, with eagerness, one thing after another, by reason of intense longing in pregnancy.* (T, the Moḥeet, L, Ḳ.*) ― يَتَآنَفُ الإِخْوَانَ ‡ *He seeks the brethren, they disdaining*, or *scorning*, or *disliking; not holding social intercourse with any one.* (TA.)

8: see **10.**

10. استأنفهُ and ▼ ائتنفهُ [written with the disjunctive alif ايتَنَفَهُ] † *He took* [*its* أَنْف, i. e.,] *the first of it:* (M:) *he began it*, or *commenced it:* (Ṣ,* M, Mṣb, Ḳ:*) or *i. q.* اسْتَقْبَلَهُ [which has also the latter of the two significations mentioned above, (Mgh in art. قبل,) and moreover signifies *he anticipated it;* and from what follows here, it seems to be probable that this last signification, as well as the other, may be meant by it in this instance]: (T, M:) namely, a thing, (M, Mṣb,) or an affair. (T.) You say, استأنفهُ بِوَعْدٍ † *He made him a promise in anticipation; without his asking it of him.* (M.) And, of a woman, اُسْتُؤْنِفَتْ بِالنِّكَاحِ أَوَّلًا † [*She was just married*, or *bedded, for the first time*]. (M.) See also أُنُفٌ, last sentence. ― [Hence, حَرْفُ اسْتِئْنَافٍ, in grammar, *An inceptive particle, placed at the commencement of a new proposition grammatically independent of that which precedes it.*]

أَنْفٌ a word of well-known meaning; (Lth, T, Ḳ;) The *nose;* syn. مَعْطِسٌ; (Msb;) the *aggregate composed of the two nostrils and the septum and the* [*bone called*] قَصَبَة, which is the hard part of the انف; (MF;) *i. q.* مَنْخِرٌ [which is evidently an explanation by a synecdoche, as this word properly signifies *nostril*]: (M:) it pertains to man and to others: (Ṣ:) ▼ أُنْفٌ is a dial. var. of the same; (MF, TA;) and so is ▼ إِنْفٌ, which is a form used by the vulgar peculiarly: (TA:) the pl. [of pauc.] is آنُفٌ and آنَافٌ (Ṣ, M, Mṣb, Ḳ) and [of mult.] أُنُوفٌ. (T, Ṣ, M, Mṣb, Ḳ.) The dual is applied to The *two nostrils;* as in the saying of Muzáḥim El-'Oḳeylee, يَسُوفُ بِأَنْفَيْهِ النِّقَاعَ [*He scents with his two nostrils the dust*]. (TA.) You say also, هُوَ يَتَتَبَّعُ أَنْفَهُ ‡ *He scents*, or *sniffs, the odour, and follows it.* (T, [in which, however, I find يَتْبَعُ in the place of يَتَتَبَّعُ,] O, L, Ḳ, TA.) And, of a she-camel, تَرْأَمُ بِأَنْفِهَا † [*She makes a show of affection with her nose, by smelling her young one;* not having true love]. (Ṣ, M, Ḳ, voce مُذَائِرٌ; &c.: see also مُعَارِضٌ.) And مَاتَ حَتْفَ أَنْفِهِ, (Ṣ, Ḳ, &c., in art. حتف,) and حتف أَنْفَيْهِ, (Ḳ ibid.,) † *He died* [*a natural death,*] *on his bed*, (Ḳ,) *without being slain or beaten* (Ṣ, Ḳ) *or drowned or burned.* (Ḳ. [See art. حتف.]) And حَمِيَ أَنْفُهُ ‡ *He became vehemently angry*, or *enraged;* as also وَرِمَ أَنْفُهُ. (IAth. [See also art. حمى.]) And رَجُلٌ حَمِيُّ الأَنْفِ ‡ *A disdainful*, or *scornful, man; who disdains*, or *scorns, being injured.* (T, Ḳ, TA. [See, again, art. حمى.]) And سَمِيُّ الأَنْفِ † [lit. *High-nosed*, signifies the same;] *i. q.* أَنْفَانُ. (T, Ḳ.) And أَنْفٌ فِى السَّمَآءِ وَاسْتٌ فِى المَآءِ † [*A nose in the sky and a rump in the water*]; a prov., applied to him who magnifies himself in words and is little in actions. (Ḥar p. 641.) And جَعَلَ أَنْفَهُ فِى قَفَاهُ ‡ [lit. *He put his nose in the back of his neck*]; meaning *he turned away from the truth*, or *what was right, and betook himself to what was false*, or *vain:* (Ḳ, TA:) expressing the utmost degree of turning away, or turning the head, from a thing. (TA.) And أَضَاعَ مَطْلَبَ أَنْفِهِ, (M, Ḳ,) and مَوْضِعَ أَنْفِهِ, (M,) † [*He neglected*, or *left unprotected,*] *the womb from which he had come forth:* (Th, M:) or *the* فَرْج *of his mother.* (Ibn-'Abbád, Ḳ.) And هُوَ الفَحْلُ لَا يُقْرَعُ أَنْفُهُ, and لَا يُقْدَعُ, † *He is the speaker*, or *orator, who is not to be rebutted.* (TA.) أَنْفُ الأَسَدِ † [*The nose of the lion*] is *the asterism called* النَّثْرَة, q. v. (Ḳzw in his Description of the Mansions of the Moon.) ― † [*A prominent part* of anything, as being likened to a nose;] the *extremity* of anything. (M.) [Thus,] أَنْفُ جَبَلٍ ‡ *A prominence*, or *projecting part, of a mountain.* (T, Ṣ, M, Mṣb, TA.) أَنْفُ البَابِ, (Ṣ, M. Ḳ, TA,) in [some of] the copies of the Ḳ, erroneously, البَابِ, (TA,) ‡ *The extremity*, (Ṣ, M, Ḳ, TA,) or *edge*, (M, TA,) *of the canine tooth*, or *tush, when it comes forth.* (Ṣ, M, Ḳ, TA.) أَنْفُ خُفِّ البَعِيرِ مَنْسِمِ † *The extremity of the* [i. e. *toe*, or *each of the two nails of the foot,*] *of the camel.* (T, Ḳ.) أَنْفُ اللِّحْيَةِ ‡ *The fore part*, (M, TA,) or *side*, (Ḳ,) *of the beard.* (M, Ḳ, TA.) أَنْفُ النَّعْلِ † *The toe*, or *foremost extremity, of the sandal* [also called its أَسَلَة and its ذُنَابَة]. (M.) أَنْفَا القَوْسِ † *The two extremities which are in the inner sides of the two curved ends of the bow.* (M.) ― † The *first*, or *first part*, of anything; (Ṣ, M, Ḳ;) relating also to times; (M;) as also ▼ مُسْتَأْنَفٌ. (M, TA.) Thus, أَنْفُ المَرْعَى † *The first of the herbage*, or *pasture.* (Ṣ,* M.) أَنْفُ المَطَرِ † *The first vegetation produced by the rain.* (T, Ḳ.) جَآءَ فِى أَنْفِ الخَيْلِ ‡ [*He came among the first of the horses*, or *horsemen*]. (TA.) سَارَ فِى أَنْفِ النَّهَارِ ‡ [*He journeyed in the first part of the day*]. (TA.) هٰذَا أَنْفُ عَمَلِ فُلَانٍ ‡ *This is the first of the things which such a one has begun to do.* (T, TA.) أَنْفُ الشَّدِّ, (T, Ṣ, M,) and العَدْوِ, (M,) † *The first of the run*, or *running:* (T:) *the most vehement thereof.* (T, Ṣ, M, Ḳ.*) أَنْفُ البَرْدِ † *The first of the cold:* (T:) *the most vehement thereof;* (T, Ṣ, M;) so says Yaaḳoob. (Ṣ.) ― ‡ *A lord*, or *chief.* (IAar, T, Ḳ.) You say, هُوَ أَنْفُ قَوْمِهِ ‡ *He is the lord*, or *chief, of his people.* (TA.) ― ‡ *A piece broken off* of a cake of bread. (Ḳ, TA.) ― † *A part* of ground, or land, *that is hard, and lying open, exposed to the sun.* (IF, Ḳ.)

أُنْفٌ: see أَنْفٌ, first sentence: ═ and see أُنُفٌ.

إِنْفٌ: see أَنْفٌ, first sentence.

أَنِفٌ A camel *having a complaint of*, or *suffering pain in, his nose, from the* بُرَة [or *nose-ring*]: (ISk, Ṣ, M, Ḳ:) or *wounded by the nose-rein, whether it be with a* خَشَاش *or* بُرَة (A 'Obeyd, T, M) *or* خِزَامَة [all of which are different kinds of nose-rings]. (A' Obeyd, T.) And consequently, *Submissive, and tractable:* (Ṣ, TA:) or *submissive and obedient, that dislikes chiding and beating, and goes as he is able to do spontaneously and easily:* (Aboo-Sa'eed, TA:) and ▼ آنِفٌ signifies the same; (A 'Obeyd, M, Ḳ;) but the former is the more correct and the more chaste: (Ṣgh, Ḳ:) by rule, it should be مَأْنُوفٌ, like مَصْدُورٌ, (T, Ṣ, M,) and مَبْطُونٌ. (T, Ṣ.) To such a camel the believer is likened in a trad.; (T, Ṣ, M;) because he ceases not to complain, or suffer pain; (M;) or because he does not require to be chidden nor to be punished, but endures and performs what is incumbent on him. (Aboo-Sa'eed, TA.) ― *Disdaining*, or *disdainful; scorning*, or *scornful; i. q.* حَمِيُّ الأَنْفِ: and ▼ أَنْفَانُ [signifies the same;] *i. q.* سَمِيُّ الأَنْفِ. (T, Ḳ.) ═ See also آنِفٌ.

رَوْضَةٌ أُنُفٌ ‡ *A meadow of new herbage*, (Mṣb,) *not pastured upon* (Ṣ, Mṣb, Ḳ) *by any one;* (Ṣ;) as also ▼ مُؤْنِفٌ: (Ibn-'Abbád, Ḳ:) or *untrodden:* contracted, by poetic licence, into ▼ أُنْفٌ, in a verse of Abu-n-Nejm. (M.) And كَلَأٌ أُنُفٌ † *Herbage not pastured upon* (Ṣ, M) *by any one.* (M.) كَأْسٌ أُنُفٌ ― † *A cup of wine not drunk:* (Ḳ:) or *from which one has not drunk before;* as though the drinking thereof were [but just] begun; like رَوْضَةٌ أُنُفٌ: (Ṣ:) or † *full:* and in like manner, مَنْهَلٌ أُنُفٌ † [*a full watering-place*]; (M;) or ‡ *not before drunk from.* (TA.) And خَمْرٌ أُنُفٌ ‡ *Wine of which none has before been taken from its jar.* (M, TA.*) أَرْضٌ أُنُفٌ *i. q.* أَنِيفَةٌ, q. v. (M, TA.) ― نَقِيذَةٌ أُنُفٌ † *A long* [as though *new and undiminished*] *coat of mail.* (L in art. نقذ, from El-Mufaḍḍal.) ― أَمْرٌ أُنُفٌ † *An event brought to pass at the first, not being before decreed:* (Ḳ, TA:) accord. to those who assert that there is no decreeing [by God]. (TA.) ― مِشْيَةٌ أُنُفٌ † *A goodly* [as though *novel*] *gait*, or *manner of walking.* (Ibn-'Abbád, Ḳ.) ― آتِيكَ مِنْ ذِى أُنُفٍ is like the phrase مِنْ ذِى قَبْلٍ; i. e., فِيمَا يُسْتَقْبَلُ [*I will come to thee in what is (now) to be begun (of time)*; meaning, *immediately;* nearly the same as آنِفًا; but relating to the nearest future time, whereas this latter relates to the nearest past time]. (Ṣ, Ḳ.) And أَفْعَلُ ذَاكَ مِنْ ذِى أُنُفٍ;

i. e., فِيمَا يُسْتَأْنَفُ [*I will do that in what is (now) to be begun* &c.]; like مِنْ ذِي عَوْضٍ. (ك in art. عوض.)

أَنْفَةُ الصَّلَاةِ †*The beginning*, or *commencement, of prayer*; (ك;) i. e. *the first saying of* اَللّٰهُ أَكْبَرُ: (TA:) accord. to a relation of a trad., in which it occurs, with ḍamm, [أُنْفَة,] (IAth, ك,) but correctly with fet-ḥ. (Hr, IAth, ك.) The ة seems to be here added to أَنْف as it is in ذَنَبَة for ذَنَب. (Ṣgh.)

أَنَفَة *Disdain; scorn; disdainful and proud incompliance* or *refusal*; (مṣb;) *indignation*; and *anger*: (TA:) a subst. [or, accord. to the ṣ and M and ك, an inf. n.] from أَنِفَ مِنْهُ. (Mṣb.)

أَنْفَان: see أَنِف.

أَنْفِيَّة *Snuff, for the nose*: but this is post-classical. (TA.)

أَنُوف A man *very disdainful, scornful*, or *indignant; very disdainfully and proudly incompliant* or *refusing*; (M;) *who disdains*, or *scorns, exceedingly, to do ignoble deeds*: (Ḥar p. 312:) pl. أُنُف. (M.) — A woman *whose nose has a pleasant odour*: (ṣ, M, ك:) or *whom one likes to smell*: (IAar, M:) or *who disdains, scorns, abstains from, shuns*, or *dislikes, that in which is no good*. (Ibn-'Abbád, Ṣgh, ك.)

أَنِيف †A mountain *which produces vegetation before other regions*. (Ibn-'Abbád, ك.) And أَرْض أَنِيفَة, (T, M,) or أَنِيفَة النَّبْت, (ṣ, ك,) †*Land that produces its vegetation early*: (T:) or *that produces vegetation quickly*: (Eṭ-Ṭáee, ISk, ṣ, ك:) or *that produces vegetation*; as also أُنُف. (M.) = Applied to iron, *i. q.* أَنِيث; i. e. *Soft*. (Aboo-Turáb, T, ك.)

أُنَافِيّ (with ḍamm, ك) *Having a large nose*; (Yaʿḳoob, ṣ, M, ك;) applied to a man: (M, ك:) similar to عُضَادِيّ and أُذَانِيّ. (TA.) ك 311

آنَف [*More*, and *most, disdainful*, &c.]. You say, مَا رَأَيْتُ آنَفَ مِنْ فُلَانٍ *I have not seen any one more disdainful*, or *scornful*, or *indignant, than such a one*. (ṣ, TA.) = هٰذِهِ آنَفُ بِلَادِ اللّٰهِ *This is the speediest, in producing vegetation, of the countries of God*. (T, ṣ,* M,* ك.*)

آنِف: see أَنِف. = آنِفًا means †*In the beginning*, or *first part, of this present time in which we are*; from أَنْف as meaning the "first," or "first part," of a thing: and hence what here immediately follows. (Ḥam p. 348.) مَا ذَا قَالَ آنِفًا (T, ṣ,* M, ك,* &c.,) and أَنِفًا, (IAar, Bḍ, ك, Jel,) in the Ḳur [xlvii. 18], (M, &c.,) means ‡*What was this that he said just now?* (Zj, T, M, Bḍ, Jel:) or, *a little while ago?* (IAar, T, ك:) i. e., *in the first time near to us?* (Zj, T, M:) from اِسْتَأْنَفْتُ الشَّيْءَ "I began the thing." (Zj, T, M.) You say also, أَتَيْتُ فُلَانًا آنِفًا ‡[*I came to such a one a little while ago*]; like as you say, مِنْ ذِي قَبِلٍ. (Lth, T.) And جَاءَ آنِفًا ‡*He came a little while ago*; syn. قُبَيْلَ. (M.) And فَعَلَهُ بِآنِفَةٍ, mentioned by IAar, but not explained by him; in my opinion, [says ISd,] like فَعَلَهُ آنِفًا ‡[*He did it a little while ago*: or *just now*]. (M.) And it is said in a trad., أُنْزِلَتْ عَلَيَّ سُورَةٌ آنِفًا *A chapter of the Ḳur-án has been sent down to me now*. (TA.)

آنِفَة ‡The *first part of life* (مَيْعَة and أَوَّلِيَّة) of a boy. (Ks, ك, TA.) — See also آنِف.

مُؤَنَّف: its fem., with ة, see voce مُؤَنَّف.

مُؤْنِف: see أُنُف.

مُؤَنَّف †*Sharpened at its extremity*; or *pointed*; (M, ك;) applied to a spear-head, or an arrow-head, or a blade, (ك,) or anything. (M.) — †*Made even*: a thong, or strap, *made of a certain measure, and evenly*. (M.) = إِبِلٌ مُؤَنَّفَةٌ †*Camels with which one pursues repeatedly*, or *gradually*, or *step by step, after the first of the herbage*; and so مُؤَنْفَة: (M:) and the former epithet is applied to sheep or goats. (ك.) — The former of these two epithets, applied to a woman, signifies †*Just married* or *bedded*, (اَلَّتِي اسْتُؤْنِفَتْ بِالنِّكَاحِ,) *for the first time*. (M.)

مَأْنُوف A camel *that is urged on by* [*means of the rein attached to*] *his nose*. (M.)

مِئْنَاف †A man *who begins to make use of the places of pasturing and alighting*; (M;) *who pastures his beasts upon the first of the herbage*. (Aṣ, T, ك.* [In the CK, أُنُف الكَلَأ is put for أَنْف الكَلَأ.]) — †A man (TA) *journeying in the beginning*, or *first part, of the night*: (ك:) so in all the copies of the ك; but correctly, as in the Moḥeeṭ and the O, *in the beginning*, or *first part, of the day*. (TA.)

مُؤْتَنَف †[A place] *from which nothing has been eaten*; as also مُتَأَنَّف; (ك;) which latter is explained by Ibn-'Abbád as signifying a place *not eaten* [*from*] *before*. (TA.) — جَارِيَةُ مُؤْتَنَفَةُ الشَّبَابِ †A girl [*in the prime of youth*;] *in whom no trace of agedness appears*. (Ṣgh, ك.)

مُتَأَنَّف: see مُؤْتَنَف.

مُسْتَأْنَف: see أَنْف, in the latter part of the paragraph.

انق

1. أَنَقَ, aor. ـَ, inf. n. أَنْقٌ, *It excited admiration and approval by its beauty* or *goodliness; it pleased*, or *rejoiced*. (Mṣb.) — Also, aor. and inf. n. as above, *He rejoiced; was joyful, happy*, or *pleased*. (ṣ, ك.) You say, أَنِقْتُ بِهِ, (Lth, JK, Mṣb, ك,) aor. and inf. n. as above, (Lth, JK,) *I was pleased with it*, or *by it*; or *was rejoiced by it*. (Lth, JK, Mṣb, ك. [In the CK أَعْجَبَ is erroneously put for أُعْجِبَ.] It is said in a trad., مَا مِنْ عَاشِيَةٍ أَشَدُّ أَنَقًا وَلَا أَبْعَدُ شَبَعًا مِنْ طَالِبِ عِلْمٍ *There is not any eater by night* [i. e. any man] *who hath more pleasure and approval and desire and love* [in his pursuit, *nor any who is further from satiation* therein, *than the student*, or *pursuer, of science*]; meaning that the man of learning is excessively greedy and insatiable, persevering in vehement desire. (L.) — And أَنِقَ الشَّيْءَ, (AZ, ك,) inf. n. as above, (AZ,) *He loved the thing*. (AZ, ك.)

2. أَنَّقَ, inf. n. تَأْنِيقٌ, *He made*, or *caused, to wonder*. (ك, TA.)

4. آنَقَنِي, (ṣ, Mṣb, ك,) inf. n. إِيْنَاقٌ and نِيقٌ, (ك,) [but the latter is properly a quasi-inf. n.,] *It excited my admiration and approval; pleased me*; or *rejoiced me*. (ṣ, Mṣb, ك.) — مَا آنَقَهُ فِي كَذَا *How vehemently does he seek*, or *pursue*, or *desire, such a thing!* or *how vehement is he in seeking, pursuit*, or *desire, with respect to such a thing!* (JK, ك.)

5. تَأَنَّقَ *He sought, pursued*, or *desired, the most pleasing of things*; (TA;) [*he affected nicety*, or *refinement; he was dainty, nice, exquisite, refined*, or *scrupulously nice and exact*; or *chose what was excellent*, or *best*; and *he exceeded the usual bounds*; as also تَنَوَّقَ and تَنَيَّقَ, in all these senses;] فِي المَطْعَمِ, *in respect of food, never eating anything but what was clean* [*and choice*]; and فِي المَلْبَسِ, *in respect of apparel, never dressing otherwise than well*; and فِي الكَلَامِ, *in respect of speech, never speaking otherwise than chastely*; and فِي جَمِيعِ الأُمُورِ, *in respect of all affairs*. (TA in art. نطس.) تَأَنَّقَ فِيهِ is like تَنَوَّقَ; (JK, ṣ, ك;) i. e. *He did it*, or *performed it* (namely, a thing, or an affair,) *with* نِيقَة [i. e. *daintiness, nicety, exquisiteness, refinement, neatness*, or *scrupulous nicety and exactness*; or *in a manner exceeding what is usual*]: (ṣ:) or *he chose what was excellent*, or *best, to be done in it, and did it admirably*: (TA:) or *he did it* (namely, his work, Mṣb) *firmly, solidly, soundly*, or *thoroughly*, (Mṣb, ك,) *and skilfully*. (ك: [but in this last sense, 'Alee Ibn-Ḥamzeh allows only the latter of these two verbs. TA in art. نوق.]) You say also, تَأَنَّقَ فُلَانٌ فِي الرَّوْضَةِ *Such a one found himself in the meadow*, or *garden*, (وَقَعَ فِيهَا,) *pleased*, or *rejoiced, therewith*: (ṣ:) or *he found it pleasant* or *delightful, delighted in it*, or *took pleasure* or *delight in it, and enjoyed its beauties*: and *he sought after its beauties, step by step, and was pleased*, or *rejoiced, therewith, and enjoyed it*. (TA.) And تَأَنَّقَ المَكَانَ *He was pleased*, or *rejoiced, with the place, and attached to it, not quitting it*: (L:) *he loved the place*. (Fr, ك.) It is said in a trad. of Ibn-Mes'ood, إِذَا وَقَعْتُ فِي آلِ حَمَ وَقَعْتُ فِي رَوْضَاتٍ أَتَأَنَّقُهُنَّ, or, as in the T, أَتَأَنَّقُ فِيهِنَّ, meaning [*When I find myself in the chapters of the Ḳur-án commencing with Há Meem,*] *I find myself in meadows*, or *gardens, the beauties of which I seek after step by step, and with which I am pleased*, or *rejoiced, and which I enjoy*: i. e., I find pleasure, or delight, in reading them, or reciting them, and enjoy their beauties. (TA.)

أَنَق inf. n. of 1 [q. v.]. (Lth, JK, &c.) — [Hence, *A pleasing*, or *rejoicing, state*, or *condition*.] You say, هُوَ فِي أَنَقٍ مِنْ عَيْشِهِ وَخِصْبٍ [*He is in a pleasing*, or *rejoicing, state*, or *condition, in respect of his life, and in a state of plenty*]. (JK.) — *Goodliness*, or *beauty, and*

pleasingness, of aspect, or *outward appearance*: or, as some say, *a uniform and uninterrupted state of verdure before the eye*; because it pleases, or rejoices, its beholder. (TA.) — *Herbage*, or *pasturage*, (Ḳ, TA,) *that is goodly*, or *beautiful, and pleasing*, or *rejoicing*: an inf. n. used as a subst. (TA.)

أَنِيقٌ: see أَنِيقٌ.

مَا لَهُ فِي الشَّيْءِ أَنَقَةٌ *He has no pleasure*, or *pride, in the thing*. (JḲ.)

أُنُوقٌ *A certain bird*; (Ṣ;) i. e. the رَخَمَة [or *female of the vultur percnopterus*]; (IAạr, Ṣ;) called by Kumeyt ذَاتُ أَسْمَيْنِ [*possessor of two names*] because having these two appellations: (Ṣ:) or the *eagle*: and also the *former bird*: (Ḳ:) ISk cites 'Omárah as saying that it is in his opinion the eagle; but that people say it is the رخمة; and he adds, [alluding to a prov., which see below,] that the eggs of the رخمة are found in ruins, and in plain country: (TA:) or the *male of the* رَخَم: (JK, TA:) or *a certain black bird, having what resembles the* عُرْف [or *comb of the cock*], (AA, Ḳ,) *that deposits its eggs in remote places*: (AA:) or *a certain black bird*, (AA, Ḳ,) *like a great hen*, (AA,) *bald in the fore part of the head*, (AA, Ḳ,) *having a yellow bill*, (Ḳ,) or *having a long bill*: (AA:) she guards her eggs, and defends her young one, and keeps with her offspring, and submits not herself to any but her mate, and migrates among the first of the migrating birds, and returns among the first of the returning birds, and will not fly while moulting, and will not be deceived by her small feathers but waits until they become quills and then flies, and will not remain constantly in the nests, and will not alight upon the quiver (Ḳ) knowing it to contain arrows: (TA:) the word is sing. and pl.: (TA:) or its pl. is أُنُقٌ. (JK.) Hence the prov., (JK, Ṣ,) أَعَزُّ مِنْ بَيْضِ الأَنُوقِ [*More rare than the eggs of the anook*]: (JK, Ṣ, Ḳ:) because this bird guards its eggs, so that they are hardly ever, or never, found; for its nests are on the tops of mountains, and in difficult and distant places; (Ṣ, Ḳ;) notwithstanding which, it is said to be stupid: (Ṣ:) ISd says that the female bird called رخمة may be meant thereby; or the male, because the eggs of the male exist not; or the eggs of the latter may be meant because he often guards them, like as does the male ostrich. (TA.)

أَنِيقٌ *Goodly*, or *beautiful*; (Ṣ, Ḳ;) *pleasing*, or *rejoicing*; (JK, Ṣ, Mṣb, Ḳ;) as also ♦ أَنُقٌ: (JK, TA:) and *loved*. (TA.) You say, رَوْضَةٌ أَنِيقٌ *A meadow*, or *garden, that is loved*: and رَوْضَةٌ أَنِيقَةٌ *a meadow*, or *garden, that is pleasing*, or *rejoicing*. (TA.)

لَهُ إِنَاقَةٌ and أَنَاقَةٌ (Ḳ, and so in some copies of the Ṣ,) *He has goodliness*, or *beauty*, and *pleasingness*: but in the L, [and in some copies of the Ṣ,] لَهُ إِنَاقَةٌ وَلَبَاقَةٌ; and what precedes it indicates that the meaning is *he has a faculty of doing well* or *excellently* [*and of nice* or *refined skilfulness*]. (TA.)

آنَقُ [originally أَأْنَقُ] *More*, or *most, pleasing* or *rejoicing*. (TA.)

مُتَأَنِّقٌ [part. n. of 5; *Seeking, pursuing*, or *desiring, the most pleasing of things; affecting nicety*, or *refinement; dainty, nice, exquisite, refined*, &c.; in respect of food, apparel, speech, &c.:] one *who is in a pleasing condition* (فِي أَنَقٍ) *in respect of his life, and in a state of plenty*. (JK.) It is said in a prov., لَيْسَ المُتَعَلِّقُ كَالمُتَأَنِّقِ, (JK, TA,) i. e. *He who is content with what is little*, (Ṣ, Ḳ, in art. علق,) or *what is barely sufficient, of sustenance*, (TA in the present art.,) *is not like him who seeks, pursues*, or *desires, the most pleasing of things*, or *who is dainty*, &c., (مَنْ يَتَأَنَّقُ,) *and eats what he pleases*, (Ṣ, Ḳ, in art. علق,) or *him who is not content save with the most pleasing of things*. (TA in the present art.)

آنُكٌ *Pure* رِصَاص [or *lead*]: or *black* رِصَاص: (Mṣb:) *i. q.* أُسْرُبٌّ; (Ṣ, Ḳ;) i. e. رَصَاصٌ قَلْعِيٌّ; so says Ḳt; and Az says, I think it is an arabicized word: (TA:) or *white* اسربّ: or *black* اسربّ: or *pure* اسربّ: (Ḳ:) or *i. q.* قَزْدِيرٌ [which is applied in the present day to *tin*, and *pewter*]: (Kr:) El-Ḳásim Ibn-Maạn says, I heard an Arab of the desert say, هٰذَا رَصَاصٌ آنُكٌ, i. e. [*this is*] *pure* [*lead*]: (TA:) it is of the measure أَفْعُلٌ, [originally أَأْنُكٌ,] (Ṣ, Ḳ,) which is one of the forms of pls., (Ṣ,) like أَفْلُسٌ; (Mṣb;) and there is no other word of this measure, (Az, Ṣ, Ḳ,) among sing. nouns, (Az, Ṣ,) except أَشُدٌّ [originally أَأْشُدٌّ], (Ṣ, Ṣgh, Ḳ,) and آجُرٌّ in the dial. of those who pronounce it without teshdeed: (Ṣgh:) it is disputed, however, whether أَشُدٌّ be a sing. or a pl.: (Az, TA:) [and as to آجُرٌّ, see what follows:] or, accord. to some, (Mṣb,) آنُكٌ is of the measure فَاعُلٌ, (Kr, Mṣb,) and is the only word of that measure in Arabic: (Kr:) or it is a foreign word; and so are آجُرٌّ and [the proper names] آمُلُ and كَابُلُ. (Mṣb.) It is said, in a trad., that he who listens to a singing female slave, آنُكٌ shall be poured into his ears (Ṣ, TA) on the day of resurrection. (TA.)

انم

الأَنَامُ (T, M, Mṣb, Ḳ) and ♦ الآنَامُ (Ḳ) and ♦ الأَنِيمُ, (M, Ḳ,) the last allowable in poetry, (M,) *i. q.* الخَلْقُ; (M, Ḳ, and Bḍ and Jel in lv. 9;) i. e. [*Mankind*; for such is the general meaning of الخَلْقُ, or] *mankind and the jinn* (or *genii*) *and others*: (Jel ubi suprà:) or *the jinn and mankind*: (T, Mṣb, Ḳ:) or *what are on the face of the earth of all that are termed* الخَلْق [or *created beings*]: (Lth, T, Mṣb:) or *all that is on the face of the earth*: (Ḳ:) or *everything having a* رُوح [i. e. *soul*, or *spirit*]: (Bḍ ubi suprà:) or *every one who is subject to sleep*. (TA [as though it were derived from النَّوْم.]) الانام is not mentioned by J, though occurring in the Ḳur-án. (TA.)

الأَنِيمُ: } see above.
الآنَامُ: }

انما

إِنَّمَا: see إِنَّ, in art. ان.

انو

إِنْوٌ: see إِنْيٌ, in two places.

انى

1. أَنَى, (Ṣ, M, Ḳ,) aor. يَأْنِي, (Ṣ,) inf. n. إِنًى (Ṣ, M, Ḳ) and أَنْيٌ and أَنَاءٌ, (M, Ḳ,) or, accord. to [some of the copies of] the M, أَنًى, (TA, [in which this is said to be the right form,]) or أَنًا, (as written in the CḲ,) said of a thing, *Its time came*; or *it was*, or *became*, or *drew, near*; syn. وَقْتُهُ أَتَى, and جَاءَ أَنَاهُ; (Bḍ lvii. 15 [in explanation of a passage cited voce أَنْ];) or حَانَ: (Ṣ, M, Ḳ:) or أَنَى, aor. يَأْنِي, inf. n. أَنْيٌ, signifies *it was*, or *became*, or *drew, near*; and *it was*, or *became, present*. (Mṣb.) You say, أَنَى لَكَ, aor. يَأْنِي; and آنَ لك, aor. يَئِينُ; and أَنَالَ لك, aor. يَنِيلُ; and نَالَ لك, aor. يَنِيلُ; all meaning حَانَ لَكَ [*The time has come*, or *has drawn near, for thee that thou shouldst do* such a thing: or *the time of thy doing* such a thing *has come to thee*: or *thy doing* such a thing *has drawn near*]: so says Zj; and Fr says the like: but the best of these is أَنَى لَكَ. (T.) And أَنَى الرَّحِيلُ *The time of departure came*, or *drew near*; syn. حَانَ وَقْتُهُ. (TA, from a trad.) — *It came*, or *attained, to its time; to its full*, or *final, time* or *state; to maturity*, or *ripeness; it became mature*, or *ripe*; (T, Ṣ, M, IAmb,* Mṣb,* Ḳ;) or, accord. to some, only when said of a plant; (M, Ḳ;) [or it signifies also] *it became thoroughly cooked*. (T, Mṣb.*) Hence, in the Ḳur [xxxiii. 53], غَيْرَ نَاظِرِينَ إِنَاهُ *Not waiting*, or *watching, for its becoming thoroughly cooked*; or *for its cooking becoming finished*. (T, Ṣ,* M.) [See also إِنًى, below.] You say also, أَنَى الحَمِيمُ, (inf. n. أَنْيٌ, TA,) *The hot water became heated to the utmost degree*. (Ṣ, Ḳ.) And أَنَى المَاءُ *The water became hot to the utmost degree*. (M.) = أَنَى, aor. يَأْنِي, inf. n. أَنْيٌ, *It* (a thing) *was*, or *became, behind*, or *after, its time*: (Lth, T:) or أَنَى, inf. n. أُنِيٌّ, *it*, or *he*, (a man, TA,) *was*, or *became, behind, backward*, or *late*; *it*, or *he, delayed*, or *held back*; (M, Ḳ;) as also أَنِيَ, aor. يَأْنَى, inf. n. إِنًى; and ♦ أَنَّى, inf. n. تَأْنِيَةٌ. (Ḳ.) — See also 5, in two places.

2: see 4, in two places: = and see 1. — You say also, أَنَّيْتُ فِي الشَّيْءِ *I fell short*, or *fell short of what was requisite* or *what I ought to have done*, or *flagged*, or *was remiss, in*, or *in respect of, the thing*. (TA. [The verb is there written without any syll. signs; but the context seems to indicate that it is as above.])

4. آنَى and ♦ أَنَّى signify the same. (IAạr, T, M.) You say, آنَاهُ, (T, Ṣ, M, Mṣb, Ḳ,) with medd, (Mṣb,) aor. يُؤْنِيهِ, (Ṣ,) inf. n. إِينَاءٌ, (Ṣ, Ḳ,) [in the CḲ, أَنَيْتُهُ إِنْيًا is erroneously put for آنَيْتُهُ إِينَاءً,] *He postponed it, put it off, deferred it, delayed it, retarded it*; (T, Ṣ, M, Mṣb, Ḳ;) *restrained*

it, withheld it, impeded it; (Ṣ, TA;) whatever the thing be. (T.) And أَنَّيْتُ الطَّعَامَ فِى النَّارِ *I kept the food long upon the fire.* (TA.) And لَا تُؤَنِّ فُرْصَتَكَ *Postpone not thou, or defer not, thine opportunity, or the time when thou art able to do a thing.* (T.) And it is said in a trad., respecting the prayer of Friday, رَأَيْتُكَ أَنَّيْتَ وَآذَيْتَ (M,* Mgh,* TA) *I see thee to have delayed* coming, *and to have done what is annoying* to others by stepping over the necks [of those already in their places in the mosque]: (Aṣ, Mgh,* TA:) a saying of 'Omar. (Mgh.) = أَنَّاهُ also signifies *He made him, or it, to be distant, remote, or far off; removed far away, alienated,* or *estranged, him, or it;* like أَنَّاهُ [from which it is formed by transposition]. (TA.) [Hence,] يُؤْنِيكَ occurs in a verse of Es-Sulameeyeh; (M, TA;) meaning يُنْئِيكَ; the ء being put before the ن. (M.)

5. تأنّى *He acted deliberately,* or *leisurely, not hastily;* as also استأنى; and أَنِيَ, (M, Ḳ,) aor. يَأْنَى, (Ḳ,) inf. n. أَنْىٌ: (TA:) *he acted with moderation, gently, deliberately,* or *leisurely; without haste;* and *with gravity, staidness, sedateness,* or *calmness;* فِى الأَمْرِ *in the affair;* as also استأنى: (Mgh:) or *he acted gently;* (IAạr, T, TA;) as also أَنِيَ, aor. and inf. n. as above: (TA:) or *he acted gently, and waited;* فِى الأَمْرِ *in the affair:* (Ṣ:) or *he waited,* or *was patient,* or *waited with patience,* (T, Msb,) *and did not hasten,* in an affair. (Msb.) التَّأَنِّى and التَّأَنِّى are nearly syn.: you say, تَأَنَّى لَهُ *He acted gently with him,* [or *to him,*] *and did not hasten in his affair.* (Mgh.) You say also, استأنى بِهِ *He waited patiently with him;* or *waited, and had patience, with him;* (Ṣ, TA;) *he did not hasten him;* (Lth, T;) as also استأناهُ. ('Eyn, Ḥar p. 67.) And اسْتُؤْنِىَ بِهِ حَوْلًا [*He was waited patiently with for a year*]. (Ṣ.) And اِسْتَأْنِ فِى أَمْرِكَ *Hasten not in thine affair.* (Lth, T.) And اسْتَأْنَيْتُ فِى الطَّعَامِ *I waited for the food to become perfectly prepared* or *cooked.* (Ḥar p. 67.) And تَأَنَّيْتُ الرَّجُلَ (and عَلَيْهِ, M and Ḳ in art. نظر, [see اِنْتَظَرَهُ,]) *I waited for the man;* as also اسْتَأْنَيْتُ بِهِ: whence, يُسْتَأْنَى بِالْجِرَاحَاتِ *One should wait for the issues,* or *consequences,* or *results, of wounds.* (Mgh.) And تَأَنَّيْتُكَ حَتَّى لَا أَنَاةَ بِى [*I have waited patiently for thee until there is no disposition to wait patiently in me*]. (Ṣ.)

10: see 5, passim.

أَنْىٌ: see what next follows.

إِنْىٌ (AO, T, Ṣ, M, Msb, Ḳ) and إِنًى, (Akh, T, Ṣ, Msb,) the latter in [some of] the copies of the Ḳ erroneously written أَنَاةٌ, (TA,) [and in other copies of the same omitted,] and إِنْوٌ, (Akh, Th, T, Ṣ, M, Ḳ,) with و substituted for ى, (AAF, M,) and أَنْىٌ (Ḳ) and أَنًى, (M, IAmb,) *An hour,* or *a short portion,* or *a time,* or *an indefinite time,* (سَاعَةٌ,) of the night: (Zj, T, Ṣ, M, Ḳ:) or *a time* or *season* (وَقْتٌ) of the night: (M in art. انو:) or *i. q.* وَهْنٌ [the *period about midnight;* or the *time after an hour,* or *a short period, of the night;* or *when the night is departing*]: (M, Ḳ:) or *any* سَاعَة [i. e. *hour,* or *short portion,* or *time,*] (M, Ḳ) of the night: (M:) [and *any period of time;* as will be seen below:] or, accord. to some, (M,) إِنًى signifies the *whole day;* (M, Ḳ;) as also أَنًى: (Ḳ:) the pl. is آنَاءٌ (T, Ṣ, M, Msb, Ḳ) and أُنِىٌّ and إِنِىٌّ. (M, Ḳ.) You say, مَضَى إِنْىٌ مِنَ اللَّيْلِ and إِنْوٌ [&c.] *A time,* or *season,* [&c.,] (وَقْتٌ, [&c.,]) *of the night passed:* (M in art. انو:) dual إِنْوَانِ and إِنْيَانِ. (Ṣ.) And a poet says,

* أَتَمَّتْ حَمْلَهَا فِى بَعْضِ شَهْرٍ *

* وَحَمْلُ الحَامِلَاتِ إِنًى طَوِيلُ *

[*She completed her gestation in a portion of a month; but the gestation of the pregnant* in general *is a long period of time*]. (IAạr, T.) Another uses the phrase ضَحَّاكُ الأُنِىِّ, occurring at the end of a verse, [for ضحّاك الأُنِىِّ,] meaning *Found to be laughing whenever one comes to him.* (M.)

أَنًى: see إِنْىٌ, in two places. — The *utmost point, reach,* or *degree,* (M, Ḳ,) of a thing; (M;) as also إِنًى: so in the phrase, بَلَغَ أَنَاهُ and إِنَاهُ *It* (a thing, M) *attained its utmost point, reach,* or *degree:* (M, Ḳ:) or this means, [or, accord. to the CḲ, "and" it means,] *its state of being thoroughly cooked; its state of maturity;* or *its full,* or *final, time* or *state.* (Ḳ.) [See 1, where an ex. from the Ḳur xxxiii. 53 is cited. Both words are said to be inf. ns.] = See also أَنَاةٌ.

إِنًى: see إِنْىٌ, in two places: — and see أَنًى.

أَنَاءٌ [*Postponement; a putting off; a deferring; a delaying; a retarding: restraint; a withholding; an impeding:*] a subst. from آنَاهُ, aor. يُؤْنِيهِ, inf. n. إِينَاءٌ, meaning "he postponed it," &c.: (Ṣ, Msb,* TA:) the context of the Ḳ erroneously requires it to be understood as a subst. from أَنَى, aor. يَأْنِى. (TA.)

إِنَاءٌ *A certain thing of which one makes use,* (M,) *well known;* (Ṣ, Ḳ;) namely, *a vessel,* or *receptacle,* (Mgh, Msb,) *for water* [&c.]: (Mgh:) pl. آنِيَةٌ, (T, Ṣ, M, Mgh, Msb, Ḳ,) originally أَأْنِيَةٌ; (M;) and أَوَانٍ; (T, Ṣ, M, Mgh, Ḳ;) the former a pl. of pauc.; and the latter a pl. of mult., (Mgh,) pl. of آنِيَةٌ. (T, Ṣ, M.)

أَنَاةٌ *Moderation; gentleness; deliberateness; a leisurely manner of proceeding,* or *of deportment,* &c.; *patience,* as meaning *contr. of hastiness:* and *gravity; staidness; sedateness; calmness:* a subst. from تَأَنَّى; (Ṣ, Msb;) syn. تُؤَدَةٌ; (T;) and رِفْقٌ; (Ḥam p. 317;) and حِلْمٌ and وَقَارٌ; (M, Mgh, Ḳ;) as also أَنًى. (M, Ḳ, TA. [In the CḲ, كَالأَنْىِ is erroneously put for كَالأَنَى.]) — Also *Hope:* [in this sense, accord. to the TA, written with kesr; but this is doubtless a mistake, probably occasioned by a mistranscription:] so in the charge of 'Orweh to his sons; يَا بَنِىَّ إِذَا رَأَيْتُمْ خَلَّةً رَائِعَةً مِنْ رَجُلٍ فَلَا تَقْطَعُوا أَنَاتَكُمْ مِنْهُ وَإِنْ كَانَ عِنْدَ النَّاسِ رَجُلَ سَوْءٍ [*O my sons, when ye see a quality exciting admiration and approval, in a man, cut not ye off your hope of him, though he be in the estimation of the people a bad man*]. (M.) = A woman *in whom is a languor on the occasion of rising,* or *standing up;* (T, Ṣ, Ḳ;) *and a gentle,* or *grave, deportment:* (Ṣ:) or *in whom is a languor impeding from rising,* or *standing up:* (Aṣ:) and وَهْنَانَةٌ signifies the like: (T:) Sb says that it is originally وَنَاةٌ, like as أَحَدٌ is originally وَحَدٌ; from الوَنَى: (Ṣ:) the people of El-Koofeh say that it is only وَنَاةٌ: so says Lth: and he says that أَنَاةٌ signifies, as applied to a woman, *blessed, prospered,* or *abounding in good,* as it is explained also by ADḳ, and *forbearing, gentle, grave, staid, sedate,* or *calm,* and *compliant,* or *agreeing with another in mind* or *opinion:* and the pl. is أَنَوَاتٌ: or, as some say, it signifies a *grave, staid, sedate,* or *calm,* woman, *who does not clamour, nor utter foul language.* (T.)

أَنِىٌّ, as part. n. of 1, A thing *of which the time has come,* or *drawn near:* and *which has come,* or *attained, to its time; to its full,* or *final, time* or *state; to maturity,* or *ripeness:* but accord. to some, only applied to a plant. (M, Ḳ.) [Compare آنٍ.] = *Behind,* or *after, the time; backward,* or *late; delayed,* or *held back;* (Ḳ, TA; [but wanting in a MS. copy of the former in my possession, and in the CḲ;]) as also آنٍ. (TA.)

إِنِيهْ a word expressive of disapproval, and of deeming a thing remote or improbable: Sb relates that it was said to an Arab of the desert, who had taken up his abode in a town, or place, "Wilt thou go forth when the desert shall have become plentiful in herbage?" and he said, أَأَنَا إِنِيهْ [*What, I, indeed?*], meaning "Do ye say this to me when I am known to do thus?" as though he disapproved of their questioning him: but there is much diversity of opinion respecting this word: (TA:) [accord. to some,] it is composed of the redundant إِنْ and the meddeh denoting disapproval [followed by the ه of silence]. (Mughnee voce إِنْ.) [See what is said of the redundant انْ in the present work.]

أَنَّى signifies *Whence?* syn. مِنْ أَيْنَ; (T, Ṣ, M;) being an interrogative respecting the direction, or quarter, from which a thing is: (Msb:) and *whence* [used to denote a condition]: (TA:) and *where?* and *where* [used to denote a condition]; syn. أَيْنَ: (T, Ḳ: [in which latter the first signification is not mentioned:]) and as one of the adverbial nouns used to denote a condition, *whencesoever; from whatever direction* or *quarter:* (Ṣ:) and *wherever; wheresoever:* (Lth, T:) and *when?* and *when* [used to denote a condition]; syn. مَتَى: (T, Ḳ: [but in the latter of these, in art. ان, in the place of مَتَى we find حَيْثُ, which I regard as a mistake:]) and *how?* syn. كَيْفَ: (Lth, T, Ṣ, M, Ḳ:) and *however.* (Lth, TA.) [I mention all these significations together because

one of them is assigned by some authorities and another by others to انّى in one and the same instance.] You say, أَنَّى يَكُونُ هٰذَا *Whence, from what direction* or *quarter, from what way, will,* or *should, be this?* (Mṣb.) And أَنَّى لَكَ هٰذَا *Whence* [came, or cometh,] *to thee this?* (Ṣ.) It is said in the Ḳur [iii. 32], يَا مَرْيَمُ أَنَّى لَكِ هٰذَا *O Mary, whence* [came] *to thee this?* (T.) And in the same [xxxiv. 51], وَأَنَّى لَهُمُ ٱلتَّنَاوُشُ مِنْ مَكَانٍ بَعِيدٍ, meaning [*But*] *whence* [*shall the attaining* of belief *be* possible *to them from a distant place,* i. e., (as explained in the Ṣ in art. نوش,) in the world to come, when they have disbelieved in the present world? or *but how* &c.?]. (T.) And in the same [lxxx. 25], accord. to one reading, أَنَّى صَبَبْنَا ٱلْمَآءَ صَبًّا, meaning *Where have we poured forth the water, pouring?* but in this is an allusion to the direction [whence the rain comes]; and it may be rendered *whence?* &c.; and accord. to this reading, the pause upon طَعَامِهِ [immediately preceding] is complete. (IAmb, T.) And you say, أَنَّى تَأْتِنِى آتِكَ, (Ṣ, Ḳ,) meaning *Whencesoever,* or *from whatever direction* or *quarter, thou shalt come to me, I will come to thee.* (Ṣ.) In the saying of 'Alḳameh,

* وَمُطْعَمُ ٱلْغُنْمِ يَوْمَ ٱلْغُنْمِ مُطْعَمُهُ *

* أَنَّى تَوَجَّهَ وَٱلْمَحْرُومُ مَحْرُومُ *

the meaning is, [*And he who is given spoil to enjoy,* (lit., who is fed therewith,) *on the day of spoil, is given it to enjoy*] *wherever he repairs,* or *however he repairs,* [*and the prohibited is prohibited.*] (Lth, T, TA.) The saying in the Ḳur [iii. 159], قُلْتُمْ أَنَّى هٰذَا means *Ye say, When is this?* or *How is this?* (T,) or *Whence is this?* (T, Bḍ, Jel.) And أَنَّى شِئْتُمْ, in the same, [ii. 223,] may mean *Whence,* or *when,* or *how, ye will.* (TA.) You say also, أَنَّى لَكَ أَنْ تَفْتَحَ ٱلْحِصْنَ, meaning *How* [*is it,* or *will it be, possible for thee to open,* or *conquer, the fortress*]? (Ṣ.)

آنٍ *Hot,* or *heated, to the utmost degree:* applied to hot water, (Ṣ, M, Ḳ,) in the Ḳur lv. 44: (Ṣ, M:) fem. آنِيَةٌ; occurring in the Ḳur lxxxviii. 5. (M.) = See also أَنِىٌّ. = Also A man *much characterized by moderation, gentleness,* or *deliberateness; by a leisurely manner of proceeding,* or *of deportment, &c.; by patience,* as meaning *contr. of hastiness; by gravity, staidness, sedateness,* or *calmness.* (Ṣ, Ḳ.*)

أَتَيْتُهُ آنِيَةً بَعْدَ آنِيَةٍ is a phrase mentioned by AʼAF, meaning *I came to him time after time:* in which, [says ISd,] I am of opinion that آنِية is of the measure فَاعِلَةٌ from الإِنَى: but the word commonly known is آوِنَة [pl. of أَوَانٌ; or آيِنَة, which is syn. with آوِنَة: see أَوَانٌ]. (M.)

انيه

إِنِيهْ: see art. انى.

اه

1. أَهَّ, (Ṣ in art. اوه, and Ḳ,) inf. n. أَهٌّ (Ḳ) and أَهَّةٌ (Ṣ,* Ḳ) and the same without teshdeed; (Ḳ,* TA; [app. meaning آهَةٌ, which, however, belongs to art. اوه, q. v.;]) or إِهَّةٌ; (so in the CḲ; [but in some copies of the Ḳ, and ✦ أَهَّه, as in the TḲ, where it is said that the inf. n. of this form of the verb is تَأْهِيهٌ;]) and ✦ تأهّه; (Ḳ;) [*i. q.* آهَ *and* أَوَّهَ *and* تَأَوَّهَ; or] *He expressed pain* or *grief* or *sorrow,* or *he lamented* or *complained* or *moaned,* (Ṣ, Ḳ,) *as one in an evil state, and broken in spirit by grief* or *mourning, and said* آه, or هَاهْ. (Ḳ.) [See a verse cited in art. اوه, voce آهَةٌ.]

2 and 5: see above.

إِهْ, i. e. إِ with the ه of pausation; imperative of وَأَى, q. v. (Mughnee in art. الف.)

آهِ and آهٍ and آهًا and آهٍ &c.: see art. اوه.

اهب

2. أَهَّبَهُ لِلْأَمْرِ, [inf. n. تَأْهِيبٌ,] *He furnished, prepared, equipped,* or *accoutred, him, for the thing,* or *affair; he furnished him,* or *provided him, with the apparatus, gear, tackling, implements, instruments, tools,* or *the like, proper,* or *necessary, for it.* (MF.) — أَهَّبَ الأَمْرَ *He prepared the thing,* or *affair.* (MF.) — See also 5.

5. تأهّب *He furnished, prepared, equipped,* or *accoutred, himself; furnished,* or *provided, himself with proper,* or *necessary, apparatus, gear, tackling, implements, instruments, tools,* or *the like;* (Ṣ, A, Mṣb, Ḳ;) لِلسَّفَرِ *for journeying;* (Mṣb;) or لِلْأَمْرِ *for the thing,* or *affair;* as also ✦ أَهَّبَ. (Ḳ.)

أَهَبٌ: see إِهَابٌ.

أُهْبَةٌ *Apparatus, equipments, equipage, accoutrements, furniture, gear, tackling, implements, instruments, tools,* or *the like;* (Ṣ, A, Mṣb, Ḳ;) as in أُهْبَةُ الحَرْبِ [*the apparatus, arms, weapons, equipage,* or *accoutrements, of war*]; (Ṣ;) as also هُبَةٌ: (Ḳ:) pl. of the former, أُهَبٌ. (Ṣ, Mṣb.) You say, أَخَذَ لِذٰلِكَ الأَمْرِ أُهْبَتَهُ [*He took his apparatus,* &c., *for that thing,* or *affair;* also meaning, *he made his preparation,* or *he prepared himself, for it*]. (TA.)

إِهَابٌ *A skin,* or *hide,* (A, Mṣb, Ḳ,) in an absolute sense, (A,) of a bull or cow, sheep or goat, or wild animal: (TA:) or *a skin,* or *hide, not yet tanned:* (Ṣ, A, Mgh, Mṣb, Ḳ:) and sometimes applied to the ‡ *skin* of a man: (Mṣb:) pl. (of pauc., TA) آهِبَةٌ (IAạr, Ḳ) and (of mult., TA) أُهُبٌ, (Ṣ, A, Mgh, Mṣb, Ḳ,) with two ḍammehs, (Mgh, Mṣb,) and ✦ أَهُبٌ, (Ṣ, Mṣb, Ḳ,) contr. to rule, (Ṣ, Mṣb,) or, accord. to Sb, (L,) this last is a quasi-pl. n.: (Mgh, L:) in one copy of the Ḳ, it is written آهُب. (TA.) You say, جَاعُوا حَتَّى أَكَلُوا الأُهُبَ [*They hungered so that they ate the skins,* or *hides*]. (A.) And كَادَ يَخْرُجُ مِنْ إِهَابِهِ فِى عَدْوِهِ † [*He almost issued from his skin in his running*]. (A.) And حَقَنَ الدِّمَآءَ فِى أُهُبِهَا † [*He spared the people's blood in their bodies*]. (TA, from a trad.)

اهل

1. أَهَلَ, aor. ـُ, inf. n. أُهُولٌ; (Mṣb;) or أَهِلَ, like عَنِىَ; (Ḳ, TA;) *It* (a place, Mṣb, TA) *was,* or *became, peopled,* or *inhabited.* (Mṣb, Ḳ, TA.) — أَهَلَ, aor. ـِ and ـَ, inf. n. as above, *He married,* or *took a wife;* (Yoo, Ṣ, Mṣb, Ḳ;) as also تَأَهَّلَ; (Ṣ, Mgh, Mṣb, Ḳ;) and ✦ تَأَهَّلَ, [written with the disjunctive alif اِتَّهَلَ, like اِتَّخَذَ and اِتَّزَرَ and اِتَّمَنَ &c.], (Ḳ,) of the measure افتعل. (TA.) — أَهَلَ; (Ks, Ṣ, Mṣb;) or أَهِلَ, aor. ـَ; (Ḳ;) or both; (JK;) بِهِ, (JK,) i. e. بِالرَّجُلِ, (Ks, Ṣ,) or بِالشَّىْءِ; (Mṣb;) *i. q.* أَنِسَ [*He was,* or *became, sociable, companionable, friendly, amicable,* or *familiar, with him,* i. e. *the man;* or *he was,* or *became, cheered,* or *gladdened, by his company* or *converse,* or *by his,* or *its* (*the thing's*) *presence*]. (JK, Ṣ, Mṣb, Ḳ.)

2. أَهَّلَ بِهِ, (Ḳ,) or أَهَّلَهُ, (Ḥam p. 184,) inf. n. تَأْهِيلٌ, (Ḥam, Ḳ,) *He said to him* أَهْلًا: (Ḥam:) or *he said to him* مَرْحَبًا وَأَهْلًا: (Ḳ:) like رَحَّبَ بِهِ: (TA:) [see أَهْلٌ:] IB says that [the first pers. of] the aor. of this verb is with fet-ḥ to the ه [contr. to rule: a strange assertion]. (TA.) — أَهَّلَهُ لِذٰلِكَ, inf. n. as above; and ✦ آهَلَهُ; *He saw him, judged him, thought him,* or *held him, to be worthy,* or *deserving, of that; to merit it; to have a right,* or *just title* or *claim, to it:* (Ḳ,* TA:) or *he made him to be worthy,* or *deserving, of that;* &c. (TA.) You say, أَهَّلَكَ ٱللّٰهُ لِلْخَيْرِ [*May God make thee worthy,* or *deserving, of good, good fortune, prosperity,* or *the like*]. (Ṣ.)

4. آهَلَكَ ٱللّٰهُ فِى الجَنَّةِ, inf. n. إِيهَالٌ, *May God make thee to enter with thy wife into Paradise:* (AZ, Ṣ, TA:) or *may God make thee to have a family in Paradise, and unite thee with them* [*therein*]. (TA.) — See also 2.

5: see 1.

8: see 1.

10. استأهلهُ as signifying *He was,* or *became, worthy,* or *deserving, of it,* or *he merited it,* or *he had a right,* or *just title* or *claim, to it,* is not allowable: (Mṣb,* MF:) not only does J disallow it, but the generality of those before him do so; saying that it is not chaste: in the Fṣ it is said to be of weak authority; and the expositors thereof confirm this assertion, saying that it occurs, but is inferior to other words in chasteness; and El-Ḥareeree asserts it to be erroneous: (MF:) or it is good in this sense; and J's disallowance of it is of no account: (Ḳ:) Az and Z and Ṣgh and others assert it to be good: and Az says, in the T, some have asserted the saying فُلَانٌ يَسْتَأْهِلُ أَنْ يُكْرَمَ أَوْ يُهَانَ, as meaning [*Such a one*] *is worthy,* or *deserving,* [*of being treated with honour, or of being held in light estimation,*] to be erroneous; and الإِسْتِئْهَالُ to be only from الإِهَالَةُ; but I do not disallow it, nor charge with error him who says thus; for I have heard the verb thus used by a chaste Arab of the desert, of the Benoo-Asad, and there was present a number of Arabs of the desert who did not disapprove his saying: and this is confirmed by the saying in the Ḳur

[lxxiv. 55], هُوَ أَهْلُ التَّقْوَى وَأَهْلُ المَغْفِرَةِ [explained below: see أَهْلٌ]. (T.) = استأهل, (JK, Ḳ,) or استأهل الإِهَالَةَ, (Mṣb,) *He took the* إِهَالَة: (JK, Ḳ:) or *he ate the* اهالة: see this word below. (Mṣb, TA.)

أَهْلٌ [The *people* of a house or dwelling, and of a town or village, and of a country: and the *family* of a man:] a man's *cohabitants of one dwelling* or *place of abode*, (Er-Rághib, Kull p. 84,) and *of one town* or *country*: (Er-Rághib:) afterwards applied to a man's *fellow-members of one family* or *race*, and *of one religion*, and *of one craft* or *art* or *the like*: (Er-Rághib, Kull:) or, as some say, *relations, whether they have followers* or *dependents, or not*; whereas آل signifies relations with their followers or dependents: (Kull:) or it originally signifies *relations*: and sometimes is applied to *followers* or *dependents*: and signifies also the أَهْل [i. e. *people*, or *inhabitants*, or *family*,] *of a house* or *tent*: (Mṣb:) or a man's *nearer*, or *nearest*, *relations by descent from the same father or ancestor*; or his *kinsfolk*; his *relations*: (Ḳ:) or, accord. to [the Imám] Moḥammad, a man's *wife* [or *wives*] *and* his *children and household who are the objects of* his *expenditure*; and thus, *any brother and sister*, or *paternal uncle and son of a paternal uncle*, or *strange* or *distantly-related child, whom a man feeds or sustains in his abode*: the *most particular*, or *most special*, *dependents*, or *the like*, of a man: on the authority of El-Ghooree: (Mgh:) [J indicates some of these meanings merely by saying that it signifies] the أَهْل of a man, and the أَهْل of a house; as also ♦ أَهْلَةٌ: (Ṣ:) [see also آلٌ; in the explanations of which, certain distinctions between it and أَهْلٌ will be found mentioned:] the pl. is أَهْلُونَ, [like أَرْضُونَ, a form sometimes used for أَرَضُونَ,] (Mgh, Mṣb, Ḳ,) and أَهَالٍ, (Ṣ, Mgh, Mṣb, Ḳ,) with an additional ى, [implied by the tenween, and expressed in the accus. case, and when the word is determinate, as in الأَهَالِي,] (Ṣ,) contr. to rule, (Ṣ, Mgh,) like لَيَالٍ, pl. of لَيْلٌ, (Ṣ,) [and like أَرَاضٍ, respecting which and أَرَضٌ and أَهَالٍ, see أَرَضٌ,] and آهَالٌ, (Ṣ, Ḳ,) a pl. [of pauc.] sometimes occurring in poetry, (Ṣ,) [like آرَاضٌ,] and أَهْلَاتٌ and أَهَلَاتٌ [as though pls. of أَهْلَةٌ]. (Ṣ, Ḳ.) — أَهْلُ البَيْتِ The [*people* or] *inhabitants* [or *family*] *of the house* or *tent*. (Mgh, Ḳ.) But أَوْصَى لِأَهْلِ بَيْتِهِ means the same as اوصى لِجِنْسِهِ, i. e. *He left by will*, of his property, *to the children of his father*, [or *his kindred by the father's side*,] *exclusively of all relations of the mother*. (Mgh in art. جنس.) [See also أَهْلُ الرَّجُلِ, below.] — أَهْلُ القُرَى *The* [*people* or] *inhabitants of the towns* or *villages*. (TA.) And أَهْلُ البَلَدِ *The settled*, or *constant*, *inhabitants of the country* or *town*. (Mṣb.) And أَهْلُ الحَضَرِ *The people of the region*, or *regions*, *of cities, towns*, or *villages, and of cultivated land*. (A in art. حضر.) And أَهْلُ المَدَرِ وَالوَبَرِ (Ṣ in art. مدر, &c.) [*The people of the towns* or *villages*, or] *the inhabitants of the buildings, and of the tents*, (Kull,) or *deserts*. (TA in art. وبر.) — أَهْلُ القُبُورِ, and المَقَابِرِ, *The people of the graves*, and *of the places of graves*; i. e., *those buried therein*.] — [أَهْلُ الجَنَّةِ *The people of Paradise*.] — [أَهْلُ النَّارِ *The people of the fire*, i. e., *of Hell*.] — See also أَهِلَةٌ. — The following is an ex. of اهل as explained above in the first sentence on the authority of the Ḳ: الأَهْلُ إِلَى الأَهْلِ أَسْرَعُ مِنَ السَّيْلِ إِلَى السَّهْلِ a prov. [meaning *Kinsfolk are quicker of tendency to kinsfolk than the torrent to the plain*]. (TA.) So, too, a saying of a poet cited voce خَفْضٌ. (TA.) [And] أَهْلَكَ وَاللَّيْلَ a prov. meaning بَادِرْ أَهْلَكَ وَاحْذَرِ اللَّيْلَ وَظُلْمَتَهُ [*Betake thyself early to thy family, and beware of the night and its darkness*]. (Ḥar p. 175.) [And] مَرْحَبًا وَأَهْلًا (Ṣ, Ḳ) a saying meaning *Thou hast come to an ample*, or *a spacious*, or *roomy, place, and to* [people like thine own] *kinsfolk*; therefore be cheerful, or sociable, not sad, or shy: (Ṣ:) or *thou hast found*, or *met with*, [*an ample*, or *a spacious*, or *roomy, place, and*] *kinsfolk, not strangers*. (Ḳ.) [And] أَهْلًا وَسَهْلًا وَمَرْحَبًا *Thou hast come to a people who are* [like] *kinsfolk, and to a place that is plain, even, not rugged, and that is ample, spacious*, or *roomy*; therefore rejoice thyself, and be not sad, or shy. (Mṣb.) — أَهْلُ النَّبِيِّ *The* [*family* or] *wives and daughters of the Prophet, and his son-in-law 'Alee*: or *his women*; *and* (as some say, TA) *the men who are his* آل; (Ḳ, TA;) *comprising the grandchildren* (أَحْفَاد) *and* [*other*] *progeny*: and so أَهْلُ البَيْتِ as used in the Ḳur xxxiii. 33, occurring also [in a like sense] in xi. 76: (TA:) and الأَهْل is conventionally applied to *the nearer*, or *nearest, kinsfolk of the Prophet*. (Er-Rághib.) — أَهْلُ كُلِّ نَبِيٍّ also means *The people to whom any prophet is sent*; (Ḳ, TA;) and *those who are of his religion*. (TA.) — In the phrase آلُ اللّٰهِ وَرَسُولِهِ, meaning *The friends*, or *the like*, (أَوْلِيَاء, Ḳ, TA,) and *the assistants*, (TA,) *of God and of his apostle*, the first word is originally أَهْل. (Ḳ, TA.) — أَهْلُ اللّٰهِ is also an appellation which used to be applied to *The readers* or *reciters* [*of the Ḳur-án*]. (TA.) — أَهْلُ الرَّجُلِ also signifies ‡ *The man's wife*; (Mgh,* Mṣb,* Ḳ;) as well as *his wife and children*; (TA;) [so, too, in the present day, أَهْلُ بَيْتِ الرَّجُلِ;] and so, too, ♦ أَهْلَتُهُ. (Ḳ.) Hence the phrase بَنَى عَلَى أَهْلِهِ [see art. بنى]: (Kull:) and دَخَلَ بِأَهْلِهِ and دَخَلَ عَلَى أَهْلِهِ [see art. دخل]. (Ḥar p. 502; &c.) — أَهْلُ مَذْهَبٍ [*The people of*, or] *those who follow*, (Ḳ, TA,) *and believe*, (TA,) *a certain persuasion*, or *body of tenets*. (Ḳ, TA.) [Hence,] أَهْلُ السُّنَّةِ [*Those who conform to the institutes of Mohammad*]. (TA.) [And] أَهْلُ الأَهْوَاءِ [*The people of erroneous opinions*;] *those whose belief is not that of the class termed* أَهْلُ السُّنَّةِ, *but who have the same* قِبْلَة. (TA.) [And] أَهْلُ الإِسْلَامِ *Those who follow the religion of El-Islám*. (Mgh.) [And] أَهْلُ القُرْآنِ *Those who read*, or *recite, the Ḳur-án, and perform the duties enjoined thereby*. (Mgh.) [And] أَهْلُ الكِتَابِ [*The people of the Scripture*, or *Bible*: and] *the readers*, or *reciters, of the Mosaic Law, and of the Gospel*. (TA.) — أَهْلُ العِلْمِ [*The people of knowledge*, or *science*;] *those who are characterized by knowledge*, or *science*. (Mṣb.) — أَهْلُ الأَمْرِ [*The possessors of command*: or] *those who superintend the affairs* [*of others*]; (Ḳ, TA;) like أُولُو الأَمْرِ, q. v. (TA.) — أَهْلُ المَرَاتِبِ [*The people of exalted stations, posts of honour*, or *dignities*]. (TA in art. رتب.) — أَهْلُ الذِّمَّةِ (Mgh in art. ذمم) and أَهْلُ العَهْدِ (TA in art. عهد) *Those persons*, (Mgh, TA,) *of the unbelievers*, (Mgh,) [namely, *Christians, Jews*, and *Sabians*, but no others,] *who have a compact*, or *covenant, with the Muslims*, (Mgh, TA,) *paying a poll-tax, whereby they are secure of their property and blood*, (Mgh,) or *whereby the Muslims are responsible for their security* [*and freedom and toleration*] *as long as they act agreeably to the compact*. (TA.) — أَهْلٌ also signifies The *possessors*, or *owners*, of property: as in the Ḳur iv. 61. (TA.) — أَهْلٌ لِكَذَا A person, (Ṣ, Ḳ,) and persons, for it is used as a sing. and as a pl., (Ḳ,) *having a right*, or *just title, to such a thing*; *entitled thereto*; *worthy*, or *deserving, thereof*; *meet*, or *fit, for it*: (Ṣ, Ḳ:) the vulgar say ♦ مُسْتَأْهِلٌ, which is not allowable: (Ṣ:) or this assertion of J's is of no account. (Ḳ: see 10.) You say, هُوَ أَهْلٌ لِلْإِكْرَامِ *He is entitled to be*, or *worthy of being, treated with honour*. (Mṣb.) And هُوَ أَهْلَةٌ ♦ لِكُلِّ خَيْرٍ [*He is entitled to*, or *worthy of, all that is good*]. (Ibn-'Abbád.) And أَهْلَةٌ ♦ وُدٍّ *He who is*, or *they who are, entitled to*, or *worthy of, love*, or *affection*. (Ṣ, Ṣgh.) And hence, in the Ḳur [lxxiv. last verse], هُوَ أَهْلُ التَّقْوَى وَأَهْلُ المَغْفِرَةِ (TA) *He is the Being entitled to be regarded with pious fear, and the Being entitled to forgive* those who so regard Him. (Jel.) In the phrase أَهْلَ الثَّنَاءِ وَالمَجْدِ [*O Thou who art the Being entitled to praise and glory*], occurring in a form of prayer, the first word is manṣoob as a vocative: and it may be marfooa, as the enunciative of an inchoative suppressed; i. e. أَنْتَ أَهْلُ [*Thou art the Being entitled* &c.]. (Mṣb.) — [Frequently, also, أَهْلٌ signifies The *author*, or, more commonly, *authors*, of a thing; like صَاحِبٌ and أَصْحَابٌ; as in أَهْلُ البِدَعِ *The author*, or *authors, of innovations*; and أَهْلُ الظُّلْمِ *The author*, or *authors, of wrong*.]

أَهِلٌ: see أَهْلِيٌّ.

أَهْلَةٌ: see أَهْلٌ, in four places: = and see أَهِلَةٌ.

أَهِلَةٌ *i. q.* مَالٌ [*Property*; or *cattle*]: so in the saying إِنَّهُمْ لَأَهْلُ أَهِلَةٍ (JK, Ḳ) [app. meaning *Verily they are sojourners*, or *settlers, possessed of property*, or *cattle*]: ♦ أَهْلٌ here signifying حُلُولٌ [pl. of حَالٌّ]. (JK, TA.) [But] Yoo says that هُمْ أَهْلُ أَهْلَةٍ ♦ and أَهِلَة means *They are people of the distinguished sort*. (TA.)

أَهْلِيٌّ A *domestic* beast [or bird]; a beast [or bird] *that keeps to the dwelling* [*of its owner*];

(JK, Mṣb, Ḳ, TA;) *contr. of* وَحْشِيٌّ; (TA;) as also ↓ أَهِلٌ. (Ḳ.) You say حِمَارٌ أَهْلِيَّةٌ [*Domestic asses*]: (JK, TA:) occurring in a trad., in which their flesh is forbidden to be eaten. (TA.)

أَهْلِيَّةٌ The *quality of having a right*, or *just title*, to a thing; *worthiness*, or *desert; meetness*, or *fitness;* in Pers. سَزَاوَارِى: (Golius, app. from a gloss. in a copy of the KL:) the *state*, or *quality, of meetness*, or *fitness*, [of a person,] *for the bindingness of the rights which the law imposes for one* or *upon him*. (TA.)

إِهَالَةٌ *Grease:* (Ṣ:) or *melted grease:* (Mṣb:) or *fat:* or *melted fat:* or *olive-oil:* and *anything that is used as a seasoning* or *condiment:* (Ḳ:) *such as fresh butter*, and *fat*, and *oil of sesame:* (TA:) or *melted fat of a sheep's tail* and *the like*. (JK.) Hence, سَرْعَانَ ذَا إِهَالَةً, a prov., mentioned in art. سرع; (Ḳ,* TA;) or, as some say, وَشْكَانَ. (TA.)

أَهِلٌ, (JK, Ṣ, Mṣb, Ḳ,) [said by those unacquainted with the verb أَهَلَ in the first of the senses explained in this art. to be] a kind of rel. n., (TA,) and ↓ مَأْهُولٌ, (JK, Ḳ,) A place *peopled*, or *inhabited:* (Mṣb:) or a place *having people:* (JK:) or the former has this signification; and the latter signifies *having its people in it:* (ISk, Ḳ:) or the former has this last signification: (Yoo, Ṣ:) pl. of the latter مَآهِلُ, occurring in a poem of Ru-beh [app. by poetic licence for مَآهِيلُ]. (TA.) You say قَرْيَةٌ آهِلَةٌ *A peopled*, or *inhabited, town* or *village*. (Mṣb.) And أَمْسَتْ نِيرَانُهُمْ آهِلَةً *Their fires became in the evening attended by many people*. (TA.)

مَأْهُولٌ: see آهِلٌ. = ثَرِيدَةٌ مَأْهُولَةٌ [*A mess of crumbled bread*] *having much* إِهَالَةٌ, q. v. (A, TA.)

مُتَأَهِّلٌ *Having a wife*. (Ḥar p. 57.)

مُسْتَأْهِلٌ: see أَهْلٌ; latter part of the paragraph. = Also *Taking*, or *eating*, إِهَالَةً, q. v. (Ṣ.)

او

أَوْ a conjunction, (M, Mughnee, Ḳ,) to which the later authors have ascribed meanings amounting to twelve: (Mughnee:) a particle which, when occurring in an enunciative phrase, [generally] denotes doubt, and vagueness of meaning; and when occurring in an imperative or a prohibitive phrase, [generally] denotes the giving of option, or choice, and the allowing a thing, or making it allowable. (Ṣ.) — First, (Mughnee,) it denotes doubt. (T, Ṣ, M, Mṣb, Mughnee, Ḳ.) So in the saying, رَأَيْتُ زَيْدًا أَوْ عَمْرًا [*I saw Zeyd or 'Amr*]. (T,* Ṣ, Mṣb.) And جَآءَنِى رَجُلٌ أَوِ امْرَأَةٌ [*A man or a woman came to me*]. (Mbr, T.) And لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ [in the Ḳur xviii. 18 and xxiii. 115, *We have remained a day or part of a day*]. (Mughnee.) — Secondly, (Mughnee,) it denotes vagueness of meaning. (Ṣ, Mṣb, Mughnee, Ḳ.) So [it may be used] in the first of the exs. given above. (Mṣb.) And so in the saying, وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَى هُدًى أَوْ فِى ضَلَالٍ مُبِينٍ [*And verily we or ye are following a right direction or in manifest error*], (Ṣ, Mughnee,) in the Ḳur [xxxiv. 23]; (Ṣ;) the ex. being in the former او. (Mughnee.) — Thirdly, (Mughnee,) it denotes the giving of option, or choice. (T, Ṣ, M, Mughnee, Ḳ.) So in the saying, كُلِ السَّمَكَ أَوِ اشْرَبِ اللَّبَنَ [*Eat thou the fish, or drink thou the milk*]; i. e. do not thou both of these actions; (Mbr, T, Ṣ;) but choose which of them thou wilt. (Mbr, T.) And تَزَوَّجْ هِنْدًا أَوْ أُخْتَهَا [*Take thou as wife Hind or her sister*]. (Mughnee.) And [in like manner] it denotes the making choice. (T.) [So when you say, سَأَتَزَوَّجُ هِنْدًا أَوْ أُخْتَهَا, meaning *I will take as wife Hind or her sister;* whichever of them I choose.] — Fourthly, (Mughnee,) it denotes the allowing a thing, or making it allowable. (T, Ṣ, Mṣb, Mughnee, Ḳ.) So in the saying, جَالِسِ الحَسَنَ أَوِ ابْنَ سِيرِينَ [*Sit thou with El-Hasan or Ibn-Seereen*]. (Mbr, T, Ṣ.) And قُمْ أَوِ اقْعُدْ [*Stand thou or sit*]: and the person to whom this is said may do [one or] both of these actions. (Mṣb.) [And similar exs. are given in the Mughnee.]) But وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا [in the Ḳur lxxvi. 24, *And obey not thou, of them, a sinner or a person very ungrateful to God,*] means that thou shalt not obey either of such persons: (Mbr, T, Mughnee:) in which case او is more forcible than وَ; for when you say to a person, لَا تُطِعْ زَيْدًا وَعَمْرًا [*Obey not thou Zeyd and 'Amr*], he may obey one of them, since the command is that he shall not obey the two. (Zj, T.) — Fifthly, (Mughnee,) it denotes unrestricted conjunction. (Mughnee, Ḳ.) So in the saying, in the Ḳur [iv. 46 and v. 9], أَوْ جَآءَ أَحَدٌ مِنْكُمْ مِنَ الغَائِطِ [*And* if *any one of you cometh from the privy*]; (TA;) [where, however, it may also be rendered *or*, though] meaning وَجَآءَ; (T, TA;) the و in this explanation being what is termed a denotative of state. (T.) So, too, accord. to AZ, in the expression أَوْ يَزِيدُونَ [*And they exceeded* that number], in the Ḳur [xxxvii. 147]: but see below. (TA.) And so in the words, أَوْ أَنْ نَفْعَلَ فِى أَمْوَالِنَا مَا نَشَآءُ [*And our doing, in respect of our possessions, what we will*], in the Ḳur [xi. 89]. (T, TA.) — Sixthly, it denotes transition, (Mughnee,) used in the sense of [the adversative particle] بَلْ, (T, Ṣ, M, Mughnee, Ḳ,) in a case of amplification of speech; (Ṣ;) accord. to Sb, on two conditions; that it shall be preceded by a negation or a prohibition, and that the agent shall be mentioned a second time; as in مَا قَامَ زَيْدٌ أَوْ مَا قَامَ عَمْرٌو [*Zeyd did not stand: nay, rather 'Amr did not stand*]; and لَا يَقُمْ زَيْدٌ أَوْ لَا يَقُمْ عَمْرٌو [*Let not Zeyd stand: nay, rather let not 'Amr stand*]. (Mughnee.) Accord. to Fr, (Th, M, Mughnee,) it has this meaning in أَوْ يَزِيدُونَ [*Nay, rather they exceeded* that number], (Th, Ṣ, M, Mughnee,) in the Ḳur [xxxvii. 147, cited above]: (Ṣ:) or the meaning is, *or they would exceed* [that number] in your estimation: or these words with those preceding them in the same verse mean, we sent him to a multitude of whom, if ye saw them, ye would say, They are a hundred thousand, *or they exceed* [that number]; (M, Mughnee;*) so that it denotes doubt on the part of men, not of God, for He is not subject to doubt: (M:) or we sent him to a hundred thousand in the estimation of men, *or they exceeded* [that number] in the estimation of men; for God does not doubt: (Ṣ:) or او is here used to denote vagueness of meaning: (IB, Mughnee:) or, it is said, to denote that a person might choose between saying, "they are a hundred thousand," and saying, "they are more;" but this may not be when one of the two things is the fact: or, accord. to some of the Koofees, it has the meaning of وَ: and each of these meanings, except the last, has been assigned to او as occurring in the Ḳur ii. 69 and xvi. 79. (Mughnee.) — Seventhly, it denotes division; (Mughnee, Ḳ;*) as in the saying, الكَلِمَةُ اسْمٌ أَوْ فِعْلٌ أَوْ حَرْفٌ [*The word is a noun or a verb or a particle*]: so said Ibn-Málik: or, as he afterwards said, in preference, it denotes separation (التَّفْرِيق) divested of the attribute of denoting doubt and vagueness of meaning and the giving of option or choice; adducing as one of his exs. of this meaning the saying, وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى [in the Ḳur ii. 129, *And they said, "Be ye Jews" or "Christians"*]; because the use of و in division is better; as when you say, الكَلِمَةُ اسْمٌ وَفِعْلٌ وَحَرْفٌ: or it denotes, accord. to some, distinction (التَّفْصِيل); and the meaning of the ex. last cited, say they, is, *and the Jews said, "Be ye Jews," and the Christians said, "Be ye Christians."* (Mughnee.) It is [said to be] used in this last sense (that of التفصيل) in the saying, كُنْتُ آكُلُ اللَّحْمَ أَوِ العَسَلَ [*I used to eat flesh-meat or honey*]; i. e. *I used to eat flesh-meat one time and honey another time:* and so in the Ḳur vii. 3 and x. 13. — Eighthly, (Mughnee,) it is used in the sense of the exceptive إِلَّا, (Mughnee, Ḳ,) or إِلَّا أَنْ; (M;) and in this case the aor. after it is mansoob, because of أَنْ suppressed. (Mughnee, Ḳ.) So in the saying, لَأَقْتُلَنَّهُ أَوْ يُسْلِمَ [*I will assuredly slay him or he shall become a Muslim;* i. e., *unless he become a Muslim*]. (Mughnee. [And a similar ex. is given in the M.]) So, too, in the saying,

* وَكُنْتُ إِذَا غَمَزْتُ قَنَاةَ قَوْمٍ *

* كَسَرْتُ كُعُوبَهَا أَوْ تَسْتَقِيمَا *

[*And I used, when I pinched and pressed the spear of a people, to break its knots*, or *joints*, or *its internodal portions*, (the shaft being a cane,) *or*, i. e. *unless, it became straight*]: (Mughnee, Ḳ:*) a prov., of which the author is Ziyád El-Aajam; meaning, when a people behaved with hardness to me, I endeavoured to soften them: (TA in art. غمز:) thus related by Sb, the verb ending it being rendered mansoob by او; and thus he heard it from some one or more of the Arabs; but in the original verses, which are but three, it is تَسْتَقِيمُ, with refa. (IB and TA in art. غمز.) [And similar to these above are the sayings,] إِنَّهُ لَفُلَانٍ أَوْ مَا بِنَجْدٍ قَرَظَةٌ [*Verily it belongs to such a one or there is not*, i. e. *unless there be not, in Nejd, a* قَرَظَة (see art. قرظ)]: and لَآتِيَنَّكَ أَوْ مَا بِنَجْدٍ قَرَظَةٌ [*I will assuredly come to thee or there*

is not, i. e. *unless there be not, in Nejd, a* قَرَظَة]; meaning *I will assuredly come to thee, in truth.* (T.) — Ninthly, (Mughnee,) it is used in the sense of إِلَى, (Mughnee, K,) or إِلَى أَنْ; (S;) in which case also the aor. after it is mansoob, because of أَنْ suppressed: (Mughnee:) and in the sense of حَتَّى [which is also syn. with إِلَى]. (Fr, T, M, K.) So in the saying, لَأَضْرِبَنَّهُ أَوْ يَتُوبَ [*I will assuredly beat him until he repent*]. (S. [And similar exs. of او as explained by حَتَّى are given in the T (from Fr) and in the M and in the Mughnee.]) And so in the saying of the poet,

* لَأَسْتَسْهِلَنَّ الصَّعْبَ أَوْ أُدْرِكَ المُنَى *

* فَمَا انْقَادَتِ الآمَالُ إِلَّا لِصَابِرِ *

[*I will assuredly deem easy what is difficult until I attain the objects of wish; for hopes become not easy of accomplishment save to one who is patient*]. (Mughnee.) — Tenthly, some say, (Mughnee,) it denotes nearness [of one event or thing to another]; as in the saying, مَا أَدْرِى أَسَلَّمَ أَوْ وَدَّعَ [*I know not whether he saluted or bade farewell*]: (Mughnee, K: [but in the CK this ex. is misplaced:]) this, however, is manifestly wrong; او being here used to denote doubt, and the denoting of nearness being only inferred from the fact of the saluting being confounded in the mind with the bidding farewell, since this is impossible or improbable when the two times are far apart. (Mughnee.) — Eleventhly, (Mughnee,) it occurs as a conditional, (T, Mughnee, K,) accord. to Ks alone; (T;) or rather as a conjunctive and conditional; وَإِنْ being meant to be understood in its place; though in truth the verb that precedes it indicates that the conditional particle [إِنْ] is meant to be understood [before that verb], and او retains its proper character, but forms part of that which has a conditional meaning because conjoined with a preceding conditional phrase. (Mughnee.) So in the saying, لَأَضْرِبَنَّهُ عَاشَ أَوْ مَاتَ, (Mughnee, K,) i. e., إِنْ عَاشَ بَعْدَ الضَّرْبِ وَإِنْ مَاتَ [*I will assuredly beat him if he live* (after the beating) *or if he die*]: so says Ibn-Esh-Shejeree. (Mughnee.) — Twelfthly, accord. to Ibn-Esh-Shejeree, on the authority of some one or more of the Koofees, (Mughnee,) it denotes division into parts, or portions; as in the saying [in the Kur ii. 129, before cited,] وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى, (Mughnee, K,) i. e. *And they said, "Be ye, some of you, Jews, and, some of you, Christians:"* (TA:) but [IHsh says,] it appears to me that the meaning here is that of التَّفْصِيل mentioned before. (Mughnee.) — [In the K it is said to occur also in the sense of أَنْ: but this is evidently a mistake, app. originating in one of the two principal sources of the K, namely, the M, in which the same is said, but is exemplified by a phrase in which it is explained by إِلَّا أَنْ, the eighth of the meanings of أَوْ mentioned above.] — See also أَوَّ, below.

أَوَ in أَوَلَمْ يَرَوْا &c. is [the conjunction] وَ with the interrogative ا prefixed to it. (Fr, T.)

أَوِّ مِنْ كَذَا (T, M) and أَوَّ (M) [*Alas, on account of, or for, such a thing!*] an expression denoting complaint of distress, or of anxiety, or of grief or sorrow; (T;) or an expression of grief or sorrow; (M;) like آوِ and آوٍ and أَوَتَاهُ, (K and TA in art. اوه,) or أَوَتَاهُ, (CK in that art.,) or آوَتَاهُ, or أَوَّتَاهُ, (S in that art., [the ه in one copy of which is marked as quiescent,]) and like آهِ and أَوْهِ &c. (S and Msb and K in art. اوه: see آهِ in that art.) AZ says, one says, أَوْهِ عَلَى زَيْدٍ [meaning *Alas, for Zeyd!*] with kesr to the ه, and أَوَّتَا عَلَيْكَ [thus without ه, meaning *Alas, for thee!*] with ت; an expression of regret for a thing, whether of great or mean account. (T.)

أَوَّ The *word* أَوْ *when made a noun.* (T, K.) So say the grammarians. (T.) You say, هٰذِهِ أَوٌّ حَسَنَةٌ [*This is a good* أَوْ]. (T.) And to one who uses the phrase أَفْعَلُ كَذَا أَوْ كَذَا, (T,) you say, دَعِ الأَوَّ جَانِبًا [*Let thou, or leave thou, the word* أَوْ *alone*]. (T, K.)

أَوَّةٌ [*A moaning* (see its syn. آهَةٌ in art. اوه)] is said by some to be of the measure فَعْلَةٌ, in which the ة is the sign of the fem. gender; for they say, سَمِعْتُ أَوَّتَكَ [*I heard thy moaning*], making it ت: and so says Lth; أَوَّةٌ is after the manner of فَعْلَةٌ: (T:) you say, أَوَّةً لَكَ [May God cause *moaning to thee!*], (Lth, T, and S in art. اوه,) and آهَةً لَكَ: [but accord. to J, the former of these is cognate with the latter; for he says that] the former is with the ه suppressed, and with teshdeed to the و. (S in art. اوه, where see آهَةٌ.) — أَوَّتَا عَلَيْكَ; and أَوَّتَاهُ, or آوَتَاهُ, or أَوَتَاهُ, or أَوَتَاهُ: see أَوِّ مِنْ كَذَا.

أُوَّةٌ *i. q.* دَاهِيَةٌ [*A calamity, a misfortune*, &c.: or, perhaps, *very cunning*, applied to a man]: pl. أُوَى; (AA, T, K, TA; [but in copies of the K, written أُوُوٌّ;]) which is one of the strangest of the things transmitted from the Arabs; the regular form being أُوًى, like قُوًى, pl. of قُوَّةٌ; but the word occurring as above in the saying of the Arabs, مَا هُوَ إِلَّا أُوَّةٌ مِنَ الأُوَى [*It is no other thing than a calamity of the calamities:* or, perhaps, *he is no other than a very cunning man of the very cunning*]. (AA, T, TA.)

آوٍ and آوٍ: see أَوٍّ: and see آهِ in art. اوه.

أَوِيٌّ and آوِيٌّ: see آيَةٌ, in art. اى.

آوَتَاهُ: see أَوَّ.

أَوَبَ, aor. يَؤُوبُ, (T, S, &c.,) inf. n. أَوْبٌ (S, M, Msb, K) and إِيَابٌ and أَوْبَةٌ (T, S, M, K) and أَيْبَةٌ, (M, K,) ى taking the place of و, (M,) and إِيبَةٌ (Lh, M, K) and مَآبٌ [like مَآلٌ], (Msb, TA,) *He* (an absent person, T) *returned* (T, S, M, A, Mgh, Msb, K) to his place, (Sh,) or to a thing, (M,) or from his journey; (Msb;) as also أَوَّبَ, (M,) inf. n. تَأْوِيبٌ and تَأْيِيبٌ; (K;) and تَأَوَّبَ; (M, K;) and ائتَابَ [written with the disjunctive alif إِايتَابَ]; (S;) and أَيَّبَ, [a quasi-quadriliteral-radical verb, originally أَيْوَبَ,] of the measure فَيْعَلَ, (M,) inf. n. إِيَّابٌ, (M, K,) originally إِيوَابٌ, of the measure فِيعَالٌ, (M, TA,) or, accord. to Fr, إِيَّابٌ is incorrect, and the right word is إِيَابٌ: (TA:) [and if so, أَيَّبَ is perhaps changed from أَوَّبَ, like as أَيْبَةٌ is from أَوْبَةٌ; and تَأْوِيبٌ is perhaps its inf. n., changed from تَأْيِيبٌ:] or, as some say, إِيَابٌ signifies only the *returning* to one's family *at night:* (M, TA:) and تَأَوَّبَ أَهْلَهُ and ائتاب اهله [as well as آبَ إِلَى أَهْلِهِ] signify *he returned to his family at, or in, the night:* (T, TA:) or آبَ إِلَيْهِمْ, (S,) [or آبَهُمْ, accord. to a copy of the A, where we find أُثْبِتُ بَنِى فُلَانٍ,] aor. as above; (TA;) and تَأَوَّبَهُمْ (S, A, K) and تَأَيَّبَهُمْ, (K,) ى taking the place of و, (TA,) inf. n. مُتَأَوَّبٌ and مُتَأَيَّبٌ, (M,* [in which the two forms of the verb are also given, but with the sing. pronoun of the third pers. instead of the pl.,] and K,) each in the form of a pass. part. n.; (TA;) *he came to them at night:* (S, M,* A, K:) and آبَ المَآءَ, (M,) inf. n. أَوْبٌ, (K,) signifies *he came to the water, to drink, at night;* as also ائتابَهُ; (M, K;) and تَأَوَّبَهُ: (M:) or, accord. to AZ, تَأَوَّبْتُ signifies *I came in the beginning of the night.* (S.) You say also, آبَتِ الشَّمْسُ, (T, S, &c.,) aor. تَؤُوبُ, (M,) inf. n. مَآبٌ, (T,) or إِيَابٌ [in the CK أَيَاب] and أُيُوبٌ, (M, K,) *The sun returned from its place of rising, and set:* (Msb:) or *the sun set;* (T, S, M, A, K;) as though it returned to the place whence it commenced its course; (M;) [or] it is a dial. var. of غَابَتْ. (S.) And آبَ إِلَيْهِ نَاسٌ *People came to him from every direction,* or *quarter.* (TA, from a trad.) The poet Sá'ideh Ibn-El-'Ajlán uses the expression, لَآبَكَ مُرْهَفٌ, meaning *A thin sword would have come to thee;* in which the verb may be trans. by itself, or the prep. إِلَى may be understood. (M, TA.) — *He returned from disobedience to obedience; he repented.* (TA.) And آبَ إِلَى اللّٰهِ *He returned unto God from his sin, or offence, and repented.* (Msb.) — آبَ بِهِ إِلَيْهِ *He made him to return to him,* or *it;* as also اوّبَهُ إِلَيْهِ. (M.) And آبَ يَدَهُ إِلَى سَيْفِهِ, (as in a copy of the T,) or بِيَدِهِ, (as in a copy of the A, [which is probably here the more correct],) *He put back his hand to his sword* to draw it: (Lth, T, A:) and الى قَوْسِهِ [*to his bow*] to draw it: and سَهْمِهِ الى [*to his arrow*] to shoot it. (A.) — See also 2.

2. أوّب: see 1, first sentence: — and the same again, near the end. — *He repeated,* or *echoed, the praises of God:* thus in the saying [in the Kur xxxiv. 10], يَا جِبَالُ أَوِّبِى مَعَهُ *O mountains, repeat ye,* or *echo ye, the praises of God with him;* [i. e., with David;] (S,* M, TA;) but some read معه أُوبِى, meaning *return ye with him in praising as often as he returneth therein:* (M, TA:) or, accord. to the former reading, the meaning is, *O mountains, labour ye with him in praising God all the day, until the night:* (T:)

for ـــ أَوَّبَ, (T, A,) inf. n. تَأْوِيبٌ, (T, A, Ḳ,) also signifies *It* (a company of men) *journeyed by day:* (Aboo-Málik, T:) or *all the day,* (T, A, Ḳ,) *to the night,* (T,) *without alighting to rest:* (TA:) تأويب being the same kind of day-journeying as إِسْآدٌ is of night-journeying: (T, M:) or *he journeyed all the day, and alighted at night:* (T, Ṣ:) or *he journeyed by night:* (Mṣb:) or تأويب (M, L, Ḳ) and ✦ مُؤَاوَبَةٌ (Lth, T, L, Ḳ) signify the *vying, one with another,* of travelling-camels, *in pace,* or *going.* (Lth, T, M, L, Ḳ.) A poet says,

* وَإِنْ تُؤَاوِبْهُ ✦ تَجِدْهُ مِئْوَبَا *

[*And if thou,* or *they,* (meaning camels,) *vie with him in pace,* or *going, thou wilt,* or *they will, find him to be one that overcomes therein*]: so as related by Lth: but as related by others, تُؤَوِّبْهُ. (T.)

3. آوب, inf. n. مُؤَاوَبَةٌ: see 2, in two places.

5. تأوّب and تأيّب: see 1, in five places.

8. ائتاب: see 1, in three places.

Q. Q. 1. أَيَّبَ, originally أَيْوَبَ: see 1, first sentence.

آبُ *The name of a* [*Syrian*] *month* [*corresponding to August, O. S.*]: an arabicized word. (IAạr, M, Ḳ.)

أَوْبٌ an inf. n. of 1. (Ṣ, M, Mṣb, Ḳ.) ـــ Also The *returning of the fore and hind legs* of a beast *in going along:* (T, M, A,* Ḳ:) or *quickness in the changing,* or *shifting, of the fore and hind legs in going along:* (Ṣ:) and simply *quickness,* or *swiftness.* (M, Ḳ.) One says, مَا أَعْجَبَ أَوْبَ يَدَيْهَا *How wonderful is the returning* [or *quick shifting*] *of her fore legs!* (A.) And to one going at a quick pace, one says, الأَوْبَ الأَوْبَ [meaning *Keep to the quick changing,* or *shifting, of the legs;* a verb being understood: or *Trot on! Trot on!*]. (A.) ـــ *A right,* or *direct, way, course,* or *tendency;* syn. قَصْدٌ and اِسْتِقَامَةٌ. (M [in which these two syns. are mentioned together] and Ḳ [in which another explanation intervenes between them, namely عادة, as though they were meant to be understood in different senses, which I do not think to be the case].) ـــ *A direction:* as in the saying, رَمَى أَوْبًا أَوْ أَوْبَيْنِ [*He shot,* or *cast, in one direction, or in two directions*]. (M, A.) ـــ *A course, way, mode,* or *manner, of acting,* or *conduct,* or *the like:* (A:) *custom.* (Lḥ, M, A, Ḳ.) You say, كُنْتُ عَلَى صَوْبِ فُلَانٍ وَأَوْبِهِ *I was* [proceeding] *in the course, way, mode,* or *manner, of acting,* &c., *of such a one.* (A.) And مَا زَالَ هٰذَا أَوْبَهُ *This ceased not to be his course, way, mode,* or *manner,* &c.: (A:) or *his custom.* (Lḥ, M, A.) ـــ *A way,* or *road:* (M, Mṣb, Ḳ:) *a quarter:* ('Eyn, M, A, Ḳ:) *a tract,* or *side:* ('Eyn, Ṣ:) *a place:* (Ṣ:) *a place to which one returns* [like مَآبٌ]. (A, Mṣb.) You say, جَاؤُوا مِنْ كُلِّ أَوْبٍ *They came from every way,* or *road,* (M, Mṣb,) or *quarter,* ('Eyn, M, A,) or *tract,* or *side,* ('Eyn, Ṣ,) *and place,* (Ṣ,) or *place to which one returns.* (A, Mṣb.) And أَوْبَا الوَادِى signifies *The two sides of the valley.* (A.) ═ *Bees:* (M, Ḳ:) a quasi-pl. n.: as though the sing. were آئِبٌ: AḤn says that they are so called because of their returning to the مَبَآءَة, i. e. the place where they hive for the night. (M, TA.) See آئِبٌ. ـــ The *clouds.* (Ḳ.) ـــ The *wind.* (Ḳ.)

أَوْبَةٌ and أَيْبَةٌ ✦ *Return;* (T, A, Ḳ;) as also ✦ إِيَابَةٌ, a subst. from آبَ. (Mṣb.) You say, لِيَهْنِئْكَ أَوْبَةُ الغَائِبِ [*May the return of the absent give thee joy*]. (TA.) And فُلَانٌ سَرِيعُ الأَوْبَةِ and الأَيْبَةِ ✦ *Such a one is quick in return.* (A'Obeyd, T, Ṣ.*) ـــ *Return from disobedience to obedience; repentance.* (TA in art. ايب.) ـــ كَلَامٌ لَا أَوْبَةَ لَهُ ـــ *Speech,* or *language, without profit.* (A.) ═ أَوْبَةٌ is also the sing. of أَوْبَاتٌ, which signifies The *legs* of a beast. (Ḳ, TA.)

أَيْبَةٌ: see أَوْبَةٌ, in two places. ═ Also, (as in some copies of the Ḳ,) or ✦ إِيبَةٌ, (accord. to the CḲ,) or ✦ آئِبَةٌ, (accord. to the TḲ,) *A noon-day draught* or *drink.* (Ḳ.)

إِيبَةٌ: see what next precedes.

أَوُوبٌ A she-camel *quick in the changing,* or *shifting, of her fore and hind legs in going along.* (Ṣ.)

إِيَابَةٌ: see أَوْبَةٌ.

أَوَّابٌ *Frequent in returning.* (T.) ـــ *Frequent in returning unto God, from one's sins;* (M, TA;) *wont to repent,* or *frequent in repenting:* (Zj, T, A, Mgh, Mṣb:) or *turning from disobedience to obedience:* (Ṣ, L:) or *a praiser of God;* (Sa'eed Ibn-Jubeyr, TA;) by which is here meant, in the prayer of the period of the forenoon called الضُّحَى, when the sun is high, and the heat violent; hence termed صَلَاةُ الأَوَّابِينَ; which is performed when the young camels feel the heat of the sun from the parched ground: (TA:) or *obedient:* (Ḳatádeh, TA:) or one *who reflects upon his sins in solitude, and prays God to forgive them:* (TA:) or one *who keeps,* or *is mindful of, the ordinances prescribed by God,* (حَفِيظٌ, [which is thus explained by Bḍ and Jel as occurring in the Ḳur l. 31,]) *and does not rise from his sitting-place until he begs forgiveness of God:* ('Obeyd Ibn-'Omeyr, T, TA:* [but this is evidently meant as an explanation of أَوَّابٌ together with حَفِيظٌ: see the Ḳur ubi suprà:]) or one *who sins, and then returns to obedience, and then sins, and then returns to obedience.* (TA.)

آئِبٌ act. part. n. of آبَ; *Returning:* [&c.:] (M, Mṣb:) pl. أُوَّابٌ and أَيَّابٌ and ✦ أَوْبٌ [q. v.]: (M, Ḳ:) or, accord. to some, the last is a quasi-pl. n. (M, TA.)

آئِبَةٌ The *coming* of camels *to water, to drink, every night:* whence the saying,

* لَا تَرِدَنَّ المَآءَ إِلَّا آئِبَهْ *

[*Do not thou come to the water, to drink, unless coming to it every night*]. (IAạr, M.) ـــ See also أَيْبَةٌ.

مَآبٌ *A place to which one returns:* (T, Ṣ, Ḳ:) *a settled,* or *fixed, abode,* or *dwelling-place:* (TA:) the *place to which one is translated,* or *removed, by death:* (Ḳ, TA:) the *goal to which the course of life ultimately leads one;* or *place to which one returns in the ultimate state,* or *world to come.* (T, TA.) ـــ The *place where the sun sets.* (TA.) ـــ [*A day-journey:* pl. مَآوِبُ; as in the saying,] بَيْنَهُمَا ثَلَاثُ مَآوِبَ *Between them two are three day-journeys.* (Ḳ.)

مِئْوَبٌ [A camel *that overcomes in vying with another,* or *others, in pace,* or *going*]: see an ex. voce أَوَّبَ. (T.)

مَآبَةُ البِئْرِ [*The place where the water flows again into the well to supply the deficiency occasioned by drawing;*] *the* مَبَآءَة *of the well;* i. e., *the place where the water collects in the well.* (TA.)

رِيحٌ مُؤَوِّبَةٌ, (IB, CḲ,) or مُؤَوَّبَةٌ, (as in a copy of the M, and in some copies of the Ḳ,) *A wind blowing throughout the whole day:* (M, Ḳ:) or *a wind that comes at night.* (IB.)

مُؤْتَابٌ: see مُتَأَوِّبٌ, in two places.

مُتَأَوَّبٌ an inf. n. of 5, q. v.; as also ✦ مُتَأَيَّبٌ. (M,* Ḳ.)

مُتَأَوِّبٌ *Returning to one's family at,* or *in, the night;* as also ✦ مُؤْتَابٌ: (TA:) or, as also ✦ مُتَأَيِّبٌ, *coming at night:* or *coming in the beginning of the night:* (Ṣ:) [and so ✦ مُؤْتَابٌ, as in the following ex.:]

* وَمَنْ يَتَّقْ فَإِنَّ اللّٰهَ مَعْهُ * وَرِزْقُ اللّٰهِ مُؤْتَابٌ وَغَادِ *

[*And whoso feareth God, verily God is with him; and the supply of God cometh* to him *at night,* or *in the beginning of the night, and cometh early in the morning:* يَتَّقْ being here put for يَتَّقِ, by a necessary poetical licence: see art. وقى]. (Ṣ.)

مُتَأَيِّبٌ: see مُتَأَوِّبٌ.

مُتَأَيِّبٌ: see مُتَأَوِّبٌ.

اود

1. أَوِدَ, aor. يَأْوَدُ, inf. n. أَوَدٌ, *It* (a thing, T, Ṣ, M, or an arrow, AḤn, M) *was,* or *became, of itself, crooked, curved,* or *bent.* (T, Ṣ, M, A,* Ḳ.) [See also 5.] ═ آدَ, aor. يَؤُودُ, inf. n. أَوْدٌ, *It* (the day) *receded,* in the evening. (T, L.) ـــ *It* (the evening, T, Ṣ) *declined.* (T, Ṣ, Ḳ.) ـــ *It* (a thing, L) *returned.* (M, L, Ḳ.) آدَتِ الظِّلَالُ ـــ *The shadows returned, and inclined towards the east.* (L.) ـــ آدَ عَلَيْهِ *He inclined towards him;* or *pitied him.* (M.) ═ آدَهُ, (T, Ṣ, Mṣb,) first pers. أُدْتُهُ, (M,) or أُدْتُهُ, (Ḳ, TA, [in the CḲ, erroneously, ادتُّهُ,]) aor. يَؤُودُ, inf. n. أَوْدٌ, (Aṣ, T, M, Mṣb,) *He crooked, curved,* or *bent, it;* (Aṣ, T, Ṣ, L, Mṣb, Ḳ;) i. e., a stick, (Aṣ, T, L,) or other thing; (L;) as also ✦ أَوَّدَهُ. (L, Ḳ.) ـــ آدَهُ, aor. يَؤُودُ, (T, Ṣ, M, &c.,) inf. n. أَوْدٌ (Ṣ, M, Ḳ) and أُوُودٌ, (M, Ḳ,) *It* (a load) *oppressed him by its weight; pressed heavily upon him; burdened him.* (AZ, T, Ṣ, A, Mṣb.) And *It* (a thing, or an affair,) *oppressed, distressed,* or *afflicted, him:* (M, L, Ḳ:) and [in like manner] ✦ تَأَوَّدَهُ, (L, Ḳ,)

or ٤ تَآوَدُهُ, (T,) as also تَآدَاهُ, (L, Ḳ,) the last formed by transposition (T, L) from the second, (T,) or first, (L,) said of an affair, *it pressed heavily upon him; oppressed him.* (T, L, Ḳ.) You say, مَا آدَكَ فَهُوَ لِى آئِدٌ ٤ *What hath burdened* [or *distressed*] *thee, it* (that thing) *is burdening* [or *distressing*] *to me.* (Ṣ.)

2: see 1.

5. تأوّد *It* (a stick, T, L, or some other thing, L) *became, by an extraneous operation, crooked, curved,* or *bent;* (T, Ṣ, M, A, L, Ḳ;) as also اناد ٤. (T, Ṣ, M, L, Ḳ: [in the CḲ فَأْتادَ is erroneously put for فَأَنْآدَ.]) El-'Ajjáj says,

* لَمْ يَكُ يَنْآدُ ٤ فَأَمْسَى آنْآدَا *

[*He used not to become bent, and he has become bent*], making the pret. to be a denotative of state because قَدْ is meant to be understood, as in the saying in the Ḳur [iv. 92], أَوْ جَاؤُوكُمْ حَصِرَتْ صُدُورُهُمْ. (Ṣ.) You say also, تَأَوَّدَتْ فِى قِيَامِهَا *She* (a woman) *bent in her rising, by reason of her heaviness.* (T and L in art. وأد.) = تآوَدَهُ: see آدَهُ.

6. تآوَدَهُ: see آدَهُ.

7. اناد: see 5, in two places. — Also *He became oppressed,* or *burdened* [by a load]. (Mṣb.)

أَوَدٌ; (T, M;) or ٤ آوَدُ, fem. أَوْدَآءُ; (Ḳ;) *Crooked, curved,* or *bent.* (T, M, Ḳ.)

آوَدُ; fem. أَوْدَآءُ: see what next precedes.

آئِدٌ *Burdening* [or *distressing*]. (Ṣ.) See 1, last sentence.

مَؤُودٌ *Oppressed, pressed heavily upon,* or *burdened,* by a load. (Ṣ.)

مَآوِدُ *Calamities:* (IAạr, M, L, Ḳ:) as also مَوَائِدُ, which is app. formed by transposition. (M, L.) Some say that مآود is pl. of مُؤْيِدٌ, and derive this word [which see in art. ايد] from آدَهُ, aor. يَؤُودُ, meaning "it oppressed him by its weight:" (T, L:) or it has no sing. (IAạr, M.)

اوز

إِوَزٌّ (Ṣ, Mṣb, Ḳ) and إِوَزَّةٌ, (Ṣ,) or the latter is the n. un. of the former, [which is a coll. gen. n.,] (Mṣb,) *i. q.* بَطٌّ [The *goose,* or *geese;* and the *duck,* or *ducks;* but اوز is generally applied to the former of these birds; and بط, to the latter; agreeably with a statement in the Jm, that بَطٌّ is applied by the Arabs to the *small,* and إِوَزٌّ to the *large*]; (Ṣ, Ḳ;) as also وَزٌّ, of which the n. un. is وَزَّةٌ: (Mṣb:) إِوَزٌّ is of the measure فِعَلٌّ: (Mṣb:) [but see what follows:] the pl. is إِوَزُّونَ, (Ṣ, Mṣb, Ḳ,) a form which is sometimes used, (Ṣ, Mṣb,) and which is anomalous. (Mṣb.) [See also كُرْكِىٌّ.] — [Hence,] إِوَزٌّ also signifies † *Short and thick:* (Ḳ:) *fleshy without being tall:* (Lth, TA:) fem. with ة. (TA.) El-'Okberee asserts that the ا is augmentative, because it is followed by three radical letters: (MF, TA:) but ISd says that it is of the measure فِعَلٌّ, and may not be of the measure إِفْعَلٌّ, [i. e., originally إِوْزَزٌّ,] because this does not occur as the measure of an epithet. (TA.) [It seems, however, that اوزّ is in this case a subst. used tropically as an epithet, after the manner of many nicknames.] — Also, applied to a man, and to a horse, and to a camel, *Firm in make:* (AḤei in the Expos. of the Tes-heel, and TA:) or, applied to a horse, *compact and strong in make.* (TA.)

إِوَزَّى *A manner of walking in which is a moving up and down:* or *leaning on one side;* (Ḳ;) [the latter omitted in the CḲ;] *at one time on the right and at another on the left* [*like a goose or duck*]: (TA:) and the *walk of a sprightly horse.* (TA.) Az says that it may be of the measure إِفْعَلَّى, [i. e., originally إِوْزَزَّى,] or فِعَلَّى; but Abu-l-Ḥasan holds the latter to be the more correct, because it is the measure of many words relating to walking; as جِيَضَّى, and دِفَقَّى. (TA.)

أَرْضٌ مَأْوَزَةٌ *A land abounding with the birds called* إِوَزّ. (Ṣgh, Ḳ.)

اوس

آسٌ [*The myrtle;*] *a certain kind of tree,* (Ṣ, Mṣb, Ḳ,) *well known,* (Ṣ, Ḳ,) *fragrant,* (IDrd, M, Mṣb,) *and evergreen, abundant in the land of the Arabs, growing in the plains and mountains, and increasing so as to become a great tree:* (AḤn, M, TA:) n. un. with ة: (AḤn, M, Mṣb, Ḳ:) IDrd says, I think it an adventitious word, although used by the Arabs, and occurring in chaste poetry. (M, TA.)

اوف

1. آفَتِ البِلَادُ, aor. تَؤُوفُ, inf. n. أَوْفٌ and آفَةٌ (M, TA) and أُوُوفٌ, (M,) or أُؤُوفٌ, (TA,) *The country,* or *countries, had therein what is termed* آفَة [i. e. *a blight* or *blast* or *the like,* or *a pest* or *plague* or *the like*]. (M, TA.) And إِيفَ الطَّعَامُ, (Ibn Buzurj, T,) or الزَّرْعُ, (Ḳ,) or الشَّىْءُ, with the verb in the pass. form, (Mṣb,) like قِيلَ, (Ḳ,) *The wheat,* or *seed-produce,* or *thing, became affected,* or *smitten, with what is termed* آفَة [i. e. *a blight, blast, taint, canker,* or *the like*]. (T, Ḳ, Mṣb.) And آفَ القَوْمُ, (M, TA,) and أُوفُوا, (Ḳ,) thus in a correct copy of the 'Eyn, (TA,) and إِيفُوا, (Lth, T, Ḳ,) and أُفُوا, (Ḳ, TA,) [in the CḲ اُتْفُوا,]) and إِفُوا, (Lth, T, Ḳ, [in the CḲ اُفُوا,]) the last, namely, إِفُوا, with the ا termed مُمَالَة, having a quiescent letter [i. e. ى] rendered apparent by utterance but not by writing, between it and the ف, (T, Ḳ,* [in which is a strange omission, of the words سَاكِنٌ بَيْنَهُ اللَّفْظُ لَا الخَطُّ as in the T, or سَاكِنَةٌ يُبَيِّنُهَا الخ as in the TA,] TA,) *The people became affected,* or *smitten, with what is termed* آفَة [i. e. *a pest* or *plague* or *the like*]. (Lth, T, M, Ḳ.) Lth says, in this case one says إِفُوا, and in one dial. إِيفُوا: (T:) in several copies of his book, in one dial. أُفِّفُوا, with two distinct فs, of which the former is with teshdeed: but in some copies as mentioned just before. (Ṣgh, TA.)

آفَةٌ [*A blight, blast, taint, canker, disease, bane, pest, plague,* or *the like; any evil affection; an evil; a cause of mischief* or *harm* or *injury; anything that is noxious* or *destructive; a calamity;*] *i. q.* عَاهَةٌ; (Ṣ, Mṣb, Ḳ;) i. e. (Mṣb, [in the Ḳ "or,"]) *an accident that mars,* or *corrupts, that which it affects,* or *befalls,* or *smites:* (T, M, O, Mṣb, Ḳ:) pl. آفَاتٌ. (Mṣb, Ḳ.) [See 1.] One says, آفَةُ الظَّرْفِ الصَّلَفُ وَآفَةُ العِلْمِ النِّسْيَانُ [*The bane of elegance in manners,* or *the like, is the overpassing the due limits therein, and arrogating to oneself superiority therein, through pride; and the bane of science is forgetfulness*]. (T.) And it is said in a trad., آفَةُ الحَدِيثِ الكَذِبُ وَآفَةُ العِلْمِ النِّسْيَانُ [*The bane of discourse is lying; and the bane of science is forgetfulness*]. (TA.) And hence the saying, لِكُلِّ شَىْءٍ آفَةٌ وَلِلْعِلْمِ آفَاتٌ [*To everything there is a bane; and to science there are banes*]. (TA.)

مَؤُوفٌ, (Ks, T, Ṣ, M, Mṣb, Ḳ,) originally مَأْوُوفٌ, (Mṣb,) and ٤ مَئِيفٌ, (Ibn-Buzurj, T, Ḳ,) *Affected,* or *smitten, with what is termed* آفَة; (T, Ṣ, M, &c.;) applied to wheat, (Ks, Ibn-Buzurj, T, M,) or seed-produce, (Ṣ, Ḳ,) &c. (Mṣb.)

مَئِيفٌ: see مَؤُوفٌ.

اوق

أُوقِيَّةٌ: see art. وقى.

اول

1. آلَ, aor. يَؤُولُ, (T, Ṣ, M, &c.,) inf. n. أَوْلٌ (T, M, Mgh, Mṣb, Ḳ) and مَآلٌ (M, Ḳ) and إِيَالٌ, which last is used as a subst. in relation to objects of the mind, (Mṣb,) and أَيْلُولَةٌ [like دَيْمُومَةٌ], (TA,) *He,* or *it, returned;* syn. رَجَعَ; (T, Ṣ, M, Mgh, Mṣb, Ḳ;) and عَادَ; (T;) [and *he resorted;* (see an instance voce إِيَّلٌ;)] إِلَيْهِ *to it;* (M, Ḳ;) namely a thing [of any kind; the thing, or place, whence he, or it, originated, or came; his, or its, origin, or source; his, or its, original state, condition, quantity, weight, &c.; any place; and a former action, or saying, or the like: see رَجَعَ, by which, as the explanation of آلَ, may be meant to be implied some other significations, here following, which these two verbs have in common]: (M:) and آلَ عَنْهُ *he* (a man, M) *returned,* or *reverted, from it.* (M, Ḳ.) — From آلَ as syn. with رَجَعَ is the phrase, فُلَانٌ يَؤُولُ إِلَى كَرَمٍ [meaning either *Such a one returns to generosity,* or, as كَرَمٌ is used in the sense of كِرَامٌ, *is referable to generous,* or *noble, ancestors*]. (TA.) [And hence the phrase,] آلَ إِلَيْهِ بِنَسَبٍ [*He bore a relation to him, as a member to a head, by kindred*], and بِدِينٍ [*by religion*]. (Ibn-'Arafeh.) And the saying, in a trad., مَنْ صَامَ الدَّهْرَ فَلَا صَامَ وَلَا آلَ, i. e. ‡ [*He who fasts ever;* or *always, may he neither fast*] *nor return to what is good.* (TA. [In the Mgh, art. دهر, for آلَ I find أَفْطَرَ; and it is there said that this is an imprecation uttered by the Prophet, lest a man should believe

this kind of fasting to be ordained by God; or, through impotence, should become insincere; or because, by fasting all the days of the year, he would do so on the days on which fasting is forbidden. See other readings voce أَلَا in art. الو.]) — Hence also the saying, آلَتِ الضَّرْبَةُ إِلَى النَّفْسِ, meaning † *The blow*, or *stroke, resulted in destroying life; in slaying*, or *killing*. (Mgh.) — Hence also, آلَ الأَمْرُ إِلَى كَذَا [*The affair*, or *case, became ultimately reduced to such a state*, or *condition; came to such a result; came to be thus*]. (Mṣb.) — Hence also, طَبَخْتُ الشَّرَابَ فَآلَ إِلَى قَدْرِ كَذَا *I cooked the wine*, or *beverage, and it became reduced* (رَجَعَ) *to such a quantity*. (Ṣ.) And طَبَخَهُ حَتَّى آلَ إِلَى الثُّلُثِ أَوِ الرُّبْعِ *He cooked it* (namely نَبِيذ [i. e. must, or mead, or wort,]) *until it became reduced* (رَجَعَ) *to the third, or to the fourth*: (T:) or, said of the same, (Mgh,) or of medicine, (TA,) حَتَّى آلَ, (Mgh,) or إِلَى مَنٍّ وَاحِدٍ, (TA,) المَنَّانِ مَنًّا وَاحِدًا, *until twice the quantity*, or *weight, of a* مَنّ *became* [*reduced to*] (صَارَ) *one* مَنّ. (Mgh.) — [Hence also, مَجَازُ الأَوْلِ *The proleptic*, or *anticipative, trope*; as فَصِيلٌ applied to "a young camel" before it is weaned, because it is to be weaned.] — [And hence also, app.,] آلَ الشَّيْءُ, inf. n. مَآلٌ, *The thing* [*became reduced in quantity* or *size*;] *decreased; diminished*; or *became defective*, or *deficient*. (M, K.) And آلَ لَحْمُ النَّاقَةِ *The flesh of the she-camel went away, so that she became lean*, or *slender and lean*, or *lean and lank in the belly*. (T, K.) — آلَ, (T, Ṣ, M, K,) inf. n. أَوْلٌ (T, M, K) and إِيَالٌ, (M, K,) is also said of tar, (T, Ṣ, M,) and of honey, (Ṣ,) and of milk, (M,) and of wine, or beverage, (TA,) and of urine, (M,) or of the urine of camels that have been contented with green pasture instead of water, at the end of their being in that state, (T,) and of oil, (M, K,) and other things, (K,) as meaning *It became thick*: (T, Ṣ, M, K:) said of milk, *it thickened and coagulated*: (M:) said of wine, or beverage, *it thickened, and became intoxicating in its utmost degree*: (Az, TA:) and said of oil, *it attained its full perfume*, or *sweetness of odour, by being well prepared* or *compounded*. (T.) — مَا لَكَ تَؤُولُ إِلَى كَتِفَيْكَ [written in the TA without any vowel-signs, app. meaning ‡ *What aileth thee that thou shruggest thy shoulders?* lit., *drawest thyself together to thy two shoulder-blades?*] is said [to a man] إِذَا انْضَمَّ إِلَيْهِمَا وَاجْتَمَعَ [when he draws himself together to them, and contracts himself]; and is a tropical phrase: so says Z. (TA.) — آلَ مِنْ فُلَانٍ *He escaped*, or *became safe* or *secure, from such a one*: a dial. var. of وَأَلَ: (T, K:) of the dial. of the Anṣár. (TA.) — You say also, آلَ, aor. يَؤُولُ; (T, Mṣb;) or أَوِلَ, aor. يَأْوَلُ; (K;) meaning *He*, or *it, preceded; went before; was*, or *became, before, beforehand, first*, or *foremost*; (T, Mṣb, K;) *and came*: (Mṣb:) with this, also, وَأَلَ is syn.; and from it [says Az] is most probably derived أَوَّلُ, so that its original form is أَأْوَلُ: [or, as Fei says,] hence is derived the phrase, used by the vulgar, العَشْرُ الأَوَّلُ with fet-ḥ to the hemzeh [as meaning "the first, or preceding, ten (nights of the month)," for الأُوَلُ, pl. of الأُولَى, fem. of الأَوَّلُ; but this is generally regarded as being originally الأَأْوَلُ, from وَأَلَ]. (Mṣb.) = آلَهُ: see 2. — Accord. to Lth, (TA,) أُلْتُهُ, (M, K,) aor. أُؤُولُهُ, inf. n. أَوْلٌ, (TA,) signifies *I made it* (namely, milk, M, or oil &c., K) *to thicken*, (M, K,) *and to coagulate*; (M;) the verb being both intrans. and trans.: (K:) but Az says that it is not known as trans., in this sense, in the language of the Arabs [of the classical ages]. (TA.) = آلَ رَعِيَّتَهُ, (Ṣ, M, Mṣb, K,) aor. يَؤُولُ, inf. n. أَوْلٌ (Ṣ) and إِيَالٌ, (Ṣ, M, K,) of which the simple subst. is إِيَالَةٌ, (Ṣ,* Mṣb,) *He* (a prince or commander, Ṣ, or a king, M, K) *ruled*, or *governed, his subjects; presided over their affairs, as commander* or *governor*; (Ṣ, M, Mṣb, K;) *and did so well*: (Ṣ:) and آلَ عَلَيْهِمْ, inf. n. أَوْلٌ and إِيَالٌ and إِيَالَةٌ, [or this last, as said above, is a simple subst.,] *he presided over them; held command*, or *authority, over them*; (M, K;) namely, a people, or company of men; (K;) or, *over their affairs*. (TA.) It is said in a prov., (M,) قَدْ أُلْنَا وَإِيلَ عَلَيْنَا (T, Ṣ, M) *We have ruled and been ruled*; (T;) *we have presided and been presided over*. (M.) — آلَ مَالَهُ, (T, Ṣ, M,* Mṣb, K,) inf. n. إِيَالَةٌ, (T, Mṣb,) *He put into a good*, or *right, state*, or *condition, and managed*, or *tended, his* مال [meaning *cattle*]; (T, Ṣ, M,* K;) as also ائتالهُ [written with the disjunctive alif إِيتَالَهُ], (K,) inf. n. إِيتِيَالٌ: (Ṣ:) or *he managed his camels, and his sheep* or *goats, in such a manner that they throve*, or *became in a good state* or *condition, by his management*. (Mṣb.) Lebeed describes a female singer

* بِمُوَتَّرٍ تَأْتَالُهُ إِبْهَامُهَا *

(T, Ṣ,) meaning *with a stringed lute*, (EM p. 169,) *which her thumb adjusts*; (Ṣ, EM;) from أُلْتُ, (T, Ṣ,) signifying *I put into a good, right*, or *proper, state*, or *condition*. (T. [But see another reading in the first paragraph of art. اوى.]) You say also, أُلْتُ الشَّيْءَ meaning *I composed*, or *collected together, the thing, and put it into a good, right*, or *proper, state*, or *condition*: and some of the Arabs say, أَوَّلَ ٱللّٰهُ عَلَيْكَ أَمْرَكَ, i. e. *May God compose for thee thine affair*: and, by way of imprecation, لَا أَوَّلَ ٱللّٰهُ عَلَيْهِ شَمْلَهُ [*May God not compose for him his discomposed, disorganized, deranged*, or *unsettled, affair*, or *affairs*]. (T.) — أُلْتُ الإِبِلَ, inf. n. أَوْلٌ and إِيَالٌ, also signifies *I drove the camels*: (M:) or, accord. to the T, *I bound the camels' udders with the* أَصِرَّة (صَرَرْتُهَا) *until the time of milking, when I loosed them*. (TA.)

2. آوَلَهُ إِلَيْهِ, (M, K,) inf. n. تَأْوِيلٌ, (TA,) *He returned it* (namely, a thing, M) *to him*, or *it; he made it*, or *caused it, to return to him*, or *it*; syn. رَجَّعَهُ: (M, K: in the CK رَجَّعَهُ:) and آلَهُ also signifies the same; syn. رَدَّهُ. (TA.) You say, أَوَّلَ ٱللّٰهُ عَلَيْكَ ضَالَّتَكَ *May God restore to thee thy stray*; (T,* TA;) *cause it to return to thee*; (TA;) *bring together thee and it*. (T.) And أَوَّلْتُهُ إِلَى كَذَا *I caused him*, or *it, to come to such a state* or *condition; brought*, or *reduced, him*, or *it, thereto*; syn. صَيَّرْتُهُ إِلَيْهِ. (T.) — See also 1, near the end of the paragraph, in two places. — تَأْوِيلٌ also signifies The *discovering, detecting, revealing, developing*, or *disclosing*, or the *explaining, expounding*, or *interpreting, that to which a thing is*, or *may be, reduced*, or *that which it comes*, or *may come, to be*: (Ṣ, O, TA:) you say, أَوَّلْتُهُ, inf. n. تَأْوِيلٌ; and تَأَوَّلْتُهُ, inf. n. تَأَوُّلٌ; in one and the same sense: and hence the saying of El-Aashà:

* عَلَى أَنَّهَا كَانَتْ تَأَوَّلُ حُبَّهَا *

* تَأَوُّلَ رِبْعِيِّ السِّقَابِ فَأَصْحَبَا *

(Ṣ:) or تأوّل حُبَّهَا: (so in a copy of the T: [the former word being, accord. to this reading, a contraction of تَتَأَوَّلُ; but this does not altogether agree with what here follows:]) AO says, تَأَوُّلُ حُبِّهَا means تَفْسِيرُهُ وَمَرْجِعُهُ: [i. e., the explanation of her love, or of the (poet's) love of her, and the state, or condition, to which it eventually came, is this:] (Ṣ:) it was small in his heart, and ceased not to grow until it became great; like as the little young camel [born in the season called رَبِيع, or in the beginning of the breeding-time,] ceases not to grow until he becomes great like his mother, (T,* Ṣ,) and has a son accompanying him: (Ṣ:) [or] أَوَّلَهُ and تأوّلهُ, (M, K,) inf. n. of the former as above, (K,) when said of language, signify دَبَّرَهُ وَقَدَّرَهُ وَفَسَّرَهُ [*he considered its end*, or *what it might be to which it led or pointed, and compared one part of it with another, and* then *explained*, or *expounded*, or *interpreted, it*]: (M, K:) hence, [if the explanation in the M and K be meant to denote three distinct meanings, which I do not think to be the case,] it would seem as though تَأْوِيلٌ and تَفْسِيرٌ were syn.; but accord. to other authorities, they differ: (TA:) [Az says,] accord. to Aḥmad Ibn-Yaḥyà, these two words and مَعْنًى are all one: but تأويل seems to me to signify the *collecting the meanings of dubious expressions by such expression as is clear*, or *plain, without dubiousness*: or, accord. to Lth, it is the *interpreting of language that has different meanings; and this cannot be rightly done but by an explanation which changes the expression*; as also تَأَوُّلٌ: (T:) or the *turning a verse of the Ḳur-án from its apparent meaning to a meaning which it bears*, or *admits, when the latter is agreeable with the Scripture and the Sunneh*: for instance, in the words of the Ḳur [vi. 95; &c.], يُخْرِجُ ٱلْحَىَّ مِنَ الْمَيِّتِ, if the meaning be [thus explained] "He produceth the bird from the egg," this is تفسير: and if [it be explained as meaning] "He produceth the believer from the unbeliever," or "the knowing from the ignorant," this is تأويل: so says Ibn-El-Kemál: (TA:) [hence, although it may often be rendered by *interpretation*, like تفسير, it more properly signifies the *rendering in a manner not according to the letter*, or *overt sense; explaining the covert*, or *virtual*,

meaning; interpreting in a manner not according to the obvious meaning:] or the *reducing a thing to its ultimate intent, whether it be a saying or an action:* (Er-Rághib, TA:) or تفسير signifies the "discovering, detecting, revealing, or disclosing, what is meant by a dubious expression;" and تأويل, the *reducing one of two senses, or interpretations, which an expression bears, or admits, to that which suits the apparent meaning:* (L and K in art. فسر, and TA in that and in the present art.:) or the former signifies the "expounding, explaining, or interpreting, the narratives which occur collected without discrimination in the Ḳur-án, and making known the significations of the strange words or expressions, and explaining the occasions on which the verses were revealed;" and the latter, the *explaining the meaning of that which is* مُتَشَابِه, [or *what is equivocal, or ambiguous,*] i. e., *what is not understood without repeated consideration.* (TA: [in which are some further explanations; but these add nothing of importance.])—[Hence, أَوَّل لَفْظًا, in grammar, *He rendered a word, or an expression, or a phrase, in grammatical analysis, by another word, or expression, or phrase.*]—And [hence likewise,] تَأْوِيل signifies also The *interpretation, or explanation,* of a dream; the *telling the final sequel, or result,* thereof: (M, K:) as in the Ḳur xii. 101. (M.)—It is also used [as a simple subst.] to signify The *end, issue, result,* or *final sequel,* of a thing; syn. عَاقِبَة; (Bḍ in iv. 62 and xvii. 37;) or مَآل; (Jel in the same places;) or مَرْجِع, and مَصِير; as in the Ḳur [iii. 5], وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللّٰهُ [*But none knoweth the end,* &c., *thereof, except God*]: (A'Obeyd, T:) or this phrase means, *but none knoweth when will be the resurrection, and to what the case will eventually come,* (T, M,) *when the hour shall arrive,* (TA,) *except God:* (T, M:) so says Aboo-Is-ḥáḳ: (T:) and in like manner, [in the Ḳur vii. 51,] هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ means *Do they wait for aught save the result to which their case will come by the resurrection?* (Aboo-Is-ḥáḳ, T, M:) or, *the result to which it will come* (Bḍ, Jel) *in the manifestation of its truth by the appearance of the promises and threats of which it has told?* (Bḍ:) in like manner, also, the saying, تَقْوَى اللّٰهِ أَحْسَنُ تَأْوِيلًا means *The fear of God is best in respect of result;* syn. عَاقِبَة. (TA.)

5: see **2**, in the former half of the paragraph, in six places.—تأوّل فيه الخَيْرَ *He discovered in him the existence of good,* or *goodness, from its outward signs:* and *he sought,* or *looked for, good,* or *goodness, in him.* (TA.) You say also, تَأَوَّلْتُ فِى فُلَانٍ الأَجْرَ *I sought,* or *looked for, recompense in* (or *of* or *from*) *such a one.* (T.)

8: see **1**, near the end of the paragraph, in two places.

10. استأل الرُّؤْيَا *He sought the interpretation of the dream, by consideration.* (TA in art. سوأ.)

آل A man's أَهْل [or *family*]; (T, S, M, Mṣb, K;) i. e. his *relations:* (Mṣb:) his عَشِيرَة [or *kinsfolk;* or *nearer,* or *nearest, relations by descent from the same father or ancestor;* &c.]; from أَوْل as signifying رُجُوع, because recourse is had to them in all affairs: (Ḥar p. 578:) and his *household;* (S, TA;) the *people of* his *house:* (Mṣb:) and his *followers;* (S, Mṣb, K;) including *soldiers:* (S, TA:) and his أَوْلِيَاء [i. e. *friends,* and *the like*]: (K:) *those who bear a relation* to him, *as members to a head,* (مَنْ آلَ إِلَيْهِ,) *by religion* or *persuasion* or *kindred;* as in the Ḳur iii. 9 and viii. 54 and 56 &c.: (Ibn-'Arafeh:) [or in these and many other instances, it may be rendered *people:*] but in general it is not used save in relation to that in which is eminence, or nobility; so that one does not say, آلُ الإِسْكَافِ, like as one says أَهْلُهُ: (K:) and it is peculiarly used as a prefix to the proper names of rational beings; not to indeterminate nouns, nor to nouns of places or of times; so that one says, آلُ فُلَانٍ; but not آلُ رَجُلٍ, nor آلُ زَمَانٍ كَذَا, nor آلُ مَوْضِعٍ كَذَا, like as one says, [أَهْلُ رَجُلٍ, and أَهْلُ زَمَانٍ كَذَا, and] أَهْلُ بَلَدٍ كَذَا and مَوْضِعٍ كَذَا: (TA:) Ks disallows its being prefixed to a pronoun; so that one should not say, آلُهُ, but أَهْلُهُ; but his opinion in this matter is not correct: it is originally أَوَلٌ; the و being changed into ا, (M,* Mṣb,) as in قَالَ [which is originally قَوَلَ]: so say some: (Mṣb:) or it is originally أَهْلٌ, (T, M, Mṣb, K,) then أَأْلٌ, and then آلٌ: (K:) so say some, arguing thus from its having أُهَيْلٌ for its dim.: (T, Mṣb:) but accord. to Ks, it assumes the form أُوَيْلٌ as a dim.: (T:) or each of these is its dim. (M, K.) By the آل of the Prophet are meant, accord. to some persons, *His followers, whether relations or others:* and *his relations, whether followers or not:* (Aḥmad Ibn-Yaḥyà, T:) or, as some say, *his family* (أَهْلُهُ [q. v.]) *and his wives:* [but it seems to be indicated that what I have rendered "and his wives" is meant as an explicative adjunct to اهله:] or, as some say, *the people of his religion:* (Esh-Sháfi'ee, T:) being himself asked who were his آل, he answered *all pious persons:* (Anas, TA:) but in a trad. in which it is said that the poor-rates are prohibited to him and to his آل, by this is meant those to whom was appropriated the fifth [of the spoils] instead of the poor-rates; and these were the genuine descendants of Háshim and El-Muṭṭalib. (Esh-Sháfi'ee, T.)—يَا لَزَيْدٍ and يَالَ زَيْدٍ, accord. to the Koofees, are contractions of يَا آلَ زَيْدٍ [*O family of Zeyd*]. (Mughnee, on the letter ل; and El-Ashmoonee on the Alfeeyeh of Ibn-Málik, section الاستغاثة. [See the letter ل.])—[See also إِيلَةٌ.]=‡ *I. q.* شَخْص [meaning The *body,* or *corporeal form* or *figure* or *substance,* (of anything, as is said in the T,) *which one sees from a distance;* or, in this case, often, though not always, the *person,* or *self*]; (AA, T, S, M, K;) of a man: a metaphorical application, from آل as signifying أَهْل and عَشِيرَة; because comprising the members and the senses. (Ḥar p. 578.)—Sometimes, it is redundant, or pleonastic; [being only used for the sake of metre in verse, or to give more force to an expression;] as in the following instance:

* أُلَاقِي مِنْ تَذَكُّرِ آلِ لَيْلَى *
* كَمَا يَلْقَى السَّلِيمُ مِنَ العِدَادِ *

[*I experience, from remembrance of Leylà,* or *of Leylà's person* or *self, the like of what the person bitten* or *stung* by a venomous reptile *experiences from the paroxysm of pain occasioned by the bite* or *sting*]. (TA.) [See also another ex., voce جَأْب; and another, voce مِزْمَار.]—[Like شَخْص, it seems to be sometimes applied to *Any material thing that is somewhat high, and conspicuous:* and hence, perhaps, the signification next following.]—مَا أَشْرَفَ مِنَ البَعِيرِ [app. meaning The *overtopping,* or *higher, part,* or *parts, of the camel*]. (M, K.)—*A* [*tent of the kind called*] خَيْمَة. (M.)—The *poles of the* خَيْمَة; (M, K;) as also آلَة; of which the pl. is آلَاتٌ: (K:) or آلَة is the sing. of آلٌ and آلَاتٌ, [or n. un. of the former and pl. of the latter,] which signify the *pieces of wood* (خَشَبَات) *upon which the* خيمة *is raised,* or *constructed:* and hence Kutheiyir likens the legs of his she-camel to four آلات of the [wood of the tree called] طَلْح. (S.)—The *pieces of wood* (خَشَب, T, M, K) of خَيْم [or tents], (M,) *stripped* [*of the tent-cloths*]. (T, TA.)—Also, [app. because rising from the general surface of the ground,] The *extremities and sides* of a mountain. (M, K.*)=The سَرَاب [or *mirage*]: (As, T, M, K:) or peculiarly applied to *that which is in the first part of the day,* (K,) *as though raising figures seen from a distance* (شُخُوص), *and making them to quiver:* (TA:) or *that which one sees in the first part of the day, and in the last part thereof, as though raising figures seen from a distance* (شخوص); *not the same as the* سراب: (S:) or *what resembles the* سراب: (Mṣb:) or, as some say, *that which is in the* ضُحَى [or *early part of the day when the sun is yet low*], *like water between the sky and the earth,* [*in appearance*] *raising figures seen from a distance* (شخوص), *and making them to quiver;* whereas the سراب is that which is at mid-day, [apparently] cleaving to the ground, as though it were running water: Th says, *the* آل *is in the first part of the day:* (M:) As says that *the* آل *and the* سراب *are one:* but others say that *the former is from the* ضُحَى [see above] *to the declining of the sun from the meridian;* whereas the سراب is after the declining of the sun from the meridian to the prayer of the عَصْر; and in favour of their assertion they urge, that *the former* [*in appearance*] *raises everything so that it becomes what is termed* آل, *i. e.* شَخْص; for the آل of everything is its شخص; and that the سراب [in appearance] lowers every شخص in it so that it becomes [as though it were] cleaving to the ground, having no شخص: Yoo says, the Arabs say that *the* آل *is from the* غُدْوَة [or *period between the prayer of daybreak and sunrise*] *to the time when the sun is very high,* or *near the meridian;* then it is called سراب for the rest of the day: ISk says, *the* آل *is that which* [*in appearance*] *raises figures seen from a distance* (شخوص),

and is in the ضُحَى [explained above]; and the سراب is that which is upon the surface of the ground, as though it were water, and is at midday: and this, I [namely Az] say, is what I have found the Arabs in the desert to say: (T:) El-Ḥareeree speaks of the glistening of the آل; app. using this word in the sense of سراب; for it is the latter that glistens; not the former: (Ḥar p. 363:) the word is masc. and fem. (Mṣb, Ḳ.) The phrase يَرْفَعُ ٱلْآلَ, ending a verse (Ṣ, M) of En-Nábighah, (M, TA,) i. e. Edh-Dhubyánee, (TA,) or El-Jaʿdee, (Ṣ,) [variously cited in the Ṣ and M and TA,] is an instance of inversion; the meaning being يَرْفَعُهُ ٱلْآلُ [*The* آل *raising it*]: (Ṣ, TA:) or the meaning is, *making the* آل *conspicuous* more than it would otherwise be; the agent of the verb being a prominent portion of a mountain, which, being itself raised [in appearance] by the آل, has the effect of doing this. (M.) ═ See also the next paragraph. ═ And see أَلْيَانٌ, in art. الى.

آلَةٌ *i. q.* أَدَاةٌ [i. e. *An instrument; a tool; an implement; a utensil:* and *instruments; tools; implements; utensils; apparatus; equipments; equipage; accoutrements; furniture; gear; tackling;*] (Ṣ, M, Ḳ) *with which one works, for himself* or *for another:* it is both sing. and pl.: (M, Ḳ:) or, (Ḳ,) as some say, (M,) it is a pl. having no sing. (M, Ḳ) as to the letter: (M:) [but it is very often used as a sing.:] and the pl. is آلَاتٌ. (Ṣ, Ḳ.) In the saying of 'Alee, يَسْتَعْمِلُ آلَةَ الدِّينِ فِى طَلَبِ الدُّنْيَا [lit. *He makes use of the instrument of religion in seeking the goods of the present world*], † *science*, or *knowledge*, is meant; because thereby only is religion. (M.) ═ [*A musical instrument;*] *a lute; a musical reed*, or *pipe;* the [*kind of mandoline called*] طُنْبُور. (TA.) ═ The *male organ of generation.* (TA.) ═ The *bier of a corpse.* (Abu-l-'Omeythil, Ṣ, M, Ḳ.) Thus, accord. to some, in the following verse, (Ṣ,* M,) of Kaʿb Ibn-Zuheyr:

* كُلُّ ٱبْنِ أُنْثَى وَإِنْ طَالَتْ سَلَامَتُهُ *

* يَوْمًا عَلَى آلَةٍ حَدْبَاءَ مَحْمُولُ *

[*Every son of a female, though his health*, or *safety, long continue, is one day borne upon a gibbous bier:* for the bier of the Arabs of the desert was generally composed of two poles connected by a net-work of cords upon which the corpse lay depressed]: (Ṣ, M:) or, as some say, [*in a distressing state*, or *condition;* for, they say,] آلَة here signifies حَالَة. (TA.) ═ See also آلٌ, in two places, near the middle of the paragraph. ═ *A state*, or *condition; i. q.* حَالَةٌ [as mentioned above]: (T, Ṣ, M, Ḳ:) pl. [or rather coll. gen. n.] آلٌ. (T, S.) You say, هُوَ بِآلَةِ سَوْءٍ [*He is in an evil state* or *condition*]. (Ṣ.) ═ *I. q.* شِدَّةٌ [*Straitness; difficulty; distress;* &c.]. (M, Ḳ.)

إِيلَةٌ sometimes signifies The *relations to whom one goes* [or *is traced*] *back in genealogy.* (Ibn-'Abbád.) [See also آلٌ.] ═ You say also, رَدَدْتُهُ إِلَى إِيلَتِهِ *I made him to go back*, or *revert, to his natural disposition:* or, *to his* [*original*] *state* or *condition.* (Ibn-'Abbád.)

أُولُو, in the gen. and accus. أُولِى: see أُلُو, in art. الو.

أُولَى fem. of أَوَّلُ: see the latter in art. وأل. ═ أُولَى as a pl., and its var. أُولَاءِ; and أُولٰئِكَ, or أُولَائِكَ; &c.: see أُلَى, in art. الى.

أَوَالٌ *A certain idol of* [*the tribes of*] *Behr and Teghlib,* (Ḳ, TA,) *the two sons of Wáïl.* (TA.)

أُوَيْلٌ dim. of آلٌ, q. v. (Ks, T, M, Ḳ.)

إِيَالٌ The *vessel*, or *receptacle, of thickening*, or *thick, milk:* (M:) [or, accord. to the Ḳ, this seems to be termed أُيَّلٌ: see آئِلٌ:] or, *in which wine* (شَرَاب), or *expressed juice*, or *what is pressed*, or *squeezed, so that its juice is forced out*, or *the like thereof, is made to thicken.* (TA.) ═ [Also an inf. n. of 1, which see throughout.]

إِيَالَةٌ *Rule*, or *government:* (Ṣ, Mṣb:) [accord. to some, an inf. n. of آلَ as a trans. verb: accord. to others,] a simple subst. (Mṣb.)

أَوَّلُ and its variations &c., see art. وأل: some, on account of difference of opinion from others respecting its radical letters, have mentioned this word in the present art. (TA.)

أَيِّلٌ: see إِيِّلٌ: ═ and see also آئِلٌ, last sentence.

أُيَّلٌ: see إِيِّلٌ: ═ and see also آئِلٌ, in four places; and إِيَالٌ.

إِيِّلٌ and أُيَّلٌ (T, Ṣ, Mgh, Mṣb, Ḳ, the first and third and fourth in art. ايل) and أَيِّلٌ, (T, Ḳ,) the last on the authority of IAạr, (TA,) but A 'Obeyd says that it is إِيِّلٌ, with kesr, (T,) and this is the approved form, (TA,) The [*animal called*] وَعْل: (Ḳ:) or the *male* وَعْل; (ISh, T, Ṣ, Mgh, Mṣb;) i. e. the *mountain-goat:* (Mṣb:) accord. to some, (Ṣ,) what is called in Persian كَوَزَن; (Ṣ, Mgh;) by which word Sh explains the word إِيِّلٌ: ISh says, it is the *animal that is very wide between the horns, and bulky, like the domestic bull:* (T:) [see بَقَرُ الوَحْشِ in art. بقر:] and Lth says, it is called thus because it resorts (يَؤُولُ) to the mountains: sometimes the ى is changed into ج: the fem. is of the same three forms with ة: (TA:) and the pl. is أَيَائِلُ [like سَيَائِدُ pl. of سَيِّدٌ]. (Lth, T, Mgh, Mṣb.) ═ See also آئِلٌ, in two places.

آئِلٌ [act. part. n. of 1 in all its senses: and thus, particularly,] *Thickening*, or *thick;* (T, Ṣ, M, TA;) applied to the urine of camels that have been contented with green pasture instead of water, at the end of their being in that state; (T;) or to milk, (Ṣ, M, TA,) and to oil, and other things, such as tar, and honey, and wine, or beverage: (TA:) pl. أُيَّلٌ: (Ṣ, M:) which last word [in one copy of the M written إِيِّلٌ, but this I think a mistranscription,] signifies also the *remains of thickening*, or *thick, milk;* or, as some say, the [*seminal*] *water in the womb:* (M:) or this same word (أُيَّلٌ) has the last of these significations; and also, [as a sing. epithet,] the first of the meanings explained in this paragraph; as also آئِلٌ, applied to milk; (Ḳ;) or to milk *thickening*, or *thick, and mixed; not excessively thick, but in a somewhat good degree, and changed in its flavour:* (AḤát, TA:) or it [app. أُيَّلٌ, as in the TḲ,] signifies the *vessel*, or *receptacle, thereof;* (Ḳ;) [a meaning assigned in the M to إِيَالٌ;] *in which milk thickens:* (TA:) Sh says that إِيِّلٌ signifies the *milk of the* أَيَائِل [pl. of إِيِّلٌ]; and so says AA: but AHeyth says that this is absurd; and that the right word is أُيَّلٌ, having the signification first explained in this paragraph, i. e. *thickening*, or *thick*, milk: En-Naḍr says that إِيِّلٌ signifies *thick urine of she-goats of the mountain;* which, when drunk by a woman, excites her venereal faculty: (T:) or this last word is used to signify *milk of an* إِيِّل, which is said to strengthen in the venereal faculty, and to fatten, as Ibn-Ḥabeeb asserts; and أُيَّلٌ, which he affirms to be wrong, is a dial. var. thereof; and it may also be a quasi-pl. n. thereof: (M:) as a pl. [of آئِلٌ], applied to milk, أُيَّلٌ is extr. in two respects; as a pl., of this form, of an epithet not applied to an animal; and as being regularly أُوَّلٌ. (IJ, M.) ═ إِنَّهُ لَآئِلُ مَالٍ and أَيِّلُ مَالٍ *Verily he is a good manager*, or *tender, of cattle*, or *camels*, or *the like.* (M, TA.)

عَاقِبَةٌ تَأْوِيلٌ used as a simple subst. in the sense of &c.: see 2, last sentence.

مَآلٌ inf. n. of آلَ, in two senses pointed out above. (M, Ḳ, TA.) ═ [Hence, مَآلُهُ إِلَى كَذَا *His*, or *its, return*, or *course*, or *transition, is to such a state* or *condition.*] ═ Also, [as a noun of place &c.,] *i. q.* مَرْجِعٌ [as signifying *A place*, and *a state*, or *condition, to which a person*, or *thing, returns;* and, *to which he*, or *it, ultimately*, or *eventually, comes*]. (TA, [where this is given as a signification not mentioned in the Ḳ; so that مرجع is not here used as an inf. n.: it is, moreover, a signification well known.]) See also 2, last sentence. ═ *A refuge:* applied in this sense to God. (Ḥar p. 361.)

هُوَ مُؤْتَالٌ لِقَوْمِهِ مُؤْتَالٌ عَلَيْهِمْ *He is ruler*, or *governor, of his people; a possessor of dictatorship over them*, or *of authority over them to judge* or *give judgment* or *pass sentence* or *decide judicially.* (A, TA.)

هٰذَا مُتَأَوَّلٌ حَسَنٌ [app. *This is a good discovery made from outward signs*]. (TA, where it immediately follows تَأَوَّلَ فِيهِ الخَيْرَ with its explanations given above.)

مُتَأَوِّلٌ: see its verb. ═ [Sometimes it signifies] *Veracious:* opposed to مُتَقَوِّلٌ. (Ḥar p. 256.)

اولو

أُولُو, in the gen. and accus. أُولِى: see أُلُو in art. الو.

اولى

أُولَى fem. of أَوَّلُ: see the latter in art. وأل. ═

أُولَى as a pl., and its var. أُولَاءِ; and أُولَئِكَ, or أُولَاكَ; &c.: see أُلَى, in art. الى.

اوم

أَوْمٌ for أَأْمٌ: see art. ام.

اون

1. آنَ, aor. يَؤُونُ, inf. n. أَوْنٌ, *He was*, or *became, at rest*, or *at ease; he rested* in a journey. (IAar, T.) — أُنْتُ, aor. and inf. n. as above, *I enjoyed a life of ease and plenty; a state of freedom from trouble* or *inconvenience, and toil* or *fatigue; a state of ease, repose*, or *tranquillity*. (AZ, T, Ṣ, M, Ḳ.) — *I was*, or *became, grave, staid, steady, sedate*, or *calm*. (Ṣ, Ḳ.) — *I was*, or *became, gentle*; or *I acted gently*: (T, Ṣ, M, Mṣb, Ḳ:) and *I acted*, or *proceeded, with moderation, without haste* or *hurry*, in pace or journeying: (M:) *I went gently, softly*, or *in a leisurely manner*: (Ṣ, Ḳ:) أَوْنٌ [the inf. n.] is formed by substitution [of ا for ه] from هَوْنٌ. (Ṣ.) You say, أُنْتُ بِالشَّيْءِ, and عَلَى الشَّيْءِ, *I was gentle*, or *I acted gently, with the thing*; (M;) and فِى الأَمْرِ *in the affair*. (Mṣb.) And أُنْ عَلَى نَفْسِكَ *Act thou gently with thyself*, or *be thou gentle, in pace* or *journeying*: and *proceed thou with moderation, without haste* or *hurry*: (T, Ṣ:) said in the latter sense to one who has become unsteady, or irresolute. (T.) [In like manner,] you say, أَوِّنْ عَلَى قَدْرِكَ, meaning اتَّئِدْ عَلَى نَحْوِكَ [app. *Act thou with moderation, gentleness, deliberation*, or *in a leisurely manner, according to thine ability*, or *to the measure of thine ability*; for قَدْرٌ and نَحْوٌ are both syn. with مِقْدَارٌ]. (T, Ḳ.) And أَوِّنُوا فِى سَيْرِكُمْ *Proceed ye with moderation in your course* or *pace* or *journeying*. (ISk, T.) And تَأَوَّنَ فِى الأَمْرِ *He paused*, or *was patient, in the affair*. (M.) — أَوْنٌ also signifies The *being weary*, or *fatigued*; like أَيْنٌ. (M.) [Whether, in this sense, it have a verb, is doubtful: see its syn. here mentioned.] — Also The *putting oneself to trouble*, or *inconvenience, for the sake of what one may expend upon himself and his family*. (M.) And hence, accord. to one [whose name is imperfectly written in the TA], the word مَؤُونَةٌ, [as being originally مَأْوُنَةٌ,] of the measure مَفْعُلَةٌ: but others say that it is of the measure فَعُولَةٌ, from مَأَنْتُ. (TA.) — آنَ أَوْنُكَ and أَوَانُكَ [and أَيْنُكَ] signify the same. (M.) [See art. اين.]

2: see 1, in two places.

5: see 1.

الآنَ and its vars.: see art. اين. [Accord. to some, it belongs to the present art., in which it is mentioned in the Mṣb.]

أَوْنٌ: see 1 [of which it is the inf. n.]: and see also what next follows.

أَوَانٌ (T, Ṣ, M, Mṣb, Ḳ) and إِوَانٌ, (T, M, Mṣb, Ḳ,) the latter mentioned by Ks on the authority of Aboo-Jámi', but the former is the usual mode of pronouncing it, (T,) and أَوْنٌ, (M,) *A time; a season*: pl. آوِنَةٌ; (T, Ṣ, M, Mṣb, Ḳ;) but Sb says آوَانَاتٌ; (M; [so in a copy of that work; app. آوِنَاتٌ, as though pl. of آوِنَةٌ;]) and آيِنَةٌ is syn. with آوِنَةٌ. (AA, T, Ḳ.) You say, جَاءَ أَوَانُ البَرْدِ [*The time*, or *season, of cold came*]. (T.) And فُلَانٌ يَصْنَعُ ذٰلِكَ الأَمْرَ آوِنَةً, (Ṣ, Ḳ,*) and آيِنَةً, (Ḳ, [in the CḲ آئِنَةً,]) *Such a one does that thing sometimes, leaving it undone sometimes*. (Ṣ, Ḳ.*) And أَتَيْتُهُ آيِنَةً بَعْدَ آيِنَةٍ *I came to him times after times*. (AA, T.) And آوِنَةً signifies *Time after time*. (TA, from a trad.) In the saying (of Aboo-Zubeyd, L),

* طَلَبُوا صُلْحَنَا وَلَاتَ أَوَانِ *

(M,) or إِوَانٍ, (L,) [*They sought our reconciliation* with them, *but it was not the time* that reconciliation should be sought], accord. to Abu-l-'Abbás, the tenween of the last word is not a sign of the genitive case, but is, as in the instance of إِذٍ, because of the suppression of a proposition to which the word should be prefixed, as when you say, جِئْتُ أَوَانَ قَامَ زَيْدٌ *I came at the time that Zeyd stood*. (M, L.) — [Hence, أَوَانَئِذٍ *At that time* or *season; then*; like حِينَئِذٍ.]

إِوَانٌ: see أَوَانٌ: = and see also إِيوَانٌ.

آئِنٌ [part. n. of 1:] A man *enjoying a life of ease and plenty; a state of freedom from trouble* or *inconvenience, and toil* or *fatigue; a state of ease, repose*, or *tranquillity*. (AZ, T, Ṣ, Ḳ.) — [Hence the saying,] رِبْعٌ آئِنٌ خَيْرٌ مِنْ غِبٍّ حَصْحَاصٍ [*An easy*, or *a gentle, journey in which the camels are watered only on the first and fourth days is better than a laborious*, or *quick, journey in which they are watered only on the first and third days*]. (TA.) [The fem. is آئِنَةٌ: the pl. of which is أَوَائِنُ and آئِنَاتٌ.] You say, بَيْنَنَا وَبَيْنَ مَكَّةَ ثَلَاثُ لَيَالٍ أَوَائِنُ *Between us and Mekheh are three nights of easy*, or *gentle, journeying*: (Ṣ, Ḳ:*) and عَشْرُ لَيَالٍ آئِنَاتٌ *ten nights of easy journeying*. (Ṣ, M, Ḳ.)

إِيوَانٌ and إِوَانٌ (T, Ṣ, M, Mṣb, Ḳ) [each] a foreign word, [i. e. Persian,] (M,) *A chamber*, or *an apartment*, (T, Mṣb,) or *a large* صُفَّة [i. e. *porch*, or *roofed vestibule*, or *the like*], (Ṣ, Ḳ,) *similar to an* أَزَج [or *oblong arched* or *vaulted structure*, or *a portico*], (T, Ṣ, M, Ḳ,) or *built in the form of an* أَزَج, (Mṣb,) *not closed in the front*, or *face*: (T, M, Mṣb:*) [and *a palace*; often used in this sense in Arabic as well as in Persian: and in the present day, the former, and more commonly لِيوَان, which is Persian, is also applied to *an estrade*; *a slightly-raised portion of the floor, generally extending nearly from the door to the end*, or *to each end, of a room*:] pl. of the former, أَوَاوِينُ, (T, Ṣ, Ḳ,) because the sing. is originally إِوْوَانٌ, (Ṣ,) and إِيوَانَاتٌ; and pl. of the latter, أُونٌ. (T, Ṣ, Ḳ.) Hence, إِيوَانُ كِسْرَى [*The great porch*, or *the palace, of Kisrà*, or *Chosroes*, who is called صَاحِبُ الإِيوَانِ]. (T, Ṣ, Mṣb.) — Also the latter, [and app., accord. to the Mṣb, the former also,] *Any prop*, or *support*, of a thing: (T, Mṣb:) particularly, *a pole of a* [*tent of the kind called*] خِبَاء. (T.) — The إِيوَان of the لِجَام [is The *headstall of the bridle*; and] has for its pl. إِيوَانَاتٌ. (T, Ḳ.)

مَؤُونَةٌ: see 1, and see art. مأن.

اوه

1 and 2: see 5.

5. تَأَوَّهَ (Ṣ, Mgh, Mṣb, Ḳ;) and أَوَّهَ, (Ṣ, Mgh, Ḳ,) inf. n. تَأْوِيهٌ; (Ṣ, Ḳ;) and آهَ, inf. n. أَوْهٌ; (Ḳ;) *He said* آهْ or أَوْهْ &c. [i. e. *Ah!* or *alas!*]; (Ṣ, Mgh, Ḳ;) *he moaned*; or *uttered a moan*, or *moaning*, or *prolonged voice of complaint*; (Ṣ, TA;) *i. q.* تَوَجَّعَ. (Mṣb.)

آهْ, (Az, Ṣ, Mṣb, Ḳ, &c.,) as also آهٍ, (IAmb, Ḳ,) and آهَا, and آهَةً, (TA,) and أَوْهِ, (Ṣ, Mṣb, Ḳ,) and أَوْهَ, (ISd, Ḳ,) and أَوْهُ, (Ḳ,) and أَوِّهْ, (Ṣ,) or أَوِّهِ, (Ḳ,) and أَوَّهْ, (Hr, Mgh, Mṣb, Ḳ,) so in some copies of the Ṣ, but in a copy in the author's handwriting أَوَّهْ, there said to be with medd, and with teshdeed and fet-ḥ to the و, and with the ه quiescent, (TA,) [or,] accord. to Aboo-Ṭálib, آوَّهْ, with medd, thus pronounced by the vulgar, is wrong, (T in art. او,) and أَوَّاهْ, and أَوُّوهْ, [in both of which, and in some other forms which follow, it is doubtful whether the ه be quiescent or movent, and if movent, with what vowel,] (TA,) and أَوُوهْ, (Ḳ, TA,) or أَوُّوهْ, but said by ISd to be with medd, and mentioned by AHát as heard from the Arabs, (TA,) and أَوَتَاهْ, (Ḳ, TA,) or أَوَتَاهُ, (CḲ,) or أَوَّتَاهْ, and أَوَّتَاهُ, (Ṣ, [in one copy of which the ه is marked as quiescent,]) and أَوَيَاهْ, (Ḳ, TA,) with medd, (TA,) or أَوِيَاهُ, (CḲ,) and أَوِّ, (Ṣ, Mṣb, Ḳ,) and آوِ, and آوٍ, (Ḳ, TA,) and وَاهًا, and هَاهُ or هَاهُ, (TA,) [*Ah!* or *alas!*] a word imitative of the voice, cry, or exclamation, of the مُتَأَهِّه; (Az and TA in explanation of آهْ;) [i. e.] a word expressive of pain, grief, sorrow, lamentation, complaint, or moaning; (Ṣ, Mgh, Mṣb, Ḳ, TA;) denoting the prolongation of the voice with complaint: (Ṣ, TA, after أَوَّهْ or آوَّهْ:) sometimes, also, a man says آهْ from a motive of affection, or pity, or compassion, and of impatience: (Az, TA:) [and it is also said that] آهًا is a word expressive of grief or lamentation, or of most intense grief or lamentation or regret; [that] it is put in the accus. case as being used in the manner of inf. ns.; and [that] the hemzeh is originally و: but IAth says, آهًا is a word expressive of pain, grief, sorrow, lamentation, complaint, or moaning, used in relation to evil, like as وَاهًا is used in relation to good: (TA in art. اه:) and آوَّهْ and آوِ and آوٍ are cries uttered to horses, to make them return. (ISh and TA in art. اوى. See 2 in that art. in the present work.) You say, آهْ مِنْ كَذَا [*Ah*, or *alas, on account of*, or *for, such a thing!*]; (Ṣ, Mṣb;) and in like manner, أَوْهِ [&c.], followed by مِنْ, and by لِ, (Ṣ, TA,) and by عَلَى. (TA.) [See also أَوِّ in art. او.]

آهَةٌ a subst. from تَأَوَّهَ; occurring in the saying of El-Muthakkib El-'Abdee,

* إِذَا مَا قُمْتُ أَرْحَلُهَا بِلَيْلٍ *

* تَأَوَّهُ آهَةَ الرَّجُلِ الحَزِينِ *

[*When I arise to saddle her, by night, she moans with the moaning of the sorrowful man*]: (S, ISd:) ISd says that, in his opinion, the subst. is here put in the place of the inf. n., i. e. تَأَوُّه: (TA:) but some recite the verse differently, saying, أَهَّةَ, from أَهَّ meaning تَوَجَّعَ: (S:) and some say, تَهَوَّهُ هَاهَةَ. (TA.) And hence the saying, in imprecating evil on a man, آهَةً لَكَ [May God cause *moaning to thee!*], and أَوَّةً لَكَ, with the ه suppressed, and with teshdeed to the و. (S.) [See also أَوَّةٌ in art. او.] And see آه above. ═ [Also] *Measles:* thus in the phrase, used in imprecating evil on a man, آهَةً وَمَاهَةً [May God cause] *measles and small-pox* [to befall thee]! (K,* TA,) mentioned by Lh on the authority of Aboo-Khálid. (TA.)

أَوْهِ and أَوْهَ and أَوْهُ and أَوِّهِ &c.: see آهِ.

أَوَّاهٌ A man *often saying Ah!* or *alas!* or *often moaning:* (Mgh:) or one *who says Ah!* or *alas! from a motive of affection*, or *pity*, or *compassion*, and *fear:* or *mourning*, or *sorrowing, much*, or *often:* (TA:) or *compassionate; tender-hearted:* or *often praying*, or *frequent in prayer:* (K,* TA:) or one *who celebrates the praises of God*, or *praises Him greatly*, or *glorifies Him:* or *who praises much*, or *often:* or *who abases himself*, or *addresses himself with earnest supplication*, [*to God*], *confident of his prayer's being answered:* (TA:) or one *having certain knowledge* (K, TA) *of his prayer's being answered:* (TA:) or *inviting much*, or *often, to what is good:* (TA:) or *skilled in the law:* or *a believer;* so in the Abyssinian language: (K:) occurring in the Kur [ix. 115 and xi. 77]. (TA.) ═ See also آه.

أَوُوهُ, or آوُوهُ, and أُوُّوهُ:
أَوَتَاهُ, or أَوَّتَاهُ, or أَوَّتَاهُ, and آوَّتَاهُ:
آوَيَّاهُ, or أَوِيَّاهُ:
} see آه.

مُتَأَوِّهٌ [*Saying Ah!* &c.: (see the verb:) and] *abasing himself;* or *addressing himself with earnest supplication* [*to God*]. (TA.) [See also أَوَّاهٌ.]

اوى

30.A

1. أَوَى إِلَيْهِ, (T, S, M, Mgh, Msb, K,) and أَوَاهُ, (M, Msb, K,) aor. يَأْوِي, (T, S, Msb,) imperative اِوِ, (T,) inf. n. أُوِيٌّ, (T, S, M, Mgh, Msb, K,) with damm, (K,) of the measure فُعُولٌ, [originally أُوُوِيٌّ,] (S,) and إِوِيٌّ, (Fr, M, K,) with kesr, (K,) and إِوَاءٌ; (S;) and الَيْهِ أَوَّى, (M, K,) inf. n. تَأْوِيَةٌ; (K;) and تَأَوَّى; (M, K;) and اِئْتَوَى, (thus [more commonly اِئْتَوَى] accord. to a copy of the M,) or اِتَّوَى, (K,) like اِتَّخَذَ, (TK,) and اِيتَوَى, (M, K,) both of the measure اِفْتَعَلَ; (TA;) and آوَى is used by some in the same sense, but rejected, in this sense, by several; (Msb;) the pronoun relating to a place of abode; (T, S, M, Msb, K;) *He betook himself to it*, or *repaired to it, for lodging, covert*, or *refuge;* (Mgh;) and [simply] *he got him* or *got himself, betook himself, repaired*, or *resorted, to it;* (T, Mgh;) *he returned to it;* (M;) *he took up his abode in it; he lodged*, or *abode*, or *dwelt, in it.* (Msb, K.) Hence, in the Kur [xi. 45], سَآوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ المَآءِ [*I will betake myself for refuge to a mountain that shall preserve me from the water*]. (S.) الأُوِيُّ properly relates to living beings; but is used otherwise, metaphorically. (M.) In the saying of Lebeed,

* بِصَبُوحِ صَافِيَةٍ وَجَذْبِ كَرِينَةٍ *

* بِمُوَتَّرٍ تَأْتِي لَهُ إِبْهَامُهَا *

[*With a morning-potation of clear wine* (خَمْرٍ being understood), *and a female singer's straining* of her chords, *with a stringed instrument to which her thumb returns* after the straining], he means تَأْتِي لَهُ إِبْهَامُهَا, of the measure تَفْتَعِلُ, from أَوَيْتُ إِلَيْهِ signifying عُدْتُ; the و being changed into ا [written ى], and the ى, which is the final radical, being elided. (M. [But see another reading near the end of the first paragraph of art. اول.]) أَوَى, aor. as above, inf. n. أُوِيٌّ, also signifies *He turned away:* and hence, [it is said,] إِذْ أَوَى الفِتْيَةُ إِلَى الكَهْفِ [*When the young men turned away to the cave:* though the verb may be here well rendered *betook themselves for refuge*]. (Har p. 246.) You say also, أَوَيْتُ إِلَى فُلَانٍ, (A 'Obeyd, T,) or لَهُ, (as afterwards written in a copy of the T,) [*I betook myself to such a one*, or *repaired to him, for lodging, covert*, or *refuge;* or] *I joined myself, got myself, betook myself, repaired*, or *resorted, to such a one:* and accord. to AHeyth, أَوَيْتُ فُلَانًا signifies the same; but he did not know أَوَيْتُ to be syn. with آوَيْتُ as explained below. (T.) And أَوَى إِلَى اللّٰهِ *He returned unto God.* (TA, from a trad.) ═ أَوَى said of a wound: see 5. ═ See also 4, in seven places. ═ أَوَى لَهُ, (T, S, M, Mgh, K,) like رَوَى, (K, TA,) but it would have been more explicit if the author of the K had said like رَمَى, (TA,) [as is shown by the false reading in the CK, أَوِيَ لَهُ كَرَوِيَ,] aor. يَأْوِي, (T, S, Mgh,) inf. n. أَوْيَةٌ (S, K) and إِيَّةٌ, (S, Mgh, K,) with kesr, (TA,) [originally إِوْيَةٌ,] the و being changed into ى because of the kesreh before it, (S,) or because combined with ى and preceded by sukoon [a mistake for "kesreh"], (IB as cited in the TA,) [in a copy of the T written إيَّة, and in a copy of the M and in the CK اِيَّة,] and مَأْوِيَةٌ, (S, M, K,) without teshdeed, (S, TA,) [in my copy of the Mgh written with teshdeed,] and مَأْوَاةٌ, (S, M, K,) *He compassionated him; felt compassion*, or *pity, for him;* (T, S, M, Mgh, K;) as also اِئْتَوَى, (T, K,) of the measure اِفْتَعَلَ. (TA.) In using the imperative form, you say, اِوِ لَهُ, [unless this be a mistranscription for اِيوِ لَهُ,] meaning *Be thou compassionate to him.* (T, TA.)

2: see 1, first sentence: ═ and see 4. ═ أَوَّيْتُ بِالخَيْلِ (ISh, T) [*I drew together the horses:* this meaning seems to be indicated in the T, by the context: or] *I called out to the horses* أَوَّهْ, *in order that they should return at hearing my voice:* (ISh:) and in like manner one says to them آوِ or آوٍ; (ISh, T, TA;) a well-known call of the Arabs to horses; and sometimes آىٍ, with a long meddeh, is said to them from afar. (T, TA.) [See also 5.]

4. آوَاهُ, (T, S, M, Mgh, Msb, K,) inf. n. إِيوَآءٌ; (T, S, Mgh;) and أَوَّاهُ; (K;) and أَوَاهُ; (T, S, M, Mgh, Msb, K;) the first of which is the [most] approved; (T;) the last used by some; (T, Msb;) both given on the authority of AZ, (S,) and of A 'Obeyd, accord. to whom you say, أَوَيْتُ إِلَيْهِ, with the short ا only; (T, M;) *He*, or *it, gave him*, or *afforded him, lodging, covert*, or *refuge; harboured him; sheltered him; protected him;* (Mgh;) *he lodged him*, or *lodged him with himself; made him his guest;* or *gave him refuge* or *asylum*, absolutely, or *with himself;* syn. أَنْزَلَهُ; (K;) or أَنْزَلَهُ بِهِ. (T, S, TA.) You say also, آوَيْتُ الرَّجُلَ إِلَيَّ and أَوَيْتُهُ [*I took the man to me to lodge, to be my guest*, or *to give him refuge* or *asylum*]. (M.) And آوَاهُ سَقْفٌ [*A roof sheltered him*]. (Mgh.) And أَوَيْتُ الإِبِلَ and آوَيْتُهَا [*I lodged the camels in their nightly resting-place*]; both meaning the same. (T.) And it is said in a trad., الحَمْدُ للّٰهِ الَّذِي كَفَانَا وَآوَانَا i. e. [*Praise be to God who hath sufficed us and*] *hath brought us to a place of abode for us*, and not made us to be scattered like the beasts. (TA.) AHeyth disallowed أَوَيْتُ as syn. with آوَيْتُ; but it is correct. (T.) It is said in a form of divorce, لَا يَأْوِينِي وَإِيَّاكِ بَيْتٌ [*A house*, or *tent, shall not lodge*, or *comprise, me with thee*]. (Mgh.) And among other instances, is the saying of the Prophet, (T,) لَا يَأْوِي الضَّالَّةَ إِلَّا ضَالٌّ [*No one will harbour the stray beast but a person straying from the right course of conduct*]. (T, Mgh.) And his saying, لَا قَطْعَ فِي ثَمَرٍ حَتَّى يَأْوِيَهُ الجَرِينُ i. e. [*There shall be no cutting off* of the hand *in the case of* stealing *fruit*] *unless the place where the fruit is dried contain it* [at the time of the stealing thereof]. (TA.) ═ Hence, إِيوَآءُ خَشَبِ الفَحْمِ *The throwing of dust*, or *earth, upon the wood of which charcoal is made, and covering it therewith.* (Mgh.) ═ See also 1, first sentence.

5: see 1, first sentence. تَأَوَّتِ الطَّيْرُ *The birds collected*, or *flocked, together;* (Lth, T, S, M, K;) as also تَآوَتْ: (K:) the latter is allowable. (T.) And in like manner one says of other things. (M.) [Thus,] one says, تَأَوَّتِ الخَيْلُ *The horses drew*, or *gathered, themselves together:* and تَأَوَّى النَّاسُ *The men did so.* (T.) You say also, of a wound, تَآوَى, and أَوَى, meaning *It drew together, for healing;* and so تَآزَى, and أَزَى: so in the Nawádir el-Aarab. (T.) ═ One may also say, يَتَأَوَّى, without saying it with ه, [i. e. يَتَأَوَّهُ,] meaning *He says* أَوْهِ. (Fr and T in art. او.) [See also 2; and see art. اوه.]

6: see 5, in two places.

8. آتَوَى, or ائتوى, or آتَّوَى, and ايتَوَى, and تَأَتَّى for تَأَتَّوَى: see 1, first part of the paragraph, in four places. = See also the last sentence but one of the same paragraph.

10. اسْتَأْوَيْتُهُ *I asked him, or desired him, to compassionate me, or have mercy on me;* syn. اسْتَرْحَمْتُهُ. (T.) A poet (namely, Dhu-r-Rummeh, TA) says,

* وَلَوْ أَنَّنِى اسْتَأْوَيْتُهُ مَا أَوَى لِيَا *

[*And if I had asked him, or desired him, to compassionate me, he would not have compassionated me*]. (T, Ṣ.)

أُوَيَّةٌ dim. of آءٌ: see the letter ا.

آوٍ or آوٍ: see 2. = آوٍ [the part. n. of 1] has for its pl. أُوِىٌّ [like one of the inf. ns. of 1]. (T, Ṣ.) The latter is applied to birds, signifying *Collecting, or flocking, together;* (T, Ṣ, M,* Ḳ;*) syn. مُتَأَوِّيَةٌ (Lth, T) and مُتَأَوِّيَاتٌ. (Lth, T, Ṣ, M, Ḳ.)

ابْنُ آوَى, a determinate noun, (Ṣ, M,) [*The jackal;* vulgarly called in the present day وَاوِى;] *a certain small beast,* (M, Ḳ,) *called in Persian* شَغَالْ, (Ṣ,) or *in that language* [or *in Turkish*] جَقَالْ: (TA:) it has been said to be *the offspring of the wolf;* but is well known to be not of the wolf-kind: (Mṣb:) آوَى is inseparable from ابن: (M:) it is imperfectly decl., (T, Ṣ, Mṣb,) being of the measure أَفْعَلُ, (Ṣ,) or regarded as such; (Lth, T;) or because it has the quality of a proper name and the measure of a verb: (Mṣb:) the pl. is بَنَاتُ آوَى, (T, Ṣ, Mṣb, Ḳ,) though applying to males [as well as females], like بَنَاتُ أَعْوَجَ and بَنَاتُ لَبُونٍ. (AHeyth, T.)

آوِىٌّ and أَوَوِىٌّ, said to be rel. ns. of آيَةٌ; which see, in art. ای.

آيَةٌ, said by some to be originally أَوَيَةٌ: see art. ای.

مَأْوًى (Ṣ, M, Mṣb, Ḳ) and مَأْوٍ and مَأْوَاةٌ (M, Ḳ [but respecting these two forms see what follows]) nouns of place from the first of the verbs in this art.; (M, Ḳ;) [*A place to which one betakes himself, or repairs, for lodging, covert, or refuge; a refuge; an asylum; a place of resort;* (see 1;)] *any place to which a thing betakes itself,* &c., (يَأْوِى إِلَيْهِ) *by night or by day;* (Ṣ;) the *lodging-place,* or *abode,* of any animal; the *nightly resting-place* of sheep or goats; (Mṣb;) and of camels: (Idem in art. روح:) مَأْوٍ is used peculiarly in relation to camels: (Ṣ:) مَأْوَى الإِبِلِ being a dial. var. of مَأْوَى الإِبِلِ, but anomalous, (Fr, T, Ṣ, Mṣb,) and the only instance of the kind except مَأْقِى العَيْنِ: (Fr, T, M: [but see art. مأق:]) مَؤْوًى and مُؤْقٌ and مَأْقٌ are the forms preferred: (Fr, T:) [Az also says,] I have heard the chaste in speech of the Benoo-Kiláb use, for مَأْوَى الإِبِلِ, the word مَأْوَاة. (T.) جَنَّةُ المَأْوَى, in the Ḳur [liii. 15], is said to mean *The paradise to which repair the souls of the martyrs,* (M, Bḍ, Jel, TA,) or *the pious,* (Bḍ, Jel,) or *the angels:* (Jel:) or *that in which the night is passed.* (TA.)

مَأْوٍ: } see مَأْوًى, in four places.
مَأْوَاةٌ: }

مَاوِيَّةٌ: see art. موه.

مُتَأَوِّيَةٌ: see آوٍ.

ای

2. أَيَّا آيَةً, [inf. n., by rule, as below,] *He put,* or *set, a sign, token,* or *mark, by which a person or thing might be known.* (M.) = أَيَّا بِالإِبِلِ, (inf. n. تَأْيِيَةٌ, Lth, T,) *He chid the camels, saying to them* أَيَايَا, (Lth, T, M, and Ḳ in art. أيا,) or أَيَايَهْ, (M,) or يَايَا, (Ḳ,) or يَايَهْ. (M, Ḳ.)

5. تَأَيَّا, as a trans. verb: see 6. = *He paused, stopped, stayed, remained,* or *tarried,* (T, Ṣ, M, Ḳ,*) بِالمَكَانِ *in the place;* (M, Ḳ;* [in the latter explained by تَلَبَّثَ عَلَيْهِ; but this seems to be a mistake, arising from the omission of part of a passage in the M, (one of the chief sources of the Ḳ,) running thus; تَأَيَّا بِالمَكَانِ تَلَبَّثَ وَتَمَكَّثَ وَتَأَيَّا عَلَيْهِ انْصَرَفَ فِى تُؤَدَةٍ;]) and *confined, restricted, limited, restrained,* or *withheld, himself.* (T.) In the sense of its inf. n., [by rule تَأَيٍّ, originally تَأَيُّىٌ,] they said تَأَيَّةٌ, or تَئِيَّةٌ or تَئِيَّةٌ; [thus differently written in different places in copies of the T and Ṣ;] as in the ex. لَيْسَ مَنْزِلُكُمْ بِدَارِ تَأَيَّةٍ or تَأَيَّةٍ, (IAạr, T,) or لَيْسَ مَنْزِلُكُمْ هٰذَا بِمَنْزِلِ تَأَيَّةٍ or تَأَيَّةٍ, (Ṣ,) i. e. *Your abode,* or *this your abode, is not an abode of tarriance and confinement.* (IAạr, T, Ṣ.) — *He expected,* or *waited for, a thing:* (Lth, T:) and *he acted with moderation, gently, deliberately,* or *leisurely; without haste;* or *with gravity, staidness, sedateness,* or *calmness;* (Lth, T, Ḳ;) فِى الأَمْرِ *in the affair;* inf. n. تَأَيٍّ. (Lth, T.) تَأَيَّيْتُ عَلَيْهِ, in a verse of Lebeed, means *I acted with moderation,* &c., as above, *and paused, stopped, stayed, remained,* or *tarried, upon him,* i. e., upon my horse: (T:) or *I remained firm upon him:* (TA, as on the authority of Az:) but it is explained by Lth as meaning *I turned away,* or *back, deliberately,* or *leisurely, upon him.* (T: and the like is said in the M.)

6. تَآيَيْتُهُ, (T, Ṣ, M,* Ḳ,) and تَأَيَّيْتُهُ, (Ṣ, Ḳ,) *I directed my course,* or *aim, to,* or *towards,* (T, Ṣ, M,* Ḳ,) *his* آيَة, (Ṣ, M,) i. e., (M,) *his* شَخْص [or *body,* or *corporeal form* or *figure* or *substance, seen from a distance;* or *person*]. (T, M, Ḳ.) The following is an ex., as some relate it, of the former verb; and as others relate it, of the latter:

* اَلْحُصْنُ أَوْلَى لَوْ تَآيَيْتِهِ *
* مِنْ حَثْيِكِ التُّرْبَ عَلَى الرَّاكِبِ *

[*Modest behaviour were more proper, if thou directedst thy course towards his person, than thy throwing dust upon the rider*]: (Ṣ, TA: [in two copies of the former of which, for أَوْلَى, I find أَدْنَى:]) said by a woman to her daughter, on the latter's relating, in a couplet, that a rider, passing along, had seen her, and she had thrown dust in his face, purposely. (IB.)

أَىْ a vocative particle, (Ṣ, M, Mughnee, Ḳ,) addressed to the near, (Ṣ, Ḳ,) not to the distant: (Ṣ:) or to the near, or the distant, or the intermediate; accord. to different authorities. (Mughnee.) You say, أَىْ زَيْدُ أَقْبِلْ [*O Zeyd, advance:* or, if it may be used in addressing one who is distant, *ho there, soho,* or *holla:* and if used in addressing one who is between near and distant, *ho,* or *what ho*]: (Ṣ:) and أَىْ رَبِّ [*O my Lord*]; occurring in a trad.: and sometimes it is pronounced آىْ. (Mughnee.) = Also an explicative particle. (Ṣ, M, Mughnee, Ḳ.) You say, أَىْ كَذَا in the sense of يُرِيدُ كَذَا [*He means such a thing,* or يَعْنِى كَذَا, which has the same signification; or أُرِيدُ, or أَعْنِى, *I mean;* or the like; for all of which, we may say, *meaning;* or *that is*]; (Ṣ;) as in عِنْدِى عَسْجَدٌ أَىْ ذَهَبٌ [*I have* عَسْجَد, *that is,* (I have) ذَهَب, or *gold*]. (Mughnee.) What follows it is an adjunct explicative of what precedes it, or a substitute. (Mughnee.) AA says that he asked Mbr respecting what follows it, and he answered that it may be a substitute for what precedes, and may be a word independent of what precedes it, and may be a noun in the accus. case: and that he asked Th, and he answered that it may be an explicative, or a word independent of what precedes it, or a noun governed in the accus. case by a verb suppressed: you say, جَاءَنِى أَخُوكَ أَىْ زَيْدٌ [*Thy brother came to me; that is, Zeyd*]; and you may say, أَىْ زَيْدًا [*I mean Zeyd*]: and رَأَيْتُ أَخَاكَ أَىْ زَيْدًا [*I saw thy brother; I mean,* or *that is, Zeyd*]; and you may say, أَىْ زَيْدٌ [*that is, Zeyd*]: and مَرَرْتُ بِأَخِيكَ أَىْ زَيْدٍ [*I passed by thy brother; that is, by Zeyd*]; and you may say, أَىْ زَيْدًا [*I mean, Zeyd*]; and أَىْ زَيْدٌ [*that is, Zeyd*]. (T, TA.) When it occurs after تَقُولُ, in a case like the following, [i. e., when a verb following it explains a verb preceding it,] one says, تَقُولُ اِسْتَكْتَمْتُهُ الحَدِيثَ أَىْ سَأَلْتُهُ كِتْمَانَهُ [*Thou sayest,* استكتمته الحديث, *meaning* سألته كتمانه *I asked of him the concealment of it,* namely, the discourse, or story; and so when تَقُولُ is understood, as is often, or generally, the case in lexicons]; with ḍamm to the ت: but if you put إِذَا in the place of أَىْ, you say, إِذَا سَأَلْتُهُ, with fet-ḥ, because اذا is an adverbial noun relating to تَقُولُ. (Mughnee.) = See also أَىٌّ, near the beginning of the paragraph, in three places.

إِىْ is a particle denoting a reply, meaning نَعَمْ [*Yes,* or *yea*]; importing acknowledgment of the truth of an enunciation; and the making a thing known, to him who asks information; and a promise, to him who seeks or demands; therefore it occurs after such sayings as "Zeyd stood" and "Did Zeyd stand?" and "Beat thou Zeyd," and the like; as does نَعَمْ: Ibn-El-Ḥájib asserts that it occurs only after an interrogation; as in the

saying [in the Ḳur x. 54], وَيَسْتَنْبِئُونَكَ أَحَقٌّ هُوَ قُلْ إِىْ وَرَبِّى [*And they will ask thee to inform them, saying, Is it true? Say, Yea, by my Lord!*]: but accord. to all, it does not occur otherwise than before an oath: and when one says, إِىْ وَٱللّٰهِ [*Yea, by God!*], and then drops the و, the ى may be quiescent, and with kesr, [so that you say, إِىْ ٱللّٰهِ, and إِىَ ٱللّٰهِ, and إِ ٱللّٰهِ;] in the first of which cases, two quiescent letters occur together, irregularly. (Mughnee.) Lth says, إِىْ is an oath, as in إِىْ وَرَبِّى, meaning, says Zj, نَعَمْ وَرَبِّى: IAar is also related to have said the like; and this is the correct explanation. (T.) [J says,] It is a word preceding an oath, meaning بَلَى [q. v.]; as in إِىْ وَرَبِّى and إِىْ وَٱللّٰهِ. (Ṣ.) [ISd and F say,] It is syn. with نَعَمْ, and is conjoined with an oath: and one says also هِىْ. (M, Ḳ.)

أَىٌّ is a noun, used in five different manners. (Mughnee.) One of its meanings is that of an interrogative, (T, Ṣ, M, Mughnee, Ḳ,) relating to intellectual beings and to non-intellectual things; [meaning *Who? which?* and *what?*] (Ṣ, M, Ḳ;) and as such, it is a decl. noun: (Ṣ:) it is said in the Ḳ to be a particle; (MF;) and so in the M; (TA;) but this is wrong: (MF:) and it is added in the Ḳ that it is indecl.; (MF;) and it is said to be so in the M, accord. to Sb, in an instance to be explained below; (TA;) but this is only when it is a conjunct noun [like الَّذِى], or denotes the object of a vocative: (MF:) or, accord. to some, it is decl. as a conjunct noun also. (Mughnee.) You say, أَيُّهُمْ أَخُوكَ [*Who*, or *which, of them, is thy brother?*]. (Ṣ.) Another ex. is the saying [in the Ḳur vii. 184, and last verse of lxxvii.], فَبِأَىِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ [*And in what announcement, after it, will they believe?*]. (Mughnee.) Sometimes it is without teshdeed; as in the saying (of El-Farezdaḳ, M),

* تَنَظَّرْتُ نَصْرًا وَالسِّمَاكَيْنِ أَيْهُمَا *

* عَلَىَّ مِنَ الغَيْثِ ٱسْتَهَلَّتْ مَوَاطِرُهْ *

[*I looked for rain*, or *aid from the clouds, and the two Simáks* (stars so called). *Of which of them two did the rains pour vehemently upon me from the clouds?*]: (M, Mughnee, Ḳ:* [in the last of which, only the former hemistich is given, with نَسْرًا (meaning the star or asterism so called) instead of نَصْرًا:]) so by poetic licence: (M:) IJ says that for this reason the poet has elided the second ى, but should have restored the first ى to و, because it is originally و. (TA. [But this assertion, respecting the first ى, I regard as improbable.]) أَيْمَ, also, is a contraction of أَىُّ مَا, meaning أَىُّ شَىْءٍ: so in the saying, أَيْمَ هُوَ يَا فُلَانُ [*What thing is it, O such a one?*]: and أَيْمَ تَقُولُ [*What thing sayest thou?*]. (TA in art. ايم.) In like manner, also, أَيْشَ is used as a contraction of أَىُّ شَىْءٍ. (Ks, TA in art. جرم.) A poet speaks of his companions as being بِأَىَّ وَأَيْنَمَا; making أَىّ the name of the quarter (جِهَة); so that, being determinate and of the feminine gender, it is imperfectly declinable. (M. [See أَيْنَ; under which head two other readings are given; and where it is said that the verse in which this occurs is by Ḥomeyd Ibn-Thowr.])

أَىّ is never without a noun or pronoun to which it is prefixed, except in a vocative expression and when it is made to conform with a word to which it refers, as in cases to be exemplified hereafter. (Mughnee.) Being so prefixed, it is determinate; but sometimes, [as in the latter of the cases just mentioned,] it is not so prefixed, yet has the meaning of a prefixed noun. (Ṣ.) When used as an interrogative, it is not governed, as to the letter, though it is as to the meaning, by the verb that precedes it, but by what follows it; as in the saying in the Ḳur [xviii. 11], لِنَعْلَمَ أَىُّ الحِزْبَيْنِ أَحْصَى [*That we might know which of the two parties was able to compute*]; and in the same [xxvi. last verse], وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوا أَىَّ مُنْقَلَبٍ يَنْقَلِبُونَ [*And they who have acted wrongly shall know with what a translating they shall be translated*]: (Fr,* Th, Mbr, T, Ṣ:*) when it is governed by the verb before it, it has not the interrogative meaning, as will be shown hereafter. (Fr, T.) In the saying of the poet,

* تَصِيحُ بِنَا حَنِيفَةُ إِذْ رَأَتْنَا *

* وَأَىَّ الأَرْضِ تَذْهَبُ لِلصِّيَاحِ *

[*Ḥaneefeh* (the tribe so named) *shout to us when they see us. And to what* place *of the earth*, or *land, will they go for the shouting?*], أَىّ is in the accus. case because the prep. إِلَى is suppressed before it. (Ṣ.) When they separate it [from what follows it, not prefixing it to another noun], the Arabs say أَىٌّ, and in the dual أَيَّانِ, and in the pl. أَيُّونَ; and they make it fem., saying أَيَّةٌ, and [in the dual] أَيَّتَانِ, and [in the pl.] أَيَّاتٌ: but when they prefix it to a noun, properly so called, not a pronoun, they make it sing. and masc., saying أَىُّ الرَّجُلَيْنِ [*Who*, or *which, of the two men?*], and أَىُّ المَرْأَتَيْنِ [*Who*, or *which, of the two women?*], and أَىُّ الرِّجَالِ [*Who*, or *which, of the men?*], and أَىُّ النِّسَآءِ [*Who*, or *which, of the women?*]: and when they prefix it to a fem. pronoun, they make it masc. [as when they prefix it to a masc. pronoun] and fem., saying أَيُّهُمَا and أَيَّتُهُمَا [*Who*, or *which, of them two?*], meaning women; (Fr, T;) [the latter of which seems to be the more common; for ISd says,] sometimes they said أَيُّهُنَّ [*Who*, or *which, of them?* referring to women], meaning أَيَّتُهُنَّ. (M.) It is said in the Ḳur [xxxi. last verse], وَمَا تَدْرِى نَفْسٌ بِأَىِّ أَرْضٍ تَمُوتُ [*And a person knoweth not in what land he will die*]: (Ṣ:) but some read بِأَيَّةِ أَرْضٍ; and Sb compares this fem. form to كُلَّتُهُنَّ. (Bḍ.) When it is used as an interrogative relating to an indeterminate noun in a preceding phrase, أَىّ is made to conform with that indeterminate noun in case-ending and in gender and in number; and this is done [alike, accord. to some,] in the case of its connexion with a following word and in the case of a pause; so that, [in the case of a pause,] to him who says, جَآءَنِى رَجُلٌ [A man came to me], you say, [accord. to the authorities alluded to above,] أَىٌّ [*Who?*]; and to him who says, رَأَيْتُ رَجُلًا [I saw a man], أَيًّا [*Whom?*]; and to him who says, مَرَرْتُ بِرَجُلٍ [I passed by a man], أَىٍّ [*Whom?*]: and in like manner, [accord. to all authorities,] in the case of its connexion with a following word; as أَىٌّ يَا فَتَى [*Who, O young man?*], and أَيًّا يَا فَتَى [*Whom, O young man?*], and أَىٍّ يَا فَتَى [*Whom, O young man?*]: and in the case of the fem. you say, أَيَّةٌ and أَيَّةً and أَيَّةٍ [in the nom. and accus. and gen. respectively]; and in the dual, أَيَّانِ and أَيَّتَانِ in the nom. case [masc. and fem. respectively], and أَيَّيْنِ and أَيَّتَيْنِ in the accus. and gen. cases [masc. and fem. respectively]; and in the pl., [with the like distinction of genders,] أَيُّونَ and أَيَّاتٌ in the nom. case, and أَيِّينَ and أَيَّاتٍ in the accus. and gen. cases. (I 'Aḳ p. 319.) [Exs. in cases of pause, agreeing with the foregoing rules, are given in the T; and exs. in cases of connexion with following words, agreeing with the foregoing, are given in the Mughnee: but J gives rules differing from the foregoing in some respects; and IB gives rules differing in some points both from the foregoing and from those of J.] It is said in the Ṣ, أَىّ is made to conform with indeterminate nouns significant of intellectual beings and of non-intellectual things, and is used as an interrogative; and when it is thus used in reference to an indeterminate noun, you make it to have a case-ending like that of the noun respecting which it demands positive information; so that when it is said to you, مَرَّ بِى رَجُلٌ [A man passed by me], you say, أَىٌّ يَا فَتَى [*Who, O young man?*], thus giving it a case-ending [like that of رَجُلٌ] when it is in connexion with a following word; and you indicate the case-ending [by the pronunciation termed الرَّوْم, saying أَىُّ, with a somewhat obscure utterance of the final vowel,] in pausing; and if one says, رَأَيْتُ رَجُلًا [I saw a man], you say, أَيًّا يَا فَتَى [*Whom, O young man?*], giving it a case-ending [like that of رَجُلًا], with tenween, when it is [thus] in connexion with a following word; and you pause upon the ا, saying أَيَّا; and when one says, مَرَرْتُ بِرَجُلٍ [I passed by a man], you say, أَىٍّ يَا فَتَى [*Whom, O young man?* in a case of connexion with a following word; and أَىِّ in a case of pausing]: you conform with what the other has said, in the nom. and accus. and gen. cases, in the case of connexion with a following word and in that of pausing: but IB says that this is correct only in the case of connexion with a following word; for in the case of a pause, you say only أَىُّ, in the nom. and gen., with sukoon; and you imitate in both of these cases only when you use the dual form or the pl.: it is added in the Ṣ, you say in the cases of the dual and pl. and fem. like as we have said respecting مَنْ: when one says, جَآءَنِى رِجَالٌ [Men came to me], you say, أَيُّونْ [*Who?*], with the ن quiescent; and أَيِّينْ in the accus. and gen.: but IB says, the correct

mode is to say, أَيُّونَ and أَيِّينَ, with fet-ḥ to the ن in both; [meaning that this is the only allowable mode in the case of connexion with a following word, and app. that it is the preferable mode in the case of a pause;] the quiescent ن being allowable only in the case of a pause, and with respect to مَنْ, for you say مَنُونْ and مَنِينْ with the quiescent ن only: it is then added in the Ṣ, you say, also, أَيُّهْ [*Who?* and *whom?*] in using the fem. [in a case of pause]; but in a case of connexion with a following word, [when referring to a noun in the accus.,] you say, أَيَّةً أَيَّاتٍ يَا هٰذَا [*Whom, O thou?* in the sing.], and [in the pl.; and in like manner, أَيَّةٌ in the nom. sing., and أَيَّةٍ in the gen. sing.; and أَيَّاتٌ in the nom. pl., and أَيَّاتٍ in the gen. pl.]: but when the interrogation refers to a determinate noun, أَىّ is in the nom. case (with refa) only. (TA.) [See also أَيَّانَ, below.] — [In other cases, now to be mentioned, it is used alike as sing., dual, and pl.] — It also denotes a condition; (T, Ṣ, M, Mughnee;) in which case, also, it is a decl. noun, applied to an intellectual being and to a non-intellectual thing. (Ṣ.) So in the saying, أَيُّهُمْ يُكْرِمْنِى أُكْرِمْهُ [*Whichever of them treats me with honour, I will treat him with honour*]. (Ṣ.) So, too, in the saying [in the Ḳur xvii. 110], أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَآءُ الْحُسْنَى [*Whichever ye call* Him, *He hath the best names*]. (T,* Mughnee.) And in the saying [in the same, xxviii. 28], أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَىَّ [*Whichever of the two terms I fulfil, there shall be no wrongdoing to me*]. (Mughnee.) One says also, صَحِبَهُ اللّٰهُ أَيًّا مَا تَوَجَّهَ, meaning أَيَّمَا تَوَجَّهَ [*May God accompany him wherever he goeth*]. (AZ, T.) And Zuheyr uses the expression أَيَّةَ وِجْهَةٍ سَلَكُوا for أَيَّةَ سَلَكُوا [*Whatever tract they travelled,* or *travel*]. (T.) The saying, أَبِى وَأَيُّكَ كَانَ شَرًّا فَأَخْزَاهُ اللّٰهُ [*Whichever of me and thee be evil, may God abase him!*] was explained by Kh to Sb as meaning أَيُّنَا كَانَ شَرًّا [*whichever of us* two *be evil*]; and as being like the saying, أَخْزَى اللّٰهُ الْكَاذِبَ مِنِّى وَمِنْكَ, meaning مِنَّا. (M. [And in a similar manner, the former clause of that saying, occurring in a verse, with مَا after أَبِى, is said in the T to have been explained by Kh to Sb.]) — It is also a conjunct noun; (Mughnee;) [i. e.] it is sometimes used in the manner of الَّذِى, and therefore requires a complement; as in the saying, أَيُّهُمْ فِى الدَّارِ أَخُوكَ [*He, of them, who is in the house is thy brother*]: (Ṣ:) [i. e.] it is syn. with الَّذِى. (M, Mughnee.) So in the saying [in the Ḳur xix. 70], ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمٰنِ عِتِيًّا [*Then we will assuredly draw forth, from every sect, him, of them, who is most exorbitantly rebellious against the Compassionate*]: so says Sb: but the Koofees and a number of the Baṣrees disagree with him, holding that the conjunct noun أَىّ is always decl., like the conditional and the interrogative: Zj says, "It has not appeared to me that Sb has erred except in two instances, whereof this is one; for he has conceded that it is decl. when separate, and how can he say that it is indecl. when it is a prefixed noun?" and El-Jarmee says, "I have gone forth from El-Baṣrah, and have not heard, from my leaving the Khandaḳ to Mekkeh, any one say, لَأَضْرِبَنَّ أَيُّهُمْ قَائِمٌ [as meaning *I will assuredly beat him, of them, who is standing*], with ḍamm:" these assert, that it is, in the verse above, an interrogative, and that it is an inchoative, and اشدّ is an enunciative: but they differ as to the objective complement of the verb: Kh says that this is suppressed, and that the implied meaning is, *we will assuredly draw forth those of whom it will be said, Which of them is most* &c.? and Yoo says that it is the proposition [ايّهم &c.], and that the verb is suspended from governing, as in the instance in the Ḳur xviii. 11, cited above: and Ks and Akh say that it is كلّ شيعة, that من is redundant, and that the interrogative proposition is independent of what precedes it; this being grounded on their saying that the redundance of مِنْ is allowable in an affirmative proposition: but these [following] facts refute their sayings; viz. that the suspension of government is peculiar to verbs significant of operations of the mind; and that it is not allowable to say, لَأَضْرِبَنَّ الْفَاسِقُ, with refa, as meaning by implication "I will assuredly beat him of whom it is said, He is the transgressor;" and that the redundance of مِنْ in an affirmative proposition is not correct. (Mughnee. [Some further remarks on the same subject, in that work, mentioning other opinions as erroneous, I omit. Another reading of the passage in the Ḳur cited above (xix. 70) will be found in what here follows.]) [ISd states that] they said, لَأَضْرِبَنَّ أَيُّهُمْ أَفْضَلُ [*I will assuredly beat him, of them, who is most excellent*], and أَىٌّ أَفْضَلُ [*him who is most excellent*]; ايّ being indecl., accord. to Sb, and therefore the verb does not govern it [save as to the meaning]. (M.) And [that] you say, اِضْرِبْ أَيُّهُمْ أَفْضَلُ [*Beat thou him, of them, who is most excellent*], and أَيُّهُمْ أَفْضَلُ [meaning the same, or *whichever of them*, &c.]; suppressing the relative هُوَ after ايّهم. (M in a later part of the same art.) Fr says that when أَىّ is governed by the verb before it, it has not the interrogative meaning; and you may say, لَأَضْرِبَنَّ أَيُّهُمْ يَقُولُ ذٰلِكَ [*I will assuredly beat him, of them,* or *whichever of them, says that*]: and he says that he who reads أَيُّهُمْ, in the accus. case, in the passage of the Ḳur cited above (xix. 70) makes it to be governed by لَنَنْزِعَنَّ. (T.) Ks says, you say, لَأَضْرِبَنَّ أَيُّهُمْ فِى الدَّارِ [*I will assuredly beat him, of them,* or *whichever of them, is in the house*]; but you may not say, ضَرَبْتُ أَيُّهُمْ فِى الدَّارِ: thus he distinguishes between the actual occurrence and that which is expected. (Ṣ.) Akh says, also, that it may be indeterminate and qualified by an epithet; as when one says, مَرَرْتُ بِأَيٍّ مُعْجِبٍ لَكَ, like as one says, بِمَنْ مُعْجِبٍ لَكَ [*I passed by one pleasing to thee*]: but this has not been heard [from the Arabs]. (Mughnee.) — It also denotes perfection, or consummateness: and in this case it is an epithet applying to an indeterminate noun; as in زَيْدٌ رَجُلٌ أَىُّ رَجُلٍ ‡ [*Zeyd is a man; what a man!*], meaning that he is complete, or consummate, in the qualities of men: and it is a denotative of state relating to a determinate noun; as in مَرَرْتُ بِعَبْدِ اللّٰهِ أَىَّ رَجُلٍ ‡ [*I passed by 'Abd-Allah; what a man was he!*]: (Mughnee:) and used in this sense, it is tropical. (Ḥar p. 534.) [J says,] it is sometimes an epithet applying to an indeterminate noun: you say, مَرَرْتُ بِرَجُلٍ أَىِّ رَجُلٍ and أَيَّمَا رَجُلٍ †[*I passed by a man; what a man!*]; and مَرَرْتُ بِامْرَأَةٍ أَيَّةِ امْرَأَةٍ †[*I passed by a woman; what a woman!*], and بِامْرَأَتَيْنِ أَيَّتِمَا امْرَأَتَيْنِ [*by two women; what two women!*]; and هٰذِهِ امْرَأَةٌ أَيَّةُ امْرَأَةٍ †[*This is a woman; what a woman!*]: and أَيَّتُمَا امْرَأَتَيْنِ †[*What two women!*]; ما being redundant: and in the case of a determinate noun, you say, هٰذَا زَيْدٌ أَيَّمَا رَجُلٍ †[*This is Zeyd; what a man is he!*]; putting it in the accus. case as a denotative of state; and هٰذِهِ أَمَةُ اللّٰهِ أَيَّتَمَا جَارِيَةٍ †[*This is the handmaid of God; what a girl,* or *young woman, is she!*]: you say, also, [in using an indeterminate noun,] أَىُّ امْرَأَةٍ جَاءَتْكَ and جَاءَكَ, and أَيَّةُ امْرَأَةٍ جَاءَتْكَ †[*What a woman came to thee!*]; and مَرَرْتُ بِجَارِيَةٍ أَىِّ جَارِيَةٍ †[*I passed by a girl,* or *young woman; what a girl,* or *young woman!*]; and جِئْتُكَ بِمُلَاءَةٍ أَىِّ مُلَاءَةٍ and أَيَّةِ مُلَاءَةٍ †[*I brought thee a body-wrapper; what a body-wrapper!*]: all are allowable. (Ṣ.) [In all these it evidently denotes admiration, or wonder, at some good or extraordinary quality in the person or thing to which it relates; notwithstanding that J says afterwards,] and sometimes it is used to denote wonder; as in the saying of Jemeel,

* بُثَيْنَ الْزَمِى لَا إِنَّ لَا إِنْ لَزِمْتِهِ * ف. 33

* عَلَى كَثْرَةِ الْوَاشِينَ أَىُّ مَعُونِ *

†[*O Butheyneh,* (بُثَيْنَ being a curtailed form of بُثَيْنَة, a woman's name,) *adhere thou to "No:" verily "No," if thou adhere to it, notwithstanding the numbers of the slanderers, what a help* will it be!]: (Ṣ:) i. e., an excellent help will be thy saying "No" in repelling, or rebutting, the slanderers, though they be many. (TA in art. عون.) Fr gives as exs. of its use to denote wonder the sayings, أَىُّ رَجُلٍ زَيْدٌ [*What a man is Zeyd!*], and أَىُّ جَارِيَةٍ زَيْنَبُ [*What a girl,* or *young woman, is Zeyneb!*]. (T.) It denotes wonder at the sufficiency, and great degree of competence, of the person [or thing] to whom [or to which] it relates. (M.) El-Ḳattál El-Kilábee says,

* وَلَمَّا رَأَيْتُ أَنَّنِى قَدْ قَتَلْتُهُ *

* نَدِمْتُ عَلَيْهِ أَىَّ سَاعَةِ مَنْدَمِ *

[*And when I saw that I had slain him, I repented of it; in what an hour,* or *time, of repentance!*]: i. e., when I slew him, I repented of it, in a time when repentance did not profit: ايّ being here in

the accus. case as an adv. n.; for, as it denotes the part of a whole, its predicament is made to be the same as that of the affixed noun, of whatever kind this may be. (Ḥam p. 95.) — It also has ك prefixed to it; and thus it becomes changed in signification so as to denote numerousness, being *syn. with the enunciative* كَمْ [*How many!*]; (Ṣ, Ḳ;) or *syn. with* رُبَّ [as meaning *many*]: (Sb, M:) [and sometimes it is syn. with the interrogative كَمْ, meaning *how many?* or *how much?* as will be shown below:] thus it is written كَأَيٍّ, (M,) or كَأَيِّنْ, (Ṣ, M, Ḳ,) its tenween being written ن; (Ṣ, Ḳ;) and كَآءٍ, (M,) or [more commonly] كَائِنْ, (Ṣ, M, Ḳ, [in some copies of the Ṣ and Ḳ كَايِنْ,]) like كَاعِنْ, (Ṣ,) said by IJ, on the authority of Aboo-'Alee, to be formed from كَأَيِّنْ, by putting the double ى before the ء, after the manner of the transposition in قَسِيٌّ and a number of other words, so that it becomes كَيَّئِنْ [or كَيَّئِنْ], then suppressing the second ى, as is done in مَيِّتٌ and هَيِّنٌ and لَيِّنٌ, so that it becomes كَيْئِنْ [or كَيْئِنْ], and then changing the [remaining] ى into ا, as in [طَيِئِىٌّ, which becomes] طَائِىٌّ, and in [حِيرِىٌّ, which becomes] حَارِىٌّ, so that it becomes كَآءٍ [or كَائِنْ]; (M;) and it has other dial. vars.; namely كَيْئِنْ [one of the intermediate forms between كَأَيِّنْ and كَائِنْ mentioned above]; (Ḳ; [in one copy of the Ḳ written كَيِّنْ, and so accord. to the TḲ;]) and كَأْيٍ, (M, Ḳ,) of the measure of رَمْيٍ, and most probably formed by transposition from كَيْءٍ, mentioned above; (M;) and كَأْ, of the measure of عَمْ, (M, TA,) incorrectly written in the copies of the Ḳ كَاءٍ, i. e. like كَاعٍ, (TA,) formed by the suppression of ى in كَيْءٍ; a change not greater than that from أَيْمُنُ ٱللّٰهِ to مُ ٱللّٰهِ and مِ ٱللّٰهِ. (M.) You say, كَأَيِّنْ رَجُلًا لَقِيتُ [*How many a man have I met!* or *many a man* &c.], (Ṣ, Ḳ,*) putting the noun following كَأَيِّن in the accus. case as a specificative; (Ṣ;) and كَأَيِّنْ مِنْ رَجُلٍ لَقِيتُ; (Ṣ, Ḳ;*) and the introduction of مِنْ after كَأَيِّن is more common, and better. (Ṣ. [And Sb, as cited in the M, says the like.]) You say also, كَأَيِّنْ قَدْ أَتَانِى رَجُلًا [*How many a man has come to me!* or *many a man* &c.]. (Sb, M.) And بِكَأَيِّنْ تَبِيعُ هٰذَا ٱلثَّوْبَ, i. e. بِكَمْ تَبِيعُ [*For how much wilt thou sell this garment*, or *piece of cloth?*]. (Ṣ.) Kh says that if any one of the Arabs made it to govern the gen. case, perhaps he did so by making مِنْ to be implied, as is allowable with كَمْ: (M:) [so that you may say, بِكَأَيِّنْ دِرْهَمٍ ٱشْتَرَيْتَ هٰذَا *For how many a dirhem didst thou buy this?* for] it is allowable to make the noun that follows كَمْ to be governed in the gen. case by مِنْ implied, when كم immediately follows a preposition; as in بِكَمْ دِرْهَمٍ ٱشْتَرَيْتَ هٰذَا; but when it is not thus preceded by a preposition, the noun after it must be in the accus. case. (I 'Aḳ p. 317.) It always holds the first place in a proposition, like كَمْ. (Idem, next p.) — It is also a connective of the vocative يَا with the noun signifying the person or persons or thing called, when this noun has the article ال prefixed to it; (Ṣ, M, Mughnee, Ḳ;) and with a noun of indication, as ذَا; and with a conjunct noun having ال prefixed to it, as ٱلَّذِى: (I 'Aḳ p. 268:) it is a noun formed for serving as such a connective; (M, Ḳ;) and has هَا affixed to it. (Ṣ, M, &c.) You say, يَا أَيُّهَا ٱلرَّجُلُ [which seems to be best rendered *O thou man*; more agreeably with the original, *O thou, the man*; or, accord. to Akh, *O thou who art the man*; lit., *O he who is the man*; often written يَأَيُّهَا]; (T, Ṣ, M, Mughnee, Ḳ;) and يَا أَيُّهَا ٱلرَّجُلَانِ [*O ye two men*]; and يَا أَيُّهَا ٱلرِّجَالُ [*O ye men*]; (M;) and يَا أَيَّتُهَا ٱلْمَرْأَةُ [*O thou woman*]; (Ṣ, M;) and يَا أَيَّتُهَا ٱلْمَرْأَتَانِ [*O ye two women*]; and يَا أَيَّتُهَا ٱلنِّسْوَةُ [*O ye women*]; and يَا أَيُّهَا ٱلْمَرْأَةُ, and ٱلْمَرْأَتَانِ, and ٱلنِّسْوَةُ; (M;) and يَا أَيُّهَا ذَا [*O thou, this* person or thing]; and يَا أَيُّهَا ٱلَّذِى فَعَلَ كَذَا [*O thou who didst*, or *hast done, thus*]. (I 'Aḳ p. 267.) In the first of the exs. here given, أَىٌّ is a noun of vague signification, (Zj, T, Ṣ,) denoting the person called, (Zj, T,) of the sing. number, (Zj, T, Ṣ,) rendered determinate by the vocative [يا], (Ṣ,) indecl., with ḍamm for its termination; (Zj, T, Ṣ;) and هَا is a particle employed to rouse attention, or to give notice, a substitute for the noun to which أَىٌّ is in other cases prefixed; and ٱلرَّجُلُ is a qualificative to أَىٌّ, (Zj, T, Ṣ,) wherefore it is in the nom. case. (Ṣ.) Akh asserts, [as we have indicated above,] that أَىٌّ is here the conjunct noun, and that the first member of its complement, namely the relative هُوَ, is suppressed; the meaning being, يَا مَنْ هُوَ ٱلرَّجُلُ: but this assertion is refuted by the fact that there is no relative pronoun that must be suppressed, nor any conjunct noun that necessarily requires that its complement should be a nominal proposition: though he might reply to these two objections by arguing that ما in the saying لَا سِيَّمَا زَيْدٌ is in like manner [virtually] in the nom. case [as a conjunct noun syn. with ٱلَّذِى, and that the first member of its complement, namely هُوَ, an inchoative of which زَيْدٌ is the enunciative, is suppressed]. (Mughnee.) The putting of the qualificative of يَا أَيُّهَا ٱلرَّجُلَ in the accus. case, as in the saying أَىَّ أَقْبِلْ [*O thou man, advance*], is allowed (M, Ḳ) by El-Mázinee; but it is not known [as heard from the Arabs]. (M.) أَيُّهَا and أَيَّتُهَا are also used for the purpose of particularizing; [in which case they are not preceded by يا;] as when one says, أَمَّا أَنَا فَأَفْعَلُ كَذَا أَيُّهَا ٱلرَّجُلُ [*As for me, I will do thus*, or *such a thing, thou man*], meaning himself; and as in the saying of Kaab Ibn-Málik, related in a trad., فَتَخَلَّفْنَا أَيَّتُهَا ٱلثَّلَاثَةُ [*And we remained behind*, or *held back, ye three*], meaning, by the three, those particularized as remaining behind [with him], or holding back. (TA.)

أَيَا: see art. ايا. — أَيَّا: see the next paragraph.

إِيَا ٱلشَّمْسِ, [the former word, when alone and indeterminate, perhaps (as when determinate) without tenween, for it is explained (with its dial. vars.) in the Ṣ and Ḳ in باب الالف اللّيّنة, though it is also explained in some copies of the Ṣ in the present art.,] and إِيَاةُ ٱلشَّمْسِ, (T, Ṣ, M, Mgh, Ḳ,) and أَيَاةُ ٱلشَّمْسِ, (Ṣ, M, Ḳ,) and أَيَآءُ ٱلشَّمْسِ, (T, M, Mgh, Ḳ, and in a copy of the Ṣ,) with fet-ḥ and medd, (T, Mgh, Ḳ, and so in a copy of the Ṣ,) *The light of the sun*, (Ṣ, M, Mgh, Ḳ,) and *its beauty*: (M, Ḳ:) or *its rays*, and *its light*: (T:) or, as some say, اياة الشمس signifies *the halo of the sun; that, with respect to the sun, which is like the* هَالَة *with respect to the moon*; i. e. *the* دَارَة *around the sun*: (Ṣ:) the pl. [of أَيَاةٌ] is أَيَا and إِيَآءٌ; [or rather the former is a coll. gen. n.;] like أَكَمٌ and إِكَامٌ in relation to أَكَمَةٌ. (M.) Ṭarafeh says, (T, Ṣ, Mgh,) describing the fore teeth (ثَغْر) of his beloved, (EM p. 62,)

* سَقَتْهُ إِيَاةُ ٱلشَّمْسِ إِلَّا لِثَاتِهِ *

[*The light of the sun has shed its lustre upon them, except their gums*]. (T, Ṣ, Mgh.) — And hence, by way of comparison, (M,) إِيَا ٱلنَّبَات, and أَيَاؤُهُ, (M, Ḳ,) and إِيَاتُهُ, and أَيَاتُهُ, (Ḳ,) ‡ *The beauty of herbage*, (M, Ḳ,) and *its blossoms*, (M,) and *brightness*, (Ḳ, TA,) *in its verdure and growth*. (TA.) = أَيَا إِيَاهُ أَقْبِلْ: see أَيَا, in art. ايا.

أَيَآءٍ: / أَيَاةٌ: / إِيَاةٌ: } see the next preceding paragraph, throughout.

أُيَيَّةٌ dim. of آءٌ: see the letter ا.

إِيَيَّةٌ dim. of آيَةٌ, q. v. (T.)

أَيَّا: see إِيَّا, in art. ايا.

إِيَّا: see art. ايا. [Az says,] I have not heard any derivation of إِيَّا; but I think, without being certain, that it is from تَأَيَّيْتُهُ as explained above; as though it were a noun from that verb, of the measure فِعْلَى, like ذِكْرَى from ذَكَرْتُ; so that the meaning of إِيَّاكَ is *I direct myself*, or *my aim, to*, or *towards, thee*, and *thy person*. (T.)

أَيِّىٌّ [a rel. n. of أَىٌّ]. When you ask a man respecting his كُورَة [i. e. district, or city, or town], you say, أَلْأَيِّىُّ [*The person of what district*, &c., art thou?]; like as you say, in asking him respecting his قَبِيلَة [or tribe], أَلْمَنِىُّ [from مَنْ]: and you say also, أَيِّىٌّ أَنْتَ [*A person of what district*, &c., *art thou?*]; and مَنِىٌّ أَنْتَ. (T.) [See also مَنِىٌّ, in art. من.]

أَيَّانَ: see art. اين. Lth says that it is used in the manner of مَتَى; [signifying *When?*]; and that some say its ن is radical; others, that it is augmentative: (T:) IJ says, it must be from أَىٌّ, not from أَيْنَ, for two reasons: first, because أَيْنَ denotes place; and أَيَّانَ, time: and secondly, because nouns of the measure فَعَّال are few; and those of the measure فَعْلَان, many: so that if you

name a man أَيَّانٌ, it is imperfectly decl.: and he adds, that أَىٌّ means a part of a whole; so that it applies as properly to times as it does to other things: (TA:) Fr says that it is originally أَىَّ أَوَانٍ [*at what time?*]. (T.) One says, of a stupid, or foolish, person, لَا يَعْرِفُ أَيَّانَ [*He knows not when*]. (IB.)

آىْ: see أَىْ: = and see also 2 in art. اوى. = آىٍ: see what next follows, in two places.

آيَةٌ *A sign, token, or mark, by which a person or thing is known;* syn. عَلَامَةٌ (IAar, T, S, M, Mṣb, K) and أَمَارَةٌ: (M, K:) it properly signifies *any apparent thing inseparable from a thing not equally apparent, so that when one perceives the former, he knows that he perceives the other, which he cannot perceive by itself, when the two things are of one predicament; and this is apparent in the object of sense and in that of the intellect:* (Er-Rághib, TA:) it is of the measure فَعْلَةٌ, (M, K,) originally أَيَّةٌ; the [former] ى being changed to ا because the letter before it is with fet-ḥ, though this is an extraordinary change: (M:) this is related as on the authority of Sb: (TA:) or it is of the measure فَعَلَةٌ, (M, K,) accord. to Kh; (M;) originally أَوَيَةٌ; (S;) [for, accord. to J and Fei,] Sb said that its medial radical letter is و, and that the final is ى, because words of this class are more common than those of which the medial and final radical letters are both ى; (S, Mṣb;) and the rel. n. is أَوَوِىٌّ: (S:) but IB says, Sb did not state that the medial radical letter of آيَةٌ is و, as J states; but he said that it is originally أَيَّةٌ, and that the quiescent ى is changed into ا; and he relates of Kh, that he allowed the rel. n. of آيَةٌ to be آئِىٌّ and آيِىٌّ and آوِىٌّ; but as to أَوَوِىٌّ, he says, I know not any one who has said it except J: (TA:) or it is of the measure فَاعِلَةٌ, (S, Mṣb, K,) originally آيِيَةٌ, contracted by the suppression of its final radical letter [with the preceding kesreh]: so accord. to Fr: [but see what follows (after the pls.), where this is said to be the opinion of Ks, and disallowed by Fr:] (S, Mṣb:) the pl. is آيَاتٌ and آىٌ, (S, M, Mṣb, K,) [or the latter is rather a coll. gen. n.,] and pl. pl. آيَآءٌ: (M, K:) J says that one of its pls. is آيَاىٌ; [and we find the same also in some copies of the K;] but this is a mistake for آيَآءٌ, which is pl. of آىٌ, not of آيَةٌ: (IB, TA:) and this pl., being of the measure أَفْعَالٌ, has been adduced as evidence that the medial radical letter is ى, not و: (TA:) the dim. is أُيَيَّةٌ, [of the measure فُعَيْلَةٌ changed to فُعَيْلَةٌ because of the medial radical ى,] which, accord. to Fr, shows the opinion of Ks, that آيَةٌ is of the measure فَاعِلَةٌ rendered defective by the suppression of its final radical letter, to be incorrect, because [Fr holds, in opposition to some others, that] a noun of this measure has not its dim. formed on the measure فُعَيْلَةٌ unless it is a proper name. (T.) They said, افْعَلْهُ بِآيَةِ كَذَا [*Do thou it at the sign of such a thing*]; like as you say, بِعَلَامَةِ كَذَا and بِأَمَارَةِ كَذَا. (M.) And [in this sense, as is indicated by the context in the M,] it is one of the nouns that are prefixed to verbs [as virtually governing the gen. case], (M, K,*) because of the nearness of its meaning to the meaning of *time:* (K:) as in the saying [of a poet],

* بِآيَةِ تُقْدِمُونَ الخَيْلَ شُعْثًا *

[*At the sign of your urging forward the horses, unsmoothed in their coats, or not curried;* which means nearly the same as "at the time of your urging" &c.]. (M.) — *A sign* as meaning *an indication, an evidence,* or *a proof.* (TA.) — *A sign* as meaning *a miracle;* [and *a wonder;* for] آيَاتُ اللّٰهِ means *the wonders of God.* (TA.) — *An example,* or *a warning;* (Fr, T, M, Mṣb, K;) as, for instance, the case of Joseph and his brethren, related in the Kur: (Fr, T:) pl. آىٌ (M, K) and آيَاتٌ. (Fr, T.) — *A message,* or *communication sent from one person or party to another;* syn. رِسَالَةٌ. (TA.) — The *body,* or *corporeal form* or *figure* or *substance,* (S, M, K,) of a man, (S,) *which one sees from a distance;* [as being a kind of sign;] or *a person,* or *an individual;* syn. شَخْصٌ. (S, M, K.) — *A whole company* of people: as in the saying, خَرَجَ القَوْمُ بِآيَتِهِمْ *The people,* or *party, went forth with their whole company, not leaving behind them anything.* (AA, S, M.) — [Hence, accord. to some, *A verse* of the Kur-án; as being] *a collection of words* of the Book of God: (S:) or *a connected form of words* of the Kur-án *continued to its breaking off;* (K, TA;) accord. to Aboo-Bekr, so called because it is a sign of the breaking off: (TA:) or *a portion* of the Kur-án *after which a suspension of speech is approvable:* (Mṣb:) or *a portion* of the Kur-án *denoting any statute,* or *ordinance, of God, whether it be* [*what is generally termed*] *an* آيَة, [i. e. *a verse,*] *or a chapter* (سُورَة), *or an aggregate* [*and distinct*] *portion of the latter.* (Er-Rághib, Kull, TA.*) [الآيَة, written after a quotation of a part of a verse of the Kur-án, means اقْرَأِ الآيَةَ *Read thou the verse.*]

آيَا: see أَيَا, in art. ايا.

آئِىٌّ and آيِىٌّ, accord. to Kh, rel. ns. of آيَةٌ, q. v. (IB.)

تَأَيَّا, or تَأَيَّةً or تَئَيَّةً: see 5.

ايا

أَيَا a vocative particle, (S, M, K,) used in calling him who is near and him who is distant: [in the former case, like *O:* in the latter, like *ho there,* or *soho,* or *holla:*] you say, أَيَا زَيْدُ أَقْبِلْ [*O Zeyd, advance:* or *ho there,* or *soho,* or *holla,* &c.]: (S:) or J is in error in saying this: it is used in calling to him who is distant: (Mughnee, K:) so say Ibn-El-Ḥájib, in the Káfiyeh, and El-Fakhr El-Járabardee; and the latter adds, or to him who is in a predicament like that of him who is distant, being sleeping or inadvertent; the person who calls thereby being eager for the person called to advance to him: (TA:) or not used in calling to him who is near: (K:) and ه is substituted for its hemzeh; (M, K;) so that one says, هَيَا. (M.) AZ says, I have heard them say, أَيَا إِيَاهُ أَقْبِلْ. (T in بَابُ الأَلِفَاتِ.) [Accord. to the TA, (art. ا,) one says also آيَا.]

إِيَا الشَّمْسِ, and الثَّبَاتِ; and إِيَاة, and أَيَاة, and أَيَآء: see art. اى.

إِيَّا (S, M, K, &c.) and أَيَّا, (M, K,) the latter form used by some, as related on the authority of Ḳṭr; (M;) accord. to some, (M,) a noun of vague signification, (S, M, K,) used metonymically for a noun in the accus. case, (M,) with which are connected all the affixed pronouns that denote the accus. case: you say إِيَّاكَ [*Thee*] and إِيَّاهُ [*him*] and إِيَّاىَ [*me*] (S, K) and إِيَّانَا [*us,* &c.]: (S:) and the hemzeh is changed into ه, so that you say هِيَّاكَ (S, M, K*) and هَيَّاكَ; (Ḳṭr, IJ, M, K;*) and sometimes into و, so that you say وِيَّاكَ [and app. وَيَّاكَ also; both of which are used by some of the Arabs in the present day, very commonly in Egypt, for وَإِيَّاكَ as meaning مَعَكَ; like as one says وَزَيْدًا, meaning مَعَ زَيْدٍ]: (K:) the ك and ه and ى [&c.] are put to show the object meant, in order that the person addressed may be known from the absent [&c.]; and have no place in the analysis of a sentence, like the ك in ذٰلِكَ and أَرَأَيْتَكَ: (S, M: in the former of which is added, and like the ا and ن in أَنْتَ:) and this is identical with the opinion of Akh: (M, TA:) thus إيّا is the noun, and what follows it is to denote allocution, [&c.,] and the two become as one thing; for nouns of vague signification are not prefixed to other nouns to govern them in the gen. case, nor are any of the pronouns, being themselves determinate. (S.) Ibn-Keysán says, (S, M,) some of the grammarians say that إِيَّاكَ, altogether, is a noun; and he adds, but some say (M) that the ك and ه &c. are the nouns, and that إيّا is a support thereto, because they cannot stand by themselves, (S, M,) like the ك &c. which occupy the latter place in يَضْرِبُكَ &c.; so when the ك &c. are put first, [as in إِيَّاكَ ضَرَبْتُ *Thee I beat,* or *struck,*] they are supported by إيا, and the whole becomes as one thing: (S:) and you may also say, ضَرَبْتُ إِيَّاىَ [*I beat,* or *struck, me*]; because it is not allowable to say, ضَرَبْتُنِى: (S as corrected by IB:) but you may not say, ضَرَبْتُ إِيَّاكَ [*I beat,* or *struck, thee*]; because you only require إيّاك when you cannot use the ك [alone]; though you may say, ضَرَبْتُكَ إِيَّاكَ [*I beat,* or *struck, thee, thee*]; because the ك is made to be syntactically dependent upon the verb, so when you repeat it you require إيّا. (S.) In the saying of the poet, (S,) Dhu-l-Iṣba' El-'Adwánee, (TA,)

* كَأَنَّا يَوْمَ قُرَّى إِنَّمَا نَقْتُلُ إِيَّانَا *

[*As though we, on the day of Ḳurrà, only killed ourselves*], he has separated it from the verb only because the Arabs do not make the action of the agent to fall upon the agent itself by the adjunction of the pronoun: they do not say, قَتَلْتُنِى, but only قَتَلْتُ نَفْسِى: so the poet has used أَنْفُسَنَا in the same manner as إيّانا. (S, TA.) Some of the grammarians say that إِيَّا is prefixed to what follows it, governing it in the gen. case; and adduce as an evidence thereof a saying which see below, commencing with إِذَا بَلَغَ الرَّجُلُ. (S.)

Zj says that it is an explicit noun, [not a pronoun,] which is prefixed to all the pronouns, governing them in the gen. case; but only to pronouns; so that if one said, إِيَّا زَيْدٍ حَدَّثْتُ, it would be bad. (M.) Kh holds that it is a pronoun prefixed to the ك [&c.], governing it in the gen. case; (M, Ḳ;) and the like is related to have been the opinion of El-Mázinee: and Sb relates of Kh that he said, if any one were to say إِيَّاكَ نَفْسَكَ [*Thee, thyself*], I would not severely blame him, for this ك is [virtually] governed in the gen. case. (M.) But accord. to Akh, it is a simple, or uncompounded, pronoun, the ending of which becomes altered, as the endings of pronouns are wont to become, because of the varying of the numbers of the persons using them; (M, Ḳ; [in both of which the last of the words thus rendered is المضمرين; accord. to a copy of the M, المضمرين, i. e. المُضْمِرِينَ; in a copy of the Ḳ, without any syll. signs; and in the CḲ, المُضْمَرِيْن; of which readings, I have followed that found in the M; supposing the meaning to be, that ايّا has different endings according as it is used by one speaking to another, or by one speaking of another, or by one speaking of himself, or to, or of, two or more, and the like;]) and the ك of ايّاك is like the ك of ذٰلِكَ, inasmuch as it is an indication of allocution only, divested of the idea of its being a sign of the pronoun. (M.) Of all these varying opinions, IJ says that he has found none to be correct when investigated, except that of Akh; with whose opinion, that stated in the begining of this art. is identical [except as to the affix, which is there said to be a pronoun, not merely a particle of allocution]. (M, TA.) Zj, being asked to explain the meaning of the phrase إِيَّاكَ نَعْبُدُ, [in the Ḳur i. 4,] answered, حَقِيقَتَكَ نَعْبُدُ [*Thine essence we worship*]; and said that it is derived from آيَةٌ, meaning "a sign by which a thing is known:" but IJ does not approve of this. (M.) [Respecting the phrase, فَإِذَا هُوَ إِيَّاهَا, in which ايّاها is used in the place of a noun in the nom. case, and which is therefore disallowed by Sb, see إِذَا.] — It is also used for the purpose of cautioning, or putting one on his guard. (T, Ṣ.) You say, إِيَّاكَ وَالأَسَدَ [*Beware thou of*, or *avoid thou*, or *remove thyself far from, the lion*]: it is a substitute for a verb; as thou you said, بَاعِدْ: and you say also, هِيَّاكَ; like as you say أَرَاقَ and هَرَاقَ: (Ṣ:) [or ايّاك in this case is governed by a verb understood: for] Ibn-Keysán says, when you say, إِيَّاكَ وَزَيْدًا [*Beware thou of*, or *avoid thou*, or *remove thyself far from, Zeyd*], you caution him whom you address against Zeyd, and the verb governing the accus. case is not apparent: the meaning is, أُحَذِّرُكَ زَيْدًا [*I caution thee against Zeyd*]; as though you said, أُحَذِّرُكَ إِيَّاكَ وَزَيْدًا [*I caution thee, thee with Zeyd*]; or as though you said, بَاعِدْ نَفْسَكَ عَنْ زَيْدٍ وَبَاعِدْ زَيْدًا عَنْكَ [*Remove thyself far from Zeyd, and remove Zeyd far from thee*]; so that the verb governs the word signifying the person cautioned and that signifying him against whom that person is cautioned: (TA:) [and Az says,] when you say, إِيَّاكَ وَرُكُوبَ الفَاحِشَةِ, the verb is suppressed: it is as though you said, أُحَذِّرُكَ رُكُوبَ الفَاحِشَةِ [*I caution thee against the committing of that which exceeds the bounds of rectitude*]. (T.) Kh is related to have heard an Arab of the desert say, (T,* M, the latter on the authority of Sb.,) إِذَا بَلَغَ الرَّجُلُ السِّتِّينَ فَإِيَّاهُ وَإِيَّا الشَّوَابِّ [*When the man attains to sixty years, I caution him against, or let him avoid, the young women*]; (T, Ṣ, M;) prefixing ايّا to الشوابّ, and putting the latter in the gen. case: (Ṣ:) but accord. to Akh, it is not allowable to say [thus, or] إِيَّاكَ وَإِيَّا زَيْدٍ. (M.) Sometimes the و is suppressed, as in the saying of the poet,

* فَإِيَّاكَ إِيَّاكَ المِرَاءَ فَإِنَّهُ *

* إِلَى الشَّرِّ دَعَّاءٌ وَلِلشَّرِّ جَالِبُ *

[*Then avoid thou, avoid thou obstinate disputation, for it is wont to invite to evil, and an attracter of evil*]; meaning, إِيَّاكَ وَالمِرَاءَ; i. e., إِيَّاكَ وَأَنْ تُمَارِيَ. (TA.) You say [properly], إِيَّاكَ وَأَنْ تَفْعَلَ كَذَا [*Beware thou of*, or *avoid thou, doing such a thing*]: but [in strict propriety] you should not say, إِيَّاكَ أَنْ تَفْعَلَ كَذَا, without و. (Ṣ.) See also art. اى.

أَيَايَا (Lth, T, Ṣ, M, Ḳ) and أَيَايَهْ, (M,) or يَايَا, (Ḳ,) and يَايَهْ, (M, Ḳ,) *A cry by which camels are chidden.* (Lth, T, Ṣ, M, Ḳ.) [See 2 in art. اى.]

ايب

For words which might be supposed to be properly mentioned under this head, see art. اوب.

ايد

1. آدَ, aor. يَئِيدُ, inf. n. أَيْدٌ, *He*, (a man, AZ, T, &c.,) or *it*, (a thing, L,) *was*, or *became, strong*: (AZ, T, Ṣ, M, Ḳ, &c.:) and ٤ آيَدَ, inf. n. إِيَادٌ, *he became possessed of strength.* (AHeyth, T, L.) — آدَتْ ضِيَافَتُهُ ‡ *His coming as a guest was*, or *became, frequent.* (A.) [See أَيِّدٌ.]

2. أيّد, inf. n. تَأْيِيدٌ; (T, Ṣ, M, &c.;) and ٤ آيَدَ (T, Ṣ, Ḳ,) of the measure فَاعَلَ, (Ṣ,) inf. n. مُؤَايَدَةٌ; (Ḳ;) *He strengthened:* (Ṣ, M, L, Mṣb, Ḳ:) *he aided*, or *rendered victorious.* (L.) You say, أَيَّدَهُ عَلَى الأَمْرِ *He strengthened him to accomplish the affair.* (M, L.)

3: see 2.

4: see 1.

5. تأيّد *He*, or *it*, (a thing, Ṣ,) *became strengthened.* (T, Ṣ, Ḳ.)

آدٌ *Strength*; syn. صُلْبٌ, (M, L, Ḳ,) and قُوَّةٌ [which is one of the significations of صُلْبٌ, and that which is here meant]; as also ٤ أَيْدٌ [which is an inf. n.: see 1]. (Ṣ, M, Ḳ.)

أَيْدٌ: see آدٌ.

أَيِّدٌ *Strong:* (Ṣ, A, Mgh, Mṣb, Ḳ:) an epithet applied [to God, and] to a man. (Ṣ.) A poet says, * إِذَا القَوْسُ وَتَّرَهَا أَيِّدٌ * رَمَى فَأَصَابَ الكُلَى وَالذُّرَى * [lit. *When a strong one strings the bow, he shoots, and hits the kidneys, and the tops of the humps of the camels*]; meaning, when God strings [or stretches] the bow that is in the clouds, He casts fat into the kidneys and humps of the camels, by means of the herbage that is produced by the rain. (Ṣ.) إِنَّهُ لَأَيِّدُ الغَدَاءِ وَالعَشَاءِ means ‡ *Verily he is often present at the morning and evening meals.* (A.)

إِيَادٌ *Anything by which a person or thing is strengthened*, (M, L, Ḳ,) or *guarded, defended*, or *protected*: (T, L:) *a thing by which one is protected*, or *veiled*, or *concealed*: the *side*; *shade*, or *shadow*; or *protection*: *a place of refuge*: (M, L, Ḳ:) *either side* of anything, *that strengthens* it: (Lth, T:) *anything that is in the vicinity* of a thing: (T:) *each wing* of an army: (Ṣ, M, L, Ḳ:) *earth that is put round a watering-trough* or *tank*, or *round a tent*, (Ṣ, M, L, Ḳ,) *to strengthen it*, or *to keep away from it the rain-water*: (Ṣ, L:) *any fortification*: *a fortified mountain*: (M, L, Ḳ:) *a mountain that is inaccessible*, or *difficult of access.* (IAạr, T.) [In the place of one signification, Golius gives "cortex;" having found لحاء in the place of لَجَأٌ.] — *An elevated tract*, or *a heap, of sand.* (M, Ḳ.) — *Abundance of camels* [because they strengthen their owner]. (Ḳ.) — The *air*; syn. هَوَآءٌ. (Ḳ.)

مُؤَيَّدٌ: see مُؤَيِّدٌ: = and see what next follows.

مُؤْيِدٌ, of the same measure as مُؤْمِنٌ, *A great, mighty*, or *severe, thing*; (Ṣ, L, Ḳ;) *a calamity*: (T, Ṣ, M, L, Ḳ:) or, accord. to Aṣ, it is ٤ مُؤَيِّدٌ, with fet-ḥ to the ى, and signifies *anything rendered strong*, or *hard*, or *severe.* (L.) [See مَآوِدُ, in art. اود.]

مُؤَيِّدٌ and ٤ مُؤْيَدٌ (the latter irreg., by rule being مُؤَايَدٌ, TḲ,) *Strengthened*: (Ṣ, L, Ḳ:) *aided*; or *rendered victorious*: (L:) and the former, *strong*, applied to a building. (M.)

مُؤَيِّدٌ *Strengthening*: (Ṣ, L:) *aiding*; or *rendering victorious.* (L.) The dim. also has this form. (Ṣ.)

اير

1. آرَهَا, aor. يَئِيرُ, (T, Ṣ, and Ḳ in art. اور,) inf. n. أَيْرٌ; (T, TA;) or آرَهَا, aor. يَؤُورُ; (ISk, T;) or *both*; (Ḳ ubi suprà;) *Inivit eam*; *he compressed her.* (ISk, T, Ṣ, Ḳ.)

أَيْرٌ The *membrum virile*; *penis*; *veretrum*: (TA:) pl. [of pauc.] آيُرٌ and آيَارٌ (Ṣ, M, Ḳ) and [of mult.] أُيُورٌ (Ṣ, Ḳ) and أُيُرٌ. (L.) كَانَ أَيْرُهُ — طَوِيلًا is a phrase meaning ‡ *He had many male children.* (T, TA.)

أُيَارِيٌّ *Having a large membrum virile*, or *penis*; (T, Ṣ, M, Ḳ;) like أُنَافِيٌّ signifying "having a large nose." (T.)

أَيَّارٌ *The* [*Syrian*] *month* [*corresponding to May, O. S.;*] preceding حَزِيرَانُ, or (as written by Saadee Efendee, TA) حُزَيْرَانُ. (So in different copies of the Ḳ.)

آئِرٌ *Iniens.* (T, Ṣ, TA.)

مَئِيرٌ pass. part. n. of 1, (T, Ṣ, TA,) of the same measure as مَصِيرٌ; *i. q.* مَنْيُوكٌ. (TA.)

مِئْيَرٌ (Ḳ, TA, [in the CḲ مَئِير, and in Gol. Lex. مِئَيِّرٌ,]) *Qui multum coit.* (Ḳ.)

ايس

1. أَيِسَ مِنْهُ, (Ṣ, M, Mgh, Mṣb, Ḳ,) aor. يَأْيَسُ (Ṣ, Mṣb, Ḳ) and يَأْيِسُ, (Mṣb,) inf. n. أَيَسٌ, (Mṣb,) or إِيَاسٌ, (Ḳ,) or it has the same inf. n. as يَئِسَ, namely يَأْسٌ, (Ṣ,) with which إِيَاسٌ is syn., (Mgh,) but this last is a contraction of إِيآسٌ, of the measure إِيعَالٌ, as determined by Az, and is not an inf. n. of أَيِسَ as some think it to be, (Mgh, art. يئس,) *He despaired of it;* syn. قَنِطَ: (Ḳ:) a dial. var. of يَئِسَ: (ISk, Ṣ, TA:) or it is not so, but is formed by transposition from يَئِسَ, because it has no [proper] inf. n.; and إِيَاسٌ, the proper name of a man, is not to be adduced in evidence, for it is of the measure فِعَالٌ from الأَوْسُ, "the act of giving:" (Preface to the M, quoted in the TA:) if it were a dial. var. of يَئِسَ, they would say إِسْتُ for إِيْسْتُ: (M, TA:) and أُيِسَ, incorrectly written أُوِيسَ, also signifies the same. (Mgh.) ‖ أَيْسَ: see لَيْسَ.

2: see 4.

4. آيَسَهُ *He made him to despair;* (Ḳ;) like أَيْأَسَهُ; (Ṣ, Mgh;) and so أَيَّسَهُ, (Ṣ,* Ḳ,) inf. n. تَأْيِيسٌ. (Ṣ.)

أَيِسٌ and آيِسٌ [*Despairing*]; part. ns. of أَيِسَ. (Mṣb.) ‖ [Hence,] آيِسَةٌ [and accord. to Golius أَيْآسَةٌ, both properly meaning *Despairing* of the recurrence of the menstrual flux;] *who has not menstruated in a period of five and fifty years.* (KT.)

أَيْآسَةٌ: see أَيِسٌ.

إِيَاسٌ: see 1.

آيِسٌ: see أَيِسٌ.

ايش

أَيْشَ, for أَيُّ شَيْءٍ: see أَيٌّ, in art. اى.

ايض

1. آضَ, aor. يَئِيضُ, inf. n. أَيْضٌ, *i. q.* عَادَ; (ISk, Ṣ, M, Mṣb,* Ḳ;) as in the phrase آضَ إِلَى الشَّيْءِ [*He returned to the thing*, i. e. *to the doing of the thing; he did the thing again*, or *a second time*]. (Ḳ.) ‖ And *i. q.* رَجَعَ; (Ṣ, M, Mṣb, Ḳ;) as in the phrase آضَ إِلَى أَهْلِهِ [*He returned to his family*]. (Ṣ, M.) ‖ In the phrase فَعَلْتُ كَذَا أَيْضًا, the last word is the inf. n. of آضَ in the sense of عَادَ, (ISk, IDrd, Ṣ, M, Mṣb,*) and in the sense of رَجَعَ: (IDrd, M:) and the meaning is, [*I did such a thing again*, or *a second time;*] *I returned to the doing of such a thing:* (IDrd, M:) or *I did such a thing returning to what had preceded.* (Mṣb, Ḳ.*) [It also, and more commonly, signifies *I did such a thing also.*] When one says, فَعَلْتُ ذٰلِكَ أَيْضًا [*I did that again*, &c.], you say, قَدْ أَكْثَرْتَ مِنْ أَيْضٍ [*Thou hast made much use of the expression* أَيْضًا], and دَعْنِي مِنْ أَيْضٍ [*Let me alone and cease from using the expression* أَيْضًا]. (ISk, Ṣ.) ‖ أَيْضٌ also signifies ‡ A thing's *becoming another*, or *a different thing;* and *being changed from its state* or *condition* [*to another and a different state* or *condition*]: (Lth, Ḳ:*) so says Kh. (Ḥam p. 356.) And آضَ كَذَا ‡ *He*, or *it, became such a thing.* (Lth, Ṣ, M,* Ḳ.) You say, آضَ سَوَادُ شَعَرِهِ بَيَاضًا (A, TA) ‡ *The blackness of his hair became whiteness.* (TA.) And Zuheyr says, speaking of a land which he traversed,

* قَطَعْتُ إِذَا مَا الآلُ آضَ كَأَنَّهُ *
* سُيُوفٌ تُنَحَّى سَاعَةً ثُمَّ تَلْتَقِي *

[*I traversed, when the mirage*, or *the mirage of the morning, became as though it were swords which were removed a while, then met*]. (Ṣ.)

أَيْضًا and أَيْضٌ: see above, in four places.

ايك

1. أَيِكَ الأَرَاكُ, aor. ـَ, *The* [*trees called*] اراك *became what is termed* أَيْكَةً [n. un. of أَيْكٌ, q. v.]; as also استأيك. (Ḳ.) The former occurs in poetry contracted into أَيْكَ. (ISd, Ṣgh.)

10: see 1.

أَيْكٌ *Numerous, luxuriant* or *tangled* or *dense, trees:* (Ṣ, Ḳ:) or *a place where water collects and sinks into the ground* (غَيْضَةٌ) *producing* [*trees of the kinds called*] سِدْر *and* أَرَاك (Lth, Ḳ) *and similar soft trees:* (Lth:) or *a collection of any trees;* even, *of palm-trees:* (Ḳ:) or, as some say, *a place where* [*trees of the kind called*] أَثْل *grow, and where is a collection of them:* or, accord. to AḤn, *an abundant collection of* أَرَاك *in one place:* (TA:) or *trees;* said to be *of the* [*kind called*] أَرَاك: (Mṣb:) n. un. with ة: (Ṣ, Mṣb, Ḳ, &c.:) IAar says, [you say,] أَيْكَةٌ مِنْ أَثْلٍ and رَهْطٌ مِنْ عُشَرٍ and قَصِيمَةٌ مِنْ غَضًا. (Sh.) أَصْحَابُ الْأَيْكَةِ occurs in the Ḳur in four chapters: [xv. 78 and xxvi. 176 and xxxviii. 12 and l. 13:] (Ṣgh:) he who reads thus means, by the latter word, الغَيْضَة [explained above, and also signifying *the thicket*, or *collection of tangled trees*, &c.]; (Ṣ, Ḳ;) or *the tangled*, or *luxuriant*, or *abundant and dense, trees:* (TA:) another reading is لَيْكَةَ; accord. to which, this is the name of the town [in which the people here mentioned dwelt]: (Ṣ, Ḳ:) or, as some say, the two words are [applied to the same place,] like بَكَّةُ and مَكَّةُ: (Ṣ:) but Zj says that another reading is allowable, and very good; i. e. أَصْحَابُ لَيْكَةَ, as being originally الأَيْكَةِ; for the Arabs say, اَلْحَمَرُ قَدْ جَاءَنِي and لَحْمَرُ جَاءَنِي for الأَحْمَرُ; so that لَيْكَةَ is like لَحْمَرَ. (TA.)

أَيْكٌ أَيِكٌ, (Ḳ, TA,) like كَتِفٌ, (TA, [agreeably with the verb, but in the CḲ أَيِكٌ,]) is a phrase in which the latter word signifies مُثْمِرٌ [*Putting forth fruit;* &c.]: (Ḳ, TA:) or, as some say, it is an intensive epithet [signifying *very abundant* or *luxuriant* or *tangled* &c.]. (M, TA.)

ايل

إِيلُ a name of *God;* (Lth, T, Ṣ, M, Ḳ;) a Hebrew word; (Lth, Ṣ;) or Syriac: (Ṣ:) it is a dial. var. of إِلٌّ [q. v.]: or the latter may be an arabicized form of the former: (Az, TA:) Ibn-El-Kelbee says that جَبْرَئِيلُ and مِيكَائِيلُ and the like are similar to عَبْدُ اللّٰهِ and عَبْدُ الرَّحْمَانِ; (M;) [and J says,] they are like عَبْدُ اللّٰهِ and تَيْمُ اللّٰهِ: (Ṣ:) so that جَبْر signifies "servant," and is prefixed to ايل, governing it in the gen. case: (M:) but this is not a valid assertion; for were it so, such names would be perfectly decl.: (M in art. ال:) Suh says, in the R, that جبرئيل is Syriac, and means عَبْدُ الرَّحْمَانِ, or عَبْدُ العَزِيزِ, as is related on the authority of I 'Ab: that most persons hold ايل in this case to be a name of God: but that some hold names of this kind to be constructed inversely, after the manner of the language of the 'Ajam; ايل meaning *servant.* (TA. [See what is said of إِلٌّ.])

إِيلَةٌ: see art. اول.

أَيْلُولُ [written by some إِيلُولُ] *One of the Greek* [or *Syrian*] *months;* (T,* M, Ḳzw;) *the last thereof* [*corresponding with September, O. S.*]. (Ḳzw.)

إِيَّلٌ: إِيَالَةٌ: أَيِّلٌ: أُيِّلٌ: إِيِّلٌ: see art. اول.

ايم

1. آمَتْ, (T, M, Mgh, Ḳ,) aor. تَئِيمُ, (T, Ḳ,) inf. n. أَيْمَةٌ, (T, M, Mgh, Ḳ,) or this is a simple subst., (Mṣb,) and إِيمَةٌ and أَيْمٌ and أُيُومٌ, (M, Ḳ,) *She had no husband;* said of a virgin and of one who is not a virgin; (IAar, T, M, Mgh, Ḳ;) as also تَأَيَّمت (Lth, T, M) and ائتامت: (M:) or, as some say, تَأَيَّمت signifies *she lost her husband by his death, she being still fit for husbands, having in her a remaining force of youth:* (T:) and you say, آمَتْ مِنْ زَوْجِهَا, aor. تَئِيمُ, inf. n. أَيْمَةٌ and أَيْمٌ and أُيُومٌ, (Ṣ, TA, [accord. to the former app. signifying the same as آمَتْ alone as explained above: or]) meaning *she became bereft of her husband by his death, or by his being slain, and remained without marrying.* (TA.) And آمَ, (T, Ṣ, Mṣb,) aor. يَئِيمُ, (T, Mṣb,) inf. n. أَيْمَةٌ, (T,) *He had no wife:* (T, Mṣb:) or *he lost his wife by her death:* (Ṣ,* Ḳ,* and Ḥam p. 650:) and *he did not marry;* as also تَأَيَّمَ. (Ḥam ubi suprà.) It is said of the Prophet, in a trad., كَانَ يَتَعَوَّذُ مِنَ الأَيْمَةِ (T, Ṣ) *He used to pray for preservation from remaining long without a wife.* (T.) And Yezeed Ibn-El-Ḥakam Eth-Thakafee says,

* كُلُّ امْرِئٍ سَتَئِيمُ مِنْهُ العِرْسُ أَوْ مِنْهَا يَئِيمُ *

(Ṣ) i. e. *Every man, the wife will be bereft of him by his death, or he will be bereft of her by her death.* (Ḥam p. 531.) One says also,

مَا لَهُ آمَ وَعَامَ, meaning [*What aileth him?*] *May his wife and his cattle die, or perish, so that he shall have no wife* (حَتَّى يَئِيمَ) *and be vehemently desirous of milk* (يَعِيمَ). (S, K: [in the CK, erroneously, أُمَّ وعامَّ; and in a MS. copy of the K, آمَ ولاعامَ.])

2. أَيَّمَهُ اللّٰهُ inf. n. تَأْيِيمٌ, *God made him to have no wife.* (K,* TK.) And أَيَّمْتُ المَرْأَةَ, inf. n. as above; (Ham p. 11, and TA;*) or ↓ آمَتْهَا, like أَعَمْتُهَا; (T, S;) *I made the woman to be a widow, by slaying her husband.* (T,* S, and Ham ubi suprà.) Taäbata-sharrà says,

* فَأَيَّمْتُ نِسْوَانًا وَأَيْتَمْتُ إِلْدَةً *

[*And I have made women widows, by slaying their husbands; and children fatherless*]. (TA.)

4. آمَتِ المَرْأَةُ: see 2.

5. تَأَيَّمَتْ and تَآيَمَ: see 1, in three places. The former is also explained as signifying *She became forlorn* (تَحَوَّشَتْ) *of her husband.* (K in art. حوش.) And also, (TA,) or تَأَيَّمَتْ زَمَانًا, (ISk, T, S,) *She remained some time without marrying.* (ISk, T, S, TA.) And تَآيَمَ, (Msb, K,) or تَآيَمَ زَمَانًا, (ISk, T, S,) *He remained some time without marrying.* (ISk, T, S, Msb, K.)

8. آتْأَمَتْ, written with the disjunctive alif اِيتَامَتْ: see 1. = آعْتَمَتْهَا, (M, K,) like آعْتَمَتْهَا, (TA,) *I took her as my wife, she being what is termed* أَيِّم [*without a husband*]. (M, K.)

أَيْمَ is a contraction of أَيُّ مَا, meaning أَيُّ شَيْءٍ: it is thus in the saying, أَيْمَ هُوَ يَا فُلَانُ [*What thing is it, O such a one?*]: and أَيْمَ تَقُولُ [*What thing sayest thou?*]. (TA.) = أَيْمُ اللّٰهِ [for أَيْمُنُ اللّٰهِ]: see in art. يمن. (K.)

أَيْمُ, for أَامُّ: see art. ام.

أَيْمَا: see أَمَّا: = and إِمَّا.

إِيمَا: see إِمَّا.

أَيْمَانُ A man *whose wife has died:* and أَيِّمَى A woman *whose husband has died:* pl. أَيَامَى, of both; like as سَكَارَى is pl. of سَكْرَانُ: accord. to ISk, أَيَامَى is originally أَيَائِمُ. (Msb.) [See also أَيِّمٌ.] أَيْمَانُ عَيْمَانُ are epithets applied to a man, (M, K, TA,) meaning *Whose wife* [*and cattle*] *have died or perished* [*so that he has no wife and is vehemently desirous of milk;* as shown above; see 1, last signification]: (TA:) the former relates to wives; and the latter, to milk: (S, K, TA:) fem. أَيْمَى عَيْمَى, applied to a woman. (M, K.)

أَيِّمٌ A woman *having no husband;* (Lth, T, S, M, Mgh, Msb, K;) *whether she be a virgin or not;* (IAar, T, S, M, Mgh, K;) or *whether she have married before or not;* (Sgh, Msb;) as also أَيِّمَةٌ; (Msb;) [said to be] applied to one *who has not married:* (IAar, T:) or *if not a virgin;* accord. to [the Imám] Mohammad; agreeably with a reading of a trad. by which the أَيِّم is distinguished from the virgin: (Mgh:) also, the former, a man *having no wife;* (S, M, Mgh, Msb, K;) *whether he have married before or not:* (S, Sgh, K:) or *who has not married:* (IAar, T:) pl. أَيَامَى (S, M, K) and أَيَائِمُ; (M, K;) the latter of which is the original form: (S, M:) [or both, accord. to the Msb, are pls. of أَيْمَانُ, q. v.:] and أَيِّمُونَ is a pl. applied to men, and أَيِّمَاتٌ applied to women: and آمَةٌ, also, signifying men *having no wives,* is pl. of ↓ آئِمٌ for أَيِّمٌ. (TA.) — Also A *free* woman: (K:) pl., in this sense also, أَيَامَى, used in this sense in the Kur xxiv. 32, (T, TA,) accord. to some. (TA.) — And *A female relation;* (K;) in which sense also أَيَامَى is pl.; (T, TA;) meaning *such as the daughter and the sister and the maternal aunt.* (T, K.)

آئِمٌ: see أَيِّمٌ.

الحَرْبُ مَأْيَمَةٌ لِلنِّسَاءِ (T, S, M, Msb, K) (M, K) *War is a cause of widowing to women; it slays the men, and leaves the wives without husbands.* (T, S, M, Msb.)

مُؤْيِمَةٌ A *rich,* or *wealthy, woman,* or one *possessing competence* or *sufficiency, having no husband.* (Sgh, K.)

مَآئِمُ: see آمَةٌ, in art. ام.

اين

1. آنَ, [aor. يَئِينُ,] inf. n. أَيْنٌ, [in a copy of the Msb, أَيِنَ, aor. يَاءَنُ, inf. n. أَيَنٌ, but as this is at variance with all other authorities known to me, I regard it as a mistranscription,] *He was,* or *became, fatigued,* or *tired:* (T, M:) so says IAar: (T:) and As says the like: (TA, from a marginal note in a copy of the S:) [see also what I have cited from the Mughnee voce إِنَّ, last sentence:] in proof of this, IAar cites the following ex., from a poet:

* إِنَّا وَرَبِّ القُلُصِ الضَّوَامِرِ *

[*We were,* or *have become, fatigued, by the Lord of the lean and lank-bellied youthful she-camels*]: but Lth says that there is no verb derived from أَيْنٌ, in this sense, except in poetry: (T:) Aboo-Mohammad says that the only instance is that cited above: (TA:) [it is not disputed that] أَيْنٌ signifies *fatigue,* or the *being fatigued* or *tired:* (S, K:) AZ says that it has no verb formed from it; but on this point he has been contradicted: (S:) A 'Obeyd also says that it has no verb. (M.) = آنَ, aor. يَئِينُ, inf. n. أَيْنٌ, (S, M, Msb, K, &c., [but see what follows,]) also signifies *Its time came;* (أَتَى وَقْتُهُ;) as also أَنَى: (Bḍ lvii. 15:) *it was,* or *became, present: it came,* or *attained, to its time; to its full,* or *final, time,* or *state; to maturity: it was,* or *became,* or *drew, near:* syn. أَنَى: (M:) and أَدْرَكَ; like أَنَى: (Ham p. 455:) and حَانَ: (S, M, Msb, K:) and قَرُبَ. (Mughnee voce إِنَّ.) You say, آنَ لَكَ أَنْ تَفْعَلَ كَذَا, aor. and inf. n. as above, (AZ, S,) i. e. حَانَ [*The time has come,* or *has drawn near, for thee to do,* or *that thou shouldst do, such a thing*]; like أَنَى: and it is formed from it by transposition: (S:) [i. e.] أَنَى is formed by transposition from آنَ: (Msb:) or آنَ is a dial. var. of أَنَى; not formed from it by transposition, [nor is the reverse the case,] because of the existence of the inf. n. [of each]: (M:) or آنَ is formed by transposition from أَنَى, because the latter has an inf. n. and the former has not: so says As: for أَيْنٌ does not belong to this; its meaning being only إِعْيَاءٌ and تَعَبٌ: or, accord. to AZ, آنَ has an inf. n., namely أَيْنٌ; and if the case be so, the two [verbs] are equal; neither being the original of the other: (IJ in the Khaṣáïṣ:) Suh, in the R, asserts that آنَ is formed by transposition from أَنَى: (TA:) the assertion of El-Bekree, that آنَ is originally with و [for its medial radical letter], and that it is of the class of وَلِيَ, aor. يَلِي, requires consideration, and involves what is contrary to rule. (MF.) You say also, إِنْ أَيْنَكَ, (S, M, K,) and إِينَكَ, (M, K,) and آنَكَ, (S, K,) i. e. حَانَ حِينُكَ [*Thy time,* or *season, came,* or *hath come:* or *drew near,* or *hath drawn near*]. (S, M, K.)

آنَ: see أَيْنٌ. — الآنَ is a noun denoting the present time; (S, M, Msb, K;) [signifying *At the present time; now;* for] it is an adverbial noun; (S, Msb, K;) one which, in a place where it is fitting to be used as such, may not be used otherwise; occurring in a determinate sense; (S, K;) the ال being inseparable from it; (IJ, M, Msb;) not prefixed to it for the purpose of rendering it determinate, because it has not that which participates in its meaning: (S, Msb, K:) as Ibn-Es-Sarráj says, there is not one آن and another آن: (Msb:) [accord. to ISd, who quotes a long disquisition by IJ on this word,] the ال which is expressed in this case is redundant, because the noun is determinate without it, but it is rendered so by another ال, which is understood, as in the case of أَمْسِ: so says IJ, following Aboo-'Alee; and his is the correct opinion: (M:) Fr says that it is a particle, compounded with ال, which is inseparable from it; and that it is originally أَوَانَ [or أَلْأَوَانَ]: or that it may have originated from the phrase آنَ لَكَ أَنْ تَفْعَلَ [explained above], and is therefore mansoob, like قَالَ and قِيلَ when used as nouns: but Zj disallows its originating from آنَ; and says that the right opinion is that of Kh, that الآنَ is indecl. with fet-ḥ for its termination, and that the ال is prefixed because the meaning is هٰذَا الوَقْتَ; and this is the opinion of Sb. (T.) You say, أَنَا الآنَ أَفْعَلُ كَذَا [*I, at the present time,* or *now, do,* or *will do, thus,* or *such a thing*]. (M.) And كُنْتُ الآنَ عِنْدَهُ, meaning *I was, in this time, of which part is present and some portions have passed, with him,* or *in his presence.* (IJ, M.) And when you mean the kind of expression which is used in this saying, you say, الآنَ حَدُّ الزَّمَانَيْنِ [*The term "now" is the limit of the two times;* namely the past and the future]; thus pronounced, marfooʿ: so says IJ: but in the Book of Sb we read, الآنَ حَدَّ الزَّمَانَيْنِ, with nasb: and in like manner, in the same, الآنَ آنَكَ [*Now is thy time*]; the former with nasb and the

latter with refa. (M.) You say also, هٰذَا أَوَانُ ٱلْآنَ [*This is the present time*]: and مَا جِئْتُ إِلَّا أَوَانَ ٱلْآنَ, meaning *I came not save at the present time*, or *now*: with the last word mansoob in both instances. (ISh, T.) [And حَتَّى ٱلْآنَ and إِلَى ٱلْآنَ *To the present time* and *until the present time*; i. e. *hitherto*. And مِنَ ٱلْآنَ *From the present time; henceforward*.] Sometimes the hemzeh [after the ل] is suppressed, and its vowel is transferred to the ل; so that you say لَانَ. (Bḍ ii. 66.) And sometimes also the ل is pronounced with fet-ḥ and both the hemzehs are suppressed; so that you say لَانَ. (Ṣ, Ḳ.) And sometimes تَ is prefixed to it, like as it is to حِينَ; so that you say تَلَانَ, like as you say تَحِينَ. (El-Umawee, A 'Obeyd. [See art. تلن.])

أَيْنٌ *Fatigue*. (Ṣ, Ḳ, &c.) [Whether it be a simple subst., or an inf. n., and, if the latter, whether it be an inf. n. of آنَ only in the former of the two senses assigned to that verb above, or in both these senses, is doubted: see 1, throughout.] = *A time; a season;* syn. حِينٌ; (Ṣ, M, Ḳ;) as also إِينٌ (M, Ḳ) and آنٌ (Ṣ, Ḳ.) [See 1, last sentence.]

أَيْنَ is an adverbial noun, (Mṣb,) an interrogative respecting a place: (Ṣ, M, Mṣb, Ḳ:) [signifying *Where? in what place?*]: Zj says that it is an interrogative particle, like كَيْفَ: (T:) [ISd says,] it is a noun, because you say, مِنْ أَيْنَ [meaning *From what place? whence?*]: (M:) [and you say also, إِلَى أَيْنَ *To what place? whither?*]: it is always mansoob, unless you prefix the article to it, saying الأَيْنُ [which means *The place where*]: (Lth, T:) it is fem.; but may be made masc. (Lḥ, M.) You say, أَيْنَ زَيْدٌ *Where*, or *in what place, is Zeyd?* (Ṣ, Mṣb.) And أَيْنَ بَيْتُكَ [*Where is thy house*, or *tent?*]. (M.) And أَيْنَ يُذْهَبُ بِكَ, which may mean *Where*, or *whither, wilt thou be taken away, and what will be done with thee and made to come to pass with thee*, if this be thine intellect? or, accord. to Mṭr, it is a saying of the people of Baghdád, addressed to him whom they charge with foolish judgment or opinion, as meaning أَيْنَ يُذْهَبُ بِعَقْلِكَ [*Where*, or *whither, is thine intellect taken away?*]. (Ḥar p. 574.) [And أَيْنَ هٰذَا مِنْ ذَاكَ and عَنْ ذَاكَ and وَذَاكَ *What place does this hold in relation to that*, or *in comparison with that? what is this in relation to that*, or *in comparison with that? what has this to do with that? what has this in common with that?*] — It also denotes a condition: when you say, أَيْنَ تَجْلِسْ أَجْلِسْ [*Where thou sittest, I will sit*], the sitting must be in one place: and مَا is added to it; so that you say, أَيْنَمَا تَقُمْ أَقُمْ [*Wherever thou standest, I will stand*]. (Mṣb.) — It also occurs used as a proper name of a particular place: thus the poet Ḥomeyd Ibn-Thowr speaks of his companions as being بِأَيْنَ وَأَيْنَمَا [app. meaning *In certain places: where and wherever those places were*, there were my companions]: in which case it is divested of the meaning of an interrogative, and is imperfectly decl. because determinate and of the fem. gender. (M, L. [In one copy of the former, بِأَنَّى وَأَيْنَمَا, which may mean the same; and voce أَنَّى, q. v., بِأَنَّى وَأَيْنَمَا.])

إِينٌ: see أَيْنٌ.

أَيَّانَ, (T, Ṣ, M, &c.,) of the measure فَعَّال, or it may be of the measure فَعْلَان, (Mṣb,) also pronounced إِيَّانَ, (T, Ṣ, M, Ḳ,) the latter of the dial. of Suleym, mentioned by Fr, (T, Ṣ,) and by Zj, (M,) is an interrogative respecting a time, (T, Ṣ, Mṣb,) but only respecting a time not come: (T:) signifying *When?* (Ṣ, M, Mṣb;) *at what time?* (Mṣb, Ḳ:) it is fem.; but may be made masc.: (Lḥ, M:) and it may be pronounced with imáleh, though not belonging to a class of words regularly subject to imáleh. (TA.) It is said in the Ḳur [xvi. 22 and xxvii. 67], accord. to different readings, أَيَّانَ يُبْعَثُونَ or إِيَّانَ [*When they shall be raised to life*]; (T, Ṣ, M;) i. e. when shall be the resurrection. (Aboo-Is-ḥáḳ, T.) But you may not say, أَيَّانَ فَعَلْتَ ذَاكَ as meaning *When didst thou that?* (T.) — IJ says that, were it syn. with مَتَى, it would be conditional; whereas it was not mentioned by his colleagues among the adverbs used conditionally, as مَتَى and أَيْنَ &c.: but sometimes it has a conditional meaning, though that meaning be not explicit. (M.) A poet says,

* أَيَّانَ نُؤْمِنُكَ تَأْمَنْ غَيْرُنَا وَإِذَا *
* لَمْ تُدْرِكِ الأَمْنَ مِنَّا لَمْ تَزَلْ حَذِرَا *

[*When we grant thee security, thou wilt be secure from others than us; and when thou obtainest not security from us, thou wilt not cease to be in a state of fear*]. (I 'Aḳ p. 300.)

إِيَّانَ: see أَيَّانَ, in two places.

آئِنٌ part. n. of آنَ in both its senses.

أَوَانٌ: see أَوَانَةٌ.

ايه

2. ايّه بِهَا, (Ṣ, TA,) and, accord. to some, بِهِمْ, (TA,) and بِهِ, (Ḳ,* TA,) inf. n. تَأْيِيهٌ, (Ṣ, Ḳ,) *He cried out to*, or *shouted to, and called*, (Ṣ, Ḳ, TA,) *them*, namely, camels, (Ṣ, TA,) and, accord. to some, horses, and men, (TA,) and *him*, (Ḳ, TA,) namely, a camel: (TA:) or ايّه به signifies *he said to him*, namely, a man, and a horse, يَا وَيْهَاهْ [*Ho! On!*]: (A 'Obeyd:) and *he said to him*, namely, a man, يَا أَيُّهَا الرَّجُلُ [*O thou man*]: (Ḳ:) or *he called him*, namely, a man, *as though he said to him*, يا ايّها الرجل: (IAth:) and *he cried out to him*, or *at him;* or *drove him away with crying* or *a cry;* namely, an object of the chase. (TA.)

[أَيْهَ would seem to be a dial. var. of وَيْهَ; for it is said that] أَيْهَكَ is syn. with وَيْهَكَ. (Ḳ: [but see وَيْهَ.]) = أَيْهًا: see أَيْهَاتَ.

إِيهْ, with the ه quiescent, is a word used in chiding, or checking; meaning حَسْبُكَ [*Sufficient for thee* is such a thing; &c.]. (ISd, Ḳ.) — إِيهًا signifies, (Ṣ, Ḳ,) as also ايهَ, (Ḳ,) a command to be silent, (Ṣ, Ḳ,) and to abstain; (Ṣ, TA;) i. e. *Be silent;* and *abstain*, or *desist:* (TA:) both are used in chiding, or checking: and هِيهَ is used in the place of إِيهَ. (Lth, TA.) You say [also,] إِيهًا عَنَّا *Be silent*, and *abstain from* [*troubling*] *us*. (Ṣ, TA.) And إِيهًا عَنِّي ٱلْآنَ *Abstain thou from* [*troubling*] *me now*. (AZ, TA.) — إِيهًا also occurs as meaning *I hold that to be true, and approve it*. (IAth, TA.) = إِيهِ, as also إِيهَ and إِيهٍ, is a word denoting a desire, or demand, for one to add, or to give, or do, more; (Lth, Ḳ;) and a desire for one to speak: (Ḳ:) it (i. e. إِيهِ) is an imperative verbal noun, (Ṣ,) indecl., with kesr for its termination: (Ḳ:) you say to a man, when you desire, or demand, his telling or saying more of a [certain] story or subject of discourse, or his doing more of a [certain] deed, إِيهِ, with kesr to the ه; (Ṣ;) [i. e. *Tell me*, or *say, more of this; say on; go on*, or *proceed, with this;* or *do more of this;*] and إِيهِ ٱفْعَلْ [*Go on*, or *proceed, with this; do* it]; (AZ;) and for إِيهِ, you say, هِيهِ: (Lth:) but when you make no interruption after it, you pronounce it with tenween, (ISk, Ṣ, Ḳ,) and say إِيهٍ, (ISk, Ṣ,) which means حَدِّثْنَا [i. e. *Tell us*, or *relate to us, something*]; (Ks, Lḥ, ISk,* Ṣ;*) and for this one says هِيهٍ, by substitution of one letter for another: (Ks, Lḥ:) or it means زِدْ [i. e. *tell*, or *say*, or *do, something more*]; and هَاتِ [i. e. *give*, or *relate, something*]; (Ḥar p. 592;) and تَكَلَّمْ [i. e. *speak*]. (Idem p. 419.) In the following saying of Dhu-r-Rummeh,

* وَقَفْنَا وَقُلْنَا إِيهِ عَنْ أُمِّ سَالِمٍ *
* وَمَا بَالُ تَكْلِيمِ الدِّيَارِ البَلَاقِعِ *

[*We stopped, and we said, Tell us some tidings:* inform us (أَخْبِرِينَا being app. understood) *respecting Umm-Sálim: but what is the case* (meaning what is the use) *of speaking to the vacant dwellings?*], he has used the word without tenween, though making no interruption after it, because he intended a pause. (ISk, Ṣ.) Ibn-Es-Seree says, When you say, إِيهِ يَا رَجُلُ, you only command him to tell you more of the subject of discourse known to you and him, as though you said, هَاتِ الحَدِيثَ [*Give*, or *relate, the story*, or *narrative, O man*]: but if you say, إِيهٍ, with tenween, it is as though you said, هَاتِ حَدِيثًا مَّا [*Give*, or *relate, some story* or *narrative*], because the tenween renders indeterminate: and Dhu-r-Rummeh meant the tenween, but omitted it through necessity. (Ṣ.) Aṣ says that Dhu-r-Rummeh has committed a mistake; the expression of the Arabs being only إِيهِ [in a case of this kind]: ISd says, the truth is, that it is without tenween when determinate, and with tenween when indeterminate; and that Dhu-r-Rummeh asks the ruins to tell him more of a known story, as though he said, *Relate to us the story*, or *tell us the tidings:* (TA:) Aboo-Bekr Ibn-Es-Sarráj says, citing this verse, that ايه is not known in a case of this kind without tenween in any of the dialects; meaning that it is never conjoined with a following word unless it be with tenween. (IB, TA.)

أَيْهَا: see what next follows.

أَيْهَاتَ *i. q.* هَيْهَاتَ [*Far*, or *far from being believed* or *from the truth*, is such a thing: or *remoteness*, or *remoteness from being believed* or *from the truth*, is to be attributed to such a thing]: as also ↓ أَيْهَانِ, (S, K,) and ↓ أَيْهَانَ, (K, TA, in the CK أَيْهَانُ,) [and several other dial. vars., for which see هَيْهَاتَ,] and ↓ أَيْهَا, (TA; and so in some copies of the S and K; in other copies of these, ↓ أَيْهًا; [but the former is app. the right;]) with the ن [or the ت] suppressed, (TA,) which is said in pronouncing [a thing] to be remote [whether in a proper or a tropical sense]: (S, TA:) Th explains ↓ أَيْهَانِ as meaning بَعِيدٌ ذٰلِكَ: AA explains it as meaning بَعُدَ ذٰلِكَ, making it a verbal noun; and this is the correct explanation: (TA:) or the meaning is البُعْدُ, [as I have indicated above,] (K in art. هيه,) but this is only when لِ is prefixed to what follows it, as Sb says. (TA. [See هَيْهَاتَ.])

أَيْهَانَ and أَيْهَانِ: see أَيْهَاتَ, in three places.

أَيِّهٌ *Having a strong*, or *loud, voice; and vigilant*, or *wary*. (Ḥam p. 675.)

أَيُّهَا: see أَيٌّ; last portion of the paragraph.

ب

ARS 698, 663, 639, 321, 234, 159

The second letter of the alphabet: called بَآءٌ and بَا; (TA in باب الالف اللّينة;) the latter of which forms is used in spelling; like as are its analogues, as تا [and ثا] and حا [and خا and را] and طا [and ظا and فا and ها] and يا; because in this case they are not generally regarded as nouns, but as mere sounds: (Sb, M:) [these are generally pronounced with imáleh, i. e. bé, té, &c., with the exception of حا, خا, طا, and ظا; and when they are regarded as nouns, their duals are بَيَانِ, تَيَانِ, &c.:] the pl. of بَآءٌ is بَآءَاتٌ; and that of بَا is أَبْوَآءٌ. (TA ubi suprà.) It is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, and not with the breath only]; and of those termed شَفَوِيَّة [or labial]; and of those termed ذُلْقِيّ [or pronounced with the extremity of the tongue or the lips]: Kh says that the letters of the second and third classes above mentioned [the latter of which comprises the former] are those composing the words رُبَّ مَنْ لَفَّ; and on account of their easiness of utterance, they abound in the composition of words, so that no perfect quinqueliteral-radical word is without one or more of them, unless it is of the class termed مُوَلَّد, not of the classical language of the Arabs. (TA at the commencement of باب الباء.) — In the dial. of Mázin, it is changed into مِ; (TA ubi suprà;) as in بَكَّةُ, which thus becomes مَكَّةُ [the town of Mekkeh]. (TA in باب الالف اللّينة.) — ب is a preposition, or particle governing the gen. case; (Ṣ, Mughnee, Ḳ;) having kesr for its invariable termination because it is impossible to begin with a letter after which one makes a pause; (Ṣ;) or, correctly speaking, having a vowel for its invariable termination because it is impossible to begin with a quiescent letter; and having kesr, not fet-ḥ, to make it accord with its government [of the gen. case], and to distinguish between it and that which is both a noun and a particle. (IB.) It is used to denote adhesion (Sb, T, Ṣ, M, Mughnee, Ḳ) of the verb to its objective complement, (Ṣ,) or of a noun or verb to that to which it is itself prefixed; (TA;) and adjunction, or association: (Sb, T:) and some say that its meaning of denoting adhesion is inseparable from it; and therefore Sb restricted himself to the mention of this meaning: (Mughnee:) or Sb says that its primary meaning is that of denoting adhesion and mixture. (Ibn-Es-Sáïgh, quoted in a marginal note in a copy of the Mughnee.) It denotes adhesion [&c.] in the proper sense; (Mughnee, Ḳ;) as in أَمْسَكْتُ بِزَيْدٍ, (M, Mughnee, Ḳ,) meaning *I laid hold upon, or seized,* [*Zeyd,* or] *somewhat of the body of Zeyd, or what might detain him, as an arm or a hand, or a garment, and the like;* whereas أَمْسَكْتُهُ may mean I withheld him, or restrained him, from acting according to his own free will: (Mughnee:) and it denotes the same in a tropical sense; (Mughnee, Ḳ;) as in مَرَرْتُ بِزَيْدٍ [*I passed by Zeyd*]; (Ṣ, Mughnee, Ḳ;) as though meaning *I made my passing to adhere to Zeyd;* (Ṣ;) or *I made my passing to adhere to a place near to Zeyd:* accord. to Akh, it is for مَرَرْتُ عَلَى زَيْدٍ; but مَرَرْتُ بِهِ is more common than مَرَرْتُ عَلَيْهِ, and is therefore more properly regarded as the original form of expression: (Mughnee:) accord. to F, the vowel of this preposition is kesr [when it is prefixed to a noun or a pronoun]; or, as some say, it is fet-ḥ when it is with a noun properly so called; as in مَرَّ بَزَيْدٍ: so in the Ḳ; this being the reverse of what they have prescribed in the case of [the preposition] ل: but in the case of ب, no vowel but kesr is known. (MF.) It denotes the same in the saying بِهِ دَآءٌ [*In him is a disease;* i. e. *a disease is cleaving to him*]: and so [accord. to some] in أَقْسَمْتُ بِٱللّٰهِ [*I swore,* or, emphatically, *I swear, by God;* and similar phrases, respecting which see a later division of this paragraph]. (L.) So, too, in أَشْرَكَ بِٱللّٰهِ, because meaning *He associated another with God:* and in وَكَّلْتُ بِفُلَانٍ, meaning *I associated a* وَكِيل [or *factor* &c.] *with such a one.* (T.) [And so in other phrases here following.] عَلَيْكَ بِزَيْدٍ *Keep thou to Zeyd:* or *take thou Zeyd.* (TA voce عَلَى.) عَلَيْكَ بِكَذَا *Keep thou to such a thing:* (El-Munáwee:) or *take thou such a thing.* (Ḥam p. 216.) فَبِهَا وَنِعْمَتْ *Keep thou to it,* فبها meaning فَعَلَيْكَ بِهَا, (Mgh in art. نعم,) [or *let him keep to it,* i. e. فَعَلَيْهِ بِهَا,] or *thou hast taken to,* or *adopted and followed,* or *adhered to, the established way,* or *the way established by the Prophet,* i. e. فَبِٱلسُّنَّةِ أَخَذْتَ, (Mgh,) or *he hath taken to,* &c., i. e. فَبِٱلسُّنَّةِ أَخَذَ, (IAth, TA in art. نعم,) or *by this practice,* or *action, is excellence attained,* or *he will attain excellence,* i. e. فَبِهٰذِهِ الخَصْلَةِ أَوِ الفَعْلَةِ يُنَالُ الفَضْلُ, or يَنَالُ الفَضْلَ; (IAth ubi suprà;) *and excellent is the practice, the established way,* or *the way established by the Prophet,* ونعمت وَنِعْمَتِ الخَصْلَةُ السُّنَّةُ, (Mgh,) or *and excellent is the practice,* or *the action,* i. e. وَنِعْمَتِ الخَصْلَةُ, (Ṣ and Ḳ in art. نعم,) or وَنِعْمَتِ الخَصْلَةُ أَوِ الفَعْلَةُ: (IAth ubi suprà:) and it also occurs in a trad., where the meaning is [He who hath done such a thing *hath adhered to the ordinance of indulgence; and excellent is the practice,* or *action,* &c.: for here فبها is meant to imply] فَبِٱلرُّخْصَةِ أَخَذَ. (TA in the present art. See also art. نعم.) — It is also used to render a verb transitive; (Mughnee, Ḳ;) having the same effect as hemzeh [prefixed], in causing [what would otherwise be] the agent to become an objective complement; as in ذَهَبْتُ بِزَيْدٍ syn. with أَذْهَبْتُهُ [*I made Zeyd to go away;* or *I took him away*]; (Mughnee;) and hence, [in the Ḳur ii. 16,] ذَهَبَ ٱللّٰهُ بِنُورِهِمْ [*God taketh away their light*]; (Mughnee, Ḳ;) which refutes the assertion of Mbr and Suh, that ذَهَبْتُ بِزَيْدٍ means [*I went away with Zeyd;* i. e.] *I accompanied Zeyd in going away.* (Mughnee.) J says that any verb that is not trans. you may render so by means of ب and ا [prefixed] and reduplication [of the medial radical letter]: you say, طَارَ بِهِ and أَطَارَهُ and طَيَّرَهُ [as meaning *He made him to fly,* or *to fly away*]: but IB says that this is not correct as of common application; for some verbs are rendered trans. by means of hemzeh, but not by reduplication; and some by reduplication, but not by hemzeh; and some by ب, but not by hemzeh nor by reduplication: you say, دَفَعْتُ زَيْدًا بِعَمْرٍو [as meaning *I made 'Amr to repel Zeyd,* lit. *I repelled Zeyd by 'Amr*], but not أَدْفَعْتُهُ nor دَفَّعْتُهُ. (TA.) — It also denotes the employing a thing as an aid or instrument; (Ṣ, M,* Mughnee, Ḳ;*) as in كَتَبْتُ بِٱلقَلَمِ [*I wrote with the reed-pen*]; (Ṣ, Mughnee, Ḳ;) and نَجَرْتُ بِٱلقَدُومِ [*I worked as a carpenter with the adz*]; (Mughnee, Ḳ;) and ضَرَبْتُ بِٱلسَّيْفِ [*I struck with the sword*]. (M.) And hence the ب in بِسْمِ ٱللّٰهِ, (Mughnee, Ḳ,) accord. to some, because the action [before which it is pronounced] is not practicable in the most perfect manner but by means of it: (Mughnee:) but others disallow this, because the name of God should not be regarded as an instrument: (MF, TA:) and some say that the ب here is to denote beginning, as though one said, أَبْتَدِئُ بِٱسْمِ ٱللّٰهِ [*I begin with the name of God*]. (TA.) — It also denotes a cause; as in إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِٱتِّخَاذِكُمُ ٱلْعِجْلَ [*Verily ye have wronged yourselves by,* i. e. *because of, your taking to yourselves the calf* as a god (Ḳur ii. 51)]; and in فَكُلًّا أَخَذْنَا بِذَنْبِهِ [*And every one* of these *we have punished for,* i. e. *because of, his sin* (Ḳur xxix. 39)]; (Mughnee, Ḳ;) and in لَنْ يَدْخُلَ أَحَدُكُمُ الجَنَّةَ بِعَمَلِهِ [*Not any of you shall enter Paradise by,* or *for,* or *because of, his works*]. (TA from a trad.) And so in لَقِيتُ بِزَيْدٍ الأَسَدَ *I met,* or *found, by reason of* my meeting, or finding, *Zeyd, the lion:* (Mughnee:) or the ب in this instance denotes comparison; [i. e. *I met,* or *found, in Zeyd* the like of *the lion;*] as also in رَأَيْتُ بِفُلَانٍ القَمَرَ [*I saw in such a one* the

like of *the moon*]. (TA.) Another ex. of the same usage is the saying [of a poet],

* قَدْ سُقِيَتْ آبَالُهُمْ بِالنَّارِ *

* وَالنَّارُ قَدْ تَشْفِي مِنَ الأُوَارِ *

[*Their camels had been watered because of the brand* that they bore: *for fire*, or *the brand, sometimes cures of the heat of thirst*]; i. e., because of their being branded with the names [or marks] of their owners, they had free access left them to the water. (Mughnee. See also another reading of this verse voce نَارٌ.) [In like manner] it is used in the sense of مِنْ أَجْلِ [which means بِسَبَبِ (Mṣb in art. اجل)] in the saying of Lebeed,

* غُلْبٌ تَشَذَّرَ بِالذُّحُولِ كَأَنَّهَا *

* جِنُّ البَدِيِّ رَوَاسِيًا أَقْدَامُهَا *

(Ṣ) *Thick-necked* men, like lions, *who threatened* one another *because of rancorous feelings, as though they were the Jinn of* the valley *El-Bedee*, [or *of the desert*, (TA in art. بدو,)] *their feet standing firm* in contention and obstinate altercation. (EM pp. 174 and 175.) It is also used to denote a cause when prefixed to أَنَّ, and to مَا; as in ذٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللّٰهِ [*That was because they used to disbelieve in the signs of God*]; and in ذٰلِكَ بِمَا عَصَوْا [*That was because they disobeyed*]: both instances in the Ḳur ii. 58. (Bḍ.) — It is also used to denote concomitance, as *syn. with* مَعَ; (Mughnee, Ḳ;) as in اشْتَرَيْتُ الفَرَسَ بِلِجَامِهِ وَسَرْجِهِ [*I bought the horse with his bit and bridle and his saddle*]; (TA;) and in لَمَّا رَآنِي بِالسِّلَاحِ هَرَبَ, i. e. *When he saw me* advancing *with the weapon*, [he fled;] or *when he saw me possessor of a weapon;* (Sh, T;) and in اهْبِطْ بِسَلَامٍ [*Descend thou with security*, or *with greeting* (Ḳur xi. 50)]; and in وَقَدْ دَخَلُوا بِالْكُفْرِ [*They having entered with unbelief* (Ḳur v. 66)]; (Mughnee, Ḳ;) بالكفر being a denotative of state. (Bḍ.) Authors differ respecting the ب in the saying, فَسَبِّحْ بِحَمْدِ رَبِّكَ, in the Ḳur [xv. 98 and cx. 3]; some saying that it denotes concomitance, and that حمد is prefixed to the objective complement, so that the meaning is, سَبِّحْهُ حَامِدًا لَهُ [*Declare thou his* (*thy Lord's*) *freedom from everything derogatory from his glory, praising Him*], i. e. declare thou his freedom from that which is not suitable to Him, and ascribe to Him that which is suitable to Him; but others say that it denotes the employing a thing as an aid or instrument, and that حمد is prefixed to the agent, so that the meaning is, سَبِّحْهُ بِمَا حَمِدَ بِهِ نَفْسَهُ [*declare thou his* (*thy Lord's*) *freedom from everything derogatory from his glory by means of* ascribing to Him *that wherewith He hath praised himself*]: and so, too, respecting the saying, سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ; some asserting that it is one proposition, the و being redundant; but others saying, it is two propositions, the و being a conjunction, and the verb upon which the ب is dependent being suppressed, so that the meaning is, [*I declare thy freedom from everything derogatory from thy glory, O God,*] وَبِحَمْدِكَ سَبَّحْتُكَ [*and with the praising of Thee*, or *by means of the praise that belongeth to Thee, I declare thy freedom* &c.]. (Mughnee. [Other explanations of these two phrases have been proposed; but those given above are the most approved.]) You also say, عَلَيَّ بِهِ, meaning *Bring thou him*, [i. e.] *come with him, to me*. (Ḥar p. 109.) ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ, in the Ḳur ix. 119, means بِرُحْبِهَا [i. e. *The earth became strait to them, with*, meaning *notwithstanding, its amplitude*, or *spaciousness*]. (Bḍ.) Sometimes the negative لَا intervenes between ب [denoting concomitance] and the noun governed by it in the gen. case; [so that بِلَا signifies *Without*;] as in جِئْتُ بِلَا زَادٍ [*I came without travelling-provision*]. (Mughnee and Ḳ in art. لا.) — It is also *syn. with* فِي before a noun signifying a place or a time; (Mughnee,* Ḳ,* TA;) as in جَلَسْتُ بِالْمَسْجِدِ [*I sat in the mosque*]; (TA;) and وَلَقَدْ نَصَرَكُمُ اللّٰهُ بِبَدْرٍ [*And verily God aided you against your enemies at Bedr* (Ḳur iii. 119)]; and نَجَّيْنَاهُمْ بِسَحَرٍ [*We saved them a little before daybreak* (Ḳur liv. 34)]: (Mughnee, Ḳ, TA:) and so in بِأَيِّكُمُ الْمَفْتُونُ, (T, Ḳ,) in the Ḳur [lxviii. 6], (TA,) accord. to some, (T, Mughnee,) i. e. *In which of you is madness*; or *in which* of the two parties *of you is the mad*: (Bḍ:) or the ب is here redundant; (Sb, Bḍ, Mughnee;) the meaning being *which of you is he who is afflicted with madness*. (Bḍ. [See also a later division of this paragraph.]) — It also denotes substitution; [meaning *Instead of*, or *in place of*;] as in the saying [of the Ḥamásee (Mughnee)],

* فَلَيْتَ لِي بِهِمُ قَوْمًا إِذَا رَكِبُوا *

* شَنُّوا الإِغَارَةَ فُرْسَانًا وَرُكْبَانَا *

[*Then would that I had, instead of them, a people who, when they mounted* their beasts, *poured the sudden attack, they being horsemen and camel-riders*]; (Ḥam p. 8, Mughnee, Ḳ;) i. e., بَدَلًا بِهِمْ: (TA:) but some read شَدُّوا الإِغَارَةَ, [and so it is in some, app., the most correct, of the copies of the Mughnee,] for شَدُّوا لِلْإِغَارَةِ [*hastened for the making a sudden attack*]. (Ḥam, Mughnee.) So, too, in the saying, اعْتَضْتُ بِهٰذَا الثَّوْبِ خَيْرًا مِنْهُ [*I received, in the place of this garment*, or *piece of cloth, one better than it*]; and لَقِيتُ بِزَيْدٍ بَحْرًا [*I found, in the place of Zeyd, a man of abundant generosity* or *beneficence*]; and هٰذَا بِذَاكَ [*This is instead*, or *in the place, of that*; but see another explanation of this last phrase in what follows]. (The Lubáb, TA.) — It also denotes requital; or the giving, or doing, in return; (Mughnee, Ḳ;) and in this case is prefixed to the word signifying the substitute, or thing given or done in exchange [or return; or to the word signifying that for which a substitute is given, or for which a thing is given or done in exchange or return]; (Mughnee;) as in the saying, اشْتَرَيْتُهُ بِأَلْفِ دِرْهَمٍ [*I purchased it for a thousand dirhems*]; (Mughnee, Ḳ;*) [and in the saying in the Ḳur ix. 112, إِنَّ اللّٰهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ *Verily God hath purchased of the believers their souls and their possessions for* the price of *their having Paradise;*] and كَافَأْتُ إِحْسَانَهُ بِضِعْفِ [*I requited his beneficence with a like* beneficence, or *with double*, or *more*], (Mughnee,) or كَافَأْتُهُ بِضِعْفِ إِحْسَانِهِ [*I requited him with the like*, or *with double the amount*, or *with more than double the amount, of his beneficence*], (Ḳ,) but the former is preferable; (TA;) [and خَدَمَ بِطَعَامِ بَطْنِهِ (Ṣ and A &c. in art. وغد) *He served for*, meaning *in return for, the food of his belly;*] and

* هٰذَا بِذَاكَ وَلَا عَتْبٌ عَلَى الزَّمَنِ *

[*This is in return for that*, (an explanation somewhat differing from one in the next preceding division of this paragraph,) *and no blame is imputable to fortune*]: and hence, ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ [*Enter ye Paradise in return for that which ye wrought* (Ḳur xvi. 34)]; for the ب here is not that which denotes a cause, as the Moʼtezileh assert it to be, and as all [of the Sunnees] hold it to be in the saying of the Prophet, لَنْ يَدْخُلَ أَحَدُكُمُ الجَنَّةَ بِعَمَلِهِ [before cited and explained]; because what is given instead of something is sometimes given gratuitously; and it is evident that there is no mutual opposition between the trad. and the verse of the Ḳur-án. (Mughnee.) — It is also *syn. with* عَنْ; and is said to be peculiar to interrogation; as in فَاسْأَلْ بِهِ خَبِيرًا [*And ask thou respecting Him*, or *it, one possessing knowledge* (Ḳur xxv. 60)]; (Mughnee, Ḳ;) and accord. to IAạr in the Ḳur lxx. 1; (T;) and in the saying of ʼAlḳameh,

* فَإِنْ تَسْأَلُونِي بِالنِّسَاءِ فَإِنَّنِي *

* بَصِيرٌ بِأَدْوَاءِ النِّسَاءِ خَبِيرُ *

[*And if ye ask me respecting* the diseases of *women, verily I am knowing in the diseases of women, skilful*]: (A'Obeyd, TA:) or it is not peculiar to interrogation; as in وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ [*And the day when the heavens shall be rent asunder from the clouds* (Ḳur xxv. 27)]; (Mughnee, Ḳ;) and مَا غَرَّكَ بِرَبِّكَ (Ḳ) i. e. *What hath beguiled thee from thy Lord*, and from believing in him? in the Ḳur lxxxii. 6; and so in the same, lvii. 13: (TA: [but see art. غر:]) or, accord. to Z, the ب in بالغمام means *by*, *as by an instrument*; (Mughnee;) or it means *because of*, or *by means of*, the rising of the clouds therefrom: (Bḍ:) and in like manner the Baṣrees explain it as occurring in فَاسْأَلْ بِهِ خَبِيرًا, as denoting the cause; and they assert that it is never syn. with عَنْ; but their explanation is improbable. (Mughnee.) — It is also *syn. with* عَلَى; as in إِنْ تَأْمَنْهُ بِقِنْطَارٍ (Mughnee, Ḳ*) or بِدِينَارٍ (Ṣ) [*If thou give him charge over a hundredweight* or *over a deenár* (Ḳur iii. 68)]; like as عَلَى is sometimes put in the place of ب, as after the verb رَضِيَ: (Ṣ, TA:) and so in لَوْ تُسَوَّى بِهِمُ الْأَرْضُ [*That the ground were made even over them*], in the Ḳur [iv. 45], (TA,) i. e. *that*

they were buried; (Bḍ;) and in مَرَرْتُ بِزَيْدٍ [*I passed by Zeyd*], accord. to Akh, as before mentioned; (Mughnee, in the first division of the art. on this preposition;) and in زَيْدٌ بِالسَّطْحِ [*Zeyd is on the roof*]; (TA;) and in a verse cited in this Lex. voce ثُعْلَبٌ. (Mughnee.) — It also denotes part of a whole; (Mṣb in art. بعض, Mughnee, K;) so accord. to Aṣ and AAF and others; (Mṣb, Mughnee;) as *syn. with* مِنْ: (Mṣb, TA:) IKt says, the Arabs say, شَرِبْتُ بِمَآءِ كَذَا, meaning مِنْهُ [*I drank of such a water*]; and AZ mentions, as a saying of the Arabs, سَقَاكَ ٱللّٰهُ مِنْ مَآءِ كَذَا, meaning بِهِ [*May God give thee to drink of such a water*], thus making the two prepositions syn.: (Mṣb: [in which five similar instances are cited from poets; and two of these are cited also in the Mughnee:]) and thus it signifies in عَيْنًا يَشْرَبُ بِهَا عِبَادُ ٱللّٰهِ [*A fountain from which the servants of God shall drink*, in the Ḳur lxxvi. 6; and the like occurs in lxxxiii. 28]; (Mṣb, Mughnee, K;) accord. to the authorities mentioned above; (Mughnee;) or the meaning is, *with which the servants of God shall satisfy their thirst* (يَرْوَى بِهَا); (T, Mughnee;) or, accord. to Z, *with which the servants of God shall drink* wine: (Mughnee:) if the ب were redundant, [as some assert it to be, (Bḍ,)] the meaning would be, that they shall drink the whole of it; which is not right: (Mṣb:) thus, also, it is used in وَٱمْسَحُوا بِرُؤُسِكُمْ [in the Ḳur v. 8], (Mṣb, Mughnee, K,) accord. to some; (Mughnee;) i. e. [*And wipe ye*] *a part of your heads;* and this explanation has been given as on the authority of Esh-Sháfi'ee; but he is said to have disapproved it, and to have held that the ب here denotes adhesion: (TA:) this latter is its apparent meaning in this and the other instances: or, as some say, in this last instance it is used to denote the employing a thing as an aid or instrument, and there is an ellipsis in the phrase, and an inversion; the meaning being, ٱمْسَحُوا رُؤُسَكُمْ بِالْمَآءِ [*wipe ye your heads with water*]. (Mughnee.) — It is also used to denote swearing; (Mughnee, K;) and is the primary one of the particles used for this purpose; therefore it is peculiarly distinguished by its being allowable to mention the verb with it, (Mughnee,) as أُقْسِمُ بِٱللّٰهِ لَأَفْعَلَنَّ [*I swear by God I will assuredly do* such a thing]; (Mughnee, K;) and by its being prefixed to a pronoun, as in بِكَ لَأَفْعَلَنَّ [*By thee I will assuredly do* such a thing]; and by its being used in adjuring, or conjuring, for the purpose of inducing one to incline to that which is desired of him, as in بِٱللّٰهِ هَلْ قَامَ زَيْدٌ, meaning I adjure thee, or conjure thee, *by God*, to tell me, *did Zeyd stand?* (Mughnee.) [See also the first explanation of this particle, where it is said, on the authority of the L, that, when thus used, it denotes adhesion.] — It is also *syn. with* إِلَى, as denoting the end of an extent or interval; as in أَحْسَنَ بِي, meaning *He did good*, or *acted well, to me:* (Mughnee, K:) but some say that the verb here imports the meaning of لَطَفَ [which is trans. by means of ب, i. e. *he acted graciously*, or *courteously, with me*]. (Mughnee.) — It is also redundant, (Ṣ, Mughnee, K,) to denote corroboration: (Mughnee, K:) and is prefixed to the agent: (Mughnee:) first, necessarily; as in أَحْسِنْ بِزَيْدٍ; (Mughnee, K;) accord. to general opinion (Mughnee) originally أَحْسَنَ زَيْدٌ, i. e. صَارَ ذَا حُسْنٍ [*Zeyd became possessed of goodness*, or *goodliness*, or *beauty*]; (Mughnee, K;*) or the correct meaning is حُسْنَ زَيْدٌ [*Good*, or *goodly*, or *beautiful*, or *very good* &c., *is Zeyd!* or *how good*, or *goodly*, or *beautiful, is Zeyd!*], as in the B: (TA:) secondly, in most instances; and this is in the case of the agent of كَفَى; as in كَفَى بِٱللّٰهِ شَهِيدًا [*God sufficeth, being witness*, or *as a witness* (Ḳur xiii., last verse; &c.)]; (Mughnee, K; [and a similar ex. is given in the Ṣ, from the Ḳur xxv. 33;]) the ب here denoting emphatic praise; but you may drop it, saying, كَفَى ٱللّٰهُ شَهِيدًا: (Fr, TA:) thirdly, in a case of necessity, by poetic licence; as in the saying,

* أَلَمْ يَأْتِيكَ وَالأَنْبَآءُ تَنْمِى *

* بِمَا لَاقَتْ لَبُونُ بَنِى زِيَادِ *

[*Did not what the milch camel of the sons of Ziyád experienced come to thee* (يَأْتِيكَ being in like manner put for يَأْتِكَ) *when the tidings were increasing?*]. (Mughnee, K.) It is also redundantly prefixed to the objective complement of a verb; as in وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ [*And cast ye not yourselves* (بأيديكم meaning بِأَنْفُسِكُمْ) *to perdition* (Ḳur ii. 191)]; and in وَهُزِّى إِلَيْكِ بِجِذْعِ النَّخْلَةِ [*And shake thou towards thee the trunk of the palm-tree* (Ḳur xix. 25)]: but some say that the former means *and cast ye not yourselves* (أَنْفُسَكُمْ being understood) *with your hands to perdition;* or that the meaning is, *by means*, or *because, of your hands:* (Mughnee:) and ISd says that هُزِّى, in the latter, is made trans. by means of ب because it is used in the sense of جُرِّى: (TA in art. هز:) so, too, in the saying,

* نَضْرِبُ بِالسَّيْفِ وَنَرْجُو بِالفَرَجْ *

[*We smite with the sword, and we hope for the removal of grief*]: (Ṣ, Mughnee:) and in the trad., كَفَى بِالمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ [*It suffices the man in respect of lying that he relate all that he has heard*]. (Mughnee.) It is also redundantly prefixed to the inchoative; as in بِحَسْبِكَ [when you say, بِحَسْبِكَ دِرْهَمٌ, meaning *A thing sufficing thee is a dirhem;* a phrase which may be used in two ways; as predicating of what is sufficient, that it is a dirhem; and as predicating of a dirhem, that it is sufficient; in which latter case, بحسبك is an enunciative put before its inchoative, so that the meaning is, *a dirhem is a thing sufficing thee*, i. e. *a dirhem is sufficient for thee;* as is shown in a marginal note in my copy of the Mughnee: in the latter way is used the saying, mentioned in the Ṣ, بِحَسْبِكَ قَوْلُ السَّوْءِ *A thing sufficing thee is the saying what is evil:* and so, app., each of the following sayings, mentioned in the TA on the authority of Fr; حَسْبُكَ بِصَدِيقِنَا *A person sufficing thee is our friend;* and نَاهِيكَ بِأَخِينَا *A person sufficing thee is our brother:* the ب is added, as Fr says, to denote emphatic praise]: so too in خَرَجْتُ فَإِذَا بِزَيْدٍ [*I went forth, and lo, there*, or *then, was Zeyd*]; and in كَيْفَ بِكَ إِذَا كَانَ كَذَا [*How art thou*, or *how wilt thou be, when it is thus*, or *when such a thing is the case?*]; and so, accord. to Sb, in بِأَيِّكُمُ ٱلْمَفْتُونُ [mentioned before, in explanation of ب as syn. with فِى]; but Abu-l-Ḥasan says that بِأَيِّكُمِ is dependent upon اِسْتَقَرَّ suppressed, denoting the predicate of المفتون; and some say that this is an inf. n. in the sense of فِتْنَةٌ; [so that the meaning may be, بِأَيِّكُمُ ٱلْمَفْتُونُ مُسْتَقَرٌّ *In which of you is madness residing?*]; or, as some say, ب is here syn. with فِى [as I have before mentioned]. (Mughnee.) A strange case is that of its being added before that which is originally an inchoative, namely, the noun, or subject, of لَيْسَ, on the condition of its being transferred to the later place which is properly that of the enunciative; as in the reading of some, لَيْسَ ٱلْبِرَّ بِأَنْ تُوَلُّوا [وُجُوهَكُمْ] قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ [*Your turning your faces towards the east and the west is not obedience* (Ḳur ii. 172)]; with البرّ in the accus. case. (Mughnee.) It is also redundantly prefixed to the enunciative; and this is in two kinds of cases: first, when the phrase is not affirmative; and cases of this kind may be followed as exs.; as لَيْسَ زَيْدٌ بِقَائِمٍ [*Zeyd is not standing*]; and وَمَا ٱللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ [*And God is not heedless of that which ye do* (Ḳur ii. 69, &c.)]: secondly, when the phrase is affirmative; and in cases of this kind, one limits himself to what has been heard [from the Arabs]: so say Akh and his followers; and they hold to be an instance of this kind the phrase, جَزَآءُ سَيِّئَةٍ بِمِثْلِهَا [*The recompense of an evil action is the like thereof* (Ḳur x. 28)]; and the saying of the Ḥamásee,

* وَمَنْعُكَهَا بِشَىْءٍ يُسْتَطَاعُ *

[*And the preventing thee from having her* (referring to a mare) *is a thing that is possible*]: but it is more proper to make بمثلها dependent upon اِسْتَقَرَّ suppressed, as the enunciative; [the meaning being, جَزَآءُ سَيِّئَةٍ مُسْتَقَرٌّ بِمِثْلِهَا, or يَسْتَقِرُّ, بِمِثْلِهَا, i. e. *the recompense of an evil action is a thing consisting in the like thereof*]; and to make بشىء dependent upon منعكها; the meaning being, وَمَنْعُكَهَا بِشَىْءٍ مَّا يُسْتَطَاعُ [i. e. *and the preventing thee from having her, by something, is possible:* see Ḥam p. 102]: Ibn-Málik also [holds, like Akh and his followers, that ب may be redundant when prefixed to the enunciative in an affirmative proposition; for he] says, respecting بِحَسْبِكَ زَيْدٌ, that زيد is an inchoative placed after its enunciative, [so that the meaning is, *Zeyd is a person sufficing thee,*] because زَيْدٌ is determinate and حَسْبُكَ is indeterminate. (Mughnee. [See also what has been said above respecting the phrase بِحَسْبِكَ دِرْهَمٌ, in treating of ب as added before the inchoative.]) It is also redundantly

prefixed to the denotative of state of which the governing word is made negative; as in

* فَمَا رَجَعَتْ بِخَائِبَةٍ رِكَابٌ *
* حَكِيمُ بْنُ الْمُسَيَّبِ مُنْتَهَاهَا *

[*And travelling-camels* (meaning their riders) *returned not disappointed, whose goal*, or *ultimate object, was Hakeem the son of El-Museiyab*]; and in

* فَمَا ٱنْبَعَثْتَ بِمَزْؤُودٍ وَلَا وَكِلِ *

[*And thou didst not, being sent*, or *roused, go away frightened, nor impotent, committing thine affair to another*]: so says Ibn-Málik: but AḤei disagrees with him, explaining these two exs. as elliptical; the meaning implied in the former being, بِحَاجَةٍ خَائِبَةٍ [*with an object of want disappointed*, or *frustrated*]; and in the second, بِشَخْصٍ مَزْؤُودٍ, i. e. مَذْعُورٍ [*with a person frightened*]; the poet meaning, by the مزؤود, himself, after the manner of the saying, رَأَيْتُ مِنْهُ أَسَدًا; and this is plain with respect to the former ex., but not with respect to the second; for the negation of attributes of dispraise denoted as intensive in degree does not involve the negation of what is simply essential in those attributes; and one does not say, لَقِيتُ مِنْهُ أَسَدًا, or بَحْرًا, [or رَأَيْتُ مِنْهُ أَسَدًا, as above, or بَحْرًا,] but when meaning to express an intensive degree of boldness, or of generosity. (Mughnee.) It is also redundantly prefixed to the corroborative نَفْسٌ and عَيْنٌ: and some hold it to be so in يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ [as meaning *Shall themselves wait* (Ḳur ii. 228 and 234)]: but this presents matter for consideration; because the affixed pronoun in the nom. case, [whether expressed, as in this instance, in which it is the final syllable نَ, or implied in the verb,] when corroborated by نَفْس, should properly be corroborated first by the separate [pronoun], as in قُمْتُمْ أَنْتُمْ أَنْفُسُكُمْ [Ye stood, ye, yourselves]; and because the corroboration in this instance is lost, since it cannot be imagined that any others are here meant than those who are commanded to wait: [the preferable rendering is, *shall wait to see what may take place with themselves*:] بأنفسهنّ is added only for rousing them the more to wait, by making known that their minds should not be directed towards the men. (Mughnee.) Accord. to some, it is also redundantly prefixed to a noun governed in the gen. case [by another preposition]; as in

* فَأَصْبَحْنَ لَا يَسْأَلْنَهُ عَنْ بِأَبِهِ *

[*And they became in a condition in which they asked him not respecting his father*; which may perhaps be regarded by some as similar to the saying,

* يَضْحَكْنَ عَنْ كَالْبَرَدِ الْمُنْهَمِّ *

but in this instance, كَ is generally held to be a noun, syn. with مِثْل]. (The Lubáb, TA.) — Sometimes it is understood; as in اللهِ لافعلنّ [i. e. اَللهِ لَأَفْعَلَنَّ and اَللهِ لَأَفْعَلَنَّ *By God, I will assuredly do* such a thing; in the latter as well as the former, for a noun is often put in the accus. case because of a preposition understood; or, accord. to Bḍ, in ii. 1, a verb significant of swearing is understood]: and in خَيْرٍ [for بِخَيْرٍ *In a good state*], addressed to him who says, كَيْفَ أَصْبَحْتَ [How hast thou entered upon the time of morning? or How hast thou become?]. (TA.) — [It occurs also in several elliptical phrases; one of which (فَبِهَا وَنِعْمَتْ) has been mentioned among the exs. of its primary meaning: some are mentioned in other arts.; as بِأَبِي and بِنَفْسِي, in arts. ابو and نفس: and there are many others, of which exs. here follow.] Moḥammad is related, in a trad., to have said, after hitting a butt with an arrow, أَنَا بِهَا أَنَا بِهَا, meaning أَنَا صَاحِبُهَا [*I am the doer of it! I am the doer of it!*]. (Sh, T.) And in another trad., Moḥammad is related to have said to one who told him of a man's having committed an unlawful action, لَعَلَّكَ بِذٰلِكَ, meaning لَعَلَّكَ صَاحِبُ الأَمْرِ [*May-be thou art the doer of that thing*]. (T.) And in another, he is related to have said to a woman brought to him for having committed adultery or fornication, مَنْ بِكِ, meaning مَنْ صَاحِبُكِ [*Who was thine accomplice?*]: (T:) or مَنِ الفَاعِلُ بِكِ [*Who was the agent with thee?*]. (TA.) أَنَا بِكَ وَلَكَ, occurring in a form of prayer, means *I seek*, or *take, refuge in Thee*; or *by thy right disposal and facilitation I worship; and to Thee*, not to any other, *I humble myself*. (Mgh in art. بوأ.) One says also, مَنْ لِي بِكَذَا, meaning *Who will be responsible, answerable, amenable*, or *surety, to me for such a thing?* (Ḥar p. 126: and the like is said in p. 191.) And similar to this is the saying, كَأَنِّي بِكَ, meaning كَأَنِّي أَبْصُرُ بِكَ [It is *as though I saw thee*]; i. e. I know from what I witness of thy condition to-day how thy condition will be to-morrow; so that it is as though I saw thee in that condition. (Idem p. 126.) [You also say, كَأَنَّكَ بِهِ, meaning Thou art so near to him that it is *as though thou sawest him*: or it is *as though thou wert with him*: i. e. thou art almost in his presence.] — The Baṣrees hold that prepositions do not supply the places of other prepositions regularly; but are imagined to do so when they admit of being differently rendered; or it is because a word is sometimes used in the sense of another word, as in شَرِبْنَ بِمَآءِ البَحْرِ meaning رَوِينَ, and in أَحْسَنَ بِي meaning لَطَفَ; or else because they do so anomalously. (Mughnee.) = [As a numeral, ب denotes *Two*.]

با

بَا and بَآءْ: see the letter ب, and arts. بوأ and بى.

بأ

R. Q. 1. بَأْبَأَهُ, (Lth, T, Ṣ, M, Ḳ,) and بِهِ, (Fr, M, Ḳ,) inf. n. بَأْبَأَةٌ (Lth, T, M) and بِئْبَآءٌ; (Fr, M;) [as also أَبَّاهُ; see art. ابو;] *He said to him*, بِأَبِي, (Fr, M,) or بِأَبَا, (M,) or بِأَبِي أَنْتَ, (Lth, T, Ḳ,) [all meaning *With my father mayest thou be ransomed!* or] meaning أَفْدِيكَ بِأَبِي [*I will ransom thee with my father*]; (Lth, T;) or *he said to him*, بِأَبِي أَنْتَ وَأُمِّي [*With my father mayest thou be ransomed, and* with *my mother!* or *I will ransom thee* &c.; see art. ابو]; (Ṣ;) the current phrase of the Arabs being that which includes both parents: (TA:) i. e., a man said so to another man, (Lth, T, M,) or to a child; (Fr, Ṣ, M;) and in like manner to his horse, for having saved him from some accident: (IAạr, T:) the verb is derived from بِأَبِي. (Lth, T, M.) Hence البِأْبْ, in an ex. cited voce أَبٌّ, in art. ابو, q. v.; (M;) or البِئْبْ; (TA in art. ابو;) or البِيبْ. (Ṣ in that art.) — And [hence,] بَأْبَؤُوهُ *They made a show of treating him with graciousness, courtesy*, or *blandishment*; as also تَبَأْبَؤُوا عَلَيْهِ. (M.) — [Hence also,] بَأْبَآءٌ, with medd, [used as an inf. n.,] A woman's *dandling*, or *dancing*, of her child. (AA, T.) = بَأْبَأَ also signifies *He* (a child) *said* بَأْبَأٌ (M, Ḳ) [in some copies of the Ḳ written بَابَا, both meaning *Papa*, or *Father*,] to his father. (M.) [Accord. to the TA, the verb is trans. in this sense, as in the senses before explained; but I think that بَأْبَأَهُ has been there erroneously put for بَأْبَأَ.] — And *He* (a stallion [meaning a stallion-camel]) *reiterated the sound of the letter* ب [or *b*] *in his braying*. (M.) — [And hence, perhaps,] بَأْبَأٌ [or, more probably, بَأْبَآءٌ, with medd, agreeably with analogy, used as an inf. n.,] The *chiding of the cat*, or *act of chiding the cat*; (AA, T, Ṣgh;) also termed غَسٌّ. (AA, T.) = Also *He hastened, made haste*, or *sped*: and تَبَأْبَأْنَا *we hastened*, &c.: (marginal note in a copy of the Ṣ:) or تَبَأْبَأَ signifies *he ran*. (El-Umawee, T, Ḳ.)

R. Q. 2: see above, in three places.

بَأْبَأٌ and بَأْبَأٌ: see R. Q. 1, in two places.

بُؤْبُؤٌ The *source, origin, race, root*, or *stock*, syn. أَصْلٌ, (AA, Sh, T, Ṣ, M, Ḳ,) of a man, (Sh, T,) *whether noble* or *base*. (AA, T.) You say, هُوَ كَرِيمُ البُؤْبُؤِ *He is of generous*, or *noble, origin*; lit., *generous*, or *noble, of origin*. (TḲ.) And فُلَانٌ فِي بُؤْبُؤِ الكَرَمِ *Such a one is of* [a race] *the source* (أَصْل) *of generosity*, or *nobleness*. (Ṣ. [In the PṢ, من is here put in the place of فى: but فى is often used in phrases of the same kind and meaning as that above, in the sense of مِنْ.]) IKh cites from Jereer,

* فِي بُؤْبُؤِ المَجْدِ وَبُحْبُوحِ الكَرَمْ *

[*Of* a race *the source of glory, and the very heart of generosity*, or *nobleness*]: but Aboo-'Alee El-Ḳálee quotes the words thus;

* فِي ضِئْضِئِ المَجْدِ وَبُؤْبُؤِ الكَرَمْ *

[which may be rendered, *of* a race *the source of glory, and the very root of generosity*]; whence it appears that بُؤْبُؤٌ is a dial. var. of بُؤْبُؤٌ in the sense here given. (TA.) — The *middle* of a thing; (Ḳ;) [and app. the *heart*, or *very heart*, thereof; the *middle as being* the *best part* of a thing;] like بُحْبُوحٌ. (TA.) — [Hence, perhaps,]

The *pupil*, or *apple*, or the *image that is seen reflected in the black*, (عَيْر AA, T, or إِنْسَان Ḳ,) of the eye. (AA, T, Ḳ.) Whence the saying, هُوَ أَعَزُّ عَلَىَّ مِنْ بُؤْبُؤِ عَيْنِى [*He is dearer to me than the apple of my eye*; a saying common in the present day, with the substitution of إِنْسَان for بُؤْبُؤ]. (TA.) — *A generous*, or *noble*, (ISk, T,) or *a clever, an ingenious*, or *an accomplished*, or *a well-bred*, or *an elegant*, (M, Ḳ,) *and a light, an active*, or *a sprightly*, (M,) *lord, master, chief*, or *personage*: (ISk, T, M, Ḳ:) fem. with ة. (IKh, TA.) — Also, (AA, T, Ṣ,* [but I find it only in one of three copies of the Ṣ,]) or ▼ بُؤْبُوءٌ, and ▼ بَأْبَآءٌ, (Ḳ,) the last from the M, (TA, [but it is not in the M as transcribed in the TT,]) A *learned* man (AA, T, Ṣ, Ḳ) *who teaches*; (AA, T;) but the teaching of others is not a condition required in the application of the epithet; (TA;) like سُرْسُورٌ. (Ṣ [in which this last word is evidently given as a syn.: but in the Ḳ it is given to show the form, only, of بُؤْبُوءٌ].) — Also The *body of a locust*, (Ḳ,) *without the head and legs*. (TA.) — And, accord. to the Ḳ, The *head*, or *uppermost part, of a vessel in which* [*the collyrium called*] كُحْل *is kept*: but it will appear, in art. بأ, that this is [perhaps] a mistranscription for بُؤْبُؤٌ. (TA.)

بَأْبَآءٌ: see R. Q. 1, in two places: = and see بُؤْبُؤٌ.

بُؤْبُوءٌ: see بُؤْبُؤٌ, in two places.

بأب

البَئْبُ: see أَبٌّ, in art. ابو.

بابل

بَابِلِىٌّ *Of*, or *belonging to*, or *relating to*, بَابِل [i. e. *Babel*], *a place* [*well known*] *in El-'Irák*: it is an epithet applied to enchantment, [which is said to have been there taught by two fallen angels, Hároot and Mároot, (see the Ḳur ii. 96,)] and to wine. (Ṣ, Ḳ, TA.) — And hence, (TA,) *Poison*: [and, accord. to the CḲ, *wine*;] as also ▼ بَابِلِيَّةٌ. (Ḳ, TA.) — In the original language of the place above mentioned, البَابِلِىُّ is a name of المُشْتَرِى [*The planet Jupiter*]. (TA.)

بَابِلِيَّةٌ: see above.

بابونج

بَابُونَجٌ [from the Persian بَابُونَهْ *Chamomile*; or *chamomile-flowers*: both called by these names in the present day]: *a certain herb, of several different colours; yellow-flowered*, and *white-flowered*, and *purple-flowered*: (Avicenna [Ibn-Seenà] i. 139:) *i. q.* أُقْحُوَانٌ: (Ṣ, Mṣb, Ḳ, all in art. قحو:) i. e. the اقحوان is the بابونج with the Persians: (Mṣb in that art.:) or the *flower of the* اقحوان: (Ṣ in art. قرص:) or *of the yellow* اقحوان, (TA in art. قرص,) *when it has become dry*: (Ṣ, TA, both in art. قرص:) *a well-known flower, of great utility*, (Ḳ, TA,) or *of which the oil is of great utility*: (CḲ:) *commonly known in El-Yemen by the name of* مونس [app. مُؤْنِسٌ, because of its pleasant odour, or its medical properties]. (TA.)

بأج

بَأْجٌ, also pronounced بَاجٌ, without ء, (IAạr, Ṣ, Mṣb, Ḳ,) but the former alone is mentioned by Th in the Fṣ, and is the chaste word, (TA,) arabicized, from the Persian بَاهَا, (Ṣ,) *A sort*, or *species*, (Ṣ, Ḳ,) of food, or viands. (Ṣ.) Hence the saying, اِجْعَلِ البَأْجَاتِ بَأْجًا وَاحِدًا [*Make thou the sorts*, or *species*, of food, or viands, to be *one sort*, or *species*]: (Ṣ, Ḳ:) occurring in a trad., in which it is without ء in each case, accord. to IDrst: several different sorts of food being brought to 'Omar, he asked respecting them, and it was said, [They are] سِكْبَاج and زِرْبَاج and إِسْفِيذْبَاج; whereupon he ordered that the bowls should be brought, and their contents were emptied into one; he saying the words above. (Marginal note in a copy of the Ṣ.) IKh says that a man would bring various sorts [of food], and one would say, اِجْعَلْهَا بَأْجًا وَاحِدًا [*Make thou them* to be *one sort*]. (TA.) The pl. is [بَأْجَاتٌ, as shown above, as though the sing. were بَأْجَةٌ, and] أَبْوَاجٌ. (Mṣb, TA.) لَأَجْعَلَنَّ النَّاسَ كُلَّهُمْ بَأْجًا وَاحِدًا is [likewise] a saying of 'Omar, (Mṣb, TA,) meaning [*I will assuredly make the people, all of them, to be*] *one body* or *assemblage*; بَأْجٌ signifying *a state of assembling*, or *collecting together*: (Ḳz, TA:) or [*of*] *one uniform way* or *mode* or *manner*, (Mṣb, TA,) as El-Fihree says in the Expos. of the Fṣ, on the authority of ISd in the book entitled El-'Aweeṣ; (TA;) i. e., in respect of gifts, or allowances: (Mṣb:) accord. to IAạr, it is from بَأْجٌ or بَاجٌ signifying *a uniform line of road*. (TA.) You say also, النَّاسُ بَأْجٌ وَاحِدٌ *The people are* [*as*] *one thing*. (TA.) And هُمْ فِى أَمْرٍ بَأْجٍ *They are* [*in one and the same*, or] *in an equal*, or *a uniform, case*. (Ḳ.) And جَعَلَ الكَلَامَ بَأْجًا وَاحِدًا *He made the speech*, or *language, to be* [*uniform*, or] *of one mode*, or *manner*. (TA.) And اِجْعَلْ هٰذَا الشَّىْءَ بَأْجًا وَاحِدًا *Make thou this thing to be* [*uniform*, or] *of one way*, or *mode*, or *manner*. (ISk.) And اِجْعَلِ الأَمْرَ بَأْجًا وَاحِدًا *Make thou the affair*, or *case*, [*uniform*, or] *one uniform thing*. (Fr.)

باذنجان

بَاذِنْجَانٌ, [or بَاذِنْجَانٌ, commonly pronounced in the present day بَادِنْجَان and بَيْدِنْجَان and بِيدِنْجَان, from the Persian بَادِنْكَانْ,] a word of well-known meaning, often mentioned by the author of the Ḳ, [in explaining the words أَنَبٌ and حَدَقٌ and مَعْدٌ and وَغْدٌ,] but not in its proper place in the lexicon. (TA.) [It signifies The *solanum melongena, mad-apple*, or *egg-plant*; both the *black*, distinguished by the epithet أَسْوَدُ, and the *white*, distinguished by the epithet أَبْيَضُ. And the *solanum lycopersicum*, or *solanum Aethiopicum*; also called *love-apple*, and so by the Arabs, تُفَّاحُ الحُبِّ; and *golden apple*, تُفَّاحٌ ذَهَبِىٌّ; and *tomato*; and distinguished from the former species by the epithet أَحْمَرُ, and by the appellation بَاذِنْجَانٌ تِرْيَاقِىٌّ [.باذنجان قُوطَة *Xanthium*.]] —

بأر

1. بَأَرَ, (Ṣ, M, Ḳ,) aor. ـَ, (M, Ḳ,) *He sunk*, or *dug*, (Ṣ, M, Ḳ,) a well; (Ṣ, M;) as also ▼ ابتأر. (M, Ḳ.) — Also, aor. as above, inf. n. بَأْرٌ, *He dug a* [*hollow such as is termed*] بُؤْرَة, (AZ, Ṣ, M,) *in which to cook*. (AZ, Ṣ.) — Also, (T, Ṣ, M, Ḳ,) aor. as above, (M, Ḳ,) and so the inf. n.; (M;) and ▼ ابتأر; (T, Ṣ, M, Ḳ;) *He hid*, or *concealed*, a thing: (T, M, Ḳ:) and *he stored* it, or *laid* it *up, for a time of need*. (T, Ṣ, Ḳ.) Hence a hollow dug in the ground is termed بُؤْرَة. (T.) — You say also, ابتأر ▼ خَيْرًا, (T, M, Ḳ,) and بَأَرَهُ, (M, Ḳ,) *He did good beforehand*: (T, M, Ḳ:) or, accord. to some, *he, as it were, did good beforehand for himself, having laid it up*, or *concealed it, for himself*: (T, TA:) so says El-Umawee: or *he laid up for himself in store concealed good*: (TA:) or *he did good concealedly*: (M, Ḳ:) and ائتبر signifies the same. (T, TA.)

4. ابأر فُلَانًا *He made*, or *he assigned*, or *appointed*, (جَعَلَ,) *for such a one, a well*. (Ḳ.)

8: see 1, in three places.

بِئْرٌ (T, Ṣ, M, &c.) and بِيرٌ, (Mṣb,) of the fem. gender, (Ṣ, M, Mṣb, Ḳ,) and ▼ بِئَرَةٌ, (M,) *A well*: (M, TA:) pl. (of pauc., Ṣ, Mṣb) أَبْؤُرٌ (Ṣ, M, Mṣb, Ḳ) and (by transposition, Fr, Mṣb) آبُرٌ (Fr, Mṣb, Ḳ) and أَآبُرٌ and (by transposition, Yaạḳoob, T, Ṣ, M) آبَارٌ and (of mult., Ṣ, Mṣb) بِئَارٌ; (T, Ṣ, M, Mṣb, Ḳ;) and pl. of pauc. [of بِيرٌ] أَبْيَارٌ. (Mṣb.) The dim. is ▼ بُؤَيْرَةٌ. (Mṣb.)

بُؤْرَةٌ *A hollow*, or *hole, dug in the ground*, (AZ, Ṣ, M, Ḳ,) *in which to cook*; also called إِرَةٌ: (AZ, Ṣ:) or (M) *a place in which fire is lighted*. (M, Ḳ.) [See 1.] = See also بَئِيرَةٌ.

بِئْرَةٌ: see بِئْرٌ: = and see بَئِيرَةٌ.

بُؤَيْرَةٌ: see بِئْرٌ.

بَئِيرَةٌ (T, Ṣ, M, Ḳ) and ▼ بِئْرَةٌ and ▼ بُؤْرَةٌ (M, Ḳ) *A thing stored*, or *laid up, for a time of need*. (T, Ṣ, M, Ḳ.)

بَأَّارٌ, (T, TA, and so in some copies of the Ḳ,) or أَبَّارٌ, (as in other copies of the Ḳ, and so in the CḲ,) the latter formed by transposition, and the former [said to have been] not heard, (M,) *A well-sinker*, or *well-digger*. (T, M, Ḳ.)

بأز

بَأْزٌ *i. q.* بَازٍ [which see in art. بزو; and بَأَزٌ]: pl. [of pauc.] أَبْؤُزٌ, and [of mult.] بُؤُوزٌ and بِئْزَانٌ. (Ḳ.) IJ holds that the أ is substituted for ا, and that it remains in ابؤز and بئزان like as is the case in أَعْيَادٌ [in which the ى is substituted for و

and remains in the pl. because it is substituted for و in the sing. عِيدٌ]. (TA.)

بأس

1. بَؤُسَ, aor. يَبْؤُسُ, (S, M, Msb, K,) inf. n. بَأْسٌ, (S, Msb, K,) or بَأْسَةٌ; (M; [so I find in a copy of the M, but perhaps it is a mistranscription for بَآسَةٌ;]) and بَئِسَ, [aor. يَبْأَسُ,] inf. n. بَأْسٌ; (M;) *He was*, or *became*, *mighty*, or *strong*, *in war* or *fight*; (K;) *courageous*, or *valiant*: (M, Msb, K:) or *very mighty* or *strong in war* or *fight*. (AZ, S.) = بَئِسَ, (S, M, Msb, K,) aor. يَبْأَسُ (S, M, K) and يَبْئِسُ, the latter extr., like يَنْعِمُ aor. of نَعِمَ, (M,) [and some other instances, (see حَسِبَ,)] inf. n. بُؤْسٌ (S, Msb,* K) and بُؤُوسٌ and بُؤْسَى (K) and بَأْسٌ (TA) and بَئِيسٌ, (S, K,) [in measure] like أَمِيرٌ, (TA,) [accord. to the CK بِئْسٌ, which is a mistake,] and بَئِيسَى, (TS, TA,) incorrectly written in the copies of the K بِئْسَى; (TA;) or بَؤُسَ; (A;) or both these forms; (M;) *He was*, or *became*, *in a state of distress; straitened in his means of subsistence*, or *in the conveniences of life*; (M, Msb;) *in a state of poverty*: (M, A, Msb,* TA:) or *in a state of pressing want*: (S, K, TA:) and بَؤُسَ, inf. n. بَآسَةٌ and بَئِيسٌ, whence the subst. بُؤْسَى, *he was*, or *became*, *in a state of trial*, or *affliction*: (M:) and [in like manner,] أَبْأَسَ, (inf. n. إِبْآسٌ, S,) *distress*, or *poverty*, or *misfortune*, or *calamity*, (البَأْسَاءُ,) *befell him*. (IAar, S,* M, TA.) = بِئْسَ, also written بِئَسَ and بِئْسَ and بِأْسَ, (S, K,) is a word of dispraise or blame, (S,) implying all kinds of dispraise or blame, (TA,) [or superlative dispraise or blame; signifying, *Very evil* or *bad is he*, or *it*: or *superlatively evil* or *bad is he*, or *it*:] contr. of نِعْمَ: (S, M, TA:) a pret. verb, imperfectly inflected, (S, K,) like نِعْمَ, (S,) [having only one variation of form, namely, the fem. بِئْسَتْ, though the masc. is more commonly used even when the agent is fem. or pl.,] because it is translated from its original application, (S, K,) i. e. from بَئِسَ فُلَانٌ signifying أَصَابَ بُؤْسًا [he found, met with, or experienced, distress, &c.], to signify dispraise or blame. (S, TA.) When it is accompanied by a gen. n. without the article ال, this is always in the accus. case: but when the n. has the article ال, it is always in the nom. case: (TA:) you say, بِئْسَ رَجُلًا زَيْدٌ [*Very evil* or *bad*, or *superlatively evil* or *bad*, *as a man*, *is Zeyd*; رجلا being a specificative]: (K:) and بِئْسَ الرَّجُلُ زَيْدٌ [*Very evil*, &c., *is the man*, *Zeyd*]; and بِئْسَتِ المَرْأَةُ هِنْدٌ [or more commonly بِئْسَ in this case also, *Very evil*, &c., *is the woman*, *Hind*]. (S.) Some argue that it is a noun, from the saying, نِعْمَ السَّيْرُ عَلَى بِئْسَ العَيْرُ, because it has a prep.; but this is explained as elliptical, and meaning, نِعْمَ السَّيْرُ عَلَى عَيْرٍ مَقُولٍ فِيهِ بِئْسَ العَيْرُ [*Excellent is the journeying upon an ass of which it is said Very evil*, &c., *is the ass*]. (I'Ak p. 232.) Zj says that when it is followed by مَا, then مَا, with it, is regarded as occupying the place of an indeterminate noun; [namely, شَيْئًا, as a specificative; as in the Kur ii. 84, بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ, or بِئْسَ مَا, &c., *Very evil*, &c., *as a thing*, *is that for which they have sold*, or *exchanged*, *themselves*:] (TA:) but some say that it is the agent, and is a determinate noun; and this is the opinion of Ibn-Kharoof, which he ascribes to Sb. (I'Ak ubi suprà.) [For further illustration, see نِعْمَ.]

4: see بَئِسَ.

5: see 6.

6. تَبَآءَسَ *He feigned the lowliness*, or *submissiveness*, *of poverty*, *humbling*, or *abasing*, *himself*, (K,* TA,) with men; and تَبَأَّسَ is allowable in the same sense. (TA.)

8. ابتأس بِهِ, (M, A,) and مِنْهُ, (S, TA,) *He was distressed by it*, or *at it*; it does not signify dislike: (IB, TA:) or *he grieved at it*, (S, M, A,) *and humbled and abased himself*: so in the Kur xi. 38 and xii. 69. (M, A, TA.) It is said of a man when a thing that he dislikes becomes known to him. (AZ, TA.)

بَأْسٌ *Might*, or *strength*, (S, A, Msb, K,) *in war* or *fight*: (S, A, K:) *courage*; *valour*, or *valiantness*; *prowess*. (M, K.) — *War*, or *fight*; (M, Msb;) as also بَئِيسٌ (M) and بَآسَةٌ: (TA:) pl. of the first, أَبْؤُسٌ. (Msb.) — Hence, (M,) †*Fear*, (M, TA,) in the saying, لَا بَأْسَ عَلَيْكَ, (M, TA,*) and بِكَ, (M,) [†*There is no fear for thee*: lit., *there is no war against thee*, or *with thee*]: the saying of which to an enemy implies the granting him security, or protection: and in the same sense it is used in a trad., in the phrase اشْتَدَّ البَأْسُ [†*Fear became vehement*]. (TA.) — *I. q.* ضَرَرٌ †[*Harm*, *injury*, &c.]: so in the phrase لَا بَأْسَ [*There is*, or *will be*, *no harm*, &c.; and لَا بَأْسَ بِكَذَا, and فِي كَذَا, †*There is*, or *will be*, *no harm in such a thing*]. (Har p. 311.) It is said in a trad., لَا بَأْسَ بِالْغِنَى لِمَنِ اتَّقَى [*There is no harm in wealth to him who is pious*]. (El-Jámi' eṣ-Ṣagheer of Es-Suyooṭee.) بَاس also occurs for بَأْس; the ء being suppressed, agreeably with analogy; not altered by permutation. (M, TA.) — *Punishment*: (S, A, K:) or *severe punishment*; (TA;) as also بَئِيسٌ, in measure like كَتِفٌ. (IAar, TA.) — See also بُؤْسٌ, in two places.

بُؤْسٌ (also written بُوسٌ, with the ء suppressed, Msb) *Distress*; *straitness of the means of subsistence*, or *of the conveniences of life*; *poverty*: (M, Msb,* TA:*) or *a state of pressing want*: (S, K:) or *misfortune*; *calamity*: (A:) and بُؤُوسٌ and بُؤْسَى (K, TA) and بَأْسَاءُ (M, A) and بَأْسٌ (TA) and بَئِيسٌ (S, K) and بَئِيسَى (TA) and مَبْأَسَةٌ (M, TA) [all of which, except بَأْسَاءُ and مَبْأَسَةٌ, are said to be inf. ns. (see بَئِسَ)] signify the same as بُؤْسٌ: (S, M, A, K, TA:) بُؤْسَى and بَأْسَاءُ are both from بُؤْسٌ [with which they are syn. accord. to authorities indicated above]; (Zj, IDrd, TA;) the former is *contr. of* نُعْمَى, (S, TA,) and in like manner the latter is *contr. of* نَعْمَاءُ: (TA:) the latter is of the measure فَعْلَاءُ without any أَفْعَلُ, because it is a subst.; like as أَفْعَلُ occurs among substs. without any فَعْلَاءُ, as in the instance of أَحْمَدُ: (Akh, S:) or بُؤْسَى signifies *a state of trial* or *affliction*, and is a subst.; and بَئِيسٌ and بَآسَةٌ signify the same, but are inf. ns.: (M:) and بَأْسَاءُ is syn. with شِدَّةٌ [like بُؤْسٌ in the first of the senses explained above]; (S, TA;) and مَشَقَّةٌ [meaning *distress*, or *difficulty*]: (TA:) or it signifies *misfortune*, or *calamity*, (A, K,) like بُؤْسٌ; (A;) and so أَبْؤُسٌ: (S, K:) or rather this last signifies *misfortunes*, or *calamities*; for it is pl. of بَأْسٌ, i. e., a pl. of pauc.; not of بُؤْسٌ, as J asserts it to be; for the pl. of pauc. of بُؤْسٌ is أَبْآسٌ: (IB, TA:) but أَبْؤُسٌ may be used as pl. of بَأْسَاءُ. (Fr, in S, voce ضَرَّاءُ, q. v.) [See exs. of these two pls. in what follows.] You say يَوْمُ بُؤْسٍ وَيَوْمُ نُعْمٍ [*A day of distress*, or *poverty*, &c., *and a day of ease and plenty*]. (S, TA.) And بُؤْسًا لَهُ [*May distress*, or *poverty*, &c., *befall him*]: a form of imprecation. (Sb, M, TA.) And بُؤْسَ ابْنِ سُمَيَّةَ, app. an expression of pity [meaning *Alas for the distress*, &c., *of Ibn-Sumeiyeh!*]. (TA, from a trad.) And عَسَى الغُوَيْرُ أَبْؤُسًا *Perhaps the little cave* [*may be attended with*] *calamities*; not calamity, as in the S [and K]: (IB:) a prov.; (S;) originating from a cave's having collapsed upon some men in it; or from an enemy's having come to some men in a cave, and slain them; wherefore it is applied to anything whence evil is feared: (As, S, K, in art. غور:) or it is applied to him who is suspected of a thing: (IAar, TA:) or الغُوَيْرُ was the name of a certain water, which belonged to the tribe of Kelb, and the words of this prov. were said by Ez-Zebbà, when Ḳaṣeer turned aside from the plain road, and took the way to الغُوَيْرُ: (Ibn-El-Kelbee, S, K, in art. غور:) ابؤسا is in the accus. case by reason of يَكُونُ understood. (Mughnee.) [See Freytag's Arab. Prov. ii. 94.] El-Kumeyt also says,

* قَالُوا أَسَاءَ بَنُو كُرْزٍ فَقُلْتُ لَهُمْ *

* عَسَى الغُوَيْرُ بِأَبْآسٍ وَأَغْوَارِ *

[*They said*, *Benoo-Kurz have done evil: and I said to them*, *Perhaps the little cave may be* attended *with calamities and* connected with other *caves*]: أَبْآس is here pl. of بُؤْس. (IB, TA.) [In the S, the last words are written بِإِبْآسٍ وَإِغْوَارٍ, in one copy: in another, وَإِغْوَارٍ: both of which are app. wrong.] — See also بَائِسٌ.

بِئْسٌ and بِيْسٌ and بَيْسٌ and بَيِّسٌ: see بَئِيسٌ. — بَنَاتُ بِئْسٍ *Calamities*; *misfortunes*. (K.)

بَئِسَ: see بَأْسٌ, last signification: = and see بَئِيسٌ.

بُؤْسَى: see بُؤْسٌ, in three places.

بَأْسَاءُ: see بَأْسٌ: and بُؤْسٌ: the latter, in five

places. — Zj explains it as signifying, in the Ḳur vi. 42, *Hunger*. (M, TA.*) — Also The *act of beating*, or *striking*. (Lth, TA.)

بَؤُوسٌ One *in whom* بُؤْس [i. e. *distress* &c.] *is apparent*, or *manifest*. (M, TA.)

بُؤُوسٌ : see بُؤْسٌ.

بَئِيسٌ : see بَأْسٌ : and بُؤْسٌ : the latter, in two places. = *Mighty*, or *strong*, *in war* or *fight*; (A;) *courageous*, or *valiant*. (Ṣ, M, Mṣb, Ḳ.) — عَذَابٌ بَئِيسٌ, (Ṣ, M, Ḳ,) and بِئِيسٌ, agreeably with a general rule applying to words of this description, (M,) and بِئْسٌ, (M, Ḳ,) and بَئْسٌ, (M,) and بَيْئَسٌ, (M, Ḳ,) and بَيْئِسٌ, (M,) and بَيِّسٌ, and بَيْسٌ, which last, however, is of no authority, (M,) or بِيسٌ, and بَيِيسٌ, with the ء changed into ى, (TA,) *A vehement punishment*: (Ṣ, M, Ḳ:) so in the Ḳur vii. 165. (TA.)

بِئِيسٌ : see بَئِيسٌ.

بَآسَةٌ : } see بُؤْسٌ.
بَئِيسَى : }

بَائِسٌ *Distressed; straitened in his means of subsistence*, or *in the conveniences of life*; (Mṣb;) or *poor*: (A, Mṣb:*) or one *who is in want, and an object of pity for what he suffers*: (TA:) or *in a state of pressing want*: (Ṣ:) or *in a state of trial*, or *affliction*: (M, TA:) or one *who is crippled*, or *deprived of the power of motion, by disease*, or *who suffers from a protracted disease, and is in need*: (Mgh:) an epithet denoting pity, (Sb, M, TA,) or grief: (Mgh:) بُؤْسٌ occurs as its pl.; (M, TA;) or is for ذَوُو بُؤْسٍ. (M.)

بَئِيسٌ and بَيْئَسٌ : see بَئِيسٌ. — The former also signifies *Strong*. (Ḳ, TA.) — And hence, (TA,) البَيْئَسُ *The lion*. (Ḳ, TA.)

الإِبَآءُ الأَبْأَسُ *The most vehement refusal*. (Th, M.)

مَبْأَسَةٌ : see بُؤْسٌ, in two places.

مُبْتَئِسٌ *Disliking*, or *hating*: (Ṣ, M, Ḳ:) and *grieving*: (Ṣ, Ḳ:) or rather, *distressed*, by, or at, a thing; not disliking, or hating: (IB, TA:) or *grieving, and humbling and abasing himself*. (Zj, M, TA.)

بأه

مَا بَأَهْتُ لَهُ : see بَهَأَ.

ببر

بَبْرٌ *A certain beast of prey*, (M, Ḳ,) *well known*; (Ḳ;) *a certain animal*, (Mṣb,) namely, the فُرَانِق [or *lion's provider*], (Ṣ,) *that emulates*, or *vies with, the lion in running*, or *that is hostile to the lion*: [so may be rendered the words يُعَادِي الأَسَدَ; and in the uncertainty that exists respecting the animal in question, the meaning of this expression is doubtful: an animal may be called (as the jackal is) the lion's provider merely because the lion follows it and deprives it of its prey:] (Ṣ, Mṣb:) or *a certain Indian animal, stronger than the lion, between which and the lion and leopard*, or *panther*, (نَمِر,) *exists hostility* (مُعَادَاةٌ); *when it attacks the leopard*, or *panther*, (نمر,), *the lion aids the latter; but the scorpion is on friendly terms with it, and sometimes makes its abode in its hair*: (Ḳzw:) the word is foreign, or Persian, (أَعْجَمِيٌّ,) [app. the Persian ببر, which is said to be applied to the *tiger*, *leopard*, and *lion*,] arabicized: (M, Ḳ:) Az thinks it to be a foreign word introduced into the Arabic language: (Mṣb:) pl. بُبُورٌ. (Ṣ, Mṣb, Ḳ.)

ببغ

بَبْغَآءُ (Mṣb, Ḳ) and بَبَّغَآءُ (Ḳ, Ḳzw) [in modern vulgar Arabic بَبَّغَان, The *parrot*;] *a certain well-known bird*; (Mṣb;) *a certain green bird*, (Ṣgh, Ḳ, TA,) *well known*; (TA;) the *bird called in Persian* طُوطِى, *beautiful in colour and form, mostly green, but in some instances red, and yellow, and white; having a thick bill and tongue: it hears the speech of men and repeats it, without knowing its meaning; and utters letters rightly*: when they desire to teach it, they put a mirror in its cage, so that it sees therein its own form, and they speak to it from behind the mirror, and when it hears, it repeats, desiring to do as its like; and thus it learns quickly: one of the wonders relating to it is [said to be this], that it never drinks water; for if it drank, it would die: (Ḳzw:) the affix renders fem. the word, but not the thing named thereby, like the ة in حَمَامَةٌ and نَعَامَةٌ; for the word applies to the male and the female, so that one says, بَبْغَآءُ ذَكَرٌ [*a male parrot*] and بَبْغَآءُ أُنْثَى [*a female parrot*]: and the pl. is بَبَاوَاتٌ [or بَبَّغَاوَاتٌ], like as صَحْرَاوَاتٌ is pl. of صَحْرَآءُ. (Mṣb.)

بت

1. بَتَّهُ, (Lth, T, Ṣ, M, &c.,) aor. ـُ and ـِ, (Ṣ, M, Mṣb,) the latter anomalous, because a reduplicative verb [of this kind] having the aor. with kesr is not trans., except in certain instances, of which this is one; the other instances being عَلَّهُ, in relation to drinking, aor. ـُ and ـِ, and نَمَّ الحَدِيثَ, aor. ـُ and ـِ, and شَدَّهُ, aor. ـُ and ـِ, and حَبَّهُ, aor. ـِ; the last having but one form [of aor.]; (Ṣ;) inf. n. بَتٌّ: (Lth, T, Ṣ, M, A, &c.:) and ابتّهُ, (M,) inf. n. إِبْتَاتٌ: (Mgh, Ḳ:) *He cut it off, severed it, separated it*, or *disunited it*, (Lth, T, Ṣ, M, A,* Mgh,* Mṣb, Ḳ,*) *entirely*, or *utterly*; (Lth, T, M;) namely, a thing; (M;) a rope, or cord; (Lth, T;) and a tie, or bond, of union between two persons. (M.) — [بَتَّهُ and ابتّهُ, accord. to the TA, app. signify also *He*, or *it, caused him* (a man) *to become unable to proceed in his journey, his camel that bore him breaking down*, or *stopping from fatigue*, or *perishing*: for انبتّ as signifying "he became so" is there said to be quasi-pass. of those two verbs when it has this sense. Hence,] بَتَّهُ السَّفَرُ [*The journey caused him to become cut off*, &c.]. (A.) And سَاقَ دَابَّتَهُ حَتَّى بَتَّهَا [*He urged on his beast so that*, or *until, he caused it to become cut off*, &c.]: (A:) and أَبَتَّ بَعِيرَهُ *He caused his camel to become cut off*, &c., (قَطَعَهُ,) *by travel*: (M, TA:) this is not said but of a man who has forced on his camel at a hard pace, or by laborious journeying. (TA.) — بَتَّ طَلَاقَ امْرَأَتِهِ, (T, Mṣb, TA,) or طَلَاقَ المَرْأَةِ, (Mgh,) and أَبَتَّهُ, (Lth, T, Mgh, Mṣb,) *He made the divorce of his wife*, or *of the woman, to be absolutely separating*, (Lth, T, Mgh, Mṣb, TA,) *so as to cut her off from return*. (Mṣb.) Lth, with whom AZ agrees, has erred in asserting that بَتَّ is intrans. and أَبَتَّ trans.: (T, TA:) both are trans. and intrans., (T, Mṣb, TA,) as En-Nawawee asserts in the Tahdheeb el-Asmà wa-l-Loghát. (TA.) You say, الطَّلْقَةُ الوَاحِدَةُ تَبُتُّ, and تُبِتُّ, i. e. *The single divorce cuts the matrimonial tie*, or *bond, of the woman*, (تَقْطَعُ عِصْمَةَ النِّكَاحِ, T, Mgh,*) *when the period during which she must wait before contracting a new marriage has ended*. (T.) [See also بَتَّ.] — بَتَّ عَلَيْهِ القَضَآءَ, (T, Ṣ, M, A,) inf. n. بَتٌّ; (M;) and أَبَتَّهُ; (T, Ṣ, M;) *He* (the judge, T) *decided the judgment*, or *sentence, against him*. (T, Ṣ,* M.) — بَتَّ عَلَيْهِ الشَّهَادَةَ, and أَبَتَّهَا, *He decided against him by the testimony*, [or *pronounced the testimony decisive against him*,] *and compelled*, or *constrained, him to admit it*. (M.) — بَتَّ شَهَادَتَهُ, and أَبَتَّهَا, *He gave his testimony decisively*. (Mṣb.) — أَبُتُّ أَنَّهُ قَالَ *I know*, or *declare, decidedly*, not [merely] thinking it, *that he said* thus. (Ṣaḥeeḥ of Muslim.) — بَتَّ النِّيَّةَ *He made the intention decided*; or *fixed it decidedly*. (A.) It is said in a trad., لَا صِيَامَ لِمَنْ لَمْ يُبَيِّتْ الصِّيَامَ مِنَ اللَّيْلِ, (T, Ṣ, Mgh,) or لَمْ يُبَتَّ, accord. to different recitals, (Mgh,) i. e. *There is no fasting to him* [meaning *his fasting is null*] *who does not decisively impose it upon himself, by intention, from the night*: (Ṣ,* Mgh:) or, *who does not form the intention of fasting before daybreak, and thus cut it off from the time in which there is no fasting, namely, the night*: the intention is termed بَتٌّ [and إِبْتَاتٌ] because it makes a division between non-fasting and fasting: (T, TA:) لَمْ يُبِتْ, from الإِبَاتَةُ, is a mistake; but لم يُبَيِّت, from التَّبْيِيتُ, [see بَيَّتَ,] is correct. (Mgh.) And it is said in another trad., أَبِتُّوا نِكَاحَ هٰذِهِ النِّسَآءِ, i. e. *Decide ye the affair respecting the marriage of these women, and confirm it by its* [*proper*] *conditions*: an oblique prohibition of the kind of marriage termed نِكَاحُ المُتْعَةِ, because it is a marriage not [absolutely or lawfully] decided, [being] made definite as to duration. (TA.) — بَتَّ also signifies *He made to have*, or *take, effect*; *he executed*, or *performed*; (Ḥar p. 210;) and so ابتّ, as in the phrase, ابتّ يَمِينَهُ *He made his oath to have*, or *take, effect*; *he executed*, or *performed, it*. (M.) — سَكْرَانُ مَا يَبُتُّ كَلَامًا, (Ks, T, M,) and ما يَبِتُّ, (M,) and ما يُبِتُّ, (Ks, T, M,) *One who is drunk, who does not speak plainly*, or *distinctly*; lit., *who does not make speech plain*, or *distinct*; (Ks, T;) or *who does not articulate speech*; syn. مَا يَقْطَعُهُ: (M:) or,

as Aṣ says, (T,) سَكْرَانُ مَا يَبُتُّ, (T, A,) or لَا يَبُتُّ, (Ṣ, Ḳ,) and لَا يَبِتُّ, and لَا يُبِتُّ, (Ḳ,) which last form of the verb is disallowed by Aṣ, but both are correct accord. to Fr, (T, Ṣ,) meaning *one who is drunk, who does not,* or *will not,* [i. e. *cannot,*] *decide an affair.* (Aṣ, T, Ṣ, Ḳ.) [See also بَاتٌّ.] = See also 7. — [Hence,] بَتَّتْ يَمِينُهُ, (M, Mṣb,) aor. ـِ only, inf. n. بُتُوتٌ, (Mṣb,) *His oath had,* or *took, effect; was executed,* or *performed;* syn. وَجَبَتْ: (M:) *it was,* or *proved, true:* (Mṣb:) a phrase mentioned by AZ, and, if correct, not needing any explanation. (M.) [See ابتّ يَمِينَهُ, above.] = بَتَّ, aor. ـُ, inf. n. بُتُوتٌ, *He was,* or *became, lean,* or *meagre.* (M, Ḳ.) [See بَاتٌّ.] = بَتٌّ [inf. n. of بَتَّ] also signifies The *selling,* and the *weaving, a* [*garment of the kind called*] طَيْلَسَان [or بَتّ, q. v.]. (KL.)

2. بتّتهُ, inf. n. تَبْتِيتٌ, *He cut it off,* or *severed it,* [*entirely,* or *utterly, and*] *much,* or *with extraordinary energy* or *effectiveness;* the teshdeed denoting intensiveness of signification. (Ṣ.) = بَتَّتُوهُ *They furnished him with* [بَتّات, or] *travelling-provisions.* (M, Ḳ.) = بَتِّتْهُمْ *Give thou to them* [*garments called*] بُتُوت [pl. of بَتّ, q. v.]. (TA, from a trad.)

4: see 1, passim: = and see 7.

5. تبتّت *He became furnished with* [بَتّات, or] *travelling provisions:* and *he became provided with* [بَتّات, or] *utensils and furniture of the house* or *tent;* or *household goods.* (M, Ḳ, TA.)

7. انبتّ *It was,* or *became, cut off, severed, separated,* or *disunited,* (Lth, T, Ṣ, M, Mṣb, Ḳ,) *entirely,* or *utterly;* (Lth, T, M;) namely, a thing; (M;) a rope, or cord; (Lth, T;) and a tie, or bond, of union between two persons: (T, M:*) as also بَتَّ, (Lth, AZ, T, M, Mṣb,) aor. ـِ and ـُ, (M, [so accord. to a copy of that work, but it seems to be indicated in the Mṣb (see 1, near the close of the paragraph,) that it is ـِ only, in this case,]) inf. n. بَتٌّ; (Lth, AZ, T, M, Ḳ;) and ابتّ, (T, Mṣb, TA,) inf. n. إِبْتَاتٌ; (T, TA;) the last said by Lth and AZ to be trans. only; (T, TA;) but it is both trans. and intrans., like the second: (T, Mṣb, TA:) so says En-Nawawee, as mentioned above: see 1. (TA.) You say, انْقَطَعَ فُلَانٌ عَنْ فُلَانٍ فَانْبَتَّ حَبْلُهُ عَنْهُ [*Such a one broke off,* or *disunited himself, from such a one, and his tie,* or *bond, of union became severed from him*]. (T, TA, [but in a copy of the former, for عن فلان, is put عَنْ مَالِه *from his property.*]) — *He became unable to proceed in his journey, his camel that bore him breaking down, or stopping from fatigue, or perishing:* (A,* Mgh,* TA:) quasi-pass. of بَتَّهُ and أَبَتَّهُ. (TA.) You say, سَارَ حَتَّى انْبَتَّ *He journeyed until he was unable to proceed* &c. (A, Mgh, TA.) [See also مُنْبَتٌّ.] — *His* مَآء, (A,) *the* مَآء *of his back,* (Ks, T, Ḳ,) [i. e. *his seminal fluid,*] *became cut off,* or *stopped,* or *ceased,* (Ks, T, A, Ḳ,) *by reason of age:* (A:) said of a man. (Ks, T, A.)

بَتٌّ inf. n. of 1, q. v. (Lth, T, Ṣ, M, &c.) [It is sometimes used as an inf. n.; as also بَتَّةٌ and بَتَاتٌ, explained in the M as syn. with قَطْعٌ: and sometimes, as is often the case with inf. ns., in the sense of the act. part. n. of its verb, namely بَاتٌّ, trans. and intrans.; as also بَتَاتٌ; both of which are masc. and fem., because originally inf. ns.; but بَتٌّ has also بَتَّةٌ for its fem. The following are exs.] أَعْطَيْتُهُ هٰذِهِ العَطِيَّةَ بَتًّا بَتْلًا [*I gave him this gift, cutting it off from my property so as to make it irrevocable;* or, *it being cut off* &c.]. (Lth, T.) And تَصَدَّقَ فُلَانٌ صَدَقَةً بَتَّةً بَتْلَةً, and صَدَقَةً بَتَاتًا, (T, Ṣ,) *Such a one bestowed an alms,* or *a gift for the sake of God, cut off from his property;* (T, TA;) and therefore, (TA,) *parted from himself.* (Ṣ, TA.) Such a gift is termed صَدَقَةٌ بَتَّةٌ, (A,* Nh,) and صدقة بَتَّةٌ بَتْلَةٌ. (M.) — طَلَّقَهَا بَتَّةً, (Mgh, Ḳ,) and بَتَاتًا, (Ḳ,) and البَتَّةَ, (T,) and طَلْقَةً بَتَّةً, (Mṣb,) and طَلَاقًا بَاتًّا, (Lth, T, Mṣb,* TA, [in one copy of the T simply بَاتًّا,]) *He divorced her by a separating divorce;* (Ḳ;) *by a divorce cutting her off from returning:* and such a divorce is also termed طَلَاقٌ مُبِتٌّ: (Mṣb:) or the first of these phrases signifies *he divorced her by a divorce* either *cut off,* [meaning *decided and irrevocable,*] or *cutting off.* (Mgh.) And طَلَّقَهَا ثَلَاثًا بَتَّةً, (Aṣ, T, Ṣ, M, Mṣb,) and بَتَاتًا, (M,) *He divorced her by three divorces so as to cut her off from returning:* (M, Mṣb:) or *by three divorces cut off from himself* [*so as to be irrevocable*]: (Ṣ:) or *by three divorces cutting off* [*from returning*]. (TA.) — حَلَفَ بَتًّا, and بَتَّةً, and بَتَاتًا, [may mean *He swore decidedly,* or *decisively;* or *irrevocably:* or] *he swore with effect,* or *execution,* or *performance;* [see 1, near the end of the paragraph;] from the signification of "cutting," or "cutting off," &c.: (M:) [or, as also] حَلَفَ يَمِينًا بَتًّا, and بَتَّةً, (Mṣb, TA,) and بَاتَّةً, (Mgh,* Mṣb,) and بَتَاتًا, (TA,) *he swore an oath that was,* or *proved, true.* (Mṣb.) — طَحَنَ بِالرَّحَى بَتًّا *He ground with the mill, turning it,* (AZ, T,) or *beginning the turning,* (Ṣ,) *from his left:* (AZ, T, Ṣ:) [i. e., making it to turn in the contrary way of the hands of a watch: the last word is app. an inf. n.; as though meaning *effectually;* for this is the general and easier or more powerful way of turning the hand-mill:] the contrary way is termed شَزْرًا: (AZ, T, Ṣ:*) or طَحَنَ بَتًّا signifies *he began in the turning* [*of the mill*] *with the left* [*hand*]. (Ḳ: [but بِاليَسَارِ is here evidently put by mistake for عَنِ اليَسَارِ.]) = *A kind of* طَيْلَسَان [q. v.] *called* سَاجٌ, (Lth, T,) or *a* [*garment of the kind called*] كِسَآء, (M, Mgh,) *square,* or *four-sided,* (Lth, T, M,) *thick,* (Lth, T, M, Mgh,) *loose,* or *uncompact, in texture,* (M,) *and green* [or rather *of a dingy ash-colour,* or *dark dust-colour,* for such is the general meaning of أَخْضَر, the term here used, when applied to a garment of this kind]; (Lth, T, M;) or, as some say, (M,) *of* [*the soft hair termed*] وَبَر, and *of wool;* (M, Mgh;) and thus described in the Kifáyet el-Mutaḥaffidh: (TA:) or *a* طيلسان *of* [*the material termed*] خَزّ, (Ṣ, Mgh, Ḳ,) and *the like:* (Ṣ, Ḳ:) pl. بُتُوتٌ, (Lth, T, Ṣ, Mgh,) or بَتَاتٌ, (M,) but the former occurs in trads. [&c.], (TA,) and [pl. of pauc.] أَبُتٌّ. (M.)

بَتَّةٌ: see بَتٌّ. — لَا أَفْعَلُهُ البَتَّةَ, (Ṣ, M, Ḳ,) as also بَتَّةً, (Ṣ, Ḳ,) the latter mentioned by IF, (Mṣb,) but IB says that Sb and his companions allow only the former, and that only Fr allows the latter, (TA,) and some say that the former has been heard pronounced with the disjunctive ا [اَلْبَتَّةَ], (MF,) and thus it is written in a copy of the Ḳ, (TA,) but others greatly disapprove of this, (MF,) [meaning *I will not do it, decidedly,* or *absolutely,*] is said of anything in respect of which there is no returning, or revoking; (Ṣ, IF, M, Mṣb, Ḳ;) البَتَّةَ being said of a thing to be done, or performed, irrevocably, and from which there is no abstaining by reason of sluggishness; (T;) as though the speaker cut off the doing of the thing: (M:) the last word is in the accus. case as an inf. n.: (Ṣ:) Sb says, it is a corroborative inf. n., and is not used without ال. (M.) It is said in a trad., أَحْسِبُهُ قَالَ جُوَيْرِيَةَ أَوِ البَتَّةَ قَالَ [*I think he said Juweyriyeh, or decidedly he said so*]; as though the speaker doubted of the female's name, and said, "I think it was Juweyriyeh;" then corrected, and said, "or I know," or "declare," "decidedly, (أَبُتُّ, i. e. أَقْطَعُ,) that he said Juweyriyeh: I do not [merely] think." (Ṣaḥeeḥ of Muslim.)

بَتَّاتٌ: see بَتٌّ, in seven places. — A man is said to be عَلَى بَتَّاتِ أَمْرٍ, meaning *On the point of* [*accomplishing,* or *deciding,*] *an affair.* (Ṣ, A, Ḳ.) A rájiz says,

* وَحَاجَةٍ كُنْتُ عَلَى بَتَّاتِهَا *

[*Many a needful affair I was on the point of accomplishing*]. (Ṣ.) = *Travelling provisions:* (Ṣ, M, A, Ḳ:) and *requisites, equipments,* or *furniture;* syn. جَهَازٌ: (Ṣ, Ḳ:) pl. أَبَتَّةٌ. (Ṣ.) A verse of Ṭarafeh cited voce بَاعٌ exhibits an ex. of the former signification. (TA.) — Also The *utensils and furniture of the house* or *tent;* or *household goods:* (Ṣ, M, Ḳ:) pl. as above. (Ḳ.) It is said in a trad., لَا يُؤْخَذُ مِنْكُمْ عُشْرُ البَتَّاتِ [*The tithe of the utensils* &c. *of the house or tent shall not be taken from you*]: (Ṣ:) i. e., no poor-rate shall be levied upon such utensils &c. that are not for traffic. (A 'Obeyd.)

بَتِّيٌّ: see what next follows. ع 312

بَتَّاتٌ (Ṣ, Mgh, Ḳ) and بَتِّيٌّ (Ṣ, Ḳ) *A maker,* (Ṣ,) or *seller, of the kind of garment called* بَتّ. (Ṣ, Mgh, Ḳ.) ع 312

بَاتٌّ: see بَتٌّ, in three places. — *Cut off from* [*the possession of*] *reason,* or *intellect, by drunkenness:* (AḤn, M:) or *drunken:* (Ḳ:) and *stupid,* or *foolish:* (Ṣ, Ḳ:) and أَحْمَقُ بَاتٌّ signifies *very stupid* or *foolish,* (T, M,) accord. to Lth; but [Az adds,] what we remember to have heard from those deserving of confidence is تَابٌّ, from التَّبَابُ, meaning الخَسَارُ; like as one says, أَحْمَقُ

خَاسِرٌ دَابِرٌ دَامِرٌ [explained in art. خسر]. (T.) [See also 1, near the end of the paragraph.] — Also *Lean*, or *meagre*, (S, M, K,) *and unable to rise*, or *stand*. (TA.)

طَلَاقٌ مُبِتٌّ: see بَتٌّ.

مَبْتُوتَةٌ A woman *absolutely separated by divorce, so as to be cut off from return*: originally مَبْتُوتٌ طَلَاقُهَا. (Mgh, Msb.)

مُنْبَتٌّ A man *unable to proceed in his journey, his camel that bore him having broken down, or stopped from fatigue, or perished*; (T, M,* TA;) syn. مُنْقَطَعٌ بِهِ: (S, Mgh, TA:) or *who remains on his road unable to attain the place to which he is directing his course, the beast* or *camel that bore him* (ظَهْرُهُ) *having broken down, or stopped from fatigue, or perished*. (TA.)

بتر

1. بَتَرَ, (T, S, M, &c.,) aor. ـُ, (M, Mgh, Msb,) inf. n. بَتْرٌ; (T, S, M, &c.;) and ابتر; (T;) *He cut*, or *cut off*, a thing *before it was complete*: (S, A, L, Msb:) or *he cut*, or *cut off*, (M, Mgh, K,) *in any manner*: (M:) or *he cut off* (a tail or the like, T) *entirely*, or *utterly*. (Aboo-Is-ḥáḳ, T, M, K.) — بَتَرَهُ, (K,) aor. and inf. n. as above; (TA;) or ابترهُ; (M, L;) *He cut off his tail*: (K:) or *he cut*, or *amputated, his tail in any place*. (M, L.) — بَتَرَ رَحِمَهُ, (M,) aor. as above, (M, K,) and so the inf. n., (M,) †*He cut*, or *severed, the ties*, or *bonds, of his relationship; he disunited himself from his relations*. (M, K.*) = بَتَرَ, aor. ـُ, (S, Msb, K,) inf. n. بَتْرٌ, (S, Msb,) *He* (any beast, M) *had his tail cut off*: (S, Msb, K:) or [*had* either *the whole* or *a part of his tail cut off*;] *had his tail cut*, or *amputated, in any place*. (M.)

4: see 1, in two places. — [Hence,] ابترهُ said of God, *He made him to be*, or *become*, أَبْتَرَ, (S, K,) i. e., *without offspring*, or *progeny*. (TA.)

5: see 7.

7. انبتر *It* (a tail or the like, T) *became cut*, or *cut off*, (T, S, M, K, TA,) *in any place*, (M,) or *entirely*; (T, M;) and تبتّر signifies the same. (TA.)

بُتَارٌ: بُتُورٌ: } see بَاتِرٌ.

بُتَيْرَاءُ: see أَبْتَرُ.

بَتَّارٌ: see بَاتِرٌ.

بَاتِرٌ A *cutting*, or *sharp*, sword; (T, S, M, K;) as also بَتَّارٌ (T, M, K) and بَتُورٌ (M) and بُتَارٌ. (K.) [But all of these except the first are app. intensive epithets, signifying *very sharp*.] — See also أُبَاتِرٌ.

أَبْتَرُ A tail *cut off entirely*. (T, L.) — Any beast (M) *having the tail cut off*: (T, S, A, Msb, K:) or [*having* either *the whole* or *a part of the tail cut off*;] *having the tail cut*, or *amputated, in any place*: (M:) fem. بَتْرَاءُ; with which مَبْتُورَةٌ is syn.: (Mgh, Msb:) pl. بُتْرٌ. (A, Msb.) — †*A certain malignant*, or *noxious, serpent*: (K:) or *a short-tailed serpent*: (Mgh; and Ed-Durr en-Netheer, an abridgment of the Nh of IAth, by El-Jelál:) or *a certain species of blue serpent, having its tail* [*as it were*] *cut off, which none in a state of pregnancy sees without casting her burden*: (ISh:) or the *kind of serpent called* شَيْطَان, *having a short tail: no one sees it without fleeing from it, and no one in a state of pregnancy beholds it without casting her young*: it is thus called only because of the shortness of its tail, as though its tail were cut off. (M.) — †A leathern water-bag, and a bucket, *having no loop*. (M, K.) — †*Defective, deficient, incomplete*, or *imperfect*. (Mgh.) — †*In want*, or *poor*. (M, K.) — †*Suffering loss*; syn. خَاسِرٌ. (M, K.) — †One *from whom all good*, or *prosperity, is cut off*. (M.) — †*Having no offspring*, or *progeny*; (Aboo-Is-ḥáḳ, T, S, M, IAth, K;) as also أُبَاتِرٌ (M, K) and مُنْبَتِرٌ. (IAth.) [The dim., أُبَيْتِرٌ, occurs in a trad., in this sense, or in some other sense implying contempt.] — †Anything *cut off*, (K,) or anything *of which the effect is cut off*, (S,) *from good*, or *prosperity*. (S, K.) [See an ex. in a trad. cited voce بَالٌ.] — خُطْبَةٌ بَتْرَاءُ †*A* خطبة [q. v.] *in which the speaker does not praise God nor bless the Prophet*: (S, A, K:) particularly applied to a certain خطبة of Ziyád. (S, A.) — رَكْعَةٌ بَتْرَاءُ, (TA,) and [its dim.] بُتَيْرَاءُ, (S, TA,) †*A single* ركعة [q. v.] *performed instead of the complete performance of the prayer called* الوِتْر: or *a* ركعة *cut short*, or *cut off, after the completion of one* ركعة, *when both were to have been performed*. (TA.) — الأَبْتَرَانِ †*The ass* (العَيْر) *and the slave*: (ISk, S, A, K:) so called because of the little good that is in them: (ISk, S:) each is called الأَبْتَرُ. (K.)

أُبَاتِرٌ †*Short*; (M, K;) as though cut off from completion. (M.) — See also أَبْتَرُ. — Also †A man *who cuts*, or *severs, the ties*, or *bonds, of his relationship; who disunites himself from his relations*; (S, M, K;) as also بَاتِرٌ: (A:) or *quick to cut*, or *sever, the ties*, or *bonds, between him and his friend*. (IAar.)

أُبَيْتِرٌ: مَبْتُورَةٌ: مُنْبَتِرٌ: } see أَبْتَرُ.

بتع

1. بَتَعَ, (S, K,) aor. ـَ, (K,) inf. n. بَتَعٌ, (ISh, S, K,) *He* (a horse, K) *was*, or *became, long in the neck, and at the same time strong in its base*: (S, K:) or *thick and fleshy in the neck*: or *strong in the neck*. (ISh.) — *It*, (the body,) and *he*, (a man,) *was*, or *became, strong in the joints*. (K, TA.) = بَتَعَ, aor. ـِ, *He prepared*, and *made*, the beverage called نَبِيذ. (Ibn-'Abbád, K.) [See بِتْعٌ.]

بَتْعٌ, with fet-ḥ, [perhaps a mistake for بَتَعٌ, (see 1,)] *Strength*. (TA.)

بِتْعٌ (S, Mgh, K) and بَتَعٌ (S, K) [*Hydromel*, or] نَبِيذ *of honey*, (S, K,) *that has become strong*; (K;) نبيذ *made of honey, as though it were wine in strength, the drinking of which is disapproved*; (El-'Eyn;) *an intoxicating beverage made of honey, in El-Yemen*: (Mgh:) or *wine made of fresh dates*: (Ibn-El-Beyṭár, cited by Golius:) or the *pure juice of grapes*; (Ibn-'Abbád, K;) said by some to be so called by reason of the strength therein, from بَتَعٌ, [inf. n. of بَتِعَ,] meaning "strength of the neck:" (TA:) or the former signifies *wine*: (K:) or *wine made of honey*: (AḤn:) a word of the dial. of El-Yemen: (TA:) the wine of El-Medeeneh is from unripe dates, and from ripe dates; that of the Persians, from grapes; that of the people of El-Yemen is بِتْعٌ, and is from honey; and that of the Abyssinians is سُكُرْكَة. (Aboo-Moosà El-Ash'aree.) [See مِزْرٌ.] = See also بَتَعٌ.

بَتِعٌ A horse *long in the neck, and at the same time strong in its base*: fem. with ة: (Aṣ, S, K:) or *long in the neck*. (IAar.) You say also عُنُقٌ بَتِعٌ (ISh, TA) and بَتِعَةٌ (TA) *A strong neck*: or *an excessively long neck*: (TA:) or *a thick and fleshy neck*: (ISh:) and أَبْتَعُ [in like manner] signifies *full*, applied to a رُسْغ [app. here meaning a pastern], (K,) accord. to Lth, who cites, from Ru-beh, the phrase رُسْغًا أَبْتَعَ: but IB thinks that the right reading is جِيدًا أَبْتَعَ [*a full neck*]. (TA.) — Also *A tall* man: (L, TA:) in this sense, accord. to the K, بِتْعٌ, which is a mistake: (TA:) fem. with ة. (L, TA.) — And *Strong in the joints*, applied to a body, (Lth, K,) and to a man; as also أَبْتَعُ: (K:) fem. of the former with ة: (TA:) and of the latter, بَتْعَاءُ: and pl. of the latter, بُتْعٌ. (K.)

بُتَعٌ pl. of بَتْعَاءُ, fem. of أَبْتَعُ, q. v.

بِتْعٌ: see بِتْعٌ.

بَتَّاعٌ *A vintner*, in the dial. of El-Yemen. (TA.) [See بِتْعٌ.]

بَاتِعٌ *Strong*. (TA.)

أَبْتَعُ: see بَتِعٌ, in three places. = It is also a word used as a corroborative: you say, جَاؤُوا أَجْمَعُونَ أَكْتَعُونَ أَبْتَعُونَ [*They came, all of them, or all together*]: (S:) and جَاءَ القَوْمُ أَكْتَعُونَ أَبْتَعُونَ أَبْصَعُونَ [*the people*, or *company of men, came, all of them*, or *all together*]: (AHeyth:) and جَاؤُوا كُلُّهُمْ أَجْمَعُونَ أَكْتَعُونَ أَبْصَعُونَ أَبْتَعُونَ [*they came, all of them, all together*]: these words which follow اجمعون being imitative sequents to it, not occurring save after it [in the order above]: (O, K:) or one may begin with whichsoever of them he will, after it. (Ibn-Keysán, K.) And [the fem. is بَتْعَاءُ:] you say القَبِيلَةُ كُلُّهَا جَمْعَاءُ كَتْعَاءُ بَصْعَاءُ بَتْعَاءُ [*The tribe, all of it, all together*: in the CK, erroneously, كُتْعَاءُ (with ḍamm and ث) and بُصْعَاءُ and بُتْعَاءُ]. (K.) And [the pl. of بَتْعَاءُ is بُتَعٌ, originally بُتْعَاوَاتٌ:] you say النِّسَاءُ

كُلُّهُنَّ جَمْعٌ كُتَعٌ بَصْعٌ بُتَعٌ [*The women, all of them, all together:* in the CK, erroneously, جُمَعٌ كُتَعٌ بُصَعٌ بُتَعٌ, though it is well known that each of these is determinate, and imperfectly declinable]. (K.) It is only necessary that he who mentions all these words should mention first كُلّ, and follow it with the word formed from ج م ع, then add the rest in whatsoever order he will; but the more approved way is to put the word formed from ك ت ع before the rest. (TA.) Fr mentions the phrases أَعْجَبَنِي القَصْرُ أَجْمَعُ [The palace pleased me, all of it, or altogether], and الدَّارُ جَمْعَاءَ [the house, all of it, or altogether], with the accus. case, as denotative of state; but does not allow أَجْمَعُونَ nor جُمَعُ to be used otherwise than as corroboratives: IDrst, however, allows أَجْمَعِينَ to be used as a denotative of state; and this is correct; and accord. to both these ways is related the trad., فَصَلُّوا جُلُوسًا أَجْمَعِينَ and أَجْمَعُونَ [And pray ye sitting, all of you, or all together]; though some make اجمعين [here] to be a corroborative of a pronoun understood in the accus. case, as though the speaker said, أَعْنِيكُمْ أَجْمَعِينَ [I mean you, all of you, or all together]. (K.) [But see أَجْمَعُ.]

بتك

1. بَتَكَهُ, aor. ـَ and ـُ, (S, K,) inf. n. بَتْكٌ, (S,) *He cut it;* or *severed it, or cut it off,* (S, K,) *entirely,* or *from its root;* (TA;) and in like manner, ▼ بتّكه, (K,) inf. n. تَبْتِيكٌ; (TA;) but بتّك is with teshdeed to denote muchness, or frequency, of the action, or its application to many objects. (S, TA.) فَلَيُبَتِّكُنَّ ▼ آذَانَ الأَنْعَامِ, in the Kur [iv. 118], accord. to Abu-l-'Abbás, (TA,) means *And they shall assuredly cut, or cut off, the ears of the cattle:* (S,* TA:) or, as Az thinks, *slit the ears of the cattle,* as they did in the time of ignorance. (TA.) — Also *He plucked it out; he laid hold upon it and pulled it towards him so that it became severed from its root and plucked out;* (Lth, S,* TA;) namely, a hair, or feather, or the like. (Lth, TA.)

2: see 1, in two places.

5: see 7.

7. انبتك *It became cut;* or *became severed,* or *cut off,* (S,* K,) *entirely,* or *from its root;* (TA;) and in like manner, ▼ تبتّك. (K.) — Also *It became plucked out.* (Lth, TA.)

بِتْكَةٌ (S, K) and بَتْكَةٌ (K) *A piece,* or *portion,* of a thing, *cut off,* or *severed:* pl. بُتَكٌ. (S, K.) Hence the saying of the poet, (S,) namely, Zuheyr, (TA,)

* حَتَّى إِذَا مَا هَوَتْ كَفُّ الغُلَامِ لَهَا *

* طَارَتْ وَفِي كَفِّهِ مِنْ رِيشِهَا بِتَكُ *

[*Until, when the hand of the boy descends to her, she flies, while portions of her feathers, plucked out, are in his hand*]. (S, TA.) — And [hence,] *i. q.* جُهْمَةٌ مِنَ اللَّيْلِ [i. e. *A portion at the commencement of the latter parts of the night,* accord. to the S and K in art. جهم; or *a remaining portion of darkness in the latter part of the night,* accord. to the K in that art.]: (S, K:) as though it were a division [or portion cut off] of the night. (TA.)

بَتُوكٌ: see what next follows.

بَاتِكٌ (applied to a sword, S) *Sharp,* or *cutting;* (S, K;) as also ▼ بَتُوكٌ: (K:) [but the latter is an intensive epithet, signifying *very sharp;* or *cutting much,* or *keenly*]: the pl. [of the former] is بَوَاتِكُ. (TA.)

بتل

1. بَتَلَهُ, (T, S, M, &c.,) aor. ـِ, (S,) or ـُ, (Msb,) or both, (M, K,) inf. n. بَتْلٌ, (Lth, T, S, &c.,) *He cut it off,* or *severed it;* (M, Msb, K;) as also ▼ بتّلهُ, (M, K,) inf. n. تَبْتِيلٌ: (TA:) *he separated it* (Lth, T, S, M, Msb, K) from another thing. (Lth, T, S, M, K.) — [Hence,] بَتَلَ العُمْرَةَ *He made the performance of the* عمرة [or *minor pilgrimage*] *to be obligatory, by itself.* (A, TA.) And بتّل ▼ العُمْرَى *He made the* عمرى *to be obligatory* [*upon himself*]; i. e., *the saying, I have assigned to thee my house that thou mayest inhabit it to the end of my life.* (TA.) = بَتِلَ, aor. ـَ, inf. n. بَتَلٌ, [but accord. to analogy, this should rather be بَتَلٌ,] *He* (a man) *was,* or *became, wide between the shoulders.* (T.)

2: see 1, in two places: = and see also 5: = and مُبَتَّلٌ.

5. تبتّل: see 7, in two places. — [Hence,] *He was,* or *became, alone.* (TA.) — Also, (S,) or تبتّل إِلَى اللهِ, (M, K,) and ▼ بتّل, (S,* K,) inf. n. تَبْتِيلٌ, (S,) *He detached himself from worldly things, and devoted himself to God:* (S:) or *he devoted himself to God exclusively, and was sincere,* or *without hypocrisy, towards Him:* (M, K:) *he forsook every other thing, and applied himself to the service of God:* (Fr, T:) *he devoted himself exclusively to the service of God:* (Aboo-Is-ḥák, T:) or *he abstained from sexual intercourse:* (K:) or تبتّل [alone] has this signification; (M, TA;) or *he separated himself from women, and abstained from sexual intercourse:* and hence, is metaphorically employed to denote exclusive devotion to God. (TA.) Hence, in the Kur [lxxiii. 8], وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا, (T, S, M,) for تبتّل اليه تَبَتُّلًا. (T.) You say also, تبتّل إِلَى العِبَادَةِ *He applied himself exclusively to the service of God.* (Msb.) — تَبَتَّلَتْ, said of a woman, *She adorned and beautified herself.* (TA.)

7. انبتل *It was,* or *became, cut off,* or *severed;* (S, M, K;) as also ▼ تبتّل. (M, K.) You say, انبتلت الفَسِيلَةُ, (K, [in a copy of the M ▼ ابتتلت, probably a mistranscription,]) *The shoot,* or *offset, of the palm-tree was cut off,* or *severed,* مِنْ أُمِّهَا [*from its mother-tree*]; as also ▼ تبتّلت and ▼ استبتلت. (M, K.) — انبتل فِي سَيْرِهِ *He strove, laboured,* or *exerted himself, and made much progress, in his journeying,* or *pace.* (TA.)

8: see 7.

10: see 7.

عَطَاءٌ بَتْلٌ *A gift that is* [*as it were*] *cut off;* i. e., *of which there is not the like;* or *after which another is not given.* (M, K.) And صَدَقَةٌ بَتْلَةٌ, (M, K,) and صدقة بَتَّةٌ بَتْلَةٌ, (TA,) *An alms,* or *a gift for the sake of God, cut off from its giver:* (M, K:) or *cut off from all the property* [*irrevocably*], *to be devoted to the cause of God.* (O, TA. [See also art. بت.]) You say also, أَعْطَيْتُهُ هٰذِهِ العَطِيَّةَ بَتًّا بَتْلًا: see art. بت. And طَلَّقَهَا طَلْقَةً بَتَّةً بَتْلَةً; (S;) or طلّقها بَتَّةً بَتْلَةً; (Msb;) [*He divorced her by a separating divorce;* or *by a decided and irrevocable divorce;* (see art. بت;)] the last word being a corroborative of that next preceding it. (TA.) And حَلَفَ يَمِينًا بَتْلَةً *He swore a decided* [or *an irrevocable*] *oath.* (M, TA. [See also a similar phrase voce بَتٌّ.]) — Also *Truth;* or *true:* whence بَتْلًا *in truth;* or *truly.* (TA.)

بَتُولٌ *A shoot,* or *an offset, of a palm-tree, cut off from its mother-tree, and independent thereof;* as also ▼ بَتِيلَةٌ, (Aṣ, T, S, M, K,) and ▼ بَتِيلٌ. (M, K.) — *A virgin, that is cut off from husbands:* (S:) *a woman that withholds herself from men,* (T,) or *that is cut off from men,* (M, K,) *having no desire for them,* (T, M, TA,) *nor need of them;* (T;) and, with the art. ال, applied to the Virgin Mary; (M, K;) as also ▼ بَتِيلٌ: (M, K:) with the art. ال, it is applied also to Fáṭimeh, the daughter of Moḥammad, because she was separated from the [other] women of her age and nation by chasteness and excellence and religion and [other] grounds of pretension to respect: (Aḥmad Ibn-Yaḥyà, T, K:*) or it signifies, (S,) or signifies also, (K,) *a woman detached from worldly things, and devoted to God;* (S, K;) as also ▼ بَتِيلٌ and ▼ بَتِيلَةٌ. (Ibn-'Abbád, K.)

بَتِيلٌ: see بَتُولٌ, in three places. — Also *Slender;* (Ḥam p. 589;) applied to a waist; (Ḥam, TA;) as also ▼ مُبَتَّلٌ. (TA.) — A tree *having its racemes pendulous.* (K. [See also مُبْتِلٌ.]) — *A watercourse* (Ibn-'Abbád, M, K) *in the lower part of a valley:* pl. بُتُلٌ. (M, K.)

بَتِيلَةٌ: see بَتُولٌ, in two places. — Also *Any limb,* or *member,* (Lth, T, S, M, K,) *with its flesh,* (Lth, T, S,) *separate from others,* (M, K,) or *by itself:* (Lth, T:) pl. بَتَائِلُ. (Lth, T, S, &c.) — In one dial., (M,) The *posteriors;* (M, K;) because divided [or distinct] from the back. (M.) بَتْلَاءُ ▼ من رأيه — مَرَّ عَلَى بَتِيلَةٍ مِنْ رَأْيِهِ, and, [*He proceeded according to*] *an irrevocable determination* or *resolution.* (Ibn-'Abbád, K.)

أَبْتَلُ; fem. بَتْلَاءُ: for the latter, see what next precedes. — عُمْرَةٌ بَتْلَاءُ [*A minor pilgrimage*] *not conjoined with another.* (K.) — And أَبْتَلُ, applied to a man, *Wide between the shoulders.* (T.)

مُبْتِلٌ, (Aṣ, T, S,) or مُبْتَلَةٌ, (M, K, TA, [in the CK, erroneously, مُبْتَلَة,]) the first being [in the opinion of ISd] pl. [or rather coll. gen. n.] of the second, like as تَمْرٌ is of تَمْرَةٌ, (M,) A palm-tree (نَخْلَةٌ) *having a shoot,* or *an offset, cut off from it and independent of it;* (Aṣ, T, S, M, K;) and used in like manner as a pl.; i. e., the

first is also used as a pl.: (Ṣ:) or the first signifies *solitary*, or *isolated*: (Ibn-Ḥabeeb, TA:) or *of which the racemes are pendulous*. (TA. [See also بَتِيلٌ.])

مُبَتَّلٌ: see بَتِيلٌ. ـــ مُبَتَّلَةٌ, applied to a woman, *Beautiful, elegant*, or *pretty*; (Ḳ;) *as though her beauty were divided into portions* (بُتِّلَ, i. e. قُطِّعَ,) [*and distributed in due proportions*] *upon her limbs*: (M,* Ḳ:) or *perfect in make*, (Ṣ,) *whose flesh is not accumulated, one portion upon another*, (Ṣ, M, Ḳ,) *but distinctly disposed*; this latter being said by some to be the meaning: (M:) or, accord. to Lḥ, (M, TA,) *having a lankness*, or *looseness, in her limbs*; (M, Ḳ, TA;) *not having them compressed, one upon another*; (M:) or *as though the flesh were cut off from them*: (TA:) and in like manner, مُبَتَّلٌ applied to a camel: (M, Ḳ:) not applied as an epithet to a man: (Ṣ, M, Ḳ:) or مُبَتَّلَةُ الخَلْقِ signifies *distinct in make from the generality of women*; *excelling them* [*therein*]: (Aboo-Sa'eed, T, TA:) or *perfect in make*: or *having every part beautiful in itself; not dependent* [*for its beauty*] *upon another part*: (T:) or *beautiful in make; not with one part falling short of another* [*in beauty*]; *not being beautiful in the eye and ugly in the nose, nor beautiful in the nose and ugly in the eye; but perfect*. (IAạr, TA.)

مُنْبَتِلٌ *Cut off*, or *severed*. (Ṣ.) ـــ [And hence,] عَزِيمَةٌ مُنْبَتِلَةٌ *An irrevocable determination* or *resolution*. (TA.)

بث

1. بَثَّهُ, (Lth, T, Ṣ, M, A, Ḳ,) aor. ـُ (Lth, T, M, L, Ḳ) and ـِ, (M, L, Ḳ,) the latter [anomalous, and therefore] thought by MF to be a mistake, arising from confounding بَثَّ with بَتَّ, he not knowing any authority for it except the Ḳ, (TA,) inf. n. بَثٌّ; (Lth, T, M, L;) and ابَّهُ, (Ṣ, M, Ḳ,) inf. n. إِبْثَاثٌ; (TA;) and بَثْبَثَهُ, (Ḳ,) or this has an intensive signification; (Ṣ;) and بَثْبَثَهُ, (Ṣ, Ḳ,) inf. n. بَثْبَثَةٌ; (Ṣ;) *He spread it*; (Ṣ, A, Ḳ;) *he dispersed it, scattered it*, or *disseminated it*; (Lth, T, Ṣ,* M, A, Ḳ;) namely, a thing; (Lth, T, M, A,* L;) or ‡ news, tidings, or information. (Ṣ, A, L, Ḳ.) You say, بَثُّوا الخَيْلَ فِى الغَارَةِ *They spread*, or *dispersed, the horses*, or *horsemen, in the hostile incursion*. (T, M,* A, L.) And بَثَّ الجُنْدَ فِى البِلَادِ *He* (the Sulṭán) *spread*, or *dispersed, the army in the provinces*. (Mṣb.) And بَثَّ كِلَابَهُ *He* (the hunter, A, L) *spread*, or *dispersed, his dogs* (T, A, L) عَلَى الصَّيْدِ [*against the chase*, or *game*]. (A.) And بَثَّ اللّٰهُ الخَلْقَ, (aor. ـُ, inf. n. بَثٌّ, Mṣb,) *God spread*, or *dispersed, mankind*, or *the beings whom He created*, فِى الأَرْضِ [*in the earth*]: (T, A:) or *God created them*. (Mṣb.) وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً, in the Ḳur [iv. 1.], means *And spread*, or *dispersed, and multiplied, from them two, many men, and women*. (T) You say also, بُثَّتِ البُسُطُ *The carpets were spread*. (T.) And بَثَّ المَتَاعَ بِنَوَاحِى البَيْتِ *He spread out the furniture*, or *utensils, in the sides of the tent*, or *house*, or *chamber*. (A.) And بَثَّ الغُبَارَ, (Ḳ,) and بَثْبَثَهُ, (Ṣ, Ḳ,) *He*, or *it, raised the dust*. (Ṣ, Ḳ.) And بَثَّ التُّرَابَ بَثْبَثَ *He*, or *it, raised the dust*, or *earth, and removed it from that which was beneath it*. (M.) And بَثْبَثُوهُ *They uncovered him*. (Hr, M, L, from a trad. respecting a dying Jew.) And بَثَّ الحَدِيثَ † *He spread, published*, or *revealed, the discourse, narration*, or *information*. (Mṣb.) And, accord. to IF, بَثَّ السِّرَّ and ابَّهُ † [*He spread, published*, or *revealed, the secret*]. (Mṣb.) And بَثَثْتُهُ مَا فِى نَفْسِى, aor. ـُ; and أَبْثَثْتُهُ إِيَّاهُ; ‡ *I revealed*, or *showed, to him what was in my mind*. (A.) And أَبْثَثْتُكَ سِرِّى, (Ṣ,) or السِّرَّ; (Ḳ;) and بَثَثْتُكَ السِّرَّ, (Ḳ,) inf. n. بَثٌّ; (TA;) † *I revealed*, or *showed, to him my secret*, or *the secret*: (Ṣ, Ḳ:) or أَبْثَثْتُهُ سِرِّى (T) and بَاثَثْتُهُ سِرِّى (A) ‡ *I acquainted him with my secret*: (T, A:) and ابَّهُ الحَدِيثَ † *he acquainted him with the discourse, narration*, or *information*. (M.) And بَثَّهُ شَكْوَهُ † *He complained to him of his state*, or *condition*. (M, in art. شكر.)

2. بثّث الخَبَرَ *He spread*, or *disseminated, the news, tidings*, or *information, much*: (Ṣ:) or *i. q.* بَثَّهُ, q. v. (Ḳ.)

3. بَاثَثْتُهُ سِرِّى: see 1; last sentence but one. ـــ بَيْنَهُمَا مُبَاثَّةٌ ‡ [*Between them two is a mutual revealing of secrets*: see 6]. (A.)

4: see 1, in six places. ـــ أَبْثَثْتُكَ [without a second objective complement,] † *I revealed*, or *showed*, or *have revealed* or *shown, to thee my* بَثّ, (Ṣ, TA,) whence the verb in this sense is derived; (TA;) i. e., my *state*, (Ṣ,) or my *grief*, or *sorrow*. (Ṣ, TA.)

6. تَبَاثُّوا † [*They revealed secrets, one to another*: see 3]. (Ḳ, in art. نجث.)

7. انبثّ *It spread*; (Ṣ, A, Ḳ;) *it became dispersed, scattered*, or *disseminated*; (Ṣ,* M, A, Ḳ;) namely, a thing; (M, L;) or ‡ news, tidings, or information. (Ṣ, A, L, Ḳ.) You say, انبثّت الخَيْلُ *The horses*, or *horsemen, spread*, or *became dispersed*, or *dispersed themselves*, (M, L,) in a hostile incursion. (L.) And انبثّ الجَرَادُ فِى الأَرْضِ *The locusts spread*, or *became dispersed*, or *dispersed themselves, in the land*. (M, A, L.)

10. استبثّهُ إِيَّاهُ † *He asked him*, or *petitioned him, to reveal it to him*. (M, L, Ḳ.)

R. Q. 1. بَثْبَثَ, inf. n. بَثْبَثَةٌ: see 1, in four places. ـــ بَثْبَثَ الأَمْرَ † *He inquired respecting the affair* or *event, scrutinized it, and sought information respecting it*. (T, L.)

بَثٌّ (Aṣ, Ṣ, M, A, Ḳ) and مُنْبَثٌّ, (A, TA,) both applied to dates, (تَمْرٌ, Aṣ, Ṣ, &c.,) *Scattered, strewn, dispersed, and separate*, (Aṣ, Ṣ, Ḳ,) *one from another*: (Aṣ, Ṣ:) or *separate*, or *disunited, not being packed*, or *not compact*: (A:) or *not well packed*, (Ṣ, M,) *so that they are separated*, or *disunited*: (M:) or *scattered; not in the bag or other receptacle*; like فَثٌّ: (M:) تَمْرٌ بَثٌّ being a phrase [in which the latter word is an inf. n. used in the sense of a pass. part. n.,] like مَآءٌ غَوْرٌ. (Ṣ.) ═ *A state*, or *condition*. (Ṣ, Ḳ.) ـــ *Grief*, or *sorrow*, (T, Ṣ, M,) *which one makes known to his companion or friend*: (T:) or *violent*, or *intense, grief* or *sorrow*; and *violent*, or *severe, disease* or *sickness*; as though, in consequence of its violence, one made it known to his companion or friend: (T, TA:) or the *most violent* or *intense grief* or *sorrow*. (Ḳ.) حَضَرَنِى بَثِّى, occurring in a trad., means *My grief*, or *sorrow, became violent*, or *intense*. (TA.)

زَرَابِىُّ مَبْثُوثَةٌ [in the Ḳur lxxxviii. 16] means *Goodly carpets*, or *the like*, (Bḍ,) *spread*: (A, Bḍ:) or, accord. to Fr, *many in number*. (T.)

مَنْبَثٌّ: see بَثٌّ. ـــ *Scattered* dust: so in the Ḳur [lvi. 6]. (T.) ـــ † *Swooning* (Ḳ) *from grief*, or *sorrow*. (TA.)

بثر

1. بَثَرَ, (Ṣ, M, A, Mṣb, Ḳ,) aor. ـُ, (Mṣb,) inf. n. بَثْرٌ; (M, Mṣb, Ḳ;) and بَثِرَ, (Ṣ, M, Mṣb, Ḳ,) aor. ـَ, (Ṣ, M, Mṣb,) inf. n. بَثَرٌ (M, Mṣb, Ḳ) and بُثُورٌ; (M, Ḳ;) and بَثُرَ, aor. ـُ; (Ṣ, Mṣb, Ḳ;) *It* (a man's face, Ṣ, M, Ḳ, or the skin, M, A, Mṣb) *broke out with pimples*, or *small pustules*; (Ṣ, M, A, Mṣb, Ḳ;) as also تبثّر: (M, A, and some copies of the Ḳ:) or this last signifies *it* (a man's skin) *became blistered*, or *vesicated*. (Ṣ, Mṣb.)

2. بثّر *It* (tar) [*made* a camel *to break out with small pustules*; or] *excoriated* a camel, *and made* him *to bleed*. (Ibn-'Abbád, TA in art. حرش.)

5: see 1.

بَثْرٌ (Ṣ, M, Mṣb, Ḳ) and بَثَرٌ, (M, Mṣb, Ḳ,) coll. gen. ns., (Mṣb,* MF,) originally inf. ns., (Msb,) *Pimples*, or *small pustules*; (Ṣ, M, Mṣb, Ḳ;) accord. to some, specially upon the face; (M, TA;) as also بُثُورٌ; (Ṣ, Mṣb;) which is the pl. of بَثْرَةٌ: (Mṣb:) ns. un. بَثْرَةٌ (Ṣ, M, Mṣb) and بَثَرَةٌ: (M, Mṣb:) and pl. of this last بَثَرَاتٌ: (Msb:) or بُثُورٌ, pl. of بَثْرٌ, signifies *purulent pustules like the small-pox, upon the face and other parts of the person of a man*. (T.) You say, خَرَجَتْ بِهِ بَثْرَةٌ فَعَصَرَهَا [*A pimple*, or *small pustule*, or *purulent pustule, came forth on him, and he squeezed it*]. (A.) And بِجِلْدِهِ بَثْرٌ شَتَّى [*In his skin are scattered*, or *sundry, pimples*, &c.]. (A.)

بَثَرٌ: see بَثْرٌ.

بثق

1. بَثَقَ المَآءَ, (Mgh, Mṣb,) aor. ـَ and ـُ, (Mṣb,) inf. n. بَثْقٌ, (Mgh, Mṣb,) *He made an opening for the water by breaking through the bank*, or *the dam that confined it*. (Mgh, Mṣb.*) And بَثَقَ النَّهْرَ, inf. n. بَثْقٌ (Lth, Ḳ) and بُثُقٌ, (Ḳ, TA,) in some of the copies of the Ṣ [and in the CḲ] بَثَقٌ, but this is wrong, though Ru-beh has used it by poetic license, (TA,) and تَبْثَاقٌ, (Ḳ,) *He broke* [*through*] *the bank of the river*, or *rivulet, in*

order that the water might pour out, or *flow forth*; (Lth, K, TA;) as also ▼ بَثِّق, (K,) inf. n. تَبْثِيقٌ; the latter not commonly mentioned. (TA.) And بَثَقَ السَّيْلُ مَوْضِعَ كَذَا, aor. ـُ, inf. n. بَثْقٌ and بِثْقٌ, on the authority of Yaakoob, *The torrent broke through, and clave, such a place.* (Ṣ.) = See also 7. — بَثَقَتِ العَيْنُ, (K,) aor. ـُ, inf. n. بَثْقٌ and تَبْثَاقٌ, (TA,) *The eye shed tears quickly.* (AA, K.) — بَثَقَتِ الرَّكِيَّةُ, (AZ, K,) aor. ـُ, (AZ, TA,) inf. n. بُثُوقٌ *The well became full, and abundant in water.* (AZ, K.) = بَثِقَ, aor. ـَ, [inf. n., by rule, بَثَقٌ,] *It* (seed-produce) *became affected with the disease termed* بَثَقٌ. (TA.)

2: see 1.

7. انبثق *It* (water) *had vent*; or *it poured out*, or *flowed forth*: (Ṣ, Mṣb,* K:) or *it ran*, or *flowed, of itself, without the breaking through of a dam or the like.* (Mgh.) [For اِنْفَجَرَ, in the Ṣ, Golius appears to have found اِنْفَرَجَ, which is a mistake. — The Christians, as Golius has observed, use this verb to denote the procession of the Holy Spirit.] — انبثق السَّيْلُ عَلَيْهِمْ ‡ *The torrent came upon them without their expecting it*, or *thinking it.* (K,* TA.) And بَثَقَ ▼ المَآءُ عَلَيْهِمْ †*The water came upon them.* (TA.) — انبثق عَلَيْهِمْ بِالكَلَامِ ‡ *He came upon them with speech without their expecting it.* (K,* TA.) — انبثقت الأَرْضُ ‡ *The land became abundant in herbage*, or *fruitful.* (TA.)

بَثْقٌ and ▼ بِثْقٌ *An opening made for water by breaking through the bank*, or *the dam that confined it*: (Mgh, Mṣb:*) or the *place where the bank of a river*, or *rivulet, is broken* [*through*] *in order that the water may pour out*, or *flow forth*: *a place where water has vent*, or *pours out*, or *flows forth*: (K:) or the latter signifies *a place furrowed*, or *hollowed out, by water*: (JK:) pl. بُثُوقٌ. (JK, K.) = Also the former, *A disease that affects seed-produce, occasioned by rain.* (TA.)

بِثْقٌ: see بَثْقٌ.

بَاثِقٌ [act. part. n. of 1]. — رَكِيَّةٌ بَاثِقَةٌ *A well full, and abundant in water.* (K.) And مِيَاهٌ بُثَّقٌ [pl. of بَاثِقٌ], like رُكَّعٌ [pl. of رَاكِعٌ], app. *Waters flowing forth abundantly*]. (TA.) — [Hence,] هُوَ بَاثِقُ الكَرَمِ †*He is abundant in generosity.* (K.)

بجح

1. بَجِحَ, [aor. and inf. n. as below,] *He rejoiced*; or *was joyful, glad*, or *happy*; (Ṣ, A;) as also تبجّح ▼: (Ṣ, Mgh, K:) and ▼ the latter signifies also *he magnified himself*; and *gloried*, or *boasted*: (Mgh:) or, accord. to Lḥ, this verb signifies *he gloried*, or *boasted*; and *vied with others*, or *contended with them for superiority, in beauty*, or *goodliness, in respect of something*; as also تمجّح: or, as some say, *he magnified himself*: and بَجِحَ is said to signify *he was*, or *became, great in his own estimation.* (TA.) You say also, بَجِحَ بِهِ, (Ṣ, Mṣb, K,) aor. ـَ, (Mṣb, K,) inf. n. بَجَحٌ; (Ṣ, K, TA;) and بَجَحَ بِهِ, (Ṣ, Mṣb, K,) aor. ـَ; (Mṣb, K;) but the latter is of weak authority; (Ṣ, K;) *He rejoiced in it*, or *at it*; (Ṣ, K;) namely, a thing; (Ṣ;) as also تبجّح ▼ and ▼ ابتجح: (TA:) or *he gloried in it*, or *boasted of it*; and so ▼ تبجّح. (Mṣb.) And فُلَانٌ يَتَبَجَّحُ ▼ عَلَيْنَا, and يَتَمَجَّحُ علينا, *Such a one talks foolishly*, or *irrationally*, [*to us, assuming superiority over us,*] *by reason of self-conceitedness*: and so one says in speaking of a person in jest. (TA.) = See also 2.

2. بجّحهُ *It* (a thing, or an affair, TA) *rejoiced him; made him joyful, glad*, or *happy*; (A, TA;) as also ▼ ابجحهُ. (TA.) And بَجَّحْتُهُ, (inf. n. تَبْجِيحٌ, Ṣ, K,) *I rejoiced him; made him joyful*, &c.: (Ṣ, Mgh, K:) or, as some say, *magnified him*: (TA:) and ▼ بَجَحْتُهُ, aor. ـَ, *I magnified it*; namely, a thing. (Mṣb.)

4: see 2.

5: see 1, in five places.

6. تَبَاجَحَ النِّسَآءُ *Women*, or *the women, vie*, or *contend for superiority, one with another, in beauty*, or *goodliness*, and *in glorying*, or *boasting.* (A, TA.)

8: see 1.

بَجِحٌ *Rejoicing, glad*, or *happy*; as in the phrase, أَنَا بَجِحٌ بِمَكَانِ كَذَا [*I am rejoicing in such a place*]; and so ▼ مُتَبَجِّحٌ بِهِ. (A.)

بَجَّاحٌ *Joyful*; [an intensive epithet] applied to a man. (TA.)

بَاجِحٌ *Great in estimation*; applied to a man: pl. بُجَّحٌ and بُجْحٌ. (TA.)

مَبَاجِحُ [a pl. of which the sing. is app. مَبْجَحَةٌ, meaning, accord. to analogy, *A cause of joy* or *gladness* or *happiness*]. You say, لَقِيتُ مِنْهُ المَنَاجِحَ والمَبَاجِحَ [app. *I experienced from it*, or *him, the causes of success, and the causes of joy* &c.]. (A, TA.)

مُتَبَجِّحٌ: see بَجِحٌ.

بجد

1. بَجَدَ بِالمَكَانِ, (Ṣ, A, L, K,*) aor. ـُ, (L,) inf. n. بُجُودٌ (Ṣ, L, K) and بَجْدٌ; (Kr;) and ▼ بجّد, inf. n. تَبْجِيدٌ; (L, K;) *He remained, stayed, abode*, or *dwelt*, (Ṣ, A, L, K,) *in the place*; (Ṣ, A, L;) *settled*, or *remained fixed, in it; not quitting it.* (A.) — بَجَدَتِ الإِبِلُ, (L, K,) inf. n. بُجُودٌ; and ▼ بجّدت; (L;) *The camels kept to the place of pasturing.* (L, K.)

2: see 1, in two places.

بَجْدٌ *A company*, or *an assembly*, of men: and *a hundred*, and *more*, of horses: (L, K:) on the authority of El-Hejeree: (TA:) pl. بُجُودٌ. (L.)

بَجْدَةٌ *i. q.* أَصْلٌ [The *root, basis*, or *foundation*; or the *origin*, or *source*; or the *most essential part*, or *very essence*; of a thing]. (K.) — And [hence, app.,] The *inward*, or *intrinsic, state* or *circumstances* of a case or an affair; as also بُجْدَةٌ ▼ and بُجْدَةٌ ▼: (Ṣ, L, K:) or the *true*, or *real, state* or *circumstances* thereof; the *positive*, or *established, truth* thereof; from بَجَدَ بِالمَكَانِ. (A.) You say, هُوَ عَالِمٌ بِبَجْدَةِ أَمْرِكَ, (Ṣ, A, L,) and ▼ بِبُجْدَتِهِ, and ▼ بِبُجْدَتِهِ, (Ṣ, L,) *He is acquainted with the inward*, or *intrinsic, state* or *circumstances of thy case* or *affair*: (Ṣ, L:) or, *with the true*, or *real, state* or *circumstances thereof; with the positive*, or *established, truth thereof.* (A.) And عِنْدَهُ بَجْدَةُ ذٰلِكَ, (Ṣ, K,) with fet-ḥ, (Ṣ,) *He possesses the knowledge of that.* (Ṣ, K.) And hence, (Ṣ,) هُوَ ابْنُ بَجْدَتِهَا, (Ṣ, K,) *contr. of* هو ابن نَجْدَتِهَا, (A in art. نجد,) or, as in the books of proverbs, أَنَا ابْنُ بَجْدَتِهَا, the [affixed] pronoun referring to الأَرْض [understood], as is said by Meyd and Z, (TA,) applied to [signify *He is*, or *I am*,] *the person acquainted with the thing*; (Ṣ, L, K;) *possessing*, or *exercising, the skill requisite for it*; (Ṣ, L;) *the discriminator*, or *discerner, thereof*; (L;) and one says likewise, هُوَ ابْنُ مَدِينَتِهَا وَابْنُ بَجْدَتِهَا: (TA:) it is also applied to [signify *he is*, or *I am*,] *the skilful guide of the way* [*thereof*]: (L, K:) and hence, [accord. to some,] it is proverbially applied to any one acquainted with an affair; skilful therein: (TA:) and to [signify *he is*, or *I am*,] *the person who will not quit*, or *depart from, his place*; from the saying بَجَدَ بِالمَكَانِ: (L:) or *the person who will not depart from his saying*: (K: [there explained by the words لِمَنْ لَا يَبْرَحُ مِنْ قَوْلِهِ: but the TA supplies some apparent omissions in this explanation, making it to agree with that which here immediately precedes it, taken from the L; and adds that, in some copies of the K, عن قوله is erroneously put for من قوله: also, that he who remains in a place knows that place:]) or, accord. to some, بَجْدَةٌ signifies *dust*, or *earth*; so that أَنَا ابْنُ بَجْدَتِهَا is as though it meant *I am created of its dust*, or *earth.* (TA.) — Also *A* [*desert, such as is termed*] صَحْرَآء. (K.) Kaab Ibn-Zuheyr uses the phrase ابْنُ بَجْدَتِهَا as meaning *Its male chameleon*; the pronoun referring to a desert (فَلَاة) which he is describing. (TA.) And you say of a land covered with black locusts, أَصْبَحَتِ الأَرْضُ بَجْدَةً وَاحِدَةً [*The land became*, or *has become, one desert, destitute of vegetable produce*]. (L.)

بُجْدَةٌ and بُجْدَةٌ: see بَجْدَةٌ; each in two places.

بِجَادٌ *A striped garment of the kind called* كِسَآء, (Ṣ, A, L, K,) being *one of the kinds of* كِسَآء *worn by the Arabs of the desert*: (Ṣ, L:) or, *of which the wool has been spun*, or *twisted, in the manner termed* يَسْرَة [app. a mistranscription for يَسْرًا (see فَتْلٌ يَسْرٌ in art. يسر)], *and woven with the instrument called* صِيصَة: pl. بُجُدٌ: a single oblong piece thereof is called فَلِيجٌ, of which the pl. is فُلُجٌ. (L, TA.) — Also *A kind of tent, of* [*the soft hair called*] وَبَر. (Ibn-El-Kelbee, TA voce بَيْت, q. v.)

بَاجِدٌ *Remaining, staying, abiding*, or *dwelling*,

in a place; (L;) *settled*, or *remaining fixed*, in a land. (A.)

بجر

1. بَجَرَ, aor. ـَ, (M, Ḳ,) inf. n. بَجَرٌ, (Ṣ, M,) *He* (a man, Ṣ) *had his navel*, or *the part remaining of the navel-string after it had been cut, protruding*, (Ṣ, Ḳ,) *elevated, and hard*, (TA,) *and thick at the base*, (Ṣ, M,) *and fleshy at the neck*, or *slender part, with wind remaining in the enlarged part*. (M.) — *He was*, or *became, large in the belly*. (Ḳ.) — *His* (a man's, TA) *belly became full of milk*, (Ḳ,) or *pure milk*, (TA,) and *of water, and he was not satiated*; (Ḳ;) as also مَجِرَ: (TA:) or *he drank much milk*, or *water, and was hardly*, or *not at all, satiated*. (Lḥ, TA.)

بَجْرٌ: see بُجْرٌ, in three places.

بُجْرٌ *A swelling*, or *inflation, of the belly*; as also ✦بَجَرٌ: (Fr, TA:) or *prominence in the belly*. (Ḥar p. 639.) = *Evil*; *mischief*: *a great, terrible*, or *momentous, thing* or *case*; (AZ, Ṣ, Ḳ;) as also ✦بَجْرٌ and ✦بُجْرِيٌّ: (TA:) *a wonderful thing*: (Ḳ:) *a calamity*, or *misfortune*; (Ṣ;) as also ✦بَجْرٌ (TA) and ✦بُجْرِيٌّ (Ṣ, Ḳ) and ✦بُجْرِيَّةٌ: (Ḳ:) pl. of بُجْرٌ [or pl. pl., being app. pl. of the pl. of pauc. أَبْجُرٌ,] أَبَاجِرُ; and pl. pl. (as though pl. of the pl. أَبْجَارٌ, T) أَبَاجِيرُ: (Ḳ:) and pl. of ✦بُجْرِيٌّ (Ṣ, Ḳ) and of ✦بُجْرِيَّةٌ (Ḳ) بَجَارِيُّ. (Ṣ, Ḳ.) You say أَمْرٌ بُجْرٌ *A great, terrible*, or *momentous, thing* or *case*. (TA.) And قَالَ هُجْرًا وَبُجْرًا [*He said a foul and*] *a wonderful thing*. (TA.) And إِنَّهُ لَيَجِيءُ بِالْأَبَاجِرِ *Verily he brings to pass calamities*, or *misfortunes*. (A.) And لَقِيتُ مِنْهُ الْبَجَارِيَّ *I experienced from him calamities*, or *misfortunes*. (AZ, Ṣ.) And إِنَّمَا هُوَ الْفَجْرُ أَوِ الْبَجْرُ✦ or البُجْرُ [*It is only the daybreak or misfortune*]: a saying of Aboo-Bekr; meaning, if thou wait until the daybreak shine, thou wilt see the way; but if thou journey without a guide in the darkness, it will lead thee to evil: but the saying is recited differently; with البحر in the place of البجر. (L. [See بَحْرٌ.]) — [See also بُجْلٌ.]

بَجَرٌ inf. n. of 1 [q. v.]. (M.) — See also بُجْرٌ.

بَجِرٌ A man (TA) *having his belly full of milk*, (Ḳ,) or *pure milk*, (TA,) and *of water, without being satiated*: (Ḳ:) or *drinking much milk*, or *water, and being hardly*, or *not at all, satiated*. (Lḥ, TA.)

بَجْرَةٌ *Prominence*, or *protrusion, in the navel*: (Mgh:) or *largeness of the belly*: pl. بَجَرَاتٌ. (Yáḳoot, TA.) [See what next follows.]

بُجْرَةٌ *A tumour*, or *swelling*, or *an inflation, in the navel*; the like of which in the back is termed عُجْرَةٌ: (IAạr, IAth:) or the *part of the navel-string which remains after it has been cut, when it is thick at the base, and fleshy at the neck*, or *slender part, with wind remaining in the enlarged part*; as also ✦بَجَرَةٌ: (ISd, L:) or the *navel*, (L, Ḳ,) of a man and of a camel, (L,) *whether large or not*: (L, Ḳ:) and *a knot in the belly*: (L, Ḳ:) or *a knotted vein in the belly*; the like of which in the back is termed عُجْرَةٌ: (L:) and (as some say, L) *a knot in the face*, and *in the neck*: (L, Ḳ:) pl. بُجَرٌ. (L.) [See also عُجْرَةٌ.] — [Hence,] ذَكَرَ عُجَرَهُ وَبُجَرَهُ ‡ *He mentioned his vices*, or *faults*, and *his whole state* or *case*: (Ḳ:) or *all his affairs*; *those which were apparent and those which were hidden*: or *his secrets*: or *his vices*, or *faults*. (TA.) And أَفَضَيْتُ إِلَيْكَ بِعُجَرِي وَبُجَرِي ‡ *I have revealed to thee my vices*, or *faults*; meaning, *my whole state* or *case*. (Ṣ.) And أَخْبَرْتُهُ بِعُجَرِي وَبُجَرِي ‡ *I acquainted him with my vices*, or *faults, which I conceal from others*, by reason of my confidence in him. (Aṣ.) And أَشْكُو إِلَى اللّٰهِ عُجَرِي وَبُجَرِي, said by 'Alee, ‡ *I complain unto God of my sorrows and my griefs*; (IAạr, IAth;) meaning, *all my affairs* or *circumstances*; *those which are apparent and those which are hidden*. (IAth.) [See, again, عُجْرَةٌ.] — It is said in a prov., عَيَّرَ بُجَيْرٌ✦ بُجَيْرَهُ, meaning ‡ [*Bujeyr cast reproach upon*] *his vices*, or *faults*: [*Bujeyr forgot his own state* or *condition*:] or, as some say, they were two men: [so that the meaning is, *Bujeyr reproached Bujarah*: &c.:] (Ṣ:) accord. to El-Mufaḍḍal, Bujeyr and Bujarah were two brothers, in an ancient age: but accord. to the lexicologists, the meaning is, that *one affected with what is termed a* بُجْرَة *in his navel reproached another for that which was in him*. (Az, TA.)

بَجْرَةٌ: see بُجْرَةٌ.

بُجْرِيٌّ: see بُجْرٌ, in three places.

بُجْرِيَّةٌ: see بُجْرٌ, in two places.

بَجِيرٌ is an imitative sequent to كَثِيرٌ. (Fr, Ṣ, Ḳ.) Accord. to AA, it signifies *Abundant*, or *much, wealth*: [or rather this seems to be the meaning of the phrase مَالٌ بَجِيرٌ: for it is added,] and in like manner [it is used in the phrase], مَكَانٌ عَمِيرٌ بَجِيرٌ [*A place inhabited, peopled, well stocked with people and the like*, or *in a flourishing state*, and *large*, or *ample*]. (TA.)

بُجَيْرٌ: see بُجْرَةٌ.

بَاجِرٌ: see what follows.

أَبْجَرُ A man (Ṣ) *having his navel*, or *the part remaining of the navel-string after its having been cut, protruding*, (Ṣ, Mgh, Ḳ,) *and elevated, and hard*, (TA,) *and thick at the base*, (Ṣ, M,) *and fleshy at the neck*, or *slender part, with wind remaining in the enlarged part*: (M:) fem. بَجْرَاءُ: (Ṣ:) pl. بُجْرٌ (Ṣ, Ḳ) and بُجْرَانٌ. (Ḳ.) — *Large in the belly*: pl. as above: and بَاجِرٌ✦ signifies the same: (TA:) or this latter, *having a swollen*, or *an inflated, belly*: (IAạr, Ḳ:) or *having a large belly and a protruding navel*: and its pl. is بَجَرَةٌ, occurring in a trad., in which the tribe of Ḳureysh are described as أَشَحَّةً بَجَرَةً: or بجرة may here mean ‡ *hoarders and acquirers of wealth*. (L.) — One says also حَقِيبَةٌ بَجْرَاءُ ‡ *A full* [*receptacle of the kind called*] حقيبة; and صُرَرٌ بُجْرٌ ‡ *full purses*; and كِيسٌ أَبْجَرُ [or أَعْجَرُ?]: but they did not say, حَقِيبَةٌ عَجْرَاءُ [or عَجْرَاءُ?]; nor كِيسٌ أَبْجَرُ; though analogy does not disagree to it: it is from بُجْرٌ signifying "prominence in the belly." (Ḥar p. 639.) — And أَرْضٌ بَجْرَاءُ ‡ *Ground*, or *land, that is elevated*, (Ḳ,* TA,) *and hard*. (TA.) — أَبْجَرُ also signifies ‡ The *rope of a ship*; (Ḳ;) because of its greatness in relation to ropes in general. (TA.)

بجس

1. بَجَسَ المَآءَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـُ (Ṣ, Mṣb, Ḳ) and ـِ, (A, Ḳ,) inf. n. بَجْسٌ, (Mṣb, TA,) *He opened a way, passage, vent*, or *channel, for the water to flow forth; gave vent to it; made it to flow*; syn. فَجَرَهُ, (Ṣ,) or فَتَحَهُ, (Mṣb,) or شَقَّهُ: (A, Ḳ:) [all of which, in this case, signify the same:] and in like manner one says of a wound; (A, Ḳ;) but in this case, the phrase is tropical: (TA:) and بجّس✦ المَآءَ, inf. n. تَبْجِيسٌ, *He* (namely, God, TA) *made the water to flow forth*, or *to flow forth copiously*, syn. فَجَّرَهُ, (Ḳ, TA,) from the cloud or clouds, and from the spring. (TA.) = See also 7, in two places.

2: see 1.

5: see 7, in three places.

7. انبجس *It* (water) *had a way, passage, vent*, or *channel, opened for it to flow forth; it had vent; it poured forth*; (Ṣ, A, Mṣb, Ḳ;) [*it burst forth*;] from a cloud or clouds, and from a spring; (A;) and from a rock; (Ḳur vii. 160;) as also ✦بَجَسَ, aor. ـُ; (Ṣ, TA;) and ✦تبجّس: (Ṣ, Ḳ:) syn. of the first, (Ṣ, A, Ḳ,* TA,) and last, (Ṣ,) انْفَجَرَ: (Ṣ, A, TA:) or of the last, تَفَجَّرَ [properly signifying *it poured forth copiously*]: (A, TA:) انْبِجَاسٌ signifies particularly the *welling forth* [of water] *from a spring*: or it has a general application: (Ḳ:) and بَجْسٌ✦ signifies *cracking* in a water-skin, or stone, or earth, *so that water issues* from it. (TA.) You say, السَّحَابُ يَنْبَجِسُ بِالمَطَرِ [*The clouds pour with rain*]. (TA.) And أَتَانَا بِثَرِيدٍ يَتَبَجَّسُ✦ أُدْمًا, (A,) or يَتَبَجَّسُ✦, (TA,) [*He brought us crumbled bread moistened with broth, which streamed with seasoning*,] meaning, by reason of the abundance of grease [in it]. (A, TA.)

مَآءٌ بَجْسٌ *Water having a way, passage, vent*, or *channel, opened for it to flow forth; having a vent*; or *pouring forth*: (Ḳ:) and in like manner, سَحَابٌ بَجْسٌ [*clouds pouring forth rain*]; (TA;) and [so] سَحَائِبُ بُجَّسٌ [pl. of بَاجِسٌ✦ and بَاجِسَةٌ]: (Ṣ:) and مَآءٌ بَجِيسٌ✦ *flowing water*: (Kr, TA:) and عَيْنٌ بَجِيسٌ✦ *a copious spring*. (Ḳ,* TA.)

بَجِيسٌ: see بَجْسٌ, in two places.

بَاجِسٌ; pl. بُجَّسٌ: see بَجْسٌ.

بجل

1. بَجَلَ, aor. ـُ, inf. n. بَجَالَةٌ and بُجُولٌ, *He* (a man) *was*, or *became, such as is termed* بَجَال *and*

بَجِيل [i. e. *magnified, honoured,* &c.]. (K.) = بَجِلَ, aor. ـَ; and بَجَلَ, aor. ـُ; inf. n. بَجْلٌ and بُجُولٌ; *He was,* or *became, in a good state* or *condition; having abundance of herbage,* or *of the goods* or *conveniences* or *comforts of life.* (K.) — And *He was,* or *became, joyful, glad,* or *happy.* (K.) = [بَجَلَهُ *He bled him* (namely, a horse, or a camel,) *by opening the vein called* الأَبْجَل: so accord. to analogy; like وَدَجَهُ, meaning "he bled him by opening the vein called الوَدَج," &c.] لَمْ يُبْجَلْ means *He had not been bled in the* أَبْجَل. (TA.)

2. بجّلهُ, (Mṣb, K,) inf. n. تَبْجِيلٌ, *He magnified, honoured, revered, venerated,* or *respected, him:* (Ṣ, Mṣb, K:) or *he said to him* بَجَلْ, meaning *Sufficient for thee* (حَسْبُكَ) *is the place* [or *condition* or *rank*] *which thou hast attained.* (K.)

4. ابجلهُ *It sufficed,* or *contented, him.* (Ṣ, K.) — *It rejoiced him.* (TA.)

بُجْلٌ: see بَجَلٌ.

بَجَلْ is a noun (Mughnee) *syn. with* حَسْبُ: (Ṣ, Mughnee, K:*) and is also a verbal noun *syn. with* يَكْفِي. (Mughnee, K.*) You say بَجَلِي (Ṣ, Mughnee, K) and بَجْلِي, (Ṣ, K,) meaning حَسْبِي [*My sufficiency,* or *a thing sufficing me,* i. e. *sufficient for me,* is such a thing]: (Ṣ, Mughnee, K:) [it is said in the Ḥam, p. 145, as on the authority of Akh, that they do not say بَجْلِي; but this is a mistranscription for بَجَلْنِي, as will be seen from what follows:] and, using it as a verbal noun, (Mughnee, K,) but this is rare, (Mughnee,) you say بَجَلْنِي, meaning يَكْفِينِي [*It suffices me,* or *will suffice me*]; (Mughnee, K;) and بَجَلْكَ, meaning يَكْفِيكَ [*It suffices thee,* or *will suffice thee*]: (K:) or, accord. to Akh, they say بَجَلْكَ, like as they say, قَطْكَ; but not بَجَلْنِي, like قَطْنِي: (Ṣ:) or the ن in بَجَلْنِي is absolutely necessary accord. to him who says that بَجَلْ is a verbal noun; and accord. to him who says that this word is syn. with حَسْبُ, the ن is allowable. (MF.) [See, under the words قَدْ and قَطْ, what is said respecting قَدْنِي and قَطْنِي.] In the saying of Jábir Ibn-Ra-lán Es-Simbisee,

* لَمَّا رَأَتْ مَعْشَرًا قَلَّتْ حَمُولَتُهُمْ *
* قَالَتْ سُعَادُ أَهٰذَا مَالُكُمْ بَجَلَا *

[*When she saw a company whose beasts of burden were few, So'ád said, Is this your property, sufficing* you?] meaning, when she saw the fewness of our camels: the last word occupies the place of a denotative of state, and is made to end thus by poetic license: Abu-l-'Alà says that this word may be put in the accus. case as meaning *not exceeding what I see;* or it may be for بَجَلِي, after the manner of some of the Arabs who are related, by Akh and others, to have said غُلَامَا for غُلَامِي. (Ḥam pp. 299 and 300.) [See also 2: and see بَجَلٌ.] = It is also a particle, (Mughnee,) meaning نَعَمْ [*Yes; yea;* or *even so*]. (Mughnee, K.)

بَجَلٌ *Calumny, slander,* or *false accusation:* or this is with ḍamm; (K;) i. e. بُجْلٌ; (T, TA;) meaning *a great calumny* &c.; (K,* TA;) and Az thinks that this may be a dial. var. of بُجْرٌ, with which it is syn.; because ل and ر are interchanged in many instances. (TA.) — A *wonderful* thing; syn. عَجَبٌ. (K.) — ذُو البَجَلِ denotes dispraise; meaning *Content with mean things; not desirous of the means of acquiring eminence:* (K:) or *content that another should manage affairs in his stead, and that he should be a burden upon others, saying, Sufficient for me* (حَسْبِي [or بَجَلِي]) *is that* [*state* or *condition*] *wherein I am:* (O, TA:) from a saying of Luḳmán Ibn-'Ád; (O, K;) as is also ذُو البَجْلَةِ, which denotes praise. (O, TA.)

بَجْلَةٌ *A goodly,* or *beautiful, form* or *appearance, figure, person, mien,* or *external state* or *condition:* (Sh, K:) *a pleasing aspect; goodliness,* or *beauty; grounds of pretension to respect;* and *excellence;* or *sharpness,* or *quickness, of intellect.* (TA.) You say, إِنَّهُ لَذُو بَجْلَةٍ [*Verily he has a goodly,* or *beautiful, form* &c.]. (Sh, TA.) [See the end of the next preceding paragraph.] — *A small tree:* pl. بَجَلَاتٌ. (K.)

بَجَالٌ and بَجِيلٌ, applied to a man, *i. q.* مُبَجَّلٌ [*Magnified, honoured, revered, venerated,* or *respected*]: (Sh, K:) or *bulky,* or *corpulent;* (Aṣ, Ṣ;) applied to a man; (Aṣ, TA;) or to an old man: (Ṣ:) or the former signifies *an old,* or *aged, lord* or *chief:* (AA, Ṣ:) or *a bulky,* or *corpulent, old man:* or, as some say, one *beyond the middle age, in whom one sees goodliness of form* or *appearance, and advancement in years:* (Mgh:) or both signify *an old man, who is a great lord* or *chief, endowed with goodliness, and with excellence,* or *sharpness of intellect:* (K:) not applied to a woman; (TA;) i. e., a woman is not termed بَجَالَةٌ. (Mgh.)

بَجِيلٌ: see بَجَالٌ. — Also *Gross, big, thick, coarse,* or *rough;* applied to anything. (K.) — أَمْرٌ بَجِيلٌ *An affair, an event,* or *a case, deemed strange,* or *evil, and great,* or *formidable.* (TA.) خَيْرٌ بَجِيلٌ *Ample, abundant, good* or *wealth* or *prosperity.* (TA.)

بَاجِلٌ *Being in a good state* or *condition; having abundance of herbage,* or *of the goods* or *conveniences* or *comforts of life;* (K;) applied to a man and to a camel: (TA:) or, as Yaaḳoob says, on the authority of Abu-l-Ghamr El-'Oḳeylee, *having much fat;* applied to a man and a she-camel and a he-camel. (Ṣ.) — Also *Joyful, glad,* or *happy.* (K.)

أَبْجَلُ *A certain vein,* (Ṣ,) *a thick vein,* (K, Ḥam p. 417,) *of the horse and of the camel,* (Ṣ, TA,) *in the thigh and the shank,* (Ḥam ubi suprà,) or *in the hind leg* or *the fore leg,* (TA,) *corresponding to the* أَكْحَل (Ṣ, K) *of man:* (Ṣ:) pl. أَبَاجِلُ. (Ḥam ubi suprà, TA.) You say, فَصَدَ أَبْجَلَهُ [*He opened his* ابجل]; i. e., the horse's or the camel's. (TA.) And one says of a swift horse, هُوَ وَاهِي الأَبَاجِلِ [*He is lax in the* اباجل]. (Ḥam ubi suprà.)

مُبَجَّلٌ: see بَجَالٌ.

بح

1. بَحَّ, (L,) first pers. بَحِحْتُ, aor. يَبَحُّ, (ISk, Ṣ, L, K,) and ISd says, I see, or think, that Lḥ has mentioned يَبْحَحُ, which is extr. with respect to rule, (TA,) inf. n. بَحٌّ; (ISk, Ṣ, L, K;) and first pers. بَحِحْتُ, (AO, T, Ṣ, K,) but the former is the more chaste, (T, TA,) aor. يَبَحُّ (AO, Ṣ, K) and يَبِحُّ and يَبَحُّ, [which last is contr. to analogy,] (L,) inf. n. بَحٌّ (AO, Ṣ, K) and بَحَحٌ and بَحَاحٌ and بُحُوحٌ and بَحَاحَةٌ and بُحُوحَةٌ; (K;) *He had a hoarse, rough, harsh,* or *gruff, voice;* (L;) *he was taken with a hoarseness, harshness, roughness,* or *gruffness, of the voice.* (K.) — It is tropically used in speaking of inanimate things; as in بَحَّ العُودُ, meaning ‡ [*The lute*] *was rough* [*in sound:* see أَبَحُّ]. (A.)

4. ابحّهُ *It* (crying out, or vociferating,) *rendered him hoarse, rough, harsh,* or *gruff, in voice.* (Ṣ,* K.)

8. هُمْ فِي ٱبْتِحَاحٍ *They are in a state of amplitude, and of plenty,* or *of abundance of herbage* or *of the goods* or *conveniences* or *comforts of life.* (K.)

R. Q. 1. بَحْبَحَ: see R. Q. 2, in two places.

R. Q. 2. تَبَحْبَحَ الدَّارَ, (K,) and بَحْبَحَهَا, (TA,) † *He was,* or *became,* [*established*] *in the middle,* or *midst,* [which is the *best part,*] *of the* دار [i. e. *abode,* or *district,* or *country,* &c.], (K, TA,) *and became possessed of mastery, dominion,* or *authority, and power, over it.* (TA.) Fr, however, makes تَبَحْبُحٌ to be from البَاحَةُ [q. v.], not from a reduplicative root. (TA.) — تبحبح also signifies † *He was,* or *became, settled,* or *established, in authority and power,* (syn. تَمَكَّنَ,) in alighting, and taking up his abode, or sojourning; (Ṣ, K, TA;) and *was,* or *became,* [*established*] *in the middle,* or *midst,* [or *best part,*] *of the place of abode;* (TA;) and so بحبح. (K, TA.) — Also ‡ *He took a wide, an ample,* or *a large, range.* (A.) — [Hence,] تبحبح الحَيَا † *The rain became of wide extent, and had influence upon the land.* (TA, from a trad.) — And تَبَحْبَحَتِ العَرَبُ فِي لُغَاتِهَا ‡ *The Arabs were copious,* or *took a wide range, in their dialects.* (A.) — And تبحبح فِي المَجْدِ † *He became in an ample state of glory, honour,* or *dignity.* (TA.) — An Arab of the desert said, of a woman in labour, تَرَكْتُهَا تَبَحْبَحُ عَلَى أَيْدِي القَوَابِلِ [app. † *I left her obtaining delivery by the hands of the midwives*]. (AZ, TA.)

بَحَّةٌ: see أَبَحُّ.

بُحَّةٌ (Ṣ, A, L, K) and بَحَاحٌ (L) *Hoarseness, roughness, harshness,* or *gruffness, of the voice;* (L, K;) which is sometimes natural: or the former is applied absolutely, and the latter to that which

arises from disease. (L.) You say, فِى صَوْتِهِ بُحَّةٌ [*In his voice is hoarseness*, &c.]. (Ṣ, A.)

بُحَاحٌ: see بُحَّةٌ.

بَحْبَحِىٌّ †*Ample in expenditure:* and *having an ample place of abode.* (Fr, Ḳ.)

بُحْبُوحٌ: see what next follows.

بُحْبُوحَةٌ † The *middle*, or *midst*, [or *best part*,] syn. وَسَطٌ, (A'Obeyd, Ṣ, A, Ḳ,) of an abode, or a district, or country, (Ṣ, A,) or a place, (Ḳ,) and of a place where one alights and abides, (TA,) and of Paradise, and of anything, and the *best part* thereof; (A'Obeyd, TA;) [like وَسَطٌ, by which it is explained; because what is between the two extremes is generally the best: it may be well rendered the *heart*, or *very heart*, of a thing;] and بُحْبُوحٌ, also, has the former of these significations [and by implication the other likewise]. (TA, voce بُؤْبُؤٌ, where see an ex.) Jereer says,

* قَوْمِى تَمِيمٌ هُمُ الْقَوْمُ الَّذِينَ هُمُ *

* يَنْفُونَ تَغْلِبَ عَنْ بُحْبُوحَةِ الدَّارِ *

[*My people are Temeem: they are the people who drive away Teghlib from the middle*, or *best part, of the country*]. (Ṣ.) [It is said in the A, that this word, as syn. with وَسَطٌ, in relation to an abode or the like (دار), is tropical; but I see no reason for this, unless by وسط be meant the "best part."]

أَبَحُّ, applied to a man, (Ṣ, L, Ḳ,) or أَبَحُّ الصَّوْتِ, (A,) *Having a hoarse, rough, harsh*, or *gruff, voice:* (L, Ḳ:) fem. بَحَّآءُ; with which بَحَّةٌ is syn.: (Ṣ, Ḳ:) pl. بُحٌّ. (Ṣ.) بَاحٌ is not allowable. (Ṣ.) — And أَبَحُّ applied to a lute (عُودٌ), ‡ *Rough* (Ḳ, TA) *in sound.* (TA.) — Also ‡ The *base*, or *thick, chord of a lute;* syn. بَمٌّ; because of its rough sound. (TA.) — ‡ *A* [*gold coin of the kind called*] دِينَار; (Ḳ, TA;) because of its harsh sound [when one rings it]. (TA.) — ‡ *A* قِدْح [or *gaming-arrow*] (Ṣ, Ḳ, TA) *by means of which lots*, or *portions, are divided:* (Ṣ, TA:) pl. بُحٌّ: (Ṣ, Ḳ:) or *such an arrow that has no sound.* (TA.) Khufáf Ibn-Nudbeh says,

* قَرَوْا أَضْيَافَهُمْ رَبَحًا بِبُحِّ *

* يَعِيشُ بِفَضْلِهِنَّ الحَىُّ سُمْرِ *

[*They entertained their guests with young weaned she-camels, on the superabundant remains of which the tribe lived, by means of tawny-coloured gaming-arrows whereby the lots* that determined who should afford the entertainment *were divided:* or, accord. to the TA, ربحا here signifies *fat*, as a subst.; but this is inconsistent with the affixed pronoun relating to it]. (Ṣ.) — † *Fat*, as an epithet, not a subst. (Ḳ.) — كِسْرٌ أَبَحُّ † [*A portion of a limb*, &c.,] *having much fat.* (TA.)

بحت

1. بَحَتَ, aor. ـُ, (Ṣ, Mṣb, Ḳ,) inf. n. بُحُوتَةٌ, (Ḳ,) or بَحْتٌ, (Mṣb,) *It* (a thing) *was*, or *became, unmixed, free from admixture*, or *pure:* (Ṣ, Ḳ:) [and] *he was unmixed*, or *pure, in race, lineage*, or *parentage.* (Mṣb.)

3. باحت المَآءَ, (A,) inf. n. مُبَاحَتَةٌ, (TA,) *He drank water*, or *the water, not upon* تُفْل [i. e. *without having eaten anything such as flesh-meat* or *bread* or *dates* or *grain*]: (A:) or *he drank water*, or *the water, not mixed with honey* or *any other thing.* (TA.) And باحت الشَّرَابَ *He drank the wine*, or *beverage, pure, without any mixture.* (A.) And باحت الرِّمْثَ [*He* (a camel) *ate of the shrub called* رمث *without any other pasture*]. (T in art. طلح.) And باحت دَابَّتَهُ بِالضَّرِيعِ وَنَحْوِهِ *He fed his beast with* ضريع, (i. e. *dry herbage*, TA,) *and the like, unmixed* [*with other pasture*]. (Ḳ.) — باحتهُ الوُدَّ *He regarded him*, or *acted towards him, with reciprocal purity*, or *sincerity, of love*, or *affection:* (Ṣ, A, Ḳ:) or *he was pure*, or *sincere, to him in love*, or *affection.* (M.) And باحت القِتَالَ *He fought with earnestness and energy, unmixed with lenity.* (A,* TA.) And باحت فُلَانًا (inf. n. as above, TA) *He acted openly*, or *undisguisedly, with*, or *towards, such a one.* (Ḳ, TA.)

بَحْتٌ *Unmixed, free from admixture*, or *pure;* (Ṣ, A, Mgh, Ḳ;) applied to anything: (A, Ḳ:) anything *that is eaten alone, without seasoning* or *condiment* or *any savoury food:* and in like manner, seasoning, or condiment, or any savoury food, *without bread:* (Aḥmad Ibn-Yaḥyà:) *unmixed*, or *pure, in race, lineage*, or *parentage;* (Ṣ, A, Mṣb;) applied [for instance] to an Arab, (Ṣ, A,) and to an Arab of the desert: (TA:) originally an inf. n.; (Mṣb;) [and therefore] the same as masc. and fem. and dual and pl.: but if you will, you may use بَحْتَةٌ as a fem. epithet, applied [for instance] to an Arab woman; and may use the dual and pl. forms: (Ṣ:) or the fem. is [properly] with ة; or, as some say, the word has no dual nor pl. nor dim. form. (Ḳ.) You say شَرَابٌ بَحْتٌ *Unmixed wine* or *beverage:* (Ṣ:) and خَمْرٌ بَحْتٌ and بَحْتَةٌ and خُمُورٌ بَحْتَةٌ [*unmixed wine* and *wines*]. (TA.) And خُبْزٌ بَحْتٌ *Bread without anything else* [*to season it*]. (Ṣ.) And أَكَلَ الخُبْزَ بَحْتًا, and اللَّحْمَ بَحْتًا, *He ate the bread without any seasoning* or *condiment* or *savoury food*, and *the flesh-meat without bread.* (TA.) And قَدَّمَ إِلَيْهِ قَفَارًا بَحْتًا *He presented to him food without any seasoning* or *condiment.* (A.) And ادَّهَنَ بِدُهْنٍ بَحْتٍ *He anointed himself with ointment unmixed with any perfume.* (Mgh.) And مِسْكٌ بَحْتٌ (A, Mṣb) [*Unmixed*, or *unadulterated, and* therefore] *strong* [*-scented,*] *musk.* (Mṣb.) And بَرْدٌ بَحْتٌ لَحْتٌ *Vehement*, or *intense, cold;* (TA;) [*as though unmixed with any degree of warmth;*] syn. صَادِقٌ: (Ḳ in art. لحت:) the last word is an imitative sequent. (TA in that art.)

بحث

1. بَحَثَهُ, aor. ـِ, inf. n. بَحْثٌ, *He scraped it up;* [as one who seeks to find a thing therein;] namely, the dust, or earth: (L:) and *he searched*, or *sought, for it*, or *after it*, (namely, a thing,) *in the dust*, or *earth;* as also ابتحثهُ: (L, TA:) thus each is made trans. by itself: and authors often say, بَحَثَ فِيهِ [meaning *he searched*, or *inquired, into it; investigated, scrutinized*, or *examined, it*]: (TA:) one says, بَحَثَ فِى الأَرْضِ *he dug up the earth;* and thus it is used in the Ḳur v. 34: (Mṣb:) but accord. to the usage commonly known and obtaining, (TA,) you say, بَحَثَ عَنْهُ, (Ṣ, A, L, Mṣb, Ḳ,) aor. as above, (L, Mṣb, Ḳ,) and so the inf. n.; (L, Mṣb;) as well as بَحَثَهُ; (L;) and ابتحثهُ عنه; (T, Ṣ, L, Ḳ;) [in some copies of the Ḳ انبحث, which is said in the TA to be a mistake; and ابتحثهُ; (see above;)] and تبحّث عنه; (T, L, Ḳ;) and استبحثهُ عنه; (L, Ḳ;) and استبحثهُ; (L;) [*he scraped up the dust*, or *earth, from over it:* and hence,] *he searched*, or *sought, for it, after it*, or *respecting it; he inquired, and sought for information, respecting it; he searched*, or *inquired, into it; investigated, scrutinized*, or *examined, it; he inquired respecting it, and searched to the utmost after it;* (Ṣ,* A,* L, Mṣb,* Ḳ;*) namely, a thing, (Ṣ, L,) or an affair, or event. (Mṣb.) You say also, استبحث أَخَاهُ عَنْ سِرِّهِ *He examined his brother respecting his secret.* (A in art. نبث.)

3. [باحثهُ عَنْ أَمْرٍ, inf. n. مُبَاحَثَةٌ, *He searched*, or *inquired, with him into a thing;* or *investigated, scrutinized*, or *examined, with him a thing*, or *an affair:* and particularly, *in the way of disputation.*] عَادَتُهُ أَنْ يُبَاحِثَ وَيُبَاهِتَ — [*His custom is to engage with another in mutual scrutiny* of secrets, or faults, or the like, *and in mutual calumniation*, &c.: see 6]. (A in art. بهت.)

5. see 1.

6. تَبَاحَثُوا عَنِ الأَسْرَارِ *They searched*, or *inquired, into each other's secrets.* (A in art. نبث.)

8: see 1, in three places. — ابتحث also signifies *He played with the dust*, or *earth, termed* بحاثة; or *at the game called* البحثة. (Ḳ.) In a copy of the Ḳ, the verb is here incorrectly written انبحث. (TA.)

10: see 1, in three places.

بَحْثٌ, (so in the Ḳ,) or بَحِيثٌ, (so in the L,) accord. to Sh, (L,) *A mine* (L, Ḳ) *in which one searches for gold and silver.* (L.) = Also the former, *A great serpent;* (Ḳ;) because it scrapes up the dust or earth. (TA.)

البُحْثَةُ, (as written in the L,) or البَحْثَةُ, (as in the Ḳ,) accord. to Sh, (L,) and البُحَيْثَى, (L, Ḳ,) accord. to ISh, (L,) *A certain game with* بُحَاثَة, i. e., *dust*, or *earth.* (L, Ḳ.) You say, لَعِبَ البُحْثَةَ *He played the game thus called.* (L.)

إِبِلٌ بَحُوثٌ *Camels that scrape up the dust*, or *earth, with their fore feet, backwards,* (AA, T, L, Ḳ,) *in going;* i. e., *throwing it behind them;* or, as some say, *with their feet.* (TA.) — البَحُوثُ, (Ḳ,) or سُورَةُ البَحُوثِ, (L,) thus written in the Fáïḳ, and if so, بَحُوثٌ is an intensive epithet, applying alike to a masc. and a fem. noun,

like صَبُورٌ; (TA;) or, accord. to some, سُورَةُ البُحُوثِ, (L,) pl. of بَحْثٌ; (TA;) a name of *The chapter of the Kur-án called* سُورَةُ التَّوْبَةِ, (L, Ḳ,) *and* البَرَاءَةِ; (L;) [chap. ix.;] given to it because it inquires respecting the hypocrites and their secrets. (L.)

بَحِيثٌ: see بَحْثٌ. — *A secret:* whence the prov., بَدَا بَحِيثُهُمْ [*Their secret became apparent, or revealed*]. (TA. [But in the Ṣ, in art. نجث, q. v., we find بَدَا نَجِيثُ القَوْمِ; and so in Freytag's Arab. Prov. i. 159.])

بُحَاثَةٌ *Dust, or earth,* (Az, Ḳ,) *which is scraped up from what is searched for therein.* (Az, TA.) See البُحْثَةُ.

البُحَيْثَى: see البُحْثَةُ.

بَاحِثٌ [act. part. n. of 1; *Scraping up* dust or earth: &c.]. كَالبَاحِثِ عَنِ الشَّفْرَةِ [*Like him who is scraping up the dust, or earth, from over the great knife* with which he is to be slaughtered,] is a prov.: (Ṣ, L:) and so كَبَاحِثَةٍ عَنْ حَتْفِهَا بِظِلْفِهَا [*Like one searching for her death with her hoof*]: originating from the fact of a ewe's digging up a knife in the dust, or earth, and then being slaughtered with it. (L.)

بَاحِثَاءُ *Dust, or earth,* (L, Ḳ,) *of the burrow of the Jerboa,* (L,) *resembling the* [*hole termed*] قَاصِعَاءُ; (L, Ḳ;) *but it is not this:* pl. بَاحِثَاوَاتٌ. (L.)

مَبْحَثٌ *A place,* and *a time, of scraping up or digging; of searching, inquiring, investigating, scrutinizing,* or *examining:* pl. مَبَاحِثُ. (KL.) You say, تَرَكْتُهُ بِمَبَاحِثِ البَقَرِ (Ṣ, Ḳ*) [*I left him in the places where the* wild *oxen scrape up the ground*]; meaning, *in a desert place, destitute of herbage, or of human beings;* (Ṣ, Ḳ;) *in an unknown place;* (Ḳ;) i. e., *so that it was not known where he was.* (Ṣ.)

بحثر

Q. 1. بَحْثَرَ, [inf. n. بَحْثَرَةٌ,] *He took, drew,* or *pulled,* a thing *out,* or *forth;* and *uncovered* it, *laid* it *open,* or *exposed* it; (Abu-l-Jarráḥ, Ṣ, Ḳ;) as also بَعْثَرَ. (Abu-l-Jarráḥ, Ṣ.) It is said in the Ḳur [c. 9], accord. to one reading, إِذَا بُحْثِرَ مَا فِى القُبُورِ, [instead of بُعْثِرَ,] meaning [*When that which is in the graves is taken forth and uncovered;* i. e.,] *when the dead are raised to life;* syn. بُعِثَ; and it is not improbable that بَحْثَرَ may be composed of بَحَثَ and أَثَرَ [app. a mistranscription for أَثَارَ], accord. to the opinion of those who hold that quadriliteral and quinqueliteral words are composed of two. (TA.) — *He searched,* or *sought, for,* or *after,* a thing *in the dust* or *earth,* or *the like;* syn. بَحَثَ [which Ibr D thinks may be a mistake for بَعَثَ: but see بَعْثَرَ]. (L, Ḳ, and Bḍ in c. 9.) — *He separated, disunited, scattered, dispersed,* or *dissipated,* (Ṣ, Ḳ,) a thing. (Ṣ.) *He scattered,* or *dispersed,* his household goods, or his commodities, *and turned* them *over, one upon another;* as also بَعْثَرَ. (Fr, Ṣ.) = *It* (milk) *curdled,* or *coagulated, and formed little clots of curd;* syn. تَقَطَّعَ وَتَحَبَّبَ. (Ṣ, Ḳ.)

Q. 2. تَبَحْثَرَ *It* (a thing, Ṣ) *became separated, disunited, scattered, dispersed,* or *dissipated.* (Ṣ, Ḳ.)

لَبَنٌ مُبَحْثِرٌ *Milk curdling,* or *coagulating, and forming little clots of curd.* (Ḳ. [See Q. 1.]) When the upper portion is thick and the lower thin, it is termed هَادِرٌ. (TA.)

بحر

1. بَحَرَ, (TA,) [aor. ـَ,] inf. n. بَحْرٌ, (Ḳ,) *He slit; cut,* or *divided, lengthwise; split;* or *clave;* (Ḳ, TA;) *and enlarged,* or *made wide.* (TA.) Hence the term بَحْرٌ [as meaning "a sea" or "great river"] is said to be derived, because what is so called is cleft, or trenched, in the earth, and the trench is made the bed of its water. (TA.) — بَحَرَهَا, (M,) or بَحَرَ أُذُنَهَا, (Ṣ, A, Mṣb,) aor. ـَ, (M, Mṣb,) inf. n. بَحْرٌ, (Ṣ, M, Mṣb, Ḳ,) *He slit her* (a camel's, Ṣ, M, A, Mṣb, and a sheep's or goat's, M) *ear,* (Ṣ, M, A, Mṣb, Ḳ,) *in halves,* or *in halves lengthwise,* (M, TA,) *widely;* (B;) and in like manner, بَحَرَهُ *he slit his* (a camel's) *ear widely:* (B:) and بَحَّرَ, inf. n. تَبْحِيرٌ, *He slit* [&c.] *the ears of the cattle.* (Az, TA in art. بتك.) = [بَحَرَ, aor. ـَ, inf. n. بَحَارَةٌ, *It was,* or *became, wide,* or *spacious.* The inf. n. is mentioned in the A: see بَحْرٌ: and see also 10.]

2: see 1.

4. ابحر *He embarked* [or *voyaged*] *upon the sea* or *a great river.* (Yaʿḳoob, Ṣ, M, Ḳ.) [Opposed to أَبَرَّ.] — ‡ *It* (water, Ḳ, sweet water Ṣ, A) *was,* or *became, salt.* (Ṣ, A,* Ḳ.) — أَبْحَرَتِ الأَرْضُ *The land abounded with places where water stagnated.* (T, Ḳ.* [In the latter, مَنَافِعُهَا is put by mistake for مَنَاقِعُهَا. See بَحْرَةٌ.]) = † *He found* water *to be salt; not easy,* or *pleasant, to be drunk.* (Ḳ, TA. [In some copies of the Ḳ, for لَمْ يَسُغْ, we find لَمْ يَمْتَنِعْ, which is evidently a mistake.]) = *He met,* or *met with,* a man *unintentionally:* (M, Ḳ:) from the phrase, لَقِيتُهُ صَحْرَةً بَحْرَةً. (TA.)

5. تبحّر: see 10. — Also † *He* (a pastor) *took a wide range* in abundant pasturage. (TA.) — تبحّر فِى المَالِ ‡ *He enlarged himself,* or *he became,* or *made himself, ample,* or *abundant, in wealth,* or *camels,* or *the like;* (Ḳ,* TA;) as also استبحر فيه. (TA.) — تبحّر فِى العِلْمِ ‡ *He went deep into science,* or *knowledge, and enlarged himself,* or *took a wide range, therein,* (Ṣ, A, Ḳ,) *wide as the sea;* (TA;) and in like manner one says with respect to other things: (Ṣ:) and so استبحر فيه. (A, TA.)

10. استبحر ‡ *It* (a place) *became wide,* or *spacious, like the sea:* (A:) *it spread wide; became expanded;* (Ḳ;) as also تبحّر. (TA.) [See also بَحُرَ.] — ‡ *He* (a poet, A, Ḳ, and a خَطِيب, [i. e. a speaker, an orator, or the like,] A) *expatiated in speech; was,* or *became, diffuse therein.* (M, A, Ḳ.) — See also 5, in two places.

بَحْرٌ [*A sea:* and *a great river:*] *a spacious place comprising a large quantity of water;* (B;) *a large quantity of water,* (Ḳ, TA,) *whether salt or sweet;* (TA;) contr. of بَرٌّ; (Ṣ, A;) so called because of its depth (Ṣ, TA) and large extent; (Ṣ, Mṣb, TA;) from البَحَارَةُ; (A;) or because its bed is trenched in the earth; see 1: (TA:) or *a large quantity of salt water,* only; (Ḳ;) and so called because of its saltness: (El-Umawee, TA: [but accord. to the A, this word as an epithet meaning "salt" is tropical:]) or rather this is its general meaning: (TA:) for it signifies also *any great river;* (Ṣ, M, TA;) *any river of which the water does not cease to flow;* (Zj, T, TA;) *such as the Euphrates,* for instance; (Ṣ;) or *such as the Tigris, and the Nile, and other similar great rivers of sweet water; of which the great salt* بَحْرٌ *is the place of confluence;* so called because trenched in the earth: (T, TA:) pl. [of pauc.] أَبْحُرٌ and [of mult.] بِحَارٌ and بُحُورٌ. (Ṣ, Mṣb, Ḳ.) The dim. is أُبَيْحِرٌ, (Ḳ,) which is anomalous; and بُحَيْرٌ, which is the regular form: accord. to the Ḳ, the latter is not used; but this is untrue; for it is sometimes used, though rare. (MF.) — Hence its application in the saying of the Arabs, يَا هَادِيَ اللَّيْلِ جُرْتَ إِنَّمَا هُوَ البَحْرُ أَوِ الفَجْرُ, which Th explains by saying that the meaning is, ‡ [*O guide of the night, thou hast deviated from the right way:*] *it is only destruction or* thou wilt see *the daybreak:* the night is here likened to the sea [and with the night is associated the idea of destruction]: but accord. to one recital, it is البَحْرُ, instead of البَحْرُ. (TA. [See art. بجر.]) — Also ‡ *Salt;* as an epithet, applied to water. (Ṣ, A.) — ‡ *A fleet,* or *swift, and excellent, horse;* (Aṣ, Ḳ;) *that runs much;* (Aṣ, TA;) *that takes a wide range in his running;* (Ṣ, A, Mṣb, B;) *that runs like the sea,* or *a great river;* or *like the sea,* or *a great river, when it rolls wave over wave.* (Niftaweyh, TA.) — ‡ *A generous man;* (Ḳ, TA;) *one who takes a wide range in his beneficence, bounty,* or *kindness; who abounds therein.* (TA.) You say, لَقِيتُ بِزَيْدٍ بَحْرًا ‡ [*I found, in the place of Zeyd, a man of abundant generosity* or *beneficence*]: ب here denoting substitution. (The Lubáb cited in the TA voce بِ.) And لَقِيتُ مِنْهُ بَحْرًا ‡ [*I found him to be a man of exceeding generosity*]; a phrase expressing an intensive degree of generosity: and رَأَيْتُ مِنْهُ بَحْرًا [signifies the same]. (Mughnee in art. بِ.) — ‡ *A man of extensive knowledge* or *science; one who takes a wide range in his knowledge* or *science.* (B.) — ‡ *Any person,* or *thing, that takes a wide range in a thing.* (B.) — † *Land of seed-produce and fruitfulness;* or *a tract,* or *region, in which are green herbs* or *leguminous plants, and waters;* or the *part of a country near to water;* syn. رِيفٌ: (Aboo-'Alee, Ḳ:) and the dim. بُحَيْرٌ is used in the same sense; or, by poetic licence, for بُحَيْرَةٌ. (TA.) So in the Ḳur [xxx. 40], ظَهَرَ الفَسَادُ فِى البَرِّ وَالبَحْرِ † [*Corruption hath appeared in the desert,* or *deserts,*

and in the land of seed-produce and fruitfulness; &c.]: (Aboo-'Alee, TA:) or the meaning here is, [*in the desert*, or *deserts, and in the towns*, or *villages, in which is water:* (see بَرٌّ:) or *in the open country and*] *in the cities* [or *towns*] *upon the rivers;* by sterility in the former, and scarcity in the latter: (Zj, TA, and T in art. بر:) or *in the land and the sea;* i. e., the land has become sterile, or unfruitful, and the supply of the sea has become cut off. (Az, TA.) See also بَحْرَةٌ. — Also, البَحْرُ, (Ṣ, Ḳ,) or بَحْرُ الرَّحِمِ, (A, Mgh,) †*The bottom* (عُمْق, Ṣ, A, Mgh, Ḳ, or قَعْر, IAth, TA) *of the womb; fundus uteri:* (Ṣ, A, Mgh, Ḳ:) whence blood of a pure red colour, (Ṣ,) or intensely red, (Mgh,) is termed بَحْرَانِيٌّ (Ṣ, Mgh) and بَاحِرٌ. (Ṣ.)

بَحْرَةٌ *A wide tract of land:* so accord. to Aboo-Naṣr: but in one place he says, *a small valley in rugged land:* pl. بِحَارٌ. (TA.) — *A land, country,* or *territory, belonging to,* or *inhabited by, a people;* syn. بَلْدَةٌ. (Ṣ, Ḳ.) One says, هٰذِهِ بَحْرَتُنَا *This is our land,* &c.; syn. أَرْضُنَا. (Ṣ.) It occurs also in the dim. form [بُحَيْرَةٌ], as in the Towsheeh of El-Jelál. (TA.) — *Any town,* or *village, that has a running river and wholesome water:* (Ḳ:) and [absolutely] *any town,* or *village:* of such the Arabs say, هٰذِهِ بَحْرَتُنَا *This is our town,* or *village:* and the pl. بِحَارٌ they apply to *cities,* as well as *towns,* or *villages.* (TA.) — *Low,* or *depressed, land:* (IAar, Ḳ:) occurring also in the dim. form [بُحَيْرَةٌ]. (TA.) — *A meadow;* or *a garden;* syn. رَوْضَةٌ: (T, TA:) or *one that is large,* (Ḳ,) *and wide.* (TA.) — *A place where water stagnates.* (Sh, Ḳ.) — The pl. is بُحُرٌ, (as in some copies of the Ḳ, [or this is a coll. gen. n. of which بَحْرَةٌ is the n. un.,]) or بِحَرٌ, (as in other copies of the Ḳ and in the TA,) or بُحْرٌ, (as in the CḲ,) and بِحَارٌ. (Ḳ.) = لَقِيتُهُ صَحْرَةَ بَحْرَةَ, (Ṣ, Ḳ,) and صُحْرَةَ بُحْرَةَ, as in the Expositions of the Tesheel, &c., (MF,) and صَحْرَةَ بَحْرَةَ, (Ḳ,) and صُحْرَةَ بُحْرَةَ, (MF,) *I met him out, with nothing intervening between me and him;* (Ṣ, L;) *both of us being exposed to open view;* (TA;) *without anything concealing,* or *intervening.* (Ḳ, TA.) صحرة بحرة, without tenween, is a compound denotative of state; not, as some say, consisting of two inf. ns.: and sometimes نَحْرَةٌ is added; in which case each of the three words is with tenween, decl.; and they do not form a compound. (MF. [But see صَحْرَةَ.])

صُحْرَةَ بُحْرَةَ and صُحْرَةً بُحْرَةً: see بَحْرَةٌ.

بَحْرِيٌّ *Of,* or *relating to,* or *belonging to, the sea,* or *a great river;* rel. n. of بَحْرٌ. (Ṣ, Ḳ.) — *A seaman; a sailor;* (TA;) as also بَحَّارٌ: (Ḳ:) and [بَحْرِيَّةٌ and] بَحَّارَةٌ *seamen; sailors.* (Ḳ, TA.) — [In the dial. of Egypt, *North; northern;* because the Mediterranean Sea lies on the north of that country: like as, in Hebrew, יָם signifies "west;" because that sea lies on the west of Palestine.]

بَحْرِيَّةٌ: see بَحْرِيٌّ.

بُحْرَانٌ, a post-classical word, (Ṣ, Ḳ,) used by the physicians, signifying The *crisis of a disease;* the *sudden change which happens to a sick person,* (Ṣ, TA,) and the *commencement of convalescence,* (TA,) *in acute diseases;* (Ṣ, TA;) *at a time fixed by some motion in the heavenly bodies, mostly by a motion of the moon;* being *a change to health or to the contrary:* a word [said to be] of Greek origin. (The Nuzheh of the sheykh Dáwood El-Anṭákee, cited in the TA.) [Pl. بُحْرَانِينَ.] They say, هٰذَا يَوْمُ بُحْرَانٍ and يَوْمٌ بَاحُورِيٌّ [*This is the day of a crisis of a disease*]: باحورىّ being anomalous: (Ṣ, Ḳ:) [perhaps from البَاحُورُ signifying "the moon," because the crisis of a disease is thought to be mostly fixed by a motion of the moon: or] as though it were a rel. n. of بَاحُورٌ and بَاحُورَآءُ meaning the "vehemence of heat in [the month of] تَمُّوز." (Ṣ.)

دَمٌ بَحْرَانِيٌّ †*Blood of the menses;* accord. to El-Ḳutabee: or †*intensely red blood:* (Mgh:) or †*intensely red, and thick, and abundant, menstrual blood:* (IAth:) or ‡*black blood:* (A:) or, as also دَمٌ بَاحِرٌ, (Ṣ, M, Mṣb, Ḳ,) †*blood of the womb:* (Ḳ:) or †*blood of a pure red colour:* (Ṣ, M, Ḳ:) or †*such blood from the belly:* (M:) or †*pure blood of an intensely red colour:* (Mṣb:) both from البَحْرُ signifying "the bottom of the womb:" (Ṣ:) the former is a rel. n. therefrom, (A, IAth, Mṣb,) in which the ا and ن are added to give intensiveness to the signification, (IAth,) or to distinguish it from the rel. n. of البَحْرُ [in its most common sense]: (Mṣb:) or it is a rel. n. of البَحْرُ [in its most common sense], because of its abundance. (IAth.) — أَحْمَرُ بَحْرَانِيٌّ, and بَاحِرٌ, (TA,) and بَاحِرِيٌّ, (IAar, TA,) †*Intense red.* (TA.)

بُحَيْرٌ dim. of بَحْرٌ, which see, in two places.

بَحِيرَةٌ A she-camel *having her ear slit:* (Ṣ,* A, Mṣb, Ḳ*:) [and, as a subst., or an epithet in which the quality of a subst. is predominant,] *a she-camel of which the mother was a* سَائِبَة; (Fr, Ṣ, Mgh, Mṣb, Ḳ;) i. e., *of which the mother had brought forth ten females consecutively before her, and of which the ear was slit;* (Mgh;) or *of which the mother had brought forth five, of which five the last, if a male, was slaughtered and eaten, but if a female, her ear was slit and she was left with her mother;* (Mgh,* Mṣb;) *the predicament of which was the same as that of her mother;* (Fr, Ṣ, Ḳ;) i. e., *what was unlawful with respect to her mother was unlawful with respect to herself:* (TA:) or *a she-camel,* or *ewe,* or *she-goat, that had brought forth five young ones, and of which the fifth, if a male, was slaughtered, and its flesh was eaten by the men and women; but if a female, her ear was slit, and it was unlawful to the Arabs to eat her flesh and to drink her milk and to ride her; but when she died, her flesh was lawful to the women:* (Ḳ:) so says Az, on the authority of Ibn-'Arafeh: (TA: [but it appears from the explanation in the Mṣb, quoted above, that it was the slit-eared young she-camel here mentioned, not the mother, that was thus termed:]) or *a she-camel,* or *ewe,* or *she-goat, which, having brought forth ten young ones, had her ear slit,* (Ḳ,) *and no use was made of her milk nor of her back,* (TA,) *and she was left at liberty to pasture,* (Ḳ,) *and to go to water,* (TA,) *and her flesh, when she died, was made unlawful to the women of the Arabs, but was eaten by the men:* (Ḳ:) or *one that was left at liberty, without a pastor:* (Ḳ:) or, as some say, *syn. with* سَائِبَة; i. e., say they, *a she-camel which, having brought forth seven young ones, had her ear slit, and was not ridden, nor used for carrying:* (Mṣb:) or *a she-camel that had brought forth five young ones, the last of which was a male, in which case her ear was slit, and she was exempted from being ridden and from carrying and from being slaughtered, and not prevented from taking of any water to which she came, nor from any pasturage, nor even ridden by a weary man who, having become unable to proceed in his journey, his means having failed him, or his camel that bore him stopping with him from fatigue or breaking down or perishing, might chance to find her:* (Aboo-Isḥáḳ the Grammarian, TA: [and the like, but less fully, is said in the Mgh:]) or, applied specially to a ewe, or she-goat, *one that, having brought forth five young ones, had her ear slit:* (L, Ḳ, TA: [in the CḲ, for بُحِرَتْ is put نُحِرَتْ:]) it also signifies a she-camel (L) *abounding in milk:* (L, Ḳ:) the pl. is بَحَائِرُ and بُحُرٌ; (L, Ḳ;) the latter a strange form of pl. of a fem. sing. such as بحيرة; and said to be the only instance of the kind except صُرُمٌ pl. of صَرِيمَةٌ, meaning "having her ear cut off." (TA.) It is said in a trad., that the person who instituted the practices relative to the بحيرة and the حَامِى, and the first who altered the religion of Ishmael, was 'Amr the son of Loḥeí the son of Ḳama'ah the son of Jundab; and these practices are forbidden in the Ḳur v. 102. (TA.)

بُحَيْرَةٌ *A small sea; a lake:* as though they imagined the word بَحْرَةٌ [as syn. with بَحْرٌ]: otherwise there is no reason for the ه. (M, TA.) — See also بَحْرٌ: and see بَحْرَةٌ, in two places.

بَحَّارٌ: } see بَحْرِيٌّ.
بَحَّارَةٌ: }

بَاحِرٌ: } see بَحْرَانِيٌّ, in three places.
بَاحِرِيٌّ: }

بَاحُورٌ and بَاحُورَآءُ The *vehemence of heat in* [*the Syrian month of*] تَمُّوز or تَمُوز [corresponding to *July, O. S.*]: (Ṣ, Ḳ:) [pl. of the former بَوَاحِيرُ:] both are [said to be] post-classical words: (Ṣ:) but they are [classical words,] arabicized; for they occur in verses of the kind called رَجَز of some of the [early] Arabs. (MF.) = البَاحُورُ *The moon.* (Aboo-'Alee, Ḳ.)

بَاحُورَآءُ: see بَاحُورٌ.

بَاحُورِيٌّ: see بُحْرَانٌ.

أُبَيْحِرٌ: dim. of بَحْرٌ, q. v. (Ḳ.)

بخ

R. Q. 1. بَخْبَخَ, (Ṣ, Ḳ,) inf. n. بَخْبَخَةٌ and بِخْبَاخٌ, (TA,) [a verb imitative of the sound

which it signifies,] *He* (a camel [in a state of excitement]) *brayed*, (Ṣ, Ḳ,) *so that his* شِقْشِقَة [or *faucial bag*] *filled his mouth*: (Ṣ:) or, as some say, *began to bray*. (TA.) — [Hence, perhaps,] *He* (a man) *said* [بَخْ] or بَخْ بَخْ [&c.]. (TA, and Ḥar p. 556.) — And [hence,] بَخْبَخَ بِصُحْبَتِي *He rejoiced in my company*. (Ḥar ubi suprà.) — And بَخْبَخَ الرَّجُلَ *He said* بَخْ or بَخْ بَخْ &c. *to the man*. (Ṣ.)

بَخْ, (Ṣ, A, Ḳ, &c.,) [in some copies of the Ḳ written بَخٍّ, which is wrong, for it is] like بَلْ, (A,) [i. e.] like قَدْ, (TA,) [perhaps, as I have suggested above, from the sound made by a he-camel in a state of excitement,] a word used on the occasion of praising; (Ṣ, A;) on praising one from whom has proceeded a good and wonderful action; (Ḥar p. 142;) on approving a thing; (T, Ṣ, Mṣb, Ḳ;) on being pleased with it, or having one's admiration excited by it; (A, Ḳ;) or on the occasion of glorying and of praising; (Ḳ;) in pronouncing a thing great in estimation, (IAmb,) or excellent; (AHeyth;) in deeming a thing great in estimation, (AḤei,) or good; (Mgh;) or it means wonder, or admiration; (R;) and sometimes it is used [ironically] to denote disapproval; also, as an exhortation to gentleness with a thing, and to taking extraordinary pains; (TA;) and in a case of expertness, or skilfulness: (AḤei:) it means نِعْمَ الرَّجُلُ and نِعْمَ الفِعْلُ [*Excellent*, or *most excellent, is the man!* and, *the deed!*]; (Ḥar p. 142;) [or simply, *excellent!* or *most excellent! how good! how goodly! well done! bravo!* and the like;] or عَظُمَ الأَمْرُ and فَخُمَ [*great in estimation is the thing*, or *affair*, or *event*, or *case!*]: (Ḳ:) MF observes, [probably from finding بَخٍّ in the place of بَخْ in his copy or copies of the Ḳ,] that this explanation is like an express assertion that it is a verb in the pret. tense, which requires consideration. (TA.) It is used alone; and in this case you say, بَخْ, (Ḳ,) and بَخٍ, (Mṣb, Ḳ,) with kesr for its invariable termination, (Mṣb,) and بَخٍ, and بَخٌ; (Ḳ, TA; [but in the CḲ, in the place of بَخٍ and بَخٌ, we find بُخٌ;]) without teshdeed, (T, Mṣb,) in most cases; (Mṣb;) but also with teshdeed, (T, Ṣ, A,) like a noun; so that one says, بَخٍ لَكَ and بَخٍّ [&c., meaning I say *excellent!* &c., *to thee*]: (Ṣ:) and one repeats it, (Ṣ, A, Ḳ, &c.,) for the sake of emphasis; (Ṣ, A;) saying, بَخْ بَخْ, (IAmb, Ṣ, A, Ḳ, &c.,) with the خ quiescent like the ل in هَلْ and بَلْ, (IAmb,) and بَخٍ بَخٍ, (Ṣ, A, R, Ḳ,) pronounced in the latter manner, with tenween, when in connexion with a following word, [and in this case only, whereas it is pronounced in the former manner in any case,] (Ṣ, A,) and بَخٍّ بَخٍّ, (Ṣ,* A,* R, Ḳ,) and بَخٍ بَخْ, (Ḳ,) and بَخٍّ بَخٍّ. (R.)

جَمَلٌ بَخْبَاخُ الهَدِيرِ شِقْشِقَة *A camel that fills his mouth with his* [or *faucial bag*] *when he brays*. (Ṣ.)

إِبِلٌ مُبَخْبَخَةٌ *Camels to which one says* بَخْ بَخْ; being pleased with them: (ISd, TA:) or *large-bellied camels*; (Ḳ;) as also مُخَبْخَبَةٌ, which is formed from the former by transposition; from بَخْ بَخْ, or بَخٍ بَخْ, which is said by the Arabs in praising a thing; as though, by reason of their greatness, the people, seeing them, said, How goodly are they! (TA.)

بخت

1. بَخَتَهُ *He beat, struck*, or *smote, him*; (JK, Ḳ;) namely, a man. (JK.) [See also بَكَتَهُ.]

2. تَبْخِيتٌ [inf. n. of بَخَّتَهُ] The *overcoming* another *with an argument* or *the like*; or *reducing* him *to silence, through inability to reply*; *i. q.* تَبْكِيتٌ: and the *addressing* an adversary in a dispute or litigation *with speech so as to put a stop to his plea*, or *allegation*: from the author of the Tekmileh. (Mgh.) — Also, as a term of the theologians, The *believing at first view, without consideration of a thing*: so in صَلَّى عَلَى التَّبْخِيتِ [*he prayed according to the belief which he formed at first view, without consideration*]; said of a person when the ḳibleh is doubtful, and he cannot work out a solution of the difficulty. (Mgh.)

Q. Q. 2. تَبَخْتَى: see تَبَخْتَرَ.

بَخْتٌ *Fortune*; or particularly *good fortune*; syn. جَدٌّ, (Ṣ, A, Ḳ,) and حَظٌّ: (Mṣb, TA:) a foreign, or Persian, word, (Mṣb,) arabicized: (Ṣ, Ḳ:) or post-classical: accord. to the 'Ináyeh, not a chaste Arabic word: but in the Shifá el-Ghaleel said to have been used by the Arabs in ancient times; and the like is said in the L: Az says, "I know not if it be Arabic or not." (TA.)

بُخْتٌ [a coll. gen. n.] *A species of camels*; (Ṣ,* Mṣb;) the *Khurásánee* [or *Bactrian*] *camels*; (Ḳ;) *begot between an Arabian she-camel and a* فَالِج [which is a *large two-humped camel brought from Es-Sind for the purpose of covering*]; (TA;) *long-necked*; (Nh;) [*large and strong*, accord. to Ibn-Maạroof; *and two-humped*, accord. to Leo Africanus: the Mauritanian Arabs call thus all camels promiscuously; but accord. to the more common use of the word are to be understood *hairy camels, fit for winter-work; generally of Turkumán or Bactrian breed*; distinct from the Arabian, which are accustomed to bear burdens in winter and summer: (Golius:)] they are also called بُخْتِيَّةٌ: (Ḳ:) n. un. بُخْتِيٌّ; (Ṣ, Mṣb;) fem. بُخْتِيَّةٌ: (Ṣ:) pl. بَخَاتِيُّ, (Ṣ, Mṣb, Ḳ,) imperfectly decl., (Ṣ,) and بَخَاتَى (Ḳ, TA [in the CḲ بَخَاتِى]) and بَخَاتٍ, (Ḳ,) and you may say [with the article] البَخَاتِي, without tenween: (Ṣ, Mṣb:) it is a foreign, or Persian, word, (TA,) arabicized: but some say, it is Arabic: (Ṣ, TA:) some hesitate as to its being Arabic because بَخْتٌ, meaning حَظٌّ, is not. (Mṣb.)

بُخْتِيٌّ and بُخْتِيَّةٌ: see بُخْتٌ; for the latter, in two places.

بَخِيتٌ, not thought by IDrd to be a chaste word, (TA,) *Fortunate; possessed of good fortune*; (A, Ḳ, TA;) as also مَبْخُوتٌ. (Ṣ, A, Ḳ.)

بَخَّاتٌ One *who acquires, as his permanent property, camels such as are termed* بُخْت: (Ḳ:) and one *who makes use of such camels*. (TA.)

مَبْخُوتٌ: see بَخِيتٌ.

بختر

Q. 1. بَخْتَرَ: see what next follows.

Q. 2. تَبَخْتَرَ, (L,) inf. n. تَبَخْتُرٌ; (JK, Ṣ, L, Ḳ;) and بَخْتَرَ, (L,) inf. n. بَخْتَرَةٌ; (L, Ḳ;) *He walked in a certain manner*; (Ṣ;) *with an elegant gait*; (JK, Ḳ;) *with an elegant and a proud and self-conceited gait*, (L, TA, TḲ,) *with an affected inclining of the body from side to side*; (TḲ;) or *with a twisting of the back*, (Fr, in TA, voce تَمَطَّطَ, and Bḍ in lxxv. 33,) *and with extended steps*. (Bḍ ibid.) You say also, فُلَانٌ يَتَبَخْتَرُ فِي مِشْيَتِهِ and يَتَبَخْتَى [*Such a one carries himself in an elegant and a proud and self-conceited manner, with an affected inclining of his body from side to side, in his gait*; or *with a twisting of his back, and with extended steps*]. (L.)

بَخْتَرِيٌّ and بِخْتِيرٌ *Elegant*, or *beautiful, in gait and in body*; (L, Ḳ: in [some of] the copies of the Ḳ, instead of وَالجِسْرِ, is erroneously put وَالجَسِيرُ: TA:) applied to a man: (L:) or (so accord. to the L and TA, but in the Ḳ "and") *proud and self-conceited*: (L, Ḳ:) or *who walks in the manner termed* تَبَخْتُرٌ [see Q. 2]: (JK, L:) the former epithet is also applied to a camel: (L:) the fem. of the former is with ة. (JK, L.)

بُخْتُرِيٌّ a subst. signifying The *gait denoted by* التَّبَخْتُرُ [inf. n. of Q. 2]: (JK:) [and so بَخْتَرِيَّةٌ: whence the phrase] فُلَانٌ يَمْشِي البَخْتَرِيَّةَ *Such a one walks in the manner termed* تَبَخْتُرٌ. (Ṣ, L.)

بَخْتَرِيَّةٌ: see what next precedes.

بِخْتِيرٌ: see بَخْتَرِيٌّ.

بخر

1. بَخَرَتِ القِدْرُ, (Mṣb, Ḳ,) aor. ـَ, (Mṣb,) or ـِ, (Ḳ,) inf. n. بَخْرٌ (Mṣb, Ḳ) and بُخَارٌ, (TA,) *The cooking-pot sent up fume, vapour, steam*, or *an exhalation*. (Mṣb, Ḳ.*) = بَخِرَ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. بَخَرٌ, (TA,) *He had a stinking mouth* [or *breath*; *he exhaled a stinking*, or *fetid, odour from his mouth*]. (Ṣ, L, Ḳ.) You say, بَخِرَتْ عَلَيْنَا *She exhaled a stinking*, or *fetid, odour upon us from her mouth*. (A. [But in my copy of that work, and in the TA, it is erroneously written بَخَرَتْ.]) And بَخِرَ الفَمُ, aor. and inf. n. as above, *The mouth stank; exhaled a stinking*, or *fetid, odour*. (Mṣb.) [See بَخَرٌ, below.]

2. بخّر *She perfumed* [or rather *fumigated* her own or another's person or clothes &c. with بَخُور]. (A.)

4. ابخرهُ *It* (a thing) *caused him to have a stinking mouth* [or *breath*]. (Ḳ,* TA.)

5. تبخّر (Ṣ, Ḳ, &c.) *He fumigated himself* with perfume or the like; (TA;) with بَخُور. (Ṣ, A,

K.) One says, فُلَانٌ يَتَبَخَّرُ وَيَتَبَخْتَرُ [*Such a one fumigates himself* with perfume, *and walks with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side*]. (A.)

بَخَرٌ *Stench*, or *fetor, of the mouth* [or *breath*] (S, A, K) *&c.*: (AHn, K:) and *any odour that rises and diffuses itself*, (K, TA,) *whether stinking or not*; as also ↓ بُخَارٌ. (TA.)

بُخَارٌ [*Fume, vapour, steam*, or *exhalation*;] *what rises from water, like smoke*; (S;) *any fume* (K, TA) *that rises and diffuses itself* (TA) *from what is hot*, (K, TA,) or *from hot water*; (TA;) *anything that rises and diffuses itself from hot water* or *from damp earth*: pl. أَبْخِرَةٌ and بُخَارَاتٌ. (Msb.) — Also The *stench* of a noiseless emission of wind from the anus. (TA.) — See also بَخَرٌ.

بَخُورٌ *Incense*, or *a substance for fumigation*; syn. دُخْنَةٌ; (Msb;) *that with which one fumigates himself*: (S, A, Msb, K:) *aloes-wood used for that purpose*. (TA in art. قتر.) — بَخُورُ مَرْيَمَ [*Arthanita*, or *sow-bread; the common cyclamen*; also called الوَلْفُ; the latter name, accord. to Golius, on the authority of Zeyn El-'Aṭṭár, given to it by the Syrians;] *a certain plant*, (K,) *originally called* عَرْطَنِيثَا; *hot; dry*; (TA;) *having the property of clearing the complexion*, or *skin*; *aperient*; *diuretic*; (K;) *laxative*; (TA;) *and very useful*: (K:) it is a laxative when used in the form of a suppository, or applied as a liniment below the navel. (TA.)

أَبْخَرُ *Having a stinking mouth* [or *breath*]: (S, Msb, K:) fem. بَخْرَآءُ: and pl. بُخْرٌ. (Msb.)

مَبْخَرَةٌ *A thing that occasions one's knowing*, or *inferring*, or *suspecting, stench*, or *fetor, of the mouth* [or *breath*; *a cause of stench*, or *fetor, of the mouth* or *breath*]: such is said to be the sleeping between daybreak and sunrise, or in the first part of the day. (TA.)

مِبْخَرَةٌ *A vessel for fumigation*; *a censer*; syn. مِجْمَرَةٌ [q. v.: pl. مَبَاخِرُ]. (Msb in art. جمر.)

مُبَخَّرٌ A garment *perfumed* [or rather *fumigated* with perfume]. (A.)

مَبْخُورٌ [*Affected by the fumes of wine &c.*; or] *affected with pain and headache occasioned by wine*, or *with the remains of intoxication*. (IAar, K.)

بخس

1. بَخَسَهُ, aor. ـَ, inf. n. بَخْسٌ, *He diminished it; lessened it; made it deficient*, or *defective*: (S, A, Msb, K:) or *he made it faulty*. (Msb.) You say, بَخَسَ الكَيَّالُ [for بَخَسَ الكَيَّالُ الكَيْلَ *The measurer made defective measure*]. (A.) And of a just sale, لَا بَخْسَ فِيهِ وَلَا شَطَطَ, (S,) or وَلَا شُطُوطَ, (T, TA,) [*There is no deficiency in it nor excess.*] And it is said in the Kur [lxxii. 13], فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا *He shall not fear diminution* of the reward of his actions, *nor wrong*, or *injustice*. (TA.) And in this sense, [as also in the next,] the verb is doubly trans. (Msb.) You say, بَخَسَهُ حَقَّهُ *He diminished to him his right*, or *due; deprived him*, or *defrauded him, of a part of it*. (S, A.) And it is said in the Kur [vii. 83 and xi. 86 and xxvi. 183], وَلَا تَبْخَسُوا النَّاسَ أَشْيَآءَهُمْ [*And ye shall not diminish unto men their things*]: (Msb:) or the verb in this instance has the signification next following. (TA.) — *He wronged him; acted wrongfully*, or *unjustly, towards him*. (A, K.) = بَخَسَ عَيْنَهُ: see بَخَصَ.

6. تباخسوا *They defrauded one another in a sale*. (K.)

بَخْسٌ *Deficient; defective*. (S.) It is said in the Kur [xii. 20], وَشَرَوْهُ بِثَمَنٍ بَخْسٍ *And they sold him for a deficient*, or *defective, price*: (S,* Msb,* TA:) or *for a price less than was incumbent*: or *for an insufficient price*: or *for an unjust price*; accord. to Zj; because the sale of a man that has been found is unlawful. (TA.) = *Land that produces herbage without being* [*artificially*] *watered*: (JK, S, K:) or *land which is watered by the rain*; because it has deficient watering: (Mgh:) pl. بُخُوسٌ. (JK, TA.) — Also, (TA, as from Ibn-Málik,) or ↓ بَخْسِيٌّ, [which is more probably the correct form,] a rel. n. from بَخْسٌ in the sense immediately preceding, explained in the T as signifying, (Mgh,) Seed-produce *that is not irrigated with water from a spring or well or the like, but only by the rain*. (Mgh, and TA from Ibn-Málik.)

بَخْسِيٌّ: see بَخْسٌ.

بَاخِسٌ Any one *who acts wrongfully*, or *unjustly*. (TA.) It is said in a prov., تَحْسِبُهَا حَمْقَآءَ وَهِيَ بَاخِسٌ; (S, A, K;) so runs the prov.; but accord. to Th, (S,) you may also say بَاخِسَةٌ; (S, K;) i. e., [*Thou thinkest her stupid,*] *but she is wrongful*, or *unjust*: applied to him who feigns himself to be of weak understanding when he is crafty and cunning. (K, TA.) The origin of the prov. was this: a man of the Benu-l-'Ambar, of Temeem, mixed his property with that of a woman, coveting the possession of it, and thinking that she was stupid, and that she did not take care of her property nor know it: then he made a division with her, after he had mixed; but she was not content with the division until she took her property: she complained of him to those in authority, so that he released himself from her by giving her what she desired of the property: and the man was reproved for his conduct; it being said to him, "Thou cheatest a woman: is not this wrongful conduct (بَخْس)?" whereupon he replied in the words above, which became a proverb. (Th, K,* TA.)

بخص

1. بَخَصَ عَيْنَهُ, (S, A, Mgh, Msb, K, &c.,) aor. ـَ, (S, Mgh, K,) inf. n. بَخْصٌ, (S, Mgh,) *He put out his eye*; syn. فَقَأَهَا, (Mgh,) and عَوَّرَهَا: (A, Mgh:) or *he pulled out his eye* [*altogether*, i. e.,] *with its bulb*: (S, K:) [in the former, مَعَ شَحْمَتِهَا: in the latter, not so well, بِشَحْمِهَا:]) or *he put his finger into his eye*: (Msb:) Yaakoob says that you should not say بَخَسَ; (S;) and so says ISk: (TA in art. بخس:) but accord. to As, as related by Aboo-Turáb, you say بَخَصَ عَيْنَهُ and بَخَزَهَا and بَخَسَهَا, all as meaning *he put out his eye*; syn. فَقَأَهَا: (TA:) and IAar says that بَخَسَهَا and بَخَصَهَا signify alike: (Msb:) the former of these two is a dial. var. of the latter; (TA in art. بخس;) and signifies *he put it out* (فَقَأَهَا) *with his finger* or *some other thing*: (Lth, As, and K in art. بخس:) but بَخَصَ is the better word. (Lh, IAar, Msb.)

بخع

1. بَخَعَ الذَّبِيحَةَ, (Z, in the Fáïk,) or الشَّاةَ, (Z, in the A,) or بِالشَّاةِ, (O, K,) [aor. ـَ, inf. n. بَخْعٌ,] *He slaughtered the beast for slaughter*, or *the sheep* or *goat, with much*, or *extraordinary, effectiveness*, or *energy*, (Z, K,) *so that he reached the back of the neck*, (Z, in the A,) or *so that he reached the* بِخَاع, (K, TA, [in the CK نُخَاع,]) *cutting the bone of the neck*. (TA.) This is the primary signification; and hence the verb is used to denote the doing anything to a great extent, in a great degree, egregiously, or with much or extraordinary effectiveness or energy or the like. (Z, K.) — [Hence you say,] بَخَعَ نَفْسَهُ, (S, Msb, K,) aor. ـَ, (Msb, K,) inf. n. بَخْعٌ (S, Msb) and بُخُوعٌ, (TA,) ‡ *He killed himself with grief*, (S, Msb, K, TA,) or *with wrath*, or *rage*. (Msb, TA.) — And بَالَغُوا فِي بَخْعِ أَنْفُسِهِمْ ‡ *They exceeded the ordinary bounds in subduing and abasing themselves by obedience*. (TA.) — And بَخَعْتُ لَكَ نَفْسِي وَنَصَحِي, aor. ـَ, inf. n. بُخُوعٌ, ‡ *I exerted for thee myself and my good advice*, or *counsel, laboriously, earnestly*, or *with energy*: (TA:) and بَخَعَ لَهُ نُصْحَهُ, (K, TA,) inf. n. بَخْعٌ, (TA,) ‡ *He acted sincerely towards him, and took extraordinary pains, in giving him good advice*, or *counsel*. (K, TA.) — And بَخَعَ لَهُ, بِالحَقِّ, (S,* K,* TA,) inf. n. بُخُوعٌ; and بَخِعَ, inf. n. بُخُوعٌ and بَخَاعَةٌ; ‡ *He confessed*, or *acknowledged, to him the right*, or *due, and humbled himself to him*: (S, K, TA:) or you say, بَخَعَنِي بِالحَقِّ, inf. n. بُخُوعٌ, meaning † *he submitted himself to me, and gave the right*, or *due, freely*: (Msb:) and بَخَعْتُ لَهُ † *I became submissive and obedient, and made confession*, or *acknowledgment, to him*: or, accord. to the A, بَخَعَ signifies ‡ *he made confession*, or *acknowledgment, with the utmost submissiveness*. (TA.) — And بَخَعَ فُلَانًا خَبَرَهُ ‡ *He related his information*, or *news, truly to such a one*. (K.) — Also, بَخَعَ الرَّكِيَّةَ, aor. ـَ, inf. n. بَخْعٌ, † *He dug the well until its water appeared*. (Ks, K.) — And hence the saying of 'Áïsheh, speaking of 'Omar, بَخَعَ الأَرْضَ فَقَآءَتْ أُكُلَهَا, meaning † *He subdued and abased* the people of *the earth*, [*so that it disclosed*] and he drew forth *the treasures that it contained*, and *the possessions of the kings*. (TA.) And بَخَعَ الأَرْضَ بِالزِّرَاعَةِ, (K,) inf. n. بَخْعٌ, (TA,) ‡ *He exhausted the strength of the land by sowing*,

tilling it continuously, and not giving it rest for a year. (Ḳ, TA.)

البِخَاعُ *A certain vein*, or *nerve*, (عِرْق,) *in the* صُلْب [or *back-bone*], (Z in the Fáïḳ and Ksh, and Ḳ,) *lying within the* قَفَا [or *back of the neck*]; (Z in the Ksh, and TA;) Bḍ says, *lying within the* فَقَار [or *vertebræ*]; but it is said that this is a mistranscription, and that the right reading is the قفا, as in the Ksh; and it is said in the Ḳ to be *running into the bone* [or, as in the CḲ, *bones,*] *of the neck;* but this is a mistake: (TA:) accord. to an assertion of Z, (Ḳ,) in his Fáïḳ and Ksh, (TA,) it is different from the نُخَاع, with ن, which is the white cord in the interior of the bone of the neck, extending to the back-bone: but IAth says, I have searched long in lexicons, and in books of medicine and anatomy, but have not found البخاع, with ب, mentioned in any of them. (TA.)

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ, in the Ḳur [xviii. 5], (Ṣ,) means ‡ *And may-be thou wilt kill thyself* (Ṣ, Ḳ) *with grief,* (Ṣ,) being beyond measure eager for their becoming Muslims. (Ḳ, TA.) These words imply an incitement to abstain from regret. (B.)

أَبْخَعُ [*More*, and *most, effectual to kill*, and *destroy*]. (Ḳ voce أَخْنَعُ, q. v.) هُمْ أَبْخَعُ طَاعَةً ‡ *They are more sincere and more energetic in obedience* than others; as though they exceeded the ordinary bounds in subduing and abasing themselves by obedience. (TA, from a trad.)

بخق

1. بَخَقَ, aor. ـَ; and بَخِقَ, aor. ـَ; *He had that affection of an eye which is termed* بَخَقٌ, explained below. (Ḳ.) [And,] accord. to ISd, بَخَقَتْ عَيْنُهُ, and بَخِقَتْ, *His eye went away;* or *perished:* and *i. q.* عَارَتْ [*his eye became blind;* or *became wanting;* or *sank in its socket*]: the more approved form is [بَخَقَتْ,] with fet-ḥ [to the medial radical]: and it is also explained as meaning فُقِئَتْ [*it was put out;* or *was blinded;* &c.]: (TA:) or, accord. to the Mj, بَخِقَتِ العَيْنُ signifies *the flesh* [app. meaning *the bulb*, which is also termed the شَحْمَة,] *of the eye disappeared:* and the epithet applied to the eye in this case is بَخْقَاءُ. (Mgh.) = بَخَقَ عَيْنَهُ, aor. ـَ, (Ṣ, Ḳ,) inf. n. بَخْقٌ, (Ṣ,) *i. q.* عَوَّرَهَا [*He put out his eye;* or *made it to sink in its sōcket*]; (Lth, Ṣ, Ḳ;) as also أَبْخَقَهَا: (TA:) or the former, (Mgh,) and the latter, (AA, Ḳ, TA,) *i. q.* فَقَأَهَا [*he put it out;* or *blinded it;* &c.]. (AA, Mgh, Ḳ.)

4: see 1, in two places: = and see also 7.

7. انْبَخَقَتِ العَيْنُ, so in the Moḥeet; accord. to the Ḳ, أَبْخَقَتْ, but this is wrong; *i. q.* نَدَرَتْ [*The eye fell out from its place;* or *became displaced*]; as in the Ḳ. (TA.)

بَخَقٌ [app. inf. n. of بَخِقَ: and, as a simple subst.,] The *worst*, or *most unseemly, kind of* عَوَر [or *blindness of one eye*, or *loss thereof*, &c.], *and that in which there is most* [*of the foul matter termed*] غَمَص: [in the CḲ, for أَكْثَرُهُ غَمَصًا, is erroneously put أَكْثَرُهُ غَمْضًا; and so I find in the JK:] or the *state in which the edge of one's eyelid* (شُفْرُ عَيْنِهِ [in the CḲ شُفْرُ عَيْنَيْهِ]) *will not meet the black*, or *part surrounded by the white:* (Lth, Ḳ:) or *blindness of one eye* (عَوَرٌ) *by the disappearance, in the head, of the black*, or *part surrounded by the white:* (Ṣ:) or the *disappearance of that part of the eye, in the head, after blindness of the eye:* (Sh, TA:) or the *having the sight gone, but the eye remaining open, blind,* or *white and blind, but still whole.* (IAar, TA.)

بَخِيقٌ, and with ة: see أَبْخَقُ, in three places.

بَاخِقُ العَيْنِ: and عَيْنٌ بَاخِقَةٌ: see أَبْخَقُ, in two places.

رَجُلٌ أَبْخَقُ and بَخِيقٌ and بَاخِقُ العَيْنِ and مَبْخُوقُ العَيْنِ all signify the same; (Ḳ;) i. e. *A man blind of one eye;* or *wanting one eye;* or *having one of his eyes sunk in its socket;* or *having one of his eyes dried up;* syn. أَعْوَرُ: (TA:) [or *having that affection of an eye which is termed* بَخَقٌ:] and in like manner بَخْقَاءُ applied to a sheep or goat for sacrifice on the occasion of the pilgrimage signifies عَوْرَاءُ [*blind of one eye;* &c.]; (Mgh, TA;) or, as some say, *having an eye of which the black*, or *part surrounded by the white, has disappeared in the head.* (Mgh.) And عَيْنٌ بَخْقَاءُ and بَاخِقَةٌ and بَخِيقَةٌ and بَخِيقٌ *i. q.* عَوْرَاءُ [*An eye that is blind;* &c.]: (Ḳ:) see also 1.

أَبْخَقُ مَبْخُوقُ العَيْنِ: see أَبْخَقُ.

بخل

1. بَخِلَ, (JK, Ṣ, Mṣb, Ḳ,) aor. ـَ, inf. n. بَخَلٌ; (JK, Mṣb, Ḳ;) and بَخُلَ, aor. ـُ, inf. n. بُخْلٌ; (Mṣb, Ḳ;) *He was*, or *became, niggardly, tenacious, stingy, penurious*, or *avaricious:* see بُخْلٌ, below. (Ḳ, TA.) You say, بَخِلَ بِكَذَا, (Ṣ, TA,) and بَخُلَ بِهِ, *He was*, or *became, niggardly*, &c., *of such a thing.* (TA.) And بَخِلَ عَنْهُ [*He withheld, with niggardliness, from him*]: and بَخِلَ عَلَيْهِ [*he was niggardly to him*]. (Bḍ and Jel in xlvii. last verse.)

2. بخّلهُ, (Ṣ, Ḳ,) inf. n. تَبْخِيلٌ, (Ḳ,) *He attributed*, or *imputed, to him* بُخْل [or *niggardliness*, &c.]: (Ṣ:) or *he accused him thereof:* (Ḳ:) or *he called him* بَخِيل [or *niggardly*, &c.]. (TA.)

4. ابخلهُ *He found him to be* بَخِيل [or *niggardly*, &c.]. (Ṣ, Mṣb, Ḳ.)

بَخْلٌ: see what next follows.

بُخْلٌ and بَخَلٌ, [both of which are properly inf. ns.,] (JK, Ṣ, Ḳ,) and بَخْلٌ, (Ks, Ṣ, Mṣb, Ḳ,) which is a simple subst., (Mṣb,) and بُخُلٌ (Ḳ) and بَخْلٌ and بَخْلٌ (TA) and بُخُولٌ, (Ḳ,) of all which, the first is that which commonly obtains, (TA,) are syn., (JK, Ṣ,) signifying *Niggardliness, tenaciousness, stinginess, penuriousness*, or *avarice;* contr. of كَرَمٌ (Ḳ, TA) and جُودٌ; and its definition is the *withholding of acquired articles of property from that wherefrom it is not lawful to withhold them:* (TA:) or the *debarring the asker*, or *beggar, from what one has that is superabundant:* (Mṣb:) and in the law, the *refusal of what is incumbent*, or *obligatory.* (Mṣb, TA.)

بِخْلٌ: see what next precedes.

بَخَلٌ: see بُخْلٌ: — and see also بَخِيلٌ.

بَخِلٌ: } see بُخْلٌ.
بُخْلٌ: }

بَخْلَةٌ *A single act*, or *instance, of* بُخْل [or *niggardliness* &c.]. (JK, TA.)

بَخَالٌ: see what next follows.

بَخِيلٌ (JK, Ṣ, Mṣb, Ḳ) and بَاخِلٌ (Ṣ, Mṣb, Ḳ) *Niggardly, tenacious, stingy, penurious*, or *avaricious;* (Ḳ;) i. e. ذُو بُخْلٍ; (Mṣb;) epithets from 1: (Ṣ, Mṣb:*) or one *from whom niggardliness is experienced much* or *often:* (TA: [app. in explanation of the former:]) and so بَخَلٌ, an inf. n. used as an epithet [and therefore implying more than the possession of the simple attribute of niggardliness &c., being a kind of personification]; (Abu-l-'Omeythil El-Aarábee, Ḳ;) and بَخَّالٌ (Ṣ, Ḳ) and بَخَالٌ (Ḳ) and مُبَخَّلٌ (JK, Ḳ) i. e. شَدِيدُ البُخْلِ [*very*, or *vehemently, niggardly* &c.]: (Ṣ, TA:) pl. of the first, بُخَلَاءُ; (Mṣb, Ḳ;) and of the second, بُخَّلٌ (Ḳ) and بُخَّالٌ. (TA.)

بُخُولٌ: see بُخْلٌ.

بَخَّالٌ: } see بَخِيلٌ.
بَاخِلٌ: }

مَبْخَلَةٌ *A cause of*, or *a thing that incites to,* بُخْل [or *niggardliness* &c.]: (Ḳ:) a word of the same class as مَجْبَنَةٌ and مَهْلَكَةٌ and مَعْطَسَةٌ and مَفَازَةٌ &c. (TA.) So explained as occurring in the trad., (TA,) الوَلَدُ مَبْخَلَةٌ مَجْبَنَةٌ [*Children are a cause of niggardliness* and *a cause of cowardice*]; (Ṣ, TA;) because on account of them one loves property, and continuance of life. (Ṣ in art. جبن.)

مُبَخَّلٌ: see بَخِيلٌ.

بد

1. بَدَّ, aor. ـُ, inf. n. بَدٌّ: see 2. — بَدَّ رِجْلَيْهِ *He parted his legs*, or *straddled*, (Ṣ, M, Ḳ,) in the stocks, or otherwise. (M.) — بَدَّهُ, (M, Ḳ,) aor. and inf. n. as above, (M,) *He removed with it, withdrew with it, drew away with it,* [or *drew it away*, from its place,] (M, Ḳ,) namely, a thing. (M.) — *He made him* (namely, his companion, M) *to retire*, or *withdraw, far away;* and *to refrain, forbear*, or *abstain;* (M, Ḳ;) عَنِ الشَّيْءِ *from the thing.* (M.) — أَنَا أَبُدُّ بِكَ عَنْ ذٰلِكَ الأَمْرِ *I will defend thee from that thing*, or *event, by repelling it*, or *averting it, from thee.* (M, L.) — بَدَّ عَنْ دَبَرِ الدَّابَّةِ *It* (a felt cloth) *was cut*, or *slit, so as to be clear of the galls*, or *sores, on the back of the beast.* (M, TA.) = بَدَّ, (M,) second pers. بَدَدْتَ, (Ṣ, Ḳ,) aor. يَبَدُّ, (M,) inf. n. بَدَدٌ, (T, Ṣ, M, Ḳ,) *He* (a man) *was*, or *became,*

wide between the thighs, (ISk, T, Ṣ, M, Ḳ,) *by reason of abundance of flesh:* (ISk, Ṣ, M:) or *wide between the arms;* (Ḳ;) *having the arms far from the sides:* (M:) or *wide between the shoulder-joints:* (M:) or *large in make, having one part far from another.* (M, Ḳ.) — Also *He* (a quadruped, ISk, T, Ṣ, or a horse, M) *had his fore legs far apart:* (ISk, T, Ṣ, M:) or *he* (a horse) *had his fore legs far from his sides:* (Lth, T:) and *he* (a camel) *had his elbows far from his sides.* (T.) = بَدَّ قَتَبَهُ, aor. ـُ, *He furnished his camel's saddle with what are called* بِدَادَانِ *and* بَدِيدَانِ. (Ṣ.) [See بِدَادٌ.]

2. بدّد, inf. n. تَبْدِيدٌ, *He separated, disunited, dispersed,* or *dissipated;* (Ṣ, M, A, Mgh, L, Ḳ;) as also ٤ بَدَّ, aor. ـُ, inf. n. بَدٌّ: (Ṣ, L:) or the latter has this meaning, and the former signifies *he separated, disunited, dispersed,* or *dissipated, much.* (Mṣb.) — *He* (a man) *gave his equal share of the expenses for a journey.* (IAạr, T.) [See also 3.] = *He* (a man) *was,* or *became, weary, tired,* or *fatigued:* (IAạr, T, M, Ḳ:) or *he drowsed,* or *slumbered, while sitting, without sleeping.* (Ḳ.)

3. بادّ القَوْمُ, (T, Ḳ,) inf. n. مُبَادَّةٌ (M, Ḳ) and بِدَادٌ, (T, M, Ḳ,) with which the subst. ٤ بَدَادٌ is syn., (M, and mentioned also in a MS. copy of the Ḳ, and in the CḲ, and in the TA, but not as from the Ḳ,) as also ٤ بِدَادَةٌ, (TA, as from the Ḳ, but not in the CḲ nor in my MS. copy of the Ḳ,) *The people,* or *company of men, contributed what was necessary to be expended* (*in a journey,* T, M, L), *each man giving something, and then collected the sum, and expended it among themselves.* (T, M, L, Ḳ.) In a copy of the Ḳ, for يُنْفِقُونَهُ, is erroneously put يُبْقُونَهُ. (TA. [In the CḲ, يَبْقُونَهُ.]) Accord. to IAạr, بِدَادٌ signifies The *contributing equally for the purchasing of corn,* or *food, to eat:* and also a people's *having money,* or *property, divided into lots,* or *portions, and distributed in shares among them:* (L:) [and] accord. to the same, the *dividing property among a people in shares.* (T. [See also 4.]) — Also, بادّهُ فِى البَيْعِ, (Ṣ,) inf. n. مُبَادَّةٌ, (Ṣ, A, Ḳ,) or مُبَادَدَةٌ, (TA,) and بِدَادٌ; (Ṣ, M, A, Ḳ;) and so ٤ بَايَعَهُ بَدَدًا, (Ṣ, M, Ḳ,) or مُبَادَّةً; (A;) *He bartered,* or *exchanged commodities, with him;* syn. عَارَضَهُ بِالبَيْعِ, (M, A,* L,) and بَاعَهُ مُعَارَضَةً: (Ṣ, Ḳ:) from the saying, هٰذَا بِدُّهُ, and بَدِيدُهُ, "this is the like of it:" (L:) from IAạr. (M.) — [See also بُدٌّ.]

4. ابدّ فِيهِمُ العَطَآءَ, (Aṣ, T,) and ابدّ بَيْنَهُمُ العَطَآءَ, (Ṣ, M, L, Ḳ,) and أَبَدَّهُمُ العَطَآءَ, (M, A, Mgh,) *He divided among them the gift, giving to each of them his lot,* or *share,* or *portion,* (Ṣ, M, A, Mgh, L, Ḳ,) *singly, not giving a portion to be shared by two:* (Aṣ, T, M,* Mgh, L:) said with respect to food and property and any other thing. (M.) You say, أَبْدَدْتُهُمُ المَالَ وَالطَّعَامَ *I divided among them, in shares, the property and the food.* (IAạr, T.) [Hence,] أَبِدِّهِمْ تَمْرَةً تَمْرَةً (T, Ṣ, A, Mgh, from a trad.) [*Give thou to each of them a date;* or] *distribute thou among them to each a date:* (T:) said by Umm-Selemeh, (T, A, Mgh,) to a slave-girl, when beggars had become numerous. (A.) إِبْدَادٌ in relation to a gift signifies The *giving* [persons] *one by one;* and قِرَانٌ, the "giving two by two." (A'Obeyd, T.) [See also 3.] — يُبِدُّهُمْ is used by a poet, referring to a saying, and is explained by IAạr as meaning *It* (the saying) *shall be distributed among them* (يُفَرَّقُ فِيهِمْ); opposed to يَجْمَعُ [i. e. يَجْمَعُهُمْ]; which shows that the former means *it shall be addressed to them one by one,* or *separately*]. (M, TA. [The author of the former adds, "I know not, in discourse, أَبْدَدْتُهُ as meaning فَرَّقْتُهُ:" but this is not what IAạr means.]) — أَبِدَّهُمَا نَعْجَتَيْنِ *Allot thou to them* (namely, two lambs,) *two ewes, to each lamb a ewe,* to suckle it: said when one ewe is not sufficient for both the lambs. (T,* Ṣ.) — ابدّ ضَبْعَيْهِ *He extended his upper arms, separating them from his sides,* in prostrating himself in prayer. (T, A, Mgh, L.) — ابدّ يَدَهُ إِلَى الأَرْضِ *He extended his arm,* or *hand, to the ground,* or *earth,* (T, Ṣ, Mgh, L,) as one does when he takes up something from it. (L.) — ابدّ نَظَرَهُ *He prolonged his look.* (T, L.) And ابدّهُ بَصَرَهُ (T, A, L) *He prolonged his look at him,* or *it;* as one does when he sees a thing that he dislikes. (T, L.)

5. تبدّد *It* (a thing, Ṣ, M, L, and a people, or company of men, T, L) *became separated, disunited, dispersed,* or *dissipated;* (T, Ṣ, M, L, Ḳ;) [as also ٤ بَدْبَدَ, for its inf. n.] بَدْبَدَةٌ likewise signifies the *being separated, disunited,* &c. (AA, T.) = تبدّدوا شَيْئًا *They divided a thing among themselves in lots, shares,* or *portions,* (Ḳ,) *equally.* (TA.) — تبدّد صَدْرَ الجَارِيَةِ *It* (an ornament) *occupied the two sides,* (A,) or *the whole,* (Ḳ,) *of the bosom of the girl.* (A, Ḳ.) [See an ex. voce جَلِيفٌ.]

6. تبادّوا *They removed to a distance, one from another.* (Ḥam p. 823.) — *They went,* or *passed, two by two, each one of a pair removing,* or *withdrawing, with the other,* or *making the other to retire,* or *withdraw, far away.* (M.) — *They went forth into the field* [*of battle*], *one to another:* (A:) or *they took their adversaries,* or *opponents,* [*with whom to fight,*] (T, Ṣ, Ḳ,) *each man his man;* as also ٤ لَقُوا بَدَادَهُمْ: (Ḳ:) or this latter signifies *they met their numbers, to each man a man.* (T, Ṣ.)

8. ابتدّاهُ بِالضَّرْبِ *They two took him on both sides of him,* (T, Ṣ, Ḳ,) or *came to him on both sides of him,* (Ḳ,) *with beating.* (T, Ṣ.) — السَّبُعَانِ يَبْتَدَّانِ الرَّجُلَ *The two wild beasts come upon both sides of the man.* (Ṣ, A.) — الرَّضِيعَانِ يَبْتَدَّانِ أُمَّهُمَا (T, Ṣ, A*) *The two sucklings such their mother on either side, one from one breast and the other from the other breast.* (T, A,* TA.) You do not say, يَبْتَدُّهَا ابْنَهَا, but يَبْتَدُّهَا ابْنَاهَا. (T, Ṣ.)

10. استبدّ *He was,* or *became, alone; independent of others;* (Ṣ, M, L, Mṣb, Ḳ; in the first and last expl. by تَفَرَّدَ; and in the others, by انْفَرَدَ;) *exclusively of others;* (L;) *without any to share,* or *participate, with him;* or *he had none to share,* or *participate, with him:* (Mṣb:) بِهِ [*in it;* i. e. *he had it,* or *kept it, to himself, exclusively, with none to share with him in it*]: (Ḳ:) and بِكَذَا [*in such a thing*]: (Ṣ, L:) and بِرَأْيِهِ [*in his opinion;* i. e. *he followed his own opinion only, with none to agree with him;* or *he was singular in his opinion*]: (M, L:) and بِأَمْرٍ [*in a thing,* or *an affair*]: (L, Mṣb:) and بِأَمْرِهِ [*in his affair*]; meaning *he obtained* [*absolute*] *predominance,* or *control, over his affair, so that people would not hear* [or *obey*] *any other.* (A.) It is said in a trad., كُنَّا نَرَى أَنَّ لَنَا فِى هٰذَا الأَمْرِ حَقًّا فَاسْتَبَدْتُمْ عَلَيْنَا [*We used to opine that we had a right* to act *in this affair, and ye have been alone* the actors, predominant *over us*]. (L.) And you say, استبدّ الأَمْرُ بِفُلَانٍ, meaning ‡ *The thing,* or *affair, overcame such a one, so that he could not manage it well,* or *thoroughly.* (A.)

R. Q. 1. بَدْبَدَ, inf. n. بَدْبَدَةٌ: see 5.

بُدٌّ as signifying *A separating oneself,* or *an artifice whereby one may avoid* a thing or *escape* from it, (MF,) or *an avoiding* a thing, (Mṣb,) is not used but in negative phrases, (Mṣb, MF,) except by post-classical writers. (MF.) You say, لَا بُدَّ مِنْ كَذَا (T, Ṣ, M, &c.) *There is no separating oneself from such a thing:* (AA, T, Ṣ, A, Ḳ:) or *there is no artifice whereby one may avoid it,* or *escape from it:* (M, Ḳ:) or *there is no avoiding it:* (Mṣb:) *it is absolutely necessary: it is not possible to separate oneself from it, nor is there anything that can serve in its stead.* (TA.) And مَا لَكَ مِنْهُ بُدٌّ [*Thou hast not any means,* or *way, of separating thyself from it,* or *avoiding it*]. (M, L.) And لَيْسَ لِهٰذَا الأَمْرِ بُدٌّ *There is no artifice for this affair.* (T.) [It is also said, with reference to the first of these phrases, that] بُدٌّ signifies *Amplitude;* from أَبَدَّ meaning "wide between the legs." (Ḥam p. 348.) = Also, (M, Ḳ,) and ٤ بِدٌّ (M) and ٤ بِدَادٌ (IAạr, T, M, Ḳ) and ٤ بُدَادٌ, (Ḳ, TA,) or ٤ بَدَادٌ, (CḲ,) and ٤ بُدَّةٌ, (IAạr, T, M, Ḳ,) or ٤ بِدَّةٌ, (Ṣ, A, IAth, and mentioned also in a copy of the Ḳ,) but J has been charged with error in writing it thus, (Ḳ,) by Ṣgh, (TA,) *A lot, share, portion,* or *set portion;* (T, Ṣ, M, A, IAth, Ḳ;) of anything: (M, Ḳ:) [or] the last signifies *a piece,* or *portion, separated, disunited,* or *dispersed:* (Ḥam p. 823:) the pl. of بِدَادٌ is بُدَدٌ; and of بُدَدٌ, بُدَّةٌ, بُدَدٌ, (IAạr, T, M;) and of بِدَّةٌ, بِدَدٌ. (IAth, and Ḥam p. 823.) — Also the first, *A substitute; a thing given,* or *received,* or *put,* or *done, instead of, in the place of,* or *in exchange for, another thing; a compensation;* syn. عِوَضٌ: (Ṣ, L, TA:) it is said to have this signification. (Ṣ.) [In the copies of the Ḳ, البَعُوضُ is put in the place of العِوَضُ: but this is said in the TA to be a mistake.] = بُدٌّ is also an arabicized word, from بُتْ, (T, Ṣ, M, Ḳ, [in a copy of the M, بُتّ,]) which is Persian; (T, Ṣ;) meaning *An idol;* (IDrd, Ṣ, M, Ḳ;) pl. بُدُودٌ (Ṣ, Ḳ) and أَبْدَادٌ: (Ḳ:) and (or accord. to some,

TA) the *house of an idol:* (K:) or *a house in which are idols and images* or *pictures.* (M.)

بِدٌّ: see بُدٌّ. — Also, and ٭ بَدِيدٌ (T, K) and ٭ بَدِيدَةٌ, (K,) *A like; a fellow; an equal.* (T, K.) You say, هُوَ بِدُّهُ and ٭ بَدِيدُهُ *He,* or *it, is the like,* &c., *of him,* or *it.* (T.) And هُمَا بِدَّانِ *They two are likes,* or *fellows,* or *equals.* (TA.) And مَا أَنْتَ لِي بِبَدِيدٍ ٭ فَتُكَلِّمَنِي *Thou art not my like,* or *fellow,* or *equal, that thou shouldst speak to me.* (TA.)

بَدَّةٌ: see بَدَدٌ.

بُدَّةٌ: see بُدٌّ. = Also *A distance; a space; an interval; an extent,* or *an extreme extent; a long space,* or *any space, of time.* (M, K, * TA.) So in the saying, بَيْنِي وَبَيْنَكَ بُدَّةٌ [*Between me and thee is a distance,* &c.]. (M, TA.)

بِدَّةٌ: see بُدٌّ, and بَدَادٍ: = and see also بَدَدٌ.

بَدَدَ and بَدَدًا: see بَدَادٍ, in three places: = and see also 3. = مَا لَكَ بِهِ بَدَدٌ and ٭ بَدَّةٌ and ٭ بِدَّةٌ *Thou hast not power,* or *ability, to do it,* or *to bear it,* or *to cope with him.* (S, M, K.)

جَاءَتِ الخَيْلُ بَدَادِ; (T, S;) in which بداد is indecl., with kesr for its termination because it deviates from its original form, i. e., the inf. n. بَدَدٌ; and it is indecl. because it deviates from its original form and is of the fem. gender and has the quality of an epithet; for two of these causes render it imperfectly decl., and the three render it indecl.; (S;) or بَدَادِ بَدَادِ, and بَدَادَ بَدَادَ, (Lḥ, M, K,) the last indecl. with fet-ḥ for its termination, (TA,) and ٭ بَدَدَ بَدَدَ, (Lḥ, M, K,) also indecl., with fet-ḥ, (TA,) and composed in the same manner as خَمْسَةَ عَشَرَ, (Lḥ, M, TA,) and ٭ بَدَدًا بَدَدًا; (Lḥ, M, K;) all of these indecl. except the last, and each virtually in the accus. case as a denotative of state, except the last, (MF,) which is literally in the accus. case, as an inf. n.; (M, MF;) *The horses,* or *horsemen, came in a state of dispersion:* (T, S, M, K:) or *one by one;* or *one after another.* (T, L.) And تَفَرَّقَ القَوْمُ بَدَادِ *The people,* or *company of men, became separated, in a state of dispersion.* (S.) And ذَهَبَ القَوْمُ بَدَادِ بَدَادِ *The people,* or *company of men, went away* [*in a state of dispersion;* or] *one by one;* or *one after another.* (T, L.) [See also أَبَادِيد.] It is said in a form of prayer, اَللّٰهُمَّ اقْتُلْهُمْ بَدَدًا ٭ وَأَحْصِهِمْ عَدَدًا [*O God, slay them one by one, and reckon them by number*]: (M:) or أَحْصِهِمْ عَدَدًا وَاقْتُلْهُمْ بِدَدًا, or, accord. to one recital, وَاقْتُلْهُمْ بَدَدًا, pl. of ٭ بِدَّةٌ, the meaning being [*reckon them by number, and*] *curse them,* or *slay them, with a cursing,* or *slaughter, distributed among them by shares.* (Mgh.) — يَا قَوْمِ بَدَادِ بَدَادِ means *O my people, take each one of you his adversary,* or *opponent* [*with whom to fight*]. (As, T, S, K.*) Here بداد is indecl., with kesr for its termination, because it is an imperative verbal noun, and the imperative is alike uninfluenced with respect to its termination by any governing word; and it is said to be with kesr because two quiescent letters would otherwise occur together, [and] because it occupies the place of an imperative verb [which in like manner is terminated with kesr when it is necessary to prevent the occurrence of two quiescent letters together]. (S.) — With the article, you say, البَدَادُ, (As, T,) which signifies The *going forth to encounter another in fight,* or *to single combat;* as in the saying, لَوْ كَانَ البَدَادُ لَمَا أَطَاقُونَا *Had we gone forth to encounter them in fight,* (As, T, S, K,) *man to man,* [*they had not been able to cope with us;*] (As, T;) or *man by man.* (S, K.) You say also, لَقُوا بَدَادَهُمْ, explained above: see 6. = See also بُدٌّ. = And see 3.

بُدَادٌ: see بُدٌّ.

بِدَادٌ: see بُدٌّ. = Also *A stuffed lining put beneath a* [*camel's saddle of the kind called*] قَتَبٌ, *to defend the animal's back from being hurt thereby;* there is one such on each side: (T:) or, of a horse's saddle, and of a قَتَبٌ, (S, M, K,) the *stuffed thing,* or *pad, that is placed beneath, in order that it may not gall the animal's back;* (M, K;) as also ٭ بَدِيدٌ: (K:) or the بِدَادَانِ and ٭ بَدِيدَانِ are *two bags* (خَرِيطَتَانِ), *which are stuffed, and placed under the curved pieces of wood, in order that the wood may not gall the animal's back;* derived from بَدَّ رِجْلَيْهِ "he parted his legs:" (S:) [see also بَدِيدٌ:] or the بِدَادَانِ of a قَتَبٌ are *two things like provender-bags, which are stuffed, and bound with strings,* or *cords, to the pieces of wood called the* ظَلَفَات *and* أَحْنَاء: (T:) or they are, *to the* قَتَبٌ, *like the* كَرّ *to the* رَحْل, *except that they do not appear before the* ظَلِفَة, *being only within* [*it*]: (M:) [see also حِدْجٌ:] pl. [of pauc.] أَبِدَّةٌ (T, S) and [of mult.] بَدَائِدُ. (S.) — Also *A piece of felt cloth, that is bound upon a beast which has a galled,* or *sore, back,* (L, K,) *cut,* or *slit, so as to be clear of the galls,* or *sores.* (L.)

بَدِيدٌ: see بُدٌّ, in three places. = Also *A saddle-bag;* syn. خُرْجٌ: (K:) [and] بَدِيدَانِ *a pair of saddle-bags;* syn. خُرْجَانِ. (S.) — See also بِدَادٌ, in two places. = Also *A wide* [*desert such as is termed*] مَفَازَة: (S, K:) or فَلَاةٌ بَدِيدٌ [*a desert,* or *waterless desert,*] *in which is no one.* (T, L. [In a copy of the former written بَدْبَدٌ.])

بِدَادَةٌ: see 3.

بَدِيدَةٌ: see بُدٌّ.

بَادٌّ The *inner side of the thigh:* (M, A, K:) or the *part of the* horseman's *thigh that is next the saddle:* (T, M, A, L:) or the *part between the legs:* (M, L:) the *inner sides of the two thighs are called the* بَادَّانِ (S,) because the saddle separates them; (IAar, M;) and if so, بَادٌّ is of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ; or it may be a possessive epithet [meaning ذُو بَدٍّ]. (M, L.) You say, هُوَ حَسَنُ البَادِّ عَلَى السَّرْجِ, meaning *He is a good rider upon the saddle.* (A.) — Also The *part* of a horse's back *upon which the thigh of the rider presses.* (Kt, T, L.)

أَبَدُّ A man *wide between the thighs,* (ISk, S, M, K,) *by reason of abundance of flesh:* (ISk, S, M:) or *wide between the arms;* (K;) *having the arms far from the sides:* (M:) or *wide between the shoulder-joints:* (M:) or (so in the K; but accord. to the S, "and") *large in make,* (T, S, M, K,) *having one part far from another:* (M, K:) and *wide in the breast:* (Aboo-Málik, T:) fem. بَدَّاءُ: (S:) which also signifies a woman (M, L) *large in the* إِسْكَتَانِ [or *labia majora of the vulva*], (M, L, K,) *having their edges far apart:* (M, L:) or *having much flesh in the thighs.* (T, L.) الأَبَدُّ is used to signify *The weaver,* (T, M, K,) because of the distance between his thighs. (M.) The following saying, (K,) quoted by J, from the rájiz Aboo-Nukheyleh Es-Sa'adee,

* أَلَدُّ يَمْشِي مِشْيَةَ الأَبَدِّ *

is incorrect, and should be thus,

* بَدَّاءُ تَمْشِي مِشْيَةَ الأَبَدِّ *

[*A woman of large make, walking in the manner of the man of large make;* or *a woman wide between the thighs,* &c.]; (K;) for it is descriptive of a woman, as IB and Aboo-Sahl El-Harawee have observed before the author of the K. (TA.) — Also A horse [or any quadruped (see بَدَّ)] *having the fore legs far apart:* (M, K:) or *having the fore legs far from the sides:* (TA:) or *wide between the legs:* (Ḥam p. 348:) and a camel *having the elbows far from the sides:* (TA:) and the fem. بَدَّاءُ, a cow *having her fore legs far apart.* (S.) [Hence,] الأَبَدُّ الزَّئِيرُ [in the CK الزَّئِيمُ] *The lion;* (M, K;) the former epithet being applied to him because his fore legs are far apart, and the latter because he is [often] alone. (M.) — كَتِفٌ بَدَّاءُ *A broad shoulder-blade, the sides of which are distant, one from another.* (M, L.)

طَيْرٌ أَبَادِيدُ, (Fr, S, K,) and ٭ تَبَادِيدُ, (K, TA,) [in the CK نَبَادِيدُ,] erroneously written by J ٭ يَبَادِيدُ, (K,) [but see what follows; like أَنَادِيدُ and ٭ يَنَادِيدُ;] *Birds in a state of dispersion.* (S, K.) In the following verse of 'Oṭárid Ibn-Ḳurrán, quoted by J,

* كَأَنَّمَا أَهْلُ حَجْرٍ يَنْظُرُونَ مَتَى *

* يَرَوْنَنِي خَارِجًا طَيْرٌ يَبَادِيدُ *

[*As though the people of Ḥajr, watching when they should see me going forth, were birds in a state of dispersion*], (K,) thus related also by Yaaḳoob, and thus in the handwriting of Az, (TA,) the last two words should be طَيْرُ اليَنَادِيدِ, the latter with ن, and governed by the former in the gen. case, the rhyme being with kesr: (K:) so says Aboo-Sahl El-Harawee. (TA.) — ذَهَبُوا أَبَادِيدَ, (M, K,) and ٭ تَبَادِيدَ, (K,) or ٭ يَبَادِيدَ, (as in the T, from Fr, and in the M and L, and in some copies of the K, [but see above,]) [as also أَنَادِيدَ, and ٭ يَنَادِيدَ, or تَنَادِيدَ,] *They went away in a state of dispersion.* (M, L, K.)

تَبَادِيدُ: see أَبَادِيدُ, in two places.

مُبِدٌّ [act. part. n. of 4, q. v.]. The following words of 'Omar Ibn-Abee-Rabee'ah,

* أَمُبِدٌّ سُؤَالَكَ العَالِمِينَ *

are said to signify *Dost thou distribute thy petition*

among mankind one by one, so as to include them universally? or *dost thou constrain them by thy petition?* from the saying, مَا لَكَ مِنْهُ بُدٌّ ["thou hast no means," or "way," "of separating thyself from it," or "avoiding it"]. (M, L.)

شَمْلٌ مُبَدَّدٌ [*A united state of affairs*] *become disunited* [or *discomposed* or *disorganized*]. (Ṣ, L.)

اِمْرَأَةٌ مُتَبَدِّدَةٌ *An emaciated woman*, [*as though*] *having one part far from another*. (M, L.)

يَبَادِيدُ: see أَبَادِيدُ, in two places.

بدأ

1. بَدَأَ بِهِ, (T, Ṣ, M, &c.,) aor. ـَ, (Mgh, Ḳ,) inf. n. بَدْءٌ, (T, Ṣ, M, Mṣb,) *i. q.* بِهِ ابتدأ; (Ṣ, Mṣb, Ḳ;) [*He began with it;*] *he made it to have precedence*, or *to be first; gave precedence to it*; syn. قَدَّمَهُ: (Mgh, Mṣb:) in the dial. of the Anṣár, بَدَيَ بِهِ is used in this sense of قدّمه; (M;) or بَدِيَ بِهِ [without ء]; (IḲṭṭ, TA; [see بَدْءٌ;]) [and بَدَى بِهِ; see art. بدى;] and ابدأ بِهِ signifies the same. (Mṣb.) [So in the Ḳur xii. 76, فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ *And he began with their bags, before the bags of his brother.* And بَدَأَهُ is sometimes used in the sense of بَدَأَ بِهِ; whence, in the Ḳur ix. 13, وَهُمْ بَدَؤُوكُمْ أَوَّلَ مَرَّةٍ *And they*, it was, *began with you the first time*; i. e., as Bḍ says, by acting with hostility, and fighting.] You say also, بَدَأَ ثُمَّ عَادَ *He began*, or *did a first time*, or *the first time: then repeated*, or *did a second time*. (Az, TA in art. عود.) And بَدَأَ فِي الأَمْرِ [*He began*, or *made a beginning, in the affair.*] (M.) — بَدَأَ also signifies *It* (a thing) *began; began to be; originated;* or *came into existence*. (Mṣb.) [See also 5.] بَدَأَ الشَّيْءَ, (Ṣ, M, Ḳ,) aor. and inf. n. as above, (M,) [*He began the thing; commenced it; set about it;* as also ابتدأهُ: accord. to the Mgh, the latter has this meaning, or, agreeably with the authority of the M and Ḳ, the meaning which here next follows:] *he did the thing first, for the first time, by way of beginning*, or *originally;* (Ṣ, M, Ḳ;) as also ابدأهُ and ابتدأهُ; (M, Ḳ;) i. e., *not after the example of anything preceding*. (TA. [But this addition seems rather to belong to another explanation to be mentioned below.]) One does not say, ابتدأ زَيْدًا nor بَدَأَهُ, because these two verbs [signifying as last explained above] do not have for their objects corporeal things. (Mgh.) [El-Mutanakhkhil El-Hudhalee uses the phrase سَأَبْدَؤُهُمْ بِمَشْعَفَةٍ *I will begin with them* (meaning his guests) *by sporting and jesting;* like the phrase in the Ḳur ix. 13 cited above: but different from these is the saying in the Ḳur xxxii. 6, وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ *And He began the creation of man from clay.*] The saying, فَإِنْ كَانَ السَّبُعُ ابْتَدَأَهُ ابتدأ أَخْذَهُ أَوْ عَضَّهُ [*But if the beast*, or *bird, of prey has begun the seizing of him, or the biting of him*]; the noun that is prefixed [to the pronoun] being suppressed. (Mgh.) You say also, كَانَ ذٰلِكَ فِي ابْتِدَاءِ الأَمْرِ *That was in the beginning*, or *first, of the affair.* (Mṣb.) [See also بَدْءٌ, below.] — *He originated the thing; brought it into being* or *existence; made it*, or *produced it, for the first time, it not having been before;* (Mgh;) [and] so ابدأهُ, said [of God, and] of a man, as the agent; (Mṣb;) and ابتدأهُ. (Mgh in art. بدع.) [Hence,] بَدَأَ اللّٰهُ الخَلْقَ, and أَبْدَأَهُمْ, *God created*, or *brought into existence, mankind*, or *the created beings:* (M, Mṣb, Ḳ:) both signify the same. (Ṣ.) مَا يُبْدِئُ البَاطِلُ وَمَا يُعِيدُ [in the Ḳur xxxiv. 48, means *What doth that which is false*, or *the Devil, originate*, or *produce in the first instance? and what doth it*, or *he, reproduce* after it hath perished?]: Zj says that مَا, here, is in the place of an accus., meaning in each instance أَيَّ شَيْءٍ: or it may be a negative; and الباطل here is Iblees; i. e., *Iblees createth not, nor raiseth to life* after death. (M.) You say also, مَا يَتَكَلَّمُ بِبَادِئَةٍ وَلَا مَا يُبْدِئُ وَمَا يُعِيدُ, meaning *He does not say anything for the first time, nor anything for the second time;* or *anything original, nor anything in the way of repetition;* بَادِئَةُ الكَلَامِ signifying *what is said for the first time;* and عَائِدَةُ الكَلَامِ, *what is said for the second time, afterwards:* (TA:) or *he says not anything:* (A in art. عود:) and *he has no art, artifice*, or *cunning*. (IAạr, TA in art. عود; and A in the present art.) — بَدَأَ البِئْرَ *He dug the well* [*for the first time:* see بَدِيءٌ]. (Mṣb.) — بَدَأَ مِنْ أَرْضٍ إِلَى أَرْضٍ, (T,) or مِنْ أَرْضِهِ, (Ḳ,) *He went forth from a land to a land*, or *from his land;* as also ابدأ. (T, Ḳ.) — بُدِئَ, (inf. n. as above, Ṣ, M, Ḳ,) *He* (a man, Ṣ, M) *had the small-pox:* (AZ, Aṣ, T, Ṣ, M, Ḳ:) or *the* حَصْبَة [i. e. *measles*, or *spotted fever*]: (Ṣ, M, Ḳ:) or, as AZ says, and *the* حصبة: (T:) or, as Lḥ says, *there came forth upon him pustules resembling the small-pox:* but he adds, some say, *the small-pox itself:* (M:) the epithet applied to a person affected therewith is مَبْدُوءٌ. (AZ, Aṣ, Lḥ, T, Ṣ, M.) — Also *He fell sick*. (IAth, TA.) In a trad. of 'Áïsheh occur the words, فِي اليَوْمِ الَّذِي بُدِئَ فِيهِ رَسُولُ اللّٰهِ [meaning *In the day in which the Apostle of God fell sick*]: and IAth says, مَتَى بُدِئَ فُلَانٌ meaning *When did such a one fall sick?* is a phrase used in inquiring respecting the living [who has been attacked by illness] and respecting the dead. (TA.)

4. ابدأ: see 1, in seven places. — Also *He did a new thing; a thing unknown before;* or *a strange*, or *wonderful, thing*. (Ṣ,* TA.) — And *He voided excrement*, or *ordure;* or *broke wind;* syn. نَجَا; [as also أَبْدَى;] said of a man. (M.) — And *He put forth his second teeth;* said of a child; (M;) and of a colt. (TA voce أَحْفَرَ, q. v.)

5. تبدّأ *He*, or *it*, *began*, or *made a beginning*. (KL.) [See also 1. Golius mentions, but without giving the authority, and without the vowel-signs, the saying, هَاتِ القِصَّةَ مِنْ ذِي تُبُدِّئَتْ; but writing the last word تبديت, stating only that it is in the passive form; as meaning *Relate thou the story*, or *history, from the beginning*.]

8: see 1, in seven places. — ابتدأهُ بِوَعْدٍ *He made him a promise in anticipation; without his asking it of him*. (M in art. انف.)

بَدْءٌ inf. n. of 1; (T, Ṣ, M, Mṣb;) [The act of *beginning;*] or the *doing* a thing *first*. (M.) You say, لَكَ البَدْءُ, (M, Ḳ,) and البُدْءُ, (Aṣ, TA,) and البُدْأَةُ, (Ṣ, M, Mṣb, Ḳ,) and البِدْأَةُ, (Ṣ, M, Ḳ,) and البِدْآةُ, (L,) and البَدَآءَةُ, (M, Ḳ,) and البُدَآءَةُ, (Ṣ, M, Ḳ,) and البُدَاهَةُ, with ه substituted for ء, (M, Mṭr,) and البِدَآءَةُ, (Mṭr, TA,) and, accord. to IḲṭṭ, البِدَايَةُ, but see what follows, (TA,) and البَدِيئَةُ, (M, Ḳ,) and البُدَّآءَةُ, (AZ, TA,) *It is for thee to begin*, (Ṣ, M, Mṣb, Ḳ,) *before any other*, in shooting or casting, &c.: (Ṣ:) as to البِدَايَةُ, mentioned above, accord. to Mṭr [and Fei], (TA,) it is a vulgar word, (Mgh, Mṣb, TA,) as IB and several others have stated, (Mṣb, TA,*) a corruption of البِدَآءَةُ, (Mgh, Mṣb,) signifying *the first;* as also البُدَآءَةُ; and البُدْأَةُ: (Mṣb:) but IḲṭṭ says that it is a word of the dial. of the Anṣár; بَدَأْتُ بِالشَّيْءِ and بَدِيتُ بِهِ signifying قَدَّمْتُهُ: [see 1:] and he cites the following verse of Ibn-Rawáḥah:

* بِاسْمِ الْإِلٰهِ وَبِهِ بَدِينَا * وَلَوْ عَبَدْنَا غَيْرَهُ شَقِينَا *

[*In the name of God, and with it we begin; and if we worshipped any other than Him, we should be miserable*]: see art. بدى. (TA. [This verse is also cited in the Ṣ in art. بدو, where, in one copy I find it as above; in another, with بَدَيْنَا instead of بَدِينَا.]) And you say, فَعَلَهُ عَوْدًا وَبَدْءًا, (T, Ṣ,) and عَوْدَهُ عَلَى بَدْئِهِ, (M,) and فِي عَوْدِهِ وَبَدْئِهِ, and وَبَدْئِهِ, and فِي عَوْدَتِهِ وَبَدْأَتِهِ, (Ṣ, M,) [*He did it returning and beginning* again; or *returning to his beginning;* i. e. *he did it again from the beginning; he recommenced it:* or you say this] meaning like as is meant by the saying next following. (TA.) رَجَعَ عَوْدُهُ عَلَى بَدْئِهِ, (Ṣ, Ḳ,) and عَوْدًا عَلَى بَدْءٍ, in both of which [and in the last following] the verb may be trans., and the noun following therefore in the accus. case, (TA,) and فِي عَوْدَتِهِ وَبَدْأَتِهِ, and فِي عَوْدِهِ وَبَدْئِهِ, [in both of which, if correct, the verb must be intrans.,] and عَوْدًا وَبَدْءًا, [as though meaning عَائِدًا وَبَادِئًا, used as a phrase denotative of state,] (Ḳ,) [but in this last, and the two next preceding, accord. to the TA, the verb should be فَعَلَهُ, as in the next preceding sentence, instead of رَجَعَ, and this is confirmed by what is said in the Ḳ in art. عود,] *He returned in the way whence he had come:* (Ṣ, Ḳ:) [accord. to the TA, the literal meaning of the first and second may be *he made his returning to revert to his beginning*, and *he made a returning to revert to a beginning:*] or the meaning of the first, (Sb, TA in art. عود, and Ḳ in that art.,) and of the second, (Ḳ in that art.,) is, *he returned without stopping after he had gone away:* (Sb, Ḳ:) and sometimes it signifies the stopping in one's coming and then returning: (Sb:) [and *it returned to its first state; it recommenced:*] and you say, رَجَعْتُ عَوْدِي عَلَى بَدْئِي, meaning *I returned like as I had come*.

(Sb ubi suprà.) — Also *First*, or *former; preceding all others*, or *preceding another;* as also بَدِيٌّ and البَدِيءُ and البَدْءُ being syn. with الأَوَّلُ. (Ṣ, Ḳ.) Hence the saying, افْعَلْهُ بَادِيَ بَدْءٍ, and بَادِيَ بَدِيءٍ, meaning *Do thou it the first thing*, or *the first of everything;* [accord. to different copies of the Ṣ;] the ى in بادى being quiescent, in the place of the accus. case, accord. to usage; and sometimes they omit the ء [altogether], on account of frequent use [of the phrase], as will be stated in art. بدو, (Ṣ in the present art.,) saying بَادِيَ بَدٍ and بَادِيَ بَدِي. (Ṣ in art. بدو.) You say also, أَوَّلَ بَدْءٍ, and أَفْعَلْهُ بَدْءًا, (Th, M, Ḳ,) and بَدْءَ بَدْءٍ, (CḲ,) and بَدَا بَدْءٍ, (M, Ḳ,) and بَادِيَ بَدْءٍ, (A'Obeyd, T, Ṣ, M, Ḳ,) and بَادِيَ بَدْءٍ, (Ḳ,) and بَادِيَ بَدٍ, (M, Ḳ, [in the CḲ بَادِيْ بَدٍ,]) and بَادِيَ بَدَا, (M,) and بَادِيْ بَدًا, (Ḳ,) and بَادِيْ بَدَا, (M, Ḳ,) and بَادِيَ بَدِيءٍ, (A'Obeyd, T, Ṣ, M, CḲ,) and بَادِيَ بَدِيٍّ, which is anomalous, (M,) or بَادِيَ بَدِيِّ, (Ḳ,) and بَادِيْ بَدِيٍّ, (Fr, A'Obeyd, T, Ṣ, M,) and بَادِيَ بَدِيءٍ, (Ṣ, CḲ,) or بَادِيَ بَدِيءٍ, (Ḳ, TA,) and بَادِيْ بَدْأَةٍ, (M, Ḳ, TA,) the former word being the act. part. n. of بَدِيَ, which is of the dial. of the Anṣár, as mentioned above, and the latter being indecl., with fet-ḥ for its termination, (TA, [in the CḲ the latter word is written بَدْءَةٍ,]) and بَدْءٍ, (CḲ,) and بَدْأَةٍ, (M, Ḳ,) and بَدْأَةٍ, (Ṣ,) and بَدْءٍ, (Ṣ, CḲ,) and بَدْءَ ذِى بَدْءٍ, (Fr, T,) and بَدْأَةٍ ذِى بَدْءٍ, (Fr, T, Ṣ, Ḳ,) and بَدْأَةٍ ذِى بَدْأَةٍ, and بَدْأَةٍ ذِى بَدِيءٍ, (Ṣ, Ḳ,) and بَدْأَةٍ ذِى بَدَآءَةٍ, (Ḳ, TA,) not بداءة [as in the CḲ], (TA,) and بَدِيءَ ذِى بَدِيءٍ, (Ṣ, Ḳ, TA, [in the CḲ the last word is written بَدْءٍ,]) and بَدَآءَةٍ ذِى بَدِيءٍ, (Ḳ,) meaning *Do thou it the first thing;* (Fr, T, Ḳ;) so in a correct copy [of the Ḳ, and so I find in a MS. copy of the Ḳ and in the CḲ]: accord. to another copy, *the first of everything:* (TA:) or *the first of first;* (Ṣ;) thus in the L: (TA:) the words here put in the accus. case [literally or virtually] are so put [in some instances] as adverbial nouns; or, accord. to MF, they may be [in some instances] denotatives of state, with respect to the agent; the meaning being افْعَلْهُ حَالَةَ كَوْنِكَ بَادِئًا, i. e. مُبْتَدِئًا بِهِ [lit. *do thou it in the state of thy being beginning it*]. (TA.) [In like manner,] you also say, بَدْءَ الرَّأْىِ, and [more commonly] بَادِيَ الرَّأْىِ, *At first thought;* or *on the first opinion:* (Lḥ, M:) [بَدْءُ الرَّأْىِ and] بَادِئُ الرَّأْىِ signifying *the first*, and *beginning, of the idea, thought, opinion*, or *judgment;* or *what is perceived before considering well* or *thoroughly:* (M:) [and بَدْءٌ alone signifying *a first idea, thought, opinion*, or *judgment;* as is implied in the A, voce صَيُّورٌ, q. v.:] hence, فَعَلَهُ فِى بَادِئِ الرَّأْىِ [*He did it at first thought*, &c.]: (M:) and أَنْتَ بَادِئَ الرَّأْىِ تُرِيدُ, and مُبْتَدَأَ الرأى, and ظُلْمَنَا, i. e. *Thou at first thought*, &c., *desirest to wrong us:* and one says also, بَادِىَ الرأى, without ء; meaning *on the occasion of what appeared of opinion;* i. e. *at the first of what appeared thereof;* [or *at the first opinion's presenting itself;*] in which case, the phrase does not belong to this art. [but to art. بدو]: it occurs in the Ḳur xi. 29: (M:) AA alone there read بَادِئَ, with ء; all the other readers pronounced it without ء. (TA.) — Also *A chief*, or *lord*, (Ṣ, M, Mṣb, Ḳ,) *who occupies the first place in chieftainship* or *lordship:* (Ṣ:) or, as some say, *a youth*, or *young man, whose judgment*, or *opinion, is deemed good, and who is consulted:* (M:) or it signifies also *an intelligent youth* or *young man:* (Ḳ:) pl. بُدُوٌّ. (M.) A poet (namely, Ows Ibn-Maghrà Es-Saạdee, TA) says,

* ثُنْيَانُنَا إِنْ أَتَاهُمْ كَانَ بَدْأَهُمُ *

* وَبَدْؤُهُمْ إِنْ أَتَانَا كَانَ ثُنْيَانَا *

[*Our second chief, if he came to them, would be their first chief; and their first chief, if he came to us, would be a second chief*]. (Ṣ.) — Also, and بَدْأَةٌ, *A share*, or *portion*, of a slaughtered camel: (Ṣ, Ḳ:) or the *best share* or *portion* thereof: (T:) or the former word has the latter signification; and the latter word, the former signification: and the former signifies also *a bone with the meat*, or *flesh, that is on it:* (M:) and *a joint;* syn. مَفْصِلٌ; (ĀA, T, M;) and so بَدًا q. v.: (AA, T:) the pl. [of pauc.] of بَدْءٌ is أَبْدَآءٌ (Ṣ, M, Ḳ) and [of mult.] بُدُوٌّ; (Ṣ, Ḳ;) the former of which is the more common: (TA:) or this is pl. of بَدًا. (AA, T.) The shares abovementioned [as commonly divided for the game called المَيْسِر q. v.] are ten; namely, the two haunches, the two thighs properly so called, the two thighs commonly so called (i. e. the tibiæ), the two shoulders, and the two arms; which last are the worst, because of the many veins [therein]. (TA.) — See also بَدِيٌّ.

بُدْءٌ: see بَدْءٌ; second sentence.

بَدِيٌّ: see بَادِئَ بَدِيءٍ, or بَادِيَ بَدِيٍّ, voce بَدْءٌ.

بَدْأَةٌ: see بَدْءٌ, in thirteen places. — Also The *beginning*, or *outward course, of a military expedition;* opposed to رَجْعَةٌ, meaning the returning, or homeward course, thereof: occurring in a trad., in which it is said that the Prophet gave, in the case of the former, a fourth [of the spoil], and in the case of the latter, a third; i. e., when a troop went forth from the main body of the army and attacked a party of the enemy, they were to have a fourth of the spoil that they took, and the rest of the army was to share with them the remaining three fourths; and if a troop did so in returning, they were to have a third of all the spoil that they took, because of the greater difficulty and danger attending this case. (T, Mgh.) — كَانَ ذٰلِكَ فِى بَدْأَتِنَا, and بُدْأَتِنَا, and بِدْأَتِنَا, (Ḳ,) and بَدَآءَتِنَا, (Lḥ, M, TA,) and بَدَأَتِنَا, and بُدَآءَتِنَا, and بِدَآءَتِنَا, (TA,) and بَدَأَتِنَا, (Lḥ, M, Ḳ,) but [ISd says,] I know not how that is, (M,) and مَبْدَئِنَا, and مُبْدَئِنَا, (Ḳ,) and مَبْدَأَتِنَا, (Lḥ, M, and so in some copies of the Ḳ,) or مَبْدَاتِنَا, (so in other copies of the Ḳ,) thus in the بَاهِر of Ibn-'Odeys [in the CḲ Ibn-'Adebbes], (Ḳ,) which is said to indicate that we should hesitate respecting them [before admitting them to be of classical authority], are phrases meaning *That was in the first of our state*, and *in our adolescence.* (TA.) — Also, (so in a copy of the M, there written بَدْأَةٌ,) or بُدْأَةٌ, with ḍamm, (Ḳ,) *A certain plant;* (M;) *a black thing, resembling a truffle* (كَمْءٌ), *of which no use is made:* so says AḤn. (M.)

بُدْأَةٌ: see بَدْءٌ; second sentence: and see بَدْأَةٌ, in two places.

بِدْأَةٌ: see بَدْءٌ; second sentence: and see بَدْأَةٌ.

بَدْأَةٌ: see بَدْأَةٌ.

بَدَأٌ, with medd; [*Excrement from the anus;* as also بَدًا;] a subst. from أَبْدَأَ, as meaning نَجَا. (M.)

بَدِيٌّ: see بَدْءٌ, as signifying *First*, or *former;* in eight places. — Also, applied to a thing, or an affair, *i. q.* بَدِيعٌ, (Ṣ, and so in a copy of the Ḳ,) or مُبْدَعٌ: (so in other copies of the Ḳ:) [thus it signifies] *Originated; brought into being* or *existence; made*, or *produced, for the first time, not having been before*, or *not after the similitude of any former thing:* (TA:) and *created:* (M, Ḳ:) and *wonderful:* (M, Mṣb, TA:) and *strange*, or *extraordinary, as not being after the similitude of any former thing.* (TA.) — [Hence, as is implied in the Mgh,] بِئْرٌ بَدِيٌّ *A well newly dug;* (T, Mgh, Mṣb;) *i. q.* بَدِيعٌ; (M;) or *dug since the era of El-Islám;* (Ṣ, Ḳ;) *not ancient;* (Ṣ, Mgh, Mṣb;) as also بَدْءٌ: (Ṣ:) the former epithet [in this sense] is generally pronounced [بَدِىٌّ] without ء: (T:) the well thus called is one *dug in a waste land that has no owner:* (TA:) AO says, (TA,) this epithet, and بَدِيع, are applied to a well when thou hast dug it; but if thou findest it to have been dug before thee, it is termed خَفِيَّة; and thus the well of Zemzem is termed خَفِيّة, because it was Ismá'eel's, and was filled up or covered over [after his time]: (T, TA:) the term قَلِيب is [said to be] applied to an ancient well of which neither the owner nor the digger is known: (TA:) it is said in a trad., that the حَرِيم of a well such as is termed بدىء [i. e. the space surrounding it and belonging to it] is five-and-twenty cubits: (T, Ṣ: [but see حَرِيمٌ:]) the pl. is بُدْوٌ: (M:) and AO says that بُودَانٌ is pl. of بَدِيٌّ applied to a well, and is syn. with قُلْبَانٌ [a pl. of قَلِيبٌ which I have not found elsewhere] and رَكَايَا, being formed by transposition of letters from بُدْيَانٌ [which is for بُدْآنٌ, as بَدِىٌّ is for بَدِيءٌ; the د and ى being transposed, the word becomes بُيْدَانٌ, and this, by a rule of permutation, becomes بُودَانٌ]. (TA.)

بَدَآءَةٌ: see بَدْءٌ, in three places: and see بَدْأَةٌ: and بَدِيئَةٌ, in two places.

بُدَآءَةٌ: } see بَدْءٌ, in two places: and see بَدْأَةٌ:
بِدَآءَةٌ: } and for the former, see also بَدِيئَةٌ.

بَدِيْئَةٌ: see بَدْءٌ; second sentence. — Also, (M, K,) and ٤ بَدَآءَةٌ, (K,) or ٤ بُدَآءَةٌ, (M,) *i. q.* بَدِيهَةٌ, (K,) and بَدَاهَةٌ, (TA,) or بُدَاهَةٌ, i. e. The *first occurrence* of a thing, *that happens to one unexpectedly:* (M:) [or the *first* of anything: and *an occurrence thereof by which one is taken unawares:* accord. to explanations in the K in art. بده:] pl. of the first, بَدَايَا. (TA.) — [And all app. signify The *faculty of extemporizing;* like بَدِيهَةٌ (q. v.) &c.] You say, فُلَانٌ ذُو بَدَآءَةٍ ٤ جَيِّدَةٍ, i. e. بَدِيهَةٍ حَسَنَةٍ, [meaning] *Such a one has a good faculty of extemporizing;* or *of uttering,* or *relating, things by means of the promptness of his intelligence.* (TA.)

بُدَّآءَةٌ: see بَدْءٌ; second sentence.

بَادِئٌ [act. part. n. of 1]: see بَدْءٌ, in nine places.

بَادِئَةٌ: see 1, in two places.

مَبْدَأٌ [originally noun of place and of time from 1; *A place,* and *a time, of beginning,* &c. —] See بَدَآءَةٌ. — [Also *A principle,* or *first rule,* of a science &c.: pl. مَبَادِئُ. — And The *primary import* of a word; opposed in this sense to غَايَةٌ.]

مُبْدَأٌ: see بَدَآءَةٌ.

المُبْدِئُ, applied to God, *The Creator,* or *Originator, of the things* [*that exist*], *who hath produced them at the beginning, not after the similitude of anything pre-existing.* (Nh.) And المُبْدِئُ المُعِيدُ, so applied, *He who createth mankind, and who returneth them after life to death in the present world and after death to life on the day of resurrection.* (TA in art. عود.) — مُبْدِئٌ مُعِيدٌ A man *who has gone on warring,* or *warring and plundering, expeditions, time after time, and is experienced in affairs:* (A'Obeyd, and K in art. عود:) and a horse *upon which the owner has gone time after time on warring,* or *warring and plundering, expeditions;* (TA in that art.;) or *well trained and exercised,* (K and TA in that art.,) *so as to be obedient to his rider.* (TA in that art.) — [For other significations of مُبْدِئٌ, see its verb (4); and see أَحْفَرَ.]

مُبْدَأَةٌ: see بَدَآءَةٌ.

مَبْدُوءٌ [pass. part. n. of 1; *Begun,* &c.] See بُدِئَ.

مُبْتَدَأٌ: see بَدْءٌ. — [In grammar, as correlative of خَبَرٌ, *An inchoative.*]

بدر

1. بَدَرَ, aor. ـُ, inf. n. بَدْرٌ, *It* (the moon) *became full.* (Msb.) — ‡ *He* (a boy) *became full-grown and round;* implying comparison to the full moon. (TA.) — †*It* (fruit) *attained to maturity.* (TA, from a trad.) [See also 4.] — *It rose like the full moon.* (Er-Rághib.) = See also 3, in six places. — بَدَرَتْ مِنْهُ بَوَادِرُ غَضَبٍ: and بَدَرَتْ بَوَادِرُ الخَيْلِ: see بَادِرَةٌ. — بَدَرَتِ الإِبِلُ *She* (a camel) *brought forth at an earlier period of the year than the other camels.* (TA.) [See بَدْرِيَّةٌ, voce بَدْرِيٌّ.] — خَرَجْتُ أَبْدُرُ ‡ *I went forth to make water.* (A.)

3. بادرهُ, inf. n. مُبَادَرَةٌ and بِدَارٌ; and ٤ ابتدرهُ; *He hastened,* or *made haste,* or *strove to be first* or *beforehand, in doing* [or *attaining* or *obtaining*] *it;* (M, K, TA, TK;) namely, a thing: (M:) and بَدَرَ ٤ غَيْرَهُ إِلَيْهِ, (M, K,) aor. ـُ; and بادرهُ اليه; (M;) *He hastened with another,* or *vied* or *strove with him in hastening, to it* [or *to do* or *attain* or *obtain it*]: syn. عَاجَلَهُ, (M, K, TA,) and أَسْرَعَ إِلَيْهِ. (TA.) بادر [as well as بَدَرَ and ٤ ابتدر] denotes mutual effort only when it is immediately trans.: when it is trans. by means of إِلَى [or بِ (the former in the TA written by mistake على)], there is nothing to show that it denotes this. (MF.) [But it is often immediately trans. without its denoting such effort.] One says, بادرهُ *He hastened to do it* [&c., as explained above]; meaning, a thing that he desired, or wished for: (TA:) [and بادر به signifies *the same;* or *he hastened with it:* and the former signifies also *he betook himself early to him* or *it:*] and بادر إِلَيْهِ *he hastened to it;* (S, A;) as also بَدَرَ ٤ اليه, (S, Mgh, Msb,) aor. ـُ, (S,) inf. n. بُدُورٌ: (S, Msb:) or, accord. to Zj, agreeably with its derivation, [see بَدْرٌ,] *he employed the fulness of his power,* or *force, to hasten* [*to it*]: (TA:) and بَدَرَهُ ٤ الأَمْرُ, and بَدَرَ ٤ إِلَيْهِ, (aor. ـُ, inf. n. بَدْرٌ, TA, [or بُدُورٌ, as above,]) *the thing,* or *event, came to him,* or *happened to him, hastily, quickly,* or *speedily;* and, *beforehand* [or *before he expected it*]; syn. عَجِلَ, (M, K,) and سَبَقَ, (M,) or اِسْتَبَقَ: (K:) [and بَدَرَ ٤ مِنْهُ قَوْلٌ, and فِعْلٌ, *a saying,* and *an action, proceeded from him hastily, without premeditation:* see بَادِرَةٌ.] It is said in a trad., بَادِرُوا بِالأَعْمَالِ هَرَمًا [*Strive ye to be before decrepitude with* good *works;* i. e., *to perform them before decrepitude*]. (El-Jámi' eṣ-Ṣagheer.) And in another, بَادِرُوا الصُّبْحَ بِالْوِتْرِ [*Strive ye to be before daybreak with the* prayers termed وتر; i. e., *to perform them before daybreak*]. (Idem.) And in another, بَادِرُوا بِصَلَاةِ المَغْرِبِ قَبْلَ طُلُوعِ النَّجْمِ [*Hasten ye with,* or *to perform, the prayer of sunset before the rising of the star*]. (Idem.) You say also, فُلَانٌ يُبَادِرُ فِى أَكْلِ مَالِ اليَتِيمِ [*Such a one hastens in consuming the property of the orphan* before the latter is of full age]. (A.) And بَادَرَ كِبَرَ اليَتِيمِ [*He hastened to be before the orphan's attaining to full age* in expending his property]; said of a guardian; *i. q.* أَبْدَرَ ٤ فِى مَالِ اليَتِيمِ: (K:) and thus, بِدَارًا أَنْ يَكْبَرُوا, in the Kur [iv. 5], means *hastening to be before their attaining to full age* in expending their property. (Bḍ,* Jel.) And بادرهُ الغَايَةَ and إِلَى الغَايَةِ [*He strove with him in hastening,* or *strove to get before him, to the goal*]. (A.) And بَادَرَ بَعْضُهُمْ بَعْضًا إِلَى أَمْرٍ, and ابتدروا ٤ أَمْرًا, and تبادروهُ ٤, *They vied,* or *strove, one with another, in hastening to a thing,* or *an affair, trying which of them would be first.* (T.)

4. ابدر *He had the full moon rising to him,* (S, M, K,) or *upon him:* (A:) a verb similar to أَقْمَرَ and أَشْرَقَ: (A:) or *he journeyed during a night of full moon.* (T, K.) = *It* (an unripe date) *became red.* (TA.) [See also 1.] = ابدر فِى مَالِ اليَتِيمِ: see 3.

6. تبادروا *They hastened together; vied,* or *strove, one with another, in hastening; made haste to be,* or *get, before one another; strove, one with another, to be first,* or *beforehand.* (S, TA.) You say, تبادروا إِلَى أَخْذِ السِّلَاحِ, (TA,) and ابتدروا ٤ السِّلَاحَ, (S, TA,) *They hastened together,* &c., *to take the weapons.* (S.) And تبادروا البَاعَ [*They hastened together;* or *vied,* or *strove, one with another, in hastening; to attain power,* or *eminence,* or *nobility*]; as also ابتدروهُ ٤. (A.) And تبادروا أَمْرًا: see 3, last sentence. — هٰذَا مَا يَتَبَادَرُ مِنْهُ † [*This* meaning *is what appears from it* (namely, the phrase, or sentence,) *at first sight*]. (A phrase of frequent occurrence in the TA &c.)

8: see 3, in four places; and see 6, in two places. — اِبْتَدَرَتْ عَيْنَاىَ *My eyes flowed with tears.* (TA, from a trad.)

Q. Q. 1. بَيْدَرَ *He heaped up* wheat. (K.)

بَدْرٌ, (S, A, Msb, K, &c.,) originally an inf. n., (Msb,) The *full moon;* (M, A, Msb, K;) as also بَادِرٌ ٤; (L, K;) the *moon in its fourteenth night:* (S:) or the latter signifies [simply] the *moon:* (IAar, T:) the moon in its fourteenth night is called بدر because it hastens to rise before the sun sets; (S, M;) and to set before the sun rises: (TA:) or because of its fulness; (S, TA;) as being likened to a بَدْرَة: or, as Er-Rághib thinks to be most probable, it is itself a primitive word: (TA:) pl. بُدُورٌ. (M, A.) Hence, لَيْلَةُ البَدْرِ [*The night of the full moon;* which is] *the fourteenth night* [*of the lunar month*]. (S.) — ‡ *A lord, master,* or *chief,* (M, K,) of a people: so called as being likened to the full moon. (M.) — Applied to a boy, (Zj, M, K,) ‡ *Full of youthful vigour and of flesh:* (Zj:) or *full,* or *plump:* (M:) or *i. q.* مُبَادِرٌ ٤ [*precocious*]. (T, K.) [In this sense, an epithet; and so its fem. بَدْرَةٌ (q. v.), applied to an eye.] — ‡ *A cover;* or *a dish* or *plate;* syn. طَبَقٌ: (Ibn-Wahb, K:) because resembling the full moon, being round: so Az thinks. (TA.) — See also بَدْرَةٌ, in two places.

بَدْرَةٌ, applied to an eye (عَيْنٌ), *Quick-sighted;* or *that sees before others:* (Aṣ, T, S, K, TA:) or *that sees before* [*the eyes of*] *other horses;* applied to a horse's eye: (IAar, T, M:) or *sharp-sighted:* or *round and large:* (M:) or *full like the full moon:* (S, K:) but the correct meaning is [said to be] that [mentioned above as] given by IAar: (M:) or, accord. to IAar, *full; not defective.* (T.) = Also, (S, M, K,) and ٤ بَدْرٌ, (K,) The *skin of a lamb* or *kid* (S, M, K) *when it has been weaned,* (AZ, S, M,) *used for milk:* for [when it is killed] while it continues sucking, its skin, if used for milk, is called شَكْوَة; and for clarified

butter, عُكَّة: when it has been weaned, its skin for milk is called بَدْرَة; and for clarified butter, مِسْأَد: and when it is in its second year, its skin for milk is called وَطْب; and for clarified butter, نَحْي: (AZ, Ṣ:) pl. (of the former, M) بِدَرٌ and بُدُورٌ: (M, Ḳ:) the former said by El-Fárisee to be the only instance of the kind except هِضَبٌ pl. of هَضْبَةٌ, and بِضَعٌ pl. of بَضْعَةٌ [or this may be pl. of بِضْعَةٌ]. (M. [But the assertion of El-Fárisee is incorrect (see حَيْضَةٌ), unless it be meant to apply only to sound words; and in this case, at least one addition should be made, namely قِصَعٌ pl. of قَصْعَةٌ.]) — Hence, (M,) the former word, (Ṣ, M, A, Ḳ, &c.,) and ⁕ the latter also, (Ḳ,) The *sum of ten thousand dirhems:* (Ṣ, A:) or *a purse containing a thousand,* (T, M, Ḳ,) or *ten thousand, dirhems,* (T, M,* A, Ḳ,) or *seven thousand deenárs:* (Ḳ:) pl. بُدُورٌ, (TA,) and pl. of pauc. بِدَرَاتٌ. (T.)

اسْتَبَقْنَا البَدَرَى *We strove to outrun one another, vying, one with another, in haste.* (M, Ḳ.)

بَدْرِىٌّ Rain *that is before* (قَبْلَ), or *a little before* (قُبَيْلَ), or *in the first part of* (قُبُلَ), *winter.* (Ḳ, accord. to different copies: the second reading is that followed in the TA.) — بَدْرِيَّةٌ A she-camel *whose mother has brought her forth at an earlier period of the year than that when the others brought forth, and therefore more abundant in milk than others, and of a more generous quality.* (M.) — And the former, A *fat* young camel weaned from its mother. (Ḳ.)

بَدَارِىٌّ A lamb *brought forth a little before winter.* (TA.)

بَادِرٌ: see بَدْرٌ.

بَيْدَرٌ a word of the dial. of El-'Iráḳ, (A 'Obeyd in art. ربد in the TA,) *A place in which wheat,* (Ṣ, Mgh, Ḳ,) or *grain,* (Mṣb,) *is trodden out.* (Ṣ, Mgh, Mṣb, Ḳ.) — It may also mean, tropically, ‡ The *wheat and straw therein:* (Mgh:) or rather, as Az says, on the authority of IAạr, it signifies [also] (Mgh) *reaped grain collected together;* or *wheat collected together in the place in which it is trodden out;* syn. كُدْسٌ, (M, Mgh, Ḳ,) and عَرَمَّةٌ: (Mgh:) Kr restricts it to wheat. (M.) — Accord. to the Towsheeh, it is [*A place*] *for* [*drying*] *dates.* (TA in art. جرن.)

بَادِرَةٌ *Hastiness of temper; passionateness:* (Ṣ:) or *a hasty saying,* or *action, that suddenly proceeds* (يَبْدُرُ, in the CK يَبْدُو,) *from one in anger:* (M, A,* Mgh,* Mṣb,* Ḳ:) and *a slip; a mistake; an error;* (Ṣ, Mṣb;) *on an occasion of one's being angry:* (Ṣ:) or *a bad, an abominable,* or *a foul, word* or *saying:* and *a quick fit of anger:* (IAạr, T:) pl. بَوَادِرُ. (Ṣ, A.) You say, أَخْشَى عَلَيْكَ بَادِرَتَهُ *I fear for thee his hastiness of temper,* or *passionateness:* (Ṣ:) or *what may hastily proceed from him in his anger.* (A.) And بَدَرَتْ ⁕ مِنْهُ بَوَادِرُ غَضَبٍ *Slips, mistakes,* or *errors, on an occasion of his being angry, hastily proceeded from him.* (Ṣ.) And بَادِرَةُ الشَّرِّ signifies *What hastily,* or *suddenly, befalls one, of evil,* or *mischief.* (M.) — *An intuitive knowledge, notion,* or *idea;* or *a faculty of judging rightly at the first of an unexpected occurrence;* or *a faculty of extemporizing;* syn. بَدِيهَةٌ. (Ṣ, Ḳ.) You say, فُلَانٌ حَسَنُ البَادِرَةِ *Such a one has a good intuitive knowledge,* &c. (TA.) — The *point* of a sword. (M, Ḳ.) — The *extremity* of an arrow, *next the head.* (A.) — The *head* of a plant; (M;) the *first part* thereof *from which the earth cleaves asunder.* (M, Ḳ.*) — The *first that appears* of the [plant called] حِنَّاء. (M.) — The *leaves of the* [*herb called*] حُوَّآءَة. (Ḳ.) — The *best, and freshest in growth, of the* [*plant called*] وَرْس. (M, Ḳ.*) — Also, (M, Ḳ,) or بَوَادِرُ, (Ṣ, A,) which is the pl., (Ḳ,) of a man &c., (Ṣ, M,) The *portion of flesh,* (Ṣ, M, Ḳ,) or the *portions thereof,* (A,) *between the shoulder-joint and the neck,* (Ṣ, M, Ḳ,) or *between the necks and the shoulder-joints:* (A:) or the former, (Ḳ,) or its dual, (M,) of a man, the *two portions of flesh that are above the* رُغَاوَانِ *and below the* ثَنْدُوَة: (M, Ḳ:) or the dual, [relating to a camel, signifies] the *two sides of the* كِرْكِرَة [or *callous lump on the breast*]: or *two veins on either side thereof.* (M.) بَدَرَتْ ⁕ بَوَادِرُ الخَيْلِ — *The first,* or *fore parts,* (أَوَائِل,) *of the horses appeared* [or *suddenly came in view*]. (Mṣb.)

بَدْرَةٌ مُبَدَّرَةٌ [*A sum such as is termed* بدرة *aggregated, made up,* or *completed*]: the latter word is a corroborative; like the latter in قَنَاطِيرُ مُقَنْطَرَةٌ, (Ksh and Bḍ in iii. 12,) and in أَلْفٌ مُؤَلَّفَةٌ. (Ksh ibid.)

مُبَادِرٌ applied to a boy: see بَدْرٌ.

بدع

1. بَدَعَهُ: see 4, in two places. = بَدُعَ, aor. ـُ, inf. n. بَدَاعَةٌ and بُدُوعٌ, *He became superlative in his kind;* or *it became so in its kind;* (Ks, Ḳ;) in good or in evil. (Ks.) = بَدِعَ, aor. ـَ, *He was,* or *became, fat.* (Aṣ, Ḳ.)

2. بدّعهُ, (Ṣ, Ḳ,) inf. n. تَبْدِيعٌ, (Ḳ,) *He attributed to him, imputed to him, charged him with,* or *accused him of, innovation,* or *what is termed* بِدْعَة; expl. by نَسَبَهُ إِلَى البِدْعَةِ [which means نَسَبَ إِلَيْهِ البِدْعَةَ]. (Ṣ, Ḳ.)

4. ابدعهُ *He originated it; invented it; devised it; excogitated it; innovated it; made it, did it, produced it, caused it to be* or *exist,* or *brought it into existence, newly, for the first time, it not having been* or *existed before, and not after the similitude of anything pre-existing;* syn. اخْتَرَعَهُ, (Ṣ,) and أَحْدَثَهُ, and اسْتَخْرَجَهُ, لَا عَلَى مِثَالٍ, (Mṣb,) and أَبْدَأَهُ; (Ḳ, TA; but in both without the pronoun;) as also ⁕ ابتدعه; (Mṣb;) syn. ابْتَدَأَهُ, and أَحْدَثَهُ, (Mgh,) and أَنْشَأَهُ, (Ḳ,) and بَدَأَهُ; (TA;) and so ⁕ بَدَعَهُ, aor. ـَ, (Ḳ, TA,) inf. n. بَدْعٌ; (TA;) but أَبْدَعَ is more commonly used than بَدَعَ. (TA.) You say, ابدع اللّٰهُ الخَلْقَ *God created the creation, not after any similitude.* (Mṣb.) And in the Ḳur [lvii. 27], we find, وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا ⁕ *And monkery which they originated,* or *innovated.* (TA.) And you say, بَدَعَ ⁕ الرَّكِيَّةَ, (IDrd, Ḳ,) inf. n. بَدْعٌ, (IDrd,) *He produced,* or *fetched out, by his labour in digging, the water of the well;* (IDrd, Ḳ;) and *originated it;* or *made it to be for the first time, it not having been before.* (IDrd.) And ابدع الرَّجُلُ *The man introduced an innovation,* or *what is termed a* بِدْعَة; [the object being understood;] as also ⁕ ابتدع. (TA.) And ابدع الشَّاعِرُ *The poet produced a new saying,* or *new poetry, not after the similitude of anything preceding.* (Ṣ,* Ḳ,* TA.) — ابدعت الرَّاحِلَةُ, (Ṣ, Ḳ,) or الرِّكَابُ, (Ks, Mgh,) *The ridden camel,* or *travelling camel, became fatigued,* or *jaded, and broke down,* or *perished;* (Ks, Ṣ, Mgh, Ḳ;) *as though doing a new thing:* (Ks, Mgh:) or the former phrase, (Ḳ,) followed by بِهِ, (TA,) *she limped* [*with him*], *halted,* or *was slightly lame:* (Ḳ, TA:) or *she lay down upon her breast in the road, by reason of emaciation or disease:* or *she ceased from going on, by reason of fatigue, or of limping, or halting, or slight lameness; as though she did a new and unaccustomed thing:* (TA:) or ابداع is not without limping, or halting, or slight lameness, (Ḳ, TA,) accord. to certain of the Arabs of the desert; but, says AO, this is not at variance with the explanations given. (TA.) And أُبْدِعَ بِالرَّجُلِ *The man's camel which he rode became fatigued,* or *jaded:* (Ṣ:) or أُبْدِعَ بِفُلَانٍ (Mgh, Ḳ) *such a one's camel which he rode ceased from going on, by reason of fatigue or lameness:* (Mgh:) or *broke down,* or *perished,* (Ḳ, TA,) or *became fatigued,* or *jaded,* (TA,) *and he became unable to prosecute his journey;* (Ḳ, TA;) and *his beast became so fatigued that it was left to remain where it was;* or *stood still with him.* (TA.) [See also أُعْبِدَ بِهِ.] It is said in a proverb, إِذَا طَلَبْتَ البَاطِلَ أُبْدِعَ بِكَ [*When thou seekest what is vain,* or *false, thou wilt be prevented from attaining thine object*]. (TA.) — أَبْدَعَ فُلَانٌ بِفُلَانٍ ‡ *Such a one prevented such a one from attaining his wish,* (قَطَعَ بِهِ,) *and abstained from aiding,* or *assisting, him, and did not undertake the accomplishment of his want,* (Lḥ, Ḳ, TA,) *and was not* [*at hand*] *when he thought he would be.* (TA.) أَبْدَعَتْ حُجَّتُهُ — ‡ *His argument,* or *plea,* or *the like, was,* or *became, vain,* or *false,* or *ineffectual:* (Aboo-Sa'eed, Ḳ:) or *was,* or *became, weak.* (A, TA.) And أَبْدَعَتْ حُجَّتُهُ ‡ *His argument,* or *plea,* &c., *was rendered vain,* or *ineffectual.* (Aboo-Sa'eed, Ḳ,* TA.) أَبْدَعَ بِهِ شُكْرِى وَفَضْلُهُ + وَإِيجَابُهُ بِوَصْفِى [*His kindness has crippled my power of thanking, and his bounty, and the obligation which he has imposed, my power of description*]: so in the L; but in the O and Ḳ, قَصْدُهُ [*his intention*] is put in the place of فضله; and in the Ḳ, وايجابه is omitted: (TA:) said when one thanks another for his beneficence, acknowledging that his thanks are inadequate to his beneficence. (Ḳ.) = ابدع بِالحَجِّ = بِالسَّفَرِ, *He determined,*

resolved, or *decided*, *upon pilgrimage*, and *upon journeying*. (TA.) — ابدع يَمِينًا *He rendered an oath binding*, or *obligatory*. (IAar.) = ابدعوا بِهِ *They beat him*, or *struck him*. (TA.)

5. تبدّع *He turned innovator*. (O, Ḳ.) Ru-beh says,

* إِنْ كُنْتَ لِلّٰهِ التَّقِيَّ الأَطْوَعَا *
* فَلَيْسَ وَجْهَ الحَقِّ أَنْ تَبَدَّعَا *

[*If thou be, towards God, the pious, the very obedient, it is not the right way that thou shouldst turn innovator*]. (TA.)

8: see 4, in three places.

10. استبدعهُ *He reckoned it* بَدِيع [i. e. *new, wonderful, unknown before*]. (Ṣ, Ḳ.)

بِدْعٌ *i. q.* بَدِيعٌ, q. v., and مُبْتَدَعٌ; (Ṣ;) [but generally used as an epithet in which the quality of a subst. is predominant; signifying] *A novelty*; or *thing existing for the first time*: (Ḳ:) and *i. q.* بَدِيعٌ and مُبْتَدِعٌ, *a first doer*; as though meaning *one who has none among his fellows to share*, or *participate*, *with him* in a thing, or an affair: (Mṣb:) pl. أَبْدَاعٌ. (Akh, Ṣ.) You say, فُلَانٌ بِدْعٌ فِى هٰذَا الأَمْرِ, (Ṣ, Mṣb,) i. e. بَدِيعٌ, (Ṣ,) meaning *Such a one is the first doer in this affair; the first who has done it*. (Mṣb.) And hence the saying in the Ḳur [xlvi. 8], قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ (Ṣ, Mṣb, TA) *Say thou, I am not the first who has been sent of the apostles*: (Mṣb, TA:) or the meaning is, *I am not an innovator among the apostles*; inviting you to that to which they do not invite you; or able to do that which they were not able to do: and accord. to one reading, it is بِدَعًا; as being [a sing. epithet] like قِيَمٌ; or for ذَا بِدَعٍ [in which the latter word is pl. of بِدْعَةٌ]. (Bḍ.) — Applied to a man, (TA,) *Superlative* (Ks, Ḳ) *in his kind* (Ks) in anything; (Ḳ;) in good and in evil; (Ks;) or in knowledge, or courage, or nobility: (Ḳ:) fem. with ة: pl. of the masc. أَبْدَاعٌ [a pl. of pauc., which is also, as is said in the L, applied to women,] and بُدُعٌ [a pl. of mult.]; and pl. of the fem. بِدَعٌ. (Ḳ.) — A man *liberal in disposition*; syn. غَمْرٌ. (IAar, Ḳ.) — A *full* body. (Ḳ.)

بِدَعٌ: see بِدْعٌ. — It is also pl. of بِدْعَةٌ, [both as a subst. and] as fem. of بِدْعٌ. (Ḳ.)

بِدْعَةٌ *An innovation; a novelty; anything originated, invented*, or *innovated; anything made, done, produced, caused to be* or *exist*, or *brought into existence, newly, for the first time, it not having been* or *existed before, and not after the similitude of anything pre-existing*: (ISk:) *a dissentient state* or *condition*: (Mṣb:) a subst. from ابْتِدَاعٌ, like رِفْعَةٌ from ارْتِفَاعٌ, (Mgh, Mṣb,) and خِلْفَةٌ from اخْتِلَافٌ: (Mgh:) subsequently and generally applied to *an addition*, or *an impairment, in religion*: (Mgh, Mṣb:) or *a novelty*, or *an innovation, in religion, after the completion* [*thereof*]: (Ṣ, Ḳ:) or *an opinion declining*, or *swerving, from the right way*, and *an action, innovated after* [*the time of*] *the Prophet*: (Lth, Ḳ:) or *an action at variance with the Sunneh*: (KT:) [generally *a heretical innovation*; or *a new heresy*: but] there is a بدعة not disapproved, termed بِدْعَةٌ مُبَاحَةٌ [*an allowed*, or *allowable, innovation*]; which is that whereof the goodness is attested by some principle in the law, or which is required to prevent some cause of evil; such as the Khaleefeh's seclusion of himself from the promiscuous classes of the people: (Mṣb:) there are two kinds of بدعة; namely بِدْعَةُ هُدًى [*an innovation of a right kind*], and بِدْعَةُ ضَلَالٍ [*an innovation of an erroneous kind*]. (IAth.)

بَدِيعٌ *i. q.* بِدْعٌ, which see in three places, (Ṣ, Mṣb,) and مُبْتَدَعٌ; [i. e. *Originated; invented; innovated; made, done, produced, caused to be* or *exist*, or *brought into existence, newly, for the first time, not having been* or *existed before, and not after the similitude of anything pre-existing*;] (Ṣ, Mṣb, Ḳ;) *new; wonderful; unknown before*. (TA.) You say, جِئْتَ بِأَمْرٍ بَدِيعٍ *Thou hast done a new thing; a wonderful thing; a thing unknown before*: and أَمْرٌ بَادِعٌ signifies *the same as* أَمْرٌ بَدِيعٌ. (TA.) And جَآءَ بِالبَدِيعِ, (Ṣ,) or أَتَى بِالمَدِيعِ, (Ḳ,) said of a poet, (Ṣ, Ḳ,) *He produced a new saying*, or *new poetry, not after the similitude of anything preceding*. (TA.) And حَبْلٌ بَدِيعٌ *A new rope*: (AḤn:) or *a rope begun to be twisted, not being yet a rope, but undone, then spun, then twisted again*. (Ḳ.) And زِمَامٌ بَدِيعٌ *A new nose-rein of a camel*. (TA.) And رَكِيَّةٌ بَدِيعٌ *A newly-dug well*. (TA.) [See also بَدِيئٌ.] And بَدِيعٌ alone, *A skin for wine &c.*: (Ṣ:) or *a new skin for wine &c.*: (Ḳ:) and *a new skin for water or milk*: an epithet in which the quality of a subst. is predominant. (TA.) Hence the trad., إِنَّ تِهَامَةَ كَبَدِيعِ العَسَلِ حُلْوٌ أَوَّلُهُ حُلْوٌ آخِرُهُ [*Verily Tihámeh is like the skin*, or *new skin, of honey: the first part thereof is sweet: the last part thereof is sweet*]: (Ṣ, Ḳ*:) because honey does not change in flavour, whereas milk does change. (Ṣ.) — *Fat*; as an epithet: (Aṣ, Ḳ:) pl. بُدْعٌ. (Ḳ.) = Also *i. q.* مُبْتَدِعٌ [*An originator, inventor*, or *innovator; one who makes, does, produces, causes to be* or *exist*, or *brings into existence, newly, for the first time, and not after the similitude of anything pre-existing*]: (Ṣ, Ḳ:) of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, like قَدِيرٌ in the sense of قَادِرٌ; from بَدَعَ. (TA.) [See also بِدْعٌ.] You say, اَللّٰهُ بَدِيعُ السَّمٰوَاتِ وَالأَرْضِ *God is the Creator of the heavens and the earth, not after the similitude of anything pre-existing*. (Aboo-Is-ḥáḳ, Ṣ.*) And hence البَدِيعُ is a name of God, meaning *The Originator of the creation, according to his own will, not after the similitude of anything pre-existing*. (TA.)

[بَدِيعَةٌ *A new, and an admirable, or a wonderful, thing*; and especially such in speech, or language, in poetry, and in answering, or replying: pl. بَدَائِعُ: see an ex. voce بَدِيهَةٌ.]

بَادِعٌ: see بَدِيعٌ.

مُبْتَدَعٌ: } see بِدْعٌ and بَدِيعٌ, each in two
مُبْتَدِعٌ: } places.

بدل

1. بَدَلَ, inf. n. بَدَالٌ: see 2, in three places.

2. تَبْدِيلٌ properly signifies [The *changing*, or *altering*, a thing; or] the *changing*, or *altering*, *the form*, or *fashion*, or *semblance*, or *the quality*, or *condition*, [of a thing,] *to another form*, &c., *while the substance remains the same*; (Th, T, TA;) or the *changing* a thing *from its state*, or *condition*; (Ibn-'Arafeh, TA;) or the *changing* a thing *without substitution*: (Ṣ:) but the Arabs have used it also in the sense of إِبْدَالٌ, (Mbr, T, TA,) which signifies [the *changing* a thing *by substitution*; *exchanging* it; *replacing* it *with another thing*; or] the *removing*, or *displacing*, *the substance* [of a thing], *and introducing anew another substance*. (Th, T, TA.) You say, بَدَّلْتُهُ, inf. n. تَبْدِيلٌ, (M,* Mṣb, Ḳ,) meaning *I changed it*, or *altered it*; (M, Ḳ;) or *I changed*, or *altered, the form*, or *fashion*, or *semblance*, or *the quality*, or *condition, of it*; (Mṣb;) as in the phrase, بَدَّلْتُ الخَاتَمَ بِالحَلْقَةِ [*I changed*, or *altered, the signet-ring into the simple ring*], said when one has melted the former and made of it a simple ring; (Fr, T, TA;) and بَدَّلَ اللّٰهُ السَّيِّئَاتِ حَسَنَاتٍ [*God changed the evil deeds into good deeds*]; the verb being doubly trans. by itself because it has the meaning of جَعَلَ and صَيَّرَ. (Mṣb. [But see what follows.]) أَبْدَلْتُهُ بِكَذَا, [in the Ṣ, أَبْدَلْتُ الشَّىْءَ بِغَيْرِهِ, without explanation,] inf. n. إِبْدَالٌ, [*I changed it by substituting for it such a thing*, or *exchanged it for such a thing*, or *replaced it with such a thing*,] is said when one has removed the first, and put the second in its place; (Mṣb;) as in the phrase, أَبْدَلْتُ الخَاتَمَ بِالحَلْقَةِ [*I changed the signet-ring by substituting for it the simple ring; exchanged the signet-ring for the simple ring*; or *replaced the signet-ring with the simple ring*]; said when one removes the one, and puts the other in its place: (Fr, T, TA:) and this verb is also made doubly trans. by itself, like بَدَّلْتُ, (Mṣb,) which is used in the sense of أَبْدَلْتُ [as shown above]; (Mbr, T, TA;) for instance, where it is said, [in the Ḳur lxvi. 5,] عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ [*May-be, his Lord, if he divorce you, will give him in exchange wives better than you*]; accord to one reading, يُبَدِّلَهُ. (Mṣb.) An ex. of the latter of these two verbs in the sense of the former is the saying in the Ḳur [xxv. 70], يُبَدِّلُ اللّٰهُ سَيِّئَاتِهِمْ حَسَنَاتٍ [*God will change their evil deeds by substituting for them good deeds*]; i. e. will cancel the evil deeds and put in their place good deeds: but in the saying in the Ḳur [iv. 59], كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا [*Whenever their skins are thoroughly burned, we will change the condition* thereof *to them into the condition of other skins*], the meaning is, that the first condition of their skins shall be restored;

so that the substance is one, but the condition is different. (Mbr, T, TA.) You say also, بَدَّلَهُ اللّٰهُ مِنَ الخَوْفِ أَمْنًا [*God gave him in exchange for fear*, or *in lieu of fear, security*]. (Ṣ.) [And بَدَّلَهُ بِهِ كَذَا *He gave him in exchange for it*, or *in lieu of it, such a thing*: see Ḳur xxxiv. 15. And بدّل مَكَانَهُ كَذَا *He gave in exchange for it*, or *in lieu of it, such a thing*: see Ḳur vii. 93 and xvi. 103.] بَدَّلَ حُسْنًا بَعْدَ سُوْءٍ, in the Ḳur [xxvii. 11], means *He hath done good* [*by way of exchange after evil*]; i. e., *repented*; (Jel;) or بَدَّلَ ذَنْبَهُ بِالتَّوْبَةِ [*hath exchanged his sin for repentance*]. (Bḍ.) تَبْدِيلٌ and إِبْدَالٌ ٤ both signify The act of *exchanging* [a thing for another thing]; or *making* [a thing] *to be a substitute* [for another thing]; (KL, PS;) and so does بَدَالٌ ٤. (KL.) You say, بدّل الشَّيْءَ مِنَ الشَّيْءِ, (M, Ḳ,*) and مِنْهُ ٤ ابدلهُ, i. e. اتَّخَذَهُ مِنْهُ بَدَلًا [here meaning *He exchanged the thing for the thing*; or, more literally, *he made the thing a substitute for the thing*]. (M, Ḳ. [In the text of the former of these, as given in the TT, instead of اتَّخَذَهُ, I find تَخِذَ (a dial. var. of اتَّخَذَ) without the affixed pronoun, which is meant to be understood or is omitted inadvertently by the transcriber: and here it should be observed, that the explanation which I have rendered as above admits of another meaning, namely, أَخَذَهُ مِنْهُ بَدَلًا "he took it as a substitute for it:" in the M, immediately before, أَخَذَ مِنْهُ بَدَلًا is given as the explanation of the phrases تبدّل الشَّيْءَ بِالشَّيْءِ and استبدلهُ and بِهِ: see 10.]) You say also, بَدَلْتُ الثَّوْبَ بِغَيْرِهِ ٤, aor. ـُ, [inf. n. بَدَلٌ, mentioned and explained above, *I exchanged the garment*, or *piece of cloth, for another*; or *made it to be a substitute for another*;] and اسْتَبْدَلْتُهُ بِغَيْرِهِ signifies the same. (Msb. [But the latter phrase has more frequently another meaning, explained below: see 10.]) [ابدلهُ ٤ in the phrases ابدلهُ كَذَا as meaning *He changed it into*, or *substituted for it, such a thing*, and ابدلهُ مِنْ كَذَا as meaning *he changed it from*, or *substituted it for, such a thing*, is more common than بدّلهُ, which is used in the same sense; as بَدَلَهُ ٤ is also; for] AO applies the term مَبْدُولٌ ٤ [in lieu of the more common term مُبْدَلٌ ٤] to a letter that is *changed* from another letter, as in مَدَهْتُهُ for مَدَحْتُهُ; and this shows that بَدَلْتُ is trans. [and signifies *I changed*, &c.]. (Az, TA.)

3. مُبَادَلَةٌ and تَبَادُلٌ ٦ signify the same, (Ṣ,) namely, The act of *exchanging with another* or *others*. (PṢ.) You say, بادلهُ, inf. n. مُبَادَلَةٌ and بِدَالٌ [in the CḲ erroneously written with fet-ḥ to the ب], *He exchanged*, or *made an exchange, with him*; or] *he gave him the like of that which he took*, or *received, from him*; (IDrd,* M, Ḳ;) for instance, a garment, or piece of cloth, in the place of another; (Lth, T, Msb,* in explanation of the former inf. n.;) and a brother in the place of a brother. (Lth, T.) And تَبَادَلَا ٦ *They exchanged*, or *made an exchange, each with the other*; or *each gave to the other the like of that which he took*, or *received, from him*. (TA.) نُبَادِلُهُ, ending a verse of El-Ḳulákh, means *for whom we would take a substitute*: El-Marzoḳee says, it is for نُبَادِلُ بِهِ النَّاسَ [*for whom we would make an exchange with the people*]; the preposition being suppressed. (Ḥam p. 465.)

4. ابدلهُ, inf. n. إِبْدَالٌ: see 2, in five places.

5. تبدّل *It* (a thing, M) *became changed*, or *altered*. (M, Ḳ.) — In the saying of the rájiz,

* فَبُدِّلَتْ وَالدَّهْرُ ذُو تَبَدُّلِ *

the meaning is, ذو تَبْدِيل [i. e. the meaning of the whole is, *And*, or *but, she was changed*, or *altered*; *for time has the property of changing*, or *altering*]. (M.) = See also 10, in three places.

6: see 3, in two places.

10. استبدل الشَّيْءَ and بِالشَّيْءِ, and تبدّلهُ ٤ and بِهِ, (M, Ḳ,*) *He took a substitute*, or *a thing in exchange, for the thing*. (M.) You say, استبدل الشَّيْءَ بِغَيْرِهِ, and تبدّلهُ ٤ بِهِ, *He took the thing* [*as a substitute*, or *in exchange, for another*; or] *in the place of another*. (Ṣ.) And استبدل ثَوْبًا مَكَانَ ثَوْبٍ [*He took a garment*, or *piece of cloth, in the place*, or *in lieu, of a garment*, &c.]; and أَخًا مَكَانَ أَخٍ [*a brother in the place*, or *in lieu, of a brother*]. (Lth, T.) It is said in the Ḳur [ii. 58], أَتَسْتَبْدِلُونَ الَّذِى هُوَ أَدْنَى بِالَّذِى هُوَ خَيْرٌ *Will ye take in exchange that which is worse for that which is better?* (Jel. [See also other exs. in the Ḳur ix. 39 and xlvii. last verse.]) And مَنْ يَتَبَدَّلِ ٦ الكُفْرَ بِالْإِيمَانِ [*Whoso adopteth infidelity in lieu of faith*]. (Ḳur ii. 102. [See also other exs. in the Ḳur iv. 2 and xxxiii. 52.]) — See also 2, last sentence but one.

بِدْلٌ: see the next paragraph, in four places.

بَدَلٌ and بِدْلٌ ٤, (Fr, T, Ṣ, M, Msb, Ḳ,) like مَثَلٌ and مِثْلٌ, and شَبَهٌ and شِبْهٌ, (Fr, T, Ṣ,) and نَكَلٌ and نِكْلٌ, the only other instances of the kind, i. e. of words of both these measures, that have been heard, accord. to AO, (Ṣ, TA, [but in one copy of the Ṣ, I find A'Obeyd,]) and بَدِيلٌ ٤, (Ṣ, M, Mgh, Msb, Ḳ,) all signify the same; (Ṣ, M, Msb, Ḳ;) namely, *A substitute*; *a thing given*, or *received*, or *put*, or *done, instead of, in place* of, *in lieu* of, or *in exchange* for, another thing; *a compensation*; syn. خَلَفٌ, (M, Ḳ,) and عِوَضٌ: (Kull:) بَدَلُ الشَّيْءِ [and البَدَلُ مِنَ الشَّيْءِ] and بَدِيلُهُ ٤ and بِدْلُهُ ٤ meaning الخَلَفُ مِنْهُ [*the substitute for the thing*; &c.]; (M, Ḳ;) i. e., another thing: (Ṣ:) pl. أَبْدَالٌ, (IDrd, Msb, Ḳ,) which, as pl. of بَدِيلٌ ٤, has few parallels. (IDrd, TA.) Sb says, [making a distinction between بَدَلٌ and بَدِيلٌ ٤,] you say, إِنَّ بَدَلَكَ زَيْدًا, i. e. *Verily Zeyd is in thy place*: but if you put بَدَل in the place of بَدِيل, you say, إِنَّ بَدَلَكَ زَيْدٌ, i. e. إِنَّ بَدِيلَكَ ٤ زَيْدٌ [*Verily thy substitute is Zeyd*]: and a man says to another, Go thou with such a one; and he replies, مَعِىَ رَجُلٌ بَدَلَهُ, i. e. *With me is a man* who stands *in his stead*, and is *in his place*, or who will stand &c. (M.) You say also, بَدَلَ كَذَا [and بَدَلًا مِنْ كَذَا], meaning *Instead of, in the place of, in lieu of*, or *in exchange for, such a thing*. (Kull.) [And بَدَلَ أَنْ تَفْعَلَ كَذَا *Instead of thy doing thus.*] — الأَبْدَالُ (IDrd, Ṣ, M, Ḳ, &c.) and البُدَلَاءُ (TA) [*The Substitutes*, or *Lieutenants*;] *certain righteous persons, of whom the world is never destitute; when one dies, God substituting another in his place*: (Ṣ:) *certain persons by means of whom God rules the earth*; (M, Ḳ;) *consisting of seventy men*, (IDrd, M, Ḳ,) *according to their assertion, of whom the earth is never destitute*; (IDrd, TA;) *forty of whom are in Syria, and thirty in the other countries*; (IDrd, M, Ḳ;) *none of them dying without another's supplying his place*, (M, Ḳ,) *from the rest of mankind*; (Ḳ;) *and therefore they are named* ابدال: (M:) accord. to Abu-l-Baḳà, as stated by El-Munáwee, it seems that they meant [by this appellation] *the substitutes and successors of the prophets*; and accord. to some, they were *seven, neither more nor fewer, by means of whom God takes care of the seven climates*; *one being successor of Abraham* (*El-Khaleel*), *and to him pertains the first climate*; *the second, of Moses* (*El-Keleem*); *the third, of Aaron*; *the fourth, of Idrees*; *the fifth, of Joseph*; *the sixth, of Jesus*; *and the seventh, of Adam*: (TA: [in which is also mentioned a treatise denying their existence, and disapproving of the assertion that by means of them God takes care of the earth:]) the sing. is بَدَلٌ and بِدْلٌ ٤, (T,) or بَدِيلٌ ٤. (IDrd, Ṣ.) — حُرُوفُ البَدَلِ (M, Ḳ) *The letters of substitution*; *those which are substituted for other letters*; *not those which are substituted in consequence of idghám*. (M.) [The letters included under this appellation differ accord. to different authors: see De Sacy's Gram. Ar. 2nd ed. i. 33.] — بِدْلٌ ٤ (Kr, M, Ḳ) and بَدَلٌ, (M, Ḳ,) applied to a man, also signify *Generous*, and *noble*: (Kr,* M, Ḳ:) and used in these senses, [says ISd,] they are, in my opinion, not devoid of implication of the meaning of a substitute: (M:) the pl. is أَبْدَالٌ. (M, Ḳ.)

بَدِيلٌ: see بَدَلٌ, in six places.

بَدَّالٌ *A seller of eatables* (AHeyth, T, Ḳ) *of every kind*: thus he is called by the Arabs; (AHeyth, T;) because he changes one sale for another; selling one thing to-day and another to-morrow: (AḤát, TA:) the vulgar say, بَقَّالٌ. (AHeyth, T, Ḳ.) — Also *One who has no more property than is sufficient for his purchasing one thing, and who, when he sells this, buys another thing in exchange for it*. (TA in art. جدل.) [Hence,] هٰذَا رَأْىُ الجَدَّالِينَ وَالبَدَّالِينَ is a phrase used as meaning *This is a flimsy opinion*. (TA in the present art. and in art. جدل, [but in the latter without the و,] on the authority of AHeyth.)

مُبْدَلٌ: / مَبْدُولٌ: } see 2.

بدن

1. بَدُنَ, (T, Ṣ, M, Mgh, Msb, Ḳ,) aor. ـُ; (T, Ṣ;) and بَدَنَ, aor. ـُ; (T, Ṣ, M, Msb, Ḳ;) inf. n.

بَدَانَةٌ, (T, Ṣ, M, &c.,) of the former, (ISk, T, Ṣ, &c.,) and بُدْنٌ, (T, Ṣ, M, Ḳ,) also of the former, (ISk, T,) or of the latter, (Ṣ,) and بَدْنٌ, (M, Ḳ,) accord. to AZ, (T,) and بَدَانٌ, (M, Ḳ,) or بُدُونٌ is the inf. n. of the latter verb; (Mṣb;) said of a man, (ISk, T, Ṣ,) and of a camel; (Mṣb;) and بَدُنَتْ and بَدَنَتْ, said of a woman, (AZ, T, M, Ḳ,) and of a بَدَنَة, q. v.; (Zj, T, &c.;) *He*, and *she*, *was*, or *became*, *big*, *bulky*, *big-bodied*, or *corpulent*; (ISk, T, Ṣ, M, Mgh, Mṣb, Ḳ;) *abounding in flesh*; (T;) *fat*: (Zj, T, M:) or the former verb has this last signification, that of fatness; and the latter verb is syn. with بَدَّنَ, q. v. (Ḥam p. 158.) [See also بُدْنٌ, below.]

2. بدّن, inf. n. تَبْدِينٌ, *He* (a man, T, Ṣ, M) *was*, or *became*, *aged*, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) *and weak*: (M, Ḳ:) or *he was*, or *became*, *heavy by reason of age*; as also ٤ بَدَنَ. (Ḥam p. 158.) = *He clad* a man *with a* بَدَن, i. e. a دِرْع [or *coat of mail*]. (Ḳ,* TA.)

بُدْنٌ [properly an inf. n.; see 1:] *Fatness and compactness*; as also ٤ بُدْنٌ. (Ṣ.) — And *Fat*; i. e. the *substance termed* شَحْمٌ. (M, TA.) = It is also a pl. of بَدَنَةٌ: (T, Ṣ, &c.:) — and of بَادِنٌ. (M, TA.)

بَدَنٌ The *body*, *without the head and arms and legs*; (M, Mṣb, Ḳ;) so says Az: (Mṣb:) or the *body without the arms and legs*: (Mgh:) or [the *part*] *from the shoulder-joint to the posteriors* [*inclusive*]: (TA [as from the Mgh, in my copy of which it is not found]:) or the جَسَد [generally meaning the *body together with the members*] of a man; (Ṣ;) often applied to the *whole of the* جَسَد; (Az, TA;) and in the Ḳur x. 92 it is said to mean the *body without soul*: (Ṣ:) pl. أَبْدَانٌ; (M, Mṣb;) whence the phrase, mentioned by Lḥ, إِنَّهَا لَحَسَنَةُ الأَبْدَانِ [meaning *Verily she is beautiful in respect of the body*], as though the term بَدَنٌ were applied to every portion of her. (M.) شَرِكَةُ الأَبْدَانِ is originally شَرِكَةٌ بِالأَبْدَانِ, meaning *Copartnership in bodily labours for the acquirement of gains*. (Mṣb.) — And hence, † The *part* of a shirt, (Mgh, Mṣb,) and of a [garment of the kind called] جُبَّة, (Mgh,) *that lies against the back and the belly*, [i. e. the *body* thereof,] *without the sleeves and the* دَخَارِيص [or *gores with which it is widened*]: (Mgh, Mṣb:) pl. as above. (Mṣb.) — Also † *A short* دِرْع [or *coat of mail*], (Ṣ, M, Ḳ.) *of the measure of the body*: (M:) or it is [*a coat of mail*] *like a* دِرْع, *except that it is short, only such as covers the body, with short sleeves*: (T:) or, as some say, *any* دِرْع: (M:) and so it is said to mean in the Ḳur x. 92 by IAar (T) and by Th; (M;) but Akh says that this assertion is of no account: (Ṣ:) pl. as above. (M, Ḳ.) — And † *A small* [*garment of the kind called*] جُبَّة; as being likened to a coat of mail. (TA.) — Accord. to Kr, (M,) *A limb*, or *member*: or, specially, the *limbs*, or *members*, *of a slaughtered camel*: (M, Ḳ: [in the latter of which, the former of these two explanations is improperly connected with the first in this paragraph by the conjunction او:]) to these he specially applies it in one instance: pl. as above. (M.) — Also *An old*, or *aged*, *man*: (Ḳ:) or so رَجُلٌ بَدَنٌ. (T, Ṣ, M.) [In like manner, ٤ بَادِنٌ and ٤ بَدِنٌ are said by Golius, as on the authority of the Ṣ, to signify *annosus et senior*, applied to a man, and also to a woman; but this explanation is wrong; and the latter word I do not find in any lexicon.] — And *An old mountain-goat*: (M, Ḳ:) or so وَعِلٌ بَدَنٌ: (Ṣ:) [in the present day, بَدَن is applied to the *wild goat of the Arabian and Egyptian deserts and mountains*; the *capra jaela* of Hamilton Smith; called by some an *ibex*; as is also تَيْتَل, properly ثَيْتَلٌ:] pl. [of pauc.] أَبْدُنٌ (M, Ḳ [in the CḲ, erroneously, بَأْدُنٌ]) and [of mult.] بُدُونٌ, which is extr. [with respect to rule], on the authority of IAar. (M, TA.) The rájiz says, describing a bitch (Ṣ, M) and a mountain-goat, (M, TA,)

* قَدْ قُلْتُ لَمَّا بَدَتِ العِقَابُ *
* وَضَمَّهَا وَالبَدَنَ الحِقَابُ *
* جِدِّي لِكُلِّ عَامِلٍ ثَوَابُ *
* اَلرَّأْسُ وَالأَكْرُعُ وَالإِهَابُ *

(Ṣ,* M,* TA,) [*I had said, when El-'Iḳáb appeared, and El-Ḥiḳáb comprised her and the old mountain-goat, "Exert thyself: for every worker* there is *a recompense: the head and the shanks and the hide* shall be thine"]: العقاب is the name of a bitch, and الحقاب is a certain mountain: he says, "Catch thou this goat, and I will make thy recompense to be the head and the shanks and the hide." (TA.) [Hence Golius has been led to mistake الحِقَاب for a signification of البَدَن.] — † The *lineage*, or *parentage*, of a man, *and* his *grounds of pretension to respect* or *honour*. (M, Ḳ.)

بَدِنٌ: see بَدَنٌ.

بُدْنٌ: see بُدْنٌ. = It is also a pl. of بَدَنَةٌ. (M, Ḳ, &c.)

بَدَنَةٌ *A she-camel*, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) and *a male camel*, (T, M, Mgh, Ḳ,) and *a cow*, (T, Ṣ, M, Mgh,* Mṣb, Ḳ,) and *a bull*, (M, Ḳ,) accord. to some, (Mṣb,) or properly the first of these, (Mgh, Mṣb,) and the second, (Mgh,) but made by the Sunneh to apply to a cow also, (Mgh,* Mṣb,) *that is slaughtered at Mekkeh*, (Ṣ,) or that is, (M, Ḳ,) or may be, (T,) *brought thither for sacrifice*; (T, M, Ḳ;) so called because they used to fatten them, (Ṣ,) or because of their greatness, or bulkiness: (T, Mgh, Mṣb:) not applied to a sheep or goat: (T, Mṣb, TA:) En-Nawawee erroneously cites the T as asserting that it is thus applied; misled, it is said, by an omission in his copy: (MF, TA:) pl. بَدَنَاتٌ, (T, Mgh, Mṣb,) a pl. of pauc., (Mgh,) and بُدْنٌ, (T, Ṣ, M, Mṣb,) or بُدْنٌ, (Mgh, Ḳ,) or both, (M, Mṣb, TA,) the former being a contraction of the latter, which seems to be pl. of بَدِينٌ: (Mṣb:) one should not use بُدْنٌ as a pl. of بَدَنَةٌ; though they used to say خَشَبٌ and أَجَمٌ &c. (M, TA.)

[بَدَنِيٌّ *Of*, or *relating to*, *the* بَدَن, or *body*; *corporeal*. — See also بَادِنٌ.]

بَدِينٌ: see بَادِنٌ, in four places.

بَادِنٌ, applied to a man, *Big*, *bulky*, *big-bodied*, or *corpulent*; (ISk, T, Ṣ, M, Mgh, Mṣb, Ḳ;) as also ٤ بَدِينٌ (Mṣb, Ḳ) and ٤ مُبَدَّنٌ (M, Ḳ) [and بَدَنِيٌّ ٤]: and *fat*; as also ٤ مُبَدَّنٌ: (T, M:) or *heavy in body*; *heavy by reason of age*: and ٤ بَدِينٌ signifies *fat*: (Ḥam p. 158:) بَادِنٌ is likewise applied to a woman, (Ṣ, M, Mṣb, Ḳ,) as are also بَادِنَةٌ (M, Mgh, Ḳ) and ٤ بَدِينٌ (Ṣ, Ḳ) and ٤ مُبَدَّنَةٌ: (T, M:) the pl. is بُدَّنٌ (M, Mṣb, Ḳ) and بُدْنٌ (M, TA) and بُدُنٌ; (Mṣb, Ḳ;) the first of these being pl. of بَادِنٌ, (M, Mṣb,) and so the second; (M;) and the third being pl. of ٤ بَدِينٌ. (Mṣb.) See also بَدَنٌ.

مُبَدَّنٌ, and with ة: see بَادِنٌ, in three places.

مِبْدَانٌ *That becomes fat quickly*, *with little fodder* [or *food*]. (M, Ḳ.)

بده

1. بَدَهَهُ, (JK, Ṣ, Mṣb, Ḳ,) aor. ـَ, (Ṣ, Mṣb, Ḳ,) inf. n. بَدْهٌ, (JK, Ṣ, Mṣb,) *He*, or *it*, *came upon him*, or *happened to him*, *suddenly*, *unexpectedly*, or *without his being aware of it*; *surprised him*, or *took him unawares*; (JK, Ṣ, Mṣb, Ḳ;) as also ٤ بادهه, inf. n. مُبَادَهَةٌ: (JK, Mṣb:) the former verb has this signification said of an affair, or event. (Ṣ, Ḳ.) And بَدَهَهُ بِأَمْرٍ, (Ṣ, Ḳ,) aor. as above, (Ḳ,) and so the inf. n., (JK, TA,) signifies اِسْتَقْبَلَهُ بِهِ, (JK, T, Ṣ, Ḳ,) i. e. *He met him*, or *encountered him*, *with a thing*, or *an affair*, or *an action*, (TḲ,) *suddenly*, *unexpectedly*, or *without his being aware of it*: (T, TA:) or *he began with him by it*, or *with it*; syn. بَدَأَهُ بِهِ; (Ḳ;) the ه being a substitute for the أ: (TA:) and ٤ بادهه بِهِ, (Ṣ,* Ḳ,) inf. n. مُبَادَهَةٌ and بِدَاهٌ, (Ḳ,) *he came upon him suddenly*, *unexpectedly*, or *without his being aware of it*; *surprised him*, or *took him unawares*; (Ṣ, Ḳ;) *with it*. (Ḳ.) — See also 2.

2. بدّه, inf. n. تَبْدِيهٌ, *He answered*, or *replied*, *quickly*: (IAar, TA:) and ٤ بَدَهَ *he answered*, or *replied*, or *he spoke*, *extempore*; *without premeditation*. (Ḥar p. 64.)

3: see 1, in two places.

6. هُمَا يَتَبَادَهَانِ بِالشِّعْرِ (Ṣ, TA) *They two dispute*, or *contend together* [*extemporaneously*, or *extemporizing*, *with verses* or *poetry*]. (TA.) — See also 8.

8. ابتده الخُطْبَةَ (Ḳ, TA) *He extemporized the discourse*, or *sermon*, or *oration*; *spoke it*, or *composed it*, *extemporaneously*, *impromptu*, *without premeditation*. (TA.) And ٤ هُمْ يَتَبَادَهُونَ الخُطَبَ (Ḳ, TA) *They extemporize discourses*, &c.: here the measure تَفَاعُلٌ has not its proper quality [of denoting participation in the manner of contention, though it has in a phrase mentioned before]. (TA.)

بَدْهٌ and بُدْهٌ: see بُدَاهَةٌ.

عَلَى بَدِيهِهِ, and بَدِيهًا: see بَدِيهَةٌ.

بَدَاهَةٌ: see بُدَاهَةٌ, in two places.

بُدَاهَةٌ (S, K) and ٧ بَدَاهَةٌ (Sgh, K) and ٧ بَدِيهَةٌ (JK, S, K) and ٧ بَدْهٌ and ٧ بُدْهٌ (K) substs. from بَدَهَهُ بِأَمْرٍ, (JK, S,) meaning The *first* of anything; and *an occurrence* thereof *by which one is taken unawares:* (K:) or the *first occurrence* of a thing, *that happens to one unexpectedly.* (M, in explanation of the first word, in art. بدأ.) — Also the first (S, TA) and ٢ second (JK) and ٣ third (TA) The *first part of the running* of a horse; (JK, S, TA;) opposed to عُلَالَةٌ, signifying [the "remaining part of the running," or "an after-running," or] "a running after a running." (TA.) You say, هُوَ ذُو بَدِيهَةٍ ٧ وَعُلَالَةٍ, and بُدَاهَةٍ, [*He has a first running and an after-running*, differing, the one from the other]. (Az, TA.) And لَحِقَهُ فِى بُدَاهَةِ جَرْيِهِ [*He overtook him in the first part of his running*]. (Z, TA.) ISd thinks that in all these cases the ه is a substitute for ء. (TA.) [Hence,] غَمْرُ البَدِيهَةِ ٧ [properly *Fleet in the first part of his running;* meaning] ‡a man *who takes by surprise with large bounty.* (TA, in art. غمر.) — See also the next paragraph, in three places.

بَدِيهَةٌ: see بُدَاهَةٌ, in four places. You say, لَكَ البَدِيهَةُ, (K,) in which ISd thinks the ه to be a substitute for ء, (TA,) *It is for thee to begin;* (K;) and so ٢ لك البُدَاهَةُ, with ه substituted for ء. (M, Mbr, TA art. بدأ.) And أَجَابَ عَلَى البَدِيهَةِ (K) *He answered,* or *replied, on the first of his being taken unawares.* (TA.) [عَلَى بَدِيهِهِ ٧ is mentioned by Freytag, but on what authority he does not say, as meaning *Unpreparedly, suddenly,* or *unexpectedly;* and so ٢ بَدِيهًا by Golius, as on the authority of J, but I do not find it in the S in the present article.] And رَآهُ بَدِيهَةً signifies *He saw him suddenly,* or *unexpectedly.* (TA.) And بَدِيهَةُ الرَّأْىِ, *Suddenly formed, unpremeditated, judgment* or *opinion.* (Msb.) — بَدِيهَةٌ and ٧ بُدَاهَةٌ both signify The *coming, of speech, without premeditation:* and the *coming suddenly, unexpectedly,* or *unawares.* (KL.) — And ٧ the latter, [and more commonly the former,] *An intuitive knowledge, notion,* or *idea; such as that one is the half of two;* being, *with respect to knowledge, like* بَدِيعٌ *with respect to intellect:* (Kull:) [or] the former signifies the *faculty of judging rightly at the first of an unexpected occurrence:* [*intuition,* or *intuitive perception:*] accord. to 'Alee-Ibn-Dhafir El-Haddad, it signifies primarily اِرْتِجَالٌ فِى الكَلَامِ [i. e. the *faculty of extemporizing;* or *speaking,* or *composing, extemporaneously, impromptu, without premeditation*]: and predominantly, the *poetizing,* or *versifying, impromptu, without premeditation* or *consideration: except that* ارتجال *is quicker than* بديهة. (TA.) You say, هُوَ ذُو بَدِيهَةٍ (K) *He has a faculty of judging rightly at the first of an unexpected occurrence.* (TA.) And فُلَانٌ ذُو بَدِيهَةٍ حَسَنَةٍ *Such a one has a good faculty of extemporizing;* or *of uttering,* or *relating, things by means of the promptness of his intelligence.* (TA, in art. بدأ: see بَدِيْهَةٌ.) And هٰذَا مَعْلُومٌ فِى بَدَائِهِ العُقُولِ [*This is known among the intuitive notions of intellects;* i. e., *intuitively*]. (K,* TA.) بَدَائِهُ seems to be pl. of بَدِيهَةٌ, as in the phrase, (TA,) لَهُ بَدَائِهُ, i. e. بَدَائِعُ [*He has new,* or *admirable, things that he utters*], (K, TA,) in speech, or language, and poetry, and in answering, or replying: but here it is not improbable that the ه may be a substitute for the ع. (TA.)

بَدِيهِىٌّ [*Intuitive* knowledge;] *such that its origination does not rest upon speculation, and acquisition by study, whether it do,* or *do not, require some other thing, as conjecture or experience &c.;* (KT, Kull;) *so that it is* [*sometimes*] *syn. with* ضَرُورِىٌّ [and opposed to نَظَرِىٌّ]: and sometimes it means *such as does not require anything whatever after the intelleet has directed itself; so that it is more particular than* ضَرُورِىٌّ: (KT:) *as the conception of heat and cold, and the assent of the mind to the position that negation and affirmation cannot be co-existent, nor be simultaneously non-existent, in the same instance.* (KT, Kull.) — [And hence,] *A mere simpleton* or *fool:* but this is post-classical. (TA.)

رَجُلٌ مِبْدَهٌ (S) *A man possessing in a large degree the faculty of extemporizing,* or *of judging rightly at the first of an unexpected occurrence; firm,* or *steady, in speech* or *discourse,* or *whose tongue makes no slip in contentions, when he is taken unawares.* (Har p. 64.)

بدو

1. بَدَا, (T, S, M, &c.,) aor. يَبْدُو, (S, Msb,) inf. n. بُدُوٌّ (S, M, Msb, K) and بَدْوٌ and بَدَاءٌ (M, K) and بَدَاءَةٌ (K) and بِدًا, (M, on the authority of Sb,) for which last we find, in [some of] the copies of the K, بُدُوٌّ, a repetition, (TA,) or بُدُوءٌ, (so in other copies of the K,) *It appeared; it became apparent, open, manifest, plain,* or *evident:* (T, S, M, Msb, K:) and تبدّى ٧ [signifies the same; or *he showed himself,* or *it showed itself;* (see an ex. in art. جيش, voce جَاشَ, last sentence;) or] *he,* or *it, came in sight,* or *within sight.* (KL.) — بَدَا لَهُ فِى الأَمْرِ, (T, M, Msb, K, and Har p. 665,) inf. n. بَدْوٌ (M, K) and بِدًا (M, and so in a copy of the K) and بَدَاءٌ, (T, M, and so in the CK,) or بَدَاءَةٌ and بَدَاةٌ; (as in some copies of the K;) or ٧ بَدَا لَهُ فِى الأَمْرِ بَدَاءً, (S, IB,) the last word being in the nom. case because it is the agent; (IB, TA;) *An opinion presented itself,* or *occurred, to him,* or *arose in his mind,* syn. نَشَأَ, (S, K, and Har ubi supra,) or *appeared to him,* (M,) [*respecting the affair,* or *case,*] *different from his first opinion, so that it turned him therefrom:* (Har ubi supra:) or *there appeared to him, respecting the affair,* or *case, what did not appear at first:* (Msb:) accord. to Fr, ٧ بَدَا لِى بَدَاءً means *another opinion appeared to me:* accord. to Az, بَدَا لِى بَدًا means *my opinion changed from what it was.* (TA.) Esh-Shemmakh says,

* لَعَلَّكَ وَالمَوْعُودُ حَقٌّ وَفَاؤُهُ *
* بَدَا لَكَ فِى تِلْكَ القَلُوصِ بَدَاءُ ٧ *

[*May-be (but it is right that the promise be fulfilled) an opinion different from thy first opinion hath arisen in thy mind respecting that youthful she-camel*]. (M, TA.) ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيَسْجُنُنَّهُ, in the Kur [xii. 35], means بَدَا لَهُمْ بَدَاءٌ ٧ وَقَالُوا لَيَسْجُنُنَّهُ, [i. e. *Then an opinion arose in their minds, after they had seen the signs* of his innocence, *and they said that they should certainly imprison him,*] because ليسجننّه, being a proposition, cannot be the agent: so says Sb. (M.). بَدَا لِلّٰهِ أَنْ يَقْتُلَهُمْ, occurring in a trad., means ‡ *God determined that He would slay them:* for, as IAth says, بَدَاءٌ signifies the *deeming to be right a thing that is known after its having been not known;* and this may not be attributed to God: but, as is said by Suh, in the R, one may say, [of God,] بَدَا لَهُ أَنْ يَفْعَلَ كَذَا, [properly signifying *It occurred to him,* or *appeared to him, that he should do such a thing,*] as meaning ‡ *He desired to do such a thing;* [as also بَدَا لَهُ فِى فِعْلِ كَذَا;] and thus the phrase in the trad., here mentioned, has been explained. (TA.) [One says also, اِفْعَلْ كَذَا مَا بَدَا لَكَ *Do thou thus as long as it seems fit to thee:* see a verse of El-Ahmar cited voce جَلَّ.] — بَدَا القَوْمُ, (T, S, M, K,) inf. n. بَدْوٌ, (S,) or بَدَاءٌ; (M, K;) [the latter of which is said in the TA to be the right;] or بَدَا إِلَى البَادِيَةِ, inf. n. بَدَاوَةٌ and بِدَاوَةٌ; (Msb;) *The people,* or *company of men, went forth to the* بَادِيَة [or *desert*]: (M, Msb, K:) or, the former, *went forth to their* بَادِيَة: (S:) or *went forth from the region, or district, of towns or villages or of cultivated land, to the pasturing-places in the deserts:* (T:) [ISd says,] بَدْوٌ may be used as meaning بِدَاوَةٌ, which is the *contr. of* حِضَارَةٌ: (M:) [J says,] بَدَاوَةٌ and بِدَاوَةٌ signify the *dwelling,* or *abiding, in the* بَادِيَة [or *desert*]; the *contr. of* حِضَارَةٌ: but Th says, I know not بَدَاوَةٌ, with fet-h, except on the authority of AZ alone: (S:) Aṣ says that بداوة and حضارة are with kesr to the ب and fet-h to the ح; but AZ says the reverse, i. e. with fet-h to the ب and kesr to the ح: (T:) both are also explained as signifying the *going forth to the* بَادِيَة: and some mention بُدَاوَةٌ, with ḍamm; but this is not known: (TA:) ٧ تبدّى likewise signifies *he went forth from the constant sources of water to the places where herbage was to be sought* [*in the desert*]; (T;) or *he dwelt,* or *abode, in the* بَادِيَة. (S, K.) It is said in a trad., مَنْ بَدَا جَفَا, i. e. *He who abides in the desert becomes rude, rough, coarse,* or *uncivil, like the desert-Arabs.* (S.) And in another, كَانَ يَبْدُو إِلَى هٰذِهِ التِّلَاعِ [*He used to go forth to these water-courses in the desert,* or *these high grounds,* or *low grounds,* &c.]. (TA.) — [Hence,] بَدَا *He voided his excrement,* or *ordure;* (M, K;) as also ٧ ابدى (T, K) [and ابدأ]: because he who does so goes forth from the tents or houses into the open country. (T.) — بَدَانِى بِكَذَا, aor. يَبْدُو, is like بَدَأَنِى [i. e. *He began with me by*

doing *such a thing*]. (M, TA.) = بَدِيَتِ الأَرْضُ *The land produced*, or *abounded with*, بَدَاة, i. e. *truffles*: (K,* TA:) or *had in it truffles*. (TK.) — And *The land had in it* بَدَاة, meaning *dust*, or *earth*. (K,* TK.)

2. بدّى, inf. n. تَبْدِيَةٌ, *He showed*, or *made apparent, a want that occurred*, or *presented itself, to him*. (TA.) [See بَدَآءَةٌ.] — *He sent forth* a horse [or beast] *to the place of pasture* [app. *in the* بَادِيَة, or *desert*]. (TA, from a trad.)

3. مُبَادَاةٌ The *going*, or *coming, out*, or *forth, in the field, to encounter another in battle*, or *war*. (TA.) — And [more commonly] The *showing open enmity*, or *hostility, with any one*: (KL, TA:) [a meaning more fully expressed by the phrase مُبَادَاةٌ بِالعَدَاوَة: for you say,] بَادَى بِالعَدَاوَة *He showed open enmity*, or *hostility*, [*with another*;] syn. جَاهَرَ بِهَا; (S, K;*) as also تبادى: (K:) or you say, تبادوا بالعداوة *they showed open enmity*, or *hostility, one with another*; syn. تَجَاهَرُوا بِهَا. (S.) You say also, بادى النَّاسَ بِأَمْرِهِ *He showed*, or *revealed, to the people*, or *to men, his affair*, or *case*. (TA.) [Thus, باداهُ بِالأَمْرِ and بادى لَهُ الأَمْرَ signify the same; i. e. *He showed*, or *revealed, to him the affair*, or *case*.] — And بادى بَيْنَهُمَا *He measured*, or *compared, them both together, each with the other*. (A, TA.)

4. ابداهُ *He made it apparent, open, manifest, plain*, or *evident; he showed, exhibited, manifested, evinced, discovered*, or *revealed, it*; (S, M, Msb, K;) and it has been said [correctly, as will be seen below,] that ابدى عَنْهُ signifies the same. (MF, TA.) It is said in a trad., مَنْ يُبْدِ لَنَا صَفْحَتَهُ نَقِمَ عَلَيْهِ كِتَابُ اللهِ, i. e. ‡ *Whoso showeth*, or *revealeth, to us his deed* [or *crime*] *which he was concealing*, [*the book of God shall execute vengeance upon him*, meaning] *we will inflict upon him the punishment ordained by the book of God*. (TA.) ابدى لَهُ صَفْحَتَهُ also means ‡ *He showed open enmity*, or *hostility, with him*. (A and TA in art. صفح.) And ابدى عَنْ قَعْرِهِ, said of water, means *It showed its bottom*, by reason of its clearness. (L in art. مكد.) See also 3. — أَبْدَيْتَ فِى مَنْطِقِكَ *Thou deviatedst*, or *hast deviated, from the right way in thy speech*. (S.) — See also 1.

5. تبدّى: see 1, in two places. = In the common dial. of the people of El-Yemen, it signifies *He ate the morning-meal*; syn. تَغَدَّى. (TA.)

6. تبادى: see 3, in two places. — Also *He affected to be like*, or *imitated, the people of the* بَادِيَة [or *desert*]. (S, K.)

بَدِ: see بَدْوٌ, in two places.

بَدًا The *excrement from the anus* (M, K*) of a man. (M.) [And بَدَأٌ, from أَبْدَأَ, signifies the same.] — *A joint* (مَفْصِل) of a man; (AA, M, K;) as also بَدْءٌ: (AA, M:) pl. أَبْدَآءٌ. (AA, M, K.) = بَدَا for بَدًا: see بَدْوٌ, in two places.

بَدْوٌ: see بَادِيَة: = and see also بَادٍ. = Also The *first* of a thing; originally [بَدْءٌ,] with hemzeh: (Har p. 583:) and بَدِىٌّ, also, [originally بَدِئٌ,] signifies the *first*: (TA:) [and بَدٍ and بَدَا, the latter for بَدًا, are used for بَدْءٌ. Hence,] one says, اِفْعَلْ ذٰلِكَ بَادِىَ بَدٍ, (S,) or بَادِئَ بَدٍ, (M, K,) and بَادِىَ بَدِىٍّ, (Fr, S, M,) or بَادِئَ بَدِئٍ, (as in some copies of the K,) or بادى بَدِيٍّ, (as in other copies of the K and in the TA,) and بَادِئَ بَدَا, (M, K,) mentioned by Sb, who says that it is without tenween, though analogy does not forbid its being with tenween, (M,) meaning *Do thou that first*; (S, TA;) or, *the first thing*: (Fr, TA:) originally [بَادِئَ بَدْءٍ, &c.,] with hemz. (S, K. [See بَدْءٌ.]) Hence also the phrase, الحَمْدُ للهِ بَدِيًّا [*Praise be to God in the first place*]. (TA.)

بَدِى for بَدٍ: see بَدْوٌ.

بَدَاةٌ: see بَدَآءٌ: — and see also بَادِيَة. = Also, (K, TA,) like قَطَاةٌ, (TA, [but in the CK بَدْأَة, q. v.,]) *Truffles*; syn. كَمْأَةٌ. (K.) — And *Dust*, or *earth*. (K.)

بَدْوَةٌ Either *side* of a valley. (AHn, M, K.)

بَدَوِىٌّ [*Of*, or *belonging to*, or *relating to, the* بَدْو, or *desert*: and, used as a subst., *a man*, and particularly *an Arab, of the desert*:] a rel. n. from بَدْوٌ, (S, M, K,) extr. [with respect to rule], (M, K,) for by rule it should be بَدْوِىٌّ; (El-Tebreezee, TA;) or it is an irregular rel. n. from بَادِيَة: (Msb:) and بَدَاوِىٌّ and بِدَاوِىٌّ are similar rel. ns., (M, K,) from بَدَاوَة and بِدَاوَة, as syn. with بَدْوٌ and بَادِيَة, agreeably with rule; or the former of these two may be a rel. n. from بَدْوٌ and بَادِيَة, and therefore extr. [with respect to rule]; but it is said that when a rel. n. may be regarded as regular or irregular, it is more proper to regard it as regular; (M;) or the former is a rel. n. signifying *of*, or *belonging to*, or *relating to*, البَدَاوَة as meaning *the dwelling*, or *abiding, in the desert*, (S, TA,) accord. to the opinion of AZ; and the latter is a rel. n. from البِدَاوَة accord. to the opinion of As and others; and is held by Th to be the chaste form: (TA:) but بَدَوِىٌّ is the only one of these rel. ns. that is known to the common people: (M:) it is opposed to a townsman or villager. (TA.) [The pl. is بَدَاوَى, and vulg. بَدْوَانٌ. See also بَادٍ, often applied to a man as syn. with بَدَوِىٌّ.]

بَدَوَاتٌ: see بَدَآءٌ, in three places.

بَدَآءٌ [*An opinion that occurs to one*, or *arises in the mind*; and particularly *one that is different from a former opinion*;] a subst. from بَدَا in the phrase بَدَا لَهُ فِى الأَمْرِ. (Msb.) See 1, in four places. One says also, هُوَ ذُو بَدَوَاتٍ *He is one who has various opinions occurring to him*, or *arising in his mind*, (IDrd, S,* K,* and Har p. 665,) *of which he chooses some and rejects others*: (IDrd, TA:) it is said in praise, (IDrd, TA, and Kzz in Har ubi supra,) and sometimes in dispraise: (Kzz in Har ubi supra:) بَدَوَاتٌ is pl. of بَدَاةٌ, [which is therefore syn. with بَدَآءٌ,] like as قَطَوَاتٌ is pl. of قَطَاةٌ. (IDrd, TA, and Har ubi supra.) One says likewise أَبُو البَدَوَاتِ, meaning *The father* [i. e. *originator*] *of opinions that present themselves to him*. (IDrd, TA.) And السُّلْطَانُ ذُو عَدَوَاتٍ وَذُو بَدَوَاتٍ (S, [in which the context indicates it to mean *The Sultán is characterized by deviations from the right way*:] but accord. to SM, it is) a trad., meaning *the Sultán ceases not to have some new opinion presenting itself to him*. (TA.)

بِدَآءٌ, in the common dial. of the people of El-Yemen, signifies The *morning-meal*; syn. غَدَآءٌ. (TA.)

بَدِىٌّ: see بَادِيَة: — and see بَدْوٌ, in three places. — Also, [or بِئْرٌ بَدِىٌّ,] originally بَدِئٌ, q. v. in art. بدأ, (TA,) *A well*: (T:) or *a well that is not ancient*: (TA:) pl. بُدُونٌ, formed by transposition from بُدْيَانٌ. (T.)

بَدَآءَةٌ *What appears*, or *becomes apparent*, of wants, or needful things: pl. بَدَاآتٌ; for which one may also say, بَدَاوَاتٌ. (T.) These two pls. also signify *Wants that appear*, or *become apparent, to one*. (TA.) [The latter of them is likewise pl. of what next follows.]

بَدَاوَةٌ and بِدَاوَةٌ: see بَادِيَة. — The former also signifies The *first that appears*, or *becomes apparent*, of a thing. (Lh, M, K.) [See بَدَآءَةٌ.]

بَدَاوِىٌّ and بِدَاوِىٌّ: see بَدَوِىٌّ.

بَادٍ *Appearing*, or *apparent*; or *becoming*, or *being, apparent, open, manifest, plain*, or *evident*. (Msb.) [Hence,] بَادِىَ الرَّأْىِ *At the* [*first*] *appearance of opinion*; (Fr, Lh, M;) or *according to the appearance of opinion*; (Zj, S, K;*) which may mean either *insincerely* or *inconsiderately*: (Zj, TA:) so in the Kur xi. 29; (Zj, S;) where only AA read it with hemz: (TA:) if with hemz, it is from بَدْأَةٌ, and means *at first thought*, or *on the first opinion*. (S; and Lh in M, art. بدأ: see بَدْءٌ.) For بَادِىَ بَدٍ, or بَادِئَ بَدٍ, and بَادِىَ بَدِىٍّ, &c., see بَدْوٌ, in four places. — بَادِى بَدِى is sometimes used as a name for *Calamity*, or *misfortune*: it consists of two nouns made one, like مَعْدِى كَرِبَ. (S.) — بَادٍ also signifies A man *going forth to the* بَادِيَة [or *desert*]: (M,* Msb, K,* TA:) or one *who is in the* بَادِيَة, *dwelling in the tents, and not remaining in his place*: (TA:) pl. بَادُونَ and بُدًّا [in the TA erroneously said to be بُدًى like هُدًى] and بُدَّآءُ: (M, K:) and بَدْوٌ is a quasi-pl. n. of بَادٍ; (M, TA;) or is for أَهْلُ بَدْوٍ, meaning *people who go forth to the desert*; (M;) or it means *dwellers in the desert*, or *people of the desert*: (MF:) بَادِيَة also signifies the same as بَادُونَ, i. e. people *migrating from the constant sources of water, and going forth to the desert, seeking the vicinity of herbage*; contr. of حَاضِرَة; and بَوَادِى [or بَوَادٍ] is pl. of بَادِيَة. (T.)

بَادَاةٌ: see what next follows.

بَادِيَةٌ (T, Ṣ, &c.) *A desert;* so called because of its being open, or uncovered; (TA;) *contr. of* حَضَرٌ; (M, Ḳ;) as also ♦ بَدْوٌ, (Ṣ,* M, Mṣb, Ḳ,) and ♦ بَادَاةٌ, (M, Ḳ,) or ♦ بَدَاةٌ, (TA, [thought by SM to be the correct form because found by him in the M, in which I find باداة,]) and ♦ بَدِيٌّ, said to be used as syn. with بَادِيَةٌ in a verse of Lebeed cited among the exs. of the preposition بِ, p. 142, (TA,) and ♦ بَدَاوَةٌ (M, Ḳ) and ♦ بِدَاوَةٌ (M;) [of which the last two and the second (namely, بَدْوٌ,) seem to be originally inf. ns.; see 1:] or *a land in which are no towns or villages or cultivated soil:* (Lth, T:) or the *places to which people migrate from the constant sources of water, when they go forth to the desert, seeking the vicinity of herbage;* also termed مَبَادٍ, which is *syn. with* مَنَاجِعُ, *contr. of* مَحَاضِرُ, and pl. of ♦ مَبْدًى, (T,) this last signifying the *contr. of* مَحْضَرٌ: (Ṣ:) the pl. of بَادِيَةٌ is بَوَادٍ. (T, Mṣb.) — See also بَادٍ.

مَبْدًى: pl. مَبَادٍ: see بَادِيَةٌ.

رَكِيٌّ مُبْدٍ *Wells showing their water; having it uncovered by dust* or *earth; contr. of* رَكِيٌّ غَامِدٌ. (A in art. غمد.)

بدى

1. بَدِيتُ بِالشَّيْءِ and بَدَيْتُ بِهِ *i. q.* [بَدَأْتُ and] ابْتَدَأْتُ [*I began with the thing;* or *made it to have precedence,* or *to be first*]; (M, Ḳ;) of the dial. of the Anṣár: (M:) the people of El-Medeeneh say, بَدَيْنَا, or بَدِينَا, [accord. to different copies of the Ṣ,] in the sense of بَدَأْنَا: (Ṣ:) [the right reading seems to be بَدَيْنَا; for] IKh says, none says بَدَيْتُ in the sense of بَدَأْتُ, except the Anṣár: all others say, بَدِيتُ and بَدَأْتُ; when the hemzeh is suppressed, the د is pronounced with kesr, and therefore the hemzeh is changed into ى. (IB, TA.) [See a verse of Ibn-Rawáḥah cited voce بَدْءٌ.]

بَدَايَةٌ, said by Mṭr to be a vulgar word, and by IB to be erroneous, but by IḲṭ to be of the dial. of the Anṣár: see art. بدأ [voce بَدْءٌ, second sentence, in two places]. (TA.)

بذ

1. بَذَّ, (M,) sec. pers. بَذَذْتَ, (Ṣ, Mgh, Ḳ,) aor. يَبِذُّ, (L, Ḳ,) inf. n. بَذَاذَةٌ (Ṣ, M, Mgh, Ḳ) and بُذُوذَةٌ (Ṣ, M, Ḳ) and بَذَذٌ (M, Mgh, Ḳ) and بَذَاذٌ, (Ḳ,) or بِذَاذٌ, with kesr, (TA,) [of all which, the third is the regular form,] *He* (a man) *was,* or *became, threadbare, and shabby,* or *mean, in the state of his apparel,* (Ks, Ṣ, M, Mgh, L,) and *in an evil condition;* (M, L, Ḳ;) *slovenly with respect to his person:* (Ks, M, L:) or *he neglected the constant adornment of himself:* or *he adorned himself one day, and another day left his hair in a shaggy* or *dishevelled,* or *matted and dusty, state:* (T, L:) or *he was humble in his apparel, not taking pleasure therein.* (IAth, L.) بَذَاذَة is said in a trad. to be a part of religion; (Ks, T, M, Mgh, L;) meaning, in this instance, The *being humble in dress, and wearing that which is not conducive to self-conceit and pride.* (Mgh.) = بَذَّهُ, aor. يَبُذُّ, (T, Ṣ, M, L,) inf. n. بَذٌّ (Ṣ, M, L, Ḳ) and ♦ بَذِيذَةٌ, (Ḳ,) [or this may be a simple subst.,] *He overcame him;* (T, Ṣ, M, L, Ḳ;) *he surpassed him* in goodliness or beauty, or in any deed: (T, L:) *he outstripped him.* (M, L.) It is said in a trad., بَذَّ القَائِلِينَ *He outstripped,* or *surpassed, and overcame, the speakers.* (L.)

3. باذَّهُ *He hastened with him; made haste,* or *strove, to be,* or *get, before him:* (Ḳ,* TA:) *he vied with him in glory* or *excellence.* (TA.)

8. ابتذّ حَقَّهُ *He took his* (i. e. his own) *right,* or *due.* (Ḳ.)

10. استبذّ بِالأَمْرِ *He was alone, with none to share,* or *participate, with him, in the affair;* (Ḳ,* TA;) *i. q.* استبدّ (Ḳ) *and* استقلّ. (TA.)

بَذٌّ [perhaps from the Persian بَدْ] A man *slovenly with respect to his person, and poor.* (IAar, T, L.) And بَذُّ الهَيْئَةِ, and ♦ بَاذُّ الهَيْئَةِ, A man *threadbare, and shabby,* or *mean, in the state of his apparel;* (Ks, T,* Ṣ, Mgh, L;) and *in an evil condition with respect to it;* (L, Ḳ;) *slovenly with respect to his person:* (Ks, L:) or one *who neglects the constant adornment of his person:* or *who adorns himself one day, and another day leaves his hair in a shaggy* or *dishevelled,* or *matted and dusty, state:* (T, L:) or *humble in his apparel, not taking pleasure therein.* (IAth, L.) — بَذُّ البَخْتِ A man *having evil fortune.* (Kr, M, L.) — هَيْئَةٌ بَذَّةٌ *A threadbare, and shabby,* or *mean, state of apparel.* (M.) — حَالٌ بَذَّةٌ, (Ṣ,) and حَالَةٌ بَذَّةٌ, (TA,) *An evil state* or *condition.* (Ṣ, TA.) — تَمْرٌ بَذٌّ *Dates that are separate, each one from another, not sticking together;* like فَذٌّ: (IAar, M:) or *that are scattered.* (Ḳ.) — فَذٌّ بَذٌّ *Single; sole; that is alone,* or *apart from others:* (IAar, Ḳ:) and so أَحَدٌّ أَبَذُّ. (Ḳ.)

بَذَاذَةٌ فِي هَيْئَتِهِ, and بَذَاذَةٌ, [the latter an inf. n. (of بَذَّ) used as a simple subst.,] *In his state of apparel is slovenliness, and threadbareness, and shabbiness,* or *meanness.* (T.) ♦ بَذِيذَةٌ, also, (sometimes written ♦ بَذْبَذَةٌ, TA, and so in the TT but without vowel-signs,) signifies *Slovenliness with respect to one's person;* or *neglect of cleanliness.* (T, L, Ḳ.)

بَذِيذَةٌ, or بَذْبَذَةٌ: see بَذَّةٌ. = And for the former, see also بَذَّهُ.

بَاذٌّ: see بَذٌّ. = Also Any one *overcoming,* or *surpassing.* (M, L.)

أَبَذُّ: see بَذٌّ.

بذأ

1. بَذُؤَ, (T, M, Ḳ,) with and without ء, (Mgh,) aor. ـُ, (T,) inf. n. بَذَآءَةٌ and بَذَأَةٌ, (M, Ḳ,) the former written in one copy of the Ḳ بَذَأٌ, and the latter in some copies written بَذْأَةٌ; (TA;) and بَذَأَ, and بَذِئَ, (Ḳ,) aor. of both ـَ; (TA;) and some say بَذِيَ, aor. يَبْذَى, inf. n. بَذَآءٌ; (T;) or, accord. to the Mṣb, only بَذَأَ is with ء, and the others are properly written بَذِيَ and بَذُوَ; (TA;) *He* (a man) *was,* or *became, foul, unseemly,* or *obscene,* (T, M, Ḳ, TA,) *in tongue;* (TA;) *evil in speech.* (T.) And بَذَأَ عَلَى القَوْمِ, aor. ـَ, inf. n. بَذْءٌ and بَذَآءٌ, *He behaved in a lightwitted, weak, stupid,* or *foolish, manner,* or *ignorantly, towards the people,* or *company of men;* and *uttered foul, unseemly,* or *obscene, language against them;* and *so though with truth.* (Mṣb.) — بَذَأَ also signifies *He was,* or *became, evil in disposition.* (Fr, T.) — And, said of a place, *It became devoid of pasture, barren,* or *unfruitful.* (TA.) = بَاذَأَهُ فَبَذَأَهُ: see 3. — بَذَأَهُ, (T, Ṣ, M, Ḳ,) aor. ـَ, (T,) inf. n. بَذْءٌ, (T, Ṣ,) also signifies *He dispraised it; discommended it;* (T, M, Ḳ;) namely, a thing: (M:) and *he despised him:* (T, Ḳ:) and *he saw in him* (a man, Ṣ) *a state,* or *condition, that he disliked,* or *hated:* (Ṣ, Ḳ:) *he did not approve him;* and *was not pleased with his aspect.* (TA.) And بَذَأَتْهُ عَيْنِي, (T, Ṣ, M, Mṣb,*) aor. as above, (M,) and so the inf. n., (Ṣ, M,) *My eye did not approve him,* or *it;* (T, Ṣ;) *I was not pleased with his,* or *its, aspect;* (Ṣ;) and *I saw in him,* or *it, a state,* or *condition, that I disliked,* or *hated:* (T:) or *my eye despised,* or *regarded as of light estimation, him,* or *it:* (M, Mṣb:) accord. to AZ, this is said when a thing has been praised, or greatly praised, to thee, and in thy presence, and then thou dost not see it to be as it has been described: but when thou seest it to be as it has been described, thou sayest, مَا تَبْذَؤُهُ العَيْنُ. (T.) One says also, بَذَأَ الأَرْضَ *He dispraised,* or *discommended, the pasture of the land.* (Ṣ, M, Ḳ.) And in like manner, بَذَأَ المَوْضِعَ (Ṣ) *He did not praise the place.* (TA.)

3. بَاذَأَهُ, (T,) inf. n. مُبَاذَأَةٌ, (T, Ḳ,) in some copies of the Ḳ without ء, (TA,) and بِذَآءٌ, (T, Ḳ,) [*He vied with him,* or *strove to surpass him, in foul, unseemly,* or *obscene, speech* or *language:* and *he held such discourse with him:* these significations being indicated by the following exs., and by the saying that] the inf. ns. are *syn. with* مُفَاحَشَةٌ. (T, Ḳ.) You say, ♦ بَاذَأَهُ فَبَذَأَهُ [*He vied with him,* or *strove to surpass him, in foul, unseemly,* or *obscene, speech* or *language, and he surpassed him therein:* in this case, the aor. of the latter verb is ـَ, notwithstanding the final faucial letter]. (TA.) And Esh-Shaabee says, إِذَا عَظُمَتِ الحَلْقَةُ فَإِنَّمَا هُوَ بِذَآءٌ وَنِجَآءٌ [i. e. *When the ring of people becomes large, it is only* an occasion of *holding foul, unseemly,* or *obscene, and secret, discourse*]: it is said that بذاء here signifies مفاحشة: (T:) the meaning is, that there is much بذاء and نجاء, i. e. مُنَاجَاة, therein. (TA in art. نجو. [But there, in the place of هُوَ, فَإِنَّمَا I find فَهِيَ; and in the TA in the present art., فَإِنَّمَا بِهِ.]) — Also *He contended with him in an altercation.* (T.)

4. ابذأ *He uttered foul, unseemly,* or *obscene, speech* or *language.* (TA.)

بَذِيءٌ A man *foul, unseemly,* or *obscene,* (T,

M, Ḳ, TA,) *in tongue;* (TA;) *evil in speech.* (T.) [See also art. بذو.] — A place *in which is no pasture:* (Ḳ:) and أَرْضٌ بَذِيَّةٌ *a land in which is no pasture.* (Ṣ, M.)

بذخ

1. بَذِخَ, aor. ـَ, inf. n. بَذَخٌ; (Mṣb;) and بَذَخَ, [aor. ـَ and ـِ, (see what follows,)] inf. n. بُذُوخٌ; (L;) *It* (a mountain) *was high,* or *lofty.* (L, Mṣb.) — And hence, (Mṣb,) بَذِخَ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Ḳ,) inf. n. بَذَخٌ; (Ṣ, Ḳ;) and بَذَخَ, aor. ـَ and ـِ, but the former is the more approved, inf. n. بَذْخٌ and بُذُوخٌ; (L;) † *He was,* or *became, proud,* and *lofty,* or *haughty;* (Ṣ, Mṣb,* Ḳ;) as also ▼ تبذّخ: (Ṣ, Ḳ:) ‡ *he exalted himself above others,* (L, TA,) as also ▼ تبذّخ, (A,) *by his speech, and his glorying,* or *boasting.* (L, TA.) — And بَذَخَ, aor. ـَ, inf. n. بَذَخَانٌ, ‡ *He* (a camel) *brayed in the most vehement manner,* (L, TA,) *and put forth his* شِقْشِقَة [or *faucial bag*]. (TA.) = بَذَخَ, aor. ـَ, inf. n. بَذْخٌ, *He split, clave, rifted, slit,* or *rent,* a thing. (Mṣb.)

3. باذخهُ † *He vied,* or *competed,* or *contended, with him in glorying* or *boasting,* or *in glory* or *excellence,* or *for superiority in nobleness.* (L, TA.)

5: see 1, in two places.

بِذْخٌ: see بَاذِخٌ.

بِذْخٌ and بَذْخٌ [for the latter of which, in the CḲ, we find بِذَخٌ] *i. q.* بَخٍ [*Excellent!* &c.]; (JK, T, Ḳ, TA;) and *wonderful!* (T, TA.) — بِذْخٌ بِذْخٌ is also said in chiding a camel that brays in the most vehement manner, (see بَذَخَ,) or in imitating his braying. (L.)

بَذِخٌ: see بَاذِخٌ.

بُذَاخِىٌّ *Great;* syn. عَظِيمٌ. (Ḳ.)

بَذَّاخٌ: see what next follows, in four places.

بَاذِخٌ *High,* or *lofty;* (JK, A, Mṣb;) applied to a mountain: (JK, Mṣb:) [and] *a high,* or *lofty, mountain;* an epithet in which the quality of a subst. is predominant: (L, TA:) pl. بَوَاذِخُ (JK, Ṣ, A, L, Mṣb) and بَاذِخَاتٌ [both fem. forms]: (JK:) and the former pl. applied as an epithet to mountains. (Ṣ, A, Ḳ.) — [Hence,] رَجُلٌ بَاذِخٌ, (JK, L,) and ▼ بَذَّاخٌ, (JK, A, L,) [the latter an intensive epithet,] ‡ *A proud,* and *lofty,* or *haughty, man, who exalts himself above others,* (JK, A, L,) *by his speech, and his glorying,* or *boasting:* (JK, L:) pl. of the former بُذَخَاءُ, like as عُلَمَاءُ is pl. of عَالِمٌ, and بُذَّخٌ. (L.) You say, In speech, he is ▼ بَذَّاخٌ; and in poetry, بَاذِخٌ. (L.) — And شَرَفٌ بَاذِخٌ ‡ *High,* or *exalted, nobility.* (Ṣ, Ḳ, TA.) — بَعِيرٌ بَاذِخٌ, (L,) and ▼ بَذَّاخٌ, (L, Ḳ,) or بَذَّاخُ الهَدِيرِ, (A,) and ▼ بِذْخٌ, and ▼ بِذِخٌ, (Ḳ,) ‡ *A camel that brays much,* (Ḳ,) or *in the most vehement manner,* (L,) *and puts forth his* شِقْشِقَة [or *faucial bag*]. (Ḳ.)

بَيْذَخٌ A *large-bodied,* or *corpulent,* woman; (Ṣ, Ḳ;) as also بَيْذَخٌ. (TA.)

بذر

1. بَذَرَ, (T, Ṣ, A, Mṣb,) aor. ـُ, (Mṣb,) inf. n. بَذْرٌ, (T, Mṣb, Ḳ,) *He sowed* seed; (Ṣ, TA;) *he cast* grain *upon the ground to sow it;* (Mṣb;) *he cast* grain upon the ground, *scattering it;* (A;) *he scattered* seed (T, MF) *upon the ground;* as also ▼ بذّر, [but app. in an intensive sense,] (MF,) inf. n. تَبْذِيرٌ (T, MF) and تَبْذِرَةٌ: (T:) this is the primary signification. (MF.) — Also, (M,) inf. n. as above, (M, Ḳ,) *He sowed* land; (M, L, Ḳ;) and so ▼ بذّر, (M, L,) inf. n. تَبْذِيرٌ. (L, Ḳ.) — Also, (M,) inf. n. as above, (M, Ḳ,) *He scattered,* or *dispersed,* (M, Ḳ,) a thing; (M;) and so ▼ بذّر, [or rather *he scattered,* or *dispersed, much,*] inf. n. تَبْذِيرٌ. (Ḳ.) — بَذَرَ اللّٰهُ الخَلْقَ, (M, A,) inf. n. as above, (M,) *God scattered,* or *dispersed, mankind* (M, A) in the earth. (A.) — بَذَرَ الكَلَامَ ‡ *He disseminated, scattered,* or *diffused, talk,* or *speech,* (Mṣb, TA,) بَيْنَ النَّاسِ *among the people,* or *mankind,* like as seed is scattered: (TA:) and ▼ بذّره *he did so much.* (Mṣb.) — بَذَرَتِ الأَرْضُ, (M, A,) aor. as above, (M,) and so the inf. n., (M, Ḳ,) ‡ *The land put forth its plants,* or *herbage,* (Aṣ, M, A, Ḳ,) *in a scattered state:* (Aṣ, M, A:) or *put forth its* بَذْر. (M.) = بَذَرَ, aor. ـُ, inf. n. بَذَارَةٌ, ‡ *He divulged what was secret; he revealed what he had heard.* (T, L.) = بَذِرَ, [aor. ـَ,] inf. n. بَذَرٌ, *He talked much; was loquacious.* (M.)

2: see 1, in four places. — بذّر, inf. n. تَبْذِيرٌ, also signifies *He was extravagant in expenditure;* and so ▼ باذر, inf. n. مُبَاذَرَةٌ: (TA:) or the former, *he dissipated,* or *squandered,* (his wealth, or property, Ṣ, M, and any other thing, M, TA,) *by extravagant expenditure,* (Ṣ, M, Ḳ, TA,) *and destroyed, consumed, wasted,* or *ruined, it:* (M, Ḳ, TA: [in the CḲ, جَرَّبَهُ is here put for خَرَّبَهُ: in the M it is أَفْسَدَهُ:]) or *he expended* his wealth, or property, *so largely as not to leave of it that whereby he might subsist:* or *he expended* it *in acts of disobedience:* (TA:) or *he dissipated,* or *squandered,* his wealth, or property, *in a way that was not right:* (Mṣb:) or *in a way that did not behoove:* it includes the meaning of أَسْرَفَ in common, or conventional, acceptation, and is used in the proper sense of this latter verb: or, as some say, تَبْذِيرٌ denotes excess in respect of the right objects of expenditure, which is ignorance of the [right] manner, and of things that should prevent it; and إِسْرَافٌ denotes excess with respect to quantity, and is ignorance of the values of the right objects. (MF.) [See also بَذَارَةٌ.]

3: see 2.

5. تبذّر *It became scattered* or *dispersed;* or *much scattered* or *dispersed.* (A.) — ‡ *It* (talk, or speech,) *became much disseminated* or *scattered* or *diffused.* (Mṣb.)

بَذْرٌ (Ṣ, M, Mṣb, Ḳ, &c.) and ▼ بُذْرٌ, (M,) the former either an inf. n. used as a proper subst. or of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, (Mṣb,) *Grain that is set apart for sowing;* (Lth, M, Ḳ;) *any seed,* or *grain that is sown;* as also بِزْرٌ or بِزْرٌ: (Kh, Mṣb:) or *grain such as wheat, that is sown;* distinguished from بزر, which is applied to the seed of sweet-smelling plants and of leguminous herbs: and this distinction commonly obtains: (Mṣb:) or [so accord. to the M, but in the Ḳ "and,"] the *first that comes forth, of seed-produce and of leguminous and other plants,* (M, Ḳ,*) *as long as it has but two leaves:* (M:) or بَذْرٌ signifies *any plant,* or *herbage, when just come forth from the earth:* (M:) or *such as has assumed a colour,* (M, Ḳ,) or *shown its kind* or *species:* (M:) pl. بُذُورٌ and بِذَارٌ. (M, Ḳ.) — [Hence,] بَذْرٌ signifies also ‡ *Progeny;* (T, M, Ḳ;) and so ▼ بُذَارَةٌ. (M, Ḳ.) One says, إِنَّ هٰؤُلَآءِ لَبَذْرُ سَوْءٍ ‡ *Verily these are a progeny of evil,* or *an evil progeny.* (T, A.*)

بُذْرٌ: see بَذْرٌ.

تَفَرَّقُوا شَذَرَ بَذَرَ and شَذَرَ بِذَرَ ▼ *They dispersed,* or *became dispersed, in every direction:* (Ṣ, M, Ḳ:) [namely, men: and] the like is said of a man's camels: (Ṣ:) بذر is an imitative sequent to شذر: (Ṣ:) some say that the ب in the former is a substitute for م [in مَذَرَ or مِذَرَ]; but others hold that in each case the word is an original. (TA.)

بَذِرٌ: see تِبْذَارَةٌ. — Also, (M, Ḳ,) and ▼ بَيْذَارٌ and ▼ بَيْذَارَةٌ and ▼ تِبْذَارٌ and ▼ بَيْذَرَانِىٌّ, (Ḳ,) ‡ A man *who talks much; loquacious;* (M, Ḳ;) and so ▼ هَذَرَةٌ بَذَرَةٌ and ▼ هَيْذَارَةٌ بَيْذَارَةٌ: (M:) *irrationally,* or *vainly,* or *frivolously, loquacious; a great babbler.* (TA.) — See also بَذُورٌ. — طَعَامٌ بَذِرٌ [*Wheat,* or *food,*] *in which is* بُذَارَةٌ, i. e. *increase, redundance, exuberance, plenty,* or *abundance.* (T,* M, L, Ḳ.*)

شَذَرَ بَذَرَ: see شَذَرَ بَذَرَ, above.

هَذَرَةٌ بَذَرَةٌ: see بَذِرٌ.

البُذَرَّى *What is false, vain,* or *ineffectual;* syn. الباطِلُ: (Seer, M, L, Ḳ:) [like الحُذَرَّى:] the radical idea denoted by it is that of dispersion. (M, L.)

بَذُورٌ (Ṣ, M, A, Ḳ) and ▼ بَذِيرٌ (M, Ḳ) ‡ A man *who divulges secrets;* (Ṣ, M, A;) as also ▼ بَذِرٌ, of which the fem. is with ة: (L:) or one *who cannot keep his secret:* (T, Ḳ:) pl. of the first بُذُرٌ. (T, Ṣ, M.) — Also, both the first and second, ‡ *A calumniator; a slanderer:* (Ḳ, TA:) pl. of the former as above. (TA.)

بَذِيرٌ is [said to be] an imitative sequent to كَثِيرٌ; (M, Ḳ;) like بَثِيرٌ, of which it is [held to be] a dial. var., or a corruption occasioned by mispronunciation. (Fr, Ṣ.) [But I think it is more probably syn. with ▼ مَبْذُورٌ, as signifying *Scattered,* or *dispersed,* like نَثِيرٌ in the sense of مَنْثُورٌ, &c.; and that for this reason it is used as a corroborative of كثير.] = See also بَذُورٌ.

بَذَارَةٌ: see بَذَّارَةٌ.

بُذَارَةٌ *Increase, redundance, exuberance, plenty,* or *abundance,* in wheat, or food. (Lḥ,* T,* M, L, Ḳ.*) You say, طَعَامٌ كَثِيرُ البُذَارَةِ *Wheat,* or *food, in which is much increase,* &c. (T, TA.) —See also بَذْرٌ.

بَذَّارَةٌ, and sometimes ٭ بَذَارَةٌ, (Lḥ, M, Ḳ,) and بَيْذَرَةٌ, (AA,) and ٭ نَبْذَرَةٌ, with ن, (T, Ḳ,) *i. q.* تَبْذِيرٌ, (M, Ḳ.) The *dissipating,* or *squandering, of wealth,* or *property, in a way that is not right.* (T, TA.)

بَيْذَرَةٌ: see what next precedes.

بَيْذَرَانِىٌّ: see بَذِرٌ.

بَيْذَارٌ: see بَذِرٌ.

بَيْذَارَةٌ: see تِبْذَارَةٌ: —and see also بَذِرٌ, in two places.

تِبْذَارٌ: see بَذِرٌ.

تِبْذَارَةٌ A man *who dissipates,* or *squanders, his wealth,* or *property, by extravagant expenditure, and consumes, destroys, wastes,* or *ruins, it;* (AZ, Ṣ, M, Ḳ;) as also ٭ مُبَذِّرٌ and ٭ مُبَاذِرٌ and ٭ بَذِرٌ and ٭ بَيْذَارَةٌ. (TA.)

مُبَذِّرٌ: see what next precedes.

مِبْذَارٌ أَرْضٌ مِبْذَارُ النَّبَاتِ [or more probably مِبْذَارٌ لِلنَّبَاتِ] ‡ *Land that yields increase.* (A.)

مَبْذُورٌ: see بَذِيرٌ. —‡ *Many; much; abundant:* (Ḳ, TA:) water that is *abundant;* or *blessed with abundance, plenty,* or *increase.* (A.)

مُبَاذِرٌ: see تِبْذَارَةٌ.

نَبْذَرَةٌ: see بَذَّارَةٌ.

بذق

بَذْقٌ: see بَيْذَقٌ, in two places.

بَاذَقٌ (Mgh, Ḳ) and ٭ بَاذِقٌ (Ḳ) [in my copy of the Mṣb erroneously written باذيق] a Persian word, arabicized; originally بَادَهْ, which signifies *Wine:* (A'Obeyd, TA:) or *juice of grapes cooked in the least degree, so as to be strong* (Mgh, Mṣb, Ḳ) *and intoxicating;* an arabicized word; (Mṣb;) said to have been introduced by the Benoo-Umeiyeh, (TA,) and to have been unknown to the Prophet; (Mgh;) but there is a trad. of I 'Ab which is understood to mean that the Prophet forbade what is thus called: (Mgh, TA:) some assert it to mean that it existed not in his time; (TA;) but this latter assertion is weak. (Mgh.)

بَاذِقٌ: see above. —It is also an imitative sequent to حَاذِقٌ. (Ḳ.)

بَيْذَقٌ [meaning *A pawn*] *in the game of chess* is from ٭ بَيَاذِقَةٌ; (TA;) which latter signifies *footmen, as opposed to horsemen,* (AO, Ḳ, TA,) and is an arabicized word, from the Persian, (AO, TA,) originally پِيَادَهْ: (TA:) the pl. of بَيْذَقٌ is بَيَاذِقُ; for which a poet uses بُذُوقٌ, as though he suppressed the ى [in the sing.], making بَيْذَقٌ to become ٭ بَذْقٌ: (Ibn-Buzurj, TA:) or, accord. to El-Khárzenjee, (JK, TA,) ٭ بَذْقٌ signifies *a guide in a journey;* as also بَيْذَقٌ: (JK, Ḳ, TA:) or [in the CḲ "and"] *small and light* or *active:* (Ḳ, TA:) or, as in the Tekmileh, (TA,) *short and light* or *active:* (JK, TA:) and its pl. is بُذُوقٌ. (JK, Ḳ.)

بَيْذَقَةٌ: see بَيْذَقٌ.

بذل

1. بَذَلَهُ, aor. ـُ (Ṣ, M,* Mṣb, Ḳ) and ـِ, (M, Ḳ,) inf. n. بَذْلٌ, (Ṣ, M, Mṣb, Ḳ,) *He gave it, and was liberal,* or *bountiful, with it; he gave it liberally, bountifully, unsparingly,* or *freely;* (Ṣ, Mṣb, Ḳ, TA;) *he gave it willingly, of his own free will* or *good pleasure:* (TA:) and *he made it allowable,* or *lawful, to be taken* or *possessed* or *done, willingly,* or *of his own free will* or *good pleasure:* (Mṣb:) بَذْلٌ is the *contr. of* مَنْعٌ. (M.) [Hence,] سَأَلْتُهُ فَأَعْطَانِى بَذْلَ يَمِينِهِ *I asked him, and he gave me what he was able to give.* (TA.) [And بَذَلَ لَهُ نَفْسَهُ + *He gave up himself to,* or *spent himself for, him* or *it; he gave,* or *applied, himself,* or *his mind, unsparingly to it,* namely, an undertaking &c.: a phrase of frequent occurrence. And بَذَلَ جَهْدَهُ, and مَجْهُودَهُ, + *He exerted,* or *put forth,* or *expended, unsparingly,* or *freely, his power,* or *ability,* or *his utmost power* or *ability* or *endeavour:* also of frequent occurrence.] And فَرَسٌ لَهُ صَوْنٌ وَبَذْلٌ ‡ *A horse that reserves a portion of his run, and is unsparing with a portion thereof; not putting forth the whole at once:* (TA:) or *that has a run which he reserves [for the time of need], and a run which he performs unsparingly:* (A in art. شهد: see شَاهِدٌ:) and فَرَسٌ ذُو صَوْنٍ وَٱبْتِذَالٍ ٭ *a horse that has a running pace* (حُضْرٌ) *which he has reserved for the time of need, and a run* (عَدْوٌ) *less quick which he has performed freely,* or *without reservation* (قَدِ ٱبْتَذَلَهُ). (T.) [In the Ḳ these phrases are given in a mutilated state, and with a mutilated explanation.]) And صَوْنُهُ خَيْرٌ مِنْ بَذْلِهِ ‡ *His interior state,* or *disposition of mind, is better than his apparent state* &c. (TA.) —See also 8.

5. تبذّل *He neglected the preserving of himself* or *his honour* or *reputation* [from disgrace]; *i. q.* تَرَكَ التَّصَاوُنَ (Ṣ) or التَّصَوُّنَ; (TA;) *he was careless of himself* or *his honour* or *reputation; contr. of* تَصَاوَنَ; (Mṣb in the present art.;) as also ٭ ابتذل. (Mṣb in art. صون.) You say, كَرُمَ وَلَمْ يَتَبَذَّلْ [*He was generous, and was not careless of his honour* or *reputation*]. (M and L in art. وفر.) تبذّل فِى عَمَلِ كَذَا —, and ٭ ابتذل نَفْسَهُ فِيهِ and بِهِ, *He employed his own self in the doing of such a thing.* (T.)

8. ٱبْتِذَالٌ is the *contr. of* صِيَانَةٌ; (M, Ḳ;) [i. e.] ابْتَذَلَهُ signifies *He held it in mean estimation;* namely, a garment or other thing; (TA;) [*he was careless of it; he used it,* or *employed it, on,* or *for, ordinary, mean,* or *vile, occasions,* or *purposes;*] *he used it for service and work;* namely, a garment &c.; syn. اِمْتَهَنَهُ; (Ṣ, Mṣb;) *he wore it* (a garment) *in times of service and work;* as also ٭ بَذَلَهُ; (Mṣb, TA;) or, as IKoot says, بَذَلَهُ, [aor. ـُ and ـِ,] inf. n. بَذْلَةٌ and بِذْلَةٌ, signifies *he did not preserve it, lay it up, take care of it,* or *reserve it;* namely, a garment. (Mṣb.) See also 5, in two places. You say also, ابتذل عَدْوَهُ + [*He* (a horse) *performed his run freely,* or *without reservation;* opposed to صَانَهُ]. (T.) See 1.

10. استبذلهُ *He sought,* or *demanded, of him a liberal, free,* or *willing, gift.* (TA.) And اِسْتَبْذَلْتُ فُلَانًا شَيْئًا *I asked of such a one that he would liberally, freely,* or *willingly, give me a thing.* (T.)

بَذْلٌ *A thing that is given liberally, freely,* or *willingly:* an inf. n. [of 1, q. v.], used as a proper subst.: pl. بُذُولٌ. (Har p. 206.)

بَذْلَةٌ: see what next follows, in two places.

بِذْلَةٌ *A garment that is worn* (T, Ṣ, Mṣb) *in service,* or *work;* (Ṣ, Mṣb;) *that is not preserved, laid up, taken care of,* or *reserved;* (T, M, Ḳ;) as also ٭ بَذْلَةٌ (Mṣb) and ٭ مِبْذَلٌ, (T,) or ٭ مِبْذَلَةٌ, (Ṣ, M, Ḳ,) the pl. of which is مَبَاذِلُ: (Ṣ:) and *an old and worn-out garment;* (TA;) as also ٭ مِبْذَلٌ and ٭ مِبْذَلَةٌ; (M, Ḳ;) the last of which is mentioned on the authority of AZ, but is disapproved by 'Alee Ibn-Ḥamzeh, who asserts it to be without ة: (IB, TA:) بِذْلَةٌ sometimes has بَذَلٌ as pl. (TA.) You say, جَاءَنَا فُلَانٌ فِى مَبَاذِلِهِ ٭, i. e. فِى ثِيَابِ بِذْلَتِهِ or ٭ بَذْلَتِهِ [*Such a one came to us in his garments that he wore in service,* or *work*]. (Ṣ, accord. to different copies. [I have shown that بِذْلَةٌ and بَذْلَةٌ are dial. vars., both as inf. ns. (see 8) and as proper substs.]) The word بَذْلَةٌ, with fet-ḥ, and with the unpointed د, applied by the vulgar to [a suit of] new clothes, is a mistake for بِذْلَةٌ, and this is correctly a name for old and worn-out clothes. (TA. [But this is doubtful; for بَذْلَةٌ commonly signifies, in modern Arabic, a change of clothes; and hence, a suit of clothes, whether new or old.]) —IJ uses it metaphorically, in relation to poetry; saying, الرَّجَزُ إِنَّمَا يُسْتَعَانُ بِهِ فِى البِذْلَةِ وَعِنْدَ الِاعْتِمَالِ وَالحُدَاءِ وَالمِهْنَةِ ‡ [*The* metre termed *rejez is only used as an aid in the ordinary,* or *meaner, business of life, and on the occasion of doing one's work, and singing to camels for the purpose of urging them on, and performing service of any kind:* but in this case it may be regarded as an inf. n.: see 8]. (M.)

بَذُولٌ: see بَذَّالٌ.

بَذَالَةٌ *i. q.* بَذْلٌ [inf. n. of 1, The *act of giving liberally,* &c.]. (TA.)

بَذَّالٌ A man *wont to give property liberally, freely,* or *willingly;* or *who so gives it much,* or *frequently;* as also ٭ بَذُولٌ (T, TA) [and app. ٭ مِبْذَالٌ, (like مِسْمَاحٌ &c.,) of which the pl. occurs in the following saying]. ٭ هُمْ مَبَاذِيلُ لِلْمَعْرُوفِ [*They are very liberally disposed to the exercise of beneficence,* or *bounty*]. (TA.)

بَاذِلٌ Any one *who gives* [*liberally,*] *freely,* or *willingly.* (M.)

مِبْذَلٌ: see بِذْلَةٌ, in two places.

مِبْذَلَةٌ; and its pl. مَبَاذِلُ: see بِذْلَةٌ, in three places.

مِبْذَالٌ; pl. مَبَاذِيلُ: see بَذَّالٌ.

مُبْتَذَلٌ *Held in mean estimation:* as in the saying, مَالُهُ مَصُونٌ وَعِرْضُهُ مُبْتَذَلٌ [*His wealth is preserved, or taken care of, and his honour, or reputation, is held in mean estimation*]. (TA.) — † Language, and a proverb, *which one is wont to speak* or *mention*, or *which one is fond of speaking* or *mentioning*. (TA.) — فُلَانٌ صَدْقُ المُبْتَذَلِ *Such a one is strong*, or *sturdy, in the work in which he employs himself:* (T:) or *sharp, vigorous*, or *effective, in nature*, or *disposition; one who, when employed in a work, is found to be strong*, or *sturdy*. (TA.) And سَيْفٌ صَدْقُ المُبْتَذَلِ ‡ *A sword sharp*, or *penetrating, in the part with which one strikes*. (K, TA.)

مُبْتَذِلٌ, (K,) or مُتَبَذِّلٌ, (M, [so in a copy of that work, accord. to the TT, but this is probably a mistranscription,]) *Wearing a* مِبْذَل, i. e. [a *garment used in service* or *work*, or] *an old and worn-out garment:* (M, K:) and the latter, [if not a mistranscription for the former,] *neglecting the adorning of himself, by way of humility*. (TA, from a trad.) — See also what follows.

مُتَبَذِّلٌ (T, M, K) and مُبْتَذِلٌ (M, K) A man *who employs his own self in doing a thing;* (T;) a man *who performs his own work*. (M, K.) — See also what next precedes.

بذو

1. بَذُوَ, (T, S, M, &c.,) aor. يَبْذُو, (T, S,) inf. n. بَذَاءٌ (S, M, Mṣb, K) and بَذَاءَةٌ, (K,) or the latter is the original form, but the ة is elided, as in جَمَالٌ, inf. n. of جَمُلَ, (S,) or بَذَاءَةٌ is an inf. n. of the verb with ء, but that of بذو is بَذَاوَةٌ; (IB;) and some say, بَذِيَ, (T,) which is a dial. var. of the former, (Mṣb,) aor. يَبْذَى, inf. n. بَذَاءٌ; (T in art. بذأ;) *He* (a man) *was*, or *became, foul, unseemly*, or *obscene* [*in tongue*]; (T, S, M, K;) *evil in speech;* (T in art. بذأ;) as also بَذُؤَ, (T, M, K, in that art.,) and بَذَأَ, (Mṣb and K in art. بذأ,) and بَذِئَ: (K in that art.:) and ابذى *he uttered foul, unseemly*, or *obscene, speech* or *language*. (TA.) And بَذَوْتُ عَلَى القَوْمِ, (S, M, Mṣb,* K,) aor. ـُ, inf. n. بَذَاءٌ; (Mṣb;) and أَبْذَيْتُ عَلَيْهِمْ, (S, Mṣb,*) or أَبْذَيْتُهُمْ, (M, IB, K,) or both, (TA,) *I uttered foul, unseemly*, or *obscene, language against the people*, or *company of men:* (S, M, K, TA:) or *behaved in a lightwitted, weak, stupid*, or *foolish, manner*, or *ignorantly, towards them; and uttered foul, unseemly*, or *obscene, language against them;* and *so though with truth*. (Mṣb.) And بَذَا also signifies *He* (a man) *was*, or *became, evil in disposition*. (TA.)

3. بَاذَى, (S, TA,) inf. n. مُبَاذَاةٌ, (TA,) [*He vied with another*, or *strove to surpass him, in foul, unseemly*, or *obscene, speech* or *language:* or *he held such discourse with another:*] the inf. n. is syn. with مُفَاحَشَةٌ. (TA.)

4: see 1, in two places.

بَذَاءٌ [inf. n. of 1, used as a subst.,] *Foul, unseemly*, or *obscene, speech* or *language*. (S, M, K.)

بَذِيٌّ, (T, M, Mṣb, K,) or بَذِيُّ اللِّسَانِ, (S,) A man *foul, unseemly*, or *obscene, in tongue:* (T, S, M,* K:*) or *lightwitted, weak, stupid*, or *ignorant, in behaviour; and foul, unseemly*, or *obscene, in speech;* and *so though speaking truth:* (Mṣb:) fem. with ة: (S, Mṣb:) and pl. أَبْذِيَآءُ. (T.)

بر

1. بَرَّ, [first pers. بَرِرْتُ,] aor. يَبَرُّ, (T, M, Mṣb,) inf. n. بِرٌّ, (M, Mṣb, K,) *He was pious* [*towards his father* or *parents*, and ‡ *towards God;* (see the explanations of the verb as used transitively;) and *was kind*, or *good and affectionate and gentle in behaviour, towards his kindred;* and *kind*, or *good, in his dealings with strangers*]: (Mṣb:) *he was good, just, righteous, virtuous*, or *honest:* (T, Mṣb:) [or *he was amply, largely*, or *extensively, good* or *beneficent:*] and *he was true*, or *veracious*. (M, Mṣb, K.) [Authorities differ as to the primary signification of this verb, and as to the subordinate meanings: see بِرٌّ below.] You say also, بَرَّ فِى قَوْلِهِ, (Mṣb, TA,) and فِى يَمِينِهِ, (S, M, Mgh, Mṣb, K,) first pers. بَرِرْتُ (T, A, Mgh, K) and بَرَرْتُ, (K,) aor. يَبَرُّ (M, Mṣb) and يَبِرُّ, (M,) inf. n. بِرٌّ (S, M, K) and بَرٌّ, (K,) or بُرُورٌ, (Mṣb,) *He was true*, or *veracious*, (S, Mgh, Mṣb, K, TA,) *in his saying*, (Mṣb, TA,) and *in his oath*. (S, Mgh, Mṣb, K.) — بَرَّ عَمَلُهُ, and بَرَّ, inf. n. بِرٌّ and بُرُورٌ; and أَبَرَّ; [*His deed*, or *work, was*, or *proved, good;* or *was well*, or *sinlessly, performed;*] all signify the same. (M.) And بُرَّ العَمَلُ, i. e. الحَجُّ, a form of benediction, said to a person come from pilgrimage, *May the deed*, or *work*, i. e. the pilgrimage, *have been sinlessly performed*. (TA.) And بَرَّ حَجُّهُ, (T, S, A, Mṣb, K,) aor. يَبَرُّ, (T,) inf. n. بِرٌّ, (S, Mṣb,) or بُرُورٌ; (T;) and بُرَّ حَجُّهُ, (Fr, T, S, M, K,) aor. يُبَرُّ, inf. n. بِرٌّ; (T;) *His pilgrimage was sinlessly performed:* (Sh, T:) or *was characterized by the giving of food, and by sweetness of speech;* as explained by Mohammad himself: *was accepted: was rewarded*. (TA.) — بَرَّ, (A, Mṣb, K,) aor. يَبَرُّ (T, M, K) and يَبِرُّ, (M, K,) inf. n. بِرٌّ (M, Mṣb, K) and بَرٌّ and بُرُورٌ, (M, K,) *It* (a saying, Mṣb, and an oath, T, A, M, Mṣb, K) *was*, or *proved, true*. (M, A,* Mṣb,* K,* TA.) [See an ex. voce أَلِيَّةٌ, in art. الو.] — بَرَّتْ بِى سِلْعَتُهُ, inf. n. بِرٌّ, ‡ *His commodity*, or *article of merchandise, was easy of sale to me*, (Aboo-Sa'eed, T, A,*) *and procured me gain:* (A:) originally meaning *it recompensed me*, by its high price, for my care of it. (T.) [See also بَرَّهُ, below.] — بَرَّ وَالِدَهُ, (M,) [and app. بِوَالِدِهِ, (see بَرَّ,)] first pers. بَرِرْتُ (S, M, Mṣb, K) and بَرَرْتُ, (M, K,) aor. يَبَرُّ (S, M, Mṣb, K) and يَبِرُّ, (M, K,) inf. n. بِرٌّ (S, M, Mṣb, K) and مَبَرَّةٌ (S, K, Mṣb*) and بُرُورٌ, (Mṣb,) *He treated*, or *behaved towards, his father with filial piety, duty*, or *obedience;* (TA;) or *with ample obedience;* (B;) the inf. ns. signifying the *contr. of* عُقُوقٌ: (S, M, A, K:) *he treated*, or *behaved towards, his father with good obedience, and with gentleness*, or *courtesy, striving to do the things that were pleasing to him, and to avoid what were displeasing to him*. (Mṣb.) And [hence, app., for accord. to the A it is tropical,] بَرَّ خَالِقَهُ, (S,) or رَبَّهُ, (A,) aor. يَبَرُّ, (S, A,) inf. n. بِرٌّ; (T, S, M, K;) and ٤ تَبَرَّرَهُ; (S, K;*) ‡ *He obeyed his Creator*, or *his Lord;* (S, M,* A, K;*) [*was pious towards Him;*] *served Him; rendered religious service to Him:* (TA:) or *rendered Him ample obedience:* the obedience here meant is of two kinds; namely, that of belief and that of works; and both these kinds are meant by البِرّ in the Ḳur ii. 172. (B.) [And app. بَرَّتْ وَلَدَهَا, or بِوَلَدِهَا, *She behaved with maternal affection towards her child*, or *offspring*. (See بَرٌّ.)] And بَرَّهُ, (M,) and بَرَّ رَحِمَهُ, (T,) first pers. بَرِرْتُ, (T, M,) inf. n. بِرٌّ, (T, M, K,) *He behaved towards him*, and *towards his kindred*, or *relations, with kindness*, or *goodness and affection and gentleness, and regard for his*, or *their, circumstances;* syn. وَصَلَهُ [and وَصَلَهُمْ]: (T, M, K:) such is said to be the signification of the verb as use in the Ḳur lx. 8. (M, B, TA. [See also 3.]) And اللّٰهُ يَبَرُّ عِبَادَهُ † *God is merciful to his servants:* (M, TA:) or بَرَّهُ, inf. n. بِرٌّ, said of God, means *He recompensed him*, or *rewarded him, for his obedience*. (B, TA.) [بَرَّهُ بِكَذَا (occurring in the S and K in explanation of أَلْطَفَهُ بِكَذَا) may be rendered *He showed kindness*, &c., *to him by such a thing*, or *such an action*, &c.: and also *he presented him with such a thing;* like وَصَلَهُ بِكَذَا.] — بَرَّ اللّٰهُ حَجَّهُ, (T, S, Mṣb,) aor. يَبَرُّ, (Mṣb,) inf. n. بِرٌّ, (S,) or بُرُورٌ, (Mṣb,) *God accepted his pilgrimage;* (S, Mṣb;) as also ٤ ابرّهُ: (T, S, M, Mṣb:) the latter alone is allowed by Fr: (M, TA:) [though بُرَّ حَجُّهُ and عَمَلُهُ, mentioned above, are well known; as is the pass. part. n. مَبْرُورٌ, which see below:] and one says, [in like manner,] ابرّ اللّٰهُ عَمَلَهُ [*God accepted his deed*, or *work, as good; approved it*]. (M.) — See also 4, in three places. — بَرَّ, (TK,) inf. n. بِرٌّ, (S, K,) *He drove* sheep or goats: (IAạr, S, K:) or *he called* them. (Yoo.) [See also بِرٌّ below.]

3. بارّهُ, inf. n. مُبَارَّةٌ, *He behaved towards him with kindness*, or *goodness and affection and gentleness, and regard for his circumstances;* or *he did so, experiencing from him the same behaviour;* syn. of the inf. n. مُلَاطَفَةٌ. (S and K in art. لطف: but only the inf. n. is there mentioned. [See also 1.])

4. ابرّ عَمَلَهُ: see 1. — ابرّ حَجَّهُ, and عَمَلَهُ: see 1, near the end of the paragraph. — ابرّ القَوْلَ,

(Mṣb,) and اليَمِينَ, (T, M, A, Mgh, Mṣb, Ḳ,) *He executed*, or *performed*, *the saying*, and *the oath*, *truly*. (M, A, Mgh, Mṣb, Ḳ.) Accord. to El-Aḥmar, one also says, بَرِرْتُ ٢ قَسَمِى; but none other asserts this. (T, TA.) — ابرّ اللّٰهُ قَسَمَهُ, (T, TA,) inf. n. إِبْرَارٌ; and ٢ بَرَّهُ, inf. n. بِرٌّ; *God verified his oath*. (TA.) — ابرّ فُلَانٌ قَسَمَ فُلَانٍ *Such a one assented*, or *consented*, *to the conjurement of such a one*: أَحْنَثَهُ signifies "he assented not," or "consented not, thereto." (T, TA.) = ابرّ عَلَيْهِمْ, (Ṣ, M, Ḳ,) inf. n. as above, (T, TA,) *He overcame them*: (T, Ṣ, M, Ḳ:) *he subdued them*, or *overcame them*, *by good or other actions*; (TA;) *by actions or sayings*; (TA;) as also ٢ بَرَّهُمْ, aor. يَبُرُّ: (T, Ḳ, TA:) *he was refractory*, or *stubborn*, *and overcame them*. (TA, from a trad.) You say, ابرّ عَلَى خَصْمِهِ [*He overcame his adversary*]. (A.) And ابرّ عَلَيْهِمْ شَرًّا [*He overcame them in evil*]: and hence ابرّ is used in the sense of فَجَرَ [*he transgressed*, &c.]; as in the saying of a poet,

فَلَسْتُ أُبَالِى مَنْ أَبَرَّ وَمَنْ فَجَرْ *

[*Then I care not who acts wickedly and who transgresses*]. (IAar, M.) = ابرّ [from بَرٌّ] *He rode*, or *journeyed*, *upon the land*. (ISk, Ṣ, A, Ḳ.) Opposed to أَبْحَرَ. (A.)

5. تبرّر [*He affected*, or *endeavoured to characterize himself by*, بِرّ, i. e. *filial piety*, &c.]. — قَدْ تَبَرَّرْتَ فِى أَمْرِنَا *Thou hast abstained from crime*, or *sin*, or *the like*, *in our affair*, or *business*, or *case*. (T, TA.) = تبرّر خَالِقَهُ: see 1.

6. تبارّوا *They practised mutual* بِرّ [meaning *kindness*, or *goodness and affection and gentleness, and regard for each other's circumstances*]. (Ṣ.)

R. Q. 1. بَرْبَرَ, inf. n. بَرْبَرَةٌ, *He talked much, and raised a clamour*, or *confused noise*, (M, Ḳ,) *with his tongue*: (M:) *he cried*, or *cried out*, (Ṣ, Ḳ,) *and talked in anger*, (Ṣ,) or *talked confusedly*, *with anger and aversion*. (TA.) And بَرْبَرَ فِى كَلَامِهِ *He was profuse and unprofitable in his talk*. (Fr.) — Also, inf. n. as above, *He* (a goat) *uttered a cry* or *cries*, [or *rattled*,] (M, Ḳ,) *being excited by desire of the female*. (M.)

بَرٌّ [originally بَرِرٌ] (M, Mṣb, Ḳ) and ٢ بَارٌّ (Mṣb) *Pious* [*towards his father* or *parents*, and ‡ *towards God*; ‡ *obedient to God*, *serving God*, or *rendering religious service to God*; (see 1;) and *kind*, or *good and affectionate and gentle in behaviour*, *towards his kindred*; and *good in his dealings with strangers*]; *good*, *just*, *righteous*, *virtuous*, or *honest*: (Mṣb:) *true*, or *veracious*: (M, Mṣb, Ḳ:) and both signify also *abounding in* بِرّ [or *filial piety*, &c.]: (Ḳ:) the former is [said to be] a stronger epithet than the latter, like as عَدْلٌ is stronger than عَادِلٌ: (B:) [but its pl. shows that it is not, like عَدْلٌ, originally an inf. n.: it is a regular contraction of بَرِرٌ, like as بَارٌّ is of بَارِرٌ:] the fem. of each is with ة: (Lḥ, M:) the pl. (of the former, Ṣ, M, Mṣb, or of the latter, B) is أَبْرَارٌ; and (of the latter, Ṣ, M, Mṣb, or of the former, B) بَرَرَةٌ: (Ṣ, M, Mṣb, Ḳ:) the former pl. is often specially applied to saints, those who abstain from worldly pleasures, and devotees; and the latter, to the recording angels. (B.) You say, أَنَا بَرٌّ بِوَالِدِى, and ٢ بَارٌّ, *I am characterized by filial piety*, *dutifulness*, or *obedience*, *to my father*: (Ṣ, M, A:*) the latter is mentioned on the authority of Kr; but some disallow it. (M, TA.) And الأُمُّ بَرَّةٌ بِوَلَدِهَا [*The mother is maternally affectionate to her child*, or *offspring*]. (Ṣ.) And رَجُلٌ بَرٌّ بِذِى قَرَابَتِهِ, and ٢ بَارٌّ, *A man who behaves towards his kindred with kindness*, or *goodness and affection and gentleness, and regard for their circumstances*. (T.) And رَجُلٌ بَرٌّ سَرٌّ *A man who treats with goodness and affection and gentleness, and rejoices*, or *gladdens, his brethren*: pl. بَرُّونَ سَرُّونَ. (Ṣ,* Ḳ,* TA, in art. سر.) And بَرٌّ فِى قَوْلٍ, and فِى يَمِينٍ, and ٢ بَارٌّ, *True*, or *veracious*, *in a saying*, and *in an oath*. (Mṣb.) And يَمِينٌ بَرَّةٌ and ٢ بَارَّةٌ [*A true oath*; or *an oath that proves true*]. (Ḥam p. 811.) البَرُّ is also a name of God; (M, Ḳ;) meaning † *The Merciful*, or *Compassionate*: (M:) or *the Very Benign to his servants*; (IAth;) *the Ample in goodness* or *beneficence*: (B:) البَارُّ is not so used. (IAth.) It is said in a trad., تَمَسَّحُوا بِالأَرْضِ فَإِنَّهَا بَرَّةٌ بِكُمْ † *Wipe yourselves with the dust*, or *earth*, [in performing the ceremony termed التَّيَمُّمُ,] *for it is benignant towards you*, like as the mother is to her children; meaning, ye are created from it, and in it are your means of subsistence, and to it ye return after death: (IAth:) or the meaning is, that your tents, or houses, are upon it, and ye are buried in it. (M.) = بَرٌّ *Land*; opposed to بَحْرٌ [as meaning "sea" and the like]: (Ṣ, Mṣb, Ḳ:) from بِرّ signifying "ampleness," "largeness," or "extensiveness;" (Esh-Shihâb [El-Khafájee], MF;) or the former word is the original of the latter. (B, TA. [See the latter word.]) [Hence, بَرًّا وَبَحْرًا *By land and by sea*.] — *A desert*, or *deserts*; *a waste*, or *wastes*. (T, TA. [See also بَرِّيَّةٌ, voce بَرِّىٌّ.]) So, accord. to Mujáhid [and the Jel] in words of the Ḳur [vi. 59], وَيَعْلَمُ مَا فِى البَرِّ وَالبَحْرِ *And He knoweth what is in the desert*, or *deserts*, *and the towns*, or *villages*, *in which is water*, (T, TA,) or *which are upon the rivers*. (Jel.) [So too in the phrase نَبَاتُ البَرِّ *The plants*, or *herbage*, *of the desert* or *waste*; *the wild plants* or *herbage*. And عَسَلُ البَرِّ *Honey of the desert*; *wild honey*. And حَيَوَانُ البَرِّ *The animal*, or *animals*, *of the desert*; *the wild animal* or *animals*.] — *A wide tract of land*. (Bḍ in ii. 41.) — [The *open country*; opposed to بَحْرٌ as meaning the "cities," or "towns," "upon the rivers:" see the latter word.] — *Elevated ground*, *open to view*. (T.) — The *tract*, or *part*, *out of doors*, or *where one is exposed to view*; *contr. of* كِنٌّ: used by the Arabs indeterminately; [without the article ال;] as in the phrase, جَلَسْتُ بَرًّا (Lth, T) meaning *I sat outside the house*; (A;) and خَرَجْتُ بَرًّا (Lth, T) meaning *I went forth outside the* [*house* or] *town*, (A,) or *into the desert*: (TA:) but [Az says,] these are post-classical phrases, which I have not heard from the chaste-speaking Arabs of the desert. (T.) — You say also, أُرِيدُ جَوًّا وَيُرِيدُ بَرًّا *I desire concealment*, or *secrecy*, *and he desires publicity*. (A.)

بُرٌّ *Wheat*; and the *grain of wheat*; syn. قَمْحٌ, (Ṣ,* Mṣb,) or حِنْطَةٌ; (M, Ḳ;) but it is a more chaste word than قَمْحٌ and حِنْطَةٌ: (M:) pl. of بُرَّةٌ; (Ṣ, M;) or [rather] بُرَّةٌ is the n. un. [signifying *a grain of wheat*, like قَمْحَةٌ]: (IDrd, Mṣb:) the pl. of بُرٌّ is أَبْرَارٌ; (Ḳ;) or this pl. is allowable on the ground of analogy, accord. to Mbr, but is disallowed by Sb. (Ṣ.) It is said in a prov., (TA,) هُوَ أَقْصَرُ مِنْ بُرَّةٍ [*He*, or *it*, *is shorter than a grain of wheat*]. (A, TA.) And you say, أَطْعَمَنَا ابْنَ بُرَّةٍ *He fed us with bread*. (A.)

بِرٌّ inf. n. of 1: (T, Ṣ, M, &c.:) it is said by some to signify primarily *Ampleness*, *largeness*, or *extensiveness*; whence بَرٌّ as opposed to بَحْرٌ: then, — *Benevolent and solicitous regard* or *treatment* or *conduct* [*to parents and others*; i. e. *piety to parents*; and ‡ *towards God*]: and *goodness*, or *beneficence*: and *kindness*, or *good and affectionate and gentle behaviour*, *and regard for the circumstances of another*: (Esh-Shihâb [El-Khafájee], MF:) or بَرٌّ, as opposed to بَحْرٌ, [or as signifying "a wide tract of land," (Bḍ in ii. 41,)] is the original of بِرٌّ, (Bḍ in ii. 41, B, TA,) which signifies *ample*, *large*, or *extensive*, *goodness* or *beneficence*, (Z, in the Ksh, ii. 41, [but he regards it as the original of بَرٌّ,] and Bḍ on the same passage, and B, Ḳ, TA,) *to men*; (TA;) or comprehending *every kind of goodness*: (Ksh and Bḍ ubi suprà:) and hence it is said to be in three things: *in the service of God: in paying regard to relations; acting well to them*: and *in dealing with strangers*: (Bḍ ubi suprà:) or *every deed that is approved*: (Ksh and Bḍ in ii. 172:) and [particularly] *obedience to God*: (T, Ṣ, M, &c.: [see also بَرَّةٌ:]) [and *every incumbent duty*: and hence,] the *pilgrimage to Mekkeh*: (Ḳ:) and *fidelity to an engagement*: (TA:) also *a gratuitous gift*, or *favour*; and *a bounty*, or *benefit*; syn. فَضْلٌ; (Mṣb;) and إِحْسَانٌ; as also ٢ مَبَرَّةٌ [an inf. n., but when used as a simple subst. its pl. is مَبَارُّ and مَبَرَّاتٌ]. (Ḥar p. 94.) In the Ḳur [ii. 172], where it is said, لٰكِنَّ البِرَّ مَنْ آمَنَ بِاللّٰهِ, by البِرّ is meant ذَا البِرِّ [i. e. *But the pious*, or *obedient* to God, *is he who believeth in God*]; (T, M, Ksh, Bḍ, Jel;) and some read البَارَّ: (Ksh, Bḍ, Jel:) or the meaning is, لٰكِنَّ البِرَّ بِرُّ من آمن باللّٰه i. e. *but the obedience* of which it behooveth one to be mindful *is the obedience of him who believeth in God*: (Sb, T, IJ, M, Ksh, Bḍ:) and this explanation is preferable to the former. (Bḍ.) It is said in a prov., (T, Ṣ,) لَا يَعْرِفُ هِرًّا مِنْ بِرٍّ, (Ṣ, A, Ḳ, but in the T and M مَا is put in the place of لَا,) meaning *He knows not him who dislikes him*, or *hates him*, *from him who behaves*

towards him with kindness, or *goodness and affection and gentleness, and regard for his circumstances:* (Ṣ, M, A, Ḳ,* TA:) or *undutiful conduct to a parent from gentleness,* or *courtesy:* (El-Fezáree, T, Ḳ:) or *altercation,* (T,) or *dislike,* or *hatred,* (Ḳ,) *from honourable treatment:* (T, Ḳ:) or *the calling of sheep, or goats, from the driving of them:* (IAạr, Ṣ, Ḳ:) or *the driving of sheep, or goats, from the calling of them:* (Yoo, T:) or *the calling of them to water from the calling of them to fodder;* (Ḳ;) which last rendering is agreeable with an explanation of بِرٌّ by IAạr [mentioned in the T]; (TA;) and بِرْبِرٌ, also, has the signification here assigned to بِرٌّ: (Ḳ,* TA:) or البَرْبَرَة *from* الهَرْهَرَة; (A'Obeyd, T, Ḳ;) i. e. *the crying of sheep from the crying of goats:* (A'Obeyd, T:) or *the cat from the rat,* or *mouse:* (IAạr, T, M, Ḳ:) and بِرٌّ also signifies the [*species of rat called*] جُرَذ: (Aboo-Ṭálib, T, Ḳ:) or *a small animal resembling the rat* or *mouse:* (M:) and the *young of the fox.* (Ḳ.) — Also *Good,* as a subst., not an adj.; syn. خَيْرٌ; (Sh, T, Mgh, Mṣb, Ḳ;) which comprises all that has been said in explanation of بِرٌّ (Sh, T, Mgh) as used in the saying of Moḥammad, عَلَيْكُمْ بِالصِّدْقِ فَإِنَّهُ يَهْدِى إِلَى البِرِّ [*Keep ye to truth; for it guides to good,* or *to a good,* or *right, state*]: some render it in this instance by الخَيْر; and some, by الصَّلَاح. (Sh, T.) It signifies also The *good of the present life, consisting in spiritual and worldly blessings, and of that which is to come, consisting in everlasting enjoyment in Paradise:* so in the Ḳur iii. 86: (T:) or [simply] *Paradise.* (Ḳ.) — Also The *heart;* or the *mind.* (Ḳ.) So in the saying, هُوَ مُطْمَئِنُّ البِرِّ [*He is quiet,* or *at rest, in heart,* or *mind*]. (TA.)

بَرَّةٌ a subst. in the sense of البِرُّ, (Ṣ, M, Ḳ,) meaning *Obedience* [&c.]; (Ḳ;) determinate, (Ṣ, Ḳ,) being a proper name; for which reason, combined with its being of the fem. gender, it is imperfectly decl. (M.) [It is opposed to فَجَار. See a verse of En-Nábighah in the first paragraph of art. حمل.]

بَرِيرٌ [a coll. gen. n.] The *fruit of the* أَرَاك [q. v.], (Ṣ, M,) *in a general sense:* (M:) or the *first thereof;* (Ḳ;) [i. e.] the *first that appears,* or *when it first appears, and is sweet:* (M:) or *when it has become hard:* (Mṣb:) or *when it is larger in its berries* (حَبّ) *than such as is termed* كَبَاث, *and smaller in its clusters; having a round, small, hard stone, a little larger than the* حِمَّص; *its cluster filling the hand:* (AḤn, M:) n. un. with ة. (AḤn, Ṣ, M, Mṣb.)

بَرِّىّ *A good, sweet,* or *pleasant, word* or *expression* or *saying:* (Ḳ:) from بِرٌّ signifying "benevolent and solicitous regard or treatment or conduct." (TA.)

[بَرِّىّ *Of,* or *belonging to,* or *relating to, the land* as opposed to the sea or a great river. — And *Of,* or *belonging to,* or *relating to, the desert* or *waste; growing,* or *living,* or *produced, in the desert* or *waste; wild,* or *in an uncultivated state.* — And hence,] أَرْضٌ بَرِّيَّةٌ *Uncultivated land; without seed-produce, and unfruitful; without green herbs* or *leguminous plants and without waters; contr. of* رِيفِيَّةٌ. (IAạr, M, Ḳ.*) And, simply, بَرِّيَّةٌ, (Ṣ, M, A, Mṣb, Ḳ,) and بَرِّيتٌ, (A'Obeyd, IAạr, Sh, Ṣ, Ḳ,) the latter a variation of the former, the ى being made quiescent, and the ة therefore being changed into ت, as in عِفْرِيتٌ, originally عِفْرِيَةٌ, (Ṣ,) a rel. n. from بَرٌّ, (Sh, T, Mṣb,) *A desert; a waste; a spacious tract of ground without herbage;* syn. صَحْرَاءُ: (Ṣ, M, A, Mṣb, Ḳ:) [see also بَرٌّ:] or *a tract nearer to the desert* (البَرّ) *than it is to water:* (Sh, T:) [but some write the latter word بَرِّيتٌ; and it is said that] بِرِّيتٌ, (T and Ḳ in art. برت,) of the same measure as سِكِّيتٌ, (Ḳ in that art.,) signifies *flat, even,* or *level, land:* (T, Ḳ:) or *a barren, flat, even,* or *level, land:* a poet says,

* بِرِّيتُ أَرْضٍ بَعْدَهَا بِرِّيتُ *

[*A barren, flat land, after which is a* second *barren, flat land*]: (T:) ISd says that بِرِّيتٌ, in a poem of Ru-beh, [from which the ex. given above is probably taken,] is of the measure فِعْلِيتٌ from البَرّ; and that art. برت is not the place in which it should be mentioned: (TA:) Lth says, البَرِّيتُ is a noun derived from البَرِّيَّةُ; the ى becoming quiescent, and the ة becoming an inseparable ت, as though it were a radical letter, as in the case of عِفْرِيَةٌ, which thus becomes عِفْرِيتٌ: (T, TA:) the pl. of بَرِّيَّة is بَرَارِىُّ; and that of بِرِّيت is بَرَارِيتُ. (Ṣ.)

بَرِّيَّةٌ and بَرِّيتٌ and بِرِّيتٌ: see بَرِّىٌّ.

بَرَّارٌ as signifying *A possessor of* بُرّ, i. e. *wheat,* though agreeable with prevailing analogy, is not allowable, not being sanctioned by usage. (Sb, M.)

بَرَّانِىٌّ *External;* or *outward: apparent; public.* (T.) Hence the saying of Selmán, (T,) مَنْ أَصْلَحَ جَوَّانِيَّهُ أَصْلَحَ اللّٰهُ بَرَّانِيَّهُ (T, A, Ḳ) *Whoso maketh his inner man* (سَرِيرَتَهُ) *to be good, God will make his outward man* (عَلَانِيَتَهُ) *to be good.* (T.) بَرَّانِىٌّ is a rel. n., irregularly formed, (Ḳ,) from بَرٌّ signifying "elevated ground, open to view;" and جَوَّانِىٌّ, from جَوٌّ signifying "any low, or depressed, part of the ground." (T.) You say, اِفْتَتَحَ البَابَ البَرَّانِىَّ *He opened the outer door.* (A.)

بَرْبَر, (Ṣ, Ḳ,) or البَرْبَر, (Mgh, Mṣb,) [a coll. gen. proper name, of which the n. un., or rel. n., is بَرْبَرِىٌّ,] a foreign word, (Ṣ,) [probably of African origin, the primary form of which is the source of Βάρβαρος, &c.,] arabicized; (Mṣb;) or, as some say, from بَرْبَرَةٌ in speech; (TA; [see R. Q. 1;]) and البَرَابِرَةُ, (Ṣ, M, Mṣb, Ḳ,) the pl. of بَرْبَرٌ, (Ḳ,) or of البَرْبَر, (Mṣb,) [or of بَرْبَرِىٌّ, agreeably with what follows and with analogy,] the ة being added because the sing. is a foreign word, or [so in the M and TA, but in the Ṣ "and,"] a rel. n., (Ṣ, M,) but it may be elided; [so that one may say البَرَابِر;] (Ṣ;) *A certain people,* (Ṣ, M, Mgh, Mṣb, Ḳ,) *of the inhabitants of El-Maghrib* [or *Northern Africa west of Egypt*], (Mgh,* Mṣb, Ḳ,*) *like the Arabs of the desert in hardness, and coarseness,* or *rudeness,* (Mgh,* Mṣb,) *and in slightness of religion, and littleness of knowledge:* (Mgh:) and *another people,* [*the Colobi* mentioned by Diodorus Siculus and Strabo,] *between the Abyssinians and the Zinj, who amputate* [*the glans of*] *the penis, and make it a dowry for a wife.* (Ḳ.) [There are various opinions of the origins of these races. The appellation of البَرَابِرَةُ, sing. بَرْبَرِىٌّ, is also applied by late historians, and in the present day, to *The races inhabiting the portion of the valley of the Nile which we commonly call Nubia.*]

بُرْبُر: see بَرْبَارٌ.

بِرْبِرٌ: see بِرٌّ.

بَرْبَرِىٌّ: see بَرْبَارٌ: — and see also بَرْبَر, in two places.

بَرْبَارٌ One *who talks much, and raises a clamour,* or *confused noise,* (M, Ḳ,) *with his tongue:* (M:) *who cries,* or *cries out,* (Ṣ, Ḳ,) *and talks in anger,* (Ṣ,) or *talks confusedly, with anger and aversion:* (TA:) *who vociferates much;* (TA;) as also بُرْبُرٌ: (Ḳ:) and بَرْبَرِىٌّ signifies one *who talks much and unprofitably.* (Fr.) — البَرْبَارُ *The lion;* as also المُبَرْبِرُ: (Ḳ:) because of the confused noise that he makes, and his aversion and anger. (TA.) — دَلْوٌ بَرْبَارٌ *A bucket that makes a noise* (M, Ḳ) *in the water.* (M.)

بُرْبُورٌ *What is termed* جَشِيش [i. e. *coarsely-ground flour,* &c.], (M, CḲ, [in MS. copies of the Ḳ, and of the Ṣ also, حَشِيش, which is evidently a mistranscription,]) *of wheat.* (Ṣ, M, Ḳ.)

بَارٌّ; fem. with ة: see بَرٌّ, in five places.

أَبَرُّ [accord. to analogy signifies *More,* and *most, pious* &c.: see بَرٌّ. But the only meaning that I find assigned to it in any of the lexicons is that here following. —] *More,* and *most, distant in the desert,* (T, Ḳ,) *as to habitation.* (T.) So in the saying, أَفْصَحُ العَرَبِ أَبْرَهُمْ *The most chaste in speech of the Arabs are the most distant of them in the desert, as to habitation.* (T, Ḳ.* [In the latter, instead of افصح, we find أَصْلَحُ.])

مُبِرٌّ One *who overcomes.* (TA.) [See 4.] — إِنَّهُ لَمُبِرٌّ بِذٰلِكَ means *Verily he is a prudent,* or *sound, manager of that;* syn. ضَابِطٌ لَهُ. (M, Ḳ.*)

مَبَرَّةٌ: see بِرٌّ.

مَبْرُورٌ, applied to a pilgrimage, *Sinlessly performed:* (Sh, T, Mgh:) or *characterized by the giving of food and by sweetness of speech;* as explained by Moḥammad himself: *accepted: rewarded.* (TA.) مَبْرُورٌ مَأْجُورٌ [Thou art *accepted,* or *approved, and rewarded*] and مَبْرُورًا مَأْجُورًا [Go thou *accepted,* or *approved, and rewarded*] are forms of benediction: the former, of the dial.

of Temeem; أَنْتَ being understood: the latter, of the dial. of the people of El-Ḥijáz; اِذْهَبْ being understood. (M.) — Applied to a sale, *Truly and honestly executed.* (Sh, T, Mgh.)

بَرْبَارٌ: see المُبَرْبِرُ.

برأ

1. بَرِئَ, [aor. ـَ, inf. n. generally بُرْءٌ or بَرَآءَةٌ,] *He was,* or *became, clear,* or *free,* of, or from, a thing; in the manners which will be explained below: (Bḍ ii. 51:) *he was,* or *became, in a state of freedom* or *immunity, secure,* or *safe.* (T.) [Hence,] بَرِئَ مِنَ المَرَضِ, and بَرَأَ, (T, Mṣb,) aor. ـَ; and بَرُؤَ, aor. ـُ; (Mṣb;) inf. n. بُرْءٌ: (T, Mṣb:) or بَرِئَ من المرض, inf. n. بُرْءٌ, with ḍamm; and the people of El-Ḥijáz say بَرَأَ, inf. n. بَرْءٌ, with fet-ḥ: (Ṣ:) accord. to Aṣ, بَرِئَ من المرض is of the dial. of Temeem; and بَرَأَ of the dial. of the people of El-Ḥijáz: or, accord. to AZ, the people of El-Ḥijáz say بَرَأَ; and the rest of the Arabs say بَرِئَ: (T:) or بَرَأَ [alone], said of a sick man, aor. ـَ and ـِ; and بَرِئَ; and بَرُؤَ; inf. n. بَرْءٌ [probably a mistranscription for بُرْءٌ] and بُرُؤٌ: or, accord. to Lḥ, the people of El-Ḥijáz say بَرَأَ, aor. ـَ, inf. n. بُرْءٌ and بُرُؤٌّ [i. e. بُرُوْءٌ]; and the people of El-'Áliyeh, [بَرِئَ,] aor. ـِ, inf. n. بُرْءٌ and بُرُؤٌّ; and Temeem, بَرِئَ, [aor. ـِ,] inf. n. بُرْءٌ and بُرُؤٌّ: (M:) or بَرَأَ, (K,) said by IKtt to be the most chaste form, (TA,) aor. ـِ, (K,) agreeably with analogy, (TA,) and ـَ, (K,) said by Zj to be the only instance of a verb of the measure فَعَلَ with ء for its last radical letter having its aor. of the measure يَفْعُلُ, [though others mention also قَرَأَ, aor. يَقْرُؤُ, and هَنَأَ, aor. يَهْنُؤُ,] and asserted to be a bad form, (TA,) inf. n. بُرْءٌ and بُرُوْءٌ; and بَرُؤَ, (K,) not a chaste form, (TA,) aor. ـُ; and بَرِئَ, (K,) a chaste form, (TA,) [and the most common of all,] aor. ـَ, inf. n. بَرْءٌ and بُرُؤٌّ, (K, TA,) or بُرْءٌ, (CK,) and بُرُوْءٌ; (K, TA;) *He became free from the disease, sickness,* or *malady:* (T:) or [*he recovered from it:*] *he became convalescent;* or *sound,* or *healthy, at the close of disease, but was yet weak;* or *he recovered, but not completely, his health and strength;* syn. نَقَهَ; (M, K;) i. e., *he acquired that slight degree of soundness,* or *health, which comes at the close of disease, but with disease remaining in him.* (TA.) [And بَرِئَ الجُرْحُ, or بَرَأَ, *The wound healed;* or *became in a healing state:* of frequent occurrence.] And بَرِئَ مِنَ الأَمْرِ, [the only form of the verb used in this case, and in the other cases in which it is mentioned below,] aor. ـَ and ـِ, the latter extr., (M, K,) or rather it is very strange, for IKoot says that نَعِمَ, aor. يَنْعَمُ, and فَضِلَ, aor. يَفْضُلُ, are the only instances of this kind, (TA,) inf. n. بَرَآءَةٌ (M, K) and بَرَاءٌ (Lḥ, M, K) and بُرُؤٌّ, (M,) or بُرْءٌ, (K, TA,) or بُرُوْءٌ; (CK;) and ♦ تَبَرُّأٌ; (Ṣ,* M, K, Mgh;*) [*He was,* or *became, free from the thing,* or *affair;* or *clear,* or *quit, thereof; clear of having* or *taking,* or *of having had* or *taken, any part therein; guiltless of it:* and also, *irresponsible for it;* as in an ex. q. v. voce عَضَاضٌ:] said in relation to [a fault or the like, and] a debt, and a claim, and religion [&c.]. (Lḥ, M.) You say, بَرِئَ مِنَ العَيْبِ, (Mgh, Mṣb,) or العُيُوبِ, (Ṣ,) inf. n. بَرَآءَةٌ, (Mgh,) *He was,* or *became, free* (Mṣb) [*from the fault, defect, imperfection, blemish,* or *vice*], (Mgh, Mṣb,) [or *faults,* &c.]. (Ṣ.) And بَرِئَ مِنَ الدَّيْنِ, (T, Mgh, Mṣb,) or الدُّيُونِ, (Ṣ,) aor. ـَ, (T, Mṣb,) inf. n. بَرَآءَةٌ, (T, Mgh, Mṣb,) *He was,* or *became, clear,* or *quit, of the debt;* (or *debts;* Ṣ;) *irresponsible for it* [or *them*]: or *in a state of immunity with respect to it* [or *them*]; i. e., *exempt from the demand thereof.* (Mṣb.) And بَرِئَ إِلَيْكَ مِنْ حَقِّكَ, inf. n. بَرَآءَةٌ and بَرَاءٌ (Lḥ, M) and بُرُؤٌّ, [*He was,* or *became, clear,* or *quit, to thee, of thy claim,* or *due,* or *right;* or *exempt from the demand thereof;*] as also ♦ تبرّأ. (M.) And بَرِئْتُ إِلَيْكَ مِنْ فُلَانٍ, inf. n. بَرَآءَةٌ, [*I was,* or *became,* or *have become, clear, to thee, of having* or *taking,* or *of having had* or *taken, any part with such a one;* or, *irresponsible to thee for such a one:*] (AZ, T, Ṣ:* [in one copy of the Ṣ, I find the phrase بَرِئْتُ مِنْكَ, commencing the art.; but not in other copies:]) this is the only form of the verb used in this case, and in relation to debt [and the like]. (AZ, T.) — *He removed himself,* or *kept, far,* or *aloof,* [from unclean things, or things occasioning blame; followed by مِنْ, with which it may be rendered *he shunned,* or *avoided;*] syn. تَنَزَّهَ and تَبَاعَدَ. (T.) [You say, بَرِئَ مِنَ الأَقْذَارِ *He removed himself,* or *kept, far,* or *aloof, from unclean things.*] — *He manifested an excuse,* [or *asserted himself to be clear* or *quit* or *irresponsible,* like ♦ تبرّأ,] *and gave warning;* syn. أَعْذَرَ and أَنْذَرَ. (T.) Hence, in the Ḳur [ix. 1], بَرَآءَةٌ مِنَ اللّٰهِ وَرَسُولِهِ *A manifestation of excuse, and a warning, from God and his apostle.* (T.) = بَرَأَ اللّٰهُ الخَلْقَ, (Fr, T, Ṣ, M, K,) or الخَلِيقَةَ, (Mṣb,) aor. ـَ, (T, M, &c.,) inf. n. بَرْءٌ (T, Ṣ, M, K) and بُرُوْءٌ, (AZ, Lḥ, M, K,) *God created mankind,* or *the beings,* or *things, that are created,* syn. خَلَقَ, (Fr, T, M, Mṣb, K,) *after no similitude,* or *model,* (TA,) [*but,* properly, though not always meaning so, *out of pre-existing matter;* for] Bḍ says [in ii. 51] that the primary meaning of the root برء is to denote a thing's becoming clear, or free, of, or from, another thing; either by being released [therefrom], as in بَرِئَ المَرِيضُ مِنْ مَرَضِهِ and المَدْيُونُ مِنْ دَيْنِهِ [both sufficiently explained above]; or by production [therefrom], as in بَرَأَ اللّٰهُ آدَمَ مِنَ الطِّينِ [*God produced,* or *created, Adam, from,* or *out of, clay*]. (TA.) This verb relates to substances [as in the exs. given above] and to accidents; and hence, [in the Ḳur lvii. 22,] مِنْ قَبْلِ أَنْ نَبْرَأَهَا [*Before our creating it,* if ها refer to مُصِيبَة, preceding it; but, as Bḍ says, it may refer to this, or to الأَرْض, or to أَنْفُس]: (M:) but البَرْءُ has a more particular application than الخَلْقُ; the former being particularly applied to the creation of animate beings, with few exceptions: you say, بَرَأَ اللّٰهُ النَّسَمَةَ وَخَلَقَ السَّمٰوَاتِ وَالأَرْضَ [*God created,* or *produced, man,* or *the soul, and He created the heavens and the earth*]. (TA.) [To this verb, or perhaps to بَرَى, or to both, בָּרָא is the Hebrew equivalent, properly (though not necessarily always) signifying "he created out of pre-existing matter," or "he fashioned."]

2. بَرَّأَهُ, inf. n. تَبْرِئَةٌ: see 4, in four places. [Hence,] لَا التَّبْرِئَةِ *The* لا *that denies in a general manner, absolutely,* or *to the uttermost;* i. e. *the* لا *that is a universal negative.* (Mughnee &c.) — Also *He verified his being free* [from a thing], *clear,* or *quit,* [of it,] *guiltless* [of it], or *irresponsible* [for it]. (Mgh, TA.)

3. بَارَأَهُ, (T, Ṣ, M, Mgh, K,) inf. n. مُبَارَأَةٌ (T, M, Mgh) and بِرَاءٌ, (M,) *He made him* (his co-partner) *free, clear, quit,* or *irresponsible, the latter doing to him the same:* (Mgh:) *he compounded,* or *made a compromise, with him* (his hired man, T, M) *for their mutual separation:* (M:) *he separated himself from him* (his co-partner, Ṣ, O), *the latter doing the same.* (Ṣ, O, K.) And بَارَأْتُ الرَّجُلَ *I became free, clear, quit,* or *irresponsible, to the man, he becoming so to me.* (M.) And بَارَأَ المَرْأَةَ, (T, M, K,) or امْرَأَتَهُ, (Ṣ,) inf. n. as above, (M,) *He compounded,* or *made a compromise, with the woman* (or *his wife,* Ṣ) *for their mutual separation;* (M, K;) i. e. *he divorced her for a compensation* [*which she was to make him,* such as her giving up a portion of her dowry remaining due to her, *in order that they might be clear, each of the other*]: it occurs also [without ء] in art. برى. (TA.)

4. ابرأَهُ *He* (God, Ṣ, M, K) [*recovered him,* or] *restored him to convalescence,* (M, K,) مِنَ المَرَضِ [*from the disease, sickness,* or *malady*]. (Ṣ.) — أَبْرَأَكَ مِنَ الأَمْرِ and بَرَّأَكَ ♦ (M, K*) *He* (i. e. God, TA) *made thee, pronounced thee,* or *held thee,* or *hath made thee,* &c., or *may He make thee,* &c., *to be free from the thing* or *affair,* or *clear* or *quit thereof,* or *guiltless thereof,* or *irresponsible for it;* (TA;) [or *He acquitted thee,* or *hath acquitted thee,* or *may He acquit thee, thereof;* or *He showed thee,* or *hath showed thee,* or *may He show thee, to be free from it,* &c.: see also 2, above:] said in relation to [a fault or the like, and] a debt, and a claim, and religion [&c.]. (M.) You say, بَرَّأْتُهُ ♦ مِنَ العَيْبِ *I made him, pronounced him,* or *held him, to be free from the fault, defect, imperfection, blemish,* or *vice.* (Mṣb.) It is said in the Ḳur [xxxiii. 69], فَبَرَّأَهُ ♦ اللّٰهُ مِمَّا قَالُوا (M) *But God showed him to be clear of that which they said.* (Bḍ.) You say also, أَبْرَأْتُهُ مِنَ الدَّيْنِ *I made him, pronounced him,* or *held him, to be clear,* or *quit, of the debt; irresponsible for it;* or *in a state of immunity with respect to it;* i. e., *exempt from the demand thereof:* (Mṣb:) and أَبْرَأْتُهُ مِمَّا لِي عَلَيْهِ; and بَرَّأْتُهُ ♦, inf. n. تَبْرِئَةٌ; [*I acquitted him of that which he owed me:*] (Ṣ:) and أَبْرَأْتُهُ [alone] *I made him, pronounced him,* or *held him, to be clear,* or *quit, of a claim that I had*

upon him, or *a due* or *right that he owed me*. (Mgh.) = ابرأ [in the T (as on the authority of Aboo-'Amr Esh-Sheybánee) أَبْرَى] *He entered upon* [*the night*, or *day*, *called*] البَرَآء, q. v. (Ḳ.)

5: see 1, in three places. تبرّأ منه also signifies *He asserted himself to be free from it*; or *clear*, or *quit*, *of it*; namely, a fault, or the like. (Mgh.) [And *He declared himself to be clear of him*; *to be not connected*, or *implicated*, *with him*; *he renounced him*: see Ḳur ii. 161 and 162, &c.]

6. تَبَارَأْنَا *We separated ourselves, each from the other*. (TA.) [See 3.]

10. استبرأ, (T,) or استبرأ مِنَ البَوْلِ, (Mṣb,) *He took extraordinary pains*, or *the utmost pains*, *in cleansing the orifice of his penis from the remains of urine*, *by shaking it and pulling it and the like*, *until he knew that nothing remained in it*: (T:) or *he purified*, or *cleansed*, *himself from urine*; syn. تَنَزَّهَ عَنْهُ: (Mṣb:) or استبرأ, (M,) or استبرأ الذَّكَرَ, (Ḳ, TA,) signifies *he took extraordinary pains*, or *the utmost pains*, *in cleansing the penis from urine*; or *he cleansed it entirely from urine*; (M,* Ḳ,* TA;) and so استبرأ الفَرْجَ: and in like manner, استبرأتِ الفَرْجَ said of a woman: (El-Munáwee, TA:) but the lawyers make a distinction between اسْتِبْرَآءٌ and اسْتِنْقَآءٌ [which are made syn. in the M and Ḳ]: see the latter word. (TA.) — And استبرأ الجَارِيَةَ, (T, Ṣ, Mgh,) or المَرْأَةَ, (M, Mṣb, Ḳ,) *He abstained from sexual intercourse* (T, M, Ḳ) *with the girl* whom he had purchased or whom he had taken captive, (T,) or *with the woman*, (M, Ḳ,) *until she had menstruated* (T, M, Ḳ) *at his abode*, *once*, *and then become purified*: (T:) the meaning is, (T,) *he sought to find her free from pregnancy*. (T, Mgh, Mṣb.) — Hence, (Mgh,) استبرأ الشَّىْءَ, (Z, Mgh, Mṣb,) or الأَمْرَ, (TA,) *He searched*, *searched out*, or *sought to find* or *discover*, *the uttermost of the thing*, or *affair*, (Z, Mgh, Mṣb, TA,) *in order that he might know it*, (Mgh,) *to put an end to his doubt*. (Z, Mgh, Mṣb, TA.) You say, اسْتَبْرَأْتُ مَا عِنْدَكَ [*I searched*, or *sought to find* or *discover*, or *I have searched*, &c., *the uttermost of what thou hast*, of knowledge &c.]. (Ṣ, TA.) And استبرأ أَرْضَ كَذَا فَمَا وَجَدَ ضَالَّتَهُ [*He searched the uttermost of such a land and found not his stray beast*]. (TA.) It is said in the Expos. of the Jámi' eṣ-Ṣagheer that اسْتِبْرَآءٌ is an expression denoting The *seeking*, or *seeking leisurely and repeatedly*, *to obtain knowledge* of a thing, *until one knows* it; *considering* it *with the endeavour to obtain a clear knowledge* of it; *taking*, *in doing so*, *the course prescribed by prudence*, *precaution*, *or good judgment*. (Mgh.)

بُرْأَةٌ *A hunter's lurking-place* or *covert*: (T, Ṣ, M, Ḳ:) pl. بُرُؤٌ. (T, Ṣ, M.) El-Aṣhà says,

* بِهَا بُرُؤٌ مِثْلُ الفَسِيلِ المُكَمَّمِ *

[*At it* (a source of water mentioned in the context) *were hunters' lurking-places*, *like young palm-trees covered over*: for tender young palm-trees are often covered over with a kind of coarse matting]. (T, Ṣ, M.)

بَرْآءُ: see بَرِىْءٌ, in six places. — البَرَآءُ *The first night of the* [*lunar*] *month*; (El-Mázinee, T, Ṣ, Ḳ;) called thus, (Ṣ,) or لَيْلَةُ البَرَآءِ, (M,) because the moon has then become clear of the sun: (Ṣ, M:) or *the first day of the month*: (AA, T, Ḳ:) or *the last night thereof*: (Aṣ, T, Ḳ:) or *the last day thereof*; (IAạr, T, Ḳ;) *a fortunate day*; *every event happening therein being regarded as a means of obtaining a blessing*; (IAạr, T;) but most hold that the last day of the month is termed النَّحِيرَةُ; (TA;) as also ابْنُ البَرَآءِ: (Ḳ:) or this is *the first day of the month*: (IAạr, T, TA:) pl. أَبْرِئَةٌ. (Th, M.)

بُرَآءُ: see بَرِىْءٌ, in two places.

بَرِىْءٌ *Free*, (Mṣb,) مِنْهُ *from it*; namely a fault, defect, imperfection, blemish, or vice; (Mgh, Mṣb;) and, also followed by مِنْهُ, *clear*, or *quit*, *of it*; *irresponsible for it*; or *in a state of immunity with respect to it*; i. e. *exempt from the demand thereof*; namely a debt, (Mṣb,) or a claim, or due, or right; (Mgh;) as also بَارِئٌ and بَرَآءٌ. (Mṣb.) You say, أَنَا بَرِىْءٌ مِنْهُ [*I am free from it*, &c.]; (T,* Ṣ, M, Ḳ;*) and بَرَآءٌ, used alike as sing. and dual and pl. (Fr, T, Ṣ, M, Ḳ) and masc. and fem., (Fr, T, M, Ḳ,) because it is originally an inf. n.; (Fr, T, Ṣ;) and بُرَآءٌ: (Ṣ, M:) the pl. of بَرِىْءٌ is بَرِيؤُونَ (T, Ṣ, Ḳ) and بُرَآءُ (T, Ṣ, M, Ḳ) and بُرَآءٌ, (T, M, Ḳ,) of the measure فُعَالٌ, (T,) like رُخَالٌ, (M, Ḳ,) of an extr. measure, disapproved by Suh, who says, in the R, that it is a contraction of بُرَآءٌ, and has tenween because it resembles [words originally of the measure] فُعَالٌ, and that the rel. n. formed from it is بُرَاوِىٌّ, (TA,) but it is mentioned by AAF as a pl. of بَرِىْءٌ, and as being like رُخَالٌ, and Fr mentions بُرَآءٌ as a pl. of the same, imperfectly decl., with one of the two hemzehs suppressed, (M,) and بَرَآءٌ (Ṣ, M, Ḳ) and أَبْرَآءٌ (Ṣ, Ḳ) and أَبْرِئَآءُ, (T, Ṣ, Ḳ,) the last two anomalous: (TA:) the fem. of بَرِىْءٌ is بَرِيْئَةٌ; pl. بَرِيْآتٌ (T, Ṣ, M, Ḳ) and بَرِيَّاتٌ (Lḥ, M, Ḳ) and بَرَايَا. (T, Ṣ, M, Ḳ.) You say, خَلِىٌّ مِنْهُ and أَنَا بَرِىْءٌ مِنْهُ [*I am free from it*; or, more commonly, *I am clear*, or *quit*, *of it*, or *him*]; and أَنَا بَرَآءٌ مِنْهُ and خَلَآءٌ مِنْهُ; (Ṣ;) and أَنَا البَرَآءُ مِنْهُ: (M:) and نَحْنُ مِنْكَ البَرَآءُ and الخَلَآءُ [*We are clear*, or *quit*, *of you*]; (Fr, T;) i. e., ذَوُو البَرَآءِ: so says Aboo-Is-ḥáḳ; and Aṣ says the like of what Fr says. (T.) It is said in the Ḳur [xliii. 25], إِنَّنِى بَرَآءٌ مِمَّا تَعْبُدُونَ [*Verily I am clear of that which ye worship*]; (T, M;) or بَرِىْءٌ, or بَرَآءٌ; accord. to different readers. (Bḍ.) بَرِىْءٌ occurs in several places in the Ḳur. (M.) Accord. to IAạr, it signifies *Clear of evil qualities* or *dispositions*; *shunning what is vain and false*; *remote from actions that occasion suspicion*; *pure in heart from associating any with God*: and it signifies *sound in body and intellect*. (T.) See also بَارِئٌ, in two places.

بَرَآءَةٌ *A writing of* [i. e. *conferring*] *immunity* or *exemption*: from بَرِئَ مِنَ الدَّيْنِ and العَيْبِ, of which it is the inf. n.: pl. بَرَآآتٌ, with medd: بَرَاوَاتٌ is [pl. of بَرَاةٌ, and both of these are] vulgar. (Mgh.)

بَرَاوِىٌّ: see بَرِىْءٌ.

البَرِيَّةُ *The creation*; as meaning *the beings*, or *things*, *that are created*; or, particularly, *mankind*; syn. الخَلْقُ: (T, Ṣ, M:) pronounced without ء; (T, Ṣ;) originally with ء, like نَبِيٌّ and ذُرِّيَّةٌ; (M;) and the people of Mekkeh differ from the other Arabs in pronouncing these three words with ء: (Yoo, T, M:) Lḥ says that the Arabs agree in omitting the ء in these three instances; and he does not except the people of Mekkeh: (M:) it is of the measure فَعِيلَةٌ in the sense of مَفْعُولَةٌ, (Mṣb,) from بَرَأَ اللّٰهُ الخَلْقَ, meaning خَلَقَهُمْ: (Fr, T:) or, if derived from البَرَى ["earth" or "dust"], it is originally without ء: (Fr, T, Ṣ:) pl. بَرَايَا and بَرِيَّاتٌ. (Ṣ in art. برو and برى.)

بَارِئٌ, (Ḳ,) or بَارِئٌ مِنْ مَرَضِهِ, (Lḥ, Ṣ, M,) [*Recovering from his disease*, *sickness*, or *malady*: or] *convalescent*; or *becoming sound*, or *healthy*, *at the close of his disease*, *but being yet weak*; or *recovering*, *but not completely*, *his health and strength*: [see 1:] (M, Ḳ:) as also بَرِىْءٌ: (Lḥ, M, Ḳ:) but whether the latter be properly used in this sense is disputed; while the former is said to be the act. part. n. of 1 in all its senses: (TA:) pl. بُرَآءُ, (M, Ḳ,) like as صِحَاحٌ is pl. of صَحِيحٌ, accord. to Lḥ, so that he holds it to be pl. of بَرِىْءٌ; or it may be pl. of بَارِئٌ, like as جِيَاعٌ is pl. of جَائِعٌ, and صِحَابٌ of صَاحِبٌ. (M.) بَرِىْءٌ is sometimes written and pronounced بَرِىٌّ [in all its senses]. (Ḳz.) — See also بَرِىْءٌ. = البَارِئُ, applied to God, *The Creator*; (T, Ṣ, Mṣb;) *He who hath created the things that are created*, *not after any similitude*, or *model*; (Nh;) or *He who hath created those things free from any incongruity*, or *faultiness*, (Mgh, and Bḍ in ii. 51,) *and distinguished*, *one from another*, *by various forms and outward appearances*: (Bḍ:) or *the Former*, or *Fashioner*; syn. المُصَوِّرُ [q. v.]. (M.)

بربخ

بَرْبَخٌ The *passage*, or *conduit*, *of water*, *called* إِرْدَبَّة بَالُوعَة *and* [q. v.], *made of baked clay*: (Ḳ:) or بَرَابِخُ [the pl.] signifies the *baked-clay conduits of privies*, *which convey* [*the water &c.*] *from the house-top to the ground*. (Ṣ, but omitted in some copies.) — بَرْبَخُ البَوْلِ *The canal of the urine* [*from the kidney to the bladder*; i. e. *the ureter*]: (L, KL, TA:) of the dial. of Egypt. (TA.)

بربط

بَرْبَطٌ [The *Persian lute*;] *a certain musical instrument* (Lth, Mṣb) *of the* عَجَم [or *Persians*]; (Mṣb;) *i. q.* عُودٌ: (Lth, Ḳ:) an arabicized word, (Ḳ,) from بَرِبَتْ, (IAth,) or بَرِبَطْ; meaning "the breast of the duck, or goose;" because of its

resemblance thereto; (K;) for بَرْ, in Persian, signifies the "breast;" (TA;) [and بَتْ and بَطْ or بَطّ, like the Arabic بَطّ, "a duck," or "goose;"] or because the player upon it places it against his breast: (IAth:) or it is said to be arabicized because it is the name of a musical instrument of the عجم. (Mṣb.)

برثن

بُرْثُنٌ, of the lion, (AZ, T,) and of any animal of prey, (AZ, Aṣ, T, Ṣ, M, K,) and of birds, (Aṣ, Ṣ,) [The *toe*; i. e.] *what corresponds to the* إِصْبَع *of a man*; (AZ, Aṣ, T, Ṣ, M, K;) [in the Lex. of Golius, as on the authority of the Ṣ, and in that of Freytag, *idem quod* انملة *in homine*; but this is a mistake, app. occasioned by a mistranscription in a copy of the Ṣ;] and the مِخْلَب is its claw, i. e., nail: (AZ, Aṣ, T, Ṣ:) or the *paw* (كَفّ), (M, K,) *altogether*, (M,) *with the* أَصَابِع [or *toes*]: (M, K:) or the *claw*, i. e. *nail*, of the lion, (Lth, T, M, K,) likened to the instrument for perforating leather; (Lth, T;) and of [all] animals of prey, and of birds that do not prey, *corresponding to the* ظُفْر *of man*: Th says, of man, it is [termed] the ظُفْر; of animals having the kind of foot called خُفّ, the مَنْسِم; of solid-hoofed animals, the حَافِر; of cloven-hoofed animals, the ظِلْف; of beasts and birds of prey, the مِخْلَب; and of birds that do not prey, and of dogs and the like, the بُرْثُن; though it may be also used [in like manner] of all animals of prey: (Mṣb:) [but properly] it is of birds that do not prey, as the crow-kind, and the pigeon; (M;) and sometimes, of the [lizard called] ضَبّ, (Ṣ, M,) and of the rat, or mouse, and of the jerboa: (M:) and is, in the pl. form, (M, TA,) which is بَرَاثِن, (T, Ṣ, M, TA,) metaphorically applied, by Sá'ideh Ibn-Jueiyeh, to the *fingers* of a man gathering honey [deposited by wild bees in a hollow of a rock]. (M, *TA.) — بُرْثُنُ الأَسَدِ also signifies †*A certain brand*, or *mark made with a hot iron, upon camels*, (K, TA,) *in the form of the claw of the lion*. (TA.) — This, also, is the name of a sword of Marthad Ibn-'Alas. (K.) — [بُرْثُنَةٌ seems to signify the same as بُرْثُنٌ or بَرَاثِن: for] Temeem are termed in a trad. the بُرْثُمَة and بُرْجُمَة of the tribes of Muḍar; and El-Khaṭṭábee says that it should be the بُرْثُنَة, i. e. †[The *claw*, or] the *claws*; meaning thereby their impetuous valour, and strength: but برثمة may be a dial. var. of برثنة, or the م may be substituted for the ن for the purpose of assimilation [to برجمة]. (TA.)

برج

1. بَرَجَ [written in the TA without the vowel-signs, but the context seems to show that it is thus, and that the inf. n. is بَرَجٌ,] *It* (anything) *was*, or *became, apparent, manifest*, or *conspicuous*, and *high*, or *elevated*: whence بُرْج, applied to a certain kind of structure. (TA.) — بَرِجَ, [aor. ـَ,] inf. n. بَرَجٌ, [also signifies] *He had that quality of the eye which is termed* بَرَجٌ, explained below. (M, TA.) — Also, (K,) or بَرِجَ أَمْرُهُ, (TA,) aor. ـَ, *His state, condition*, or *case, became ample in respect of eating and drinking*. (IAar, K, TA.)

2: see 4.

4. ابرج *He* (a man, TA) *built a* بُرْج [or *tower*, &c.]; as also ▼ برّج, inf. n. تَبْرِيجٌ. (K.)

5. تَبَرَّجَتْ *She* (a woman) *showed*, or *displayed, her finery*, or *ornaments*, (Ṣ, Mṣb, K,) *and beauties of person* or *form* or *countenance*, (Ṣ, Mṣb,) *to men*, (Ṣ, K,) or *to strangers*, or *men distantly related to her*; (Mṣb;) to do which is culpable; but to do so to the husband is not: (TA:) or *she showed her face*: or *she showed the beauties of her neck and face*: or *she did so exhibiting a pretty look*: (TA:) or *she showed*, or *displayed, her finery*, or *ornaments, and what excites a man's lust*. (Aboo-Is-ḥáḳ, TA.) Fr, referring to verse 33 of ch. xxxiii. of the Ḳur, says that in the time when Abraham was born, the women used to wear a shirt of pearls, not sewed at the two sides; or, as some say, they used to wear garments which did not conceal their persons. (TA.)

بُرْج [Gr. πύργος, (Golius,) *A tower*;] *an angle*, syn. رُكْن, (Ṣ, K,) of a fortress, (Ṣ,) or of a city: (TA:) and sometimes *a fortress itself*: (Ṣ, K:) so called from its conspicuousness and construction and height: (TA: [see 1:]) or the primary signification of برج is *strength*; whence أَبْرَج in a sense explained below: (Ḥar p. 286:) pl. [of mult.] بُرُوج and [of pauc.] أَبْرَاج: (Ṣ:) the بُرُوج of the wall of a city or fortress are *chambers* (بُيُوت [meaning *towers*]) *built upon the wall*: and *such chambers* (بيوت) *built upon the sides of the angles of a* قَصْر [i. e. *pavilion* or *palace* &c.] are sometimes thus called. (Lth.) [Hence,] بُرْج حَمَامٍ [*A pigeon-turret*; *a pigeon-house*; being generally constructed in the form of a turret, or of a sugar-loaf;] *a lodging-place of pigeons*: pl. as above. (Mṣb.) — Also † [*A sign of the Zodiac*;] *one of the* بُرُوج *of the heaven*; (Ṣ, K;) *which are twelve in number*; every one having a distinct name: (TA:) the Arabs in ancient times did not know them: (Ḥam p. 560:) pl. أَبْرَاج as well as بُرُوج: (Mṣb, TA:) these are meant by the بُرُوج mentioned in the Ḳur xv. 16 and xxv. 62 and lxxxv. 1: (Bḍ, Jel:) or in the last of these instances, (Bḍ,) by the بروج in the heaven are meant the *Mansions of the Moon*: (Bḍ, Mṣb:) or the *stars* or *asterisms* or *constellations*: (TA:) or the *great stars* or *asterisms* or *constellations*; (Bḍ, Mṣb;) and so, accord. to Zj, in the second of the said passages of the Ḳur: (TA:) or the *gates of heaven*: (Bḍ, Mṣb:) or, as some say, i. q. قُصُور [i. e. *pavilions* &c.]. (TA.)

بَرَجٌ *Such a constitution of the eye that the white entirely surrounds the black*, (Ṣ, M, K,) *no part of the black being concealed*: (Ṣ, M:) or *width of the eye*: or *width of the white of the eye, and largeness of the eyeball, and beauty of the black part*: or *clearness of the white and black parts theeeof*: (M, TA:) or *width of the eye, and largeness of the eyeball*: (Ḥam p. 560:) or *width of the eye with intense whiteness of the person*: (TA:) and *distance between the eyebrows*. (L, TA.) [See also بَلَجٌ.] = *Goodly, elegant*, or *pretty*; *beautiful of face*: or [so in copies of the K, and in the TA, but in the CK "and"] *shining*, or *splendid*; *conspicuous*; *and well known*. (K.)

خُلُقٌ بَارِجٌ *A large*, or *liberal, disposition*; syn. وَاسِعٌ. (Ḥam p. 560.)

أَبْرَجُ A man *having that quality of the eye which is termed* بَرَجٌ: (M, TA:) fem. بَرْجَاءُ; applied to a woman; (Ṣ;) and also to an eye (عَيْنٌ) *having the quality termed* بَرَجٌ: (M, TA:) pl. بُرْجٌ. (Ḥam p. 560.) = هٰذَا أَبْرَجُ مِنْ هٰذَا *This is stronger than this*. (Ḥar p. 286.)

إِبْرِيجٌ The *vessel*, or *receptacle*, [generally *a skin*,] *in which milk is churned*, or *beaten and agitated*, or *in which the butter of the milk is extracted*, or *fetched out, by putting water in it, and agitating it*; syn. مِمْخَضَةٌ. (Ṣ, K.)

ثَوْبٌ مُبَرَّجٌ *A garment whereon are figures of* بُرُوج [or *towers*]: (Zj, TA:) or *whereon are depicted figures resembling the* بُرُوج [or *towers*] *of the wall of a city or the like*: (T, A, TA:) or *figured with eyes, of the garments termed* حُلَلٌ; from البَرَجُ. (Ṣ.)

برجم

بُرْجُمَةٌ (in the Ḥam p. 352 بُرْجُمٌ) is the sing. of بَرَاجِم (Ṣ, Mgh, Mṣb, K) and بُرْجُمَاتٌ; (T, TA;) and signifies [*A knuckle*, or *finger-joint*;] the *outer*, or the *inner, joint*, or *place of division, of the fingers*: and (as some say, TA) the *middle toe of any bird*: (K:) or بَرَاجِم signifies all the *finger-joints*: (A'Obeyd, K:) as also رَوَاجِم [a mistranscription for رَوَاجِب]: (A'Obeyd, TA:) or the *parts of the fingers that are protuberant when one clinches his hand*: (Ḥam ubi suprà:) or the *backs of the finger-bones*: (K:) or the *finger-joints* (Ṣ, Mgh) *that are between the* أَشَاجِع *and the* رَوَاجِب; (Ṣ;) i. e. (Ṣ, Mgh) [the *middle knuckles*; (see أَشْجَعُ and رَاجِبَةٌ;)] the *heads of the* سُلَامَيَات, (Ṣ, Mgh, Mṣb, K,) *on the back*, or *outer side, of the hand*, (Ṣ, Mṣb,) *which become protuberant when one clinches his hand*: (Ṣ, Mgh, Mṣb, K:) or, as in the Kf, the *heads of the* سلاميات; and their inner and outer sides are termed the رَوَاجِب: (Mṣb:) accord. to the T, the *wrinkled parts at the joints of the fingers*; the smooth portion between which is called رَاجِبَةٌ: or, as in another place, *in the backs of the fingers*; the parts between them being called the رَوَاجِب: *in every finger are three* بُرْجُمَات, *except the thumb*: or, as in another place, *in every finger are two of what are thus termed*: it is also explained as signifying the *joints in the backs of the fingers, upon which the dirt collects*. (TA.) The phrase الأَخْذُ بِالبَرَاجِمِ, meaning *The seizing*

with the hand, is one requiring consideration [as of doubtful character]. (Mgh.) [See also بُرْثُنٌ.]

برح

1. بَرِحَ is *syn. with* زَالَ [in two senses; i. e. as an attributive verb, and also as a non-attributive verb; as will be shown by what follows]. (Ṣ, A, Mgh.) [Using it as an attributive verb,] you say, لَا أَبْرَحُ حَتَّى تَقْضِيَ حَاجَتِي *I will not go away*, or *depart*, or *withdraw*, (لَا أَزُولُ, and لَا أَتَنَحَّى,) *until thou accomplish my want*: from بَرِحَ المَكَانَ, inf. n. بَرَاحٌ, *he went away*, or *departed, from the place*; syn. زَالَ مِنْهُ: and to be distinguished from the phrase in the Ḳur [xviii. 59, similar as to words,] mentioned below. (Mgh.) You say, بَرِحَ مَكَانَهُ, (Ṣ, A, L, Ḳ,) aor. ـَ, (Ḳ,) inf. n. بَرَاحٌ (Ṣ, L, Ḳ) and بُرُوحٌ (L, TA, and Ḥam p. 250) and بَرْحٌ, (L,) or بُرْحٌ, (as in a copy of the TA,) *He went away*, or *departed, from his place*; (Ṣ, L, Ḳ, and Ḥam ubi suprà;) and *he became in the* بَرَاحِ [or *wide, uncultivated*, or *uninhabited, tract*]. (Ṣ, L, Ḳ.) And مَا بَرِحَ مَكَانَهُ *He did not quit his place*. (Mṣb.) And بَرِحَ [alone], aor. ـَ, inf. n. بَرَاحٌ, *It* (a thing) *went away*, or *departed*, (زَالَ,) *from its place*; (Mṣb;) as also ▼ تبرّح. (L.) In the phrase لَا بَرَاحَ [*There is*, or *shall be, no quitting of place*, or *going away*, or *departing*], the noun is in the accus. case, as in لَا رَيْبَ: but it is allowable to put it in the nom. case, so that لا is used in the manner of لَيْسَ; (Ṣ, Ḳ;) as in the following saying of Saad Ibn-Málik, [in the TA, in one place, Ibn-Náshib,] in a poem of which the rhyme is with refa, (Ṣ, IAth,) alluding to El-Ḥárith Ibn-'Abbád, who had withdrawn himself from the war of Teghlib and Bekr the sons of Wáïl: (IAth, TA:)

* مَنْ فَرَّ عَنْ نِيرَانِهَا * فَأَنَا ٱبْنُ قَيْسٍ لَا بَرَاحُ *

[*Whoso fleeth from its fires*, (i. e. نِيرَانِ الحَرْبِ *the fires of the war*,) let him do so: *but* as for me, *I am the son of Keys*: to me *there is not*, or *shall not be, any quitting of place*]. (Ṣ, IAth. [See also Ḥam p. 250, where, for مَنْ فَرَّ, we find مَنْ صَدَّ *whoso turneth away*.]) [Hence,] بَرِحَتِ الرِّيحُ بِالتُّرَابِ *The wind carried up, raised*, or *swept up and scattered*, [lit. *went away with*,] *the dust*. (Mṣb.) [Hence also, accord. to some,] بَرِحَ الخَفَاءُ, (T, Ṣ, Ḳ, &c.,) and بَرَحَ, (Ibn-El-Liḥyánee, Z, and TA, [thus written in a copy of the A,]) ‡ *The state of concealment departed*, or *ceased*: or ‡ *what was in a state of concealment became apparent*; from بَرَاحٌ meaning "what is open and apparent" of land: or ‡ *what I was concealing became apparent*: (T, TA:) or ‡ *the affair*, or *case, became manifest*, (Ṣ, A, Ḳ,) and *its concealment ceased*, (A,) [or] *as though the secret departed, and ceased*: (Ṣ:) or, as some say, † *the secret became apparent*: (TA in art. خفى:) or, lit., *the low ground became high and apparent*; meaning † *what was concealed became revealed*: (Ḥar pp. 133—4:) the first who said it was Shiḳḳ the Diviner. (IDrd, TA.) —[Using it as a non-attributive verb,] you say, لَا أَبْرَحُ أَفْعَلُ ذٰلِكَ *I will not cease*, or *I will continue, to do that*: (Ṣ, A:*) and مَا بَرِحَ يَفْعَلُ كَذَا [*he ceased not to do thus*; or] *he persevered in*, or *kept to, doing thus*: (Mṣb:) and مَا بَرِحَ زَيْدٌ قَائِمًا [*Zeyd ceased not to be*, or *he kept*, or *continued, standing*]: in this case, the verb is of the category of كَانَ; (Mgh;) relates to time; and requires a predicate: and its inf. n. is بَرَاحٌ. (Ḥam p. 250.) Hence the saying in the Ḳur [xviii. 59], لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ البَحْرَيْنِ, but the predicate is suppressed: it may be مَا نَحْنُ فِيهِ كَذٰلِكَ [i. e. *I will not cease in that wherein we are thus engaged until I reach the place of meeting of the two seas*]: (Mgh:) or it means لَا أَزَالُ أَسِيرُ [*I will not cease journeying*]: (Bḍ, Jel:) or لا ابرح here may mean *I will not depart* (لَا أَزُولُ) *from that upon which I am intent*, namely journeying and seeking; and *I will not relinquish it*; so that it does not require the predicate. (Bḍ. [He gives a third explanation, paraphrastic and strained, which I omit.]) = بَرَحَ, (Ṣ, Ḳ,) aor. ـَ, (L, TA, [but it is implied in the Ḳ that it is ـِ, which is contr. to rule,]) inf. n. بُرُوحٌ, *It* (a gazelle, Ṣ, Ḳ, and a bird, and any wild animal, that is hunted or shot, TA) *turned its left side towards the spectator, passing by* (Ṣ, Ḳ*) *from the direction of his right hand towards that of his left hand*: (Ṣ:) or *passed by from the direction of the spectator's left hand towards that of his right hand*: (Aboo-'Amr Esh-Sheybánee, IF, L, Mṣb, in art. سنح:) [the former appears to be accord. to the usage of the Ḥijázees; and the latter, accord. to that of the Nejdees, in general: see بَارِحٌ:] contr. of سَنَحَ. (Ṣ.) = بَرَحَ, aor. ـِ, [contr. to rule,] (Ḳ,) inf. n. بَرْحٌ, (TA,) *He was angry*. (Ḳ.) When a man has been angry with his companion, one says, مَا أَشَدَّ مَا بَرَحَ عَلَيْهِ [*How violently angry was he with him!*]. (L.)

2. بَرَّحَتْ بِيَ الحُمَّى *The fever affected me with its severity, violence*, or *sharpness, termed* بُرَحَاءَ. (TA.) —Hence, (TA,) from بُرَحَاءَ, (Ṣ, Ḳ,) بَرَّحَ بِهِ, inf. n. تَبْرِيحٌ, *It* (an affair, an event, or a case,) *affected him severely; afflicted, distressed*, or *harassed, him*: (Ṣ, Ḳ:) said also of anxiety; or disquietude, or trouble, of mind: (A:) and of a beating, meaning *it hurt him severely*, or *greatly*. (Mṣb.) Also said of a man, meaning *He importuned him*, or *pressed him, with annoyance*, or *molestation*: (A, TA:) *he annoyed him*, or *molested him, by importuning* or *pressing*; as also ▼ ابرح: (TA:) *he annoyed him*, or *molested him, by distressing importunity* or *pressing*: (T, TA:) and *he punished, tormented*, or *tortured, him*. (TA.) تَبْرِيحٌ signifies The act of *annoying, molesting*, or *hurting*: (Mgh:) and in a trad., (in which it is forbidden, TA,) the *killing*, or *putting to death, in an evil* [or *a cruel*] *manner; such as throwing live fish, and lice, into the fire*. (Mgh, TA.) = بَرَّحَ ٱللّٰهُ عَنْكَ البَرْحَ *May God remove from thee* [i. e. *difficulty, distress, affliction*, &c., or *the difficulty*, &c.]. (A, TA.)

4. ابرحهُ *He made him*, or *caused him, to go away from, depart from*, or *quit, his place*. (A,* L.) = *He*, or *it, pleased*, or *rejoiced, him; excited his admiration and approval; induced in him wonder*, or *admiration, and pleasure*, or *joy*. (Ṣ, Ḳ.) One says also, مَا أَبْرَحَ هٰذَا الأَمْرَ *How greatly does this affair*, or *event, please*, or *rejoice! how greatly does it excite admiration and approval!* or *how greatly does it induce wonder*, or *admiration, and pleasure*, or *joy!* (Ṣ.) —*He treated him with honour*, or *honoured him*, and *magnified him*: (Ṣ, Ḳ:) or, as some say, *he found him to be generous*, or *noble*. (TA.) —*He judged him*, or *it*, i. e. a man, (A, TA,) and a horse, (A,) or anything, (TA,) *to be excellent*, or *to excel*, (A, TA,) *and wondered at*, or *admired, him*, or *it*. (A.) = ابرح also signifies *He exceeded the usual bounds, degree*, or *mode*. (Aṣ, Ṣ,* TA.) You say, أَبْرَحْتَ كَرَمًا, and لُؤْمًا, (A, TA,) *Thou hast done a thing exceeding the usual bounds* [*in generosity*, or *nobleness*, and *in meanness*, or *ignobleness*]; or *extravagant*; or *excessive*. (TA.) —See also 2.

5: see 1.

بَرْحٌ *Difficulty, distress, affliction*, or *adversity; evil*, or *mischief*; (Ḳ, TA;) *annoyance, molestation*, or *hurt; severe punishment; trouble, inconvenience*, or *fatigue*; (TA;) *a difficult, a distressing, an afflictive*, or *adverse, and a wonderful, thing* or *event*: (Ḥam p. 135:) and *annoyance*, or *molestation, by distressing importunity* or *pressing*; a subst. from 2: (T, TA:) and بِنْتُ بَرْحٍ, [and app. ابْنُ بَرْحٍ also,] *a calamity, misfortune*, or *disaster*; or *a great*, or *terrible, thing, affair*, or *case*; (TA;) as also ▼ بِنْتُ بَارِحٍ, and ▼ ابْنُ بَرِيحٍ; (Ḳ;) pl. بَنَاتُ بَرْحٍ and بَنُو بَرْحٍ. (TA.) [See also تَبْرِيحٌ.] You say, لَقِيتُ مِنْهُ بَرْحًا ▼ بَارِحًا *I experienced from him*, or *it*, [*great*] *difficulty, distress, affliction*, or *adversity*; [*great*] *annoyance, molestation*, or *hurt*; (Ṣ, A,* Ḳ;*) a phrase having an intensive signification, (Ḳ, TA,) like لَيْلٌ أَلْيَلُ [and لَيْلٌ لَائِلٌ]; and so بَرْحًا ▼ مُبَرِّحًا. (TA.) When used as an imprecation, the more approved way is to put the two words in the accus. case: but sometimes they are put in the nom. case; as in the saying of a poet, بَرْحٌ لِعَيْنَيْكَ بَارِحٌ ▼ [*May great difficulty*, &c., *befall thy two eyes!*]. (TA.) You say also, لَقِيتُ مِنْهُ بَنَاتِ بَرْحٍ, (Ṣ, A,) and بَنِي بَرْحٍ, (Ṣ,) *I experienced from him*, or *it, difficulties, distresses, afflictions*, or *adverse events*; and *calamities, misfortunes*, or *disasters*: (Ṣ:) and, in the same sense, لقيت منه البِرَحِينَ ▼, and البُرَحِينَ ▼, (Ṣ, Ḳ,) and ▼ البَرَحِينَ; (Ḳ;) or, accord. to some copies of the Ḳ, ▼ البِرْحَيْنِ, and ▼ البُرْحَيْنِ, and ▼ البَرْحَيْنِ, as duals; but the former reading is the more correct: (TA:) [MF disapproves of the form بَرَحِينَ, and it is not mentioned in the

L; but the dual form بَرْحَيْنِ is there mentioned:] it seems as though the sing. of بِرِحِينَ [or بُرِحِينَ] were بِرِحَةٌ [or بُرِحَةٌ], and that the pl. is formed by the termination ون to compensate for the rejection of the ة, as is virtually the case in أَرَضُونَ; [or because the signification is regarded as that of a personification;] and that the pl. only is used. (L.) It is said in a prov., بِنْتُ بَرْحٍ شَرَكٌ عَلَى رَأْسِكَ [*Calamity is, or be, a snare upon thy head*]. (TA.)

بَرِحٌ: see مُبَرِّحٌ.

صَرْحَةَ بَرْحَةَ, or صَرْحَةً بَرْحَةً, &c.: see art. صرح.

بُرْحَةٌ The *best* of anything: (TA:) and [particularly] *one of the best of she-camels:* (Ṣ, Ḳ:) or, *of he-camels:* (T:) pl. بُرُحٌ. (T, Ṣ, Ḳ.) You say, هٰذِهِ بُرْحَةٌ مِنَ البُرُحِ, (Ṣ, Ḳ,*) or هُوَ بُرْحَةٌ مِنَ البُرُحِ, (T,) *This is a she-camel,* (Ṣ, Ḳ,*) or *he is a camel,* (T,) *of the best of camels.* (T, Ṣ, Ḳ.)

بَرْحَى a word that is said when one misses the mark in shooting or casting; like as مَرْحَى is said when one hits the mark. (Ṣ, ISd, A, Ḳ.)

بُرَحَآءٌ *Severity, violence,* or *sharpness,* (Aṣ, A, TA,) or *vehement molestation,* (Ṣ, Ḳ,) of a fever (Aṣ, A, Ṣ, Ḳ) &c.: (Ṣ, Ḳ:) [*a paroxysm;* used in this sense by modern physicians:] and *vehement distress of mind arising from the oppression caused by inspiration or revelation;* such as is said to have affected the Prophet; [but most probably *a paroxysm of that species of catalepsy which physicians term ecstasy;*] occurring in a trad. (TA.) You say of one suffering from fever, when it is intense, أَصَابَتْهُ البُرَحَآءُ [*The paroxysm,* or *severe fit, has befallen him*]. (TA.)

البِرَحِينَ and البُرَحِينَ &c.: see بَرْحٌ.

بَرَاحٌ inf. n. of بَرِحَ, q. v.; whence the phrase لَا بَرَاحَ, explained above. (Ṣ, L, Ḳ.) = *A wide,* or *spacious, tract of land,* (Ṣ, A, Ḳ,) *having in it no seed-produce nor trees:* (Ṣ, Ḳ:) or *land having in it no building nor habitation:* (Ḥam p. 237:) and applied as an epithet to land, signifying *wide,* or *spacious, open,* or *conspicuous, and having in it no herbage nor habitation:* and *what is open, uncovered, and wholly apparent,* of land: (TA:) or *a place having no trees nor other things to cover* or *conceal it;* as though such things had departed; (Mgh;) *a place free from trees &c.:* (Mṣb:) or *an elevated and open tract of land.* (Ḥar p. 134.) — حَبِيلُ بَرَاحٍ is an appellation given to †*A lion:* and †*a courageous man:* as though each of them were bound with ropes, (Ḳ, TA,) and did not quit his place. (TA.) = An affair, a thing, or a case, that is *plain, evident,* or *manifest;* (Ḳ, TA;) or *open,* or *public.* (TA.) You say, جَآءَنَا بِالأَمْرِ بَرَاحًا [*He told us,* or *did to us, the thing*] *plainly* [or *openly*]. (Ṣ.) And جَآءَ بِالكُفْرِ بَرَاحًا وَبِالشَّرِّ صُرَاحًا [*He uttered,* or *committed an act of, infidelity plainly,* or *openly, and evil,* or *mischief, unmixedly*]. (A, TA.) — Counsel, or an opinion, that is *disapproved,* or *deemed evil.* (Ḳ.) = بَرَاحٌ, (El-Mufaḍḍal, Ṣ, A, &c.,) and بُرَاحٌ, with ḍamm and without tenween, (AZ, El-Mufaḍḍal,) a name of *The sun:* (Ṣ, A, &c.:) determinate [and the former indecl.]: the sun is so called because of the spreading of its light, and its conspicuousness; or, being applied to the sun when it sets, براح means بَارِحَةٌ; like as كَسَابِ, a name applied to a hunting-bitch, means كَاسِبَةٌ. (TA.) You say, دَلَكَتْ بَرَاحِ *The sun set* [or *declined from the meridian*]. (A, TA.) For this phrase, occurring at the end of a verse cited by Ḳṭr, Fr reads دَلَكَتْ بِرَاحِ; راح being pl. [or rather a quasi-pl. n.] of رَاحَةٌ, meaning the "hand" [or "palm of the hand"]: (Ṣ, TA:) accord. to which reading, the poet means *The sun had set,* or *had declined from the meridian, while they put their hands,* or *the palms of their hands, over their eyes,* looking to see if it had set, or had declined from the meridian: or he who says, دَلَكَتِ الشَّمْسُ بِرَاحِ means *the sun had almost set:* the two readings بَرَاح and بِراح are mentioned by A'Obeyd and Az and Hr and Z and others: AZ says, دلكت بِرَاحٍ, with tenween, and بَرَاحُ, without tenween. (TA.) [See also رَاحَةٌ, in art. روح.]

بَرُوحٌ: see بَارِحٌ.

بَرِيحٌ: see بَارِحٌ. = Also The *croaking* of the غُرَاب [or *crow,* of whatever species, as raven, carrion-crow, &c.]. (L.) — [Hence,] ابْنُ بَرِيحٍ: so in the Ḳ: in the Ṣ, أُمُّ بَرِيحٍ; but IB and Aboo-Zekereeyà say that only the former is right: (TA:) [in one copy of the Ṣ, however, I find both of these:] *The* غُرَاب [or *crow, as a generic term,* applying to *the raven, carrion-crow, &c.*]: (Ṣ, Ḳ, &c.:) so called because of its cry: a determinate appellation: for the pl., the expression used is بَنَاتُ بَرِيحٍ. (TA.) — See also بَرْحٌ. = قَوْلٌ بَرِيحٌ *A saying by which one pronounces a person to have said,* or *done, right.* (L.)

بَارِحٌ, (Ṣ, Ḳ, &c.,) as also بَرُوحٌ and بَرِيحٌ, (Ḳ,) applied to a gazelle, (Ṣ,) or what is hunted or shot, (Ḳ, TA,) of gazelles and birds and wild animals [in general], (TA,) *Turning his left side towards the spectator,* (Ṣ,) *passing from the direction of the right hand of the latter towards the direction of his left hand:* (Ṣ, Ḳ:) or *turning his right side towards the spectator, passing from the direction of the latter's left hand towards that of his right:* (Aboo-'Amr Esh-Sheybánee, IF, A,* L, Mṣb,* in art. سنح:) contr. of سَانِحٌ: (Ṣ,* TA:) pl. بَوَارِحُ. (L in art. سنح.) The Arabs [who apply the epithet in the latter sense] regard the بارح as an evil omen, and the سانح as a good omen; because one cannot shoot at the former without turning himself: (Ṣ:) but some of them hold the reverse: (Aboo-'Amr Esh-Sheybánee and L in art. سنح:) the people of Nejd hold the سانح to be a good omen; but sometimes a Nejdee adopts the opinion of the Ḥijázee [which is the contrary]. (IB in that art.) The first of these epithets is also applied to a bird as meaning *Inauspicious; ill-omened.* (A.) It is said in a prov., مَنْ لِي بِالسَّانِحِ بَعْدَ البَارِحِ (TA) i. e. [*Who will be responsible to me*] *for a fortunate,* or *lucky, event, after an unfortunate,* or *unlucky?* (Ḳ in art. سنح:) applied in the case of a man's doing evil, and its being said, "He will at a future time do good to thee:" originally said by a man on the occasion of gazelles' passing before him in the manner of such as are termed بَارِحَة, and its being said to him, "They will present themselves to thee in the manner of such as are termed سَانِحَة." (TA.) And in another prov. it is said, إِنَّمَا هُوَ كَبَارِحِ الأَرْوَى [*It,* or *he, is only like the mountain-goat passing in the manner of such as is termed* بارح]: for it dwells on the tops of the mountains, and men scarcely ever see it passing with the right or left side towards them save once in the course of ages: (Ṣ, Ḳ:) applied in the case of an extraordinary occurrence: (Ḳ:) [or in the case of a benefit conferred by a man who very rarely confers benefits on others: (Freytag's Arab. Prov. i. 35:)] or when a man has delayed, or been tardy in, visiting [but has come at last]. (TA.) — Hence, فِتْلَةٌ بَارِحَةٌ *i. q.* شَزْرَةٌ [i. e. ‡*A manner of twisting contrary to that which is usual:* see شَزَرَ]. (A.) — And هٰذِهِ فَعْلَةٌ بَارِحَةٌ ‡ *This is an action that has not happened rightly.* (A.) — [Hence,] بِنْتُ بَارِحٍ: and [perhaps] لَقِيتُ مِنْهُ بَرْحًا بَارِحًا: and بَرْحٌ لِعَيْنَيْكَ بَارِحٌ: see بَرْحٌ. — [And hence, perhaps, because of its evil effect; or because it comes, accord. to some, from the left, i. e. northerly direction, or, accord. to others, from the right, i. e. southerly direction; or] from بَرْحٌ as signifying "a difficult, a distressing, an afflictive, or adverse, and a wonderful, thing, or event;" (Ḥam p. 135;) بَارِحٌ signifies also *A hot wind:* (Ṣ:) or *a hot wind in the* صَيْف [i. e. *summer* or *spring*]: (Ḳ:) or *a hot wind coming from the direction of El-Yemen:* (Ḥam p. 135:) or *a wind that carries up, raises,* or *sweeps up and scatters, the dust:* (Mṣb:) pl. بَوَارِحُ: (Ṣ, Ḳ, &c.:) or the بوارح are *hot north,* or *northerly, winds in the* صَيْف: (AZ, Az, Ṣ:) this Az found to be the sense in which the term was used by the Arabs in his time: (TA:) or *violent winds that carry with them the dust by reason of their violence:* (TA:) or this name (the pl.) was given by the Arabs to *all winds in the time of the stars of the* قَيْظ [or *summer*]: *they mostly blow in the time of the stars of Libra;* [app. meaning when Libra is on, or near, the meridian at nightfall, agreeably with a statement in modern Arabic almanacs, that the periods of the beginning and end of the winds thus called are the 30th of May and the 9th of July;] *and these winds are what are termed the* سَمَائِم [pl. of سَمُومٌ]. (Ibn-Kunáseh, TA.) — البَوَارِحُ is also said by some to signify الأَنْوَآءُ [pl. of نَوْءٌ, q. v.]; as mentioned by AḤn; but he repels their assertion. (TA.)

البَارِحَةُ *The next,* or *nearest, past,* or *preceding, night; yesternight:* (Ṣ, A, Mgh,* Mṣb,* Ḳ:) from بَرِحَ signifying زَالَ ["he, or it, went away" &c.].

(Ṣ, A.) [In modern Arabic, *Yesterday*; as also البَارِح.] It has no dim. formed from it. (Sb, in Ṣ, in art. أمس; and TA.) You say, لَقِيتُهُ البَارِحَةَ [*I met*, or *met with*, *him*, or *it*, *last night*, or *yesternight*]: and لَقِيتُهُ البَارِحَةَ الأُولَى [*I met*, or *met with*, *him*, or *it*, *the night before last*; this being the sense in which the phrase is now used by the learned: but the vulgar expression is أَوَّلَ البَارِحَةِ, generally pronounced أَوَّلَ امْبَارِحْ or أَوَّلَ امْبَارِحَهْ, agreeably with a peculiarity of the dial. of the people of El-Yemen, or of Ṭeiyi and Ḥimyer, by the substitution of أَمْ for الْ: see art. امر]. (Ṣ.) From daybreak to the time when the sun declines from the meridian, one says, رَأَيْتُ اللَّيْلَةَ فِى مَنَامِى [I saw to-night in my sleep (such a thing)]; but when the sun has declined, one says, رَأَيْتُ البَارِحَةَ [*I saw last night*, or *yesternight*]: (AZ, Th: [and the like is said in the Mgh and Mṣb:]) or one says, كَانَ كَذَا وَكَذَا اللَّيْلَةَ [*Such and such things happened to-night*] until the sun is somewhat high and the day has become bright; but after this, one says, كَانَ البَارِحَةَ [*It happened last night*, or *yesternight*]. (Yoo, Seer.) The Arabs say,

* مَا أَشْبَهَ اللَّيْلَةَ بِالبَارِحَهْ *

How like is this night wherein we are to the former night that has departed! (TA:) [or, *this night to yesternight!*]: originally occurring in a poem of Ṭarafeh: used as meaning "how like is the child to the father!" and applied to [any] two things resembling each other. (Ḥar p. 667.)

أَبْرَحُ is formed [from بَرَحَ for بَرَّحَ] by the rejection of the added letter: [for a word of this kind is regularly formed only from an unaugmented triliteral-radical verb:] or it is like أَحْنَكُ, having no proper verb. (L.) You say, هٰذَا أَبْرَحُ عَلَىَّ مِنْ ذَاكَ (A,* L, Mṣb*) *This is more difficult, distressing, or afflicting, to me than that.* (L, Mṣb.*) And هٰذَا الأَمْرُ أَبْرَحُ مِنْ هٰذَا *This affair, event, or case, is more difficult, or distressing, than this.* (Ṣ.) And قَتَلُوهُمْ أَبْرَحَ قَتْلٍ [*They slew them with a most severe slaughter*]. (Ṣ.)

تَبْرِيحٌ [inf. n. of 2, used as a simple subst.,] is said by some to be sing. of تَبَارِيحُ, and has been used as such by post-classical authors, but is not of established authority: accord. to others, the latter has no sing.: (MF:) the pl. signifies *Difficulties, distresses, afflictions, or adversities*: [see also بَرْحٌ:] or the *difficulties*, or *obligations, incurred by troublesome*, or *inconvenient, means of obtaining subsistence*: (TA:) and تَبَارِيحُ الشَّوْقِ *the burning*, or *fierce burning*, [or *the burnings*, &c.,] *of the yearning*, or *longing, of the soul*, or *of longing desire*. (Ṣ, Ḳ.)

أَنَا مُبَرَّحٌ بِى *I am importuned*, or *pressed, with annoyance*, or *molestation*. (A, TA.) [See the verb (2).]

مُبَرِّحٌ and ٭ بَرِحٌ, applied to an affair, an event, or a case, signify the same; (Ḳ, TA;) i. e. *Severe, afflicting, distressing*, or *harassing*: (TA:) and the former, to a beating, (Ṣ, A, Mgh, TA,) meaning *the same*; (TA;) or *hurting* (Ṣ, Mgh) *severely*: (Ṣ:) and to a man, meaning *annoying*, or *molesting, by importuning*, or *pressing*. (TA.) [See 2.] لَقِيتُ مِنْهُ بَرْحًا مُبَرِّحًا: see بَرْحٌ.

يَبْرُوحٌ, (Ḳ,) thus correctly written, with the ى before the ب; [not يبروح, as in the CḲ; in Chald. יַבְרוּחַ, the word corresponding to the sing. of the Hebr. דּוּדָאִים in Gen. xxx. 14 and 16, accord. to the paraphrase of Onkelos;] or يَبْرُوحٌ صَنَمِىٌّ [the *idol-like* يبروح]; (TA;) The *root*, or *lower part, of the wild* لُفَّاح [or *mandrake*, not to be confounded with another plant to which the name of لُفَّاح, q. v., is also applied], (Ḳ,) *which is known by the names of* فَاوَانِيَا *and* عُودُ الصَّلِيبِ [names now given to the peony], and called by MF نُفَّاحُ البَرِّ, [or *the wild apple*, but perhaps this is a mistranscription for لُفَّاحُ البَرِّ,] said by him to be an appellation used by the vulgar; (TA;) *resembling the form of a man*; (Ḳ;) *and of two sorts, male and female; called by the people of Greece* عَبْدُ السَّلَامِ: (TA:) *it torpifies*, (Ḳ,) *and strengthens the two appetites* [namely that of the stomach and that of the generative organ]: (TA:) *if ivory is cooked with it for six hours, it renders it soft; and if a part affected by* [*the disease termed*] بَرَش *is rubbed with its leaves for a week*, (Ḳ,) *without interruption*, (TA,) *it removes it without causing ulcers*, or *sores*: (Ḳ:) the root of the wild لُفَّاح is the يَبْرُوح: *it has the form of a human being; the male like the male, and the female like the female; and they pretend that he who pulls it up dies; wherefore, when they desire to do so, they tie a dog or some other animal to it.* (Ḳzw, voce لُفَّاح.)

برد

1. بَرَدَ, aor. ـُ, inf. n. بُرُودَةٌ; (Ṣ, M, Mgh, Mṣb, Ḳ;) and بَرِدَ, aor. ـَ, (M, Mṣb, Ḳ,) inf. n. بَرْدٌ; (M, Mṣb;) *It* (a thing, Ṣ, Mṣb, and the latter said of water, Mṣb) *was*, or *became, cold, chill*, or *cool*; [see بَرْدٌ below;] (Ṣ, M;) *its heat became allayed*. (Mṣb.) The latter verb is also used transitively, as will be shown below. (Mṣb.) — [Hence,] بَرَدَ مَضْجَعُهُ [lit. *His bed*, or *place of sleep, became cold*; meaning] ‡ *he went on a journey*. (A.) — بَرَدَ also signifies ‡ *He died*; (Aṣ, T, Ṣ, A, Ḳ;) because death is the non-existence of the heat of the soul; (L;) or it is allusive to the extinction of the natural heat; or to the cessation of motion. (MF.) For — بَرَدَ, (MF,) aor. ـَ, (Mgh,) inf. n. بَرْدٌ, (MF,) likewise signifies † *It was*, or *became, still, quiet*, or *motionless*; (Mgh, MF;) for instance, a slaughtered sheep or goat [&c.]. (Mgh.) And † *It* (beverage of the kind called نَبِيذ) *became still, and without briskness*. (TA, from a trad.) You say, رُعِبَ فَبَرَدَ مَكَانَهُ [† *He became frightened, and remained motionless in his place*; مَكَانَهُ meaning فِى مَكَانِهِ: and hence,] ‡ *he became amazed*, or *stupified*. (A.) And بَرَدَتْ عَيْنُهُ † *The pain in his eye became allayed*, or *stilled*. (L.) And بَرَدَ أَمْرُنَا † *Our affair*, or *case, became easy*. (TA, from a trad. [See also بَارِدٌ.]) — Also, inf. n. بَرْدٌ, [which see below,] † *He slept*. (T.) — And hence, ‡ *It remained*, or *became permanent*, or *fixed*, or *settled*. (T.) So in the saying, لَمْ يَبْرُدْ بِيَدِى مِنْهُ شَىْءٌ ‡ *There did not remain*, or *become permanent* or *fixed* or *settled, in my hand, thereof, anything*. (T, L.*) You say also, بَرَدَ أَسِيرًا فِى أَيْدِيهِمْ ‡ *He remained safely a captive in their hands*. (A.) And بَرَدَ فِى أَيْدِيهِمْ سَلَمًا ‡ *He became a permanent captive, remaining in their hands, not to be ransomed nor liberated nor demanded*. (L.) And بَرَدَ المَوْتُ عَلَى مُصْطَلَاهُ ‡ *Death fixed*, or *settled*, [*upon his face and extremities*, or] *upon his limbs*, or *upon his arms and legs and face and every prominent part*, which become cold at the time of death, and which are warmed at the fire. (AHeyth, L.) And بَرَدَ المَوْتُ عَلَيْهِ [‡ *Death became impressed upon him*;] *the marks*, or *signs, of death became apparent upon him*. (A.) — [And hence, app.,] ‡ *It* (a right, or due,) *became incumbent*, or *obligatory*, (M, Ḳ, TA,) *and established*. (TA.) You say, بَرَدَ لِى حَقِّى عَلَى فُلَانٍ ‡ *My right*, or *due, became incumbent*, or *obligatory, on such a one, and established against him*. (M,* A,* TA.) And مَا بَرَدَ لَكَ عَلَى فُلَانٍ ‡ *What hath become incumbent*, or *obligatory, to thee, on such a one, and established against him?* or *what hath become owed*, or *due, to thee, by*, or *from, such a one?* as also مَا ذَابَ لَكَ عَلَيْهِ. (Ṣ.) And بَرَدَ لِى عَلَيْهِ كَذَا مِنَ المَالِ ‡ *Such an amount of the property*, or *of property, became incumbent*, or *obligatory, to me, on him, and established against him*; or *became owed*, or *due, to me, by*, or *from, him*. (Ṣ.) — Also, (Ḳ,) aor. ـَ, inf. n. بَرْدٌ, (TA, [but see the next sentence,]) † *He* (a man) *was*, or *became, weak*; and so بُرِدَ, a verb like عُنِىَ. (Ḳ.) And, inf. n. بُرَادٌ and بُرُودٌ, (M, Ḳ,) † *He was*, or *became, languid*, (Ḳ,) or *weak and languid, from leanness* or *disease*: (M:) or *weak in the legs, from hunger* or *fatigue*. (Ibn-Buzurj, T.) And بَرَدَ مُخُّهُ, (A, Ḳ,) aor. ـَ, inf. n. بَرْدٌ, (TA,) ‡ *He was*, or *became, lean*, or *emaciated*; (A, Ḳ;) and so بَرَدَتْ عِظَامُهُ. (A, TA.) — † *It* (a sword [or the like]) *was*, or *became, blunt*. (M, Ḳ.) — بَرَدَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Mṣb,) inf. n. بَرْدٌ; (Ḳ;) and ٭ بَرَّدَهُ, (Ṣ, M, Mṣb, Ḳ,) inf. n. تَبْرِيدٌ; (Ṣ;) *He made it*, or *rendered it*, (for ex., water, M, Mṣb, Ḳ,) *cold, chill*, or *cool*: (Ṣ, &c.:) but the latter has an intensive signification [*he made it*, or *rendered it, very cold*, or *very cool*]: (Mṣb:) or both signify, (Ḳ,) or the former signifies, (M, TA,) *he mixed it with snow*: (M, Ḳ:) one does not say ٭ ابردهُ, except in a bad dialect. (Ṣ.) بَرِّدِيهِ, being used by a poet for بَلْ رِدِيهِ, has been erroneously supposed to mean "Make thou it hot." (M.) You say, بَرَدَنَا اللَّيْلُ, (aor. and inf. n. as above, M,) and بَرَدَ عَلَيْنَا, *The night affected us with its cold*. (M, Ḳ.) And سَقَيْتُهُ شَرْبَةً بَرَدَتْ فُؤَادَهُ, (Ṣ, M,*) aor. and inf. n. as above, (Ṣ,) *I gave him to drink a draught*

that cooled his heart: (Ṣ, M:) or بَرَدْتُ بِهَا فُؤَادَهُ [*with which I cooled his heart*]. (So in the T.) And بَرِّدْ فُؤَادَكَ بِشَرْبَةٍ *Cool thy heart by a draught.* (A.) And اسْقِنِى سَوِيقًا أَبْرُدْ بِهِ كَبِدِى [*Give thou me to drink* سويق *with which I may cool my liver*]. (T.) And بَرَدَ عَيْنَهُ بِالْكُحْلِ, (A'Obeyd, T, M,) or بِالْبَرُودِ, (Ṣ, Mṣb, Ḳ,) aor. and inf. n. as above, (M,) [*He cooled his eye with the collyrium*, or] *he applied the cooling collyrium to his eye*, (T,* Ṣ, M,* Mṣb, Ḳ,*) *and allayed its pain.* (M.) The following words, cited by IAạr,

* بَرَدُوا غَوَارِبَ أَيْنُقٍ حُدْبِ *

[lit. *They cooled the fore parts of the humps*, or *the backs, of humped she-camels*], mean ‡ *they put off from them their saddles, that their backs might become cool.* (M.) You say also, بَرِّدْ ظَهْرَ فَرَسِكَ سَاعَةً ‡ *Relieve thy horse from riding* [lit. *cool his back*] *awhile.* (A.) And لَا تُبَرِّدْ عَنْ فُلَانٍ ‡ *Do not thou alleviate the punishment* [*in the world to come*] *due to the offence of such a one by thy reviling him*, or *cursing him*, when he has acted injuriously to thee. (T, Ṣ,* M,* A,* L.) And بَرَدَ الْخُبْزَ بِالْمَاءِ, (T, L, Ḳ,) (T,) *He poured* [*cold*] *water upon the bread*, (T, L, Ḳ,) and *moistened it* [*therewith:* see بَرُودٌ]. (T, L.) — بُرِدَ (a verb like عُنِىَ, Ḳ) *It* (a company of men) *was hailed upon.* (Ṣ, M, Ḳ.) And بُرِدَتِ الْأَرْضُ *The land*, or *ground, was hailed upon.* (Ṣ.) = بَرَدَ, (Ṣ, M, &c.,) aor. ـُ, (TA,) inf. n. بَرْدٌ, (Mgh, TA,) also signifies *He filed* (M, Mgh, Ḳ) iron, (Ṣ, M, &c.,) and the like, (M,) with a مِبْرَد. (Ṣ, M, Mgh, Mṣb, Ḳ.) = بَرَّدَهُ and ابردهُ *He sent him as a* بريد [or *messenger on a post-mule* or *post-horse*]. (Ḳ.) And بَرَدَ بَرِيدًا, (M,) and ابردهُ, (A,) *He sent a* بريد. (M, A.) And ابردهُ, ابردهُ اليه بَرِيدًا, ابردهُ إِلَيْهِ, (Ṣ,) or ابردهُ, (T, TA.) *He sent to him a* بريد. (T, Ṣ.)

2: see بَرَّدَهُ, in four places. — بردّهُ عَلَيْهِ ‡ *He made it incumbent*, or *obligatory, on him.* (M, A.) — And بَرَّدَهُ, (Ḳ, TA, but omitted in the CḲ,) inf. n. تَبْرِيدٌ; (TA;) and ابردهُ; (M, Ḳ;) †*It* (a thing, M) *made him*, or *rendered him, weak; weakened him;* (Ḳ;) or *made him*, or *rendered him, weak and languid.* (M.) = [بَرَّدَ also signifies, as is indicated in the TA voce حُبَاحِبٌ, *It* (a locust) *spread forth its wings;* which are termed its بُرْدَانِ: see بُرْدٌ.]

4. ابرد *He entered upon a cold*, or *cool, time:* (Mgh, Mṣb;) *he entered upon the last part of the day:* (M, Ḳ:) *he entered upon the time when the sun had declined:* (Moḥammad Ibn-Kaạb, T:) and *he entered upon the cool season, at the end of the summer.* (Lth, T.) [Hence,] أَبْرِدُوا بِالطَّعَامِ *Delay ye to eat food until it is cool:* occurring in a trad. (El-Munáwee.) And أَبْرِدُوا بِالظُّهْرِ (T, A, Mgh, Mṣb) *Defer ye the noon-prayers until the cooler time of the day, when the vehemence of the heat shall have become allayed.* (Mgh, Mṣb.) And أَبْرِدْ عَنْكَ مِنَ الظَّهِيرَةِ *Stay thou until the mid-day heat shall have become assuaged, and the air be cool.* (M, and L in art. فيح.) ابرد لَهُ — *He gave him to drink what was cold*, or *cool.* (M, Ḳ.) You say also, سَقَيْتُهُ فَأَبْرَدْتُ لَهُ, meaning *I gave him to drink what was cold*, or *cool.* (A'Obeyd, Ṣ.) — ابردهُ *He brought it cold*, or *cool.* (M, Ḳ.) — See بَرَدَهُ, first sentence. — And see 2. = See also 1, in four places; last three sentences.

5. تبرّد فِيهِ *He descended into it*, (i. e., into water, TA,) *and washed himself in it, to refresh himself by its coolness.* (M, Ḳ.) See also 8. — تبرّد also signifies †*He became weakened.* (TA.)

8. ابترد *He washed himself with cold water:* (Ṣ:) and likewise, (Ṣ,) or ابترد المَآءَ, (Ḳ,) *he drank water to cool his liver:* (Ṣ, Ḳ:) or the latter signifies *he poured the water cold upon himself*, (M, Ḳ,) meaning, *upon his head:* (M:) and تبرّد بِالْمَاءِ, (T, A,) and ابترد, (A,) *he washed himself with water*, or *with the water.* (T.)

10. استبرد عَلَيْهِ لِسَانَهُ ‡ *He let loose his tongue and used it like a file against him.* (A.)

بَرْدٌ and بُرُودَةٌ [originally inf. ns.] *Cold; coldness; chill; chilness; cool*, as a subst.; *coolness;* the former, *contr. of* حَرٌّ; (Ṣ, M, A, Mṣb;) and the latter, *of* حَرَارَةٌ. (Ṣ.) — And [hence] the former, ‡ *Pleasantness; enjoyment; ease; comfort:* as in the saying, نَسْأَلُكَ الْجَنَّةَ وَبَرْدَهَا ‡ *We ask of Thee Paradise and its pleasantness*, &c. (L.) — Also †*Sleep:* (T, Ṣ, M, A, Ḳ:) [an inf. n. used as a subst.:] so in the Ḳur lxxviii. 24: (Ṣ, M, Ḳ:) for sleep cools a man: (TA:) or, accord. to I 'Ab, it there means the *coldness*, or *coolness*, of beverage. (T.) You say, مَنَعَ الْبَرَدُ الْبَرْدَ †*The hail prevented sleep.* (A.) — And †*Saliva:* (Th, T, M, Ḳ:) so, accord. to Th, in the saying of El-'Arjee,

* وَإِنْ شِئْتِ لَمْ أَطْعَمْ نُقَاخًا وَلَا بَرْدَا *

And if thou desire, I will not taste sweet water, nor saliva [from any lips but thine]. (T, M,* TA. [But this is cited in the Ṣ as an ex. of بَرْد signifying *sleep*.]) — See also بَارِدٌ. — [Hence,] الْبَرْدَانِ: see الْأَبْرَدَانِ, voce أَبْرَدُ.

بُرْدٌ *A kind of garment;* (Ṣ;) *a kind of striped garment:* (M, Ḳ:) accord. to some, *of the description termed* وَشْىٌ [or *variegated*]: (M:) or particular kinds thereof are distinguished by such terms as بُرْدُ عَصْبٍ and بُرْدُ وَشْىٍ: (Mṣb:) also, (as a coll. gen. n., TA,) *garments of the kind called* أُكْسِيَةٌ, [pl. of كِسَآءٌ,] *which are wrapped round the body;* (Ḳ;) *one of which is called* بُرْدَةٌ: (M, Ḳ:) or, as Lth says, the بُرْد is [*a*] *well-known* [*garment*], *of the kind called* بُرُودُ الْعَصْبِ *and* بُرُودُ الْوَشْىِ; (T;) but the بُرْدَة is *a garment of the kind called* كِسَآء, *four-sided, black, and somewhat small, worn by the Arabs of the desert:* (T, Ṣ, Mgh,* Mṣb,* TA:) or this latter (the بردة) is *a striped garment of the kind called* شَمْلَةٌ: (T:) or it is *an oblong piece of woollen cloth, fringed:* (M:) Sh says, I saw an Arab of the desert wearing *a piece of woollen cloth resembling a napkin, wrapped round the body like an apron;* and on my saying to him, What dost thou call it? he answered, بُرْدَة: (T:) [the modern بردة, in every case in which I have seen it, I have observed to be *an oblong piece of thick woollen cloth, generally brown or of a dark or ashy dust-colour, and either plain, or having stripes so narrow and near together as to appear, at a little distance, of one colour; used both to envelop the person by day and as a night-covering:* the بردة of Moḥammad is described as about seven feet and a half in length, and four and a half in width, and in colour either أَخْضَر or أَحْمَر, i. e. of a dark or ashy dust-colour or brown; for such are the significations of these two epithets when applied to a garment of this kind, and in some other cases:] the pl. of بُرْد is أَبْرُدٌ (M, Ḳ) and أَبْرَادٌ [both pls. of pauc.] and بُرُودٌ (Ṣ, M, Ḳ) and بُرَدٌ, (IAạr, T,) or this last is pl. of بُرْدَةٌ, (Ṣ, M,) and بِرَادٌ, like as قِرَاطٌ is pl. of قُرْطٌ, or this, also, is pl. of بُرْمَةٌ, like as بِرَامٌ is pl. of بُرْمَةٌ. (M.) — ذُو بُرْدٍ, as opposed to ذُو كِسَآءٍ, means †*A rich man.* (Ṣ in art. عج.) — وَقَعَ بَيْنَهُمَا قَدُّ بُرُودٍ يُمْنَةٍ (so in copies of the Ḳ, in the TA يَمَنَةٍ,) or بُرُودٍ ثَمِينَةٍ, (so in a copy of the A,) ‡ [*There happened between them two the rending of* بُرُود *of the fabric of El-Yemen*, accord. to the reading in the Ḳ, or *of costly* بُرُود, accord. to the reading in the A,] means *they arrived at a great*, or *severe, state of affairs;* (Ḳ;) or is said of two men who have contended together in vehement altercation so that they have rent each other's garments; (A;) [accord. to the reading in the Ḳ,] because يُمْنٌ, [in the CḲ يُمْن,] which are بُرُود of El-Yemen, are not rent save on account of some great, or severe, thing, or affair. (Ḳ.) هُمَا فِى بُرْدَةٍ — أَحْمَاسٍ means †*They two do one deed;* or *act alike;* (IAạr, M, Ḳ;) *and resemble each other, as though they were in one* بُرْدَة: (IAạr, M:) or *they two have become near together, and in a state of agreement.* (Ḳ in art. خمس, q. v.) — And سَلَبَ الضَّبَآءَ بُرْدَتَهَا ‡ *He*, or *it, deprived the wine of its colour.* (A.) — And بُرْدَا الْجَرَادِ, (T,) or الْجُنْدَبِ, (Ṣ,) †*The two wings* [*of the locust*, or *of the species called* جندب]. (T, Ṣ.) — And بُرْدَةُ الضَّأْنِ †*A certain sort of milk.* (Ḳ.)

بَرَدٌ *Hail; what descends from the clouds, resembling pebbles;* (M, Mṣb;) *frozen rain;* (Lth, T;) *what is called* حَبُّ الْغَمَامِ (Ṣ, A, Mṣb, Ḳ) *and* حَبُّ الْمُزْنِ (Mṣb) [i. e. *the grains*, or *berries, of the clouds:* a coll. gen. n., of which the n. un. is with ة, signifying *a hailstone*].

بَرْدٌ *Possessing coldness* or *coolness:* an epithet applied to the [plant called] صِلِّيَان. (Ṣ.) — سَحَابٌ بَرْدٌ, (T, Ṣ, M, Ḳ,) and أَبْرَدُ, (Ṣ, Ḳ,) *Clouds containing hail* (T, Ṣ, M, Ḳ*) *and cold.* (T.) You say also سَحَابَةٌ بَرْدَةٌ *A cloud containing hail* (T, Ṣ, M, A*) *and cold;* (T;) but not سحابة بَرْدَآءُ. (M.)

بَرْدَةٌ: see بَارِدٌ: = and see also بُرْدَةٌ. — هِىَ لَكَ بَرْدَةَ نَفْسِهَا *She is purely thine;* (Fr, A'Obeyd, T, Ṣ, M;) syn. خَالِصَةً: (M:) A'Obeyd explains it by خَالِصًا, (T, Ṣ, M,) not in the fem. form, (TA,) on the authority of Fr. (T.) — هُوَ لِى بَرْدَةَ يَمِينِى,

(A'Obeyd, M,) or هُوَ لِبَرْدَةَ يَمِينِى, (Ṣ,) *He, or it, is known to me.* (A'Obeyd, Ṣ, M.) = بَرْدَةُ a proper name applied to *The ewe.* (Ḳ.)

بُرْدَةٌ: see بُرْدٌ, in five places.

بَرَدَةٌ (T, Ṣ, M, A, &c.) and ♦ بَرْدَةٌ (T, M, Ḳ) *Indigestion; a malady arising from unwholesome food:* (Ṣ, M, A, L, Mṣb, Ḳ:) or *heaviness of food to the stomach:* (IAạr, T, L:) so termed because it makes the stomach cold. (T, L, Mṣb.) It is said in a trad., أَصْلُ كُلِّ دَآءٍ البَرَدَةُ [*The origin of every disease is indigestion*]. (T, Ṣ, M,* A.) = Also, the former, The *middle* of the eye. (Ḳ.)

بُرَدَآءُ *An ague;* i. e. *a fever attended by a cold fit,* (Ḳ,) or *by shivering.* (TA.)

بُرْدِىٌّ *A well-known kind of plant,* (Ṣ, M,* Ḳ,) *of which the kind of paper termed* قِرْطَاس *is made;* (TA in art. قرطس, q. v.;) [namely, *papyrus;* and] *of which mats are made;* (Mṣb;) [app. meaning *rushes* in general: but the former is generally meant by it in the present day, and is probably the proper signification: anciently, mats, as well as ropes and sails &c., were made of the rind of the papyrus; and even small boats were constructed of its stalks bound together; and of such, probably, was the ark in which the infant Moses was exposed: it is a coll. gen. n.:] n. un. بُرْدِيَّةٌ. (M, TA.) Hence, قُطْنُ البَرْدِىِّ *The cotton of the papyrus, which, resembling wool, is gathered from the stalk, and, mixed with lime, composes a very tenacious kind of cement.* (Golius, from Ibn-Maạroof.) — [Also, a rel. n. from the same, meaning *Of,* or *belonging to,* or *resembling, the plant so called.* Hence the saying,] لَهَا سَاقٌ بَرْدِيَّةٌ [*She has a shank like a papyrus-stalk*]. (A.)

بُرْدِىٌّ *One of the most excellent sorts of dates:* (Ṣ, Mṣb:) *an excellent sort of dates,* (AḤn, M, Ḳ,) *resembling the* بَرْنِىّ: (AḤn, M:) or *a sort of dates of El-Ḥijáz.* (TA.)

بَرْدَانُ *Feeling cold* or *chilly* or *cool:* fem. with ة: perhaps post-classical; for I have not found it mentioned in any of the lexicons.]

بُرَادٌ: see بَارِدٌ. = Also *Weakness of the legs, from hunger or fatigue.* (Ibn-Buzurj, T.) [See also 1.]

بَرُودٌ: see بَارِدٌ. — Beverage *that cools the heat of thirst.* (T.) — Also, (T, L, Ḳ,) and ♦ مَبْرُودٌ, (T, M, A, L, Ḳ,) Bread *upon which water is poured;* (T, L, Ḳ;) *which is moistened with cold water:* (A:) eaten by women to make them fat. (M, A, L.) The subst. applied to such bread is بَرِيدٌ ♦ بَرُودٌ (A.) — [as an epithet in which the quality of a subst. predominates] also signifies *Cold water which one pours upon his head.* (M.) — *Anything with which a thing is rendered cold,* or *cooled.* (Ṣ, M.) — *A collyrium which cools the eye;* (Lth, T, M, Mṣb;) also termed بَرُودُ العَيْنِ. (T, Ṣ.) — بَرُودُ الظِّلِّ †*Pleasant in social intercourse:* applied alike to the male and the female. (TA, from a trad.) — ثَوْبٌ بَرُودٌ *A garment without nap:* (Ḳ:) and *a garment that is not warm nor soft.* (TA.)

بَرِيدٌ: see بَرُودٌ. = Also *A mule appointed* [*for the conveyance of messengers*] *in a* رِبَاط [or *public building for the accommodation of travellers and their beasts, or in a* سِكَّة, which is a *house or the like specially appropriated to messengers and the beasts that carry them:* thus it signifies *a post-mule:* afterwards, it was applied also to *a post-horse,* and *any beast appointed for the conveyance of messengers*]: (Mgh:) [this is what is meant by the words in the Ṣ and Ḳ, البَرِيدُ المُرَتَّبُ:] it is a word of Persian origin, (Z in the Fáïḳ,) arabicized, from بُرِيدَهْ دُمْ, (Z in the Fáïḳ, and Mgh,) i. e. "docked," or "having the tail cut off;" for the post-mules (بِغَالُ البَرِيدِ) had their tails cut off in order that they might be known: (Z in the Fáïḳ:) [or perhaps it is from the Hebrew פֶּרֶד "a mule:"] or it is applied to the *beast appointed for the conveyance of messengers* (دَابَّةُ البَرِيدِ) because he traverses the space called بَرِيد [defined below: but the reason before given for this appellation is more probable: it is like the Lat. "veredus"]: (T, Mṣb:) pl. بُرُدٌ (Z, Mgh, Mṣb) and بُرْدٌ, which is a contraction of the former, like as رُسُلٌ is of رُسْلٌ. (Z.) You say, حُمِلَ فُلَانٌ عَلَى البَرِيدِ [*Such a one was borne on the post-mule* or *post-horse*]. (Ṣ.) Imra-el-Ḳeys speaks of a بريد of the horses of Barbar. (Ṣ.) — Having been originally used in the sense first explained above, it was afterwards applied to *A messenger borne on a post-mule* [or *post-horse*]: (Z in the Fáïḳ, and Mgh:) or *messengers on beasts of the post:* (M, Ḳ:) or *a messenger that journeys with haste:* (A:) or [simply] *a messenger:* (Ṣ, Mṣb, Ḳ:) pl. as above. (M,* Z.) Hence the saying, الحُمَّى بَرِيدُ المَوْتِ *Fever is the messenger of death:* (T, Mṣb:) because it gives warning thereof. (T.) Hence also البَرِيدُ applied to *The animal called* الفُرَانِقُ, (said to be *the jackal,* but some say otherwise, TA,) because he gives warning before [the approach of] the lion. (T, Ṣ, Ḳ.) And صَاحِبُ البَرِيدِ [*The master of the messengers that journey on post-mules* or *post-horses*]. (Ṣ.) [And خَيْلُ البَرِيدِ, occurring in many histories &c., *The post-horses, that carry messengers and others.*] — Also, having been applied to a messenger on a post-mule [or post-horse], it then became applied to The *space,* or *distance, traversed by the messenger thus called;* (Mgh, Mṣb;*) the *space,* or *distance, between each* سِكَّة *and the* سِكَّة *next to it;* the سِكَّة being a structure of either of the kinds called بَيْت and قُبَّة, or a رِبَاط [explained above], in which the appointed messengers lodge; (Z in the Fáïḳ;) the *space,* or *distance, between two stations,* or *places of alighting;* or *two parasangs,* or *leagues;* (M, Ḳ;) [*six miles;*] each parasang, or league, being three miles, and each mile being four thousand cubits: (TA:) or *twelve miles;* (Ṣ, A, Mṣb, Ḳ;) i. e. *four parasangs,* or *leagues:* (Mgh, TA:) [for] the space, or distance, between each station termed سِكَّة and the next to it is either two parasangs or four: (Z in the Fáïḳ:) the distance of *twelve miles* is [also] termed سِكَّةُ البَرِيدِ: (T:) the pl. is as above. (T, Z.) A journey of four بُرُد, or forty-eight miles, renders it allowable to shorten prayers; which miles are of the Háshimee measure, such as are measured on the road to Mekkeh. (T.) — Also The *course,* or *pace,* of a camel *along the space thus called:* so in the following verse of Muzarrid, in praise of 'Arábeh El-Owsee:

* فَدَتْكَ عَرَابَ اليَوْمَ أُمِّى وَخَالَتِى *

* وَنَاقَتِىَ النَّاجِى إِلَيْكَ بَرِيدُهَا *

[*May my mother, and my maternal aunt, and my she-camel that is swift in her course to thee from one station to another, be ransoms for thee, O 'Arábeh,* (the name being contracted,) *this day!*]. (Ṣ.)

بُرَادَةٌ *Filings;* (M, Mgh, Ḳ;) *what falls from iron* [*&c.*] *when filed.* (Ṣ.)

بُرُودَةٌ: see بَرْدٌ.

بَرَّادَةٌ *A vessel which cools water:* (M, Ḳ:) or *a* كَوَّازَة [app. meaning either a *stand,* or a *shelf, upon which mugs* (كِيزَان, pl. of كُوز,) *are placed;* erroneously in the Ḳ, كُوَّارَة, and كُوَارَة, as I find it in different copies;] *upon which water is cooled:* (Lth, T, Ḳ:*) but [Az says,] I know not whether it be a classical or a post-classical word. (T.) Hence the saying, بَاتَتْ كِيزَانُهُمْ عَلَى البَرَّادَةِ *Their mugs passed the night upon the* برّادة. (A, TA.)

بَارِدٌ (Ṣ, M, Mṣb, Ḳ) *Cold; chill; cool;* (Ṣ, Mṣb;) applied to water [&c.]; (M, Ḳ;) as also بَرْدٌ ♦, [originally an inf. n., like عَدْلٌ, used as an epithet,] (M, Ḳ,) and بَرُودٌ ♦, (Ṣ, M, Ḳ,) and بُرَادٌ ♦; (M, Ḳ;) but the last two are intensive forms [signifying *very cold* or *chill* or *cool*]. (TA.) — ‡ Anything *loved, beloved, liked,* or *approved.* (TA.) [Hence,] عَيْشٌ بَارِدٌ ‡ *An easy and a pleasant life,* or *state of life.* (ISk,* T,* M, A, L, Ḳ.) And بَرْدَةُ العَيْشِ ♦ بَارِدَةُ العَيْشِ, and لَيْلَةٌ بَارِدَةُ العَيْشِ, [the latter written in the TT بَرَدَةُ العيش,] ‡ *A night of easy and pleasant life.* (M, L.) And غَنِيمَةٌ بَارِدَةٌ: see the latter word. — سَمُومٌ بَارِدٌ ‡ *A hot wind that is constant, continual, permanent, settled,* or *incessant.* (Ṣ, L.) — لِى عَلَيْهِ أَلْفٌ بَارِدٌ ‡ *A thousand* [pieces of money &c.] *are incumbent,* or *obligatory, on him, to me, and established against him;* or *are owed,* or *due, to me, by,* or *from, him.* (Ṣ, M.*) — جَآءَ فُلَانٌ بَارِدًا مُخَّهُ, and بَارِدَ العِظَامِ, ‡ *Such a one came in a lean,* or *an emaciated, state:* in the contr. case, one says, حَارًّا مُخُّهُ, and حَارَّ العِظَامِ. (A, TA.) — بَارِدٌ also signifies †*Blunt;* applied to a sword and the like: see 1. — And, contr., †*Sharp:* for you say,] مُرْهَفَاتٌ بَوَارِدُ [pl. of بَارِدَةٌ, meaning] †*Sharp,* or *cutting, swords:* (TA:) or *slaying swords.* (Ṣ.)

بَارِدَةٌ †*Spoil acquired without fatigue;* (IAạr, T;) also termed غَنِيمَةٌ بَارِدَةٌ; and to this is likened, by the Prophet, fasting in winter. (T.) Also † *Gain made by merchandise at the time of one's buying it.* (IAạr, T.)

أَبْرَدُ [*More,* and *most, cold,* or *chill,* or *cool*]. — [Hence,] الأَبْرَدَانِ and البَرْدَانِ ♦ *The morning,*

between daybreak and sunrise, and the evening, between sunset and nightfall; (T, Ṣ, M, Ḳ;) also called العَصْرَانِ (Ṣ, Ḳ) and الصَّرْعَانِ and الرِّدْفَانِ: (T:) or (as in the Ṣ, but in the M and Ḳ "and") *the morning-shade and evening-shade:* (Ṣ, M, Ḳ:) so called because of their coldness, or coolness. (TA.) — See also بَرِدٌ. — ثَوْرٌ أَبْرَدُ *A bull upon which are spots,* or *patches, of white and black:* (Ṣ, M:) of the dial. of El-Yemen. (M.) — And الأَبْرَدُ *The leopard:* fem. with ة: (T, Ḳ: [but in the TT, the fem. is written like the masc.:]) pl. الأَبَارِدُ. (T, Ḳ.) The female is also called الخَيْثَمَةُ. (T.)

إِبْرِدَةٌ, (Ṣ, M, &c.,) with kesr (Ṣ, Mgh, Ḳ) to the ء and the ر, (Mgh, TA,) [in the CḲ ابْرَدَة,] *Cold in the belly,* or *inside;* (M, Ḳ;) *a well-known malady, arising from the prevalence of cold and humidity, and preventing one, by languor, from performing the act of coition:* (Ṣ, Mgh:) and *a dripping of the urine, which prevents a man's taking pleasure in women.* (T, L.) — Also *Coldness* of the damp earth, and of rain. (M, L.) An Arab says, إِنَّهَا لَبَارِدَةُ اليَوْمَ [*Verily it* (the morning, الغَدَاةُ, L) *is cold to-day*]; and another says to him, لَيْسَتْ بِبَارِدَةٍ إِنَّمَا هِيَ إِبْرِدَةُ الثَّرَى [*It is not cold: it is only the coldness of the damp earth*]. (Ṣ, L.)

مُبْرَدٌ [pass. part. n. of 4]. You say, أَرْضٌ مُبْرَدَةٌ: see مَبْرُودٌ.

مُبْرِدٌ [act. part. n. of 4]. You say, جِئْنَاكَ مُبْرِدِينَ *We came to thee when the heat had become allayed.* (T.) = Also One *sending,* or *who sends, a* بَرِيد [or بُرْد, i. e., *a messenger on a post-mule* or *post-horse,* or *messengers on post-mules* or *post-horses*]. (Ṣ.)

مِبْرَدٌ (Ṣ, Ḳ, &c.) *A file;* (M;) syn. سُوهَانٌ; (M, Ḳ;) which is a Persian word: (M:) pl. مَبَارِدُ. (Mṣb.) — [Hence,] جَعَلَ لِسَانَهُ عَلَيْهِ مِبْرَدًا ‡ [*He made his tongue like a file upon him;* i. e.,] *he annoyed him,* or *hurt him, with his tongue, and vituperated him.* (A.) [See a saying of Moosà Ibn-Jábir voce جِنٌّ.]

مَبْرَدَةٌ [*A cause of coldness* or *coolness*]. You say, هٰذَا الشَّيْءُ مَبْرَدَةٌ لِلْبَدَنِ [*This thing is a cause of coldness,* or *coolness, to the body*]: and Aṣ relates that he said to an Arab of the desert, "What induceth thee to take a sleep in the morning while the sun is yet low?" and he answered, إِنَّهَا مَبْرَدَةٌ فِي الصَّيْفِ مَسْخَنَةٌ فِي الشِّتَاءِ [*Verily it is a cause of coolness in the summer,* and *a cause of warmth in the winter*]. (Ṣ, A.)

مُبَرَّدٌ: see what follows.

مَبْرُودٌ *Made,* or *rendered, cold* or *chill* or *cool:* (Ṣ, Mṣb, Ḳ:) [and مُبَرَّدٌ signifies the same in an intensive manner:] applied to water [&c.: or signifying *mixed with snow:* see بَرَدَهُ]. (Ḳ.) — شَجَرَةٌ مَبْرُودَةٌ *A tree deprived of its leaves by the cold.* (AḤn, M.) — أَرْضٌ مَبْرُودَةٌ (M, A, Ḳ) and مُبْرَدَةٌ (Ḳ) *Land,* or *ground, hailed upon:* (M, Ḳ:) or *snowed upon.* (A, TA.) — See also بَرُودٌ.

بردع

بَرْدَعَةٌ: see بَرْذَعَةٌ.

برذع

بَرْذَعٌ: see what next follows.

بَرْذَعَةٌ (Ṣ, Mgh, Mṣb, Ḳ) and بَرْدَعَةٌ (Mṣb, Ḳ) *A* [*cloth of the kind called*] حِلْس *which is put beneath the* [*saddle called*] رَحْل (Ṣ, Mgh, Mṣb, Ḳ) *of the camel:* (Mgh:) pl. بَرَاذِعُ (Mgh, Mṣb) and بَرَادِعُ. (Mṣb.) Ru-beh says, [using the sing. without the ة as a coll. gen. n.,]

* وَتَحْتَ أَحْنَآءِ الرِّحَالِ البَرْذَعُ *

[*And beneath the curved pieces of wood of the camels' saddles are the bardha'ahs*]. (TA.) — This is the primary signification: but in the conventional language of our time, it is applied to *An ass's saddle; the thing upon which one rides on an ass, like the* سَرْج *to the horse;* (Mṣb;) [i. e. *a pad,* or *stuffed saddle; generally stuffed with straw; and used for a mule as well as for an ass;*] or an ass's برذعة is *a saddle like the* رَحْل *and* قَتَب. (TA voce إِكَافٌ, q. v.) = بَرْذَعَةٌ also signifies *Land which is neither hard nor soft:* (Ḳ:) pl. as above. (TA.)

بَرَاذِعِيٌّ *A maker of* بَرَاذِع, pl. of بَرْذَعَةٌ: a rel. n. similar to أَنْمَاطِيٌّ. (TA.)

برذن

Q. 1. بَرْذَنَ, (M, Ḳ,) inf. n. بَرْذَنَةٌ, (T,) *He* (a horse) *went in the manner of the* بِرْذَوْن, q. v. (T, M, Ḳ.) — *He* (a man) *was,* or *became, heavy,* or *sluggish:* whence IDrd thinks بِرْذَوْنٌ to be derived: (M, Mṣb:*) but this opinion is of no account. (M.) — *He was unable to reply,* (T, Ḳ,) when asked respecting a thing. (T.) — *He subdued, overpowered,* or *overcame:* (Ḳ: [expl. by قَهَرَ and غَلَبَ; but I think that the right reading may be قُهِرَ and غُلِبَ, meaning *he was,* or *became, subdued,* &c.:]) said of a man. (TA.)

بِرْذَوْنٌ [*A horse of mean breed,* or *of coarse make; a jade:* but commonly applied to *a hack,* or *hackney; a horse for ordinary use,* and *for journeying:*] دَابَّة, (Ṣ, Ḳ,) not in an absolute sense, but *of a particular sort,* namely, (MF,) *a horse that is not of Arabian breed:* (T, MF:) or *a heavy,* or *sluggish,* دابّة: (so in a copy of the Ṣ:) or *a coarse horse:* (Towsheeh, TA:) or *a horse of coarse make, hardy so as to endure travel upon the mountain-roads and rugged ground, not of Arabian breed, mostly brought from Er-Room* [meaning *Asia Minor* or *Greece*]: (TA, from the Expos. of the 'Irákeeyeh of Es-Sakháwee:) or *a horse of large and coarse make, with thick limbs;* whereas those of Arabian breed are light of flesh, lank in the belly, and more slender in the limbs: (El-Bájee, TA:) or *a Turkish horse; opposed to Arabian:* (Mgh, Mṣb:) or *a pacing-horse;* syn. رَهْوَانٌ: (TA voce هِمْلَاجٌ:) fem. with ة; (Ks, Ṣ, M, Mgh, Mṣb, Ḳ;) sometimes; but without ة it is applied to the female as well as the male: (IAmb, Mṣb:) pl. بَرَاذِينُ. (T, Ṣ, Mgh, Ḳ.)

مُبَرْذِنٌ *An owner of a* بِرْذَوْن: (Ḳ:) or *a rider thereon.* (TA.)

برز

1. بَرَزَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـُ, (Ṣ, TA,) inf. n. بُرُوزٌ, (Ṣ, Mṣb, TA,) *He* (a man, Ṣ) *went,* or *came,* or *passed, out,* or *forth; he issued.* (Ṣ, A.) *He* (a man, TA) *went,* or *came,* or *passed, out,* or *forth, into the field, plain,* or *open tract or country:* (Ḳ:) or *did so to satisfy a want of nature:* (TṢ, TA:) as also, in the former sense, (Ḳ,) or in the latter, (Ṣ,) تبرّز; (Ṣ, Ḳ, TA;) and بَرِزَ; (Ṣgh, TA;) and so, in the former sense, برّز, inf. n. تَبْرِيزٌ; (Ḥar p. 510;) [and in the latter sense, بارز, accord. to an explanation of its part. n. مُبَارِزٌ in Ḥar p. 566:] or تبرّز signifies *he voided his excrement,* or *ordure.* (Mgh, Mṣb.) You say, بَرَزَ إِلَى القِرْنِ فِي الحَرْبِ *He went,* or *came, out,* or *forth, into the field to his adversary in battle or war.* (TA.) — *He,* or *it,* (a man, TA, or thing, Mṣb, or anything, Fr,) *appeared,* or *became apparent,* (Fr, Ṣgh, Mṣb, Ḳ,) *after concealment,* (Fr, Ḳ,) or *after obscurity;* (Ṣgh;) as also بَرِزَ. (Ṣgh, Ḳ.) — [*It was,* or *became, prominent,* or *projecting:* often used in this sense.] = بَرُزَ, (Mṣb, Ḳ,) inf. n. بَرَازَةٌ, (Mṣb,) *He* (a man) *was,* or *became, such as is termed* بَرُزٌ, q. v.: (Mṣb, Ḳ:) and in like manner, بَرُزَتْ, inf. n. as above, *she* (a woman) *was,* or *became, such as is termed* بَرُزَةٌ. (A.)

2. برّزهُ, (inf. n. تَبْرِيزٌ, Ṣ, Ḳ,) *He made it apparent, manifest, plain,* or *evident; he showed,* or *manifested, it;* (Ṣ, A, Ḳ;) namely, a writing, or book, (A,) or other thing; (Ṣ, A;) as also ابرزهُ: (A, Mṣb:) or ابرز الكِتَابَ signifies *he put forth,* or *produced, the writing,* or *book;* syn. أَخْرَجَهُ: (TA:) and [as it often signifies in the present day,] *published, it;* syn. نَشَرَهُ. (Ḳ, TA.) [See also 4 below.] It is said in the Ḳur [xxvi. 91 and lxxix. 36], وَبُرِّزَتِ الجَحِيمُ, meaning *And Hell shall be uncovered.* (A.) — برّز رَاكِبَهُ *He* (a horse) *saved his rider.* (Ḳ.) = See also 1. — [Hence,] برّز الفَرَسُ, (Ṣ, Mṣb,) or برّز عَلَى الخَيْلِ, (Ḳ,) inf. n. تَبْرِيزٌ, (Mṣb,) *The horse outstripped* (Ṣ, Mṣb, Ḳ) *the* [*other*] *horses* (Mṣb, Ḳ) *in the race-ground:* (Mṣb:) it is said of a horse that outstrips in a race: and, accord. to some, the like is said of whatever outstrips: (TA:) and برّز عَلَى الغَايَةِ [*He* (a horse) *passed beyond the goal*]. (A.) — Hence, برّز فِي العِلْمِ, inf. n. as above, *He surpassed,* or *excelled, his fellows in knowledge.* (Mṣb.) And [simply] برّز *He surpassed his companions* (Ṣ, Ḳ) *in excellence,* or *in courage.* (Ḳ.) And برّز عَلَى أَقْرَانِهِ [*He surpassed,* or *excelled, his fellows,* or *his opponents*]. (A.) = See also 4, last signification.

3. بارزهُ فِي الحَرْبِ, (A, Mṣb,* Ḳ,*) inf. n.

مُبَارَزَةً and بِرَازٌ, (Ṣ, A, Mṣb, Ḳ,) *He went*, or *came*, *out*, or *forth*, *in the field*, *to* [*encounter*] *him* (i. e. his adversary) *in battle*, *or war*. (Ḳ,* TA.) = See also 1.

4. ابرزهُ *He made*, or *caused*, *him* (a man) *to go*, or *come*, or *pass*, *out*, or *forth*: (Ṣ:) [or *to go*, or *come*, or *pass*, *out*, or *forth*, *into the field*, *plain*, or *open tract or country*: (see 1:)] and *he made*, or *caused*, *it* (a thing) *to go*, or *come*, or *pass*, *out*, or *forth*; or *he put it*, or *took it*, or *drew it*, *out*, or *forth*; syn. أَخْرَجَهُ; as also استبرزهُ. (Ḳ.) See also 2, in two places. = ابرز *He determined*, *resolved*, or *decided*, *upon journeying*: (IAạr, Ḳ:) the vulgar say برّز. (TA.)

5: see 1, in two places.

6. هُمَا يَتَبَارَزَانِ *They two* (meaning two adversaries) *go*, or *come*, *out*, or *forth*, *into the field*, *each to* [*encounter*] *the other*, in battle or war. (Ḳ,* TA.) — تبارزا *They both separated themselves*, *each from his company*, *and betook themselves each to the other*. (Ḳ.)

10: see 4.

بَرْزٌ A man *characterized by pleasing or goodly aspect*, *and by intelligence*: fem. with ة: (Ṣ, TA:) or a man *of open condition or state*: (TA:) or *pure in disposition*; (TA;) *abstaining from what is unlawful and indecorous*; (Ṣ, A, Mṣb:) *of great dignity* or *estimation*: (Mṣb:) fem. with ة: (A, Mṣb:) pl. fem. بَرْزَاتٌ: (A:) or, as also بَرْزِىٌّ, a man *who abstains from what is unlawful and indecorous*, *and in whose intelligence*, (Ḳ,) or, as in some copies of the Ḳ, *in whose excellence*, بِفَضْلِهِ, but this is app. a mistranscription, or, as some say, *in whose abstinence from what is unlawful and indecorous*, (TA,) *and his judgment*, *confidence is placed*: (Ḳ:) and بَرْزَةٌ a woman *whose good qualities or actions*, or *whose beauties*, *are apparent*: (Ḳ:) or *open in her converse*; syn. مُتَجَاهِرَةٌ: or, as in some correct lexicons, *disdainful of mean things*; syn. مُتَجَالَّةٌ: or *of middle age*, (كَهْلَةٌ,) *who is not veiled or concealed like young women*: (TA:) or *of great dignity or estimation*: (AO, TA:) or *who goes or comes forth to people*, *and with whom they sit*, *and of whom they talk*, *and who abstains from what is unlawful and indecorous*, *and is intelligent*: (TA:) or *who abstains from what is unlawful and indecorous*, *and goes or comes forth to men*, *and talks with them*, *and is advanced in age beyond those women who are kept concealed*: (Mgh, Mṣb:) or *open in her converse*, (مُتَجَاهِرَةٌ,) *of middle age*, (كَهْلَةٌ,) *of great dignity or estimation*, *who goes or comes forth to people*, *and with whom they sit and talk*, *and who abstains from what is unlawful and indecorous*: (Ḳ:) or *in whose judgment*, *and her abstaining from what is unlawful and indecorous*, *confidence is placed*: (TA:) or *who does not veil her face from a man and bend her head down towards the ground*. (IAạr, on the authority of Ibn-Ez-Zubeyr.)

بَرْزِىٌّ: see بَرْزٌ.

بَرَازٌ *A field*, *plain*, or *wide expanse of land*, (Ṣ, Mṣb, Ḳ,) *without trees*; (Mṣb;) as also بِرَازٌ; but this latter form is rare: (Mṣb:) or *an open tract of land destitute of herbage and trees and without hills or mountains*: (Mgh, Mṣb:) or *a place in which is no covert of trees or other things*: (Fr, Ṣ:) *an open place in which is no covert*. (TA.) — [Hence,] خَرَجَ إِلَى البَرَازِ ‡ *He went forth to satisfy a want of nature*. (A.) And إِذَا أَرَادَ البَرَازَ أَبْعَدَ ‡ [*When he desired to satisfy a want of nature, he went far off*]: a trad.; respecting which El-Khaṭṭábee says that the relaters of traditions err respecting the word, pronouncing it with kesr, for بَرَازٌ is an inf. n.: but (SM says that) authorities differ as to this point. (TA.) — [It is further said,] بَرَازٌ, (Mgh, Mṣb,) or بِرَازٌ, (Ṣ, Ḳ,) is metonymically applied to ‡ *Excrement*; *human ordure*; (Ṣ, Mgh, Mṣb, Ḳ;) the *feces of food*. (Ṣ.)

بِرَازٌ: see بَرَازٌ, in three places.

بَارِزٌ act. part. n. of بَرَزَ [q. v.]. — *Wholly*, or *entirely*, *apparent* or *manifest*. (TA.) — أَرْضٌ بَارِزَةٌ *Land that is apparent*, *open*, or *uncovered*, (Bḍ and Jel in xviii. 45, and TA,) *upon which is no mountain nor any other thing*, (Jel,) or *that has no hill nor mountain nor sand*. (TA.)

إِبْرِزِىٌّ: see what next follows.

إِبْرِيزٌ (Sh, IAạr, A, Mṣb, Ḳ) and إِبْرِزِىٌّ, (Sh, IAạr, Ḳ,) the latter of which is incorrectly written in [some of] the copies of the Ḳ إِبْرِيزِىٌّ, (TA,) *Pure* gold: (Sh, Mṣb, Ḳ:) or *an ornament of pure gold*: (IAạr:) the former an arabicized word [app. from the Greek ὄβρυζον, as also the latter]: (Mṣb:) of the measure إِفْعِيلٌ; the ء and ى being augmentative. (IJ.)

مَبْرَزٌ [lit. *A place to which one goes forth in the field*, or *plain*, or *open tract or country*;] *a privy*, or *place where one performs ablution*; syn. مُتَوَضَّأٌ; (Ṣ;) [as also مُتَبَرَّزٌ, occurring in the TA in art. جوز.]

كِتَابٌ مُبْرَزٌ, (Ḳ,) and مَبْرُوزٌ, (Ṣ, Mṣb, Ḳ,) *A writing*, or *book*, *put forth*, or *published*; syn. مَنْشُورٌ: (Ṣ, Ḳ:) or *made apparent*, *shown*, or *manifested*: (Mṣb:) the latter anomalous; (Ṣ, Mṣb;) being from أَبْرَزَ; (Mṣb;) and AḤát disapproved it; and thought that it might be a mistake for مَزْبُورٌ, meaning "written;" but it [is said that it] occurs in two poems of Lebeed: (Ṣ:) in one of these instances, however, for المَبْرُوزُ, some read المُبْرَزُ; and Ṣgh says that he found not the other instance in the poems of Lebeed: IJ says that المَبْرُوزُ is for المَبْرُوزُ بِهِ. (TA.) You say, قَدْ أَعْطَوْهُ كِتَابًا مَبْرُوزًا *They had given him a writing*, or *book*, *published*; i. e., مَنْشُورًا. (TA.)

مَبْرُوزٌ: see مُبَرَّزٌ, throughout.

مُتَبَرَّزٌ: see مَبْرَزٌ.

برزخ

بَرْزَخٌ *A thing that intervenes between any two things*: (L:) or *a bar*, *an obstruction*, or *a thing that makes a separation*, *between two things*: (Ṣ, A, L, Ḳ:) so in the Ḳur lv. 20: pl. بَرَازِخُ. (L.) — The *interval between the present life and that which is to come*, (Ṣ, A,) *from the period of death to the resurrection*, (Ṣ, A, Ḳ,) *upon which he who dies enters*; (Ṣ, Ḳ;) the *period*, or *state*, *from the day of death to the day of resurrection*: so in the Ḳur xxiii. 102. (Fr.) — بَرَازِخُ الإِيمَانِ *What is between the beginning of faith*, (L, Ḳ,) which is the acknowledgment, or confession, of God, (L,) *and the end thereof*, (L, Ḳ,) which is the removal of what is hurtful from the road: (L:) or *what is between doubt and certainty*. (L, Ḳ.)

برسم

Q. 1. بُرْسِمَ *He* (a man) *was affected with the disease termed* بِرْسَام; (Ṣ, Mgh, Mṣb, Ḳ;) as also بُلْسِمَ. (TA.)

بِرْسَامٌ, (in the T with fet-ḥ, [بَرْسَامٌ,] Mgh,) *A certain malady*, or *disease*, (Ṣ, Mṣb, Ḳ,) *well known*, (Ṣ, Mṣb,) *attended by delirium*: (Ḳ:) [in the present day, this term is applied to the *pleurisy*, as also ذَاتُ الجَنْبِ; and so it is explained by Golius and Freytag; or, as the latter adds, accord. to Avicenna, *pleurodyne*: but] in some of the books of medicine, it is said to be *a tumour*, (Mṣb,) or *a hot tumour*, (TA,) *that is incident to the septum which is between the liver and the bowels*, [app. meaning *the upper parts of the greater and lesser omentum*,] *and then reaches to the brain*: (Mṣb, TA:) also pronounced بِلْسَامٌ: (ISk, Mṣb:) *i. q.* مُومٌ: (M, TA:) it is an arabicized word; (IDrd, Mgh, Mṣb;) or seems to be so; composed of بَرْ and سَامْ; the former of these, in Persian, signifying the "breast," or "chest;" and the latter, "death" [and "fire" and "a swelling;" of which three meanings, the second and third are agreeable with the two explanations of برسام given above]: so says Az. (TA.)

بِرْسِيمٌ, with kesr, (Ḳ,) vulgarly pronounced with fet-ḥ to the ب, (بَرْسِيم,) (TA,) [*Alexandrian trefoil* or *clover*; *trifolium Alexandrinum*; described by Forskål in his Flora Aegypt. Arab. p. 139; *the most common and the best kind of succulent food for cattle grown in Egypt: it is sown when the waters of the inundation are leaving the fields; and yields three crops; the second of which is termed* رِبَّةٌ; *and so is the third; but this is generally left for seed: when dry, it is termed* دَرِيسٌ: if his words have not been perverted by copyists, F explains it as] the *grain of the* قُرْط, (حَبُّ القُرْطِ) [but I think it probable that this is a mistranscription, for خَيْرُ القُرْطِ, i. e., *the best of the* (*species of trefoil*, or *clover*, *called*) قُرْط,] *resembling the* رُطْبَة [or رَطْبَة], *or superior to this latter in size*, or *quality* (أَجَلُّ مِنْهَا): (Ḳ:) the قُرْط resembles the رطبة, [written in the TA without the vowel signs,] but is superior to this latter in size, or quality (اجلّ منها), and larger in the leaves, and is what is called in Persian شَبْذَر [or شَبْدَر]: (AḤn, TA:)

it is one of the best kinds of herbage for horses and the like, which fatten upon it. (TA.)

إِبْرِيسَمٌ, (M, [and thus written in copies of the Ḳ,]) with kesr to the ر [as well as the ء], accord. to IAạr., (M,) [and] with fet-ḥ to the س; (Ḳ;) or إِبْرِيسَمٌ; (M;) and [app. إِبْرِيسُمٌ,] with ḍamm to the س; (Ḳ;) or it has three dial. forms; accord. to ISk, it is ابريسم [app. إِبْرِيسٌ]; others say that it is ابريسَم [app. أَبْرَيْسَمٌ], with fet-ḥ; IAạr says that it is إِبْرِيسَمٌ, with kesr to the ء and the ر, and with fet-ḥ to the س, and he says that there is not in the language an instance of إِفْعِيلٌ, with kesr, but there are instances of إِفْعِيلَلٌ, as إِهْلِيلَجٌ [q. v.] and إِبْرِيسَمٌ; (Ṣ; [but I find that in two copies of that work, and in the L, this passage is mutilated; for it runs thus; "ISk says that it is إِبْرِيسَمٌ, with kesr to the ء and ر, and with fet-ḥ to the س," &c.;]) or one of its dial. forms is إِبْرِيسِمٌ, with kesr to the ء and the ر and the س; but ISk disallows this, [or, probably, as appears from what has been said above, we should read here, "accord. to ISk, but others disallow this,"] saying that there is not in the language an instance of افعيلل with kesr to the [former] ل, but with fet-ḥ, as إِهْلِيلَجٌ and إِطْرِيفَلٌ; and the second form is أَبْرَيْسَمٌ, with fet-ḥ to those three letters; and the third is إِبْرَيْسَمٌ, with kesr to the ء, and fet-ḥ to the ر and the س; (Mṣb;) and IB [appears to indicate the second and third of these forms, for he] says that some pronounce ابريسم with fet-ḥ to the ء and the ر, and some pronounce it with kesr to the ء, and with fet-ḥ to the س; (TA;) *Silk*; syn. حَرِيرٌ: (M, Ḳ:) or, accord. to some, specially, *raw silk*: (TA:) [it is said that] حرير is the same as ابريسم: (Mṣb in art. حر:) or dressed silk; syn. مَطْبُوخ ابريسم: (Mgh and Mṣb in that art.:) or stuff wholly composed of silk: or of which the woof is silk: (Mgh in that art., from the Jemạ et-Tefáreeḳ:) [and it is also said that] قَزّ is the same as ابريسم: (Ḳ in art. قز:) or a kind thereof: (Ṣ in that art.:) or that whereof ابريسم is made: (Lth, Az, Mṣb, TA, all in that art.:) [medicinal properties are ascribed to it: it is said that] *it is exhilarating, warming to the body, moderate in temperament, and strengthening to the sight when used as a collyrium*: (Ḳ:) the word is arabicized, (Ṣ, Mṣb, Ḳ, [but in the last it is said, after the explanation of the meaning, "or it is arabicized,"]) from [the Persian] ابريشم [i. e. أَبْرِيشَمْ]: (TA:) and is perfectly decl., even if used as a proper name, in the manner of a surname, because it was arabicized in its indeterminate state, not like إِسْحَاقُ &c., which were arabicized in their determinate state, and are not used by the Arabs indeterminately. (Ṣ.)

إِبْرِيسَمِيٌّ or إِبْرَيْسَمِيٌّ [&c.] *A manufacturer* [or *seller*] *of* ابريسم. (TA.)

مُبَرْسَمٌ A man *affected with the disease termed* بِرْسَام; (Mgh, Mṣb, Ḳ;) as also مُبَلْسَمٌ. (Mṣb, TA.)

برش

1. بَرِشَ, aor. ـَ, inf. n. بَرَشٌ, *i. q.* بَرِصَ, aor. ـَ, inf. n. بَرَصٌ: (Mṣb:) [or rather, used allusively for the latter verb: see أَبْرَشُ. See also بَرَشٌ, below.]

9. ابرشّ, inf. n. إِبْرِشَاشٌ, *He* (a horse) *was, or became, marked with small specks, called* بَرَشٌ, *differing from the rest of his colour.* (Ṣ.)

بَرَشٌ, in the hair of a horse, *Small specks, differing from the rest of the colour*; (Ṣ, Ḳ;) as also بُرْشَةٌ: (Ḳ:) or both signify *a colour in which one speck is red and another black* or *dust-coloured* or *the like.* (TA.) — And hence, (TA,) the former, (A, TA,) or both, (Ḳ,) *A whiteness that appears upon the nails.* (Ibráheem El-Ḥarbee, A, Ḳ.) — And the former, *White specks in the skin.* (A.) — [See also 1.]

بُرْشَةٌ: see بَرَشٌ, in two places.

بَرِيشٌ: see أَبْرَشُ.

أَبْرَشُ, applied to a horse, (Ṣ, Ḳ,) or to one of the sort termed بِرْذَوْن, (Lḥ,) *Marked with the small specks termed* بَرَشٌ; (Lḥ, Ṣ, K;) as also بَرِيشٌ. (Ḳ.) Also, شَاةٌ بَرْشَآءُ *A ewe*, or *she-goat, marked with specks of various colours.* (TA.) And حَيَّةٌ بَرْشَآءُ *A serpent black speckled with white*, or *white speckled with black.* (TA.) — [Hence,] *i. q.* أَبْرَصُ: fem. بَرْشَآءُ: pl. بُرْشٌ: (Mṣb:) [or rather, used allusively for أَبْرَصُ; for] Jedheemeh (Ṣ, A, Ḳ) Ibn-Málik (Ṣ, TA) Ibn-Fahm, (TA,) the king [of El-Ḥeereh], (Ḳ,) was surnamed الأَبْرَشُ in allusion to his being أَبْرَصُ; (Ṣ, A, Ḳ;) the Arabs fearing to apply to him this latter epithet: (Ḳ:) or he was thus called because he was marked with black or red specks caused by a burn. (Kh.) — مَكَانٌ أَبْرَشُ *A place of various colours, abounding in plants* or *herbage*: (Ḳ:) and أَرْضٌ بَرْشَآءُ, and سَنَةٌ بَرْشَآءُ, *land*, and *a year, in which is abundance of herbage* (Ks, Ḳ) *of various colours*; (Ks;) as also رَبْشَآءُ and رَمْشَآءُ. (TA.)

برص

1. بَرِصَ, (Ṣ, [so in two copies, in one mentioned by Freytag بُرِصَ, which is a mistake,] M, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. بَرَصٌ, (M, Mṣb,) *He* (a man, Ṣ) *was*, or *became, affected with* بَرَص [or *leprosy* (see بَرَصٌ below)]. (Ṣ, M, Mṣb, Ḳ.) [See also بَرِشَ.]

2. برّص رَأْسَهُ, (A,) inf. n. تَبْرِيصٌ, (Ḳ,) ‡ *He shaved his head.* (Ibn-'Abbád, A, Ṣgh, Ḳ.) — برّص المَطَرُ الأَرْضَ, (TḲ,) inf. n. as above, (Ḳ,) †*The rain fell upon the land before it was ploughed*, or *tilled.* (Ibn-'Abbád, Ṣgh, Ḳ.)

4. ابرص *He begot a child that was* أَبْرَص [or *leprous*]. (Ḳ.) = ابرصهُ اللّٰهُ *God rendered him*, or *caused him to be* or *become*, أَبْرَص [or *leprous*]. (Ṣ, Ḳ.)

5. تبرّص الأَرْضَ ‡ *He* (a camel, A, TA) *found no pasture in the land without depasturing it*; (Ṣgh, Ḳ;) *left no pasture in the land.* (A.)

بَرَصٌ, with fet-ḥ, *A certain small reptile* (دُوَيْبَّةٌ) *that is in the well.* (Ibn-'Abbád, Ṣgh, Ḳ. [In the CḲ, فى البَعِيرِ is put by mistake for فى البِئْرِ.]) [Perhaps it is the same as is called بُرْصٌ, (see this word below,) which may be a vulgar pronunciation; and if so, this may be the reason why the author of the Ḳ has added, contr. to his usual rule, "with fet-ḥ."]

بُرْصٌ *i. q.* وَزَغَةٌ [*A lizard of the species called gecko, of a leprous hue*, as its name برص indicates; so applied in the present day]; (TA;) and أَبُو بُرْصٍ, أَبُو بَرِيصٍ, (M,) or أَبُو بُرَيْصٍ, (TA,) is *a surname of the same.* (M, TA.) [See also بَرَصٌ; and see سَامٌ أَبْرَص, voce أَبْرَصُ; and بَرِيصَةٌ.]

بَرَصٌ [*Leprosy*; particularly the *malignant species thereof termed "leuce;"*] *a certain disease*, (Ṣ, TA,) *well known*, (TA,) *which is a whiteness*; (Ṣ;) *a whiteness incident in the skin*; (M;) *a whiteness which appears upon the exterior of the body, by reason of a corrupt state of constitution.* (A, Ḳ.) — ‡ *What has become white, in a beast, in consequence of his being bitten.* (Ḳ, TA.)

بُرْصَةٌ † *i. q.* بَلُّوقَةٌ; (ISh;) pl. بِرَاصٌ, (ISh, Ḳ,) which signifies *White places*, (ISh,) or *portions distinct from the rest*, (Ḳ,) *in sand, which give growth to nothing.* (ISh, Ḳ.) — The pl. also signifies † The *alighting-places of the jinn*, or *genii*: (Ḳ:) [reminding us of our fairy-rings:] in which sense, also, it is pl. of بُرْصَةٌ. (TA.) — Also, the sing., ‡ *An aperture in clouds*, or *mist, through which the face of the sky is seen.* (M, TA.)

بِرَصَةٌ: see سَامٌ أَبْرَص, voce أَبْرَصُ.

بَرِيصٌ *A shining*, or *glistening*; syn. بَصِيصٌ (A, Ḳ) and بَرِيقٌ. (A.) = Also *A certain plant, resembling the* سَعْد [or *cyperus*], (AA, Ḳ,) *growing in channels of running water.* (AA.) = أَبُو بَرِيصٍ: see بُرْصٌ.

بُرَيْصٌ dim. of أَبْرَصُ, q. v. = أَبُو بُرَيْصٍ: see بُرْصٌ. = أَبُو بُرَيْصٍ is also the name of *A certain bird, otherwise called* بلعة, [so written in the TA, without any syll. signs,] accord. to IKh, and mentioned in the Ḳ in art. بلص. (TA.)

بَرِيصَةٌ *A certain small reptile* (دَابَّةٌ صَغِيرَةٌ), *smaller than the* وَزَغَة; *when it bites a thing, the latter is not cured.* (M, TA.) [See also بُرْصٌ; and see سَامٌ أَبْرَص, voce أَبْرَصُ.]

أَبْرَصُ [*Leprous*;] *having the disease called* بَرَصٌ: (Ṣ, M, Ḳ:) fem. بَرْصَآءُ: (M, Mṣb:) pl. بُرْصٌ (Mṣb, TA) and بُرْصَانٌ. (TA.) — سَامٌ أَبْرَص, (Ṣ, M, Mṣb, Ḳ,) the former word being decl., prefixed to the latter as governing it in the gen. case; (Ṣ, Mṣb;) and سَامَّ أَبْرَص, as one word, the former being indecl. with fet-ḥ for its termination, and the latter being imperfectly decl., (Ṣ, Mṣb,) in this and in the former instance; (Mṣb;) and سَمَّ أَبْرَص; (as in some copies of the Ḳ in art. سمم;) *i. q.* الوَزَغَةُ [*The species of lizard described above, voce* بُرْصٌ]: (M, and so in the JK and Ḳ in art.

وزغ:) or *such as are large, of the* وَزَغ [whereof وَزَغَةٌ is the n. un.]: (A, Mṣb:) or [*one*] *of the large* [*sorts*] *of the* وَزَغ: (Ṣ, Ḳ:) determinate, as a generic appellation: (Ṣ, TA:) Aṣ says, I know not why it is so called: (TA:) [the reason seems to be its leprous hue: see بُرْصٌ:] its blood and its urine have a wonderful effect when put into the orifice of the penis of a child suffering from difficulty in voiding his urine, (Ḳ, TA,) relieving him immediately; (TA;) and its head, pounded, when put upon a member, causes to come forth a thing that has entered into it and become concealed therein, such as a thorn and the like: (Ḳ:) the dual is سَامَّا أَبْرَصَ: (Ṣ, M, Mṣb, Ḳ:) and the pl. is سَوَامُّ أَبْرَصَ, (Ṣ, M, A, Mṣb, Ḳ,) ابرص having no dual form nor pl.; (M;) or, (Ḳ,) or sometimes, (Mṣb,) or if you will you may say, (Ṣ,) السَّوَامُّ, without mentioning ابرص; and البِرَصَةُ; (Ṣ, Mṣb, Ḳ;) and الأَبَارِصُ; (Ṣ, M, A, Mṣb, Ḳ;) without mentioning سامّ; (Ṣ, Mṣb, Ḳ;) the last of these pls. being as though formed from a rel. n., [namely, أَبْرَصِيٌّ,] although without [the termination] ة, like as they said المَهَالِبُ [for المَهَالِبَةُ]. (M.) — الأَبْرَصُ *The moon.* (A, Ṣgh, Ḳ.) [So called because of its mottled hue.] You say, بِتُّ لَا مُؤْنِسِي إِلَّا الأَبْرَصُ [*I passed the night, none but the moon cheering me by its presence*]. (A, TA.) — حَيَّةٌ بَرْصَاءُ *A serpent having in it,* (Ḳ,) i. e., *in its skin,* (M, TA,) *white places, distinct from the general colour.* (M, Ḳ, TA.) — أَرْضٌ بَرْصَاءُ ‡ *Land bare of herbage;* (A;) *of which the herbage has been depastured* (Ḳ, TA) *in some places, so that it has become bare thereof.* (TA.)

برطل

Q. 1. بَرْطَلَ, (inf. n. بَرْطَلَةٌ, TḲ,) *He placed a long stone* (بِرْطِيل) *in the fore part* (إِزَاء, q. v.,) *of his watering-trough.* (Lth, Ḳ.) = [*He gave* him *a* بِرْطِيل, or *bribe;*] *he bribed* him. (Ḳ.) And بُرْطِلَ *He was bribed.* (TA.)

Q. 2. تَبَرْطَلَ *He received a* [بِرْطِيل, or] *bribe.* (Ḳ.)

730.A.

بِرْطِيلٌ *A long stone:* pl. بَرَاطِيلُ: (Ṣ:) or *a broad stone:* (TA in art. برم:) or *a stone* (Seer, A, Ḳ) *of an oblong form* (A, TA) *a cubit in length,* (Seer, TA,) or *an iron, long, broad, and hard by nature,* (Ḳ,) *not such as is made long, or sharpened* or *made sharp-pointed, by men,* (TA,) *with which the millstone is pecked* (تُنْقَرُ [i. e., *wrought into shape, and roughened in its surface, by pecking*]): so says Lth: (TA:) to this is sometimes likened the muzzle, or fore part of the nose and mouth, of a she-camel of high breed: (Lth, TA:) [and hence,] it signifies also † the *muzzle,* or *fore part of the nose and mouth, of an old bear:* (TA:) some say that the dual signifies *two elongated stones, of the hardest kind, slender, and sharp-pointed, with which the millstone is pecked* (تُنْقَرُ [explained above]). (TA.) Also, (Ḳ,) accord. to Sh, (TA,) *A pickaxe,* or *stone-cutter's pick;* syn. مِعْوَلٌ: (Sh, Mṣb, Ḳ:) pl. as above: accord. to IAạr, *what is called in Persian* اسكنه [app. a mistranscription, or a dial. var., of إِسْكَنْك]. (TA.) = *A bribe;* syn. رِشْوَةٌ: (Mṣb, Ḳ:) app. mentioned in the Ḳ as an Arabic word; and if so, the pronunciation with fet-ḥ to the ب is a vulgarism, since there is no such measure as فَعْلِيلٌ: Abu-l-'Alà El-Ma'arree says that it is not known in this sense in the [classical] language of the Arabs; and it seems as though it were taken from the same word signifying "an oblong stone;" as though the bribe were likened to a stone that is thrown: (TA:) or it seems as though it were taken from the same word signifying a مِعْوَل; because therewith a thing is got out; (Mṣb;) and so El-Munáwee asserts it to be: (TA:) pl. as above. (Mṣb, Ḳ.) Hence the phrase, أَلْقَمَهُ البِرْطِيلَ [*He tipt him the bribe; conveyed it to him in like manner as one puts a morsel into another's mouth;* somewhat like our phrase *he greased his fist*]. (TA.) And the saying, البَرَاطِيلُ تَنْصُرُ الأَبَاطِيلَ [*Bribes render victorious false allegations*]: (Mṣb, TA:) a prov. (Mṣb.)

مُبَرْطَلُ الرَّأْسِ A man *having a long head.* (A in art. كوز.)

برع

1. بَرَعَ الجَبَلَ *He ascended,* or *ascended upon, the mountain.* (TA.) — And بَرَعَ صَاحِبَهُ *He was,* or *became, superior to his companion; he excelled him;* (IAạr;) *he overcame him.* (Ḳ.) = بَرَعَ, (Ṣ, Mṣb, Ḳ,) aor. ـَ; (Mṣb, MṢ, PṢ, [accord. to the TA, which is followed in the TḲ, ـِ, which is evidently a mistake,]) and بَرِعَ, aor. ـِ; (Ṣ, Mṣb, Ḳ;) and بَرُعَ, aor. ـُ; (Ṣgh, Ḳ;) inf. n. بُرُوعٌ, (M, Ḳ,) which is of بَرَعَ, (TA,) and بَرَاعَةٌ, (Ṣ, M, Mṣb, Ḳ,) which is of بَرُعَ [and is the more common]; (Mṣb, TA;) *He excelled in knowledge,* or *courage,* or *other qualities:* (Mṣb:) or *he excelled his companions in knowledge &c.:* (Ṣ, Ḳ:) or *he was,* or *became, accomplished, perfect,* or *complete, in every excellence,* and *in goodliness.* (M, Ḳ.)

5. تبرّع بِالعَطَاءِ *He gave what was not incumbent,* or *obligatory, on him; he gave supererogatorily:* (Ḳ:) or *he gave gratuitously, unasked,* or *unbidden:* (TA:) *as though he affected* بَرَاعَة [or *excellence*] *therein, and generosity.* (Z, TA.) And تبرّع بِالأَمْرِ *He did,* or *performed, the thing,* or *affair, disinterestedly; not seeking,* or *desiring, a compensation.* (Mṣb.) And تبرّع بِالجِهَادِ [*He engaged unbidden,* or *disinterestedly, in war against unbelievers*]. (Mṣb in art. طوع.)

بَرِيعَةٌ: see بَارِعٌ.

بَارِعٌ Anything *overtopping.* (IAạr.) — *Excelling in knowledge,* or *courage,* or *other qualities:* (Mṣb:) or *excelling his companions in knowledge &c.:* (Ṣ, Ḳ:) or *accomplished, perfect,* or *complete, in every excellence,* and *in goodliness:* (Ḳ:) fem. with ة. (Ḳ.) And ✦ بَرِيعَةٌ, applied to a woman, (IAạr,) *Excelling in goodliness,* or *beauty,* and *in intelligence.* (IAạr, Ḳ.) And بَارِعَةٌ, applied to a girl, *Goodly,* or *beautiful.* (TA.) — أَمْرٌ بَارِعٌ *A case, a state,* or *condition,* or *an affair, exalted,* or *of high estimation;* (TA;) *goodly,* or *comely.* (Ḳ, TA.) — سَعْدُ البَارِعِ *A certain* نَجْم [or *asterism*]. (TA, [in which it is here said to be "of the Mansions," i. e., of the Mansions of the Moon; but it seems that لَيْسَ, or the like, has been omitted by a copyist; for it is said in art. سعد, (q. v.,) on several authorities, to be not of the Mansions of the Moon.])

هٰذَا أَبْرَعُ مِنْهُ *This is larger, bigger,* or *more bulky, than he,* or *it.* (Ḳ, TA.)

فَعَلَهُ مُتَبَرِّعًا *He did it without its being incumbent,* or *obligatory, on him; supererogatorily:* or *gratuitously, unasked,* or *unbidden:* or *disinterestedly; not seeking,* or *desiring, a compensation:* syn. مُتَطَوِّعًا. (Ṣ, Ḳ.)

برعم

Q. 1. بَرْعَمَتِ الشَّجَرَةُ *The tree put forth its* بَرَاعِيم [pl. of بُرْعُومٌ], (Ṣ,) or *its* بُرْعُمَة. (M, Ḳ.)

بُرْعُمٌ: / بُرْعُمَةٌ: } see what next follows.

بُرْعُومٌ and ✦ بُرْعُمٌ (Ṣ, Ḳ) and ✦ بُرْعُومَةٌ and ✦ بُرْعُمَةٌ (Ḳ) The *calyx of the fruit,* or *produce, of a tree:* (Ḳ:) and *blossoms,* or *white blossoms,* syn. نَوْرٌ, (Ḳ, TA,) *before they open:* (TA:) or *flowers,* (Ṣ, and Mṣb in explanation of the first word in art. زهر,) or the *flower of a tree,* (Ḳ,) *before the opening thereof:* (Ṣ, Mṣb ubi suprà, Ḳ:) pl. بَرَاعِيمُ. (Ṣ, TA.) — بَرَاعِيمُ also signifies The *heads,* or *tops;* or *round, high, slender tops;* or *peaks;* (شَمَارِيخ;) of mountains: (AZ, Ḳ:) sing. ✦ بُرْعُومَةٌ. (AZ, TA.)

بُرْعُومَةٌ: see بُرْعُومٌ, in two places.

برغث

بُرْغُوثٌ, (Ṣ, Ḳ,) also, accord. to Es-Suyooṭee, with fet-ḥ and with kesr to the first letter, and Dmr says the like; [so that it is app. written also بَرْغُوثٌ, as it is commonly pronounced by the vulgar, though it is generally said that there is no word of this measure except صَعْفُوق; and بِرْغَوْثٌ, like بِرْذَوْنٌ, for there is no word of the measure فِعْلَوْلٌ;] but each of these two forms requires proof; (MF;) [like the Hebr. פַּרְעֹשׁ, which, accord. to Gesenius, is undoubtedly from an Æthiopic root signifying "to spring," "to dance;" The *flea;*] *a certain insect* (دُوَيْبَّة), *resembling the* حُرْقُوص; (TA;) *well known:* (Ḳ:) [a coll. gen. n.: n. un. with ة:] pl. بَرَاغِيثُ. (Ṣ.)

برق

1. بَرَقَ, (Ṣ, Mgh, Ḳ,) aor. ـُ, (Ṣ, Mgh,) inf. n. بُرُوقٌ, (Ṣ,) or بَرِيقٌ, (Mgh, Ḳ,) or this is a simple subst., (Ṣ,) and بَرْقٌ and بَرَقَانٌ, (Ḳ, TA, but in

the CK بُرُوقٌ, as in the S,) *It* (a thing, Mgh, K, a sword, &c., S, and the dawn, K, TA) *shone, gleamed,* or *glistened.* (S, Mgh, K, TA.) — Also said of a cloud, aor. as above, inf. n. بَرِيقٌ and بَرْقٌ and بَرَقَانٌ, *It gleamed* or *shone* [*with lightning*]; and so ابرق, (JK,) and تبرّق. (K in art. حلج.) And بَرَقَتِ السَّمَآءُ, (S, Msb, K,) aor. as above, (Msb, TA,) inf. n. بَرَقَانٌ (As, S, Msb, K) and بَرْقٌ (Msb, TA) and بُرُوقٌ, (K,) *The sky lightened;* (Msb, K;) as also ابرقت: (AO, AA, K:) or *gleamed* or *shone* [*with lightning*]: (S, K:) or *lightened much* before rain; as also ابرقت. (TA in art. رعد.) And بَرَقَ البَرْقُ *The lightning appeared.* (K.) — And [hence] said of a man, (JK, Msb, K,) or رَعَدَ وَبَرَقَ, (S,) ‡ *He threatened;* (JK, S, K;) or *he threatened with evil;* (Msb;) [or *he threatened and menaced;*] or *he frightened* (S and K in art. رعد) *and threatened;* (S in that art.;) and ابرق signifies the same; (JK, Msb, K;) and so أَرْعَدَ وَأَبْرَقَ: (K:) or, accord. to As, ارعد and ابرق are not allowable. (TA, and S in art. رعد, q. v.) But بَرَقَتْ, inf. n. بَرْقٌ, said of a woman, (K,) or رَعَدَتْ وَبَرَقَتْ, (S,) means ‡ *She beautified* (S and A in art. رعد, and K) *and adorned herself,* (S, K,) [as also تبرّقت, (occurring in the K in art. الق, coupled with its syn. تَزَيَّنَت,)] *and showed,* or *presented, herself,* (A in art. رعد, and TA,) لِى *to me:* (A in art. رعد:) or *she exhibited her beauty intentionally:* (TA:) and برّقت means the same, (Lh, K,) inf. n. تَبْرِيقٌ; (TA;) and so ابرقت: (K:) you say, ابرقت بِوَجْهِهَا وَسَائِرِ جِسْمِهَا ‡ *She beautified herself in her face and the rest of her person:* (Lh, TA:) and ابرقت عَنْ وَجْهِهَا ‡ *She showed her face.* (JK, Ibn-'Abbád, K.) — Also, said of a star, or an asterism, *It rose.* (Lh, K.) One says, لَا أَفْعَلُهُ مَا بَرَقَ النَّجْمُ فِى السَّمَآءِ *I will not do it as long as the star,* or *asterism,* [by which may be meant *the asterism of the Pleiades,*] *rises in the sky.* (Lh, TA.) — بَرَقَ البَصَرُ, (S,) or بَصَرُهُ, (K,) *The eye* or *eyes,* or *his eye* or *eyes, glistened,* (S, K,) *being raised,* or *fixedly open:* (S:) or *became raised,* or *fixedly open:* occurring in the Kur [lxxv. 7], accord. to one reading: (Fr, TA:) or *the eye,* or *his eye, became open by reason of fright.* (TA.) بَرِقَ has a different meaning, which see below. (S.) — بَرَقَتْ, said of a she-camel, *She put her tail between her thighs, making it to cleave to her belly, without being pregnant;* (IAar, TA:) or *she raised her tail, and feigned herself pregnant, not being so;* as also ابرقت بِذَنَبِهَا, (Lh, S, K,) and ابرقت: (TA:) or ابرقت signifies *she smote with her tail at one time upon her vulva and another time upon her buttocks;* and also, *she feigned herself pregnant, not being so.* (JK.) — بَرِقَ *He feared, so that he was astonished* or *amazed* or *stupified, at seeing the gleam of lightning:* (TA voce بَحِرَ:) or *his* (a man's) *sight became confused in consequence of his looking at lightning.* (Bḍ in lxxv. 7.) And hence, (Bḍ ibid.,) بَرِقَ البَصَرُ, (S, Bḍ,) or بَصَرُهُ, (K,) aor. ـَ; (S, K;) and بَرَقَ, aor. ـَ; (K;) or the latter has [only] a meaning explained above; (S;) inf. n. بَرَقٌ, which is of the former verb; (S;) accord. to the K, بَرْقٌ; but this is wrong; (TA;) and [of the latter verb,] بُرُوقٌ; (Lh, K;) *The eye* or *eyes,* or *his eye* or *eyes, became dazzled, so as not to close,* or *move, the lid,* or *lids:* (S, K:) or *became confused, so as not to see.* (K.) بَرِقَ بَصَرُهُ signifies also *His eye* or *eyes,* or *his sight, became weak:* whence بَرِقَتْ قَدَمَاهُ *His two feet became weak.* (TA.) Also بَرِقَ alone, (TA,) inf. n. بَرَقٌ, (Fr, K, TA,) *He* (a man, TA) *was frightened;* or *he feared,* or *was afraid:* (Fr, K, TA:) and *he became confounded,* or *perplexed, and unable to see his right course.* (K.) — بَرِقَ said of a skin, aor. ـَ, (JK, K,) inf. n. بَرَقٌ, (JK,) so in the O, in which, as in the K, the part. n., being بَرِقٌ, indicates that the verb is like فَرِحَ; (TA;) and بَرَقَ, (K,) so in the L, (TA,) aor. ـُ, (K,) inf. n. بَرْقٌ and بُرُوقٌ; thus in the L, which indicates that the verb is like نَصَرَ; (TA;) *It became affected by the heat so that its butter melted and became decomposed,* (As, JK, K,) *and did not become compact.* (K.) = بَرَقَ طَعَامًا, (JK,) or بَرَقَهُ بِزَيْتٍ أَوْ سَمْنٍ, (S, K,) aor. ـُ, (JK,) inf. n. بَرْقٌ (JK, S) and بُرُوقٌ, (L,) *He poured upon the food,* (JK,) or *put into it,* (S,* K,) *somewhat,* (JK,) or *a small quantity,* (S, K,) *of olive-oil* (JK, S, K) or *of clarified butter.* (S, K.) And بَرَقْتُ لَهُ *I made his food* [*somewhat*] *greasy for him with clarified butter.* (TA.) And أَبْرِقُوا المَآءَ بِزَيْتٍ *Pour ye upon the water a little olive-oil.* (S.) = بَرِقَتِ الغَنَمُ, aor. ـَ, (S, K,) inf. n. بَرَقٌ, (S,) *The sheep,* or *goats, had a complaint in their bellies from eating the* بَرْوَق: (S, K:) and in like manner, الإِبِلُ *the camels.* (TA.)

2. بَرَّقَ بِعَيْنَيْهِ, (JK,) or بَرَّقَ بَصَرَهُ, (TA,) *He glistened with his eyes by reason of looking hard,* or *intently.* (JK, TA.*) And بَرَّقَ عَيْنَيْهِ, inf. n. تَبْرِيقٌ, *He opened his eyes wide, and looked sharply,* or *intently.* (Lth, S, K.) — برّقت, said of a woman: see 1. — And بَرَّقَ *He decorated,* or *adorned,* his place of abode. (El-Muärrij, K.) — بَرَّقْتَ وَعَرَّقْتَ *Thou madest a sign with a thing, that had nothing to verify it,* [app. meaning *thou madest a false display,* or *a vain promise,*] *and didst little.* (IAar.) — Also بَرَّقَ, (inf. n. as above, TA,) *He* (a man) *journeyed far.* (El-Muärrij, K.) — بَرَّقَ فِى المَعَاصِى *He persisted,* or *persevered, in acts of disobedience.* (El-Muärrij, K.) — بَرَّقَ بِىَ الأَمْرُ *The affair was unattainable,* or *impracticable, to me.* (K.)

4: see 1, in eight places. — ابرق, (Aboo-Naṣr, S, K,) or ابرق بِسَيْفِهِ, (JK,) said of a man, (Aboo-Naṣr, JK, S,) *He made a sign with his sword* [*by waving it about so as to make it glisten*]. (Aboo-Naṣr, JK, S, K.) — And ابرق *He betook himself,* or *directed his course, towards the lightning.* (TA.) — *He entered into* [*a tract wherein was*] *lightning.* (TA.) — *He saw lightning.* (TA.) Ṭufeyl uses the phrase أَبْرَقْنَ الخَرِيفَ as meaning *They* (women borne in vehicles upon camels) *saw the lightning of* [*the season,* or *the rain, called*] *the* خريف. (AAF, TA.) — *He was smitten,* or *assailed,* or *affected, by lightning.* (S, K.) = ابرقهُ الفَزَعُ [app. *Fright,* or *fear, made him to be confounded,* or *perplexed, and unable to see his right way:* see بَرِقَ]. (TA.) — [And hence, perhaps,] ابرق الصَّيْدَ *He roused the game,* or *chase.* (K.)

5: see 1, in two places.

10. استبرق *It* (a place, and the horizon,) *shone,* or *gleamed, with lightning.* (TA.)

بَرْقٌ [*Lightning;*] *what gleams in the clouds,* (TA,) or, *from the clouds;* from بَرَقَ [in the first of the senses explained above], said of a thing, inf. n. [بَرْقٌ and] بَرِيقٌ: (Bḍ in ii. 18:) or *an angel's smiting the clouds, and putting them in motion, in order that they may become propelled, so that thou seest the fires* [*issue from them*]: (Mujáhid, K:) or *a whip of light with which the angel drives the clouds:* (I 'Ab, TA:) sing. of بُرُوقٌ, i. e., of the بروق of the clouds: (S, K:) or it has no pl., being originally an inf. n. (Bḍ ubi suprà.) بَرْقُ خُلَّبٍ and بَرْقٌ خُلَّبٌ signify *That* [*lightning*] *which is without rain.* (S. [See also art. خلب.)]

بُرْقٌ [*Lizards of the species called*] ضِبَاب, pl. of ضَبٌّ. (IAar, K.) [It is app. pl. of بُرُوقٌ or of أَبْرَقُ: more probably, I think, of the former; from the raising of the tail, which is a habit of those lizards.] = See also بُرْقَةٌ.

بَرَقٌ *A lamb;* syn. حَمَلٌ [q. v.]: (S, K:) a Persian word, (S,) arabicized; (S, K;) originally بَرَهْ: (K:) pl. [of mult.] بُرْقَانٌ (S, K) and بِرْقَانٌ and [of pauc.] أَبْرَاقٌ. (K.)

بَرِقٌ [part. n. of بَرِقَ: and particularly explained as meaning] A skin *affected by the heat so that its butter melts and becomes decomposed,* (JK, O, K,) *and does not become compact.* (K.)

بَرْقَةٌ [app. an inf. n. of un., signifying *A flash of lightning*]. (M, TA in art. وبص.) = *A fit of confusion,* or *perplexity, affecting one in such a manner that he is unable to see his right course.* (K,* TA.)

بُرْقَةٌ *A quantity of lightning:* (Bḍ in xxiv. 43, TA:) pl. بُرُقٌ; (TA;) or [this is a coll. gen. n., of which the former is the n. un.; or, probably, it is a mistranscription, and] the pl. is بُرُقٌ, also pronounced بُرُقٌ. (Bḍ ubi suprà.) = *Rugged ground in which are stones and sand and earth mixed together,* (S, K, TA,) *the stones thereof mostly white, but some being red, and black, and the earth white and of a whitish dust-colour, and sometimes by its side are meadows* (رَوْض); (TA;) as also بَرْقَآءُ and بَرْقَآءُ: (S, K, TA:) or *a portion of such land* (أَرْض) *as is termed* بَرْقَآءُ, *which consists of tracts containing black stones mixed with white sand, and which, when spacious, is termed* أَبْرَقُ: (JK:) [and] *a mountain mixed with sand;* as also أَبْرَقُ: (IAar, TA:) the pl. of بُرْقَةٌ is بُرَقٌ (K, TA) and بِرَاقٌ; (JK, S;) and that of ابرق is أَبَارِقُ, (JK, S, K,) after the manner of a subst., because the quality of a subst. is predominant in it; (TA;) and that of برقآء is بَرْقَاوَاتٌ. (As, IAar, S, K.) The بُرَق of the

country of the Arabs are more than a hundred; and are distinguished by particular adjuncts, as بُرْقَةُ الأَثْمَادِ and بُرْقَةُ الأَجَاوِلِ &c. (Ḳ.) One says قُنْفُذُ بُرْقَةٍ [*A hedge-hog of a* برقة], like as one says ضَبُّ كُدْيَةٍ. (Ṣ.) — [The *colour denoted by the epithet* أَبْرَقُ: in a mountain, *a mixture of blackness and whiteness:* see حَقْبَاءُ, voce أَحْقَبُ.] = *Paucity of grease* or *gravy* (JK, TA) *in food.* (TA.)

بُرْقَانٌ *Shining much in the body:* (JK, Ḳ:) applied to a man. (JK.) = *Locusts when they become yellow, and have variegated stripes* or *streaks:* (JK:) or *locusts that are variegated* (Ḳ, TA) *with white and black:* (TA:) [a coll. gen. n.:] n. un. with ة. (Ḳ.) — [See also بَرَقٌ, of which it is a pl.]

بُرْقُوقٌ, (Ḳ,) with ḍamm, (TA,) [vulg. بَرْقُوق, The *plum;* or] *small* إِجَّاص [or *plums*]; (Ḳ;) *known in Syria by the name of* جابزك: (TA:) and (as some say, TA) the مِشْمِش [or *apricot*]: a post-classical word [probably arabicized from the Persian بَرْقُوقْ, which is applied to both the fruits above mentioned]. (Ḳ.)

البُرَاقُ *A certain beast which Mohammad rode on the night of the ascension* [*to heaven*]; (Ṣ, Mṣb,* Ḳ;) or *which the apostles ride in ascending to heaven; resembling a mule;* (Mṣb;) or *less than the mule, but greater than the ass:* (Ḳ:) so called because of the intense whiteness of his hue, and his great brightness; or because of the quickness of his motion; in respect of both of which he is likened to lightning. (TA.)

بَرُوقٌ A she-camel *raising her tail, and feigning herself pregnant, not being so;* as also ♦ مُبْرِقٌ: (Ṣ, Ḳ:) and ♦ بَارِقٌ a she-camel *putting her tail between her thighs, making it to cleave to her belly, not being pregnant:* (IAạr, TA:) pl. of the first بُرْقٌ; (TA;) and of the second مَبَارِيقُ. (Ṣ, Ḳ.) The Arabs say, دَعْنِي مِنْ تَكْذَابِكَ وَتَأْثَامِكَ شَوْلَانَ البَرُوقِ [*Let me alone and cease from thy lying and thy sin like the she-camel's raising of her tail and feigning herself pregnant when she is not so*]: شولان being in the accus. case as an inf. n.: i. e., thou art in the predicament of the she-camel that raises her tail so as to make one imagine her to be pregnant when she is not so. (TA.) The pl. بُرْقٌ is also applied to scorpions, as meaning *Raising their tails like the she-camel termed* بروق. (TA.) — Also, applied to a man, *Fearful,* or *timid;* (JK;) or *cowardly.* (TA.)

بَرْوَقٌ *A certain kind of plant* (JK, Ṣ) *which camels do not feed upon except in cases of necessity;* (JK;) *a small, feeble tree, which, when the sky becomes clouded, grows green:* (Ḳ:) n. un. with ة: (Ṣ, Ḳ:) it was described by an Arab of the desert to AḤn as follows: *a feeble, juicy plant, having slender branches, at the heads of which are small envelopes* (قَمَاعِيلُ صِغَارٌ) *like chick-peas, in which is a kind of black grain: its feebleness is such that it withers on the spot when the sun becomes hot upon it: and nothing feeds upon it; but men, when they are afflicted with dearth,* or *drought, express from it a bitter juice, then work it together,* or *knead it, with* هَبِيد [or *colocynths,* or the *pulp,* or *seeds, thereof*], *or some other thing, and eat it; but it is not eaten alone, because it occasions excitement: it is one of the plants that are plentiful in time of drought and scarce in time of fruitfulness; when copious rain falls upon it, it dies; and when we see it to have become abundant, and coarse,* or *rough, we fear drought:* accord. to another of the Arabs of the desert, the بَرْوَقَة is *a bad kind of herb,* or *leguminous plant, that grows among the first of the herbs,* or *leguminous plants: it has a reed like the* سباط [so I render لها قصبة مثل السباط, but I think that the right reading is, لَهَا قُضُبٌ مِثْلُ السِّيَاطِ *it has twigs like whips,* agreeably with the description next preceding, in which it is said to have slender branches,] *and a black fruit,* or *produce.* (TA.) Hence, أَشْكَرُ مِنْ بَرْوَقَة [*More grateful than a barwakah*]; (Ṣ, Ḳ;) because it grows green when it sees the clouds, (Ṣ,) or by means of the least moisture falling from the sky: (TA:) a prov. (Ṣ.) And أَضْعَفُ مِنْ بَرْوَقَة [*Weaker than a barwakah*]. (TA.)

بَرِيقٌ [accord. to the Mgh and Ḳ an inf. n. of بَرَقَ, but accord. to the Ṣ a simple subst.,] *A shining, gleaming, glistening, glitter, lustre, brilliancy,* or *splendour.* (Ṣ, Ḳ, TA.)

بَرِيقَةٌ *Milk upon which is poured a little grease* or *clarified butter:* (ISk, Ṣ, Ḳ:) or *food in which is milk:* and *such as has a little clarified butter,* and *grease, put into it:* (TA:) or *food that has a little olive-oil poured upon it:* (JK:) or *condiment in which is put a little olive-oil* or *grease:* (L:) pl. بَرَائِقُ; (JK, Ṣ, L, Ḳ;) with which ♦ تَبَارِيقُ [pl. of ♦ تَبْرُوقٌ] is syn., (L, TA,) applied to food (Ṣ, TA) in which is put a little olive-oil or clarified butter: (Ṣ:) or ♦ تَبْرُوقٌ signifies the *grease in a cooking-pot:* and *water with a little olive-oil poured upon it:* and ♦ تَبَارِيقُ is its pl. (JK.)

بَرَّاقٌ *Shining, gleaming,* or *glistening, much,* or *intensely.* (TA.) See also إِبْرِيقٌ, and بَارِقٌ. — فَتًى بَرَّاقُ الثَّنَايَا *A young man whose middle pairs of teeth are beautiful and bright, glistening, when he smiles, like lightning:* meant to imply cheerfulness of countenance. (TA.) — بَرَّاقَةٌ A woman *characterized by beauty and splendour* or *brilliancy* [*of complexion* or *skin*]: (Ḳ,* TA:) or, as some say, *who shows her beauty intentionally.* (TA.) [See إِبْرِيقٌ.]

بَرْوَاقٌ *A certain plant also called* خُنْثَى [i. e. the *asphodel,* called by both these names in the present day]: *the eating of its fresh, juicy stalk, boiled with olive-oil and vinegar, counteracts jaundice; and the smearing with its root,* or *lower part, removes the two kinds of* بَهَق [q. v.]. (Ḳ.)

بَارِقٌ *Shining, gleaming,* or *glistening.* (Mgh.) — Clouds (سَحَابٌ) *having,* or *containing,* [or *emitting,*] *lightning.* (Ṣ.) You say also سَحَابَةٌ بَارِقَةٌ [*A cloud having,* or *emitting, lightning*]: (Ṣ, TA:) and سحابة بَرَّاقَةٌ ♦ signifies the same [but in an intensive manner: see بَرَّاقٌ]. (TA.) — ‡ بَارِقَةٌ *Swords:* (Ṣ, Ḳ, TA:) so called because of their shining, or glistening: (TA:) pl. بَوَارِقُ; (JK, Ḥam p. 306;) applied to *swords* and *other weapons.* (Ḥam ubi suprà.) Hence the trad. of 'Ammár, الجَنَّةُ تَحْتَ البَارِقَةِ [‡*Paradise is beneath the swords*]; (JK, TA;) meaning, in warring in the cause of God. (JK.) You also say, رَأَيْتُ البَارِقَةَ, meaning *I saw the shining,* or *glistening, of the weapons.* (Lḥ, TA.) — See also بَرُوقٌ.

بَوْرَقٌ, (JK, Mgh,) with fet-ḥ to the ب, (Mgh,) or بُورَقٌ, with ḍamm, (Ḳ,) *A certain thing,* or *substance, that is put into dough,* (JK, Mgh, TA,) *and causes it to become inflated;* (Mgh;) or *into flour;* (TA voce بُورَكٌ;) [or this is a particular kind thereof, as appears from what follows: accord. to Golius, *nitrum* and *aphronitrum:* but] *it is of four kinds;* مَائِيٌّ [or the *water-kind*], and جَبَلِيٌّ [or the *mountain-kind*], and أَرْمَنِيٌّ [or *Armenian*], and مِصْرِيٌّ [or *Egyptian*], *which is the* نَطْرُون [q. v., i. e. *natron*]: (Ḳ:) *the best thereof is the* ارمنى; *and this is said to be meant by the term when it is used absolutely: this is called also* بورق الصَّاغَة [a term now applied to *borax,* as is بورق alone, and مِلْحُ الصَّاغَة], *because it polishes silver well* [or *because of its use in soldering*]: *the dust-coloured hind thereof is called* بورقُ الخَبَّازِينَ [*the* بورق *of the bakers,* or *makers of bread*]: *the* نطرون *is the red kind thereof: and there is a kind thereof having an oily quality: and a kind consisting of thin butyraceous fragments; and this, if light and hard, is the* إِفْرِيقِيّ: *and the best thereof is that which is produced in Egypt:* (TA:) *bruised,* or *powdered, the belly is smeared with it, near to a fire, and it expels worms: and moistened with honey or with oil of jasmine, the male organs of generation are anointed with it, for it is excellent for the venereal faculty.* (Ḳ.) = Also *A man in whom one does not trust,* or *confide:* pl. بَوَارِقُ. (JK.)

بُورَقِيٌّ [or بَوْرَقِيٌّ] *A seller of* بُورَق [or بَوْرَق]. (TA.)

أَبْرَقُ A rope (حَبْل) *having two colours;* (Ṣ, O;) *twisted with a black strand and a white strand:* (JK:) and in like manner, (JK,) a mountain (جَبَل, JK, Ḳ) *in which are two colours,* (Ḳ, TA,) *black and white:* (TA:) and (so in the Ṣ, but in the Ḳ "or,") anything *having blackness and whiteness together.* (Ṣ, Ḳ.) You say تَيْسٌ أَبْرَقُ and عَنْزٌ بَرْقَاءُ [*A black and white he-goat* and *she-goat*]: (Ṣ, Ḳ:) and شَاةٌ بَرْقَاءُ *a ewe whose white wool is cleft,* or *divided, by black flocks* [or *streaks*]: (Ḳ:) أَبْرَقُ and بَرْقَاءُ applied to sheep or goats are like أَبْلَقُ and بَلْقَاءُ applied to beasts of the equine kind, and أَبْقَعُ and بَقْعَاءُ to dogs. (Lḥ, TA.) — بَرْقَاءُ is also a name given to *An eye;* (Ṣ, M;) because it has blackness and whiteness mingled in it: (M, TA:) dual بَرْقَاوَانِ. (TA.) And عَيْنٌ بَرْقَاءُ signifies *An eye black in the iris, with whiteness* [*of the rest*] *of the bulb.* (TA.) — رَوْضَةٌ بَرْقَاءُ *A meadow,* or *garden, in*

which are two colours. (TA.) — See also بُرْقَةٌ, in seven places. — أَبْرَقُ also signifies *A certain bird.* (Tekmileh, K.) — And [the pl.] بُرُقٌ is used as a name for The [*locusts*, or *crickets, termed*] جَنَادِب. (IB, TA.) = Also *A certain Persian medicine, good for the memory.* (Sgh, K.)

إِبْرِيقٌ, a Persian word, (S, Msb,) arabicized, (S, Msb, K,) originally آبْ رِيزْ; (CK; [in a MS. copy of the K and in the TA, incorrectly, آب رِى;]) [*A ewer, such as is used for wine,* and also *such as is used for water to be poured on the hands; each having a long and slender spout, and a handle;*] *a well-known vessel;* (TA;) *a vessel having a spout* (Mgh, and Bd and Jel in lvi. 18) *and a handle:* (Bd and Jel ibid:) accord. to Kr, *a* كُوز; and so says AHn in one place; but in another he says that it is *like a* كوز: (TA:) [it is *somewhat like a* كوز *with the addition of a spout:*] pl. أَبَارِيقُ (S, Msb) [and sometimes أَبَارِيقَةٌ]. = *A sword such as is termed* بَرَّاقٌ; (K;) i. e. (TA) *a sword that shines, gleams,* or *glistens, much,* or *intensely:* (S, Kr:) or simply *a sword:* or, as some say, *a bow:* (JK:) or it signifies also *a bow in which are* تَلَامِيع [or *places differing in colour from the rest, and,* app., *glistening*]: (K:) thus, accord. to Az, in a verse of 'Amr Ibn-Aḥmar: but correctly, accord. to Sgh, it has there the first of the significations explained in this sentence: and it is said, also, that سَيْفٌ إِبْرِيقٌ signifies *a sword having much lustre, and much diversified with wavy marks* or *streaks,* or *in its grain.* (TA.) — *A woman who is beautiful, and splendid,* or *brilliant,* (Lḥ, JK, K, TA,) *in colour* [or *complexion*]: (Lḥ, TA:) or, as some say, *who shows her beauty intentionally.* (TA.) [See also بَرَّاقَةٌ (voce بَرَّاقٌ).]

أُبَيْرِقٌ dim. of إِسْتَبْرَقٌ, q. v. (S, K.)

إِسْتَبْرَقٌ, (IDrd, S, K, &c.,) sometimes with the conjunctive ا, (TA,) *Thick* دِيبَاج [or *silk brocade*]: (Eḍ-Ḍaḥḥak, S, K, and so Bd and Jel in xviii. 30, &c.:) or ديباج *made* [or *interwoven*] *with gold:* (K:) or *closely-woven, thick, beautiful* ديباج *made* [or *interwoven*] *with gold:* (TA:) or *closely-woven cloths,* or *garments, of silk, like* ديباج: (IDrd, K:) or *thick silk:* (IAth, TA:) or *a red thong cut from an untanned skin* (قِدَّةٌ حَمْرَاءُ), *as though it were* [*composed of*] *pieces of bow-strings,* or *chords:* (Ibn-'Abbád, K:) it is an arabicized word, (IDrd, S, K,) from إِسْتَبْرَهْ, (IDrd, K,) which is Syriac; (IDrd, TA;) or from the Persian, (S, TA,) in which سَتْبَر and إِسْتَبْر signify "thick," absolutely, whence سَتَبْرَهْ and إِسْتَبْرَهْ are particularly applied to signify "thick ديباج," and then the latter is arabicized by substituting ق for the ه: so says Esh-Shiháb El-Khafájee: or the ا and س and ت are augmentative, and it is mentioned in the present art. in the S and K as though this were the case, agreeably with the form of its dim., which is said by J and in the K to be أُبَيْرِقٌ; for in forming the dim., a word is reduced to its root. (TA.)

تَبْرُوقٌ; pl. تَبَارِيقُ: see بَرِيقَةٌ, in four places.

مَبْرَقٌ [*A shining, gleaming,* or *glistening:* or *a time thereof*]. You say, جَآءَ عِنْدَ مَبْرَقِ الصُّبْحِ [*He came at the shining,* &c., or *at the time of the shining,* &c., *of the dawn;* or] *when the dawn shone,* or *gleamed,* or *glistened.* (K, TA. [In the latter, مبرق is said to be here a meemee inf. n.])

مُبْرِقٌ: see بَرُوقٌ.

برقش

Q. 1. بَرْقَشَهُ, (S, A, TA,) inf. n. بَرْقَشَةٌ, (TA,) *He variegated it with divers,* or *different, colours;* (S, TA;) from أَبُو بَرَاقِشَ, the bird so called: (S:) or *he adorned him,* or *it.* (A.) [See also بَرْقَشَةٌ, below.] — Hence, بَرْقَشَ قَوْلَهُ †*He embellished his saying.* (Ḥar p. 235.)

Q. 2. تَبَرْقَشَ *He adorned himself* (A, K) *with various colours.* (K.) You say, تَبَرْقَشَ لَنَا *He adorned himself with various colours for us:* (K:) or *with various colours of every kind.* (TA.) And تَبَرْقَشَتْ *She assumed various colours:* or *she varied in dispositions:* syn. تَلَوَّنَتْ. (A.) And تبرقش البَيْتُ *The house,* or *chamber,* or *tent, became variegated.* (TA.) And تبرقشت البِلَادُ *The countries became adorned with various colours;* from أَبُو بَرَاقِشَ. (TA.)

بِرْقِشٌ *A certain bird,* (S, K,) *different from that called* أَبُو بَرَاقِشَ, (K, accord. to the TA, [for we there read طَائِرٌ آخَرُ; the bird called ابو براقش having been mentioned before; but in the CK, in the place of آخَرُ, we find أَخْضَرُ, i. e., *green;*]) *of small size,* (S, TA,) *that assumes various colours, of the kind called* حُمَّر, (TA,) *like the sparrow,* (S, TA,) *and called* شُرْشُورٌ (S, K) *by the people of El-Hijáz:* (S, TA:) but Az states his having heard certain of the Arabs of the desert call it ابو براقش. (TA.)

بَرْقَشَةٌ The *diversity of colour of that which is termed* أَرْقَشُ. (K.) [See also 1.]

أَبُو بَرَاقِشَ *A certain bird that assumes various colours;* (S;) *a small wild bird, like the* قُنْفُذ [or *hedge-hog,* but قُنْفُذ is probably a mistranscription for قُنْبُر, or *lark*], *the upper part of whose feathers is dust-coloured* (أَغْبَرُ, as in the K, accord. to the TA), or *white* (أَغَرُّ, as in some copies of the K), *and the middle red, and the lower part black, so that when it is roused,* or *provoked, it ruffles its feathers and becomes variously changed in colour:* (Lth, K:) or *a certain bird that is found in the trees called* عِضَاه, *and the colour of which is between blackness and whiteness, having six* قَوَادِم [or *primary feathers*], *three on each side, heavy in the rump, that makes a noise with its wings when it flies, and assumes various colours:* (IKh:) *a certain variegated bird.* (TA in art. ابو.) — [Hence,] هُوَ أَبُو بَرَاقِشَ †*He is varying,* or *variable, in dispositions.* (A, TA.)

الجَارُ البَرَاقِشِىُّ *The neighbour that is variable in his actions;* like الجَارُ اليَرْبُوعِىُّ. (IAar, TA in art. جور.)

برقع

Q. 1. بَرْقَعَهُ, (S, K,) inf. n. بَرْقَعَةٌ, (TA,) *He attired him with a* بُرْقُع: (S, K:) and بَرْقَعَ المَرْأَةَ *he attired the woman with a* بُرْقُع. (Msb.) — بَرْقَعَ لِحْيَتَهُ [*He veiled his beard with a* بُرْقُع;] *he assumed the guise of such as wear the* بُرْقُع; (TA;) i. e. ‡ صَارَ مَأْبُونًا [*he became effeminate,* or *a catamite*]. (K, TA.) A poet says,

* أَلَمْ تَرَ قَيْسًا قَيْسَ عَيْلَانَ بَرْقَعَتْ *

* لِحَاهَا وَبَاعَتْ نَبْلَهَا بِالمَغَازِلِ *

[*Dost thou not see that Keys, Keys-'Eylán, have veiled their beards, and sold their arrows for spindles?*]. (TA.) — بَرْقَعَ فُلَانًا بِالعَصَا, (K,) inf. n. as above, (TA,) ‡ *He struck such a one with the staff,* or *stick, between his ears,* (K, TA,) *so that it became like the* بُرْقُع *upon his head.* (TA.)

Q. 2. تَبَرْقَعَ *He attired himself with a* بُرْقُع: (S, K:) and تَبَرْقَعَتْ *she* (a woman) *attired herself with a* بُرْقُع. (Msb.)

بُرْقُعٌ: see what next follows.

بُرْقُعٌ (IAar, S, Mgh, Msb, K) and ♦ بِرْقِعٌ (IAar, S, Msb, K,) but some disallow this latter, (Msb,) and ♦ بُرْقُوعٌ, (IAar, S, K,) but AHát disallows this, as well as the second, (TA,) *A thing pertaining to women and to horses or similar beasts,* (K,) or *to horses or similar beasts and to the women of the Arabs of the desert;* (S;) *a thing with which a woman veils her face;* (Msb;) *having in it two holes for the eyes:* (Lth:) *a small piece of cloth,* or *rag, pierced for the eyes, worn by horses or similar beasts and by the women of the Arabs of the desert:* (Mgh:) [or, accord. to the general fashion of the present time, *a long strip of cotton or other cloth, black, blue, or of some other colour, or white, concealing the whole of the face of the woman wearing it, except the eyes, and reaching nearly to the feet, suspended at the top by a narrow band, or other fastening, which passes up the middle of the forehead, and which is sewed, as are also the two upper corners, to a band which is tied round the head, beneath the head-veil:* (see my "Manners and Customs of the Modern Egyptians," ch. i.:)] بُرْقُعَةٌ, if correct, is a more particular term: (Mgh:) the pl. is بَرَاقِعُ. (Lth, Msb.) [See نِقَابٌ.] — البُرْقُعُ [*The curtain of the door of the Kaabeh.*] — See also بِرْقِعٌ.

بِرْقَعٌ: see what next follows.

بِرْقِعٌ, (S, K,* TA,) imperfectly decl., (S, TA,) and ♦ بِرْقَعٌ, (Fr, Az, Ibn-'Abbád,) of a rare form, like هِجْرِعٌ, (Fr, Az,*) or البِرْقِعُ and ♦ البُرْقُعُ, (K,* TA,) but perhaps this last is a mistranscription, for بُرْقُعٌ, (TA,) a name of *The heaven,* or *sky:* (Fr:) or *the seventh heaven:* (AAF, S, K:) or *the fourth heaven:* (Lth, Az, K:) or *the first heaven;* (K;) i. e. *the lowest heaven:* IDrd says, so they assert; and in like manner says

IF; and he says, the ب is augmentative, the radical letters being ر, ق, ع, for every heaven is termed رَقِيعٌ, and the heavens [together] are termed أَرْقِعَةٌ: (TA:) or the lowest heaven is termed الرَّقِيعُ. (Ṣ, TA.) [See an ex. voce سَدِرٌ.]

بُرْقُعَةٌ: } see بُرْقُعٌ.
بُرْقُوعٌ: }

فَرَسٌ مُبَرْقَعٌ, (TA,) or فَرَسٌ أَغَرُّ مُبَرْقَعٌ, (Mgh,) *A horse having what is termed* غُرَّةٌ مُبَرْقِعَةٌ: (TA:) or *a horse having the whole of his face white.* (Mgh.) And شَاةٌ مُبَرْقَعَةٌ *A sheep, or ewe, having the head white.* (Ṣ, Ḳ.)

غُرَّةٌ مُبَرْقِعَةٌ *A blaze, or whiteness, on the face of a horse, occupying the whole of his face, except that he looks* (يَنْظُرُ [for which يَنْظُرُ is erroneously substituted in the CḲ]) *in blackness;* (Ṣ, L, Ḳ;) [i. e.] *this whiteness passing downwards to the cheeks without reaching to the eyes.* (L, TA.)

برك

1. بَرَكَ, (Ṣ, Mṣb, Ḳ,) aor. ـُ, (Ṣ, TA,) inf. n. بُرُوكٌ (Ṣ, Mgh, Mṣb, Ḳ) and تَبْرَاكٌ, (Ḳ,) said of a camel, (Ṣ, Mgh, Mṣb,) *i. q.* اِسْتَنَاخَ [i. e. *He lay down, or kneeled and lay down, upon his breast, with his legs folded*]; (Ṣ, Ḳ;) *he made his breast to cleave to the ground;* (Mgh;) *he fell upon his* بَرْك, i. e. *breast;* (Mṣb;) *he threw his* برك, i. e. *breast, upon the ground;* (TA;) and in like manner, بَرَّكَ, (TA, and so in some copies of the Ḳ,) inf. n. تَبْرِيكٌ. (TA.) And بَرَكَتِ النَّعَامَةُ *The ostrich lay upon its breast.* (TA.) And بَرَكَ is also said of a lion, and of a man. (Ḳ voce ربض.) [Of the latter, one also says, بَرَكَ عَلَى رُكْبَتَيْهِ *He fell, or set himself, upon his knees; he kneeled.*] The بُرُوك of a man praying, which is forbidden, is The *putting down the hands before the knees,* after the manner of the camel [when he lies down; for the latter falls first upon his knees, and then upon his stifle-joints]. (Mgh.) — Hence, i. e., from the verb said of a camel, inf. n. بُرُوكٌ, (TA,) *He,* or *it,* (i. e. anything, Ṣ,) *was,* or *became, firm, steady, steadfast,* or *fixed; continued, remained,* or *stayed;* (Ṣ, Ḳ;) in a place: (TḲ:) [and so, app., with ـَ for its aor.; for] you say, بَرَكَ لِلْقِتَالِ, aor. ـُ, [*He was,* or *became, firm,* &c., *for the purpose of fighting,*] and in like manner بَرِكَ, aor. ـَ. (TA. [See also a similar signification of 8.]) — † *It* (the night) *was,* or *became, long,* or *protracted; as though it did not quit its place.* (A and TA in art. قعس.) — See also 8, in two places.

2: see 1. — تَبْرِيكٌ also signifies The *praying for* بَرَكَة, (Ṣ, Ḳ, TA,) for a man, &c. (TA.) You say, بَرَّكْتُ عَلَيْهِ, inf. n. تَبْرِيكٌ, *I said to him,* بَارَكَ اللّٰهُ عَلَيْكَ [or فِيكَ &c., *God bless thee!* &c.]. (TA.) And برّك على الطَّعَامِ *He prayed for,* or *invoked, a blessing on the food.* (TḲ.)

3. بارك عَلَيْهِ *He kept,* or *applied himself, constantly,* or *perseveringly, to it;* (Lḥ, Ḳ;) namely, an affair, (TA in art. حفظ,) or commerce, or traffic, &c. (Lḥ, TA.) — بارك اللّٰهُ فِيكَ, (Fr, Ṣ, Mṣb, Ḳ,) and لَكَ, and عَلَيْكَ, (Ṣ, Ḳ,) and بَارَكَكَ, (Fr, Ṣ, Ḳ,) inf. n. مُبَارَكَةٌ, (TḲ,) [*God bless, beatify, felicitate,* or *prosper, thee;*] *God put in thee,* (TA,) *give thee, make thee to possess,* (T, Ḳ,) بَرَكَة [i. e. *a blessing, good of any kind, prosperity* or *good fortune, increase,* &c.]. (TA, TḲ.) بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ (in a trad., TA,) means *Continue Thou,* or *perpetuate Thou,* (O God,) *to Mohammad and to the family of Mohammad the eminence and honour which Thou hast given them:* (Ḳ, TA:) [or *still bless* or *beatify,* or *continue to bless* or *beatify, Mohammad* &c.: though it may well be rendered simply *bless* or *beatify* &c.:] Az says that it is from بَرَكَ said of a camel, meaning "he lay down upon his breast in a place and clave thereto." (TA.) And اَللّٰهُمَّ بَارِكْ لَنَا فِى المَوْتِ, in another trad., means [*O God, bless us*] *in* the state to which *death* will bring us. (TA.) The Arabs say to the beggar, بُورِكَ فِيكَ [*Mayest thou be blest;* and, in the present day, اللّٰه يُبَارِك فِيك *God bless thee*]; meaning thereby to repel him; not to pray for him: and by reason of frequency of usage of this phrase, they have made بُورِك a noun: a poet [in Ḥar p. 378. [This verse is differently cited in the TA; for there, instead of تظنّ and خرجت, we find تُحِبُّ and غَدَوْتُ.]) — [You also say of a man, بارك فِيهِ, and لَهُ, &c., meaning *He blessed him;* i. e. *he prayed God to bless him.*] — See also 6.

4. ابركهُ *He made him* (namely, a camel,) *to lie down* [or *kneel and lie down*] *upon his breast.* (Ṣ, Ḳ.) You say, أَبْرَكْتُهُ فَبَرَكَ *I made him to lie down upon his breast, and he lay down upon his breast:* but this is rare: the more common phrase is أَنَخْتُهُ فَاسْتَنَاخَ. (Ṣ.) — See also 8. — مَا أَبْرَكَهُ [*How blessed is he,* or *it!*] is an instance of a verb of wonder with a passive meaning [and irregularly derived]. (TA.)

5. تبرّك بِهِ *i. q.* تَيَمَّنَ بِهِ [*He had a blessing;* and *he was,* or *became, blest; by means of him,* or *it:* so accord. to explanations of تَبَرُّك in the KL: but very often signifying *he looked for a blessing by means of him,* or *it; he regarded him,* or *it, as a means of obtaining a blessing; he augured good from him,* or *it;* تيمّن به being opposed to تَشَأَّمَ به; as in the Ḳ in art. طير, and in Bḍ in xvii. 14, &c.]: (Ṣ, Ḳ:) and تبارك بِالشَّيْءِ *He augured good from the thing.* (Lth, Ḳ.) One says so of a man. (Ḳ in art. مسح.) And one says, تبرّك بِاسْمِ اللّٰهِ [*He looked for a blessing by means of* uttering *the name of God,* or saying بِسْمِ اللّٰهِ]. (Ksh, on the بسملة; &c.)

6. تبارك, accord. to Zj, is an instance of تَفَاعَلَ [as quasi-pass. of فَاعَلَ, i. e., of بَارَكَ, like as تَبَاعَدَ is of بَاعَدَ,] from البَرَكَةُ; and so say the lexicologists [in general]. (TA.) [Hence,] تبارك اللّٰهُ means [*Blessed is,* or *be, God;* or] *hallowed is,* or *be, God;* or *far removed is,* or *be, He from every impurity* or *imperfection,* or *from everything derogatory from his glory;* (Ḳ;) or *highly to be exalted,* or *extolled, is God; or highly exalted,* or *extolled, be He;* (Abu-l-'Abbás, TA;) *greatly to be magnified is God;* or *greatly magnified be He:* (TA:) or *i. q.* بَارَكَ, like قَاتَلَ and تَقَاتَلَ, except that فَاعَلَ is trans. and تَفَاعَلَ is intrans.: (Ṣ:) accord. to IAmb, it means [that] one looks for a blessing by means of [uttering] his name (يَتَبَرَّكُ بِاسْمِهِ) in every affair, or case: accord. to Lth, it is a phrase of glorification and magnification: (TA:) or تبارك signifies *He is abundant in good;* from البَرَكَةُ, which is "abundance of good:" or *He exceeds everything, and is exalted above it, in his attributes and his operations;* because البَرَكَةُ implies the meaning of increase, accession, or redundance: or *He is everlasting;* syn. دَامَ; from بُرُوكُ الطَّيْرِ عَلَى المَاءِ ["the continuing of the birds at the water"]; whence البِرْكَةُ, because of the continuance of the water therein: the verb is invariable [when thus used, being considered as divested of all signification of time, or used in an optative sense]; and is not employed [in any of the senses above] otherwise than in relation to God: (Bḍ in xxv. 1:) it is an attributive peculiar to God. (Ḳ.) — تبارك بِالشَّيْءِ: see 5.

8. ابترك *He* (a man) *threw his* بَرْك [i. e. *breast* upon the ground (as the camel does in lying down), or upon some other thing]. (Ṣ.) — *He* (a sword-polisher) *leaned upon the polishing-instrument,* (Ḳ,) *on one side.* (TA.) And *He* (a horse) *inclined on one side in his running.* (TA: [accord. to which, this is from what next follows.]) — *He hastened,* or *sped, and strove, laboured,* or *exerted himself, in running:* (Ṣ, Ḳ:) and بَرَكَ, inf. n. بُرُوكٌ, (Ḳ,) or, as some say, this is a subst. from the former verb, (TA,) *He strove, laboured,* or *exerted himself.* (Ḳ.) — † *It* (a cloud) *rained continually,* or *incessantly:* (TA:) and ابتركت السَّمَاءُ † *the sky rained continually;* as also بَرَكَتْ, (Ḳ,) and ابركت; but Ṣgh says that the first of these three is the most correct. (TA.) And ابتركت السَّحَابَةُ ‡ *The cloud rained vehemently.* (Ḳ, TA.) — ابترك فِى عِرْضِهِ, and عَلَيْهِ, ‡ *He detracted from his reputation, censured him,* or *impugned his character, and reviled him,* (Ḳ, TA,) *and laboured in vituperating him.* (TA.) ابتركوا فِى الحَرْبِ ‡ *They fell upon their knees in battle, and so fought one another.* (Ḳ, TA. [See بَرَاكَاءُ, below.]) — اِبْتَرَكْتُهُ *I prostrated him,* or *threw him down prostrate, and put him beneath my* بَرْك [i. e. *breast*]. (Ṣ.)

بَرْكٌ *Many camels:* (Ṣ, Ḳ:) or *a herd of camels lying down upon their breasts:* (Ḳ:) or *any camels, males and females, lying down upon their breasts by the water or in the desert by reason of the heat of the sun* or *by reason of*

satiety: (TA:) or *all the camels of the people of an encampment, that return to them from pasture in the evening,* or *afternoon, to whatever number they may amount, even if they be thousands:* (K:) *one thereof* is termed ▼ بَارِكٌ; (K;) the two words being like تَاجِرٌ and تَجْرٌ; (TA;) fem. ▼ بَارِكَةٌ: (K:) pl. بُرُوكٌ, (S, K,) i. e., pl. of بَرْكٌ. (S.) = Also, (S, Msb, K,) and ▼ بِرْكَةٌ, which is with kesr, (S, K,) The *breast* (S, Msb, K) of a camel: (Msb, TA:) this is the primary signification: (TA:) as some say, the former signifies the *breast of the camel with which he crushes a thing beneath it:* (TA:) and (K) accord. to Lth, (TA,) the latter is the *part next to the ground of the skin of the breast of the camel;* (or, as in the 'Eyn, *of the skin of the belly of the camel and of the portion of the breast next to it;* TA;) as also the former: (K:) or, as some say, the former is the *middle of the breast, where* [*the two prominences of flesh called*] *the* فَهْدَتَانِ *conjoin at their upper parts:* (Ḥam p. 66:) or *the latter is pl. of the former,* like as حِلْيَةٌ is of حَلْيٌ: or the former is *of man;* and the latter, *of others:* or the former is the *interior of the breast;* (or, as Yaaḳoob says, the *middle of the breast;* TA;) and the latter, the *exterior thereof:* (K:) or the former is the *breast,* primarily *of the camel,* because camels lie down (تَبْرُكُ) upon the breast; and metaphorically *of others.* (Ḥam p. 145.) — Hence, بَرْكُ الشِّتَآءِ ‡ *The first part of winter;* (L, TA;*) and *the main part thereof.* (L.) — And hence, (TA,) البُرُوكُ is an appellation applied to ‡ *The stars composing the constellation of the Scorpion,* of which are الزُّبَانَى and الإِكْلِيلُ and القَلْبُ and الشَّوْلَةُ [the 16th and 17th and 18th and 19th of the Mansions of the Moon], which rise [aurorally] in the time of intense cold; as is also الجُثُومُ: (L, TA:*) or, accord. to IF, to *a* نَوْء *of the* أَنْوَآء *of* الجَوْزَآء; because the انواء thereof do not set [aurorally] without there being during their period a day and a night in which the camels lie upon their breasts (تَبْرُكُ) by reason of the vehemence of the cold and rain. (TA.)

بُرْكٌ: see بَرَكٌ.

بِرْكٌ: see بِرْكَةٌ.

بَرَكٌ *Remaining fixed* (▼ بَارِكٌ) at, or by, a thing. (IAạr, K.) So in the phrase بَرَكٌ عَلَى جَنْبِ الإِنَآءِ [*Remaining fixed at,* or *by, the side of the vessel*], in a verse describing a [gluttonous] man, who swallows closely-consecutive mouthfuls. (IAạr.) — †*Incubus,* or *nightmare;* as also ▼ بَارُوكٌ. (K.) — ‡ *A coward;* and so ▼ the latter word. (K, TA.) = Also, [and by contraction ▼ بُرْكٌ, as in a verse cited in the M and TA in art. وبص,] *A name of the month* ذُو الحِجَّة; (AA, K;) *one of the ancient names of the months.* (AA.)

بُرْكَةٌ, (S, K,) or ▼ بُرَكَةٌ, (Msb,) *A certain aquatic bird, white,* (S, Msb, K,) *and small:* (K:) [the former applied in Barbary, in the present day, to *a duck:*] pl. بُرَكٌ (S, Msb, K) and بُرْكَانٌ and بِرْكَانٌ and [pl. of pauc.] أَبْرَاكٌ; (K;) or, in the opinion of ISd, ابراك and برْكان are pls. of the pl. [بُرَكٌ]. (TA.)

بِرْكَةٌ *A mode,* or *manner, of* بُرُوك [i. e. of a camel's *kneeling and lying down upon the breast*]; (S,* O,* K;) a noun like رِكْبَةٌ and جِلْسَةٌ. (S, O.) One says, مَا أَحْسَنَ بِرْكَةَ هٰذِهِ النَّاقَةِ [*How good is this she-camel's manner of lying down on the breast!*]. (S.) = See also بَرْكٌ. = *A* حَوْض [i. e. *watering-trough* or *tank*]: (K:) or the *like thereof,* (S, TA,) *dug in the ground, not having raised sides constructed for it above the surface of the ground;* (TA;) and ▼ بِرْكٌ signifies the same: (Lth, K:) said to be so called because of the continuance of the water therein: (S:) pl. بِرَكٌ, (S, Msb, K,) which Az found to be applied by the Arabs to the *tanks,* or *cisterns, that are constructed with baked bricks, and plastered with lime, in the road to Mekkeh, and at its watering-places;* sing. بِرْكَةٌ; and sometimes a بركة is a thousand cubits [in length], and less, and more: but the watering-troughs, or tanks, that are made for the rain-water, and not cased with baked bricks, are called أَصْنَاع, sing. صِنْع: (TA:) [بِرْكَةٌ often signifies *a basin; a pool; a pond;* and *a lake:* and in the present day, also *a bay of the sea:* and *a reach of a river:*] also *a place where water remains and collects,* or *collects and stagnates,* or *remains long and becomes altered.* (ISd, K.)

بَرَكَةٌ [*A blessing; any good that is bestowed by God;* and particularly *such as continues and increases and abounds:*] *good,* (Jel in xi. 50,) or *prosperity,* or *good fortune,* (Fr, K,) *that proceeds from God:* (Fr, in explanation of the pl. as used in the Ḳur xi. 76:) *increase; accession; redundance; abundance,* or *plenty;* (S, Msb, K, Kull;) whether *sensible* or *intellectual:* and the *continuance of divinely-bestowed good, such as is perceived by the intellect, in,* or *upon, a thing:* (Kull:) or *firmness, stability,* or *continuance, coupled with increase:* (Ḥam p. 587:) or *increasing good:* (Bḍ in xi. 50:) and *abundance of good; implying the meaning of increase, accession,* or *redundance:* (Bḍ in xxv. 1:) or *abundant and continual good:* (so in an Expos. of the Jámi' eṣ-Ṣagheer, cited in the margin of a copy of the MṢ:) and, accord. to Az, God's *superiority over everything.* (TA.)

بُرَكَةٌ: see بِرْكَةٌ.

بَرَاكِ بَرَاكِ, (S, K,*) like قَطَامِ, (K,) said in war, or battle, (S,) means اُبْرُكُوا [*Be ye firm, steady,* or *steadfast:* in the CK, erroneously, اُبْرِكُوا]. (S, K.)

بَرُوكٌ A woman *that marries having a big son* (S, K) *of the age of puberty.* (S.)

بُرُوكٌ *A hasting, speeding, striving, labouring,* or *exerting oneself, in running;* a subst. from ابترك: and inf. n. of بَرَكَ in a sense in which it is explained above with the former verb. (K: but see 8.)

بَرِيكٌ: see مُبَارَكٌ.

بَرَاكَآءُ (S, K) and بُرَاكَآءُ (TA) *Firmness, steadiness,* or *steadfastness, in war,* or *battle;* (IDrd, S;) and *a striving, labouring,* or *exerting oneself* [*therein*]; from البُرُوك [inf. n. of بَرَكَ]: (S:) or *a falling upon the knees in battle, and so fighting;* as also ▼ بَرُوكَآءُ. (K.) — Also The *field of battle:* or, accord. to Er-Rághib, براكآءُ الحَرْبِ and بَرُوكَاؤُهَا ▼ signify *the place to which the men of valour cleave.* (TA.)

بَرُوكَآءُ: see what next precedes, in two places.

بَرَّكَانٌ and بَرَّكَانِىٌّ (Fr, Mgh, Msb, K) and بَرْنَكَانٌ ▼, (S, Mgh, Msb, K,) which is the form commonly obtaining, (Msb,) and mentioned by El-Ghooree as well as J, (Mgh,) but disallowed by Fr, (Mgh, TA,) and ▼ بَرْنَكَانِىٌّ, (K,) but this also is disallowed by Fr, (Mgh, TA,) or, accord. to IDrd, ▼ بَرْنَكَآءُ and ▼ بَرْنَكَانِىٌّ كِسَآءٌ, but he says that it is not Arabic, (TA,) *A kind of* [*garment such as is called*] كِسَآء, (S, Mgh, Msb,) [*similar to a* بُرْدَة,] *well-known;* (Msb;) the *black* كِسَآء; (Fr, Mgh, K;) *a woollen* كِسَآء *having two ornamental borders:* (Fr, TA in art. برنك:) [in Spanish *barangane:* (Golius:)] pl. [of all except the first two] بَرَانِكُ. (IDrd, K.) بَرَكَانٌ, without teshdeed, is not mentioned by any one. (Mgh.)

بَرْنَكَآءُ and بَرْنَكَانٌ and بَرْنَكَانِىٌّ: see بَرَّكَانٌ, in four places.

بَارِكٌ, fem. with ة: see بَرَكٌ, in two places: — and see بُرْكٌ.

بُورَكٌ *i. q.* بُورَقٌ; (K;) *that is put into flour,* (TA,) or *into dough.* (JK and Mgh and TA in explanation of the latter word.)

بُورِكَ, as a noun: see 3.

بَارُوكٌ: see بَرَكٌ, in two places.

مَبْرَكٌ *A place where camels lie upon their breasts:* pl. مَبَارِكُ. (Msb.) You say, فُلَانٌ لَيْسَ لَهُ مَبْرَكُ جَمَلٍ [*Such a one has not a place in which a camel lies;* meaning *he does not possess a single camel*]. (S.)

مُبَارَكٌ is originally مُبَارَكٌ فِيهِ [or لَهُ or عَلَيْهِ, accord. to those who know not, or disallow, بَارَكَ as trans. without a preposition; and signifies *Blessed, beatified, felicitated,* or *prospered; gifted with,* or *made to possess,* بَرَكَة, i. e. *a blessing, any good that is bestowed by God, prosperity* or *good fortune, increase,* &c.]; (Msb;) *abounding in good;* (Ksh and Bḍ in iii. 90;) *abounding in advantage* or *utility:* (Bḍ in vi. 92 and 156, and xxxviii. 28, and l. 9:) the pl. applied to irrational things is مُبَارَكَاتٌ. (Msb.) You say also ▼ بَرِيكٌ as meaning مُبَارَكٌ فِيهِ: (K:) or طَعَامٌ بَرِيكٌ is as though meaning مُبَارَكٌ [i. e. *Blessed food;* or *food in which is a blessing,* &c.]. (S.)

مُبْتَرِكٌ, [in the CK مُتَبَرِّكٌ,] applied to a man, ‡ *Leaning,* or *bearing, upon a thing; applying himself* [*thereto*] *perseveringly, assiduously,* or *constantly.* (K, TA.) — Also, applied to a cloud, ‡ *Bearing down* [*upon the earth*], *and paring off the surface of the ground* [*by its vehement rain:* see 8]. (TA.)

مُتَبَارِكٌ [app. applied to God (see its verb)] *High*, or *exalted*. (Th, TA.)

برم

1. بَرَمَهُ: see 4, in two places. = بَرِمَ, aor. ـَ; and تبرّم; *He was*, or *became*, *affected with disgust*, *loathing*, or *aversion*; (M,* Ḳ;) *he was vexed*, *grieved*, *disquieted by grief*, or *distressed in mind*. (M.) You say, بَرِمَ بِهِ, inf. n. بَرَمٌ; (T, Ṣ, M, Mṣb, Ḳ;) and تبرّم بِهِ; (T, Ṣ, Mṣb, Ḳ;) *He was*, or *became*, *disgusted by it*, or *by reason of it*; *he loathed it*; (T,* Ṣ, M,* Mṣb,* Ḳ;) *he was vexed*, *grieved*, *disquieted by grief*, or *distressed in mind*, *by it*, or *by reason of it*. (T, M, Mṣb, Ḳ.) = بَرِمَ بِحُجَّتِهِ, aor. ـَ, ‡ [*He was unable to adduce*, *as he had intended*, *his argument*, *allegation*, or *evidence*,] is said when one has intended to adduce an argument, allegation, or evidence, and it did not present itself to him. (A, Ḳ, TA.)

4. ابرمهُ, (inf. n. إِبْرَامٌ, T,) *He made it* (a rope, AḤn, M, Ḳ, or a thread, or string, T) *of two strands*, or *distinct yarns* or *twists*, *and then twisted it*; (AḤn, T, M, Ḳ;) as also بَرَمَهُ [aor. ـُ, inf. n. بَرْمٌ]: (T:) or *he twisted it well*; namely, a rope. (M.) — And hence, (T, TA,) ‡ *He made it* (a thing, Ṣ, or an affair, T, M, Ḳ, or a compact, Mṣb) *firm*, *strong*, *solid*, or *sound*; *he established it*, *settled it*, or *arranged it*, *firmly*, *strongly*, *solidly*, *soundly*, or *thoroughly*; (T, Ṣ, M, Mṣb, Ḳ, TA;) as also بَرَمَهُ, (M, Ḳ,) [aor. ـُ,] inf. n. بَرْمٌ. (Ḳ.) — †*He thought*, or *meditated*, *upon it*; (namely, a thing;) or *did so looking to its end*, *issue*, or *result*; or *he did it*, *performed it*, or *executed it*, *with thought*, or *consideration*. (Mṣb.) = *He affected him with disgust*, *loathing*, or *aversion*; (T,* Ṣ, M,* Mṣb,* Ḳ;) *caused him to be vexed*, *grieved*, *disquieted by grief*, or *distressed in mind*. (T, Ṣ, M, Mṣb.) You say, لَا تُبْرِمْنِى بِكَثْرَةِ فُضُولِكَ [*Disgust me not*, or *vex me not*, *by the abundance of thy meddling*, or *impertinent*, *speech*]. (T, TA.) = ابرم *It* (a vine) *put forth grapes in the state in which they are termed* بَرِم, q. v. (Th, M, Ḳ.)

5: see 1, in two places.

7. انبرم [*It* (a rope, or a thread, or string,) *was made of two strands*, or *distinct twists*, *and then twisted*: or *was twisted well*: see 4, of which it is quasi-pass. — And hence,] ‡ *It* ([a thing, or an affair, or] a compact, Mṣb) *was*, or *became*, *firm*, *strong*, *solid*, or *sound*; *it was*, or *became*, *established*, *settled*, or *arranged*, *firmly*, *strongly*, *solidly*, *soundly*, or *thoroughly*. (Mṣb, KL.)

بَرَمٌ The *fruit of the* [*trees called*] عِضَاه: (Ṣ, M, Ḳ:) n. un. with ة: (Ṣ, M:) *in its first stage it is termed* قَتْلَةٌ; *then*, بَلَّةٌ; *then*, بَرَمَةٌ: AḤn has erred in saying that the قتلة is above the برمة [in degree]: (M:) *that of every kind of* عضاه *is yellow*, *except that of the* عُرْفُط, *which is white*, (Ṣ, M,) *as though its filaments*, or *fringe-like appertenances*, *were cotton*, *and it is like the button of a shirt*, *or somewhat larger*: (M:) *that of the* سَلَم *is the sweetest in odour*, (Ṣ, M,) *and this is yellow*, *and is eaten*, *being sweet*, or *pleasant*: (M:) accord. to AA, the *fruit of the* طَلْح [or *acacia gummifera*, which is of the trees called عضاه]: n. un. with ة: (T:) sometimes, also, بَرَمَةٌ is applied to *a fruit of the* أَرَاك (M,* Ḳ,* TA) *before it has become ripe and black*; for when ripe, it is called مَرْدٌ; and when black, كَبَاثٌ: (TA:) and the pl. is بِرَامٌ (M, Ḳ) and بُرَمٌ, (M,) or بَرَمٌ. (Ḳ: [but the last is a coll. gen. n.]) — Also *Grapes when they are above*, (M,) or *when they are like*, (Ḳ,) *the heads of young ants*. (M, Ḳ.) = ‡ *One who does not take part with others in the game called* المَيْسِر [q. v.], (Aṣ, T, Ṣ, M, Ḳ,) *nor contribute with them anything*, (TA,) *by reason of his avarice*, (Ḥar p. 382,) *though he eats with them of the flesh-meat thereof*; (Aṣ, TA;) *but sometimes he shuffles*, or *deals forth*, (يُفِيضُ,) *the gaming-arrows for the players*: (Ṣ in art. جمد:) likened to the بَرَم of the أَرَاك, because he is of no use: (Ḥar ubi suprà:) and بَرَمَةٌ occurs in the same sense; [the man so termed being likened to a بَرَمَة of the اراك; or] the ة being added to give intensiveness to the meaning: (M:) the pl. is أَبْرَامٌ. (T, Ṣ, M, Ḳ.) And hence, ‡ *Avaricious*, or *niggardly*; *mean*, or *sordid*: (Ḥar ubi suprà:) or *heavy*, or *sluggish*; (Ḳ, TA;) *destitute of good*. (TA.) It is said in a prov., أَبَرَمًا قَرُونًا ‡ [*Art thou* (تَكُونُ being understood after أَ) *one taking no part with others in the game of* المَيسِر, as is implied in the Ṣ, or *art thou*] *heavy*, or *sluggish*, (Ḳ, TA,) *destitute of good*, (TA,) yet *eating two dates at once each time?* (Ṣ, Ḳ, TA.)

بَرِمٌ part. n. of بَرِمَ [and therefore meaning *Affected with disgust*, *loathing*, or *aversion*; or *vexed*, *grieved*, *disquieted by grief*, or *distressed in mind*]. (M, Mṣb.)

بُرْمَةٌ *A cooking-pot* (T, M, &c.) *of stone*, (T, Mgh, Mṣb,) or *of stones*: [see مِبْرَمٌ:] (M, Ḳ:) or [simply] *a cooking-pot*, (Ṣ, TA,) as some say, *in a general sense*, so that it may be *of copper*, and *of iron*, *&c.*: (TA:) pl. بِرَامٌ (T, Ṣ, M, Mgh, Mṣb, Ḳ) and بُرَمٌ (T, M, &c.) and [coll. gen. n.] بُرْمٌ. (T, M, Ḳ.) = Also *A certain thing which women wear upon their arms*, *like the bracelet*. (TA.)

بَرَمَةٌ [originally n. un. of بَرَمٌ]: see بَرَمٌ.

بَرِيمٌ *A rope composed of two twists twisted together into one*; as also مُبْرَمٌ: (Ṣ:) or *a thread*, or *string*, *twisted of two distinct yarns* or *twists*: (T:) or *a thread*, or *string*, *twisted of white and black yarns*: (Ḥam p. 704:) or *a twisted rope in which are two colours*, (A'Obeyd, Ṣ,) or *two threads*, or *strings*, *of different colours*, (IAar, T, M, Ḳ,) *red and yellow*, (M,) or *red and white*, (Ḳ,) *sometimes* (A'Obeyd, Ṣ) *bound by a woman upon her waist*, *and upon her upper arm*: (A'Obeyd, Ṣ, Ḳ:) *a rope of two colours*, *adorned with jewels*, *so bound by a woman*: (M, Ḳ:) or *a thread*, or *string*, (Lth, A'Obeyd, T,) *with beads strung upon it*, (Lth, T,) or *of different colours*, (A'Obeyd, T,) *which a woman binds upon her waist*: (Lth, A'Obeyd, T: [see also حَوْطٌ]:) or *a string of cowries*, *which is bound upon the waist of a female slave*. (Aboo-Sahl El-Harawee in art. بزم of the TA.) — *Anything in which are two colours* (T, M, Ḳ) *mixed together*: (M, Ḳ:) and *any two things mixed together and combined*. (M.) — *An amulet* (M, Ḳ, TA) *that is hung upon a boy*; because of the colours therein. (TA.) — *A garment*, or *piece of cloth*, *in which are silk* (قَزّ) *and flax*. (T.) — Also, (Ḳ,) or the dual thereof, (AO, T, Ṣ,) which latter is the right, (TA,) The *liver and hump* [*of a camel*], (AO, T, Ṣ, Ḳ,) *cut lengthwise*, *and tied round with a string* or *thread*, *or some other thing*, (Ṣ, Ḳ,) in some copies of the Ṣ, *or with a gut*; (TA;) said to be thus called because of the whiteness of the hump and the blackness of the liver. (Ṣ, Ḳ.) So in the phrase, اشْوِ لَنَا مِنْ بَرِيمَيْهَا [*Roast thou for us some of her liver and hump*, *cut lengthwise*, &c.]. (AO, T, Ṣ: [in copies of the Ḳ, بَرِيمِهَا: and in the CḲ, بَرِيمَتَهَا.]) — Also, the sing., *Water mixed with other* [*water* &c.]. (TA.) — *Tears mixed with* [*the collyrium termed*] إِثْمِد; (M, Ḳ;) because having two colours. (TA.) — *A mixed company* of people. (M, Ḳ.) — *An army*; (Ṣ, Ḳ;) because comprising a mixed multitude of men; (Ḳ;) or because of the colours of the banners of the tribes therein: (Ṣ, Ḳ, TA:) or *an army in which is a mixed multitude of men*: (M:) or *an army having two colours*: (T:) and the dual, *two armies*, *Arabs and foreigners*. (IAar, T.) — *A number of sheep and goats together*. (IAar, T, M, Ḳ.) — The *light of the sun with the remains of the blackness of night*: (IAar, T:) or the *dawn*; (M, Ḳ;) because of its combining the blackness of night and the whiteness of day: or, as some say, بَرِيمُ الصُّبْحِ means *the tint* (خَيْط [q. v.]) *of the dawn that is mixed with two colours*. (M.) — † *Inducing suspicion*, or *evil opinion*; [as though of two colours;] (IAar, T;) *suspected*. (IAar, T, Ṣgh, Ḳ.)

بَرِّيمَةٌ, with fet-ḥ, and with teshdeed to the ر, which is meksoorah, *A* دَائِرَة [or *feather*, or *portion of the hair naturally curled or frizzled*, *in a spiral manner*, *or otherwise*,] *upon a horse*, *whereby one judges of its goodness or badness*: pl. بَرَارِيمُ. (TA: [and used in this sense in the present day.]) — See also بَيْرَمٌ.

بَيْرَمٌ The [*implement called*] عَتَلَة: or particularly the عتلة *of the carpenter*: (M, Ḳ:) [i. e.,] *an auger*, *a wimble*, or *a gimlet*; [called in the present day بَرِّيمَة;] accord. to Mirḳát el-Loghah, cited by Golius, who writes the latter word without teshdeed, the former signifies *such an implement* ("terebra") *of a large size*;] *that with which the carpenter perforates*: and also said to signify *that with which the saddler perforates leather*: (KL:) also *a well-known kind of* [*implement such as is called in Persian*] تِيشَهْ [i. e., *a hatchet*, or *the like*]: (PṢ:) AO said, the بَيْرَم is the عَتَلَة of the carpenter: or he said, the عتلة is the بيرم of the carpenter: (T:) this word, (M,) the بيرم of the carpenter, (Ṣ,) is Persian, (Ṣ, M,) arabicized. (Ṣ.)

مُبْرَمٌ: see بَرِيمٌ. — Also A garment, or piece of cloth, *of which the thread is twisted of two yarns*, or *distinct twists*. (Ṣ, Ḳ.) And hence, (Ṣ,) *A certain kind of garments*, or *cloths*. (Ṣ, Ḳ.) — [† A thing, or an affair, or a compact,

made firm, strong, solid, or *sound; established, settled,* or *arranged, firmly, strongly, solidly, soundly,* or *thoroughly.* See its verb, 4. — And hence, قَضَآءٌ مُبْرَمٌ †*Ratified destiny; such as is rendered inevitable.*]

مُبْرِمٌ [act. part. n. of 4. = And also] *A gatherer of* بَرَم [q. v.]: (M:) or, *of the* بَرَم *of the* عضاه: (K:) or, specially, *a gatherer of the* بَرَم *of the* أَرَاك. (M.) = *A maker of* بِرَام [or *stone cooking-pots*]: (K:) or *one who wrenches out the stones of which they are made from the mountain,* (M, K, TA,) *and fashions them, and hews them out.* (TA.) = And hence, (M,) †*A heavy,* or *sluggish,* man; as though [in the CK لِأَنَّهُ is erroneously put for كَأَنَّهُ] he cut off for himself something from the persons sitting with him: (M, K:*) or, as some say, [so in the M; but in the K, "and"] *bad,* or *corrupt, in discourse;* (M, K;) *who discourses to others of that in which is no profit nor meaning;* (TA;) from the same word as signifying "a gatherer of the fruit of the أَرَاك," (M, TA,) which has no taste nor sweetness nor sourness nor virtue, or efficacy: (AO, TA:) or one *who is a burden upon his companion, without profit and without good; like the* بَرَم *who takes no part with others in the game of* المَيْسِر, *though he eats of the flesh-meat thereof.* (Aṣ, TA.)

مِبْرَمٌ sing. of مَبَارِمُ, (TA,) which signifies The *spindles with which the twisting termed* إِبْرَام *is performed.* (M, K, TA.) [See 4.]

برن

بَرْنِيٌّ *A sort of dates,* (T, Ṣ, M, Mṣb, K,) *well known,* (K,) *the best of dates,* (M,) or *of the best of dates,* (Mṣb,) *red, intermixed,* or *tinged, with yellow, having much* لِحَآء [i. e. *flesh,* or *pulp*], *and very sweet,* (T,) or *yellow, and round:* (M:) n. un. with ة: (M:) it is an arabicized word, originally بَرْنِيك, i. e. good, or excellent, fruit: (K:) accord. to AḤn, of Persian origin, i. e., بَارْنِي; بار meaning fruit, and نى denoting egregiousness: (M:) accord. to Suh, a foreign, or Persian, word, meaning blessed [or good or excellent] fruit; بَر meaning fruit; and هِنِي, good or excellent [or wholesome]: the Arabs introduced it into their language: (Mṣb:) or, accord. to the Mo'jam of El-Bekree, it is from بَرْن, the name of a town, or village. (TA.) It is converted by a rájiz into بَرْنَجّ; the double ى being changed into [double] ج. (Ṣ, M.) — You say also نَخْلٌ بَرْنِيٌّ and نَخْلَةٌ بَرْنِيَّةٌ [*Palm-trees,* and *a palm-tree, of which the dates are of the sort described above*]. (T.)

بَرْنِيَّةٌ n. un. of بَرْنِيٌّ. = Also *A kind of vessel,* (Ṣ, Mgh, Mṣb, K,) *well known,* (Mṣb,) *of baked clay:* (Ṣ, Mgh, K:) or, as some say, *of those that are termed* قَوَارِير [i. e. *flasks,* or *bottles,* generally *of glass*]; *such as are used by the seller of perfumes:* (Mgh:) or *a thing like a vessel of baked clay, big,* or *bulky, and green:* and sometimes *of the kind termed* قوارير: (M:) or *a thing like vessels of baked clay, big,* or *bulky, and green; of the kind termed* قوارير *that are thick, with wide mouths:* (Lth, T:) pl. بَرَانِيُّ. (Mgh.) = And *A cock:* (IAar, T:) or *a young cock,* (M, K,) *when it attains to maturity,* (M,) or *when it begins to do so:* (K:) of the dial. of El-'Irák: (M:) pl. as above. (T, M, K.)

برنس

Q. 2. تَبَرْنَسَ *He wore,* or *clad himself with, a* بُرْنُس. (Ṣ.)

بُرْنُسٌ *A long* قَلَنْسُوَة, (S, Mṣb, K,) *which the devotees used to wear in the first age of El-Islám:* (Ṣ:) or *any garment of which the head forms a part,* (M, K,) *being joined to it,* (M,) *whether it be a* دُرَّاعَة *or a* مِطْرَف *or a* جُبَّة; (M, K;) and this is said to be the correct explanation: (TA:) [agreeably with the latter explanation, it is applied in the present day to *a hooded cloak,* mostly *of white woollen stuff;* but often, *of cloth of any colour:*] pl. بَرَانِسُ: (Mṣb:) [some say] it is from البِرْس, meaning "cotton," and the ن is augmentative: or, accord. to some, it is not Arabic. (TA.) — بُرْنُسُ الحُسْنِ † *Comely,* or *goodly, hair.* (TA in art. ملأ.)

برنك

بَرْنَكَآءُ and بَرْنَكَانٌ and بَرْنَكَانِيٌّ: see بَرَّكَانٌ, in art. برك.

بره

1. بَرِهَ, aor. ـَ, inf. n. بَرَهٌ, or, as in some copies of the K, بَرَهَانٌ, (TA, [and so I find in an excellent copy of the K, but in the CK بُرْهَان,]) *His body returned to a healthy state,* or *his health of body returned to him,* or *his bodily condition became good, after having been altered by disease.* (IAar, K.*) [The ه is perhaps a substitute for ء: see بَرِئَ.] — And *He was,* or *became, white in person,* or *body and members.* (K.) — See also بَرَهٌ, below.

4. ابره *He adduced the evidence* or *proof:* (Mṣb, K:) but as to أَبْرَهَنَ, meaning *he manifested the evidence* or *proof,* it is said, on the authority of IAar, to be post-classical; the former being the correct word: (AA, T, Z, Mṣb, TA:) or the former signifies *he adduced,* or *uttered,* or *did, wonderful things, and overcame men.* (K.)

Q. Q., or, as some say, Q., 1. بَرْهَنَ: see 4; and see art. برهن.

بَرَهٌ [perhaps an inf. n., of which the verb is بَرِهَ,] *Softness, thinness of skin, and plumpness,* (K, TA,) of a woman; as also بَرْهَرَهَةٌ. (TA.)

بَرْهَةٌ: see what next follows.

بُرْهَةٌ and بَرْهَةٌ *A long space* or *period* of time: (JK, Ṣ:) or *a long time:* (ISk, K:) or they have a more general sense; (K;) i. e. *a space,* or *period,* of time: pl. of the former بُرَهٌ and بُرُهَاتٌ and بُرْهَاتٌ and بُرَهَاتٌ. (Mṣb.) You say, أَتَتْ عَلَيْهِ بُرْهَةٌ مِنَ الدَّهْرِ and بَرْهَةٌ [*A long space* or *period of time,* or merely *a space* or *period of time, passed over him*]. (Ṣ.)

بُرْهَانٌ: see art. برهن.

بَرْهَرْهَةٌ A *white* (IAar, JK, Mṣb) girl (IAar, Mṣb) or female: (JK:) or a woman (Ṣ, K,) *white and youthful:* or *soft,* or *tender:* (K:) or *that quivers,* (K,) or *almost quivers,* (Ṣ,) *from sappiness, softness,* or *tenderness:* (Ṣ,* K:) or *that shines,* or *glistens, by reason of her clearness* [*of complexion*]: or *thin-skinned; appearing as though water were running upon her, by reason of her softness,* or *tenderness:* (TA:) of the measure فَعْلَعَلَةٌ, (Ṣ, TA,) from بَرَهٌ: (TA:) dim. بُرَيْهَةٌ (JK, TA) and بُرَيْرِهَةٌ, (JK,) or بُرَيْرِيَةٌ; but بُرَيْهِرَةٌ is bad, and seldom used. (TA.) Imra-el-Ḳeys says,

* بَرَهْرَهَةٌ رُؤْدَةٌ رَخْصَةٌ * كَخُرْعُوبَةِ البَانَةِ المُنْفَطِرْ *

[*White,* or *white and youthful,* &c., *soft,* or *beautiful, tender, like the shoot of the ben-tree breaking forth with leaves:* the last word being made masc. by poetic license, for the sake of the metre.]. (Ṣ.) — [Hence, app.,] it is said to signify also *A white knife, of clear, pure,* or *bright, iron.* (TA.) = See also بَرَهٌ.

بُرَيْهَرَةٌ and بُرَيْهِرَةٌ: / بُرَيْرِهَةٌ, or بُرَيْرِيَةٌ: } see بَرَهْرَهَةٌ.

أَبْرَهُ [app.] *Having the body in a healthy state,* or *in good condition, after disease:* and *white in person,* or *body and members:* [but whether it have both these significations, or only the latter of them, is not clear:] fem. بَرْهَآءُ. (K.)

برهن

Q., or, as some say, Q. Q., 1. بَرْهَنَ *He adduced,* (T, Z, Mṣb,) or *established,* (Ṣ, K, and Ḥam p. 7,) *the* بُرْهَان, (T, Z, Mṣb, K,) i. e. the *evidence* or *proof* [&c.]; (T, Ṣ, Mṣb, &c.;) or *he adduced his evidence* or *proof* [&c.]; (T, Mṣb;) عَلَيْهِ [*against him,* or *it,* or (as in اِسْتَدَلَّ عَلَيْهِ) *of it*], (Ṣ, K, and Ḥam p. 7,) and لَهُ [*to him,* or *for him*]: (Ḥam ubi suprà:) but this verb is said by Az and Z, on the authority of IAar, to be post-classical; the correct word, they say, being أَبْرَهَ: (Mṣb:) this they assert on the ground of the opinion that بُرْهَانٌ [q. v.] is of the measure فُعْلَانٌ; but J holds the ن to be a radical. (TA.)

بُرْهَانٌ *An evidence,* or *a proof:* (T, Ṣ, Mṣb, K, and Ḥam p. 7:) and *a demonstration;* i. e. the *manifestation of an evidence* or *proof:* (Mṣb:) or *a decisive and manifest evidence* or *proof:* (TA:) or the *firmest, strongest,* or *most valid, evidence* or *proof;* which is *such as ever necessarily implies truth,* or *veracity, as its consequence,* or *concomitant;* for evidences, or proofs, are of five sorts; whereof this is one; another is that which ever necessarily implies falsity, or falsehood, as its consequence, or concomitant; another, that which is nearer to truth, or veracity; another, that which is nearer to falsity, or falsehood; and another, that which is intermediate between these two: (Er-Rághib, TA:) [pl. بَرَاهِينُ:] some say that the ن in this word is augmentative; (Mṣb, and Ḥam p. 7;) that it is of the measure فُعْلَانٌ, from البَرْهُ [app. البَرْهُ] signifying the "act of cutting:" (Ḥam ubi suprà:) others, that it is radical: Az mentions both of these opinions: J confines

himself to the latter opinion: Z, to the former, saying, on the authority of IAạr, that the word is derived from بَرْهَرَهَةٌ, meaning "white," [or "fair in complexion,"] applied to a girl: (Mṣb:) Abu-l-Fet-ḥ [i. e. IJ] says that he holds it to be of the measure فُعْلَالٌ, like قُرْطَاسٌ and قُرْنَاسٌ, the ن not being augmentative, as is shown by the verb above mentioned: (Ḥam ubi suprà:) but [it has been stated above that] this verb is said, on the authority of IAạr, to be post-classical. (Mṣb, TA.)

برو

1. بَرَوْتُهَا, i. e. الثَّاقَةَ: see 4. = بَرَوْتُهُ, (M, Mṣb, Ḳ,) aor. ـُ, (Lth, T,) inf. n. بَرْوٌ, (M,) *I formed it*, or *fashioned it, by cutting; shaped it out;* or *pared it;* (Ḳ;) namely, a reed for writing, (Lth, T, M, Mṣb, Ḳ,) and a stick, or piece of wood, (M, Ḳ,) and an arrow, (Ḳ,) [&c.;] a dial. var. of بَرَيْتُهُ, (Lth, T, M, Mṣb,) used by some, (Lth, T,) but the latter is the more approved: (M, TA:) mentioned by AZ. (TA.) — [Hence, perhaps,] بَرَاهُ, aor. ـُ, inf. n. بَرْوٌ, *He* (i. e. God) *created him*, or *it:* (Fr, Ṣ, Ḳ:) [but] they affirm that it is originally بَرَأَهُ, with hemz: (MF:) so says IAth: (TA:) or it is from بَرًا or بُرًى, signifying "dust," or "earth." (Fr, Ṣ.) = بَرَا, aor. ـَ, is also a bad dial. var. of بَرَأَ [signifying *He*, or *it, recovered* from disease, or *became convalescent*, &c.], aor. يَبْرُؤُ. (TA.)

4. أَبْرَيْتُهَا, (Ṣ, M, Ḳ,) i. e. النَّاقَةَ, (Ṣ, M,) *I put a* [*ring such as is termed*] بُرَةٌ *in her* (a camel's) *nose;* (Ṣ, M, Ḳ;) as also بَرَوْتُهَا: (IJ, M, Ḳ:) and ابريته, namely, a camel, *I put him a* بُرَةٌ. (Mṣb.) = ابرى *Dust*, or *earth, came*, or *lighted, upon it.* (Ḳ,* TA, in art. برى.)

بُرَةٌ (in which the final radical letter is elided, [and replaced by ة,] Mṣb) *A ring* (T, Ṣ, M, &c.) *of brass*, (Lth, Lḥ, T, Ṣ, M, [in a copy of the Mṣb, من صوف is erroneously put for مِنْ صُفْرٍ,]) or *of silver*, (Lth, T,) or *of some other material*, (Lḥ, M,) *slender, and bent at the two ends* [lest it should open at the place where the two ends meet], *that is put in the nose of a she-camel*, (Lth, T,) or *put in the nose of the camel*, (M, Mṣb, Ḳ,) or *in the flesh of the nose of the camel*, (Lḥ, Ṣ, M, Ḳ,) or, as Aṣ says, *in one of the two sides of the two nostrils*, (Ṣ,) app. *either for the purpose of ornament or to render the animal obedient;* (MF;) [*generally for the latter purpose, to attach the rein thereto:*] when the ring is of hair, it is termed خِزَامَةٌ; (Aṣ, Ṣ, Mṣb;) and when of wood, خِشَاشٌ: (Mṣb:) Aboo-'Alee mentions, and explains in like manner, بَرْوَةٌ and بُرًى; [the latter as pl. of the former;] but this is extr.: (M:) J says, [in the Ṣ,] Aboo-'Alee says that بُرَةٌ is originally بَرْوَةٌ, because it has بُرًى for a pl., like as قَرْيَةٌ has قُرًى; but Aboo-'Alee does not say this; he only desires to show that the final radical letter of بُرَةٌ is و by the fact that بَرْوَةٌ is a dial. var. thereof: (IB, TA:) some, however, remarking upon J's saying that the original of بُرَةٌ is بَرْوَةٌ, assert that it is correctly بَرْوَةٌ: (TA:) بُرَةٌ also signifies *an anklet:* (M, Ḳ:) or *any ring; such as a bracelet* and *an earring* and *an anklet* and *the like of these:* (Ṣ:) the pl. (in the former and the latter senses, M, TA) is بُرَاتٌ, (Ṣ, M, Ḳ,) in [some of] the copies of the Ḳ erroneously written بُرَاةٌ, (TA,) and بُرًى, (T, Ṣ, M,) and بُرُونَ, contr. to analogy, (Mṣb,) or بُرِينَ (T, Ṣ, M, Ḳ, [in all of which, except the last, this is in the accus. or the gen. case, but, as it is the nom. case in the Ḳ, it may be that بُرُونَ and بُرِينَ are dial. vars., like سِنُونَ and سِنِينَ,]) and بِرِينَ. (M, Ḳ: [in a copy of the former of which, accord. to the TT, بُرِىٌّ and بِرِىٌّ are put in the place of the last two of these pls.])

بَرًا, or بَرًى, *Dust*, or *earth:* (Fr, Ṣ, M, Mṣb, Ḳ, mentioned in the M and Ḳ in art. برى:) whence بَرَاهُ, [if not originally بَرَأَهُ,] meaning "He (i. e. God) created him." (Fr, Ṣ.) Hence the saying, بِفِيهِ البَرَا, or البَرَى, [*In his mouth* be *dust*, or *earth*], (Ṣ, M,) a form of imprecation against a man. (M.)

بَرْوَةٌ *Cuttings, chips, parings*, or *the like*, of a reed for writing, and of a stick, or piece of wood, and of soap, and the like. (TA.) = See also بُرَةٌ.

بُرْوَةٌ: see بُرَةٌ.

البَرِيَّةُ *The creation;* as meaning *the beings*, or *things, that are created;* or, particularly, *mankind;* syn. الخَلْقُ: originally with ء: (Ṣ:) but not pronounced with ء: (IAth, TA in art. برى:) or, accord. to Fr, if from بَرًا, or بَرًى, i. e. "dust," or "earth," it is originally without ء: pl. بَرَايَا and بَرِيَّاتٌ. (Ṣ.)

مُبْرَاةٌ A she-camel (T, Ṣ) *having a* [*ring such as is termed*] بُرَةٌ *put in her nose:* (T, Ṣ, Ḳ:) pl. مُبْرَيَاتٌ. (TA in art. عرف.)

بُرَةٌ مَبْرُوَّةٌ (T, M, Ḳ) *A* بُرَة *made*, or *manufactured.* (T, TA.)

برى

1. بَرَى, (T, M, Ḳ,) first pers. بَرَيْتُ, (T, Ṣ, Mṣb,) aor. ـِ, (T, Ḳ,) inf. n. بَرْيٌ, (T, Ṣ, M, Mṣb, Ḳ,) *He formed*, or *fashioned, by cutting; shaped out;* or *pared;* (Aṣ, T, M, Ḳ;) a reed for writing, (Lth, Aṣ, ISk, T, Ṣ, M, Mṣb,) and a stick, or piece of wood, (Lth, T, M,) and an arrow, (M, Ḳ,) &c.; (M;) as also ابترى: (M, Ḳ:) and بَرَوْتُ, (Mṣb,) aor. ـُ, (Lth, T,) is a dial. var., (Mṣb,) used by some, who say, هُوَ يَقْلُو البُرَّ [instead of يَقْلِى]. (Lth, T.) — And hence, (Aṣ, T,) aor. and inf. n. as above, (Aṣ, T, M, Ḳ,) †*He* (a man) *fatigued*, or *jaded, and made to lose flesh*, (Aṣ,* T,* Ṣ,) a she-camel, (Aṣ, T,) or a camel: (Ṣ:) or *it* (journeying) *rendered* him *lean*, or *emaciated:* (M, Ḳ:) and in like manner one says of a year of dearth or drought. (TA.) And بَرَيْتُ سَنَامَهَا بِسَيْرِى عَلَيْهَا †[*I wasted her hump by my journeying upon her*]: occurring in a poem of El-Aạshà. (M.) = See also 3: — and see 5, in two places.

3. بَارَاهُ, (T, Ṣ, M, &c.,) inf. n. مُبَارَاةٌ, (T, TA,) *He vied, competed*, or *contended for superiority, with him; emulated*, or *rivalled, him;* or *imitated him; i. q.* عَارَضَهُ; (Ṣ, M, Mṣb, Ḳ;) i. e., (TA,) *he did the like of what he* (the latter) *did*, (ISk, T, Ṣ, Mṣb, TA, and EM p. 64,) *striving to overcome him* or *surpass him;* (EM ubi suprà;) as also بَرَى لَهُ, aor. ـِ, inf. n. بَرْيٌ; and انبرى لَهُ: (Aṣ, T:) and *he vied*, or *competed, with him*, or *contended with him for superiority, in glory*, or *excellence*, or *in beauty*, or *goodliness; he emulated*, or *rivalled, him therein;* syn. بَاهَاهُ: (TA in art. بهج:) and *he vied, competed*, or *contended, with him in running; and strove with him to outstrip him, to be before him, to get before him*, or *to precede him.* (TA.) You say, فُلَانٌ يُبَارِى الرِّيحَ سَخَاءً [*Such a one vies with the wind in bounty*]: (T, Ṣ:) [for] the bountiful man whose gifts are common is likened by the Arabs to the wind because it blows upon all in common, not only upon particular persons. (Ḥam p. 445.) = بارى امْرَأَتَهُ *He compounded*, or *made a compromise, with his wife for their mutual separation;* (Ḳ;) as also بَارَأَهَا [which is the original]. (TA.)

4. ابرى: see art. برو. = Also *He found*, or *met with, sugar-canes.* (Ḳ.) = See also أَبْرَأَ, in art. برأ, last signification.

5. التَّبَرِّى signifies *The coming before* or *forward, presenting oneself, advancing, confronting, encountering, meeting*, or *opposing;* (KL;) and so الإِنْبِرَاءُ. (KL, PṢ.) You say, تبرّى لَهُ *He presented, addressed, applied*, or *betook, himself to him*, i. e., one man to another man; *advanced, came forward*, or *went forward, to him;* or *opposed himself to him;* syn. تَعَرَّضَ; as also تبرّاهُ; and بَرَى لَهُ, aor. ـِ: (T:) and انبرى لَهُ signifies اعْتَرَضَ لَهُ, (Ṣ, Ḳ, and Ḥar p. 558,) meaning [as above; or] *he betook himself, and advanced*, or *went forward, to it*, namely, an action; (Ḥar ubi suprà;) and *it presented itself to it*, as a thought to the heart, or mind, syn. تعرّض: (Ḥam p. 541:) بَرَى لَهُ, inf. n. بَرْيٌ, is *syn. with* عَرَضَ لَهُ [meaning as above, for it is syn. with تَعَرَّضَ and اعْتَرَضَ; or *it happened to him, befell him*, or *occurred to him*]: (M:) and انبرى is also *syn. with* عَرَضَ [meaning *it happened, befell*, or *occurred*]. (Ḥar p. 56.) You say also, تبرّى لِمَعْرُوفِهِ, i. e. تَعَرَّضَ لَهُ (ISk, Ṣ, Ḳ) or اعْتَرَضَ لَهُ (M) [both of which explanations mean *He presented, addressed, applied*, or *betook, himself*, or *he advanced, came forward, went forward*, or *attempted, to obtain his favour*, or *bounty;* or *he sought it*, or *demanded it*]; as also تبرّى مَعْرُوفَهُ. (M, TA.) And تَبَرَّيْتُ وُدَّهُمْ [*I addressed, applied*, or *betook, myself to obtain their love*, or *affection*]. (Ṣ, M.) And انبرى لِطَىِّ بِسَاطِهِ, *i. q.* اعْتَرَضَ, meaning, in this instance, *He hastened to cut short his speech.* (Ḥar p. 280.) And انبرى يُنْشِدُ شِعْرًا, i. e. تَعَرَّضَ لِإِنْشَادِهِ [or لِإِنْشَائِهِ, meaning *He addressed himself to reciting poetry*, or *verses*]. (Ḥar p. 34.) And انبرى مِنَ الجَمَاعَةِ, *i. q.* اعْتَرَضَ [*He presented himself*, or *advanced*, or *came forward, from the company*]. (Ḥar p. 647.)

6. تَبَارَيَا *They vied, competed*, or *contended for superiority, each with the other; emulated*, or *rivalled, each other; imitated each other;* (Ṣ, Ḳ,

TA;) *they did each like as the other did.* (T, Ṣ, TA.) [See the part. n., below.]

7. انبرى, (Ḳ, TA,) or ٤ ابترى, (so in a copy of the M,) *It was,* or *became, formed,* or *fashioned, by cutting; shaped out;* or *pared:* (M, Ḳ:) said of a reed for writing, and of a stick, or piece of wood, (M,) and of an arrow, (M, Ḳ,) &c. (M.) = See also **3**: — and see **5**, in six places.

8: see **1**: = and see also **7**.

بَرًى, or بَرًا: see art. برو.

بَرَاةٌ: see مِبْرَاةٌ. = See also بَرَآءَةٌ, in art. برأ.

بَرَآءٌ: see مِبْرَاةٌ.

بَرَآءٌ: see بُرَايَةٌ.

بَرِىٌّ, applied to an arrow, *i. q.* ٤ مَبْرِىٌّ [i. e. *Formed,* or *fashioned, by cutting; shaped out;* or *pared*]; (T, M, Ḳ;) or (M, Ḳ) *completely;* (T, M, Ḳ;) *but not feathered, nor headed:* for an arrow when first cut is termed قِطْعٌ; then it is formed, or fashioned, by cutting, or shaped out, or pared, and is termed بَرِىٌّ; and when straightened, and fit to be feathered and headed, it is a قِدْح; and when feathered and headed, it becomes a سَهْم. (T.) = It is also sometimes used for بَرِىْءٌ. (Ḳz, TA in art. برأ.)

البَرِيَّةُ: see art. برو.

بُرَايَةٌ (T, Ṣ, M, Ḳ) and ٤ بُرَآءٌ, (Ṣ, M, Ḳ,) in which latter the ء is originally ى, (IJ, M,) *Cuttings, chips, parings,* or *the like;* (Ṣ, M, Ḳ;) *what falls from a thing that is formed,* or *fashioned, by cutting.* (T, Ṣ.*) — [Hence,] مَطَرٌ ذُو بُرَايَةٍ †*Rain that pares and peels the ground.* (TA.) — And هُوَ مِنْ بُرَايَتِهِمْ †*He is of the refuse,* or *lowest* or *meanest sort, of them.* (M, TA.) — But ذُو بُرَايَةٍ, applied to a camel, means †*Enduring travel:* (T, Ṣ, M:) or *having fat and flesh:* (Ṣ:) and ذَاتُ بُرَايَةٍ, applied to a she-camel, has the latter meaning: or the former: (M, Ḳ:) or *strong when fatigued and emaciated by travel:* (TA:) or, as some say, براية in both cases means the *remains of fatness and compactness,* or *of fat, and of strength.* (M, TA.) حَثَّ البُرَايَةِ is said to mean †*Fleet,* or *swift, when emaciated by travel;* for the subst. براية is said to be here put for the inf. n. بَرْى. (L in art. حث, q. v.)

بِرَايَةٌ a quasi-inf. n. of **1** in the first of the senses assigned to it above: as when it is said that a reed for writing is not called a قَلَم except after the براية [i. e. the *shaping,* or *paring*]. (Mṣb.)

بَرَّآءٌ *A maker of arrows, who forms,* or *fashions, them by cutting; who shapes them out,* or *pares them:* or *who does so completely:* (Ḳ:) and *a maker of spindles, who forms,* or *fashions, them by cutting:* and *a cutter,* or *parer, of aloes-wood, that is used for fumigation:* (TA:) [and in like manner, بَارِى ٤ قِسِىّ *a fashioner,* or *shaper, of bows:* whence the saying,] أَعْطِ القَوْسَ بَارِيَهَا [*Give thou the bow to its fashioner*]; meaning †*commit thou thine affair to him who will execute it well:* a prov. (Ḥar p. 68. [See also Freytag's Arab. Prov. ii. 98.])

مِبْرَآءَةٌ: see بَرَآءَةٌ.

بَارِى قِسِىٍّ: see بَرَّآءٌ.

بَارِىٌّ and بَارِيَّةٌ and بَارِيَآءُ: see in art. بور.

مَبْرَى القَلَمِ [*The place where the paring is commenced of the reed for writing*]. (Ḳ in art. جلف.)

مِبْرَاةٌ The *iron implement,* (Ṣ,) or *knife,* (AḤn, M, Ḳ,) *with which one forms, fashions, shapes out,* or *pares,* (AḤn, Ṣ, M, Ḳ,) *a bow;* (AḤn, M, Ḳ;) as also ٤ بَرَآءَةٌ, (Ḳ, TA,) with teshdeed and medd, (TA,) or ٤ بَرَآءٌ, (so in a copy of the M,) or ٤ بَرَاةٌ. (CḲ, and so in a MS. copy of the Ḳ.)

مَبْرِىٌّ: see بَرِىٌّ.

المُتَبَارِيَانِ part. n. of **6**. It is said in a trad., لَا يُجَابَانِ وَلَا يُؤْكَلُ طَعَامُهُمَا [*The two* persons *who vie with each other* in the expensiveness of their entertainments *shall not have their invitations accepted, nor shall their food be eaten*]. (El-Jámi' eṣ-Ṣagheer of Es-Suyooṭee.) The متباريان whose food is forbidden, in a trad., to be eaten, are They *who vie with each other in order that each may render the other unable to equal him in respect of the repast prepared by him for his guests:* and the doing of this is disliked because of the rivalry and ostentation that are involved in it. (TA.) — المُتَبَارِيَانِ is also an appellation of *The night and the day.* (Ḥar p. 377.)

بز

1. بَزَّهُ, aor. ـُ, (Ṣ, TA,) inf. n. بَزٌّ, (Ṣ, Ḳ, TA,) *He took it away;* or *seized it,* or *carried it away, by force;* (Ṣ, TA;) as also ٤ ابتزّهُ, (Ṣ, Ḳ,) and ٤ بَزْبَزَهُ: (Ḳ:) *he took it away unjustly, injuriously, and forcibly;* as also ٤ ابتزّهُ: (Ḳ,* TA:) *he gained the mastery over it:* (Ḳ,* TA:) *he pulled it up* or *out* or *off; removed it from its place; displaced it;* (Ḳ,* TA;) as also ٤ ابتزّهُ, and ٤ بَزْبَزَهُ. (TA.) It is said in a prov., مَنْ عَزَّ بَزَّ *He who overcomes takes the spoil.* (Ṣ, A.) And you say, بَزَّهُ ثَوْبَهُ, and ٤ ابتزّهُ, *He took away from him,* or *seized* or *carried away from him by force, his garment.* (A.) It is said in a trad., فَيَبْتَزُّ ٤ ثِيَابِى وَمَتَاعِى *And he strips me,* or *despoils me, of my clothes and my goods; takes them from me by superior force.* (TA.) You say also, بَزَّهُ ثِيَابَهُ *He pulled off from him his clothes.* (TA.) And ابتزّ ٤ الرَّجُلُ جَارِيَتَهُ مِنْ ثِيَابِهَا *The man stripped his slave-girl of her clothes.* (Mgh,* TA.) — Also بَزَّ ثَوْبَهُ, aor. as above, *He pulled his garment towards him,* or *to him:* so in a verse of Khálid Ibn-Zuheyr El-Hudhalee [cited in art. ريب, but with this difference, that يَجُرُّ is there put in the place of يَبُزُّ]. (Ṣ, TA.) — [بَزَّهُ is also explained in the TA by حَبَسَهُ; but without any ex.; and I think it probable that حَبَسَهُ is a mistake for جَذَبَهُ.]

8: see **1**, in six places. = ابتزّت مِنْ ثِيَابِهَا *She stripped herself of her clothes.* (A.)

R. Q. 1. بَزْبَزَهُ: see **1**, in two places. — بَزْبَزَةٌ [the inf. n.] also signifies The *being quick and active in wrongful, unjust, injurious,* or *tyrannical, conduct:* and the rel. n. is ٤ بَزْبَزِىٌّ. (TA.)

بَزٌّ inf. n. of **1**. (Ṣ, &c.) — [Hence, app.,] جِئْتَ بِهِ عَزًّا بَزًّا *He was brought without any means of avoiding it;* (A, TA;) *willingly or against his will:* (TA in art. عز:) [as though originally signifying *by being overcome and despoiled.*] = *Cloths,* or *stuffs,* or *garments;* syn. ثِيَابٌ: (IAmb, Mgh, Ḳ:) [see also بَزَّةٌ:] or *a kind thereof:* (Lth, Mgh, Mṣb:) or *such as are the goods of the* بَزَّاز, (Ṣ, A,) or *of the merchant:* (Mṣb:) or the *furniture of a house or tent, consisting of cloths* or *stuffs* (ثِيَاب, IDrd, Mgh, Mṣb, Ḳ) *and the like:* (Ḳ:) in the dial. of the people of El-Koofeh, *cloths,* or *stuffs,* or *garments,* (ثياب,) *of linen* and *of cotton; not of wool nor of* خَزّ: (Mgh:) pl. بُزُوزٌ; (A;) meaning, in conjunction with خُزُوزٌ, (i. e., خُزُوزٌ وَبُزُوزٌ,) *good cloths* or *stuffs* or *garments.* (A.) [Golius explains it as "Chald. בוץ, *Byssus,* seu potius *pannus lineus, bombacinus,* etiam *sericus:*" as on the authority of the Ṣ and Ḳ (though he omits the explanations in both those lexicons) and Meyd and Ibn-Maaroof (who explains it only by the Persian word جَامَهْ, meaning *cotton* or *linen cloth,* or *a garment,*) and the Mirḳát el-Loghah. He seems to have judged from its resemblance in sound to the Chaldee and Latin words with which he identifies it. The things which it signifies, however, may perhaps be so called because they are usual spoils: and hence also, perhaps, the application here next following.] = *Weapons,* or *arms;* or *a weapon;* syn. سِلَاحٌ; (Ṣ, Mṣb, Ḳ;) as also ٤ بَزَّةٌ, (Ṣ, A, Mṣb, Ḳ,) and ٤ بَزَزٌ, (Ḳ,) and ٤ بِزِّيزَى: (TA:) the first of these four words including in its application *coats of mail and the* مِغْفَر *and the sword:* (TA:) or it signifies *a sword:* (IDrd, A, TA:) and ٤ بَزَزٌ, accord. to AA, *complete arms.* (TA.) You say, تَقَلَّدَ بَزَّا حَسَنًا *He hung upon himself a goodly sword, putting its suspensory belt or cord upon his neck.* (A.) And غَزَا فِى بِزَّةٍ ٤ كَامِلَةٍ *He went to war in complete arms.* (A.)

بِزَّةٌ *Constraint,* or *force:* as in the saying, لَنْ يَأْخُذَهُ أَبَدًا بِزَّةَ مِتِّى *He will never take it by constraint,* or *force, from me.* (Ks, TA.) = *Outward appearance; state with regard to apparel and the like;* syn. هَيْئَةٌ, (Ṣ, A, Mgh, Mṣb, Ḳ, TA,) and شَارَةٌ: (TA:) *garb; mode, manner,* or *fashion, of dress:* (TA:) *apparel.* (A, Mgh.) You say, رَجُلٌ حَسَنُ البِزَّةِ *A man of goodly outward appearance,* or *state of apparel and the like:* (Mgh, Mṣb:) or as some say, *clothes and arms.* (Mgh.) And إِنَّهُ لَذُو بِزَّةٍ حَسَنَةٍ *Verily he has a goodly outward appearance and dress.* (A, TA.) = See also بَزٌّ, latter part, in two places.

بَزَزٌ: see بَزٌّ, latter part, in two places.

بَزَازَةٌ The *trade of the* بَزَّاز. (Mgh, Mṣb, Ḳ.)

بَزَّازٌ The *seller of the cloths or stuffs or the like called* بَزّ. (Ṣ,* A,* Mgh,* Ḳ.)

بِزِّيزَى a subst. from بَزَّ in the first of the senses explained above; The *act of taking away; or spoliation;* or the *act of seizing,* or *carrying away, by force:* (Ṣ, TA:) the *act of taking,* or *obtaining, by superior power or force.* (Ḳ,* TA.) It is said in a trad., ثُمَّ يَكُونُ بِزِّيزَى وَأَخْذُ أَمْوَالٍ بِغَيْرِ حَقٍّ *Then it shall be by spoliation, and the taking of possessions without right:* or, as some relate this trad., ‡ بَزْبَزِيًّا; but accord. to Az, this is naught. (TA.) You say also, رَجَعَتِ الخِلَافَةُ بِزِّيزَى [*The office of Khaleefeh became reduced to be a thing taken by superior power* or *force*]; *was not taken by desert.* (A, TA.) = See also بَزٌّ, latter part.

بَزْبَزِيٌّ: see R. Q. 1, and بِزِّيزَى.

بزخ

1. بَزَخَ, aor. ـَ, (L,) inf. n. بَزْخٌ, (Ṣ, L, Ḳ,) *He had a prominent breast and hollow back:* (Ṣ, L, Ḳ:) or *he had the lower part of his belly prominent, and the part between the hips,* or *haunches,* [*behind,*] *hollow,* or *depressed:* or *he had the middle of his back hollow,* or *depressed, and the lower part of his belly prominent:* or *he had his back retiring from his belly:* or *he had his belly depressed, and the* ثُنَّة [here app. meaning the *pubes*], *and the part next thereto, prominent:* (L:) بَزَخٌ is similar to قَعَسٌ: [see قَعِسَ:] (A:) and ‡ انبزخ signifies the same as بَزِخَ. (IAạr, TA.) The epithet applied to a man is ‡ أَبْزَخُ; and to a woman, بَزْخَآءُ. (Ṣ, A, L, Ḳ.) — Also, inf. n. as above, *He* (a horse) [*was saddle-backed;* i. e.,] *had a hollow back, and prominent croup and withers.* (ISd, L.)

6. تبازخ *He walked,* or *sat, in the manner of him who is termed* أَبْزَخُ. (L.) And تبازخت *She* (a woman) *made her posteriors to stick out:* (Ṣ:) or *she had prominent posteriors:* (Ḳ:) or *she* (an old woman, in walking,) *erected her backbone, and made the part between her shoulders to recede, and bent the part above it, next her neck:* (L:) or *she had her posteriors prominent, and the upper part of her back, next the neck, bent.* (TA.) — *He* (a horse) *bent his hoof towards his belly, because of the shortness of his neck, at the time of drinking.* (TA.) تبازخ عَنِ الأَمْرِ ‡ *He drew back, held back,* or *hung back, from the thing,* or *affair; would not go forward in it.* (Ṣ, A, Ḳ.)

7: see 1.

أَبْزَخُ A man *having a prominent breast and hollow back:* &c.: (see 1:) fem. بَزْخَآءُ. (Ṣ, A, L, Ḳ.) — A horse *having a depressed croup and backbone:* (Ṣ:) or [*saddle-backed;* i. e.] *having a hollow back, and prominent croup and withers.* (ISd, L.) It is applied to a horse such as is termed بِرْذَوْنٌ. (L.) — And the fem., A she-camel *having a plain,* or *even, croup,* or *rump.* (L.)

مَشَى مُتَبَازِخًا *He* (a man) *walked like an old woman affecting,* or *constraining herself, to erect her backbone, so that the part between her shoulders recedes:* (A:) or, *like an old woman having her posteriors prominent, and the upper part of her back, next the neck, bent.* (TA.)

بزر

1. بَزَرَ القِدْرَ, (Mṣb,) [aor. ـُ or ـِ, accord. to the rule of the Ḳ,] inf. n. بَزْرٌ; (Ḳ;) and ‡ بزّرها, (A,) inf. n. تَبْزِيرٌ; (TA;) *He threw,* or *put,* أَبْزَار, (A,) or إِبْزَار, (Mṣb,) or أَبَازِير, (A, Ḳ,) [i. e. *seeds for seasoning the food,*] *into the cooking-pot.* (A, Mṣb, Ḳ.) — [Hence,] ‡ بزّر كَلَامَهُ ‡ *He seasoned* (تَوَبَّلَ [meaning *he embellished*]) *his speech,* or *language.* (A.) — بَزَرَ, (TḲ,) inf. n. بَزْرٌ, (Ḳ,) also signifies *He sowed* (Ḳ, TḲ) seeds; (TḲ;) *i. q.* بَذَرَ. (Ḳ, TA.)

2: see 1, in two places.

بَزْرٌ: see what next follows, in five places.

بِزْرٌ and ‡ بَزْرٌ, (Ṣ, Mṣb, Ḳ,) the former the more chaste, (T, Ṣ, Mṣb,) or the only form used by persons of chaste speech, (ISk, T, Mṣb,) The *seed of herbs* or *leguminous plants,* (Ṣ, A, Mgh, Mṣb,) *and of other plants:* (Ṣ, A, Mṣb:) or *small seed* or *grain, such as that of herbs* or *leguminous plants and the like:* (TA:) or *any seed,* or *grain, that is sown* (Kh, Mṣb, Ḳ) *for vegetation;* (Ḳ;) as also بَذْرٌ [q. v.]: (Kh, Mṣb:) pl. بُزُورٌ. (Ḳ.) — And *Seeds that are used in cooking, for seasoning food;* syn. تَابَلٌ: pl. أَبْزَارٌ and أَبَازِيرُ; (Ḳ;) the latter of which is pl. of أَبْزَارٌ; (TA;) or of this word and of ‡ إِبْزَارٌ; both of which are sings.; arabicized [from the Persian أَفْزَارْ]; the former of them anomalous, being of a pl. form: (Mṣb:) أَبْزَارٌ and أَبَازِيرُ are *syn. with* تَوَابِلُ: (Ṣ:) or ابزار and توابل both signify *that with which food is seasoned;* but the former of these is applied to *what is moist* and *what is dry;* and the latter, to what is dry only: this distinction, however, appears to be conventional [and modern]; for the [classical] language of the Arabs does not indicate it. (MF.) — Hence, ‡ أَبَازِيرُ also signifies ‡ *Additions* [or *embellishments*] *in speech.* (A.) — بِزْرٌ and ‡ بَزْرٌ signify also *Oil of* بِزْر [i. e. of *seeds*]. (Ṣ.) بِزْرُ الكَتَّانِ [commonly meaning *Linseed*] signifies *linseed-oil* in the dial. of the people of Baghdád. (Ḳ.) — Also ‡ بَزْرٌ, (Mgh,) or بِزْرُ القَزِّ, (Mṣb,) ‡ *The eggs of the silk-worm.* (Mgh, Mṣb.) — And ‡ the former of these, † *Offspring.* (Ḳ, TA.) One says, ‡ مَا أَكْثَرَ بَزْرَهُ † *How numerous is his offspring!* (TA.)

بَزْرَآءُ: see مَبْزُورٌ.

بَزْرِيٌّ *One who expresses the oil of* بِزْر. (TA.)

بَزَّارٌ *One who sells* بِزْرِ الكَتَّان, i. e., *linseed-oil,* in the dial. of the people of Baghdád. (Ḳ.)

بَازُورٌ ‡ A man *who induces in one,* or *throws one into, doubt* or *suspicion;* from the phrase بَزَّرَ كَلَامَهُ. (A.)

أَبْزَارٌ and إِبْزَارٌ: pl. أَبَازِيرُ: see بِزْرٌ, in three places.

أَبْزَارِيٌّ [*One who sells* أَبْزَار or إِبْزَار]. (Ḳ.)

مُبَزَّرٌ *Seasoned with* أَبَازِير, i. e. تَوَابِل. (Mgh.) [See بِزْرٌ.]

مَبْزُورٌ † *Having many children;* applied to a man: and so ‡ بَزْرَآءُ applied to a woman. (Ḳ, TA.)

بزغ

1. بُزُوغٌ [inf. n. of بَزَغَ] signifies The *beginning to rise,* or *come forth:* this is the primary meaning: mentioned by Zj. (TA.) — Hence, (TA,) بَزَغٌ, said of a tush, or tusk, or canine tooth, (A,) or of the tush of a camel, (Ṣ, Mṣb, Ḳ,) [aor. ـُ,] inf. n. بُزُوغٌ, (Mṣb,) *It came forth;* (Ṣ, Mṣb, Ḳ;) *it clave the flesh, and came forth.* (A.) — And hence, (A, TA,) بَزَغَتِ الشَّمْسُ, (JK, Ṣ, A, Mṣb, Ḳ,) aor. ـُ, (TḲ,) inf. n. as above (JK, Ṣ, Ḳ) and بَزْغٌ, (Ḳ,) *The sun began to rise;* (JK, TA;) *as though it clave the darkness with its light:* (A, TA:) or *rose,* (Ṣ, Mṣb, Ḳ,) *with spreading light:* (TA:) or بُزُوغٌ has the meaning first explained above; the *beginning to rise,* or *come forth.* (Ḳ.) And in like manner one says, بَزَغَ القَمَرُ [*The moon began to rise:* or *rose*]. (A, TA.) = بَزَغَ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـُ, (Mṣb,) inf. n. بَزْغٌ, (JK, Mṣb,) *He* (a cupper, and a farrier,) *scarified,* (Ṣ, Mṣb, Ḳ,) *and made the blood to flow:* (Msb:) *he* (a farrier) *scarified* a beast (JK, Mgh, TA) *in its* أَشْعَر [or *part next the hoof* (in the TA, erroneously, شعر)], (JK,) *with a* مِبْزَغ (JK, Mgh, TA) *of iron;* (JK;) as also ‡ بزّغ, inf. n. تَبْزِيغٌ: (JK,* TA:) Aboo-'Adnán says that تَبْزِيغٌ and تَعْرِيبٌ signify the same, namely, the *making a slight incision,* or *stab, such as does not reach the sinews,* or *tendons.* (TA.) — And *He made* his blood *to flow.* (TA.)

2: see 1.

7. انبزغ الرَّبِيعُ, (Ṣ, and so in a copy of the Ḳ,) or ‡ ابتزغ, (so in other copies of the Ḳ and in the TA,) *The first,* or *beginning, of the* [*season,* or *rain,* or *herbage, called*] ربيع *came.* (Ṣ, Ḳ.)

8: see 7.

قَمَرٌ بَازِغٌ, (TA,) and شَمْسٌ بَازِغَةٌ, (Mṣb,) and نُجُومٌ بَوَازِغُ, (JK, A,) [*A moon,* and *a sun,* and *stars,*] *beginning to rise:* (JK, TA:) or *rising.* (Mṣb, TA.)

مِبْزَغٌ *A lancet* (Ṣ, Mgh, Ḳ) *of a cupper* and *of a farrier.* (JK, Mgh, TA.)

بزق

1. بَزَقَ, (Ṣ, Mṣb, Ḳ,) aor. ـُ, (Mṣb, TA,) inf. n. بَزْقٌ, (Ṣ, TA,) or بُزَاقٌ, (Mṣb,) [but see the latter below,] *i. q.* بَصَقَ (Ṣ,* Mṣb) or بَسَقَ (Ḳ) [*He spat:* see also 5]: but it is of weak authority, or rare; the most chaste being بصق. (TA in art. بسق.) بَزَقَ الأَرْضَ *He sowed the land:* (Az, Ḳ:) of the dial. of El-Yemen. (TA.) = بَزَقَتِ الشَّمْسُ *i. q.* بَزَغَتْ; (Az, Ḳ;) so in a trad., meaning *The sun rose:* the latter is that which is [commonly] known; but the former may be a dial. var.;

though the right reading seems to be بَرَقَتْ. (Az, TA.)

4. ابزقت *She* (namely, a ewe, JK, or a camel, K) *excerned the milk* [or *biestings into her udder before bringing forth*]; (Yz, JK, K, TA;) *i. q.* ابسقت [q. v.]. (TA.)

5. تبزّق *He ejected his spittle*, as the faster is commanded to do. (Mgh.)

بُزَاقٌ is well known; (K;) *i. q.* بُصَاقٌ [*Spittle*, or *saliva, when it has gone forth from the mouth*]: (S:) or *saliva that flows*. (TA in art. رضب.) [See also 1.]

مِبْزَقَةٌ *A spittoon*, or *vessel in which to spit*; syn. مِتْفَلَةٌ. (TA in art. تفل.)

بزل

1. بَزَلَهُ, (Msb, K,) aor. ـُ, (TA,) inf. n. بَزْلٌ, (Msb, TA,) *He clave it, split it*, or *slit it*; (K;) as also بزّلهُ, (K,) inf. n. تَبْزِيلٌ. (TA. [But the latter verb probably has an intensive or a frequentative sense, or applies to many objects.]) — *He broached it*, or *pierced it, and drew forth what was in it*. (Msb.) — *He broached*, or *pierced, the vessel containing it*, (IDrd, K, TA,) *and drew it forth*; (IDrd, TA;) namely wine, &c.; (IDrd, K, TA;) as also ابزلهُ and تبزّلهُ. (K,* TA.) You say, ابْتَزَلْتُ الشَّرَابَ لِنَفْسِي [*I broached its vessel, and drew forth the wine*, or *beverage, for myself*]. (TA.) — *He removed it*, or *took it off*, namely, the clay [that closed the mouth,] from the head of the دَنّ [or wine-jar]. (Ḥar p. 140.) — *He cleared it*, or *clarified it*; namely, wine, or beverage; (K;) as also ابزلهُ: but Az says, I know not البَزْل as signifying "the act of clearing, or clarifying." (TA. [بَزَلْتُ الشَّرَابَ is mentioned, but not explained, in the S. The meaning there intended may be either the third or the last given above.]) — ‡ *He decided it*, (K, TA,) *and settled it firmly*; (TA;) namely, a case, or an affair; or an opinion: (K, TA:) and † *he decided it*; namely, the judicial sentence. (TA.) — † *He originated it*, or *devised it*; namely, his opinion. (TA.) — مَا عِنْدَهُ بُلْغَةٌ تَبْزُلُ حَاجَةً † *He has not a sufficiency*, or *a sufficiency of the means of subsistence, that will satisfy a want*. (Z, TA.) = بَزَلَ, (S, Msb, K,) aor. ـُ, (S, Msb,) inf. n. بُزُولٌ (S, Msb, K) and بَزْلٌ, (K, TA, [in the CK بُزْل,]) *It* (the ناب [or tush] of a camel) *clave the flesh, and came forth*: (K,* TA:) or *his* (a camel's) ناب [or *tush*] *clave the flesh, and came forth*; (S, Msb;) [or *he became such as is termed* بَازِل; generally] *by his entering the ninth year*. (Msb.) — [And hence, as being likened to a camel that has attained his full strength,] inf. n. بزالة [written without any indication of the syll. signs, but most probably بَزَالَةٌ, though the verb seems to be بَزَلَ, not بَزُلَ,] † *It* (an opinion, or a judgment,) *was*, or *became, right*. (Msb.)

2: see 1.

5. تبزّل and انبزل, (K, TA,) or ابتزل, (so the latter is written in the CK,) *It clave, split*, or *slit*; intrans.: (K:) or the former signifies *it clave, split*, or *slit, much, in several places*, or *often*; syn. تَشَقَّقَ: and the second, said of a طَلْع, [app. here meaning a spathe, rather than a spadix, of a palm-tree,] *it clave, split*, or *burst*. (S.) — Also, the first, said of the body, *It burst forth*, or *flowed, with blood*: and in like manner one says of a water-skin تبزّل and تبزّل بِالمَآءِ [*it burst forth*, or *flowed, with water*, or *the water*]. (TA.) = See also 1.

7: see 5, in two places.

8: see 1, in three places = and see 5.

10. استبزلهُ *He opened it*; namely, a دَنّ [or wine-jar]. (Ḥar p. 140.)

أَمْرٌ ذُو بَزْلٍ *A distressing, an afflictive*, or *a calamitous, affair* or *event* or *case*. (S, K.)

سِقَآءٌ فِيهِ بُزْلٌ *A water-skin that bursts forth*, or *flows, with the water*: pl. بُزُولٌ. (TA.)

بَزْلَآءُ ‡ *A great calamity* or *misfortune* or *disaster*. (IDrd, K, TA.) — † *Difficulties, distresses*, or *afflictions*. (IDrd, K.) You say, هُوَ نَهَّاضٌ بِبَزْلَآءَ † *He is one who manages great affairs*; (S, K, TA;) *who has ability and strength to overcome difficulties*. (TA.) — † *Good judgment* or *opinion* or *counsel*. (S, K.) — مَا لِفُلَانٍ بَزْلَآءُ يَعِيشُ بِهَا † *Such a one has not determination, resolution*, or *decision, of judgment, whereby to live*. (TA.) — هُوَ ذُو بَزْلَآءَ † *He has a firm*, or *well-established, way*, or *manner, of acting*, or *conducting himself*. (TA.) — خُطَّةٌ بَزْلَآءُ ‡ *A great event that distinguishes that which is true and that which is false*. (K,* TA.)

بُزَالٌ The *place that is broached*, or *pierced, in a vessel containing wine &c.*; (K;) the *place whence issues the thing* [or *liquid*] *whereof the containing vessel is broached*, or *pierced*. (IDrd.)

بِزَالٌ *An iron instrument with which the* مِبْزَل [or مَبْزَل ?] *of a wine-jar is opened*. (Sgh, K.)

بَزُولٌ: see بَازِلٌ, in two places.

بَزِيلٌ, applied to wine or beverage, *i. q.* مُبْتَزَلٌ [which may mean either That *whereof the containing vessel has been broached and which has been drawn forth*, or that *which is cleared* or *clarified*; but more probably the former]. (Ibn-'Abbád.)

بَازِلٌ, applied to a camel, the male and the female, (S, Mgh, Msb, K,) *That has cut its* ناب [or *tush*]; (S, Msb, K;) *by its entering the ninth year*; (Msb;) or *in its ninth year*; (S, Mgh, K;) for then it cuts that tooth; (S, K;) or, as is sometimes the case, *in the eighth year*; (S;) and after this there is no age named: (IAar, K:) or a she-camel *that has completed her ninth year, and attained her full strength*: (Ḥam p. 506:) and بَزُولٌ signifies the same, applied to the male and the female: (IDrd, K:) or, accord. to AZ, a she-camel is not termed بَازِلٌ; but the epithet بَزُولٌ is applied to her *that has completed a year after cutting the tooth above mentioned, until she is termed* ناب: (MF, TA:) the pl. (of بازل, S, Msb) is بَوَازِلُ (S, Msb, K) and بُزُلٌ (S, K) and بُزْلٌ, (S,) or بُزُلٌ, like كُتُبٌ. (K.) بَازِلُ عَامٍ and بَازِلُ عَامَيْنِ signify *That has passed a year*, and *two years, after cutting the tooth above mentioned*. (MF, TA.) — Also The *tooth that has come forth at the time above mentioned*: (S, K:) pl. بَوَازِلُ. (IAar, K.) — And ‡ A man *perfect in his experience and his intellect*: (K, TA:) or *rendered firm*, or *sound, in judgment by age and experience*: so says IDrd: likened to the camel thus termed: (TA:) or *old*: opposed to جَذَعٌ, q. v. (IAar in art. جذع of the TA.) — And ‡ A case, or an affair, and an opinion, *firmly settled* or *established*. (TA.) — خَطْبٌ بَازِلٌ † *A difficult, a distressing*, or *an afflicting, thing, affair*, or *business*. (TA.) You say also, بُلِيَ بِأَشْهَبَ بَازِلٍ † *He was afflicted with a difficult and distressing thing* or *event*. (TA. [See also art. شهب.]) — شَجَّةٌ بَازِلَةٌ *A wound in the head from which the blood flows*: (S:) or *such as is termed* حَارِصَةٌ, (K,) i. e. مُتَلَاحِمَةٌ, (TA,) [but see these two words, and see شَجَّةٌ,] *that cleaves the skin, but does not penetrate beyond it*: (K:) the mulct for which is said to be three camels. (TA.) — مَا بَقِيَتْ لَهُمْ بَازِلَةٌ is like the saying مَا بَقِيَتْ لَهُمْ ثَاغِيَةٌ وَلَا رَاغِيَةٌ, i. e. ‡ [*There remained not to them*] *one* [*sheep* or *goat*, or *camel*]. (S, TA.) You say also, مَا عِنْدَهُ بَازِلَةٌ, i. e. † *There is not in his possession anything of property*, or *of camels* &c.: (Yaʼḳoob, S, K:) or, *a sufficiency*, or *a sufficiency of the means of subsistence, that will satisfy a want*. (Z, TA.) And لَا تَرَكَ ٱللّٰهُ عِنْدَهُ بَازِلَةً † [*May God not leave in his possession*] *anything*. (S.) And لَمْ يُعْطِهِمْ بَازِلَةً † [*He did not give them*] *anything*. (S.)

مَبْزَلٌ app. The *mouth* of a wine-jar: see بِزَالٌ.

مِبْزَلٌ *A strainer*, or *thing with which wine*, or *beverage, is cleared*, or *clarified*; (S, K, TA;) as also مِبْزَلَةٌ. (K.) — *An instrument for broaching, piercing*, or *perforating*. (Msb.)

مِبْزَلَةٌ: see مِبْزَلٌ.

مُبْتَزَلٌ: see بَزِيلٌ.

بزم

إِبْزَامٌ: see what follows.

إِبْزِيمٌ (S, Mgh, K, &c.) and إِبْزَامٌ (K) [*A buckle;*] the *thing that is at the head* [or *end*] *of the* [*zone*, or *waist-belt, called*] مِنْطَقَة (S, K) *and the like, and that has a tongue, into which* [*thing*] *the other extremity* [*of the* منطقة] *enters*; (K;) *a ring with a tongue, which is at the head of the* منطقة *and the like, and with which it is fastened*; (Mgh;) the *ring that has a tongue which enters into the hole in the lowest part of the shoulder-belt of the sword, and upon which the ring then bites*, or *presses*; the ring altogether [with the tongue] being termed ابزيم; (ISh, TA;) the *iron thing that is at the end of the girth of the horse's saddle, which is fastened therewith; and sometimes it is at the end of the* منطقة: (IB, TA:) pl. أَبَازِيمُ. (S.) — Also *A loch*; and so إِبْزِينٌ. (TA.) — You say, إِنَّ فُلَانًا لَإِبْزِيمٌ, meaning † *Verily such a one is a niggard*. (TA.)

بزو

1. بَزَا, aor. يَبْزُو, *i. q.* تَطَاوَلَ [app. as meaning *He stretched out his neck, looking at a thing far*

off]; and تَأَنَّسَ [here meaning the same, or *he looked, raising his head;* said of a hawk, or falcon]: (Az, ISd, Ḳ:) and hence IJ says that بَازٌ is [originally] of the measure فَلْعٌ from this verb: (TA: [and it is said in the Ḳ that بَازٍ seems to be hence derived:]) [or تطاول may here be used in another sense; for, accord. to Fei,] بَزَا, aor. as above, signifies *he overcame,* or *subdued;* and hence is derived بَازٍ. (Mṣb.) You say also, بَزَا عَلَيْهِ, aor. as above, meaning تطاول [i. e., thus followed by عليه, *He held up his head with an assumption of superiority over him; behaved haughtily towards him; exalted himself above him;* or *overpowered, subdued,* or *oppressed, him*]. (Ṣ.) And بُزِىَ بِالقَوْمِ *The people,* or *company of men, were overcome,* or *subdued.* (TA.) And بَزَاهُ, aor. as above, (Ḳ,) inf. n. بَزْوٌ, (TA,) *He overcame,* or *subdued, him;* and *laid violent hands upon him,* or *assaulted him;* as also ابزى به: (Ḳ:) or this last signifies *he overcame him, and subdued him:* (Ṣ:) and بَزَاهُ, *he wronged him;* or *treated him wrongfully,* or *injuriously:* and ابزاهُ may signify the same; or this may mean *he induced him to become* أَبْزَى, q. v.: (Ḥam p. 502:) and accord. to Aboo-Riyásh, ابزى signifies *he pressed heavily upon his adversary,* or *imposed on him that which he was unable to do,* or *to bear, in order to treat him wrongfully,* or *injuriously.* (Ḥam pp. 104 and 105.) [It is said that] بَزَوَانٌ [an inf. n. of which the verb, if it have one, is بَزَا,] signifies the act of *Leaping;* syn. وَثْبٌ. (Ṣ: [but I think it not improbable that this may have been taken from a mistranscription of نَزَوَانٌ, an inf. n. of نَزَا.]) = بَزِىَ, (Ḳ,) aor. ـَ; (Ḥam p. 502;) and بَزِئَ, aor. ـَ; (Ḳ;) inf. n. بَزَأٌ (Ṣ,* Ḳ,* TA) and بَزْوٌ, (TA,) *He* (a man, TA) *had what is termed* بَزَأٌ; (Ḳ;) i. e., *prominence of the breast and depression of the back:* (Ṣ, Ḳ, and Ḥam ubi suprà:) or *depression of the back and prominence of the belly:* or, as some say, *prominence of the breast and depression of the lower part of the belly:* (Ḥam ubi suprà:) or *depression of the breast and prominence of the lower part of the belly:* (Ḥam p. 105:) or *a bending in the back next the posteriors:* (Ḳ, TA:) or *a projecting of the middle of the back over the posteriors:* or *a backward bulging of the posteriors:* (Ḳ:) or *he was as though his posteriors projected over the hinder part of the thighs:* or *he had the breast bulging forward and the posteriors backward, so that he appeared unable to straighten his back.* (T, TA.) [See also 4.] The epithet is أَبْزَى: fem. بَزْوَاءُ. (Ṣ, Ḳ.)

4. ابزى: see 1, in three places. = Also, (Ṣ, Ḳ,) inf. n. إِبْزَاءٌ, (A 'Obeyd, Ṣ,) *He* (a man, A 'Obeyd, Ṣ) *elevated his posteriors;* (A 'Obeyd, Ṣ, Ḳ;) as also تبازى: (Ṣ, Ḳ:) or the latter signifies *he acted in such a manner in his walk as to cause it to be imagined that he was* أَبْزَى; (Ḥam p. 105;) or *he moved his posteriors in walking, like as does a woman;* or *he bent,* or *bowed, himself to others.* (TA.) Accord. to IAạr, البزاء [probably a mistranscription for الإِبْزَاءُ] signifies الصلف [i. e. الصَّلَفُ, app. meaning *An extravagant affecting of elegance of carriage,* such as is common with women]. (TA.)

6. تبازى: see 4. — Also *He stepped wide.* (Ḳ.) — And *He made a vain,* or *false, boast of abundance,* or *riches;* or *a boast of more than he possessed;* or *invested himself with that which did not belong to him.* (Ḳ.)

بَزْوٌ The *equal, equivalent,* or *like,* of a thing. (Ṣ, Ḳ.) You say, أَخَذْتُ مِنْهُ بَزْوَ كَذَا [*I took from him,* or *of it, the equal, equivalent,* or *like, of such a thing*]. (Ṣ.)

بَازٍ (Ṣ, Mṣb, Ḳ) and بَازٌ [mentioned in art. بوز] (Mṣb, TA, and so in some copies of the Ḳ in this art.) and بَأْزٌ [mentioned in art. بأز] and بَازِىٌّ (TA) [*A name given to several varieties of the hawk,* or *falcon;*] *a species of* صَقْر, (Ḳ,) *that preys,* or *hunts or catches game;* (Ṣ;) *the proudest and fiercest of birds of prey, found in the country of the Turks: it is said that this name is only given to the female, and that the male is of another kind, a kite, or a white falcon* (شَاهِين), *and hence the varieties of form &c. in different individuals of the species: that of which the prevailing colour is white is the best, and the fullest in body, and the boldest, and the easiest to train: this variety* (the أَشْهَب) *is found only in the country of the Turks, and Armenia, and the country of the Khazar:* (Ḳzw:) [see also بَاشَقٌّ:] respecting the derivation, see 1, in two places: the pl. (of بَازٍ, Ṣ, ISd, Mṣb) is بُزَاةٌ (Ṣ, ISd, Mṣb, Ḳ) and بَوَازٍ; (ISd, Ḳ;) and (of بَازٌ, Mṣb) بِيزَانٌ (Mṣb, Ḳ) and أَبْوَازٌ, (Mṣb,) the former a pl. of mult., and the latter a pl. of pauc., (TA,) or the former is originally بُزْيَانٌ [and therefore a pl. of بَازٍ]; (IḲtt, TA in art. ميد;) and (of بَأْزٌ, Ḳ in art. بأز,) أَبْؤُزٌ [a pl. of pauc.] and بُؤُوزٌ (Ḳ in this art. and in art. بأز) and بِئْزَانٌ. (Ḳ in the latter art.)

بَازِىٌّ: see بَازٍ.

أَبْزَى, applied to a man, (Ṣ, Mgh,) *Having what is termed* بَزَأٌ; (Ṣ, Ḳ;) i. e., *prominence of the breast and depression of the back,* (Ṣ, Mgh, Ḳ, and Ḥam p. 105,) or *of the part between the shoulder-blades:* (Ḥam ubi suprà:) &c.: [see 1, latter part:] fem. بَزْوَاءُ: (Ṣ, Ḳ:) the masc. is sometimes coupled with أَبْزَخ; and the fem., with بَزْخَاءُ, applied to an old woman who, when she walks, is as though she were bowing down her head and body: and the fem. is said by some to signify *sticking out her posteriors to be seen of men.* (TA.)

هُوَ مُبْزٍ بِهٰذَا الأَمْرِ *He is strong,* or *able, to perform this affair; a prudent,* or *sound, manager thereof.* (Ṣ.)

بس

1. بَسَّ signifies The *act of breaking:* or *breaking in pieces:* syn. حَطْمٌ. (TA.) — [And The *act of mixing:* see بَسِيسَةٌ. This, or the former, is probably the primary signification.] — [And hence, app.,] بَسَّهُ, aor. ـُ, inf. n. بَسٌّ, (M, Mṣb,) *He broke it, crumbled it,* or *bruised* or *brayed it;* said of wheat, &c.; *thus making it what is termed* بَسِيسَة: (Mṣb:) or *he mixed it,* namely, سَوِيق [or meal of parched barley or wheat], and flour, &c., *with clarified butter,* or *with olive-oil; thus making it what is termed* بَسِيسَة: (M:) or *he moistened it,* namely, سَوِيق, and flour, *with a little water;* (ISk, Mṣb;) *but making it more moist than one does in the action termed* لَتٌّ: (Yaạḳoob, cited in the Ṣ; and ISk, in the Mṣb:) or بَسٌّ signifies the *making,* or *preparing,* بَسِيسَة, *by stirring about,* or *moistening,* سَوِيق, or *flour,* or *ground* أَقِط, *with clarified butter,* or *with olive-oil;* (Ṣ, Ḳ;) after which it is eaten, without being cooked. (Ṣ.) — [And hence the saying in the Ḳur lvi. 5,] وَبُسَّتِ الجِبَالُ بَسًّا *And the mountains shall be crumbled with a* vehement *crumbling,* (Lḥ, M, A, Ḳ,) *like flour, and* سَوِيق, (A,) *and become earth:* (Fr, Ḳ:) or *become dust cleaving to the earth:* (AO, M, TA:) or *be levelled:* (M, TA:) or *mixed with the dust:* (Zj, M, TA:) or *reduced to powder and scattered in the wind.* (TA.)

بَسِيسَةٌ *Wheat, &c., broken,* or *crumbled,* or *bruised:* (Mṣb:) or سَوِيق [or *meal of parched barley or wheat*], and *flour, &c., mixed with clarified butter,* or *with olive-oil:* (M:) or *what is stirred about with olive-oil,* or *with clarified butter, and not wetted* [*with water*]: (Lḥ, M:) or سويق, or *flour,* or *ground* أَقِط, *stirred about,* or *moistened, with clarified butter,* or *with olive-oil;* (Ṣ, Ḳ;) *after which it is eaten, without being cooked:* (Ṣ:) or سويق, and *flour, moistened with a little water,* (ISk, Mṣb,) *but more moist than such as is prepared in the manner termed* لَتٌّ; (Yaạḳoob, cited in the Ṣ; and ISk, in the Mṣb;) *and used as travelling-provision:* (TA:) and *bread dried and pounded, and* [*mixed with water so that it is*] *drunk like as* سويق *is drunk:* (M, Ḳ:*) IDrd thinks it to be *what is termed* فَتُوت: also *barley mixed with date-stones, for camels:* (M, TA:) or, accord. to Aṣ, *anything that one mixes with another thing: such as* سويق *with* اقط, *which one then moistens with fresh butter:* and *such as barley with date-stones, which one then moistens, for camels:* (Mṣb,* TA:) pl. بُسُسٌ, (IAạr, TA,) which is explained in the Ḳ as signifying *messes of* سويق *moistened,* or *stirred about with water, &c.* (أَسْوِقَةٌ مَلْتُوتَةٌ). (TA.)

بسأ

1. بَسَأَ بِهِ, and بَسِئَ; (Ṣ, M, Ḳ;) aor. ـَ; (M, Ḳ;) inf. n. بَسْءٌ and بُسُوءٌ (Ṣ, M, Ḳ) and بَسَاءٌ, (M, Ḳ,) all of the former verb; (M;) and بَسَأٌ, (M, Ḳ,) of the latter; (M;) *He was,* or *became, sociable, friendly,* or *familiar, with him;* (namely, a man, Ṣ, TA;) or *cheered,* or *gladdened, by his company* or *converse,* or *by his presence.* (Ṣ, M, Ḳ.) — بَسَأَ بِالأَمْرِ, inf. n. بُسُوءٌ and بَسْءٌ, *He was,* or *became, accustomed,* or *habituated, to the affair,* or *case.* (M,* Ḳ,* TA.) — [And hence,] بَسَأَ بِهِ *He despised,* or *made light of, him,* or *it.* (M, Ḳ.)

4. أَبْسَأْتُهُ *I made him sociable, friendly,* or *familiar;* or *cheered him,* or *gladdened him, by my company* or *converse,* or *by my presence.* (Ṣ, Ḳ.)

بَسُوءٌ A she-camel *that offers no opposition to her milker*, (Ṣ, Ḳ,) *being of a good disposition, and accustomed to him.* (TA.)

بست accord. to some: بستان accord. to others.

بُسْتَانٌ [accord. to its etymology (which will be explained below) and to general modern usage, *A garden of sweet-scented flowers and trees:* but accord. to the Arabic Lexicons,] *a* [*garden such as is termed*] جَنَّة: (Mgh, Mṣb:) or *a* [*garden, or walled garden, such as is termed*] حَدِيقَة, (M, Ḳ, TA,) *of palm-trees;* as in a poem of El-Aashà: (TA:) said by Fr to be an Arabic word; (Mṣb, TA;) but this is denied by IDrd: (TA:) and said by some to be رُومِيّ [or Greek]: (Mṣb:) [but correctly] it is an arabicized word, from [the Persian] بُوسْتَانْ [bóstán], (Ḳ, [in which the ن is regarded as a radical letter,] Shifá el-Ghaleel, MF,) meaning "taking odour, or fragrance," or, as some say, "a place where odour, or fragrance, collects, or is collected:" (Shifá el-Ghaleel, MF:) its composition from بو and ستان requires the former meaning to be assigned to it: (TA:) [or rather it signifies "a place of odour, or fragrance:"] afterwards applied to *trees:* (TA:) pl. بَسَاتِينُ (Mṣb, Ḳ) and بَسَاتُونَ, (Ḳ,) like شَيَاطِينُ and شَيَاطُونَ. (TA.)

بُسْتَنْبَانْ [an arabicized word from the Persian بُسْتَانْبَانْ, *i. q.* بُسْتَانِيٌّ, which is the more common; *A gardener,* or] *a keeper of a* بُسْتَان. (TA.)

بُسْتَانِيٌّ: see what next precedes.

بسذ

بُسَّذٌ an arabicized word, [because س and ذ do not occur in any one Arabic word, (Msb, voce أُسْتَاذٌ,)] *Coral;* syn. مَرْجَانٌ. (Ḳ.)

بسر

1. بَسَرَ *He took* anything *when it was fresh, juicy, moist,* or *not flaccid;* (TA;) as also ابتسر [which is more commonly used]. (M, Ḳ,* TA.) [Hence,] بَسَرَتِ النَّبَاتَ, aor. ـُ, inf. n. بَسْرٌ, *I pastured* [*beasts*] *upon the herbage when it was fresh and juicy, I being the first to do so.* (TA.) — Also, (Ḳ,) aor. as above, (TA,) and so the inf. n., (M,) *i. q.* أَعْجَلَ [as meaning † *He was quick,* or *beforehand,* or *before the proper time, with* a person or thing, or *in doing,* or *seeking,* a thing]. (M, Ḳ.) [Hence,] بَسَرَ النَّاقَةَ, (Aṣ, Ṣ, M, Ḳ,) aor. and inf. n. as above; (M;) and ابتسرها, (Ṣ, A,) and تبسّرها; (T;) ‡ *He* (the stallion) *covered the she-camel without her desiring it:* (Aṣ, Ṣ, A:) or *before she desired it.* (M, Ḳ.) And in like manner, بَسَرَ and تبسّر ‡ *He* (a stallion) *covered* a mare *when she had only begun to feel the excitement of desire.* (TA.) And ابتسر الجَارِيَةَ ‡ *He deflowered the girl before she had attained to puberty.* (A, and Mṣb in art. قض.) And بَسَرَ and ابتسر † *He fecundated* a palm-tree *before the proper time for doing so.* (M, Ḳ.) And بَسَرَ السِّقَاءَ, (Ḳ,) inf. n. as above, (Ṣ,) † *He drank the milk of the skin,* (Ḳ,) or *gave it to be drunk,* (Ṣ,) *before it had become thick, and fit for churning.* (Ṣ, Ḳ.) And بَسَرَ, (M, Ḳ,) aor. as above, (M, A,) and so the inf. n., (Ṣ, M,) ‡ *He broke* a pustule: (A:) or *he squeezed* a pustule, or a boil, *before it was ripe:* (TA:) or *he laid* it *open by peeling off its crust,* or *scab, before it was ripe;* (Ṣ, M, Ḳ;) as also ابسر. (Ḳ.) And, inf. n. as above, † *He dug rivers when water was scarce:* or *sought for,* or *after, water* [*when it was scarce*]: and so, accord. to Az, تبسّر. (L. [But for اذا عرا الماء او طابه, as part of the explanation, I read إِذَا عَزَّ المَآءُ أَوْ طَلَبَهُ.]) And بَسَرَ النَّهْرَ † *He dug a well in* [*the bed of*] *the river, it being dry.* (L. [But here, for وهو صاف, I read وهو جَافٌّ.]) Also بَسَرَ, (Ṣ, M, Ḳ,) aor. as above, (M,) and inf. n. as above (Ṣ, M) and بَسَارٌ; (M;) and ابتسر (M, A, Ḳ) and تبسّر and ابسر; (M, Ḳ;) ‡ *He sought, sought for* or *after, demanded,* or *desired,* a thing that he wanted, or needed, *in an improper time:* (M, Ḳ:) or *in an improper place:* (Ṣ, M:) or *in an improper manner:* (Jm:) or *before its time.* (A.) And the first of these verbs, ‡ *He required* a debt *to be paid before the time when it was due.* (Ḳ, TA.) And ‡ *He required* his debtor *to pay a debt before the time when it was due:* from بَسَرَ النَّاقَةَ, explained above. (Sh, TA.) — Also, inf. n. بَسْرٌ, † *He began* a thing; and so ابتسر. (Ḳ.) And بَسَرَ بِهِ (TḲ) and ابتسر به (TA, TḲ) † *He began with it.* (TA, TḲ.) = Also, aor. ـُ, inf. n. بَسْرٌ, *He mixed* بُسْر [or *full-grown unripe dates*] *with others, in beverage of the kind called* نَبِيذ: the doing of which is forbidden in a trad.: (Ṣ:) or *he mixed* بُسْر *with fresh ripe dates,* or *with dry dates, and made with them both together that kind of beverage.* (TA.) And بَسَرَ تَمْرًا, (M, Ḳ,) aor. and inf. n. as above; and بسّره (M) and ابسره; (Ḳ;) *He made, of dry dates, that kind of beverage, and mixed* بُسْر *with it.* (M, Ḳ.) = Also, (M, Ḳ,) aor. ـُ, inf. n. بَسْرٌ and بُسُورٌ, (M,) *He frowned; contracted his face;* or *grinned,* or *displayed his teeth, frowning,* or *contracting his face,* or *looking sternly, austerely,* or *morosely;* (M, Ḳ;) as also بَسَرَ وَجْهَهُ, inf. n. بُسُورٌ: (Ṣ:) or *he did so excessively:* (Jel in lxxiv. 22:) or *he looked with intense dislike* or *hatred.* (TA.)

2: see 1; last sentence but one.

3. باسَرَتْ, inf. n. مُبَاسَرَةٌ, † *She* (a mare) *desired the stallion when she had only begun to feel the excitement of lust.* (AO.)

4. ابسر: see 1, in three places. — Also † *He dug in ground that had not been dug before.* (Ḳ.) = ابسر النَّخْلُ *The palm-trees had dates in the state in which they are called* بُسْر: (Ṣ, M:*) or *produced dates that did not ripen.* (TA.)

5. تبسّر: see 1, in four places. It signifies also † *He sought for,* or *after,* fresh water recently produced by rain. (Ṣ. [See بُسْر.]) And † *He dug for plants before they came forth:* (M, TA:) [or] تبسّر نَبَاتًا has this meaning. (TA.) And † *He* (a [wild] bull) *came to the roots of dry plants, and ate them.* (Ḳ.)

8. ابتسر: see 1, in seven places. = ابْتَسَرَ لَوْنُهُ ‡ *His colour changed,* (Ḳ, TA,) *and became like that of* بُسْر [or *full-grown unripe dates*]. (TA.)

بَسْرٌ: see بُسْرٌ: = and see also بَاسِرٌ.

بُسْرٌ Anything *fresh, juicy, moist, not flaccid.* (IF, M, Mṣb, Ḳ.) You say نَبَاتٌ بُسْرٌ *A fresh plant:* (Mṣb:) or *a plant that has risen from the surface of the ground, but not grown tall;* because it is then fresh and juicy: (TA:) or such is called بُسْرَةٌ [fem. of بُسْرٌ]; as also *what is fresh, juicy, moist,* or *not flaccid, of the plant called* بُهْمَى. (M.) A plant, or herbage, when it first appears in the ground is termed بَارِضٌ; then, جَمِيمٌ; then, بُسْرَةٌ; then, صَمْعَاءُ; and then, [when it is dry,] حَشِيشٌ. (Ṣ.) — *Fresh water,* (Ṣ, M, Ḳ,) *recently produced by rain;* (Ṣ, M;) as also بَسْرٌ: (M:) or this latter signifies *cold,* or *cool, water:* (Ḳ:) pl. of the former بِسَارٌ; (Ṣ, Ḳ;) like as رِمَاحٌ is pl. of رُمْحٌ. (Ṣ.) — ‡ A *young,* or *youthful,* man, and woman: (Ḳ, TA:) or *young,* or *youthful,* and *fresh;* fem. with ة: (M, A:) applied, respectively, to a man and a woman; (M;) or to a boy and a girl. (A.) — And, with ة, ‡ The sun *when it has just risen,* (Ṣ, Ḳ, TA,) *and is red, and not yet clear.* (A,* TA.) [Accord. to the A, this meaning seems to be derived from that next following.] — بُسْرٌ and بُسْرٌ (Ṣ, M, Ḳ) [the former, only, mentioned in the A and Mṣb &c., as the latter is rare; coll. gen. ns., signifying *Full-grown unripe dates; dates before they have become* رُطَب; (M, Ḳ;) *dates that have become coloured, but have not become ripe;* (TA;) *dates that have begun to colour,* i. e., *to become red or yellow;* (Mṣb in art. بلح;) *dates beginning to ripen:* (IAth, TA in art. بلح:) so called because fresh and juicy, and not flaccid: (M:) n. un. بُسْرَةٌ and بُسْرَةٌ: (Ṣ, M, Ḳ:) pl. بُسْرَاتٌ (Ṣ) [or بَسَرَاتٌ] and بُسَرَاتٌ: (M:) Sb says that بُسْرَةٌ [or بُسْرَةٌ or each of these] has no broken pl.; but he allows بُسْرَانٍ and تَمْرَانٍ, as meaning *two sorts of* بُسْر and *of* تَمْر. (M.) [J says,] بُسْر in their first stage are termed طَلْعٌ; then, خَلَالٌ; then, بَلَحٌ; then, بُسْرٌ; then, رُطَبٌ; then, تَمْرٌ: (Ṣ:) but this saying of J is not good: the original thereof is termed طلع; and when they have become organized and compact (إِذَا انْعَقَدَ), they are termed سَيَابٌ or سَيَّابٌ [accord. to different copies of the Ḳ]; and when they have become green and round, جَدَالٌ and سَرَادٌ and خَلَالٌ; and when they have become somewhat large, بَغْوٌ; and when they have become large, [or full-grown,] بُسْرٌ; then, مُخَطَّمٌ; then, مُوَكَّتٌ; then, تُذْنُوبٌ; then, جُمْسَةٌ; then, [in the CḲ جَمِيسَةٌ]; then, ثَعْدَةٌ and خَالِعٌ and خَالِعَةٌ; and when completely ripe, رُطَبٌ and مَعْوٌ; then, تَمْرٌ. (Ḳ.) — [Hence,] بُسْرَةٌ signifies also ‡ The *head,* or *extremity, of the penis of a dog.* (Ḳ, TA.) — And † *A kind of bead;* syn. حَرَزَةٌ. (Ḳ.)

بُسْرٌ: see بُسْرٌ.

بُسْرَةٌ fem. of بُسْرٌ as an epithet, and n. un. of the same as a subst.: explained with the latter.

بُسْرَةٌ n. un. of بُسْرٌ, a dial. var. of بُسْرٌ, q. v.

بَاسِرٌ and ¹ بَسْرٌ, the latter an inf. n. used as an epithet, A face *frowning*; or *contracted*; or *grinning*, or *displaying the teeth, with a frowning*, or *contraction*, or *a stern, an austere*, or *a morose, look*. (M.) [See 1, last sentence.] وُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ, in the Ḳur lxxv. 24, means *And faces on that day* shall be *excessively frowning* or *contracted*, &c.: (Jel:) or *expressive of dislike* or *hatred, and contracted*. (Ḳ.) [See also بَاسِلٌ.]

بَاسُورٌ *A well-known disease*; (Ḳ;) *a swelling*, or *tumour, which nature drives to every part of the body, from a humour that comes from the anus* (المَقْعَدَة), *and the testicles, and the edges of the labia majora of the pudendum muliebre, and other parts; and when in the anus, attended by a swelling of the veins*; (Mṣb;) sing. of بَوَاسِيرُ; (Ṣ, Ḳ;) which signifies *a certain disease that arises in the anus* (المقعدة), [namely, the *hemorrhoids*, or *piles*, to which this term generally applies when it is used absolutely,] and also *in the inside of the nose*; (Ṣ;) *what resembles boils in the anus*: (Mgh:) sometimes the س is changed into ص: (Mgh, Mṣb:) and it is said that the word is not Arabic. (Mṣb.)

مُبْسِرٌ: see what next follows.

نَخْلَةٌ مُبْسَرٌ, (M, Ḳ,) and ¹ مُبْسِرٌ, without ة, as though a possessive epithet, (M,) *A palm-tree of which the dates do not ripen*. (M, Ḳ.) [See also 4.]

مَبْسُورٌ *Affected by the disease termed* بَوَاسِير, pl. of بَاسُورٌ. (TA.)

مُبَاسِرَةٌ †A mare *desiring the stallion* (AO, Ḳ*) *when she has only begun to feel the excitement of lust*, (AO,) or *before she is fully excited by lust*. (Ḳ.) [See also مُبَاشِرٌ.]

بسط

1. بَسَطَهُ, (M, Mṣb, Ḳ,) aor. ـُ, (M, TA,) inf. n. بَسْطٌ, (Ṣ, M, Mṣb,) contr. of قَبَضَهُ; (M, TA;) as also ¹ بسّطهُ, (M,* TA,) inf. n. تَبْسِيطٌ. (TA.) [As such,] *He spread it; spread it out*, or *forth; expanded it; extended it*; (Ṣ, Mṣb, Ḳ, B;) as also ¹ بسّطهُ: (Ḳ:) and *he made it wide*, or *ample*: these are the primary significations; and sometimes both of them may be conceived; and sometimes, one of them: and the verb is also used, metaphorically, as relating to anything which cannot be conceived as composed or constructed: (B:) and بَصْطٌ is the same as بَسْطٌ, (Ṣ, and Ḳ in art. بصط,) in all its meanings. (Ḳ.) You say, بَسَطَ الثَّوْبَ [*He spread, spread out, expanded*, or *unfolded, the garment*, or *piece of cloth*]. (Mṣb.) And بَسَطَ رِجْلَهُ †[*He stretched forth*, or *extended, his leg*]. (TA.) And بَسَطَ ذِرَاعَيْهِ, and ¹ بَسَّطَهُمَا, †*He spread his fore arms upon the ground*; the doing of which [in prostrating oneself] in prayer is forbidden. (TA.) And بَسَطَ يَدَهُ (M, Mṣb, Ḳ) †*He stretched forth*, or *extended, his arm*, or *hand*; (M, Ḳ;) as in the saying بَسَطَ إِلَيَّ يَدَهُ بِمَا أُحِبُّ وَأَكْرَهُ †[*He stretched forth*, or *extended, towards me his arm*, or *hand, with*, i. e. *to do to me, what I liked and disliked*]: (M, TA:*) or *he stretched forth his hand opened*. (Mṣb.) It is said in the Ḳur [v. 31], لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي †[*Assuredly if thou stretch forth towards me thy hand to slay me*]. (M, TA.) بَسْطُ اليَدِ and الكَفِّ is sometimes used to denote assaulting and smiting: [as in the last of the exs. given above; and] as in the words of the Ḳur [lx. 2], وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمْ بِالسُّوءِ †[*And they will stretch forth towards you their hands and their tongues with evil*]; (TA;) i. e., by slaying, (Bḍ, Jel,) and smiting, (Jel,) and reviling. (Bḍ, Jel.) And sometimes to denote giving liberally: (TA:) [as in] بَسَطَ يَدَهُ فِي الإِنْفَاقِ †*He* [*stretched forth his hand, opened*, or] *was liberal* or *bountiful* or *munificent* [*in expenditure*]: (Mṣb:) see بَسِيطٌ, below. (TA.) And sometimes to denote taking, or taking possession, or seizing: as in the saying, (TA,) بُسِطَتْ يَدُهُ عَلَيْهِ †[*His hand was stretched forth against him*]; i. e. *he was made to have dominion over him by absolute force and power*. (Ḳ, TA.) And sometimes to denote seeking, or demanding: [as in بَسَطَ كَفَّيْهِ فِي الدُّعَاءِ †*He expanded his two hands in supplication*; a common action, in which the two hands are placed together like an open book upon a desk before the face, in supplicating God:] see بَاسِطٌ, below. (TA.) — [And hence,] بَسَطْتُ لَهُ أَمْرِي †*I displayed*, or *laid open, to him my state*, or *case*, or *affair*; syn. فَرَشْتُهُ إِيَّاهُ: (A in art. فرش:) and أَمْرَهُ [*his state*, &c.]. (TA in that art.) — [Hence also,] بَسَطَ اللّٰهُ يَبْسُطُ الأَرْوَاحَ فِي الأَجْسَادِ عِنْدَ الحَيَاةِ †[*God diffuses the souls in the bodies at the time of* their *being animated*]. (TA.) — [Hence also,] بَسَطَ اللّٰهُ الرِّزْقَ †*God multiplied*, or *made abundant, and amplified, enlarged*, or *made ample* or *plentiful, the means of subsistence*. (Mṣb, Ḳ.*) It is said in the Ḳur [ii. 246], وَاللّٰهُ يَقْبِضُ وَيَبْسُطُ. (Mṣb and TA in art. قبض, q. v.) And you say, بَسَطَ عَلَيْهِمُ العَدْلَ †[*He largely extended to them equity*, or *justice*]; as also ¹ بسّطهُ. (TA.) — [Hence also,] فُلَانٌ يَبْسُطُ عَبِيدَهُ ثُمَّ يَقْبِضُهُمْ †[*Such a one enlarges the liberty of his slaves; then abridges their liberty*]. (A in art. قبض.) — [Hence also, بَسَطَ وَجْهَهُ †*It unwrinkled, as though it dilated, his countenance*: see 7. And بَسَطَ قَلْبَهُ †*It dilated his heart*: see remarks on قَبْضٌ and بَسْطٌ, as used by certain of the Ṣoofees, near the end of 1 in art. قبض. And] بَسَطَهُ, alone, [signifies *the same*; or] †*it rejoiced him; rendered him joyous*, or *cheerful*: (M, Ḳ, TA:) because, when a man is rejoiced, his countenance becomes unwrinkled (يَنْبَسِطُ), and he becomes changed [and cheerful] in [its] complexion: it is wrongly said, by MF, to be not tropical: that it is tropical is asserted by Z, in the A: MF also says that it is not post-classical; and in this he is right; for it occurs in a saying of Mohammad: thus in a trad. respecting Fátimeh, يَبْسُطُنِي مَا يَبْسُطُهَا *What rejoices her rejoices me*: (TA:) [see also قَبَضَهُ, where this saying is cited according to another relation:] ¹ أَبْسَطَنِي [as signifying †*it rejoiced me*] is a mistake of the vulgar [obtaining in the present day]. (TA.) — [Hence also,] الخَيْرُ يَقْبِضُهُ وَالشَّرُّ يَبْسُطُهُ †[*Wealth makes him close-fisted, tenacious*, or *niggardly; and poverty makes him open-handed, liberal*, or *generous*]. (A in art. قبض.) — [Hence also,] بَسَطَ مِنْ فُلَانٍ †*He rendered such a one free from shyness*, or *aversion*: (Ṣ, O, Ḳ, TA:) *he emboldened him; incited him to* [*that kind of presumptuous boldness which is termed*] دَالَّة. (Ḥar p. 155.) [In the CK, بَسَطَ فُلَانًا من فُلَانٍ is erroneously put for بَسَطَ فُلَانٌ مِنْ فُلَانٍ.] — [Hence also,] بَسَطَ اللّٰهُ فُلَانًا عَلَى فُلَانٍ †*God made*, or *judged, such a one to excel me*. (Z, Ṣgh, Ḳ, TA.) — [Hence also,] بَسَطَ المَكَانُ القَوْمَ †*The place was sufficiently wide*, or *ample, for the people*, or *company of men*. (Ḳ, TA.) And هٰذَا فِرَاشٌ يَبْسُطُكَ †*This is a bed ample*, (Ṣ, Ḳ,) or *sufficiently wide for thee*. (A.) And فَرَشَ لِي فِرَاشًا لَا يَبْسُطُنِي †*He spread for me a bed* [*not wide enough for me*, or] *that was* [*too*] *narrow* [*for me*], (ISk, Ṣ.) — [Hence also,] بَسَطَ العُذْرَ, (Ḳ,) aor. as above, (TA,) and so the inf. n., (Ṣ, TA,) †*He accepted*, or *admitted, the excuse*. (Ṣ, Ḳ, TA.) — All these significations of the verb are ramifications of that first mentioned above. (TA.) — بَسَطَ, aor. ـُ, (M, Ḳ,) inf. n. بَسَاطَةٌ, (M,) †*He was*, or *became, free*, or *unconstrained*, (مُنْبَسِطٌ,) *with his tongue*. (M, Ḳ.)

2: see 1, in four places.

3. باسطهُ, inf. n. مُبَاسَطَةٌ and بِسَاطٌ, †[*He conversed*, or *acted, with him without shyness*, or *aversion; boldly; in a free and easy manner*; or *cheerfully*]: (TA:) *he met him laughingly*, or *smilingly, so as to show his teeth*. (So accord. to an expl. of the latter of the two inf. ns. in the TA.) [See كَاشَرَهُ.] You say also, بَيْنَهُمَا مُبَاسَطَةٌ †[*Between them two is conversation*, or *behaviour, free from shyness*, or *aversion; bold; free and easy*; or *cheerful*]. (TA.)

4: see 1, latter half.

5: see 7. — تبسّط فِي البِلَادِ †*He journeyed far and wide in the countries*. (Ṣ, TA.) — خَرَجَ يَتَبَسَّطُ †*He went forth betaking himself to the gardens and green fields*: from بَسَاطٌ signifying "land having sweet-smelling plants." (TA.)

7. انبسط quasi-pass. of بَسَطَهُ; as also ¹ تبسّط is of بَسَّطَهُ; both signifying *It became spread* or *spread out* or *forth*, or *it spread* or *spread out* or *forth; it became expanded*, or *it expanded*, or *it expanded itself; it became extended*, or *it extended*, or *it extended itself*: [&c.]. (M, Ḳ, TA.) You say, انبسط الشَّيْءُ عَلَى الأَرْضِ [*The thing became spread* or *spread out*, &c., *upon the ground*]. (Ṣ.) And انبسط النَّهَارُ †*The day became advanced, the sun being high: it became long*: (M, Ḳ, TA:) and in like manner one uses the verb in relation to other things. (M, TA.) — [And hence, †*He expatiated.* — And] انبسط وَجْهُهُ †[*His countenance became unwrinkled, as though dilated*; i. e. *it became open*, or *cheerful*; and so انبسط alone; or *he became open*, or *cheerful, in countenance*, as is said in the KL.]. (TA.) [And انبسط, alone, †*He became dilated in heart*; or *he rejoiced*; or

became joyous, or *cheerful:* see بَسَطَهُ.]—[Hence also,] انبسط ‡ *He left shyness,* or *aversion; he became free therefrom:* (Ṣ, TA:) *he was,* or *became, bold, forward, presumptuous,* or *arrogant:* (KL, PṢ:) *he became emboldened,* and *incited to* [*that kind of presumptuous boldness which is termed*] دَالَّة. (Ḥar p. 155.) And انبسط إِلَيْهِ ‡ [*He was open,* or *unreserved, to him in conversation:* and *he acted towards him,* or *behaved to him, without shyness* or *aversion;* or *with boldness, forwardness, presumptuousness,* or *arrogance:* and *he applied himself to it* (namely, an affair,) *with boldness, forwardness, presumptuousness,* or *arrogance.*] (TA.)

بَسْطٌ, as signifying *A certain intoxicating thing,* [*a preparation of hemp,*] is post-classical. (TA.)

بُسْطٌ: / بِسْطٌ: / بُسُطٌ: } see بَسِيطٌ, in seven places.

بَسْطَةٌ *Width,* or *ampleness;* syn. سَعَةٌ: (Ṣ, Ṣgh, Mṣb:) and *length,* or *height:* (Ṣgh:) pl. بِسَاطٌ: (Ṣgh:) and *increase:* or *redundance,* or *excess:* (TA:) and, (M, Ḳ,) as also ▼ بُسْطَةٌ, (Ḳ,) *excellence;* (M, Ḳ;) in science and in body: (M:) or in science, *expatiation,* or *dilatation:* (Ḳ:) or *profit to oneself and others:* (TA:) and in body, *height,* or *tallness;* and *perfection,* or *completeness.* (Ḳ.) It is said in the Ḳur [ii. 24], وَزَادَهُ بَسْطَةً فِى العِلْمِ وَالجِسْمِ [*And hath increased him in excellence,* &c., *in respect of science,* or *knowledge, and body*]: (M, TA:) Zeyd Ibn-'Alee here read ▼ بُسْطَةً. (TA.)—[*An arm's length.*] See بَاسِطٌ.—امْرَأَةٌ بَسْطَةٌ *A woman beautiful and sleek in body:* and in like manner, ظَبْيَةٌ *a gazelle* that is so. (M.)

بُسْطَةٌ: see بَسْطَةٌ, in two places.

أُذُنٌ بَسْطَآءُ ‡ *A wide and large ear.* (M, Ḳ, TA.)

بُسْطِىٌّ *A seller of* بُسُط [or *carpets,* &c.]: pl. بُسْطِيُّونَ. (TA, but only the pl. is there mentioned and explained.)

بَسْطَانُ: / بُسْطَانٌ: } see بَسِيطٌ.

بَسَاطٌ Land (أَرْض) *expanded and even;* as also ▼ بَسِيطَةٌ: (M, Ḳ:) and *wide,* or *spacious;* (AO, Ṣ, Ḳ;) as also ▼ بِسَاطٌ, (Fr, Ḳ,) in his explanation of which Fr adds, *in which nothing is obtained;* (TA;) and ▼ بَسِيطٌ; (Ḳ;) and ▼ بَسِيطَةٌ: (AO, Ḳ:) and in like manner, a place; (Ṣ, TA;) as also ▼ بِسَاطٌ; (TA;) and ▼ بَسِيطٌ: (Ṣ, TA:) and *land in which are sweet-smelling plants:* (TA:) or ▼ بَسِيطَةٌ is a subst., (IDrd, M,) as some say, (M,) and signifies the *earth.* (IDrd, M, Mṣb, Ḳ.) You say, نَحْنُ فِى بِسَاطٍ ▼ وَسَعَةٍ ‡ [*We are in an ample and a plentiful state*]. (TA.) And بَيْنَنَا وَبَيْنَ المَآءِ مِيلٌ بساطٌ [the last word thus, without any vowel-sign to the ب,] †*Between us and the water is a long mile.* (TA.) [See also بَاسِطٌ.] And مَا عَلَى البَسِيطَةِ ▼ مِثْلُ فُلَانٍ *There is not upon the earth the like of such a one.* (TA.) And ▼ ذَهَبَ فِى بُسَيْطَةَ, a dim., imperfectly decl., *He* (a man, TA) *went away in the earth,* or *land.* (A, O, L, Ḳ.)—Also *A great cooking-pot.* (Ṣgh, Ḳ.)

بِسَاطٌ *A thing that is spread* or *spread out* or *forth;* (Ṣ, M, Ḳ, B;) *whatever it be;* a subst. applied thereto: (B:) [and particularly *a carpet;* which is meant by its being said to be] *a certain thing well known;* the word being of the measure فِعَالٌ in the sense of the measure مَفْعُولٌ, like كِتَابٌ in the sense of مَكْتُوبٌ, and فِرَاشٌ in the sense of مَفْرُوشٌ, &c.: (Mṣb:) pl. [of mult.] بُسُطٌ (M, Mṣb, Ḳ) and بُسْطٌ and [of pauc.] أَبْسِطَةٌ. (TA.)—See also بَسِيطٌ; near the middle of the paragraph.—انْبَرَى لِطَىِّ بِسَاطِهِ is a phrase meaning †*He hastened to cut short his speech.* (Ḥar p. 280.)—Also The *leaves of the tree called* سَمُر *that fall upon a garment,* or *piece of cloth, spread for them, the tree being beaten.* (M, Ḳ.)—See also بَسَاطٌ, in three places.

بَسِيطٌ, and بَسِيطَةٌ: see بَسَاطٌ, in six places.—وَقَعَ الغَيْثُ بَسِيطًا مُتَدَارِكًا *The rain fell spreading widely upon the earth, continuously,* or *consecutively.* (TA.)—فُلَانٌ بَسِيطُ الجِسْمِ †[*Such a one is tall of body*]. (Ṣ, TA.)—بَسِيطُ الوَجْهِ ‡ A man (M) *having the countenance* [*unwrinkled,* or] *bright with joy:* (M, Ḳ, TA:) pl. بُسُطٌ. (M, Ḳ.*)—بَسِيطُ اليَدَيْنِ ‡ A man *large,* or *extensive, in beneficence;* (M, TA;) *liberal, bountiful:* (Ḳ, TA:) pl. بُسُطٌ: (M, Ḳ:) [and so] بَسِيطُ البَاعِ, (Ṣ,) [and] البَاعِ ▼ مُنْبَسِطُ. (TA.) And ▼ يَدُهُ بِسْطٌ, (Ṣ, Ḳ,) like طِحْنٌ in the sense of مَطْحُونٌ, and قِطْفٌ in the sense of مَقْطُوفٌ, (TA,) and ▼ بُسُطٌ, (Z, Ḳ,) like أُنُفٌ and سُجُحٌ, (Z,) and (Z, Ḳ) by contraction, (Z,) ▼ بُسْطٌ, (Z, Ḳ,) and ▼ مَبْسُوطَةٌ, (TA,) ‡ *His hand is liberal;* syn. مُطْلَقَةٌ, (Ṣ, Ḳ, TA,) and طَلْقَةٌ; (TA;) or *he is large in expenditure.* (TA.) It is said in the Ḳur [v. 69], بَلْ يَدَاهُ مَبْسُوطَتَانِ ▼; (TA;) and accord. to one reading, ▼ بِسْطَانِ; (Ṣ, Ḳ;) and accord. to another, with ḍamm, [as though it were ▼ بُسْطَانِ,] (Z, Ḳ, TA,) [but it is said that] in this case it is used as an inf. n., [and therefore ▼ بُسْطَانٌ, for an inf. n. is applied as an epithet to a dual and a pl. subst. without alteration,] like غُفْرَانٌ and رُضْوَانٌ; or, accord. to some, it is most probably [▼ بَسْطَانُ,] like رَحْمَانُ; and Ṭalḥah Ibn-Muṣarrif read ▼ بِسَاطَانِ: (TA:) the meaning is, ‡ *Nay, his hands are liberal,* or *bountiful;* the phrase being a simile; for in this case there is no hand, nor any stretching forth. (TA.) And it is said in a trad., يَدَا اللهِ بُسْطَانِ ▼ لِمُسِىءِ النَّهَارِ حَتَّى يَتُوبَ بِاللَّيْلِ وَلِمُسِىءِ اللَّيْلِ حَتَّى يَتُوبَ بِالنَّهَارِ (Ḳ,* TA,) or, accord. to one relation, ▼ بِسْطَانِ, (TA,) meaning ‡ *God is liberal* in forgiveness *to the evil-doer of the day-time until he repent* [*in the night, and to the evil-doer of the night-time until he repent in the day*]: for a king is said to be ▼ مَبْسُوطُ اليَدِ when he is ‡ *liberal in his gifts* by command and by sign, although he gives nothing thereof with his hand, nor stretches it forth with them at all. (Ṣgh, TA.)—بَسِيطٌ also signifies ▼ مُنْبَسِطُ اللِّسَانِ, (Lth,) or مُنْبَسِطٌ بِلِسَانِهِ, (M, Ḳ,) †[*Free,* or *unconstrained, in tongue,* or *with his tongue,*] applied to a man: (M:) fem. with ة. (Ḳ.)—البَسِيطُ is also the name of *A certain kind of metre of verse;* (Ṣ, M,* Ḳ;) namely, *the third; the measure of which consists of* مُسْتَفْعِلُنْ فَاعِلُنْ *eight* [a mistake for *four*] *times:* (Ḳ:) so called because of the extension of its أَسْبَاب, commencing with a سَبَب immediately followed by another سَبَب, as is said by Aboo-Is-ḥáḳ. (M.)—[بَسِيطٌ is also used in philosophy as signifying †*Simple; uncompounded.*]

بَسِيطَةٌ, as an epithet; and as a subst.: see بَسَاطٌ, in four places.—[In philosophy, †*A simple element:* pl. بَسَائِطُ.]

ذَهَبَ فِى بُسَيْطَةَ: see بَسَاطٌ.

بَاسِطٌ act. part. n. of بَسَطَ.—It is said in the Ḳur [vi. 93], وَالمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ, meaning ‡ *The angels being made to have dominion* over them *by absolute force and power.* (Ḳ,* TA.) And again, in the Ḳur [xiii. 15], كَبَاسِطِ كَفَّيْهِ إِلَى المَآءِ لِيَبْلُغَ فَاهُ ‡ *Like the supplicator of water, making a sign to it* [*with his two hands*], *in order that it may* [*reach his mouth,* and so] answer his prayer; (Ḳ,* TA;) or, but it will not answer his prayer. (O, TA.)—البَاسِطُ †God, *who amplifies,* or *enlarges,* or *makes ample* or *plentiful, the means of subsistence, to whomsoever He will,* (Ḳ, TA,) by his liberality and his mercy: (TA:) or *who diffuses* (يَبْسُطُ) *the souls in the bodies at the time of* [*their*] *being animated.* (TA.)—مَآءٌ بَاسِطٌ ‡ *Water that is distant from the herbage,* or *pasturage,* (M, Ḳ, TA,) *but less so than what is termed* مُطْلِبٌ. (M, TA.) And خِمْسٌ بَاسِطٌ †*A difficult* [*journey of the kind termed*] خِمْس [i. e. *of five days, whereof the second and third and fourth are without water*]; syn. بَائِضٌ. (Ṣgh, Ḳ.) And عُقْبَةٌ بَاسِطَةٌ (ISk, Ṣ, M, Ḳ [in the CK, erroneously, عَقَبَةٌ]) †[*A stage of a journey,* or *march* or *journey from one halting-place to another,*] *that is far,* or *distant,* (ISk, Ṣ,) or *long:* (TA:) or *in which are two nights to the water.* (M, Ḳ.) You say, سِرْنَا عُقْبَةً بَاسِطَةً †[*We journeyed a stage,* &c.,] *that was far,* or *distant,* or *long.* (ISk, Ṣ,* TA.)—رَكِيَّةٌ قَامَةٌ بَاسِطَةٌ, [in the CK قَامَةٌ باسِطَةٌ,] and قَامَةٌ بَاسِطَةٌ, as a prefixed n. with its complement imperfectly decl., as though they made it determinate, *i. q.* ▼ قَامَةٌ وَبَسْطَةٌ [*A well measuring,* or *of the depth of, a man's stature and an arm's length*]. (O, Ḳ.) AZ says, حَفَرَ الرَّجُلُ قَامَةً بَاسِطَةً *The man dug to the depth of his stature and his arm's length.* (L, TA.)

مَبْسَطٌ *Width,* or *extent;* syn. مُتَّسَعٌ: (Ḳ:) as in the phrase بَلَدٌ عَرِيضُ المَبْسَطِ [*A region wide in extent*]. (TA.) [See also بَسْطَةٌ.]

مَبْسُوطُ اليَدِ: and يَدَاهُ مَبْسُوطَةٌ, and يَدَاهُ مَبْسُوطَتَانِ: see بَسِيطٌ.

مُنْبَسِطُ البَاعِ: and مُنْبَسِطُ اللِّسَانِ: see بَسِيطٌ.

بسق

1. بَسَقَ النَّخْلُ, (aor. ـُ, Mṣb,) inf. n. بُسُوقٌ, *The palm-trees were*, or *became, tall*, (JK, Ṣ, Mṣb, Ḳ,) *and full-grown*: (JK:) or *exceedingly tall*. (Mṣb.) — بَسَقَ عَلَيْهِمْ, (inf. n. as above, TA,) ‡ *He overcame them, excelled them*, or *was superior to them*; (JK, Ṣ, Ḳ;) namely, his companions: (Ṣ:) *he surpassed them in excellence*. (TA.) And بَسَقَهُمْ † *He became exalted above them in fame*, or *renown*. (TA, from a trad.) — بَسَقَ فِى عِلْمِهِ † *He was*, or *became, skilled in his science, knowing its abstrusities and niceties*, or *having learned the whole of it*. (Mṣb.) = بَسَقَ, (JK, Ṣ, &c.,) [aor. ـُ,] inf. n. بَسْقٌ, (Ṣ, TA,) or بُسَاقٌ, (Mṣb,) [but see the latter below,] *i. q.* بَصَقَ (JK, Ṣ,* Mṣb, Ḳ) and بَزَقَ (TA) [*He spat*]: but some, as on the authority of Kh, disallow it, saying that it has no other signification than that of excessive tallness, as in the case of a palm-tree: (Mṣb:) or the second of these verbs is the most chaste; the first and last being of weak authority, or rare. (TA.) = بَسَقَتِ الشَّمْسُ *i. q.* بَزَقَتْ [and بَزَغَتْ, i. e. *The sun rose*]. (TA.)

2. لَا تُبَسِّقْ عَلَيْنَا, (JK, Ḳ,) inf. n. تَبْسِيقٌ, (Ḳ,) ‡ *Be not thou prolix*, or *tedious, to us*; syn. لَا تُطَوِّلْ, (JK, Ḳ, TA,) or لَا تَتَطَوَّلْ, (TA,) both of which signify the same. (TḲ.) [بَسَّقَ and تبسّق are syn.; or] تَبَسُّقٌ signifies † The *being prolix*, or *tedious*, (تَطَوُّلٌ,) *and heavy*, or *sluggish*. (TA.)

4. ابسقت *She* (a camel) *excerned the first milk*, or *biestings, into her udder, before bringing forth*: (Aṣ, Ṣ, Ḳ:) or *she* (a ewe, JK, or a camel, Yz, T) *excerned the milk* (Yz, JK, T) *a month before bringing forth*, (JK, T,) *so that it oozed*, or *flowed*; or, as is sometimes the case, *when she was not pregnant*. (T.) Also *She* (a girl being a بِكْر [which means a virgin, and also one that has not yet brought forth, and one that has brought forth but once,]) *had milk in her breast*: so, says Az, I have heard. (TA.) — *She* (a ewe) *had a long udder*. (TA.) — And *She* (a ewe) *was*, or *became, pregnant*. (Bḍ in l. 10.)

5: see 2.

بَسْقَةٌ *A* [*stony tract such as is termed*] حَرَّة: [or *one that is somewhat elevated*; as also بَصْقَةٌ:] pl. بِسَاقٌ. (Ḳ.)

بُسَاقٌ *i. q.* بُصَاقٌ [*Spittle*, or *saliva, when it has gone forth from the mouth*: or *saliva that flows*; see بُزَاقٌ: see also 1]. (Ṣ, Ḳ.) [بُسَاقَةٌ is app. its n. un. And hence,] بُسَاقَةُ القَمَرِ *Stone of a clear white colour, that glistens*; as also with ص. (TA.)

بَسُوقٌ and مِبْسَاقٌ, both applied to a ewe, (JK, Ḳ,) and to a she-camel, (TA,) *Having a long udder*: (JK, Ḳ:) or *i. q.* مُبْسِقٌ, applied to a ewe. (JK.)

بَاسِقٌ [act. part. n. of 1]. نَخْلَةٌ بَاسِقَةٌ *A tall palm-tree*: [or *an exceedingly tall palm-tree*; see 1:] pl. بَاسِقَاتٌ and بَوَاسِقُ. (Mṣb.) The former of these pls. occurs in the Ḳur l. 10, meaning *tall*: (Ṣ, Bḍ, TA:) or *bearing fruit*; from أَبْسَقَتْ said of a ewe, as signifying "she was, or became, pregnant;" so that it is an instance of a part. n. of the measure فَاعِلٌ from a verb of the measure أَفْعَلَ: accord. to one reading, it is بَاصِقَات, because of the ق. (Bḍ.) The latter of the pls. also signifies The *first portions* of clouds: (AḤn, TA:) [app. the *portions that first appear above the horizon*:] or *what are elongated of the heads*, or *summits*, (فُرُوع,) of a cloud: and hence, of [the plant called] أُقْحُوَان [or chamomile]. (TA.) And بَاسِقَةٌ signifies *A cloud of a clear white colour* [as being always very high in the sky]. (Ṣgh, Ḳ.*) — بَاسِقُ الأَخْلَاقِ † *Endowed with elevated*, or *noble, natural dispositions* or *mental qualities*. (Ḥam p. 369.) = *A sweet yellow fruit*. (Ṣgh, Ḳ.) [Golius appears to have found تَمْرَةٌ in the place of ثَمَرَةٌ.]

مُبْسِقٌ A she-camel *excerning the first milk*, or *biestings, into her udder before bringing forth*: (Aṣ, Ṣ, Ḳ: [see 4:] and see also بَسُوقٌ:) pl. مَبَاسِيقُ. (Ṣ, Ḳ.) And A girl that is a بِكْر [see 4] *having milk flowing into her breast*. (TA.)

بَسُوقٌ: see بَسُوقٌ.

بسل

1. بَسْلٌ (inf. n. of بَسَلَ, M) is The act of *preventing, hindering, withholding, debarring, forbidding*, or *prohibiting*; syn. مَنْعٌ; the primary meaning; (Bḍ in vi. 69;) and إِعْجَالٌ (M, Ḳ) and حَبْسٌ; (AA, Ḳ;) [both syn. with مَنْعٌ;] and إِبْسَالٌ [inf. n. of 4, q. v. infrà,] signifies the same. (Bḍ ubi suprà.) You say, بَسَلَنِى عَنْ حَاجَتِى, inf. n. as above, *He prevented me from accomplishing my want*; syn. أَعْجَلَنِى. (M.) = بَسَلَ, (M, Ḳ,) aor. ـُ, (M,) inf. n. بُسُولٌ, *He* (a man, TA) *frowned, contracted his face*, or *looked sternly* or *austerely* or *morosely*; or, *doing so, grinned*, or *displayed his teeth*; or *contracted the part between his eyes*; (عَبَسَ;) *by reason of courage*, or *of anger*; as also تبسّل: (M, Ḳ:) and [so in the M, but in the Ḳ "or"] تبسّل وَجْهُهُ, (M, and so in some copies of the Ḳ,) or تبسّل [alone], (so in other copies of the Ḳ, and in the TA,) *His face*, or *he, was*, or *became, odious, and excessively foul* or *unseemly* or *hideous, in aspect*: (M, Ḳ:) and تبسّل لِى *He* (a man) *was displeasing*, or *odious, in aspect to me*. (TA.) — And [hence], (M, Ḳ,) inf. n. بُسُولٌ, (TA,) said of milk, and of نَبِيذ [or must &c.], ‡ *It was*, or *became, strong*: (Ḳ: [in the CḲ, بَسَّلَ is here erroneously put for بَسَلَ; and وَبَسَّلَهُ, which should next follow, is omitted:]) or, said of the former, *it was*, or *became, displeasing*, or *odious, in taste, and sour*; and, said of the latter, *it was*, or *became, strong, and sour*. (M, TA.) Also, said of vinegar, † *It, having been left long, became altered*, or *corrupted, in flavour*. (Az in art. حذق, TA.) And, said of flesh-meat, † *It stank*, or *became stinking*. (AḤn, M, TA.) = بَسُلَ, [aor. ـُ,] inf. n. بَسَالَةٌ (Ṣ, M, Mṣb, Ḳ) and بَسَالٌ, [respecting which latter see what follows in the next sentence,] (M, Ḳ,) *He was*, or *became, courageous*, or *strong-hearted, on the occasion of war*, or *fight*: (Ṣ, M, Mṣb, Ḳ:) from بَسْلٌ meaning "forbidden," or "prohibited;" because he who has this quality defends himself from his antagonist, as though it were forbidden to him [the latter] to do him a displeasing, or an evil, deed. (Ḥam p. 13.) El-Ḥoṭeíah says,

* وَأَحْلَى مِنَ التَّمْرِ الجَنِىِّ وَفِيهِمُ *
* بَسَالَةُ نَفْسٍ إِنْ أُرِيدَ بَسَالُهَا *

[*And sweeter than fresh-gathered dates, and in them is courageousness of soul, if courageousness thereof be desired*]: but بسالها may be here altered by curtailment from بَسَالَتُهَا. (M.) You say, مَا أَبْيَنَ بَسَالَتَهُ [*How manifest is*] *his courage!* (TA.) — See also 4.

2. بسّلهُ, (M, Ḳ,) inf. n. تَبْسِيلٌ, (Ḳ,) *He made it* (a thing) *to be an object of dislike, disapprobation*, or *hatred*; syn. كَرَّهَهُ: (M:) or *he disliked it, disapproved of it*, or *hated it*; syn. كَرِهَهُ. (Ḳ.)

3. مُبَاسَلَةٌ [inf. n. of باسل] The act of *assaulting*, or *assailing, in war*. (Ṣ, PṢ.)

4. إِبْسَالٌ [inf. n. of ابسل] *i. q.* بَسْلٌ as explained in the first sentence of this art.; i. e., The act of *preventing, hindering, withholding, debarring*, (Bḍ in vi. 69,] *forbidding*, or *prohibiting*. (Ṣ, Ḳ, and Bḍ ubi suprà.) = ابسلهُ (inf. n. as above, TA) *He pledged*, or *gave in pledge, him*, or *it*, (M, Mṣb, Ḳ,) لِكَذَا [and بِكَذَا, as will be shown below, both meaning *for such a thing*]: and *he gave in exchange*, or *as an equivalent, him*, or *it*, لِكَذَا [and app. بِكَذَا also, as above, *for such a thing*]; syn. عَرَّضَهُ: (M, Ḳ:) and *he gave him up, delivered him, delivered him over*, or *consigned him, to destruction*, (Ṣ, Ḳ,) or *to punishment*. (Az, TA.) 'Owf Ibn-El-Aḥwaṣ says,

* وَإِبْسَالِى بَنِىَّ بِغَيْرِ جُرْمٍ * بَعَوْنَاهُ وَلَا بِدَمٍ مُرَاقِ *

[*And my giving in pledge*, or *as an equivalent*, or *giving up to destruction, my sons, not for a crime that we have committed, nor for blood that has been shed* by us]: (Ṣ, M, TA:) for he had given his sons in pledge for others, seeking peace, or reconciliation. (Ṣ, TA.) أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ, in the Ḳur [vi. 69], means *Lest a soul should be given up*, or *delivered*, &c., (AO, Ṣ, Bḍ, Jel, TA,) *to destruction*, (Bḍ, Jel, TA,) or *to punishment*, (Az, TA,) *for that which it hath done*, (Az, Bḍ, Jel, TA,) of evil: (Bḍ:) or *be given in pledge*. (Bḍ, TA.) And أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا, in the same [ubi suprà], means, in like manner, *Those who are given up*, or *delivered*, &c., (*to punishment*, Bḍ,) *for their sins*: (El-Ḥasan, Bḍ,* TA:) or, *who are given in pledge*: (Mṣb, TA:) or *are destroyed*: or, as Mujáhid says, *are disgraced*, or *put to shame, by the*

exposure of their sins: or, as Ḳatádeh says, *are imprisoned.* (TA.) — ابسلهُ لعَمَلِه and بعَمَلِه *He left him to his work, not interfering with him therein.* (M, Ḳ.) — ابسل نَفْسَهُ لِلْمَوْت, (M, Ḳ,) as also ٤استبسل [alone], (M, Ḳ, and Ḥam p. 291), and ٤تبسّل, and ٤بسل, [which last may be either بَسَلَ or بَسُلَ, or perhaps it is a mistranscription for أَبْسَلَ,] (Ḥam ibid.,) *He disposed and subjected his mind,* or *himself, to death,* (M, Ḳ, Ḥam,) *and felt certain,* or *sure, of it:* (Ḥam, TA:) and in like manner, لِلضَّرْبِ [*to beating,* i. e., *to being beaten*]: (TA:) and ابتسل ٤ لِلْمَوْتِ *He submitted himself to death:* (TA:) and استبسل ٤ *He threw himself into war,* or *battle,* or *fight, desiring to slay or be slain,* (Ṣ, Ḳ,) *inevitably.* (Ṣ.) = مَا أَبْسَلَهُ *How courageous,* or *strong-hearted, is he, on the occasion of war,* or *fight!* (TA.)

5. تبسّل *He affected courage,* or *strength of heart, on the occasion of war,* or *fight; emboldened himself;* or *became like a lion in boldness.* (TA.) — See 4. = See also 1, in four places.

8. ابتسل لِلْمَوْتِ: see 4.

10: see 4, in two places.

بَسْلٌ [an inf. n. (see 1) used as an epithet;] *Forbidden; prohibited; unlawful:* (Ṣ, M, Ḳ:) and *allowed; permitted; lawful:* (AA, IAạr, M, Ḳ:) thus having two contr. significations: (AA, Ḳ:) used alike as sing. and pl. and masc. and fem. [because originally an inf. n.]. (M, Ḳ.) You say, هٰذَا بَسْلٌ عَلَيْكَ *This is forbidden, prohibited,* or *unlawful, to thee.* (Bḍ in vi. 69.) And دَمِى لَكُمْ بَسْلٌ *My blood is,* or *shall be, allowed, permitted,* or *lawful, to you.* (M.) = See also بَاسِلٌ, in two places.

بَسَلٌ: see بَاسِلٌ.

بِسِلَّى [more commonly written in the present day بِسِلَّة] *A certain kind of grain like the lupine* (تُرْمُس), *or less than this;* [the *pea termed* by Linnæus *pisum arvense:*] a word of the dial. of Egypt. (TA.)

بَسُولٌ: see بَاسِلٌ, in two places.

بَسِيلٌ: see بَاسِلٌ, in three places.

بَسَالَةٌ inf. n. of بَسُلَ, q. v. (Ṣ, M, &c.) — Also [*i. q.* بُسُولٌ, inf. n. of بَسَلَ, q. v.; meaning] *A frowning, contracting the face,* or *looking sternly* or *austerely* or *morosely;* or *doing so with grinning,* or *displaying the teeth;* or *contracting the part between the eyes; by reason of courage,* or *of anger.* (Ḥam p. 14.) — And *Dislike, disapprobation, displeasure,* or *hatred.* (Ḥam ibid.)

بَاسِلٌ *Courageous,* or *strong-hearted, on the occasion of war,* or *fight;* (Ṣ, M, Mṣb, Ḳ;) because he who is so defends himself from his antagonist; (Ḥam p. 13, and Bḍ in vi. 69;) as also ٤بَسِيلٌ (Mṣb) and ٤بَسُولٌ: (Ḥam ubi suprà:) pl. of the first بُسْلٌ (Ṣ, M, Ḳ) and بُسَلَآءُ. (M, Ḳ.) — *Frowning, contracting the face,* or *looking sternly* or *austerely* or *morosely;* or *doing so with grinning,* or *displaying the teeth;* or *contracting the part between the eyes; by reason of courage,* or *of anger;* (M, Ḳ;) as also ٤بَسْلٌ, (M, TA,) in the Ḳ ٤بَسِلٌ, but this is incorrect, (TA,) and ٤بَسِيلٌ: (M, Ḳ:) and بَاسِرٌ بَاسِلٌ *frowning,* &c., *much,* or *vehemently;* applied to the face: (TA:) and ٤بَسْلٌ (IAạr, Ḳ) and ٤بَسِيلٌ (IAạr, Ṣ, Ḳ) *displeasing,* or *odious,* (IAạr, Ṣ, Ḳ,) *in face,* (IAạr, Ṣ,) or *aspect.* (Ḳ.) — The *lion;* (M, Ḳ;) because of his displeasing, or odious, aspect; (M;) or because his prey does not escape from him; (Bḍ in vi. 69;) as also ٤بَسُولٌ (TA) and ٤مُتَبَسِّلٌ. (Ḳ.) — Applied to a saying, *Hard,* or *severe, and displeasing,* or *odious.* (M, Ḳ.) — Applied to milk, and to نَبِيذ [or must &c.] ‡ *Strong:* (Ḳ:) or, applied to the former, *displeasing,* or *odious, in taste, and sour;* and applied to the latter, *strong and sour.* (M, TA.) And, applied to vinegar, †*Altered,* or *corrupted, in flavour, from having been left long;* as also ٤مُبَسَّلٌ. (Az in art. حذق, TA.) — Applied to a day, †*Distressing, afflictive,* or *calamitous.* (M, TA.)

مُبَسَّلٌ: / مُتَبَسِّلٌ: } see بَاسِلٌ.

مُسْتَبْسِلٌ *Disposing and subjecting one's mind,* or *oneself, to death,* or *to being beaten:* (Ṣ: [see also its verb:]) or, as some say, *falling into a displeasing, an odious,* or *an evil, case, from which there is no escape.* (TA.)

بسم

1. بَسَمَ: see 5, with which it is syn. — [Hence,] مَا بَسَمْتُ فِى الشَّىْءِ ‡ *I did not taste the thing.* (Ḳ, TA.)

5. تبسّم; and ٤ابتسم; and ٤بَسَمَ, aor. ـِ, inf. n. بَسْمٌ (Ṣ, M, Mṣb, Ḳ) and مَبْسَمٌ; (Ḳ,* TA;) [*He smiled;*] these verbs signify less than ضَحِكَ [so that they are properly explained by the Latin *subrisit*]: (Ṣ, Mṣb:) or *he opened his lips like him who displays to another his teeth:* (Lth, TA:) or *he laughed in the least degree and in the most beautiful manner:* (M, Ḳ:) or *he laughed a little without any sound:* (Mṣb:) or تَبَسُّمٌ is the *beginning of* ضَحِكٌ [or *laughter*]: (Towsheeḥ, and Neseem er-Riyáḍ, in TA art. ضحك, q. v.:) accord. to Zj, it is the utmost degree of laughing of the prophets. (M.) — [Hence,] ابتسم ٤ السَّحَابُ انْكَلَّ عنه عَنِ البَرْقِ, (M,) or تبسّم عَنْهُ, (TA,) *i. q.* [i. e. ‡ *The clouds displayed a faint flashing of lightning*]. (M, TA.) — And تبسّم الطَّلْعُ ‡ *The extremities of the* طلع [i. e. the *spadix,* or the *spathe, of the palm-tree,*] *burst asunder.* (TA.)

8: see 5, in two places.

بَسَّامٌ (Ṣ, M, Ḳ) and ٤مِبْسَامٌ (Ṣ, Ḳ) epithets from بَسَمَ, (M, Ḳ,) applied to a man, (Ṣ, M,) meaning كَثِيرُ التَّبَسُّمِ [*That smiles much*]. (Ṣ.)

بَاسِمٌ part. n. of بَسَمَ [meaning *Smiling*]. (Ḳ, TA.)

مَبْسِمٌ *i. q.* ثَغْرٌ, (Ṣ, Ḳ,) meaning The *front teeth:* (TḲ:) [and sometimes, perhaps, the *mouth:*] so called as being the place of التَّبَسُّمِ [or smiling: pl. مَبَاسِمُ]. (TA.) One says, [of women or girls,] هُنَّ غُرُّ المَبَاسِمِ [*They are white in the front teeth*]. (TA.)

بَسَّامٌ: see بَسَّامٌ.

بسمل

Q. 1. بَسْمَلَ, (T, Ṣ, &c.,) inf. n. بَسْمَلَةٌ, (Ṣ, Mṣb,) *He said,* (Ṣ, Mṣb, Ḳ, KL,) or *wrote,* (T, Mṣb,) بِسْمِ اللّٰهِ [*In,* or *with, the name of God* I recite, or read, or I begin, &c.]: (T, Ṣ, Mṣb, Ḳ, KL:) or بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ [*In,* or *with, the name of God, the Compassionate, the Merciful*]: (KL:) a verb of the kind termed مَنْحُوت, i. e. compounded of two [or more] words; like حَمْدَلَ and حَوْقَلَ and حَسْبَلَ &c.: (Mṣb, TA:) said by some to be post-classical, not heard from the chaste Arabs; but authorized by many of the leading lexicologists, as ISk and Mṭr; and occurring in the poetry of 'Omar Ibn-Abee-Rabee'ah [who is said to have been born in the year of the Flight 23]. (TA.)

مُبَسْمَلٌ Discourse, (TA,) or amorous behaviour, and coquettish boldness, (Mṣb,) *accompanied by the saying* بِسْمِ اللّٰهِ: (Mṣb, TA:) occurring in a verse of 'Omar Ibn-Abee-Rabee'ah [referred to above]. (TA.)

بسن

4. ابسن, said of a man, *He was,* or *became good,* or *beautiful, in respect of his* سَجِيَّة [i. e. *natural disposition*], accord. to the copies of the Ḳ, but correctly, as explained by IAạr, *his* سَحْنَة [i. e. *aspect,* or *colour,* &c.]. (TA.)

بَسَنٌ an imitative sequent to حَسَنٌ: (Ṣ, M, Ḳ:) [or it may signify *Beautiful in aspect* &c., from the verb above; or the verb may be from this word:] or, in the opinion of Aboo-'Alee El-Ḳálee, originally بَسٌّ, inf. n., used in the sense of the pass. part. n., of بَسَّ السَّوِيقَ, meaning "he moistened, or stirred about, the سويق with clarified butter, or with olive-oil, to complete, or perfect, its goodness;" one of the two س being suppressed, and ن being added; so that it means *complete,* or *perfect.* (MF. [But this derivation seems to be extremely far-fetched.])

بش

1. بَشَّ, first pers. بَشَشْتُ, aor. يَبَشُّ, (Ṣ, Ḳ,) and, accord. to a relation of a verse of Ru-beh, يَبِشُّ, so that perhaps بَشِشْتُ was also said, (TA,) inf. n. بَشَاشَةٌ (Ṣ, A, Ḳ) and بَشٌّ (A, Ḳ) and بَشِيشٌ, (TA,) *He was,* or *became, cheerful in countenance.* (Ṣ, A, Ḳ.) You say, بَشِشْتُ بِهِ *I was,* or *became, cheerful in countenance* [*by reason of meeting*] *with him:* (Ṣ:) or بَشَّ بِهِ, (TḲ,) inf. n. بَشٌّ (Lth, Ḳ) and بَشَاشَةٌ, (Ḳ,) signifies *he rejoiced in him,* or *was pleased with him,* namely, a friend, (Lth, Ḳ,) *at meeting:* (Lth:) or *he showed joy,* or *pleasure, at meeting him.* (TḲ.) You say

also, لَقِيتُهُ فَتَبَشْبَشَ بِى [app. meaning *I met him and he became cheerful in countenance by reason of meeting with me*]; originally تَبَشَّشَ; the middle ش being changed into ب: (Yaʿḳoob, Ṣ:) or تَبَشْبَشَ بِهِ signifies *he was*, or *became, sociable*, or *companionable*, or *cheerful, with him; and held loving communion with him:* syn. آنَسَهُ, and وَاصَلَهُ: (Ḳ:) but when said of God, it means ‡ *He regarded him with favour, and honoured him*, (IAmb, Ḳ,) *and received him graciously, and drew him near to Him.* (IAmb.) — Also بَشَّ لَهُ, (TḲ,) inf. n. بَشٌّ (IDrd, Ḳ) and بَشَاشَةٌ, (Ḳ,) *He presented a favourable aspect to him;* or *met him kindly*, namely, his brother; syn. أَقْبَلَ عَلَيْهِ: (Ḳ:) *he behaved laughingly towards him; without shyness*, or *aversion;* or *boldly;* or *in a free and easy manner;* or *cheerfully;* syn. ضَحِكَ إِلَيْهِ, (IDrd, Ḳ,) and انْبَسَطَ. (IDrd.) — And بَشَّ لَهُ فِى المَسْأَلَةِ, (TḲ,) inf. n. بَشٌّ (IAạr, A, Ḳ) and بَشَاشَةٌ, (A, Ḳ,) *He was courteous*, or *gracious, to him in asking.* (IAạr, A, Ḳ.) — And بَشَّ لِى بِخَيْرٍ ‡ *He gave me* [*something good*]. (A, TA.)

4. ابشّت الأَرْضُ ‡ *The land had tangled*, or *luxuriant, plants*, or *herbage:* (Aṣ, Ḳ:) or *produced its first plants*, or *herbage.* (Ḳ.)

5: see 1.

R. Q. 2: see 1, in two places.

رَجُلٌ هَشٌّ بَشٌّ *A man* [*brisk, lively*, or *sprightly;* or *joyful;* and] *cheerful in countenance; pleasant* [*therein*]; (Ṣ, TA;) as also بَشَّاشٌ. (TA.) [See also art. هش.]

بَشِيشٌ The *face*, or *countenance.* (Ibn-'Abbád, Ḳ.) You say, فُلَانٌ مُضِئُ البَشِيشِ *Such a one is bright in countenance.* (Ibn-'Abbád.)

بَشَّاشٌ: see بَشٌّ.

أَبَشُّ [*More*, and *most, cheerful in countenance*]. You say, مَا رَأَيْتُ أَبَشَّ مِنْهُ بِاللَّاقِى [*I have not seen any one more cheerful in countenance than he to the meeter*]. (A.)

بشر

1. بَشَرَ, aor. ـُ, (Ṣ, Mṣb,) inf. n. بَشْرٌ; (Ṣ, Mṣb, Ḳ;) and ابشر, (A,) inf. n. إِبْشَارٌ; (Ḳ;) *He pared* (Ṣ, A, Mṣb, Ḳ) a hide, (Ṣ, A, Mṣb,) *removing its* بَشَرَة, (Ṣ,) or *face*, or *surface*, (A, Mṣb,) or *the skin upon which the hair grew:* (TA:) or, as some say, *removing its inner part with a large knife:* or, accord. to Ibn-Buzurj, some of the Arabs say, بَشَرْتُ الأَدِيمَ, aor. ـِ, meaning *I removed from the hide its* بَشَرَة; and أَبْشَرْتُهُ as meaning *I exposed to view its* بَشَرَة *that was next to the flesh;* and آدَمْتُهُ I exposed to view its أَدَمَة upon which the hair grew. (TA.) [But see أَدَمَةٌ.] — Hence the saying in a trad., مَنْ أَحَبَّ القُرْآنَ فَلْيُبْشِرْ, accord. to him who recites it thus, with ḍamm to the ش; meaning † *Whoso loveth the Ḳur-án, let him make himself light of flesh, [by not eating more than will be sufficient,* and so prepare himself] for [reading, or reciting,] it, [like as one prepares a horse for running,] because eating much causes one to forget it. (TA.) — Hence also, بَشَرَ الأَرْضَ, (TA,) inf. n. as above, (Ṣ, Ḳ,) † *It* (a swarm of locusts) *stripped the ground;* (TA;) *ate what was upon the ground,* (Ṣ, Ḳ,) i. e., *upon its surface;* as though the exterior of the ground were its بَشَرَة. (TA.) — And بَشَرَ, aor. ـُ, (TA,) inf. n. as above, (Ḳ,) *He clipped* his mustache *much, so that the* بَشَرَة (i. e. the *exterior of the skin*, TA) *became apparent.* (Ḳ, TA.) This the Muslim is commanded to do. (TA.) — بَشَرَنِى فُلَانٌ بِوَجْهٍ حَسَنٍ *Such a one met me with a cheerful countenance.* (Ṣ.) See also 2, in two places. — And see 3. = بَشِرَ, aor. ـَ; (IAạr, Ṣ, Mṣb, Ḳ;) and بَشَرَ, aor. ـَ, (IAạr, Ḳ,) inf. n. بَشْرٌ and بُشُورٌ; (TA;) and ابشر, [which is the most common, though extr. in respect of analogy, as being quasi-pass. of بَشَرَ, like احجم and احنج and اعرض and اقشع and اكبّ and انهج, (mentioned by MF in art. حنج as the only other instances of the kind,) and اخلج, (added in the TA in art. خلج,)] (Ṣ, A, Mgh, Ḳ,) inf. n. إِبْشَارٌ; (Ṣ;) and استبشر; (Ṣ, A, Mṣb, Ḳ;) and تبشّر; (A;) [originally, *He became changed in his* بَشَرَة (or *complexion*) *by the annunciation of an event:* see بَشَّرَهُ: and hence,] *he rejoiced*, or *became rejoiced;* (IAạr, Ṣ, A, Mṣb, Ḳ;) بِكَذَا [*at*, or *by, such a thing;* or *at*, or *by, the annunciation of such a thing*]. (IAạr, Ṣ, Ḳ.*) You say, أَتَانِى أَمْرٌ بَشَرْتُ بِهِ *An affair happened to me whereat I rejoiced*, or *whereby I became rejoiced.* (Ṣ.) And أَبْشَرَ بِمَوْلُودٍ *He rejoiced* [*at the annunciation of a new-born child*]. (Ṣ.) And أَبْشِرْ بِخَيْرٍ *Rejoice thou* [*at the annunciation of a good event*]. (Ṣ, Ḳ.) And in the same sense أَبْشِرُوا is used in the Ḳur xli. 30. (Ṣ.)

2. بشّرهُ, (Ṣ, A, Mṣb, &c.,) the form used by the Arabs in general, (Mṣb,) inf. n. تَبْشِيرٌ; (Ṣ, Mṣb, Ḳ, &c.;) and بَشَرَهُ, aor. ـُ, (Ṣ, Mgh, Mṣb,) of the dial. of Tihámeh and the adjacent parts, (Mṣb,) inf. n. بَشْرٌ and بُشُورٌ (Ṣ, Ḳ) and بُشْرٌ, (TA,) or this last is a simple subst.; (Mṣb;) and ابشرهُ; (Ṣ, A, Mgh, Ḳ;) and استبشرهُ; (Ḳ, TA;) are syn.; (Ṣ, Ḳ, &c.;) originally signifying *He announced to him an event which produced a change in his* بَشَرَة [or *complexion*]: and hence, (El-Fakhr Er-Rázee,) *he announced to him an event which rejoiced him:* (A, El-Fakhr Er-Rázee:) so in common acceptation [when not restricted by an adjunct that denotes its having a different meaning: see بُشْرَى, and an ex. below in this paragraph]: (El-Fakhr Er-Rázee:) or *he rejoiced him* [*by an annunciation*]: (Mṣb:) and *he announced to him an event which grieved him:* [or *he grieved him by an annunciation:*] both these significations are proper. (El-Fakhr Er-Rázee.) You say, بشّرهُ بِالأَمْرِ [generally meaning *He rejoiced him by the annunciation of the event*]; and بَشَرَهُ بِهِ, aor. and inf. ns. as above; &c. (TA.) And بَشَّرْتُهُ بِمَوْلُودٍ [*I rejoiced him by the annunciation of a new-born child*]. (Ṣ.) And it is said in the Ḳur [iii. 20, &c.], بَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ [*Grieve thou them by the annunciation*, or *denunciation, of a painful punishment*]. (Ṣ.) You say also, of a she-camel, بَشَّرَتْ بِاللِّقَاحِ, meaning † *She made it known that she had begun to be pregnant.* (TA. [See also 4.])

3. باشر المَرْأَةَ, (Ḳ, &c.,) inf. n. مُبَاشَرَةٌ (Ṣ, Mgh, TA) and بِشَارٌ, (TA,) *He was*, or *became, in contact with the woman, skin to skin:* (TA:) *he enjoyed* [*contact with*] *her skin:* (Mṣb:) *he became in contact with her, skin to skin, both being within one garment* or *piece of cloth:* (Ḳ:) *he lay with her*, [*skin to skin;* or *in the sense of*] *inivit eam:* (Ṣ, Ḳ:) *i. q.* وَطِئَهَا, both فِى الفَرْجِ and خَارِجًا مِنْهُ: (TA:) [and so بَشَرَهَا, inf. n. بَشْرٌ; for] بَشْرٌ and مُبَاشَرَةٌ are syn. [in the sense of *congressus venereus*, as is shown by an ex. in the Ṣ.]. (Ṣ, Ḳ.) باشرهُ النَّعِيمُ ‡ [*Enjoyment attended him; as though it clave to his skin*]. (A.) فَبَاشَرُوا رَوْحَ اليَقِينِ, or رُوحَ اليقين, is a metaphorical expression, [app. meaning ‡ *And they felt the joy and happiness that arise from certainty,*] occurring in a trad. of 'Alee. (TA.) — باشر الأَمْرَ, (Ṣ, A, &c.,) inf. n. مُبَاشَرَةٌ, (Ṣ,) ‡ *He superintended, managed*, or *conducted, the affair himself*, or *in his own person:* (Ṣ, Ḳ, TA:) or ‡ *he was present, himself, at the affair:* (A, TA:) or, [properly,] *he managed*, or *conducted, the affair with his* بَشَرَة, i. e., his *own hand:* (Mgh,* Mṣb:) and hence a later application of the verb in the sense of لَاحَظَ † [*He regarded*, or *attended to*, the thing, or affair, &c.]. (Mṣb.)

4. ابشر: see 1, first sentence, in two places. — [Hence,] ابشر الأَمْرُ وَجْهَهُ *The affair made his countenance beautiful and bright:* in the Ḳ we read, أَبْشَرَ الأَمْرَ حَسَّنَهُ وَنَضَّرَهُ; but this is a mistake. (TA.) Agreeably with this explanation, AA renders a reading in the Ḳur [xlii. 22], ذٰلِكَ ٱلَّذِى يُبْشِرُ ٱللَّهُ عِبَادَهُ, meaning *That is it* with *which God will make beautiful and bright* the faces of *his servants:* so in the L. (TA.) — See also 2. — [Hence,] أَبْشَرَتِ النَّاقَةُ † *The she-camel conceived*, or *became pregnant:* (Ḳ:) as though she rejoiced [her owner] by announcing her conception. (TA. [See 2, last sentence.]) — And أَبْشَرَتِ الأَرْضُ ‡ *The earth put forth its herbage appearing upon its surface.* (Ṣ, Ḳ.) = See also 1, latter part, in four places.

5: see , latter part.

6. تباشر القَوْمُ *The people*, or *company of men, announced, one to another, a joyful event*, or *joyful events.* (Ṣ.) And هُمْ يَتَبَاشَرُونَ بِذٰلِكَ الأَمْرِ *They rejoice one another by the annunciation of that event.* (TA.)

10. استبشر: see 1, latter part. = استبشرهُ *He demanded of him a reward for an annunciation of joyful tidings.* (M.) — See also 2.

بُشْرٌ: see بُشْرَى. — It is also a contraction of بُشُورٌ (TA) or بَشِيرٌ. (TA in art. نشر.)

بِشْرٌ *Cheerfulness*, or *openness and pleasantness*,

of countenance: (Mgh, Msb, K,* TA:) and *happiness, joy,* or *gladness.* (Har p. 192.) You say, هُوَ حَسَنُ البِشْرِ *He is cheerful,* or *open and pleasant, in countenance.* (S.)

بَشَرٌ: see بُشَرَةٌ. — [Hence,] البَشَرُ †*Mankind:* (S, Msb, K:) and *the human being:* (Msb, K:) applied to the male and to the female; and used alike as sing. and pl. (Msb, K, TA) and dual: (TA:) so that you say, هُوَ بَشَرٌ *He is a human being,* and هِيَ بَشَرٌ *She is a human being,* and هُمْ بَشَرٌ *They* (more than two) *are human beings,* and هُمَا بَشَرٌ *They two are human beings:* (TA:) but sometimes it has the dual form; (Msb, K;) as in the Kur xxiii. 49; (Msb, TA;) though the Arabs may have used the dual form in the sense of the sing.: (MF:) and sometimes it has a pl., namely, أَبْشَارٌ. (K.) This is a secondary application of the word: (Msb:) i. e., this signification is tropical; or, as some say, the word is so much used in this sense as to be, so used, conventionally regarded as proper; the sense not depending upon its having another word connected with it: but in the S and K, and by the generality of authors, this signification is given as proper. (MF.) Some say that a human being is thus called because his بَشَرَة is bare of hair and of wool. (MF.) [Hence,] أَبُو البَشَرِ [*The father of mankind;* meaning] *Adam.* (K.)

بَشَرَةٌ (Lth, S, M, A, Mgh, Msb) and ▼بَشَرٌ, (S, K,) or the latter is pl. of the former, (Msb, K,) [or rather a coll. gen. n., of which the former is the n. un.,] like قَصَبَةٌ and قَصَبٌ, (Msb,) and أَبْشَارٌ is pl. of بَشَرٌ, (K,) [The *external skin;* the *cuticle,* or *scarf-skin;* the *epidermis;*] the *exterior of the skin* (S, A, Mgh, Msb, K) of a human being; (S, A, K;) and, as some say, of other creatures, (K,) such as the serpent; but this is generally disallowed: (TA:) or بَشَرَةٌ signifies the *exterior of the skin of the head, in which grows the hair;* as also أَدَمَةٌ and شَوَاةٌ: (Aboo-Ṣafwán:) or the *upper skin* (Lth, M) *of the head* (M) *and of the face and body* of a human being; (Lth, M;) *that upon which the hair grows:* (M:) or, as some say, *that which is next the flesh.* (M.) It is said in a prov., إِنَّمَا يُعَاتَبُ الأَدِيمُ ذُو البَشَرَةِ: see أَدِيمٌ. — بَشَرَةٌ sometimes means The *complexion,* or *hue:* and *fineness,* or *delicacy.* (TA.) = بَشَرَةُ الأَرْضِ ‡ *The herbage appearing upon the surface of the earth.* (S, A, K.) You say, مَا أَحْسَنَ بَشَرَتَهَا ‡ *How goodly is its herbage appearing upon its surface!* (S, A.) And بَشَرَةٌ [alone] signifies ‡ *Leguminous plants; herbs,* or *herbage.* (TA.) — بَشَرَةٌ is used also as signifying †A man's *hand.* (Msb.) [See 3, last sentence.]

بُشْرَى (imperfectly decl., because it terminates with a fem. alif which is inseparable from it, S) and ▼بِشَارَةٌ and ▼بُشَارَةٌ [but respecting this last see بِشَارَةٌ below] (S, Msb, K) and ▼بُشْرٌ (Msb) are substs. from بَشَّرَهُ (S, Msb, K) [originally signifying *An annunciation which produces a change in the* بَشَرَة (or *complexion*) *of the person to whom it is made:* and hence, *a joyful annunciation; joyful,* or *glad, tidings; good news*]: and تَبَاشِيرُ ▼ [q. v. infrà] signifies the same as بُشْرَى: (S, K:) ▼بِشَارَةٌ, when used absolutely, relates only to good; (S, Msb;) not to evil unless when expressly restricted thereto by an adjunct: [see 2:] (S:) its pl. is بِشَارَاتٌ and بَشَائِرُ. (A.) يَا بُشْرَايَ, in the Kur [xii. 19, accord. to one reading, (otherwise, as Bd mentions, بُشْرَايْ, or بُشْرَىَّ, which is a dial. var. of the same, or بُشْرَى, which, as some say, was the name of a man,) meaning *O my joyful annunciation,* or *joyful tidings,* or *good news!*], is like عَصَايَ: and in the dual you say, يَا بُشْرَيَيَّ. (S.) You say also, ▼تَتَابَعَتِ البِشَارَاتُ and البَشَائِرُ [*The joyful annunciations followed consecutively*]. (A.) See another ex. voce بَشِيرٌ. — See also بِشَارَةٌ.

[بَشَرِيٌّ *Human; of,* or *belonging to,* or *relating to, mankind* or *a human being.*]

بُشَارٌ †The *refuse,* or *lowest* or *basest* or *meanest sort,* of mankind, or of people. (IAar, K.)

بَشُورٌ: see what next follows, in three places.

بَشِيرٌ *i. q.* ▼مُبَشِّرٌ, (S, Mgh, K,) [and so ▼بَشُورٌ, as will be seen by an ex. in what follows,] *One who announces to a people* [*or person*] *an event, either good or evil;* (TA;) but meaning the former oftener than the latter: (Msb:) [*an announcer of a joyful event,* or *joyful events: one who rejoices another,* or *others, by an annunciation:*] pl. بُشَرَاءُ (A) and بُشُرٌ, (TA in art. نشر,) or this is pl. of ▼بَشُورٌ. (TA in the present art.) It is said in the Kur [vii. 55], وَهُوَ الَّذِي يُرْسِلُ الرِّيَاحَ بُشْرًا, and بُشُرًا, and ▼بُشْرَى, and بَشْرًا; [accord. to different readings, meaning †*And He it is who sendeth the winds announcing coming rain;*] in which بُشُرٌ is pl. of ▼بَشُورٌ, [syn. with بَشِيرٌ and مُبَشِّرٌ, but both masc. and fem.,] (TA,) or of بَشِيرٌ, (Bd,) or of بَشِيرَةٌ; (TA in art. نشر;) and بُشْرًا is a contraction of the same; and بُشْرَى is syn. with بِشَارَةٌ; and بَشْرًا is the inf. n. of بَشَرَهُ in the sense of بَشَّرَهُ. (TA. [But the reading commonly followed in this passage is نُشُرًا, with ن: another reading is نَشْرًا: another, نَشُرًا: and another, نَشَرًا.]) And المُبَشِّرَاتُ ▼مُبَشِّرَاتُ الرِّيَاحِ, (A,) or مُبَشِّرَاتُ, (S,) signifies ‡ *Winds that announce* [*coming*] *rain:* (S, A:) so in the Kur xxx. 45. (TA.) = Also *Goodly; beautiful; elegant in form* or *features;* (S, K;) applied to a man, and to a face: (TA:) fem. with ة; (S, K;) applied to a woman, and to a she-camel; (S;) and meaning, when applied to a she-camel, *neither emaciated nor fat:* or, accord. to Aboo-Hilál, *neither of generous nor of ignoble breed:* or, as some say, *half-fattened:* (TA:) pl. of the fem. بَشَائِرُ: (S:) and ▼مَبْشُورَةٌ signifies *beautiful in make and colour;* (IAar, K;) applied to a girl. (IAar.)

بَشَارَةٌ *Goodliness; beauty; elegance of form* or *features.* (S, K, TA.)

بُشَارَةٌ *What is pared off from the face of a hide:* what is pared off from its back is called تِحْلِئٌ. (Lh.) = See also بِشَارَةٌ: — and see بُشْرَى.

بِشَارَةٌ; pl. بِشَارَاتٌ and بَشَائِرُ: see بُشْرَى, in three places; and see also تَبَاشِيرُ. — Also *A gift to him who announces a joyful event;* and so ▼بُشَارَةٌ: (K,* TA:) or the latter, which is like the عُمَالَة of the عَامِل, has this signification; (IAth;) and so ▼بُشْرَى; (M;) and بِشَارَةٌ [has the same meaning accord. to common usage, but, properly,] is a subst. in the sense explained above, voce بُشْرَى. (IAth.) You say, أَعْطَيْتُهُ ثَوْبِي بِشَارَةً *I gave him my garment as a reward for the joyful annunciation.* (TA from a trad.)

هُوَ أَبْشَرُ مِنْهُ *He is more goodly* or *beautiful, more elegant in form* or *features, and more fat, than he.* (K.)

تُبَشِّرُ, in the handwriting of J تُبَشِّرُ, [and so in my copies of the S,] a word of which there is not the like except in the instances of تُنَوِّطُ [or تُنَوِّطُ], a certain bird, and وَادِي تُهَلِّكَ [or تُهَلِّكَ?] and وَادِي تُخَيِّبَ [or تُخَيِّبَ] and وَادِي تُضَلِّلَ [or تُضَلِّلَ], (TA,) *A certain bird, called the* صُفَارِيَّة: (S, K:) n. un. with ة. (K.)

تَبَاشِيرُ, as though it were pl. of تَبْشِيرٌ, inf. n. of بَشَّرَ; (A;) a word which has not its like except in the instances of تَعَاشِيبُ and تَعَاجِيبُ and تَفَاطِيرُ [and تَبَاكِيرُ and تَبَارِيحُ, and probably a few others]; (TA;) ‡ [*Annunciations; foretokens; foretellers; foreshowers; prognostics; earnests;* of what is good:] the *beginnings* of anything: (S, K:) the *first* of blossoms &c.: (TA:) the *beginnings,* (S, K,) or *first annunciations,* (A,) of daybreak; (S, A, K;) as also ▼بَشَائِرُ: (TA:) it has no verb: (S:) and [is said to have] no sing.: but in a trad. of El-Ḥajjáj, تَبْشِيرٌ occurs as meaning † the *commencement* of rain. (TA.) One says, فِيهِ مَخَايِلُ الرُّشْدِ وَتَبَاشِيرُهُ ‡ [*In him are indications of right conduct,* or *belief, and its earnests*]. (A.) See also بُشْرَى. — †*Streaks of the light of daybreak in the night.* (TA.) — †*Streaks that are seen upon the surface of the ground, caused by the winds.* (Lth, K.*) — †The *colours of palm-trees when their fruit begins to ripen;* (K;) as also تَبَاكِيرُ. (TA.) — †*Such as bear fruit early,* or *before others,* of palm-trees. (K.) — †*Marks of galls upon the side of a beast.* (K.)

رَجُلٌ مُؤْدَمٌ مُبْشَرٌ ‡ *A perfect man; as though he combined the softness of the* أَدَمَة [or *inner skin*] *with the roughness of the* بَشَرَة [or *outer skin*]: (S:) or *a man who combines softness,* or *gentleness, and strength, with knowledge of affairs:* (As:) and امْرَأَةٌ مُؤْدَمَةٌ مُبْشَرَةٌ ‡ *a woman perfect in every respect.* (TA.) [See also art. ادم.]

مُبَشِّرٌ and مُبَشِّرَاتٌ: see بَشِيرٌ.

مَبْشُورَةٌ: see بَشِيرٌ, last sentence.

حِجْرٌ مُبَاشِرٌ [so in two copies of the S: in Golius's Lex.: مُبَاشِرَةٌ:] *A mare* [so I render حجر, which Golius renders "vulva,"] *desiring the stallion.* (S.) [See also مُبَاسِرَةٌ, with س.]

بشع

1. بَشِعَ, aor. ـَ, (K, TA,) inf. n. بَشَاعَةٌ (S, K) and بَشَعٌ, (K,) said of a thing, (S,) or of food, (K, TA,) *It was*, or *became, disagreeable in taste, and choking:* (S:) or *disagreeable*, or *unpleasant, having in it dryness and bitterness.* (K, TA.) — بَشِعَ الرَّجُلُ, (K,* TA,) aor. ـَ, (K,) inf. n. بَشَعٌ (S, K) and بَشَاعَةٌ, (K,) *The man was*, or *became, disagreeable in the odour of the mouth,* (S,* K,) *from eating food disagreeable in taste, and choking;* (S;) *not removing the remains of food from between his teeth, nor cleaning them with the tooth-stick.* (K.) You say, بَشِعَ مِنْهُ [*He was*, or *became, disagreeable in the odour of the mouth from it*]; meaning, from eating food such as is described above. (S.) [Or this phrase in the S may have another meaning, which see in what follows.] — And [hence,] ‡ *The man was*, or *became, evil in his disposition, and in his social intercourse.* (Msb.) You say also, فِى خُلُقِهِ بَشَاعَةٌ ‡ *In his disposition is evilness.* (TA.) — بَشَعٌ also signifies, in relation to wood, ‡ The *abounding in knots.* (TA.) — Also The fauces' *being straitened*, or *choked, by coarse*, or *rough, food.* (TA.) [And بَشِعَ مِنْهُ means *He experienced a straitened state*, or *choking, of the fauces from it;* namely coarse, or rough, food; or food disagreeable in taste, and choking: see 4: and see another meaning of this phrase above.] — And [hence,] بَشِعَ, [or بَشِعَ بِالمَآءِ,] aor. ـَ, ‡ *It* (a valley) *was*, or *became, choked, surcharged*, or *overfilled, with the water.* (K.) And بَشِعَ بِالنَّاسِ ‡ *It* [a place] *was*, or *became, choked*, or *overfilled, with men*, or *the people.* (Z, TA.) — [Hence also,] بَشِعَ بِالأَمْرِ, (K,) inf. n. بَشَعٌ and بَشَاعَةٌ, (TA,) ‡ *He was unable to do*, or *accomplish, the thing*, or *affair.* (K, TA.) = بَشِعَ بِالشَّىْءِ, and بَشِعَ بِهِ, inf. n. بَشْعٌ, *He seized the thing in a violent and an abominable manner.* (L, TA.)

4. أَبْشَعَنِى الطَّعَامُ *The food caused me to experience a straitened state*, or *choking, of the fauces*, (حَمَلَنِى عَلَى البَشَعِ,) *by reason of its coarseness*, or *roughness.* (IAar.) [See 1.]

10. استبشعهُ *i. q.* عَدَّهُ بَشِعًا [*He reckoned it disagreeable in taste, and choking;* or *disagreeable*, or *unpleasant, as having in it dryness and bitterness*]; (S, Msb, K;) namely, a thing. (S.) — And [hence,] استبشع المُقَامَ فِى مَحَلِّ كَذَا ‡ *He reckoned unpleasant*, or *uncomfortable, the remaining in such a place of abode;* syn. اسْتَخْشَنَهُ. (TA.) = اسْتِبْشَاعٌ also signifies *The being bad, unpleasant*, or *disapproved.* (KL.)

بَشِعٌ A thing *disagreeable in taste, and choking;* or بَشِيعٌ has this signification: (so accord. to different copies of the S:) or both, applied to food, have the same signification: (TA:) or the former signifies also *disagreeable*, or *unpleasant*, food, *having in it dryness and bitterness;* (Lth, Z, K;) *like the taste of the myrobalan:* (TA:) or food *rough*, or *coarse, and disagreeable in taste:* or *dry* food, *in which is no seasoning*, or *condiment:* (TA:) or *rough*, or *coarse;* applied to food; (Nh;) and so ‡ applied to clothing; (IAar, Nh;) and ‡ to speech, or language; (Nh;) and بَشِيعٌ applied to speech, or language, signifies ‡ *rough*, or *coarse, and disagreeable.* (IAar.) — Applied to a man, (S, TA,) as is also بَشِيعٌ, in the same sense, (TA, [but in what sense is not there said,]) it signifies *Disagreeable in the odour of the mouth,* (Msb,* K,) *who does not remove the remains of food from between his teeth, nor clean them with the tooth-stick;* (K;) fem. with ة: (TA:) and one *who has eaten a thing such as is thus termed,* (S, K, TA,) *and not swallowed it easily,* (TA,) *and has become disagreeable in the odour of the mouth from it*, or *has experienced a straitened state*, or *choking, of the fauces from it.* (S, TA: [the last words of the explanation being فَبَشِعَ مِنْهُ.]) — Also ‡ One *whose soul is heavy*, or *heaving*, or *agitated by a tendency to vomit.* (ISh, K, TA.) — And ‡ *Evil in disposition*, (K, TA,) *and in social intercourse.* (TA.) You say also, هُوَ بَشِعُ الخُلُقِ ‡ *He is evil in disposition.* (TA.) — Also, (K, TA,) or بَشِعُ المَنْظَرِ, (Msb,) ‡ *Foul*, or *ugly, in aspect;* (Msb, K;) *not pleasing to the eyes.* (TA.) — Also, (K,) or بَشِعُ الوَجْهِ, (ISh, Msb,) ‡ *Having a frowning, a contracted, a stern, an austere*, or *a morose, countenance.* (ISh, Msb, K.) — خَشَبَةٌ بَشِعَةٌ ‡ *A piece of wood abounding in knots.* (K, TA.)

بَشِيعٌ: see بَشِعٌ, in three places.

بشق

1. بَشَقَ, aor. ـَ; and بَشَّقَ, aor. ـِ; *He struck, smote*, or *beat*, another with a staff or stick. (Nawádir el-Aaráb, K.) = *He looked sharply*, or *intently:* (Ibn-'Abbád, K:) inf. n. بَشْقٌ. (JK.) = Also the former verb, *He hastened*, or *was quick;* as also بَشَكَ. (IDrd, TA.) = And the former, [but the aor. is not mentioned,] *He cut* a garment, or piece of cloth, *in a light*, or *prompt, manner;* as also بَشَكَ. (TA.) = And بَشَقَ, inf. n. بَشْقٌ, *He took*, or *seized.* (Msb.)

نَظَرٌ بَشْقٌ *A sharp*, or *an intent, look.* (JK.)

بَاشَقٌ (JK, Msb, K) and بَاشِقٌ, (Msb, Es-Suyootee, TA,) the latter being allowable accord. to some for the sake of conformity to the usual Arabic measure, as in خَاتِم and دَانِق and طَابِع and the like; (Msb;) perhaps derived from بَشْقٌ meaning the "looking sharply," or "intently;" (JK;) or from بَشَقَ meaning "he took," or "seized;" (Msb;) or it is arabicized, (Msb, K,) from [the Persian] بَاشَهْ; (K;) *A certain bird;* (K;) [the *musket*, or *sparrow-hawk; falco nisus;*] *a bird of beautiful form, the smallest of birds of prey, that preys upon sparrows and other birds of their size:* (Kzw:) *it is of the birds called* بَازِى and the صُقُور, [pl. of صَقْرٌ,] as are also the شَاهِين and the زُرَّق and the يُؤْيُؤ: (AḤát in "the Book of Birds," TA:) pl. بَوَاشِقُ. (Msb.)

بشم

1. بَشِمَ, aor. ـَ, inf. n. بَشَمٌ, *He* (a man, S, TA, or an animal, Msb) *suffered*, or *became affected with, indigestion*, (S, Msb, K,) in consequence of much eating: (Msb:) or *he was heavy* in consequence of food: (Ḥam p. 363:) or *he became distressed*, or *oppressed, by eating much food.* (TA.) You say, بَشِمْتُ مِنَ الطَّعَامِ *I suffered indigestion from the food:* (S:) or *was heavy in consequence of the food.* (Ḥam ubi suprà.) And بَشِمَ الفَصِيلُ مِنْ كَثْرَةِ شُرْبِ اللَّبَنِ *The young camel suffered indigestion from drinking much milk.* (S.) Accord. to IDrd, بَشَمٌ specially relates to beasts: accord. to Kh, it specially arises from greasy food. (Ḥar p. 164.) — Also ‡ *He became affected with disgust, aversion, loathing*, or *nausea.* (S, K, TA.) You say, بَشِمْتُ مِنَ الطَّعَامِ, (S,) or عَنِ الطعام, (TA,) ‡ *I turned away with disgust from the food; was averse from it; loathed it; nauseated it.* (S, TA.) And بَشِمَ الفَصِيلُ عَنِ اللَّبَنِ ‡ [*The young camel turned away with disgust from the milk; was averse from it;* &c.]. (K in art. دقع.)

4. ابشمهُ *It* (food) *caused him to suffer*, or *be affected with, indigestion:* (S, K,* TA:) or ‡ *loathing*, or *nausea.* (K.)

بَشِمٌ part. n. of 1, meaning *Suffering*, or *affected with, indigestion.* (Msb.) — [And ‡ *Affected with disgust, aversion, loathing*, or *nausea.*]

بَشَامٌ [The *tree of the balsam of Mekkeh; amyris opobalsamum;* mentioned by Forskål in his Flora Aegypt. Arab. p. cx. as growing in the middle mountainous region of El-Yemen, and described by him in p. 79 of the same work; in both places as being called in Arabic ابو شام, which is a mistake for بشام;] *a certain odoriferous kind of tree,* (S, K,) *of sweet taste,* (TA,) *the leaves of which,* (AḤn, K,) *pounded, and mixed with* الحنّآء [or *the leaves of the Lawsonia inermis*], (AḤn,) *blacken the hair;* (AḤn, K;) it is *a kind of tree having a stem and branches, and small leaves, but larger than the leaves of the* [*species of marjoram called*] صَعْتَر, *and having no fruit;* [*but only*, as Forskål states, *a blackish seed, which is abortive;*] *when its leaf or its branch is cut, it pours forth a white milk;* (AḤn, TA;) *and its twigs are used for cleaning the teeth:* (S, K:) n. un. with ة. (TA.) In a trad., mention is made of persons having no food but the leaves of the بشام. (TA.)

بشنين

بَشْنِينٌ, with fet-ḥ, and then sukoon, and then kesr, *I. q.* نيلوفر [i. e. نِيلُوفَرٌ and نَيْلُوفَرٌ or نَيْلُوفَرٌ, the *nymphæa lotus*, or *white lotus:* and the *nymphæa cærulea*, or *blue lotus:* see art. نيلوفر]: a word of the dial. of Egypt. (TA.)

بص

1. بَصَّ, aor. يَبِصُّ, inf. n. بَصِيصٌ (S, A, K) and بَصٌّ, (TA,) *It* (a thing, S, as, for instance, a grain of a pomegranate, TA) *shone*, or *glistened.* (S, A, K.) — هُوَ يَبُصُّ لِى [*He looks at me*] is an expression used by the vulgar [in the present day], and is from البَصَّاصَةُ signifying "the eye." (TA.) [By rule it should be يَبِصُّ.]

2. بصّص بسَيْفِهِ *He made a sign with his sword, waving it,* or *moving it about* [*so that it shone,* or *glistened*]. (TA.)

R. Q. 1. بَصْبَصَ, (Ṣ, Ḳ,) or بَصْبَصَ بِذَنَبِهِ, (M,) inf. n. بَصْبَصَةٌ, (TA,) *He* (a dog, Ṣ, M, Ḳ, and a beast of prey, and a gazelle, and a camel when urged on by the driver's singing, TA) *wagged,* or *moved about, his tail;* (Ṣ, Ḳ;) which a dog does by reason of cupidity, or fear; (TA;) as also تَبَصْبَصَ: (Ṣ:) or *he* (a dog) *struck with his tail.* (ISd.) The inf. n. بَصْبَصَةٌ has a pl., namely, بَصَابِصُ; as in the following ex.:

* حَتَّى إِذَا أَبْصَرْنَهُ وَعَلِمْنَهُ *

* حَيَّيْنَهُ بِبَصَابِصِ الأَذْنَابِ *

[*Until, when they see him and know him, they greet him with waggings of the tails*]. (TA.) It is said in a prov., respecting the flight and submissiveness of the coward,

* بَصْبَصْنَ إِذْ حُدِينَ بِالأَذْنَابِ *

[*They wagged the tails when they were urged on by the driver's singing*]. (Aṣ.) = بَصْبَصَتِ الإِبِلُ قَرِبَهَا *The camels performed quickly their night-journey to water.* (Ḳ.) [See بَصَاصٌ.]

R. Q. 2. تَبَصْبَصَ: see R. Q. 1.

[بَصٌّ, and بَصُّ نَارٍ, *Live coals;* because they shine, or glisten: n. un. with ة: so in the present day; but probably only post-classical: or, accord. to the TA, in art. بصو, the word بَصَّةٌ is used by the vulgar, for بَصْوَةٌ.]

بَصَّاصٌ [*Shining,* or *glistening:* or rather, *shining,* or *glistening, much*]. — [Hence,] البَصَّاصَةُ *The eye:* (Ṣ, A, Ḳ:) an epithet in which the quality of a subst. predominates: (TA:) said to be so called (TA) because it shines, or glistens. (Ḳ, TA.) — [And hence بَصَّاصٌ is applied in the present day to *An officer employed as an inspector by a police-magistrate.*]

بُصَّانٌ a name of [*The month afterwards called*] رَبِيعٌ الآخِرُ: the former was its name in the Time of Ignorance: thus it is written accord. to the Jm: [or it was called, or was also called, وَبْصَانُ, and وُبْصَانٌ: (see art. وبص:) or وَبَصَانٌ, and وَبِصَانٌ: (see art. بصن:)] the author of the Ḳ mentions it in art. بصن; [where it is said to be also written بُصَانٌ, i. e., without teshdeed;] but this is its proper place, for it is from البَصِيصُ [inf. n. of بَصَّ]. (TA.)

قَرْبٌ بَصْبَاصٌ, (T, Ḳ,) or خِمْسٌ بَصْبَاصٌ, (Ṣ,) *A laborious,* (T, Ṣ, Ḳ,) *fatiguing,* (T,) *night-journey to water,* (T, Ḳ,) or *journey in which the second and third and fourth days are without water; in which is no flagging:* (Ṣ:) [as also صَبْصَابٌ.] — يَوْمٌ بَصْبَاصٌ *A vehemently-hot day.* (TA.)

بصر

1. بَصُرَ, [aor. ـُ,] (Sb, M, Ḳ,) and بَصِرَ, [aor. ـِ,] (Lḥ, Ḳ,) inf. n. بَصَرٌ and بَصَارَةٌ and بِصَارَةٌ, (M, Ḳ,) [*He saw;* i. e.] *he became seeing;* syn. صَارَ مُبْصِرًا; (Sb, M, Ḳ;) with بِ prefixed to the noun following. (Ḳ.) But see 4, in four places. بَصُرَ is seldom used to signify the sense of sight unless to this meaning is conjoined that of mental perception. (B.) — [Hence,] بَصُرَ, [and بَصِرَ,] inf. n. بَصَارَةٌ [and بَصَرٌ], *He was,* or *became, endowed with mental perception;* or *belief,* or *firm belief;* or *knowledge, understanding, intelligence,* or *skill.* (Ṣ,* M, TA.) And بَصُرَ بِهِ, (Ṣ, Mṣb, B,) and بَصِرَ بِهِ, and sometimes بَصُرَهُ and بَصِرَهُ, but more chastely with بِ, inf. n. [بَصَارَةٌ and] بَصَرٌ; (Mṣb;) and ابصرهُ; (B;) *He perceived it mentally;* (B;) *he knew it* [or *understood it*]. (Ṣ, Mṣb.) بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ, in the Ḳur [xx. 96], means *I knew that which they knew not.* (Ṣ.) = بَصَرَ الأَدِيمَيْنِ, aor. ـُ, (T, Ḳ,) inf. n. بَصْرٌ, (Ṣ, M, Ḳ,) *He put the two hides together, and sewed them, like as the two edges of a garment,* or *piece of cloth, are sewed, one being put upon the other; which* [*mode of sewing*] *is contrary to,* or *different from, that in which a garment,* or *piece of cloth, is sewed before it is sewed the second time:* (Ṣ:) or *he put together the two edges of the two hides, when they were being sewed,* (M, Ḳ,) *like as a garment,* or *piece of cloth, is sewed.* (M.)

2. بصّر *He* (a whelp) *opened his eyes.* (M, Ḳ.) = بصّرهُ, (Ṣ, Ḳ,) inf. n. تَبْصِيرٌ; (TA;) or ابصرهُ; (accord. to some copies of the Ḳ; [see مُبْصِرٌ, as confirmatory of the latter; but both seem to be correct;]) *It* [or *he*] *made him* [or *caused him*] *to see,* or *to have sight:* or *to have mental perception,* or *knowledge,* or *skill:* syn. جَعَلَهُ بَصِيرًا. (Ṣ, Ḳ.) — And the former, (Ḳ,) inf. n. as above, (Ṣ, Ḳ,) *He made him to know.* (Ṣ, Ḳ.) You say, بَصَّرْتُهُ بِهِ, (A, Mṣb,) inf. n. as above, (Mṣb,) *I made him to know it; acquainted him with it.* (A, Mṣb.) And بصّرهُ الأَمْرَ, inf. n. as above and تَبْصِرَةٌ, *He made him to understand the affair,* or *case.* (M.) — Also *He rendered it apparent,* or *plainly apparent, conspicuous, manifest,* or *evident.* (Ṣ, Ḳ.) = بُصِّرَتْ بِدِمَامٍ, said of the feathers of an arrow, *They were besmeared* بِالبَصِيرَةِ, i. e. *with blood:* (Ṣ:) or *were strengthened and fastened with glue.* (M.) = Also بصّر, inf. n. تَبْصِيرٌ; (Ṣ, Ḳ;) and ابصر; (Ḳ;) *He went,* (Ṣ,) or *came,* (M, Ḳ,) *to the city of El-Baṣrah* (البَصْرَة). (Ṣ, M, Ḳ.) See ṣ. 489

3. باصرهُ *He looked with him at a thing, trying which of them two would see it before the other.* (M.) And بَاصَرَا *They two looked, trying which of them would see first.* (Ḳ.) — *He elevated himself,* or *rose up,* or *stood up, so as to be higher than the surrounding objects,* (أَشْرَفَ,) *looking at him,* or *towards him, from afar.* (Ṣ.) — See also 4.

4. ابصرهُ, (Lḥ, Ṣ, M, A, &c.,) inf. n. إِبْصَارٌ, (Mṣb,) *He saw him,* or *it,* (Lḥ, Ṣ, A, Mgh, Mṣb,) بِرُؤْيَةِ العَيْنِ *by the sight of the eye;* (Mṣb;) as also بَصُرَ بِهِ: (A:) or *he looked* (M, Ḳ) *at,* or *towards, him,* or *it,* (M,) *trying whether he could see him,* or *it;* (M, Ḳ;) as also بَصِرَ بِهِ, inf. n. بَصَرٌ and بَصَارَةٌ and بِصَارَةٌ; (M;) and بَصِرَ بِهِ; (Lḥ, M;) and تبصّرهُ; (M, Ḳ;) and باصرهُ: (M:) or, accord. to Sb, بَصُرَ [is used when no object of sight is mentioned, and] signifies *he* [*saw,* or] *became seeing:* and ابصرهُ is said when one mentions that upon which his eye has fallen. (M.) You say also, أَبْصِرْ إِلَيَّ *Look thou at me:* or *turn thy face towards me.* (Ibn-Buzurj, TA.) — See also 1. = And see 2. = أَبْصِرْ بِهِ وَأَسْمِعْ, in the Ḳur [xviii. 25], means مَا أَبْصَرَهُ وَمَا أَسْمَعَهُ (Jel) ‡ *How clear is his sight! and how clear his hearing!* the pronoun relating to God; (Bḍ, Jel;) and thus used, the phrase is tropical; i. e., nothing escapes his sight and hearing. (Jel.) And أَسْمِعْ بِهِمْ وَأَبْصِرْ, in the same [xix. 39], means مَا أَسْمَعَهُمْ وَمَا أَبْصَرَهُمْ (Ṣ in art. سمع, and Jel) *How clearly shall they hear! and how clearly shall they see!* (Ṣ, Bḍ, Jel:) or the meaning is, *do thou make them to hear, and make them to see,* the threats of that day which is afterwards mentioned, and what shall befall them therein. (Bḍ.) = أَبْصَرَ also signifies *He relinquished infidelity, and adopted the true belief.* (IAạr.) = See also 10. = *He hung upon the door of his dwelling a* بَصِيرَة, i. e. *an oblong piece of cotton or other cloth.* (TA.) = See also 2, last sentence.

5. تبصّرهُ *He looked at it;* namely, a thing: or *looked long at it:* or *glanced lightly at it:* like رَمَقَهُ: (TA:) or *he sought,* or *endeavoured, to see it:* (Mgh:) or *i. q.* أَبْصَرَهُ, in a sense explained above; see 4. (M.) You say also, تَبَصَّرْ لِي فُلَانًا [*Consider thou,* or *examine thou, for me, such a one, that thou mayest obtain a clear knowledge of him*]. (TA.) And تبصّر فِي شَىْءٍ *He considered a thing, endeavouring to obtain a clear knowledge of it; he looked into it, considered it, examined it,* or *studied it, repeatedly, until he knew it: he sought,* or *sought leisurely,* or *repeatedly, after the knowledge of it, until he knew it.* (Ṣ,* Ḳ,* TA.) And تبصّر فِي رَأْيِهِ signifies the same as استبصر فِيهِ, i. e. *He sought,* or *endeavoured, to see,* or *discover, what would happen to him, of good and evil.* (M.)

6. تباصروا *They saw one another.* (M, Ḳ.) — [تباصر also signifies *He feigned himself seeing,* either *ocularly* or *mentally; contr. of* تَعَامَى.]

10. استبصر [*He sought,* or *endeavoured, to see,* or *to perceive mentally*]. You say, استبصر فِي رَأْيِهِ: see 5, last sentence. — *He had,* or *was endowed with,* [*mental perception,* or] *knowledge,* (Mṣb,) [or *understanding, intelligence,* or *skill:* as in the phrase,] استبصر فِي شَىْءٍ [*He had a mental perception,* or *knowledge,* &c., *of,* or *in relation to, a thing*]. (Ṣ.) [See مُسْتَبْصِرٌ.] = *It* (a road, TA) *was,* or *became, plain, clear, manifest,* or *conspicuous;* (Ḳ,* TA;) as also ابصر. (A.)

بَصْرٌ: see بَصَرَةٌ, in four places: and see بُصْرَةٌ.

بُصْرٌ The *thickness* of anything; (M;) as of the heaven, (TA,) or of each heaven [of the seven heavens], (Ṣ, A, TA,) and of the earth, [or of each of the seven earths,] and of the skin of a

man, (TA,) and of a garment, or piece of cloth. (A.) You say ثَوْبٌ جَيِّدُ البُصْرِ *A thick garment or piece of cloth.* (M.) بُصْرٌ, formed by transposition, signifies the same. (Ṣ in art. صبر.) — *A side:* (Ṣ, M, Ḳ:) the *edge* of anything: (Ṣ, Ḳ:) formed by transposition from صُبْرٌ. (M.) = *Cotton:* (Ḳ:) whence بَصِيرَةٌ signifying "an oblong piece of cotton cloth." (TA.) = See also بَصْرَةٌ.

بِصْرٌ: see بَصْرَةٌ, in five places.

بَصَرٌ The *sense of sight,* (Lth, Ṣ,) or *of the eye:* (M, Ḳ:) or the *light whereby the organ* [*of sight*] (الجَارِحَة) *perceives the things seen* (المُبْصَرَات): (Mṣb:) pl. أَبْصَارٌ. (M, Mṣb, Ḳ.) [Hence,] صَلَاةُ البَصَرِ *The prayer of sunset:* or, as some say, *of daybreak:* because performed when the darkness becomes mixed with the light: (TA:) or because performed when the stars are seen: also called صَلَاةُ الشَّاهِدِ: (TA in art. شهد:) or because performed at a time when the eyes see corporeal forms, after the intervention of darkness, or before it. (JM.) And لَقِيَهُ بَصَرًا *He met him when eyes saw one another:* or *at the beginning of darkness, when there remained enough light for objects to be distinguished thereby:* [accord. to some,] the noun is used [in the sense which it here bears] only as an adv. n. [of time]. (M.) And رَأَيْتُهُ بَيْنَ سَمْعِ الأَرْضِ وَبَصَرِهَا ‡ *I saw him in a vacant tract of land,* or *of the earth, where nothing but it heard or saw me.* (A.) [See also سَمْعٌ, in two places.] — See also بَصِيرَةٌ, first sentence, in four places. — Also The *eye;* [and so ♦ بَاصِرَةٌ;] syn. عَيْنٌ; but of the masc. gender: (TA:) pl. as above: (Ḳur ii. 6, &c.:) but the sing. is also used in a pl. sense [like سَمْعٌ]. (TA in art. سمع.) See two exs. voce بَصِيرٌ.

بَصْرَةٌ *Soft stones;* (AA, M, Mṣb;) *i. q.* جَذَّانٌ; (AA, M;) as also ♦ بِصْرٌ (M, Mṣb) and ♦ بُصْرٌ; or, accord. to Zj, this last is not allowable: (Mṣb:) or *soft stones in which is whiteness:* (Ḳ:) or *in which is some whiteness:* (TA:) or *soft stones inclining to white;* as also ♦ بِصْرٌ, with kesr if without ة: (Ṣ:) [i. e. *whitish soft stones:*] or *soft white stone;* as also ♦ بِصْرٌ (M) and ♦ بُصْرٌ: (TA:) or *glistening stones;* as also ♦ بِصْرٌ: (Fr:) pl. بِصَارٌ: (M:) and *rugged ground:* (Ḳ:) or *stones of rugged ground;* (TA;) as also ♦ بِصْرٌ and ♦ بَصْرٌ and ♦ بُصْرٌ: (Ḳz, TA:) or these three words, without ة, signify *thick,* or *rough,* or *rugged, stone:* (Ḳ:) or the same three, *hard,* or *strong, and thick,* or *rough,* or *rugged, stone:* (Lḥ, M:) and بَصْرَةٌ signifies, also, *land that is as though it were a mountain of gypsum:* (ISh, L:) or *land of which the stones are gypsum;* (M, TA;) as also ♦ بَصَرَةٌ and ♦ بَصِرَةٌ; (so in a copy of the M, but accord. to the TA ♦ بُصْرَةٌ and ♦ بِصْرَةٌ;) but the last is app. an epithet: (M: [see بَصِرَةٌ, below; and بُصْرَةٌ:]) also *tough clay in which is gypsum;* (TA;) and ♦ بَصَرَةٌ signifies *tough clay:* (M, TA:) or بَصْرَةٌ, (M,) or ♦ بَصْرٌ, (TA,) *tough and good clay, containing pebbles.* (Lḥ, M, TA.)

بُصْرَةٌ [in the TA, as on the authority of ISd, ♦ بَصْرٌ,] *Good red land.* (M, Ḳ.) See also بَصْرَةٌ.

بِصْرَةٌ: بَصْرَةٌ: } see بَصْرَةٌ.

أَرْضٌ بَصِرَةٌ *Land in which are stones that cut the hoofs of beasts.* (TA.) See also بَصْرَةٌ, in two places.

بَصِيرٌ *Seeing; i. q.* ♦ مُبْصِرٌ; (M, Ḳ;) *contr. of* ضَرِيرٌ: (Ṣ:) of the measure فَعِيلٌ in the sense of the measure مُفْعِلٌ, (M,) or of the measure فَاعِلٌ [i. e. ♦ بَاصِرٌ]: (TA:) pl. بُصَرَاءُ. (M, Ḳ.) One says, إِنَّهُ لَبَصِيرٌ بِالعَيْنَيْنِ *Verily he is one who sees with the two eyes.* (Lḥ, M.) [Hence,] البَصِيرُ, as a name of God, *The All-seeing; He who sees all things, both what are apparent thereof and what are occult, without any organ* [*of vision*]. (TA.) And *The dog;* (M;) as also أَبُو بَصِيرٍ: (Mṣb:) because it is one of the most sharp-sighted of animals. (M.) — *Endowed with mental perception;* (B;) *knowing; skilful; possessing understanding, intelligence,* or *skill:* (Ṣ, M, A, Mṣb, Ḳ:) pl. as above. (A.) One says, أَنَا بَصِيرٌ بِهِ *I am knowing in it,* or *respecting it.* (Mṣb.) And إِنَّهُ لَبَصِيرٌ بِالأَشْيَاءِ *Verily he is knowing,* or *skilful, in things.* (Lḥ, M.) And رَجُلٌ بَصِيرٌ بِالعِلْمِ *A man knowing,* or *skilful, in science.* (M.) And هُوَ مِنَ البُصَرَاءِ بِالتِّجَارَةِ *He is of those who are knowing,* or *skilful, in commerce.* (A.) — It is also an epithet applied to A *blind* man; (A'Obeyd, M, B;) and so أَبُو بَصِيرٍ: (TA in art. عور:) so applied as meaning *endowed with mental perception;* (B;) or as meaning *a believer;* (A'Obeyd, M;) or as an epithet of good omen: (M:) and أَبُو بَصِيرٍ is used as meaning الأَعْشَى [*the weak-sighted,* &c.,] for this last reason. (M.) = See also بَصِيرَةٌ.

بَصِيرَةٌ *Mental perception;* the *perceptive faculty of the mind;* as also ♦ بَصَرٌ: (B:) *knowledge;* (Mṣb;) as also ♦ بَصَرٌ (Ṣ, Mṣb) and اسْتِبْصَارٌ: (Mṣb:) *understanding; intelligence; skill:* (M, Ḳ:) البَصِيرَةُ signifies الاِسْتِبْصَارُ فِي الشَّيْءِ [which implies all the meanings above: see 10]: (Ṣ:) and بَصَرُ القَلْبِ [in like manner] signifies *mental perception* or *vision* or *view; idea,* or *opinion, occurring to the mind:* (M, K:) the pl. of بَصِيرَةٌ is بَصَائِرُ; (M, B;) and the pl. of ♦ بَصَرٌ, as syn. therewith, أَبْصَارٌ. (B.) [Sometimes it is opposed to بَصَرٌ, as in the first and second of the following exs.] عَمَى الأَبْصَارِ ♦ أَهْوَنُ مِنْ عَمَى البَصَائِرِ [*Blindness of the eyes is a lighter thing than blindness of the perceptive faculties of the mind*]. (A.) When Mo'áwiyeh said to Ibn-'Abbás, يَا بَنِي هَاشِمٍ تُصَابُونَ فِي أَبْصَارِكُمْ ♦ [*O sons of Háshim, ye are afflicted in your eyes*], the latter replied, وَأَنْتُمْ يَا بَنِي أُمَيَّةَ تُصَابُونَ فِي بَصَائِرِكُمْ [*And ye, O sons of Umeiyeh, are afflicted in your perceptive faculties of the mind*]. (M.) And the Arabs say, أَعْمَى اللّٰهُ بَصَائِرَهُ *May God blind his faculties of understanding!* And one says, لَهُ فِرَاسَةٌ ذَاتُ بَصِيرَةٍ, and بَصَائِرَ, ‡ *He possesses true intuitive perception.* (A.) And رَأَيْتُ عَلَيْكَ ذَاتَ البَصَائِرِ ‡ [*I saw* impressed *upon thee the signs of perceptive faculties of the mind*]. (A.) — Also *Belief,* or *firm belief, of the heart,* or *mind.* (M, Ḳ.) And عَلَى بَصِيرَةٍ *According to,* or *agreeably with, knowledge and assurance:* (TA:) and *purposely; intentionally.* (M, TA.) And عَلَى غَيْرِ بَصِيرَةٍ *Without certainty.* (M, TA.) — *Constancy,* or *firmness, in religion.* (TA.) — *An evidence, a testimony, a proof, an argument,* or *the like;* as also ♦ مَبْصَرَةٌ (Ṣ, Ḳ) and ♦ مَبْصَرٌ. (Ḳ.) — [And hence,] *Blood,* (M,) or *somewhat thereof,* (Aṣ, Ṣ, Ḳ,) *by which one is directed to an animal that has been shot,* or *to the knowledge thereof:* (Aṣ, AA, Ṣ, M, Ḳ:) or *blood upon the ground;* (AZ, Ṣ;) *what sticks upon the ground, not upon the body:* (M:) what adheres to the body is termed جَدِيَّةٌ: (AZ, Ṣ:) or *a portion of blood of the size of a dirhem:* (TA:) or *what is of a round form, like a shield:* or *what is of an oblong form:* or *what is of the size of the* فِرْسِن [or *foot*] *of the camel:* in all these explanations, blood being meant: or *blood not flowing:* or *what flows thereof at one single time:* (M:) or *a portion of blood that glistens:* (B:) and (as some say, M) the *blood of a virgin:* (M, Ḳ:) and *blood-revenge:* and *a fine for homicide:* (TA:) pl. بَصَائِرُ, as above: (Ṣ, M:) and بَصِيرٌ, which occurs in a verse cited by AḤn, may also be a pl. of بَصِيرَةٌ, applied to blood, [or rather a coll. gen. n., of which بصيرة is the n. un.,] like as شَعِيرٌ is of شَعِيرَةٌ; or it may be for بصيرة, the ة being elided by poetic license; or it may be a dial. var. of بصيرة, like as one says بَيَاضٌ and بَيَاضَةٌ. (M.) El-As'ar El-Joʻafee says,

* رَاحُوا بَصَائِرُهُمْ عَلَى أَكْتَافِهِمْ *

* وَبَصِيرَتِي يَعْدُو بِهَا عَتَدٌ وَأَى *

[*They went with their blood upon their shoulder-blades; but my blood, a ready and swift and strong horse runs with it*]; meaning, they neglected the blood of their father, and left it behind them; i. e., they did not take revenge for it; but I have sought my blood-revenge: (Ṣ, M:*) but see another explanation in what follows. (Ṣ. [See also Ḥam p. 59.]) — ‡ *A witness:* (Lḥ, Ṣ,* M, Mgh, Ḳ:) *an observer and a witness.* (A.) بَلِ الإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ, in the Ḳur [lxxv. 14], means ‡ *Nay, the man* shall be *witness against himself:* (Ṣ, Mgh:) or it means that his arms, or hands, and his legs, or feet, and his tongue, shall be witnesses against him on the day of resurrection: (M:) Akh says that it is like the saying to a man, أَنْتَ حُجَّةٌ عَلَى نَفْسِكَ: (Ṣ:) the ة is added because the members are meant thereby; (B;) or to give intensiveness to the signification, (Mgh, B,) as in عَلَّامَةٌ and رَاوِيَةٌ; (B;) or because the meaning is عَيْنٌ بَصِيرَةٌ. (Mgh.) You say also, اجْعَلْنِي بَصِيرَةً عَلَيْهِمْ ‡ *Make thou me an observer of them and a witness against them.* (Lḥ,* M,* A.) — *An example by which one is admonished:* (Ḳ:) pl. بَصَائِرُ; which is said to be used agreeably with this interpretation

in the Ḳur xxviii. 43. (TA.) You say, أَمَا لَكَ بَصِيرَةٌ فِيهِ ‡ *Hast thou not an example whereby thou shouldst be admonished in him?* (TA.) = *A shield:* (AO, Ṣ, M, Ḳ:) or *a glistening shield:* or *an oblong shield:* (TA:) and *a coat of mail:* (AO, Ṣ, M, Ḳ:) and *any defensive armour:* (M, TA:) and بَصَائِرُ السِّلَاحِ *any arms that are worn:* and بِصَارٌ, as well as بَصَائِرُ, is a pl. thereof. (TA.) Accord. to AO, the verse of El-Joʼafee cited above commences thus:

* حَمَلُوا بَصَائِرَهُمْ عَلَى أَكْتَافِهِمْ *

and the meaning is, [*They bore*] *their shields* [*upon their shoulder-blades*]; or *their coats of mail.* (Ṣ.) = *An oblong piece of cloth* (Ḳ, TA) *of cotton or other material.* (TA.) [See بُصْرٌ.] Such is hung upon the door of a dwelling. (TA.) And you say, رَأَيْتُ عَلَيْهِ بَصِيرَةً شُقَّةً مُلَفَّقَةً, i. e. [app. meaning *I saw upon him a garment composed of two oblong pieces of cloth joined and sewed together*]. (TA.) — *What is between the two oblong pieces of cloth* [i. e. *between any two of such pieces*] *of a* بَيْت [or *tent*]; (Ṣ, Ḳ;) and *what is between the two pieces of a* مِزَادَة and *the like; what is sewed, thereof, in the manner termed* بَصْر [inf. n. of بَصَرَ: see 1, last sentence]: (B:) pl. بَصَائِرُ: (Ṣ:) and بَاصِرٌ signifies [in like manner] *what is joined and sewed together* (مُلَفَّق) *between two oblong pieces of cloth* or *two pieces of rag.* (TA.)

بَاصِرٌ: see بَصِيرٌ. — لَمْحٌ بَاصِرٌ ‡ *An intent,* or *a hard, glance:* (M, Ḳ:) or *a very intent* or *hard glance.* (Ṣ.) You say, أَرَيْتُهُ لَمْحًا بَاصِرًا ‡ *I showed him a very intent* or *hard glance:* (Ṣ, M:*) باصرا being here used for the augmented epithet [مُبْصِرًا]; (M;) or it is a possessive epithet, (Yaʼḳoob, M,) like لَابِنٌ and تَامِرٌ, meaning ذُو بَصَرٍ, from أَبْصَرْتُ, like مَوْتٌ مَائِتٌ from أَمَتُّ; and it means *I showed him a severe thing.* (Ṣ.) And لَقِيَ مِنْهُ لَمْحًا بَاصِرًا ‡ *He experienced from him a manifest,* or *an evident, thing.* (M. [See also art. لمح.]) And رَأَى فُلَانٌ لَمْحًا بَاصِرًا ‡ *Such a one beheld a terrible thing.* (Lth, TA.) And أَرَانِي الزَّمَانُ لَمْحًا بَاصِرًا ‡ *Fortune showed me a terrifying thing.* (A.) — It is said in a prov., خَيْرُ الغَدَاءِ بَوَاكِرُهُ وَخَيْرُ العَشَاءِ بَوَاصِرُهُ, [the word بَوَاصِرُ being pl. of بَاصِرَةٌ,] meaning [*The best kinds of morning-meal are those thereof that are early; and the best kinds of evening-meal are those thereof*] *in which the food is seen,* before the invasion of night. (Meyd. See Freytag's Arab. Prov. i. 442.) — بَاصِرَةٌ [as an epithet in which the quality of a subst. predominates]: see بَصَرٌ. = See also بَصِيرَةٌ, last sentence.

بَاصِرَةٌ: see بَصَرٌ: and see بَاصِرٌ.

بَاصُورٌ: see بَاسُورٌ.

بِنْصِرٌ: see art. بنصر.

أَبْصَرُ [*More,* and *most, sharp-sighted* or *clear-sighted:* see an ex. voce حَيَّةٌ].

مَبْصَرٌ: see بَصِيرَةٌ.

مُبْصَرٌ and its fem. مُبْصَرَةٌ: see the next paragraph, in three places.

مُبْصِرٌ: see بَصِيرٌ. — [Hence,] ‡ *A watcher,* or *guard,* set in a garden. (A.) — And المُبْصِرُ † *The lion,* which sees his prey from afar, and pursues it. (Ḳ.) = [*Making,* or *causing, to see,* or *to have sight:* and hence, *giving light; shining; illumining:* and *conspicuous; manifest; evident; apparent:* also *making,* or *causing, to have mental perception,* or *knowledge,* or *skill.*] وَالنَّهَارَ مُبْصِرًا, in the Ḳur [x. 68, &c. (in the CḲ والنهارُ مُبْصَرًا)], means, *And the day* [*causing to see;* or] *in which one sees;* (Ḳ;) *giving light; shining;* or *illumining.* (TA.) And فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً, also in the Ḳur [xxvii. 13], † *And when our signs came to them, making them to have sight,* or *to have mental perception,* or *knowledge,* or *skill;* expl. by تَجْعَلُهُمْ بُصَرَاءَ: (Akh, Ṣ, Ḳ:) or *giving light; shining;* or *illumining:* (Ṣ:) or *being conspicuous, manifest,* or *evident:* or we may read مُبْصَرَةً, meaning *having become manifest,* or *evident.* (Zj, M.) And آتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً, also in the Ḳur [xvii. 61], † *And we gave to Thamood the she-camel, by means of which they had sight,* or *mental perception,* or *knowledge,* or *skill:* (Akh:) or *a sign giving light, shining,* or *illumining;* (Fr, T;) and this is the right explanation: (T:) or *a manifest,* or *an evident, sign:* (Zj, L, Ḳ:) and some read مُبْصَرَةً, meaning *having become manifest, so as to be seen.* (Zj, L.) And جَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً, also in the Ḳur [xvii. 13], ‡ *We have made the sign of the day manifest,* or *apparent.* (Ḳ, TA.) = One *who hangs upon his door a* بَصِيرَة, i. e. *an oblong piece of cloth* (Ḳ, TA) *of cotton or other material.* (TA.)

مَبْصَرَةٌ: see بَصِيرَةٌ.

مُسْتَبْصِرٌ One *who seeks,* or *endeavours, to see a thing plainly* or *clearly* [either *with the eyes* or *with the mind*]. (TA, from a trad.) — وَكَانُوا مُسْتَبْصِرِينَ, in the Ḳur [xxix. 37], means, *And they were endowed with perceptive faculties of the mind,* or *of knowledge,* or *of skill:* (Jel:) or *they clearly perceived,* when they did what they did, that the result thereof would be their punishment. (M.) And you say, هُوَ مُسْتَبْصِرٌ فِي دِينِهِ وَعَمَلِهِ *He is endowed with mental perception,* or *knowledge,* or *understanding, intelligence,* or *skill, in his religion and his actions.* (TA.)

بصط

1. بَصْطٌ, [inf. n. of بَصَطَ,] *i. q.* بَسْطٌ, in all its meanings: (Ḳ:) the س, with ط, is changed into ص because of the nearness of the places of utterance. (L.)

بصع

1. بَصَعَ, aor. ـَ, (Ḳ,) inf. n. بَصْعٌ, (Ṣ,) *He collected:* (Ḳ:) [J says,] I have heard from certain of the grammarians that البَصْعُ is syn. with الجَمْعُ, but I know not what is the truth of the matter. (Ṣ.) Hence what here follows. (TA.)

أَبْصَعُ is a word used as a corroborative, and is pronounced by some with the pointed ض, but this is not of high authority: you say, أَخَذْتُ حَقِّي أَجْمَعَ أَبْصَعَ [*I took my right,* or *due, altogether*]: and [the pl. is أَبْصَعُونَ:] you say, جَاءَ القَوْمُ أَجْمَعُونَ أَبْصَعُونَ [*The people,* or *company of men, came all together*]: and the fem. is بَصْعَاءُ: you say, جَمْعَاءَ بَصْعَاءَ: and [the pl. of بَصْعَاءُ is بُصَعُ: you say,] رَأَيْتُ النِّسْوَةَ جُمَعَ بُصَعَ [*I saw the women all together*]: it is a corroborative occurring in a particular order, never before اجمع. (Ṣ.) [See أَبْتَعُ.]

بصق

1. بَصَقَ, (Lth, JK, Ṣ, Ḳ,) [aor. ـُ,] inf. n. بَصْقٌ, (Ṣ,) *i. q.* بَزَقَ (Lth, Ṣ, *Ḳ) or بَسَقَ (JK) [*He spat*]: it is the most chaste of these three verbs. (TA in art. بسق.) بَصَقَ فِي وَجْهِهِ [lit. *He spat in his face,*] means † *he held him in contempt,* or *despised him.* (TA.) = *He milked* a ewe *when she was with young.* (Ḳ.)

4. ابصقت *She* (a ewe) *excerned the milk* [or *biestings into her udder before bringing forth*]; (JK, Ḳ;) like ابسقت [q. v.]. (TA.) — ابصق is also said of the قَصَد, or small juicy branches, in the [species of mimosa termed] عُرْفُط [app. as meaning *They excerned a matter like spittle*]. (TA.)

بَصْقَةٌ *A* [*stony tract such as is termed*] حَرَّة *somewhat elevated;* [as also بَسْقَةٌ:] pl. بِصَاقٌ. (AA, Ḳ.)

بُصَاقٌ *Spittle,* or *saliva, that has gone forth from the mouth:* as long as it is in the mouth, it is termed رِيقٌ: (Ḳ:) [or *saliva that flows:* see بُزَاقٌ:] *i. q.* بُزَاقٌ (Ṣ, Ḳ) and بُسَاقٌ: (Ḳ:) but it is more chaste than either of these. (TA.) [بُصَاقَةٌ is app. its n. un. And hence,] بُصَاقَةُ القَمَرِ — *White glistening stone:* (Ṣ:) or *stone of a clear white colour.* (JK, Ḳ.) [Also written with س.] = *A species of palm-tree.* (Ṣ, Ḳ.) = The *best of camels:* both sing. and pl. (IDrd, Ḳ.)

بَصُوقٌ A ewe *having the least quantity of milk.* (Ḳ, TA.)

بصل

2. تَبْصِيلٌ The act of *stripping,* or *divesting;* [*like as when one strips an onion* (بَصَلَة) *of its coats;*] (Ḳ;) as also تَبَصُّلٌ. (Fr, Ḳ.) You say, بَصَّلْتُ الرَّجُلَ عَنْ ثِيَابِهِ [and تَبَصَّلْتُهُ] *I stripped the man of his clothes.* (TA.)

5. تبصّل *It* (a thing) *was,* or *became, several fold,* or *many fold, like the coats of the* بَصَل [or *onion*]. (Z, TA.) See also مُتَبَصِّلٌ. = It is also trans.: see 2, in two places. — [Hence,] تَبَصَّلُوهُ † *They begged of him so much that all that he had became exhausted.* (Ṣgh, Ḳ.)

بَصَلٌ [The *onion; allium cepa:* or *onions,* collectively:] what it signifies is *well known:* n. un. with ة. (Ṣ, M, Mṣb, Ḳ.) Hence the prov., أَكْسَى مِنَ البَصَلِ [*Having more coats,* or *coverings,*

than the onion]. (TA.) — [Also *Any kind of bulb*, or *bulbous plant*.] بَصَلُ الزَّعْفَرَانِ [*The bulb of the saffron*], which is buried in the ground, is like the بَصَل [or onion] commonly known. (Mgh.) بَصَلُ الفَأْرِ is *the same as* الإِسْقِيلُ and العُنْصُلُ and الإِسْقَالُ, (Ḳ in art. سقل,) also written بَصَلُ العنصل, (ḲL in art. عصل,) or العُنْصُلُ, (ḲL voce زِيزٌ, [and so as written by Golius,]) [*Scilla*, or *squill*; particularly *scilla maritima*, or *officinal squill*; called by all these names, except, perhaps, الاسقال, in the present day;] also called زِيزٌ, and البَصَلُ البَرِّيُّ [*the wild onion*; but from what follows, it seems that there is a confusion here]. (ḲL ubi suprà.) بَصَلُ الذِّئْبِ, and بصل الزير, (Golius on the authority of Zeyn El-Aṭṭár,) or بصل الرند, (so in the TA in art. بلبس,) *i. q.* بلبوس *Bulbus esculentus*, (Golius, from Zeyn El-Aṭṭár,) or البَلْبُوس, with fet-ḥ, [thus generally written, though it would seem to be correctly بُلْبُوس,] *the leaves of which resemble those of the* سَذَاب [or *rue*]: (TA in art. بلبس:) the بَلْبُوس is *the wild onion* (in Pers. پِيَازْ صَحْرَائِى). (ḲL voce بلبوس. [This last assertion suggests that الزير and الرند may be mistranscriptions for الزِّيز; the زيز mentioned before.]) [بَصَلُ القَيْءِ *Bulbus vomitorius*; mentioned by Golius; and by Dioscorides, (l. ii. c. 201,) as being emetic and diuretic.] — Also, (Ḳ,) or بَصَلَةٌ, (M,) ‡ *A helmet* (M, Ḳ) *of iron*, (Ḳ,) *pointed in the middle*; so called as being likened to what is first mentioned above. (M.) Lebeed likens helmets to بَصَل. (Ṣ.)

مُتَبَصِّلٌ (ISh, Ḳ) and ذُو تَبَصُّلٍ (ISh, TA) A covering of any kind (قَشْر) *consisting of many coats; thick*; (ISh, Ḳ;) *like the coats of the* بَصَل [or *onion*]. (ISh, TA.)

بصم

بُصْمٌ The *space that is between the extremity of the little finger and that of the third finger* [*when they are extended apart*]: (Ṣ, M,* Ḳ:) mentioned on the authority of AO, (Ṣ,) or on that of Aboo-Málik alone. (M.) The عَتَب is the space between the third finger and the middle finger; the رَتَب, that between the middle finger and the first finger; [but see these two words;] the فِتْر, that between the first finger and the thumb; the شِبْر, that between the thumb and the little finger; and the فَوْت, that between every two fingers, in length. (Ṣ.) ذُو بُصْمٍ — *Thick*, or *coarse*; applied to a man, (M, Ḳ,) or a garment, or piece of cloth: (Ḳ:) or you say ثَوْبٌ لَهُ بُصْمٌ, meaning *a garment*, or *piece of cloth, that is dense*, or *compact; close in texture*. (M.)

بصن

بُصَانٌ, (M, Ḳ,) so accord. to Ḳṭr, (M,) and بُصَّانٌ, (Ḳ,) thus in some of the copies of the Jm of IDrd, (TA,) a name of *The month* رَبِيعٌ الآخِر, (M, Ḳ,) in the Time of Ignorance: (M:) pl. [of pauc.] أَبْصِنَةٌ (M, Ḳ) and [of mult.] بُصْنَانٌ; (M, TA;) the latter erroneously written in the copies of the Ḳ بُصَانَاتٌ: (TA:) so says Ḳṭr; but other lexicologists hold that it is وَبُصَانٌ, like شَقَرَانٌ; and this is the correct opinion: Aboo-Is-ḥáḳ says that it was so named because of the وَبِيص, i. e. gleaming, of the weapons therein: (M:) but it is said in art. وبص of the Ḳ to be وَبْصَان and وُبْصَان: and Ṣgh holds بُصَّانٌ to be correct because بَصَّ and وَبَصَ signify the same. (TA.)

بض

1. بَضَضْتَ, and بَضِضْتَ, (Ṣ, TA,) and بَضُضْتَ also, (accord. to one copy of the Ṣ,) [third pers., accord. to rule, بَضَّ, (accord. to Golius and Freytag بَضَضَ or بَضِضَ, but these are irregular forms, and not admissible without authority,) aor., accord. to rule, of the first يَبِضُّ, and of the second يَبُضُّ, and of the third يَبَضُّ,] inf. n. بَضَاضَةٌ and بُضُوضَةٌ, (Ṣ, TA,) *Thou* (O man) *wast*, or *becamest, such as is termed* بَضٌّ; i. e. *thin-skinned and plump*; &c.: (Ṣ:) or *very white* or *fair, with fatness*: or *delicate and clear in complexion, and such that the least thing made a mark*, or *an impression, upon thee*. (TA.) — بَضَّ المَآءُ, aor. يَبِضُّ, inf. n. بَضِيضٌ (Ṣ, Ḳ) and بُضُوضٌ and بَضٌّ, (Ḳ,) *The water flowed by little and little*: (Ṣ, Ḳ:) or *exuded* upon a rock or the ground. (TA.) And بَضَّتِ الرَّكِيَّةُ, and بَضَّتْ بِمَائِهَا, *The well had*, or *yielded, little water*; or *its water became little*. (TA.) It is said in a trad. respecting Tabook, وَالعَيْنُ تَبِضُّ بِشَىْءٍ مِنَ المَآءِ [*The source*, or *spring, yielding scantily somewhat of water*]. (TA.) And you say, بَضَّتِ العَيْنُ, aor. as above, inf. n. بَضٌّ and بَضِيضٌ, *The eye shed tears*. (TA.) And, of a man when you characterise him as patient under affliction, مَا تَبِضُّ عَيْنُهُ [*His eye does not shed tears*]. (TA.) And بَضَّتِ الحَلَمَةُ *The nipple streamed with milk*. (TA.) It is said in a trad., مَا تَبِضُّ بِبَلَالٍ *Having no milk dropping from it*, or *her*. (TA.) And in another trad., سَقَطَ مِنَ الفَرَسِ فَإِذَا هُوَ جَالِسٌ وَعُرْضُ وَجْهِهِ يَبِضُّ مَآءً أَصْفَرَ [*He fell from the horse, and lo, he was sitting, with the side of his face exuding yellow water*]. (TA.) One should not say, بَضَّ السِّقَآءُ, nor القِرْبَةُ: but some say so, urging the authority of Ru-beh. (Ṣ.) And you say of a stone, and the like, بَضَّ, aor. as above, meaning *Water flowed from it like sweat; water oozed from it*. (TA.) — Hence the saying, مَا يَبِضُّ حَجَرُهُ +*No good is obtained from him*; (TA;) *i. q.* مَا تَنْدَى صَفَاتُهُ: (Ṣ:) a prov. applied to the niggardly. (Ṣ, Ḳ.) [Hence also,] بَضَّ لَهُ, [aor., accord. to the TA, يَبُضُّ, but this is evidently a mistake,] +*He gave him a little*; as also لَهُ ابضّ, (Sh, Ḳ,) inf. n. إِبْضَاضٌ: (TA:) and بَضَّ لَهُ بِشَىْءٍ +*He did him a small benefit*; as also نَضَّ. (Aṣ.)

4. ابضّ لَهُ: see 1, last sentence.

5. تَبَضَّضْتُهُ *I took everything belonging to him*. (Ibn-'Abbád, Ḳ.) — تَبَضَّضْتُ حَقِّى مِنْهُ *I took the whole of my right*, or *due, from him by little and little*: (Ṣ, Ḳ:) [as also تَنَضَّضْتُهُ مِنْهُ.]

10. خُذْ مَا اسْتَبَضَّ *Take thou what is easily attainable; what offers itself without difficulty*. (AA, TA in art. ندب.)

بَضٌّ A man *thin-skinned*, or *fine-skinned, and plump*: (Ṣ:) or a man *having a thin*, or *fine, and plump, skin, upon which the least thing makes a mark*, or *an impression*: (Mgh:) or a man (Aṣ) *soft*, or *tender, in body*; not particularly implying whiteness: (Aṣ, Ṣ:) or *soft*, or *tender, in body, thin-skinned*, or *fine-skinned, and plump*: (Ḳ:) fem. with ة; (Ṣ, Ḳ, &c.;) signifying a girl, (Ṣ,) or a woman, *thin-skinned*, or *fine-skinned, and soft*, or *tender*, or *delicate*, (TA,) *if tawny* or *white*: (Ṣ, TA:) or *soft*, or *tender, in body*; not particularly implying whiteness: (Aṣ, Ṣ:) or *fleshy and white*: (AA:) or *thin-skinned*, or *fine-skinned, in whom the blood appears* [*through the skin*]: (Lḥ:) or *soft*, or *tender*, or *delicate, compact in flesh, and very white* or *fair in complexion*: (Lth:) and بَضِيضَةٌ and بَاضَّةٌ and بَضْبَاضَةٌ, applied to a girl, signify the same as بَضَّةٌ; (Ḳ, TA;) *compact in flesh, plump*, or *soft and thin-skinned and plump, with a very white* or *fair complexion*: (TA:) and بَضَاضٌ also is syn. with بَضَّةٌ, applied to a woman. (TA.)

بَضْضٌ *Little water*. (Ṣ, Ḳ.)

بَضَاضٌ: see بَضٌّ, at the end of the paragraph.

بِئْرٌ بَضُوضٌ, (Ḳ,) or رَكِيَّةٌ بَضُوضٌ, (Ṣ,) *A well having little water*: (Ṣ:) or *of which the water comes forth by little and little*: (Ḳ:) pl., in some copies of the Ḳ, بِضَاضٌ: in others, بَضَائِضُ. (TA.)

بُضَاضَةٌ مِنْ مَآءٍ, (Ḳ,) or مَا فِى السِّقَآءِ بُضَاضَةٌ, (TA,) and بَضِيضَةٌ, (Ḳ,) *There is not in the skin* [even so much as] *a small quantity of water*: (Ḳ, TA:) from Aboo-Sa'eed. (TA.)

بَضِيضَةٌ: see بَضٌّ, near the end of the paragraph. — *Rain little in quantity*. (Ṣgh, Ḳ.) — See also بُضَاضَةٌ. — *A thing which the hand possesses*. (Ḳ.) You say, أَخْرَجْتُ لَهُ بَضِيضَتِى *I produced to him what my hand possessed*. (TA.)

بَضْبَاضَةٌ: see بَضٌّ, near the end of the paragraph.

بَاضَّةٌ: see بَضٌّ, near the end of the paragraph.

مَا فِى البِئْرِ بَاضُوضٌ *There is not any moisture in the well*. (Ibn-'Abbád, Ḳ.)

هُوَ أَبَضُّ النَّاسِ *He is the most delicate*, or *fine, in complexion, of men, and the most beautiful of them in external skin*. (TA.)

بضع

1. بَضَعَهُ, (Ṣ, Mṣb,) aor. ـَ, (Mṣb,) inf. n. بَضْعٌ, (Ṣ, Mgh, Mṣb, Ḳ,) *He cut it*; (Ṣ, Mgh, Mṣb, Ḳ;) namely, flesh, or flesh-meat: (Ṣ, TA:) and *it* (a sword) *cut a piece off from it*; namely, a thing: (Aṣ, Ṣ:) and *he cut it in pieces*; namely, flesh, or flesh-meat: (Ḳ, TA:) and بضّعهُ, inf. n. تَبْضِيعٌ, has the first of these significations: (Ḳ: [but only the inf. n. is there mentioned:]) or this latter signifies *he cut it much*, or *in several pieces*, or *in many pieces*. (Mṣb, TA.*) — *He slit it*; or *cut it lengthwise*; (Ṣ, Mgh, Mṣb, Ḳ;) namely,

flesh, or flesh-meat, (Mṣb,) or a wound, (Ṣ, TA,) and a vein, and a hide. (Ṣ.) — [And hence,] بَضَعَهَا, (Sb, Mṣb, TA,) aor. ـَ, (Mṣb,) inf. n. بَضْعٌ (Ḳ, TA) and بُضْعٌ, like شُكْرٌ and شُغْلٌ and كُفْرٌ, for فُعْلٌ is not rare as a measure of inf. ns., (Sb, TA,) or accord. to some it is an inf. n. of this verb, (Mṣb,) but accord. to others it is a simple subst., (TA,) ‡ *Inivit eam; he lay with her*, or *compressed her*; (Sb, Mṣb, Ḳ, TA;) as also ٭ باضعها, (Mṣb,) inf. n. مُبَاضَعَةٌ (Ṣ, Mgh, Mṣb, Ḳ) and بِضَاعٌ: (Ṣ, Mṣb, Ḳ:) because in the act which it signifies is a kind of slitting. (Mgh.) You say, مَلَكَ بُضْعَهَا, i. e. جِمَاعَهَا. (Mṣb.) And it is said in a prov., كَمُعَلِّمَةِ أُمِّهَا البِضَاعَ ٭ ‡ [*Like her who teaches her mother* المُجَامَعَة]. (Ṣ.) — بَضْعٌ also signifies ‡ The *taking in marriage*: (Ḳ, TA:) and بُضْعٌ, as an inf. n., † The *making a contract of marriage*. (Mṣb.)

2: see **1**.

3: see **1**, in two places.

4. ابضعها, (Mgh, Mṣb, Ḳ,) inf. n. إِبْضَاعٌ, (Mgh, Mṣb,) ‡ *He gave her in marriage*. (Mgh, Mṣb, Ḳ.) It is said in a trad., (TA,) تُسْتَأْمَرُ النِّسَاءُ فِى إِبْضَاعِهِنَّ ‡ *Women shall be consulted respecting the giving them in marriage*: (T, Mgh, Mṣb, TA:) or, accord. to one relation, أَبْضَاعِهِنَّ ٭, (Mgh, Mṣb,) which [virtually] means the same; (Mṣb;) but this is a pl., namely, of بُضْعٌ. (Mgh, Mṣb.) = ابضع الشَّىْءَ *He made the thing to be* بِضَاعَة [i. e. *an article of merchandise*], (Ṣ, Ḳ, TA,) whatever it was; (TA;) as also استبضعهُ ٭: (Ṣ, Ḳ:) or اِسْتَبْضَعْتُ الشَّىْءَ ٭ signifies *I made* [or *took*] *the thing as* بضاعة [*an article of merchandise*] *for myself*: and you say, أَبْضَعْتُهُ غَيْرِى [*I made it*, or *gave it as, an article of merchandise to another than me*]: (Mgh, Mṣb:) and ابضعهُ البِضَاعَةَ *he gave him the article of merchandise*. (TA.) Hence the phrase, in a trad. relating to El-Medeeneh, accord. to one relation, تُبْضِعُ طِيبَهَا, meaning † *It gives the good that it possesses* to its inhabitants; as explained by Z; but accord. to the relation commonly known, it is تَنْضَحُ, with ن and with the unpointed ص; [meaning "it purifies;" (L in art. نصح;)] and there are two other relations, which are تَنْضَخُ and تَنْضَخُ. (TA.)

7. انبضع *It was*, or *became, cut*, or *cut off*. (Ḳ, TA.)

8. ابتضع مِنْهُ *He took*, or *received*, [*merchandise*] *from him*. (TA: [in which the word بِضَاعَةً requires to be supplied in the explanation, and is indicated by the context.])

10. اِسْتِبْضَاعٌ denotes a kind of matrimonial connection practised by people in the Time of Ignorance; i. e., A woman's *desiring sexual intercourse with a man only to obtain offspring by him*: a man of them used to say to his female slave or his wife, أَرْسِلِى إِلَى فُلَانٍ فَاسْتَبْضِعِى مِنْهُ [*Send thou to such a one, and demand of him sexual intercourse to obtain offspring*]; and he used to separate himself from her, and not touch her, until her pregnancy by that man became apparent: and this he did from a desire of obtaining generous offspring. (IAth, TA.) = See also **4**, in two places.

بَضْعٌ: see بِضْعٌ, first sentence, and near the end: and see also بَضْعَةٌ.

بُضْعٌ *Initus; sexual intercourse*: (Mgh, Mṣb, Ḳ:) a subst., (Mgh, Mṣb, TA,) accord. to some; but accord. to others, an inf. n.; (Mṣb;) held by Sb to be the latter: (TA:) [see **1**:] and *marriage*; or the *taking in marriage*; syn. نِكَاحٌ; (ISk, Ṣ, Mṣb, TA;) [which has also the first of the meanings given above;] as in the phrase مَلَكَ فُلَانٌ بُضْعَ فُلَانَةَ [explained above (see **1**)]: (ISk, Ṣ:) or, (Ḳ,) in this phrase, (Mgh,) ‡ the *pudendum muliebre*; the *vulva*; (Az, Mgh, Mṣb, Ḳ,* TA;) and so in the saying, in a trad., عُتِقَ بُضْعُكِ فَاخْتَارِى ‡ *Thy vulva hath become freed, therefore choose thou* whether thou wilt remain with thy husband or separate thyself from him; (TA;) and in the saying, تُسْتَأْمَرُ النِّسَاءُ فِى أَبْضَاعِهِنَّ, accord. to those who thus relate it, others saying إِبْضَاعِهِنَّ; (see **4**;) أَبْضَاعٌ being pl. of بُضْعٌ. (Mgh, Mṣb.) — Also ‡ The *marriage-contract*. (Ḳ.) — And ‡ *A dowry*; or *gift given to*, or *for, a bride*: (Ḳ, TA:) pl. بُضُوعٌ. (TA.) So in the saying of 'Amr Ibn-Maadee-Kerib,

* وَفِى كَعْبٍ وَإِخْوَتِهَا كِلَابٍ *

* سَوَامِى الطَّرْفِ غَالِيَةُ البُضُوعِ *

[*And among Kaab, and their brethren Kilab, are females lofty in look*, or] *proud*, and *dear in respect of dowries*. (TA.) — Also † *Divorce*: (Az, Ḳ:) thus having two contr. significations. (Ḳ.) — And † The *authority possessed over a woman by her guardian who affiances her*. (TA.) — And † *An equal*; particularly as a suitor in a case of marriage: as in the saying, in a trad., هٰذَا البُضْعُ لَا يُقْرَعُ أَنْفُهُ † *This equal's marriage shall not be refused*, nor shall it be desired, or wished for; *he shall not be rejected*. (TA.)

بِضْعٌ (Ṣ, Mgh, Mṣb, Ḳ, &c.) and ٭ بَضْعٌ, (Ṣ, Mṣb, Ḳ,) some of the Arabs pronouncing it with kesr, (Ṣ, Mṣb,) [*A number under ten*; and *an odd number*, meaning] *a number between two round*, or *decimal, numbers*; (AZ, Ḳ;) *from one to ten* [*exclusive of the latter*]; and *from eleven to twenty* [*exclusive of the latter*]; so accord. to Mebremán; (Ḳ;) i. e. Mohammad Ibn-'Alee Ibn-Ismá'eel the Lexicologist, Mebremán being his surname: (TA:) or *from three to nine*; (Ṣ, Mṣb, Ḳ [in the first and last the ns. of number being in the fem. gender; but in the second, masc.];) so accord. to Ḳatádeh; (Mgh;) *from three to less than ten*: (Fr [the ns. of number in the masc. gender]:) or *not less than three nor more than ten*; (Sh [the first n. of number in the fem. gender, and the second masc.];) *from three to ten*: (Mgh [the ns. of number in the masc. gender]:) or *to seven*: (Mujáhid, Mgh:) or *to five*: (AO, Ḳ [the n. of number in the fem. gender]:) or *from one to four*: (AO, O, Ḳ [the ns. of number in the masc. gender]:) or *to five*; an explanation ascribed to AO: (TA:) or *from four to nine*; (ISd, Ḳ [the ns. of number fem.];) and this is the signification preferred by Th: (TA:) or it signifies *five*: (Muḳátil [this n. of number masc.]:) or *seven*; (Muḳátil, Ḳ [in the Ḳ this n. of number being fem.];) so accord. to some: (AO:) or *ten*: (Eḍ-Ḍaḥḥák [this n. of number masc.]:) or *an undefined number*; غَيْرُ مَحْدُودٍ; so says Ṣgh; [and the like is said in the Mṣb;] in the Ḳ, erroneously, غَيْرُ مَعْدُودٍ; (TA;) because it means *a portion*, (Ṣgh, Ḳ,) which is undefined: (Ṣgh, TA:) it also signifies, *with ten*, [in like manner; i. e. *ten and a number under ten*; or the like: as] *from thirteen to nineteen*. (Mṣb.) When used as signifying from three to nine, (Mgh, Mṣb,) or to ten, or to seven, (Mgh,) [or to signify some number under ten, without another n. of number,] it is masc. and fem. without variation: (Mgh, Mṣb:) you say بِضْعُ رِجَالٍ *From three to nine* [&c.] *men*: and بِضْعُ نِسْوَةٍ *from three to nine* [&c.] *women*: (Mṣb:) and بِضْعُ سِنِينَ *from three to nine* [&c.] *years*: (Ṣ:) and فِى بِضْعِ سِنِينَ [*in from three to nine*, &c., *years*]: (Ḳur xxx. 3:) and فَلَبِثَ فِى السِّجْنِ بِضْعَ سِنِينَ [*And he remained in the prison from three to nine*, &c., *years*]. (Ḳur xii. 42.) But when used to denote a number above ten, (Mgh, Mṣb,) with a masc. n. it is with ā, (٭ بِضْعَة,) and with a fem. n. it is without ā: (ISk, Mgh, Mṣb, Ḳ:) you say بِضْعَةَ عَشَرَ رَجُلًا *From thirteen to nineteen* [&c.] *men*: and بِضْعَ عَشْرَةَ امْرَأَةً *from thirteen to nineteen* [&c.] *women*: (Ṣ, Mgh,* TA:) like as you say ثَلَاثَةَ عَشَرَ رَجُلًا and ثَلَاثَ عَشْرَةَ امْرَأَةً. (Mgh.) When you have passed the word denoting ten, (Ṣ, Ḳ,) [i. e.] to denote a number above twenty, (Mṣb,) it is not used: (Ṣ, Mṣb, Ḳ:) you do not say بِضْعٌ وَعِشْرُونَ, (Ṣ, Ḳ,) but تَيِّفٌ وَعِشْرُونَ; and so in the cases of the remaining numbers: (Ṣ:) or you do say بِضْعٌ وَعِشْرُونَ: (Ṣgh, Ḳ:) accord. to AZ, (Mṣb,) you say بِضْعَةٌ وَعِشْرُونَ رَجُلًا (Mgh, Mṣb, Ḳ) meaning *Twenty and odd men*: (AZ, TA:) and بِضْعٌ وَعِشْرُونَ امْرَأَةً (Mgh, Mṣb, Ḳ) meaning *twenty and odd women*: (AZ, TA:) but not the reverse: (Ḳ:) ISd says, we have not heard this, but there is no objection to it: (TA:) and Fr says, بِضْعٌ is not mentioned save with ten and twenty to ninety; (IB, Ḳ;) not with what exceeds this: (IB:) you do not say بِضْعٌ وَمِائَةٌ nor بِضْعٌ وَأَلْفٌ, (IB, Ḳ,) but مِائَةٌ وَتَيِّفٌ [and أَلْفٌ وَتَيِّفٌ]: (IB:) it occurs in trads. with عِشْرُونَ and with ثَلَاثُونَ. (TA.) — بِضْعٌ and ٭ بَضْعٌ also signify *A part*, or *portion*, of the night: (Ḳ:) *a time* thereof. (Lḥ.) You say, مَضَى بِضْعٌ مِنَ اللَّيْلِ [*A part*, or *portion, of the night passed*]. (TA.) J mentions it with ص [in the place of ض]; and explains it by جَوْشٌ, q. v. (TA.)

بَضْعَةٌ, (Ṣ, Mṣb, Ḳ,) with fet-ḥ, other words of like meaning being with kesr, as قِطْعَةٌ and فِلْذَةٌ and فِدْرَةٌ, (Ṣ,) and sometimes with kesr, [٭ بِضْعَةٌ,]

(Ḳ,) and ٭ بُضْعَةٌ also is mentioned, (TA,) of which the first is the most chaste, though Esh-Shiháb asserts the second to be more common, (TA,) *A piece*, or *lump*, or *portion cut off*; (TA;) particularly *of flesh*, or *flesh-meat*, (Ṣ, Mṣb, Ḳ,) *in a compact*, or *collective, state*: (TA:) pl. بَضْعٌ, [or rather this is a coll. gen. n., of which بَضْعَةٌ is the n. un.,] and بِضَعٌ, (Ṣ, Mṣb, Ḳ,) as some say, (Ṣ,) but this is disallowed by 'Alee Ibn-Ḥamzeh, (TA,) [or it may be a correct pl. of بِضْعَةٌ agreeably with analogy,] and بِضَاعٌ, and بَضَعَاتٌ, (Mṣb, Ḳ,) and [quasi-pl. n.] بَضِيعٌ, which is extr., like رَهِينٌ and كَلِيبٌ and مَعِيزٌ [&c.]. (TA.) Hence the saying [of Mohammad] in a trad., فَاطِمَةُ بَضْعَةٌ مِنِّى يَرِيبُنِى مَا رَابَهَا وَيُؤْذِينِى مَا آذَاهَا ‡ *Fátimeh is a part of me: [that displeases and disquiets me which has displeased and disquieted her, and that hurts me which has hurt her:]* or, accord. to one relation, he said بُضَيْعَةٌ [*a little part*]. (TA.) One says also, إِنَّ فُلَانًا لَشَدِيدُ البَضْعَةِ حَسَنُهَا meaning *Verily such a one is corpulent and fat*. (TA.) — See also بَضَعَةٌ.

بُضْعَةٌ: see بَضْعَةٌ.

بِضْعَةٌ: see بَضْعَةٌ: and, as a noun of number, see بِضْعٌ, latter half of the paragraph.

بَضَعَةٌ The *sound of cutting* of swords: occurring in the saying, سَمِعْتُ لِلسِّيَاطِ خَضَعَةً وَلِلسُّيُوفِ بَضَعَةً *I heard a sound of falling of the whips, and a sound of cutting of the swords*: (TA:) but in the Ṣ and A in art. خضع, and by IB, خضعة and بضعة are written خَضْعَةٌ and ٭ بَضْعَةٌ; and IB explains the former as signifying the sounds of swords; and the latter, the *sounds of whips*. (TA in art. خضع.) [See also بَاضِعٌ.]

بِضَاعٌ [The *giving and receiving merchandise*;] a subst. from أَبْضَعَهُ البِضَاعَةَ and ابْتَضَعَ مِنْهُ; [or rather an inf. n. of which the verb, بَاضَعَ, is not used;] similar to قِرَاضٌ. (TA.)

بَضِيعٌ *Flesh*. (Aṣ, Ṣ.) You say, دَابَّةٌ كَثِيرَةُ البَضِيعِ (Aṣ, Ṣ, TA) *A beast abounding in what is distinct from the rest of the flesh of the thigh*: n. un. with ة. (TA.) And رَجُلٌ خَاظِى البَضِيعِ (Aṣ, Ṣ) *A fat man*. (TA.) And سَاعِدٌ خَاظِى البَضِيعِ [*A fore arm*, or *an upper arm*,] *full of flesh*. (IB.) [See also بَضْعَةٌ, of which it is a quasi-pl. n.]

بِضَاعَةٌ *Merchandise*; or *an article of merchandise*; (TA;) *a portion of one's property which one sends for traffic*; (Ṣ;) *a portion of property prepared for traffic*, (Mgh,* Mṣb,) or *with which one traffics*; from بَضْعٌ signifying the act of "cutting," or "cutting off;" and vulgarly pronounced بُضَاعَةٌ: (TA:) pl. بَضَائِعُ. (Mṣb, TA.)

بَاضِعٌ A sword *that cuts off a piece of a thing that it strikes*: (Ṣ, TA:) or a *sharp*, or *cutting*, sword: (Ḳ:) or a sword *that cuts everything*: (TA:) pl. بَضَعَةٌ: (Ḳ:) Fr says that بَضَعَةٌ signifies *swords*; and خَضَعَةٌ, whips: but some say the reverse. (TA.) [See also بَضَعَةٌ above.] — [See also the next paragraph.] = [*A broker who acts as an intermediary between the sellers and buyers of camels*;] the *same with respect to camels as the* دَلَّال *with respect to houses*: (O, L, Ḳ:) or *one who carries the articles of merchandise of the tribe, and conveys those articles from place to place for sale*: (Ibn-'Abbád, Ṣgh, Ḳ:) it is said in the A that بَاضِعُ الحَىِّ signifies *the person who carries the articles of merchandise of the tribe*. (TA:)

بَاضِعَةٌ *A wound by which the head is broken*, (Ṣ, Mgh, Mṣb, Ḳ,) *which cuts the skin, and cleaves the flesh* (Ṣ, Ḳ) *in a slight degree*, (Ḳ,) *and brings blood, but does not make it to flow*: (Ṣ, Ḳ:) or *which wounds the skin, and cleaves the flesh*: (Mgh:) or *which cleaves the flesh, but does not reach to the bone, nor cause the blood to flow*: (Mṣb:) that from which the blood flows is termed دَامِيَةٌ [app. a mistake for دَامِعَةٌ]. (Ṣ, Mṣb.) = *A large flock* (فِرْقٌ [in the ČḲ, erroneously, فَرَق,]) of sheep or goats: (Ṣ, Ṣgh, Ḳ:) or *a portion separated from the rest* of the sheep or goats: (Lth, Ḳ:) pl. بَوَاضِعُ: you say, فِرَقٌ بَوَاضِعُ. (Lth.)

أَبْضَعُ as a corroborative after أَجْمَعُ: see أَبْصَعُ, with the unpointed ص. Az says that it is an evident mistranscription. (TA.)

مِبْضَعٌ *A lancet; an instrument with which a vein is cut*: (Ṣ, Mgh,* Ḳ, TA:) and [*a currier's knife*] *with which leather is cut*: (Ṣ, TA:) [pl. مَبَاضِعُ: accord. to the Mirḳát el-Loghah, as cited by Golius, it signifies *a farrier's fleam*; differing from مِشْرَطٌ, which signifies a surgeon's lancet: but this distinction is probably post-classical; for accord. to the TA, these two words signify the same.]

مَبْضُوعَةٌ [used as a subst.] *A bow: a bow cut* from a branch. (TA.)

مُسْتَبْضِعٌ. It is said in a prov., كَمُسْتَبْضِعِ تَمْرٍ إِلَى هَجَرٍ [*Like the taker of dates as merchandise to Hejer*]; because Hejer is [famous as] the place of production (مَعْدِن) of dates. (Ṣ.) مستبضع is here made trans. by means of الى because it has the meaning of حَامِل. (TA.)

بط

1. بَطَّ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـُ, inf. n. بَطٌّ, (Mgh, Mṣb,) *He slit* a wound, (Ṣ, Mgh, Mṣb, Ḳ,) or an ulcer, (Ṣ,) and a purse, (Ḳ,) &c. (TA.) [See also R. Q. 1.]

2. بطّط, inf. n. تَبْطِيطٌ, *He trafficked in the birds called* بَطّ, q. v. (Ḳ.)

4. ابطّ, (IAạr, Ḳ,) inf. n. إِبْطَاطٌ, (IAạr,) *He purchased* [or *became possessed of*] *a* بَطَّة [q. v.] *for oil*, or *of oil*. (IAạr, Ḳ.)

R. Q. 1. ضَرَبَهُ فَبَطْبَطَهُ *He struck him and clave his skin*, or *his head*. (TA.) [See 1.] = See also بَطْبَطَةٌ, below.

بَطٌّ *A kind of water-fowl*; (Ṣ, O, Mṣb;) [the *duck*, or *ducks*; and the *goose*, or *geese*; but generally the former of these birds; agreeably with a statement in the Jm, that بَطٌّ is applied by the Arabs to the *small*, and إِوَزٌّ to the *large*;] *i. q.* إِوَزٌّ, (Ḳ, TA,) both the *small thereof* and the *large*: (TA:) a Persian word (عَجَمِىٌّ), arabicized; [originally بَتْ, or بَطْ, or بَطّْ;] or, accord. to IJ, an imitation of its cries: n. un. بَطَّةٌ, (Ṣ, Mṣb, Ḳ,) which is applied to the male and to the female, (Ṣ, Mṣb,) like حَمَامَةٌ and دَجَاجَةٌ: (Ṣ:) pl. بِطَاطٌ. (TA.)

بَطَّةٌ n. un. of بَطٌّ, q. v. — Also *A kind of bottle*, or *pot, of glass*; syn. دَبَّةٌ; (Ḳ, TA; [in the ČḲ, erroneously, دُبَّة;]) in the dial. of the people of Mekkeh; so called because made in the form of a living بَطَّة: (Lth, TA:) or *a vessel like the [flask, or bottle, called]* قَارُورَة; (Ḳ;) [*a kind of leathern pot, or bottle, of which the body is nearly globular, with a short and wide neck*;] *in which oil &c. are put*: pl. بُطَطٌ. (TA.)

بَطَّاطٌ *A maker of* بُطَط, pl. of بَطَّةٌ. (TA.)

بَطْبَطَةٌ [app. an inf. n., of which the verb is ٭ بَطْبَطَ,] The *crying*, or *cry, of the* بَطّ; (Ḳ;) after which it [the bird] is named, accord. to IJ, as mentioned above: (TA:) or its *diving in water*. (Ḳ.)

مِبَطَّةٌ The مِبْضَع [or *scarifying instrument*] (Ḳ, TA) *with which a wound is slit*. (TA.)

بطأ

1. بَطُؤَ, aor. ـُ, inf. n. بُطْءٌ (Ṣ, Mṣb, Ḳ) and بَطَاءَةٌ, with fet-ḥ and medd, (Mṣb,) or بِطَاءٌ, like كِتَابٌ; (Ḳ;) and ٭ ابطأ; (Ṣ, Mṣb, Ḳ;) *He was*, or *became, slow, tardy, dilatory, late*, or *backward; contr. of* أَسْرَعَ; (Ḳ;) in his going or course, and in his gait [&c.]: (TA:) or the latter is said of a man; (Ṣ, Mṣb;) meaning [as above; or] *his coming was late*, or *backward*; (Mṣb;) [and is app. elliptical, for ابطأ مَشْيَهُ *he made his pace*, or *going, slow*, &c.; or the like; see اسرع:] and بَطُؤَ [denotes what is as it were an innate quality; see, again, أَسْرَعَ; or] is said of one's coming; [meaning *it was*, or *became, slow*, &c.;] (Ṣ, Mṣb;) بُطْءٌ being the *contr. of* سُرْعَةٌ. (Ṣ.) One should not say ٭ أَبْطَأْتُ for أَبْطَأْتُ. (Ṣ.) [See also 6.] — بَطُؤَ ذَا خُرُوجًا: see بُطْآنَ.

2. بطّأ بِهِ [and بطّأهُ, inf. n. as below, *It made him slow, tardy, dilatory, late*, or *backward*;] *it kept him*, or *held him, back*; or *put him back*, or *backward*. (TA.) It is said in a trad., مَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ *Him whom his evil deeds keep*, or *hold, back*, or *put back*, or *backward, his* nobility of *lineage will not profit*, [or *advance*, or *put forward*,] in the life to come, or in the world to come. (TA.) مَا بَطَّأَ بِكَ and ٭ مَا أَبْطَأَ بِكَ signify the same [*What made thee*, or *hath made thee, slow?* &c.]; (Ṣ, TA;) and so مَا بَطَّأَكَ. (TA.) And you say, بَطَّأَ عَلَيْهِ بِالأَمْرِ, inf. n. تَبْطِئَةٌ; and

ابطأ به ; *He delayed to him* [*the doing of*] *the thing*, or *affair*. (K.)

4: see 1 and 2; each in two places. — أَبْطَؤُوا *Their beasts on which they rode were*, or *became, slow*. (AZ, S, K.) — مَا أَبْطَأَهُ *How slow*, or *tardy*, &c., *is* [*he*, or] *it!* (S.)

6. تباطأ [accord. to general analogy, *He feigned*, or *affected, to be slow, tardy*, &c.: or] *he was slow*, or *sluggish*; or *he made delay*; in going, or pace: and *he held back* from work, or action. (KL.) You say of a man, تباطأ فِى مَسِيرِهِ [*He feigned*, or *affected, to be slow*, &c., *in his going, course*, or *pace*]. (S.)

10. استبطأهُ (S, TA) *He deemed him*, or *reckoned him, slow, tardy*, &c. (KL.) You say, كَتَبَ إِلَىَّ يَسْتَبْطِئُنِى [*He wrote to me, deeming me*, or *reckoning me, slow*, &c.]. (TA.)

بُطْءٌ inf. n. of 1. (S, Msb, K.) — One says, in the dial. of Benoo-Yarbooa, (TA,) لَمْ أَفْعَلْهُ بُطْءًا يَا هٰذَا, and بُطَّأَى, [*I never did it*, lit.] *I did it not ever, O thou!* i. e. الدَّهْرَ. (K, TA.)

بُطَّأَى: see بُطْءٌ.

بُطْآنَ ذَا خُرُوجًا, and بَطْآنَ ذَا خُرُوجًا, (S, K,) but the latter is extr., (TA,) *i. q.* بَطُؤَ ذَا خُرُوجًا [*Slow*, or *very slow*, or *how slow, is this in coming forth!*]; (S, K;) the fet-hah in [the last syllable of] بَطُؤَ is transferred to the ن of بُطْآنَ, and the dammeh of the ط [in the former] to the ب [in the latter]; the meaning being one of wonder; i. e. مَا أَبْطَأَهُ. (S, TA.) [بطآن is an enunciative placed before its inchoative: and, being originally بَطُؤَ, it may be a simple enunciative, or an enunciative having an intensive signification; as that verb signifies simply "it was slow," &c., and may be used as co-ordinate to رَمَوَ, meaning "excellent is he in his shooting!" &c., and قَضُوَ "excellent is he in his judging!" &c.: or it may be equivalent to مَا أَبْطَأَ, as it is said to be in the S. See also سَرْعَانَ.]

بَطِيْءٌ *Slow, tardy, dilatory, late*, or *backward*; applied to a man, (S, Msb, TA,) and to a horse or the like: (S, TA:) pl. بُطَآءٌ. (S, K, TA.) — Also an imitative sequent to حَطِيْءٌ. (S in art. حطأ.)

أَبْطَأُ *More*, and *most, slow*, &c. (Meyd, &c.)

المَبْطَأُ for المَبْدَأُ is mentioned by AO. (TA on the letter ط.)

بطح

1. بَطَحَهُ, aor. ـَ, (Msb, TA,) inf. n. بَطْحٌ, (Mgh, TA,) *He spread it; spread it out*, or *forth; expanded it; extended it*. (Mgh,* Msb, TA.) — Also, (S, A, K,) or بَطَحَهُ عَلَى وَجْهِهِ, (Mgh, Msb,) aor. as above, (K,) and so the inf. n., (TA,) *He threw him down upon his face*. (S, A, Mgh, Msb, K.) — See also 2.

2. بطّح المَسْجِدَ, (TA,) inf. n. تَبْطِيحٌ; (K;) and ابطحهُ; (TA;) *He strewed pebbles in the mosque, and made it plain*, or *level* [*in its ground*, or *floor*]: (K, TA:) and بَطْحُهُ, [inf. n. of بَطَحَهُ,] occurring in a trad., also signifies the *making it plain*, or *level*. (TA.)

4: see 2.

5. تبطّح: see 7. — Also *It* (a torrent) *flowed widely*: (ISd, A:) or *spread widely in the* بَطْحَآء. (S, K.) — Also, [and انبطح,] *It* (a place &c.) *spread; spread out*, or *forth; became expanded* or *extended*. (TA.) = And *i. q.* اِنْتَصَبَ [*It became set up* or *upright, erected*, &c.: thus the verb bears two contr. significations]. (TA.) = Also *He* (a man) *took the* أَبْطَح *as a place of abode*. (A, TA.)

7. انبطح *It* (water) *went to the right and left* in a place. (AA.) — See also 5. — *He became thrown down upon his face*: (S, A, K:) or *he lay*, or *lay as though thrown down* or *extended*, upon his face: (Mgh, Msb:) or *he stretched himself; or lay, and stretched himself; upon his face, extended upon the ground*; as also تبطّح. (TA.) — *It* (a valley) *became wide*; (K, TA;) as also استبطح. (TA.)

10: see 7.

بَطِحٌ: see أَبْطَحُ, in two places.

بَطْحَةٌ The *stature* of a man [app. in a lying posture]: as in the phrase هُوَ بَطْحَةُ رَجُلٍ [*It is of the stature of a man*]. (K.) — بَيْنَهُمَا بَطْحَةٌ بَعِيدَةٌ *Between them two is a far-extending distance* or *space* or *interval*. (L.) — See also أَبْطَحُ.

بَطْحَآء: see أَبْطَحُ, in four places.

بِطَاحٌ بُطَّحٌ [*Many wide water-courses in which are fine*, or *minute*, or *broken, pebbles*: the former word is pl. of أَبْطَحُ or of بَطْحَآء]: a phrase like أَعْوَامٌ عُوَّمٌ. (As, A 'Obeyd, S.)

بَطِيحَةٌ: see أَبْطَحُ.

بَاطِحٌ applied to a man, *i. q.* مُنْبَطِحٌ [part. n. of 7, q. v.]. (Ham p. 244.)

أَبْطَحُ, originally an epithet [and therefore imperfectly decl.], (M, TA,) that is, an epithet converted into a subst., and not used as an epithet, (Ham p. 21,) *A wide water-course*, or *channel of a torrent, in which are fine*, or *minute*, or *broken, pebbles*; (S, A, K, and Ham ubi suprà;) so called because the water goes in it to the right and left; [i. e. spreads widely; see 7;] (AA;) as also بَطْحَآء, (S, A, K, Ham,) fem. of the former, and, like it, an epithet converted into a subst.; (Ham ubi suprà;) and بَطِيحَةٌ, (S, K,) and بَطْحٌ: (K:) or *a water-course*, or *channel of a torrent, in which are sand and pebbles*; as also بَطْحَآء: (Mgh:) or a *wide place* [app. *in a water-course*]; as also بطحة [app. بَطْحَةٌ, which is explained by Freytag, but without his stating on what authority, as signifying *a depressed place through which water flows, abounding with pebbles*; as is also بُطْحَةٌ; and in like manner Golius explains the former, but mentions the latter as a pl. of بطيحة]: (Msb:) or, accord. to AHn, the *bottom of a water-course*, or *channel of a torrent, producing no plants* or *herbage*: (TA:) or بَطْحَآء signifies *soft earth* of a valley, *such as has been drawn along by the torrents*: (ISd, TA:) or the *soft pebbles in the bottom of the water-course*, or *channel of a torrent*, of a valley; as also أَبْطَحُ: (IAth, TA:) or the *soft earth, such as has been drawn along by the torrents, in the bottom of a* تَلْعَة [meaning *a water-course* &c.] and *of a valley*; and the أَبْطَح and بَطْحَآء of a valley are its *earth and soft pebbles*: (En-Nadr, TA:) and accord. to AA, بَطِحٌ signifies *sand in a* بَطْحَآء: (TA:) the pl. is أَبَاطِحُ and بِطَاحٌ (S, A, K) and بَطَائِحُ; (K;) the first of these, and the second also, contr. to analogy, being pls. of ابطح; (S;) or both are pls. of بطحآء, contr. to analogy; (Ham p. 251;) or the first is pl. of ابطح, formed after the manner of the pl. of a subst. of this measure, though the sing. is originally an epithet; (M, TA;) and the second, as is asserted by more than one, is correctly pl. of بطحآء, as is also بَطْحَاوَاتٌ; (TA;) and the third is pl. of بطيحة. (M, TA.)

مُنْبَطِحٌ [part. n. of 7, q. v.: often applied to anything *Spread out, expanded*, or *flat*]: see بَاطِحٌ.

بطخ

4. أَبْطَخُوا *They had abundance of* بِطِّيخ [or *melons*, or *water-melons*]. (S, A, L, K.)

5. تبطّخ *He ate* بِطِّيخ. (A, TA.)

إِبِلٌ بَطِخَةٌ, and رِجَالٌ بَطِخَةٌ, ‡ *Large, big, bulky*, or *corpulent, camels*, and *men*: and رَجُلٌ بُطَاخِىٌّ ‡ *a large, big, bulky*, or *corpulent, man*. (K, TA.)

بُطَاخِىٌّ: see what immediately precedes.

بِطِّيخٌ, (S, Msb, K, &c.,) vulgarly and incorrectly pronounced بَطِّيخٌ, (ISk, Msb,) and in the dial. of El-Hijáz called طِبِّيخٌ, (Msb,) *A certain well-known fruit*; (Msb;) [the *melon*, absolutely, as is shown by many passages in the lexicons, and expressly stated in law-books: and, particularly, the *water-melon; cucurbita citrullus*: or *a plant*] *of the kind called* يَقْطِين, *that does not grow tall, but extends itself upon the surface of the ground*: (K, TA:) and also the خِرْبِز [or خَرْبُز, a Persian word, and applied to the *water-melon*, by the Turks termed by this name, and in their own language قَارْپُوزْ]: (CK: [but not found by me in my MS. copy of the K, nor in the L, nor in the TA:]) or البِطِّيخُ الهِنْدِىُّ [the Indian بطّيخ] is *what is called in Persian the* خَرْبُز: (Mgh:) [the term بطّيخ is applied to many varieties of the water-melon, distinguished by different epithets; as الأَصْفَرُ *the red*, الأَحْمَرُ *the yellow*, الأَبْيَضُ *the white*, الأَجْرَبُ *the mangy*, النَّمِشُ *the speckled*, البُرْلُسِىُّ *that of El-Burullus*, &c.: it is a coll. gen. n.:] n. un. with ة. (S, K.)

مَبْطَخَةٌ (Ṣ, A, Mgh, &c.) and مَبْطُخَةٌ (Ṣ, L, Ḳ) *A place where* بِطِّيخ *grow:* (Ṣ, A, Mgh, &c.:) pl. مَبَاطِخُ. (A, TA.)

بطر

1. بَطِرَ, aor. ـَ, inf. n. بَطَرٌ, *He exulted;* or *exulted greatly,* or *excessively; and behaved insolently and unthankfully,* or *ungratefully:* or *he exulted by reason of wealth, and behaved with pride and self-conceitedness, and boastfulness, and want of thankfulness:* or *he behaved with the utmost exultation,* &c.: or *he rejoiced, and rested his mind upon things agreeable with natural desire:* syn. of the inf. n. أَشَرٌ, (Ṣ, A, L, Mṣb, TA,) and مَرَحٌ; (L, TA;) the former of which signifies شِدَّةُ المَرَحِ, (Ṣ, A,) and مُجَاوَزَةُ الحَدِّ فِى مَرَحٍ: (A:) *he was,* or *became, stupified, deprived of his reason, confounded,* or *amazed,* (Ṣ, Ḳ, Er-Rágheb,) *bearing wealth ill,* or *in an evil manner, performing little of the duty imposed on him by it, and turning it to a wrong purpose:* (Er-Rágheb, TA,* TḲ:) this is said to be the primary signification: (TA:) *he was,* or *became, stupified,* or *confounded, and knew not what to prefer nor what to postpone:* (TA:) *he was,* or *became, confounded, perplexed,* or *amazed, by reason of fright:* (Aṣ, Ṣ voce بَحِرَ:) *he behaved exorbitantly,* or *insolently, with wealth,* (Ḳ, TA,) or *on the occasion of having wealth:* and this, also, is said to be the primary signification: (TA:) *he had,* or *exercised, little of the quality of bearing wealth* [*in a becoming,* or *proper, manner*]: (Ḳ:) *he behaved proudly:* (TA:) *he regarded a thing with hatred,* or *dislike, without its deserving to be so regarded: he was,* or *became, brisk, lively,* or *sprightly:* (Ḳ:) accord. to some, *he walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side.* (TA.) It is said in a trad., لَا يَنْظُرُ ٱللّٰهُ يَوْمَ القِيَامَةِ مَنْ جَرَّ إِزَارَهُ بَطَرًا [*God will not look, on the day of resurrection, upon him who drags along his wrapper of the lower part of the body in exultation and insolence,* or *pride:* meaning one who wears too long a wrapper of the lower part of the body]. (TA.) — بَطِرْتَ عَيْشَكَ ‡ [*Thou exultedst,* or *exultedst greatly,* or *excessively, and behavedst insolently and unthankfully,* or *ungratefully,* &c., *in thy manner of life,*] is a phrase similar to رَشِدْتَ أَمْرَكَ; (Ṣ, TA;) and in like manner بَطِرَتْ مَعِيشَتَهَا, in the Ḳur [xxviii. 58]; in which the verb is not trans., but the subst. is put in the accus. case because of فِى understood before it. (Aboo-Is-ḥáḳ.) — لَا أَبْطَرُ الغِنَى † *I do not,* or *will not, domineer,* or *assume superiority, over others when I am rich.* (Ḥam p. 517.) — بَطِرَ النِّعْمَةَ ‡ *He held wealth,* or *the favour,* or *benefit, in light estimation, and was unthankful,* or *ungrateful, for it.* (A.) — بَطِرَ هِدَايَةَ أَمْرِهِ † *He refused the right direction as to the management of his affair, and was ignorant of it.* (TA.) — It is said in a trad., that pride is بَطَرُ الحَقِّ, which *means* ‡ *The considering as false,* or *vain, what God has pronounced to be the truth,* or *our duty;* namely, the confession of his unity, and the obligation of rendering Him religious service: or *the being confounded at considering truth,* or *duty, and not seeing it to be true,* or *incumbent:* (TA:) or *the disdaining the truth,* or *right, and not accepting it* or *not admitting it.* (Ḳ.) = بَطَرَهُ, aor. ـَ (Ṣ, Ḳ) and ـِ, (Ḳ,) inf. n. بَطْرٌ, (Ṣ, Mṣb,) *He cut it,* or *divided it, lengthwise; slit it; split it.* (Ṣ, Mṣb, Ḳ.) Hence the appellation بَيْطَارٌ. (Ṣ, Mṣb.)

4. ابطرهُ *It rendered him such as is termed* بَطِر; *it* (wealth) *caused him to exult,* or *to exult greatly,* or *excessively, and to behave insolently and unthankfully,* or *ungratefully:* &c.: [see بَطِرَ:] (Ṣ, A:) *it stupified him, deprived him of his reason, confounded him,* or *amazed him.* (Ṣ, Ḳ.) You say, مَا أَمْطَرَتْ حَتَّى أَبْطَرَتْ *It* (the sky) *rained not until it caused* [men] *to exult,* or *to exult greatly,* &c. (A.) — ابطر حِلْمَهُ ‡ *It* (the ignorance of a person) *caused his* (another's) *clemency, moderation,* or *gravity, to become converted into inordinate exultation, and insolence,* or *the like, and levity.* (A.) — ابطرهُ حِلْمُهُ ‡ *It stupified, confounded,* or *amazed, him, so as to turn him from his clemency, moderation,* or *gravity.* (TA.) — ابطرهُ ذَرْعُهُ ‡ *He imposed upon him more than he was able to do;* (Ṣ;) *what was above his power:* (Ḳ:) ذرعه is here a substitute for its antecedent to indicate an implication therein: (A:) you say this when a slow-paced camel has endeavoured in vain to keep pace with another camel; and when any man has imposed upon another a difficulty beyond his power: (TA:) or the meaning is, *he cut off his means of subsistence, and wasted his body:* (IAạr, Ḳ:) ذرع signifying the "body." (IAạr.)

Q. Q. 1. بيطر, inf. n. بَيْطَرَةٌ, *He practised* [*farriery, the veterinary art,* or] *the art of the* بَيْطَار. (Mṣb.) هُوَ يُبَيْطِرُ الدَّوَابَّ — *He treats beasts,* or *horses and the like, medically,* or *curatively.* (TA.)

ذَهَبَ دَمُهُ بَطْرًا ‡ *His blood went unrevenged,* (Ks, Ṣ, A, Ḳ,) *being held in light estimation.* (A.)

بَطِرٌ part. n. of بَطِرَ, (Mṣb, TA,) *Exulting,* or *exulting greatly,* or *excessively, and behaving insolently and unthankfully,* or *ungratefully:* or *exulting by reason of wealth, and behaving with pride and self-conceitedness, and boastfulness, and want of thankfulness:* or *behaving with the utmost exultation,* &c.: see its verb. (A, Mṣb, TA.)

بَطِيرٌ *Cut,* or *divided, lengthwise; slit; split;* (Ḳ;) as also مَبْطُورٌ. (TA.) = See also بَيْطَارٌ.

امْرَأَةٌ بَطِيرَةٌ *A woman who behaves with much* بَطَر, i. e. *exultation, and insolence and unthankfulness,* or *ingratitude,* &c.: [see بَطِرَ.] (A.) [See also what next follows.]

بِطْرِيرٌ *Clamorous; long-tongued:* and one *who perseveres in error:* fem. with ة: (Ḳ:) but it [the former] is mostly used in relation to women, (TA,) and as signifying a woman *who exults,* or *exults greatly,* or *excessively, and behaves insolently and unthankfully,* or *ungratefully,* (تَبْطَرُ,) *and perseveres in error:* (ADḳ:) [it is said in the TA that some say بِظْرِيرٌ, and that this is the more approved; but Az says,] Lth cites, from ADḳ, the phrase امْرَأَةٌ بِطْرِيرٌ as meaning *a clamorous, long-tongued woman;* لِأَنَّهَا قَدْ بَطِرَتْ وَأَشِرَتْ [because of her insolent behaviour]: and says that, accord. to Aboo-Kheyreh, it is امراة بِظْرِيرٌ; her tongue being likened to the بَظْر: but Lth adds, the saying of ADḳ is preferable in my opinion, and more correct. (T in art. بظر.)

بَيْطَرٌ: see بَيْطَارٌ.

بَيْطَرٌ: see بَيْطَارٌ. — [Hence,] *A tailor.* (Sh, Ṣ,* Ḳ.) A poet says, (calling a tailor a بيطر, like as one calls a skilful man an إِسْكَاف, Sh, TA,)

* شَقَّ البَيْطَرِ مِدْرَعَ الهُمَامِ *

[*Like as the tailor cuts lengthwise,* or *slits, the woollen tunic of the valiant chief*]. (Sh, Ṣ.)

بَيْطَرَةٌ [*Farriery;* the *veterinary art;*] the *art of the* بَيْطَار. (Ṣ, Ḳ.) [See Q. Q. 1.]

بَيْطَارٌ (Ṣ, Mṣb, Ḳ) and بَيْطَرٌ (Ṣ, Ḳ) and بَيْطَرٌ (Ṣ, Ḳ) and بَطِيرٌ (Ḳ) and مُبَيْطِرٌ (Ṣ, Ḳ) [*A farrier; one who practises the veterinary art;*] *one who treats beasts,* or *horses and the like, medically,* or *curatively:* (Ḳ:) from بَطَرَة, explained above. (Ṣ, Mṣb.*) أَشْهَرُ مِنْ رَايَةِ البَيْطَارِ [*More commonly known than the sign of the farrier,* app. meaning a sign which, I suppose, the itinerant farrier carried about with him,] (A, TA) is one of the proverbs of the Arabs. (TA.) — You say, also, هُوَ بِهٰذَا عَالِمٌ بَيْطَارٌ ‡ [*He is knowing and skilful in this:* see also بَيْطَرٌ]. (A.)

بَطِيرٌ: see مَبْطُورٌ.

مَبْطُورٌ: see بَطِيرٌ.

مُبَيْطِرٌ: see بَيْطَارٌ.

بطرق

بِطْرِيقٌ *A* قَائِد [or *leader of an army*], in the language of the رُوم [or Greeks of the Lower Empire]; (JḲ;) *one who is to the* رُوم *like the* قائد *to the Arabs;* (Mgh, Mṣb;) [i. e.] *a leader of an army* (قائد) *of the* رُوم; (Ṣ, Ḳ;) accord. to Ḳudámeh, (Mgh,) *one who is over ten thousand men:* (Mgh, Ḳ:) next to him is the طَرْخَان [in the ḲḲ تَرْخَان], over five thousand: then, the قَوْمَس, over two hundred: (Ḳ:) but in art. طرخ in the Ḳ, it is said that طرخان signifies "a headman, or chief, of high, or noble, rank," in the language of Khurásán; and in art. قمس, that قومس signifies "a commander," or the like, syn. أَمِير; and قَمَامِسَةٌ, i. q. بَطَارِقَةٌ, (TA,) which is pl. of بطريق, (Ṣ, Mgh, Mṣb, Ḳ,) as also بَطَارِيقُ, for which بَطَارِقُ is used in a verse of Aboo-Dhueyb: (TA:) it is an arabicized word; (Ṣ, TA;) [app. from the Latin "patricius;"] or, as some say, of the language of the رُوم and of Syria: or Arabic, agreeing with the foreign word, and of the dial. of the people of El-Ḥijáz: accord. to El-Jawáleeḳee and others, in the language of the رُوم it is بترك: some say that it signifies *skilled in war and its affairs,* in the language of the رُوم; and he who is so has rank, or office, and is sometimes made foremost, among them: (TA:) and (some say, TA) a *proud and self-conceited*

man; (JK, Ḳ;) so says Ibn-'Abbád: (TA:) and *fat*; applied to a bird (JK, Ḳ) &c.: (JK:) pl. بَطَارِقَةٌ. (Ḳ.) — [See also بَطْرَكٌ, and جَاثَلِيقٌ.]

بطرك

بَطْرَكٌ and بِطْرَكٌ *i. q.* بِطْرِيقٌ, (As, Ḳ,) i. e. *A leader of the Christians:* (TA:) or the *chief of the Magians:* (Ḳ:) [in the present day, the former is applied to *a Patriarch of a Christian church*; as also ✦ بِطْرِيكٌ: (see جَاثَلِيقٌ:) pl. بَطَارِكَةٌ and بَطَارِيكُ]: adventitious; not Arabic. (Az, TA.)

[بَطْرَكِيٌّ *Patriarchal*; i. e. *of*, or *belonging to*, or *relating to, a Patriarch of a Christian church*; as also ✦ بِطْرِيكِيٌّ: both modern terms.]

[بَطْرَكِيَّةٌ *A patriarchate*; i. e. the *office*, or *jurisdiction, of a Patriarch of a Christian church*; as also ✦ بِطْرِيكِيَّةٌ: both modern terms.]

بِطْرِيكٌ: see بَطْرَكٌ.

بِطْرِيكِيٌّ: see بَطْرَكِيٌّ.

بِطْرِيكِيَّةٌ: see بَطْرَكِيَّةٌ.

بطش

1. بَطَشَ بِهِ, (Ṣ, A, Mgh, Mṣb, Ḳ,) aor. ـِ and ـُ, (Ṣ, Mṣb, Ḳ,) the former of which is that adopted by the seven readers (Mṣb, TA) in chap. xliv. verse 15 of the Ḳur, (TA,) inf. n. بَطْشٌ, (Ṣ, Mgh, Mṣb,) *He seized him violently; laid violent hands upon him:* (Ṣ, Mṣb:) *assaulted him:* (Ṣ:) or *he seized him with violence and assault:* (A, Ḳ:) or *he seized him vehemently, in anger:* (Mgh:) and *he laid hold upon him* (Mgh, TA) *vehemently,* (TA,) *in making an assault:* (Mgh, TA:) and ✦ أَبْطَشَهُ signifies the same as بَطَشَ بِهِ, (Ḳ,) but is rare, occurring in the words [of the Ḳur xliv. 15], يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى, accord. to the reading of El-Ḥasan and Ibn-Rejà, [meaning *On the day when we make the greatest assault:*] or, accord. to AḤát, [and Bḍ says the like,] the meaning is, [*on the day when*] *we give power over them to such as shall assault them* [*with the great assault*; or *make to assault with the great assault*]. (TA.) — Also *He took it*, namely, anything, or *took hold of it*, (Lth, Ḳ,* TA,) or *clung to it*, (TA,) *strongly*. (Lth, Ḳ, TA.) In the saying of El-Ḥulwánee, وَمَا لَا يَقَعُ عَلَيْهِ الْعَيْنُ وَلَا يَبْطِشُهُ الْكَفُّ, [meaning *And that upon which the eye falls not, and of which the hand does not take hold,*] the prep. [بِ] is understood; or the verb is thus used as implying the meaning of الْأَخْذُ and التَّنَاوُلُ. (Mgh.) — بَطَشَتْ بِهِمْ أَهْوَالُ الدُّنْيَا ‡ [*The terrors of the world assaulted them*]. (A.) — بَطَشَتِ الْيَدُ ‡ *The hand worked, wrought,* or *laboured.* (Mṣb.) — فُلَانٌ يَبْطِشُ فِى الْعِلْمِ بِبَاعٍ بَسِيطٍ ‡ [*Such a one labours in science with extensive ability*]. (A, TA.) — بَطَشَ مِنَ الْحُمَّى ‡ *He recovered from the fever, being still weak.* (Aboo-Máliḳ, A,* Ḳ.)

3. باطشهُ, (Ṣ, TA,) inf. n. مُبَاطَشَةٌ (Ṣ, Ḳ) and بِطَاشٌ, (TA,) *He laboured, strove, struggled, contended,* or *conflicted, with him, to prevail,* or *overcome;* syn. of the inf. n. مُعَالَجَةٌ. (Ḳ, TA.) — بَاطَشَا, (TḲ,) inf. n. مُبَاطَشَةٌ, (Ḳ,) *Each of them two stretched forth his hand towards the other to seize him violently* (Ḳ, TA) *and to assault him quickly.* (TA.)

4: see 1, where two meanings are assigned to it.

5. الرِّكَابُ تَبَطَّشُ بِأَحْمَالِهَا, [for تَتَبَطَّشُ,] ‡ *The travelling-camels walk with slow steps* (تَزَحَّفُ [for تَتَزَحَّفُ]) *with their burdens, hardly moving.* (Ibn-'Abbád, Z, Ṣgh, Ḳ.)

بَطْشٌ inf. n. of 1 [q. v.]. — Also *Might*, or *strength, in war* or *fight:* or *courage; valour*, or *valiantness; prowess:* syn. بَأْسٌ. (Ḳ.) You say, رَجُلٌ شَدِيدُ الْبَطْشِ [*A man of great might*, &c.]. (Ḳ,* TA.) — And *Anger*. (Ḥar p. 258.)

بَطْشَةٌ *An assault; a violent seizure.* (Ṣ.) الْبَطْشَةُ الْكُبْرَى [*The greatest assault*], in the Ḳur xliv. 15, is applied to the day of resurrection, or to the battle of Bedr. (Bḍ.)

بَطِيشٌ *i. q.* شَدِيدُ الْبَطْشِ; (Ḳ;) [see بَطْشٌ;] applied to a man; as also ✦ بَطَّاشٌ. (TA.)

بَطَّاشٌ: see بَطِيشٌ.

[مَبْطَشٌ, or مَبْطَشٌ, *A place of assault*, or *the like*; sing. of مَبَاطِشُ, of which the following is an ex.] سَلَكُوا أَرْضًا بَعِيدَةَ الْمَسَالِكِ قَرِيبَةَ الْمَهَالِكِ وَوُقِذُوا بِمَبَاطِشِهَا وَمَا أُنْقِذُوا مِنْ مَعَاطِشِهَا ‡ [*They traversed a land whereof the roads were far-extending, whereof the places of destruction were near, and they were prostrated,* or *left sick, in its places of assault, and were not saved from its places of thirst*]. (A, TA.)

بطق

بِطَاقَةٌ *A piece of paper:* (IAạr, M, Ṣgh, TA:) in the Ḳ, الْحَدَقَةُ is erroneously put for الْوَرَقَةُ: (TA:) *a ticket that is attached to a garment,* or *piece of cloth,* (T, Ṣ, M, L, Ḳ,) *bearing the mark,* or *inscription, of its price;* (T, Ṣ, L, Ḳ;) or *a ticket marked,* or *inscribed, with the weight,* and *the number, of a thing:* (TA:) of the dial. of Egypt (T, Ṣ, L) and the neighbouring parts: (T, L:) so called, (Ḳ,) or said (by Sh, TA) to be so called, (Ṣ,) because it is tied by a twist, or thread, (بِطَاقَة,) of the unwoven end of the cloth: (Ṣ, Ḳ:) but this is a mistake: (ISd, TA:) [in Greek, πιττάκιον, as observed by Freytag; and hence probably derived:] accord. to some, it is [نِطَاقَةٌ,] with ن, because it tells (تَنْطِقُ) what is marked, or inscribed, thereon; but this is strange. (TA.) It is said in a trad., that a man will be brought on the day of resurrection, and ninety-nine scrolls, or records, inscribed with his sins will be produced; and there will be produced for him a بطاقة bearing the testimony that there is no deity but God, and it will outweigh the others. (TA.)

بطل

1. بَطَلَ, (Ṣ, Mṣb, Ḳ,) aor. ـُ, (Ṣ, Mṣb,) inf. n. بُطْلٌ and بُطُولٌ and بُطْلَانٌ, [of which the last seems to be the most common,] (Ṣ, Mṣb, Ḳ, KL, &c.,) *It* (a thing) *was*, or *became*, بَاطِل, as meaning *contr. of* حَقّ; (Ṣ;) [i. e.,] *it was*, or *became, false, untrue, wrong* or *incorrect, fictitious, spurious, unfounded, unsound,* (KL,) *vain, unreal, naught, futile, worthless, useless, unprofitable,* (KL, PṢ,) *devoid of virtue* or *efficacy, ineffectual, null, void, of no force,* or *of no account;* (Mṣb;) *it went for nothing, as a thing of no account,* (Ṣ, Mṣb, Ḳ,) or *as a thing that had perished* or *become lost.* (Ḳ.) [It is said of an assertion or allegation and the like, and of a deed, &c.] Hence the saying in the Ḳur [vii. 115], وَبَطَلَ مَا كَانُوا يَعْمَلُونَ [*And what they were doing became vain,* or *null;* or *went for nothing, as a thing of no account*]. (TA.) And ذَهَبَ دَمُهُ بُطْلًا *His blood went for nothing,* [*unretaliated, and uncompensated by a mulct,*] *as a thing of no account.* (Ṣ, Mṣb.) And بَطَلَ دَمُهُ [signifies the same; or] *He was slain without there being obtained for him either blood-revenge or blood-wit.* (Er-Rághib, TA.) — See also the inf. n. بُطُولٌ below, voce بَطَّالٌ. — لَبَطُلَ الْقَوْلُ [*How false, untrue, wrong* or *incorrect,* &c., *is the saying!*] is said in wonder at that which is بَاطِل. (TA.) — بَطَلَ, (Ṣ, Ḳ,) or بَطَلَ مِنَ الْعَمَلِ, (Mṣb,) aor. ـُ, (TA,) inf. n. بَطَالَةٌ (Ṣ, Mṣb, Ḳ, KL) and بِطَالَةٌ, which is mentioned by one of the expositors of the Mo'allaḳát, and said to be the more chaste, and sometimes one says بُطَالَةٌ, to make it accord with its contr. عُمَالَةٌ, (Mṣb,) *He* (a hired man, or hireling,) *was*, or *became, idle, unoccupied,* or *without work.* (Ṣ, Mṣb,* Ḳ, KL. [See also 5.]) [Hence, يَوْمُ بَطَالَةٍ *A day of idleness; a holiday.*] — بُطَالَةٌ, with kesr, also signifies The *being diverted from that which would bring profit in the present life or in the life to come.* (TA.) — See also 2. — بَطَلَ فِى حَدِيثِهِ, (Ḳ,) aor. ـُ; so it seems to be from the context in the Ḳ, but correctly بَطِلَ, aor. ـَ, as in the Jm; (TA;) inf. n. بَطَالَةٌ (Ḳ) [and app. بُطُولٌ also; see بَطَّالٌ]; *He jested,* or *joked,* or *was not serious* or *in earnest, in his discourse;* as also ✦ ابطل. (Ḳ.) — بَطُلَ, aor. ـُ, (Mṣb,) inf. n. بَطَالَةٌ (Ṣ, Mṣb, Ḳ, KL) and بِطَالَةٌ (Lth, Mṣb, TA) and بُطَالَةٌ (TA) and بُطُولَةٌ, (Ṣ, Ḳ, KL,) *He* (a man) *was*, or *became, courageous, brave,* or *stronghearted, on the occasion of war,* or *fight; such as is termed* بَطَلٌ, q. v.; (Ṣ, Mṣb, Ḳ, KL;) as also ✦ تبطّل: (Ḳ:) or this last signifies *he affected courage,* &c.; *he made himself,* or *constrained himself to be, courageous,* &c.; syn. تَشَجَّعَ. (TA.) — لَبَطُلَ الرَّجُلُ [*How courageous,* &c., *is the man!*] is said in wonder at التَّبَطُّل [i. e. courage, &c., or the affecting of courage, &c.]. (TA.)

2. التَّبْطِيلُ [inf. n. of بطّل] signifies ✦ فِعْلُ البطالة, [in which the latter word is written in the TA without any indication of the vowel of the ب,] i. e. *The pursuit of vain,* or *frivolous, diversion* or *sport, and foolish,* or *ignorant, conduct.* (TA.) [See بِطَالَةٌ, above, and the phrase next following it.] — See also 4.

4. ابطل *He said,* or *spoke, what was false,*

or *untrue*; (Mgh, Msb, K;) [*contr. of* أَحَقَّ;] *he lied*: (Mgh:) *he made a false*, or *vain*, *claim* or *demand*; *he claimed*, or *demanded*, *for himself that which was not right*, or *just*. (Lth, TA.) — See also 1. = ابطلهُ [and vulgarly بطّلهُ] *He made it*, or *rendered it*, [and *he proved it to be*,] بَاطِل, i. e. *false*, *untrue*, *wrong* or *incorrect*, *fictitious*, *spurious*, *unfounded*, *unsound*, *vain*, *unreal*, *naught*, *futile*, *worthless*, *useless*, *unprofitable*, (S,* L, K, TA,) *devoid of virtue* or *efficacy*, *ineffectual*, *null*, *void*, *of no force*, or *of no account*; (Msb, TA;) *he nullified it*, *annulled it*, *abolished it*, *cancelled it*; whether it was true or false, right or wrong, authentic or spurious, valid or null; (TA;) *he made it to go for nothing*, *as a thing of no account*, or *as a thing that had perished* or *become lost*. (K.) Hence, ابطل شَهَادَتَهُ *He annulled his testimony*. (TA in art. زور.) And لِيُحِقَّ الحَقَّ وَيُبْطِلَ البَاطِلَ, in the Kur [viii. 8, meaning *That He might establish that which is true, and annul that which is false*]. (TA.)

5. تبطّلوا بَيْنَهُمْ *They took it by turns to say*, or *to do*, *that which was false*, *wrong*, *vain*, *futile*, or *the like*; syn. تَدَاوَلُوا البَاطِلَ. (Az, K.) — [تبطّل, said in the Mgh to be from البَطَالَة, (see بَطَلَ, or بَطَلَ مِنَ العَمَلِ,) app. signifies, as its part. n. (q. v. voce بَطَّالٌ) indicates, *He became unoccupied and lazy*.] = See also 1, near the end of the paragraph.

بُطْلٌ [originally an inf. n. of 1, and mentioned therewith, first sentence:] *i. q.* بَاطِلٌ, q. v. (Ham p. 114.)

بَطَلٌ, said to be the only epithet of its measure except حَسَنٌ; (TA in art. حسن;) applied to a man, *Courageous*, *brave*, or *strong-hearted*, *on the occasion of war*, or *fight*; [commonly used as a subst., meaning *a man of courage* or *valour*, *a brave man*, *a hero*;] (S, Msb, K;) as also بَطَّالٌ; (K;) one *whose wound goes for nothing*, *so that he does not care for it*, (Lth, K,) *and it does not withhold him from the exercise of his courage*; (Lth, TA;) or *the blood of whose adversaries goes for nothing with him*, (K,) *unrevenged*: (TA:) or for this reason he is thus called; (TA;) or because life is annulled, or made to go for nothing, on the occasion of encountering him, and severe misfortunes are annulled by him, (Msb,) or by his sword, and made to be of no account: (TA:) and so بَطَلَةٌ applied to a woman; (S, Msb, K;) accord. to one of the expositors of the Ḥamásch; (Msb;) but AZ says that this is not allowable: (IDrd, TA:) the pl. of بَطَلٌ is أَبْطَالٌ. (Msb, K.)

بَطَلَةٌ: see بَاطِلٌ: = and see also بَطَلٌ.

بَطْلَانٌ One *whose powers have become weak*: but this is a vulgar word. (TA.)

بُطَلَاتٌ (pl. of بُطَّلٌ, TA) *False*, or *vain*, *things*; or *unprofitable sayings*. (Ibn-'Abbád, K.) You say, جَاءَ بِالبُطَلَاتِ *He uttered false*, or *vain*, *things*; &c. (El-Moheet, TA.)

بَطَّالٌ, applied to a man, signifies ذُو بَاطِلٍ بَيِّنٍ البُطُولِ [app. meaning *Having a vain*, or *false*, *object* or *pursuit*; *manifesting the having such an object* or *pursuit*: or, accord. to an explanation of ذو باطل by Bḍ in xxxviii. 26, *i. q.* مُبْطِلٌ and عَابِثٌ, i. e. *jesting*, or *joking*; (see بَطَلَ فِى حَدِيثِهِ, or بَطِلَ;) or *saying what is untrue*: and *playing*, or *sporting*, and *doing that in which is no profit*; as also بَاطِلٌ, q. v.]: (K:) one *who jests*, or *jokes*, *in his discourse*: one *who is diverted from that which would bring profit in the present life or in that which is to come*: (TA:) *idle*; *unoccupied*: (S, Msb:) or *exceedingly*, or *extremely*, *idle*: (KL:) or *unoccupied and lazy*; as also مُتَبَطِّلٌ. (Mgh.) [In the present day it is commonly used as signifying *Bad*, *worthless*, and *useless*; applied to a man and to anything.] = See also بَطَلٌ.

بَاطِلٌ *contr. of* حَقٌّ; (S, K;) i. e. *False*, *untrue*, *wrong* or *incorrect*, *fictitious*, *spurious*, *unfounded*, *unsound*, (KL,) *vain*, *unreal*, *naught*, *futile*, *worthless*, *useless*, *unprofitable*, (KL, PS,) *devoid of virtue* or *efficacy*, *ineffectual*, *null*, *void*, *of no force*, or *of no effect*; (Msb;) *that proves*, *when inquired into*, or *investigated*, *to be false*, *wrong*, *unfounded*, *unsound*, or *not established*; applying to a saying, and [sometimes] to a deed: (TA:) [*going for nothing*, *as a thing of no account*, or *as a thing that has perished* or *become lost*: (see the verb, 1, first sentence:) often used as a subst., meaning *a false*, or *vain*, *saying*, or *assertion*, or *allegation*; *a lie*; *a falsehood*: and *a false*, or *vain*, *deed*, or *action*, or *affair*, or *thing*; &c.:] and بُطْلٌ is syn. therewith, (Ham p. 114,) and so are أُبْطُولَةٌ and إِبْطَالَةٌ: (K:) the pl. of بَاطِلٌ is بَوَاطِلُ; (Msb;) and بُطُلٌ occurs as a pl. of the same; (Ham p. 360;) or its pl. is أَبَاطِيلُ, contr. to analogy, (S, Msb,) as though the sing. were إِبْطِيلٌ; (S;) or, accord. to AHát, this is pl. of أُبْطُولَةٌ, or, as some say, of إِبْطَالَةٌ, (Msb,) or, accord. to As and AHát and IDrd, of both these; (TA;) and signifies *false*, or *vain*, *sayings* and *actions* or *deeds*. (K in art. هتر, &c.) You say, قَدْ قُلْتَ بَاطِلًا [*Thou hast said a false*, or *vain*, *saying*; *a lie*; *a falsehood*]; like as you say, قَدْ قُلْتَ حَقًّا. (Ham p. 360.) And يَأْكُلُونَ أَمْوَالَ النَّاسِ بِالبَاطِلِ [*They devour the possessions of men by false pretence*]. (Kur ix. 34.) And بَيْنَهُمْ أُبْطُولَةٌ and إِبْطَالَةٌ [*Between them is false*, or *vain*, *speech*, or *discourse*, &c.]; syn. بَاطِلٌ. (K.) — The *belief in a plurality of Gods*: so explained as occurring in the Kur xlii. 23. (TA.) — See also بَطَّالٌ, in two places. [Hence,] بَاطِلًا *In play*, or *sport*; *acting unprofitably*; or *aiming at no profit*. (Jel in iii. 188 and xxxviii. 26.) — البَاطِلُ *Iblees*: so in the Kur [xxxiv. 48], where it is said, مَا يُبْدِئُ البَاطِلُ وَمَا يُعِيدُ [explained in art. بدأ]: (Katádeh, K:) and again [xli. 42], where it is said, لَا يَأْتِيهِ البَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ, [accord. to some,] meaning that Iblees shall not add to the Kur-án nor diminish therefrom: (TA:) بَطَلَةٌ [is its pl., and] signifies *devils*: (A, TA:) or *enchanters*. (O, K.)

إِبْطَالَةٌ: / أُبْطُولَةٌ: } see بَاطِلٌ; for each in three places.

مُبْطِلٌ One *who says a thing in which is no truth*, or *reality*: (Er-Rághib, TA:) one *who embellishes speech with lies*: (Bḍ in xxx. 58:) one *who says*, or *does*, *false*, or *vain*, *things*. (Jel ibid.) [See also its verb, 4.]

مُتَبَطِّلٌ: see بَطَّالٌ.

بطم

بُطْمٌ (S, K) and بُطُمٌ, (K,) the latter allowable accord. to IAar, (TA,) The حَبَّة خَضْرَاء [or *fruit of the terebinth-tree*, to which this latter appellation is given in the present day, i. e., *of the pistacia terebinthus of the botanists*]; (S, K;) so accord. to the people of El-'Áliyeh; and the like is said on the authority of As: (TA:) or the *tree thereof*; (K;) [which is called بُطْم in the present day;] so accord. to AHn; and he says, but no one has told me that it grows in the land of the Arabs; but they assert that *the* ضِرْو [meaning the *cancamum-tree*, also called كَمْكَام, but said by IAar to be the حبّة خضراء,] *is nearly like it*: (TA:) *its fruit is heating*, *diuretic*, *strengthening to the venereal faculty*, *good for the cough*, *and for the* [*disease of the face called*] لَقْوَة, *and for the kidney*; *and the overspreading of the hair with its dry and sifted leaves causes it to grow*, *and beautifies it*. (K.)

بطن

1. بَطُنَ, aor. ـُ, (K,) inf. n. بَطَانَةٌ, (TA,) *He* (a man) *was*, or *became*, *big*, or *large*, *in the belly*, (K, TA,) *in consequence of much eating*. (TA.) — And بَطِنَ, aor. ـَ, inf. n. بَطَنٌ, *He* (a man) *was*, or *became*, *big*, or *large*, *in the belly*, *in consequence of satiety*, (S, TA,) *and disordered therein*: (TA:) *he was*, or *became*, *in a state of repletion*, or *much filled with food*. (TA.) — And [hence,] بَطِنَ signifies also ‡ *i. q.* أَشِرَ and بَطِرَ [*He exulted*, or *exulted greatly*, or *exceedingly*, *and behaved insolently and unthankfully*, or *ungratefully*: &c.]. (TA.) — بُطِنَ *He* (a man, S, TA) *had a complaint of*, or *a disease in*, or *a pain in*, *his belly*. (S, Msb, TA.) = بَطَنَهُ, (S, K,) aor. ـُ, (S, TA,) inf. n. بَطْنٌ, (TA,) *He struck*, or *beat*, *his belly*; as also بَطَنَ لَهُ, (S, K,) accord. to some, or the ل is added [only] in verse; (S;) and بطّنهُ, (K,) inf. n. تَبْطِينٌ. (TA.) — *It* (a disease) *entered into him*: [as though it penetrated into his belly: see 10:] in this sense it has for its inf. n. بُطُونٌ. (TA.) And بَطَنَتْ بِهِ الحُمَّى *The fever produced an effect within him*. (TA.) — *He entered into it*; namely, a valley; (S, TA;) in which sense it has for its inf. n. بَطْنٌ; and تبطّنهُ signifies the same: or the latter, *he went about in it*; namely, the valley; as also استبطنهُ. (TA.) — ‡ [*He penetrated into it mentally*;] *he knew it*; (Msb, K, TA;) namely, the news or story, or the state or case, of another: (K, TA:) ‡ *he knew the inward*, or *intrinsic*, *state* or *circumstances thereof*; (S, Msb, TA;) i. e., of a case, or an affair; (S,

TA;) as also ٤ استبطنهُ: (Ḳ, A, TA:) and ٥ تبطّنهُ + *he entered into it so that he knew its inward, or intrinsic, state or circumstances.* (Ḥam p. 688.) — بَطَنَ بِفُلَانٍ, accord. to the Ṣ and M, but in the Ḳ مِنْ فُلَانٍ, (TA,) ‡ *He became one of his particular, or special, intimates, friends, or associates,* (Ṣ, Ḳ, TA,) *entering into his affair* [or *affairs*]: (TA:) or بَطَنَ بِهِ, aor. ـُ, inf. n. بُطُونٌ and بَطَانَةٌ, means + *he entered into his affair* [or *affairs*]. (TA.) — And بَطَنَ, (Mṣb, Ḳ,) aor. ـِ, said of a thing, (Mṣb,) *It was, or became, unapparent, hidden, concealed, or covert;* (Ḳ, TA;) *contr. of* ظَهَرَ. (Mṣb.) — See also 4.

2. بطّنهُ, inf. n. تَبْطِينٌ: see 1. — See also 4. — *He put a* بِطَانَة, i. e. a *lining, to it;* namely, a garment, or piece of cloth; (Ṣ, Ḳ;) as also ٤ ابطنهُ. (Ḳ.) — بطّن لِحْيَتَهُ, inf. n. as above, *He took, or cut off, from that part of his beard which was beneath the chin and lower jaw.* (Sh, Nh, TA.) Accord. to the copies of the Ḳ, تَبْطِينُ اللِّحْيَةِ signifies the *not* doing so: but this is wrong. (TA.)

3. بَاطَنْتُ صَاحِبِى *i. q.* شدرته [app. a mistranscription for شَاوَرْتُهُ, meaning + *I consulted with my companion in order to know what was in his mind*]. (TA.)

4. ابطن البَعِيرَ, (IAạr, Ṣ, Ḳ,) inf. n. إِبْطَانٌ, (Ṣ,) *He bound, or made fast, the camel's* بِطَان [or *belly-girth*]; (Ṣ, Ḳ;) as also ٢ بطّنهُ, accord. to the copies of the Ḳ; but this is a mistake for ٢ بَطَنَهُ, aor. ـُ, inf. n. بَطْنٌ; which last verb, however, though said by Az to be a dial. var., is disallowed by IAạr and by AHeyth. (TA.) — أَبْطَنْتُ السَّيْفَ كَشْحِى (Ṣ, TA) *I put the sword beneath my waist.* (TA.) And ابطن بِطَانَةَ سَيْفِهِ كَشْحَهُ + *He made his sword to be his* ٤ بِطَانَة [app. meaning his *secret companion*]. (TA.) [This seems to be from the phrase next following.] — أَبْطَنْتُ الرَّجُلَ + *I made the man to be one of my particular, or special, intimates, friends, or associates;* (Ṣ, TA;*) *took him as a* بِطَانَة. (TA.) One says also, اِسْتَبْطَنْتُ ٤ فُلَانًا دُونَكَ (Ḥam p. 688; [there rendered by خامصته, app. a mistranscription for خَصَصْتُهُ; meaning + *I took, or chose, such a one particularly, or specially, for my companion, in preference to thee:* it is said in explanation of the phrase مُسْتَبْطِنًا سَيْفِى, which seems to mean + *taking my sword as my special companion, or putting it beneath my waist;* so that ٤ استبطن سَيْفَهُ is similar to one, or both, of two phrases mentioned above in this paragraph.]) — See also 2.

5. تبطّن *He filled the* [meaning *his*] *belly.* (Ḥar p. 176.) — تبطّن جَارِيَةً (Sh, Ṣ, TA) *He made his* بَطْن *to be in contact with that of a girl, skin to skin:* (Sh, TA:) or *inivit puellam;* i. e. أَوْلَجَ ذَكَرَهُ فِيهَا. (TA.) — تبطّن الكَلَأَ *He was, or became, in the middle, or midst, of the herbage:* (TA:) or *he went round about in the herbage.* (Ṣ.) See also 1, in two places.

6. تباطن *It* (a place) *was far-extending; one part thereof being remote from another.* (TA.)

8. ابْتَطَنْتُ النَّاقَةَ عَشْرَةَ أَبْطُنٍ *I assisted the she-camel in bringing forth, or delivered her of her young, ten times.* (Ṣ, TA. [Golius and Freytag render the verb by "ventre enixa fuit:" and the former renders the phrase above (incorrectly printed in his Lex.) by "peperit camela decem vicibus."])

10. استبطن الفَرَسَ *He sought to find what young was in the belly of the mare.* (TA.) — استبطن الفَحْلُ الشُّوَّلَ *The stallion covered the she-camels raising their tails, so that they conceived, or received his seed into their wombs;* as though [meaning] *he deposited his seed in their bellies.* (TA.) — استبطنهُ *He, or it, entered* [or *penetrated*] *into his, or its, belly, or interior;* [or *was, or became, or lay, within it;*] *like as the vein enters* [or *penetrates*] *into* [or *lies within*] (يَسْتَبْطِنُ) *the flesh.* (A, TA.) You say, اِسْتَبْطَنْتُ الشَّىْءَ [*I entered, or penetrated, into the thing,* whether *actually* or *mentally*]. (Ṣ.) See 1, in two places. — See also 4, in two places. — اِسْتِبْطَانٌ also signifies The *having, or holding,* [a thing] *concealed within.* (PṢ.) [This explanation seems to be given to show that, in the opinion of the author of the PṢ, اِسْتَبْطَنْتُ الشَّىْءَ in the Ṣ means *I had, or held, the thing concealed within.*]

بَطْنٌ The *belly,* or *abdomen;* i. e. the *part of the body which is separated from the* جَوْف [i. e. *chest,* or *thorax,*] *by the* حِجَاب [i. e. *midriff,* or *diaphragm*]; *containing the liver and the spleen and the stomach and the lower intestines &c.;* (Zj in his "Khalḳ el-Insán;" [in which it is erroneously said to comprise also the lungs;]) *contr. of* ظَهْرٌ; (Ṣ, Mṣb, Ḳ;) of a man and of any animal: (TA:) of the masc. gender, (Ṣ, Ḳ,) and, accord. to AO, fem. also: (AḤát, Ṣ:) pl. أَبْطُنٌ and بُطُونٌ (Az, Mṣb, Ḳ) and بُطْنَانٌ; (Ḳ;) the first a pl. of pauc.; and the second [as also the third] a pl. of mult., applied to more than ten. (Az, TA.) [Hence,] ذُو البَطْنِ [*What is in the belly:* but generally meaning] *excrement, ordure,* or *dung.* (Ḳ, TA.) You say, أَلْقَى ذَا بَطْنِهِ *He* (a man) *ejected his excrement,* or *ordure.* (TA.) And أَلْقَتْ ذَا بَطْنِهَا *She* (a woman, TA) *brought forth;* (Ḳ;) as also وَضَعَتْ ذَاتَ بَطْنِهَا: (TA in art. ذو:) and *she* (a hen) *laid an egg.* (Ḳ.) And نَثَرَتْ ذَا بَطْنِهَا, (T and Mgh in art. نثر,) and [elliptically] نَثَرَتْ بَطْنَهَا, (T and A and Mgh in that art.,) *She* (a woman) *brought forth many children.* (T in that art.) And it is said in a prov., (TA,) الذِّئْبُ يُغْبَطُ بِذِى بَطْنِهِ [*The wolf is envied for what is in his belly*]: for one never thinks him to be hungry, but only thinks him to be in a state of repletion, because of his hostility to men and cattle, (A'Obeyd, Ḳ,) though he is sometimes distressed by hunger. (A'Obeyd. [See various readings of this prov. in Freytag's Arab. Prov. i. 500 and 501.]) مَاتَتْ فِى بَطْنٍ, a phrase occurring in a trad., means *She* (a woman) *died in childbirth.* (TA.) See also بَطَنٌ. فُلَانٌ ابْنُ بَطْنِهِ means + *Such a one is solicitous for his belly.* (Er-Rághib, TA in art. بنى.) [Many phrases in which the word بَطْن occurs will be found explained under other words of those phrases; as ظَهْرٌ, and أَحَدَ, and بَطْنُ الحُوتِ, عُصْفُورٌ, &c.] see الرِّشَاءُ. — Also The *inside,* or *interior,* of anything; syn. جَوْفٌ: and so ٢ بَاطِنٌ; syn. دَاخِلٌ: (Ḳ:) pl. of the former as above. (TA.) Thus بَطْنُ وَادٍ means *The interior of a water-course or river-bed* [or *valley;* i. e. *its bottom, in which flows, occasionally* or *constantly, its torrent* or *river*]. (MA.) And بَطْنُ مَكَّةَ means *The interior of Mekkeh.* (Bḍ in xlviii. 24.) [Hence,] it is said of the Ḳur-án, لِكُلِّ آيَةٍ مِنْهَا ظَهْرٌ وَبَطْنٌ, meaning + *To every verse thereof is an apparent sense and a sense requiring development.* (TA.) [See ظَهْرٌ.] See also بَاطِنٌ. [And its pl. بُطْنَانٌ is also used as a sing., meaning The *middle,* or *midst,* of a thing: and the *lower,* or *lowest, part,* or the *foundation.* Thus,] بُطْنَانُ الجَنَّة means *The middle,* or *midst, of Paradise:* (Ṣ, TA:) and بُطْنَانُ العَرْشِ, *The lower,* or *lowest, part,* or *the foundation, of the* عرش [vulgarly held to be the *throne of God*]. (TA.) You say also بَطْنُ الكَفِّ and] بَاطِنُ ٢ الكَفِّ + *The palm of the hand* [opposed to ظَهْرُهَا and ظَاهِرُهَا]: and [بَطْنُ القَدَمِ and] بَاطِنُ ٢ القَدَمِ + *The sole of the foot* [likewise opposed to ظَهْرُهَا and ظَاهِرُهَا]: (Zj in his "Khalḳ-el-Insán:") and بَطْنُ الحَافِرِ (Ṣ in art. نسر) and بَاطِنُ ٢ الحَافِرِ (M and Ḳ in that art.) + [*The sole of the solid hoof;*] *the part of the solid hoof in which is the* نَسْر, q. v. (Ṣ and M and Ḳ in that art.) بَطْنُ الرَّاحَة is well known [as another name for بَطْنُ الكَفِّ, explained above; for الرَّاحَة is often used as syn. with الكَفّ]: and بَاطِنُ ٢ الخُفِّ is [said to be] + *The part of the foot of a camel or the like that is next the leg:* and one says, بَاطِنُ ٢ الإِبْطِ, [meaning + *The armpit,* or *hollow of the inner side of the shoulder-joint,*] but not بَطْنُ الإِبْطِ: (TA:) [and بَاطِنُ ٢ العُنُقِ *the throat.*] The بَطْن of a feather is ‡ The *long,* (Ṣ,) or *longer,* (Ḳ,) [or *wider,* i. e. *inner,*] *lateral half:* pl. بُطْنَانٌ; (Ṣ, Ḳ, TA;) which is explained as signifying the *parts beneath the shaft:* opposed to ظُهْرَانٌ, pl. of ظَهْرٌ [q. v.]. (TA.) — Also *A low,* or *depressed, tract,* or *portion,* of land, or ground; (Ṣ, TA;) and so ٢ بَاطِنٌ: (TA:) [or *a bottom,* or *low land;* or *a low, soft flat;* i. e.] *soft, plain, fine, low land* or *ground;* opposed to ظَهْرٌ [q. v.]: (TA in art. ظهر:) pl. of the former, (Ṣ,) or of the latter, (Ḳ,) بُطْنَانٌ, (Ṣ, Ḳ,) a pl. of mult., (TA,) and أَبْطِنَةٌ, (Ḳ,) a pl. of pauc., and anomalous [as pl. of either]: (TA:) the former pl., in relation to land, is also used as a sing., like بَطْنٌ: (AḤn, TA:) and accord. to ISh, بُطْنَانُ الأَرْضِ signifies *the low,* or *depressed, tract,* or *tracts, of land, of the plain,* or *soft, parts thereof, and of the rugged, and of the meadows, where water rests and stagnates:* and such tracts are also called بَوَاطِنُ and بُطُونٌ. (TA.) — بَطْنُ السَّمَآءِ and ظَهْرُ السَّمَآءِ both signify + *The apparent, visible, part of the sky.* (Fr, T voce ظَهْرٌ [q. v.].) — Also

‡ *A tribe below that which is termed* قَبِيلَة: (Ṣ, Mṣb, Ḳ, TA:) or *next below the* عِمَارَة: (Ṣ and TA voce شَعْبٌ, &c.:) or *below the* فَخِذ *and above the* عمارة: (Ḳ: [but for this I have found no other authority:]) of the masc. gender: (TA:) or [properly] fem.: but if حَيٌّ [said by some to signify *a tribe*, absolutely,] be meant thereby, it is masc.: (Mṣb:) or fem. if used in the sense of قَبِيلَة: (TA:) pl. [of pauc.] أَبْطُنٌ and [of mult.] بُطُونٌ. (Mṣb, Ḳ.) [See شَعْبٌ.]

بَطَنٌ *Disease of the belly*, (Ḳ, TA,) *being a state of enlargement thereof arising from satiety*; and so بَطْنٌ; whence the phrase مَاتَ بِالبَطَنِ *He died by the disease of the belly*. (TA.)

بَطِنٌ One *whose object of care*, or *anxiety, is his belly*: (Ḳ:) or *who has an inordinate desire*, or *appetite, for food*; (Ṣ;) *whom nothing causes care*, or *anxiety, but his belly*; (Ṣ, TA;) as also مِبْطَانٌ: (TA:) or the former, (TA,) or the latter, (Ṣ,) *ever large*, or *big, in the belly in consequence of much eating*: (Ṣ, TA:) or both signify *voracious; not ceasing from eating*. (Ḳ.) — And [hence,] ‡ One *who exults*, or *exults greatly*, or *excessively, and behaves insolently and unthankfully*, or *ungratefully*: (TA:) or *who does so, being abundant in wealth*. (Ḳ, TA.)

بِطْنَةٌ *Repletion*; the *state of being much filled with food* (Ṣ, Ḳ) *and drink*. (So in a copy of the Ṣ.) It is said in a prov., البِطْنَةُ تُذْهِبُ الفِطْنَةَ [*Repletion banishes intelligence*]. (TA.) — And [hence,] ‡ *Exultation*, or *great or excessive exultation, and insolent and unthankful*, or *ungrateful, behaviour*. (Ḳ, TA.) — [Hence also,] مَاتَ فُلَانٌ بِبِطْنَتِهِ †*Such a one died with his wealth complete, not having expended*, or *dispensed, anything thereof*: or, accord. to A'Obeyd, this prov. relates to religion, and means †*he went forth from the present world in a state of integrity, without any infringement of his religion*. (TA.) [See also تَغَضْغَضَ, in two places.] [Hence also,] نَزَّتْ بِهِ البِطْنَةُ †*Richness caused him to exult*, or *exult greatly*, or *excessively, and to behave insolently and unthankfully*, or *ungratefully*. (TA.)

البَطِنَةُ *i. q.* الدُّبُرُ [*The back, hinder part, posteriors*, &c.]. (TA.) — بَطِنَاتُ الوَادِى *The roads*, or *beaten tracks, of the valley*. (TA.)

بَطَانٌ [The *belly-girth* of a camel: or] the *girth of the* [*kind of saddle called*] قَتَب, (Ṣ, Ḳ,) *which is put beneath the belly of the camel, and is like the* تَصْدِير *to the* رَحْل: (Ṣ:) or the *girth of the* [*saddle called*] رَحْل: (Mṣb:) pl. [of pauc.] أَبْطِنَةٌ and [of mult.] بُطُنٌ. (Ḳ.) [Hence,] الْتَقَتْ حَلْقَتَا البِطَانِ [*The two rings of the belly-girth met*]: said of a case, or an affair, that has become severe, strait, or distressing. (Ṣ.) And رَجُلٌ عَرِيضُ البِطَانِ ‡ *A man in ample and easy circumstances*; or *in an easy*, or *a pleasant, state* or *condition*; or *easy*, or *unstraitened, in mind*. (Ḳ, TA. [See also art. عرض.]) And مَاتَ فُلَانٌ وَهُوَ عَرِيضُ البِطَانِ, meaning, accord. to A'Obeyd, †*Such a one died broad in the fleshy parts* (المَلَاحِم); *nothing of him having gone*. (TA. [But this seems to be said of a man's dying in a state of opulence: see Freytag's Arab. Prov. ii. 601.])

بَطِينٌ, applied to a man, (Ḳ,) *Big*, or *large, in the belly*; (Ṣ, Ḳ;) as also مِبْطَانٌ: the former occurs, in a description of 'Alee, used as an epithet of praise: and signifies also *big*, or *large, in the belly in consequence of much eating*: and *having the belly full*; as also the latter: pl. of the former بِطَانٌ. (TA.) — Hence, ‡ *Full*; applied to a purse [&c.]. (TA.) You say رَجُلٌ بَطِينُ الكِرْزِ † [lit. *A man having the pair of provision-bags full*]; meaning †*a man who conceals his travelling-provision in a journey, and eats that of his companion*. (TA.) — †*Far*; *far-extending*. (Ṣ, Ḳ, TA.) So in the phrase شَأْوٌ بَطِينٌ †[*A far-extending heat*, or *single run to a goal* or *limit*], (Ṣ, TA,) and شَوْطٌ بَطِينٌ [signifying the same]. (TA.) — †*Wide, and low*, or *depressed*; applied to a tract of land or ground. (Ḥam p. 506.)

البُطَيْنُ *One of the Mansions of the Moon*; (Ṣ, Ḳ;) namely, *the Second*; (Ḳzw, &c.;) *three small stars* [ε and π and ν], (Ṣ, Ḳ,) *disposed in the form of an equilateral triangle*, (Ṣ,) *as though they were three stones whereon a cooking-pot is placed, and forming the belly of the Ram*; (Ṣ, Ḳ;) the appellation being made a diminutive because the Ram consists of many stars in the form of a ram; [so I here render حَمَل though it properly signifies a lamb;] the شَرَطَانِ being its two horns; and the بُطَيْن, its belly; [or, accord. to our configuration of Aries, the rump;] and the ثُرَيَّا, its rump, or tail; (Ṣ;) *three obscure stars, forming the points of a triangle, in the belly of the Ram, between the* شَرَطَانِ *and the* ثُرَيَّا; (Ḳzw, Mir-át ez-Zemán, &c.;) *the three stars of which two are on the tail and one on the thigh of the Ram, forming an equilateral triangle*. (Ḳzw in his description of Aries.) [See مَنَازِلُ القَمَرِ, in art. نزل.] The Arabs assert that it has no نَوْء [here meaning effect upon the weather], except wind. (TA.)

بِطَانَةٌ The *lining*, or *inner covering*, of a garment, or piece of cloth [&c.]; *contr. of* ظِهَارَةٌ; (Ṣ, Mṣb, Ḳ;) as also بَاطِنَةٌ: (JK in art. ظهر:) pl. of the former بَطَائِنُ. (TA.) — †*A secret* (Ḳ, TA) *that a man conceals*. (TA.) One says, هُوَ ذُو بِطَانَةٍ بِفُلَانٍ, i. e. †*He is one who possesses knowledge of the inward*, or *intrinsic, state* or *circumstances of the case*, or *affair, of such a one*. (TA.) — ‡ *A particular*, or *special, intimate, friend*, or *associate*; (Ṣ, Ḳ, TA;) *one who is particularly distinguished by entering into, and becoming acquainted with, the inward*, or *intrinsic, state* or *circumstances of one's case* or *affair*; (TA;) *an intimate and familiar friend* or *associate*; (Zj, TA;) *a confidential friend, who is consulted respecting one's circumstances*: (TA:) it is from the same word in the sense first explained above, relating to a garment, or piece of cloth: (Mgh, Er-Rághib:) and is used in a pl. sense, as meaning *intimate and familiar friends* or *associates, to whom one is open*, or *unreserved, in conversation, and who know the inward state* or *circumstances* [*of one's case* or *affair*]: (Zj, TA:) or one's *family*; and one's *particular*, or *special, intimates, friends*, or *associates*. (Mgh.) You say, هُوَ بِطَانَتِى ‡ [*He is my particular*, or *special, intimate*, &c.]: and هُمْ أَهْلُ بِطَانَتِى and بِطَانَتِى ‡ [*They are my particular*, or *special, intimates*, &c.]. (A, TA.) See also 4. — Coupled with عِلَاوَة, it signifies *What is put beneath* [*the things that compose the main load of a camel*], *such as a water-skin and the like*. (TA.) — See also بَاطِنَةٌ.

بَاطِنٌ *Unapparent; hidden; concealed; covert*: (Ḳ, TA:) [and *inward; inner; interior; internal; intrinsic; esoteric*: in all these senses] *contr. of* ظَاهِرٌ. (Mṣb, TA.) — بَاطِنُ أَمْرٍ [*The inward*, or *intrinsic, state* or *circumstances, of a case* or *an affair*]; (TA, &c.;) [and so بَطْنُ أَمْرٍ; whence the phrases,] أَفْرَشَنِى ظَهْرَ أَمْرِهِ وَبَطْنَهُ †[*He displayed*, or *laid open, to me the outward state* or *circumstances of his case* or *affair, and the inward state* or *circumstances thereof*]; and هُوَ مُجَرِّبٌ بَطْنَ الأُمُورِ †[*He is one who possesses experience of the inward*, or *intrinsic, state* or *circumstances of affairs*], as though he hit their bellies by his knowledge of their true, or real, states or circumstances. (TA.) — البَاطِنُ [*The internal, inward*, or *intrinsic, state, condition, character*, or *circumstances*, of a man: and *the heart*, meaning *the secret thoughts; the recesses of the mind; the state of mind; the inward*, or *secret, disposition of the mind*: opposed to الظَّاهِرُ. — Also,] an epithet applied to God, meaning *He who knows the inward*, or *intrinsic, states* or *circumstances of things*: (Ṣ:) or *He who knows the secret and hidden things*: or *He who is veiled from the eyes and imaginations of created beings*. (TA.) — [بَاطِنًا *Covertly; secretly*.] — See also بَطْنٌ, in eight places. — بَاطِنٌ also signifies *A water-course*, or *place in which water flows, in rugged ground*: pl. بُطْنَانٌ (Ḳ) and بُطْنٌ. (TA.)

بَاطِنَةٌ: see بِطَانَةٌ. — Also The *middle*, and the *retired part*, of a كُورَة [i. e. province, or district, or city]: in the copies of the Ḳ erroneously written بِطَانَة, and explained as meaning the "middle of a كورة." (TA.)

الأَبْطَنُ *A certain vein in the interior of the arm of the horse; one of two veins which are called* الأَبْطَنَانِ: (Ṣ:) accord. to AO, these are *two veins that penetrate into the interior of the arm until they become hidden among the sinews of the shank*. (TA.)

مُبَطَّنٌ, applied to a man, *Lank in the belly*: (Ṣ, Ḳ, TA:) fem. with ة. (Ṣ.) — Applied to a horse, *White in the back and belly*. (Ḳ.) — *Lined; having a* بِطَانَة *put to it*. (TA.)

مِبْطَانٌ: see بَطِينٌ, in two places: and see بَطِنٌ, in three places.

مَبْطُونٌ *Having a complaint of*, or *a disease in*, or *a pain in, his belly*: (Ṣ, Mgh, Mṣb, Ḳ:) one *who dies of disease of his belly, as dropsy and the like*: such is reckoned a martyr. (TA.)

بطى or بطو

1. بَطَا, aor. يَبْطُو, is said by Z and Meyd to signify *He*, or *it*, *was*, or *became*, *wide*: and hence بَاطِيَةٌ, meaning a نَاجُود. (TA.)

4: see what next follows.

بِطْيَةٌ, with kesr, is a word mentioned by Sb; (K;) but ISd says, "I know not to what it is applied, unless أَبْطَيْتُ be a dial. var. of أَبْطَأْتُ, (K, TA,) like as اِحْبَنْطَيْتُ is of اِحْبَنْطَأْتُ; in which case it is thence derived as meaning The *state* [*of being slow*, &c.]; and is not to be regarded as formed by substitution [of ى for ء], because that would be extr.:" so in the M: (TA:) it is asserted, however, in the Ṣ and the Fṣ and the Jámi' el-Loghah of Ḳz and in other lexicons, that one should not say, ابطيت, with ى, but ابطأت, with ء. (MF, TA.)

بَاط part. n. of بَطَا, mentioned above, accord. to Z and Meyd. (TA.)

بَاطِيَةٌ *A certain vessel*; (Ṣ;) a نَاجُود [or *vessel into which wine is put*]; (AA, Ṣ, Mgh, K;) *a large vessel of glass, which is filled with wine*, or *beverage, and placed amid the drinkers, who ladle out from it* [*into their cups*], (Az, Mgh, TA,) *and drink*: (Az, TA:) [*a wine-vase, of glass* or *of earthenware; an amphora; an earthen jar*; now applied to *a vessel of this kind into which wine and oil &c. are put*:] said to be an arabicized word: (TA:) [J says,] "I think it to be arabicized:" (Ṣ:) but accord. to Z and Meyd, it is from 1, as mentioned above. (TA.)

بظر

1. بَظِرَتْ, [aor. ـَ, inf. n. بَظَرٌ,] said of a woman, [*She had a* بَظْر (q. v.), or *a long* بَظْر; or] *she was uncircumcised.* (Mṣb.) [But see بَظَرٌ, below.] — And بَظِرَ, inf. n. بَظَرٌ, *He had what is termed a* بُظَارَة [q. v.] *in his upper lip.* (Ṣ.)

2. بَظَّرَتْ, inf. n. تَبْظِيرٌ, *She circumcised* a female. (K.) — هُوَ يُمِصُّهُ وَيُبَظِّرُهُ (M, K) *He says to him,* أَمْصُصْ بَظْرَ فُلَانَةَ: (K:) a prov. of the Arabs. (TA.)

بَظْرٌ, (Lḥ, T, Ṣ, M, &c.,) also pronounced بَضْرٌ, (T,) and بُظَارَةٌ [which see below] (Lḥ, T, Ṣ, M, K) and بَظَارَةٌ (M, K) and بَيْظَرٌ (Lḥ, T, M, K) and بُنْظُرٌ, (K,) *A certain thing*, (Ṣ, M, Mgh, K,) or *piece of flesh*, (A,) *between the two sides of the vulva* (الإِسْكَتَانِ, Ṣ, M, K, or الشُّفْرَانِ, A, or شُفْرَا الفَرْجِ, Mgh) *of a woman*, (M, A, Mgh, K,) *which is cut off in circumcision*, (A,) *not yet cut off*; (Ṣ;) *a piece of flesh between the two sides of the vulva* (الشُّفْرَانِ) *of a woman*; i. e. the *prepuce* (قُلْفَة) *that is cut off in circumcision*; (Mṣb;) *also called* كَيْنٌ *and* رَفَرٌ *and* نَوْفٌ (Lḥ, T) *and* قُنْبٌ [which last properly signifies the "prepuce," or "sheath," of a beast or horse or the like]; (A and K in art. قنب;) *and likened to a cock's comb*: (Mṣb in art. عرف:) [the last of these explanations plainly shows that what is meant thereby is the *prepuce of the clitoris*; which, it seems, in the Arabian and Egyptian races, and others throughout Eastern Africa, and still more so in the Hottentot race, grows to an extraordinary size; and this may be the reason why the بظر is described by some travellers as a caruncle for which we have no name: or it may, perhaps, be *a distinct excrescence from the prepuce of the clitoris*: it has been described to me as *a caruncle a little in front of the meatus urinarius*: many of the Egyptians assert that it is the *clitoris itself* that is amputated, (as Ludolph also does in his Comment. to his Ethiop. Hist. p. 273, finding fault with those who say otherwise;) and they affirm that this is done for the purpose of lessening the libidinous passion: such, indeed, appears to be the case in some instances, but not generally; and it may have led to a misapplication of the term بظر in post-classical times: an analogous practice, one still more barbarous, is said to have obtained among an African race hence called the Colobi: see بَرْبَرٌ: Abu-l-Ḳásim Ez-Zahráwee speaks of the amputation of the redundance of the بظر when preternaturally large, and also of an excrescence in the vulva: the former he describes in such a manner as plainly shows that he means thereby the *clitoris*: the latter, in terms apparently indicating a preternatural elongation of the lower part of the prepuce of the clitoris; as "an excrescence of flesh at, or in, the mouth of the vulva, such as fills it up, and sometimes protrudes externally, like a tail, wherefore the ancients term it the caudal disease (المرض الذنبى); and this," he says, "should be amputated, like as the بظر is amputated" when preternaturally large: (Albucasis de Chirurgia, pp. 314 and 316:) in some of our medical books, the term "caudatio" is defined as "an elongation of the clitoris;" inconsistently with the foregoing description of "the caudal disease:"] the pl. [of mult.] of بَظْرٌ is بُظُورٌ, (M, Mṣb, K,) and [pl. of pauc.] أَبْظُرٌ. (Mṣb.) يَا ابْنَ مُقَطِّعَةِ البُظُورِ [*O son of her who amputates* بظور!] is an expression of contumely employed by the Arabs whether the mother of the person addressed be really a circumciser of females or not. (TA.)

بَظَرٌ The *having a* بَظْر: (T, Ṣ:) or the *having a long* بَظْر: (K:) a subst., (K,) or an inf. n., (T,) having no verb, (T, M,*) because it denotes an inherent quality, not one that is accidental. (T.) [But see بَظِرَتْ.]

بُظْرَةٌ, or بَظَرَةٌ: see بُظَارَةٌ.

بَظَارَةٌ: see بَظْرٌ.

بُظَارَةٌ The *lower extremity*, (M,) or *a thing in the extremity*, (Ṣ, K,) or *a protuberant*, or *prominent, thing in the lower part*, (Lḥ, T, M,) *of the vulva* (Lḥ, T, Ṣ, M, K,) or goat, (Lḥ, T, Ṣ, M, K,) or camel, (Lḥ, T,) and any animal. (M.) It is metaphorically used by Jereer in relation to a woman. (M.) See بَظْرٌ. — Also, (Lḥ, Ṣ, T, M, &c.,) and بُظْرَةٌ, (M, K,) or بَظَرَةٌ, (IAar, T,) The *thing* (M, K) *protuberant*, (M,) or *a protuberant thing*, (Ṣ, A, Mgh,) *in the upper lip*, (Ṣ, M, A, Mgh, K,) *in the middle thereof*, (M, A, Mgh, K,) *when it is somewhat long*, (Ṣ,) or *somewhat large*: (M:) or *a protuberance in the lip*: (IAar, T:) when not long, it is called حُثْرِمَةٌ: (Ṣ:) it is not every one that has it: (Mgh:) dim. بُظَيْرَةٌ. (T.)

بُظَيْرَةٌ: see what next precedes.

بِظْرِيرٌ †A *long-tongued*, (M,) *clamorous* woman: (M, K: [in the CK, erroneously, with ظ:]) but some say بِطْرِيرٌ [q. v.]. (M.) [See أَبْظَرُ.]

بَنْظُرٌ: see بَظْرٌ.

بَيْظَرٌ: see بَظْرٌ. — يَا بَيْظَرُ is an expression of contumely addressed to a female slave. (K.)

أَبْظَرُ A man *uncircumcised*. (M, K.) And the fem., بَظْرَاءُ, A woman, (T, Ṣ, Mṣb,) or a female slave, (M, K,) *having a* بَظْر; (T, Ṣ, Mṣb;) or *having a long* بَظْر: (M, K:) or a woman *uncircumcised*: (Mgh:) pl. بُظْرٌ. (T.) يَا ابْنَ البَظْرَاءِ *O son of the uncircumcised woman!* is an expression of contumely. (Mgh.) — A man *having what is termed a* بُظَارَة *in his upper lip*; (Ṣ, A, Mgh;) [i. e.] *having a* حُثْرِمَة *somewhat long*; (Ṣ in art. حثرم;) *having a long* (T, M) *and projecting* (M) *upper lip, with a protuberance in the middle of it.* (T, M.) — Accord. to some, †*Clamorous; long-tongued.* (Mgh.) [See بِظْرِيرٌ.]

مُبَظِّرٌ *A circumciser*: (M, L:) and مُبَظِّرَةٌ *a woman who circumcises females.* (K.)

بعث

1. بَعْثٌ signifies The *removing of that which restrains one from free action.* (TA.) [And hence,] — بَعَثَهُ, (Ṣ, A, &c.,) aor. ـَ, (A, K,) inf. n. بَعْثٌ (Mgh, L, Mṣb, TA) and بَعَثٌ, (L, TA,) *He sent him*; (Ṣ, A, Mgh, Mṣb, K;) namely, a messenger; (Mṣb;) and, when said of God, an apostle; (A;) [and when said of a man, a letter, &c.;] as also ابتعثه: (Ṣ, A, Mṣb, K:) [or] the former is said of anything that goes, or is sent, by itself; and of anything that will not go, or be sent, by itself, as a letter, and a present, one says, بَعَثَ بِهِ: (Msb:) [thus,] بَعَثَهُ signifies *he sent him*, or *it, alone, by himself*, or *by itself*; and بَعَثَ بِهِ, *he sent him*, or *it, by*, or *with, another*, or *others*: (L:) but El-Fárábee says that the former of these two has another signification, which will be found below; and that the latter signifies *he sent him*, or *it*. (Mṣb.) Hence, ضُرِبَ عَلَيْهِمُ البَعْثُ *The being sent to the war was appointed them and imposed upon them as an obligation.* (Mṣb.) You say, بَعَثَهُ لِكَذَا [*He sent him for such a thing* or *purpose*]. (A, TA.) [And بَعَثَ إِلَيْهِ بِكَذَا *He sent to him such a thing*; lit., *he sent to him* a messenger *with such a thing*.] And بَعَثَ الجُنْدَ إِلَى الغَزْوِ [*He sent the army to the war*]. (TA.) And بَعَثَ عَلَيْهِمُ البَلَاءَ [*He sent upon them trial*, or *affliction*;] *he caused trial*, or *affliction, to befall them.* (TA.) — Also, (A, L, TA,) inf. n. بَعْثٌ (Mgh, L, TA) and تَبْعَاثٌ [an intensive form], (TA,) *He roused him, excited him*, or *put him in motion* or *action*; (A, L, Mgh, TA;) namely, anything; (TA;) [i. e. any person or animal; and particularly,] an animal lying down, or a person sitting. (L, TA.) You say, بَعَثَ النَّاقَةَ

He roused, or *put in motion* or *action*, *the she-camel*; (Ṣ, Mgh, Ḳ, TA;) i. e., *loosed the cord that bound her shank to her arm, and dismissed her*; or *he roused her*, or *made her to rise, she being lying down*. (TA.) It is said in a trad. respecting 'Áïsheh, فَبَعَثْنَا البَعِيرَ فَإِذَا العِقْدُ تَحْتَهُ [*And we made the camel to rise, and lo, the necklace was beneath him*]. (TA.) You say also, بَعَثَهُ عَلَى الأَمْرِ, (A,) or الشَّىْءِ, (L,) *He roused him, excited him, or put him in motion or action, to do the affair*, or *thing*: (A:) or *he incited him, urged him*, or *instigated him, to do the thing*. (L.) — Also, accord. to El-Fárábee, (Mṣb,) or بَعَثَهُ مِنْ مَنَامِهِ, (Ṣ, A, Ḳ,) inf. n. بَعْثٌ and بَعَثٌ, (TA,) *He roused him*, or *awoke him, from his sleep*; (Ṣ, A, Mṣb, Ḳ;) as also ابتعثهُ. (TA, from a trad.) — بَعْثٌ (Ṣ, Ḳ, TA) and بَعَثٌ (TA) also signify The *quickening, vivifying*, or *revivifying*, of the dead; the *raising* of the dead *to life*; (Ṣ, Ḳ,* TA;) by God, (TA,) *on the day called* يَوْمُ البَعْثِ (Ṣ, TA) *the day* [*of resurrection,*] *when those who are in the graves shall be raised*. (A, Mgh.) You say, بَعَثَ اللّٰهُ الخَلْقَ, and المَوْتَى, *God quickened, vivified, revivified*, or *raised to life, mankind*, and *the dead*. (TA.) — بَعِثَ, aor. ـَ, (inf. n. بَعَثٌ, TK,) *He* (a man, TA) *was sleepless*, or *wakeful*. (Ḳ,* TA.) [See بَعِثٌ.]

5: see 7, in two places.

6. تَبَاعَثُوا [*They roused, excited, incited, urged*, or *instigated, one another*; or *put one another in motion* or *action*; to do a thing]. One says, تَوَاصَوْا بِالخَيْرِ وَتَبَاعَثُوا عَلَيْهِ [*Enjoin ye*, or *charge ye, one another to do good, and rouse ye*, or *excite ye*, &c., *one another to do it*]. (A.)

7. انبعث *He became sent*; [i. e. *he went, being sent*;] quasi-pass. of بَعَثَهُ, as signifying "he sent him:" (Ṣ, Mṣb, Ḳ:) *he rose, and went away*: (TA:) *he rose to go forth*. (Bḍ in ix. 46.) You say, انبعث لِكَذَا [*He went, being sent*, or *he rose, and went away*, or *he rose to go forth, for such a thing* or *purpose*]. (A, TA.) And انبعث فُلَانٌ لِشَأْنِهِ *Such a one rose, and went away, to perform his affair*. (TA.) And انبعث فِى السَّيْرِ *He hastened, made haste, sped*, or *was quick* or *swift, in going, journeying*, or *pace*. (Ṣ.) And انبعث الشَّىْءُ, i. e. اِنْدَفَعَ [*The thing became impelled*, or *propelled*; or *went quickly*, or *swiftly, as though impelled* or *propelled*; &c.]; as also تبعّث. (TA.) [Thus] you say, انبعث المَآءُ [*The water poured out*, or *forth, as though impelled* or *propelled*]. (TA in art. فجر; &c.) And [hence,] تبعّث مِنِّى الشِّعْرُ, i. e. انبعث [*The poetry issued quickly from me*], as though it flowed (كَأَنَّهُ سَالَ): so in the Ṣ and Ḳ: but in some of the copies of the Ṣ, in the place of سَالَ, we find سَارَ. (TA.) And انبعث بِشَرٍّ [*He broke forth with evil*, or *mischief*]. (JK in art. بوق.) — [*He became roused, excited, incited, urged, instigated*, or *put in motion* or *action*.] You say, انبعثت النَّاقَةُ *The she-camel became roused*, or *put in motion* or *action, and rose*: (L, Mgh, TA:*) quasi-pass. of بَعَثَ النَّاقَةَ [q. v.]. (Mgh, TA.) And فُلَانٌ كَسْلَانٌ لَا يَنْبَعِثُ [*Such a one is sluggish, lazy*, or *indolent: he will not become roused*, &c.]. (A.) — *He became roused*, or *awakened, from his sleep*; or *he awoke from his sleep*. (TA.)

8: see 1, in two places.

بَعْثٌ an inf. n. used as a pass. part. n.; *Sent*; as also بَعِيثٌ and مَبْعُوثٌ: pl. of the first بُعُوثٌ; and of the second بُعْثٌ. (L, TA.) — And [used as a subst., signifying] *A person sent*; *a messenger*: pl. بُعْثَانٌ. (L.) You say also, مُحَمَّدٌ خَيْرُ مُبْتَعَثٍ وَمَبْعُوثٍ [*Moḥammad is the best person that has been sent*]. (A.) And بَعِيثُكَ نِعْمَةً, i. e. مَبْعُوثُكَ [*He whom Thou* (O God) *hast sent* (namely Moḥammad) *as a boon*, or *benefit*, or *favour*]. (L, from a trad. [The latter word (نعمة) is written in the L without any syll. signs; but the context shows that it is in the accus. case as a specificative.]) — *A people sent from one place to another*; as also بَعْثٌ: (L, TA:) *a people sent in any direction*; a word similar to سَفْرٌ and رَكْبٌ. (TA.) بَعْثُ النَّارِ, occurring in a trad., means *The people sent to the fire* [*of Hell*]. (L.) — *An army*; (Ṣ, Mgh, Mṣb, Ḳ;) because sent; (Mgh;) as also بَعْثٌ (Ḳ) and بَعِيثٌ: (TA:) pl. of the first بُعُوثٌ; (Ṣ, A, Mgh, Mṣb, Ḳ;) and of the last بُعْثٌ: (TA:) the first, [as also the second,] an inf. n. used as a subst. (Mṣb.) You say, كُنْتُ فِى بَعْثِ فُلَانٍ *I was in the army of such a one, that was sent with him*. (Ṣ.) And خَرَجَ فِى البُعُوثِ *He went forth among the forces that were sent to the frontiers*. (A.) — See also بَعِثٌ.

بُعْثٌ: see بَعِثٌ.

بَعَثٌ: see بَعْثٌ, in two places: — and see what next follows.

بَعِثٌ (A, L, Ḳ) and بَعْثٌ (L, TA) and بُعْثٌ, (L,) or بَعَثٌ, (TA,) *Sleepless*, or *wakeful*: (Ḳ:) a man *incessantly*, (A,) or *often*, (TA,) *awaking from his sleep*: (A, TA:) a man *whose anxieties*, or *griefs, incessantly render him sleepless*, or *wakeful, and awake him from his sleep*: pl. أَبْعَاثٌ. (TA.)

بَعْثَةٌ [inf. n. of un. of 1; and particularly signifying] *An occasion*, or *occurrence, of raising, rousing, exciting, stirring up*, or *provoking*, of sedition, or the like: pl. بَعَثَاتٌ. (TA, from a trad.)

بَعِيثٌ: see بَعْثٌ, in three places.

بَاعِثٌ [act. part. n. of 1; *Sending*: &c. — And hence, *Occasioning*, or *causing: an occasion*, or *a cause*; and *a motive*]. — البَاعِثُ one of the names [or epithets] of God; *The Quickener of mankind after death, on the day of resurrection*. (TA.)

البَاعُوثُ, (L, Ḳ,) or, accord. to some, البَاغُوثُ, q. v., with the pointed غ and the double-pointed ث, (TA,) [*The Christian festival of Easter*;] *the* اِسْتِسْقَآء *of the Christians*; (Ḳ;) or [rather] *what is to the Christians as the* استسقاء *is to the Muslims*: a Syriac word. (L.)

مَبْعَثٌ [a noun of place and of time from 1; *A place*, and *a time, of sending*: &c. Hence, المَبْعَثُ is particularly applied to *The time of the mission of Moḥammad*: and it is also applied to *the mission* itself]. (A, TA.)

مَبْعُوثٌ: see بَعْثٌ, in three places.

مُبْتَعَثٌ: see بَعْثٌ.

بعثر

Q. 1. بَعْثَرَ, [inf. n. بَعْثَرَةٌ,] *He took, drew*, or *pulled*, a thing *out*, or *forth, and uncovered* it, *laid* it *open*, or *exposed* it; (Ṣ, Ḳ;) as also بَحْثَرَ: (Ṣ:) *he raised* what was in a thing, (Ṣ, Ḳ,) *and caused* it *to come forth*. (Ṣ.) Hence, in the Ḳur [c. 9], إِذَا بُعْثِرَ مَا فِى القُبُورِ *When that which is in the graves is raised, and caused to come forth*: (AO, Ṣ:) [see also بَحْثَرَ:] or the meaning is, *when the dust*, or *earth, in the graves is turned over, and the dead in them are raised*: (Zj:) or *when what is in the graves*, of gold and silver, *comes forth*; after which the dead are to come forth. (Fr.) — Also *He examined; he searched*. (Ḳ.) — *He searched for*, or *after*, or *into*, news, or tidings. (TA.) — *He scattered*, or *dispersed*, a thing, *and turned* it *over, one part upon another*: (Ḳ:) *he scattered*, or *dispersed*, his household goods, or his commodities, (Fr, Ṣ,) *and turned* them *over, one upon another*; (Fr, Zj, Ṣ;) as also بَحْثَرَ, (Fr, Ṣ,) and بَغْثَرَ. (Yaaḳoob.) — *He demolished* a watering-trough or tank, *and turned* it *upside-down*. (AO, Ṣ, Ḳ.)

بعج

1. بَعَجَهُ, aor. ـَ, (T, Ṣ, A, Ḳ,) inf. n. بَعْجٌ, (T, Ṣ,) *He slit, ripped*, or *rent, it*, (T, Ṣ, A, Ḳ,) namely, a belly, with a knife, (T, Ṣ, A, TA,) *and moved about the knife in it*, (T,) *so that what was in it became displaced and apparent, hanging down*; (TA;) as also بعّجهُ. (Ḳ.) — بَعَجَتْ بَطْنَهَا لِزَوْجِهَا † [*She brought forth many children to her husband*; *i. q.* نَثَرَتْ: see بَعِيجٌ]. (Ḳ.) — بَعَجْتُ لَهُ بَطْنِى ‡ *I disclosed*, or *revealed, to him my secret* [or *my whole mind*]. (A.) Esh-Shemmákh uses the phrase بَعَجْتُ إِلَيْهِ البَطْنَ [meaning the same]. (TA.) — بَعَجَ بَطْنَهُ لَكَ signifies [also] ‡ *He took extraordinary pains*, or *exceeded the usual bounds, in giving thee sincere, honest*, or *faithful, advice*, or *counsel*. (Ḳ, TA.) — بَعَجَ أَرْضَهُ ‡ *He clave*, or *furrowed*, or *trenched, his land*. (A.) — بَعَجَ الأَرْضَ آبَارًا ‡ *He dug many wells in the ground*. (A.) — بَعَجَ الأَرْضَ وَبَجَعَهَا ‡ *He clave the earth*, or *land, and subdued it*: said of 'Omar, in a trad., alluding to his conquests. (TA.) — بَعَجَتْ لَهُ الدُّنْيَا مَعَاهَا ‡ *The world disclosed to him what it contained, of treasures, and other possessions, and spoil*: also said of 'Omar, in another trad. (TA.) — بَعَجَتْ هٰذِهِ الأَرْضَ عَذَاةً طَيِّبَةً † *A tract of good land intervened in the middle of this land* [*as though cleaving it*]. (L.) — بَعَجَهُ الحُبُّ ‡ *Love threw him into mourning*, or *sorrow; brought grief to him*:

(Ḳ, TA:) [or *occasioned him intense grief:* for] you say, بَعَجَهُ حُبُّ فُلَانٍ meaning ‡ *the love of such a one occasioned him intense grief, and he mourned for him:* Az says that لَعَجَهُ الحُبُّ is more correct than بَعَجَهُ: but he afterwards mentions بَعَجَهُ الأَمْرُ as meaning † *the affair caused him to mourn,* or *sorrow.* (L, TA.)

2: see **1.** — بعّج المَطَرُ الأَرْضَ, (Ṣ,) or فِى الأَرْضِ, (L, TA,) inf. n. تَبْعِيجٌ, † *The rain dug up the stones of the earth by its vehemence.* (Ṣ, L, TA.)

5. تبعّج السَّحَابُ, (Ṣ, A, Ḳ,) and انبعج, (Ḳ,) بِالمَطَرِ, (TA,) ‡ *The clouds clave asunder, with,* or *by reason of, rain,* (Ṣ, A, Ḳ, TA,) and *vehement rain.* (TA.)

7. انبعج *It* [a belly] *became slit, ripped,* or *rent.* (Ṣ, Ḳ, TA.) — *He had his belly slit,* or *ripped,* or *rent,* with a knife, *so that what was in it became displaced and apparent, hanging down.* (TA.) — See also **5.** — † *It* (anything, as, for instance, a valley,) *became wide,* or *ample.* (TA.) انْبَعَجَتْ دُفْعَةٌ مِنَ المَطَرِ ‡ [*A fall of rain burst forth*]. (A.) And انبعج السَّيْلُ ‡ [*The torrent burst forth*]. (A.)

بَعِجٌ: see بَعِيجٌ. — Also † A man *who walks weakly, as though his belly were slit,* or *ripped,* or *rent.* (Ṣ, Ḳ.)

بَعِيجٌ A belly (Ṣ) *slit, ripped,* or *rent,* (Ṣ, Ḳ,) with a knife, (Ṣ,) *so that what was in it is displaced and apparent, hanging down;* (TA;) as also بَعِجٌ, thought to be after manner of a rel. n.; (L, TA;) and مَبْعُوجٌ. (Ṣ, Ḳ.) — Hence, بَطْنِى لِلْكِرَامِ بَعِيجٌ, an expression used by Aboo-Dhu-eyb, meaning ‡ *My sincere, honest,* or *faithful, advice,* or *counsel, is liberally,* or *freely, given to the generous.* (TA. [In a reading given in the Ṣ, بالكرام is substituted for للكرام.]) [Or it may mean ‡ *My secret is disclosed,* or *revealed, to the generous:* or *my whole mind.*] — بَعِيجٌ is also applied to a man, and, without ة, to a woman, as signifying *Having the belly slit, ripped,* or *rent,* with a knife, *so that what was in it is displaced and apparent, hanging down:* pl., masc. and fem., بَعْجَى. (TA.) — And [hence,] † A woman *who has brought forth many children* (بَعَجَتْ بَطْنَهَا, and نَثَرَتْ, [see **1**, and see art. نثر,]) *to her husband.* (Ḳ.)

بَاعِجَةٌ † The *wide part of a valley;* (Ṣ, Ḳ;) the *place where it becomes wide.* (TA.) — Also † *Plain,* or *soft, land, that produces* [*the plant called*] نَصِىّ: or the *extremity of a tract of sand,* and *of plain,* or *soft, land,* [*extending*] *to what is termed* قُفّ [or *high,* or *high and rugged, ground*]: and [the pl.] بَوَائِجُ signifies *places, in sand, which are of little depth* [*of sand*], *and which, if* نَصِىّ *grow therein, are of least depth, and best.* (TA.)

مَبْعُوجٌ: see بَعِيجٌ.

بعد

1. بَعُدَ, aor. ـُ, inf. n. بُعْدٌ; (Ṣ, L, Mṣb, Ḳ;) and بَعَدَ, aor. ـَ, inf. n. بَعْدٌ; (L, Ḳ;) and ابعد, inf. n. إِبْعَادٌ, which is also trans.; (Mṣb;) and تباعد; (Ṣ, Mṣb, Ḳ;) and استبعد; (Ṣ, Ḳ, &c.;) *He,* or *it, was,* or *became, distant, remote, far off,* or *aloof: he went,* or *removed,* or *retired,* or *withdrew himself, to a distance,* or *far away,* or *far off: he alienated,* or *estranged, himself: he stood,* or *kept, aloof: contr. of* قَرُبَ: (Ṣ, L:) [but بَعُدَ generally has the first of these significations; and ابعد, the others, as also تباعد and استبعد:] it is the general opinion of the leading lexicologists that بَعِدَ, as well as بَعُدَ, is thus used; but some deny this; and some assert that they may be employed alike, but that بَعُدَ is more chaste than بَعِدَ thus used. (TA.) [You say also, of a desert, and a tract of country, and the like, بَعُدَ, meaning *It extended far.*] And ابعد زَيْدٌ عَنِ المَنْزِلِ, meaning تباعد [i. e. *Zeyd went,* or *removed, to a distance,* or *far, from the place of alighting* or *abode*]. (IḲt, Mṣb.) And تباعد, and ابتعد, and تبعّد, [*He went,* or *removed, to a distance,* or *far, from me; he alienated,* or *estranged, himself from me; he shunned,* or *avoided, me;*] (A;) and تباعد عَنِّى [and بَعُدَ عنّى signify the same]. (Mṣb in art. كشح.) And إِذَا أَرَادَ أَحَدُكُمْ قَضَآءَ الحَاجَةِ أَبْعَدَ, (L, Mṣb,) a trad., (Mṣb,) meaning *When one of you desires to accomplish that which is needful,* (i. e. to ease nature,) *he goes far,* or *to a great distance.* (L.) And أَبْعَدْتُ فِى المَذْهَبِ, meaning تَبَاعَدْتُ, (Mṣb,) *I went far,* or *to a great distance, to the place of ease,* i. e., to ease nature. (L.) — بَعُدَ, referring to a saying or the like, and an event, means *It was far from being probable* or *correct; it was improbable, extraordinary,* or *strange:* (see بَعِيدٌ, and see also **10**:) often occurring in these senses.] And ابعد فِى نَوْعِهِ *It reached the utmost point,* or *degree, in its kind,* or *species.* (IAth.) And ابعد فِى السَّوْمِ *He exceeded the due bounds in offering a thing for sale and demanding a price for it,* or *in bargaining for a thing.* (A.) — أَخَذَهُ مَا قَرُبَ وَمَا بَعُدَ *Recent and old griefs took hold upon him:* a saying similar to أَخَذَهُ مَا قَدُمَ وَمَا حَدُثَ. (Mgh in art. قدم.) — [بَعُدَ is often used, agreeably with a general rule, in the manner of a verb of praise or dispraise; and in this case is commonly contracted into بُعْدَ, like حُسْنَ; as in the phrase, in a verse of Imra-el-Ḳeys, بُعْدَ مَا مُتَأَمَّلِى (in which ما is redundant) *Distant,* or *far distant, was the object of my contemplation!* or (as explained in the EM p. 52) *how distant,* &c.!] — بَعِدَ, aor. ـَ, inf. n. بَعَدٌ; (Ṣ, L, Mṣb, Ḳ;) and بَعُدَ, aor. ـُ, inf. n. بُعْدٌ; (L, Ḳ;) also signify *He,* or *it, perished:* (Ṣ, L, Mṣb:) *he died:* (Ḳ:) it is the general opinion of the leading lexicologists that both these verbs are used as signifying "he perished," and both occur in different readings of v. 98 of ch. xi. of the Ḳur: the former is said to be used in this sense by some of the Arabs; and the latter, by others; but some disallow the latter in this sense; and some say that the former is more chaste than the latter thus used: (TA:) or both signify *he became far distant from his home* or *native country; became a stranger,* or *estranged, therefrom:* (L, TA:) or the Arabs say, بَعِدَ الرَّجُلُ and بَعُدَ in the sense of تباعد, when not reviling; but when reviling, they say, بَعِدَ, only. (Yoo, TA.) You say, لَا تَبْعَدْ وَإِنْ بَعُدْتَ عَنِّى [*Mayest thou not perish though thou be distant from me!*] (A.) [And as an imprecation against a man, you say, بَعِدْتَ, meaning *Mayest thou perish!* (See the printed edition of the Ḥam, pp. 89 and 90, where بَعِدْتَاىَ هلكت is an evident mistake for بَعِدْتَ أَىْ هَلَكْتَ.)] And بُعْدًا لَهُ *May God alienate him,* or *estrange him, from good,* or *prosperity!* or, *curse him!* (A,* Ḳ, TA;) i. e. may he not be pitied with respect to that which has befallen him! like سُحْقًا لَهُ: the most approved way being to put بعد thus in the accus. case as an inf. n.; but the tribe of Temeem say, بُعْدٌ لَهُ, and سُحْقٌ, like غُلَامٌ لَهُ. (TA.) = بَعُدَ is made trans. by means of [the preposition] ب: see **4**. (Mṣb.)

2: see **4**, in four places. — [You say also, بعّدهُ عَنِ السُّوْءِ *He declared him,* or *pronounced him, to be far removed from evil.*]

3. باعدهُ *He was,* or *became,* [*distant, remote, far off,* or *aloof, from him;* or] *in a part, quarter,* or *tract, different from that in which he* (the other) *was.* (TA in art. جنب.) — See also **4**, in seven places.

4. ابعد, inf. n. إِبْعَادٌ: see **1**, in seven places. = ابعدهُ; (Ṣ, Mṣb, Ḳ;) and باعدهُ, (Ṣ, Ḳ,) inf. n. مُبَاعَدَةٌ and بِعَادٌ; (Ḳ;) and بعّدهُ, (Ṣ, Ḳ,) inf. n. تَبْعِيدٌ; (Ṣ;) and بِهِ بَعُدَ; (Mṣb;) *He made,* or *caused, him,* or *it, to be,* or *become, distant, remote, far off,* or *aloof;* or *to go, remove, retire,* or *withdraw himself, to a distance, far away,* or *far off; he placed,* or *put, at a distance,* or *he put,* or *sent, away,* or *far away,* or *far off,* or *he removed far away, alienated,* or *estranged, him,* or *it.* (Ṣ, Mṣb.) You say, بَاعِدْ نَفْسَكَ عَنْ زَيْدٍ [*Remove thyself far from,* or *avoid thou, Zeyd*]: and بَاعِدْ زَيْدًا عَنْكَ [*Remove thou Zeyd far from thee*]. (TA, voce إِيَّا.) And بَعَّدْتُ بَيْنَهُمَا, inf. n. تَبْعِيدٌ, [*I made a wide separation between them two*]; as also بَاعَدْتُ, inf. n. مُبَاعَدَةٌ. (Mṣb.) And بَاعَدَ ٱللّٰهُ مَا بَيْنَهُمَا [*May God make the space between them two far extending! may He make a wide separation between them two!*]; as also بَعَّدَ. (TA.) And رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا, or بَعِّدْ, [*O our Lord, make to be far-extending the spaces between our journeys!* or, *put wide distances between our journeys!*] accord. to different readings [in the Ḳur xxxiv. 18]: the former of these is the common reading: Yaaḳoob El-Ḥadramee read رَبَّنَا بَاعَدَ الخ [*Our Lord, He hath made to be far extending* &c.]. (TA.) — أَبْعَدَهُ ٱللّٰهُ means *May God alienate him,* or *estrange him, from good,* or *prosperity!* or, *curse him!* (Ḳ;) i. e., may he not be pitied with respect to that which has befallen him! (TA.) [You say also, أَبْعَدَ ٱللّٰهُ الأَخَرَ: see أَخَرُ.] — See also **10**. = مَا أَبْعَدَهُ مِنَ الصَّوَابِ [*How far is it* (namely the saying) *from what is right,* or *correct!*]. (A.)

5: see **1**.

6. تباعد: see **1**, in six places. — [It also signifies *He became alienated*, or *estranged*, from his family or friends. — And تباعدوا *They became distant*, or *remote, one from another; they went, removed, retired*, or *withdrew themselves, to a distance, far away*, or *far off, one from another; they removed themselves far*, or *kept aloof, one from another*.] You say, كَانُوا مُتَقَارِبِينَ فَتَبَاعَدُوا [*They were near, one to another, and they became distant*, or *remote, one from another*]. (A.)

8: see **1**.

10. استبعدهُ *He reckoned it*, or *esteemed it*, (namely, a thing, Ḳ, or a saying, A,) بَعِيد [i. e. *distant*, or *remote*; or, if a saying or the like, *far from being probable* or *correct, improbable, extraordinary*, or *strange*]; (Ṣ, A, Ḳ;) as also ابعدهُ. (A.) = See also **1**, first sentence, in two places.

بَعْدُ an adv. n. of time, signifying *After*, or *afterwards*: and allowable also, accord. to some of the grammarians, as an adv. n. of place, signifying *after*, or *behind*: (TA:) *contr. of* قَبْلُ: (Ṣ, A, Ḳ:) it is a vague adv. n., of which the meaning is not understood without its being prefixed to another noun [expressed or implied]; denoting after-time. (Mṣb.) When it occurs without any complement, (Ṣ, Ḳ,) a noun or the like which should be its complement being intended to be understood as to the meaning thereof but not as to the letter, (Ṣ,* TA,) it is indecl., (Ṣ, Ḳ,) because it resembles a particle, (TA,) and has ḍamm for its termination to show that it is indecl., since it cannot have ḍamm by any rule of desinential syntax because it cannot occur as an agent nor as an inchoative or enunciative. (Ṣ.) Sb, however, mentions [as exceptions to this rule] the phrases مِنْ بَعْدُ [*Afterwards*] and أَفْعَلُ هٰذَا بَعْدًا [*I will do this afterwards*], as having been used by the Arabs. (Ḳ,* TA.) [The latter of these phrases is common in the present day. Another exception to the rule above-mentioned will be found in what follows.] Accord. to the primary rule, it is used as a prefixed n. governing its complement in the gen. case; (Ṣ;) [i. e., it is used in the manner of a preposition;] and when thus used, it is decl., (Ḳ,) because it does not in this case [always] resemble a particle. (TA.) You say, جَاءَ زَيْدٌ بَعْدَ عَمْرٍو *Zeyd came after 'Amr*. (Mṣb.) And رَأَيْتُهُ بَعْدَكَ and مِنْ بَعْدِكَ [*I saw him after thee*]. (L.) The words of the Ḳur [xxx. 3], لِلّٰهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ, meaning *To God* belonged *the command before* that the Greeks were overcome *and after* that they had been overcome, [thus read when the complements of قبل and بعد are intended to be understood as to the meaning thereof but not as to the letter,] are also read مِنْ قَبْلِ وَمِنْ بَعْدِ, when each complement is intended to be understood as to the meaning and the letter, and also مِنْ قَبْلُ وَمِنْ بَعْدُ, meaning To God belongeth the command *first and last*, [when neither complement is intended to be understood either as to the letter or as to the meaning,] but the first of these readings is the best. (L.) [You say also, بَعْدَ ذٰلِكَ and مِنْ بَعْدِ ذٰلِكَ *After that*: and بَعْدَ أَنْ فَعَلْتُ and مِنْ بَعْدِ أَنْ فَعَلْتُ and بَعْدَ مَا فَعَلْتُ and مِنْ بَعْدِ مَا فَعَلْتُ فَعَلْتُ *After I did*, or *after my doing*, such a thing: &c.] Also جِئْتُ بَعْدَيْكُمَا, meaning بَعْدَكُمَا, *I came after you two*. (Ḳ.) And هٰذَا مِمَّا لَيْسَ بَعْدَهُ غَايَةٌ فِي الجَوْدَةِ, and فِي الرَّدَاءَةِ, *This is of the things after*, or *beyond, which there is not any extreme degree in respect of goodness*, and *in respect of badness*: and, by way of abridgment, لَيْسَ بَعْدَهُ [with nothing following this]: and hence, app., the saying of Moḥammad, وَإِنْ كَانَ لَيْسَ بِالَّذِي لَا بَعْدَ لَهُ, meaning [*And though*] *it be not in the utmost degree* in respect of goodness: بعد being thus used as a decl. noun. (Mgh.) [بَعْدِي and the like are also frequently used as meaning بَعْدَ عَهْدِي بِكَ and the like; as in the phrase, قَدْ تَغَيَّرْتَ بَعْدِي *Thou hast become altered since I knew thee*, or *saw thee*, or *met thee*, or *was with thee*. And similar to this are many phrases in the Ḳur; as, for instance, in ii. 48,] ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ *Then ye took to yourselves the calf* as a god, or an object of worship, *after him*, namely Moses, i. e., *after his having gone away*. (Bḍ.) أَمَّا بَعْدُ (Ṣ, Ḳ, &c.) is [an expression denoting transition;] an expression by which an address or a discourse is divided; (Ṣ;) used without any complement to بعد, which in this case signifies the contr. of قَبْلُ: (TA:) you say, أَمَّا بَعْدُ فَقَدْ كَانَ كَذَا, meaning [*Now, after these preliminary words*, (Abu-l-'Abbás in TA voce خِطَابٌ,) I proceed to say, that *such a thing has happened*: or] *after my prayer for thee*: (Ḳ:) or *after praising God*: (TA:) the first who used this formula was David; (Ḳ;) or Jacob; (TA;) or Kaab Ibn-Lu-eí; (Ḳ;) or Ḳuss Ibn-Sá'ideh; or Yaarub Ibn-Ḳaḥṭán. (TA.) — You also use the dim. form, saying بُعَيْدَهُ [*A little after him*, or *it*], when you mean by it to denote a time near to the preceding time. (Mṣb.) You say also, رَأَيْتُهُ بُعَيْدَاتِ بَيْنٍ, (Ṣ, Ḳ,) and بُعَيْدَاتِهِ, (Ḳ, TA, [in the CK بُعَيْدَاتِهِ,]) *I saw him a little after a separation*: (Ṣ, Ḳ:) or, *after intervals of separation*: (Ṣ, L:) or, *after a while*. (A'Obeyd, A.) And إِنَّهَا لَتَضْحَكُ بُعَيْدَاتِ بَيْنٍ *Verily she laughs after intervals*. (L.) [See also art. بين.] بُعَيْدَاتٍ is used only as an adv. n. of time. (Ṣ, L.) — بَعْدُ also sometimes means *Now; yet; as. yet*. (TA.) [It is used in this sense mostly in negative phrases; as, for instance, in لَمْ يَمُتْ بَعْدُ *He has not died yet*. The following is one of the instances of its having this meaning in affirmative phrases:] سُمِّيَ الحَوْلِيُّ مِنْ أَوْلَادِ البَقَرِ تَبِيعًا لِأَنَّهُ يَتْبَعُ أُمَّهُ بَعْدُ *The yearling of the offspring of cows is called* تبيع *because he yet follows his mother*: occurring in the Mgh &c., in art. تبع.] — It occurs also in the sense of مَعَ; as in the words of the Ḳur [ii. 174 and v. 95], فَمَنِ اعْتَدَى بَعْدَ ذٰلِكَ, i. e., (as some say, MF,) مَعَ ذٰلِكَ [*And whoso transgresseth notwithstanding that*; lit., *with that*]. (Mṣb.) — It has been said that it also means *Before, in time*; thus bearing two contr. significations: that it has this meaning in two instances; in the Ḳur [lxxix. 30], where it is said, وَالْأَرْضَ بَعْدَ ذٰلِكَ دَحَاهَا [as though signifying *And the earth, before that, He spread it forth*]; and [xxi. 105] where it is said, وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ [as though meaning *And verily we wrote in the Psalms before the Ḳur-án*]: (MF, TA:) but Az says that this is a mistake; that God created the earth not spread forth; then created the heaven; and then spread forth the earth: (L, TA:) and الذكر in the latter of these instances means *the Book of the Law revealed to Moses*: (Bḍ:) or الزبور means *the revealed Scriptures*; (Bḍ, Jel;) and الذكر, *the Preserved Tablet*, (Bḍ,) [i. e.] *the Original of the Scriptures*, which is with God. (Jel.)

بُعْدٌ [as an inf. n. used in the manner of a subst. signifies] *Distance*, or *remoteness*; (Ṣ, A, L, Ḳ;*) and so بَعَدٌ, (L, Ḳ,) accord. to most of the leading lexicologists, (TA, [see بَعَدٌ,]) [and بُعْدَةٌ, for] you say, بَيْنَنَا بُعْدَةٌ, meaning [*Between us two is a distance*] of land or country, or of relationship. (Ṣ, Ḳ.) — [*Remoteness from probability* or *correctness*; *improbability*, or *strangeness*: see بَعَدٌ. Hence the phrase, هٰذَا مِنَ البُعْدِ بِمَكَانٍ *This is improbable*, or *extraordinary*, or *strange*: often occurring in the TA &c.] — Also *i. q.* بَعَدٌ: (L, Ḳ:) this latter (Ṣ, L, Mṣb, Ḳ) and بُعْدٌ, (L, Ḳ,) accord. to most of the leading lexicologists, as, for instance, in the Ḳur xi. 98, (TA, [see بَعَدٌ,]) signifying *Perdition*; (Ṣ, L, Mṣb;) or *death*. (Ḳ.) — *Judgment and prudence*; as also بُعْدَةٌ: so in the phrase, إِنَّهُ لَذُو بُعْدٍ, and بُعْدَةٍ, *Verily he is possessed of judgment and prudence*: (Ḳ:) or *penetrating*, or *effective, judgment*; *depth*, or *profundity*; *far-reaching judgment*. (TA.) [See also أَبْعَدُ.] ذُو البُعْدَةِ also signifies A man *who goes to a great length*, or *far, in hostility*. (L.) — *A cursing*; *execration*; *malediction*; as also بُعَادٌ. (Ḳ.) You say, بُعْدًا لَهُ, as well as بُعْدًا لَهُ: see **1**, last sentence but one. (TA.)

بَعَدٌ: see بُعْدٌ, in two places: = and بَعِيدٌ, in five places.

بُعَدٌ: see أَبْعَدُ, in two places.

بُعْدَةٌ: see بُعْدٌ, in three places.

بُعَادٌ: see بَعِيدٌ: — and see also بَاعِدٌ.

بِعَادٌ: see بُعْدٌ.

بَعِيدٌ *Distant*; *remote*; *far*; *far off*; (Ṣ, L, Ḳ;*) as also بُعَادٌ, and بَاعِدٌ: (L, Ḳ:) pl. (of the first, Ṣ, L) بُعْدَانٌ (Ṣ, L, Ḳ) and (of the first also, L, TA) بُعُدٌ (L, Ḳ) and بِعَادٌ (TA) and (of the first and second, L) بُعَدَاءُ (L, Ḳ) and of the third, بَعَدٌ, [but this (which is also used as a sing. epithet, as will be shown in what follows,) is properly a quasi-pl. n.,] like as خَدَمٌ is of خَادِمٌ. (Ṣ.) As signifying *Distant with respect to place*, it is correctly used alike as masc. and fem. and sing. and dual and pl.; (L, and TA in this art. and in art. قرب, in which latter see the authorities;) but not necessarily; like its contr. قَرِيبٌ: (L:) you say, هِيَ بَعِيدٌ مِنْكَ [*She is distant from thee*; or it is] as though you said, مَكَانُهَا بَعِيدٌ:

(L:) also مَا أَنْتَ مِنَّا بِبَعِيدٍ [*Thou art not distant from us*], and مَا أَنْتُمْ مِنَّا بِبَعِيدٍ [*Ye are not distant from us*]: and in like manner, مَا أَنْتَ, مِنَّا بِبَعِدَ, and مَا أَنْتُمْ مِنَّا بِبَعِدَ. (Ṣ, TA.) [But it receives, sometimes, the fem. form when used in this sense; for] جَلَسْتُ بَعِيدًا مِنْكَ and بَعِيدَةً مِنْكَ are phrases mentioned as signifying *I sat distant*, or *remote in place*, or *at a distance*, or *aloof, from thee*; مَكَانًا [and نَاحِيَةً or the like] being understood. (L.) You say also, مَنْزِلٌ بَعَدٌ *A distant*, or *remote, place of alighting* or *abode*. (K.) And تَنَحَّ غَيْرَ بَعِيدٍ (Ṣ, K) and غَيْرَ بَاعِدٍ and غَيْرَ بَعَدٍ (K) [*Retire thou not far;*] meaning *be thou near*: (Ṣ, K:) [or] the second and third of these phrases mean *retire thou not in an abject*, or *a mean*, or *contemptible*, or *despicable, state*. (Ṣ, A.) And انْطَلِقْ يَا فُلَانُ غَيْرَ بَاعِدٍ [*Depart thou, O such a one, not far;*] meaning *mayest thou not go away!* (L.) [And رَأَيْتُهُ مِنْ بَعِيدٍ *I saw him*, or *it, from afar*: and جَاءَ مِنْ بَعِيدٍ *He came from afar*: and the like. And بَعِيدٌ as applied to a desert and the like, meaning *Far extending*.] And بُعْدٌ بَاعِدٌ *A far distance*. (K.) [And نِيَّةٌ بَعِيدَةٌ *A distant, far-reaching*, or *far-aiming, intention, purpose*, or *design*.] And فُلَانٌ بَعِيدُ الهِمَّةِ [*Such a one is far-aiming*, or *far-aspiring, in purpose, desire*, or *ambition*]. (A.) And هِيَ بَعِيدَةُ العَهْدِ [*She was known*, or *seen*, or *met, a long time ago*]: in this case, the fem. form, with ة, must be used. (L.) And قَوْلٌ بَعِيدٌ [*A saying far from being probable* or *correct; improbable; far-fetched; extraordinary*, or *strange*]. (A.) And أَمْرٌ بَعِيدٌ *An extraordinary thing* or *affair* or *case, of which the like does not happen* or *occur*. (L.) — Also *Distant with respect to kindred* or *relationship*: in which sense, the word receives the fem. form, [as well as the dual form, and pl. forms, like its contr. قَرِيبٌ,] by universal consent. (TA.) [Its pl.] بُعَدَاءُ signifies *Strangers, that are not relations*. (IAth.) You say also, فُلَانٌ مِنْ بُعْدَانِ الأَمِيرِ [meaning *Such a one is of the distant dependents*, or *subjects, of the governor*, or *prince*]. (Ṣ.) And إِذَا لَمْ تَكُنْ مِنْ قُرْبَانِ الأَمِيرِ فَكُنْ مِنْ بُعْدَانِهِ [*If thou be not of the particular companions*, or *familiars, of the governor*, or *prince, then be of his distant dependents*, or *subjects*]; i. e., be distant from him, that his evil may not affect thee. (AZ, A.) — رَأَيْتُهُ بَعِيدَاتِ بَيْنٍ: see بَعْدٌ, in the latter half of the paragraph. — See also بَاعِدٌ.

بُعَيْدٌ and بُعَيْدَاتٌ: see بَعْدٌ, in four places.

بَاعِدٌ: see بَعِيدٌ, in four places. — Also *Perishing*: (Ṣ, L: [in the K it is implied that it signifies *dying*; and so بَعِيدٌ and بُعَادٌ:]) or *far distant from his home*, or *native country*; *in a state of estrangement therefrom*. (L.)

أَبْعَدُ *More*, and *most, distant* or *remote; further*, and *furthest*: by poetic licence written أَبْعَدُ: (L:) [pl. أَبَاعِدُ; as in the saying,] فُلَانٌ يَسْتَجِرُّ الحَدِيثَ مِنْ أَبَاعِدِ أَطْرَافِهِ [*Such a one draws forth talk*, or *discourse*, or *news*, or *the like, from its most remote sources*]. (A.) — *More*, and *most, extreme, excessive, egregious*, or *extraordinary*, in its kind. (IAth.) [Hence, perhaps,] إِنَّهُ لَغَيْرُ أَبْعَدَ [in the CK أَبْعَدٍ] and بُعَدٍ *Verily there is no good in him*: (K:) or, *no depth in him in anything*: (IAar:) [or, *he is not extraordinary* in his kind: see also بُعْدٌ:] said in dispraising one. (TA.) And مَا عِنْدَهُ أَبْعَدُ and بُعْدٌ [*He has not what is extraordinary* in its kind: or] *he possesses not excellence*, or *power*, or *riches*: or *he possesses not anything profitable*: (L, K:) said only in dispraising one: (AZ:) or it may mean *he possesses not anything which one would go far to seek*; or, *anything of value*: or *what he possesses, of things or qualities that are desirable, is more extraordinary than what others possess*. (MF.) — *Remote from good*: [which is the meaning generally intended in the present day when it is used absolutely as an epithet applied to a man; but meaning also *remote* from him or those in whose presence this epithet is used, both *as to place and as to moral condition*:] and, *from continence*: (L:) and *stupid; foolish*; or *having little*, or *no, intellect* or *understanding*; syn. حَائِنٌ: (so in a copy of the Ṣ and in the L and TA:) or *treacherous*, or *unfaithful*; syn. خَائِنٌ. (So in two copies of the Ṣ and in a copy of the A.) It is used as an allusion to the name of a person whom one would mention with dispraise; as when one says, هَلَكَ الأَبْعَدُ [*May such a one, the remote from good*, &c., *perish!*]: with respect to a woman, one says, هَلَكَتِ البُعْدَى. (En-Nadr, Az.) One says also, كَبَّ اللّٰهُ الأَبْعَدَ لِفِيهِ, meaning [*May God cast down prostrate such a one, the remote from good*, &c., *upon his mouth!* or,] *cast him down upon his face!* (Ṣ.) [It is a rule observed in decent society, by the Arabs, to avoid, as much as possible, the mention of opprobrious epithets, lest any person present should imagine an epithet of this kind to be slily applied to himself: therefore, when any malediction or vituperation is uttered, it is usual to allude to the object by the term الأَبْعَدُ, or البَعِيدُ, as meaning the remote from good, &c., and also the remote from the person or persons present. See also الأَخِرُ, which is used in a similar manner.] — *A more distant*, or *most distant*, or *very distant, relation*; (Lth;) *contr. of* أَقْرَبُ: (Msb:) pl. أَبَاعِدُ (Lth, Ṣ, A, Msb, K) and أَبْعَدُونَ; (Lth;) *contr. of* أَقَارِبُ (Lth, Ṣ, K) and أَقْرَبُونَ. (Lth.)

مِبْعَدٌ A man *who makes far journeys*. (K.)

بعر

1. بَعَرَ, aor. ـَ, (Ṣ, Mgh, Msb, K,) inf. n. بَعْرٌ, (Ṣ, Msb,) said of an animal having the kind of foot called خُفّ, (Mgh, Msb, K,) [i. e.,] of a camel, and also of a sheep and goat, (Ṣ,) and of a cloven-hoofed animal (Mgh, Msb, K) of the wild kind of bull or cow, but not of the domestic kind, and of the gazelle-kind, beside the other two cloven-hoofed kinds mentioned before, and of the hare or rabbit, (TA,) *He voided dung*. (Ṣ,* Mgh, Msb, K.) — بَعَرَهُ *He threw at him a piece of* بَعْرٌ. (A.) — بَعَرَتْ, said of a widow, *She threw the piece of* بَعْرٌ; *i. q.* رَمَتْ بِالبَعْرَةِ; meaning *she ended the number of days during which she had to wait after the death of her husband before she could marry again*. (A.) [It seems to have been customary for the widow to collect a number of pieces of بَعْرٌ, as many as the days she had to wait before she could marry again, and to throw away one each day: so that the saying means She threw the last piece of بعر.] — بَعِرَ, aor. ـَ, (K,) inf. n. بَعَرٌ, (TA,) *He* (a camel) *became a* بَعِير. (K.)

2: see 4.

3. بَاعَرَتْ حَالِبَهَا, [inf. n., app., بِعَارٌ, q. v.,] said of a ewe or she-goat, (K,) and of a she-camel, (TA,) *She befouled her milker with her dung*. (TA voce بِعَارٌ.) — بَاعَرَتْ إِلَى حَالِبِهَا *She* (a ewe or goat, and a camel,) *hastened to her milker*. (TA.)

4. ابعر *He cleansed* an intestine, or a gut, *of its* بَعْرٌ; as also بعّر, inf. n. تَبْعِيرٌ. (K.)

بَعْرٌ (Ṣ, A, K) and بَعَرٌ (Msb, K) [coll. gen. ns. signifying *Camels'*, and *sheeps'*, and *goats'*, and *similar, dung*;] *dung* (Msb, K) *of animals having the kind of foot called* خُفّ, (A, Mgh, Msb, K,) [i. e.,] *of the camel*, and also *of the sheep* and *goat*, (Ṣ,) and *of cloven-hoofed animals* (A, Mgh, Msb, K) *of the wild kind of bull and cow, but not of the domestic kind*, and *of the gazelle-kind*, beside the two other cloven-hoofed kinds, and *of the hare* or *rabbit*: (TA:) n. un. with ة: (Ṣ, Mgh, K:) and pl. أَبْعَارٌ. (Ṣ, Msb, K.) One says, هُوَ أَهْوَنُ عَلَيَّ مِنْ بَعْرَةٍ يُرْمَى بِهَا كَلْبٌ [*He is a lighter thing to me than a piece of* بعر *that is thrown at a dog*]. (A.) And it is said in a prov., أَنْتَ كَصَاحِبِ البَعْرَةِ [*Thou art like the owner of the piece of* بعر, or أَنْتَ فِي مِثْلِ صَاحِبِ البَعْرَةِ *Thou art in a condition like that of the owner of the piece of* بعر; (meaning the person for whom it was intended;) applied to him who reveals a thing relating to himself; (see Freytag's Arab. Prov. i. 85;)] originating from the fact that a man had a suspicion respecting some one among his people; so he collected them to search out from them the truth of the case, and took a piece of بعر, and said, "I am about to throw this my piece of بعر at the person whom I suspect;" whereupon one of them withdrew himself quickly, and said, "Throw it not at me;" and confessed. (TA.) See also بَعَرَتْ, above.

بَعَرٌ: see بَعْرٌ.

بِعَارٌ, a subst., [or inf. n. of 3,] The *befouling of her milker with her dung*, by a ewe or she-goat, (K,) or a camel: (TA:) it is reckoned a fault, because the animal that does so sometimes casts her dung into the milking-vessel. (TA.)

بَعِيرٌ, (Ṣ, Msb, K, &c.,) sometimes pronounced بِعِيرٌ, (K,) which latter is of the dial. of Benoo Temeem, but the former is the more chaste, (TA,) *A camel, male or female*; (Ṣ, Msb, K;) as applied to a camel, like إِنْسَانٌ applied to a human being; (Ṣ, Msb;) whereas جَمَلٌ is applied only to a male camel, and نَاقَةٌ to a she-camel;

بَكْرٌ and بَكْرَةٌ are respectively terms like فَتًى and فَتَاةٌ; and قَلُوصٌ is like the term جَارِيَةٌ; so say, among others, ISk and Az and IJ; and it is added in the Mutaḥaffidh, that the terms جمل and ناقة are applied only when the animal has entered the seventh year: (Mṣb:) but بعير is more commonly applied to the *male camel*; (Mṣb, Ḳ;) and only to *one that has entered its fifth year*; (Ṣ, Ḳ;) or *that has entered its ninth year*: (Ḳ:) the pl. is أَبْعِرَةٌ [a pl. of pauc.] and بُعْرَانٌ (Ṣ, Mṣb, Ḳ) and بِعْرَانٌ (Ḳ) and بُعُرٌ (TA) and (pl. of أَبْعِرَةٌ TA) أَبَاعِرُ (Ṣ, Mṣb, Ḳ) and أَبَاعِيرُ. (Ḳ.) If one say, أَعْطُونِى بَعِيرًا [*Give ye to me a* بعير], the persons so addressed, accord. to Esh-Sháfi'ee, are not to give a she-camel: (Mṣb:) but the following phrases are transmitted from the Arabs: صَرَعَتْنِى بَعِيرِى *My she-camel threw me down prostrate:* (Ṣ, A:) and حَلَبْتُ بَعِيرِى *I milked my camel:* (A, Mṣb:) and شَرِبْتُ مِنْ لَبَنِ بَعِيرِى *I drank of the milk of my camel:* (Ṣ:) and كِلَا هٰذَيْنِ البَعِيرَيْنِ نَاقَةٌ *Each of these two camels is a she-camel.* (A.) لَيْلَةُ البَعِيرِ [*The night of the camel*], mentioned in a trad. of Jábir, means the night in which the Prophet purchased of him his camel. (TA.) — Also *An ass:* (IKh, Ḳ:) so in the Ḳur xii. 72; but this signification is of rare occurrence: (IKh:) and *anything that carries:* (IKh, Ḳ:) so in the Hebrew language [בְּעִיר (see Gen. xlv. 17)]. (TA.)

بَاعِرٌ A widow *throwing the piece of* بَعْر; meaning *ending the number of days during which she has had to wait after the death of her husband previously to her being allowed to marry again.* (A.) [See 1.]

مَبْعَرٌ and مِبْعَرٌ and مَبْعَرَةٌ [and مِبْعَرَةٌ (occurring in the Ḳ in art. خور)] The *place* [or *passage* (as is shown in the Lexicons in many places)] *of the* بَعْر; [i. e. the *rectum*; the *intestine*, or *gut, containing the* بَعْر;] of any quadruped: (Ḳ:) pl. مَبَاعِرُ. (TA.) It is said in a prov., إِنَّ هٰذَا الدَّاعِرَ مَا زَالَ يَنْحَرُ الأَبَاعِرَ وَيَنْتِلُ المَبَاعِرَ [*Verily this bad man has not ceased to slaughter camels and to cleanse the intestines containing the dung*]. (A, TA.)

مِبْعَرٌ: مَبْعَرَةٌ: } see مَبْعَرٌ.

مِبْعَارٌ A ewe or she-goat, (Ḳ,) or a she-camel, (TA,) *that befouls with her dung* (تُبَاعِرُ) *her milker.* (Ḳ, TA.) [See بِعَارٌ.]

بعض

1. بَعَضَهُ البَعُوضُ, [aor. ـَ,] inf. n. بَعْضٌ, *The* بَعُوض [or *gnats*, or *musquitoes*,] *bit him; and annoyed*, or *molested, him.* (TA.) And بُعِضُوا *They were bitten by the* بَعُوض: (A:) or *were annoyed*, or *molested, thereby.* (Ḳ.) بَعَضَهُ is not used in relation to anything but بَعُوض. (TA.) A poet says, praising a man who passed the night within a كِلَّة [or thin curtain used for protection from gnats, or musquitoes], which is also called أَبُو دِثَارٍ,

* لَنِعْمَ البَيْتُ بَيْتُ أَبِى دِثَارٍ *
* إِذَا مَا خَافَ بَعْضُ القَوْمِ بَعْضَا *

[*Excellent indeed is the tent, the tent of Aboo-Dithár, when some of the people fear biting, and annoyance*, or *molestation, from gnats*, or *musquitoes*]: by بعضا meaning عَضًّا. (TA.)

2. بعّضهُ, inf. n. تَبْعِيضٌ, *He divided it into parts*, or *portions*, (Ṣ, A, Mṣb, Ḳ,) *distinct*, or *separate, one from another.* (Mṣb.) You say, أَخَذُوا مَالَهُ فَبَعَّضُوهُ *They took his property and divided it into parts*, or *portions.* (A, TA.) And عَضَّى الشَّاةَ وَبَعَّضَهَا [*He limbed*, or *dismembered, the sheep*, or *goat, and divided it into parts*, or *portions*]. (A, TA.) [Hence,] مِنْ in certain cases, and بِ in the like cases, as in the saying شَرِبْتُ بِمَآءِ كَذَا ["I drank of," i. e. "some of, such water"], are said to be لِلتَّبْعِيضِ [*For the purpose of dividing into parts*, or *portions*]. (Mṣb.)

4. ابعضوا *They had* بَعُوض [or *gnats*, or *musquitoes*], (Ḳ,) or *abundance thereof*, (A,) *in their land.* (A, Ḳ.)

5. تبعّض *It was*, or *became, divided into parts*, or *portions.* (Ṣ, Ḳ.)

بَعْضٌ *Some*, or *somewhat* or *some one*, (lit. *a thing*,) of things, or of a thing: Th says that it signifies thus accord. to all the grammarians; (Mṣb, TA;) except Hishám, as will be seen hereafter: (TA:) or *a part*, or *portion*, (A, Mṣb, Ḳ,) of a thing, (Mṣb,) or of anything; (A, Ḳ;) whether little or much: (TA:) accord. to both these explanations, it may denote the greater part; as eight of ten: (Mṣb:) [thus it signifies *some one* or *more*; and it relates to persons and to other things:] pl. أَبْعَاضٌ; (Ṣ, IJ, Ḳ;) but ISd doubts whether IJ had an authority for this. (TA.) You say, بَعْضُ الشَّرِّ أَهْوَنُ مِنْ بَعْضٍ [*Some kinds of evil are easier to be borne than some*]. (A.) And جَارِيَةٌ حُسَانَةٌ يُشْبِهُ بَعْضُهَا بَعْضًا [*A very beautiful girl, parts of whom resemble other parts*]. (A.) [And ضَرَبَ بَعْضُهُمْ بَعْضًا *Some of them beat some*; i. e. *they beat one another.*] And لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ [*We have tarried a day or part of a day*]. (Ḳur xviii. 18.) And one says to a man of a company of men, "Who did this?" and he answers, بَعْضُنَا or أَحَدُنَا [*Some one of us*]; meaning himself. (A.) The article ال should not be prefixed to it, (Ḳ,* TA,) because it is originally a prefixed n., and as such determinate either literally or virtually, so that it does not admit another cause of being determinate; (TA;) contr. to what is said by IDrst (Ḳ, TA) and Ez-Zejjájee; for they said البَعْضُ and الكُلُّ; which, properly, as ISd says, is not allowable; and it is said in the O that IDrst, in this matter, was at variance with all the people of his age: (TA:) AHát says that the Arabs did not say الكُلُّ nor البَعْضُ, but that people used these expressions, even Sb and Akh in their two books, by reason of their little knowledge in this way: (Ḳ,* TA:) a remark, says MF, which is extr., and needs no comment: (TA:) [for who surpassed Sb and Akh in knowledge respecting matters of this kind?] AHát also relates his having told Aṣ that he had seen in the book of [that celebrated and chaste author] Ibn-El-Muḳaffa', العِلْمُ كَثِيرٌ وَلٰكِنَّ أَخْذَ البَعْضِ خَيْرٌ مِنْ تَرْكِ الكُلِّ [*Science is large; but the acquiring of part is better than the neglecting of the whole*]; and that Aṣ disapproved of it most strongly, saying that the article ال is not prefixed to بَعْض and كُلّ because they are determinate without it: (TA:) Az, however, says that the grammarians allow its being prefixed to these two words, (Mṣb, TA,) though Aṣ disallows it, (TA,) because they are meant to be understood as prefixed ns.; (Mṣb;) or because the article is meant to be a substitute for the noun to which they should be prefixed; or, in the case of بَعْض, because this word is equivalent to جُزْء, which receives the article ال. (MF.) It is related of AO, that he assigned also to بَعْض the contr. meaning of *All*; or the *whole*: adducing as a proof thereof the words of the Ḳur [xl. 29], يُصِبْكُمْ بَعْضُ الَّذِى يَعِدُكُمْ as meaning *All of that with which he threateneth you will befall you*: and the saying of Lebeed,

* أَوْ يَعْتَلِقْ بَعْضَ النُّفُوسِ حِمَامُهَا *

[as meaning *Or their death shall cling to all living creatures*: or, accord. to another relation, او يرتبط, which means the same as او يعتلق]: thus also AHeyth explains the above-cited verse of the Ḳur; and thus Hishám explains the saying of Lebeed, erroneously asserting that بعض is here a pl.: (TA:) but with respect to the former instance, the Prophet had threatened them with two things, the punishment of the present world and that of the world to come; so he says, "This punishment will befall you in the present world;" which is part (بعض) of the two threats; without denying the punishment of the world to come: or, as Aboo-Is-ḥáḳ says, he mentions the part to indicate the necessary consequence of the whole: and as to the saying of Lebeed, by بعض النفوس he means himself. (TA [app. from ISd].)

أَرْضٌ بَعِضَةٌ *A land abounding with* بَعُوض [or *gnats*, or *musquitoes*]; (Ḳ;) as also مَبْعَضَةٌ, like as you say مَبَقَّةٌ. (TA.) And لَيْلَةٌ بَعِضَةٌ *A night in which are many* بَعُوض; as also مَبْعُوضَةٌ. (A, Ḳ.)

بَعُوضٌ [*Gnats*, or *musquitoes*;] *i. q.* بَقٌّ [which signifies both gnats, or musquitoes, (called in Egypt نَامُوس,) and also bugs]: n. un. with ة: (Ṣ:) or pl. of بَعُوضَةٌ, (Ḳ,) which signifies *i. q.* بَقَّةٌ. (A, Ḳ.) A poet speaks of the humming of the بعوض of the water. (TA.) The author of the Ḳ says, in the B, that the word is taken from بَعْض, because of the smallness of the body of the بعوضة in comparison with other living things. (TA.) You say, كَلَّفَنِى مُخَّ البَعُوضِ ‡ *He imposed upon me a difficult thing:* (A:) or *an impossible thing.* (TṢ, Ḳ.)

أَرْضٌ مَبْعَضَةٌ: لَيْلَةٌ مَبْعُوضَةٌ: } see بَعِضَةٌ.

بعق

1. بَعَقَ, (TA,) [aor. ـَ,] inf. n. بُعَاقٌ, (Lth, Ḳ, TA,) said of a man, and a camel, &c., (TA,) *He uttered a vehement sound*, or *cry*. (Lth,* Ḳ,* TA.) ═ Also, inf. n. as above, said of a vehement rain, descending in large drops, *It clave*, or *furrowed*, the ground, *and made* it *to flow*. (Ḳ,* TA.) ═ And, inf. n. بَعْقٌ, *He stabbed*, or *stuck*, a camel *in the* نَحْر, or *throat*, or *uppermost part of the breast*, (Ḳ, TA,) *making the blood to flow*; (TA;) and (TA) so ▼ بعّق. (A'Obeyd, Ṣ, L, TA, all of which, except the last, mention only the latter verb in this sense.) ═ Also, (Ḳ,) inf. n. بَعْقٌ, (TA,) *He dug* a well. (Z, Ḳ.) ═ بَعْقٌ also signifies The act of *slitting*, *ripping*, or *rending*; like بَعْجٌ: (TA:) and ▼ تَبْعِيقٌ the same; (Ṣ;) or the *doing so much*. (Ḳ.) You say, بَعَّقْتُ ▼ زِقَّ الخَمْرِ, inf. n. تَبْعِيقٌ, *I slit*, or *ripped*, or *rent*, *the wine-skin*. (Ṣ.) ═ بَعَقَهُ عَنْ كَذَا, (Ḳ,) inf. n. بَعْقٌ, (TA,) *He removed it*, *took it off*, or *stripped it off*, *from over*, or *before*, *such a thing*, *which it covered*, or *concealed*. (Ibn-'Abbád, Ḳ.)

2: see 1, in three places.

5: see 7, in two places.

7. انبعق *It came upon one suddenly, unexpectedly, without his knowledge.* (Ṣ, Ḳ, TA.) ═ انبعق المُزْنُ ‡ [*The clouds*, or *white clouds*, or *clouds containing water*,] *clave asunder*, *with*, or *by reason of*, *rain*, or *violent rain*; syn. انْبَعَجَ بِالمَطَرِ; (Ṣ, Ḳ, TA;) or *opened vehemently with rain*; (Z, TA;) and ▼ تبعّق signifies the same. (Ṣ.) انبعق فُلَانٌ بِالجُودِ وَالكَرَمِ ═ (Ṣ.) ‡ [*Such a one was profuse in bounty and generosity*]. (TA.) انبعق فِى الكَلَامِ ═ (Ṣ, Ḳ) † *He was profuse in speech*; (Ḳ,* TA;) as also ▼ تبعّق (Ḳ) and ▼ ابتعق. (Ṣgh, Ḳ.)

8: see 7.

بَعَاقٌ: see what next follows, in two places.

بُعَاقٌ †Clouds (سَحَابٌ) *pouring forth* [*rain*] *with vehemence*. (Ṣ.) ═ Also, and ▼ بَعَاقٌ and ▼ بِعَاقٌ and ▼ بَاعِقٌ, ‡ Rain *coming suddenly*, or *unexpectedly*, *with vehemence*, *in large drops*. (Ḳ, TA.) جَمُّ البُعَاقِ, in a trad. respecting prayer for rain, means † *Copious*, *abundant*, *extensive rain*. (TA.) ═ And ▼ all these four words, † A torrent *vehemently driving*; (Ḳ, TA;) *that carries away everything*. (AḤn, TA.)

بِعَاقٌ: / بَاعِقٌ: } see بُعَاقٌ, in two places.

أَرْضٌ مَبْعُوقَةٌ *Land upon which what is termed* بُعَاق [i. e. either the rain or torrent so termed] *has fallen*, or *descended*. (Nawádir el-Aʿráb, TA.)

بعل

1. بَعَلَ, (Ṣ, Mṣb, Ḳ,) aor. ـِ, (Ḳ,) or ـُ [contr. to rule]; (Mṣb;) or the pret. is بَعُلَ; (so in the Ḥam p. 337;) inf. n. بُعُولَةٌ (Mṣb, Ḳ) and بَعَالَةٌ also (Ḥam ubi suprà) [and app. بَعْلٌ, for it is said in the Ḥam p. 359 that the primary signification of البَعْلُ is النِّكَاحُ]; *He* (a man, Ṣ) *became a husband*; (Ṣ, Ḳ;) as also ▼ استبعل: (Ḳ:) *he married*, or *took a wife*. (Mṣb.) And in like manner, بَعَلَتْ, inf. n. بُعُولَةٌ, *She became a wife*: (TA:) [and it seems to be indicated in the Ḥam p. 359 that ▼ ابتعلت and ▼ تبعّلت signify the same:] and ▼ باعلت *she took to herself a husband*. (Ḳ.) ═ بَعَلَ عَلَيْهِ [as though originally signifying *He became a* بَعْل, or *lord*, *over him*:] *he was incompliant*, or *unyielding*, *to him*; *he resisted him*, or *withstood him*. (Ḳ.) Hence, in a trad., فَمَنْ بَعَلَ عَلَيْكُمْ أَمْرَكُمْ فَاقْتُلُوهُ *And whoso resisteth and disobeyeth your command, slay ye him*. (TA.) ═ بَعِلَ, (Ṣ, Ḳ,) بِأَمْرِهِ, aor. ـَ, (Ḳ,) † *He became confounded*, or *perplexed*, *so that he was unable to see his right course*, (Ṣ, Ḳ,) *by his affair*, or *case*, *and feared*, *and was disgusted*, (Ḳ,) *and remained fixed in his place like as do the palm-trees termed* بَعْل, (TA,) *not knowing what to do*. (Ḳ.)

3. باعلت: see 1. ═ باعل القَوْمُ قَوْمًا *The people intermarried with a people*. (Ḳ.) You say also, بَنُو فُلَانٍ لَا يُبَاعَلُونَ *The sons of such a one, none is married to them, nor are they married* [*to any but persons of their own tribe*]. (Ḥam p. 337.) ═ [The inf. n.] بِعَالٌ signifies also The *playing*, or *toying*, *together*, of a man with his wife; (Ṣ, Mgh, Mṣb, Ḳ;) and so مُبَاعَلَةٌ [also an inf. n. of the same verb], (Mṣb, Ḳ,) and ▼ تَبَاعُلٌ [inf. n. of 6]. (Ḳ.) You say, باعل امْرَأَتَهُ *He played*, or *toyed*, *with his wife*. (Mṣb.) And تُبَاعِلُ زَوْجَهَا *She plays*, or *toys*, *with her husband*. (Ṣ.) And بَيْنَهُمَا مُبَاعَلَةٌ *Between them two is playing*, or *toying*. (TA.) And هُمَا يَتَبَاعَلَانِ ▼ *They two play*, or *toy*, *together*, *each with the other*. (TA.) ═ And metonymically, (TA,) بِعَالٌ signifies also ‡ *I. q.* جِمَاعٌ; (Az, Ḳ, TA;) and so مُبَاعَلَةٌ. (TḴ.) You say, بَاعَلَهَا, meaning ‡ *He lay with her*. (TḴ.) ═ And باعل فُلَانٌ فُلَانًا ‡ *Such a one sat with such a one*: (Ḳ, TA:) the idea of playing, or toying, being imagined to be implied. (TA.)

5. تبعّلت: see 1. ═ Also *She was obedient to her husband*; (Ḳ;) [so too ▼ ابتعلت, as will be seen from what follows;] and so تبعّلت زَوْجَهَا: (TA:) or *she adorned herself for her husband*. (Ḳ.) You say ▼ امْرَأَةٌ حَسَنَةُ الابْتِعَالِ *A woman who is good in obedience to her husband*. (TA.)

6: see 3, in two places.

8: see 1: ═ and see also 5, in two places.

10. استبعل: see 1. ═ Also, said of palm-trees (نَخْل), *They became what are termed* بَعْل, q. v., (Ṣ, TA,) *and great*. (TA.) ═ And, said of a place, *It became what is termed* بَعْل: (Ḳ:) or *it became elevated*. (TA.)

بَعْلٌ *A husband*: (Ṣ, Mgh, Mṣb, Ḳ:) pl. بُعُولَةٌ (Ṣ, Mṣb, Ḳ) and بُعُولٌ and بِعَالٌ. (Ḳ.) And *A wife*; as also بَعْلَةٌ; (Ṣ, Mṣb, Ḳ;) like زَوْجٌ and زَوْجَةٌ. (Ṣ, Mṣb.*) ═ *A lord*, *a master*, *an owner*, or *a possessor*, (Ṣ, Mṣb, Ḳ,) of a thing, (Ḳ,) such as a house, and a beast, (TA,) or a she-camel: (Ṣ:) *a head*, *chief*, *ruler*, or *person of authority*. (El-Khaṭṭábee, TA.) ═ [And hence,] *A certain idol*, (Ṣ, Ḳ,) *of gold*, (TA,) *belonging to the people of Ilyás*, (Ṣ, Ḳ,) who is said to be the same as Idrees, the grandfather, or an ancestor, of Noah, or to have been a grandson of Aaron, (Bḍ in vi. 85,) or the son of the brother of Aaron: (Jel ibid.:) it is mentioned in the Ḳur xxxvii. 123: accord. to one copy of the Ḳ, *it belonged to the people of Jonas*; and so in the Kitáb el-Mujarrad of Kr: accord. to Mujáhid, it means *a deity that is not God*: (TA:) or *a certain king*: (IAạr, Ḳ:) but [SM says,] the correct explanation is the first: (TA:) or *a certain idol belonging to the people of Bekk, in Syria*; i. e., *of the town now called Baạla-Bekk*: so in the Ḳur: (Bḍ, Jel:*) or it means in the dial. of El-Yemen *a lord*; and so in the Ḳur. (Bḍ.) ═ Also *One whom it is a necessary duty to obey*; as *a father*, and *a mother*, and *the like*. (TA.) ═ And *A family*, or *household*, *whose maintenance is incumbent on a man*. (TA.) ═ And it may be a contraction of بَعِلٌ, as meaning *Lacking strength*, or *power*, or *ability*; *unable to find the right way to accomplish his affair*. (TA.) ═ Also ‡ *A weight*, or *burden*. (Ḳ, TA.) You say, أَصْبَحَ فُلَانٌ بَعْلًا عَلَى أَهْلِهِ ‡ *Such a one became a weight*, or *burden*, *upon his family*; because of his ascendency over them. (Er-Rághib, TA.) ═ † *Elevated land*, (Ṣ, Ḳ,) *upon which comes neither running water nor torrent*, (Ṣ,) or *that is not rained upon more than once in the year*: (Ḳ:) or ‡ *land elevated above other land*; as being likened to the man who is thus termed. (Er-Rághib, TA.) ═ † *Any palm-trees*, and *other trees*, and *seed-produce*, *not watered*: or *such as are watered by the rain*: (Ḳ:) or ‡ *palm-trees* (نَخْل) *that imbibe with their roots*, *and so need not to be watered*: (Ṣ, Mgh, Mṣb, Ḳ:) metaphorically so applied: (Mgh:) AA says that it is *syn. with* عِذْيٌ, meaning *what is watered by the rain*: but Aṣ says that this latter word has the meaning just given, whereas بعل signifies *what imbibes with its roots*, *without irrigation or rain*: (Ṣ, Mṣb:) or *palm-trees growing in land whereof the supply of water is near* [*to the surface*], *so that it suffices without their having irrigation or rain*: (TA:) or *large*, *so as to imbibe with the roots*: (Er-Rághib, TA:) and ‡ *a male palm-tree*; (Ḳ, TA;) likened to the man who is thus termed: (TA:) and Az says that it is used as meaning † [*dates such as are termed*] قَسْب. (TA.) ═ And † The *tax*, or *impost*, *that is given for the watering of palm-trees*. (Ḳ.)

بَعِلٌ part. n. of بَعِلَ, *Confounded*, or *perplexed*, &c. (Ḳ.) And *Lacking strength*, or *power*, or *ability*; *unable to find the right way to accomplish his affair*. (TA.) ═ With ة, applied as an epithet to a woman, (Ṣ,) and meaning One *who does not dress*, or *wear clothes*, *well*, (Ḳ, TA,) *nor well adjust her personal state* or *condition*. (TA.)

بغت

1. بَغَتَهُ, (Ṣ, A, &c.,) aor. ـَ, (A, Mṣb, Ḳ,) inf. n. بَغْتٌ and بَغْتَةٌ (Ṣ, A, Mṣb, Ḳ) and بَغَتٌ (MF) and بَغَتَةٌ (Ḳ) and بَغَّتَةٌ, with teshdeed to the ت, of the same measure as جَرَّبَةٌ, accord. to AA's

reading of the Ḳur in a passage which will be found below, without a parallel among inf. ns., (Z,) [and said by some to have an intensive signification,] *He*, or *it*, *came upon him*, or *happened to him*, *suddenly*, *unexpectedly*, *without his being aware of it*, or *without any previous cause*; *surprised him*; *took him by surprise*, or *unawares*; (Ṣ, A, Mṣb, Ḳ;) as also ▼ باغتهُ, (A, Mṣb,) inf. n. مُبَاغَتَةٌ (Ṣ, Ḳ) and بِغَاتٌ. (TA.) It is said in the Ḳur vi. 31, accord. to the reading mentioned above, إِذَا جَآءَتْهُمُ ٱلسَّاعَةُ بَغْتَةً [*When the hour* of the resurrection *shall come upon them suddenly, unexpectedly*, &c.]. (Z.) And you say, جَآءَهُ بَغْتَةً *He*, or *it*, *came to him suddenly*, &c. (A, Mṣb.) And لَقِيَهُ بَغْتَةً *He met*, or *found*, *him*, or *it*, *suddenly*, &c. (Ṣ.) And لَسْتُ آمَنُ بَغَتَاتِ العَدُوِّ *I am not secure from*, or *free from fear of*, *the enemy's comings* [*upon me*] *unawares*. (Ṣ.)

3: see 1.

البَاغُوتُ *The festival*, (A,) or *a certain festival*, (IAth, Ḳ,) *of the Christians*; (A, IAth, Ḳ;) [namely, *Easter*;] thus called accord. to some; but accord. to others, الباعوث [q. v.], with the unpointed ع and the three-pointed ث. (IAth.)

مَبْغُوتٌ *i. q.* مَبْهُوتٌ [*Confounded*, or *perplexed*, *and unable to see his right course*]: so in the saying, لَا رَأْىَ لِمَبْغُوتٍ [*There is no judgment to one who is confounded*, &c.]. (A.)

بغث

1. بَغِثَ, (Mṣb, Ḳ,) aor. ـَ, (Ḳ,) inf. n. بُغْثَةٌ, (Mṣb,) or this is a simple subst., and the inf. n. is بَغَثٌ, (TA,) *He* (a bird) *was*, or *became*, *of a colour resembling that of ashes*: (Mṣb:) or *he* (a sheep or goat) *was of the mixed colours of those to which the epithet* بَغْثَآءُ *is applied*. (Ḳ, TA.) [See أَبْغَثُ, and بُغْثَةٌ, and بَغَثٌ.]

بَغَثٌ *Dust-colour*. (A.) [But see بُغْثَةٌ. Accord. to the TA, the former is the inf. n. of 1, q. v.]

بُغْثَةٌ *Whiteness inclining to* خُضْرَةٍ [which here app. means *a dark*, or *ashy*, *dust-colour*]: (T:) [or, in a bird, *a colour resembling that of ashes*: (see 1:)] or the *colour of sheep or goats to which the epithet* بَغْثَآءُ *is applied*. (Ḳ, TA.) [See أَبْغَثُ.]

بَغْثَآءُ: see أَبْغَثُ, of which it is the fem.

بَغَاثٌ (T, Ṣ, A, Mgh, Mṣb, Ḳ) and بُغَاثٌ and بِغَاثٌ; (A, Mgh, Ḳ;) only the second of these three mentioned by Sb; (TA;) but the second and third asserted to be correct by Yoo; (AZ, TA;) and the last heard by Az; (TA;) or neither of these two is allowable; (Mṣb;) *A bird that does not prey, and such as one does not desire to make an object of prey because it is not eaten*: (T, Mṣb:) or *small birds that do not prey, such as sparrows and the like*; [a coll. gen. n.;] n. un. with ة: (Mgh:) or [accord. to Lth,] *a certain dust-coloured bird*, (T, A, Ḳ,) *of the birds of the water, ash-coloured, and long-necked*; as also ▼ أَبْغَثُ; pl. [of the latter] بُغْثٌ and أَبَاغِثُ: (T:) [but this appears to be wrong; for AM says, in the T,] Lth makes the بغاث and the ابغث to be one, asserting them to be of aquatic birds; but in my opinion, the former is different from the latter: as to the latter, it is *a well-known kind of aquatic bird*, so called because it is *of the colour termed* بُغْثَة, i. e. *white inclining to* خُضْرَة [explained above, voce بُغْثَةٌ]: but as to the بغاث, it is *any bird that is not one of prey*: and the word is said to be a coll. gen. n., signifying the *class of birds that are objects of prey*: (TA:) ISk says that the بَغَاث is *a bird of a colour inclining to that of dust*, (Ṣ, Mṣb,*) *a little less than the* رَخَمَة [or *vultur percnopterus*], (Ṣ,) or *less than the* رخمة, (Mṣb,) *slow in flight*: (Ṣ, Mṣb:) but IB says that this is a mistake in two points of view; first, because بغاث is a [coll.] gen. n., of which the n. un. is with ة, like as is that of حَمَامٌ; and secondly, because it applies to the *class of birds that do not prey*; but the ▼ أَبْغَثُ is *a bird of the colour of dust*, and this may be *a bird of prey*, and it may be *not a bird of prey*: (TA:) AZ says that بغاث signifies the [*species of vulture called*] رَخَم; and the n. un. is with ة: others, the *young ones of the* رخم and *birds of the crow-kind*: or [*birds*] *like the* [*hawks called*] سَوَادِق [pl. of سَوْدَقٌ], *not predaceous*: in the T, it is said to be [*a kind of bird*] *like the* [*hawk called*] بَاشِق, *that does not prey upon any other bird*: (TA:) or بَغَاثٌ and بُغَاثٌ (ISd, Ḳ) and بَغَاثٌ (Ḳ) signify the *worst* [or *most ignoble*] *of birds*, (ISd, Ḳ, [the latter giving this as a second and distinct signification,]) and *such as do not prey*: (ISd, TA:) Fr says, بَغَاثُ الطَّيْرِ signifies *the worst of birds*, and *such as do not prey*; and بُغَاثٌ and بِغَاثٌ are dial. vars.: (Ṣ:) the pl. is بِغْثَانٌ (Sb, T, Ṣ, Mṣb, Ḳ,) accord. to those who make بغاث a sing., (Yoo, Ṣ, Mṣb, TA,) or accord. to those who make the sing. to be with ة; (T, TA;) or those who apply بَغَاثَةٌ [as a n. un.] to the male and the female make بَغَاثٌ to be pl. [or rather a coll. gen. n.]; (Yoo, Ṣ, Mṣb;) as is done in the case of نَعَامَةٌ and نَعَامٌ: (Yoo, Ṣ:) ISd says that بَغَاثَةٌ, with fet-ḥ, is the n. un., applied alike to the male and the female: (TA:) [and Fei says,] it is not allowable to pronounce this with ḍamm or with kesr to the first letter: (Mṣb:) but Yoo asserts both of these forms to be used: (AZ, TA:) and بغاثة is said to signify *a weak bird*. (TA.) It is said in a prov., إِنَّ البَغَاثَ بِأَرْضِنَا يَسْتَنْسِرُ (Ṣ, A, Mṣb, Ḳ*) *Verily the* بغاث *in our land becomes* [*like*] *a vulture*, or *become* [*like*] *vultures*: (Mṣb:) applied to the low person who becomes of high rank: (A:) meaning ‡ *the weak in our land becomes strong*: (Mṣb:) or *he who makes himself our neighbour becomes mighty, strong*, or *of high rank, by our means*, (Ṣ, Ḳ, TA,) *acquiring the might*, or *strength*, *of the vulture, after having been low*, or *mean, in condition*. (TA.)

بَغِيثٌ *Wheat* (حِنْطَةٌ and طَعَامٌ [both of which signify the same, though the latter, q. v., has a larger application,]) *adulterated by being mixed with barley*; (Th, Ḳ;) as also غَلِيثٌ and لَغِيثٌ. (Th, TA.)

بُغَيْثَآءُ [dim. of بَغْثَآءُ fem. of أَبْغَثُ, q. v.,] The *place of the* حَقِيبَة [q. v.] in a camel. (Ḳ.) [So called because of its colour, produced by chafing.]

أَبْغَثُ *Of a white colour inclining to* خُضْرَة [which here app. means *a dark*, or *ashy*, *dust-colour*]: (T:) [or *of a colour resembling that of ashes*: (see 1:)] or *dust-coloured*: (A:) or *of a colour near to that of dust*: (Ṣ:) an epithet, like أَحْمَرُ: [fem. بَغْثَآءُ: and] pl. بُغْثٌ: and sometimes, when used as a subst., it has for pl. أَبَاغِثُ. (IB, TA.) You say طَائِرٌ أَبْغَثُ *A bird of the colour above described*: (T, Ṣ:) whether it be a bird of prey or not: see بَغَاثٌ in two places: (IB, TA:) and صَقْرٌ أَبْغَثُ [*a hawk of that colour*]; (ISh, A;) as well as أَبْيَضُ أَحْوَى and غَنَمٌ بُغْثٌ signify *a sheep* or *goat*, and *sheep* or *goats*, *in which are blackness and whiteness*. (A.) — Also, [as a subst.,] *A certain bird*, (Ḳ, TA,) *dust-coloured*, in truth *different from the* بَغَاث, as shown above: see the latter word: (TA:) pl. بُغْثٌ and أَبَاغِثُ. (T, TA.) You say, هُوَ مِنْ أَبَاغِثِ الطَّيْرِ [*He is of the birds thus called*]. (A.) — And الأَبْغَثُ signifies *The lion*; (TṢ, Ḳ;) because he is of the colour termed بُغْثَة. (TA.) — And البُغْثَآءُ ‡ *The medley*, or *mixed* or *promiscuous multitude* or *collection*, *of men* or *people*; or *of the lowest* or *basest* or *meanest sort*, or *refuse*, or *riffraff*, *thereof*; (Ṣ, A, Ḳ;) *the commonalty*, or *vulgar*, and *collective body*, *of the people*. (Ṣ.) One says, خَرَجَ فُلَانٌ فِى البُغْثَآءِ and الغُثَّآءِ ‡ *Such a one went forth among the medley*, &c., *of the people*. (A.) And دَخَلْنَا فِى البُغْثَآءِ ‡ *We entered among the commonalty*, or *vulgar*, and *the collective body*, *of the people*. (Ṣ.)

بغش

1. بَغَشَتِ السَّمَآءُ, aor. ـَ, (Ṣ, Ḳ,) inf. n. بَغْشٌ, (Ṣ,) *The sky rained a rain such as is termed* بَغْشَةٌ, q. v. (Ṣ, Ḳ.) — بَغِشَتِ الأَرْضُ *The land was watered by a rain such as is termed* بَغْشَةٌ, (Ṣ,) or بَغْشٌ. (TA.)

بَغْشٌ: see what next follows.

بَغْشَةٌ *A weak shower of rain*; (Ṣ, Ḳ;) *above what is called* طَشَّة: (Ṣ:) or *weak rain, small in its drops*; as also ▼ بَغْشٌ [originally an inf. n.]: or both signify *a cloud that pours forth its rain in one shower*: Aṣ says that the lightest and weakest of rain is that called طَلّ; then, the رَذَاذ; then, the بَغْش: the dim. of the last is بُغَيْشٌ. (TA.)

مَطَرٌ بَاغِشٌ *Weak rain*. (Ṣ, Ḳ.)

أَرْضٌ مَبْغُوشَةٌ *Land watered by a rain such as is termed* بَغْشَةٌ, (Ṣ,) or بَغْشٌ. (TA.)

بغض

1. بَغُضَ; (Ṣ, A, Mṣb, Ḳ;) and بَغَضَ; aor. [of

Vipl. of بُغَاثٌ in paucity in (S. 246). S. II. 199, R. a fortiori. 154.

both] ـُ; and بَغِضَ, aor. ـَ; (K;) inf. n. بَغَاضَةٌ, (S, A, Msb, K,) inf. n. of the first; (TA;) *He*, or *it*, (a man, S, or a thing, Msb,) *was*, or *became, hateful, odious*, or *an object of hatred*. (S, A, K.) بَغُضَ جَدُّهُ ‡ *His fortune*, or *good fortune, fell*; syn. عَثَرَ. (A.) And بَغُضَ جَدُّكَ, (L, K, TA,) or بَغَضَ, (as in one copy of the K,) or بَغِضَ, (as in the CK,) ‡ *May thy fortune*, or *good fortune, fall*: syn. تَعِسَ, (K, TA,) and عَثَرَ: (TA:) a phrase ascribed by IB to the people of El-Yemen. (TA.) = See also 4, in three places.

2. بغّضهُ اللّٰهُ إلَى النَّاسِ, بغّضهُ للنَّاسِ, (Msb,) [but this I think doubtful, from what is said in explanation of the verb of wonder, (see 4,)] inf. n. تَبْغِيضٌ, (S, K,) *God rendered him hateful, odious*, or *an object of hatred, to men*; (S, Msb;*) تَبْغِيضٌ being the *contr. of* تَحْبِيبٌ: (K:) or *very hateful* or *odious*. (TA.) You say also, حُبِّبَ إلَيَّ زَيْدٌ وبُغِّضَ إلَيَّ عَمْرٌو [*Zeyd was rendered an object of love to me, and 'Amr was rendered an object of hatred*, or *of much hatred, to me*]. (A, TA.)

3. باغضتُهُ, inf. n. مُبَاغَضَةٌ, *I rendered him* [*hated*, or] *vehement hatred, reciprocally*. (A,* TA.) You say also, بَيْنَهُمَا مُبَاغَضَةٌ [*Between them two is reciprocal hatred*, or *vehement hatred*]. (A.)

4. ابغضهُ, (S, A, Msb, K,) inf. n. إبْغَاضٌ, (Msb,) *He hated him*. (S, A,* Msb,* K.) It is said that بَغَضَهُ is not allowable: (Msb:) or يَبْغُضُنِي is a bad form; (AḤát, K;) used by the lower class; and sanctioned by Th only; for he explains قَالِينَ, as occurring in the Kur [xxvi. 168], by بَاغِضِينَ, which shows that he held بَغَضَ to be a dial. var.; for otherwise he would have said مُبْغِضِينَ: (AḤát:) but the epithet بَغُوضٌ affords a strong evidence in favour of the opinion of Th here mentioned; for فَعُولٌ is mostly from فَاعِلٌ, not from مُفْعِلٌ. (TA.) = مَا أَبْغَضَهُ إلَيَّ, (S,) or لِي, (K,) is [said to be] anomalous; (S, K;) because the verb of wonder is not regularly formed from a verb of the measure أَفْعَلَ; but this is not anomalous; for it is from بَغَضَ فُلَانٌ إلَيَّ ["such a one was, or became, hateful, or odious, to me:" ما ابغضه اليّ signifying *How hateful*, or *odious, is he to me!* but ما ابغضه لِي, *How he hates me!* for] the lexicologists and grammarians relate that مَا أَبْغَضَنِي لَهُ is said when thou hatest him; and ما ابغضنى إلَيْهِ, when he hates thee: (IB:) ISd says, on the authority of Sb, that ما ابغضنى له means that thou art an object of hatred (مُبْغَضٌ [so in the TA, but this is evidently a mistake for مُبْغِضٌ, a hater,]) to him; and ما ابغضه اليّ, that he is an object of hatred with thee, or in thine estimation. (TA.) = أَنْعَمَ اللّٰهُ بِكَ عَيْنًا وَأَبْغَضَ بِعَدُوِّكَ عَيْنًا, (so in the A, and the latter verb thus in the JK and in the L,) or the former verb is نَعِمَ, (L, K,) and the latter بَغِضَ, (K, TA,) like نَصَرَ, (TA,) or بَغِضَ, (CK,) is a form of imprecation (TA) ‡ [app. meaning *May God make thine eye to be refreshed by the sight of him whom thou lovest, and make the eye of thine enemy to be pained by the sight of him whom he hateth*: or *may God make an eye to be refreshed by the sight of thee, and make an eye to be affected with hatred by the sight of thine enemy*].

5. تبغّض *He manifested*, or *showed, hatred*; or *he became*, or *made himself, an object of hatred*; *contr. of* تَحَبَّبَ. (K.) You say, تَحَبَّبَ لِي فُلَانٌ وَتَبَغَّضَ لِي أَخُوهُ [*Such a one manifested love to me*, or *made himself an object of love to me, and his brother manifested hatred to me*, or *made himself an object of hatred to me*]. (A, TA.)

6. تباغض القَوْمُ *The company of men hated one another*: (Msb:) تَبَاغُضٌ is the *contr. of* تَحَابُبٌ. (S, K.) You say, مَا رَأَيْتُ أَشَدَّ تَبَاغُضًا مِنْهُمَا [*I have not seen any more vehement in mutual hatred than they two*]. (A, TA.)

بُغْضٌ *Hatred*; *contr. of* حُبٌّ: (S, A, K:) a subst. from أَبْغَضَهُ. (Msb.)

بُغْضَةٌ *Vehement hatred*; as also بُغْضَآءُ, (S, A, Msb, K,) and بَغَاضَةٌ [but see 1]. (TA.) = See also بَغِيضٌ.

بُغْضَآءُ: see what next precedes.

بُغُوضٌ: see what next follows.

بَغِيضٌ *Hateful*; *odious*; *an object of hatred*: (S, A, Msb,* K:) *hated*; as also بَغُوضٌ (TA) and مُبْغَضٌ: (Msb,* TA:) pl. of the first, بُغَضَآءُ. (A, TA.) — Some say that it has also the contr. signification of *Hating*; *i. q.* مُبْغِضٌ: (TA:) and Skr explains بُغْضَةٌ as signifying people *hating* thee. (L, TA.*)

بَغَاضَةٌ: see بُغْضَةٌ.

مُبْغَضٌ: / مُبْغِضٌ: } see بَغِيضٌ.

مَبْغَضَةٌ [*A cause of hatred*: a word of the same class as مَبْخَلَةٌ and مَجْبَنَةٌ]. (A.)

بغل

1. بَغُلَ, aor. ـُ, inf. n. بُغُولَةٌ, said of a man, *i. q.* تَبَلَّدَ [i. e. † *He affected stupidity, dulness*, or *want of intelligence*; or *he became submissive, and humble*; &c.]. (TA.) [See also 2.] = بَغَلَهُمْ: see 2.

2. تَبْغِيلٌ, the inf. n., signifies † The *being big, thick*, or *rude, and hard, strong*, or *sturdy, in body*; or said of the body: and hence, accord. to some, is derived بَغْلٌ. (TA.) = بغّل, inf. n. as above, ‡ *He was impotent, and weak*, or *languid, and fatigued*, (JK, K, TA,) *in going*, or *pace*. (TA.) = بغّلت الإبِلُ, (K,) inf. n. as above, (S, K,) ‡ *The camels went a pace between that termed* هَمْلَجَة *and that termed* عَنَق: (S,* K, TA:) and hence بَغْلٌ is derived accord. to IDrd: (TA:) or *they went in a certain manner, with wide step*: (JK:) [see also 5:] or the inf. n. signifies the *going in a gentle manner*: and one says, أَعْيَا فَبَغَّلَ, i. e. [*he was fatigued, so*] *he went an easy, but a quick, pace*; syn. هَمْلَجَ. (TA.) = بَغَّلَهُمْ, (inf. n. as above, TA,) ‡ *He made their children to be base-born*, or *ignoble*, (K, TA,) by marrying among them; (IDrd, TA;) as also بَغَلَهُمْ, aor. ـُ: (K:) from بَغْلٌ; because the بغل [or mule] is unable to equal the heat, or course, of the horse. (TA.)

5. تبغّل *He* (a camel) *became like the* بَغْل [or *mule*] *in the width of his step*. (TA.) [See also 2.]

بَغْلٌ The *mule*; i. e. the *animal generated between the he-ass and the mare* [or sometimes *between the horse and the she-ass*]; (TA;) also called بَغَّالٌ; so in a verse of Jereer: (S, Sgh:) pl. أَبْغُلٌ [a pl. of pauc.] (JK) and أَبْغَالٌ, [also] a pl. of pauc., (Msb,) and بِغَالٌ, (JK, S, Msb, K,) a pl. of mult.; (Msb;) and quasi-pl. n. مَبْغُولَآءُ, (K,) meaning *a number of mules* (بِغَال) *together*: (JK,* S:) the female is termed بَغْلَةٌ; (S, Msb, K;) pl. بَغَلَاتٌ and بِغَالٌ. (Msb.) See 2, in two places. You say طَرِيقٌ فِيهِ أَبْوَالُ البِغَالِ [*A road in which is the urine of mules*]; meaning † *a difficult road*. (TA.) And فُلَانَةُ أَعْقَرُ مِنْ بَغْلَةٍ [*Such a woman is more barren than a she-mule*]. (TA.) And البَغْلُ نَغْلٌ وَهُوَ لَهُ أَهْلٌ [*The mule is a bastard, and he is a relation to him*]; meaning † *he is a bastard*. (TA.) And as the mule suggests the idea of evil disposition, or perverseness, and roughness, you say, in describing him who is low, or ignoble, هُوَ بَغْلٌ نَغْلٌ † [*He is a mule, a bastard*]. (Er-Rághib, TA.) The people of Egypt say, اشْتَرَى فُلَانٌ بَغْلَةً حَسْنَآءَ, meaning ‡ [*Such a one bought a beautiful*] *female slave*: and فِي بَيْتِ بَنِي فُلَانٍ بِغَالٌ [‡ *In the house of the sons of such a one are slaves*, or *female slaves*]: and اشْتَرَيْتُ مِنْ بِغَالِ اليَمَنِ وَلٰكِنْ بِغَالِي الثَّمَنْ [‡ *I bought of the slaves*, or *female slaves, of El-Yemen, but for a high price*]. (TA.)

بَغَّالٌ [n. un. of بَغَّالَةٌ, which is a coll. gen. n., like حَمَّارَةٌ and جَمَّالَةٌ, but explained by Freytag as meaning "he who possesses many mules;"] *An owner*, or *attendant*, (Sb, S,) *of mules*, (Sb, TA,) or *of the mule*. (S.) = See also بَغْلٌ, with which it is syn.

بَغَّالَةٌ: see what next precedes.

هُوَ مِنَ الثَّوْرِ أَبْغَلُ وَمِنَ الحِمَارِ أَثْقَلُ † [*He is more mulish than the bull, and more heavy*, or *sluggish, than the ass*]. (TA.)

مَبْغُولَآءُ: see بَغْلٌ.

بغم

1. بَغَمَتْ, aor. ـِ (S, K) and ـَ and ـُ, (K,) inf. n. بُغَامٌ (JK, S, K) and بُغُومٌ; (JK, K;) and تبغّمت; (K;) *She* (a gazelle) *uttered a cry*: (S:) or *uttered her softest*, or *gentlest, cry* (JK, K) *to her young one*: (K:) and sometimes it is said of a [wild] cow: (TA:) so too بَغَمَ said of a male gazelle: and the verb is also used transitively, said of a female gazelle uttering this cry to her young one. (JK.) Also, (S, K,) both verbs, (K,) *She* (a camel) *uttered a cry without clearness*: (S:) or *uttered a broken*, or *an interrupted, not a prolonged, yearning cry, to*, or *for*,

her young one: (K:) or *uttered a weak cry, below that* [*grumbling cry*] *which is termed* رُغَاء. (Ḥam p. 233.) [See an ex. in a verse of Dhu-r-Rummeh cited voce إِلَّا.] And بَغَمَ and ▼ تبغّم said of the ثَيْتَل and إِيَّل and وَعِل, [all of which words are said to signify the mountain goat,] *He uttered a cry.* (K.) — بَغَمَهُ, (S, K,) and بَغَمَ لَهُ, (TA,) † *He spoke to him obscurely, not expressing clearly to him the meaning of his speech to him;* (S, K;) taken from the بُغَام of the she-camel; because it is a cry not uttered clearly. (TA.)

3. باغمهُ, (K,) inf. n. مُبَاغَمَةٌ, (S,) ‡ *He talked with him with a soft, or gentle, voice:* (S, K, TA:) or المُبَاغَمَةُ is like المُنَاغَمَةُ, and means *the speaking* [*with another*] *faintly;* taken from the بُغَام [see 1] of the gazelle and the she-camel: (Ḥam p. 233:) or *the holding amatory and enticing talk,* or *conversation, with another, with a soft,* or *gentle, voice.* (TA.)

5: see 1, in three places.

6. [تَبَاغَمَتْ *They* (gazelles) *uttered cries,* or *their softest* or *gentlest cries, one to another.*] One says, مَرَرْتُ بِرَوْضَةٍ تَتَبَاغَمُ فِيهَا الظِّبَاءُ [*I passed by a meadow in which the gazelles were uttering cries,* &c., *one to another*]: and بِغِزْلَانٍ يَتَبَاغَمْنَ [*by gazelles uttering cries,* &c., *one to another*]. (TA.)

بُغْمَةٌ *A thing like the* قِلَادَة, [*a necklace,*] *with which women ornament themselves.* (TA.) [But this is apparently post-classical, from the Turkish بُوغْمَق. In the present day, it is applied to *A necklace of pearls.*]

بُغَامٌ The *crying,* or *cry, of the female gazelle,* and *of the she-camel, as explained above:* see 1. (S.)

بَغُومٌ A female gazelle *uttering,* or *that utters, the cry termed* بُغَام. (S, K.) — †A woman *having a soft,* or *gentle, voice.* (JK, TA.)

مَبْغُومٌ A young gazelle, and a young camel, *to which the cry termed* بُغَام *is addressed by its mother.* (JK.) — One says, also, بُغَامٌ مَبْغُومٌ [*A cry* &c. *uttered*]; like as one says, قَوْلٌ مَقُولٌ. (TA.)

بغو

1. بَغَا الشَّيْءَ, inf. n. بَغْوٌ, *He looked at the thing* [*to see*] *how it was;* (K;) as also بَغَى, (K in art. بغى,) inf. n. بَغْيٌ. (TA in that art.)

بغى

1. بَغَى, (S, K, &c.,) aor. ـِ, (Msb, K,) inf. n. بَغْيٌ, (S, Mgh, K, &c.,) or this is a simple subst., and the inf. n. is بَغْىٌ, (Msb,) [but, if this be correct, the former is generally used for the latter,] and بُغًى, (Lḥ, K,) but the first is better known, and is the chaste form, and some say, بِغًى, (TA,) and بُغْيَةٌ and بِغْيَةٌ, (K,) accord. to Th, but others hold these two to be simple substs., and some mention also بَغْيَةٌ, with fet-ḥ, (TA,) and بُغَايَةٌ, (As, S, TA,) *He sought; sought for,* or *after; sought, desired,* or *endeavoured, to find, and take,* or *get;* (S, Mgh, Msb, K, &c.;) a stray-beast, (As, S, TA,) or any other thing, (S, Mgh,* Msb,* K,* TA,) good or evil; (Lḥ, TA;) as also ▼ ابتغى and ▼ تبغّى (S, Msb, K) and ▼ استبغى: (K:) or ▼ ابتغى signifies *he sought,* &c., *diligently, studiously, sedulously,* or *earnestly:* (Er-Rághib, TA:) and بَغَى signifies also *he loved,* or *affected,* a thing: (MF, TA:) or, accord. to Er-Rághib, the inf. n. signifies the *seeking to exceed the just bounds in respect of that which one aims at,* or *endeavours after, whether one actually exceed or do not;* and sometimes it is considered *in relation to quantity;* and sometimes, *in relation to quality.* (TA.) You say, بَغَاهُ بِشَرٍّ [*He sought him with an evil purpose;* or *sought to do him evil*]. (S and K in art. عقب.) — And بَغَاهُ *He sought,* &c., a thing *for him;* like بَغَى لَهُ. (Lḥ, Mgh,* K.*) You say, بَغَاهُ الشَّيْءَ *He sought,* &c., *the thing for him;* (S, K;) as also ▼ ابغاهُ الشَّيْءَ: (K:) thus you say, أَبْغِنِى كَذَا or ▼ أَبْغِنِى كَذَا and ابْغِ لِى كَذَا *Seek thou for me such a thing;* (TA;) and ▼ أَبْغِنِى ضَالَّتِى *Seek thou for me my stray-beast:* (Mgh:) or ▼ ابغاهُ الشَّيْءَ signifies *He aided,* or *assisted, him to seek the thing:* (Ks, K:) or ▼ أَبْغِنِى كَذَا signifies *Seek thou for me such a thing;* and also *Aid thou me to seek such a thing.* (JK.) It is said in the Ḳur [ix. 47], يَبْغُونَكُمُ الفِتْنَةَ *They seek,* or *desire, for you discord,* or *dissension;* or *they seeking,* &c.: and in the same [iii. 94], تَبْغُونَهَا عِوَجًا *Ye seek,* or *desire, for it,* namely, the way [of God], *crookedness;* or *ye seeking,* &c.: the first objective complement of the verb being in the accus. case because of the suppression of the preposition لِ. (TA.) — [Hence, app.,] بَغَانِى دَآءً *It procured to me disease; it caused disease to befall me.* (Ḥam p. 794.) And إِنَّهُ لَذُو بُغَايَةٍ *Verily he is one who makes much gain:* (JK, K:) but in the M, ذُو بُغَايَةٍ لِلْكَسْبِ, meaning *a seeker of gain.* (TA.) And مَا بُغِىَ لَهُ *Good was not appointed to betide him.* (TA.) — بَغَى عَلَى أَخِيهِ, inf. n. بَغْىٌ, *He envied his brother; he wished that a blessing, or cause of happiness, or an excellence, might become transferred from his brother to himself:* so says Lḥ, who holds this to be the primary signification of the verb. (TA.) It is said in a prov., البَغْىُ عِقَالُ النَّصْرِ [*Envy is the shackle of aid* from God against an enemy or a wrongdoer]. (TA.) — Hence, (Lḥ, TA,) بَغْىٌ signifies The *acting wrongfully, injuriously,* or *tyrannically;* (Lḥ, S, TA;) because the envier so acts towards the envied; his endeavour being to cause, by guile, the blessing of God upon him to depart from him: (Lḥ, TA:) or the *seeking,* or *endeavouring, to act corruptly, wrongly,* or *unjustly:* (Az, TA:) or the *exceeding the due bounds,* or *just limits, in any way:* (S:) accord. to Er-Rághib, it is of two kinds: one of these is approved, and this is the *passing beyond the bounds of equity to exercise beneficence, and beyond the bounds of obligatory duties to do what is not obligatory:* the other is disapproved, and this is the *passing beyond the bounds of that which is true,* or *right, to do that which is false,* or *wrong,* or *to do acts of a doubtful nature:* but in most instances it is that which is disapproved. (TA.) You say, بَغَى عَلَيْهِ, (S, K,) and بغى عَلَى النَّاسِ, (Az, Msb,) aor. ـِ, (K,) inf. n. بَغْىٌ, (Msb, K,) *He exalted himself against him,* or *above him; overpowered,* or *oppressed, him;* (Fr, S, K;) *acted wrongfully, injuriously,* or *tyrannically, towards him; and deviated from the right way:* (K:) and *he acted wrongfully, injuriously,* or *tyrannically, towards men,* or *the people,* (Az, Msb,) *and sought to annoy them,* or *hurt them.* (Az, TA.) Lḥ mentions, on the authority of Ks, the saying, مَا لِى وَلِلْبَغْىِ بَعْضُكُمْ عَلَى بَعْضٍ [*What have I to do with wrongful conduct,* the wrongful conduct *of one of you towards another?*], for وَلِلْبَغْىِ; ISd thinks, because of the difficulty found in pronouncing the kesreh after the ى. (TA.) بَغَى also signifies *He occupied himself with corrupt, wrong,* or *unjust, conduct:* [accord. to Fei,] from the same verb [in a sense to be mentioned below,] said of a wound. (Msb.) Also, aor. ـِ, (TA,) inf. n. بَغْىٌ, (Az, TA,) *He magnified himself;* or *behaved proudly, haughtily,* or *insolently:* (Az, TA:) because he who does so passes beyond the bounds of his proper station to a station that does not belong to him. (TA.) — And [hence,] بَغَى فِى مِشْيَتِهِ, (K,) inf. n. بَغْىٌ, (TA,) *He* [app. a horse, and perhaps a man also,] *was proud,* or *self-conceited, and quick, in his gait:* (K:) or بَغْىٌ in a horse, (S, TA,) or in the running of a horse, (JK, TA,) is the *being proud,* or *self-conceited, with exceeding brishness* or *liveliness* or *sprightliness.* (JK, S, TA.) — And بَغَتِ السَّمَآءُ, (S, K,) inf. n. بَغْىٌ, (TA,) *The sky rained vehemently:* (A'Obeyd, S, K:) or *exceeded, in rain, the limit of what was wanted.* (Er-Rághib, TA.) And بَغَى الوَادِى *The valley flowed with water reaching to a place to which it had not reached before.* (S, TA.) — بَغَتْ, (S, Mgh, Msb, K,) said of a woman, (Th, IKh, S, Msb, and so in some copies of the K,) or of a female slave, (so in other copies of the K,) but it is not restricted to the latter, (TA,) aor. ـِ, (JK, Msb,) inf. n. بِغَآءٌ, (IKh, JK, S, Mgh, Msb, TA,) or بَغْىٌ, (ISd, K,) [but the former, only, is commonly known,] *She committed fornication,* or *adultery; she prostituted herself;* (JK, S, Mgh, Msb, K;) because she who does so transgresses her proper bounds; (TA;) as also ▼ بَاغَتْ, (IKh, S,* Msb, K,) inf. n. بِغَآءٌ (IKh, K) and مُبَاغَاةٌ, (K,) said of a female slave: (Msb:) or مباغاة signifies the *committing fornication,* or *adultery, with another.* (KL.) It is said in the Ḳur [xxiv. 33], وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى البِغَآءِ [*And compel not ye your young women to prostitute themselves*]. (Mgh.) And you say, ▼ خَرَجَتِ المَرْأَةُ تُبَاغِى [*The woman went forth* for *prostituting herself*]. (S.) Accord. to the Jemà et-Tefáreek, بِغَآءٌ signifies The *knowing of a woman's committing fornication* or *adultery,* or *prostituting herself, and approving,* or *being content:* but this, if correct, is an amplification in speech. (Mgh.) بَغَى الجُرْحُ, (JK, S, Msb,) aor. ـِ, inf. n. بَغْىٌ, (JK,) *The wound swelled,* (S,) *and became in a corrupt state,* (JK, S, Msb,) *and produced thick*

purulent matter. (JK.) And بَرَأَ جُرْحُهُ عَلَى بَغْيٍ *His wound healed having somewhat of corruption in it.* (Ṣ.) — بَغَى, (Ḳ,) aor. ـِ, inf. n. بَغْيٌ, (TA,) also signifies *He lied; said what was untrue.* (Ḳ.) مَا نَبْغِي, in the Ḳur [xii. 65], is said to mean *We do not lie:* and *we do not act wrongfully:* or it may mean *what do we seek,* or *desire?* (TA.) — Also, (Ḳ,) inf. n. بَغْيٌ, (TA,) *He looked at* a thing [*to see*] *how it was;* (Ḳ;) and so بَغَا, inf. n. بَغْوٌ: mentioned by Kr. (TA.) — And, (Ḳ,) with the same inf. n., (TA,) *He looked, watched, or waited, for* a person or thing. (Kr, Ḳ.)

3: see 1, latter part, in two places. = Lḥ mentions the saying, addressed to a pretty woman, إِنَّكِ لَجَمِيلَةٌ وَلَا تُبَاغِي, as meaning *Verily thou art pretty, and mayest thou not be smitten by the* [*evil*] *eye:* (TA in this art.:) but accord. to some, the verb in this instance belongs to art. بوغ or art. بيغ. (TA in art. بوغ.)

4: see 1, in five places. — ابغاهُ الشَّيْءَ also signifies *He made him, or caused him, to seek the thing; to seek for it, or after it; to seek,* or *desire,* or *endeavour, to find, and take,* or *get, it.* (Ṣ.)

5: see 1, first sentence.

6. تَبَاغَوْا *They acted wrongfully, injuriously,* or *tyrannically, one towards another; exalted themselves, one against,* or *above, another; overpowered,* or *oppressed, one another.* (Ṣ, TA.)

7. انبغى is said in the Ṣ to be quasi-pass. of بَغَيْتُهُ, like as انْكَسَرَ is of كَسَرْتُهُ; and Esh-Shiháb says of the aor. that it is quasi-pass. of بَغَاهُ, aor. يَبْغِيهِ, in the sense of طَلَبَهُ: (TA:) [Fei says,] it has been asserted that انبغى is quasi-pass. of بَغَى; but a verb of the measure انفعل is not used as a quasi-pass. unless it implies effort, and the consequence of an action, as in the case of كَسَرْتُهُ, of which the quasi-pass. is انْكَسَرَ; which انبغى does not: some, however, allow its being thus used: (Mṣb:) accord. to Zj, it is as though it were syn. with انْطَلَبَ, as quasi-pass. of طَلَبَ, and means *It was,* or *became, suitable, fit, meet,* or *proper;* (Zj, TA;) [or *right,* and *allowable;* and *good:* or *very requisite:* (see explanations of exs. following:) or *it behooved:* and] *it was,* or *became, facilitated,* or *easy;* (Er-Rághib, Ḳ;) and *practicable,* or *manageable.* (Er-Rághib, TA.) Accord. to some, this verb is not used in the pret. tense, but only in the aor.: it is reckoned among verbs imperfectly inflected: (Mṣb, TA:) but the pret. is mentioned by AZ and Sb and Zj, and by El-Khaṭṭábee on the authority of Ks; and was often used by Esh-Sháfi'ee: it is, however, very rare. (TA.) You say, يَنْبَغِي لَكَ أَنْ تَفْعَلَ كَذَا [*It is suitable to thee,* or *is fit, meet,* or *proper,* &c., *for thee,* or *it behooveth thee, that thou shouldst do such a thing*]. (Ṣ, TA.) And, accord. to Zj, انْبَغَى لِفُلَانٍ أَنْ يَفْعَلَ, as meaning *It was,* or *became, suitable to such a one,* or *fit, meet,* or *proper, for him, that he should do,* or *to do,* such a thing. (TA.) And مَا يَنْبَغِي لَكَ أَنْ تَفْعَلَ هٰذَا, (Lḥ, Ḳ,) and ما يُبْتَغَى, (Ḳ, TA,) with fet-ḥ to the غ, (TA,) and ما ٱبْتُغِيَ, and ما ٱبْتُغِيَ; (Lḥ, Ḳ;) of which four phrases, the first is given by Lḥ as explanatory of the third and fourth, and means, accord. to Esh-Shiháb, *It is not right, proper, fit,* or *meet, nor allowable, for thee that thou shouldst do this,* or *to do this;* and *it is not good for thee* &c.; but he adds that only the aor. has been heard from the Arabs in this sense. (TA.) And يَنْبَغِي أَنْ يَكُونَ كَذَا *It is very requisite that it should be so,* or *that such a thing should be;* [or *it ought to be so,* or *such a thing ought to be; it behooves that it should be so,* or *such a thing behooves;*] *it is not well that such a thing should be neglected,* or *left undone.* (Mṣb.) And Ks is related to have heard, from the Arabs, the phrase, مَا يَنْبَغِي أَنْ يَكُونَ كَذَا, meaning *It is not right that it should be so,* or *that such a thing should be:* or *it is not good* &c. (Mṣb.) It is said in the Ḳur [xxxvi. 69], وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ, i. e. [*And we have not taught him poetry,* or *versification*], *nor is it right, proper, fit,* or *meet, for him:* (Bḍ:) or *nor is it easy to him,* (Bḍ, Jel, Er-Rághib,) or *practicable to him.* (Bḍ, Er-Rághib.)

8: see 1, first sentence, in two places: — and see also 7, in two places.

10: see 1, first sentence. — You say also, استبغى القَوْمَ فَبَغَوْهُ and بَغَوْا لَهُ [*He asked the people,* or *company of men, to seek* a thing for him, *and they sought* it *for him*]. (Lḥ, Ḳ.)

بَغْيٌ [originally an inf. n. (see 1)] *Much* of rain; or *much rain:* in [some of] the copies of the Ḳ, البطر is erroneously put for المطر: (TA:) [and in some, البَغْيُ for البَغْيُ: in a MS. copy, I find البَغِيُّ الكَثِيرُ مِنَ المَطَرِ: and in the CK, البَغِيُّ الكَثِيرُ من النَّظَرِ or بَغْيُ السَّمَآءِ signifies *the main portion,* (Aṣ, Ṣ,) or *the vehemence, and the main portion,* (Lḥ, JK, TA,) *of the rain of the sky.* (Aṣ, Lḥ, JK, Ṣ, TA.) Hence the saying, دَفَعْنَا بَغْيَ السَّمَآءِ خَلْفَنَا (Aṣ, Ṣ, TA) or عَنَّا (Lḥ, TA) [lit. *We drove away the main portion,* or *the vehemence, and the main portion, of the rain of the sky behind us* or *from us;* meaning *it was driven away behind us* or *from us,* or *it departed;* as is shown in art. دفع].

بُغَيَّةٌ: see what next follows.

بِغْيَةٌ and بُغْيَةٌ and بَغِيَّةٌ and بُغَايَةٌ (JK, Ṣ, Mṣb, Ḳ) and بَغِيَّةٌ (Ḳ) *A thing sought;* (JK, Ḳ;) as also بُغَايَةٌ [originally an inf. n. (see 1)]: (JK:) or *a thing wanted, needed,* or *required; an object of want* or *need; a want,* or *needful* or *requisite thing* or *affair:* (Ṣ, Mṣb:) as in the saying, لِي فِي بَنِي فُلَانٍ بِغْيَةٌ and بُغْيَةٌ [*I have among the sons of such a one an object of want*]: (Ṣ:) or the first signifies *a state that one seeks;* and the second, *a thing itself that one wants:* (Aṣ, Ṣ, Mṣb:*) and the first, (JK,) or third, (Ḳ,) signifies also *a stray beast that is sought:* (JK, Ḳ:) the pl. of the second is بُغًى. (JK.) ارْتَدَّتْ عَلَى فُلَانٍ بِغْيَتُهُ [*The thing that he sought was refused to such a one*] is said of one who finds not what he seeks. (TA.)

بَغْوٌ: see what next follows.

بَغِيٌّ, accord. to some, of the measure فَعِيلٌ; accord. to others, of the measure فَعُولٌ, originally بَغُوِيٌ; [if of the former, originally meaning "sought;" and if of the latter, originally meaning "seeking;"] and therefore [in either case] not admitting the affix ة: (TA:) *A fornicatress, an adulteress,* or *a prostitute;* (JK, Ṣ, Mgh, Mṣb, Ḳ;) as also بَغُوٌّ [of the measure فَعُولٌ, and therefore anomalous, like نَهُوٌّ]: (M, Ḳ:) بَغِيٌّ is not applied to a man, (Lḥ, Mṣb,) nor بَغِيَّةٌ to a woman: (Lḥ, TA:) pl. بَغَايَا. (Ṣ, Mgh, Mṣb.) [See an ex. voce مَهْرٌ.] — Also *A female slave,* (JK, Ṣ, Ḳ,) *whether she be a fornicatress* or *an adulteress* or *a prostitute* or *not;* (TA;) not meant to imply revilement, though originally applied to female slaves because of their prostitution of themselves: (Ṣ:) or *a free woman who is a fornicatress* or *an adulteress* or *a prostitute:* so in the Ḳ: but correctly, or *a fornicatress* or *an adulteress* or *a prostitute, whether free* or *a slave:* (TA:) and *a female singer, though chaste;* because of fornication's being originally attributable to such a person: (Mṣb:) pl. as above. (JK, Ṣ, TA.) One says, قَامَتْ عَلَى رُؤُوسِهِنَّ البَغَايَا [*The female slaves stood over their heads*]. (Ṣ.) — بَغَايَا also signifies The *scouts,* or *companies of scouts, that precede an army:* (Ṣ, Ḳ, TA:) but the sing. of this is بَغِيَّةٌ. (TA.)

بَغِيَّةٌ: see بِغْيَةٌ. = Also, pl. بَغَايَا: see بَغِيٌّ, last sentence.

بُغَايَةٌ: see بِغْيَةٌ.

بَاغٍ *Seeking; seeking for,* or *after; seeking, desiring,* or *endeavouring, to find, and take,* or *get:* pl. بُغَاةٌ and بُغْيَانٌ (Ḳ) and بُغَّآءٌ. (TA: [there mentioned as a pl., but not said to be of بَاغٍ, nor explained.]) بَاغٍ وَهَادٍ, lit. *A seeker* of [stray] camels *and a guide* of the way, mentioned in a trad. respecting the Hijreh (as said by Aboo-Bekr to a man who asked him "Who are ye?"), alludes to the seeking of religion and the guiding from error. (TA.) One says, فَرِّقُوا لِهٰذِهِ الإِبِلِ بُغْيَانًا يُضِبُّونَ لَهَا, i. e. [*Disperse ye, for these camels, seekers*] *to scatter themselves in search thereof.* (Ṣ.) — *Acting wrongfully, injuriously,* or *tyrannically,* [&c.,] towards others: pl. بُغَاةٌ. (Mṣb. [See 1.]) غَيْرَ بَاغٍ, in the Ḳur ii. 168, [&c.,] means *Not being a revolter from the Muslims,* (Jel,) or, *against the Imám:* (TA:) or it means *not desiring to eat for the sake of enjoyment:* or *not seeking to exceed the limit of his want:* (Az, TA:) or *not seeking what he should not seek.* (Er-Rághib, TA.) فِئَةٌ بَاغِيَةٌ *A company of men revolting from the just Imám.* (Ḳ.) فِرْقَةٌ بَاغِيَةٌ *A party occupying itself with corrupt, wrong,* or *unjust, conduct.* (Mṣb.) — A camel *that does not impregnate,* or *get with young.* (Kr, Ḳ.) — A horse *that is proud,* or *self-conceited, with exceeding briskness* or *liveliness* or *sprightliness:* (JK, Ḥam p. 210:) [but] Kh disallows its being thus used. (Ṣ.) = [The pl.] بُغْيَانٌ also signifies *What the sportsman,* or *hunter, seeks, of game,* or *objects of the chase.* (JK.)

مَبْغًى [*A place where a thing is sought:* and

hence, *a way*, or *manner*, *in which a thing is*, or *should be*, *sought*]: this is meant in the saying, بَغَيْتُ المَالَ مِنْ مَبْغَاتِهِ [*I sought wealth by the way*, or *manner*, *whereby it should be sought*]; like as مَأْتَى is meant in the saying, أَتَيْتُ الأَمْرَ مِنْ مَأْتَاتِهِ. (Ṣ.)

مَبْغَاةٌ: see what next precedes.

المُبْتَغِى, (K,) or, as in the Tekmileh, المُتَبَغِّى, (TA,) *The lion:* (K:) because he is always seeking prey. (TA.)

المُتَبَغِّى: see what next precedes.

بق

1. بَقَّ, (JK, M,) aor. يَبِقُّ; and بَقَّ, [first pers. بَقَقْتُ,] aor. يَبُقُّ [in the TA يَبُقُّ, which, being anomalous, is probably a mistake,] inf. n. بَقٌّ and بَقَقٌ [which is of the latter verb accord. to analogy] and بَقِيقٌ; (M;) *He spoke*, or *talked*, *much*; *was*, or *became*, *loquacious*; (JK, M, TA;) as also ابقّ (JK, Ṣ, M, TA) and بَقْبَقَ. (M, TA.) And بَقَّ كَلَامًا [in which case the aor., accord. to rule, unless the noun be a specificative, is يَبُقُّ,] and بَقَّ بِكَلَامٍ [*He was*, or *became*, *profuse in speech*]. (M.) And بَقَّ عَلَى القَوْمِ, (Zj, K,) or بَقَّ كَلَامَهُ, (M,) inf. n. بَقٌّ and بَقَاقٌ, (K,) *He spoke*, or *talked*, *much against the people*, or *company of men*; (Zj, M,* K;) as also ابقّ. (K.) Hence, (TA,) قَدْ مَلَأْتَ الأَرْضَ بَقَاقًا [*Thou hast filled the earth*, or *land*, *with much discoursing*], said, in dispraise, to a voluminous writer. (M, TA.) — بَقَّتْ and ابقّت, said of a woman, *She had many children:* (JK, Ṣ, M, K:) or, as Sb says, بَقَّتْ وَلَدًا *she brought forth many children*. (M, TA.) — بَقَّتِ السَّمَاءُ, (Ṣ, M, K,) and ابقّت, (M, TA,) *The sky rained much, and consecutively*, or *uninterruptedly:* (M, TA:*) or *rained vehemently*. (Ṣ, M, K.) — بَقَّ, (M, K,) aor. يَبِقُّ, (M,) or يَبُقُّ, (TA,) inf. n. بَقٌّ, (M, TA,) *He gave largely*, or *amply:* (IF, M, K,* TA:) in some of the copies of the K, العَظَمَة is erroneously put for العَطِيَّة. (TA.) And بَقَّ لَنَا العَطَاءَ *He made the gift large*, or *ample*, *to us*. (M.) — بَقَّ مَالَهُ *He distributed*, or *dispersed*, or *scattered*, *his property;* (K;) as also بقّقه. (JK,* K.) — بَقَّ الخَبَرَ, inf. n. بَقٌّ, *He spread*, *and sent forth*, *the news*, or *information*. (M.) — بَقَّ الشَّىْءَ, aor. يَبُقُّ, *He put forth*, or *took forth*, *what was in the thing*. (M, TA.) Hence, (M,) بَقَّ عِيَابَهُ, (M, L, TA,) in the K, erroneously, عِيَالَهُ, (TA,) *He spread out* (K, TA) *his* [*receptacles of skin*, or *leather*, *termed*] عياب, *and put forth*, or *took forth*, *what was in them*. (TA.) — *He clave*, *slit*, *ripped*, or *rent*, *the thing*. (JK.) So in the phrase بَقَّ الجِرَابَ [*He slit*, *ripped*, or *rent*, *and opened*, (see مَبْقُوقٌ,) *the bag*, or *receptacle*, *for travelling-provisions &c.*]. (K.) — بَقَّ, (IF, K,) inf. n. بُقُوقٌ, (TA,) said of a plant, [app. from its cleaving the earth,] *It came forth*. (IF, K, TA.) = بَقَّ المَكَانُ, [aor., app., يَبِقُّ, or يَبَقُّ,] *The place abounded with* بَقّ [i. e. *gnats*, or *musquitoes*; or *bugs*]; as also ابقّ. (M, TA.)

2: see 1.

4: see 1, in five places. — ابقّ وَلَدُ فُلَانٍ, inf. n. إِبْقَاقٌ, *The children of such a one multiplied; became many*, or *numerous*. (TA.) — أَبَقَّتِ الغَنَمُ فِى الجَدْبِ, accord. to the K, (TA,) or انْبَقَّتِ الغَنَمُ فِى عَامِ جَدْبٍ, (JK, and thus in the O, TA,) *The ewes*, or *she-goats*, *being lean*, or *meagre*, *brought forth* [*in drought*, or *scarcity*, or *in a year of drought* or *scarcity*]. (JK, O, K, TA.) — ابقّ الوَادِى *The valley put forth its plants*, or *herbage*. (O, L, TA.) In the K, خَرَجَ بَقَاقُهُ is erroneously put for خَرَجَ نَبَاتُهُ. (TA.) — أَبَقَّهُمْ, شَرًّا, or خَيْرًا, *He did to him much*, or *ample*, *good*, or *evil*. (Ibn-'Abbád, JK, K.)

7: see 4.

R. Q. 1. بَقْبَقَ الكُوزُ بِالمَآءِ, (M,) [inf. n. بَقْبَقَةٌ, q. v. infrà,] *The mug made a* [*guggling* or *gurgling*] *sound with the water* [*on being dipped into it* or *on one's pouring out from it*]. (Ṣ,* M.) And بَقْبَقَتِ القِدْرُ *The cooking-pot boiled* [*so as to make a sound of bubbling*]. (M.) — See also 1. — بَقْبَقَ عَلَيْنَا الكَلَامَ *i. q.* فَرَّقَهُ [lit. *He scattered speech* (app. meaning *he jabbered*) *at us*, or *against us:* compare بَقَّ عَلَى القَوْمِ, or بَقَّ كَلَامَهُ, above]. (K.)

بَقٌّ: see بَقَاقٌ. — بَقَّةٌ A woman *having many children:* (Ibn-'Abbád, JK, K:) and مِبَقَّةٌ a woman *that brings forth many children*. (M, TA.) — أَثَرٌ بَقٌّ [*A trace*, *mark*, *track*, *impression*, or *the like*,] *that is plainly apparent*, or *conspicuous*. (JK, TA.) = Also, a pl. n.; (Ṣ, TA;) [or rather a coll. gen. n.;] sing., (Ṣ, TA,) or n. un., (JK, M, Mṣb, K,*) بَقَّةٌ; (JK, Ṣ, M, &c.;) *Gnats*, or *musquitoes*; syn. بَعُوض: (Ṣ, M, K:*) or *large* بَعُوض: (JK, M, Mṣb:) the poet 'Abd-er-Raḥmán Ibn-El-Ḥakam, cited by IB, speaks of their singing [or humming]. (TA.) يَا عَيْنَ بَقَّةٍ [*O eye of a gnat* or *musquito*] denotes smallness of the person of him to whom it is said; or of the eye, as being likened to the eye of the gnat or musquito. (Ḥar p. 619. [See an ex. voce حُزُقٌّ.]) — Also, [in the M is here added "it is said," but this implies uncertainty where none exists,] *A kind of insect*, [namely, *bugs*,] (M, K,) *resembling the louse*, (M, TA,) [*but larger*,] *wide*, (K,) *red*, *and stinking*, (M, K,) [and hence termed بَقُّ مُنْتِنٌ,] *found in bed-frames*, or *couch-frames*, *and in walls*, [and therefore termed بَقُّ الخَشَبِ and بَقُّ الحِيطَانِ,] (M, TA,) *called also* بَنَاتُ الحَصِيرِ [from being found in mats]; (TA;) *when one kills them*, *he smells* [*what resembles*] *the odour of bitter almonds proceeding from them*. (M, TA.) — شَجَرَةُ البَقِّ [*The elm-tree*]: see دَرْدَارٌ.

بَقَقَةٌ: see what next follows.

بَقَّاقٌ A man *who speaks*, or *talks*, *much*; *loquacious*; *talkative*; *garrulous*; *a great talker*; (Ṣ, K;) *whether incorrectly or correctly*; (M;) or such is termed بَقَّاقٌ; (so written in a copy of the M;) as also بَقَاقَةٌ, (JK, Ṣ, K,) but this has a more intensive signification, (Ṣ, TA,) and مِبَقٌّ, (M, Ṣgh, K,) and بَقْبَاقٌ, (JK, Ṣ, M,) or لَقْلَاقٌ بَقْبَاقٌ, (K,) and لَقٌّ بَقٌّ, (K,) which last occurs in a trad., but accord. to one recital it is لَقًى بَقًى, in which the former word signifies "cast away," and the latter is an imitative sequent thereto: (TA:) بَقَقَةٌ, also, [app. pl. of بَاقٌّ,] is syn. with ثَرْثَارُونَ [*great talkers*, &c.]: (IAar, TA:) and بَقَاقٌ [thus written without teshdeed] signifies *a babbler*; *nonsensical*, *irrational*, *foolish*, or *delirious*, *in his talk*; one *who speaks confusedly and improperly*; or *who speaks*, or *talks*, *much and badly*, or *erroneously*. (M.) [See also 1, of which it is an inf. n.] — Also, (K,) n. un. with ة, (JK, K,) *A kind of clamorous bird:* (JK, K:) but Ṣgh writes it [بَقَّاقٌ,] with teshdeed. (TA.) = Also The *worthless*, or *mean*, or *vile*, *articles of the furniture or utensils of a house or tent*, or *of household-goods*. (M, K.)

بَقَاقَةٌ: see بَقَاقٌ.

بَقَّاقٌ: see بَقَاقٌ, in two places.

بَقْبَقَةٌ a word imitative of The [*guggling* or *gurgling*] *sound of a mug* (JK, Ṣ, K) [*when dipped*] *in water*, (JK, K,) and *the like:* (K:) and *of a cooking-pot in its boiling*. (TA.) [See also R. Q. 1.]

بَقْبَاقٌ: see بَقَاقٌ, in two places. — Also The *mouth*. (K.)

مِبَقٌّ: see بَقَاقٌ. — مِبَقَّةٌ [its fem.]: see بَقٌّ.

أَرْضٌ مَبَقَّةٌ *A land abounding with* بَقّ [i. e. *gnats*, or *musquitoes*; or *bugs*]; (M, TA;) like as you say مَبْعَضَةٌ. (TA in art. بعض.)

جِرَابٌ مَبْقُوقٌ [*A bag*, or *receptacle*, *for travelling-provisions &c.*] *opened:* (JK:) or *slit*, *ripped*, or *rent*, *and opened*. (Ibn-'Abbád, TA.)

بقر

1. بَقَرَ, (Ṣ, K, &c.,) aor. ـُ, (JK, Ṣ, A, Mgh, Mṣb,) or ـِ, (K,) [but this seems to be a mistake,] inf. n. بَقْرٌ, (Ṣ, Mṣb,) *He slit*; *ripped*; *split*; *cut*, or *divided*, *lengthwise*. (Ṣ, Mṣb, K, &c.) *He slit*, or *ripped open*, an animal's belly. (A, Mgh.) One says, اُبْقُرْهَا عَنْ جَنِينِهَا *Rip thou open her* [a camel's] *belly so as to disclose her fœtus*. (Ṣ.) [See بَقِيرٌ.] — *He opened*, or *laid open*. (Ṣ, A, Mṣb.) — *He widened*; *made wide*, or *ample*. (Ṣ, K.) — *He opened*, *and widened*, or *made wide*, a house, or tent. (TA, from a trad.) — *He opened and revealed* to a person a story. (TA, from a trad.) — بَقَرَ الأَرْضَ, said of a هُدْهُد [or hoopoe], *It looked for the place of water and saw it:* (K:) [or *it clave the ground and discovered water:*] occurring in a trad. respecting the هدهد of Solomon [mentioned in the Ḳur ch. xxvii.] (T.) — بَقَرَ فِى بَنِى فُلَانٍ *He knew the state*, *condition*, *case*, or *affair*, *of the sons of such a one*, *and examined*, or *inspected*, *them*. (K.) — بَقَرَ عَنِ العُلُومِ *He inquired*, and *searched*

to the utmost, after sciences. (A.) بَقَرَ العِلْمَ — see 5. = بَقَرَ, aor. ـُ, *He* (a dog) *became confounded,* (Ṣ, Ḳ,) *and stupified,* (TA,) *with joy,* (Ḳ,) *at seeing* بَقَر الوَحْش, (Ṣ, Ḳ,) i. e., بَقَر الوَحْش [*wild oxen,* or *wild bulls* or *cows*]; (TA;) like as one says غَزِلَ meaning "he sported," or "played," "at seeing a gazelle," or "a young gazelle;" as also ▼ بَيْقَرَ: or the former, *he feared, so that he was astonished, amazed,* or *stupified, at seeing many* بَقَر: (TA voce بَحِرَ:) and ▼ the latter signifies also [simply] *he became confounded,* or *perplexed:* (IAạr, TA:) and *he doubted respecting a thing.* (Ḳ.) — Also, aor. as above, inf. n. بَقْرٌ (Ṣ, Ḳ) and بَقْرٌ; (Ḳ;) but Az says, El-Mundhiree has informed me that AHeyth disallowed بَقْرٌ, saying that it is accord. to analogy بَقْرٌ, as the verb is intrans.; (TA;) *He* (a man) *became tired,* or *fatigued,* (Ṣ, Ḳ,) *so that he could hardly see;* (Ḳ;) and *he became weary,* or *jaded;* (Ṣ, Ḳ;) as also ▼ بَيْقَرَ. (Ṣ, Ḳ.*)

2. بقّر القَوْمُ مَا حَوْلَهُمْ *The people dug the tract around them, and made wells.* (Aṣ.)

5. تبقّر *It* (a she-camel's belly) *became ripped open;* as also ▼ ابتقر and ▼ انبقر. (TA.) — *It became open.* (Aṣ.) — And *i. q.* توسّع; (Aṣ, Ḳ;) as also ▼ تَبَيْقَرَ. (Ḳ.) So in the phrase تبقّر فِى العِلْمِ [*He enlarged himself,* or *took a wide range, in science,* or *knowledge*]; (Ṣ, A, Mṣb;) and بَقَرَ العِلْمَ, inf. n. بَقْرٌ, signifies the same. (TA.) And so in the phrase تبقّر فِى المَالِ, (Ṣ, A, Mṣb,) and فِى الأَهْلِ, (TA,) i. e., *He enlarged himself,* or *he became,* or *made himself, large,* or *abundant, in wealth,* or *camels* or *the like,* and *in family;* as explained by Aṣ. (A'Obeyd.) You say also, تبقّر الكَلَامَ, [meaning فِى الكَلَامِ,] i. e., *He was diffuse,* or *profuse, in speech;* syn. تَفَيْهَقَ بِهِ. (A.)

7: see 5.

8: see 5.

Q. Q. 1: see 1, in three places.

Q. Q. 2: see 5.

بَقَرٌ a gen. n., (Ṣ, Mṣb,) a word of well-known meaning, (Ṣ, Mṣb, Ḳ,) [The *bovine genus;* the *ox,* or *bull,* and *cow;* and *oxen,* or *bulls,* and *cows; neat; black cattle;*] applied to the *domestic* and the *wild:* (TA:) [but the wild have also distinctive appellations, as will be seen below:] n. un. بَقَرَةٌ, (Ṣ, Mṣb, Ḳ, [but in the Ḳ it is said that بَقَرٌ is pl. of بَقَرَةٌ,]) which is applied to the *male* and the *female;* (Ṣ, Mṣb, Ḳ;) the ة being added only to restrict it to unity: (Ṣ, Mṣb:) the pl. of بَقَرٌ is أَبْقُرٌ [a pl. of pauc.], (M,) and أَبْقَارٌ, meaning *herds of oxen,* or *bulls,* or *cows:* (Mṣb and TA in art. ابل:) and the pl. of بَقَرَةٌ is بَقَرَاتٌ (Ṣ, Mṣb, Ḳ) and بُقُرٌ and بُقَّارٌ (Ḳ) and بَوَاقِرُ (Aṣ, T, Ḳ) and ▼ أَبْقُورٌ; (Ḳ;) [or rather this last is a quasi-pl. n.;] and the following [also] are quasi-pl. ns., namely, ▼ بَيْقُورٌ, (Ḳ,) which is syn. with بَقَرٌ, (Ṣ,) and ▼ بَقِيرٌ, (Ḳ,) or this signifies *a collection,* or *herd, of* بَقَر, (Ṣ,) and ▼ بَاقِرٌ, (Ḳ,) or this signifies *a collection,* or *herd, of* بَقَر *with their pastors,* (Lth, Ṣ,) and ▼ بَاقُورٌ, and ▼ بَاقُورَةٌ, (Ḳ,) or this last is syn. with بَقَرَةٌ in the dial. of the people of El-Yemen: (Ṣ:) or ▼ بَاقُورٌ and ▼ بَيْقُورٌ and ▼ أُبْقُورٌ are all syn. with بَقَرٌ; and so, accord. to Ḳtr, is ▼ بَاقُورَةٌ. (Mgh.) بَقَرُ الوَحْشِ — [and البَقَرُ الوَحْشِىُّ signify *The wild ox,* or *bull,* and *cow;* and *wild oxen,* or *bulls,* and *cows,* collectively: n. un. بَقَرَةُ الوَحْشِ and البَقَرَةُ الوَحْشِيَّةُ; masc. and fem.: in Egypt, these appellations are applied to the *antilope defassa* of modern zoologists: so says Sir Gardner Wilkinson; and to this, I believe, they generally apply in the poems &c. of the early Arabs: it is a *species of bovine antelope:* in Barbary, it seems that the animal thus called is another species of bovine antelope, or perhaps a variety of the former; it is said to be what is termed by Pallas *antilope bubalis;* by others, *alcephalus bubalis,* or *acronotus bubalis;* and this is said to come occasionally to the Nile: but the Arabic appellations given above are employed with much laxity: thus we find بَقَرُ الوَحْشِ explained as meaning] *a kind of animal of which there are four different species: the first called* مها [i. e. مَهًا, a coll. gen. n. of which the n. un. is مَهَاةٌ]; *the second,* ايل [i. e. إِيَّلٌ]; *the third* يحمور [i. e. يَحْمُورٌ], or يامور [i. e. يَأْمُورٌ]; *the fourth,* ثيتل [or ثَيْتَلٌ], *and also* وعل [i. e. وَعْلٌ]: (Ed-Demeeree, cited by De Sacy, erroneously written by him "Domaïri," in his Chrest. Ar. sec. ed. ii. 435 et seq.:) or *what is called in Persian* كوزن [or گَوَزْنٌ (see also إِيَّلٌ in art. اول)]; *it has a great horn, with branches; an additional branch growing upon its horn every year; and its horn is solid, thus differing from the horns of other animals, for their horns are hollow: when it hears singing, and the sounds of musical instruments, it listens thereto, and then it takes no care to guard itself from the arrows, by reason of its intense delight therein: when it raises its ear, it hears sounds; and when it relaxes it, it hears not anything.* (Ḳzw: also cited by De Sacy, ubi suprà.) The Arabs regard بَقَر [meaning بقر الوحش] as ominous of evil, because of the sharpness of their horns. (Ḥam p. 285.) — مِلْءُ مَسْكِ البَقَرَةِ — [*The quantity that fills the hide of the bull,* or *cow,*] means ‡ *a large quantity.* (A.) الظِّبَاءَ عَلَى البَقَرِ — [or الكِلَابَ عَلَى البَقَرِ and الكِرَابَ عَلَى البَقَرِ or الكِرَابَ, and الظِّبَاءَ or الكِلَابَ,] are provs. of the Arabs. (TA.) [See arts. ظبى and كرب and كلب.] عَيْنُ البَقَرِ — †[*The buphthalmum,* or *ox-eye;*] *i. q.* بَهَارٌ, q. v. (Ṣ in art. بهر.) عُيُونُ البَقَرِ — ‡ *A species of grape, black, large, round, and not very sweet.* (Ḳ, TA.) In Palestine, applied to ‡ *A species of* إِجَّاص [or *plum*]. (Ḳ, TA.) — بَقَرٌ is also applied to ‡ *A family,* or *household; those who dwell with a man, and whose maintenance is incumbent on him.* (TA.) You say, جَاءَ فُلَانٌ يَجُرُّ بَقَرَهُ ‡ *Such a one came dragging along his family,* or *household.* (A,* TA.) And عَلَى فُلَانٍ بَقَرَةٌ مِنْ عِيَالٍ وَمَالٍ ‡ *Upon such a one is dependent a troop,* or *large number, of his family, and of camels* or *the like;* (A,* TA;) and in like manner you say, فُلَانٌ فِى بَقَرٍ مِنَ النَّاسِ كَرِشٌ مِنْ عِيَالٍ. (A.) And ‡ *Such a one is among a large company of men.* (A.)

بَقِيرٌ *Slit; ripped; split; cut,* or *divided, lengthwise;* as also ▼ مَبْقُورٌ. (Ḳ.) — A she-camel *having her belly ripped open so as to disclose her fœtus.* (Ṣ.) — A mare's colt or foal *that is born in a* [*membrane such as is called*] مَاسِكَةٌ or سَلًى: (Ḳ:) so termed because this is ripped open over it. (TA.) — Also, and ▼ بَقِيرَةٌ, *A garment of the kind called* بُرْد, *which is slit* [*in the middle*], *and worn* (As, Ḳ) *by a woman, who throws it upon her neck,* [*putting her head through the slit,*] (Aṣ,) *without sleeves,* (Aṣ, Ḳ,) *and without a* جَيْب [or *an opening at the bosom*]; (Aṣ;) *i. q.* إِتْب [q. v.], which is *a kind of shirt without sleeves, worn by women.* (Ṣ.) = See also بَقَرٌ.

بَقِيرَةٌ: see بَقِيرٌ.

بَقَّارٌ *A grave-digger;* syn. حَفَّارٌ. (TA.) — *A worker in iron; a blacksmith.* (Ḳ.) = *An owner,* or *a possessor,* [or *an attendant,*] *of* بَقَر [or *oxen,* or *bulls,* or *cows*]. (Ḳ.)

عَصًا بَقَّارِيَّةٌ *A strong staff* or *stick* [*such,* app., *as is used for driving oxen or bulls or cows*]. (Ḳ.)

البَاقِرُ *The lion:* (Ḳ:) because, when he catches his prey, he rips open his belly. (TA.) — بَاقِرٌ and ▼ بَاقِرَةٌ, [the latter an intensive epithet,] A man *who inquires, and searches to the utmost, after sciences.* (A.) And بَاقِرُ عِلْمٍ One *who enlarges himself,* or *takes a wide range, in science,* or *knowledge.* (Mṣb.) — فِتْنَةٌ بَاقِرَةٌ, (Ṣ, Ḳ,) occurring in a trad., (TA,) †*A sedition, discord, dissension,* or *the like, that severs society;* (Ḳ;) *that corrupts religion, and separates men:* or *that is wide-spreading and great:* (TA:) it is likened to the disease of the belly; meaning the yellow water or fluid: (Ṣ:) or to pain of the belly; because its exciting cause and its cure are unknown. (TA.) = See also بَقَرٌ.

بَاقِرَةٌ: see بَاقِرٌ.

بَيْقَرَةٌ *Abundance of wealth,* or *of camels* or *the like,* and *of commodities,* or *household goods* or *utensils and furniture.* (Ḳ.)

بَاقُورٌ: / بَيْقُورٌ: / بَاقُورَةٌ: / أُبْقُورٌ: } see بَقَرٌ; each in two places.

مَبْقُورٌ: see بَقِيرٌ.

بقس

بَقْسٌ and ▼ بَقْسِيسٌ, (Ḳ,) the latter written, in some copies of the Ḳ, بقبيس, (TA,) [The *box-tree;* Greek πυξος;] *a certain kind of tree, resembling the* آس [or *myrtle*] *in leaves and berries:* or *i. q.* شَمْشَاد [a Persian word, also applied to the *box-tree*]: (Ḳ:) *it grows in the country of the Greeks; and spoons and doors are made of it, because of its hardness:* and it may be with ش [بَقْشٌ, which is explained by Ṣgh and in the Ḳ as

a kind of tree called in Persian خُوشْ سَايْ; and this, also, is a name of the *box-tree*]: (TA:) it is astringent, having the property of drying up the moisture of the intestines; and its saw-dust, kneaded with honey, strengthens the hair, and makes it abundant, and is good for (or prevents, as in the CK,) the headache, and with the white of the egg is good for what is termed وَثْىٌ, (K,) i. e., a fracture [of the flesh]. (TA.)

بَقْسِيسٌ: see بَقْسٌ, above.

بقش

بَقْشٌ *A certain kind of tree, called in Persian* خُوشْ سَايْ, (Sgh, K,) which means "good in shade;" [and also is applied to the *box-tree*;] as has been said before, voce بَقْسٌ, which may be the same: IDrd says that بَقْشٌ is a post-classical word. (TA.)

بقع

1. بَقِعَ, aor. ـَ, (Mṣb, K,) inf. n. بَقَعٌ, (S, Mṣb, K,) *It* (a bird, and a dog,) *was black and white*; syn. بَلِقَ; (K;) [or rather] بَقِعَ in birds and dogs is like بَلِقَ in beasts that are ridden, or horses and the like: (S, K:) or *it* (a crow, &c.,) *was party-coloured*, or *pied*. (Mṣb.) — *He* (a drawer of water, L, K, from a well, by means of a pulley and rope and bucket, L) *had his body sprinkled with the water, so that some parts of it became wetted*. (L, K.) = مَا أَدْرِى أَيْنَ بَقَعَ *I know not whither he went*; (S, K;) as though one said, to what بُقْعَة of the بِقَاع of the earth he went; (S;) not used except negatively; (TA;) as also ↓ بَقَّعَ. (Fr, K.) — بَقَعَتْهُمُ الدَّاهِيَةُ *The calamity*, or *misfortune, befell them*. (TA.) = بُقِعَ, (S, K,) like عُنِىَ, (K,) *He was assailed with bad*, or *foul, speech*, or *language*: (S, O, K:) or *with calumny, slander*, or *false accusation*. (S.) And بُقِعَ بِقَبِيحٍ *He was assailed with foul, evil*, or *abominable, speech*, or *language*. (L.)

2. بقّع الثَّوْبَ *He* (a dyer) *left spots*, or *portions, of the garment*, or *piece of cloth, undyed*. (Mgh, TA.) — بقّع ثَوْبَهُ *He* (a waterer) *sprinkled the water upon his garment, so that spots*, or *portions, of it became wetted*. (Mgh.) — بقّع المَطَرُ فِى مَوَاضِعَ مِنَ الأَرْضِ, inf. n. تَبْقِيعٌ, *The rain fell in places of the land, not universally*. (TA.) = مَا أَدْرِى أَيْنَ بَقَّعَ: see 1.

7. انبقع *He went away quickly*; (K;) and *ran*. (TA.)

8. ابْتَقَعَ لَوْنُهُ, with ḍamm, *i. q.* انْتَقَعَ, and امْتَقَعَ; (the former in some copies of the K; the latter in others; and both in the TA;) i. e. *His colour changed*, (TA,) *by reason of grief*, or *sorrow*. (Ḥar p. 244.) The last of these three verbs is the best. (Ḥar ubi suprà.)

بَقْعَةٌ *A place in which water remains and stagnates*; (K;) [and *which is not a usual place of watering*: (see بَاقِعَةٌ:) this is what is meant, app., by its being said that] بِقَاعٌ, which is its pl., signifies the *contr. of* مَشَارِعُ [or watering-places to which men and beasts are accustomed to come]. (TA.) — See also what next follows.

بُقْعَةٌ (S, Mgh, Mṣb, K) and ↓ بَقْعَةٌ, (AZ, Mṣb, K,) but the former is the more common, (Mṣb,) and more chaste, (TA,) *A piece, part, portion*, or *plot*, (Mgh, Mṣb, K,) of land, or ground, (S, Mgh, Mṣb, K,) *differing* [*in any manner*,] *in colour*, (Mgh,) or *in appearance*, or *external state* or *condition*, (K,) *from that which adjoins it*, or *is next to it*: (Mgh, K:) this is the primary signification: (Mgh:) [*a patch of ground*:] pl. بِقَاعٌ, (S, K,) or this is pl. of بَقْعَةٌ, (Mṣb, TA,) and the pl. of بُقْعَةٌ is بُقَعٌ. (Mgh, Mṣb, TA.) You say أَرْضٌ فِيهَا بُقَعٌ مِنَ الجَرَادِ [meaning *Land in which are bare places occasioned by the locusts*]. (Lḥ, K.) And فِى الأَرْضِ بُقَعٌ مِنْ نَبْتٍ *In the land are small portions of herbage*. (AḤn.) And بُقْعَةٌ مِنْ كَلَأٍ *A patch of herbage*. (TA in art. بقط.) — [The former also signifies *A spot*; or *small portion of any surface, distinct from what surrounds it*.] And the pl. بُقَعٌ *Places* in a garment, or piece of cloth, which has been dyed, *remaining undyed*. (Mgh.) And بُقَعُ المَآءِ *Places* in a garment, or piece of cloth, which has been washed, *in which the water remains, undried*. (Mgh.) هُوَ حَسَنُ البُقْعَةِ عِنْدَ الأَمِيرِ — ‡ *He has a good station with the prince*, or *commander*. (TA.) [See also جُلْبَةٌ.]

بُقَعٌ مِنَ الجَرَادِ أَرْضٌ بَقِعَةٌ *Land in which are* [meaning *bare places occasioned by the locusts*]: (Lḥ, K:) and *land of which the herbage is unconnected* [or *in patches*]. (TA.)

أَصَابَهُ خُرْءُ بَقَاعٍ like قَطَامِ, [indecl.,] and decl., (K,) and imperfectly decl., so that you say also بَقَاعٍ, and بَقَاعَ, (AZ, TA,) *Dust and sweat came upon him, and discolorations produced thereby remained upon his body*: (AZ, K:) by بقاع is [lit.] meant *land*, or *a land*: so says AZ: and عَلَيْهِ خُرْءُ بَقَاعٍ is said to mean *upon him is sweat which has become white upon his skin, like what are termed* لُمَعٌ. (TA.)

بَقِيعٌ *A place in which are roots of trees of various kinds*: (S, K:) or *a wide*, or *spacious, place*: or *a place in which are trees*: (Mṣb:) or *a wide*, or *spacious, piece of land*; but not so called unless *containing trees*; (TA;) though بَقِيعُ الغَرْقَدِ continued to be the name of a burial-ground of El-Medeeneh after the trees therein had ceased to be. (Mṣb,* TA.)

بَاقِعَةٌ *A bird* (K, TA) *that is cautious*, or *wary, and cunning*, or *wily, that looks to the right and left when drinking*, (TA,) *that does not come to drink to the* مَشَارِع [or *watering-places to which men and beasts are accustomed to come*], (K, TA, [but in the CK, for مشارع is put مَشَارِب,]) *and the frequented waters*, (TA,) *from fear of being caught, but only drinks from the* بَقْعَة, i. e., *the place in which water remains and stagnates*. (K, TA.) — Hence, as being likened thereto, ‡ *Any one that is cautious*, or *wary, cunning*, or *wily, and skilful*: (TA:) ‡ *a man possessing much cunning*: (K, TA:) [accord. to some] so called because he alights and abides in [various] parts (بِقَاع) of the earth, and often traverses countries, and possesses much knowledge thereof: to such, therefore, is likened ‡ *a man knowing*, or *skilful, in affairs, who investigates them much, and is experienced therein*; the ة being added to give intensiveness to the signification: (TA:) and ‡ *sharp*, or *quick, in intellect; knowing; whom nothing escapes, and who is not to be deceived, beguiled*, or *circumvented*: (K, TA:) pl. بَوَاقِعُ. (TA.) You say, مَا فُلَانٌ إِلَّا بَاقِعَةٌ مِنَ البَوَاقِعِ ‡ *Such a one is none other than a very cunning man of the very cunning*. (TA.) — Also + *A calamity*, or *misfortune*, (S, TA,) *that befalls a man*. (TA.)

أَبْقَعُ, applied to a غُرَاب [or bird of the crow-kind], *In which is blackness and whiteness*; (S, TA;) and so applied to a dog: (Lḥ, TA voce أَبْرَقُ, q. v.:) or, applied to the former, *having whiteness in the breast*; and this is the worst [or most ill-omened] of the crow-kind: (TA:) [it is this species, accord. to some, which is called غُرَابُ البَيْنِ: (see art. بين:)] or, applied to a غراب &c., *party-coloured*, or *pied*: (Mṣb:) or the *white-winged* غراب: (ISh, TA in art. حذف:) pl., when thus applied, بُقْعَانٌ, (TA,) or بِقْعَانٌ, with kesr; the quality of a subst. being predominant in it; but when it is regarded as an epithet, [in which case the fem. is بَقْعَآءُ,] its pl. is بُقْعٌ. (Mṣb.) — Hence, as being likened to such a bird, ‡ Anything *bad, evil, wicked, mischievous*, [*ill-omened*,] or *the like*. (TA.) — And + *Leprous*. (IAạr, K.) — بُقْعَانُ الشَّأْمِ, (S, K,) with ḍamm, (K,) mentioned in a trad., (S,) + *The servants and slaves of Syria*; because of their whiteness and redness, (S, K,) or blackness; (S;) or because of their whiteness and redness and blackness likened to a thing such as is termed أَبْقَعُ; (TA;) or (K) because they are of the Greeks and the Negroes: (S, K:) or so called because of the mixture of their colours; their predominant colours being white and yellow: A'Obeyd says that what is meant is whiteness and yellowness, and they are thus called because of their difference of colours and their being begotten of two races: but Kt says, البُقْعَانُ signifies + *those in whom is blackness and whiteness*; and one who is white without any admixture of blackness is not called ابقع: how then should the Greeks be called بقعان when they are purely white? and he adds that he thinks the meaning to be, the *offspring of Arabs, who are black*, [which is not to be understood literally, but rather in the sense of *swarthy*,] *by female slaves of the Greeks, who are white*. (TA.) — بُقْعٌ is also applied to *Waterers* (سُقَاةٌ); because their bodies become sprinkled with the water, so that some parts thereof are wetted. (K.) — رَأَيْتُ قَوْمًا بُقْعًا ‡ *I saw a people wearing patched garments*; said by El-Ḥajjáj; (K, TA;) and thus explained by him; i. e., by reason of their evil condition. (TA.) — دَوْدٌ بُقْعُ الذُّرَى *A herd of camels having white humps*. (TA.) — الأَبْقَعُ *The mirage*; because of its varying, or assuming different hues.

(TA.) — أَرْضٌ بَقْعَآءُ *Land containing* [or *diversified with*] *small pebbles.* (TA.) — سَنَةٌ بَقْعَآءُ ‡ *A barren,* or *an unfruitful, year:* (S, K:) or *a year in which is fruitfulness and barrenness.* (S, Mṣb, K.) And عَامٌ أَبْقَعُ ‡ *A year in which the rain falls in places of the land, not universally.* (TA.) And عَامٌ أُبَيْقِعُ, (K,) the dim. form being used to denote terribleness, (TA,) ‡ *A year of little rain.* (K, TA.)

أُبَيْقِعُ, dim. of أَبْقَعُ, which see, last sentence.

هُوَ مُبَقَّعُ الرِّجْلَيْنِ *He has his legs wetted by water in some places, so that their* [*general*] *colour is different from the colour of those places.* (TA.)

بقل

1. بَقَلَ: see **4**, in two places. — [Hence,] said of a boy's face, (S, Mgh, K,) aor. ـُ, inf. n. بُقُولٌ, (S,) ‡ *It put forth its beard,* (S, TA,) or *hair;* (K;) as also ابقل and بقّل; (K;) or this last is not allowable: (S:) similar to اِخْضَرَّ said of a boy's mustache. (Mgh.) — And said of a camel's tush, ‡ *It cut,* or *came forth.* (ISk, S, TA.) — †*It* (a thing, TA) *appeared:* (K, TA:) derived from بَقْلٌ, q. v. (TA.) = *He collected* [*plants,* or *herbs, of the kind termed*] بَقْل for his camel. (Fr, K.) — بَقَلَ البَقْلَ *He cut the* بقل: so in the "Mufradát." (TA.)

2. بقّل, inf. n. تَبْقِيلٌ, *He* (a pastor) *left* camels *to pasture upon* بَقْل. (TA.) — And, [hence, app.,] inf. n. as above, *i. q.* سَاسَ. (Ṣgh, K.) You say, بقّل الدَّابَّةَ, i. e. سَاسَهَا, meaning *He tended,* or *took care of, the beast well.* (TK.) = See also **1**.

4. ابقلت الأَرْضُ *The land produced* [*plants,* or *herbs, of the kind termed*] بَقْل: (Mṣb:) or *produced its* بقل: (S:) or *produced plants,* or *herbage:* (K:) or *became green with plants,* or *herbage:* (Mgh:) and بَقَلَتْ signifies the same: (IDrd, K:) both are chaste words. (IDrd, TA.) In like manner one says also of a place, ابقل, (JK, Mṣb,) from بَقْل. (Mṣb.) — ابقل الرِّمْثُ *The* [*tree,* or *shrub, called*] رمث *became green;* as also بَقَلَ: (K:) or *it put forth what resembled young wingless locusts, and the greenness of its leaves became apparent.* (S. [See also حَنَطَ.]) And ابقل الشَّجَرُ *The trees put forth their* بَاقِل [q. v., app. *buds,*] *in the days of the* رَبِيع [or *spring*], *before their leaves became apparent:* (JK:) or *they put forth, in the time of the* ربيع, *in their sides, what resembled the necks of locusts.* (TA.) — See also **1**. = ابقل القَوْمُ *The people,* or *company of men, found* [*plants,* or *herbs, such as are termed*] بَقْل. (Mṣb.) — See also **8**. = ابقل وَجْهَهُ ‡ *He* (God) *made his* (a boy's) *face to put forth its hair,* (K, TA,) meaning, *its beard.* (TA.)

5. تبقّل *He went forth seeking* [*plants,* or *herbs, of the kind called*] بَقْل. (K.) — See also **8**, in three places.

8. ابتقل الحِمَارُ, and تبقّل; (S;) or ابتقلت المَاشِيَةُ, (K,) or الإِبِلُ, (JK,) and تبقّلت; (JK, K;) *The ass,* or *the beasts,* or *camels, pastured upon* [*plants,* or *herbs, of the kind called*] بَقْل: (S, K:) or *became fat from pasturing upon* بقل. (JK.) — And ابتقل القَوْمُ *The people,* or *company of men, had their cattle pasturing upon* بَقْل; as also تبقّلوا and ابقلوا: (K:) or *they pastured their cattle upon* بقل. (JK.)

بَقْلٌ a word of which the meaning is well known; (S;) [*Leguminous,* or *tender, plants; such as we term herbs;* i. e. *plants,* or *vegetables, that may be gathered with the hand, or depastured down to the ground, and that are only annuals;*] *plants which are neither shrubs nor trees;* (Lth, JK,* Mgh;) *such as, when depastured, have no stem remaining; thus differing from trees and shrubs, which have stems remaining* [*when they have been depastured*]: (Lth, Mgh:) or the *herbs,* or *herbage, produced by* [*the rain,* or *the season, called*] *the* رَبِيع: (Mgh:) or *whatever herbs,* or *plants, grow from seed,* (AḤn, Mgh, K,*) *not upon a permanent* أَرُومَة [i. e. *root-stock,* or *root*]: (AḤn, K:) and accord. to this definition may be explained the saying that the cucumber is of the things termed بُقُولٌ [pl. of بَقْلٌ, meaning *sorts,* or *species, of* بَقْل], not of those termed فَوَاكِهُ: (Mgh:) or the *kind of which the root and branch do not last in the winter:* (Er-Rághib, TA:) or, it is said, (S, Mgh,) *any plants,* or *herbs, whereby the earth becomes green:* (S, IF, Mgh, Mṣb:) [pl. of pauc. أَبْقَالٌ: the pl. of mult. has been mentioned above:] the n. un. is with ة, i. e. بَقْلَةٌ. (S, K.) Hence the prov., لَا تُنْبِتُ البَقْلَةَ إِلَّا الحَقْلَةُ [*Nothing produces the leguminous,* or *tender, plant,* or *herb, but the clear and open piece of good land*]: (TA:) [i. e., only a good parent produces good offspring: (see Freytag's Arab. Prov. ii. 516:)] it is said to be applied to the case of a vile saying proceeding from a vile man. (TA in art. حقل.) The saying بَاعَ الزَّرْعَ وَهُوَ بَقْلٌ means [*He sold the seed-produce*] *when it was green, not yet ripe.* (Mgh.) — البَقْلَةُ, also, and البَقْلَةُ الحَمْقَآءُ, (S,) or بَقْلَةُ الحَمْقَآءِ, (K,) or all these, (TA,) signify the same as الرِّجْلَةُ [i. e. *Purslane;* called by these names in the present day]; (S, K;) and so البَقْلَةُ اللَّيِّنَةُ and البَقْلَةُ المُبَارَكَةُ: or this last, *i. q.* الهِنْدَبَآءُ [i. e. *wild and garden succory,* or *endive*]. (K.) — بَقْلَةُ الأَنْصَارِ *i. q.* الكُرْنُبُ [or الكُرُنْبُ, q. v., the name now given to *Cabbage:* in the CK الكُرْنَبُ]. (K.) — بَقْلَةُ الخَطَاطِيف [*Chelidonium,* or *celandine;* thus called in the present day;] *i. q.* العُرُوقُ الصُّفْرُ. (K.) — بَقْلَةُ المَلِكِ *i. q.* الشَّاهْتَرَجُ [*Fumaria officinalis,* or *common fumitory*]. (K.) — البَقْلَةُ البَارِدَةُ *i. q.* اللَّبْلَابُ [now commonly applied to the *Dolichos lablab* of Linnæus; but Golius explains the former appellation by *hedera,* i. e. *ivy,* though only as on the authority of the K]. (K.) — البَقْلَةُ الذَّهَبِيَّةُ *i. q.* القَطُفُ [or القَطَفُ, a name now given to *Atriplex,* or *orache:* Golius explains the former appellation by *spinachium* seu *atriplex;* and the latter, in its proper art., by *atriplex herba,* and *androsæmum*]. (K.) — البَقْلَةُ اليَهُودِيَّةُ [*Sonchus,* or *sow-thistle;* thus called in the present day]. (TA voce خُبَّازٌ, q. v.) — البَقْلَةُ اليَمَانِيَّةُ [*Blitum,* or *blite;* and particularly the species called *strawberry blite;*] *a certain herb.* (K.) — البَقْلَةُ الأُتْرُجِّيَّةُ [*Citrago,* or *balm-gentle;*] *a certain herb.* (K.) — بَقْلَةُ الضَّبِّ and بَقْلَةُ الرَّمْلِ and بَقْلَةُ الرُّمَّاةِ and [in the CK "or"] بَقْلَةُ الحَمْضَآءِ and البَقْلَةُ البَرَارِي, (K, TA,) or البَقْلَةُ الحَامِضَةُ, (CK,) are also *Certain herbs.* (K.) بُقُولُ الأَوْجَاعِ — *A certain plant proved by experience to remove pains from the belly.* (K, TA.)

بَلَدٌ بَقِلٌ and مُبْقِلٌ [*A country,* or *region,* or *district, producing plants,* or *herbs, of the kind termed* بَقْل]. (JK.) And أَرْضٌ بَقِلَةٌ, (Mṣb, K,) [in the CK بَقْلَةٌ, but it is] like فَرِحَةٌ, (TA,) and بَقِيلَةٌ and مُبْقَلَةٌ, (JK, Mṣb, K,) *Land producing* بَقْل: (Mṣb:) or *producing plants,* or *herbage:* (K:) and the first and second of these, (K,) and بَقَّالَةٌ, erroneously written in the copies of the K بَقَالَةٌ, without teshdeed, (TA,) and مَبْقَلَةٌ and مَبْقُلَةٌ, (K,) *land having,* or *containing,* بَقْل (K,* TA) *of* [*the rain,* or *season, called*] *the* رَبِيع: (K:) or مَبْقَلَةٌ [used alone, as a subst.,] signifies *a land having,* or *containing,* بَقْل; (JK;) or *a place of* بَقْل: (S:) and بَاقِلٌ [app. as meaning *producing* بَقْل] is applied as an epithet to a place; (JK, Mṣb;) but not مُبْقِلٌ; (JK;) or this last sometimes occurs, thus applied. (IJ, IB.)

بُقْلَةٌ The [*plants,* or *herbs, termed*] بَقْل *of* [*the rain,* or *season, called*] *the* رَبِيع. (JK, K, TA.)

أَرْضٌ بَقِيلَةٌ: see بَقِلٌ, in two places.

[بُقُولِيٌّ *Of,* or *relating to, the plants,* or *herbs, termed* بَقْل: from the pl. بُقُولٌ.]

بَقَّالٌ [properly *A green-grocer;* i. e.] *a seller of* تَرْه [Persian for بَقْل]: and [by extension of its application] *a shop-keeper:* (KL:) or *a seller of dry fruits:* (Ibn-Es-Sem'ánee, TA:) vulgarly, *a seller of eatables* [*of various kinds,* and particularly *of dried and salted provisions, cheese,* &c.; *a grocer*]; correctly, بَدَّالٌ. (AHeyth, T in art. بدل, K.) — أَرْضٌ بَقَّالَةٌ: see بَقِلٌ.

بَاقِلٌ: see بَقِلٌ. — Also, as an epithet applied to the [tree, or shrub, called] رِمْث, (S, K,) *Becoming green:* (K:) or *putting forth what resemble young wingless locusts, and showing the greenness of its leaves:* they did not say مُبْقِلٌ [in this sense], in like manner as [it is commonly asserted that] they did not say مُورِسٌ, from أَوْرَسَ, but وَارِسٌ. (S.) — Also *What comes forth,* or *come forth, in the sides of trees, in the days of the* رَبِيع [or *spring*], *before their leaves become apparent.* (JK.) [See **4**.]

بَاقِلَّا and بَاقِلَآءُ, (JK, S, Mgh, Mṣb, K,) the former with teshdeed and the latter without teshdeed, (S, Mgh, Mṣb,) and بَاقِلَّى, (K,) [every one with tenween when it has not the article ال,

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see p. 311 and Note.

The Arabs بَاقِلَّا is in fem. (CD. 129 & Note & p. 311).

for] the n. un. is with ة, (ṢMgh, Mṣb, Ḳ,) i. e. بَاقِلَّاةٌ and بَاقِلَاءَةٌ (Ṣ, Mgh, Mṣb) [and بَاقِلَاةٌ] or the sing. and pl. are alike, (El-Aḥmar, Ḳ,) [and if so, the word may be fem., as Ibn-Buzurj, cited in the TA voce هِنْدَبٌ, asserts بَاقِلَاء to be, and therefore in every case without tenween,] *i. q.* فُولٌ [*Beans;* or the *bean; faba sativa* of Jussieu; *vicia faba* of Linnæus]; (JK, Ḳ;) a name of the dial. of the Sawád [of El-'Iráḳ]; *its produce is called* الجِرْجِرُ; (TA; [but see جِرْجِيرٌ; and see تُرْمُسٌ;]) [or it is applied to the plant and to its produce;] *a certain well-known* حَبّ [or *grain*]: (Mgh:) *the eating of it produces exhalations* (Ḳ) *of a gross kind,* (TA,) *and bad dreams, and* سَدَر, (Ḳ,) i. e. *vertigo,* (TA,) *and anxiety, and gross humours; but it is good for the cough, and for rendering the body fruitful* (تَخْصِيب البَدَن); *when properly qualified* [app. *by seasoning* or *by some admixture*] (إِذَا أُصْلِحَ), *it preserves the health; and in its green state, together with ginger, it has the utmost effect in strengthening the venereal faculty:* (Ḳ:) the pl. is بَوَاقِلُ: and the dim. of باقلّى is بُوَيْقِلَةٌ and بُوَيْقِلِيَةٌ, the latter with the ل quiescent because kesreh is disapproved in so long a word; [both forms indicating that باقلّى is held to be fem.;] and that of باقلاء is بُوَيْقِلَاءُ [with or without tenween accord. as it is held to be masc. or fem.], or, if one will, he [who holds باقلاء to be fem.] may say بُوَيْقِلَةٌ, suppressing the augmentative meddeh, and adding ة to indicate the fem. gender; and that of باقلاة is بُوَيْقِلَاةٌ. (TA.) — البَاقِلَّى القِبْطِىُّ [app. the same as الباقلّى المِصْرِىُّ mentioned in the Ḳ voce تُرْمُسٌ, &c., i. e. *The Egyptian bean;* an appellation said to be applied by some in the present day to *the colocasia;* but what it properly denotes is doubtful;] *a certain plant, the grain of which is smaller than the* فُول [or *bean*]: (Ḳ:) *the people of Egypt know it by the name of* الجَامِسَة, with جيم, and with the unpointed سين: he who says that it is the تُرْمُس is in error. (Ibn-Beyṭár, cited by De Sacy in his "Relation de l'Égypte par Abd-allatif," q. v., p. 97.)

بَاقِلِّىٌّ and بَاقِلَائِىٌّ rel. ns. of بَاقِلّى and بَاقِلَاء, respectively. (Mgh.)

بَاقُولٌ, (JK, A, O,) or بُوقَالٌ, (Ḳ,) *A mug* (كُوز) *having no* عُرْوَة [or *handle*]; (JK, O, Ḳ;) *i. q.* كُوب: (A, TA:) [in Spanish *bokal,* (Golius,) which favours the form in the Ḳ; but the Spanish word may be from بُوقَالَةٌ, if from the Arabic:] pl. بَوَاقِيلُ. (JK, A, TA.)

بُوقَالٌ: see what next precedes.

بُوقَالَةٌ *A kind of drinking-vessel, like a* طَاس, or *like a* كَأْس; syn. طَرْجَهَارَةٌ. (IAạr, TA.) [See also بَاقُولٌ.]

بُوَيْقِلَةٌ: / بُوَيْقِلَاةٌ: / بُوَيْقِلِيَةٌ: } see بَاقِلّى, in four places.

مُبْقِلٌ: see بَقِلٌ, in three places: — and see بَاقِلٌ.

مَبْقَلَةٌ: / مَبْقَلَةٌ: } see بَقِلٌ, in three places.

بقم

بَقَّمٌ [*Brazil-wood;* the *wood of the Brazil-tree, a species of Cæsalpinia;*] *a well-known dye;* (Ṣ, Mṣb;) *i. q.* عَنْدَمٌ; (Ṣ;) [or rather the *wood from which a well-known dye is prepared;*] the *wood of a certain great tree, the leaves of which are like those of the almond, and having a red stem, the decoction of which is used as a dye: it consolidates wounds, stops a flow of blood from any member, and dries up ulcers; and its root,* or *lowest part, is an instantaneous poison:* (Ḳ:) the word is said by some to be Arabic; (Mṣb;) others say that it is arabicized; (Ṣ, Mṣb, TA;) [perhaps from the Persian بَقَّمْ, or بَكَّمْ;] and that the only other words of the same measure in the Arabic language are proper names, and four in number, (Ṣ, TA,) or seven: (TA:) if used as a proper name, it is imperfectly decl., because determinate and of the measure of a verb. (Ṣ.)

بقو

1. بَقَاهُ بِعَيْنِهِ, [aor. ـُ,] inf. n. بَقَاوَةٌ [and بَقْوَةٌ, as will be seen from what follows, like رَحْمَةٌ], *He looked,* (Lḥ, JK, ISd, Ḳ,) or *looked long,* or *glanced lightly,* (JK,) *at him,* or *it;* (Lḥ, JK, ISd, Ḳ;) and so with ى for the last radical: (JK:) and بَقَاهُ [alone], with و and with ى for the last radical, (Ḳ in art. بقى,) first pers. بَقَوْتُهُ and بَقَيْتُهُ, (Lḥ, TA,) *he looked at him,* or *it:* (Lḥ, Ḳ:) or *he watched,* or *observed, him,* or *it:* (Ḳ in art. بقى:) and بَقَوْتُهُ *I looked, watched,* or *waited, for him,* or *it:* (Ḳ:) a dial. var. of بَقَيْتُهُ, which is the more approved. (TA.) [Hence,] اُبْقُهْ بَقَاوَتَكَ مَالَكَ and بَقْوَتَكَ مَالَكَ *Guard thou,* or *preserve thou, him,* or *it, as thou guardest,* or *preservest, thy property.* (M, Tekmileh, Ḳ.)

بَقْوَى and بُقْوَى: see art. بقى.

بقى

1. بَقِىَ, aor. يَبْقَى, inf. n. بَقَاءٌ (JK, Ṣ, Mṣb, Ḳ) and بَاقِيَةٌ; (Mṣb; [but see this latter below;]) [and accord. to the CK, بَقِّىَ and بَقْىٌ; but this is a mistake; وبَقًى وبَقْيًا being there erroneously put for وبَقِىَ بَقْيًا, explained by what here follows;] and بَقِىَ, [by some written بَقَا,] (JK, Ṣ, Mṣb, Ḳ,) aor. as above, (JK,) inf. n. بَقْىٌ, (Ḳ,) of the dial. of Belḥárith Ibn-Kaạb, (TA,) or of that of Ṭeiyi, (JK, Ṣ, TA,) who in like manner say بَقَتْ instead of بَقِيَتْ, (Ṣ, TA,) and the like is done in other verbs of the same class, (Ṣ, Mṣb,) whether the kesreh and the ى be original, as in بَقِىَ and نَسِىَ and هُدِىَ and فَنِىَ, or accidental, as in the pass. verbs بُنِىَ; (Mṣb;) [*He,* or] *it,* namely, a thing, *remained, continued, lasted, endured:* and *was,* or *became, permanent,* or *perpetual;* or *continued, lasted,* or *existed, incessantly, always, endlessly,* or *for ever:* syn. دَامَ, and ثَبَتَ; (Mṣb;) *contr. of* فَنِىَ: (Ḳ:) بَقَاءٌ signifies a thing's *remaining, continuing, lasting,* or *enduring, in its first state, to a period determined by the will of God, either with respect to its corporeal substance,* as in the case of a heavenly orb, *or with respect to its kind only,* as in the case of the human and other animal races; and the *continuing, lasting,* or *existing, for ever, either by self,* as in the instance of God alone, *or otherwise,* and thus *either with respect to the corporeal substance,* as in the case of an inhabitant of Paradise, *or with respect to kind only,* as in the case of the fruits of the inhabitants of Paradise. (Er-Rághib, TA.) [Hence,] دَارُ البَقَاءِ [*The abode of everlasting existence;*] *the world to come.* (T in art. دور.) The verb is said of a thing; and in like manner of a man, as in بَقِىَ زَمَانًا طَوِيلًا, i. e. *He lived* [or *continued in life*] *a long time.* (Ṣ.) [You say also, بَقِىَ عَلَى حَالِهِ *He,* or *it, remained,* or *continued, in his,* or *its, state,* or *condition;* i. e., *as he,* or *it, was.* And بَقِىَ عَلَى الشِّدَّةِ *He endured,* or *bore up against, difficulty, distress,* or *adversity.*] And بَقِىَ مِنَ الشَّىْءِ بَقِيَّةٌ [*A remain, remainder, remnant, relic,* or *residue, of the thing remained.*] (Ṣ.) And بَقِىَ مِنْهُ كَذَا *Such a thing remained, over and above,* and *behind, thereof;* as also تبقّى. (Mṣb.) — بَقَاهُ, with ى and with و for the last radical, (Ḳ,) first pers. بَقَيْتُهُ (Lḥ, Ṣ) and بَقَوْتُهُ, (Lḥ, TA,) aor. of the former ـِ, (Ṣ,) inf. n. بَقْىٌ, [of the former verb,] (Ḳ,) *He looked at him,* or *it:* (Lḥ, Ṣ, Ḳ:) or [so in the Ḳ, but in the Ṣ "and,"] *he watched,* or *observed, him,* or *it:* (Ṣ, Ḳ:) and بَقَيْتُهُ *I looked, watched,* or *waited, for him,* or *it;* (TA in art. بقو;) as also بَقَوْتُهُ; (Ḳ in that art.;) but the former is the more approved. (TA in that art.) [See also art. بقو.] You say also, فُلَانٌ يَبْقَى الشَّىْءَ بِبَصَرِهِ *Such a one looks at the thing,* and *watches,* or *observes, it.* (JK.) And it is said in a trad., بَقِينَا رَسُولَ اللّٰهِ *We looked, watched,* or *waited, for the Apostle of God.* (Ṣ.)

2: see 4, in two places.

4. ابقاهُ (Ṣ, Mṣb, Ḳ) and بقّاهُ and تبقّاهُ (Ṣ, Ḳ) all signify the same, (Ṣ,) and استبقاهُ likewise, (Ḳ,) *He made,* or *caused,* [and *he suffered,*] *him,* or *it, to remain, continue, last; to be,* or *become, permanent,* or *perpetual; to continue, last,* or *exist, incessantly, always, endlessly,* or *for ever; he continued it; he perpetuated it.* (Mṣb, Ḳ.*) You say, ابقاهُ اللّٰهُ [*God preserved him,* or *prolonged his life;* or *may God preserve him,* or *prolong his life;* or] *God made him,* or *caused him,* or *may God make him,* or *cause him, to continue in life.* (Ṣ.) And أَبْقَى أَصْلَ الشَّىْءِ وَجَعَلَ ثَمَرَهُ فِى سَبِيلِ اللّٰهِ *He made the thing itself to remain unalienable, not to be inherited nor sold nor given away, and assigned the profit arising from it to be employed in the cause of God,* or *of religion.* (TA in art. حبس.) And أَبْقَيْتُ مَا بَيْنَنَا *I was sparing of marring,* i. e., *forbore from marring much,* or *exceedingly, that* [*state of union* or *amity*] *which subsisted between us.* (Ḳ.) And بَقِّ نَعْلَيْكَ وَابْذُلْ قَدَمَيْكَ [*Pre-*

serve thou, or *spare thou, thy sandals, and use freely*, or *unsparingly, thy feet*]: a prov. (Meyd. See Freytag's Arab. Prov. i. 149.) And تَبَقَّهْ وَتَوَقَّهْ *Preserve thou the soul* (اِسْتَبْقِ النَّفْسَ), *expose it not to destruction*, [meaning *preserve thyself*,] *and guard against evils*, or *calamities*: a trad.: the ه in each verb is that of pausation. (TA.) [And ابقى مِنَ الشَّىْءِ بَقِيَّةً *He left*, or *reserved, of the thing, a remain, remainder, remnant*, &c.:] and استبقى مِنَ الشَّىْءِ *He left a portion of the thing*; (Ṣ, Ḳ;) as also تبقّى; whence the prov., used to incite to liberality, لَا يَنْفَعُكَ مِنْ زَادٍ تَبَقِّ *Leaving a portion of travelling-provision will not profit thee.* (JK.) [And ابقى الشَّىْءَ and استبقاهُ *He reserved the thing* for a future time or use &c.] And استبقاهُ as meaning [*He spared him; he let him live;*] *he left him alive*; (Ṣ, Ḳ;) [as also ابقاهُ; for] men say to their enemies when the latter have overcome, أَبْقُونَا وَلَا تَسْتَأْصِلُونَا [*Spare ye us, and destroy us not entirely*]: (TA:) [or ابقاهُ, in a case of this kind,] and ابقى عَلَيْهِ and استبقاهُ signify *He pardoned him*, [*and forbore to slay him,*] *when slaughter was his due*: (TA:) and استبقاهُ signifies also *He pardoned*, or *forgave, his fault, wrong action*, or *lapse into sin, and preserved his love*, or *affection*. (JK, TA.*) And [hence,] أَبْقَيْتُ عَلَى فُلَانٍ signifies also *I showed mercy to such a one* [*by sparing him*, or *letting him live*, or *by pardoning him*, or *otherwise*]; *had mercy on him; pitied*, or *compassionated, him*; syn. أَرْعَيْتُ عَلَيْهِ and رَحِمْتُهُ. (Ṣ.) One says, لَا أَبْقَى ٱللّٰهُ عَلَيْكَ إِنْ أَبْقَيْتَ عَلَىَّ [*May God not show mercy to thee if thou show mercy to me*: a prov., said in derision to one who affects to show mercy when unable to take revenge]. (Ṣ, Meyd.) And لَا تُبْقِ إِلَّا عَلَى نَفْسِكَ [*Show not mercy save to thyself*: another prov., similar to the former]. (Meyd.) And it is said, in a trad., of the fire [of Hell], لَا تُبْقِى عَلَى مَنْ تَضَرَّعَ إِلَيْهَا, i. e. *It will not pity* [*him who abases himself to it*: or rather *it will not spare* &c.: and in like manner, لَاتُبْقِى وَلَا تَذَرُ, in the Ḳur lxxiv. 28, is generally understood as meaning *It* (namely, Hell,) *will not spare, nor leave* unburned]. (TA.)

5: see **1**: = and see also **4**, in four places.

6. تَبَاقٍ The *remaining together*. (KL.) [You say, app., تَبَاقَوْا, and تَبَاقَيَا, *They*, and *they two, remained together*.]

10: see **4**, in seven places. [See also a usage of this verb in art. حى, conj. **10**, second sentence.]

بَقَّى لَقًى: see بَقَاقٌ.

بَقِيَّةٌ: see بَقِيَّةٌ.

بَقْوَى: see بُقْيَا, in five places.

بُقْوَى: see بُقْيَا, in two places.

بَقْيَا: see what next follows.

بُقْيَا (JK, Ṣ, Mṣb, Ḳ, &c.) and بَقْيَا (TA) and بَقْوَى (JK, Ṣ, Mṣb, Ḳ) and بُقْوَى (Th, Ḳ) and بَقِيَّةٌ, (JK, Ḳ,) the third and fourth with ى changed into و, like as و is changed into ى in دُنْيَا and عُلْيَا and قُصْيَا, (ISd, TA,) [substs. in the sense of إِبْقَآءٌ, inf. n. of **4**, signifying The *making*, or *causing*, and *suffering, to remain, continue, last*, &c.; *preservation* of a person *in life*, and of a thing *in being*; and the *sparing, letting live*, or *leaving alive*;] substs. from أَبْقَاهُ: (Mṣb, Ḳ:) or [the *showing mercy by sparing* or *letting live*, or *by pardoning*, or *otherwise; having mercy; pitying*, or *compassionating*;] substs. from أَبْقَيْتُ عَلَى فُلَانٍ. (Ṣ.) Thus one says of a pilgrim, that he put gum, or something glutinous, upon his head, and so caused his hair to become compacted, بُقْيَا عَلَيْهِ *to preserve it in the state in which it was* (expl. by إِبْقَآءً عليه), lest it should become shaggy, or dishevelled, &c. (L in art. لبد.) And one says, نَشَدْتُكَ ٱللّٰهَ وَالبُقْيَا and البَقْوَى [*I conjure*, or *beg*, or *beseech, thee by God and by the preservation of* thy *life*]. (JK.) And مَا لِى عَلَيْهِ رَعْوَى وَلَا بَقْوَى [*I have no mercy nor pity* to bestow *upon him*]. (JK. [There expl. by the words أَىْ أَرْعَيْتُ عَلَيْهِ وَأَبْقَيْتُ; but أَىْ is evidently a mistranscription for مِنْ, i. e. from.]) A poet (El-La'een El-Minḳaree, TA) says,

* فَمَا بُقْيَا عَلَىَّ تَرَكْتُمَانِى *

* وَلٰكِنْ خِفْتُمَا صَرَدَ النِّبَالِ *

[*And it was not to show mercy by sparing me that ye two left me; but ye feared the transpiercing of the arrows*]. (Ṣ.) And another says, on his having refused to accept an offer of seven bloodwits,

* أُذَكَّرُ بِالبُقْيَا عَلَى مَنْ أَصَابَنِى *

* وَبُقْيَايَ أَنِّى جَاهِدٌ غَيْرُ مُؤْتَلِى *

i. e. *Am I required* [or *exhorted* or *reminded*] *to show mercy to him who slew my relation, when the mercy that I show* to him *is that I am labouring* to slay him, and *not falling short*, or *being remiss*: by بقيايَ is meant إِبْقَائِى عَلَيْهِ; though الإِبْقَآء is not الجَهْد: the meaning is, that this is done by me in lieu of that: البُقْيَا is a subst. from الإِبْقَآء, syn. therewith; and the و prefixed to it is a denotative of state. (Ḥam p. 119, [This verse is also cited in the TA, but with the substitution of بِالبَقْوَى and وَبَقْوَايَ for the corresponding words above.]) البَقِيَّةُ is said by men to their enemies when the latter have overcome; meaning [We ask, or beg, *the being spared*, or *mercy*, or *quarter*; a verb, whereby it is governed, being understood: or] أَبْقُونَا وَلَا تَسْتَأْصِلُونَا [*spare ye us, and destroy us not entirely*]. (TA.)

بَقِيَّةٌ *A remain, remainder, remaining portion, remnant, relic, residue*, or the *remains*, or *rest*, of a thing; (KL, PS, &c.;) a subst. from بَقِىَ as signifying "it remained over and above," and "it remained behind:" pl. بَقَايَا and بَقِيَّاتٌ: (Mṣb:) and بَاقِيَةٌ, also, [pl. بَوَاقٍ and بَاقِيَاتٌ,] has the same meaning as بَقِيَّةٌ; (TA;) [i. e., as explained above; and so has بَاقٍ, for بَاقِ شَىْءٌ &c.] You say, بَقِىَ مِنَ الشَّىْءِ بَقِيَّةٌ [explained before: see **1**]. (Ṣ.) [And هُمْ بَقِيَّةُ السَّيْفِ, and بَقَايَا السَّيْفِ, *They are those who have been spared by the sword*]. — [Hence,] فُلَانٌ مِنْ بَقِيَّةِ القَوْمِ *Such a one is of the best of the people*, or *company of men*: because a man reserves the most excellent of the things that he produces. (Bḍ in xi. 118.) And فُلَانٌ مِنْ بَقِيَّةِ أَهْلِهِ *Such a one is of the most excellent of his people*, or *family*. (Ḥam p. 78.) And فُلَانٌ بَقِيَّةُ القَوْمِ *Such a one is the best of the people*, or *company of men*: pl. بَقَايَا. (Kull p. 96.) — أُولُو بَقِيَّةٍ, in the Ḳur xi. 118, hence means *Persons possessed of excellence*: [see a phrase mentioned voce بَلَلٌ:] or *possessing a relic of judgment and intelligence*: (Bḍ:) or *persons of religion and excellence*: (Jel:) or *persons of understanding* (Ḳ, TA) *and discrimination*: (TA:) or *persons of obedience*: (TA:) or *having the quality of preserving themselves* (Az, Bḍ, Ḳ*) *from punishment*, (Bḍ,) *by their holding the approved religion*: (Az, TA:) and this last explanation is confirmed by another reading, which is اولو بَقْيَةٍ [*possessing a quality of watching*, or *observing*, and hence, *of guarding*, or *preserving*]; بَقْيَةٌ being the inf. n. of un. of بَقَاهُ, aor. يَبْقِيهِ, signifying "he watched," or "observed," &c., "him," or "it." (Bḍ.) See also بُقْيَا, in two places. بَقِيَّةٌ is also a subst. from أَبْقَيْتُ مَا بَيْنَنَا [explained before: see **4**: app. meaning *Forbearance from marring much*, or *exceedingly, the state of unity*, or *of amity, subsisting between two persons*, or *parties*: and such may be its meaning in the phrase above-mentioned (اولو بقيّة)]. (Ḳ.) — بَقِيَّةُ ٱللّٰهِ, in the Ḳur xi. 87, [after the command, in the next preceding verse, to give full measure and weight,] means *God's sustenance that remains for you* after your giving full measure [and weight]: (Jel:) or *that which God has preserved for you, of what is lawful*, (Fr, Bḍ,) after [your] keeping aloof from that which he has forbidden you: (Bḍ:) or *the good state*, or *condition, remaining for you*: (Zj, Ḳ:) or *the fear* (مُرَاقَبَة) *of God*; accord. to some: (Fr, TA:) or *the obedience of God, and* (as Aboo-'Alee says, TA) *the looking for his recompense*: (Ḳ, TA:) or بَقِيَّةٌ and بَاقِيَةٌ signify *any religious service whereby one seeks to obtain the recompense of God*; and such is the meaning of the former in this instance. (Er-Rághib, TA.) — See also بَاقِيَةٌ.

بَاقٍ part. n. of بَقِىَ [in all its senses; *Remaining, continuing, lasting*, or *enduring*: and *permanent*, or *perpetual*; or *continuing, lasting*, or *existing, incessantly, always, endlessly*, or *for ever*: &c.: see **1**]. (Er-Rághib, TA.) البَاقِى, a name of God, [as also, pleonastically, البَاقِى الأَبَدِىُّ, means *The Everlasting*, or] *He whose existence will have no end*. (TA.) See also بَقِيَّةٌ. — البَاقِى also signifies *The* حَاصِل [or *net produce*, or perhaps simply *the produce*,] *of the* [*tax termed*] خَرَاج, *and the like*. (Lth, JK, TA.)

بَاقِيَةٌ: see بَقِيَّةٌ, first sentence. — البَاقِيَاتُ الصَّالِحَاتُ [in the Ḳur xviii. 44, and xix. 79,] means *Any righteous*, or *good, work*, (Ḳ, TA,) *of which the recompense remains*: (TA:) or *acts of obedience*,

(Bḍ and Jel in xix. 79,) or *good works*, (Bḍ in xviii. 44,) *of which the fruit remains for ever*: (Bḍ in both those places, and Jel* in the former:) and, as included therein, [so Bḍ, but in the Ḳ "or,"] *the five prayers*; (Bḍ, Ḳ;) and *the performance of the pilgrimage*; and *the keeping the fast of Ramaḍán*; (Bḍ in xviii. 44;) and [so Bḍ, but in the Ḳ "or,"] *the saying*, سُبْحَانَ اللّٰهِ وَالحَمْدُ للّٰهِ وَلَا إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ; (Bḍ and Jel in xviii. 44, and Ḳ;) to which some add, وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ: (Jel ibid.:) or, accord. to Er-Rághib, the correct meaning is *any religious service whereby one seeks to obtain the recompense of God*: see also بَقِيَّةٌ, last explanation. (TA.) — بَاقِيَةٌ is sometimes put in the place of an inf. n.; (Ṣ, Ḳ;) or it is an inf. n.; (Mṣb;) *syn. with* بَقَآءٌ; (Ṣ, Mṣb, TA;) with which بَقِيَّةٌ also, is syn. (TA in art. سرع.) So in the Ḳur [lxix. 8], فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ [*And dost thou see them to have any continuance?*]; (Ṣ, TA;) so says Fr: (TA:) or, as some say, the meaning is, بَقِيَّةٍ [i. e. *a remnant*]: (TA:) or جَمَاعَةٍ بَاقِيَةٍ [*a company remaining*]: (Er-Rághib, TA:) or نَفْسٍ بَاقِيَةٍ [*a soul*, or *person, remaining*]: (Bḍ, Jel:) or the ة is an intensive affix; (Jel;) [or a restrictive to unity;] i. e. *one remaining*; (Jel, TA;) and this is also allowable and good: one says, likewise, مَا بَقِيَتْ بَاقِيَةٌ وَلَا وَقَاهُمْ مِنَ اللّٰهِ وَاقِيَةٌ [*One remaining remained not, nor did one preserver preserve them from God*]. (TA.)

أَبْقَى *Longer continuing.* (Bḍ and Jel in xx. 74, &c.) — أَكْثَرُ إِبْقَآءً عَلَى الرَّجُلَيْنِ هُوَ أَبْقَى قَوْمِهِ means [*He is the more merciful*, or *pitiful*, or *compassionate, of the two men, towards his people*]. (TA.)

نَاقَةٌ مُبْقِيَةٌ *A she-camel* [*that retains some milk*;] *that does not exhaust her copious supply of milk.* (JK.) — مُبْقِيَاتُ الخَيْلِ, (Ḳ,) or rather المُبْقِيَاتُ مِنَ الخَيْلِ, (TA,) *The horses whose running continues after the running of other horses has ceased*: (M, Ḳ:) or, *that reserve somewhat of their running.* (T, TA.) — And المُبْقِيَاتُ *The places that retain some of the pools in which water has collected, and do not drink it up.* (TA.)

بكأ

1. بَكَأَتْ, aor. ـَ; and بَكُؤَتْ, aor. ـُ; inf. n. بَكْءٌ (Ṣ, Ḳ) and بُكْءٌ (AZ, TA) and بَكَأَةٌ, or بَكْأَةٌ, (accord. to different copies of the Ḳ,) or بَكَاءَةٌ, (as in the O and CḲ,) and بُكُوءٌ, (Ṣ, Ḳ,) which is inf. n. of بَكُؤَ, (Ṣ, TA,) as is also that next preceding it, (TA,) and بُكَآءٌ, (AZ, Ḳ, TA,) in some copies of the Ḳ بُكْءٌ, (TA,) *She* (a camel, Ṣ, Ḳ, or a ewe or goat, Ṣ) *had little milk; her milk became little*: (Ṣ, Ḳ, TA:) or, as some say, *her milk ceased*, or *stopped*. (TA.) — And [hence,] بَكَأَتْ عَيْنِي †*My eye had few tears.* (TA.) — And بَكُؤَ, inf. n. بَكَاءَةٌ, [app. †*He became poor; had little wealth*; being] said of a man. (TA.) [See also 4.] — And بَكِئَ †*He failed of attaining the object of his want.* (TA.)

4. أَبْكَأَ الدَّرَّ, قَدْ occurring in a verse, [see Ḥam p. 758,] is asserted by Aboo-Riyáash to mean *He* (the milker) *has found the milk to be little in quantity*; like as أَحْمَدَهُ signifies "he found him to be such as is praised:" ISd holds that it may signify *he has made the milk to be little in quantity* [app. by his niggardness]; but he confesses his not having heard the verb used in this sense by any one. (TA.) — ابكأ also signifies †*He* (a man) *became poor*; or *in the condition of having little*, or *no, wealth.* (TA.) [See also بَكُؤَ.]

بَكْءٌ [originally inf. n. of 1, q. v.: and hence,] †*Poverty*; or *paucity of wealth.* (TA.) — And †*Paucity of speech, except as to things requiring speech.* (TA.)

بَكِيٌّ and بَكِيئَةٌ A she-camel, (Ṣ, Ḳ,) or a ewe or she-goat, (Ṣ,) *having little milk; whose milk has become little*: (Ṣ, Ḳ, TA:) or, as some say, *whose milk has ceased*, or *stopped*: (TA:) pl. بُكَآءٌ (Ṣ, Ḳ) and بَكَايَا. (Ḳ.) — And [hence,] دَرٌّ بَكِيٌّ †[*Milk, or a flow of milk, little in quantity*]. (TA.) — And رَكِيَّةٌ بَكِيَّةٌ †*A well of which the water has sunk into the earth*; or *become low*: the latter word having its ء changed into ي to assimilate it to the former. (TA.) — And عُيُونٌ بُكَآءٌ †*Eyes having few tears.* (TA.) — And أَيْدٍ بُكَآءٌ †*Hands of which the gifts are few.* (TA.) And رَجُلٌ بَكِيٌّ †[app. *A poor man; a man having little wealth*: or *of few words*: or *unable to speak*: see بَكْءٌ; and see بَكِيٌّ, in art. بكى]: pl. بُكَآءٌ. (TA.)

بكت

1: see 2, in four places.

2. بكّتهُ, inf. n. تَبْكِيتٌ, *He reprehended, reproved, blamed, chid*, or *reproached, him, for an affair*, or *for a crime* or *the like*; (Ṣ, A, Mṣb, Ḳ;) accord. to some, *with justice*; (TA;) or *he did so severely*; (Ṣ,* TA;) *and threatened him*; (TA;) *and declared his deed to be evil*; (Mṣb;) *as when one says, "O wicked man! wast thou not ashamed? didst thou not fear God?"* (TA:) and sometimes this is done *by using an enunciative phrase, such as the saying of Abraham*, [mentioned in the Ḳur xxi. 64,] *"Nay, the chief of them, this, did it;"* for thus he said to reprove their worship of idols; (Mṣb;) and it may be *by means of the hand*, and *a staff* or *stick*, and *the like.* (Ḥr, TA.) — *He accused him, to his face*, (اِسْتَقْبَلَهُ, q. v.,) *of that which he disliked*, or *hated*; (Aṣ, A, Ḳ;) as also بَكَتَهُ, (Aṣ, Ḳ,) aor. ـُ, inf. n. بَكْتٌ. (TA.) — *He overcame him*, بِالحُجَّةِ [*with the argument, allegation*, or *plea*]; (Ṣ, A, Ḳ;) as also بَكَتَهُ; (A, TA;) and both, *he obliged him to be silent by reason of his inability to reply.* (A,* TA.) You say, بكّتهُ حَتَّى أَسْكَتَهُ, and بَكَتَهُ, *He overcame him* [by an argument, &c.,] *so that he silenced him.* (A, TA.) — Also, (Lth, TA,) and بَكَتَهُ, (Ḳ, TA,) aor. and inf. n. as above, (TA,) *He beat, struck*, or *smote, him* (Ḳ, TA) with a staff or stick, and a sword, (Lth, Ḳ, TA,) and the like. (Lth, TA.)

مُبَكِّتٌ A woman *who usually brings forth a male child after a female.* (Ḳ, TA.) [Such a woman is app. thus called because supposed to reproach her husband for his having been displeased with her on her bringing forth a female.]

بكر

1. بَكَرَ and غَدَا both [properly] relate to the beginning of the day: (AZ, Mṣb:) the former of these verbs, (T, Ṣ, A,) aor. ـُ, inf. n. بُكُورٌ; (T, Ṣ;) and بَكَّرَ, (T, Ṣ, A,) inf. n. تَبْكِيرٌ; (T, Ṣ;) and ابكر, and ابتكر, (Ṣ, A,) and باكر; (Ṣ;) all signify the same; (Ṣ;) *He* (a traveller, A) *went forth early in the morning, in the first part of the day*; or *between the time of the prayer of daybreak and sunrise*; syn. خَرَجَ فِي البُكْرَةِ: (T, A:) or ابكر, inf. n. إِبْكَارٌ, signifies *he entered upon that time*: (T:) one should not say بَكَرَ nor بَكِرَ in the sense of بَكَّرَ [&c.]. (Ṣ.) — You say also, بَكَرَ إِلَيْهِ, and عَلَيْهِ, and فِيهِ, inf. n. as above; and بَكَّرَ, and ابكر, and ابتكر; and باكرهُ; meaning أَتَاهُ بُكْرَةً [i. e. *He came to him*, or *it, early in the morning, in the first part of the day*; or *between the time of the prayer of daybreak and sunrise*: and *he did it at that time*: or بَكَرَ &c. with فيه following may be rendered *he occupied himself at that time in doing it*]. (Ḳ.) — And [hence,] بَكَرَ إِلَيْهِ, [and عَلَيْهِ,] aor. and inf. n. as above; (Mṣb;) and بَكِرَ اليه, aor. ـَ; (ISd, Ḳ;* [but see a remark respecting this verb above;]) and بَكَّرَ اليه, (Ṣ, Mṣb, TA,) and عليه; (TA;) and ابكر اليه, (Ṣ, Ḳ,) and عليه; [and ابكرهُ;] and باكرهُ; (TA;) signify also †*He hastened* [or *betook himself early*] *to it*, or *to do it*, at any time, (Ṣ, Mṣb, Ḳ, TA,) morning or evening. (TA.) You say, بَكَرْتُ عَلَى الحَاجَةِ †[*I hastened to do*, or *accomplish*, or *attain, the thing needed*], inf. n. as above: and in like manner, أَبْكَرْتُ عَلَى الوِرْدِ †[*I hastened to come to water*]: (AZ, Ṣ:) and ابكر الوِرْدَ, (TA,) and الغَدَاةَ, (AZ, Ṣ, TA,) †*He hastened to come to water*, and *to take the morning-meal.* (TA.) Lebeed says,

* بَاكَرْتُ حَاجَتَهَا الدَّجَاجَ بِسُحْرَةٍ *

meaning †*I hastened to be before* the crowing of *the cock, at the close of night, in obtaining what was wanted* [*of it*, namely, of wine,] by me: (TA:) حاجتها being for إِلَى حَاجَتِي الخَمْرِ, i. e., بَادَرْتُ.) [See also 2, below.] — [It is also said that] بكر, [app. بَكِرَ,] inf. n. بكر, [app. بَكَرٌ,] signifies †*He possessed the quality of applying himself early*, or *of hastening*; expl. by كَانَ صَاحِبَ بُكُورٍ. (Mṣb.) [But see بَكُرٌ.]

2. بكّر, inf. n. تَبْكِيرٌ: see 1, in three places: and see 8. You say also, بكّر إِلَى الجُمُعَةِ ‡ *He went forth to the* [*prayers of*] *Friday at the commencement of the time thereof.* (A.) And بكّر [alone], inf. n. as above, ‡ *He came to prayer at the commencement of its time.* (Ḳ, TA.) And بكّر بِالصَّلَاةِ ‡ *He performed the prayer at the commencement of its time*: (A, Mgh, Mṣb, TA:) *he was regardful of it, and performed it early.* (TA.) And بَكِّرُوا بِصَلَاةِ المَغْرِبِ ‡ *Perform ye*

the prayer of sunset at the setting of the [sun's] disc. (Ṣ.) And بَكَّرَتِ النَّخْلَةُ بِحَمْلِهَا ‡ [*The palm-tree was early with its fruit*]. (A.) — Also ‡ *He was*, or *became*, or *went*, *before*; *preceded*; *had*, or *took*, *precedence*; syn. تَقَدَّمَ; and so بَكَّرْتُ and ابكر and تبكّر. (Ḳ, TA.) You say, بَكَّرْتُ فِي كَذَا ‡ *I was*, or *became*, or *went*, *before*, &c., *in such a thing*; syn. تَقَدَّمْتُ. (IJ, IB, TA.) And بكّر عَلَى أَصْحَابِهِ † [*He was*, or *became*, or *went*, *before his companions*; *preceded them*; or *had*, or *took*, *precedence of them*]. (M, Ḳ.) = بكّره عَلَى أَصْحَابِهِ signifies جَعَلَهُ يُبَكِّرُ عَلَيْهِمْ † [*He made him to be*, or *become*, or *go*, *before his companions*; *to precede them*; or *to have*, or *take*, *precedence of them*]; and so ابكره عَلَيْهِمْ. (M, Ḳ.) — See also 4. — بكّر الفَاكِهَةَ: see 8.

3: see 1, in four places.

4: see 1, in seven places: and see 2 as meaning تَقَدَّمَ. — ابكر also signifies *He had camels coming to water early in the morning, in the first part of the day*; or *between the time of the prayer of daybreak and sunrise*. (Ṣ, Ḳ.) = It is also trans. of بَكَرَ: (Ṣ, Ṣgh, Mṣb:) you say, أَبْكَرْتُ غَيْرِي [*I made another to go forth early in the morning, in the first part of the day*; or *between the time of the prayer of daybreak and sunrise*: and *I made another to go* to a person &c. *at that time*; and *to betake himself* to an action *at that time*: and †*to hasten*, or *betake himself early*, to a thing at any time, morning or evening: and بَكَّرْتُ غَيْرِي app. signifies the same]. (Ṣ.) — You say also, ابكرهُ عَلَى أَصْحَابِهِ: see 2.

5: see 2.

8. ابتكر: see 1, in two places. — Also ‡ *He arrived* [at the mosque on the occasion of the Friday-prayers] *in time to hear the first portion of the* خُطْبَة: (Ṣ, Ḳ:) or *he heard the first portion of the* خُطْبَة; (A, Mṣb;) [and] ابتكر الخُطْبَةَ has this meaning. (Mgh.) مَنْ بَكَّرَ وَٱبْتَكَرَ, occurring in a trad., (Ṣ, Mṣb,) respecting [the prayers of] Friday, (Ṣ,) means ‡ *Whoso hasteneth*, (Ṣ, Mṣb,) *and arriveth in time to hear the first portion of the* خُطْبَة, (Ṣ,) or *heareth the first portion thereof*: (Mṣb:) or *whoso hasteneth, going forth to the mosque early, and performeth the prayer at the first of its time*: or, accord. to Aboo-Sa'eed, *whoso hasteneth to the Friday-prayers, before the call to prayer, and arriveth at the commencement of their time*: or both the verbs signify the same, and the [virtual] repetition is to give intensiveness and strength to the meaning. (TA. [See 2.]) — You say also, ابتكرهُ, meaning ‡ *He took*, (A, Mṣb,) or *obtained possession of*, (Ṣ, TA,) *its* بَاكُورَة, (Ṣ, TA,) i. e., (TA,) *the first of it*: (A, Mṣb, TA:) which is the primary signification [of the trans. verb]. (TA.) — And ابتكر, (Ḳ,) or ابتكر الفَاكِهَةَ, (A, Mgh, Mṣb,) and بَكَّرَهَا, (TA,) ‡ *He ate the first that had come to maturity of fruit*, or *of the fruit*. (A, Mgh, Mṣb, Ḳ.) — And hence, (Mgh,) ابتكر الجَارِيَةَ ‡ *He took the girl's virginity*: (A, Mgh:) or *he did so before she had attained to puberty*. (Mṣb in art. قض, and TA in art. خضر.) — And ابتكر عَجِينًا † [*He took*, or *made use of*, *fresh dough* for preparing bread]. (Ḳ in art. غرض.) = And ٱبْتَكَرَتْ, (Abu-l-Beydà,) or ابتكرت بِوَلَدِهَا, (AHeyth,) *She brought forth her first offspring*: (AHeyth, Abu-l-Beydà:) or the former signifies *she* (a woman) *brought forth a male at her first birth*. (Ḳ.)

بَكْرٌ (Ṣ, Mgh, Mṣb, Ḳ, &c.) and بُكْرٌ, (Ḳ,) but this latter is hardly to be found in any of the lexicons, (MF,) and بِكْرٌ, (ISd, TA,) *A youthful he-camel; one in a state of youthful vigour*: fem. with ة; (Ṣ, Mgh, Mṣb, Ḳ;) and also بَكْرٌ, without ة: (TA:) the term بَكْرٌ, applied to a camel, corresponds to فَتًى, applied to a human being; and بَكْرَةٌ, to فَتَاةٌ; and قَلُوصٌ, to جَارِيَةٌ; and بَعِيرٌ, to إِنْسَانٌ; and جَمَلٌ, to رَجُلٌ; and نَاقَةٌ, to مَرْأَةٌ: (AO, Ṣ:) or the *offspring*, or *young one*, *of a she-camel*; (Ḳ;) thus indefinitely explained: (TA:) or *a camel in his sixth year* (ثَنِيٌّ) [and] *until he becomes a* جَذَع: [but it seems that the reverse must be meant; for a جذع, of camels, is one in his fifth year:] or *a camel in his second year* [and] *until he enters his sixth year*: or *a camel in his second year*, or *that has entered his third year*, or *that has completed his second year and entered his third year*; syn. ابْنُ لَبُونٍ: (Ḳ:) and *a camel that has just entered upon his fourth year*: and *a camel in his fifth year*: (IAạr, Az:) or *a camel that has not entered his ninth year*: (Ḳ:) and sometimes it is metaphorically applied to a human being; [meaning ‡ *a young man*;] and بَكْرَةٌ to ‡ *a young woman*: (TA:) the pl. (of pauc., Ṣ) is أَبْكُرٌ; (Ṣ, Ḳ;) and أُبَيْكِرُونَ occurs as pl. of the dim. of أَبْكُرٌ; (Ṣ, TA;) and (pl. of mult., Ṣ, TA) بِكَارٌ, (Ṣ, Mṣb,) like as فِرَاخٌ is pl. of فَرْخٌ; (Ṣ;) or this is pl. of بَكْرَةٌ; (Mṣb, Ḳ;) and there are other pls. of بَكْرٌ, namely, بُكْرَانٌ (Ḳ) and بَكَارَةٌ; (Ṣ, Mṣb, Ḳ;) and [quasi-pl. n.] بَكَارَةٌ. (Ḳ.) Hence the well-known prov., (TA,) صَدَقَنِي سِنَّ بَكْرِهِ, and سِنُّ بَكْرِهِ, meaning *He hath told me what is in his mind, and what his ribs infold*: a saying originating from the following fact: a man bargained with another for a youthful camel (بَكْر), and said, "What is his age (سِنُّهُ)?" the other answered, "He is in his ninth year:" then the young camel took fright and ran away: whereupon his owner said to him, هِدَعْ هِدَعْ; and this is an expression by which are quieted young ones, (Ḳ,) of the camel; (TA;) so when the purchaser heard it, he said, صدقنى سنّ بكره [*He hath told me truly the age*, or *as to the age, of his youthful camel*: or *the age of his youthful camel has spoken truly to me*]: if سنّ is in the accus. case, the meaning [of the verb] is عَرَّفَنِي, (Ḳ,) and سنّ is in the accus. case as a second objective complement; (TA;) or خَبَرَ سِنِّ is meant; [in the CḲ, erroneously, خَبَرِ سِنٍّ;] or فِي سِنِّ; the prefixed noun [خَبَرَ] or the proposition [فِي] being suppressed [and سنّ being therefore in the accus. case]: but if سنّ is in the nom. case, veracity is attributed to the [animal's] age, by an amplification: (Ḳ:) or, as some say, the buyer said to the owner of the camel, "How many years has he?" and he told him; and he looked at the teeth of the camel, and found him to be as he had said; whereupon he said, صدقنى سِنُّ بكره. (Ḥar p. 95.)

بُكْرٌ: see بَكْرٌ.

بِكْرٌ *A virgin*; (Ṣ, Ḳ;) and *a man who has not yet drawn near to a woman*; (TA;) *contr. of* ثَيِّبٌ, *applied to a man as well as to a female*: (Mgh, Mṣb:) pl. أَبْكَارٌ. (Ṣ, Mṣb, Ḳ.) — And [hence,] †*A pearl unpierced*. (MF.) And †*A bow when one first shoots with it*. (TA.) And ‡ *A cloud abounding with water*: (Ḳ, TA:) likened to a virgin, because her blood is more than that of her who is not a virgin: and the phrase سَحَابٌ بِكْرٌ is sometimes used. (TA.) And نَارٌ بِكْرٌ ‡ *Fire not lighted from another fire*. (Aṣ, A.) — Also She *that has not yet brought forth offspring*: (AHeyth:) and a cow *that has not yet conceived*: (Ḳ:) or a heifer (Ḳ, TA) *that has not yet conceived*: (TA:) and a woman, (Ṣ, Ḳ,) and a she-camel, (Aṣ, Ḳ,) *that has brought forth but once*: pl. أَبْكَارٌ and بِكَارٌ: (TA:) or a she-camel *in her first state* or *condition*. (Ḥam p. 340.) — And [hence,] ‡ A grape-vine *that has produced fruit but once*: (A, Ḳ:) pl. أَبْكَارٌ. (A.) — Also *i. q.* بَكْرٌ, q. v. (ISd, TA.) And [hence,] أَبْكَارُ الأَوْلَادِ †*Young children*. (TA, from a trad.) And أَبْكَارُ النَّحْلِ †*Young bees*. (TA.) Whence, عَسَلُ أَبْكَارٍ ‡ *Honey produced by young bees*: or this means *honey of which the preparation has been superintended by virgin-girls*. (A,* TA.) — Also ‡ The *first-born of his*, or *her*, *mother* (Ṣ, Mṣb, Ḳ) *and father*; (Mṣb, Ḳ;) applied alike to the *male* and the *female*: (Ṣ:) and sometimes to that which is not the offspring of human beings; (TA;) the *first-born* of camels; (Ṣ;) and of a serpent: (TA:) pl. أَبْكَارٌ. (TA.) You say, هٰذَا بِكْرُ أَبَوَيْهِ ‡ *This is the first-born of his parents*. (TA.) And أَشَدُّ النَّاسِ بِكْرُ ٱبْنُ بِكْرَيْنِ (A) or بِكْرُ بِكْرَيْنِ (M, TA) ‡ [*The strongest of men is the first-born of a man and woman each a first-born*]. — † The *first* of anything; (Ḳ;) as also بَاكُورَةٌ: (TA:) and † *an action that has not been preceded by its like*. (Ḳ.) You say, مَا هٰذَا الأَمْرُ مِنْكَ بِكْرًا وَلَا ثَنِيًّا ‡ *This thing*, or *affair, is not thy first nor thy second*. (A, TA.) حَاجَةٌ بِكْرٌ — ‡ *A want*, or *needful thing, recently sought to be accomplished* or *attained*: (TA:) or *that is the first in being referred to him of whom its accomplishment is sought*. (A, TA.) — ضَرْبَةٌ بِكْرٌ ‡ *A cutting blow* or *stroke*, (Ṣ, Ḳ,) *that kills* (Ḳ) *at once*, (TA,) *not requiring to be struck a second time*: (Ṣ, A:) pl. ضَرَبَاتٌ أَبْكَارٌ; occurring in a trad., in which it is said that such were the blows of 'Alee; (Ṣ, TA;) but in that trad., as some recite it, the latter word is مُبْتَكِرَاتٌ. (TA.)

بَكَرٌ: see بُكْرَةٌ, in three places: = and see also بَكَرَةٌ.

رَجُلٌ بَكْرٌ فِى حَاجَتِهِ, [in the CK, erroneously, بِكْرٌ,] and ٭ بَكِرٌ, (S, K,* TA,) like حَذِرٌ and حَذِرٌ, (S,) and ٭ بَكِيرٌ, (TA,) †*A man possessing the quality of applying himself early*, or *of hastening*, or *having strength to apply himself early*, or *to hasten*, (صَاحِبُ بُكُورٍ, S, or قَوِىٌّ عَلَى البُكُورِ, K,) *to do*, or *accomplish*, *the thing that he needs*, or *wants*: (S:) بَكْرٌ and بَكِرٌ [and بَكِيرٌ] are [said to be] possessive epithets; for they have no simple triliteral verb. (TA.) [But see 1, last sentence.]

بَكِرٌ: see what next precedes.

بَكَرَةٌ (S, Msb, K) and ٭ بَكَرَةٌ (Msb, K) The *thing upon which* [*passes the rope wherewith*] *one draws water* (S, Msb, K) *from a well* [*or the like*]; (S;) [i. e. the *sheave of a pulley*;] *a round piece of wood, in the middle* [*of the circumference*] *whereof is a groove* (K, TA) *for the rope, and in the interior* [or *centre*] *whereof is an axis upon which it turns*: (TA:) or *a quick* مَحَالَة [or *large sheave of a pulley*]: (M, K:) [but MF disapproves of this last explanation: sometimes, by a synecdoche, it is used to signify *a pulley* complete:] the pl. is ٭ بَكَرٌ, (S, Msb, K,) a pl. of the former, anomalous, like حَلَقٌ pl. of حَلْقَةٌ, and حَمَأٌ pl. of حَمْأَةٌ, (S,) or of the latter; (Msb;) or a coll. gen. n., of which بَكَرَةٌ is the n. un.; (MF;) and بَكَرَاتٌ, (S, Msb, K,) a pl. of the former [as well as of the latter]. (S, Msb.) — Hence, app., the former signifies also †*A small ring, like a bead, in the ornamental part of a sword*: (Mgh:) [and the pl.] بَكَرَاتٌ signifies †*the rings that are attached to the ornamental part* [*of the scabbard*] *of a sword*, (K,) *resembling the* [*rings called*] قَشَع [*which are worn upon the fingers or toes*] *of women*. (TA.) — [And hence, perhaps,] †*An assembly, a company, or a congregated body*. (IAar, K.) جَاؤُوا عَلَى بَكْرَةِ أَبِيهِمْ — is a prov., (TA,) meaning ‡ *They came together, not one remaining behind*; (S, TA;) *they came all of them*, (AA, IJ, A, TA,) *without exception*: (TA:) or *they came in a multitude, and all together, none remaining behind*: (TA:) or *they came in succession, one after*, or *at the heels of, another*: (AO:) or *they came in one way*, or *manner*: (As:) [accord. to some, from بكرة as explained in the next preceding sentence; and, if so, على is used in the sense of مَعَ, or مُشْتَمِلِينَ is understood before it: or it is from بكرة signifying "a youthful she-camel;" and thus implies that they were few: (see Freytag's Arab. Prov. i. 312:) or] from بَكَّرْتُ فِى كَذَا meaning "I was," or "became," or "went," "before in such a thing;" so that it signifies that they came from first to last: (IJ:) or from بكرة in the first of the senses explained in this paragraph; though in this case there is no بكرة in reality. (AO, S.*)

بُكْرَةٌ and ٭ بَكْرٌ The *early morning*, or *first part of the day*; (Bd and Jel in xix. 12 and xxxiii. 41 and xlviii. 9, as relating to the former word; and K;*) *between the time of the prayer of daybreak and sunrise*; syn. غُدْوَةٌ; and ٭ إِبْكَارٌ is a subst. in the same sense, (K,) accord. to the lexicologists, as Sb says; but he adds that he holds it to be [only] the inf. n. of أَبْكَرَ: (TA: [and the like is said in the S with reference to its occurrence in the Kur iii. 36 and xl. 57:]) pl. [of pauc.] of the first, أَبْكَارٌ, and [of mult.] بُكَرٌ. (T, Msb.) You say, أَتَيْتُهُ بُكْرَةً (S, A, Msb) and ٭ بَكَرًا, (A,) meaning ٭ بَاكِرًا [*I came to him early in the morning*, &c.]. (S, A, Msb.) But if you mean the بُكْرَة of a particular day, you say, أَتَيْتُهُ بُكْرَةَ, making the noun imperfectly decl.; [meaning *I came to him early in the morning*, &c., *of this day*;] and in this case it is not to be used otherwise than as an adv. n. of time. (S.) If you say ٭ بَاكِرًا, using this word as an epithet, you use بَاكِرَة for the fem. (TA.) You say also, سِرْ عَلَى فَرَسِكَ بُكْرَةً and ٭ بَكَرًا [*Go thou on thy horse early in the morning*, &c.]; like as you say, سَحَرًا. (S, TA. [But in two copies of the S, for سِرْ, I find سِيرَ.])

بَكْرَةُ: see بُكْرَةٌ.

بَكُورٌ (A, K) and ٭ بَاكُورٌ (K) and ٭ بَاكِرٌ (A) and ٭ مُبْكِرٌ (K) ‡ Rain *that falls in the first of its season*: (A:) or *that comes* (TA) *in the commencement of* [*the season of*] *the* وَسْمِىّ [q. v.]: (K, TA:) and *that comes in the end of the night*, or *the beginning of the day*. (TA.) You say also سَحَابَةٌ مِدْلَاجٌ بَكُورٌ ‡ [*A cloud that comes in the latter part of the night, in the first of its season, bringing rain*]: (A:) and ٭ سَحَابَةٌ مِبْكَارٌ *a cloud that comes in the end of the night*. (TA.) — Also بَكُورٌ (S, A, Msb, K) and ٭ بَكِيرَةٌ (S, K) and ٭ بَاكُورَةٌ (Msb, K) and ٭ بَاكِرٌ (A) and ٭ مِبْكَارٌ (A in art. اخر, and K) ‡ A palm-tree (نَخْلَةٌ, A) *that comes to maturity first*, (S, Msb, K,) *before the other palm-trees*: (S:) or *that produces its fruit early*; (A;) contr. of مِئْخَارٌ: (A in art. اخر:) pl. (of the first, Msb, K) بُكُرٌ; (S, Msb, K; [in the CK بُكْرٌ;]) and [pl. of ٭ بَاكِرٌ or ٭ بَاكُورَةٌ] بَوَاكِرُ. (K voce تَبَاشِيرُ.)

بَاكُورَةٌ is fem. of بَاكُورٌ, (K, TA,) which signifies †Anything *that hastens its coming* (TA) *and its attaining to maturity*. (K, TA.) You say also أَرْضٌ مِبْكَارٌ †*Land that produces plants*, or *herbage, quickly*. (K.)

بَكِيرٌ, and its fem., with ة: see بَكْرٌ and بَكُورٌ.

بَكَارَةٌ *Virginity*: (S, K:) the *virginity*, or *maidenhead*, of a woman. (Mgh, Msb.) = See also بَكْرٌ.

بَاكِرٌ [part. n. of بَكَرَ]: see بُكْرَةٌ, in two places: = and see بَكُورٌ, in three places: — and see an ex. of the pl. of its fem. بَاكِرَةٌ, i. e. بَوَاكِرُ, voce بَاصِرٌ. — Also †Fruit when *first ripe*: pl. بِكَارٌ, like as صِحَابٌ is pl. of صَاحِبٌ. (TA.)

بَاكُورٌ, and its fem. بَاكُورَةٌ: see بَكُورٌ, in three places.

بَاكُورَةٌ [as a subst.]: see بُكْرٌ. — Also, (S, K,) or بَاكُورَةُ الفَاكِهَةِ, (A, Msb,) ‡ The *first of fruit*: (S:) or the *first that comes to maturity, of fruit*: (A, Msb, K:) or *fruit that hastens to come forth*: (AHát, Msb:) pl. بَوَاكِيرُ and بَاكُورَاتٌ. (Msb.) — The pl. بَوَاكِيرُ also signifies †*Winds that announce* [*coming*] *rain*. (A in art. بشر.)

إِبْكَارٌ: see بُكْرَةٌ.

أُبَيْكِرٌ dim. of أَبْكَرُ, pl. of pauc. of بَكْرٌ: see its pl. أُبَيْكِرُونَ voce بَكْرٌ.

تَبَاكِيرُ †The *colours of palm-trees when the fruit begins to ripen*. (TA voce تَبَاشِيرُ.)

مُبْكِرٌ: see بَكُورٌ.

مِبْكَارٌ: see بَكُورٌ, in three places.

ضَرَبَاتٌ مُبْتَكِرَاتٌ: see بِكْرٌ, last sentence.

بكم

1. بَكِمَ, aor. ـَ, (Msb, K,) inf. n. بَكَمٌ, (S, K,) *He was* أَخْرَس [meaning *dumb*, either *by natural conformation* or *from inability to find words to express what he would say*]; (S, Msb, K;*) بَكَمٌ being *syn. with* خَرَسٌ, as is also بَكَامَةٌ [accord. to rule an inf. n. of بَكُمَ, which may also have the same signification as بَكَمٌ, as well as another to be explained below]: (K:) or *he had not understanding to reply*, (T, Msb, TA,) *nor ability to frame speech well*, (T, TA,) *though possessing the faculty of speech*: [see أَبْكَمُ:] (T, Msb, TA:) or *he was dumb, and moreover unable to find words to express what he would say, and weak in understanding, silly*, or *stupid*: (K:) or *he was dumb and deaf and blind by birth*. (Th, K.) — بَكُمَ, aor. ـُ, (inf. n. بَكَامَةٌ, TK,) *He refrained*, (Lth, K,) or, as some say, *broke off*, or *ceased*, (TA,) *from speaking, intentionally*, (Lth, K, TA,) or *from ignorance*. (Lth, TA.) — ‡ *He cut himself off*, or *desisted, from marriage*, or *sexual intercourse*, either *from ignorance* or *intentionally*. (K, TA.)

5. تبكّم عَلَيْهِ الكَلَامُ *His speech was*, or *became, impeded; he was unable to speak freely*. (A, K.)

بَكِيمٌ: see what follows, in two places.

أَبْكَمُ (T, S, Msb, K, &c.) and ٭ بَكِيمٌ (S, K) *i. q.* أَخْرَس [meaning *Dumb*, either *by natural conformation* or *from inability to find words to express what he would say*]: (S, Msb, K:) or *not having understanding to reply*, (IAar, T, Msb, TA,) *nor ability to frame speech well*, (T, TA,) *though possessing the faculty of speech*; whereas اخرس signifies speechless, or destitute of the faculty of speech, by natural conformation, (T, Msb, TA,) like the beast that lacks the faculty of articulation; (T, TA;) *unable to find words to express what he would say; unable to reply*: (AZ, TA:) or *dumb by natural conformation*: (IAth, TA:) fem. بَكْمَآءُ: (TA:) pl. بُكْمٌ (Msb, K) and بُكْمَانٌ, (K,) both pls. of أَبْكَمُ, like as صُمٌّ and صُمَّانٌ are pls. of أَصَمُّ; and the pl. of بَكِيمٌ is أَبْكَامٌ. (TA.) In the Kur ii. 166, بُكْمٌ means persons *in the condition of him who has been born dumb*: or, as some say, *deprived of their intellects*: (Zj, TA:) or *ignorant and ignoble*; because not profiting much by the faculty

of speech, so that they are as though they had been deprived of it. (IAth, TA.) The phrase فِتْنَةٌ صَمَّاءُ بَكْمَاءُ عَمْيَاءُ, occurring in a trad., [lit.] meaning [*A sedition*, or the like,] *deaf, dumb, blind*, applies to a فتنة that does not withdraw, or become removed: or, as some say, to one which, by reason of the confusion attending it, and the perishing of the sound and the sick therein, is likened to the deaf and dumb and blind who does not pursue the right course to a thing, but goes at random like the weak-sighted she-camel. (TA.)

بكى

1. بَكَى, aor. ـِ, (Msb, K,) inf. n. بُكَآءٌ and بُكًا (S, Msb, K) and مَبْكًى, (Har p. 11,) *He wept*; i. e. *he lamented*, or *grieved, shedding tears at the same time*; and *he lamented*, or *grieved*, alone; and *he shed tears* alone: (Er-Rághib, TA:) accord. to some, the preferable opinion is, that there is no difference between بُكَآءٌ and بُكًا: (TA:) or the former means the *crying*, or *uttering of the voice* [*of lamentation*], (S, IKtt, Msb, TA, &c.,) *that accompanies* البُكَآء [so in copies of the S and in the TA, but correctly البُكَا]; (S, IKtt, TA;) and the latter (بُكًا), the *shedding of tears*: (S, IKtt, Msb, TA, &c.:) or the former, i. e. with medd, means the *shedding of tears by reason of lamentation*, or *grief, and raising of the voice*, or *crying*, [*at the same time*,] *when the voice is predominant*, being like رُغَآءٌ and ثُغَآءٌ and other words of the same form applied to denote the uttering of a cry or of the voice; and the latter, [the *shedding of tears* &c.] *when lamentation*, or *grief, is predominant*: (Er-Rághib, TA:) or by the former is meant the *crying*, or *uttering of the voice* [*of lamentation*]; and by the latter, the *lamenting*, or *grieving*. (Kh, TA.) تَبْكَآءٌ and تِبْكَآءٌ [may be inf. ns. of بَكَى or of بَكَّى, and] signify *the same as* بُكَآءٌ: or *much* بُكَآء [or *weeping*, &c.]: (K:) MF asserts that تِبْكَآءٌ (with kesr) and the former of these explanations are unknown; but both the word and the explanation are mentioned by Lh, as used in a form of words uttered by Arab women of the desert to fascinate men: ISd, however, says that it should be تَبْكَآء, because it is an inf. n. of a class formed to denote muchness [of the attribute signified by the verb], like تَهْذَارٌ and تَلْعَابٌ &c.; and IAar says that تِبْكَآءٌ, with fet-h, has the latter of the two significations assigned to it above. (TA.) [See what is said of the measure تِفْعَالٌ voce بَيَّنَ.] You say, بَكَى لَهُ (MF, TA) and بَكَى عَلَيْهِ, (S, Msb, K, MF,) meaning [*He wept*] *for*, or *over, him*, or *it*: and only بَكَى بِهِ [or thus and also بَكَى مِنْهُ as appears from what follows] when meaning [*He wept*] *because*, or *in consequence, of it*: (Ináyeh, MF, TA:) and بَكَاهُ and بَكَّاهُ, (Aṣ, AZ, S, Msb, K,) inf. n. of the former بُكَآءٌ (K) [and بُكًا], and of the latter تَبْكِيَةٌ, (TA,) signify *the same as* بَكَى عَلَيْهِ; (Aṣ, AZ, S, Msb,* K;) the object being a man: (Aṣ, S:) and (or as some say, TA) *he wept for*, or *over, him*, i. e., one dead; or *did so, and enumerated his good qualities* or *actions*; syn. رَثَاهُ: (K:) or, as some say, بَكَاهُ means [*he wept because*, or *in consequence, of it*, i. e.,] *on account of being pained*: and عَلَيْهِ بَكَى, [*he wept for*, or *over, him*,] *by reason of tenderness of heart*, or *compassion*: and [hence] it is said that بَكَيْتُهُ is originally بَكَيْتُ مِنْهُ: (TA:) [and بَكَّاهُ may have an intensive, or a frequentative, meaning; for it is said that] بَكِّى, addressed to the eye, signifies *weep thou much*, and *repeatedly*. (Ḥam p. 461.) — [Hence,] بَكَتِ السَّحَابَةُ † *The cloud rained*. (Msb.) — بَكَى also means *He sang*: [in the CK, وبَكَى عَنِّى is erroneously put for وبَكَى غَنَّى:] thus it has two contr. significations: (K, TA:) accord. to MF, it has this meaning only in relation to the pigeon and the like; but it is also used in this sense when said of a man, as in a verse cited voce جَنَازَةٌ, q. v.: and he observes that the assertion of its having two contr significations requires consideration, seeing that it is also said to signify رَثَى; [for in the performance of رِثَآء, it is a common practice to sing;] but رِثَآء is generally accompanied by lamentation, and غِنَآء by rejoicing. (TA.) — بَاكَيْتُهُ فَبَكَيْتُهُ: see 3.

2: see 1, in three places: = and see also 4.

3. بَاكَيْتُهُ فَبَكَيْتُهُ, (S, TA,) aor. of the latter أَبْكُوهُ, (TA,) or أَبْكِيهِ, retaining its original form, accord. to a rule observed in the case of a verb having an infirm letter [for its second or third radical] lest a verb with a radical ى should be confounded with one having a radical و, (Ḥam p. 670,) i. e. [*I vied with him*, or *strove to exceed him, in weeping, and I exceeded him therein*, or] *I was a greater weeper* (أَبْكَى) *than he*. (S, TA.)

4. ابكاهُ [*He made him*, or *caused him, to weep*; or] *he did to him what made him to weep*; (S, K;) as also بَكَّاهُ. (S.) And بَكَّاهُ عَلَيْهِ, inf. n. تَبْكِيَةٌ, *He excited him to weep for him*, or *it*; (K, TA;) namely, a person dead, (K,) or a thing lost. (TA.)

6. تباكى signifies تَكَلَّفَ البُكَآءَ [i. e. *He affected weeping*; or *endeavoured*, or *constrained himself, to weep*]. (S, K.) Hence, in a trad., فَإِنْ لَمْ تَجِدُوا بُكَآءً فَتَبَاكَوْا [*And if ye experience not weeping, endeavour to weep*]: (TA:) [or the words of the trad. are] اُتْلُوا القُرْآنَ وَابْكُوا فَإِنْ لَمْ تَبْكُوا فَتَبَاكَوْا [*Peruse ye the Ḳur-án, and weep; or, if ye weep not, endeavour to do so*]. (Bḍ in xix. 59.) — And *He feigned*, or *made a show of, weeping*. (Har p. 602.)

10. استبكاهُ: see 4. — Also *He desired*, or *required, of him weeping*. (TA.)

بَكِىٌّ One *who weeps much*; (S, K;) as also بَكَّآءٌ. (K, but omitted in some copies and in the TA.) = رَجُلٌ عَيِىٌّ بَكِىٌّ *A man unable to speak*. (Mbr, TA.) [But perhaps this should be بَكِئٌ: see art. بكأ.]

بَكَّآءٌ: see بَكِىٌّ.

بَاكٍ part. n. of بَكَى [i. e. *Weeping*, &c.]: (K:) pl. بُكِىٌّ, (S, K,) of the measure فُعُولٌ, with the و changed into ى [and the second ḍammeh consequently into a kesreh, wherefore it is also, sometimes, pronounced بِكِىٌّ], (S,) and بُكَاةٌ, (K,) which is agreeable with analogy and usage, though said by Es-Semeen to have not been heard. (TA.) [The pl. of the fem., i. e. of بَاكِيَةٌ, is بَاكِيَاتٌ and بَوَاكٍ.]

أَبْكَى [*A greater weeper*, or one *who weeps more*, than another: see 3]. (S, TA.)

بل

1. بَلَّهُ (S, M, &c.,) aor. ـُ, (S, M,) inf. n. بَلٌّ (M, Msb, K) and بِلَّةٌ, (M, K,) *He moistened it* (S, M, K) with water (M, Msb, K) &c.; (M;) and in like manner, بَلَّلَهُ, (S, M, K,) but signifying *he moistened it much*. (S, TA.) — [Hence,] بَلَّتِ الإِبِلُ أَغْمَارَهَا [*The camels damped their thirst*;] i. e., *drank a little*. (TA in art. غمر.) — [Hence also,] بَلَّ رَحِمَهُ, (T, S, M, K,) aor. ـُ, (T, M,) inf. n. بَلٌّ (with fet-ḥ, TA [in the CK it has kesr]) and بِلَالٌ, (M, K,) ‡ *He made close* [or *he refreshed*] *his ties of relationship by behaving with goodness and affection and gentleness to his kindred*; syn. وَصَلَهَا, (T, S, M, K,) and نَدَّاهَا: (T:) for, as some things are conjoined and commixed by moisture, and become disunited by dryness, بَلٌّ is metaphorically used to denote conjunction, as above, and يُبْسٌ to denote the contrary. (TA.) A poet says,

* وَالرَّحْمَ فَابْلُلْهَا بِخَيْرِ البُلَّانْ *

* فَإِنَّهَا اشْتُقَّتْ مِنِ اسْمِ الرَّحْمٰنْ *

[‡ *And the ties of relationship, make thou them close* &c. *by the best mode*, or *modes, of doing so; for the name thereof is derived from the name of the Compassionate*]: here البُلَّانْ may be a noun in the sing. number, like غُفْرَانٌ, or it may be pl. of بَلَلٌ, which may be either a subst. or an inf. n., for some inf. ns. have pls., as شُغْلٌ and عَقْلٌ and مَرَضٌ. (M.) And it is said in a trad., بُلُّوا أَرْحَامَكُمْ وَلَوْ بِالسَّلَامِ ‡ *Make ye close* [or *refresh ye*] *your ties of relationship* &c., *though but*, or *if only, by salutation*; syn. صِلُوهَا, (M,) or نَدُّوهَا بِالصِّلَةِ. (S.) And hence the saying in another trad., إِذَا اسْتَشَنَّ مَا بَيْنَكَ وَبَيْنَ اللّٰهِ فَابْلُلْهُ بِالإِحْسَانِ إِلَى عِبَادِهِ ‡ [*When the tie between thee and God wears out, repair thou it*, or *refresh thou it, by beneficence to his servants*]. (TA.) [See also بِلَالٌ.] — بَلَّكَ اللّٰهُ بِابْنٍ, (S, M, K,) and بِابْنًا, (M, K,) †*May God give thee a son*. (S, M, K, TA.) Hence, perhaps, the phrase, بُلِّتْ يَدَاكَ بِهِ as meaning †*Thou was given it*. (Har p. 479.) You say also, بَلَلْتُهُ, meaning †*I gave to him*. (T.) And لَا تَبُلُّكَ عِنْدِى بَالَّةٌ, and بَلَالٍ, (T, S, M, K, [but in the K عِنْدَنَا, and "or" for "and," and in the CK لَا تَعُلُّكَ.]) ‡ *No bounty*, (S,) *no good*, or *no benefit, shall betide thee from me*, (T, S, K, TA,) *nor will I profit thee, nor believe thee*. (T.) — بَلُّوا *They sowed* land. (ISh, T, K.) = [بَلَّ as an intrans. verb perhaps primarily signifies

It was, or *became, moist*; and has for its sec. pers. بَلِلْتَ or بَلَلْتَ, and for its aor. ـِ or ـَ, and for its inf. n. بَلَلٌ, and probably بِلَّةٌ &c. mentioned with that noun below. — And hence,] بَلَّتِ الرِّيحُ, aor. ـَ, inf. n. بُلُولٌ, *The wind was cold and moist.* (M, K.) [See بَلِيلٌ.] — [And hence, probably, as though originally said of one who had had a fever,] بَلَّ مِنْ مَرَضِهِ, aor. ـَ, inf. n. بَلٌّ (S, M, K) and بَلَلٌ and بُلُولٌ; (M, K;) and ابلّ, and استبلّ; (S, M, K;) *He recovered from his disease:* (S, M:) and ابتلّ and تبلّل *he became in a good condition after leanness*, or *meagerness:* (M, Z:) or all have this latter signification: and the second (ابلّ) has the former also. (K.) — And بَلَّ, (M, K,) aor. ـَ, (M,) inf. n. بُلُولٌ; and ابلّ; *He* (a man, TA) *escaped*, or *became safe* or *secure*, (M, K,) *from difficulty, distress*, or *straitness*. (TA.) — بَلَّ فِى الأَرْضِ, (Mṣb, K,* TA,) aor. ـَ, inf. n. بَلٌّ; (Mṣb;) and ابلّ; (M, K;) *He* (a man, M) *went away in*, or *into, the land*, or *country*. (M, Mṣb, K.) And بَلَّتْ نَاقَتُهُ *His she-camel went away.* (TA.) And بَلَّتْ مَطِيَّتُهُ عَلَى وَجْهِهَا, (Fr, T, TA,) and ابلّت على وجهها, (K,) *His camel*, or *riding-camel, ran away*, or *went away, at random, to pasture, straying*; syn. هَمَّتْ ضَالَّةً. (Fr, T, K, TA. [In the CK, همت, which, as is said in the TA, is without teshdeed, is written هَمَّتْ.]) = بَلِلْتُ بِهِ, (Aṣ, T, Ṣ, &c.,) inf. n. بَلَلٌ, (M,) *I got him; got possession of him;* (Aṣ, T, Ṣ, M, K;) *got him in my hand.* (Ṣ.) One says, لَئِنْ بَلَّتْ بِكَ يَدِى لَا تُفَارِقُنِى أَوْ تُؤَدِّىَ حَقِّى [*Assuredly if my hand get hold of thee, thou shalt not quit me unless thou give up*, or *pay, my right*, or *due*]. (Ṣ.) And hence the prov., مَا بَلِلْتُ مِنْ فُلَانٍ بِأَفْوَقَ نَاصِلٍ [*I did not get, in such a one*, a man like *an arrow with a broken notch* and *without a head*]; meaning I got a perfect man; one sufficient. (Sh, T.) — Also, (T,) or بَلَلْتُهُ, (M, K,) *I kept*, or *clave, to him*, (T, M, K,) namely, a man, (T, K,) *and constantly associated with him.* (T.) And بَلَّ بِالشَّىْءِ, inf. n. بَلٌّ, *He became devoted*, or *attached, to the thing, and kept to it constantly.* (TA.) — And بَلِلْتُ بِهِ, (M, K,) aor. ـِ, (TA,) inf. n. بَلَلٌ and بَلَالَةٌ and بُلُولٌ, *I was tried by him* (مُنِيتُ بِهِ [app. meaning بِحُبِّهِ *by love of him*]), *and loved him* (عَلِقْتُهُ [in the CK عَلَقْتُهُ]); as also بَلَلْتُ بِهِ, (AA, M, K,) aor. ـُ, inf. n. بُلُولٌ. (AA, TA.) And بُلِلْتُ بِهِ *I was tried by him, as though by fire*, (صُلِيتُ بِهِ, [in the CK صَلَيْتُ بِهِ,]) *and suffered distress*, or *misery*, or *fatigue* (شُقِيتُ, for which شُفِيتُ is erroneously put in the copies of the K: TA). (M, K.*) — مَا بَلِلْتُ بِهِ, (K,) aor. ـِ, inf. n. بَلَلٌ, (TA,) *I did not light on*, or *meet with*, or *find, nor know, him*, or *it*; expl. by مَا أَصَبْتُهُ وَلَا عَلِمْتُهُ. (K.) = بَلَّ, (Th, M, K,) inf. n. بَلَلٌ, (Th, Ṣ, M, K,) *He* (a man) *was*, or *became, such as is termed* أَبَلّ [which epithet see below]. (Th, Ṣ, M, K.)

2: see **1**, first sentence.

4. ابلّ *It* (wood, or a branch or twig,) *had the sap*, (المَآء, K,) or *the produce of the rain*, (O,) *flowing in it.* (O, K.) — See also بَلَّ, in four places. = *He* (a man) *resisted*, or *withstood, and overcame.* (Aṣ, T, Ṣ. [See also أَبَلَ.]) And ابلّ عَلَيْهِ *He overcame him.* (M, K.) [See an ex. in a verse of Sá'ideh, cited voce خَسْفٌ.] — *He wearied by badness*, or *wickedness:* (M, K:) or *he wearied another in aiding him to accomplish his desire.* (TA. [See مُبِلٌّ.]) = أَبْلَلْتُهُ *I made him to go away.* (Mṣb.)

5: see **8**: — and see also بَلَّ.

8. ابتلّ *It became moist* or *moistened* (Ṣ, M, Mṣb,* K) with water (M, Mṣb, K) &c.; (M;) and in like manner, [but signifying *it became much moistened*, being quasi-pass. of بلّله,] تبلّل. (M, K.) — See also بَلَّ.

10: see بَلَّ.

R. Q. **1.** بَلْبَلَ, inf. n. بَلْبَلَةٌ and بِلْبَالٌ, (M, K,) the latter with kesr, (TA,) [but written in the CK with fet-ḥ,] *He put* people *in motion;* and *roused*, or *excited*, them. (M, K.) — Also, (T,) inf. n. بَلْبَلَةٌ, (K,) *He scattered, dispersed*, or *put asunder*, his goods, commodities, or household-utensils and furniture. (IAar, T, K.* [In the CK, والمَتَاعُ is erroneously put for وَالمَتَاعِ.]) — And *He divided*, or *disunited*, opinions. (Fr, T, K; but only the inf. n. of the verb in this sense is mentioned.) — And *He* (God) [*mixed* or *confounded* or] *made discordant* the tongues, or languages, of a people. (T.) — [See also بَلْبَلَةٌ below.]

R. Q. **2.** تَبَلْبَلَ *He* (a man) *was moved by grief* [or *anxiety:* see بَلْبَلَةٌ, below]. (Har p. 94.) — تَبَلْبَلَتِ الأَلْسُنُ *The tongues*, or *languages, became mixed*, or *confounded.* (Ṣ, K.) = تَبَلْبَلَتِ الإِبِلُ الكَلَأَ *The camels went on seeking the herbage*, or *pasture, and left not of it aught.* (Ṣ, K.)

بَلْ is a particle of digression: (Mughnee, K:) or, accord. to Mbr, it denotes emendation, wherever it occurs, in the case of a negation or an affirmation: (T, TA:) or it is a word of emendation, and denoting digression from that which precedes; as also بَنْ, in which the ن is a substitute for the ل, because بل is of frequent occurrence, and بن is rare; or, as IJ says, the latter may be an independent dial. var. (M.) When it is followed by a proposition, the meaning of the digression is either the cancelling of what precedes, as in وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُكْرَمُونَ [*And they said, "The Compassionate hath gotten offspring:" extolled be his freedom from that which is derogatory from his glory! nay*, or *nay rather*, or *nay but*, they are *honoured servants* (Kur xxi. 26)], or transition from one object of discourse to another, as in قَدْ أَفْلَحَ مَنْ تَزَكَّى وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا [*He hath attained felicity who hath purified himself, and celebrated the name of his Lord, and prayed: but ye prefer the present life* (Kur lxxxvii. 14—16)]: (Mughnee, K:*) and in all such cases it is an inceptive particle; not a conjunctive. (Mughnee.) When it is followed by a single word, it is a conjunction, (Ṣ,* Mṣb,* Mughnee, K,) and requires that word to be in the same case as the word before it: (Ṣ:) and if preceded by a command or an affirmation, (Mughnee, K,) as in اضْرِبْ زَيْدًا بَلْ عَمْرًا [*Beat thou Zeyd: no, 'Amr*], (Mṣb, Mughnee, K,) and قَامَ زَيْدٌ بَلْ عَمْرٌو [*Zeyd stood: no, 'Amr*], (M, Mughnee, K,) or جَآءَنِى أَخُوكَ بَلْ أَبُوكَ [*Thy brother came to me: no, thy father*], (Ṣ,) it makes what precedes it to be as though nothing were said respecting it, (Ṣ,* Mṣb,* Mughnee, K,) making the command or affirmation to relate to what follows it: (Ṣ,* Mṣb,* Mughnee:) [and similar to these cases is the case in which it is preceded by an interrogation: see أَمْ as syn. with this particle:] but when it is preceded by a negation or a prohibition, it is used to confirm the meaning of what precedes it and to assign the contrary of that meaning to what follows it, (Mughnee, K,) as in مَا قَامَ زَيْدٌ بَلْ عَمْرٌو [*Zeyd stood not, but 'Amr* stood], (Mughnee,) or مَا رَأَيْتُ زَيْدًا بَلْ عَمْرًا [*I saw not Zeyd, but* I saw *'Amr*], (Ṣ,) and لَا يَقُمْ زَيْدٌ بَلْ عَمْرٌو [*Let not Zeyd stand, but* let *'Amr* stand]. (Mughnee.) Mbr and 'Abd-El-Wárith allow its being used to transfer the meaning of the negation and the prohibition to what follows it; so that, accord. to them, one may say, مَا زَيْدٌ قَائِمًا بَلْ قَاعِدًا [as meaning *Zeyd is not standing: no*, is not *sitting*], and بَلْ قَاعِدٌ [*but* is *sitting*]; the meaning being different [in the two cases]. (Mughnee, K.*) The Koofees disallow its being used as a conjunction after anything but a negation [so in the Mughnee, but in the K a prohibition,] or the like thereof; so that one should not say, ضَرَبْتُ زَيْدًا بَلْ إِيَّاكَ [*I beat Zeyd: no, thee*]. (Mughnee, K.) Sometimes لَا is added before it, to corroborate the meaning of digression, after an affirmation, as in the saying,

* وَجْهُكَ البَدْرُ لَا بَلِ الشَّمْسُ لَوْ لَمْ *
* يُقْضَ لِلشَّمْسِ كُسْفَةٌ وَأُفُولُ *

[*Thy face is the full moon: no, but* it would be *the sun, were it not that eclipse and setting are appointed to happen to the sun*]: and to corroborate what precedes it, after a negation, as in

* وَمَا هَجَرْتُكَ لَا بَلْ زَادَنِى شَغَفًا *
* هَجْرٌ وَبُعْدٌ تَرَاخَى لَا إِلَى أَجَلِ *

[*And I did not abandon thee*, or *have not abandoned thee: no, but abandonment and distance, protracted, not to an appointed period, increased*, or *have increased, my heart-felt love*]. (Mughnee, K.*) — Sometimes it is used to denote the passing from one subject to another without cancelling [what precedes it], and is *syn. with* وَ, as in the saying in the Kur [lxxxv. 20 and 21], وَاللّٰهُ مِنْ وَرَائِهِمْ مُحِيطٌ بَلْ هُوَ قُرْآنٌ مَجِيدٌ [*And God from behind them is encompassing: and it is a glorious Kur-án:* or here it may mean إِنَّ, as in an ex. below]: and to this meaning it is made to accord in the saying, لَهُ عَلَىَّ دِينَارٌ بَلْ دِرْهَمٌ [*I owe him a deenár and a dirhem*]. (Mṣb.) — In the fol-

lowing saying in the Ḳur [xxxviii. 1], وَٱلْقُرْآنِ ذِى ٱلذِّكْرِ بَلِ ٱلَّذِينَ كَفَرُوا فِى عِزَّةٍ وَشِقَاقٍ, it is said to signify إِنَّ; [so that the meaning is, *By the Ḳur-án possessed of eminence, verily they who have disbelieved are in a state of pride and opposition;*] therefore the oath applies to it. (Akh, Ṣ.) — Sometimes the Arabs use it in breaking off a saying and commencing another; and thus a man commences with it a citation, or recitation, of verse; in which case, it does not form any part of the first verse, but is a sign of the breaking off, or ending, of what precedes. (Akh, Ṣ.) — Sometimes it is put in the place of رُبَّ, (Ṣ, Mughnee,) as in the saying of the rájiz,

* بَلْ مَهْمَهٍ قَطَعْتُ بَعْدَ مَهْمَهِ *

[*Many a far-extending desert have I traversed, after a far-extending desert*]. (Ṣ: [and a similar ex. is given in the Mughnee.]) — What is deficient in this word [supposing it to be originally of three letters] is unknown; and so in the cases of هَلْ and قَدْ: it may be a final و, or ى; or they may be originally بَلّ and هَلّ and قَدّ. (Akh, Ṣ.)

[بَلٌّ *Moist*, or *containing moisture:* or rather *moistened;* being, app., an inf. n. used in the sense of a pass. part. n.; like خَلْقٌ in the sense of مَخْلُوقٌ. Hence,] رِيحٌ بَلَّةٌ and بَلِيلٌ and بَلِيلَةٌ *A wind in which is moisture:* (Ṣ:) or the last, *a wind mixed with feeble rain:* (T:) and the second, *a wind cold with moisture;* (M, Ḳ;) or the same, *a wind cold with rain;* (A, TA;) the *north wind*, as though it sprinkled water by reason of its coldness: (TA:) and بَلَلٌ also signifies *a cold north wind:* (Ibn-'Abbád, TA:) بَلِيلٌ is used alike as sing. and pl.: (Ḳ:) it has no pl. (M.) = بَلٌّ بِشَىْءٍ A man (M) *devoted*, or *attached, to a thing, and keeping to it constantly.* (M, Ḳ. [In the CḲ and in my MS. copy of the Ḳ, اللَّهْجُ is erroneously put for اللَّهِجُ.]) — And بَلٌّ, alone, *Much given to the deferring of payment to his creditors, by repeated promises;* (T;) *withholding, by swearing, what he possesses of things that are the rightful property of others.* (IAạr, T, Ḳ.) See also أَبَلُّ, in two places.

بِلٌّ *Allowable*, or *lawful;* i. e., *to be taken*, or *let alone*, or *done, or made use of, or possessed:* (T, Ṣ, M, Ḳ:) so in the dial. of Ḥimyer: (T, Ṣ, M:) or *a remedy;* (A'Obeyd, T, Ṣ, M, Ḳ;) from the phrase بَلَّ مِنْ مَرَضِهِ [q. v.]: (A'Obeyd, T, Ṣ, M:) or it is an imitative sequent to حِلٌّ, (M, Ḳ,) as some say: (M:) so Aṣ thought until he heard that it was said to be of the dial. of Ḥimyer in the first of the senses explained above: (Ṣ, M:) A'Obeyd and ISk say that it may not be so because it is conjoined with حِلٌّ by وَ: (T:) and A'Obeyd says, We have seldom found an imitative sequent conjoined by و. (TA.) Hence the phrase, هُوَ لَكَ حِلٌّ وَبِلٌّ *It is to thee lawful and allowable:* or *lawful and a remedy.* (M, Ḳ.*) And hence the saying of El-'Abbás the son of 'Abd-El-Muṭṭalib, respecting [the well of] Zemzem, هِىَ لِشَارِبٍ حِلٌّ وَبِلٌّ *It is to a drinker lawful* &c. (T, Ṣ, M.)

بَلَّةٌ [*A single act of moistening.* — And hence,] The *least sprinkling* (أَدْنَى بَلَلٍ lit. the *least moisture*) *of good.* (TA in art. هل.) You say, جَاءَنَا فُلَانٌ فَلَمْ يَأْتِنَا بِهَلَّةٍ وَلَا بَلَّةٍ [*Such a one came to us and did not bring us anything to rejoice us nor the least sprinkling of good*]: هلّة, accord. to ISk, being from الفَرَحُ and الاِسْتِهْلَالُ, and بلّة from البَلَلُ and الخَيْرُ. (Ṣ.) And مَا أَصَابَ هَلَّةً وَلَا بَلَّةً *He did not obtain*, or *has not obtained, anything.* (Ṣ.) — *Wealth*, or *competence:* (Fr, TA:) or *wealth*, or *competence, after poverty;* (Fr, T, Ḳ, TA;) as also بُلًّى. (Ḳ.) — *Remains of herbage* or *pasture;* (Ḳ;) as also بُلَّةٌ. (Fr, T, Ḳ.) — The *freshness* of youth; as also بَلَّةٌ; (M, Ḳ;*) but the former word is the more approved. (M.) — See also بَلَلٌ.

بُلَّةٌ: see بَلَلٌ, in two places: — and see also بَلَّةٌ, in two places. — Also *A state of moisture.* (M.) — The *moisture of fresh pasture.* (Ṣ, M, Ḳ.) The rájiz (Iháb Ibn-'Omeyr, TA) says, describing [wild] asses,

* حَتَّى إِذَا أَهْرَأْنَ بِالأَصَائِلِ * وَفَارَقَتْهَا بُلَّةُ الأَوَابِلِ *

meaning that they went in the cool of the evening to the water after that the herbage had dried up: الاوابل means the wild animals that are satisfied with green pasture, so as to be in no need of water. (Ṣ.)

بِلَّةٌ: see بَلَلٌ, in two places. — Also *Good, good fortune, prosperity*, or *wealth:* and *sustenance*, or *means of subsistence.* (M, Ḳ.) — *Health; soundness;* or *freedom from disease.* (T, Ḳ, TA.) — *A repast prepared on the occasion of a wedding*, or *on any occasion.* (Fr, Ḳ.) — ‡ The tongue's *fluency, and chasteness of speech:* (Ḳ, TA:) or its *readiness of diction* or *expression, and facility;* (M;) *and* [so in the M, but in the Ḳ "or,"] *its falling upon the* [*right*] *places of utterance of the letters*, (T, M, A, Ḳ,) *and its regular and uniform continuance of speech*, (T, M, Ḳ,) *and its facility.* (Ḳ.) You say, مَا أَحْسَنَ بِلَّةَ لِسَانِهِ ‡ [*How good is the fluency*, &c., *of his tongue!*]. (T, M, TA.)

بَلَلٌ *Moisture;* (Ṣ, M, Mṣb, Ḳ;) as also بَلَّةٌ (Ṣ, M, Ḳ) and بِلَالٌ and بُلَالَةٌ (M, Ḳ) [and several other dial. vars. occurring in phrases in this paragraph]: or بَلَّةٌ signifies *an inferior*, or *inconsiderable, degree of moisture;* (Lth, T, Ḳ; [an ambiguity in the Ḳ in this place has occasioned several mistakes in Freytag's Lex. voce بَلَلٌ;]) and بِلَالٌ is an anomalous pl. of this word; (M, TA;) and is pl. also of بُلَّةٌ: (Ṣ, TA:) and بُلَّانٌ, occurring in a verse cited above (see 1) may be pl. of بَلَلٌ. (M.) [Using syns. of بَلَلٌ in the sense explained above,] you say, طَوَيْتُ السِّقَاءَ عَلَى بُلَّتِهِ, (Ṣ, Ḳ,) and بِلَّتِهِ, (Ḳ,) or بَلَّتِهِ, (T, M,) *I folded the skin while it was moist*, (T, Ṣ, M, Ḳ,) before it should break in pieces, (T,) or lest it should break in pieces. (M.) And [hence,] طَوَيْتُ فُلَانًا عَلَى بُلَّتِهِ, (T,* Ṣ, M,* Ḳ,*) and بُلَّتِهِ, (T, Ṣ, Ḳ,) and بَلَّتِهِ, and بُلَالَتِهِ, and بَلَالَتِهِ, (Ḳ,) and بُلَّتِهِ, (Ṣ, Ḳ,) and بَلَّتِهِ, (M, Ḳ,) and بُلَالَتِهِ, (Ṣ, Ḳ,) and بَلَالَتِهِ, (Ḳ,) and بُلُولَتِهِ, (Ṣ, Ḳ,) which is of the dial. of Temeem, (TA,) and بُلُولِهِ, (Ḳ,) ‡ *I bore with, suffered*, or *tolerated, such a one*, (Ṣ, Ḳ,) *notwithstanding his vice*, or *fault*, (T, Ṣ, M, Ḳ,) *and evil conduct:* (Ṣ:) or [so in the M and Ḳ, but in the Ṣ "and,"] *I treated him with gentleness*, or *blandishment*, (Ṣ, Ḳ,) *while some love*, or *affection, remained in him;* (Ṣ, M, Ḳ;) and this is the true meaning; (M;) and in like manner, عَلَى بِلَالِ نَفْسِهِ. (Ṣ, TA.) And طَوَاهُ عَلَى بِلَالِهِ, and بُلُولِهِ, ‡ *He feigned himself heedless of*, or *inattentive to, his vice*, or *fault;* like as one folds a skin upon its fault [to conceal that fault]. (T.) And اِنْصَرَفَ القَوْمُ بِبُلَّتِهِمْ, and بِبُلَّتِهِمْ, and بِبُلُولَتِهِمْ, ‡ *The people*, or *company of men, turned away*, or *back, having some good*, or *somewhat good, remaining, in them*, or *among them;* expl. by وَفِيهِمْ بَقِيَّةٌ [in which the last word generally implies something good; as, for instance, in the Ḳur xi. 118]: (M, Ḳ:) or, *in a good state*, or *condition:* (Ḳ:) or this latter is meant when one says, بِبُلَّتِهِمْ. (T.) — *Abundance of herbage;* or *of the goods, conveniences*, or *comforts, of life.* (TA.) — See also بَلٌّ. — مَا أَحْسَنَ بَلَلَهُ *How good is his adornment of himself!* or *his manner of undertaking a task*, or *taking upon himself a responsibility!* (Ḳ: expl. in some copies by تَجَمُّلَهُ; and so in the TA: in others by تَحَمُّلَهُ.)

بُلَلٌ, like صُرَدٌ, (Ḳ,) or بُلْلٌ, (so in a copy of the T, accord. to the TT,) *Seed; grain for sowing.* (ISh, T, Ḳ.)

بَلَلَةٌ and its pl.: see four exs. voce بَلَلٌ.

بُلَلَةٌ and its pl.: see three exs. voce بَلَلٌ. — The sing. also signifies *Garb, guise, aspect* or *appearance, external state* or *condition.* (Ibn-'Abbád, Ḳ.) You say, إِنَّهُ لَحَسَنُ البُلَلَةِ *Verily he is goodly*, or *beautiful, in garb*, &c. (Ibn-'Abbád, TA.) — You say also, كَيْفَ بُلَلَتُكَ, and بُلُولَتُكَ, meaning *How is thy state*, or *condition?* (Ibn-'Abbád, Ḳ.)

بُلَلَةٌ: see three exs. voce بَلَلٌ.

بَلَالٍ a subst. signifying *The making close the ties of relationship by behaving with goodness and affection and gentleness to one's kindred:* (Ḳ:) changed in form from بَلَّةٌ; q. v. (TA.) [See also بِلَالٌ.]

بَلَالٌ: } see what next follows.
بُلَالٌ: }

بِلَالٌ: see بَلَلٌ, in four places. — Also *Water;* (T, Ṣ, M, Ḳ;) and so بَلَالٌ and بُلَالٌ. (Ḳ.) You say, مَا فِى سِقَائِهِ بِلَالٌ *There is not in his skin any water:* (T, Ṣ:) or *anything whatever:* (so in a copy of the Ṣ:) and in like manner one

says of a well. (T.) And مَا فِى البِئْرِ بَالُولٌ *There is not any water in the well.* (K.) — And *Anything with which one moistens the fauces, of water or of milk:* (S, Msb, K:) such is said to be its meaning. (Msb.) — And hence the saying, اِنْضَحُوا الرَّحِمَ بِبِلَالِهَا صِلُوهَا بِصِلَتِهَا, i. e. [*Make ye close the ties of relationship by behaving with that goodness and affection and gentleness to kindred which those ties require:* see بَلَّ رَحِمَهُ; and see also بَلَالٍ]. (S.)

بُلُولٌ: see two exs. voce بَلَلٌ.

بَلِيلٌ: see بَلٌّ.

بَلَالَةٌ: see an ex. voce بَلَلٌ.

بُلَالَةٌ: see بَلَلٌ, in two places. — Also The *quantity with which a thing is moistened.* (Har p. 107.) — And *A remain,* or *remainder;* (T, and Har ubi suprà;) as also عُلَالَةٌ. (Har ubi suprà.) You say, مَا فِيهِ بُلَالَةٌ وَلَا عُلَالَةٌ *There is not in it anything remaining.* (T, and Har ubi suprà.)

بُلُولَةٌ: see two exs. voce بَلَلٌ: — and see an ex. voce بُلَلَةٌ.

بَلِيلَةٌ: see بَلٌّ. — Also *Wheat boiled in water,* [in the present day, *with clarified butter, and honey,*] *and eaten.* (TA.) = And *i. q.* صِحَّةٌ [*Health,* or *soundness,* &c.]. (TA.)

بُلَّى: see بَلَّةٌ.

بَلَّانٌ *A hot bath:* (K:) the ا and ن are augmentative: for the hot bath is thus called because he who enters it is moistened by its water or by his sweat: (TA:) pl. بَلَّانَاتٌ, (K,) occurring in a trad., and said by IAth to be originally بَلَّالَاتٌ. (TA in art. بلن; in which, as well as in the present art., it is mentioned in the K.) — It is now applied to *A man who serves* [*the bathers, by washing them* &c.,] *in the hot bath:* [fem. with ة:] but this is a vulgar application of the word. (TA.)

بُلَّانٌ: see 1.

بُلْبُلٌ [The *nightingale:* and *a certain melodious bird resembling the nightingale:* both, in the present day, vulgarly called بِلْبِل: the عَنْدَلِيب [q. v.]: and the كُعَيْت [q. v.]: (T:) *a certain bird,* (S, M, K,) *well known,* (K,) *of beautiful voice, that frequents the Haram* [or *Sacred Territory of Mekkeh*], *and is called by the people of El-Hijáz the* نُغَر [q. v.]. (M.) — A man *light,* or *active:* (S:) or *clever, well-mannered,* or *elegant, and light,* or *active:* (T:) or a man (M) *light,* or *active, in journeying, and very helpful;* (M, K;) and so بُلَابِلٌ, (M,) or بُلْبُلِيٌّ: (K:) or, accord. to Th, a boy *light,* or *active, in journeying:* (M:) and a man *light,* or *active, in that which he sets about;* (TA;) as also بَلَابِلٌ; (K;) or this last signifies a man *active in intellect, to whom nothing is unapparent:* (T:) pl. of the first, (S,) and of the last, (K,) بَلَابِلُ. (S, K.) = *A certain fish, of the size of the hand.* (Ibn-'Abbád, K.) = The *spout* (قَنَاة) *of a mug* (كُوز), *that pours forth the water.* (M, K.)

بَلْبَلَةٌ inf. n. of بَلْبَلَ [q. v.]. (M, K.) = *A state of confusion,* or *mixture, of tongues,* or *languages.* (M, K.*) In the copies of the K, الأَلْسَنَة is here erroneously put for الأَسِنَّة. (TA.) — Also, and بَلْبَالٌ, The *vain,* or *unprofitable,* or *evil, suggestion of anxieties in the bosom:* (T:) or *anxiety, and vain,* or *unprofitable,* or *evil, suggestion of the mind:* (S:) or *intense anxiety, and vain,* or *unprofitable,* or *evil, suggestions* or *thoughts;* (M, K;) as also بُلَابِلٌ, (so in the M, accord. to the TT,) or بَلَابِلُ: (so in copies of the K:) this last [however] is pl. of بَلْبَالٌ; (T;) which also signifies *vehement distress in the bosom;* (M, K;) and so does بَلْبَالَةٌ: (IJ, M:) or بَلْبَالٌ signifies *anxiety* and *grief:* and, as also بَلْبَلَةٌ, *a motion,* or *commotion, in the heart, arising from grief* or *love.* (Har p. 94.)

بُلْبُلَةٌ *A mug* (كُوز) *having a spout* (بُلْبُل) *by the side of its head,* (M, K, TA,) *from which the water pours forth:* (TA:) or *a ewer, as long as it contains wine.* (Kull p. 102.)

بُلْبُلِىٌّ: see بُلْبُلٌ.

بَلْبَالٌ: see بَلْبَلَةٌ, in three places. = Also *A putting* people *in motion;* and *rousing,* or *exciting,* them: a subst. from R. Q. 1. (M, K.)

بَلْبَالَةٌ: / بَلَابِلُ: } see بَلْبَلَةٌ.

بُلَابِلُ: see بُلْبُلٌ, in two places: = and see بَلْبَلَةٌ.

بَلَّةٌ [properly *A thing that moistens.* — And hence,] ‡ *Bounty,* or *liberality;* or *a gift;* as also بَلَالٌ: (T, S, TA:) and both these words, *good,* or *benefit:* (T, S, M, TA:) so in a phrase mentioned above; see 1: (T, S, K:) the latter word is changed in form from the former. (T.) [See also بَلَالٍ above.]

بَلَالٌ: see بَلَالٌ.

[أَبَلُّ *More,* and *most, moist:* fem. بَلَّاءُ: and pl. بُلٌّ. Hence,] الجَنُوبُ أَبَلُّ الرِّيَاحِ *The south is the most moist of the winds.* (S.) — [Hence, also,] مَا شَىْءٌ أَبَلَّ لِلْجِسْمِ مِنَ اللَّهْوِ *Nothing is more healthful and suitable to the body than sport.* (TA.) — And صَفَاةٌ بَلَّاءُ *A smooth stone* or *rock.* (S.) — And أَبَلُّ, applied to a man, (T, S, &c.,) *Violent,* or *vehement, in contention, altercation,* or *dispute;* (T, M, K;) as also بَلٌّ: (K:) or (M) one *who has no sense of shame:* (M, K:) or (TA) one *who resists,* or *withstands,* (K, TA,) *and overcomes:* (TA:) or (M) *very mean,* (M, K,) *from whom that which he possesses cannot be obtained,* (Ks, T, S, M, K,) *by reason of his meanness;* (Ks, T, S;) and so بَلَّاءُ applied to a woman: (Ks, S:) or *mean,* (TA,) *much given to the deferring of payment to his creditors,* (IAar, M, K,) *much given to swearing* (T, S, K) *and to wronging,* (S, K,) *withholding the rightful property of others;* (TA;) as also بُلٌّ [q. v.]: (IAar, M, [but referring only to what is given above on the authority of the former,] K, [referring to the same and to what follows except the addition in the TA,] and TA:) or, (S, M,) accord. to AO, (S,) *i. q.* فَاجِرٌ [i. e. *vicious, immoral, unrighteous,* &c.]: (S, M, K:) fem. بَلَّاءُ: (M, K:) and pl. بُلٌّ: (K:) or it signifies one *who pursues his course at random, not caring for what he meets.* (Ham p. 383.)

مُبِلٌّ One *whose aiding thee to accomplish thy desire wearies thee.* (A'Obeyd, T, K, TA. [In the CK, for مَنْ يُعِينُكَ أَنْ يُتَابِعَكَ عَلَى مَا تُرِيدُ, we find مَنْ يُعِينُكَ اَى يُتَابِعُكَ على ما تُرِيدُ.])

خَصْمٌ مِبَلٌّ *A constant, firm,* or *steady, adversary in a contention, dispute,* or *litigation.* (M, K.)

بلج

1. بَلَجَ, aor. ـَ, (ISh, TA,) inf. n. بَلَجٌ, (S, K, TA,) *He* (a man) *had a clear, a conspicuous,* or *a white, space between the eyes, not having the eyebrows joined;* (ISh, TA;) *he had a clear space between the eyebrows;* (S, K, TA;) *he had a wide space,* or *a space clear of hair, between the eyebrows.* (TA.) — [Hence, *He* (a man) *was,* or *became, bright* in countenance: or *fair, beautiful, and wide in countenance:* or † *open and pleasant,* or *cheerful, in countenance:* or † *liberal with acts of beneficence:* or ‡ *generous, beneficent, and open and pleasant,* or *cheerful, in countenance:* see the part. n. أَبْلَجُ, below.] — And [hence,] aor. as above, (K,) and so the inf. n., (TA,) ‡ *He* (a man, TA) *was,* or *became, joyful, glad,* or *happy.* (K, TA.) You say, بَلِجَ بِالشَّىْءِ ‡ *He rejoiced at the thing;* or *was rejoiced by it;* as also ثَلِجَ. (As, TA.) And بَلِجَ بِهِ الصَّدْرُ فَرَحًا ‡ *The bosom became dilated with joy thereat.* (A.) And بَلِجَ بَعْدَ مَا حَرِجَ ‡ [*It* (the bosom) *became dilated* with joy *after it had been contracted* with grief]. (TA.) — [And hence,] aor. and inf. n. as above; (Msb;) and بَلَجَ, (S, A, Msb, K,) aor. ـُ, inf. n. بُلُوجٌ; (S, Msb;) and ابلنجلح, (S, K,) or ابتلج; (so in copies of the A and Msb;) and تبلّج; (S, A, K;) and ابلج; (Msb, K;) †*It* (the dawn, or daybreak,) *shone, was bright,* or *shone brightly.* (S, A, Msb, K.) And أَبْلَجَتِ الشَّمْسُ †*The sun shone, was bright,* or *shone brightly.* (TA.) And ابلاجّ الشَّىْءُ †*The thing shone, was bright,* or *shone brightly.* (TA.) — And hence, (Msb,) بَلَجَ الحَقُّ, and بَلِجَ; (Msb;) or ابلج; (A, TA;) ‡ *The truth became apparent,* (A, Msb, TA,) *manifest, evident,* or *clear.* (A, Msb.) And ابلاجّ, inf. n. اِبْلِيجَاجٌ, (S, and so the inf. n. is written in a copy of the K: in another copy of the K it is written اِبْلِجَاجٌ [inf. n. of ابلجّ], and the verb is written ابلجّ in a copy of the S: accord. to the CK, the inf. n. is اِبْلِيلَاجٌ [of which the verb is ابلولج]:) said of anything, (S, TA,) signifies ‡ *It was,* or *became, apparent, manifest, evident,* or *clear.* (S, K,

TA.) = بَلَجَ, aor. ـِ, (K,) inf. n. بَلْجٌ, (TA,) *He opened;* syn. فَتَحَ. (K.)

4: see 1, in three places. = ابلجهُ †*He made it apparent, manifest, evident,* or *clear.* (K.) — And †*He made him joyful, glad,* or *happy;* syn. فَرَّحَهُ: (K accord. to the TA [and so in a MS. copy of the K in my hands]:) or †*he removed it,* or *cleared it away;* syn. فَرَّجَهُ. (So accord. to the CK.)

5. تبلّج †*He laughed, and was cheerful, brisk, lively,* or *sprightly.* (S.) — See also 1.

7: see 1.

8: see 1.

9: see 1.

11: see 1, in two places.

12: see 1.

بَلْجٌ: see أَبْلَجُ, in four places.

بَلَجٌ: see بُلْجَةٌ.

بَلِجٌ ‡*Joyful, glad,* or *happy.* (TA.) [See also أَبْلَجُ.]

بُلُجٌ, with two ḍammehs, Men *clear of hair in the* [*parts of the face called the*] قَسَمَات. (IAạr, K.)

بَلْجَةٌ: see what next follows.

بُلْجَةٌ *Clearness of the space between the eyebrows:* (S, A, K:) or *width of the space between the eyebrows;* or [*of*] *the space between the eyebrows when clear of hair;* as also بَلَجٌ [which is the inf. n. of بَلِجَ]. (TA.) One says, مَا أَحْسَنَ بُلْجَتَهُ *How beautiful is the clearness of the space between his eyebrows!* (A.) — The *part behind the* عَارِض [or *side of the cheek* or *face*], *to the ear, when there is no hair upon it.* (TA.) — Also, and بَلْجَةٌ, †The *light* (S, L, K) of the dawn, or daybreak, (S, L,) *in the last part of the night,* (S, TA,) *at the breaking of the dawn.* (TA.) You say, رَأَيْتُ بُلْجَةَ الصُّبْحِ †*I saw the light of the dawn.* (S.) And لَقِيتُهُ عِنْدَ البُلْجَةِ †[*I met,* or *found, him,* or *it, at the break of the dawn*]. (A.) And سَرَيْتُ الدُّلْجَةَ وَالبُلْجَةَ حَتَّى وَصَلْتُ †[*I journeyed during the whole night,* or *from the beginning of the night,* or *during the latter part of the night, and the breaking of the dawn, until I arrived*]. (A.) And it is said in a trad., لَيْلَةُ القَدْرِ بُلْجَةٌ †*The night of* القدر *is bright* [*like the dawn*]. (TA.)

بَلِيجٌ: see أَبْلَجُ, in two places.

بِلِيلَجٌ, with kesr to the ب and to the first ل, and with fet-ḥ to the second ل; (Mṣb;) or بَلِيلَجٌ; (so written in some copies of the K, in other copies of which it is omitted;) [*Myrobalana Bellerica:* (Golius and Freytag:) *Terminaria Chebula:* Sprengel. hist. rei herb. p. 262: (Freytag:)] *a certain well-known Indian medicine;* (Mṣb;) *very beneficial to the stomach and to the intestinum rectum.* (K.) [For other properties &c. assigned to it, see Ibn-Seenà (Avicenna), book ii. p. 144. See also إِهْلِيلَجٌ, in art. هلج.]

أَبْلَجُ A man *having a clear, a conspicuous,* or *a white, space between the eyes, not having the eyebrows joined:* (ISh, TA:) or *having such a space between the eyebrows,* (K,* TA,) *not having the eyebrows joined:* (S, TA:) or *having a wide space,* or *a space clear of hair, between the eyebrows:* fem. بَلْجَاءُ. (TA.) — [Hence,] *Bright* of countenance; the Prophet being said by Umm-Maạbad to have been أَبْلَجُ الوَجْهِ; by which she did not mean the بَلَج of the eyebrows, for she described him as having joined eyebrows: (A'Obeyd, S, TA:) or *fair, beautiful, and wide in countenance,* whether long or short: or [alone, or] followed by بَلْجٌ, †*open and pleasant,* or *cheerful, in countenance;* (TA;) and so بَلَجٌ the latter alone: (K:) or بَلَجٌ the latter, ‡*open and pleasant,* or *cheerful, in countenance, with beneficence:* (TA:) or the former, and بَلَجٌ the latter, and بَلِيجٌ, †*liberal with acts of beneficence:* (TA:) or the first, ‡*generous, beneficent, and open and pleasant,* or *cheerful, in countenance;* although having joined eyebrows. (A, TA.) — Also †*Shining, bright,* or *shining brightly;* applied to the dawn, or daybreak; (S, A, Mṣb;) and so بَلِيجٌ, applied to a thing [of any kind]: (TA:) and the former, anything †*apparent, manifest, evident,* or *clear;* (K;) thus applied to a face, and to the dawn, (TA,) and to the truth, (Mṣb, TA,) and to an affair or event, or a case, &c. (TA.) It is an act. part. n. of بَلِجَ. (Mṣb.) You say, الحَقُّ أَبْلَجُ والبَاطِلُ لَجْلَجٌ ‡*The truth is apparent, manifest, evident,* or *clear;* [*and falsity is a cause of embarrassment,* or *hesitation, to the speaker;*] (S, A;*) i. e., the latter is agitated to and fro, without having utterance: (S in art. لج:) or *the truth is lucid and direct; and falsity is confused and indirect.* (TA in that art.) And حُجَّةٌ بَلْجَاءُ †*A manifest, an evident,* or *a clear, proof* or *argument.* (Mṣb.)

أُبْلُوجُ السُّكَّرِ, with ḍamm, [meaning *Sugar-candy,* and *loaf-sugar,* thus applied in the present day,] is an arabicized term [from the Persian آبْلُوجْ]: (K, TA:) in one copy of the K, it is said that أُبْلُوجٌ, with ḍamm, is [syn. with] السُّكَّرُ [*sugar*]: by the people [who are makers] of الحَسَا and القَطِيف, [see these words, the latter of which is a coll. gen. n., of which the n. un. is with ة, pl. قَطَائِفُ,] it is called أُمْلُوجٌ. (TA.)

بلح

4. ابلح *It* (a palm-tree) *bore,* or *had, dates in the state in which they are termed* بَلَح. (S, A, K.)

بَلَحٌ *Dates,* or the *fruit of the palm-tree, while continuing green* (Mṣb, TA) *and small;* (TA;) a term like حِصْرِمٌ applied to grapes; (Mṣb, TA;) *called by the people of El-Baṣrah* خَلَالٌ: when they have begun to colour, i. e., to become red or yellow, they are termed بُسْرٌ: (Mṣb:) or *dates in the state between that in which they are called* خلال *and that in which they are called* بسر; (S, Mgh, K;) for dates in their incipient state are termed طَلْعٌ; then, خلال; then, بلح; then, بسر; then, رُطَبٌ; and then, تَمْرٌ: (S, IAth:) or *i. q.* سُيَّابٌ: (Aṣ, and S and K in art. سيب:) [by many of the Arabs in the present day, it is applied to *fresh ripe dates,* and to *dried dates:* it is a coll. gen. n.:] n. un. with ة. (S, Mṣb.)

بلد

1. بَلَدَ, aor. ـُ, [inf. n. بُلُودٌ,] *He* (a man) *remained, stayed, abode,* or *dwelt, in the* بَلَد [i. e. *country,* or *town,* &c.]: (Mṣb:) or بَلَدَ بِالمَكَانِ, (T, S, M, L, K,) aor. ـُ, (M, L,) inf. n. بُلُودٌ, (T, M, L, K,) *he remained, stayed, abode,* or *dwelt, in the place,* (AZ, T, S, L, K,) *and kept to it:* (K:) or *he took it as his* بَلَد [or *country,* or *town,* &c.], (M, L, K,) *and kept to it.* (M, L.) — And بَلِدُوا, aor. ـَ; (M, K;) and بَلَدُوا, aor. ـُ; (K;) or the latter is correctly بَلَّدُوا; (M,* TA;) *They kept to the ground, fighting upon it:* (M, K:) said to be derived from بِلَادُ الأَرْضِ. (TA.) = بَلِدَ, aor. ـَ, *His skin had* أَبْلَاد, or *marks,* [pl. of بَلَدٌ,] *remaining upon it.* (M, L.) — Also, (M, K,) inf. n. بَلَدٌ, (S, M,) *He* (a man, M) *had a space clear from hair between his eyebrows:* (S, M, K:) or *had eyebrows not joined.* (M.) = بَلُدَ, aor. ـُ, (S, M, Mṣb, K,) inf. n. بَلَادَةٌ, (T, S, M, A, Mṣb,) *He was,* or *became, stupid, dull, wanting in intelligence:* (S, A, Mṣb:) *inert; wanting in vigour; not penetrating, sharp, vigorous,* or *effective, in the performance of affairs;* (T, M, K,* TA;) [or *soft, weak, feeble, wanting in endurance,* or *patience;* (see بَلِيدٌ;)] as also بَلِدَ, aor. ـَ, (K, TA,) inf. n. بَلَدٌ. (TA.) — Also, inf. n. as above, said of a horse, meaning *He lagged behind those that outstripped in running.* (T, TA.) [See also 2.] — بَلَدَ السَّحَابُ: see 2.

2. بلّد, inf. n. تَبْلِيدٌ, *He remained, stayed,* or *abode;* [like بَلَدَ;] or *cast,* or *laid, himself down upon the ground;* syn. ضَرَبَ بِنَفْسِهِ الأَرْضَ: (S, K:) or *he did so by reason of fatigue.* (TA. [See 5.]) See also بَلِدُوا. — *He became languid, and affected laziness,* after being brisk, lively, or sprightly. (A.) — *He* (a man) *was impotent* in work, and *was weak;* (T, L;) and so even in bounty, or liberality, (T,) or in running. (T,* L.) — *He* (a horse) *failed to outstrip in running.* (M, K.) [See also بَلِدَ.] — *He was niggardly,* or *avaricious; was not liberal, nor generous.* (M, K.) [And hence,] بَلَّدَتِ السَّحَابَةُ, (K,) or بَلَدَ السَّحَابُ, (M,) [but the latter is probably imperfectly transcribed,] *The cloud,* or *clouds, gave no rain.* (M, K.) — *He did not apply himself rightly to anything.* (M, K.) = بَلَّدَتِ الجِبَالُ ‡*The mountains appeared low to the eye by reason of the darkness of the night:* so in the L, confirmed by a citation from a poet: in the A, تَبَلَّدَتِ البِلَادُ ‡*The countries,* or *regions,*

appeared short [*in extent*] *to the eye by reason of the darkness of the night.* (TA.)

3. مُبَالَدَةٌ [inf. n. of بَالَدَ] The *contending with another*, or *others, in fight*, (*i. q.* مُبَالَطَةٌ, T, Ṣ, M, Ḳ,) *with swords* and *staves*. (T, M, Ḳ.)

4. ابلد *He clave to the ground*, (Ṣ, Ḳ,) *in submissiveness*. (TA.) [Perhaps formed by transposition from أَلْبَدَ: see مُبْلِدٌ.] — See also 5. — *His beast became dull; not to be rendered brisk, lively*, or *sprightly, by being put in motion*. (AZ, Ṣ,* Ḳ.) = ابلدهُ مَكَانًا *He made him to keep to a place*. (Ḳ.) = ابلد, inf. n. إِبْلَادٌ, *It* (a watering-trough or tank) *was*, or *became, abandoned, and no longer used, so that it threatened to fall to ruin*. (T.) = [And] ابلدهُ الدَّهْرُ *Time caused it* (a watering-trough or tank) *to become abandoned, and worn, and no longer used, so that it threatened to fall to ruin*. (TA.) [See مُبْلِدٌ.]

5. تبلّد *He obtained*, or *exercised, dominion over a* بَلَد [i. e. *country*, or *town*, &c.,] *belonging to others*. (Ḳ.) — *He alighted*, or *sojourned, in a* بَلَد [or *country*, &c.,] *wherein was no one*, (L, Ḳ,) *saying within himself, O my grief*, or *sorrow*, or *regret!* (L.) — *He was*, or *became, confounded*, or *perplexed, and unable to see his right course*; (M, Ḳ;) *he went backwards and forwards in confusion or perplexity, unable to see his right course*: (T,* Ṣ:) because he who is in this state is like one in a بَلْدَة, meaning a desert in which he cannot find his way: (T, L:) *he was overtaken by confusion*, or *perplexity, such that he was unable to see his right course*; as also ابلد. (TA.) — *He fell to the ground*, (Ḳ,) *by reason of weakness*. (TA.) [See also 2.] — *He became submissive, and humble*; (T, TA;) *contr. of* تَجَلَّدَ. (T, M, Ḳ.) — *He affected* بَلَادَة [i. e. *stupidity, dulness, want of intelligence*, &c.]. (Ṣ.) — † *He turned his hands over*, or *upside-down*: (Ḳ:) [thus one does in sorrow, or regret, or in perplexity: see Ḳur xviii. 40:] or the meaning is that which here next follows: (TA:) † *he clapped his hands*; or *smote palm upon palm*; syn. صَفَّقَ (M, Ḳ) بِالكَفِّ. (TA.) [See بَلْدَةٌ.] — [And hence, app.,] ‡ *He felt*, or *expressed, grief, sorrow*, or *regret*. (M, A, L, Ḳ.) = تَبَلَّدَتِ البِلَادُ: see 2. = Accord. to AAF, تبلّد also signifies *It* (the dawn, or daybreak,) *shone, was bright*, or *shone brightly*; *i. q.* تبلّج. (M.)

بَلَدٌ (which is masc. and fem., Mṣb) and بَلْدَةٌ both signify the same; (M, A, Mṣb, Ḳ;) namely, [*A country, land, region, province, district*, or *territory*: and *a city, town*, or *village*: or] *any portion of the earth*, or *of land, comprehended within certain limits*, [thus I render مُسْتَحِيزَة, and in like manner it is rendered in the TḲ,] *cultivated*, or *inhabited*, or *uncultivated*, or *uninhabited*: (M, Mṣb,* Ḳ:) or the former signifies *any place of this description*; and the latter, *a portion thereof*: (T:) or the former is a generic name of *a place* [or *country* or *region* or *province*] *such as El-'Irák and Syria*; and the latter signifies *a particular portion thereof such as* [*the city* or *town of*] *El-Baṣrah and Damascus*; (M, Ḳ;) or these are post-classical applications: (TA:) or the former, *a tract of land*, or *district, which is an abode*, or *a place of resort, of animals*, or *genii, even if containing no building*: (Nh:) or *a land*, or *country*, absolutely: and also *a town*, or *village*, syn. قَرْيَةٌ: but this latter is a conventional adventitious application: ('Ináyeh, TA:) and the latter, *a land, country*, or *territory*, [*belonging to*, or *inhabited by, a people*,] syn. أَرْضٌ: (Ṣ, TA: [a meaning assigned in the Ḳ to بَلَدٌ; but this appears to be a mistake occasioned by the accidental omission of the word البَلْدَةُ:]) you say, هٰذِهِ بَلْدَتُنَا [*This is our land*, &c.] like as you say, هٰذِهِ بَحْرَتُنَا: (Ṣ, TA:) the pl. (of the former, Ṣ, Mṣb) is بُلْدَانٌ (Ṣ, M, Mṣb) and (of the same, Ṣ, or of the latter, Mṣb) بِلَادٌ: (T, Ṣ, M, Mṣb:) [which latter, regarded as pl. of بَلْدَةٌ in a more limited sense than بَلَدٌ, is often used as meaning *provinces collectively*; i. e. *a country*:] بُلْدَانٌ is *syn. with* كُوَرٌ [which signifies *districts*, or *tracts of country*; *quarters*, or *regions*; and also, *cities, towns*, or *villages*]. (T.) البَلَدُ and البَلْدَةُ are names applied to *Mekkeh*; (M, Ḳ;) in like manner as النَّجْمُ is a name applied to the Pleiades. (M.) [So too البَلَدُ الأَمِينُ and البَلَدُ الحَرَامُ &c.] بَلَدٌ مَيِّتٌ means *A tract of land without herbage*, or *pasture*: (Mṣb:) and بَلَدٌ alone, *a* [*desert, a waterless desert*, or *such as is termed*] مَفَازَة. (TA voce تا; under which see an ex.) — بَلَدٌ also signifies *Land which has not been dug, and upon which fire has not been kindled*. (M, Ḳ.) — *A* [*house*, or *dwelling, such as is termed*] دار: (M, Ḳ:) of the dial. of El-Yemen. (M.) Sb mentions the saying, هٰذِهِ الدَّارُ نِعْمَتِ البَلَدُ [*This house, excellent*, or *most excellent, is the dwelling!*]; in which البلد is made fem. because it is syn. with الدار. (M.) — *A burial-ground*: (M, Ḳ:) or, as some say, (M, but in the Ḳ "and,") *a grave*, or *sepulchre*: (M, Ḳ:) pl. as above. (M.) — *Dust*, or *earth*; and so بَلْدَةٌ. (T, M, Ḳ.) — The *place in which an ostrich lays its egg, in sand*. (Ṣ, M, L, Ḳ.) And hence, بَيْضَةُ البَلَدِ *The egg of the ostrich, which it abandons in the place where it lays it, in the sand*, or *in a desert*: (M, L:) also called البَلَدِيَّةُ and ذَاتُ البَلَدِ. (M.) You say, فُلَانٌ بَيْضَةُ البَلَدِ [‡ *Such a one is* like *the egg of the ostrich*, &c.], meaning *such a one is unequalled*, or *unparalleled*: said in dispraise and in praise: (M,* L:) allowed by A'Obeyd to be used in praise: and said by El-Bekree to be applied to him who is separated from his family and near relations. (TA.) [See also art. بيض.] You also say, هُوَ أَذَلُّ مِنْ بَيْضَةِ البَلَدِ (Ṣ, M, A) ‡ *He is more abject*, or *vile, than the egg of the ostrich, which it abandons* (Ṣ, TA) *in the desert, and to which it does not return*. (TA.) [See again art. بيض.] Also هُوَ أَعَزُّ مِنْ بَيْضَةِ البَلَدِ ‡ [*He is more highly esteemed than the egg of the ostrich, which it lays in the sand*]; because the ostrich spreads its wings over it and sits upon it. (A in art. فرخ.) [See more in art. بيض.] — *A trace, mark*, or *vestige*, (T, Ṣ, M, Ḳ, [in the Ḳ mentioned in two places, but in the latter of these omitted in the CḲ,]) of a house, or dwelling: (TA:) and *a mark remaining upon the body*: (A'Obeyd, T:) pl. أَبْلَادٌ. (Ṣ, A'Obeyd, M, Ḳ.) — The *origin*, or *an element*, (عُنْصُر,) of a thing. (Th, M, Ḳ.) — See also the next paragraph, in three places: — and see بُلْدَةٌ.

بَلْدَةٌ: see بَلَدٌ, in three places. You say, إِنْ لَمْ تَفْعَلْ كَذَا فَهِيَ بَلْدَةٌ بَيْنِي وَبَيْنَكَ ‡ *If thou do not thus, it will be* [a cause of] *separation between me and thee*; (M,* A, TA;) i. e., I will alienate thee from me so that a country, or region, shall separate us, each from the other. (A, TA.) — Also *A desert*, or *waterless desert, in which one cannot find his way*: and *any extensive tract of land*. (T, L.) [Hence,] لَقِيتُهُ بِبَلْدَةٍ إِصْمِتَ *I found him*, or *met him, in a desert*, or *desolate, place, in which there was no one beside*. (M.) [See also art. صمت.] — And [hence, app.,] البَلْدَةُ *One of the Mansions of the Moon*, (M, Ḳ,) [namely, *the Twenty-first Mansion*,] *a patch of the sky*, (Ḳ,) *containing no stars*, (M, Ḳ,) or *containing only small stars*, (T,* M,) *between the* نَعَائِم *and* سَعْد الذَّابِح: (M, Ḳ:) sometimes the moon declines from it, and takes as its mansion the قِلَادَة: it [app. القلادة, accord. to the Ḳ, but accord. to the TA البلدة,] consists of six stars resembling a bow, (Ḳ,) in the sign of Sagittarius (القَوْس): (T:) or البلدة is *one of the Mansions of the Moon, consisting of six stars of Sagittarius* (القوس), *which the sun enters on the shortest day of the year*: (Ṣ:) [see مَنَازِلُ القَمَر, in art. نزل:] in the Ḳ it is also said that البَلَدُ is a Mansion of the Moon; but this appears to be a mistake, occasioned by the accidental omission of the word البَلْدَةُ; though البَلَدُ would seem to be an appropriate name for the mansion next after the نعائم:] IF says that البَلْدَةُ is *a star*, or *an asterism*, (نَجْم,) *said to be the* بَلْدَة, i. e. *breast, of the Lion*; not meaning the mansion thus called in the sign of Sagittarius: El-Ḥareeree finds fault with him for using this expression, [the بلدة of the Lion,] but Ibn-Ḍhafr replies that it occurs in the language. (TA.) — بَلْدَةٌ also signifies The *earth*, or *ground*. (Ṣ.) — Also (Ṣ, M, L, TA, [in the Ḳ بَلَد, by the accidental omission of the word البَلْدَةُ,]) The *pit between the two collar-bones, with the part around it*: or the *middle thereof*, i. e., *of that pit*: (M, Ḳ:) or the *third of the* فَلَك (which are six in number) *of that part of a horse's breast which is called the* زَوْر: or the *part called* رَحَى الزَّوْرِ (M:) or [so accord. to the M, but accord. to the Ḳ "and,"] the *breast*, syn. صَدْر, (Ṣ, M, A, Ḳ,) of a camel, (M, A,) or of that which has a foot like the camel's, and of a solid-hoofed animal, (M,) and of a man: (A:) and the *part immediately beneath the two prominent portions of flesh of the breast* of a horse, *extending to the arms*. (M, L.) Dhu-r-Rummeh says,

* أُنِيخَتْ فَأَلْقَتْ بَلْدَةً فَوْقَ بَلْدَةٍ *

She (the camel) *was made to lie down, and threw* her *breast upon* [*a tract of*] *ground*. (Ṣ, M.) And you say, فُلَانٌ وَاسِعُ البَلْدَةِ *Such a one is wide in the breast*. (Ṣ.) — Also ‡ The *palm of the*

hand. (M, A, TA. [In the Ḳ, by the accidental omission of the word الْبَلْدَةُ, this meaning is assigned to ↓بَلَدٌ.]) You say, ضَرَبَ بَلْدَتَهُ عَلَى بَلْدَتِهِ ‡ *He smote the palm of his hand upon his breast.* (A.) = See also بُلْدَةٌ, in two places: = and see بَلَادَةٌ.

بُلْدَةٌ (Ṣ, M, L, Ḳ) and بَلْدَةٌ ↓ (Ṣ, M, L) and بَلَدٌ ↓ [which is an inf. n. of بَلِدَ] (Ṣ, Ḳ) *Clearness, from hair, of the space between the eyebrows:* (Ṣ, L, Ḳ:) *i. q.* بُلْجَةٌ: or *more than* بُلْجَةٌ: or the *having the eyebrows not joined:* (M:) or ↓ the second signifies the *space between the eyebrows.* (M.) — And the first, The *form, aspect, appearance,* or *lineaments,* of the face. (Ḳ.) = See also بَلَادَةٌ.

البَلَدِيَّةُ: see بَلَدٌ.

بَلِيدٌ (Ṣ, M, Ḳ) and أَبْلَدُ ↓ (M, Ḳ) *Stupid, dull, wanting in intelligence;* (Ṣ, Mṣb;) *inert; wanting in vigour; not penetrating, sharp, vigorous,* or *effective, in the performing of affairs:* (T, M, Ḳ:*) [*soft, weak, feeble; wanting in endurance,* or *patience:*] *contr. of* جَلِيدٌ. (Ḳ.) — Also the former, A horse *that lags behind those that outstrip in running:* (T, TA:) and a camel (TA) *not to be rendered brisk, lively,* or *sprightly, by being put in motion.* (M, Ḳ, TA.) — See also مَبْلُودٌ.

بَلَادَةٌ [an inf. n. (of بَلُدَ) used as a subst.] (Ṣ, M, A) and بُلْدَةٌ ↓ and بَلْدَةٌ ↓ (M, TA) *Stupidity, dulness, want of intelligence,* (Ṣ, A,) or *of penetration, sharpness, vigour,* or *effectiveness, in the performing of affairs.* (M, TA.)

بَالِدٌ *Remaining, staying, abiding,* or *dwelling,* (Ṣ, Mṣb,) *in a* بَلَد [i. e. *country,* or *town,* &c.], (Mṣb,) or in a place. (Ṣ.) — تَالِدٌ بَالِدٌ *Lasting; that does not cease,* or *fail,* or *pass away:* the former word signifies *old;* and the latter is [said to be] an imitative sequent. (TA.)

أَبْلَدُ A man *having a space clear from hair between his eyebrows:* or *having eyebrows not joined: i. q.* أَبْلَجُ. (Ṣ, M.) = [*More,* and *most, stupid, dull, wanting in intelligence,* or *in penetration, sharpness, vigour,* or *effectiveness, in the performing of affairs:* see بَلُدَ.] You say, أَبْلَدُ مِنْ ثَوْرٍ [*More stupid,* &c., *than a bull*]. (A.) — See also بَلِيدٌ. — A man (Ṣ) *of large,* (Ṣ, Ḳ,) *big, gross, rude,* or *coarse,* (M,) *make.* (Ṣ, M, Ḳ.)

مُبْلِدٌ, (Ḳ,) or مُبْلَدٌ, (T,) *Old;* applied to a watering-trough or tank. (T, Ḳ.) So in the words of a poet, describing a watering-trough or tank,

* وَمُبْلِدٍ بَيْنَ مَوْمَاةٍ بِمَهْلَكَةٍ *

formed by transposition from مُلْبِدٍ, which [properly] means *cleaving to the ground:* (IAạr, T, TA:) or it is مُبْلَدٍ, (TA,) or مُبْلِدٍ, (T,) which means *abandoned, and worn, and no longer used, so that it threatens to fall to ruin.* (T, TA.)

مَبْلُودٌ *Confounded,* or *perplexed, and unable to see his right course:* [a pass. part. n., but] it has no verb answering to it: (M, TA:) or *idiotic; deficient,* or *wanting, in intellect;* or *bereft thereof:* (Esh-Sheybánee, M, Ḳ:) or *unable to proceed in,* or *prosecute, his journey, his means having failed him, or his camel that bore him stopping with him from fatigue or breaking down or perishing, or an event befalling him so that he cannot move:* (Aṣ, M:) all of these significations refer to confusion or perplexity: (M, L:) or one *whose modesty,* or *shame,* or *whose intellect, has quitted him;* as also ↓ بَلِيدٌ. (TA.)

بلز

طِينُ الإِبْلِيزِ *The mud of Egypt;* (Ḳ;) *what the Nile leaves behind it after retiring from the surface of the ground:* (TA:) a foreign word [arabicized, perhaps from the Greek πηλὸς, as suggested by De Sacy; who also remarks that it might be derived from the Greek ἰλὺς with the Egyptian masc. art. πι, were it not that ἰλὺς is fem.: (see his "Abd-allatif," p. 8:) if we might suppose ابليز to be an old mistranscription for ايليز, we might with good reason derive it from ἰλὺς, which, as pronounced by the modern Greeks, very nearly resembles إِيلِيز in sound]: (Ḳ:) [some of] the vulgar pronounce it with س. (TA.) — [Also applied to *Clay; plastic clay;* or *potters' earth.*]

بلس

4. ابلس, (inf. n. إِبْلَاسٌ, Ṣ, &c.,) *He despaired,* (Aboo-Bekr, Ṣ, M, Mṣb, Ḳ,) or *gave up hope,* (Aboo-Bekr, TA,) مِنْ رَحْمَةِ اللهِ *of the mercy of God.* (Aboo-Bekr, Ṣ, TA.) — *He became broken [in spirit], and mournful.* (Ṣ, TA.) — *He was,* or *became, silent,* (Ṣ, M, A, Mṣb,) *returning no reply, or answer,* (TA,) *by reason of grief,* (Ṣ,) or *of despair.* (A.) — *He was,* or *became, confounded,* or *perplexed, and unable to see his right course.* (Ibn-'Arafeh, Ḳ.) — *He was,* or *became, cut short,* or *stopped,* (Ḳ, TA,) فِى حُجَّتِهِ [*in his argument,* or *plea*]. (TA.) — *He became unable to prosecute his journey:* or *was prevented from attaining his wish;* syn. قُطِعَ بِهِ. (Th, M, TA.) — *He repented;* or *grieved for what he had done.* (M.) = *He caused* a person *to despair.* (Ḥar p. 138.)

بَلِسٌ *Despairing,* (مُبْلِسٌ,) *and silent respecting what is in his mind,* (Ḳ, TA,) *by reason of grief* or *fear.* (TA.)

بَلَاسٌ, (Ṣ, Mṣb, Ḳ,) like سَلَامٌ, (Mṣb,) and سَحَابٌ, (Ḳ,) [in a copy of the M written بِلَاس,] *A* [*garment,* or *piece of stuff, of the kind called*] مِسْح [i. e. of *hair-cloth*]: (Ṣ, M, Mṣb, Ḳ:) used in this sense by the people of El-Medeeneh: (Ṣ:) a Persian word; (AO, Ṣ, Mṣb;) originally بَلَاسْ, without ال: (TA:) arabicized: (Ṣ, Mṣb:) also called by the Arabs بِلَاس, with the ب termed مُشَبَّع: (TA:) pl. بُلُسٌ. (M, Mṣb, Ḳ.) [The pl.] بُلُسٌ is also applied to *Large sacks of* مُسُوح [i. e. *hair-cloths*], *in which figs are put,* [*or,* more probably, *in which straw is put,* for التِّبْن, which I find in two copies of the Ṣ and in the TA, can hardly be doubted to be a mistranscription of التِّبْن], *and upon which is paraded he who is made a public example that others may take warning from him, and the subject of a proclamation* [*acquainting the spectators with his offence*]: whence the imprecation, أَرَانِيكَ اللهُ عَلَى البُلُسِ [*May God show me thee upon the large hair-cloth-sacks*]. (Ṣ, TA.)

بَلَسَانٌ [The *balsam-tree;* or the *species that produces the balsam of Mekkeh;* i. e., the *amyris opobalsamum;*] *a certain kind of tree,* (M,) or *shrub, resembling the* حِنَّآء, (Ḳ,) *having many leaves, inclining to white, in odour resembling the* سَذَاب [or *rue*], (TA,) *the berry of which has an unguent,* (Lth, M, TA,) *which is hot,* (Lth, TA,) *and its unguent is in great request:* (Lth, Ḳ, TA:) *its unguent* [*opobalsamum*] *is more potent than its berry* [*carpobalsamum*], *and its berry is more so than its wood* [*xylobalsamum*]: *the best of its wood is the smooth, tawny-coloured, pungent and sweet in odour: it is hot and dry in the second degree; and its berry is a little hotter than it: its wood opens stoppages of the nose, and is good for the sciatica and vertigo and headache, and clears cloudiness of the eye, and is good for asthma and oppression of the breath, and for flaccidity of the womb, used by fumigation; it is also beneficial in cases of barrenness, and counteracts poisons and the bite of vipers:* (the Minhάj, TA:) it is said in the Ḳ and in the Minhάj, and by most of the physicians and those who treat of drugs, that it grows only at 'Eyn-Shems, in the neighbourhood of El-Ḳáhireh, the place called El-Maṭareeyeh; but MF observes that this is strange, as it is well known that it is mostly found in the district of El-Ḥijáz, between the Ḥarameyn and El-Yembo', whence it is conveyed to all countries: the truth, however, is, that it ceased to grow at 'Eyn-Shems in the latter part of the eighth century [of the Flight], and it was endeavoured [successfully] to be made to grow in El-Ḥijáz. (TA.) [See also De Sacy's "Abd-allatif," p. 89.]

بَلَّاسٌ *One who sells what is termed* بَلَاس. (Ḳ.)

إِبْلِيسُ [A name of *Satan*]; from أَبْلَسَ, (Ṣ, M, Mṣb, Ḳ,) in the first of the senses assigned to it above, (Ṣ, M, Mṣb,) accord. to some; (M, Mṣb, Ḳ;) his former name being عَزَازِيلُ: (Ṣ, TA:) or it is a foreign word, (Aboo-Is-ḥáḳ, M, Mṣb, Ḳ,) and for this reason, (Aboo-Is-ḥáḳ, M, Mṣb, TA,) and its being also determinate, (Aboo-Is-ḥáḳ, M, TA,) or a proper name, (Mṣb,) it is imperfectly decl.; (Aboo-Is-ḥáḳ, M, &c.;) for if it were an Arabic word, it would be perfectly decl., like إِجْفِيلٌ and إِخْرِيطٌ. (Mṣb.)

بلسان

بَلَسَانٌ: see art. بلس.

بلط

1. بَلَطَ, (IDrd, Ḳ,) [aor., accord. to a rule observed in the Ḳ, ـُ,] inf. n. بَلْطٌ, (IDrd, TA,) *He spread,* or *paved,* (Ḳ, TA,) a house, (Ḳ,) and the ground, (TA,) *with* بَلَاط [or *flag-stones*], (Ḳ, TA,) or *with baked bricks;* (TA;) as also ↓ بلّط, (Ḳ,) inf. n. تَبْلِيطٌ; (TA;) and ↓ ابلط;

(Ḳ:) or, as also ٢ the second, *he made* [or *constructed*] a wall *with* بَلَاط: (IDrd, TA:) or ٢the second, *he made* a house *plain*, or *even*. (TA.) ═ *He struck* him, or it, *with the* بَلْط [q. v.]. (TA.)

2: see 1, in three places. ═ The vulgar phrase بَلِّط السَّفِينَةَ signifies *Make thou fast the ship;* as though it were an order to make it cleave to the ground. (TA.) [You say, بَلَّطَ السَّفِينَةَ فِى الرَّمْلِ, meaning *He ran the ship aground upon the sand.*]

3. بالط القَوْمُ بَنِى فُلَانٍ *The people*, or *company of men, alighted with the sons of such a one, each party to oppose the other, upon the ground:* (Ḳ,* TA:) from بَلَاطٌ signifying the "earth," or "ground;" or "even, smooth ground." (TA.) مُبَالَطَةٌ, (Ḳ,) inf. n. بالط القَوْمُ, (Ṣ,) *The people*, or *company of men, contended, one with another, in fight with swords,* (Ṣ,* Ḳ, TA,) *upon their feet;* (TA;) as also ٢تبالطوا: (Ṣ, Ḳ:) مبالطة is only upon the ground; (Z, TA;) and you do not say تبالطوا when the people are riders. (TA.) ═ بَالَطَنِى *He fled from me,* (AḤn, Ḳ,) *and went away in the land:* (AḤn, TA:) or *he left me; quitted me.* (TA.)

4. أَبْلَطَ *He clave to the* [بَلَاط, i. e.] *earth*, or *ground;* (Ḳ;) said of a man: (TA:) *he became bankrupt*, or *insolvent*, or *reduced to a state of difficulty* or *poverty*, or *without any property, and clave to the* بَلَاط: (AHeyth:) *he became poor, and his property went away;* as also أَبْلَطَ: (Ṣ, Ḳ:) so says Ks; and AZ says the like: (Ṣ:) or *he became poor;* or *had little property.* (TA.) ═ أَبْلَطَ اللِّصُّ القَوْمَ *The robber left the people*, or *company of men, upon the surface of the ground, and left them not anything:* (Lḥ, TA:) or simply, *left them not anything.* (Ḳ.) ═ ابلط المَطَرُ الأَرْضَ *The rain fell upon the* بَلَاط [or *surface*] *of the earth,* (Ḳ, TA,) *so that no dust was seen upon it.* (TA.) ═ See also 1.

6: see 3.

بَلْطٌ and ٢بُلْطٌ [*An axe;*] *i. q.* مِخْرَطٌ; (Ḳ, TA;) i. e. the *iron instrument with which the* خَرَّاط *barks and planes* (يَخْرِط) [*a branch of a tree*]: an Arabic word: the vulgar call it ٢بَلْطَةٌ [now mostly applied to *a battle-axe;* in Turkish بَالْتَهْ]. (TA.) AḤn says, An Arab of the desert quoted to me,

* فَالْبَلْطُ يَبْرِى حِيدَ الفَرْفَارِ *

[*And the axe pares off the knobs*, or *knots, of the* tree called *farfár*]: حِيدَةٌ [the sing. of حِيدٌ] signifying a knob (سِلْعَة) in a tree; or a knot; which is cut off, and whereof vessels are shaped out, so that they are variegated and beautiful. (TA.)

بَلْطٌ: } see بَلْطٌ.
بَلْطَةٌ: }

بُلْطِىٌّ [The *labrus Niloticus;*] *a kind of fish that is found in the Nile, said to eat of the leaves of Paradise: it is the best of fish:* and they liken to it him who is rising out of childhood, in a state of youthfulness and tenderness or delicateness. (TA.)

بَلَاطٌ The *earth*, or *ground:* (TA:) or *even, smooth ground.* (Ḳ, TA.) ═ The *face*, or *surface*, of the earth, or ground: (Ḳ:) or the *part where what is hard*, thereof, i. e. of the earth or ground, *ends:* (AḤn, Ḳ:) or the *hard part of the exterior* thereof. (A, TA.) ═ [*Flag-stones*, or *flat stones for pavement;* and *baked bricks for pavement;* (a coll. gen. n., of which the n. un. is with ة;)] *stones*, (Ṣ, Mṣb, Ḳ,) and *any other things*, (Mṣb,) *which are spread in a house* (Ṣ, Ḳ) *&c.*, (Ṣ,) or *with which a house is spread* or *paved.* (Mṣb.) ═ *Any ground*, or *floor, paved with such stones*, or *with baked bricks;* (Ḳ;) [*a pavement.*] ═ You say with respect to a niggardly and mean man, مَا ذَا يَأْخُذُ الرِّيحُ مِنَ البَلَاطِ [*What will the wind take from the pavement?*]. (TA.) ═ And رَجُلٌ بَلَاطٌ †*A man poor*, or *in want.* (TA.) ═ And إِنَّهَا حَسَنَةُ البَلَاطِ إِذَا جُرِّدَتْ ‡ *Verily she is goodly*, or *beautiful, in skin when she is stripped.* (TA.)

بَلُّوطٌ [The *acorn;*] *a certain thing well known;* (Ṣ;) the *fruit*, or *produce, of a kind of tree*, [namely, *the oak,*] *which is eaten*, (Mgh, Mṣb,) *sometimes*, (Mṣb,) *and with the bark of which one tans*, (Mgh, Mṣb,) *sometimes:* (Mṣb:) or [the *oak;* or this kind of tree is properly called شَجَرُ البَلُّوط;] *a kind of tree; the fruit*, or *produce, whereof they used as food, in ancient times; cold and dry* (Ḳ, TA) *in the second degree, or, as some say, in the first; or its dryness is in the third degree;* or *it is hot in the first degree;* (TA;) *heavy, coarse*, (Ḳ, TA,) *slow of digestion, bad for the stomach, occasioning headache, injurious to the bladder, but rendered good by its being roasted and having sugar added to it;* (TA;) *suppressing the urine*, (Ḳ, TA,) *and rendering it difficult; preventing exhaustion by loss of blood, and the emission of blood* [*from a wound*]; *good for hardnesses, with the fat of a kid; preventing the progress of* [*the disease in the mouth called*] قُلَاع, *and* فروع [app. a mistake for قُرُوح, or *wounds*], *when it is burnt; preventing also excoriation, and poisons, and looseness of the bowels; and very nutritious when easily digested.* (TA.) [See also عَفْص. ═ Forskål, in his Flora Aegypt., p. lvi., mentions this name as applied to The *common ash-tree; fraxinus excelsior.*] ═ بَلُّوطُ المَلِكِ, according to some, The *walnut:* accord. to others, the شَاهْبَلُّوط [a Persian word, and also used by Arabs in the present day, applied to the *chestnut*]: as is said in the Minhâj. (TA.) ═ بَلُّوطُ الأَرْضِ [applied in the present day to The herb *germander*, or *chamædrys;*] *a certain plant, the leaves of which resemble the* هِنْدِبَآء [or *endive*]: it is *diuretic; aperient; and wasting to the spleen.* (Ḳ.)

بَلَالِيطُ *Level*, or *even, lands*, or *tracts of ground:* (Ḳ:) no sing. to it is known. (Seer.) [See also بَلَاطٌ.]

[مُبْلِطٌ and مُبْلَطٌ, as epithets applied to a man, part. ns. of أَبْلَطَ and أُبْلِطَ, which see above.]

بلع

1. بَلِعَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. بَلْعٌ, (TA, [and the same is indicated in the Ḳ,]) or بَلْعٌ when the object is food, but بَلْعٌ when it is water or spittle; (Mṣb;) and بَلَعَهُ, aor. ـَ, inf. n. بَلْعٌ; (Mṣb;) and ٢ابتلعهُ; (Ṣ, Mṣb, Ḳ;) and ٢تبلّعهُ; (IAar;) and ٢بَلْعَمَهُ, inf. n. بَلْعَمَةٌ; (Ṣ* and TA in art. بلعم;) *He swallowed it.* (IAar, TA.) It is said in a proverb, لَا يَصْلُحُ رَفِيقًا مَنْ لَمْ يَبْتَلِعْ ٢رِيقَا [*He is not suitable*, or *fit, for being a companion who does not swallow* his *spittle;* meaning, †*who does not restrain his anger*]. (TA.) You say also, بَلْعَمَ ٢اللُّقْمَةَ meaning *He ate the morsel.* (TA in art. بلعم.) And بَلَعَ الطَّعَامَ and ٢ابتلعهُ also signify [*He swallowed the food without chewing it;*] *he did not chew the food.* (TA.)

2. بلّع الشَّيْبُ فيه, (Ḳ,) or فِى رَأْسِهِ, (Ṣ, TA,) inf. n. تَبْلِيعٌ, (Ṣ, Ḳ,) *Hoariness began to appear* (Ṣ, Ḳ) *upon him,* (Ḳ,) or *upon his head:* (Ṣ:) or *rose:* (A, TA:) or *spread much.* (TA.) [See also بَلَّغَ.] Ḥassán says,

* قَدْ بَلَّعَتْ بِى ذُرْأَةٌ فَأَلْحَفَتْ *

[*Hoariness*, or *grayness*, or *the like, had begun to appear*, &c., *upon me, and marred* me]; making the verb trans. by بِ because it has the meaning of قَدْ آلَمَتْ [*it had given pain*, and this verb is thus made trans.]; or substituting بِى for فِىَّ on account of the measure, which would not be right if he said فِىَّ. (TA.) You say also, تبلّع ٢فِيهِ الشَّيْبُ *Hoariness appeared upon him.* (IAar.)

4. ابلعهُ الشَّىْءَ (Ṣ, Ḳ,* TA) *He made him to swallow the thing:* (Ṣ, TA:) or *he enabled him to swallow the thing.* (Ḳ,* TA.) You say, أَبْلِعْنِى رِيقِى [*Suffer thou me to swallow my spittle;*] *give thou me time to swallow my spittle.* (Ḳ, TA.)

5: see 1: ═ and 2.

8: see 1, in three places.

Q. Q. 1. بَلْعَمَ: see 1, in two places. [The م in this word is generally held to be augmentative: see بَلْعَمٌ.]

بُلَعٌ, applied to a man, *Voracious; a great eater;* as also ٢بُلَعَةٌ and ٢مِبْلَعٌ (Ḳ) and ٢بَوْلَعٌ: (IAar, Ḳ:) [٢بَلَّاعٌ signifies the same:] and ٢هِبْلِعٌ, (Ṣ and Ḳ in art. هبلع,) in which the ه is said by some to be augmentative, (TA,) and ٢هَبَلَّعٌ (Lth, Ḳ) and ٢هِبْلَاعٌ, (IDrd, Ḳ,) also signify the same; (Ṣ in art. هبلع;) or *voracious*, or *a great eater, who takes large mouthfuls, and is wide in the* حَنْجُور [app. here meaning the *fauces*]: (Lth, and Ḳ in art. مبلع:) and ٢بَلَعَةٌ, applied to a woman, one *who swallows everything.* (Fr.) يَا بَلَّاعَ ٢الأَيْرِ [app. meaning يَا مَأْبُونُ] is an expression of vituperation used by the people of Syria. (TA.) ═ سَعْدُ بُلَعَ, (Lth, Ṣ, Ḳ,) determinate, (Lth, Ḳ,) [the latter word imperfectly decl.,] *One of the Mansions of the Moon;* (Ṣ, Ḳ;) [namely, *the Twenty-third;*] which rose [aurorally], (Ṣ, Ḳ,)

as they assert, (Ṣ,) when God said, يَا أَرْضُ ٱبْلَعِى مَآءَكِ [Ḳur xi. 46]; (Ṣ, Ḳ;) *consisting of two stars near together;* (Ṣ;) or *two stars, straight* (مُسْتَوِيَانِ) *in course,* (IḲt, Ḳ,) or *near together and oblique;* (TA;) *one of them dim, and the other bright, and called* بَالِعٌ, as though it swallowed the former, (IḲt, Ḳ, TA,) namely, the dim one, and took its light: (TA:) it rises [aurorally] in the last night but one [lit. one night remaining] of كَانُون الآخِر [Jan., O. S.], and sets [aurorally] when one night has passed of آب [Aug., O. S.]. (IḲt, Ḳ.) [Accord. to my calculation, it thus rose in Arabia about the commencement of the era of the Flight, on the 29th of Jan., O. S., and set aurorally on the 30th of July. See مَنَازِلُ القَمَرِ, in art. نزل: and see also سَعْدٌ.] The rhyming-proser of the Arabs says, إِذَا طَلَعَ سَعْدُ بُلَعْ اِقْشَعَرَّ الرَّبْعُ وَلَحِقَ الهَبْعُ وَصِيدَ المُرَعْ وَصَارَ فِى الأَرْضِ لُمَعْ [*When Saad-Bula' rises* aurorally,] *the* رَبْع [or *young camel brought forth in the season called* رَبِيع, which is the beginning of the breeding-time,] *becomes strong in his walk, and quick, but not strong to labour, and the* هَبَع [or *young camel brought forth in the end of the breeding-time*] *acquires some strength, and attains to him, and the* مُرَع, a kind of bird, *is then,* it seems, *caught,* or *snared,* [*and parts differing in colour from the rest become apparent in the earth.*] (TA.) ═ Also The *hole,* or *perforation,* of the بَكْرَة [or sheave of a pulley]: n. un. with ة: (Ḳ:) or the *hole,* or *perforation, in the* قَامَة *of the* بَكْرَة [which here means *the pulley,* or *sheave with its apparatus*]: (Ṣ:) or بُلَعَةٌ has this latter signification; and بُلَعٌ is its pl.; [or is a coll. gen. n.;] so explained by Az; and this is the correct explanation. (Marginal note in a copy of the Ṣ.)

بُلْعَةٌ *A gulp,* or *as much as one swallows at once,* of beverage; like جُرْعَةٌ. (TA.)

بُلَعَةٌ, as an epithet: see بُلَعٌ, in two places: ═ and as a subst.: see the same, last sentence.

بَلْعَمٌ, applied to a man, (Ṣ,) *That eats much, and swallows food vehemently.* (Ṣ, Ḳ.*) The م is augmentative, (Ṣ,) accord. to most authorities. (TA.)

بُلْعُمٌ: see what next follows.

بُلْعُومٌ and بُلْعُمٌ; (Mṣb, and Ṣ and Ḳ in art. بلعم;) the latter a contraction of the former; the م augmentative; (Mṣb;) The *place of passage of the food in the* حَلْق; (Ṣ, Mṣb, Ḳ, TA;) the *gullet,* or *œsophagus;* (Ṣ, Mṣb;) as also مَبْلَعٌ: (TA:) or this last, *i. q.* حَلْقٌ [which is properly the *fauces;* but by a synecdoche, the *throat,* or *gullet*]. (Ḳ.) [See an ex. voce سُرْمٌ.] ═ Also, the first, *A torrent, in ground such as is termed* قُفّ, *entering into the earth.* (AḤn, and Ḳ in art. بلعم.) ═ And The *whiteness that is upon the lip of the ass,* (Ḳ in art. بلعم,) *at the extremity of the mouth.* (TA in that art.)

بَلُوعٌ a subst. signifying *A medicine which is swallowed.* (TA.) ═ *Beverage:* or *wine:* syn. شَرَابٌ. (TA.) ═ قِدْرٌ بَلُوعٌ ‡ *A wide cooking-pot,* (A, Ḳ, TA,) *that swallows what is thrown into it.* (A, TA.)

بَلَّاعٌ: see بُلَعٌ, in two places.

بَلَّاعَةٌ: / بَلُّوعَةٌ: / بُلَّيْعَةٌ: } see بَالُوعَةٌ.

بَالِعٌ: / بَوْلَعٌ: } see بُلَعٌ.

بَالُوعَةٌ, (Ṣ, Mṣb, Ḳ,) of the dial. of El-Baṣrah, (TA,) and بَلُّوعَةٌ, (Ṣ, Mṣb, Ḳ,) and بَلَّاعَةٌ, (Ḳ,) and بُلَّيْعَةٌ, (TA,) *A hole,* or *perforation, in the midst of a house;* (Ṣ;) *a sink-hole; a hole,* or *perforation, into which water descends:* (Mṣb:) or *a well that is dug* (Ḳ, TA) *in the midst of a house,* (TA,) *narrow at the head, into which run the rain-water and the like:* (Ḳ, TA:) pl. [of the first] بَوَالِيعُ (Ṣgh, Ḳ) and [of the others] بَلَالِيعُ. (Ṣ, Ṣgh, Ḳ.)

مَبْلَعٌ: see بُلْعُومٌ.

مِبْلَعٌ: see بُلَعٌ.

مُبْلَعَةٌ A well (رَكِيَّةٌ) *cased with stones,* or *with baked bricks, from the bottom to the brink:* (O, TṢ, Ḳ:) from Ibn-'Abbád. (TA.)

هِبْلَعٌ: / هَبَلَّعٌ: / هِبْلَاعٌ: } see بُلَعٌ.

بلعم

بَلْعَمٌ: / بَلْعَمٌ: / بُلْعَمٌ: / بُلْعُومٌ: } see art. بلع.

بلغ

1. بُلُوغٌ [inf. n. of بَلَغَ] and إِبْلَاغٌ [inf. n. of ابلغ, but it seems that ابلاغ is here a mistranscription for بَلَاغٌ, which is, like بُلُوغٌ, an inf. n. of بَلَغَ, and this observation will be found to be confirmed by a statement immediately following this sentence,] signify The *reaching, attaining, arriving at,* or *coming to, the utmost point, of that to which,* or *towards which, one tends* or *repairs* or *betakes himself, to which one directs his course,* or *which one seeks, pursues, endeavours to reach, desires, intends,* or *purposes; whether it be a place, or a time, or any affair or state or event that is meditated or intended or determined or appointed:* and sometimes, the *being at the point thereof:* so says Abu-l-Ḳásim in the Mufradát. (TA: [in which it is said, in the supplement to the present art., that بَلَاغٌ signifies The *reaching, attaining, arriving at,* or *coming to, a thing.*]) You say, بَلَغَ المَكَانَ, (Ṣ, Ḳ,) and المَنْزِلَ, (Mṣb,) [aor. ـُ,] inf. n. بُلُوغٌ (Ṣ, Ḳ) [and بَلَاغٌ, as shown above], *He reached, attained, arrived at,* or *came to,* (Ṣ, Mṣb, Ḳ,) *the place,* (Ṣ, Ḳ,) and *the place of abode:* (Mṣb:) and (so in the Ṣ, but in the Ḳ "or,") *he was,* or *became, at the point of reaching it, attaining it,* &c. (Ṣ, Ḳ.) فَبَلَغْنَ أَجَلَهُنَّ, in the Ḳur [ii. 232], means *And they have fully attained,* or *ended, their term.* (Mṣb.) But فَإِذَا بَلَغْنَ أَجَلَهُنَّ, in the same [lxv. 2], means *And when they are near to attaining,* or *ending, their term:* (Ṣ, TA:) or *are at the point of accomplishing their term.* (Mṣb, TA.) It has the first of the meanings explained above in the phrase, بَلَغَ أَشُدَّهُ [Ḳur xii. 22 &c., *He attained his manly vigour,* or *full maturity,* &c.]. (TA.) And in بَلَغَ أَرْبَعِينَ سَنَةً [Ḳur xlvii. 14, *He attained* the age of *forty years*]. (TA.) And in بَلَغَ مَعَهُ السَّعْىَ [Ḳur xxxvii. 100, *He attained to working with him*]. (TA.) In the Ḳur [iii. 35], occurs the phrase, وَقَدْ بَلَغَنِىَ الكِبَرُ [*When old age hath come to me,* or *overtaken me*]: and in another place [xix. 9], وَقَدْ بَلَغْتُ مِنَ الكِبَرِ عِتِيًّا [*And I have reached the extreme degree of old age:* so explained in the Expos. of the Jel]: phrases like أَدْرَكْتُهُ and أَدْرَكَنِى الجَهْدُ. (Er-Rághib, TA.) You say also, لَزِمَهُ ذٰلِكَ بَالِغًا مَا بَلَغَ with the accus. case as a denotative of state; meaning [*That clave to him,* or *adhered to him,* &c.,] *rising to its highest degree* or *point;* from بَلَغَ المَنْزِلَ, explained above. (Mṣb.) [But بَالِغًا مَا بَلَغَ more frequently means *Whatever point, degree, amount, sum, quantity, number,* or *the like, it may reach, attain, arrive at, come to,* or *amount to.*] And بَلَغَ فُلَانٌ مَبْلَغَهُ and مَبْلَغَتَهُ [*Such a one reached,* or *attained, his utmost point* or *scope* or *degree*]. (TA.) And بَلَغَ فِى العِلْمِ المَبَالِغَ [*He attained, in knowledge,* or *science, the utmost degrees of proficiency*]. (TA.) And بَلَغَ فِى الجَوْدَةِ مَبْلَغًا [*It reached a consummate degree in goodness*]. (Ṣ, Ḳ,* TA.) And بَلَغَ مِنَ الجَوْدَةِ مَبْلَغًا [*He attained a consummate degree of goodliness*]: said of a boy that has attained to puberty. (O, TA.) And بَلَغَ غَايَتَهُ فِى الطَّلَبِ [*He did his utmost,* or *used his utmost power* or *ability, in seeking to attain an object*]. (Mṣb in art. جهد.) And بَلَغَ أَقْصَى مَجْهُودِ بَعِيرِهِ فِى السَّيْرِ [*He exerted the utmost endeavour,* or *effort,* or *power,* or *strength, of his camel, in journeying*]. (Ṣ in art. نكث.) And بَلَغَ جَهْدَ دَابَّتِهِ *i. q.* جَهَدَهَا [*He jaded, harassed, distressed, fatigued,* or *wearied, his beast*]: (Ḳ in art. جهد:) and in like manner, بَلَغَ مَشَقَّتَهُ and بَلَغَ مِنْهُ المَشَقَّةَ *i. q.* جَهَدَهُ [and شَقَّ عَلَيْهِ, i. e. *He,* or *it, jaded him, harassed him,* &c.; *distressed him, afflicted him, oppressed him, overpowered him:* thus in each of these instances, as in many similar cases, the verb with the inf. n. that follows is equivalent to the verb of that inf. n.]. (Mṣb in art. جهد.) [And, elliptically, بَلَغَ مِنْهُ *i. q.* بَلَغَ مِنْهُ المَشَقَّةَ, explained above: and often meaning *It took,* or *had, an effect upon him; it affected him:* frequently said of wine and the like: and of a saying; as in the Ksh and

Bḍ in iv. 66, where يَبْلُغُ مِنْهُمْ is followed by وَيُؤَثِّرُ فِيهِمْ as an explicative: see also بَلِيغٌ.] And بَلَغْتَ مِنَّا البُلَغِينَ, (Ṣ, K,) and كُلَّ البِلَغِينَ, and مَبْلَغَ البُلَغِينَ: (K:) see البُلَغِينَ below. And بَلَغْتُ مِنَ الأَمْرِ المَشَقَّةَ [*I experienced distress from the affair*, or *event*]. (TA in art. مض.) [See also an ex. voce إِبِدٌّ. بَلَغَنِى also signifies *It has come to my knowledge*, or *been related to me*, or *been told me*; or *it came to my knowledge*, &c.: and in this case it is generally followed by أَنَّ, or by أَنْ as a contraction of أَنَّ: for exs., see these two particles. And in like manner, بَلَغَنِى عَنْهُ *Information has come to me*, or *information came to me, from him*, or *concerning him*, that such a thing has happened, or had happened.] And بَلَغَ said of a letter or writing, inf. n. بَلَاغٌ and بُلُوغٌ, *It reached, arrived*, or *came*. (Mṣb.) And said of a plant, or of herbage, *It attained its full growth*: (TA:) and of a tree, such as a palm-tree &c., *its fruit became ripe*: (AḤn, TA:) and of fruit, *it became ripe*. (Mṣb.) Also, said of a boy, (T, Ṣ, M, &c.,) aor. ـُ, inf. n. بُلُوغٌ, or, as IKoot says, بَلَاغٌ, (Mṣb,) *He attained to puberty, virility, ripeness*, or *maturity*; syn. أَدْرَكَ, (T, Ṣ, Mṣb, K,) and احْتَلَمَ; (M, Mṣb;) and *attained a consummate degree of goodliness* (بَلَغَ مِنَ الجَوْدَةِ مَبْلَغًا): (O, TA:) as though he attained the time of the writing of his marriage-contract, and of his having duties or obligations imposed upon him: (TA:) and in like manner one says of a girl, بَلَغَ, (T, TA,) or بَلَغَتْ. (TA.) — بَلَغَ اللّٰهُ بِهِ [*God caused him to reach, attain, arrive at*, or *come to, his appointed end*, or *term of life*; أَجَلَهُ, or the like, being understood]. (TA.) You say, بَلَغَ اللّٰهُ بِكَ أَكْلَأَ العُمُرِ, i. e. [*May God cause thee to reach*, or *attain*,] *the extreme*, or *most distant, period of life!* (Ṣ and TA in art. كلأ.) And فَعَلْتُ بِهِ مَا بَلَغَ بِهِ الأَذَى وَالمَكْرُوهَ [*I did with him that which caused him to come to what was annoying*, or *hurtful, and evil*]. (TA.) And بَلَغَ بِهِ البِلَغِينَ: see the last word of this phrase below. — بُلِغَ, like عُنِىَ, *He* (a man) *was*, or *became, jaded, harassed, distressed, fatigued*, or *wearied*. (K.) = بَلُغَ, [aor. ـُ,] (Ṣ, Mṣb, K,) inf. n. بَلَاغَةٌ (Ṣ, Mṣb,) *He was*, or *became* بَلِيغٌ, i. e. فَصِيحٌ [more properly signifying *chaste*, or *perspicuous, in speech*, but here meaning *eloquent*]; (Ṣ,* Mṣb, K;) and *sharp*, or *penetrating*, or *effective, in tongue*; (Mṣb;) *attaining, by his speech*, or *diction, the utmost scope of his mind and desire*. (K,* TA.) The difference between بَلَاغَةٌ and فَصَاحَةٌ is this: that the latter is an attribute of a single word and of speech and of the speaker; but the former is an attribute only of speech and the speaker: (Kull:) بلاغة in the speaker is *A faculty whereby one is enabled to compose language suitable to the exigency of the case*, i. e., *to the occasion of speaking* [*or writing*], *with chasteness*, or *perspicuity*, or *eloquence, thereof*: in language, it is *suitableness to the exigency of the case*, i. e., *to the occasion of speaking* [or *writing*], *with chasteness* or *perspicuity*, or *eloquence, thereof*. (KT.)

2. تَبْلِيغٌ and إِبْلَاغٌ [inf. ns. of بلّغ and ابلغ] signify The *causing to reach, attain, arrive*, or *come; bringing, conveying*, or *delivering*: (Ṣ, K, TA:) the former is the more common. (Er-Rághib, TA.) [You say, بلّغهُ المَكَانَ *He caused him*, or *it, to reach, attain, arrive at*, or *come to, the place*. And بلّغهُ مَقْصُودَهُ *He caused him to attain his object of aim* or *endeavour* &c.] And بَلَّغْتُ الرِّسَالَةَ [*I brought, conveyed*, or *delivered, the message*]. (Ṣ.) And بلّغهُ السَّلَامَ, (Mṣb,) and الخَبَرَ, (TA,) as also ابلغهُ, (Mṣb, TA,) *He brought, conveyed, delivered*, or *communicated, to him the salutation*, (Mṣb,) and *he brought*, &c., or *told, to him the news*, or *information*. (TA.) [And بَلَّغَنِى عَنْ فُلَانٍ *He told me from such a one*, or *on the part of such a one*, some piece of information, or that some event had happened, &c.] = بلّغ الفَارِسُ, (Ṣ, A, K,) inf. n. تَبْلِيغٌ, (K,) *The horseman stretched forth*, or *extended, his hand*, or *arm, with the rein of his horse*, [or *gave the rein to his horse*,] *in order that he might increase in his running*. (Ṣ, A, K.) = بلّغ الشَّيْبُ فِى رَأْسِهِ *Hoariness began to appear on his head*; accord. to IAar; as also بلّع, with the unpointed ع: the Baṣrees assert that the former is a mistranscription; but it is related as heard from Th, by Aboo-Bekr Eṣ-Ṣoolee. (TA.)

3. بالغ, (Ṣ, Mṣb, K, &c.,) inf. n. مُبَالَغَةٌ (JK, K, &c.) and بِلَاغٌ, (K,) *He exceeded the usual*, or *ordinary*, or *the just*, or *proper, bounds*, or *degree*, in a thing; *acted egregiously*, or *immoderately*, or *extravagantly*, therein: (KL:) *he strove*, or *laboured; exerted himself*, or *his power* or *efforts* or *endeavours* or *ability; employed himself vigorously, strenuously, laboriously, sedulously, earnestly, with energy* or *effectiveness; took pains*, or *extraordinary pains*: (K, TA:) *he did not fall short of doing what was requisite*, or *what he ought; did not flag*, or *was not remiss*: (Ṣ, K, TA:) *he exerted unsparingly his power* or *ability*, or *effort* or *endeavour*, or *the utmost thereof*: (Mṣb:) *he accomplished*, or *did*, or *attained, the utmost of his power* or *ability*, or *effort* or *endeavour; he did his utmost*: (JK:) فِى أَمْرٍ [*in an affair*]: (Ṣ, K, TA:) or فِى كَذَا, meaning *in the pursuit of such a thing*. (Mṣb.) [بالغ فِى كَذَا may be rendered as above, or *He did such a thing much, exceedingly, egregiously, extraordinarily, immoderately, extravagantly, excessively, vehemently, energetically, superlatively, excellently, consummately, thoroughly*. Hence مُبَالَغَةٌ in explanations of words; meaning *Intensiveness; muchness; extraordinariness; excessiveness; vehemence; energy; emphasis; hyperbole*; &c.; and sometimes, *frequentative signification*. Thus, اسْمُ مُبَالَغَةٍ means *A noun of intensiveness*; or *an intensive epithet*: as شَكُورٌ "very thankful," or "very grateful;" and حَمَّادٌ "a great praiser," or "a frequent praiser."]

4. ابلغ, inf. n. إِبْلَاغٌ: see 2, in two places. [Hence,] ابلغ الأَمْرَ جَهْدَهُ [*He brought his utmost power* or *ability*, or *effort* or *endeavour, to the performance*, or *accomplishment, of the affair*]. (TA.) And أَبْلَغْتُ إِلَيْهِ فَعَلْتُ بِهِ مَا بَلَغَ بِهِ i. e. الأَذَى وَالمَكْرُوهَ [*I did with him that which caused him to come to what was annoying*, or *hurtful, and evil*]. (TA.) = See also 1, first sentence; where it is said that إِبْلَاغٌ is syn. with بُلُوغٌ; but this is app. a mistake. = [مَا أَبْلَغَهُ, and أَبْلِغْ بِهِ, *How eloquent is he!*].

5. تبلّغ المَنْزِلَ *He constrained himself to reach*, or *attain, the place of abode, until*, or *so that, he did reach* [*it*], or *attain* [*it*]. (K.) — تبلّغ بِهِ *He was satisfied*, or *content, with it*, (Ṣ, Mṣb, K,) *and attained his desire* [*thereby*]. (TA.) — تَبَلَّغَتْ بِهِ العِلَّةُ *The disease*, or *malady, distressed him; afflicted him; became vehement*, or *severe, in him*. (Ṣ, Z, Ṣgh, K.)

6. تبالغ الدِّبَاغُ فِى الجِلْدِ *The tan attained its utmost effect in the skin*. (AḤn.) And تبالغ فِيهِ الهَمُّ, and المَرَضُ, *Anxiety*, or *disquietude of mind*, or *grief, attained its utmost degree in him*, and so *disease*, or *the disease*. (TA.) [This verb seems properly to signify *It reached*, or *attained, by degrees*.] = تبالغ فِى كَلَامِهِ *He affected eloquence* (بَلَاغَة) *in his speech, not being of those characterized thereby*: [whence] one says, مَا هُوَ بِبَلِيغٍ وَلٰكِنْ يَتَبَالَغُ [*He is not eloquent, but he affects eloquence*]. (TA.)

بَلْغٌ: see what next follows, in three places: = and see بَالِغٌ, in two places: — and بَلِيغٌ, in two places.

اَللّٰهُمَّ سَمْعٌ لَا بَلْغٌ, and سَمْعٌ لَا بَلْغٌ, (Ks, Fr, Ṣ, K,) and سَمْعًا لَا بَلْغًا, (Ks, Ṣ, K,) and سِمْعًا لَا بِلْغًا, (K,) *O God, may we hear of it* (or *may it be heard of*, IB) *but may it not be fulfilled*; (Fr, Ṣ, K;) or, *may it not reach us*, or *come to us*: said on hearing of a displeasing, or hateful, or an evil, event: (L:) or on hearing tidings not pleasing to one: (Ks, Ṣ, K:) or on the coming of tidings not held to be true. (TA.) [See also art. سمع.] = أَحْمَقُ بِلْغٌ, (Ṣ, K,) and بَلْغٌ, and بَلْغَةٌ, (K,) *Stupid*, or *foolish, but, notwithstanding his stupidity*, or *foolishness, attaining his desire*: (Ṣ, K:) or *stupid*, or *foolish, in the utmost degree*: (K, TA:) fem. حَمْقَاءُ بِلْغٌ. (TA.) — رَجُلٌ بِلْغٌ مِلْغٌ (Ṣ,* K) *A man who is bad, evil*, or *wicked*, (Fr, K,) *in the utmost degree*. (Fr, TA.) — See also بَلِيغٌ.

بِلَغٌ: see بَلِيغٌ.

بَلْغَةٌ: see بِلْغٌ.

بُلْغَةٌ *A sufficiency of the means of subsistence*, (T, Ṣ, Mṣb, K,) *such that nothing remains over and above it*: (T, Mṣb:) and simply *a sufficiency; enough*; (JK, Mṣb, TA;) as also بَلَاغٌ, (JK, Ṣ, Mṣb, K,) meaning *a thing that suffices*, or *contents, and enables one to attain what he seeks*; (TA;) and تَبَلُّغٌ. (JK, Mṣb, TA.) You say, فِى هٰذَا بُلْغَةٌ, and بَلَاغٌ, and تَبَلُّغٌ, *In this is a sufficiency*, or *enough*. (Mṣb, TA.) And it is

said in the Ḳur [xxi. 106], إِنَّ فِى هٰذَا لَبَلَاغًا ۝ لِقَوْمٍ عَابِدِينَ *Verily in this is a sufficiency* [*for a people serving* God]: (Bḍ, TA:) or *a means of attaining the object sought after*, or *desired*. (Bḍ.)

بِلَغْنٌ: see بَلَاغَةٌ. ═ Also *A calumniator*, or *slanderer*: (Kr, TA:) or *one who conveys people's discourse to others*. (TA.)

البُلَغِينَ, (Ṣ,) or البِلَغِينَ, (JK,) or both, (Ḳ,) *Calamity*, *misfortune*, or *disaster*: (Ṣ, Ḳ:) or *distress*, or *affliction*. (JK.) Hence the saying of 'Áïsheh to 'Alee, (Ṣ, Ḳ,) when she was taken prisoner [by him], (Ṣ,) بَلَغْتَ مِنَّا البُلَغِينَ (Ṣ, Ḳ,) and البِلَغِينَ, (Ḳ,) i. e., الدَّاهِيَةَ; meaning بَلَغْتَ مِنَّا كُلَّ مَبْلَغٍ ۝ [*Thou hast distressed us*, or *afflicted us, in the utmost degree*]: (Ḳ:) it is said to mean that the war harassed her, and distressed her in the utmost degree. (TA.) It is like البُرَحِينَ [and البِرَحِينَ] and الأَطْوَرِينَ; all meaning *calamities*, *misfortunes*, or *disasters*: (A'Obeyd, TA:) and is as though they said خَطْبٌ بِلَغٌ [and بُلَغٌ], meaning بَلِيغٌ, and then formed the pl. thus because they considered calamities [as personified, i. e.,] as rational beings having purpose, or design. (IAth, TA.) It is invariably thus, terminating with ى and ن: or one may say in the nom. case البُلَغُونَ, and in the accus. and gen. البُلَغِينَ. (O, Ḳ.*) You say also, بَلَغَ بِهِ البِلَغِينَ [lit. *He caused him to come*, i. e. *he brought him, to calamity, misfortune*, or *disaster*, or *to distress*, or *affliction*]; meaning *he went to the utmost point in reviling him, and annoying him*, or *molesting him*. (IAạr, TA.)

بَلَاغٌ is a subst. from تَبْلِيغٌ and إِبْلَاغٌ, meaning The *bringing*, *conveyance*, *delivery*, or *communication*, (Ṣ, Ḳ, &c.,) of a message [&c.]. (Jel in iii. 19, &c.) [It often occurs in the Ḳur as meaning The *communication*, or *announcement*, of what is revealed.] ═ In a trad., in which it is said, كُلُّ رَافِعَةٍ رَفَعَتْ إِلَيْنَا مِنَ البَلَاغِ, [in the CḲ رُفِعَتْ عليها,] it means *What is communicated*, or *announced*, (مَا بَلَغَ,) *of the Ḳur-án and of the* [*statutes*, or *ordinances*, &c., *termed*] سُنَن: or the meaning is, مِنْ ذَوِى البَلَاغِ, i. e., التَّبْلِيغِ, [*of those who have the office of communicating*, or *announcing*,] the simple subst. being put in the place of the inf. n.: (Ḳ, TA:) but some relate it differently, saying مِنَ البُلَّاغِ ۝ [*of the communicators*, or *announcers*,] like حُدَّاث in the sense of مُحَدِّثُون: (TA:) and some say, مِنَ البِلَاغِ ۝, meaning مِنَ المُبَالِغِينَ فِى التَّبْلِيغِ, i. e. *of those who do their utmost in communicating*, or *announcing*. (Ḥr, Ḳ.) [See this trad. cited and explained more fully in the first paragraph of art. رفع.] ═ هٰذَا بَلَاغٌ لِلنَّاسِ, in the Ḳur [xiv. last verse], means *This* Ḳur-án *contains a sufficient exposition*, or *demonstration, for men*. (TA.) ═ See also بُلْغَةٌ, in three places.

بَلَاغٌ: see بَلَاغٌ.

بَلِيغٌ *i. q.* فَصِيحٌ [properly signifying *Chaste in speech*, but here meaning *eloquent*]; (Ṣ,* Msb, Ḳ;) *sharp*, or *penetrating*, or *effective, in tongue*; (Msb;) one *who attains, by his speech*, or *diction, the utmost scope of his mind and desire*; (Ḳ,* TA;) [*possessing the faculty of* بَلَاغَة; (see بَلُغَ;)] as also بَلْغٌ ۝, and بِلْغٌ ۝, and بِلَغٌ ۝, and بَلَاغَى ۝, like سَكَارَى, [in the CḲ like سُكَارَى,] and بُلَاغَى ۝, like حُبَارَى: (Ḳ:) or بَلْغٌ ۝ signifies a man *who does not commit mistakes often in his speech*: (JK:) the pl. of بَلِيغٌ is بُلَغَاءُ. (TA.) Applied to a saying, [&c.,] it also signifies *Effectual*, or *producing an effect*. (Kṣh and Bḍ and Jel in iv. 66.) ═ [Also *Surpassing* in any quality: and *superlative*.] It is also applied to a calamity or the like [as meaning *Great*, *severe*, *distressing*, or *afflictive*]. (IAth.)

بَلَاغَةٌ *i. q.* فَصَاحَةٌ, [as meaning *Eloquence*;] (see بَلُغَ, of which it is the inf. n.;)] (Ṣ, Msb,*) as also بِلَاغٌ ۝. (Seer, TA.) ═ And [the pl.] بَلَاغَاتٌ *Slanders*, or *calumnies*. (Ṣ, Ḳ.)

بَلَاغَى and بُلَاغَى: see بَلِيغٌ.

بُلَّاغٌ: see بَلَاغٌ.

بَالِغٌ *Reaching*, *attaining*, *arriving at*, or *coming to*, a place [or time, or an affair or a state or an event that is meditated or intended or determined or appointed; *reaching*, &c., *to the utmost point* or *degree*: and sometimes, *being at the point of reaching* &c.: see 1, first sentence]. (TA.) You say also, جَيْشٌ بَلْغٌ ۝, meaning بَالِغٌ [*An army reaching*, or *arriving at, its appointed place*]. (Ḳ, TA.) And أَمْرُ اللّٰهِ بَلْغٌ ۝, i. e. بَالِغٌ, (Ṣ, Ḳ,) meaning [*The decree of God*] *reacheth*, or *attaineth, its intended object*: (Ḳ:) from the saying in the Ḳur [lxv. 3], (Ṣ) إِنَّ اللّٰهَ بَالِغُ أَمْرِهِ *Verily God attaineth his purpose*. (Bḍ, Jel.) And بَالِغٌ فِى الحُمْقِ *Reaching the utmost point*, or *degree, in stupidity*, or *foolishness*. (TA.) And لَزِمَهُ ذٰلِكَ بَالِغًا مَا بَلَغَ: see 1: and see the sentence there next following it. (Msb.) أَيْمَانٌ بَالِغَةٌ, in the Ḳur lxviii. 39, means *Firm covenants*: (Jel:) or *covenants confirmed by oaths in the utmost degree*: (Bḍ:) or *rendered obligatory for ever; sworn to, that they shall be constantly observed*: or *that have reached their utmost point*: (Th, TA:) or يَمِينٌ بَالِغَةٌ means [*an oath*, or *a covenant*,] *confirmed*. (TA.) ═ *Attaining*, or *having attained, to puberty, virility, ripeness*, or *maturity*; applied to a boy: (T, IḲoot, IḲtt, Msb:) and in like manner, without ة, applied to a girl; (T, IAmb, Msb, Ḳ;) thus applied, with the mention of the noun qualified by it, by Esh-Sháfi'ee (T, Msb) and other chaste persons, of the Arabs; (T, TA;) or بَالِغَةٌ; (IḲoot, Msb;) or the latter is also thus applied, with the mention of the noun which it qualifies, (T, Msb, Ḳ,) not being wrong because it is the original form; (T, TA;) and seems to be necessarily used when the noun which it qualifies is not mentioned, to prevent ambiguity. (Msb.) ═ A *good*, a *goodly*, or an *excellent*, thing. (Ṣ, Ḳ.), superlative (R 250, 670).

أَبْلَغُ [*More*, and *most*, *effectual* or *efficacious*: see بَلِيغٌ]. ═ ثَنَاءٌ أَبْلَغُ *i. q.* مُبَالَغٌ فِيهِ ۝ [*Praise*, or *eulogy*, or *commendation, in which the usual*, or *ordinary*, or *the just*, or *proper, bounds are exceeded*; *such as is egregious*, or *immoderate*, or *extravagant*; &c.: see 3]. (Ḳ.)

تَبْلِغَةٌ *A rope*, or *cord, with which the main well-rope* (الرِّشَآء) *is joined to* [*that which is called*] *the* كَرَب: (Ḳ:) or *a rope*, or *cord, that is joined to the* رِشَآء *so that it may reach the water*: (Z, TA:) pl. تَبَالِغُ. (Ḳ.) ═ Also *A thong that is wound upon the curved extremity of a bow, where the bow-string ends, three times, or four, in order that the bow-string may become firm*, or *fast*. (AḤn, TA.)

تَبْلُغٌ [an inf. n. (of 5, q. v.,) used as a subst.]: see بُلْغَةٌ, in two places.

مَبْلَغٌ [The *place*, and the *time, which a person*, or *thing, reaches, attains, arrives at*, or *comes to*: the *utmost point to which*, or *towards which, one tends*, or *repairs*, or *betakes himself*; *to which one directs his course*; or *which one seeks, pursues, endeavours to reach, desires, intends*, or *purposes*; *whether it be a place, or a time, or any affair or state or event that is meditated or intended or determined or appointed*: (see 1, first sentence:)] the *utmost point*, or *scope*, or *degree*, of knowledge [and of any attainment]: (Bḍ and Jel in liii. 31:) [the *utmost degree of proficiency*: *a consummate degree* of goodness and of any other quality: the *age of puberty, virility, ripeness*, or *maturity*: the *sum, amount*, or *product, resulting from addition* or *multiplication*: *a sum of money*: and particularly *a considerable sum thereof*: and] *cash*, or *ready money, consisting of dirhems* and *of deenárs*: in this sense, post-classical: pl. مَبَالِغُ. (TA.) You say, بَلَغَ فُلَانٌ مَبْلَغَهُ and مَبْلَغَتَهُ: and بَلَغَ فِى الجَوْدَةِ مَبْلَغًا: and بَلَغَ فِى العِلْمِ المَبَالِغَ, and مِنَ الجَوْدَةِ: for explanations of all which, see 1. And بَلَغْتَ مِنَّا كُلَّ مَبْلَغٍ: see البُلَغِينَ.

بَلَغَ فُلَانٌ مَبْلَغَتَهُ: see 1.

[مُبَلِّغٌ *One whose office it is, with other persons each of whom is thus called, to chant certain words, as the* إِقَامَة *&c., in a mosque*. (See my "Modern Egyptians," ch. iii.)]

هُوَ مَبْلُوغٌ بِهِ [*He is caused to reach, attain, arrive at*, or *come to, his appointed end*, or *term of life*, (أَجَلَهُ, or the like, being understood,)] is said of the object of the phrase بَلَغَ اللّٰهُ بِهِ [which see, and the phrase next following it]. (TA.)

ثَنَآءٌ مُبَالَغٌ فِيهِ: see أَبْلَغُ.

بلغم

بَلْغَمٌ [*Phlegm*;] *one of the four* [*natural constituents termed*] طَبَائِع; (Ṣ;) [i. e.] *one of the humours* (أَخْلَاط) *of the body*. (Ḳ.) ═ And hence, ‡ *A heavy*, or *sluggish, person, who is a great talker*, or *babbler*. (TA.)

[بَلْغَمِىٌّ *Of*, or *relating to, phlegm; phlegmatic*.]

بلق

1. بَلَقَ and بَلُقَ: see **9.** = بَلَقَ, (Ṣ, Ḳ, &c.,) aor. ـُ, (MṢ, TA,) inf. n. بَلْقٌ, (TA,) *He opened* a door *wholly:* (JK, Ṣ, Ḳ:) or *opened* it *vehemently:* (Ḳ:) and ابلق signifies the same. (JK, Ṣ, Ḳ.) — And [hence,] *He devirginated,* or *deflowered,* a girl. (AA, Ḳ.) = Also *He shut,* or *closed,* a door. (IF, Ḳ.) Thus it bears two contr. significations. (Ḳ.)

4. ابلق *He* (a stallion) *begot offspring such as are termed* بُلْق [pl. of أَبْلَقُ, q. v.]. (Zj, Ḳ.) = See also **1.**

7. انبلق *It* (a door) *became opened wholly:* (JK, Ṣ, Ḳ:) or *became opened with vehemence.* (Ḳ.)

9. ابلقّ, inf. n. اِبْلِقَاقٌ; (IDrd, Ṣ, Ḳ;) and ابلاقّ, (IDrd, Ḳ,) inf. n. اِبْلِيقَاقٌ; (IDrd, TA;) and ابلولق, inf. n. اِبْلِيلَاقٌ; (TA;) and بَلِقَ, aor. ـَ, (JK, Ḳ,) inf. n. بَلَقٌ; (Ḳ,* TA; [accord. to the CḲ بَلْقٌ, but this is a mistake;]) and بَلُقَ, aor. ـُ; (Ḳ;) but IDrd asserts only the first and second of these verbs to be known; (TA;) *He* (a horse) *was,* or *became,* ابلق, i. e., *black and white:* (Ṣ, Ḳ:) or *white in the hind legs as high as the thighs.* (Ḳ.)

11: } see **9.**
12: }

بَلَقٌ and بُلْقَةٌ, (Ṣ, Ḳ,) the former an inf. n. of بَلِقَ, (Ḳ,* TA,) *Blackness and whiteness* [*together,* generally in horses]: (Ṣ, Ḳ:) or the *extension of whiteness in the hind legs* of a horse *as high as the thighs:* (ISd, Ḳ:) and the latter, *any colour with which white is mixed.* (Golius on the authority of Meyd.)

بُلْقَةٌ: see what next precedes.

بُلَيْقٌ a contracted dim. of أَبْلَقُ. (TA.)

بَلُوقٌ: see what next follows.

بَلُّوقَةٌ, (JK, Ṣ, &c.,) [said to be] like عَجُوزَةٌ, (Ḳ,) [but this is wrong, and is probably a mistranscription, for عَجُّورَة, with teshdeed and the unpointed ر, n. un. of عَجُّور,] and with ḍamm, [بُلُّوقَةٌ,] (IDrd, Ḳ,) both mentioned by AA, (TA,) but more commonly with fet-ḥ [to the ب], (IDrd, TA,) *A* [*desert such as is termed*] مَفَازَة: (AA, Ṣ, Ḳ:) or *a tract of sand that gives growth to nothing except the* [*plant or tree called*] رِخَامَى, (Aṣ, Ḳ,* TA,) *of which the* [*wild*] *bulls are fond, and the roots of which they dig up and eat:* (TA:) or *a wide tract of fertile land in which no one shares with thee:* (Fr, TA:) or *a hard place among sands, as though it were swept, asserted by the Arabs of the desert to be of the dwelling-places of the Jinn:* (Aboo-Kheyreh, TA:) or *a desert land, destitute of vegetable produce and of water,* or *of human beings, inhabited by none but Jinn:* (TA:) or *a level, soft land:* (Ḳ:) or *a place in which no trees grow:* (JḲ:) or *white places in sand, which give growth to nothing:* (ISh, TA in art. برص:) or *a piece of ground differing in colour or appearance from that which is next to it, that produces nothing whatever:* as also بُلُّوقٌ, like تَنُّورٌ: and, with the art. ال, particularly applied to a place in the district of El-Baḥreyn, asserted (as IDrd says, TA) to be of the dwelling-places of the Jinn: (Ḳ:) pl. بَلَالِيقُ; (JK, Ṣ, Ḳ;) which is *syn. with* مَوَامٍ (A'Obeyd, Ṣ) and سَبَارِيتُ, meaning *lands wherein is nothing:* (A'Obeyd, TA:) in poetry, بَلَالِقُ occurs as its pl. (Ḳ, TA.)

بُلُّوقَةٌ: see what next precedes.

أَبْلَقُ, applied to a horse, fem. بَلْقَآءُ, *Black and white:* (Ṣ, Ḳ:) or *white in the hind legs as high as the thighs:* (ISd, Ḳ:) pl. بُلْقٌ: which is applied by Ru-beh to mountains: but the Arabs apply the epithet ابلق to a beast of the equine kind, and أَبْرَقُ to a mountain (TA) and to a sheep or goat: (Lḥ, TA in art. برق:) the former is also applied to a rope. (JK.) طَلَبَ الأَبْلَقَ العَقُوقَ (which is a prov., TA) means *He sought an impossible thing;* because ابلق is applied to a male, and عقوق means pregnant: or الابلق العقوق means *the dawn;* because it breaks, (lit., cleaves,) from عَقَّهُ signifying شَقَّهُ. (Ḳ.)

بلقع

Q. **1.** بَلْقَعَ, (Ḳ,) inf. n. بَلْقَعَةٌ, (TA,) *It* (a country, or region,) *was,* or *became, vacant,* or *void; destitute of herbage* or *pasturage, and of human beings, &c.* (Ḳ.)

Q. **3.** اِبْلَنْقَعَ *It* (sorrow, grief, or anxiety, such as is termed كَرْب,) *became removed,* or *cleared away.* (Ḳ.) — *It* (the dawn) *shone,* or *shone brightly.* (Ḳ.) — *It* (a thing) *appeared, and came forth.* (TA.)

بَلْقَعٌ and بَلْقَعَةٌ *A land that is vacant,* or *void; destitute of herbage* or *pasturage, and of human beings, &c.;* (Ṣ, Ḳ;) *in which is nothing:* (Ṣ:) or the former signifies *a vacant,* or *void, place:* (Mgh:) [or instead of using the former alone, you say أَرْضٌ بَلْقَعٌ; for] you say مَنْزِلٌ بَلْقَعٌ [*a vacant,* or *void, place of alighting* or *abiding*], (Ṣ, TA,) and دَارٌ بَلْقَعٌ [*a vacant,* or *void, house* &c.], without ة, when it is an epithet, (Ṣ, TA,) applied to a masc. subst. and to a fem.; (TA;) but if it be a subst., you say, اِنْتَهَيْنَا إِلَى بَلْقَعَةٍ مَلْسَآءَ [*we came at last to a smooth, vacant,* or *void, land*]: (Ṣ, TA:) and بَلْقَعَةٌ also signifies *a land in which are no trees, either in sands or in plain or level tracts:* (TA:) or *a vacant land, in which is no one, whether there be in it herbage or not, and whether plain or not:* (Ḥam p. 445:] pl. بَلَاقِعُ. (Ṣ, Mgh, Ḳ.) It is said in a trad., اليَمِينُ الفَاجِرَةُ تَذَرُ الدِّيَارَ بَلَاقِعَ (Ṣ, Mgh, TA; but in the second and third of these, in the place of تَذَرُ, we find تَدَعُ;) *The false oath causes the places of abode to become void,* or *vacant;* i. e., by reason of its evil influence, the possessions and their possessors perish; (Mgh;) or the [false] swearer becomes poor, and the property that was in his house goes away; (Sh;) or God renders him in a state of disunion, and changes the blessings which He had conferred upon him: (TA:) accord. to another relation, the words of the trad. are اليَمِينُ الغَمُوسُ الخ. (Mgh.) You say also, دِيَارٌ بَلْقَعٌ [*Vacant,* or *void, places of abode*]; as though the places were one place: (TA:) and Ru-beh says,

* فَأَصْبَحَتْ دَارُهُمُ بَلَاقِعَا *

[*And their abode became vacant*]: (TA:) and it is said in a trad., أَصْبَحَتِ الأَرْضُ بَلَاقِعَ [as though meaning *the land became altogether vacant*]; the pl. being used to render the meaning intensive, as in the phrases أَرْضٌ سَبَاسِبُ and ثَوْبٌ أَخْلَاقٌ; (IAth, TA;) or because every portion thereof is considered as being بلقع. (TA.) — Also, without ة and ٌ with ة, ‡ A woman *devoid of every good quality.* (Ḳ, TA.) — IF says that the ل in بَلْقَعٌ is augmentative. (TA.)

بَلْقَعَةٌ: see بَلْقَعٌ, in four places.

بَلْقَعِيٌّ An arrow, or a spear-head, *bright,* or *free from rust, in the point.* (Ḳ.)

صَلَنْقَعٌ بَلَنْقَعٌ is an expression applied to *A road* [as though meaning *made bare* by the feet of men and beasts]. (I'Abbád, Ḳ.)

أَبْلَمُ ص372 ؛ أَبْلَمَةٌ ص672.

بلن

بَلَّانٌ: see art. بل.

بله

1. بَلِهَ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. بَلَهٌ, (Ṣ,* Mṣb, Ḳ,* TA,) [and irregularly بَلَاهَةٌ and بُلْهَنِيَةٌ, (see بَلَهٌ, below,)] *He was,* or *became,* أَبْلَه [q. v.]; as also ابتلّه; (Ṣ, Ḳ;) and ابتله: (TA:) or *he was,* or *became, weak in intellect.* (Mṣb.) — Also *He was unable to adduce his argument, proof,* or *evidence,* (Ḳ, TA,) *by reason of his heedlessness, and his smallness,* or *lack, of discrimination.* (TA.)

3. مُبَالَهَةٌ The *showing stupidity* [*in an action* or *in one's actions,* i. e. the *acting stupidly,*] *with any one.* (KL.) [You say, بالهُ *He acted stupidly,* or *in the manner of him who is termed* أَبْلَه, *with him.*]

4. ابلهُ *He found him,* or *knew him by experience, to be* أَبْلَه [q. v.]. (Ḳ.)

5. تبلّه: see **1.** — And see **6.** — Also ‡ *He journeyed,* or *proceeded,* or *pursued his way, without any sign of the road,* or *any track, to guide him,* (Az, Ḳ, TA,) *without following the right course,* (Az, TA,) *and without asking* [*to be directed*]. (Ḳ, TA.) — And † *He prosecuted a search after a stray,* or *lost, beast.* (JK, Ḳ.)

6. تباله *He feigned* بَلَه, or *the attribute denoted by the term* أَبْلَه: (Ṣ:) or *he made use of that attribute* [*as a mask*]; *i. q.* اِسْتَعْمَلَ البَلَهَ; as also تبلّه. (Ḳ.)

8: see **1.**

بَلْهَ is an indecl. word with fet-ḥ for its termination, like كَيْفَ, and means دَعْ [*Let alone,* or *say nothing of*]; (Ṣ;) [i. e.] it is a noun for دَعْ; indecl.; (Mughnee, Ḳ;) a verbal noun, meaning دَعْ and اُتْرُكْ; (IAth, TA;) and the noun that

follows it, when it is thus used, is in the accus. case; (Mughnee, K;) i. e. it is indecl., with fet-ḥ for its termination, when the noun following it is in the accus. case; so that you say, بَلْهَ زَيْدًا [*Let alone Zeyd*, or *say nothing of Zeyd*]; like as you say, رُوَيْدَ زَيْدًا: (IB, TA:) and it is also an inf. n. in the sense of التَّرْكُ; likewise with fet-ḥ for its termination, but decl.; and when it is thus used, the noun that follows it is in the gen. case; (Mughnee, K;) or it is put in the place of an inf. n., meaning تَرْكَ [which is virtually the same as اُتْرُكْ and دَعْ], and is prefixed to a noun in the gen. case; so that you say, بَلْهَ زَيْدٍ, i. e. تَرْكَ زَيْدٍ [which is virtually the same as بَلْهَ زَيْدًا explained above; for تَرْكَ زَيْدٍ is originally اُتْرُكْ زَيْدًا تَرْكًا, like as فَضَرْبَ الرِّقَابِ in the Ḳur xlvii. 4 is originally فَاضْرِبُوا الرِّقَابَ ضَرْبًا]; (IAth, TA;) for in this case it cannot be regarded as a verbal noun, since verbal nouns are not prefixed to other nouns, governed by them in the gen. case: (IB, TA:) and it is also a noun syn. with كَيْفَ [*How?*]; likewise with fet-ḥ for its termination, indecl.; and when it is thus used, the noun that follows it is in the nom. case. (Mughnee, K.) A poet says, describing swords, (Ṣ, Mughnee,) namely, Kaạb Ibn-Málik, (Ṣ,)

* تَذَرُ الجَمَاجِمَ ضَاحِيًا هَامَاتُهَا *

* بَلْهَ الأَكُفِّ كَأَنَّهَا لَمْ تُخْلَقِ *

[*They leave the skulls with their crowns lying open to the sun* (*let alone*, or *say nothing of, the hands*) *as though they had not been created*]: (Ṣ, Mughnee:) he says, when they cut, or cut off, the crowns, then let alone, or say nothing of, the hands (فَدَعِ الأَكُفَّ): i. e., they are more fit for cutting off the hands: (TA:) Akh says that بله is here in the place of an inf. n.; that it is as when you say, ضَرْبَ زَيْدٍ: but الاكفّ may be in the accus. case; so that the meaning may be دَعِ الأَكُفَّ: (Ṣ:) the verse is thus recited in two different ways: and also بَلْهَ الأَكُفُّ [*how* then must be the case of *the hands?*]. (Mughnee.) And hence the prov., تُحْرِقُكَ النَّارُ إِنْ تَرَاهَا بَلْهَ أَنْ تَصْلَاهَا, i. e. *The fire will burn thee if thou see it* from a distance: *then let alone*, or *say nothing of*, (فَدَعْ,) *thy entering into it*. (TA.) A strange instance occurs in the Ṣaḥeeḥ of El-Bukháree, in the explanation of the الٓمٓ of the chapter of السَّجْدَة [the 32nd ch. of the Ḳur]: he says, God says [by these three letters], أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ ذُخْرًا مِنْ بَلْهِ مَا أَطْلَعْتَهُمْ عَلَيْهِ: (Mughnee, K:*) or مَا أَطْلَعْتَهُمْ عَلَيْهِ: (so in some copies of the K:) thus بله is used as a decl. word, governed in the gen. case by من, and deviating from the three meanings [explained above]: (Mughnee, K:) but the reading commonly known is, على قلب بشر بَلْهَ مَا أَطْلَعْتَهُمْ عليه; and this is the reading in the work of J, [the Ṣ,] and in the Nh, and other lexicological works: (TA:) it has been explained by غَيْر; [so that the meaning of the sentence as first related above is, *I have prepared for my righteous servants what eye hath not seen, nor ear heard, nor hath it occurred to the mind of man, as a treasure for the future*, (obviously taken from Isaiah lxiv. 4, quoted by St. Paul in 1 Cor. ii. 9,) *save*, or *except, that with which ye have become acquainted*, or *that with which I have acquainted them;* and the same, with the omission of "as a treasure for the future," is the meaning of the sentence as related in the Ṣ and Nh &c.;] (Mughnee, K;) i. e. سِوَى, as in the Ṣ; (TA;) and this corroborates, (Mughnee,) or is agreeable with, (K,) the opinion of those who reckon بله as an exceptive word: (Mughnee, K:) and as meaning أَجَلْ [app. a mistranscription for أَجْلِ; i. e., it has been explained also as meaning I have done all this because of my promise to them; مِنْ أَجْلِ مَا أَطْلَعْتَهُمْ عَلَيْهِ *because of that with which I have acquainted them;*) and thus it may have been read by SM, for he has written اجل without any syll. signs; and has given no other ex. of بله in the sense here intended except one commencing with the words, بَلْهَ انِّي لَمْ أَخُنْ عَهْدًا, which may mean *because I have not broken a covenant*, or *yea, verily I have not* &c., accord. as we read أَنِّي or إِنِّي]: or as meaning كُفَّ [or rather كُفَّ عَنْ] and دَعْ [*let alone*, or *say nothing of;* but this explanation must relate to the sentence as given in the Ṣ and Nh]: (K, but omitted in an excellent copy of that work:) or, accord. to El-Aḥmar, it means, in this trad. [as commonly known], كَيْفَ [*how?* which seems to be the least suitable of all these explanations]. (TA.) IAmb relates, on the authority of others, that بَلْهَ is also *syn. with* عَلَى: [but I think that this is a mistake, arising from a misunderstanding of what here follows:] Fr says that he who makes it to govern a gen. case regards it as used in the manner of عَلَى, and similar particles governing the gen. case. (TA.) — مَا بَالُكَ means مَا بَلْهَكَ [*What is thy state*, or *condition*, or *case?*]: (K, TA:) or مَا لَكَ [which often has this meaning: see the letter ل]. (So in some copies of the K.)

بَلَهٌ and ✻ بَلَاهَةٌ [both properly inf. ns.; see 1;] The *attribute*, or *quality, denoted by the epithet* أَبْلَهُ [q. v.]; (Ṣ, K;) i. e. *heedlessness:* (K:) or *heedlessness of evil;* (JK in explanation of the former, and K;) &c.; (K;) and ✻ بُلَهْنِيَةٌ signifies the same; and *stupidity and languor*. (JK.)

بَلْهَآءُ: see أَبْلَهُ.

بُلَهْنِيَةٌ, (K,) or بَلْهَنِيَةُ العَيْشِ, (JK,) or مِنَ العَيْشِ, (Ṣ,) ‡ *An easy and a plentiful*, (Ṣ, K, TA,) or *a pleasant and heedless*, (JK, TA,*) *state*, or *condition, of life:* (JK, Ṣ, K, TA:) from عَيْشٌ أَبْلَهُ [q. v.]: (Ḥar p. 216:) the word بلهنية is rendered quasi-coordinate to the quinqueliteral-radical class by ا at the end, which is changed into ى because of the kesreh before it: (Ṣ in art. بلهن:) it is like رُفَغْنِيَةٌ and رُفَهْنِيَةٌ: IB says that it should be mentioned in art. بله, and means عَيْشٌ أَبْلَهُ; the ن and ى being augmentative, to render it quasi-coordinate to خُبَعْثَنَةٌ: it is mentioned in the K [and Ṣ] in arts. بلهن and بله: (TA in art. بلهن:) the ن is augmentative accord. to Sb. (Ṣ in the present art.) One says, لَا زِلْتَ مُلَقًّى بِتَهْنِئَةٍ مُبَقًّى فِي بُلَهْنِيَةٍ ‡ [*Mayest thou not cease to be greeted with congratulation*, and *made to continue in an easy and a plentiful state of life*]. (A, K.) — See also بَلَهٌ.

بَلَاهَةٌ: see بَلَهٌ.

أَبْلَهُ *Heedless:* (K:) or *heedless of evil* (K, TA) *by reason of his goodness:* (TA:) or *simple, foolish*, or *of little sense, without discrimination:* (K:) or *weak in intellect:* (Mṣb:) accord. to En-Naḍr, (TA,) one *whose evilness is dead*, (K, TA,) *so that he is not cognizant of it:* (TA:) *good in disposition; having little cognizance*, or *understanding, of subtilties;* or *having little skill therein:* (K:) or one *whose predominant quality is freedom of the bosom*, or *heart*, or *mind, from evil affections;* (Ṣ, K, TA;) *and good opinion of men:* (TA:) *simple-hearted:* (TK:) *naturally disposed to goodness, and therefore heedless of evil, not knowing it:* (T, TA:) or *heedless with respect to the present world and its people and their corruptness and malevolence, but intelligent and skilled in the law with respect to that which is commanded and that which is forbidden:* (Aḥmad Ibn-Ḥambal, TA:) fem. بَلْهَآءُ: (Ṣ, Mṣb, K:*) pl. بُلْهٌ: (Ṣ, Mṣb:) and ✻ بُلَهَآءُ, a pl., [as though the sing. were بَلِيهٌ,] signifies *dull, stupid*, or *wanting in intelligence*: but this is post-classical. (TA.) Hence, شَابٌّ أَبْلَهُ [*A youth*, or *young man, who is heedless*, &c.], because of his inexperience in affairs: the epithet is applied to a youth in like manner as freedom from care, or thought, and like as insanity, are attributed to him. (Ṣ.) And خَيْرُ أَوْلَادِنَا الأَبْلَهُ العَقُولُ ‡ [*The best of our children is the heedless*, &c., *that has much intelligence*]; (Ṣ, Mṣb;) a saying of Ez-Zibriḳán Ibn-Bedr; (Ṣ;) meaning such as, by reason of his bashfulness, is like the ابله, (Ṣ, Mṣb,) so that he feigns heedlessness, and passes over things, (Mṣb,) though he has much intelligence; (Ṣ;) or such as is thought to be stupid, but, when examined, is found to be [very] intelligent. (IAth, TA in art. عقل.) And أَكْثَرُ أَهْلِ الجَنَّةِ البُلْهُ, a trad., meaning *Most of the people of Paradise are the* بُلْه [or *heedless*, &c.,] with respect to the present world, because of their being little concerned thereby, while they are intelligent with respect to the world to come; (Ṣ;) or they are thus termed because they are heedless of their affairs in the present world, and unskilful in the management thereof, and busy themselves with their affairs relating to the world to come. (TA.) — بَلْهَآءُ, applied to a woman, *Generous, strong-hearted*, مَزِيرَةٌ, for المَرِيرَةُ in the copies of the K is a mistake for المَزِيرَةُ, with زاى, TA, [app. here meaning *bold*,]) *inexperienced in affairs, and simple*, or *unintelligent*. (K,* TA.) ISh cites a poet as applying this epithet to a young girl with whom he had sported, and who acquainted him with her secrets, by reason of her inexperience, and want of cunning, not knowing what that implied against her. (TA.) — Also, applied to a she-camel, ‡ *That does not take fright, and flee from a thing*, (ISh, A, K,) *by reason of staidness*,

(ISh, Ḳ,) or *heaviness*, (A,) *as though she were stupid*. (ISh, A, Ḳ.) One does not say جَمَلٌ أَبْلَهُ. (ISh, TA.) — شَبَابٌ أَبْلَهُ ‡ *Soft*, or *delicate, youth*; (T, A, Ḳ;) as though he who enjoys it were heedless of nocturnal accidents or calamities. (A, Ḳ.) — And عَيْشٌ أَبْلَهُ ‡ *A soft*, or *delicate*, or *pleasant*, or *plentiful and easy, life*: (Ḳ, TA:) or *a life in which are few anxieties*: (CḲ:) or *a life in which are few griefs*, or *sorrows*. (Ṣ.) [See also بُلَهْنِيَةٌ.] P. 677.

بلو

1. بَلَاهُ, (T, Ṣ, Mgh, Mṣb,) aor. ـُ, (T, Mṣb,) inf. n. بَلْوٌ, (Ṣ,) or this is a simple subst., and the inf. n. is بَلْوٌ, (T, Mṣb,) *He* (God) *tried, proved*, or *tested, him*, (T, Ṣ, Mṣb,) بِخَيْرٍ [*by*, or *with, good*], or بِشَرٍّ [*by*, or *with, evil*]; (Mṣb;) for God tries his servant (يَبْلُوهُ) by, or with, a benefit, to test his thankfulness; and by, or with, a calamity, to test his patience; (T;) [wherefore it often means *He afflicted him*;] as also ٤ ابلاهُ, (T, Ṣ, Mṣb,) inf. n. إِبْلَآءٌ; (T, Ṣ; [in both restricted to good; but in the Mṣb it seems to be common to good and evil;]) and ٥ ابتلاهُ: (T, Ṣ, M, Mṣb:) and بَلَوْتُهُ, inf. n. بَلْوٌ (Ṣ, M, Ḳ) and بَلَآءٌ, (M, Ḳ,) [but from what has been said above, it seems that the latter is used only when the agent is God, and that it is properly a simple subst.,] *I tried, proved*, or *tested, him*; (Ṣ, M, Mgh,* Ḳ;) as also ٥ ابْتَلَيْتُهُ: (M, Ḳ:) each of these verbs implying two things; one of which is the learning the state, or condition, of the object, and becoming acquainted with what was unknown of the case thereof; and the other, the manifesting of the goodness or badness thereof; both of these things being sometimes meant, and sometimes only one of them, as when God is the agent, in which case only the latter is meant: (Er-Rághib, TA:) and ٣ التَّبَالِى, also, signifies *the act of trying, proving*, or *testing*. (Ṣ.) It is said in the Ḳur [xxi. 36], وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً [*And we try you by*, or *with, evil and good, by way of probation*]. (TA.) And in the same [ii. 118], ٥ وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ [*And when his Lord tried Abraham by* certain *words*, meaning commands and prohibitions]. (TA.) And you say, ٤ لَا تُبْلِنَا إِلَّا بِالَّتِى هِىَ أَحْسَنُ [*Try Thou not us save by those things that are best*]; (T;) from a trad. (TA.) [See also 4 and 8 below.] — [Hence,] بَلْوَتُهُ also signifies ‡ *I smelt it*. (T in art. بول, and A and TA.) — [And بَلَاهُ *He knew it*, or *became acquainted with it*. (See بَالٍ.)] — See also 4, in the latter half of the paragraph. = بَلِىَ, aor. ـَ, inf. n. بِلًى, or بِلًى, [in the CḲ, erroneously, بَلًى,] and بَلَآءٌ, [in the CḲ, erroneously, بِلَاء,] (T, Ṣ, M, Mṣb, Ḳ,) the former with kesr and the latter with fet-ḥ, (T, Ṣ, Mṣb,) said of a garment, (T, Ṣ, M, &c.,) *It was*, or *became, old, and worn out*: (Mṣb:) belonging to the present art. and to art. بلى. (M.) [The inf. n., used as a subst., signifies *Wear; attrition; wear and tear*: see an ex. in a hemistich cited near the end of the first paragraph of art. الا, where a dwelling is likened to a garment.] — Also said of a plant [as meaning *It became old and withered*, or *wasted*]. (Ḳ in art. عنث, &c.) — And of a corpse, meaning *It became consumed by the earth*. (Mṣb.) — And of a bone, meaning *It became old*, and *decayed*; syn. رَمَّ. (Ṣ and Ḳ &c. in art. رمم.) — And of a man's reputation, meaning +*It became worn out of regard or notice*. (TA in art. دثر.) — And [hence,] بَلِيَتْ, (M,) or بُلِيَتْ, (Ḳ,) *She* (a camel, M, Ḳ, or a mare, or beast of the equine kind, M) *was*, or *became, a* بَلِيَّة; i. e., *was tied at her dead master's grave* (M, Ḳ) *without food or water* (M) *until she died* (M, Ḳ) *and wasted away*. (M in art. بلى.)

2: see 4, in six places, in the latter half of the paragraph.

3. لَا أُبَالِيهِ is from البلآء, [inf. n. of بَلَاهُ,] so that it signifies [properly] *I shall not*, or *I do not care for him, mind him, heed him*, or *regard him, so as to share with him my trial and his trial*: (Ḥam p. 94:) [and hence,] one says thus, (Ṣ, Mgh, Mṣb,) or مَا أُبَالِيهِ, (M, Ḳ,) and لَا أُبَالِى بِهِ, (Mgh, Mṣb,) or مَا أُبَالِى بِهِ, (MF, TA,) but the verb is more chastely made trans. without the preposition بِ, (A, TA,) inf. n. مُبَالَاةٌ (M, Mgh, Mṣb, Ḳ) and بِلَآءٌ (M, Ḳ, TA [in the CḲ, erroneously, بَلَاء]) and بَالَةٌ, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) said by some to be a quasi-inf. n. and by others to be an inf. n., (MF, TA,) [in the T it is said to be a subst., from المُبَالَاةُ,] originally بَالِيَةٌ, like عَافِيَةٌ from عَافَاهُ, (T, Ṣ, Mgh, Mṣb,) and بَالٌ, [which is more strange,] (M, Ḳ,) meaning [merely] *I shall not*, or *I do not, care for, mind, heed*, or *regard, him*, or *it*; (Ṣ, Mgh, Mṣb, Ḳ;) *I shall not be*, or *I am not, disquieted by him*, or *it*: (Mgh, Mṣb:) or, as some say, لَا أُبَالِيهِ is formed by transposition from لَا أُبَاوِلُهُ, from البَالُ, i. e. *I will not*, or *I do not, cause him*, or *it, to move*, or *occur to, my mind; nor give*, or *pay, any attention to him*, or *it*: (Z, TA: [and the like is said in the T:]) or the proper [or literal] meaning is, *I will not*, or *I do not, contend with him for superiority in goodness*, or *excellence, by reason of my little cāre*, or *regard, for him*: (Mgh:) or it was employed to denote the contending with another for superiority in glory, or excellence, as will be shown by the citation of a verse in the latter portion of this paragraph; and then, in consequence of frequency of usage, came to denote contempt, or mean estimation: (Ḥam p. 31:) or its original meaning is, *I will not*, or *I do not, strive with him to be first; neglecting him*, or *leaving him to himself*; from تَبَالَى القَوْمُ as explained below; see 6. (Mṣb.) It is said in a trad., لَا يُبَالِيهِمُ اللّٰهُ بَالَةً, or, accord. to one reading, لَا يُبَالِى بِهِمْ بَالَةً, meaning *God will not hold them to be of any value or weight*. (TA.) And in another, هٰؤُلَآءِ فِى الجَنَّةِ وَلَا أُبَالِى وَهٰؤُلَآءِ فِى النَّارِ وَلَا أُبَالِى, said to mean [*These* will be *in Paradise, and*] *I shall not disapprove*; [*and these* will be *in the fire* of Hell,] *and I shall not disapprove*. (Az, TA.) And one says, لَا أُبَالِى مَا صَنَعْتَ [*I shall not*, or *I do not, care for what thou didst*, or *hast done*]. (IDrd, TA.) And مَا أُبَالِى أَقُمْتَ أَمْ قَعَدْتَ [*I care not whether thou stand or sit*]: and مَا أُبَالِى بِقِيَامِكَ وَعَدَمِهِ [*I care not for thy standing and thy not doing so*]. (Mughnee in art. ا.) And مَا بَالَيْتُ بِهِ (AZ, Mṣb, TA) *I did not care for, mind*, or *regard, him*, or *it*. (TA.) And بَالَى بِالشَّىْءِ [*He cared for the thing*; or] *he was disquieted by the thing*. (T.) The verb is sometimes thus used, in an affirmative manner; (Ḥam p. 94; [and the like is said in the TA;]) though some say that it is not; (Mṣb;) but it is not unless it occurs with a negative in the former part of the sentence or in the latter part thereof; as when one says, مَا بَالَى بِكَ صَدِيقُكَ وَلٰكِنْ بَالَى عَبْدُكَ [*Thy friend cared not for thee, but thy slave cared*]; and as in the saying of Zuheyr,

* لَقَدْ بَالَيْتُ مَظْعَنَ أُمِّ أَوْفَى *

* وَلٰكِنْ أُمُّ أَوْفَى لَا تُبَالِى *

[*Verily I cared for the departure of Umm-Owfà, but Umm-Owfà cares not*]. (Ḥam p. 94.) One says also, لَمْ أُبَلْ and لَمْ أُبَالِ [*I did not care*, &c.]: (T, Ṣ, M, Mgh, Mṣb, Ḳ: [but in the CḲ the latter of these is omitted:]) in the latter the ا [of prolongation] is suppressed for the purpose of alleviating the utterance, like as ى is suppressed in the inf. n. [or quasi-inf. n.] بَالَةٌ, (Ṣ, Mgh, Mṣb,) originally بَالِيَةٌ, (Ṣ, Mṣb,) and in لَا أَدْرِ: (Ṣ:) or the ا is suppressed in this case to avoid the concurrence of two quiescent letters; (Kh, Sb, M, IB;) not for the purpose of alleviating the utterance; (IB, TA;) for this is done because the ل is made quiescent. (Kh, Sb, M.) And, accord. to Kh, (Sb, M,) some of the Arabs say, لَمْ أُبَلِهِ [*I did not care for him*, or *it*], (Sb, M,) or لَمْ أُبَلِ, [in the CḲ, erroneously, لَمْ أَبَلِ,] with kesr to the ل; (Ḳ, TA;) [for لَمْ أُبَالِهِ, or لَمْ أُبَالِ;] only suppressing the ا, as they do in عُلَبِطٌ [for عُلَابِطٌ]. (Sb, Ṣ, M.) — IAar says that بَالَى, inf. n. مُبَالَاةٌ, is like ٤ أَبْلَى meaning *He exerted himself in a description of a war*, or *battle, or of generous conduct*; as when one says, أَبْلَى ذٰلِكَ اليَوْمَ بَلَآءً حَسَنًا [*He exerted himself well, that day, in a description of war*, &c.]: and he cites the following verse [to which reference has been made above]:

* مَا لِى أَرَاكَ قَائِمًا تُبَالِى * وَأَنْتَ قَدْ مُتَّ مِنَ الهُزَالِ *

[*What hath happened to me that I see thee standing exerting thyself in a description of generous qualities, when thou hast become* like one *dead by reason of leanness?*]: he says that he [the poet] heard him [whom he thus addresses] saying, "We have eaten and we have drunk [with guests], and we have done [such and such things];" enumerating, or recounting, generous qualities or actions, and lying in doing so: (T, TA:) in another place he says that تُبَالِى means *looking to see which of them* [or *of thee and others*] *is best in* بال [i. e. *state*, or *condition*], *while thou art dying*: (TA:) he says, also, that بَالَاهُ, inf. n. مُبَالَاةٌ, signifies *he contended with him for superiority in glory*, or *excellence*; (T, TA;*) and [it is said that] تبالى

in the verse here cited means *thus contending*; syn. تُفَاخِرُ: (Ḥam p. 31:) and accord. to IAạr, بَلَاهُ also signifies *he contended with him in contradiction*. (T, TA.)

4. ابلاهُ, inf. n. إِبْلَآءٌ: see 1, in two places. — [Hence,] ابلاهُ اللّٰهُ إِبْلَآءً حَسَنًا, (T,) or بَلَآءً حَسَنًا, (Ṣ,) *God did to him a good deed*. (T.) [And hence,] it is said in the Ḳur [viii. 17], وَلِيُبْلِيَ المُؤْمِنِينَ مِنْهُ بَلَآءً حَسَنًا (TA) *And that He might confer upon the believers a great benefit*, or *favour*, or *blessing*: (Bḍ:) or *a good gift*; meaning spoil. (Jel.) And أَبْلَيْتُهُ مَعْرُوفًا [*I conferred upon him a favour*, or *benefit*]. (Ṣ.) Zuheyr says,

* جَزَى اللّٰهُ بِالإِحْسَانِ مَا فَعَلَا بِكُمْ *

* وَأَبْلَاهُمَا خَيْرَ البَلَآءِ الَّذِي يَبْلُو *

(T,* Ṣ,) meaning, الذى يَبْلُو بِهِ عِبَادَهُ, (T,) or الذى يَخْتَبِرُ بِهِ عِبَادَهُ, (Ṣ,) i. e. [*May God recompense with beneficence what they two have done to you*,] *and do to them two the best of the deeds wherewith He tries* [the thankfulness of] *his servants*. (T.) — ابلاهُ also signifies *He made him to swear*; [as though he tried his veracity by so doing;] (M, Ḳ;) or so ابلاهُ يَمِينًا. (TA.) [See also 8.] — And *He swore to him*: (M, Ḳ:) or this, (TA,) or ابلاهُ يَمِينًا, [as above,] (T, Ṣ,) *he swore* [or *swore an oath*] *to him, and thereby soothed*, or *placated, his mind*. (T, Ṣ,* TA.) — And hence, (TA,) *He informed him, acquainted him*, or *told him*. (IAạr, M, Ḳ, TA.) — [And hence, *He manifested it; revealed it; made it manifest, apparent, evident, clear*, or *plain*; whence a phrase in a verse cited voce مُضْمَرٌ; and the phrase] مَا لَمْ يُبْلِ العُذْرَ, i. e. *As long as he does not manifest, show*, or *make apparent, the excuse*: but the verb [in this sense] is originally doubly trans.: one says, أَبْلَيْتُ فُلَانًا عُذْرًا, meaning *I manifested to such a one an excuse so that I was not to be blamed after it*; properly signifying *I made such a one to be acquainted with my excuse, and to know the manner thereof*; (Mgh;) and thus it is explained in the A: (TA: [in like manner, also, it is explained in the T:]) [or] ابلاهُ عُذْرًا signifies *He gave him an excuse which he accepted*: (M, Ḳ:) and in like manner, ابلاهُ جُهْدَهُ [*He gave him his endeavour*, or *energy, in an acceptable manner*]; and نَائِلَهُ [*his gift*]. (M.) Hence, ابلى عُذْرَهُ signifies also *He strove, laboured*, or *exerted himself*, [and thus manifested his excuse,] *in work*. (Mgh.) And hence, ابلى فِى الحَرْبِ *He manifested*, or *showed, his might, valour*, or *prowess, in war*, or *fight*, [and *he strove, laboured*, or *exerted himself, therein*, (عُذْرَهُ being understood,)] *so that men proved him and knew him*. (Mgh.) See also 3, where another explanation of ابلى is given, in the latter portion of the paragraph. = ابلى الثَّوْبَ [*He wore out the garment*;] trans. of بَلِىَ; (T, Ṣ, M, Ḳ;) as also بَلَّاهُ; (M, Ḳ;) belonging to the present art. and to art. بلى. (M.) One says to the مُجِدّ [i. e. him who makes, or puts on, a new garment], أَبْلِ وَيُخْلِفُ اللّٰهُ [*Wear out* thy garment, *and God will replace* it *with another*; or, *may God replace* &c.]. (Ṣ.) And أَبْلِ وَأَجِدَّ وَٱحْمَدِ الكَاسِىَ *Wear out, and make new*, [or *put on new*,] *and praise the Clother* [meaning God]. (Ṣ in art. جد.) — [Hence,] بَلَّاهُ السَّفَرُ [*Journeying*, or *travel, wore him*, or *wasted him*]; namely, a man; (M, Ḳ; but in the copies of the latter, بَلَاهُ [which I think an evident mistranscription];) as also بلّى عَلَيْهِ; and ابلاهُ: (M:) and so الهَمُّ [*anxiety*], (M, Ḳ,) and the like, (M,) and التَّجَارِبُ [*tryings*, or *trying events*]: (Ḳ:) and ابلاها السَّفَرُ (T, Ṣ) or بلّاها (thus in a copy of the Ṣ) [*journeying*, or *travel, wore her*, or *wasted her*]; namely, a she-camel. (T, Ṣ.) El-'Ajjáj says,

* وَالمَرْءُ يُبْلِيهِ بَلَآءُ السِّرْبَالْ *

* كَرُّ اللَّيَالِى وَٱخْتِلَافُ الأَحْوَالْ *

[*And man, the returning of the nights time after time, and the alternation of states of being, wear him out as the wearing out of the shirt*]: (Ṣ, M:*) he means, إِبْلَآءَ السِّرْبَالِ, or بَلَآءَ السِّرْبَالِ. (M.) And Ibn-Aḥmar says,

* لَبِسْتُ أَبِى حَتَّى تَمَلَّيْتُ عُمْرَهُ *

* وَبَلَّيْتُ أَعْمَامِى وَبَلَّيْتُ خَالِيَا *

he means *I lived the period that my father lived* [*so that I had long enjoyment of his life, and I outwore my paternal uncles, and I outwore my maternal uncle*]: or, as some say, *I lived with my father for the length of his life* &c. (M, TA.* [In the latter, تَبَلَّيْتُ is put in the place of تَمَلَّيْتُ; and hence it is there said that بَلَّاهُ is like بَلَّاهُ: but I think that تبلّيت is a mistranscription.]) — أَبْلَيْتُ and بَلَّيْتُ also signify *I bound the foreshank of a she-camel to her arm at the grave of her* [*dead*] *master, and left her without food or water until she died*; or *I dug for her a pit, and left her in it until she died*. (Ṣ, TA. [See بَلِيَّةٌ, and مُبَلَّى.])

5: see 4, near the end of the paragraph.

6. التَّبَالِى [inf. n. of تَبَالَى]: see 1. = تبالى القَوْمُ *The people*, or *company of men, vied*, or *strove, one with another, in hastening to a little water, and drew from it*. (Mṣb.)

8. ابتلاهُ: see 1, in three places. [Hence, أُبْتُلِىَ بِكَذَا (vulg. ابْتَلَى) *He was tried, proved*, or *tested, by*, or *with, such a thing*; generally meaning *he was afflicted thereby*, or *therewith*; as, for instance, by, or with, a disease.] — Also *He asked*, or *sought*, or *desired, of him information*, or *news*, or *tidings*. (M, Ḳ.) And ابتلى signifies also *He conjured*, or *adjured, and asked if any had knowledge*; syn. اسْتَعْرَفَ and اسْتَحْلَفَ [explained by what here follows]. (M, Ḳ, TA. [In the CḲ, both the verb and the explanation are here wrong: the former is written أُبْلِىَ; and the latter, اسْتُحْلِفَ واسْتُعْرِفَ.]) A poet says,

* تَبَغَّى أَبَاهَا فِى الرِّفَاقِ وَتَبْتَلِى *

* وَأَوْدَى بِهِ فِى لُجَّةِ البَحْرِ تِمْسَحُ *

[*She seeks for her father among the travelling-companions, and conjures*, or *adjures, and asks if any have knowledge, when a crocodile has destroyed him in the depth of the great river*: تَبَغَّى is for تَتَبَغَّى]: he means that she says to them, "I conjure you, or adjure you, by God, (نَاشَدْتُكُمُ اللّٰهَ,) [tell me,] do ye know any tidings of my father?" (M, TA.) But Aboo-Sa'eed says that تبتلى here means *tries, proves*, or *tests*; and that الإِبْتِلَآءُ signifies *the trying, proving*, or *testing, whether by an oath or otherwise*. (TA.) — [Also *He desired it; he sought it*.] It is said in a trad., النَّذْرُ مَا ٱبْتُلِىَ بِهِ وَجْهُ اللّٰهِ, i. e. [*The vow that a man makes to be binding*, or *obligatory, on himself is that whereby the recompense of God*] *is desired*, or *sought*. (TA.) — And *He chose him, made choice of him*, or *elected him*. (Sh and T, from a trad.)

12. ابْلَوْلَى *It* (herbage) *became tall, so that the camels were able to avail themselves of it*. (Ḳ.)

بِلْوُ سَفَرٍ, (T, Ṣ, M, A,) with kesr to the ب, (Ṣ,) and بِلْىُ سَفَرٍ, (Ṣ, A,) *Worn*, or *wasted, by journeying*, or *travel*; applied to a she-camel, (T, Ṣ, M, A,) and in like manner to a man, and to a he-camel: (M:) and بِلْىُ أَسْفَارٍ (M, Ḳ) and بِلْوُ أَسْفَارٍ, (Ḳ, TA,) with kesr to the ب in both, (TA, [in the CḲ written with fet-ḥ,]) a man *worn*, or *wasted, by journeyings*, or *travels, and anxiety*, (M, Ḳ,*) *and the like*, (M,) *and tryings*, or *trying events*: (Ḳ:) pl. أَبْلَآءٌ. (Ṣ, M.) And بِلْوُ شَرٍّ and بِلْىُ شَرٍّ [both written in the CḲ with fet-ḥ to the ب] A man *having strength*, or *power, to endure evil; tried, proved*, or *tested, thereby*: (M, Ḳ:) and in like manner, بِلْوُ خَيْرٍ and بِلْىُ خَيْرٍ [*tried*, &c., *by good*, or *prosperity*]. (TA.) And إِنَّهُ لَبِلْوٌ مِنْ أَبْلَآءِ المَالِ and بِلْىٌ [both written in the CḲ with fet-ḥ to the ب as before] *Verily he is one of those who manage*, or *tend, camels*, or *the like, well*. (M,* Ḳ,* TA.) The ى in بِلْى, in all these instances, is originally و, changed into ى because of the kesreh, and the weakness of the intervening letter, ل; as is the case in عِلْيَةٌ: so says IJ. (M.)

بَلَى: see art. بلى.

بِلْوَةٌ: / بِلْيَةٌ: / بَلْوَى: } see what next follows.

بَلَآءٌ (T, Ṣ, Mṣb) and بَلْوَى (T, Ṣ, M, Mṣb, Ḳ) and بَلِيَّةٌ (Ṣ, M, Mṣb, Ḳ) and بِلْوَةٌ, (Ṣ, M, Ḳ,) with kesr, (Ṣ, Ḳ,) and بِلْيَةٌ, (so in a copy of the Ṣ, beside the third,) thus in the handwriting of Aboo-Zekereeyà, in the place of the third, (TA,) substs. (T, M, Mṣb, Ḳ) from بَلَاهُ اللّٰهُ, (T, Mṣb,) or from ابْتَلَاهُ اللّٰهُ, [which is the same in meaning,] (M,) or from بَلْوَتُهُ, (Ḳ,) are one [in their signification; which is *A trial*, as meaning *a probation*, or *a test*; and as meaning particularly a *trouble* or *an affliction of any kind by which one's patience or any other grace or virtue is tried, proved*, or *tested*]; (Ṣ;) and the pl. (Ṣ, TA) of بَلِيَّةٌ (TA) is بَلَايَا, of the measure فَعَائِلُ

changed to فَعَائَى: (Ṣ, TA:) [or] بَلَاءٌ is [properly, or originally,] an inf. n., (Ṣ, M, Ḳ,) and signifies the *act of trying, proving,* or *testing, by,* or *with, good,* and *by,* or *with, evil:* (Ṣ, M:) it is *evil* and *good:* (T, M:*) *a trial,* or *an affliction,* (T, Ḳ,) which is its original meaning; (T;) and *a* [*probationary*] *benefit, favour,* or *blessing,* (T,) or *a* [*probationary*] *gift;* (Ḳ;) the former of these requiring patience, and the latter being the greater of the two [as being commonly the more dangerous to the soul]; (TA;) [but the latter meaning is generally indicated only by the addition of an epithet: thus] بَلَاءٌ حَسَنٌ means *a great benefit,* or *favour,* or *blessing,* of God; (Bḍ in viii. 17;) or *a good gift* of God: (Jel ibid.:) بَلَاءٌ also means *grief;* as though it tried the body: (Er-Rághib, Ḳ:) and the *imposition of a difficult,* or *troublesome, thing; a requirement; an exaction;* because it is difficult, or distressing, to the body; or because it is a trying. (Ḳ.) بَلَاءٍ (like قَطَامِ, Ṣ, Ḳ) is *syn. with* البَلَاءُ: (Ṣ, M, Ḳ:) occurring in the saying, نَزَلَتْ بَلَاءٍ عَلَى الكُفَّارِ [*Trial,* or *affliction, befell the unbelievers*]: (Ṣ, M,* Ḳ:*) mentioned by El-Aḥmar, as heard by him from the Arabs. (Ṣ.)

بِلَاءٌ, like كِتَابٌ in form, [is an inf. n. of 3, q. v.: and also signifies] *Anxiety respecting which one talks to himself,* or *soliloquizes.* (Mṣb. [Compare a meaning of بَلَاءٌ, above.])

بَلَى: see the paragraph next following; last sentence.

بَلِيَّةٌ: see بَلَاءٌ, in two places. Also *A she-camel that has her fore shank bound to her arm at the grave of her master, and is left without food until she dies:* (T:) or *a she-camel,* (M in arts. بلو and بلى, and Ḳ,) or *a mare,* or *beast of the equine kind,* (M in art. بلو,) *that is bound at the grave of her master,* (M, Ḳ,) *he being dead, and is left without food or water* (M) *until she dies* (M, Ḳ) *and wastes away;* for they used to say that her master would be raised from the dead upon her: (M:) or *a she-camel which, in the Time of Ignorance, had her fore shank bound to her arm at the grave of her master, and was left without food or water until she died:* or *for which was dug a pit, wherein she was left until she died:* for they used to assert that men would be raised from the dead riding upon the بَلَايَا, [pl. of بَلِيَّةٌ in the sense above explained, (T, TA,)] or walking if their beasts whereon they rode were not bound, with the head turned backwards, at their graves: (Ṣ:) or *a cow,* or *she-camel,* or *sheep,* or *goat, which, in the Time of Ignorance, they used to hamstring,* or *slaughter, at the grave:* so in a trad. (TA.) Suh says that this custom proves that, in the Time of Ignorance, they held the doctrine of the resurrection of the body: but they who held it were the fewer number. (TA.) It is said that بَلِيَّةٌ is originally مُبْلَاةٌ or مُبَلَّاةٌ. (TA.) Eṭ-Ṭirimmáḥ says,

* مَنَازِلُ لَا تَرَى الأَنْصَابَ فِيهَا *

* وَلَا حُفَرَ المُبَلَّى لِلْمَنُونِ *

[*Places of abode in which thou wilt not see the stones,* or *other things, that have been set up to be worshipped, nor the pits of the beast left by the grave of the master to die*]; meaning places of abode of the people of El-Islám, exclusively of the pagans. (Ṣ.) IAạr says that بَلِيٌّ and بَلِيَّةٌ signify *Such as is wearied,* or *jaded, and emaciated, and dying.* (TA.)

بَالٍ [act. part. n. of بَلَاهُ; *Trying, proving,* or *testing.* — And hence,] *Knowing,* or *being acquainted* [with a thing]; as in the phrase, جَعَلْتُهُ بَالِيًا بِعُذْرِى *I made him to be acquainted with my excuse, and to know the manner thereof.* (Mgh.) = Also *Old, and wearing out* [or *worn out*]; applied to a garment. (Mṣb.) — [Hence,] بَالِيَاتٌ is used as meaning The *places of tents.* (Ḥam p. 492.)

مُبْلَاةٌ, fem. of مُبْلًى: } see بَلِيَّةٌ.
مُبَلًّى, and its fem. مُبَلَّاةٌ: }

مُبَلِّيَاتٌ *Women that stand around a man's riding-camel* [*which they bind,* or *place in a pit, by his grave, to die of hunger and thirst,*] *when he has died or been slain, wailing for him.* (T, Ṣ.*) You say, قَامَتْ مُبَلِّيَاتُ فُلَانٍ يَنْحَنَ عَلَيْهِ [*The women that bound,* or *placed, the* بَلِيَّة *by the grave of such a one stood around it wailing for him*]. (T, Ṣ.)

بلور

بِلَّوْرٌ (M, Mṣb, Ḳ) and بَلُّورٌ (Mṣb, Ḳ) and بِلَوْرٌ, (Ḳ,) or the last only, (IAạr, T,) [a coll. gen. n., signifying *Crystal;*] the *kind of stone called* مَهًا, (M,) *which shines by reason of its whiteness and clearness;* (TA in art. مهو;) *a well-known kind of stone, the best of which is brought from the islands of the Zinj* (الزِّنْج); (Mṣb;) *a well-known kind of precious stone,* (Ḳ, TA,) *white and transparent:* (TA:) [Golius says, but I know not on what authority, if on any better ground than the resemblance of the name, "Græc. Βήρυλλος, *beryllus,* lapidis genus: de quo vide Plin. xxxvii. 5: aut potius, quo illum lapidem adulterari idem scribit, *crystallum:*"] n. un. with ة: (M:) some say that it is *a kind of glass* [or *factitious crystal;* what we term *crystal-glass;* and to this the word is commonly applied in the present day; though still also applied to *rock-crystal*]. (TA.)

بلى

1. بَلِىَ: }
4. ابلى الثَّوْبَ: } see art. بلو.
بِلًى: and بِلًى سَفَرٍ: &c.: }

بَلَى is a particle; (Ṣ, Mṣb, Mughnee;) *contr. of* لَا: (Ṣ:) not a noun: (Sb, Ṣ:) it is a replicative; (Ṣ, Mughnee;) an affirmative of what is said [in that to which it is a reply]; (Ṣ, Mṣb;) [with very few exceptions] relating only to a negation, which it annuls: (Mṣb, Mughnee:) the final letter is a radical: or, accord. to some, the word is originally بَلْ, [after which an affirmation is to be understood,] and the final letter is augmentative: and some of these say that this letter is a denotative of the fem. gender, because it is [often] pronounced with imáleh. (Mughnee.) It is a reply to an interrogation in which is a negative, (T, M, Mṣb, Mughnee, Ḳ,) and affirms what is said to thee [in that interrogation]; (M, Ḳ;) whether it be an interrogation in the proper sense, (Mughnee,) as when you say to another, أَلَمْ تَفْعَلْ كَذَا [*Didst thou not such a thing?*], and he replies, بَلَى [meaning *Yes,* or *yea,* or *ay,* I did], (T,) or as when one says, أَلَيْسَ زَيْدٌ بِقَائِمٍ [*Is not Zeyd standing?*], and you reply, بَلَى [*Yes,* he is]; or be meant to convey reproof, (Mughnee,) as in the Ḳur [lxxv. 3 and 4], أَيَحْسَبُ الإِنْسَانُ أَنْ لَنْ نَجْمَعَ عِظَامَهُ بَلَى [*Doth man think that we will not collect his bones? Yes*], (Mṣb, Mughnee,) i. e., we will collect them; (Mṣb;) or be meant to make a person confess, or acknowledge, a thing, (Mughnee,) as in the Ḳur [vii. 171], أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى [*Am I not your Lord? They said, Yea*]. (M, Mughnee.) It is also a reply to a simple negation, (Mṣb, Mughnee,) as when I say, مَا قَامَ زَيْدٌ [*Zeyd did not stand,* or *has not stood*], and you reply, بَلَى as an affirmative [meaning *Yes,* he did, or he has]. (Mṣb.) It occurs in the Ḳur [xxxix. 60], where it is said, بَلَى قَدْ جَاءَتْكَ آيَاتِى [*Yea, my signs have come to thee*], preceded by that which is not literally a negation, but which has the force of a negation; for the preceding saying, لَوْ أَنَّ اللهَ هَدَانِى [*If God had directed me aright,* or *would that God* &c.], is like the saying, مَا هُدِيتُ [*I was not directed aright*]. (M.) It also occurs in the books of traditions, in some instances, as a reply to an interrogation without a negative; but these instances are rare, and not to be followed in rendering revelation. (Mughnee.) Az says that when a man says to another, أَلَا تَقُومُ [*Wilt thou not stand?*], and the latter replies, بَلَى, he means بَلْ أَقُومُ [*Nay, I will stand*], adding the alif [written ى] to make the pause good; for if he said, بَلْ, the other would expect something more to be said after it. (TA.) It is said that the pronunciation termed imáleh is allowable in the case of بَلَى; and if so, its final radical letter is ى: and some of the grammarians say that this pronunciation of بلى is because, by reason of its completeness and independence of meaning, so that it requires nothing after it, it resembles independent nouns, in the cases of which this pronunciation is allowable. (M.)

بِلْيَةٌ and بَلِيَّةٌ and بَلِّيَّةٌ: see art. بلو.

بمر

بَمٌّ [The *bass* in music; used in this sense in the present day: or particularly the *bass notes* of the lute: in this sense F seems to have understood the saying of ISd that] the بَمّ of the lute is well known: (M, Ḳ: [in the CK, البَمُّ مِنَ العُودِ او الوَتَرِ الخ is erroneously put for البَمُّ مِنَ العُودِ مَ أَوِ الوَتَرُ الخ:]) or (so in the Ḳ) it is the *thick* [or *bass*] *chord of the lute:* (Ṣ, Ḳ:) the

word is foreign: (M:) [in Persian بَهْ:] Az says that it is not Arabic. (TA.)

بُهَّمٌ *i. q.* بُومٌ, q. v. (Ḳ.)

بن

1: see 4.

2. بنّن, (Ḳ,) inf. n. تَبْنِينٌ, (TA,) *He tied a sheep, or goat, in order to fatten it:* (Ḳ:) from بَنَّ بِالْمَكَانِ. (TA.)

4. ابنّ بِالْمَكَانِ, (T, Ṣ, M, Mṣb, Ḳ,) inf. n. إِبْنَانٌ; (Lth, T;) and بَنَّ بِهِ, aor. يَبِنُّ, (M, Ḳ,) inf. n. بَنٌّ; (M, TA;) but Aṣ allows only the former verb; (M, TA;) *He remained, continued, stayed, dwelt, or abode, in the place;* (T, Ṣ, M, Mṣb, Ḳ;) *he kept, or clave, to the place.* (Lth, T, TA.) Accord. to Z, it is a tropical meaning, from the بَنَّة [i. e. odour] of the camels or cattle [of a stationary people]. (TA.) — And أَبَنَّتِ السَّحَابَةُ †*The cloud remained, or continued raining,* (M, TA,) *some days,* (TA,) *and kept its place.* (M.)

5. تبنّن *He acted, or proceeded, deliberately, not hastily.* (T, TA.) An Arab of the desert said to Shureyḥ, on his desiring to pronounce judgment against him hastily, تَبَنَّنْ, meaning *Act thou deliberately, not hastily.* (T.)

بَنْ is a dial. var. of بَلْ, (M, Ḳ,) and so is لَا بَنْ of لَا بَلْ; or, as some say, formed by substitution [of ن for ل; not peculiar to any dialect]. (M.) One says, بَنْ وَاللّٰهِ لَا آتِيكَ [*Nay, by God, I will not come to thee*]: Fr says that it is of the dial. of Benoo-Saad and Kelb; and that he had heard the Báhilees say, لَا بَنْ, meaning بَلْ [or لَا بَلْ]: but IJ says, I do not trace up بَنْ [to any authority] as being an independent word of a particular dialect. (TA.) = [بْنْ and بِنْ and بَنْ, for ابْنُ &c.: see art. بنى.]

بُنٌّ [*Coffee-berries,* whether *green* or *roasted, whole* or *reduced to powder by pounding or grinding;*] expl. in the Ḳ as شَيْءٌ يُتَّخَذُ كَالْمُرِّيِّ [*a certain thing that is taken like the condiment termed* مُرِّيّ, which is used to give relish to food or to quicken the appetite]; Ibn-Es-Sim'ánee says, هُوَ شَيْءٌ فِي الكَوَامِيخِ [app. meaning *it is a thing reckoned among what are termed* كواميخ, pl. of كَامَخٌ, which signifies the same as مُرِّيٌّ, for it seems that فى is here used in the sense of مِنْ, or it may be a mistranscription for مِنْ]; the physician Dáwood says, it is *the produce of certain trees in El-Yemen; the berries thereof are put into the earth in* آذَار [the Syrian month corresponding to March, O. S.], *and it increases, and is gathered in* أَبِيب [the Coptic month commencing on the 25th of June, O. S.; the 7th of July, N. S.]; *it grows to the height of about three cubits, on a stem of the thickness of the thumb, and has a white flower, which is succeeded by a berry like the hazel-nut; sometimes it is cut like beans; and sometimes, when it is divested of its covering, it divides into two halves: it has been proved to be good for alleviating humidities, and cough, and phlegm, and defluxions, and for opening obstructions, and causing a flow of the urine: when roasted,* [*and pounded* or *ground,*] *and well cooked,* [i. e. *boiled in water,*] *it is now commonly known by the name of* قَهْوَة. (TA.) [Golius, I think, has misunderstood the explanation of this word in the Ḳ: after having given that explanation, and rendered it by "res quæ sumitur instar المرى *Múrriji,*" he adds, "Pers. ابكامه Abcâma dictæ: hæc sorbitio est rei ex hordeo et frumento paratæ multa cura et arte, quam Malajesa et Halimæus describunt." He then mentions the signification of coffee-berries as a second and distinct meaning.]

بِنٌّ *A place having a fetid odour.* (Fr, T, Ḳ.) = It also signifies طِرْقٌ مِنَ الشَّحْمِ (T, Ḳ) and السِّمَنِ (Ḳ, TA: in the CḲ السَّمْنِ:) [said in the TA to mean قُوَّةٌ مِنْهُمَا, i. e. *Strength* arising *from fat* and *from fatness:* but I think that وَالسِّمَنِ has been added in the Ḳ in consequence of a misunderstanding, and that the meaning is *a layer of fat;* this meaning seeming to be indicated by the ex. here following, and corroborated by significations of several conjugates of طِرْقٌ, as طَرِيقَةٌ and طَرَقٌ and طِرَاقٌ &c.] One says (T, Ḳ) of a beast (دَابَّة) when it has become fat, (T,) رَكِبَهَا بِنٌّ (T, Ḳ*) and عَلَى بِنٍّ طِرْقٌ عَلَى طِرْقٍ (T) [clearly I think, meaning *Layer upon layer, of fat, has accumulated upon it.*]

بَنَّةٌ *A sweet,* or *pleasant, odour;* (Aṣ, AA, T, Ṣ, M, Ḳ;) *such as that of the apple* (T, M) *and the like,* (M,) *or the quince:* (T:) Sb says that it is a name for *a sweet,* or *pleasant, odour, like* خَمْطَةٌ: (M,* TA:) and *an unpleasant odour;* (Aṣ, T, Ṣ;) *a fetid odour;* (M, Ḳ;) whence بَنَّةُ الغَزْلِ [*the odour of the yarn*] occurring in a saying of 'Alee, respecting a weaver; (M;) which shows that A'Obeyd erred in asserting it to have only the first of the foregoing significations; (IB, TA;) which Suh, in the R, assigns also to بَنَانَةٌ: (TA:) the *odour of sheep,* or *goats,* (Ṣ, M,) or *of camels* or *cattle;* (Z, TA;) and *of the dung of gazelles;* (Ṣ, Ḳ;) and *of the lodging-places of sheep or goats* and *of oxen or bulls or cows* and *of gazelles:* (T, M:) and sometimes the *lodging-places themselves, of sheep or goats:* (M, TA:) pl. (in all the senses, M) بِنَانٌ. (T, Ṣ, M, Ḳ.)

بُنِّيٌّ *A seller of* بُنٌّ [or *coffee-berries*]. (TA.) = Also, [vulgarly pronounced بِنِّى,] *A species of fish;* (Ḳ;) [the *cyprinus Bynni* of Forskål; described by him in his Descr. Anim. p. 71;] it is *white,* and is *the best kind* [*of fish*], and *abundant in the Nile.* (TA.)

بَنَانٌ The *fingers;* syn. أَصَابِعُ: (M, Mṣb, Ḳ:) but whether it means peculiarly the اصابع of the hand, or those of the foot also, [i. e. the *toes,*] is disputed: (TA:) or the *ends,* or *extremities, thereof:* (Ṣ, M, Mṣb, Ḳ:) said to be so called because by their means are ordered those circumstances whereby man continues in existence; from أَبَنَّ بِالْمَكَانِ: (Mṣb:) mentioned in the Ḳur viii. 12 because therewith one fights, and defends himself: (Er-Rághib, TA:) or it there signifies all the *limbs,* or *members, of the body:* (Aboo-Is-ḥáḳ, M:) or the *fingers,* or *toes, and any other parts of all the limbs,* or *members:* (Zj, TA:) or it means in the Ḳur the شَوَى; (Lth, T, TA;) so in lxxv. 4; (M;) i. e. the *arms* or *hands* and the *legs* or *feet:* (Lth, T, TA:) accord. to El-Fárisee the meaning of the words in the Ḳur lxxv. 4 is, we are able to make their extremities like those of the camel, so that they should not profit by them in handicraft: (M, TA:) the n. un. is with ة; (Lth, T, Ṣ, M, Ḳ;) meaning, accord. to Lth, *a single* إِصْبَع [i. e. *finger,* or *toe*]; or, accord. to AHeyth, the *whole* اصبع; or, as some say, the *highest* عُقْدَة [or *joint*] *of the* اصبع: (T:) the pl. of pauc. is بَنَانَاتٌ; but a pl. of mult. is sometimes used as one of pauc.; and hence the saying of the rájiz,

* خَمْسَ بَنَانٍ قَانِئِ الأَظْفَارِ *

[*Five fingers,* or *ends of fingers, intensely red* from the dye of ḥinnà *in the nails*], meaning خَمْسًا مِنَ البَنَانِ: and one says, بَنَانٌ مُخَضَّبٌ [*Fingers,* or *ends of fingers, dyed,* or *much dyed,* with ḥinnà]; for every pl. [or rather coll. gen. n.] between which and its sing., or n. un., there is no difference but ة [added in the latter] may be treated as sing. and masc. (Ṣ.) Lth cites as an ex. of the n. un.,

* لَاهُمَّ أَكْرَمْتَ بَنِى كِنَانَهْ * لَيْسَ لِحَيٍّ قَوْقَهُمْ بَنَانَهْ *

meaning [*O God, Thou hast honoured the sons of Kináneh: there belongs not to any tribe*] excellence of the measure of *a finger above them.* (T, TA.)

بَنِينٌ *Deliberate and intelligent:* (AA, T, Ḳ:) from بَنَّ بِالْمَكَانِ. (TA.)

بَنَانَةٌ n. un. of بَنَانٌ. (Lth, T, Ṣ, M, Ḳ.) = See also what next follows.

بُنَانَةٌ: see بَنَّةٌ. — Also *A meadow,* or *verdant tract of land somewhat watery,* (AA, T, M, Ḳ,) *producing herbage,* (M, Ḳ,) *and adorned with flowers;* (TA;) and so بَنَانَةٌ. (M.)

مُبِنٌّ *Remaining, continuing, staying, dwelling,* or *abiding,* in a place. (T, TA.) Applied to a mixture of urine and dung (عَبَس) upon the tail [of a camel &c.], it may mean *Cleaving,* and *sticking:* or it may be from بَنَّةٌ signifying "a fetid odour" [so as to mean *having a fetid odour*]: thus, in this case, it may be either a part. n. or a possessive epithet. (M, TA.) It signifies also *Having the odour of the dung of gazelles;* applied to a covert, or hiding-place, of those animals, among trees. (Ṣ, Ḳ.*)

بنج

2. بنّجهُ, inf. n. تَبْنِيجٌ, [*He dosed him,* or *stupified him, with* بَنْج, q. v.;] *he gave him* بَنْج *to eat.* (Ḳ.) [See the act. part. n. below.]

بَنْجٌ [*Hyoscyamus,* or *henbane;*] an arabicized word, [said to be] from [the Persian] بَنْك; [but see a quotation from Hammer-Purgstall, near the close of this paragraph;] *a certain plant,* (Mgh,

and Ḥar p. 365,) *having an intoxicating kind of grain*, or, as some say, (Mgh,) *of which the leaves and peel and seeds torpify:* (Mgh, Ḥar:) it is said, in the Ḳánoon, (Mgh,) by Aboo-'Alee [Ibn-Seenà, or Avicenna], (Ḥar,) that *it is a poison which confuses the intellect, and annuls the memory, and occasions insanity and* [*the disorder termed*] خُنَاق [or *quinsy*]; (Mgh, Ḥar;) *and it is red, and white:* (Ḥar:) *a certain plant having a kind of grain that confuses the intellect, and occasions alienation of the mind,* or *insanity; and sometimes it intoxicates, when a man drinks it after it has been dissolved; and it is said to occasion forgetfulness:* (Mṣb:) *a certain torpifying plant, well known; different from* حَشِيشُ الحَرَافِيشِ; *disordering the intellect* (مُخَبِّطٌ لِلْعَقْلِ), *rendering insane, allaying the pains of humours and pustules, and the earache,* (Ḳ, TA,) *applied as a liniment or as a poultice;* (TA;) *the worst kind* (Ḳ, TA) *for use* (TA) *is the black; then, the red; and the safest kind is the white.* (Ḳ, TA.) [Ḳzw says that the leaves of the garden-hemp (قِنَّب بُسْتَانِىّ, or شَهْدَانَج, the latter of which properly signifies hemp-seed,) are the بَنْج which, when eaten, disorders the intellect. And El-Idreesee applies the appellation حَشِيشِيَّة to the "Assassins." This establishes the correctness of De Sacy's opinion, that the appellation "Assassins" is derived from the vulgar pl. حَشَّاشِين, (hemp-eaters, or persons who intoxicate themselves with hemp,) for حَشَّاشِين is syn. with حَشِيشِيَّة, and the sect called by us the "Assassins" are expressly said by the Arabs to have made frequent use of بَنْج. Baron Hammer-Purgstall, correctly regarding بَنْج as hyoscyamus (or henbane), makes the following important observations, "'Bendj,' the pl. of which in Coptic is 'nibendj,' is without doubt the same plant as the 'nepenthe,' which has hitherto so much perplexed the commentators of Homer. Helen evidently brought the nepenthe from Egypt, and bendj is there still reputed to possess all the wonderful qualities which Homer attributes to it." (Trébutien, "Contes Inédits des Mille et une Nuits," tome i. p. 12, note.)] The phrase شَرِبَ البَنْجَ is used by El-Karkhee [as meaning *He drank the* بنج] because it is mixed with water; or [as meaning *he took,* or *swallowed, the* بنج,] according to the conventional language of the physicians. (Mgh.)

مُبَنِّجٌ One *who employs a stratagem by means of food containing* بَنْج [*in order to obtain some advantage over another, by stupifying him therewith;* as the "Assassins" used to do]. (Mgh.)

بند

بَنْدٌ is a Persian word arabicized, originally signifying *A knot,* or *tie.* (TA.) — Hence, (TA,) ‡ [*Any of*] *the stops that are put between the beads of the* سُبْحَة *to mark the place where the performer of* تَسْبِيح *pauses on the occasion of a thing's diverting his attention:* so in the Comm. on the Tohfeh by the seyyid 'Omar El-Baṣree: (MF, TA:) app. post-classical and recent. (TA.) — *A dam; a thing that stops,* or *dams,* [*water,* or] *from water* (الَّذِى يُسْكِرُ مِنَ المَآءِ). (Ḳ. [In the CḲ, يُسْكَرُ is put in the place of يُسْكِرُ. In this sense, also, it is of Persian origin.]) — *A stratagem, a trick,* or *an expedient, of which one makes use:* (T, Ḳ:) *a snare by which one snares men:* (TA in art. قمط:) pl. بُنُودٌ. (T.) You say, فُلَانٌ كَثِيرُ البُنُودِ *Such a one abounds in,* or *practises much, stratagems, tricks,* or *expedients,* (Lth, T, A,) *and mischievous,* or *calamitous, acts.* (A.) In this sense, also, it is an arabicized Persian word. (TA.) — *An enigma.* (TA.) — *A pawn that is tied* (مُنْعَقِدٌ, in the CḲ مُتَعَقِّدٌ,) *by a queen in the game of chess:* as though it confined and tied itself. (TA.) — Also a Persian word, arabicized, (Ṣ, A,) signifying *A large banner, standard,* or *ensign:* (En-Nadr, Ṣ, A, Ḳ:) or *a banner,* or *standard,* or *an ensign, of a general,* or *leader,* (T, M,) *of the Greeks,* (M,) *under which are ten thousand men,* (T, M,) or *less,* or *more:* (T:) or *a banner,* or *standard,* or *an ensign, of horsemen:* (El-Hujeymee, T:) [in barbarous Latin *bandum;* and in Spanish, *bandera;* as mentioned by Golius; and in modern Arabic بَنْدِيرَة:] pl. as above: (Ṣ, M:) it has no pl. of pauc. (M.) — [The pl.] بُنُودٌ also signifies, in Greece, [*Provinces,* or *districts;*] *what are called* أَجْنَادٌ *in Syria, and* أَعْرَاضٌ *in El-Ḥijáz, and* كُورٌ *in El-'Iraḳ, and* مَخَالِيفُ *in El-Yemen.* (Yáḳoot.)

بندر

بَنْدَرٌ [app. from the Persian بَنْدَرْ,] *A place where ships or boats anchor or moor; a port* [or *port-town:* pl. بَنَادِرُ]. (Ḳ, TA.)

بندق

Q. 1. بَنْدَقَ *He made* a thing *into* بَنَادِق [meaning *bullets,* or *little balls*], (Mgh, Ḳ,) or *like* بنادق. (TA.) = [In post-classical Arabic, *He shot a bullet,* or *bullets,* from a cross-bow or other weapon.] — بندق إِلَيْهِ ‡ *He looked sharply,* or *intently, at him,* or *it.* (Ibn-'Abbád, Ḳ.)

بُنْدُقٌ [The *hazel-nut;* or *hazel-nuts;* so in the present day;] *a certain thing that is eaten;* (Mṣb;) *i. q.* جِلَّوْز: (IDrd, Ḳ:) or, as some say, *like* جلّوز; *brought from an island; the best whereof is the fresh, heavy, white, and sweet in taste; the old being bad: it is beneficial as a remedy for palpitation, parched with anise-seed; and for poisons, and wasting of the kidneys, and burning of the urine; and with pepper, it excites the venereal faculty; with sugar, it removes cough; and the shell thereof, burnt, and applied as a collyrium, sharpens the sight:* (TA:) *they assert that the suspending it upon the upper arm preserves from scorpions,* (Ḳ,) i. e., *from their stinging:* (TA:) *the moistening of the top of the head of a child with the powder of it when burnt, together with oil, removes the blueness of its eyes and the redness of its hair: and the Indian kind thereof is an antidote very beneficial to the eyes:* (Ḳ, TA:) but in some copies of the Ḳ, [and so in the CḲ,] instead of لِلْعَيْنَيْنِ, we here find لِلْعِتِّينِ [*for the impotent in respect of the venereal faculty*]: (TA:) [it is said in the Mṣb that most hold the ن to be augmentative: but this is not the case; for] the word is Persian [arabicized, from فُنْدُقْ]: (Ḳ:) [it is a coll. gen. n.:] n. un. with ة: pl. بَنَادِق. (Mṣb.) — [Hence, *Bullets,* i. e.] *certain things that one shoots,* (Ṣ, Mṣb, Ḳ,) *made of clay:* (Mṣb:) n. un. with ة: (Ṣ, Mṣb, Ḳ:) the latter signifies *a piece of clay, made round, which one shoots,* or *casts;* or *i. q.* جُلَاهِق: (Mgh:) it is said in the Shifà el-Ghaleel to be an arabicized word: (TA:) pl. as above. (Ṣ, Mṣb.) [See a prov. voce حِدَأَةٌ. Hence قَوْسُ البُنْدُقِ *The cross-bow.* In modern Arabic, بُنْدُق is also applied to *Balls of any kind of the size of hazel-nuts:* n. un. with ة.]

بُنْدُقِىٌّ *A garment,* or *piece of cloth, of fine, delicate,* or *thin, linen.* (Ṣgh, Ḳ.) [SM says,] It is most probably, in my opinion, so called in relation to the land of البُنْدُقِيَّة [or Venice]. (TA.) [In modern Arabic, *A Venetian sequin:* pl. بَنَادِقَةٌ.]

بُنْدُقَانِىٌّ [app. a post-classical word,] *A maker of cross-bows* (قِسِىّ البُنْدُق). (El-Maḳreezee's Khiṭaṭ, art. خطّ البندقانيّين.)

بنصر

بِنْصِرٌ The *finger that is next to the little finger;* (Ṣ in art. بصر;) [*the third finger;*] *that which is between the little and middle fingers:* (Mṣb in art. بصر, and Ḳ:) of the fem. gender: (Ḳ:) pl. بَنَاصِرُ, (Ṣ,) or بَنَاصِرَةٌ. (Mṣb.) Accord. to the author of the Ḳ, the ن is a radical letter, and therefore the mention of this word in art. بصر is wrong. (TA.)

بنفسج

بَنَفْسَجٌ, of the measure فَعَلَّلٌ, like سَفَرْجَلٌ, (Mṣb,) [an arabicized word, from the Persian بَنَفْشَهْ; The *violet; viola odorata* of Linn: and accord. to Forskål (Flora AEgypt. Arab. p. ciii.) applied in El-Yemen to the "*iris:*" and (p. cxx.) "*tagetes dubia?*"] what is thus called is well known: *the smelling it in its fresh state is beneficial to those who are heated by wrath* (المَحْرُورِين), *and the continual smelling of it induces good sleep: the conserve made of it is beneficial for the pleurisy* (ذَاتُ الجَنْبِ), *and for inflammation of the lungs* (ذَاتُ الرِّئَة), *and for cough, and for headache.* (Ḳ.)

بنق

1. بَنَقَ, (Ḳ,) aor. -, inf. n. بَنْقٌ, (TḲ,) *He joined* [a thing to another thing, like as the بَنِيقَة of a shirt is joined: see the pass. part. n., below]; syn. وَصَلَ. (Ḳ.)

2. بنّق القَمِيصَ, inf. n. تَبْنِيقٌ, *He put a* بَنِيقَة *to the shirt.* (Ḳ.) — بنّق الجَعْبَةَ ‡ *He made the upper part of the quiver wide* [*by adding to it*

the like of a بَنِيقَة (see the pass. part. n., below,)], *and the lower part narrow:* (K, TA:) or *he widened its upper part, the lower part being* [or *remaining*] *narrow.* (JK.)

بَنْقٌ: / بَنَقَةٌ: / بَنِيقٌ: } see what next follows.

بَنِيقَةٌ The لِبْنَة, (AZ, Abu-l-Ḥajjáj El-Aʼlam, JK, Ṣ, K;) or دِخْرِصَة, (Abu-l-'Abbás El-Aḥwal, TA,) [both of which signify the *gore,*] of a shirt, (AZ, Ṣ, K,) or of a garment; (JK;) or the دخرصة is longer than the لبنة: (Seer, TA:) and *any piece that is added in a garment or a leathern bucket to widen it:* (Abu-l-Ḥajjáj El-Aʼlam, TA:) or, accord. to IDrd, the دخاريص of a shirt: (TA: [but this is app. a mistranscription for its sing. دِخْرِيص, q. v., a dial. var. of دِخْرِصَة:]) or the جُرْبَّان [or *opening at the neck and bosom*] of a shirt: (K:) جربّان is prefixed to البنيقة in a verse of Jereer, governing the latter in the gen. case, to show that both these words have the same meaning: (TA:) ▼ بِنَقَةٌ, also, signifies the same as بنيقة; (JK, K; [in the latter of which it is mentioned in such a manner as perhaps to denote that it has only the last of the significations above; but I think that this restriction is not meant;]) and its pl. [or rather the coll. gen. n.] is ▼ بِنَقٌ: (Ibn-'Abbád, TA:) Th mentions بَنَائِقُ and بِنَقٌ, and says that the latter is a pl. pl.; [i. e., pl. of the former;] but this is unintelligible: (TA:) بَنَائِقُ is pl. of بَنِيقَةٌ, (JK, Ṣ, &c.,) and syn. with دَخَارِيصُ. (JK.) AZ cites, from Mejnoon,

* كَمَا ضَمَّ أَزْرَارَ القَمِيصِ البَنَائِقُ *

(Ṣ, IB,) which is an inverted phrase; the meaning being,

* كَمَا ضَمَّ أَزْرَارُ القَمِيصِ البَنَائِقَا *

[*Like as the buttons of the shirt draw together the gores:* if the last word mean *the gores*]: or, if the بنيقة of the shirt be really its جربّان, the meaning is intelligible [without inversion]; for its جربّان is the *part around the neck, upon which are sewed the buttons;* and when one desires to draw it together, he puts its buttons into the loops, and so draws together the bosom [of the shirt, with its buttons,] to the uppermost part of the chest. (IB, TA.) Aboo-'Amr Esh-Sheybánee explains البنائق, here, as meaning the *loops into which the buttons are inserted;* and accord. to this explanation the meaning is plain, not requiring the supposition of inversion nor of deviation from the usual way: but the first explanation is that which is generally given. (TA.) In the saying,

* قَدْ أَغْتَدِي وَالدَّهْرُ ذُو بَنِيقِ ▼ *

[in the last word of which, ة is elided; lit., *Sometimes I go forth early in the morning, when the time has a* بَنِيقَة;] Lth says that the whiteness of the dawn is likened to the whiteness of the بنيقة; citing another verse, in which a shirt is described as having white بنائق. (TA.)

جَعْبَةٌ مُبَنَّقَةٌ ‡ *A quiver that is widened:* (Ibn-'Abbád, TA:) or *in the upper part of which is added what resembles a* بَنِيقَة, *to enlarge it.* (A, TA.) طَرِيقٌ مُبَنَّقٌ ‡ *A wide road.* (TA.)

أَرْضٌ مَبْنُوقَةٌ † *Land joined* (مَوْصُولَة) *to other land, like as the* بَنِيقَة *of a shirt is joined.* (ISd, TA.) And مَفَازَةٌ مَبْنُوقَةٌ, (JK,) or مَبْنُوقَةٌ بِأُخْرَى, (TA,) ‡ [*A desert,* or *a desert in which is no water,* &c.,] *joined to another.* (JK, TA.)

بنم

اِبْنَمٌ or اِبْنَمٌ, and اِبْنَمٌ or اِبْنَمٌ; and اِبْنِيمَا for اِبْنَمَا: see اِبْنٌ, in art. بنى.

بنو

1. بَنَا, aor. ـُ: see art. بنى.

اِبْنٌ, held by some to be originally بَنْوٌ: see art. بنى.

بُنُوَّةٌ: / بَنَوِيٌّ: } see art. بنى.

بُنْبُنٌ

1. بَنَاهُ, (T, Ṣ, M, &c.,) aor. ـِ, (M, Mṣb,) and ـُ, but the former is the more common, (M,) [or rather the only form commonly known,] inf. n. بِنَاءٌ (T, Ṣ, M, Mgh, K) and بِنًا (T, and TA as from the M [but it is not in the transcript of the M in the TT]) and بَنْيٌ and بُنْيَانٌ and بِنْيَةٌ and بِنَايَةٌ, (M, K,) *He built it; framed it; constructed it; contr. of* هَدَمَهُ; (M, K;) namely, a house, (Ṣ, Mgh, Mṣb,) or tent, (Ṣ,* Mṣb,) &c.; (Mṣb;) as also ▼ ابتناهُ, (Ṣ, M, Mṣb, K,) and ▼ بنّاهُ; (M, K;) or the last has teshdeed given to it to denote muchness, or frequency, or repetition, of the action, or its application to many objects; and hence you say, بنّى قُصُورًا [*He built palaces,* or *pavilions:* or *he raised them high:* see the pass. part. n. below]. (Ṣ, TA.) AḤn speaks of a kind of plank as being used فِى بِنَاءِ السُّفُنِ [*in the construction of ships*]: but بِنَاءٌ is originally used only in relation to that which does not grow; as stone, and clay, and the like. (M.) You say also, بَنَى أَرْضًا, for بَنَى فِى أَرْضٍ [*He built in,* or *upon, land*]. (Mgh.) — [Hence,] بَنَى عَلَى أَهْلِهِ, (T, Ṣ, M, Mṣb, K,) or عَلَى امْرَأَتِهِ, (Mgh,) and بَنَى بِهَا also, (M, Mgh, Mṣb, K,) accord. to IDrd (Mgh, Mṣb) and IJ, (M,) and occurring in traditions and elsewhere, though said in the Ṣ to be vulgar, (IAth, MF,) and said to be so by ISk, (T, Mṣb,) and by some said to be not allowable, (M,) but the former is the more chaste, (Mṣb,) inf. n. بِنَاءٌ; (Ṣ, TA;) as also ▼ ابتنى, (K,) i. e. ابتنى عليها, (ISk, Mṣb,) or ابتنى بِهَا, (IJ, M,) *He had his wife conducted to him on the occasion of the marriage:* (ISk, T, Ṣ, Mṣb, K:) or *he went in to his wife* [*for the first time*]: (Mgh, Mṣb:) originating from the fact that the bridegroom used, on that occasion, to pitch a tent for her, (ISk, T, Ṣ, Mgh, Mṣb,) a new tent, (Mgh, Mṣb,) and furnish it with what was requisite, (Mṣb,) or a new tent was set up for him, (Mgh, Mṣb,) in honour of him. (Mṣb.) [See also بَيْتٌ.] — بِنَايَةٌ is sometimes used in relation to nobility: (M, K:) and the verb thus used is بَنَى, as above, (T, M,) having [also] بِنًى for its inf. n., (IAạr, T,) and بِنَاءٌ; held by many to be tropical, but by some to be proper. (MF.) Lebeed says,

* فَبَنَى لَنَا بَيْتًا رَفِيعًا سَمْكُهُ * فَسَمَا إِلَيْهِ كَهْلُهَا وَغُلَامُهَا *

(M) *And He* (namely, God,) *hath built for us a house of nobility of lofty pitch, and its* (the tribe's) *middle-aged and its youth have risen to it:* i. e., all of them have attained to high degrees. (EM, p. 180.) — بَنَى بَدَنَهُ *It* (food) *fattened his body,* (K,) *and made it large:* (TA:) and بَنَى لَحْمَهُ, (T, M, K,) aor. ـِ, (TA,) inf. n. بِنَاءٌ, (M,) or بَنْيٌ, (TA,) *It* (food) *made his flesh to grow,* (T, M, K,) *and to become large.* (T, TA.) — بَنَى الرَّجُلَ *He reared, brought up,* or *educated, the man;* (M, K;) as also ▼ ابتناهُ. (M.) — [بَنَى كَلِمَةً, inf. n. بِنَاءٌ, *He formed a word.* — And *He made a word indeclinable, so as to end invariably with a quiescent letter* or *with a particular vowel.*] بِنَاءُ كَلِمَةٍ [when the former word is considered as the inf. n. of the pass. form بُنِىَ, generally] signifies *A word's keeping always the same mode of termination, ending with a quiescent letter* or *with a particular vowel, not by reason of any governing word:* (M, K:) as though the word resembled a fixed, immoveable building. (M.) [You say, بُنِيَتْ عَلَى السُّكُونِ *It was made indeclinable, with a quiescent letter for its termination;* and عَلَى الفَتْحِ *with fet-ḥ for its termination;* &c. — And in like manner you say, بَنَى القَصِيدَةَ عَلَى البَاءِ, &c., *He made the* قصيدة *to have* ب, &c., *for its rhyme-letter,* or *its chief rhyme-letter.*] بَنَتِ القَوْسُ عَلَى وَتَرِهَا *The bow clave to its string* (T, Ṣ, K) *so that it* (the latter) *almost broke.* (T, Ṣ.) [See the part. n. below.]

2: see 1, first sentence.

4. ابناهُ *He made him to build, frame,* or *construct, a house,* or *tent:* (Ṣ:) or *he gave him a building:* or *he gave him that wherewith to build a house:* (M, K:) and ابناهُ بَيْتًا *he gave him a house,* or *tent, to build* or *frame* or *construct.* (T.) It is said in a prov., المِعْزَى تُبْنِى وَلَا تُبْنَى [*Goats rend,* or *make holes, and render vacant, and do not afford materials for fabricating tents*]; i. e., they do not yield hair of which a tent is fabricated; (T, Ṣ;*) for the tents of the Arabs [of the desert] are of the kind called طِرَاف, made of skin, and أَخْبِيَة, made of wool or of camels' fur, and not of شَعَر [by which is especially meant goats' hair], (Ṣ,) or, as is found in the handwriting of Aboo-Sahl, of wool or of skin: (TA:) or the meaning is, *goats rend* tents, or *pierce* them *with holes,* by their leaping upon them, (T and Ṣ in art. بهو,) so that they cannot be inhabited, (Ṣ in that art.,) *and do not aid in the fabrication of tents;* for the goats of the Arabs of the desert

have short hair, not long enough to be spun; whereas the goats of the cold countries, and of the people of the fertile regions, have abundant hair, and of this the Akrád [or Kurdees] fabricate their tents. (T.) — [Hence,] *He introduced him to his wife* [*on the occasion of his marriage*]: whence the saying of 'Alee, مَتَى تَبْنِينِى, accord. to IAth properly meaning مَتَى تَجْعَلُنِى أَبْنِى بِزَوْجَتِى [*When wilt thou make me to have my wife conducted to me?* or, *to go in to my wife?*]. (TA.)

5. تَبَنَّتْ, said of a woman sitting, (T, TA,) *She became like a tent* (T, IAth, K,* TA) *of the kind called* مِبْنَاةٌ, (T, TA,) i. e., *a* قُبَّة *of skin; by reason of her fatness,* (T, IAth, TA,) *and largeness,* (T, TA,) or *fleshiness:* (IAth, TA:) or *she parted her legs;* as though from مِبْنَاة, i. e. a قُبَّة of skin, which, when pitched, is spread out by the ropes: so this woman, sitting cross-legged, spread apart her legs. (T, TA.) And تبنّى, said of a camel's hump, *It became fat.* (M.) = تبنّاهُ *He adopted him as a son:* (S, K:) or *he asserted him to be,* or *claimed him as, a son:* (M:) and تبنّى بِهِ signifies the same. (Zj, TA.)

8. ابتنى: see 1, in three places. = Also *It became built, framed,* or *constructed.* (Msb.)

بِنْتٌ; pl. بَنَاتٌ: fem. of اِبْنٌ, which see, in three places.

بُنَىَّ: } see بِنَآءٌ.
بِنَىَّ: }

بَنَاةُ اللَّحْمِ, (IB, TA,) the former of which words is incorrectly written in the K بنات, (TA,) A girl *whose flesh has been made to grow and become large:* (IB, K, TA: [in the CK, مَبْنِيَّةٌ is erroneously put for مَبْنِيَّتُهُ:]) or, accord. to a learned scholiast, this is a mistake of IB, and the meaning is *sweet in odour;* i. e. *sweet in the odour of the flesh.* (TA.)

بَنَاتٌ: pl. of بِنْتٌ; and sometimes of اِبْنٌ: see اِبْنٌ.

بَنُونَ: pl. of اِبْنٌ, which see below.

بُنْيَةٌ: see بِنَآءٌ.

بِنْيَةٌ *A form, mode,* or *manner, of building* or *framing* or *construction;* a word like مِشْيَةٌ and رِكْبَةٌ. (T, TA.) [The *form,* or *mode of formation,* of a word.] *Natural constitution:* as in the phrase, فُلَانٌ صَحِيحُ البِنْيَةِ [*Such a one is sound in natural constitution*]. (S.) — See also بِنَآءٌ.

بِنْتِىٌّ: see what next follows.

بَنَوِىٌّ *Of,* or *relating to, a son;* rel. n. of اِبْنٌ; as also اِبْنِىٌّ [with ا when connected with a preceding word]: (S, Msb:) the latter is allowable, (Msb,) and used by some. (S.) And *Of,* or *relating to, a daughter;* rel. n. of بِنْتٌ; as also بِنْتِىٌّ: (S, M, Msb, K:) the latter accord. to Yoo; (S, M;) but rejected by Sb. (TA.) — Also *Of,* or *relating to, what are termed* بُنَيَّاتُ الطَّرِيقِ, i. e., *the small roads that branch off from the main road.* (S.)

بُنْيَانٌ and بُنْيَانَةٌ: see what next follows.

بِنَآءٌ [originally an inf. n.: (see 1, first sentence:) then applied to *A building; a structure; an edifice;*] *a thing that is built,* or *constructed;* pl. أَبْنِيَةٌ, and pl. pl. أَبْنِيَاتٌ: (M, K:) and بُنْيَانٌ [also] has this meaning; (Msb;) [and is likewise originally an inf. n.;] or this signifies *a wall;* syn. حَائِطٌ; (S;) or it may be a pl., [or rather a coll. gen. n., meaning *buildings, structures, edifices,* or *walls,*] of which the sing. [or n. un.] is بُنْيَانَةٌ, and as such may be masc. and fem.: (Er-Rághib, TA:) and بِنْيَةٌ and بُنْيَةٌ also signify [the same as بِنَآءٌ as explained above; or] *a thing that one has built, framed,* or *constructed;* (M, K;) or, accord. to some, the former of these two relates to objects of the senses, and the latter to objects of the mind, to glory or honour or the like; (MF, TA;) and their pls. are بِنًى and بُنًى; (K;) or, accord. to the S and M, these two appear to be sings.; (TA;) [or they may be pls. or sings.; for J says that] البُنَى is like البِنَى; one says, بُنْيَةٌ and بُنًى, and بِنْيَةٌ and بِنًى; (S;) [and ISd says that] بِنْيَةٌ and بُنْيَةٌ signify as above, and so بِنًى and بُنًى; or, accord. to Aboo-Is-ḥák, بِنًى is pl. of بِنْيَةٌ; or it may be used by poetic licence for بِنَآءٌ: (M:) accord. to IAar, بِنًى signifies *buildings,* or *structures, of clay:* and also [*tents*] *of wool;* (T;) and بِنَآءٌ likewise signifies *a tent* (M, TA) *in which the Arabs of the desert dwell, in the desert,* (TA,) *such as is called* خِبَآءٌ; (M, TA;*) and طِرَافٌ and قُبَّةٌ and مِضْرَبٌ are names applied to dwellings of the same kind; (TA;) pl. أَبْنِيَةٌ: (M:) the *moveable dwelling, such as the* خَيْمَة *and* مِظَلَّة *and* فُسْطَاط *and* سُرَادِق *and the like,* is called بِنَآءٌ as being likened to the building of burnt bricks and of clay and of gypsum. (M.) [See also بَنِيَّةٌ.] — Also The *roof,* or *ceiling,* of a house or chamber or the like; as in the K'ur [ii. 20], الَّذِى جَعَلَ لَكُمُ الأَرْضَ فِرَاشًا وَالسَّمَآءَ بِنَآءً [*Who hath made for you the earth as a bed, and the heaven as a roof,* or *ceiling*]: (S, [but wanting in some copies,] and Jel:) so says AZ: (S:) or the meaning here is, *as a tent* (قُبَّة) pitched over you. (Bd.) — And The *body, with the limbs* or *members.* (TA.) — And *i. q.* نِطْعٌ [*A thing that is spread on the ground to serve as a table for food &c., made of leather;* like مِبْنَاةٌ]: occurring in a trad., where it is mentioned as spread on the ground, on a day of rain, for Mohammad to pray upon: so says Sh. (T.)

بُنَىٌّ, [said to be] originally بُنَيْوٌ, *A little son;* [used as a term of endearment;] (Msb;) dim. of اِبْنٌ. (S, Mgh, Msb.) You say, يَا بُنَىَّ and يَا بُنَىِّ [*O my little son,* or *O my child*], with kesr to the ى and with fet-ḥ also; like as you say, يَا أَبَتِ and يَا أَبَتَ [which see in art. ابو, voce أَبٌ]. (Fr, S, K.) [The fem. is بُنَيَّةٌ *A little daughter;* dim. of بِنْتٌ. And hence,] — بُنَيَّاتُ الطَّرِيقِ *The small roads that branch off from the main road;* (S;) *what are termed* التُّرَّهَاتُ. (S, K.) — The Arabs say, الرِّفْقُ بُنَىُّ الحِلْمِ, meaning الرفق *is like* الحلم. (IAar, ISd.)

بُنُوَّةٌ *Sonship:* (Lth, Zj, S, M, Msb, K:) [it may be originally بُنْوِيَةٌ, for Az says, app. on the authority of Zj,] it is not a decisive proof that the last radical is و, since they say فُتُوَّةٌ, though the dual [of the word from which this is derived] is فَتَيَانِ; (T;) [and ISd says that] بُنُوَّةٌ is thus because of the dammeh. (M.)

البَنِيَّةُ [properly *The building,* like البِنَآءُ &c.: but particularly applied to] *the Kaabeh;* (S, M, K;) because of its nobleness. (M, K.) One says, لَا وَرَبِّ هٰذِهِ البَنِيَّةِ مَا كَانَ كَذَا وَكَذَا [*No, by the Lord of this building* (the Kaabeh), *such and such things were not*]: (S, TA:) and this was a common form of oath. (TA.) The Kaabeh is also called بَنِيَّةُ إِبْرَاهِيمَ [*The building of Abraham*]; because he built it. (TA.)

بَنَّآءٌ *A builder;* [meaning *one whose business is that of building;*] *an architect.* (M.) [See also what next follows.]

بَانٍ [*Building, framing,* or *constructing*]: accord. to A'Obeyd, its pl. is أَبْنَآءٌ; and in like manner, أَجْنَآءٌ is pl. of جَانٍ: and hence the prov., أَجْنَاؤُهَا أَبْنَاؤُهَا, (M,) or أَجْنَاؤُهَا أَجْنَاؤُهَا, i. e. *The injurers thereof,* meaning this house (هٰذِهِ الدَّار), *by demolishing it, are the builders thereof.* (S in art. جنى.) ISd says, I am of opinion that these two pls. are not used except in this prov.: and J says, in art. جنى, I think that the prov. is originally جُنَاتُهَا بُنَاتُهَا; but IB affirms that it is not so: and he says that the prov. is applied to him who does, or makes, a thing without consideration, and commits a fault therein, which he repairs by undoing what he has done or made: it originated from the fact that the daughter of a certain king of El-Yemen, during his absence on a military expedition, built, by the advice of others, a house, which he, disliking it, commanded them to demolish. (TA in art. جنى. [See also Freytag's Arab. Prov. i. 294.]) — *A bridegroom:* from بَنَى عَلَى أَهْلِهِ [q. v.]. (TA.) And hence, *Any one going in to his wife.* (S, TA.) — قَوْسٌ بَائِنَةٌ *A bow cleaving to its string* (T, S, M, K) *so that it* (the latter) *almost breaks;* (T, S, M;) the doing of which is a fault; (M;) *contr. of* بَائِنَةٌ [q. v.]: (S and M in art. بين:) and so بَانَاةٌ (T, M, K) in the dial. of Teiyi: (T, M:) or the latter signifies *widely separate from its string* [like بَائِنَةٌ]. (TA.)

بَانَاةٌ: see بَانٍ. — Also, (in [some of] the copies of the K erroneously written بانات, TA,) A man *bending himself over his bow-string when shooting.* (M, K.) — And *Small* نَبْل [or *arrows*]. (M and TA in art. بين.)

بَائِنَةٌ fem. of بَانٍ [q. v.]. — Also sing. of بَوَانٍ, (TA,) which signifies The *ribs of* [*the breast,* or *of the part thereof called*] *the* زَوْر: (M, K:) or the *bones of the breast:* or the *shoulder-blades*

and the four legs: (TA:) and the *legs* of a she-camel. (M, Ḳ.) One says, [likening a man to a camel lying down,] أَلْقَى بَوَانِيَهُ, meaning *He took up his abode, and settled,* (T, M, Ḳ,) in a place; like أَلْقَى عَصَاهُ. (T, M.) أَلْقَى الشَّأْمُ بَوَانِيَهُ [meaning *Syria became in a settled state*] occurs in a trad. as related by A'Obeyd: and if he said بَوَائِنَهُ, it would be allowable; بَوَائِن being pl. of بوان, [i.e. بُوَانٌ or بِوَانٌ,] which is a name for any tent-pole except in the middle of the بَيْت, which has three poles. (T.) And it is said in another trad., أَلْقَتِ السَّمَآءُ بِرَكَ بَوَانِيهَا, meaning *The sky cast down the rain that it contained.* (TA.)

ابْنٌ, meaning *A son;* (M, Mgh, Ḳ;) because he is the father's building, made to be so by God; (Er-Rághib, TA;) and ‡ *a son's son;* and ‡ *a descendant more remote;* (Mṣb;) is with a conjunctive ا [when not immediately preceded by a quiescence, written اِبْنٌ]; (Zj, T, M;) [and when immediately preceded by the proper name of a man and immediately followed by the proper name of his parent, written without the ا, as in زَيْدُ بْنُ عَمْرٍو *Zeyd the son of 'Amr* (in which case it should also be observed that the former proper name is without tenween); unless the words compose a proposition, as in زَيْدٌ ابْنُ عَمْرٍو *Zeyd is the son of 'Amr;* or in the case of an interrogation, as in هَلْ زَيْدٌ ابْنُ عَمْرٍو *Is Zeyd the son of 'Amr?*]: the pl. is بَنُونَ (T, Ṣ, Mgh, Mṣb) in the nom. case, and بَنِينَ in the accus. and gen.; (Mgh;) and أَبْنَآءٌ, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) which is a pl. of pauc.: (Mṣb:) [and hence it is argued that] the sing. is of the measure فَعَلٌ with the final radical letter elided and the conjunctive ا prefixed; (M;) originally بَنَىٌ, (M, Ḳ,) with ى, as we judge, because [the aor.] يَبْنِى is more common than يَبْنُو: (M:) or originally بَنَوٌ, (Ṣ, Mṣb, Ḳ,) with two fet-ḥahs, because it has بَنُونَ for a pl., and the perfect pl. does not admit of change [in its vowels beyond that which is here made in بَنُونَ for بَنَوُونَ]; (Mṣb;) and because it has for a pl. أَبْنَآءٌ, like as جَمَلٌ has أَجْمَالٌ; (Ṣ;) and the elided letter is و, (Akh, T, Ṣ,) as in أَبٌ and أَخٌ, (Ṣ,) because و is more commonly elided than ى; (Akh, T;) or because the fem. is بِنْتٌ and [that of أَخٌ is] أُخْتٌ; for we do not see this ه [or ت] affixed in the fem. except when و is elided in the masc., as is shown by أَخَوَاتٌ and هَنَوَاتٌ; (Ṣ;) though بُنُوَّةٌ is not a decisive proof that the last radical is و, for a reason stated above in the explanation of it: (T:) or, as some say, it is originally بِنْوٌ, with kesr to the ب, like جِمْلٌ, because they say بِنْتٌ, and a change [of a vowel] in a case of this kind is rare: (Mṣb:) [but J says,] it may not be of the measure فَعْلٌ nor فُعْلٌ, because it has بَنُونَ, with fet-ḥ to the ب, for a pl.; nor of the measure فَعَلٌ, because this has [generally] for its [broken] pl. أَفْعُلٌ or فُعُولٌ: (Ṣ:) Zj says that it is originally بَنْىٌ or بِنْوٌ, or it may be originally بَنَوٌ; that it is app. the last accord. to those who say بَنُونَ; and that أَبْنَآءٌ may be pl. of the measure فَعَلٌ and of فِعْلٌ; that بِنْتٌ favours its being of the latter; but that it may be of the measure فَعَلٌ changed to فِعْلٌ, as فَعَلٌ is changed to فُعْلٌ in the case of أُخْتٌ. (T.) Beside the pls. mentioned above, اِبْنٌ has a quasi-pl. n., namely أَبْنَىٰ, of the same measure as أَعْمَىٰ; (Mgh, TA;*) a sing. denoting the pl.: or, as some say, اِبْنٌ has for pls. أَبْنَآءٌ and أَبْنَىٰ. (TA.) Lḥ mentions the phrase, هٰؤُلَآءِ أَبْنَا أَبْنَائِهِمْ [or أَبْنَى ابنائهم *These are the sons of their sons*]. (M.) Sometimes م is affixed to اِبْنٌ [so that it becomes اِبْنَمٌ or بِنْمٌ at the beginning of a sentence, and اَبْنَمٌ or اَبْنَمٌ in other cases]: the word is then doubly declinable [like امْرُؤٌ or امْرَأٌ]: you say, هٰذَا اِبْنَمٌ [*This is a son*], and رَأَيْتُ اِبْنَمًا [*I saw a son*], and مَرَرْتُ بِاِبْنَمٍ [*I passed by a son*]; making the ن similarly declinable to the م; and the ا is with kesr in every case [when the word commences a sentence, whether you make the word doubly declinable or not]: (AHeyth,* Ṣ:) [for] some make it singly declinable, leaving the ن with fet-ḥ in every case [as the ر in امْرَأٌ or امْرَأٌ]; saying, هٰذَا اِبْنَمُكَ [*This is thy son*], and رَأَيْتُ اِبْنَمَكَ [*I saw thy son*], and مَرَرْتُ بِاِبْنَمِكَ [*I passed by thy son*]. (AHeyth, TA.) Ḥassán says,

* وَلَدْنَا بَنِى العَنْقَآءِ وَابْنَىْ مُحَرِّقٍ *

* فَأَكْرِمْ بِنَا خَالًا وَأَكْرِمْ بِنَا اِبْنَمَا *

[*We begot the sons of El-'Ankà, and the two sons of Moḥarrik; and how generous are we as a maternal uncle! and how generous are we as a son!*], (Ṣ, Ḳ,*) i. e., اِبْنًا: the م is augmentative, and the hemzeh [or rather ا] is that of conjunction. (Ḳ.) And Ru-beh says,

* بُكَآءَ ثَكْلَى فَقَدَتْ حَمِيمَا * فَهْىَ تُنَادِى بِأَبِى وَابْنِيمَا *

[*As the weeping of a bereft woman, who has lost a relation, therefore she calls out, With my father* would I ransom thee, *and a son*]; meaning اِبْنَمَا. (TA.) The fem. of اِبْنٌ is اِبْنَةٌ or بِنْتٌ [with the conjunctive ا when not commencing a sentence] and بِنْتٌ [meaning *A daughter;* and †*any female descendant*]: (T, Ṣ, M, Mgh, Mṣb, Ḳ:) accord. to Sb, (M,) اِبْنَةٌ is formed from اِبْنٌ by affixing ه [or ة]; but not so بِنْتٌ; for this is formed by affixing ى as a letter of quasi-coordination, and then substituting for it ت: (M, Ḳ:) [but if the ت be substituted for ى, it seems more probable that the ى is the final radical:] or, as some say, the ت is substituted for و: (M:) [Mṭr says,] the ت is substituted for the final radical: (Mgh:) accord. to Ks, it is originally with ه [or ة], because it has a fem. meaning: (IAar, Mṣb:) [my own opinion is most agreeable with this of Ks; and with that of Zj, which will be mentioned below; or, perhaps, is identical with that of Zj: I think it most probable that, as اِبْنٌ is generally held to be originally بَنَىٌ or بَنَوٌ, so اِبْنَةٌ and بِنْتٌ are both originally بَنَيَةٌ or بَنَوَةٌ, and that بِنْتٌ is formed from اِبْنَةٌ by suppressing the alif, transferring its kesreh to the ب, making the ن quiescent, and changing the ة into ت, which is therefore said to be not the sign of the fem. gender, either because it is not ة, but is a substitute for ة, or because it is preceded by a quiescent letter:] AḤn says that the ت is substituted for the final radical letter, which is و; and that it is not the sign of the fem. gender, because the letter [next] before it is quiescent: this [he says] is the opinion of Sb, and is the right opinion; for he says that if you were to use it as the proper name of a man, you would make it perfectly decl.; and if the ت were to denote the fem. gender, the name would not be perfectly decl.: (TA:) and the same is said respecting the ت in أُخْتٌ: (TA in art. اخو:) this ت remains in a case of pause (Ks, IAar, Ṣ, Mṣb) as in the case of the connexion of the word with a word following: (Ṣ:) but one should not say اِبِنْتٌ, (Th, T, Ṣ,) because the ا is required only on account of the quiescence of the ب, and is therefore dropped when this is made movent: (Ṣ:) Zj says that, in forming the pl. of بِنْتٌ [and of اِبْنَةٌ], the sing. is reduced to its original form, which is فَعْلَةٌ [as I find it written in the transcript from the T in the TT, but it may be a mistake for فَعَلَةٌ,] with the last radical letter suppressed: (T in TT:) the pl. is بَنَاتٌ (T, Ṣ, Mṣb) alone: (Ṣ:) [and this is generally treated as a fem. pl. of the perfect, or sound, kind, although the ت in بِنْتٌ is said to be not a sign of the fem. gender; so that you say, رَأَيْتُ بَنَاتِكَ *I saw thy daughters;* but sometimes] one says, رَأَيْتُ بَنَاتَكَ, with fet-ḥ [as the case-ending], treating the ت as a radical letter. (Ṣ.) It is said in the Bári' that when men and women are mixed together, the masc. pl. is made predominant; so that one says, بَنُو فُلَانٍ [meaning *The sons and daughters,* or *the children, of such a one*]; and even, امْرَأَةٌ مِنْ بَنِى تَمِيمٍ [*A woman of the children of Temeem*]; and accordingly, if بَنُو فُلَانٍ is applied to denote the persons to whom a legacy is left, the males and the females are included therein. (Mṣb.) — When اِبْن is applied to that which is not a human being, (IÁmb, Mṣb,) to an irrational being, (Mṣb,) it has for its pl. بَنَات: (IAmb, Mṣb:) thus the pl. of اِبْنُ مَخَاضٍ [*A young male camel in his second year*] is بَنَاتُ مَخَاضٍ: (Mgh, Mṣb:) that of اِبْنُ لَبُونٍ [*A male camel that has entered upon his third year*] is بَنَاتُ لَبُونٍ: (Mṣb:) and that of اِبْنُ نَعْشٍ [*Any one of the stars of the tail of Ursa Major* or *of that of Ursa Minor*] is بَنَاتُ نَعْشٍ; but sometimes, by poetic licence, بَنُو نَعْشٍ: and hence, or to make a distinction between the males and the females, the lawyers say, بَنُو اللَّبُونِ. (IAmb, Mṣb.) — بَنَاتٌ also signifies ‡ *Dolls with which young girls play:* (Ṣ, Mgh, Ḳ:) sing. بِنْتٌ. (Mgh.) It occurs in this sense in a trad., in which 'Áïsheh speaks of her playing therewith (Ṣ, Mgh) when, being nine years of age, she was conducted as a bride to Moḥammad. (Mgh.) — اِبْن is often prefixed to some other noun (T, M, Mṣb) that particularizes its signification, because of a close connexion between the two meanings: (Mṣb:) and so is بِنْت. (T, M.) [Most of the

compounds thus formed will be found explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common, and are therefore here mentioned, as exs. of different kinds.] ابْنُ الطِّينِ — [*The son of earth*, or *clay*, meaning] *Adam*. (T.) ابْنُ الطَّرِيقِ and ابْنُ اللَّيْلِ *The thief*, or *robber*. (T.) Also the former, *The wayfarer*, or *traveller*; (Er-Rághib, TA;) and so ابْنُ السَّبِيلِ. (Mṣb, Er-Rághib.) ابْنُ حَرْبٍ *A warrior*: (Er-Rághib, TA:) and ابْنُ الحَرْبِ [*the warrior*; or] *he who suffices for war, and who defends*. (Mṣb.) ابْنُ الدُّنْيَا *The rich man*. (Mṣb.) — ابْنُ آوَى [*The jackal*;] *a certain beast of prey*. (TA.) ابْنُ عِرْسٍ *The* سُرْعُوب [or *weasel*]. (TA.) — ابْنُ أَدِيمٍ *A skin for water or milk made of one hide*; and ابْنُ أَدِيمَيْنِ *one made of two hides*; and ابْنُ ثَلَاثَةِ آدِمَةٍ *one made of three hides*. (T.) — ابْنَةُ الجَبَلِ *The echo*. (T.) — بَنَاتُ بِئْسٍ and بَنَاتُ طَبَقٍ and بَنَاتُ بَرْحٍ and بَنَاتُ أَوْدَكَ *Calamities*, or *misfortunes*. (T.) — Ru-beh said of a man who was mentioned to him, كَانَ إِحْدَى بَنَاتِ مَسَاجِدِ اللّٰهِ; as though he asserted that *He was one of the pebbles of the mosque* [or rather *of the mosques of God*]. (Ṣ.)

ابْنَةٌ or أَبْنَةٌ: fem. of ابْنٌ, which see.

ابْنِمٌ and ابْنُمٌ, or أَبْنِمٌ and أَبْنُمٌ: see ابْنٌ, in three places.

أَبْنَى: quasi-pl. n. of ابْنٌ, which see.

بَنَوِيٌّ: see بَنَوِيٌّ.

أَبْنِيمَا, for أَبْنَمَا: see a verse cited voce ابْنٌ.

أُبَيْنٌ [an unused, or unusual, dim. of ابْنٌ]: see what next follows.

أُبَيْنٍ, of the same measure as أُعَيْمٍ, is the dim. of أَبْنَى, which is like أَعْمَى, (Sb, IB, Mgh,) and is quasi-pl. of ابْنٌ. (Mgh.) Mohammad is related, in a trad., to have said, أُبَيْنِيَّ لَا تَرْمُوا جَمْرَةَ العَقَبَةِ حَتَّى تَطْلُعَ الشَّمْسُ [*O little* (meaning *dear*) *sons, cast not ye the pebble of the Aḥabeh* (see جَمْرَةٌ) *until the sun rise*], (TA,) or أُبَيْنِيَّ الخ [*O my little sons* &c.]: (Mgh, TA:) IAth says that the hemzeh is augmentative; and that there are differences of opinion respecting the form of the word and its meaning: some say that it is the dim. of أَبْنَى, like أَعْمَى, a sing. word denoting a pl. meaning, or, accord. to some, a pl. of ابْنٌ, as well as أَبْنَاءٌ: some say that it is the dim. of ابْنٌ; [and if so, we must read أُبَيْنِيَّ *my little son*;] but this requires consideration [more especially as it is followed by a pl. verb]: AO says that it is the dim. of بَنِيَّ, pl. of ابْنٌ with the affixed pronoun of the first pers. [sing.]; and this requires us to read أُبَيْنِيَّ. (TA.) J says, in the Ṣ, that the dim. of أَبْنَاءٌ [pl. of ابْنٌ] is أُبَيْنَاءُ, and, if you will, أُبَيْنُونَ; and he cites a verse in which occurs the expression أُبَيْنِيكَ, [in the gen. case, meaning *thy little sons*,] and adds, it is as though its sing. were إِبْنٌ, with the disjunctive ا, whence the dim. أُبَيْنٌ, in the pl. أُبَيْنُونَ: but he should have said, as though its sing. were أَبْنَى, like أَعْمَى, originally أَبْنَوُ. (IB, TA.)

أُبَيْنَاءُ: / أُبَيْنُونَ: } see what next precedes.

مِبْنَاةٌ (T, Ṣ, M, Ḳ) and مَبْنَاةٌ (M, Ḳ) *A* نِطْع [like بِنَاءٌ, which see for an explanation]: (Ṣ, M, Ḳ:) and *a* سِتْر [i. e. *curtain* or *the like*]: (Ḳ:) or *a thing in the form of a* سِتْر: (M:) or *a* [*tent of the kind called*] قُبَّة, *made of skins*, or *hides*: (IAar, T:) or *a thing of skins*, or *hides, of like form to the* قُبَّة, *which a woman places in*, or *at, the side of her tent* (فِي كِسْرِ بَيْتِهَا), *and in which she dwells*; and may-be she has sheep, or goats, and is content with the possession of these, exclusively of the other sheep, or goats, for herself and her garments [and app. for making of their skins her مبناة]; and she has a covering (إِزَار) [extended] in the middle of the بَيْت [or tent], within, to protect her from the heat, and from the violent rain, so that she and her clothes are not wetted: (Aboo-'Adnán, T:) or, accord. to Aṣ, *a mat* (حَصِير), or *a* نِطْع, *which the trafficker spreads upon the things that he sells*: and they used to put the mats (الحُصُر) upon the أَنْطَاع [pl. of نِطْع], and go round about with them [in the market]: the مبناة is thus called because it is made of skins joined together: (T:) also *a receptacle of the kind called* عَيْبَة: (M, Ḳ:) such is said to be its meaning: (Ṣ:) pl. مَبَانٍ. (T.)

مَبْنِيٌّ [*Built*, &c.: see 1]. أَرْضٌ مَبْنِيَّةٌ means أَرْضٌ مَبْنِيٌّ فِيهَا [*Land built in* or *upon*]; and is deemed a chaste phrase. (Mgh.)

مُبَنًّى *Raised high*; applied to a palace, or pavilion. (M, TA.)

مُبْتَنًى [pass. part. n. of ابْتَنَاهُ] is used in the place of the inf. n. [of that verb, agreeably with many other instances, or accord. to a common licence], meaning The act of *building, framing*, or *constructing*. (TA.)

بهأ

1. بَهَأَ بِهِ, and بَهِئَ, (AZ, Ṣ, Mgh, Ḳ,) [aor. ـَ,] and بَهُؤَ, (Ḳ,) [aor. ـُ,] inf. n. بَهْءٌ and بُهُوءٌ (AZ, Ṣ, Ḳ) and بَهَاءٌ; (Ḳ;) and بِهْ ابتهأ; (Aboo-Sa'eed, TA;) *He was*, or *became, sociable, friendly*, or *familiar, with him*, or *it*; (AZ, Ṣ, Mgh, Ḳ;) namely, a man, (AZ, Ṣ,) or a thing; (Mgh;) *and loved*, or *liked, his*, or *its, nearness*: (Aboo-Sa'eed, TA:) and *he became familiar with it so as to have little*, or *no, reverence for it*, or *awe of it*. (Mgh, TA.) بَهُوا بِهِ occurs in a trad., as they relate it, for بَهَؤُوا بِهِ: (A 'Obeyd, TA:) and يَبْتَهِي, in a verse of El-Aṣhà, for يَبْتَهِئُ. (Aṣ, O, TṢ, L.) — مَا بَهَأْتُ لَهُ *I did not understand it*; or *I did not know it*; (ISk, Ṣ, Ḳ;) as also مَا بَأَهْتُ لَهُ. (ISk, Ṣ.)

8: see 1, in two places.

نَاقَةٌ بَهَاءٌ *A she-camel familiar with*, or *accustomed to, her milker*; (Aṣ, Ṣ;) *that offers no opposition to him*. (Ḳ.) — بَهَاءٌ as syn. with حُسْنٌ belongs to art. بهو. (Ṣ, &c.)

بهت

1. بُهِتَ, (Ṣ, Mṣb, Ḳ, &c.,) the most chaste form of the verb in the sense here following, (Ṣ, TA,) and that which most commonly obtains, and the only form allowed by Th and IḲt; (TA;) and بَهِتَ, (Ṣ, L, Mṣb, Ḳ,) aor. ـَ; (Mṣb, Ḳ;) and بَهَتَ, (Ṣ, L, Mṣb, Ḳ,) in which the dammeh is said to give intensiveness to the signification, as in قَضُوَ الرَّجُلُ, (TA,) aor. ـُ; (Mṣb, Ḳ;) and بَهَتَ, aor. ـِ (Ḳ) and ـَ; (TA;) inf. n. بَهْتٌ; (JK, Ḳ;) *He was*, or *became, confounded, perplexed*, or *amazed, and unable to see his right course*; (JK, Ṣ, Mṣb, Ḳ;) *not knowing what to prefer nor what to postpone*: (TA in art. اشر:) *he looked* at a thing that he saw *with a look of wonder*: (A, TA:) *he was*, or *became, affected with wonder*: (JK:) *he was*, or *became, cut short*, (انْقَطَعَ, Ḳ, TA,) *and was silent, being confounded*, or *perplexed, and unable to see his right course*: (TA:) *he* (an adversary in a dispute or litigation) *was overcome by an argument, an allegation*, or *a plea*. (L.) All these forms occur in different readings of the saying in the Ḳur [ii. 260], فَبُهِتَ الَّذِي كَفَرَ and فَبَهِتَ &c., (IJ, TA,) explained in the Wá'ee as meaning, *And he who disbelieved remained in confusion*, or *perplexity, not seeing his right course, looking as one in wonder*: (Lb, TA:) but accord. to him who reads فَبَهِتَ, the word الذى may hold the place of a noun in the accus. case [as will be seen from what follows]. (IJ, TA.) — بَهَتَهُ, aor. ـِ, (Ṣ, Mṣb,) inf. n. بَهْتٌ, (Ṣ, Ḳ,) *He*, or *it, caused him to become confounded, perplexed*, or *amazed, not seeing his right course*: (Zj, Mṣb: [Golius, on the authority of Ibn-Maaroof, assigns this meaning to بَهَتَهُ:]) or *took him unawares*, or *by surprise*, or *unexpectedly*, or *suddenly*. (Ṣ, Ḳ.) Zj cites as an ex. of the former meaning the saying in the Ḳur [xxi. 41], تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ, i. e., *It shall come upon them suddenly*, or *unawares, and cause them to become confounded*, &c.: (TA: and so Bḍ and Jel explain it:) or, *and shall overcome them*: (Bḍ:) J cites the same as an ex. of the latter of the two meanings in the preceding sentence; but his doing so requires consideration; for the meaning which he gives is taken from the word بغتة; not from البَهْت. (MF, TA.) [But it is said also that] مُبَاهَتَةٌ [inf. n. of باهته] signifies The *taking*, or *coming upon*, [one] *unawares, by surprise*, or *unexpectedly*. (JK.) — بَهَتَهُ, aor. ـِ, (Ṣ, A, Ḳ, &c.,) inf. n. بَهْتٌ and بَهَتٌ and بُهْتَانٌ, (Ṣ, Ḳ,) or the last is a simple subst., (Mṣb,) *He calumniated him; slandered him; accused him falsely; said against him that which he had not done*: (Ṣ, A, Ḳ:) [or *he did so in such a manner as to make one to be confounded*, or *perplexed*, or *amazed, at the falsity*

of the charge, and not to see his right course: (see بُهْتَانٌ, below:)] *he lied against him; forged a lie,* or *lies, against him;* and *i. q.* قَابَلَهُ بِالكَذِبِ [*he accused him to his face falsely,* or *with falsehood*]; (TA;) البَهْتُ signifies اسْتِقْبَالُكَ أَخَاكَ بِمَا لَيْسَ فِيهِ [*thy accusing thy brother,* or *fellow, to his face, of that which is not in him*]: (JK:) and بَهَتَهَا, aor. ـَ, inf. n. بَهْتٌ, *he accused her falsely of adultery; and forged a lie against her.* (Mṣb.) [See also اِغْتَابَهُ.] In the saying of Abu-n-Nejm,

* سُبِّي الحَمَاةَ وَابْهَتِي عَلَيْهَا *

[*Revile thou the mother-in-law, and calumniate her,* or *forge lies against her*], على is [said by J to be] redundant, or pleonastic; for one does not say, بَهَتَ عَلَيْهِ, but only بَهَتَهُ. (Ṣ.) Upon this, F says, in the Ḳ, that فَابْهَتِي عليها [thus in the Ḳ] is a mistake; that J is in error, and that the right reading is فَانْهَتِي عليها, with ن: but this assertion made by F depends upon the authority of relaters of the verse in which the word in question occurs. (MF.) IB says that ابهتى may be here rendered trans. by means of على because it is syn. with اِفْتَرِى, which is so rendered trans., in like manner as is done in other instances, of which he gives an ex. from the Ḳur [xxiv. 63], يُخَالِفُونَ عَنْ أَمْرِهِ, meaning يَخْرُجُونَ عن امره: he adds that, accord. to J, عن in this ex. should be considered redundant; but that عن and على are not used redundantly like ب. (TA.) — بَهَتَ الفَحْلَ عَنِ النَّاقَةِ *He removed the stallion from the she-camel in order that a stallion of more generous race might cover her.* (TA.)

2: see 1.

3. باهتهُ, inf. n. مُبَاهَتَةٌ: see 1. — [Also *He engaged with him in mutual calumny, slander,* or *false accusation:* a meaning indicated, but not expressed, in the A.] You say, بَيْنَهُمَا مُبَاهَتَةٌ [*Between them two is mutual calumniation,* &c.]: and عَادَتُهُ أَنْ يُبَاحِثَ وَيُبَاهِتَ [*His custom is to engage with another in mutual scrutiny* of secrets, or faults, or the like, *and in mutual calumniation,* &c.]: and لَا تَبَاهَتُوا وَلَا تَمَاقَتُوا [*Calumniate ye not one another,* &c., *nor hate ye one another on account of any foul,* or *evil, affair*]. (A.) — And *He confounded, perplexed,* or *amazed, him* (namely, his hearer,) *by what he forged against him.* (TA.)

6: see 3.

بَهْتٌ: see بُهْتَانٌ. — *A certain well-known kind of stone.* (Ḳ.)

بُهْتٌ: see بُهْتَانٌ, in two places. — *A certain sidereal computation,* or *calculation;* being [that of] *the direct course of stars in a day:* [in Persian, *a planet's motion in any given time:* (Johnson's Pers. Arab. and Engl. Dict.:)] thought by Az to be not Arabic. (TA.)

بُهْتَانٌ and بَهِيتَةٌ signify the same [when the former is used as a subst.; i. e. *A calumny, slander,* or *false accusation*]: (Ṣ, A, Mṣb: [see 1:]) or both signify, the former as explained by Aboo-Is-ḥáḳ, and the latter as explained in the Ḳ, *a falsehood by reason of which one is confounded,* or *perplexed, and unable to see his right course;* (TA; [in which it seems to be indicated that بُهْتٌ signifies the same;]) from البَهْتُ as meaning "the being confounded" &c.: (Aboo-Is-ḥáḳ, TA:) the former is a subst. signifying [also] *a false accusation of adultery* against a woman; and *a forgery of a lie* against her: (Mṣb:) and the latter, [and the former also, simply,] *a lying,* or *lie,* or *falsehood;* (Ḳ;) and so بُهْتٌ (Ḳ) and بَهْتٌ. (TA.) بُهْتَانًا وَإِثْمًا مُبِينًا, in the Ḳur iv. 24, is said to mean *Falsely accusing of adultery, and acting in a manifestly sinful* or *criminal manner:* (Bḍ:) or it means *acting wrongfully* &c. (Bḍ, Jel.) You say, رَمَاهُ بِالبَهِيتَةِ [*He accused him with,* or *of, calumny,* &c.]. (A.) And يَا لِلْبَهِيتَةِ, with kesr to the [prep.] ل, [i. e., *O,* come to my aid, or succour, *on account of the calumny!* &c.; for it is] a phrase used in calling for aid, or succour. (Ṣ.) [And if you would express wonder, you say, يَا لَلْبَهِيتَةِ, with fet-ḥ to the prep. ل, i. e. *O the calumny!* &c.]

بَهُوتٌ [*A great,* or *frequent, calumniator, slanderer,* or *false-accuser;* as also بَهَّاتٌ, mentioned in the Ṣ only as an epithet applied to him *who calumniates, slanders,* or *accusely falsely;*] an intensive epithet from البَهْتُ; (IAth;) [i. e.] an intensive form of the act. part. n. from البُهْتَانُ [inf. n. of بَهَتَهُ]: (Mgh:) or *i. q.* مُبَاهِتٌ; (Ḳ;) i. e., one *who confounds,* or *perplexes,* or *amazes, the hearer, by what he forges against him:* (TA:) and one *who falsely accuses a woman of adultery, and forges a lie against her:* (Mṣb:) pl. بُهُتٌ (IAth, Mgh, Mṣb, Ḳ) and بُهْتٌ, and, accord. to the Ḳ, also بُهُوتٌ; but ISd and MF hold it to be pl. of بَاهِتٌ, not of بَهُوتٌ; the former observing, that a word of the measure فَاعِلٌ is one of those which have a pl. of the measure فُعُولٌ, but not so one of the measure فَعُولٌ; and that, as to the saying of A'Obeyd, that عُذُوبٌ is pl. of عَذُوبٌ, it is a mistake; for it is only pl. of عَاذِبٌ, and the pl. of عَذُوبٌ is عُذُبٌ. (TA. [But see art. عذب.])

بَهِيتٌ, see مَبْهُوتٌ, in two places.

بَهِيتَةٌ: see بُهْتَانٌ, in five places.

بَهَّاتٌ: see بَهُوتٌ: = and see مَبْهُوتٌ.

بَاهِتٌ: see مَبْهُوتٌ, in two places. = Also act. part. n. [of بَهَتَهُ; signifying *Causing to become confounded,* &c.: and *calumniating,* &c.:] from البُهْتَانُ: (Mgh:) بُهُوتٌ, as mentioned above, is held by ISd and MF to be a pl. of this word; not of بَهُوتٌ, q. v. (TA.)

مَبْهُوتٌ *Confounded, perplexed,* or *amazed, and unable to see his right course:* (Ṣ, Ḳ:) [other (similar) meanings may be seen from explanations of بُهْتٌ:] accord. to Ks and the Ṣ and Ṣgh and the Ḳ, one should not say بَاهِتٌ nor بَهِيتٌ; but there is no reason in analogy why he who says بَهَتَ, like نَصَرَ and مَنَعَ, should not say thus: (TA:) Lb says, in the Expos. of the Fṣ, that they said بَاهِتٌ and بَهَّاتٌ [which latter is an intensive form] and بَهِيتٌ, which [last] may be considered as having the meaning of the measure مَفْعُولٌ, like مَبْهُوتٌ, or that of the measure فَاعِلٌ, like بَاهِتٌ; but the former is the more agreeable with analogy, and the more probable. (MF, TA) — Also *Calumniated, slandered,* or *falsely accused.* (Ṣ.)

مُبَاهِتٌ: see بَهُوتٌ.

بهج

1. بَهُجَ, aor. ـُ, (AZ, Ṣ, Mṣb, &c.,) inf. n. بَهَاجَةٌ (AZ, Ṣ, L, Ḳ) and بَهْجَةٌ (AZ, L, [but some seem to regard this as a simple subst.,]) and بَهَجَانٌ, (L,) *He,* or *it, was,* or *became, beautiful,* or *goodly:* (AZ, Ṣ, L, Mṣb, Ḳ:) or *beautiful in colour:* or *beautiful and bright* or *splendid:* or *it* (a plant) *was,* or *became, beautiful and bright;* and *he* (a man) *was,* or *became, characterized by a laughing,* or *happy, appearance of the beautiful parts of the face, as the cheeks, and the lines of the forehead:* or *by the appearance of joy, gladness,* or *happiness;* or *by a joyful, glad,* or *happy, aspect,* or *appearance.* (L.) You say also, بَهِجَ النَّبَاتُ, with kesr, meaning †*The plant,* or *herbage, was,* or *became, beautiful* [&c.]. (TA, [but this is probably a tropical signification, from بَهِجَ in the sense here following.]) — بَهِجَ, (Ṣ, A, L, Ḳ,) with kesr, (Ṣ,) aor. ـِ, (Ḳ,) inf. n. بَهَجٌ; (L;) and ابتهج; (Ṣ, A, L, Mṣb, Ḳ;) *He was,* or *became, joyful, glad,* or *happy.* (Ṣ, A, L, Mṣb, Ḳ.) You say, بَهِجَ بِهِ, (Ṣ, A,) and لَهُ; (TA;) and ابتهج بِهِ; (A, Mṣb;) *He rejoiced in it,* or *at it;* or *became rejoiced by it,* or *at it.* (Ṣ, A, Mṣb, TA.) [See also 10.] = بَهَجَ, (Ṣ, Ḳ,) aor. ـَ; (Ḳ;) and ابهج; (Ṣ, A, Ḳ;) the latter of which is the more approved; (TA;) *It* (a thing, TA, or an affair or event, Ṣ, A) *rejoiced;* or *made joyful, glad,* or *happy;* (Ṣ, A, Ḳ;) a person. (Ṣ, A.)

2. بهّج, (ISd, L,) inf. n. تَبْهِيجٌ, (Ḳ,) *He beautified; rendered beautiful,* or *goodly.* (ISd, L, Ḳ.) ISd says, I have not heard this, except in the saying of El-'Ajjáj,

* دَعْ ذَا وَبَهِّجْ حَسَبًا مُبَهَّجَا *

as though meaning [*Leave thou this* subject, *and*] *beautify,* or *adorn,* the more this *nobility* [*already beautified,* or *adorned,*] *by thy describing it.* (L.)

3. باهجهُ, (A, Ḳ,) inf. n. مُبَاهَجَةٌ, (A,) *He vied,* or *competed, with him,* or *contended with him for superiority, in beauty,* or *goodliness;* [as expl. in the TK; or *in glory,* or *excellence;*] syn. بَاهَاهُ (A, Ḳ) and بَارَاهُ, (Ḳ,) both of these meaning the same. (TA.)

4: see 1, last sentence. — أَبْهَجَتِ الأَرْضُ *The land,* or *earth, became beautiful,* or *goodly,* (Ṣ, L, Ḳ,) or *beautiful and bright* or *splendid,* (L,) *in its plants,* or *herbage.* (Ṣ, L, Ḳ.)

6. تباهج الرَّوْضُ †*The meadows,* or *gardens, became abundant in blossoms* or *flowers* [*as though vying, one with another, in beauty,* or *goodliness:* see 3]. (Ḳ, TA.)

8: see 1, in two places.

10. استبهج *i. q.* اِسْتَبْشَرَ [i. e. *He rejoiced*, or *became rejoiced*; بِهِ *at it*, or *by it*; or *at*, or *by, the annunciation of it*]. (K.) [See also بَهِجَ.]

بَهْجٌ, fem. with ة: see بَهِيجٌ, in two places.

بَهِجٌ *Joyful, glad*, or *happy*; (S, K;) as also بَهِيجٌ (S, A, K) and مُبْتَهِجٌ. (A, TA.) — See also بَهِيجٌ.

بَهْجَةٌ *Beauty*, or *goodliness*: (S, A, L, Msb, K:) or *beauty of colour* of a thing: or its *beauty and brightness* or *splendour*: or in plants or herbage, *beauty and brightness* or *splendour*; and in a man, the *laughing*, or *happy, appearance of the beautiful parts of the face, as the cheeks, and the lines of the forehead*: or the *appearance of joy, gladness*, or *happiness*; or *joyfulness, gladness*, or *happiness, of aspect* or *appearance*. (L.) You say رَوْضَةٌ ذَاتُ بَهْجَةٍ غَالِيَةٍ [*A meadow*, or *garden, of surpassing beauty*, &c.]. (A.) And رَجُلٌ ذُو بَهْجَةٍ *A man possessed of beauty*, or *goodliness*: (S:) or *of beauty and brightness*, &c. (L.) — Also *Happiness, joy*, or *gladness*. (Ham p. 403.)

بَهِيجٌ *Beautiful*, or *goodly*; (S, A, L, Msb, K;) as also بَهِجٌ (Ham p. 403) and بَهْجٌ: (AZ, TA:) or *beautiful in colour*: or *beautiful and bright* or *splendid*: or, applied to a plant, it has this last meaning; and, applied to a man, *characterized by a laughing*, or *happy, appearance of the beautiful parts of the face, as the cheeks, and the lines of the forehead*: or *characterized by the appearance of joy, gladness*, or *happiness*; *having a joyful, glad*, or *happy, aspect* or *appearance*: (L:) the fem. epithet is مِبْهَاجٌ. (A, K, TA: [in the CK مَبْهَاجٌ.]) It is applied to a plant, or herbage, (S, A,) in the Kur xxii. 5 and l. 7. (S.) And مِبْهَاجٌ is applied to a woman, as meaning One *in whom beauty*, or *goodliness*, &c., *predominates*; (L, TA;) as also بَهْجَةٌ; (TA;) pl. of the former, مَبَاهِيجُ: (A, TA:) and to a camel's hump, meaning *fat*; (A, K;) because beauty, or goodliness, is combined [in this case] with fatness; pl. as above. (A, TA.) — See also بَهِجٌ.

مِبْهَاجٌ: see بَهِيجٌ, in two places.

مُبْتَهِجٌ: see بَهِجٌ.

بهر

1. بَهَرَهُ, (S, A, Msb,) aor. ـَ, (Msb,) inf. n. بَهْرٌ, (S, Msb, K,) *He overcame him*: (S, A, Msb, K:) *he overpowered him; subdued him*: (TA:) *he surpassed him; excelled him*. (Msb.) See also 3. You say, بَهَرَتْ فُلَانَةُ النِّسَآءَ *Such a woman surpassed the* [other] *women in beauty*. (S.) And بَهَرَ [alone] *He excelled in knowledge &c.*; or *he was*, or *became, accomplished*, or *perfect, in every excellence*, and *in goodliness*. (S, K.) And بَهَرَ القَمَرُ, (S, K,) or بَهَرَ القَمَرُ النُّجُومَ, (TA,) aor. ـَ, (K,) inf. n. بُهُورٌ, (TA,) ‡ *The moon overcame with its light the light of the stars*. (S, K, TA.) And بَهَرَتِ الشَّمْسُ الأَرْضَ † *The light of the sun overspread the earth*. (TA.) — [Hence,] بَهَرَ, aor. ـَ, (TA,) inf. n. بَهْرٌ and بُهُورٌ, (K,) ‡ *It shone*, or *shone brightly*: (K, TA:) and تَبَهَّرَتِ السَّحَابَةُ ‡ *The cloud shone*, or *shone brightly*. (K.) = بَهَرَهُ, (S, A,) aor. ـَ, inf. n. بَهْرٌ, (S,) also signifies ‡ *It* (a load, or burden, S, A, and running, A) [*caused him to be out of breath; interrupted his breathing*; (see بُهْرٌ;)] *caused to pant*, or *breathe* [*shortly* or] *uninterruptedly*. (S, A.) — Also, (ISh, JK, TA,) inf. n. بَهْرٌ, (K, TA,) † *He stopped his breath* by beating, or by squeezing his throat, or throttling him, or by any other means: (ISh, TA:) † *he plied him*, or *worked him*, (عَالَجَهُ,) *until he became out of breath*, or *until he panted*: (JK, TA:) † *he imposed upon him a thing that was above his power*, or *ability*. (K, TA.) A poet says,

* إِنَّ البَخِيلَ إِذَا سَأَلْتَ بَهَرْتَهُ *

Verily the niggardly, when thou askest of him, *thou stoppest his breath*. (ISh, TA.) — [Hence,] بَهَرَ, *i. q.* انبهر, as explained below. (K.) = بَهَرَهَا, (JK,) or بَهَرَهَا بِبُهْتَانٍ, (TA,) inf. n. بَهْرٌ, (K,) *He reproached her*, or *accused her, falsely*; (JK;) *he aspersed her; calumniated her*; or *brought a false accusation against her*. (K,* TA.) You say, بَهَرَهَا بِكَذَا *He reproached her falsely with*, or *accused her falsely of, such a thing*. (JK.) [See also 8.]

3. باهر صَاحِبَهُ فَبَهَرَهُ, (K,* TA,) inf. n. مُبَاهَرَةٌ and بِهَارٌ, (TA,) [aor. of the latter verb, accord. to rule, ـُ, not ـَ,] *He contended*, or *disputed*, or *vied, with his companion for glory*, or *superiority*, or *excellence, and overcame him*. (K,* TA.)

4. ابهر *He did*, or *effected*, or *he said*, or *uttered, what was wonderful*; syn. جَآءَ بِالعَجَبِ. (K.)

5: see 1.

7. انبهر, (S, A, K,) and ابتهر, (TA,) and بُهِرَ, like عُنِيَ, (K,) ‡ *He was*, or *became, out of breath; his breath became interrupted*, by reason of fatigue [or running, or by hard work, or bearing a heavy load; see 1]: (K:) *he panted*, or *breathed* [*shortly* or] *uninterruptedly*. (S, A.)

8. ابتهر *He arrogated to himself*, or *professed, a thing falsely*. (S, K.) El-Akhṭal says,

* وَمَا بِي إِنْ مَدَحْتُهُمُ ٱبْتِهَارُ *

And there is not in me, if I praise them, false profession: (S:) or ابتهر signifies *he said what was false, and swore to it*. (TA.) — *He said that he had transgressed*, or *acted vitiously*, or *committed adultery* or *fornication, when he had not done so*. (K.) And ابتهر بِذَنْبٍ *He asserted himself to have committed a crime*, or *sin, when he had not done so*. (TA, from a trad.) — ابتهرها *He asserted falsely that he had had sexual intercourse with her*: (M, TA:) ابتارها signifies "he asserted the same with truth:" (TA:) or ابتهر signifies *he charged*, or *upbraided*, a person *with that which was in him*; (K, TA;) and ابتار, "he charged, or upbraided, with that which was not in him." (TA.) See an ex. voce بَارَ in art. بور. — Also *He* (a poet) *mentioned her* (a girl) *in his poetry*. (JK.) ابْتُهِرَ بِفُلَانَةَ *He became*, or *was rendered, notorious*, or *infamous, on account of such a woman* [*with whom he was said to have had an illicit connexion*]. (S, K.) = See also 7.

11. ابهارّ اللَّيْلُ, (S, A, K,) inf. n. اِبْهِيرَارٌ, (S,) *The night reached its middle point*; (As, S, A, K;) from بُهْرَةٌ signifying the "middle" of a thing: (A:) or *reached the point when all its stars appeared and shone*: (Aboo-Sa'eed Ed-Dareer:) or *became thickly dark*: (K:) or *for the most part passed*: (S, K:) or *reached the point when about one third of it remained*. (K.) And ابهارّ عَلَيْنَا اللَّيْلُ *The night became long to us*. (S.) And ابهارّ النَّهَارُ *The day reached the point when the sun had become high*. (TA.)

بَهْرٌ inf. n. of 1 [q. v.]. (S, Msb, K.) You say, بَهْرًا لَهُ, an imprecation, meaning *May he be overcome!* (A:) or *i. q.* تَعْسًا لَهُ [*may he fall, having stumbled!* or *stumble and fall!* &c.]: (AA, S, K:) and thus used [app. in the latter sense] as an imprecation, accord. to Sb, it has no verb, but is put in the accus. case on the supposition of a verb. (TA.) One says also, قُهْرًا وَبَهْرًا, with damm to each. (TA in art. قهر.) And بَهْرًا مَا أَسْخَاهُ [*May he fall, having stumbled!* &c.: *how bountiful is he!*], like as one says تَعْسًا لَهُ [when not meaning it to be understood as an imprecation]. (A.) — It also signifies *Distance*, or *remoteness*: (K:) and *remoteness from good* or *prosperity*. (TA.) — *Disappointment*. (IAar, TA.) — *Wonder*; syn. عَجَبٌ. (K.) One says, بَهْرًا meaning عَجَبًا [for أَعْجَبُ عَجَبًا *I do wonder*: or *wonderful!*]. (S.) So [sometimes] in the phrase بَهْرًا لَهُ [*I do wonder at him*, or *it*]. (IAar, TA.) — *Love*. (K.) Accord. to some, بَهْرًا لَكُمْ means *Love to you*. (JK.) — الأَزْوَاجُ ثَلَاثَةٌ زَوْجٌ بَهْرٌ وَزَوْجٌ دَهْرٌ وَزَوْجٌ مَهْرٌ is a saying of the Arabs, meaning *Husbands are three: a husband who overcomes the eyes by his goodliness*, (S,) or *a husband of noble race, though he may be of little wealth*; (TA;) *and a husband prepared for the accidents*, or *calamities, of fortune; and a husband from whom a dowry is got*, (S,) or *a husband who has not nobility of race, and who therefore doubles the dowry to make himself desired*. (TA.) = † *Distress that affects the breath* or *respiration*, syn. كَرْبٌ, (K, TA,) [particularly] *of a camel when he is spurred on*, or *of a man when a labour above his power is imposed upon him*. (TA.)

بُهْرٌ: see بَهْرٌ. — Also ‡ The *state of being out of breath; interruption of the breath, by reason of fatigue*, (K, TA,) [or *by bearing a heavy load*, (see 1,)] or *by hard work*, and *by running*: (TA:) *a panting*, or *breathing* [*shortly* or] *uninterruptedly*. (S, A, TA.) = *Wide-spreading land; a wide tract of land*; as also بُهْرَةٌ [q. v.]. (K.) — *A country*, or *district*; or *a city*, or *town*; syn. بَلَدٌ: (K:) or the *middle thereof*. (TA.) — The *middle*, and *best part*, (سِرّ, and خَيْر, for the former of which words we find شَرّ erroneously put in the copies of the K, TA,) *of a valley*; as also بُهْرَةٌ [q. v.]. (K, TA.)

بَهْرَةٌ *Plain*, or *even*, or *soft, land* or *ground*: or *a wide tract of land between mountains*. (L.) — See also بَهْرٌ, in two places. — The *middle* (Ṣ, A, Ḳ) of a valley, and of the night, and of a horse, (Ṣ, Ḳ,) and of a camel's saddle, (TA,) and of a ring, (Ḳ,) or of a thing. (A.)

بَهَارٌ *A certain plant, of sweet odour*; (Ḳ;) the [*plant called*] عَرَار, *which is also called* عَيْنُ البَقَرِ; [*buphthalmum*, or *ox-eye*;] it is the بَهَارُ البَرِّ, *a crisping*, or *curling*, *plant, having a yellow flower; growing in the days of the spring* (الرَّبِيع), *and called* عَرَارَةٌ: (Ṣ:) Aṣ says, The عَرَار is the بَهَارُ البَرِّ: and Az says, The عَرَارَة is the خَشْوَة; and I regard بهار as a Persian word. (TA.) — *Perfume*. (Mṣb.) — And hence applied to The *flowers of the desert*. (Mṣb.) — And *Anything goodly*, or *beautiful, and bright*, or *shining*. (Ḳ, TA.)

بُهَارٌ *A certain thing with which one weighs*; (Ṣ, Mṣb, Ḳ;) the *weight of three hundred pounds*: (Fr, IAar, A'Obeyd, Ṣ, Ḳ:) thought by A'Obeyd to be not Arabic, but Coptic; (Ṣ;) having this signification in Coptic; (JK;) but thought by Az to be pure Arabic: (TA:) or *four hundred pounds*: or *six hundred*: or *a thousand*: (Ḳ:) and, (Ḳ,) or as some say, (TA,) *one half of a load* (Ḳ, TA) *borne by a camel*, (TA,) *containing four hundred pounds*, (Ḳ, TA,) in the dial. of Syria: (TA:) or *a load borne by a camel*: (Ḳt:) or *a camel-load of household-goods or furniture and utensils*: (Aṣ:) and *commodities*, or *utensils*, or *the like, of the sea*; expl. by مَتَاعُ البَحْرِ [perhaps a mistranscription for مَتَاعُ التَّجْرِ or التُّجُرِ, *commodities*, or *goods, of the merchants*: the poet Bureyḳ El-Hudhalee speaks of camels bearing بُهَار]. (JK, Ḳ.) It is said that Ṭalḥah the son of 'Obeyd-Allah left a hundred بُهَار, in each بهار of which was three hundred-weight of gold (Ṣ, TA) and silver; (TA;) بهار being thus made to signify a receptacle: (Ṣ, TA:) accord. to Aṣ and Ḳt, the meaning is, a hundred camel-loads. (TA.)

بَهِيرٌ and مَبْهُورٌ (A, Ḳ) and مُنْبَهِرٌ (A) [and مُبْتَهِرٌ] ‡ *Out of breath; having his breath interrupted*, by reason of fatigue [or running, or by hard work, or bearing a heavy load; see 1 and 7]; *panting*, or *breathing* [*shortly* or] *uninterruptedly*. (A.)

بَاهِرٌ [act. part. n. of 1, *Overcoming*; &c. And particularly,] † *Overcoming in light*. (JK.) [Hence,] قَمَرٌ بَاهِرٌ ‡ *A moon that overcomes with its light the light of the stars*. (Ṣ, A.) And البَاهِرُ ‡ *The moon*; because it outshines the stars: (Mṣb:) or *the full moon*. (JK.)

أَبْهَرُ [The *aorta*; so in the present day;] *a certain vein* [or *artery*], (Ṣ, A, Ḳ,) *in the back*, (Ḳ,) *lying within*, or *at the inner side of, the back-bone* (A'Obeyd, A, TA) *and the heart*, (A'Obeyd, TA,) *the severing of which causes death*: (A'Obeyd, Ṣ, A:) it is a name given to *each of two veins* [or *arteries*, or *the two portions of the aorta which are called the aorta ascendens and aorta descendens*,] *which issue from the heart, and from which then branch off all the other arteries*: (Ṣ:) and, (Ḳ,) or as some say, (TA,) the وَرِيد [i. e. either the *carotid artery* or the *external jugular vein*] *of the neck*: (Ḳ:) and, (Ḳ,) or as some say, (TA,) [the *vein in the arm called*] *the* أُكْحُل: (Ḳ:) or, accord. to the more full description of IAth, *a certain vein* [or *artery*] *arising from the head, and extending to the foot, and having arteries which communicate with most of the extremities and the body: what is in the head is called the* نَامَّة; and hence the saying, أَسْكَتَ اللّٰهُ نَامَّتَهُ, meaning "God killed him," or "may God kill him!" *and it extends to the throat, and is there called the* وَرِيد; *and to the chest, and is there called* [*especially*] *the* أَبْهَر [meaning the *aorta ascendens*]; *and to the back, and is there called the* وَتِين [meaning the *aorta descendens*]; *and the heart is suspended to it; and it extends to the thigh, and is there called the* نَسَا; *and to the shank, and is there called the* صَافِن: the ء in it is augmentative. (TA.) You say, قَطَعَ أَبْهَرَهُ [*It severed his aorta*]; meaning ‡ *it* (pain) *destroyed him*. (A.) — Also The *back*: (Ḳ:) or the *place of the vein* [or *artery*] *so called*. (Aṣ, in art. خدع of the Ṣ.) One says, فُلَانٌ شَدِيدُ الأَبْهَرِ *Such a one is strong in the back*: (TA:) or *strong in the place of the vein* [or *artery*] *called the* ابهر. (Aṣ, ubi suprà.) — And The *back of the curved part of the extremity* of a bow: (Ḳ:) or the *part between the* طَائِف *and the* كُلْيَة: (Ṣ, Ḳ:) in the bow is its كَبِد, which is the part between the two extremities of its string or the like; then, next to this, the كُلْيَة; then, next to this, the أَبْهَر; then, the طَائِف; then, the سِيَة, which is the curved part of the extremity. (Aṣ.) — And *A tent-pole*. (JK.) — And The *shorter side of a feather*: (Ḳ:) [or] so أَبَاهِرُ [which is the pl.]: (JK:) [or] the latter signifies the *feathers* (Lḥ, Ṣ) *of the wing* (Lḥ) of a bird (Lḥ, Ṣ) *next after those called* الخَوَافِي, (Lḥ,) [*and*] *next* [*before*] *those called* الكُلَى: (Ṣ:) the first of them are those called القَوَادِمُ, (Ṣ,) four in number, in the fore part of the wing; (Lḥ;) the next, المَنَاكِبُ, (Lḥ, Ṣ,) also four; (Lḥ;) the next, الخَوَافِي, (Lḥ, Ṣ,) also four; (Lḥ;) the next, الأَبَاهِرُ, (Lḥ, Ṣ,) also four; (Lḥ;) and the next, الكُلَى [which are also four]. (Ṣ.)

مَبْهُورٌ: مُبْتَهِرٌ: مُنْبَهِرٌ: see بَهِيرٌ.

بهرج

Q. 1. بَهْرَجَ, in the pass. form, (Ḳt, Mṣb,) inf. n. بَهْرَجَةٌ, (Ḳ,) † *It* (a thing) *was taken otherwise than by*, or *in, the right way*: (Mṣb:) or ‡ *it was turned away*, or *conveyed by turning away*, (Ḳt, Ḳ, TA,) *from the beaten way* or *road*, (Ḳt, TA,) or *from the direct*, or *right, main road*. (Ḳ, TA.) And بَهْرَجَ بِهِمْ ‡ *It* (the road, A) *lead them otherwise than in the beaten track*. (T, A, TA.) [See بَهْرَجٌ, from which the verb is derived.] — ‡ *It* (a man's blood) *was made to be of no account, to go for nothing, unretaliated*, or *uncompensated by a mulct; was made allowable to be taken* or *shed*. (Mgh.) And بَهْرَجَ دَمَهُ ‡ *He made his blood to be of no account*, &c. (TA.) — Hence, (TA,) أَمَا إِذْ بَهْرَجْتَنِي فَلَا أَشْرَبُهَا أَبَدًا (Ḳ,* TA) ‡ *Verily, since thou hast made me* [meaning my offence] *to pass unnoticed*, or *hast taken no account of me*, (هَدَرْتَنِي,) by annulling in respect of me the prescribed castigation, (Ḳ, TA,) *I will not drink it* (i. e. wine) *henceforth*: (TA:) said by Aboo-Miḥjen (Ḳ, TA) Eth-Thakafee, (TA,) to Ibn-Abee-Waḳḳáṣ. (TA.) — You say also, بَهْرَجَ المَكَانَ † *He made the place free to the people in general to pasture their beasts in it*. (IAar, L.)

Q. 2. تَبَهْرَجَ † *It* (a place) *became*, or *was made, free to the people in general to pasture their beasts in it*. (IAar, L.)

بَهْرَجٌ an arabicized word, (T, Ṣ, Mgh, L, TA,) from بَنْبَهْ, (T, Mgh, L, TA,) which is Persian; (L, TA;) or, as some say, it is an Indian word, originally بَنَهْلَهْ, meaning *Bad*, whence the Persian بَنْبَهْ, and hence the arabicized بَهْرَجٌ; (TA;) applied to a dirhem, as meaning *bad*; (Kr, Ṣ;) *false*; (Ṣ, El-Marzookee;) *adulterated*; (Shifá el-Ghaleel, El-Marzookee;) *of bad silver*; (A, Mgh, L, Mṣb;) *with which one cannot buy*: (IAar, TA:) or, as some say, *in which the silver is predominant*: or, accord. to IAar, *of which the die has been falsified*: (Mgh:) or *not coined in the government-mint*: (Lb, TA:) and مُبَهْرَجٌ signifies the same, applied to a dirhem; (Lḥ, A, Mgh;) and so نَبَهْرَجٌ; (Lḥ, El-Marzookee;) but [Mṭr says,] I have not found it with ن, except on the authority of Lḥ; (Mgh;) and IKh says that it is a word of the vulgar: (TA:) the pl. [of بهرج] is بَهَارِجُ, and [of نبهرج,] نَبَهْرَجَاتٌ. (TA.) — Hence, metaphorically, (Mgh,) ‡ *Bad*; (Ṣ, A, Mgh, L, Mṣb, Ḳ;) and *false*, or *of no account*; (Ṣ, A, Mgh, Ḳ;) applied to a thing (Ṣ, A, Mgh, L, Mṣb) of any kind: (A, Mgh, L:) anything *rejected*; *not received* or *accepted*; *rejected as wrong* or *bad*; as also نَبَهْرَجٌ: (TA:) and a thing is termed مُبَهْرَجٌ when it is *as though it were cast away, and not an object of emulous desire* or *envy*, or *not in request*. (El-Marzookee, TA.) You say, كَلَامٌ بَهْرَجٌ ‡ *Bad language*. (A, L.) And عَمَلٌ بَهْرَجٌ ‡ *A bad action*. (A, L.) — † *Allowed* or *allowable* [*to any person, to be taken* or *let alone*, or *to be possessed* or *made use of* or *done*]; *made allowable, free*, or *lawful*. (Ḳ.) You say, دَمٌ بَهْرَجٌ ‡ *Blood made to be of no account, to go for nothing, unretaliated*, or *uncompensated by a mulct; allowed to be taken* or *shed*; (A, L;) as also مُبَهْرَجٌ. (Ḳ.) And مَكَانٌ بَهْرَجٌ † *A place free to the people in general to pasture their beasts in it*. (IAar, L.) And مَآءٌ مُبَهْرَجٌ ‡ *A water left free to those who come to water at it*. (A, Ḳ,* TA.)

مُبَهْرَجٌ: see بَهْرَجٌ, in four places.

تَبَهْرُجٌ: see بَهْرَجٌ, in two places.

بهظ

1. بَهَظَهُ, aor. ـَ, inf. n. بَهْظٌ, *It* (a load, or burden,) *oppressed him by its weight, and he was unable to bear it:* (Ṣ, M, TA:) or *pressed heavily upon him, and distressed him.* (T, TA.) [And hence,] ‡ *It* (an affair, M, Ḳ, or anything, T) *oppressed him by its weight,* (T, M,) *and he was unable to bear it:* (M:) or *overpowered him, and pressed heavily upon him, and distressed him;* (Jm, Ḳ;) and so بَهَضَهُ, as heard by Aboo-Turáb from an Arab of the desert; but no one has followed him in this. (Az, TA.) You say also, بَهَظَ الرَّاحِلَةَ *He loaded the riding-camel heavily, and fatigued it.* (Ḳ.)

أَمْرٌ بَاهِظٌ ‡ *A distressing, grievous,* or *difficult, affair.* (Ṣ, CḲ, but wanting in two MS. copies of the Ḳ.) And بَاهِظٌ [alone], (CḲ, but wanting in two MS. copies of the Ḳ,) or بَاهِظَةٌ, (O, TA,) ‡ *A calamity,* or *misfortune.* (O, Ḳ, TA.)

بَاهِظَةٌ: see بَاهِظٌ.

مَبْهُوظٌ *Oppressed by the weight of a load, and unable to bear it.* (Ṣ.) [And hence,] †Any one *having a thing required of him which he is unable to do,* or *which he cannot find.* (TA.) And قِرْنٌ مَبْهُوظٌ †*An opponent,* or *an adversary, overcome,* or *vanquished.* (TA.)

بهق

1. بَهِقَ, aor. ـَ, inf. n. بَهَقٌ, *It* (the body) *was,* or *became, affected with* [*the disease termed*] بَهَقٌ. (Mṣb.)

بَهَقٌ [The *mild species of leprosy termed* "*alphus,*" or "*vitiligo alba;*" in Hebrew בֹּהַק;] *a whiteness, less than what is termed* بَرَصٌ, *that comes upon the external skin of a man;* (JK;) *a whiteness that affects the skin,* (Ṣ,) or *body,* (Mgh, Mṣb,) *differing from the colour of the latter;* (Ṣ, Mṣb;) *not from what is termed* بَرَص, (Ṣ, Mgh,) or *not* بَرَص: (Mṣb:) and, accord. to IF, *a blackness that affects the skin;* [i. e. the *species of leprosy termed* "*melas,*" or "*lepra maculosa nigra;*"] or *a colour differing from that of the skin:* (Mṣb:) *a thin whiteness that affects the exterior of the cuticle, by reason of a bad state of the temperament of the part, inclining to coldness, and the predominance of the phlegm over the blood: the black* [*species*] *thereof alters* (يُغَيِّرُ, in the CḲ يَعْتَرِى,) *the skin to blackness, by reason of the mixing of the black bile with the blood.* (Ḳ, TA.) — [Hence,] بَهَقُ الحَجَرِ †[*Lichen,* or *liverwort;*] *a certain plant;* (Ḳ;) i. e. حَزَّازُ الحَجَرِ [more commonly called حَزَّازُ الصَّخْرِ]: (TA:) or *i. q.* الجَوْزُ جَنْدَمَ, (Ḳ, TA,) or الجَوْزَ جَنْدَمَ, (CḲ,) [evidently from the Persian جَوْزِ گَنْدَمَ explained in Johnson's Pers. Ar. and Engl. Dict. as "sandix-gum, juniper:" but SM says that] this is *a certain plant, the body* [or *substance*] *of which is* مُحَبَّب [app. meaning *composed of globules* or *the like;* probably *a particular species of lichen, with spherical cells*]. (TA.)

أَبْهَقُ, applied to a man, *Affected with* [*the disease termed*] بَهَقٌ: (JK, Mṣb:) fem. بَهْقَآءُ. (Mṣb.) — [And hence,] so applied, †*Very white.* (TA.)

بهل

1. بَهَلَ النَّاقَةَ, [aor. ـَ, inf. n. بَهْلٌ,] *He left the she-camel without a* صِرَار [*bound upon her udder to prevent her being sucked*]; (Bḍ in iii. 54;) as also ابهلها: (Ṣ:) or *he left her to be milked;* or *allowed her being milked:* (Z, TA:) and the latter, *he loosed her* صِرَار, *and left her young one at liberty to such her;* (Ḳ;) and *he left her to herself* (Ḳ, TA) *to be milked by any one who pleased.* (TA.) — And بَهَلَهُ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) [inf. n. بَهْلٌ,] *He left him* (Ṣ, Ḳ) *to his own will,* or *wish,* (Ṣ,) or *to his own opinion,* or *judgment;* (Ḳ;) as also ابهلهُ: (Ṣ, Ḳ:) or the former is said in relation to the free man; and the latter, in relation to the slave; (Zj, Ḳ;) and signifies also [simply] *he left him to himself.* (Ḳ,* TA.) — Hence, (TA,) بَهْلٌ signifies [also] The *act of cursing.* (Ṣ, Mṣb, Ḳ.) You say, بَهَلَهُ, aor. ـَ, inf. n. بَهْلٌ, *He cursed him.* (Mṣb.) And بَهَلَ اللّٰهُ فُلَانًا *May God curse such a one!* (Ḳ, TA.) — بَهِلَتْ, aor. ـَ, inf. n. بَهَلٌ, *She* (a camel) *had her* صِرَار *loosed, and her young one left to such her.* (Ḳ.)

3. مُبَاهَلَةٌ The *act of cursing each other:* (Ṣ, Mgh, Mṣb:) inf. n. of باهلهُ *He cursed him, being cursed by him:* (Mṣb:) [or rather] بَاهَلْتُهُ signifies *I joined with him in imprecating the curse of God upon whichever of us did wrong.* (JK.) Hence the saying of Ibn-Mes'ood, مَنْ شَآءَ بَاهَلْتُهُ أَنَّ سُورَةَ النِّسَآءِ القُصْرَى نَزَلَتْ بَعْدَ البَقَرَةِ [*Whosoever will, I will contend with him by imprecating the curse of God upon whichever of us is wrong, that the shorter chapter of "Women" came down* from heaven *after* the chapter of "*The Cow*"]: or, accord. to one recital, he said لَاعَنْتُهُ: for when they differed respecting a thing, they used to come together, and say, بَهْلَةُ اللّٰهِ عَلَى الظَّالِمِ مِنَّا [*The curse of God be upon such of us as is the wrongdoer!*]. (Mgh.) باهل بَعْضُهُمْ بَعْضًا and تبهّلوا and تباهلوا all signify *They cursed one another:* (Ḳ:) [or] *they joined in imprecating a curse upon such of them as was the wrongdoer:* (TA:) and ابتهلوا signifies the like: whence, ثُمَّ نَبْتَهِلْ, in the Ḳur [iii. 54], (Bḍ, TA,) as some explain it, (TA,) meaning ثُمَّ نَتَبَاهَلْ, i. e., *Then let us imprecate a curse upon such of us as is the liar.* (Bḍ. [But see also 8 below.])

4: see 1, in four places. — [The inf. n.] إِبْهَالٌ also signifies The *sending forth,* or *letting flow, the water upon what has been sown,* (JK, Ḳ, TA,) *after having finished the sowing.* (JK, TA. [In the CḲ, نَذَرْتُهُ is erroneously put for بَذَرْتُهُ.])

5: see 3.

6: see 3, in two places.

8: see 3. — [Hence,] ابتهل, (Ṣ, Mṣb, Ḳ,) or ابتهل فِى الدُّعَآءِ, (JK,) ‡ *He humbled,* or *abased, himself;* or *addressed himself with earnest,* or *energetic, supplication;* syn. تَضَرَّعَ; (Ṣ, Mṣb, Ḳ;) إِلَى اللّٰهِ *to God:* (Mṣb:) *he strove,* or *was earnest,* or *energetic, in prayer,* or *supplication;* (JK, Ḳ;) *and was sincere,* or *without hypocrisy, therein;* (Ṣ, Ḳ;) *with a striving,* or *an earnestness,* or *energy, like that of the* مُبْتَهِلُون [properly so called, i. e., *persons who join in imprecating a curse upon such of them as is the wrongdoer*]. (TA.) It is said that ثُمَّ نَبْتَهِلْ, in the Ḳur [iii. 54, of which one explanation has been given above, (see 3,)] means ‡ *Then let us be sincere,* or *without hypocrisy, in prayer,* or *supplication;* (Ṣ, TA;) *and let us strive,* or *be earnest,* or *energetic:* (TA:) or *let us humble,* or *abase, ourselves;* &c.; syn. نَتَضَرَّعْ. (Jel.)

10. استبهلها *He milked her* (namely, a camel,) *without a* صِرَار. (Ḳ. [See 1, first sentence.]) — *He* (a young camel) *pulled off her* أَصِرَّة [pl. of صِرَار] *to such her,* namely, his mother. (JK.) استبهل الرَّعِيَّةَ — *He* (the ruler) *left the people,* or *subjects, to themselves,* (Lḥ, Ḳ,) *to do what they would; not restraining them.* (Lḥ, TA.) — اِسْتَبْهَلَتْهَا السَّوَاحِلُ (Ṣ) and استبهلتهم البَادِيَةُ (Ḳ) †*The shores,* and *the desert, left them at liberty in their abodes therein, no Sulṭán reaching them, so that they did what they pleased.* (Ṣ,* Ḳ.)

بَهْلَةٌ (Ṣ, Mgh, Ḳ) and بُهْلَةٌ (Ṣ, Mṣb, Ḳ) *A curse:* (Ṣ, Mgh, Mṣb, Ḳ:) from بَهَلَ النَّاقَةَ in the sense first explained above. (Bḍ in iii. 54.) You say, عَلَيْهِ بَهْلَةُ اللّٰهِ and بُهْلَتُهُ *The curse of God be on him!* (Ṣ.) For another ex., see 3.

بُهْلَةٌ: see what next precedes, in two places.

بَهْلَلَةٌ The *quality of shrinking from foul things, and of generosity,* or *nobleness.* (JK.)

بُهْلُولٌ One *that shrinks from foul things, and is generous,* or *noble;* applied to a man (Ibn-'Abbád, JK) and to a woman: (JK:) pl. بَهَالِيلُ. (Ibn-'Abbád, JK.) *A lord, chief,* or *prince, combining all good qualities.* (Seer, Ḳ.) — *A great,* or *frequent, laugher.* (Ṣ, Ḳ.)

بَاهِلٌ A she-camel *having no* صِرَار *upon her,* (Ṣ, Ḳ, TA,) *so that any one who will may milk her:* (TA:) or one *having no nose-rein upon her,* (Ḳ, TA,) *so that she pastures where she will:* (TA:) or also one *having no* عِرَان [which is a *piece of wood inserted in the partition between the nostrils*]: (Ṣ:) and (so in the Ṣ, but in the Ḳ "or") one *having no mark,* or *brand, upon her:* (JK, Ṣ, Ḳ:) pl. بُهُلٌ (JK, Ṣ, Ḳ) and بُهَلٌ: (JK, Ḳ, TA: [the latter in the CḲ like بُرُدٌ:]) and مُبْهَلَةٌ signifies *left in the state of her that is termed* بَاهِل, (Ṣ,) or *having her* صِرَار *loosed, and her young one left at liberty to such her:* (Ḳ:) and مَبَاهِلُ is applied in the same sense [as its pl.]. (Ṣ, Ḳ. [In the CḲ the latter is written مُبَاهِلٌ, as a sing.]) — [Hence,] أَتَيْتُكَ بَاهِلًا غَيْرَ ذَاتِ صِرَارٍ, said by an Arab woman to her husband; (Ṣ;) by the wife of Dureyd Ibn-Eṣ-Ṣimmeh, to him, on his desiring to divorce her; meaning †*I made*

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my property lawful to thee. (TA.) — بَاهِلُونَ †*People at liberty in their place of abode, no Sulṭán reaching them, so that they do what they please.* (Ḳ.) — And the sing., ‡ *Going to and fro without work.* (Ibn-'Abbád, Z, Ḳ.) — ‡ A pastor *without a staff:* (JK, Ḳ:) or, *walking without a staff.* (TA.) — †A man *without a weapon.* (IAạr, TA.) — And بَاهِلَةٌ †A woman *having no husband;* (JK;) syn. أَيِّمٌ. (Ḳ.)

أَبْهَلُ The *produce,* or *fruit, of a certain tree, which is the* عَرْعَر [a name applied to the *cypress* and to the *juniper-tree*]: (Ṣ:) so says Ibn-Seenà [Avicenna] in the Ḳánoon; and he adds that *it is of two species, small and great, both brought from the country of the* رُوم: *one species of the tree thereof has leaves like those of the* سَرْو [or *common, evergreen, cypress*], *has many thorns, and grows, or spreads, wide,* (يَسْتَعْرِضُ,) *not growing tall: the leaves of the other are like those of the* طَرْفَآء [or *tamarisk*], *the taste thereof is like* [*that of*] *the* سَرْو, *and it is drier, and less hot:* (TA:) or it is the *produce of a kind of great tree, the leaves of which are like* [*those of*] *the* طرفاء, *and the fruit of which is like the* نَبِق [or *fruit of the lote-tree called* سِدْر]; *and it is not* [*the fruit of*] *the* عرعر, *as I imagined it to be: the smoke thereof expels quickly the young in the womb: used as a liniment, with vinegar, it cures what is termed* دَآءُ الثَّعْلَب [*alopecia*]: *and with honey, it cleanses foul ulcers.* (Ḳ.) [In the present day, it is applied to the *juniper-tree;* as is also عَرْعَر; and particularly to the species thereof called the *savin.* See قَطِرَانٌ.]

مُبْهَلَةٌ and مَبَاهِلُ [its pl.]: see بَاهِلٌ.

بهم

2. بهّموا البَهْمَ, inf. n. تَبْهِيمٌ, *They separated the* بهم [i. e. *lambs,* or *kids,* or *both,*] *from their mothers,* (Ṣ, Ḳ,) *and pastured them alone.* (Ṣ.) = بهّموا بالمَكَانِ, inf. n. as above, *They stayed,* or *remained, in the place;* (Ḳ, TA;) *did not quit it.* (TA.) — Also بهّم, said of a man, † *He continued looking at a thing without his being relieved by doing so.* (JK.) — †*He was silent, and confounded,* or *perplexed, when asked respecting a thing.* (JK.) — †*He did not fight,* or *engage in conflict.* (JK.)

4. ابهم, (Ḳ,) inf. n. إِبْهَامٌ, (JK,) †*It* (a thing, or an affair,) *was,* or *became, dubious, confused,* or *vague,* (JK, Ḳ, TA,) *so that one knew not the way,* or *manner, in which it should be engaged in, done, executed,* or *performed;* (JK, TA;) as also ▼ استبهم; (JK, Ḳ, TA;) for which grammarians often use ▼ انبهم; but this has not been heard in the [classical] language of the Arabs: (MF, TA:) [said to be] from بَهِيم denoting a colour, whatever it be, except that which is termed شُهْبَة, in which is no colour differing therefrom. (Ḥar p. 50.) = *He closed,* or *locked,* a door; (Ṣ, Mgh, TA;) [or, *so that one could not find the way to open it;* (see مُبْهَم;)] and *stopped* it *up.* (TA.) [And hence,] one says of the thumb, تُبْهِمُ الكَفَّ, meaning *It closes upon* [the palm of] *the hand, as a cover.* (TA.) — [Hence also,] † *He made* a thing, or an affair, *to be dubious, confused,* or *vague,* (JK, TA,*) *so that there was no way,* or *manner, of knowing it,* (TA,) or *so that one knew not the way,* or *manner, in which it should be engaged in, done, executed,* or *performed:* (JK:) [in the former sense, or meaning †*he made* it *to be dubious, confused,* or *vague,*] said of speech, or language, (Ḳ in art. غمض, &c.,) and of information, or news, or a narration; (Mṣb;) *contr. of* أَوْضَحَ; (TA in art. غمض;) *i. q.* لَمْ يُبَيِّنْ. (Mṣb.) — †*He made,* or *held,* a thing *to be vague,* or *indefinite.* (Mgh.) — And, said of a prohibited thing, †*He made* it, or *held* it, *to be not allowable in any manner, nor for any cause:* (Az, TA:) or *to be prohibited unconditionally.* (Mgh.) [See مُبْهَم.] — †*He made* a man *to turn away,* or *withdraw,* or *retire,* (JK, Ḳ,) عَنْ كَذَا *from such a thing,* (JK,) or عَنِ الأَمْرِ *from the affair.* (Ḳ.) = ابهمت الأَرْضُ *The land produced what is termed* بُهْمَى: (JK, Ḳ:) or *produced much thereof.* (Ṣ.)

5: see 10.

7: see 4.

10: see 4. — You say, استبهم عَلَيْهِ الأَمْرُ ‡ *The affair was as though it were closed against him, so that he knew not the way in which to engage in it,* or *execute it;* syn. أُرْتِجَ عَلَيْهِ. (TA.) And استبهم عَلَيْهِ, (Ḳ,) or استبهم عليه الكَلَامُ, (Ṣ, TA,) †*Speech was as though it were closed against him;* or *he was,* or *became, impeded in his speech, unable to speak,* or *tongue-tied;* (Ṣ,* Ḳ, TA;) syn. اِسْتَغْلَقَ; (Ṣ;) and ▼ تبهّم عليه كَلَامُهُ [signifies the same]; syn. أُرْتِجَ; (JK, Ṣ;*) on the authority of AZ. (Ṣ.) And استبهم الخَبَرُ †*The information,* or *narration, was dubious, confused, vague,* or *difficult to be understood* or *expressed;* or *was not to be understood* or *expressed; as though it were closed* [*against the hearer* or *speaker*]; syn. اِسْتَغْلَقَ, and اِسْتَعْجَمَ. (Mṣb.)

بَهْم is pl. of ▼ بَهْمَة, (Ṣ, Mṣb, Ḳ,) as are also بَهَم ▼ and بِهَام, (Ḳ,) [or rather بَهْم is a coll. gen. n., and ▼ بَهْمَة is its n. un., and ▼ بَهَم is a quasi-pl. n., and] بِهَام is pl. of بَهْم, (Ṣ, Mṣb,) and بِهَامَات is a pl. pl. [i. e. pl. of بِهَام]: (Ḳ:) ▼ بَهْمَة signifies *A lamb,* and is applied to the *male* and the *female;* (Ṣ, Mṣb;) or, accord. to a trad. in which it occurs, it is a name for the *female;* (IAth, TA;) but بِهَام, which is applied to *lambs when they are alone,* as سَخَال is to kids when they are alone, is also applied to *lambs and kids together:* (Ṣ,* Mṣb:) or, accord. to IF, بَهْم signifies *young lambs* or *goats:* (Mṣb:) and accord. to AZ, (Mṣb,) or A'Obeyd, (TA,) ▼ بَهْمَة is applied to *a lamb* or *goat,* whether *male* or *female, after the period when it is termed* سَخْلَة, *which is when it is just brought forth;* (Mṣb, TA;) and its pl. is ابهم: (Mṣb: [so in my copy of that work, as though meant for أَبْهُم; but perhaps a mistranscription for البَهْم:]) or it is applied to *a lamb* or *goat when just brought forth,* i. e., *before it is termed* سَخْلَة: (Mgh: [and this is agreeable with its application in a trad. cited by IAth:]) or to the *young one, not,* as in the Ḳ, *young ones,* (TA,) *of the sheep,* and *of the goat,* and *of an animal of the bovine kind* (Ḳ, TA) both *wild* and *not wild,* alike to the *male* and the *female, while small;* or, as some say, *when it has attained to youthful vigour:* (TA:) Lebeed applies بِهَام to the *young ones of* [*wild*] *animals of the bovine kind:* (Ṣ, TA:) accord. to Th, بَهْم signifies *young kids.* (TA.) سَعْدُ البِهَام — *One of the Mansions* (Ḳ, TA) *of the Moon:* (TA:) or *two stars which are not of the Mansions of the Moon.* (Ṣ and L and Ḳ in art. سعد, q. v.)

بَهَم: see بَهْم, in two places.

[بَهِم an epithet of which only the fem. form is mentioned. You say] أَرْضٌ بَهِمَةٌ *Land abounding with what is termed* بُهْمَى: (AḤn, Ḳ:) the word بهمة is a possessive epithet. (TA.)

بَهْمَة: see بَهْم, in four places.

بُهْمَة *A rock,* or *great mass of stone* or *of hard stone,* (Ḳ, TA,) *that is solid, not hollow.* (TA.) — And hence, accord. to some, (TA,) or because his condition is such that one knows not how to prevail with him, (Ḥam pp. 334 and 610,) *A courageous man,* (Ḳ, and Ḥam ubi suprà,) or *a horseman,* (AO, Ṣ,) *to whom one knows not the way whence to gain access,* or *whence to come,* (AO, Ṣ, Ḳ,) *by reason of his great might,* or *valour:* (AO, Ṣ:) or, as in the Nawádir, رَجُلٌ بُهْمَةٌ signifies *a man who will not be turned from a thing that he desires to do:* (TA:) it is not applied as an epithet to a woman: (IJ, TA:) pl. بُهَم. (Ṣ, A.) You say, هُوَ بُهْمَةٌ مِنَ البُهَم, meaning † *He is a courageous man, of those to whom the approach is as though it were closed against his adversaries.* (A, TA.) Accord. to IJ, it is an inf. n. used as an epithet, though having no verb. (TA.) [Hence,] it applies to one and to a number of persons. (Ḥam p. 494.) [For] it signifies also — †*An army:* (Ṣ, Ḳ:) or *courageous men,* or *courageous men clad in armour;* because one knows not the way in which to fight with them: or, as some say, *a company of horsemen:* (TA:) pl. as above. (Ḳ.) — †*A difficult affair* or *case;* (Ḳ, TA;) *such that one cannot find the way to perform it,* or *manage it:* pl. as above. (TA.) You say, وَقَعَ فِى بُهْمَةٍ لَا يُتَّجَهُ لَهَا †[*He fell into a difficult,* or *an embarrassing, case, which one knew not the way to manage*]. (TA.) The pl. is also explained as meaning †*Dubious, confused,* or *vague, affairs* or *cases.* (TA.) — †*Blackness.* (TA.) — And البُهَم †*The three nights in which the moon does not* [*visibly*] *rise.* (TA.)

بُهْمَى, a word both sing. and pl., (Sb, Ṣ, Ḳ,) its alif [written ى] being a denotative of the fem. gender, wherefore it is without tenween; (Sb, Ṣ;) or [it is written بُهْمًى, with tenween, for it is a coll. gen. n., and] its n. un. is بُهْمَاةٌ, (Ṣ, Ḳ, and so in the JK,) its alif, some say, being a letter of quasi-coordination; but Mbr says that this is not known, and that the alif in a word of the measure فُعْلَى is nought but a denotative of the fem. gender; (Ṣ;) and the n. un. بهماة is anomalous; (El-'Ash-

moonee's Expos. of the Alfeeyeh of Ibn-Málik, § التأنيث;) [*A species of barley-grass;* app. *hordeum murinum*, or *common wall-barley-grass;*] *a certain plant*, (Lth, JK, Ṣ, Ḳ,) *well known;* (Ḳ;) *the sheep and goats*, (Lth, TA,) or *the camels*, (JK,) *are vehemently fond of it as long as it is green;* (Lth, JK, TA;) *but when it dries up, its prickles bristle out, and it repugns;* (Lth, TA;) *it is of the herbs* (بُقُول) *that are termed* أَحْرَار [app. here meaning *slender and sweet*] *when fresh and when dry, and comes forth at first undistinguishably as to species, from the earth, like as does corn; then it becomes like corn, and puts forth prickles like those* [*that compose the awn*, or *beard*,] *of the ear of corn, which, when they enter the noses of the sheep or goats and the camels, cause pain to their noses, until men pull them out from their mouths and their noses; and when it becomes large, and dries up, it is a pasture that is fed upon until the rain of the next year falls upon it, when its seed that has fallen from its ears germinates beneath it.* (AḤn, TA.)

بَهِيمٌ *Black:* (Ḳ:) pl. بُهْمٌ. (TA.) And [app. used also as a subst., signifying] *A black ewe* (Ḳ, TA) *in which is no whiteness:* pl. as above and بُهْمٌ. (TA.) — Applied to a horse, to the male and the female, (Ṣ,* Mgh,* Ḳ,) *Of one, unmixed, colour; in which is no colour differing from the rest:* (Ṣ, Mgh, Ḳ:) pl. بُهْمٌ. (Ṣ.) لَا أَغَرُّ وَلَا بَهِيمٌ [*Not having a star*, or *blaze, on the forehead* or *face, nor of one, unmixed, colour*, or *not white nor black*, (some such proposition as "This is a horse" being understood before لا,)] is a prov. applied to a dubious, confused, or vague, affair or case. (TA.) — A colour *of one kind*, (JK,) *in which is no colour differing from the rest*, (JK, and Ḥar p. 50,) *whatever colour it be, except that which is termed* شُهْبَة: (Ḥar ubi suprà:) or a colour *that is clear, pure*, or *unmixed, not resembling any other*, (AA, Ḳ,* TA,) *whether it be black or any other colour*, (AA, TA,) *except*, as Z says, *that which is termed* شُهْبَة. (TA.) — A night *in which is no light* (JK, TA) *until the dawn.* (TA.) — ‡ A sound, or voice, *in which is no trilling*, or *quavering*, or *reiteration in the throat* or *fauces.* (JK, Ḳ,* TA.*) — *Perfect*, or *complete, in make;* as also مُبْهَمٌ: pl. بُهْمٌ: so in the phrase in a trad. (respecting the day of resurrection, TA), يُحْشَرُ النَّاسُ بُهْمًا, i. e. *Mankind shall be congregated perfect*, or *complete, in make, without mutilation*, or *defect:* (JK:) or the meaning here is, *sound*, or *healthy:* (Ṣ:) or *not having any of the diseases or noxious affections of the present state, as blindness, and elephantiasis, and leprosy, and blindness of one eye, and lameness, &c.:* (A'Obeyd, Ḳ,* TA:) or *naked;* (JK, Ḳ;) *not having upon them anything to conceal them:* (JK:) or *not having with them anything* (Ṣ, TA) *of worldly goods* or *commodities.* (TA.) — †*Unknown.* (El-Khaṭṭábee, TA.) = See also إِبْهَامٌ.

بَهِيمَةٌ [*A beast; a brute;*] *any quadruped*, (Akh, M, Mṣb, Ḳ,) *even if in the water*, (Akh, M, Ḳ,) [i. e.,] *of the land* and *of the sea;* (Mṣb;) and (so in the Mṣb, but in the Ḳ "or") *any animal that does not discriminate:* (Zj, Mṣb, Ḳ:) pl. بَهَائِمُ. (Ṣ, Mṣb, Ḳ.)

[بَهِيمِيٌّ *Of*, or *relating to, beasts*, or *brutes.*]

[بَهِيمِيَّةٌ The *nature of beasts*, or *brutes.*]

أَبْهَمُ: see مُبْهَمٌ, in two places. — Also *i. q.* أَعْجَمُ [app. as meaning *Destitute of the faculty of speech* or *articulation, like the beasts*]. (Ḳ.)

إِبْهَامٌ The *thumb*, and the *great toe;* (M, Ḳ;) the *greatest* إِصْبَع, (JK, T, Ṣ,) *that is next to the forefinger, having two joints*, so called because it closes upon [the palm of] the hand, as a cover; (T, TA;) the *greatest of the* أَصَابِع *in the hand* and *in the foot:* (M, Ḳ:) of the fem. gender, (Ṣ, Mṣb,) accord. to common repute; (Mṣb;) and sometimes masc.: (Lḥ, M, Ḳ:) and بَهِيمٌ signifies the same; mentioned by Az in the T, and by others; but Az adds that one should not say بِهَامٌ: (TA:) the pl. of ابهام is أَبَاهِيمُ (JK, Ṣ, M, Mṣb, Ḳ) and أَبَاهِمُ, (M, Ḳ,) which latter is used by poetic license for the former, (M,) and إِبْهَامَاتٌ. (Mṣb.) أَقْصَرُ مِنْ إِبْهَامِ الضَّبِّ [*Shorter than the great toe of the* (*lizard called*) ضبّ], and من ابهام القَطَاة [*than the back toe of the* (*bird called*) قطاة], and من ابهام الحُبَارَى [*than the back toe of the* (*bird called*) حبارى], are proverbs of the Arabs. (Ḥar p. 335.)

مُبْهَمٌ, applied to a door, *Closed*, or *locked*, (JK, Ḳ,) *so that one cannot find the way to open it:* (JK, TA:) and *stopped up:* (TA:) or *having a lock upon it, with which it is fastened.* (Mgh.) — A wall *in which is no door.* (TA.) — A chest *having no lock* [*by means of which it may be opened*]. (IAmb, TA.) — *I. q.* مُصْمَتٌ [as meaning *Solid; not hollow;* in the CḲ أَصْمَتُ, which signifies the same]; as also أَبْهَمُ: (Ḳ:) *having no fissure in it:* and the latter, applied to a heart, is said to mean †*impenetrable by admonition.* (TA.) — †A thing, or an affair, *made to be dubious, confused*, or *vague;* (JK;) [*such that there is no way*, or *manner, of knowing it;* (see the verb;)] or *such that one knows not the way*, or *manner, in which it should be engaged in, done, executed*, or *performed:* (JK, Ṣ, Mgh, TA:) †speech, or language, [*that is dubious, confused*, or *vague,*] *such that there is no way*, or *manner, of knowing it:* (Mgh, TA:) applied to a road, †*unapparent*, or *hardly apparent:* (TA:) and, applied to the ordinance respecting the making up for the days in which one has broken a fast, [and to many other cases,] †*undefined;* in this instance meaning, as to whether the days may be interrupted, or whether they must be consecutive. (Mgh.) [Hence,] مُبْهَمَاتٌ †*Difficult things*, or *affairs, such that one cannot find the way to perform them.* (TA.) And الأَسْمَاءُ المُبْهَمَةُ, so termed by the grammarians, †*The nouns of indication*, (Ṣ, Ḳ,) *such as* هٰذَا *and* هٰؤُلَاءِ *and* ذَاكَ *and* أُولَائِكَ: (Ṣ:) accord. to Az, الحُرُوفُ المُبْهَمَةُ signifies †*the particles which have no derivatives, and of which the roots are not known, as* الَّذِي *and* مَا *and* مَنْ *and* عَنْ *and the like.* (TA.) — Applied to a vow, and to [certain ordinances respecting] marriage and divorce and emancipation, †*From which there is no getting out*, or *extricating of oneself; as though they were closed doors with locks upon them:* (Mgh:) and, applied to prohibited things, †*not allowable in any manner*, (T, Ḳ, TA,) *nor for any cause;* (T, TA;) or *prohibited unconditionally;* (Mgh;) *as the prohibition of* [*the marriage with*] *the mother, and the sister*, (T, Mgh,* Ḳ, TA,) *and the like:* (T, TA:) such a woman is said to be مُبْهَمَةٌ عَلَى الرَّجُلِ †[*absolutely prohibited to the man; as though she were closed against him*, or *inaccessible to him*]. (Mṣb. [But in this last work it seems to be مُبْهَمَةٌ, which is not agreeable with common usage.]) In the copies of the Ḳ, بُهْمٌ and بُهُمٌ are given as pls. of this word: but it seems that there is an omission or a misplacement in the passage; for these are said to be pls. of بَهِيمٌ, as shown above. (TA.) — †*In a state of swooning* or *insensibility, speechless, and without discrimination;* in consequence of a blow [&c.]. (TA.) — See also بَهِيمٌ.

مُسْتَبْهَمٌ عَنِ الكَلَامِ †*Debarred from the faculty of speech.* (Niftaweyh, TA.)

بهو

1. بَهَا, (JK, Mṣb, Ḳ,) aor. يَبْهَا, (JK,) or يَبْهُو; (Mṣb, Ḳ;) and بَهُوَ, aor. يَبْهُو; and بَهِيَ, aor. يَبْهَى; (Ṣ,* Ḳ;) and بَهَيَ, [first pers. بَهَيْتُ,] aor. يَبْهَى; (Ḳ;) inf. n. بَهَآءٌ and بَهَاءَةٌ; (JK, TA;) *He* (a man, Ṣ) or *it, was*, or *became, characterized by*, or *possessed of*, بَهَآء, meaning *beauty*, or *goodliness* [&c.]. (JK, Ṣ, Mṣb, Ḳ.) = بَهُوْتُهُ and بَهَيْتُهُ: see 3. = بَهِيَ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. بَهًا, (TA,) *It* (a tent, Ṣ, Ḳ) *was*, or *became, empty*, or *vacant:* (Ḳ:) or *it was*, or *became, rent*, or *pierced with holes, and rendered vacant.* (Ṣ, TA.) = بَهِيَ بِهِ *i. q.* بَهَأَ بِهِ [q. v.]. (JK.) And بَهَوْا بِهِ occurs in a trad., as they relate it, for بَهَؤُوا بِهِ. (A'Obeyd, TA in art. بهأ.)

2. بهّاهُ, inf. n. تَبْهِيَةٌ, *He made it wide*, or *ample;* or *widened it;* and *made it;* namely, a بَيْت [i. e. tent, or house]. (Ḳ.)

3. باهاهُ, (TA,) [and باهى بِهِ, as will be seen from what follows,] inf. n. مُبَاهَاةٌ, (Ṣ, TA,) *He vied*, or *competed, with him*, or *contended with him for superiority, in beauty*, or *goodliness*, or *in glorying*, or *boasting*, or *in glory*, or *excellence; he emulated*, or *rivalled, him therein;* or, simply, *he vied with him;* syn. بَارَاهُ; (TA in art. بهج;) and فَاخَرَهُ. (Ṣ,* TA.) Hence, in a trad. respecting 'Arafeh, تُبَاهِي بِهِمُ المَلَائِكَةُ [*The angels vie with them*]. (TA.) You say, بَاهَانِي فَبَهَوْتُهُ (Lḥ, JK, Ḳ*) and بَهَيْتُهُ (Lḥ, JK) i. e. [*He vied*, or *competed, with me*, or *contended with me for superiority, in beauty*, or *goodliness*, &c.,] *and I became*, (Lḥ,) or *I was*, (JK,) *more beautiful*, or *goodly*, [&c.,] *than he*, (Lḥ, JK,) or *I surpassed him in beauty*, or *goodliness* [&c.]. (Ḳ.)

4. ابهى *He* (a man) *was*, or *became, beautiful*, or *handsome, in face.* (Ḳ.) = ابهاهُ [*He deprived*

it of beauty, or *goodliness*; the ا being a privative, as it often is, like the Greek α: this is probably the primary signification: (see Freytag's Arab. Prov. ii. 604:) and hence, —] *He made it empty*, or *vacant*: (Ḳ:) or *he rent it*, or *made holes in it*: (JK:) or *he rent it*, or *made holes in it, and rendered it vacant*: (Ṣ:) namely, a tent. (JK, Ṣ, Ḳ.) Hence the saying, المعْزَى تُبْهِى وَلَا تُبْنِى [explained in art. بنى]: (JK, Ṣ:) applied to him who injures and does not profit. (JK.) — *He emptied it*; namely, a vessel. (A'Obeyd, JK, Ṣ, Ḳ.) — ابهى الخَيْلَ *He freed the horses from service* (JK, Ṣ, Ḳ) *in warfare*; (Ṣ, Ḳ;) i. e. *he did not go to war upon the horses*: (TA:) or *he divested the horses of their furniture, and did not ride them*: or *he supplied the horses amply with fodder, and gave them rest*: but the first is the approved explanation. (TA.)

6. تَبَاهَوْا *They vied*, or *competed*, or *contended for superiority, one with another*, [*in beauty*, or *goodliness*, or] *in glorying*, or *boasting*, or *in glory*, or *excellence*; *they emulated*, or *rivalled, one another therein*; or, simply, *they vied, one with another*; syn. تَفَاخَرُوا. (Ṣ, Ḳ.)

8. يَبْتَهِى occurs in a verse of El-Aṣhà for يَبْتَهِجُ. (O, TṢ, L, on the authority of Aṣ, in art. بهأ, q. v.)

بَهْوٌ *Ampleness*; or *an ample state*, or *condition*: so in the saying, هُوَ فِى بَهْوٍ مِنَ العَيْشِ [*He is in an ample state*, or *condition, of life*]: and this is [said to be] the primary signification. (Aṣ, TA.) — Anything *ample*, *wide*, or *spacious*. (Ḳ.) [Hence,] نَاقَةٌ بَهْوَةُ الجَنْبَيْنِ *A she-camel wide in the two sides*. (TA.) — *A wide*, or *spacious, tract of land*, (Ḳ, TA,) *in which are no mountains, between two elevated tracts*. (TA.) — *A wide covert*, or *hiding-place, of a* [*wild*] *bull*, (JK, Ḳ, TA,) *which he makes for himself at the foot of the kind of tree called* أَرْطَى [q. v.]: (TA:) pl. [of pauc.] أَبْهَآءٌ and [of mult.] بُهٌ and [quasi-pl.-n.] بَهًى. (Ḳ.) — Any *vacant*, or *intervening, space*. (TA.) — The *interior of the chest*, or *breast*, (Ḳ, TA,) of a man and of any beast: (TA:) or the *space that intervenes between the two breasts and the uppermost part of the chest* (Ḳ, TA) is called بَهْوُ الصَّدْرِ: (TA:) or the *part between* [or *within*] *the extremities of the ribs that project over the belly*: (TA:) and in her that is pregnant, (JK, Ḳ,) whatever she be, (JK,) the *resting-place of the fœtus, between the two haunches*: (JK, Ḳ:) pl. [of pauc.] أَبْهَآءٌ and أَبْهٍ and [of mult.] بُهًى and [quasi-pl. n.] بَهًى [in the TA بِهًى, which seems to be a mistake]. (Ḳ.) — *A tent that is placed in advance, before the other tents*: (JK, Ṣ, TA:) pl. أَبْهَآءٌ. (JK.) In a trad., Arabs are spoken of as removing with their أَبْهَآء. (TA.)

بَهٍ [originally بَهْوٌ]: see بَهِىٌّ, in two places.

بَهَآءٌ *Beauty*, or *goodliness*: (Ṣ, Mṣb, Ḳ:) *beauty of aspect, of mien*, or *of external state* or *condition*: (Mṣb:) *a beautiful aspect, that excites admiration, and satisfies the eye*: (TA:) and, as an attribute of God, (Mṣb,) *greatness*, or *majesty*. (Mṣb, Ḥar p. 271.) — ‡ The *froth of milk*: (JK:) or the *glistening of the froth of milk*. (Ḳ.) = As an epithet applied to a she-camel, it belongs to art. بهأ [in which it is explained]. (Ṣ.)

بَهِىٌّ *Possessing the quality*, or *attribute, of* بَهَآء [i. e. *beauty*, or *goodliness*, &c.]; (JK, Ṣ, Mṣb;) *the beauty of which*, (JK,) or *the pleasing appearance of which*, (TA,) *satisfies the eye*; (JK, TA;) as also بَهٍ and بَاهٍ: the fem. of بَهِىٌّ is بَهِيَّةٌ; of which the pl. is بَهِيَّاتٌ and بَهَايَا: and the fem. of بَهٍ is بَهِيَةٌ; and the pl. is أَبْهِيَآءُ. (TA.)

بَاهٍ: see بَهِىٌّ. = Also, applied to a بَيْت [or tent (see بَهِىٌّ)], *Empty*, or *vacant*; (JK, Ṣ, Ḳ;) *containing nothing*: (Ṣ:) or *containing little furniture*, or *few goods* or *utensils*. (TA.) — بِئْرٌ بَاهِيَةٌ *A wide-mouthed well*. (Ḳ.)

أَبْهَى [*More*, and *most*, *beautiful*, or *goodly*;] *surpassingly*, or *superlatively, beautiful*, or *goodly*: fem. بُهْيَا; which is applied to a woman, and, by Ḥoneyf El-Ḥanátim, to a she-camel. (Az, TA.) [Hence,] one says, إِنَّ هٰذَا لَبُهْيَايَ [*This is my superlatively beautiful quality*; or] *this is of the things in which I vie with others*. (AA, ISk.)

بهى

1. بَهَى, as an intrans. v.: and بَهَيْتُهُ: see art. بهو.

بو

بُوٌّ *A skin of a young unweaned camel stuffed* (Lth, Ṭ, Ṣ, M, Ḳ) *with straw* (Lth, T, M, Ḳ) *or with* ثُمَام [i. e. *panic grass*] (M, Ḳ) *or with dry herbage*, (M,) *to which a she-camel is made to incline* (Lth, T, Ṣ) *when her young one has died*: (Ṣ:) *it is brought near to the mother of the young camel* [*that has died*], *in order that she may incline to it, and yield her milk* (M, Ḳ) *over it*. (M.) — Also *A she-camel's young one*. (M, Ḳ.) — And ‡ *Stupid*; *foolish*; *having little sense*, or *intellect*; as also بَوِىٌّ; (IAar, T, Ḳ;) applied to a man: (IAar, T:) fem. بَوَّةٌ. (Ḳ.) — And البُوُّ, (Ḳ,) or بُوُّ الأَثَافِى, (Lth, T, Ṣ, M,) ‡ *Ashes*: (Lth, T, Ṣ, M, Ḳ:) so called [as being lifeless,] by way of comparison [to the stuffed skin of a young camel]. (M.)

بَوِىٌّ: see above.

بُوبَاةٌ, mentioned in this art. in the Ṣ, and also, as well as in art. بوب, in the Ḳ: see the latter art.

بوا

جَوْزٌ بَوَّا, also written جَوْزٌ بَوًى: see art. جوز. = خَيْرٌ بَوَّاءُ: see art. خير.

بوأ

1. بَآءَ إِلَيْهِ, (M, Mgh,* Mṣb,* Ḳ,) aor. يَبُوءُ, (M, Mgh, Mṣb,) inf. n. بَوْءٌ, (M, Mgh,) *He returned, went back*, or *came back*, (M, Mgh, Mṣb, Ḳ,) *to it*, (M, Ḳ,*) namely, a thing: (M:) or *he withdrew* [from a person or persons, or a place,] *to it*, or *him*; or, perhaps, *he made himself solely and peculiarly a companion*, or *an associate, to him*, or *it*; syn. انْقَطَعَ [q. v.]: (Ḳ:) but in some copies of the Ḳ, the latter explanation is connected with the former by وَ [and] instead of أَوْ. (TA.) وَبَاؤُوا بِغَضَبٍ مِنَ اللّٰهِ [in the Ḳur ii. 58 and iii. 108] means *And they returned with anger from God*; (Akh, Ṣ, Bḍ in ii. 58, and Jel in the same and in iii. 108;) i. e. the anger of God came upon them: (Akh, Ṣ:) or *they returned deserving anger from God*: (Bḍ in iii. 108:) or *they became deserving of anger from God*: from بَآءَ فُلَانٌ بِفُلَانٍ *such a one was deserving of being*, or *fit to be, slain in retaliation for such a one*, (Ksh and Bḍ in ii. 58,) *because his equal*: (Ksh ibid.:) the primary signification of بَوْءٌ being [said to be] that of *equalling*, or *being equal with*. (Bḍ in ii. 58.) [See a similar phrase, also from the Ḳur, below.] — بُؤْتُ بِهِ إِلَيْهِ [*I returned with it to him*: and hence,] *I returned it, took it back*, or *brought it back, to him*; (M, Ḳ;) as also أَبَأْتُهُ, (Th, M, Ḳ,) and بَوَّأْتُهُ (Ks, M, Ḳ,) but this last is rare. (M.) — بَآءَ بِإِثْمِهِ, aor. and inf. n. as above, (T, Ṣ,) signifies, accord. to Akh, *He returned* [laden] *with his sin*: (Ṣ:) or, accord. to Aṣ, *he acknowledged it*, or *confessed it*: (T:) or, accord. to others, (TA,) بَآءَ بِذَنْبِهِ, (T,* M, Mṣb, Ḳ,) aor. as above, inf. n. بَوْءٌ and بَوَآءٌ, (M, Ḳ,) *he bore*, or *took upon himself, the burden of his sin*, or *crime*, or *offence*; syn. احْتَمَلَهُ; (Aboo-Is-ḥáḳ, T, M, Ḳ, TA;) *and became* [*as though he were*] *the abiding-place thereof*: (TA:) or *he became burdened*, or *laden, with it*: (Mṣb:) or *he became*, or *made himself, answerable, responsible*, or *accountable, for it, by an inseparable obligation*; syn. الْتَزَمَ بِهِ; for the primary signification of بَوَآءٌ is [asserted to be] لُزُومٌ [i. e. *adhesion*, &c.]; and it is afterwards used in every case [so as to imply a meaning of this kind] according to the exigency of that case; as is said in the Nh, and expressly stated by Z and Er-Rághib: (TA:) or *he acknowledged it*, or *confessed it*. (M, Ḳ.) إِنِّى أُرِيدُ أَنْ تَبُوءَ بِإِثْمِى وَإِثْمِكَ, in the Ḳur v. 35, means *Verily I desire that thou return* [laden] *with the sin committed against me* in slaying me, *and thy sin* which thou hast committed previously: (Jel:) or *I desire that thou shouldst bear* (تَحْمِلَ) *my sin* if I were to extend my hand towards thee, *and thy sin* in extending thy hand towards me: or *the sin committed against me* in slaying me, *and thy sin* for which thine offering was not accepted: and each noun is in the place of a denotative of state; i. e., [it means] *that thou return involved in the two sins; bearing them*: and perhaps the speaker may have meant, if that must inevitably take place, I desire that it may be thine act, not mine; so that the real meaning is, that it should not be his, not that it should be his brother's: or by the إِثْم may be meant the *punishment* thereof; for the desire of the punishment of the disobedient is allowable: (Bḍ:) accord. to Th, the meaning is, if thou have determined upon slaying me, the sin will be in thee, not in me. (M.) فَبَاؤُوا بِغَضَبٍ عَلَى غَضَبٍ

[in the Ḳur ii. 84] is explained by Aboo-Is-ḥáḳ as meaning *So they bore the burden of anger upon anger*; syn. احْتَمَلُوا; this being said by him to be the proper signification of the verb: or, as some say, the meaning is, [*they bore the burden of*] *sin for which they deserved the fire* [*of Hell*] *following upon sin for which they deserved the same:* or *they returned* [laden *with anger upon anger*]: (T:) or *they became deserving of anger upon anger*. (Ksh.) [See a similar phrase, also from the Ḳur, above.] It is said in a form of prayer, أَبُوْءُ إِلَيْكَ بِنِعْمَتِكَ, meaning *I acknowledge*, or *confess, to Thee thy favour* [towards me, as imposing an obligation upon me]. (Mgh.) You say also, بَآءَ بِحَقِّهِ; (Ṣ;) and بِدَمِهِ; (M, Ḳ;) *He acknowledged*, or *confessed*, [*himself to be answerable, responsible*, or *accountable, for*] *his right, due*, or *just claim;* (Ṣ;) and so [*for*] *his blood:* (M, Ḳ:) the verb expresses acknowledgment, or confession, always of something for which its agent is, as it were, indebted, or answerable; not the contrary. (Ṣ.) — بَآءَ بِكَفِّي, in a poem of Ṣakhr-el-Gheí, means *It* [referring to a sword] *became in my hand; my hand became to it a* مَبَآءَة, i. e. مَأْوًى [or *place of abode*]; *it returned, and became in my hand:* or, accord. to Ibn-Ḥabeeb, *i. q.* اِسْتَقَلَّ [app. a mistranscription for اِسْتَقَرَّ *it rested*, or *remained;* the verb بَآءَ in this phrase being from بَوَآءٌ signifying لُزُومٌ, explained above]. (Skr p. 16.) = بَآءَ also signifies *It* (a thing, TA) *suited, matched, tallied, corresponded*, or *agreed*. (Ḳ.) [Hence,] بَآءَ فُلَانٌ بِفُلَانٍ (inf. n. بَوَآءٌ, TA) *Such a one was the like*, or *equal, of such a one, to be slain* [*in retaliation*] *for him:* (T:) or *became his like*, or *equal, so that he was slain* [*in retaliation*] *for him:* (Mgh:) and *was slain for him*, (AZ, T, Ṣ,) *and his blood became a compensation for the blood of the other:* (T:) or *was deserving of being*, or *fit to be, slain in retaliation for him*, (Ksh and Bḍ in ii. 58,) *because his equal:* (Ksh ibid.:) or *was slain for him, and so became equal with him;* (Ḳ,* TA;) as also أَبَآءَهُ, and بَاوَأَهُ. (M, Ḳ.) One says, بُؤْ بِهِ, i. e. *Be thou of such as are slain* [*in retaliation*] *for him.* (Ṣ.) And it is said in a prov., بَآءَتْ عَرَارِ بِكَحْلٍ *'Arár became slain for Kahl:* these were two cows, which smote each other with their horns, and both died: the proverb is applied to any two that become equal. (Ṣ in this art.; and the same and Ḳ in art. عر. [See also Freytag's Arab. Prov. i. 151.]) — بَآءَ دَمَهُ بِدَمِهِ, (T,* M, Ḳ,) inf. n. بَوْءٌ and بَوَآءٌ, (M,) *He made his blood equal with* [or *an equivalent for*] *his* [i. e. *another's*] *blood* [*by shedding the former in retaliation*]. (M, Ḳ.) And بَآءَهُ, [or بَآءَهُ بِهِ,] (M,) or أَبَآءَهُ بِهِ, (T, Ṣ,) and اِسْتَبَآءَهُ بِهِ, (Ṣ,) *He slew him* [*in retaliation*] *for him;* (T, Ṣ, M;) i. e., the slayer for the slain. (Ṣ.) أَبَآءَ فُلَانًا بِفُلَانٍ [*He slew such a one in retaliation for such a one*] is said when the Sulṭán has retaliated for a man upon another man: and أَبَآءَهُ, inf. n. إِبَآءَةٌ, signifies *he* (the Sulṭán, or another,) *slew him in retaliation*. (T.) = بَآءَ signifies also *He exalted himself*, or *was proud:* app. formed by transposition [of the second and third radical letters, the ى being changed into ا,] from بَأَى. (Fr, T.)

2. بوّأهُ مَنْزِلًا *He lodged him in an abode;* (Fr, T, M, Ḳ;) as also بوّأهُ فِى مَنْزِلٍ, (M, Ḳ,) and ابآءهُ: (T,* M, Ḳ:) or, as also بوّأ لَهُ مَنْزِلًا, (the latter mentioned by Fr, T,) *he prepared for him an abode,* (Ṣ, Mgh,) *and assigned*, or *gave, him a place therein:* (Ṣ:) and بوّأتُهُ دَارًا and بوّأتُ لَهُ دارًا *I lodged him in a house:* (Mṣb:) and تَبَوَّأْتُكَ بَيْتًا *I took for thee a house:* and تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا [in the Ḳur x. 87] means *take ye two, for your people, in Egypt, houses:* (Akh, T:) or تَبَوُّؤٌ مَكَانٍ [تَبَوُّؤٌ signifies a man's *putting a mark upon a place, when it pleases him, that he may abide there:* (El-'Itreefee, T:) or تبوّأهُ *he put it* [a place] *into a right*, or *proper, state;* and *prepared it:* (Sh,* T:) or تبوّأ بَيْتًا *he took a house as a place of abode*, or *as a dwelling:* (Mṣb:) or تبوّأ مَنْزِلًا *he looked for the best place that could be seen, and the most level*, or *even, and the best adapted by its firmness, for his passing the night there, and took it as a place of abode;* (Fr, T;) or *he took for himself a place of abode;* (T, Mgh;) or *he alighted and sojourned in a place of abode:* and استبآءهُ *he took it as a* مَبَآءَة [or *place of abode*]: (Ṣ:) and بوّأ المَكَانَ and ابآءَ (Ḳ) and تبوّأ [i. e. تبوّأ بِهِ] (Sh, T, Ḳ) *he alighted in the place, and stayed*, or *dwelt, in it:* (Sh, T, Ḳ:) or ابآءَ بِهِ *he stayed*, or *dwelt, in it*, i. e., a place: (Akh, T:) and تبوّأ المَكَانَ *he alighted and abode in the place:* (M:) [whence, in the Ḳur lix. 9,] وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ [*and they who have made their abode in the City* of the Prophet *and in the faith*]; the faith being likened to a place of abode; or the meaning may be مَكَانَ الإِيمَانِ [*the place of the faith*]. (M.) بَوَّأَهُمْ منزلًا (AZ, M) and أَبَآءَهُمْ منزلًا (AZ, TA) also signify *He alighted and abode with them by the face*, or *front, of a mountain, where it rose from its base*, (AZ, M, TA,) or *next to a river*, or *brook*. (AZ, TA.) = [Hence, (see بَآءَةٌ,)] بوّأ (inf. n. تَبْوِئَةٌ, Ḳ) † *Inivit* [feminam]: and *he married* [a woman]; *took* [her] *in marriage:* syn. نَكَحَ: (M, Ḳ:) and also تَزَوَّجَ. (TA. [There mentioned as a distinct signification.]) The verb is trans. in these two senses. (TḲ.) = بوّأ الرُّمْحَ نَحْوَهُ *He directed the spear towards him;* (T, Ṣ;) and (T) *confronted him with it;* (T, M, Ḳ;) and *prepared it*, or *made it ready* [*to thrust it towards him*]. (TA.)

3. بَاوَأَهُ: see بَآءَ فُلَانٌ بِفُلَانٍ.

4. أَبَأْتُهُ: see بُؤْتُ بِهِ إِلَيْهِ, near the beginning of this art. — ابآءَ الإِبِلَ, (T, Ṣ, O, L, and so in some copies of the Ḳ, in other copies of which we find ابآءَ بِالْإِبِلِ,) inf. n. إِبْآءَةٌ, (T,) *He brought back the camels to the* مَبْآءَة (T, Ṣ, O, L) or مَعْطِن, (Ḳ,) both of which signify the *place where they are made to lie down, at the watering-place.* (L.) And ابآءَ الإِبِلَ, (T, M,) inf. n. as above, (T,) *He made the camels to lie down* [*in the* مَبْآءَة], *one beside another.* (T, M.) And ابآءَ عَلَيْهِ مَالَهُ *He drove back*, or *brought back, to their nightly resting-place, for him, his cattle,* (Ṣ, M, TA,) i. e., *his camels*, or *his sheep* or *goats.* (Ṣ, TA.) And [hence,] أَبْآءَ اللّٰهُ عَلَيْهِمْ نَعَمًا لَا يَسَعُهَا المُرَاحُ [*God bestowed upon them cattle* (i. e. *camels &c.*) *which the nightly resting-place thereof would not contain*]. (TA.) — See also 2, in four places. — ابآءَ الأَدِيمَ *He put the skin*, or *hide, into the tanning liquid.* (Ḳ.) In the O, the action is ascribed to a woman. (TA.) = ابآءَ مِنْهُ *He fled from him.* (M, Ḳ.) — فَلَاةٌ تُبِيْءُ فِى فَلَاةٍ *A desert that extends* (lit. *goes away*) *into a desert,* (T, Ṣ, Ḳ,) *by reason of its amplitude.* (TA.) = أَبَأْتُهُ *I made him to acknowledge*, or *confess.* (M.) [It seems to be indicated in the M that one says, أَبَأْتُهُ بِدَمِ فُلَانٍ, meaning *I made him to acknowledge*, or *confess, himself to be answerable, responsible*, or *accountable, for the blood of such a one.*] = See also 1, (towards the end of the paragraph,) in four places.

5: see 2, in eight places. — الرَّجُلُ يَتَبَوَّأُ مِنْ أَهْلِهِ كَمَا يَتَبَوَّأُ مِنْ دَارِهِ *The man possesses mastery*, or *authority, and power, over his wife, like as he possesses the same over his house;* syn. يَسْتَمْكِنُ مِنْهَا. (Ṣ, Mgh, Mṣb.) — See also 10.

6. تَبَاوَآ *They two* (namely, two slain men, M) *became equal* [*by being slain, one in retaliation for the other*]. (M, Ḳ.) It is said in a trad., أَمَرَهُمْ أَنْ يَتَبَاوَؤُوا; incorrectly related as being يَتَبَآءَوْا; (Ṣ, Mgh;) meaning *He* (the Prophet) *ordered them that they should be equal in retaliation*, in their fighting: (Mgh:) the occasion of the order was this: there was a conflict between two tribes of the Arabs, and one of the two tribes had superior power over the other, so they said, "We will not be content unless we slay, for the slave of our party, the free of their party; and for the woman, the man:" A'Obeyd holds the former reading to be the right. (T.)

10. استبآءهُ: see 2. — In the following verse of Zuheyr Ibn-Abee-Sulmà,

* فَلَمْ أَرَ مَعْشَرًا أَسَرُوا هَدِيًّا * وَلَمْ أَرَ جَارَ بَيْتٍ يُسْتَبَآءُ *

ISk says that the هَدِىّ is *one who is entitled to respect*, or *honour*, or *protection;* and that يستبآء is syn. with يُتَبَوَّأُ, meaning *whose wife is taken as a wife* [by another man]: but Aboo-'Amr Esh-Sheybánee says that يستبآء is from البَوَآءُ, meaning "retaliation:" [and accord. to this interpretation, which is the more probable, the verse may be rendered, *And I have not seen a company of men who have made captive one entitled to respect*, or *honour*, or *protection, nor have I seen one who has begged the protection* of the people *of a house*, or *of a tent, slain in retaliation:*] for, he says, he came to them desiring to beg their protection, and they took him, and slew him in retaliation for one of themselves. (T.) See 1, near the end of the paragraph. — اِسْتَبَأْتُ الحَكَمَ, and بِالْحَكَمِ, *I asked the judge to retaliate upon a slayer; to slay the slayer for the slain.* (M.)

بوب

1. بَابَ لَهُ, aor. يَبُوبُ, (M, K,) quasi-inf. n., if there be such a verb, بِوَابَةٌ, with the و not changed into ى because it is not an inf. n. properly speaking, but a subst., (Lth, T,) *He was*, or *became, a door-keeper*, or *gate-keeper, to him;* (M, K;) namely, a Sulṭán (M) [or other person].

2. بوّب [app., †*He practised what are termed* أَبْوَابُ الحَرْبِ, meaning *the expedients, tricks*, or *stratagems, of war, battle*, or *fight*. — And hence,] †*He charged upon, attacked*, or *assaulted, the enemy*. (AA, T.) = بَوَّبْتُ الأَشْيَآءَ †*I made the things to be divided into distinct* أَبْوَاب [meaning *kinds*, or *sorts;* or *I disposed, arranged, distributed*, or *classified, the things under distinct heads*]. (Mṣb.) And بوّب الأَبْوَابَ †[*He disposed, arranged, distributed, classified*, or *set in order, the kinds, sorts, classes, chapters, heads*, or *the like*]. (TA voce أَصَّلَ, q. v.) And بوّب المُؤَلِّفُ كِتَابَهُ †[*The author disposed*, or *divided, his book in*, or *into, distinct chapters*]. (A.) [See بَابٌ.]

5. تبوّب, (A,) or تبوّب بَوَّابًا, (Ṣ, M, K,) *He took for himself a door-keeper*, or *gate-keeper*. (Ṣ, M, A, K.)

بَابٌ, originally بَوْبٌ, (M, Mṣb,) *A door; a gate; a place of entrance:* and the *thing with which a place of entrance, such as a door* or *gate, is closed; of wood &c.:* (MF, TA:) pl. أَبْوَابٌ (Ṣ, M, Mṣb, K) and بِيبَانٌ (M, K) and أُبْوِبَةٌ, (Ṣ, M, K,) [a pl. of pauc. said to be] only used for conformity with another word mentioned therewith, as in the saying (of Ibn-Mukbil, so in a copy of the Ṣ),

* هَتَّاكُ أَخْبِيَةٍ وَلَّاجُ أُبْوِبَةٍ *

[*A frequent render of tents, a frequent enterer of doors*], (Ṣ, M,) not being allowable when occurring alone; (Ṣ;) but IAar and Lḥ assert that it is a pl. of بَاب without its being used for conformity with another word; (M;) and this is extr.; (M, K;) for بَاب is of the measure فَعَلٌ, and a word of this measure has not a pl. of the measure أَفْعِلَةٌ [by rule]. (M.) You say, بَابُ الدَّارِ [*The door of the house*]; and بَابُ البَيْتِ [*the door of the house*, and *of the chamber*, and *of the tent*]; (Mṣb;) and بَابُ البَلَدِ [*the gate of the town* or *city*]. (The Lexicons &c. passim.) And Bishr Ibn-Abee-Ḥázim assigns a بَاب to a grave; calling the latter a بَيْت. (M.) It is also applied to *an opening*, or *a channel, made for water, to irrigate seed-produce:* pl. أَبْوَابٌ. (Mgh.) [And in Egypt, it is applied also to *A sepulchral chamber, grotto*, or *cave, hewn in a mountain;* from the Coptic βηβ: pl. بِيبَانٌ only.] — Hence, i. e. in a secondary application, the primary signification being "a place of entrance," it is used as meaning ‡ *A means of access*, or *of attainment, to a thing:* (B, Kull, TK:) as in the saying, هٰذَا العِلْمُ بَابٌ إِلَى عِلْمِ كَذَا ‡ *This science is a means of attainment to such a science*. (B, TK.) — [And hence, †*An expedient, a trick, a stratagem*, or a *process, by which something is to be effected:* pl. أَبْوَابٌ: as in أَبْوَابُ الحَرْبِ *the expedients*, &c.,

بَآءٌ: see بَآءَةٌ. = A *libidinous* man. (TA in باب الالف اللّينة.) = The *name of the letter* ب, q. v.; as also بَا: pl. of the former بَآءَاتٌ; and of the latter أَبْوَآءٌ. (TA ubi suprà.) The dim. is بُيَيَّةٌ, meaning *A little* ب: and *a* ب *faintly pronounced:* [and app. بُوَيَّةٌ also, as the medial radical is generally held to be و:] and in like manner is formed the dim. of every similar name of a letter. (Lth, on the letter حَآء, in TA, باب الالف اللّينة.)

بَآءَةٌ: see مَبَآءَةٌ, in three places. = Also, (T, Ṣ, M, Mgh, Mṣb, K,) and ▼ بَآءٌ, (IAar, T, Ṣ, M, K,) and بَاهَةٌ, with the ء changed into ه, (TA,) and بَاهٌ, (IAar, T, Mṣb,) with ا and ه, but IKt asserts this last to be a mistranscription, (Mṣb, TA,) [though it is of very frequent occurrence,] and IAmb says that بَآءَةٌ is sing., or n. un., of بَآءٌ, and بَآءٌ [or بَآءَةٌ] has for pl. بَآءَاتٌ, (TA,) ‡ *Coitus conjugalis:* and *marriage:* syn. جِمَاعٌ (T, Mṣb) and نِكَاحٌ (Aṣ, Fr, T, Ṣ, M, Mgh, K) and تَزْوِيجٌ: (T:) from بَآءَةٌ signifying *a place of abode;* [see مَبَآءَةٌ;] (T, Ṣ,* Mgh, Mṣb;) because it is generally in a place of abode; (Mgh, Mṣb;) or because the man possesses mastery, or authority, and power, over his wife, like as he possesses the same over his house: (Ṣ, Mgh, Mṣb: see 5:) بَآءَةٌ is applied [also] to the *marriage-contract;* because he who takes a woman in marriage lodges her in a place of abode. (T.) [See also بَاهٌ, in art. بوه.] It is said in a trad., مَنِ اسْتَطَاعَ مِنْكُمُ البَآءَةَ فَلْيَتَزَوَّجْ *He who is able, of you, to marry, let him marry:* (T:) or a prefixed noun is here suppressed; the meaning being, *he who finds* [or *is able to procure*] *the provisions* (مُؤَن) *of marriage, let him marry.* (Mṣb, TA.) And one says, فُلَانٌ حَرِيصٌ عَلَى البَآءَةِ *Such a one is vehemently desirous of marriage.* (Aṣ, T.)

بِيئَةٌ a subst. from بَوَّأَهُ مَنْزِلًا. (M, K.) [See 2; and] see also مَبَآءَةٌ. — *A mode*, or *manner, of taking for oneself a place of abode:* (M:) and [hence,] *a state*, or *condition*. (AZ, T, Ṣ, M, K.) You say, إِنَّهُ لَحَسَنُ البِيئَةِ *Verily he has a good mode*, or *manner, of taking for himself a place of abode:* (M:) or *verily he is of good state* or *condition*. (Ṣ.) And بَاتَ بِبِيئَةِ سَوْءٍ *He passed the night in an evil state* or *condition*. (AZ, T, Ṣ,* M.)

بَوَآءٌ *Equal; equivalent; like; alike; a match;* (Akh, T, Ṣ, M, Mgh, K;) and particularly, *if slain in retaliation for another*. (M.) It is applied to one, and to two, and to more: so that you say, فُلَانٌ بَوَآءُ فُلَانٍ *Such a one is the equal*, &c., *of such a one if slain in retaliation for him:* (M:) and هُوَ بَوَآءٌ *He is an equal*, &c.; and so هِيَ *she:* and هُمْ بَوَآءٌ *They are equals*, &c.; and so هُنَّ *they*, referring to females: (Mgh:) and هُمْ بَوَآءٌ فِى هٰذَا الأَمْرِ *They are equals in this affair*. (T.) Hence, in a trad. of 'Alee, respecting witnesses, إِذَا كَانُوا بَوَآءً *When they are equals in number and rectitude*. (Mgh.) And مَا فُلَانٌ لِفُلَانٍ بِبَوَآءٍ *Such a one is not an equal*, &c., *to such a one*. (T.) And دَمُ فُلَانٍ بَوَآءٌ لِدَمِ فُلَانٍ *The blood of such a one is an equivalent for the blood of such a one*. (Ṣ.) And الجِرَاحَاتُ بَوَآءٌ *Wounds are to be retaliated equally:* a trad. (T, Mgh.) And القَوْمُ عَلَى بَوَآءٍ *The people*, or *company of men, are in a state of equality*. (T.) And قُسِمَ المَالُ بَيْنَهُمْ عَلَى بَوَآءٍ *The property was divided among them equally*. (T. [A similar ex. is given in the Mgh, and explained in the same manner; but there I find عَنْ بَوَآءٍ; perhaps a mistranscription.]) And كَلَّمْنَاهُمْ فَأَجَابُوا عَنْ بَوَآءٍ وَاحِدٍ [in a copy of the M عَلَى بوآء واحد] *We spoke to them, and they replied with one reply:* (T, Ṣ, O, K:*) i. e., their reply was not discordant: عَنْ being here used in the sense of بِ. (TA.) — Also *Retaliation*. (T.) [See 1, near the end of the paragraph: as well as in other places.] It is related in a trad., that Jaafar Eṣ-Ṣádiḳ, being asked the reason of the rage of the scorpion against the sons of Adam, said, تُرِيدُ البَوَآءَ [*It desires retaliation*]; i. e., it hurts like as it is hurt. (TA.)

بَائِىٌّ and ▼ بَاوِىٌّ rel. ns. of بَآءٌ and بَا the names of the letter ب; (TA in باب الالف اللّينة;) and ▼ بَيَوِىٌّ is a rel. n. of the same. (M in art. ب.)

بَاوِىٌّ: / بَيَوِىٌّ: } see بَائِىٌّ.

مَبَآءَةٌ The *nightly resting-place* of camels; (T;) the *resting-place* of camels, *where they are made to lie down, at the watering-place;* (T, Ṣ,* M,* L, K;*) and of sheep or goats likewise; also termed ▼ مُتَبَوَّأٌ: (L, TA:) or the *place to which camels return;* (Mgh;) as also ▼ بَآءَةٌ: (Mgh, Mṣb:) this is the primary signification. (Mgh.) — Hence, (Mgh,) *A place of abode* (T, Ṣ, M, K) of a people, *in any situation;* (T, Ṣ;) as also ▼ مُبَوَّأٌ (Bḍ and Jel in x. 93) and ▼ بِيئَةٌ (M, K) and ▼ بَآءَةٌ; (Ṣ,* M, Mgh, Mṣb,* K;) which last is hence applied in another sense, explained before, voce بَآءَةٌ: (Mgh, Mṣb:) or *a place where people alight and abide next to a valley*, or *to the face*, or *front, of a mountain, where it rises from its base;* [see بَوَّأَهُمْ مَنْزِلًا;] as also ▼ بَآءَةٌ. (T.) [Hence,] هُوَ رَحِيبُ المَبَآءَةِ †*He is largely bountiful*. (TA.) — Also The *covert* of the wild bull. (Ṣ, K.*) — *A nest* of bees *in a mountain:* (M, K:) or, accord. to the T, the *nightly resting-place* of bees; not there restricted by mention of the mountain. (TA.) — The *part* of the womb *where the child has its abode;* (M;) the *part* thereof *which is the child's* ▼ مُتَبَوَّأٌ. (K.) — A well has what are termed مَبَآءَتَانِ, which are The *place where the water returns to* [*supply the place of*] *that which has* [*before*] *collected in the well* [*and been drawn*], (M,) or the *place where the water collects in the well;* (TA voce مَآبَةٌ;) and the *place where stands the driver of the* سَانِيَة [q. v.]. (M.) [See also مَثَابَةٌ; and مَثَابٌ.]

حَاجَةٌ مُبِيئَةٌ *A want that is vehement*, or *pressing*, (K, TA,) *and necessary*. (TA.)

مُبَوَّأٌ: / مُتَبَوَّأٌ: } see مَبَآءَةٌ, in three places.

of war, battle, or fight; and بَابٌ مِنَ النُّجُومِ a process of the science of the stars, meaning astrology or astronomy; and بَابٌ مِنَ السِّحْرِ a process of enchantment; see an ex. voce سِحْرٌ. Compare Matt. xvi. 18, πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς, probably meaning "the stratagems of Hell shall not prevail against it."] — [Also †A mode, kind, sort, class, or category.] Suweyd Ibn-Kuráa uses metaphorically the pl. أَبْوَاب in relation to rhymes; saying,

* أَتَيْتُ بِأَبْوَابِ القَوَافِي كَأَنَّمَا *

* أَذُودُ بِهَا سِرْبًا مِنَ الوَحْشِ نُزَّعَا *

‡[I gave utterance to the various kinds of rhymes as though I were driving with them a herd of wild animals desirous of the males, or of their wonted places of pasture]. (M, L.) [You say also, هُوَ مِنْ هٰذَا البَابِ †It is of this mode, kind, sort, class, or category: a phrase of frequent occurrence in lexicons &c. See also بَابَةٌ.] — [Also †A chapter; and sometimes a section, or subdivision, of a chapter; of a book or writing;] conventionally, †a piece consisting of words relating to matters of one kind; and sometimes, to matters of one species: (Kull:) pl. أَبْوَابٌ. (A.) See also بَابَةٌ. — [Also †A head, or class of items or articles, in an account, or a reckoning; as in the saying,] بَيَّنْتُ لَهُ حِسَابَهُ بَابًا بَابًا †[I explained, or made clear, to him his account, or reckoning, head by head, or each class of items or articles by itself]; a phrase mentioned by Sb: (M:) [or, sometimes,] بَابٌ (M, K) and ▼ بَابَةٌ (T, M, K) are used in relation to حُدُود [which here means the punishments so termed], and to an account, or a reckoning, (T, M, K,) and the like, (T, M,) as signifying the extreme term or limit; syn. غَايَةٌ; (M, K;) but IDrd hesitated respecting this, and therefore it is not mentioned in the S. (TA.) A conjugation. Supr. XXIX.

بَابَةٌ †A mode, or manner; syn. وَجْهٌ: (ISk, K:) pl. بَابَاتٌ. (K.) [See also بَابٌ, which has a similar, and perhaps the same, signification.] Hence, هٰذَا مِنْ بَابَتِي means †This is of the mode, or manner, that I desire; (TA;) this is suitable to me: (IAmb, TA:) and هٰذَا شَيْءٌ مِنْ بَابَتِكَ, (S,) or هٰذَا بَابَتُكَ, (A,) †this is a thing suitable to thee: (S, A:) and هٰذَا بَابَتُهُ †this is suitable to him. (K.) Accord. to most of the critics, it is tropical. (TA.) You say also, فُلَانٌ أَهْوَنُ بَابَاتِهِ الكَذِبُ †Such a one, the lightest of the kinds (أَنْوَاع) of his wickedness is lying. (A.) — †A habit: a property; a quality; nature; natural disposition: or a practice; or an action: syn. خَصْلَةٌ. (Abu-l-'Omeythil, TA.) [Hence, perhaps, the last of the exs. cited above from the A.] — †A condition; syn. شَرْطٌ: as in the saying, هٰذَا بَابَةُ هٰذَا †[This is the condition of this]. (M, K.*) — بَابَاتُ الكِتَابِ †The lines of the book or writing: (M, A, K:) or it may mean its ▼ أَبْوَاب [i. e. chapters, or sections of chapters]: (M:) this has no sing.: (A, K:) [ISd says,] I have not heard any sing. of it. (M.) — See also بَابٌ; last signification.

بَوْبَاةٌ A desert; or a desert in which is no water;

Bk. I.

syn. فَلَاةٌ: (T, IJ, M, K:) as also مَوْمَاةٌ; (T, MF;) the ب being changed into م, as is often the case. (MF.) [It is mentioned in the S, and again in the K, in art. بو, as syn. with مَفَازَةٌ.]

بَوَّابَةٌ The office, or occupation, of a door-keeper, or gate-keeper. (M, K.) [See 1.]

بَوَّابٌ A door-keeper, or gate-keeper. (S,* M, Msb, K, TA.)

أَبْوَابٌ مُبَوَّبَةٌ †[Kinds, sorts, classes, chapters, heads, or the like, disposed, arranged, distributed, classified, or set in order,] is a phrase similar to أَصْنَافٌ مُصَنَّفَةٌ. (S.) You say also كِتَابٌ مُبَوَّبٌ †[A book disposed in, or divided into, distinct chapters]. (A.)

Quasi بوج

بَاجٌ; pl. أَبْوَاجٌ: see art. بأج. AZ mentions it as without ء: ISk, as with ء. (ISd, TA.)

بوح

1. بَاحَ, (A, Msb, K,) aor. يَبُوحُ, (Msb,) inf. n. بَوْحٌ, (A, Msb,) It (a secret, A, or a thing, Msb) became apparent, or manifest. (A, Msb, K.) You say, بَاحَ مَا كَتَمْتُ [What I concealed became apparent]. (A.) And أَعُوذُ بِاللّٰهِ مِنْ بَوْحِ السِّرِّ وَكَشْفِ السِّتْرِ [I seek protection by God from the appearing of the secret, and the removing of the veil, or covering]. (A.) = بَاحَ بِهِ, (S, A, Msb, K,) [aor. as above,] inf. n. بَوْحٌ and بُؤُوحٌ and بُؤُوحَةٌ, (K, TA,) He revealed, or disclosed, it; (S, A, Msb, K;) namely, a secret, (S, A, K,) or a thing; (Msb;) as also ▼ اباحهُ. (A, Msb, K.) It (the former) is said to be from ▼ الإِبَاحَةُ [the inf. n. of the latter] signifying The showing a thing to the beholder in order that he who will may take it. (TA.) You say, أَبَاحَهُ ▼ سِرًّا فَبَاحَ بِهِ He revealed to him a secret, and he (the latter) [revealed it, i. e.,] did not conceal it. (TA.) And بُحْ بِاسْمِكَ وَلَا تَكْنِ عَنْهُ [Reveal thou thy name, and make not a mere allusion to it]. (A.)

4. اباح, inf. n. إِبَاحَةٌ: see 1, in three places. — إِبَاحَةٌ and ▼ اِسْتِبَاحَةٌ are used as syn.: but it is said that the former signifies The making a thing allowable, or free, to him who desires it, or seeks it: and the latter, the taking a thing as allowed, allowable, free, or lawful. (MF.) You say, اباح الشَّيْءَ He made the thing allowable, or free. (L.) And اباح مَالَهُ He gave permission either to take or let alone his property; made it allowable, or free, either way one might choose to take. (Msb.) And أَبَحْتُكَ الشَّيْءَ I made, or have made, the thing allowable, free, or lawful, to thee, (S, L, K, TA,) to take it, [or let it alone,] or do it, [or make use of it,] or possess it; but not by the law of the religion, for to do this belongs to God and his apostle; except in the language of this law. (MF, TA.) [Hence it is said that] إِبَاحَةٌ bears a signification similar to that of نُهْبَى [i. e. Spoliation; a taking of spoil; or the taking a thing as spoil; a signification more properly belonging to the inf. n. of 10, q. v.]. (L.)

10. استباحهُ He deemed it, or esteemed it, to be allowed, allowable, free, or lawful; namely, the property of another: (A:) or he took it as allowed, allowable, &c. (A,* MF.) See 4. — He took it as spoil, or plunder. (TA.) — He made an attack upon it; namely, the property of another. (Msb.) — He took him captive, making him as a lawful possession to him. (TA.) — And اِسْتَبَاحُوهُمْ, (K,) or اِسْتَبَاحُوهُمْ, (S,) He, or they, extirpated, or exterminated, them. (S, K.)

بُوحٌ has the following various significations assigned to it in explanations of the saying, اِبْنُكَ اِبْنُ بُوحِكَ يَشْرَبُ مِنْ صَبُوحِكَ: (S, TA:) The penis: (S, K, Har p. 336:) the فَرْج [or pudendum, app. meaning, of a woman]: (K, Har p. 328 on the authority of AO:) the نَفْس [meaning one's self]: (IAar, T, S, Meyd, L:) coitus; syn. وَطْءٌ (S) or جِمَاعٌ: (K:) and accord. to the last but one of these renderings, [and virtually accord. to the others also,] the saying means Thy son is the son of thyself, [who drinks of thy morning-draught]; (T, TA;) he whom thou hast begotten, not he whom thou hast adopted: (IAar, and Mtr in Har p. 328:) or بوح, here, is pl. of بَاحَةٌ; (A, TA, Har p. 336;) and the meaning is, he who has been born within the courts of thy house; (A;) or, in the court of thy house, (TA, Har,) not in the house of another: (TA:) or بوح is here a subst. from بَاحَ بِالشَّيْءِ; and the meaning is, thy son is he whom thou hast openly acknowledged (بُحْتَ بِهِ), and whom his mother hath also, agreeably with thee: (Har p. 328:) [accord. to some,] it signifies also *i. q.* أَصْلٌ [i. e. origin; or race, or stock, which it may mean in the saying above: or original, or primary, state, or condition]; (K, Har p. 328;) [for] one says, رَجَعَ إِلَى بُوحِهِ [He returned, or reverted, to his original, or primary, state, or condition]. (Har p. 328.)

بَاحَةٌ The court; or a spacious vacant part, or portion, in which is no building; syn. سَاحَةٌ, (S, A, K,) and عَرْصَةٌ; (A, TA;) of a house or dwelling: (S, TA:) pl. بُوحٌ [q. v.]. (A, TA.) Hence [is said to be derived] بُحْبُوحَةُ الدَّارِ [mentioned in art. بح]. (TA.) One says also, نَحْنُ فِي بَاحَةِ الدَّارِ, meaning We are in the middle, or midst, or best part, of the abode, or district, or country; i. e. أَوْسَطِهَا. (TA.) And hence, accord. to Fr, تَبَحْبَحَ [explained in art. بح]. (Az, TA.) It is said in a trad., لَيْسَ لِلنِّسَاءِ مِنْ بَاحَةِ الطَّرِيقِ شَيْءٌ, meaning [Women have no right] in the middle of the road. (TA.) — Also The main part or body of water: (K:) applied by most of the lexicologists to the sea. (TA.) [In the present day applied to A deep part of the sea, distant from land; the deep; the main, or main sea.] — And Many palm-trees. (Aboo-Sárim El-Bahdalee, IAar, K.)

أَمَرَهُ بِمَعْصِيَةٍ بَوَاحًا He ordered him to disobey, or rebel, openly. (K.) The last word occurs in this sense in two trads.; but in one of them, accord. to one recital, it is بَرَاحًا. (TA.)

هُوَ بَوُّوحٌ بِمَا فِى صَدْرِهِ *He is one who reveals,* or *discloses, what is in his bosom;* as also بَيْحَانٌ and بَيَّحَانٌ; (K;) the ى being originally و. (TA.)

مُبَاحٌ *Allowed* or *allowable* [*to be taken, or let alone, or done, or made use of, or possessed;* see 4]; *made allowable, free,* or *lawful;* contr. of مَحْظُورٌ. (Ṣ, A.)

المُبِيحُ *The lion.* (K.)

بوخ

1. بَاخَتِ النَّارُ, (Ṣ, A, L, K,) aor. تَبُوخُ, inf. n. بَوْخٌ and بُؤُوخٌ and بَوَخَانٌ, (L,) *The fire abated;* or *became allayed:* (Ṣ, L, K:*) or *became extinguished,* or *quenched.* (A.) And باخ الحَرُّ *The heat abated,* or *became allayed.* (Ṣ, A, TA.) — [Hence,] بَاخَتِ الحُمَّى †*The fever abated,* or *became allayed.* (Ṣ.) And باخ عَنْهُ الوِرْدُ ‡ *His fever abated,* or *remitted.* (A, TA.) And باخ غَضَبُهُ ‡ *His anger abated,* or *became assuaged.* (Ṣ,* A, K.*) And بَيْنَهُمْ حَرْبٌ مَا يَبُوخُ سَعِيرُهَا ‡ *Between them is war of which the fire does not become extinguished,* or *quenched.* (A.) — [Hence also,] باخ likewise signifies ‡ *He became fatigued,* (Ṣ, L, K,) *and out of breath.* (L.) You say, عَدَا حَتَّى بَاخَ (Ṣ, A, L) ‡ *He ran until he became fatigued* (Ṣ, L) *and out of breath.* (L.) — †*He* (a man) *flagged;* or *became remiss,* or *languid.* (TA.) — Also, inf. n. بُؤُوخٌ, †*It* (flesh-meat) *became altered,* or *changed in odour or otherwise for the worse,* (K, TA,) *and corrupted,* or *tainted.* (TA.)

4. ابخ *He extinguished,* or *quenched,* fire. (A, K.) And *He* (God) *abated,* or *allayed,* the heat. (A.) — [Hence,] ابخ النَّائِرَةَ بَيْنَهُمْ ‡ [*He extinguished,* or *assuaged, the discord,* or *rancour,* or *enmity, that was between them*]. (A, TA.) — And أَبِخْ عَنْكَ مِنَ الظَّهِيرَةِ †*Stay thou until the midday-heat shall have become allayed, and the air be cool.* (IAar, TA in art. فيح and in the present art.)

بُوخٌ *A state of confusion,* or *perplexedness.* (Ṣ, K.) You say, هُمْ فِى بُوخٍ مِنْ أَمْرِهِمْ *They are in a state of confusion,* or *perplexedness, with respect to their affair,* or *case.* (Ṣ, K.*) And it is said in a prov., وَقَعُوا فِى دُوكَةٍ وَبُوخٍ, meaning *They fell into evil,* or *mischief, and altercation.* (Meyd, TA.)

بود

1. بَادَ, inf. n. بَوْدٌ and بَوَادٌ: see art. بيد.

بور

1. بَارَ, (Ṣ, M, Mṣb,) aor. يَبُورُ, (Mṣb,) inf. n. بَوَارٌ (Lth, T, Ṣ, M, K) and بَوْرٌ, (M, K,) or بُورٌ, (Mṣb,) *He,* (Ṣ,) or *it,* (Mṣb,) *perished.* (Lth, T, Ṣ, M, Mṣb, K.) You say, بَادُوا وَبَارُوا [*They became extinct, and perished*]. (A.) — [Hence,] بَارَتِ الأَرْضُ ‡ *The land was,* or *became, in a bad,* or *corrupt, state, and uncultivated;* (K,* TA;) *was unsown.* (A.) — And بَارَ عَمَلُهُ †*His work was,* or *proved, vain,* or *ineffectual:* such is the signification of the verb in the Ḳur xxxv. 11. (Ṣ, K.) — And بَارَ, (T, Ṣ, &c.,) aor. as above, inf. n. بَوَارٌ (Msb,) ‡ *It* (a thing, Msb, or commodity, T, Ṣ, A, Mgh) *was,* or *became, unsaleable,* or *difficult of sale,* or *in little demand:* (T, Ṣ, A, Mgh, Msb:) because a thing, when neglected, becomes of no use, and thus resembles that which perishes. (Msb.) — And بَارَتِ السُّوقُ, (T, M,) inf. n. بَوْرٌ and بَوَارٌ, (K,) ‡ *The market was,* or *became, stagnant,* or *dull, with respect to traffic.* (T, M, K.) — And بَارَتِ الأَيِّمُ, (A,) inf. n. بَوَارٌ, (T, Ṣ, K,) ‡ *The woman without a husband was not desired,* or *sought for:* (A:) or *remained in her house long without being demanded in marriage.* (T, K.) — [بَارَ is also used as an imitative sequent of حَارَ; like as بَائِرٌ is of حَائِرٌ: see exs. in art. حور.] — بَارَ النَّاقَةَ, (T, Ṣ, A, K,) aor. as above, (T, Ṣ, A,) inf. n. بَوْرٌ, (Ṣ,) *He brought the she-camel to the stallion to see if she were pregnant or not:* (T, Ṣ, A, K:) for if she is pregnant, she voids her urine in his face (Ṣ, K) when he smells her. (Ṣ.) — Also *He* (the stallion) *smelt the she-camel to know if she were pregnant or not;* (T, Ṣ, M, K;) and so ابتارها. (Ṣ, M.) — Hence the saying, بُرْ لِى مَا عِنْدَ فُلَانٍ ‡ *Try thou,* or *examine, and learn, for me, what is in the mind* (نَفْس Ṣ) *of such a one.* (Ṣ, A.*) You say, بَارَهُ, (T, Ṣ, M, K,) aor. as above, (T, Ṣ,) inf. n. بَوْرٌ; (T, M, K;) and ابتارهُ, (M,) inf. n. اِبْتِيَارٌ; (Ṣ, K;) meaning ‡ *He tried him; assayed him; proved him by experiment* or *experience; examined him.* (T, Ṣ, M, K.) El-Kumeyt says,

* قَبِيحٌ بِمِثْلِى نَعْتُ الفَتَا * ةِ إِمَّا ٱبْتِهَارًا وإِمَّا ٱبْتِيَارَا *

(T, Ṣ) ‡ *It were foul in the like of me to characterize the damsel either by false accusation or by trying, with speaking truth, to elicit what is in her mind* (مَا عِنْدَهَا [i. e. مَا فِى نَفْسِهَا, agreeably with an explanation given above]): (Ṣ, TA:) or ابتيارا, which is without ء, here signifies *by asserting with truth my having had sexual intercourse with her:* (TA:) [for] ابتارها signifies *he asserted with truth that he had had sexual intercourse with her;* and ابتهرها "he asserted the same falsely:" (A'Obeyd, T:) and the former signifies also *he had sexual intercourse with her* (K, TA) *by force; he ravished her:* (TA:) or ابتار signifies *he charged,* or *upbraided,* a person *with that which was not in him;* and ابتهر "he charged, or upbraided, with that which was in him." (TA in art. بهر.)

4. ابارهُ *He* (God) *destroyed him; caused him to perish.* (Ṣ, M, A, K.)

8: see 1, in four places.

أَرْضٌ بَوْرٌ, (A'Obeyd, T, &c.,) in which the latter word is an inf. n. [of 1] used as an epithet, (IAth,) ‡ *Land not sown;* (A'Obeyd, T, Ṣ, IAth;) as also بَوَارٌ, [likewise an inf. n. used as an epithet,] of which the pl. is بُورٌ: (A, IAth:) or *land before it is prepared for sowing* (AḤn, M, K) *or planting:* (AḤn, M:) or *land that is left to lie fallow one year, that it may be sown the next year:* (K:) and أَرْضٌ بَائِرٌ, (Zj, M, K,) and بَائِرَةٌ, (Zj, K,) and بُورٌ, [which is originally an inf. n.,] (K,) or بُورُ الأَرْضِ, [in which the former word may be pl. of بَوَارٌ, mentioned above,] (M,) ‡ *land that is in a bad state, and uncultivated,* (K,* TA,) *unsown,* (M, TA,) *and not planted:* (TA:) or *left unsown.* (Zj, M.) You say also, أَصْبَحَتْ مَنَازِلُهُمْ بُورًا †*Their abodes became void, having nothing in them.* (Fr, T.) — See also بُورٌ.

بُورٌ A *bad,* or *corrupt,* man; (Ṣ, A, K;) and one (M, K) *in a state of perdition;* (Ṣ, M, A, K;) *in whom is no good;* (Ṣ, K;) originally an inf. n., (Fr, T,) and [therefore, as an epithet,] applied also to a female, (AO, T, Ṣ, M, K,) and to two persons, and more: (AO, T, M, K:) [but see what here follows:] بَائِرٌ, also, signifies *bad,* or *corrupt; destitute of good;* (Zj, M;) a man *in a state of perdition;* (AO, T, Ṣ;) and its pl., (K,) or rather quasi-pl., (M, TA,) is بُوَّرٌ, (M, K,) like as نَوْمٌ is of نَائِمٌ, and صَوْمٌ of صَائِمٌ; (M, TA;) and another pl. of the same is بُورٌ, (AO, T, Ṣ, M,) like as حُولٌ is of حَائِلٌ, or, accord. to some, as Akh states, this is a dial. var., not a pl., of بَائِرٌ. (Ṣ.) — See also بَوْرٌ, in three places. — إِنَّهُمْ لَفِى حُورٍ وَبُورٍ (A, TA [but in the latter, جور is put for حور]) *Verily they are in a state of deficiency,* or *detriment.* (TA.) See also بَائِرٌ. [And see حَوْرٌ.] You say also, ذَهَبَ فُلَانٌ فِى الحَوَارِ وَالبَوَارِ *Such a one went away in a defective and bad state.* (L, TA in art. حور.)

بَارِىٌّ and بُورِىٌّ and بَارِيَّةٌ and بُورِيَّةٌ (Aṣ, Ṣ, M, K) and بُورِيَّةٌ (M, K) and بَارِيَآءُ and بُورِيَآءُ, (Ṣ, M, K,) all arabicized words, from the Persian, (M,) *A woven mat,* (M, K,) *made of reeds;* (Ṣ;) *what is called in Persian* بُورِيَا: (Aṣ, K:) or *a rough* حَصِير [or *mat*]. (Mṣb in art. برى [to which the words belong accord. to Fei, and the same is asserted to be the case by some others].) [The pl. is بَوَارِىُّ.] It is said in a trad., كَانَ لَا يَرَى بَأْسًا بِالصَّلَاةِ عَلَى البُورِىِّ explained as meaning *He did not see any harm in praying upon a mat made of reeds.* (TA.) — Accord. to some, (M,) *A road;* syn. طَرِيقٌ: (K, M:) [so, perhaps, in the trad. cited above:] arabicized. (K.)

بُورِىٌّ: see بَارِىٌّ, in two places. — Also *A kind of fish;* [*a species of mullet,* the *mugil cephalus* of Linnæus, of the roe and milt of which is made what the Italians call botargo, and the Arabs بَطَارِخ, and, accord. to Golius, بوترغا;] so called from a town in Egypt, named بُورَةُ, (K,) between Tinnees and Dimyát, of which there are now no remains. (TA.)

بَارِيَّةٌ: / بُورِيَّةٌ: / بَارِيَآءُ: / بُورِيَآءُ: } see بَارِىٌّ.

بَوَارٌ, an inf. n. of 1: see بُورٌ, last sentence. — [Hence,] بَوَارٍ, like قَطَامٍ, [an indecl. noun,] *Perdition:* (El-Aḥmar, Ṣ, M, Ḳ:) as in the saying, نَزَلَتْ بَوَارٍ عَلَى الكُفَّارِ *Perdition fell upon the unbelievers.* (El-Aḥmar, Ṣ, TA.) = See also بَوْرٌ.

بَوَارِىٌّ *A seller of mats of the kind called* بَارِىٌّ &c. (Ḳ.)

بَائِرٌ: see بُورٌ. — You say also رَجُلٌ حَائِرٌ بَائِرٌ, (T, Ṣ, M, A, Ḳ,) and فِى حُورٍ وَبُورٍ, (A,) meaning *A man who does not apply himself rightly,* (T, Ṣ, TA,) or *has not applied himself rightly,* (Ḳ,) *to anything;* (T, Ṣ, Ḳ;) *erring; losing his way;* (T;) *who will not do right of his own accord, nor obey one directing him aright:* (Ḳ:) it may be from the signification of laziness, or sluggishness, and it may be from that of perdition: (M:) [or] بائر is here an imitative sequent of حائر. (Ṣ.) [Respecting the latter phrase, see also art. حور.] — See also بَوْرٌ, in two places.

فَحْلٌ مِبْوَرٌ *A stallion-camel that knows the state of the female, whether she be pregnant or not.* (M, A, Ḳ.)

مُبِيرٌ A *destructive* man, *acting exorbitantly in destroying others.* (TA, from a trad.)

بَازٌ *i. q.* بَازٍ; [see art. بزو;] (Ṣ, Ḳ;) a dial. var. of the latter; (Ṣ;) as also بَأْزٌ: (IJ, TA:) dual. بَازَانِ: (Ḳ:) pl. [of pauc.] أَبْوَازٌ and [of mult.] بِيزَانٌ: (Ṣ, Ḳ:) the dual of بَازٍ is بَازَيَانِ; (Ḳ;) and the pl. is بُزَاةٌ (Ṣ, Ḳ) and بَوَازٍ. (Ḳ.)

بوس

1. بَاسَهُ, aor. يَبُوسُهُ, (Ṣ,) inf. n. بَوْسٌ, a Persian word, arabicized, (Ṣ, A, Ḳ,) *He kissed him.* (Ṣ, A, Ḳ.) You say also, بَاسَ لَهُ الأَرْضَ *He kissed the ground to him.* (A, TA.)

مَبُوسٌ *Kissed:* you say, اليَوْمَ بِسَاطُكَ مَبُوسٌ وَغَدًا أَنْتَ مَحْبُوسٌ [*To-day thy carpet is kissed, and to-morrow thou art imprisoned*]. (A.)

بوش

1. بَاشَ, aor. يَبُوشُ, inf. n. بَوْشٌ, *He mixed,* or *confounded.* (Fr.) See also شَابَ, in art. شوب. — *He associated with* بَوْشٌ, meaning, *people of the lowest* or *basest* or *meanest sort.* (IAar.) — بَاشُوا, (Ḳ,) inf. n. as above, (A, Ḳ,) *They* (mixed people, A, Ḳ, of the lowest or basest or meanest sort, TA) *cried out,* or *vociferated;* or *did so calling for aid* or *succour;* or *in distress and impatience;* or *in fear.* (A, Ḳ.)

2. بوّشوا, inf. n. تَبْوِيشٌ, *They became mixed,* or *confused:* (Ḳ:) or *numerous, and mixed* or *confused:* (TA:) and تبوّشوا signifies the same. (Ḳ.)

5. see 2.

بَوْشٌ *A mixed* or *confused assembly* or *company:* (A, Ḳ:) or *an assembly,* or *a company, of mixed* or *confused people:* (Ṣ:) or only *of different tribes:* or *a multitude of men:* as also بُوشٌ, in these several senses: (Ḳ:) and, accord. to the women of Temeem, *of beasts* also: (Aboo-'Adnán, TA in art. هوش:) or *people of the lowest* or *basest* or *meanest sort:* (IAar:) or *a family,* or *household:* (ISd:) and [it is said by F that] it also signifies *sons of the same father, when assembled together:* (Ḳ:) resembling a contr. signification to that mentioned above, which restricts the application to such as are of different tribes: but it is said in the O, that بَنُو الاباء, [app. a mistake for بَنُو الأَبِ, meaning sons of the same father,] when assembled together, are not called by this name: (TA:) أَوْبَاشٌ is a pl. of this word, formed by transposition. (Ṣ.) You say, جَاؤُوا فِى هَوْشٍ وَبَوْشٍ *They came in assemblage and multitude.* (A.) And جَآءَ مِنَ النَّاسِ الهَوْشُ وَالبَوْشُ *The multitude of the people came:* (AZ:) or *the assembly and family* or *household.* (ISd.) And تَرَكْتُهُمْ هَوْشًا بَوْشًا *I left them* [*in great numbers* and] *in confusion.* (Ḳ.) And بَوْشٌ بَائِشٌ, (Ṣ, Ḳ,) or بُوشٌ بَائِشٌ, (CḲ,) [app. *A numerous,* or *large, assembly of mixed* or *confused people.*] And جَآءَ بِالبَوْشِ البَائِشِ *He came with multitude,* or *the multitude.* (TA.)

بُوشٌ: see بَوْشٌ, in three places.

بَوْشِىٌّ A *poor* man *having a numerous family* or *household:* (Ṣ, Ḳ:) or *having a family* or *household:* (Aboo-Sa'eed:) and one *of the baser and common sort of men:* as also بُوشِىٌّ. (Ḳ.)

بُوشِىٌّ: see what next precedes.

بَائِشٌ: see بَوْشٌ, in three places.

بوع

1. بَاعَ, (Ṣ, TA,) aor. يَبُوعُ, (TA,) inf. n. بَوْعٌ, (Ṣ, Ḳ, TA,) *He extended his arms to their full reach;* expl. by بَسَطَ بَاعَهُ; (TA;) and the inf. n. by مَدُّ البَاعِ; with a thing; as also تبوّع. (Ḳ.) — *He* (a camel) *stretched forth his fore legs to the full* (مَدَّ أَبْوَاعَهُ); as also تبوّع; and in like manner a gazelle: (TA:) and *he* (a horse) *stepped far,* or *took long steps,* in his running; (Ṣ, Ḳ;) and in like manner one says [بَاعَت] of a she-camel. (Ṣ.) You say, مَرَّ يَبُوعُ, and يَتَبَوَّعُ, *He went along stretching forth his fore-legs to the full extent of his step.* (L.) — بَاعَ بِالمَالِ, aor. يَبُوعُ, (TA,) inf. n. بَوْعٌ, (Lth, Ḳ,) *He extended his arm,* or *hand,* [*liberally,* or *bountifully,*] *with the property.* (Lth, Ḳ, TA.) You say also, بُعْ بُعْ, meaning † *Stretch forth thine arms,* or *hands,* (بَاعَيْكَ,) *in acts of obedience to God.* (IAar.) And تَبَوَّعَ لِلْمَسَاعِى ‡ *He stretched forth his arms* (مَدَّ بَاعَهُ) [*to attain means of honour and elevation*]. (TA.) And مَا يُدْرَكُ تَبَوُّعُهُ †*The point to which he has reached is not to be attained:* (Ḳ, TA:) and, as Lḥ says, لَا تَبْلُغُونَ تَبَوُّعَهُ †*Ye will not,* or *shall not, reach the point to which he has attained:* originally, his length of step. (TA.) — إِذَا بَاعَ أَنْبَاعَ *When he accomplishes his want, he goes away.* (Ḥar p. 592.) = بَاعَ الحَبْلَ, (Mṣb, TA,) first pers. بُعْتُهُ, (Ṣ,) aor. and inf. n. as above, (Ṣ, Mṣb, TA,) *He measured the rope by the* باع [or *fathom*]; (Mṣb;) *he extended his* باع [or *arms stretched to the full reach*] *with the rope;* (Ṣ;) or *he extended the rope with his* باع; or, which is nearly the same in meaning, *he extended his arms with the rope until it became a* باع [or *fathom in measure*]; (TA;) like as you say, شَبَرْتُهُ from الشِّبْرُ. (Ṣ, TA.) — [And hence,] يَبُوعُ الأَرْضَ *He traverses the ground with wide step and quick motion.* (Ḥam p. 720.)

5: see 1, in six places: — and see 7.

7. انباع and تبوّع, said of a rope, signify the same [app. *It was measured by the* باع, or *fathom*]. (Ḳ, TA.) — انباعت الحَيَّةُ *The serpent extended itself, after gathering itself together and coiling itself, in order to spring.* (Lḥ, Ḳ.) — Also انباع, said of a man, *He leaped,* or *sprang, after being still:* or *he made an assault;* or *leaped,* or *sprang, and made a violent seizure.* (TA.) [Hence,] مُخْرَنْبِقٌ لِيَنْبَاعَ *Silent in order to leap,* or *spring,* (Ḳ, and Ṣ in art. خربق,) *when he finds an opportunity;* (Ṣ in that art.;) *on account of a misfortune which he desires* [*to effect*]; (Ṣ, Ḳ, in that art.;) or *in order to make an assault:* (TA:) or *looking,* or *waiting, for an opportunity to leap,* or *spring, upon his enemy,* or *the object of his want, when able to do so;* and in like manner, مُخْرَنْطِمٌ لِيَنْبَاعَ: (TA in art. خربق:) a prov., (Ḳ,) applied to a man who is silent respecting a misfortune [which he desires to effect]; (TA;) or applied to a man who is long silent until he thinks his object inadvertent, and who is possessed of cunning: (Aṣ, TA in art. خربق:) accord. to one relation, لِيَنْبَاقَ, i. e. to bring about, or effect, بَائِقَة, meaning a calamity, or misfortune: (Ḳ:) or لينباع may be for لِيَنْبَعَ, from نَبَعَ المَآءُ. (Ḥar p. 62.) [Hence also,] انباع الشُّجَاعُ مِنَ الصَّفِّ *The courageous man went,* or *came, out,* or *forth, from the rank.* (AAF.) — انباع لِى فِى سِلْعَتِهِ *He treated me in an easy manner in the sale of his commodity,* or *article of merchandise, and strained himself* (امْتَدَّ) *to give his consent to it.* (Ḳ, TA.) And hence, انْبِيَاعٌ, as used by Ṣakhr-el-Ghei in describing the conduct of a man towards a beautiful woman, or, accord. to one relation, ابْتِيَاعٌ, The *acting,* or *behaving,* towards another, *boldly, in a free and easy manner,* or *without shyness;* syn. انْبِسَاطٌ; as also بَيْعٌ. (TA.) — انباع also signifies *He ran in a gentle manner, with a bending and a twisting of himself;* from بَاعَ, aor. يَبُوعُ. (Aḥmad Ibn-'Obeyd.) — *And he went away.* (Ḥar p. 592: see 1.) — And *It* (sweat) *flowed:* (Mṣb, Ḳ:) or, as El-Fárábee says, *extended.* (Mṣb.) 'Antarah says, describing the sweat of a she-camel,

* يَنْبَاعُ مِنْ ذِفْرَى غَضُوبٍ جَسْرَةٍ *

[*Flowing,* or *extending, from the part behind the ear of a she-camel quickly angered, spirited,* or *tall,* or *tall and bulky,* or *strong, and bold to*

endure travel]: ينباع being originally يَنْبُوعُ; or, as most of the lexicologists say, originally يَنْبَعُ, the ا being inserted after the fet-ḥah of the ب to render its sound full. (TA.)

8. اِبْتِيَاعٌ: see 7, in the latter half of the paragraph.

بَاعٌ *A fathom; the space that is between [the extremities of] the two hands when they are extended to the right and left;* (Mṣb;) the *measure of the extension of the two arms* (Ṣ, Ḳ, TA) *with what is between them of the body;* (TA;) as also ✦ بَوْعٌ and ✦ بُوعٌ; (Ḳ;) the last of the dial. of Hudheyl: (TA:) said by AḤát to be of the masc. gender: (Mṣb:) pl. أَبْوَاعٌ (Mṣb, Ḳ) and بِيعَانٌ. (Ḥam p. 475.) — [And hence,] †The *body, including the limbs;* [because a fathom in height;] as in the phrase رَجُلُ طَوِيلُ البَاعِ † *A man tall in the body;* which has also another meaning, to be seen below: but you do not say, قَصِيرُ البَاعِ as meaning short in the body. (TA.) — [Also The *arms;* and particularly *when extended to their full reach;* as also the pl.: and in like manner, the *fore legs* of a beast: see several examples in the first paragraph of this art.] — [And hence, ‡ *Reach; power;* or *ability.*] You say, هُوَ قَصِيرُ البَاعِ ‡ *He is lacking in power,* or *ability:* a phrase which has also another meaning, to be seen below. (TA.) And قَصُرَ بَاعُهُ عَنْ ذٰلِكَ ‡ *He was unable to attain,* or *to do,* or *effect, that:* in this case, ✦ بوع is not used. (TA.) — And ‡ *Reach, power,* or *ability, in the means,* or *causes, of attaining honour;* or *in generous,* or *honourable, qualities* or *actions:* (TA:) ‡ *eminence; nobility; honour; generosity:* (Lth, Ṣ, Ḳ:) in which senses, ✦ بوع is not used. (Lth.) A poet says,

* لَهُ فِى المَجْدِ سَابِقَةٌ وَبَاعُ *

[*He has precedence and eminence in glory, honour, dignity,* or *nobility*]. (Lth.) And رَجُلُ طَوِيلُ البَاعِ ‡ *A man of large generosity.* (TA.) And قَصِيرُ البَاعِ ‡ *Niggardly:* a phrase which has also another meaning, mentioned above. (TA.)

بَوْعٌ and بُوعٌ: see بَاعٌ, in four places. = The former also signifies *A place that is broken,* or *crushed,* (مَكَانٌ مُنْهَضِمٌ,) *in a small ravine* (لِصْب) *of a mountain.* (Ibn-'Abbád, Ḳ.)

بَاعَةٌ The *court* (سَاحَة) of a house: (Ibn-'Abbád, Ḳ:) a dial. var. of بَاحَةٌ. (TA.)

بَوَّاعٌ †A *large-bodied* camel. (TA.)

بَائِعٌ *A young gazelle that stretches forth its fore legs to the full* (يَبُوعُ) *in going along:* (Ḳ, TA:) an epithet in which the quality of a subst. is predominant: (TA:) pl. بُوعٌ (Ḳ) and بَوَائِعُ. (TA.) And ✦ أَبْوَاعٌ, a determinate noun, is applied to *The ewe,* because she does so in going along: and she is called to be milked thereby; (Ibn-'Abbád, Ḳ;) by saying, أَبْوَاعُ أَبْوَاعٍ. (Ibn-'Abbád.) You say also نَاقَةٌ بَائِعَةٌ *A she-camel that steps far,* or *takes long steps:* pl. بَوَائِعُ. (TA.) And ✦ فَرَسٌ بَيِّعٌ (Ḳ,) originally بَيْوِعٌ, (TA,) *A horse that steps far,* or *takes long steps.* (Z, Ḳ.)

بَيِّعٌ: / أَبْوَاعٌ: } see بَائِعٌ.

مُنْبَاعٌ Anything *that flows;* or *extends:* (Mṣb:) anything *sweating,* or *exuding sweat.* (TA.)

بوق

1. بَاقَ, (Ḳ,) aor. يَبُوقُ, inf. n. بَوْقٌ, (TA,) *He came with,* or *brought,* or *effected, evil,* or *mischief, and altercations.* (Ḳ.) بَاقَتِ الدَّاهِيَةُ *The calamity, misfortune,* or *disaster, befell, betided,* or *happened.* (Mṣb.) And بَاقَتْهُمُ الدَّاهِيَةُ, (Ṣ,) or البَائِقَةُ, (JK, Ḳ,) aor. and inf. n. as above, (Ṣ,) *The calamity, misfortune,* or *disaster, befell them,* or *smote them;* (Ṣ, Ḳ;) as also ✦ انباقت عَلَيْهِمْ: (JK, *Ḳ:) and ✦ انباقت عَلَيْهِمْ بَائِقَةُ شَرٍّ *A calamity,* &c., *burst upon them;* syn. انْفَتَقَتْ; (Ṣ, Ḳ;*) like انباجت, (Ṣ,) from which IF thinks it to be changed: (TA:) and ✦ انباق عَلَيْهِمُ الدَّهْرُ *Fortune assaulted them,* or *assailed them, with calamity, like as the sound issues from the trumpet* (البُوق): (Ṣ:) and بُقْتُهُمْ [*I assaulted them,* or *assailed them, with a calamity,* &c.]. (JK.) And in like manner, one says, بَاقَتْهُمْ بَوُّوقٌ, (Ṣ, TA,) inf. n. بَوْقٌ and بُؤُوقٌ, *A vehement calamity* or *misfortune* or *disaster befell them,* or *smote them.* (TA.) — Also بَاقَ, (Ḳ,) aor. as above, inf. n. بَوْقٌ, (TA,) *He wronged a man; treated him wrongfully,* or *unjustly:* or *he came upon a people,* or *company of men, suddenly,* or *unawares, without their permission;* as also ✦ انباق: (Ḳ:) [or,] as some say, ✦ انباق بِهِ بَاقُوا عَلَيْهِ *they slew him:* (TA:) and بَاقَ بِكَ *He* (a man, JK) *came up,* or *forth, upon thee, from a low,* or *depressed, place.* (JK, Ḳ.) And بَاقَ بِهِ *He encompassed,* or *surrounded, him.* (JK, Ḳ.) And بَاقَ القَوْمُ عَلَيْهِ, (Ḳ,) inf. n. بَوْقٌ, (TA,) *The people,* or *company of men, gathered themselves together against him, and slew him wrongfully:* (Ḳ,* TA:) but some say that it means, as explained before, *they slew him.* (TA.) And بَاقَهُمْ, (Ibn-'Abbád, JK, Ḳ,) aor. as above, (JK,) inf. n. بَوْقٌ, (Ibn-'Abbád, TA,) *He stole from them; robbed them.* (Ibn-'Abbád, JK, Ḳ.)

7: see 1, in five places. مُخْرَنْبِقٌ لِيَنْبَاقَ, a prov., thus related by some, instead of لِيَنْبَاعَ, means *Silent in order to bring about,* or *effect, a* بَائِقَة, i. e., a *calamity,* or *misfortune:* (Ḳ in art. بوع, q. v.:) or, *to launch forth, and manifest what is in his mind.* (TA.) You say also, انباق عَلَيْنَا بِالكَلَامِ *He broke forth upon us with evil speech.* (JK.) And انباق بِالضَّحِكِ *He broke forth with laughter.* (JK.) And انباقت المَطْرَةُ *The shower of rain poured forth with vehemence.* (TA.) And انباق المَاءُ *The water became copious,* or *much in quantity.* (JK.)

بَوْقٌ *Abundance of rain;* as also ✦ بُوقٌ. (TA.) = See also the next paragraph.

بُوقٌ [*A trumpet;*] *a certain thing in which one blows;* (IDrd, Ṣ, Mgh, Ḳ;) *in which one blows as in a musical pipe:* (Kr, Ḳ:) [mostly used in war, but] mentioned by a poet, cited by Aṣ, as used by the Christians: (Ṣ:) IDrd says, The Arabs used this word, but I know not its origin: Esh-Shiháb says, in the 'Ináyeh, that it is arabicized, from [the Persian] بُورَى: (TA: [but this is obviously improbable:]) pl. بُوقَاتٌ (Mgh, Mṣb) and بِيقَانٌ (Mṣb [in my copy of the Mgh, erroneously, بِيَقَاتٌ]) [and أَبْوَاقٌ, a pl. of pauc., commonly used in the present day]. نَفَخَ فِى البُوقِ [*He blew the trumpet,* lit., *in the trumpet,*] means [also] ‡ *he spoke that in which was no profit.* (TA.) — [Hence,] † *One who does not conceal a secret;* (Lth, JK, Ḳ;) as also ✦ بَوْقٌ. (Ḳ.) — Also *A certain thing in which the miller blows;* (JK, Ḳ;) accord. to the copies of the Ḳ, *resembling a* مِنْقَاب; but this is a mistake: (TA:) it is *a thing resembling a* [*shell of the kind called*] مِنْقَاف, *the hole of which is twisted; and sometimes the miller blows in it, raising his voice; and what he means thereby is known.* (Lth, TA.) = See also بَوْقٌ.

بَاقَةٌ *A bundle* of herbs, or leguminous plants. (Ṣ, Ḳ.) [And in modern Arabic, *A bunch* of flowers.]

بُوقَةٌ *A shower, fall,* or *storm, of rain,* (JK, Ṣ,) *that has burst forth with a dash:* (Ṣ, TA:) or *such as is vehement;* or *disapproved, disliked,* or *deemed evil;* (Ḳ:) pl. بُوَقٌ. (JK, Ḳ.)

بَوُّوقٌ, or دَاهِيَةٌ بَوُّوقٌ, *A vehement calamity* or *misfortune* or *disaster.* (TA.) — And the former, applied to a man, *Thievish; a great thief.* (JK.)

بَائِقَةٌ *A calamity, misfortune,* or *disaster;* (JK, Ṣ, Mṣb, Ḳ;) *a vehement evil* or *mischief;* (Mṣb;) *a trial that befalls a people:* (TA:) pl. بَوَائِقُ. (Ṣ, Mṣb, Ḳ.) It is said in a trad., لَا يَدْخُلُ الجَنَّةَ مَنْ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ, meaning, accord. to Ḳatádeh, [*He will not enter Paradise whose neighbour is not secure from*] *his wrongful,* or *injurious, conduct:* or, accord. to Ks, *his malevolent,* or *mischievous, dispositions,* and *his evil conduct.* (Ṣ.)

IF says, in the "Maḳáyees," that بوق is not an accredited root, and that there is not, in his opinion, any correct word belonging to it. (TA.) [But this is a strange assertion.]

بول

1. بَالَ, (T, Ṣ, &c.,) aor. يَبُولُ, (Ṣ, M, Mṣb,) inf. n. بَوْلٌ (M, Mṣb) and مَبَالٌ, (Mṣb,) [*He urined, discharged his urine, made water,* or *staled;*] said of a man, (M, Mṣb,) and of a beast, (Mṣb,) &c. (M.) — [Hence,] بَالَ بَوْلًا شَرِيفًا فَاخِرًا ‡ *He* (a man) *begat offspring resembling him* (El-Mufaḍḍal, T, TA) *in form and natural dispositions.* (El-Mufaḍḍal, TA.) — A poet, using the verb metaphorically, says,

* بَالَ سُهَيْلٌ فِى الفَضِيخِ فَفَسَدْ *

‡ [*Canopus made water in the beverage prepared from unripe dates, and it became spoiled,* or *marred*]: (M:) meaning, that when Canopus

rises [aurorally, which it does, in central Arabia, early in August, the making of that beverage is stopped, for] the season of unripe dates has passed, and they have become ripe. (L in art. فضخ.) بَالَ سُهَيْلٌ is also a prov., said when winter has come. (MF in art. خرت.) [See سُهَيْلٌ.] — بَوْلٌ also signifies †The *having vent, so as to flow forth:* (K:) whence بَوَّالٌ as an epithet applied to a wine-skin: see this word below. (TA.) — And بَالَ †*It melted,* or *dissolved:* (K:) said of fat. (TA.)

2. بوّل أَصْلَ الشَّجَرَةِ (K in art. قزح) [*He made water upon the root,* or *stem, of the tree:* or] *he put urine at the root of the tree to render its fruit abundant.* (TK in that art.)

3. لَا أُبَاوِلُهُ, from البَالُ, *I will not,* or *I do not, cause him,* or *it, to move,* or *occur to, my mind.* (Z, TA in art. بلو. See لَا أُبَالِيهِ in that art.)

4. ابال الخَيْلَ, and استبالها, [*He,* or *it, made,* or *caused, the horses to stale:* or] *he stopped the horses for the purpose of* [*their*] *staling.* (TA.) One says, (in threatening, PṢ,) لَنُبِيلَنَّ الخَيْلَ فِى عَرَصَاتِكُمْ [*We will assuredly make the horses to stale in your courts*]. (Ṣ.) And it is said in a prov., بَالَ حِمَارٌ فَاسْتَبَالَ أَحْمِرَةً *An ass staled, and caused some* (*other*) *asses to stale:* applied to a case in which people help one another to do what is disagreeable. (Meyd.)

10. استبال *He desired,* or *required, to make water.* (KL.) — See also 4, in two places. — El-Farezdak says,

* وَإِنَّ الَّذِى يَسْعَى لِيُفْسِدَ زَوْجَتِى *
* كَسَاعٍ إِلَى أُسْدِ الشَّرَى يَسْتَبِيلُهَا *

meaning [*And verily he who strives to corrupt my wife is like one betaking himself to the lions of Esh-Sharà* (a certain road abounding with those animals)] *to receive their urine in his hand.* (Ṣ.)

بَالٌ *A state, condition,* or *case;* syn. حَالٌ (T, Ṣ, M, Mṣb, K) and شَأْنٌ: (T:) or *a state, condition,* or *case, for which one cares;* wherefore one says, مَا بَالَيْتُ بِكَذَا, inf. n. بَالَةٌ, meaning "I cared not for such a thing:" (TA:) or *a thing* [or *things*] *for which one cares:* (Ḥar p. 94:) and البَالُ signifies also بَالُ النَّفْسِ, i. e. *care,* or *concern;* and hence is [said to be] derived بَالَيْتُ, having for its inf. n. بَالَةٌ. (T.) One says, مَا بَالُكَ *What is thy state,* or *condition,* or *case?* (Ṣ.) [See the Ḳur xii. 50 and xx. 53: and see an ex. in a verse cited in this Lex. voce ءَايٍ.] When it was said to a man, in former times, "How hast thou entered upon the morning?" he used to reply, بِخَيْرٍ أَصْلَحَ اللّٰهُ بَالَكُمْ [*With good fortune: may God make good your state,* or *condition*]. (Ḥam p. 77.) وَيُصْلِحُ بَالَهُمْ, in the Ḳur [xlvii. 6], means *And He will make good their state,* or *condition, in the present world:* (I 'Ab, T:) or *their means of subsistence in the present world, together with their recompense in the world to come.* (M.) One says also, هُوَ رَخِىُّ البَالِ *He is in ample and easy circumstances* (T, Mṣb) *of life;* (T;) *he is not straitened in circumstances, nor troubled:* (T:) or *he is in an easy,* or *a pleasant, state* or *condition:* (TA in art. رخو:) or *he is easy,* or *unstraitened, in mind:* (Ṣ:) [for] البَالُ, (T, M, Ḳ,) or رَخَاءُ البَالِ, (TA,) signifies *ampleness and easiness of life:* (T, M, Ḳ, TA:) or البال signifies *an easy,* or *unstraitened, state of the mind.* (Ṣ.) And هُوَ كَاسِفُ البَالِ *He is in an evil state* or *condition:* (TA:) or *he is straitened in his hope,* or *expectation:* for البال is said to signify *hope,* or *expectation:* (T:) so says El-Hawázinee. (TA.) And لَيْسَ هٰذَا مِنْ بَالِى *This is not of the things for which I care.* (Ṣ.) And it is said in a trad., كُلُّ أَمْرٍ ذِى بَالٍ لَمْ يُبْدَأْ فِيهِ بِحَمْدِ اللّٰهِ فَهُوَ أَبْتَرُ, i. e., *Every honourable affair, for which one cares, and by which one is rendered solicitous,* [*in which a beginning is not made by praising God, is cut off from good,* or *prosperity:*] or *every affair of importance,* or *moment.* (TA in two places in this art.) — Also The *heart,* or *mind;* syn. قَلْبٌ, (T, Ṣ, Mṣb, Ḳ,) and خَلَدٌ, (Ḥam pp. 76 and 77,) and نَفْسٌ, (AZ, T,) and خَاطِرٌ. (M, Ḳ, Kull p. 179.) You say, خَطَرَ بِبَالِى, (Mṣb, Kull ubi suprà,) and عَلَى بَالِى, (Kull ibid.,) i. e., [*It* (an affair, or a thing, Kull) *occurred to,* or *bestirred itself in,* or *moved,*] *my heart,* or *mind.* (Mṣb, Kull.) And لَمْ يَخْطُرْ بِبَالِى ذٰلِكَ الأَمْرُ, i. e., [*That affair did not occur to,* or *bestir itself in,* or *move, my heart,* or *mind;* or] *did not move me,* or *distress me.* (T.) And مَا يَخْطُرُ فُلَانٌ بِبَالِى, i. e. [*Such a one does not occur to,* or *move,*] *my heart,* or *mind.* (Ṣ.) — [And hence, *Mind,* or *attention.* You say, أَعْطِنِى بَالَكَ *Give me thy mind,* or *attention.* And] لَا أُلْقِى إِلَيْهِ بَالًا [*I will not,* or *I do not, give,* or *pay, any attention to him,* or *it*]. (Z, TA in art. بلو.) = [The *whale;*] *a great fish,* (Ṣ, Ḳ,) *of the fish of the* بَحْر [here meaning *sea*]; (Ṣ;) *a certain bulky fish, called* جَمَلُ البَحْرِ; (M;) it is *a fish fifty cubits long:* (MF:) [Ḳzw describes it as being *from four hundred to five hundred cubits in length,* and says that *it sometimes shows the extremity of its fin, like a great sail, and its head also, and blows forth water rising into the air higher than an arrow can be shot:* these and other exaggerated particulars he mentions in his account of the Sea of the Zenj: and in a later place he says, that *it eats ambergris, and dies in consequence; and a great quantity of oil is procured from its brain, and used for lamps:*] the word [in this sense] is not Arabic: (Ṣ:) in the O it is said to be arabicized, from [the Persian] وَالْ. (TA.) = The *spade* (مَرّ [in the CK erroneously written مِرّ]) *with which one works in land of seed-produce.* (M, Ḳ.) = See also بَالَةٌ, in three places.

بَوْلٌ, originally an inf. n., (Mṣb,) [*Urine; stale:*] pl. أَبْوَالٌ. (Ṣ, Mṣb, Ḳ.) — أَبْوَالُ البِغَالِ *The seminal fluid of mules.* (Aṣ, TA.) And hence, as being likened thereto, because it is fruitless, (Aṣ, TA,) †*The* سَرَاب [or *mirage:* in the CK الشَّرَابُ]. (Aṣ, Ḳ, TA.) It is also applied to the road of El-Yemen, which is not travelled but by mules: see also art. بغل. (TA.) — بَوْلُ العَجُوزِ †*Cow's milk.* (TA.) — بَوْلٌ signifies also ‡ *Offspring.* (M, Ḳ, TA.) — And ‡ *A large number.* (Ḳ, TA.) — See also أَبْوَلُ.

بَالَةٌ *A* [*flask,* or *bottle, such as is called*] قَارُورَة: (M, Ḳ:) pl. [or rather coll. gen. n.] بَالٌ. (TA.) — *A* [*bag such as is called*] جِرَاب, (T, M, Ḳ,) *small* and *large, in which musk is put:* (T:) or (M [in the Ḳ "and"]) the *receptacle of perfume:* (Ṣ, M, Ḳ:) a Persian word, (Ṣ, M,) arabicized; (Ṣ;) in Persian بِيلَهْ, (T, Ṣ, M,) or بَالَهْ: (M:) pl. [or coll. gen. n.] بَالٌ. (T.) — It is said to signify also *An odour; a smell;* (T;) on the authority of Aboo-Sa'eed Eḍ-Ḍareer; (TA;) from بَلَوْتُهُ meaning "I smelled it, and tried, proved, or tested, it;" originally بَلْوَةٌ; the و being transposed, and changed into ا. (T.) — And *A staff with a pointed iron at the end, used by the hunters of El-Baṣrah, who throw it at the game:* pl. [or coll. gen. n.] بَالٌ. (T, TA.) — And hence it is applied by the vulgar to *A small elongated sword.* (TA.) = It is also an inf. n. of بَالَى, which see in its proper art. (TK.)

بَوْلَةٌ The *origin* (مَنْبِت [so in copies of the Ḳ accord. to the TA)] or *daughter* (بِنْت [so in some copies of the Ḳ]) of a man; (K;) on the authority of El-Mufaḍḍal. (TA.)

بِيلَةٌ a subst. from بَالَ, (Ṣ, M, Ḳ,) [meaning *A discharging of urine, making water,* or *staling:* or *a mode,* or *manner, thereof;* as appears probable from its form, and from J's adding that it is] like جِلْسَةٌ and رِكْبَةٌ; (Ṣ;) [and also from the following phrase:] إِنَّهُ لَحَسَنُ البِيلَةِ [*Verily he is one who has a good mode of discharging his urine*]; from البَوْلُ. (M.)

بُوَلَةٌ *That discharges much urine;* syn. كَثِيرُ البَوْلِ; (M, Ḳ;) applied to a man; (M;) and so بَوَّالٌ applied to a camel. (TA.)

بُوَالٌ *A disease occasioning much,* or *frequent,* بَوْل [or *discharging of urine*]: (M, Ḳ:) *a disease that attacks sheep,* or *goats, such that they discharge urine until they die.* (Ḥam p. 77.) You say, أَخَذَهُ بُوَالٌ *He was taken with much, or frequent,* بَوْل [or *discharging of urine*]. (Ṣ.)

بَوَّالٌ: see بُوَلَةٌ. — [Hence,] †A wine-skin *from which the wine runs out.* (TA.) — And شَحْمَةٌ بَوَّالَةٌ †*A piece of fat that quickly melts* or *dissolves.* (IAar, TA.)

أَبْوَلُ مِنْ كَلْبٍ *More frequent in making water than a dog:* or it may mean *more abundant in offspring.* (Meyd. [Freytag adds, in his Arab. Prov. i. 199, on the authority of Sharaf-ed-Deen, that بول (i. e. بَوْلٌ) may signify *urine* or *coitus* or *offspring.*])

مَبَالٌ [The *place of urine,* or *of the urinary discharge;* meaning] the فَرْج [or *pudendum* of a man and of a woman]: whence the phrase, مَبَالٌ, فِى مَبَالٍ occurring in a trad. (TA.)

مَبْوَلَةٌ [*A diuretic; a provocative of urine*]. You say, كَثْرَةُ الشَّرَابِ مَبْوَلَةٌ, (Ṣ, Ḳ,*) i. e., *Much beverage occasions a discharging of urine.* (TA.)

مِبْوَلَةٌ [*A urinal;*] *a vessel* (كُوز) *in which one makes water.* (Ṣ, Ḳ.*)

بوم

بُومٌ and بُومَةٌ *A certain bird;* [namely, the *owl;*] each word applying to the *male* and the *female:* (Ṣ, Ḳ:) or the former signifies the *male*, or *males*, (so in different copies of the M,) *of the* هَام [or *owl-kind*]; and the latter is its n. un.: (M, TA:) said by Az to be genuine Arabic: (TA:) pl. of the former أَبْوَامٌ. (IB, TA.)

بُومٌ بَوَّامٌ [*An owl*, or *male owls*,] *that cries*, or *that cry, much.* (TA.)

بون

1. بَانَهُ, aor. يَبِينُ, (Ṣ in art. بين, Mṣb, Ḳ,) inf. n. بَيْنٌ, (Mṣb, TA,) *i. q.* بَانَهُ, aor. يَبِينُ, (Ṣ ubi suprà, Ḳ,) inf. n. بَيْنٌ, (TA,) meaning *He excelled him;* (Ṣ* ubi suprà, Mṣb;) *he surpassed him in excellence and in manly virtue:* so in the Iḳtiṭáf. (TA.)

بَانٌ [a coll. gen. n., The *ben-tree; a species of moringa;* so in the present day;] *a kind of tree,* (Ṣ, Mgh, Mṣb, Ḳ,) *well known:* (Mṣb:) n. un. with ة: (Ṣ, Mgh, Mṣb:) *its seed*, or *grain*, [*called* حَبُّ البَانِ *and* جَوْزُ البَانِ *and* فُسْتُقُ البَانِ, *the glans unguentaria*, or *nux unguentaria*, or *ben-nut*,] *has a good*, or *pleasant*, [*fragrant*] *oil*, (Ḳ,) *called* دُهْنُ البَانِ [*oil of ben*], (Ṣ, Mgh, Mṣb,) *and simply* بَانٌ, the prefixed noun being suppressed: (Mgh:) [Az says,] it is the pl. of بَانَةٌ, which is *a certain tree having a fruit*, or *produce, which is perfumed with aromatics, after which its oil is expressed, of a good* [or *fragrant*] *quality:* (T in art. بنى:) *its seed*, or *grain, is good for* [*removing*] *the* [*affections of the skin termed*] بَرَش *and* نَمَش *and* كَلَف *and* حَصَف *and* بَهَق *and* سَعْفَة *and the mange*, or *scab, and for the peeling of the skin, applied in the form of a liniment with vinegar; and for hardness of the liver and the spleen, made into a beverage with vinegar; and a* مِثْقَال *thereof, drunk, is an emetic, which loosens crude phlegm:* (Ḳ:) AḤn says, (TA,) *it is a kind of tree that grows tall, in a straight*, or *an erect, manner, like as grows the* [*species of tamarisk called*] أَثْل, *and its leaves are* [*of the kind termed*] هَدَب, *like those of the* اثل, *but its wood has no hardness:* the n. un. is with ة: Aboo-Ziyád says, *it is of the* [*trees called*] عِضَاه, *and has long* هدب, *intensely green; it grows upon* [*hills*, or *what are termed*] هَضْب; *and its fruit resembles the pods of the* [*species of kidney-bean called*] لُوبِيَاء, *except that its greenness is intense; and in it is a seed*, or *grain, from which is extracted the oil of the* بان: *on account of the straightness of its growth and of the growth of its branches, and their length and tenderness, the poets liken thereto the tender girl of tall and beautiful*, or *just, stature; saying* كَأَنَّهَا بَانَةٌ [*As though she were a ben-tree*], and كَأَنَّهَا غُصْنُ بَانٍ [*As though she were a branch of the ben-tree*], &c.: thus does Ḳeys Ibn-El-Khaṭeem: (M in art. بين:) and so does Imra-el-Ḳeys. (TA.) [See an ex. voce بَرْهَرْهَةٌ.] — [It is also applied in the present day to *A species of willow*, the *salix Aegyptia* of Linnæus, properly called in Arabic خِلَاف: and this is said to be meant by modern Arab poets when they liken an elegant girl to a twig of the بان; but probably from their erroneously supposing this tree to be meant in the same case by the older poets.]

بَوْنٌ *Excellence: an excellent quality;* (Ṣ in art. بين, Mṣb;) as also بَوْنَةٌ: (IAạr, T:) or the *distance, space*, or *interval, between two things;* as also بُونٌ. (M, Ḳ.) You say, بَيْنَهُمَا بَوْنٌ بَعِيدٌ (T, Ṣ, Mṣb*) and بَيْنٌ بَعِيدٌ (T, Ṣ) [*Between them two* (meaning two men) *is a wide distance*]; i. e. *between their two degrees of rank* or *dignity*, or *between the estimations in which they are commonly held:* (Mṣb:) the former phrase is the more chaste: (Ṣ:) when corporeal distance is meant, one says, بَيْنَهُمَا بَيْنٌ, with ى; (Mṣb;) or in the case of [literal] distance, one says, إِنَّ بَيْنَهُمَا لَبَيْنًا; not otherwise. (Ṣ.)

بُونٌ: see بَوْنٌ.

بَوْنَةٌ: see بَوْنٌ. — Also *Mutual separation.* (IAạr, T.)

بوه

1. بَاهَهَا, (JK, Ḳ,) [aor. يَبُوهُ,] inf. n. بَوْهٌ, (TA,) *He lay with her;* syn. جَامَعَهَا; (Ḳ;) like بَاكَهَا. (JK.) = بَاهَ لَهُ, aor. يَبُوهُ, (JK, Ḳ,) inf. n. بَوْهٌ; (Ḳ;) as also بَاهَ لَهُ, aor. يَبَاهُ, (JK,* Ḳ,) inf. n. بَيْهٌ; (Ḳ;) *His attention became roused to it;* (Ḳ;) *he knew it*, or *understood it;* or *knew*, or *had knowledge, of it; was cognizant of it:* (JK, TA:) like بَأَهَ, and أَبَهَ or أَبِهَ. (TA.) And مَا بُهْتُ لَهُ; as also مَا بِهْتُ لَهُ; *I did not know it*, or *understand it;* or *did not know*, or *had not knowledge, of it; was not cognizant of it:* (JK, Ṣ, Ḳ:) the inf. n. of the former is بَوْهٌ; and that of the latter, بَيْهٌ. (TA.)

بَاهٌ a dial. var. of بَآءَةٌ (IAạr, Ṣ) and of بَاءٌ, (IAạr, TA,) signifying *Coitus:* (Ṣ, Ḳ:*) and *marriage:* (Ḳ,* TA:) as also بَاهَةٌ: (TA:) or *a share of coitus;* (JK, TA;) occurring in this sense in a trad., in which a woman is mentioned as having adorned herself for it: (TA:) also *venereal passion:* (TA in art. خفش:) [or the *venereal faculty;* as when one says of a drug or some other thing, يَزِيدُ فِى البَاهِ *It increases the venereal faculty:*] IKt says, of this word, بَاهٌ, [though it is of very frequent occurrence,] that it is a mistranscription [app. meaning for بَاءٌ]. (Mṣb and TA in art. بوأ.) [See also بَآءَةٌ.]

بَاهَةٌ: see بَاهٌ. = Also The *court* of a house; or *a spacious part*, or *portion*, of a house, *in which is no building;* (JK, Ḳ, TA;) *where people alight*, or *lodge:* (JK:) a dial. var. of بَاحَةٌ. (TA.)

بَاهِىٌّ *That strengthens the venereal* [*faculty* or] *appetite.* (TA in art. جزر, &c.)

بى

2. بَيَّيْتُ الشَّىْءَ, (T, Ḳ,) inf. n. تَبْيِيٌّ, (Ḳ,) *I made the thing apparent, manifest, evident, clear, plain*, or *perspicuous.* (Aṣ, T, Ḳ.*) = Also, (Ḳ, as in the TA,) or تَبَيَّيْتُ الشَّىْءَ, (M, and so in several copies of the Ḳ,) [both confirmed by what follows,] *i. q.* تَعَمَّدْتُهُ [meaning *I directed myself*, or *my course*, or *aim, to*, or *towards, the thing; made for it*, or *towards it; made it my object;* &c.]. (M, Ḳ.) — In the saying, حَيَّاكَ ٱللّٰهُ وَبَيَّاكَ, the phrase حيّاك الله means *May God make thee to have dominion:* (Ṣ, M:) or *may God prolong thy life:* (M:) and بيّاك means اعْتَمَدَكَ بِالتَّحِيَّةِ [*may He bring thee prolongation of life;* lit. *may He direct himself to thee*, or the like, *with* the gift of *prolongation of life*]; (Aṣ, Ṣ;) or قَصَدَكَ بِالتَّحِيَّةِ [which is the same]: (IAạr, T:) or اعْتَمَدَكَ بِالْمُلْكِ [*may He bring thee dominion*]; (M;) so too says IAạr: (TA:) or *may He make thy state*, or *condition, to be good:* (TA:) or *may He make thee to laugh:* (T, Ṣ, M, Ḳ:) so some say, accord. to Aṣ: (T:) and it is related that these words were addressed to Adam, in consequence of his having remained a hundred years without laughing after his son had been slain: (T, Ṣ:) so says A'Obeyd, on the authority of Sa'eed Ibn-Jubeyr: (T:) or it means *may He bring thee near* [*unto Himself*]: (Aboo-Málik, Aṣ, T, M, Ḳ:) or *may He bring thee:* (IAạr, Ṣ, M:) or *may He prepare for thee an abode; i. q.* بَوَّأَكَ, (Ḳ,) or بَوَّأَكَ مَنْزِلًا; the verb being here altered in order to assimilate it to the preceding verb, حَيَّا: (El-Aḥmar, T, Ṣ:) this explanation was approved by Aṣ: (Ṣ:) the meaning intended thereby is, *may He lodge thee in an abode in Paradise:* (TA:) or, as some say, the verb in this case is an imitative sequent to that preceding it: (A'Obeyd, Ṣ, Ḳ:*) but this is naught: (Ḳ:) A'Obeyd says that in his opinion it is not an imitative sequent, because an imitative sequent is scarcely ever coupled with what precedes it by و. (Ṣ.) As an ex. of بَيَّا in the sense of قَرَّبَ, Aboo-Málik cites this verse:

* بَيَّا لَهُمْ إِذْ نَزَلُوا الطَّعَامَا * اَلْكَبْدَ وَالمَلْحَاءَ وَالسَّنَامَا *

[*He brought near to them*, i. e., *placed before them, when they alighted, the food*, namely, *the liver, and the flesh of the back extending from the withers to the rump, and the hump*]. (T.) And IAạr, explaining بيّاك as meaning قصدك بالتحيّة, cites the following verse:

* لَمَّا تَبَيَّيْنَا أَبَا تَمِيمِ * أَعْطَى عَطَاءَ اللَّحِزِ اللَّئِيمِ *

(T.) Accord. to J, the meaning in this instance may be agreeable with the explanation of بيّاك by اعتمدك بالتحيّة [so that the verse may be rendered *When we betook ourselves with salutation to the father of Temeem*, or, as the verse is cited in the Ṣ, *to the brother of Temeem* (أَخَا تميم), *he gave the gift of the niggardly, the mean*]: or it may mean *we brought:* and the verb admits of the same double rendering in other instances. (TA.) = بَيَّيْتُ بَآءً حَسَنَةً and حَسَنًا [*I made*, or *wrote, a beautiful* ب]. (TA in باب الالف اللّينة.)

5. تبيّا *It was*, or *became, apparent, manifest, evident, clear, plain*, or *perspicuous, being near*; syn. تَبَيَّنَ مِنْ قُرْبٍ. (Aṣ, T.) = See also 1, in two places.

البَىُّ *The low, ignoble, mean*, or *contemptible, man*; as also ابْنُ بَيَّانَ, (IAar, T, Ḳ,) and ابن هَيَّانَ, (IAar, T,) and ابن بَىٍّ, (Ḳ,) or هَىُّ بْنُ بَىٍّ, and هَيَّانُ بْنُ بَيَّانَ: (Lth, T:) or the last two signify *he whose stock and branch are unknown*: (M:) or the same two, *he who is unknown, and whose father also is unknown*: (Ḳ in art. هى; and so the latter of them is explained in the Ṣ, both there and in the present art.:) and one says, مَا أَدْرِى أَىُّ هَىِّ بْنِ بَىٍّ هُوَ, meaning *I know not what man he is*.. (Ṣ.) Accord. to some, (Lth, T,) هَىُّ بْنُ بَىٍّ was one of the sons of Adam, that went away in the earth when the rest of his children dispersed themselves, and no trace of him was afterwards perceived. (Lth, T, Ḳ.)

ابْنُ بَيَّانَ: see البَىُّ, in two places.

بَيَوِىٌّ rel. n. of بَآءٌ or بَا: whence قَصِيدَةٌ بَيَوِيَّةٌ [as also بَائِيَّةٌ and بَاوِيَّةٌ] *A* قصيدة *of which the* ب رَوِىّ *is*. (M in art. ب.)

بيب

البِيَبْ: see أَبٌ, in art. ابو.

بيت

1. بَاتَ, (T, Ṣ, M, &c.,) aor. يَبِيتُ and يَبَاتُ, (Ṣ, Mṣb, Ḳ,) inf. n. بَيْتُوتَةٌ (Lth, T, Ṣ, A, Mṣb, Ḳ) and مَبِيتٌ (Mṣb, Ḳ) and مَبَاتٌ (Mṣb) and بَيْتٌ and بَيَاتٌ, (Ḳ,) has two meanings: in that which more commonly obtains, the action is restricted to the night: (Mṣb:) it is by night, or in night; not in sleep: (M:) you say, بَاتَ يَفْعَلُ كَذَا, meaning *He did such a thing by night*, or *at night*: (Ṣ, Mṣb, Ḳ:) [or *he was in the night*, or *at night*, or *during the night, doing such a thing*: and *he passed*, or *spent, the night*, or *a night*, or *a part thereof*, or, as will be seen below, *he entered upon the night, doing such a thing*:] like as one says, ظَلَّ يَفْعَلُ كَذَا as meaning "he did such a thing by day," or "at day-time:" (Ṣ, Mṣb:*) IḲoot and Es-Sarakusṭee and IḲtt say that it has this meaning, and not "he slept:" (Mṣb:) [F adds,] وَلَيْسَ مِنَ النَّوْمِ, (Ḳ,) which is said to mean, "and the action is not one of sleep;" so that when one sleeps by night, or at night, it is not correct to say, بَاتَ يَنَامُ: or, accord. to some, "its meaning is not that of sleeping;" so that one may say, بَاتَ زَيْدٌ نَائِمًا [*Zeyd was in the night*, &c., or *passed*, or *spent, the night*, &c., *sleeping*]: (MF:) [Fei says,] it is only when one remains awake in the night: and hence the saying in the Ḳur [xxv. 65], وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا [*And those who pass the night prostrating themselves to their Lord and standing up* in prayer]: (Mṣb:) Fr says that بَاتَ الرَّجُلُ means *The man remained awake all the night*, engaged in acts of obedience or of disobedience: (T, Mṣb:) [or it means *the man entered upon the night*; or *he was in the night*, or *at night*, or *during the night*, in any state, or engaged in any action; for] Zj says, (M,) بَاتَ is said of any one whom the night has overtaken, (M, Ḳ,*) whether he have slept or not slept: (M:) and Lth says, البَيْتُوتَةُ signifies *the entering upon the night*: one says, بِتُّ أَصْنَعُ كَذَا وَكَذَا [*I entered upon the night doing such and such things*]: and he adds, (T,) he who says بَاتَ as meaning *he slept* commits an error; for you say, بِتُّ أُرَاعِى النُّجُومَ [*I entered upon*, or *passed, the night*] *looking at the stars*: and how can he be sleeping who is looking at them? (T, Mṣb:) but Mullà 'Abd-El-Ḥakeem, in his Commentaries on the Muṭowwal, says that بَاتَ sometimes means *he remained, continued, stayed*, or *dwelt*, and *he alighted and abode, by night*, or *at night*, whether he slept or not: (MF:) and Ibn-Keysán says that it may be used in the same manner as نَامَ [*he slept*]; and also, [as will be explained below,] in the same manner as كَانَ. (TA.) You say, بَاتَ بَيْتُوتَةً صَالِحَةً (T) or طَيِّبَةً (A) [*He passed*, or *entered upon, the night*, or *a night, in a good manner*]. And بِتُّ القَوْمَ and بِتُّ بِهِمْ and بِتُّ عِنْدَهُمْ [*I passed*, or *entered upon, the night*, or *a night, with*, or *at the abode of, the people*, or *company of men*: the last of these phrases is the most common]. (A'Obeyd, M, Ḳ.) — Secondly, it is used in the sense of صَارَ [*He became*]; (Mṣb;) or in the same manner as كَانَ [*he was*]. (Ibn-Keysán, TA.) One says, بَاتَ بِمَوْضِعِ كَذَا *He became* [or *was*] *in such a place*; whether in night-time or in day-time. (Mṣb.) And hence the saying of the lawyers, بَاتَ عِنْدَ امْرَأَتِهِ لَيْلَةً *He became* [or *was*] *with his wife one night*; [which is the same as *he passed a night* &c.; though this, it will be observed, is not in this instance the signification of the verb alone;] whether sleeping or not. (Mṣb.) — [Thus it is used both as a "complete," i. e. an attributive, verb, and also as an "incomplete," i. e. a non-attributive, verb.] — بَاتَ, aor. يَبِيتُ, (T, A,) inf. n. بَيْتٌ, (T, M, Ḳ,) also signifies ‡ *He married*, or *took a wife*: (T, A:) [see بَيْتٌ below:] or † *he gave in marriage*; syn. of the inf. n. تَزْوِيجٌ. (Kr, M, Ḳ.)

2. بيّت البَيْتَ *He constructed*, or *built, the* بَيْت [i. e. *tent*, or *house*, &c.]. (M.) = بيّت الأَمْرَ, [inf. n. as below,] *He did*, or *performed, the thing*, or *affair, by night*, or *at night*: (M:) and *he thought*, or *meditated, upon it, considering its end*, or *issue*, or *result*, (Zj, T, Ṣ, M, A, Mṣb, Ḳ,) or *entered into it*, (Zj, T,) *by night*, or *at night*. (Zj, T, Ṣ, M, &c.) And one says, بُيِّتَ بِلَيْلٍ, (T, A,) meaning the same as دُبِّرَ بِلَيْلٍ [*It was thought*, or *meditated, upon*, &c., *by night*, or *at night*]: (T:) [for] بُيِّتَ الشَّىْءُ also signifies [simply] *the thing was thought upon, and considered as to its end, issue*, or *result*; syn. قُدِّرَ. (Ṣ.) Accord. to El-Marzookee, they say of a thing that is not done deliberately, and with good consideration of its issue or result, هٰذَا أَمْرٌ قُدِّرَ بِلَيْلٍ; [in the text from which this is taken, without the syll. signs;] and hence the saying in the Ḳur [iv. 83], بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِى تَقُولُ [*A part of them meditateth by night upon doing otherwise than that which thou sayest*; as is indicated in the M, where this is cited; and in like manner, يُبَيِّتُونَ, in the continuation of the same passage of the Ḳur, is explained in the T as meaning يُدَبِّرُونَ, and يُقَدِّرُونَ, (i. e. مِنَ السُّوْءِ,) لَيْلًا]: but Aboo-Hilál says that a thing is meditated upon in the night in order that one may apply himself to it with strong purpose, and not be diverted by other things, so that it may be done with more firmness; and he cites the same passage of the Ḳur. (Ḥam p. 130.) And hence, in the Ḳur [iv. 108], إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ القَوْلِ *When they meditate*, &c., (Ṣ, M, Bḍ, Jel,) *by night*, (Ṣ, M,) [*what He will not approve, of speech*,] *and prepare it* [*in their minds*] (يُزَوِّرُونَهُ [see art. زور]). (Bḍ.) It is said in a trad., لَا صِيَامَ لِمَنْ لَمْ يُبَيِّتِ الصِّيَامَ *There is no fasting to him* [meaning *his fasting is null*] *who does not purpose it from the night*. (TA. [See another reading, voce بَتَّ.]) And you say, بَيَّتَ النِّيَّةَ *He decided upon the purpose*, or *intention, by night*, or *in night-time*. (Mṣb.) And بَيَّتَ رَأْيَهُ *He thought upon his opinion, and concealed it*, or *conceived it, in his mind*. (TA.) بَيَّتَهُمْ, (inf. n. تَبْيِيتٌ, (Mṣb, TA,) *He came upon them*, (Mgh, but the verb is there pl.,) or *made a sudden attack upon them, and engaged with them in conflict*, (Mṣb,) or *made a great slaughter among them*, or *engaged with them in vehement conflict*, (Ṣ, M, Ḳ,) namely, the enemy, (Ṣ, Mgh, Ḳ,) or a people, (M,) *by night*: (Ṣ, M, Mgh, Mṣb, Ḳ:) *he came upon them* (the sons of such a one) *in the night, and made a sudden attack upon them, while they were heedless*: (T:) *he attacked them* (the people of a house or place of abode) *by night*: *he went to them* (the enemy) *in the night, without their knowledge, and took them by surprise*. (TA.) — كَانَ لَا يُبَيِّتُ مَالًا وَلَا يُقَيِّلُهُ *He used not to retain property until night, nor to retain it until noon*, when it came to him; but used to hasten the dividing of it. (TA, from a trad.) — See also 4. = بيّت النَّخْلَ *He trimmed*, or *pruned, the palm-trees, by cutting off the stumps of the branches, or by cutting off the straggling branches, not in the best part thereof*. (Ḳ.) = See also 5.

4. ابا تهُ, inf. n. إِبَاتَةٌ, *He* (God) *made him*, or *caused him, to pass*, or *spend, the night*, [or *a part thereof*,] or *to enter upon the night*. (T, M, Ḳ.) You say, أَبَاتَكَ اللّٰهُ بِخَيْرٍ [*May God make thee to pass*, or *enter upon, the night with happiness*], (Ṣ,) and إِبَاتَةً حَسَنَةً [*in a good manner of doing so*]. (T, A.) And [in like manner,] بَيَّتَكَ اللّٰهُ فِى عَافِيَةٍ [*May God make thee to pass*, or *enter upon, the night in health and safety*]. (A.) And أَبَاتَهُ اللّٰهُ أَحْسَنَ بِيتَةٍ *God made him to pass*, or *enter upon, the night in the best manner of doing so*. (M, Ḳ.*)

5. تبيّتهُ عَنْ حَاجَتِهِ [so in the TA and in a MS. copy of the Ḳ: in the CḲ بَيَّتَهُ:] *He withheld*,

or *debarred, him from the thing that he wanted.* (Ḳ.)

10. [استبات seems to signify *He asked for,* or *required,* بيتة, or بيتة, i. e. *food:* (see مُسْتَبِيتٌ:) and also to have the contr. signification; i. e. — *He possessed food:* for you say,] لَا يَسْتَبِيتُ لَيْلَةً *He possesses not a night's food.* (T, Ḳ.) And لَا يَسْتَبِيتُ *He has not food.* (A.)

بَيْتٌ [signifies *A tent;* properly, *having more than one pole;* but often applied without this restriction: and also *a house; a chamber; an apartment; a closet;* and *the like*]: a بَيْت is [*a tent*] *of* [*goats'*] *hair* (شَعَر), (M, A, Mgh, Mṣb, Ḳ,) or *of wool:* (Mgh:) *a* بيت *of hair* [i. e. *hair-cloth*] *is that kind* [*of tent*] *which has more than one pole:* the word is masc.: and applies to *small* and *large:* (M:) tents of goats' hair are peculiar to people of cold countries and of fertile regions, where the goats have abundant hair; for the goats of the Arabs of the desert have short hair, not long enough to be spun: (T in art. بنى:) a خِبَآء is a small بيت of wool or of hair: a بيت is *what is larger than a* خباء: next is the مِظَلَّة, which is larger than the بيت; but the term بيت is also applied to *a* مظلّة *when it is large and* مُرَوَّق [i. e. *furnished with a* رِوَاق, q. v.]: (T:) Ibn-El-Kelbee says that the Arabs have six kinds of بيت; namely, a قُبَّة, which is of skins, or tanned hides; a مِظَلَّة, of hair; a خِبَآء, of wool; a بِجَاد, of soft hair (وَبَر); a خَيْمَة, of trees; an أُقْنَة, of stone; and a سَوْط, of hair; or this is the smallest of them: El-Baghdádee says that the خباء is a بيت made of soft hair (وَبَر), or of wool, or of hair [commonly so called] (شَعَر), upon two poles, or three; and that a بيت is [*a tent*] *upon six poles, or more, to the number of nine:* in the Towsheeh it is said that the term خباء is applied to a بيت of any kind: (TA:) a بيت is also [*a structure*] *of clay,* or *tough or cohesive clay or earth;* (A, Ḳ;) [and *of baked bricks;* and *of stone;*] the name being likewise applied to *a structure of a kind other than the structures which are called* أَخْبِيَة [or *tents*]; (M;) signifying *a habitation* [*of any kind; an abode; a dwelling*]: (Mṣb:) a man's *house;* syn. دَارٌ: (T:) [and particularly *a chamber;* i. e.] *a single roofed structure* (Mgh, Kull) *having a place of entrance;* مَنْزِلٌ being applied to what comprises more than one [such] بيت, and a roofed صَحْن [or vacant part, and a kitchen, inhabited by a man with his family]; and دَارٌ, to that which comprises more than one [such] بيت and more than one [such] مَنْزِل and a [court, or] صَحْن without a roof: (Kull:) the pl. is بُيُوتٌ, (Ṣ, M, Ḳ, &c.,) also pronounced بِيُوتٌ, (TA,) and أَبْيَاتٌ, (Ṣ, M, Ḳ,) the latter a pl. of pauc.; (TA;) and pl. pl. بُيُوتَاتٌ (M, Mgh, Ḳ) and أَبَايِيتُ (Sb, Ṣ, M, Ḳ) and أَبْيَاوَاتٌ, (Fr, M, Ḳ,) which last is extr.: (M:) the dim. is بُيَيْتٌ, also pronounced بِيَيْتٌ; (Ṣ, Ḳ;) and the vulgar say, بُوَيْتٌ, (Ṣ,) which is not allowable. (Ḳ.) You say, هُوَ جَارِي بَيْتَ بَيْتٍ, (T, Ṣ, M,) *He is my neighbour* [*tent to tent,* or *house to house,* i. e.,] *by contiguity* [*of our habitations*]: بيت بيت being made indecl. with fet-ḥ for the termination because they are two nouns made one: (Ṣ:) Sb says that some of the Arabs make them [thus] indecl., like خَمْسَةَ عَشَرَ, and some make the former a prefixed noun governing the latter in the gen. case, [saying بَيْتَ بَيْتٍ,] except when used as a denotative of state: (M:) one says also, بَيْتًا لِبَيْتٍ, and بَيْتٌ لِبَيْتٍ; (Fr, T;) which last, or بَيْتٌ إِلَى بَيْتٍ, is the original form. (Ḥar p. 353.) بَنَى فُلَانٌ عَلَى اِمْرَأَتِهِ بَيْتًا [lit. *Such a one constructed a tent over his wife,*] means *such a one had his wife conducted to him on the occasion of his marriage, and brought her,* or *had her brought, into a pitched tent, having conveyed thither the utensils and furniture and other things that they required.* (T.) And أَهْلُ بَيْتِ النَّبِيِّ [*The people of the house of the Prophet,*] means *the Prophet's wives and his daughter and 'Alee:* and so أَهْلُ الْبَيْتِ يَخُصُّ أَهْلَ البَيْتِ [i. e. *He means particularly,* or *peculiarly, the people of the house*], in the Ḳur xxxiii. 33: بَنُو مَعْشَر and أَهْل and آل, as prefixed nouns, being, as Sb says, the nouns most frequently occurring in the accus. case [for the reason indicated above, or, as the Arabian grammarians express it,] عَلَى الِاخْتِصَاص. (M.) — It also signifies *A* [*pavilion, palace,* or *mansion, such as is called*] قَصْر: (T, Ḳ:) whence the saying of Gabriel, بَشِّرْ خَدِيجَةَ بِبَيْتٍ مِنْ قَصَبٍ i. e. [*Rejoice thou Khadeejeh by the announcement of*] *a pavilion* (قصر) *of hollow pearls,* (T, TA,) or *of emerald.* (TA. [See also art. قصب.]) بُيُوتًا غَيْرَ مَسْكُونَة [*Uninhabited houses*], in the Ḳur xxiv. 29, means *buildings for the reception of travellers, or for merchants and their goods, and the shops of the merchants, and places in which things are sold, the entering of which is allowed by their owners:* or *ruins which a man enters for the purpose of easing nature.* (M.) And the بُيُوت which God has permitted to be raised, mentioned in the same chapter, verse 36, are *Mosques,* or *places of worship:* or, accord. to El-Ḥasan, *Jerusalem* (بَيْتُ المَقْدِس); the pl. being applied to it as a mark of honour. (Zj, M.) البَيْتُ [*The House*] applies particularly to ‡*the Kaabeh* [*of Mekkeh*]; (Ḳ;) as also بَيْتُ اللهِ [*the House of God*]; (AAF, M;) and البَيْتُ الحَرَامُ [*the Sacred House*]; (T;) and البَيْتُ العَتِيقُ [*the Ancient House*]; (Ṣ and Ḳ &c. in art. عتق;) and accord. to some, البَيْتُ المَعْمُورُ, q. v. (Bḍ in lii. 4.) [بَيْتُ المَالِ signifies *The treasury of the state.* And بَيْتُ المَآءِ is a euphemism for *The privy;* because water is put there for the purpose of ablution: also called بَيْتُ الفَرَاغِ, &c.] — Also † The *ark* of Noah: so in the Ḳur lxxi. last verse. (T.) — ‡ *A grave;* (M, IAth, Ḳ;) app. by way of comparison. (M.) So in a trad. of Aboo-Dharr: كَيْفَ تَصْنَعُ إِذَا مَاتَ النَّاسُ حَتَّى يَكُونَ البَيْتُ بِالوَصِيفِ, meaning *How wilt thou do when men shall die so that the grave shall be sold for the* [*servant-*] *boy?* (IAth.) — † The *habitation* of the سُرْفَة, which it constructs in a beautiful manner, (A'Obeyd, M,) of fragments of sticks; (Yaḳoob, M;) and of the صَيْدَنَانِيّ, which it makes in the interior of the earth, and covers over: (A'Obeyd, M:) and † the *burrow,* or *hole,* of the ضَبّ &c.: and † the *web* of the spider: all, app., as being likened to the بَيْت of a man. (M.) — ‡ A man's *household.* (Ṣ, Ḳ, TA.) — ‡ The *wife* (Aṣ, IAar, T, M, A) of a man. (M, A.) So in the saying,

* أَكِبَرٌ غَيَّرَنِي أَمْ بَيْتُ *

[*Hath old age altered me, or a wife?*]: (Aṣ, T:) or here it means *a household.* (Ṣ.) — The *nobility* of the Arabs; (T, Mṣb, Ḳ;*) as when one says, بَيْتُ تَمِيمٍ فِي بَنِي حَنْظَلَةَ [*The nobility of Temeem is in the sons of Ḥanḍhaleh*]: (T, Mṣb:*) or the *family that comprises the nobility of a tribe;* as آلُ الجَدَّيْنِ of the فَزَارِيُّون, and آلُ حِصْنٍ of the حَارِثِيُّون, and آلُ عَبْدِ المَدَانِ of the شَيْبَانِيُّون; which three were asserted by Ibn-El-Kelbee to be the highest of the families thus called of the Arabs: (M:) [see a verse of El-Lahabee cited voce أَخْضَرُ:] pl. بُيُوتٌ and بُيُوتَاتٌ, (T, M,) the latter being pl. of the former. (T.) You say, هُوَ مِنْ أَهْلِ البُيُوتَاتِ *He is of the people of nobility:* and مِنْ بَيْتٍ كَرِيمٍ [*of a generous,* or *noble, house,* or *family*]. (A.) [See also بَنِي.] — *A noble person:* (M, Mgh, Ḳ:) pl. بُيُوتٌ and بُيُوتَاتٌ. (Mgh.) You say, فُلَانٌ بَيْتُ قَوْمِهِ *Such a one is the noble person of his people.* (Abu-l-'Omeythil El-Aarabee, M.) — ‡ The [*furniture termed*] فَرْش, (A, Mgh, Ḳ,) or مَتَاع, (TA,) *of a tent* or *house,* (Mgh, Ḳ,) or *that is sufficient for a tent* or *house.* (A.) You say, تَزَوَّجْتُ فُلَانَةَ عَلَى بَيْتٍ ‡ *I married,* or *took as a wife, such a woman for* [*my giving*] *furniture sufficient for a tent* or *house,* (A,) or *furniture of a house* or *tent.* (Mgh.) [See 1, last sentence.] — A بَيْت of poetry, (T, Ṣ, M, Mṣb,) or of the poet, (Ḳ,) is ‡ [*A verse;* i. e.] *what consists of certain known divisions* [or *feet*] *called* أَجْزَآءُ التَّفْعِيلِ; being termed بيت metaphorically, because of the conjoining of its component parts, one to another, in a particular manner, like as those of a tent are conjoined in its construction; (Mṣb;) because it consists of words collected together in a regular manner, and so resembles a tent, which is composed of a سَقْف and كِفَآء and رِوَاق and عَمُود: (T:) it is derived from the same word signifying a خِبَآء [or tent], and applies to the small and the great, as the رَجَز and the طَوِيل; and is [said to be] thus called because it comprises words like as the tent comprises its inhabitants; wherefore its component parts are termed أَسْبَاب and أَوْتَاد, as being likened to the اسباب and اوتاد of tents: (M:) pl. أَبْيَاتٌ and بُيُوتٌ, (M, A, Mṣb,) the latter mentioned by Sb and IJ, (M,) [but rare,] and [pl. pl.] أَبَايِيتُ: (A:) Abu-l-Ḥasan says that if the بيت of poetry be likened to the بيت which is a tent or other kind of structure, there is no reason why it should not have the same pl. forms as the latter has. (L.) By the following words of a poet,

* وَبَيْتٍ عَلَى ظَهْرِ المَطِيِّ بَنَيْتُهُ *
* بِأَسْمَرَ مَشْقُوقِ الخَيَاشِيمِ يَرْعُفُ *

[*Many a* بيت *upon the back of the camel have I*

constructed with a tawny thing slit in the nose and *bleeding*], is meant, many a بيت of poetry have I written with the reed-pen. (Ṣ.) [البَيْتَ, written after a quotation of a part of a verse of poetry, means اِقْرَأِ البَيْتَ *Read thou the verse.*] بَيْتُ القَصِيدَةِ [*The* chief *verse of the poem*] is a phrase employed when a person composes a poem in praise of any one from whom he would obtain some object of desire and want, being applied to *that verse of the poem in which the author's want is mentioned:* and is a proverbial expression relating to that which is extraordinary and strange, and used in denoting the superiority of a part of a thing over the whole of it [regarded as a whole]: [hence,] one says, فُلَانٌ أَوَّلُ الجَرِيدَةِ وَبَيْتُ القَصِيدَةِ †[*Such a one is the first of the detachment of horsemen, and the* chief *verse of the poem*]. (Ḥar p. 441.)

بِيتٌ: see بِيتَةٌ, in two places.

بِيتَةٌ a subst. from بَاتَ: and signifying *A manner* or *mode*, and *state*, or *condition, of passing*, or *entering upon, the night*. (M.) [See 4; last sentence.] = *Food*, or *victuals;* and so ▼بِيتٌ: (A, Ḳ:) [or particularly, of a night: for] you say, مَا لَهُ بِيتٌ▼ لَيْلَةَ, (Ṣ, M, A, Ḳ,) and بِيتَةَ لَيْلَةَ, (T, Ṣ, M, A,) مِنَ القُوتِ, (T,) *He has not a night's food*, or *victuals*. (T, Ṣ, M, A, Ḳ.)

بَيَاتٌ *A coming upon the enemy by night;* (Mgh;) *a sudden attack upon, and conflict with, the enemy by night;* (Mṣb;) *a great slaughter* (Ṣ, M) *among the enemy*, (Ṣ,) or *a people*, (M,) *and vehement conflict with them;* (Ṣ, M;) *a coming upon people in the night, and making a sudden attack upon them, while they are heedless;* (T;) *an attack upon a people by night; a going to the enemy in the night, without their knowledge, and taking them by surprise:* (TA:) a subst. from 2; (Ṣ, M, Mgh, Mṣb;) like سَلَامٌ from سَلَّمَ. (Mgh.) — أَتَاهُمُ الأَمْرُ بَيَاتًا *The thing*, or *event, happened*, or *came, to them in the latter part of the night*. (T.)

بُيَيْتٌ, also pronounced بِيَيْتٌ, dim. of بَيْتٌ, q. v. (Ṣ, Ḳ.)

بَيُوتٌ *That has remained throughout a night* [*and so become stale; stale from being a night old*]; as also ▼بَائِتٌ: both, in this sense, [but the latter more usually,] applied to bread. (Ṣ, Ḳ.) — *Cold*, or *cool*, water, (M, Ḳ,) *that has become so from its having remained throughout a night:* (M:) or water *that remains during the night beneath the sky:* (Ḥam p. 553:) or water *that has been cooled in the leathern bag by night;* and in like manner, milk; for [Az says,] I heard an Arab of the desert say, اِسْقِنِي مِنْ بَيُوتِ السِّقَآءِ, meaning *Give thou me to drink of the milk that has been milked at night and left in the skin so that it has become cold*, or *cool, by night*. (T.) In the saying,

* فَصَبَّحَتْ حَوْضَ قِرًى بَيُوتَا *

the meaning seems to be, قِرَى حَوْضٍ بَيُوتًا, i. e., [*And they* (app. camels) *came in the morning to*] *the collected water of a trough, which* water *had remained throughout the night and so become cold*, or *cool;* the phrase being inverted. (M.) — أَمْرٌ بَيُوتٌ †*An affair*, or *event, for which*, or *on account of which, one passes the night in anxiety* or *grief*. (Ṣ, Ḳ.) — هَمٌّ بَيُوتٌ †*Anxiety*, or *grief, that has remained during the night in the bosom*. (M.) — سِنٌّ بَيُوتَةٌ *A tooth that does not fall out*, or *become shed*. (Ḳ.)

بَائِتٌ [*Passing*, or *spending, the night*, or *a night*, or *a part thereof;* or *entering upon the night;* &c.;] act. part. n. of 1. (Mṣb.) — See also بَيُوتٌ.

مَبِيتٌ *A place in which one passes*, or *enters upon, the night*. (M, A.)

مُتَبَيِّتَةٌ A woman *who has obtained a* بَيْت [i. e. *tent* or *house*, or *the furniture thereof*,] *and a husband*. (M, Ḳ.)

مُسْتَبِيتٌ *Poor*, or *needy;* [as though meaning *asking for*, or *requiring*, بِيت or بِيتَة, i. e. *food;* or *possessing food, and nothing beside;*] syn. فَقِيرٌ [q. v.]. (IAar, T, Ḳ.)

Quasi بيح

بَيَّحَانٌ and بَيْحَانٌ: see بَؤُوحٌ, in art. بوح.

بيد

1. بَادَ, aor. يَبِيدُ, inf. n. بَيْدٌ (T, Ṣ, M, &c.) and بُيُودٌ (Ṣ, M, L, Mṣb, Ḳ) and بَيَادٌ (M, L, Mṣb, Ḳ) and بَيْدُودَةٌ (Lḥ, M, L, Ḳ) and بَوَادٌ (L, Ḳ) and بَوْدٌ, (CḲ,) the last but one disapproved by MF, (TA,) [and the last equally doubtful,] *He*, or *it, perished;* (T, Ṣ, A, Mgh, L, Mṣb;) *went away; passed away; became cut off*, or *extinct; came to an end*. (M, L, Ḳ.) — بَادَتِ الشَّمْسُ, inf. n. بُيُودٌ, *The sun set*. (Sb, M, Ḳ.)

4. أَبَادَهُمْ *He* (God) *destroyed them;* (T, Ṣ, A, Mgh, * Mṣb;) *caused them to go away, pass away, become cut off* or *extinct*, or *come to an end*. (M.*)

بَيْدَ, (T, Ṣ, M, L, Mughnee, Ḳ,) as also ▼بَايَدَ (L, Ḳ,) or بَائِدَ, (so in the Mughnee and in a MS. copy of the Ḳ and in the CḲ, and in a MS. copy of the Ḳ omitted,) a noun inseparably prefixed to أَنَّ with its complement, (Mughnee,) used as *syn. with* غَيْرَ, (Ks, T, Ṣ, M, &c.,) but never otherwise than in the accus. case, nor as an epithet, nor otherwise than as an exceptive in a case in which the thing excepted is disunited in kind from that from which the exception is made. (Mughnee.) You say, هُوَ كَثِيرُ المَالِ بَيْدَ أَنَّهُ بَخِيلٌ *He is possessed of abundant*, or *much, wealth, but he is niggardly*. (ISk, Ṣ, M, A, Mṣb, Mughnee.) — Also as *syn. with* عَلَى, (M, Ḳ,) as some say; (A'Obeyd, M;) but to render it in the former manner is preferable. (M.) Accord. to some, (L,) it is syn. with عَلَى in the following trad.: نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ القِيَامَةِ بَيْدَ أَنَّهُمْ أُوتُوا الكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ [*We, the latter* people, *shall be those who will precede on the day of resurrection, although they were given the Scripture before us, and we were given it after them*]: (T, L:) El-Umawee holds it to be so: (T:) but Ks says that it here signifies غَيْرَ [as in the former ex.]: (T, L: [and so says IHsh in the Mughnee:]) accord. to one recital, it is بَايَدَ; (L;) or بَائِدَ; so in the Musnad of the Imám Esh-Sháfi'ee: (Mughnee:) IAth says, I have not found this in the classical language in the sense of عَلَى: some say that it is بِأَيْدٍ, i. e. *by means of strength*, or *power;* and that the meaning is, *we shall be those who will precede* to Paradise *on the day of resurrection by means of strength*, or *power*, given us by God. (L.) — Also, [accord. to some,] as *meaning* مِنْ أَجْلِ: (L, Mughnee, Ḳ:) as in the saying of Moḥammad, أَنَا أَفْصَحُ العَرَبِ بَيْدَ أَنِّي مِنْ قُرَيْشٍ وَنَشَأْتُ فِي بَنِي سَعْدٍ [*I am the most chaste in speech of the Arabs because I am of the tribe of Ḳureysh and I grew up among the children of Saad*]: (T, L: [in the Mughnee given somewhat differently:]) but Ibn-Málik and others say that it here, also, means غير, after the manner in which the latter is used in the saying [of a poet],

* وَلَا عَيْبَ فِيهِمْ غَيْرَ أَنَّ سُيُوفَهُمْ *

* بِهِنَّ فُلُولٌ مِنْ قِرَاعِ الكَتَائِبِ *

[And there is no blemish in them, save that their swords have in them notches from the conflicting of the troops]. (Mughnee.) This manner of praising is termed by Abu-l-'Abbás Moḥammad Ibn-Yezeed اِسْتِثْبَاتٌ. (Ḥam p. 474.) — مَيْدَ is also a dial. var. of the same. (A'Obeyd, T, Mughnee.)

بَيْدَآءُ *A desert;* or *a waterless desert:* (Ṣ, M, A, Mgh, Mṣb, Ḳ:) or *one that is plain*, or *level, in which horses are made to run:* (M:) or *one wherein is nothing:* (TA:) so called, accord. to IJ, because it [often] destroys him who alights, or sojourns, in it: (M, Mṣb:*) or *a plain tract, slightly elevated, with few trees, and without herbage, extending to the distance of a day's journey*, or *half a day's journey*, or *less, rugged and hard, and only in a country of mould*, or *clay:* (ISh:) pl. بِيدٌ: (Ṣ, M, Mṣb, Ḳ:) it has a pl. of a form proper to epithets because it is originally an epithet: (M:) by rule it should be بَيْدَاوَاتٌ. (M, Ḳ.)

بَيْدَانَةٌ *A she-ass;* a subst. applied to that animal: (Ṣ:) or *a wild she-ass:* (M, Ḳ:) or one *that inhabits a desert* (بَيْدَآء); (T, Ḳ;) [an epithet;] not a subst. applied to the animal; J being in error in asserting it to be such: (Ḳ:) the [wild] she-ass is thus called, accord. to most of the lexicologists, because it inhabits the بيداء; and if so, the ن is an augmentative letter: or, accord. to some, because it is *large in the body* (البَدَن); and if so, the ن is a radical letter: (L:) the pl. is بَيْدَانَاتٌ. (L, Ḳ.)

بَايَدَ, or بَائِدَ: see بَيْدَ.

Quasi بير

بِيرٌ; pl. of pauc. أَبْيَارٌ: see بِئْرٌ, in art. بأر.

بيص

وَقَعَ فِى حَاصِ بَاصٍ, and حَيْصَ بَيْصَ, &c.: see art. حيص.

بَيْصٌ *Difficulty; straitness;* (IAar, K;) as also ٭ بِيصٌ. (K.) See above.

بِيصٌ: see above.

بيض

1. بَاضَهُ, (S, K,) first pers. بِضْتُ, (M,) aor. يَبِيضُ, for which one should not say يَبُوضُ, [though it would be agreeable with a general rule respecting verbs denoting surpassingness,] (S, O,) *He surpassed him in whiteness.* (S, M, O, K.) = بَاضَتْهُ, (S, M, Msb, K, except that in the M and Msb we find the masc. form, بَاضَ, followed by الطَّائِرُ,) aor. تَبِيضُ, (Msb,) inf. n. بَيْضٌ, (M, Msb,) said of an ostrich, (M,) or a hen, (K,) or any bird, (S, M, Msb,) and the like, (Msb,) *She laid her eggs,* (M, Msb, TA,) or *egg.* (Msb.) — بَاضَ السَّحَابُ ‡ *The clouds rained.* (IAar, O, K.) A poet says, [using a phrase from which this application of the verb probably originated,]

* بَاضَ النَّعَامُ بِهِ فَنَقَّرَ أَهْلَهُ *

* إِلَّا المُقِيمَ عَلَى الدَّوَى المُتَأَفِّنِ *

(IAar,) i. e. ‡ *The* نعام, meaning the نَعَائِم, [or Twentieth Mansion of the Moon,] *sent down rain upon it, and so put to flight its occupants, except him who remained incurring the risk of* dying from *disease, wasting away:* [the last word being in the gen. case, by poetic license, because the next before it is in that case; like خَرِبٍ in the phrase هٰذَا جُحْرُ ضَبٍّ خَرِبٍ:] the poet is describing a valley rained upon and in consequence producing herbage; for the rain of the asterism called النعائم is in the hot season, [when that asterism sets aurorally, (see مَنَازِلُ القَمَرِ, in art. نزل,)] whereupon there grows, at the roots of the حَلِيّ, a plant called نَشْر, which is poisonous, killing beasts that eat of it: the verse is explained as above by El-Mohellebee: (IB:) or, as IAar says, the poet means rain that falls at the نَوْء [by which we are here to understand the setting aurorally] of النعائم; and that when this rain falls, the wise flees and the stupid remains. (O.) — بَاضَ بِالمَكَانِ ‡ *He remained, stayed,* or *abode, in the place* [like as a bird does in the place where she lays her eggs]. (O, K.) — بَاضَتِ الأَرْضُ † *The earth produced* كَمْأَة [or *truffles,* which are thus likened to eggs]: (A, TA:) or † *the earth produced the plants that it contained:* or † *it became changed in its greenness to yellowness, and scattered the fruit,* or *produce, and dried up.* (M, TA.) — بَاضَ الحَرُّ ‡ *The heat became vehement,* or *intense.* (S, A, K.) = بَاضَ القَوْمَ; &c.: see 8, in three places.

2. بيّض, (S, M, K,) inf. n. تَبْيِيضٌ, (S,) *He whitened* a thing; *made* it *white;* (S, M;) *contr. of* سَوَّدَ. (K.) *He bleached* clothes. (M.) [*He whitewashed* a wall &c. *He tinned* a copper vessel or the like.] You say, بَيَّضَ اللّٰهُ وَجْهَهُ [lit., *God whitened his face:* or *may God whiten his face:* meaning ‡ *God rendered his face expressive of joy,* or *cheerfulness;* or *rejoiced,* or *cheered, him:* or *may God* &c.: and also *God cleared his character;* or *manifested his honesty,* or *the like:* or *may God* &c.: see the contr. سَوَّدَ]. (TA.) And بيّض لَهُ [*He left a blank space for it;* namely, a word or sentence or the like: probably post-classical]. (TA in art. شمس; &c.) — [*He wrote out fairly,* after having made a first rough draught: in this sense, also, opposed to سَوَّدَ: probably post-classical.] — ‡ *He filled* a vessel: (M, A, K:*) or *he filled* a vessel, and a skin, *with water* and *milk.* (S, O.) — And ‡ *He emptied* (A, K) a vessel: (A:) thus it bears two contr. significations. (K.)

3. بايضهُ, (S, M,) inf. n. مُبَايَضَةٌ, (TA,) *He contended with him for superiority in whiteness.* (S, M.) — بَايَضَنِى فُلَانٌ ‡ *Such a one acted openly with me;* syn. جَاهَرَنِى: from بَيَاضُ النَّهَارِ [the whiteness of day, or daylight]. (A, TA.)

4. أَبْيَضَتْ and أَبَاضَتْ *She* (a woman) *brought forth white children:* and in like manner one says of a man [أَبْيَضَ and أَبَاضَ, meaning *He begat white children*]. (M, TA.) — See also 9, in two places.

8. ابتاض *He* (a man, S) *put upon himself a* بَيْضَة [or *helmet*] (S, K, TA) *of iron.* (TA.) = ابتاضهُمْ *He entered into their* بَيْضَة [or *territory,* &c.]: (A, TA:) and ابتاضوا القَوْمَ *They exterminated the people,* or *company of men; they extirpated them;* (M, K;*) as also ٭ بَاضُوهُمْ: (M:) and ابْتَيَضُوا [originally ابْتَيْضُوا; in the CK, incorrectly, ايتَضُوا;] *They were exterminated,* or *extirpated,* (K, TA,) *and their* بَيْضَة [or *quarter,* &c.,] *was given up to be plundered:* (TA:) and ابْتَضْنَاهُمْ *We smote their* بيضة [or *collective body,* &c.,] *and took all that belonged to them by force;* as also ٭ بِضْنَاهُمْ: and ٭ بِيضَ الحَىُّ *The tribe was so smitten* &c. (TA.)

9. ابيضّ, (S, M, Msb, K,) and, by poetic license, ابْيَضَّ, [of which see an ex. voce خَفَضَ, and see also 9 in art. حو,] (M, TA,) inf. n. ابْيِضَاضٌ, (S, Msb,) *It was,* or *became, white;* (S, M, Msb;) *contr. of* اسْوَدَّ; (K;) as also ٭ ابياضّ, inf. n. ابْيِيضَاضٌ; (S;) *contr. of* اسْوِيدَادٌ; (K;) and ٭ أَبَاضَ: which ٭ last also signifies *it* (herbage or pasture) *became white, and dried up.* (M, TA.) [You say also, ابيضّ وَجْهُهُ, lit., *His face became white:* meaning ‡ *his face became expressive of joy,* or *cheerfulness;* or *he became joyful,* or *cheerful:* and also *his character became cleared;* or *his honesty,* or *the like, became manifested:* see 2.]

11: see 9.

بَيْضٌ: see بَيْضَةٌ, in three places.

بَيْضَةٌ *An egg* (Msb) of an ostrich, (Mgh,) and of any bird, (S, Mgh, Msb, K,) and the like, i. e. of anything that is termed صَمُوخٌ [or having merely an ear-hole] as distinguished from such as is termed أَذُونٌ [or having an ear that is called أُذُنٌ]: so called because of its whiteness: (TA:) n. un. of ٭ بَيْضٌ: (S, M,* Msb, K:) pl. [of the former] بَيْضَاتٌ (M, Sgh, K) and بَيَضَاتٌ, which latter is irreg., (M, Sgh,) and only used by poetic license; (Sgh;) and (of بَيْضٌ, M) بُيُوضٌ. (M, K.) You say, أَفْرَخَتِ البَيْضَةُ *The egg had in it a young bird.* (ISh.) And أَفْرَخَ بَيْضَةُ القَوْمِ † *What was hidden, of the affair,* or *case, of the people,* or *company of men, became apparent.* (ISh.) [See also art. فرخ.] بَيْضَةُ البَلَدِ signifies *The egg which the ostrich abandons.* (S, M, K.) And hence the saying, هُوَ أَذَلُّ مِنْ بَيْضَةِ البَلَدِ ‡ *He is more abject,* or *vile, than the egg of the ostrich which it abandons* (S, A,* K) *in the desert.* (TA.) You say also, هُوَ بَيْضَةُ البَلَدِ in dispraise and in praise. (IAar, Aboo-Bekr, M.) When said in dispraise, it means ‡ *He is like the egg of the ostrich from which the young bird has come forth, and which the male ostrich has cast away, so that men and camels tread upon it:* (IAar, M:) or *he is alone, without any to aid him; like the egg from which the male ostrich has arisen, and which he has abandoned as useless:* (TA:) or *he is an obscure man,* or *one of no reputation, whose lineage is unknown.* (Ḥam p. 250.) And when said in praise, it means ‡ *He is like the ostrich's egg in which is the young bird;* because the male ostrich in that case protects it: (IAar, M:) or *he is unequalled in nobility;* like the egg that is left alone: (M:) or *he is a lord,* or *chief:* (IAar, M:) or *he is the unequalled of the* بَلَد [or *country* or *the like*], *to whom others resort, and whose words they accept:* (K:) or *he is a celebrated,* or *well-known, person.* (Ḥam p. 250.) [See also art. بلد. And for another meaning of بَيْضَةُ البَلَدِ see below.] — ‡ *A helmet of iron,* (AO, S,* M,* Mgh,* K,*) *which is composed of plates like the bones of the skull, the edges whereof are joined together by nails; and sometimes of one piece:* (AO:) so called because resembling in shape the egg of an ostrich: (AO, M, Mgh:*) in this sense, also, n. un. of ٭ بَيْضٌ. (S, K: [in the CK, for والحَدِيدُ we should read والحَدِيدِ.]) This may be meant in a trad. in which it is said that a man's hand is to be cut off for his stealing a بَيْضَة. (Mgh.) — † *A testicle:* (S, K:) pl. بِيضَانٌ. (TA.) — ‡ The *bulb* of the saffron-plant [&c.]: as resembling an egg in shape. (Mgh.) — † [*A tuber:* for the same reason.] — † *A kind of grape of Et-Táïf, white and large.* (M.) — ‡ The *core* of a boil: as resembling an egg. (M.) — ‡ The *fat* of a camel's hump: for the same reason. (M.) — بَيْضَةُ البَلَدِ, in addition to its meanings mentioned above, also signifies † *The white truffle:* (O, K:) or simply *truffles;* syn. الكَمْأَة; (TA;) or these are called بَيْضُ الأَرْضِ. (A.) — بَيْضَةٌ also signifies ‡ The *continent,* or *container,* or *receptacle,* (حَوْزَة,) of anything. (S, K, TA.) And [hence] بَيْضَةُ الإِسْلَامِ ‡ *The place* [or *territory*] *which comprises El-Islám* [meaning *the Muslims*]; like as the egg comprises the young bird: (Mgh:) or this signifies *the congregation,* or *collective body, of the Muslims.* (AZ, M.) And بَيْضَةُ القَوْمِ

‡ *The quarter, tract, region,* or *district, of the people,* or *company of men:* (S, K:) *the heart,* or *midst,* or *main part, of the abode thereof:* (S, TA:) *the principal place of abode* (أَصْل) *thereof;* (M, TA;) *the place that comprises them; the place of their government,* or *regal dominion;* and *the seat of their* دعوة [i. e. دَعْوَة or *kindred and brotherhood*]: (TA:) *the midst of them:* (M:) or, as some say, *their* [*kinsfolk such as are termed*] عَشِيرَة: (TA:) but when you say, أَتَاهُمُ العَدُوُّ فِى بَيْضَتِهِمْ, the meaning is [*the enemy came to them in*] *their principal place of abode* (أَصْل), and *the place where they were congregated.* (TA.) And بَيْضَةُ الدَّارِ ‡ *The midst of the country* or *place of abode* or *the like:* (AZ, M, TA:) *the main part thereof.* (TA.) And بَيْضَةُ المُلْكِ *i. q.* حَوْزَتُهُ †[*The seat of regal power: or the heart,* or *principal part, of the kingdom*]. (S and K in art. حوز.) — بَيْضَةُ الخِدْرِ (M, A, K) ‡ *The damsel* (M, K) *of the* خدر [or *curtain* &c.]: (K: [in the CK, جَارِيَتُهَا is erroneously put for جَارِيَتُهُ:]) because she is kept concealed within it. (TA.) You say also, هِىَ مِنْ بَيْضَاتِ الحِجَالِ ‡ [*She is of the damsels of the curtained bridal canopies*]. (A, TA.) بَيْضَةٌ is used by a metonymy to signify ‡ *A woman,* by way of likening her thereto [i. e. to an egg] in colour, and in respect of her being protected as beneath the wing. (B.) [See Kur xxxvii. 47.] — بَيْضَةٌ also signifies †*White land, in which is no herbage;* opposed to سَوْدَةٌ: (TA:) and ▼ بِيضَةٌ, with kesr, *white, smooth land;* (K;) thus accord. to IAar, with kesr to the ب: (Sh:) and أَرْضٌ بَيْضَاءُ ▼ signifies *smooth land, in which is no herbage;* as though herbage blackened land: or *untrodden land:* as also بَيْضَةٌ. (M.) — بَيْضَةُ النَّهَارِ *The whiteness of day;* [*daylight;*] *i. q.* بَيَاضُهُ ▼; (K;) i. e. *its light.* (Har p. 222.) You say, أَتَيْتُهُ فِى بَيْضَةِ النَّهَارِ *I came to him in the whiteness of day.* (TA.) — بَيْضَةُ الحَرِّ †*The vehemence,* or *intenseness, of heat.* (M.) And بَيْضَةُ القَيْظِ ‡ *The most vehement,* or *intense, heat of summer,* or *of the hottest period of summer, from the* [*auroral*] *rising of* سُهَيْل *to that of* الدَّبَرَان; [i. e., reckoning for the commencement of the era of the Flight, in central Arabia, *from about the 26th of May to about the 4th of August, O. S.;*] (A,* TA;) as also بَيْضَاءُ القَيْظِ ▼. (A, TA.) And بَيْضَةُ الصَّيْفِ †*The main part of the* صيف [or *summer*]: (M, TA:) or *the vehement,* or *intense, heat thereof.* (Ham p. 250.)

بِيضَةٌ: see بَيْضَةٌ, in the latter part of the paragraph.

بَيَاضٌ *Whiteness; contr. of* سَوَادٌ; in an animal, and in a plant, and in other things; and, accord. to IAar, in water also; (M;) the colour of that which is termed أَبْيَضُ: (S, Msb,* K:) they said بَيَاضٌ and ▼ بَيَاضَةٌ, (S, M, K,) like as they said مَنْزِلٌ and مَنْزِلَةٌ: (S:) بَيَاضَةٌ being applied to *a whiteness* in the eye. (M.) You say, هٰذَا أَشَدُّ بَيَاضًا مِنْ كَذَا [*This is whiter than such a thing*]: (S, K:*) but not ▼ أَبْيَضُ مِنْهُ: (S:) the latter is anomalous; (K;) [like أَسْوَدُ مِنْهُ; q. v.;] but it was said by the people of El-Koofeh, (S, K,) who adduced as authority the saying of the rájiz,

* جَارِيَةٌ فِى دِرْعِهَا الفَضْفَاضِ *
* أَبْيَضُ مِنْ أُخْتِ بَنِى إِبَاضِ *

[*A damsel in her ample shift, whiter than the sister of* the tribe of *Benoo-Ibád*]: Mbr, however, says that an anomalous verse is no evidence against a rule commonly approved: and as to the saying of another,

* إِذَا الرِّجَالُ شَتَوْا وَاشْتَدَّ أَكْلُهُمُ *
* فَأَنْتَ أَبْيَضُهُمْ سِرْبَالَ طَبَّاخِ *

[*When men experience dearth in winter, and their eating becomes vehement, thou art the whitest of them,* or rather *the white of them, in respect of cook's clothing,* having little or nothing to do with entertaining them], the word in question may be considered as an epithet of the measure أَفْعَلُ that is followed by مِنْ to denote excess: but it is only like the instances in the sayings هُوَ أَحْسَنُهُمْ وَجْهًا and أَكْرَمُهُمْ أَبًا, meaning حَسَنُهُمْ وَجْهًا and كَرِيمُهُمْ أَبًا; so it is as though he said فَأَنْتَ مُبْيَضُّهُمْ سِرْبَالًا; and as he has prefixed it to a complement which it governs in the gen. case, what follows is in the accus. case as a specificative. (S.) This latter verse is by Ṭarafeh, who satirizes therein 'Amr Ibn-Hind; and is also differently related in respect of the first hemistich, and the first word of the second. (L, TA.) — بَيَاضُ النَّهَارِ: see 3; and see بَيْضَةٌ, near the end of the paragraph. — بَيَاضٌ is also used elliptically for ذُو بَيَاضٍ; and thus means †*White clothing;* as in the saying, فُلَانٌ يَلْبَسُ السَّوَادَ وَالبَيَاضَ *Such a one wears black and white clothing.* (Mgh.) [Hence, also, it has other significations, here following.] — †*Milk.* (K.) See an ex., voce سَوَادٌ. — [†The *white* of an egg.] — بَيَاضُ الأَرْضِ †*That part of land wherein is no cultivation nor population and the like.* (M.) — بَيَاضُ الجِلْدِ †*That part of the skin upon which is no hair.* (M.) — ‡ بَيَاضٌ also signifies ‡ A man's *person;* like سَوَادٌ; syn. شَخْصٌ; as in the saying, لَا يُزَايِلُ سَوَادِى بَيَاضَكَ ‡ *My person will not separate itself from thy person.* (As, A, TA.)

بَيُوضٌ A hen *that lays many eggs;* (S, M, A,* K;*) as also ▼ بَيَّاضَةٌ: (M:) [but in the Msb it is evidently used as signifying simply *oviparous:*] pl. (of the former, S, M*) بُيُضٌ (S, M, A, K) and بِيضٌ, (S, M, K,) the latter in the dial. of those who say رُسْلٌ for رُسُلٌ, the ب being with kesr in order that the ى may remain unchanged; (S, M;) but sometimes they said بُوضٌ. (M.)

بَيَاضَةٌ: see بَيَاضٌ.

بَائِضٌ A hen, (Az, K,) or bird, (S, Msb,) and the like, (Msb,) *laying an egg* or *eggs:* (Az, S,* Msb, K:*) without ة because the cock does not lay eggs: (Az, TA:) or it is applied also to a cock, (M, TA,) and to a crow, (M, A, TA,) [as meaning *begetting an egg* or *eggs,*] in like manner as one uses the word وَالِدٌ. (M, TA.)

بَيَّاضٌ *A bleacher of clothes;* as a kind of rel. n.; not as a verbal epithet; for were it this, it would be مُبَيِّضٌ. (M.) — *A seller of eggs.* (M.) — بَيَّاضَةٌ: see بُيُوضٌ.

أَبْيَضُ *White; contr. of* أَسْوَدُ; (A, K;) *having whiteness:* (Msb:) fem. بَيْضَاءُ: (Msb:) pl. بِيضٌ, originally بُيْضٌ, (S, Msb, K,) the ḍamm being converted into kesr in order that the ى may remain unchanged, (S, K,) [i. e.] to suit the ى. (Msb.) In the phrase أَعْطِنِى أَبْيَضَّهُ, mentioned by Sb, as used by some of the Arabs, meaning أَبْيَضَ, [i. e. *Give thou to me a white one,*] ه is subjoined as it is in هُنَّهْ for هُنَّ, and the ض is doubled because the letter of declinability cannot have ه subjoined to it; wherefore the letter of declinability is the first ض, and the second is the augmentative, and for this reason it has subjoined to it the ه whereof the purpose is to render plainly perceivable the vowel [which is necessarily added after the doubled ض]: Aboo-'Alee says, [app. of the ه,] that it should properly have neither fet-ḥ nor any vowel. (M.) — Applied to a man &c., it was sometimes used to signify *White in complexion:* but in this sense they generally used the epithet أَحْمَرُ. (IAth, TA in art. حمر.) They also said, فُلَانَةُ بَيْضَاءُ الوَجْهِ and فُلَانٌ أَبْيَضُ الوَجْهِ, meaning *Such a man,* and *such a woman, is clear, in face, from freckles or the like, and unseemly blackness.* (Az, TA.) And they used بِيضَانٌ, (S, K,) a pl. of أَبْيَضُ, (TA,) in the contr. of the sense of سُودَانٌ, (S, K,) [i. e. as signifying *Whites,*] applied to men: (S:) though they applied the appellation أَبُو البَيْضَاءِ to *the Abyssinian:* (TA in art. عور:) or to *the negro:* and أَبُو الجَوْنِ to the white man. (ISk.) But accord. to Th, أَبْيَضُ applied to a man signifies only ‡ *Pure; free from faults:* (IAth, TA in art. حمر:) or, so applied, *unsullied in honour, nobility,* or *estimation;* (Az, K;) *free from faults;* and *generous:* and so بَيْضَاءُ applied to a woman. (Az.) [In the lexicons, however, (see, for ex., among countless other instances, an explanation of بَضَّةٌ in the S,) and in other post-classical works, it is generally used, when thus applied, in its proper sense, of *White;* or *fair in complexion.*] — كَتِيبَةٌ بَيْضَاءُ *An army,* or *a portion thereof, upon which the whiteness of the* [*arms or armour of*] *iron is apparent.* (M.) — And بَيْضَاءُ alone, [as a subst.,] *A piece of paper* [*without writing*]. (Har p. 311.) — الأَبْيَضُ *The sword:* (S, A, K:) because of its whiteness: (TA:) pl. بِيضٌ. (S.) — *Silver:* (A, K:) because of its whiteness: like as gold is called الأَحْمَرُ [because of its redness]. (TA.) — *The saliva* (رضاب) *of the mouth.* (Ham p. 348.) — *A certain star in the margin of the milky way.* (A, K.) — البَيْضَاءُ *The sun:* because of its whiteness. (M.) — *Waste,* or *uncultivated,* or *uninhabited, land:* (K,* TA: [in the CK الجِرَابُ is erroneously put for الخَرَابُ:]) opposed to السَّوْدَاءُ: because dead lands are white; and when planted, become black and green. (TA.) See also بَيْضَةٌ, near the end. — *Wheat:* (K:) as also السَّمْرَاءُ. (TA.) — *Fresh* [*grain of the kind called*] سُلْت. (El-

Khaṭṭábee, Ḳ.) — *A certain kind of wood; that which is called* الحَوْر: (Ḳ in art. حور:) because of its whiteness. (TA in that art.) [See حَوَرٌ.] — *The cooking-pot;* as also أُمُّ بَيْضَآءَ. (AA, Ḳ.) — *The snare with which one catches game.* (IAạr, Ḳ.) — الأَبْيَضَانِ *Milk and water.* (ISk, Ṣ, M, A, Ḳ.) A poet says,

* وَمَا لِيَ إِلَّا الأَبْيَضَيْنِ شَرَابُ *

[*And I have not any beverage except milk and water*]. (ISk, Ṣ, M.) — *Bread and water:* (Aṣ, M, Ḳ:) or *wheat and water:* (Fr, Ḳ:) or *fat and milk.* (AO, Ḳ.) — *Fat and youthfulness* (AZ, IAạr, M, A, Ḳ.) You say, ذَهَبَ أَبْيَضَاهُ *His fat and youthfulness departed.* (TA.) — مَا رَأَيْتُهُ مُذْ أَبْيَضَانِ *I have not seen him for,* or *during, two days:* (Ks, M, A, Ḳ:) or *two months.* (Ks, M, Ḳ.) — أَيَّامُ البِيضِ, (Mṣb, Ḳ,) or simply البِيضُ, (Mgh,) for أَيَّامُ اللَّيَالِي البِيضِ; [*The days of the white nights;*] i. e. *the days of the thirteenth and fourteenth and fifteenth nights of the month;* (Mgh, Mṣb, Ḳ;) so called because they are lighted by the moon throughout: (Mṣb:) or *of the twelfth and thirteenth and fourteenth nights:* (Ḳ:) but this is of weak authority, and extr.: the former is the correct explanation: (MF, TA:) you should not say الأَيَّامُ البِيضُ: (Ibn-El-Jawáleekee, IB, Ḳ:) yet thus it is in most relations of a trad. in which it occurs; and some argue for it; and the author of the Ḳ has himself explained الأَيَّامُ البِيضُ by الأَوَاضِحُ. (TA.) — سَنَةٌ بَيْضَآءُ †*A year* [*of scarcity of herbage,*] *such as is a mean between that which is termed* شَهْبَآءُ *and that which is termed* حَمْرَآءُ. (TA in art. شهب.) — كَلَامٌ أَبْيَضُ ‡ *Language expounded* or *explained.* (M.) — كَلَّمْتُهُ فَمَا رَدَّ عَلَيَّ سَوْدَآءَ وَلَا بَيْضَآءَ ‡ *I spoke to him, and he did not return to me a bad word nor a good one.* (M.) — يَدٌ بَيْضَآءُ †*A demonstrating,* or *demonstrated, argument, plea, allegation,* or *evidence.* (M.) — And †*A favour,* or *benefit, for which one is not reproached;* and *which is conferred without its being asked.* (M.) [See also يَدٌ.] — المَوْتُ الأَبْيَضُ †*Sudden death;* (Ḳ, TA;) *such as is not preceded by disease which alters the complexion:* or, as some say, *death without the repentance, and the prayer for forgiveness, and the accomplishment of necessary duties, usual with him who is not taken unawares;* from بَيَّضَ signifying "he emptied" a vessel: so says Ṣgh: opposed to المَوْتُ الأَحْمَرُ, which is slaughter. (TA.) — بَيْضَآءُ also signifies †*A calamity,* or *misfortune:* (Ṣgh, Ḳ:) app. as a term of good omen; like سَلِيمٌ applied to one who is stung by a scorpion or bitten by a serpent. (TA.) — بَيْضَآءُ القَيْظِ: see بَيْضَةٌ, last sentence but one. — هٰذَا أَبْيَضُ مِنْ كَذَا; &c.: see بَيَاضٌ.

مَبِيضٌ *A place for laying eggs.* (ISd, TA in art. فحص.)

مُبِيضَةٌ A woman *who brings forth white children:* the contr. is termed مُسْوِدَةٌ: (Fr, Ḳ:) but مُوضِحَةٌ is more commonly used in the former sense. (O.)

[مُبْيَضَّةٌ The *fair copy,* or *transcript, made from a first rough draught;* which latter is called مُسْوَدَّةٌ: probably post-classical.]

مُبَيِّضٌ A man *wearing white clothing.* (TA.) — Hence, المُبَيِّضَةُ *A sect of* [*the class called*] *the* ثَنَوِيَّة, (Ṣ, Ḳ,) the companions of المُقَنَّع; (Ṣ;) *so called because they made their clothes white, in contradistinction to the* مُسَوِّدَة, *the partisans of the dynasty of the 'Abbásees;* (Ṣ, Ḳ;*) *for the distinction of these was black: they dwelt in Ḳaṣr 'Omeyr.* (TA.) [See also الحَرُورِيَّةُ.]

بيع

1. بَاعَهُ, (Ṣ, Mgh, &c.,) aor. يَبِيعُ, (Ṣ, Mṣb, Ḳ,) inf. n. بَيْعٌ (Ṣ, Mgh, Mṣb, Ḳ) and مَبِيعٌ, (Ṣ, Mṣb, Ḳ,) which latter is anomalous, (Ṣ,) the regular form being مَبَاعٌ, (Ṣ, Ḳ,) has two contr. significations: *He sold it:* and *he bought it:* (Ṣ, Mgh, Mṣb, Ḳ:) and ابتاعهُ is a dial. var. of the same: (IḲṭṭ, Mṣb:) [but app. only in the former sense:] or this last signifies *he offered it for sale;* or *exposed it to sale:* (Ṣ, Ḳ:) and ابتاعهُ, as well as بَاعَهُ, signifies *he bought it.* (Ṣ,* Mgh,* Mṣb, Ḳ.) The primary signification of بَيْعٌ is The *exchanging,* or *exchange, of property;* or the *making an exchange with property;* as in the phrases بَيْعٌ رَابِحٌ [*an exchange of property bringing gain*], and بَيْعٌ خَاسِرٌ [*an exchange of property occasioning loss*]: and this is a proper signification when it relates to real substances: but it is tropically used to signify the *making the contract* [*of sale and purchase*]; because this is the means of giving [and obtaining] possession: [though this signification is what is termed حَقِيقَةٌ عُرْفِيَّةٌ, i. e., a sense so common as to be conventionally regarded as proper:] the phrase صَحَّ البَيْعُ, or بَطَلَ, and the like, mean صَفْقَةُ البَيْعِ; [i. e. *The contract of sale,* or *purchase, was valid,* or *was null;*] but the prefixed n. being suppressed, and its complement [alone] used for it, and this being masc., the verb is made masc. (Mṣb.) بَاعَ [mostly signifies *He sold;* and] is doubly trans., both by itself and by means of مِنْ prefixed to the second object; (Mgh, Mṣb;) this prep. being thus used as a corroborative: (Mṣb:) you say, بَاعَهُ الشَّيْءَ and بَاعَهُ مِنْهُ [*He sold to him the thing* and *He sold it to him*]: (Mgh:) and بِعْتُ زَيْدًا الدَّارَ and بِعْتُ مِنْ زَيْدٍ الدَّارَ [*I sold to Zeyd the house:* (see also an explanation of the phrase اِسْتَبَعْتُهُ الشَّيْءَ: and see بَاعَهُ مِنَ السُّلْطَانِ: to which might be added countless similar instances; for when باع signifies *he sold,* مِنْ is generally prefixed to the noun or pronoun denoting the person to whom the thing is sold:)] and sometimes لِ is put in the place of مِنْ; so that you say, بِعْتُهُ لَكَ and بِعْتُكَ الشَّيْءَ [*I sold to thee the thing* and *I sold it to thee*]; the ل being redundant [when the verb has this meaning, though not when it has the contr. meaning, as will be seen below]. (Mṣb.) Of the contr. signification we have an ex. in the saying of El-Farezdak,

* إِنَّ الشَّبَابَ لَرَابِحٌ مَنْ بَاعَهَا *

* وَالشَّيْبُ لَيْسَ لِبَائِعِيهِ تِجَارُ *

[*Verily youthfulness, he who buys it is a gainer; but hoariness, there are no traffickers for its sellers;* the part. n. being here from the verb in the former sense]: (Ṣ, TA:) and [often in a case in which the verb is followed by ل; as] in بَاعَ لَهُ الشَّيْءَ *He bought for him the thing;* (Mgh;) [the ل not being redundant when the verb is used in this sense;] and as in the saying of Ṭarafeh,

* وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تَبِعْ لَهُ *

* بَتَاتًا وَلَمْ تَضْرِبْ لَهُ وَقْتَ مَوْعِدِ *

[*And he will bring thee tidings for whom thou hast not bought travelling-provisions, and for whom thou hast not assigned an appointed time* for his bringing them]: (TA:) and in the saying, بَاعَ دُنْيَاهُ بِآخِرَتِهِ ‡ [*He purchased his enjoyments of the present world at the expense of his enjoyments of the world to come*]: (Z, TA:) and [in like manner] you say, ابتاع زَيْدٌ الدَّارَ, meaning *Zeyd bought the house:* and ابتاعها لِغَيْرِهِ *He bought it for another person.* (Mṣb.) The verb has this signification, also, in the trad., لَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ أَخِيهِ [*One of you shall not buy in opposition to the buying of his brother when an agreement has been manifested but the contract has not been concluded*]; (Ṣ, IAth, Mgh, Mṣb; [but in the Ṣ and Mṣb and by IAth, the trad. is related thus; لَا يَخْطُبِ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ وَلَا يَبِعْ عَلَى بَيْعِ أَخِيهِ; (see art. خطب;)]) as is shown by the relation of Bkh, لَا يَبْتَاعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ: (Mgh, Mṣb:) or it may here have the contr. meaning: (IAth:) Az says that the seller and buyer are equal in offence when either of them does thus to another. (TA.) [Similar to this is the saying, لَا يَسُومُ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ: see art. سوم. See also بَاعَ عَلَى بَيْعِهِ below, used in a tropical sense.] You say also, بَاعَ عَلَيْهِ القَاضِي, meaning *The judge sold against his will;* (Mgh;) *sold without his consent.* (Mṣb.) — The pass. form is بِيعَ [*It was sold:* and *it was bought*]: (Ṣ, Ḳ:) optionally either [thus] with kesr to the ب, or [بُيِعَ] with ḍamm to the ب, (Ṣ,) [or rather with a sound between that of ḍamm and that of kesr, which pronunciation is termed إِشْمَامٌ;] and some say بُوعَ; (Ṣ, Ḳ;) changing the ى into و: and thus in the cases of كِيلَ and قِيلَ and the like: (Ṣ:) [but Ibn-Málik requires ḍamm or اشمام in the passive of a verb of which the medial radical is ى, and kesr or اشمام in the passive of a verb of which the medial radical is و, to prevent the mistaking of an active verb for a passive in such cases as بِعْتُ and سُمْتُ: others, however, only prefer what Ibn-Málik absolutely requires in these cases. (See I'Aḳ. p. 131.)] — You say also, بَاعَهُ مِنَ السُّلْطَانِ, [lit. *He sold him to the Sulṭán,*] meaning ‡ *he slandered him,* or *calumniated him,*

to the Sulṭán. (Ḳ, TA.) — And بَاعَ فُلَانٌ عَلَى بَيْعِهِ, [of which the lit. meaning has been shown above,] meaning ‡ *Such a one superseded him, or occupied his place, in respect of honourable and elevated station or rank, and gained the mastery over him;* (Ḳ,* TA;) and so حَلَّ بِوَادِيهِ: (TA:) or بَاعَ فُلَانٌ عَلَى بَيْعِ فُلَانٍ means ‡ *such a one gained the mastery over such a one, and wrested from him that which he sought to obtain from him;* and is an old proverb, applied by the Arabs to a man who contends with another, and seeks to obtain a thing from him by superior power or force, when he has succeeded in doing as above explained; and similar to it is the saying شَقَّ فُلَانٌ غُبَارَ فُلَانٍ. (El-Mufaḍḍal Ed-Ḍabbee, TA.) One also says, مَا بَاعَ عَلَى بَيْعِكَ أَحَدٌ, meaning † *Not any one has equalled thee.* (TA.) — بَيْعٌ is also used in the sense of انْبِسَاطٌ. (TA in art. بوع. [See انْبَاعَ in that art.])

3. بَايَعْتُهُ, (Ṣ, Mgh, TA,) inf. n. مُبَايَعَةٌ and بِيَاعٌ, (TA,) is from البَيْعُ; and so is ▼ التَّبَايُعُ; (Ṣ, TA;) this being syn. with المُبَايَعَةُ. (Ḳ, TA.) You say, بَايَعَا and ▼ تَبَايَعَا, meaning *They two sold and bought, each with the other:* (TḲ:) and ▼ تَبَايَعْنَا [*We sold and bought, one with another*]: (Mgh:) and بايعهُ also signifies *He bartered, or exchanged commodities, with him.* (TA.) [See 1; where a citation from the Mṣb indicates that this latter is the primary signification accord. to the author of that work.] — It is also from البَيْعَةُ; and so is ▼ التَّبَايُعُ: (Ṣ, TA:*) المُبَايَعَةُ and ▼ التَّبَايُعُ from البَيْعَةُ signifying The *making a covenant, a compact, an engagement,* or *the like; as though each of the two parties sold what he had to the other, and gave him his own special property, and his obedience, and all that pertained to his case.* (TA.) [Hence,] بَايَعَ الأَمِيرَ *He promised,* or *swore, allegiance to the prince; making a covenant with him to submit to him the judgment of his own case and of the cases of the Muslims [in general], not to dispute with him in respect of anything thereof, but to obey him in whatever command he might impose upon him, pleasing and displeasing:* in doing which, it was usual for the person making this covenant to place his hand in the hand of the prince, in confirmation of the covenant, like as is done by the seller and buyer; wherefore the act was termed بَيْعَةٌ, an inf. n. [of un.] of بَاعَ. (Ibn-Khaldoon, in De Sacy's Chrest. Ar., 2nd ed., ii. 256—7.) [And hence the phrases, بُوِيعَ بِالخِلَافَةِ and بُوِيعَ لَهُ بِالخِلَافَةِ *He had the promise,* or *oath, of allegiance made to him as being Khaleefeh.*] You say also, بايعهُ عَلَيْهِ, inf. n. مُبَايَعَةٌ, *He made a covenant, a compact, an engagement,* or *the like, with him, respecting it,* or *to do it:* and ▼ تبايعوا عَلَى الأَمْرِ [*they made a covenant,* &c., *respecting,* or *to do, the thing,* or *affair*]; like as you say أَصْفَقُوا عَلَيْهِ. (TA.)

4: see 1, first sentence.

6: see 3, throughout.

7. انباع *It was,* or *became, saleable,* or *easy of sale; it had an easy,* or *a ready, sale:* (Ibn-'Abbád, Ḳ:) as though quasi-pass. of بَاعَهُ [and therefore primarily signifying *it was,* or *became, sold,* or *bought*]. (TA.)

8: see 1, in four places.

10. اِسْتَبَعْتُهُ الشَّيْءَ *I asked him to sell the thing to me;* expl. by سَأَلْتُهُ أَنْ يَبِيعَهُ مِنِّي; (Ṣ, Ḳ;*) for instance, عَبْدَهُ [*his slave.*] (Mgh.)

بَيْعٌ inf. n. of 1 [q. v.]. — It also signifies The *hire,* or *hiring,* of land. (TA.) — Also *A thing sold,* or *bought:* (Mgh, Mṣb, TA:) a subst. in this sense: (Mgh, TA:) pl. بُيُوعٌ: (Mgh, Mṣb, TA:) which is also used as a pl. of the inf. n., to signify *Kinds of selling and buying.* (Mgh.) See also بِيَاعَةٌ.

بَيْعَةٌ [inf. n. of un. of بَاعَ. — Hence,] *A striking together of the hands of two contracting parties in token of the ratification of a sale.* (Mṣb, TA.) — And [hence,] The *act of* مُبَايَعَة [or *promising,* or *swearing, allegiance and obedience,* as explained above, (see 3,)] *and submission,* or *obedience.* (Mṣb, TA.) Whence, أَيْمَانُ البَيْعَةِ [*The oaths of allegiance and obedience*]; (Ibn-Khaldoon, in De Sacy's Chrest. Ar., 2nd ed., ii. 257; and Mṣb;) which the Khaleefehs exacted; (Ibn-Khaldoon;) and which El-Ḥajjáj appointed, including hard, or difficult, matters, relating to divorce and emancipation and fasting and the like. (Mṣb.)

بِيعَةٌ *A mode,* or *manner, of selling* or *buying.* (Ṣ, Mgh, Ḳ.) Hence, صَاحِبُ بِيعَةٍ [*A person occupying himself in any kind of selling* or *buying*]: occurring in a trad. of Ibn-'Omar. (Mgh, TA.) And إِنَّهُ لَحَسَنُ البِيعَةِ [*Verily he is good in the manner of selling* or *buying*]. (Ṣ, Mgh, TA.) — [*A Christian church;*] *a place of worship* (Ḳ) *pertaining to the Christians:* (Ṣ, Mgh, Mṣb, Ḳ:) or, as some say, *a synagogue of the Jews:* (TA:) pl. بِيَعٌ, (Ḳ, TA,) or بِيَعٌ. (Mṣb: [but this I think a mistake: if correct, it is a coll. gen. n.])

بُيُوعٌ: see بَيِّعٌ.

بِيَاعَةٌ *An article of merchandise;* (Lth, Ṣ, Ḳ;) as also ▼ بَيْعٌ [q. v. suprà]: (Mgh:) pl. of the former بِيَاعَاتٌ. (Ḳ.)

بَيِّعٌ: see بَائِعٌ, in five places. — Also A man *who sells,* or *buys, well;* and so ▼ بَيُوعٌ: fem. of the former with ة: pl. masc. بَيِّعُونَ, and pl. fem. بَيِّعَاتٌ; neither the masc. nor the fem. having a broken pl. (TA.)

بَيَّاعٌ A man *who sells,* or *buys, much.* (TA.)

بَائِعٌ *Selling,* or *a seller:* and *buying,* or *a buyer:* (Mṣb, Ḳ,* TA:) as also ▼ بَيِّعٌ: (Ḳ:) the former signification is the more obvious when بائع is used without restriction: (Mṣb:) and ▼ بَيِّعٌ also signifies [accord. to some] *a bargainer,* or *chafferer;* (Ḳ, TA;) not a seller nor a buyer; but Esh-Sháfi'ee and Az deny that this epithet is applied to a man before he has concluded the contract: (L, TA:) the pl. of بائع is بَائِعَةٌ. (ISd, Ḳ:) and the pl. of ▼ بيّع is بِيَعَاءُ [or rather this is a quasi-pl. n.] and أَبْيِعَاءُ: (Ḳ:) and Kr holds that بَائِعَةٌ is pl. of بيّع. (TA.) ▼ البَيِّعَانِ signifies *The seller and the buyer;* (Ṣ, Mgh;) and so ▼ المُتَبَايِعَانِ. (TA.) It is said in a trad., ▼ البَيِّعَانِ بِالخِيَارِ مَا لَمْ يَتَفَرَّقَا, and in another, ▼ المُتَبَايِعَانِ, [*The seller and the buyer have the option* of cancelling the contract *as long as they have not separated.*] (TA.) — امْرَأَةٌ بَائِعٌ ‡ *A woman who easily obtains a suitor;* or *who is much in demand; by reason of her beauty:* (Ḳ, TA:) as though she sold herself: like نَاقَةٌ تَاجِرَةٌ. (Z, TA.)

مَبِيعٌ *Sold:* and *bought:* as also ▼ مَبْيُوعٌ: (Ṣ, Ḳ:) in the latter sense syn. with ▼ مُبْتَاعٌ. (Mṣb.) Kh says that the letter suppressed in مَبِيعٌ is the و of the measure مَفْعُولٌ, because it is augmentative: but Akh says that the letter suppressed is the medial radical; for when they made the ى quiescent, they transferred its vowel to the letter before it, so that it became madmoomeh, [the word thus being altered to مَبْيُوعٌ,] then they changed the ḍammeh into kesreh because of the ى after it, then the ى was suppressed, and the و was changed into ى, like the و of مِيزَانٌ, because of the kesreh: accord. to El-Mázinee, each of these sayings is good; but that of Akh is the more agreeable with analogy. (Ṣ.)

مَبْيُوعٌ: / مُبْتَاعٌ: } see مَبِيعٌ.

مُتَبَايِعٌ: see بَائِعٌ, in two places.

بَيْبُعٌ بيلون

بَيْلُونٌ [*Fullers' earth, which is used for scouring cloths, and is sometimes used in the bath, instead of soap;*] the *yellow* [or rather *yellowish,* or *yellowish gray,* and sometimes *white,* or *whitish,*] *earth known by the name of* طَفْل. (TA, from Esh-Shihâb El-'Ajamee.)

بين

1. بَانَ, (M, Mgh, Mṣb, Ḳ,) [aor. يَبِينُ,] inf. n. بَيْنُونَةٌ and بُيُونٌ (M, Mgh, Ḳ) and بَيْنٌ, (M, Ḳ,) *It* (a thing) *became separated, severed, disunited,* or *cut off;* (M, Mgh, Mṣb, Ḳ,) عَنِ الشَّيْءِ *from the thing.* (Mgh.) And بَانَتْ, (M, Ḳ,) or بَانَتْ بِالطَّلَاقِ, (Mṣb,) *She* (a wife) *became separated by divorce,* (M, Mṣb, Ḳ,) عَنِ الرَّجُلِ *from the man.* (M, Ḳ.) And بَانَتْ said of a girl, [*She became separated from her parents by marriage;*] *she married:* (ISh, T:) as though she became at a distance from the house of her father. (ISh, TA.) And بَانَ, (M,) or بَانَ بِمَالٍ, aor. يَبِينُ, (T,) inf. n. بُيُونٌ (T, M) and بَيْنٌ, (M,) *He became separated from his father,* or *mother,* or *both, by property* [*which he received from him,* or *her,* or *them,*] (AZ, T, M,) *to be his alone:* (AZ, T:) and El-Fárisee states, on the authority of AZ, that one

says also, بَانَ عَنْهُ and بَانَهُ [the former app. meaning *he became separated thus from him*, i. e., from his father; and the latter being syn. with أَبَانَهُ, q. v.]. (M.) And بَانَ الخَلِيطُ, inf. n. بَيْنٌ and بَيْنُونَةٌ, [*The partner*, or *copartner*, or *sharer*, &c., *became separated from the person*, or *persons, with whom he had been associated.*] (T.) And بَانَتْ يَدُ النَّاقَةِ عَنْ جَنْبِهَا, inf. n. بُيُونٌ, [*The fore leg of the she-camel became withdrawn*, or *apart, from her side.*] (T.) And بَانَ, (Ṣ, M, Mṣb,) and بَانُوا, (Ḳ,) aor. يَبِينُ, (Ṣ,) inf. n. بَيْنٌ and بَيْنُونَةٌ, (Ṣ, M, Mṣb, Ḳ,) *He separated himself*, or *it separated itself*; (Ṣ; [in one copy of which it is said of a thing;]) and *they separated themselves*: (Ḳ:) or *it* (a tribe, M, Mṣb) *went, journeyed, went away*, or *departed*; and *went, removed, retired*, or *withdrew itself, to a distance*, or *far away*, or *far off*. (Mṣb.) — بَانَ, (T, Ṣ, M, &c.,) aor. يَبِينُ, (T, Mṣb,) inf. n. بَيَانٌ; (T, Ṣ, Mgh, Ḳ;) and ابان, (T, Ṣ, M, &c.,) inf. n. إِبَانَةٌ; (T, Mṣb;) and بيّن, (T, Ṣ, M, &c.,) inf. n. تَبْيِينٌ; (Ṣ;) and تبيّن; and استبان; (T, Ṣ, M, &c.,) all signify the same; (T, M, Mṣb;) i. e. *It* (a thing, T, Ṣ, M, Mgh, or an affair, or a case, Mṣb) *was*, or *became*, [*distinct, as though separate from others*; and thus,] *apparent, manifest, evident, clear, plain*, or *perspicuous*: (Ṣ, Mgh, Mṣb, Ḳ:) and *it was*, or *became, known*. (Ḳ.) You say, بَانَ الحَقُّ [*The truth became apparent*, &c.; or *known*]; as also ابان. (T.) And

* قَدْ بَيَّنَ الصُّبْحُ لِذِي عَيْنَيْنِ *

The dawn has become apparent to him who has two eyes: a prov.: (Ṣ, M:) applied to a thing that becomes altogether apparent, or manifest. (Ḥar p. 542.) And it is said in the Ḳur [ii. 257], قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الغَيِّ [*The right belief hath become distinguished from error*]. (TA.) And the lawyers, correctly, use the phrase, كَصَوْتٍ لَا يَسْتَبِينُ مِنْهُ حُرُوفٌ [*Like a sound whereof letters are not distinguishable*]. (Mgh.) — [It seems to be indicated in the TA that بَانَ, aor. يَبِينُ, inf. n. بَيْنٌ and بَيْنُونَةٌ, also signifies *It was*, or *became, united*, or *connected*; thus having two contr. meanings; but I have not found the verb used in this sense, though بَيْنٌ signifies both disunion and union.] = بَانَهُ, aor. يَبِينُ, inf. n. بَيْنٌ: see بَانَهُ, aor. يَبُونُ, inf. n. بَوْنٌ, in art. بون. = See also 2, in two places.

2. بيّن, intrans., inf. n. تَبْيِينٌ: see 1, in two places. — You say also, بيّن الشَّجَرُ ‡ *The trees*, (Ḳ,) or *the leaves of the trees*, (TA,) *appeared, when beginning to grow forth.* (Ḳ, TA.) And بيّن القَرْنُ ‡ *The horn came forth.* (Ḳ, TA.) = بيّن بِنْتَهُ: see 4. — بيّنهُ, (T, Mṣb, Ḳ,) inf. n. تَبْيِينٌ (T, Ṣ) and تِبْيَانٌ (T, Ṣ,* Ḳ*) and تَبْيَانٌ; (Ḳ;) the second of which three is an anomalous inf. n., (T, Ṣ, Ḳ,) for by rule it should be of the measure تَفْعَالٌ; (T, Ṣ;) but تَبْيَانٌ is not known except accord. to the opinion of those who allow the authority of analogy, which opinion is outweighed by the contrary; (TA;) and تِبْيَانٌ is the only inf. n. of its measure except تِلْقَاءٌ, (T, Ṣ,) accord. to the generality of the leading authorities; but some add تِمْثَالٌ, as inf. n. of مَثَّلَ; and El-Hareeree adds to these two, in the Durrah, تِنْضَالٌ, as inf. n. of نَاضَلَهُ; and Esh-Shihâb adds, in the Expos. of the Durrah, تِشْرَابٌ, as inf. n. of شَرِبَ الخَمْرَ; asserting تَشْرَابٌ also to have been heard, agreeably with analogy; [and to these may be added تِبْكَاءٌ and تِمْشَاءٌ, and perhaps some other instances of the same kind;] but some disallow تِفْعَالٌ altogether as the measure of an inf. n., saying that the words transmitted as instances thereof are simple substs. used as inf. ns., like إِطْعَامٌ in the place of طَعَامٌ; (MF, TA;) and Sb says that تِبْيَانٌ is not an inf. n.; for, where it so, it would be تَبْيَانٌ; but it is, from بَيَّنْتُ, like أَغَرْتُ from غَارَةٌ; (M, TA;) [*He made it distinct, as though separate from others*; and thus,] *he made it* (namely, a thing, T, Ṣ, Mgh, or an affair, or a case, Mṣb) *apparent, manifest, evident, clear, plain*, or *perspicuous*; (Ṣ, Mṣb, Ḳ;) as also ابانهُ, (Ṣ, Mgh, Mṣb, Ḳ,) inf. n. إِبَانَةٌ; (Mṣb;) and تبيّنهُ; (Ṣ,* Mṣb, Ḳ;) and استبانهُ: (Mgh, Mṣb, Ḳ:) [بيّنهُ is the most common in this sense: and often signifies *he explained it*: and *he proved it*:] and all these verbs signify also *he made it known; he notified it*: (Ḳ:) or استبنتهُ signifies, (Ṣ,) or signifies also, (Mgh,) *I knew it*, or *became acquainted with it*, [or *distinguished it*,] (Ṣ, Mgh,) *clearly*, or *plainly*; (Mgh;) and so تَبَيَّنْتُهُ; (Ṣ,* Mgh;) [and بيّنتهُ, as appears from an ex. in what follows, from a verse of En-Nábighah:] بِنْتُهُ and أَبَنْتُهُ and استبنتهُ and بيّنتهُ all signify the same as تَبَيَّنْتُهُ [app. in all the senses of this verb]: (M:) or, of all these verbs, بَانَ is only intrans.: (Mṣb:) and استبنتهُ signifies *I looked at it*, or *into it*, (namely, a thing,) *considered it, examined it*, or *studied it, repeatedly, in order that it might become apparent, manifest, evident, clear*, or *plain, to me*: (T, TA:) and تبيّنهُ *he looked at it*, or *into it*, (namely, an affair, or a case,) *considered it, examined it*, or *studied it, repeatedly*, or *deliberately, in order to know its real state by the external signs thereof.* (T.) A poet says,

* وَمَا خِفْتُ حَتَّى بَيَّنَ الشُّرْبُ وَالأَذَى *

* بِقَانِئَةٍ أَنِّي مِنَ الحَيِّ أَبْيَنُ *

[*And I feared not until the drinking*, or *the time of drinking, and molestation, made manifest*, or *plainly showed, by a deep-red* (*sun*), *that I was separated from the tribe*: see قَانِئٌ]. (M.) And it is said in the Ḳur [xvi. 91], وَأَنْزَلْنَا عَلَيْكَ الكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ [*And we have sent down to thee the Scripture to make manifest everything*]; meaning, we make manifest to thee in the Scripture everything that thou and thy people require [to know] respecting matters of religion. (T.) See also بَيَانٌ, in the latter half of the paragraph. En-Nábighah says,

* إِلَّا الأَوَارِيَّ لَأْيًا مَا أُبَيِّنُهَا *

[*Except the places of the confinement of the beasts: with difficulty did I distinguish them*]; meaning أَتَبَيَّنُهَا. (Ṣ.) You say also, مَا تَبَيَّنَ يَأْتِيهِ, meaning *He sought*, or *endeavoured, to see*, or *discover, what would happen to him*, of good and evil. (M in art. بصر.) [See also 5, below.] وَلِتَسْتَبِينَ سَبِيلَ المُجْرِمِينَ, in the Ḳur [vi. 55], means *And that thou mayest* the more *consider*, or *examine, repeatedly, in order that it may become manifest to thee, the way of the sinners*, O Mohammad: (T:) or *that thou mayest seek*, or *endeavour, to see plainly*, or *clearly*, &c.; syn. وَلِتَسْتَوْضِحَ سَبِيلَهُمْ: (Bḍ:) but most read, وَلِيَسْتَبِينَ سَبِيلُ المُجْرِمِينَ; the verb in this case being intrans. (T.)

3. بايَنهُ, (Ḳ,) inf. n. مُبَايَنَةٌ, (Ṣ,) *He separated himself from him*; or *left, forsook*, or *abandoned, him*: (Ṣ, TA:) or *he forsook*, or *abandoned, him, being forsaken*, or *abandoned, by him*; or *cut him off from friendly or loving communion or intercourse, being so cut off by him*; or *cut him*, or *ceased to speak to him, being in like manner cut by him.* (Ḳ.) [And *It became separated from it.*]

4. ابان, intrans., inf. n. إِبَانَةٌ: see 1, in two places. = ابانهُ, (inf. n. as above, TA,) *He separated it, severed it, disunited it*, or *cut it off.* (M, Mṣb, Ḳ, TA.) You say, ضَرَبَهُ فَأَبَانَ رَأْسَهُ (Ṣ, Ḳ) *He smote him and severed his head, from his body.* (Ṣ, TA.) And ابان المَرْأَةَ *He* (the husband) *separated the woman*, or *wife*, by divorce. (Mṣb.) And ابان بِنْتَهُ, and بيّنها, (T, Ḳ,) inf. n. of the former as above, and of the latter تَبْيِينٌ, (TA,) *He married*, or *gave in marriage, his daughter*, (T, Ḳ,) *and she went to her husband*: (T:) from بَيْنٌ signifying "distance:" as though he removed her to a distance from the house, or tent, of her mother. (TA.) And ابان ابْنَهُ بِمَالٍ, (M,) or ابانهُ أَبَوَاهُ, (T,) *He separated from himself his son*, (M,) or *his two parents separated him from themselves*, (T,) *by* [*giving him*] *property*, (T, M,) *to be his alone*: (T:) mentioned on the authority of AZ. (T, M.) And ابان الدَّلْوَ عَنْ طَيِّ البِئْرِ *He drew away the bucket from the casing of the well, lest the latter should lacerate the former.* (M.) — See also 2, in three places. — [Hence, ابان signifies also *He spoke*, or *wrote, perspicuously, clearly, plainly*, or *distinctly, as to meaning*; or, *with eloquence*: from بَيَانٌ, q. v.] And ابان عَلَيْهِ *He spoke perspicuously, clearly, plainly*, or *distinctly, and gave his testimony*, or *evidence*, or *gave decisive information, against him*, or *respecting it.* (TA.) [The verb thus used is for ابان كَلَامَهُ, and شَهَادَتَهُ.] One says of a drunken man, مَا يُبِينُ كَلَامًا *He does not speak plainly*, or *distinctly*; lit., *does not make speech plain*, or *distinct.* (Ks, T in art. بت.) — مَا أَبْيَنَهُ *How distinct, apparent, manifest, evident, clear*, or *plain, is it!* See an ex. voce بَسْلٌ. — And *How perspicuous*, or *chaste*, or *eloquent, is he in speech*, or *writing! how good is his* بَيَان!]

5. تبيّن, intrans.: see 1, in two places. = As a trans. verb: see 2, in seven places. — [Hence,

الأَمْرَ being understood,] *He sought*, or *sought leisurely* or *repeatedly, to obtain knowledge* [*of the thing*], *until he knew* [*it*]; *he examined, scrutinized*, or *investigated:* (Bḍ in xlix. 6:) *he sought*, or *endeavoured, to make the affair*, or *case, manifest, and to settle it*, or *establish it, and was not hasty therein:* (Idem in iv. 96:) or *he acted*, or *proceeded, deliberately*, or *leisurely, in the affair*, or *case; not hastily:* (Ks, TA:) or it has a signification like this: in the Ḳur ch. iv. v. 96 and ch. xlix. v. 6, some read فَتَبَيَّنُوا, and others فَتَثَبَّتُوا; and the meanings are nearly the same: التَّبَيُّنُ was said by Mohammad to be from God, and العَجَلَةُ [i. e. "haste"] from the devil. (T.)

6. تباينا *They two* (namely, two men, and two copartners,) *became separated, each from the other:* (M, TA:) or *they forsook*, or *abandoned, each other;* or *cut each other off from friendly or loving communion or intercourse;* or *cut*, or *ceased to speak to, each other.* (Ḳ.) And تباينوا *They, having been together, became separated:* (Mṣb:) or *they forsook*, or *abandoned, one another;* or *cut one another off from friendly or loving communion or intercourse;* or *cut*, or *ceased to speak to, one another.* (Ṣ.) — [Hence, *They two were dissimilar:* and *they two* (namely, words,) *were disparate;* whether contraries or not: and *they two* (namely, numbers,) *were incommensurable.*]

10. استبان, intrans.: see 1. = As a trans. verb: see 2, in six places.

بَانٌ a coll. gen. n.: n. un. with ة: see art. بون.

بَيْنٌ has two contr. significations; (T, Ṣ, Mṣb;) one of which is *Separation*, or *disunion* [of companions or friends or lovers]. (T, Ṣ, M, Mṣb, Ḳ.) Hence, ذَاتُ البَيْنِ as meaning *Enmity*, and *vehement hatred:* and the saying لِإِصْلَاحِ ذَاتِ البَيْنِ, i. e. *For the reforming*, or *amending, of the bad*, or *corrupt, state subsisting between the people*, or *company of men;* meaning *for the allaying of the discord, enmity, rancour*, or *vehement hatred:* (Mṣb:) [but this has also the contr. meaning, as will be seen below: and it is explained as having a vague import; for it is said that] فِى إِصْلَاحِ ذَاتِ البَيْنِ means *In the reforming*, or *amending, of the circumstances subsisting between the persons to whom it relates, by frequent attention thereto.* (Mgh.) [Hence also,] غُرَابُ البَيْنِ [*The raven of separation* or *disunion;* i. e., whose appearance, or croak, is ominous of separation: said by some to be] *the* غراب *termed* أَبْقَعُ [i. e. *in which is blackness and whiteness;* or *having whiteness in the breast*]; (Ṣ, Ḳ;) so described by the poet 'Antarah: (Ṣ:) or *that which is red in the beak and legs;* but the black is called الحَاتِمُ, because it makes [or shows] separation to be absolutely unavoidable, (Abu-l-Ghowth, Ṣ, Ḳ,) according to the assertion of the Arabs, i. e., by its croak: (Mṣb in art. حتم:) [or it is *any species of the corvus:*] Ḥamzeh says, in his Proverbs, that this name attaches to the غراب because, when the people of an abode go away to seek after herbage, it alights in the place of their tents, searching the sweepings: (Ḥar p. 308:) but accord. to the Ḳádee of Granada, Aboo-'Abd-Allah Esh-Shereef, this appellation, so often occurring in poetry, properly signifies *camels that transport people from one district*, or *country, to another;* and he cites the following verses:

* غَلِطَ الَّذِينَ رَأَيْتُهُمْ بِجَهَالَةٍ *
* يَلْحَوْنَ كُلُّهُمُ غُرَابًا يَنْعَقُ *
* مَا الذَّنْبُ إِلَّا لِلْأَبَاعِرِ إِنَّهَا *
* مِمَّا يُشَتِّتُ جَمْعَهُمْ وَيُفَرِّقُ *
* إِنَّ الغُرَابَ بِمُنْيَةٍ تُدْنُو النَّوَى *
* وَتُشَتِّتُ الشَّمْلَ الجَمِيعَ الأَيْنُقُ *

[*Those have erred whom I have seen, with ignorance, all of them blaming a raven croaking: the fault is not imputable save to the camels; for they are of the things that scatter and disperse their congregation: verily the place that is the object of a journey is brought near by the raven's lucky omen; but the she-camels discompose the united state*]: and Ibn-'Abd-Rabbih says,

* زَعَقَ الغُرَابُ فَقُلْتُ أَكْذَبُ طَائِرٍ *
* إِن لَّمْ يُصَدِّقْهُ رُغَاءُ بَعِيرِ *

[*The raven cried; and I said, A most lying bird, if the grumbling cry of a camel on the occasion of his being laden do not verify it*]. (TA in art. غرب.) — Also *Distance*, (Ṣ, M, Mṣb, Ḳ,) *by the space*, or *interval, between two things.* (Mṣb.) You say, بَيْنَ البَلَدَيْنِ بَيْنٌ *Between the two countries*, or *towns*, &c., *is a distance, of space*, or *interval:* (Mṣb:) and بَيْنَهُمَا بَيْنٌ *Between them two is a distance*, with ى, when corporeal distance is meant: (Idem in art. بون:) or إِنَّ بَيْنَهُمَا لَبَيْنٌ [*Verily between them two is a distance*], not otherwise, in the case of [literal] distance. (Ṣ.) And you say also, بَيْنَهُمَا بَيْنٌ بَعِيدٌ (T in art. بون, Ṣ, M*) and بَوْنٌ بَعِيدٌ (T in art. بون, Ṣ, M,* Mṣb* in art. بون) *Between them two* [meaning two men] *is a* [*wide*] *distance;* (M;) i. e. *between their two degrees of rank* or *dignity*, or *between the estimations in which they are commonly held:* (Mṣb in art. بون:) in this case, the latter is the more chaste. (Ṣ.) You also say, [using بين to denote *An interval of time,*] لَقِيتُهُ بُعَيْدَاتِ بَيْنٍ [*I met him after*, or *a little after, an interval*, or *intervals,*] when you have met him after a while, and then withheld yourself from him, and then come to him. (Ṣ, M, Ḳ. [See also بَعْدُ.]) = Also *Union* [of companions or friends or lovers]; (T, Ṣ, M, Mṣb, Ḳ;) the contr. of the first of the significations mentioned above in this paragraph. (T, Ṣ, Mṣb.) [Hence ذَاتُ البَيْنِ as meaning *The state of union* or *concord* or *friendship* or *love subsisting between a people* or *between two parties;* this being likewise the contr. of a signification assigned to the same expression above: whence the phrase, إِفْسَادُ ذَاتِ البَيْنِ (occurring in the Ṣ and Ḳ in art. ابر, and often elsewhere,) *The marring*, or *disturbance, of the state of union* or *concord* &c.: and] hence the saying, سَعَى فُلَانٌ لِإِصْلَاحِ ذَاتِ البَيْنِ مِنْ عَشِيرَتِهِ [*Such a one laboured for the improving of the state of union* or *concord* &c. *of his kinsfolk;* but in this instance, the meaning given in the second sentence of this paragraph seems to be more appropriate]. (Ḥam p. 569.) — ذَاتُ بَيْنِهِمْ may also be used as meaning *The vacant space* (سَاحَة) *that is between their houses*, or *tents.* (Ḥam p. 195.) = بَيْنَ is also an adverbial noun, [as such written بَيْنَ,] (Ṣ, M, Mgh, Mṣb, Ḳ,) capable of being used as a noun absolutely: (M, Ḳ:) it relates only to that which has space, as a country; or to that which has some number, either two or more, as two men, and a company of men; and denotes [intervention in] the interval between two things, or the middle, or midst, of two things, (Er-Rághib, TA,) or the middle of a collective number: (Ṣ:) [thus it signifies *Between*, and *amidst*, and *among:*] its meaning is [therefore] vague, not apparent unless it is prefixed to two or more [words, or to a word signifying two or more], or to what supplies the place of such a complement: (Mṣb:) it must necessarily be prefixed, and may not be otherwise than in the manners just explained: (Mgh:) [i. e.] it may not be prefixed to any noun but such as denotes more than one, or to a noun that has another conjoined to it by و, (M,) not by any other conjunction, (M, Mṣb,) accord. to the usage commonly obtaining. (Mṣb.) You say المَالُ بَيْنَ الرَّجُلَيْنِ [*The property is between the two men*]: (Er-Rághib, TA:) and المَالُ بَيْنَ القَوْمِ [*The property is between the company of men*]: (M, Mṣb, Er-Rághib:*) and المَالُ بَيْنَ زَيْدٍ وَعَمْرٍو [*The property is between Zeyd and 'Amr*]: and هُوَ بَيْنِى وَبَيْنَهُ [*He*, or *it, is between me and him*]: (M:) and جَلَسْتُ بَيْنَ القَوْمِ *I sat in the middle of* [or *amidst* or *among*] *the company of men:* (Ṣ, Ḳ:) and بَيْنَكُمَا البَعِيرَ فَخُذَاهُ, with البعير in the accus. case, [See *between you two the camel, therefore take him*], a saying heard by Ks: (L in art. عند:) and فَسَدَ مَا بَيْنَهُمْ [*The state subsisting among them became bad*, or *marred*, or *disturbed*]: (Ṣ and Ḳ in art. ميط:) and بَيْنَ الأَيَّامِ (M and Ḳ in art. ندر) and فِيمَا بَيْنَ الأَيَّامِ (Ṣ and Mṣb in that art.) [*In*, or *during, the space of* (*several*) *days*]: and عَوَانٌ بَيْنَ ذٰلِكَ, in the Ḳur [ii. 63], is an ex. of its being prefixed to a single word supplying the place of more than one; (Mgh, Mṣb;) the meaning being, *Of middle age, between that* which has been mentioned; namely, the فَارِض and the بِكْر. (Bḍ.) Some allow that two words to the former of which بَيْنَ is prefixed may be connected by ف, citing as an evidence the phrase used by Imra-el-Ḳeys, بَيْنَ الدَّخُولِ فَحَوْمَلِ [as though meaning *Between Ed-Dakhool and Ḥowmal*]: but to this it has been replied that الدخول is a name applying to several places; so that the phrase [means *amidst Ed-Dakhool* &c., and] is similar to the saying, المَالُ بَيْنَ القَوْمِ [mentioned above, or جَلَسْتُ بَيْنَ القَوْمِ, also mentioned above]. (Mṣb.) [You say also, بَيْنَ أَظْهُرِهِمْ and بَيْنَ ظَهْرَيْهِمْ, &c., meaning *In the midst of them.* (See art. ظهر.) And بَيْنَ يَدَيْهِ, and بَيْنَ يَدَيْهِمْ, meaning *Before him*, and *before them.* بَيْن is also often used absolutely as a noun: thus it is in the Ḳur lxxxvi. 7, يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ *Coming*

forth from between, or *amidst, the spine and the breast-bones:* and in xxxvi. 8 of the same, وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا *And we have placed before them* (lit. *between their hands*) *a barrier.*] It is said in the Ḳur [vi. 94], لَقَدْ تَقَطَّعَ بَيْنَكُمْ, as some read; or بَيْنُكُمْ, as others: (T, Ṣ, M:) the former means *Verily your union hath become dissevered:* (AA, T, Ṣ, M:) the latter, *that which was between you;* (مَا بَيْنَكُمْ, Ibn-Mes'ood, T, Ṣ, or الَّذِى كَانَ بَيْنَكُمْ, IAạr, T;) or *the state wherein ye were, in respect of partnership among you:* (Zj, T:) or *the state of circumstances,* or *the bond,* or *the love,* or *affection,* [*formerly subsisting*] *among you,* or *between you;* or, accord. to Akh, بَيْنَكُمْ, though in the accus. case as to the letter, is in the nom. case as to the place, by reason of the verb, and the adverbial termination is retained only because the word is commonly used as an adv. n.: (M:) AḤát disapproved of the latter reading; but wrongly, because what is suppressed accord. to this reading is implied by what precedes in the same verse. (T.) — [It is often used as a partitive, or distributive; as also مَا بَيْنَ: for ex.,] you say, هُمْ بَيْنَ حَاذِفٍ وَقَاذِفٍ, (Ṣ and TA in art. قذف,) or هم مَا بَيْنَ حاذفٍ وقاذفٍ, (TA in art. حذف,) i. e. [*They are partly,* or *in part,*] *beating with the staff,* or *stick, and* [*partly,* or *in part,*] *pelting with stones;* [or *some beating* &c., *and the others pelting* &c.] (Ṣ and TA, both in art. قذف, and the latter in art. حذف.) [See also an ex. in a verse cited voce خَيْطَةٌ.] — هٰذَا بَيْنَ بَيْنَ means *This* (namely, a thing, Ṣ, or a commodity, Mṣb) *is between good and bad:* (Ṣ, Mṣb, Ḳ:) or *of a middling,* or *middle, sort:* (M:) these two words being two nouns made one, and indecl., with fet-ḥ for their terminations, (Ṣ, Mṣb, Ḳ,) like خَمْسَةَ عَشَرَ. (Mṣb.) الهَمْزَةُ المُخَفَّفَةُ [i. e. the hemzeh uttered lightly] is called هَمْزَةٌ بَيْنَ بَيْنَ, (Ṣ, M, Ḳ,*) i. e. *A hemzeh that is between the hemzeh and the soft letter whence is its vowel;* (Ṣ, M;) or هَمْزَةٌ بَيْنَ بَيْنٍ, the first بين with kesreh but without tenween, and the second with tenween, (Sharḥ Shudhoor edh-Dhahab,) [i. e. *the hemzeh* &c.:] if it is with fet-ḥ, it is between the hemzeh and the alif, as in سَأَلَ, (Ṣ, M,) for سَأَلَ; (M;) if with kesr, it is between the hemzeh and the yé, as in سِئِمَ, (Ṣ, M,) for سَئِمَ; (M;) and if with ḍamm, it is between the hemzeh and the wáw, as in لُؤُمَ, (Ṣ, M,) for لَؤُمَ: (M:) it is never at the beginning of a word, because of its nearness, by reason of feebleness, to the letter that is quiescent, (Ṣ, M,) though, notwithstanding this, it is really movent: (Ṣ:) it is thus called because it is weak, (Sb, Ṣ, M,) not having the power of the hemzeh uttered with its proper sound, nor the clearness of the letter whence is its vowel. (M.) 'Obeyd Ibn-El-Abraṣ says,

* تَحْمِى حَقِيقَتَنَا وَبَعْـ * ـضُ القَوْمِ يَسْقُطُ بَيْنَ بَيْنَا *

i. e. [*Thou defendest what we ought to defend,* or *our banner,* or *standard, while some of the people,* or *company of men,*] *fall, one after another, in a state of weakness, not regarded as of any account:* (Ṣ:) or it is as though he said, *between these and these;* like a man who enters between two parties in some affair, and falls, or slips, or commits a mistake, and is not honourably mentioned in relation to it: so says Seer: (IB, TA:) or *between entering into fight and holding back from it;* as when one says, Such a one puts forward a foot, and puts back another. (TA.) — بَيْنَا and بَيْنَمَا are of the number of inceptive حُرُوف: (M, Ḳ:) this is clear if by حروف is meant "words:" that they have become particles, no one says: they are still adv. ns.: (MF, TA:) the former is بَيْنَ with its [final] fet-ḥah rendered full in sound; and hence the ا; (Mughnee in the section next after that of واو, and Ḳ;) [i. e.,] it is of the measure فَعْلَى [or فَعْلَا] from البَيْن, the [final] fet-ḥah being rendered full in sound, and so becoming ا; and the latter is بَيْنَ with مَا [restrictive of its government] added to it; and both have the same meaning [of *While,* or *whilst*]: (Ṣ:) or the ا in the former is the restrictive ا; or, as some say, it is a portion of the restrictive مَا [in the latter]: (Mughnee ubi suprà:) and these do not exclude بَيْنَ from the category of nouns, but only cut it off from being prefixed to another noun: (MF, TA:) they are substitutes for that to which بَيْنَ would otherwise be prefixed: (Mgh:) some say that these two words are adv. ns. of time, denoting a thing's happening suddenly, or unexpectedly; and they are prefixed to a proposition consisting of a verb and an agent, or an inchoative and enunciative; so that they require a complement to complete the meaning. (TA.) One says, بَيْنَا نَحْنُ كَذٰلِكَ إِذْ حَدَثَ كَذَا [*While we were in such a state as that, lo,* or *there,* or *then, such a thing happened,* or *came to pass*]: (M, Mgh,* Ḳ:*) and بَيْنَمَا نَحْنُ كَذَا [*While we were thus*]: (Mgh:) and

* بَيْنَا نَحْنُ نَرْقُبُهُ أَتَانَا *

[*While we were looking,* or *waiting, for him, he came to us*]; (Ṣ, M;) a saying of a poet, cited by Sb; (M;) the phrase being elliptical; (Ṣ, M;) meaning بَيْنَ أَوْقَاتِ نَحْنُ نَرْقُبُهُ, (M,) i. e., بَيْنَ أَوْقَاتِ رِقْبَتِنَا إِيَّاهُ [*between the times of our looking,* or *waiting, for him*]. (Ṣ, M.) Aṣ used to put nouns following بَيْنَا in the gen. case when بَيْنَ might properly supply its place; as in the saying (of Aboo-Dhu-eyb, which he thus recited, with kesr, Ṣ),

* بَيْنَا تَعَنُّقِهِ الكُمَاةَ وَرَوْغِهِ *

* يَوْمًا أُتِيحَ لَهُ جَرِىٌّ سَلْفَعُ *

[*Amid his embracing the courageous armed men, and his guileful eluding, one day a bold, daring man was appointed for him,* to slay him]: (Ṣ, Ḳ:) in [some copies of] the Ḳ, تَعَنُّفِهِ; but in the Deewán [of the Hudhalees], تَعَنُّقِهِ: [in the Mughnee, ubi suprà, تَعَانُقِهِ:] the meaning is بَيْنَ تَعَانُقِهِ; the ا being added to give fulness to the sound of the [final] vowel: (TA:) Aṣ used to say that the ا is here redundant: (Skr, TA:) others put the nouns following both بَيْنَا and بَيْنَمَا in the nom. case, as the inchoative and enunciative. (Skr, Ṣ, Ḳ.) Mbr says that when the noun following بينا is a real subst., it is put in the nom. case as an inchoative; but when it is an inf. n., or a noun of the inf. kind, it is put in the gen., and بينا in this instance has the meaning of بَيْنَ: and Aḥmad Ibn-Yaḥyà says the like, but some persons of chaste speech treat the latter kind of noun like the former: after بينما, however, each kind of noun must be in the nom. case. (AA, T.) [See an ex. in a verse cited towards the end of art. اذ.]

بَيْنَا: } see بَيْنَ.
بَيْنَمَا: }

بِينٌ *A separation,* or *division,* (T, M, Ḳ,) *between two things,* (T,) or *between two lands;* (M, Ḳ;) *as when there is a rugged place, with sands near it, and between the two is a tract neither rugged nor plain:* (T:) *an elevation in rugged ground:* (M, Ḳ:) the *extent to which the eye reaches,* (T, M, Ḳ,) of a road, (T,) or of land: (M:) *a piece of land extending as far as the eye reaches:* (T, Ṣ:) and *a region, tract,* or *quarter:* (AA, T, M, Ḳ:) pl. بُيُونٌ. (Ṣ, TA.)

بَيَانٌ is originally the inf. n. of بَانَ as syn. with تَبَيَّنَ, and so signifies The *being* [*distinct* or] *apparent* &c.; (Kull;) or it is a subst. in this sense: (Mṣb:) or a subst. from بَيَّنَ, [and so signifies the *making distinct* or *apparent* &c.,] being like سَلَامٌ and كَلَامٌ from سَلَّمَ and كَلَّمَ. (Kull.) — Hence, conventionally, (Kull,) The *means by which one makes* a thing [*distinct,*] *apparent, manifest, evident, clear, plain,* or *perspicuous:* (Ṣ, Er-Rághib, TA, Kull:) this is of two kinds: one is [*a circumstantial indication* or *evidence;* or] *a thing indicating,* or *giving evidence of, a circumstance,* or *state, that is a result,* or *an effect, of a quality* or *an attribute:* the other is *a verbal indication* or *evidence, either spoken or written:* [see also بَيِّنَةٌ:] it is also applied to *language that discovers and shows the meaning that is intended:* and *an explanation of confused and vague language:* (Er-Rághib, TA:) or the *eduction* of a thing *from a state of dubiousness to a state of clearness:* or *making the meaning apparent to the mind so that it becomes distinct from other meanings and from what might be confounded with it.* (TA.) — Also *Perspicuity, clearness, distinctness, chasteness,* or *eloquence, of speech* or *language:* (T, Ṣ:) or simply *perspicuity thereof:* (Ḥar p. 2:) or *perspicuity of speech with quickness,* or *sharpness, of intellect:* (M, Ḳ:) or *perspicuous,* or *chaste,* or *eloquent, speech, declaring,* or *telling plainly, what is in the mind:* (Ksh, TA:) or the *showing of the intent,* or *meaning, with the most eloquent expression:* it is an effect of understanding, and of sharpness, or quickness, of mind, with perspicuity, or chasteness, or eloquence, of speech: (Nh, TA:) or *a faculty,* or *principles,* [or *a science,*] *whereby one knows how to express* [*with perspicuity of diction*] *one meaning in various forms:* (Kull:) [some of the Arabs restrict the science of البيان to *what concerns comparisons and tropes and metonymies;* which last the Arabian rhetoricians distinguish from tropes: and some make it to include *rhetoric* altogether:] Esh-Shereeshee says, in his Expos. of the Maḳámát [of El-Ḥareeree] that the difference between بَيَانٌ and تِبْيَانٌ is this: that the former denotes

perspicuity of meaning; and the latter, the *making the meaning to be understood*; and the former is to another person, and the latter to oneself; but sometimes the latter is used in the sense of the former: (TA:) or the former is the act of the tongue, and the latter is the act of the mind: (Ḥar p. 2:) or the former concerns the verbal expression, and the latter concerns the meaning. (Kull.) It is said in a trad., إِنَّ مِنَ البَيَانِ سِحْرًا (S) or لَسِحْرًا (TA) [*Verily there is a kind of eloquence that is enchantment*: see this explained in art. سحر]. The saying in the Ḳur [lv. 2 and 3], خَلَقَ ٱلْإِنْسَانَ عَلَّمَهُ ٱلْبَيَانَ means *He hath created the Prophet: He hath taught him the Ḳur-án wherein is the manifestation of everything* [*needful to be known*]: or *He hath created Adam*, or *man* as meaning all mankind: *He hath* [*taught him speech, and so*] *made him to discriminate, and thus to be distinguished from all* [*other*] *animals*: (Zj, T:) or *He hath taught him that whereby he is distinguished from other animals*, namely, *the declaration of what is in the mind, and the making others to understand what he has perceived*, for the reception of inspiration, and the becoming acquainted with the truth, and the learning of the law. (Bḍ.) — It is also applied to *Verbosity, and the going deep*, or *being extravagant, in speech, and affecting to be perspicuous*, or *chaste, therein*, or *eloquent, and pretending to excel others therein*; or some بيان is thus termed; and is blamed in a trad., as a kind of hypocrisy; as though it were a sort of self-conceit and pride. (TA.)

بِئْرٌ بَيُونٌ *A well of which the rope does not strike against the sides, because its interior is straight*: or *that is wide in the upper part, and narrow in the lower*: or *in which the drawer of water makes the rope to be aloof from its sides, because of its crookedness*: (T:) or *deep and wide*; (S, Ḳ;) *because the ropes are wide apart from its sides*; (S;) as also ▼ بَائِنَةٌ: (S, TA:) or *that is wide between the two* [*opposite*] *sides*: (M:) pl. [regularly of the latter epithet] بَوَائِنُ. (T, S.)

بَيِّنٌ [*Distinct, as though separate from others*; and thus,] *apparent, manifest, evident, clear, plain*, or *perspicuous*; (T, S, Mṣb, Ḳ;) as also ▼ بَائِنٌ (T) and ▼ مُبِينٌ: (T, S:) pl. [of mult.] أَبْيِنَاءُ (S, Ḳ) and [of pauc.] بِينَةٌ. (Ḳ.) Hence, الكِتَابُ المُبِينُ ▼ [as applied to the Ḳur, q. v. in xii. 1, &c.,] *The clear, plain*, or *perspicuous, book* or *writing* or *scripture*: or, as some say, this means *the book* &c. *that makes manifest all that is required* [*to be known*]: (T:) or, *of which the goodness and the blessing are made manifest*: or, *that makes manifest the truth as distinguished from falsity, and what is lawful as distinguished from what is unlawful, and that the prophetic office of Moḥammad is true, and so are the narratives relating to the prophets*: (Zj, T:) or, *that makes manifest the right paths as distinguished from the wrong*. (M, TA.) And كَلَامٌ بَيِّنٌ *Perspicuous, clear, distinct, chaste*, or *eloquent, language*. (T.) — A man, or thing, *bearing evidence* of a quality &c. that he, or it, possesses. (S and Ḳ and other Lexicons passim.) — A man (M) *perspicuous*, or *clear*, or *distinct, in speech* or *language*; or *chaste therein*; or *eloquent*; (ISh, T, M, Ḳ;) *fluent, elegant, and elevated, in speech, and having little hesitation therein*: (ISh, T:) pl. أَبْيِنَاءُ (T, M, Ḳ) and بِينَاءُ and [of pauc.] أَبْيَنُونَ: (Lḥ, M, Ḳ:) the second of these pls. is anomalous: the last is formed by likening فَعِيلٌ to فَاعِلٌ: [for بَيِّنٌ is a contraction of بَيِيِنٌ:] but the pl. most agreeable with analogy is بَيِّنُونَ: so says Sb. (M.)

بَيِّنَةٌ *An evidence, an indication, a demonstration, a proof, a voucher*, or *an argument*, (Mgh, TA,) *such as is manifest*, or *clear, whether intellectual or perceived by sense*; (TA;) [originally بَيِيْنَةٌ,] of the measure فَعِيلَةٌ, from بَيْنُونَةٌ, [see 1, first sentence,] and بَيَانٌ [q. v.]: (Mgh:) and the *testimony of a witness*: pl. بَيِّنَاتٌ. (TA.)

بَائِنٌ *In a state of separation* or *disunion*; or *separated, severed, disunited*, or *cut off*; (M,* Mṣb;) as also ▼ أَبْيَنُ, occurring in a verse cited above, voce بَيَّنَ. [Hence,] امْرَأَةٌ بَائِنٌ *A woman separated from her husband by divorce*; (M, Mṣb, Ḳ;) as also ▼ مُبَانَةٌ: the former without ة: (Mṣb:) like طَالِقٌ and حَائِضٌ: you say [to a wife] أَنْتِ بَائِنٌ [*Thou art separated* from me *by divorce*.] (Mgh.) — طَلَاقٌ بَائِنٌ is a tropical phrase; and so is طَلْقَةٌ بَائِنَةٌ; (Mgh;) [signifying the same as] تَطْلِيقَةٌ بَائِنَةٌ (S, M, Mṣb, Ḳ) ‡ *A divorce that is* [*as it were*] *cut off*; *i. q.* ▼ مُبَانَةٌ [in the second and third of these phrases, and ▼ مُبَانٌ in the first]: (ISk, Mṣb:) بائنة being here used in the sense of a pass. part. n.: (S, Ṣgh, Mṣb:) or it [is a possessive epithet, and thus] means *having separation*: this kind of divorce is *one in the case of which the man cannot take back the woman unless by a new contract*; (TA;) *nor without her consent*. (MF in art. بت.) — قَوْسٌ بَائِنَةٌ, (S, M, Ḳ,) and بَائِنٌ, (M, Ḳ,) *A bow that is widely separate from its string*: (S, M, Ḳ:) *contr. of* بَانِيَةٌ; (S, M;) this signifying one that is so near to its string as almost to stick to it: (S:) each of these denotes what is a fault. (S, M.) — بِئْرٌ بَائِنَةٌ: see بَيُونٌ. — نَخْلَةٌ بَائِنَةٌ — *A palm-tree of which the racemes have come forth from the spathes, and of which the fruit-stalks have grown long*. (AḤn, M.) — البَائِنُ also signifies *He who comes to the milch beast* [meaning *the she-camel, when she is to be milked,*] *from her left side*; (S, Ḳ;) and المُعَلِّي, he who comes to her from her right side: (S:) or the former, *he who stands on the right of the she-camel when she is milked, and holds the milking-vessel, and raises it to the milker, who stands on her left, and is called* المُسْتَعْلِي: (T:) two persons are engaged in milking the she-camel; one of them holds the milking-vessel on the right side, and the other milks on the left side; and the milker is called المُسْتَعْلِي and المُعَلِّي; and the holder, البائن: (M:) pl. بُيَّنٌ. (T.) It is said in a prov., اِسْتُ البَائِنِ أَعْلَمُ, or, as some say, أَعْرَفُ; meaning †*He who has superintended an affair, and exercised himself diligently in the management thereof, is better acquainted with it than he who has not done this*. (T. [See Freytag's Arab. Prov. i. 606.]) — طَوِيلٌ بَائِنٌ *Excessively tall, far above the stature of tall men*. (TA.) = See also بَيِّنٌ.

طَلَبَ إِلَى أَبَوَيْهِ البَائِنَةَ *He asked*, or *begged, of his two parents, the separation of himself from them, by* [*their giving him*] *property*, (AZ, T, M,) *to be his alone*. (T.)

أَبْيَنُ: see بَائِنٌ. — فُلَانٌ أَبْيَنُ مِنْ فُلَانٍ *Such a one is more perspicuous, clear, distinct, chaste*, or *eloquent, in speech* or *language, than such a one*. (S, TA.)

تِبْيَانٌ an anomalous inf. n. (T, S, Ḳ) of 2 q. v.: (T:) or a subst. used as an inf. n.; (MF, TA;) i. e., a subst. from 2. (Sb, M, TA.) See بَيَانٌ.

مُبَانٌ; and its fem., with ة: see بَائِنٌ, in three places.

مُبِينٌ *Separating, severing, disuniting*, or *cutting off*; (S, Ḳ;) as also مُبْيِنٌ, like مُحْسِنٌ: (Ḳ:) but [the right reading in the Ḳ may be وَمُبِينٌ كَمُحْسِنٍ, meaning "and مُبِينٌ is like مُحْسِنٌ:" if not,] مُبْيِنٌ is a mistake. (TA.) = See also بَيِّنٌ, in two places.

مَبَائِنُ الحَقِّ [in which the former word is app. pl. of مُبِينَةٌ] signifies *The things that make the truth to be apparent, manifest, evident, clear*, or *plain*; or *the means of making it so*; syn. مَوَاضِحُهُ. (TA.)

بيه

1. بَاهَ لَهُ, aor. يَبَاهُ, inf. n. بَيْهٌ; and مَا بِهْتُ لَهُ: see 1 in art. بوه.

ت

pp. 695, 663, 321, 234, 159, 639

The third letter of the alphabet: called تَا and تَا [respecting which latter see the letter ب]: the pl. [of the former is تَآءَاتٌ; and of the latter,] أَتْوَآءُ. (TA in باب الالف اللينة.) It is one of the letters termed مَهْمُوسَة [or non-vocal, i. e. pronounced with the breath only, without the voice], and of those termed نِطَعِيَّة [and نَطَعِيَّة and نَطْعِيَّة and نَطْعِيَّة pronounced by pressing the tip of the tongue against the upper gums and suddenly withdrawing it with an emission of the breath]: these latter are ط and د and ت, three letters that are among those which are changed into other letters. (TA at the commencement of باب التآء.) = It is one of the augmentative letters: (Ṣ:) and is movent when added at the beginning of a noun, and at the end of a noun, [and at the beginning of a verb,] and at the end of a verb, and is also quiescent at the end of a verb. (Mughnee, Ḳ.) = Added at the beginning of a noun, it is a preposition, or particle governing the gen. case, significant of swearing, (Ṣ,* Mughnee, Ḳ,) and denoting wonder; (Mughnee, Ḳ;) and [accord. to general usage] it is peculiarly prefixed to the name اللهُ; (Ṣ, Mughnee, Ḳ;) as in تَاللهِ لَقَدْ كَانَ كَذَا [*By God, verily it was thus*, or *verily such a thing was*]; (Ṣ;) and تَاللهِ لَأَفْعَلَنَّ كَذَا [*By God, I will assuredly do such a thing*]: (TA:) but sometimes they said, تَرَبِّى [*By my Lord*], and تَرَبِّ الكَعْبَةِ [*By the Lord of the Kaabeh*], and تَالرَّحْمَانِ [*By the Compassionate*], (Mughnee, Ḳ,) as is related on the authority of Akh; deviating from common usage. (TA.) Thus used, it is a substitute for و, (Ṣ, Mughnee,) as it is also in تَخَمَةٌ and تُرَاثٌ and تُجَاهَ and تُخَمَةٌ and تُرَاثٌ and تُجَاهَ and تَتْرَى [&c.]; (Ṣ;) and the و is a substitute for ب; (Ṣ, Mughnee;) but the ت has the additional meaning of denoting wonder: so says Z. (Mughnee.) = Added at the end of a noun, it is a particle of allocution: (Mughnee, Ḳ:) it is thus added in أَنْتَ [*Thou*], (Ṣ, Mughnee, Ḳ,) addressed to a male, (TA,) and أَنْتِ [*Thou*], (Mughnee, Ḳ,) addressed to a female; (TA;) uniting with the noun, as though the two became one; not being an affixed noun governed in the gen. case. (Ṣ. [See أَنْ.]) = It is added in [the beginning of] the second person of the future, (Ṣ,) [i. e.,] in the beginning of the aor., (TA,) [as a particle of allocution,] as in أَنْتَ تَفْعَلُ [*Thou dost*, or *wilt do*]. (Ṣ, TA.) — It is also added, as a sign of the fem. gender, in the beginning of the future, [or aor.,] as in هِىَ تَفْعَلُ [*She does*, or *will do*]. (Ṣ, TA.) — It is also added in the beginning of the third person [fem.] of the [aor. used as an] imperative, [as a sign of the fem. gender,] as in لِتَقُمْ هِنْدُ [*Let Hind stand*]. (TA.) — And sometimes it is added in the beginning of the second person of the [aor. used as an] imperative, [as a particle of allocution,] as in the phrase in the Ḳur [x. 59, accord. to one reading], فَبِذٰلِكَ فَلْتَفْرَحُوا [*Therefore therein rejoice ye*]: and in the saying of the rájiz,

* قُلْتُ لِبَوَّابٍ لَدَيْهِ دَارُهَا * تِئْذَنْ فَإِنِّى حَمْؤُهَا وَجَارُهَا *

[explained in art. اذن]: and [thus] it is added in the beginning of [the second person of] the [aor. used as an] imperative of a verb of which the agent is not named, as in لِتَزْهَ يَا رَجُلُ [*Be thou proud, vain, boastful*, or *self-conceited, O man*], from زُهِىَ: but Akh says that the adding of the ل in the beginning of the second person of the [aor. used as an] imperative [except in the case of a pass. verb or a verb of which the agent is not named] is a bad idiom, because the ل is not needed. (Ṣ, TA.) = The movent ت added at the end of a verb is a pronoun, as in قُمْتُ [*I stood*], (Mughnee, Ḳ,) and قُمْتَ [*Thou stoodest*, addressed to a male], and قُمْتِ [*Thou stoodest*, addressed to a female]: (Mughnee:) thus added in the first and second persons of the pret., it is a pronoun denoting the agent. (Ṣ.) — The quiescent ت added at the end of a verb is a sign of the fem. gender, (Mughnee, Ḳ,) i. e., a particle applied to denote the fem. gender, (Mughnee,) as in قَامَتْ [*She stood*]. (Mughnee, Ḳ.) J says [in the Ṣ] that, when thus added at the end of the pret., it is a pronoun: but IB says [correctly] that it is a particle. (TA.) = It is also, sometimes, affixed to ثُمَّ and رُبَّ; and in these cases it is most commonly movent with fet-ḥ, (Mughnee, Ḳ,) so that one says ثُمَّتَ and رُبَّتَ. (TA.) [See arts. ثم and رب.] = ت is an imperative of أَتَى. (M in art. اتى.) = [As a numeral, ت denotes *Four hundred*.]

تا

تَا fem. of ذَا; (M;) *i. q.* ذِهْ [*This* and *that*]; (T;) a noun of indication, denoting that which is female or feminine; like ذَا (Ṣ, Ḳ) applied to that which is male or masculine; (Ṣ;) and you say also تِهْ, like ذِهْ: (Ṣ, Ḳ:) the dual is تَانِ: and the pl., أُولَآءِ. (Ṣ, Ḳ.) En-Nábighah [Edh-Dhubyánee] says, (T, Ṣ,) excusing himself to En-Noamán [Aboo-Ḳáboos], whom he had satirized, (TA,)

* هَا إِنَّ تَا عِذْرَةٌ إِنْ لَمْ تَكُنْ نَفَعَتْ *

* فَإِنَّ صَاحِبَهَا قَدْ تَاهَ فِى البَلَدِ *

[*Now verily this is an excuse: if it profit not, then verily its author has lost his way in the desert*, or *in the waterless desert*]: (T, Ṣ: but in the latter, لا is put in the place of لم:) تا here points to the قَصِيدَة [or ode]; and عذرة is a subst. from اعْتَذَارٌ; and تاه means تَحَيَّرَ; and البلد means المَفَازَة. (TA.) The dim. of تَا is تَيَّا, (T, Ṣ, M, Ḳ,) which is anomalous, like ذَيَّا the dim. of ذَا, &c. (I'Aḳ p. 343. [Much has been written respecting the formation of this dim. to reduce it to something like rule, but I pass it over as, in my opinion, unprofitable and unsatisfactory; and only refer to what is said respecting the duals أُلَيَّا and أُلَيَّآءِ in art. الى. See an ex. voce مِرَّةٌ.] — هَا is prefixed to it (T, Ṣ, Ḳ) [as an inceptive particle] to give notice of what is about to be said, (Ṣ,) so that one says هَاتَا [meaning *This*], (T, Ṣ, Ḳ,) as in هَاتَا فُلَانَةُ [*This is such a woman*]; (T;) and [in the dual] هَاتَانِ; and [in the pl.] هَؤُلَآءِ: and the dim. is هَاتَيَّا. (Ṣ.) — When you use it in addressing another person, you add to it ك [as a particle of allocution], and say تَاكَ (Ṣ, Ḳ) and تِيكَ and تِلْكَ (T, Ṣ, Ḳ) and تَلْكَ, which is a bad dial. var., (Ṣ, Ḳ,) and تَالِكَ, (T, Ṣ,) which is the worst of these: (T:) [all meaning *That*:] the dual is تَانِكَ and تَانِّكَ, the latter with teshdeed, (Ṣ, Ḳ, [but in some copies of the Ṣ, only the latter is mentioned,]) and تَالِكَ [which, like تَانِّكَ, is dual of تِلْكَ or تَلْكَ, which are contractions of تَالِكَ; these two duals being for تَانِلِكَ, the original, but unused, form]: (Ḳ:) the pl. is أُولَئِكَ [or أُولَآئِكَ] and أُولَاكَ and أُولَالِكَ [respecting all of which see أُلَى, in art. الى]: (Ṣ, Ḳ:) and the dim. is تَيَّاكَ and تَيَّالِكَ: (Ḳ: [in the TA, the latter is erroneously written تَيَّانِكَ:]) the ك relates to the person or persons whom you address, masc. and fem. and dual and pl.: [but in addressing a female, you may say تَاكِ &c.; in addressing two persons, تَاكُمَا &c.; in addressing more than two males, تَاكُمْ &c.; and in addressing more than two females, تَاكُنَّ &c.:] what precedes the ك relates to the person [or thing] indicated, masc. and fem. and dual and pl. (Ṣ.) — هَا is also prefixed to تِيكَ and تَاكَ, so that one says, هَاتِيكَ هِنْدُ and هَاتَاكَ هِنْدُ [*This*, or *that, is Hind*]. (Ṣ, Ḳ.*) Abu-n-Nejm says,

* جِئْنَا نُحَيِّيكَ وَنَسْتَجْدِيكَا *

* فَافْعَلْ بِنَا هَاتَاكَ أَوْ هَاتِيكَا *

meaning [*We have come saluting thee and seeking of thee a gift: then do thou to us*] *this or that:* [give us] a salutation or a gift. (Ṣ.) The هَا that is used to give notice of what is about to be said is not prefixed to تلك because the ل is made a substitute for that ها: (Ṣ, TA:) or, as IB says, they do not prefix that ها to ذٰلِكَ and تِلْكَ because the ل denotes the remoteness of that which is indicated and the ها denotes its nearness, so that

the two are incompatible. (TA.) = تَا and تَآ *Names of the letter* ت: see that letter, and see arts. توأ and تى. = تَا and تَّا or تَآ for تَشَآ: see (near its end) art. ا.

تأ

R. Q. 1. تَأْتَأَ, inf. n. تَأْتَأَةٌ, *He reiterated the letter* ت *in speaking.* (Ṣ, Ḳ.) — تَأْتَأَ بِالتَّيْسِ, (T, M,) inf. n. as above (T, M, Ḳ) and تِئْتَآءٌ, (M,) or تَأْتَآءٌ, (Ḳ,) *He called the he-goat to copulate,* (T, M, Ḳ,) or *to approach,* (M,) *saying* تَأْ تَأْ. (M.)

تَأْ: see what next precedes.

تَأْتَأَةٌ *An onomatopœia* [*imitative of the sound made in reiterating the letter* ت *in speaking:* or, *in calling a he-goat to copulate,* or *to approach:* see the verb, above]. (T, Ḳ.)

تَأْتَآءٌ A man *who reiterates the letter* ت *in speaking.* (Ṣ, Ḳ.*)

تأر

4. أَتْأَرْتُ إِلَيْهِ النَّظَرَ *I continued to look at him time after time* (تَارَةً بَعْدَ تَارَةٍ): (T, TA:) or *I looked at him sharply,* or *intently.* (Fr, T, M, Ḳ.) And أَتْأَرْتُهُ بَصَرِى, (T, Ṣ, M, Ḳ,) and أَتْأَرْتُ إِلَيْهِ البَصَرَ, (Ḳ,) *I followed him with my eye; made my eye to follow him.* (Ṣ, M, Ḳ.) [See also art. تور.]

تَارَةٌ, without ء on account of frequent usage, (IAar, T, Mṣb in art. تور, and Ḳ,) *A time; one time;* [in the sense of the French *fois;*] syn. مَرَّةٌ: (Mṣb, Ḳ:) or *a time, whether long or short;* syn. حِينٌ: (IAar:) sometimes, however, it is pronounced تَأْرَةٌ: (Mṣb:) pl. تِئَرٌ (T, Mṣb, Ḳ) and تِئَارٌ: (Mṣb:) these are pls. of تَأْرَةٌ; but the pl. of تَارَةٌ without ء is تَارَاتٌ (Mṣb) and تِيَرٌ (Ṣ in art. تير, and Ḳ in art. تور,) and تِيَارٌ. (Ṣ in art. تير.) [See also art. تور.]

مُتَارٌ in the saying

* فَصِرْتُ كَأَنَّنِى فَرَأٌ مُتَارُ *

is [said by ISd to be] for مُتْأَرٌ [pass. part. n. of أَتْأَرَ; so that the meaning is, *And I became as though I were a wild ass looked at sharply* or *intently,* or *followed by the eye,* in order to be captured or shot]. (M, TA. [But see art. تور.])

تأم

3. تَآمَ أَخَاهُ, (Ḳ, TA, [in the TT, as from the M, written تَأَمَ, and so by Golius,]) inf. n. مُتَآمَةٌ, (TA,) *He was twinborn with his brother.* (M, Ḳ, TA.) — تآم, (Ṣ,) or تآم ثَوْبًا, (M, Ḳ, TA, [in the TT, again, written تَأَمَ,]) inf. n. as above, (Ṣ, TA,) †*He wove a piece of cloth of threads two and two together* (Ṣ, M, Ḳ) *in its warp and its woof.* (Ḳ.) [See مِتْآمٌ, and see also نِيرٌ.] — تآم الفَرَسُ, (Ḳ, [written by Golius تَأَمَ,]) inf. n. as above, (TA,) †*The horse fetched run after run.* (Ḳ.)

4. أَتْأَمَتْ *She* (a mother, Ḳ, or a woman, Ṣ, M, Mṣb, and any pregnant animal, M) *twinned,* or *brought forth two at one birth.* (T, Ṣ, M, Mṣb, Ḳ.) = أَتْأَمَهَا *i. q.* أَفْضَاهَا [like آتَمَهَا, q. v. in art. اتم]. (Ṣ, Ḳ.) [Golius and Freytag have rendered it as though it meant أَفْضَى إِلَيْهَا.]

تِئْمٌ, whence هُوَ تِئْمُهُ: } see تَوْءَمٌ.
تَئِيمٌ, whence هُوَ تَئِيمُهُ: }

تُؤَامِيَّةٌ *A pearl;* (M, Ḳ;) so called in relation to تُؤَامٌ, (TA,) which is a town twenty leagues from the metropolis of 'Omán, (Ḳ, TA,) in the tract next the sea, (TA,) a city of 'Omán whence pearls are purchased, (M,) erroneously called by J تَوْءَمٌ, [but in one copy of the Ṣ I find it written تُوام,] and said by him to be the metropolis of 'Omán; (Ḳ;) as also تَوْءَمِيَّةٌ, (TA, [and thus it is written in copies of the Ṣ, but in one copy I find it written تُوامِيَّة,]) thought by En-Nejeeremee to be thus called in relation to the oyster-shell, because this is always what is termed تَوْءَمٌ, q. v. (TA.)

تَوْءَمٌ *A twin; one of two young,* (Ṣ, M, Mgh, Mṣb, Ḳ,) and *of more,* (M, Ḳ,) *brought forth at one birth,* (Ṣ, M, Mgh, Mṣb, Ḳ,) *of any animals; whether a male or a female, or a male* [*brought forth*] *with a female;* (M, Ḳ;) and تَوْءَمَةٌ is [also] applied to *a female:* (Ṣ, M, Mgh, Mṣb, Ḳ:) it occurs in poetry contracted into تَوْمٌ. (M:) the pl. is تَوَائِمُ and تُؤَامٌ, (Ṣ, M, Mṣb, Ḳ,) the latter of which is of a rare form, not without parallels, (M,) said by some to be a quasi-pl. n., and by some to be originally [تِئَامٌ,] with kesr, but the assertion of these last is condemned by AḤei; (MF;) and تَوْءَمُونَ is allowable as applied to human beings: (Ṣ, TA:) you say, هُوَ تَوْءَمُهُ [in the TA, erroneously, تُؤْمُهُ, with damm,] and تِئْمُهُ and تَئِيمُهُ [in the CK تَئِيمُهُ] (AZ, M, Ḳ) [meaning *He is his twin-brother*]: and هُمَا تَوْءَمَانِ (Ṣ,* M, Mgh, Mṣb,* Ḳ) and تَوْءَمٌ (M, Ḳ) [*They two are twin-brothers*]: or تَوْءَمٌ applies only to one of the two; (Mṣb;) it is a mistake to say هُمَا تَوْءَمٌ and هُمَا زَوْجٌ: (Mgh:) [but see زَوْجٌ:] Lth says that تَوْءَمٌ applies to *two sons,* or *young ones,* [*born*] *together;* and that one should not say هُمَا تَوْءَمَانِ, but هُمَا تَوْءَمٌ: this, however, is a mistake: correctly, as ISk and Fr say, تَوْءَمٌ applies to one, and تَوْءَمَانِ to two. (T, TA.) It is of the measure فَوْعَلٌ, (Kh, Ṣ, IB, Mṣb,) in the opinion of some, (IB,) and originally وَوْءَمٌ, (Kh, T, Ṣ, IB,) like as تَوْلَجٌ is originally وَوْلَجٌ; (Kh, T, Ṣ;) from الوِئَامُ, (T, IB,) "the being mutually near," (T,) "mutually agreeing," (T, IB,) "being mutually conformable;" (IB;) so that it means *one that agrees with,* or *matches, another,* (IB.) — It is metaphorically used in relation to all things resembling one another [so that it means ‡ *One of a pair*]. (M.) A poet says,

* قَالَتْ لَنَا وَدُمُوعُهَا تُؤَامُ *
* كَالدُّرِّ إِذْ أَسْلَمَهُ ٱلنِّظَامُ *
* عَلَى ٱلَّذِينَ ٱرْتَحَلُوا ٱلسَّلَامُ *

†[*She said to us, while her tears fell in pairs,* or *in close succession, like large pearls when the string lets them drop off, Upon those who have departed be peace*]. (Ṣ.) [This citation, and what immediately follows it in the Ṣ, mentioning the pl. تَوْءَمُونَ, not تُؤَامُونَ, have been misunderstood by Golius; and Freytag has followed him in this case.] التَّوْءَمُ — is also [a name of] †*A certain Mansion* [*of the Moon;* namely, *the Sixth; more commonly called* الهَنْعَةُ;] *pertaining to* الجَوْزَآء [here meaning *Gemini*]; (M, Ḳ;) *one of two* [*asterisms*] *called* تَوْءَمَانِ: (M:) التَّوْءَمَانِ is †*The Sign of Gemini.* (Ḳzw.) — [The pl.] تَوَائِمُ also signifies †*Clusters,* or *what are clustered together,* (مَا تَشَابَكَ,) of stars, and of pearls. (M, Ḳ.) — And تَوْءَمَانِ, †*A pair of pearls,* or *large pearls, for the ear:* each of them is termed a تَوْءَمَة to the other. (TA.) — And التَّوْءَمَانِ, [in the CK التَّوْءَمَانُ,] †*A certain small herb,* (AḤn, M, Ḳ,) *having a fruit like cumin-seed,* (AḤn, M, and Ḳ in art. وأم,) *and many leaves, growing in the plains, spreading long and wide, and having a yellow flower.* (AḤn, TA.) — التَّوْءَمُ also signifies †*The arrow of the kind used in the game called* المَيْسِر: (M:) or *a certain arrow of those used in that game:* (Ḳ:) or *the second of those arrows;* (Ṣ, M, Ḳ;) *said* by Lḥ to *have two notches, and to entitle to two portions* [*of the slaughtered camel*] *if successful, and to subject to the payment for two portions if unsuccessful.* (M.) — And تَوْءَمَاتٌ, †*A kind of women's vehicles* [*borne by camels*], (T, Ḳ,) *like the* مَشَاجِر, (T, TA,) erroneously said in the copies of the Ḳ to be like the مَشَاجِب, (TA,) *having no coverings,* or *canopies:* the sing. is تَوْءَمَةٌ. (T, Ḳ.)

تُؤَامِيَّةٌ: see تُؤَامِيَّةٌ.

مُتْئِمٌ *Twinning,* or *bringing forth two at one birth;* (Ṣ, M, Mṣb, Ḳ;) applied to a mother, (Ḳ,) or a woman, (Ṣ, M, Mṣb,) and to any pregnant animal; (M;) without ة. (Mṣb.)

مِتْآمٌ *Accustomed to twin,* or *bring forth two at one birth;* (Ṣ, M, Ḳ;) applied to a mother, (Ḳ,) or a woman, (Ṣ, M,) and to any pregnant animal: (M:) pl. مَتَائِيمُ. (Ḥar p. 613.) — Hence, (Ḥar ubi suprà,) ثَوْبٌ مِتْآمٌ, (Ṣ, Ḥar,) or مُتَآمٌ, (TA, PṢ,) [both app. correct,] †*A piece of cloth woven of threads two and two together in its warp and its woof.* (Ṣ, Ḥar, TA.) — Hence, also, أَبْيَاتٌ مَتَائِيمُ ‡ *Verses consisting of words in pairs whereof each member resembles the other in writing.* (Ḥar ubi suprà.) [See also مُتَوْءَمٌ.]

مُتَآمٌ: see مِتْآمٌ.

فَرَسٌ مُتَائِمٌ †*A horse fetching,* or *that fetches, run after run.* (Ṣ, M.)

تَجْنِيسٌ مُتَوْءَمٌ †*The using two words resembling each other in writing but not in expression;* as

in the saying, غَرَّكَ عِزُّكَ فَصَارَ قُصَارُ ذٰلِكَ ذُلَّكَ فَاحْشَ فَاحِشَ فِعْلِكَ فَعَلَّكَ تُهْدَا بِهٰذَا [*Thy might, or elevated rank, hath deceived thee, and the end of that has become thine ignominy: fear then thine exorbitant deed, and may-be thou wilt be made to follow a right course by this*]. (Ḥar p. 269.)

تب

1. [تَبَّ, aor. ـِ, inf. n. تَبٌّ, and perhaps ↓تَبَبٌ and ↓تَبَابٌ and ↓تَبِيبٌ, *He*, or *it*, *suffered loss*, or *diminution*; or *became lost*: and *perished*, or *died*: as also ↓تبّب, inf. n. تَتْبِيبٌ: and app. تُبَّ also.] تَبٌّ (M, A, Ḳ) and ↓تَتْبِيبٌ (M, Ḳ) [as inf. ns.] signify The *suffering loss*, or *diminution*; or *being lost*: and *perishing*, or *dying*: or [used as substs.] *loss*, or *diminution*; or the *state of being lost*: and *perdition*, or *death*: (M,* A, Ḳ:*) and so ↓تَبَابٌ, (T, Ṣ, A, Mṣb, Ḳ,) [said to be] a subst. from ↓تَبَّهُ, with teshdeed, (Mṣb,) and ↓تَبَبٌ and ↓تَبِيبٌ: (Ḳ:) or the last three signify [simply] *perdition*, or *death*: (M:) and ↓تَتْبِيبٌ is explained as signifying *loss*, or *diminution*, *that brings*, or *leads*, *to perdition* or *death*; (IAth, TA;) and so ↓تَبَابٌ; (Bḍ in cxi. 1;) and the *causing to perish*. (T, TA.) Hence you say, ↓تَبًّا تَبَّ [meaning, in an emphatic manner, *May he suffer loss*, or *be lost*, or *perish*]. (Ṣ.) And تَبًّا لَهُ May God decree *to him loss*, or *perdition*; or cause *loss*, or *perdition*, to cleave *to him*: (Ṣ, M,* Mṣb,* Ḳ:*) تَبًّا being in the accus. case as an inf. n. governed by a verb understood. (Ṣ.) And ↓تَبًّا تَبِيبًا, [in the CḲ تَتْبِيبًا,] meaning the same in an intensive, or emphatic, manner: (M, Ḳ:) and ↓تَبَّا تَبَابًا. (TA.) And تَبَّتْ يَدَاهُ, (T, Ṣ, M, Ḳ,) and تَبَّتْ يَدُهُ, aor. ـِ, (Mṣb,) inf. n. تَبٌّ and ↓تَبَابٌ, but IDrd says that the former of these seems to be the inf. n., and the latter the simple subst., (M,) *May his arms*, or *hands*, and *his arm*, or *hand*, *suffer loss*, or *be lost*, or *perish*: (T, M, Mṣb, Ḳ, and Bḍ in cxi. 1:) or ‡*may he himself suffer loss*, &c., (Mṣb,* and Bḍ ubi suprà,) i. e., ‡*his whole person*: (Jel in cxi. 1:) or ‡*his good in the present life and that in the life to come*. (Bḍ ubi suprà.) — [Hence,] تَبٌّ (A, TA) and ↓تَبْتَبٌ (T, Ḳ) ‡ *He became an old man*: (T, A, Ḳ:) the loss of youth being likened to تَبَاب. (TA.) = تَبَّ, [aor., accord. to rule, ـُ,] *He cut*, or *cut off*, a thing. (Ḳ.) And تُبَّ *It was cut*, or *cut off*. (TA.)

2. تبّب, inf. n. تَتْبِيبٌ: see 1, in three places. = تبّبهُ, (inf. n. as above, Ṣ,) [*He caused him to suffer loss*, or *to become lost*: or] *he destroyed him*, or *killed him*. (Ṣ, Ḳ.) — *He said to him* تَبًّا: (M, Ḳ:*) [i. e.] *he imprecated loss*, or *perdition*, or *death*, *upon him*. (A.)

4. اتبّ اللّٰهُ قُوَّتَهُ ‡ *God weakened*, or *impaired*, or *may God weaken*, or *impair*, *his strength*. (Ḳ, TA.)

10. استتبّ ‡ *It* (a road) *became beaten*, or *trodden*, *and rendered even*, *or easy to walk or ride upon*, *or easy and direct*. (A.) — ‡ *It* (an affair) *was*, or *became*, *rightly disposed* or *arranged*; *in a right state*: (Ṣ, M, A, Mṣb:) or *it followed a regular*, or *right*, *course*; *was in a right state*; *and clear*, or *plain*: from مُسْتَتَبٌّ applied to a road, explained below: (T, TA:) or *it became complete*, *and in a right state*: lit. *it demanded loss*, or *diminution*, or *destruction*; because these sometimes follow completeness: (Ḥar p. 35:) or the ب may be a substitute for م; the meaning being استتمّ. (TA.)

R. Q. 1. تَبْتَبَ: see 1.

تَبَّةٌ *A difficult*, or *distressing*, *state* or *condition*. (Ḳ.)

تَبَبٌ: / تَبَابٌ: / تَبِيبٌ: } see 1, in several places.

تُبُوبٌ *i. q.* مَهْلَكَةٌ [*A place of perdition*, or *destruction*; or *a desert*; or *a desert such as is termed* مَفَازَة]. (Ḳ.) = [It is also said in the Ḳ to signify *What the ribs infold*: but I think it probable that this meaning has been assigned to it from its having been found erroneously written for تَبُوتٌ, a dial. var. of تَابُوتٌ.]

تَابٌّ ‡ An *old* man; (AZ, T, M, A, Ḳ;) fem. with ة: (AZ, T, M, A:) and † *weak*: pl. أَتْبَابٌ: of the dial. of Hudheyl; and extr. [with respect to analogy]. (M.) You say, كُنْتُ شَابًّا فَصِرْتُ تَابًّا [*I was a young man, and I have become an old man*]. (A.) And أَشَابَّةٌ أَنْتِ أَمْ تَابَّةٌ [*Art thou a young woman or an old woman?*] (A.) — Also, (T, Ḳ,) or تَابُّ الظَّهْرِ, (T,) †An ass, and a camel, *having galls*, or *sores*, *on his back*: (T, Ḳ:) pl. as above. (Ḳ.) — [See also بَاتٌّ.]

مُسْتَتَبٌّ, applied to a road, ‡ *Furrowed by passengers*, *so that it is manifest to him who travels along it*: and to this is likened an affair that is clear, or plain, and in a right state. (T.) [See the verb, 10.]

تبت

تَبُوتٌ *i. q.* تَابُوتٌ; (Ḳ;) a dial. var. of the latter. (TA.) See both in art. توب.

تبر

1. تَبِرَ, aor. ـَ, (Lth, T, M, Mṣb, Ḳ,) inf. n. تَبَارٌ; (Lth, T, M;) and تَبَرَ, aor. ـِ; (Mṣb;) *He*, or *it*, (a thing, Lth, T, M,) *perished*. (Lth, T, M, Mṣb, Ḳ.) = See also 2.

2. تبّرهُ, inf. n. تَتْبِيرٌ; (Zj, T, Ṣ, M, Mṣb,* Ḳ;) and ↓تَبَرَهُ, aor. ـِ, inf. n. تَبْرٌ; (Ḳ;) *He broke it*: (Ḳ:) or *he broke it in pieces*; (Ṣ, M;) *and did away with it*: (M:) or *he crumbled it*, or *broke it into small pieces*, *with his fingers*: (Zj, T:) and *he destroyed it*: (Zj, T, Ṣ, Mṣb, Ḳ:) *He* (God) *destroyed him*. (A.)

تِبْرٌ [a coll. gen. n., of which the n. un. is with ة: *Native gold*, *in the form of dust* or *of nuggets*: this is the sense in which the word is generally used in the present day:] *broken gold*: (M:) it is not so called unless *in the dust of its mine*, or *broken*: (IJ, M:) or *gold*, and *silver*, *before it is wrought*: (Lth, T, IF, Mṣb:) or *broken*, or *crumbled*, *particles of gold*, and *of silver*, *before they are wrought*: when they are wrought, they are called ذَهَبٌ and فِضَّةٌ: (IAạr, T, Ḳ:) or *uncoined gold* (Ṣ, Mgh, Mṣb) and *silver*: (Mgh:) when coined, it is called عَيْنٌ: (Ṣ, Mṣb:) [properly,] the term تبر should not be employed save as applied to gold; but some apply it to silver also: (Ṣ:) the تبر of silver, as well as of gold, is mentioned in a trad.: (TA:) or *gold* (M, Ḳ) universally: (M:) and *silver*: (Ḳ:) or *what is extracted from the mine*, (M, Ḳ,) *of gold* and *silver* and *all* جَوَاهِر [here meaning *native ores*] *of the earth*, (M,) *before it is wrought* (M, Ḳ) *and used*: (M:) or *any* جَوْهَر [or *native ore*] *before it is used*, *of copper* (Zj, T, Mgh, Mṣb) and *brass* (Zj, T, Mgh) or *iron* (Mṣb) *&c.*: (Zj, Mgh, Mṣb:) and *any* جوهر [or *native ore*] *that is used*, *of copper and brass*: (Ḳ:) the word is sometimes applied to other minerals than gold and silver, as *copper* and *iron* and *lead*, but generally to *gold*; and some say that its primary application is to gold, and that the other applications are later, or tropical: (TA:) also *broken pieces of glass*. (Zj, T, M, Ḳ.)

تِبْرِيَةٌ a dial. var. of هِبْرِيَةٌ, (AO, Ṣ,) i. e. [*Scurf on the head*;] *what is formed at the roots of the hair*, *like bran*. (AO, Ṣ, Ḳ.)

تَبَارٌ *Destruction*, or *perdition*: (Zj, T, Ṣ, M, &c.:) inf. n. of تَبِرَ. (Lth, T, M.)

مُتَبَّرٌ *Broken up* [*and*] *destroyed*: so in [the saying in the Ḳur vii. 135,] هٰؤُلَاءِ مُتَبَّرٌ مَا هُمْ فِيهِ [As to *these* people, *that wherein they are* shall be *broken up and destroyed*]. (Ṣ.) — رَأْىٌ مُتَبَّرٌ *Counsel destroyed*, or *brought to nought*. (TA, from a trad.)

مَتْبُورٌ [*Destroyed*;] *in a state of destruction*: (IAạr, T, Ḳ:) and *defective*, or *deficient*. (IAạr, T.)

تبع

1. تَبِعَهُ, (Ṣ, Mgh, Mṣb, Ḳ, &c.,) aor. ـَ, inf. n. تَبَعٌ (Ṣ, Mṣb, Ḳ) and تَبَاعَةٌ, (Ṣ, Ḳ,) *He followed*; or *went*, or *walked*, *behind*, or *after*; (Ṣ, Mgh, Mṣb, Ḳ;) *him*, (Mgh, Mṣb, Ḳ,) or *it*; namely, a people, or company of men: (Ṣ:) or [in the CḲ "and"] *he went with him*, or *it*, *when the latter had passed by him*: (Ṣ, Mgh, Mṣb, Ḳ:) and اتَّبَعَهُ signifies the same; (Lth, Ṣ, Ḳ;*) and so ↓أَتْبَعَهُ: (Lth, Mgh, Ḳ:) or ↓أَتْبَعَهُمْ signifies *I overtook them*, *they having gone before me*; (Fr,* A'Obeyd, Ṣ, Mṣb,* Ḳ;) as also تَبِعَهُمْ: (Fr, Ḳ:) Akh says that تَبِعْتُهُ and ↓أَتْبَعْتُهُ signify the same: and hence the saying in the Ḳur [xxxvii. 10], فَأَتْبَعَهُ ↓شِهَابٌ ثَاقِبٌ [*and a shooting star piercing the darkness by its light overtaketh him*]: (Ṣ:) and the saying in the same [vii. 174], فَأَتْبَعَهُ ↓الشَّيْطَانُ *and the devil overtook him*: (TA:) and

the saying in the same [xx. 81], فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ *and Pharaoh overtook them with his troops:* or *almost did so:* (Ibn-'Arafeh, Ḳ:) or this signifies *made his troops to follow them;* (TA;) the ب, accord. to some, being redundant: (Bḍ:) or أَتْبَعَهُ signifies *he followed his footsteps;* and *sought him, following him:* (TA:) but اتَّبَعَهُمْ signifies *he went* [*after them,* or *followed them,*] *when they had passed by him;* as also تَبِعَهُمْ, inf. n. تَبَعٌ: you say, مَا زِلْتُ أَتَّبِعُهُمْ حَتَّى أَتْبَعْتُهُمْ, i. e. [*I ceased not to follow them*] *until I overtook them:* (A'Obeyd:) Fr says that أَتْبَعَ is better than اتَّبَعَ; for the latter signifies *he went behind,* or *after, him, when the latter person was going along;* but when you say, أَتْبَعْتُهُ, it is as though [you meant that] you followed his footsteps: (TA:) and اتَّبَعَ فُلَانٌ فُلَانًا [as in the L and TA, but perhaps a mistake for أَتْبَعَ,] signifies also *he followed him, desiring to do evil to him;* like as Pharaoh followed Moses: (L, TA:) some say, تَبِعْتُ الشَّيْءَ, inf. n. تُبُوعٌ, meaning *I went after the thing:* and تَبِعَ الشَّيْءَ, inf. n. تَبَعٌ and تَبَاعٌ, †[*he followed the thing*] *in respect of actions:* (L, TA:) you say, تَبِعَ الإِمَامَ †*he followed the Imám* [*by doing as he did*]: (Mṣb:) [but in this last sense, more commonly,] one says, اتَّبَعَهُ, meaning †*he did like as he* [another] *did:* (TA:) and اتَّبَعَ القُرْآنَ †*he followed the Ḳurán as his guide; did according to what is in it:* (TA:) and you say also, تَابَعَهُ عَلَى الأَمْرِ; (Mṣb;) or تَابَعَهُ على كَذَا, inf. n. مُتَابَعَةٌ and تِبَاعٌ; (Ṣ;) †[*he followed him,* or *imitated him, in the affair;*] (Mṣb;) *he followed him,* or *imitated him, in doing such a thing:* (PṢ:) [but this last phrase has another meaning: see 3.] In the saying, لَا يُتْبَعُ بِنَارٍ إِلَى القَبْرِ, [in which the verb may be pass. of تَبِعَ or of أَتْبَعَ,] or, accord. to one relation, لَا يُتَّبَعُ, each in the pass. form, [*Fire shall not be made to follow to the grave,* though it may be rendered *one shall not follow with fire to the grave,* it is said that] the ب is to render the verb transitive. (Mgh.) — تَبِعْتُ الرَّجُلَ بِحَقِّي —; and تَابَعْتُهُ بِهِ, inf. n. مُتَابَعَةٌ [and probably تِبَاعٌ also]; and اتَّبَعْتُهُ بِهِ; *I prosecuted,* or *sued, the man for my right,* or *due.* (TA.) The saying in the Ḳur [ii. 173], فَاتِّبَاعٌ بِالْمَعْرُوفِ means [*Then*] *prosecution* for the bloodwit [shall be made *with lenity*]. (TA.) — تَبِعَ, of which the aor., يَتْبَعُ, occurs in a trad., [see 4,] (Mgh, TA,) pronounced by the relaters of trads. with teshdeed, [يَتَّبِعُ,] (TA,) also signifies †*He accepted a reference from his debtor to another for the payment of what was owed to him.* (Mgh, TA.*)

2. تَبَّعَ اللّٰهُ لِفُلَانٍ, inf. n. تَتْبِيعٌ, *May God make a thing to be followed by another thing to such a one,* is said in relation to good and to evil; like سَبَّعَ لَهُ. (TA in art. سبع.) = See also 5.

3. تِبَاعٌ [and مُتَابَعَةٌ, the inf. ns. of تَابَعَ,] *i. q.* وِلَاءٌ [The *making a consecution,* or *succession, of one to the other,* بَيْنَ أَمْرَيْنِ *between two things,* or *affairs:* and the *making consecutive, successive,* or *uninterrupted, in its progressions,* or *gradations,* or *the like:* see 6]. (Ṣ, Ḳ.) It is said in a trad., تَابِعُوا بَيْنَ الحَجِّ وَالعُمْرَةِ [*Make ye a consecution between the* حجّ *and the* عمرة; meaning *make ye the performance of the* حجّ *and that of the* عمرة *to be consecutive*]; (TA;) i. e. *when ye perform the* حجّ, *then perform ye the* عمرة; *and when ye perform the* عمرة, *then perform ye the* حجّ: or *when ye perform either of these, then perform ye after it the other, without any length of time* [*intervening*]: but the former [meaning] is the more obvious. (Marginal note in a copy of the Jámi'-eṣ-Ṣagheer of Es-Suyooṭee.) And you say, تَابِعْ بَيْنَنَا وَبَيْنَهُمْ عَلَى الخَيْرَاتِ †*Make thou us to be followers,* or *imitators, of them in excellencies.* (TA.) And تابع الأَغَانِيَّ [*He sang songs consecutively, successively,* or *uninterruptedly*]. (Ṣ and Ḳ in art. جر.) And تابع إِسْقَاطَهُ [*He made it to fall, fall down, drop, drop down,* or *tumble down, in consecutive portions* or *quantities*]. (M and Ḳ in art. سقط: in the CḲ اَسْقَاطَهُ.) And تابع الفَرَسُ الجَرْيَ † [*The horse prosecuted,* or *continued, the course,* or *running, uninterruptedly*]. (Ḳ voce هَلَبَ; &c.) And هُوَ يُتَابِعُ الحَدِيثَ ‡ *He carries on the narrative,* or *discourse, by consecutive progressions,* or *uninterruptedly:* or, as Z says, *pursues it,* or *carries it on, well.* (TA.) [See also a similar phrase in what here follows.] — تابع القَوْسَ — *He pared,* or *trimmed, the bow well, giving to each part thereof what was its due.* (Ḳ, TA.) Skr says that the phrase تُوبِعَ بَرْيُهَا, used by Aboo-Kebeer El-Hudhalee in describing a bow, means *The paring,* or *trimming, of which has been executed with uniformity, part after part.* (TA.) — Hence, (TA,) the saying of Abu-l-Wákid El-Leythee, (Ṣ, TA,) in a trad., (Ṣ,) تَابَعْنَا الأَعْمَالَ فَلَمْ نَجِدْ شَيْئًا أَبْلَغَ فِي طَلَبِ الآخِرَةِ مِنَ الزُّهْدِ فِي الدُّنْيَا (Ṣ, TA) †*We have practised works with diligence, and acquired a sound knowledge of them,* [*and we have not found anything more efficacious in the pursuit of the blessings of the world to come than abstinence in respect of the enjoyments of the present world.*] (Ṣ,* TA.) You say also, تابع عَمَلَهُ, meaning †*He made his work sound,* or *free from defect:* (Kr, Ṣ:) and in like manner, كَلَامَهُ *his language,* or *speech.* (Kr.) — [Hence also,] تابع المَرْعَى الإِبِلَ ‡ *The pasture fattened the camels well and thoroughly.* (Ḳ, TA.) — تابعهُ عَلَى الأَمْرِ — †*He aided, assisted,* or *helped, him to do the thing,* or *affair.* (TA.) — See also 1, where another meaning of the same phrase is mentioned, in the latter half of the paragraph. — تَابَعْتُهُ بِحَقِّي: see 1, near the end of the paragraph.

4. اتبعهُ: see 1, from the beginning nearly to the end. = Also *He made him to follow;* or *to overtake:* (Ṣ, Ḳ:) *he made him to be a follower:* (Mgh, Mṣb:) or *he urged him,* or *induced him, to be a follower.* (Mgh.) You say, [making the verb doubly trans.,] أَتْبَعْتُهُمْ غَيْرِي [*I made them to follow,* or *overtake, another, not myself*]. (Ḳ.) And أَتْبَعْتُهُ الشَّيْءَ فَتَبِعَهُ [*I made him to follow,* or *overtake, the thing, and he followed it,* or *overtook it*]. (Ṣ.) And أَتْبَعْتُ زَيْدًا عَمْرًا *I made Zeyd to be a follower of 'Amr:* (Mgh, Mṣb:) or *I urged,* or *induced, Zeyd to be a follower of 'Amr.* (Mgh.) And أَتْبَعَهُ نَفْسُهُ مُتَحَسِّرًا عَلَى مَا فَاتَ †[*He made his mind,* or *desire, to follow after it, regretting what had passed away*]. (TA in art. عجز.) [See also 10.] It is said in a prov., (TA,) أَتْبِعِ الفَرَسَ لِجَامَهَا [*Make thou its bit and bridle to follow the horse*]: or النَّاقَةَ زِمَامَهَا [*her nose-rein, the she-camel*]: or الدَّلْوَ رِشَاءَهَا [*its rope, the bucket*]: used in bidding to complete a favour, or benefaction: (Ḳ, TA:) A'Obeyd says, I think the meaning of the first prov. to be, Thou hast liberally given the horse, and the bit and bridle are a smaller matter; therefore satisfy thou completely the want, seeing that the horse is not without need of the bit and bridle. (TA.) — Hence the trad., مَنْ أُتْبِعَ عَلَى مَلِيءٍ فَلْيَتْبَعْ ‡ *Whoso is referred, for the payment of what is owed to him, to a solvent man, let him accept the reference:* (Mgh, TA:*) [see also 1, last meaning:] the verb being made trans. by means of على because it conveys the meaning of إِحَالَةٌ. (Mgh.) You say [also], أُتْبِعَ فُلَانٌ بِفُلَانٍ ‡ *Such a one was referred, for the payment of what was owed to him, to such a one.* (Ṣ, TA.) And أَتْبَعَهُ عَلَيْهِ ‡ *He referred him, for the payment of what was owed to him, to him.* (TA.) — [See also إِتْبَاعٌ, below.]

5. تتبّعهُ, inf. n. تَتَبُّعٌ, (Lth, Ṣ, Mṣb,* Ḳ,) for which اِتِّبَاعٌ is used by El-Ḳuṭámee, tropically, (Ṣ,) or, accord. to Sb, because the same in meaning; (TA;) and تبّعهُ, inf. n. تَتْبِيعٌ; (Ṣ, Ḳ;*) *He pursued it; investigated it; examined it; hunted after it; prosecuted a search after it; made successive,* or *repeated, endeavours to attain it, to reach it,* or *to obtain it;* or *sought it, sought for it,* or *sought after it, successively, time after time,* or *repeatedly,* or *in a leisurely manner, by degrees, gradually, step by step, bit by bit,* or *one thing after another,* (Lth, Ṣ,* Mṣb, Ḳ,* TA,) *following after it.* (Ṣ.) Hence the saying of Zeyd Ibn-Thábit, respecting the collecting of the Ḳur-án, فَعَلِقْتُ أَتَتَبَّعُهُ مِنَ اللِّخَافِ وَالعُسُبِ [*And I set myself to seeking to collect it successively,* &c., *from the thin white stones and the leafless palm-branches* upon which it was written]. (TA.) And تتبّع البِلَادَ يَخْرُجُ مِنْ أَرْضٍ إِلَى أَرْضٍ [*He investigated the countries, going forth from land to land*]. (Ṣ and Ḳ in art. قرى.) And فُلَانٌ يَتَتَبَّعُ أَثَرَ فُلَانٍ [*Such a one pursues,* &c., *the track of such a one*]. (TA.) And يَتَتَبَّعُ مَسَاوِئَ فُلَانٍ [*He seeks successively,* &c., *to discover the vices, faults,* or *evil qualities* or *actions, of such a one*]. (TA.) And يَتَتَبَّعُ مَدَاقَّ الأُمُورِ وَنَحْوَ ذٰلِكَ [*He pursues small,* or *little, affairs; and the like thereof:* or *he seeks successively,* &c., *to obtain a knowledge of the subtilties, niceties, abstrusities,* or *obscuri-*

ties, of things, or *affairs; and the like thereof*]. (TA.) And تتبّع الحَبْل [*He took successive holds of the rope*]: said of a man descending from a part of a mountain such as is termed شِيق, by means of a rope tied to that part, to a place in which honey was deposited. (TA in art. شيق.)

6. تتابع *It was,* or *became, consecutive, successive,* or *uninterrupted, in its progressions,* or *gradations,* or *the like;* syn. تَوَالَى. (K.) You say, تتابع سُقُوطُهُ [*Its falling, falling down, dropping, dropping down,* or *tumbling down, was,* or *became, consecutive,* &c.; i. e. *it fell, fell down,* &c., *in consecutive portions* or *quantities*]. (M and K in art. سقط.) And تتابع القَوْمُ *The people,* or *company of men, followed one another.* (Msb.) And تَتَابَعَتِ الأَشْيَاءُ, and الأَمْطَارُ, and الأُمُورُ, *The things,* and *the rains,* and *the events, came one after another, each following near upon another.* (Lth.) And it is said in a trad., تَتَابَعَتْ عَلَى قُرَيْشٍ سِنُو جَدْبٍ [*Years of dearth, drought,* or *sterility, came consecutively upon Kureysh*]. (TA.) — تتابع الفَرَسُ ‡ *The horse ran evenly, not raising one of his limbs* [*above its fellow*]. (TA.) — تتابعتِ الإِبِلُ ‡ *The camels became fat and goodly.* (TA.)

8: see 1, throughout: and see also 5.

10. استتبعهُ *He desired,* or *demanded, of him that he should follow him:* (TA:) or *he made him to follow him.* (L.) [See also 4.]

تَبْعٌ *A follower* of women: (Lḥ,* Az:) or *a passionate lover, and follower,* of a woman, (K,) whithersoever she goes: (TA:) and with ة, of a man: (Lḥ:) and تُبَّعٌ *a sedulous seeker* of women. (K.) [See تَابِعٌ.] You say also, هُوَ تَبْعُ ضِلَّةٍ, meaning *He is a follower of women:* and تَبْعُ ضِلَّةٌ *one in whom is no good, and with whom is no good:* or, accord. to Th, you only say تَبْعُ ضِلَّةٍ. (TA.) — هٰذَا تَبْعُ هٰذَا *This is what follows this.* (M in art. تلو.) — See also تَبِيعٌ, in two places.

تَبَعٌ: see تَابِعٌ, in six places.

رَجُلٌ تُبَعٌ لِلْكَلَامِ *A man who makes his speech consecutive, one part to another.* (Yoo, K.*)

بَقَرَةٌ تَبْعَى *A cow desiring* [*and therefore following*] *the bull.* (Ibn-'Abbád, K.)

تَبِعَةٌ and تَبَاعَةٌ signify the same; (T, S, O, L, K;) [The *consequence* of an action: and] *a claim which one seeks to obtain for an injury,* or *injurious treatment,* and *the like:* (T, O, L, K; and so the Msb in explanation of the former word:) the former is also explained as signifying *a right,* or *due, annexed to property, claimed from the possessor of the property:* (L:) pl. [of the former] تَبِعَاتٌ and [of the latter] تَبَاعَاتٌ. (TA.) A poet says,

* أَكَلَتْ حَنِيفَةُ رَبَّهَا * زَمَنَ التَّقَحُّمِ وَالمَجَاعَهْ

* لَمْ يَحْذَرُوا مِنْ رَبِّهِمْ * سُوْءَ العَوَاقِبِ وَالتَّبَاعَهْ

[*Haneefeh ate their lord, in the time of experiencing dearth,* or *drought,* or *sterility, and hunger: they did not fear, from their lord, the evil of the results, and the consequence* of their action]: for they had taken to themselves a god consisting of حَيْس, [i. e. dates mixed with clarified butter and the preparation of milk called أَقِط, kneaded together,] and worshipped it for some time; then famine befell them, and they ate it. (S.) And one says, مَا عَلَيْهِ مِنَ اللّٰهِ فِى هٰذَا تَبِعَةٌ, and تَبَاعَةٌ, *There is not, against him, on the part of God, in this, any claim on account of wrong doing.* (TA.)

تَبِيعٌ [One who is *prosecuted,* or *sued,* for a right, or due; of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, from تَبِعْتُهُ بِحَقِّى;] one *who owes property to another,* (S, K, TA,) *and whom the latter prosecutes,* or *sues, for it.* (TA.) — The *young one of a cow in the first year;* (S, Msb, K;) so says Aboo-Faḳ'as El-Asadee: (TA:) or *that is a year old;* (Az, Mgh, TA;) not so called until he has completed the year; erroneously said by Lth to signify *a calf ripening to his perfect state:* (Az, TA:) thus called because he yet follows his mother; (Mgh, Msb;) the word in this sense being of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ: (Msb:) and تَبْعٌ signifies the same: (TA:) fem. of the former with ة: (S, Msb, K:) pl. تَبَائِعُ and تَبَائِعٌ; (AA, S, O, K;) both pls. of تَبِيعٌ; (AA, S, O;) or the former is pl. of تَبِيعَةٌ; (Msb;) and the pl. of تَبِيعٌ is أَتْبِعَةٌ [a pl. of pauc.]; (L, Msb;) and أَتَابِعُ and أَتَابِيعُ, the latter of which is extr., are pls. of أُتْبِعَةٌ: (L:) the pl. of تَبْعٌ in the above-mentioned sense is أَتْبَاعٌ. (TA.) Accord. to Esh-Shaabee, (IF,) One *whose horns and ears are equal* [*in length*]: (IF, K:) but this is a judicial explanation; not deduced from the rules of lexicology. (IF.) — *I. q.* تَابِعٌ [as signifying One *who prosecutes,* or *sues,* for a right, or due; and particularly for blood-revenge]. (S, K.) Hence the saying in the Ḳur [xvii. 71], ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا *Then ye shall not find for you any to prosecute for blood-revenge, nor any to sue, against us therein:* (Fr. S, K:) or *ye shall not find for you any to sue us for the disallowing of what hath befallen you, nor for our averting it from you:* (Zj:) [or *any aider against us;* for] تَبِيعٌ also signifies *an aider;* and especially *against an enemy.* (Lth, K.) — See also تَابِعٌ, latter half.

تُبَاعَةٌ: see تَبِعَةٌ, in three places.

تُبَّعٌ *An appellation of each of the Kings of El-Yemen* (S, K) *who possessed Himyer and Ḥaḍramowt,* (K, TA,) *and,* as some add, *Sebà;* (TA;) but not otherwise; (K, TA;) and the like of this is said in the 'Eyn: (TA:) so called because they followed one another; whenever one died, another took his place, following him in his course of acting: (TA:) pl. تَبَابِعَةٌ, (S, K,) with ة added as having the meaning of a rel. n.; [as though it were pl. of تُبَّعِىٌّ, like as حَنَابِلَةٌ is pl. of حَنْبَلِىٌّ;] erroneously written in some of the copies of the K تتابعة: (TA:) the تبابعة of Himyer were like the أَكَاسِرَة of the Persians and the قَيَاصِرَة of the Romans. (Lth.) In the Ḳur xliv. 36, it is said in a trad. to mean a particular king, who was a believer, and whose people were unbelievers. (Zj.) — And hence, (TA,) *A species of the* يَعَاسِيب [or *kings of the bees*], (K,) *the greatest and most beautiful thereof, whom the other bees follow:* (TA:) pl. تَبَابِيعُ; (K;) in the L, تَتَابِعُ [which is probably a mistranscription for تَبَابِعُ]. (TA.) — *A species of* طَيْر [which means any *flying things,* as well as *birds;* and may therefore, perhaps, be meant to indicate what next precedes]. (S.) — The *shade,* or *shadow;* (S, K;) because it follows the sun; as also تُبَّعٌ. (K.) A poet says, (S,) namely, Soḍà El-Juhaneeyeh, (TA,) or Selmà El-Juhaneeyeh, (marginal note in a copy of the S,) bewailing her brother, As'ad,

* يَرِدُ المِيَاهَ حَضِيرَةً وَنَفِيضَةً *

* وِرْدَ القَطَاةِ إِذَا ٱسْمَأَلَّ التُّبَّعُ *

(S) [*He comes to the waters when people are dwelling,* or *staying, there,* (but see حَضِيرَةٌ,) *and when no one is there, as the* bird called *ḳaṭáh comes to water*] *when the shade has become contracted at mid-day:* or, accord. to Aboo-Leylà, the meaning is, *the shade of night;* i. e., this man comes to the waters in the last part of the night, before any one: though it means also the shade of day-time: (TA:) or, accord. to Aboo-Sa'eed Eḍ-Ḍareer, the meaning here is [*the star,* or *asterism, called*] الدَّبَرَان; and this is very probably correct; for the bird above mentioned comes to the waters by night, and seldom by day; and hence the saying, أَدَلُّ مِنْ قَطَاةٍ. (Az, TA.) See تَابِعٌ. — See also مَا أَدْرِى أَىَّ تُبَّعٍ هُوَ. تُبَّعٌ *I know not who of men he is.* (Ibn-'Abbád, K.) — تُبَّعٌ is also a pl. of تَابِعٌ [q. v.]. (TA.)

تُبَّعٌ: see تُبَّعٌ.

تَبُّوعُ الشَّمْسِ *A certain wind,* (K, TA,) *also called* النُّكَيْبَآءُ, (TA,) *which blows* (K, TA) *in the early morning,* (TA,) *with the rising of the sun,* (K, TA,) *from the direction of the wind called* الصَّبَا, *unaccompanied by rising clouds,* (TA,) *and veers round through the various places whence winds blow until it returns to the place from which blows the wind called* الصبا, (K, TA,) *whence it commenced in the early morning:* (TA:) the Arabs dislike it. (Z, TA.)

تَبْعٌ *Following; a follower:* (TA:) and تَبِعٌ also signifies the same as تَابِعٌ; (K;) *a thing that follows in the track* of a thing; (Lth, Az;) or *that is at the hinder,* or *latter, part* of anything; (TA;) but is used alike as sing. and pl.: (S, Msb, K:) the pl. of تَابِعٌ is تُبَّعٌ and تُبَّاعٌ (TA) [and, applied to rational beings, تَابِعُونَ]: and the pl. of تَبَعٌ is أَتْبَاعٌ; (S, K;) or this may be used as a pl. of تَبَعٌ; (Msb;) or it is pl. of تَابِعٌ, like

as خَدَمٌ is pl. of خَادِمٌ, (Kr, Mgh,) and طَلَبٌ of طَالِبٌ, &c.; (K;) or, correctly speaking, it is a quasi-pl. n. (Sb, TA.) You say, المُصَلِّى تَبَعٌ لِإِمَامِهِ [*The person praying is a follower of his Imám*]: and النَّاسُ تَبَعٌ لَهُ [*The people are followers of him*]. (Mṣb.) And it is said in the Ḳur [xiv. 24, and xl. 50], إِنَّا كُنَّا لَكُمْ تَبَعًا [*Verily we were followers of you*]: (Ṣ, TA:) in which the last word may be a quasi-pl. n. of تَابِعٌ; or it may be an inf. n., meaning ذَوِي تَبَعٍ. (TA.) تَبَعٌ is applied as an epithet to the legs of a beast: (Lth, T:) and is also used as [an epithet in which the quality of a subst. is predominant,] signifying The *legs of a beast*. (K.) — *A jinnee*, or *genie, that accompanies a woman and follows her whithersoever she goes*, (K, TA,) *loving her*: (TA:) and تَابِعَةٌ *a jinneeyeh*, or *female genie, that does the same to a man*: (Ṣ,* K, TA:) or the ة is added in the latter to give intensiveness to the signification, or to denote evilness of nature, or to convey the meaning of دَاهِيَةٌ, q. v.: the pl. is تَوَابِعُ: and this means *female associates*. (TA.) — *A servant*; as also تَبِيعٌ. (TA.) أَوِ التَّابِعِينَ غَيْرِ أُولِي الإِرْبَةِ, in the Ḳur [xxiv. 31], accord. to Th, means *Or the servants* of the husband, *such as the old man who is perishing by reason of age, and the aged woman*. (TA.) — See also تَبِيعٌ. — [Also *One next in the order of time after the* صَحَابَة; like تَابِعِيٌّ. — And in grammar, *An appositive*.] — تَابِعُ النَّجْمِ [*The follower of the asterism*; i. e., *of the Pleiades*;] *a name of* الدَّبَرَان [*the Hyades*; or *the five chief stars thereof*; or *the brightest star among them, a of Taurus*]: this name being given to it as ominous of good; (K;) or as ominous of evil: (O:) or so called because it follows the Pleiades: (T:) also called التَّابِعُ, (T in art. دبر, Sh, IB, and others,) and تُوَيْبِعٌ, (K,) which is the dim., (TA,) or التُّوَيْبِعُ, (T in art. دبر,) and تُبَّعٌ, (K,) or التُّبَّعُ [q. v.], (Aboo-Sa'eed Eḍ-Ḍareer, T,) and التَّبَعُ, (IB, Z,) and التَّالِي, and الحَادِي, (IB,) or حادى النُّجُومِ, (Ṣ in art. جدح,) or حادى النَّجْمِ. (Ḳzw and others.) [See also المِجْدَحُ.]

تَابِعِيٌّ: see تَابِعٌ.

تُوَيْبِعٌ: see تَابِعٌ, last sentence.

إِتْبَاعٌ in language is when one says the like of حَسَنٌ بَسَنٌ (Ṣ, K) and قَبِيحٌ شَقِيحٌ: (Ṣ:) The *putting, after a word, an imitative sequent*, i. e. *another word similar to the former in measure or in its* رَوِيّ, *by way of pleonasm, or for fulness of expression, and for corroboration*; (Mz 28th نوع, and Kull p. 11;) *the latter word being one not used alone, and having no meaning by itself, as in* حَسَنٌ بَسَنٌ; *or being one which has a meaning of its own, as in* هَنِيئًا مَرِيئًا. (Kull ubi suprà.) — [Also The *latter of such two words*; i. e. *an imitative sequent*. — And used in the former sense, as an inf. n., it denotes various other kinds of assimilation, i. e., of one word to another preceding or following it, and of one vowel to another preceding or following it in the same word.]

مُتْبِعٌ She *who has with her children*, or *young ones*: (Lḥ:) or a ewe, or she-goat, and a cow, and a girl, *having her offspring following her*: (K:) or a cow *having a* تَبِيع, q. v.: and IB mentions also مُتْبِعَةٌ as signifying the same: and a female servant *followed by her offspring whither she comes and goes*. (TA.)

مُتْبُوعٌ [pass. part. n. of 1. — In grammar, The *antecedent of a* تَابِع, i. e., *of an appositive*.]

مُتَابَعٌ †Anything *made*, or *executed, soundly, thoroughly, well*, or *so as to be free from defect*. (K,* TA.)

مُتَتَابِعٌ *Consecutive, successive*, or *uninterrupted, in its progressions*, or *gradations*, or *the like*. (TA.) You say لُؤْلُؤٌ مُتَتَابِعٌ *Pearls following one another*, or *doing so in uninterrupted order*. (TA.) And صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ *The fasting of two consecutive months*. (TA.) — غُصْنٌ مُتَتَابِعٌ ‡ *An even*, or *a uniform, branch, in which are no knots*. (K,* TA.) And فَرَسٌ مُتَتَابِعُ الخَلْقِ ‡ *A horse symmetrical in make*, (A, K,) *justly proportioned in his limbs* or *parts*. (A, TA.) And رَجُلٌ مُتَتَابِعُ العِلْمِ ‡ *A man whose knowledge is uniform, consistent, without incongruity*. (K,* TA.)

تبل

1. تَبَلَهُ, (Lth, T, M,) aor. ـَ, (M,) inf. n. تَبْلٌ, (Lth, T, M,) *He pursued him with enmity*, or *hostility*: (Lth, T:) or *he bore enmity*, or *was hostile, to him*. (M.) — تَبَلَهُمُ الدَّهْرُ, (Ṣ, M, K,) inf. n. تَبْلٌ, (M,) ‡ *Time*, or *fortune, smote them with its vicissitudes*, (M, K,) and (K) *destroyed them*; (Ṣ, K;) as also أَتْبَلَهُمْ. (Ṣ, TA.) — تَبَلَهُ الحُبُّ, (Ṣ, M,) or الهَوَى, (T,) aor. ـَ, (M,) inf. n. تَبْلٌ; (T, K;) and اتبلهُ, (Ṣ, M,) inf. n. إِتْبَالٌ; (K, TA;) *Love made him sick*, or *ill*; (T, Ṣ, M, K; [in the CK, والاَسْقَامُ كالاَتْبَالِ is erroneously put for والإِسْقَامُ كالإِتْبَالِ;]) and *caused him to be in a bad*, or *unsound, state*: (Ṣ:) or, as some say, تَبَلَهُ signifies, (M,) or signifies also, (K,) *it took away his reason*, (M, K,) and *bewildered him*. (TA.) — You say also, of a woman, تَبَلَتْ فُؤَادَ الرَّجُلِ, (M, K,) inf. n. as above, as though meaning, (M,) *She smote the man's heart with* تَبْلٌ [app. meaning *love-sickness*]. (M, K.) = See also Q. Q. 1.

2 and 3: see Q. Q. 1.

4. اتبلهُ, inf. n. إِتْبَالٌ, *He made him a victim of blood-revenge*, or *retaliation of murder or homicide*. (Ṣ: the meaning is indicated there, but not expressed.) — See also 1, in two places.

Q. Q. 1. تَوْبَلَ القِدْرَ, (A'Obeyd, T, Ṣ, M, Mṣb, K,) and تَأَبْلَهَا, with hemz, (IJ, M,) or تَابَلَهَا, [without ء,] (K,) mentioned by Ibn-Abbád in the Moḥeeṭ, (TA,) and تَبَّلَهَا, (T, M, K,) said by Lth to be allowable, (T,) and تَبَلَهَا, (K,) *He seasoned* [*the contents of*] *the cooking-pot with* تَابَل; (Mṣb;) *he put* تَابَل *into the cooking-pot*; (K;) *i. q.* قَرَّحَهَا and فَحَّاهَا: (A'Obeyd, T:) from تَابَلٌ. (Ṣ, M.*) — [Hence,] تَوْبَلَ كَلَامَهُ ‡ *He seasoned* [meaning *he embellished*] *his speech*, or *language*; syn. قَرَّحَهُ (TA) and بَزَّرَهُ. (A in art. بزر.)

تَبْلٌ [originally inf. n. of 1, q. v. —] *Enmity*, or *hostility*, (Lth, T, M, K, TA,) *in the heart*, (TA,) *with which one is pursued*: (Lth, T:) pl. تُبُولٌ (Lth, T, M, K) and تَبَابِيلُ, which latter is extr. (K.) You say, لِى عِنْدَهُ تَبْلٌ [*He has enmity*, or *hostility, towards me, with which he pursues me*]. (T.) — *I. q.* تِرَةٌ (Ṣ) and دَحْلٌ (Ṣ, M, K) [by the former of which may be intended the meaning explained above, or, as appears to be meant by the latter, *blood-revenge*; or *retaliation of murder or homicide*; or *prosecution for blood*; or *a desire of*, or *seeking for, retaliation of a crime or of enmity*]: pl. تُبُولٌ. (Ṣ.) التَّبْلُ as meaning الدَّحْلُ is likened by Yezeed Ibn-El-Ḥakam Eth-Thaḳafee to a debt which one should be paid. (Ḥam p. 530.) And one says, أُصِيبَ بِتَبْلٍ [*He was made a victim of blood-revenge*, or *retaliation of murder or homicide*: or, perhaps, *of enmity*, or *hostility*]. (Ṣ.) And بَيْنَهُمْ تُبُولٌ [*Between them are blood-revenges*, &c.]. (TA.) — *Love-sickness*. (Kull p. 167. [See حُبٌّ.]) See 1.

دَهْرٌ تَبِلٌ, (M,) or تَابِلٌ, (TA,) ‡ *Time*, or *fortune, that smites people with its vicissitudes*, (M, TA,) *and destroys them*. (TA.) And دَهْرٌ مُتْبِلٌ, خَبِلٌ, occurring in a poem of El-Aashà, †*Time*, or *fortune, that destroys*, or *carries off, family and children*. (Ṣ.)

مَتْبُولٌ: see تَبِيلٌ.

تَبَابِيلُ: see تَبْلٌ.

تَبَّالٌ *A possessor* [or *seller*] *of* تَوَابِل pl. of تَابَلٌ. (K.)

تَابَلٌ, (A'Obeyd, T, Ṣ, M, Mṣb, K,) also pronounced تَأْبَلٌ, with ء, (IJ, M,) and تَابِلٌ, (Ṣ, Mṣb, K,) and تَوْبَلٌ, (IAar, T, K,) *Seeds* (أَبْزَار Mṣb and K) *that are used in cooking, for seasoning food*; (T, Ṣ,* M, Mṣb, K;) *i. q.* فَحًا; (T, M;) *such as cumin-seeds and coriander-seeds*: (TA voce قِزْحٌ:) said to be arabicized: Ibn-El-Jawáleekee says that the vulgar distinguish between تابل and ابزار, [in the manner explained voce بِزْرٌ,] but the [classical] Arabs do not: (Mṣb:) pl. تَوَابِلُ. (T, Ṣ, Mṣb, K.)

تَبِلٌ: see تَبْلٌ: = and see تَابَلٌ.

تَوْبَلٌ: see تَابَلٌ.

تُوبَالٌ [from the Persian تُوبَالْ or تُوپَالْ?] *What falls in consecutive portions*, or *particles, on the occasion of the hammering* of copper and of iron: *a* مِثْقَال *thereof, with hydromel, drunk, powerfully alleviates the* [*ejection of*] *phlegm*. (K.)

مُتْبِلٌ: see تَبِلٌ.

مَتْبُولٌ A man *rendered love-sick*; (T;) as also تَبِيلٌ: (M:) and the former, *a lover who is not granted that which he wants*. (TA.)

تبن

1. تَبَنَ, aor. ـِ, (S, M, K,) inf. n. تَبْنٌ, (S,) *He fed* a beast *with* تِبْن [q. v.]. (S, M, K.) — Also *He sold* [تِبْن, i. e.] *straw*. (KL.) = تَبِنَ, (T, S, M, K,) aor. ـَ, (S, K,) inf. n. تَبَنٌ, (T, S,) or تَبْنٌ, (M, K,) and تَبَانَةٌ (T, S,* M, K) and تَبَانِيَةٌ, (M,) *He was*, or *became, intelligent, sagacious, skilful*, or *knowing*; syn. فَطِنَ, (K,) or صَارَ فَطِنًا; (S;) *and nice*, or *minute, in inspection* (S, K) *into affairs*: (S:) or تَبَانَةٌ signifies the *being very intelligent* or *sagacious* or *skilful* or *knowing, and nice*, or *minute, in inspection*; as also طَبَانَةٌ; accord. to AO and AA: (T:) these two words signify the same (T, S, M*) accord. to [most of] the leading authorities: (T:) and Yaakoob asserts that the ت is a substitute for ط: (M:) [or the reverse seems to be the case in the opinion of Az, who here remarks that there are many instances of the change of ت into ط:] or the former is *in evil*; and the latter, in good: (M:) or, accord. to Lth, طَبِنَ means in evil; and تَبِنَ, *in good*; so that he makes طبانة to be in deceiving, or beguiling, and suddenly, or unexpectedly, attacking or destroying: but En-Nadr says the contr.; and accord. to him, طَبَنٌ signifies the having knowledge of affairs, and intelligence, or sagacity, and science: (T:) and تبّن, inf. n. تَتْبِينٌ signifies the same as تَبِنَ: (K:) or *he inspected nicely*, or *minutely*: as in a trad. in which it is said, respecting a woman whose husband has died leaving her pregnant, يُنْفَقُ عَلَيْهَا مِنْ جَمِيعِ المَالِ حَتَّى تَبَّنْتُمْ مَا تَبَّنْتُمْ, meaning [*She shall be expended upon from the whole of the property*] *until ye make a nice*, or *minute, inspection* [into the circumstances of the case], and say otherwise, (T, S,) i. e., that she shall be expended upon from her own share: (T:) and so in another trad., in which it is said, إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالكَلِمَةِ يُتَبِّنُ فِيهَا يَهْوِي بِهَا فِي النَّارِ, (A'Obeyd, T, M,) i. e. [*Verily a man will say a saying*] *in which he will be nice*, or *minute* [in expression, *whereby he will fall into the fire* of Hell]: (TA:) here A'Obeyd thinks the meaning to be the making language obscure, or abstruse, and disputing in a matter of religion. (T.) You say also, تَبِنَ لَهُ (T, M, TA) *He understood it*; or *knew it*; or *had knowledge*, or *was cognizant, of it*; (TA;) *i. q.* طَبِنَ. (M.)

2. تبّن, inf. n. تَتْبِينٌ: see 1. = تبّنهُ, inf. n. as before, *He clad him with a* تُبَّان. (TA.)

8. اتَّبَنَ *He clad himself with a* تُبَّان. (K.)

تِبْنٌ: see what next follows.

تِبْنٌ (S, M, Mṣb, K, &c.) and تَبْنٌ (M, K) *Straw*; i. e. the *stalks*, or *stems*, (عَصِيف, M, K,) or the *stalk*, or *stem*, (سَاق, Mṣb,) *of seed-produce*, (M, Mṣb, K,) *such as wheat and the like*, (M, K,) [generally] *after it has been trodden or thrashed [and cut]*; (Mṣb;) *wheat when it has been trodden or thrashed [and cut] by the feet of beasts or by repeatedly drawing over it the [machine called]* مِدْوَس [q. v.]: (Mgh in art. دوس:) [a coll. gen. n.:] n. un. with ة [signifying *a straw*, or *piece of straw*]. (S, M.) You say أَقَلُّ مِنْ تِبْنَةٍ [*Less than a straw*, or *piece of straw*]. (TA.) = Also, the former, *A great bowl*: (S:) or *a bowl that satisfies the thirst of twenty*: (K:) or the *greatest of bowls, that almost satisfies the thirst of twenty*: (Ks, S, M:) next is the صَحْن, which is nearly equal thereto: then, the عُسّ, that satisfies the thirst of three and of four: then, the قَدَح, that satisfies the thirst of two men: then, the قَعْب, that satisfies the thirst of one man: then, the غُمَر: (Ks, S:) or *a bowl of rude*, or *rough, make; not made neatly*, or *skilfully*. (M.) — [Hence, probably,] †*A liberal*, or *bountiful, and noble, chief*. (K.) — And *A wolf*. (K.)

تَبِنٌ *Intelligent, sagacious, skilful*, or *knowing; and nice*, or *minute, in inspection* (S, M, K) *into affairs*; (S;) as also طَبِنٌ: (M:) [or *very intelligent*, &c.: and accord. to some, *in evil*: or *in good*: see تَبِنَ.] — And One *who plays with his hand with everything*. (K.)

تَبَّانٌ *A seller of* تِبْن: (S, M, K:) thus, perfectly decl., if of the measure فَعَّال, from التِّبْن: but if of the measure فَعْلَان, from التَّبُّ [the act of cutting (for تِبْن is generally cut by the thrashing-machine)], it is [تَبَّانٌ,] imperfectly decl. (S.)

تُبَّانٌ *Small* سَرَاوِيل [or *breeches*], (S, Mgh, K,) *without legs*, [i. e. *having only two holes through which to put the legs*,] (TA in art. ثفر,) [*made of linen*, and *of leather*,] *of the measure of a span*, (S, Mgh,) *such as to conceal the anterior and posterior pudenda* (S, Mgh, K, TA) *only*; (TA;) *worn by sailors* (S, Mgh) [*and by wrestlers*]: or *a thing like* سراويل: (M, Mṣb:) or *a thing like small* سراويل: (T:) [it is an arabicized word, from the Persian تُنْبَان:] the Arabs make it masc. (T, M, Mṣb) and fem.: (Mṣb:) pl. تَبَابِينُ. (T, Msb.)

تَبَّانَةٌ (TA) and مَتْبَنَةٌ (Mgh, Mṣb, TA) and مَتْبِنٌ (Mgh, Mṣb) The *place*, (TA,) or *house*, or *the like*, (Mgh, Mṣb,) *of* [or *for*] تِبْن. (Mgh, Mṣb, TA.)

مَتْبِنٌ, مَتْبَنَةٌ: } see تَبَّانَةٌ.

مَتْبُونٌ, applied to a horse such as is termed بِرْذَوْن, *Of the colour of* تِبْن [or *straw*]. (TA.)

تبه

تَابُوهٌ a dial. var. of تَابُوتٌ, of the dial. of the Anṣár. (S and K in art. توب, q. v.)

تبو

تَابُوتٌ: see art. توب. Accord. to some, it belongs to the present art., and was originally تَابُوهٌ.

تتر

التَّتَرُ [and التَّاتَارُ and التَّتَارُ] *A certain people*, or *nation*, (K,) [called by us *the Tartars*,] *in the furthest countries of the East, in the mountains of* طغماج, *on the confines of China*, (TA,) *bordering upon the Turks*, (K,) *more than six months' journey from Má-waráá-n-nahr*: so in the Murooj edh-Dhahab. (TA.)

تَتْرَى and تَتْرَى: see art. وتر.

تجر

1. تَجَرَ, (S, A, Mṣb, K,) aor. ـُ, (S, Mṣb,) inf. n. تَجْرٌ (S, Msb, K) and تِجَارَةٌ, (S, A, K,) or the latter is a simple subst., (Mṣb,) or quasi-inf. n., (Mgh,) and مَتْجَرٌ; (A;) and اتَّجَرَ, (S, A, Mṣb, K,) of the measure اِفْتَعَلَ; (S;) *He practised traffic, merchandise*, or *commerce; trafficked; traded; dealt; sold and bought*; (K;) *employed property for the purpose of gain*. (A.) You say, تَجَرَ تِجَارَةً رَابِحَةً [*He practised a profitable*, or *lucrative, traffic*]. (A.) And فُلَانٌ يَتَّجِرُ فِي البَرِّ وَالبَحْرِ [*Such a one traffics on land and sea*]. (A.) There can hardly, if at all, be found any other instance of ت immediately followed by ج, except نتج and رتج: the ت in تُجَاه is originally و. (Mṣb.)

3. تاجرهُ, (A,) inf. n. مُتَاجَرَةٌ, (A, KL,) *He practised with him* [and (as is implied in the A) *he vied with him in practising*] *traffic*, or *selling and buying*. (KL.)

8. اِتَّجَرَ: see 1, in two places. = See also 8 in art. وجر.

تَجْرٌ: } see تَاجِرٌ.
التَّجْرُ: }

تِجَارَةٌ a subst. from 1; (Mṣb;) or quasi-inf. n.; (Mgh;) [The *practice of traffic, merchandise*, or *commerce; traffic; trade; selling and buying*;] the *trade of the* تَاجِر, i. e., *of him who sells and buys for gain*; (Ksh in ii. 15;) the *seeking of gain by selling and buying*. (Bḍ ibid.) [See also 1.] — Also *Merchandise*, meaning *what is sold and bought, of goods*, or *commodities*, or *household-furniture*, and *the like*; a quasi-inf. n. used in the sense of a pass. part. n. (Mgh.) [Hence the saying,] عَلَيْكُمْ بِتِجَارَةِ الآخِرَةِ ‡ [*Keep ye to the merchandise of the life to come*]. (A.)

تَاجِرٌ *A merchant; one who practises traffic, merchandise*, or *commerce; a trafficker; a trader*, or *tradesman; a dealer; one who sells and buys*; (K;) *one who sells and buys for gain*: (Ksh in ii. 15:) and *a vintner*, or *seller of wine*, (S, K,) was also called thus by the Arabs: (S:) accord. to IAth, this latter is said to be the primary signification: and hence the saying in a trad., إِنَّ التَّاجِرَ فَاجِرٌ [*Verily the vintner is a transgressor*]: (TA:) pl. تُجَّارٌ and تِجَارٌ and تَجْرٌ, (S, Mṣb, K,) [or rather this last is a quasi-pl. n.,] like as صَحْبٌ is of صَاحِبٌ, (S, Mṣb,) and تُجُرٌ, (K,) or this may be a pl. of تِجَارٌ. (ISd, TA.) التَّجِرُ,

occurring in a verse of El-Akhṭal, [for التَّاجِرُ,] is thought by ISd to be like طَهِرٌ [for طَاهِرٌ]. (TA.) — [Hence,] ‡ A man *skilful in an affair*. (Ḳ, TA.) The Arabs say, إِنَّهُ لَتَاجِرٌ بِذٰلِكَ الأَمْرِ ‡ *Verily he is skilful in that affair*. (IAạr, TA.) — And ‡ A she-camel *that is saleable*, or *easy of sale*, or *in much demand, in traffic*, and *in the market*; (A'Obeyd, Ṣ, Ḳ;) as also تَاجِرَةٌ: (Ḳ:) or the latter, a she-camel *that is goodly, and saleable*, or *in much demand*: (A:) or *that is easy of sale when offered, by reason of her excellence*: (T:) or simply, *that is easy of sale*, or *in much demand*: (Ṣ:) as though, by reason of her beauty, or goodliness, and fatness, she sold herself: (Ksh in ii. 15:) *contr. of* كَاسِدَةٌ: (Ṣ,* TA:) the pl. of تاجرة is تَوَاجِرُ. (T, A.) You say also, عَلَيْكَ بِالسِّلَعِ التَّوَاجِرِ ‡ [*Keep thou to the commodities*] *that are saleable*, or *in much demand*. (A.) And هُوَ عَلَى أَكْرَمِ تَاجِرَةٍ † *He is upon a most noble horse*. (Ḳ.)

أَرْضٌ مَتْجَرَةٌ [in the TA, مَتْجِرَةٌ, but this is wrong,] *A land in which traffic, merchandise, or commerce, is practised*; (Ṣ, L, Ḳ;) and *to which people go for the purpose of practising the same*: (Ḳ:) pl. مَتَاجِرُ. (TA.)

Quasi تجه

1. تَجَهَ, aor. ـَ, (AZ, Ḳ, art. وجه,) inf. n. تَجْهٌ; (AZ, TA, in that art.;) or, as Aṣ says, تَجُهَ, with ḍamm; (TA in that art.;) *i. q.* تَوَجَّهَ and وَجَّهَ (Ḳ in that art.) and اِتَّجَهَ. (Ḳ in art. تجه.) See art. وجه.

تُجَاهَ (Ṣ, Mṣb, Ḳ, in art. وجه) and تِجَاهَ (Ṣ, Ḳ, in that art.) and تَجَاهَ (Ḳ in that art.) *i. q.* وُجَاهَ, (Ṣ, Mṣb, Ḳ, in that art.,) which is seldom used; the و being generally changed into ت. (Mṣb, ibid.)

تحت

تَحْتَ is the *contr. of* فَوْقَ: (Mṣb, Ḳ:) and التَّحْتُ [signifying *The location that is beneath, below*, or *under*,] is opposed to الفَوْقُ, and is used in relation to that which is separate from another thing; الأَسْفَلُ being used in relation to that which is united with [or a part of] another thing. (Kull.) Sometimes, (Ḳ,) تَحْتَ is an adv. n., (Mṣb, Ḳ,) having a vague signification, its meaning not being clear unless it is prefixed to another word, as in the phrase هٰذَا تَحْتَ هٰذَا [*This is beneath, below*, or *under, this*]. (Mṣb.) And sometimes, it is a simple noun; (Ḳ;) in which case, [not having the article ال,] it is indecl., with ḍammeh for its termination, (Ḳ, and I'Aḳ p. 204,) provided that the noun to which it should be prefixed is suppressed, and the meaning of this is intended to be understood, but not the word itself; (I'Aḳ ubi suprà;) as in مِنْ تَحْتُ [*Beneath, below*, or *under*]; (Ḳ;) and in the saying,

* أَقَبُّ مِنْ تَحْتُ عَرِيضٌ مِنْ عَلُ *

[*Lean beneath; broad above*]: otherwise, it is decl.; (I'Aḳ ibid.;) as in تَجْرِى مِنْ تَحْتِهَا الأَنْهَارُ [*Rivers running beneath them*]; (Ḳur ii. 23, &c.;) i. e., beneath their trees, (Bḍ, Jel,) and their pavilions. (Jel.) [You say also, فُلَانٌ تَحْتَ أَمْرِ فُلَانٍ † *Such a one is under the command, rule*, or *authority, of such a one*. And فُلَانٌ تَحْتَهُ فُلَانَةُ † *Such a one has as his wife such a woman*: see an ex. in a verse cited voce إِذَا. The dim. is تُحَيْتٌ: you say, هٰذَا تُحَيْتَ هٰذَا, and مِنْ تُحَيْتِ هٰذَا, *This is a little beneath, below*, or *under, this*.] التَّحْتُ is also the sing. of التُّحُوتُ, (IAth, TA,) which latter [in the CḲ erroneously written التُّحْتُ] signifies *The low, base, vile*, or *ignoble, persons*. (A, IAth, Ḳ.) It is said in a trad., لَا تَقُومُ السَّاعَةُ حَتَّى تَظْهَرَ التُّحُوتُ وَتَهْلِكَ الوُعُولُ, i. e. [*The hour* of resurrection *will not come until*] *the low*, or *ignoble, persons* [*shall prevail*], *and the noble persons* [*shall perish*]: (A, IAth, TA:) or, as some say, *until the treasures that are beneath the earth appear*. (TA.) And in another trad. it is said that among the signs of the resurrection shall be this: أَنْ يَعْلُوَ التُّحُوتُ الوُعُولَ *That the weak of mankind shall have ascendency over the strong*. (TA.)

تَحْتَانِىٌّ [*Of*, or *relating to, the location that is beneath, below*, or *under; inferior; lower*;] rel. n. of تَحْتَ, like as فَوْقَانِىٌّ is of فَوْقَ: ا and ن being very often added in the rel. n. (TA.)

[تُحَيْتَ dim. of تَحْتَ, q. v.]

تحف

4. اتحفهُ بِهِ [*He presented him with it*; or *gave it to him as a* تُحْفَة, q. v.]: (Ṣ, Mṣb:) and اتحفهُ تُحْفَةً [*He made a present to him*; or *gave him a* تُحْفَة; and so اتحفهُ alone, as in an ex. cited voce أَتْفَحَ]: (Ḳ, TA:) *i. q.* أَطْرَفَهُ بِتُحْفَةٍ [which properly means *He presented him with a novel*, or *rare, and pleasing present*; or *a gift not given to any one before*; or *a gift of which he* (the recipient) *did not possess the like, and which pleased him*]: and اِتَّحَفَهُ signifies the same as أَتْحَفَهُ. (TA.)

8. اِتَّحَفَهُ: see above. [Perhaps originally اِوْتَحَفَهُ: see what follows.]

تُحْفَةٌ and تُحَفَةٌ (Ṣ, Mṣb, Ḳ, &c.) *i. q.* بِرٌّ [as meaning *A gratuitous gift*, or *favour*; or *a bounty*, or *benefit*]; and لُطْفٌ [meaning *a present*; i. e. *a thing sent to another in token of courtesy* or *honour*]; (Ḳ;) in some copies of the Ḳ, لُطْف; (TA;) [i. e.] التحفة signifies مَا أَتْحَفْتَ بِهِ الرَّجُلَ مِنَ البِرِّ وَاللُّطْفِ; (Ṣ;) or [simply] مَا أَتْحَفْتَ بِهِ غَيْرَكَ: (Mṣb:) and *a* طُرْفَة [which properly signifies *a gift not given to any one before*; or *of which the recipient did not possess the like, and which pleases him*;] (Ḳ, TA;) *of fruit*, and *of sweet-smelling flowers*: (TA:) [it generally means simply *a present*; or *a rare*, or *pleasing*, or *rare and pleasing, present*:] pl. تُحَفٌ. (Ṣ, Ḳ.) Accord. to some, it is originally وُحْفَةٌ: (Ḳ, TA:) Az says that its ت is originally و: (Mṣb:) and تَوَحَّفَ is quasi-pass. of أَتْحَفَهُ: (Lth, TA:) so that it should be mentioned in art. وحف: (Ḳ, TA:) being like تُهَمَةٌ and تُخَمَةٌ &c. (TA.) It is said in a trad., تُحْفَةُ الصَّائِمِ الدُّهْنُ وَالمِجْمَرُ [*The pleasing present for the faster is oil, and aloes-wood* or *the like*]; i. e., these dispel from him the grievousness and distress occasioned by the fasting. (TA.) And in another, respecting dates, تُحْفَةُ الكَبِيرِ وَصُمْتَةُ الصَّغِيرِ [i. e. The date is *the pleasing gift for the big*, or *full-grown*, or *old, and the quieter of the little one*, or *child*]. (TA.) And in another, تُحْفَةُ المُؤْمِنِ المَوْتُ [*The boon for the believer is death*]. (TA.)

تحين

تَحِينَ: see arts. حين and ليت.

تخ

1. تَخَّ, (JK, Ṣ, L, Ḳ,) aor. ـَ, (JK, L,) inf. n. تُخُوخٌ, (JK, L, and so in a copy of the Ṣ,) or تُخُوخَةٌ, (Ḳ, and so in a copy of the Ṣ,) or both, (TA,) *It* (dough) *became sour*: (JK, Ṣ, L, Ḳ:) *it became soft by reason of too much water*: and in like manner, clay, or mud, *so that one could not plaster with it*. (L.) Also, said of dough, *It became leavened*; or *mature*. (JK.)

4. اتخّهُ *He made it sour*; namely, dough: (JK, Ṣ, L, Ḳ:) *he made it soft by putting into it too much water*; namely, dough: and in like manner, clay, or mud, *so that he could not plaster with it*. (L.)

تَخٌّ *Sour dough*: (JK, Ṣ, A, L, Ḳ:) *such as is soft by reason of too much water*. (L.) — Also *Dregs of sesame-grain from which the oil has been expressed*; (JK, L, Ḳ;) *also called* كُسْبٌ. (TA.)

تَاخٌّ *Having no desire for food* [app. *by reason of acidity in the stomach*]. (JK, Ḳ.)

تخت

تَخْتٌ *A repository in which clothes are kept*; (Ḳ;) [*a chest for clothes; a wardrobe*: pl. تُخُوتٌ:] a Persian word sometimes used by the Arabs. (IDrd.) — [The following significations of the word seem to be post-classical. — *A throne: a seat: a seat of government: a moveable wooden bench*, or *sofa*: all which are Persian. Hence,] تَخْتَرَوَانٌ, from the Persian, *A kind of covered litter, like a palanquin, borne by two camels or horses, one before and the other behind, or by two or four mules*. — So too تَخْتَةٌ *A board*, or *plank*: likewise of Persian origin. Hence the verb تَخَّتَ *He boarded*, or *planked*.]

1. تَخِذَ, aor. ـَ, inf. n. تَخَذٌ and تَخْذٌ: see 8 in art. اخذ.

8. اتَّخَذَ: see 8 in art. اخذ.

اِسْتَخَذَ, an irregularly formed verb: see 8 in art. اخذ.

تخرص

تِخْرِيصٌ and تِخْرِيصَةٌ (Lth, K) dial. vars. of دِخْرِيصٌ and دِخْرِيصَةٌ, (Lth,) *A* بَنِيقَة [or *gore*] of a garment: arabicized words, from تِبْرِيزْ, (Lth, K, which is Persian. (Lth.)

تخم and quasi تخم

1. تَخِمَ, [originally وَخِمَ,] aor. ـَ, (Msb, and K in art. وخم,) inf. n. تَخَمٌ; (Msb;) and تَخَمَ, aor. ـَ; (K ubi suprà;) and ٤ اِتَّخَمَ; (Msb, and S and K &c. in art. وخم;) *He suffered from indigestion*, or *heaviness of the stomach arising from food which it was too weak to digest;* (Msb in art. وخم;) *he suffered from a disease produced by unsuitable* [or *unwholesome*] *food*, (K and TA in art. وخم,) or *by fulness of the stomach:* (TA in that art.:) followed by عَنِ and مِنَ الطَّعَامِ. (S and TA in that art.)

3. تاخم, [inf. n. مُتَاخَمَةٌ,] *It* (a land or country) *bordered upon*, or *was conterminous with* or *to*, another land or country. (AHeyth, Mgh, K.)

4. اتخمهُ, (S and K in art. وخم,) originally أَوْخَمَهُ; (S in that art.,) or formed from تُخَمَةٌ, in consequence of imagining the ت in this word to be radical; (MF;) said of food, *It caused him to suffer from* تُخَمَة [or *indigestion*]. (S and K in art. وخم.)

8: see 1.

تَخْمٌ The *limit*, or *boundary*, (S, Msb,) of any town (S) or land: (S, Msb:) pl. تُخُومٌ: (S, Msb:) a poet (Aboo-Ḳeys Ibn-El-Aslat, TA) says,

* يَا بَنِيَّ التُّخُومُ لَا تَظْلِمُوهَا *

(Fr, S,) or, as some relate it, ٤ التَّخُومُ: (TA:) accord. to the former reading, Fr says, the meaning is, [*O my sons,*] *the limits*, or *boundaries*, [*misplace ye not them*], for he does not say تَظْلِمُوهُ: but ISk says, I heard AA say, it is تَخُومٌ ٤, and the pl. is تُخُمٌ; like صَبُورٌ and صُبُرٌ: (S:) both IAar and ISk say that the sing. and pl. are like رَسُولٌ and رُسُلٌ: (Msb:) but the latter mentions also تُخُومٌ, with ḍamm, as a pl. form, having no sing.: (TA:) or ٤ تَخُومٌ signifies *a sign*, or *mark* [*of a boundary* or *of a way*]: and *limits*, or *boundaries:* and is sometimes with ḍamm [to the ت]: (Mgh:) Lth says that تخوم [written without any vowel-sign] signifies *a division*, or *place of division, between two districts* and *two towns* or *villages;* and the *limit*, or *boundary, of the land of any district* and *town* or *village* is its تخوم: and AHeyth says that this word signifies *limits*, or *boundaries:* (TA:) or تُخُومٌ, with ḍamm, signifies *a sign*, or *mark*, and *a limit*, or *boundary, that is a division between two lands;* and is of the fem. gender: and the pl. is تُخُومٌ also, and تُخُمٌ: (K:) this app. means that these are pls. of تُخُومٌ; but the former is a word that is used as a sing. and as a pl.; and the latter is pl. of تَخُومٌ, like as صُبُرٌ is of صَبُورٌ, and غُفُرٌ of غَفُورٌ: (TA:) or (as ISk says, TA) the sing. is ٤ تُخْمٌ and تَخْمٌ (K) and ٤ تَخُومَةٌ: (AHn, S,* K:) accord. to A'Obeyd, the Arabic linguists say ٤ تَخُومٌ, like صَبُورٌ, making it fem. and sing.; but the people of Syria say تُخُومٌ, with ḍamm to the ت, making it pl., and the sing. is تَخْمٌ: accord. to IB, one says ٤ تَخُومٌ and تُخُومٌ, and زَبُورٌ and زُبُورٌ, and عَذُوبٌ and عُذُوبٌ; and no fourth instance of the kind is known; [but see عَذُوبٌ;] and the Baṣrees pronounce it with ḍamm [to the ت], and the Koofees with fet-ḥ. (TA.) It is said in a trad., مَلْعُونٌ مَنْ غَيَّرَ تُخُومَ الأَرْضِ, meaning, accord. to A'Obeyd, [*Cursed is he who alters*] *the limits*, or *boundaries, of land;* and *the signs*, or *marks, of the way:* or, as some say, *the limits*, or *boundaries, of the sacred territory.* (TA.) And اجعل همّك تخومًا, [or rather اِجْعَلْ لِهَمِّكَ تَخُومًا ٤,] means ‡[*Set thou to thy purpose*] *a limit*, to which go thou, and pass not beyond it. (TA.) And هُوَ طَيِّبُ التُّخُومِ †*He is good in respect of ancestry*, or *origin:* (JK:) or *in respect of natural dispositions;* or, as some relate the saying, التُّخُومِ ٤. (TA.) تُخُومٌ also signifies †*A state*, or *condition, that one desires* [app. as the limit of his wish]. (IAar, Sh, K.)

تُخْمٌ: see تَخْمٌ.

تُخَمَةٌ, (Msb in the present art., and S and K in art. وخم,) originally وُخَمَةٌ, (Msb, and S in art. وخم,) and تُخْمَةٌ, (Msb, and S and K in art. وخم,) the latter vulgar, (S in art. وخم,) but occurring in poetry, (S and K in that art.,) *Indigestion*, or *heaviness of the stomach arising from food which it is too weak to digest;* (Msb in art. وخم;) *a disease produced by unsuitable* [or *unwholesome*] *food*, (K and TA in that art.,) or *by fulness of the stomach:* (TA ibid.:) pl. تُخَمَاتٌ (S and K ibid.) and تُخَمٌ. (Msb, and S and K in art. وخم.)

تَخُومٌ: see تَخْمٌ, in seven places.

تُخُومٌ pl. of تَخْمٌ, which see throughout: and also used as a sing.

تَخُومَةٌ: see تَخْمٌ.

طَعَامٌ مَتْخَمَةٌ, (JK, and S and K in art. وخم,) originally مَوْخَمَةٌ, (S in art. وخم,) *Food that causes one to suffer from* تُخَمَة [or *indigestion*]. (JK, and K in art. وخم.)

مُتَاخِمٌ *Conterminous* to a land (لِلْأَرْضِ). (Mgh.) You say also, هُوَ مُتَاخِمِى *He is my neighbour, his house*, or *tent, adjoining mine.* (TA in art. جمد.)

تر

1. تَرَّ, (T, M, A, K,) aor. ـُ and ـِ, (M, K,) the latter irregular, (TA,) inf. n. تَرٌّ and تُرُورٌ, (M, K,) *It* (a bone, M, K, or anything, M,) *became severed, separated*, or *cut off*, (T, M, K,) by a blow, or stroke [of a sword &c.]. (M, A.) And تَرَّتْ يَدُهُ, inf. n. تُرُورٌ, *His arm*, or *hand, became cut off;* (M;) and in like manner, any member: (TA:) or *fell off;* as also طَرَّتْ. (S in art. طر.) تَرَّتِ النَّوَاةُ, (S, M, A,) aor. ـُ, (S, M,) and ـِ, (S,) inf. n. تُرُورٌ, (T, M,) *The date-stone leaped*, (T, M,) or *went forth*, (S, A,) from the [mess called] حَيْس [in the process of kneading], (T,) or from the stone with which it was to be broken. (S, A.) تَرَّ عَنْ قَوْمِهِ — *He was*, or *became, apart*, or *separated, from his people.* (Aṣ, T.) — تَرَّ عَنْ بَلَدِهِ *He was*, or *became*, or *went, far from his country*, or *town.* (S, M, K.) = تَرَّ, (M,) aor. ـُ, (TA,) inf. n. تَرٌّ, (K,) *He* (an ostrich) *ejected what was in his belly.* (M, K.) — تَرَّ بِسَلْحِهِ, aor. ـُ and ـِ, *He ejected his excrement.* (AA, T.) — See also 4, in two places. = تَرَّ, (T, M, K,) sec. pers. تَرِرْتَ, (S,) aor. ـِ, (T, M,) and [sec. pers. تَرَرْتَ, aor.] ـَ, (M,) [and app. sec. pers. تَرُرْتَ, aor. ـُ,] inf. n. [of تَرِرْتَ or تَرَرْتَ] تَرٌّ and [of تَرِرْتَ] تُرُورٌ (M, K) and [of تَرَرْتَ] تَرَارَةٌ, [which last is the most common,] (Lth, T, S, M, K,) *He was*, or *became, plump:* (T in explanation of the first verb:) or *his body became plump, and his bones full of moisture:* (Lth, T, M, K:) or *he became fat, soft, thin-skinned, and plump.* (S.) — And تَرَّ, aor. ـَ, *He was*, or *became, relaxed*, or *flaccid, from impatience or some other cause.* (T. [See تَارٌّ.])

4. اترّ; (T, S, M, A, K;) and ٤ تَرَّ, (IDrd, M, K,) inf. n. تَرٌّ; (IDrd, M;) or the former only; (M;) *He cut off* (T, S, M, K) a man's arm, or hand, by a blow, or stroke, (T, S, M, A,) of a sword; (T, S, A;) *made* it *to fall off:* (S:) and in like manner, any member: (M:) as also اطرّ and اطنّ. (T.) — And the former, (S, A, TA,) or ٤ the latter, (M, as in the TT,) *He* (a boy) *made the piece of wood called* قُلَة *to fly away* [*by striking it*] *with the* مِقْلَاء. (T, S,* M,* A,* TA.) — اترّهُ قَوْمُهُ *His people separated him from themselves.* (Aṣ, T.) — اترّهُ القَضَاءُ *Fate drove him far away from his country*, or *town.* (S, M, K.)

R. Q. 1. تَرْتَرَهُ, inf. n. تَرْتَرَةٌ, *He moved, put in motion, put into a state of commotion, agitated*, or *shook, him*, or *it:* (S, M, K:) *he shook him vehemently:* (M:) *he seized his* (a man's) *arms*, or *hands, and shook him:* (Lth, T:) *he shook him* (a drunken man) *violently, and ordered him to breath in his face, that he might know what he had drunk;* (AA, T, K;) as also تَلْتَلَهُ, and مَرْمَزَهُ: (TA:) or تَرْتَرَةٌ and تَلْتَلَةٌ and مَرْمَزَةٌ all signify the act of *shaking, agitating*, or *putting in motion, vehemently.* (Mgh.)

R. Q. 2. تَتَرْتَرَ *He became moved, put in motion, put into a state of commotion, agitated*, or *shaken.* (S, K.)

تَرٌّ: see تَارٌّ: = and تُرٌّ.

تُرٌّ The *string*, or *line, which is extended upon*, or *against, a building*, (Aṣ, S, M,) *and according to which one builds, called in Arabic the* إِمَام; (Aṣ, M;) the *string*, or *line, by which a building is proportioned:* (Aṣ, T, M, K:) a Persian word, (T, M,) arabicized; (M;) not Arabic: (IAar:) *it is called in Arabic the* مِطْمَر. (Aṣ, T.) A man, when angry, says to another, لَأُقِيمَنَّكَ عَلَى التُّرِّ ‡[*I will assuredly make thee to conform to the rule of right behaviour*]. (Lth, T, S, A.) = *I. q.*

أَصْلُ: (IAạr, T, Ḳ:) so in the saying, لَأَضْطَرَّنَّكَ إِلَى تُرْكَ وَقُحَاحِكَ [*I will assuredly impel thee*, or *drive thee, against thy will, to the utmost point to which thou canst go*, or *be brought* or *reduced*: or *constrain thee to do thine utmost*]: (IAạr, T, and L in art. قح: see قُحَاحٌ:) [accord. to ISd,] لَأَضْطَرَّنَّكَ إِلَى تُرْكَ means إِلَى مَجْهُودِكَ [i. e. *I will assuredly make thee to have recourse to thine utmost effort*, or *endeavour*]. (M. [In the Ḳ, the signification of المَجْهُود is erroneously assigned to التُّرْك. See also the saying لَأُلْجِئَنَّكَ إِلَى قُرِّ قَرَارِكَ explained voce قَرَارٌ.])

تُرًى An arm, or a hand, *cut off*. (Ḳ.)

تَرَاتِرُ [a pl. of which the sing. is not mentioned] *Great*, or *formidable*, or *terrible*, *things* or *events* or *affairs*: (Ṣ:) *distresses*, *afflictions*, or *calamities*; (M, A, Ḳ;) *such as are in war*. (A.)

تَارٌّ A man *apart*, or *separate*, *from his people*. (Aṣ, T.) = *Plump* (Lth, T, Ṣ, A) *in body*, (Lth, T,) *and having the bones full of moisture*; (Lth, T, A;) *fat*, *soft*, *thin-skinned*, *and plump*: (Ṣ, TA:) applied to a youth: fem. with ة, applied to a girl; (A, TA;) meaning [*plump* &c.: or] *beautiful and foolish and soft* or *weak*. (T.) You say, غُلَامٌ تَارٌّ طَارٌّ [*A boy that is plump, and with bones full of moisture, whose mustache is growing forth*]. (A.) And قَصَبَةٌ تَارَّةٌ [*A bone of the kind called* قصبة *full of moisture*]. (A.) — *Relaxed*, or *flaccid*, *by reason of impatience* (جَزَع T) or *hunger* (جُوع Ḳ) [or the contrary (see أَتَرَّ شَيْءٍ, below,)] *or some other cause*: (T, Ḳ:) so says Abu-l-'Abbás. (T.) — A *tall* man; as also تَرٌّ, which is app. [a contraction of تَرِرٌ,] of the measure فَعِلٌ. (M.)

أَتَرُّ شَيْءٍ A man *in the most relaxed state by reason of fullness of the belly*: (TA:) or, accord. to Abu-l-'Abbás, *by reason of fatigue*. (T, TA.)

ترب

1. تَرِبَ, (Ṣ, M, Ḳ,) aor. ـَ, (Ḳ,) inf. n. تَرَبٌ, (M,) *It* (a thing) *became dusted*, or *dusty*; *dust lighted upon it*: (Ṣ, TA:) *it* (a place, M,) *had much dust*, or *earth*; *abounded with dust*, or *earth*. (M, Ḳ, TA.) — *He* (a man, M) *had dust*, or *earth*, *in his hand*. (M, Ḳ.) — Also, (T, Ṣ, M, &c.,) inf. n. as above, (M,) *He clave to the dust*, or *earth*: (M, Ḳ:) or *he clave to the dust*, or *earth*, *by reason of poverty*; (M;) *he became so poor that he clave to the dust*, or *earth*: (A'Obeyd, T:) or *he became poor*, (T, Ṣ, Mṣb,) *as though he clave to the dust*, or *earth*: (Ṣ, Mṣb:) and *he suffered loss*, *and became poor*, (M, Ḳ,) *so that he clave to the dust*, or *earth*; (M;) inf. n. as above, (M, Ḳ,) and مَتْرَبَةٌ, (M,) or مَتْرَبٌ, (Ḳ,) or both of these: (TA:) *his wealth became little*; (A;) as also ١ارب, (M, A, Ḳ,) and ٢ترّب: (Ḳ:) or ٢ارب signifies, (T, Ṣ, M,) or signifies also, (A, Ḳ,) and so تَرِبَ, (A,) and ٢ترّب, (Ḳ,) *his wealth became much*, or *abundant*, (T, M, A, Ḳ,) *so that it was like the dust*, or *earth*; which is the more known meaning of the verb; (M;) or *he became rich*; (Ṣ, Mṣb;) *as though he became possessed of wealth equal in quantity to the dust*, or *earth*: (Ṣ, A:) accord. to Abu-l-'Abbás, ٢تَتْرِيبٌ signifies [the *having*] *much wealth*; and also [the *having*] *little wealth*. (T.) You say, تَرِبَ بَعْدَ مَا أَتْرَبَ ٢, meaning *He became poor after he had been rich*. (A.) — تَرِبَتْ يَدَاكَ, (T, Ṣ, A, Mṣb, in the M and Ḳ يَدَاهُ,) a form of imprecation, (Ṣ, Mṣb,) meaning [*May thine arms*, or *thy hands*, *cleave to the dust*, or *earth*, *by reason of poverty*; as is implied in the T: or] *may thy hands have in them dust*, or *earth*: (Ḥam p. 275:) or *mayest thou not obtain*, or *attain*, *good*: (Ṣ, Ḳ:*) or *mayest thou be unsuccessful*, or *fail of attaining thy desire*, *and suffer loss*: (A:) occurring in a trad., and as some relate, (A 'Obeyd, T,) not meant as an imprecation; (A 'Obeyd, T, Mṣb;) being a phrase current with the Arabs, who use it without desiring its fulfilment; (A'Obeyd, T;) but meant to incite, or instigate: (Mṣb:) some say that it means *may thy hands become rich*; but this is a mistake: (A'Obeyd, T:) and it is said to mean لَا دَرَّكَ [which see in art. در]: and some say that it is literally an imprecation: but the first assertion is the most worthy of respect, (that it is not meant as an imprecation,) and is corroborated by the saying, in a trad., اِنْعِمْ صَبَاحًا تَرِبَتْ يَدَاكَ [*Mayest thou have a pleasant morning: may thine arms*, or *thy hands*, &c.]. (TA.) تَرِبَتْ جَبِينُهُ [*May his forehead* (for so جبين here means, as it does in some other instances,) *cleave to the dust*, or *earth*,] was said by Moḥammad in reproving a man, and is said to mean a prayer that the man might be frequent in prostrating himself in prayer. (TA from a trad.) And he said to one of his companions, تَرِبَتْ نَحْرُكَ [*May the uppermost part of thy breast cleave to the dust*, or *earth*], and the man was [afterwards] slain a martyr: therefore this is to be understood in its obvious sense. (TA.) = See also 4, in four places.

2. ترّب, inf. n. تَتْرِيبٌ: see 1, in three places: = and see also 4, in four places.

3. تَارَبَتْهَا *She became her* تِرْب; (M, Ḳ;) [i. e.] *she* (a girl) *matched her*, namely, another girl; *she was*, or *became*, *her match*, *fellow*, or *equal*; syn. حَاذَتْهَا. (A, TA.) — [The inf. n.] مُتَارَبَةٌ also signifies The *associating*, or *consorting*, *of* أَتْرَاب [pl. of تِرْب, q. v.]. (Ḳ.)

4. اترب: see 1, in three places. = اتربهُ *He put dust*, or *earth*, *upon it*, (Ṣ, M, A, Ḳ,) namely, a thing; (Ṣ, M;) as also ٢ترّبهُ: (A, Ḳ:) or the latter, inf. n. تَتْرِيبٌ, signifies *he defiled it*, or *soiled it*, (namely, a thing,) *with dust*, or *earth*: (Ṣ:) or you say, تَرَّبَهُ ٢, (TA,) or تَرَّبَهُ بِالتُّرَابِ, (Mṣb,) aor. ـِ, (Mṣb, TA,) inf. n. تَرْبٌ, (TA,) [meaning *he sprinkled it with dust*,] namely, a writing [for the purpose of drying up the ink], (Mṣb,) or a paper; (TA;) and ٢تَرَّبَهُ, (T, Mṣb, TA,) with teshdeed, (Mṣb,) [meaning *he sprinkled much dust upon it*; or *sprinkled it much with dust*;] namely, a writing; (T, Mṣb, TA;) the latter having an intensive signification: (Mṣb:) or ٢the former of the last two verbs is used in speaking of anything that is improved, or put into a right or proper state [by means of dust or earth]; and ٢the latter of them, in speaking of anything that is injured or marred or spoiled [thereby]: you say, تَرَّبَتِ ٢الإِهَابَ [*She sprinkled*, or *put*, *dust*, or *earth*, *upon the hide*], to prepare it properly for use; and so of a skin for water or milk. (TA.) It is said in a trad., [accord. to one reading,] اتْرِبُوا الكِتَابَ [*Sprinkle ye the writing with dust*]. (Ṣ. [So in three copies of that work: probably أَتْرِبُوا; but perhaps ٢اتْرِبُوا: the reading commonly known is ٢تَرِّبُوا.]) = اترب also signifies *He possessed a slave who had been possessed three times*. (T, Ḳ.)

5. تترّب *He*, (T,) or *it*, (Ṣ,) *became defiled*, or *soiled*, (T, Ṣ,) *in the dust*, or *earth*, (T,) or *with dust*, or *earth*: (Ṣ:) *it had dust*, or *earth*, *sticking to it*. (M.)

تُرَابٌ: see تُرَابٌ.

تُرْبٌ: see تُرَابٌ, in three places.

تِرْبٌ *One born at the same time with thee*; (M, Ḳ;) *a coëtanean*; *a contemporary in birth*; *an equal in age*: *an equal*; *a match*; *a fellow*; *a peer*, or *compeer*: syn. لِدَةٌ: (T, Ṣ, M, A, Ḳ:) and سِنٌّ: (M, A, Ḳ:) applied to a male and to a female; (TA;) but mostly to a female; (M;) or, accord. to an opinion confirmed by [most of] the leading lexicologists, only to a female; and سِنٌّ is applied, as also قِرْنٌ, to a male; and لِدَةٌ, to a male and a female: (TA:) pl. أَتْرَابٌ. (Ṣ, M, A.) [The following exs. are given.] You say, [applying it to a female,] هٰذِهِ تِرْبُ هٰذِهِ, (T, Ṣ,) and هِيَ تِرْبُهَا, (M,) and هِيَ تِرْبِي; (Ḳ;) and [applying it to females and males,] هُمَا تِرْبَانِ, (T, A,) and هُنَّ أَتْرَابٌ, (Ṣ, A,) and هُمْ أَتْرَابٌ. (A.) Accord. to Th, عُرُبًا أَتْرَابًا, in the Ḳur [lvi. 36], means [*Showing love to their husbands;*] *like*, or *equal*, *unto them*, or *resembling them*: which is a good rendering, as there is no begetting or bearing of children, [or rather as the latter word does not apply to females born or generated,] in that case. (TA.)

تَرِبٌ, applied to a place, (M, TA,) and to soil, (TA,) *Abounding with dust*; *dusty*: (T, M, TA:) and to food, (T,) or flesh-meat, (A,) *defiled*, or *soiled*, (T, A,) *in the dust*, (T,) or *with dust*. (A.) You say also أَرْضٌ تَرْبَاءُ ٢ meaning *Land in which are dust and moist earth*. (M.) And رِيحٌ تَرِبَةٌ, (T, Ṣ, M,) and تَرِبٌ, (T,) *A wind that carries with it dust*: (T:) or *that brings dust*: (Ṣ:) or *that drives along the dust*: [or *having dust*: for] thus used it is a possessive epithet. (M.) — Also *Cleaving to the dust by reason of want*; *having nothing between him and the earth*: (IAạr, T:) [*cleaving to the dust by reason of poverty*; see 1:] *poor*, *as though cleaving to the dust*: (Mṣb:) and [simply,] *poor*: (IAạr, T, TA:) or *needy*, or *in want*. (M.) [See also مُتْرِبٌ.]

تُرْبَةٌ: see تُرَابٌ, in seven places. — Also A man's رَمْس [i. e. his *grave*: so in the present

day: pl. تُرَبٌ: or the *earth*, or *dust*, *thereof*]: (M:) or *a cemetery*, *burial-place*, or *place of graves* or *of a grave*: [so, too, in the present day:] pl. تُرَبٌ. (Mṣb.)

تَرَبَةٌ: see the word next following.

تَرِبَةٌ The *end of a finger*; i. e. the *joint in which is the nail*; syn. أَنْمَلَةٌ: (Ṣ, Ḳ:) pl. تَرِبَاتٌ. (Ṣ.) ═ Also, (Ṣ, M, Ḳ,) and ▼ تَرَبَةٌ, and ▼ تَرْبَآءُ, and ▼ تَرْبَآءَةٌ, (M, Ḳ,) *A certain plant*, (Ṣ, M, Ḳ,) *growing in the plains*, or *in soft land*, *having serrated leaves*: or, as some say, *a certain thorny tree*, *of which the fruit is like a suspended unripe date*, *growing in the plains*, or *in soft land*, *and in rugged ground*, *and in Tihámeh*: accord. to AḤn, the تَرِبَة is *a green herb*, or *leguminous plant*, *that has a purging effect upon camels*: (M:) [accord. to Meyd, as stated by Golius, *what is called in Persian* خنفج; i. e. the plant *thlaspi*; and to this it is applied in the present day.]

تَرْبَآءُ: see تُرَابٌ, in five places: ═ and see تَرِبٌ: ═ and تَرِبَةٌ.

تُرَبَآءُ: see تُرَابٌ.

تَرَبُوتٌ A *submissive*, or *tractable*, camel; applied to the male (T, Ṣ, M, Ḳ) and to the female: (T, Ṣ, Ḳ:) from تُرَابٌ, (Ṣ, M,) because of the abasement thereof; or, as Sb holds it to be, for دَرَبُوتٌ, by the change of د into ت: accord. to Lḥ, a [camel such as is termed] بَكْر that is *trained*, or *rendered submissive* or *tractable*; and in like manner a she-camel, one *that will follow a person if he takes hold of her lip or her eyelash*: and Aṣ, who derives it from تُرَابٌ, says that this epithet is applied to land, or ground, and any other thing, that is ذَلُول [i. e. *easy to walk or ride upon*, &c.]. (M.)

تُرَابٌ and ▼ تُرْبٌ (Lth, T, Ṣ, M, A, Mṣb, Ḳ) and ▼ تَرْبٌ (CḲ [but this I do not find elsewhere]) and ▼ تُرْبَةٌ (Ṣ, A,* Ḳ) and ▼ تَرْبَآءُ (Lth, T, Ṣ, A,* Ḳ) and ▼ تُرَبَآءُ (Ṣ, M, Ḳ) and ▼ تَوْرَابٌ and ▼ تَوْرَبٌ and ▼ تَيْرَابٌ and ▼ تَيْرَبٌ [and ▼ تِيرَبٌ as will be seen below] and ▼ تَرِيبٌ (Ṣ, M, Ḳ) and ▼ تِرْيَبٌ, (M, Ḳ) accord. to MF ▼ تَرْيَبٌ, which is perhaps a dial. var., and accord. to some ▼ تِرْيِبٌ, and ▼ تَرْيَابٌ, (TA,) signify the same, (Lth, T, Ṣ, M, A, Ḳ,) and are words of which the meaning is well known: (A, Ḳ:) [i. e. *Dust*: and *earth*: generally the former; i. e. *fine*, *dry*, *particles of earth*; as when we say, الرِّيحُ تَسُوقُ التُّرَابَ *The wind drives along the dust*: but we also use the expression تُرَابٌ نَدٍ, meaning *moist earth*, the explanation, in Lexicons, of the word ثَرًى:] تُرَابٌ is ثَرًى; and when it ceases to be moist, it is still تراب, but is not then called ثرى: (Mṣb voce ثرى:) accord. to Fr, تُرَابٌ is a gen. n., from which is formed neither dual nor pl.: and its rel. n. is ▼ تُرَابِيٌّ: (TA:) [but when it means *a kind of dust* or *earth*, as ▼ تُرْبَةٌ also does sometimes, it has a pl.: in this case,] accord. to Lḥ, (M,) its pl. is أَتْرِبَةٌ [a pl. of pauc.] and تِرْبَانٌ [a pl. of mult.]; (Ṣ, M, Ḳ;) and some add تُرْبَانٌ: (TA:) [and when ▼ تُرْبَةٌ has this, or a similar, meaning, it has for its pl. تُرَبٌ; as in the phrase أَطْيَبُ التُّرَبِ *the best of the kinds of earth*, occurring in this art. in the A:] but no pl. of any of the other syn. words mentioned above has been heard: (M, Ḳ:) AAF says that تراب is the pl. of ترب; [app. meaning that تُرَابٌ is a quasi-pl. n. (which is often called in lexicons a pl.) of تُرْبٌ;] but MF observes that this requires consideration: (TA:) Lth says that تُرْبٌ and تُرَابٌ are syn.; but when the fem. forms of these words are used, they say, ▼ أَرْضٌ طَيِّبَةُ التُّرْبَةِ meaning *Land that is good in respect of the natural constitution of its dust* or *earth*; and ▼ تُرَابَةٌ when meaning *A layer*, or *lamina*, *of dust* or *earth*, *such as is not perceived by the sight*, *but only by the imagination*: (T:) or this last word and تُرْبَةٌ signify *a portion of dust* or *earth*: and تُرْبَةُ الأَرْضِ signifies *the exterior*, or *external part*, *of the earth*: (M:) and ▼ التُّرَبَآءُ, *the earth* (Ṣ, Ḳ) *itself*. (Ṣ.) The Arabs said, التُّرَابُ لَكَ [*Dust*, or *earth*, *be thy lot*]; using the nom. case, although meaning an imprecation, because the word is a simple subst., not an inf. n.: but Lḥ mentions the phrase التُّرَابَ لِلْأَبْعَدِ [*Dust*, or *earth*, *be the lot of the remote from good*]; saying that the accus. case is used, as though the phrase were an imprecation [of the ordinary kind, in which an inf. n. is used in the accus. case as the absolute complement of its own verb understood]. (M.) And لَهُ التُّرَابُ is a phrase used as meaning †[*He has*, or *shall have*, or *may he have*,] *disappointment*, (Mṣb in art. عهر,) or, *nothing*. (A'Obeyd, Mgh in art. فرش.) ▼ تُرْبًا لَهُ وَجَنْدَلًا is also a form of imprecation, in which substs. in the proper sense of the term are used in the manner of inf. ns., put in the accus. case by reason of a verb unexpressed; as though it were for تَرِبَتْ يَدَاهُ وَجُنْدِلَتْ [*May his arms*, or *his hands*, *cleave to the dust*, or *earth*, *and the stones*, by reason of poverty]: and some of the Arabs put the nouns in the nom. case, still using the phrase in the same sense, as though they were in the accus. (M.) One says also, ▼ بِفِيهِ التُّورَبُ and ▼ التِّيرَبُ and ▼ التِّيرَبُ and ▼ التُّرَبَآءُ and ▼ التُّوْرَابُ [*In his mouth is dust*, or *earth*: or *may dust*, or *earth*, *be in his mouth*; i. e. may he die, or be in his grave]. (T.) It is said in a trad. that God created the ▼ تُرْبَة [meaning the *dust*, or *soil*, or, accord. to the TA the *earth* (أَرْض),] on the seventh day of the week; and created upon it the mountains on the first day; and the trees, on the second day. (T.) And one says, ▼ لَأَضْرِبَنَّهُ حَتَّى يَعَضَّ بِالتُّرَبَآءِ, (Lth, T, A,) meaning [*I will assuredly beat him so that he shall bite*] *the dust*, or *earth*. (Lth, T.) And ▼ بَيْنَهُمَا مَا بَيْنَ الجَرْبَآءِ وَالتُّرَبَآءِ, meaning [*Between them two is the space that is between*] *the heaven and the earth*. (A.)

تَرِيبٌ: see تُرَابٌ: ═ and see also تَرِيبَةٌ, in two places.

▼ تَرْيَبٌ
▼ تِرْيَبٌ
▼ تِرْيِبٌ
▼ تَرَابَةٌ
} see تُرَابٌ.

تَرِيبَةٌ, (Ṣ, M, TA,) or ▼ تَرِيبٌ, (TA,) sing. of تَرَائِبُ, (Ṣ, M, TA,) which signifies The *part of the breast which is the place of the collar*, or *necklace*: (T, M, Ḳ:) so by the common consent of the lexicologists: (T:) or the *bones of the breast*: (M, A, Ḳ:) or the *bones of the breast that are between the collar-bone and the pap*: (Ṣ:) or the *part of the breast*, or *chest*, *that is next to the two collar-bones*: or the *part that is between the two breasts and the collar-bones*: or *four ribs of the right side of the chest and four of the left thereof*: (M, Ḳ:) or the *two arms and two legs and two eyes*: (T, M, Ḳ:) it is also said that the تَرِيبَتَانِ are the *two ribs that are next to the two collar-bones*: IAth says that the تَرِيبَة is the *uppermost part of the human breast*, *beneath the chin*; and its pl. is as above: accord. to IF, in the Mj, the ▼ تريب is the *breast*, or *chest*: MF says that ترائب relates to males and females in common; but most of the authors on strange words affirm decidedly that it is peculiar to women: (TA:) the تَرِيبَة of the camel is the *part in which it is stabbed*, or *stuck*; syn. مَنْحَر. (M.)

تُرَابِيٌّ rel. n. of تُرَابٌ, q. v. (Fr, TA.)

تَرْيَابٌ: see تُرَابٌ.

▼ تَوْرَبٌ:
▼ تَيْرَبٌ:
▼ تِيرَبٌ:
▼ تَوْرَابٌ:
} see تُرَابٌ, first sentence, and near the end of the paragraph.

تَيْرَابٌ: see تُرَابٌ.

أَتْرَبُ: see what next follows.

مُتْرِبٌ *Possessing much wealth*; (T, Ḳ;) *rich*; *without want*; or *having wealth like the dust*, or *earth*: (Lḥ and M: [in the TA, اترب is mentioned as having this meaning; perhaps by a mistranscription: if not, it must be ▼ أَتْرَبُ:]) and *having little wealth*: thus it bears two contr. significations: (Ḳ:) but the former is the more known. (TA.)

مَتْرَبَةٌ The *suffering loss, and becoming poor, so as to cleave to the dust*, or *earth*; an inf. n. of تَرِبَ: (M:) or *poverty*, or *neediness*: (Ṣ, TA:) [or (as a word of the same class as مَجْبَنَةٌ and مَبْخَلَةٌ) *a cause of cleaving to the dust*, or *earth*: and hence,] ذُو مَتْرَبَةٍ *Poor, so as to be cleaving to the dust*, or *earth*: (T:) or [simply] *cleaving to the dust*, or *earth*. (Ṣ.)

Quasi ترث

تُرَاثٌ: see وَرِثَ and وِرْثٌ.

ترج

تُرْنُجَةٌ and تُرُنْجَةٌ: see what follows.

أُتْرُجٌّ, (Ṣ, Mṣb, Ḳ, &c.,) the most chaste of the forms here mentioned, (Az, Mṣb, MF, TA,) a pl., (AḤát, MF, TA,) [or rather a coll. gen. n.,] and ▼ تُرُنْجٌ, (AZ, Ṣ, Mṣb, Ḳ, &c.,) [which is Persian,] a dial. var. of weak authority, (Mṣb,)

by some disallowed, (MF, TA,) used by the vulgar, (TA,) the ن in which is by common consent held to be augmentative, (MF, TA,) likewise a pl., (TA,) [or coll. gen. n.,] and أُتْرُنْج, mentioned by Ibn-Hishám El-Lakhmee, in his Faṣeeḥ, and also used by the vulgar, (TA,) and by some of the people of Ḥims, (Lth cited in the L voce حَظٌّ, q. v.,) [and this is likewise a coll. gen. n.,] and أُتْرُجَّةٌ, (Ṣ, Mṣb, Ḳ, &c.,) which is the sing. of the first, (AḤát, MF, TA,) or its n. un., (L, Mṣb,) also pronounced أُتْرُجَةٌ, without teshdeed, (TA,) and تُرُنْجَةٌ, (AZ, Ṣ, L, &c.,) likewise a n. un., (L,) *A certain fruit*, (Mṣb,) *well known*, (L, Mṣb, Ḳ,) *plentiful in the land of the Arabs, but not growing wild*, (L, TA,) [*of the species citrus medica*, or *citron; of which there are two varieties in Egypt; one, of the form of the lemon, but larger, there called* تُرُنْج بَلَدِىّ; *the other, ribbed, and called* تُرُنْج مُصَمَّع: accord. to Golius, *citrons of a large size, which have a sweeter peel than others, and are of a size nearly equal to that of a melon:*] *the sour sort allays the lust of women, clears the complexion, and removes the* [*discoloration of the face termed*] كَلَف, (Ḳ, TA,) *that arises from phlegm*; (TA;) *the peel thereof, put among clothes, preserves them from the moth-worm*: (Ḳ, TA:) *it is also beneficial as an antidote against the various kinds of poison; the smelling it in times of plague*, or *pestilence, is beneficial in the highest degree; and jinn*, or *genii, do not enter the house in which it is*; wherefore a reciter of the Ḳur-án is appropriately likened to it: (TA:) the pl. of أُتْرُجَّةٌ is أُتْرُجَّاتٌ as well as أُتْرُجٌّ: [or rather the latter is a coll. gen. n., as stated above:] but one should not say تُرُنْجَاتٌ [app. because it is vulgar; for it is agreeable with analogy as pl. of تُرُنْجَةٌ; as is also أُتْرُنْجَاتٌ as pl. of أُتْرُنْجَةٌ]. (AḤát, MF, TA.)

أُتْرُنْج and أُتْرُنْجَةٌ: see above.

ترجم

Q. 1. تَرْجَمَهُ, (Ṣ in art. رجم, and Mṣb and Ḳ in the present art.,) and تَرْجَمَ عَنْهُ, (Ḳ,) inf. n. تَرْجَمَةٌ, (KL,) *He interpreted it*, (Ṣ, Mṣb, KL, Ḳ,) or *explained it in another language*; (Ṣ, Mṣb, KL;) namely, the speech, or language, (Ṣ, Mṣb, Ḳ,) of another person: (Mṣb:) or, as some say, *translated it from one language into another*: (TA:) and *he explained it*; namely, his own speech. (Mṣb.) [This verb is essentially the same in Arabic, Chaldee, and Ethiopic.] — تَرْجَمَهُ, inf. n. as above, also signifies *He wrote his life; wrote a biography*, or *biographical notice, of him*. (TA, passim; and other works of post-classical times.) — Accord. to the Ḳ, the ت in this verb is a radical: but see تَرْجُمَانٌ, below. (TA.)

تَرْجَمَةٌ [inf. n. of the verb above: used as a simple subst., *An interpretation: a translation*: pl. تَرَاجِمُ. — Also] *A life*, or *biography*, or *biographical notice*, of any person: pl. as above. (TA, passim; and other works of post-classical times.) — And *An article, a head, chapter, section*, or *paragraph*, of a book. (TA, passim; and other works of post-classical times.)

تَرْجُمَانٌ and تُرْجُمَانٌ and تُرْجَمَانٌ, (Ṣ in art. رجم, and Mṣb and Ḳ in the present art.,) of which three dial. vars. the first is the best, (Mṣb,) and is that which commonly obtains, (TA,) *An interpreter*; (Ṣ, Mṣb, Ḳ;) *an explainer of speech in another language*: (Ṣ, Mṣb:) [*a translator*: (see the verb, above:)] pl. تَرَاجِمَةٌ and تَرَاجِمُ; which latter favours the opinion of those who hold the word to be of foreign origin. (Ṣ, Mṣb.) The ت and م are [said to be] radicals; but J makes the ت to be augmentative, and ترجمان is mentioned in the T [as well as in the Ṣ] in art. رجم, though the author of the T has mentioned the verb among quadriliteral-radical words; and there is a reason [for deriving it from رَجَمَ], for one says لِسَانٌ يَرْجُمُ meaning "a tongue that is chaste, or perspicuous, and copious, in speech:" most, however, hold the ت to be a radical. (Mṣb.) It is said in the Ḳ that the verb shows the ت to be radical; whereas J and AḤei and IḲt hold it to be augmentative; but there is a difference of opinion whether it be from الرَّجْمُ بِالحِجَارَةِ [the throwing stones], or from الرَّجْمُ بِالغَيْبِ [the conjecturing, or speaking conjecturally]; and also whether it be Arabic, or arabicized from درغمان [a word which I do not know in Persian nor in any other language]: (MF, TA:) if arabicized, the present is its proper place. (TA.)

مُتَرْجَمٌ [*Interpreted*: or *translated*. — And also The *subject of a biography*, or *biographical notice*. — And] †*Confused*, or *dubious*. (Ḥar p. 537.)

ترح

1. تَرِحَ, aor. ـَ, inf. n. تَرَحٌ, *He grieved; he was*, or *became, sorrowful, unhappy*, or *anxious*; (Mṣb, Ḳ;) syn. حَزِنَ; (Mṣb;) [*contr. of* فَرِحَ; (see تَرَحٌ, below;)] as also تَتَرَّحَ. (Ḳ.) — [Also *He perished*, or *died: became cut off; was put an end to*; or *came to an end*: so accord. to explanations of تَرَحٌ given below on the authority of IAth.]

2. تَرَّحَهُ, (Ṣ, A, Ḳ,) inf. n. تَتْرِيحٌ; (Ṣ, Ḳ;) and اترحهُ; (A, Mṣb;) *It* (an affair, or an event, &c., TA,) *grieved him; it made him sorrowful, unhappy*, or *anxious*. (Ṣ, A, Mṣb, Ḳ.) A poet cited by IAạr says,

* قَدْ طَالَ مَا تَرَّحَهَا المُتَرِّحُ *

[*Long did that which made unhappy make her*, or *them, unhappy*]; meaning that the pasturage rendered troublesome her, or their, state. (Th, AZ, TA.)

4: see 2.

5: see 1.

تَرَحٌ *Poverty; need; indigence*. (Ḳ.)

تَرَحٌ *Grief, sorrow, unhappiness*, or *anxiety*; syn. حُزْنٌ, (Mṣb,) or هَمٌّ, (Ḳ,) or غَمٌّ; (Ḥar p. 141;) *contr. of* فَرَحٌ. (Ṣ, A.) [It is the inf. n. of 1; but used as a subst., it has a pl., namely, أَتْرَاحٌ, like أَفْرَاحٌ. Hence the saying,] مَا الدُّنْيَا إِلَّا أَتْرَاحٌ وَتَرَحٌ فَرَحٌ [*The present world*, or *life, is nothing but* a scene, or state, of *joy and grief*]. (A.) — *A perishing*, or *dying: becoming cut off; being put an end to*; or *coming to an end*. (IAth, TA.) — *A descending, going down*, or *going down a declivity*; syn. هُبُوطٌ. (Ibn-Munádhir, Ḳ.) One says, مَا زِلْنَا مُذُ اللَّيْلَةَ فِى تَرَحٍ i. e. [*We have not ceased from the beginning of this night to be*] *in a state of descending*, &c. (Ibn-Munádhir.)

تَرِحٌ *Grieving; sorrowing; unhappy*. (Mṣb.) — A man (A) *who possesses*, or *does, little*, or *no, good*, (A, Ḳ,) *so that he who asks of him grieves*. (A.)

تَرْحَةٌ *A grief; a sorrow; an unhappiness*. (L.) [Hence the saying,] مَا مِنْ فَرْحَةٍ إِلَّا وَبَعْدَهَا تَرْحَةٌ [*There is no joy but there is after it a grief*]. (A.)

مُتْرِحٌ, or مُتْرَحٌ, accord. to different copies of the Ḳ, (TA,) One *who ceases not to hear and see that which does not please him*. (Ḳ.)

مَتْرَحَةٌ [*A cause of grief, sorrow, unhappiness*, or *anxiety*: pl. مَتَارِحُ. Hence the saying,] تَرَّحَتْهُ المَتَارِحُ [*Misfortunes* (lit. *the causes of grief*, &c.,) *grieved him*, or *made him sorrowful*, &c.]. (A.)

مُتَرَّحٌ *Strait, difficult*, or *distressful*, life. (A, Ḳ.) — *A scanty* torrent, or flow of water, *in which is a stopping*, or *an interruption*. (Ḳ.) = A garment, or piece of cloth, *dyed so as to be saturated with the dye*. (Az, Ḳ.)

مِتْرَاحٌ A she-camel *whose milk soon comes to an end*, or *stops*: (Ṣ, L:) pl. مَتَارِيحُ. (L.)

ترس

1. تَرَسَ البَابَ, aor. ـُ, inf. n. تَرْسٌ, *He fastened*, or *closed, the door* [*with a bar* or] *in any manner*. (TA.)

2. ترّس, inf. n. تَتْرِيسٌ, *He made* a person *to arm himself with a shield*. (KL.) = See also 5.

5. تترّس, (Ṣ, A, Ḳ,) or تترّس بِتُرْسٍ, (M,) *He defended himself with a* تُرْس [or *shield*]; (Ṣ, M, A, * Ḳ;) as also ترّس, inf. n. تَتْرِيسٌ; (Ṣ, Ḳ;) and اِتَّرَسَ, (Sb, M, A, TA,) inf. n. اِتِّرَاسٌ, of the measure اِفْتِعَالٌ: (TA:) and تترّس بِشَىْءٍ *he made a thing to be as a* تُرْس; *he defended*, or *protected, himself with it*. (Mṣb.) You say also, تَتَرَّسْتُ بِكَ مِنَ الحَدَثَانِ فَتَتَرَّسْتُ مِنْ نِبَالِ الزَّمَانِ ‡ [*I protected myself by thee from calamities, and so shielded myself from the arrows of fortune*]. (A.) And أَخَذَتْ إِبِلِى سِلَاحَهَا وَتَتَرَّسَتْ بِتُرْسِهَا, meaning ‡ *My camels became fat and goodly, and prevented their owner from slaughtering them*. (A, TA.) [See سِلَاحٌ.]

8. see 5.

تُرْسٌ [*A shield*;] *a certain piece of defensive*

armour; (M, TA;) *a thing well known:* (A, Mṣb, Ḳ:) pl. تِرَسَةٌ and تِرَاسٌ (Ṣ, M, Mṣb, Ḳ) and تُرُوسٌ (Ṣ) and تَرَاسٍ, [all pls. of mult.,] and أَتْرَاسٌ, [a pl. of pauc.,] (Ṣ, M, Mṣb, Ḳ,) but not أَتْرِسَةٌ. (ISk, Ṣ, Mṣb.) A تُرْس that is made of skins, without wood and without sinews in it, is called حَجَفَةٌ and دَرَقَةٌ. (Mṣb.) — Also ‡ The *disk* of the sun. (A,* TA.) — And ‡ *A smooth, round, level piece* of ground: (A, TA:) or *a rugged piece* of hard, or hard and level, ground. (Ibn-'Abbád, Ḳ.) — See also مَتْرَسٌ.

تِرَاسَةٌ The *art of making shields.* (Ḳ.)

تَرَّاسٌ A man *having a shield;* (Ṣ, M, A, Ḳ;) as also ‡ تَارِسٌ. (Ṣ, A.) — And *A maker of shields.* (Ḳ.)

تَارِسٌ: see تَرَّاسٌ.

مَتْرَسٌ; so accord. to El-Ḥáfiḍh Ibn-Ḥajar, and this is the correct form; written in the T and the Towsheeh مَتَّرَسٌ; and by some, مَتْرَسٌ [as in the CḲ]; and by some, مِتْرَسٌ [as I find it in two copies of the Ṣ and in a copy of the Ḳ]; (TA;) [*A wooden door-bar;*] *a piece of wood that is put behind the door;* (Ṣ, Ḳ;) the شِجَار [or *wooden bar*] *that is put against the door as a stay:* (T, L, TA:) [مَتْرَسٌ is] a Persian word, [having the above-mentioned signification, but originally a contraction of مَهْ تَرْسْ, and] meaning "fear not thou," with it [being here understood]: (T, Ḳ, TA:) or the name of this piece of wood in Arabic is ‡ تُرْسٌ: (M, TA:) which also signifies *a piece of wood with which a couch-frame* (سَرِير) *is repaired, by its being affixed as a* ضَبَّة: (M:) [and the Arabic word شِجَارٌ has this latter signification also:] the Persian word is مَتَرْسْ. (M, TA.) — Their saying مَتْرَسْ, with fet-ḥ to the م and ت, and sukoon to the ر, means [also] *Security* [*is given*] *to thee, therefore fear thou not:* it is said to be Persian. (Mṣb.)

مَتْرَسَةٌ, (M, A,) or مِتْرَسَةٌ, (Ḳ, accord. to the TA, [and so I find in a MS. copy of that work, and in the CḲ, but the former is probably the correct form, being agreeable with analogy, like مَبْخَلَةٌ and مَجْبَنَةٌ &c.,]) *Anything by which one is defended,* or *protected.* (M, Mṣb, Ḳ.) You say also هُوَ مَتْرَسَةٌ لَكَ ‡ [*He is a cause of defence,* or *protection, to thee*]. (A.)

بَابٌ مَتْرُوسٌ *A door fastened,* or *closed,* [*with a bar,* or] *in any manner.* (TA.)

ترع

1. تَرَعَ, aor. ـَ, inf. n. تَرَعٌ, *It* (a vessel, Ṣ, or a thing, TA) *was,* or *became, full,* or *filled;* (Ṣ, Z, Ḳ;) as also ‡ اِتَّرَعَ: (Ṣgh, Ḳ:) or *it was,* or *became, very full,* or *much filled.* (Lth, in TA. [But it is said in the TA, in one place, that Lth ignored the verb in this sense; and in another place, that he said, I have not heard them say, تَرَعَ الإِنَآءُ.]) = *He hastened to do evil,* or *mischief;* (Ks, Ḳ;) and *to do a thing:* (TA:) and ‡ تَتَرَّعَ بِهِ إِلَى الشَّرِّ, accord. to the Ḳ; but accord. to the Ṣ and O and L, ‡ تَتَرَّعَ إِلَيْهِ بِالشَّرِّ; (TA;) *he hastened to him to do evil,* or *mischief.* (Ṣ, O, L, Ḳ.) — *He rushed headlong into affairs by reason of excessive brishness, liveliness,* or *sprightliness.* (Lth, Ḳ.) = تَرَعَهُ, inf. n. تَرْعٌ, [app. a mistake for تَرْعٌ,] *He hastened to him, forbidding* [*him to do a thing*]. (L.) — تَرَعَهُ عَنْ وَجْهِهِ *He averted him,* or *turned him back, from his course,* or *manner of acting* or *proceeding.* (Ibn-'Abbád, Ṣgh, L, Ḳ.)

2. تَرَّعَ البَابَ, inf. n. تَتْرِيعٌ, *He locked,* or *closed, the door;* syn. أَغْلَقَهُ [which has both these significations]. (Ḳ.) In the Ḳur [xii. 23], some read, وَتَرَّعَتِ الأَبْوَابَ *And she locked,* or *closed, the doors,* instead of غَلَّقَتِ. (O, TA.)

4. اترعهُ *He filled it;* (Ṣ, Ḳ;) namely, a vessel. (Ṣ.)

5: see 1, in two places.

8: see 1.

تَرِعٌ *Full;* applied to a watering-trough or tank for beasts &c.; (Ṣ, Ḳ;) and to a mug: (Ṣ:) an inf. n. used as an epithet: (TA:) the regular form is ‡ تَرِعٌ, which signifies the same. (Ḳ.)

تَرَعٌ: see تَرِعٌ. — Also A cloud *containing much rain.* (TA.) — عُشْبٌ تَرِعٌ *Fresh, juicy,* or *sappy, herbs* or *herbage.* (Sgh in art. درع, and L.) = A man *quick to do evil,* or *mischief,* (Ks, Ṣ,) *and to become angry:* (Ṣ:) *ready and quick to become angry:* and ‡ مُتْتَرِعٌ *evil,* or *mischievous, hastening to do what is not fit,* or *proper, for him.* (TA.) — One *who rushes headlong into affairs by reason of excessive brishness, liveliness,* or *sprightliness:* (O, L, TA:) thus correctly written; but in the copies of the Ḳ, ‡ تَرِعٌ. (TA.) — *Light-witted; weak and stupid; deficient in intellect;* or *light and hasty in disposition* or *deportment.* (TA.) — And, with ة, A woman *who transgresses the proper bounds* or *limits, and is light* [*in conduct*]. (TA.)

تُرْعَةٌ The *mouth of a streamlet* or *rivulet;* (IB, Mṣb, Ḳ;) i. e. *a place hollowed out by the water in the side of a river, whence it flows forth:* (Mṣb:) pl. تُرَعٌ (IB, Mṣb) and تُرْعَاتٌ and تُرَعَاتٌ and تُرْعَاتٌ: (Mṣb:) in the Ṣ it is said to signify the *mouths of streamlets* or *rivulets;* but correctly the sentence should be, تُرَعٌ is pl. of تُرْعَةٌ, and has this signification. (IB.) — *A canal,* or *channel of water, to a meadow* or *garden* or *the like:* (L, TA:) this is the meaning commonly known [in the present day: the general name in Egypt for a canal cut for the purpose of irrigation, conveying the water of the Nile through the adjacent fields]. (TA.) — The *opening,* or *gap,* of a watering-trough or tank, *by which the water enters, and where the people draw it:* (Az, Mgh,* Ḳ,* TA:) and, (Ḳ,) accord. to AA, (TA,) the *station of the drinkers at the watering-trough* or *tank;* as in the O and Ḳ; or, as in the L, the *part* of the watering-trough or tank *which is the station of the drinkers.* (TA.) — *A meadow,* or *garden,* or *the like,* (Ṣ, Ḳ,) *in an elevated place:* (Ḳ:) if in low land, it is called رَوْضَةٌ. (TA.) — *A stair;* or *a flight of steps by which one ascends;* syn. دَرَجَةٌ: (Ṣ, Ḳ:) so accord. to some in a trad., which see in what follows: (Ṣ,* TA:) and particularly the *flight of steps of a pulpit.* (AA, Ṣgh, Ḳ.) — ‡ *A door,* or *gate:* (Ṣ, Ṣgh, Mṣb, Ḳ:) pl. تُرَعٌ. (Ḳ.) You say, فَتَحَ تُرْعَةَ الدَّارِ ‡ *He opened the door of the house.* (TA.) And it is said in a trad., إِنَّ مِنْبَرِى هٰذَا عَلَى تُرْعَةٍ مِنْ تُرَعِ الجَنَّةِ, (Ṣ, TA,) as though meaning, ‡ *Verily this my pulpit is at a gate of the gates of Paradise:* thus explained by Sahl Ibn-Saad Es-Sá'idee, the relater of the trad.; and A'Obeyd says, وَهُوَ الوَجْهُ [" and it is the proper," or " the valid and obvious, way," of explaining it], meaning that it is the preferable explanation: but the author of the Ḳ, mistaking his meaning, makes وَجْهٌ to be another signification of تُرْعَةٌ: or the meaning of this trad. is, he who acts according to the exhortations recited upon the steps of my pulpit will enter Paradise: or, accord. to Ḳt, prayer and praise in this place are means of attaining to Paradise; so that it is as though it were a portion of Paradise. (TA.) In the same manner Sahl explained his other trad., إِنَّ قَدَمِى عَلَى تُرْعَةٍ مِنْ تُرَعِ الحَوْضِ ‡ [*Verily my foot is at a gate of the gates of the pool* of Paradise]. (TA.)

تَرِيعٌ: see تَرِعٌ.

تَرَّاعٌ A torrent *filling the valley;* as also ‡ أَتْرَعُ: (Ḳ:) or a torrent *which fills the valley:* (Ṣ:) and ‡ the latter, a *vehement* torrent. (TA.) J says, in the Ṣ, that سَيْلٌ أَتْرَعُ ‡ signifies شَدِيدٌ; and he cites the words of a poet thus:

* فَاْفْتَرَشَ الأَرْضَ بِسَيْلٍ أَتْرَعَا *

ascribed by some to El-'Ajjáj, but correctly, accord. to IB, the words of Ru-beh; making two mistakes, in saying افترش, in the sing., and بسيل: moreover, the last word in the citation is a pret. verb: [the right reading is]

* فَاْفْتَرَشُوا الأَرْضَ بِسَيْلٍ أَتْرَعَا *

[*And they travelled the land with* a multitude like *a torrent that filled* the valleys]: the poet describes the Benoo-Temeem, and their travelling the land like the torrent by reason of multitude. (Ṣgh, TA.) = †*A door-keeper.* (Th, Ṣ, Ḳ.)

أَتْرَعُ: see تَرَّاعٌ, in three places.

حَوْضٌ مُتْرَعٌ *A filled watering-trough* or *tank:* (TA:) and جَفْنَةٌ مُتْرَعَةٌ *a filled bowl.* (Ṣ.)

مُتْتَرِعٌ: see تَرِعٌ.

ترف

1. تَرُفَ, aor. ـُ, (Ṣgh, Ḳ,) inf. n. تَرْفٌ, (M, TA,) *He enjoyed,* or *led, a plentiful, and a pleasant* or *an easy, and a soft* or *delicate, life;* or *a life of ease and plenty;* (M, Ṣgh, Ḳ;) as also ‡ تَتْرُفَ. (Ḳ.) — And the former verb, †*It* (a plant, or herbage,) *was,* or *became, luxuriant, flourishing, succulent,* or *sappy;* or *bright and fresh, by reason of plentiful irrigation.* (M, TA.)

2: see 4, in two places. — تَتْرِيفٌ [app. as the inf. n. of the pass. verb, تُرِّفَ, also signifies] *Good*

feeding. (M.) — And ترّف الرَّجُلَ, and اترفهُ, *He rendered the man submissive;* or *made him to submit:* and *he made the man king,* or *prince:* [in both senses] like رَفَّلَهُ. (M.)

4. أَتْرَفَتْهُ النِّعْمَةُ [*Wealth,* or *what God bestowed upon him,*] *made him to behave exorbitantly; to be excessively disobedient* or *rebellious; to exalt himself, and be inordinate in infidelity;* or *to be extravagant in acts of disobedience and in wrong-doing:* (Ṣ, Ḳ:) and so سَعَةُ العَيْشِ [*plentifulness and easiness of life*]: and in like manner, تَرَفَّتْهُ *it caused him to exult,* or *to exult greatly,* or *excessively, and to behave insolently and unthankfully,* or *ungratefully.* (TA.) And [*Wealth,* or *what God bestowed upon him,*] *made him to enjoy,* or *lead, a plentiful, and a pleasant* or *an easy, and a soft* or *delicate, life;* or *a life of ease and plenty;* as also تَرَّفَتْهُ. (Ḳ.) — اترف الرَّجُلَ *He gave the man the object of his eager desire;* or *of his yearning,* or *longing,* or *appetency.* (Lḥ, M.) — See also 2. = اترف also signifies *He persevered in,* or *persisted in,* or *resolved upon, transgression, wrongdoing,* or *deviation from the right way.* (El-'Ozeyzee, Ḳ.)

5: see 1.

10. استترف *He magnified himself;* or *behaved proudly, haughtily,* or *insolently: he behaved exorbitantly; was excessively disobedient* or *rebellious; exalted himself, and was inordinate in infidelity;* or *was extravagant in acts of disobedience and in wrongdoing.* (Z, Ṣgh, Ḳ.)

تُرْفَةٌ *Plentifulness, and pleasantness* or *easiness, and softness* or *delicacy, of life; a life of softness* or *delicacy, and ease, comfort,* or *affluence;* or *ease and plenty;* syn. نَعْمَةٌ, (T, Ḳ, TA,) and سَعَةُ العَيْشِ: (TA:) or *i. q.* نِعْمَةٌ [i.e. *wealth;* or *what God bestows upon one;* &c.]. (Mgh, and so in the CḲ. [But this I think a mistranscription, for نَعْمة.]) — *Good, sweet,* or *pleasant, food.* (IDrd, M, Ḳ.) — *A new,* or *strange, thing,* (شَىْءٌ طَرِيفٌ, [in some copies of the Ḳ, طَرِيف is put in the place of طَرِيف,]) *that one appropriates,* or *peculiarly assigns,* [*as a gift*] *to a friend;* or *by* [*the gift of*] *which one distinguishes a friend:* (Ḳ:) *any* طُرْفَة [i. e. *gift not given to any one before;* or *of which the recipient did not possess the like, and which pleases him;* or *novel,* or *rare, and pleasing, present*]. (M, TA.) = *A thing protuberant in the middle of the upper lip, by nature.* (Lth,* T,* Ṣ, M, Ḳ.) = *A* مِسْقَاة [q. v.] *with which one drinks.* (M, TA.)

أَتْرَفُ *Having a natural protuberance in the middle of his upper lip, called* تُرْفَة. (Lth,* T,* M, Ḳ.)

مُتْرَفٌ [pass. part. n. of 4, q. v.] One *left to do what he will; not prevented from doing so.* (Ibn-'Arafeh, Ḳ.) — And hence, (Ibn-'Arafeh, TA,) One *enjoying,* or *leading, a plentiful, and a pleasant* or *an easy, and a soft* or *delicate, life;* or *a life of ease and plenty:* (Ibn-'Arafeh, M, Ḳ, TA:) *luxurious,* or *indulging himself largely in the pleasures,* or *delights, of the present life, and in its appetites,* or *eager desires:* (Ibn-'Arafeh, TA:) one *who is not prevented from enjoying himself:* (Ḳ, TA:) and one *whose means of subsistence are made ample,* or *plentiful;* as also مُتَرَّفٌ: (M:) one *whom plentifulness, and pleasantness* or *easiness, and softness* or *delicacy, of life,* or *whom a life of ease and plenty,* (T,) or *whom wealth,* or *what God has bestowed upon him, and plentifulness and easiness of life,* (Mgh,) *causes to exult,* or *to exult greatly,* or *excessively, and to behave insolently and unthankfully,* or *ungratefully:* (T, Mgh:) and *i. q.* جَبَّارٌ [i. e. one *who magnifies himself;* or *behaves proudly, haughtily,* or *insolently;* &c.]: (Ḳ:) so says Ḳatádeh, in explaining the phrase أَمَرْنَا مُتْرَفِيهَا, in the Ḳur [xvii. 17: see أَمَرَ]: or, accord. to some, مترفيها here means *the worst of its chiefs; and the leaders in evil.* (TA.) — Also, (TA,) or مُتَرَّفٌ, (T,) A boy *made soft,* or *delicate, in body, and rendered submissive.* (T, TA.)

مُتَرَّفٌ: see مُتْرَفٌ, in two places.

ترق

Q. Q. 1. تَرْقَيْتُهُ, (ISk, JK, Ṣ, Ḳ,) inf. n. تَرْقَاةٌ, (ISk, Ṣ, Ḳ,) *I hit,* or *hurt, his* (a man's, ISk, JK, Ṣ) تَرْقُوَة [or *collar-bone*]. (ISk, JK, Ṣ, Ḳ.) تَرْقُوَةٌ The *collar-bone;* the *bone between the pit at the uppermost part of the chest and the shoulder,* (JK, Ṣ, Mgh, Ḳ,) *on either side, connecting those two parts,* (JK, Mgh,) of a man &c.; (TA;) *each of the two prominent bones in the uppermost part of the chest, from the head of each shoulder to the edge of the pit above mentioned:* (TA in art. ترب:) [and sometimes, as in a phrase which see below,] the *fore part of the* حَلْق [here app. meaning the *throat*], *at the uppermost part of the chest, the place into which the soul* [for النَّفْسُ, in copies of the Ḳ, I read النَّفْسُ] *rises* [*when one is at the point of death*]: (Ḳ in art. رقو:) pl. تَرَاقٍ (JK, Mgh, Ḳ) and تَرَائِقُ; (JK, Ḳ;) the latter formed by transposition: (JK:) Fr says that the latter pl. is used by some for the former: (TA:) the sing. is of the measure فَعْلُوَةٌ, (JK, Ṣ, Ḳ,) as is shown by the verb mentioned above, (Ḳ,) though it is repeated in the Ḳ in art. رقو: (TA:) one should not say تُرْقُوَةٌ, with ḍamm to the ت. (Ṣ, Ḳ.) إِذَا بَلَغَتِ التَّرَاقِىَ, in the Ḳur lxxv. 26, means *When it* (the soul) *reaches the uppermost parts of the chest;* [or, *the parts of the throat next the chest;*] for النَّفْسُ is understood: (Bḍ:) said when one is at the point of death. (TA.)

تِرْيَاقٌ, an arabicized word, (Ṣ, Mṣb, Ḳ,) from the Greek, (Mṣb, Ḳ,) [i. e. from θηριακὰ,] or originally Persian, (Ṣ, O,) also written and pronounced دِرْيَاقٌ, (JK, Mṣb,) and طِرْيَاقٌ; (Mṣb;) or, as some say, from الرِّيقُ, because containing the spittle of serpents, and, if so, it is Arabic [in origin]: (Mṣb:) [*Theriac;* also called *treacle;*] *an antidote for poisons;* (Ṣ, O;) *a certain compound medicine,* (Ḳ,) *comprising many ingredients, at most ninety or ninety-six, and at least sixty-four,* (TA,) *sometimes including the flesh of vipers,* (Ḳ, TA,) *and that of asses, which cause it to be prohibited and impure, or, as some say, it is prohibited without restriction:* (TA:) *it is a remedy against the bite or sting of rapacious venomous reptiles and the like, and poisonous potions:* (Ḳ: [I omit some unprofitable and absurd particulars respecting the compounds thus termed, in the Ḳ and other lexicons &c.:]) pl. تَرَايِيقُ. (Ḳ in art. فرق.) The best kind is called تِرْيَاقُ الفَارُوقِ, (Ḳ in art. فرق,) vulgarly تِرْيَاقٌ فَارُوقِىٌّ. (TA in that art.) [A principal ingredient of this kind is the best sort of Jews-pitch, i. e. asphaltum, also called mumia, and in Arabic مُومِيَا:) (see De Sacy's "Rel. de l'Égypte par Abd-allatif," p. 274:) and this mumia, by itself, is called التِّرْيَاقُ التُّرْكِىُّ.] — [It is sometimes applied to *Treacle,* as meaning the *sirop that drains from sugar.*] It is also said to be applied to the فَادْزَهْر [or *Bezoar-stone*], likewise termed مَسُوسٌ. (TA in art. مس.) — Also, and تِرْيَاقَةٌ, † *Wine;* (Ṣ, O, Ḳ;) because it dispels anxiety; (Ṣ;) or because it is a remedy for anxieties; (O;) wherefore it is also termed صَابُونُ الهُمُومِ. (TA.)

تِرْيَاقَةٌ: see the last sentence above.

[بَاذِنْجَانٌ تِرْيَاقِىٌّ *Zanthium.*]

ترك

1. تَرَكَهُ, (Ṣ, M, Mṣb, Ḳ, &c.,) aor. ـُ, (Ṣ, M,) inf. n. تَرْكٌ (Ṣ, M, Mṣb, Ḳ, &c.) and تِرْكَانٌ, with kesr, (Fr, Ḳ,) *He left it, forsook it, relinquished it, abandoned it, deserted it,* or *quitted it;* either *intentionally, and by choice,* or *by constraint, and of necessity:* (Er-Rághib, TA:) *he left it, forsook it,* &c., as above; namely, a thing that he desired, or wished for, and also a thing that he did not desire, or did not wish for: (Ibn-'Arafeh, TA:) *he left it, quitted it, went away from it,* or *departed from it;* namely, a place: and *he left him, forsook him, relinquished him, abandoned him, deserted him, quitted him,* or *separated himself from him:* (Mṣb:) *he cast it,* or *threw it, away, as a thing of no account; rejected it; discarded it; cast it off; left it off:* (MF, TA:) *he left it, left it alone, let it alone; ceased, desisted, forbore,* or *abstained, from it; neglected it, omitted it,* or *left it undone;* syn. خَلَّاهُ; (Ṣ, A, O;) or وَدَعَهُ; (M, Ḳ;) as also اتّركهُ. (Ḳ. [But respecting this latter verb, see what follows.]) وَاتْرُكِ البَحْرَ رَهْوًا, in the Ḳur xliv. 23, *And leave thou the sea opened with a wide interval;* or *motionless,* in the same state as before thy passing through it, and strike it not with thy rod, nor alter anything thereof; (Bḍ;) or *motionless, parted asunder;* (Jel;) so that the Egyptians may enter it; (Bḍ, Jel;) is an instance of the verb meaning leaving intentionally, and by choice: (Er-Rághib, TA:) and كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ, in the next verse, *How many gardens and springs did they leave!* (Jel,) is an instance of the verb meaning leaving by constraint, and of necessity. (Er-Rághib, TA.) In a phrase such as تَرَكَ حَقَّهُ, meaning *He made his right,* or *due,* or *claim, to be null,* or *he rejected it,* and such as تَرَكَ رَكْعَةً مِنَ الصَّلَاةِ, meaning *He neglected, omitted,* or *left unperformed, a*

ركعة *of the prayer*, [it is said (but I think it doubtful) that] the verb, having an ideal substantive for its objective complement, is used metaphorically. (Mṣb.) مَا means قَالَ فِيهِ فَمَا ٱتَّرَكَ ترك شَيْئًا [i. e. *He strove, laboured*, or *exerted himself*, (اجتهد,) *in it, and neglected not*, or *omitted not, anything* in his power]: the verb is of the measure اِفْتَعَلَ. (Ṣ.) مَنْ أَوْصَى بِالثُّلُثِ وَلَمْ يَتَّرِكْ شَيْئًا is a mistake for يترك, or ولم يترك شيئا, or ولم يترك شيئا without فَمَا ٱتَّرَكَ, or شَيْئًا; for this verb is not trans., except, sometimes, in poetry; and the meaning is, وَلَمْ يَتْرُكْ فِيمَا أُذِنَ لَهُ فِيهِ شَيْئًا [i. e. *He who bequeaths the third* of his property, *and does not omit anything* of what he is allowed (to leave, or anything of the third part, for this is all that he is allowed to bequeath)]: it is from the saying فَعَلَ فَمَا ٱتَّرَكَ [*He did* such a thing, *and neglected not*, or *omitted not, anything*]. (Mgh.) You say also, تَرَكَ الْمَيِّتُ مَالًا, i. e. *The deceased left property*. (Mṣb.) وَتَرَكْنَا عَلَيْهِ فِى الْآخِرِينَ —— (Ḳ,) in the Ḳur [xxxvii. 76 &c.], (TA,) means *And we have perpetuated* (Ḳ, Jel, TA) *to him* a eulogy *among the later generations* (Jel, TA) of the prophets and peoples to the day of resurrection, [namely,] Salutation &c. (Jel.) —— التَّرْكُ is also *syn. with* الجَعْلُ, (Lth, Ḳ, TA,) in some instances; (Lth, TA;) as though it had two contr. significations: (Ḳ:) [i. e.,] when تَرَكَ is doubly trans., it has the meaning of صَيَّرَ, (MF, TA,) or جَعَلَ. (TA.) So in the saying, تَرَكْتُ الْحَبْلَ شَدِيدًا *I made*, or *rendered, the rope strong*; or *made it*, or *caused it, to be*, or *become, strong*. (TA.) So too in the Ḳur ii. 16, وَتَرَكَهُمْ فِى ظُلُمَاتٍ *And maketh*, or *causeth, them to be in darknesses*. (Ksh, Bḍ, MF.) And sometimes one says of any action that has come at last to a certain state, مَا تَرَكْتُهُ كَذَا [*I did not make it*, or *cause it, to be thus*]. (TA.) ——2 تَرِكَ, aor. ـَ, (IAạr, Ḳ,) inf. n. تَرْكٌ, (TK,) *He* (a man, IAạr) *married*, i. e. *took to wife*, a تَرِيكَة, (IAạr, Ḳ,) meaning *a woman that had remained a virgin, unmarried, until she had become of middle age*, or *long after she had attained to puberty, in the house*, or *tent, of her parents*. (TA.)

3. تاركهُ [inf. n. مُتَارَكَةٌ] is *syn. with* خَالَاهُ (Ṣ in art. خلو) [which is explained in the Ḳ, in art. خلو, as *syn. with* تَرَكَهُ, *He left, forsook, relinquished, abandoned*, &c., *him* or *it*; and thus it may often be well rendered: but it properly signifies *he left him, forsook him*, &c., *being left*, &c., *by him*; whence it is said in the Mgh, in art. ودع, that مُوَادَعَةٌ is syn. with مُصَالَحَةٌ because it is مُتَارَكَةٌ: Golius, as on the authority of Ibn-Maạroof, explains تاركهُ as signifying *he dismissed him, and did not molest him: he left him unmolested* is one of its meanings, but is not the primary signification: accord. to the TK, متاركة signifies the *leaving*, &c., *anything in the state in which it is*: and the *leaving*, &c., *one another*]. One says also, تَارَكْتُهُ الْبَيْعَ, (Ṣ, Mgh, but in the latter تَارَكَهُ, and in the TA وَغَيْرُهُ وَفِى الْبَيْعِ,) inf. n. مُتَارَكَةٌ, (Ṣ,) [app. meaning *I relinquished with him*, i. e. *concurrently with him, the sale, &c.*: see 6, by which this rendering is confirmed: Golius, as on the authority of J, who has not explained it, says that it means *I relinquished to him the merchandise*, or *commodity*; and Freytag follows him.] —— [Hence,] مُتَارَكَةٌ is metonymically used as meaning The *making peace* [or *a truce*], or *reconciling oneself, with another* or *others*. (Mgh.) —— In the saying, لَا بَارَكَ ٱللّٰهُ فِيهِ وَلَا تَارَكَ وَلَا دَارَكَ, it is an imitative sequent, (Ḳ,) all of these verbs having the same meaning [so that the saying may be rendered *May God not bless him nor felicitate him nor make him happy*]: (TA:) [or the meaning may be, *nôr preserve him*, or *prolong his life*; for] IAạr says that تَارَكَ means أَبْقَى. (TA.)

6. تَتَارَكُوا الْأَمْرَ بَيْنَهُمْ, (Ḳ,) or الْأَمْرَ فِيمَا بَيْنَهُمْ, (Mgh,) *They relinquished* [*concurrently*], *one with another, the affair that was between them*. (TK.)

8. اِتَّرَكَ: see 1, in five places.

تَرْكٌ: see تَرِيكَةٌ. —— Also *A* [*drinking-cup or bowl such as is called*] قَدَح *which a man lifts*, or *carries, with his two hands*. (Ibn-'Abbád, TA.)

التُّرْكُ *A certain nation*; (Ṣ, Mṣb, Ḳ;) [namely, *the Turks*:] تُرْكِىٌّ is its n. un.: (Mṣb, TA:) [and signifies also *Turkish*:] pl. أَتْرَاكٌ. (Mṣb, Ḳ.) It is said in a trad., اُتْرُكُوا التُّرْكَ مَا تَرَكُوكُمْ [*Leave ye alone the Turks as long as they leave you alone*]. (TA.) تُرْكِىُّ الْوَجْهِ often occurs in post-classical works as meaning *Having a Turkish face*; i. e. *round-faced*, or *broad-faced*; opposed to عَرَبِىُّ الْوَجْهِ.]

تَرْكَةٌ: see تَرِيكَةٌ, in two places. —— Also † *A woman such as is termed* رَبْعَةٌ [i. e. *of middling stature*]: (Ibn-'Abbád, Ḳ:) pl. تَرَكَاتٌ. (TA.) —— It is said in a trad., جَاءَ الْخَلِيلُ إِلَى مَكَّةَ يُطَالِعُ تَرْكَتَهُ † [*El-Khaleel* (i. e. Abraham) *came to Mekkeh to get knowledge of his* تركة], meaning Hagar, and her son Ishmael: (Ḳ:) the word originally means an ostrich's egg, and is here used metaphorically; for the ostrich lays but one egg in the year, and then leaves it and goes away: (TA:) Z says, in the Fáïḳ, that it is thus related, with the ر quiescent; (Nh, O, TA;) but it would be a proper way if it were with kesr to the ر, [تِرْكَتَهُ,] as meaning *the thing that he had left*, or *forsaken*, &c. (Nh, O, Ḳ.)

تِرْكَةٌ: see what next follows.

تَرِكَةٌ *A thing that is left, forsaken, relinquished, abandoned, deserted*, or *quitted*; like طَلِبَةٌ meaning "a thing desired, or sought;" (TA;) see also تَرْكَةٌ: particularly, the *inheritance*, or *property that is left*, of a person deceased; (Ṣ, Mṣb, Ḳ;*) also pronounced تِرْكَةٌ: pl. تَرِكَاتٌ. (Mṣb.)

تَرَاكِ an imperative verbal noun, meaning اُتْرُكْ [*Leave thou*, &c.]. (Ṣ, TA.) Hence the saying, تَرَاكِ تَرَاكِ صُحْبَةَ الْأَتْرَاكِ [*Leave thou, leave thou, the companionship of the Turks*]. (TA.) Yoo says that تَرَاكِ is a dial. var. of the same; but this is only when it is used as a prefixed noun, as in تَرَاكِهَا for تَرَاكِهَا. (TA.)

تَرِيكٌ: see the next paragraph, in two places.

تَرِيكَةٌ *A woman that is left unmarried*; (Ṣ, Ḳ;) *that has remained a virgin, unmarried, until she has become of middle age*, or *long after she has attained to puberty, in the house*, or *tent, of her parents*: (TA:) it is not applied to a male: (Lḥ, TA:) pl. تَرَائِكُ. (Ṣ.) —— *A meadow the depasturing of which has been neglected*: (Ṣ, Ḳ:) or *a pasture-land where people have pastured their beasts, either in a desert or upon a mountain, and of which the beasts have eaten until there remain* [*only*] *some relics of wood*. (TA.) —— *Water left by a torrent*: (IB, Ḳ:) used in this sense by El-Farezdaḳ. (IB.) —— *An egg after the young bird has gone forth from it*: (Ḳ:) or *an ostrich's egg* (Ṣ, Ḳ) *which she forsakes* (Ṣ, TA) *in the desert after it has become empty*: (TA:) or, as some say, *an ostrich's eggs left solitary*: (TA:) and تَرْكَةٌ signifies the same. (Ḳ.) [For the pl., see the next sentence.] —— † *An iron helmet*; (Ḳ;) in the opinion of ISd, as being likened to the egg thus termed; (TA;) and so تَرْكَةٌ: (Ṣ, Ḳ:) the pl. [of the former] is تَرَائِكُ [mentioned in the Ṣ as pl. of the former applied to an ostrich's egg] and تَرِيكٌ and تَرْكٌ [the latter of which is termed in the Ṣ pl. of تَرْكَةٌ are coll. gen. ns. of which تَرِيكَةٌ and تَرْكَةٌ are the ns. un.]. (Ḳ.) —— *A raceme of dates* (كِبَاسَة [in the CK, erroneously, كُنَاسة]) *after it has had what was upon it shaken off*, (AḤn, Ḳ, TA,) *and is left*: pl. تَرَائِكُ: (AḤn, TA:) and تَرِيكٌ signifies *a raceme* (عُنْقُود) *when what was upon it has been eaten*; (AḤn, Ḳ, TA;) and *a raceme of dates* (عِذْق) *that has had what was upon it shaken off*, (Ḳ, TA,) *so that nothing remains upon it*: so AḤn says in one place. (TA.) —— It is said in a trad., إِنَّ لِلّٰهِ تَرَائِكَ فِى خَلْقِهِ, meaning [*Verily to God are referrible*] *conditions which He hath perpetuated in mankind*, of hope and heedlessness, so that they apply themselves thereby with boldness, forwardness, presumptuousness, or arrogance, to the things of the present world. (TA.)

مَتْرُوكٌ [pass. part. n. of تَرَكَ, *Left, forsaken*, &c. —] In lexicology, *Obsolete*. (Mz 10th نوع.)

تركمان

التُّرْكُمَانُ [*The Turkumán*;] *a certain people*, or *race, of the Turks*; [absurdly said to be] so called because two hundred thousand of them became believers in one month; wherefore they said تُرْكُ إِيمَانٍ [the Turks of belief]; which was afterwards contracted into تُرْكُمَانْ: (Ḳ, TA:) [a coll. gen. n.: n. un., and rel. n., تُرْكُمَانِىٌّ:] pl. تَرَاكِمَةٌ. (TA.)

ترما

لَا تَرْمَا (*i. q.* لَا سِيَّمَا [which see in art. سوى]. (Ḳ.)

ترمس

تُرْمُسٌ [vulgarly pronounced in the present day تِرْمِس; from the Greek θέρμος, or Coptic θαρμος; *Lupines;* or the *lupine;*] *a certain grain, well known, of the description termed* قَطَانِىّ; (Mṣb;) the *produce of a tree* [or *plant*] *which has a grain ribbed and notched:* (Lth, M,* Ḳ:) or *i. q.* بَاقِلَّى مِصْرِىٌّ: (the Minhág and Ḳ:) [but if this be the same as the بَاقِلَّى قِبْطِىّ, it is a mistake, accord. to Ibn-Beyṭár, to identify it with the ترمس:] AḤn says that it is the جِرْجِير مِصْرِىّ, and is *of the description termed* قَطَانِىّ; and under the head of the letter ج, he says that the جِرْجِير is the بَاقِلَّى: accord. to the Minhág, it is *a grain of an expanded shape, of bitter taste, hollowed in the middle; and the wild kind is smaller than the other, and stronger: and the* ترمس *approaches more to medicine than to food: the best is the white, large, and heavy:* (TA:) some say that the ت is augmentative, and that the word is from رَمَسَ, signifying "he concealed" a thing: (MF, TA:) the n. un. is with ة. (Mṣb.)

ترن

تُرْنَى an appellation applied to *A female slave;* (T, Ḳ;) and to *a fornicatress, an adulteress,* or *a prostitute;* (M, Ḳ;) as also فَرْتَنَى: (T, Ḳ:) and ابْنُ تُرْنَى means *the son of a fornicatress* or *an adulteress* or *a prostitute;* (T, Ḳ;) as also ابن فَرْتَنَى: (T:) or *one that is base-born:* (Ṣ in art. رنو:) but it is said that تُرْنَى is of the measure تُفْعَلُ, from الرُّنُوُّ: (M:) it may be from رُنِيَتْ meaning "she was looked at continuously." (T, Ḳ.)

ترنج

تُرُنْجٌ and تُرُنْجَةٌ: } see art. ترج.
أُتْرُنْجٌ and أُتْرُنْجَةٌ: }

ترنجبين

تَرَنْجَبِينٌ and تَرَنْجَبِينٌ and تُرَنْجَبِينٌ [thus variously written, in the last manner in the TA, and there said to be "with ḍamm;" from the Persian تَرَنْگَبِينْ; *A kind of manna;* the *manna of the thorny plant called by the Arabs the* حَاج, *and hence by European botanists "alhagi:"* accord. to Dr. Royle (art. "Man" in Kitto's Cycl. of Bibl. Lit.), it is *a sweetish juice which exudes from the alhagi maurorum, concretes into small granular masses, and is usually distinguished by the name of Persian manna:* he also states that the alhagi maurorum and another species, alhagi desertorum, are 'called in Mesopotamia "agool," according to some authorities, while by others this is thought to be the name of another plant:' by "agool" is meant عَاقُول, q. v.:] *a kind of dew* (طَلّ), *that falls mostly in Khurásán and in Ma-waráä-n-nahr, and, in our country, mostly upon the* حاج: *the best thereof is that which is fresh,* or *moist, and white:* (Ibn-Seenà, or "Avicenna," vol. i. of the Arabic ed., p. 262:) the مَنّ [or *manna*] *mentioned in the Ḳur-án* [ii. 54]. (Ksh, Bḍ, Jel, TA.) [See also "Ibn Baithar" (Ibn-Beyṭár), vol. i. p. 207.]

تره

1. تَرِهَ, aor. ـَ, *He fell into what are termed* تُرَّهَات, said to signify, originally, [*deserts, such as are termed*] قِفَار, and to be metaphorically applied to †*false,* or *vain, sayings* or *actions* or *affairs; unprofitable sayings:* (Ḳ,* TA:) or †*the uttered false and confused and vain speech, with somewhat of embellishment,* (Lth, TA,) or *without foundation,* or *order,* or *method.* (Akh, TA.)

تُرَّه: see what next follows, in two places.

تُرَّهَةٌ *A small road branching off from a main road:* (Aṣ, Ṣ, Ḳ:) a Persian word, arabicized: (Aṣ, Ṣ:) pl. تُرَّهَاتٌ (Aṣ, Ṣ, Ḳ) and تُرُّهَاتٌ. (TA.) — *A* [*desert, such as is termed* قَفْرٌ, (see 1,) or] صَحْرَاءُ مَفَازَةٌ, *and*. (JK.) — The first in this paragraph is the primary signification: (TA:) and hence, metaphorically, (Aṣ, Ṣ,) †*A false,* or *vain, saying* or *action* or *affair;* (Aṣ, JK, Ṣ, Ḳ;) as also تُرَّه: (Ṣ, Ḳ:) pl. of the former, تُرَّهَاتٌ (JK, Ṣ, Ḳ*) [and تُرُّهَاتٌ, as above]; and of the latter, تَرَارِيهُ: (Ṣ, Ḳ:*) or the primary signification of تُرَّهَاتٌ is قِفَارٌ: [see 1:] and it is metaphorically applied to †*false,* or *vain, sayings* or *actions* or *affairs;* (Ḳ;) and *unprofitable sayings:* (Z, Ḳ, TA:) or, accord. to Az, *false,* or *vain, affairs:* and the sing. is تُرَّه: or, accord. to IB, this last is pl. of تُرَّهَةٌ: [or rather a coll. gen. n.:] or, as some say, it is a sing.: (TA:) and accord. to Lth it signifies the act of *lying,* and *confusing* [*truth and falsehood*]. (Ḥar p. 165.) [Sometimes it is followed by a syn., to give greater force to the signification:] one says التُّرَّهَاتُ البَسَابِسُ and التُّرَّهَاتُ الصَّحَاصِحُ: and sometimes the former word is used as a prefixed noun governing the gen. case [so that one says تُرَّهَاتُ البَسَابِسِ and تُرَّهَاتُ الصَّحَاصِحِ: الصَّحْصَحُ is mentioned in the Ḳ, in this art., as a syn. of التُّرَّهَةُ]. (Ṣ.) — Also *A calamity; a misfortune; an evil accident:* (JK,* Ḳ:) pl. [تُرَّهَاتٌ and] تَرَارِيهُ. (JK.) — *Wind.* (JK, Ḳ.) — *Clouds,* or *a collection of clouds.* (JK,* Ḳ.) = *A certain small creeping thing* (دُوَيْبَّة) [*found*] *in the sand.* (JK, Ḳ.)

تسع

1. تَسَعَهُمْ, aor. ـَ (Ṣ, Mṣb, Ḳ) and ـِ (Yoo, Mṣb, Ḳ) and ـُ, (Mṣb,) inf. n. تُسْعٌ, (TḲ,) *He took the ninth part of their possessions:* or *he became the ninth of them:* (Ṣ, Mṣb, Ḳ:) or *he made them to be nine with himself;* (Ḳ;) they having before been eight. (TA.) [See also 2.]

2. تسّعهُ *He made it nine.* (Esh-Sheybánee, and Ḳ voce وَحَّدَ.) [See also 1.] — تسّع لِامْرَأَتِهِ, or عِنْدَهَا, *He remained nine nights with his wife:* and in like manner the verb is used in relation to any saying or action. (TA voce سَبَّعَ.)

4. اتسعوا *They became nine:* (Ṣ, Ḳ:) and *they became ninety.* (M and L in art. ثلث.) — *They were,* or *became, persons whose camels came to water* [*on the ninth day, counting the day of the next preceding watering as the first;* i. e.,] *after an interval of nine days,* [*of which the first or last, or each of these, was not complete,*] *and eight nights.* (Ṣ,* Ḳ,* TA.)

تَسْعٌ: see تِسْعَةٌ.

تُسْعٌ *A ninth part; one of nine parts;* (Ṣ, Mṣb, Ḳ;) as also تُسُعٌ; (Mṣb;) and تَسِيعٌ, (Ṣ, Mṣb, Ḳ,) agreeably with a rule which some hold to be applicable in the case of every similar fractional number; but Sh says, I have not heard تَسِيعٌ on any authority but that of AZ. (TA.)

تِسْعٌ fem. of تِسْعَةٌ, q. v. — Also *A certain* ظِمْءٌ *of the* أَظْمَآء *of camels;* (Ṣ, Ḳ, TA;) i. e., *their coming to water* [*on the ninth day, counting the day of the next preceding watering as the first;* or, in other words,] *after an interval of nine days,* [*of which the first or last, or each of these, is not complete,*] *and eight nights.* (TA.) — Also The *ninth young one,* or *offspring.* (A in art. ثلث.)

تُسَعٌ The *seventh and eighth and ninth nights of the* [*lunar*] *month;* (Ḳ;) the *three nights of the month which are after the* نُفَل, *because the last night of these is the ninth;* (Ṣ;) among the nights of the month are three called غُرَرٌ, [pl. of غُرَّةٌ,] and after these are three called نُفَلٌ, and after these are three called تُسَعٌ because the last of them is the ninth night: (Az, TA:) or the *three nights of the commencement of the month,* as some say; but the first of these explanations is more agreeable with analogy. (TA.)

تُسُعٌ: see تُسْعٌ.

تِسْعَةٌ, applied to denote a number, [namely *Nine,*] is masc.; and تِسْعٌ, so applied, is fem.: (Ṣ:) the latter is also written تَسْعٌ, with fet-ḥ to the ت; and is thus pronounced in the Ḳur xxxviii. 22, (Bḍ, MF,) accord. to one reading. (Bḍ.) You say تِسْعَةُ رِجَالٍ [*Nine men*], and تِسْعُ نِسْوَةٍ [*Nine women*]. (Ḳ.) When it means the things numbered, not the amount of the number, تسعة is imperf. decl., being regarded as a proper name: thus you say, تِسْعَةٌ أَكْثَرُ مِنْ ثَمَانِيَةٍ [*Nine things are more than eight things*]. (TA.) It is said in the Ḳur [xvii. 103], وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ [*And we formerly gave unto Moses nine evident signs;* generally understood to mean the principal miracles which he was empowered to perform, and which are differently enumerated in the Ḳ and other works; but by some supposed to mean statutes]. (Ḳ,* TA.) — In تِسْعَةَ عَشَرَ, which is masc., and تِسْعَ عَشْرَةَ, which is fem., [each signifying *Nineteen,*] each of the two words ends with fet-ḥ in every case, because they are two nouns which are regarded as one noun. (TA.) The former is pronounced by some of the Arabs تِسْعَةَ عُشَرَ: and the latter, thus in the dial. of El-Ḥijáz

[and of most of the Arabs], is pronounced تِسْعَ عَشْرَةَ in the dial. of Nejd. (Ṣ in art. عشر.) In the Ḳur lxxiv. 30, some read, تِسْعَةَ عُشَرَ, making the ع in عشر quiescent, instead of تِسْعَةَ عَشَرَ, from a dislike of this consecution of vowels in what is like one word. (Bḍ, TA.*)

[تِسْعُونَ *Ninety:* and *ninetieth.*]

[تُسَاعَ, as meaning *Nine and nine,* or *nine and nine together,* or *nine at a time and nine at a time,* seems not to have been in use.] A'Obeyd says that more than أُحَادَ and ثُنَاءَ and ثُلَاثَ and رُبَاعَ has not been heard, except عُشَارَ occurring in a verse of El-Kumeyt. (TA in art. عشر.)

تُسْعٌ: see تَسِيعٌ.

تَاسِعٌ [*Making to be nine with himself,* or *itself:* and hence, *ninth*]. You say, هُوَ تَاسِعُ تِسْعَةٍ [*He is the ninth of nine*]: and تَاسِعُ ثَمَانِيَةٍ [He is *making eight to be nine with himself*]: but it is not allowable to say, تَاسِعُ تِسْعَةً. (TA.)—[تَاسِعَ عَشَرَ and تَاسِعَةَ عَشْرَةَ, the former masc. and the latter fem., meaning *Nineteenth,* are subject to the same rules as ثَالِثَ عَشَرَ and its fem., explained in art. ثلث, q. v.]

تَاسُوعَاءُ, (Mṣb, TA, &c.,) or التَّاسُوعَاءُ, (Ṣ, Ḳ,) *The tenth day of* [*the month*] *El-Moḥarram;* (Mṣb, TA;) [*the day*] *before the day of* العَاشُورَاءُ, (Ṣ,) or *before the day of* عَاشُورَاءُ: (Ḳ:) or, accord. to some, *the same as the day of* العاشوراء: (TA:) [see عاشوراء, where this is explained:] it is a post-classical word: (Ṣgh, Ḳ:) J says, in the Ṣ, I think it post-classical: (Mṣb, TA:) but [SM says,] this requires consideration; for it was used by the Prophet: (TA:) one ought to say, that, with عاشوراء, it has this form for the sake of resemblance; but as used alone, it must be conceded that it has not been heard [from the Arabs of the classical times]. (Mṣb.)

[مُتَسَّعٌ pass. part. n. of 2, q. v. See also مُثَلَّثٌ.]

مَتْسُوعٌ A rope *consisting of nine strands.* (TA.)

تشرين

تِشْرِينُ [in Chaldee תִּשְׁרֵי] *A Greek name of each of two months,* (Ḳ,) *of the months of Autumn, called* تِشْرِينُ الأَوَّلُ *and* تِشْرِينُ الثَّانِي, [*and both together* تِشْرِينَانِ, *the two Syrian months corresponding, respectively, to October and November O.S.,*] *before the two months whereof each is called* كَانُونُ. (TA.)

تع

R. Q. 1. تَعْتَعَ فِي الكَلَامِ, (Mgh, Ḳ,) inf. n. تَعْتَعَةٌ, (Ṣ, Mgh,) *He reiterated in speech, by reason of an impediment,* or *inability to say what he would;* (Ṣ, Mgh, Ḳ;) as also تَتَعْتَعَ: (Ḳ:) and *he was unable to say what he would,* or *to find words to express what he would say:* (El-Ghooree, Mgh:) تَعْتَعَةٌ is the *speech of him who is termed* أَلْثَغُ. (TA.) And تعتع فِي القُرْآنِ *He reiterated in reciting the Ḳur-án, and his tongue stuck fast in his doing so.* (TA.)—تَعْتَعَتِ الدَّابَّةُ, (Ḳ,) inf. n. as above, (Ṣ,) *The beast stuck fast* in the sand, (Ṣ, Ḳ,) or soft soil, (Ṣ,) or mire: (TA:) sometimes the verb is thus used. (Ṣ.) And تعتع said of a camel &c. signifies *His feet sank* into the soft soil, or soft sands. (TA.)=تَعْتَعَهُ *He dragged him* (namely another man) *roughly,* or *vehemently, and agitated him:* (Ṣ:) or *he shook him,* or *shook him vehemently,* (AA, Ḳ,) *backwards and forwards, and treated him roughly:* (AA:) *he shook him roughly:* (IDrd, Ḳ:) or *he compelled him against his will, in an affair, so that he became disquieted,* or *agitated.* (IF, Ḳ.)—تُعْتِعَ فُلَانٌ *Such a one had his saying rebutted, rejected,* or *repudiated, as wrong,* or *erroneous.* (TA.)

R. Q. 2. تَتَعْتَعَ: see R. Q. 1, first signification.

تَعْتَعٌ *i. q.* فَأْفَأٌ or فَأْفَاءٌ [accord. to different MSS., as meaning One *who reiterates his words much in speaking*]. (AA, Ḳ.)

وَقَعُوا فِي تَعَاتِعَ, [app. pl. of the inf. n. تَعْتَعَةٌ,] *They fell into convulsing perplexities, arising from evil and discordant and false rumours or the like,* (فِي أَرَاجِيفَ, q. v.,) *and confusion.* (AA, Ṣ, Ḳ.)

مُتَعْتَعٌ *Afflicted by an injury which disquiets* or *agitates.* (TA, from a trad.)

تعب

1. تَعِبَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـَ, (A, Ḳ,) inf. n. تَعَبٌ, (Ṣ, Mṣb,) *He* [a man and a beast] *was,* or *became, fatigued, tired, wearied* [*by labour* or *journeying* &c.], or *jaded;* (Ṣ, A, Mṣb;) *contr. of* اِسْتَرَاحَ. (Ḳ.) [تَعَبٌ, which, used as a simple subst., may be rendered *Fatigue, tiredness, weariness,* or the *state of being jaded,* is here said in the TA to be *contr. of* رَاحَةٌ; and to signify شِدَّةُ العَنَاءِ, which may be rendered *much fatigue* &c.; but accord. to an explanation of the verb of عَنَاءٌ in the Ṣ and TA in art. عنى, this word and تَعَبٌ signify the same. See also مَتْعَبٌ.]

4. اتعب *He fatigued, tired, wearied,* or *jaded,* another; (Ṣ, Mṣb, Ḳ;) and himself, in a work that he imposed upon himself, or in which he laboured; and his travelling-camels, by urging them quickly, or by hard journeying. (TA.)—‡ *He broke* a bone *again after it had been set,* or *consolidated:* or *he caused* a bone *to have a defect in it, after it had been set, so that there remained in it a constant swelling,* or *resulted a lameness:* اتعب العَظْمَ signifying أَعْنَتَهُ بَعْدَ الجَبْرِ: (so in the CḲ:) or أَعْتَبَهُ بعد الجبر. (So in MS. copies of the Ḳ and in the TA. [In the latter, in art. عتب, this reading is confirmed; but a remark below, voce مُتْعَبٌ, rather favours the former reading, that of the CḲ.])—‡ *He filled* a vessel; (A, Ḳ;) as, for instance, a drinking-cup, or bowl. (A.)=اتعب القَوْمُ *The people's cattle became fatigued, tired, wearied,* or *jaded.* (Ḳ.)

تَعِبٌ *Fatigued, tired, wearied,* or *jaded;* as also مُتْعَبٌ; (Ṣ, Mṣb, Ḳ;) but not مَتْعُوبٌ. (Ṣ, Ḳ.) [تَعْبَانٌ, for تَعْبَانٌ, fem. with ة, is used in this sense in the present day.]

تَعْبَانُ: see what next precedes.

مَتْعَبٌ *A place of* تَعَبٌ [or *fatigue,* &c.]:—and tropically, *syn. with* تَعَبٌ: pl. مَتَاعِبُ. (Ḥar p. 431.)

مُتْعَبٌ: see تَعِبٌ.—Also ‡ A camel *that has had a bone of one of his fore legs or hind legs broken and set, and has been fatigued beyond his power of endurance before the bone has consolidated, so that the fracture has become complete:* whence the phrase عَظْمٌ مُتْعَبٌ [app. meaning ‡ *a bone broken again after its having been set,* or *consolidated:* see 4]. (TA.)—A vessel, as, for instance, a drinking-cup, or bowl, ‡ *filled.* (TA.)—Water ‡ *squeezed forth,* or *expressed, from the earth,* to be drunk. (A, TA.)

مَتْعَبَةٌ [*A cause of fatigue* or *weariness:* a word of the same class as مَجْبَنَةٌ and مَبْخَلَةٌ: loosely explained in Ḥar p. 475 as meaning *a place of fatigue*]. One says, اِسْتِخْرَاجُ المَعَمَّى مَتْعَبَةٌ لِلْخَوَاطِرِ [*The eliciting of the meaning of that which is made enigmatical is a cause of fatigue to minds*]. (A.)

تعس

1. تَعَسَ, aor. ـِ, inf. n. تَعْسٌ; (Ṣ, A, Mṣb, Ḳ, &c.;) and تَعِسَ, aor. ـَ; (Sh, AHeyth, A, IAth, Ḳ;) but the latter is not chaste; (A, TA;) or the former is used in addressing a person, saying تَعْسَتْ; and the latter, in narration; (Ḳ;) accord. to Sh; but ISd says that this is strange; (TA;) *He fell, having stumbled; contr. of* انْتَعَشَ: this is the primary signification: (Ṣ:) or *he stumbled and fell* (AHeyth, A, IAth, Ḳ) *upon his hands and mouth,* (AHeyth, TA,) or *upon his face:* (IAth, TA:) or *he fell upon his face:* (Er-Rustamee, Mṣb, TA:) [and this may also be meant by one of the explanations of the inf. n. in the TA, which is نُكْسٌ فِي سَفَالٍ:] or *he fell in any manner.* (TA.) You say, by way of imprecation, تَعَسَ وَانْتَكَسَ, meaning *May he fall upon his face, and not rise after his fall until he fall a second time.* (Mṣb.) And تَعَسَ فَمَا انْتَعَشَ وَشِيكَ فَلَا انْتَقَشَ [*May he fall, having stumbled,* or *stumble and fall,* &c., *and not rise again; and may he be pricked with a thorn, and not extract the thorn*]. (TA.) And accord. to certain of the Kilábees, تَعَسَ signifies *He missed his proof in litigation,* and *the object of his search in seeking.* (TA.)—*He perished.* (Aboo-'Amr Ibn-El-'Alà, Ṣ, Ḳ.) You say, تَعَسْتَ, as though meaning *Mayest thou perish.* (ISh, TA.)—*He became far removed.* (A, Ḳ.)—*He became lowered,* or *degraded.* (A, Ḳ.) You say also, تَعَسَ جَدُّهُ [*His fortune,* or *good fortune, fell:* or *may his fortune,* or *good fortune, fall*]. (Ḳ in art. عثر.)=تَعَسَهُ اللّٰهُ, [aor. ـِ, inf. n. تَعْسٌ;] (A'Obeyd, A, Mṣb, Ḳ;) and اتعسهُ; (AHeyth, Ṣ, A, Mṣb, Ḳ;) the former unknown to Sh; (Az, TA;) *God made him to fall, having stumbled:* (Ṣ:) or *to stumble and fall* (AHeyth, A, Ḳ) *upon his hands and mouth,* (AHeyth, TA,) or *upon his*

face: (TA:) or to fall upon his face: (Mṣb:) or to fall in any manner. (TA.) — God destroyed him; or made him to perish. (A'Obeyd, Ṣ, Ḳ.) — God made him to become far removed. (A, Ḳ.) — God lowered, or degraded, him. (A, Ḳ.) — You say, by way of imprecation, تَعْسًا لَهُ May he [fall, having stumbled: or, stumble and fall: or, stumble and fall upon his hands and mouth: or, upon his face: or] fall upon his face: (Mṣb:) or may God make destruction to cleave to him: (Ṣ, TA:) [or may God destroy him.] Aboo-Is-ḥáḳ says, in explanation of the phrase فَتَعْسًا لَهُمْ, in the Ḳur xlvii. 9, that it may be in the accus. case as meaning أَتْعَسَهُمُ اللّٰهُ. (TA.) A man also says, by way of imprecation, to his swift and excellent camel, when it stumbles, تَعْسًا, meaning May God throw thee down upon thy nostrils: expressing his disapproval of the stumbling of a beast of such age and strength: but if it be not a swift and excellent beast, and stumble, he says to it لَعًا. (TA.) You say also, أَتْعَسَ اللّٰهُ جَدَّهُ [May God make his fortune, or good fortune, to sink!] (A.)

4: see تَعَسَهُ, in three places.

تَعْسٌ inf. n. of 1 [which see, throughout]. — Also Evil; mischief. (Ḳ.)

تَعِسٌ: see what next follows.

تَاعِسٌ (A, Ḳ) and تَعِسٌ (Mṣb, Ḳ) act. part. ns. of 1, [i. e., respectively, of تَعَسَ and تَعِسَ, accord. to rule, used intransitively,] (A, Mṣb, Ḳ,) both applied to a man: (Ḳ:) and the former, to fortune, or good fortune. (A.)

مَتْعَسَةٌ [A cause of falling after stumbling: or of stumbling and falling &c. (See 1.)] You say, هٰذَا الْأَمْرُ مَتْحَسَةٌ مَتْعَسَةٌ [This affair is a cause of ill luck; a cause of falling &c.]. (A, TA.)

تفث

1. تَفِثَ, aor. ـَ, inf. n. تَفَثٌ, He left off, or abstained from, anointing himself, and shaving his pubes, and in consequence became dirty: (Mṣb:) or تَفَثٌ signifies the state of being dirty; (Mgh;) the state of having matted and dusty hair, or a dusty head, long left unanointed: (T, Mgh, Ḳ:) so in relation to the rites and ceremonies of the pilgrimage: (T, Ḳ:) thus explained by ISh; but not by any [other] of the lexicologists: he says that it is one of the rites and ceremonies of the pilgrimage; (T;) which is a conventional term of the professors, or lecturers, of the colleges: (Mgh:) accord. to I'Ab, it signifies the shaving, and shortening, or clipping, of the beard and mustache and [the hair of] the armpit, and slaughtering [of the victims], and casting [of the pebbles]: accord. to Fr, the slaughtering of the [victims termed] بُدْن, and other victims, namely, kine, and sheep or goats, and shaving the head, and paring the nails, and the like: (T:) AO says that no poem is adduced as presenting an ex. of it: (Mṣb, TA:) and Zj says that it is not known by the lexicologists except from the expositors of the Ḳur-án; (T, M;) who say that it is the clipping the mustache, and paring the nails, and plucking out the hair of the armpit, and shaving the pubes, and clipping the hair [of the head]: (T:) or the plucking out the hair, and paring of the nails, and deviating from all that is prohibited to the مُحْرِم: (M:) as though it were a passing from the state of إِحْرَام to the state of إِحْلَال: (T, M:) or, in the rites and ceremonies of the pilgrimage, the doing such things as paring the nails, and clipping the mustache, and shaving the pubes (Ṣ, Ḳ) and the head, and casting the pebbles, and slaughtering the بُدْن, (Ṣ,) &c.: (Ṣ, Ḳ: [but in two copies of the Ṣ, this art. is omitted:]) or the doing away with the matted and dusty state of the hair, and pollution and dirt, absolutely. (TA.) Accord. to ISh, قَضَاءُ التَّفَثِ means The doing away with the matted and dusty state of the hair by shaving, and paring the nails, and the like: (T:) or it means the doing away with the state of تَفَث, by clipping the mustache, and paring the nails, and plucking out the hair of the armpit, and shaving the pubes. (Mgh.) Accord. to IAạr, ثُمَّ لْيَقْضُوا تَفَثَهُمْ [in the Ḳur xxii. 30] means Then let them accomplish their needful acts of shaving and cleansing: (T:) or it means then let them do away with their dirtiness, by clipping the mustache, and paring the nails, and plucking out the hair of the armpit, and shaving the pubes, on the occasion of إِحْلَال: (Bḍ:) it is an allowance, after entering the state of إِحْلَال, of that which was forbidden them in the state of إِحْرَام. (Mṣb.) فَتَفَثَتِ الدِّمَاءُ مَكَانَهُ — occurs in a trad., meaning And the blood (lit. bloods) contaminated the place thereof. (TA.)

تَفِثٌ, (T, Mgh, Ḳ,) accord. to ISh, applied to a man, (T, Mgh,) Altered [in odour or the like], (مُغَيَّر, T,) or dusty, (مُغْبَرّ, Mgh, Ḳ, or مُتَغَيِّر, TA,) having matted and dusty hair, not having anointed himself, (T, Mgh, Ḳ,*) nor shaven his pubes. (T, Mgh. [In the former it is implied that this explanation is doubtful.])

تفح

4. اتفحهُ [He gave him an apple]. You say, أَتْحَفَكَ مَنْ أَتْفَحَكَ [He makes a present to thee who gives thee an apple]. (A: there immediately following the saying, فُلَانٌ تُحْفَتُهُ تُفَّاحَةٌ.)

تَفْحَةٌ A sweet odour. (Abu-l-Khaṭṭáb, L.)

تُفَّاحٌ, of the measure فُعَّالٌ; an Arabic word; [not arabicized;] (Mṣb;) [The apple, or apples;] a certain fruit, (L, Mṣb,) well known, (Ṣ, L, Mṣb, Ḳ,) plentiful in [the cooler parts of] the land of the Arabs: (AḤn, TA:) the word is said by Abu-l-Khaṭṭáb to be derived from تَفْحَةٌ "a sweet odour:" (L:) the n. un. is with ة: (Ṣ, L, Mṣb:) the pl. is تَفَافِيحُ: (T:) and the dim. of the n. un. is تُفَيْفِيحَةٌ. (L.) You say, فُلَانٌ تُحْفَتُهُ تُفَّاحَةٌ [Such a one, his present is an apple]. (A.) — تُفَّاحُ ذَهَبِيٌّ and تُفَّاحُ الْحُبِّ: see بَاذَنْجَانٌ. — تُفَّاحُ الْبَرِّ: see يَبْرُوحٌ, in art. برح. — التُّفَّاحَةُ also signifies ‡The head of the thigh-bone, which is in the haunch-bone. (Kr, A, Ḳ.) — لَطَمْنَ بِالْعُنَّابِ التُّفَّاحَ [lit. They (women) slapped, with the jujubes, the apples] means, ‡with the fingers, or the ends of the fingers, the cheeks. (A.)

تُفَيْفِيحَةٌ: see تُفَّاحٌ.

مَتْفَحَةٌ A place where apples grow (L, Ḳ) in abundance. (L.)

تفرق

تُفْرُوقٌ The قِمَع [or base] of a date; (Ibn-'Abbád, Ḳ;) a dial. var. of ثُفْرُوقٌ [q. v.]: pl. تَفَارِيقُ. (TA.)

تفل

1. تَفَلَ, [in the CḲ, erroneously, تَفِلَ,] aor. ـُ (Ṣ, M, Mṣb, Ḳ) and ـِ, (Ṣ, Mṣb, Ḳ,) inf. n. تَفْلٌ, (T, Ṣ, M, Mṣb,) He spat; syn. بَصَقَ: (M, Ḳ:) [or rather, he spat, emitting a small quantity of saliva, generally in scattered portions, as when one spits forth some minute thing:] التَّفْلُ is similar to البَزْقُ, but less in degree: (Ṣ, Mṣb:*) the first degree is البَزْقُ; then, التَّفْلُ; then, النَّفْثُ; and then, النَّفْخُ: (Ṣ:) التَّفْلُ with the mouth is [an action] never without somewhat of spittle: a blowing without spittle is [said to be] termed نَفْثٌ. (T.) Hence, تَفْلُ الرَّاقِي [The spitting of the charmer, in which he emits a small quantity of saliva at a time, in scattered portions: see also نَفَثَ]. (Ṣ.) One says also, ذَاقَ مَآءَ الْبَحْرِ فَتَفَلَهُ, i. e. [He tasted the water of the sea, and] spirted it forth, by reason of dislike thereof. (TA.) — تَفِلَ, (M, Ḳ,) aor. ـَ, (Ḳ,) inf. n. تَفَلٌ, (Ṣ, M, Mgh, Ḳ,) He, or it, (a thing, M,) became altered for the worse in odour, ill-smelling, or frouzy: (M, Ḳ:) he neglected, or left off the use of, perfume: (M:) he was unperfumed: (Ṣ:) he neglected, or left off the use of, perfume, and so became altered for the worse in odour, ill-smelling, or frouzy: (Mgh, TA:) and تَفِلَتْ, aor. and inf. n. as above, she (a woman) stank, by reason of having neglected, or left off the use of, perfume and ointments: and also she perfumed herself: thus bearing two contr. significations. (Mṣb.)

4. اتفلهُ He, or it, made him, or it, to be altered for the worse in odour, ill-smelling, or frouzy, (Ḳ,) or unperfumed. (Ṣ.) The rájiz says,

* وَتُتْفِلُ الْعَنْبَرَ وَالصِّوَارَا *

[And she makes ambergris and musk, or the vesicle of musk, to have a bad odour, or to lose their fragrance]. (Ṣ.) And it is said of the sun, تُتْفِلُ الرِّيحَ [It makes the odour of the person to be bad]. (TA, from a trad.)

تَفْلٌ: see what next follows.

تُفْلٌ, (Ḳ,) or تَفْلٌ, (M, accord. to the TT,) and تُفَالٌ, (M, Ḳ,) vulgarly تِفْلٌ and تِفَالٌ, (TA,) Spittle, or saliva, ejected from the mouth; syn. بُصَاقٌ; (M, Ḳ;) as also تَفَلٌ: (Ibn-Abi-l-Ḥadeed, TA:) or it is similar to بُصَاق. (TA.) [See 1.] — And Froth, or foam, (M, Ḳ,) of the sea; (TA;) and the like thereof. (M.)

مَا أَصَابَ فُلَانٌ مِنْ فُلَانٍ إِلَّا ـــ تُفْلٌ تُفْلًا طَفِيفًا *Such a one obtained not from such a one save a little.* (T.)

تَفَلٌ: see تُفْلٌ.

تَفِلٌ, applied to a man; (Ṣ, M, Ḳ;) and تَفِلَةٌ, applied to a woman, (T, M, Mgh, Mṣb, Ḳ,) as also مِتْفَالٌ, (T, Ṣ, M, Mṣb, Ḳ,) which is a possessive epithet, (M,) or an intensive epithet, (Mṣb,) *Altered for the worse in odour, ill-smelling, or frouzy:* (M, Ḳ:) *who has neglected, or left off the use of, perfume:* (M:) *unperfumed:* (T, Ṣ:) *who has neglected, or left off the use of, perfume, and so become altered for the worse in odour, ill-smelling, or frouzy:* (Mgh, TA:) *stinking,* (T, Mṣb,) *by reason of having neglected, or left off the use of, perfume and ointments:* (Mṣb:) the pl. of تَفِلَةٌ is تَفِلَاتٌ; (T, Mgh, Mṣb;) applied to such women as are not to be prevented from going to the mosque, and in this case meaning *unperfumed.* (T,* Mgh,* TA.) ـــ قَوْمٌ سَفِلَةٌ تَفِلَةٌ [*A company of men of the lowest and vilest sort*]. (TA.)

تُفَلٌ and تِفَالٌ: see تُفْلٌ.

الشَّمْسُ مُتْفِلَةٌ [*The sun makes the odour of the person to be bad*]. (TA.)

مِتْفَلَةٌ *A spittoon, or vessel in which to spit;* syn. مِبْزَقَةٌ. (TA.)

مِتْفَالٌ: see تَفِلٌ.

تفه

1. تَفَهَ, aor. ـَ, (Ṣ, Mgh, Mṣb, Ḳ,) inf. n. تَفَهٌ, (JK, Mṣb, Ḳ, TA,) or تَفْهٌ, (Mgh, CḲ,) and تُفُوهٌ (Ḳ) and تَفَاهَةٌ, (Mṣb, TA,) or this last is a mistake; (Mgh;) and تَفُهَ, aor. ـُ, inf. n. تُفُوهٌ; (JK;) *It* (a thing, JK, Mgh, Mṣb) *was,* or *became, paltry, sorry, mean, contemptible,* or *inconsiderable;* (JK, Ṣ, Mgh, Mṣb;) and *little,* or *small, in quantity* or *number.* (JK, Ṣ, Ḳ.) ـــ تَفِهَ, aor. ـِ, inf. n. تُفُوهٌ, *He* (a man) *was,* or *became, stupid,* or *foolish.* (JK, Ḳ.) And تَفِهَتْ نَفْسُهُ *His mind became weak.* (JK.) ـــ تَفَهَ, aor. ـَ; and تَفِهَ, aor. ـِ; *He,* or *it, was,* or *became, lean,* or *meagre;* syn. غَثَّ. (Ḳ.) It is said in a trad. (Ṣ, Ḳ) of Ibn-Mes'ood, (Ḳ,) القُرْآنُ لَا يَتْفَهُ وَلَا يَتَشَانُّ, (Ṣ, Ḳ, [in the CḲ, erroneously, يُتْفَهُ and يُتَشَانُّ, and in some copies of the Ḳ, for the latter is put يَنْتَنَانِ,]) i. e. لَا يَغِثُّ وَلَا يَخْلَقُ † [*The Ḳur-án will not become meagre, nor will it become worn out*]: (Ḳ: [in the CḲ, erroneously, لا يُغَثُّ ولا يُخْلَقُ:]) it is implied by the context in the Ṣ, that لا يتفه means *will not become paltry,* or *mean:* لا يتشانّ means *will not become worn out* by reason of much repetition; from شَنٌّ signifying "a worn-out water-skin." (TA.)

4. اتفه فِى عَطَائِهِ [*He was paltry, sorry, mean,* or *niggardly, in his gift;*] *he made his gift little,* or *small.* (TA.)

تَفِهٌ: see تَافِهٌ. ـــ Also *Insipid; tasteless;* and so تَافِهٌ. (KL.) You say أَطْعِمَةٌ تَفِهَةٌ *Kinds of food having no taste of sweetness,* or *of sourness,* or *of bitterness;* and some include bread, and flesh-meat among these. (Ḳ.)

تَافِهٌ (Ṣ, Mgh, Mṣb, KL, TA) and تَفِهٌ (Mgh, KL, TA) applied to a thing, (JK, Mgh, Mṣb,) and the former to a man also, (TA,) *Paltry, sorry, mean, contemptible,* or *inconsiderable:* (JK, Ṣ, Mgh, Mṣb, KL, TA:) and *little,* or *small, in quantity* or *number.* (JK, Ṣ, TA, and KL in explanation of the former.) ـــ تَافِهُ العَقْلِ A man *having little sense,* or *intellect;* (TA;) *stupid,* or *foolish.* (JK.) ـــ See also تَفِهٌ. ـــ تَافِهٌ also signifies *Afflicted,* or *distressed, by reason of disease* and *fatigue.* (JK.)

مُتَفَّهَةٌ; (JK, TA;) so in the handwriting of Ṣgh; in the Ḳ, مُتْفَهَةٌ; (TA;) *Easy, submissive,* or *tractable;* applied to a she-camel. (JK, Ḳ.)

تقد

تِقْدَةٌ (JK, Ṣ, L, Ḳ) and تَقْدَةٌ (Hr, L, Ḳ) and تَقَدَةٌ (JK, L) *Coriander-seed;* syn. كُزْبُرَةٌ. (IAạr, JK, Ṣ, L, Ḳ.) ـــ And *Caraway-seed;* syn. كَرَوْيَاءُ. (IAạr, Th, L, Ḳ.)

تقن

2. تَقَّنُوا أَرْضَهُمْ, (JK, Ḳ,) inf. n. تَتْقِينٌ, (Ḳ,) *They watered their land with thick,* or *muddy, water,* [or *water containing* تِقْن,] (JK,* Ḳ,) *in order that it might become good.* (Ḳ.)

4. اتقنهُ, (Ḳ,) inf. n. إِتْقَانٌ, (JK, Ṣ,) *i. q.* أَحْكَمَهُ [*He made it,* or *rendered it,* (namely, a thing, JK, or an affair, Ṣ and Ḳ,) *firm, stable, strong, solid, compact, sound,* or *free from defect* or *imperfection, by the exercise of skill; he made it firmly, strongly, solidly, compactly, so that it was firmly and closely joined* or *knit together, soundly, thoroughly, skilfully, judiciously,* or *well; he so constructed, constituted, established, settled, arranged, did, performed,* or *executed, it; he put it into a firm, solid, sound,* or *good, state,* or *on a firm, solid, sound,* or *good, footing*]. (JK, Ṣ, Ḳ.) [And اتقن لَهُ signifies the same as اتقنهُ: or *he exercised,* or *possessed, the skill requisite for it;* namely, an affair.] الَّذِى أَتْقَنَ كُلَّ شَىْءٍ, in the Ḳur xxvii. 90, means *Who hath created everything firmly, strongly, solidly,* &c., (أَحْكَمَ خَلْقَهُ,) *and made it, fashioned it,* or *disposed it, in the fit, proper,* or *right, manner.* (Bḍ.) [You say also, اتقن عِلْمَهُ, meaning *He made his knowledge sound;* or *made himself thoroughly learned.*] And اتقنهُ عَنْهُ *He knew it,* or *learned it,* (namely, a tradition [&c.],) *soundly, thoroughly,* or *well, from him.* (TA in art. ذبر.)

تِقْنٌ The رُسَابَة *of water,* (JK, Mgh, Ḳ,) *in a rivulet or in the channel of a torrent,* (Ḳ,) *in the* [*season called*] رَبِيع; (Lth, JK, Mgh;) i. e., (Mgh,) [*its sediment,* or] the *thick matter that is borne by it* [*and that sinks to the bottom; used for improving land*]: (Lth, JK, Mgh:) and (Ḳ) the تُرْنُوق *of a well* (Mgh, Ḳ) and *of the channel of a torrent;* i. e., the *slime, mixed with black,* or *black and fetid, mud;* accord. to the Jámi' of El-Ghooree. (Mgh.) ـــ *A thing by means of which one subsists, and makes good,* or *improves, the performance,* or *execution,* or *management, of an affair; as iron, and other things, of the* جَوَاهِر [i. e. *precious stones,* or *native ores,*] *of the earth:* and *anything by means of which a thing is made good,* or *improved,* is called its تِقْن. (TA.) ـــ A *skilful* man: (JK, Ṣ, Ḳ:) pl. أَتْقَانٌ. (TA.) ـــ [Hence, probably,] تِقْنٌ [or ابْنُ تِقْنٍ] is also the name [or surname] of a certain man proverbial for his excellence in shooting. (Ṣ, Ḳ. [In the latter it is implied that this name or surname is التِّقْنُ.]) The rájiz says,

* يَرْمِى بِهَا أَرْمَى مِنِ ابْنِ تِقْنِ *

[*One more skilled in shooting than Ibn-Tiḳn shoots it*]. (Ṣ.) ـــ *Nature,* or *natural disposition.* (JK, Ṣ, Ḳ.) You say, الفَصَاحَةُ مِنْ تِقْنِهِ *Chasteness of speech,* or *eloquence, is* [a quality] *of his nature.* (Ṣ.)

Quasi تقى: or, accord. to some, تقو

1. تَقَى, aor. ـَ (T, Ṣ, Ḳ, in art. وقى) and ـِ (T, TA,) or تَقِىَ, aor. ـَ, (Mṣb, [but the correctness of this I greatly doubt, unless, as appears to be the case, it is meant to be understood as an intrans. verb,]) inf. n. تَقْىٌ, (Ṣ and TA in art. تقى, [which art. I find in only one copy of the Ṣ,]) or تُقًى, (Ḳ,) or تُقَاةٌ, (Mṣb, and also mentioned in the TA,) of which تُقًى is pl., or coll. n., (Ḳzz, IB, Mṣb,) and تَقِيَّةٌ (Ḳ) and تِقَاءٌ; (Lḥ, Ḳ;) and اِتَّقَى, (T, Ṣ, Mṣb, Ḳ,) inf. n. اِتِّقَاءٌ (Mṣb) and [quasi-inf. n.] تَقِيَّةٌ and تُقَاةٌ; (Ṣ, art. وقى;) *He feared* God: (Ṣ and TA in art. تقى: all else that follows is from art. وقى except where reference is made to another art.:) or *he was cautious of* a thing; *guarded,* or *was on his guard, against* it; *prepared, prepared himself,* or *was in a state of preparation, against* it; or *feared* it: (Ḳ:) or *he looked forward to* a thing, *and guarded against* it, *sought to avoid* it, or *was cautious of* it. (T, TA.) [For other explanations of the latter verb, which apply also to the former, see art. وقى.] اِتَّقَى is originally اِوْتَقَى; (T, Ṣ;) then اِيْتَقَى; then اِتَّقَى; and when this came to be much in use, they imagined the ت to be a radical part of the word, and made the word اِتَقَى, aor. يَتَقِى, with fet-ḥ to the ت in each case, and without teshdeed; and not finding any analogue to it in their language, they said تَقَى, aor. يَتْقِى, like قَضَى, aor. يَقْضِى: (Ṣ:) or, as is said in the T, they suppressed the ا, and the و changed into ت, in اِتَّقَى, and said تَقَى, aor. يَتْقِى. (TA.) A poet says, (namely, Khufáf Ibn-Nudbeh, TA,)

* جَلَاهَا الصَّيْقَلُونَ فَأَخْلَصُوهَا *
* خِفَافًا كُلُّهَا يَتْقِى بِأَثْرِ *

or, as some read it, يَتَقِى, with the ت movent, but without teshdeed; (Ṣ;) and this latter, accord.

to IB, is the right reading. (TA.) [See this verse explained in art. اثر.] IB adds that Aboo-Sa'eed [app. meaning Aṣ] disallowed تَقَى, aor. يَتْقِى, inf. n. تَقًى; saying that it would require the imperative to be اِتْقِ, which is not said; and this, he states, is right: [for] J says that the imperative used is تَقِ [*Fear thou*, or *beware thou*, &c.], as in تَقِ اللّٰهَ [*Fear thou God*]; and to a woman, تَقِى; formed from the verb اِتَّقَى, without teshdeed, by the suppression of the ا. (TA.)

4. مَا أَتْقَاهُ لِلّٰهِ (Ṣ, TA) *How great is his reverential, or pious, fear of God!* (TA.) — ما اتقاهُ is also said of a saddle, as meaning *How good is it for not galling the back!* (TA.)

8: see 1, in two places; and see also art. وقى.

تُقًى: see تَقْوَى.

تُقَاةٌ: see تَقْوَى, in two places. — In the phrase in the Ḳur [iii. 27], إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً, it may be an inf. n. [so that the meaning may be *Unless ye fear from them with* a great *fearing* (see 1)]: or it may be a pl. [app. of تَقِىٌّ, like as كُمَاةٌ is pl. of كَمِىٌّ, so that the meaning may be *unless ye fear from them, being fearful*]: but it is better to regard it as an inf. n. because another reading is تَقِيَّةً. (M, TA.)

تَقِىٌّ, applied to a man, (Mṣb, Ḳ, TA,) *i. q.* وَقِىٌّ (TA) and مُتَّقٍ (Ṣ) [*Fearing; cautious;* &c.: (see 1:) and particularly *having a reverential*, or *pious, fear of God:* or simply *pious:* or *one who preserves*, or *guards, himself*, accord. to some, *exceedingly*, or *extraordinarily, from sin, either of commission or of omission:* (see 8 in art. وقى:)] accord. to IDrd, one *who preserves*, or *guards, himself from punishment* [*in the world to come*], *and from acts of disobedience, by righteous conduct:* from وَقَيْتُ نَفْسِى: said by the grammarians to be originally وَقْوِىٌ; then, تَقْوِىٌ: or, accord. to Aboo-Bekr, [originally] of the measure فَعِيلٌ, as is indicated by the first of its pls. mentioned below: but he who says that it is [originally] of the measure فَعُولٌ says that it has that pl. because it has become like a word [originally] of the measure فَعِيلٌ: (TA:) or *righteous, virtuous, just*, or *honest;* (Mṣb in art. تقى;) *contr. of* فَاجِرٌ: (idem in art. بر:) pl. أَتْقِيَآءُ (Mṣb in art. تقى, and Ḳ) and تُقَوَآءُ, (Ḳ,) which is extr., and of a class disallowed by Sb, (TA,) [and app. also تُقَاةٌ, q. v. suprà.]

تَقِيَّةٌ: see what next follows.

تَقْوَى, or تَقْوًى, accord. to different readings in the Ḳur ix. 110, (Bḍ,) [of which readings the former is the more common,] is originally تَقْيًا, (Ḳ,) [or تَقْيًى,] or [rather وَقْيًا, or وَقْيًى, and then] وَقْوَى, of the measure فَعْلَى, from وَقَيْتُ, (ISd, TA,) or, accord. to MF, the right opinion is that it is [وَقْوًى,] of the measure فَعْوَلٌ, (TA,) and is thus transformed in order to make a distinction between the subst. and the epithet such as خَزْيَا and صَدْيَا: (Ḳ:) it is a subst. from اِتَّقَى or وَقَى; (Mṣb, Ḳ;) [and signifies *Fear; caution;* &c.: (see 1:) and particularly *reverential*, or *pious, fear of God:* or simply *piety:* or the *preservation*, or *guarding, of oneself*, accord. to some, *exceedingly*, or *extraordinarily, from sin, either of commission or of omission:* or the *preservation*, or *guarding, of oneself from punishment in the world to come, and from acts of disobedience, by righteous conduct:* or *righteousness, virtue, justice*, or *honesty:* (see تَقِىٌّ:) its explanations in relation to religion are many and various, but are all resolvable into *fear of God*, or *of sin;* or the *preservation*, or *guarding, of oneself from sin:*] and تَقِيَّةٌ and تُقَاةٌ are syn. with each other (Ṣ) and with تَقْوَى, (Mṣb,) and are used as inf. ns. of اِتَّقَى: (Ṣ:) and تُقًى [also] is syn. with تَقْوَى; (Ṣ;) or it is pl. of تُقَاةٌ, or a coll. n., (Ḳzz, IB, Mṣb,) like as طُلًى is of طُلَاةٌ, (Ḳzz, IB,) and as رُطَبٌ is of رُطَبَةٌ. (Mṣb.) وَآتَاهُمْ تَقْوَاهُمْ, in the Ḳur xlvii. 19, means *And hath explained to them*, (Bḍ,) or *suggested to them*, (Jel, TA,) *what they should fear*, or *that from which they should preserve themselves:* (Bḍ, Jel, TA:) or *hath aided them to practise their* تَقْوَى: (Bḍ:) or *hath given them the recompense of their* تقوى. (Bḍ, TA.) And هُوَ أَهْلُ التَّقْوَى, in the Ḳur lxxiv. last verse, means *He is entitled*, or *worthy, to be feared;* or *to be reverentially*, or *piously, feared.* (Bḍ, Jel, Ḳ.)

هُوَ أَتْقَى مِنْ فُلَانٍ [*He is more fearing*, or *cautious*, &c., *than such a one; more reverentially*, or *piously, fearful of God;* or *more pious;* &c.;] *he has more* تَقْوَى *than such a one.* (TA.)

تك

10. استتكّ التِّكَّةَ, (IDrd, Ḳ,) or بِالتِّكَّةِ, (Mṣb,) *He inserted the* تِكَّة *in* [*the double upper border of*] *the drawers*, or *trousers.* (IDrd, Mṣb, Ḳ.) You say also, هُوَ يَسْتَتِكُّ بِالحَرِيرِ *He makes use of a* تِكَّة *of silk.* (A.)

تِكَّةٌ The *band* [*that is inserted in the double upper border*] *of the drawers*, or *trousers;* (IDrd, Ḳ;) [*generally, a strip of cotton, which is often embroidered at each end; sometimes, of net-work; and*] *sometimes, of silk:* (A:) IDrd thinks it to be an adventitious word, though used in ancient times; (TA;) and IAmb says, I think it to be arabicized: (Mṣb:) pl. تِكَكٌ. (Ṣ, Mṣb, Ḳ.)

مِتَكٌّ The *thing by means of which the* تِكَّة *is inserted in* [*the double upper border of*] *the drawers*, or *trousers.* (TA.) [It is generally *a slender piece of wood, having at one end a loop through which a portion of the* تِكَّة *is passed.*]

Quasi تكأ

تَكِئَ &c.: see art. وكأ.

Quasi تكل

1. اتَّكَلَ عَلَيْهِ, aor. ـِ, a dial. var. of اِتَّكَلَ. (Ibn-'Abbád, Ḳ.) See art. وكل; where, also, see تُكَلَةٌ, &c.

تل

1. تَلَّهُ, (T, Ṣ,* M, Mṣb, Ḳ,) aor. ـُ, inf. n. تَلٌّ, (M, Mṣb,) *He prostrated him*, or *threw him down;* (T, Ṣ, M, Mṣb, Ḳ;) [as some say,] *upon the* تَلّ: (TA:) or *he threw him down* (M, Ḳ, TA) *upon his* تَلِيل, i. e., (TA,) *upon his neck*, and *his cheek:* (M, Ḳ, TA:) but the former is the more approved; and thus it is explained as used in the phrase وَتَلَّهُ لِلْجَبِينِ [in the Ḳur xxxvii. 103], (M,) *and he prostrated him*, or *threw him down*, (Aboo-Is-ḥák, T, Ṣ, Bḍ,) *upon his side, so that the side of his forehead fell upon the ground;* (Bḍ;) or *upon his mouth;* (Ḳatádeh, T;) or *upon his face.* (Bḍ.) And تَلَّ النَّاقَةَ *He made the she-camel to lie down upon her breast.* (TA.) — *He threw it upon the ground:* said of any corporeal thing. (M.) — تَلَّ, aor. ـُ (IAạr, T, Ḳ) and ـِ, (Ḳ,) [the latter anomalous in this case, and doubtful,] also signifies *He poured* (IAạr, T, Ḳ, TA) into the hand of another. (TA.) And تَلَّ الشَّيْءَ فِى يَدِهِ *He gave*, or *delivered, the thing to him:* (M, Ḳ*:) or *he threw*, or *put, the thing into his hand.* (Ḳ.) The Prophet says, بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ فَتُلَّتْ فِى يَدِى, i. e. [*While I was sleeping, I had the keys of the treasures of the earth brought to me,*] *and they were poured into my hand:* (IAạr, T, M:) or *were thrown*, or *put, into my hand.* (IAmb, M.) — Also, (Ḳ,) inf. n. تَلٌّ, (M,) *He lowered*, or *let down, the rope into the well*, (M, Ḳ,) *with the hand, on the occasion of drawing water.* (M.) — تَلَّهُ بِتِلَّةِ سَوْءٍ, [aor. ـُ, accord. to rule,] *He charged him*, or *upbraided him, with an evil*, or *a foul, thing.* (Th, M, Ḳ.) = تَلَّ, aor. ـِ (IAạr, T, M, Ḳ) and ـُ, (Ḳ,) [the latter anomalous in this case, and doubtful,] *He was*, or *became, prostrated*, or *thrown down;* (M, Ḳ;) *he fell*, or *fell down.* (IAạr, T, M, Ḳ.) = تَلَّ جَبِينُهُ, (M, Ḳ,) aor. ـِ (T, M, Ḳ) and ـُ, (Ḳ,) [the latter anomalous in this case also, and doubtful,] inf. n. تَلٌّ, (T, M,) *The side of his forehead sweated*, or *exuded sweat.* (M, Ḳ.) And in like manner the verb is used in relation to a watering-trough. (Lḥ, M.) = تَلِلْتُ is an imitative sequent to ضَلِلْتُ. (M.)

4. اتلّ المَائِعَ *He made the fluid*, or *liquid, to drop*, or *fall in drops.* (Ḳ.)

R. Q. 1. تَلْتَلَهُ, (Ṣ,) inf. n. تَلْتَلَةٌ, (M, Ḳ,) *He moved him, agitated him, shook him, put him into a state of motion* or *commotion;* (Ṣ, M, Ḳ;) or *did so vehemently:* (Ṣ, Ḳ, and Mgh in art. تر:) *he shook him*, or *shook him violently*, (namely, a drinker,) *and ordered him to breathe in his face, that he might know whether he had drunk* [*wine or the like*], *or not;* (TA in this art. and art. تر;) as also تَرْتَرَهُ, and مَزْمَزَهُ. (TA in the latter art.) — تَلْتَلَةٌ also signifies *Hard journeying:* and *rough*, or *severe*, or *vehement, driving.* (Ḳ.) You say, تَلْتَلَ الرَّجُلُ *The man was rough*, or *severe*, or *vehement, in his driving.* (M.) = تَلْتَلَةُ بَهْرَاءَ is [The tribe of] *Bahrà's pronouncing the* ت *of*

تَفْعَلُونَ *with hesr;* (M, Ḳ;) *saying* تِفْعَلُونَ, *and* تِشْهَدُونَ, *and the like.* (M.)

تَلٌّ, accord. to Lth, [and accord. to general present usage,] *A mound,* or *hill, of dust,* or *earth,* [or *rubbish,*] *pressed together, not natural:* but this is a mistake [if meant as an explanation of the proper application], for with the Arabs it signifies *a natural hill:* En-Naḍr says that *it is of the smaller sort of* إِكَامٍ [pl. of أَكَمَةٌ]; *it is of the height of a house,* or *tent, and the breadth of its back is about ten cubits; it is smaller than the* أَكَمَة, *has fewer stones, gives growth to nothing good, and its stones are compacted together exactly like those of the* أَكَمَة: (T:) [the mound, or artificial hill, above mentioned, is what is meant by its being said,] the تَلّ of dust, or earth, is well known: and the word signifies also *a heap* of sand: (M, Ḳ:*) in both of these senses from التَّلُّ signifying "the throwing upon the ground" anything of a corporeal kind: (M:) also *a hill* (M, Ḳ, TA) *overtopping what is adjacent to it:* (TA:) pl. [of pauc.] أَتْلَالٌ (M, TA) and أُتُلٌّ (TA) and [of mult.] تِلَالٌ (T, Ṣ, Mṣb, Ḳ) and تُلُولٌ. (TA.) = Also *A pillow:* pl. أَتْلَالٌ, which is extr.: or the pl. signifies *certain sorts of cloths,* or *of garments:* (Ḳ, TA:) or, as some say, *of pillows.* (TA.)

تَلَّةٌ [inf. n. un. of 1, by Golius erroneously written تُلَّةٌ, and wrongly explained by him,] *A single act of pouring* [&c.]. (T, Ḳ.) — *A single act of lying upon the side.* (Ḳ.) = See also تَلْتَلَةٌ.

تِلَّةٌ *A mode,* or *manner, of lying upon the side.* (Fr, Ḳ.) — *Sluggishness, laziness,* or *indolence.* (Fr, T, Ḳ.) — *A state,* or *condition.* (Ṣ, M, Ḳ.) You say, هُوَ بِتِلَّةِ سَوْءٍ *He is in an evil state* or *condition;* like as you say بِبِيْئَةِ سوء: (Ṣ:) and بَاتَ بِتِلَّةِ سَوْءٍ *He passed the night in an evil state* or *condition.* (M.) — *A thing;* as in the saying, تَلَّهُ بِتِلَّةِ سَوْءٍ [explained above]: see 1. (Th, M, Ḳ.) = *I. q.* بِلَّةٌ, (T, M,) or بَلَلٌ, as also تَلَلٌ: (Ḳ:) Abu-s-Semeyda' says that تَلَلٌ and بَلَلٌ and بِلَّةٌ and تِلَّةٌ are all one [i. e. *Moisture*]. (T.) One says, [app. to a person suspected of having drunk wine or the like,] مَا هٰذِهِ التِّلَّةُ بِفِيكَ i. e. البِلَّةُ [*What is this moisture in thy mouth?*]. (T, M.)

تَلَلٌ: see تِلَّةٌ.

التَّلَال in the phrase هُوَ الضَّلَالُ بْنُ التَّلَالِ is an imitative sequent. (Ṣ, Ḳ.)

تَلِيلٌ *Prostrated,* or *thrown down;* as also مَتْلُولٌ: (IAạr, T, M, Ḳ:) [pl. of the former تَلَّى, like as صَرْعَى is pl. of صَرِيعٌ, and قَتْلَى of قَتِيلٌ, &c.; as in the phrase] قَوْمٌ تَلَّى *A company of men prostrated,* or *thrown down.* (M, Ḳ.) = The *neck:* (T, M, Ḳ:) and the *cheek:* (TA:) pl. [of pauc.] أَتِلَّةٌ and [of mult.] تُلَلٌ and تَلَائِلُ. (M, Ḳ.) You say, لَهُ تَلِيلُ كَجِذْعِ السَّحُوقِ [*He has a neck like the trunk of the tall palm-tree*]. (TA.)

التَّلَالَةُ is an imitative sequent to الضَّلَالَةُ. (T,* Ṣ, M,* Ḳ.)

تَلْتَلَةٌ inf. n. of R. Q. 1 [q. v.]. — Also *Hardship, difficulty, distress,* or *adversity:* (M, Ḳ:) pl. تَلَاتِلُ, (TA,) signifying *hardships, difficulties,* &c. (Aboo-Turáb, T, Ṣ, M.) = *A drinking-vessel that is made of the envelope* (قِيقَاءَة, Ṣ, or قِيقَاء, M and Ḳ) *of the spadix of a palm-tree;* (Ṣ, M, Ḳ;) so called because what it contains is poured into the throat; (T;) as also تَلَّةٌ: (M, Ḳ:) it is said that نَبِيذ is drunk with it. (TA.)

تَالٌّ is an imitative sequent to ضَالٌّ. (T,* Ṣ, M,* Ḳ.)

مَتَلٌّ *A place of prostrating.* (TA.)

مِتَلٌّ [as a subst.] *A thing with which one prostrates:* (M, Ḳ:) and hence *a spear:* (Mṣb:) and [as an epithet], applied to a spear, *with which one prostrates:* (T,* Ṣ, M:) or, applied to a spear, *erect;* or *even and erect.* (Ḳ.) — *Strong;* (Ṣ, M, Ḳ;) applied to a man and to a camel (M, Ḳ, TA) &c. (TA.) — A man *erect in prayer:* (T, M, Ḳ:) so accord. to Lth, who cites the saying,

* رِجَالٌ يُتِلُّونَ الصَّلَاةَ قِيَامُ *

but this is a mistake; for يُتِلُّونَ is from تَلَّى, and means, who make prayer to follow prayer. (T.)

مُتَلِّلٌ One *who prostrates much,* or *often; who does so by twisting his leg with the leg of another.* (T.)

مَتْلُولٌ: see تَلِيلٌ.

تلأب

Q. 4. اِتْلَأَبَّ: &c.: see art. تلب.

تلان

تَلَانَ *i. q.* اَلْآنَ [*At the present time; now*]: (Aṣ, Ḳ:) the ت is added, as in تَحِينَ. (A'Obeyd &c.) See art. اين.

تلب

Q. Q. 4. اِتْلَأَبَّ, (T, Ṣ, M, &c.,) inf. n. اِتْلِئْبَابٌ, (Ṣ, Ḳ,) *It* (a thing, M, or an affair, or a case, Ṣ, Ḳ, or a road, A) *was,* or *became, uniform* or *undeviating,* (A,) *right,* or *rightly directed* or *ordered:* (Ṣ, M, A, Ḳ:) or (M) *it* (a thing, M, or a road, Ṣ, Ḳ) *was,* or *became, extended,* (Fr, T, Ṣ, M, A, Ḳ,) and *right, direct, even,* or *uniform:* (Ṣ, M, Ḳ:*) or (M) *it* (a thing, M) *was,* or *became, set up,* or *erect.* (M, A, Ḳ.) You say, مَرُّوا فَاتْلَأَبَّ بِهِمُ الطَّرِيقُ [*They went along, and the road was,* or *became, uniform,* &c., *with them;* i. e., *their road was,* or *became, uniform,* &c.]. (A.) And اتلأبّ أَمْرُهُمْ [*Their affair,* or *case, was,* or *became, right,* or *rightly directed* or *ordered*]. (A.) — *He* (an ass) *raised his breast and head.* (Ṣ, Ḳ.) — This verb and its derivatives are mentioned in the [T and] Ṣ and Ḳ in the present art.; but they are held by [ISd and] IB to be radically quadriliteral. (TA.)

تَلْبٌ *Loss;* or the *state of being lost;* or *perdition.* (A, Ḳ.) One says, تَبًّا لَهُ تَلْبًا, (Lth, T,) or تَبًّا لَهُ وَتَلْبًا [which may be rendered May God decree *loss and perdition to him*]. (Ḳ.)

تُلَأْبِيَةٌ a subst. (Ṣ, M, Ḳ) from اِتْلَأَبَّ; (Fr, T, Ṣ, M, Ḳ;) [signifying The *state of being uniform* or *undeviating, right,* &c.;] like طُمَأْنِينَةٌ [from اِطْمَأَنَّ]. (TA.)

تَوْلَبٌ, perfectly decl. [when used as a proper name as well as when used as an appellative], because it is of the measure فَوْعَلٌ; (Sb, Ṣ;) for we judge its ت to be a radical, and its و to be augmentative, because فَوْعَل is more common [as the measure of a noun] than تَفْعَل; (M;) but accord. to Suh, the ت is a substitute for و, and, if so, it should be mentioned in art. ولب; (TA;) *A young ass;* syn. جَحْشٌ: (Ṣ, Ḳ:) or the *foal of a wild ass, when he has completed a year.* (M.) And أُمُّ تَوْلَبٍ is an appellation given to *The she-ass.* (Ṣ.) — The former is sometimes metaphorically applied to ‡ *A* [*young*] *man:* (M:) or *a boy.* (Ṣ.)

مُتْلَئِبٌّ [*Uniform* or *undeviating,*] *right,* or *rightly directed* or *ordered* [&c.: see the verb]; as also مُسْلَحِبٌّ. (Aṣ, T.) Also applied to a rule, (A, TA,) as meaning *Uniform, undeviating,* or *of general application; uniformly,* or *constantly, obtaining.* (TA.) R.183,1.10 S.658

مَتَالِبُ [app. pl. of مَتْلَبٌ or مَتْلِبٌ] The *places where a wound causes* death; syn. مَقَاتِلُ. (IAạr, T.)

تلج

Quasi أَتْلَجَ: and تَوْلَجٌ: see art. ولج.

تلد

1. تَلَدَ, aor. ـِ (T, Ṣ, M, Mṣb, Ḳ) and ـُ, (T, Ṣ, M, Ḳ,) inf. n. تُلُودٌ; (Ṣ, M, Mṣb, Ḳ;) [and اتَّلَدَ; (see Ḥam p. 699;)] *It* (property, consisting of camels or the like, syn. مَالٌ, T, Ṣ, M, &c.) *was,* or *became, old,* or *long-possessed;* (Mṣb;) *such as is termed* تِلَاد. (T, Ṣ, M, Mṣb, Ḳ.) تَلَدَ — فُلَانٌ عِنْدَنَا *Such a one was born of parents at our abode,* or *home.* (L.) — And تَلَدَ, (T, Ṣ, M, Ḳ,) aor. ـِ, (M, Ḳ,) inf. n. as above; (T, L;) and تَلِدَ, aor. ـَ; (Ḳ;) *He remained, stayed, abode,* or *dwelt,* (Aṣ, T, Ṣ, M, Ḳ,) فِي بَنِي فُلَانٍ *among the sons of such a one,* (Ṣ,) and بَيْنَهُمْ *among them,* (M,) and بِمَكَانٍ *in a place.* (Aṣ, T, L.) = See also 2.

2. تلّد, (IAạr, T, Ḳ,) inf. n. تَتْلِيدٌ; (Ḳ;) or تَلَدَ; (so in the L as on the authority of IAạr, and accord. to Lḥ as is said in the TA;) *i. q.* جَمَعَ *and* مَنَعَ [app. as meaning *He collected and defended* property]; (IAạr, T, L, Ḳ;) said of a man. (IAạr, T, L.)

4. اتلد, (T, Ṣ, L,) and اتلد مَالًا, (T, M, Mṣb, Ḳ,) *He got, obtained,* or *acquired,* (اتَّخَذَ,) *property* [*such as is termed* تِلَاد, as is implied in the T and M and Ḳ]: (T, Ṣ, L, Mṣb:) or *he possessed*

property such as is termed تِلَادٌ. (So accord. to the explanation of the act. part. n., q. v., in the Mgh.)

8: see 1.

تَلْدٌ: see تِلَادٌ, in two places.

تُلْدٌ: see تِلَادٌ, in two places. — Also The *young one of an eagle.* (M, K.)

تَلَدٌ: see تِلَادٌ: — and تَلِيدٌ.

§. 689

تِلَادٌ, applied to مَال [i. e. property, consisting of camels or the like], (T, S, M, &c.,) *Old,* or *long-possessed;* as also تَالِدٌ and تَلِيدٌ, (Mgh, Msb,) both of these meaning *old, original,* property, (A,) and مُتْلَدٌ: (L:) or *original, old,* or *long-possessed, born at one's own abode,* or *home;* as also تَالِدٌ and إِتْلَادٌ: (S:) *contr. of* طَارِفٌ (S, A, Mgh, Msb) *and* طَرِيفٌ: (Mgh, Msb:) or *born at the owner's abode,* or *house;* or *that brings forth there;* (M, K;) as also تَالِدٌ (K) and تَلْدٌ and تُلْدٌ (M, K) and تَلَدٌ (K) and تَلِيدٌ and إِتْلَادٌ, (M, K,) like إِسْنَامٌ, (M, [in the CK written أَتْلَادٌ, and so accord. to the MS,]) and مُتْلَدٌ; (M, K; [written in a copy of the M مُتَلَّد;]) wherefore, [i. e. because of the meaning,] Yaakoob judges that the ت is a substitute for و; [as is said to be the case in the S;] but this is not a valid decision; for, were it so, the word in some of its variations would be reduced to its original: (M:) or any *old,* or *long-possessed,* property, (T, M, L,) consisting of animals &c., (M, L,) *inherited from parents;* (T, M, L;) as also تَالِدٌ (T, L) and تَلِيدٌ and مُتْلَدٌ (T, M, L [the last written in a copy of the T مُتْلَدٌ, and in a copy of the M مُتَلَّد,]) and تَلْدٌ and تُلْدٌ and إِتْلَادٌ, as above: (M:) or slaves, or pasturing beasts, *that breed at one's own abode,* or *home, and become old,* or *long possessed:* (ISh, as related by Sh:) or that *which you yourself breed,* or *rear.* (As, T.) [See also تَلِيدٌ, below. — Hence,] هُنَّ مِنْ تِلَادِي, said by a man, (namely, Ibn-Mes'ood, M,) in reference to certain chapters (سُوَر) of the Kur-án, meaning ‡ *They are of those which I acquired* (or *learned,* L) *long ago* from the Kur-án: (S, M, L:) thus saying, he likened them to the property, or camels &c., called تِلَادٌ. (M, L.) — [Az says,] I heard a man of Mekkeh say, تِلَادِي بِمَكَّةَ, i. e. مِيلَادِي [app. meaning *My birth was in Mekkeh*]. (T.)

تَلِيدٌ: see تِلَادٌ, in three places. — Also That *which is born at the abode,* or *home, of another than thyself, and which, while young, thou afterwards purchasest, and which remains with thee:* (As, T:) or one *who is born in a foreign country, and is carried away while young to the territory of the Arabs:* (Mgh:) or one *who is born in a foreign country, and then brought away while young, and who grows up in the territory of the Muslims;* (S, K;) as also تَلَدٌ: (K:) or *i. q.* مُوَلَّدٌ and مُوَلَّدَةٌ, [masc. and fem.,] meaning one *that is born at thine own abode,* or *home:* (ISh, T: [see also تِلَادٌ:]) or one *who has parents at thine own abode,* or *home;* whereas مُوَلَّدٌ signifies one who has only one parent there: (Mgh, from the Tekmileh [of the 'Eyn]:) the fem. is with ة; (S;) signifying a female slave *who is born in a foreign country, and is carried away, and grows up in the territory of the Arabs:* (Kt, T:) or a female slave *whose father and family and all her relations are in one country and who is herself in another:* (ISh, L in art. ولد:) or a female slave *born the property of a people with whom are her parents:* (L in art. ولد:) or a female slave *inherited by her owner;* if born at his own abode, or home, [of a mother already belonging to him,] she is called وَلِيدَةٌ: (T, L:) you say رَجُلٌ تَلِيدٌ; pl. تُلَدَاءُ: and اِمْرَأَةٌ تَلِيدٌ [and تَلِيدَةٌ]; pl. تَلَائِدُ (Lh, M, L) and تُلُدٌ. (Lh, L.) It is related in a trad. of Shureyh, that a man purchased a female slave, and the two parties made it a condition that she should be a مُوَلَّدَة; but the purchaser found her to be a تَلِيدَة, and therefore returned her: (S, Mgh:) a مُوَلَّدَة is like a تِلَاد, i. e. born at thine own abode, or home; (S;) or born in the territory of the Muslims. (Mgh.) — Also, metaphorically, ‡ *A child,* absolutely. (Har p. 317.)

تَالِدٌ: see تِلَادٌ, in four places. — تَالِدٌ بَالِدٌ: see art. بلد.

إِتْلَادٌ, by some written أَتْلَادٌ: see تِلَادٌ, in three places.

مُتْلَدٌ, applied to مَال, (S, Msb,) pass. part. n. of 4: (Msb:) see تِلَادٌ, in three places. — [Hence,] خُلُقٌ مُتْلَدٌ, (M, L, TA,) in the K, مُتَلَّدٌ, said to be like مُعَظَّمٌ, but this is a mistake, (TA,) [and in the CK, خُلُقٌ is erroneously put for خُلُقٌ,] ‡ *An old,* or *a long-possessed, natural disposition,* or *quality.* (M, L, K.) IAar cites as an ex. this verse:

* مَا ذَا رُزِينَا مِنْكِ أُمَّ مَعْبَدِ *

* مِنْ سَعَةِ الحِلْمِ وَخُلْقٍ مُتْلَدِ *

[app. meaning *What has been experienced from us, on thy part, Umm-Maabad, of largeness of forbearance, and of long-possessed good natural dispositions,* or *qualities?* رُزِينَا seems to be here used for رُزِئْنَا; or the latter may be the correct reading]. (M, L.)

مُتْلِدٌ [act. part. n. of 4:] *A possessor of property such as is termed* تِلَاد: and hence, — *A first owner* or *proprietor;* as the weaver of a piece of cloth, and the man who delivers his she-camel [and is owner of her young one]. (Mgh.)

Ir. ex. of the v. See a verse in S 354 from N. N. III. 82, and J. 280.

تَلْعَةٌ *High,* or *elevated, land* or *ground:* (AO, S, K:) and *low,* or *depressed, land* or *ground:* (AO, S, Msb, K:) thus bearing two contr. significations, (S, K,) accord. to AO: (S:) or it has not these significations, but means *a water-course from the upper part of a valley to its lower part;* therefore sometimes *its upper part* is described [by this name], and sometimes *its lower part:* (IAar, IB, TA:) or it has the second of the significations above, (Msb, K,) and the first, (K,) and signifies also *a water-course* (Msb, K) *from the upper part of a valley:* (Msb:) and also, (K,) or, accord. to IDrd, (TA,) the *wide part of the mouth of a valley:* and *a high,* or *an elevated, piece of land* or *ground:* (IDrd, K:) sometimes, says IDrd, it has this last application; but the former is the original signification: (TA:) it is also said to signify *high,* or *elevated, and rugged, land* or *ground, in which the torrent goes to and fro, and from which it then pours to another* تلعة, *lower than it; and which is fertile in plants,* or *herbage:* (L, TA:) or *a water-course from the higher part of the ground to the bottom of a valley:* (AA, S:) pl. تِلَاعٌ (AA, S, Msb, K) and تَلَعَاتٌ: (K:) and, (K,) or, accord. to Sh, (TA,) تِلَاعٌ signifies *water-courses flowing from acclivities and the* [*eminences termed*] نِجَاف *and the mountains, until they pour into the valley:* (Sh, K:) to which Sh adds, *the* تلعة *of the mountain being formed by the water's coming and furrowing and excavating it until it escapes from it:* (TA:) *but* تلاع *are nowhere except* [the word إِلَّا has been dropped in the CK] *in the* صَحَارَى [or *deserts*]; (Sh, K;) *and sometimes a* تلعة *comes from a distance of five leagues* (فَرَاسِخ) *to the valley; and when it flows from the mountains, and falls into the* صحارى [or *deserts*], *it excavates in them what resembles a moat: when it becomes so large as to be like the half, or two thirds, of the valley, it is termed* مَيْثَاءُ: (Sh, TA:) تَلْعَةٌ is also said to be like رحبة [i. e. رَحَبَةٌ or رَحْبَةٌ, app. as meaning the *part* of a valley *in which its water flows into it from its two sides*]; and the pl. [or rather coll. gen. n.] is said to be تَلْعٌ. (TA.) It is said in a trad., فَيَجِيءُ مَطَرٌ لَا يَمْتَنِعُ مِنْهُ ذَنَبُ تَلْعَةٍ [*And a rain will come, in consequence of which the end of a water-course will not be impeded*]: meaning to denote its abundance, and that no place will be exempt from it. (TA.) And in a prov., فُلَانٌ لَا يَمْنَعُ ذَنَبَ تَلْعَةٍ [*Such a one will not impede the end of a water-course*]: (K,* TA:) applied to the abject and contemptible. (K.) And in another, (ISh,) لَا أَثِقُ بِسَيْلِ تَلْعَتِكَ [*I do not,* or *will not, trust in the flow of thy water-course*]: applied to him in whom one does not trust: (ISh, K:) i. e. I do not, or will not, trust in what thou sayest, and what thou adducest: characterizing the person as a liar. (ISh.) And in another, (IAar,) مَا أَخَافُ إِلَّا مِنْ سَيْلِ تَلْعَتِي [*I fear not save from the flow of my water-course*]: i. e., from the sons of my uncle, and my relations: (IAar, K:) for he who descends the water-course is in danger: if the torrent come, it sweeps him away. (IAar.)

تلف

1. تَلِفَ, (S, M, Msb, K,) aor. ـَ, (K,) inf. n. تَلَفٌ, (Lth, T, S, M, &c.,) *He,* or *it,* (a thing, Lth, T, S, Msb, of any kind, Lth, T,) *perished, passed away, was not, was no more, became non-existent* or *annihilated;* or *went away, no one knew whither;* or *became in a bad,* or *corrupt, state; became corrupted, vitiated, marred,* or *spoiled;* [in this sense the verb is often used in the present

day;] or *he died:* syn. هَلَكَ; (M, Ḳ;) and of the inf. n., عَطَبٌ (Lth, T,) and هَلَاكٌ. (Lth, T, Ṣ.) [See also تَلَفٌ, below.]

4. اتلفهُ *He caused him,* or *it,* (a thing, Ṣ, Mṣb, or property, M,) *to perish, pass away,* or *be no more;* or *to go away, no one knew whither;* or *to become corrupted, vitiated, marred,* or *spoiled:* (Ṣ, M:) or *he made it* (his property, T) *to pass away, come to an end, come to nought,* or *be exhausted; destroyed, wasted, consumed,* or *exhausted, it;* (T, Ḳ;) *by prodigality.* (T.) [See an ex. in a verse of Ibn-Muḳbil cited voce أَحْلَفَ.] — El-Farezdak says,

* وَقَوْمٍ كِرَامٍ قَدْ نَقَلْنَا إِلَيْهِمُ *

* قِرَاهُمْ فَأَتْلَفْنَا المَنَايَا وَأَتْلَفُوا *

(so in the T and L,) or

* وَأَضْيَافِ لَيْلٍ قَدْ نَقَلْنَا قِرَاهُمُ *

* إِلَيْهِمْ وَأَتْلَفْنَا المَنَايَا وَأَتْلَفُوا *

(so in some copies of the Ḳ,) or قَدْ بَلَغْنَا قِرَاهُمْ, (so in other copies of the Ḳ and in the TA,) or قد فَعَلْنَا قراهم, (so in the O,) i. e., [accord. to the different readings, *How many a generous company of men* has there been, or *how many guests of the night* have there been, *to whom we have brought their entertainment, and*] *we have found the fates to be destructive,* (T, Ḳ,*) *and they have found them to be so:* (T:) it is like the phrase أَتَيْنَا فُلَانًا فَأَجْبَنَّاهُ and فَأَبْخَلَنَاهُ: (TA:) or *we found the fates to destroy us, and they found them to destroy them:* or *we made the fates to be destruction to them, and they made them to be destruction to us:* (ISk, Ḳ:) he means, we engaged with them in vehement fight, and slew them. (TA.)

تَلَفٌ *A perishing, passing away,* &c. [See 1.] (Lth, T, Ṣ, &c.) It is said in a trad., (TA,) إِنَّ مِنَ القَرَفِ التَّلَفَ (T, TA) *Verily, from the being near to pestilence,* or *epidemic disease, there results death,* or *perdition.* (T.) And in a prov., السَّلَفُ تَلَفٌ [*The paying for a thing beforehand is a* cause of *perishing* to one's property]. (TA.) And one says, ذَهَبَتْ نَفْسُهُ تَلَفًا and طَلَفًا, (Ṣ, Ḳ,) both meaning the same, (Ṣ,) *His blood went for nothing,* or *as a thing of no account, unretaliated, and uncompensated by a mulct.* (Ṣ, Ḳ.)

تَلِفٌ, (M,) or تَالِفٌ, (Mṣb, TA,) part. n. of 1, *Perishing,* &c.; (M, Mṣb,* TA;) as also تَلْفَانٌ, which is post-classical. (TA.)

تَلْفَةٌ *A* [*hill, mountain,* or *mass of rock, such as is termed*] هَضْبَة, *difficult of access, so that he who attempts it fears perdition,* or *death.* (El-Hejeree, M.)

تَلْفَانٌ: / تَالِفٌ: } see تَلِفٌ.

مَتْلَفٌ *A place of perishing* or *perdition:* (Ḳ:) *a* [*desert such as is termed*] مَفَازَة; (Ṣ, Ḳ;) because most of those who traverse it perish; and so مَتْلَفَةٌ; (TA;) or the latter signifies *a* [*desert such as is termed*] قَفْر: (M:) the pl. of the former [or of both] is مَتَالِفُ. (TA.)

رَجُلٌ مُتْلِفٌ لِمَالِهِ, (Mṣb,) or رَجُلٌ مِتْلَفٌ, and مِتْلَافٌ, (M,) *A man who destroys,* or *wastes, his property:* (M:) or the last has an intensive signification, (Mṣb,) meaning *who destroys,* or *wastes, his property much.* (Ṣ.) You say also, رَجُلٌ مُخْلِفٌ مُتْلِفٌ, (Ḳ, and Ḥar p. 312,) or مِخْلَفٌ مِتْلَفٌ, (TA in art. خلف,) and مِخْلَافٌ مِتْلَافٌ, (Ḳ, and Ḥar ubi suprà,) meaning *A man of courage and liberality, who makes what he takes as spoil, of the property of his enemies, to supply the place of that which he consumes by expenditure to satisfy the claims of his friends.* (Ḥar ubi suprà.)

مُتْلَفٌ: see the next preceding paragraph, in two places.

مَتْلَفَةٌ: see مَتْلَفٌ. — Also *A deep hollow, cavity,* or *pit, where one looks down upon destruction.* (M.)

مِتْلَافٌ: see مُتْلِفٌ, in two places.

مَتْلُوفٌ [*i. q.* مُنْكَرٌ, q. v.; i. e.] *contr. of* مَعْرُوفٌ: but this is post-classical. (TA.)

تلك

تِلْكَ and تَلْكَ and تَالِكَ: see art. تا.

تلمذ

Q. 1. تَلْمَذَ *He was,* or *became, a* تِلْمِيذ [or *disciple,* &c.], لِفُلَانٍ *to such a one.* (TA, passim.)

تِلْمِيذٌ *A disciple; a pupil; a learner:* or *a special servant of a teacher:* so says 'Abd-El-Ḳádir El-Baghdádee, who composed a treatise solely on this word: (MF, TA:) or simply *a servant; a follower; a dependant:* pl. تَلَامِيذُ (L, TA) [and تَلَامِذَةٌ].

تلو

1. تَلَا *He followed;* or *went,* or *walked, behind,* or *after.* (IAạr, T.) You say, تَلَوْتُهُ, (Ṣ, M, Mṣb, Ḳ,) aor. ـُ, (Ṣ, Mṣb, Ḳ,) inf. n. تُلُوٌّ (Ṣ, M, Mṣb, Ḳ) and تَلْوٌ, (Er-Rághib, MF,) *I followed him* or *it;* or *went,* or *walked, behind,* or *after, him* or *it;* (Ṣ, M, Mṣb, Ḳ;) namely, a man [&c.]; (Ṣ, Mṣb;) *immediately,* or *without intervention;* and sometimes it means *bodily* [or *in reality*]; and sometimes, *virtually,* or *in effect:* (Er-Rághib:) and so تَلَّيْتُهُ; (Ḳ;) and تَلَّيْتُهُ, (Aṣ,* T,* Ḳ,) inf. n. تَتْلِيَةٌ. (Ḳ.) The phrase, in the Ḳur xci. 2, وَالقَمَرِ إِذَا تَلَاهَا means *By the moon when its rising follows the rising thereof;* i. e., the rising of the sun; at the beginning of the lunar month: (Bḍ:) or, *when it follows in rising the setting thereof,* (Bḍ, Jel,) on the night of the full moon: (Bḍ:) or, *when it follows it in becoming round, and in fullness of light;* (M,* Bḍ;) i. e., *when it follows it in the way of imitation, and in respect of rank;* for the moon borrows its light of the sun, and is to it in the place of a successor. (Er-Rághib.) Here, Ks pronounced تلاها with imáleh, [either because تَلَيْتُ is a dial. var. of تَلَوْتُ, or] because, although it has و for its last radical letter, it occurs with words that may be so pronounced, namely, يَغْشَاهَا and بَنَاهَا. (M.) — تَلَوْتُ الإِبِلَ ‡ *I drove,* or *brought,* or *gathered, the camels together, from their several quarters:* because the driver follows the driven. (A, TA.) — هُوَ يَتْلُو فُلَانًا *He imitates such a one, and follows what he does; he follows him in action.* (T.) — تَلَا, (T,) first pers. تَلَوْتُ, (Ṣ, M, Mṣb, Ḳ,) aor. ـُ, (T,) inf. n. تِلَاوَةٌ, (T, Ṣ, M, Mṣb, Ḳ,) *He read,* or *perused,* or *he recited,* (T, M, Ḳ,) the Ḳur-án, (Ṣ, M, Mṣb, Ḳ,) or any discourse, or piece of language: (M, Ḳ:) or *he followed* it, (I'Ab, T, Ṣ,* M,) *and did according to it;* (I'Ab, Mujáhid, T;) namely, the Scripture: (I'Ab, Mujáhid, T, M:) or the inf. n. specially signifies the *following* God's revealed Scriptures, sometimes *by reading,* or *perusing,* or *by reciting,* and sometimes *by conforming therewith* [as well as by reading, &c., but not otherwise, for] every تِلَاوَة is قِرَاءَة, but the reverse is not the case. (Er-Rághib, TA.) [You say also, تَلَا عَلَيْهِ *He recited,* or *related, to him* a narrative &c.: see Ḳur v. 30, &c.] And فُلَانٌ يَتْلُو عَلَى فُلَانٍ, and يَقُولُ عَلَيْهِ, *Such a one lies,* or *says what is false, against such a one.* (TA.) وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ, in the Ḳur ii. 96, means [*And they followed*] *what the devils related,* or *rehearsed,* ('Aṭà, T,) or *spoke;* (A'Obeyd, T;) or, *what the devils* of the Jinn, or of mankind, or of both, *read,* or *recited,* or what they *followed,* of the writings of enchantment: (Bḍ:) some here read تُتْلِي. (T.) Hence the saying, لَا دَرَيْتَ وَلَا تَلَيْتَ: (T:) or, accord. to Yoo, it is وَلَا أَتْلَيْتَ: (T, Ṣ:) and others say that it is وَلَا ائْتَلَيْتَ, from أَلَوْتُ. (T. [See these three readings explained in the latter part of the first paragraph of art. الو.]) — *He remained behind,* or *held back.* (IAạr, ISk, T.) You say, تَلَا بَعْدَ قَوْمِهِ *He held back,* or *lagged behind, after his people,* or *company, and remained.* (TA.) And تَلَوْتُهُ, (AZ, A'Obeyd, T, Ṣ, M, Ḳ,) and تَلَوْتُ عَنْهُ, (AZ, T, M, Ḳ,) aor. ـُ, (AZ, T,) inf. n. تُلُوٌّ, (AZ, T, M,) *I left him, and held back from going with him:* (AZ, T:) *I held back from him,* or *from aiding him, and left him:* (AZ, A'Obeyd, T, Ṣ, M, Ḳ:) thus the verb bears two contr. significations. (Ḳ.) — *He bought a* تِلْو, meaning the *young one of a mule.* (IAạr, T, Ḳ.) — تَلِيَتْ لِي مِنْ حَقِّي تَلِيَّةً, and تُلَاوَةً, aor. ـَ, (ISk, Ṣ,) inf. n. تَلًا, (TA,) *There remained to me, of my right,* or *due, a remainder.* (ISk, Ṣ.) And تَلِيَتْ لِي عِنْدَهُ تَلِيَّةً *There remained to me, with him,* or *there remained owing to me by him, a remainder.* (Aṣ, T.) And تَلِيَ مِنَ الشَّهْرِ كَذَا, (M, Ḳ,) inf. n. تَلًا, (M,) *There remained, of the month, such a portion.* (M, Ḳ.)

2: see 1, in two places. — هُوَ يُتَلِّي بَقِيَّةَ حَاجَتِهِ *He demands, and seeks to obtain, the remainder of that which he wants.* (T.) — تلّى صَلَاتَهُ, (T, M, Ḳ,) inf. n. تَتْلِيَةٌ, (Ḳ,) *He made his prayer to be followed by other prayer:* (T:) or *he made his prescribed prayer to be followed by supererogatory prayer.* (Sh, M, Ḳ.) — تلّى, inf. n. as above, [is also said to signify] *He stood erect for*

prayer. (TA. [But see مِتَلٌّ, in art. تل.] — Also *He accomplished,* or *fulfilled, his vow.* (IAạr, M, Ḳ.) — And *He was at the last gasp.* (AZ, Ṣ, M, Ḳ.) = See also 4.

3. تالاهُ, inf. n. مُتَالَاةٌ, *i. q.* رَاسَلَهُ [meaning, فِى الغِنَآءِ, i. e. *He relieved him,* or *aided him, in singing, by taking up the strain when the latter was unable to prolong his voice sufficiently for the accomplishing of the cadence;* or *he did so with a high voice:* see مُتَالٍ, below]. (TA.)

4. أَتْلَيْتُهُ إِيَّاهُ *I made him to follow him;* or, *it to follow it.* (M, Ḳ.) Hence, (TA,) اتلاهُ اللّٰهُ أَطْفَالًا *God made him,* or *may God make him, to have little children following him.* (Ṣ, TA.) And أَتْلَتْ *She* (a camel) *had her young one following her:* (Ṣ, Ḳ:) whence the saying, لَا دَرَيْتَ وَلَا أَتْلَيْتَ; accord. to Yoo: (Ṣ:) but see 1, where two other readings are mentioned, with a reference to the explanations. — [Hence also,] أَتْلَيْتُهُ *I preceded him, outwent him, outstripped him,* or *got before him.* (Ṣ.) And مَا زِلْتُ أَتْلُوهُ حَتَّى أَتْلَيْتُهُ *I ceased not to follow him until I became before him.* (Ṣ.) — أَتْلَيْتُ حَقِّى عِنْدَهُ *I left a remainder of my due with him.* (Ṣ, Ḳ.) And أَتْلَيْتُ عِنْدَهُ تَلِيَّةً *I left with him a remainder* (T, M) *of a thing,* or *of a debt,* or *of a needful thing.* (M.) — أَتْلَيْتُهُ عَلَى فُلَانٍ *I referred him,* or *turned him over, for the payment of what was owing to him, to such a one, transferring the responsibility for the debt to the latter.* (T, Ṣ,* Ḳ.*) — اتلاهُ ذِمَّةً *He gave him a bond,* or *an obligation, whereby he became responsible for his safety:* (Ṣ, Ḳ:) and اتلاهُ alone (T, M, Ḳ) signifies the same; (T;) *he gave him what is termed* تَلَآءٌ, (M, Ḳ,) i. e. ذِمَّةً, (Ḳ,) or جِوَارًا, (M, Ḳ,) and meaning also *an arrow on which was written his (the giver's) name,* (Ḳ,* TA,) *in order that, when he went to a tribe, he might show it to them, and they would not harm him:* (TA:) and اتلاهُ سَهْمًا †*he gave him an arrow whereby to demand protection,* (M, Ḳ, TA,) *in order that he might not be harmed:* and اتلاهُ نَعْلًا *he gave him a sandal for that purpose:* (TA:) and it means ‡*he made him his* تَلْو [or *follower*], *and his companion.* (TA.) تَلَّى, also, signifies, like أَتْلَى, *He gave him his bond,* or *obligation, by which he became responsible for his safety.* (TA.)

5. تتلّى *He sought repeatedly,* or *in a leisurely manner,* or *by degrees,* (T, Ṣ, M, Ḳ,) *to obtain* his right, or due, *until he received it fully,* or *wholly,* (T, Ṣ,) or *to obtain* a thing. (M, Ḳ.) — *He collected much wealth.* (IAạr, T.) — تَتَلَّيْتُ حَقِّى عِنْدَهُ *I left with him,* or *in his possession, somewhat remaining of my right,* or *due.* (IAạr, T.) = *Somewhat remained of his debt.* (IAạr, T.)

6. تَتَالَتِ الأُمُورُ *The things,* or *events, were consecutive; they followed one another.* (M, Ḳ.) And جَآءَتِ الخَيْلُ تَتَالِيًا *The horses,* or *horsemen, came consecutively.* (Ṣ.)

10. استتلاهُ الشَّىْءَ *He,* or *it, invited him to follow the thing.* (M, Ḳ.) — اسْتَتْلَيْتُ فُلَانًا *I made such a one to follow me.* (IAạr, T.) — And *I looked for, expected, awaited,* or *waited for, such a one.* (IAạr, T.) = استتلى فُلَانًا also signifies ‡ *He sought,* or *demanded, of such a one, the arrow of protection* [*called* تَلَآءٌ, q. v.]. (TA.)

تَلًا: see تَلِيَّةٌ.

تَلْوٌ *A thing that follows another thing:* (Ḳ:) and *a follower* of another man. (TA.) See also تَالٍ. تَلْوُ الشَّىْءِ means *That which follows the thing:* (Ṣ:) and هٰذَا تَلْوُ هٰذَا, *This is what follows this.* (M.) [Hence,] تَلْوُ النَّاقَةِ *The she-camel's young one that follows her:* (Ṣ:) and تَلْوٌ [alone] *a ewe's,* or *she-goat's,* (M,) or *she-camel's,* (Ḳ,) *young one when weaned, and following the mother;* pl. أَتْلَآءٌ; and fem. with ة: (M, Ḳ:) and the *young one of the ass;* (M, Ḳ;) because he follows his mother: (M:) and the *young one of a mule:* (IAạr, T, Ḳ:) and, accord. to En-Naḍr, *a kid,* and *a lamb, that has become large in the stomach* or *belly* (استكرش) *and in no need of his mother;* fem. with ة: (T:) or the fem. signifies *a she-kid that has passed beyond the limit of those that are termed* أَجْفَار [pl. of جَفْرٌ, q. v.], (M, Ḳ,) *until she has completed a year* [*from her birth*] *and so become a* جَذَع. (M.) And a تِلْوَة of sheep or goats is *One that is brought forth,* or *that brings forth,* [the verb is تُنْتَجُ, which has both of these meanings,] *before the* صَفَرِيَّة [q. v.]. (Ṣ, Ḳ.) = Also *High,* or *lofty.* (Ḳ.) One says, إِنَّهُ لَتِلْوُ المِقْدَارِ *Verily he,* or *it, is high,* or *lofty, in measure.* (TA.)

تَلَآءٌ *A bond,* or *an obligation, by which one becomes responsible for the safety of another:* (Ṣ, M, Ḳ:) and *an arrow upon which the giver writes his name,* (M, Ḳ, [in the CḲ, المَتْلِىْ is erroneously put for المُتْلِى,]) *and which he gives to a man, who, when he goes to a tribe, and shows it to them, passes unmolested:* (M:) and, accord. to IAmb, *responsibility,* or *suretiship.* (TA.) — Also The *transfer of a debt,* or *of a claim, by shifting the responsibility from one person to another.* (Z, TA.)

تَلُوٌّ A man *incessantly following:* (IAạr, M, Ḳ:) not mentioned by Yaạḳoob among the instances of this measure which he has limited; as حَسُوٌّ and فَسُوٌّ. (M.)

تَلِىٌّ [accord. to the CḲ, erroneously, تِلْىٌ,] *Using many oaths* (كَثِيرُ الأَيْمَانِ): and *Having much wealth.* (IAạr, T, Ḳ.)

تَلِيَّةٌ [accord. to the CḲ, erroneously, تِلْيَةٌ,] and تُلَاوَةٌ (ISk, T, Ṣ, M, Ḳ) and تَلًا (M, TA) *A remainder* (ISk, T, Ṣ, M, Ḳ) of a thing, (M,) or of a right or due, (ISk, Ṣ,) or of a debt, (Ṣ, M, Ḳ,) and of a thing wanted, (ISk and T in explanation of the second word, and M,) &c. (Ḳ.) One says also, ذَهَبَتْ تَلِيَّةُ الشَّبَابِ ‡ *The remainder of youthfulness,* or *youthful vigour, departed.* (TA.) And فُلَانٌ تَلِيَّةُ الأَحْرَارِ ‡ [*Such a one is the last remaining of the ingenuous*]. (TA.) — وَقَعَ كَذَا تَلِيَّةَ كَذَا *Such a thing happened after such a thing.* (M.)

تُلَاوَةٌ: see تَلِيَّةٌ.

تَلَوَّى *A kind of boat:* (M, Ḳ:) of the measure فَعَوَّلٌ, (M, TA,) or فَعْلَوْلٌ: (TA:) so called because it follows the larger vessel: mentioned by Aboo-'Alee in the Tedhkireh. (M.)

تَلَّآءٌ لِلْقُرْآنِ One *who reads, peruses,* or *recites, the Ḳur-án,* or *who follows it,* or *acts according to it, much,* or *often.* (Mgh.)

تَالٍ act. part. n. of تَلَا; *Following; going,* or *walking, behind,* or *after; [immediately,* or *without intervention;* either *in reality,* or only *in effect;* (see 1;)] (T, Mṣb;) as also تِلْوٌ. (Mṣb.) — التَّالِى *The fourth of the ten horses that are started together in a race.* (TA voce سُكَيْت &c., and Ḥam p. 46.) — Also, (Sh, TA voce مِجْدَحٌ,) and تَالِى النَّجْمِ [meaning *The follower of the Pleiades*], (Ḳzw,) *the star called* الدَّبَرَانُ. (Sh, Ḳzw.) — And تَالِيَاتُ النُّجُومِ *The last of the stars;* [app. *the last that are seen in the morning-twilight;*] (TA;) as also التَّوَالِى. (M, TA.) [تَالِيَاتٌ and تَوَالٍ are both pls. of تَالِيَةٌ, fem. of تَالٍ.] — التَّوَالِى also signifies *The last* of women journeying in vehicles upon camels; (M, Ḳ;) and in like manner, of camels. (M.) — Also *Hinder parts, posteriors,* or *rumps:* and *the hinder parts* of horses: or (of a horse, M) *the tail and hind legs.* (M, Ḳ.) One says, إِنَّهُ لَحَثِيثُ التَّوَالِى and سَرِيعُ التَّوَالِى [app. meaning *Verily he is quick in the hind legs*]. (M.) And the Arabs say, لَيْسَ هَوَادِى الخَيْلِ كَالتَّوَالِى, i. e., *The necks of horses are not like their hinder parts.* (TA.) — فَالتَّالِيَاتِ ذِكْرًا [in the Ḳur xxxvii. 3] means *And those* angels, or angels and others, *that recite* the *praise* of God. (M.)

مُتْلٍ and مُتْلِيَةٌ (T, M) A mother, (T,) or a she-camel, and a female wild animal, (M,) *having her young one following her:* pl. مَتَالٍ. (T, M.) — Also, both sings., A she-camel *that brings forth in the last portion of the breeding-time:* or the latter sing. signifies one *that is late in bringing forth;* and the former sing. has the first of the meanings explained in this paragraph: (M:) or, as some say, the latter sing. signifies one *that has become heavy by pregnancy, so that the head of her fœtus has turned towards the tail and the vulva;* a meaning not agreeing with the derivation: (IJ, M:) or, as some say, this word signifies [simply] *pregnant:* (Ḥam p. 688:) accord. to El-Báhilee, the pl. signifies she-camels *of which some have brought forth, and others have not.* (TA.) You say, إِبِلُهُمْ مَتَالٍ, meaning *Their camels have not brought forth until the season called the* صَيْف, (Ḳ, TA,) which is the last part of the breeding-time. (TA.)

مُتَالٍ One *who relieves,* or *aids, another, in singing,* and *in work, by taking up the strain,* or *the work, when the latter is unable to continue it:* (IAạr, T:) or one *who so relieves,* or *aids, the singer, with a high voice:* (Ṣ, TA:) and one *who*

sings to camels to urge them on, or *excite them*. (TA.)

مُسْتَتْلٍ [act. part. n. of 10, q. v. It is said in the T to have a signification derived from تَلَاءٌ in the last of the senses assigned to the latter word above; so that it seems to mean *Seeking*, or *demanding, the transfer of a debt*, or *claim*, or *the like, by shifting the responsibility from one person to another*].

تلى

1. تَلَيْتُهُ: see تَلَوْتُهُ.

تَلِيٌّ &c.: see art. تلو.

تمر ع ف تَمَّ تَمَامٌ

1. تَمَّ الشَّيْءُ, (T, S, M, K, &c.,) aor. ـُ, (T, M, K,) inf. n. تَمَامٌ, (T, S,) or تِمَامٌ, (M,) or both, and تُمَامٌ, (K,) and تَمَامَةٌ (M, K) and تِمَامَةٌ, (K,) and تَمٌّ and تَمَّ and تُمَّ, (M, K,) of which last three forms the first is said to be the most chaste, (TA,) [*The thing was*, or *became, complete, entire, whole*, or *full*; i. e., *without*, or *free from, deficiency*: and sometimes, *the thing was*, or *became, consummate*, or *perfect*; which latter signification is more properly expressed by كَمَلَ:] accord. to the author of the K, as is shown in art. كمل, and accord. to some others, تَمَامٌ and كَمَالٌ are syn.; but several authors make a distinction between them: the former is said to signify a thing's *being*, or *becoming, without*, or *free from, deficiency*; and the latter, to signify تمام and something more, as, for instance, goodliness, and excellence, essential or accidental; though each is sometimes used in the sense of the other: or, as some say, the former necessarily implies previous deficiency; but the latter does not: (MF, TA:) or, accord. to El-Ḥarállee, the latter signifies the attaining to the utmost point, or degree, in every respect: or, as Ibn-El-Kemál says, when one says of a thing كَمَلَ, he means that what was desired of it became realized. (TA.) [See also تَمَامٌ, below.] You say, تَمَّ خَلْقُهُ [*His make*, or *formation, was*, or *became, complete*, or *perfect*; *he* (a child or the like, and a man,) *was*, or *became, fully formed* or *developed*, or *complete in his members*; and *he* (a man) *was*, or *became, full-grown*]: (TA:) [whence, probably,] تَمَّ الشَّيْءُ [as meaning] *The thing became strong and hard*. (Mṣb.) And تَمَّ القَمَرُ, (T, S, Mṣb,) or اتَّمَّ, (M, K,) *The moon became full, so that it shone brightly*. (M, K.) And, of her who is pregnant, تَمَّتْ أَيَّامُ حَمْلِهَا [*The days of her gestation became complete*]. (S.) تَمَّ إِلَى كَذَا *He reached, attained, arrived at*, or *came to, such a thing*; as, for instance, eminence or nobility, or the means of acquiring eminence or nobility. (TA.) تَمَّ إِلَى مَوْضِعِ كَذَا, and إِلَيْهِ اتَّمَّ, *He repaired*, or *betook himself, to*, or *towards, such a place*; *he went to it*. (Ḥar p. 508.) Aboo-Dhu-eyb says,

* فَبَاتَ بِجَمْعٍ ثُمَّ تَمَّ إِلَى مِنًى *

[which may be rendered *And he passed the night in Jema* (a name of El-Muzdelifeh): *then he repaired*, or *went, to Minè*; there completing the ceremonies of the pilgrimage; wherefore ISd says,] I think that, by تَمَّ, [or rather تَمَّ الى منى,] he means *he completed his pilgrimage*. (M:) تَمَّ بِهِ, and تَمَّ عَلَيْهِ: see their syn. اتَمَّهُ (4). [Hence,] تَمَّ عَلَيْهِ *He performed it*, or *executed it*; *he accomplished it*; namely, an affair; a fast; a purpose, or an intention. (Mgh.) And *He persevered in it*; (Mgh, TA;) as also تَمَمَ عَلَيْهِ, without teshdeed, as in the phrase إِنْ تَمَمْتَ عَلَى مَا أُرِيدُ [*If she persevere in what I desire*], occurring in a trad.; but IAth says that the verb here means تَمَّمْتَ. (TA.) You say, تَمَّ عَلَى الإِبَآءِ *He persevered in refusal*, or *dislike*, or *disapproval*. (Mgh.) تُمَّ *It was broken*. (T.) And *i. q.* بلغ [app. بُلِغَ, i. e. *He was jaded, harassed, distressed, fatigued*, or *wearied*]. (T.)

2. تَمَّمَهُ: see its syn. اتَمَّهُ; and see also 1, near the end of the paragraph. *He*, or *it, destroyed it*; *made it to reach its appointed term of duration*. (Sh, T, K.) تَمَّمَهُمْ *He gave them the share of their arrow in the game called* المَيْسِر; (IAar, M, K;) i. e. *he gave them to eat the flesh which was their share*. (M.) Accord. to Lḥ, التَّتْمِيمُ in the game called الميسر signifies A man's *taking what has remained, so as to complete the shares*, or *make up their full number, when the players have diminished from the slaughtered camel* [*by taking their shares*]. (T.) تمّم عَلَى الجَرِيحِ ‡ *He hastened and completed the slaughter of the wounded man*; or *made his slaughter sure*, or *certain*. (M, K, TA.) تمّم الكَسْرَ, (M, K,) and تتمّم, (M, TA,) in the copies of the K, erroneously, تَمَّ, (TA,) [in the CK, تمّم again,] i. e. [*The fracture*, or *the broken bone*, or simply *the bone*,] *cracked, without separating* (وَلَمْ يَبِنْ): or *cracked, and then separated*. (M, K.) You say, تَمَّمَ الكَسْرَ فَتَمَّمَ and تَتَمَّمَ [*He*, or *it, completed the fracture*, or *cracked the broken bone*, or *the bone, and it cracked*, &c.]. (M.) And ظَلَعَ فُلَانٌ ثُمَّ تَتَمَّمَ, i. e. [*Such a one limped*, or *halted*, or *was slightly lame: then*] *his lameness became complete by fracture*: from تُمَّ signifying "it was broken:" (T:) [or تَتَمَّمَ signifies *his lameness became complete by an increased fracture, after he had had a fracture with which he was able to walk*: this is what is meant by the following loose explanation:] التَّتَمُّمُ مَنْ كَانَ بِهِ كَسْرٌ يَمْشِي بِهِ ثُمَّ أَبَتَّ فَتَتَمَّمَ. (K. [In the CK, أَبَتَّ is here erroneously put for أَبَتَ.]) تمّم المَوْلُودَ *He hung* تَمَائِم, (Th, M,) or a تَمِيمَة, (K,) *upon the new-born child*, or *young infant*. (Th, M, K.) تَمَّمْتُ عَنْهُ العَيْنَ *I repelled from him the evil eye by hanging* [*upon him*] *the* تَمِيمَة. (A, TA.) تمّم also signifies *He became, in the inclination of his mind*, (Lth, T, M, K,) *and in his opinion, and his place of abode* or *settlement*, (Lth, T, K,) *as one of the tribe of Temeem*; (Lth, T, M, K;) as also تتمّم; (K, TA; [in the CK, تمّم again;]) or accord. to analogy it would be تمّم, like تمضّر and تنزّر. (T.) And *He asserted himself to be related to the tribe of Temeem*. (M.)

3. مُتَامَّةٌ [inf. n. of تَامَّ] The *vying*, or *contending, with another in completeness*, or *perfection*. (KL.) [You say, تَامَّهُ *He vied*, or *contended, with him* &c.]

4. اتمّ, said of the moon: see 1. Said of a plant, *It became tall and full-grown*; or *became of its full height, and blossomed*. (M, K.) أَتَمَّتْ, said of one that is pregnant, *She completed the days of her gestation*: (S:) or, said of a woman and of a she-camel, (M,) *she became near to bringing forth*. (M, K.) اتمّ إِلَى مَوْضِعِ كَذَا: see 1. اتمّ الشَّيْءَ, (S, M, K,) or الأَمْرَ, (Mgh,) and اتمّ بِهِ, (M,) inf. n. إِتْمَامٌ; (TA;) and تَمَّمَهُ, (T, S, M, K,) inf. n. تَتْمِيمٌ and تَتِمَّةٌ; (T, TA;) and استتمّهُ; (S, Mgh, K;) and تَمَّ بِهِ, and تَمَّ عَلَيْهِ; (M, K;) signify the same; (S, Mgh;) i. e. جَعَلَهُ تَامًّا (M in explanation of all but the last, and K in explanation of all that are mentioned therein,) and أَكْمَلَهُ (M in explanation of the last) [*He made the thing*, or *the affair, complete, entire, whole*, or *full*; i. e., *without*, or *free from, deficiency*; *he completed it*: and sometimes, *he consummated*, or *perfected, it*]. وَأَتِمُّوا الحَجَّ وَالعُمْرَةَ, in the Ḳur [ii. 192], means *And perform ye*, or *accomplish ye, completely, the rites and ceremonies* [*of the pilgrimage and the minor pilgrimage*]; (M,* Bḍ;) accord. to some: or, as some say, إِتْمَامُ الحَجِّ means that the money, or the like, that one expends in performing the pilgrimage should be lawfully obtained, and that one should refrain from doing what God has forbidden. (M.) And فَأَتَمَّهُنَّ, in the Ḳur [ii. 118], means *And he performed them*, or *accomplished them, completely*, (Bḍ, Jel,) *and rightly*: (Bḍ:) or *he did according to them*. (Fr, TA.) اتمّهُ *He gave him what are termed* تِمَم, pl. of تَتِمَّةٌ, and meaning جِزَز [explained below, voce تَتِمَّةٌ], (M, TA,) *in order that he might complete therewith his web*. (TA.) [In consequence of its being misplaced in the K, this is there made to signify *He gave him a* تِمّ, meaning a فَأْس or a مِسْحَاة.]

5: see 2, in four places.

6. تَتَامُّوا *They came*, [and also, accord. to Golius, app. on the authority of a gloss in a copy of the KL, *they drank*,] *all of them, and were complete*. (S, K.) One says, اجْتَمَعُوا فَتَتَامُّوا عَشَرَةً [*They collected themselves together, and came, all of them, making altogether ten*]. (TA.) And it is said in a trad., تَتَامَّتْ إِلَيْهِ قُرَيْشٌ, i. e. *Kureysh obeyed his call, and came to him, all of them, following one another*. (TA.)

10. استتمّهُ: see 4. استتمّ النِّعْمَةَ *He asked for the completion of the benefit*, or *boon*, or *favour*. (M, K.) = *He sought, demanded*, or *requested, of him what are termed* تِمَم, pl. of تَتِمَّةٌ, and meaning جِزَز [explained below, voce تَتِمَّةٌ], (M, TA,) *in order that he might complete therewith his web*. (TA.) [In consequence of its being misplaced in the K, this is there made to signify *He sought, demanded*, or *requested, of him a* تِمّ, meaning a فَأْس or a مِسْحَاة.]

R. Q. 1. تَمْتَمَةٌ is the inf. n. of تَمْتَمَ, (Mṣb,) and signifies The *reiterating in uttering the letter* ت: (Mbr, Zj in his "Khalḳ el-Insán," T, Ṣ, Mṣb:) [if so, *syn. with* تَأْتَأَةٌ:] or the *tongue's pronouncing indistinctly, missing the place of the letter,* [i. e. *the place of its pronunciation in the organs of speech,*] *and recurring to an utterance like* ت *and* م, *though this be not distinct:* (Lth, T:) or the *making the speech* [or *tongue*] *to revert* [*repeatedly*] *to* ت *and* م: (M, Ḳ:) or the *jabbering,* or *hurrying in one's speech, so as hardly, or not at all, to make a person understand:* (M:) or the *uttering in such a manner that one's speech proceeds rapidly to the roof of his mouth.* (M, Ḳ.)

تَمٌّ an inf. n. of 1, in the first of the senses explained above. (M, Ḳ.) See تَمَامٌ, in two places. ═ See also تِمَّةٌ.

تُمٌّ an inf. n. of 1, in the first of the senses explained above. (M, Ḳ.) See تَمَامٌ, in two places.

تِمٌّ an inf. n. of 1, in the first of the senses explained above. (M, Ḳ.) See تَمَامٌ, in five places: ═ and تَامٌّ, in three places. ═ Also *i. q.* فَأْسٌ [app. here meaning *A kind of hoe*]: (IAạr, T, Ḳ:) or *i. q.* مِسْحَاةٌ [*a spade,* or *a shovel*]: (Ḳ:) pl. تِمَمَةٌ (IAạr, T,) or تِمَمٌ. (So in the TA.)

تُمَّةٌ: see what next follows, in two places.

تِمَّةٌ (M, Ḳ) and تُمَّةٌ (TA) [the former written in the CḲ تَمَّةٌ] sings. of تِمَمٌ (M, Ḳ, TA) and تُمَمٌ, (Ḳ, TA,) or تُمَمٌ, which [ISd says] I think to be a quasi-pl. n., (M,) or تُمٌّ is the quasi-pl. n.: (Ḳ:) these, i. e. the pls. and quasi-pl. n., signify *Shorn crops* (جِزَز [in the CḲ جِزَر, for which Golius appears to have found حِرْز, for he has rendered it by "amuletum," and Freytag has done the same,]) *of* شَعَر [meaning *goats' hair*], and *of camels' hair,* and *of wool,* (M, Ḳ, TA,) *of that wherewith a woman* [*or a man*] *completes her* [*or his*] *web:* (TA:) and تُمَّةٌ signifies *what is given, of wool,* or *camel's hair,* [or *goats' hair,*] (Ṣ, TA, [and mentioned also in the Ḳ, but there, by misplacement, made to relate to تِمٌّ instead of تِمَّةٌ,]) *for a man to complete therewith the weaving of his* كِسَاء; (Ṣ;) as also تُمًّى. (Ḳ,* TA.)

تُمًّى: see تِمَّةٌ.

تَمَمٌ: see تَامٌّ, in four places: ═ and see also تِمَّةٌ.

تَمَامٌ (T, Ṣ, Ḳ) and تِمَامٌ (M, Ḳ) and تُمَامٌ (Ḳ) inf. ns. of 1, in the first of the senses explained above; (T, Ṣ, M, Ḳ;) as also تِمٌّ and تَمٌّ and تُمٌّ. (M, Ḳ.) [Hence,] وَلَدَتْهُ لِتِمٍّ and لِتَمَامٍ and لِتَمَامٍ *She brought him forth at the completion of formation;* (Ḳ, TA;) i. e., *when his formation was complete:* (TA:) [or, *at the completion of gestation:*] and, accord. to Aṣ, وَلَدَتْهُ التَّمَامَ, with the art. ال; not indeterminate, except in poetry. (IB, TA.) And وَلَدَتْ لِتَمَامٍ and لِتِمَامٍ [*She brought forth at the completion of formation;* or, *of gestation*]. (Ṣ.) And أَلْقَتِ الوَلَدَ لِغَيْرِ تَمَامٍ and تِمَامٍ [*She cast the child at a period not that of the completion of formation;* or, *of gestation;* i. e., *prematurely*]. (Mṣb.) And وُلِدَ المَوْلُودُ لِتَمَامٍ and لِتِمَامٍ [*The infant was born at the completion of formation;* or, *of gestation*]. (T,* Ṣ.) And وُلِدَ الوَلَدُ لِتَمَامِ الحَمْلِ and لِتِمَامِ الحَمْلِ [*The child was born at the completion of gestation*]. (Mṣb.) [These exs., and others following, show that an assertion of IDrd, mentioned in the M, namely, that one says, وُلِدَ الغُلَامُ لِتَمٍّ and لِتَمَامٍ, and بَدْرُ تَمَامٍ, and that in every other case it is تَمَامٌ, with fet-ḥ, requires consideration.] You say also, بَدْرُ تَمَامٍ and تِمَامٍ [lit. *The full moon of completion*]: and بَدْرٌ تَمَامٌ and تِمَامٌ [lit. *A complete full moon*]: all meaning *the moon,* or *a moon, when it is full, so that it shines brightly:* (M, Ḳ:) and قَمَرٌ تَمَامٌ and تِمَامٌ *A complete,* or *full, moon.* (Ṣ.) And لَيْلَةُ تَمَامِ القَمَرِ and لَيْلَةُ التَّمَامِ, with fet-ḥ to the ت, (ISh, T,) or لَيْلَةُ التِّمَامِ, with kesr, [which seems to be at variance with general usage,] and sometimes with fet-ḥ, (Mṣb,) [*The night of the completion of the moon;* i. e.] *the night of the full moon;* (ISh, T, Mṣb;) which is *the thirteenth night;* (ISh, T;) or *the fourteenth.* (T.) And لَيْلُ التِّمَامِ, with kesr only, (T, Ṣ, M, Ḳ, &c.,) thus distinguished from what next precedes, (ISh, T,) as also لَيْلُ تِمَامٍ, and in like manner, لَيْلٌ تَمَامٌ (T) and لَيْلٌ تِمَامِيٌّ, (T, Ḳ,) *The longest night of the year;* (Lth, T, Ṣ;) *the longest night of winter;* (Aṣ, ISh, T, M, Ḳ;) *that in which our Lord Jesus was born:* (Aṣ, T:) or *each of three nights of which no deficiency is apparent:* (Lth, T, M, Ḳ:) or *the night that is from thirteen to fifteen hours in length:* (Aboo-'Amr Esh-Sheybánee, T:) or *the night that is twelve hours or more in length:* (AA, T, M, Ḳ:) and *any night that is long,* or *tedious, to one, and in which one does not sleep,* is called لَيْلَةُ التِّمَامِ, or said to be like the night thus called. (IAạr, T.) And رُئِيَ الهِلَالُ لِتِمِّ الشَّهْرِ [*The new moon was seen at the completion of the month;* showing that another month was commencing]. (T.) And أَبَى قَائِلُهَا إِلَّا تِمًّا and تَمًّا and تُمًّا, (Ṣ, M,) three dial. vars., of which the first is the most chaste, i. e., تَمَامًا [meaning *The sayer thereof refused,* or *did not consent to,* aught *save completion*]; *he executed,* or *accomplished,* or *kept to, his saying; he did not go back from it.* (Ṣ, TA.) ═ تَمَامٌ (with fet-ḥ only, AZ, AAF, M) also signifies The *complement* of a thing; the *supplement* thereof; the *thing by the addition of which is effected the completion* or *perfection* of a thing; (AZ, T, AAF, M, Ḳ;) and so تَمَامَةٌ (M, Ḳ) and تَتِمَّةٌ. (T, M, Ḳ.) You say, هٰذِهِ الدَّرَاهِمُ تَمَامُ هٰذِهِ المِائَةِ, and تَتِمَّةُ هٰذِهِ المِائَةِ, *These dirhems are the complement of this hundred;* or, *what complete this hundred.* (T.) [And تَتِمَّةُ كِتَابٍ *The supplement of,* or *to, a book.*] ═ See also تَامٌّ, in two places.

تُمَامٌ: see تَمَامٌ, first sentence.

تِمَامٌ: see تَمَامٌ, throughout the greater part of the paragraph: ═ and see also تَامٌّ.

تَمِيمٌ *Strong; firm; hard:* (A'Obeyd, T, Ṣ, M, Mṣb, Ḳ:) or *strong in make,* or *formation:* (TA:) or *complete,* or *perfect, in make,* or *formation, and strong:* (M:) applied to a man and to a horse: (M, TA:) fem. with ة. (TA.) See also تَامٌّ. ═ Also *Tall;* (T;) applied to a man. (TA.) ═ See also تَمِيمَةٌ.

تَمَامَةٌ: see تَمَامٌ, near the end of the paragraph.

تُمَامَةٌ *A remainder,* or *remaining portion,* (Ḳ,) of anything. (TA.)

تَمِيمَةٌ *A kind of amulet* (عُوذَةٌ, T, Ṣ) *which is hung upon a human being;* forbidden to be worn: (Ṣ:) or *a kind of bead:* (Ṣ, Mgh:) erroneously imagined by some to be the same as مَعَاذَةٌ: (El-Ḳutabee, Mgh:) but as to the مَعَاذَات that are inscribed with something from the Ḳur-án, or with the names of God, in these there is no harm: (Ṣ, Mgh:) *a speckled bead, black speckled with white,* or *the reverse, which is strung upon a thong, and tied to the neck:* (M, Ḳ:) sing. of تَمَائِمُ and [n. un. of] تَمِيمٌ: (T, M, Ḳ:) تَمَائِمُ signifies *certain beads which the Arabs of the desert used to hang upon their children, to repel, as they asserted, the evil eye:* (T, Mgh:) or the تَمِيمَة is, accord. to some, *a necklace* (قِلَادَة) *upon which are put thongs and amulets* (عُوَذ): (M:) or *a necklace* (قِلَادَة) *of thongs:* and is sometimes applied to the *amulet* (عُوذَة) *that is hung upon the necks of children:* (T:) but he who makes تمائم to signify *thongs* is in error: El-Farezdaḳ uses the phrase سُيُورُ التَّمَائِمِ because they are *beads which are perforated, and into which are inserted thongs or strings whereby they are suspended:* (T, Mgh:) Az says, I have not found among the Arabs of the desert any difference of opinion respecting the تميمة, as to its being the bead itself: (TA:) but accord. to En-Nakha'ee, the Prophet disapproved of everything hung upon a child or grown person, and said that all such things were تمائم: (Mgh:) the تميمة is [said to be] thus called because by it the condition of the child is rendered complete. (Ḥar p. 22.)

تَمَامِيٌّ: see تَمَامٌ.

تَمْتَامٌ One *whose utterance is such as is termed* تَمْتَمَةٌ: (Ṣ, M, Mgh, Mṣb, Ḳ:) [see R. Q. 1: accord. to most authorities,] one *who reiterates in uttering the letter* ت: (Ṣ, Mgh, Mṣb:) or, accord. to AZ, one *who jabbers,* or *hurries in his speech, so as not to make another understand:* (Mgh, Mṣb:) fem. with ة. (M, Ḳ.)

تَامٌّ [part. n. of 1 in the first of the senses explained above]: (T, M, Ḳ, &c.:) *Complete, entire, whole,* or *full; without,* or *free from, deficiency:* and *consummate,* or *perfect:* (MF, TA:) as also تِمٌّ, [which see above,] (M,* KL,) [and تَمٌّ,

of which see three exs. voce تَمَامٌ,] and ♦ تِمٌّ, (Kh, T, Har p. 82,) and ♦ تَمِمٌ. (TA.) Thus تَامُّ الخَلْقِ signifies *Complete*, or *perfect, in make*, or *formation; without any deficiency in his members*; applied to a man; (MF, TA;) [and, thus applied, signifying also *full-grown*, as does, sometimes, تَامٌّ alone: and likewise applied to a new-born child, meaning *fully formed* or *developed*:] and تَمِيمٌ signifies the same, (M, K,) applied to a man and to a horse, (M,) and ♦ تَمِمٌ also; and in like manner is used the phrase ♦ خَلْقٌ تَمِمٌ [*a complete*, or *perfect, make* or *formation*]. (TA.) جَذَعٌ تَامٌّ [applied to a goat] signifies *That has completed the time in which he is termed* جَذَعٌ, *and attained to that in which he is termed* ثَنِىٌّ. (TA.) And ♦ تَمِمٌ is applied to a bull, or an ox, *That is in the stage of growth next before that in which all his teeth are grown*; in which latter stage he is termed عَمِمٌ. (L voce عَضْبٌ, on the authority of Et-Ṭáïfee.) You say also كَلِمَةٌ تَامَّةٌ, and دَعْوَةٌ تَامَّةٌ; [meaning *A perfect*, or *faultless, sentence*, and *oath*;] using the epithet تَامَّة in these instances because of the mention of God therein; for which reason there may not be in aught of either of them any deficiency or defect. (TA.) And ♦ جَعَلَهُ تِمًّا i. e. ♦ تَمَامًا [*He made it complete*, or *perfect*]. (M.) And ♦ جَعَلْتُهُ لَكَ تِمًّا *I made it*, or *have made it, to be thine*, or *I assigned it*, or *have assigned it, to thee, completely*, or *wholly*. (T.) — [Hence,] فِعْلٌ تَامٌّ meaning *A complete*, i. e. *an attributive, verb*: opposed to فِعْلٌ نَاقِصٌ.]

تَتِمَّةٌ: see تَمَامٌ, in three places, at the close of the paragraph.

مُتَمٌّ The *place of cutting*, or *termination*, (مُنْقَطَعٌ, in the CK مُنْقَطِعٌ,) *of the vein* (عِرْق [app. meaning *chord*]) *of the navel*. (K.)

مُتِمٌّ, applied to one that is pregnant, (Ṣ,) or to a woman, (M, TA,) and a she-camel, (M,) *That has completed the days of her gestation*: (Ṣ:) or *that is near to bringing forth*: (M:) or *that is at the point of bringing forth*. (TA.)

مُتَمِّمٌ One *whose arrow wins time after time* [*in the game called* المَيْسِر], *and who feeds the poor with the flesh* [*of the camel which constitutes the shares*] *thereof*: (M, K:) or *who, when players in the game called* الميسر *have diminished the slaughtered camel* [*by taking their shares*], *takes what has remained, so as to complete the shares, or make up their full number*. (K. [See 2. In the CK, نَقَصَ إِيسَارَ جَزُورِ المَيْسِرِ is erroneously put for نَقَصَ أَيْسَارَ جَزُورِ المَيْسِرِ.])

المُسْتَتَمَّةُ الجَهَالَةِ *Consummate ignorance*: improperly written المُسْتَتِمَّةُ, though this latter is explainable [as meaning *that completes* the extent to which it can go, or the like]. (Mgh.)

مُسْتَتِمٌّ One *who seeks, demands*, or *requests, wool*, or *camels' hair, to complete therewith the weaving of his* كِسَآء: so in a poem of Aboo-Duwád, (Ṣ,) where he says,

* فَهِىَ كَالبَيْضِ فِى الأَدَاحِىِّ لَا يُو * * *

* هَبُ مِنْهَا لِمُسْتَتِمٍّ عِصَامُ *

i. e., *And they* (referring to certain camels) *are*, in respect of the care that is taken of them, and in smoothness, *like the eggs* [*in the places where the ostrich has deposited them in the sand*]; *there may not be* found upon them to be *given from them, to one who demands a* تِمَّة, [even so much as] *a tie for a water-skin*; for they have become fat, and cast their hair. (TA.)

تمر

1. تَمَرَ, (Ṣ, M, K, &c.,) aor. ـُ, (M, TA,) or ـِ, (Mṣb,) inf. n. تَمْرٌ; (Ṣ, Mṣb, K;) and ♦ تمّر, (M, K,) inf. n. تَتْمِيرٌ; (TA;) and ♦ اتمر; (M, K;) *He fed* people *with*, or *gave* them *to eat*, تَمْر [or *dried dates*]. (Ṣ, M, Mṣb, K.)

2. تمّر, inf. n. تَتْمِيرٌ, *He dried* (Ṣ, M, K) dates. (Ṣ.) — ‡ *He dried* flesh-meat: (T, Ṣ:) or *he cut* flesh-meat *into small pieces*, (M, A,* IAth, K,) *like dates*, (IAth,) *and dried it*. (M, A, IAth, K.) It is said in a trad., كَانَ لَا يَرَى بِالتَّتْمِيرِ بَأْسًا ‡ *He used not to see any harm in cutting flesh-meat into small pieces, like dates, and drying it*: meaning, in a Mohrim's thus preparing flesh-meat for travelling-provision; or in one's drying the flesh of wild animals before the state of iḥrám. (IAth.) — See also 1: — and 4, in two places.

4. اتمر *He possessed many*, or *a large quantity of*, تَمْر [or *dried dates*]. (Ṣ, M, K.) — اتمرت النَّخْلَةُ, (T, M, A, K,) and تمّرت ♦, (M, K,) *The palm-tree bore* تَمْر [or *dry dates*]: (M, K:) or *had ripe dates upon it*. (K.) — اتمر الرُّطَبُ; (T, K;) and ♦ تمّر, inf. n. تَتْمِيرٌ; (K;) *The ripe dates became in the state in which they are termed* تَمْر. (K.) — See also 1.

5. تتمّر *It* (flesh-meat) *was cut into strips*, or *small pieces, and dried*. (A.)

تَمْرٌ, a coll. gen. n.; (Ṣ, A;) masc. in one dial. and fem. in another [like other nouns of the same class]; (Mṣb;) *Dates*, or the *fruit of the palm-tree*: (M:) or *dried dates*, like زَبِيبٌ as applied to grapes, by general consent of the lexicologists: (Mgh, Mṣb:) the dates are left upon the palm-tree, after they have become ripe, until they are dry, or nearly so, when they are cut, and left in the sun to dry thoroughly; and sometimes, as AḤát says, the fruit of the palm-tree is cut when full-grown but unripe, to lighten the tree, or from fear of theft, and left until it becomes تَمْر: (Mṣb:) the n. un. is with ة: and the pl. of تَمْر is تُمُورٌ and تُمْرَانٌ, (T, Ṣ, M, Mṣb, K,) meaning *sorts* or *varieties* [*of* تَمْر]; for a coll. gen. n. has not a pl. in the proper sense: (Ṣ:) and in like manner the dual تَمْرَانِ means *two sorts* [*of* تَمْر]: (Sb cited in the M in art. بسر:) the pl. of تَمْرَةٌ is تَمَرَاتٌ. (Ṣ, K.) [See also بُسْرٌ.] Hence the prov., أَعْطِ أَخَاكَ تَمْرَةً فَإِنْ أَبَى فَجَمْرَةً [*Give thou thy brother a dried date; and if he refuse* it, *a live coal*]. (A, TA.) And التَّمْرُ بِالسَّوِيقِ [*Dried dates with meal of parched barley* or *wheat*] is another prov., used in allusion to requital. (Lḥ.) And one says, وَجَدَ عِنْدَهُ تَمْرَةَ الغُرَابِ, meaning ‡ *He found with him*, or *at his abode, what he approved*. (A.) And نَفْسُهُ تَمْرَةٌ بِكَذَا ‡ *His mind is pleased*, or *agreeably affected, with*, or *by, such a thing*; or *consents to such a thing*. (A, K.* [Accord. to the TA, it is here like فَرِحَةٌ; but this seems to be true as to the meaning; not as to the form of the word. See also art. ثمر, voce ثَمِرٌ.]) And دَعْنِى إِنَّ نَفْسِى غَيْرُ تَمْرَةٍ ‡ [*Leave thou me*, or *let me alone: verily my mind is not pleased*, or *happy*]. (A.) — تَمْرُ هِنْدِىٌّ [The *fruit of the tamarind-tree*; thus called in the present day;] *i. q.* حُمَرٌ and حَوْمَرٌ. (K in art. حمر.)

تَمْرِىٌّ *One who loves* تَمْر [or *dried dates*]. (Ṣ, A, K.)

تَمَّارٌ *A seller of* تَمْر [or *dried dates*]. (Ṣ, A, K.)

تَامِرٌ *Possessing* تَمْر [or *dried dates*]; (Ṣ, M, A, Mṣb;) like لَابِنٌ "possessing milk:" (Ṣ, Mṣb:) or تَامِرٌ, (Lḥ, M, K,) or ♦ مُتْمِرٌ, (Ṣ, A,) signifies *possessing many*, or *a large quantity of*, تَمْر: (Lḥ, Ṣ, M, A, K:) the former of these two words is held by ISd to be a possessive epithet: (TA:) and sometimes it may signify *feeding* people *with*, or *giving* them *to eat*, تَمْر. (Ṣ, TA.)

تَامُورٌ and تَامُورَةٌ and تُومُورٌ and تُومُرِىٌّ &c.: see art. امر.

مُتْمِرٌ: see تَامِرٌ.

مَتْمُورٌ *Furnished with* تَمْر [or *dried dates*] *for travelling-provision*. (Ṣ, K.)

تمك

1. تَمَكَ, aor. ـُ (Ṣ, K) and ـِ, (K,) inf. n. تَمْكٌ (Ṣ, K) and تُمُوكٌ, (K,) *It* (a camel's hump) *was*, or *became, tall*, or *long and high*: (Ṣ, K:) *it was*, or *became, juicy, and compact*, (O, K,) *and plump*. (M, TA.) — [Hence,] تَمَكَ فِيهِ الحُسْنُ [app. †*Beauty became fully developed*, or *consummate, in him*]. (TA.)

4. اتمك سَنَامَهُ [*It made his* (a camel's) *hump to become tall*, or *long and high*, or *juicy and compact, and plump*]; said of the [herbage called] رَبِيع. (A, TA.) And اتمك النَّاقَةَ *It* (herbage) *made the she-camel fat*. (IDrd, K.)

تَامِكٌ, applied to a camel's hump, *Tall*, or *long and high*: (Ṣ, TA:) or *high*: or *juicy, and compact, and plump*: (TA:) or *a camel's hump, in whatever state it be*. (M, K.) — A she-camel *having a large hump*: (ISd, K:) pl. تَوَامِكُ. (TA.) — A *high*, or *lofty*, building. (TA.) — You say also, إِنَّهُ لَتَامِكُ الجَمَالِ [app. meaning † *Verily he is a person of fully-developed*, or *consummate, beauty*]. (TA.) — And شَرَفُكَ تَامِكٌ وَإِقْبَالُكَ سَامِكٌ ‡ [*Thy nobility is lofty, and thy good fortune is high*]. (A, TA.)

تموز

تَمُّوزُ [sometimes written تَمُوزُ, without teshdeed,] *The* [*Syrian*] *month* [*sacred*, in ancient times, *to the god of that name*, (mentioned in Ezek. viii. 14,) *corresponding to July, O. S.,*] *after* حَزِيرَانُ. (Ṣ in art. حزر.)

تن

1. تَنَّ بِالمَكَانِ, [aor., accord. to rule, ـِ, *i. q.* تَنَأَ,] *He remained, stayed, dwelt,* or *abode, in the place.* (M.)

3. تانّ بَيْنَهُمَا, (Ḳ,) inf. n. مُتَانَّةٌ, (TA,) *He measured,* or *compared, them two together.* (Ḳ.)

4. اتنّ, (Ḳ,) inf. n. إِتْنَانٌ, (TA,) *He,* or *it, was,* or *became, distant,* or *remote.* (Ḳ.) = اتنّهُ *It* (a disease) *stunted him,* (AZ, IAạr, T, Ṣ, M, Ḳ,) namely, a child, or boy, (IAạr, T, Ṣ, M, Ḳ,) *so that he did not attain to the stature of his equals in age,* (AZ, T,) or *so that he did not attain to full growth.* (IAạr, T, Ṣ, M, Ḳ.)

R. Q. 1. تَتْتَنَ [in the CḲ تَتَتَّنَ] *He* (a man, IAạr, T) *left,* or *deserted, his friends, and associated with others.* (IAạr, T, Ḳ.)

تَنٌّ: see تِنٌّ. = See also a poetical citation voce تَوٌّ.

تُنٌّ and تُنَّةٌ The *tunny-fish.* (Golius on the authority of Ibn-Beyṭár; and so in the present day; but the former is a coll. gen. n., and the latter is a n. un.)

تِنٌّ *A like; an equal, a match,* or *a fellow;* (Ṣ, M, Ḳ;) as also تَنِينٌ; (Ḳ, TA [in the CḲ تِنِين];) *an equal in age;* (T, M;) *an equal in intellect,* or *in weakness,* or *in strength,* or *in manliness,* or *manly virtue:* (ISk, Ṣ:) or *a companion:* (M:) pl. أَتْنَانٌ. (T, M.) You say, فُلَانٌ تِنُّ فُلَانٍ [*Such a one is the like,* or *equal,* &c., *of such a one*]. (Ṣ.) And هُوَ سِنُّهُ and تِنُّهُ and حِتْنُهُ [*He is his like,* or *equal,* &c.]. (T.) And هُمَا تِنَّانِ *They two are equals in intellect,* or *in weakness,* or *in strength,* or *in manliness,* or *manly virtue.* (ISk, Ṣ.) And صِبْوَةٌ أَتْنَانٌ [*Boys that are like each other,* or *equals,* &c.]. (T.) And هُمْ أَسْنَانٌ أَتْنَانٌ *They are equals in age.* (IAạr, T.) — *A boy stunted by disease,* (Lth, T, M,) *so that he does not attain to full growth;* (Lth, T;) as also تَنٌّ. (M.) — Also *i. q.* شَخْصٌ [The *body,* or *corporeal form, of a man* or *other thing, which one sees from a distance;* or *a person; an individual*]. (T.) — And *i. q.* مِثَالٌ [*A model; a pattern;* &c.]: (T:) and تِينَانٌ [likewise] signifies the مثال of a thing. (Ḳ.)

تَنِينٌ: see تِنٌّ.

تِنِّينٌ [in Hebr. תַּנִּין] *A great serpent;* (Ḳ;) *a kind of serpent,* (Lth, T, Ṣ, M,) *one of the greatest of serpents,* (Lth, T,) or *like the greatest thereof:* (M:) it is related that a company of soldiers, on the shore of the Sea of Syria, saw a cloud divide upon the sea, and then rise, and they saw the tail of the تِنِّين in a state of commotion in the fringe of the cloud: it is also related that a cloud carries the تِنِّين to the country of Yájooj and Májooj [or Gog and Magog], and casts it down there, and they assemble thereupon, and eat its flesh: (T:) [these stories are fanciful accounts of the natural phenomenon called *a water-spout,* to which this name is applied by the Arabs in the present day: but the word is generally understood to mean *a dragon:* and *a great sea-monster;*] *an aquatic animal, great in make, terrible in appearance, long and broad in the body, large in the head, having very glistening eyes, wide mouth and inside, and many teeth: it swallows many animals; the animals of the land and of the sea fear it; and when it moves, the sea becomes agitated with waves by reason of its great strength: in its first state, it is a malignant serpent, that eats what it sees of the beasts of the land; and when its mischief becomes great, God sends an angel that carries it away, and throws it to Yájooj and Májooj: it is related of one that was seen to fall, that it was found to be about two leagues in length, of a colour like that of the leopard, with scales like those of a fish, two great fins in form like those of a fish, a head like a great hill, resembling the head of a man, two long and great ears, and two round eyes; and from its neck branched forth six other necks, every one of them nearly twenty cubits long, and every one of them having a head like that of the serpent.* (Ḳzw.) [Golius thinks it to mean The *shark* ("*carcharias*").] — Hence, التِّنِّينُ is †*A certain* نَجْم [or *constellation; the constellation of the Dragon*]; thus named as being likened to the serpent so called; (M;) *a constellation containing thirty-one stars within the figure; among which are those called* الرَّاقِصُ *and* العَوَائِذُ *and* الرَّبَعُ *and* الذِّئْبَانِ *&c.* (Ḳzw, TA.*) — [Also, app., †*A certain imaginary figure in the heavens, extending along the line of the nodes of a planet, which are called the dragon's head and the dragon's tail, in Arabic* الجَوْزَهَرُ (from the Persian گَوْزِهْر), or الجَوْزَهَرَانِ, and also العُقْدَتَانِ, and, to distinguish each from the other, الرَّأْسُ وَالذَّنَبُ: this line is supposed by Golius to be meant by the following description; but I incline to regard it as the result of a confusion of a description of this line with a description of the zodiacal light, a phenomenon supposed to have been unnoticed by the Arabs:] *a slight whiteness in the sky,* (Lth, T, Ḳ,) *not an asterism,* (Lth, T,) *the body of which is in six signs of the zodiac, and the tail, which is slender, black, and twisted, in the seventh sign: it changes place like the planets; is called in Persian* هَشْتَنْبَرْ, (Lth, T, Ḳ,) [app. a mistranscription of هَسْتَبَرْ,] *in astrological computation; and is inauspicious:* (Lth, T:) accord. to J, *a certain place in the sky;* which is a correct explanation, though said in the Ḳ to be a mistake. (TA.)

تِينَانٌ: see تِنٌّ. = Also *A wolf:* (Ḳ, in this art. and in art. تين:) but used only by El-Akhṭal. (TA.)

تنأ

1. تَنَأَ, aor. ـَ, inf. n. تُنُوءٌ, *He remained, stayed, dwelt,* or *abode,* (T, Ṣ, M, Mṣb, Ḳ,) بِهِ *in it,* namely, a country, or town, (Ṣ, Mṣb,) or a place; (M;) *he settled* therein: (Mṣb:) as also تنا, (M, Mṣb,) not a dial. var., but formed by substitution [of ا for أ], (M,) [i. e.] by suppression of the ء. (Mṣb.) — تَنَأَ عَلَى كَذَا *He kept,* or *adhered, to such a thing, inseparably.* (TA.) = Also, inf. n. as above, *He was,* or *became, rich, wealthy, possessed of much property.* (Mṣb.)

تَنَاءَةٌ a subst. from تَنَأَ, (Ṣ, Ḳ,) meaning *A remaining, staying, dwelling,* or *abiding* [in a country, or town, or place]. (TḲ.)

تَانِئٌ *Remaining, staying, dwelling,* or *abiding,* (T, Mṣb,) in a country, or town [&c.]; *settling* therein: also pronounced تَانٍ, by suppression of the ء: (Mṣb:) *one who remains, stays,* or *abides, in his country,* or *town;* (Th, TA;) *i. q.* دِهْقَانٌ [app. as meaning *a man having a fixed abode in a district of cultivated land,* or *in a village or town of such a district:* but see below]: (Th, Ḳ, TA:) pl. تُنَّاءٌ. (T, Ṣ, Mṣb, Ḳ.) It is said in a trad., لَيْسَ لِلتَّانِئَةِ شَيْءٌ, meaning *For those who remain in their abodes, and go not forth with the soldiers on expeditions against the enemy, there shall be nothing;* i. e., no share of the spoil. (TA.) — *Rich; wealthy; possessing much property.* (Mṣb.) [Or *A man possessing much land or other immoveable property:* for this is a signification assigned to دِهْقَانٌ.]

تنر

تَنَّارٌ [and تَنُّورِيٌّ] *A maker of ovens of the kind called* تَنُّور. (M, Ḳ.)

تَنُّورٌ *A sort of* كَانُون [or *fire-place*]; (M;) the *thing,* (Ṣ, Mṣb,) or كَانُون, (Ḳ,) *in which bread is baked;* (Ṣ, Mṣb, Ḳ;) *but different from the* فُرْن: (Ṣ in art. فرن:) [it is *a kind of oven, open at the top, in the bottom of which a fire is lighted, and in which the bread, in the form of flat cakes, is generally stuck against the sides; either portable, and made of baked clay, wide at the bottom, and narrow at the top, where it is open; and if so, the bread is sometimes stuck upon the outside, to bake; or fixed, and in this case made of baked clay likewise, or constructed of bricks; or it is a hole made in the ground, and lined with bricks or tiles or the like, against which the bread is stuck, to bake; and sometimes fleshmeat, cut into small pieces, is roasted in it, or upon it, on skewers:*] such, accord. to some, is the meaning in the Ḳur xi. 42 and xxiii. 27; (T;) and the word is said to have the same meaning in every language; (Lth, T, M;) but this is not correct: (Ḥam p. 793:) it is an arabicized word; (T, M;) not genuine Arabic; (AḤát, Mṣb;) originally Persian: (M:) [in Hebrew תַּנּוּר:] Aḥmad Ibn-Yaḥyà [i. e. Th, as is stated in Ḥam, ubi suprà,] says that it is of the measure تَفْعُولٌ from النَّار, (M, and Ḥam ubi suprà,) or from النُّور; originally تَنْوُورٌ; (Ḥam;) but this is wrong: (M:) the pl. is تَنَانِيرُ. (M, Mṣb.) Mohammad is related to have said to a man wearing a garment dyed with bastard-saffron, "If thy garment were in the تَنُّور of thy family, or beneath

their cooking-pot, it were better:" whereupon he went away, and burned it: but he meant, "Wert thou to spend its price for flour to make bread, or for fire-wood with which to cook, it were better for thee:" as though he disliked a garment so dyed. (IAth.) — The *surface of the ground:* (T, S, M, K:) so in the Kur ubi suprà, (T, S,) accord. to 'Alee (S) and I'Ab. (TA.) — The *highest part of the earth* or *ground:* so in the same passages of the Kur accord. to Katádeh. (TA.) — *Any place from which water pours forth.* (M, K.) — *A place where the water of a valley collects.* (M, K.) — The *shining of the dawn:* so accord. to some in the Kur ubi suprà: (T:) and 'Alee is related to have said that وَفَارَ التَّنُّورُ means *and daybreak rose* or *rises:* (TA:) or it relates to the welling forth of water from the place of the mosque of El-Koofeh: (T:) or التَّنُّور here signifies a well-known spring of water: (Hr, TA:) or a certain mountain near El-Maṣeeṣah; (I'Ab, K, TA;) i. e., (TA,) 'Eyn-el-Ward, in El-Jezeereh; (I'Ab, T, TA;) or 'Eyn-Wardeh. (Bḍ in xi. 42.)

تَنُّورِىٌّ: see تَنَّارٌ.

تنف

تُنُّفٌ, [a pl. of which the sing. is not mentioned,] applied to [deserts such as are termed] تَنَائِف, [pl. of تَنُوفَة,] meaning *Of which the extremities are far apart;* (Ibn-'Abbád, K;) *wide,* or *spacious.* (Ibn-'Abbád.)

تَنُوفَةٌ (T, S, M, K, &c.) and ♦ تَنُوفِيَّةٌ, (S, K,) like دَوٌّ and دَوِّيَّةٌ, the latter a rel. n. from the former, (S,) *A* [*desert such as is termed*] مَفَازَة: (T, S, K:) or *a land such as is termed* قَفْر [i. e. *vacant,* or *void,* or *desert, destitute of vegetable produce and of water;* or *destitute of human beings, but sometimes containing a little herbage* or *pasturage*]: (M:) or *a wide,* or *spacious, land, of which the extremities are far apart:* (El-Muärrij, K:) or *a desert* (فَلَاة) *in which is no water nor any person to cheer one by his company, though it may have,* or *produce, herbage;* (El-Muärrij, T;) so says ISh: (TA:) or *a far-extending desert, in which is a collection of herbage, but such as cannot be depastured because of its remoteness:* (Aboo-Kheyreh, T:) pl. تَنَائِف. (T, M.)

تَنُوفِيَّةٌ: see تَنُوفَةٌ: and see an ex. voce نَذْرٌ.

تنم

1. تَنَمَ, (M, K, [in the CK, erroneously, تَنَوَّمَ,]) without teshdeed to the ن, (M, TA,) *He* (a camel) *ate the* تُنُّوم. (M, K.)

تُنُّومٌ *A kind of trees* (S, M, K) *having a small fruit,* (S, M,) *like that of the* خِرْوَع [or *castor-oil plant*], (M,) *which, bursting, discloses grains, that are eaten by the people of the desert:* (S, M:) *as the sun declines, it follows it with the* [*upper*] *sides of its leaves:* (M:) *its fruit, with* حُرُف, (K,) i. e. حَبُّ الرَّشَاد [q. v.], (TA,) *and water, drunk, expels worms; and the application of its leaves, with vinegar, in the manner of a poultice, draws forth warts:* (K:) n. un. with ة: (S, M, K:) AḤn says, it is *a kind of dust-coloured trees, of those termed* أَغْلَاث, *eaten by ostriches and gazelles, and of those among which gazelles are snared: its grain, when the coverings thereof open, becomes black; and it has a root* (عِرْق), *sometimes made into a* زَنْد [*for producing fire*]: *the places where it grows are mostly the sides of valleys:* IAạr says, the تنّومة is *a tree of the kind called* جَنْبَة, *of large size, in which grow grains like hemp-seed, used for ointment, and as a seasoning,* or *condiment: it dries up at the beginning of winter, and disappears:* all this is from AḤn: (M:) A'Obeyd says, it is *one of the plants of the earth, in which, and in the fruit whereof, is a blackness: it is eaten by the ostrich:* the pl. [or coll. gen. n.] is تُنُّومٌ: (T: the author of which then adds,) I say, *it is a tree which I have seen in the desert: the colour of its leaves inclines to blackness, and it has grains like hemp-seed, or a little larger: I have seen the women of the desert bruise its grains, and express from them a blue oil, in which is a viscosity; and they anoint their hair with it when they comb themselves:* AA says, *the* تنّوم *has a grain which is oily and dust-coloured:* En-Naḍr says, *the* تنّومة *is of an ill savour, and the beasts do not like it,* or *eat much of it:* (T:) [it is erroneously said in the K, voce طُلَّامٌ, to be *hemp-seed* (حَبُّ الشَّاهْدَانِج): and] some say that it is the *hemp-plant* (شجر الشهدانج). (Ḥam p. 135.) The sun, when eclipsed, is said in a trad. to have become black, and like a تنّومة. (T.) And a poet, who married a woman, and found her to be pretty, but with hoary hair, and who had a youthful wife at his abode, likens the hair of the former to the flower of the أُقْحُوَان, and black hair to تنّوم; saying

* وَلَمَّا رَأَيْتُ الأُقْحُوَانَ مُنَوَّرًا *

* وَلَمْ أَرَ تُنُّومًا تَذَكَّرْتُ مَنْزِلِى *

[*And when I saw the chamomile flowering, and saw not tennoom, I remembered my abode*]. (Ḥam ubi suprà.)

ته

R. Q. 1. تَهْتَهَةٌ, [inf. n. of تَهْتَهَ,] *i. q.* لُكْنَةٌ [*The having an impotence,* or *an impediment,* or *a difficulty,* or *barbarousness,* or *vitiousness, in speech*]: (K:) or [*the having*] *a distortion in the tongue,* (TA,) *like what is termed* لُكْنَة: (S, TA:) accord. to Az, تَهْتَهَةٌ and هَتْهَتَةٌ signify the *twisting,* or *distorting, of the tongue in speaking.* (TA in art. هت.) — And تَهْتَهَ signifies رَدَّدَ فِى البَاطِلِ, (K, TA,) or فى الأَبَاطِيلِ, (TA,) [app. meaning *He repeated,* or *used repetitions, in uttering false,* or *vain,* or *unprofitable, sayings:* but Golius and Freytag render it as meaning *he applied himself to vain things.*]

تَهْ, (JK,) or تُهْ تُهْ, (K,) *An expression imitative of the* ♦ مُتَهْتِه, [i. e., *of him who has the faulty utterance termed* تَهْتَهَةٌ,] (JK, K, TA, [in the CK, المُتَهْتِه is put for المُتَهْتِه,]) *consisting in a distortion of the tongue.* (JK.) — تُهْ تُهْ is also *A cry by which one chides the camel,* (K, TA,) *and which makes him to run away.* (TA.) — And *A call to a dog.* (K.)

تَهْ: see art. تا.

تَهَاتُهٌ *False,* or *vain, sayings* or *actions* or *affairs;* or *unprofitable sayings.* (JK, S, K.)

مُتَهْتِهٌ: see تَهْ.

تهر

تَاهُورٌ [probably, in its primary acceptation, a dial. var. of تَيْهُورٌ; for the signification here following is said in the TA to be tropical: —] ‡ *Clouds;* or *a collection of clouds:* (JK, K, TA:) pl. تَوَاهِيرُ. (JK.)

تَيْهُورٌ, said by Az to be of the measure فَيْعُولٌ, from الوَهْرُ; originally وَيْهُورٌ, like as تَيْقُورٌ is [said to be] originally وَيْقُورٌ; but the ت is held by ISd [and J and F and others] to be a radical: (TA:) *Low,* or *depressed,* sand: (T, TA:) or sand *that falls apart, and does not hold together:* (A, TA:) or *elevated* sand: (TA:) or sand *having a* جُرُف [or *part carried and eaten away by torrents*]: (As, S, K:) pl. تَيَاهِيرُ and تَيَاهِرُ. (S, K.) — *Low,* or *depressed,* land, or ground. (K.) — The *part between the top and bottom of the side of a valley,* and *of a mountain:* (JK, K,* TA:) of the dial. of Nejd, and of that of Hudheyl. (TA.) — *High waves of the sea* or *of a great river.* (K.) — Applied to a man, [like تَيَّارٌ, q. v.,] † *Vain,* or *having a fond opinion of himself,* (S, K,) and *proud.* (K.) [For ذَاهِيًا in one copy of the S, and ذَاهِبًا in another and in the L, in the phrase إِذَا كَانَ ذَاهِيًا بِنَفْسِهِ بِهِ تِيهٌ, or ذَاهِبًا, I read زَاهِيًا.]

تهم

1. تَهِمَ, (JK, Msb, K,) aor. ـَ, (Msb, K,) inf. n. تَهَمٌ, (Msb,) or تَهَامَةٌ, (JK,) *It* (flesh-meat, JK, Msb, K, and milk, Msb, and oil, K) *became altered for the worse, and stank:* (JK,* Msb, K:*) *it* (flesh-meat, TK) *had a foul odour; it stank.* (K.) — *It* (the heat) *was,* or *became, vehement,* or *intense, with stillness of the wind.* (Msb.) — Also, inf. n. تَهَمٌ, *He* (a camel) *was penetrated by the heat:* (JK:) or *was smitten by the hot wind, and in consequence became lean,* or *emaciated.* (TA.) — And, (JK, K,) inf. n. تَهَمٌ, (TA,) *He* (a camel) *ate much of the pasture* (اِسْتَكْثَرَ مِنَ المَرْعَى), *and it was not wholesome:* (JK:) or *disapproved the pasture* (اِسْتَنْكَرَ المَرْعَى), *and did not find it wholesome,* (K, TA,) *and his condition became bad.* (TA.) — And, said of a man, *His impotence,* or *inability, became apparent, and he became confounded,* or *perplexed, and unable to see his right course.* (K.)

3: see 4.

4. اتهم *He* (a man, S) *went,* (S,) or *came,* (K,) *to Tihámeh:* (S, K:) Er-Riyáshee says, I have heard the Arabs of the desert say thus of him who has descended from the mountain-roads of Dhát 'Irḳ: (TA:) or *he alighted,* or *abode, therein:* (K:) as also ♦ تَاهَمَ, (JK, K, TA, [in the CK, erroneously, تَأَهَّمَ,]) in the latter sense,

(JK,) and ▼تتهّم; (Ḳ;) or these mean *he came to Tihámeh.* (TA.) — [Accord. to Golius, on the authority of a gloss. in the KL, it signifies also, *He went into a region of hot air:* and this, if correct, may be the primary meaning.] = اتهم البَلَدَ *He found the country,* or *town, to be insalubrious,* (Ḳ, TA,) *and to have a bad,* or *foul, odour.* (TA.) = اتهم, inf. n. إِتْهَامٌ; in measure like أَكْرَمَ, inf. n. إِكْرَامٌ; (Mṣb;) [originally اوهم; or] formed from تُهَمَةٌ, in consequence of imagining the ت in this word to be radical; (MF in art. وهم;) [like as is said of أَتْخَمَ;] *He did a thing that made him an object of suspicion:* (JK and Mṣb and TA in the present art.:) or *he was an object of suspicion:* (Ḳ in art. وهم: [in the CḲ and TḲ, erroneously, اتّهم:]) or *there was in him that which induced suspicion:* you say of a man, when you suspect him, أَتْهَمْتُ, inf. n. إِتْهَامٌ; like أَدْوَأْتُ, inf. n. إِدْوَاءٌ. (Ṣ in art. وهم.) = اتهمه *He suspected him; thought evil of him;* as also ▼اتَّهَمَهُ [which is the more common]. (Mṣb in this art.) You say, اتهمهُ بِكَذَا, (Ḳ, and so in some copies of the Ṣ, both in art. وهم,) inf. n. إِتْهَامٌ; (Ḳ in that art.;) or ▼اتَّهَمَهُ بِهِ; (Mṣb and Ḳ, and so in some copies of the Ṣ, all in that art.;) and أَوْهَمَهُ; (Ḳ in that art.;) *He suspected him of such a thing; imputed it to him;* (Mṣb and Ḳ* and TA, all in that art.;) [and *he accused him of such a thing;*] i. e., a thing attributed to him. (TA.) And ▼اتَّهَمْتُهُ فِى قَوْلِهِ [*I suspected him in respect of his saying;*] *I doubted of the correctness,* or *truth, of his saying.* (Mṣb in art. وهم.)

5: see 4.

8: see 4, in three places.

تَهَمٌ [in the CḲ, erroneously, تَهْم] *Land descending* (أَرْضٌ مُنْصَبَّةٌ [in the CḲ, here and afterwards, erroneously, مُتَصَوِّبَة]) *to the sea;* as also ▼تَهَمَةٌ; (Ḳ, TA;) mentioned by IḲt, from Ez-Ziyádee, from Aṣ: (TA:) these two words seem to be [originally] inf. ns. from تَهَامَةُ: (Ḳ:) [and accord. to F,] ▼التَّهْمَةُ is a dial. var. of ▼تَهَامَةُ: (Ḳ:) [but J says,] ▼التَّهَمَةُ is used in the place of ▼تَهَامَةُ, as though it were [originally] the inf. n. un., accord. to the saying of Aṣ that التَّهَمُ, with fet-ḥ to the medial radical, is an inf. n. from ▼تَهَمَ: (Ṣ:) for the ▼تَهَائِم [pl. of تَهَامَةُ, and thus meaning the *parts of Tihámeh,* or, accord. to the JK, meaning *lands descending to the sea,*] do descend to the sea: (Ḳ, TA:) so says Aṣ: (TA:) and [hence] the rájiz says, (namely, Sheyṭán Ibn-Mudlij, TA,)

* نَظَرْتُ وَالعَيْنُ مُبِينَةُ التَّهَمْ *

[*I looked, the eye distinguishing Et-Taham*], (Ṣ, and Ḥam p. 659,) meaning *Et-Tihámeh.* (Ḥam ibid.) — [As inf. n. of تَهِمَ, q. v.,] التَّهَمُ also signifies *Vehemence of heat, and* [or *with*] *stillness of the wind.* (Ḳ.) And hence Tihámeh is said to be thus called. (TA.)

تَهِمٌ, applied to flesh-meat, *Altered for the worse;* (JK;) *having a foul odour; stinking.* (JK,* Ḳ.) — أَرْضٌ تَهِمَةٌ *A land vehemently,* or *intensely, hot.* (Er-Riyáshee, TA.) = *Sleeping;* (JK;) *i. q.* تَهِنٌ. (TA in art. لعث.)

التَّهْمَةُ: see تَهَمٌ. — It, (Ḳ,) or ▼التَّهَمَةُ, (JK,) signifies also البَلْدَةُ [app. as meaning *Mekkeh,* like ▼تَهَامَةُ; as though *the city of cities*]: (JK, Ḳ:) so in the phrase أَهْلُ التَّهَمَةِ▼ [which may mean *The people of Mekkeh;* and also, *of Tihámeh,* in the more extended sense of the latter appellation]. (JK.)

تُهَمَةٌ: see تُهَمَةٌ.

فِيهِ تَهَمَةٌ *In it is a foul odour; a stink.* (Ḳ.) — See also تَهَمٌ. — التَّهَمَةُ: see تَهَمٌ, and التُّهْمَةُ; the latter in two places.

تُهَمَةٌ, (Ṣ, M, Ḳ, &c., in art. وهم, and Mṣb in that art. and in the present also,) of which ▼تُهْمَةٌ is a dial. var. mentioned by El-Fárábee (Mṣb, and TA in art. وهم) and by several other authors, or, accord. to Ibn-Kemál, the latter is an inf. n. and the former is a simple subst., but Esh-Shiháb doubts of this; (TA;) originally وُهَمَةٌ, (Ṣ, ISd, Mṣb, &c.,) like as تُخَمَةٌ is originally وُخَمَةٌ; (ISd, TA;) a subst. from اتَّهَمَهُ; (Ṣ, Mṣb, both in art. وهم;) *Doubt:* and [more commonly] *suspicion,* or *evil opinion;* or *doubt combined with suspicion or evil opinion:* syn. شَكٌّ: and رِيبَةٌ: (Mṣb in the present art.:) or *i. q.* ظَنٌّ [which is *a preponderating wavering between the two extremes of indecisive belief;* and often means *suspicion*]: (ISd and TA in art. وهم:) or *a thing for which one is suspected:* (Ḳ in that art.: [and this is often meant by رِيبَةٌ, one of the syns. mentioned above:]) the pl. of تُهَمَةٌ is تُهَمٌ, mentioned by Sb, who argues that it is a pl. [and not a coll. gen. n.] from their saying هِيَ التُّهَمُ [*They are suspicions,* &c.], and not saying هُوَ التُّهَمُ like as they say هُوَ الرُّطَبُ. (TA in art. وهم.)

تَهَامٍ: see تِهَامِىٌّ.

تَهِيمٌ *Suspected; thought evil of;* (JK in this art., and Mṣb in this and in art. وهم;) [as also ▼مُتَّهَمٌ and ▼مُتْهَمٌ:] or *being an object of suspicion;* as also ▼مُتْهِمٌ. (Ḳ in art. وهم. [In the CḲ, the latter is erroneously written مُتَّهِم.])

تِهَامَةُ a name of *Mekkeh:* (JK, Ḳ:) and [more commonly] *a certain land,* (Mṣb, Ḳ,) *well known,* (Ḳ,) *commencing from Dhát 'Irk,* (Mṣb, TA,) *towards Nejd,* (Mṣb,) *and extending to Mekkeh and beyond it to the distance of two days' journeys* (Mṣb, TA) *and more, then uniting with the Ghowr, and extending to the sea: some say that it adjoins the land of El-Yemen; and that Mekkeh is of* تِهَامَةُ اليَمَنِ: (Mṣb:) [F says that] J has erred in terming it a بَلَد: (Ḳ:) [but by بلد, J may mean both a city and a country or province:] some say that its name is from تَهِمَ in the first of the senses assigned to this verb above, because it is low in relation to Nejd, so that its odour is bad; and some, that it is from the same verb in the sense explained in the second sentence, because of its vehement heat: (Mṣb:) [it seems to have تَهَائِمُ for a pl.:] see تَهَمٌ, in four places; and التَّهْمَةُ.

تِهَامِىٌّ *Of,* or *belonging to, Tihámeh;* as also ▼تَهَامٍ, (T, Ṣ, M, Mṣb, Ḳ, [in the CḲ, erroneously, تَهَامٌ,]) with fet-ḥ, (Mṣb, Ḳ,) irregularly formed; (M, Mṣb;) fem. تِهَامِيَةٌ; like رَبَاعِيَةٌ and رَبَاعٍ: (T, Mṣb:) when it is pronounced with fet-ḥ to the ت, it is without teshdeed [to the ى when you say رَجُلٌ التَّهَامِى and تَهَامِيَةٌ]; as in the instances of تَهَامٍ and يَمَانٍ, شَآمٍ and شَآمٍ, except that the ا in تَهَامٍ is of the original word, and that in يَمَانٍ and شَآمٍ is a substitute for the two ىs of the [regular] rel. n., (Ṣ,) or rather, for one of those two ىs: (Aboo-Zekereeyà, TA:) and you say قَوْمٌ تَهَامُونَ [*A people,* or *company of men, of Tihámeh*], like يَمَانُونَ: (Ṣ, Ḳ:) and accord. to Sb, some say تَهَامِىٌّ and يَمَانِىٌّ and شَآمِىٌّ, with fet-ḥ, and with teshdeed [to the ى]. (Ṣ.)

مُتَهَمٌ: see تَهِيمٌ.

مُتْهِمٌ [*Going,* or *coming, to Tihámeh:* or *alighting,* or *abiding, therein:* and] *alighting,* or *abiding, in Mekkeh.* (TA.) — وَادٍ مُتْهِمٌ *A valley of which the water pours to Tihámeh.* (TA.) = See also تَهِيمٌ.

مِتْهَامٌ *Often coming to Tihámeh:* (Ṣ, Ḳ:) pl. مَتَاهِيمُ (Ṣ, TA) and مَتَاهِمُ, (TA,) applied to men (Ṣ, TA) and to camels. (TA.)

مُتَهَمٌ: see تَهِيمٌ.

تو

4. اتوى, said of a man, signifies جَآءَ تَوًّا, i. e. *He came alone; by himself:* opposed to أَزْوَى meaning "he came with another." (T.) = See also art. توى.

تَوٌّ [app. from the Persian تُو, meaning "a fold," or "a single fold,"] *One, and no more; single; sole.* (T, Ṣ, M, Ḳ.) You say, كَانَ تَوًّا فَصَارَ زَوًّا *He,* or *it, was one only, and became a pair.* (TA.) And it is said in a trad., الطَّوَافُ تَوٌّ وَالِاسْتِجْمَارُ تَوٌّ, (Ṣ, TA,) i. e., *The circuiting* [of the Kaabeh] *is one* action, *and the casting of the pebbles* [in the valley of Minè] *is one* action. (TA.) You say also, جَآءَ تَوًّا, meaning *He came alone; by himself:* (T, Ṣ, M:) or *he came by a direct course, nothing making him to deviate, and not stopping anywhere in the road;* for if he stop anywhere in the road, he is not said to be تَوّ. (AZ, A'Obeyd, M, Ḳ.) And عَقَدْتُهُ بِتَوٍّ وَاحِدٍ *I tied it with a single knot; by turning the cord, or the like, once:* so says AZ; and he cites the following ex.:

* جَارِيَةٌ لَيْسَتْ مِنَ الوَحْشَنِّ *

* لَا تَعْقِدُ المِنْطَقَ بِالمُشْتَنِّ *

* إِلَّا بِتَوٍّ وَاحِدٍ أَوْ تَنِّ *

i. e., [*A girl that is not of the wild,* or *shy, sort: she does not tie the zone with the fist, but with a*

single knot, or] *half a knot:* the ن in تَنّ [and in وَحْشَنّ and مُشْتَنّ] is redundant: تَنّ being originally تِ, which is a contraction [or rather the half, both as to the letter and the meaning,] of تَوٌ. (T.) — *A rope that is twisted of a single strand:* pl. أَتْوَاءٌ. (T, M, K.) — [It is said that] it signifies also *A thousand horses,* or *horsemen.* (AZ, T, K.) [But this requires consideration: for] one says, وَجَّهَ فُلَانٌ مِنْ خَيْلِهِ بِأَلْفِ تَوٍّ, (AZ, T, S,) meaning [*Such a one sent* a troop *of his horses*] *with a thousand men;* i. e., *with one thousand:* (S, TA:) or, as some say, *with one complete thousand.* (TA.) = Also One who is *unoccupied by the business of the present world and of the world to come.* (AA, T, K.*) = Also A structure *elevated, reared,* or *erected.* (T, K.)

تَوَّةٌ *A period,* or *a short period,* (سَاعَةٌ, AA, T, K,) *of time.* (AA, T.) You say, مَضَتْ تَوَّةٌ مِنَ اللَّيْلِ, and النَّهَارِ, *A period,* or *a short period,* (ساعة,) *of the night passed,* and *of the day.* (TA.) And مَا مَضَى إِلَّا تَوَّةٌ حَتَّى كَانَ كَذَا *There passed not save a short period* (ساعة) *to the time that such a thing happened.* (IAar, T.) Hence the saying of the vulgar, تَوَّةً قَامَ [commonly pronounced تَوَّهْ] *Just now* (السَّاعَةَ) *he rose,* or *stood.* (TA.)

توأ

تَآءٌ *The name of the letter* ت, q. v.; as also تَا: pl. [of the former تَآءَاتٌ; and of the latter] أَتْوَاءٌ. (TA in باب الالف اللّينة.)

تَائِيٌّ and تَاوِيٌّ rel. ns. of تَآءٌ and تَا the names of the letter ت; as also تَيَوِيٌّ: (TA ubi suprà:) whence قَصِيدَةٌ تَائِيَّةٌ and تَاوِيَّةٌ and تَيَوِيَّةٌ (T, K, TA, ubi suprà, [the last written in the CK تَيْوِيَّةٌ,] and the second is also mentioned in the S) *A* قصيدة *of which the* رَوِيّ *is* ت. (TA ibid.)

توب

1. تَابَ, (T, A,) or تاب إِلَى اللّٰهِ, (S, M, K,) aor. يَتُوبُ, (Msb,) inf. n. تَوْبَةٌ and تَوْبٌ, (T, S, M, Msb, K,) both of these signifying the same, (T, S, M, Msb,) the ة in the former being added to denote the fem. gender, or, as some say, the former is a n. un. like ضَرْبَةٌ, (Msb,) or, as Akh says, تَوْبٌ is pl. [or a quasi-pl. n.] of تَوْبَةٌ, like as عَوْمٌ is of عَوْمَةٌ, (S,) or like as لَوْزٌ is of لَوْزَةٌ, and this is the opinion of Mbr, (M,) and تَابَةٌ, (M, K,) which is for تَوْبَةٌ, (M,) and مَتَابٌ (S, M, A, K) and تَتْوِبَةٌ, (S,* M,* K,) of the measure تَفْعِلَةٌ, (S, M,) an anomalous form, (TA,) syn. with تَوْبَةٌ, mentioned in the Book of Sb; (S;) [*He repented;* or *repented toward God;* as will be shown by what follows:] originally, *he returned unto God,* (T, TA,) and مِنْ كَذَا and عَنْ كَذَا [*from such a thing*]: (TA:) or *he returned,* [or *returned unto God,*] (S, M, A, K,) *from sin,* (S,) or *from his sin,* (A,) or *from disobedience* (M, K) *to obedience:* (M:) or تَابَ مِنْ ذَنْبِهِ signifies *he desisted from his sin:* (Msb:) تَوْبَةٌ signifies the *repenting of sin;* i. e. the *grieving for it,* or *regretting it, with the confession of having no excuse for the commission thereof.* (Kull.) It is said in a trad., النَّدَمُ تَوْبَةٌ [*Repentance is*] *a returning from sin.* (S.) The time of El-Islám is termed زَمَنُ التَّوْبَةِ as being *The time of returning from* [or *repenting of*] *the belief in a plurality of gods.* (A.) A poet says,

* تُبْتُ إِلَيْكَ فَتَقَبَّلْ تَابَتِي *
* وَصُمْتُ رَبِّي فَتَقَبَّلْ صَامَتِي *

[*I have repented toward Thee, and accept Thou my repentance; and I have fasted, O my Lord, and accept Thou my fast*]; meaning تَوْبَتِي and صَوْمَتِي. (M.) تَابَ اللّٰهُ عَلَيْهِ — *God returned to forgiveness towards him; became again forgiving to him:* (T:) or *disposed,* or *adapted, him to repentance,* or *returning from sin* or *disobedience:* (S, K:) or *reverted from severity to mildness towards him:* or *returned to him with his favour,* or *grace, and his acceptance,* or *approbation; became again propitious to him:* (A, K:) all these meanings are correct: (TA:) or *God forgave him, and saved him from acts of disobedience:* (Msb:) or *accepted his repentance:* (Jel in ii. 35 &c.:) or *returned towards him with mercy, and acceptance of repentance.* (Bḍ ibid.)

10. استتابهُ *He proposed to him that he should return* [*to obedience unto God*], (T, A,) *and repent of that which he had committed:* (T:) *he asked him to return from sin,* or *disobedience:* (S, K:) or *he asked him to desist from his sin.* (Msb.)

تَابُوتٌ, originally تَوَبُوتٌ, the ت not being the characteristic of the fem. gender, (Z, MF, TA,) of the measure فَعَلُوتٌ, and meaning *A chest,* or *box,* from التَّوْبُ, because what is taken out from it continually returns to it: (AAF, IJ, Z, MF, TA:) or originally تَابُوَةٌ; (S, K; [in the CK تُّابُوَةٌ;]) the و being made quiescent, and the ة changed into ت: (S, K:) [in Chald. תֵּיבוּתָא: in Hebr. תֵּבָה:] it signifies also the *ribs, with what they contain, as the heart and the liver &c.;* as being likened to a chest, or box; (IAth, TA in art. تبت;) the *chest, breast,* or *bosom:* (A in that art.:) or [primarily] the *ribs, with what they contain, as the heart &c.:* and [hence] applied to *a chest,* or *box:* (Towsheeh, MF, TA:) also written تَبُوتٌ. (K in art. تبت.) [It is generally applied in the present day to *a bier: a coffin:* and *an oblong case that is placed over a grave:* the pl. is تَوَابِيتُ.] El-Ḳásim Ibn-Maan says that it is the only word in the Ḳur-án in respect of which the dialects of Ḳureysh and the Anṣár differ; the former pronouncing it تَابُوتٌ; (S;) and the latter, تَابُوهٌ. (S, K.) But IB denies that its last letter is originally ة, the fem. termination; asserting the final ت to be a radical letter, the measure of the word to be فَاعُولٌ, and its proper place in art. تبت: he says that the final ت is changed in a case of pause, but not generally, into ه, as is that of الفُرَاتُ [the Euphrates], in which the ت is not the fem. termination. (L, TA.) You say, مَا أَوْدَعْتُ تَابُوتِي شَيْئًا فَقَدْتُهُ, meaning *I have not deposited in my bosom anything* of knowledge, or science, *that I have lost.* (A in art. تبت.)

تَوَّابٌ, applied to a man, [One *who repents much* or *often;*] *returning from disobedience to obedience* [*to God*] (M, K, TA) *much* or *often.* (TA.) — And applied to God, *One who returns* [*much* or *often*] *to forgiveness towards his servant who returns unto Him:* (T:) or *who* [*often*] *disposes,* or *adapts, to repentance,* or *returning from sin* or *disobedience;* or *reverts from severity to mildness;* or *returns with his favour* or *grace,* &c.: (A, K: [see 1, last sentence:]) or *who forgives much, and saves from acts of disobedience.* (Msb.)

تَائِبٌ [*Repenting of sin:* (see 1:) originally,] *returning from disobedience* (M, K) *to obedience* to God. (M.)

توت

تُوتٌ (ISk, T, S, M, Mgh, Msb, K) and تُوتٌ; (Mgh, and L and K in art. توث, q. v.;) the latter sometimes used; (Msb;) or this is not allowable; (ISk, T, S, Msb;) for the word, which is app. Persian, is pronounced by the Arabs with ت for the final as well as for the initial letter; (T, Msb;) [The *mulberry;* and especially the *white mulberry;*] *i. q.* فِرْصَادٌ: (ISk, T, S, M, Mgh, Msb, K:) or, accord. to the people of El-Baṣrah, (Msb,) or some of the people of El-Baṣrah, (Mgh,) توت is the name of the *fruit,* and فرصاد is that of the *tree;* (Mgh, Msb;) and this is what is commonly held: (Msb:) or, accord. to IDrd and others, توت is an arabicized word, and فرصاد is the Arabic name: (TA:) [توت is a coll. gen. n.:] the n. un. is with ة. (M.) [Golius says, in his Lex., on the authority of Zeyn El-'Aṭṭár, that there are three kinds: "توت حلو," i. e. حُلْوٌ, "the *sweet and white mulberry,* peculiarly called فرصاد; and توت حامض," i. e. حَامِضٌ, "the *sour and black mulberry;* and توت وحشى," i. e. وَحْشِيٌّ, "and توت العليق," i. e. العُلَّيْقِ, "the *wild mulberry,* i. e., *with red fruit.*" In Egypt, توت is applied to the *sweet mulberry, white* and *black,* and especially to the *former,* as also توت بَلَدِيّ; and توت شَامِيّ to the *latter.* In the present day, توت العُلَّيْق is applied to the *raspberry;* as also توت شَوْكِيّ: and توت وَحْشِيّ, I believe, to the *blackberry.* توت أَرْضِيّ and توت إِفْرَنْجِيّ are applied to the *strawberry.*]

تُوتِيَآءُ, [of the masc. gender, as is shown by the phrase تُوتِيَاءٌ مَعْدَنِيٌّ, and therefore perfectly decl.,] an arabicized word, (S, Msb,) [*Tutia,* or *tutty; an impure protoxide of zinc;*] *a certain stone* [or *mineral*], (S, K,) *well known,* (M, K,) *employed as a collyrium.* (S, Msb.) [It is also applied in the present day to several kinds of *vitriol;* the *sulphates of zinc* and *of copper* and *of iron.* De Sacy says, on the authority of Ibn-Beyṭár, that there are two species thereof; one which is found in mines; the other, in the furnaces in which copper is melted, like *cadmia;* and this latter species is what the Greeks call *pompholyx:* of the fossil tutia there are three varieties; one is white; another, greenish; the third, yellow, with a strong tinge of red: the white is the finest

variety; the green, the coarsest. (Chrest. Arabe, 2nd ed., iii. 453; where see more.) Golius, on this word, in his Lex., says, "Optima est quæ vel naturalis, sc. Indica, cærulea, et pellucida; vel artificialis, sc. Carmanica, alba cum partis viridioris strictura. Zein." i. e. Zeyn El-'Aṭṭár. "Ex plumbi præstantissimi, quod dicitur قلعى, fuligine concrescere præstantissimum genus, commune vero ex fuligine æris, tradit Jacutus ex Abulfed."]

توتيا

تُوتِيَآءٌ: see the art. next preceding.

توث

تُوثٌ *i. q.* قِرْصَادٌ; a dial. var. of تُوتٌ, [q. v.,] mentioned by IF, (L, Ḳ,) and by AḤn, who cites a verse in which it occurs, and says that he had not heard any one pronounce it with ت, but only with ث, though توث is Persian and توت is Arabic; (IB, TA;) but it is disallowed by El-Ḥareeree and others: (TA:) in the Expos. of the work entitled Adab el-Kátib, it is said that توت is an arabicized word, originally توث and توذ: (Mz, MF:) the n. un. is with ة. (L, Ḳ.)

توج

2. تَوَّجَهُ *He crowned him; invested him with the crown.* (Ṣ, A, Mṣb,* Ḳ.) — *He made him a prince, lord, or chief.* (Mṣb,* TA.) — † *He turbaned him; invested him with the turban.* (TA.)

5. تتوّج *He was, or became, crowned, or invested with the crown.* (Ṣ, A, Ḳ.) [For the verb تَاجَ, in this or a similar sense, mentioned in the Lexicons of Golius and Freytag, in the former as from the Ḳ, I find no authority: on the contrary, it is said in the TA that no verb answering to تَائِجٌ has been heard.] — *He was made, or became, a prince, lord, or chief.* (TA.) — † *He was, or became, turbaned, or invested with the turban.* (TA.)

تَاجٌ *A crown;* (Ṣ, A, Ḳ, TA;) i. e. *a thing that is made for kings, of gold and jewels;* (TA;) *peculiar to the* عَجَم [or *Persians and other foreigners*]: (Mṣb:) [a Persian word:] pl. [of mult.] تِيجَانٌ (Ṣ, A, Mgh, Mṣb, Ḳ) and [of pauc.] أَتْوَاجٌ. (TA.) — † *A turban;* as being likened to a crown. (TA.) It is said in a trad., (TA,) العَمَائِمُ تِيجَانُ العَرَبِ [*Turbans are the crowns of the Arabs*]; (Ṣ, TA;) i. e. turbans are to the Arabs as crowns to the kings; for the Arabs in the deserts are [or were] mostly bare-headed or wearing قَلَانِس [pl. of قَلَنْسُوَةٌ, q. v.]; turbans among them being few. (TA.) — Also *Silver.* (TA.) [See what next follows.]

تَاجَةٌ *An ingot of purified silver:* originally تَازَهْ, a Persian word, applied to a dirhem recently coined. (TA.)

تَائِجٌ *Having a* تَاج [i. e. *crown*, or † *turban*]; an epithet applied to an إِمَام: (Ḳ:) it is a possessive epithet, like دَارِعٌ, for we have not heard any verb answering to it. (TA.)

مُتَوَّجٌ *Crowned;* applied to a king: (A, TA:) † *made a prince, lord,* or *chief:* † *turbaned.* (TA.)

مَتَاوِجُ [a pl. of which the sing. is not mentioned,] occurring in the saying of Jendel Er-Rá'ee,

* وَهُنَّ يَعْمِينَ مِنَ المَلَامِجِ *

* بِقَرِدٍ مُخْرَنْطِمِ المَتَاوِجِ *

signifies [properly The *parts of the head*] *where one is crowned* (حَيْثُ يُتَتَوَّجُ) *with the turban:* (Ḳ,* TA:) [but it is evidently here used in a tropical manner: the poet is speaking of she-camels:] the ملامج are the mouths; [or the parts around the mouths;] and the قَرِد, a word like كَتِف, is the accumulated foam which the camel casts forth from his mouth. (TA.) [It seems that the poet means, *And they cast forth, from the parts around the mouth, accumulated foam, elongated in the extremities:* مُخْرَنْطِم being app. syn. with مُخَرْطَم, as meaning "elongated like a خُرْطُوم," or "snout."]

توح

1. تَاحَ, aor. يَتُوحُ, inf. n. تَوْحٌ: see تَاحَ in art. تيح.

تور

1. تَارَ, aor. يَتُورُ, (TA in art. تير,) inf. n. تَوْرٌ, (Ḳ,) *It* (water, TA) *ran,* or *flowed:* (Ḳ, TA:) but this verb is obsolete. (TA in art. تير.) = تِيرَ الرَّجُلُ [app. for تُئِرَ] *Blood-revenge was had of the man.* (M. [See also تَارَةٌ.])

3. تاوره *He returned to him,* or *it, time after time;* syn. عَاوَدَهُ. (A. [See also 4.])

4. اتارهُ *He repeated it,* or *did it again, time after time.* (Ṣ in art. تير, M, Ḳ.) — *He continued to look at him,* or *it, time after time.* (TA.) And أَتَرْتُ إِلَيْهِ النَّظَرَ, (T, Ḳ,*) and الرَّمْيَ, inf. n. إِتَارَةٌ, (T,) *i. q.* أَتَأْرْتُهُ, (Ḳ,) i. e. *I looked at him sharply,* or *intently:* (TA:) [or *time after time:*] and *I cast,* or *shot, at him time after time.* (T.) — فُلَانٌ يُتَارُ عَلَى أَنْ يُؤْخَذَ is said by AA to mean *Such a one is encompassed,* or *gone round,* (يُدَارُ,) *in order that he may be taken:* and he cites, from a poem of 'Ámir Ibn-Ketheer El-Moḥáribee,

* لَقَدْ غَضِبُوا عَلَيَّ وَأَشْقَذُونِي *

* فَصِرْتُ كَأَنَّنِي فَرَأٌ يُتَارُ *

[as though meaning *They have been angry with me, and driven me away, and I have become as though I were a wild ass encompassed* in order to be taken]: or, accord. as some relate it, مُتَارٌ: (Ṣ:) [and it is said that] this signifies *cast at,* or *shot at, time after time.* (T, L. [See also art. تأر.])

تَارٌ: see تَارَةٌ.

تَوْرٌ *A messenger* (Ṣ, M, A, Mṣb, Ḳ) *between people,* (Ṣ, M, Ḳ,) or *that goes about between lovers:* (A:) accord. to IDrd, (Ṣ,) a genuine Arabic word: (Ṣ, M:) pl. أَتْوَارٌ. (Mṣb.) And تَوْرَةٌ *A girl who is sent on messages between lovers.* (IAạr, T, Ḳ.) = *A vessel,* (Ṣ,) *a certain well-known vessel,* (T, Mṣb,) *a small vessel,* (A, Mgh, Ḳ,) *from which one drinks:* (Ṣ, Mgh, Ḳ:) *a vessel of brass,* or *of stone, like the* إِجَّانَة: (TA:) *sometimes also used for the ablution termed* وُضُوء: (A, Mgh, TA:) so called from the same word as signifying the act of "running" or "flowing" [of water], (TA,) because it is mutually borrowed and returned; or from the same word as signifying "a messenger:" (A, TA:) of the masc. gender: (T, A, Ḳ:) [or fem., for Z says,] I passed, at the Gate of El-'Omrah, [of the Temple of Mekkeh,] by a woman who was saying to her female neighbour, أَعِيرِينِي تُوَيْرَتَكِ [*Lend thou to me thy little* تَوْر: for had she considered تور as masc., she would have said تُوَيْرَكِ]. (A.) — تَوْرٌ نُحَاسٌ *A cooking-pot of copper.* (Mgh.) = تَوْرُ المَآءِ *i. q.* طُحْلُبٌ, i. e. *A green substance that overspreads stagnant water.* (Mṣb.)

تَارَةٌ, originally with ء, which is suppressed on account of frequent usage, (IAạr, Mṣb,) and sometimes pronounced with ء; (Mṣb;) or its ا is [originally] و [and therefore it is mentioned in most of the lexicons in the present art.]; (Lth, T;) [or ى, for it is mentioned in the Ṣ in art. تير;] *A time; one time;* [in the sense of the French *fois;*] syn. مَرَّةٌ: (Ṣ, M, A, Mṣb, Ḳ:) and *a time, whether long or short;* syn. حِينٌ: (M, Ḳ:) sometimes [pronounced تَارٌ,] without ة: (Ṣ:) pl. تَارَاتٌ (Lth, T, Ṣ, M, Mṣb, Ḳ) and تِيرٌ; (Lth, T, Ṣ, M, Ḳ;) the latter a contraction of تِيَارٌ; like as they said قَامَاتٌ and قِيَمٌ, because of the unsound letter. (Ṣ. [See also art. تأر.]) You say, فَعَلَ ذٰلِكَ تَارَةً بَعْدَ تَارَةٍ *He did that time after time.* (Ṣ.) And هٰذِهِ شَرُّ تَارَاتِكَ *This is the worst of thy times.* (A.) = يَا تَارَاتِ فُلَانٍ [app. meaning *O the blood-revenge of such a one!*] (M, Ḳ) is mentioned by Lḥ, (M,) or AA, (TA,) but not explained by him: and he cites the saying of Ḥassán,

* لَتَسْمَعَنَّ وَشِيكًا فِي دِيَارِهِمُ *

* اللّٰهُ أَكْبَرُ يَا تَارَاتِ عُثْمَانَ *

[which probably means *Thou wilt assuredly hear speedily, in their abodes, "God is most great! O the blood-revenge of 'Othmán!"* for ISd says,] in my opinion, (M,) تارات is formed by transposition from وِتْر signifying *blood* [or rather *blood-revenge*], (M, Ḳ,*) though not agreeing with it in measure: (M:) and وشيكا here means سَرِيعًا: so says IB. (TA in art. وشك.) [See also ثَأْرٌ.]

تَائِرٌ *Applying himself constantly,* or *perseveringly, to work, after remitting,* or *remissness.* (Ḳ.)

تَيَّارٌ: see art. تير.

مُتَارٌ: see 4.

توق

1. تَوْقٌ إِلَيْهِ, تَاقَ, (Ḳ,) aor. يَتُوقُ, (TA,) inf. n. تَوْقٌ and تُؤُوقٌ and تِيَاقَةٌ and تَوَقَانٌ, *He yearned towards, longed for,* or *desired, him* or *it;* (Ḳ, TA;) *his soul yearned towards, longed for,* or *desired, him* or *it.* (TA.) And تَاقَتْ نَفْسِى إِلَى الشَّىْءِ, (JK, Ṣ, Mgh, Mṣb, but in the latter two نَفْسُهُ,) inf. n. تَوْقٌ (JK, Ṣ, Mṣb) and تُؤُوقٌ (JK, Mṣb) and تَوَقَانٌ (Ṣ, Mgh, Mṣb,) *My soul yearned towards, longed for,* or *desired, the thing;* (JK, Ṣ, Mgh, Mṣb;) *and hastened to it:* (Mṣb:) and so تاقت الشَّىْءَ. (TA.) — تَاقَ إِلَى الشَّىْءِ also signifies ‡ *He desired,* or *purposed, to do the thing:* and *he was brisk,* or *prompt, to do it:* (JK, Ḳ, TA:) so in the Moḥeet. (TA.) You say, تاق إِلَى الغَايَةِ ‡ *He hastened, with briskness,* or *promptness, to the goal.* (TA.) And تُقْ إِلَىَّ يَا فُلَانُ ‡ *Hasten thou to me, O such a one.* (TA.) — تَاقَ القِدْحُ *The gaming-arrow came forth on the occasion of the shuffling* in the game of المَيْسِر: (JK,* Ḳ, TA:) so says Ibn-'Abbád. (TA.) — تَاقَتِ الدُّمُوعُ ‡ *The tears issued from their channels.* (JK, Ḳ, TA.) — تَاقَ بِنَفْسِهِ, inf. n. تَوَقَانٌ (JK, Ḳ) and تَوْقٌ, (Ḳ, TA,) or تَوَقٌ, (CḲ,) *i. q.* جَادَ بِنَفْسِهِ [*He gave up his spirit:* or *he was near to die*]: (JK, Ḳ:) said of a man: (JK:) AA says that التَّوْقُ signifies *the being in the very agony of death;* like السَّوْقُ. (TA.) — تَاقَ is also *syn. with* أَشْفَقَ, (JK, Ḳ,) accord. to Ibn-'Abbád. (TA.) You say, تَاقَ مِنْهُ, meaning *He was cautious,* or *in fear, of him* or *it.* (TḲ.)

5. تتوّق إِلَى الشَّىْءِ *He was,* or *became, excited by a yearning towards, a longing for,* or *a desire for, the thing;* or *he affected and showed a yearning towards it, a longing for it,* or *a desire for it;* syn. تَشَوَّقَ. (TA.)

تَوَقَةٌ Persons *convalescent;* or *in a state of recovery from disease, but not yet completely restored to health and strength:* (IAạr, Ḳ:) app. pl. of تَائِقٌ. (TA.)

تَوَّاقٌ *i. q.* شَوَّاقٌ [app. *Yearning, longing,* or *desiring, much,* or *vehemently;* or *very desirous:* but some regard it as a simple epithet, syn. with تَائِقٌ; for it is said that] نَفْسٌ تَوَّاقَةٌ signifies the same as تَائِقَةٌ [*A yearning, longing, desiring,* or *desirous, soul*]. (JK, Mṣb.) It is said in a prov., (TA,)

* المَرْءُ تَوَّاقٌ إِلَى مَا لَمْ يَنَلْ *

[*Man is desirous,* or *very desirous, of that which he has not attained*]. (Ṣ, TA.) — One *whose soul yearns towards, longs for,* or *desires, every low,* or *base, action.* (TA.)

تَائِقٌ, fem. with ة: see تَوَّاقٌ, in two places; and see تَوَقَةٌ.

تَيْقَانٌ, originally تَيْوِقَانٌ, A man *who leaps, springs,* or *bounds, vehemently.* (Ibn-'Abbád, Ḳ.)

مُتَوَقٌّ *Yearned towards, longed for, desired,* or *desired eagerly.* (IAạr, Ḳ.)

تولب

تَوْلَبٌ: see art. تلب.

توم

تُومٌ: see تُومَةٌ, below, in two places.

تَوَّمَ. see تَوْءَمٌ, in art. تأم.

تُومَةٌ sing. of تُومٌ [in the CḲ, erroneously, تُؤْمٌ] and [n. un.] of تُومٌ; (M, Ḳ;) *One of the things called* تُومٌ; (Ṣ, Mṣb;) i. e. *a* قُرْط [as meaning *a silver bead fashioned like a pearl*]: (Lth, T:) or *a* قُرْط [as meaning *an earring*] *in which is a large* حَبَّة [or *bead*]: (M, Ḳ:) or *a thing,* (T,) or حَبَّة [i. e. *bead*], (Ṣ, Mṣb,) *made of silver,* (T, Ṣ, Mṣb,) *like a pearl,* (T, Ṣ,) or *like a large pearl,* (Ṣ,) *of a round form, which a girl puts in her ear.* (T.) — And hence, as being likened to this, (T,) †*A large pearl:* (AA, T:) or *a pearl.* (M, Ḳ.) And أُمُّ تُومَةَ *The pearl-shell:* (Ḳ, TA:) a proper name, and therefore imperfectly decl. (TA.) — And ‡ *An ostrich's egg:* (M, Ḳ, TA:) pl. as above: (M:) ostriches' eggs are called تُومٌ (A'Obeyd, T, Ṣ) as being likened to pearls, which are thus called: (T:) they are so called by Dhu-r-Rummeh, where he says,

* وَحَتَّى أَتَى يَوْمٌ يَكَادُ مِنَ اللَّظَى *

* بِهِ التُّومُ فِى أُفْحُوصِهِ يَتَصَبَّحُ *

[*And until there came a day in which, by reason of the flaming heat, the ostriches' eggs, in the place where they were deposited in the sand, almost dried up.*] (A'Obeyd, Ṣ, M.) — التُّومَتَانِ is an appellation applied to two ḳaṣeedehs of Jereer, in praise of 'Abd-El-'Azeez Ibn-Marwán. (T.)

مُتَوَّمٌ *Having a* قِلَادَة [or *necklace*] *put upon his neck;* syn. مُقَلَّدٌ. (Ḳ. [In the CḲ, erroneously, مُقَلِّد.])

توه

1. تَاهَ, aor. يَتُوهُ, inf. n. تَوْهٌ (Mṣb, Ḳ) and تُوهٌ, (AZ, Ḳ,) is *syn. with* تَاهَ *having for its aor.* يَتِيهُ; (Mṣb, and TA in the present art. and in art. تيه;) [and with طَاحَ, aor. يَطُوحُ and يَطِيحُ;] signifying *He deviated from,* or *lost,* or *missed, the right way; he lost his way;* (Mṣb, TA;) in the desert: (Mṣb:) or *he was,* or *became, confounded,* or *perplexed, and unable to see his right course:* (TA in the present art.:) or *he went away* (Ḳ, TA) in the land, *confounded,* or *perplexed, and unable to see his right course:* (TA in art. تيه:) or, as some say, (TA,) *his mind,* or *intellect, was,* or *became, disordered, confused,* or *unsound:* (Ḳ, TA:) and *he perished:* (Ḳ, TA:) accord. to ISd, the ى in يَتِيهُ is shown to be originally و by their saying, مَا أَتْوَهَهُ, as syn. with مَا أَتْيَهَهُ. (TA.) AZ says, A man of the Benoo-Kiláb said to me, أَلْقَيْتَنِى فِى التُّوهِ, with ḍamm, meaning [*Thou hast thrown me into*] *destruction.* (TA.) — Also, [like تَاهَ aor. يَتِيهُ, q. v.,] *He magnified himself;* or *behaved proudly, haughtily,* or *insolently.* (Ḳ.)

2. تَوَّهَهُ, (Mṣb, Ḳ,) inf. n. تَتْوِيهٌ, (TA,) *i. q.* تَيَّهَهُ, [and طَوَّحَهُ and طَيَّحَهُ,] i. e. *He made him to deviate from,* or *lose,* or *miss, the right way; made him to lose his way:* (Mṣb:) [or *he made him to be,* or *become, confounded,* or *perplexed, and unable to see his right course:* &c.: see 1; and see تَيَّهَهُ, in art. تيه:] or *he destroyed him.* (Ḳ.)

4. مَا أَتْوَهَهُ *i. q.* مَا أَتْيَهَهُ [*How extraordinary is he in deviating from,* or *losing,* or *missing, the right way! in losing his way!* or *in confusion,* or *perplexity, and inability to see his right course!* &c.: see 1]: (Ḳ in the present art., and Ṣ and Ḳ in art. تيه:) as also مَا أَطْوَحَهُ (TA in art. تيه) and مَا أَطْيَحَهُ. (Ṣ and TA in that art.)

10. استتاهه [*He,* or *it, invited him to deviate from,* or *lose,* or *miss, the right way; to lose his way*]; from تَاهَ, aor. [يَتُوهُ and] يَتِيهُ, signifying ضَلَّ. (Ḥam p. 685.)

فَلَاةٌ تُوهٌ (with ḍamm) [*A desert,* or *waterless desert, in which one loses his way;* or *in which one is confounded,* or *perplexed, and unable to see his right course:* or *in which one perishes*]: in the Ḳ, فُلَانٌ is erroneously put for فَلَاةٌ; (TA;) [and in the CḲ, تُوهٌ for تُوهٌ; which last, in the CḲ, is made a pl.:] the pl. is أَتْوَاهٌ and أَتَاوِيهُ: (Ḳ, TA:) the latter is a pl. of the former pl. (TA.)

تَائِهٌ part. n. of 1; *Deviating from,* or *losing,* or *missing, the right way; losing his way:* &c.: see 1; and see also art. تيه. (TA.)

هُوَ أَتْوَهُ النَّاسِ *He is the most extraordinary of men* [*in deviating from,* or *losing,* or *missing, the right way; in losing his way:* or] *in confusion,* or *perplexity, and inability to see his right course:* as also أَتْيَهُ الناس: but the former is more common. (TA.) — [It may also mean *He is the proudest,* or *vainest, of men.*]

يَا مُتَوَهُ [*O misled! O misguided!* or *O thou who art made to deviate from,* or *lose,* or *miss, the right way!*] is said in reviling: and one says also, مَا بَالُ ذَاكَ المُتَوَهِ يَفْعَلُ كَذَا [*What is the case of that misled,* or *misguided,* man, *that he does thus?*] (TA.)

توى

1. تَوِىَ, (T, Ṣ, M, Mgh, Ḳ,) in the dial. of Teiyi تَوَى, (AAF, M,) aor. ـَ, (Ṣ, Ḳ,) inf. n. تَوًى, (T, Ṣ, M, Mgh, Ḳ,) *It perished; came to an end;* (Ṣ, Mgh, Ḳ;) *it passed away* (T, M, Mgh) *unhoped for:* (T, M:) said of property. (T, Ṣ, M, Mgh.) Hence the saying, in a trad., لَا تَوَى عَلَى مَالِ امْرِئٍ مُسْلِمٍ [*There shall be no perishing of the property of a man that is a Muslim*]: applied to the case of a man to whom is transferred the responsibility for a debt, and who dies insolvent; meaning that the responsibility shall return to him who transferred it. (Mgh.)

4. اتواهُ *He* (God, M, Ḳ, or another, Ṣ) *destroyed it, made an end of it,* or *caused it to perish* or *come to an end;* (Ṣ, Ḳ;) *he made it away;* (T, M;) namely, property, (Ṣ, M,) or his property. (T.) = See also art. تو.

تَوٍ (S, M, Mgh, K) and ٭ تَاوٍ (Mgh) *Perishing; coming to an end;* (S, Mgh, K;) *passing away* (M, Mgh) *unhoped for:* (M:) applied to property. (S, M, Mgh.)

تَوَآءٌ *A perishing* of property; its *coming to an end;* or *becoming lost.* (TA.)

تَوِىٌّ *Remaining, staying, dwelling,* or *abiding:* (IAar, M, K:) but ثَوِىٌّ, with ث, is better known in this sense. (M.)

تَاوٍ: see تَوٍ.

الشُّحُّ مَتْوَاةٌ [*Niggardliness,* or *avarice, is a cause of perishing* to property]: a saying of the Arabs, meaning, if thou withhold property from its right disposal, God will make it to pass away in that which is not its right disposal. (M.)

تى

2. تَيَّيْتُ تَآءً حَسَنًا [and حَسَنَةً *I made,* or *wrote, a beautiful* ت]. (Lḥ, T.) P 698.

تَيَوِىٌّ; and قَصِيدَةٌ تَيَوِيَّةٌ: see تَائِىٌّ, in art. توأ.

تيا

تَيَّا, and تَيَّاكَ, and تَيَّالِكَ: see art. تا.

تيتل

تَيْتَلٌ a dial. var., or a mispronunciation, of تَيْتَلٌ. (TA.)

تيح

1. تَاحَ, aor. يَتِيحُ, inf. n. تَيْحٌ, *It* (a thing) *was,* or *became, easy,* and *facilitated,* or *prepared.* (Mṣb.) And تَاحَ لَهُ, (S, L, K,) aor. as above, (K,) and so the inf. n.; (TA;) and ٭ أُتِيحَ; (S, K;) *It* (a thing) *was appointed,* or *ordained, to him,* or *for him:* (S:) or *was prepared for him;* as also تَاحَ لَهُ, aor. يَتُوحُ, (K,) inf. n. تَوْحٌ: (TA:) and *it* (an event) *was appointed, ordained,* or *decreed, to betide him.* (L.) One says, وَقَعَ فِى مَهْلَكَةٍ فَتَاحَ لَهُ رَجُلٌ فَأَنْقَذَهُ [*He fell into a place of destruction, and a man was appointed,* or *ordained,* or *prepared, for him, and he saved him*]: (Lth, TA:) or فَأُتِيحَ ٭ لَهُ مَنْ أَنْقَذَهُ and تَاحَ لَهُ مَنْ خَلَّصَهُ [*and there was appointed,* &c., *for him he who saved him*]. (A.) = تَاحَ فِى مِشْيَتِهِ *He affected an inclining of his body from side to side in his gait,* or *manner of walking.* (S, K.)

4. اتاحهُ, (S, A, Mṣb, K,) inf. n. إِتَاحَةٌ, (Mṣb,) *He* (God, S, A, Mṣb, K) *made it* (a thing) *easy; facilitated it;* (Mṣb;) or *prepared it:* (Mṣb, K:) or *appointed it,* or *ordained it;* (S, A;) whether good or evil; (TA;) لَهُ *to him,* or *for him.* (S, A.) One says, وَقَعَ فِى مَهْلَكَةٍ فَأَتَاحَ اللّٰهُ لَهُ مَنْ أَنْقَذَهُ [*He fell into a place of destruction, and God appointed,* or *prepared, for him, him who saved him*]. (Lth, TA.) And it is said in a trad., لَأُتِيحَنَّهُمْ فِتْنَةً [*I will assuredly appoint,* or *ordain,* or *prepare, for them trial,* or *punishment,* or *conflict and faction,* or *the like*]. (TA.) See also 1, in two places.

تَيَّحَانٌ, (T, S, A,) or تَيِّحَانٌ, (so in one copy of the S,) or both, (L, K,) like شَيَّآنٌ and شَيِّآنٌ applied to a horse, and هَيَّبَانٌ and هَيِّبَانٌ applied to a man, the only other instances of the kind, (L,) or the former is not allowable, (Ḥam p. 58,) so says Sb, as is stated in a marginal note in a copy of the S, (TA,) applied to a horse, meaning *That goes obliquely,* (S, A, K,) *by reason of briskness, liveliness,* or *sprightliness,* (S, K,) *and bends over on each side;* (S, A;) as also ٭ تَيَّاحٌ and ٭ مِتْيَحٌ: (S, A, K:) or *that runs vehemently:* and all signify, applied to a horse, *fleet, swift,* or *excellent in running.* (T, TA.) AHeyth explains the first and second as meaning *Tall,* or *long.* (TA.) — It is also applied to a man, meaning *Who addresses himself to every generous action, and difficult affair:* (T, TA:) or *forward, officious, meddling,* or *a busybody,* (A, and Ḥam pp. 58 and 505,) *who says that which does not concern him:* (Ḥam p. 505:) or *who obtrudes himself,* or *interferes, in affairs:* (Abu-l-'Alà El-Ma'arree in a marginal note in a copy of the S, and Ḥam p. 58:) or, as also ٭ مِتْيَحٌ, (S, K,) and ٭ تَيَّاحٌ, (K,) *who obtrudes himself,* or *interferes, in that which does not concern him:* (S, K:) or *who falls into trials,* or *afflictions:* (K:) or ٭ مِتْيَحٌ, (TA,) which is also applied as an epithet to a heart, (S, A, TA,) signifies *who obtrudes himself,* or *interferes, in everything, and falls into that which does not concern him;* or *who incessantly falls into trials,* or *afflictions;* and its fem. is with ة; (TA;) or *who intrudes among a people whose affair,* or *business, is not his:* (IAar, T, TA:) and ٭ مِتْيَاحٌ, (K,) applied to a man, (TA,) signifies *much in motion; forward, officious, meddling,* or *a busybody.* (K,* TA. [In the CK, العَرِيضُ is erroneously put for العِرِّيضُ.])

تَيَّاحٌ: see تَيِّحَانٌ, in two places.

مُتَاحٌ A thing *appointed, ordained,* or *decreed;* as also ٭ مِتْيَاحٌ. (K.)

مِتْيَحٌ: see تَيِّحَانٌ, in three places.

مِتْيَاحٌ: see تَيِّحَانٌ: = and مُتَاحٌ.

تير

تَارٌ and تَارَةٌ (mentioned in this art. in the S): see the latter in art. تور.

تِيرٌ *A beam between two walls:* (K: [in which this word, with the art. ال, is explained by الجَائِزُ بَيْنَ الحَائِطَيْنِ: in the M, الحَاجِزُ بين الحائطين, i. e. *a partition between two gardens,* or *walled gardens of palm-trees:* the former I regard as the right reading (though SM thinks the contrary); for it expresses a well-known meaning of تِير in Persian; and it is said that تِيرٌ is] a Persian word, arabicized. (M.) = † *Vanity,* or *a fond opinion of oneself,* (K,) and *pride.* (TA.)

تَيَّارٌ *Waves:* (S, M, A, Mṣb:) or *waves of the sea,* or *of a great river,* (M, IAth, K,) *having a current;* (K,* TA;) and *its main body,* or *deep:* (IAth, TA:) [in the present day, the *current,* or *main current, of a sea* or *great river:*] or *vehemence of flow* or *current:* (Mṣb:) accord. to some, of the measure فَعَّالٌ, from تير; (Mṣb;) i. e., from تِيرٌ signifying "vanity" and "pride:" (TA:) accord. to others, of the measure فَيْعَالٌ, (Mṣb, TA,) from تَارَ, aor. يَتُورُ, though this verb is obsolete, (TA,) originally تَيْوَارٌ, the و being changed into ى and then incorporated into the preceding ى. (Mṣb.) — Applied to a man, ‡ *Vain,* or *having a fond opinion of himself,* (A, K,) and *proud;* (K;) *who swells up like waves, in his vanity.* (A.) — ‡ A horse *that rises like waves in his running.* (A.) — ‡ A vein *that runs,* or *flows, quickly,* when cut. (S, A, K.)

تيس

1. تَاسَ, [aor. يَتِيسُ,] *He* (a kid) *became a* تَيْس. (M, TA.) — [Also, app., ‡ *He became like a he-goat in stupidity:* for what immediately follows appears to be the fem. of the imp. of this verb.] تِيسِى ٭ is a word used in declaring a thing to be vain, and false: (M, K:) or it is an execration; [for لُعْبَةٌ, an evident mistake, which I find in copies of the K, and in the TA, I read لَعْنَةٌ;] and a reproach: (K:) the vulgar say تِيزِى, changing the س into ز. (TA.) One says to a she-hyena, تِيسِى جَعَارِ (A,* K,) meaning ‡ *Be thou like the he-goat* (تَيْس) *in stupidity, O she-hyena:* and these words are a proverb applied to a stupid man. (A, TA.) The same words were directed, by Aboo-Eiyoob, as is related in a trad., to be said to a غُول, (M, TA,) as though one said to her, *Thou liest,* or *hast lied, O girl.* (TA.) And one says to a man, تِيسِى, and اِحْمَقِى, [as though he were a she-hyena, or a woman,] when he speaks foolishly, or stupidly, or says what is not like anything. (AZ, TA.)

3. تايس قِرْنَهُ, (A,) inf. n. مُتَايَسَةٌ and تِيَاسٌ, (A, K,) ‡ *He strove, struggled, contended,* or *conflicted, with his adversary;* syn. مَارَسَهُ: (A:) [*he strove with his adversary to repel him,* like as a he-goat strives with another:] the inf. n. signifies the same as مُمَارَسَةٌ, and مُكَابَسَةٌ, and مُدَافَعَةٌ. (K.)

6. تَتايس المَآءُ ‡ *The waves of the water conflicted,* or *dashed together.* (A, TA.)

10. اِسْتَتْيَسَتِ العَنْزُ ‡ *The she-goat became like the* تَيْس [or *he-goat*]: (M, [but in a copy of that work, for العَنْزُ I find الشَّاةُ,] A, K:) like اِسْتَنْوَقَ الجَمَلُ: (S:) a prov. applied to a vile man who becomes mighty, (A,) or who magnifies himself: (K:) one should not say استتاست. (Th, M, TA.)

تَيْسٌ *A he-goat;* the *male of the* مَعْز: (S,* M, A, K:) and the *male of the mountain-goat:* (A, K:) and *of the gazelle:* (S, M, A, K:) the female of the last [as well as of the first and second] is called عَنْزٌ: (S, M:) or *that has completed a year:* (A, K:) or *a yearling he-goat:* before the year it is called جَدْىٌ: (AZ,* Mṣb, TA:) pl. (of pauc.,

M) أَتْيَاسٌ (S, M, K) and أُتْيُسٌ, (M, TA,) and (of mult., M) تُيُوسٌ (S, M, Msb, K) and تَيَسَةٌ and مَتْيُوسَآءُ [like مَشْيُوخَآءُ, q. v.]: (K:) the last [which is properly a quasi-pl. n.] signifies the same as تُيُوسٌ, (S,) or *a herd of* تُيُوس. (M.) You say of the نَكَّاح, [i. e. of him who marries often, or the like,] هُوَ مِنْ مَتْيُوسَآءِ بَنِى فُلَانٍ ‡ [lit. *He is of the he-goats of the sons of such a one*]. (A, TA.)

تَيَسٌ The *quality*, in a she-goat, *of having horns like those of the mountain-goat*, (K, TA,) *in length*. (TA.)

تِيسِى: see 1.

عَنْزٌ تَيْسَآءُ *A she-goat having long horns*, (M, A,) *like the* تَيْس: (A:) or *having horns like those of the mountain-goat*, (K, TA,) *in length*. (TA.)

فِيهِ تَيْسِيَّةٌ [*In him is goatishness*]: some say تَيْسُوسِيَّةٌ, [in the TA تُيُوسِيَّةٌ, but the former, which is found in the L as well as in the S and K, seems, from what here follows, to be the right,] (S, L, K,) and [in like manner, for كَيْفِيَّةٌ they say] كَيْفُوفِيَّةٌ, but [J says] I know not what is the truth thereof: (S:) the former word is preferable. (O, TA.)

تَيْسُوسِيَّةٌ: see تَيْسِيَّةٌ.

تَيَّاسٌ *A possessor of* تُيُوس [or *he-goats*]: (M:) or *one who holds the* تَيْس. (S, K: explained in the former by الَّذِى يُمْسِكُ التَّيْسَ: and in like manner in the latter, by مُمْسِكُهُ.)

مَتْيُوسَآءُ: see تَيْسٌ, in two places.

تيك

تِيكَ: see art. تا.

تيل

تِيلٌ [*Hemp, of which ropes and cloths are manufactured*; thus called by the Arabs in the present day; perhaps from the Persian تِيلَا "a rope;"] *a certain thing resembling flax, that comes forth from the sea*; [possibly meaning that it is imported into Arabia;] *and of which cloths are woven*. (TA.)

تيم

1. تَامَ, [aor. يَتِيمُ, inf. n. تَيْمٌ,] *He loved excessively*: (T:) [or *he became enslaved*, or *brought into subjection, by love*; (see 2;) and so تتيّم, as explained in Kull p. 165: (see حُبٌّ:) or *his reason departed*, and *became disordered, in consequence of love and desire*; for] تَيْمٌ signifies *the departing of reason*, and *its becoming disordered*, (T, TA,) *in consequence of love and desire*. (TA.) — *He became alone, apart from others*. (T, TA.) = تَامَتْهُ, (T, S, M, K,) aor. تَتِيمُهُ, (T,) inf. n. تَيْمٌ; (T, M, K;) and تَيَّمَتْهُ, (T, M, K,) [which is the more common,] inf. n. تَتْيِيمٌ; (K;) *She* (a woman) *enslaved him* (S, M, K) *by love of her*, (M,) and *brought him into subjection*: (S, K:) and *she enslaved it, and brought it into subjection*; namely, his heart: (S:) or *she deprived him of his reason; disordered his reason*. (T.) And تَامَهُ, (K,) inf. n. as above; (M, K;) and تيّمهُ; (S, K;) *It* (love, S, K, or love and desire, M, and excessive love, K) *enslaved him*, (S, M, K,) and *brought him into subjection*. (S, K.)

2: see 1, in two places.

5: see 1.

8. اتَّامَ, (T, S,) inf. n. اِتِّيَامٌ, (T, S, M,) *He* (a man) *slaughtered his* تِيمَة [q. v.]: (T, S, M:) and in like manner, اتَّامَتْ, said of a woman: (T:) or اتّيام signifies the *slaughtering camels*, and *sheep* or *goats, for no cause*. (IAar, T.)

تَيْمٌ *i. q.* عَبْدٌ [as meaning *A slave*, and *a servant* or *worshipper* of God or of a false god]: whence the names تَيْمُ اللّٰهِ [*The servant of God*] and تَيْمُ اللَّاتِ [*The servant of El-Lát*]: (S, M, K:) pl. تُيُومٌ: it is originally an inf. n., from تَامَهُ: or an epithet like its syn. عَبْدٌ: J says that it is from تَيَّمَهُ الحُبُّ. (TA.)

تِيمَةٌ (as also تِئْمَةٌ, with hemz, K) *A ewe*, or *she-goat, which her owner milks for himself*, (A'Obeyd, T, S, M, K,) *in his abode*, (S, M, K,) *of those which he has reared*, (A'Obeyd, T,) *not left to pasture where she pleases*; (A'Obeyd, T, S, M, K;) *but sometimes slaughtered, when her owner is in want of flesh-meat*: (A'Obeyd, T:) or *one that is slaughtered in a time of famine*: (AZ, T, M, K:) or *one beyond forty, until the number attains to the next amount that requires one to be given for the poor rate*: (M, K:) or *one that is slaughtered gratuitously, not for a compensation, when persons desire flesh-meat*. (AHeyth, T.) = Also *A* [*kind of amulet, such as is called*] تَمِيمَة, *that is hung upon a child*: (K:) app. a contraction of تميمة. (TA.)

أَرْضٌ تَيْمَآءُ *A* [*desert*] *land such as is termed* قَفْرَة, *that causes one to lose his way and to perish*: or *a wide tract of land*: (M, K:) or *a land in which is no water*: (T:) and تَيْمَآءُ alone *a* [*desert such as is termed*] فَلَاة; (T, S, K;) because one loses his way therein: (T:) and *a wide* فَلَاة. (T.) = التَّيْمَآءُ *The stars of* الجَوْزَآء [app. meaning *Gemini*, also called التَّوْءَمَانِ]. (K.)

أَتْيَمُ [*More*, and *most, enslaved by love*]. Hence أَتْيَمُ مِنَ المُرَقِّش [*More enslaved by love than El-Murakkish*: a prov.: see Freytag's Arab. Prov. i. 255]. (TA.)

مَتِيمٌ: see what follows.

مُتَيَّمٌ *Enslaved*, and *brought into subjection, by love*: (S:) *having the heart enslaved*, and *brought into subjection, and affected with vehement love so as to be deprived of his reason*: (Abu-l-'Abbás El-Aḥwal, TA:) or *deprived of his reason; disordered therein; by women*; as also مَتِيمٌ: and *led astray*. (T.)

تين

تِينٌ The *tree of the* بَلَس [or *common fig*; *ficus carica*]: or the بلس *itself*: (M:) [or *both*; i. e.] *a certain well-known kind of tree*; and the *fruit thereof*: (TA:) [or the *latter* only;] *a certain thing that is eaten*, (S, Msb,) *well known*: (Msb, K:) *fresh and ripe, it is the most approved of fruits, and the most nutritious, and the least flatulent; drawing, dissolvent, having the property of opening obstructions of the liver and spleen, and laxative; and the eating much thereof engenders lice*: (K: [the last word in this explanation in the K is مُقْمِلٌ, which I render agreeably with the TK, having found no authoritative explanation of it: but in my own opinion, the meaning of this word is *fattening*, for قَمِلَ signifies "he became fat after being lean;" and my opinion is confirmed by what here follows:]) it is *a pleasant fruit, having nothing redundant, and a nice food, quick of digestion, and a very useful medicine, for it has a laxative property, dissolves phlegm, purifies the kidneys, removes sand of the bladder, opens obstructions of the liver and spleen, and fattens the body*: it is also said, in a trad., that *it stops hemorrhoids, and is good for the gout*: (Bḍ xcv. 1:) AḤn says, *there are many kinds thereof; that of the desert, that of the cultivated land, that of the plains, and that of the mountains; and it is abundant in the land of the Arabs*: and he adds, on the authority of an Arab of the desert, of the Saráh, that *it is, in the Saráh, very abundant, and allowed to be commonly taken; and is eaten by the people there in its fresh state, and also dried and stored*: (M:) the word is Arabic: (Msb:) [a coll. gen. n.:] n. un. with ة. (S, M, Msb.) This is what is meant in the Ḳur [xcv. 1], where it is said, وَالتِّينِ وَالزَّيْتُونِ, (T, S, M, Msb,) accord. to I'Ab, (T, S, Bḍ, Jel,) and the generality of the interpreters: (Msb:) or these two words mean two mountains (S, M, Bḍ, Jel) of Syria, (S, Jel,) or of the Holy Land, (Bḍ,) that produce the two fruits thus named: (Jel:) or, accord. to a Syrian interpreter, certain mountains extending from Ḥulwán to Hemdán, and the mountains of Syria: (Fr, T:) or Damascus and Jerusalem: (M, Bḍ:) or the mosque of Damascus and that of Jerusalem: (Bḍ:) or two mosques in Syria: accord. to AḤn, the former is the name of a mountain in the country of Ghaṭafán; but there is no mountain thus called in Syria. (M.) — Among the kinds of تِين is that called تِينُ الجُمَّيْز [*The sycamore-fig*; *ficus sycomorus*; also called *the Egyptian fig*]; described voce جُمَّيْزٌ, q. v. (AḤn.) — [تِينُ الشَّوْكِىُّ and تِينُ الإِفْرَنْجِىُّ are appellations applied in the present day to *The Indian fig*, or *prickly pear*; *cactus opuntia*: Forskål (Flora Aegypt. Arab. p. lxvii) applies the former name to *the cochineal Indian fig*; *cactus cochinillifer*.] — التِّينَةُ also signifies †*The anus*: (AḤn, M, K:) [opposed to الجُمَّيْزَةُ as meaning "the pudendum muliebre."]

تِينَانٌ: see art. تن.

تَيَّانٌ *A seller of* تِين [or *figs*]. (TA.)

مَتَانَةٌ [originally مَتْيَنَةٌ] *A fig-garden*. (KL.) And أَرْضٌ مَتَانَةٌ *A land abounding with* تِين [or *figs*]. (TA.)

تيه

1. تَاهَ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. يَتِيهُ, (Ṣ, Mṣb,) inf. n. تِيهٌ (Ṣ, Mgh, Mṣb, Ḳ) and تَيْهٌ (Ḳ) and تَيَهَانٌ, (Ṣ, Ḳ,) is *syn. with* تَاهَ *having for its aor.* يَتُوهُ; (Mṣb, TA;) [and with طَاحَ, aor. يَطِيحُ and يَطُوحُ;] signifying *He deviated from*, or *lost*, or *missed, the right way; he lost his way*; (Mgh, Mṣb, Ḳ, TA;) in the desert: (Mgh, Mṣb:) *he was*, or *became, confounded*, or *perplexed, and unable to see his right course*: (Mgh:) *he went away* in the land, *confounded*, or *perplexed, and unable to see his right course*: (Ṣ, TA:) [or *his mind*, or *intellect, was*, or *became, disordered, confused*, or *unsound*: (see تَاهَ in art. توه:)] and *he perished*. (TA in art. توه.) You say also, تَاهَتْ بِهِ سَفِينَتُهُ *His ship deviated from the right course with him*. (TA.) And تَاهَ عَنِّى بَصَرُكَ *Thine eye*, or *thy sight, passed me over*; syn. تَخَطَّى. (Aboo-Turáb, TA.) تَاهَ بَصَرُهُ [in the CḲ, erroneously, قَصُرَ] signifies also تَافَ, (Ḳ, TA, [in the CḲ نَافَ,] i. e., accord. to 'Arrám, *He looked at a thing continually*, or *continuously* (فِى دَوَامٍ [app. *as one confounded*, or *perplexed, and unable to see aright*]). (Aboo-Turáb, TA.) — Also, تَاهَ, (Ṣ, Ḳ,) aor. يَتِيهُ, (Ṣ,) inf. n. تِيهٌ, (Ṣ, Ḳ,) and تِيهَةٌ is said to be a dial. var. of this, but is doubtful; (MF;) [like تَاهَ having for its aor. يَتُوهُ;] *He magnified himself*; or *behaved proudly, haughtily*, or *insolently*: (Ṣ, Ḳ:) and *he affected to be commended for*, or *praised for*, or *he gloried in, that which he did not possess*; [i. e. *he was*, or *became, conceited*, or *vain-glorious*; or *he behaved conceitedly*, or *vain-gloriously*;] or *he overpassed the due bounds in elegance of mind* or *manners* or *address* or *speech* or *person* or *attire* and *the like, and arrogated to himself superiority therein, through pride*: (Ḳ:) [or rather, *he was*, or *became, vain*; or *he behaved vainly*: for] Er-Rághib makes a distinction between مُعْجَبٌ and تَائِهٌ; saying that the معجب believes himself with respect to the opinion or judgment that he forms of himself indecisively, from evidence outweighed in probability; whereas the تائه believes himself decisively. (MF and TA in art. عجب.) One says, هُوَ يَتِيهُ عَلَى قَوْمِهِ [*He behaves proudly*, or *conceitedly*, or *vainly, towards his people*]. (TA.)

2. تَيَّهَهُ *i. q.* تَوَّهَهُ [and طَيَّحَهُ and طَوَّحَهُ], i. e., *He made him to deviate from*, or *lose*, or *miss, the right way; made him to lose his way*: (Mṣb:) [or *he made him to be*, or *become, confounded*, or *perplexed, and unable to see his right course*: &c.: see 1:] *he destroyed*, or *lost*, or *left* or *neglected, him* or *it*. (Ḳ.) And تَيَّهَ نَفْسَهُ *He made himself to be*, or *become, confounded*, or *perplexed, and unable to see his right course*; (Ṣ, TA;) as also تَوَّهَهَا and طَوَّحَهَا: (Ṣ:) or *he destroyed himself*. (TA.)

4. مَا أَتْوَهَهُ: see مَا أَتْوَهَهُ, in art. توه.

10. استتاهه: see art. توه.

تَيْهٌ: see تِيهٌ.

تِيهٌ [originally an inf. n.: see 1, throughout:] *A* مَفَازَةٌ [i. e. *desert*, or *waterless desert*, &c.,] (Ṣ, Mṣb, Ḳ) *in which one loses his way*, (Ṣ,) *wherein is no sign*, or *mark, whereby one may be guided therein*; as also تَيْهَاءُ: (Mṣb:) pl. أَتْيَهُ and أَتَاوِيهُ, (Ṣ, Ḳ,) the latter of which is a pl. of the former pl., (TA,) and أَتَاوِهَةٌ. (Meyd, in Freytag's Lex.) [Hence,] التِّيهُ, [also called تِيهُ بَنِى إِسْرَائِيلَ,] *The place* [or *desert*] *in which the Children of Israel lost their way, between Egypt and the 'Akabeh* [*at the head of the eastern gulf of the Red Sea*], *unable to find the way of egress from it*. (TA.) — أَرْضُ تِيهٍ and تَيْهٌ and تَيْهَاءُ (Ḳ) and مَتِيهَةٌ, (Ṣ, Ḳ,) originally [مَتْيَهَةٌ,] of the measure مَفْعَلَةٌ, (Ṣ,) and مُتِيهَةٌ and مَتْيَهَةٌ and مَتْيَهٌ (Ḳ) and مُتْيَهَةٌ (TA) *A land wherein one loses his way*, (Ṣ, Ḳ, TA,) *wide, and having in it no signs*, or *marks, of the way, nor mountains nor hills*. (TA.) And بَلَدٌ أَتْيَهُ *A country to which*, and *in which, one cannot find his way*. (TA.)

تَيْهَاءُ: see تِيهٌ, in two places.

تَيْهَانُ: see تَائِهٌ, in two places. — Also, and تَيَّهَانٌ and تَيْهَانٌ, *Daring*, or *bold; who pursues a random*, or *heedless, course, without any certain aim* or *object, in affairs*: applied to a man: and in like manner to a camel: and, with ة, to a she-camel. (TA.)

تَيَّهَانٌ and تَيْهَانٌ: see تَيْهَانُ: and see also تَائِهٌ.

تَيَّاهٌ: see تَائِهٌ, in two places.

تَائِهٌ *Deviating from*, or *losing*, or *missing, the right way; losing his way*; (Mgh; see also art. توه;) and so تَيْهَانُ and [in an intensive sense, like مِتْيَهٌ,] تَيَّاهٌ: (Ḳ:) *deviating from the right way and magnifying himself* or *behaving proudly* or *haughtily* or *insolently*: or *deviating from the right way and being confounded* or *perplexed, unable to see his right course*. (TA.) — ‡ *Deviating from the right way in opinion*: (Mgh:) *desiring a thing and unable to find the right way*. (Mṣb.) — *Magnifying himself*; or *behaving proudly, haughtily*, or *insolently*: *affecting to be commended for* or *praised for*, or *glorying in, that which he does not possess*; or *overpassing the due bounds in elegance of mind* or *manners* &c.: [see 1, last sentence but one: it is best rendered *behaving proudly*, or *conceitedly*, or *vainly*:] and in like manner تَيَّاهٌ; (Ḳ;) but this has an intensive signification; [meaning, like مِتْيَهٌ, *very proud* or *conceited* or *vain*;] (TA;) and تَيْهَانُ and تَيَّهَانٌ and تَيَّهَانٌ: (Ḳ:) or only تَائِهٌ and تَيَّاهٌ, accord. to IDrd. (TA.)

هُوَ أَتْيَهُ النَّاسِ: see أَتْوَهُ in art. توه, where it is explained on the authority of the TA. [In the Ṣ it seems to be indicated by the context that the meaning is *He is the proudest of men*.] — See also تِيهٌ, last sentence.

مَتْيَهٌ: see تِيهٌ.

مِتْيَهٌ A man *having much* تِيه [meaning *pride*, or *conceit*, or *vanity*]: or *who deviates from*, or *loses*, or *misses, the right way*, or *who loses his way, much*, or *often*. (TA.)

مَتِيهَةٌ and مَتْيَهَةٌ and مُتِيهَةٌ and مُتْيَهَةٌ: see تِيهٌ.

ث

The fourth letter of the alphabet: called ثَآءٌ and ثَا [respecting which latter see the letter ب]: the pl. [of the former] is ثَآءَاتٌ; and [of the latter,] أَثْيَآءُ and أَثْوَآءُ. (TA in باب الالف اللّيّنة.) It is one of the letters termed مَهْمُوسَة [or non-vocal, i. e. pronounced with the breath only, without the voice], and of those termed لِثَوِيَّة [or gingival], which are ث and ذ and ظ. (TA at the commencement of باب الثآء.) — It is sometimes substituted for ف, as in the instance of حُثَالَةٌ and حُفَالَةٌ; and for س, as in the instance of جُثْمَانٌ and جُسْمَانٌ; and for other letters. (TA in the latter place.) = [As a numeral, it denotes *Five hundred.*]

ثا

ثَا and ثَآءٌ: see the letter ث, and arts. ثوأ and ثى.

ثأ

R. Q. 1. ثَأْثَأَ *He watered* camels *to their satisfaction:* (Ṣ, M, Ḳ; but in some copies of the Ṣ, the verb is made trans. by means of ب:) or *he watered* them (T, M) *so as to quench their thirst,* (T,) *but not so as to satisfy them.* (T, M.) — Also, contr., *He kept* camels *thirsty;* i. e. *he did not water* them *at all;* or *he watered* them *little, so that they were not satisfied.* (Ḳ,* TA.) — *He extinguished* fire. (Ṣgh, Ḳ.) — *He stilled* another's anger. (TA.) And ثَأْثَأَ عَنْهُ غَضَبَهُ *He quenched his anger.* (M.) [Or this may be rendered *He dispelled from him his anger:* agreeably with what follows.] — *He removed* (IDrd, M, Ḳ) a thing (M) *from its place.* (IDrd, M, Ḳ.) ثَأْثَأَ عَنِ القَوْمِ — *He repelled from,* or *defended, the people,* or *company of men,* (Aṣ, Ṣ, Ḳ,) *and rendered them reciprocal aid.* (Aṣ, TA.) — ثَأْثَأَ, (T, M, Ḳ,) inf. n. ثَأْثَأَةٌ, (T,) also signifies *He restrained,* or *withheld,* (T, M, Ḳ,) a man (T, M,) from (عَنْ) another man, (T,) or from (عَنْ) a thing, or an affair. (M.) = ثَأْثَأَتِ الإِبِلُ *The camels drank to their satisfaction:* (M, Ḳ:) or *drank, but not so as to satisfy themselves.* (M.) — And, contr., *The camels thirsted.* (Ḳ.) — And ثَأْثَأَ *It became stilled;* (Ḳ;) said of anger. (TA.) — See also R. Q. 2. = ثَأْثَأَ بِالتَّيْسِ, (AA, AZ, M, Ḳ,) inf. n. ثَأْثَآءٌ, (Ḳ,) like تَأْتَآءٌ, (TA,) *He called the he-goat* (AA, AZ, M, Ḳ) *to copulate.* (AA, Ḳ.)

R. Q. 2. تَثَأْثَأَ *He deemed it right that he should abide,* or *remain, where he was,* (AZ, T, Ḳ,) *and abstain,* (AZ, TA,) *after he had desired to make a journey* (AZ, T, Ḳ) *to a country,* or *land.* (AZ, TA.) And ثَأْثَأَ عَنِ الأَمْرِ, (M,) or ثَأْثَأَ عَنِ الشَّيْءِ, (TA,) *He deemed it right that he should abstain from the affair,* or *thing,* (M, TA,) or *that he should pause at it,* (M,) *after he had desired it.* (M, TA.) — لَقِيتُ فُلَانًا فَتَثَأْثَأْتُ مِنْهُ *I met such a one, and feared him.* (Aṣ, Ṣ, Ḳ.*)

ثأب

1. ثَئِبَ, ('Eyn, T, M, Ḳ,) like عَنِيَ, (Ḳ,) and ثَئِبَ, (IḲoot, L, and so in a copy of the A,) inf. n. ثَأَبٌ, (Ḳ,) or ثَأَبٌ, (M,) *He became relaxed and sluggish;* said of a man: (A:) or *he became affected with sluggishness and languor;* (M;) as also تَثَاءَبَ: (M, A:) or *he became affected with sluggishness and languor like the languor of drowsiness;* as also تَثَآءَبَ and تَثَأَّبَ; (Ḳ;) which last is approved by IDrd and Thábit Es-Sarakusṭee, who disallow تَثَاءَبَ, though this is the form commonly known and approved, and is the most chaste form: (TA:) or *he became affected with languor like the heaviness of drowsiness, in consequence of something that he had eaten or drunk, without becoming insensible;* (T;) as also تَثَاءَبَ: (L:) or this last signifies *he yawned,* or *opened his mouth,* (Mgh, Mṣb,) *by reason,* (Mgh,) or *on the occasion,* (Mṣb,) *of languor* (Mgh, Mṣb,) *like the heaviness of drowsiness;* (Mgh;) or *he yawned,* or *opened his mouth, and stretched himself, on being affected by sluggishness or drowsiness or anxiety;* (MF, TA, on the authority of IDrst;) or *he yawned,* or *opened his mouth, and emitted wind from his stomach, by reason of some affection thereof:* (TA on the authority of Et-Tedmuree:) التَّثَاؤُبُ is from الثُّؤْبَآءُ; (AZ, T, Ṣ, Mgh;) and is on the occasion of one's stretching himself, and being languid: (Lth, T:) one should not say تَثَاوَبَ; (AZ, T, Ṣ, O, Mgh;) [for] this is vulgar. (Mṣb.) Hence, إِذَا تَثَآءَبَ أَحَدُكُمْ فَلْيُغْطِّ فَاهُ [*When any one of you yawns, he should cover his mouth* with the back of his left hand; for it is believed that the devil leaps into the uncovered yawning mouth]. (Mgh.)

5: see 1.

6: see 1, in six places.

ثُؤْبَآءُ, (T, Ṣ, M, Ḳ, &c.,) as also ثُؤْبَآءُ, accord. to Ibn-Mis-hal, but this is strange, (TA,) is a subst. derived from التَّثَاؤُبُ, like مُطَوَّاءٌ from التَّمَطِّي; (T;) or from ثَئِبَ; and means *A state of relaxation and sluggishness:* (A:) or *sluggishness and languor* (M, Ḳ) *like the languor of drowsiness:* (Ḳ:) or *languor like the heaviness of drowsiness, in consequence of something that one has eaten or drunk, not attended by insensibility:* (T, L:) or *a yawning,* or *opening the mouth, by reason of languor like the heaviness of drowsiness:* (Mgh:) or *a yawning,* or *opening the mouth, and stretching oneself, on being affected by sluggishness or drowsiness or anxiety:* (IDrst, MF, TA:) or *a yawning,* or *opening the mouth, and emitting wind from the stomach, by reason of some affection thereof.* (Et-Tedmuree, TA.) Hence the prov., أَعْدَى مِنَ الثُّؤْبَآءِ, (Ṣ, A, TA,) and [الثُّوبَآءِ,] without ء, as some say; (MF;) or the pronunciation without ء is vulgar, (IDrst, TA,) or erroneous; (TA;) [*More catching than yawning;*] for when a man yawns (اذا تثاءب) in the presence of others, they become affected as he is. (TA.)

مَثْؤُوبٌ *Affected with sluggishness and languor like the languor of drowsiness:* from ثُئِبَ, q. v. (Ḳ.)

ثأر

1. ثَأَرَهُ, (T, Ṣ, Mṣb,) and ثَأَرَ بِهِ, (T, Ṣ, M, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. ثَأْرٌ and ثُؤْرَةٌ, (Ṣ,) or the latter is a simple subst., as is also ثُؤُورَةٌ, (Lḥ, M, Ḳ,) *He revenged,* or *avenged, his blood, by retaliating his slaughter; he slew his slayer.* (T, Ṣ, M, Mṣb, Ḳ.) [Hence, ثُئِرَ مَقْتُولُهُ and بِمَقْتُولِهِ *The blood of his slain* relation *was revenged,* or *avenged, by retaliation of his slaughter:* see 10.] — [Hence also,] لَا ثَأَرَتْ فُلَانًا يَدَاهُ, (Ḳ,) or عَلَى فُلَانٍ, (A,) ‡ *May his arms,* or *hands, not profit such a one.* (A, Ḳ.) — Also ثَأَرَهُ, and ثَأَرَ بِهِ, (M, Ḳ,) and ثَأَرَ القَوْمَ, inf. n. ثَأْرٌ, (T,) *He sought to revenge,* or *avenge,* or *retaliate,* (T, M, Ḳ,) *his blood,* (M, Ḳ,) and *the blood of the people,* or *party.* (T.) It is said in a prov., لَا يَنَامُ مَنْ ثَأَرَ [*He will not sleep who seeks to revenge,* or *avenge,* or *retaliate, blood*]: in the Kámil of Mbr, [and in some copies of Meyd,] مَنِ ٱثَّأَرَ [which seems to signify the same]. (TA.) — [And ثَأَرَهُ and ثَأَرَ بِهِ signify also *He slew him in blood-revenge,* or *in retaliation of the blood of a relation:* see ثَأَرْتُكَ بِكَذَا — [.مَثْؤُورٌ *I have obtained my blood-revenge,* or *retaliation, of thee by such* [*a deed,* or *person*]. (Ṣ, Ḳ.)

4: see 8.

8. ٱثْتَأَرَ, originally ٱئْتَأَرَ, *He obtained his blood-revenge,* or *retaliation;* syn. أَدْرَكَ ثَأْرَهُ; (T, Ṣ, M, Ḳ;) مِنْهُ *from him;* (T, Ṣ;) as also ٱثَّأَرَ: (M, Ḳ:) and ٱثَّأَرَ مِنْهُ *he slew the slayer of his relation.* (T.) Lebeed says,

* وَالتِّيبُ إِنْ تَعْرُ مِنِّى رِمَّةً خَلَقًا *

* بَعْدَ المَمَاتِ فَإِنِّى كُنْتُ أَثَّئِرُ *

[*And the old she-camels, if they seek to obtain benefit from a worn rotten bone of me after death, I used to retaliate* upon them by anticipation]: (T, Ṣ:) i. e., I used to slaughter [some of] them for guests, and so I have retaliated upon them during my life for their nibbling my rotten bones

after my death: for when camels do not find herbage of the kind called حَمْض, they eat the bones of dead men and of camels instead thereof. (T.) — See also 1.

10. استثأر *He* (a relation of a slain man, A) *sought*, or *asked*, *aid*, *in order that the blood of his slain* [relation] *might be revenged*, or *avenged*, *by retaliation of his slaughter* (لِيُثْأَرَ بِمَقْتُولِهِ), (AZ, Ṣ, Ḳ,) or *in order that he might take*, or *seek*, *revenge*, or *vengeance*, *for his slain* [relation]. (A.)

ثَأْر, (Ṣ, M, A, Mgh, Mṣb, Ḳ,) which may be also pronounced ثَار, i. e., with the ء suppressed, (Mṣb,) and ثَأْرَة, (A,) and ثُؤْرَة, (Ṣ,) which last is a subst. [from ثَأَرَ], as also ثُؤُورَة, (Lḥ, M, Ḳ,) *Blood-revenge*; or *retaliation of murder* or *homicide*: or *a seeking to revenge*, or *avenge*, or *retaliate*, *blood*: [see 1, of which ثَأْر is an inf. n.:] or *a desire*, or *seeking*, *for retaliation of a crime* or *of enmity*: or *retention of enmity in the heart*, *with watchfulness for an opportunity to indulge it*: syn. دَحْل: (Ṣ, A, Mṣb:) or طَلَب بِالدَّمِ: (M, Ḳ:) or حِقْد: (Mgh:) or (so accord. to the M; but accord. to the Ḳ, "and") *blood* (M, Ḳ) *itself*: (M:) pl. أَثْؤُر and آثَار; the latter formed by transposition. (Yaʿḳoob, M.) You say, أَدْرَكَ ثَأْرَهُ (Ṣ, Mgh, Ḳ) and ثُؤْرَتَهُ (Aṣ, T, Ṣ) [*He obtained*, or *attained*, or *took*, *his blood-revenge*, or *retaliation*: or] *he attained the object of his pursuit* [*for blood-revenge*, or *retaliation*]; from ثَأْرَهُ: (Aṣ, T:) or *he slew the slayer of his relation*. (Mgh.) And طَلَبَ بِثَأْرِهِ *He sought to obtain his blood-revenge*, or *retaliation*; syn. طَلَبَ بِذَحْلِهِ. (Ṣ and Mṣb in art. ذحل.) And أَنَا أَطْلُبُ ثَأْرِي عِنْدَهُ *I seek my blood-revenge of him*; syn. ذَحْلِي. (A.) And ثَأْرِي عِنْدَ فُلَانٍ *My blood-revenge is a debt owed to me by such a one*; syn. ذَحْلِي: meaning *such a one is the slayer of my relation*. (A.) = ثَأْر also signifies, (A,) or ثَائِر, (T,) *One who seeks blood-revenge*, or *retaliation of the slaughter of his relation*: and *one of whom is sought blood-revenge*, or *retaliation of the slaughter of a relation*: (T, A:) the latter primarily signifies *a slayer*; and hence, *a slayer of a person's relation in vengeance*, or *retribution*: (Ḥam p. 637:) and the former, *one who is sought*, or *pursued*, *for blood-revenge*; an inf. n. used as a subst.: (Ḥam p. 87:) the *slayer of a* person's *relation*; (Ṣ, M, A, Ḳ;) as also ثَائِر: (A:) pl. of the former أَثْآر and آثَار [as above] (Ḳ) and ثُؤُرَات: (Ṣ, A, Ḳ:) the first of which three is [also] pl. of ثَائِر. (T.) You say, هُوَ ثَأْرُهُ *He is the slayer of his relation*. (Ṣ.) And يَا ثُؤُرَاتِ فُلَانٍ *O slayers of such a one*. (T, Ṣ, Ḳ.) يَا ثُؤُرَاتِ عُثْمَانَ, occurring in a trad., which is also related with the substitution of ثَارَات for ثُؤُرَات, may be explained in the same manner; or it may mean *O* ye seekers of *the blood-revenge of 'Othmán*, aid me to obtain it; the prefixed noun طَالِبِي, or أَهْل, being understood. (Nh, TA. [See also ثَارَة in art. تور.]) ثَأْرٌ مُنِيمٌ [*A slayer of one's relation who causes* his slayer *to sleep*,] means *one with whom the seeker* [*of blood-revenge* or *retaliation*] *is contented*, *if he find him* [*and slay him*], *so that he sleeps after*; (Ṣ, Ḳ;) *one who*, *if slain*, *causes the pursuer of blood-revenge to cease from the pursuit*: (Ḥam p. 87:) or *a person who is an equivalent for the blood of one's relation* [*and who therefore*, *by his being slain in retaliation*, *makes the avenger to sleep*]: (T:) or *a person of rank*, or *note*, *in whom* [i. e. *by the slaughter of whom*] *one has his full desire accomplished*. (A.) In a trad. of Moḥammad Ibn-Selemeh, relating to the day of Kheyber, occur the words, أَنَا لَهُ يَا رَسُولَ اللهِ المَوْتُورُ لِلثَّائِرِ, meaning [*I am for him*, i. e. I am he who should slay him, *O Apostle of God*:] *the seeker of blood-revenge* [*is for him of whom blood-revenge is sought*]. (L. [The explanation there given is clearly shown to relate to الموتور.]) — ثَأْر signifies also *An enemy*: pl. أَثْآر: so explained as occurring in the following words of a trad.; لَا تُغْمِدُوا سُيُوفَكُمْ عَنْ أَحْدَاثِكُمْ فَتُوتِرُوا أَثْآرَكُمْ *Do not sheathe your swords from your young ones*, [neglecting to teach them the use thereof,] *and so make your enemies to attain their desire of blood-revenge*. (TA.)

ثُؤْرَة: see ثَأْر.

ثُؤْرَة; said in the Ṣ to be an inf. n. of 1: see ثَأْر, in two places.

ثُؤُورَة: see ثَأْر.

ثَائِر: see ثَأْر, in three places. — Also One *who does not pity anything* (لَا يُبْقِي عَلَى شَيْءٍ) *so that he may obtain his blood-revenge*, or *retaliation*. (Ṣ, Ḳ.)

مَثْؤُورٌ and **مَثْؤُورٌ بِهِ** [*Revenged*, or *avenged*, *by the retaliation of his slaughter*; *by the slaughter of his slayer*: and also *slain in blood-revenge*, or *in retaliation for the blood of a relation of the slayer*]: these two expressions [thus] apply to one's enemy as well as to one's relation. (A.) — Also, the latter, [simply,] *Slain*. (T, and Ḥam p. 87. [But retaliation is generally meant to be understood.])

ثأل

Q. Q. 1. ثُؤْلِلَ *He* (a man, M, Mgh) *had* ثَآلِيل [i. e. *warts*] *come forth upon him*. (M, Mgh, Ḳ.)

Q. Q. 2. تَثَأْلَلَ جَسَدُهُ بِالثَّآلِيلِ (T, M, Ḳ) (T, TA) *His person had* ثَآلِيل [or *warts*] *come forth upon it*. (T, M, Ḳ.)

ثُؤْلُول, (T, Ṣ, M, &c.,) which may also be pronounced with the ء suppressed, [ثُولُول,] (Mṣb,) [*A wart*; thus called in the present day;] *a certain excrescence* (M, Mgh, Ḳ) *on the person of a man*, (Mgh,) *small*, (Ḳ,) *hard*, *and round*, (Mgh, Ḳ,) *and of various forms*; *one description being inverted*; *another*, *cracked and scabrous*; *another*, *pendent*; *another*, *nail-shaped*, *large in the head and slender at the root*; *another*, *long*, *and bent backward*; *another*, *opened*; *all arising from a thick*, *tough humour*, *phlegmatic*, or *bilious*, or *a compound of both these kinds*: (Ḳ, TA:) pl. ثَآلِيل. (T, Ṣ, Mgh, Mṣb, Ḳ.) — Also, (as being likened to the excrescence above mentioned, TA,) The *nipple of the breast*. (Kr, M, Ḳ.)

ثبت

1. ثَبَتَ, (Ṣ, M, A, &c.,) aor. ـُ, (M, Mṣb,) inf. n. ثُبُوت (Ṣ, M, A, Mgh, Mṣb, Ḳ) and ثَبَات, (Ṣ, M, Mgh, Ḳ,) or this latter is a simple subst., (Mṣb,) [unexplained in the Ṣ and M and A and Ḳ, as being well known,] *It* (a thing, Ṣ, M, Mṣb) *continued*, *subsisted*, *lasted*, *endured*, *remained*, *remained fixed* or *stationary*, *stood*, or *rested*; *it was*, or *became*, *permanent*, *constant*, *firm*, *steady*, *steadfast*, *stable*, *fixed*, *fast*, *settled*, or *established*: *it obtained*, or *held*: syn. دَامَ: (Mgh, Mṣb:) and اِسْتَقَرَّ: (Mṣb:) [*it stood*, *as a fact* or *truth*; *it stood*, or *held*, *good*; *it was*, or *became*, *a fact* or *truth*, or *a settled*, or *an established*, *fact* or *truth*:] *it was*, or *became*, or *proved*, *sound*, *valid*, *substantial*, *real*, *sure*, *certain*, *true*, *right*, *correct*, *just*, or *proper*; syn. صَحَّ. (Mṣb.) — ثَبَتَ بِالمَكَانِ, inf. n. ثُبُوت, *He continued*, *remained*, *dwelt*, or *abode*, *in the place*. (T.) — ثَبَتَ الجَرَادُ, and ثبّت, and اثبت, *The locusts stuck their tails into the ground to lay their eggs*. (T.) — ثَبَتَّ عَلَى الأَمْرِ [*I kept constantly*, *firmly*, *steadily*, *steadfastly*, or *fixedly*, *to the affair*]. (Ḳ in art. زمع.) — ثَبَتَ لِبْدُكَ ‡ *May thy case*, or *state*, or *condition*, *be permanent*. (A, TA.) — [ثَبَتَ عِنْدَهُ كَذَا *Such a thing was*, or *became*, *a settled*, or *an established*, *fact*, or *truth*, *with him*, or *in his opinion*; *it became established*, *substantiated*, *made good*, or *verified*, *in his opinion* or *estimation*: like صَحَّ. And ثَبَتَ عَلَيْهِ *It was*, or *became*, *established against him*. Hence, ثَبَتَ لَهُ عَلَيْهِ كَذَا *Such a thing became established*, or *verified*, *as due to him from him*: like صَحَّ. And hence,] ثَبَتَ is also *syn. with* وَجَبَ [as meaning *It was*, or *became*, or *proved to be*, *binding*, *obligatory*, *incumbent*, or *due*: and *it was*, or *became*, *necessitated*, *necessary*, or *requisite*: so that ثَبَتَ عَلَيْهِ means also *it was*, or *became*, or *proved to be*, *binding*, *obligatory*, or *incumbent*, *on him*; or *it rested*, or *lay*, *on him*; *as a debt*, or *a duty*: and *it* (a sentence &c.) *became necessitated to take effect upon him*: and ثَبَتَ لَهُ *it was*, or *became*, or *proved to be*, *due to him*, or *owing to him*]. (Telweeḥ, TA in art. وجب.) — [ثَبَتَ لَهُ also signifies *It belonged*, or *appertained*, *as an attribute*, or *a quality*, or *a property*, *to him*, or *it*; *it was affirmable*, or *predicable*, *of him*, or *it*.] = ثَبِتَ, (Ṣ, M, A, Mṣb, Ḳ,) aor. ـِ, (Mṣb, Ḳ,) inf. n. ثَبَاتَة (M, A, Ḳ) and ثُبُوتَة, (M, Ḳ,) *He was*, or *became*, *firm in intellect*, *understanding*, or *mind*: (Ṣ:) or *firm*, or *steady*, *in fight*, or *in speech*, or *discourse*: (M:) or *intelligent*, *and possessing self-restraint*: or *seldom erring* or *making a mistake* or *committing a fault*: (A:) or *firm of heart* in war: (Mṣb:) or *courageous as a horseman*, (Ḳ, TA,) *earnest in the charge*. (TA.)

2. ثَبَّتَ الجَرَادُ: see 1. = **ثبّتهُ**: see 4, in two

places. — ثبّتهُ عَنِ الأَمْرِ *i. q.* ثَبَّطَهُ [*He hindered him, withheld him,* or *prevented him,* &c., *from doing the affair,* or *thing*]. (M.)

3. مُثَابَتَةٌ *i. q.* مُمَاوَتَةٌ [meaning The *vying with another in firmness,* or *steadiness,* or *the like*]. (TA in art. موت.) — See also 4.

4. اثبت الجَرَادُ: see 1. = اثبتهُ trans. of ثَبَتَ, as also ثبّتهُ, (Ṣ, M, Mṣb, Ḳ,) signifying *He made it to continue, subsist, last, endure, remain, remain fixed* or *stationary, stand,* or *rest; to be,* or *become, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled,* or *established: he made it to obtain,* or *hold:* [*he made it to stand, as a fact* or *truth; to stand,* or *hold, good; to be,* or *become, a settled,* or *an established, fact* or *truth:*] *he made it,* or *rendered it, sound, valid, substantial, real, sure, certain, true, right, correct, just,* or *proper.* (Mṣb.) — طَعَنَهُ فَأَثْبَتَ فِيهِ الرُّمْحَ *He thrust him, and made the spear to penetrate into him so that the extremity protruded while part remained within him;* syn. أَنْفَذَهُ. (M.) — اثبتهُ بِوِثَاقٍ [*He made him fast with a bond,* or *ligature*]. (TA.) — لِيُثْبِتُوكَ (Ṣ, Mgh, Ḳ,) or لِيُثَبِّتُوكَ (CḲ,) in the Ḳur [viii. 30], means ‡*That they might inflict upon thee a wound by reason of which thou shouldst not be able to rise:* (Ṣ, Mgh, Ḳ, TA:) or *that they might confine thee* [*to thy place*]. (Ḳ, TA.) You say, طَعَنْتُهُ فَأَثْبَتُّهُ ‡ *I thrust him,* or *pierced him, and confined him to his place, so that he could not quit it.* (TA from a trad.) And ضَرَبُوهُ حَتَّى أَثْبَتُوهُ ‡ *They smote him,* or *beat him, so that they enervated him* [*and rendered him motionless*]. (A, TA.) And أَثْبَتَ الجَرِيحَ †*He weakened the wounded man so that he was unable to move.* (Mgh.) And أَثْبَتَتْهُ جِرَاحَةٌ ‡ *A wound rendered him unable to move:* (T,* A:) and in like manner one says of a malady. (A.) And أُثْبِتَ ‡ *His malady became violent,* or *a wound affected him, so that he did not* [or *could not*] *move.* (T, TA.) — اثبت حُجَّتَهُ *He established his evidence,* or *proof, and made it clear, plain,* or *manifest.* (M.) — اثبتهُ, (M, Ḳ,) inf. n. إِثْبَاتٌ, (TA,) also signifies ‡ *He knew him,* or *it, certainly,* or *assuredly;* and so ثابتهُ, (M, Ḳ, TA,) inf. n. مُثَابَتَةٌ. (TA.) And you say, نَظَرْتُ إِلَيْهِ فَمَا أَثْبَتُّهُ بِبَصَرِي ‡ [*I looked at him,* or *it, but I did not know him,* or *it, surely with my eye*]. (A, TA.) And اثبت الشَّىْءَ مَعْرِفَةً ‡ [*He knew the thing certainly, completely,* or *thoroughly*]. (A. [Explained in a copy of that work, followed in the TA, by قَبِلَهُ; but this is undoubtedly a mistranscription for قَتَلَهُ, q. v.]) — Also, (i. e. اثبتهُ alone,) *He verified it.* (Ḥar p. 175.) — And ‡ *He wrote it,* [*set it down, registered it,* or *recorded it,*] i. e., a man's name, (A, Mṣb, TA,) فِى الدِّيوَانِ [*in the register of soldiers* or *pensioners* or *accounts*]. (A, TA.) — [And *i. q.* أَوْجَبَهُ as meaning *He made it,* or *declared it to be, binding, obligatory,* or *incumbent,* (عَلَيْهِ *on him,*) or *due* (لَهُ *to him*): and, said of a sentence &c., as meaning *he necessitated it to take effect,* or *necessitated its taking effect, upon him*: see حَقَّهُ. — And *He affirmed it; he averred it; i. q.* أَوْجَبَهُ as *contr. of* نَفَاهُ. And hence, اثبتهُ لَهُ signifies also *He made it,* or *declared it,* or *asserted it, to belong,* or *appertain, as an attribute,* or *a quality,* or *a property, to him,* or *it; he affirmed it,* or *predicated it, of him,* or *it.* — And *He authorized it;* namely a word, a signification, &c.] — اثبت فُلَانًا *He kept, clave,* or *held fast, to such a one; scarcely, or never, quitting him.* (Mṣb.) And اثبتهُ السَّقَمُ, i. e. [*The malady clave to him;*] *did not quit him.* (Ṣ.)

5. تثبّت فِى الأَمْرِ, (T, Ṣ, M, A, TA,) and الرَّأْىِ; (T, TA;) and استثبت; (Ṣ, M, A, Ḳ, TA;) *He acted,* or *proceeded,* [*firmly, steadily,*] *deliberately,* or *leisurely,* (T, M, A, Ḳ, TA,) *in the affair,* (T, M, A, TA,) and *the opinion, judgment,* or *counsel;* (T, TA;) *not hastily:* (T, M, TA:) both signify the same: (Ṣ:) [or] استثبت فِى أَمْرِهِ *he consulted respecting his affair, and sought for information respecting it,* or *investigated it.* (T, TA.) [In the KL, تَثَبُّتٌ is explained by the words درنگ كردن وبجاى آوردن, perhaps meaning The *delaying* in an affair *and* (*then*) *executing* or *performing.*]

10. استثبت: see 5, in two places. — [Also *He sought,* or *desired,* or *demanded, confirmation, evidence, proof, demonstration, verification, assurance,* or *positive* or *certain information,* عَنْهُ *respecting him,* or *it.* — And *He desired,* or *meant, an affirmation:* see a remark on a verse cited voce بَيْدَ.] = استثبتهُ *He found it to be sound, valid, substantial, real, sure, certain, true, right, correct, just,* or *proper:* (Ḥar p. 175:) and *he assured,* or *certified, himself of the true state of his case.* (Idem, p. 426.) You say, صَعَّرَ عَيْنَهُ لِيَسْتَثْبِتَ النَّظَرَ †[*He contracted his eye in order to assure himself of the correctness of the view;* i. e., *to obtain a sure view*]. (M in art. وص.) — It is also said to mean *He made him,* or *asserted him to be, firm of heart:* but Er-Rázee says, I have not met with this verb used as one that is immediately transitive. (Ḥar p. 426.)

ثَبْتٌ: see ثَابِتٌ. — Also A man *firm,* or *steady, of heart;* (Ṣ;) and so ثَبْتُ الجَنَانِ; (A, Mṣb, TA;) pl. ثُبْتٌ: (TA:) or a man *who acts,* or *proceeds,* [*firmly, steadily,*] *deliberately,* or *leisurely,* (A, Mṣb,) *in his affairs:* (Mṣb:) and *a courageous horseman,* (M, Ḳ, TA,) *earnest in the charge;* (TA;) as also ثَبِيتٌ: (M, Ḳ, TA:) both of which signify also *intelligent, and possessing self-restraint;* or *seldom erring* or *making a mistake* or *committing a fault.* (A, TA.) And ثَبْتُ المَقَامِ A man *who does not quit his station,* or *abode.* (M.) And ثَبْتُ القَدَمِ [*Firm-footed;*] one *who makes no slip in contention,* or *in fight.* (A, TA.) And ثَبْتُ الغَدْرِ A man *firm,* or *steady, in fight,* or *in speech,* or *discourse:* (M, L, TA:) or *whose tongue makes no slip in contentions.* (Ṣ, TA.) — See also ثَبَتٌ: — and ثَبِيتٌ.

ثَبْتٌ *Firmness of heart* in war. (Mṣb, TA.) You say, لَهُ ثَبْتٌ عِنْدَ الحَمْلَةِ *He has firmness,* or *steadiness, on the occasion of the charge,* or *assault.* (Ṣ, A.) And لَهُ ثَبْتٌ عِنْدَ الحِمَامِ *He has firmness on the occasion of death.* (L.) [See also ثَبَاتٌ.] — Hence, (Mṣb,) *A proof, an evidence,* or *a voucher.* (Ṣ, Mgh, Mṣb, TA.) You say, لَا أَحْكُمُ بِكَذَا إِلَّا بِثَبْتٍ *I will not decide so unless on the ground of proof,* or *evidence.* (Ṣ.) And it is said in a trad. respecting the day of doubt, [i. e. the day of which one doubts whether it be the last of Shaabán or the first of Ramaḍán,] ثُمَّ جَاءَ الثَّبْتُ أَنَّهُ مِنْ رَمَضَانَ *Then came the proof,* or *evidence,* or *voucher, that it was of Ramaḍán.* (TA.) — And hence, (Mgh,) applied to a man, (A, Mgh, [in which latter it is said to be tropical when thus applied, but not so in the A,]) and sometimes written ثَبْتٌ, (TA,) †*One who is an authoritative evidence,* or *voucher, by reason of his trustworthiness in that which he relates:* (A, TA:) or ‡ *one who is trustworthy* (Mgh, Ḳ*) *in that which he relates:* (Mgh: [in the Ḳ, only the pl. is mentioned:]) or †*one who is just,* or *equitable,* [*in that which he relates,*] *and exact,* or *honest:* (Mṣb:) pl. أَثْبَاتٌ. (A, Mgh, Mṣb, Ḳ.) — Also †*An index,* or *a table of contents, in which a relater of traditions collects a list of what he has related from others, and of his sheykhs* [*who are his authorities*]: said by some to be a conventional term of the relaters of traditions: perhaps tropical. (TA.)

ثَبَاتٌ, a subst. from ثَبَتَ, [or an inf. n., like ثُبُوتٌ, used as a simple subst.,] *Continuance, subsistency, lastingness, permanence, endurance, remanence, remanence in a fixed* or *stationary state, a state of standing* or *resting, constancy, firmness, steadiness, steadfastness, stableness* or *stability, fixedness, fastness, settledness, establishment* or *a state of being established:* &c.: and *soundness, validness* or *validity, substantiality* or *substantialness, reality, sureness, certainty, trueness* or *truth,* &c. (Mṣb.) [See also ثَبْتٌ.]

ثُبَاتٌ, (A,) or دَآءٌ ثُبَاتٌ, (Ḳ, TA,) ‡ *A disease that renders one unable to move.* (A,* Ḳ, TA.)

ثِبَاتٌ The *two threads* or *strings,* or *each of the two threads* or *strings, of* [*the kind of face-veil called*] *a* بُرْقُع, *by which the woman* [*draws and*] *binds* [*the two upper corners of*] *it to the back of her head.* (Ḳ.) — And *A strap,* or *thong, with which a camel's saddle* (رَحْل) *is bound:* (M, Ḳ:) pl. أَثْبِتَةٌ. (M.)

ثُبُوتٌ: see ثَبَاتٌ.

ثَبِيتٌ: see ثَابِتٌ. — Also *Firm in intellect, understanding,* or *mind:* (Ṣ, Ḳ, TA:) and *firm in strength and intellect:* (TA:) or *firm of heart* in war: (Mṣb:) see also ثَبْتٌ. — And, applied to a horse, *Sharp, and light,* or *active, in his running;* (M, Ḳ;) as also ثَبْتٌ. (TA.)

ثَابِتٌ part. n. of ثَبَتَ; (M, A, Mṣb, Ḳ;) as also ثَبْتٌ (M, A, Ḳ) and ثَبِيتٌ; (Ḳ;) *Continuing, subsisting, lasting, enduring, remaining, remaining fixed* or *stationary, standing,* or *resting, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled,* or *established: obtaining,* or *holding:* [*standing, as a fact* or *truth; standing,* or *holding, good; having the quality of a*

fact or *truth*, or *a settled*, or *an established, fact* or *truth*:] *sound, valid, substantial, real, sure, certain, true, right, correct, just*, or *proper*: (Mṣb: see 1:) dim., when it is used as an epithet, ثُوَيْبِتٌ; but when it is a proper name, its dim. is ثُبَيْتٌ. (T.) ثَابِتٌ بِمَكَانٍ *Continuing, remaining, dwelling*, or *abiding, in a place*. (TA.) الكَوَاكِبُ الثَّابِتَةُ [and الثَّوَابِتُ] *The fixed stars*. (Ḳzw &c.) سِنُونَ ثَابِتَةٌ *Years lasting long*. (TA in art. قعس.) قَوْلٌ ثَابِتٌ *A sound, valid, true, right, correct, just*, or *proper, saying*. (M.) بِالقَوْلِ الثَّابِتِ in the Ḳur xiv. 32 means *By the assertion of the unity of God*. (Jel.)

مُثْبَتٌ *Bound with the strap*, or *thong, called* ثَبَات; applied to a camel's saddle (رَحْل). (M, Ḳ.) ‡ *Motionless by reason of disease* (T, Ḳ, TA) *that has become violent*, or *by reason of a wound*: (T, TA:) or the same, (M,) or in this sense مُثْبِتٌ, (Ḳ, TA,) ‡ *heavy* (M, Ḳ, TA) *by reason of old age or some other cause*, (TA,) *and not quitting the bed*. (M, Ḳ, TA.) كَلَامٌ مُثْبَتٌ lit. *An affirmed sentence*; *i. q.* مُوجَبٌ as *contr. of* مَنْفِيٌّ; virtually *the same as* كَلَامٌ مُثْبِتٌ *an affirming*, or *affirmative, sentence*.]

مُثْبِتٌ: see مُثْبَتٌ, in two places.

ثبج

1. ثَبَجَ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. ثُبُوجٌ, (Ṣ,) *He sat with his buttocks against his heels, resting upon the extremities of his feet*, (Ṣ, Ḳ,) *as one does in performing the act termed* اِسْتِنْجَاءٌ. (TA.) = [ثَبِجَ: see the next paragraph.]

2. ثبّج بِالعَصَا, (Ṣ,) inf. n. تَثْبِيجٌ; (Ṣ, Ḳ;) and تثبّج بِهَا; (A, Ḳ;) *He* (a pastor, Ṣ, A) *put the staff*, or *stick, upon*, or *against, his back, and put his arms*, or *hands, behind it*: (Ṣ, A, Ḳ:) thus he does when he is fatigued. (TA.) = ثبّجه, (Ṣ, A, TA,) inf. n. as above, (Ṣ, Ḳ,) *He made it obscure*; (Ḳ;) *he did not make it distinct*, or *plain*; (Ṣ, A, Ḳ;) namely, writing, (Ṣ,) [i. e.] handwriting; (A, Ḳ;) and speech, or language: (Ṣ:) *he did not express it in the proper mode*, or *manner*, namely, speech, or language. (A.) And ثُبِّجَ, inf. n. as above; [and app. ثَبِجَ, aor. ـَ, inf. n. ثَبَجٌ, q. v. infrà;] said of writing; [and of speech, or language;] *It was*, or *was made, confused* [&c.]. (Lth, TA.)

5: see 2.

ثَبَجٌ The *part between the* كَاهِل [app. here signifying the *base of the neck*] *and the back*: (Ṣ, A, Mṣb, Ḳ:) or the *circuit of the upper part of the* كاهل, *extending to the breast*; as is shown by the phrase أَثْبَاجُ القَطَا: [see what follows:] (Aboo-Málik, TA:) or the *part between the shoulder-blades and the* كاهل: and the *main part* of the back, and the *part in which are the places of curvature of the ribs*: or the *part between the buttocks and the base of the neck*: accord. to AO, the *part from the rump-bone*, or *root of the tail, to the hair of the withers* [of a horse]: (TA:) also the *breast* of the bird called القَطَا: (Ḳ:) or the *middle part* of that bird: pl. أَثْبَاجٌ. (A, TA.) — † The *middle* (Ṣ, Ḳ) of a thing, (Ḳ,) of anything: (Ṣ:) and the *main part* thereof; (Ḳ;) so of a heap, or tract, of sand: (A'Obeyd, Ṣ:) and the *higher*, or *highest, part* of a thing: pl. [of pauc.] أَثْبَاحٌ and [of mult.] ثُبُوحٌ. (TA.) ‡ The *middle* of the sea: the *main part* thereof; and of the night: (A,* TA:) the *height of the middle* of the sea, *where the waves meet one another*: the *higher*, or *highest, parts of the waves*. (TA.) مِنْ ثَبَجِ المُسْلِمِينَ † *Of the middle class of the Muslims*: or *of the higher*, or *highest*, or *chief, class of them*. (TA from a trad.) = The *quality denoted by the epithet* أَثْبَجُ, q. v.; as also ثَبَجَةٌ, (L.) — *Incongruity and confusion of speech*, or *language*: and *obscurity*, or *indistinctness, of handwriting*. (Ḳ. [App. an inf. n.: see 2, last sentence.])

ثَبَجَةٌ A thing *of the middling sort, between good and bad*: (Ḳ, TA:) the fem. ة is affixed because the word is changed from a subst. to an epithet: it occurs in this sense applied to the contribution termed صَدَقَة. (TA.) = See also ثَبَجٌ.)

أَثْبَجُ *Broad*, or *wide, in the part called the* ثَبَج; (Ṣ, Ḳ, Mṣb, TA;) and *large in the* جَوْف [i. e. *chest*, or *belly*]: (TA:) or *protuberant*, or *prominent, in the* ثَبَج: (Ṣ, A, Mgh, Mṣb, Ḳ:) or *humpbacked*: (TA in this art., and in art. عجر on the authority of Fr:) and *having a projecting*, or *prominent, breast*, or *chest*: (L:) dim. أُثَيْبِجٌ, occurring in a trad. (Ṣ, Mgh, Mṣb,* Ḳ.)

أُثَيْبِجٌ: see what next precedes.

ثبر

1. ثَبَرَهُ, (M, TA,) aor. ـُ, (M,) or ـِ, (TA,) inf. n. ثَبْرٌ, (M, Ḳ,) *He confined him*; or *restrained, withheld, hindered*, or *prevented, him*; (M, Ḳ;) as also ثبّرهُ, (M,) inf. n. تَثْبِيرٌ. (Ḳ.) You say, ثَبَرَهُ بِالشَّيْءِ, aor. ـِ, inf. n. as above, *He confined, restricted*, or *limited, him* (a man) *to the thing*. (Mṣb.) And ثَبَرَهُ عَنْهُ, (T, Ṣ, M,) aor. ـُ, (T,) or ـِ, (Ṣ, M,) inf. n. as above; (Ṣ, Ḳ;) and ثبّرهُ; (IAạr, TA;) *He*, or *it, restrained, withheld, hindered*, or *prevented, him from it*; (IAạr, T, Ṣ, Ḳ;) *turned him away*, or *back, from it*. (AZ, IAạr, T, M, Ḳ.) And مَا ثَبَرَكَ عَنْ حَاجَتِكَ *What restrained, withheld, hindered*, or *prevented, thee*, (T,* Ṣ, A,) or *retarded thee*, (A,) or *diverted thee*, (T, A,) *from* [*accomplishing*, or *attaining*,] *thy want?* (Ṣ, A.) And مَا ثَبَّرَ النَّاسَ *What hath turned the people away*, or *back, and withheld*, or *prevented, them*, from obeying God? or *what hath retarded them* therefrom? (TA from a trad.) — Also, (TḲ,) inf. n. as above, (Ḳ,) *He denied him*, or *refused him*, or *prohibited him from attaining*, or *debarred him from, what he desired* or *sought*; *he disappointed him*, or *caused him to fail of attaining his desire*; *rendered him unsuccessful*; *disappointed*, or *frustrated, his desire*, or *hope*. (Ḳ.) — *He drove him away, expelled him*, or *banished him*. (Ḳ.) — *He cursed him*. (Ḳ.) — Also, (M, A, Mṣb,) aor. ـِ, (Mṣb,) inf. n. ثُبُورٌ, (Mṣb, Ḳ,) *He* (God, M, A, Mṣb) *destroyed him* (M, A, Mṣb, Ḳ*) *with a destruction from which he should not rise again*. (M, A.) = ثَبَرَ, aor. ـِ, (Mṣb,) inf. n. ثُبُورٌ, (Ṣ, Mṣb, Ḳ,) *He perished*; (Ṣ, Mṣb, Ḳ:) *he suffered loss*; *erred*, or *went astray*; or *became lost*. (Ṣ.) [See also ثُبُورٌ below.] — Also, (M,) inf. n. ثَبْرٌ, (Ḳ,) *It* (the sea) *ebbed*. (M, Ḳ.)

2: see 1, in three places.

3. ثابر عَلَيْهِ, (T, M, A, Ḳ,*) inf. n. مُثَابَرَةٌ, (T, Ṣ, A, Mgh, Mṣb,) *He kept, attended*, or *applied himself, constantly, perseveringly*, or *assiduously, to it*, (T, Ṣ, M, A, Mgh, Mṣb, Ḳ,*) namely, a thing, (Ṣ, M, Mṣb,) or an affair, (TA,) as, for instance, learning: (A:) *he was eager to say it*, or *to do it, and kept to it constantly, perseveringly*, or *assiduously*. (IAth.)

6. تَثَابَرَا, (Ḳ,) or تَثَابَرَتِ الرِّجَالُ, (M,) *They two*, (Ḳ,) or *the men*, (M,) *leaped*, or *sprang*, (M, Ḳ,) *each upon*, or *at, the other*, (Ḳ,) or *one upon*, or *at, another*, in war, or fight. (M.)

11. اثْبَارَرْتُ عَنْهُ *I was heavy*, or *sluggish, and held back from it*. (Ḳ.)

ثُبُورٌ *Perdition*: (Ḳatádeh, T, Ṣ, M, Ḳ:) *loss*; *a going astray*; or *becoming lost*: (Ṣ:) *woe*: (Ḳatádeh, T, M, Ḳ:) *destruction* (M, A, Ḳ) *from which there is no rising again*. (M, A.) Hence it is said that the people of Hell will call out, وَا ثُبُورَاهْ *Alas for destruction from which there is no rising again!* (M, A.) In the Ḳur xxv. 14 and 15, ثُبُورًا is in the accus. case as an inf. n., as though they said, ثَبَرْنَا ثُبُورًا; and, being an inf. n., it is used as a sing. and pl. (Fr, Zj, T.)

ثَابِرٌ *Suffering loss*; *erring*, or *going astray*; or *becoming lost*, or *perishing*; syn. خَاسِرٌ: so in the saying of El-Kumeyt,

* وَرَأَتْ قُضَاعَةُ فِي الأَيَا * مِنِ رَأْيَ مَثْبُورٍ وَثَابِرْ *

And Ḳuḍá'ah, in asserting their relationship to El-Yemen, formed the opinion of one who is made to suffer loss, or *to err*, &c., *and one who is suffering loss*, or *erring*, &c.; مثبور here meaning مَخْسُور. (Ṣ.)

مَثْبُورٌ, as used in the Ḳur xvii. 104, *Overcome*; *withheld*, or *prevented, from attaining what is good*: (Fr, T:) *driven away*; *expelled*; *banished*; *outcast*: *punished*; *chastised*: (IAạr, T:) *cursed*; *accursed*: (Fr, IAạr, T:) *made to lose*, or *suffer loss*; *to err*, or *go astray*; or *to become lost*, or *to perish*: so in the saying of El-Kumeyt cited above, voce ثَابِرٌ: (Ṣ:) *in a state of destruction*. (Mujáhid, T.)

ثبط

1. ثَبَطَ, aor. ـَ, [inf. n., accord. to rule, ثَبْطٌ,] (Ḳ,) or, as Ṣgh says, [judging from the part. n. ثَبِطٌ,] thus analogy requires that it should be, (TA,) *He was*, or *became, stupid in his work*, or *action*; *and weak*: and *he* (a man, and a horse, Ḳ and TA, said of a horse with respect to covering,

TA) *was*, or *became*, *heavy*, *sluggish*, or *slow*. (Ḳ,* TA.) = See also 2, in two places.

2. ثبّطهُ عَنِ الأَمْرِ, (Lth, IDrd, Ṣ, Mṣb, Ḳ,) or الشَّىْءِ, (TA,) inf. n. تَثْبِيطٌ, (Ṣ, Mṣb,) *He hindered him, withheld him*, or *prevented him*, (IDrd, Mṣb, Ḳ, TA,) *and retarded him*, (IDrd, Ḳ, TA,) *from doing the affair*, or *thing*; (IDrd, Mṣb, Ḳ, TA;) as also ثَبَطَهُ: (IDrd, Ḳ:) *he diverted him from it, by occupying him otherwise*: (Lth, Ṣ, Mṣb:) or *he prevented him from doing it by inducing him to be cowardly and weak-hearted*: (Mṣb:) or تثبيط signifies one's *turning* a man *back*, or *away*, *from a thing that he would do*: (Aboo-Isḥáḳ:) or one's *intervening as an obstacle between a man and a thing that he desires*. (TA.) The verb occurs in the Ḳur ix. 46. (TA.) — ثبّطهُ عَلَى الأَمْرِ, inf. n. as above, *He made him to pause*, or *wait*, *at the thing*, or *affair*; (TA;) as also ثَبَطَهُ عَلَيْهِ, (Ḳ,* TA,) inf. n. ثَبْطٌ; (TA;) syn. وَقَّفَهُ عَلَيْهِ [which here has the meaning assigned to it above, as is shown by the explanation of the quasi-pass. تَثَبَّطَ immediately following in the Ḳ: in the CḲ, we find, erroneously, وَقَفَ عليه]. (Ḳ, TA.)

4. اثبطهُ المَرَضُ *The disease scarcely*, or *never*, *quitted him*. (Ṣ, Ḳ.)

5. تثبّط [quasi-pass. of 2, *He became hindered, withheld*, or *prevented*, &c.; عَنِ الأَمْرِ *from the affair*, or *thing*. This signification and that next following are well known. —] *He paused*, or *waited*; [عَلَى الأَمْرِ at the thing, or affair; as is implied in the Ḳ and TA;] syn. تَوَقَّفَ. (Ḳ, TA.)

Q. Q. 3. اثْبَأْطَطْتُ عَنِ الأَمْرِ *I held back*, or *hung back*, *from the affair*, or *thing*, *relinquishing it*. (TA.)

ثَبِطٌ *Stupid in his work*, or *action*; *and weak*: *heavy*, *sluggish*, or *slow*; applied to a man, and to a horse; (Ḳ;) to the latter, *with respect to covering*: (TA:) and a man *who will not move from his place*: (TA:) fem. with ة: (Ḳ:) and pl. [of pauc.] أَثْبَاطٌ and [of mult.] ثِبَاطٌ, (Ḳ,) and, applied to men, ثَبِطُونَ also. (TA.)

ثبن

1. ثَبَنَ الثَّوْبَ, aor. ـِ, inf. n. ثَبْنٌ and ثِبَانٌ, *He folded the extremity of the garment, and sewed it*; (Ṣ, Ḳ;) [*he made a tuck in the garment, to shorten it*;] like حَبَنَهُ: (Ṣ:) or, (Ḳ,) i. e. ثَبَنَ, (TA,) *he put a thing into the receptacle* [*thereof*] *and carried it before him*; as also تثبّن: and in like manner, *he folded and sewed over a thing the doubled upper border of his trousers in front*: (Ḳ,* TA:) or تثبّن شَيْئًا has this last meaning; and signifies also *he put a thing into a* ثِبَان [q. v.] *and carried it before him*: (Ṣ:) and ثَبَنَ فِى ثَوْبِهِ, aor. and inf. ns. as above; (M;) and اثبن فِيهِ, (M, Ḳ, as in the CḲ,) accord. to [some of] the copies of the Ḳ, اتبن, but the former is the right reading; (TA;) and ثبّن; (M;) *he put a thing into the receptacle* [*thereof*] *and carried it before him* [*in his garment*]: (M, Ḳ:*) [see also أَحْبَنَ:] or you say, ثَبَنَهُ فِى ثَوْبِهِ *he made it a* ثِبَان (or *thing carried* [*before him*]) *in his garment*: (T:) and تثبّن *he made a receptacle in which he* [*so*] *carried a thing before him*. (T.)

2: see 1, in two places.

4: see 1.

5: see 1, in three places.

ثُبْنَةٌ: see what next follows, in four places.

ثِبَانٌ *A receptacle, such as when one folds the skirt of his shirt and puts in it a thing and carries it before him*: (Ṣ:) or the *part, of the garment, which is the place wherein one carries, when he wraps it around his body, or puts a portion thereof under his right shoulder and another portion over his left shoulder, then folds before him a part of it, and puts a thing in it*; as also ثُبْنَةٌ: (M:) or the *part, of one's garment, which is the place wherein he carries; folding its extremity, and sewing it, before him, and then putting in it some dates or other things*: as also ثِبِنٌ and ثُبْنَةٌ: (Ḳ:) and the *extremity of the* [*garment called*] رِدَآء, *when one folds it before him and sews it* [*and puts a thing in it to carry*]: (M:) or *a receptacle in which one carries a thing before him*; (T:) and ثُبَنَةٌ, of which the pl. is ثُبَانٌ, (T,) or its pl. is ثُبَنٌ, like as the pl of خُبْنَةٌ [which has a similar meaning] is خُبَنٌ, (Ḥar p. 427,) the *doubled upper border of the trousers or waist-wrapper, in which one carries* [*before him*] *fruit and other things*: [see also خُبْنَةٌ:] or, as some say, ثِبَانٌ does not signify a receptacle, but *dates that are put and carried in a receptacle or some other thing*: and sometimes *what a man carries in his sleeve*; and ثُبْنَةٌ signifies only *what one carries before him, that is little in quantity*: and what is great is not called ثِبَانٌ. (T.) It is said in a trad. of 'Omar, إِذَا مَرَّ أَحَدُكُمْ بِحَائِطٍ فَلْيَأْكُلْ مِنْهُ وَلَا يَتَّخِذْ ثِبَانًا [*When any one of you passes by a garden of palm-trees, let him eat thereof, but not take for himself*, or *make, a* ثبان]: i. e., when a necessitous hungry person passes by a man's garden of palm-trees, he may eat of their dates what will repel his hunger. (T. [See also another reading voce خُبْنَةٌ.]) And one says, قَدِمَ فُلَانٌ بِثِبَانٍ فِى ثَوْبِهِ مَا أَدْرِى مَا هُوَ [*Such a one came with a* ثبان *in his garment: I know not what it was*]. (T.)

ثِبِنٌ: see ثِبَانٌ.

مِثْبَنَةٌ *A bag in which a woman puts her mirror and apparatus*: (M, Ḳ:) of the dial. of El-Yemen. (M.)

ثبى or ثبو

1. ثَبَّوْتُ لَهُ خَيْرًا بَعْدَ خَيْرٍ, or شَرًّا, *I sent him good after good*, or *evil* [after evil]. (TA.) [See also 2.]

2. تَثْبِيَةٌ, [inf. n. of ثبّى, mentioned in the T and Ḳ, in all its senses, in art. ثبى, and so in the M, except in the first of the following senses, which is there mentioned in art. ثبى and also in art. ثبو,] The act of *collecting* (Ḳ, TA) *in successive assemblages* (ثُبَةً ثُبَةً). (TA.) You say, ثَبَّاهُ *He collected it*, namely, a thing, (M,) and water: (M* and TA in art. ثبو:) and *he added to it, and collected it*. (M, TA.) — The *collecting what is good*: and also, *what is bad*, or *evil*: thus bearing two contr. significations. (Ḳ.) — [And hence,] The *praising* a man *in his life-time*: (AA, Ṣ, Ḳ:) or *praising* him *time after time in his life-time*: (TA:) or *praising* him *much*; as though relating to him collections (ثُبَات) of praise: (Z, TA;) or the *mentioning of the sundry good qualities or actions*: (Er-Rághib, TA:) and the *magnifying* [a person]; or *honouring* [him]. (T,* Ḳ.) You say, ثبّى الرَّجُلَ, (M,) or ثبّى عَلَى الرَّجُلِ, (T,) *He praised the man in his life-time*: (T, M:) because the doing so implies the collecting his good qualities or actions. (T,* M.) — [Hence also the contr. signification,] The *blaming*, or *censuring*, *much*; *collecting blame*, or *censure*, *from this and that source*. (TA. [The act. part. n. is rendered in the M agreeably with this explanation.]) — The act of *completing* [*and augmenting* a thing]. (Ḳ.) You say, ثَبِّ مَعْرُوفَكَ *Complete and augment* [*thy beneficence*, or *bounty*, or *favour*]. (T.) And ثبّى اللّٰهُ لَكَ النِّعَمَ [*May God complete and augment to thee benefits*, or *blessings*: or] *may God send to thee benefits*, or *blessings*. (TA.) [See also 1.] — The *putting* a thing *into a good, right*, or *sound, state, and augmenting it*. (T, Ḳ.*) — ثبّى المَالَ *He kept, preserved, guarded*, or *took care of, the property*. (Kr, M.) = ثَبَّيْتُ عَلَى الشَّىْءِ, (Aṣ, Ṣ,) inf. n. تَثْبِيَةٌ, (Aṣ, T, Ṣ, M, Ḳ,) *I kept constantly*, or *perseveringly*, *to the thing*. (Aṣ, T, Ṣ, M, Ḳ.) — The inf. n. signifies also The *keeping*, (T,) or *pursuing*, (Ḳ,) *the way, course, mode of acting*, or *the like, of one's father*: (T, Ḳ:) or the *doing*, or *acting, like one's father*. (M.) — Also The *complaining of one's state*, or *case, and of one's want; and asking aid*, or *assistance, and vengeance*, or *avengement*. (Ḳ.) [One of the meanings assigned to the verb by Golius, as on the authority of the Ḳ, and by Freytag after him, is "Disposuit paravitque se:" app. from the former's having found الاِسْتِعْدَادُ written in a copy of the Ḳ for الاِسْتِعْدَآءُ.] = أَنَا أَعْرِفُهُ تَثْبِيَةً *I know him*, or *it, with a seeming, not a certain, knowledge*. (T, TA.)

ثُبَةٌ *A company* (T, Ṣ, M, Ḳ) *of men*; (T, M;) as also أُثْبِيَّةٌ; (M, Ḳ; [in the CḲ erroneously written أَثْبِيَة;]) and أُثْنِيَّةٌ: (TA:) *a company in a state of separation* or *dispersion*; or *a distinct body*, or *company, of men*: (T:) and *a troop of horsemen; such as is termed* عُصْبَة: (M, Ḳ: [in the CḲ, العَصَبَةُ is erroneously put for العُصْبَةُ:]) the pl. is ثُبَاتٌ and ثُبُونَ (T, Ṣ, M, Ḳ) and ثِبُونَ (Ṣ, M) and (the pl. of أُثْبِيَّةٌ, TA) أَثَابِىُّ and أَثَابِيَةٌ, in which last the ة is a substitute for the last ى [of أَثَابِىُّ]: (M, TA:) or [accord. to some,] أَثَابِىُّ, which signifies *companies*, has no sing.; but, as some say, its sing. is أُثْبِيَّةٌ, of the measure أُفْعُولَةٌ, [originally أُثْبُوِيَةٌ,] which means *a numerous company*: (Ḥam p. 796:) [it is also said that] ثُبَى is

a pl. of ثُبَةٌ as meaning *a company;* (L in art. ثوب, and Ḥam p. 271;) and hence the phrase الثُّبَى العَالِيَةُ, for الثُّبَى العَالِيَةُ, [*the high*, or *exalted, companies*,] the former word being made masc. because it is like زُلَمٌ [which is sing. and masc.]; but some say that this word here means *the assemblies of the nobles:* (Ḥam ubi suprà:) IAạr says, الثُّبَى العَالِى مِنْ مَجَالِسِ الأَشْرَافِ; but [ISd observes,] this is extraordinary, and I have not heard it except in the poetry of El-Find Ez-Zimmánee. (M.) Accord. to some, it is from ثَابَ, being originally ثُوبَةٌ; and its dim. is ثُوَيْبَةٌ: (T:) or it is originally ثُبَىٌ: (Ṣ:) accord. to Er-Rághib, the letter elided from ثُبَةٌ as meaning "a company," but not as relating to a watering-trough or tank, is ى; and ISd holds it to be ى: and [if so,] its dim. is ثُبَيَّةٌ: (TA:) [but ISd adds,] IJ says that the elided letter is و, because it is this in most cases, as in أَبٌ and أَخٌ and سَنَةٌ and عِضَةٌ &c. (M in arts. ثبو and ثبى.) [See also art. ثوب. It seems to signify also *An assemblage*, or *a collection*, of things of any kind:] see 2, in two places. — Also The *middle* of a watering-trough or tank, (T, Ṣ, M, Ḳ,) *to which the water returns* [*when it has been emptied*], (Ṣ,) or *to which what remains of the water returns:* (T:) and the *place where the water collects in a valley or low ground:* (Aboo-Kheyreh, T:) but this is from ثَابَ; (T, Ṣ;*) the ā is a substitute for the و, the medial radical, which is suppressed; for it is originally ثُوَبٌ: (Ṣ:) or it is originally ثُوبَةٌ: (T:) or it may be from ثَبَّيْتُ "I collected:" but Aboo-Is-ḥáḳ makes it to be from ثَابَ المَآءُ, aor. يَثُوبُ; and this he infers to be the case from their saying that the dim. is ثُوَيْبَةٌ. (M.) [See also art. ثوب.]

ثَبِىٌّ One *who praises men much* [*while they are living:* see 2]. (TA.)

ثُبَيَّةٌ: see ثُبَةٌ, of which it is said to be the dim.

أُثْبِيَّةٌ: see ثُبَةٌ, in two places.

مُثَبًّى Property *collected together*. (TA.)

ثتل

Q. Q. 1. ثَيْتَلَ, (Ḳ and TA, in the CḲ تَثَيْتَلَ,) *He feigned himself stupid after feigning himself intelligent:* (Ḳ, TA:) accord. to some copies, *after feigning himself negligent*, or *inadvertent:* (تَغَافُل being put in the place of تَعَاقُل:) [app. from the subst. below:] but the word as mentioned by IAạr is تنتل [app. a mistranscription for ثَنْثَلَ]. (TA.)

ثَيْتَلٌ The وَعِل [or *mountain-goat*], (M, Ḳ,) as a general term: (M:) [in the present day, but vulgarly pronounced تَيْتَل, applied to the *wild goat of the Arabian and Egyptian deserts and mountains;* the *capra jaela* of Hamilton Smith; called by some an *ibex;* as is also بَدَن:] or *an old* وعل: (Ṣ, M, Mgh, Ḳ:) or the *male of the* أَرْوَى: (Sh, T, M, Ḳ: [this is the same as the first explanation:]) En-Naḍr says that *it has small horns:* (T:) Aboo-Kheyreh, that *it is of the* وُعُول, *does not quit the mountain, and its horns have branches:* (T, Mgh:*) he says that the وعول are dusky, or dingy, or of a hue inclining to black and dust-colour, with whiteness in their lower parts; and the ثَيَاتِل [pl. of ثَيْتَل] are like them in their colours, and only distinguished from them by the horns; the وعل having long horns, which extend backwards until they meet over his tail: (T:) also *a species of* [*the bovine antelope called*] بَقَرُ الوَحْشِ, (M, Ḳ,) *that abides in the mountains.* (M.) — A man *who sits with women.* (TA.) — *Incapable of going in to women;* or *not desirous of women.* (Ḳ.) — A *bulky*, or *corpulent*, man, *in whom one thinks there is good* (AA, Ḳ, TA) *when there is no good in him:* (AA, TA:) but, as mentioned by Aṣ, it is تيتل. (TA.)

ثج

1. ثَجَّ, (A, L, Mṣb, Ḳ,) aor. ـِ, (A, Mṣb, TA,) inf. n. ثَجٌّ, (L, Mṣb, TA,) or ثَجِيجٌ, (A, TA,) or ثُجُوجٌ, (TA,) *It* (water) *flowed:* (Ḳ:) or *poured forth vehemently*, (A, Mṣb, TA,) or *much:* or, as some say, *it* (much water) *poured forth:* (L, TA:) and انثجّ and تَثَجْثَجَ signify the same. (Ḳ.) ثَجٌّ also signifies The *flowing* of the blood of a victim brought for sacrifice to the sacred territory of Mekkeh. (Ṣ, Ḳ, TA.) = ثَجَّهُ, (Ṣ, A, Mgh, Mṣb, Ḳ,) aor. ـُ, (Ṣ, A, Mgh, Mṣb,) inf. n. ثَجٌّ, (Ṣ, Mgh, Mṣb,) *He made it to flow;* (Ṣ, A, Mgh, Mṣb, Ḳ;) *poured it forth;* (Mṣb;) namely, water, (Ṣ, A, Mgh, Mṣb, Ḳ,) and blood (Ṣ, A, Mgh, Mṣb) of a victim for sacrifice; (Mgh, Mṣb;) as also ثَجْثَجَهُ; and اثجّهُ may also be used in the same sense. (TA.) Hence, (Mgh, Mṣb,) أَفْضَلُ الحَجِّ العَجُّ والثَّجُّ, (Ṣ, Mgh, Mṣb,) a saying of Moḥammad, (TA,) meaning *The most excellent of the actions of the pilgrimage are* (Mgh) *the raising of the voice in the* تَلْبِيَة [see 2 in art. لبى] *and the shedding of the blood of the victims brought for sacrifice to the sacred territory.* (Mgh, Mṣb.)

4: 7: R. Q. 1: R. Q. 2: } see 1.

حَلَبَ فِيهِ ثَجًّا *He milked into it milk abundantly flowing.* (TA from a trad.)

ثَجُوجٌ A source *yielding abundance of water.* (TA.) — See also ثَجَّاجٌ.

ثَجِيجٌ [originally an inf. n. (see 1)] *A torrent*, or *flow.* (Ṣ, Ḳ.) So in the saying, أَتَانَا الوَادِى بِثَجِيجِهِ [*The valley brought us its torrent*, or *flow*]. (Ṣ.) — The *sound of the pouring forth* of water. (TA.) — See also ثَجَّاجٌ.

ثَجَّاجٌ Water *pouring forth vehemently:* (Mṣb:) or *poured forth;* as also ثُجُوجٌ: (TA:) or *flowing:* (Ḥar p. 138:) or *flowing much:* (Id. p. 393:) and rain *pouring forth vehemently;* (Ṣ, TA;) as also ثَجِيجٌ and مِثَجٌّ: (TA:) and blood *poured forth:* (TA:) and a cloud *pouring forth.* (A.) Applied to water [or rain, and to blood,] it may have the meaning of a pass. part. n., or, which is preferable, that of an act. part. n. (IDrd, M.) — [Hence,] فُلَانٌ غَيْثُهُ ثَجَّاجٌ وَبَحْرُهُ عَجَّاجٌ [lit. *Such a one, his rain is such as pours forth vehemently, and his sea is noisy*, or *copious:* meaning *such a one is abundant in bounty* or *munificence*]. (A.)

مِثَجٌّ: see ثَجَّاجٌ. — Also, (Ḳ,) or خَطِيبٌ مِثَجٌّ, (A,) *An eloquent*, or *able, speaker* or *orator;* (Ḳ, TA;) *who pours forth a copious flow of words.* (TA.)

ثجر

1. ثَجَرَ, aor. ـُ, *He mixed the* ثَجِير *of dates* [i. e. *the dregs of pressed dates*] *with other* [*dates*] *in the beverage called* نَبِيذ: (Ṣ:) or *he mixed the dregs of pressed unripe dates with dried dates in making* نبيذ: (Mgh:) or ثَجَرَ التَّمْرَ *he mixed the dried dates with the dregs of pressed unripe dates.* (Ḳ.) The doing so is forbidden in a trad. (Ṣ, Mgh.)

ثَجِيرٌ, an arabicized word, (Mṣb,) pronounced by the vulgar with ت, (Ṣ, Mṣb,) The *dregs of anything that is pressed;* (Ṣ, A, Mgh, Mṣb;) as of pressed unripe dates: (Ḳ:) or the *dregs of pressed unripe dates, which are mixed with dried dates in making the beverage called* نَبِيذ: (TA:) or the *expressed juice of dates;* or the *dregs of pressed dates:* (Aṣ, Mṣb:) or *pressed grapes from which the juice has run, and of which the dregs remain.* (Lth, TA.)

ثخن

1. ثَخُنَ, (T, Ṣ, M, Mṣb, Ḳ,) aor. ـُ; (Ḳ;) and ثَخَنَ, (El-Aḥmar, ISd, Mṣb, TA,) aor. ـَ; (TA;) inf. n. ثَخَانَةٌ (T, Ṣ, Mṣb, Ḳ, &c.) and ثُخُونَةٌ (ISd, Mṣb, Ḳ) and ثَخَنٌ (Z, Mṣb, Ḳ) and ثُخْنٌ; (TA;) *It* (a thing, Ṣ, Mṣb) *was*, or *became, thick, big, gross*, or *coarse;* and *hard, firm, stiff, tough*, or *strong:* (Ṣ, Ḳ:) *it was*, or *became, thick, dense*, or *compact:* (M, TA:) [*it* (a garment, or piece of cloth,) *was thick*, or *close, in texture:* (see ثَخِينٌ:)] *it* [a semiliquid of any kind] *was*, or *became, thick, so that it did not flow, nor continue in its passing away.* (Er-Rághib, TA.)

4. اثخنهُ [in its primary sense, *He*, or *it, rendered it* ثَخِين, i. e. *thick*, &c. — And hence,] ‡ *He*, or *it*, (a man, JK, T, Mgh, Mṣb, and a wound, Ṣ, Mgh, and disease, Bḍ in viii. 68,) *rendered him heavy:* (JK, T, Bḍ ubi suprà, TA:) or *weakened him, rendered him languid*, or *enervated him.* (Ṣ, Mgh, Mṣb, Ḳ, TA.) You say, اثخنهُ ضَرْبًا † *He rendered him heavy by beating:* (JK:) or *he beat him much*, or *vehemently*, or *excessively.* (TA.) And أَثْخَنْتُهُ بِالجِرَاحَةِ † *I weakened him, rendered him languid*, or *enervated him, by the wound*, or *wounds.* (Mṣb.) — إِذَا أَثْخَنْتُمُوهُمْ, in the Ḳur xlvii. 4, means † *When ye have made much slaughter among them:* (Jel:) or *when ye have made a great and vehement slaughter of them:* (Bḍ:) or *when ye have overcome them, and wounded them much*, or *inflicted*

many wounds upon them, (Abu-l-'Abbás, Ḳ, TA,) *so that they give with their hands.* (Abu-l-'Abbás, TA.) — اثخن فى العدوّ ‡ *He made a great,* or *vehement, slaughter,* (A,) or *a great,* or *vehement, wounding,* (Ḳ,) *among the enemy.* (A, Ḳ.) — اثخن فى الأرض, ‡ *He made much slaughter in the earth,* or *land:* (Bḍ in viii. 68, Mgh, TA: in the Ṣ, اثخن فى الأرض قتلًا, which means the same: TA:) or *he went against the enemy, and made a wide,* or *large, slaughter of them* [*in the land*]: (Mṣb:) or *he fought vehemently in the earth,* or *land.* (Jel in viii. 68.) — اثخن فى الأمر ‡ *He exceeded the usual,* or *the just, bounds,* or *degree, in the affair; strove,* or *exerted himself, vigorously,* or *strenuously, therein;* or *did his utmost therein.* (TA.) — اثخنهُ قولُهُ ‡ *His saying took,* or *had, an effect upon him;* or *distressed,* or *afflicted, him.* (TA.) — أَثْخَنْتُ فلانًا مَعْرِفَةً ‡ *I knew such a one,* or *was acquainted with him, thoroughly,* or *very well.* (TA.)

8. اثّخن, in the saying of El-Aṣhà,

* تَمَهَّلَ فِى الحَرْبِ حَتَّى اثَّخَنَ *

[*He acted deliberately in war until he became heavy,* or *weakened,* or *languid,* or *enervated, by wounds*], is contracted by idghám from اِثْتَخَنَ. (Ṣ, TA.)

10. استثخن مِنْهُ النَّوْمُ ‡ *Sleep overcame him.* (JK, Ḳ, TA.) — استثخن بَيْنَ المَرَضِ وَالإِعْيَاءِ ‡ *He became overcome by* [lit. *between*] *disease and fatigue.* (A, TA.)

ثُخْنٌ an inf. n. of ثَخُنَ: [commonly used as a simple subst., meaning *Thickness,* &c.:] one says ثَوْبٌ لَهُ ثُخْنٌ [*A garment,* or *piece of cloth, having thickness,* or *closeness, of texture*]. (TA.)

ثَخَنٌ *i. q.* نقلة [app. a mistranscription for ثَقْلَةٌ or ثَقَلَةٌ, meaning † *A heaviness in the chest* or *body,* or *a heaviness and langour,* or *a heaviness on the heart*]; as also ثَخَنَةٌ: El-'Ajjáj says,

* حَتَّى يَعِجَّ ثَخَنًا مَنْ عَجْعَجَا *

[app. meaning *So that he who cries out cries out by reason of heaviness,* &c.]: (TA: [this saying is also cited in the Ṣ, in art. عج; but there, in one copy, I find ثَخَنًا; and in another, ثُخَنًا; and in both, مِنْ instead of مَنْ:]) and hence he received the surname of العَجَّاج: (Ṣ and TA in art. عج:) so says IDrd. (TA in that art.) [Golius explains ثَخَنٌ as meaning "crassities, spissitudo;" on the anthority of Ibn-Maaroof and Ibn-Beyṭár; but I suspect that he found ثَخَنٌ in their works written for ثُخْنٌ or ثِخَنٌ, both inf. ns. of ثَخُنَ.]

ثَخَنَةٌ: see ثَخَنٌ.

ثَخِينٌ part. n. of ثَخُنَ; (Ṣ, Mṣb;) *Thick, big, coarse,* or *gross;* and *hard, firm, stiff, tough,* or *strong:* (Ṣ:) [*thick, dense,* or *compact:* &c.: see 1: pl. ثِخَانٌ.] You say ثَوْبٌ ثَخِينٌ *A garment,* or *piece of cloth, thick,* or *close,* or *full, in texture,* and, as Az adds, *in warp.* (TA.) — Applied to a man, *Completely armed:* (KL:) or ثَخِينُ السِّلَاحِ has this meaning. (Ṣ.) — Also (JK, TA) ‡ *Forbearing, clement, grave, sedate,* or *calm:* (JK, Ḳ,* TA: [in some copies of the Ḳ, الحَكِيمُ is erroneously put for الحَلِيمُ:]) in the M, *heavy in his sitting-place.* (TA.)

مُثْخَنٌ [pass. part. n. of 4, q. v.]. You say, تَرَكْتُهُ مُثْخَنًا وَقِيذًا [*I left him weakened, languid, enervated,* or *much wounded; beaten until he was at the point of death*]. (TA.) — † *Forbearing, clement, grave, sedate,* or *calm, in mind,* or *intellect.* (TA.) [See also ثَخِينٌ.] — Metonymically applied by the people of Syria to ‡ One *who causes laughter; who is quick, brisk,* or *lively, in his motions.* (TA.)

مُثْخِنٌ † One *who exceeds the usual,* or *the just, bounds,* or *who does his utmost, in narration, and in the rehearsal of sayings.* (TA.) — And, with ة, ‡ A *large, corpulent, fleshy,* woman. (JK, A, Ḳ.)

ثدأ

ثُنْدُؤَةٌ and ثَنْدُؤَةٌ, (M,) or ثَنْدُوَةٌ, (Lth, T,) or ثُنْدُوَةٌ, of the measure فُنْعُلَةٌ, with ḍamm to the ف and ع, or, accord. to some, the ن is radical and the و augmentative, the measure being فُعْلُوَةٌ, (Mṣb in art. ثدى,) or ثُنْدُوَةٌ and ثَنْدُوَةٌ, (ISk, T, Ṣ, Mgh, Mṣb, Ḳ,) with ḍamm to the ث if with ء, (ISk, T, Ṣ, Mgh, Mṣb,) and of the measure فُعْلَلَةٌ, (ISk, Ṣ,) and with fet-ḥ to the ث if with و, without ء, (ISk, T, Ṣ, Mgh, Mṣb, Ḳ,) and in this case of the measure فَعْلُوَةٌ, (ISk, Ṣ, Ḳ,) like قَرْنُوَةٌ and عَرْقُوَةٌ, (ISk, Ṣ,) [the ن in both cases, accord. to ISk, being radical,] so in the Bári', (Mṣb,) and so says Ḳṭr, (TA,) but A'Obeyd says that the Arabs in general pronounced the word without ء, (Mṣb,) The ثَدْى [which generally signifies the *breast,* or *mamma,* but sometimes the *pap,* or *mamilla,*] *of a man:* (Mgh:) or the *part, of a man, that corresponds to the* ثَدْى *of a woman:* (T, Ṣ, Mṣb, Ḳ:) or the *flesh of the* ثَدْى: (Lth, T, M, Mgh:) or the *flesh that is around the* ثَدْى: (ISk, T, Ṣ, Ḳ:) or the *base of the* ثَدْى: (Aṣ, Zj in his "Khalḳ el-Insán," Ṣ, Mṣb, Ḳ, KL*:) or the *portion of flesh that is at the base thereof:* (Mṣb:) or *i. q.* ثَدْىٌ: (TA:) and the *pap,* or *mamilla, of a woman* and *of a man:* (KL:) accord. to the author of the Wá'ee, the pl. [of تندوة] is ثَنَادِهُ, [with ه substituted for ء, unless the former be a mistranscription for the latter,] (TA,) and [that of ثندوة is] ثَنَادٍ. (Mṣb, TA.) The word ثدى is used in relation to men in the Ṣaḥeeḥ of Muslim, and ثندؤة in relation to women in the Sunan of Aboo-Dáwood; and many of the lexicologists incline to the opinion that ثدى is common to men and women. (MF in art. ثند.) — ثُنْدُؤَةُ الأَنْفِ, occurring in a trad., *The tip,* or *fore part, of the nose.* (IAth, TA.)

ثدو

1. ثَدَاهُ, aor. ـُ: see art. ثدى.

ثدى

1. ثَدِىَ, aor. ـَ, *It became moist* or *moistened.* (T, Ḳ.) ثَدِيَتِ الأَرْضُ *i. q.* سَدِيَتْ [*The land became moistened by much dew*]: mentioned by Yaaḳoob, who asserts that the ث in the former is a substitute for the س in the latter; but is not known. (M.) — ثَدَاهُ, aor. ـُ (T, Ḳ) and ـِ, (T,) *He moistened it.* (T, Ḳ.) — And ثداهُ [so in the TT, as from the T, without teshdeed,] *He fed him,* or *nourished him:* (T, TT:) [or the verb in this sense is ثدّاهُ, for its inf. n.] تَثْدِيَةٌ signifies the act of *feeding,* or *nourishing.* (Ḳ.)

2: see 1.

ثَدْىٌ (T, Ṣ, M, Mgh, Mṣb, Ḳ, &c.) and ثِدْىٌ and ثُدًى: (Ḳ:) the first of these is the form most commonly obtaining: (TA:) [The *breast,* or *mamma;*] the *part of the chest whereof the* حَلَمَة *is the head; each of the two parts whereof the* حَلَمَتَانِ *are the two heads:* (Zj in his "Khalḳ el-Insán:") [and sometimes, but not properly, the حَلَمَة alone; i. e., the *pap, nipple,* or *mamilla:*] you say ثَدْىٌ مُقْعَدٌ *a breast that is swelling, prominent,* or *protuberant,* (Ṣ, A, L, Ḳ, in art. قعد,) *that fills the hand,* (A in that art.,) *and has not yet become folding:* (Ṣ, L, Ḳ, in that art.:) and رَضَعَ ثَدْىَ أُمِّهِ [*he sucked the breast,* meaning *the pap,* or *nipple, of his mother*]. (IḲtt in TA, art. رضع:) it is *peculiar to woman;* (T, Ḳ;) or *common to woman and man;* (Ṣ, Mṣb, Ḳ;) being sometimes used in relation to a man; (Mṣb;) accord. to the opinion held to be most chaste and best known by the lexicologists [in general]: (TA:) and is masc.; (T, M, Mgh;) or masc. and fem.; (Ṣ, Mṣb, Ḳ;) but most chastely masc.: (TA:) the pl. [of pauc.] is أَثْدٍ, (Ṣ, M, Mṣb, Ḳ,) [originally أَثْدُىٌ,] of the measure أَفْعُلٌ, (Mṣb,) and [of mult.] ثُدِىٌّ, (Ṣ, M, Mṣb, Ḳ,) [originally ثُدُوٌ,] of the measure فُعُولٌ, (Ṣ, Mṣb,) and ثُدِيٌّ, with kesr to the ث because of the kesr to the letter following, (Ṣ,) and sometimes ثِدَاءٌ, [originally ثِدَايٌ,] like سِهَامٌ; (Mṣb;) and a poet says,

* وَأَصْبَحَتِ النِّسَاءُ مُسَلِّبَاتٍ *

* لَهُنَّ الوَيْلُ يَمْدُدْنَ الثُّدِينَا *

[*And the women became widowed,* or *bereft of relations, and without their ornaments,* or *in mourning, having woe, pulling the breasts*]; but this is something like a mistake; and it may be that he meant الثُّدِيَّا, and changed the [latter] ى into ن for the sake of the rhyme. (M.) It is said in a prov., تُجَوَّعُ الحُرَّةُ وَلَا تَأْكُلُ ثَدْيَيْهَا, meaning, أُجْرَةَ ثَدْيَيْهَا, [i. e. *The ingenuous woman will be made to hunger and will not eat the hire of her breasts,*] the prefixed noun being suppressed; or, as some relate it, بِثَدْيَيْهَا, which is plain [as meaning, *by means of her breasts*]: it is applied in relation to a man's preserving himself from ignoble means of acquiring wealth. (Mgh.) And جُدَّ ثَدْىُ أُمِّهِ, *May his mother's breast be cut off,* is a form of imprecation against a man, and used to imply a wish for his separation. (Aṣ, L in art. جد.) The saying of 'Alee, on the day of his slaughter of the Khawárij, اُنْظُرُوا فَإِنَّ فِيهِمْ

رَجُلًا إِحْدَى يَدَيْهِ مِثْلُ ثَدْيِ المَرْأَةِ [*Look ye, for among them is a man one of whose arms is like the breast of the woman*], not احدى ثَدْيَيْهِ as some relate it, was applied to a man who had, in the place of one arm, a lump of flesh upon his shoulder-joint, which lump, when it was stretched, became equal in length to his other arm, and when it was left, returned [to its original form]. (Mgh.) Respecting ثُدَيَّةٌ, the dim., whence the surname ذُو الثُّدَيَّةِ, he who holds ثُدَيٌّ to be masc. [only] says that the ة is added because the word [virtually] means اليَد, [which is fem.,] for the man thus surnamed had a short arm, of the size of the ثَدْي, as is indicated by the fact that they also called him ذُو اليُدَيَّةِ: (Ṣ:) or, accord. to Fr, (A 'Obeyd, T,) ة is added, in this instance, in the dim., though ثَدْيٌ is masc., because it applies to what resembled the remains (بَقِيَّة) of a ثَدْي, the greater part of it having gone, so that it is like لُحَيْمَةٌ and شُحَيْمَةٌ [dims. of لَحْمَةٌ and شَحْمَةٌ]: (T, M:) or the ة is added because the word is regarded in this case as meaning البَضْعَةُ [the piece, or lump, of flesh]: (Mgh:) some say that it is the dim. of ثَنْدُوَةٌ; (Mgh, TA;) but this requires consideration. (Mgh.)

ثُدَيَّةٌ: see ثَدْيٌ. — Also *A repository*, or *receptacle*, (AA, K,) *of the size of the fist*, (AA,) *in which the horseman carries the* [*sinews called*] عَقَب [*of which the bow-string is made, and which are bound round a bow, and round an arrow, to repair a fracture in it*, (see عَقَبٌ and عَقَبَ,)] *and the feathers* [*which he may require to attach to any of his arrows*]. (AA, K.)

ثُدَّاءُ *A certain plant* [*growing*] *in the desert.* (Ṣ.)

ثَدْيَاءُ A woman *large in the* ثَدْيَانِ [or *breasts*]: أَثْدَى, the masc. form, is not used. (Ṣ, M.)

ثُنْدُوَةٌ, [written by some ثُنْدُوَّةٌ, as well as ثُنْدُؤَةٌ and ثُنْدُؤَّةٌ,] mentioned here in the Ṣ, and in art. ثدأ: see the latter art.

ثرب

1. ثَرَبَهُ, aor. ـِ, (K,) inf. n. ثَرْبٌ, (TK,) [probably, in its primary sense, *He stripped it of its* ثَرْب: see 2: — and hence,] †*He stripped him of his garment*; namely, a sick man. (K.) — See also 2, in three places.

2. تَثْرِيبٌ, in its primary sense, is The *removing of the* ثَرْب, i. e., the *fat that forms the integument of the stomach of a ruminant*: so says Z. (Ḥar p. 197.) — And hence, ‡ The act of *blaming; reproving*; and *punishing*, or *chastising, for an offence*, or *a crime*: (Ḥar ubi suprà:) or ‡ *severe blaming* or *reproving, that rends reputations, and takes away the brightness of countenances*: (Z in Ḥar ubi suprà:) which last meaning it has in the Ḳur xii. 92: (Bḍ:) or لَا تَثْرِيبَ عَلَيْكُمْ there means †*No evil*, or *mischief, shall come upon you*: (Zj, T:) or †*your offences*, or *crimes, shall not be mentioned*: (Th, M:) تثريب signifies †the act of *blaming*, or *reproving*; (Ṣ, Mgh;) or *doing so severely*, or *angrily*; or, *with the utmost severity* or *harshness*: the act of *upbraiding*, or *reproaching*: and the *going to the utmost length in blaming* or *reproving*: one says, لَا تَثْرِيبَ عَلَيْكَ †[*No blame*, &c., *shall be* laid *on thee*]: and it is from الثَّرْبُ [as explained above]. (Ṣ.) You say, ثرّب and ثَرَبَ and اثرب, meaning †*He blamed*, or *reproved*; or *did so severely*, or *with the utmost severity*; or *reproached*, or *upbraided*: (T:) and ثرّب عَلَيْهِ, (Ṣ, M, K,) and ثَرَّبَهُ; (A, K;) and ثَرَبَهُ, [and ثَرَبَ عليه,] aor. ـِ, (K,) inf. n. ثَرْبٌ; (TK;) and اثربهُ; (A, K;) †*he blamed him*, or *reproved him*; *upbraided him*, or *reproached him*, (M, A, K,) *with*, or *for, his offence*, or *crime*; (M, K;) and *reminded him thereof*; (M;) *he showed him his deed to be foul, abominable*, or *bad*: (As, Ṣ:) or عليه ثَرَبَ, aor. ـِ, signifies †*he blamed him*, or *reproved him*; and, as Suh says, ثرّب عليه, †*he blamed him*, or *reproved him, much*. (Msb.) — Also †The *acting ill*, or *corruptly*; *doing evil*, or *mischief*; *creating confusion*, or *disorder*. (TA.) = It is also said in the K to be *syn. with* طَيٌّ, which means The *building* [or *casing* a well] *with stones*: but [SM says,] I fear that this is a mistranscription for تَثْوِيبٌ, with و. (TA.)

4. *He* (a ram) *increased in his fatness*: (K:) or *acquired a* ثَرْب, *having increased in fatness*. (TA.) = See also 2, in two places.

ثَرْبٌ *A thin integument of fat that covers the stomach of a ruminant and the bowels* or *intestines*; (Lth, T, Ṣ, M, Msb, K;) the *fat that is spread over the bowels*, or *intestines*: (T:) pl. (of mult., TA) ثُرُوبٌ (M, K) and (of pauc., TA) أَثْرُبٌ, and pl. pl. أَثَارِبُ. (K.) Hence, صَارَتِ الشَّمْسُ كَالْأَثَارِبِ *The sun* [upon the ground] *became like the integuments above-mentioned*: i. e., scattered; being upon one place and not upon another, towards sunset: a phrase occurring in a trad., in which it is said that when this is the case, it is forbidden to perform the afternoon-prayer: and in another trad. occurs the phrase, صَارَتِ الشَّمْسُ كَثَرْبِ النَّاقَةِ [*The sun* upon the ground *became like the* ثرب *of the she-camel*]. (TA.) — And [hence,] †*A land of which the stones are such as those of the* حَرَّة [q. v.], *save that they are white*. (L.)

ثَرِبَاتٌ, (K,) or ثَرِبَاتٌ [like تَرِبَاتٌ, with which it is nearly, or perhaps exactly, syn.], (M,) The *fingers*. (M, K.)

أَثْرَبُ, (TA,) fem. ثَرْبَاءُ, (T, K,) A sheep *having a large* ثَرْب; (T, TA;) i. e. (TA) a *fat* sheep. (K, TA.)

مُثَرِّبٌ †One *who gives little*, (K, TA,) *reproaching for that which he has given*. (TA.)

مُثَرِّبٌ *Upbraiding* [&c.: see the verb, 2]: (M:) or *acting ill*, or *corruptly*; *doing evil*, or *mischief*; *creating confusion*, or *disorder*. (M, K.)

ثرد

1. ثَرَدَ, aor. ـُ, (M, L,) or ـِ, (so in one place in the TT,) inf. n. ثَرْدٌ, (T, M, Mgh, L,) *He broke* a dry or hollow thing: (T, Mgh, L:) *he crumbled* a thing, or *broke* it *into small pieces, with his fingers*. (M, L.) [Hence,] ثَرَدَ خُبْزًا, (Ṣ, M, A, Msb, K,) aor. ـُ, (Msb,) inf. n. as above, (Ṣ, Msb,) *He crumbled bread*, or *broke it into small pieces, with his fingers*, (M, A, Msb, K,) *then moistened it with broth*, (A, Msb,) *and then piled it up in the middle of a bowl*: (A:) or *he broke bread*: (Ṣ:) and in like manner اثَّرَدَهُ, originally اثْتَرَدَهُ; and اِثَّرَدَهُ: (Ṣ, K:) and اثّرد ثَرِيدًا, and اثّردهُ, *he made*, or *prepared*, ثريد [i. e. *bread crumbled &c. as above described*]. (M.) — *He rubbed and pressed* a testicle *with the hand, in lieu of castrating*; (K;) inf. n. as above. (Mgh.) — See also 2. — *He dipped* a garment, or piece of cloth, *in dye*: (K:) *he dyed* it with saffron [&c.]. (TA from a trad.) — ثُرِدَ مِنَ المَعْرَكَةِ, (so in a copy of the T, and in some copies of the K, and in the CK,) or ثُرِّدَ, (so in some copies of the K, and in the TA,) *He* (a man, IAar, T) *was carried away from the place of fight wounded much but having life remaining in him*. (IAar, T, K.)

2. ثرّد, (T, M, K,) inf. n. تَثْرِيدٌ; (T, Ṣ, Mgh;) and ثَرَّدَ; (K;) [ISd says,] I think that the latter is a dial. var. of the former; (M;) *He killed* an animal that should be slaughtered *without cutting the* أَوْدَاج [or *external jugular veins*] *so as to make the blood flow*; (M, K;) i. e., (TA,) *he killed* it *with a blunt knife, so that he broke*, [or *tore, the flesh &c.*,] *and did not cut so as to make the blood flow*: (A, TA:) or *he killed* it *by squeezing and pressing the* اوداج, *without cutting, and making the blood to flow*: (Mgh:) or *he killed* it *with a thing that did not make the blood to flow freely*: or *he killed* it *without practising the method prescribed by the law*: (T:) or تثريد in slaughtering is the *breaking* [*the bones* or *joints &c. of the animal*] *before it is cold*; and this is forbidden. (Ṣ.) [See also مُثَرِّدٌ.] — See also 1, last sentence. — And see ثَرَدٌ, below.

4. [It seems that Golius found أَثْرَدَ erroneously written in a copy of the Ṣ and in a copy of the K for اثَّرَدَ.]

8. اِثَّرَدَ and اِثْتَرَدَ: see 1, in four places.

ثَرْدٌ *Weak rain*. (IAar, M, K.)

ثَرَدٌ (Ṣ, K) and تَثْرِيدٌ (A) ‡ *A chapping* in the lips. (Ṣ, A, K.)

ثُرْدَةٌ: see what next follows.

ثَرِيدٌ and مَثْرُودٌ Bread *crumbled*, or *broken into small pieces, with the fingers, and then moistened with broth*: (Msb:) or [simply] *broken* bread. (Ṣ.) — Also, the former, (T, A,) and ثَرِيدَةٌ (T, M, A, K) and ثُرْدَةٌ (Ṣ, M, A, Msb) and ثَرُودَةٌ (M, K) and مَثْرُودَةٌ (K accord. to the TA) and أُثْرُدَانٌ, (Fr, M,* K,) *Bread*, itself, *crumbled*, or *broken into small pieces, with the fingers*, (T,* Ṣ,* M, A, Msb, K,*) *then moistened with broth* (T, A, Msb) &c., (T,) *and then piled up in the middle of a bowl*; (A;) *generally having some flesh-meat with it*: (L:) or ثَرِيدَةٌ signifies *a mess*, or

portion, of ثَرِيد [or *bread crumbled* or *broken* &c.]; (T;) [and so ثَرُودَة, and مَثْرُودَة:] that of Ghassán is said by common consent to have been *prepared with marrow*, and *with eggs*, or *the yolks of eggs*; and there was no kind more delicious than these two kinds. (TA.) The pl. of ثريدة is ثَرَائِد and ثُرُد and ثُرَّد; (A, and Ḥam p. 524;) the last of which is a contraction of that next preceding it. (Ḥam ubi suprà.) A poet, as cited by IAạr, says,

* أَلَا يَا خُبْزُ يَا ٱبْنَةَ يَثْرُدَانٍ *

* أَبَى الْحُلْقُومُ بَعْدَكِ لَا يَنَامُ *

[*Now surely, O bread, O daughter of two preparers of* ثَرِيد, *the throat refuses, after* swallowing *thee, to rest*, by reason of desire for more]: he says that the poet calls the bread after two young men, or slaves, who were preparing ثريد, and gives tenween to يثردان by a poetic license, instead of saying يَثْرُدَانِ, which, as it is [originally] a verbal phrase, he should have said by rule: but the word, as Fr relates it, is أُثْرُدَانٍ; and [ISd says,] I think that this is a determinate subst., for الثَّرِيد or المَثْرُود, and therefore properly imperfectly decl., but here made perfectly decl. by a poetic license. (M.) It is said in a trad. that the excellence of 'Áïsheh above other women is as the excellence of ثريد above other kinds of food; but it is said that what is here meant is food prepared with flesh-meat, together with ثريد, because this is generally prepared with flesh-meat, and it is said to be one of the two things called لَحْم. (TA.)

ثَرُودَة: ثَرِيدَة: أُثْرُدَان: } see ثَرِيد; for each, in two places.

مِثْرَدَة *A* [*bowl such as is called*] قَصْعَة [app. *for* ثريد]. (TA.)

مُثَرِّد One *who slaughters* (an animal intended to be slaughtered, M) *with a stone* or *a bone*, (M, Ḳ,) or *the like thereof*; to do which is forbidden: (M:) or one *whose iron instrument is not sharp*, (IAạr, M, Ḳ,) *so that he mangles the flesh*. (IAạr, M.)

مِثْرَاد *A stone*, or *bone*, or *blunt iron instrument, with which an animal is slaughtered* [*in a bungling manner*: see مُثَرِّد]. (M, Ḳ.)

مَثْرُود: see ثَرِيد. — Also A garment, or piece of cloth, *dipped in dye*. (ISh, T.)

مَثْرُودَة: see ثَرِيد, in two places.

يَثْرُدَان: see ثَرِيد.

ثرع

1. ثَرِمَ, (T, Ṣ, M, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. ثَرَم, (T, Ṣ, M, Mṣb,) *He* (a man, T, Ṣ, Mṣb) *had one of his central incisors broken*: (AZ, T, Mṣb:) or *he had a central incisor fallen out*: (Ṣ:) or *he had a tooth broken out entirely*; (M, Ḳ;) or *one of his fore teeth, such as the central incisors and the teeth between the central incisors and the canine teeth*; (M, Ḳ;*) or, peculiarly, *a central incisor*: as also انثرم. (M, Ḳ.) = ثَرَمَهُ, (T, Ṣ, M, Mṣb, Ḳ,) aor. ـُ, (M, Ḳ,) or ـِ, (Mṣb,) inf. n. ثَرْم; (Ṣ, M, Mṣb;) and اثرمهُ; (T, M, Ḳ;) *He* (a man, T, Ṣ, Mṣb) *broke one of his central incisors*: (T, Mṣb:) or *rendered him* أَثْرَم: (M, Ḳ:) or the former, *he struck him on his mouth, so that one of his central incisors fell out*: and the latter, *He* (God) *rendered him* أَثْرَم. (Ṣ.) And ثَرَمْتُ ثَنِيَّتَهُ *I broke his central incisor*. (T, Ṣ.)

4: see 1, in two places.

7: see 1. — Also انثرمت ثَنِيَّتُهُ *His central incisor became broken*. (T, Ṣ, Mṣb.)

أَثْرَم, applied to a man, *Having one of his central incisors broken*: (T, Mṣb:) or *having a central incisor fallen out*, (Ṣ, and Ḥam p. 613,) *so as to have a gap between two of his teeth*: (Ḥam ib.:) or *having a tooth broken out entirely*; (M, Ḳ;) or *one of his fore teeth, such as the central incisors and the teeth between the central incisors and the canine teeth*; (M, Ḳ;*) or, peculiarly, *a central incisor*: (M, Ḳ:) fem. ثَرْمَآءُ: (M, Mṣb, Ḳ:) pl. ثُرْم. (Mṣb.) — الأَثْرَمَانِ + *Night and day*: (M, Ḳ:) and + *time*, or *fortune, and death*. (TA.)

ثرو

1. ثَرَا القَوْمُ, (Aṣ, Ṣ, M, Ḳ,) aor. ـُ; (Aṣ, Ṣ;) and ثَرِيَ; (T, TT;) inf. n. ثَرًا; (M;) *The people, or company of men, became many, much, or great in number or quantity; and increased*: (Aṣ, T, Ṣ, M, Ḳ:) and in like manner, المَالُ, (Aṣ, Ṣ, M, Ḳ,) i. e., *the cattle, or other property, became many, much, or great in number or quantity*. (Aṣ, Ṣ, M.) — ثَرِيَ, (T, M, Ḳ,) aor. ـَ, inf. n. ثَرًى [or ثَرًا?] and ثَرَآءٌ, (T, TA,) *He* (a man, T, Ḳ) *was, or became, abundant in cattle, or other property*; (T, M, Ḳ;) as also اثرى, (T, Ṣ, M, Mgh, Ḳ,) and أَثْرَى: (M:) or اثرى signifies *he was, or became, in a state of competence or sufficiency, in no need, or rich*; syn. استغنى; (Mṣb:) or it signifies *more than* استغنى: (T:) and ثَرِيتُ بِكَ, *I became, or have become, abundant* [*in property*] *by means of thee*: (T, Ṣ:) and ثَرِيتُ بِفُلَانٍ *I became in no need of other men by means of such a one*. (T, Ṣ, M.) A poet says, (Ṣ,) namely, El-Kumeyt, praising the Benoo-Umeiyeh,

* لَكُمْ مَسْجِدَا ٱللهِ المَزُورَانِ وَالحَصَى *

* لَكُمْ قِبْصُهُ مِنْ بَيْنِ أَثْرَى وَأَقْتَرَا *

[*Ye have the two visited mosques* of Mekkeh and El-Medeeneh, *and ye have the number of the pebbles of such as are between* him who *is wealthy and* him who *is poor*]: he means, مِنْ بَيْنِ مَنْ أَثْرَى وَمَنْ أَقْتَرَ; i. e., مِنْ بَيْنِ مُثْرٍ وَمُقْتِرٍ. (Ṣ.) — ثَرِيتُ بِكَ, (T,) or بِهِ, inf. n. ثَرًا, (M,) also signifies *I rejoiced* (T, M) *in thee*, (T,) or *in him*, or *it*; (M:) and ثَرِيَ بِذٰلِكَ, aor. ـَ, *He rejoiced in*, or *by reason of, that*. (ISk, Ṣ.) = ثَرَوْنَاهُمْ *We were, or became, more than they*: (AA, Ṣ, M:) or *more in cattle, or other property*. (Ḳ.) — ثَرَا القَوْمَ *He* (God) *made the people, or company of men, to be many, or numerous; multiplied them*. (AA, T, Ṣ.)

4: see 1, in three places. = لَا يُثْرِينَا العَدُوُّ *The enemy will not say much respecting us*. (M, TA.)

ثَرًا; dual ثَرَوَانِ: see ثَرًى, in art. ثرى.

ثَرٍ: see ثَرِيٌّ. — أَنَا ثَرٍ بِهِ *I am in no need of other men by means of him*; (T, Ṣ, M;) as also ثَرِيٌّ. (M.) = See also art. ثرى.

ثَرْوَة *Many*, or *a great number*, (Ṣ, M, Ḳ,) of men; and of cattle, or other property: (M, Ḳ:) or *much*, or *a great quantity*, of property; (Mgh, Mṣb;) as also ثَرْآءٌ: (Ṣ, M,* Mgh:) and فَرْوَة signifies the same as ثَرْوَة; the ف being a substitute for the ث. (M.) One says, إِنَّهُ لَذُو ثَرْوَةٍ, (ISk, Ṣ,) or إِنَّهُ لَذُو ثَرْآءٍ وَثَرْوَةٍ, (T,) *Verily he possesses a number* [of men] *and much property*. (ISk, T, Ṣ.) Accord. to IAạr, one says ثَرْوَةٌ مِنْ رِجَالٍ and ثَرْوَةٌ, meaning *A great number of men*: but only ثَرْوَةٌ مِنْ مَالٍ. (TA.) — Also The *night of the conjunction of the moon and* الثُّرَيَّا [or *the Pleiades*]. (M, Ḳ.)

ثَرْوَانُ, fem. ثَرْوَى: see ثَرِيٌّ.

ثَرْآءُ: see ثَرْوَة, in three places. — Also *A state of competence* or *sufficiency*; or *richness*. (Mṣb.)

ثَرِيٌّ *Many*, or *numerous*; [applied to a company of men;] and so ثَرِيَّة applied to spears (رِمَاح): (TA:) also *many*, or *much*, cattle, or other property; (Ṣ, M, Ḳ, TA;) and so ثَرٍ. (T, TA.) — Also A man *possessing many*, or *much, cattle*, or *other property*; and so أَثْرَى; (M, Ḳ;) and مُثْرٍ: (T:) so too ثَرْوَانُ; (T, Ṣ, Mgh;) or *abounding* (M, Ḳ, TA) *in cattle*, or *other property*: (TA:) and [its fem.] ثَرْوَى, applied to a woman, (T, Ṣ, M, Ḳ,) likewise signifies *possessing many*, or *much, cattle*, or *other property*: (T, Ṣ, Ḳ:) the dim. of this last is ثُرَيَّا. (T, Ṣ, M, Ḳ.) — See also ثَرٍ. = And see art. ثرى.

ثُرَيَّا: see ثَرِيٌّ. — الثُّرَيَّا [*The Pleiades; the Third Mansion of the Moon*: it is believed to be the most beneficial, in its influences on the weather, of all the Mansions of the Moon, on account of the period of its auroral setting, which, in central Arabia, about the commencement of the era of the Flight, began on the 12th of Nov., O. S.: (see مَنَازِلُ القَمَرِ, in art. نزل; and see also نَوْء:) hence what is said of it in Job xxxviii. 31; and hence, as being the most excellent of all asterisms, it is called by the Arabs] النَّجْم [*the Asterism*]: (Ṣ, Ḳ:) the former appellation is given to it because it comprises, in appearance, many stars in a small space; (M, Ḳ;*) for it is said that amid its conspicuous stars are many obscure stars; (IAth, TA;) the number altogether being said to be four and twenty, agreeably with an assertion of the Prophet: some say that it is so called because of the abundance [of the rain] of its نَوْء [here meaning auroral

setting]: (TA:) the word is thus applied only in the dim. form, which is used in this instance to denote magnification. (M, TA.) — [ثُرَيَّا also signifies ‡ *A cluster of lamps, generally resting in holes at the bottom of a lantern:* see an engraving in my "Modern Egyptians," ch. vi.] The ثُرَيَّا of lamps is so called as being likened to the asterism above mentioned. (M.)

أَثْرَى: مُثْرٍ: } see ثَرِيَّ: = and see also art. ثرى.

مَثْرَاةٌ *A cause of multiplying*, or *rendering abundant*; syn. مَكْثَرَةٌ: so in the saying, هٰذَا مَثْرَاةٌ لِلْمَالِ [*This is a cause of multiplying*, or *rendering abundant, cattle*, or *other property*]. (Ṣ, Ḳ.)

أَنَا مَثْرِيٌّ بِهِ *I am rejoiced in him.* (ISk, TA in art. ثرى.) = See also art. ثرى.

ثرى

1. ثَرِيَتِ الأَرْضُ, aor. ـَ, inf. n. ثَرًى, *The earth*, or *land, became moist and soft, after drought and dryness:* (M, Ḳ:) or *became watered by rain that penetrated to its moistness.* (Mṣb.) = See also the same form of the verb in the first paragraph of art. ثرو, in six places.

2. ثرّى, (T, Ṣ, M, Ḳ,) inf. n. تَثْرِيَةٌ, (Ṣ, Ḳ,) *He moistened* (T, Ṣ, M, Ḳ) a place, (T,) or earth, or the ground, or dust, (M, Ḳ,) and سَوِيق [or meal of parched barley or wheat], (Ṣ, TA,) and any other thing: (TA:) *he sprinkled* a place: (Ṣ, Ḳ:) *he poured water upon, and then stirred about, and mixed up,* [the preparation of milk termed] أَقِط, (M, Ḳ,) and سَوِيق. (M.) = *He made his hands to cleave to the ground* (T, Ḳ) *between the two prostrations in prayer, not separating them therefrom until he performed the second prostration.* (T.)

4. اثرى *It* (rain) *moistened the earth.* (Ṣ.) أَثْرَتِ الأَرْضُ — *The land*, or *earth, had much moisture; became abundant in moisture:* (Ṣ, M, Mṣb, Ḳ:) or *it became compact with moisture.* (AḤn, M.) [See also مُثْرٍ.]

ثَرًى *Moisture; humidity;* (Ṣ, M, Ḳ;) of the earth: (Ṣ, Mṣb:) and *moist earth;* (Ṣ, M, Mṣb, Ḳ;) تُرَاب that is not moist is not called ثَرًى; (Mṣb;) or *such as, when moistened, does not become cohesive mud* or *clay;* (M, Ḳ;) as also ثَرْيَاءُ ٭ [an epithet used as a subst.]: (AO, T,* Ḳ, TA: [in the CḲ, erroneously, ثَرِيَاء:]) and the *earth;* (M, Ḳ;) مَا تَحْتَ الثَّرَى, in the Ḳur [xx. 5], being explained as meaning *what is beneath the earth:* (M:) الثَّرَى and أَثْرَى ٭ both signify *the earth;* and the latter, being thus used as a proper name, is imperfectly decl.: (Ḥam p. 351:) dual ثَرَيَانِ (Ṣ, M, Ḳ) and ثَرَوَانِ: (Lḥ, M, Ḳ: [but the sing. of the latter should be written ثَرًا:]) pl. أَثْرَاءٌ. (M, Ḳ.) الْتَقَى الثَّرَيَانِ [*The two moistures met*, or *have met*,] is said when the rain has sunk into the ground so that it has met the moisture of the earth. (Ṣ, M, Ḳ.) Accord. to IAạr, it was also said by a man, (M,) or by an Arab of the desert, (Ḳ,) who, (M, Ḳ,) being naked, (Ḳ,) clad himself with a fur-garment, (M, Ḳ,) without a shirt; (M;) meaning *the hair of the pubes and the soft hair of the fur-garment.* (M, Ḳ.) And the Arabs say, شَهْرٌ ثَرَى وَشَهْرٌ ثَرًى وَشَهْرٌ مَرْعًى وَشَهْرٌ اسْتَوَى, meaning *A month* [*of moisture*] *in which the rain begins, and sinks into the ground, and moistens and softens the earth;* for شَهْرٌ ذُو ثَرًى: *and a month in which thou seest the heads of the herbage grown forth;* for شَهْرٌ تَرَى فِيهِ رُؤُوسَ النَّبَاتِ: *and a month in which the herbage is tall enough to be pastured upon by the cattle:* (Aṣ, Ṣ,* M:) *and a month in which it is full-grown and erect.* (Aṣ, M.) One says also, بَدَا ثَرَى المَاءِ مِنَ الفَرَسِ, meaning *The sweat of the horse appeared.* (Ṣ,* M.) And إِنِّي لَأَرَى ثَرَى الغَضَبِ فِي وَجْهِ فُلَانٍ, meaning † *Verily I see the effect of anger in the face of such a one.* (T.) And هُوَ ابْنُ ثَرَاهَا † *He is the knowing with respect to it.* (T in art. بنى.) — [Hence, as being likened to moist earth,] *i. q.* خَيْرٌ † [*Good; anything good;* &c.]. (M, Ḳ. [For خَيْر, Golius appears to have found, in a copy of the Ḳ, حَيْز; and this, which he has rendered "Terræ tractus," he has given as a signification, not of ثَرًى, but of ثَرَآءٌ, which, like ثَرًى, he also explains as meaning "terra."]) So in the saying, فُلَانٌ قَرِيبُ الثَّرَى [app. meaning † *Such a one is a person from whom good is easy of attainment:* or it may mean, *a person from whom good seems to be easy of attainment:* in either case likened to land of which the moist earth is near the surface: that the phrase may have the latter meaning appears from what here follows]. (M.) You say, إِنَّ فُلَانًا لَقَرِيبُ الثَّرَى بَعِيدُ النَّبَطِ, meaning † *Verily such a one is a person who promises but who does not fulfil.* (IAạr, T.) — [Hence also, † *Fresh and vigorous friendship.*] You say, لَمْ يَيْبَسِ الثَّرَى بَيْنِي وَبَيْنَهُ † [*The fresh and vigorous friendship between me and him has not withered*]: whence the phrase, مَا بَيْنِي وَبَيْنَ فُلَانٍ مُثْرٍ ٭ † [*That* friendship *which is between me and such a one is fresh and vigorous*]; i. e., it has not ceased, or become severed. (Ṣ,* M.) Jereer says,

* فَلَا تُوبِسُوا بَيْنِي وَبَيْنَكُمُ الثَّرَى *

* فَإِنَّ الَّذِي بَيْنِي وَبَيْنَكُمُ مُثْرِي ٭ *

[*And wither not the fresh and vigorous friendship between me and you; for that which is between me and you is fresh and vigorous*]. (Ṣ, M.)

ثَرٍ, fem. ثَرِيَّةٌ, *Moist; humid.*] You say أَرْضٌ ثَرِيَّةٌ, (M, Mṣb,) like غَمِيَّةٌ, (Mṣb,) or ثَرِيَّةٌ ٭, like غَنِيَّةٌ, (Ḳ, [but this is anomalous, as part. n. of ثَرِيَتْ,]) and ثَرْيَاءُ ٭, (Mṣb, Ḳ,) *Earth*, or *land, that has become moist and soft, after drought and dryness:* (M, Ḳ:) or *watered by rain that has penetrated to its moistness:* (Mṣb:) or the last, *land of just*, or *moderate, moisture:* (AḤn, M:) or *moist land;* (T, Ṣ, M;) and so the first. (M.) And مَكَانٌ ثَرْيَانُ ٭ *A place of which the earth has in it moisture.* (TA.) And يَوْمٌ ثَرِيٌّ ٭ *A humid day.* (TA.) = See also art. ثرو.

ثَرِيٌّ, fem. ثَرِيَّةٌ: see ثَرٍ, in two places: = and see also art. ثرو.

ثَرْيَاءُ: see ثَرٍ: — and see also ثَرًى.

ثَرْيَانُ: see ثَرٍ.

ثُرَيَّا: see art. ثرو.

أَثْرَى: see ثَرِيَّ: = and see also art. ثرو.

أَرْضٌ مُثْرِيَةٌ, [مُثْرٍ, fem. مُثْرِيَةٌ, part. n. of 4, q. v.] [is explained as meaning] *Land of which the earth has not become dry.* (T, TA.) — See also ثَرِيَّ, last two sentences. = And see art. ثرو.

مَثْرِيٌّ a pass. part. n. having no verb; used as an intensive epithet in the phrase ثَرِيَّ مَثْرِيٌّ [*Very moist earth*]. (M.) = See also art. ثرو.

ثط

1. ثَطَّ, aor. ـِ; (Lth, TA;) [app. accord. to him who says رَجُلٌ أَثَطُّ; for Lth adds,] and, accord. to him who says رَجُلٌ ثَطٌّ, (Lth, TA,) ثَطَّ, aor. ـِ and ـُ; (Lth, Ḳ;) inf. n. [of which the aor. is ـِ,] ثَطَطٌ, (Lth, IDrd, Ṣ, Ḳ,) and [of the verb of which the aor. is ـُ,] ثَطٌّ, and [of that of which the aor. is ـَ, the second pers. of the pret. being app. ثَطُطْتَ,] ثَطَاطَةٌ and ثُطُوطَةٌ; (Lth, Ḳ;) or the last two, accord. to IDrd, are simple substs., and ISd approves of this distinction; (TA;) *He* (a man, Lth, Ṣ) *was*, or *became, such as is termed* ثَطٌّ and أَثَطُّ [explained below]. (Lth, IDrd, Ṣ, Ḳ.)

ثَطٌّ and أَثَطُّ ٭, (Lth, Ṣ, Ḳ,) but the former is the more correct and the more common, (Lth,) or the former only, (IDrd, and IB on the authority of Ibn-El-Jawáleeḳee, and Ḳ,) the latter being vulgar, (IDrd, Ḳ,) but AZ asserted his having heard the latter, (AḤát, cited in the Jm,) [and the latter only is mentioned in the Mgh,] A man (Ṣ, Mgh) *having no hair upon the sides of his face, but only upon his chin;* syn. كَوْسَجٌ: (Ṣ, Mgh, Ḳ:) or *having a scanty beard:* (IDrd:) or the former signifies *having little hair in the beard, and in the eyebrows:* (Ḳ:) or [when you mean the latter] you say رَجُلٌ ثَطُّ الحَاجِبَيْنِ, (Ḳ,) *a man having thin*, or *scanty, eyebrows;* as also أَثَطُّ ٭ الحَاجِبَيْنِ; (TA;) the mention of the eyebrows being indispensable; (IAạr, Ḳ;) and امْرَأَةٌ ثَطَّةُ الحَاجِبَيْنِ [*a woman having thin*, or *scanty, eyebrows*]: (Ṣ, TA:) pl. (of pauc., TA) أَثْطَاطٌ (Kr, Ḳ) and (of mult., TA) ثُطَّانٌ and ثِطَطَةٌ (AZ, Ḳ) and ثُطُطٌ, (IAạr,) [all of which may be of either sing.,] and ثِطَاطٌ, (AZ, Ṣ, Ḳ,) which is of the former sing., (Ṣ,) and ثُطٌّ, (AZ, Ṣ, Ḳ,) which is of the latter. (Ṣ.) You say also امْرَأَةٌ ثَطَّاءُ ٭ إِسْبٍ, (Lth, TA,) i. e. *A woman having no hair on the pubes;* in the copies of the Ḳ incorrectly written اسْتٍ. (TA.) And عَارِضٌ أَثَطُّ ٭ *A side of the cheek*, or *of the face, having the hair falling off.* (Mgh.) — Also, the former, *Heavy in the belly;* (Ḳ, TA;) *slow;* applied to a man. (TA.) = The former also signifies *Human excrement* or *ordure;* or *thin human excrement* or *ordure;* syn. سَلْحٌ. (Ṣgh, Ḳ.) [See also ثَلْطٌ.]

أَثَطُّ, and its fem. ثَطَّاءُ: see ثَطٌّ, in four places. — الثَّطَّاءُ also signifies *The spider:* or *another*

creeping thing, that stings, or *bites, vehemently:* (K:) this is from Lth, as in the O and L: but in the Tekmileh we find الشَّطَّآءُ, like شَفَّآءُ, [app. a mistake for الشِّطَآءُ, like شِفَآءٌ,] *a certain small creeping thing:* or, as some say, it is الشَّطَا, of the measure of قَفَا. (TA.)

ثعب

1. ثَعَبَهُ, (S, A, K,) aor. ـَ, (K,) inf. n. ثَعْبٌ, (S,) *He gave vent to it;* or *made it to flow forth, run,* or *stream;* namely, water, (S, A, K,) and blood, and the like. (K.) ثعب دَمًا, [thought by MF to be ثَعِبَ, but I see no reason why it should not be ثَعَبَ,] said of a wound, means *It flowed,* or *ran, with blood.* (TA.)

7. انثعب *It* (water) *had vent;* or *it flowed forth, ran,* or *streamed;* (S, A, K;) in, or through, a مَثْعَب: (S, TA:) and in like manner, rain: (TA:) and blood from the nose. (S, TA.) — [Hence,] صَاحَ بِهِ فَانْثَعَبَ إِلَيْهِ ‡ *He called out to him and he sprang up and ran to him.* (A, TA.)

ثَعْبٌ, applied to water, (K,) and to blood, (TA,) *Flowing, running,* or *streaming;* as also ثَعَبٌ and أُثْعُوبٌ and أُثْعُبَانٌ. (K, TA.) You say سَيْلٌ أُثْعُوبٌ [*A flowing torrent*]. (A.) — And [hence,] شَرٌّ أُثْعُوبٌ ‡ [*Evil that takes its course like a stream*]. (A.) — See also what next follows.

ثَعَبٌ, (so in the S, expressly said to be بِالتَّحْرِيكِ,) or ثَعْبٌ, (so in the K,) in some copies of the K, erroneously, مَثْعَب, (TA,) *A water-course of a valley; a channel in which water flows in a valley:* (S, K:) accord. to Lth, the *rubbish and scum that collect in the channel in which the rain-water flows;* but Az disapproves of this explanation of the word, and says that it signifies, in his opinion, the channel itself: (TA:) the pl. is ثُعْبَانٌ. (S, K.) One says, سَالَتِ الثُّعْبَانُ كَمَا سَالَ الثُّعْبَانُ, i. e. *The torrent* [or rather *the torrents ran like the serpent called* ثعبان]. (A, TA.) — See also ثَعْبٌ.

ثُعْبَانٌ *A kind of long serpent:* (S:) *a great serpent;* applied to the *male* and the *female:* (Msb:) *a bulky and long serpent,* (Sh, K, TA,) *that hunts the rat* or *mouse, to which latter animal the name is sometimes metaphorically applied, and that is more useful in the house than are cats:* (Sh, TA:) or particularly the *male* [*serpent*], (Ktr, K,) *that is yellow,* and *ruddy:* (Ktr:) or the *serpent in general,* (ISh, K,) *male* and *female, great* and *small:* (ISh:) [also applied to *an enormous fabulous serpent;* described by Kzw and others:] pl. ثَعَابِينُ. (S, Msb.) — [رَئِيسُ الثَّعَابِينِ *The basilisk.* (Golius, from a Glossary.)] دَمُ الثُّعْبَانِ — : see دَمٌ.

فُوهُ يَجْرِي ثَعَابِيبَ, (As, S, K,) or فَمُهُ, (TA,) and سَعَابِيبَ, (S,) *His mouth runs with clear water, having an extended* [or *a ropy*] *flow.* (As, S, K.)

أُثْعُبَانٌ: see ثَعْبٌ.

أُثْعُوب: see ثَعْبٌ, in three places.

مَثْعَبٌ [The *outlet,* or *place of outpouring, of the water* of a watering-trough &c.;] the *place of passage for the water, in the side of a watering-trough* or *tank:* and *a channel,* or *conduit, for water:* (KL:) pl. مَثَاعِبُ. (S, A.) You say مَثْعَبُ الحَوْضِ [*The outlet for the water of the watering-trough* or *tank*]: (S, A:) and مَثْعَبُ السَّطْحِ [*the outlet for the water of the house-top*]: (A:) and مَثْعَبُ المَطَرِ [*the outlet,* or *channel, for the rain-water*]: (TA:) from ثَعَبَ المَآءَ "he gave vent to the water," or, "made it to flow forth," &c. (A, TA.) And مَثَاعِبُ المَدِينَةِ, meaning *The channels,* or *places of flowing, of the water of the city:* (K, TA:) whence it appears that MF has erred in saying that مَثْعَبٌ signifies [only] *a* مِزْرَاب [or *spout for conveying away water from a house-top* &c.]: not a channel, or place of flowing. (TA.) [See also صُنْبُورٌ, and لَوْلَبٌ.]

ثعد

ثَعْدٌ, as an epithet applied to a leguminous plant, or to an herb, *Fresh, juicy,* or *sappy;* (S, A, K;) *soft,* or *tender.* (S, A.) You say ثَعْدٌ مَعْدٌ in this sense; (S, A;) the latter word being an imitative sequent, not [generally] used alone; but some use it alone: (S:) and it is said to be syn. with the former. (TA.) You say also رُطَبَةٌ ثَعْدَةٌ مَعْدَةٌ, meaning *A fresh, juicy, ripe date.* (IAar, TA.) And ثَرًى ثَعْدٌ *Soft, moist earth;* (S, K;) as also جَعْدٌ. (S.) — [As a coll. gen. n.,] *Fresh ripe dates:* or *dates for the most part in a state of ripeness:* (K:) or *ripening dates when they have become soft:* n. un. with ة: (As, S:) that which is ripening, but as yet hard and indigestible, is termed جُمْسَةٌ. (As, TA.) [See بُسْرٌ.] — *Fresh butter:* so accord. to Is-ḥák Ibn-Ibráheem El-Ḳurashee, in a trad. related by him. (IAth, TA.) — مَا لَهُ ثَعْدٌ وَلَا مَعْدٌ *He possesses not little nor much.* (K.) [Here, again,] the last word is an imitative sequent. (TA.)

ثعل

1. ثَعِلَ, aor. ـَ, inf. n. ثَعَلٌ, *His teeth were irregular in their places of growth, and overlying one another:* (Msb:) [or *he had a tooth,* or *teeth, in excess,* or *exceeding the usual number, and growing behind the others:* see what follows.] And ثَعِلَتِ السِّنُّ *The tooth exceeded the usual number,* (Msb, K,) *being behind the other teeth:* or *entered beneath another, being irregular in the place of growth.* (K.) [See also ثُعْلٌ.]

4. اثعلوا, said of guests, *They were,* or *became, numerous,* or *many,* (K, TA,) *and straitened,* or *crowded, one another:* (TA:) so, too, said of men coming to water. (K, TA.) — اثعلوا عَلَيْنَا *They acted contrarily,* or *adversely, to us; they opposed us.* (Lth, S, K.) — اثعل said of a recompense, or reward, *It was,* or *became, great.* (K.) — And said of an affair, *It was so great that one knew not how to apply himself to it:* (K:) it implies incongruity. (TA.)

ثَعْلٌ: see ثُعْلٌ.

ثُعْلٌ (K, and Ḥam p. 647) and ثَعَلٌ and ثُعْلُولٌ, (K,) the last from Ibn-'Abbád, (TA,) *A tooth in excess,* or *exceeding the usual number,* (K, and Ḥam ubi suprà,) *behind the other teeth:* (K:) or the *entering of a tooth beneath another, with irregularity in the place of its growth:* (K:) or ثَعَلٌ signifies *superfluities in the teeth, and irregularity in their places of growth, so that they overlie one another:* (S:) or the *teeth's overlying one another, and* the *excess of a tooth among them* [*beyond the usual number*]. (Ḥar p. 243.) — And ثُعْلٌ (S, K, and Ḥam ubi suprà) and ثَعَلٌ and ثَعَلٌ (K) *An excess,* or *a redundance,* (K and Ḥam,) [i. e.] *a small teat in excess,* [*in addition to the usual number,*] (S,) *in,* or *among, the teats of a sheep* or *goat,* (S, K, Ḥam,) and *of a she-camel,* (S, K,) and *of a cow:* (K:) *it does not yield milk, though hyperbolically described as doing so.* (S. [But see ثَعُولٌ.]) — Also ثُعَلٌ, [not ثُعَالٌ as in Freytag's Lex.,] *A certain animalcule that appears in a skin used for holding water or milk when its odour has become bad.* (Ibn-'Abbad, K.*)

ثَعَلٌ: see ثُعْلٌ, in three places.

ثُعَلٌ: see ثُعَالَةٌ. — One says in reviling a man, هٰذَا الثُّعَلُ وَالثُّعَلُ, meaning *This ignoble fellow, that is naught.* (Ibn-'Abbád, TA.)

ثُعْلُولٌ: see ثُعْلٌ. — Also A ewe, or she-goat, *that may be milked from three places, or four,* (Ibn-'Abbád, K,) *by reason of an excess in the* [*number of*] *teats.* (Ibn-'Abbád, TA. [See also ثَعُولٌ.]) = *Angry.* (Lth, K.)

ثَعَالٍ: pl. of ثَعْلَبٌ [q. v.]. (K in art. ثعلب.)

ثُعَالٌ: see ثُعَالَةٌ.

ثَعُولٌ, applied to a she-camel, a cow, and a sheep or goat, *Having an excess,* or *a redundance, in the* [*number of*] *teats:* or *having, above her teat, a small teat:* or *having a nipple in excess:* (K:) or a ewe, or she-goat, *having a* ثُعْل [q. v.]: or, accord. to some of the lexicologists, a ewe, or she goat, *that may be milked from her* ثُعْل. (Ḥam p. 647. [See also ثُعْلُولٌ.]) — طَعْنَةٌ ثَعُولٌ *A wound made with a spear or the like from which the blood is scattered,* or *sprinkled.* (TA.) — جَيْشٌ ثَعُولٌ *A numerous army.* (TA.) And كَتِيبَةٌ ثَعُولٌ *An army,* or *a collected portion thereof, having with it much rabble and many followers:* (K:) regard is had in it to multitude and crowding. (TA.)

ثُعَالَةٌ, a determinate noun, *The* ثَعْلَب [or *fox*]; (S, O;) as also ثُعَلٌ: (IDrd, TA:) or *the female* ثعلب; as also ثُعَالٌ. (K.) = ثُعَالَةُ الكَلَإِ *Dry herbage:* or ثُعَالَةٌ is [*the plant commonly called*] عِنَبُ الثَّعْلَبِ [see art. ثعلب]: (K:) this is from AḤn. (TA.)

أَثْعَلُ A man *whose teeth are irregular in their places of growth, and overlying one another:* (Msb:) or *having superfluities in his teeth, and irregularity in their places of growth, so that they overlie one another:* (S:) or *having a tooth*

in excess, (Mgh, K,) *behind the other teeth:* (K:) or *having a tooth entering beneath another, being irregular in the place of growth:* (K:) fem. ثَعْلَآءُ, applied to a woman; (S, Mgh, Msb, K;) and also to a gum (لِثَّةٌ): (K:) pl. ثُعْلٌ. (Msb, TA.) — *A portly,* or *corpulent, personage,* or *chief, characterized by superabundances of beneficence,* or *bounty.* (Lth, K.)

مُثْعِلٌ *Spread, scattered,* or *sprinkled.* (TA.) وِرْدٌ مُثْعِلٌ — [*A company of men coming to water*] *straitening,* or *crowding, one another.* (K.) جَآءَ القَوْمُ مُثْعِلِينَ — *The people,* or *company of men, came in a connected,* or *continuous, body.* (TA.)

أَرْضٌ مَثْعَلَةٌ *A land in which are many* ثَعَالِب [or *foxes*]; (S, K;) like مَعْقَرَةٌ meaning "a land in which are many عَقَارِب [or scorpions];" (S;) as also مُثْعَلِبَةٌ. (K in art. ثعلب. [But see this last word.])

ثعلب

Q. 1. ثَعْلَبَ *He* (a man) *was cowardly, and eluded,* or *turned away,* or *went this way and that,* or *to the right and left, quickly, and deceitfully,* or *guilefully;* as also تَثَعْلَبَ: his doing so being thus likened to the running of the ثَعْلَب. (TA.) And ثعلب مِنْهُ فَرَقًا [*He was cowardly, and eluded him,* or *turned away from him,* &c., *through fear*]; i. e., from another man. (TA.)

Q. 2. تَثَعْلَبَ: see above.

ثَعْلَبٌ [The *fox; canis vulpes* of Linn.: but in the dial. of Egypt, the *jackal; canis aureus* of Linn.: the former animal being there called أَبُو الحُصَيْن, as it often is by the Arabs of other countries:] *a certain beast of prey;* (TA;) *well known:* (S, K:) applied to the *male* and the *female;* so that one says ثَعْلَبُ ذَكَرٌ and ثَعْلَبٌ أُنْثَى; but if one would designate the male by a single word applying to it only, he says ثُعْلُبَانٌ, with ḍamm to the ث and ل: (IAmb, Msb:) or the former applies to the *female:* (K:) or the *female* is called ثُعْلَبَةٌ; (Ks, S, Msb, K;) and the *male,* ثُعْلُبَانٌ (Ks, S, K) and ثَعْلَبٌ, (K,) [accord. to some,] like as one says عَقْرَبَةٌ [and عُقْرُبَانٌ] and عَقْرَبٌ: (Msb:) or ثَعْلَبٌ is the *male;* and the *female* is called ثُعَالَةٌ: (Az, TA: [but see this word is art. ثعل:]) the pl. of ثعلب is ثَعَالِبُ and ثَعَالٍ, (K,) accord. to Lḥ: but ISd disapproves of this [latter pl.]; and Sb does not allow it except in poetry. (TA.) F charges J with error in citing, as a proof that ثُعْلُبَانٌ signifies the *male,* the following verse:

* أَرَبٌّ يَبُولُ الثُّعْلُبَانُ بِرَأْسِهِ *
* لَقَدْ ذَلَّ مَنْ بَالَتْ عَلَيْهِ الثَّعَالِبُ *

[*Is he a Lord, upon whose head the he-fox makes water?* (the ب in برأسه being syn. with عَلَى: so in the Mughnee, in art. ب:) *Vile indeed is he upon whom the foxes make water!*] said by a man who was keeper of an idol, on seeing a he-fox make water upon it: but in this, F opposes also Ks and others; and it is asserted by several authorities that the correct reading of the word ثعلبان in a trad. whereby F attempts to establish his charge against J is not ثَعْلَبَانِ, dual. of ثَعْلَبٌ, as he pronounces it to be, but ثُعْلُبَانٌ, which is said to be the masc. of ثَعْلَبٌ, like as أُفْعُوَانٌ and عُقْرُبَانٌ are mascs. of أَفْعًى and عَقْرَبٌ. (TA.) — دَآءُ الثَّعْلَبِ [for which Golius seems to have found in a copy of the K دَوَآءُ الثَّعْلَبِ] *A well-known disease,* [namely, *alopecia,*] (S, K,) *in consequence of which the hair falls off.* (S.) — عِنَبُ الثَّعْلَبِ [*Fox-grape:* rendered by Golius "*uvæ vulpinæ,* i. e. *solanum:*" but now applied by some to the *gooseberry:* and the solanum nigrum, or garden-nightshade, is now commonly called عِنَبُ الذِّئْبِ:] *a certain astringent, cooling plant: seven* (or, as in one copy of the K, *nine*) حَبَّات [which here seems to mean *berries*] *thereof, swallowed, are a cure for the jaundice* (اليَرَقَان), *and stop pregnancy,* (K, TA,) *like the berries of the* خِرْوَع [or *castor-oil-plant*], *for the year, or, as some say, absolutely.* (TA.) = *A hole,* or *aperture,* (جُحْر,) *whence rain-water flows.* (TA.) [And particularly,] The *outlet, hole,* or *aperture,* (مَخْرَج, S and Msb, or جُحْر, K, or ثَقْب, TA,) *whence the rain-water flows from the place where dates are dried.* (S, Msb, K, TA.) And The *place whence the water flows forth* (L, K) *from,* (L, TA,) or *to,* (K, [probably a mistake,]) *a watering-trough* or *tank.* (L, K.) = The *upper extremity of a spear-shaft that enters into the head thereof.* (S, K.) — The *lowest part of a palm-shoot when it is cut from* [*the root of*] *the mother-tree:* or the *lowest part of a* [*shoot such as is termed*] رَاكُوب, *on the trunk of a palm-tree.* (AA, K.)

ثَعْلَبَةٌ: see ثَعْلَبٌ. = Also The *os coccygis,* or *tail-bone;* syn. عُصْعُصٌ. (K.) — And The *podex,* or the *anus;* syn. اِسْتٌ. (K.)

ثُعْلُبَانٌ: see ثَعْلَبٌ, in three places.

ثَعْلَبِيَّةٌ *A running of the horse like the running of the dog.* (K.)

ثُعَالَةٌ: see ثَعْلَبٌ, and see art. ثعل.

أَرْضٌ مُثْعَلِبَةٌ *A land having* ثَعَالِب [or *foxes*]: (S:) or, *having many thereof;* as also أَرْضٌ مَثْعَلَةٌ; (K;) which is from ثُعَالَةٌ; or it may be from ثَعْلَبٌ, like مَعْقَرَةٌ applied to "a land having many عَقَارِب [or scorpions]." (S, L.)

ثغر

1. ثَغَرَهُ, (T, A, K,) aor. ـَ, (K,) inf. n. ثَغْرٌ, (T,) *He broke it;* (T, A;) namely, a part of a wall; (A;) *he demolished it:* this is [said to be] the primary signification: *he demolished it,* or *pulled it down;* namely, a wall: (T:) and *he broke it* (namely, anything, [as a wall and a vessel, &c.,] A) *so as to make a gap in it,* or *a hollow in its edge.* (A, K.) — Also, (IAar, S, Msb, K,) aor. as above, (Msb, K,) *He broke his* ثَغْر [or *front teeth*], (S, Msb, K,) or *his teeth.* (IAar, and TA as from the K.) And ثُغِرَ, in the pass. form, inf. n. ثُغُورٌ, *He* (a boy) *had his* ثَغْر [or *front teeth*] *broken.* (Msb.) — ثَغَرْتُ سِنَّهُ *I pulled out his tooth.* (El-Hujeymee, TA.) And ثُغِرَ *He* (a man) *had a tooth,* or *teeth, pulled out.* (Aṣ, TA.) — Also ثُغِرَ, (AZ, S, Mgh, Msb, K,) inf. n. ثَغَرٌ, (AZ, Msb,) *He* (a boy) *shed his central milk-teeth,* (AZ, S, Mgh, K,) or *his* ثَغْر [or *front teeth*]: (AZ, Msb:) or أَثْغَرَ has this latter meaning, (A, K,) or اِثَّغَرَ; (Aṣ, TA;) and ثَغِرَ, (K,) or اِثَّغَرَ, (Sh, TA,) or اِثَّغَرَ, (Msb,) signifies *he shed his teeth:* (Sh, Msb, K:) ثَغِرَ is said to have this last signification in the Kifáyet el-Mutaḥaffiḍh; and اثّغر and اثّغر are there said to have the contr. signification, explained below [see 8]. (Msb.) — ثُغِرَ also signifies *He had his mouth bruised;* and so أُثْغِرَ. (K.) = ثَغَرَ الثُّلْمَةَ, aor. ـُ, *He stopped up,* or *obstructed, the gap,* or *breach:* thus the verb bears two contr. significations. (K.) And ثَغَرْنَاهُمْ *We stopped up,* or *obstructed, against them the gaps,* or *passes of the mountain;* (S, TA;) *we stopped up,* or *obstructed, against them the place of exit, so that they knew not what way to take.* (A.)

4: see 1, in two places: — and 8 also, in two places.

8. اِثَّغَرَ (AZ, Sh, S, Mgh, Msb, K) and اِثَّغَرَ (AZ, Mgh, Msb) and اِدَّغَرَ, (K,) originally اِثْتَغَرَ, (AZ, S, K,) *He* (a boy) *bred his central milk-teeth,* (S,) or *his* ثَغْر [or *front teeth*]; (Sh,* Msb, K;) as also أَثْغَرَ: (K:) or *he bred his teeth after the former ones had fallen out:* (AZ, Mgh:) and أَثْغَرَ, inf. n. إِثْغَارٌ, of the measure of أَكْرَمَ, inf. n. إِكْرَامٌ, *he grew his* ثَغْر [or *front teeth*] *after the former ones had fallen out:* by some, اثّغر and اثّغر are used specially in relation to a beast: the Benoo-Kiláb thus used the former; not in relation to a boy. (Msb.) — See also 1, in five places.

ثَغْرٌ The *front teeth;* (S, A, K;) syn. مَبْسِمٌ; (Msb;) described by a poet as *eight in number, four upper and four lower:* (TA:) afterwards applied to the *central incisors:* (Msb:) or *all the teeth* (TA) *while they remain in their places of growth,* (K, TA,) *before they fall out:* (TA:) or the *teeth,* (K, TA,) *all of them, whether in their places of growth or not:* (TA:) or the *mouth:* (K:) pl. ثُغُورٌ. (TA.) [Hence, ضَحِكَ ثَغْرُهُ *He laughed so as to show his front teeth,* or *his teeth.*] — *Any gap, opening, interstice,* or *open intervening space,* (M, K,) in a mountain, or in the bottom of a valley, or in a road along which people pass; (TA;) as also ثُغْرَةٌ: (A,* TA:) or the latter signifies *a gap,* or *breach,* in a wall &c.; the *hollow* of the broken edge of a vessel &c.; and its pl. is ثُغَرٌ. (S.) You say, هٰذِهِ مَدِينَةٌ فِيهَا ثُغْرٌ *This is a city in which are gaps,* or *breaches.* (S.) — †*A frontier-way of access to a country,* [in the CK, قُرُوح is erroneously put for فُرُوج, the word occurring in its place in MSS. of the K and in the S,] *such as is a place of fear;* (S, K;) as also ثُغْرُورٌ: (K:) the *part* of a country *from which the invasion of the enemy is feared;* so that it is like a gap in a wall, from

which one fears the invasion of the robber: (Mṣb:) *a place from, or through, which one fears the enemy's coming, in a mountain or fortress:* (T, TA:) the *frontier of a hostile country:* (Ḳ:) *a place that is a boundary between the countries of the Muslims and the unbelievers:* (IAth, TA:) pl. ثُغُورٌ. (Mṣb.) You say, فُلَانٌ يَسُدُّ الثَّغْرَ ‡ [*Such a one stops up, or obstructs, the frontier-access of the country* by his bravery]. (A.) — See also ثُغْرَةٌ, in two places. — أَمْسُوا ثُغُورًا ‡ *They became dispersed, or scattered,* (JK, A, Ḳ,) *and lost, or in a state of perdition:* (A, Ḳ:) sing. ثَغْرٌ. (JK, Ḳ.)

ثُغْرَةٌ; pl. ثُغَرٌ: see ثَغْرٌ, in two places. — Also The *pit of the uppermost part of the breast, or chest, between the two collar-bones;* (Ṣ, M, Ḳ;) the *pit in the middle of the* نَحْر: pl. as above: (Mṣb:) in a camel, the *pit which is the stabbing-place:* and in a horse, [the *part*] *above the* جُؤْجُؤ, (Ḳ,) which is the *prominent portion of the* نَحْر, *between the upper parts of the* فَهْدَتَانِ [or *two portions of flesh on the right and left of the breast*]. (TA.) — *A tract,* or *quarter, of the earth,* or *of land;* (JK, Ḳ;) as also ثَغْرٌ. (TA.) You say, مَا بِتِلْكَ الثُّغْرَةِ مِثْلُهُ *There is not, in that tract,* or *quarter, of the earth, his,* or *its, like.* (TA.) — *A plain, level,* or *even, road;* (Ḳ;) as also ثَغْرٌ: (TA:) or *any road that people tread,* or *pass along, with ease;* because they furrow its surface: (T, TA:) pl. as above. (A.) [Hence,] ثُغَرُ المَسْجِدِ *The ways leading to the mosque:* or ثُغْرَةُ المَسْجِدِ means *the upper part of the mosque* [app. *next to the kibleh*]. (TA.) And هُوَ يَخْتَرِقُ ثُغَرَ المَجْدِ ‡ [*He travels*] *the ways of glory.* (A.)

ثُغْرُورٌ: see ثَغْرٌ.

ثَاغِرَةٌ The *root,* or *lower part, of a tooth:* pl. ثَوَاغِرُ. (JK.)

مَثْغَرٌ The *place through which a tooth passes,* in the head [or gum]. (TA.)

مُثْغَرٌ: see what follows.

مَثْغُورٌ *Having his* ثَغْر [or *front teeth*], (A,) or *his teeth,* (IAạr, TA,) *broken.* (IAạr, A, TA.) — *Having his mouth bruised;* as also مُثْغَرٌ. (TA.) — A boy (AZ, Ṣ) *shedding his central milk-teeth,* (AZ, Ṣ, Ḳ,) or *his* ثَغْر [or *front teeth*]. (AZ, A, Mṣb.)

ثغم

4. اثغم *It* (a valley) *produced the kind of plant called* ثَغَام: (Ḳ:) or *abounded therewith.* (A, TA.) — And ‡ *It* (the head) *became like the* ثَغَامَة *in whiteness.* (Ḳ, TA.)

ثَغَامٌ *A kind of plant,* (Ṣ, Mṣb, Ḳ, TA,) *generally* (Mṣb) *found in the mountains,* (Ṣ, Mṣb,) *having a green stem,* (TA,) *which becomes white when it dries,* (Ṣ, Mṣb, TA,) *and to which hoariness is likened;* (Ṣ, Mṣb; [Golius, app. misled by a false reading in a copy of the Ṣ, says "simile anetho;"]) *it has a thick* [*head,* or *blossom, such as is called*] سَنَمَة, *and* [*it is said that*] *it does not grow save upon a black mountain-top, and is found in Nejd and Tihámeh:* (TA:) A'Obeyd says that it is *a kind of plant,* (TA,) IF, that it is *a tree,* (Mṣb,) *with a white blossom and fruit,* (Mṣb, TA,) *to which hoariness is likened:* (TA:) it is *called in Persian* درمنه; (Ḳ; [written in different copies of that work دِرِمْنَه and دَرَّمْنَه and دَرَمْنَه; the last of which is said in the TA to be the right reading; a word said to mean *wormwood,* and *hyssop;* or, accord. to Meninski, as mentioned by Freytag, *zedoary;* but this last is called in Persian زُرْنَبَا, with which word درمنه may have been confounded;]) or درمنه اسپيد, (Ṣ,) or دَرْمَنَه إِسْپِيد, in which [SM thinks] the former word is a contraction of دَرْ مِيَانَه; the two together meaning "in the middle white:" (TA:) the n. un. is with ة: (Ṣ, Ḳ:) and ‡ أَثْغَامَاءُ is a quasi-pl. n.; (Ḳ;) as though the ا were a substitute for the ة of أَثْغَمَةٌ. (TA.)

ثَاغِمٌ A colour *white like the* ثَغَام: (Ḳ:) in the L, a head *wholly white.* (TA.)

أَثْغَامَاءُ: see ثَغَامٌ.

ثغو

1. ثَغَتْ, aor. ـُ, (Ṣ, Mgh, Ḳ,) inf. n. ثُغَآءٌ, (Ṣ, [in a copy of the Mgh, ثِغَآء,]) *She,* or *it, bleated,* or *cried,* (Ṣ, Mgh, Ḳ,) [*on the occasion of bringing forth,* and *on other occasions;*] said of a sheep or goat [&c.]. (Ṣ, Mgh, Ḳ, TA.)

4. اثغى *He made* a sheep or goat [&c.] *to utter the cry termed* ثُغَآء. (Ḳ.) = أَتَيْتُهُ فَمَا أَثْغَى *I came to him and he gave not anything:* (Ḳ:) or فَمَا أَثْغَى وَمَا أَرْغَى *and he gave not a sheep* or *goat, &c., that uttered the cry termed* ثُغَآء, *nor a camel that uttered the cry termed* رُغَآء. (TA.)

ثَغْوَةٌ *A single cry of the kind termed* ثُغَآء. (TA.)

ثُغَآءٌ The *bleating,* or *crying,* or *cry,* (Ṣ, Ḳ,) of the sheep and goat and the like, (Ṣ,) or of the sheep or goat, and gazelle, &c., *on the occasion of bringing forth,* (M, Ḳ,) and *on other occasions;* (M;) as also ثَاغِيَةٌ, like رَاغِيَةٌ in relation to camels, and صَاهِلَةٌ in relation to horses. (TA.) = Also, (Ḳ,) thus we find in the copies of the Ḳ, but correctly ثِغَايَةٌ, as in the Tekmileh [and in the JK], (TA,) The *fissure in the lip of the sheep* or *goat.* (Ḳ.)

ثِغَايَةٌ: see what next precedes.

ثَاغٍ [part. n. of ثَغَى: and hence, —] *A sheep* or *goat* [&c.]; (TA;) as also [its fem.] ثَاغِيَةٌ. (Ṣ, Ḳ, TA.) You say, مَا لَهُ ثَاغٍ وَلَا رَاغٍ (TA) and مَا لَهُ ثَاغِيَةٌ وَلَا رَاغِيَةٌ (Ṣ, TA) *He has not a sheep* or *goat, nor a camel:* (Ṣ, TA:) or مَا لَهُ رَاغِيَةٌ وَلَا ثَاغِيَةٌ *he has not a she-camel nor a sheep* or *goat.* (Ḥar p. 333.) And مَا بِالدَّارِ ثَاغٍ وَلَا رَاغٍ †*There is not in the house any one.* (Ṣ, TA.) ع ٣٦٤

ثَاغِيَةٌ fem. of ثَاغٍ [q. v.]. — See also ثُغَآءٌ.

ثفأ

ثُفَّأٌ, (T, Jm, Ṣ, M, Ḳ,) of the measure فُعَّالٌ, (Ṣ,) or ثُفَآءٌ, (Mgh, Mṣb,) of the measure of غُرَابٌ, (Mṣb,) [a coll. gen. n.,] *i. q.* خَرْدَلٌ [i. e. *Mustard*]; (Ṣ, M, Ḳ;) in the dial. of the people of El-Ghowr: (M:) or خَرْدَل *worked together,* or *mixed up,* or *compounded,* (مُعَالَجٌ,) *with* صِبَاغ [i. e. *sauce,* or *fluid seasoning*]: (M, Mgh:) or *what is called* حُرُفٌّ (Ṣ, M, Ḳ, TA) *in the dial. of the people of El-Ghowr,* (TA,) or, (M,) which is the same thing, (TA,) *what is called* حَبُّ الرَّشَاد (M, Mgh, Mṣb, TA) *in the dial of the people of El-'Iráḳ,* (TA,) *which is eaten in case of necessity:* (Mṣb: [see art. رشد:]) n. un. with ة: (Ṣ, M, Ḳ:) the ء may be original, or it may be substituted for و or ى: (M:) Ṣgh says, in the O, that he thinks the latter to be the case. (TA.) It is said in a trad., مَا ذَا فِى الأَمَرَّيْنِ مِنَ الشِّفَآءِ الصَّبِرِ وَالثُّفَّآءِ [*What remedy is there in the two most bitter things, aloes and the* ثفّآء?]. (T, Mgh: but in the latter, the last word is without teshdeed to the ف.)

ثفر

1: and 2: see 4.

4. اثفرهُ *He bound, tied,* or *fastened, upon him a* ثَفَر [or *crupper*]; (Ṣ, M, A, Mṣb, Ḳ;) namely, a beast, a horse, an ass, or a camel: (Ṣ,* M,* TA, &c.:) or *he made for him* (namely, a camel or an ass &c., TA) *a* ثَفَر [or *crupper*]. (M, Ḳ.) [Hence,] أَثْفَرْتُهُ بَيْعَةَ سَوْءٍ ‡ [app. *I imposed upon him a bad sale so that he could not rid himself of it;* lit.] *I stuck a bad sale to his backside.* (A, Ḳ.) — ‡ *He drove him,* or *urged him on, from behind;* (A, Ḳ;) as also ثفّرهُ, inf. n. تَثْفِيرٌ; (Ḳ;) in some copies of the Ḳ, ثَفَرَهُ, aor. ـُ. (TA.) — اثفرت *She* (a goat) *showed,* or *gave evidence of, pregnancy,* or *bringing forth.* (Ḳ: in the CḲ, بَيَّنَت الوِلَادَ: in MS. copies of the Ḳ, and in the TA, الوِلَادَة.)

10. استثفر ‡ *He* (a man, M) *put* [*a part of*] *his* إِزَار [or *waist-wrapper*] *between his thighs, twisted together;* (M, Ḳ;) *he* (a wrestler) *turned back the extremity of his garment* [*between his thighs*] *and stuck it in the part where it was bound round his waist:* (A:) or استثفر بِثَوْبِهِ, (Ṣ, Mṣb,) or بِإِزَارِهِ, (T, Mgh,) or إِزَارَهُ, (Mgh,) *he* (a man) *turned back the extremity of his garment between his legs to the part where it was bound round his waist;* (Ṣ;) or *he* (a wrestler, T, Mgh) *bound his garment,* (IF, Mṣb,) or *his* ازار, (T, Mgh,) *round the lower part of his body,* (IF, Mgh, Mṣb,) or *round his thighs,* (T,) *and then turned back its extremity between his legs, and stuck it in the part where it was bound round his waist, behind.* (T, IF, Mgh, Mṣb.) — استثفرت, said of a menstruous woman, signifies the like; (Mṣb;) ‡ *i. q.* تَلَجَّمَتْ; (A, Mṣb;) *She closed her vulva with a broad piece of rag,* or *stuffed it with some cotton, and fastened the* [or *each*] *extremity of the bandage to a thing tied round her waist.* (T, L.) — And استثفر, (M,) or استثفر بِذَنَبِهِ, (Ṣ, A, Mṣb, Ḳ,) said of a dog, ‡ *He put his tail between his thighs,* (Ṣ, M, A,* Mṣb, Ḳ,) *making it to cleave to his belly.* (M, Ḳ.)

ثَفْرٌ (Ṣ, M, Mṣb, Ḳ) and ثُفْرٌ (M, Ḳ) The *vulva*

of an animal of prey, (Aṣ, T, Ṣ, M, Mṣb, Ḳ,) and of any creature that has claws, or talons: (Ṣ, Mṣb, Ḳ:) or the *vagina* thereof: (M, Ḳ:) and metaphorically used in relation to other animals: (Mṣb:) thus applied to that of a cow, (Ṣ, M, TA,) and of a mare, and of a ewe, and of a woman: or applied to that of a cow it is proper, not tropical. (M, TA.) — Also, accord. to AA and others, The *anus*. (Mz 44th نوع.) = See also ثَفَرٌ.

ثُفْرٌ: see ثَفْرٌ.

ثَفَرٌ, (Ṣ, M, A, Mṣb, Ḳ,) and sometimes ثَفْرٌ, (Ḳ,) The [*crupper*, or] *strap*, or *thong, at the hinder part of the saddle*; (M, Ḳ;) the *appendage of the saddle that is put beneath the tail* (Mgh) of a beast, (Ṣ, A, Mgh, Mṣb,) of a horse, an ass, or a camel: (T, TA:) *its two ends are bound to the* دَفَّتَانِ: (IDrd in his book on the Saddle and Bridle, p. 4:) pl. أَثْفَارٌ. (Mṣb.)

مِثْفَرٌ: see what follows.

مِثْفَارٌ A beast *that throws its saddle backwards*. (Ṣ, M, A, Ḳ.) — ‡ *A catamite*; syn. مَأْبُونٌ; (Ḳ;) الَّذِي يُؤْتَى; (M;) as also مِثْفَرٌ. (M, Ḳ.)

ثفرق

ثُفْرُوقٌ The قِمَع [or *base*] of a date: (Ṣ, Ḳ:) or the قِمَع of a full-grown unripe date; i. e., the *round portion of its covering, surrounding the stalk, and adhering to the upper part* of the date: (Mgh:) or the *part* (El-'Adebbes, A 'Obeyd, Ṣ, Ḳ) of the date (El-'Adebbes, A 'Obeyd, Ṣ) *to which the* قِمَع *adheres*: (El-'Adebbes, A 'Obeyd, Ṣ, Ḳ:) or, accord. to Lth, the *connecting medium* (عَلَاقَة) *between the stone* of the date *and the* قِمَع; and AZ says the like: (TA: [see فَرْض as signifying a sort of dates of 'Omán:]) or *a raceme of which the dates have been eaten*, or *of which all the dates have been stripped off except one or two or three*: (ISh, TA:) pl. ثَفَارِيقُ; (Ṣ, Ḳ;) explained by Ks as meaning the أَقْمَاع of full-grown unripe dates. (Ṣ.) ثُفْرُوقٌ is a dial. var. thereof. (TA in art. تفرق.) The pl. also signifies The *bases* (أَقْمَاع) of grapes: (JK:) or the ثُفْرُوق of a grape is *what adheres to the raceme*; and *a closed perforation therein*. (Mgh.) — [Hence,] مَا لَهُ ثُفْرُوقٌ † *He possesses not anything*. (JK, Ibn-'Abbád, Ḳ.)

ثفل

1. [ثَفَلَ, accord. to Golius, as on the authority of J, quasi سَفَلَ, *i. q.* رَسَبَ, i. e. *It subsided*; said of any sediment: but I do not find this in the Ṣ, nor in any other lexicon.] = ثَفَلَ الرَّحَى, (Ḳ,) aor. ـِ, inf. n. ثَفْلٌ; (TA;) or ثَقَّلَهَا; (so in a copy of the M;) *He placed a* ثِفَال [q. v.] *beneath the hand-mill*. (M, Ḳ.) = ثَفَلَهُ, (Lth, T, Ḳ,) aor. ـُ, (TA,) inf. n. ثَفْلٌ, (T, M,) *He left it*, or *cast it away as a thing of no account*, or *neglected it*, (تَرَكَهُ, Lth, T, M,) or *he scattered it, strewed it*, or *dispersed it*, (نَثَرَهُ, Ḳ,) *all of it*, (Lth, T, TA,) *at once*. (Lth, T, M, Ḳ.)

2. ثَفَّلَ عَنِ اللَّبَنِ بِالطَّعَامِ, inf. n. تَثْفِيلٌ, *He ate wheat*, or *other food, with the milk*. (Ibn-'Abbád, Ḳ.) = See also 1.

3. [ثافل probably signifies † *He ate* ثُفْل, i. e. *grain*, &c.; as Golius has assumed from the explanation, in the Ṣ and Ḳ, of the act. part. n., which see below: or ثافلهُ *he ate* ثُفْل *with him*.] — Accord. to Ibn-'Abbád, (TA,) ثافلهُ is syn. with ثَافَنَهُ, q. v. (Ḳ, TA.)

4. اثفل *It* (wine, or beverage,) *had in it* ثُفْل [meaning *a sediment*, or *dregs*]. (Zj, Ḳ.)

5. تثفّلهُ ‡ *It* (a radical, or hereditary, evil quality) *withheld him from generous actions*. (Ibn-'Abbád, Ḳ, TA.) = ‡ *He overcame him*, or *subdued him*, [as though] *putting him beneath him like the* ثِفَال. (TA.)

ثُفْلٌ The *sediment*, or *settlings*, of anything; (Ṣ;) the *dregs; lees*; or *thick*, or *turbid, portion that sinks to the bottom* of a thing, (T, M, Mṣb, Ḳ,) *beneath the clear portion*; (T, Mṣb;) as, for instance, of water, and of broth, (TA,) and of medicine, (T, TA,) and the like, and of a cooking-pot, [i. e. of its contents,] (T,) &c.; (TA;) as also ثَافِلٌ. (IDrd, M, Ḳ.) — ‡ *Grain*, (T, Ṣ, M, Ḳ, TA,) and *whatever is eaten of flesh-meat* or *bread* or *dates*; and particularly *when people are in want of milk*: (T:) or *flour*; and *what is not drunk*, as *bread*, and *the like*: (TA:) or the *refuse*, or *worse sort, of* طَعَام [i. e. *wheat*, or *other food*]. (Ḥam p. 768.) You say, شَرِبَ المَآءَ عَلَى غَيْرِ ثُفْلٍ ‡ [*He drank water*, or *the water, not upon*, i. e. *not having eaten, grain*, or *flesh-meat*, &c.]. (A in art. بحت.) — See also ثَفَالٌ.

ثَفَلٌ: see ثَفَالٌ.

ثَفِلٌ ‡ One *who eats* ثُفْل. (Ḳ. [It seems to be there indicated that the latter word is to be understood in this case in the former of the senses assigned to it above; but it is not so.]) One says, لَيْسَ الثَّفِلُ كَالْمَحِضِ ثُفْل, i. e. ‡ *He who eats* ثُفْل [or *grain*, &c.,] *is not like him who drinks pure milk*. (TA.) And هُمْ مُثَافِلُونَ ‡ *They are eating* ثُفْل, i. e. *grain*, (T, Ṣ, M, Ḳ, TA,) or *flesh-meat*, or *bread*, or *dates*, (T,) [&c.,] being in want of milk; (T, Ṣ;) the hardest of the means of subsistence (T, Ṣ, M) to the Bedawee. (T, Ṣ.)

ثُفْلَةٌ, (T,) or ثَفَلَةٌ, (TA,) † *Somewhat remaining* (T) of dates, in a sack: on the authority of a person of the tribe of Suleym. (T, TA.)

ثَفَالٌ *Slow*; (Ṣ, M, Mgh, Ḳ;) applied to a camel (T, Ṣ, M, Mgh, Ḳ) &c.; as also ثَفَلٌ; (Ḳ;) and ثُقَالٌ: (Ḳ in art. ثقل:) one *that will not rise and go save with reluctance*: (T:) the first thus written with fet-ḥ [to the ث] in the generality of books; but in the Tekmileh [of the 'Eyn] ثِفَالٌ, and there said to be applied to a beast and to a man. (Mgh.)

ثُفَالٌ: see the paragraph next following.

ثِفَالٌ The *thing by which the mill is preserved from the ground*; as also ثُفْلٌ: (M, Ḳ:) it is *a skin that is spread beneath the hand-mill to preserve the flour from the dust*; (T;) *a skin*, (Ṣ, Mṣb,) or *the like, that is put beneath the mill*, (Mṣb,) [i. e.,] *which is spread, and whereon is placed the mill, which is turned with the hand*, (Ṣ,) *in order that the flour may fall upon it*. (Ṣ, Mṣb.) When the ثفال has another thing to preserve it from the ground, this latter is called the وِفَاض. (M.) Zuheyr says, (T, Ṣ, Ḳ,) describing war, (T,)

* فَتَعْرُكُكُمْ عَرْكَ الرَّحَى بِثِفَالِهَا *

(T, Ṣ, Ḳ,*) meaning [*And it frets you as frets the mill*] *when it is with its* ثفال: for they do not place a ثفال beneath the mill except when grinding. (Ḳ.) — Also, (sometimes, Ṣ,) The *nether*, or *lower, mill-stone*; (Ṣ, Ḳ;) and so ثُفَالٌ. (Ḳ.) — And *A ewer*; syn. إِبْرِيقٌ: (IAạr, T, M, Ḳ:) occurring in a trad. in which mention is made of washing the hand therewith. (T, M.) = See also ثَفَالٌ.

ثَافِلٌ: see ثُفْلٌ. — Hence, as some say, metonymically, (M,) *Dung; ordure*; syn. رَجِيعٌ. (M, Ḳ.)

مُثَافِلٌ: see ثَفِلٌ.

ثفن

1. ثَفِنَتْ يَدُهُ, (Ṣ, M, A, Ḳ,) aor. ـَ, (Ṣ, Ḳ,) inf. n. ثَفَنٌ, (Ṣ, M,) ‡ *His hand was*, or *became, rough*, or *callous*, [as though resembling a ثَفِنَة of a camel,] (Ṣ, M, A, Ḳ,) *and blistered*, (A,) *from work*. (M.) = ثَفَنَتْهُ, (Ṣ, Ḳ,*) aor. ـِ, inf. n. ثَفْنٌ, (Ṣ,) *She* (a camel) *struck him with her* ثِفَنَات [pl. of ثَفِنَةٌ, q. v.]. (Ṣ, Ḳ.*) — And ثَفَنَهُ, (T, M, Ḳ,) aor. as above, (Ḳ,) and so the inf. n., (T, M,) *He impelled, pushed, thrust*, or *drove, him*; or *pushed, thrust*, or *drove, him away*, or *back*: (T, M, Ḳ:) and *struck*, or *beat, him*. (M.) — Also, (T, M, Ḳ,) aor. ـِ (M, Ḳ) and ـُ, (M,) inf. n. ثَفْنٌ, (T, M,) *He followed him*: (M, Ḳ:) or *he came to him from behind him*: (T, Ḳ:) or you say, جَآءَ يَثْفِنُ as meaning *he came closely pursuing a thing, having almost overtaken*, or *reached, it*: and مَرَّ يَثْفِنُهُمْ, and يَثْفِنُونَهُمْ, *he went along*, or *away, following them*. (M.) — And ثَفَنَ الشَّيْءَ, aor. ـِ, inf. n. ثَفْنٌ, *He kept, clave, clung*, or *held fast, to the thing*. (M.) — And ثَفَنَ الرَّجُلَ *He associated with the man in such a manner that nothing of his case was hidden from him*. (T.) [See also 3.]

3. ثافنهُ, (T, Ṣ, Ḳ,) inf. n. مُثَافَنَةٌ, (T,) *He sat with him*: (Ṣ, Ḳ:) said to be derived from ثَفِنَةٌ: as though meaning *he made the* ثَفِنَة [or *lower portion of the fore part*] *of his knee to cleave to the* ثَفِنَة *of the knee of the other*: (Ṣ:) or *he sat with him, knee to knee*, or *each sitting upon his knees, fighting with him*. (T.) — *He kept, clave*, or *clung, to him*, (T, Ḳ,) *speaking to him*. (T.) [See also 1.] — *He consulted with him in order to know what was in his mind*; and *kept, clave*, or *clung, to him, that he might know his inward state* or *case*, or *his opinion*, or *his mind*. (M.) [See 1, last signification.] — ثافنهُ عَلَى الشَّيْءِ *He aided*, or *assisted, him to do the thing*. (Ṣ, M.)

4. اثفن يَدَهُ *It* (work) *rendered his hand rough*, or *callous*. (Ṣ, Ḳ.) [See 1, first signification.]

ثَفْنٌ *Weight:* or *a weight:* syn. ثِقْلٌ. (T.)

ثَفَنٌ *A disease in the* ثَفِنَة [q. v.]. (K.)

ثُفُنُ مَزَادَةٍ *The sewed sides of a leathern water-bag.* (S.)

ثَفِنَةٌ [The *callosity*, or *callous protuberance, upon*] *the knee; and what touches the ground,* [*in the act of lying down,*] *of* [*the callosity upon the breast called*] *the* كِرْكِرَة *and the* سَعْدَانَة, [two words having the same meaning, for the latter of which the K erroneously substitutes the pl. form,] *and of* [*each of the stifle-joints,* i. e.,] *the roots,* or *lower parts, of the thighs;* of the camel: (M, K:*) pl. ثِفَنٌ and ثِفَانٌ (M, K) and ثَفِنَاتٌ: (T, S, M:) the ثَفِنَات of the camel are the *parts that fall upon the ground when the animal lies down, and that become rough,* or *callous, such as the two knees, &c.;* (S;) the *parts that are next the ground when the camel lies down, one of them being the* كِرْكِرَة, *with which they are five in number* [as explained above]: or, as some say, the ثَفِنَة is [only *the stifle-joint,* i. e.,] the *joint between the thigh and the* سَاق [or *leg* properly so called], *internally,* [meaning *anteriorly,*] and [the *knee,* i. e.,] the *joint between the shank and the arm:* (T:) or, accord. to some, *any part that is next the ground, of any quadruped, when he lies down like the camel and like the sheep.* (M.) — Hence, (TA,) [The *stifle-joint,* i. e.,] the *joint between each thigh and leg, internally,* [meaning *anteriorly,*] of a horse. (M, K.) — Hence also, (TA,) The *knee* of a man: or [so accord. to the M, but in the K "and,"] the *place of union of the shank and thigh:* (M, K:) [or the *lower portion of the fore part of the knee, which becomes callous in consequence of much kneeling:* see 3, first sentence. Hence,] 'Abd-Allah Ibn-Wahb Er-Rásibee was surnamed ذُو الثَّفِنَات (S, M, K*) from his much praying, (M,) because long prostration produced an [indurating] effect upon his ثفنات: (S, K:) and 'Alee Ibn-El-Ḥoseyn Ibn-'Alee, (K, TA,) known by the appellation of Zeyn-el-'Ábideen, (TA,) was [likewise] so surnamed, (K, TA,) because those parts of him upon which he prostrated himself were like the ثفنة of the camel in consequence of his much praying: (TA:) so too was 'Alee Ibn-Abd-Allah Ibn-El-'Abbás. (A, K.) — الثَّفِنَةُ مِنَ الجُلَّةِ, (K, [in some of the copies of the K الحُلَّة, which, as is said in the TA, is a mistake,]) or ثَفِنَتَا الجُلَّةِ, (AḤn, M,) *The two edges of the lower part of the* جُلَّة, (AḤn, M, K,) [meaning,] *of the dates* [*contained in the receptacle thus called;* app. because the dates in the edges become more dry and hard than the main portion]. (AḤn, M.) = Also *A number,* and *a company, of men.* (M, K.) = And [as fem. of ثَفِنٌ, which is perhaps unused,] A she-camel *that strikes with her* ثَفِنَات [here meaning her *stifle-joints*] *on the occasion of her being milked.* (M, K.) Her case is easier than that of the ضَجُور. (M.)

مُثْفَنٌ, (M,) or مُثْفِنٌ, (TA,) may mean *Large in the* ثَفِنَات. (M, TA.)

مُثْفِنٌ: see مُثْفَنٌ: = and see also مُثَافِنٌ.

مُثْفَنٌ لِخَصْمِهِ A man *who keeps, cleaves, clings,* or *holds fast, to his adversary,* or *antagonist.* (M.) [See also مُثَافِنٌ.]

مُثْقِنٌ: see مُثَافِنٌ.

مُثْفَنٌ A camel *whose* ثَفِنَة [here meaning his *stifle-joint*] *has hit,* or *hurt, his side and his belly,* (K, TA,) *usually.* (TA.)

مُثَافِنٌ *Keeping to a person,* or *thing, constantly, perseveringly,* or *assiduously:* (T, M:) or *keeping, cleaving,* or *clinging, to another:* as also مُثْفِنٌ or مُثْفَنٌ (K, accord. to different copies,) [or, probably, مُثْقِنٌ, q. v.].

ثفو

1. ثَفَاهُ, aor. ـُ: see art. ثفى.

ثفى

1. ثَفَاهُ, aor. ـِ (M, K) and ـُ, (K,) *He followed him;* (M, K;) as also أَثْفَاهُ: or *he was with him, near after him,* or *at his heels, as though treading in his footsteps:* (TA:) or ثَفَوْتُ الرَّجُلَ signifies *I was with the man, near after him,* &c.: and جَاءَ يَثْفُوهُ, *he came following him.* (M.) — ثَفَيْتُ القَوْمَ *I drove away,* or *drove away and pursued closely,* or *hunted, the people,* or *company of men;* syn. طَرَدْتُ: (K:) perhaps from أَثْفَاهُ, which also signifies طَرَدَهُ. (TA.)

2. ثفّى القِدْرَ, (S, M, K, [in the CK, the verb is erroneously without teshdeed,]) *He put the cooking-pot upon the* أَثَافِى [pl. of أُثْفِيَّة, q. v.]; (S, M, K;*) as also أَثْفَاهَا; (M, K;) and اثفاها, (K,) inf. n. تَأْثِيفٌ; (TA;) and أَثْفَاهَا; (so in some copies of the K;) or آثْفَاهَا, (so in other copies of the K, and in the TA,) inf. n. إِيثَافٌ: (TA:) or اثفاها signifies *he put,* or *made, for it* أَثَافِى. (S.) — [Hence,] ثُفِّيَتِ المَرْأَةُ ‡ *The woman was a wife of a man who had two wives beside herself; she being the third of them;* they being likened to the أَثَافِى of the cooking-pot. (M.) And أَثْفَى † *He took three women as his wives.* (K.)

4. اثفى القِدْرَ: see 2, in two places. See also Q. Q. 1 in art. اثف. — And اثفى said of a man: see 2.

5. تثفّى فُلَانًا عِرْقُ سَوْءٍ [*Evil origin,* or *a bad hereditary disposition,*] *withheld such a one* (قَصَّرَ بِهِ [in the CK, erroneously, قَصُرَ بِهِ]) *from generous actions.* (K.)

ثُفَاءٌ, or ثُفَاءَةٌ; n. un. with ة: see art. ثفأ.

أُثْفِيَّةٌ (S, M, K, &c.) and إِثْفِيَّةٌ (Fr, A 'Obeyd, K) The *stone* [*which is one of the three*] *whereon the cooking-pot is placed:* (M,* K:) it is *a stone like the head of a man:* (T, TA:) pl. أَثَافِيُّ and أَثَافٍ. (S, K, &c.) [See more in art. اثف.]

مِثْفًى, and its fem. مِثْفَاةٌ: see what next follows, in three places.

مُثَفًّى, (M,) or مِثْفًى, (K, [but this is probably a mistranscription,]) † A man *of whom many wives die:* (M, K:) or *of whom three wives have died:* (M, K:*) and مُثَفَّاةٌ, (T, M,) or مِثْفَاةٌ, (K, [but this, again, is probably a mistranscription,]) † a woman *of whom many husbands die:* (M, K:) or *of whom three husbands have died:* (M:) or it signifies also (K) a woman *who has buried three husbands:* (IAạr, T, K:) or مُثَفَّاةٌ signifies [like مُؤَثَّفَةٌ] † a woman *whose husband has two wives beside her; she being the third of them;* they being likened to the أَثَافِى of the cooking-pot: and مُثَفِّيَةٌ, † a woman *of whom three husbands have died:* and مُثَفٍّ, † a man *of whom three wives have died.* (S.) — مُثَفَّاةٌ, (S,) or مِثْفَاةٌ, (K,) also signifies † *A brand,* or *mark made with a hot iron, upon an animal, resembling the* أَثَافِى [*of the cooking pot*]. (S, K.)

مُثَفٍّ, and its fem. مُثَفِّيَةٌ: see what next precedes.

قِدْرٌ مُؤْثَفَاةٌ *A cooking-pot put upon the* أَثَافِى. (K* and TA, and M in art. اثف, q. v. [In the CK, erroneously, مُؤْثَفَاةٌ.])

ثقب

1. ثَقَبَ, (S, A, K, &c.,) aor. ـُ, (JK, Mṣb,) inf. n. ثَقْبٌ, (JK, S, Mṣb,) *He made a hole in* a thing (JK, * S, * A, Mgh, Mṣb, K) with a مِثْقَب; (A, Mṣb;) meaning, *a hole of small size;* (Mgh;) *such as passed through; he perforated, bored,* or *pierced,* it: (A, Mgh, K:) and in like manner, ثقّب, (K,) but this signifies he did so *much,* or to several, or many, things; (S, TA;) and تثقّب. (K, TA.) You say, ثَقَبَ الدُّرَّ [*He bored,* or *perforated,* or *pierced, the pearls*]; (A, TA;) and الأُذُنَ [*the ear*]. (Mgh.) And ثَقَبَ القَرْحَ *He pierced,* or *punctured, the purulent pustule, in order that the fluid,* or *water, in process of excretion, might issue.* (A, TA.) And ثَقَبَ الحَلَمُ الجِلْدَ *The* [*ticks called*] حَلَم *pierced holes in the skin.* (A, TA.) And ثَقَّبْنَ البَرَاقِعَ (A, Mgh) *They made holes in the face-veils,* (Mgh,) لِعُيُونِهِنَّ [*for their eyes*]: (A:) said of women. (Mgh.) — [Hence,] ثَقَبَ الكَوْكَبُ, (K, and Ḥam p. 701,) [aor. ـُ,] inf. n. ثُقُوبٌ, (JK, Ḥam,) ‡ *The star shone brightly* [*as though it pierced through the darkness:* see ثَاقِبٌ]: (K:) or *shone and glistened intensely.* (Ḥam ubi suprà.) And ثَقَبَتِ النَّارُ, (S, L, K,) aor. ـُ, (S, L,) inf. n. ثُقُوبٌ (S, L, K) and ثَقَابَةٌ, (S, L,) ‡ *The fire burned brightly; burned, blazed,* or *flamed, up.* (S, L, K.) And ثَقَبَ الزَّنْدُ, (JK, TA,) aor. ـُ, inf. n. ثُقُوبٌ, (TA,) † [*The* زند *emitted fire*]: said when the spark falls (JK, TA) upon [or from] the زند [or wooden instrument for producing fire]. (JK.) — ثَقَبَتِ الرَّائِحَةُ ‡ *The odour diffused itself, and rose.* (K, TA.) — ثَقَبَ رَأْيُهُ, (K,) inf. n. ثُقُوبٌ, (TA,) ‡ *His judgment was penetrating;* syn. نَفَذَ. (K.) — ثَقَبَتِ النَّاقَةُ, (JK, S, K,) aor. ـُ, inf. n. ثُقُوبٌ, (JK, TA,) ‡ *The she-camel had*

much milk; abounded with milk. (JK, Ṣ, Ḳ.) ═ ثَقِبَ, aor. ـَ, (Ḳ,) inf. n. ثَقَابَةٌ, (JK, A, Ḳ,) ‡ *He* (a man, JK, A) *was,* or *became, very red;* (JK, A, Ḳ;) *so as to be likened to the flame of fire.* (A, TA.)

2. ثقّب: see **1,** in two places. — [Hence,] ‡ *He* (a bird) *soared high, piercing the region of the air next to the clouds:* (A, TA:) or *reached,* or *ascended to, the midst of the sky.* (TA.) — ثقّبهُ الشَّيْبُ, (JK, A, Ḳ,) inf. n. تَثْقِيبٌ; (JK, Ḳ;) and ثقّب فيه; (IAạr, Ḳ;) ‡ *Hoariness appeared upon him:* (Ḳ:) or *began to appear upon him:* (A, TA:) or *became intermixed in his hair;* or *appeared and spread upon him;* or *his blackness and whiteness of hair became equal.* (A, TA.) And ثقّب الشَّيْبُ باللِّحْيَةِ ‡ *Hoariness commenced in the sides of the beard.* (A.) — ثقّب عُودُ العَرْفَجِ ‡ *The stalk of the* عرفج [q. v.], *the plant being rained upon, became soft:* (Ṣ:) or *the sap ran in it, and it put forth leaves.* (JK, A.) When it has become blackish, one says of it, قَمِلَ: when it has increased a little, أَدْبَى; in which state it is fit to be eaten: and when its خُوص are perfect, أَخْوَصَ. (Ṣ.) ═ ثقّب, (A, Ḳ,) inf. n. تَثْقِيبٌ, (Ṣ, Ḳ,) also signifies ‡ *He made* a lamp, and a fire, *to burn, shine, glisten,* or *gleam, very brightly, as though piercing through the darkness, and dispelling it;* and so ▼ اثقب; (A, TA;) and the latter, *he kindled* a fire (TA) with tinder, (A, TA,) or camel's dung, or the like: (A:) or both signify *he made* a fire *to burn brightly; to burn, blaze,* or *flame, up;* (Ṣ, Ḳ;) and so ▼ تثقّب: (Ḳ:) or, accord. to AZ, اثقب ▼ النَّارَ, inf. n. إِثْقَابٌ, signifies *he scraped a hole for the fire, in the ground, then put upon it,* [i. e. the fire] *dung, such as is called* بَعْر, *and small pieces of fire-wood* or *similar fuel, and then buried it in the dust;* and so تثقّب ▼ النَّارَ, and تثقّب ▼ بِهَا; as also مسّك بِالنَّارِ, inf. n. تَمْسِيكٌ: and تثقّب ▼ النَّارَ signifies also *he struck fire:* and ▼ اثقب, inf. n. as above, *he made* a spark *to fall* from a زَنْد, q. v. (TA.)

4: see **2,** in three places.

5: see **1,** first sentence: — and see also **2,** in four places: ═ and **7,** in two places.

7. انثقب *It was,* or *became, perforated, bored,* or *pierced;* and in like manner, [but properly, as quasi-pass. of **2,** signifying *it was,* or *became, perforated,* &c., *much* or *in many places,*] ▼ تثقّب. (Ḳ.) You say, تثقّب ▼ الجِلْدُ *The skin was,* or *became, pierced with holes* by the [ticks called] حَلَم. (Ṣ, A.)

ثَقْبٌ (Ṣ, A, Mgh, Mṣb, Ḳ) and ▼ ثُقْبٌ (Mṣb) and ▼ ثُقْبَةٌ (Ṣ, A, Mgh, Mṣb) *A hole, perforation,* or *bore, that penetrates,* or *passes through, a thing;* (A, Mgh, Ḳ;) accord. to Mṭr, (Mṣb,) only *such as is small;* (Mgh, Mṣb;) such as is large being termed نَقْبٌ, with ن: (Mgh:) or *a hole that is not deep:* or, as some say, *a hole descending into the earth:* (Mṣb: [but this last explanation is not of general application:]) said to be opposed to شَقٌّ: (TA:) pl. [of mult.] (of the first word, Ṣ, Mṣb, Ḳ) ثُقُوبٌ (Ṣ, A, Mṣb, Ḳ) and [of pauc.] أَثْقُبٌ (Ḳ) and (of ثُقْبَةٌ, Ṣ, Mṣb) ثُقَبٌ (Ṣ, A, Mṣb) and ثُقْبٌ. (Ṣ [in which this last is said to be with damm, meaning, to the ق, not (as some have supposed) to the ث only,] and A.)

ثُقْبٌ: ثُقْبَةٌ: } see ثَقْبٌ.

ثِقَابٌ: see what next follows.

ثَقُوبٌ ‡ *Fuel;* or *a thing with which fire is kindled, or made to burn brightly, or to burn, blaze, or flame, up;* (JK, Ṣ, A;) as also ▼ ثِقَابٌ; (Ḳ;) *consisting of small sticks,* (Ṣ, TA,) or *dung, such as is called* بَعْر; (A, TA;) and *tinder.* (JK, A, TA.)

ثَقِيبٌ ‡ A man *very red;* (JK, A, Ḳ;) *so as to be likened to the flame of fire:* (A:) fem. with ة. (JK, A.) — See also ثَاقِبٌ, in three places.

ثَاقِبٌ ‡ A star, and a lamp, and fire, (A,) or a flame of fire, or a shooting star, (Ṣ,) *shining brightly:* (Ṣ:) or *shining, glistening,* or *gleaming, very brightly, as though piercing through the darkness, and dispelling it.* (A, TA.) النَّجْمُ الثَّاقِبُ [in the Ḳur lxxxvi. 3] means ‡ *The star,* or *asterism, brightly shining;* (Fr, Bḍ, L;) as though it pierced through the darkness, or the celestial spheres, by its light: (Bḍ:) or *the star,* or *asterism, that is high, above the others:* or *the planet Saturn:* (L, Ḳ:) or *the Pleiades,* or *any star* or *asterism, brightly shining;* because it pierces through the darkness by its light. (Jel.) — †A زَنْد (q. v.) *that emits fire, when struck.* (TA.) — ‡ Applied to حَسَب [i. e. nobility, or grounds of pretension to respect or honour], it means *Famous and exalted:* (Lth, JK, A,* TA:) or *bright; brilliant.* (Aṣ, TA.) — And hence, ‡ applied to knowledge [as meaning *Penetrating,* or *brilliant*]. (Aṣ, TA.) You say also ثَاقِبُ العِلْمِ, for ثَاقِبٌ فِى العِلْمِ, meaning ‡ *Brilliant* [or *penetrating*] *in knowledge;* as also ▼ مِثْقَبٌ: (TA:) which latter signifies also ‡ *learned, and sagacious,* or *intelligent;* (TA;) *penetrating in judgment:* (Ḳ:) and ثَاقِبُ الرَّأْىِ ‡ a man *of sound and penetrating judgment, sagacity,* or *intelligence.* (A, TA.) — أَتَتْنِى عَنْهُمْ عَيْنٌ ثَاقِبَةٌ, (JK,) or عَنْكَ, (A, TA,) ‡ *There came to me, from them,* or *from thee, certain,* or *sure, news* or *information.* (JK, A, TA.) — نَاقَةٌ ثَاقِبٌ ‡ *A she-camel having much milk; abounding with milk;* (AZ, JK, Ṣ, A, Ḳ;) as also ▼ ثَقِيبٌ; (AZ, JK, Ḳ;) and ▼ ثَقِيبَةٌ: (TA, voce ثَقِيبَةٌ:) pl. (of the former, A) نُوقٌ ثُقُبٌ (so in a copy of the A,) or ثُقَّبٌ. (TA.) One says also, إِنَّهَا لَثَقِيبٌ ▼ مِنَ الإِبِلِ, meaning *Verily she is one that vies with the other camels abounding with milk, and surpasses them in abundance thereof.* (TA.)

أَثْقَبُ [*More,* and *most, piercing,* or *penetrating:* &c.] — [Hence,] أَثْقَبُ حَطَبٍ نَارًا †[*The most excellent of fire-wood in yielding fire*]. (TA in art. مظ.)

أُثْقُوبٌ †A man (TA) *who enters,* or *penetrates, much into affairs.* (Ḳ, TA.)

مَثْقَبٌ †*A great road,* (Ḳ, TA,) *which people* [*as it were*] *pierce,* or *perforate, by their tread.* (TA.) [See also what next follows.]

مِثْقَبٌ *An instrument with which one perforates, bores,* or *pierces; a drill,* or *the like:* (Ṣ, A, Mṣb, Ḳ:) pl. مَثَاقِبُ. (A.) — And hence, ‡ *A road passing through a mountain;* as though perforating it: (A, TA:) or *a road passing through a stony and rugged tract:* (L, TA:) and, with the article ال, particularly applied to the road of El-'Iráḳ, (A, Ḳ,) from El-Koofeh (Ḳ) to Mekkeh: (A, Ḳ:) or a road between El-Yemámeh and El-Koofeh: (L, TA:) and a road between Syria and El-Koofeh: (Ḳ:) or, accord. to El-Bekree and the Maráṣid, a road called after a man named مثقب. (MF, TA.) Hence the saying, هُوَ طَلَّاعُ المَثَاقِبِ, ‡ *i. q.* طَلَّاعُ الثَّنَايَا [q. v. voce ثَنِيَّةٌ]. (A, TA.) — See also ثَاقِبٌ.

دُرٌّ مُثَقَّبٌ ▼ مَثْقُوبٌ (Ṣ, A) *i. q.* [i. e. *Bored, perforated,* or *pierced, pearls*]: (Ṣ, TA:) the pl. of the latter is مَثَاقِيبُ. (TA.) — إِهَابٌ مُثَقَّبٌ *A hide pierced with holes* by [the ticks called] حَلَم. (A, TA.) حَنَّ كَمَا حَنَّ اليَرَاعُ المُثَقَّبُ — [*He,* or *it, uttered plaintive sounds like the reed pierced with holes;* i. e., the musical reed]. (A, TA.)

مَثْقُوبٌ: see مُثَقَّبٌ.

ثقف

1. ثَقُفَ, aor. ـُ, inf. n. ثَقَافَةٌ; and ثَقِفَ, aor. ـَ, inf. n. ثَقْفٌ (Ṣ, Ḳ) and ثَقَفٌ; (Ḳ;) *He* (a man, Ṣ) *became skilled,* or *shilful; and light, active, quick,* or *sharp; and intelligent,* or *sagacious.* (Ṣ, Ḳ, TA.) — ثَقُفَ, aor. ـُ, ثَقَافَةٌ, is also said of vinegar (خَلٌّ), meaning *It was,* or *became, very acid;* and so ثَقِفَ. (TA. [But I suspect that this may have been taken from a MS. in which رَجُلٌ has been erroneously put for خَلٌّ. In the JK, I find رَجُلٌ ثَقِيفٌ وَقَدْ ثَقُفَ ثَقَافَةً.]) ═ ثَاقَفَهُ, ثَقَفَهُ, aor. of the latter ـَ: see **3.** — ثَقِفْتُ الشَّىْءَ, aor. ـَ, inf. n. ثَقَافَةٌ and ثُقُوفَةٌ, *I was,* or *became, skilled in the thing.* (Ḥam p. 772.) — And ثَقِفَ signifies The *learning* a thing *quickly:* [its verb is ثَقِفَ or ثَقَفَ:] you say, ثَقِفْتُ العِلْمَ فِى أَوْحَى مُدَّةٍ, and الصِّنَاعَةَ, *I acquired knowledge,* or *the science,* and *the art,* or *handicraft, quickly* [*in the shortest period*]: (TA:) and ثَقِفْتُ الحَدِيثَ *I understood the narration,* or *tradition,* &c., *quickly.* (Mṣb.) ثَقَفَهُ, aor. ـَ, (Ṣ, Mṣb, Ḳ,) inf. n. ثَقْفٌ, (Ṣ, Ḳ,*) or ثَقَفٌ, (Mṣb,) [but the former is better known,] primarily signifies, *He perceived it,* or *attained it, by knowledge,* or *by deed:* (Bḍ ii. 187:) or *he perceived it,* or *attained it, by his sight, by expertness in vision:* and hence, (Er-Rághib, TA,) ‡ *he reached him,* or *overtook him,* (IF, Mṣb, Ḳ, and Er-Rághib,) in war, or fight: (Mṣb:) or (Ḳ) †*he found him:* (Ṣ, Ḳ, and Bḍ in ii. 187 &c.:) or †*he found him in the way of taking and overcoming:* (Ksh in ii. 187:) or (Ḳ) †*he took him,*

of it, (Lth, Msb, K,) namely, a thing: (Msb:) or (K) by implication, (Bd in ii. 187,) † *he gained the victory, or mastery, over him; overcame him;* (IDrd, Msb, K, and Bd ubi suprà;) or *got possession of him.* (IDrd, Msb, K.) It is said in the Kur [ii. 187 and iv. 93], وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ *And slay ye them wherever ye find them:* (Ksh, Bd, Jel, TA:) or *wherever ye take them,* or *overcome them,* or *overtake them.* (TA.) And exs. occur also in the Kur [iii. 108 and] viii. 59 and xxxiii. 61 [and lx. 2]. (TA.) For another ex., see 4, below. ـــ ثَقَفَهُ also signifies *He thrust him,* or *pierced him,* [with a spear or the like,] namely, a man. (Ham p. 772.) ـــ See also 2.

2. ثقّفهُ, (S, Msb, K,) inf. n. تَثْقِيفٌ, (S, Mgh, K, KL,) *He straightened it,* or *made it even,* (S, Mgh, K, KL,) or *straightened what was crooked thereof;* (Msb;) namely, a spear, (S, KL,) [and a bow, (see ثِقَافٌ,)] or a crooked thing; *with the* ثِقَاف: (Mgh:) [and so ثَقَّفَهُ, accord. to an explanation of the inf. n. ثَقْف in the KL.] تَثْقِيفُ السَّهْمِ عَلَى القَوْسِ, as meaning *The directing the arrow upon the bow straightly towards the object aimed at,* is not approved. (Mgh.) ـــ Hence, (Mgh,) ‡ *He disciplined him,* or *educated him well, and amended him,* or *improved him.* (Mgh, TA.) You say, لَوْلَا تَثْقِيفُكَ وَتَوْقِيفُكَ مَا كُنْتُ شَيْئًا ‡ [*But for thy disciplining,* or *good educating, and amending,* or *improving, and thy teaching, I had not been anything*]. (TA.) ـــ You say also, of vinegar, يُثَقِّفُ الطَّعَامَ, i. e. *It makes food acid.* (Har p. 227.)

3. ثاقفهُ مُثَاقَفَةً and ثِقَافًا, (K,) inf. n. of the former مُثَاقَفَةٌ and ثِقَافٌ, (TA,) and aor. of the latter ـِ, (K,) *He vied with him,* or *strove to surpass him, in skill,* (K, TA,) *and intelligence,* or *sagacity, and the perceiving,* or *attaining, of a thing, and the doing thereof,* (TA,) *and he surpassed him therein.* (K, TA.) Er-Rághib says that this is metaphorical. (TA.) [Accord. to J,] المُثَاقَفَةُ is from ثَقْف in the first of the senses explained above. (S.) ـــ ثِقَافٌ also signifies The *contending with another:* and particularly *in fight,* or *with the sword:* (K: [see also ثَقْف, below:]) and the *using of,* or *performing with, the sword;* like ثِقَافَةٌ. (TA.) And ثاقفهُ, inf. n. مُثَاقَفَةٌ, *He played with him with the sword,* or *some other weapon.* (TA.)

4. أَثْقَفْتُهُ [*I was made to gain the mastery over him,* or *to overcome him:* or, which is virtually the same,] *he was appointed for me* [*that I might have the mastery over him*]. (Sgh, K.) 'Amr Dhu-l-Kelb says,

* فَإِنْ أُثْقِفُونِى فَاقْتُلُونِى *

* وَإِنْ أَثْقَفْ فَسَوْفَ تَرَوْنَ بَالِى *

And if ye [*be made to*] *gain the mastery over me,* i. e. *if it be appointed for you to meet me* [*and overcome me*], *then slay me: but if I meet* [you *and overcome*], *then shall ye see my condition:* but some relate it thus: وَمَنْ أَثْقَفْ, meaning *but whom I meet,* of you, I will slay him: (Skr, Sgh, TA:) [and J gives it thus:] فَإِمَّا تَثْقَفُونِى الخ [meaning *And if ye meet me* &c.]. (S.)

5. تثقّف ‡ [*He was,* or *became, disciplined,* or *educated well, and amended,* or *improved;* quasi-pass. of 2, q. v.] You say, هَلْ تَثَقَّفْتُ إِلَّا عَلَى يَدَيْكَ ‡ [*Was I,* or *have I been, disciplined,* &c., *save by thy agency,* or *means?*]. (A, TA.)

6. تثاقفوا *They contended,* or *played, one with another, with swords,* or *other weapons.* (TA.)

ثَقْف *Skilled,* or *skilful; and light, active, quick,* or *sharp; and intelligent,* or *sagacious;* as also ثَقِف and ثَقُف (S, K) and ثَقِيف and ثِقِيف: (K:) or ثَقِيف signifies *quick in understanding a narration:* (Msb:) and ثَقَاف, applied to a woman, *intelligent,* or *sagacious.* (K.) You say also رَجُلٌ ثَقْفٌ لَقْفٌ and ثَقِفٌ لَقِفٌ, meaning *A man who is a relater, a poet, an archer* or *a caster of the spear &c.:* (Lth, JK, TA:) or *light, active, quick,* or *sharp, and skilful:* (S and K in art. لقف:) or *quick in understanding what is said to him;* and *in taking what is thrown to him:* or *skilful in his art,* or *handicraft:* (TA in that art.:) or *a man who keeps, preserves,* or *guards, and manages,* or *orders, well, that which he possesses:* (ISk, TA:) and Lh adds ثَقِيفٌ لَقِيفٌ: and Ibn-'Abbád, لِقِّيفٌ ثِقِّيفٌ. (TA.) ـــ A man *quick in taking,* or *seizing, his opponents,* or *adversaries.* (Ksh ii. 187.) ـــ ثُقْف, or (as it is written in one place in the TA) ثَقُف, also signifies *Contention:* and particularly *in fight,* or *with the sword:* like ثِقَاف [inf. n. of 3, q. v.]. (TA.)

ثَقَف: ثَقُف: } see ثَقْف.

ثَقِف: see ثَقْف, in two places.

ثَقَاف: see ثَقْف.

ثِقَاف *Skill,* and *intelligence,* or *sagacity;* as also ثُقُوفَة. (TA.) ـــ Also *An instrument with which spears are straightened,* (S, K, TA,) *and bows also,* (TA,) *and* [*other*] *crooked things;* (JK, Mgh, TA;) *made of iron:* (JK, TA:) or *a strong piece of wood, a cubit in length, having at its extremity a hole large enough to admit the bow,* [*or the spear*], *which is inserted into it, and pinched and pressed in the part that requires this to be done until it becomes in the state that is desired; but this is not done to bows nor to spears until they have been greased, and prepared with fire,* or *exposed thereto so as to have become altered in colour:* (AHn, TA:) the pl. [of pauc.] is أَثْقِفَة and [of mult.] ثُقُف. (JK, TA.) ـــ [Also The *handle* of a shield of the kind called حَجَفَة: see إِحَاذَة.]

ثَقِيف: see ثَقْف, in three places. ـــ Also *Very acid;* applied to vinegar; (K;) and so ثِقِّيف, (S, K,) like حِرِّيف applied to the onion. (S.) And أَبُو ثَقِيف ‡ *Vinegar* [itself]; so named because it makes food acid. (Har p. 227.) ـــ Also, and مَثْقُوف, A thing *skilled in.* (Ham p. 772.) ـــ And both these words, A man *thrust* or *pierced* [with a spear or the like]. (Ham ibid.)

ثِقَافَة The *use of,* or *performance with, the sword;* like ثِقَاف [inf. n. of 3, q. v.]. (TA.) You say, هُوَ حَسَنُ الثِّقَافَةِ بِالسَّيْفِ [*He is good in respect of performance with the sword*]. (TA.)

ثُقُوفَة: see ثِقَاف.

ثِقِّيف: see ثَقْف, in two places: ـــ and see ثَقِيف.

أَثْقَف *More,* and *most, skilled,* or *skilful,* [in a general sense, and particularly] *in contending,* or *playing, with the sword,* or *other weapon.* (TA.)

مُثَقَّف A spear *straightened,* or *made even.* (TA.) [Accord. to Freytag, it is poetically used as signifying *A spear* itself; and so with ة.]

مَثْقُوف: see ثَقِيف.

ثقل

1. ثَقُلَ, aor. ـُ, inf. n. ثَقْل (S, Msb, K, &c.) and ثُقْل, a contraction of the former, (Msb,) and ثَقَالَة, (K, TA, in the CK ثِقَالَة, but) like كَرَامَة, (TA,) *It* (a thing, S, Msb) *was,* or *became, heavy, weighty,* or *ponderous.* (S, K.) [See ثِقْل, below.] ـــ See also 4. ـــ [† *It was,* or *became, heavy, weighty,* or *preponderant, ideally.*] فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ, in the Kur ci. 5, means † *And as to him whose good deeds shall be preponderant.* (Bd, Jel.) [See also Kur vii. 7 and xxiii. 104.] ـــ [† *It was,* or *became, heavy,* or *weighty,* as meaning *onerous, burdensome, oppressive, afflictive, grievous,* or *troublesome.*] You say, ثَقُلَ القَوْلُ ‡ *The saying was* [*heavy,* or *weighty,* &c.; or] *unpleasant to be heard.* (TA.) And it is said in the Kur vii. 186, ثَقُلَتْ فِى السَّمٰوَاتِ وَالْأَرْضِ † *It* (the time of the resurrection) *will be momentous,* or *formidable,* [*in the heavens and on the earth,* or] *to the inhabitants of the heavens and the earth,* (Bd, Jel,) *to the angels and men and genii;* app. alluding to the wisdom shown in concealing it: (Bd:) or it means *the knowledge thereof* [*is difficult*]: (Ibn-'Arafeh, TA:) or *it is occult,* or *hidden.* (Kt, TA.) [ثَقُلَ is also said of a word, and of a sound, meaning † *It was heavy,* or *not easy, of utterance;* or *heavy to the ear:* see 2. And of an affair, or action, meaning † *It was afflictive, grievous, troublesome,* or *difficult.* In these and similar senses, it is trans. by means of عَلَى: you say, ثَقُلَ عَلَيْهِ † *It was,* or *became, heavy, weighty, onerous,* &c., *to him.* In like manner also it is said of food, meaning † *It was,* or *became, heavy to the stomach; difficult of digestion.*] You say also, ثَقُلَ سَمْعُهُ ‡ [*His hearing was,* or *became, heavy;* or] *his hearing partially went.* (K, TA.) ـــ ‡ *He* (a man) *was,* or *became, heavy* in sickness, or disease: [and in like manner, in his sleep:] the verb is thus, with damm to the ق; though said in the K to be ثَقِلَ, like فَرِحَ, as meaning *his disease became violent;* (Fet-h el-Báree, TA;) not improbably through error or inadvertence. (MF.) ـــ [† *He was,* or *became, heavy, slow, sluggish, indolent, lazy, dull, torpid,* or *drowsy; wanting in alacrity, activity, agility, animation, spirit,* or *intelligence; stupid.*] You say, يَثْقُلُ عَنْ قُبُولِ مَا يُلْقَى إِلَيْهِ † [*He is averse from receiving,* or *accepting,* or *admitting,* or *is*

slow to receive, &c., what is said to him]. (TA.) — Also, said of the عَرْفَج, and of the ثُمَام, ‡ *Its shoots became luxuriant, or succulent, or sappy.* (Ḳ, TA.) = ثَقَلَهُ, (JK, Ṣ, Ḳ,) بِيَدِهِ, (Ḳ,) aor. ـِ, (TA,) inf. n. ثَقْلٌ, (Ḳ,) *He tried the weight of it,* (JK, Ṣ, Ḳ,) namely, a thing, (Ḳ,) or a sheep or goat, (Ṣ,) *by lifting it* [*with his hand*] *to see if it were heavy or light.* (Ṣ, TA.) — ثَقَلَ الشَّيْءُ الشَّيْءَ فِى الوَزْنِ, aor. and inf. n. as above, (Ṣ,) *The thing surpassed the thing in weight; outweighed it.* (PṢ.) — See also 2.

2. ثَقَّلَهُ, inf. n. تَثْقِيلٌ, *He, or it, made it, or him,* ثَقِيل [i. e. *heavy,* properly and tropically]: (Ḳ:) تثقيل is the *contr. of* تَخْفِيفٌ; (Ṣ;) and signifies the *making heavy in weight* [&c.]; as also ثَقْلٌ [inf. n. of ثَقَلَهُ]. (KL.) — [Hence, † *He made it* (a word or a sound) *heavy,* or *not easy, of utterance;* or *heavy to the ear:* and particularly a word *by uttering hemzeh with its true,* or *proper, sound,* which is commonly termed تَحْقِيقُ الهَمْزَةِ, and opposed to تَخْفِيفُهَا; and *by making a single consonant double;* and *by making a quiescent consonant movent:* often occurring in these senses in lexicons and grammars: opposed to خَفَّفَهُ.]

4. اثقلهُ *He, or it,* (a load, Ṣ, or a thing, Mṣb,) [*burdened him:* or] *burdened him heavily:* (Ḳ:) or *beyond his power; overburdened him.* (JK, Mṣb, TA.*) — † In the latter sense, said also of a debt: and of sickness, or a disease: (JK:) or, said of sickness, or a disease, and of sleep, and of meanness, or sordidness, ‡ *it* [*burdened him,*] *overcame him, and rendered him heavy.* (Ḳ,* TA,* TḲ.) = اثقلت, said of a woman, *She became gravid; her burden became heavy in her belly:* (Ṣ:) or *she had a burden,* (Akh, Ṣ, and Bḍ in vii. 189,) *by reason of the greatness of the child in her belly:* (Bḍ, Jel:) or *her pregnancy became apparent,* or *manifest;* as also ثَقُلَتْ. (Ḳ.)

6. تثاقل عَلَى شَىْءٍ *He pressed heavily,* or *bore his weight, upon a thing:* see مُتَثَاقِلٌ. — تثاقلوا † [*They were heavy, sluggish,* or *spiritless:*] *they did not rise and hasten to the fight when commanded to do so.* (IDrd, Ḳ.) And تثاقل إِلَى الأَرْضِ, (Ṣ and Ḳ in art. ارض, &c.,) and اِثَّاقَلَ الى الارض, the former being the original form of the verb, (Bḍ and Jel in ix. 38,) † *He was,* or *became, heavy, slow,* or *sluggish,* (Bḍ, Jel,) *averse from warring against the unbelievers,* (Jel,) *and inclining to the earth,* or *ground;* (Bḍ, Jel;) or *propending thereto.* (Bḍ.) And اِثَّاقَلَ إِلَى الدُّنْيَا † *He propended to the present world.* (TA.) And تثاقل عَنْهُ † *He was heavy,* or *sluggish, and held back from it.* (Ḳ.)

10. استثقلهُ *contr. of* اِسْتَخَفَّهُ; (Ṣ and Ḳ and TA in art. خف;) *He deemed it,* or *him,* ثَقِيل [i. e. *heavy,* properly and tropically]. (TA in that art.) — [Hence, † *He deemed it* (a word or a sound) *heavy,* or *not easy, of utterance;* or *heavy to the ear:* often occurring in this sense in lexicons and grammars.] — اُسْتُثْقِلَ نَوْمًا † [*He was overcome, and rendered heavy, by sleep:* and in like manner, مَرَضًا, *by sickness* or *disease:* and لُؤْمًا, *by meanness* or *sordidness:* see its pass. part. n., below]. (JK.)

ثِقْلٌ *Weight:* or *a weight:* syn. وَزْنٌ: (Ṣ, Mṣb, KL:) pl. أَثْقَالٌ. (Ṣ.) So in the phrase أَعْطِهِ ثِقْلَهُ [*Give thou him his,* or *its, weight*]. (Ṣ, Mṣb.) See also مِثْقَالٌ. You say also, أَلْقَى عَلَيْهِ ثِقْلَهُ or ثُقَالَهُ [*He threw upon him his weight:* see مِثْقَالٌ, last sentence: and see جِرْمٌ]. (Ṣ in art. اوق &c., accord. to different copies.) — And *A load,* or *burden:* (KL:) or *a heavy load* or *burden:* pl. as above. (Ḳ.) وَتَحْمِلُ أَثْقَالَكُمْ, in the Ḳur xvi. 7, means *And they carry your loads,* or *burdens;* (Bḍ;) or *your heavy loads* or *burdens.* (TA.) — أَثْقَالٌ (as pl. of ثِقْلٌ, Ḳ, or of ثَقَلٌ, Bḍ) also signifies ‡ The *treasures,* or *buried treasures,* of the earth: and its *dead,* or *corpses.* (Ḳ, TA, and Bḍ and Jel in xcix. 2.) — Also (as pl. of ثِقْلٌ, Ḳ) ‡ *Sins.* (JK, Ḳ.) So in the saying in the Ḳur [xxix. 12], وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ ‡ [*And they shall assuredly bear their sins, and sins* (of others whom they have seduced) *with their sins*]. (TA.)

ثَقَلٌ *A thing,* or *things, that a man has with him, of such things as burden him:* (Ḥam p. 295:) [and particularly] the *household-goods,* or *furniture and utensils,* (El-Fárábee, JK, Ṣ, Mgh, Mṣb, Ḳ, Ḥam ubi suprà, and Bḍ in xcix. 2,) and (accord. to El-Fárábee, Mṣb) the *household and kindred and party,* or *domestics,* or *servants,* (JK, Ṣ, Mgh, Mṣb, Ḳ, and Ḥam,) of a man, (Ḥam,) or of a traveller: (JK, Ṣ, Mgh, Mṣb, Ḳ:) [or the *travelling-apparatus and baggage and train,* of a man:] pl. أَثْقَالٌ; (JK, Ṣ, Mgh, Mṣb, Ḳ;*) with which ثَقَلَةٌ is syn., (JK, Ṣ, Ḳ,) as are also ثَقَلَةٌ and ثِقْلَةٌ and ثُقْلَةٌ and ثَقَلَةٌ; (Ḳ;) as meaning *all the household-goods* or *furniture and utensils* of persons going on a journey. (Ṣ, Ḳ.) — See also ثُقَلٌ. — † The *requisites* and *apparatus, instruments, tools,* or *the like,* of a man: (Ḥam ubi suprà:) as, for instance, ‡ the *books and writing-reeds* of the learned man: every craftsman has what is thus termed. (TA.) By the saying

* كِلَا ثَقَلَيْنَا طَامِعٌ بِغَنِيمَةٍ *

the author thereof, Iyás Eṭ-Ṭá-ee, means *Each of our two armies, the possessors of the* ثَقَلَانِ [or *apparatus,* or *weapons,* &c., *of war, is longing for spoil*]: or an army may be termed ثَقَلٌ because it is heavy in assault. (Ḥam ubi suprà.) — *Anything held in high estimation, in much request, and preserved with care.* (Ḳ, TA.) Hence the trad., إِنِّى تَارِكٌ فِيكُمُ الثَّقَلَيْنِ كِتَابَ اللهِ وَعِتْرَتِى [*Verily I am leaving among you the two objects of high estimation and of care, the Book of God, and my kindred,* or *near kindred*]: (Ḳ:) or they are thus called because of the heaviness of acting in the manner required by them: (Th, TA:) or as being likened to the requisites and apparatus, instruments, tools, or the like, of a man. (Ḥam ubi suprà.) — Also *Eggs of the ostrich;* because he who takes them rejoices in them, and they are food. (TA.) — الثَّقَلَانِ *Mankind and the jinn* or *genii;* (Ṣ, Mṣb, Ḳ;) because, by the discrimination that they possess, they excel other animate beings. (TA.) It may also mean *The Arabs and the foreigners:* or *mankind and other animate beings.* (Ḥam ubi suprà.)

ثِقَلٌ *Heaviness; weight,* or *weightiness; ponderousness; gravity; contr. of* خِفَّةٌ: (Ṣ, Ḳ, and Er-Rághib:) and *preponderance:* in its primary acceptation, relating to corporeal objects: then, to ideal objects. (Er-Rághib, TA. [See ثُقَلٌ, throughout.]) See also ثُقْلٌ. — فِى أُذُنِهِ ثِقَلٌ ‡ [*In his ear is a heaviness,* or *dulness,*] is said of him whose hearing is not good; as though he were averse from receiving, or accepting, or admitting, or slow to receive, &c., what is said to him. (TA.)

ثَقْلَةٌ: see ثَقَلٌ. — Also † *A fit of drowsiness,* or *of slumber, that overcomes one:* (JK, M, Ḳ:) and ‡ *a heaviness experienced in the chest,* (Ḳ, TA,) or *in the body,* (TA,) *from food:* as also ثُقَلَةٌ: (Ḳ, TA:) or the former, or the latter, (accord. to different copies of the Ṣ,) † *a heaviness and languor* in the body: (Ṣ:) and the latter, † *a heaviness that is experienced on the heart.* (JK.)

ثِقْلَةٌ: see ثَقَلٌ.

ثَقَلَةٌ: see ثَقَلٌ: — and see ثَقْلَةٌ, in three places.

ثَقِلَةٌ: / ثِقَلَةٌ: } see ثَقَلٌ.

ثُقَالٌ: see ثَقِيلٌ, in two places. — Also, applied to a woman, (JK, Ṣ, Ḳ,) *Heavy;* (Ṣ;) *large in the hinder part,* or *posteriors:* (JK,* Ṣ,* Ḳ, TA:) or *heavy* (Ḳ, TA) *in an ideal sense.* (TA.)

ثُقَالٌ: see ثَقِيلٌ.

ثَقِيلٌ part. n. of ثَقُلَ; (Ṣ, Mṣb, Ḳ;) *Heavy, weighty,* or *ponderous:* (Ṣ, Ḳ, and Er-Rághib:) and *so in relation to another thing; preponderant:* primarily applied to a corporeal thing: (Er-Rághib, TA:) and ثُقَالٌ and ثُقَالٌ signify the same: (Ḳ:) pl. ثِقَالٌ and ثُقْلٌ and ثُقَلَاءُ [which last, however, seems to be applied only to rational beings, agreeably with analogy]. (Ḳ.) — [Like its verb,] it is also applied to an ideal thing. (Er-Rághib, TA.) [Thus it signifies † *Heavy,* or *weighty,* in the sense of *onerous, burdensome, oppressive, afflictive, grievous,* or *troublesome: momentous,* or *formidable: difficult: heavy,* or *not easy, of utterance;* or *heavy to the ear;* applied to a word and a sound; and particularly to a word *in which a single consonant is made double,* and to one *in which a quiescent consonant is made movent,* like مُثَقَّلٌ: *heavy to the stomach; difficult of digestion: heavy* applied to the hearing: see the verb.] قَوْلًا ثَقِيلًا, in the Ḳur [lxxiii. 5], means † *A heavy,* or *weighty, saying.* (TA.) النُّونُ الثَّقِيلَةُ means † [*The heavy-sounding* ن; as in يَفْعَلَنَّ &c.;] *the contr. of* الخَفِيفَةُ. (TA in art. خف.) — It is also applied to a man, (JK,) meaning ‡ [*Heavy* in *sickness,* or *disease;* or] *suffering a violent disease:* (Ḳ:) [and † *heavy, slow, sluggish, indolent, lazy, dull, torpid,* or *drowsy; wanting in alacrity, activity, agility, animation, spirit,*

or *intelligence; stupid:*] and so is مُسْتَثْقَلٌ: (JK:) which also means, particularly, †*overcome, and rendered heavy,* by sleep (نَوْمًا), (JK,* K,* TK,) and by sickness or disease (مَرَضًا), and by meanness or sordidness (لُؤْمًا). (K.) ثِقَالُ النَّاسِ [expressly said in the TA to be with kesr, but in the CK, erroneously, ثُقَال,] and ثُقَلَاءُ الناس mean †*Those men whose company is disliked;* (K;) *whom others deem heavy:* each is pl. of ثَقِيلٌ. (TA.) One says, أَنْتَ ثَقِيلٌ عَلَى جُلَسَائِكَ †[*Thou art heavy,* or *dull,* or *unwelcome, to thy companions with whom thou sittest*]. (TA.) And (to him who is ثَقِيل, TA in art. نسم,) مَا أَنْتَ إِلَّا ثَقِيلُ الظِّلِّ بَارِدُ النَّسِيمِ †[*Thou art no other than one who casts a gloom upon others, and chills them:* lit., *heavy of shade,* or *shadow; cold of breeze*]. (TA.) ثَقِيلٌ, applied to a man, is mostly used in dispraise: but sometimes, in praise: (Er-Rághib, TA:) used in praise, it signifies †*Grave, staid, steady, sedate,* or *calm.* (Kull.) Applied to a horse, †*Slow;* (Kull;) and so ثَقَالٌ applied to a camel; (K;) a meaning also assigned to ثَفَالٌ, with ف; (TA;) and مُثْقَلٌ, applied to a horse or the like. (JK.) انْفِرُوا خِفَافًا وَثِقَالًا, in the Kur [ix. 41], means †[*Go ye forth to fight*] *prompt and not prompt:* (Katádeh, Bd, Jel, TA:) or *whether moving be easy to you or difficult:* (Bd,* TA:) or *riding and walking:* or *lightly armed and heavily armed:* or *healthy and sick:* (Bd:) or *strong and weak:* (Jel:) or *rich and poor:* (Jel, TA:) or *young and old.* (TA.)

ثَاقِلٌ A denár *of full weight;* (Z;) *not deficient:* (S, K:) pl. ثَوَاقِلُ. (S, Z, K.) أَصْبَحَ ثَاقِلًا †*He became,* or *became in the morning, heavy by reason of sickness,* or *disease.* (Aboo-Nasr, K, TA.)

أَثْقَلُ *More* [and *most*] *heavy.* (TA.)

مُثْقَلٌ *Heavily burdened:* (TA:) or *burdened beyond his power; overburdened.* (JK, TA.) — †*Weighed down,* or *oppressed,* by sickness, or disease, (JK,) and by debt. (JK, Er-Rághib.) — See also ثَقِيلٌ.

مُثْقِلٌ, applied to a woman, *Gravid; whose burden has become heavy in her belly:* (S:) or *whose pregnancy has become apparent,* or *manifest.* (K.)

مُثَقَّلٌ: see ثَقِيلٌ. — Also †*Ill received; disapproved; not rendered an object of love to hearts.* (Ham p. 37.)

مُثَقَّلَةٌ *A stone of marble;* (JK;) *a piece of marble by which a carpet is made heavy:* (K:) by rule it should be with kesr to the ق. (TA.)

مِثْقَالٌ The *weight* (مِيزَان, JK, S, K, or وَزْن, Msb, TA, and Jel in iv. 44 and x. 62 and xxi. 48, or زِنَة, TA) of a thing, (JK, S, Msb, K,) *of the like* thereof (مِنْ مِثْلِهِ [but why this is added I do not see]); (S, Msb, K;) [i. e.] its *equal in weight;* (PS, and Bd in x. 62;) its *quantity* (مِقْدَار). (Bd in xxi. 48.) مَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ, in the Kur x. 62, means *There is not hidden from thy Lord aught of the weight of the smallest ant:* (Jel:) or *a thing equal in weight to a small ant;* or *to the motes that are seen in a ray of the sun that enters through an aperture.* (Bd.) — *A thing with which one weighs;* as also ثِقْلٌ; i. e., *any of the weights of the balance.* (Er-Rághib, TA.) — *A certain weight, of which the quantity is well known;* (JK;) *a dirhem and three sevenths of a dirhem;* (Msb, and K in art. مك;) i. e., the *seventh part of ten dirhems:* (Msb:) or [*a dirhem and a half;* so in the present day; i. e.,] *seventy-two sha'eerehs:* (El-Karmánee, TA:) or *twenty keeráts.* (Hidáyeh, TA.) — [*A certain coin;*] *i. q.* دِينَارٌ, q. v.; (Msb in art. دنر;) *a* مِثْقَال *of gold:* pl. مَثَاقِيلُ. (S, K.) أَلْقَى عَلَيْهِ مَثَاقِيلَهُ — *He threw upon him his weight,* or *burden;* syn. مَؤُونَتَهُ [perhaps meaning *the burden of supporting him*]. (Aboo-Nasr, S, K.) [See also ثِقْلٌ.]

مُتَثَاقِلٌ *Bearing one's weight upon a thing:* whence the saying, وَطِئَهُ وَطْأَةَ المُتَثَاقِلِ [*He trod upon him,* or *it, with the tread of him who bears his weight,* or *presses heavily*]. (TA.)

مُسْتَثْقَلٌ: see ثَقِيلٌ.

ثكل

1. ثَكِلَتْهُ, (S, Mgh, Msb,) aor. ـَ, (Msb,) inf. n. ثَكْلٌ, (S, Msb,) or ثُكْلٌ, (Mgh,) or this is a simple subst., (Msb,) and ثَكَلٌ, (Mgh,) [or this last is also a simple subst.,] *She* (a mother) *lost him,* or *became bereft of him;* namely, her child, (S, Mgh, Msb,) *by death:* (Mgh:) and ثَكِلَهُ, aor. ـَ, (K,) inf. n. ثَكَلٌ, (TA,) *he lost him;* namely, a friend, or person beloved, or a child. (K.) ثَكِلَتْكَ أُمُّكَ [lit. meaning *May thy mother be bereft of thee*] is an imprecation against him to whom it is addressed, not said with the desire of its having effect, but on an occasion of vehement love, like لَا أَبَا لَكَ, [and قَاتَلَكَ اللّٰهُ,] &c. (Har p. 165.)

4. أَثْكَلَتْ *A state of bereavement clave to her;* (K;) namely, a woman: or *she became in a state of bereavement.* (TA.) أَثْكَلَهَا اللّٰهُ وَلَدَهَا *God made her to be bereft of her child* [*by death*]. (Msb, K.) And اثكله اللّٰهُ أُمَّهُ *God made him to be bereft of his mother* [*by death*]. (S.)

ثَكْلٌ: see what next follows.

ثُكْلٌ The *loss,* or the *state of being bereft, of a child* [*by death*], (S, Msb, K,) or *of a friend,* or *person beloved;* (K;) i. e., a woman's *loss of her child;* (S, Msb;) as also ثَكْلٌ [which is the inf. n. by general consent], (S, K,) and ثَكَلٌ. (TA.) It is said in a prov., العُقُوقُ تُثْكِلُ مَنْ لَمْ يَثْكَلْ [*Undutiful treatment of a parent is* (like) *the bereavement of him who is not* (really) *bereft of his child*]. (TA.) — Also *Death:* and *a state of perdition* or *destruction.* (K.)

ثَكَلٌ: see ثُكْلٌ.

ثَكْلَان; fem. ثَكْلَى and ثَكْلَانَةٌ: see ثَاكِلٌ.

ثَكُولٌ: see ثَاكِلٌ. — فَلَاةٌ ثَكُولٌ ‡ *A desert in which the traveller becomes lost.* (K, TA.)

ثَاكِلٌ, applied to a man, *Bereft of a child,* or *of a friend,* or *person beloved;* as also ثَكْلَانُ or ثَكْلَانْ [with or without tenween, as is shown by the two forms of the fem. mentioned in what follows, but generally without]: (K:) and applied to a woman; (S, Msb, K;) and sometimes ثَاكِلَةٌ; (Msb;) as also ثَكْلَى (S, Msb, K) and ثَكْلَانَةٌ, (IAar, K,) which is rare, (K,) and ثَكُولٌ; (S, K;) meaning *bereft of her child* [*by death*]; (S, Msb;) pl. (of ثَاكِلٌ, TA, [and of ثَاكِلَةٌ,]) ثَوَاكِلُ, [and of ثَكْلَى also ثَكْلَى, as is implied in the TA voce عُبْرٌ,] and (of ثَكْلَى, TA) ثَكَالَى. (Msb, TA.)

إِثْكَالٌ and أُثْكُولٌ *i. q.* عِثْكَالٌ (S, K) and عُثْكُولٌ, i. e., The *fruit-stalk* (شِمْرَاخ) *upon which are the ripening dates:* pl. أَثَاكِلُ, [app. a contraction of أَثَاكِيلُ, like عَثَاكِيلُ,] occurring in poetry. (S.) These two words are mentioned here by J and Sgh, and F has followed them; but they should be mentioned among words whose first radical letter is hemzeh, for the ا is a radical, substituted for ع. (TA.)

أُثْكُولٌ: see what next precedes.

مُثْكِلٌ A woman *whose state of bereavement is constant:* (K:) or *who is in a state of bereavement:* (TA:) pl. مَثَاكِيلُ (K) [or this is pl. of مِثْكَالٌ]. Hence, نِسَاءُ الغُزَاةِ مَثَاكِيلُ [*The wives of the warriors are constantly bereft,* or *often bereft, of their husbands*]. (TA.) — قَصِيدَةٌ مُثْكِلَةٌ ‡ *An ode in which bereavement is mentioned.* (Ibn-'Abbád, Z, K.)

رُمْحُهُ لِلْوَالِدَاتِ مُثْكِلَةٌ [*His spear is a cause of bereavement to mothers*] (S, K) is a saying similar to الوَلَدُ مَبْخَلَةٌ وَمَجْبَنَةٌ [explained in art. بخل]. (S.)

مِثْكَالٌ A woman *much,* or *often, bereft of her children:* (Msb, TA:) pl. مَثَاكِلُ (TA) [or مَثَاكِيلُ: see مُثْكِلٌ]. — And A she-camel *that is accustomed to lose her young by death or by slaughter or by gift:* pl. مَثَاكِيلُ. (Ham p. 746.)

ثل

1. ثَلَّ, (T, S, K,) aor. ـِ, inf. n. ثَلٌّ, (T,) *He put* [or *poured*] *back* the earth into a grave, and a well, after digging it: (T:) or *he poured* the earth into a well, (S, K,) &c. (S.) — Also, (S, M, K,) aor. as above, (M,) and so the inf. n., (S, M,) *He poured forth* pieces of money. (S, M, K.) — Also, (K,) aor. and inf. n. as above; (TA;) and ثَلْثَلَ; (M, K;) *He moved,* or *put in motion, with his hand,* or *he broke at one of its sides,* [app. *so as to make it pour down,* or *fall,*] a quantity of earth collected together, or a sand-heap, (M, K,) or a house: (O, TA:) or *he dug* it. (TA.) — And the former, (S, M, K,) aor. as above, (S, M,) and so the inf. n., (M, TA,) *He threw down,* or *demolished,* a house, (S, M, K,) *by digging beneath the wall, and then pushing, so that it fell in ruins:* (S, TA:) and *he demolished,* and *broke,* a thing. (M.) — [Hence,] ثَلَّ اللّٰهُ عَرْشَهُمْ ‡ *God destroyed their dominion:*

and ثُلَّ عَرْشُهُمْ ‡ *Their might, or power, departed:* (Ṣ:) or ثَلَّ اللّٰهُ عَرْشَهُ ‡ *God caused him to die;* or *caused his dominion,* or *his might,* or *power, to depart:* (K, TA:) and ثُلَّ عَرْشُهُ, inf. n. ثَلٌّ, ‡ *His means of support became destroyed, and ceased;* (M, A;*) or *he became abased,* or *in an abject condition;* (IDrd, M;) or, accord. to Er-Rághib, it means أُسْقِطَتْ ثِلَّة مِنْهُ [perhaps *a company of men* (ثُلَّة) *was made to fall away from him*]: (TA:) El-'Otbee says that عرش here has two meanings; namely, *a throne,* and *a booth,* or *shed, constructed for shade.* (TA. See art. عرش.) You say also, ثُلَّ عَرْشُهُ and عُرْشُهُ, meaning † *He was slain:* and a poet says, of a sword, ثَلَّ عُرْشَيْه, meaning † [*It severed*] *the base of his neck; the part where his neck was set on his back.* (IDrd, M.) — And ثَلَّ, (Aṣ, Ṣ, M, K,) aor. as above, (Aṣ, Ṣ, M,) inf. n. ثَلٌّ (Aṣ, Ṣ, M, K) and ثَلَلٌ, (Aṣ, Ṣ, K,) *He killed,* or *destroyed,* (Aṣ, Ṣ, M, K,) a man, (Aṣ, Ṣ,) or men. (M, K.) And ثُلَّ *He died,* or *perished.* (T.) — ثَلَّ البِئْرَ, (M, K,) aor. ـِ, inf. n. ثَلٌّ, (M,) *He took,* or *cast, forth the earth from the well;* (M, K;) and *the mud from the bottom of the well.* (M.) — ثَلَّ الوِعَآءَ, aor. and inf. n. as in the next preceding case, *He took what was in the receptacle;* as also ▼ اثتلّهُ; the latter from Ibn-'Abbád. (TA.) = ثَلَّتِ الدَّابَّةُ, (Ṣ, K,) and ثَلَّ الحَافِرُ, (M, O,) aor. ـِ [irregularly], (Ṣ, TA,) inf. n. ثَلٌّ, (TA,) *The beast,* and *the solid-hoofed animal, dunged.* (Ṣ, M, O, K.) — And ثَلَّ *He became rich,* or *in a state of competence.* (T.)

4. اثلّ *He* (a man, Ṣ) *abounded in what is termed* ثَلَّة, (Ṣ, K,) which may mean either *wool* or *a flock of sheep* or *goats:* both these meanings are assigned to it in this case by Z. (TA.) = اثلّهُ *He ordered,* or *commanded, the repairing of it;* (M;) or *the repairing of what had been thrown down,* or *demolished, of it.* (IAar, Ṣ, K.)

5. تثلّل *It* (a house) *became thrown down,* or *demolished;* (K;) as also ▼ انثلّ: (TA:) or *it* (a house) *became thrown down,* or *demolished, and it fell by degrees, part after part.* (M.) And تَثَلَّلَتِ الرَّكِيَّةُ *The well became demolished.* (TA.)

7. انثلّ *It* (a thing) *poured forth,* or *became poured forth.* (TA.) — اِنْثَلُّوا *i. q.* اِنْثَالُوا [app. as meaning *They poured themselves forth*]. (K.) You say, انثلّوا عَلَيْهِ *They poured forth,* or *down, upon him,* or *against him.* (Z, TA in art. ثلم.) — See also 5.

8: see 1, near the end.

R. Q. 1. ثَلْثَلَ: see 1, near the beginning.

ثَلَّة The *earth that is taken forth from a well:* (T, Ṣ, M, K:) and the *mud that is taken forth from the bottom of a well:* (M:) and the *space upon which is cast the earth taken forth from a well, around its mouth;* which space, when the well has been dug in a place that is not the property of any one, belongs exclusively to the owner of the well: (A 'Obeyd, T:) pl. ثِلَلٌ. (K.) — ثَلَّة مَثْلُولَة *A grave* (تُرْبَة) *filled up with earth, after it has been dug.* (T.) = *A thing that is made of clay,* or *mud,* (M,) *like a* مَنَارَة [q. v.], (K,) *in the desert, for the sake of its shade.* (M, K. [Erroneously written by Golius and Freytag مَثَلَة, and compared to مَظَلَّة.]) = *Wool,* (T, Ṣ, M, K,) *alone:* (M, K:) or *a portion of wool collected together:* (Er-Rághib, TA:) and *wool and goats' hair* (شَعَر) *and camels' hair* (وَبَر) *together;* (Aboo-Yoosuf, T, Ṣ, K;) but not the second of these alone, nor the third alone: (Aboo-Yoosuf, T, Ṣ:) or it signifies *camels' hair* (وبر) also: (T:) or *wool and* شعر *and* وبر *together;* but none of these alone. (M.) كِسَآءُ جَيِّدُ الثَّلَّة is said to mean *A* كساء *of good wool:* (Ṣ, M:) and حَبْلُ ثَلَّة, *a rope of wool.* (Ṣ.) It is said in a prov., لَا تَعْدَمُ صَنَاعٌ ثَلَّةً [*A clever woman is not without wool* to spin or weave when she has nothing else to do]: applied to a skilful man. (TA.) And you say, عِنْدَ فُلَانٍ ثَلَّة كَثِيرَة, meaning *Such a one has much wool and goats' hair* (شعر) *and camels' hair* (وبر). (Aboo-Yoosuf, Ṣ.) [Hence,] فُلَانٌ كَثِيرُ الثَّلَّة [sometimes] means ‡ *Such a one has much hair on his body.* (TA.) — *A flock of sheep* or *goats,* (T, M, K,) *whether many or few:* (M:) or *many thereof:* (M, K:) or specially *a flock of sheep:* or *sheep, absolutely:* (M:) or *a numerous flock of sheep:* (ISk, T, Ṣ, K:) and *numerous sheep and goats together:* many goats are not thus called; but are called حَيْلَة: (Aboo-Yoosuf, Ṣ, M:) pl. ثِلَلٌ, (Ṣ, M, K,) which is extr., (M,) and ثِلَالٌ. (M, K.) — *Many pieces of money;* or *much money;* (M, K;) as also ▼ ثُلَّة. (Ibn-'Abbád, K.) = In relation to the times of camels' coming to water, (فِى مَوَارِدِ الإِبِلِ, TA, [in the copies of the K, فى is omitted, and مَوَارِدُ is put for مَوَارِدِ,]) The *interval of two days,* or *keeping from water during two days, between two drinkings.* (K, TA. [The word to which this signification is assigned is erroneously written by Golius and Freytag مَثَلَة; and explained as meaning "Locus ubi aquantur cameli postquam per biduum non biberint."])

ثُلَّة *A party of men;* (T;) *a company of men:* (Ṣ, M, K:) or *a numerous company.* (Bḍ in lvii. 13.) You say, فُلَانٌ لَا يَفْرُقُ بَيْنَ الثَّلَّة وَالثُّلَّة [*Such a one will not distinguish*] *between a flock of sheep or goats and a company of men.* (Z, TA.) — See also ثَلَّة.

ثُلَّة *Death;* or *a state of perdition* or *destruction;* (K;) and so ▼ ثَلَلٌ; (Ṣ, M, K;) which latter is also an inf. n. of ثَلَّ signifying "he killed," or "destroyed:" (Aṣ, Ṣ, K:) pl. of the former ثِلَلٌ. (K.)

ثُلَّى ‡ *Might, power,* or *elevated condition, perishing,* or *passing away.* (K, TA.)

ثَلَلٌ: see ثِلَّة.

مُثِلٌّ A man (Ṣ, M) *abounding in what is termed* ثَلَّة. (Ṣ, M, K. [See 4. أَثَلُّ, mentioned by Golius with this word, as syn. therewith, and as from the Ṣ and K, is not in either of those Lexicons.])

مُهْرٌ مِثَلٌّ [*A colt that dungs much*]. (M. [The meaning is there indicated, but not expressed.])

مُثَلِّلٌ *Collecting wealth,* (Ibn-'Abbád, K,) *and disposing it well,* or *putting it into a good state* or *condition.* (Ibn-'Abbád, TA.)

مَثْلُولٌ A house *thrown down,* or *demolished.* (TA. [See 1.]) — See also ثَلَّة, second sentence.

ثلب

1. ثَلَبَهُ, (Ṣ, M, A, Mṣb, K,) aor. ـِ, (M, Mṣb, K,) inf. n. ثَلْبٌ (T, Ṣ, M, A, Mṣb) and مَثْلَبٌ, (T,) *He blamed him; reprehended him; found fault with him; imputed to him,* or *charged him with, a fault, vice,* or *the like:* (M, A, Mṣb, K:) or *he charged him plainly,* or *openly, with a fault, vice,* or *the like;* (Ṣ;) *spoke against him;* (TA;) *censured him, reproached him, detracted from his reputation,* or *impugned his character:* (Ṣ, Mṣb:) or *he blamed him severely;* and *assailed him with his tongue; as is done in punishings and the like.* (Lth, T.) — ثَلَبَهُ, (M, K,) inf. n. ثَلْبٌ, (M,) also signifies *He drove him* (a man, M) *away; expelled him;* or *put him at a distance, away,* or *far away.* (M, Mṣb, K.) — And *He turned it* (a thing, M) *upside down,* or *over,* or *inside out;* or *changed its manner of being,* or *state.* (M, K.) — And *I. q.* ثَلَمَهُ: (M, K:) formed from the latter by substitution of ب for م. (M.) = ثَلِبَ, (M,) inf. n. ثَلَبٌ, (M, K,) *It* (one's skin, M, or a garment, TK) *was,* or *became, dirty,* or *filthy:* (M, K:) and *it* (a thing, TK) *was,* or *became, contracted.* (K, TK.) — Also *It was,* or *became, broken in the edge* or *middle,* [like ثَلِمَ,] and *split,* or *cracked.* (KL.)

2. ثلّب, (Aṣ, Ṣ, M,) inf. n. تَثْلِيبٌ, (Ṣ,) *He* (a camel) *became such as is termed* ثِلْب. (Aṣ, Ṣ, M.)

ثِلْبٌ *Blamed; reprehended; found fault with; charged with a fault, vice,* or *the like;* as also ▼ ثَلِبٌ; applied to a man. (M, K.) — Also A camel *extremely old,* or *old and weak,* (M, A,) *and having his teeth much broken:* (M:) or a camel *whose canine teeth are broken* (Ṣ, K) *much* (K) *by reason of extreme old age,* or *age and weakness, and the hair of whose tail has fallen off by degrees:* (Ṣ, K:) fem. with ة; (Ṣ, M, K;) but some disallow this, and say that the female is termed نَابٌ: (M:) pl. [of pauc.] أَثْلَابٌ (M, K) and [of mult.] ثِلَبَةٌ. (Ṣ, K.) — Hence, (A,) ‡ A man *extremely old,* or *old and weak,* (A, TA,) *whose teeth are much broken:* (TA:) or an *aged* man; a man *advanced in years:* (IAar, M, K:) [said to be] of the dial. of Hudheyl; but IAar mentions it without assigning it to the dial. of any particular tribe of the Arabs. (M.) — Also A camel *that does not impregnate.* (M, K.*) — See also what next follows.

ثَلَبٌ: see ثِلْبٌ. — Also, applied to a spear, (Ṣ, M, A, K, but in a copy of the A written ▼ ثِلْبٌ,) *Much notched,* or *broken in the edges*

[*of the head*]: (Ṣ, M, Ḳ:) or *weak*, or *weak and soft*. (A.) You say ثِلْبٌ عَلَى ثِلْبٍ وَبِيَدِهِ ثَلِبٌ [*An extremely old*, or *old and weak*, *man*, *whose teeth are much broken*, *upon a camel in the like condition*, *and having in his hand a spear that is much notched*, or *weak*, or *weak and soft*]. (A, TA.)

ثَالِبَةُ الشَّوَى A woman *having cracked*, or *chapped*, *feet*: (Ṣ, Ḳ:) from ثَلِبٌ as an epithet applied to a spear. (Ṣ.)

أَثْلَبُ and إِثْلِبٌ, (Fr, T, Ṣ, M, Ḳ,) the former of which is the more common, (Fr, T,) *Dust*, or *earth*; and *stones*: (Fr, T, M, Ḳ:) or *small fragments*, or *particles*, *of stones*, (Ṣ, Ḳ,) and *of dust* or *earth*: (Ṣ:) or *stone* (A 'Obeyd, Sh, T) in the dial. of El-Ḥijáz: and *dust*, or *earth*, in the dial. of Temeem: (T:) and El-Hejeree says, الأَثْلَمُ is like الأَثْلَبُ; but [ISd says,] whether it be formed by substitution or be a dial. var., I know not. (M, TA.) One says, بِفِيهِ الأَثْلَبُ and الإِثْلِبُ *In his mouth are*, or *be*, *dust*, or *earth*, *and stones*; (Fr, T;) or, *particles of stones and of dust* or *earth*. (Ṣ.) Lḥ mentions the phrase الأَثْلَبَ لَكَ or الإِثْلِبَ [*Dust*, or *earth*, *and stones*, *be thy lot*]; and التُّرَابَ: and he says that the noun is thus put in the accus. case, as though the phrase were an imprecation [of the ordinary kind]: he means, as though the noun were an inf. n. used in an imprecation; though it is a simple subst. (M.) الأَثْلَبُ لِلْعَاهِرِ الإِثْلِبُ or الحَجَرُ [but see this word, and see also art. عهر]): or *dust*, or *earth*: or *small stones*. (TA.)

مُثْلَبٌ *Accustomed to blame*, *reprehend*, or *find fault*. (A, TA.)

مَثْلَبَةٌ (Ṣ, M, Mṣb, Ḳ) and مَثْلُبَةٌ (M, Ḳ) *A fault*, *vice*, or *the like*: (Ṣ, M,* Ḳ:*) or [properly] *a cause of* [*blame* or] *reviling*: (Mṣb:) pl. مَثَالِبُ. (Ṣ, A, Mṣb.) You say, مَا عَرَفْتُ فِى فُلَانٍ مَثْلَبَةً [*I have not known in such a one a fault*, or *vice*, or *cause of blame*, &c.]. (A, TA.)

ثلث

1. ثَلَثَ القَوْمَ, aor. ـُ, (Ṣ, M, Mṣb, Ḳ,) inf. n. ثَلْثٌ, (TA,) *He took the third of the goods*, or *property*, *of the people*, or *company of men*. (Ṣ, M, Mṣb, Ḳ.) And ثُلِثَتِ التَّرِكَةُ *The property left at death had a third of it taken*. (A.) And ثَلَثَ, aor. ـِ, [but in this case it seems that it should be ـُ, as above,] is also said to signify *He slew a third*. (L.) — ثَلَثَ القَوْمَ, (T, Ṣ, Ḳ,) or الاثْنَيْنِ, (Fr, T, M,) or الرَّجُلَيْنِ, (Mṣb,) aor. ـِ, (Ṣ, M, Mṣb, Ḳ,) [thus distinguished from the verb in the first sense explained above,] inf. n. ثَلَثٌ, (TA,) signifies *He was*, or *became*, *the third of the people*, (T, Ṣ, Ḳ,) or *a third to the two*, (Fr, T, M,) or *to the two men*: (Mṣb:) or *he made them*, *with himself*, *three*: (T, Ṣ, Ḳ:) and similar to this are the other verbs of number, to ten [inclusive], except that you say, أَرْبَعَهُمْ and أَخْمَسَهُمْ and أَسْبَعَهُمْ and أَتْسَعَهُمْ, with fet-ḥ, because of the ع. (Ṣ.) A poet says, (IAạr, Ṣ,) namely, Abd-Allah Ibn-Ez-Zubeyr El-Asadee, satirizing the tribe of Ṭeiyi, (IB, TA,)

* فَإِنْ تَثْلِثُوا نَرْبَعْ وَإِنْ يَكُ خَامِسٌ *
* يَكُنْ سَادِسٌ حَتَّى يُبِيرَكُمُ القَتْلُ *

[*And if ye make up the number of three*, *we will make up the number of four*; *and if there be a fifth* of you, *there shall be a sixth* of us; *so that slaughter shall destroy you*]: (IAạr, Ṣ, IB:) he means, if ye become three, we will become four: or *if ye slay three*. (IB, TA.) — Also; (Ṣ, M, TA;) in the Ḳ, "or," but this is wrong; (MF, TA;) ثَلَثَ القَوْمَ signifies *He made the people*, *with himself*, *thirty*; (A 'Obeyd, Ṣ, M, Ḳ;) they being twenty-nine: and in like manner one uses the other verbs of number, to a hundred [exclusive]. (A 'Obeyd, Ṣ.) And ثَلَثَ also signifies *He made* twelve *to be thirteen*. (T.) — ثَلَثَ الأَرْضَ *He turned over the ground three times for sowing*, or *cultivating*. (A, TA.) — See also 2. — ثَلَثَ, (T, M, L, TA,) [as though intrans., an objective complement being app. understood,] or ثَلَّثَ, (Ḳ, [but the former is app. the right reading, unless both be correct,]) said of a horse, *He came* [*third in the race*; i. e., *next*] *after that which is called* المُصَلِّي: (T, M, L, Ḳ: [in the CḲ, الذى, after الفَرَسُ, should be omitted:]) then you say رَبَعَ: then, خَمَسَ. (T, M, L.) And in like manner it is said of a man [as meaning *He came third*]. (T.) — لَا يَثْنِي وَلَا يَثْلِثُ, (so in a copy of the M in art. ثنى, but in the present art. in the same copy written لَا يُثَنِّي وَلَا يُثَلِّثُ or لا يثنى ولا يثلث,) or لَا يُثَنِّي وَلَا يُثَلِّثُ, (so in a copy of the A, [in the CḲ in art. ثنى, and in Freytag's Arab. Prov. ii. 545, لَا يُثَنِّي وَلَا يُثَلِّثُ,]) or لَا يُثْنِي وَلَا يُثْلِثُ, (so in a copy of the Ḳ in art. ثنى, [in the TA, in the present art. and in art. ثنى, without any syll. signs,]) said of an old man, meaning *He cannot rise*, (M, A, TA,) when he desires to do so, a first time, nor can he (M, TA) *the second time*, *nor the third*. (M, A, TA.)

2. ثلّثهُ *He made it three*; or *called it three*: (Esh-Sheybánee, and Ḳ in art. وحد:) تَثْلِيثٌ signifies the *making* [a thing] *three* [*by addition* or *multiplication* or *division*]; as also ثَلْثٌ [inf. n. of ثَلَثَ]: and the *calling* [it] *three*. (KL.) — [Hence, ثلّث, inf. n. تَثْلِيثٌ, *He asserted the doctrine of the Trinity*.] — [Hence also,] فُلَانٌ يُثَنِّي وَلَا يُثَلِّثُ *Such a one counts two Khaleefehs*, namely, the two Sheykhs [Aboo-Bekr and 'Omar], *and* [*does not count three*, i. e.,] rejects the other [that succeeded them]: and فُلَانٌ يُثَلِّثُ وَلَا يُرَبِّعُ *Such a one counts three Khaleefehs*, [namely, those mentioned above and 'Othmán,] *and* [*does not count a fourth*, i. e.,] rejects ['Alee,] the fourth. (A, TA.) — لَا يُثَنِّي وَلَا يُثَلِّثُ: see 1. — ثلّث لِامْرَأَتِهِ عِنْدَهَا, or ثَلَّثَ, *He remained three nights with his wife*: and in like manner the verb is used in relation to any saying or action. (TA voce سَبَّعَ.) — ثلّث بِنَاقَتِهِ *He tied*, or *bound*, *three of the teats of his she-camel with the* صِرَار. (Ṣ.) — ثَلَّثَتْ said of a she-camel, and of any female: see 4. — ثلّث said of a horse in a race: see 1. — ثلّث البُسْرُ, (M, Ḳ,) inf. n. as above, (Ḳ,) *The full-grown unripe dates became*, *to the extent of a third part of them*, *ripe*, or *in the state in which they are termed* رُطَب. (M, Ḳ.) — تَثْلِيثٌ also signifies The *watering* seed-produce [*on the third day*, i. e.,] *another time* بَعْدَ الثُّنْيَا [which app. means *after excepting*, or *omitting*, *one day*]. (M.) — And The *making* [a thing] *triangular* [or *trilateral*]. (KL.) — [The *making* a letter *three-pointed*; *making* it *to have three dots*.] — The *making* [a thing] *to be a third part*. (KL.) — The *making the electuary*, or *confection*, *of aromatics*, or *perfumes*, *that is called* مُثَلَّث. (KL.)

4. اثلث القَوْمُ *The party of men became three*: (Th, Ṣ, M, L, Ḳ:) and similar to this are the other verbs of number, to ten [inclusive]: (Ṣ:) also *The party of men became thirty*: and so in the cases of other numbers, to a hundred [exclusive]. (M, L.) — اثلثت *She* (a camel, and any female,) *brought forth her third young one*, or *offspring*; (Th, M;) and so ثلّثت, or اثتلثت. (TA in art. بكر.) — لَا يُثْنِي وَلَا يُثْلِثُ: see 1. — اثلث said of a grape-vine, *It had one third of its fruit remaining*, *two thirds thereof having been eaten*. (M.)

8: see 4.

ثُلْثٌ: see ثُلُثٌ.

ثِلْثٌ The *third young one* or *offspring*, (M, A, Ḳ,) of a she-camel, (M, Ḳ,) and, accord. to Th, of any female: (M:) and in like manner others are termed, to ten [inclusive]. (A.) But one should not say نَاقَةٌ ثِلْثٌ [after the manner of ثِنْيٌ, q. v.]. (M.) — سَقَى نَخْلَهُ الثِّلْثَ *He watered his palm-trees once in three days*: (A:) or *he watered them* بَعْدَ الثُّنْيَا [which app. means *after excepting*, or *omitting*, *one day*]. (Ḳ.) ثِلْثٌ is not used [thus] except in this case: there is no ثِلْث in the watering of camels; for the shortest period of watering is the رِفْه, when the camels drink every day; then is the غِبّ, which is when they come to the water one day and not the next day; and next after this is the رِبْع; then, the خِمْس; and so on to the عِشْر: so says Aṣ: (Ṣ, TA:) and this is correct, though J's assertion that ثِلْث is not used except in this case is said by F to require consideration. (TA.) — حُمَّى الثِّلْثِ *i. q.* حُمَّى الغِبِّ, [*The tertian fever*;] *the fever that attacks one day and intermits one day and attacks again on the third day*; called by the vulgar المُثَلِّثَةُ. (Mṣb.)

ثُلُثٌ: see what next follows.

ثُلُثٌ (T, Ṣ, M, A, Mṣb, Ḳ) and ثُلْثٌ (Mṣb, Ḳ) and ثُلُثٌ, which last is either a dial. var. or is so pronounced to make the utterance more easy, (MF,) *A third*; *a third part* or *portion*; (Ṣ, A, Mṣb, Ḳ;) as also ثَلِيثٌ, (Aṣ, T, Ṣ, M, Mṣb, Ḳ,) like ثَمِينٌ and سَبِيعٌ and سَدِيسٌ and خَمِيسٌ and نَصِيفٌ, (Ṣ,) though AZ ignored ثَلِيثٌ (T, Ṣ) and

خَمِيسٌ: (Ṣ:) [and مِثْلَاثٌ, q. v., app. signifies the same:] the pl. of ثُلُثٌ, (M, Mṣb,) and of ثليت also, (M,) is أَثْلَاثٌ. (M, Mṣb.) It is said in a trad., دِيَةُ شِبْهِ العَمْدِ أَثْلَاثًا [*The expiatory mulct for that* homicide *which resembles what is intentional* shall be *thirds*]; i. e., thirty-three she-camels each such as is termed حِقَّة, and thirty-three of which each is such as is termed جَذَعَة, and thirty-four of which each is what is termed ثَنِيَّة. (TA.)

إِنَآءٌ ثُلْثَانُ *A vessel in which the corn &c. that is measured therein reaches to one third of it:* and in like manner one uses this expression in relation to beverage, or wine, &c. (M, L.)

ثِلْثَانٌ, (so in a copy of the M,) or ثِلِثَانٌ, and ثَلَثَانٌ, (K,) *I. q.* عِنَبُ الثَّعْلَبِ; (K;) the *tree thus called.* (M, TA.)

ثَلَاثٌ, also written ثَلْثٌ: see ثَلَاثَةٌ, in six places: and ثُلَاثٌ, in two places.

ثُلَاثُ and مُثْلَثُ (Ṣ, L, K) *Three and three; three and three together;* or *three at a time and three at a time;* (L;) imperfectly decl. [because] changed from the original form of ثَلَاثَةٌ ثَلَاثَةٌ; (K;) or because of their having the quality of epithets and deviating from the original form of ثَلَاثَةٌ: they are epithets; for you say, مَرَرْتُ بِقَوْمٍ مَثْنَى وَثُلَاثَ [*I passed by a party of men two and two, and three and three, together*]: (Sb, Ṣ:) or they are imperfectly decl. because they deviate from their original as to the letter and the meaning; the original word being changed as above stated, and the meaning being changed to ثَلَاثَةٌ ثَلَاثَةٌ: but the dim. is ثُلَيِّثٌ, perfectly decl., like أُحَيْمِدٌ &c., because it is like حُمَيِّرٌ [dim. of حِمَارٌ], assuming the form of that which is perfectly decl., though it is not so in the cases of أُحَيْسَنُ and the like, as these words, in assuming the dim. form, do not deviate from the measure of a verb, for مَا أُحَيْسَنَهُ [How goodly is he!] is sometimes said. (Ṣ.) It is said in the Ḳur [iv. 3], فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَآءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ, i. e. *Then marry ye such as please you, of women, two* [*and*] *two, and three* [*and*] *three, and four* [*and*] *four:* [meaning, *two at a time,* &c.:] here مثنى &c. are imperfectly decl. because deviating from the original form of اِثْنَيْنِ اِثْنَيْنِ, &c., and from the fem. form. (Zj, T, L.) And one says مَثْلَثَ مَثْلَثَ, like ثُلَاثَ ثُلَاثَ. (T.) You say also, فَعَلْتُ الشَّيْءَ مَثْنَى وَثُلَاثَ وَرُبَاعَ, meaning *I did the thing twice and twice, and thrice and thrice, and four times and four times.* (L.) — [ثُلَاثٌ is app. fem. of ثُلَاثَةٌ, a dial. var. of ثَلَاثَةٌ, of which the fem. is ثَلَاثٌ: and hence,] ذُو ثُلَاثٍ, with ḍamm [to the initial ث], A camel's [*girth of the kind called*] وَضِين. (K.) You say, اِلْتَقَتْ عُرَا ذِي ثُلَاثِهَا ‡ [lit., *The loops of her girth met together*]; (A, TA; [but in a copy of the former, ذِي ثَلَاثِهَا;]) meaning, *she was,* or *became, lean,* or *lank in the belly.* (A. [See a similar saying voce بِطَانٌ.]) And a poet says,

* وَقَدْ ضَمَرَتْ حَتَّى بَدَا ذُو ثُلَاثِهَا *

[*And she had become lean,* or *lank in the belly, so that her girth appeared*]: but some say that ذو ثلاثها [here] means *her belly, and the two skins,* [namely,] *the upper, and that which is pared,* or *scraped off, after the flaying:* (TA:) or, accord. to some, the phrase is حَتَّى ارْتَقَى ذو ثلاثها, meaning, *so that her fœtus rose* to her back; the ثلاث [here again in a copy of the A written with fet-ḥ to the initial ث, and in like manner ثلاثها,] being the سَابِيَاء and the سَلَا and the womb. (A, TA.) You say also, عَلَيْهِ ذُو ثَلَاثٍ, [so I find it written, but perhaps it should be ذُو ثُلَاثٍ,] meaning, ‡ *Upon him is a* [*garment of the kind called*] كِسَآء *made of the wool of three sheep.* (A, TA. [In the latter without any syll. sign to show that ثلاث here differs from the form in the exs. cited before.])

ثِلَاث: see ثَالِثٌ.

ثَلُوثٌ A she-camel *that fills three vessels* (Ṣ, M, A, L, K) *such as are called* أَقْدَاح, (M, L,) *when she is milked,* (Ṣ, K,) [i. e.,] *at one milking.* (A.) This is the utmost quantity that the camel yields at one milking. (IAạr, M.) — Also A she-camel *three of whose teats dry up:* (Ṣ, M, A, K: [accord. to the TA, it is said in the T that such is termed مَثْلُوثٌ; but I think that this is a mistranscription:]) or *that has had one of her teats cut off* (IAạr, T, M, L, K) *by cauterization,* which becomes a mark to her, (IAạr, M,) *and* [in some copies of the K "or"] *is milked from three teats:* (T, M, L, K:) or *that has three teats;* (IAạr, TA;) [and] so مُثَلَّثَةٌ: (T, TA:) or a she-camel *having one of her teats dried up in consequence of something that has happened to it.* (ISk.)

ثَلِيثٌ: see ثُلُثٌ.

ثَلَاثَةٌ, also written ثَلْثَةٌ, a noun of number, [i. e. *Three,*] is masc., (Ṣ, M, Mṣb,) and is also written and pronounced ثُلَاثَةٌ, with ḍamm: (IAạr, M, TA:) the fem. is ثَلَاثٌ, also written ثَلْثٌ; (Ṣ, M, Mṣb;) [and app. ثُلَاثٌ also, mentioned above, under the head of ثُلَاثُ, but only as occurring with ذُو prefixed to it.] You say ثَلَاثَةُ رِجَالٍ [*Three men*]: and ثَلَاثُ نِسْوَةٍ [*three women*]. (Mṣb.) In the saying of Moḥammad, رُفِعَ القَلَمُ عَنْ ثَلَاثٍ [*The pen* of the recording angel *is withheld from three* persons] ثلاث is for ثَلَاثِ أَنْفُسٍ. (Mṣb. [See art. رفع.]) [In like manner, ثَلَاثٌ occurs in several trads. for ثَلَاثُ مَنْ خِصَالٍ; as, for instance, in the saying,] كُنَّ فِيهِ حَاسَبَهُ اللّٰهُ حِسَابًا يَسِيرًا [There are *three* qualities: *in whomsoever they be, God will reckon with him with an easy reckoning*]: these are, thy giving to him who denies thee, and forgiving him who wrongs thee, and being kind to him who cuts thee off from him. (El-Jámi' eṣ-Ṣagheer.) The people of El-Ḥijáz say, أَتَوْنِي ثَلَاثَتُهُمْ [*The three of them came to me*], and أَرْبَعَتُهُمْ, and so on to ten [inclusive], with naṣb in every case; and in like manner in the fem., أَتَيْتَنِي ثَلَاثَتُهُنَّ, and أَرْبَعَتُهُنَّ: but others decline the word with the three vowels, making it like كُلُّهُمْ: after ten, however, only naṣb is used; so that you say, أَتَوْنِي أَحَدَ عَشَرَهُمْ [and ثَلَاثَ عَشَرَهُمْ], and إِحْدَى عَشْرَتَهُنَّ [and ثَلَاثَ عَشْرَتَهُنَّ]. (Ṣ.) The saying وَلَدُ الزِّنَا شَرُّ الثَّلَاثَةِ means [*The offspring of adultery,* or *fornication, is the worst of the three*] if he do the deeds of his parents. (Mgh.) [It is said that when ثلاثة means the things numbered, not the amount of the number, it is imperfectly decl., being regarded as a proper name; and so are other ns. of number. (See ثَمَانِيَةٌ.) See also سِتَّةٌ.] ثَلَاثَةَ عَشَرَ [indecl. in every case, meaning *Thirteen,*] is pronounced by some of the Arabs ثَلَاثَةَ عُشَرَ: and [the fem.] ثَلَاثُ عَشْرَةَ, thus in the dial. of El-Ḥijáz [and of most of the Arabs], is pronounced ثَلَاثَ عَشِرَةَ in the dial. of Nejd. (Ṣ in art. عشر.)

ثُلَاثَةٌ: see ثَلَاثَةٌ.

الثَّلَاثَاءُ, also written الثَّلْثَاءُ, (Lḥ, T, Ṣ, M,) or يَوْمُ الثَّلَاثَاءِ or الثَّلْثَاءِ, (A, Mṣb, K,) and الثُّلَاثَاءُ, with ḍamm, (A, K,) [meaning *The third day of the week, Tuesday,*] has this form for the sake of distinction; for properly it should be الثَّالِثُ: (Ṣ, M:) or it has meddeh in the place of the ى in the noun of number [ثَلَاثَةٌ] to distinguish it from the latter: (Lth, T:) [it is without tenween in every case; when indeterminate as well as when determinate; being fem.:] the pl. is ثَلَاثَاوَاتٌ (Ṣ, M, Mṣb) and أَثَالِثُ. (Th, M.) It has no dim. (Sb, Ṣ in art. امس.) Lḥ relates that Aboo-Ziyád used to say, مَضَى الثَّلَاثَاءُ بِمَا فِيهِ [*Tuesday passed with what* occurred *in it*]; making ثلاثاء sing. and masc.; [but this he did because he meant thereby يَوْمُ الثَّلَاثَاءِ; يوم being masc.:] Th is related to have said, بِمَا فِيهَا; making it fem.: and Abu-l-Jarráḥ used to say, مَضَتِ الثَّلَاثَاءُ بِمَا فِيهِنَّ, treating the word as a numeral. (M.)

الثُّلَاثَاءُ: see الثَّلَاثَاءُ.

ثُلَاثِيٌّ a rel. n. from ثَلَاثَةٌ, anomalously formed, (M,) [or regularly formed from ثُلَاثَةٌ,] *Of,* or *relating to, three things.* (T, TA.) — *Three cubits in length,* or *height;* applied in this sense to a garment, or piece of cloth; (T, A;) and to a boy. (T.) — A word *comprising,* or *composed of, three letters* [*radical* only, or *of three radical letters with one or more augmentative;* i. e., *of three radical letters with,* or *without, an augment*]. (T, TA.)

ثَلَاثُونَ, [also written ثَلْثُونَ,] the noun of number, [meaning *Thirty,* and also *thirtieth,*] is not considered as a multiple of ثُلَاثَةٌ, but as a multiple of عَشَرَةٌ; and therefore, if you name a man ثَلَاثُونَ, you do not make the dim. to be ثُلَيِّثُونَ, but [you assimilate the noun from which it is formed to a pl. with و and ن from عَشَرَةٌ, or to عِشْرُونَ, and say] ثُلَيْثُونَ. (Sb, M.)

ثُلَيْثُونَ: see what immediately precedes.

ثُلَاثَاوِيٌّ One *who fasts alone on the third day of the week.* (IAar, Th, M.)

ثُلَيِّثٌ: see ثُلَاثٌ.

ثَالِثٌ [*Third*]: fem. with ة. (T, &c.) The final ث in الثَّالِثُ is sometimes changed into ى. (M.) You say, هُوَ ثَالِثُ ثَلَاثَةٍ [*He, or it, is the third of three*]: thus you say when the two [terms] agree, each with the other; but not ثَالِثُ ثَلَاثَةٌ; ثالث being regarded in the former case as though it were a subst.; for you do not mean to convey by it a verbal signification, but only mean that he, or it, is one of the three, or a portion of the three: (Fr, ISk, T, Ṣ:) and in like manner you say, هِيَ ثَالِثَةُ ثَلَاثٍ [*She is the third of three*]; but when there is among the females a male, you say, هِيَ ثَالِثَةُ ثَلَاثَةٍ, making the masc. to predominate over the fem. (T.) When the two [terms] are different, you may make the former to govern the gen. case or to govern as a verb; saying, هُوَ رَابِعُ ضَارِبِ زَيْدٍ and هُوَ رَابِعُ ثَلَاثَةٍ or ثَلَاثَةً, like as you say ضَارِبُ زَيْدٍ and ضَارِبٌ زَيْدًا; and thus you also say, هٰذَا ثَالِثُ ٱثْنَيْنِ and هٰذَا ثَالِثُ ٱثْنَيْنِ, meaning *This makes two to be three, with himself,* or *itself.* (ISk, T,* Ṣ. [In most copies of the Ṣ, for ثَالِثُ ٱثْنَيْنِ is put ثَالِثَ ٱثْنَيْنِ; and, in the explanation of this phrase, ثَلَثَ ٱثْنَيْنِ for ثَلَثَ ٱثْنَيْنِ: IB has remarked that these are mistakes.]) ثُلَاث occurs in the sense of ثَالِث in a trad. cited voce ثَانٍ in art. ثنى. (Sh, T in art. ثنى.) ثَالِثَةُ الأَثَافِى means *A projecting portion of a mountain, by which are placed two pieces of rock, upon all which is placed the cooking-pot.* (Ṣ, Ḳ.) Hence the saying, رَمَاهُ ٱللّٰهُ بِثَالِثَةِ الأَثَافِى [explained in art. ثفى]. (TA.) ثَالِثَ عَشَرَ and ثَالِثَةَ عَشْرَةَ, the former masc. and the latter fem., meaning *Thirteenth,* are generally held to be indecl. in every case without the art.; but with the art., most say in the nom. الثَّالِثُ عَشَرَ, accus. الثَّالِثَ عَشَرَ, and gen. الثَّالِثِ عَشَرَ; and in like manner in the fem. Accord. to some,] you say, هُوَ ثَالِثُ عَشَرَ as well as هُوَ ثَالِثَ عَشَرَ [*He, or it, is a thirteenth*]: he who uses the former phrase says that he means هُوَ ثَالِثُ ثَلَاثَةَ عَشَرَ, (T, Ṣ,) i. e. *He, or it, is one of thirteen,* (T,) and that he suppresses ثلاثة, and leaves ثالث decl. as it was; and he who uses the latter phrase says that he likewise means this, but that, suppressing ثلاثة, he gives its final vowel to the word ثالث, (T, Ṣ,) to show that there is a suppression: (Ṣ:) but IB says that the former of these two phrases is wrong; that the Koofees allow it, but that the Baṣrees disallow it, and pronounce it a mistake. (L.) [And accord. to J, one says, هٰذَا الثَّالِثَ عَشَرَ and هٰذِهِ الثَّالِثَةَ عَشْرَةَ *This is the thirteenth,* or *this thirteenth:* for he adds,] and you say, هٰذَا الحَادِىَ عَشَرَ and الثَّانِىَ عَشَرَ and so on to twenty [exclusive]; all with fet-ḥ; for the reason which we have mentioned: and in like manner in the fem., in which each of the two nouns is with ة. (Ṣ.) You say also, ثَالِثَ عَشَرَ ثَلَاثَةَ عَشَرَ [*The thirteenth of thirteen*]; and so on to تَاسِعَ عَشَرَ تِسْعَةَ عَشَرَ: and in like manner in the fem. (I 'Aḳ p. 316.)

[الثَّالُوثُ *The Trinity.*]

مَثْلَثُ and مَثْلَثَ: see ثُلَاثٌ. — مثلث [i. e. مَثْلَثٌ] signifies *A chord* [*of a lute*] *composed of three twists:* that which is of two twists is called مثنى [i. e. مَثْنًى]: or, as some say, these two words signify [respectively] the *third chord* and the second: their pls. are مَثَالِثُ and مَثَانٍ. (Ḥar p. 244.)

مُثْلِثٌ A she-camel, and any female, *bringing forth her third young one,* or *offspring:* one should not say نَاقَةٌ ثِلْثٌ. (M.) — See also مُثَلِّثٌ.

مُثَلَّثٌ A thing *having three angles* or *corners, triangular* [or *trilateral*]; *a triangle.* (Ṣ, Ḳ.) You say مُثَلَّثٌ حَادٌّ [*An acute-angled triangle*]: and مُثَلَّثٌ قَائِمٌ [*A right-angled triangle*]. (TA.) And أَرْضٌ مُثَلَّثَةٌ *A three-sided piece of land.* (TA.) — A thing *composed of three layers* or *strata,* or *of three distinct fascicles* or *the like;* (M, TA;) [see also مَثْلُوثٌ;] and in like manner what are composed of four, and more, to ten [inclusive], are called by similar epithets: (TA:) or a thing *of three folds.* (Lth, T.) — [As a conventional term in lexicology, A word *having a letter which has any of the three vowels:* ex. gr., بَدْأَةٌ is مُثَلَّثَةُ البَآءِ; i. e., it is written بَدْأَةٌ and بُدْأَةٌ and بِدْأَةٌ. As such also, A verb *having its* عَيْن (or *middle radical letter*) *movent by any of the three vowels:* ex. gr., بَهَأَ بِهِ is مُثَلَّثٌ; i. e., it is written بَهَأَ and بَهُؤَ and بَهِئَ. And as such, مُثَلَّثَةٌ (not مُثْلَثَةٌ) signifies *Three-pointed; having three diacritical points:* it is an epithet added to ثَآء, to prevent its being mistaken for بَآء or تَآء or يَآء.] — *Wine* (شَرَاب) *cooked until the quantity of two thirds of it has gone;* (Ṣ, Ḳ;) *the expressed juice of grapes so cooked.* (Mgh.) — And *A certain electuary,* or *confection, of aromatics,* or *perfumes.* (KL.)

مُثَلِّثٌ *A calumniator,* or *slanderer, of his brother* [or *fellow*] *to his prince;* because he destroys three; namely, himself and his brother and his prince: (Sh, T, M,* Ḳ:) as also مُثْلِثٌ; (Ḳ;) or thus accord. to Aboo-'Owáneh. (Sh, T.) — See also ثُلُوثٌ, last sentence: — and see ثَلُوثٌ.

مِثْلَاثٌ from ثُلُثٌ is like مِرْبَاعٌ from رُبُعٌ. (M.) See ثُلُثٌ and مِرْبَاعٌ.

مَثْلُوثٌ Property *of which a third part has been taken.* (A.) — [Applied to a verse,] That *of which a third has been taken away:* (M, Ḳ:) whatever is مَثْلُوث is مَنْهُوك: (TA:) or the former word signifies as above, and the latter signifies that of which two thirds have been taken away: this is the opinion of the authors on versification with respect to the metres called رَجَز and مُنْسَرِح: (M, TA:) the مثلوث in poetry is that *whereof two feet out of six have gone.* (TA.) — A rope *composed of three strands* (Lth, T, Ṣ, M, A, Ḳ) *twisted together,* (Lth, T, A,) and in like manner *woven,* or *plaited:* (Lth, T:) and ropes composed of four, five, six, seven, and nine, strands, but not of eight nor of ten, are similarly called. (M.) — A garment of the kind called كِسَآء *woven of wool and camels' hair* (وَبَر) *and goats' hair* (شَعَر). (Fr, T.) — مَزَادَةٌ مَثْلُوثَةٌ A مزادة [or *leathern water-bag*] *made of three shins.* (T, Ṣ, A, Ḳ.) — أَرْضٌ مَثْلُوثَةٌ *Land turned over three times for sowing* or *cultivating.* (A.) — See also ثَلُوثٌ.

ثلج

1. ثَلَجَتِ السَّمَآءُ, aor. ـِ and ـُ, *The sky snowed; let fall snow.* (A, TA.) [Here, and in other cases, throughout this art., the meaning of ثَلْجٌ is assumed to be well known.] — ثَلَجَتْنَا السَّمَآءُ, (Ṣ, Mṣb, Ḳ,) aor. ـُ; (Ṣ, Mṣb;) and أَثْلَجَتْنَا; (Mṣb,* Ḳ;) *The sky snowed upon us;* (Ṣ, Mṣb, Ḳ;) like as one says مَطَرَتْنَا. (Ṣ.) And ثُلِجُوا *They were snowed upon.* (TA.) You say, ثُلِجْنَا العَامَ ثَلْجًا كَثِيرًا [*We were snowed upon this year much*]. (A.) And ثُلِجَتِ الأَرْضُ, (A, Mṣb, TA,) and أُثْلِجَتْ, (TA,) *The land was snowed upon.* (A,* Mṣb, TA.*) — [ثُلِجَ, said of water &c., *It was cooled,* or *made cold, with snow:* see an ex. voce مَثْلُوجٌ. In the present day, ثَلَّجَهُ signifies *He cooled it,* or *made it cold, with snow* or *ice; iced it; froze it.*] — See also 4. — [Hence,] ثَلِجَ, (IAar, Ḳ,) aor. ـَ, (Ḳ,) inf. n. ثَلَجٌ, (TA,) † *His heart became cool,* or *refreshed, and relieved of a thing:* (IAar:) and *he rejoiced;* or *was,* or *became, joyful, glad,* or *happy:* (IAar, Ḳ:) and *he was,* or *became, at ease, at rest, tranquil,* or *free from disquietude.* (TA.) And ثَلِجَتْ نَفْسُهُ بِكَذَا ‡ *His mind became refreshed and happy by means of such a thing.* (A.) And ثَلِجَتْ نَفْسِى, aor. ـَ, inf. n. ثُلُوجٌ; (AA, Ṣ, Ḳ;) and ثَلِجَتْ, aor. ـَ, inf. n. ثَلَجٌ; (Aṣ, Ṣ, Ḳ; [in the CK ثَلْج;]) and أَثْلَجَتْ; (Ḳ;) بِالشَّىْءِ; (TA;) † *My mind became at ease, at rest, tranquil,* or *free from disquietude,* (AA, Ṣ, Ḳ, TA,) *and became healed, by means of the thing:* (TA:) or *I knew it, and was rejoiced at it,* or *by it:* or *my mind became at ease, and I confided,* or *trusted, in the thing:* as also ثَلِجْتُ إِلَيْهِ; and ثَلِجَ صَدْرِى: or this last, accord. to Sh, means *my bosom became dilated* [*with joy*], لِلْأَمْرِ *at the event.* (TA.) And ثَلِجْتُ بِمَا خَبَّرْتَنِى †*I became healed, and my heart became at rest,* or *tranquil, by means of the information which thou gavest me.* (ISk, TA.) And ثَلَجَ قَلْبُهُ and ثَلِجَ, the latter mentioned by Lb, on the authority of 'Abd-El-Ḥakk, ‡*His heart became certified,* or *assured.* (TA.) ثَلَجٌ is said to mean ‡ *Certitude,* or *assurance,* because it is taken from the delight that one has in water rendered cool, or cold, by means of snow and the like. (TA.) — ثُلِجَ فُؤَادُهُ ‡ *He was,* or *became, stupid, dull, wanting in*

intelligence: (IAạr, A, TA:) *his heart,* or *his mind,* or *intellect, quitted him.* (TA.) — ثَلَجَهُ, (Sh, Ḳ,) aor. ـِ, inf. n. ثَلْجٌ, (Sh, TA,) also signifies *He,* or *it, soaked it; moistened it.* (Sh, Ḳ, TA.)

2: see 1.

4. اثلج *It* (a day, Ṣ, Ḳ, or a year, A) *was,* or *became, snowy.* (Ṣ, A, Ḳ.) — *He reached, came upon,* or *lighted on, snow;* (Ḳ;) as also ثلج [written without any syll. signs, app. ثَلَجَ ٭]. (TA.) *He entered upon* [*a tract,* or *time,* or *season, of*] *snow.* (TA.) — أَثْلَجَتْنَا السَّمَآءُ: and أُثْلِجَتِ الأَرْضُ: see 1. — [Thus the verb is intrans. and trans. And hence,] أَثْلَجَتْ نَفْسِى: see 1. — And اثلجهُ † *He rejoiced him; made him joyful, glad,* or *happy.* (Ḳ.) And اثلج صَدْرِى ‡ *It* (news, or information,) *healed and tranquillized me.* (A,* TA.) And مَا أَثْلَجَنِى بِهٰذَا الأَمْرِ † *How joyful,* or *happy, am I made by this thing,* or *event!* (TA.) — [Hence also,] حَفَرَ حَتَّى اثلج ‡ *He dug until he reached the clay,* or *mud,* (AA, Ṣ, Ḳ, TA,) or *the cold of the moist earth,* (A,) or *the moist earth and the water.* (TA.) — اثلج مَآءُ البِئْرِ ‡ *The water of the well ceased,* or *stopped.* (A, Ḳ.) And hence, (TA,) اثلجت عَنْهُ الحُمَّى ‡ *The fever quitted him.* (A, TA.) = إِثْلَاجٌ [the inf. n.] is also syn. with إِفْلَاجٌ [inf. n. of أَفْلَجَ, q. v.]. (Ḳ.)

ثَلْجٌ [*Snow;*] *a thing well known,* (Ṣ, A, Mṣb, Ḳ,) *that falls from the sky:* (TA:) pl. ثُلُوجٌ. (Mṣb.)

ثَلِجٌ *Cold:* (Ḳ:) applied to water. (TA.)

ثُلُجٌ †Men *joyful, glad,* or *happy, by reason of news.* (IAạr, TA.) — †Men who are *stupid, dull,* or *wanting in intelligence.* (TA.) [See also مَثْلُوجٌ.]

ثَلَّجِىٌّ: see ثَلَّاجٌ.

ثُلَاجِىٌّ ‡ *Very white:* applied to an iron head of an arrow or of a spear or of a sword or the like: (A, Ḳ:) fem. with ة. (A.)

ثَلَّاجٌ *A seller of snow;* (Ḳ;) as also ثَلْجِىٌّ ٭. (TA.)

مَثْلَجَةٌ *A place in which is* [*kept*] *snow* [*for cooling water &c. in summer*]. (Ḳ.)

مَثْلُوجٌ: fem. with ة: the latter applied to land (أَرْض), meaning *Snowed upon.* (Ṣ, A, Mṣb.) — Water *cooled,* or *made cold, with snow.* (TA.) A poet says, speaking of a woman's mouth,

* يُخَالُ مَثْلُوجًا وَإِن لَمْ يُثْلَجِ *

[*It would be thought to be cooled with snow, though it was not cooled therewith*]. (TA.) — مَثْلُوجُ الفُؤَادِ ‡ A man (Ṣ) *stupid, dull,* or *wanting in intelligence.* (Ṣ, A, Mṣb, Ḳ.) [See also ثُلُجٌ.]

ثلط

1. ثَلَطَ, aor. ـِ, (Az, Ṣ, Ḳ,) inf. n. ثَلْطٌ, (Az, Ṣ,) *He* (a camel, Ṣ, IAth, Ḳ, and a bull, IAth, Ḳ, and an elephant, mostly said of these three animals, IAth, and a man, Az, and a child, Ḳ) *voided his dung in a thin state.* (Az, Ṣ, Ḳ.) It is said in a trad., (Ṣ, TA,) of 'Alee, (TA,) كَانُوا يَبْعَرُونَ بَعْرًا وَأَنْتُمْ تَثْلِطُونَ ثَلْطًا, (Ṣ, TA,) meaning that the former ate little, and that the latter ate much and of various kinds. (TA.) = ثَلَطَ فُلَانًا *He threw* ثَلْط, (Ḳ, TA,) i. e. *thin dung,* (TA,) *at such a one:* (Ḳ, TA:) and *he befouled him,* or *smeared him, therewith.* (Ḳ, TA.)

ثَلْطٌ *Thin dung* of an elephant and the like, (Lth, Ḳ,) and of anything, when it is thin. (TA.)

مَثْلَطٌ, (Ḳ, TA, [but by rule it should be مَثْلِطٌ,]) or مَثْلَطَةٌ, (CḲ,) The *place of exit of* ثَلْط. (Ḳ.)

ثلم

1. ثَلَمَهُ, aor. ـُ, (T, Ṣ, M, Mṣb, Ḳ,) inf. n. ثَلْمٌ, (Ṣ, M, Mṣb,) *He broke its edge;* (Ṣ,* M, Mṣb, Ḳ;) namely, that of a vessel, (M, Mṣb, Ḳ,) and of a sword, and the like; (M, Ḳ;) as also ثَلِمَهُ, aor. ـَ; (Ḳ, TA; [but I suspect that this latter form of the verb has been taken from a copy of the Ṣ in which the intrans. verb ثَلِمَ has been erroneously made trans.;]) and ثَلَّمَهُ ٭; (M, Ḳ;) or this last signifies he did so *much,* or *in many places:* (Ṣ:) and the first signifies also *he made a gap,* or *breach, in it;* namely, a wall. (T,* Ṣ.) — [Hence,] ثُلِمَ فِى مَالِهِ, (TA,) or ثُلِمَ فِى مَالِهِ ثَلْمَةً, (M,) ‡ *He suffered the loss of somewhat of his property.* (M, TA.) And هٰذَا مِمَّا يَثْلِمُ الدِّينَ وَيَثْلِمُ اليَقِينَ † [*This of the things that wound religion and impair sure faith*]. (TA.) = ثَلِمَ, aor. ـَ, inf. n. ثَلَمٌ; (Ṣ;) and انثلم, and تثلّم ٭; (Ṣ, M, Mṣb, Ḳ;) said of a thing, (Ṣ,) a vessel, (M, Mṣb, Ḳ,) a sword, and the like, (M, Ḳ,) *It was,* or *became, broken in its edge:* (Ṣ,* M, Mṣb, Ḳ:) [or ٭ the last, being quasi-pass. of 2, *it was,* or *became, broken much,* or *in several places, in its edge:*] and انثلم and تثلّم are said of a wall [as signifying *it had a gap* or *breach,* or *gaps* or *breaches, made in it*]. (T.) ثَلَمٌ, [the inf. n. of ثَلِمَ,] when relating to a valley, signifies The *having its* حَرْف, (T, M, Ḳ, and so in a copy of the Ṣ, [meaning *brink,* or *edge,*]) or its جُرُف, (so in other copies of the Ṣ, [meaning its *abrupt, water-worn, bank,*]) *broken;* (T, Ṣ, M, Ḳ, TA;) i. e., *broken down:* (TA:) and in like manner, in relation to a trench dug round a tent to prevent the rain-water from entering it, and in relation to a watering-trough, or tank. (M, TA.) [Golius and Freytag have explained it as signifying the *part so broken;* but I do not think that this can be meant by the explanation given above.]

2: see 1.

5: see 1, in three places.

7: see 1, in two places. — You say also, انثلموا عَلَيْهِ *They poured forth,* or *down, upon him,* or *against him;* as also انثلّوا. (Z, TA.)

ثَلْمٌ *A break of the edge* in a vessel (ISk, T, Ṣ) and in a sword. (T, Ṣ.) [See also what next follows.]

ثُلْمَةٌ *A gap,* or *breach,* (Ṣ, M, Mṣb, Ḳ,) in a wall &c., (Ṣ, Mṣb,) or *of a thing that is broken,* and *of a thing ruined,* (Ḳ,) or *of a broken edge:* (M:) or *a place that has been broken in an edge,* or *that has had a gap,* or *breach, made in it:* (T, TA:) *a broken place* of a vessel: (TA:) pl. ثُلَمٌ. (T, Mṣb.) [See also ثَلْمٌ.] — [Hence,] مَوْتُ فُلَانٍ ثُلْمَةٌ فِى الإِسْلَامِ ثُلْمَةٌ لَا تُسَدُّ ‡ [*The death of such a one is* an occasion of *a gap in the body of the Muslims; a gap that will not be filled up*]. (TA.) [See also its syn. خَلَّةٌ.]

أَثْلَمُ A thing [such as a vessel and a sword and the like] *broken in its edge:* (Ṣ:) a watering-trough, or tank, *broken in its side.* (TA.) = أَثْلَمُ *Dust,* or *earth;* and *stones;* like أَثْلَبُ; accord. to El-Hejeree: but [ISd adds,] whether it be a dial. var. or formed by substitution, I know not. (M.)

ثم

1. ثَمَّهُ, (Ṣ, M,* Ḳ,) aor. ـُ, (Ṣ, M,) inf. n. ثَمٌّ, (T, Ṣ, M,) *He repaired it;* or *put it into a good, sound,* or *right, state;* (T, Ṣ, M, Ḳ;) [*by filling up its interstices, &c.,*] *with* ثُمَام [q. v.]. (Ṣ.) Hence the saying, ثَمَمْتُ أُمُورِى † *I put my affairs into a good, sound, right,* or *proper, state; restored them to such a state;* or *set them right,* or *in order.* (Ṣ.) And hence also the saying, كُنَّا أَهْلَ ثَمِّهِ وَرَمِّهِ † [*We were the fit persons to put it into a good, sound, right,* or *proper, state;* &c.]; (Ṣ;) occurring in a trad.; accord. to the relaters thereof, ثُمِّهِ وَرُمِّهِ ٭; but A'Obeyd holds the former reading to be the right. (T.) — *He spread* ثُمَام *for it,* namely, a skin of milk, *and put it* [ثمام] *above it, in order that the sun might not strike it, and its milk become consequently decomposed,* or *curdled.* (T.) — [*He stuffed it,* either with ثُمَام or absolutely: for] ثُمَّ signifies *it was stuffed.* (T.) — *He collected it together;* (Ṣ, M, Ḳ;) namely, a thing; (Ṣ, M;) mostly used in relation to dry herbage. (M, Ḳ.) You say, ثُمَّ لَهَا, i. e. *Collect thou* [*for them;* namely, the cattle &c.; like ثِمْ لَهَا, from وَثَمَ]. (TA.) And هُوَ يَثُمُّهُ وَيَقُمُّهُ *He sweeps it, and collects the good and the bad.* (Ṣ.) — ثَمَّ الطَّعَامَ, (M, Ḳ,) [aor. and] inf. n. as above, (M,) *He ate the good of the food and the bad thereof;* (M, Ḳ;) as also قَمَّهُ. (TA.) — ثَمَّثَهُ, (T,* Ṣ, M, Ḳ,) aor. and inf. n. as above, (M,) *She* (a ewe or a goat, M, Ḳ, or, as some say, only the latter, M) *pulled it,* or *plucked it, up,* or *out, with her mouth;* (T, Ṣ, M, Ḳ;) namely, a thing, (T, M,) or a plant, (Ṣ, Ḳ,) and anything by which she passed. (TA.) — ثَمَّ يَدَهُ بِالحَشِيشِ, (M, Ḳ,) or بِالأَرْضِ, (Ṣ, M,) [aor. and] inf. n. as above, (TA,) *He wiped his hand* (Ṣ, M, Ḳ) *with the dry herbage,* (M, Ḳ,) or *upon the ground.* (Ṣ, M.)

ثَمَّ *There;* syn. هُنَاكَ; (Zj, Ṣ, M, Ḳ;) a noun of indication, (Zj, T, M, Mṣb, Mughnee, Ḳ,) denoting a place that is remote (Zj, T, Ṣ, M, Mughnee, Ḳ) from the speaker, (Zj, T, M,) like as هُنَا denotes that which is near; (Zj, T, Ṣ;) or denoting a place other than that of the speaker: (Mṣb:) it is an adverbial noun, not to be used otherwise

than as such; (Mughnee, K;) indecl. because of its vagueness, and with fet-ḥ for its termination to avoid the concurrence of two quiescent letters. (Zj, T, M.) Thus in the saying [in the Ḳur xxvi. 64], وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ [*And we brought near, there, the others*]. (Mughnee.) He who makes it decl. as an objective complement (Mughnee, K) in this ex., (Mughnee,) and in the saying in the Ḳur [lxxvi. 20], وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا, is in error: (Mughnee, K:*) Zj says that the meaning is, *And when thou castest thine eyes*, or *thy sight, there, thou shalt behold* [scenes of] *enjoyment*: that Fr asserted the meaning to be, إِذَا رَأَيْتَ مَا ثَمَّ [*when thou seest what is there*]; but that this is an error; for ما, accord. to this interpretation, is a conjunct noun, and it is not allowable to suppress a conjunct noun and leave its complement. (T.) — [مِنْ ثَمَّ is used by post-classical writers as meaning *Therefore; for that reason; on that account.*]

ثُمَّ, (T, Ṣ, M, &c.,) for which one also says فُمَّ, (M, Mughnee,) substituting ف for the ث, (M,) and ثُمَّتَ (T, Ṣ, M) and ثُمَّتْ, (M, TA,) but ثُمَّتَ is the more common, (Mughnee and K on the letter ت,) and فُمَّتَ and فُمَّتْ, (M, TA,) [meaning *Then*, i. e., *afterward*, or *afterwards*,] a particle, (M, K,) or conjunction, (Zj, T, Ṣ, Mṣb, Mughnee,) denoting order (Zj, T, Ṣ, M, Mṣb, Mughnee) and a delay, (Ṣ, Mṣb,) or having three properties, namely, that of virtually associating in the same case [the latter of the two members which it conjoins with the former of them], and denoting order, and denoting a delay; but respecting all of these there is a difference of opinions. (Mughnee, K.*) As to the associating in the same case, Akh and the Koofees assert that it sometimes fails to have this property, by its occurring redundantly, so as not to be a conjunction at all; and they hold to accord with this assertion the saying in the Ḳur [ix. 119], حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ [*Until, when the earth became strait to them, notwithstanding its amplitude, and their minds became straitened to them, and they knew that there was no repairing for refuge from God save unto Him, then He returned to forgiveness towards them*]: (Mughnee, K:*) but this has been resolved by the subaudition of the complement [of what precedes ثُمَّ, as though the meaning were, *then* (*they betook themselves unto Him, begging forgiveness, and*) *He returned* &c.]. (Mughnee.) And as to its denoting order, some hold that there are exs. of its not necessarily implying this; (Mughnee, K;*) one of which is the saying in the Ḳur [xxxix. 8], خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا: (Mughnee: [in which are added other similar exs., one of which is given in the K:]) but to this there are five replies: 1st, that this passage is elliptical; the meaning being, *He created you from one person* (*which He originated*); *then He made therefrom its mate*: 2nd, that the meaning is, *He created you from a person that was alone; then* &c.: 3rd, that the progeny of Adam were made to come forth from his back like little ants; then Eve was created from his [rib called the] قُصَيْرَى: 4th, that the creation of Eve from Adam being unusual, ثُمَّ is used to notify its order and posteriority in respect of wonderfulness and of the manifestation of power; not to denote order and posteriority of time: 5th, that ثُمَّ is here used to denote the order of enunciation; not the virtual order: the replies preceding this last are better than it, inasmuch as they verify the order and the delay; whereas the last verifies the order only, as there is no delay between the two enunciations; but the last reply is of more common application, applying to the ex. given above and to others: (Mughnee:) Fr says that the meaning of the ex. given above is, *He created you from a person* (*which He created*) *single; then* &c.; and in like manner says Zj. (T.) And as to its denoting a delay, Fr asserts that sometimes this is not the case, as is shown by the saying, أَعْجَبَنِي مَا صَنَعْتَ الْيَوْمَ ثُمَّ مَا صَنَعْتَ أَمْسِ أَعْجَبُ [*What thou didst to-day excited my wonder*, or *admiration*, or *pleasure*; *then* (*I tell thee*) *what thou didst yesterday was more wonderful*, or *admirable*, or *pleasing*]; for ثُمَّ is here used to denote the order of the enunciation; not a delay between the two enunciations. (Mughnee, K.*) — [It is said that] it denotes order and a delay when it conjoins single words: but Akh says that it has the meaning of وَ [*And*], because it is used in cases in which there is no order; as in وَاللهِ ثُمَّ وَاللهِ لَأَفْعَلَنَّ [*By God, and* (*I say again,*) *By God, I will assuredly do* such a thing]: and when it conjoins propositions, it does not necessarily denote order, but has the meaning of وَ: (Mṣb:) it has the meaning of وَ, (Ṣ, Mṣb,) the conjunction, (Ṣ,) in the saying in the Ḳur [x. 47], ثُمَّ اللهُ شَهِيدٌ عَلَى مَا يَفْعَلُونَ [*And God is witness of what they do*]. (Ṣ, Mṣb.) — The Koofees allow its being used in the manner of فَ and وَ so as that the aor. immediately following it after a conditional verb may be mansoob: and Ibn-Málik allows its being thus used so as that the aor. immediately following it after the expression of a desire that the thing shall not be done may be marfooʿ and mejzoom and mansoob. (Mughnee.)

ثُمَّ: see ثُمَامٌ. — In the saying مَا لَهُ ثُمَّ وَلَا رُمَّ [*He has not* ثُمَّ *nor* رُمَّ], the former of these two nouns signifies *water-skins*, or *milk-skins, and vessels*; (M;) or *what is bad*, or *the worst, of those things*, (Ṣ, K,) accord. to ISk; (Ṣ;) or *men's household-goods*, or *furniture and utensils*, and *their water-skins*, or *milk-skins, and vessels*; (T, TA;) which last is the right meaning: (TA:) and the latter noun signifies مَرَمَّةُ الْبَيْتِ [app. meaning, accord. to analogy, (for I find no suitable explanation of it in any of the lexicons,) *the means by which a house*, or *tent, is put into a good state*; and therefore, *good furniture and utensils*]. (ISk, Ṣ, M, K.) You say also, مَا يَمْلِكُ ثُمًّا وَلَا رُمًّا, meaning the same: (Ṣ, TA:) or *he possesses not little nor much*: it is not used save with a negation. (M, TA.) An Arab of the desert said, جَعْجَعَ بِيَ الدَّهْرُ عَنْ ثُمِّهِ وَرُمِّهِ, [thus in some copies of the Ṣ, and in the TA, in which latter the last two nouns are expressly said to be with ḍamm, but in two copies of the Ṣ, in this instance, erroneously written, ثَمِّهِ وَرَمِّهِ,] i. e. [*Fortune has debarred me*] *from its little and its much*. (Ṣ, TA.) And hence the saying of the vulgar, جَاءَ بِالثُّمِّ وَالرُّمِّ, except that they pronounce both these nouns with kesr, meaning *He brought little and much*. (TA.) — See also 1.

ثَمَّةَ: see ثُمَامٌ.

ثُمَّةٌ *A handful of dry herbage.* (Ṣ, M, K.) — Also n. un. of ثُمٌّ, which is syn. with ثُمَامٌ: see the next paragraph in six places.

ثُمَامٌ [*Panicum*, or *panic grass*; applied to several species thereof; but restricted by Forskål (Flor. Aeg. Ar., descr. plant., p. 20, where its Arabic name is written "tummâm,") to *panicum dichotomum*; called by Delile (Flor. Aeg., no. 58, where its Arabic name is written "temâm,") *pennisetum dichotomum*; and described by him in the "explication des planches" accompanying his Flora, plate 8: *the Arabs use it for making thatch for their huts*:] *a kind of plant*, (T, Ṣ, Mṣb, K, [in the M termed شَجَرٌ,]) *well known in the desert, not desired*, or *not much eaten, by the camels*, or *cattle, except in a case of scarcity*, or *drought*; (T;) *weak*, or *frail; having what are termed* خُوص [q. v.], *or what resemble* خوص, *sometimes used for stuffing*, (Ṣ, TA,) *and for stopping up the interstices of houses*; (Ṣ, Mṣb, TA;) *and sometimes used for removing whiteness from the eye*: (K:) accord. to Az, *it is of several species, one of which is the* ضَعَة, *and another is the* جَلِيلَة, *and another is the* غَرَف, *which resembles rushes* (أَسَل), *and brooms are made of it, and water-bags are covered with it to protect them from the sun, causing the water to become cool*: (TA:) [see also أُمْصُوخَةٌ:] it is also called ثُمُومٌ, (K,) and ثُمَّةٌ, [but see what follows,] (T, M,) which is sometimes contracted into ثُمَةٌ; (T;) or it is also called ثُمٌّ, of which ثُمَّةٌ is the n. un.: (AḤn, TA:) the n. un. of ثُمَامٌ is [likewise] with ة. (Ṣ, M, Mṣb, K.) You say of a thing that may be reached, or taken with the hand, without difficulty, هُوَ عَلَى طَرَفِ الثُّمَامِ, (T, Z, K,) (IAar, T, M, Z, K,*) i. e. †*It is easy to thee*, or *within thy reach, no obstacle intervening between thee and it*: (IAar, M:) because the ثمام is not tall, (T, K,) so that the reaching it should be difficult. (T.) And هُوَ لَكَ عَلَى رَأْسِ الثُّمَّةِ [meaning the same]. (M.) And هُوَ عَلَى رَأْسِ الثُّمَّةِ, (TA,) or لَكَ ذٰلِكَ عَلَى رَأْسِ الثُّمَّةِ, †[*That is easy of attainment to thee*], (M,) is a prov. used in relation to the attainment of a thing that one wants. (M, TA.) The Arabs also say, هُوَ أَبُوهُ عَلَى طَرَفِ الثُّمَّةِ, meaning †*He is like his father*: and some of them say الثُّمَّةِ, with fet-ḥ. (TA.) And it is said in a trad. of ʾOmar, اُغْزُوا وَالغَزْوُ حُلْوٌ خَضِرٌ قَبْلَ أَنْ يَصِيرَ ثُمَامًا ثُمَّ رُمَامًا ثُمَّ حُطَامًا † [*Engage ye in predatory warfare while it is sweet and fresh*], meaning, while ye see, and make abundant, your spoils, *before it become feeble like the* ثمام;

[*then, decayed; then, broken up.*] (TA.) — It also signifies *What has become dry*, or *dried up, of the branches that are placed beneath the* نَضَد [q. v.]. (M.)

ثُمُومٌ A sheep (T, Ṣ, M, Ḳ) or goat (Ṣ, M, Ḳ) *that pulls*, or *plucks, up*, or *out, with her mouth*, (T, Ṣ, M, Ḳ,) *a thing*, (T, M,) or *a plant*: (Ṣ, Ḳ:) and *that eats* ثُمَام. (M, TA.)

ثَيْمُومٌ: see ثُمَامٌ.

مَثَمٌّ (like مَسَنٌّ, Ḳ [in the CḲ, erroneously, مُسِنّ, like مُثِمّ,]) One *who pastures for him who has no pastor*, (T, Ḳ,) or *no pasturage*, (TA,) *and lends a beast or camel for riding or carrying, to him who has no beast or camel for riding or carrying* (يُفْقِرُ مَنْ لَا ظَهْرَ لَهُ, [in the CḲ, erroneously, يَفْقِرُ,]) *and sets right* (يَثُمُّ [in the CḲ, erroneously, يَثْمُّ]) *what the tribe are unable to manage, of their affair*: (T, Ḳ:) so explained by ISh. (T.) And A man *who is strong; who comes after, and aids, those who have recourse to him in need; and bears*, or *carries, what is redundant*, or *in excess; and repels the riders.* (T.) And رَجُلٌ مِعَمٌّ مِثَمٌّ مِلَمٌّ *A man who sets right an affair, and manages it*, or *acts vigorously in it.* (IAạr, T.) — And رَجُلٌ مِثَمٌّ وَمِقَمٌّ and مَثَمَّةٌ وَمَقَمَّةٌ, (Ṣ, Ḳ,) in which latter phrase the ة is added to give intensiveness to the signification, (Ṣ,) *A man who sweeps and collects the good and the bad of a thing*: (Ṣ:) or *who eats the good of the food and the bad thereof.* (Ḳ.) [See also مِخَمَّةٌ, in art. خمم.]

مِثَمَّةٌ: see what next precedes.

مَثْمُومٌ, applied to a house or chamber, (M, Ḳ,) and to a skin containing milk [&c.], (M,) *Covered with* ثُمَام. (M, Ḳ.)

ثمت

ثُمَّتْ and ثُمَّتْ: see ثُمَّ.

ثمد

1. ثَمَدَهُ, aor. ـُ, inf. n. ثَمْدٌ, *He took forth*, or *dug out, from it* (i. e. a ثَمَد q. v. infrà) *the earth, in order that the water might come forth*; (M, L;) as also اثمدهُ (so in the TA, and in the TT from the M,) or اثَّمَدَهُ, (accord. to the L,) and استثمدهُ. (M, L.) — Also, (Ḳ,) aor. and inf. n. as above, (TA,) *He took it* (اتّخذهُ) *as a* ثَمَد; and so اثمدهُ and استثمدهُ. (Ḳ, TA. [But see 8 below.]) — [Hence, ‡ *He begged of him until he exhausted him of what he possessed.* (A meaning indicated, but not expressed, in the A.)] — And ثَمَدْتُ النَّاقَةَ بِالحَلْبِ ‡ *I exhausted the she-camel by milking.* (A.) — And ثَمَدَتْهُ النِّسَاءُ ‡ *Women exhausted him of his seminal fluid.* (T, Ṣ, M, A, Ḳ. In the CḲ, ثَمَّدَتْهُ.) = ‡ *He gave him a gift.* (A.) = ثَمَدَ, (Ḳ,) inf. n. ثَمْدٌ, (TA,) *He* (a man, TA) *was*, or *became, fat*; as also اِثْمَادَّ (Ḳ) and اِثْمَأَدَّ. (ISh, TA.)

4: see 1, in two places. = اثمد عَيْنَهُ *He applied* إِثْمِد *as a collyrium to his eye.* (A, TA.)

8. اثتمد and اثَّمَدَ *He* (a man, Ṣ) *came to a* ثَمَد [q. v.] *to drink.* (Ṣ, Ḳ.) — اثتمد ثَمَدًا *He made*, or *prepared*, (اتّخذ,) *a* ثَمَد. (ISk, L.) See also 1.

10. استثمدهُ: see 1, in two places. — [Hence,] ‡ *He sought of him a gift*, (A,) or *a benefit, a favour*, or *an act of kindness.* (Ḳ.)

11. اثمادّ: see 1.

Q. Q. 4. اِثْمَأَدَّ: see 1.

ثَمْدٌ: see what next follows.

ثَمَدٌ (T, Ṣ, M, A, Ḳ) and ثَمْدٌ (Ṣ, M, Ḳ) and ثُمَادٌ, (M, Ḳ,) or the last is a pl. of one of the two preceding words, (MF,) *Water that is little in quantity*, (Lth, T, Ṣ, M, Ḳ,) *that has no continual increase*: (Ṣ, M, A, Ḳ:) or *a little water remaining in a tract of hard*, or *hard and level, ground*: or *what appears in winter and goes away in summer* (الصَّيْف): (M, Ḳ:) or *a small round hollow* or *cavity* (قَلْت) *in which the rain-water collects and from which men drink during two months of the spring-season* (الصَّيْف), *but which fails when the summer* (القَيْظ) *comes*: (IAạr, T:) and *rain-water that remains retained beneath the sand, and, when this is removed, is yielded by the ground*: (A:) pl. ثِمَادٌ (T, A) and أَثْمَادٌ [a pl. of pauc.]: (so in the L:) some say that ثِمَادٌ signifies *holes dug* or *excavated, in which is a little water*; and hence A'Obeyd says, سُجِرَتِ الثِّمَادُ, meaning that the holes &c. were filled by the rain; but he does not explain it: (M:) or ثِمَادٌ signifies *wells dug around a place which has been prepared to receive the water of the rain, where there is continually rain-water, this place having water-courses, and the said wells being filled therefrom*: men drink the water that lies open to view until it becomes dried up by the effect of the hot winds of summer; the wells remaining. (Aboo-Málik, T.)

ثِمَادٌ: see ثَمَدٌ.

ثَامِدٌ A lamb or kid or calf *that has begun to eat.* (Ṣ.)

إِثْمِدٌ [*An ore of antimony*: or *antimony itself; stibium*; or *stimmi*:] *collyrium-stone* (حَجَرُ الكُحْلِ), (Ḳ, TA,) *which is black inclining to red, the mines whereof are in Ispahán, whence the best is obtained, and in the West, whence the hardest is obtained*: (TA:) *a certain stone used as a collyrium*: (Ṣ:) *a certain stone from which collyrium* (كُحْل) *is prepared*: or *collyrium* (كُحْل) *itself*: (M:) or *a substance resembling it*: (Seer, M:) or *a species thereof*: (Lth, T:) or *black* كُحْل, *the mine whereof is in the East*: said by some of the lawyers to be *that of Ispahán*: and said to be an arabicized word. (Mṣb.) The women of the Arabs used also to sprinkle [or rub] it upon the lips and gums, in order that the teeth might glisten the more. (EM p. 62.) [And for the same purpose, many of them tattoo their lips, so as to make them of a uniform dull bluish hue.] — One says of a man who remains awake at night, journeying or working, فُلَانٌ يَجْعَلُ اللَّيْلَ إِثْمِدًا [*Such a one makes the night a collyrium*]; the blackness of the night being as though it were a collyrium to his eyes because he labours all the night in seeking the means of attaining to eminence. (AA, T, L.)

مَثْمُودٌ A water *exhausted by the crowding of men to it*, (Ṣ, M, Ḳ,) *except the smaller portion of it.* (Ṣ, Ḳ.) — And [hence,] ‡ A man *exhausted of what he possessed*, (T, Ṣ, M, A, Ḳ,) *by his giving when asked*, (M, Ḳ,) or *in consequence of much begging.* (T, Ṣ, M, A.) — And ‡ A man *exhausted of his seminal fluid by women.* (Ṣ, A, Ḳ.)

ثمر

1. ثَمَرَ: see 4, in three places. — Also *It* (fruit) *was*, or *became, ripe.* (T.) — ثَمَرَ لِلْغَنَمِ *He collected trees* (which are called ثَمَر, TA [or rather *shrubs*]) *for the sheep* or *goats.* (Ḳ.) = ثَمِرَ, aor. ـَ, ‡ *It* (a man's wealth) *became abundant.* (A, TA.) — فُلَانٌ مَجْدُودٌ مَا يَثْمَرُ ‡ [*Such a one is fortunate in the abundance of his wealth*: or] *such a one possesses wealth.* (A, TA.)

2. ثمّر, inf. n. تَثْمِيرٌ, *It* (a plant) *shook off its blossoms*, [or *shed them*,] *and organized and compacted* (in the M عَقَدَ, and in the Ḳ عَقَّدَ) *its fruit.* (AḤn, M, Ḳ.) — ثمّر السِّقَآءَ, inf. n. as above; and اثمر; ‡ *The skin* [*of milk*] *showed upon it the forming of the butter in little clots*: (Ṣ, M,* Ḳ:) and ثمّر اللَّبَنَ, and اثمر, (T,* A,) ‡ *the milk, being churned, showed upon it what resembled dry scabs on the skin*, (T, A,) *previously to their becoming large and collecting together and forming butter*: and you say of the skin [containing it], ثمّر and اثمر: (T:) and اثمر الزُّبْدَ + *the butter collected together.* (T.) = Also + *He* (God) *made* a man's wealth *abundant.* (Ṣ.) And ‡ *He* (a man) *increased, and made abundant*, his wealth. (M, Ḳ.)

4. اثمر, [inf. n. إِثْمَارٌ,] *It* (a tree) *put forth its fruit*: (T, Ṣ:) or *put forth its fruit yet unripe*: (IAạr:) or *began to put forth its fruit*: (T, Mṣb:) or *bore fruit*; as also ثَمَرَ, (M, Ḳ,) aor. ـُ: (TA:) or [اثمر signifies *it bore fruit*; and ثَمَرَ, *it attained the time of bearing fruit*: or the former, *it bore unripe fruit*; and the latter, *it bore ripe fruit*: or the former, *it attained the time for the plucking of its fruit*; and the latter, *it put forth its fruit*: for it is said that] مُثْمِرٌ signifies *bearing fruit*; and ثَامِرٌ, *that has attained the time of bearing fruit*: or the former, *unripe* fruit; (M;) and the latter *ripe* fruit: (T, M:) or the former, *that has attained the time for plucking*; (AḤn, M, Ḳ;) and the latter, *that has put forth its fruit*: (Ḳ:) or the latter of these epithets is applied to a tree, signifying *bearing ripe fruit*; and to fruit, signifying *ripe.* (IAạr, TA.) — *He* (a man) *had fruit that had come forth but that was not yet ripe.* (T.) — ‡ *He* (a man) *became abundant in wealth*; (T, Ṣ, M, A, Ḳ;) as also ثَمَرَ, (A, Ḳ,) aor. ـُ, (TA,) inf. n. ثُمُور. (A, TA.) — مَا أَثْمَرَ ابْنُ ثَمِيرٍ ‡ [*As long as the*

moonlight-night renews itself, or *recurs*; i. e. *ever*]. (TA.) — See also 2, in four places. = This verb is mentioned by most of the lexicologists only as intrans.; but it is also trans., signifying *It* (a tree, or ‡ other thing,) *produced* fruit, ‡ &c. (Shifá el-Ghaleel, MF.) — Also *He fed* a person *with fruits*. (TA.)

ثُمْرٌ: see ثَمَرٌ, in two places.

ثَمَرٌ (T, S, M, A, Msb, K) and ثُمْرٌ (Sb, M, A) and ثِمَارٌ, (M,) [coll. gen. ns.,] The *fruit of trees*; (M, K;) the *several kinds of fruits*; (T;) the *fruit which a tree produces, whether it is eaten or not eaten*: (Msb:) pl. of the first, ثِمَارٌ; and pl. pl. (i. e. pl. of ثِمَارٌ, Fr, S, M, Msb) ثُمُرٌ; and pl. pl. pl. (i. e. pl. of ثُمُرٌ, S, M, Msb) أَثْمَارٌ; (S, Msb, K;) and the pl. of أَثْمَارٌ is أَثَامِيرُ; (IHsh, TA:) or ثُمُرٌ is pl. of ثَمَرٌ; (AHeyth, TA;) or it may be pl. of ثَمَرَةٌ, because it is of a form more common as that of a pl. of a word of this form than of the form of ثِمَارٌ: (M:) ثَمَرَةٌ is the n. un. of ثَمَرٌ, (S, M, K,) and ثُمَرَةٌ is that of ثُمُرٌ: (Sb, M, K:*) the pl. of ثَمَرَةٌ is ثَمَرَاتٌ (S, Msb) and ثَمْرَاءُ: (K:) [or rather this last is a quasi-pl. n.:] ثَمَرَةٌ, which none but Sb mentions, has, accord. to him, no broken pl.: (M:) IHsh says that there is no word like ثَمَرٌ in its series of pls. except أَكَمَةٌ. (MF: see أَكَمَةٌ.) — Also ثَمَرٌ, (M, A, K,) or ثُمْرٌ, (T, S,) and ثُمُرٌ, (S,) and ثِمَارٌ, (K,) or ثِيمَارٌ, (M,) or ثَيْمَارٌ; (TA;) of which last three, the first (ثمار) is disapproved by several writers; and some say that it is for ثَمَرٌ, the second vowel being lengthened for the sake of metre; (MF;) ‡ *Property*, or *wealth*, (T, S,) *increased* and *multiplied*: (S:) or *various kinds of property* or *wealth*, (I'Ab, M, K,) *increased* and *multiplied*, and *gained*, or *acquired*, *for oneself*: (I'Ab, B:) or, accord. to Mujáhid, ثَمَرٌ, in the Kur, means *fruit*; and ثُمْرٌ, *property*, or *wealth*; but Yoo did not admit this, app. holding both to mean the same: (T:) in the Kur xviii. 32, AA read ثُمْرٌ, and explained it as signifying *kinds of property* or *wealth*. (S.) — ثَمَرٌ also signifies ‡ *Gold* and *silver*: (AAF, M, K:) so accord. to Mujáhid in the Kur xviii. 32; but this is not known in the proper language. (AAF, M.) — And *Trees* [or *shrubs*]: (TA:) and ثَمَرَةٌ *a tree* [or *shrub*]. (Th, M, K. [In the CK, erroneously, ثُمْرَة.]) — And [the n. un.] ثَمَرَةٌ, [in the CK, erroneously, ثُمْرَة,] ‡ *A child*, or *son*; (K, B, TA;) as also ثَمَرَةُ القَلْبِ, [of which other meanings will be found below,] and ثَمَرَةُ الفُؤَادِ [lit., like the next preceding expression, *fruit of the heart*]: accord. to some, in the Kur ii. 150, الثَّمَرَات means الأَوْلَاد [or *children*] and الأَحْفَاد [or *grandchildren*, &c.]. (B, TA.) — † *Progeny*; or *offspring*. (K.) [Whence, app.,] قُطِعَتْ ثَمَرَتُهُ † *His* [*power of*] *procreating was cut off*: or *his appetite for sexual intercourse*. (TA from a trad.) [Another meaning of this phrase will be found below.] — † The *fruit*, as meaning the *profit*, of a thing: (Msb, TA:) as that of knowledge, namely, good works; and that of good works, namely, Paradise. (TA.) Hence, لَيْسَ لَهُ ثَمَرَةٌ † *There is no profit pertaining to it*. (Msb.) [Hence also,] ثَمَرَةُ مَالٍ ‡ *The increase of property*. (A.) — ‡ The *knot of the extremity*, (A,) or *of the extremities*, (K,) of a whip; (A, K;) because like a fruit in its form and in its manner of hanging: (B, TA:) and ثَمَرٌ, the *knots of the extremities* of whips: (S, Mj, Mgh:) or the former signifies the *end*, or *extremity*, of a whip: (T:) or, more correctly, the *tail*, *which is* [*the appendage that forms*] *the end*, or *extremity*, of a whip; its عَذَبَة. (Mgh.) — ‡ The *extremity*, (T, K,) or *tip*, (A,) of the tongue: (T, A, K:) or its *lower extremity*. (IAth, TA.) — ‡ A man's *prepuce*: pl. ثِمَارٌ: so in the phrases قُطِعَتْ ثَمَرَةُ فُلَانٍ, and قُطِعَتْ ثِمَارُهُمْ, meaning ‡ *Such a one was circumcised*, and *they were circumcised*. (A.) [Another meaning of the former of these phrases has been mentioned above.] — † The *skin* of the head. (ISh, T, K.) — ثَمَرَةُ القَلْبِ [of which one meaning has been given above] also signifies † *The heart's core*; or *the black*, or *inner*, *part of the heart*; syn. سُوَيْدَاؤُهُ, and حَبَّتُهُ. (S in art. حب.) [Hence,] خَصَّنِي بِثَمَرَةِ قَلْبِهِ ‡ [*He distinguished me peculiarly*, or *specially*,] *by his love*, or *affection*. (A, TA.) And أَعْطَاهُ صَفْقَةَ يَدِهِ وَثَمَرَةَ قَلْبِهِ ‡ [*He gave him his ratification of the bargain*, *and*] *his sincerest agreement*. (A, TA.) — فِي السَّمَآءِ ثَمَرَةٌ and ثَمَرٌ ‡ *In the sky is a small portion*, or *quantity*, *of cloud*. (A, TA.) — ثَمَرُ الحِنَّآءِ: see art. حنا. — See also ثَمِيرٌ.

ثَمْرٌ: see ثَمَرٌ, in three places.

ثَمِرٌ ‡ Wealth *blessed with increase*: (A, TA:) or *much*, or *abundant*, wealth; as also مَثْمُورٌ. (K.) — أَرْضٌ ثَمِرَةٌ: see ثَمْرَآءُ. — مَا نَفْسِي لَكَ بِثَمِرَةٍ ‡ *My mind has no sweetness for thee*: (K, TA:) but accord. to Z, in the A, art. تمر, the last word in this phrase is with ت, and so it is written in the K in that art., and explained as meaning طَيِّبَةٌ [or *agreeably affected*]. (TA.)

ثَمْرَآءُ: see ثَمَرٌ, first sentence. = شَجَرَةٌ ثَمْرَآءُ *A tree having fruit*; (S;) *of which the fruit has come forth*: (K:) or *abounding with fruit*; as also ثَمِيرَةٌ: or this latter signifies the *same as* مُثْمِرَةٌ; and its pl. is ثُمُرٌ. (AHn, M.) And أَرْضٌ ثَمْرَآءُ *Land abounding with fruit*; as also ثَمِيرَةٌ, (AHn, M, K,) or ثَمِرَةٌ. (So in some copies of the K, and in the TA.)

ثَمَرٌ: see ثَمَرٌ, second sentence.

ثَمِيرٌ; fem. with ة: hence شَجَرَةٌ ثَمِيرَةٌ, and أَرْضٌ ثَمِيرَةٌ: see ثَمْرَآءُ. — ثَمِيرٌ also signifies † *Milk of which the butter has not come forth*; (M, K;) and so ثَمِيرَةٌ: (K:) or both signify *milk of which the butter has appeared*: (M, K:) or لَبَنٌ ثَمِيرٌ, *milk of which the butter has not been taken forth*: (TA in art. جهر:) or *milk of which the butter has formed into little clots*: (IAth, TA:) and لَبَنٌ مُثَمِّرٌ [in like manner], *milk fit for churning, and showing upon it the formation of little clots of butter*: (As, M:) and ثَمِيرَةٌ, (as some say, M,) ‡ *what appears, of butter, before it collects together* (S, M,* K) *and attains the time of its becoming in a good*, or *proper*, *state*: (S, M:) and ثَمَرٌ, *what is seen upon milk, when it has been churned, resembling dry scabs on the skin*, (T, A,) is also termed the ثَمِيرَة of milk. (T.) [See 2.] — ابْنُ ثَمِيرٍ ‡ *The moonlight-night*, (S, M, K,) *when the moon is full*; (TA;) [*contr. of* ابْنُ سَمِيرٍ.] See 4.

ثَمِيرَةٌ fem. of ثَمِيرٌ. — Also a subst.: see ثَمِيرٌ, in three places.

ثَامِرٌ: see 4. — ثَامِرُ الحِلْمِ ‡ *Perfect*, or *complete*, *in respect of forbearance*, or *clemency*; like ripe fruit. (IAar, M.) — الثَّامِرُ *The flower of the* حُمَّاض [or *rose-coloured sorrel*]; (AHn, M, K;) *which is red*. (TA.) — *The* لُوبِيَاء [*dolichos lubia* of Forskål]. (AHn, M, K.)

ثِيمَارٌ, or ثَيْمَارٌ: see ثَمَرٌ, in three places.

مُثْمِرٌ: see 4; and see also ثَمْرَآءُ. — عَقْلٌ مُثْمِرٌ †[*Fruitful intellect*;] the *intellect of the Muslim*: opposed to عَقْلٌ عَقِيمٌ [barren intellect;] the intellect of the unbeliever. (M, TA.)

مُثَمِّرٌ: see ثَمِيرٌ.

مَثْمُورٌ: see ثَمَرٌ. — قَوْمٌ مَثْمُورُونَ ‡ *A people*, or *company of men*, *abounding in wealth*. (K,* TA.)

ثمل

1. ثَمَلَ, [aor., app., ـِ and ـُ,] inf. n. ثَمْلٌ, *It* (water) *remained* in a watering-trough or tank. (Msb.) — Also, (T, TA,) aor. ـِ and ـُ, (TK,) inf. n. ثَمْلٌ (T, M, K) and ثُمُولٌ, (M, K,) *He* (a man, T) *remained*, *stayed*, *resided*, *dwelt*, or *tarried*. (T, M, K.) You say, ثَمَلَ فُلَانٌ فَمَا يَبْرَحُ *Such a one remained*, &c., *and does not quit his place*. (T.) And ارْتَحَلَ بَنُو فُلَانٍ وَثَمَلَ فُلَانٌ فِي دَارِهِمْ, i. e., [*The sons of such a one removed*, or *departed*, *and such a one*] *remained* [*in their abode*]. (T, TA.) = ثَمَلَهُ *He steeped it*, or *macerated it*, *and left it*, or *kept it*, *long*; namely, poison. (Skr p. 194.) [See ثُمَال.] — ثَمَلَتِ الصِّبْيَانَ, aor. ـِ, [inf. n., app., ثَمْلٌ,] *She* (a woman) *was a support to the children*, *remaining*, or *abiding*, *with them*. (M.) And ثَمَلَهُمْ, (T, M, K,) aor. ـُ (T, K) and ـِ, (K,) inf. n. ثَمْلٌ, (M,) *He aided them*, or *succoured them*, (T, K,) namely, his party, kinsfolk, or tribe, (K,) *and undertook*, or *managed*, *their affairs*: (Ibn-Buzurj, T, K:) *he fed them*, *and gave them drink*, (M, K,) namely, orphans, (M,) *and undertook*, or *managed*, *their affairs*. (M, K.) — مَا ثَمَلَ شَرَابَهُ بِشَيْءٍ (Yoo, T, S, M, K) مِنْ طَعَامٍ (Yoo, S) *He ate no food before drinking*. (Yoo, T, S, M, K.) — You say also, أَكَلَتِ المَاشِيَةُ مِنَ الكَلَإِ مَا يَثْمُلُ مَا فِي أَجْوَافِهَا مِنَ المَآءِ *The cattle ate of the herbage what was equal to the water that they had drunk*. (T.) — And ثَمَلَ, aor. ـِ, *He ate* (K) food. (TK.) = ثَمِلَ, (S, M, K,) aor. ـَ, (K,) inf. n. ثَمَلٌ, (S, M, K,*) *He* (a man, S) *became intoxicated*. (S, M, K.)

2. ثَمِلَ as an intrans. v.: see 4. = ثَمَّلَهُ, inf. n. تَثْمِيلٌ, *He made it, or caused it, to remain; he left it; or reserved it;* (S, K; [in the former of which, for the explanation بَقَّاهُ, Golius found نَقَّاه;]) as also ٤ اثملهُ. (S, TA.) You say, اُحْقُنِ الصَّرِيحَ وَأَثْمِلِ ٤ الثُّمَالَةَ, i. e., [*Collect thou the clear* milk *in a shin, and*] *leave the* ثمالة [or *froth*] in the milking-vessel. (T.) — تَمَلَّتُ الحُبَّ = *I took forth the* ثُمَالَة [or *remaining water* or *the like*] *from the bottom of the jar;* as also ٤ أَثْمَلْتُهُ. (TA.)

4. اثمل *It* (a thing, S, or milk, TA) *had much* ثُمَالَة, i. e., *froth;* (S, * TA;) as also ٤ ثَمِلَ. (TA.) — اثملت *She* (a camel) *gave much froth in her milk.* (TA in art. حلب.) = See also 2, in three places.

5. تثمّل *He supped,* or *sipped,* what was in a vessel. (Ibn-'Abbád, K.)

ثَمْلٌ: see ثَمَلٌ, in four places.

ثُمْلٌ: see ثُمْلَةٌ.

ثَمَلٌ *Remanence, stay, residence,* or *tarriance;* like ٤ ثَمْلٌ: (T, M, K:) [the latter is an inf. n.: see 1:] and both signify also *ease; repose; easiness of life, and ampleness of the circumstances thereof.* (T.) You say دَارُ ثَمَلٍ (T, M) and ٤ ثَمْلٍ (M) *An abode of* [*fixed*] *residence,* (T, M,) *and of ease,* or *repose,* &c. (T.) And ٤ مَكَانُ ثَمْلٍ *A place peopled, inhabited, well stocked with people and the like.* (Th, AAF, M.) And دَارُ بَنِى فُلَانٍ ثَمَلٌ and ٤ ثَمْلٌ *The abode of the sons of such a one is an abode of* [*fixed*] *residence.* (IDrd, TA.) — *Shade,* or *shadow.* (M, K.) = *Intoxication:* (K:) inf. n. of ثَمِلَ. (S, M.) = See also ثَمَلَةٌ, in two places.

ثَمِلٌ *Intoxicated.* (S, M, K.) — أَنَا ثَمِلٌ إِلَى مَوْضِعِ كَذَا ‡ *I have a love for such a place.* (K, * TA.)

ثَمْلَةٌ, (T, M,) or ٤ ثُمْلَةٌ, (K,) *Mud taken forth from the bottom of a well.* (AZ, T, M, K.) — See also ثُمْلَةٌ, in two places.

ثُمْلَةٌ *Grain,* and *meal of parched barley or wheat* (سَوِيق), and *dates, of which half* and *less,* (AZ, T, M, K,) or *half* and *more,* (M, K,) *is* [*remaining*] *in the receptacle,* or *bag;* (AZ, T, M, K;) as also ٤ ثَمْلَةٌ (K) and ٤ ثَمِيلَةٌ: (M, K:) pl. (of the first, TA) ثُمَلٌ and (of the last, TA) ثَمَائِلُ. (K.) — And in like manner, *A* [*heap such as is termed*] صُبْرَة *of wheat.* (TA.) — Also, and ٤ ثَمَلَةٌ, (AA, S, M, K,) and ٤ ثَمْلَةٌ, (K,) and ٤ ثُمَالَةٌ, (S, M, Mṣb,) and ٤ ثَمِيلَةٌ, (K,) *A remainder,* (AA, S,) or *water remaining,* (Mṣb,) or *a little water remaining,* (M, K,) *in a watering-trough,* (Mṣb,) or *in the bottom of a watering-trough,* (S, M, K,) or *of a skin,* (M, K,) or *of a vessel* (AA, S, M) *of any kind,* (M,) &c.; (AA, S;) and the same, (TA,) or ٤ ثَمِيلَةٌ, of which ٤ ثَمِيلٌ is the pl. [or rather coll. gen. n.], (S,) *water,* (S,) or *a little water,* (TA,) *remaining in a rock,* or *in a valley:* (S, TA:) or these two words signify *water remaining in pools left by torrents, and in hollows that have been dug.* (T.) [See an ex. of ٤ ثُمَالَةٌ in a verse cited voce قَصَرَ.] — بِهِ ثُمْلَةٌ and ٤ ثُمْلٌ †*In him is somewhat* [*remaining*] *of intelligence, and prudence,* (K, TA,) *and judgment, to which regard,* or *recourse, may be had.* (TA.) — See also ثَمْلَةٌ. — And see ثَمَلَةٌ.

ثَمَلَةٌ: see ثُمْلَةٌ. — Also, (IF, TA,) or ٤ ثَمَلٌ, (M,) *Some tar remaining in a vessel.* (IF, M, TA.) — And (hence IF, TA) the former, *A piece of rag,* (IF, M,) *dipped in tar,* (M,) or *a tuft of wool,* (S, K,) *with which a camel is tarred,* (IF, S, M, K,) [to cure him of, or preserve him from, the mange, or scab,] *and with which a skin for water or milk is anointed;* (M, K;) as also ٤ ثُمْلَةٌ (M, K) and ٤ مِثْمَلَةٌ. (S, K.) — And (hence, as being likened thereto, TA) The *rag of the menses:* pl. [or rather coll. gen. n.] ٤ ثَمَلٌ. (M, K.)

ثُمَالٌ *Steeped,* or *macerated, poison;* as also ٤ مُثَمَّلٌ: (T, S, K: [in the CK, المُنْتَقِعُ is put for المُنْقَعُ:]) or the latter signifies poison *that has been long steeped, and has remained:* (S, * M:) or *that has been steeped in a vessel, and remained steeped for some days, until it has fermented:* (Ibn-'Abbád, Z:) or poison *with which has been mixed something that strengthens it and excites its energy, that it may be more penetrating,* or *more effective:* (Ḥam p. 215:) and simply *poison.* (T.) [The *poison of a serpent or other thing.* (Golius, from Meyd.)] — [Hence,] رَنَّحَهُ مُثَمَّلُ ٤ الكَرَى ‡ [*The infection of drowsiness made him to incline from side to side*]. (TA.) — See also ثُمَالَةٌ.

ثُمَالٌ *An aider,* or *a succourer, who undertakes,* or *manages, the affairs,* of his party, kinsfolk, or tribe: (T, S, K:) their *stay,* or *support:* (M:) the *aider,* or *succourer,* of orphans: (Lḥ, M:) *a refuge,* or *protector.* (Mgh. [See also مُثْمِلٌ.]) Hence, (Mgh,)

* ثُمَالُ اليَتَامَى عِصْمَةٌ لِلْأَرَامِلِ *

[*The aider,* &c., or *the stay,* or *support,* or *the refuge, of the orphans; a defence to the widows*]; (Mgh, TA;) said by Aboo-Ṭálib, in praising Moḥammad. (TA.) [See also another ex. in a verse cited voce أَنْ.]

ثُمَيْلٌ: see ثُمَالَةٌ.

ثُمَالَةٌ: see ثُمْلَةٌ, in two places: — and see ثَمِيلَةٌ. — Also, (S, M, Mgh, Mṣb, K,) and ٤ ثُمَالٌ, (M, Mgh,) accord. to Th, (M,) or the latter is pl. of the former, (S, M, Mṣb, K,) [or rather coll. gen. n.,] *Froth,* (S, M, Mgh, Mṣb, K,) *of any kind:* (M:) or *froth of milk* (Th, M) *when it is drawn.* (M.)

ثَمِيلَةٌ: see ثُمْلَةٌ, in three places. — Also *Remains of food,* (M, K,) or *of herbage,* or *fodder,* (S,) or *of fresh pasture and of fodder,* (T,) *and of drink,* (S, K,) *in the belly,* (S, M, K,) or *in the intestines and other parts,* (T,) *of a camel,* or *other animal;* (S;) as also ٤ ثُمَالَةٌ: (K:) and *food that has been eaten before drinking:* (T, S:) and *any remains,* or *anything remaining:* (S:) pl. ثَمَائِلُ. (TA.) — Also The *part* (Lḥ, M, K) *of the belly* (K) *of a man* (Lḥ, M) *in which are the food and drink:* (Lḥ, M, K:) and the *part in which is the drink in the belly of the ass.* (Lḥ, M.)

مَثْمِلٌ, (S, Sgh, K,) like مَنْزِلٌ, (K, TA, but in one copy of the S مَثْمَل, and in another مُثْمَل, and in the CK like مِنْبَر,) *A refuge; an asylum.* (S, Sgh, K. [See also ثِمَالٌ.])

مُثْمِلٌ Milk *having froth;* [or, app., *having much froth;* see 4;] as also ٤ مُثَمِّلٌ. (M, K.)

مِثْمَلَةٌ: see ثَمَلَةٌ.

مُثَمَّلٌ: see ثُمَالٌ, in three places.

مُثَمِّلٌ: see مُثْمِلٌ.

ثمن

1. ثَمَنَهُمْ, aor. ـُ, (S, M, Mgh, &c.,) inf. n. ثَمْنٌ, (M,) *He took the eighth of their goods,* or *property.* (S, M, Mgh, Mṣb, K.) — And, aor. ـِ, *He was,* or *became, the eighth of them:* (S, Mgh, Mṣb, K:) or *he made them, with himself, eight.* (S in art. ثلث.) And *He made them,* they being seventy-nine, *to be eighty.* (A'Obeyd, S in art. ثلث.) = ثَمُنَ, [aor. ـُ,] inf. n. ثَمَانَةٌ, *It* (a commodity) *was,* or *became, precious, costly, of high price;* and ٤ اثمن [signifies the same; or] *it had a price,* or *value.* (TA. [See ثَمِينٌ.])

2. ثمّنهُ *He made it eight:* or *called it eight.* (Esh-Sheybánee, and K in art. وحد.) — [*He made it octangular.*] — ثمّن لِامْرَأَتِهِ, or عِنْدَهَا, *He remained eight nights with his wife:* and in like manner the verb is used in relation to any saying or action. (TA in art. سبع.) = Also, (T, TA,) inf. n. تَثْمِينٌ, (TA,) *He collected it together.* (T, TA.) = Also, inf. n. as above, (Mṣb, TA,) *He made known,* or *notified,* [or *he set,* or *assigned it,*] *its price;* i. e., the price of a commodity; like قَوَّمَهُ: (TA:) or *he assigned it a price by conjecture:* (Mṣb:) and ٤ اثمنهُ *he named a price for it.* (TA.)

4. اثمن القَوْمُ *The party of men became eight:* (S, K:) and also *the party of men became eighty.* (M and L in art. ثلث.) — أَثْمَنَتْ *She brought forth her eighth offspring.* (TA in art. بكر.) — اثمن said of a man, *He was,* or *became, one whose camels came to water* ٤ ثُمْنًا, (S, K,) i. e., *on the eighth night* [*after the next preceding watering*]. (K.) = اثمن said of a commodity: see 1. = اثمنهُ *He sold it for a price.* (Mṣb.) — See also 2. — اثمن الرَّجُلَ مَتَاعَهُ, (T, S,) or سِلْعَتَهُ, (K,) and اثمن لَهُ, (T, S, K,) [i. e. اثمن له متاعه, or سلعته,] signify the same, (T, S, *) *He gave the man the price of his commodity:* (K:) or اثمن الرَّجُلَ بِمَتَاعِهِ, and اثمن لَهُ مَتَاعَهُ, *he named to the man a price for his commodity, and assigned it to it,* or *to him.* (Mgh.)

ثُمْنٌ: see ثُمُنٌ.

ثِمْنٌ The *eighth young one* or *offspring.* (A in art. ثلث.) = *One of the periods between two drinkings,* or *waterings, of camels:* (S:) [or the *end of one of those periods;* namely, the *night of coming to water which is*] *the eighth night of*

a period between two drinkings, or *waterings, of camels*, (Ḳ,) [*counting the night of the next preceding drinking*, or *watering, as the first*: see رِبْعٌ and خِمْسٌ &c.] See also 4.

ثَمَنٌ The *price* of a thing; i. e. the *thing that the seller receives in return for the thing sold, whether money* or *a commodity*; (Er-Rághib, TA;) the ثَمَن of a thing sold: (Ṣ:) and also (Er-Rághib, TA) *a compensation*, or *substitute*, (Mgh, Mṣb, Er-Rághib, TA,) *whatever it be, for a thing*, (Er-Rághib, TA,) i. e., *for a thing that is sold*; but in the sense commonly known, *such as it is incumbent upon one to pay, of pieces of silver, and of gold* [*or other money*]; *not commodities and the like*: (Mgh:) or the *value*, or *worth*, of a thing; (Ḳ;) its قِيمَة: (T:) or the *estimated value*, or *worth*, of a thing, *by mutual consent, even though it be really excessive or deficient*; whereas the قِيمَة is its real value or worth, its equivalent: (MF:) pl. أَثْمَانٌ (T, Mgh, Mṣb, Ḳ) and أَثْمُنٌ, (Ṣ, Mṣb, Ḳ,) the latter used only as a pl. of pauc., (Mṣb,) and [so] أُثْمِنَةٌ. (CḲ: not in the TA.) The saying in the Ḳur [ii. 38 and v. 48], وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا is metaphorical, meaning ‡ *And take ye not in exchange for my signs a small substitute*: [i. e. purchase not in exchange for belief in my word the happiness, or enjoyments, of the present life.] (Mgh.) With respect to this saying, Fr remarks, when ثَمَنًا occurs in the Ḳur, with بِ prefixed to the name of the thing sold or bought, in most cases it relates to two things whereof neither is a ثمن in the sense commonly known, i. e., such as pieces of gold and of silver: and such is the case when you say, اِشْتَرَيْتُ ثَوْبًا بِكِسَاءٍ [*I purchased a garment with a* كساء, q. v.]: either of these may be termed a ثمن for the other: but in speaking of pieces of silver and of gold, you prefix the ب to the ثمن [only]; as is done in [the chapter of] Yoosuf, [i. e. ch. xii., v. 20, where it is said,] وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ [*And they sold him for a deficient*, or *an insufficient, price: for pieces of silver* not many, so as to require their being weighed, but few, and therefore *counted*]: for pieces of silver are always a ثمن: and when you purchase pieces of silver and of gold with the like, you prefix the ب to whichever of the two you will, because each of them in this case is a purchase and a price. (T.)

ثُمْنٌ (Ṣ, M, Mgh, Mṣb, Ḳ) and ثُمُنٌ (M, Mṣb, Ḳ) *An eighth; an eighth part* or *portion*; as also ثَمِينٌ; (Ṣ, M,* Mgh, Mṣb, Ḳ;) agreeably with a general rule applying to fractions, accord. to some; (M, Ḳ;) but ثُلِيثٌ was ignored by AZ (T and Ṣ in art. ثلث) and by others, (TA,) and so was خَمِيسٌ: (Ṣ in art. ثلث:) pl. أَثْمَانٌ. (M, Ḳ.)

ثَمَانٍ and ثَمَانٌ: see ثَمَانِيَةٌ.

ثَمِينٌ: see ثُمْنٌ. = Also *High-priced*; or *of high value*; (Ṣ, TA;) and مُثْمِنٌ [signifies the same; or] *having a price*, or *value*: (TA:) but accord. to the Durrat el-Ghowwáṣ, the assertion that the former has the meaning here assigned to it is a mistake; for it means [only] the same as ثُمْنٌ; and a thing that has a price, or value, is termed مثمن [app. مُثْمِنٌ, as above; but perhaps مُثَمَّنٌ, q. v.]. (Ḥar p. 42.)

ثَمَانِيَةٌ a noun of number, well known; [meaning *Eight*;] as also ثُمَانٍ (M, TA,) which is like يَمَانٍ, (M, Ḳ,) in form: (M:) the former is the masc. form: the latter, the fem.: (Mṣb:) this is not a rel. n. [though likened above to يَمَانٍ]: (M, Ḳ:) or it is originally a rel. n. from الثُّمُن, because it is the part, or portion, that makes seven to be eight, so that it is its eighth: they make the first letter to be pronounced with fet-ḥ, because they make changes [in some other cases] in the rel. n., (Ṣ, Ḳ,) as when they say سَهْلِيٌّ and دَهْرِيٌّ, [which are rel. ns. of سَهْلٌ and دَهْرٌ,] (Ṣ,) and they suppress one of the two ى s which are characteristic of the rel. n., and compensate it by the insertion of ا, as they do in the rel. n. of اليَمَن [when they say يَمَانٍ, originally يَمَنِيٌّ, for يَمَنِيٌّ]: (Ṣ, Ḳ: [and the like is said in the Mgh:]) El-Fárisee says that the ا of ثَمَانٍ is the characteristic of the rel. n., because this word is not a broken pl. like صَحَارٍ; and IF assents to this, and says that were it not so, the ة would be inseparable, as it is in عَبَاقِيَةٌ &c. (M.) You say ثَمَانِيَةُ رِجَالٍ [*Eight men*], (T, Ṣ, Mgh,) and ثَمَانِيَةُ أَيَّامٍ [*eight days*]. (Mṣb.) And when ثمان is prefixed to another noun, its ى is retained, like the ى in القَاضِى: (Ṣ, Mṣb, Ḳ:) and it is decl. in the same manner as words of the class to which this last belongs: (Mṣb:) you say ثَمَانِي نِسْوَةٍ [*Eight women*], (T, Ṣ, Mgh, Mṣb, Ḳ,) and ثَمَانِي مِائَةٍ [*eight hundred*], (Ṣ, Mṣb, Ḳ,) [in the nom. and gen. cases;] and رَأَيْتُ ثَمَانِيَ نِسْوَةٍ [*I saw eight women*], pronouncing the fet-ḥah [at the end, in this case]. (Mṣb.) When it is with tenween, the ى is dropped in the nom. and gen. cases, but it is retained in the accus. case: (Ṣ, Ḳ:) [i. e.,] when the fem. form is not prefixed to another noun, you say, عِنْدِى مِنَ النِّسَآءِ ثَمَانٍ [*I have with me, of women, eight*], and مَرَرْتُ مِنْهُنَّ بِثَمَانٍ [*I passed by, of them, eight*], and رَأَيْتُ ثَمَانِيًا [*I saw eight*]. (Mṣb.) It sometimes occurs, in poetry, indecl.: (Ṣ, M:) this is because it is fancied to be a pl.; (Ṣ;) or because it is likened, as to the letter, but not as to the meaning, to جَوَارٍ. (M.) The people of El-Ḥijáz pronounce the masc. and the fem. with nasb in every case,* in phrases like أَتَوْنِى ثَلَاثَتَهُمْ and أَتَيْتُنِى ثَلَاثَتَهُنَّ; and so on to ten [inclusive]. (Ṣ voce ثَلَاثَةٌ, q. v.) Th mentions ثَمَانٌ; (TA;) and some instances of its occurrence are cited; but Aṣ disallows it. (T, Mgh, TA.) كِسَآءٌ ذُو ثَمَانٍ means *A* [*garment of the kind called*] كساء *made of eight fleeces*. (T.) تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ [*She advances with four and goes back with eight*] is a saying of one of the مُخَنَّثُون of El-Medeeneh; meaning, with four creases (عُكَن) of the belly, and with eight extremities thereof; each crease having two extremities, towards the two sides of the woman spoken of. (Mgh in art. هيت.) The saying الثَّوْبُ سَبْعٌ فِى ثَمَانٍ should properly be فِى ثَمَانِيَةٍ, (Ṣ,) which means, *The garment*, or *piece of cloth, is seven* cubits in length *by eight* spans in breadth; (Mṣb;) because the length is measured by the ذِرَاع, which is fem., and the breadth by the شِبْر, which is masc.; but they use the fem. when they do not mention things; as when they say, صُمْنَا مِنَ الشَّهْرِ خَمْسًا [We fasted, of the month, five], though meaning days: (Ṣ:) or because ذراع is fem. in most instances, and شبر is masc. (Mṣb.) [But it is said that when ثمانية means the things numbered, not the amount of the number, it is imperfectly decl., being regarded as a proper name: thus] you say, تِسْعَةٌ أَكْثَرُ مِنْ ثَمَانِيَةٍ [*Nine things are more than eight things*]. (TA voce تِسْعَةٌ, q. v.) [See also سِتَّةٌ.] — When you make it a compound [with the number ten], you say, عِنْدِى ثَمَانِيَةَ عَشَرَ رَجُلًا [*I have with me eighteen men*]: and in the case of the fem., you may either make the ى to be with fet-ḥ or make it quiescent, saying, عِنْدِى ثَمَانِيْ عَشْرَةَ or مِنَ النِّسَآءِ ثَمَانِيَ عَشْرَةَ امْرَأَةً [*I have with me, of women, eighteen women*]; but the former is the more chaste; and in one dial., the ى is elided, on the condition of [saying ثَمَانَ عَشْرَةَ,] making the ن to be with fet-ḥ; (Mṣb;) or in this case you say ثَمَانِ عَشْرَةَ, with kesr. (T.) A poet says, (T, Ṣ,) namely, El-Aṣshà, (Ḳ,)

* فَلَأَشْرَبَنَّ ثَمَانِيًا وَثَمَانِيًا *

* وَثَمَانِ عَشْرَةَ وَاثْنَتَيْنِ وَأَرْبَعَا *

[*And I will assuredly drink eight* cups of wine, (a pl. of كَأْس, which is fem., being understood,) *and eight* more, *and eighteen, and two, and four*]: (T, Ṣ, Ḳ: but in the Ṣ and Ḳ, وَلَقَدْ شَرِبْتُ; and in the Ḳ, and in one copy of the Ṣ, وَثَمَانَ:) he should properly have said ثَمَانِيَ عَشْرَةَ or ثَمَانِيْ عَشْرَةَ, (accord. to different copies of the T and Ṣ and Ḳ,) but he elides the ى after the dial. of him who says طَوَالُ الأَيْدِ [for الأَيْدِى], (Ṣ, Ḳ,) and he makes the ن to be with kesr in order to indicate the ى. (T.) — The dim. of ثَمَانِيَةٌ may be formed either by suppressing the ا, which is the preferable way, so that you say ثُمَيْنِيَةٌ, or by suppressing the ى, saying ثُمَيِّنَةٌ, changing the ا into ى and incorporating into it the ى that is the characteristic of the dim.; and you may compensate for both [of these suppressed letters by saying ثُمَيِّنِيَةٌ and ثُمَيْنِيَّةٌ]. (Ṣ.) — الثَّمَانِى is also the name of *A certain plant*. (Aṣ, T, Ḳ.)

ثَمَانُونَ a well-known noun of number; [meaning *Eighty*;] sometimes used as an epithet: El-Aṣshà says,

* لَئِنْ كُنْتَ فِى جُبٍّ ثَمَانِينَ قَامَةً *

* وَرُقِّيتَ أَسْبَابَ السَّمَآءِ بِسُلَّمِ *

[*Assuredly if thou wert in a well eighty fathoms deep, and wert made to ascend the tracts of heaven by a ladder*]: he uses it thus as meaning deep. (TA. [But in this verse, as cited in the present art. in the TA, أَبْوَاب is put in the place

of اسباب, which is the reading commonly known, and given in the Ṣ and TA in art. سب, and in the TA in art. رقى.]) أَحْمَقُ مِنْ صَاحِبِ ضَأْنٍ ثَمَانِينَ [*More stupid than an owner of eighty sheep*], (Ṣ, Ḳ,) or مِنْ رَاعِي ضَأْنٍ ثَمَانِينَ [*than a pastor of eighty sheep*], as in some of the copies of the Ṣ, or, as in the Proverbs of Aboo-'Obeyd, مِنْ طَالِبِ ضَأْنٍ ثَمَانِينَ [*than a demander of eighty sheep*], (TA,) is a saying that originated from the fact that an Arab of the desert announced to Kisrà an event that rejoiced him, whereupon he said, "Ask of me what thou wilt;" and he asked of him eighty sheep. (Ṣ, Ḳ.) — [It also signifies *Eightieth*.]

ثُمَيْنِيَةٌ and ثُمَيْنَةٌ and ثُمَيِّنَةٌ and ثُمَيِّنِيَّةٌ: see ثَمَانِيَةٌ, last sentence but one.

ثَامِنٌ [*Eighth*: fem. with ة]. (Ṣ, Ḳ, &c.) — [ثَامِنَ عَشَرَ and ثَامِنَةَ عَشْرَةَ, the former masc. and the latter fem., meaning *Eighteenth*, are subject to the same rules as ثَالِثَ عَشَرَ and its fem., explained in art. ثلث, q. v.] — إِبِلٌ ثَوَامِنُ, [the latter word pl. of ثَامِنَةٌ,] *Camels that come to water on the eighth night* [*after the next preceding watering*]: from ثُمْنٌ. (TA.)

أَثْمَنُ *Of more* [and *of most*] *price* or *value*. (Ṣ.)

مُثْمَنٌ *Sold for a price*: (Mṣb:) or *having a price named for it, and assigned to it*. (Mgh.) [See also ثَمِينٌ.]

مُثْمِنٌ: see ثَمِينٌ.

مُثْمَنَةٌ *A* مِخْلَاة [or *nose-bag*]: (IAạr, T:) or the *like thereof*. (Ṣ.)

مُثَمَّنٌ *Octangular*. (Ṣ, Ḳ.) — A verse *composed of eight feet*. (TA.) = *Collected together*. (T, TA.) = *Poisoned*; syn. مَسْمُومٌ. (Ḳ.) — *Fevered*; syn. مَحْمُومٌ. (Ḳ.)

ثن

2. ثنّن *He* (a horse) *lifted his* ثُنَّة [or *fetlock*] *so that it did not touch the ground in his running, by reason of his brishness, or lightness*: (M:) [or] *his* ثُنَّة *touched the ground in consequence of his being ridden by a heavy person*. (T.)

4. اثنّ *He* (a weak old man) *became wasted and worn out*. (Ḳ.)

5. تثنّن *He pastured, or fed, upon* ثِنّ [q. v.]. (T.)

ثِنٌّ *Dry herbage*: (Ṣ:) or *dry herbage when it lies heaped together, one part upon another*: (T:) or *dry herbage*, (Ḳ,) or *what has become dried up of* حَلِيّ *and* بُهْمَى *and* حَمْض, (M,) *when it is much in quantity, and lies heaped together, one part upon another*: or *what has become black of any branches, or twigs; not consisting of* بَقْل *nor of* عُشْب: (M, Ḳ:) or *dry herbage broken in pieces*: (IDrd, M:) or [simply] *herbage*, or *pasture*: (Th, M:) or *herbage that is weak, and soft, or easily broken*. (IJ.)

ثُنَّة, of a human being, (Lth, T,) The *part below the navel*, (Lth, T, M,) *above*, (Lth, T,) or *extending to*, (M,) *the hair of the pubes*, (Lth, T, M,) *in the lower part of the belly*; (Lth, T;) the *part between the navel and the hair of the pubes*: (Ṣ:) or the *thin skin* (مُرَيْطَآء) *between the navel and the hair of the pubes*: (M, Ḳ:) or the *hair of the pubes*, (T, M, Ḳ,) *itself*. (M.) — And, of a horse (T, Ṣ, M, Ḳ) and the like, (T, Ṣ, Ḳ,) The *fetlock*; i. e. the *hairs on the hinder part of the pastern-joint*, (T, Ṣ, M, Ḳ,) *hanging down* (Ṣ, M) *over the part called* أُمُّ القِرْدَان *so as nearly to reach the ground*: (Ṣ:) pl. ثُنَنٌ. (Ṣ, M.) — كُنَّا فِي ثُنَّةٍ مِنَ الكَلَامِ وَغُنَّة ‡ [app. meaning *We were engaged in light and confused talk*] is a metaphorical saying, borrowed from the ثُنَّة of the horse and the singing [or humming or buzzing of the flies and other insects] of the meadow or garden. (A, TA.)

ثِنَانٌ *Numerous*, or *abundant, and tangled*, or *luxuriant, plants* or *herbage*. (T, Ḳ.)

ثنتان

ثِنْتَانِ fem. of اِثْنَانِ, which see in art. ثنى.

ثندأ and ثند

ثُنْدُوَة and ثَنْدُوَة and ثُنْدُوَةٌ and ثَنْدُوَةٌ: see art. ثدأ.

Quasi ثنو

اِثْنَوِيٌّ: تَنَوِيَّةٌ and تَنَوِيٌّ: ثُنَوَى and ثَنَوَى: مَثْنَوِيَّةٌ: see art. ثنى.

ثنى

1. ثَنَاهُ, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) said in the Ḳ to be like سَعَى, implying that the aor. is ـَ, but this is a mistake, (MF, TA,) [for it is well known that] the aor. is ـِ, (Mṣb,) inf. n. ثَنْيٌ, (Ṣ, M, Mṣb, &c.,) *He doubled it*, or *folded it*; (T;) *he turned one part of it upon another*; (M, Ḳ;) *he bent it*; (T, Ṣ, Mgh, Mṣb, TA;) *he drew*, or *contracted, one of its two extremities to* [or *towards*] *the other*; or *joined*, or *adjoined, one of them to the other; thus bending it*; (Mgh;) namely, a stick, or branch, or twig, (Mgh,) or a thing, (T, Ṣ, M, Mṣb, Ḳ,) of any kind. (T.) One says of a man with the mention of whom one begins, in relation to an honourable or a praiseworthy quality, or in relation to science or knowledge, بِهِ تُثْنَى الخَنَاصِرُ, (T,) meaning *With* [the mention of] *him*, (T, and Mṣb in art. خصر,) among others of his class, (Mṣb ib.,) *the little fingers are bent*. (T, and Mṣb ubi suprà. [For the Arabs, in counting with the fingers, first bend the tip of the little finger down to the palm of the hand; then, the tip of the next; and so on; bending the thumb down upon the other fingers for five; and then continue by extending the fingers, one after another, again commencing with the little finger.]) And a poet says,

* فَإِنْ عُدَّ مَجْدٌ أَوْ قَدِيمٌ لِمَعْشَرٍ *

* فَقَوْمِي بِهِمْ تُثْنَى هُنَاكَ لِأَصَابِعُ *

[*And if glory, or any old ground of pretension to honour, be reckoned as belonging to a body of men*, it is *my people, with* the mention of *them, in that case, the fingers are bent*]; meaning that they are reckoned as the best; (IAạr, M;) for the best are not many. (M.) One says also, ثَنَى وَرِكَهُ فَنَزَلَ [lit. *He bent his hip, and alighted*], meaning he alighted from his beast. (T.) And ثَنَى رِجْلَهُ عَنْ دَابَّتِهِ, meaning *He drew up his leg to his thigh*, and alighted. (M.) But قَبْلَ أَنْ يَثْنِيَ رِجْلَهُ, occurring in a trad., means *Before he turned his leg from the position in which it was* in the pronouncing of the testimony of the faith. (IAth.) ثَنَى صَدْرَهُ, aor. and inf. n. as above, [lit. *He folded his breast*, or *bosom*,] means † *he concealed enmity in his breast*, or *bosom*: or *he folded up what was in it, in concealment*. (TA.) It is said in the Ḳur [xi. 5], أَلَا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ, meaning [*Now surely*] *they infold and conceal* [*in their bosoms*] *enmity and hatred*: (Fr, T:) or *they bend their breasts*, or *bosoms, and fold up, and conceal, what is therein*: (Zj, T:) I 'Ab read, تَثْنَوْنِي صُدُورُهُمْ: you say, اِثْنَوَى صَدْرُهُ عَلَى البَغْضَاءِ, meaning *his breast*, or *bosom, infolded*, or *concealed, vehement hatred*: (T:) or the phrase in the Ḳur, accord. to the former reading, means *they bend*, or *turn, their breasts*, or *bosoms, from the truth; they turn themselves away therefrom*: or *they incline their breasts*, or *bosoms, to unbelief, and enmity to the Prophet*: or *they turn their backs*: (Bḍ:) [for] — ثَنَاهُ, (T, Ṣ, Mṣb, TA,) aor. as above, (Mṣb,) and so the inf. n., (T, Mṣb, TA,) also signifies *He turned him*, or *it, away* or *back*. (T, Ṣ, Mṣb, TA.) Also *He turned him*, or *turned him away* or *back*, (Lth, T, Ṣ,) *from the course that he desired to pursue*, (Lth, T,) or *from the object of his want*: (Ṣ:) or you say, ثَنَاهُ عَنْ وَجْهِهِ, (Mgh,) and عَنْ حَاجَتِهِ, (TA,) and عَنْ مُرَادِهِ, (Mṣb,) *he turned him*, or *turned him away* or *back*, (Mgh, Mṣb, TA,) *from his course*, (Mgh,) and *from the object of his want*, (TA,) and *from the object of his desire*. (Mṣb.) One says also, فُلَانٌ لَا يُثْنَى عَنْ قِرْنِهِ وَلَا عَنْ وَجْهِهِ [*Such a one will not be turned*, or *turned away* or *back, from his antagonist, nor from his course*]. (T.) — Also *He tied it*; or *tied it in a knot* or *knots*; or *tied it firmly, fast*, or *strongly*. (TA.) You say, ثَنَيْتُ البَعِيرَ بِثِنَايَيْنِ, meaning, accord. to As, as related by A 'Obeyd, *I bound both the fore legs of the camel with two bonds*: but correctly, *I bound the two fore legs of the camel with the two ends of a rope*; the last word meaning a single rope: (T:) عَقَلْتُهُ بِثَنْيَيْنِ means *I bound one of his fore shanks to the arm with two ties*, or *tyings*. (T, M.) — ثَنْيٌ [as inf. n. of ثَنَى] also signifies The act of *drawing*, or *joining*, or *adjoining, one* [*thing*] *to another*; (Lth, T, Mgh;) and so ▼ تَثْنِيَةٌ [inf. n. of ثنّى]. (Mgh.) — [As ثَلَّثَهُمْ signifies "he took the third of their property," and "he made them, with himself, three," and other verbs of number are used in similar senses, so] ثَنَاهُ signifies *He took the half of their property*: or *he drew*, or *adjoined, to him what became with him two*: (TA:) or ثَنَّيْتُهُ, (Ṣ, Mṣb,) aor. and inf. n. as above, (Mṣb,) signifies *I became* (Ṣ, Mṣb) *to him*, (Ṣ,)

or *with him*, (Mṣb,) *a second*; (Ṣ, Mṣb;) or *I was a second to him*, or *it*: (Er-Rághib:) or one should not say thus, but that AZ says, (M,) هُوَ وَاحِدٌ فَأَثْنِهِ (M, Ḳ [but in the latter, هٰذَا in the place of هُوَ, and in the CḲ, ▼فَأَثْنِه,]) *he is one, and be thou a second to him*. (M, Ḳ.) — ثَنَى, aor. as above, also signifies *He made* eleven *to be twelve*. (T in art. ثلث.) — ثَنَى الأَرْضَ, inf. n. as above, *He turned over the land*, or *ground, twice for sowing*, or *cultivating*: (Mgh, and A* and TA* in art. ثلث:) and ▼تَثْنِيَةٌ [inf. n. of ثَنَّى] and ثُنَيَانٌ [app. another inf. n. of ثَنَى, and app. correctly written ثُنْيَانٌ] are often used by [the Imám] Mohammad in the sense of ثَنْىٌ: he who explains تَثْنِيَةٌ as signifying the *turning over* [the land, or ground,] *for sowing*, or *cultivating, after the harvest*, or as signifying the *restoring land to its owner turned over for sowing*, or *cultivating*, commits an inadvertence. (Mgh.) — فَأَثْنِنِى, occurring in a poem of Kutheiyir 'Azzeh, is explained as meaning *Then give thou to me a second time*: (M, TA:) but this is strange: (TA:) [ISd says,] I have not seen it in any other instance. (M.) — لَا يَثْنِى وَلَا يَثْلِثُ, (a phrase mentioned by IAạr, M,) or لَا يُثَنِّى ▼وَلَا يُثَلِّثُ, or لَا يُثْنِى ▼وَلَا يُثْلِثُ: see 1 in art. ثلث.

2. ثَنَّاهُ, (Ṣ, M, Mṣb, Ḳ,) inf. n. تَثْنِيَةٌ, (Ṣ, Ḳ,) *He made it two*; or *called it two*. (Ṣ, M, Mṣb, Ḳ.) [Hence,] ثَنَّى means also *He counted two*; whence the saying, فُلَانٌ يُثَنِّى وَلَا يُثَلِّثُ; see art. ثلث: (A and TA in art. ثلث:) [and so, app., ▼اِثَّنَى; for] a poet says,

* بَدَا بِأَبِى ثُمَّ ٱثَّنَى بِأَبِى أَبِى *

[which seems plainly to mean *He began with my father; then counted two with the father of my father*]. (M.) — [*He dualized it*, namely, a word; *made it to have a dual*. — *He marked it with two points*, namely, a ت or a ى.] — *He repeated it; iterated it*. (Mgh.) See 1, in three places. — ثَنَّى لِٱمْرَأَتِهِ, or عِنْدَهَا, *He remained two nights with his wife*: and in like manner the verb is used in relation to any saying or action. (TA voce سَبَّعَ.) ثَنَّى بِالأَمْرِ — *He did the thing immediately after another thing*. (T.) — تَثْنِيَةٌ also signifies A man's *requesting others* [*who are playing with him at the game called* المَيْسِر] *to return, for* [*a chance of*] *the stakes, his arrow, when it has been successful, and he has been secure, and has won*. (Lḥ, M.) = See also 4.

4. أَثْنَتْ, or ▼اِثْتَنَتْ, *She brought forth her second offspring*. (TA in art. بكر.) — See also 1, in two places. — اثنى, (inf. n. إِثْنَاءٌ, TA,) *He shed his tooth called the* ثَنِيَّة; (Ṣ, Mgh, Mṣb;) *he became what is termed* ثَنِىّ; said of a camel [&c.]: (M, Ḳ:) *he shed his* رَوَاضِع [pl. of رَاضِعَة which is the same, in this case, as ثَنِيَّة]; said of a horse [&c.]. (IAạr, T.) = اثنى عَلَيْهِ, (T, Ṣ, M, Mṣb, Ḳ, &c.,) inf. n. إِثْنَاءٌ; (T;) and ▼ثَنَّى, inf. n. تَثْنِيَةٌ, accord. to the Ḳ, but this is a mistake for ▼ثَبَّى, inf. n. تَثْبِيَةٌ; (TA;) *He praised, eulogized, commended*, or *spoke well of, him*: and *he dispraised, censured, discommended*, or *spoke ill of, him*: (T,* M, Mṣb, Ḳ:) the object is either God or a man: (T:) or it has the former meaning only: (M, Ḳ;) or the former meaning is the more common: (Mṣb:) accord. to IAạr, اثنى signifies *he spoke*, or *said, well*, or *good*; and *ill*, or *evil*; and اثنى, "he defamed," or "did so in the absence of the object;" and "he disdained, scorned, shunned, disliked, or hated," a thing: (T:) and you say, اثنى عَلَيْهِ خَيْرًا [*He spoke*, or *said, well*, or *good, of him*]; (Ṣ, and TA from a trad.;) and شَرًّا [*ill*, or *evil*], also. (TA from the same trad.) One says also, أَثْنَيْتُ عَلَى فِعْلِهِ [*I praised his deed*]; meaning مَدَحْتُ; or because أَثْنَى means مَدَحَ. (Ḥam p. 696.)

5. تثنّى: see 7. — Also *He affected an inclining of his body*, or *a bending*, or *he inclined his body*, or *bent, from side to side*; syn. تَمَايَلَ: (Ḥar pp. 269 and 271:) and *he walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side*; or *with a twisting of the back, and with extended steps*; syn. تَبَخْتَرَ. (Idem p. 271.) You say, تثنّى فِى مِشْيَتِهِ (Ṣ, and Ḥar p. 269) *He affected an inclining of his body*, or *a bending*, or *he inclined his body*, or *bent, from side to side, in his gait*. (Ḥar ib.) [And in like manner, and more commonly, one says of a woman.]

7. انثنى, (T, Ṣ, M, Ḳ,) and تثنّى, and ▼اِثَّنَى, of the measure اِفْتَعَلَ, (M, Ḳ,) originally اِثْتَنَى, (M,) and ▼اِثْنَوَى, (T, Ṣ, Ḳ,) of the measure اِفْعَوْعَلَ, (T, Ṣ,) *It was*, or *became, doubled*, or *folded*; (T;) *it had one part turned upon another*; (M, Ḳ;) *it was*, or *became, bent*. (T, Ṣ.) — [Hence,] انثنى signifies also *He turned*, or *turned away* or *back*, (Ḥar pp. 44 and 120,) عَنْ أَمْرٍ *from an affair*, after having determined to do it. (Lth in TA art. زمع.)

8: see 7, and 4: — and see also 2.

10. استثناهُ *He set it aside as excluded*; or *he excluded it*, or *excepted it*; مِنْ شَىْءٍ *from a thing*; syn. حَاشَاهُ: (M:) or *he set it aside*, or *apart, for himself*: and in the conventional language of the grammarians, [*he excepted it*; i. e.] *he excluded it from the predicament in which another thing was included*, or *in which other things were included*: (Mgh:) الاِسْتِثْنَاءُ [in grammar] is *the turning away the agent from reaching the object of the* اِسْتِثْنَاء: (Mṣb:) in the case of an oath [and the like], it means *the saying* إِنْ شَآءَ ٱللّٰهُ [*If God will*]. (Mgh.) [See ثُنْيَا.]

12. اثنونى: see 7; and see also 1.

ثِنْىٌ *A duplication*, or *doubling*, of a thing: (T,* Ṣ, Mṣb:) pl. أَثْنَاءٌ; (Ṣ, Mṣb;) or the sing. may be ▼ثَنًى. (Mṣb.) — *A folding*: so in the saying, أَنْفَذْتُ كَذَا ثِنْىَ كِتَابِى, (Ṣ, TA,) or فِى ثِنْىِ كِتَابِى, (so in a copy of the Ṣ,) i. e., فِى طَيِّهِ [lit. *I sent*, or *transmitted, such a thing within the folding of my writing*, or *letter*; meaning *infolded*, or *enclosed, in it*; and *included in it*]. (Ṣ, TA.) — *A duplicature*, or *fold*, of a garment, or piece of cloth: (TA:) or *what is turned back* of the extremities thereof: (T:) pl. as above: whence, in a trad. of Aboo-Hureyreh, كَانَ يَثْنِيهِ عَلَيْهِ أَثْنَاءً مِنْ سَعَتِهِ [*He used to fold it upon him in folds by reason of its width*]; meaning the garment. (TA.) [Hence the saying,] وَكَانَ ذٰلِكَ فِى أَثْنَآءِ كَذَا, i. e., فِى غُضُونِهِ [lit. *And that was in the folds*, meaning, *in the midst, of such a thing*, or *such an affair*, or *event*]. (TA.) And جَاؤُوا فِى أَثْنَآءِ الأَمْرِ *They came in the midst of the affair*, or *event*. (Mṣb.) [And hence, app.,] مَضَى ثِنْىٌ مِنَ اللَّيْلِ *An hour*, or *a period*, or *a short portion, of the night passed*; (M, Ḳ;*) syn. سَاعَةٌ, (Th, M, Ḳ,) or وَقْتٌ. (Lḥ, M, Ḳ.) [See also what is said below respecting its pl. in relation to a night.] — Also sing. of أَثْنَآءٌ meaning The *parts* of a thing *that are laid together like the strands of a rope*, or *that are laid one upon another as layers* or *strata*, or *side by side as the things that compose a bundle*; (قُوَاهُ, and طَاقَاتُهُ; [rendered by Freytag "virtutes, facultates rei;"]) and ▼مَثْنَانٍ, of which the sing. is ▼مَثْنَاةٌ and ▼مِثْنَاةٌ, signifies the same. (M, Ḳ.) — Also *A bending of the nech* of a sheep, or goat, *not in consequence of disease*: (Ḳ: but in the M, ثَنْىٌ [inf. n. of 1]:) and a serpent's *bending*, or *folding, of itself*: (M, Ḳ:) and also (thus in the M, but in the Ḳ "or") *a curved part* of a serpent that has folded itself; (M, Ḳ;) pl. أَثْنَاءٌ, (M,) i. e. the *folds* of a coiled serpent. (T.) The pl. is used metaphorically [as though meaning ‡ The *turns*] of a night. (M. [But see explanations of the sing. as used in relation to a night in what precedes.] — *A part that is bent*, or *folded*, or *doubled*, of a وِشَاح [q. v.]; (TA;) pl. as above: (T, TA:) and so of a rope: (Ṣ:) or *a portion of the extremity* of a rope *folded*, or *doubled*, [*so as to form a loop*,] *for binding therewith the pastern of the fore leg of a beast, to serve as a tether*. (T.) Ṭarafeh says,

* لَعَمْرُكَ إِنَّ المَوْتَ مَا أَخْطَأَ الفَتَى *
* لَكَالطِّوَلِ المُرْخَى وَثِنْيَاهُ بِاليَدِ *

[*By thy life, death, while missing the strong young man, is like the tether that is slackened while the two folded extremities thereof are upon the fore leg*, or *in the hand*: see طِوَلٌ]: (T, Ṣ:) he means that the young man must inevitably die, though his term of life be protracted; like as the beast, though his tether be lengthened and slackened, cannot escape, being withheld by its two extremities: (so in a copy of the T:) or by ثنياه he means *its extremity*; using the dual form because it is folded, or doubled, upon the pastern, and tied with a double tie: (so in another copy of the T:) or he means, *while its two extremities are in the hand* of its owner: (EM p. 91:) by ما اخطأ, he means فِى إِخْطَائِهِ, (Ṣ in art. طول,) or مُدَّةَ إِخْطَائِهِ: and the ل [prefixed to the ك of comparison] is for corroboration. (EM ubi suprà.) You say also, رَبَّقَ أَثْنَآءَ الحَبْلِ, meaning *He made loops in the middle of the rope to put upon the necks of the young lambs or kids*. (T.) — Also *A bend*, or *place of bending*, of a valley, (Ṣ, M,* Ḳ,) and of a mountain: (Ṣ:) pl. as above: (M,

ḲK:) and مَثَانٌ [likewise] signifies the *bends* of a valley. (T, ḲK.) ═ A she-camel *that has brought forth twice*, (Ṣ,) or *two*, (M,) or *a second time*: (ḲK:) or, as some say, *that has brought forth once*: but the former is more analogical: (M:) one does not say ثِلْثٌ [as meaning "that has brought forth thrice"], nor use any similar epithet above this: (Ṣ, TA:) pl. ثُنَاءٌ, like ظُؤَارٌ pl. of ظِئْرٌ, accord. to Sb, (M, TA,) and أُثَنَاءٌ accord. to others: (TA:) in like manner it is applied to a woman, (Ṣ, M,) metaphorically: (M:) and to the she-camel's *second young one*: (Ṣ, M:) accord. to Aṣ, as related by A'Obeyd, a she-camel that has brought forth once: also that has brought forth twice: [so says Az, but he adds,] but what I have heard from the Arabs is this; that they term a she-camel that has brought forth her first young one بِكْر; and her first young one, her بِكْر; and when she brought forth a second, she is termed ثِنْىٌ; and her young one, her ثِنْى: and this is what is correct. (T.) [Hence the saying,] مَا هٰذَا الأَمْرُ مِنْكَ بِكْرًا وَلَا ثِنْيًا ‡ *This thing, or affair, is not thy first nor thy second.* (A and TA in art. بكر.) ═ See also ثُنْيَانٌ.

ثَنًى: see ثِنْىٌ, first sentence.

ثُنًى: see ثِنًى: ═ and see also ثُنْيَانٌ: ═ and اِثْنَانِ.

ثِنًى The *repetition of a thing; doing it one time after another*: (Aboo-Sa'eed, TA:) or *a thing*, or *an affair, done twice*: (Ṣ, Mṣb, TA:) this is the primary signification: (TA:) and ثُنًى signifies the same. (IB, TA.) It is said in a trad., لَا ثِنَى فِى الصَّدَقَةِ *There shall be no repetition in the taking of the poor-rate*; (IAth, TA;) [i. e.] *the poor-rate shall not be taken twice in one year*: (Aṣ, Ks, T, Ṣ, M, Mgh, ḲK:) or *two she-camels shall not be taken in the place of one for the poor-rate*: (M, IAth, ḲK:*) or *there shall be no retracting of an alms; or no revoking it*: (Mgh, ḲK,* TA:) this last is the meaning accord. to Aboo-Sa'eed, (Mgh, TA,) i. e. Eḍ-Ḍareeree, (Mgh,) who, in explaining this trad., as relating to the giving an alms to a man and then desiring to take it back, says he does not deny that ثِنًى has the meaning first assigned to it above in this paragraph. (TA.) ═ See also ثُنْيَانٌ: ═ and اِثْنَانِ.

ثَنْوَى and ثُنْوَى: see ثُنْيَا, in four places.

ثُنْيَةٌ: see ثُنْيَا, in three places.

ثِنْيَةٌ The *lowest, most ignoble*, or *meanest*, of the people of his house; applied to a man. (Ṣ, TA.) ═ Also pl. of ثُنْيَانٌ, q. v. (Ṣ, ḲK.)

ثُنْيَا a subst. from اِسْتِثْنَاءٌ; (Ṣ, Mgh, Mṣb;) as also ثَنْوَى; the former with ḍamm, and the latter with fet-ḥ: (Ṣ, Mṣb:) both are syn. with اِسْتِثْنَاءٌ [used as a subst., meaning *An exception*]; (T;) as also ثَنِيَّةٌ, (T, ḲK,) or ثُنْيَةٌ, (accord. to one copy of the T,) and مَثْنَوِيَّةٌ: (T:) so in the saying, حَلَفَ يَمِينًا لَيْسَ فِيهَا ثُنْيَا and ثَنْوَى and ثَنِيَّةٌ or ثُنْيَةٌ and مَثْنَوِيَّةٌ [*he swore an oath in which there was not an exception*]; for when the swearer says, "By God I will not do such and such things unless God will otherwise," he reverses what he [first] says by God's willing otherwise: (T: [see 10:]) [and so in the saying,] حَلْفَةٌ غَيْرُ ذَاتِ مَثْنَوِيَّةٍ *a swearing not made lawful [by an exception]*: (M:) [so too in the saying,] بَيْعٌ مَا فِيهِ مَثْنَوِيَّةٌ [and ثُنْيَا &c.] (ḲK in art. لحج) *a sale in which there is not an exception*: (TA in that art.:) or ثُنْيَا signifies *a thing excepted*, (M, Mgh, ḲK,) *whatever it be*; (ḲK;) as also ثَنْوَى, (M, ḲK,) with و substituted for ى, (M,) or ثُنْوَى, (so in the TA, [but probably through inadvertence,]) and ثَنِيَّةٌ, (M, ḲK,) or ثُنْيَةٌ. (TA.) In a sale, it is unlawful when it is the exception of a thing unknown; and when one sells a slaughtered camel for a certain price and excepts the head and extremities: (T, TA:) or when an exception is made from things sold without measuring or weighing or numbering: and in a contract with another for labour upon land on the condition of sharing the produce, it is when one excepts a certain measure after the half or the third. (IAth, TA.) The saying of Moḥammad, مَنِ اسْتَثْنَى فَلَهُ ثُنْيَاهُ means *Whoso maketh an exception, his shall be what he excepteth*: (M, TA:*) as, for instance, when one says, "I divorce her thrice, save once:" or "I emancipate them, except such a one." (TA.) ═ It also means particularly The *head and legs* of a slaughtered camel; (T, M,* ḲK;) because the seller of the camel used, in the Time of Ignorance, to except them; (T;) and IF adds, but incorrectly, the *back-bone*: (Ṣgh, TA:) whence, applied to a she-camel, مُذَكَّرَةُ الثُّنْيَا, (T, M,) meaning *Resembling the make of the male in [the largeness of] her head and legs*; (Th, M;) or جُمَالِيَّةُ الثُّنْيَا, *having thick legs, like those of the male camel in thickness*. (T.) [Also, app., The *exception*, or *omission, of a day, in irrigation*: see 3 in art. ثلث, and ثِلْثٌ in the same art.] And ثَنِيَّةٌ signifies also *A palm-tree that is excepted from a bargain*. (M, ḲK.) And The *martyrs whom God has excepted from those who shall fall down dead* or *swooning*: (M, ḲK:) these, accord. to Kaʿb, are ثَنِيَّةُ اللّٰهِ فِى الأَرْضِ [*those whom God has excepted on the earth*]; (T, M;) alluded to in the Ḳur [xxxix. 68], where it is said, "And the horn shall be blown, and those who are in the heavens and those on the earth shall fall down dead, or swooning, except those whom God shall please [to except]." (T.)

ثُنْيَانٌ The *second chief*; the *person who comes second as a chief*; (A'Obeyd, T;) the *person who is [next] below the* سَيِّد, (Ṣ, M, ḲK, [in some copies of the ḲK, erroneously, رسيل,]) *in rank*; (Ṣ;) as also ثِنًى (A'Obeyd, T, Ṣ, M, ḲK) and ثُنًى (A'Obeyd, T, Ṣ, ḲK) and ثِنْىٌ: (ḲK:) pl. (of the first, Ṣ) ثُنْيَةٌ [which is also a sing., mentioned above]. (Ṣ, ḲK.) [See an ex. in a verse cited voce بَدْءٌ.] ═ A man *having no judgment nor intelligence*, or *understanding*. (M, ḲK.) ═ Applied to judgment, or an opinion, (M, ḲK,) ‡ *Wrong*, or *having a wrong tendency*; (M;) *bad, corrupt, unsound*, or *wrong*. (ḲK, TA.) ═ Also a pl. of ثِنْىٌ [q. v.]. (Ṣ, M, &c.)

ثُنَوِىٌّ rel. n. of اِثْنَانِ, and of اِثْنَا عَشَرَ, when either or these is used as the proper name of a man; as also اِثْنِىٌّ [with أ when connected with a preceding word]; like بَنَوِىٌّ and اِبْنِىٌّ as rel. ns. of اِبْنٌ. (Ṣ.) ═ And الثَّنَوِيَّةُ [*The Dualists*;] *the sect who assert the doctrine of Dualism* [الاِثْنَيْنِيَّة]. (TA.)

ثَنَاءٌ, [and accord. to the CḲ, ثَنِيَّةٌ, but this is a mistranscription for تَثْنِيَة, inf. n. of ثَنَّى, and تَثْنِيَة is a mistake for تَثْبِيَة, inf. n. of ثَبَّى, (see 4,)] *Praise, eulogy*, or *commendation*, (T, Ṣ, M, Mṣb, ḲK,) of a man, (T, M,) and of God: (T:) and *dispraise, censure*, or *discommendation*, (T, M, Mṣb, ḲK,) of a man: (T, M:) or the former only: (M, ḲK:) or more frequently the former: (Mṣb:) so termed because it is repeated: (Ḥam p. 696:) that it relates to good speech and evil is asserted by many. (TA.)

ثُنَاءٌ and ثِنَاءٌ: see مَثْنًى.

ثِنَاءٌ The *cord*, or *rope, with which a camel's fore shank and his arm are bound together*; (Ṣ, ḲK;) and *the like; consisting of a folded*, or *doubled, cord*, or *rope: each of the folds*, or *duplicatures, thereof* would be thus termed if the word were used in the sing. form: (Ṣ:) Ibn-Es-Seed [in the CḲ, erroneously, Ibn-Es-Seedeh] allows it; and therefore it is given as on his authority in the ḲK: (TA:) and Lth allows it; but in this instance he allows what the Arabs do not allow: (T:) you say, عَقَلْتُ البَعِيرَ بِثِنَايَيْنِ, meaning *I bound together the fore shanks and the arms of the camel with a rope*, (Ṣ,) or *with two ropes*, (M, [but this is probably a mistake of a copyist,]) or *with the two ends of a rope*; (AZ, T, Ṣ, M;) without ء because the word has no sing.: (Kh, Sb, T, Ṣ:) Lth allows one's saying بِثِنَاءَيْنِ also; but the Baṣrees and Koofees [in general] agree that it is without ء: (T:) IB says that it has no sing. because it is *a single rope, with one end of which one fore leg is bound, and with the other end the other leg*; and IAth says the like: (TA:) this rope is also called ثِنَايَةٌ; but a single rope for binding one fore shank and arm is not thus called. (T.) See also ثِنَايَةٌ. ═ And see ثَانٍ. ═ The فِنَاءٌ [or *court*, or *open or wide space, in front*, or *extending from the sides*,] (M, ḲK,) of a house: (M:) [in the CḲ, الغناء is erroneously put for الفناء:] accord. to IJ, from ثَنَى, aor. يَثْنِى, because there one is turned back, by its limits, from expatiating; but A'Obeyd holds the ث to be a substitute for ف. (M.)

ثَنِىٌّ *Shedding his tooth called the* ثَنِيَّة [q. v.]: (Ṣ, M, Mṣb:) or *that has shed the tooth so called*: (T, Mgh:) applied to a camel &c., as follows: (T, Ṣ, M, &c.:) or, as some say, to any animal that has shed that tooth, except man: (M:) fem. with ة: (T, Ṣ, M, Mṣb, ḲK:) a camel *in the sixth year*; (T, Ṣ, M, IAth, Mgh, Mṣb, ḲK;) the least

age at which he may be sacrificed: (T:) and a horse *in the fourth year;* (IAạr, T, Mgh, Ḳ;) or *in the third year:* (Ṣ, Mṣb:) and a cloven-hoofed animal, (Ṣ, Mgh, Mṣb,) or a sheep or goat and an animal of the bovine kind, [respecting which last see عَضْبٌ,] (T, IAth, Ḳ,) *in the third year:* (T, Ṣ, IAth, Mgh, Mṣb, Ḳ:) or a sheep and a goat, (M,) the latter accord. to the persuasion of Aḥmad [Ibn-Ḥambal], (TA,) *in the second year:* (M:) and a gazelle *after the age at which he is termed* جَذَعٌ: (M: [see شَصَرٌ:]) in all cases, *after what is termed* جَذَعٌ *and before what is termed* رَبَاعٍ: (Mgh:) pl. (masc., Ṣ, TA) ثُنْيَانٌ and ثُنَآءٌ (Ṣ, M, Mgh, Mṣb) and ثُنَآءٌ, and, accord. to Sb, ثُنٍّ; (M;) and pl. fem. ثُنِيَّاتٌ. (Ṣ.)

الثُّنَى, or الثُّنِيُّ: see اِثْنَانِ.

ثَنِيَّةٌ *I. q.* عَقَبَةٌ: (AA, M, Mgh, Ḳ:) or the latter means *a long mountain that lies across the road, and which the road traverses;* and the former, *any such mountain that is traversed:* (T:) so called because it lies before the road, and crosses it; or because it turns away him who traverses it: (Mgh:) or the *road of what is termed* عَقَبَة: (Ṣ; and so in copies of the Ḳ:) or *a high road of what is thus termed:* (Ḳ accord. to the TA:) or *a road in,* or *upon, a mountain,* (M, Ḳ,) *like that which is termed* نَقْبٌ [q. v.]: (M:) or *a road to a mountain:* (M, Ḳ:) or *a mountain* (M, Ḳ) *itself:* (M:) or *a part of a mountain that requires one, in traversing it, to ascend and descend;* as though it turned the course of journeying: (Er-Rāghib, TA:) pl. ثَنَايَا: (T, Ṣ:) which signifies also [*such roads as are termed*] مَدَارِج. (T.) Hence the phrase, فُلَانٌ طَلَّاعُ الثَّنَايَا *Such a one rises to eminences,* or *to lofty things* or *circumstances,* or *to the means of attaining such things;* like the phrase طَلَّاعُ أَنْجُدٍ [q. v.]: (Ṣ:) or, like the latter phrase, *is accustomed to embark in,* or *undertake,* or *to surmount,* or *master, lofty and difficult things:* (Mgh:) or *is hardy, strong,* or *sturdy; one who embarks in,* or *undertakes, great affairs.* (TA. [See an ex. under the heading of اِبْنُ جَلَا, in art. جلو: and see also art. طلع.]) — Also, (T, Ṣ, M, &c.,) pl. ثَنَايَا (T, Ṣ, Mgh, Mṣb) and ثَنِيَّاتٌ, (Mṣb,) *One of certain teeth,* (T, Ṣ, M, Mgh, Mṣb, Ḳ,) *the foremost in the mouth,* (M,) [namely, *the central incisors,*] *four in number,* (T, M, Mgh, Mṣb,) to man, and to the camel, (T, M, &c.,) and to the wild beast, (M,) *in the fore part of the mouth,* (T, Mgh, Ḳ,) *two above and two below:* (T, M, Mgh, Ḳ:) so called as being likened to the ثَنِيَّة of a mountain, in form and hardness; (TA;) or because each of them is placed next to its fellow. (Mgh.) = Also fem. of ثَنِيٌّ [q. v.]. (T, Ṣ, M, &c.) = See also ثُنْيَا, in five places.

ثِنَايَةٌ *A cord,* or *rope, of goats' hair* (شَعَر), or *of wool,* (Ṣ, Ḳ,) or *of other material;* (Ḳ;) as also ثُنَآءٌ (Ḳ) and مُثْنَاةٌ and مَثْنَاةٌ; (M, Ḳ;) which last is explained by IAạr as signifying [simply] *a cord,* or *rope:* (M:) [or] the first has the meaning assigned to it above, voce ثُنَآءٌ; syn. with ثُنَايَانِ; and signifies also *a long rope;* whence the saying of Zuheyr, describing the [she-camel termed] سَانِيَة,

* تَمْطُو الرِّشَآءَ وَتُجْرِي فِي ثِنَايَتِهَا *
* مِنَ المَحَالَةِ قَبًّا رَائِدًا قَلِقَا *

(T,) meaning [*She draws the well-rope, and causes to run,*] *with her* ثناية *upon her,* (ISk, T,) [*a wabbling, unsteady, sheave* (?) *of the large pulley;*] the ثناية here being *a rope of which the two ends are tied to the saddle* (قَتَب) *of the* سانية; *the* [*upper*] *end of the well-rope being tied to its* مُثْنَاة [which here means the *folded middle part*]: (T:) but Aboo-Sa'eed says that it [here] means *a piece of wood by which are connected the two extremities of the cheeks,* or *side-pieces,* (طرفا الميلين, [the latter of which words I here render conjecturally, supposing it to be similar in meaning to القَعْوَيْن or القَعْوَيْن,]) *above the* محالة, and *a similar piece below; the* محالة *and* [qu. *or*] *the sheave turning between the two pieces thus called.* (T, in a later portion of the art.)

ثُنَائِيٌّ [a rel. n. from اِثْنَانِ, anomalously formed, but analogous with other rel. ns. from ns. of number, as رُبَاعِيٌّ, ثُلَاثِيٌّ, &c., *Of,* or *relating to, two things*]. — كَلِمَةٌ ثُنَائِيَّةٌ *A word comprising,* or *composed of, two letters;* as يَدٌ, and دَمٌ [or دَمْ?]. (TA.)

ثِنْتَانِ a fem of اِثْنَانِ, q. v.

ثَانٍ [act. part. n. of 1; *Doubling,* or *folding;* &c.]. Hence, وَهُوَ ثَانٍ رِجْلَهُ *While he was bending his leg* before rising, or standing up. (TA from a trad.) [And جَآءَ ثَانِيَ عِطْفِهِ: see art. عطف.] One says of a horseman who has bent the neck of his beast on the occasion of his vehement running, جَآءَ ثَانِيَ العِنَانِ [*He came bending the bridle* by pulling it with both hands a little apart]: (T:) or جَآءَ ثَانِيًا مِنْ عِنَانِهِ [*he came bending* a part *of his bridle*]. (Ṣ.) And of the horse himself, one says, جَآءَ سَابِقًا ثَانِيًا, i. e. *He came outstripping, with bent neck,* by reason of briskness; because when he is fatigued, he stretches out his neck; and when he is not fatigued nor jaded by running, but comes in his first run, he bends his neck: and hence the saying of the poet,

* وَمَنْ يَفْخَرْ بِمِثْلِ أَبِي وَجَدِّي *
* يَجِئْ قَبْلَ السَّوَابِقِ وَهْوَ ثَانِي *

i. e. [*And he who glories in the like of my father and my grandfather, let him come before the mares that outstrip,*] *he being* like the horse that outstrips [all others], *with bent neck;* or it may mean, *he bending* the neck of his horse which has outstripped the others. (T.) [Hence also,] شَاةٌ ثَانِيَةٌ *A sheep,* or *goat, bending the neck, not in consequence of disease.* (M, Ḳ.) — [Also *Second;* the ordinal of two: fem. with ة.] You say, هٰذَا ثَانِي هٰذَا [*This is the second of this*]; i. e. *this is what has made this a pair,* or *couple:* (M:) and فُلَانٌ (T) or هٰذَا (Ṣ) ثَانِي اِثْنَيْنِ, (T, Ṣ,) i. e. *Such a one,* or *this, is* [*the second of two,* or] *one of the two;* (T, Ṣ;) like as you say ثَالِثُ ثَلَاثَةٍ; and so on to عَاشِرَ عَشَرَةَ: but not with tenween: (Ṣ:) [i. e.,] you may not say ثَانٍ اِثْنَيْنِ: (T: [see ثَالِثٌ:]) but if the two [terms] disagree, you may use either mode; (Ṣ;) you may say, هٰذَا (Ṣ) or هُوَ (Mgh) ثَانِي وَاحِدٍ and ثَانٍ وَاحِدًا, (Ṣ, Mgh,) i. e. *This has become a second to one,* (Ṣ,) [or rather, *becomes* &c. (i. e. يَثْنِي rather than ثَنَى),] or *he,* or *it, makes one, with himself,* or *itself, to be two.* (Mgh.) ثَنَآءٌ also signifies the same in a trad. respecting the office of commander, or governor, or prince; where it is said, أَوَّلُهَا مَلَامَةٌ وَثِنَاؤُهَا نَدَامَةٌ وَثَلَاثُهَا عَذَابُ يَوْمِ القِيَامَةِ إِلَّا مَنْ عَدَلَ i. e. [*The first* result *thereof is blame, and*] *the second* [*is regret, and*] *the third* [*is the punishment of the day of resurrection, except* in the case of *him who acts equitably*]: so says Sh. (T.) — And الثَّوَانِي [pl. of الثَّانِيَةُ] signifies [*The second horns;*] *the horns that are* [*next*] *after the* أَوَائِل. (M.) — [ثَانِيَ عَشَرَ and ثَانِيَةَ عَشْرَةَ, the former masc. and the latter fem., meaning *Twelfth,* are subject to the same rules as ثَالِثَ عَشَرَ and its fem., explained in art. ثلث.]

أَثْنَآءٌ pl. of ثِنْيٌ and of اِثْنَانِ: and also syn. with this latter, q. v.

اِثْنِيٌّ: see ثَنَوِيٌّ.

اِثْنَانِ a noun of number; (Ṣ, Mṣb;) applied to the dual number; (Mṣb;) meaning [*Two;*] the *double of* وَاحِدٌ; (M, Ḳ;) with a conjunctive ا [when not immediately preceded by a quiescence, written اِثْنَانِ]; (T, Ṣ, Mṣb;) but this is sometimes made disjunctive when connected with a preceding word by poetic license: (T, Ṣ:) of the masc. gender: (Ṣ:) fem. اِثْنَتَانِ, (T, Ṣ, Mṣb,) in which, also, the ا is conjunctive; (T, Mṣb;) and ثِنْتَانِ; (T, Ṣ, M, Mṣb, Ḳ;) the latter sometimes used, (T,) [much less frequently than the former, though the only fem. form mentioned in the M and Ḳ,] and of the dial. of Temeem; (Mṣb;) like as one says, هِيَ اِبْنَةُ فُلَانٍ and هِيَ بِنْتُهُ: (T:) the ت in the dual is a substitute for the final radical, ى, (M, TA,) as it is in أَسْنَتُوا, the only other instance of this substitution except in words of the measure اِفْتَعَلَ: (Sb, M, TA:) in اِثْنَانِ, the final radical, ى, is suppressed: (Mṣb:) it has no sing.: (Lth, T:) if it were allowable to assign to it a sing., it would be اِثْنٌ [for the masc.] and اِثْنَةٌ [for the fem.], like اِبْنٌ and اِبْنَةٌ: (Ṣ:) accord. to some, (Mṣb,) it is originally ثِنْيٌ; (T, Mṣb, CK;) and hence the dual ثِنْتَانِ: (Mṣb:) or it is originally ثَنَيٌ, (M, Mṣb, and so in a copy of the Ḳ,) the conjunctive ا being then substituted for the ى, whence the dual اِثْنَانِ, like اِبْنَانِ: (Mṣb:) this is shown by the form of its pl., which is أَثْنَآءٌ, (M, Ḳ,) like أَبْنَآءٌ [pl. of اِبْنٌ, which is originally بَنِيٌ or بَنَوٌ,] and آخَآءٌ [pl. of أَخٌ, which is originally أَخَوٌ]. (M.) In the saying in the Ḳur [xvi. 53], لَا تَتَّخِذُوا إِلٰهَيْنِ اِثْنَيْنِ [*Take not to yourselves two gods*], the last word is added as a corroborative. (M.) The phrase ثُنْتَا حَنْظَلٍ occurs, by poetic license, for اِثْنَتَانِ مِنْ حَنْظَلٍ, meaning [*Two colo-*

cynths]. (Ṣ.) You say also, شَرِبْتُ أَثْنَاءَ القَدَحِ, and شَرِبْتُ اثْنَىْ هٰذَا القَدَحِ, meaning [*I drank*] *twice as much as the bowl*, and *as this bowl*: and in like manner, شَرِبْتُ اثْنَىْ مُدِّ البَصْرَةِ and اثْنَيْنِ بِمُدِّ البَصْرَةِ [*I drank twice the quantity of the* مُدّ *of El-Baṣrah*]. (M.) And a poet says,

* فَمَا حُلِبَتْ إِلَّا الثَّلَاثَةَ وَالثُّنَى *

* وَلَا قُيِّلَتْ إِلَّا قَرِيبًا مَقَالُهَا *

meaning [*And she was not milked save*] *three* vessels *and two*, [*nor was she given her midday-drink save when her midday-resting was near.*] (IAạr, M.) — Hence, (Mṣb,) يَوْمُ الِاثْنَيْنِ, (Ṣ, Mṣb,) or الِاثْنَانِ alone, (M, Ḳ,) *One of the days of the week*; [*the second*; namely, *Monday*;] because the first, with the Arabs, is الأَحَدُ; (M;) as also الثِّنَى, like إِلَى; (Ḳ;) so in the copies of the Ḳ; [or,] accord. to some, الثُّنِىُّ, [originally الثُّنُوُ,] of the measure فُعُول, like تُدِىٌّ [pl. of ثَدْىٌ], is used in this sense; (TA;) or اليَوْمُ الثُّنَّى, [so in the M, accord. to the TT,] mentioned by Sb, on the authority of certain of the Arabs: (M:) the pl. is أَثْنَاءٌ and أَثَانِينُ, (M, Ḳ,) the latter mentioned on the authority of Th: but it has no dual: and those who say أَثْنَاءٌ form this pl. from الِاثْنُ, although this has not been in use: (M:) or it has neither dual nor pl., (Ṣ, Mṣb,) being itself a dual; (Ṣ;) but if you would form a pl. from it, you would regard it as itself a sing., and make its pl. أَثَانِينُ: (Ṣ, Mṣb:) IB says that أَثَانِينُ has not been heard [from the Arabs], and is only mentioned by Fr, on the ground of analogy; that it is far-fetched in respect of analogy; and that the pl. heard is أَثْنَاءٌ: Seer and others mention, as heard from the Arabs, إِنَّهُ لَيَصُومُ الأَثْنَاءَ [*Verily he fasts on the Mondays*]. (TA.) الاثنين in يوم الاثنين has no dim. (Sb, Ṣ in art. امس.) IJ says that the article ال in الاثنين is not redundant, though the word is not an epithet: Abu-l-'Abbás says that the prefixing of the article in this case is allowable because the virtual meaning is اليَوْمُ الثَّانِى [*the second day*]. (M.) The saying اليَوْمُ الِاثْنَانِ means The name of *to-day* [*is* الاثنان]; and is like the saying اليَوْمُ يَوْمَانِ [to-day is two days] and اليَوْمُ خَمْسَةَ عَشَرَ مِنَ الشَّهْرِ [to-day is fifteen of the month]. (Sb, M.) Sometimes, يَوْمُ اثْنَيْنِ, without the article ال, occurs in poetry. (M, Ḳ.) When a pronoun refers to الاثنان [as meaning Monday], this word may be treated in two ways, [as a sing. and as a dual,] but the more chaste way is to treat it as a sing., as meaning the day: (Mṣb:) [thus,] Aboo-Ziyád used to say, مَضَى الِاثْنَانِ بِمَا فِيهِ [*Monday passed with what occurred in it*]; making it sing. and masc.; and thus he did in the case of every day of the week, except that he made الجُمْعَة fem.: Abu-l-Jarráḥ used to say, مَضَى الِاثْنَانِ بِمَا فِيهِمَا, treating the word as a numeral; and thus he treated the third and fourth and fifth days, saying in each of these cases بِمَا فِيهِنَّ. (M.) — [اِثْنَا عَشَرَ, fem. اِثْنَتَا عَشْرَةَ; respectively, in a case of naṣb and khafḍ, اِثْنَىْ عَشَرَ and اِثْنَتَىْ عَشْرَةَ; and with ا when not immediately preceded by a quiescence; mean *Twelve*: see عَشَرَةٌ.]

اِثْنَوِىٌّ, [with ا when not immediately preceded by a quiescence, in the CK erroneously written اِثْنَوِىّ,] One *who fasts alone on the second day of the week*. (IAạr, Th, M, Ḳ.)

الِاثْنَيْنِيَّةُ [*The doctrine of dualism*: see ثَنَوِىٌّ]. (TA.)

مَثْنَى (Ṣ, Mgh) and ثُنَاءَ (T, Ṣ) [*Two and two; two and two together*; or *two at a time and two at a time*]: they are imperfectly decl., in like manner as [مَثْلَثُ and] ثُلَاثُ, as explained in art. ثلث; (Ṣ, TA;) [because] changed from the original form of اِثْنَانِ اِثْنَانِ; (T, Mgh, TA;) or because of their having the quality of epithets and deviating from the original form of اِثْنَانِ; (Sb, Ṣ in art. ثلث, q. v.;) or because they deviate from their original as to the letter and the meaning; the original word being changed as above stated, and the meaning being changed to اِثْنَانِ اِثْنَانِ. (Ṣ ibid.) You say, جَاؤُوا مَثْنَى and ثُنَاءَ (M, Ḳ) or مَثْنَى مَثْنَى, (Ṣ,) but this is a repetition of the word only, not of the meaning, (Mgh,) and in like manner one says of women, (M, Ḳ,*) i. e. *They came two* [*and*] *two*. (Ṣ, M, Ḳ.) And it is said in a trad., صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى, i. e. *The prayer of night is two rek'ahs* [*and*] *two rek'ahs* (رَكْعَتَانِ رَكْعَتَانِ). (TA.) [See also other exs. voce ثُلَاثُ.] — مَثْنَى الأَيَادِى *The repeating a benefit*, or *benefaction*; or *reiterating it*; *conferring it twice*, or *thrice*; (Aṣ, T, Ḳ;) or *twice*, or *more than twice*: (Ḳ:) or *the shares remaining of the slaughtered camel* (A'Obeyd, T, Ṣ, M, Ḳ) *in the game called* المَيْسِر, (A'Obeyd, T, Ṣ, Ḳ,) *which shares a bountiful man used to purchase, and give for food to the* أَبْرَام, (A'Obeyd, T, Ṣ, M, Ḳ,) i. e., *those who took no part in the game, not contributing*: (M:) or *the taking a portion time after time*. (AA, T, Ṣ, M.) — مَثَانٍ [is pl. of مَثْنًى as signifying *A place of doubling*, or *folding* &c.: and hence means —] The *knees* and *elbows* of a horse or similar beast. (T, Ḳ.) — And The *bends* of a valley. (T, Ḳ. See ثِنْىٌ.) — And, as pl. of مَثْنًى, The *chords of the lute that are after the first*: (M, Ḳ:) or مثنى signifies *a chord* [*of a lute*] *composed of two twists*: or, as some say, the *second chord*. (Ḥar p. 244. See مَثْلَثٌ.) — مَثْنًى also signifies The زِمَام [or *nose-rein*] of a she-camel: and Er-Rághib says that the مثناة [i. e. مَثْنَاةٌ or مِثْنَاةٌ] is the *doubled*, or *folded, part of the extremity of the* زِمَام. (TA.) — المَثَانِى as relating to the Ḳur-án is pl. of مَثْنًى, (Mgh,) or of مَثْنَاةٌ: (AHeyth, T, Mgh:) it has three applications, accord. to A'Obeyd: (T, Mgh:) it signifies *The Kur-án altogether*; (A'Obeyd, T, Ṣ, M, Mgh, Ḳ;) so in the Ḳur xxxix 24; (A'Obeyd, T, Mgh;) meaning that the mention of reward and punishment is repeated, or reiterated, in it; (Fr, T;) or so called because the verse of mercy is conjoined with that of punishment; (Ṣ;) or because narratives and promises and threats are repeated in it; or because one peruses it repeatedly without being wearied: (Mgh:) or it signifies, (M, Ḳ,) or signifies also, (A'Obeyd, T, Ṣ, Mgh,) [*the first chapter*, called] *the* فَاتِحَة, (A'Obeyd, T, Ṣ, M, Mgh,) or الحَمْدُ, (Ḳ,) which means the same; (TA;) so in the Ḳur xv. 87; (A'Obeyd, T, Mgh;) because it is repeated, or recited twice, in every [act of prayer termed a] رَكْعَة, (Fr, Zj, AHeyth, T, Ṣ,) or with every chapter, (Th, M,) or in every prayer; (Mgh;) or because containing praise of God: (Zj, T, Mgh:) [but see السَّبْعُ المَثَانِى voce سَبْعَةٌ:] or it signifies, (M, Ḳ,) or signifies also, (A'Obeyd, T, Ṣ, Mgh,) *the chapters that are less than those containing a hundred verses*, (Ṣ, M, Mgh,) or *that are less than the long ones* (الطُّوَل, q. v.), *and less than those containing a hundred verses*, (A'Obeyd, T, Ḳ, but in [most of] the copies of the Ḳ دُونَ المِأَتَيْنِ is put in the place of دُونَ المِئِينَ, which is the right reading, TA,) *and more than* [*those of the portion called*] *the* مُفَصَّل, (A'Obeyd, T, Mgh, Ḳ,) as is related on the authority of the Prophet by Ibn-Mes'ood and 'Othmán and Ibn-'Abbás; (AHeyth, T;) because, (Mgh,) or as though, (T,) occupying the second place after those containing a hundred verses: (T, Mgh:) or *the chapters*, (T, Ḳ,) *six and twenty in number*, (T,) *entitled* الحَجّ *and* القَصَص *and* النَّمْل *and* العَنْكَبُوت *and* مَرْيَم *and* الأَنْفَال *and* النُّور *and* الحِجْر *and* الفُرْقَان *and* يَا سِين *and* الرُّوم *and* صَاد *and* إِبْرَاهِيم *and* المَلَائِكَة *and* سَبَا *and* الرَّعْد *and* المُؤْمِن *and* الغُرَف *and* لُقْمَان *and* مُحَمَّد *and* الجَاثِيَة *and* الأَحْقَاف *and* السَّجْدَة *and* الزُّخْرُف *and* الدُّخَان (T, Ḳ) *and* الأَحْزَاب, (Ḳ,) which last has been omitted by the copyists of the T: (TA:) or *the chapters of which the first is the* بَقَرَة, *and the last is* بَرَاءَة: or *what is repeated, of the Ḳur-án, time after time*. (M, Ḳ.)

مَثْنَاةٌ; pl. مَثَانٍ: see ثِنْىٌ: and ثِنَايَةٌ: and مَثْنًى; the last in two places. — It is said in a trad. that one of the signs of the resurrection will be the public reading, or reciting, of the مَثْنَاة, (T, Ṣ,) which means *That which has been desired to be transcribed from a source other than the Book of God*: (T:) or *a certain book*, (T, Ḳ,) [*the Mishna*,] *which the learned men, and the recluses, of the Children of Israel, after Moses, composed after their own desire, from a source other than the Book of God*, as A'Obeyd says on the authority of a man learned in the books of the earlier times, (T,) *containing the histories of the Children of Israel after Moses, in which they allowed and disallowed what they pleased*: (Ḳ:) or *what is sung*: (Ḳ:) or *what is called in Persian* دُو بَيْتِى, (Ṣ, Ḳ,) *which means two verses, each composed of a pair of hemistichs*; (TA;) i. e. *what is sung*; but A'Obeyd explains it otherwise than thus: (Ṣ:) it is *what is known among the 'Ajam by the term* مَثْنَوِىٌّ, as though this were a rel. n. from مَثْنَاةٌ: the vulgar say [erroneously] دُو بَيْت, with the pointed د. (TA.)

مُثْنَاةٌ; pl. مَثَانٍ: see ثُنْيٌ: and ثِنَايَةٌ; the latter in two places: and see also مَثْنًى.

مُثَنًّى [pass. part. n. of 2.] — *Dualized:* a *dual.* — مُثَنَّاةٌ فَوْقِيَّةٌ — *Marked with two points above:* an epithet added to تآء to prevent its being mistaken for بآء or ثآء or يآء. And مُثَنَّاةٌ تَحْتِيَّةٌ *Marked with two points below:* an epithet added to يآء to prevent its being mistaken for بآء or تآء or ثآء.] الطَّوِيلُ المُثَنَّى — † *That which passes away* [*out of sight,* or *disappears,*] *by length;* mostly used of a thing that is long without breadth. (TA.)

مَثْنِيٌّ [pass. part. n. of 1; *Doubled* or *folded* &c.] — أَرْضٌ مَثْنِيَّةٌ — *Land,* or *ground, turned over twice for sowing,* or *cultivating.* (Mgh, and A and TA in art. ثلث.)

مَثْنَوِيٌّ: see مَثْنَاةٌ.

مَثْنَوِيَّةٌ: see ثُنْيَا, in four places.

ثو

ثُوَّةٌ [mentioned in the M under the head of ثو, as the radical letters, but in the T and K in art. ثوى,] sing. of ثُوًى, (IAar, T, K,) which latter, (IAar, T,) or the former, (K,) signifies The *goods,* or *utensils and furniture, of a house* or *tent:* (IAar, T, K:) or the former, *pieces of rag made in the form of a ball of thread* or *string, upon a peg,* or *stake, upon which the skin of milk is agitated to make butter, lest it should become lacerated;* as also ثُوِيٌّ; (M, K;) which latter we hold to be from ثوو because syn. with ثُوَّةٌ, like قُوَّةٌ: (ISd in the M:) or *a piece of rag, which is moistened, and put upon the skin of milk when it is agitated to make butter, lest it should become lacerated:* (T:) or it signifies, (K,) or signifies also, (M,) *a piece of rag,* (M, K,) or *some wool wound upon the head of a peg,* or *stake,* (IB, TA,) *put beneath the skin of milk when it is agitated to make butter, in order to preserve it from being injured by the ground;* (M, IB, K;) pl. ثُوًى: (IB, TA:) or it signifies, (K,) or signifies also, (M,) *an elevated and a rugged spot, upon which, sometimes, stones are set up in order that one may be directed thereby to the right way;* (M, K;) like صُوَّةٌ. (M. See also ثَايَةٌ, in art. ثوى.)

ثُوِيٌّ: see above.

ثوأ

4. أَثْأَثْتُهُ بِسَهْمٍ, (S in art. ثأ, [incorrectly there mentioned, as is said by IB and others and in the K,] and K in the present art. and in art. اثأ,) inf. n. إِثْآءَةٌ, (S,) *I shot him,* or *shot at him, with an arrow;* (S, K;) so says AA, and Ks says the like; (S;) as also أَثَأْتُهُ, and, accord. to As, أَثَيْتُهُ, (TA in art. ثأ,) which is a strange word. (TA in the present art.) It is mentioned in the present art. by Sgh; (K in art. اثأ;) and this is its proper place; (TA in the present art.;) the verb, accord. to him, being like أَقَامَ: (TA in art. اثأ:) A'Obeyd has mentioned it in art. اثأ, (K in that art.,) as also Az; holding the verb to be like صَنَعَ; and so IKtt and IKoot assert it to be. (TA.)

ثَآءٌ *The name of the letter* ث, q. v.; as also ثَا: pl. [of the former,] ثَآءَاتٌ; and [of the latter,] أَثْوَاءٌ and أَثْيَاءٌ. (TA in باب الالف اللينة.) = It also stands for ثَنَاءٌ, and ثَوَابٌ, and the like. (Idem ubi supra.) = Also The *best* of anything; as, for instance, of wheat, and of flesh-meat, and of sugar. (Kh, TA ubi supra.)

ثَائِيٌّ and ثَاوِيٌّ rel. ns. of ثَآءٌ and ثَا, the names of the letter ث; as also ثَيَوِيٌّ. (TA ubi supra.)

ثوب

1. ثَابَ, (T, S, M, &c.,) aor. يَثُوبُ, (S, Mgh, &c.,) inf. n. ثَوْبٌ (S, M, Msb, K) and ثَوَبَانٌ (S) and ثُؤُوبٌ, (M, K,) *He,* or *it,* (a thing, M,) *returned;* (M, Mgh, Msb, K;) as also ثوّب, inf. n. تَثْوِيبٌ: (M, K:) *he returned to a place to which he had come before;* or *it returned* &c.: (T:) *he* (a man) *returned, after he had gone away.* (S.) You say, تَفَرَّقُوا ثُمَّ ثَابُوا i. e. [*They became separated,* or *dispersed: then*] *they returned.* (A.) — ثاب إِلَى اللّٰهِ, like تَابَ, † *He returned* [*from disobedience*] *to obedience to God; he repented;* as also أَنَابَ. (T.) — ثاب also signifies † *He returned to a state of advertency,* or *vigilance;* or *he had his attention roused.* (Th, T.) — Also † *He returned to a state of health,* or *soundness:* (TA, from a trad.:) *he became convalescent, and fat, after leanness.* (Mgh.) And ثاب جِسْمُهُ, (M, A, K,) inf. n. ثَوَبَانٌ; (M, K;) and جِسْمُهُ ثاب; (IKt, M;) and ثاب إِلَيْهِ جِسْمُهُ; (T, M, A;) and اثاب, alone; (S, M, A;) ‡ *He became fat, after leanness;* (A;) *his good state of body returned to him;* (S, M, K;*) *his condition of body became good, after extenuation; and health,* or *soundness, thereof returned to him.* (T.) — ثاب إِلَيْهِ عَقْلُهُ ‡ [*His reason,* or *intellect, returned to him*]: and حِلْمُهُ [*his forbearance,* or *clemency*]. (A.) — ثَاب المَآءُ † *The water* of a well *returned,* or *collected again:* (T:) *the water attained again its former state after some had been drawn:* (M:) *the water collected* [*again*] in a watering-trough, or tank. (S.) — ثاب النَّاسُ † *The people collected themselves together, and came.* (S.) And ثاب القَوْمُ † *The company of men came following one another:* the verb is not used in this sense in speaking of one person. (M.) — ثاب said of a man's property, ‡ *It became abundant, and collected.* (A.) — Said of dust, ‡ *It rose,* or *spread,* or *diffused itself, and became abundant.* (A.) — Said of a watering-trough, or tank, (T, M, A, K,) inf. n. ثَوْبٌ (AZ, T, M, K) and ثَوَبَانٌ (AZ, T) and ثُؤُوبٌ, (M, K,) ‡ *It became full:* (AZ, T, M, A, K:) or *nearly full.* (AZ, T, M, K.)

2. ثوّب, inf. n. تَثْوِيبٌ: see 1, first sentence. — ثوّب بَعْدَ خَصَاصَةٍ — ‡ [*He returned to a state of richness,* or *competence, after poverty,* or *straitness,* or *being in an evil condition*]. (A, TA.) — تَثْوِيبٌ meaning The *calling,* or *summoning,* (M, Mgh, K,) *to prayer,* (M, K,) and *to other things,* (M,) is said to be from ثَوْبٌ "a garment," (Mgh,) because a man, when he comes crying out for aid, makes a sign with his garment, (M, Mgh,) moving it about, raising his hand with it, in order that he to whom he calls may see it, (Mgh,) and this action is like a calling, or summoning, (M, Mgh,) and an announcing, to him; so the calling, or summoning, by reason of frequent usage of this word [as meaning the *making a sign with a garment*], came to be thus called; and one said of the caller, or summoner, ثوّب: (Mgh:) or it means the *calling,* or *summoning, twice;* (M, K;) or the *repeating a call* or *summons;* from ثاب "he returned:" (Mgh:) you say, ثوّب, inf. n. as above, (T, Msb,) meaning *he called,* or *summoned, one time after another;* (T;) *he repeated his call,* or *cry:* (Msb:) and hence تثويب in the أَذَان; (T, Msb;) i. e., the *saying* of the مُؤَذِّن, *after having, by the* اذان, *called the people to prayer,* الصَّلَاةُ رَحِمَكُمُ اللّٰهُ الصَّلَاةْ [*Prayer: may God have mercy on you! Prayer!*]; thus calling to it a second time: (T:) or his *saying,* (S, TA,) *in the morning call to prayer,* (S,) الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ [*Prayer is better than sleep*]; (S, TA;) for he resumes his call by saying this after he has said, حَيَّ عَلَى الصَّلَاةْ [and حَيَّ عَلَى الفَلَاحْ]; desiring the people to hasten to prayer: (TA:) or his *saying, in the morning call to prayer,* الصلاة خير من النوم *twice,* (T, K,) *after having said,* حيّ على الصلاه حيّ على الفلاح: (T:) or the old تثويب was the *saying* of the مُؤَذِّن, *in the morning call to prayer,* الصلاة خير من النوم: and the modern, قَامَتْ قَامَتْ الصَّلَاةُ الصَّلَاةْ; or قَامَتْ الصَّلَاةُ. (Mgh.) It also signifies The إِقَامَة; (Mgh, K, TA;) [meaning, the *chanting,* by the مُبَلِّغُون, in a mosque, not by the مُؤَذِّن, *the common words of the* أَذَان, *with the addition of* قَدْ قَامَتِ الصَّلَاةُ (*The time of prayer has come*), *pronounced twice after* حيّ على الفلاح; i. e. the اقامة *of prayer:* (IAth, TA:) and this is what is meant by the phrase, in a trad., إِذَا ثُوِّبَ بِالصَّلَاةِ [*When the words of the* اقامة *are chanted*]. (IAth, Mgh, TA.) And The *praying after the prayer divinely ordained.* (Yoo, T, K.) You say, ثوّب, meaning *He performed a supererogatory prayer after the prescribed;* تثويب being only after the prescribed; being the *praying after praying:* (T:) and تثوّب signifies the same. (K.) And ثوّب بِرَكْعَتَيْنِ *He performed two rek'ahs as a supererogatory act.* (A.) But this and the similar significations are said to be post-classical. (MF.) — See also 4, in four places. = ثَيَّبَتْ, (T, S, Mgh,) inf. n. تَثْيِيبٌ; (T, Mgh;) formed from ثَيِّبٌ, upon supposition [that the medial radical letter of this word is ى, whereas many hold that letter to be و]; (Mgh;) or تَثَيَّبَتْ; (K in art. ثيب; [the author of which seems to have supposed that, for ثَيَّبَتْ, one should read ثَيِبَتْ; and therefore he gives مُثَيِّبٌ as syn. with ثَيِّبٌ;]) *She* (a woman) *became what*

is termed ثَيِّب. (T, Mgh, Ḳ.) — [Accord. to my copy of the Mgh, it also signifies *She* (a camel) *became what is termed* ثَاب: but I think that, in this instance, it is a mistranscription, for ثَيَّبَتْ.] = [See also the last sentence of the second paragraph of art. ثرب; and compare, with what is there said by SM, meanings assigned below to مَثَابَةٌ and مَثَابٌ.]

3. الخُطَّابُ يُثَاوِبُونَهَا *The suitors return to her* (namely, a woman such as is termed ثَيِّب,) *time after time.* (A, Mgh.)

4. اثاب: see 1, in two places. — It may also mean †*It* (a valley, or a well,) *had a return of water after a stoppage thereof.* (Ḥam p. 598.) = اثاب اللّٰهُ جِسْمَهُ ‡ *God restored him to fatness, after leanness;* (A;) *restored his body to a good state,* or *condition.* (TA.) — إِنَّ عَمُودَ الدِّينِ لَا يُثَابُ بِالنِّسَآءِ إِنْ مَالَ † *Verily the column of the religion cannot be set upright again by women, if it incline:* said by Umm-Selemeh to 'Áïsheh, when the latter desired to go forth to El-Baṣrah. (T, L.) — اثابهُ اللّٰهُ, (T, Ṣ,* M, A, Mṣb, Ḳ,) inf. n. إِثَابَةٌ; (Mgh;) and أَثْوَبَهُ [dev. from rule]; (M, Ḳ;) and ثَوَّبَهُ, (T, A,) inf. n. تَثْوِيبٌ; (T, Mgh;) *God recompensed, compensated, requited,* or *rewarded, him:* (T, Ṣ,* M, A, Mgh,* Mṣb, Ḳ:) said in relation to good and to evil. (T.) And اثابهُ, (Lḥ, M,) and أَثْوَبَهُ, (T,) مَثُوبَةً حَسَنَةً, (Lḥ, T, M,) and مَثْوَبَةً, (Lḥ, M,) *He* (God) *gave him a good recompense, compensation,* &c. (M.) And ثَوَّبَهُ مَثُوبَتَهُ *He gave him his recompense,* &c. (M, Ḳ.) It is said in a trad., أَثِيبُوا أَخَاكُمْ, i. e. *Recompense ye your brother for his good deed.* (TA.) And in the Ḳur [lxxxiii. last verse], هَلْ ثُوِّبَ الكُفَّارُ مَا كَانُوا يَفْعَلُونَ *Have the unbelievers been recompensed for what they did?* (T, Ṣ, M.) And one says also, اثابهُ مِنْ هِبَتِهِ, meaning *He gave him a substitute, something instead* or *in exchange,* or *a compensation, for his gift.* (Mgh,* and TA in art. جنب.) And ثَوَّبَهُ مِنْ كَذَا, (M,) inf. n. تَثْوِيبٌ, (Ḳ,) *He gave him a substitute,* &c., *for such a thing.* (M, Ḳ.*) — اثاب الثَّوْبَ, inf. n. إِثَابَةٌ, *He sewed the garment,* or *piece of cloth, the second time:* when one sews it the first time, [in a slight manner,] you say of him مَلَّهُ [and شَلَّهُ, i. e. "he sewed it in the manner termed 'running'"]. (T.) — اثاب الحَوْضَ ‡ *He filled the watering-trough,* or *tank:* (Ḳ, TA:) or *nearly filled it.* (Ḳ.)

5. تثوّب: — and تَثَيَّبَتْ: see 2, in the latter part of the paragraph. — The former also signifies *He gained,* or *earned, a* ثَوَاب [or *recompense,* &c.]. (Ḳ.) But this is said to be post-classical. (MF.)

6. تثاوب: see ثُئِبَ, in art. ثأب.

10. استثاب مَالًا *He restored to himself,* or *repossessed himself of, property;* syn. اِسْتَرْجَعَهُ; (T, A, Ḳ;) his property having gone away. (T, A.) And اِسْتَثَبْتُ بِمَالِكَ *I restored to myself,* or *repossessed myself of, property, by means of that which thou gavest me;* my property having gone away. (A.) El-Kumeyt says,

* إِنَّ العَشِيرَةَ تَسْتَثِيبُ بِمَالِهِ *

* فَيُغِيرُ وَهْوَ مُوَفِّرٌ أَمْوَالَهَا *

[*Verily the tribe restore to themselves wealth by means of his property; and he makes incursions into hostile territories* at his own expense, *making their property abundant* by the spoil that they gain with him]. (T, TA.) — استثابهُ *He asked him to recompense, compensate, requite,* or *reward, him.* (Ṣ, Ḳ.)

ثَوْبٌ *A garment,* (M, Mgh, Mṣb, Ḳ,) [or *piece of cloth* or *stuff,*] *that is worn by men, composed of linen, cotton, wool, fur,* خَزّ [q. v.], (Mgh, Mṣb,) *silk,* or *the like;* (Mṣb;) but [properly] *not what is cut out of several pieces, such as the shirt, and trousers, or drawers, &c.;* (Mgh;) [though often applied to a shirt or shift (قَمِيص or دِرْع) and to a جُبَّة &c.:] it seems to be so called because the wearer returns to it, or it to the wearer, time after time: (Mgh:) [also *a garment worn by women and girls over the shift;* (see أُصْدَةٌ;) app., as in the present day, *a long gown, reaching to the feet, with very wide sleeves:*] pl. ثِيَابٌ [the pl. of mult.] (T, Ṣ, M, A, Mgh, Mṣb, Ḳ) and أَثْوَابٌ [a pl. of pauc.] (Ṣ, M, Mṣb, Ḳ) and أَثْوُبٌ and أَثْؤُبٌ, (Ṣ, M, Ḳ,) the last two being pls. of pauc., and the latter of them being thus pronounced with ء by some of the Arabs because the ḍammeh immediately after و is deemed difficult of utterance; for which reason they substitute ء for و in all instances like this. (Ṣ.) — *Curtains,* and *the like,* are not [properly] called ثِيَاب; but أُمْتِعَةُ البَيْتِ: (Mgh, Mṣb:) though Es-Sarakhsee uses the phrase ثِيَابُ البَيْتِ. (Mgh.) تَعَلَّقَ بِثِيَابِ اللّٰهِ ‡ [*He clung to the curtains* of the House *of God*], i. e., *to the curtains of the Kaabeh,* is a tropical expression. (A.) — Sometimes, ثَوْبٌ is used metonymically to signify ‡ *A thing* [*of any kind*] *that veils, covers,* or *protects:* as in the saying of a poet,

* كَثَوْبِ ابْنِ بِيضٍ وَقَاهُمْ بِهِ *

* فَسَدَّ عَلَى السَّالِكِينَ السَّبِيلَا *

[*Like the means of protection adopted by Ibn-Beed: he protected them by it, and closed the way against the passengers*]. (TA.) Ibn-Beed was a wealthy merchant of the tribe of 'Ád, who hamstrung his she-camel upon a mountain-road, and stopped the way [to his abode] with it. (K in art. بيض.) — In the same manner, also, ثِيَاب is used to signify ‡ *Weapons.* (Ḥam p. 63.) — And أَثْوَاب is sometimes employed to signify †*The wearers of garments;* the wearers' *bodies.* (R, TA.) Esh-Shemmákh says, (T,) or Leylà, describing camels, (TA,)

* رَمَوْهَا بِأَثْوَابٍ خِفَافٍ فَلَا تَرَى *

* لَهَا شَبَهًا إِلَّا النَّعَامَ المُنَفَّرَا *

i. e. *They mounted them,* namely, the travelling-camels, (T,) *with* their [*light,* or *agile,*] *bodies:* [*and thou seest not anything like them, except ostriches scared away.*] (T, TA.) And in like manner, also, the dual is employed to signify †The wearer's *body,* or *self;* or *what the garments infold:* and ثِيَاب is employed in the same manner. (TA.) You say, لِلّٰهِ ثَوْبَاهُ, i. e. ‡ *To God be he* [meaning *his excellence*] *attributed!* [for nothing but what is excellent is to be attributed to God:] (A:) or it means لِلّٰهِ دَرُّهُ [*To God be attributed the good that hath proceeded from him!* or *his good deed!* &c.: see arts. اله and در]. (Ḳ.) And فِى ثَوْبَىْ أَبِى أَنْ أَفْعَلَهُ meaning ‡ [*On me and on my father it rests,* or *lies,* or *be it, that I pay it:* or] فِى ذِمَّتِى وَذِمَّةِ أَبِى [*on my responsibility and the responsibility of my father*]. (Ḳ, TA.) And اُسْلُلْ ثِيَابَكَ مِنْ ثِيَابِى ‡ *Withdraw,* or *separate, thyself from me.* (A.) — [The following exs. are mostly, or all, tropical.] — إِنَّ المَيِّتَ يُبْعَثُ فِى ثِيَابِهِ الَّتِى يَمُوتُ فِيهَا, (Ḳ,* TA,) a saying of Moḥammad, repeated by Aboo-Sa'eed El-Khudree, when, being about to die, he had called for new garments, and put them on: (TA:) it means *Verily the dead will be raised in his garments in which he dies;* accord. to some; and was used in this sense by Aboo-Sa'eed: (El-Khaṭṭábee, MF, TA:) or †[*agreeably with*] *his works* (Ḳ, TA) *with which his life is closed:* (TA:) or †*in the state in which he dies,* according as it is good or evil. (TA.) — وَثِيَابَكَ فَطَهِّرْ, in the Ḳur [lxxiv. 4], means *And purify thy garments:* (Abu-l-'Abbás, T:) or *shorten thy garments;* for the shortening them is a means of purity: (T:) or †*put not on thy garments in a state of disobedience or unrighteousness:* (I'Ab, T:) or †*be not perfidious;* for [figuratively speaking,] he who is so pollutes his garments: (Fr, T:) or, as some say, †*purify thy heart:* (Abu-l-'Abbás, T, Ḳ:) or †*purify thyself* (IḲt, T, TA) *from sins,* or *offences:* (IḲt, TA:) or †*rectify thine actions,* or *thy conduct.* (TA.) — فُلَانٌ نَقِىُّ الثَّوْبِ, meaning ‡ *Such a one is free from vice,* or *fault:* (A:) and طَاهِرُ الثَّوْبِ ‡ [*the same;* or *pure in heart,* or *conduct,* or *reputation*]. (TA in art. نصح.) And دَنِسُ الثِّيَابِ ‡ *Vicious,* or *faulty:* (A:) or *perfidious:* (Fr, T:) or *foul,* or *evil, in reputation,* (T, TA,) *in conduct,* or *actions,* and *in the way that he follows* [*with respect to religion and morality*]. (TA.) — أَعْرَضَ ثَوْبَىْ زُورٍ: see كَلَابِسِ ثَوْبَىْ زُورٍ. — مُتَشَبِّعٌ ثَوْبُ المَآءِ: see عَرُضَ. — المِلْبَسِ and المَلْبَسِ &c.: see السَّلَى and الغِرْسُ. (Ḳ. See these two words.)

ثِيبٌ: see ثَائِبٌ, in two places.

ثُبَةٌ The *place where the water collects in a valley or low ground;* so called because the water returns to it: (Aboo-Kheyreh, T:) and the *middle* of a watering-trough or tank, (T, Ṣ, M,) *to which the water returns when it has been emptied,* (Ṣ,) or *to which what remains of the water returns;* (T;) as also مَثَابٌ: (Ṣ:) the ث is a substitute for the و, the medial radical, which is suppressed; (Ṣ, L;) the word being from ثَابَ, aor. يَثُوبُ: (L:) Aboo-Is-ḥáḳ infers that this is the case from its having for its dim. ثُوَيْبَةٌ: but it may be from ثَبَيْتُ "I collected together:" (M:) it is

mentioned in the K in art. ثبى or ثبو, and not here. (TA.) See also art. ثبو or ثبى. — Also *A company of men;* (T, M, L;) and so أُثْبِيَّةٌ: (M:) or *a company of men in a state of separation* or *dispersion;* (T;) *a distinct body,* or *company, of people:* (Yoo, T:) and *a troop of horsemen:* (M:) pl. ثُبَاتٌ and ثُبُونَ (T, M) and ثِبُونَ: (S and M in art. ثبى, and M in art. ثبو also:) accord. to some, from ثَابَ, being originally ثُوبَةٌ; and its dim. is ثُوَيْبَةٌ: accord. to others, it is originally ثُبْيَةٌ; (T, L;) and its pl. is ثُبًى. (L.) Hence, in the Kur [iv. 73], فَانْفِرُوا ثُبَاتٍ, i. e. [*And go ye forth* to war against the unbelievers] *in troops,* (Fr, T,) or *in distinct bodies.* (Yoo, T.) See, again, art. ثبو or ثبى.

ثُؤَبَاءُ: see ثُؤَبَاءُ, in art. ثأب.

ثَوَابٌ (T, S, M, Mgh, Msb, K) and مَثَابَةٌ (T, Msb) and مَثُوبَةٌ (T, S, M, K) and مَثُوبَةٌ (Et-Temeemee, T, M, K,) the last anomalous, (M,) and unknown to the Kilábees, who knew the second of these words, (T,) *A recompense, compensation, requital,* or *reward,* (T, S, M, Mgh, Msb, K,) *of obedience* [*to God*]: (S:) or *absolutely; for good* and *for evil;* as appears from the words of the Kur, هَلْ ثُوِّبَ الْكُفَّارُ [cited above, see 4]; but *more especially and frequently, for good.* (IAth, L, MF, TA.) — ثَوَابٌ is also used as a quasi-inf. n., in the sense of إِثَابَةٌ; and in this case, accord to the Koofees and Baghdádees, it may govern as a verb, [like the inf. n.,] as in the saying,

لِأَنَّ ثَوَابَ اللّٰهِ كُلَّ مُوَحِّدٍ *
* جِنَانٌ مِنَ الْفِرْدَوْسِ فِيهَا يُخَلَّدُ

[*For God's rewarding every believer in his unity* will be the giving *gardens of Paradise, wherein he will be made to abide for ever*]. (Expos. of the Shudhoor edh-Dhahab.) — It signifies also ‡ *Honey;* (K, TA;) i. e. (TA) the *good that proceeds from bees.* (A, TA.) — And in like manner, ‡ [*Rain;* i. e.] the *good that results from the winds.* (A, TA. [See ثَائِبٌ.]) — And † *Bees;* (M, K;) because they return [to their hives]. (M.)

ثَيِّبٌ, [like سَيِّدٌ; originally ثَيِوبٌ, or ثَيْوِبٌ; i. e.] of the measure فَعِيلٌ, (Mgh,) or فَيْعِلٌ; (Msb;) *A woman who has become separated from her husband* (Lth, T, M, Mgh, K) *in any manner:* (Lth, T, M, Mgh:) or *a woman whose husband has died,* or *who has been divorced, and has then returned to the marriage-state:* (AHeyth, TA:) or *one that is not a virgin:* (IAth, TA:) or *a woman to whom a man has gone in;* and *a man who has gone in to a woman:* (Ks, ISk, S, Mgh, K:) or *a person who has married:* (Msb:) applied to *a man* and to *a woman;* (Aṣ, S, M, Msb;) like بِكْرٌ and أَيِّمٌ: (Mgh, Msb:) from ثَابَ; (IAth, Mgh, Msb;) because they generally return time after time to the marriage-state: (Mgh:) but mostly applied to *a woman;* because she returns to her family in a manner different from the first [state]; (Msb;) or because the suitors return to her time after time: (Mgh:) or it is not applied to a man (Lth, El-'Eyn, T, M, Mgh, K) except in the dual form, as when one says وَلَدَ الثَّيِّبَيْنِ: (Lth, El-'Eyn, T, M, K:) and a woman is also termed مُثَيِّبٌ; (M;) or مُثَيَّبٌ, like مُعَظَّمٌ: (K: [but see 2, last sentence but two:]) the pl. of ثَيِّبٌ applied to a woman is ثَيِّبَاتٌ, (T, Mgh, Msb,) and the post-classical writers say ثُيَّبٌ, which has not been heard as genuine Arabic: (Mgh,* Msb:) its pl. if applied to a man is ثَيِّبُونَ. (Msb.) It is said in a trad., الثَّيِّبَانِ يُرْجَمَانِ وَالْبِكْرَانِ يُجْلَدَانِ وَيُغَرَّبَانِ [*The two persons of whom each has previously had carnal intercourse in marriage with one of the other sex shall be stoned* if they commit adultery together; *and the two who have previously had no connubial intercourse with others shall be flogged and banished* if they commit fornication together]. (T.) — It is also applied to † *A woman who has attained the age of puberty, though a virgin;* tropically, and by extension of its proper signification. (IAth, TA.) — This word is mentioned in the K [and M] in art. ثيب; and its mention in art. ثوب is said by the author of the K to be wrong: but IAth and many others decisively assert that it is from ثَابَ, aor. يَثُوبُ, "he returned." (MF, TA.)

ثُوَيْبَةٌ: see ثُبَةٌ, in two places.

ثِيَابَةٌ and ثُيُوبَةٌ, as meaning The *state of being a* ثَيِّب, are not of the genuine language of the Arabs. (Mgh.)

ثِيَابِيٌّ *One who takes care of the clothes in the bath.* (K.) [A post-classical word.]

ثَوَّابٌ *i. q.* تَوَّابٌ [One *who repents,* or *returns from disobedience to obedience to God, much* or *often*]. (T.) = *A seller of garments,* or *pieces of cloth:* (AZ, T, L, K:) and *a possessor thereof.* (Sb, S, L, K.)

ثِئْرٌ لَهَا ثَائِبٌ ‡ *A well into which water returns after one has drawn from it;* (A, TA;) see مَثَابٌ; and in like manner, [but in an intensive sense in the second of the following phrases,] ذَاتُ ثِيبٍ and وَعِيبٍ, ثِئْرٌ لَهَا ثِيبٌ, [in which وعيب is an epithet]: (T, L, TA:) or the first of these three phrases means *a well of which the water stops sometimes, and then returns.* (Ham p. 598.) You say of a well (بئر), مَا أَسْرَعَ ثَائِبَهَا, † *How quick is its returning supply of water!* (T.) — ثَائِبُ الْبَحْرِ † *The water of the sea when it flows after ebbing.* (K.) Hence, كَلَأٌ مِثْلُ ثَائِبِ الْبَحْرِ † *Fresh, sappy,* [*green,*] *herbage.* (T, L.) — قَوْمٌ لَهُمْ ثَائِبٌ ‡ *A people,* or *number of men, who come company after company.* (A, TA.) — ثَائِبٌ also signifies ‡ *A violent wind that blows at the beginning of rain.* (S, K, TA.)

مَثَابٌ: see مَثَابَةٌ, in four places: — and see ثُبَةٌ. — Also † The *place from which the water returns* [*to supply the place of that which has been drawn, in a well*]: whence ثِئْرٌ لَهَا مَثَابٌ [see ثَائِبٌ]. (TA.) — And † The *station of the water-drawer,* (A'Obeyd, T, S, M, K,) *above the* عُرُوش [which means the *pieces of wood upon which he stands*], (A'Obeyd, T,) or *at the brink, where is the* عَرْش [sing. of عُرُوش], (S,) or *which forms part of the* عُرُوش, (M,) *of a well:* (A'Obeyd, T, S, M, K:) or the *middle* of a well: (K:) or it has this meaning also: (M:) pl. مَثَابَاتٌ. (T, M.) [See also مَثَابَةٌ.] — And † The *construction,* or *casing, of stones* (طَيُّ الْحِجَارَةِ) *that succeed one another from top to bottom* [*round the interior of a well*]. (IAar.) [See again مَثَابَةٌ.]

مَثَابَةٌ (accord. to Aboo-Is-ḥák originally مَثْوَبَةٌ, T) *A place to which people return,* (ISh, Aboo-Is-ḥák, T, S, Msb,) or *to which one returns,* (ISh, S, Msb,) *time after time;* (S;) and مَثَابٌ signifies the same: (Aboo-Is-ḥák, T:) and the former, *a place of assembly* or *congregation:* (ISh:) or *a place where people assemble,* or *congregate, after they have separated,* or *dispersed;* as also مَثَابٌ the latter word: (M, K:) and *a place of alighting* or *abode; an abode;* or *a house;* because the inhabitants thereof return to it (ISh, S) after having gone to their affairs: (S:) the pl. is مَثَابَاتٌ; [also mentioned above as pl. of مَثَابٌ;] (ISh;) or it is مَثَابٌ; (S;) [or this is a coll. gen. n.;] or, accord. to Fr and others, مَثَابَةٌ and مَثَابٌ are the same: Th says that *a house,* or *tent,* (بَيْت,) is called مَثَابَةٌ; and some say مَثُوبَةٌ; but no one reads thus [in the Kur]. (TA.) It has the first of all these meanings in the Kur ii. 119: (T, S, Bd, Jel, TA:) or it there means *a place of recompense* or *reward* for the pilgrimage to the Kaabeh and the visitation thereof. (Bd.) — And, sometimes, The *place where the hunter,* or *fowler, puts his snare.* (S.) — مَثَابَةُ الْبِئْرِ ‡ *The place where the water of the well collects:* (A, TA:) or *the place reached by the water of the well when it returns and collects after one has drawn from it.* (M, K.) [Hence,] جَمَّتْ مَثَابَةُ جَهْلِهِ ‡ *His ignorance became confirmed.* (A, TA.) And كَانَ يَسْتَجِمُّ مَثَابَةَ سَفَهِهِ ‡ [*He used to wait for his lightwittedness,* or *silliness, to attain its full degree*]: a metaphorical phrase, occurring in a trad. (Har p. 68.) — Also † *The stones that project,* or *overhang, around the well,* (M, K,) *upon which the man sometimes stands in order that the bucket* (دَلْو or غَرْب) *may not strike against the side of the well:* (M:) or *the place where it is walled round within* (مَوْضِعُ طَيِّهَا): (K:) or, accord. to IAar, it means طَيُّ الْبِئْرِ; but [ISd says,] I know not whether he mean thereby مَوْضِعُ طَيِّهَا, or *the building it* [or *walling it round within*] *with stones;* though it is rarely that a word of the measure مَفْعَلَةٌ [like مثابة] is an inf. n. (M.) [See مَثَابٌ: and see what is said of تَثْوِيبٌ in the last sentence of the second paragraph of art. ثرب.] — مَثَابَاتٌ [the pl.] also signifies † The *foundations of a house.* (IAar, T.) = See also ثَوَابٌ.

مَثُوبَةٌ: see ثَوَابٌ.

مَثُوبَةٌ: see مَثَابَةٌ, in two places: = and see also ثَوَابٌ.

مُثَيِّبٌ and مُثَيَّبٌ: see ثَيِّبٌ.

مُسْتَتَابَاتُ الرِّيَاحِ ‡ *Winds that are attended by prosperity and blessing; from which one hopes for a good result* [i. e. *rain*]. (A, TA.)

ثوخ

1. ثَاخَ and سَاخَ both signify *He, or it, sank* into the ground; and Yaaḳoob asserts that the ث in the former is a substitute for the س in the latter. (L, TA.) You say, ثَاخَتْ قَدَمُهُ بِالوَحْلِ, (Ṣ,) or فِى الوَحْلِ, (L,) aor. تَثُوخُ and تَثِيخُ, *His foot sank, or entered, into the mire.* (Ṣ, L.) And ثَاخَتِ الإِصْبَعُ, aor. as above, (L, Ḳ,) inf. n. ثَوْخٌ, (L,) *The finger entered, or sank,* into a swollen, or tumid, or a soft, or yielding, substance; (L, Ḳ;) as also سَاخَت, (L,) and تَاخَت: (Lth:) but this last is disapproved by IDrd, and J and others do not mention it. (TA in art. توخ.)

ثور

1. ثَارَ, aor. يَثُورُ, (M,) inf. n. ثَوْرٌ and ثُؤُورٌ and ثَوَرَانٌ, (M, Ḳ,) *It* (a thing, M) *became raised, roused, excited, stirred up, or provoked;* syn. هَاجَ; (M;) syn. of the inf. n. هَيَجَانٌ: (Ḳ:) as also ٤ تثوّر. (M, Ḳ.) — Said of dust, (Ṣ, M, A, Mgh, Mṣb,) and of smoke, (M, A,) and of other things, (M, TA,) inf. n. ثَوْرٌ and ثُؤُورٌ (Ṣ, M, Mṣb, Ḳ) and ثَوَرَانٌ, (Ḳ,) ‡ *It became raised,* or *stirred up;* (Mgh, Mṣb;) *and spread:* (Mgh:) or *rose,* (Ṣ, M, A, Ḳ,) *and appeared;* (M;) as also ٤ تثوّر: (Ḳ:) also said of the redness in the sky after sunset, inf. n. ثَوْرٌ and ثَوَرَانٌ, ‡ *it spread upon the horizon, and rose:* (TA: [see ثَوْرٌ:]) and ثار, said of anything, means †*it appeared and spread.* (Mgh.) — Said of a camel lying upon his breast, *He became roused,* or *put in motion* or *action;* as also ٤ تثوّر. (TA.) — Said of the bird called القَطَا, (M, A,) inf. ns. as first mentioned above, (Ḳ,) or ثَوْرٌ and ثَوَرَانٌ, (M,) *It rose* (M, A, Ḳ) from the place where it lay; (M, A;) as also ٤ تثوّر: (K:) and of a swarm of locusts, *it rose;* (M, Ḳ;) as also ٤ تثوّر: (Ḳ:) or *appeared;* as also ٤ انثار. (TA.) — Also, (Ṣ, M,) inf. ns. as first mentioned above, (M, Ḳ,) *He leaped,* or *sprang;* (M, Ḳ;) as also ٤ تثوّر. (Ḳ.) You say, ثار إِلَيْهِ *He leaped,* or *sprang, to,* or *towards, him,* or *it.* (M.) And ثار بِهِ النَّاسُ *The people leaped,* or *sprang, upon him.* (Ṣ.) And ثار إِلَى الشَّرِّ *He rose,* or *hastened, to do evil,* or *mischief.* (Mṣb.) — ثار المَآءُ *The water flowed forth with force; gushed forth.* (TA.) — ثار بِهِ الدَّمُ, (TA,) inf. ns. as first mentioned above, (Ḳ,) ‡ *The blood appeared in him;* as also ٤ تثوّر. (Ḳ,* TA.) And ثار الدَّمُ فِى وَجْهِهِ ‡ *The blood appeared in* [or *mantled in* or *mounted into*] *his face;* as also ٤ انثار. (M.) — ثارت بِهِ الحَصْبَةُ, (Ṣ, M, A,) inf. n. ثَوْرٌ and ثُؤُورٌ and ثَوَارٌ [or ثُوَارٌ?] and ثَوَرَانٌ, (M,) ‡ *The measles spread* [or *broke out*] *in him:* (M:) and in like manner one says of anything that appears: (M:) one says, ثار, inf. n. ثَوْرٌ and ثَوَرَانٌ, meaning † *it appeared.* (T.) And accord. to Lḥ, one says, ثار الرَّجُلُ, inf. n. ثَوَرَانٌ, meaning ‡ *The man had the measles appearing in him.* (M.) — ثار بِالمَحْمُومِ الثَّوْرُ ‡ *Pimples,* or *small pustules, breaking out in the mouth, appeared in the fevered man.* (A.) — ثارت الحُمَّى †[*The fever rose,* or *became excited*]. (TA from a trad.) — ثارت نَفْسُهُ ‡ *His soul* [or *stomach*] *heaved;* or *became agitated by a tendency to vomit;* syn. جَشَأَتْ, (T, Ṣ,) i. e. ارْتَفَعَتْ (T;) or جَاشَتْ, (TA,) i. e. فَارَتْ. (T.) — ثار الغَضَبُ, (Mṣb,) inf. n. ثَوْرٌ, (M,) †[*Anger became roused,* or *excited,* or *inflamed:* or *became roused,* or *excited in the utmost degree:* or *boiled:* or *spread:* (see ثَائِرٌ, below:) or] *became sharp.* (M, Mṣb.) — ثارت بَيْنَهُمْ فِتْنَةٌ وَشَرٌّ (A, Mṣb*) ‡ *Discord,* or *dissension,* or *the like, and evil,* or *mischief, became excited among them,* or *between them.* (Mṣb.)

2: see 4, in three places. — You say also, ثَوَّرَ الأَمْرَ, inf. n. تَثْوِيرٌ, † *He searched,* or *sought, for,* or *after, the thing,* or *affair; inquired,* or *sought information, respecting it; searched,* or *inquired, into it; investigated, scrutinized,* or *examined, it.* (M.) And ثوّر القُرْآنَ †*He searched after a knowledge of the Kur-án,* (Ṣ, Ḳ,) or *its meanings:* (M:) or *he read it, and inquired of,* or *examined, diligently, those skilled in it, respecting its interpretation and meanings:* (Sh:) or *he scrutinized it, and meditated upon its meanings, and its interpretation, and the reading of it.* (TA.)

3. ثاورهُ, (T, M, A, Ḳ,) inf. n. مُثَاوَرَةٌ (Ṣ, M, Ḳ) and ثِوَارٌ, (Lḥ, M, Ḳ,) *He leaped,* or *sprang, upon him,* or *at him; he assaulted,* or *assailed, him;* syn. وَاثَبَهُ, (T, Ṣ, M, A, Ḳ,) and سَاوَرَهُ. (T, A.)

4. اثارهُ, (T, Ṣ, M, A, Mgh, Ḳ,) and أَثَرَهُ, and هَثَرَهُ, (Ḳ,) [but in the M, I find أَثْرَتُهُ and هَثَرْتُهُ, (in the latter of which the ه is substituted for the أ of the former, as in هَرَاقَ for أَرَاقَ,) and it is evident that the author of the Ḳ erroneously supposed them to be from أَثَرَ and هَثَرَ, whereas they are from أَثَارَ and هَثَارَ, and are originally أَثْوَرْتُهُ and هَثْوَرْتُهُ, but, for أَثَرَهُ, SM appears to have read أَثَرَهُ, for he says that it is formed by transposition,] inf. n. إِثَارَةٌ and إِثَارٌ; (Lḥ, M;) and ثَوَّرَهُ ٤; (M, Ḳ;) and اسْتَثَارَهُ ٤; (T, M, A, Ḳ;) *He raised, roused, excited, stirred up,* or *provoked, him* or *it;* (Ṣ, M, A, Mgh, Ḳ;) [as, for instance,] an object of the chase or the like, (T, M, A,) a beast of prey, (T,) a lion, (M, A,) †dust, (M, Mgh,) †smoke, and any other thing: (M:) or *he drew it forth:* (M:) اسْتَثَارَهُ ٤ is [often used in this last sense, or as meaning *he disinterred it, exhumed it,* or *dug it up* or *out,*] said of a thing buried. (Ḳ in art. سوع.) You say, اثار فُلَانًا *He roused such a one for an affair.* (T.) And اثار البَعِيرَ *He roused the camel lying upon his breast,* or *put him in motion* or *action.* (T.) And ثوّر ٤ البَرْكَ, and اسْتَثَارَهَا ٤, *He roused the camels lying upon their breasts, and made them to rise.* (Ṣ.) — اثار التُّرَابَ بِقَوَائِمِهِ *He* [a beast] *scraped up the earth,* or *dust, with his legs.* (T, M.) — اثار الأَرْضَ, (M, Mgh, Mṣb,) and أَثْوَرَهَا, (M,) *He tilled the ground,* or *land; cultivated it by ploughing and sowing:* (Mgh, Mṣb:) *he turned the ground over upon the grain after it had been once opened:* (M, TA:) *he ploughed and sowed the land, and educed its increase, and the increase of its seed.* (TA.) And أَثَارَتِ الأَرْضَ [*She* (a cow) *tilled the ground*]. (TA.) — اثار الفِتْنَةَ ‡ *He* (an enemy) *excited discord,* or *dissension,* or *the like.* (Mṣb.) And ثوّر ٤ عَلَيْهِمُ الشَّرَّ (inf. n. تَثْوِيرٌ, Mṣb) ‡ *He excited evil,* or *mischief, against them,* (T, Ṣ, A,* Mṣb,*) *and manifested it.* (Ṣ.)

5: see 1, in seven places.

7: see 1, in two places.

10: see 1, in three places.

ثَارٌ: see ثَأْرٌ.

ثَوْرٌ *A bull:* (Ṣ, M, Mṣb, Ḳ:) and ثَوْرَةٌ ٤ *a cow:* (Ṣ, M, Mṣb,) pl. [of pauc.] أَثْوَارٌ (M, Mṣb, Ḳ) and ثِيرَةٌ (Ṣ, M, Ḳ) and [of mult.] ثِيَرَةٌ and ثِيَرَانٌ (T, Ṣ, M, Mṣb, Ḳ) and ثُورَةٌ (Ṣ, M, Ḳ) and ثِيَارٌ (M, Ḳ) and ثِيَارَةٌ; (M, TA:) Sb says of the pl. ثِيَرَةٌ that و in it is changed into ى because of the kesreh before it, though this is not accordant to general rule: (Ṣ:) accord. to Mbr, they said ثِيَرَةٌ to distinguish it from the ثُورَةٌ of أَقِط, and that it was originally of the measure فِعْلَةٌ: (Ṣ, M:*) accord. to Aboo-'Alee, it is a contraction of ثِيَارَةٌ. (M.) [Hence,] الثَّوْرُ ‡ [*The constellation Taurus;*] *one of the signs of the Zodiac.* (Ṣ, M, Ḳ.) — †*A lord, master,* or *chief,* (M, A, Ḳ,) of a people. (A.) 'Othmán is called, in a trad., الثَّوْرُ الأَبْيَضُ; the epithet الابيض being added because he was hoary; or it may denote celebrity. (M.) — †*Stupid; foolish; of little sense:* (T, Ḳ:) *a stupid, dull man, of little understanding.* (T.) — †*Possessed by a devil,* or *insane,* or *mad;* syn. مَجْنُونٌ; so in copies of the Ḳ; but in some copies, [and in the CḲ,] جُنُون [*diabolical possession,* or *insanity,* or *madness*]. (TA; and thus in Har p. 415.) — *A piece,* (T, Ṣ, Mgh, Mṣb,) or *large piece,* (M, Ḳ,) *of* أَقِط, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) i. e. *milk which* [*has been churned and cooked and then left until it*] *has become congealed and hard like stone:* (TA:) pl. [of mult.] ثُورَةٌ (T, Ṣ, M, Ḳ) and أَثْوَارٌ. (M, Ḳ.) — The *green substance that overspreads stale water;* (T, M, Ḳ;) this is called ثَوْرُ المَآءِ; (Ṣ, Mṣb;) syn. طُحْلُبٌ, (AZ, T, Ṣ, M, Mṣb, Ḳ,) and عَرْمَضٌ, and غَلْفَقٌ; (M;) and the *like thereof:* (T, M:) and *small rubbish,* or *broken particles of things,* (Mṣb, TA,) or *anything,* (Ḳ,) *upon the surface of water,* (Mṣb, Ḳ, TA,) *which the pastor beats to make the water clear for the bulls or cows.* (Mṣb.) Accord. to some, it has the first of these meanings in the following verse of Anas Ibn-Mudrik El-Khath'amee:

* إِنِّى وَقَتْلِى سُلَيْكًا ثُمَّ أَعْقِلَهُ *

* كَالثَّوْرِ يُضْرَبُ لَمَّا عَافَتِ البَقَرُ *

[*Verily I, with respect to my slaying Suleyk and then paying the price of his blood, am like the green substance upon the surface of stale water, that is beaten when the cows loathe the water*]: but accord. to others, by الثور the poet means *the bull;* for the cows follow him: (M, TA:) the cows are not beaten, because they have milk; but the bull is beaten that they may be frightened and therefore drink. (Ṣ.) [See a slightly-different reading, and remarks thereon, in Ḥam p. 416: and see Freytag's Arab. Prov. ii. 330. The latter hemistich is used as a prov., applied to him who is punished for the offence of another.] — † *Pimples*, or *small pustules, breaking out in the mouth*, in a person who is fevered. (A.) — ‡ The *redness shining*, (نَائِرَةٌ, Ḳ,) or *spreading and rising*, (ثَائِرَةٌ, M,) *in the faint light that is seen above the horizon between sunset and nightfall*: (M, Ḳ:) or ثَوْرُ الشَّفَقِ *the spreading appearance of the redness above the horizon after sunset*. (Ṣ, A, Mgh.) You say, سَقَطَ ثَوْرُ الشَّفَقِ [*The spreading appearance of the redness above the horizon after sunset sank down*, or *set*]. (Ṣ, A.) With its سُقُوط commences the time of the prayer of nightfall. (TA.) — † The *whiteness in the lower part of the nail* (M, Ḳ) *of a man*. (M, TA.)

ثِيرٌ *A covering of* [or *film over*] *the eye*. (Ḳ.) One says, عَلَى عَيْنِهِ ثِيرٌ *Upon his eye is a covering* [or *film*]. (TḲ.)

ثَوْرَةٌ: see ثَوْرٌ. — † *An excitement*: so in the saying, انْتَظِرْ حَتَّى تَسْكُنَ هٰذِهِ الثَّوْرَةُ [*Wait thou until this excitement become stilled*]. (Ṣ.) — † *Many; a great number; much;* or *a large quantity;* of men; (T, M, Ḳ;) and of wealth, or of camels or the like; (T, Ḳ;) like ثُرْوَةٌ: (T, M:) or not of wealth; for of this one says ثروة only. (M.)

ثَوَّارَةٌ The [*part of the body called the*] خَوْرَان [q. v.]. (Ḳ.)

دَبًى ثَائِرٌ [*Locusts before they have wings*] *just coming forth from the dust*, or *earth*. (T, Ṣ.) — ثَائِرُ الرَّأْسِ ‡ *Having the hair of his head spreading out in disorder, and standing up*: (Aṣ, T,* Ṣ,* TA:) or *shaggy*, or *dishevelled*. (T, A.) — رَأَيْتُهُ ثَائِرًا فَرِيصُ رَقَبَتِهِ ‡ [*I saw him with his external jugular veins, or with the sinews and veins of his neck, swelling* by reason of anger]. (A.) — ثَائِرٌ also signifies † *Angry*. (T.) — And ‡ *Anger*: (Ṣ, A, Ḳ:) [or *an ebullition of anger, rage*, or *passion*: whence the phrase,] ثَارَ ثَائِرُهُ, (T, Ṣ, M, A,) like فَارَ فَائِرُهُ, (T, A,) ‡ *He was angry*: (T:) or *his anger became roused*, or *excited*, (Ṣ, M,) or *inflamed*: (A:) or *became roused*, or *excited, in the utmost degree*: (TA:) or *boiled*: (Ṣ in art. فور:) or *spread*. (TA in that art.)

أَرْضٌ مُثَارَةٌ *Land ploughed up*. (T.)

أَرْضٌ مَثْوَرَةٌ *A land abounding with bulls* [*and cows*]. (Th, M, Ḳ.)

مُثِيرَةٌ A cow *that tills the ground*; (Mgh, Ḳ;) and in like manner applied to bulls (ثِيرَةٌ). (T.)

ثول

1. ثَالَ, (T, Ṣgh, Ḳ,) aor. يَثُولُ, inf. n. ثَوْلٌ, (T,) *He* (a man, T) *was*, or *became, stupid, foolish*, or *disordered in his intellect*: (Ḳ:) or *he was*, or *became, affected with incipient madness* or *demoniacal possession, not such as had become confirmed*. (T, Ṣgh, Ḳ.) You say to a man, when you order him to be stupid and ignorant, ثُلْ ثُلْ. (IAar, Th, T.) — And ثَوِلَ, (T, M, Mṣb, Ḳ,) aor. يَثْوَلُ, (T,) inf. n. ثَوَلٌ, (T, M,) *He* (a man, and any animal,) *was*, or *became, affected with confirmed madness* or *demoniacal possession*: (T:) *he* (a sheep or goat) *was*, or *became, affected with what is termed* ثَوَلٌ, explained below; (M, Mṣb, Ḳ;) as also, accord. to Sb, اثْوَلَ; (so in the TT, as from the M;) or اثْوَلَّ, inf. n. اثْوِلَالٌ. (Ḳ.) — ثال الوِعَاءَ, (Ṣgh, Ḳ,) aor. يَثُولُ, inf. n. ثَوْلٌ, (TA,) *He poured forth what was in the receptacle*. (Ṣgh, Ḳ.)

4: see 1.

5. تثوّلت النَّحْلُ *The bees collected themselves together, and became dense*. (M, Ḳ.) See also 7. — تثوّل عَلَيْهِ *He*, (a man, TA,) or *they*, (a company of men, Ṣ, M,) *assailed him*, or *overcame him, with reviling* (Ṣ, M, Ḳ) *and beating* (Ṣ, M) *and oppressive conduct*; (M, Ḳ;) as also انثال. (M.)

7. انثال *It poured forth*: (Ḳ:) or *it poured forth at once*. (Mṣb.) انثال عَلَيْهِ التُّرَابُ *The dust*, or *earth, poured forth upon him*. (Ṣ.) — [Hence,] انثال عَلَيْهِ النَّاسُ مِنْ كُلِّ وَجْهٍ *The people poured forth upon him*, or *against him, from every quarter*: (Ṣ, TA:) or *collected themselves together against him*: (Mṣb:) [for] انثالوا also signifies *they collected themselves together*; and so تثوّلوا. (TA. [See also 7 in art. ثل.]) — See also 5. — انثال عَلَيْهِ القَوْلُ † *Speech suggested itself to him uninterruptedly and abundantly, so that he knew not with what to begin*. (M, Ḳ.)

9: see 1.

ثُوْلٌ *A number*, or *collection*, or *swarm, of bees*: (Aṣ, T, Ṣ, M, Ḳ:) or simply *bees*: (IAar, Th, T:) a word having no proper sing.; (Aṣ, T, Ṣ, M, Ḳ;) and of the fem. gender: (M:) or the *male bee*; (M, Ḳ;) thus Lth explains it; but the right explanation is the first, that of Aṣ. (T.) — And *A company of men*. (Ibn-'Abbád, TA.) — Also The *kind of trees called* حَمْض. (M, Ḳ.)

ثُولٌ a dial. var. of ثِيلٌ, meaning The *sheath of the penis* of the camel. (Nh, TA.)

ثَوَلٌ *Madness*, or *demoniacal possession*: (IAar, Th, T:) or *madness*, (Ṣ,) or *an affection like madness*, (Lth, T, M, Ḳ,) [i. e.] *a certain disease resembling madness*, (Mṣb,) *that befalls a sheep or goat*, (Lth, T, Ṣ, M, Mṣb,* Ḳ,) *in consequence of which the animal will not follow the other sheep* or *goats, but turns*, or *goes, round in his place of pasturage*: (Ṣ, M, Ḳ:) or *a laxness in the limbs of a sheep or goat*; (M, Ḳ;) *a certain disease that attacks a sheep or goat, occasioning a laxness in the limbs*. (IF, Mṣb.)

ثُولُولٌ: see ثُؤْلُولٌ, in art. ثأل.

ثَوِيلَةٌ *A company*, or *an assemblage*, of men *come from detached*, or *scattered, houses* or *tents*; (Ṣ, Ḳ;* [in Ḥar p. 261, written ثُوَيْلَة; but in the TA, said to be like سَفِينَةٌ, as written in the Ṣ and Ḳ;]) and of boys, or children; and of camels or the like (مال): mentioned by Yaʼḳoob, on the authority of Aboo-Ṣáʼid. (Ṣ.) — Also *A place in which fresh herbage is*, or *becomes, collected together*. (Th, M, Ḳ.)

ثُوَّالَةٌ *A swarm*, or *large number, of locusts*; (Aṣ, T, M, Ḳ;) a subst., like جُبَّانَةٌ (M, Ḳ) and جُمَّالَةٌ: (M:) or *an assemblage of locusts*, and *of men*. (IAar, Th, T.)

أَثْوَلُ *Mad*, or *possessed*: and *stupid, foolish*, or *disordered in intellect*: (M, Ḳ:) and, applied to a ram (M, Mṣb) or he-goat, (Ṣ, Mṣb,) *affected by what is termed* ثَوَل, explained above; fem. ثَوْلَاءُ, applied to a ewe (Ṣ, M, Mṣb) or she-goat; (Ṣ, Mṣb;) or this, applied to a ewe or she-goat &c., signifies *mad*: (Mgh:) pl. ثُولٌ. (Mṣb.) — Also *Slow in aiding*, or *in aiding against an enemy*: and *slow in doing good, and in acting*: and *slow in running*: pl. as above. (Ḳ.) And أَثَاوِلَةٌ, applied to old men, *Slow* (Ḳ, TA) *in doing good*, or *in acting*, or *in running*. (TA.)

أَثَاوِلَةٌ: see what next precedes.

ثوم

ثُومٌ [*Garlic*; the *allium sativum* of Linn.;] a *kind of* بَقْل, (AḤn, M,) *well known*, (Ṣ,) *abundant in the country of the Arabs*; (AḤn, M;) *of two sorts; wild*, (AḤn, M, Ḳ,) and *growing in the cultivated tracts*, (AḤn, M,) or *in gardens*: (Ḳ:) *the former sort is called* ثُومُ الحَيَّةِ, *and is the stronger*, (Ḳ,) *and is brought from Syria*: (TA:) *each of them is heating, expels flatulence and worms, and is strongly diuretic; and this is the most excellent* [*property*] *that is therein: it is good for obliviousness, and asthma, and chronic cough, and* [*pain in*] *the spleen and the flank, and colic, and sciatica*, &c.: (Ḳ: [in which are added many other supposed uses:]) n. un. with ة. (AḤn, M, Ḳ.) — Hence, as being likened thereto, (M,) ثُومَةٌ signifies also ‡ The *pommel of a sword*. (Ṣ, M, Ḳ.) Whence, أُمُّ ثُوْمَةَ, said to be the name of a certain woman, may mean ‡ *A sword*. (M.) — [Hence, also,] ثُوْمَةُ ذَكَرِ رَجُلٍ † [*The glans of a man's penis*]. (Az, in TA voce طُرْثُوثٌ.) — الثُّومَةُ also signifies *The channel* [or *oblong depression*] *between the two mustaches, against the partition between the two nostrils*; (IAar, TA;) *i. q.* الخُنْعُبَةُ, &c. (TA in art. خنعب.) — ثُومٌ is also a dial. var. of فُومٌ, meaning *Wheat*. (Lḥ, T, M.) And the latter is used in the [ordinary] sense of the former. (T.)

ثوى

1. ثَوَى (T, Ṣ, M, Mgh, Mṣb, Ḳ) بِالمَكَانِ, (Ṣ, M, Mgh, Mṣb, Ḳ,) and فِيهِ, (Mṣb,) and ثَوَى المَكَانَ, (Ṣ,* M, Mṣb, Ḳ,) aor. ـِ, (T, Ṣ, Mṣb,

K,) inf. n. ثُوَآءٌ (T, S, M, Mgh, Msb, K) and ثُوِيٌّ (S, M, Mgh, K) and مَثْوًى; (T, M;) and اثوى (T, S, M, Msb, K) بالمكان, (S, M, K,) or فيه; (so in the CK;) *He remained, stayed, dwelt,* or *abode,* (T, S, Mgh, Msb,) *in the place:* (S, Mgh, Msb:) or *he remained, stayed, dwelt,* or *abode, long* (Lth, T, M, K) *therein:* (M, K:) or *he alighted,* or *alighted and abode, in the place:* (K:) or ثَوَى signifies also *he alighted,* or *alighted and abode,* (M,) or *he settled,* (TA,) بالمكان *in the place.* (M.) Hence, إِنَّا نُطِيلُ الثَّوِيَّ فِى دَارِ الحَرْبِ [*Verily we prolong the stay in the seat of war*]. (Mgh.) [You say also, ثَوَى إِلَى المَرْأَةِ *He betook himself to the woman to remain, stay, dwell,* or *abide, with her:* see ثَوِيَّةٌ.] — [Hence,] ثَوَى, (T, M, IB, TA,) aor. ـَ; in the K, incorrectly, ثوّى, inf. n. تَثْوِيَةٌ; (TA;) signifies also *He was slain,* (T, M,) *and remained where he was:* (M:) or *he remained in his grave:* (IB, TA:) or, as the latter verb is explained in the K, *he died.* (TA.) [See a verse cited in art. حسب, conj. 2.] = ثُوِىَ *He was buried:* (M, K:) because there is no longer dwelling than that of him who is buried. (M.)

2: see 4: = and see also 1.

4. اثوى: see 1. = اثواهُ *He made him to remain, stay, dwell,* or *abide;* (S, Msb, K;) or *to remain,* &c., *long;* (M, K;) in a place; (M, K;) and ثوّاهُ, (Kr, S, M, K,) inf. n. تَثْوِيَةٌ, (S,) signifies the same. (Kr, S, M, K.) [In the CK, ثَوَّيْتُهُ is erroneously put for ثَوَّيْتُهُ.] — And *He lodged him; made him his guest;* or *entertained him as a guest.* (M, K.) You say, أَنْزَلَنِى فَأَثْوَانِى ثَوَآءً حَسَنًا [*He lodged me, and entertained me well as a guest*]. (T.)

5. تثوّاهُ *He became his guest.* (TA.)

ثَآءٌ [mentioned in this art. in the K, as "*A certain letter of the alphabet,*" namely, ث]: see art. ثوأ: ISd holds its ا to be originally و. (TA.)

ثَائٌ: } see what next follows.
ثَاوَةٌ: }

ثَايَةٌ, (S, M, K,) without ـ, (S,) formed by permutation from ثَوِية, though the author of the Kitáb [i. e. Sb] holds the ا to be originally ى, (M,) The *lodging-place,* or *nightly resting-place, of camels,* (ISk, S, M, K,) and *of sheep* or *goats,* (ISk, S,) *when they have gone away to a distance in the pasture,* or *around the tents* or *houses;* (ISk, S, M, K;) as also ثَوِيَّةٌ and ثَاوَةٌ: (K:) or the first and second, (AZ, T, S, M,) and the third also, (M,) signify the *lodging-place,* or *nightly resting-place, of sheep* or *goats,* (AZ, T, S, M,) and *of oxen,* or *bulls and cows;* (M;) and the last is app. formed by permutation from the first. (M.) — Also *A combination of two or three trees, upon which is thrown a piece of cloth, used for shade,* or *shelter from the sun.* (IAar, M. [And in like manner ثَأْيَةٌ is explained in the T, in art. ثأى.]) — Also, (AZ, T, S, M,) and ثَوِيَّةٌ, (M,) *Stones elevated for a sign of the way to direct the pastor when he returns by night:* (AZ, T, S, M:) and the former, or latter, (M,) or both, and ثُوَّةٌ, (K,) with ḍamm, (TA, [in the CK ثَوَّةٌ,]) the *lowest sign of the way, of the height of a man in a sitting posture.* (M, K.) — Also The *part which is the place of stabbing* of a slaughtered camel. (TA.) — The pl. of ثَايَة is ثَايٌ: (Lḥ, M:) [or rather the latter is a coll. gen. n., of which the former is the n. un.]

ثُوَّةٌ: see art. ثو: and see ثَايَةٌ in the present art., above.

ثُوِيٌّ *A guest:* (IAar, T, S, M, K:) the vulgar erroneously pronounce it ثِوِيٌّ. (TA. [See also مَثْوًى.]) — *Remaining, staying, dwelling,* or *abiding;* as also ثَوِيٌّ; but the former is better known in this sense. (M in art. ثوى.) — *One who abides* (مُجَاوِرٌ [generally meaning *for the purpose of study*]) *in either of the two sacred cities* or *territories* [*of Mekkeh and El-Medeeneh*]. (IAar, T, K.) — *One who is very patient in military and predatory expeditions, who is detained in the territory of the enemy,* or *on the frontier of the enemies' country.* (IAar, T.) — *A captive.* (Th, M, K.) = *A chamber,* or *house,* or *tent, prepared for a guest:* (T, M, K:) and, (M,) accord. to Lth, (T,) *a chamber within a chamber.* (T, M.)

ثُوِيٌّ: see art. ثو. = Also an inf. n. of 1. (S &c.)

ثَوِيَّةٌ: see ثَايَةٌ, above, in two places. = Also *A woman* (K, TA) *to whom one betakes himself to remain, stay, dwell,* or *abide, with her* (يُثْوَى إِلَيْهَا). (TA.)

ثَاوٍ part. n. of 1; (Msb;) [*Remaining,* &c.: or *remaining,* &c., *long:*] *a stranger remaining, staying, dwelling,* or *abiding, in a country,* or *town:* (T:) or ثَاوِى بَلْدَةٍ *a stranger who keeps to a country,* or *town.* (M.) — A man *remaining in his grave.* (IB, TA.)

ثَاوِىٌّ: see ثَائِىٌّ, in art. ثوأ. You say قَافِيَةٌ ثَاوِيَّةٌ [in the CK, erroneously, ثاوِيَة] *A rhyme of which the characteristic is* ث. (K,* TA.)

مَثْوًى *A place where one remains, stays, dwells,* or *abides;* (T;) *a place of alighting* or *abode, an abode,* or *a dwelling,* (T, M, Mgh, Msb,) of a man: (T:) pl. مَثَاوٍ. (T, M, Mgh, Msb, K.) Hence, أَبُو المَثْوَى *The master* (M, K) *of the house* or *tent,* (M,) or *of the place where one alights* or *abides,* or *of the abode* or *dwelling.* (K.) And أُمُّ المَثْوَى *The mistress of the house* or *tent.* (M.) And أَبُو مَثْوَى الرَّجُلِ *The master of the place of alighting,* or *of the abode, of the man:* (S:) *the host who entertains the man; to whom he betakes himself for lodging, and at whose abode he stays:* (Ḥar p. 595:) and *the guest whom the man entertains.* (M, K.* [See also ثُوِىٌّ.]) And أُمُّ مَثْوَى الرَّجُلِ *The mistress of the place of alighting,* or *of the abode, of the man:* (S:) *the mistress of the man's place of alighting,* or *abode, in which he passes the night;* occurring in this sense in a trad., not meaning his wife. (TA.) — It is also an inf. n. of ثَوَى. (T, M.)

ثى

2. ثَيَّيْتُ ثَآءً حَسَنَةً and حَسَنًا [*I made,* or *wrote, a beautiful* ث]. (TA in باب الالف اللّينة.)

ثِيَّةٌ The *lodging-place,* or *nightly resting-place, of sheep* or *goats* [*when they have gone away to a distance in the pasture,* or *around the tents* or *houses*]; (IB, K;) a dial. var. of ثَايَةٌ [q. v. in art. ثوى]. (IB, TA.)

ثَايٌ: } see art. ثوى.
ثَايَةٌ: }

ثَيَوِىٌّ: see ثَائِىٌّ, in art. ثوأ.

ثيب

For several words mentioned in the M and K as belonging to this art., see art. ثوب.

ثيتل

ثَيْتَلَ: } see art. ثتل.
ثَيْتَلٌ: }

ثيخ

1. ثَاخَ, aor. يَثِيخُ: see art. ثوخ.

ثيل

ثَيْلٌ: see what next follows.

ثِيلٌ The *sheath of the penis* of a camel (Lth,* AZ, T, S, M, K) &c.; (K;) [i. e.,] of a he-goat also, and of a bull: (M:) or the *penis* itself: (Lth, T, M, K:) sometimes also used in relation to a man: (M:) and ثَيْلٌ signifies the same; (K;) mentioned by Ibn-'Abbád; and IAth adds ثُولٌ. (TA.) Hence the prov., أَخْلَفُ مِنْ ثِيلِ الجَمَلِ [*More contrary* to what is usual *than the sheath of the penis,* or *than the penis, of the camel*]: for the camel, like the lion, is a retromingent. (TA.) = *A kind of plant;* (S, K;) as also ثَيْلٌ: (K:) *a certain plant having a root and stem; when short, called* نَجْمٌ: and *a certain herb,* or, as some say, *a plant, that is found on the banks,* or *sides, of rivers, in meadows:* and, some say, *a species of the* [*plants,* or *trees, called*] جَنْبَة, *which grows in the territory of* [*the tribe of*] *Temeem, and becomes large, so that the sheep, or goats, lie in its shelter:* (M:) AḤn says, (M,) in the "Book of Plants," (Mgh,) the ثِيل, (M,) or ثَيْلٌ, (Mgh,) [both appellations now applied to *triticum repens,* or *dog's grass,*] is the نَجْمَة; *called in Persian* ريزو پادله[?]; (Mgh;) *its leaves are like those of wheat, but shorter, and it spreads upon the face of the ground, extending far, and becoming com-*

plicated, or *tangled, so as to be like felt* (M, Mgh) *upon the ground;* (M;) *it has many joints,* or *knots, and short internodal portions; and scarcely,* or *never, grows anywhere but over water, or in a place beneath which is water;* (M, Mgh;) *and it is one of the plants that are regarded as indicative of the existence of water:* n. un. with ة: (M:) Lth says that the ثِيل is *a certain plant that tangles upon the ground:* Th, on the authority of IAạr, says that it is *a kind of plant said to be that called* لِحْيَةُ التَّيْسِ: and Sh says that the ثِيلَة is *a green small tree* [or *plant*] *resembling the first shoots that come forth from grain.* (T.)

ثَيِّلٌ: see ثِيلٌ, in two places.

أَثْيَلُ A camel *large in the* ثِيل; (T, Ṣ, M, Ḳ;) *wide therein:* (M:) pl. ثِيلٌ. (Ḳ.)

مَثِيلَةٌ *A place in which is the kind of plant called* ثِيل. (Mgh.)

END OF THE FIRST PART OF BOOK I.

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AN

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ALGERNON,

DUKE OF NORTHUMBERLAND, K.G.,

ETC. ETC. ETC.,

AND THE BOUNTY OF

THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,
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IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:
THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 2.

ج — خ

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1865.

A CALAMITY that has recently befallen me, in common with multitudes of other persons,—the decease of the ILLUSTRIOUS DUKE by whom this work was originated, and whose munificence has constantly supplied the chief means of its support,—requires me to announce that the event so widely and deeply deplored will not cause any interruption of the publication.

His princely patronage, granted spontaneously, and with a kindness and delicacy not to be surpassed, has been continued during nearly a quarter of a century. The carrying-out of his intentions, with respect to my Lexicon, now devolves upon HIS WIDOW, HER GRACE THE DUCHESS OF NORTHUMBERLAND, by her own particular desire.

The intense interest that has ever been felt by HER GRACE in all the great deeds whereby the departed DUKE has established countless claims upon the gratitude of his country is well known; and it is, to me, a source of the utmost thankfulness and pride that my own undertaking is included among the objects that have been honoured by the patronage, and stamped with the approval, of them both.

E. W. L.

March, 1865.

ج

The fifth letter of the alphabet: called جِيمٌ, which is one of the names of letters of the fem. gender, but which it is allowable to make masc.: it is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, and not with the breath only]: and of the number of the letters termed مَحْقُورَة, and حُرُوف القَلْقَلَة, because it cannot be uttered in a case of pause without a strong compression, and a strong sound: and it is also one of those termed شَجْرِيَّة, from الشَّجْر, which is the place of opening of the mouth. (TA.) — It is sometimes substituted for ى, when the latter letter is doubled, (Ḳ,) or is so substituted by some of the Arabs; (AA, Ṣ;) as in فُقَيْمِجٌّ, for فُقَيْمِيٌّ; (AA, Ṣ, Ḳ;) and مُرِجٌّ, for مُرِيٌّ. (AA, Ṣ.) An Arab of the desert recited to Khalaf El-Aḥmar, ‡ 654

* خَالِي عُوَيْفٌ وَأَبُو عَلِجّ * اَلْمُطْعِمَانِ اللَّحْمَ بِالْعَشِجّ *

[*My maternal uncle is 'Oweyf, and Aboo-'Alijj, who feed with flesh-meat at nightfall*]; meaning عَلِيّ and عَشِيّ. (Ṣ.) It is also sometimes substituted for a single ى. (Ṣ, Ḳ.) AZ gives the following ex.: ‡ 654

* يَا رَبِّ إِنْ كُنْتَ قَبِلْتَ حُجَّتِجْ *

* فَلَا يَزَالُ شَاحِجٌ يَأْتِيكَ بِجْ *

[*O my Lord, if Thou accept my plea, a brayer* (or *mule*) *shall not cease to bring me to Thee* (i. e. to thy temple)]; (Ṣ;) meaning حُجَّتِي (Ḳ) [and بِي]. أَمْسَجَا and أَمْسَجْتُ are also mentioned as occurring in a verse, for أَمْسَتْ and أَمْسَى [because originally أَمْسَيْتُ and أَمْسَيَا]. (Ṣ.) But all these substitutions are abominable, (Ṣ, Ibn-'Oṣfoor,) and only allowable in cases of poetical necessity. (Ibn-'Oṣfoor.) It is further said that some of the Arabs, among whom were the tribe of Ḳuḍá'ah, changed ى, when occurring immediately after ع, into ج; and said, for رَاعٍ, [originally رَاعِيٌ,] رَاعِجٌ: this is what is termed عَجْعَجَة: Fr attributes the substitution of ج for ى to the tribe of Ṭeiyi, and some of the tribe of Asad. (TA.) — Some of the Arabs also changed it into ى; saying شَيَرَةٌ for شَجَرَةٌ, and جَشْيَاتٌ for جَشْجَاتٌ, and يَصَّصَ for جَصَّصَ. (AZ, Ṣ in art. يص.) = [As a numeral, ج denotes *Three*; and, as such, is generally written without the dot, but thus ـج, or thus ـج, to distinguish it from ح, which denotes eight.]

جأ

جُؤْجُؤٌ The *breast* (صَدْر, Zj in his "Khalḳ el-Insán," Ṣ, Ḳ, TA) of a human being, (TA,) and of a bird, and ‡ of a ship: (Ṣ, TA:) or the *sternum*, or *breast-bone*: or the *middle of the breast*: or the *part where the heads of the bones of the breast come together*; as in the Nh and M: (TA:) pl. جَآجِئُ. (Ṣ, Ḳ.) An Arab is related to have said, مَا أَطْيَبَ جُوذَابَ الأُرْزِّ بِجَآجِئِ الإِوَزِّ [*How delicious is* جوذاب *of rice* (i. e. *rice prepared with sugar and flesh-meat*) *with the breasts of geese!*]. (TA.) And you say, شَقَّتِ السَّفِينَةُ بِجُؤْجُؤِهَا ‡ [*The ship clave* the water *with her breast*]. (TA.)

جأب

1. جَأَبَ, aor. ـَ, (Ṣ, Ḳ,) inf. n. جَأْبٌ, (Ṣ,) *He gained, earned*, or *acquired*, (Ṣ, Ḳ,) *wealth*, or *property*: (Ḳ:) but [SM says,] I have not seen that any of the leading lexicologists has mentioned this addition of wealth, or property. (TA. [See, however, جَأَّبٌ, below.]) The rájiz (Ru-beh Ibn-El-'Ajjáj, TA) says,

* وَاللّٰهُ رَاعِي عَمَلِي وَجَأْبِي *

[*And God is mindful of my work and my earning*]. (Ṣ, TA.) = Also *He sold* جَأْبَة, i. e. مَغْرَة [*red ochre*]; (IAạr, Ḳ;) and so جَبَأَ. (IAạr, TA.)

جَأْبٌ *Thick, gross, big*, or *bulky*: (Ṣ, Ḳ:) or *strong*: (A:) applied to an ass, (A, Ḳ,) or to a wild ass: (Ṣ, Ḳ:) as also جَأْبٌ, without ء: (Ṣ:) pl. جُؤُوبٌ. (TA.) Accord. to the Ḳ [and the A], it signifies also Whatever is *rude*, or *coarse*; *thick, gross, big*, or *bulky*: (كُلُّ جَافٍ غَلِيظٍ:) but in the L, we find كَاهِلٌ جَأْبٌ غَلِيظٌ [meaning that جَأْب applied to the part of the back termed كاهل signifies *thick*, or *big*]: and خَلْقٌ جَأْبٌ as meaning *a thick, gross, big*, or *bulky, make*. (TA.) — [Hence,] الجَأْبُ *The lion*. (A, Ṣgh, Ḳ.) — And جَأْبَةُ المِدْرَى, (Ṣ, A, Ḳ,) or, accord. to AO (Ṣ) and the Mj (TA) and Sh, (TA in art. جوب, q. v.,) without ء, (Ṣ, TA,) A doe-gazelle *having her horn just come forth*; because the horn when it first comes forth is thick, and afterwards becomes slender; (Ṣ, Ḳ;) thus showing her to be young: (Ṣ:) or a doe-gazelle, and a cow, *strong in the horn*. (A.) [See also art. جوب.] — You say also, فُلَانٌ شَخْتُ الآلِ جَأْبُ الصَّبْرِ † *Such a one is slender in body*, or *person*, [but] *great in patience*. (Ṣ.) = The *navel*. (Ḳ.) = *Red ochre*; syn. مَغْرَة [read by Golius معزة]; (Mj, Ḳ;) with and without ء. (Mj, TA.)

جَأْبَةُ البَطْنِ, (Ibn-Buzurj, Ḳ,) as also جَبْأَةُ البَطْنِ, (Ibn-Buzurj, TA,) *i. q.* مَأْنَةُ البَطْنِ, (Ḳ,) i. e. *The part of the belly that is between the navel and the pubes*. (TA.)

جُؤْبَةٌ: see what next follows.

جُؤُوبَةٌ (Ḳ) and جُؤْبَةٌ (Ḳ accord. to some copies, but not in others nor in the TA) *A grinning, and frowning*, or *contracting, of the face*; or *looking sternly, austerely*, or *morosely*. (Ḳ.)

جَأَّبٌ *A gainer, an earner*, or *an acquirer, of wealth*, or *property*. (TA voce جَوَّابٌ.)

جاثليق

جَاثَلِيقٌ [an arabicized word, from the Greek καθολικὸς, The *catholicos*; i. e.] the *primate of the Christians in the country of El-Islám*, [*residing*] *in the* [*chief*] *city of El-Islám: under him is the* بِطْرِيق [or بِطْرِيك, or بَطْرَك, i. e. *patriarch*] *of Antioch: then, under him, is the* مَطْرَان [or *metropolitan*]; *under whom is the* أُسْقُف [or *bishop*], *in every province: then, the* قِسِّيس [or *priest*]: *then, the* شَمَّاس [or *deacon*]: (Ḳ:) accord. to Ṣgh, *a judge*, or *ruler*: in the Tekmileh, *a wise man*, or *sage*. (TA.) ج and ق do not occur in any one word, unless it is arabicized or a word imitative of a sound: (Ṣ and Ḳ* at the beginning of the section in which this word is mentioned:) accord. to El-Jawáleeḳee, they do not occur in any Arabic word unless separated, as in جَلَوْبَقٌ and جَرَنْدَقٌ: accord. to Lth, they occur in many words, most of which are arabicized. (TA ib.)

جأر

1. جَأَرَ, aor. ـَ, inf. n. جُؤَارٌ (Ṣ, A, Ḳ) and جُأَارٌ, (Ḳ,) *He*, (a bull, Ṣ and Ḳ, or a calf, A,) and جَأَرَتْ *she*, (a cow, Ḳ,) *lowed*. (Ṣ, A, Ḳ.) جُؤَارٌ is like خُوَارٌ; and is substituted for the latter in a reading of the Ḳur vii. 146 and xx. 90. (Akh, Ṣ.) — Also, (Ṣ, A, Ḳ,) inf. ns. as above, (Ḳ,) *He* (a man praying, A and TA) *raised his voice in prayer*, or *supplication*: (Th, Ḳ:) *he cried out*: (Es-Suddee, TA:) *he cried out, calling for aid*, or *succour*; *humbled*, or *abased, himself, and raised his voice*: (A:) *he humbled*, or *abased, himself, with earnest supplication*; (Ṣ, Ḳ;) إِلَى اللّٰهِ

to God; (Ṣ;) *and cried out*, or *called, for aid*, or *succour*. (Ḳ.) [Accord. to Ḳatádeh, يَجْأَرُونَ in the Ḳur xxiii. 66 signifies يَضْرَعُونَ, as written in the TA; but this is app. a mistranscription for يَجْزَعُونَ, *They manifest grief and agitation*; &c.] — Also ‡ *It* (a plant) *grew tall*; (A, Ḳ;) like as one says, صَاحَتِ الشَّجَرَةُ. (A.) And جَأَرَتِ الأَرْضُ ‡ *The plants*, or *herbage*, *of the land grew tall*. (A, Ḳ.)

جَأْرٌ, applied to herbage, (Az, A, Ḳ,) ‡ *Fresh, juicy*, or *sappy*: (Ḳ,* TA:) or *tall, and full-grown*: (Az, TA:) and *abundant*. (A, Ḳ.) — غَيْثٌ جَأْرٌ, (Ḳ,) and جُؤَرٌ, (Aṣ, Ṣ, A, Ḳ,) and, accord. to Aṣ, جُؤَارٌ, (TA voce جِوَرٌ,) as also جِوَرٌ, (Ḳ,) ‡ *A copious rain*; (Aṣ, Ṣ, A, Ḳ;) *that makes the plants*, or *herbage*, *to grow tall*: (A:) or the second, *a rain that makes a sound*, or *noise*. (TA.)

جُؤَرٌ: / جُؤَارٌ: } see جَأْرٌ.

هُوَ جَأْرٌ بِاللَّيْلِ [*He is one who cries out, calling for aid*, or *succour*; *who humbles*, or *abases*, *himself, and raises his voice*; *much*, or *often*, *by night*]. (A, TA.)

جأش

1. جَأَشَتْ نَفْسُهُ, aor. ـَ, *His soul rose*, or *heaved, by reason of grief* or *fear*; (Aṣ, Ḳ;) a dial. var. of جَاشَتْ, aor. تَجِيشُ. (TA.) — Also, both of these, *His* (a coward's) *soul purposed flight*: or *was frightened*. (TA in art. جيش.) — جَأَشَ إِلَيْهِ, aor. ـَ, *He came, came forward*, or *advanced, towards him*. (Ḳ.)

جَأْشٌ The *return to its place*, (رُوَاع, Lth, Ṣ, Ḳ,) or the *fright*, (رَوْع, as in a copy of the A, [which latter is agreeable with explanations of the verb given above,]) *of the heart, when in a state of commotion on an occasion of fright*. (Lth, Ṣ, A, Ḳ.) = The *soul* (نَفْس) of a man: (IDrd, A, Ḳ:) or his *heart*: or *firmness*, or *constancy, of heart*: or *strength of heart when one hears a thing and knows not what it is*: (TA:) sometimes, [جَاشٌ,] without ء: (Ḳ:) pl. جُؤُوشٌ (Ḳ) and جِئَاشٌ. (TA.) You say, فُلَانٌ رَابِطُ الجَأْشِ *Such a one restrains his soul*, or *himself, from flight, by reason of his courage*; (Ṣ, A;*) *is strong in heart*; as also رَبِيطُ الجَأْشِ: (Ṣ in art. ربط:) or both signify *is courageous*. (Ḳ in art. ربط, q. v.) And وَاهِي الجَأْشِ [*Infirm*, or *weak, in soul*, or *heart*]. (A, TA.) And رَبَطَ لِذٰلِكَ الأَمْرِ جَأْشًا, (A,) or جَاشًا only, [without ء,] (ISk, TA,) see art. ربط. And رَبَطَ جَأْشُهُ *His heart became strong*. (Ḳ in art. ربط, q. v.) — See also جُؤْشُوشٌ.

جُؤْشٌ: see what follows.

جُؤْشُوشٌ The *breast*, or *chest*; (Ṣ, A, Ḳ;) as also جَأْشٌ and جُؤْشٌ: (A:) or *its* حَيْزُوم, q. v. (Ibn-'Abbád, Ḳ.) — The *forepart* (صَدْر) of the night; accord. to which explanation it is tropical: or *what is between the beginning and the third* thereof: or *a while* thereof: (TA:) or *a portion* thereof; (Lḥ, Ḳ;) and of people. (Ḳ.) = Also A *thick*, or *gross*, or *coarse*, man. (Ibn-'Abbád, Ḳ.)

جأل

جَأَّلٌ *The* ضَبُع [or *female hyena*]; (Ṣ, Ḳ;) a name thereof, of the measure فَيْعَلٌ, determinate without ال, (Ṣ,) imperfectly decl.; (Ḳ;) as also جَيْأَلَةٌ, (Ṣ, Ḳ,) accord. to Ks; (Ṣ;) and جَيْأَلٌ, without ء, (Ṣ, Ḳ,) the ى not being changed into ا as in نَابٌ and the like because the ء, though literally suppressed, is considered as though meant to be retained, and because the ى is considered as though meant to be quiescent; (Aboo-'Alee the grammarian, Ṣ, TA;) and الجَيَّأَلُ, (Ḳ,) like the first, but with ال. (TA.) — Also, الجَيْأَلُ, accord. to Ibn-Es-Seed, *The wolf*: but MF deems this strange. (TA.)

جَيْأَلَةٌ: see above.

جام

جَامٌ: see art. جوم.

جاموس

جَامُوسٌ: see art. جمس.

جأن

جُؤْنَةٌ *A receptacle of the kind termed* سَفَط, *covered with skin, for the perfumes of the seller of perfumes*; as also جُونَةٌ: originally with ء: pl. like صُرَدٌ [i. e. جُونٌ: thus in the TA, without ء]. (Ḳ.) See also art. جون.

جاه

جَاهٌ: see art. جوه.

جاورس

جَاوَرْسٌ: see art. جرس.

جأى

3. جَاءَنِي: see 3 in art. جيأ.

جب

1. جَبَّهُ, aor. ـِ, (Mṣb, TA,) inf. n. جَبٌّ (Ṣ, A, Mgh, Mṣb, Ḳ) and جِبَابٌ, (A, Ḳ, MF,) *He cut it*; or *cut it off*; (Ṣ, A, Mgh, Mṣb, Ḳ;) as also اجتبّهُ. (Ḳ,* TA.) — جَبَّ خُصَاهُ, inf. n. جَبٌّ and جِبَابٌ, *He cut off entirely*, or *extirpated, his testicles*; (TA;) [as also اجْتَبَّهَا; for] جَبٌّ (A, Ḳ) and جِبَابٌ and اجْتِبَابٌ (TA) signify the *cutting off entirely*, or *extirpating*, (A, Ḳ, TA,) *of the testicle*, (Ḳ, TA,) or *of the genitals*: (A:) [or] جِبَابٌ signifies [or signifies also, as inf. n. of جُبَّ,] the *having the testicles*, (Ṣ, TA,) or *genitals*, (Mṣb,) *entirely cut off*. (Ṣ,* Mṣb, TA.) You say also, جَبَبْتُهُ, meaning *I cut off entirely*, or *extirpated, his genitals*; (Mṣb;) [or *his testicles*; or *his penis*; as is implied in the TA:] and جُبَّ, inf. n. جَبٌّ, (Mgh, TA,) [or جِبَابٌ,] *he had his penis and his testicles* [or *either of these*] *cut off entirely*, or *extirpated*. (Mgh, TA.*) — جَبَّ السَّنَامَ, aor. ـُ, inf. n. جَبٌّ; and اجتبّهُ; *He cut off the hump* of the camel: accord. to Lth, جَبٌّ signifies the *cutting off entirely*, or *extirpating, of the hump*. (TA.) = جَبَّ النَّخْلَ, (Aṣ, Ṣ, Mṣb, TA,) [aor. ـُ,] inf. n. جَبٌّ, (A, Ḳ,) or جِبَابٌ, (Ṣ, TA,) or جَبَابٌ, (A,) or both the second and last, (Mṣb, [the first is disallowed by MF,]) *He fecundated the palm-trees* [*with the pollen of the male tree*]. (Aṣ, Ṣ, A, Mṣb, TA.) You say, جَاءَ زَمَنُ الجِبَابِ, (Ṣ,) or الجَبَابِ, with fet-ḥ, (A,) or both, (Mṣb,) [*The time of the fecundating of the palm-trees came*]. = جَبَّ القَوْمَ, (Ṣ,) aor. ـُ, (TA,) inf. n. جَبٌّ, (Ḳ,) *He surpassed*, or *overcome, the people*, or *company of men*; (Ṣ, Ḳ,* TA;) accord. to some, in grounds of pretension to respect or honour, or in beauty, and in any or every manner. (TA.) And جَبَّتِ النِّسَاءَ *She surpassed the* [other] *women in her beauty*. (TA.) The saying

* جَبَّتْ نِسَآءَ العَالَمِينَ بِالسَّبَبْ *

[*She overcame the women of the whole world by means of the string*] relates to a woman who measured round her hinder parts with a string, and then threw it to the women of the tribe, that they might do with it the like; but they found it to be much exceeding their measures. (TA.) See **3**, in three places. = See also **2**.

2. تَجْبِيبٌ The *reaching of the* [*whiteness termed*] تَحْجِيل, in a horse, *to the knee and the hock*: (Ṣ:) or the *rising of the whiteness to* [*the extent of*] *what is termed* الجَبَبُ. (Ḳ.) You say of a horse, فِيهِ تَجْبِيبٌ [*In him is a rising of the* تحجيل *to the knee and the hock*]: and in this case, the horse is said to be مُجَبَّبٌ: and the subst. is جَبَبٌ [meaning *a whiteness of the legs rising to the knee and the hock*]. (Ṣ.) [See مُجَبَّبٌ.] = The act of *shrinking* [from a thing]; or the *being averse* [from it]; or the act of *withdrawing*; (Ṣ, Ḳ, TA;) *outwardly* or *inwardly*. (TA.) You say of a man, جَبَّبَ فَذَهَبَ [*He shrank*, or *was averse*, or *withdrew, and went away*]. (Ṣ.) And جَبَّبَ النَّاسُ عَنْ طَاعَةِ اللّٰهِ *The people forsook*, or *relinquished, the obeying of God*. (TA from a trad.) — The act of *fleeing*. (Ḳ.) You say of a man, جبّب *He fled*. (TA.) El-Ḥoṭei-ah says,

* وَنَحْنُ إِذَا جَبَّبْتُمُ عَنْ نِسَائِكُمْ *
* كَمَا جَبَّبَتْ مِنْ عِنْدِ أَوْلَادِهَا الحُمُرْ *

[*And we, when ye flee from your women, like as the* wild *asses have fled from the presence of their young ones*]. (TA.) And جَبَّ, said of a man, [if not a mistranscription for جَبَّبَ,] signifies *He went quickly, fleeing from a thing*. (TA.) = The act of *satisfying with water* (Ḳ, TA) the earth, (الجَبُوب, TA,) or cattle. (Ḳ, TA.)

3. جَبَابٌ The act of *vying*, or *contending for superiority, in goodliness*, or *beauty*, &c., (K,) as, for instance, in grounds of pretension to respect or honour, and in lineage: (TA:) and مُجَابَّةٌ the *vying*, or *contending for superiority, in goodliness*, or *beauty*, (K,) &c., (TA,) and *in food*: (K:) but [SM says,] I know not whence this addition, respecting food, is derived. (TA. [See, however, what follows, from the A.]) You say, جَابَّنِى فَجَبَبْتُهُ *He vied with me*, or *contended with me for superiority, and I overcame him*. (TA.) And جَابَّتِ المَرْأَةُ صَاحِبَتَهَا فَجَبَّتْهَا حُسْنًا *The woman vied*, or *contended for superiority, with her fellow, and surpassed her in beauty*. (TA.) And جَابَّهُ فِى القِرَى فَجَبَّهُ *He vied with him*, or *contended with him for superiority, in the entertainment of guests, and he overcame him* therein. (A.)

4. اجبّ *It* (camels' milk) *had*, or *produced, what is termed* جُبَاب [q. v.]. (K.)

5. تجبّب *He clad himself with a* جُبَّة [q. v.]. (MA.) [And so, app., اجتبّ, explained by Golius, on the authority of Ibn-Maaroof, as signifying *He put on a vest*, or *tunic*.]

8: see **1**, in three places: = and see also **5**.

R. Q. 1. جَبْجَبَ *He dealt*, or *trafficked, in* جَبَاجِب [pl. of جُبْجُبَةٌ, q. v.]. (TA.)

R. Q. 2. تَجَبْجَبَ *i. q.* اتَّشَقَ; (S, TA;) i. e. *He prepared what is called* جُبْجُبَة: (TA:) or *he put what is called* خَلْع *into a* جُبْجُبَة [q. v.]. (AZ, TA.)

جُبٌّ *A well*: (A, K:) or *a well not cased with stone or the like*: (S, A, Msb, K:) or *a well containing much water*: or *a deep well*: (A, K:) or *of some other description*: (A:) or *a well in a good situation with respect to pasture*: or *one that people have found; not one that they have dug*: (K:) or *a well that is not deep*: (Lth, TA:) or *a well that is wide*, or *ample*: (El-Kilábeeyeh, TA:) or *a well that is cut through rock*, or *smooth rock*, or *stones*, or *smooth stones*, or *hard and smooth and large stones*: (Aboo-Ḥabeeb, TA:) of the masc. gender; (Msb, TA;) [not fem. like بِئْرٌ;] or masc. and fem.: (Fr, Msb:) pl. [of pauc.] أَجْبَابٌ (Msb, K) and [of mult.] جِبَابٌ and جِبَبَةٌ. (S, Msb, K.) — *A well that is dug wherein a grape-vine is planted; like as one is dug for the shoot of a palm-tree*: pl. جِبَابٌ. (ISh, TA.) — The *inside of a well, from its bottom to its top, whether cased with stone or the like or not*. (Sh, TA.) — The جَرْن of a well [app. meaning *A hollowed stone*, or *stone basin, for water, placed at the mouth* of a well: or, perhaps, *a hollowed stone placed over the mouth*; for many a well has such a stone, forming a kind of parapet]. (Zeyd Ibn-Kuthweh, TA.) = [*A kind of leathern bag*;] *a* مَزَادَة *of which one part is sewed to another*, (K, TA,) *wherein they used to prepare the beverage termed* نَبِيذ, *until, by use, it acquired strength for that purpose*; mentioned in a trad., forbidding the use of it; and also called مَجْبُوبَةٌ. (TA.) = The *spathe*, or *envelope*, of the spadix, or flowers, of the palm-tree; also called جُفٌّ: the former word was unknown to A'Obeyd: both occur, accord. to different readings, in a trad., where it is said that a charm contrived to bewitch Mohammad was put into the جُبّ, or جُفّ, of a طَلْعَة: accord. to Sh, (TA,) it means the *inside* of a طَلْعَة [which latter here app. signifies, as it does in some other instances, the spathe, not the spadix, of a palm-tree]; (K, TA;) in like manner as the inside of a well, from its bottom to its top, is called جُبّ: the pl. is جِبَابٌ. (TA.) Hence the well-known prov., جِبَابٌ فَلَا تَعَنَّ أَبْرًا [They are merely *envelopes of the flowers of palm-trees; therefore weary not thyself to effect fecundation*]; applied to a man in whom is little or no good; meaning he is like the spathes of the palm-tree in which are no flowers; therefore weary not thyself by attempting to make him good; لَا تَعَنَّ being for لَا تَتَعَنَّ. (MF.)

جُبَّةٌ *A well-known garment* [or *coat*], (Msb, K, TA,) *of the kind of those called* مُقَطَّعَات: (TA:) accord. to 'Iyáḍ, *a garment cut out and sewed*: accord. to Ibn-Ḥajar and others, *a double garment quilted with cotton*; or, sometimes, if *of wool, a single garment, not quilted with anything*: (MF:) [most probably not so much resembling the modern garment more generally known by the same name (for a description and representation of which see my "Modern Egyptians," ch. i.,) as a kind of جُبَّة still worn in Northern Africa, described in this Lexicon voce مِدْرَعَةٌ: accord. to Golius, "*tunica ex panno gossipino*, cui pallium seu toga imponitur, *cum subductitio panno et intercedente gossipio punctim consuta*: Italis consona voce *giuppa*: si ita cum gossipio consuta non sit, دُرَّاعَةٌ tunica illa gossipina dicitur:"] pl. جُبَبٌ (Msb, K) and جِبَابٌ. (S, K.) — *I. q.* دِرْعٌ [*A coat of mail*; or *any coat of defence*]: (K:) pl. جُبَبٌ. (TA.) Er-Rá'ee says,

* لَنَا جُبَبٌ وَأَرْمَاحٌ طِوَالٌ *

* بِهِنَّ نُمَارِسُ الحَرْبَ الشَّطُونَا *

[*We have coats of mail*, or *of defence, and long spears: with them we ply distant war*]. (TA.) = The *part* of a spear-head *into which the shaft enters*: (S, K:) and the نَعْلَب is the part of the spear-shaft that enters into the head. (TA.) — [In the TA, جُبَّةُ الرُّمْحِ is also explained as meaning ما دخل من السنان فيه *The part of the spear-head that enters into the shaft*: but it seems that من has been inserted here by a mistake of the copyist; and that the true meaning intended is *the part of the spear-shaft into which the head enters*; though in general the shaft enters into the head.] — The *part in which is the* مُشَاشَة [q. v.] of a horn. (Zeyd Ibn-Kuthweh, TA.) — The حِجَاج [or *bone that surrounds the cavity* (see art. حجج)] *of the eye*. (K.) — The *contents* (حَشْو) *of the solid hoof*: or the *horny box* (قَرْن) *of the solid hoof*: or the *joint between the* ساق [which seems to mean here, as it does in many other instances, the *hind shank*,] *and the thigh*: (K:) or the *shank-joint* of a horse or the like (مَوْصِلُ الوَظِيفِ [commonly applied, as in the S and K voce رُسْغ, to the *upper extremity of the pastern*, i. e. the *fetlock-joint*, which seems to be the meaning intended in this instance,]) *in the* ذِرَاع [which here app. means the *fore leg*, not the arm]: or, accord. to As, the *part where the* وظيف [or *shank*] *is set into the hoof*: (S:) or the *part of the* رسغ [or *pastern*], *of a horse, where the* وظيف [or *shank*] *joins upon the* حَوْشَب [which seems here to mean the *upper pastern-bone*]: or, as AO says, the *part where a horse's* وظيف *joins to the upper part of the* حوشب: or, as he says in another place, the *place where each tibia and hind shank, of a horse, meet*; [the *hock-joint*;] expl. by ملتقى ساقيه ووظيفى رجليه: and the *place of junction of any two bones, except in the back-bone*. (TA.) — Accord. to Lth, *Whiteness of the* بطانية [a word which I have not found anywhere but in this instance] *of a horse or similar beast, extending to the hairs that surround the hoof*. (TA.)

جَبَبٌ *A cutting off of the hump of a camel*: (K:) or *a cutting in the hump of a camel*: (TA:) [or the *state of having the hump cut off*; as seems to be indicated in the S:] or *an erosion of the hump of a camel, by the saddle, so that it does not grow large*. (K, TA.) = See also **2**.

جُبَابٌ *Butter*, or *what is produced by churning, of camels' milk*; like as زُبْد is what is produced by churning of cows' or sheep's or goats' milk: (Msb in art. زبد:) *what rises upon the surface*, (T, S,) or *what has collected together* [or *coagulated*], (K,) *of the milk of camels, resembling* زُبْد, (T, S, K,) which camels' milk has not: (S, K:) when a camel shakes about a skin of camels' milk, suspended to him, what is termed جباب collects at the mouth of the skin. (T.)

جَبُوبٌ The *earth*, (Lḥ, K,) *in general*; (Lḥ;) sometimes written جَبُوب, as a proper name, without the article, and imperfectly decl., like شَعُوب: (TA:) so called because it is cut, i. e. dug; or because it cuts, i. e. dissunders, the bodies of those buried in it: (Suh, TA:) and hence جَبَّانٌ and جَبَّانَةٌ, signifying *a burial-ground*; from الجَبّ and الجَبُوب; accord. to Kh; but others derive these two words from جبن: (TA:) or *rugged land*: (As, S, K:) or *hard* or *rugged land, composed of rock, not of soil*: (IAar, TA:) or *earth*, or *dust*: (Lḥ, K:) or the *surface of the earth*; (ISh, S, K;) *whether plain or rugged or mountainous*: (ISh:) a word without a pl.: (S:) also *coarse*, or *big, lumps* or *clods of clay* or *mud*; or *of dry*, or *tough*, or *cohesive, clay* or *mud*; *plucked from the surface of the ground*: (TA:) or *crumbled clods of clay* or *mud*; or *of dry*, or *tough*, or *cohesive, clay* or *mud*: (IAar, TA:) and with ة, *a lump*, or *clod, of clay* or *mud*; or *of dry*, or *tough*, or *cohesive, clay* or *mud*. (K.)

جِبَابِىٌّ: see what next follows.

جُبِّىٌّ [app. a contraction of جُبَبِىٌّ], or جِبَابِىٌّ, *A seller of* جِبَاب [pl. of جُبَّة, q. v.]. (K.)

جَبَّانٌ: } see جُبُوبٌ; and see art. جبن.
جَبَّانَةٌ: }

جَبْجَبَةٌ: see what next follows, in two places.

جُبْجُبَةٌ, (S,) or ٣ جَبْجَبَةٌ, (A,) or both, (K,) and جَبَاجِبُ [which is the pl.], (L, TA,) The *stomach of a ruminant animal* (S, A, K, TA) *in which* خَلِيع [q. v.] *is put*, (S, TA,) i. e., (TA,) *in which is put flesh-meat cut in pieces*; (K, TA;) or *in which is put flesh-meat to be used as provision in travelling*; (TA;) or *in which melted grease* (S, K) *is collected* (S) or *put*: (K:) or the *skin of the side of a camel, cut out in a round form, in which is prepared flesh-meat*, (K, TA,) *such as is called* وَشِيقَة, (TA,) *which is flesh-meat that is boiled once, and then cut into strips, and dried*, or *salted and sun-dried*; the most lasting of all provision [of the kind]: (S, TA:) or the first and second both signify *tripe*; in Persian, شكنبه or إِشْكَنْبَه. (MA.) A coward is likened to a جبجبة in which خليع is put; because of his turgidness and his little profitableness. (TA.) — Also, the first, *A vessel*, or *receptacle, made of skin, in which water is given to camels, and in which one macerates* هَبِيد [i. e. *colocynths*, or *the pulp thereof*, or *the seeds thereof*]. (TA.) — And *A basket*, (S, K, TA,) *of small size*, (TA,) *made of skins*, (S, K, TA,) *in which dust*, or *earth, is removed*: (S, TA:) or, accord. to Kt, it is [٣ جَبْجَبَةٌ,] with fet-ḥ: (TA:) pl. جَبَاجِبُ. (S.) — And *A drum*: pl. جَبَاجِبُ [which is explained in the K as meaning "a drum" instead of "drums"]: as in the saying, ضُرِبَتْ عَلَى بَابِهِ الجَبَاجِبُ [*The drums were beaten at his door*]. (A.)

جُبْجُبِيٌّ *A tripe-seller*. (Golius from Meyd. [See جُبْجُبَةٌ.])

جُبْجُبِيَّةٌ *Food made with tripe*; in Persian, شَكَنْبَهْ وَا; (Golius from Meyd;) in Turkish, سُخْتُو شوربا سى. (MA.)

أَجَبُّ A camel *having his hump cut off*: (S, K:) or *having his hump eroded by the saddle, so that it does not grow large*: (K:) or *having no hump*: (A, TA:) fem. جَبَّآءُ. (A, K.) — And [hence,] the fem., ‡ A woman *not having* [*prominent*] *buttocks*: (K:) or *i. q.* رَسْحَآءُ [i. e. *having small buttocks sticking together*; or *having little flesh in her posteriors and thighs*]: (ISh, TA:) or *whose bosom and breasts have not become large*: (K:) or *whose breast has not become large*: (Sh, TA:) or *small in the breast*; from the same epithet applied to a she-camel; (A;) for a woman having small breasts is like the camel that has no hump: (TA:) or *having no thighs*; (K;) i. e. *having lean thighs; as though having no thighs*. (TA.) Also, the masc., ‡ A pubes *having little flesh*. (TA.) — [Hence, also,] الأَجَبُّ الفَرْجُ *i. q.* [as meaning *The pudendum muliebre*]; (K;) from the same word as applied to a camel [having no hump]. (TA.)

مَجَبَّةٌ The *middle*, or *main part*, (جَادَّة,) *of a road*. (S.)

مُجَبَّبٌ A horse *in which the* [*whiteness termed*] تَحْجِيل *reaches to the knee and the hock*; (S;) [i. e.] *in which the whiteness* [*of the lower part of the leg*] *reaches to the knee and the hock* or *the knees and the hocks*: (TA:) or *in which the* تحجيل *reaches to his knees*: (Lth, TA:) or *in which the whiteness rises to* [*the extent of*] *what is termed* الجَبَب; (K, TA;) or *more than this*, [perhaps a mistake of a copyist for *less than this*,] *so as not to reach to the knees*: or *in which the whiteness reaches to the hairs that surround his hoof*. (TA.) — بِئْرٌ مُجَبَّبَةُ الجَوْفِ *A well having in the middle a part wider than the rest, hollowed out like a cupola*. (Fr, TA.)

مَجْبُوبٌ *Having the genitals*, (Msb,) or *the testicles* (S,* Mgh, TA) *and the penis*, (Mgh,) *cut off entirely*, or *extirpated*: (S,* Mgh, Msb, TA:) or *having the penis cut off*. (TA.)

مَجْبُوبَةٌ: see جُبٌّ.

جبأ

1. جَبَأَ and جَبِئَ, aor. ـَ, *He restrained*, or *withheld, himself*; *refrained, forbore*, or *abstained*; or *turned back*, or *reverted*. (K, TA.) You say, جَبَأَ عَنْهُ, and جَبِئَ, meaning *He restrained*, or *withheld, himself*, &c., *from him*, or *it*; and *regarded him*, or *it, with reverence, veneration, dread, awe*, or *fear*: (TA:) [or,] accord. to AZ, جَبُؤْتُ عَنِ الرَّجُلِ, inf. n. جَبْءٌ and جُبُوءٌ, [to which Golius adds جُبُؤٌ and جِبَآءٌ, but, I suspect, from incorrect MSS.,] means *I drew*, or *held*, or *hung, back from the man*; or *remained behind him*; or *shrank from him*; or *shrank from him and hid myself*: and he cites (from Nuṣeyb Ibn-Miḥjen, TA)

* فَهَلْ أَنَ إِلَّا مِثْلُ سَيِّقَةِ العِدَى *
* إِنِ اسْتَقْدَمَتْ نَحْرٌ وَإِنْ جَبَأَتْ عَقْرُ *

[*And am I otherwise than like the beasts driven away by the enemy? If they go before, slaughter* befalls them; *and if they remain behind, hocking*]. (S, TA.) You say also, مَا جَبَأَ عَنْ شَتْمِى *He did not draw back from reviling me; did not desist*, or *abstain, therefrom*. (TA.) — *It* (a sword) *recoiled*, or *reverted, without penetrating*, or *without effect*: (K:) or so the former verb [only]. (TA.) — *It* (the sight, or the eye,) *recoiled*, or *reverted*: (K:) or so the former verb [only]; *and disliked*, or *disapproved*, or *hated, the thing* [*that was before it*]. (TA.) You say, جَبَأَتْ عَيْنِى عَنِ الشَّىْءِ *My eye recoiled*, or *reverted, from the thing*. (S.) And of a woman of displeasing aspect you say, إِنَّ العَيْنَ لَتَجْبَأُ عَنْهَا [*Verily the eye recoils from her with dislike*]. (As, TA.) — *He disliked, disapproved*, or *hated*: (K:) or so the former verb [only]. (TA.) You say, جَبَأَ الشَّىْءَ *He disliked*, &c., *the thing*. (TA.) — *He inclined* his neck: (K:) or so the former verb [only]. (TA.) — *He hid himself*; (K, TA;) [app. *from fear*;] as, for instance, a ضَبّ [q. v.] in its hole. (TA.) — *He*, or *it, came*, or *went, forth*, or *out*: (K:) [or so the former verb only.] You say of a serpent, جَبَأَ عَلَيْهِ *It came forth upon him from its hole* (S, TA) *so as to frighten him*; and in like manner one says of a hyena, and a ضَبّ, and a jerboa. (TA.) And جَبَأَ عَلَى القَوْمِ *He came forth unexpectedly upon the people*, or *company of men*. (TA.) And جَبَأَ الجَرَادُ *The locusts invaded*, or *came suddenly upon, the country*. (TA.)

4. أَجْبَأَتْ said of a land, (S,) or اجبأ said of a place, (K,) *It abounded with* [*the kind of truffles called*] كَمْأَة, (S,) or كَمْء, (so in some copies of the K,) or [rather] جِبَأَة [a pl. or quasi-pl. n. of جَبْء. (So in other copies of the K.) = اجبأ *He hid* a thing. (K.) And hence, *He hid* his camels *from the collector of the poor-rate*. (IAar, TA.) — *He sold* seed-produce *before it showed itself to be in a good state*, (S, K, TA,) or *before it came to maturity*. (TA.) Hence, in a trad., مَنْ أَجْبَى فَقَدْ أَرْبَى [*He who sells* seed-produce *before it shows itself to be in a good state*, or *before it has come to maturity, practices* the like of *usury*]: (S, TA:) originally with ء, (S,) which is suppressed for the purpose of assimilation [to اربى]. (TA. [See 4 in art. جبو and جبى.]) = اجبأ عَلَى القَوْمِ *He overlooked the people*, or *company of men*; or *commanded*, or *had, a view of them*; or *came in sight of them*; syn. أَشْرَفَ. (K.)

جَبْءٌ sing. of جِبَأَة, like as فَقْعٌ is of فِقَعَة, and غَرْدٌ of غِرَدَة: (S:) or *i. q.* كَمْأَة: (K:) or n. un. of ٣ جِبَأَة, which is a coll. gen. n., like كَمْأَة: (MF and TA, voce قَعْب:) [J says,] جِبَأَة signifies *Red* كَمْأَة [or *truffles*]: or, accord. to El-Aḥmar, *those* [*truffles*] *that incline to redness*; كَمْأَة signifying those that incline to dust-colour and blackness; and فِقَعَة, the white; and بَنَات أَوْبَر, the small: (S:) accord. to AHn, ٣ جِبَأَة signifies *a white thing resembling a* كَمْء, *of which no use is made*: but accord. to IAar, the *black* كَمْأَة; which, he says, are the *best of* كَمْأَة: (TA:) the pl. of جَبْء is أَجْبُؤ, (S, K,) a pl. of pauc., (S,) and جِبَأَة, [as mentioned above,] or, accord. to Sb, this is a quasi-pl. n., (TA,) and ٣ جَبْأ, (K,) or this also is a quasi-pl. n. (TA.) — *I. q.* أَكَمَة [q. v., i. é. *A hill*, or *mound*, &c.]: pls. as above. (K.) — *A hollow*, or *cavity*, (T, K,) *in a mountain*, (TA,) *in which the water* (T, K) *of the rain* (TA) *stagnates*, (T,) or *collects*: (K:) pl. as above. (K.)

جَبْأ: see the next preceding paragraph.

جَبْأَة: see جَبْء, in two places. = Also *A shoemaker's board*, (S, K,) *on which he cuts his leather*; also called قُرْزُوم. (S.) = And The *place where the false ribs of the camel end, and thence as far as the navel and udder*. (K.) — And The *part* of the belly *called the* مَأْنَة thereof; as also جَأْبَة; (Ibn-Buzurj, TA;) i. e. the *part between the navel and the pubes*. (TA in art. جأب.)

جُبَأ (S, K) and ٣ جُبَأَة (Sb, K) *Fearful*, or *cowardly*: (S, K:) fem. with ة: and therefore the pl. is formed by the addition of و and ن.

(Sb, TA.) Mafrook Ibn-'Amr Esh-Sheybánee says,

* فَمَا أَنَا مِنْ رَيْبِ المَنُونِ بِجُبَّأٍ *

* وَلَا أَنَا مِنْ سَيْبِ الإِلٰهِ بِآيِسِ *

[*But I am not fearful of the vicissitudes of fortune, nor despairing of the favour of God*]. (Ṣ, TA.)

جُبَّأٌ: see what next precedes.

جَابِئٌ The *locust*, or *locusts:* (Ṣ, Ḳ:) so called because of the coming forth thereof [suddenly or unexpectedly: see 1, last two sentences]: (Ṣ, TA:) as also جَابٍ [q. v.]. (TA.)

أَرْضٌ مَجْبَأَةٌ *A land abounding with* [*the truffles called*] جِبَأَة. (Ṣ.)

جبت

الجِبْتُ, not a pure Arabic word, because it comprises the letters ج and ت without any of the letters of the kind called ذَوْلَقِيّ [which are ر and ل and ن]; (Ṣ;) *The idol:* (Ṣ, Ḳ:) or *idols:* (Ksh in iv. 54:) or the name of *a certain idol*, (Bḍ and Jel on that verse,) *belonging to Ḳureysh;* as also الطَّاغُوتُ: (Jel:) and *that which is worshipped instead, or to the exclusion, of God; whatever it be:* (Ksh, Bḍ, Ḳ:) said to be originally الجِبْسُ, i. e., (Bḍ,) *he*, or *that, wherein is no good:* (Bḍ, Ḳ:) and *the diviner:* (Ṣ, Ḳ:) and *the enchanter:* (Ṣ, Ḳ, Kull:) and *the like thereof:* (Ṣ:) or *the Devil; Satan:* (Kull:) and *enchantment.* (Esh-Shaabee, Ḳ.) Accord. to Esh-Shaabee, يُؤْمِنُونَ بِالجِبْتِ وَالطَّاغُوتِ, in the Ḳur [iv. 54], means *They believe in enchantment and the Devil:* or, accord. to I'Ab, by الجبت is meant Ḥoyeí Ibn-Akhṭab; and by الطاغوت, Kaab Ibn-El-Ashraf: (TA:) or the words relate to these two men, Jews, who, in order to induce Ḳureysh to join with them in a league against Moḥammad, prostrated themselves to the gods of Ḳureysh: (Ksh, Bḍ:) or to certain Jews, who said that the worship of idols is more pleasing to God than that to which Moḥammad invited. (Bḍ.) It is said in a trad. that what are termed الطِّيَرَةُ and العِيَافَةُ and الطَّرْقُ are مِنَ الجِبْتِ [app. meaning *of things wherein is no good:* or *kinds of divination:* or *from the Devil*]. (Ṣ.)

جبذ

1. جَبَذَهُ, (Ṣ, A, Mgh,* L, Mṣb, Ḳ,*) aor. ـِ, (Mgh, Mṣb, Ḳ,) inf. n. جَبْذٌ, (T, Mgh, Mṣb, Ḳ, &c.,) *i. q.* جَذَبَهُ (T,* Ṣ, A, Mgh,* L, Mṣb, Ḳ,* &c.) i. e. *He drew it;* &c.: (T, TA:) formed by transposition from the latter; (A 'Obeyd, Ṣ, A;) accord. to some: (Mṣb:) or it is a dial. var. of the latter; (M, L, Ḳ, &c.;) of the dial. of Temeem; (T, Mṣb;) not formed from the latter by transposition, (Ibn-Es-Sarráj, IJ, M, L, Ḳ,) for both are equally conjugated: (Ibn-Es-Sarráj, IJ, L, Mṣb:) and اِجْتَبَذَ [inf. n. of اجتبذ] signifies the same as جَبَذَ. (Ḳ.) جَبَذَنِى رَجُلٌ مِنْ خَلْفِى, meaning *A man pulled me from behind me*, occurs in a trad. (L.) — You say also, جَبَذْتُهُ and جَذَبْتُهُ, meaning, ‡ *She repelled him*, or *rejected him;* namely, a man who sought her in marriage. (T and TA in art. جذب.)

7. اِنْجَبَاذٌ [inf. n. of انجبذ] *i. q.* اِنْجِذَابٌ, (Ḳ,) meaning *Quick going* or *journeying* or *travelling.* (TA.)

8: see 1.

جبر

1. جَبَرَ, (Ṣ, Mṣb, Ḳ, &c.,) aor. ـُ, (Mṣb,) inf. n. جَبْرٌ (Ṣ, A, Mṣb, Ḳ, &c.) and جُبُورٌ, (M, Ḳ,) which latter, accord. to MF, is an inf. n. of the intrans. verb only, but it has been heard as an inf. n. of the trans. verb also, (TA,) and جِبَارَةٌ, (Lḥ, Ḳ,) *He set* a bone; *reduced* it *from a fractured state;* (Ṣ, A, Mṣb, Ḳ, &c.;) as also جبّر, (A, IAmb, Ḳ,) inf. n. تَجْبِيرٌ; (TA;) and اجبر, (Ibn-Ṭalḥah, MF, TA,) but this is extremely strange, and not found in the lexicons of celebrity, (MF,) and not heard by AO; (TA;) [and اجتبر.] One says also, جبّر يَدَهُ, (A, IAmb,) or جَبَرَهَا, (Mṣb,) *He* (a bone-setter) *set his arm*, or *reduced it from a fractured state:* (A:) or *put upon it the* جَبِيرَة [or *splints*]. (Mṣb.) — Hence, (TA,) جَبَرَ, (AAF, M, Ḳ, &c.,) inf. n. جَبْرٌ (Ṣ, A, Ḳ) and جُبُورٌ [but respecting this latter see above] and جِبَارَةٌ; (Ḳ;) and جبّر, (Ḳ,) inf. n. تَجْبِيرٌ; (TA;) and اجبر; (Ibn-Ṭalḥah, MF, TA; [but respecting this form see above;]) and اجتبر; (Ḳ;) ‡ *He restored* a man *from a state of poverty to wealth*, or *competence*, or *sufficiency:* (AAF, Ṣ, A, Ḳ, &c.:) or *he benefited* a poor man; *conferred a benefit*, or *benefits, upon* him: (M, Ḳ:) but the former is the more appropriate explanation: (AAF, TA:) and this signification is tropical; (IDrst, MF, TA;) the poor man being likened to one who has a broken bone, and his restoration to wealth, or competence, being likened to the setting of the bone; wherefore he is called فَقِيرٌ, as though the vertebræ of his back were broken: (IDrst, TA:) in the A it is mentioned as proper, not tropical; but the author of the A afterwards mentions جَبَرْتُ فُلَانًا نَعَشْتُهُ as tropical in the sense of ‡ [*I recovered such a one from his embarrassment*, &c.; *repaired his broken fortune*, or *his condition*]. (TA.) One says also, جَبَرْتُ فَاقَةَ الرَّجُلِ ‡ [*I repaired the broken fortune of the man;*] *I restored the man to wealth*, or *competence*, or *sufficiency.* (AHeyth, TA.) And جَبَرْتُ اليَتِيمَ †[*I put the affairs of the orphan into a right*, or *good, state:* or] *I gave to the orphan.* (Mṣb.) And جَبَرَ ‡ *He restored* anything *to a sound, right*, or *good, state.* (IDrst, TA.) And جَبَرَهُ اللّٰهُ †[*May God render him sound, and strong*]: said in relation to a child. (Ṣ and Ḳ in art. زرع.) And جَبَرْتُ نِصَابَ الزَّكَاةِ بِكَذَا †*I made the amount of the property equal to that which renders it incumbent on the possessor to pay the poor-rate, by* [adding] *such a thing:* the name of that thing is جبران [app. جُبْرَانٌ]: and the person who does this is termed جَابِرٌ. (Mṣb.) — جَبَرَ also signifies *He compelled*, or *constrained*, another. (B.) You say, جَبَرَهُ عَلَى الأَمْرِ, (Lḥ, Az, Mṣb, Ḳ,) aor. ـُ, inf. n. جَبْرٌ and جُبُورٌ, (Mṣb,) a chaste form of the verb, of the dial. of El-Ḥijáz, (Az, TA,) or of the Benoo-Temeem and of many of the people of El-Ḥijáz, (Mṣb,) or of Temeem alone; (Lḥ, TA;) [but said in the Mgh to be of weak authority;] and اجبرهُ; (Th, Ṣ, Mṣb, Ḳ, &c.;) both these forms of the verb mentioned by AZ, Fr, A'Obeyd, and others, (Mṣb,) but the latter is the form used by the generality of the Arabs, (Lḥ, TA,) and by the grammarians [in general]; (TA;) *He compelled him, against his will, to do the thing:* (Lḥ, Th, Az, Ṣ, Mṣb, Ḳ:) إِجْبَارٌ originally signifying the *inciting, urging*, or *inducing*, another *to restore a thing to a sound, right*, or *good, state.* (B.) And اجبرهُ عَلَى الحُكْمِ *He* (a judge) *compelled him to submit to*, or *to perform, the sentence.* (L.) = Also جَبَرَ, [aor. ـُ,] inf. n. جُبُورٌ (Ṣ, Mṣb, Ḳ) and جَبْرٌ, (Mṣb, Ḳ,) which latter, accord. to MF [and the Mgh], is an inf. n. of the trans. verb only, but it has been heard as an inf. n. of the intrans. verb also; (TA;) and انجبر, (T, Ṣ, Ḳ,) and اجبر, (T, Ṣ,) and تجبّر; (Ḳ;) *It* (a bone) *became set*, or *reduced from a fractured state.* (T, Ṣ, Mṣb, Ḳ.) — And [hence,] the first of these verbs, with the same inf. ns.; (Ḳ;) and اجتبر, (Ṣ,* Ḳ,) and انجبر, and تجبّر, and استجبر; (Ḳ;) ‡ *He* (a poor man, Ḳ, and an orphan, TA) *became restored from a state of poverty to wealth*, or *competence*, or *sufficiency:* (Ṣ,* Ḳ:) or *received a benefit*, or *benefits:* (Ḳ:) اجتبر is syn. with انتعش ‡ [*he recovered*, or *became recovered, from his embarrassment*, &c.]. (A.) [And †*It* (anything) *became restored to a sound, right*, or *good, state.*] El-'Ajjáj has used جَبَرَ transitively and intransitively in the same sentence, saying,

* قَدْ جَبَرَ الدِّينَ الإِلٰهُ فَجَبَرْ *

[† *God hath restored the religion to a sound, right*, or *good, state, and it hath become restored thereto*]: (Ṣ:) or, accord. to some, the second verb is corroborative of the first; the meaning being, *God hath desired*, or *purposed, to restore the religion*, &c., *and hath completed its restoration.* (B.)

2: see 1, in three places.

4: see 1, in five places. = اجبرهُ also signifies *He imputed to him* [*the tenet of*] الجَبْر; (Ṣ,* L, Ḳ;*) *he called him a* جَبْرِىّ: (L:) like as اكفرهُ signifies "he imputed to him infidelity." (Ṣ.)

5. تجبّر: see 1, latter part, in two places. Also † *What had gone from him* (a man) *returned to him:* (Ḳ:) or *some of his property that had gone from him returned to him.* (T, TA.) † *He* (a sick man) *became in a good state.* (Ḳ.) † *It* (a plant, TA, and a tree, Ḳ) *became green, and put forth leaves* (Ḳ, TA) *and fresh green twigs, when dry: produced fresh shoots in its dry parts:* (TA:) *it* (herbage) *became somewhat restored to a good state after having been eaten:* (Ḳ,* TA:) or *grew after having been eaten.* (Ṣ.) — *He* (a man, Ṣ) *magnified himself; behaved proudly, haughtily*, or *insolently.* (Ṣ, A, Ḳ.) = † *He* (a man) *obtained* wealth, or property: (Ḳ:) but

Lḥ explains it as meaning, intransitively, *he obtained wealth*, or *property*. (TA.)

7 : see 1, latter part, in two places.

8 : see 1, in five places. You say also, أَصَابَتْهُ مُصِيبَةٌ لَا يَجْتَبِرُهَا [† *A calamity befell him from which he will not recover*]; i. e. لَا مَجْبَرَ مِنْهَا [† *there is no recovering from it*]. (TA.)

10 : see 1, latter part. = استجبرهُ ‡ *He exerted himself much*, or *exceedingly*, or *to the utmost, in paying frequent attention to him, taking care of him*, or *putting his affairs into a right*, or *proper, state*. (A.)

جَبْرٌ, in computation, † The *addition of something for the purpose of reparation*. (TA.) [Hence, الجَبْرُ † *Algebra*; more commonly called الجَبْرُ وَالمُقَابَلَةُ *perfective addition and compensative subtraction*; or *restoration and compensation*; because of the frequency of these operations in the reduction of equations.] = The *contr. of* قَدَرٌ : (Ṣ, Mṣb, Ḳ :) it is the *assertion that God compels his servants*, or *mankind, to commit acts of disobedience*; (Mṣb ;) the *virtual denial that actions proceed from man, and attributing them to God*; the sect that hold the tenet thus termed asserting that man, with respect to his actions, is like the feather suspended in the air; whereas قَدَرٌ signifies the "virtual attributing of optional, or voluntary, actions to man; asserting that man creates his own optional, or voluntary, actions:" (IbrD :) A 'Obeyd says that it is a post-classical term. (Ṣ.) = *A king*; (AA, T, M, Ḳ;) of uncertain derivation: (M :) and *a slave*, or *servant*: (A 'Obeyd, Kr, Ḳ, &c. :) thus bearing two contr. significations: (Ḳ :) and *a man*: (AA, A 'Obeyd, Ḳ, &c. :) [see جَبْرَئِيلُ :] and *a young man*: and [a] *courageous* [man]. (Ḳ.) = [Also, app., *Aloes-wood*: الجَبْرُ is explained in the Ḳ as signifying العُودُ, which means *wood* in general, as well as aloes-wood in particular; and to this is added in the TA, الذى يُجْبَرُ بِهِ, as though the meaning were the *wood with which one sets bones*; but I think that يُجْبَرُ is a mistranscription for يُجَمَّرُ; and that the meaning is *aloes-wood with which one fumigates*.]

جَبَرِىٌّ or جِبْرِىٌّ : see جَبَرِيَّةٌ.

جَبْرُوَةٌ and جَبْرُوتٌ &c. : see what next follows.

جَبَرِيَّةٌ (Ṣ, Ḳ) and جَبْرِيَّةٌ and جِبْرِيَّةٌ and جِبْرِيَّةٌ and جِبْرِيَّاءُ (Ḳ) and جَبَرِيَّاءُ (Aboo-Naṣr, TA) and جَبْرُوَةٌ (Ṣ, Ḳ) and جَبْرُوَّةٌ (Ḳ) and جَبْرُوتٌ (Ṣ, Mṣb, Ḳ, one of the forms most known, of the measure فَعَلُوتٌ, like مَلَكُوتٌ and رَهَبُوتٌ and رَغَبُوتٌ and رَحَمُوتٌ, said to be the only other words of this measure, though, as MF says, this requires consideration, TA) and جَبْرُوُوتٌ (Ḳ) and جَبَرُوُوتٌ (Et-Tedmuree, TA) and جَبَرُوتَى (Ḳ, like رَحَمُوتَى [&c.], TA) and جَبُّورٌ (Ṣ, Ḳ) and جَبُّورَةٌ (Lḥ, Kr) and جُبُّورٌ (Lḥ, TA) and جُبُورَةٌ and تَجْبَارٌ, (Ḳ,) all inf. ns., (TA,) [or simple substs.,] meaning The *quality denoted by the epithet* جَبَّارٌ; (Ḳ;) i. e. *self-magnification, pride, haughtiness*, or *insolence*; or *proud, haughty*, or *insolent, behaviour*; (Ṣ, Mṣb, Ḳ;) &c. (Ḳ, TA.) Hence, مَا كَانَتْ نُبُوَّةٌ إِلَّا تَنَاسَخَهَا مُلْكٌ جَبَرِيَّةً [*There has been no prophetic office but a kingly office has succeeded in its place through* some one's *self-magnification, pride, haughtiness*, or *insolence*]; i. e., but kings have magnified themselves, or behaved proudly or haughtily or insolently, after it. (A, TA.) = الجَبَرِيَّةُ (Ṣ, Ḳ) and الجَبْرِيَّةُ, (Th, Mṣb,) or the latter is a mispronunciation, or is the correct form, (Ḳ,) and the former is so pronounced in order to assimilate it to القَدَرِيَّةُ; (Mṣb, Ḳ;*) the latter is the pronunciation of the scholastic theologians of the persuasion of Esh-Sháfi'ee (El-Ḥáfidh in the "Tabṣeer," B) in old times, but the term used in the conventional language of the modern scholastic theologians is المُجْبِرَةُ; (B;) and الجبريّة, also, is a post-classical term; (TA;) *The contr. of* القَدَرِيَّةُ; (Ṣ, Ḳ;) *the sect who hold the tenet termed* جَبْرٌ [q. v.]; (Mṣb;) *a sect of those who follow their own natural desires, whose founder was El-Ḥoseyn Ibn-Moḥammad En-Nejjár El-Baṣree, who assert that man has no power; that* [*what are termed*] *voluntary motions are of the same predicament as a tremour; though this does not oblige them to deny the imposition of duties*; (Lb, TA;) *a sect who assert that God compels his servants*, or *mankind, to commit sins:* (AHeyth, TA :) n. un. جَبْرِىٌّ or جَبَرِىٌّ. (Mṣb.)

جَبْرَائِيلُ and جِبْرَالُ : see جَبْرَئِيلُ.

جَبْرَانُ : see 1.

جِبْرِيلُ and جَبْرِيلُ &c. : see جَبْرَئِيلُ.

جِبْرِينُ and جَبْرِينُ :

جِبْرِيَّاءُ and جَبَرِيَّاءُ : see جَبَرِيَّةٌ.

جَبْرَئِيلُ, (Ṣ, Mṣb, Ḳ, &c.,) imperfectly decl., because having the quality of a proper name and that of a foreign word, or being a compound regarded as forming a single word, as some say, (TA,) originally Syriac, or Hebrew, [גַּבְרִיאֵל,] (Esh-Shiháb [El-Khafájee],) *A proper name of an angel*; (TA;) [*Gabriel*: and also, *of a man*:] signifying *the servant of God*: (A 'Obeyd, Ṣ, Mṣb, Ḳ, TA :) or (rather, TA) *the man of God*: (A 'Obeyd, TA :) being said to be composed of جَبْرٌ, (Ṣ, Mṣb, TA,) signifying "servant," or "slave," (Mṣb, TA,) or rather "man," (TA,) and إِيلٌ, (Ṣ, Mṣb, TA,) signifying "God :" (Mṣb, TA :) or both together signify *the servant of the Compassionate*: or *the servant of the Mighty*, or *Glorious*: (TA :) this form of the word is of the dialects of Ḳeys and Temeem: (TA :) and there are other dial. vars.; namely, جَبْرِيلُ, without ء, and جَبْرَئِلُ, (Ṣ, Ḳ,) and جَبْرَيِّلُ, and جَبْرَئِّلُ, and جَبْرَائِيلُ, (Ḳ,) and جَبْرَاييلُ, (Es-Suyooṭee, TA,) and جَبْرَائِلُ, (Ḳ,) and جَبْرَايِلُ, (Es-Suyooṭee, TA,) and جِبْرِيلُ, (Ṣ, Mṣb, Ḳ, which is the form most known and most chaste, and is of the dial. of El-Ḥijáz, TA,) and جَبْرِيلُ, (Mṣb, Ḳ, reckoned of weak authority by Fr, because the measure فَعِّيل [or فَعْلِيل] does not exist in the language, for as to سَمَوِيل, mentioned by Esh-Shiháb as against the objection of Fr, it is of the measure فَعْوِيل, MF, TA,) and جَبْرِيلُ, and جِبْرَالُ, and جِبْرَالُ, (Ḳ,) and جِبْرِينُ, and جَبْرِينُ, (Ṣ, Ḳ,) and جَبْرَائِينُ. (Es-Suyooṭee, MF.)

جَبْرِيلُ :
جَبْرَائِلُ and جَبْرَايِلُ :
جَبْرَائِيلُ and جَبْرَاييلُ :
جَبْرَائِينُ :
} see جَبْرَئِيلُ.

جُبَارٌ A thing *of which no account*, or *for which no revenge* or *retaliation* or *mulct, is taken*. (Ṣ, A, Mṣb, Ḳ, TA.) You say, ذَهَبَ دَمُهُ جُبَارًا *His blood went unrevenged, unretaliated*, or *unexpiated by a mulct*. (Ṣ, A.) And جُرْحٌ جُبَارٌ *A wound for which is no retaliation, nor any expiatory mulct*. (A, TA.) And حَرْبٌ جُبَارٌ *A war in which is no retaliation*, (Ḳ, TA,) *nor any expiatory mulct*. (TA.) And المَعْدِنُ جُبَارٌ [*The mine is a thing for which no mulct is exacted*]: i. e., if the mine fall in upon him who is working in it, and he perish, his hirer is not to be punished for it. (Ṣ and Mṣb from a trad.) And البِئْرُ جُبَارٌ [*The well is a thing for which no mulct is exacted*]: i. e., if a man fall into an ancient well, and perish, his blood is not to be expiated by a mulct: (TA :) or, as some say, it relates to a hired man's descending into a well to cleanse it, or to take forth something from it, if he fall into it and die. (TA in art. بأر.) And جُرْحُ العَجْمَآءِ جُبَارٌ *The wound of the speechless beast*, if it get loose and wound a man or other thing while loose, *is a thing for which no retaliation or expiatory mulct is exacted*. (T, A,* Mṣb.*) — *Clear*, or *quit*, of a thing: so in the saying, أَنَا مِنْهُ خَلَاوَةً وَجُبَارٌ [*I am clear*, or *quit, of it*]. (Ḳ. [See also فَالِجٌ.]) = *A torrent*. (Ḳ.) — *Anything that corrupts*, or *mars, and destroys*; (so accord. to some copies of the Ḳ, and the TA;) as the torrent, &c.: (TA :) or *anything that is corrupted*, or *marred, and destroyed*. (So accord. to other copies of the Ḳ.) = *Tuesday*; (Ṣ, Ḳ;) an ancient name thereof, (Ṣ,) used in the Time of Ignorance; (TA;) as also جِبَارٌ. (Ḳ.)

جِبَارٌ : see what next precedes.

جِبَارَةٌ and جَبِيرَةٌ *Splints; pieces of wood with which bones are set*, or *reduced from a fractured state*: (Ṣ, Ḳ :) or *bones which are put upon a diseased part of the person, to reduce it to a sound state*: pl. جَبَائِرُ. (Mṣb.) — Also, both words, *A wide bracelet*; syn. يَارَقٌ : (Ṣ, Ḳ :) *a bracelet* (سِوَار) *of gold* or *silver*: pl. جَبَائِرَةٌ [or جَبَائِرُ, as above?]. (A 'Obeyd, TA.)

جُبُورَةٌ : see جَبَرِيَّةٌ.

جَبِيرَةٌ : see جِبَارَةٌ.

جَبَّارٌ One *who magnifies himself*, or *behaves*

proudly or *haughtily* or *insolently, and does not hold any one to have any claim upon him,* or *to deserve anything of him:* (Ḳ:) one *who slays when in anger:* (Ṣ, A:) one *who slays unjustly:* (Ḳ:) *imperious,* or *domineering, by absolute force and power; overbearing; tyrannical; a tyrant:* (TA:) any one *who exalts himself,* or *is insolent and audacious, in pride and in acts of rebellion* or *disobedience; who is bold,* or *audacious, and immoderate, inordinate,* or *exorbitant;* or *excessively, immoderately,* or *inordinately, proud,* or *corrupt,* or *unbelieving,* or *disobedient,* or *rebellious;* or *who exalts himself and is inordinate in infidelity;* or *who is extravagant in acts of disobedience and in wrongdoing;* or *who is refractory,* or *averse from obedience;* (Ḳ,* TA;) as also ▼جِبِّيرٌ: (Ḳ:) or this latter signifies one *who magnifies himself much,* or *behaves very proudly* or *haughtily* or *insolently:* (Ṣ:) and the former, one *who proudly, haughtily,* or *insolently, disdains the service of God:* (Lḥ, TA:) fem. with ة: pl. masc. جَبَّارُونَ and جَبَابِرَةٌ. (A, TA.) الجَبَّارُ [*A name of*] *God;* so called because of his magnifying Himself [above every other being], (Ḳ,) and his highness: (TA:) meaning *the Compeller of his creatures to do whatsoever He willeth:* (Bḍ and Jel in lix. 23:) or *the Compeller of his creatures to obey the commands and prohibitions which He pleaseth to impose upon them:* (Mṣb, TA:) accord. to Fr, from أَجْبَرَ, and the only instance known to him of an epithet of the measure فَعَّالٌ from a verb of the measure أَفْعَلَ except دَرَّاكٌ [q. v.] from أَدْرَكَ: (Az, TA:) or, accord. to Fr, from جَبَرَ as syn. with أَجْبَرَ: (Mṣb:) it is also explained as meaning *the Supreme; the High above his creatures:* (Az, TA:) or *the Unattainable;* and hence applied to the palm-tree [of which the branches cannot be reached by the hand]: (IAmb, TA:) or it may signify ‡ *the Restorer of the poor to wealth* or *competence* or *sufficiency.* (Az, TA.) [God is also called] جَبَّارُ القُلُوبِ عَلَى فِطَرَاتِهَا † *The Establisher of hearts according to their natural constitutions which He hath given them in the mothers' wombs, disposing them to know Him and to confess Him, both the unfortunate of them and the fortunate.* (TA from a trad. of 'Alee.) — Also ‡ *A name of* الجَوْزَاءُ [*the constellation Orion*]; (A, Ḳ;) because it is [represented] in the form of a crowned king upon a throne. (A.) ذِرَاعُ الجَبَّارِ † *The cubit of the king:* (A, TA:) or *the long cubit:* or, as Ḳt thinks, by الجبّار is here meant a certain foreign king whose fore arm was of full length. (TA.) قَلْبٌ جَبَّارٌ ‡ *A heart that receives not admonition:* (A:) or *that admits not compassion.* (Ḳ.) — جَبَّارٌ, (Seer, Ḳ,) without ة, (Seer, TA,) applied to a palm-tree (نَخْلَةٌ), signifies ‡ *Tall and young;* (Seer, Ḳ, TA;) as also ▼جُبَّارٌ: (Ḳ:) or is applied to palm-trees collectively (نَخْلٌ), and signifies *tall, and above the reach of the hand;* (T, Ṣ;) and the epithet applied to a single palm-tree is with ة; (Ṣ, A;) in this sense; meaning *less than* سَحُوقٌ: (A:) or, with ة, it signifies a *young* palm-tree, *that has attained its utmost height and has borne fruit:* (M:) or *that has been ascended* [*for the purpose of cutting off its fruit*], *and retains its excellence, surpassing therein other palm-trees.* (AḤn, TA.) — Also, hence, as Az thinks, (TA,) ‡ *Huge, tall, and strong; a giant.* (T, A,* Ḳ.) — And, with ة, (Ṣ, A,) and also without ة, (A,) applied to a she-camel, ‡ *Great* (Ṣ, A) *and fat.* (Ṣ.)

جُبَّارٌ: see جَبَّارٌ.

جُبُورٌ and جُبُّورٌ: see جَبَرِيَّةٌ.

جِبِّيرٌ: see جَبَّارٌ.

جُبُّورَةٌ: see جَبَرِيَّةٌ.

جَابِرٌ, (Ṣ,) and جَابِرُ بْنُ حَبَّةَ, (Ṣ, A, Ḳ,) names of ‡ *Bread;* (Ṣ, A, Ḳ;) and أَبُو جَابِرٍ is a surname thereof; (Ṣ, Ḳ;) and so أُمُّ جَابِرٍ: which last also signifies *the ear of corn:* (T in art. ام:) and *i. q.* الهَرِيسَةُ [*grain,* or *wheat, bruised,* or *brayed, and then cooked*]. (Ḥar p. 227.) — فُلَانٌ جَابِرٌ لِى *i. q.* ▼مُسْتَجْبِرٌ ‡ [*Such a one exerts himself much,* or *exceedingly,* or *to the utmost, in paying frequent attention to me, taking care of me,* or *putting my affairs into a right,* or *proper, state*]. (A.) — See also 1.

تَجْبَارٌ: see جَبَرِيَّةٌ.

مَجْبَرٌ [an inf. n. of 1]: see 8.

المُجْبَرَةُ: see جَبَرِيَّةٌ.

مُجَبِّرٌ One *who sets bones,* or *reduces them from a fractured state; a bone-setter.* (Ṣ, A, Ḳ.)

مَجْبُورَةٌ A woman *possessed by a jinnee,* or *genie;* syn. مَجْنُونَةٌ; but this is held to be of weak authority. (Mgh.)

المُتَجَبِّرُ *The lion.* (Ḳ.)

مُسْتَجْبِرٌ: see جَابِرٌ.

جبرئيل

جَبْرَئِيلُ and its vars.: see art. جبر.

جبس

جِبْسٌ [*Gypsum;*] *i. q.* جِصٌّ, or جَصٌّ, (Ḳ,) *with which one builds.* (Kr, TA.*)

جَبَّاسَةٌ The *place of* جِبْس; [i. e., *in which gypsum is found,* or *prepared;*] as also مَجَبَّسَةٌ [i. e. ▼مُجَبَّسَةٌ, or, more probably, it is a mistranscription, for ▼مَجْبَسَةٌ, like مَحْصَاةٌ (originally مَحْصَيَةٌ) and مَبْقَلَةٌ &c.]. (TA.)

مَجْبَسَةٌ or مُجَبَّسَةٌ: see جَبَّاسَةٌ.

جبل

1. جَبَلَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـِ (Mṣb, Ḳ) and ـَ, (Ḳ,) inf. n. جَبْلٌ, (KL,) *He* (God) *created him.* (Ṣ, Mṣb, Ḳ, KL.) So in the phrase, جَبَلَهُ عَلَى كَذَا, (Mṣb,) or على الشَّىْءِ, (Ḳ,) *He* (God) *created him with an adaptation,* or *a disposition, to such a thing,* or *to the thing; adapted him,* or *disposed him, by nature thereto.* (Mṣb.) It is said in a trad., جُبِلَتِ القُلُوبُ عَلَى حُبِّ مَنْ أَحْسَنَ إِلَيْهَا وَبُغْضِ مَنْ أَسَاءَ إِلَيْهَا [*Hearts are created with a disposition to the love of him who does good to them, and the hatred of him who does evil to them*]. (TA.) — Also, (Ḳ,) inf. n. as above, (TA,) *i. q.* جَبَرَهُ [evidently as meaning *He compelled him, against his will,* عَلَى الأَمْرِ *to do the thing;* for he who is created with a disposition to do a thing is as though he were compelled to do it]; and so ▼اجبلهُ, (Ḳ, TA,) inf. n. إِجْبَالٌ. (TA.) = جَبِلَ †*He* (a man) *became like a mountain* (جَبَل) *in bigness, thickness, coarseness,* or *roughness.* (TA.) — جَبِلَ حَدِيدُهُمْ (Ḳ, TA; in the CḲ, جَبَلَ; and in a MS. copy of the Ḳ, without any vowels;) †*Their iron was,* or *became, blunt, such as would not penetrate.* (Ḳ,* TA.)

3. جابل *He* (a man) *alighted,* or *descended and abode,* or *sojourned,* or *settled, in a mountain.* (AA, TA.)

4. اجبل *He came,* or *went,* or *betook himself, to the mountain.* (ISk, Ṣ, Ḳ.) — ‡ *He* (a digger) *reached a hard place,* (Ṣ, Ḳ,) or *stone,* (Mgh,) *in his digging.* (TA. [الحَافِر, meaning "the digger," Golius seems to have misunderstood as meaning "the hoof" of a horse.]) — [Hence,] ‡ *He* (a poet) *experienced difficulty in diction,* (Ḳ, TA,) *so that he said nothing original, nor anything in the way of repetition.* (TA.) — And طَلَبَ حَاجَةً فَأَجْبَلَ † *He sought a thing that he wanted, and failed of attaining it.* (TA.) — And سَأَلْنَاهُمْ فَأَجْبَلُوا ‡ *We asked them, and they refused, and did not give.* (Ibn-'Abbád, Z, TA.) — And أَجْبَلُوا ‡ *Their iron became blunt, so that it would not penetrate.* (Ḳ,* TA.) = اجبلهُ ‡ *He found him to be a* جَبَل, i. e. a *niggard:* (Ḳ, TA:) it is considered as implying fixedness. (TA.) — See also 1.

5. تجبّلوا *They entered a mountain:* (Ḳ:) or, accord. to the O, you say, تجبّل القَوْمُ الجِبَالَ, meaning, *the people,* or *company of men, entered the mountains.* (TA.)

جَبْلٌ † *Big, thick, coarse,* or *rough;* (TA;) as also ▼جِبِلٌ, applied to a thing (Ṣ, O, Ḳ) of any kind: (Ḳ:) or this latter is applied to an arrow, signifying †*coarsely, roughly,* or *rudely, pared.* (Ḳ.) You say رَجُلٌ جَبْلُ الرَّأْسِ, (Ḳ, TA, [in the CḲ, erroneously, جَبَلُ الرأس,]) and الوَجْهِ, (TA,) ‡ *A man having a big, thick, coarse,* or *rough, head,* and *face;* (TA;) *having little sweetness.* (Ḳ, TA.) [See also جَبِيلٌ.] And ▼رَجُلٌ مِجْبَالٌ † *A big, thick, coarse,* or *rough, and heavy, man.* (Ḥam p. 818.) And امْرَأَةٌ جَبْلَةٌ (Ḳ [in one place in the CḲ جَبَلَةٌ and جِبْلَةٌ, but only جَبْلَةٌ accord. to the TA,]) and ▼مِجْبَالٌ (Ṣ, Ḳ) ‡ *A woman big, thick, coarse,* or *rough,* (Ṣ, Ḳ, TA,) *in make;* (Ṣ;) *large in make.* (TA.) And خِلْقَةٌ جَبْلَةٌ † *A big, thick, coarse,* or *rough, make.* (Ḥam p. 821.) And نَاقَةٌ جَبْلَةُ السَّنَامِ ‡ *A she-camel having an increasing hump.* (TA.) And سَيْفٌ جَبْلٌ and ▼مِجْبَالٌ † *A sword not made thin.* (TA.) = Also (Ḳ, TA, [in the CḲ, جَبَل,]) *A court* [of a house]; syn. سَاحَةٌ. (Ḳ.)

جُبْلٌ: see جِبْلٌ: — and جِبِلٌّ. = Also *Dry trees.* (K.)

جِبْلٌ *Much;* or *numerous;* (S, K;) as also جُبْلٌ. (K.) So in the phrases مَالٌ جِبْلٌ [*Much property;* or *numerous cattle*]; and حَيٌّ جِبْلٌ *A numerous tribe.* (S.) — See also جِبِلٌّ, in two places.

جَبَلٌ [*A mountain:* or] *any of the mountains* (أَوْتَاد [lit. "pegs," or "stakes," a term applied to the mountains because they are supposed to make the earth firm, or fast,]) *of the earth, that is great and long;* (Mgh, K;) or, as some say, only *such as is long;* (Msb;) such as is isolated being called أَكَمَةٌ, or قُنَّةٌ: (K:) [and also applied to *a rocky tract; any rocky elevation, however little elevated:*] and sometimes it means *stone;* [or *rock;*] such, for instance, as is reached by the digger: and hence it is applied to Es-Safà and El-Marweh: (Mgh:) pl. [of mult.] جِبَالٌ (S, Msb, K) and (of pauc., Msb) أَجْبُلٌ (Msb, K) and أَجْبَالٌ. (K.) — [Hence,] †*A man who does not remove from his place:* you say of such a one, هُوَ جَبَلٌ. (TA.) — ‡ *A niggard.* (K, TA.) [See 4.] — ‡ The *lord,* or *chief, of a people,* or *company of men:* and *their learned man.* (Fr, K, TA.) — اِبْنَةُ الجَبَلِ †*The serpent:* (K:) because it keeps to the جَبَل. (TA.) — †*Calamity,* or *misfortune.* (K.) — †*The bow that is made from the tree called* نَبْع; (K, TA;) because this is one of the trees of the جَبَل. (TA.) — †*The echo.* (Har p. 472.)

جَبُلٌ: see جِبِلٌّ.

جَبَلٌ: see جَبْلٌ. — Also, applied to the iron head, or blade, of an arrow, or of a spear, or of a sword, &c., ‡ *Blunt; that will not penetrate into a thing:* (Ibn-'Abbád, K,* TA:) and so, with ŏ, applied to a فَأْس. (TA.)

جُبُلٌ: see جِبِلٌّ.

جَبْلَةٌ (K, TA, [in the CK جَبَلَةٌ,]) and جِبْلَةٌ The *face:* or the بَشَرَة [or *external skin*] *thereof:* or the *part thereof that is turned towards one.* (K.) = Also, (K,) or the former, (TA,) *A vice, fault, defect,* or *blemish.* (K.) = And *Strength.* (K.) — And *Hardness of the earth,* or *ground.* (Lth, K.) = See also جُبْلَةٌ: = and see جِبِلَّةٌ.

جُبْلَةٌ *A camel's hump;* (S, K;) as also جَبَلَةٌ. (K.) = See also جِبِلٌّ: = and see جِبِلَّةٌ, in two places.

جِبْلَةٌ: see جِبِلَّةٌ. — Also The *origin,* or *stock,* (K, TA,) of any created thing; (TA;) and so جُبِلَّةٌ. (K, TA.) — The *fundamental nature,* or *composition,* of a mountain. (TA.) — ثَوْبٌ جَيِّدُ الجِبْلَةِ ‡ *A garment,* or *piece of cloth, good in respect of the thread* (K, TA) *and the weaving.* (TA.) — رَجُلٌ ذُو جِبْلَةٍ †*A big, thick, coarse,* or *rough, man.* (S, K.) = See also جِبِلٌّ, in two places: = and see جُبْلَةٌ.

جَبَلَةٌ: see جِبِلَّةٌ.

جُبُلٌّ: see what next follows.

جِبِلٌّ and جُبُلٌّ and جِبْلٌ [accord. to the CK like عِدْلٌ, but correctly like عِدْلٌ,] and جُبْلٌ and جُبُلٌ, (S, K,) accord. to different readings of the instance occurring in the Kur xxxvi. 62, the first being the reading of the people of El-Medeeneh, (S,) [and the most common,] *A great company of men;* as also جِبِلَّةٌ and جَبِيلٌ: (K:) or [simply] *a company of men;* (S;) as also جَبُلٌ, accord. to Kh; (Sgh, TA;) and so جِبْلَةٌ and جُبْلَةٌ and جِبَلَّةٌ: which last three signify also the *same as* أُمَّةٌ [*a nation,* or *people,* &c.]: (K:) it is said [by some] that جِبِلٌّ is pl. [or coll. gen. n.] of جِبِلَّةٌ meaning *a numerous company:* (TA:) جِبَلَةٌ is pl. of جِبْلٌ: one says, قَبَحَ اللّٰهُ جِبِلَّتَكُمْ [*May God remove far from prosperity,* or *success,] your companies:* (Fr, TA:) and جِبَلٌ is pl. of جِبْلَةٌ. (Bd in xxxvi. 62.)

جُبَلَّةٌ *Much,* or *an abundance,* or *a large quantity* or *number,* of anything; as also جِبِلَّةٌ. (K.) = See also جِبْلَةٌ: = and see what next follows, in two places.

جِبِلَّةٌ (S, Msb, K) and جُبَلَّةٌ and جَبِيلَةٌ (Sgh, MF) and جِبْلَةٌ (AA, S, K) and جُبْلَةٌ and جَبْلَةٌ and جَبَلَةٌ, (K,) but this last, accord. to MF, is unknown, (TA,) *Nature;* or *natural, native, innate,* or *original, constitution, disposition, temper,* or other *quality* or *property; idiosyncrasy;* syn. خِلْقَةٌ (AA, S, Sgh, Msb, K) and طَبِيعَةٌ (Msb, K) and غَرِيزَةٌ; all these signifying the same: (Msb:) pl. of the first جِبِلَّاتٌ. (S.) Hence, in the Kur [xxv. 184], وَالجِبِلَّةَ الأَوَّلِينَ, (S,) meaning الخَلِيقَةَ, (Jel,) or ذَوِي الجِبِلَّةِ, i. e. *And the preceding created beings:* (Bd:) El-Hasan read with ḍamm [i. e. الجُبُلَّةَ or الجُبْلَةَ]. (S.) = See also جِبِلٌّ, in three places: — and see جُبُلَّةٌ.

جَبَلِيٌّ *Of,* or *relating to, a mountain* or *mountains; contr. of* سَهْلِيٌّ. (The Lexicons &c. passim.)

جِبِلِّيٌّ *Natural;* i. e. *of,* or *relating to, the natural, native, innate,* or *original, constitution, disposition, temper,* or other *quality* or *property;* like طَبِيعِيٌّ; i. e. *essential; resulting from the Creator's ordering of the natural disposition in the body.* (Msb.)

جِبِلٌّ ‡ The *body, with,* or *without, the members;* syn. جَسَدٌ and بَدَنٌ; (K, TA;) as being likened to a mountain in bigness [?]. (TA.) One says, أَحْسَنَ اللّٰهُ جِبِلَّهُ, meaning, ‡ [*May God render beautiful*] *his body* (جَسَدَهُ): and [*render good*] *his created* خُلُق [or *mind, with its qualities and attributes:* but I rather think that خُلُق is here a mistranscription for خَلْق, meaning *make*]. (Ibn-'Abbád, TA.)

جَبِيلٌ: see جِبِلٌّ. = جَبِيلُ الوَجْهِ ‡ A man *having a bad,* or *an ugly, face.* (K, TA.) [See also جَبْلٌ.]

جَبِيلَةٌ: see جِبِلَّةٌ.

مِجْبَالٌ: see جَبْلٌ, in three places.

مَجْبُولٌ, applied to a man, † *Great, large,* or *big,* (K, TA,) *in make;* as though he were a mountain. (TA.)

جبن

1. جَبُنَ, (S, Msb, K,) aor. ـُ, inf. n. جُبْنٌ (Msb, K) and جُبُنٌ (K) and جَبَانَةٌ; (Msb, K;) and جَبَنَ, (S, ISd, Msb,) aor. ـَ; (Msb, TA;) *He* (a man) *was,* or *became, such as is termed* جَبَان (S, Msb, K) and جَبِين; (S, K;) i. e. *cowardly,* (K,) or *weak hearted.* (Msb.) And جَبُنَ عَنْهُ *He held back,* or *refrained, from him,* or *it, through cowardice.* (TA in art. عرس.)

2. جبّنهُ, inf. n. تَجْبِينٌ, *He attributed to him cowardice* (جُبْن). (S.) And هُوَ يُجَبَّنُ, inf. n. as above, *He is accused of cowardice.* (K.)

4. اجبنهُ *He found him to be such as is termed* جَبَان; (S, Msb, K;) i. e. *a coward,* or *cowardly,* (K,) or *weak-hearted:* (Msb:) or *he reckoned him a coward;* (M, K;) as also اجتبنهُ. (K.)

5. تجبّن *It* (milk) *became like* جُبْن [i. e. *cheese*]. (K.) — And hence, perhaps, (TA,) †*He* (a man) *became thick, gross, coarse,* or *big.* (S, TA.)

8. اجتبنهُ *He made cheese of it;* i. e. of milk. (T, K.) = See also 4.

جُبْنٌ and جُبْنٌ and جُبُنٌّ, (S, Msb, K,) the first of which is the most approved, and the last the most rare, and said by some to be used only in a case of necessity in poetry, (Lth, Msb,) [*Cheese;*] *a certain thing that is eaten,* (S, Msb,) *well known:* (K:) n. un. جُبْنَةٌ, (TA,) a word having a more particular signification than جُبْنٌ, (S,) meaning *a* قُرْص [or *round, flattened, loaf*] *thereof,* (Mgh,) [or *a cheese,* or *piece of cheese,*] as also جُبَّنَةٌ (TA) and جُبُنَّةٌ. (S, TA.) = Also جُبْنٌ and جُبْنٌ, [inf. ns. of جَبُنَ, used as simple substs.,] *Cowardice; weak-heartedness;* the *quality denoted by* جَبَانٌ. (S.)

جُبْنٌ: see جُبْنٌ, in two places.

جُبُنٌّ: see جُبْنٌ. S. 375

جُبْنِيٌّ *A seller of* جُبْن [i. e. *cheese*]. (TA.) — And a rel. n. from سُوقُ الجُبْنِ [*The cheese-market*] in Damascus. (K.)

جَبَانٌ, (S, Msb, K,) an epithet from جَبَنَ, (S,) applied to a man and to a woman, (S, Msb, K,) in the latter case like حَصَانٌ and رَزَانٌ, (Ibn-Es-Sarráj, S,) and with ŏ also applied to a woman; (M, Msb, K;) and جَبِينٌ, (S, K,) from جَبُنَ, (S,) applied to a man and to a woman; and جَبَّانٌ; (K;) *A coward;* or *cowardly;* i. e. *wont to dread things, so as not to venture upon them boldly,* (K, TA,) *by night or by day;* (TA;) *weak-hearted:* (Msb:) جَبَانٌ is *contr. of* شُجَاعٌ: (Msb in art. شجع:) pl. masc. جُبَنَآءُ, (Msb, K,)

[properly of جَبِينٌ,] and fem. جَبَانَاتٌ. (Lth, Mṣb, TA.) هُوَ جَبَانُ الكَلْبِ [*He is one whose dog is cowardly,*] means ‡ *he is extremely generous:* (Ḳ, TA:) because, by reason of guests' coming to him, his dog does not growl. (TA.) And you say, فُلَانٌ شُجَاعُ القَلْبِ جَبَانُ الوَجْهِ ‡ [app. meaning *Such a one is courageous in heart, mild in face*]. (TA. [Expl. by اجنى الوجه, which seems to be a mistranscription.])

جَبِينٌ: see جَبَانٌ. = Also The *part above the temple, on the right of the forehead,* and *on the left thereof;* the two being called جَبِينَانِ: (Ṣ:) the *side of the forehead,* [so Bḍ in xxxvii. 103,] *from the part over against the place where the hair falls off, to the temple, on the right of the forehead,* and *on the left thereof:* so say Az and IF and others: the forehead (الجَبْهَة) is between the جَبِينَانِ: (Mṣb:) or the جَبِينَانِ are the *two borders of the forehead, on either side thereof, in the part between the two eyebrows* (فِيمَا بَيْنَ الحَاجِبَيْنِ [so in the copies of the Ḳ, a mistake for فيما يَلِى الحاجبين *in the part next to the two eyebrows*]), *rising to the place where the growth of the hair terminates:* (Ḳ:) or *between the place where the growth of the hair terminates and the eyebrows:* (TA:) or the جبين is the *borders* (in the T, the *border*, TA) *of the forehead, between the two temples, uniting with the* نَاصِيَة [or *place where the hair grows in the fore part of the head,* or the *hair of that part*]: (Ḳ, TA:) and it sometimes occurs as meaning the *forehead:* (MF, TA:) [see an ex. voce تَرِبَ, where it is used in this last sense, and is fem., perhaps because syn. with جَبْهَة, for] Lḥ says that it is always mascs.: (TA:) pl. [of mult.] جُبُنٌ and [of pauc.] أَجْبِنَةٌ (Mṣb, Ḳ) and أَجْبُنٌ. (Ḳ.)

جَبَانٌ: see جَبَانٌ. = Also *One who keeps,* or *guards, the produce of land in the desert.* (TA.) = See also what next follows.

جَبَّانَةٌ (Ṣ, Mgh, Mṣb, Ḳ) and ٭ جَبَّانٌ, (Ṣ, Mṣb, Ḳ,) the former of which is the more common, (Mṣb,) *A place of prayer,* (Mṣb,) or *common place of prayer,* (Mgh,) *in a* صَحْرَآء [or *desert tract*]. (Mgh, Mṣb.) — *A burial-ground:* (Ḳ:) this is sometimes called جبّانة because the place of prayer is generally in the burial-ground: (Mṣb:) accord. to Kh, these two words, in this sense, are from الجَبُّ and الجَبُوبُ; but others derive them from جبن. (TA in art. جب.) — *A* [*desert tract such as is termed*] صَحْرَآء. (Ṣ, Ḳ.) — *A place that produces much herbage:* and *level, elevated land:* (AḤn, Ḳ:) or the latter, *level, elevated land, that produces much herbage:* (Aboo-Kheyreh, TA:) accord. to ISh, *it is smooth, without trees; but it may have in it hills, and a tract abounding with trees: and sometimes the* جبّانة *is level, without hills and without any tract abounding with trees; but it is not in sand nor in mountains, though it may be in* [*high grounds such as are termed*] قِفَاف [pl. of قُفٌّ] *and in* [*what are termed*] شَقَائِق [pl. of شَقِيقَةٌ]. (TA.)

جَبَّانِىٌّ *A dweller in the* جَبَّان, meaning صَحْرَآء. (TA.)

أَجْبَنُ [*More, and most, cowardly,* or *weak-hearted*]. (TA.) You say أَجْبَنُ مِنْ صَافِرٍ, i. e. [*More cowardly*] *than a whistling bird:* (Ṣ in art. صفر:) or, as some say, *than a thief.* (TA in that art. [See also Freytag's Arab. Prov., i. 326.])

مَجْبَنَةٌ [*A cause of cowardice,* or *weak-heartedness*]. One says, الوَلَدُ مَجْبَنَةٌ مَبْخَلَةٌ [*Children are a cause of cowardice* and *a cause of niggardliness*]; because one loves continuance of life, and property, on account of them. (Ṣ, TA.)

جبه

1. جَبَهَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. جَبْهٌ, (Ḥam p. 355,) *He slapped,* (Ṣ,) or *struck,* (Ḳ,) or *hit,* (Mṣb,) or *struck him on,* (Ḥam ubi suprà,) *his* جَبْهَة [or *forehead*]. (Ṣ, Mṣb, Ḳ, and Ḥam ubi suprà.) — And [hence], (Ḳ,) aor. and inf. n. as above, (TA,) ‡ *He turned him back* (Ḳ, TA) *from the thing that he wanted:* (TA:) or ‡ *he met him,* or *encountered him, with,* or *he said to him,* or *did to him, a thing disliked,* or *hated:* (Ḳ, TA, TḲ:) or ‡ *he encountered him,* or *confronted him, with speech in which was roughness:* (JK, M, TA:) or ‡ *he encountered him with that which he disliked,* or *hated;* or *he accused him thereof to his face;* (M, TA, and Ḥam ubi suprà;) or so جَبَهَهُ بِالمَكْرُوهِ. (Ṣ, TA.) — جَبَهَهُ المَآءَ, (JK, Ṣ, Ḳ,) inf. n. as above, (JK, Ṣ,) ‡ *He came to the water,* (JK, Ṣ, Ḳ,) *when there was at it no apparatus for drawing,* (Ṣ,) i. e. *no pulley &c.,* (JK, TA,) or *having no means of drawing, so that he only looked at the surface of the water.* (Z, Ḳ.) [See also جَبِيهَةٌ.] — جَبَهَ القَوْمَ ‡ *It* (winter) *came upon the people unprepared for it.* (A, Ḳ.)

2. تَجْبِيهٌ The *mounting a fornicator,* or *an adulterer, upon an ass, and turning his face towards the tail;* whence the trad. of the Jews respecting the adulterer, يُحَمَّمُ وَيُجَبَّهُ وَيُجْلَدُ [*He shall have his face blackened with charcoal, and be mounted on an ass with his face towards the tail, and be flogged*]: (Mgh:) or the *mounting two fornicators,* or *adulterers, upon an ass, and turning the backs of their heads towards each other,* (JK, Mgh,) *and parading them round about;* thus accord. to the Tekmileh: (Mgh:) or the *blackening* [*with charcoal*] *the faces of two fornicators,* or *adulterers,* (أَنْ يُحَمَّرَ in the Ḳ being a mistake for أَنْ يُحَمَّمَ, i. e. يُسَوَّدَ, TA,) *and mounting them upon a camel or an ass, and turning their faces in contrary directions:* accord. to analogy, it should mean *turning their faces towards each other;* for it is from الجَبْهَةُ: تَجْبِيهٌ also signifies the *bending, inclining, lowering,* or *hanging down, the head towards the ground:* and it may be hence; (i. e. it may be hence that it is applied to him who is mounted on a beast in the manner described above; TA;) because he to whom this is done bends down his head in shame and confusion: or it may be from جَبَهَهُ meaning "he did to him a thing disliked, or hated." (Ḳ.)

8. اجْتِبَاهٌ The *deeming* [one] *rude, coarse, unkind, hard,* or *churlish.* (JK.) — And The *fearing* [a person or thing]. (JK.) — And اجتبهُ *He disliked,* or *hated, and feared, it,* or *him;* namely, a country, or town, and a man. (JK.) — *He disapproved it,* or *disliked it, and did not find it wholesome;* namely, water, (En-Nawádir, Ḳ,) &c. (Ḳ.)

جَبْهٌ *Largeness,* (Ṣ,) or *width* (JK, M, Ḳ) *and beauty,* (M, Ḳ,) *of the* جَبْهَة [or *forehead*]: (JK, Ṣ, M, Ḳ:) or *protuberance,* or *prominence, thereof.* (M, Ḳ.)

جَبْهَةٌ [The *forehead;*] the *part of the face which is the place of prostration:* (Aṣ, Mṣb, Ḳ:) or the *even part that is between the eyebrows and the* نَاصِيَة [or *place where the hair grows in the fore part of the head*]: (Kh, JK, Mṣb, Ḳ:) so of a man, (Ṣ, Mṣb,) and of others: (Ṣ:) [or,] of a horse, the *part that is below the ears and above the eyes:* (TA:) pl. جِبَاهٌ. (Mṣb, TA.) — [Hence,] الجَبْهَةُ †*A certain Mansion of the Moon;* [*the Tenth Mansion;*] (Ṣ, Ḳ, Ḳzw;) *consisting of four stars;* (Ṣ;) *the four stars* [ζ, γ, η, *and* α,] *in the neck and heart of Leo;* [regarded by the Arabs as *the fore-part,* or *forehead, of Leo;*] (Ḳzw in his descr. of Leo;) *between each of which and the next to it is the space of a whip's length; the northernmost of them called by astrologers* الأَسَدُ. (Ḳzw in his descr. of the Mansions of the Moon.) — Also † *The moon* (Ḳ, TA) *itself:* but [it rather seems to mean the *upper part* of the disc of the moon; for] it is said in the M that a certain unknown poet has metaphorically assigned a جبهة to the moon. (TA.) — Also جَبْهَةٌ, ‡ The *chief* of a people, or company of men; (JK, Mgh, Ḳ, TA;) like as one says the وَجْه thereof. (Mgh, TA.) — ‡ The *generous and manly,* or *manly and noble, persons* of a people, or company of men: or *men exerting themselves in the case of a bloodwit or a debt or other obligation,* (Ḳ, TA,) *or in repairing the condition of a poor man,* (TA,) *and who come not to any one but he is ashamed to turn them back,* (Ḳ, TA,) or *who are seldom or never turned back by anyone:* so, accord. to Aboo-Sa'eed, in a trad. in which it is said that there shall be no poor-rate in the case of the جبهة. (TA.) — †*A company,* or *collected number,* of men, (JK, Ṣ, Mṣb,) and of horses: (JK, Mṣb:) or, of horses, the *best:* (TA:) and [simply] *horses;* (Lth, Ṣ, M, Mgh, Ḳ;) a word having no sing., or n. un.: (M, Ḳ:) accord. to Lth, (TA,) having this last meaning in the trad. above mentioned; (Ṣ, Mgh, TA;) because horses are the best of beasts. (Mgh.) = ‡ *Abjectness,* or *ignominy;* (JK, M, Ḳ, TA;) and *a state of annoyance,* or *molestation:* (Z, TA:) thought by ISd to be from جَبَهَهُ meaning "he encountered him with that which he disliked or hated," or "he accused him thereof to his face;" because the doing this causes one to experience abjectness, or ignominy. (TA.) It is said to have this meaning in a trad., in which it is said, فَإِنَّ ٱللَّهَ قَدْ أَرَاحَكُمْ مِنَ الجَبْهَةِ وَالسَّجَّةِ وَالبَجَّةِ, i. e. *For God hath relieved you from abjectness,* or *ignominy,* &c., *and milk diluted with water, and blood drawn*

from a vein [*of a camel*], which the Arabs used to eat: or in this trad., (TA,) الجَبْهَةُ is the name of *a certain idol* (ISd, K, TA) *that was worshipped in the Time of Ignorance:* (TA:) and السَّجّة and البَجّة were two idols. (S and K in art. سج.)

وَرَدْنَا مَآءً لَهُ جَبِيهَةٌ *We came to a water that was salt, so that the drinking thereof did not take away the thirst of our cattle:* (ISk, JK, S:) or *that was altered for the worse in taste and colour, from some such cause as long standing, though still drinkable;* or *covered with the green substance called* طُحْلُب *and with leaves:* or *that was deep in the bottom, difficult to give to drink.* (ISk, S.) [See also 1, last meaning but one.]

جُبَّهٌ *i. q.* جُبَأٌ, (K,) i. e. *A fearful,* or *cowardly,* man. (TA.)

جَابِهٌ, applied to a gazelle, (JK,) or to a bird or a wild animal, (K,) *That meets one with its face* or *forehead;* and such is *of evil omen:* (K:) *contr. of* قَعِيدٌ. (JK.) — *Coming to water:* so in a saying cited and explained in art. اذن, conj. 2. (IAar, TA.)

أَجْبَهُ, applied to a man, *Large,* (S,) or *wide* (JK, M, K) *and beautiful,* (M, K,) *in the* جَبْهَة [or *forehead*]: (JK, S, M, K:) or *protuberant,* or *prominent, therein:* (M, K:) applied to a horse, *having a protuberant,* or *prominent, forehead, rising beyond the bone of the nose:* (TA:) fem. جَبْهَآءُ; (S, K;) of which the dim. is جُبَيْهَآءُ. (S.) — الأَجْبَهُ *The lion;* (K;) because of the width of his جَبْهَة. (TA.)

جبى and جبو

[The words belonging to the former of these two arts. cannot well be classed by themselves, being intimately connected with those of the latter, which are the more numerous and common, and from which they are generally easily distinguishable.]

1. جَبَى, (K,) first pers. جَبَيْتُ, (Ks, S, Er-Rághib,) aor. ـِ; (K;) and جَبَى, aor. ـَ, (K,) said by MF to be unknown, and also, because neither the second nor the third radical is a faucial letter, unreasonable, but mentioned by Sb, though held by him to be of weak authority, and mentioned also by IAar, as extr., like أَبَى, aor. يَأْبَى; (TA;) and جَبَا, (TA,) first pers. جَبَوْتُ, (Ks, S, TA,) aor. ـُ; (TA;) inf. n. [of the first and second] جِبًى (Sh, K) and [probably of the last only] جَبًا and جِبًا and جُبًا and [of the last, but whether in the first or the second of the senses here following is not shown,] جِبْوَةٌ; (K; [or this last has a different application, explained below;]) *He collected* water in a trough or tank for beasts &c. [Ks, S, K, Er-Rághib.) — And (hence, metaphorically, Er-Rághib, TA) the first of these verbs, (S, Mgh, Msb, K, Er-Rághib,) and the second, (K,) and the third; (S, Msb, TA;) inf. n. (of the first, S, Msb) جِبَايَةٌ (S, Mgh, Msb, K, Er-Rághib) and (of the last, S, Msb) جِبَاوَةٌ (S, Msb, K) and جَبْوٌ (TA) [and probably جِبْوَةٌ also, which see above]; ‡ *He collected* the [tax called] خَرَاج, (S, Mgh, Msb, K, Er-Rághib,) and [other] property. (Msb, TA.) The last of these verbs is said in the S to be originally with ء, though pronounced without ء; but IB says that this is not the case, and that it has not been heard with ء. (TA.) You say also, جَبَاهُ القَوْمَ †[*He collected it from the people,* or *company of men*]; (M, K,* TA;) and جَبَى مِنْهُمْ †[*He collected from them*]. (M, K, TA.) — Also جَبَا [or جَبَى], (TA,) first pers. جَبَيْتُ, (Zj, TA,) †*He appropriated* a thing *purely to himself, exclusively of any partner; chose* it, or *took* it *in preference, for himself.* (Zj, TA.) And hence, (Zj, TA,) ‡ اجتباهُ †*He chose it,* or *selected it,* (Zj, S, K,) لِنَفْسِه *for himself.* (TA.) = And جَبَى and جَبَا, [originally جَبَأَ,] *He returned, receded, retreated,* or *went back.* (TA.)

2. جبّى, inf. n. تَجْبِيَةٌ, *He placed his hands upon his knees,* (K, TA,) in prayer; (TA;) or *upon the ground:* or *he fell prostrate;* or *fell upon his face:* (K:) or *he lowered his body and his hands, and raised his buttocks:* (Ḥam p. 801:) [or] تجبية signifies a man's *standing* [*with the hands upon the knees*] *in the manner of the* رَاكِع: (S, K:*) accord. to A'Obeyd, what is thus termed is of two kinds: one is the *placing the hands upon the knees, while standing:* the other, the *prostrating oneself,* or *falling upon the face, lying down;* which is سُجُود: (S:) or the *bending down, and placing the hands upon the knees;* because it is a bringing-together of the limbs. (Mgh.) = جبّاهُ, inf. n. as above, meaning *He gave to him,* is vulgar. (TA.)

4. اجبى in the trad. مَنْ أَجْبَى فَقَدْ أَرْبَى is originally أَجْبَأَ [q. v.]: (S:) accord. to IAth, it is a corruption of the relater, or the ء is suppressed to assimilate the verb to اربى. (TA.) The inf. n., إِجْبَآءٌ, is variously explained, as follows: (TA:) The *selling seed-produce before it shows itself to be in a good state:* (A 'Obeyd, Th, S, K:) and a man's *hiding his camels from the collector of the poor-rate:* (IAar, A 'Obeyd, K:) and *i. q.* عِينَةٌ; i. e. the *selling to a man a commodity for a certain price to be paid at a certain period, then buying it of him with ready money for a less price than that for which it was sold.* (TA.)

8. اجْتِبَآءٌ †The *drawing forth* property *from the places in which it is known,* or *presumed,* or *accustomed, to be.* (TA.) — †The *collecting in the way of choice,* or *selection.* (Er-Rághib, TA.) — See also 1, last sentence but one. — Also †God's *particular,* or *peculiar, distinguishing* of men *by abundant bounty, from which various blessings result to them without their labour;* as happens to prophets and some others. (Er-Rághib, TA.) — Also اجتباهُ, †*He forged it:* and *he extemporized it.* (TA.) Hence, in the Kur [vii. 202], قَالُوا لَوْلَا اجْتَبَيْتَهَا †*They say, Wherefore hast thou not forged it,* (Fr, TA,) or *produced it,* (Th, TA,) or *invented it,* (Jel,) or *put it together by forgery,* (Bḍ,) *of thyself?* (Fr, Th, Bḍ, Jel, TA:) or *wherefore hast thou not sought it,* or *demanded it,* of God? (Bḍ.)

جَبًا, or جَبًى, (as in different copies of the K,) written with ا and with ى, (TA,) The camel-waterer's *going in advance of the camels a day before their coming to the water, and collecting for them water in the drinking-trough, and then bringing them to it* (IAar, K, TA) *on the morrow.* (IAar, TA.) [App. an inf. n., of which, in this sense, the verb is not mentioned.] So in the verse,

* بِالرِّيِّ مَا أَرْوَيْتَهَا لَا بِالعَجَلْ *

* وَبِالجَبَا أَرْوَيْتَهَا لَا بِالقَبَلْ *

[*Slowly I satisfied their thirst; not hastily: and by going in advance of them a day, and collecting for them water in the trough, and bringing them to it on the morrow, I satisfied their thirst; not by pouring the water into the trough while they were drinking, without having prepared any for them beforehand*]. (IAar, TA.) = Also the former, *Water collected* [*in a trough*]; and so ‡ جُبْوَةٌ, with ḍamm. (TA. [See جِبًا.]) — *A watering-trough* (K, TA) *in which water is collected:* (TA:) or the *station of the drawer of water, upon the* [*upper part of the*] *casing.* (K.) — The *place where a well is dug:* (K:) in this sense, and in the next, also written جَبًى. (TA.) — The *brink,* or *margin,* of a well. (Aboo-Leylà, K.) The *earth that is around a well, that is seen from afar;* (S;) originally جَبَأٌ: (TA:) *what is around a well:* (K:) and *what is around a watering-trough:* (TA:) pl. أَجْبَآءٌ. (K.) = جَبَا meaning *A gift without compensation* is a vulgar word. (TA.)

جِبًا *Water collected* (T, S, K) *in a trough,* (T, K,) *being drawn from a well,* (T, TA,) *for camels;* (S;) [like جَبًا;] as also ‡ جِبْوَةٌ, (K, TA, and so in a copy of the S, but omitted in the CK,) or ‡ جَبْوَةٌ, (so in two copies of the S,) and ‡ جُبْوَةٌ also, (so in a copy of the S, [see جَبًا,]) and ‡ جِبَاوَةٌ, (K, TA, and so in a copy of the S,) and ‡ جَبَاوَةٌ, (K, TA, and so in another copy of the S, but omitted in the CK,) and ‡ جِبَآءَةٌ: (TA as from the K, but not in the CK: [perhaps a mistranscription for ‡ جِبَايَةٌ:]) but accord. to IAmb, جِبًا is pl. of ‡ جِبْيَةٌ. (TA.)

جَبْوَةٌ: see جِبًا.

جُبْوَةٌ: see جَبًا and جِبًا.

جِبْوَةٌ: see جِبًا. = Also †*A mode,* or *manner, of collecting the* [*tax called*] خَرَاج; and so ‡ جِبْيَةٌ, which Lḥ calls an inf. n. (TA.)

جِبْيَةٌ: see what next precedes: — and see جِبًا.

جِبَآءَةٌ: see جِبًا.

جَبَاوَةٌ and جِبَاوَةٌ: see جِبًا.

جِبَايَةٌ: see جِبًا. — †The *tax called* إِتَاوَة [or خَرَاج]. (TA in art. اتو.) [Originally an inf. n.]

جَبَايَا [a pl. of which the sing. is not mentioned] *Wells which are dug, and in which the shoots of grape-vines are set.* (AḤn, K.)

جَابٍ *A collector of water for camels:* belonging to arts. جبو and جبى. (TA.) — † The *locust* (K) *that collects everything by eating it;* as also جَابِئٌ [q. v.]. (TA.) The Arabs say, إِذَا جَآءَتِ السَّنَةُ جَآءَ مَعَهَا الجَابِى وَالجَانِى, i. e. † [*When the year of drought comes,*] *the locust and the wolf* [*come with it*]. (IAar, TA.)

جَابِيَةٌ *A watering-trough,* (S,) or *large watering-trough,* (K,) *in which water is collected* (S) *for camels:* (TA:) or *a watering-trough that collects water:* (Er-Rághib, TA:) pl. جَوَابٍ. (S.) Hence, in the Kur [xxiv. 12], وَجِفَانٍ كَالجَوَابِى [*And bowls like watering-troughs,* or *great watering-troughs*]. (S.) — † *A company of men.* (K,* TA.)

لُؤْلُؤَةٌ مُجَبَّأَةٌ *A hollowed pearl:* (Ibn-Wahb, TA:) the latter word thought by El-Khaṭṭábee to be formed by transposition from مُجَوَّبَةٌ. (TA.)

جث

1. جَثَّهُ, (S, Mṣb, TA,) aor. ـُ, (Mṣb, TA,) inf. n. جَثٌّ, (A, K,) *He pulled it up,* or *out;* as also اجتثّهُ; (S, Mṣb;) or the latter denotes a quicker action than the former; and properly signifies *he took its whole* جُثَّة [or *body*]: (TA:) or the former, *he cut it;* or *cut it off:* (A, L, K:) or *he cut it off from its root:* (L:) or *he pulled it up,* or *out, by the root;* namely, a tree: (A, K:) *he uprooted it,* or *eradicated it.* (A.) جَثَّ said of a collector of honey, *He took the honey with its* جَثّ *and its* مَحَارِين, i. e., *the bees that had died in it.* (IAar, TA.)

7. انْجَثَّ (M, L, TA) and اُجْتُثَّ (M, A, L, TA) *It was,* or *became, pulled up,* or *out:* properly, *its whole* جُثَّة [or *body*] *was taken;* said of a tree: (TA in explanation of the latter:) *it was,* or *became, cut,* or *cut off;* (A, L;) or *cut off from its root;* (L;) *pulled up,* or *out, by the root; uprooted,* or *eradicated:* said of a tree. (A.)

8: see 1 and 7.

جَثٌّ, so in the S [and L] and other lexicons, but in the K it is implied that it is جُثٌّ, (TA,) *Bees' wax:* or *any particles, of the wings of the bees,* (S, K,) *and of their bodies,* (S,) *intermixed with the honey:* (S, K:) [or] the خِرْشَآء *of honey;* (K;) i. e. the *young bees,* or the *wings, that are upon honey;* as in the M and L &c.: (TA:) or the *bees that have died in the honey.* (IAar, TA.) — Also *Dead locusts.* (IAar, K.)

جُثٌّ: see جَثٌّ. — Also *Elevated ground* (S, TA, but not in all the copies of the former) *such as has a form visible from a distance:* (TA:) or *ground that is elevated so as to be like a small* [*hill of the kind called*] أَكَمَة. (K.) — The *envelope* of a fruit; (K;) [or of the spadix of a palm-tree;] like جُفٌّ; the ث being a substitute for ف. (TA.)

جُثَّةٌ The *body,* or *corporeal form* or *figure,* (شَخْص,) of a man, (S, A, Mṣb, K,) [*absolutely,* or] *sitting,* (S, A, Mṣb,) or *sleeping,* [by which is meant, as in many other instances, *lying down,*] (S, Mṣb,) or *reclining,* or *lying on the side:* (TA:) that of a man standing erect being termed طَلَلٌ (Mṣb) or قَامَةٌ; (TA;) and شخص applying in common to what is termed جثّة and what is termed طلل, in relation to a man: (Mṣb:) or جثّة is used only in relation to a man *upon a horse's or camel's saddle, wearing a turban:* so says IDrd on the authority of Abu-l-Khaṭṭáb El-Akhfash; but he adds that this has not been heard from any other: (TA:) pl. [of mult.] جُثَثٌ (A, TA) and [of pauc.] أَجْثَاثٌ; the latter as though formed from جُثٌّ, without regard to the augmentative letter [ة]; or it may be pl. of جُثَثٌ, and thus a pl. pl. (TA.) — Also *A body;* [*a corpse;*] syn. جَسَدٌ; as in the saying, in a trad., اَللّٰهُمَّ جَافِ الأَرْضَ عَنْ جُثَّتِهِ [*O God, remove the earth from his body,* or *corpse:* i. e., let it not press against his sides in the grave]. (TA.) — [And The *body* of a tree: see 7.]

جَثِيثٌ [a coll. gen. n.] *Young palm-trees,* or *shoots of palm-trees, that are cut off from the mother-trees,* or *plucked forth from the ground, and planted:* n. un. with ة: it is thus called until it yields fruit; when it is called نَخْلَةٌ: (S:) or *what are planted, of the shoots of palm-trees;* (AḤn, K;) not what are set, of the stones: (AḤn, TA:) or *shoots of palm-trees when they are first pulled off from the mother-trees;* (As, TA; [as also قَثِيثٌ:]) or, with ة, it signifies *a palm-tree produced from a date-stone, for which a hole is dug, and which is transplanted with the earth adhering to its root:* (AA, TA:) or *what falls in succession from* [app. a mistake for *at*] *the roots,* or *lower parts, of palm-trees.* (Abu-l-Khaṭṭáb, TA.) — And *Grapes that fall at the roots,* or *lower parts, of the vine.* (ISd, TA.)

مِجَثَّةٌ and مِجْثَاثٌ *A thing with which* جَثِيث [q. v.] *are uprooted:* (M, K:) *an iron implement with which young palm-trees,* or *shoots of palm-trees, are pulled up* or *off.* (S.)

مِجْثَاثٌ: see what next precedes.

شَجَرَةٌ مُجْتَثَّةٌ *A tree* [*pulled up,* or *out, by the root:* or] *that has no root in the ground.* (A.) — بَحْرُ المُجْتَثِّ *The fourteenth metre of verse;* as though it were cut off from the خَفِيف; (TA;) *the metre consisting of*

* مُسْتَفْعِلُنْ فَاعِلَاتُنْ *

(K. [So originally; but in usage, the last of the three feet is cut off. Accord. to the TA, the first foot is properly written مُسْتَفْعِ لُنْ, as in some copies of the K.])

جثل

1. جَثَلَ, aor. ـُ; (Lth, Mṣb, K;) and جَثِلَ, aor. ـِ; (K;) inf. n. جُثُولَةٌ and جَثَالَةٌ; (Mṣb, K;) both of the former verb; (Mṣb, TA;) [but both mentioned in the S as simple substs.;] *It was,* or *became, such as is termed* جَثْلٌ, explained below. (Mṣb, K.)

Q. Q. 4. اِجْثَأَلَّ *He* (a bird) *ruffled his feathers* (S, K) by reason of the cold. (TA.) — † *He* (a man) *became angry, and prepared himself for fighting.* (S, K.) — ‡ *It* (a plant, or herbage,) *became tall, and tangled,* or *luxuriant,* or *abundant and dense:* (Z, K:) or *became tall* (اهْتَزَّ, q. v.), *and such as might be grasped with the hand.* (AZ, S, K.) — *It* (the plumage of a bird) *became ruffled.* (K.)

جَثْلٌ (AZ, S, Mṣb, K) and جَثِيلٌ (K) A thing, (Mṣb,) or hair, (AZ, S, K,) and ‡ trees (شَجَر), (K, TA,) *much,* or *abundant,* (AZ, S, Mṣb, K,) *and thick,* or *coarse,* or *rough,* (Mṣb,) or *tangled,* or *luxuriant and dense,* (K,) *and soft:* (TA:) or *thick,* or *coarse,* or *rough, and short:* or *dense and black:* (K:) or the *blackest* hair: or the *thickest,* or *coarsest,* or *roughest:* (Lth, TA:) or anything *large, big,* or *bulky, and dense, and tangled,* or *luxuriant.* (K.) You say لِحْيَةٌ جَثْلَةٌ *An abundant, thick,* or *coarse,* or *rough, beard.* (Mṣb:) or *a thick,* or *dense, beard.* (TA.) And نَاصِيَةٌ جَثْلَةٌ *A* horse's *forelock moderate in respect of quantity and length:* such is approved. (S.) And شَجَرَةٌ جَثْلَةٌ ‡ *A many-leaved, big, tree.* (S, K, TA.) — جَثْلٌ *A species of ant, large and black;* as also جَفْلٌ: (IDrd, TA:) or جَثْلَةٌ signifies *a black ant:* (S:) or *a large ant:* and جَثْلٌ is its pl. [or coll. gen. n.]. (K.)

جَثِيلٌ: see جَثْلٌ.

جُثَالَةٌ *Leaves that have become gradually scattered,* or *strewn.* (K.)

مُجْتَثِلٌ *Broad,* or *wide.* (K.) — *Standing erect.* (S, K.)

جثم

1. جَثَمَ, aor. ـُ (S, Mgh, Mṣb, K) and ـِ, (S, K,) inf. n. جُثُومٌ (S, Mgh, Mṣb, K) and جَثْمٌ, (K,) said of a bird, (S, Mgh, Mṣb, K,) and of a hare, and sometimes of a gazelle, (Mṣb,) or of a [young gazelle such as is termed] خِشْف, (K,) and of a camel, (Mṣb, K,) and a jerboa, (K,) and a man, (S, K,) *He clave to the ground:* (S, K:) or *kept to his place, not quitting it:* (K:) or *fell upon his breast:* (Mṣb,* K:) جُثُومٌ in the case of a bird and a hare is like بُرُوكٌ in the case of a camel: (Mṣb:) or in the case of a bird it is like جُلُوسٌ in the case of a man [so that the verb means *he sat*]. (Mgh.) — Also, (K,) aor. ـِ, (TA,) said of seed-produce, *It rose a little from the ground.* (K,* TA.) — Also, (AḤn, K,) aor. ـُ, (AḤn, TA,) inf. n. جُثُومٌ, said of a raceme of a palm-tree, *Its unripe,* or *ripening, dates became somewhat large:* (AḤn, K:*) or *it became large, and kept its place.* (T, TA.) — Also, inf. n. جُثُومٌ, said of the night, ‡ *It became half spent.* (Th, K, TA.) — جَثَمَ also signifies *He collected* clay, or mould, and earth, or dust, and ashes. (K.)

2. جثّم, (S, Mgh,) inf. n. تَجْثِيمٌ, (KL,) [*He made* a bird, and a hare, and the like, *to cleave to the ground, then to be shot at,* or *cast at, and so killed:* see مُجَثَّمَةٌ:] *he kept,* or *held,* a bird *confined, that it might* [*be shot at,* or *cast at, and*] *die:* (KL:) *he turned* an animal *on his side to be slaughtered.* (Golius, as from the KL, but not in my copy of that work.)

5. تجثّم *He* (a bird) *mounted* his female *for the purpose of copulation.* (TA.)

جُثْمٌ Seed-produce *rising a little from the ground*; as also ٢ جَثْرٌ. (K,* TA.) — A raceme of a palm-tree *having its unripe*, or *ripening, dates becoming somewhat large*. (K,* TA.)

جَثَمٌ: see the next preceding paragraph.

جُثَمٌ: see جَثَّامَةٌ: — and جُثَامٌ.

جُثْمَةٌ: see جُثُومٌ.

جُثْمَةٌ *Clay*, or *mould*, and *earth*, or *dust*, and *ashes, collected*. (K.)

جَثَمَةٌ: see جُثُومٌ.

جُثَمَةٌ: see جَثَّامَةٌ: — and جُثَامٌ.

جُثْمَانٌ The *body, with the limbs* or *members*; syn. جِسْمٌ: and *i. q.* شَخْصٌ [app. as meaning *a person*; not, as J seems to have held, *a corporeal*, or *material, form* or *thing* or *substance, such as is seen from a distance*; see جِسْمٌ]: (K:) or, accord. to Aṣ, it has the latter meaning, *i. q.* شَخْصٌ; and جُسْمَانٌ has the former meaning, that of جِسْمٌ (Ṣ, Mṣb) and جَسَدٌ: (Mṣb:) or, accord. to AZ, جُثْمَانٌ is *syn. with* جُسْمَانٌ, (Ṣ, Mṣb,) i. e. جَسَدٌ. (Ṣ.) One says, مَا أَحْسَنَ جُثْمَانَ الرَّجُلِ and جُسْمَانَهُ, meaning [*How goodly*, or *beautiful, is*] *the body*, or *person, of the man!* (AZ, Ṣ.) J cites, as an ex. of this word in the sense of شخص, from a verse of Bishr,

* سَنَامٌ كَجُثْمَانِ البَنِيَّةِ أَتْلَعَا *

observing that by البنيّة is meant the Kaabeh: but IB says that the right reading, as found in his poetry, is البَلِيَّة, and أَتْلَعُ; and that the meaning is, *A* [*long*] *hump like the* جثمان [or *body*] *of the she-camel that is placed* [*and confined without food or water until she dies*] *at the grave of a dead man*. (TA.) One says also, جَاءَنَا بِثَرِيدٍ كَجُثْمَانِ القَطَاةِ [*He brought us crumbled bread moistened with broth and piled up, like the body of the bird of the kind called* قَطًا]. (Ṣ.)

جُثْمَانِيَّةُ المَاءِ, as used in the saying of El-Farajeeyeh, (K,) so in the copies of the K, [or El-Farahḍeeyeh, accord. to the CK,] but correctly of El-Farezdaḳ, (TA,)

* وَبَاتَتْ بِجُثْمَانِيَّةِ المَاءِ نِيبُهَا *

* إِلَى ذَاتِ رَحْلٍ كَالْمَآتِمِ حُسَّرَا *

means *The water* itself: or *the middle thereof*: or *the place where it collected*. (K, TA.) [The poet says, *And her aged she-camels passed the night in the water*, &c., ... *like the companies of mourning women having the head*, or *the face*, &c., *uncovered*: but what is meant by الى ذات رحل, unless it be *with one having a saddle upon her*, (إِلَى being sometimes used in the sense of مَعَ,) I am unable to conjecture. In the CK, نِيبُهَا and كالمآتم are erroneously put for نِيبُهَا and كَالمَآتِمِ.]

جُثَامٌ *Incubus*, or *nightmare*; (T, K;) *what comes upon a man when he is sleeping*; (T, TA;) *what comes upon a man in the night, preventing him from speaking*; *i. q.* نَيْدُلَانٌ; (IAar, TA;) as also ٢ جَاثُومٌ (T, K) and ٢ جَثَّامَةٌ and ٢ جُثَمٌ and ٢ جُثْمَةٌ. (T, TA.)

جُثُومٌ: see جَاثِمٌ. — Hence, † *A hare*. (TA.)

جُثُومٌ pl. of جَاثِمٌ [q. v.]. (TA.) = Also *A hill such as is called* أَكَمَةٌ; and so جَثَمَةٌ ٢ (K) and ٢ جُثْمَةٌ. (TA.)

جَثَّامٌ: see جَاثِمٌ.

جَثَّامَةٌ: see جَاثِمٌ. — Hence, ‡ A man *who keeps to the region of cities, towns, villages*, or *cultivated land, and does not travel*: (Mṣb:) a man *who sleeps much, and does not travel*; as also جُثَمَةٌ ٢ (Ṣ, K) and جُثَمٌ ٢ and جَاثُومٌ ٢: (K:) [see also جَاثِمَةٌ:] *stupid, dull, wanting in intelligence*; or *not penetrating, sharp, vigorous*, or *effective, in the performing of affairs*: and *a forbearing*, or *clement, personage, chief*, or *man of rank* or *quality*. (K.) — See also جُثَامٌ.

جَاثِمٌ A bird, (Mṣb, K,) and a hare, and sometimes a gazelle, (Mṣb,) or a [young gazelle such as is termed] خِشْف, (K,) and a camel, (Mṣb, K,) and a jerboa, and a man, (K,) *cleaving to the ground*: or *keeping to his place, not quitting it*: (K:) or *falling upon his breast*: (Mṣb,* K:) as also جَثُومٌ: (K:) [or the latter] and جَثَّامٌ ٢ *doing so much*, or *often*: and جَثَّامَةٌ ٢ *doing so very much*, or *very often*: (Mṣb:) and the first, also, *sitting upon his legs like a bird*: pl. جُثُومٌ (TA) [and جُثَّمٌ, accord. to Freytag]. فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ, in the Ḳur [vii. 76, &c.], means [*And they became, in their abode,*] *bodies cast upon the ground*: (TA:) or *extinct*, or *motionless*; and *dead*. (Bḍ.) الجُثُومُ ‡ *The stars composing the constellation of the Scorpion*; also called البُرُوكُ: see بَرْكٌ. (L and TA in art. برك.)

جَاثِمَةٌ One *who does not quit his house*, or *tent*. (Lth, TA.) [See also جَثَّامَةٌ.]

جَاثُومٌ: see جَثَّامَةٌ: — and جُثَامٌ.

مَجْثَمٌ [and مَجْثِمٌ *A place where a bird, &c., cleaves to the ground*: or *to which it keeps*: or *where it falls upon its breast*. And particularly,] The *seat*, or *form*, of a hare: (TA:) [pl. مَجَاثِمُ.]

مُجَثَّمَةٌ *A bird*, and *a hare*, and *the like, that is confined*, or *set up, to be killed*; (A 'Obeyd, Ṣ, Mgh;) *that is made to cleave to the ground* (تُجَثَّمُ), *and then shot at*, or *cast at, until it is killed*; (Ṣ, Mgh;) which manner of killing is forbidden: (Ṣ:) or *any animal that is set up and shot at*, or *cast at, and* [*so*] *killed*: (A'Obeyd, TA:) or *a sheep*, or *goat, that is shot at with arrows*: ('Ikrimeh, Mgh:) or *a sheep*, or *goat, that is stoned* (Sh, Mgh, TA) *until it dies, and is then eaten*. (TA.)

جثى and جثو

1. جَثَا and جَثَى (Ṣ, Mṣb, K) عَلَى رُكْبَتَيْهِ, (Ṣ, Mṣb,) aor. ـِ and ـُ, inf. n. جُثُوٌّ and جُثِيٌّ, (Ṣ, Mṣb, K,) *He sat upon his knees*; (K, TA;) for the purpose of contention or disputation, or the like: (TA:) or جثا [and جثى] *he kneeled; put himself in a kneeling posture*; which is the mode of sitting of him who is contending or disputing: (AZ, Ḥar p. 512:) [or *he put down his knees upon the ground and raised his buttocks*; i. e. *he kneeled with his body and thighs erect*, or *nearly so*: see جَاثٍ:] and جَثَا لِرُكْبَتِهِ *he fell* [*upon his knee*]; and جَثَوْا لِلرُّكَبِ [*they fell upon the knees, and sank backwards so as to rest the body upon the heels* or *upon the left foot bent sideways beneath*; for] جُثُوٌّ is the *manner of sitting of the* مُتَشَهِّد [*in prayer*]: (Ḥam p. 287:) or جَثَا, (K, TA,) inf. n. جُثُوٌّ and جُثُوٌّ, (TA,) *he stood upon the extremities of his toes*; (K;) like جَذَا; from which AO reckons it to be formed by substitution [of ث for ذ]; but IJ says that they are two dial. vars. (TA.) Aboo-Thumámeh says,

* أُخَاصِمُهُمْ مَرَّةً قَائِمًا * وَأَجْثُو إِذَا مَا جَثَوْا لِلرُّكَبْ *

[*I contending*, or *disputing, with them one time standing, and falling upon my knees when they fell upon their knees*]. (Ḥam p. 287.) = جَثَوْتُ, (Ṣgh, K,) inf. n. جَثْوٌ; (TA;) and جَثَيْتُ, (Ṣgh, K,) inf. n. جَثْيٌ; (TA;) *I collected* camels, and sheep or goats. (Ṣgh, K.)

3. جَاثَيْتُ رُكْبَتِي إِلَى رُكْبَتِهِ, (K, and so in some copies of the Ṣ,) or جَاثَيْتُهُ رُكْبَتِي إِلَى رُكْبَتِهِ, (so in other copies of the Ṣ,) [*I sat*, or *sat with him, with my knee to his knee, each of us sitting upon his knees*, in contending or disputing: see 1]: and جَاثَيْتُهُ alone, (Ṣ voce حَاضَرْتُهُ,) [signifies the same,] inf. n. مُجَاثَاةٌ (K and TA voce مُحَاضَرَةٌ) [and جِثَاءٌ: see also 6].

4. اجثاهُ (Ṣ, K) *He made him to sit upon his knees*: [see 1:] or *he made him to stand upon the extremities of his toes*. (K.)

6. تَجَاثَوْا عَلَى الرُّكَبِ [*They sat together upon their knees*], (Ṣ, K,) in contending or disputing; inf. n. مُجَاثَاةٌ and جِثَاءٌ, which are [properly inf. ns. of 3, but are] thus used as inf. ns. of a verb to which they do not conform. (TA.) — التَّجَاثِي فِي إِثَالَةِ الحَجَرِ is like التَّجَاذِي [*The vying, one with another, in lifting the stone, for trial of strength*]. (TA.)

جُثًا, or جُثًى, [pl. of جُثْوَةٌ, q. v. = Also] *A company*, or *congregated body*, of men; (TA;) or so جَثْوَةٌ ٢ (Bḍ in xlv. 27) [or جُثْوَةٌ ٢]: and *companies*, or *congregated bodies*, thereof. (TA.) It has the former meaning in a trad., where it is said, يَصِيرُونَ يَوْمَ القِيَامَةِ جُثًا كُلُّ أُمَّةٍ تَتْبَعُ نَبِيَّهَا [*They shall become, on the day of resurrection, a company*, or *congregated body, each people following its prophet*: or here the pl. meaning is more reasonable]: and the latter in the trad., فُلَانٌ مِنْ جُثَى جَهَنَّمَ [*Such a one is of the companies*, or *congregated bodies, of Hell*, or *Hell-fire*], accord. to one recital: otherwise, مِنْ جُثِيِّ ٢ جَهَنَّمَ *of those that sit upon the knees therein*. (TA.) = الجُثَا is also said to have been *A certain idol, to which sacrifices were performed*. (TA.)

جُثْوَةٌ: see what next follows, in two places: — and see جُثًا.

جُثْوَةٌ and ٭ جِثْوَةٌ and ٭ جَثْوَةٌ *Stones collected together:* (Ṣ, Ḳ:) or the *stones of earth collected together like the* [*mound over a*] *grave:* and the first, *a hillock:* or *a heap of earth:* (TA:) or *collected earth:* (Ḥam p. 399:) or *a quantity collected* of earth &c.: (Ḥam p. 381:) and (hence, Ḥam p. 381) *a grave:* (TA, Ḥam pp. 381 and 399:) pl. جُثًا, (TA, Ḥam p. 399,) or جُثًى. (Ḥam ib.) It is said in a trad., رَأَيْتُ قُبُورَ الشُّهَدَآءِ جُثًا *I saw the tombs of the martyrs* [to be] *collections of earth.* (TA.) And جُثَى الحَرَمِ (pl. of جُثْوَةٌ, TA) and جِثَى الحَرَمِ (pl. of ٭ جِثْوَةٌ, TA) signify *What are collected, in the sacred territory, of the stones of the* جِمَار [or *pebbles cast at Minè*]: (Ṣ:) or this is a mistake; (Ḳ;) pointed out by Ṣgh in the TṢ: (TA:) the meaning is, *what are collected together of the stones that are set* [*in heaps*] *at the limits of the sacred territory:* or *the* أَنْصَاب [or *stones set up around the Kaabeh*] *upon which victims were slain in sacrifice.* (Ḳ, TA.) = Also *i. q.* جَذْوَةٌ [*A live coal;* or *piece of fire;* &c.]: (Ḳ:) or so ٭ جَثْوَةٌ and ٭ جِثْوَةٌ: (TA:) or جِثْوَةٌ مِنْ نَارٍ: (Fr, TA:) asserted by Yaakoob to be formed by substitution [of ث for ذ]. (TA.) = And The *middle* [of a thing]. (IAar, Ḳ, TA: but omitted in the CḲ and in a MS. copy of the Ḳ.) = And The *body, with the limbs* or *members;* syn. جَسَدٌ: (Ḳ:) or so جُثْوَةٌ: pl. جُثًى. (Sh, TA.) — And جُثْوَةٌ, *A great,* or *large, man.* (ISh, TA.) = See also جُثًا.

جِثْوَةٌ: see جُثْوَةٌ, in three places.

جُثَآءٌ *i. q.* شَخْصٌ [app. as meaning *A person;* or the *body* of a man, like جُثْوَةٌ and جُثَّةٌ]; as also ٭ جُثَاءٌ. (Ṣgh, Ḳ.) — [And hence, perhaps,] *Incubus,* or *nightmare.* (TA. [But in this sense it is written in the TA جثا, without ء, and without any syll. sign.]) = Also *i. q.* جَزَآءٌ [*Requital,* or *compensation*]. (Ḳ.) — And *Quantity, measure, size, bulk,* or *extent;* and *amount, sum,* or *number,* (Ḳ, TA,) as, for instance, of a people, or company of men. (TA.)

جُثَاءٌ: see the next preceding paragraph.

جَاثٍ *Sitting upon his knees:* or *standing upon the extremities of his toes:* (Ḳ:) and [simply] *sitting:* or [*kneeling with his body and thighs erect,* or *nearly so;* i. e.] *putting down his knees* [*upon the ground*] *and raising his buttocks:* (TA:) [see also 1, of which it is the part. n.:] pl. جُثِيٌّ and جِثِيٌّ; (Ḳ;) or these may be pls., like بُكِيٌّ and بِكِيٌّ, pls. of بَاكٍ; or inf. ns. used as epithets [as is indicated in the Ṣ]. (Er-Rághib, TA.) You say قَوْمٌ جُثِيٌّ [*A company of men sitting upon their knees*]; (Ṣ, Mṣb;) like as you say جَلَسَ جُلُوسًا and قَوْمٌ جُلُوسٌ. (Ṣ.) And hence, in the Ḳur [xix. 73], وَنَذَرُ الظَّالِمِينَ فِيهَا جُثِيًّا, and جِثِيًّا also, with kesr to the ج because of the kesr of the letter following it, [*And we will leave the wrongdoers therein, sitting upon their knees.*] (Ṣ.) And فُلَانٌ مِنْ جُثِيِّ جَهَنَّمَ: see جُثًا. (TA.) And, in the Ḳur [xlv. 27], وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً (TA) *And thou shalt see every people sitting upon the knees,* (Bḍ, Jel,) *in an upright posture, not at ease:* (Bḍ:) or *congregated;* (Bḍ, Jel;) from جُثْوَةٌ signifying "a company," or "congregated body." (Bḍ.) Whence, (TA,) سُورَةُ الجَاثِيَةِ *The* [*forty-fifth*] *chapter, of the Kur-án, next after that called* الدُّخَان. (Ṣ, TA.) — الجَاثِي عَلَى رُكْبَتَيْهِ, or الجَاثِي, † *The constellation Hercules.*]

[مَجْثًى *A place of sitting upon the knees.*]

جح

R. Q. 1. جَحْجَحَ *He mentioned a* جَحْجَاح [or *chief,* &c.] *of his people.* (TA.) — جَحْجَحَتْ *She gave birth to a* جحجاح. (TA.) And جحجحت بِوَلَدِهَا *She brought forth her child a* جحجاح. (A.)

جَحْجَحٌ: see the following paragraph. — Also A *low,* an *ignoble,* a *vile,* a *mean,* or a *sordid,* man; *possessing no manly qualities.* (AA, T, Ḳ.) [Thus it bears two contr. significations.]

جَحْجَاحٌ (Ṣ, A, Ḳ) and ٭ جَحْجَحٌ (Ḳ) *A chief, lord, master,* or *man of rank* or *quality* or *distinction:* (Ṣ, A, Ḳ:) or one *who is liberal, bountiful,* or *munificent;* or one *who is noble,* or *generous:* (TA:) and one *who hastens* [*to render aid*] *in cases of evil:* (A:) pl. (of the former, Ṣ, A, TA, [or of the latter accord. to analogy,]) جَحَاجِحُ (Ṣ, A, Ḳ) and (of the same, A, TA) جَحَاجِحَةٌ (A, Ḳ) and جَحَاجِيحُ: (Ḳ:) it is said in the Ṣ that these two are pls. of the first pl.; the ح in the former of them being substituted for the ى in the latter of them, which is rejected; for one of these two letters must be retained, but both cannot be together: this assertion in the Ṣ, however, is well refuted by MF. (TA.)

حد

1. جَحَدَ, aor. ـَ, inf. n. جَحْدٌ and جُحُودٌ, *He denied* a thing; *disacknowledged it;* (L, MF;) in an absolute sense, whether knowing it to be otherwise than as he represented it to be or not. (MF.) [It is used by grammarians, and often by others, as relating to something past, or supposed or asserted to be past; and thus, in a more restricted sense than نَفَى.] You say, جَحَدَهُ حَقَّهُ, and بِحَقِّهِ, inf. ns. as above; [and ٭ جاحدهُ; (see 3 in art. كبر, where جَاحَدَهُ is used in explaining كَابَرَهُ; and see what follows;)] *He denied,* or *disacknowledged, his right,* or *due, knowing it to be such,* (Ṣ, A,* Mṣb, Ḳ, MF,) and also, *not knowing it;* (MF;) the doing of which is also termed مُكَابَرَةٌ: (TA:) but accord. to some, it is made trans. by means of ب only by its being made to imply the meaning of كَفَرَ. (MF.) = Also جَحَدَهُ, *He found him to be niggardly,* or *avaricious:* (Ḳ:) or *he found him to possess little good;* i. e., *to be* either *niggardly* or *poor.* (TA.) = جَحِدَ, (Ṣ, Ḳ,) aor. ـَ (Ḳ,) inf. n. جَحَدٌ, (Ṣ,) *He* (a man) *was,* or *became, niggardly,* or *avaricious;* (Ṣ;) *possessed little good;* (Ṣ, Ḳ;) as also ٭ اجحد: (Ṣ:) or *his property became dissipated* or *dispersed, and passed away;* and so ٭ the latter verb. (AA, TA.) — *It* (anything, TA) *was,* or *became, little in quantity,* or *scanty.* (Ḳ, TA.) — *It* (a person's life, TA) *was,* or *became, strait, and difficult.* (Ḳ,* TA.) — *It* (a plant) *was,* or *became, scanty;* (Ṣ;) *did not grow tall.* (Ṣ, Ḳ.) — جَحِدَتِ الأَرْضُ *The land became dry, and of no good.* (L.) — جَحِدَ عَامُنَا [*Our year was,* or *became, one of little rain:* see جَحِدٌ]. (A.)

3: see 1.

4: see 1, in two places.

جَحْدٌ and ٭ جُحْدٌ and ٭ جَحَدٌ *Paucity,* or *scantiness, of good;* (Ṣ, Ḳ;) which means both *niggardliness* and *poverty:* (A:) *straitness of the means of subsistence;* as also ٭ جُحُودٌ. (TA.) One says, نَكَدًا لَهُ وَجَحَدًا (Ṣ) and نُكْدًا لَهُ وَجُحْدًا ٭ (L in art. نكد) [May God decree *straitness,* or *difficulty, to him, and poverty*]: a form of imprecation. (TA.) = جَحْدٌ as an epithet, fem. with ة: see جَحِدٌ, in three places.

جُحْدٌ: } see جَحْدٌ, in four places.
جَحَدٌ: }

جَحِدٌ (Ṣ, Ḳ) and ٭ جَحْدٌ and ٭ أَجْحَدُ (Ḳ) A man *niggardly,* or *avaricious;* (Ṣ;) *possessing little good.* (Ṣ, Ḳ.) [Hence,] ٭ أَرْضٌ جَحْدَةٌ *Dry land, in which is no good.* (L.) And عَامٌ جَحِدٌ, (Ṣ,) or ٭ جَحْدٌ, (A,) *A year in which is little rain.* (Ṣ.) — Also جَحِدٌ, A *thick and short* horse: fem. with ة: pl. جِحَادٌ. (Ḳ.)

جُحُودٌ: see جَحْدٌ.

جَحَّادٌ (applied to a man, TA) *Slow in emitting his seminal fluid;* syn. بَطِيءُ الإِنْزَالِ. (Ḳ.)

أَجْحَدُ: see جَحِدٌ.

جحر

1. جَحَرَ, (A, Ḳ,) aor. ـُ; (Ḳ;) and ٭ انجحر, (Ṣ, Mṣb, Ḳ,) and ٭ تجحّر, (Ḳ,) and ٭ استجحر, (A,) said of a [lizard of the kind called] ضَبّ, (A, Mṣb, Ḳ,) and of a jerboa, and of a serpent, (Mṣb,) [&c., (see جُحْرٌ,)] *It entered its burrow,* or *hole;* (Ṣ, A, Ḳ;) *betook itself to it for refuge;* or *resorted to it.* (Mṣb.) — [Hence,] جَحَرَتْ عَيْنُهُ [and ٭ تجحّرت or ٭ انجحرت (see جَحْرَآءُ)] ‡ *His eye sank,* or *became depressed, in his head.* (Ṣ, A, Ḳ.) — جَحَرَتِ الشَّمْسُ لِلْغُرُوبِ † [*The sun set,* or *became near to setting*]. (TA.) — And جَحَرَتِ الشَّمْسُ † *The sun rose high,* (Ḳ,) *so that the shade receded and contracted.* (TA.) — جَحَرَ said of a man, † *He retreated,* or *retired; remained behind;* or *held back.* (Ṣ, TA.) — جَحَرَ الرَّبِيعُ ‡ *The* [rain called] رَبِيع *withheld itself:* (A:) [or] *the* [season called] رَبِيع *did not give us rain.* (Ḳ.) — And جَحَرَ عَنَّا الخَيْرُ † *Good,* or *prosperity, kept back from us,* (Ḳ,* TA,) *and did not betide us.* (TA.) = See also 4.

4. اجحرهُ *He made it* (a [lizard of the kind called] ضَبّ [&c.]) *to enter its burrow,* or *hole;*

(Ṣ,* K;) as also ٭ جَحَرَهُ: (K:) and *it* (rain) *constrained it* (a ضَبّ [&c.]) *to enter its burrow*, or *hole*. (A,* TA.) — [Hence,] أَجْحَرَهُمُ الفَزَعُ ‡ [*Fright drove them into their dwellings*]. (A.) اجحرت السَّنَةُ النَّاسَ — ‡ *Drought*, or *dearth*, *brought the people into strait*, or *narrow*, *circumstances*. (A.) — And اجحرهُ إِلَى كَذَا † *He constrained him*, or *compelled him*, *to have recourse to*, or *to betake himself to*, or *to do*, *such a thing*. (K,* TA.) = اجحر القَوْمُ ‡ *The people*, or *company of men*, *entered upon a time of drought*, (K,) *and difficulty*. (TA.) — اجحرت الثُّجُومُ ‡ *The stars* (i. e. the stars of winter, TA) *occasioned no rain*. (K, TA.)

5: } see 1; each in two places.
7: }

8. اجتحر لِنَفْسِهِ جُحْرًا *It* [a ضَبّ &c.] *made for itself a burrow*, or *hole*. (Ṣ, K.)

10: see 1.

جَحْرٌ *A deep-bottomed cavern*. (K.)

جُحْرٌ (Ṣ, A, Mgh, Mṣb, K) and ٭ جُحْرَانٌ (Ṣ, K) The *burrow*, or *hole*, (M, K,) of a [lizard of the kind called] ضَبّ, (A, Mgh, Mṣb, MF,) and ‡ of a jerboa, and ‡ of a serpent, (Mgh, Mṣb, MF,*) and † of any venomous reptile or the like, and wild beast, (M, K,) or of any creature that is not of a large size; (TA;) and [the *den*] of a hyena: (K in art. وجر:) pl. [of mult.] of the former, جِحَرَةٌ (Ṣ, Mṣb, K [in the CK جَحَرَةٌ]) and [of pauc.] أَجْحَارٌ. (Ṣ, K.) — And [hence,] the former, (A,) or ٭ the latter, or both, (IAth, TA,) ‡ The *vulva* of a woman; the *pudendum muliebre*: and ‡ the *anus*. (IAth, TA.) — You say, حَصِّنِي جُحْرَكِ ‡ [*Protect thou* (O woman) *thy pudendum*]. (A.) And it is said in a trad., (by 'Áïsheh, A,) إِذَا حَاضَتِ المَرْأَةُ حَرُمَ الجُحْرَانُ ٭ (Ṣ, TA) ‡ *When a woman has the menstrual discharge, the vulva is forbidden*: (TA:) or, (accord. to one reading, TA,) حَرُمَ الجُحْرَانِ, i. e. *both* (A) *the vulva and the anus* (TA) *are forbidden*; (A, TA;) one having been forbidden before. (TA.) — [Hence likewise,] the former signifies also † *A hole*, or *aperture*, (تَعْلَبٌ,) *whence rain-water flows*. (K and TA in art. ثعلب.)

جَحْرَةٌ (Ṣ, K) and جَحَرَةٌ (K) † *A severe*, *hard*, or *distressful*, *year*; (Ṣ, K;) *one of drought*, *dearth*, or *unfruitfulness*, (K,) and *of little rain*; because it drives the people into the tents, or houses. (TA.)

عَيْنٌ جَحْرَاءُ *i. q.* مُتَجَحِّرَةٌ ٭ or مُنْجَحِرَةٌ ٭, (accord. to different copies of the K,) i. e. ‡ *An eye deep*, or *depressed*, *in its socket*. (TA.) It occurs in a trad., in a description of Ed-Dejjál; but Az says that [in this instance] it is correctly جَحْرَآء, with خ. (TA.)

جُحْرَانٌ: see جُحْرٌ, in three places.

جَاحِرٌ [*Entering a burrow*, or *hole*: and also] † *remaining behind*, *not having come up to others*; (K, TA;) applied to a horse or the like, &c. (TA.) جَوَاحِرُ [is its pl., signifying] *Entering into burrows*, or *holes*, (Ṣ, K,) and *hiding-places*: (Ṣ:) *entering secretly into* [*their*] *habitations*: (KL:) and also † *remaining behind*; applied to wild animals &c. (TA.)

مَجْحَرٌ, (K,) pl. مَجَاحِرُ, (Ṣ, A,) ‡ *A hiding-place*; (Ṣ, A, K;) *a place of refuge*. (K.)

عَيْنٌ مُنْجَحِرَةٌ or مُنْجَحِرَةٌ: see جَحْرَآءُ.

جحش

1. جَحَشَهُ, (Ks, Ṣ, Mgh, K,*) aor. ـَ, (Mgh, K,) inf. n. جَحْشٌ, (Ṣ, K,) *It scratched it*, or *the like*, (namely the skin, Ṣ, Mgh, K, or a man's side, Ks,) *so as to abrade the surface*, (Mgh, K,) or *so as to abrade the skin*; (Ks;) syn. سَحَجَهُ, (Ks, K,) and قَشَرَهُ: (Mgh, K:) or *i. q.* خَدَشَهُ: or it signifies *more than this last*: (Ks, K:) or *less than this last*: (Lth, K:) and *it* (an arrow) *made a mark upon it*; [or *grazed it*;] namely, a wall. (Mgh.) You say, أَصَابَهُ شَيْءٌ فَجَحَشَ وَجْهَهُ [*A thing struck him, and abraded the surface of the skin of his face*]: and بِهِ جَحْشٌ [*in him*, or *it*, *is an abrasion of the skin*]: (Ṣ, TA:) or جَحْشٌ is not in the face, nor [anywhere] in the body [except in the side]. (L, TA.) It is said in a trad., respecting Moḥammad, سَقَطَ مِنْ فَرَسٍ فَجُحِشَ شِقُّهُ *He fell from a horse, and the skin of his side was scratched*, or *lacerated*, or *abraded*. (Mgh,* TA.) [See also مَجْحُوشٌ.]

جَحْشٌ *A young ass*; (Ṣ, Mṣb, K;) *domestic* and *wild*: or *before it becomes big*: (TA:) or *from the time when it is brought forth until it becomes big from sucking*: when it has completed the year, it is called تَوْلَبٌ: (Aṣ:) [or the latter is applied to a wild ass of that age:] pl. [of pauc.] أَجْحَاشٌ (so in a copy of the Ṣ) and [of mult.] جِحَاشٌ and جِحْشَانٌ (Ṣ, Mṣb, K) and جُحُوشٌ (Mṣb) and جِحَشَةٌ: (Aṣ, TA:) [dim. جُحَيْشٌ:] and fem. جَحْشَةٌ. (Ṣ, K.) It is said in a prov., الجَحْشَ لَمَّا بَذَّكَ الأَعْيَارُ, (A, TA,) i. e., Seek thou, or pursue thou, *the young ass when the full-grown asses outstrip thee*: applied to him who seeks much, and it escapes him; so one says to him, Seek thou less than that. (TA.) [Meyd gives فَاتَكَ in the place of بَذَّكَ.] — Also ‡ *A mare's colt*; (A, K;) as being likened to a young ass. (TA.) — And ‡ *A gazelle*; (Ibn-'Abbád, K;) in the dial. of Hudheyl: (TA:) or *a young gazelle*; (A, TA;) in that dial.; occurring in a poem of Aboo-Dhu-eyb; but accord. to one relation, the word there is خِشْف. (TA.)

جَحِيشٌ The *side*, (K, TA,) of a man: (TA:) and *a lateral*, or *an adjacent*, *part*, or *place*, or *tract*. (Sh, K.) You say, أُصِيبَ جَحِيشُهُ *His side was hit*, or *hurt*. (TA.) And نَزَلَ فُلَانٌ الجَحِيشَ *Such a one alighted in the adjacent part* or *tract*. (TA.) = A man *who retires to a distance, apart from others*: (Ṣ:) *who alights apart from others, and does not mix with them*: (IDrd, K:) *who lives alone, with none to incommode him in his house*. (AḤn.) You say, نَزَلَ فُلَانٌ جَحِيشًا *Such a one alighted alone; apart from others*. (TA.)

جُحَيْشٌ [dim. of جَحْشٌ]. You say, هُوَ جُحَيْشُ وَحْدِهِ ‡ *He is one who follows his own opinion only*, (Ṣ, A, K,) *who has his gain to himself exclusively*, (TA,) *and does not consult others, nor mix with them*; (K, TA;) as also عُيَيْرُ وَحْدِهِ; [q. v.;] meaning dispraise; (Ṣ, A, TA;) the man being thereby likened to a [little] young ass. (TA.)

بَيْتٌ جَاحِشٌ [*A tent*] *apart from the tribe*. (TA.)

مَجْحُوشٌ One *whose side* (جَحِيشُهُ, TA) *is hit*, or *hurt*. (K, TA.)

جحظ

1. جَحَظَتْ عَيْنُهُ, aor. ـَ, (Ṣ, K,) inf. n. جُحُوظٌ (T, Ṣ, TA) and جِحَاظٌ, (M, TA,) *His eyeball*, *the globe of his eye*, *was prominent* (T, M, K, TA) *and apparent*: (TA:) or *was large* (Ṣ, K, TA) *and prominent*; (Ṣ, TA;) *as though a large pearl came forth from the eyelids*. (Jm, TA.) جَحَظَ إِلَيْهِ عَمَلَهُ = ‡ *He looked into*, or *examined*, *his deed*, *and saw the evil that he had done*: (K:) and it may mean *he looked into his face*, *and reminded him of the evil of his deed*. (Az, TA.) The Arabs also say, لَأَجْحَظَنَّ إِلَيْكَ أَثَرَ يَدِكَ, meaning † *I will assuredly show thee the evil of the effect of thy hand*. (Az, TA.)

2. جحّظ, inf. n. تَجْحِيظٌ, *He looked sharply*, or *intently*. (K.)

جَحْظَانِ: see جَاحِظَانِ.

جَحْظَمٌ: see جَاحِظٌ.

جَاحِظٌ The *part* [*which is next below*, or *around*, *the eye*, *and*] *which is called the* مَحْجِر *of the eye*. (IDrd, Az, L, K.) — And, (Az, K,) in one copy [of the work of IDrd, i. e. the Jm,] (Az,) The *edge of the gland of the penis*. (Az, K.) — جِحَاظَانِ: see جَاحِظَانِ.

جِحَاظَانِ: see جَاحِظَانِ.

جَاحِظٌ A man *having the eyeball*, or *globe of the eye*, *prominent and apparent*; (TA;) or *large and prominent*; (Ṣ, TA;) as also ٭ جَحْظَمٌ, in which the م is augmentative. (Ṣ, TA.) And جَاحِظُ العَيْنَيْنِ A man *whose blacks of his eyes are prominent*. (TA.) You say also, فُلَانٌ جَاحِظٌ إِلَى بَعِيرِهِ, and ٭ مُجَحِّظٌ, meaning *Such a one is looking at his intently*. (T, TA in art. زنر.) And جُحَّظٌ and جُحُظٌ, [which are pls. of جَاحِظٌ,] applied to men, signify *Raising the eyes, and looking fixedly*; or *stretching and raising the sight*; or *opening the eyes and not moving the eyelids*. (L, TA.)

جَاحِظَانِ, (so in copies of the Ṣ, and in the L,) or ٭ جِحَاظَانِ, (so in a copy of the Ṣ, and so accord. to a copy of the KL, in which the sing. is written جِحَاظَةٌ, though Golius, on the authority of that work, writes it جَحَاظَةٌ,) or ٭ جِحَاظَانِ, accord. to Lth, (TA,) or ٭ جَحِظَانِ, (as written in one copy of the Ṣ,) The *two blacks*

of the eye [or rather *of the two eyes*]. (Lth, Ṣ, L, TA.)

مُجَحِّظٌ: see جَاحِظٌ.

جحف

1. جَحَفَهُ, aor. ـَ, (Ḳ,) inf. n. جَحْفٌ, (TA,) *He*, or *it*, *stripped off*, *scraped off*, or *otherwise removed*, *its superficial part*; (Ḳ;) [and so اجتحفهُ; for you say,] اجتحف السَّيْلُ الوَادِى *The torrent stripped off* [or *swept away*] *the superficial parts of the valley*. (TA.) — *He*, or *it*, *took away*, *carried away*, or *removed*, *the whole of it*, or *the greater part of it*, or *much of it*; or *swept it away*: (Ḳ, TA:) or, as some say, *vehemently*. (TA.) And مُجَاحَفَةٌ [an inf. n. of جاحف] signifies The *taking* a thing, *taking it away*, *removing* it, or *sweeping* it *away*. (TA.) — *He*, or *it*, *destroyed*, and *extirpated*, *him*, or *it*; as also اجتحفهُ and به اجحف. (Mgh.) — *It* (a bucket) *took it and bore it away*; namely, water. (Ṣ, Ḳ.) — *He collected it*, لنَفْسِه *for himself*. (Ḳ.) — *He laded it out with his hand* or *with a ladle*, namely, food, (IAạr, Ḳ,) and beverage, (TA,) لَهُ *for him*. (IAạr, Ḳ.) — *He threw it* (a thing, IDrd) *by kicking it* with his foot. (IDrd, Ḳ.) — جَحَفَ الكُرَةَ (Ḳ) and اجتحفها (TA) *He snatched away the ball* (Ḳ, TA) from the ground. (TA in explanation of the former. See also جَحْفَةٌ.) — [The inf. n.] جَحْفٌ also signifies The act of *eating* (AA, Ṣ, TA) what is called ثَرِيد, (Ṣ,* TA,) or butter with dates, or with dried dates. (AA, Ṣ.) — And The act of *striking*, or *smiting*, with the sword. (AA, Ṣ, TA.) — And The act of *ejecting*, or *expelling*. (KL.) — And The *doing damage*, or *an injury*. (KL. [See also 4.]) — And جَحَفَ مَعَهُ *He inclined with him*, (Ḳ, TA,) عَلَى غَيْرِهِ *against another*: and in like manner, جَحَفَ لَهُ [*he inclined to him*]. (TA.) = جُحِفَ *He* (a man) *was affected with the flux of the belly termed* جُحَاف. (TA.)

3. جاحف, inf. n. مُجَاحَفَةٌ: see 1. — جاحفهُ, (Ṣ, Ḳ,) inf. n. as above, (TA,) also signifies *He pushed*, or *pressed*, *against*, or *upon*, *him*, or *it*; (Ṣ, Ḳ, TA;) and so جاحف به: (TA:) *and clave to him*, or *it*: (Ḥam p. 62:) and جِحَافٌ [which is also an inf. n. of the same verb] signifies the *pushing*, or *pressing*, *one against another*, or *one upon another*, *in war*: and the *striving*, *struggling*, *contending*, or *conflicting*, *in an affair*. (AA, TA.) Hence the saying of El-Aḥnaf, إِنَّمَا أَنَا بَيْنَ تَمِيمٍ كَعُلْبَةِ الرَّاعِى يُجَاحِفُونَ بِهَا يَوْمَ الوِرْدِ, i. e. [*I am, among Temeem, only like the milking-vessel of the pastor,*] *upon which they press*, or *crowd*, *together* [*on the day of coming to water*]. (TA.) — *He was*, or *became*, *near to him*, or *it*. (Ṣ, IF, Ḳ.) So in the phrase جاحف الذَّنْبَ [*He was*, or *became*, *near to committing the crime*, or *sin*, or *act of disobedience*]. (IF, TA.) [See also 4.] — جاحف عَنْهُ *He repelled from him*. (TA.) — [The inf. n.] جِحَافٌ also signifies The act of *fighting*, or *combating*: (Ḳ:) and *slaying*. (TA.) — And A bucket's *striking against the mouth of the well, so that its water pours out, and sometimes it becomes rent*. (Ṣ, Ḳ.)

4. اجحف به, (inf. n. إِجْحَافٌ, Mṣb,) *He*, or *it*, *took away*, *carried away*, or *removed*, *him*, or *it*; (Ṣ, Mṣb, Ḳ;) said, in this sense, of a torrent: (Mṣb:) and *extirpated him*, or *it*; (Ṣ, Mgh, Mṣb;) said of a torrent, (Ṣ, Mṣb,) and of time, or fortune, and of a calamity. (TA.) See also 1. — *He*, or *it*, *did damage*, or *an injury*, *to him*. (KL,* MA.) [See also 1.] It is said by one of the sages, مَنْ آثَرَ الدُّنْيَا أَجْحَفَ بِآخِرَتِه [*He who prefers the enjoyments of the present life mars his enjoyments of the life to come*]. (TA.) And you say, أَجْحَفَتْ بِهِ الفَاقَةُ *Want reduced him to poverty*, (Ḳ, TA,) *and caused his property to pass away*. (TA.) And أَجْحَفَتِ السَّنَةُ *The year was*, or *became*, *one of drought*, *and dearth*, or *sterility*. (Mṣb.) [Accord. to Fei,] إِجْحَافٌ is met. used as meaning ‡ The *making to suffer excessive loss* or *detriment*. (Mṣb.) [It is also used as a simple subst., meaning *Damage*, *harm*, or *injury*: pl. إِجْحَافَاتٌ.] — *He imposed upon him*, or *tasked him with*, (namely, his slave, Mṣb,) *that which he was unable to do*. (Mṣb, TA.) — [Hence, perhaps, †*He strained it*, or *wrested it*; namely, a word, or an expression.] — *He approached him*, or *it*; *was*, or *became*, *near to him*, or *it*. (Ṣ, Ḳ.) [See also 3.] — *He approached it*, or *drew near to it*, (namely, a road,) *but did not enter it*. (TA.) And اجحف بِهِمْ, said of an enemy, and of a torrent, or rain, *He*, or *it*, *approached them*, or *drew near to them*, *but missed them*. (TA.) — *He was near to falling short of accomplishing it*, namely, an affair, or *of doing what was requisite therein*; or *was near to being remiss therein*. (TA.)

6. تجاحفوا *They reached*, or *hit*, *one another with staves*, (Ḳ, TA,) in the O, *with bows*, (TA,) *and swords*, (Ḳ, TA,) in fighting. (TA.) Hence the phrase, in a trad., إِذَا تَجَاحَفَتْ قُرَيْشٌ المُلْكَ بَيْنَهُمْ, i. e., *When Ḳureysh shall contend together in fight for dominion*. (TA.) — تجاحفوا الكُرَةَ بَيْنَهُمْ *They contended together in snatching away the ball* (تَخَاطَفُوهَا) *with the goff-sticks*, (Ḳ,* TA,) *after rolling it along*. (TA.)

8. اجتحفهُ: see 1, in three places. — Also *He seized it*, *took it*, or *carried it off*, *by force*. (Ḳ, TA.) — *He took it up*, namely, the food called ثَرِيد, *with the three fingers*. (Ṣgh, Ḳ.) — *He exhausted it*, namely, the water of a well, (Ḳ, TA,) *with the hand or with a vessel*. (TA.)

جَحْفٌ: see the next paragraph.

جُحْفَةٌ *A portion of clarified butter*. (Ṣgh, Ḳ.) — See also the next paragraph. = *An affection resembling* مَغَص [or *pain and griping*] *in the belly*, (Ḳ, TA,) *arising from indigestion*. (TA.) [See also جُحَافٌ.] = The *playing with the ball*; as also جَحْفٌ [inf. n. of جَحَفَ, q. v.]. (Ḳ.)

جُحْفَةٌ *A portion of water remaining in the sides of a watering-trough* or *tank*; as also جَحْفَةٌ. (Kr, Ḳ.) — The *water that is exhausted from a well*: or, *that remains in the well after the exhausting* [*of the rest*]. (Ḳ.) — *A small quantity of the food called* ثَرِيد, *in a vessel*, *not filling it*. (Ḳ.) — The *quantity that is laded out at once*, *of food*: or *a handful*: (IAạr, Ḳ:) pl. جُحَفٌ. (TA.) — *A portion of scattered herbage in the* قَوْز (a mistake for قَرْن, meaning the *most elevated part*, TA) *of a desert*, (Ḳ, TA,) *resembling waters on all its sides*, *such as that the seeker of water knows not which of the waters is the nearest to the extremity thereof*. (TA.)

جُحَافٌ *That carries away everything*; applied to a torrent; (Ṣ, Ḳ;) as also جَاحِفٌ; (TA;) and to death. (Ṣ, Ḳ.) — *Death* [itself]. (Ṣ, Ḳ.) — *A flux of the belly*, *arising from indigestion*: (Ṣ, Ḳ:) or *a pain that attacks in consequence of eating flesh-meat without bread*. (TA.) [See also جُحْفَةٌ.]

جَحُوفٌ A bucket (دَلْوٌ) *that takes and bears away water*. (Ṣ, Ḳ.) — Food of the kind called ثَرِيد *remaining in the middle of a bowl*. (IAạr, Ḳ.)

جَاحِفٌ: see جُحَافٌ.

مَرَّ الشَّىْءُ مُضِرًّا وَمُجْحِفًا *The thing passed by approaching*, or *coming near*. (Ṣ.) سَنَةٌ مُجْحِفَةٌ — *A year that renders the cattle lean*: or *a year that destroys people*, or *impoverishes them*, or *injures them*, (تُجْحِفُ بِهِمْ,) *by slaughter*, or *by marring*, or *destroying*, *the cattle*. (TA.) — And مُجْحِفَةٌ, alone, *A calamity*; (Ḳ;) because it exterminates people. (TA.)

مَجْحُوفٌ A man *affected with the flux of the belly termed* جُحَاف. (Ṣ, Ḳ.)

جحفل

Q. 1. جَحْفَلَهُ, (Ṣ, Ḳ,) inf. n. جَحْفَلَةٌ, (TA,) *He prostrated him on the ground*; *threw him down*: (Ṣ, Ḳ:) and sometimes they said, جَعْفَلَهُ. (Ṣ.) = *He reproved*, *chid*, or *reproached*, *him for his deed*; or *did so severely*. (Ṣgh, Ḳ.)

Q. 2. تَجَحْفَلُوا *They congregated*; *collected themselves together*. (Ṣ, Ḳ.)

جَحْفَلٌ *An army*: (Ṣ:) or *a numerous army*. (Ḳ.) MF holds it to be formed, with an augmentative ل, from الجَحْفُ, meaning "the taking," or "carrying," a thing "away." (TA.) = *A great man*: (Ḳ:) or a man *of great estimation* or *dignity*. (Ṣ.) — *A generous*, *noble*, or *high-born*, *chief* or *lord*. (Ḳ.) — *Great in the sides*. (IAạr, Ḳ.)

جَحْفَلَةٌ The *lip* (Ṣ, Ḳ) of a solid-hoofed animal, (Ṣ,) [i. e.,] of a horse, a mule, and an ass: (Ḳ:) and metaphorically applied to that of a man, which is properly termed شَفَة: (TA:) not, as some assert, peculiarly the upper lip: (MF:) pl. جَحَافِلُ. (TA.) — Also, (Ḳ,) جَحْفَلَتَانِ, (TA,) *Two callosities* (رُقْمَتَانِ) *in the two arms of the horse*, (Ḳ,) *resembling two marks made with a hot iron*, *facing each other*, *in the inner side of each arm*. (TA.)

جَحْنَفَلٌ (with an augmentative ن, Ṣ) *Thick-lipped*. (Ṣ, Ḳ.)

جحم

1. جَحُمَتِ النَّارُ, aor. ـُ, inf. n. جُحُومٌ; and جَحِمَتْ, aor. ـَ, inf. n. جَحْمٌ and جَحَمٌ [accord. to the CK جُحْمٌ] and جُحُومٌ; *The fire burned, burned up, burned brightly* or *fiercely, blazed,* or *flamed;* (K, TA;) and *had many live coals, and much flame:* (TA in explanation of the latter verb; and so the former or the latter is explained in a copy of the S, in which it is imperfectly written:) or the former signifies *it became great:* (TA:) and ▼ اجحمت *it became vehement;* said of fire, and also of war. (Ḥam p. 810.) = جَحَمَ, aor. ـَ, *He kindled* fire; *made* it *to burn, burn up, burn brightly* or *fiercely, blaze,* or *flame.* (K.)

4. اجحم عَنْهُ, (S, K,) inf. n. إِجْحَامٌ, (TA,) *He refrained, forbore, abstained,* or *desisted, from it;* (S, K;) namely, a thing; like احجم: (S:) but the former is a rare dial. var. (Ḥar p. 95.) Both these verbs bear contr. significations; being used as meaning *He advanced,* or *went forward:* and also *he receded,* or *drew back.* (MF.) = اجحم فُلَانًا *He,* or *it, was near to destroying,* or *killing, such a one.* (K.) = See also 1.

5. تجحّم *He burned with vehement desire,* or *covetousnsss, and niggardliness;* (K;) as also ▼ تجاحم: from جَاحِمُ الحَرْبِ. (TA.) — Hence, also, (TA,) *i. q.* تَضَايَقَ [app. meaning *He became straitened in disposition*]. (K.) You say also, هُوَ يَتَجَاحَمُ ▼ عَلَيْنَا, i. e., يَتَضَايَقُ [app., *He becomes straitened in disposition against us*]: a phrase mentioned by El-Mundhiree on the authority of Aboo-Ṭálib. (TA.)

6: see 5, in two places.

جَحْمَةٌ The *burning, burning brightly* or *fiercely, blazing,* or *flaming,* of fire; (Ḥam p. 77;) as also ▼ جَاحِمٌ: (TA:) or *vehemence of burning* or *blazing* or *flaming:* (Bḍ in xxxvii. 95:) or it is an epithet applied to fire because of its redness [or as meaning *red*]. (Ḥam ubi suprà.) — See also جَحِيمٌ.

جُحْمَةٌ: see جَحِيمٌ.

جَحِيمٌ *A fire burning,* or *blazing,* or *flaming, vehemently;* (K;) as also ▼ جَاحِمٌ: (Ḥam p. 810:) and *any fire having one part above another;* as also ▼ جَحْمَةٌ and ▼ جُحْمَةٌ; (K;) of which last the pl. is جُحُمٌ: (TA:) or *having many live coals, and flaming much:* (so in a copy of the S:) and *any great fire in a pit* or *the like;* (S, K;) from the saying in the Kur [xxxvii. 95], قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِى الجَحِيمِ [*They said, Build ye for him a building, and cast him into the great fire therein*]. (S.) And الجَحِيمُ is one of the names of *The fire* [*of Hell*]; (S, TA;) from which may God preserve us. (TA.) See also جَاحِمٌ.

جَحَّامٌ *Niggardly, tenacious, stingy, penurious,* or *avaricious:* (K:) from جَاحِمُ الحَرْبِ, meaning "the straitness, and vehemence, of war." (TA.)

جَاحِمٌ: see جَحِيمٌ. Also Live coals (جَمْرٌ) *vehemently burning* or *blazing* or *flaming.* (K.) And a place *vehemently hot;* (S, K;) as also ▼ جَحِيمٌ. (K.) El-Aashà says, المَوْتُ جَاحِمٌ [app. meaning †*Death is like a burning,* or *fiercely-burning, fire*]. (S.) See also جَحْمَةٌ. — جَاحِمُ الحَرْبِ *The main part* [or *the thick*] *of the war* or *battle:* (K:) or *the straitness thereof:* (TA:) and *the vehemence of the fight* or *slaughter, in the scene thereof.* (K.) You say, اصْطَلَى بِجَاحِمِ الحَرْبِ ‡ [*He warmed himself with the heat,* or *vehemence, of the battle*]. (TA.) — الجَاحِمَةُ *Fire:* (TA:) or, [as an epithet,] fire *burning, burning brightly* or *fiercely, blazing,* or *flaming.* (Ḥam p. 77.)

جد

1. جَدَّهُ, aor. ـُ, (S, Msb,) inf. n. جَدٌّ, (S, Mgh, Msb, K,) *He cut it,* or *cut it off.* (S, Mgh, Msb, K.) This is the primary signification. (Mgh.) You say of a weaver, جَدَّ ثَوْبًا *He cut off a piece of cloth* [sufficient for a garment or the like, from the web]. (S, K.) And جَدَّ النَّخْلَ, (S, Mgh, L,) aor. ـُ, (S, L,) inf. n. جَدٌّ (S, L, K) and جَدَادٌ (Lḥ, Mgh, L) and جِدَادٌ; (Lḥ, L; [in the L, the last two forms are mentioned as inf. ns., and the former of them is mentioned as inf. n. in the Mgh; but in the K, they are only mentioned as syn. with جَدٌّ; and in the S, it seems to be implied that they are simple substs., or quasi-inf. ns.;]) *i. q.* صَرَمَهُ; (Lḥ, S, Mgh, K;*) [like جَذَّهُ and جَزَّهُ;] i. e., *He cut off the fruit of the palm-trees.* (Mgh, L. [See also جَدَادٌ.]) And جُدَّتْ أَخْلَافُ النَّاقَةِ *The she-camel's teats were cut off by some accident that befell her:* (As, TA:) or, *in consequence of injury occasioned to her by the* صِرَار [q. v.]. (S.) And تَجْدِيدٌ [inf. n. of ▼ جدّد] signifies The *cutting off* the teat of a camel. (KL.) You say also, جُدَّ ثَدْيَا أُمِّكَ *May thy mother's breasts be cut off:* a form of imprecation against a man; and implying a wish for his separation. (As, L, from a trad.) — See also 5. = جَدَّ, aor. ـِ, inf. n. جِدَّةٌ, *It* (a garment, TA, or a thing, S, Msb, TA) *was new;* (S, L, Msb, K;) [as though *newly cut off from the web;*] from جَدَّ as signifying "he cut," or "cut off." (L.) [See also 5.] = جَدَّ, like تَعِبَ, (Msb,) sec. pers. جَدِدْتَ, [like its syn. حَظِظْتَ,] (L, Msb,) aor. يَجَدُّ; (Msb;) or جُدَّ, with ḍamm, (Mgh,) sec. pers. جُدِدْتَ, (S,) [aor. يُجَدُّ;] inf. n. جَدٌّ; (S,* Mgh, L, Msb;) *He was,* or *became, fortunate,* or *possessed of good fortune,* (S, Mgh, L, Msb,) or *of good worldly fortune;* (TA;) *he advanced in the world,* or *in worldly circumstances;* (Mgh;) بِالأَمْرِ *by the affair,* or *event,* whether good or evil; (L;) or بِالشَّىْءِ *by the thing.* (Msb.) And هُمْ يُجَدُّونَ بِهِمْ, as also يُحَظُّونَ بِهِمْ, *They become possessed of good fortune, and riches,* or *competence,* or *sufficiency.* (Ibn-Buzurj, L.) [You say also, جَدَّ جَدُّهُ ‡: so in a copy of the A: probably a mistranscription for جَدَّ جِدُّهُ, which see below: if not, meaning *His fortune became good;* or *his good fortune increased in goodness:* or, perhaps, *his dignity became great;* from what next follows]. = جَدَّ فِى عَيْنِى, (S, A,) or فِى عُيُونِ النَّاسِ, and صُدُورِهِمْ, (Mgh,) aor. ـِ, inf. n. جَدٌّ, (S,) *He was,* or *became, great,* or *of great dignity* or *estimation, in my eye,* or *in the eyes of men,* and *their minds.* (S, A, Mgh.) It is said in a trad. of Anas, كَانَ الرَّجُلُ مِنَّا إِذَا قَرَأَ البَقَرَةَ وَآلَ عِمْرَانَ جَدَّ فِينَا, i. e., [*A man of us, when he recited* the chapter of *the Cow* and that of *the Family of 'Imrán* (the second and third chapters of the Kur-án),] *used to be great in our eyes.* (S.) = جَدَّ فِى الأَمْرِ, (S, A, K,) or فِى أَمْرِهِ, (L,) or فِى كَلَامِهِ, (Msb,) aor. ـِ (S, L, Msb, K) and ـُ, (L, K,) inf. n. جِدٌّ, (S, K,) or جَدٌّ, (L, Msb,) جِدٌّ being a simple subst.; (Msb;) and ▼ اجدّ فِيهِ; (L, K;) *He was serious,* or *in earnest,* (S, A, L, Msb, K,) *in the affair,* (S, A, K,) or *in his affair,* (L,) or *in his speech;* (Msb;) syn. حَقَّقَ; (L;) *contr. of* هَزَلَ. (L, Msb. [In the S and A and K, the inf. n. is said to signify the *contr. of* هَزْلٌ; and in the K, it is also said to be *syn. with* تَحْقِيقٌ.]) — And جَدَّ فِى الأَمْرِ, (As, S, L, Msb, K,) aor. ـِ and ـُ, (S, Msb, K,) inf. n. جِدٌّ, (S,* K,* TA,) or this is a simple subst., and the inf. n. is جَدٌّ; (Msb;) and ▼ اجدّ فِيهِ; (As, S, L, K;) signify also *He strove, laboured,* or *toiled; exerted himself* or *his power* or *efforts* or *endeavours* or *ability; employed himself vigorously, strenuously, laboriously, diligently, studiously, sedulously, earnestly,* or *with energy; was diligent,* or *studious; took pains,* or *extraordinary pains; in the affair.* (As, S, L, Msb, K.) And جَدَّ فِى السَّيْرِ *He strove, laboured, toiled,* or *exerted himself, in going,* or *journeying,* or *in his course,* or *pace;* ‡ *he hastened therein:* and in like manner, ▼ اجدّ السَّيْرَ †*he hastened his course,* or *pace.* (L.) And جَدَّ جِدُّهُ, [meaning *His labour,* or *exertion,* or *energy, was,* or *became, great,* or *extraordinary:* or] meaning اِزْدَادَ جِدُّهُ جِدًّا [*his labour,* &c., *increased in labour,* &c.]: or it may mean *what was not* [*his*] جِدّ *became* جِدّ; wherefore, i. e. because it would be so eventually, it is here so called. (Ḥam p. 33. [See also جَدَّ جَدُّهُ, above.] — جَدَّ بِهِ الأَمْرُ (A, L) ‡ *The affair,* or *event, distressed,* or *afflicted, him.* (L.) So in the saying of Aboo-Sahm,

* أَخَالِدُ لَا يَرْضَى عَنِ العَبْدِ رَبُّهُ *

* إِذَا جَدَّ بِالشَّيْخِ العُقُوقُ المُصَمِّمُ *

[*O Khálid, his Lord will not approve of the servant,* or *man,* (meaning the son,) *when cutting,* or *biting, disobedience to a parent distresses the old man*]. (L.) = جَدَّ, aor. ـِ, inf. n. جَدٌّ and جِدَّةٌ, *It* (a house, or tent, بَيْت) *dripped,* or *let fall drops.* (K.)

2. جدّد, inf. n. تَجْدِيدٌ: see 1. = See also 4, in three places. = تجديد also signifies The *making* [or *weaving*] *stripes of different colours in a garment.* (KL.)

3. جادّهُ فِى الأَمْرِ, (Ṣ, L, Ḳ,*) inf. n. مُجَادَّةٌ, (L,) *i. q.* حَاقَّهُ (Ṣ, L) or حَاقَقَهُ (Ḳ) [*He contended with him respecting a thing, each of them asserting his right therein:* so accord. to explanations of حاقّهُ in the lexicons: but I think that the meaning intended here is, *he acted seriously*, or *in earnest, with him in the affair;* and this is confirmed by its being immediately added in the TA, after حاققه, "and أَجَدَّ" signifies "حَقَّقَ, as above mentioned:" see جَدَّ فِى الأَمْرِ expl. by حَقَّقَ as contr. of هَزَلَ]. Also *He exerted his full effort*, or *endeavour*, or *energy, with him in the affair.* (So accord. to an explanation of the inf. n., مجادّة, in the KL.)

4. اجدّ النَّخْلُ *The palm-trees attained to the time for the cutting off of the fruit.* (Ṣ, A,* L, Mṣb, Ḳ.) — [Hence, perhaps,] أَجَدَّتْ قُرُونِى مِنْهُ *I* (*myself*, TA) *relinquished*, or *forsook, him*, or *it.* (Ḳ.) = اجدّهُ, and استجدّهُ, (Ṣ, A, L, Ḳ,) and جدّدهُ, (Ṣ, L, Ḳ,) *He made it new;* (Ṣ, A, L, Ḳ;) namely, a thing, (Ṣ,) or a garment: (A, TA:) or *he put it on*, or *wore it, new;* namely, a garment. (TA.) One says to him who puts on a new garment, أَبْلِ وَأَجِدَّ وَٱحْمَدِ الكَاسِىَ [*Wear out, and make*, or *put on, new, and praise the Clother*, meaning God]. (Ṣ.) And you say, بَنَى بَيْتُ فُلَانٍ فَأَجَدَّ بَيْتًا مِنْ شَعَرٍ [*The tent of such a one was*, or *became, rent*, or *pierced with holes; therefore he made a new tent of hair-cloth*]. (Ṣ.) And جدّد الأَمْرَ, and اجدّهُ, and استجدّهُ, *He originated*, or *innovated, the thing*, or *affair;* or *did it newly*, or *for the first time.* (Mṣb.) And جدّد الوُضُوءَ ‡ [*He renewed the ablution termed* وضوء], and العَهْدَ ‡ [*the compact*, or *contract*, or *covenant*, &c.]. (TA.) — اجدّ فُلَانٌ أَمْرَهُ بِذٰلِكَ *Such a one established*, or *settled, firmly his affair*, or *case, thereby*, or *therein:* so says As, and he cites the following verse:

* أَجَدَّ بِهَا أَمْرًا وَأَيْقَنَ أَنَّهُ *

* لَهَا أَوْ لِأُخْرَى كَالطَّحِينِ تُرَابُهَا *

[*He established*, or *settled, firmly his case thereby*, or *therein, and knew certainly that he was for it*, (app. meaning a war, or battle, حَرْب, which is fem.,) *or for another whereof the dust would be like flour*]: Aboo-Naṣr says, It has been related to me that he said, اجدّ بها امرًا means أَجَدَّ أَمْرَهُ بِهَا; [and so this phrase is explained in the Ḳ;] but the former explanation I heard from himself: (L:) or this phrase means أَجَدَّ أَمْرُهُ بِهَا [so in two copies of the Ṣ, app., † *his affair*, or *case, became easy*, or *practicable, thereby*, like ground termed جَدَد, which is easy to walk, or travel, upon; see the next sentence]; امر being put in the accus. case as a specificative, like عَيْنًا in the phrase قَرِرْتُ بِهِ عَيْنًا, meaning قَرَّتْ بِهِ عَيْنِى. (Ṣ.) = اجدّ also signifies *It* (a road) *was*, or *became, what is termed* جَدَد [i. e. *hard*, or *level*, &c.]. (Ṣ, Ḳ.) And اجدّت لَكَ الأَرْضُ *The ground hath become to thee free from soft places, and clear to thy view.* (TA.) — Also *He walked along*, or *traversed, what is termed* جَدَد. (Ḳ.) And اجدّ القَوْمُ *The people*, or *company of men, came to what is so termed:* (Ṣ:) and *ascended upon the surface* (جَدِيد) *of the ground:* or *went upon sand such as is termed* جَدَد. (TA.) = See also 1, in three places.

5. تجدّد [originally *It became cut*, or *cut off*. — And hence,] *It* (an udder) *lost*, or *became devoid of, its milk:* (Ṣ, Ḳ:) and [in like manner] جُدَّ, aor. يُجَدُّ, inf. n. جَدَدٌ, *it*, (a breast, and an udder,) *became dry.* (AHeyth, TA.) — Hence also, [*It was newly made;* as though *newly cut off from the web;*] said of a garment: (TA:) and *it* (a thing, Ṣ, A) *became new:* (Ṣ, A, Ḳ:) and *it* (a thing, or an affair,) *originated; was originated*, or *innovated;* or *was done newly*, or *for the first time:* and sometimes استجدّ is used intransitively [in the same senses]. (Mṣb.) [Also † *It* (an action, as, for instance, ablution, and a compact, or the like,) *was renewed.* See جَدَّدَ as syn. with أَجَدَّ.]

10: see 4, in two places: = and see also 5.

جَدٌّ 731 *Fortune*, or particularly *good fortune*, syn. حَظٌّ, (Ṣ, A, Mgh, L, Ḳ,) and بَخْتٌ, (Ṣ, A, L, Ḳ,) *in the world*, or *in wordly circumstances;* (TA;) *advance in the world*, or *in worldly circumstances:* (Mgh:) pl. [of mult.] جُدُودٌ (Ṣ) and [of pauc.] أَجْدَادٌ and أَجُدٌّ. (TA.) You say, فُلَانٌ ذُو جَدٍّ فِى كَذَا *Such a one is possessed of good fortune in such a thing.* (L.) And it is said in a trad. respecting the day of resurrection, وَإِذَا أَصْحَابُ الجَدِّ مَحْبُوسُونَ *And lo, the people who were possessed of good fortune and riches in the world were imprisoned.* (L.) And in a prayer, (L,) لَا يَنْفَعُ ذَا الجَدِّ مِنْكَ الجَدُّ *The good worldly fortune of him who is possessed of such fortune will not profit him,* (Mgh, L,) in the world to come, (L,) *in lieu of Thee;* (Mgh, L;*) i. e., *of obedience to Thee:* (Mgh, and Mughnee in art. مِنْ:) or *in lieu of the good fortune that cometh from Thee:* or, as some say, *will not defend him from Thee.* (Mughnee ubi suprà. [See also another explanation below.]) Hence, أَجَدَّكَ لَا تَفْعَلْ [or أَجَدِّكَ]; and, accord. to some, وَجَدِّكَ: see جِدٌّ. — One's *lot in life;* and the *means of subsistence that one receives from the bounty of God.* (L, Ḳ.) One says, لِفُلَانٍ فِى هٰذَا الأَمْرِ جَدٌّ *Such a one has in this thing*, or *state of affairs, means of subsistence.* (A'Obeyd, L.) — *Richness; competence*, or *sufficiency;* or the *state of being in no need*, or *of having no wants*, or *of having few wants.* (Ṣ, L, Mṣb.) لا ينفع ذا الجدّ منك الجدّ, [explained above, is said to mean] *Riches*, &c., *will not profit the possessor thereof with Thee;* for nothing will profit him but acting in obedience to Thee: منك here signifies عِنْدَكَ. (Ṣ, Mṣb.) — *Greatness*, or *majesty;* (Mujáhid, Ṣ, Mgh, Mṣb, Ḳ;) accord. to some, specially of God: (TA:) so in the Ḳur lxxii. 3: (Ṣ, TA:) or his *freedom from all wants* or *the like;* syn. غِنًى. (Ṣ.) Hence, تَعَالَى جَدُّكَ, (Mgh, TA,) in a trad. respecting prayer, (TA,) *Exalted be thy greatness*, or *majesty.* (Mgh,* TA.) — See also أَجَدَّكَ, as an interrogative phrase, voce جِدٌّ. = Also, (Ṣ, Ḳ,) and مَجْدُودٌ, (Ṣ, A, Mgh, Ḳ,) and جَدِيدٌ, (Ṣ, Mṣb, Ḳ,) and جَدِّىٌّ, (Ṣ,) and جُدٌّ, and جُدِّىٌّ, the last two with ḍamm, (Ḳ,) applied to a man, *Fortunate;* or *possessed of good fortune;* (Ṣ, A, Mgh, Mṣb;) or *possessed of good worldly fortune:* (TA:) or *possessing great fortune*, or *great good fortune:* (Ḳ:) [the words here given from the Ṣ are there coupled with synonyms of the same form, thus; جَدِيدٌ, مَجْدُودٌ, and جَدٌّ حَظٌّ, مَحْظُوظٌ, and حَظِيظٌ, and جَدِّىٌّ حَظِّىٌّ; on the authority of ISk:] جُدٌّ, with ḍamm, as an epithet applied to a man, is said by Sb to be syn. with مَجْدُودٌ; and its pl. is جُدُّونَ only. (L.) = Also جَدٌّ, *A grandfather; the father's father*, and the *mother's father:* (Ṣ, Mṣb, Ḳ:) and † *a higher ascendant; an ancestor:* (Mṣb:) and جَدَّةٌ *a grandmother;* the *father's mother*, and the *mother's mother:* (Ḳ:) [and † *a female ancestor:*] pl. of the former, أَجْدَادٌ [a pl. of pauc.] and جُدُودٌ and جُدُودَةٌ: (Ḳ:) and of the latter, جَدَّاتٌ. (TA.) Hence, accord. to some, وَجَدِّكَ لَا تَفْعَلْ: see جِدٌّ. = See also جُدَّةٌ: — and see جَدِيدٌ.

جُدٌّ: see جَدٌّ, in two places. = See also جُدَّةٌ. — Also The *side* (جَانِب) of anything. (Ḳ.) = And *A well in a place where is much herbage*, or *pasture:* (Ṣ, Mṣb, Ḳ:) *a well abounding with water;* (Ḳ;) [and] so جُدْجُدٌ; (KL;) but A'Obeyd says that this is not known: (L:) and, contr., *a well containing little water: a scanty water*, or *water little in quantity: a water at the extremity of a* [*desert such as is called*] فَلَاة: (Ḳ:) *an old water:* (Th, Ḳ:) *an old well:* (KL:) pl. (in all these senses, TA) أَجْدَادٌ. (Mṣb, TA.)

جِدٌّ [accord. to some an inf. n., but accord. to others a simple subst., (see جَدَّ,)] *Seriousness*, or *earnestness, contr. of* هَزْلٌ, (Ṣ, A, Mṣb, Ḳ,) in speech. (Mṣb.) Hence, ثَلَاثٌ جِدُّهُنَّ جِدٌّ وَهَزْلُهُنَّ جِدٌّ [There are *three things in relation to which what is serious is serious and what is jesting is serious*]: a saying of Moḥammad, whereby he forbade a man's divorcing and emancipating and marrying and then retracting, saying "I was jesting;" as was customary in the time of paganism. (Mṣb.) And أَجَدَّكَ and أَجَدَّكَ signify the same; (Ṣ;) but the former is the more chaste; (TA;) جِدّ and جَدّ being thus used only as prefixed nouns: (Ṣ, Ḳ:) As says that the meaning is, أَبِجِدٍّ مِنْكَ هٰذَا [*Does this proceed from thee in seriousness*, or *in earnest?*]; and that جِدّ is put in the accus. case because of the rejection of the [prep.] ب: AA says that the meaning is, مَا لَكَ أَجِدًّا مِنْكَ [*What aileth thee? Doth it proceed from thee in seriousness*, or *in earnest?*]; and that جِدّ is put in the accus. case as an inf. n.: Th says that the phrase as it occurs in poetry is أَجَدَّكَ, with kesr: (Ṣ:) but when it occurs with وَ [in the place of أَ, or with أَ in the sense of وَ, as a particle denoting an oath,] it is

وَجَدِّكَ ↓ [or أَجَدِّكَ], with fet-ḥ: (Ṣ, Ḳ:) you say, وَجَدِّكَ لَا تَفْعَلْ, (Ḳ, in the CḲ وَجَدَّكَ,) meaning, *By thy grandfather, do not* [such a thing]: or *by thy fortune*, or *good fortune, do not*: (TA:) also, when you say, أَجَدِّكَ لَا تَفْعَلْ, [or أَجِدِّكَ, for أَ (q. v.) is substituted for a particle of swearing, as in أَللّٰهِ لَأَفْعَلَنَّ,] the meaning is, I adjure thee *by thy truth*, (Lth, Ḳ,) and *by thy seriousness*, or *earnestness*, (Lth, TA,) *do not*: and when you say, أَجَدَّكَ ↓ لَا تَفْعَلْ, [or أَجَدِّكَ,] the meaning is, I adjure thee *by thy fortune*, or *good fortune, do not*: (Lth, Ḳ:) Aboo-'Alee Esh-Shalowbeenee asserts that it implies the signification of an oath. (MF.) In the phrase اجدّك لا تفعل, AAF says, we may consider لا تفعل as put in the place of a denotative of state; or the phrase may be originally اجدّك أَنْ لَا تَفْعَلَ, ان being suppressed, and its government annulled: [therefore it may be rendered, in the former case, *Is it with seriousness on thy part, thou doing* such a thing? and in the latter case, *Is it with seriousness on thy part* that *thou wilt not do* such a thing? i. e. *dost thou mean seriously* that *thou wilt not do* it? or in this case, اجدّك may be used as a form of adjuration in one of the senses explained above, and لَا تَفْعَلُ may mean, that *thou do not* such a thing; or اجدّك may mean وَجَدِّكَ, (explained above, and so in the three exs. below,) and لَا تَفْعَلُ, *thou wilt not do* it:] and, as AḤei says, there is here a nice point, which is this; that the noun [meaning the pronoun] to which جدّ is prefixed should agree in person with the verb which follows it; so that one should say, اجدّى لَا أُكْرِمُكَ, and اجدّكَ لَا تَفْعَلُ, and اجدّهُ لَا يَزُورُنَا; because جدّ is an inf. n. corroborating the proposition that follows it. (MF.) — Also, [and in this case, likewise, accord. to some an inf. n., but accord. to others a simple subst., (see, again, جَدَّ,)] *A striving, labour*, or *toil; exertion of one's self*, or *of one's power* or *efforts* or *endeavours* or *ability; vigorousness, strenuousness, laboriousness, diligence, studiousness, sedulousness, earnestness*, or *energy; painstaking*, or *extraordinary painstaking*; (Ṣ, L, Mṣb, Ḳ;) in affairs, (Ṣ,) or in an affair. (Mṣb, Ḳ.) Hence, جِدًّا [meaning *In a great*, or *an extraordinary, degree; greatly, much, exceedingly*, or *extraordinarily; very; very greatly*, or *very much; extremely*]; as in the phrase, (Mṣb,) فُلَانٌ مُحْسِنٌ جِدًّا [*Such a one is beneficent in a great*, or *an extraordinary, degree; very, exceedingly*, or *extremely, beneficent*]: you should not say جَدًّا. (Ṣ, Mṣb.* [In my copy of the Mṣb, it is محسن جدّا بالفتح: but the context shows that there is an omission here, and that, after جدّا, we should read, as in the Ṣ, وَلَا تَقُلْ جَدًّا.]) جِدًّا [in a phrase of this kind] is put in the accus. case as an inf. n. [of which the verb is understood; so that, in the ex. given above, the proper meaning is, يَجِدُّ فِى الإِحْسَانِ جِدًّا *striving in beneficence with a* great *striving*]; because it is not from the same root as the preceding word, nor is it identical with it [in meaning]. (L.) You say also, فِى هٰذَا خَطَرٌ جِدَّ عَظِيمٍ, meaning عَظِيمٌ جِدًّا [† *In this is a very*, or *an extremely, great danger*, or *risk*]. (Ṣ.) And هٰذَا العَالِمُ جِدَّ العَالِمِ *This is the learned* man, *the extremely* [or *the very*] *learned* man. (L.) And هٰذَا عَالِمٌ جِدَّ عَالِمٍ *This is a learned* man, *an extremely* [or *a very*] *learned* man. (L,* Ḳ.) — Also ‡ *Haste*. (Ṣ, L, Ḳ, TA.) So in the phrase فُلَانٌ عَلَى جِدِّ أَمْرٍ ‡ *Such a one is in haste in an affair*. (Ṣ, L, TA.) = Also *Executed seriously*, or *in earnest*, [*in which there is no jesting*,] *and excessive*; syn. مُحَقَّقٌ مُبَالَغٌ فِيهِ [meaning مُحَقَّقٌ فِيهِ وَمُبَالَغٌ فِيهِ; (see جَدَّ فِى أَمْرِهِ;)] جِدٌّ thus used as an epithet having an intensive signification because it is originally an inf. n., or as some say, a simple subst.]: (L, Ḳ:) applied in this sense to a punishment: (L:) and also applied to a pace. (Ḳ in art. نص.) = See also جُدَّةٌ: — and see جَدِيدٌ.

جَدَّةٌ: see جَدٌّ, near the end of the paragraph.

جُدَّةٌ The *bank*, or *side*, of a river; as also جِدَّةٌ ↓ and جُدٌّ ↓ (IAth, L, Ḳ) and جُدٌّ ↓ (IAth, Mgh, L) and جَدٌّ ↓, (Mgh, L, Ḳ,) accord. to some, but correctly جُدٌّ; so called because cut off from the river, or because cut by the water, in like manner as it is called سَاحِلٌ because it is abraded by the water: (Mgh:) or the *part* of a river *that is near the land*; as also جِدَّةٌ ↓: (L:) and the *shore* of the sea: (MF:) accord. to Aṣ, جدّة is an arabicized word from the Nabathean كدّ. (L.) — The *stripe*, or *streak, that is on the back of the ass, differing from his general colour*. (Ṣ, A,* Ḳ.) And ‡ *A streak* (Fr, Ṣ, Ḳ, TA) in anything, (TA,) as in a mountain, (Fr, Ṣ,) *differing in colour from the rest* of the mountain, (Ṣ,) white and black and red; (Fr, TA;) as also in the sky: (A, TA:) pl. جُدَدٌ, (Fr, Ṣ,) occurring in the Ḳur xxxv. 25; (Ṣ;) where some read جُدُدٌ, pl. of جديدة [app. جَدِيدَةٌ], which is syn. with جُدَّةٌ; and some, جَدَدٌ [q. v.]. (Bḍ.) — *A sign*, or *mark*, syn. عَلَامَةٌ, (Th, Ḳ,) of, or in, anything. (Th, TA.) — *A beaten way, marked with lines* [*cut by the feet of the men and beasts that have travelled along it*]; (Az, L:) or *a road*, or *way*: pl. جُدَدٌ: (Mṣb:) and جُدُودٌ, also, [app. another pl. of جُدَّةٌ,] signifies *paths*, or *tracks, forming lines upon the ground*. (Az, L.) See also جَادَّةٌ. — [Hence, app., but accord. to the Ṣ from the same word as signifying "a streak,"] رَكِبَ جُدَّةً مِنَ الأَمْرِ, (Ṣ, A, TA,) or جُدَّةَ الأَمْرِ, (Ḳ,) ‡ *He set upon a way*, or *manner, of performing the affair*: (A:) or *he formed an opinion respecting the affair*, or *case*. (Zj, Ṣ, A, Ḳ.) — See also جِدَّةٌ.

جِدَّةٌ: see جُدَّةٌ, in two places: — and see جَدِيدٌ. — Also *A rag*; or *piece torn off from a garment*; and so جُدَّةٌ ↓: thus in the saying, مَا عَلَيْهِ جُدَّةٌ and جُدَّةٌ [*There is not upon him a rag*]. (Ḳ.) — *A collar upon the neck of a dog*: (Th, L, Ḳ:) pl. جُدَدٌ [like لُحًى pl. of لِحْيَةٌ, or perhaps a mistake for جِدَدٌ]. (L.)

جَدَدٌ *Hard ground*: (Ṣ:) or *hard level ground*: (Ḥar p. 522:) [see also جَدْجَدٌ:] or *rough level ground*: (Ḳ:) or *rough ground*: or *level ground*: (TA:) or *a level and spacious tract of land; a tract such as is called* صَحْرَآءُ, *and such as is called* فَضَآءُ, *containing no soft place in which the feet sink, nor any mountain, nor any* [*hill such as is called*] أَكَمَةٌ; *sometimes wide, and sometimes of little width*: (ISh:) [and] *a conspicuous road*: (Bḍ in xxxv. 25:) pl. أَجْدَادٌ. (ISh.) It is said in a prov., مَنْ سَلَكَ الجَدَدَ أَمِنَ العِثَارَ [*He who walks along hard*, or *hard and level, ground is secure from stumbling*]; (Ṣ, TA;) meaning, he who pursues the course marked out by common consent is secure from stumbling. (TA.) And مَكَانٌ جَدَدٌ occurs in a trad., meaning *Level ground*. (TA.) — See also جَدِيدٌ. — Also Sand that is *thin*, or *fine*, (Ḳ, TA,) *and sloping down*. (TA.) — And *A thing resembling a* بِلْعَة [or *ganglion*] *in the neck of a camel*. (Ḳ.)

جَدَادٌ and جِدَادٌ ↓ The *cutting off of the fruit of palm-trees*. (Ṣ,* A,* L, Mṣb,* Ḳ.*) You say, هٰذَا زَمَنُ الجَدَادِ and الجِدَادِ [*This is the time*, or *season, of the cutting off of the fruit of the palm-trees*]. (Ṣ, A, Mṣb.*) Some say that جداد signifies particularly [as above,] the cutting off [of the fruit] of palm-trees; and جذاذ, the cutting off of all fruits, in a general sense: others say that they signify the same. (TA.) — Also The *time*, or *season, of the cutting off of the fruit of palm-trees*. (Ṣ,* L.) You say جَدَادٌ and جِدَادٌ, like صَرَامٌ and صِرَامٌ, and قَطَافٌ and قِطَافٌ; (Ks, Ṣ;) whence it seems as though the measures فَعَالٌ and فِعَالٌ were uniformly applicable to every noun signifying the time of the action; such nouns being likened to أَوَانٌ and إِوَانٌ. (Ṣ.)

جِدَادٌ: see جَدَادٌ, and جَادٌّ.

جَدُودٌ, (ISk, Ṣ, A, Ḳ,) or جَدُودَةٌ, (L,) *Having little milk*, (ISk, Ṣ, L, Ḳ,) *not in consequence of any injury*, (ISk, Ṣ,) or *not from any imperfection*; (L;) applied to a ewe, (ISk, Ṣ, Ḳ,) but not to a she-goat; the epithet مَصُورٌ being used in the latter case: (ISk, Ṣ:) or a ewe or she-goat *having no milk*; as also جَدَّآءُ ↓: (A:) pl. جَدَائِدُ (Ṣ, L) and جِدَادٌ. (L.) — Also A *fat* she-ass: pl. جِدَادٌ. (AZ, Ḳ.)

جَدِيدٌ, of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, [i. e. مَجْدُودٌ ↓,] *Cut*, or *cut off*. (Ṣ, Mṣb.) A poet says,

* أَبَى حُبِّى سُلَيْمَى أَنْ يَبِيدَا *

* وَأَمْسَى حَبْلُهَا خَلَقًا جَدِيدَا *

[*My love of Suleymà hath refused to perish; but her cord* (i. e. her tie of affection to me) *hath become worn out and cut*]: (Ṣ:) [as جديد signifies "new" more commonly than "cut,"] this verse appears as though it involved a contradiction. (MF.) — Applied to a garment, or a piece

of cloth [sufficient for a garment or the like], *Newly cut off [from the web] by the weaver:* (Ṣ, K:) and so (without ة, Ṣ) applied to a مِلْحَفَة; (Ṣ, A;) thus applied to a fem. n. because syn. with مَجْدُودَةٌ; (Ṣ, ISd;) or, accord. to Sb, because by ملحفة in this case is meant إِزَار, and for a like reason in like cases; (Ḥam p. 555;) but one also says جَدِيدَةٌ; (ISd;) and accord. to some, جديد is of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, and therefore the ة is regularly affixed to it: (Ḥam ubi suprà:) the pl. is جُدُدٌ (Mbr, Th, Ṣ, A, K) and جُدَدٌ; (AZ, A'Obeyd, Mbr;) but the former is the more common. (TA.) — And hence, (L,) applied to a garment, (L, TA,) or a thing, (Ṣ, Mṣb,) *New; contr. of* قَدِيمٌ, (Mṣb,) or *contr. of* خَلَقٌ; (Ṣ, L;) from جِدَّةٌ as contr. of بِلًى: (K:) pl. [of pauc.] أَجِدَّةٌ and [of mult.] جُدُدٌ and جُدَدٌ. (L.) You say, أَصْبَحَتْ خَلَقُهُمْ جُدُدًا, a phrase mentioned by Lḥ, meaning خُلْقَانُهُمْ جُدُدًا [i.e. *Their old worn-out garments became replaced by new*]: or جُدُدًا may be here put for جَدِيدًا. (L.) — And hence, (TA,) الجَدِيدَانِ and الأَجَدَّانِ *The night and the day;* (Ṣ, Mṣb, K;) because they never become impaired by time. (TA.) You say, لَا أَفْعَلُهُ مَا اخْتَلَفَ الجَدِيدَانِ and الأَجَدَّانِ [*I will not do it while the day and the night succeed each other*]: (Ṣ:) or مَاكَرَّ الجَدِيدَانِ and الأَجَدَّانِ [*while the day and the night return time after time:* i. e., *ever*]. (A.) — Hence likewise, جَدِيدٌ also signifies A thing *of which one has had no knowledge.* (L.) — And hence, (L,) الجَدِيدُ signifies *Death:* (K:) or is applied as an epithet to death, in the dial. of Hudheyl. (L.) Accord. to Akh and El-Mugháfiṣ El-Báhilee, جَدِيدُ المَوْتِ means *The commencement of death.* (L.) — Also *The face,* or *surface,* of the earth, or ground; [as though it were cut;] (Ṣ, K, TA;) and so جَدَدٌ, and جِدَّةٌ, and جَدٌّ, (K,) and جِدٌّ. (TA.) — See also جَدٌّ, in two places.

جُدَادَةٌ *What is cut off from the roots,* or *eradicated,* of, or from, palm-trees &c. (Lḥ, TA.)

جَدِيدَةٌ The *kind of pad,* or *stuffed thing,* (رِفَادَة,) and the *felt, stuck,* or *attached, beneath the two boards* of a horse's saddle: there are two such things, called جَدِيدَتَانِ: (Ṣ:) or the جديدتان consist of the *felt that is stuck,* or *attached, in the inner side* of a horse's and of a camel's saddle: (L:) but جديدة thus applied is a post-classical word: the [classical] Arabs say جَدْيَةٌ, (Ṣ,) or, as in J's own handwriting, جَدِيَّةٌ. (So in the margin of a copy of the Ṣ.) — See also جُدَّةٌ.

جَدِّيٌّ: see جَدٌّ, in two places.

جُدِّيٌّ: see جَدٌّ.

جَدْجَدٌ *Hard level ground:* (Ṣ, K:) [see also جَدَدٌ:] *smooth ground:* and *rough ground:* (TA:) *a smooth tract such as is called* فَيْف. (AA, TA.)

جُدْجُدٌ [The *cricket;*] *i. q.* صَرَّارُ اللَّيْلِ, (Ṣ, M,) *a small flying thing,* (K,) *that leaps,* or *springs,* or *bounds, much,* (Ṣ, M,) *and creaks by night,* (TA,) *and bears a resemblance to the* جَرَاد [or *locust*]: (Ṣ, M, K:) and *a certain insect like the* جُنْدَب, (M, L, K,) *except that it is generally blackish, and short, but in some instances inclining to white; also called* صَرْصَرٌ: (M, L:) or *i. q.* صَدًى *and* جُنْدَبٌ: (El-'Adebbes:) pl. جَدَاجِدُ. (Ṣ.) Accord. to IAạr, *A certain insect that clings to a skin,* or *hide, and eats it.* (TA.) — See also جُدَّادٌ.

جَادٌّ act. part. n. of جَدَّ; (Mgh, L;) *Cutting,* or *cutting off.* (Mgh.) — أَجَادٌّ أَنْتَ أَمْ هَازِلٌ *Art thou serious or jesting?* (A.) It is said in a trad., لَا يَأْخُذَنَّ أَحَدُكُمْ مَتَاعَ أَخِيهِ لَاعِبًا جَادًّا [*By no means shall any one of you take the property of his brother in play* and *in earnest*]; by which is meant taking a thing without meaning to steal it, but meaning to vex and anger the owner, so that the taker is in play with respect to theft, but in earnest in annoying. (TA in art. لعب.) — فُلَانٌ جَادٌّ *Such a one is striving, labouring,* or *toiling; exerting himself* or *his power* or *efforts* or *endeavours* or *ability;* &c. (TA.) And فُلَانٌ جَادٌّ مُجِدٌّ, thus with the two similar words together, (Aṣ, Ṣ, L,) signifies the same [in an intensive degree]. (L, TA.) — جَادٌّ مِائَةِ وَسْقٍ Land, or palm-trees, *of which the produce, cut therefrom, is a hundred camel-loads:* جَادٌّ being here used in the sense of مَجْدُودٌ. (L.) It is said in a trad. of Aboo-Bekr, نَحَلَ عَائِشَةَ جِدَادَ عِشْرِينَ وَسْقًا, meaning *He gave to 'Áïsheh palm-trees of which the quantity of the dates cut therefrom was a hundred camel-loads;* but the phrase heard from the Arabs is جَادَّ عِشْرِينَ: the former is like the saying هٰذِهِ الدَّرَاهِمُ ضَرْبُ الأَمِيرِ; and the latter, like عِيشَةٌ رَاضِيَةٌ. (Mgh.)

جَادَّةٌ The *main part of a road;* (Ṣ, Mgh, Mṣb, K;) *its middle:* (Mgh, Mṣb, and M voce جَرَجَة:) or *its even part:* or the *beaten track,* or *part along which one walks,* or *travels;* the *conspicuous part thereof:* or *a main road that comprises other roads,* or *tracks, and upon which one must pass:* (TA:) or *a road,* or *way,* absolutely; as also جُدَّةٌ: (Zj, MF:) or *a road leading to water:* (AHn, TA:) it is so called because it is marked with tracks, forming lines: (T, TA:) pl. جَوَادُّ, (Ṣ, A, Mgh, Mṣb, K,) occurring in poetry without teshdeed, but disapproved by Aṣ. (L.) فُلَانٌ عَلَى الجَادَّةِ means † *Such a one is following the right course of action* or *the like.* (Mgh.) You say also, هُوَ عَلَى جَادَّةِ الحَقِّ †[*He is on the road,* or *main road, of truth*]: not, however, عَلَى جَادَّةِ البَاطِلِ, but عَلَى مَزَلَّةِ البَاطِلِ, and مَزْلَقَتِهِ, and مَهْلَكَتِهِ. (MF.)

أَجَدُّ [*Having some part,* or *parts, cut,* or *cut off:* fem. جَدَّاءُ]. — [Hence,] جَدَّاءُ A ewe, or she-goat, or she-camel, (TA,) *having her ear cut off.* (K, TA.) — A ewe, or she-goat, *having her teats cut off;* (Sh, TA;) as also مُجَدَّدَةٌ [q. v.], applied to a she-camel: (Aṣ, TA:) or *having her udder cut off.* (Khálid, TA.) — [And hence,] †A milch animal (TA [in the Ṣ app. restricted to a ewe]) *whose milk has passed away,* (ISk, Ṣ, K,) *by reason of some fault,* or *imperfection:* (ISk, Ṣ:) see also جَدُودٌ: or a ewe, or she-camel, or she-ass, *having little milk; having a dry udder:* or *having dry teats, being hurt by the* صِرَار [q. v.]: (L:) and أَجَدُّ †a breast *that has become dry.* (AHeyth.) — †A woman *small in the breast:* (Ṣ, K:) or *having short breasts.* (TA from a trad.) — †A desert, (فَلَاة, Ṣ, K,) or land, (أَرْض, A,) *in which is no water:* (Ṣ, A, K:) a desert (مَفَازَة) that is *dry.* (TA.) — عَامٌ أَجَدُّ and سَنَةٌ جَدَّاءُ †*A year of drought, and of dryness o the earth.* (TA.) — الأَجَدَّانِ: see جَدِيدٌ, in two places. — أَجَدُّ also signifies *More* [and *most*] *easy to walk or ride upon,* and *more* [and *most*] *plain* or *level;* applied to a road. (TA.) — And *More* [and *most*] *fortunate;* applied to a man. (ISd, A, L.)

مُجَدَّدَةُ الأَخْلَافِ A she-camel *having her teats cut off in consequence of injury occasioned to her by the* صِرَار [q. v.]. (Ṣ.) See also أَجَدُّ. — And كِسَاءٌ مُجَدَّدٌ A [garment of the kind called] *having stripes of different colours.* (Ṣ.)

مُجِدٌّ: see جَادٌّ. — إِنَّهَا لَمُجِدَّةٌ بِالرَّحْلِ, a phrase mentioned by Aṣ, said of a she-camel, meaning, *Verily she is quick in her pace with the man:* but Az says, I know not whether he said مَجِدَّةٌ or مُجِدَّةٌ: the former would be from جَدَّ; and the latter, from أَجَدَّ. (L.)

مَجَدَّةٌ: see what next precedes.

مَجْدُودٌ: see جَدِيدٌ, in two places; and جَادٌّ. — See also جَدٌّ, in two places.

جَدَّ, (A, Mṣb, K,) aor. ـِ, (K,) inf. n. جُدُوبَةٌ, (Ṣ, A, Mṣb, K,) *It* (a place, Ṣ, A, K, or a country, or region, Mṣb,) *was,* or *became, affected with drought, barrenness,* or *dearth;* or *with drought, and dryness of the earth;* (Ṣ, A, Mṣb, K;) as also جَدِبَ, (A,) inf. n. جَدَبٌ; (KL;) or جَدَبَ; (K;) and اجدب; (A, K;) or جَدِبَتْ, aor. ـَ; and أَجْدَبَتْ; both said of the earth or land (الأَرْض): (Mṣb:) and أَجْدَبَتِ البِلَادُ *the countries,* or *regions, were affected with drought, and the prices became high* [*therein*]. (TA.) — جَدَبَهُ, (Ṣ, M, A, Mṣb, K,) aor. ـُ (M, Mṣb, K) and ـِ, (K,) inf. n. جَدْبٌ, (Mṣb,) *He found fault with it; dispraised it; expressed disapprobation of it.* (Ṣ, M, A, Mṣb, K.) So in the saying (Ṣ, A) relating to 'Omar, (A, TA,) in a trad., جَدَبَ السَّمَرَ بَعْدَ العَتَمَةِ (Ṣ,) or بَعْدَ العِشَاءِ (A) [*He expressed disapprobation of night-discourse after nightfall,* or *after the first third of the night reckoned from the disappearance of the redness of the twilight*].

3. جَادَبَتِ الإِبِلُ العَامَ, (ISk, Ṣ, A, TA,) inf. n. مُجَادَبَةٌ, (TA,) *The camels experienced,* or *have experienced, drought, and barrenness,* or *dryness*

of the earth, this year, and have become in such a state as not to eat anything but dry and black herbage, dry ثُمَام [or *panic grass*]: (ISk, Ṣ, TA:) or *have not met with*, or *found, anything but what was bad, by reason of drought, and barrenness*, or *dryness of the earth, this year*. (A.)

4: see **1**, in three places. ـــ أَجْدَبَتِ السَّنَةُ *The year became one of drought, barrenness*, or *dearth*; or *drought, and dryness of the earth*. (A,*TA.) ـــ اجدب القَوْمُ *The people*, or *company of men, experienced drought, barrenness*, or *dearth*; or *drought, and dryness of the earth*. (Ṣ, A, Mṣb, Ḳ.) ـــ [Hence,] نَزَلْنَا بِبَنِى فُلَانٍ فَأَجْدَبْنَا ‡ *We alighted as guests at the abode of the sons of such a one, and found not entertainment with them*, though they were in the enjoyment of plenty: (A:) [or] نَزَلْنَا فُلَانًا فَأَجْدَبْنَاهُ † *we alighted as guests at the abode of such a one, and* [*found that*] *he did not entertain us*. (TA.) [The latter, if correct, is from what next follows.] = اجدب الأَرْضَ *He found the land to be affected with drought, barrenness*, or *dearth*; or *with drought, and dryness of the earth*. (Ṣ, A, Ḳ.)

5. مَا أَتَجَدَّبُ أَنْ أَصْحَبَكَ † *I do not deem it disagreeable*, or *unsuitable, to accompany thee*; syn. مَا أَسْتَوْخِمُ. (Ḳ.)

جَدْبٌ *Drought, barrenness*, or *dearth*; contr. of خِصْبٌ; (Ṣ;) *i. q.* مَحْلٌ, (A, Mṣb, Ḳ,) i. e. *drought*, or *suspension of rain, and dryness of the earth*; (Mṣb;) *dryness and barrenness of the earth*: (Ḥar p. 576:) and جِدَبٌّ is a name, or subst., for الجَدْبُ, (Ḳ, TA,) meaning المَحْلُ; as in the saying of the rájiz, cited by Sb,

(a) لَقَدْ خَشِيتُ أَنْ أَرَى جِدَبَّا *
* فِى عَامِنَا ذَا بَعْدَ مَا أَخْصَبَّا

[*Verily I feared to see drought*, or *barrenness*, &c., *in this our year, after it had been abundant in herbage*]; جِدَبَّا being used for الجَدْبَا; or, accord. to one reading, it is جَدْبَبَّا, with a doubled ب added; the change being made for the sake of the metre. (M, TA. [Respecting أَخْصَبَّا, see **4** in art. خصب.]) ـــ Also A place, (Ṣ, A, Ḳ,) or a country, or region, (Mṣb,) *affected with drought, barrenness*, or *dearth*; or *with drought, and dryness of the earth*; and so جَدِيبٌ (Ṣ, A, Mṣb, Ḳ) and جَدُوبٌ and مَجْدُوبٌ, (Ḳ,) the last derived from جُدِبَ though this verb has not been used, (TA,) and مُجْدِبٌ, (M, A,) of which the pl. is مَجَادِيبُ. (A.) You say also أَرْضٌ جَدْبٌ [in which جدب is an inf. n. (though app. obsolete as such) and therefore applicable to a fem. subst.] (ISd, TA) and جَدْبَةٌ (Ṣ, A, Mṣb, Ḳ) and جَدِبَةٌ (A, Mṣb) and جَدِيبٌ (Mṣb) and جَدُوبٌ (Lḥ, M, Mṣb) and مُجْدِبَةٌ, of which last the pl. is مَجَادِيبُ, (Mṣb,) *A land affected with drought*, &c.: (Ṣ, M, A, &c.:) and أَرَضُونَ جُدُوبٌ, (Ṣ, Ḳ,) as though to each part were applied the term جَدْبٌ [used as a subst.] from which is formed the pl. جُدُوبٌ, (TA,) and جَدْبٌ, (Ḳ,) which is here an inf. n. used as an epithet [and therefore applicable to a pl. subst.], (TA,) *lands affected with drought*, &c. (Ṣ, Ḳ.) And فَلَاةٌ جَدْبَآءُ [fem. of أَجْدَبُ] (M, Ḳ) *A desert affected with drought*, &c.; (Ḳ;) *in which is neither little nor much, neither pasture nor herbage*. (M, TA.) And فُلَانٌ جَدِيبُ الجَنَابِ *Such a one is environed by a tract affected with drought*, &c. (Ṣ. [But this phrase is generally used tropically, as meaning † *Such a one is ungenerous* or *illiberal* or *inhospitable*. See art. جنب.]) And سَنَةٌ جَدْبَةٌ (Ḳ in art. جرز) and عَامٌ جَدُوبٌ (M, TA) [*A year of drought*, &c.]. See also أَجَادِبُ, in two places. = Also *i. q.* عَيْبٌ [*A vice, fault, defect*, &c.]; (Ṣ, A, Ḳ;) a signification which may be either proper or tropical. (Er-Rághib, MF.)

أَرْضٌ جَدَبَةٌ: see جَدْبٌ.

أَخَذَ فِى وَادِى جَدَبَاتٍ: see جَذَبَاتٌ, in art. جذب.

جَدَبٌّ and جَدْبَبٌّ: see جَدْبٌ.

جَدُوبٌ: see جَدْبٌ, in three places.

جَدِيبٌ: see جَدْبٌ, in three places.

جَادِبٌ *Finding fault, dispraising, expressing disapprobation*: whence the saying of Dhu-r-Rummeh,

* فَيَا لَكَ مِنْ خَدٍّ أَسِيلٍ وَمَنْطِقٍ *
* رَخِيمٍ وَمِنْ خَلْقٍ تَعَلَّلَ جَادِبُهْ *

meaning [*O thou smooth and even cheek, and gentle speech, and make*] *whereof he who dispraises it occupies himself vainly*, finding no defect in it. (Ṣ, TA.) ـــ It is also said [as in the Ḳ &c.] to signify *Lying*; and the author of the 'Eyn says that it has no verb belonging to it [in this sense]; but this is a mistranscription [for خَادِبٌ]: AZ says that جَادِبٌ, with ج, has the signification here first given. (M, TA.)

جُنْدُبٌ and جُنْدُبٌ (Ṣ, Ḳ, &c.) and جِنْدِبٌ, like دِرْهَمٌ, (Sb, M, Ḳ,) the last of which is of weakest authority, because of a rare measure, whereof it has been said that there are only four examples: (TA:) in all of them the ن is said by some to be radical; but others, with more reason, hold it to be augmentative: (MF:) Sb says that it is augmentative: (Ṣ:) *A species of locust*, (Ṣ, Ḳ,) *well known*: (Ḳ:) or the *male locust*: or *small locust*: or, accord. to Seer, *i. q.* صَدًى [*a kind of cricket*], *that creaks by night, and hops and flies*: [but see صَدًى:] or, accord. to the M, it is *smaller than the* صدى, *and is found in the deserts*: pl. جَنَادِبُ. (TA.) صَرَّ الجندب [i. e. صَرَّ الجُنْدَبُ *The* جندب *creaked*] is a saying of the Arabs, used as a proverb; alluding to a difficult affair by which a person is troubled in mind; originating from the fact that the جندب, when its feet are scorched by the heated ground, does not keep them steadily upon it, and a creaking sound is consequently heard, produced by its legs. (TA.) ـــ أُمُّ جُنْدُبٍ *The sand*; because the locust [or جندب] deposits its eggs therein: and the walker therein falls into evil [or encounters difficulty]. (TA.) ـــ [Hence it signifies also] *Misfortune*: (Ṣ, M, Ḳ:) and *perfidy*, or *faithlessness*, or *treachery*: (M, Ḳ:) and *wrong*, or *injury*: (Ṣ, M, Ḳ:) and *evil conduct*, or *ill treatment*. (Ṣ.) You say, وَقَعَ فُلَانٌ فِى أُمِّ جُنْدُبٍ *Such a one fell into misfortune*: or *into perfidy*. (TA.) And وَقَعُوا فِى أُمِّ جُنْدَبٍ *They suffered wrong*, or *injury*. (AZ, Ṣ, Ḳ.) And وَقَعَ القَوْمُ بِأُمِّ جُنْدَبٍ *The people*, or *company of men, committed wrong*, or *injury, and slew him who was not a slayer*: (TA:) [as though they came with violence upon sand in which eggs of the جندب were deposited, and so destroyed the eggs, which had occasioned them no harm.] And رَكِبَ أُمَّ جُنْدَبٍ *He committed wrong*, or *injury*. (TA.)

أَجْدَبُ *i. q.* جَدْبٌ as syn. with جَدِيبٌ: fem. جَدْبَآءُ. Hence,] فَلَاةٌ جَدْبَآءُ: see جَدْبٌ. ـــ [Hence also,] سَنَةٌ جَدْبَآءُ *A year of much snow*. (L in art. شهب.) ـــ أَجْدَبُ is [also] said in the M to be [used as] a subst. applied to what is termed مُجْدِبٌ [i. e. as syn. with the latter word used as an epithet in which the quality of a subst. is predominant; app. meaning *A place*, or *the like, affected with drought*, &c.]. (TA.) ـــ [Also, as a comparative and superlative epithet, meaning *More*, and *most, affected with drought*, &c.; *contr. of* أَخْصَبُ.]

وَكَانَتْ فِيهِ أَجَادِبُ, in a trad., where it is said, أَجَادِبُ أَمْسَكَتِ المَآءَ, (Ḳ,* TA,) or وكانت فيها أجادب, (TA,) [*And there were in it* أجادب *that retained the water*], is said to be pl. of أَجْدُبٌ, which is pl. of جَدْبٌ, (Ḳ, TA,) like as أَكَالِبُ is pl. of أَكْلُبٌ, which is pl. of كَلْبٌ; (TA;) and signifies *hard parts of the ground, that retain water, and do not imbibe it quickly*; or, as some say, *land having no plants* or *herbage*, from جَدْبٌ meaning "drought" &c.: the word is thus written in the two Ṣaheehs, of El-Bukhâree and Muslim: (IAth, TA:) but some say that it is an anomalous pl. of جَدْبٌ, like as مَحَاسِنُ is of حُسْنٌ: and there are other readings; namely, أَجَازِبُ and أَحَازِبُ and أَحَادِبُ and أَجَارِدُ, pl. of أَجْرَدُ, and إِخَاذَاتٌ, pl. of إِخَاذَةٌ. (MF, TA.)

مُجْدِبٌ, and its fem., with ة: see جَدْبٌ.

مَجْدَبٌ Land *scarcely ever*, or *never, abundant in herbage*, or *in the goods, conveniences*, or *comforts, of life*; *scarcely ever*, or *never, fruitful*, or *plentiful*. (Ḳ.)

مَجْدُوبٌ: see جَدْبٌ.

جدث

8. اجتدث *He made*, or *prepared, a* جَدَثٌ, i. e., a *grave*, or *sepulchre*; or *did so for himself*. (Ṣ, Ḳ, TA.)

جَدَثٌ *A grave*; *a sepulchre*; pl. أَجْدَاثٌ (Ṣ, Mṣb, Ḳ) and أَجْدُثٌ; (Ṣ, Ḳ;) of which latter, J cites an ex., but in this instance it is the proper name of a place. (TA.) It is of the dial. of Tihámeh: the people of Nejd say جَدَفٌ: (Mṣb:) or [as some say] the ف in the latter is a substitute for the ث in the former; for اجداث is used as a

pl. by common consent, and اجداف is not used: (TA:) but Suh affirms, in the R, that the latter pl. is used by Ru-beh. (TA in art. جدف.)

جدح

1. جَدَحَ, aor. ـَ, inf. n. جَدْحٌ, *He mixed* anything. (L.) جَدَحَ السَّوِيقَ, (Ṣ, A, Mgh, L, Ḳ,) وَنَحْوَهُ, aor. and inf. n. as above; and ♦ جدّحهُ, inf. n. تَجْدِيحٌ; (L;) and ♦ اجتدحهُ, (Ṣ, L, Ḳ,) and ♦ اجدحهُ; (Ḳ;) *He stirred about the* سويق [or *meal made of parched barley* or *wheat*], *and the like, with water,* [or *milk,* (see what follows,) or *clarified butter,* or *fat of a sheep's tail, &c.,* (see لَتَّ,)] *until the whole became of a uniform consistence:* (L:) or *he stirred it about with a* مِجْدَح: (A, L:) or *he stirred about the* سويق *in milk, and the like, with a* مجدح, *until it became mixed:* (Lth, TA:) or *he beat and mixed the* سويق *with a* مجدح: (Mgh:) *i. q.* لَتَّهُ: (Ṣ, Ḳ:) and ♦ جدّحهُ, inf. n. تَجْدِيحٌ, *he mixed it;* in the Ḳ, لَطَحَهُ; but the right reading is خَلَطَهُ, as in the L and other lexicons: (TA:) and ♦ اجتدحهُ *he drank it* (شربه [but this is perhaps a mistranscription for ضَرَبَهُ *he beat it*]) *with the* مجدح. (L, TA.)

2: see 1, in two places.

4: see 1. — احدح الإِبِلَ *He branded the camels on their thighs with the mark called* مِجْدَح. (Ḳ.)

8: see 1, in two places.

المُجْدَحُ: see the next paragraph.

مِجْدَحٌ The *instrument with which* سَوِيق *is stirred about with water &c.;* (Ṣ, A, Ḳ, &c.;) which is *a piece of wood the end whereof has several sides;* (Ṣ, L;) or *a piece of wood at the head of which are two cross pieces of wood;* (A, Mgh, L;) and *sometimes having three prongs:* (IAth, TA:) pl. مَجَادِحُ. (L.) — It is sometimes used tropically, as relating to evil, or mischief. (L.) [Thus it means ‡ *A stirrer-up* of evil or mischief; or *a thing that stirs up,* or *whereby one stirs up,* evil or mischief.] — Also † *Any one of the* مَجَادِيحُ السَّمَآءِ [or *stirrers-up of the sky,* or *of rain*]; (L;) these being *the* أَنْوَآء [or *stars,* or *asterisms, which, by their auroral settings or risings, were believed by the Pagan Arabs to bring rain &c.*]; (Ṣ, L, Ḳ;) *of those* انواء *that seldom or never failed* [*to bring rain*], *accord. to the Arabs:* (Mgh:) the ى in the pl. is added to give fulness to the sound of the kesreh; for the regular pl. is مَجَادِحُ, and the sing. of مجاديح should by rule be مِجْدَاحٌ. (A, IAth, Mgh.) One says, أَرْسَلَتِ السَّمَآءُ مَجَادِيحَهَا (L) or مَجَادِيحَ الغَيْثِ (A) † [*Its stirrers-up,* or *the stirrers-up of rain,* or *the stars* or *asterisms which were the bringers of it, sent forth rain*]. It is related of 'Omar, that he ascended the pulpit to pray for rain, and, having only offered a prayer for forgiveness, descended; whereupon it was said to him, "Thou hast not prayed for rain;" and he replied, لَقَدِ ٱسْتَسْقَيْتُ بِمَجَادِيحِ السَّمَآءِ † [*I have indeed prayed for rain by* words which are *the stirrers-up of rain*]; making the prayer for forgiveness to be a prayer for rain, in allusion to a passage in the Ḳur, lxxi. 9 and 10; and meaning thereby to deny the efficacy of the انواء. (A,* Mgh,* L.) المِجْدَحُ, also pronounced ♦ المُجْدَحُ, (Ṣ, Ḳ,) thus pronounced by El-Umawee, (Ṣ,) is moreover the name of † *A particular star* or *asterism, one of those which the Pagan Arabs asserted to be bringers of rain:* (L:) said to be الدَّبَرَانُ [*the Hyades;* or *the five chief stars thereof;* or *the brightest star thereof, α of Taurus*]; (Ṣ, A, L, Ḳ;) [which is called by this name of الدبران] because it rises latterly [with respect to the Pleiades], (Ṣ,) or because it follows (يَدْبُرُ, i. e. يَتْبَعُ,) the Pleiades: (T in art. دبر:) [whence] it is also called حَادِي النُّجُومِ ["the urger of the stars," properly, "with singing"], (Ṣ,) or حَادِي النَّجْمِ ["the urger of the asterism," meaning, "of the Pleiades"], and تَالِي النَّجْمِ ["the follower of the asterism," or, "of the Pleiades"], (Ḳzw,) and التَّالِي and التَّابِعُ ["the follower"]: (Sh:) or it is *a small star* or *asterism, between* الدبران *and* الثُّرَيَّا [or *the Pleiades*]: (IAar, Ḳ:) [perhaps meaning *the four stars that are the chief stars of the Hyades exclusively of α Tauri:*] or *three stars,* (Mgh, TA,) *like the three stones upon which a cooking-pot rests,* (TA,) *likened to a three-pronged* مِجْدَح; (Mgh, TA;) *on the* [*auroral*] *rising of which, heat is expected:* (TA:) the Arabs regarded it as one of the انواء which [by their auroral setting] foretokened rain. (IAth.) المِجْدَحَانِ is a name by which some of the Arabs called † *The two wings of* الجَوْزَآء [or *Orion*]. (Sh, TA.) — مِجْدَحٌ also signifies † *A certain mark made with a hot iron upon the thighs of camels.* (Ḳ.)

مُجَدَّحٌ Beverage, or wine, (شَرَاب,) *stirred about:* (Ṣ, Ḳ:) and in like manner, blood, when it is stirred about in the body of a gored animal by the goring horn. (L.)

مَجْدُوحٌ *Blood drawn from a vein, used in times of dearth,* or *drought,* (Ṣ, Ḳ,) *in the Time of Ignorance:* (Ṣ:) or *blood which was mixed with something else, and eaten in times of dearth:* (TA:) or *a kind of food of the Pagan Arabs, being blood obtained by opening a vein of a she-camel, which blood was received in a vessel, and drunk.* (T, TA.)

جدر

1. جَدَرَ, (Ḳ,) aor. ـُ, (TA,) *He made a* جِدَار [app. here meaning a *wall of enclosure*]; syn. حَوَّطَ: (Ḳ:) or *he built a* جدار: and *he founded* it. (Ḥam p. 818.) = *He concealed himself by means of a* جِدَار [or *wall*]. (Th, Ḳ.) = جَدِرَ, (A, Ḳ,) inf. n. جَدَرٌ; (TA;) and جَدَرَ, (Lḥ, Ḳ,) aor. ـَ, inf. n. جَدْرٌ; (Lḥ, TA;) and ♦ جَدِرَ, (Ṣ, A, Ḳ,) which last some disallow, because this form denotes repetition, and the verb signifies the having a disease that befalls but once in a man's life; (MF;) *He* (a man, Ṣ, or a child, A) *had,* or *became attacked by,* جُدَرِيّ [or *small-pox*]. (Ṣ, A, Ḳ.) [And جَدَرَ الجُدَرِيُّ *The small-pox came forth,* or *broke out;* as in the TK: for its inf. n.] جَدْرٌ signifies the *coming forth,* or *breaking out, of the* جُدَرِيّ. (Ḳ.) = جَدُرَ, aor. ـُ, inf. n. جَدَارَةٌ, *He,* or *it, was,* or *became, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper,* or *worthy.* (Ḳ.) You say, جَدُرَ بِهِ [and لَهُ] *He was,* or *became, adapted, disposed, apt, &c., for it.* (A.) [And جَدُرَ أَنْ يَفْعَلَ كَذَا *He was,* or *became, adapted, disposed, apt, &c., for doing such a thing.* See جَدِيرٌ.] = جَدَرَهُ *He made,* or *called,* (جَعَلَ,) *him,* or *it, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper,* or *worthy.* (Ḳ.)

2. جَدَّرَ بِنَآءَهُ: see 8. = جُدِّرَ: see 1.

4. مَا أَجْدَرَهُ بِالخَيْرِ [and لِلْخَيْرِ] *How well adapted* or *disposed,* or *how apt, meet, suited, suitable, fitted, fit, competent,* or *proper, is he for what is good!* or *how worthy is he of what is good!* (A.) And مَا أَجْدَرَهُ أَنْ يَفْعَلَ ذٰلِكَ, and أَجْدِرْ بِهِ, *How well adapted* or *disposed,* or *how apt, meet, &c., is he for doing that!* or *how worthy is he to do that!* (TA.) The usage of جَدُرَ, signifying "he was, or became, adapted, &c.," refutes the assertion of certain grammarians that these two forms of the verb deviate from general rule. (MF.)

8. اجتدر بِنَآءَهُ; and ♦ جدّرهُ, inf. n. تَجْدِيرٌ (Ḳ) and مُجَدَّرٌ; (TA;) *He raised his building high;* or *constructed it firmly and strongly, and raised it high;* syn. شَيَّدَهُ. (Ḳ, TA.) [In the CK, we read اجتدر بَنَاهُ, as though the pronoun ه referred to the word جدار, which precedes, and thus the verb signified "he built a wall;" but it is shown in the TA that the right reading is that given above.]

Q. Q. 1. جَنْدَرَ الكِتَابَ *He passed the pen over what had become obliterated, of the writing,* (Ṣ, Ḳ,) *in order that it might become distinct.* (Ṣ.) And جندر الثَّوْبَ *He renewed the variegated,* or *figured, work of the garment,* or *piece of cloth, after it had gone.* (Ṣ, Ḳ.) [J says,] I think it to be an arabicized word. (Ṣ.)

جَدْرٌ *A wall;* or *a wall of enclosure;* syn. حَائِطٌ; as also ♦ جِدَارٌ [which is the more common]: (Ṣ, A, Mṣb, Ḳ:) pl. of the former, جُدُرٌ, (Ṣ, Mṣb, Ḳ,) sometimes used as a pl. of pauc., (Sb, TA,) and جُدْرٌ; (Ḳ;) and of the latter, جُدْرَانٌ. (Ṣ, Mṣb, Ḳ.) — The *basis,* or *foundation, of a wall:* (Ḳ:) and the *side of a wall:* (Lḥ, Ḳ:) pl., in both these senses, جُدُورٌ. (TA.) الجَدْرُ is applied to *The* [*wall called the*] حَطِيم (A, Ḳ) *of the Kaabeh;* (Ḳ;) because in it is a part of the [original] foundations of the house: (TA:) and it is also called الحِجْرُ. (A.) — † *A fence,* or *dam, raised of branches, to retain water;* likened to a wall: (Az, Mṣb:) or

a fence, or *dam, to confine water*: pl. جُدُورٌ: (Suh, Msb:) and جُدْرٌ, [which is also a pl.,] signifies *fences*, or *dams, between houses, which retain water*. (TA.) — [The pl.] جُدُورٌ also signifies *Gardens*, or *walled gardens*, (حَوَائِط,) of grapes. (TA.)

جَدَرَةٌ: see جَدِيرَةٌ.

جُدَرِىٌّ and جَدَرِىٌّ (S, Msb, K) [*Small-pox*;] *certain pustules* (Msb, K) *in the body*, (K,) *which break forth* (Msb, K) *from the skin, full of water, and afterwards opening*, (Msb,) *and generating thick purulent matter*; (K;) *a well-known disease, that attacks people once during life*. (TA.) — جُدَرِىُّ الأَرْضِ ‡ an appellation applied to *Truffles* (كَمْأَة), denoting disapprobation. (TA from a trad.)

جِدَارٌ: see جَدْرٌ: and see also جَدِيرَةٌ.

جَدِيرٌ A place *having a wall built around it*; a *walled* place. (S, K.) = See also مُجَدَّرٌ. = Also *Adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, competent*, or *worthy*; syn. خَلِيقٌ (S, A, Msb, K) and حَقِيقٌ: (Msb:) fem. with ة: (TA:) pl. masc. جَدِيرُونَ and جُدَرَاءُ: (S, K:) pl. fem. جَدِيرَاتٌ and جَدَائِرُ. (TA.) You say, هُوَ جَدِيرٌ بِكَذَا (S, A, Msb) and لِكَذَا (TA) *He is adapted, disposed, apt, meet*, &c., *for such a thing*; (S, A, Msb;) and [*naturally*] *drawn to it*. (Ham p. 707.) And أَنْتَ جَدِيرٌ أَنْ تَفْعَلَ كَذَا *Thou art adapted, disposed, apt, meet*, &c., *for doing such a thing*; or *worthy to do it*. (S.) And إِنَّهُ لَمَجْدَرَةٌ أَنْ يَفْعَلَ, (K,) and in like manner you say of two persons, and of more, (TA,) and مَجْدُورٌ, (K.) *Verily he is one who is adapted, disposed, apt, meet*, &c., *for doing* [such a thing]; or *worthy to do* [it]; syn. مَخْلَقَةٌ. (K.) [مَجْدَرَةٌ properly signifies *A place*, and hence *a thing, an affair*, and *a person, adapted, disposed, apt, meet*, &c.; like مَخْلَقَةٌ and مَحْرَاةٌ: and مَجْدُورٌ, *Made*, or *called, adapted* or *disposed* &c., though said by Aboo-Jaafar Er-Ruásee to be a pass. part. n. having no verb.] Also إِنَّهَا لَمَجْدَرَةٌ بِذٰلِكَ *Verily she is one who is adapted, disposed, apt*, &c., *for that*: and بِأَنْ تَفْعَلَ ذٰلِكَ *for doing that*: and in like manner you say of two persons, and of more. (TA.) And هٰذَا الأَمْرُ مَجْدَرَةٌ لِذَاكَ *This affair*, or *thing, is one that is adapted, apt, meet*, &c., *for that*; syn. مَحْرَاةٌ. (S.) And هٰذَا الأَمْرُ مَجْدَرَةٌ مِنْهُ *This affair*, or *thing, is one that is adapted, apt, meet*, &c., *for him to do*; i. e. he is adapted, apt, meet, &c., for doing it. (TA.)

جَدِيرَةٌ *An enclosure for camels*, (AZ, S, K,) *and for lambs and kids and calves &c.*, (TA,) *made of masses of stone*; (AZ, S;) as also جَدَرَةٌ: (TA:) if *of mud*, or *clay*, it is called جِدَارٌ: (AZ, TA:) or *an enclosure* (زَرْب) *for sheep or goats*. (TA.) = *Nature*; or *natural*, or *native, disposition, temper*, or other *property*. (K.)

هُوَ أَجْدَرُ بِهِ *He*, or *it, is more*, or *most, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent*, or *proper, for it*, or *him*; or *he is more*, or *most, worthy of it*. (A.) [See an ex. in a verse cited voce خُطَّةٌ.]

أَرْضٌ مَجْدَرَةٌ *A land in which is* جُدَرِىّ [or *small-pox*]: (Lḥ, S:) or *a land in which is much thereof*. (K.) = See also جَدِير, in five places.

مُجَدَّرٌ (S, Mgh, Msb, K) and مَجْدُورٌ (Mgh, K) and جَدِيرٌ (Msb, TA) *Having the* جُدَرِىّ [or *small-pox*]. (S, Mgh, Msb, K.) And مَجْدُورُ الوَجْهِ [*Having the face marked with the small-pox*]. (A.)

مُجَدَّرٌ: see مُجَدَّرٌ: = and see also جَدِيرٌ, in two places.

جدع

1. جَدَعَ الأَنْفَ, (S,* Msb, K,*) aor. ـَ, (Msb,) inf. n. جَدْعٌ, (S, Msb, K,) *He cut off the nose*; and in like manner, the ear; and the hand, or arm; and the lip; (S, Msb, K;) and a similar part: (TA:) and أَجْدَعْتُ أَنْفَهُ signifies the same as جَدَعْتُ [*I cut off his nose*]: or جَدْعٌ signifies [absolutely] the *cutting off*; or *cutting so as to separate*. (TA.) In the following saying of a poet, the verb is used metaphorically,

* وَأَصْبَحَ الدَّهْرُ ذُو العِرْنِينِ قَدْ جُدِعَا *

[lit. *And nosed fortune became mutilated in the nose*; meaning, †*became marred*]. (TA.) And in the following phrase, occurring in a verse, كَأَنَّ اللّٰهَ يَجْدَعُ أَنْفَهُ وَعَيْنَيْهِ, the poet means, [*As though God cut off his nose*] *and put out his eyes*: see a similar saying in art. قلد, voce تَقَلَّدَ. (TA.) — جَدَعَهُ, (S, K,) aor. and inf. n. as above, (TA,) *He mutilated him*, or *maimed him, by cutting off his nose*, or *his ear*, or *his hand* or *arm*, or *his lip*, (S, K, TA,) or *the like*; (TA;) as also جدّعهُ. (S, TA.) [Hence the phrase,] جَدْعًا لَهُ (S, K) [(*May God decree*) *to him mutilation*, or *maiming, by the cutting off of his nose*, or *the like*; or *cause it to befall him*: or] meaning أَلْزَمَهُ اللّٰهُ الجَدْعَ [†*may God make injury*, or *diminution of what is good, to cleave to him*]: (K:) said in imprecating a curse upon a man: similar to عَقْرًا لَهُ, q. v.: the first word being governed in the accus. case by a verb understood. (TA.) One says also, اجْدَعْهُمْ بِالأَمْرِ حَتَّى يَذِلُّوا, a phrase mentioned by IAạr, but not explained by him; thought by ISd to mean, ‡ *Act thou, in commanding, as though thou mutilatedst them by cutting off their noses* [*until they become submissive*]. (TA.) In the phrase صَوْتُ الحِمَارِ اليُجَدَّعُ [*The voice of the ass that has his ear*, or *ears, cut off*, (see مُجَدَّعٌ, below,)], occurring in a verse of Dhu-l-Khiraḳ Eṭ-Ṭuhawee, (S,) accord. to J, but not found by Ṣgh in the verses of that poet, and said to be in the Book [of Sb], though IB denies this, asserting it to be in the Nawádir of AZ, (TA,) Akh says, the poet means الَّذِى يُجَدَّعُ, like as you say, هُوَ اليَضْرِبُكَ, meaning الَّذِى يَضْرِبُكَ: Aboo-Bekr Ibn-es-Sarráj says, the poet, requiring refa for the rhyme, has changed the noun into a verb; and this is one of the worst of poetic licences. (S.) — [Hence,] السَّنَةُ تَجْدَعُ النَّبَاتَ ‡ [*The year of drought cuts off*, or *destroys, the herbage*]: (A, TA:) and تَجْدَعُ بِالمَالِ *destroys the camels* or *the like*. (S, O, K.) And جَدَّعَ القَحْطُ النَّبَاتَ ‡ *The drought prevented the growth*, or *increase, of the herbage*. (K, TA.) — [Hence also,] جَدَعَ عِيَالَهُ, inf. n. جَدْعٌ, †*He withheld good things from his family*, or *household*. (TA.) And جَدَعَتْهُ أُمُّهُ, aor. ـَ, inf. n. as above, ‡ *His mother fed him with bad food*; (Zj, K;) as also أَجْدَعَتْهُ, (S, K,) inf. n. إِجْدَاعٌ; (TA;) and جَدَّعَتْهُ, (K,) inf. n. تَجْدِيعٌ: (TA:) and جدّعهُ and اجدعهُ ‡ *He* (a pastor) *confined him* [a beast] *to bad pasture*. (TA.) جَدَعْتُهُ, (S,) inf. n. as above, (K,) also signifies † *I confined him, restricted him*, or *the like*; syn. حَبَسْتُهُ: and † *I imprisoned him*: (S, K:*) and so with ذ: (S:) or جَدْعٌ and جَذْعٌ both signify †the *confining*, or *restricting*, a person *with evil management, and with contemptuous treatment, and want of good care*. (AHeyth.) = جَدِعَ, aor. ـَ, (Msb,) inf. n. جَدَعٌ, (S, Msb, K,) *He* (a man) *was*, or *became, mutilated*, or *maimed, by the cutting off of his nose*, or *his ear*, (S,* Msb, K,*) or *his hand* or *arm*, or *his lip*, (S, K,) or *the like*: (TA:) or, accord. to some, you do not say جَدِعَ, but جُدِعَ: (TA:) and جَدِعَتِ الشَّاةُ *The sheep*, or *goat, was*, or *became, mutilated by having its ears entirely cut off*. (Msb.) — [Hence,] also, (S, K,) aor. as above, (K,) and so the inf. n., (S,) [as though meaning † *He was*, or *became, injured*;] ‡ *he* (a child) *had bad food*: (S, K, TA:) and *he* (a young weaned camel) *had bad food*: or *was ridden while* [*too*] *young, and in consequence became weak*. (TA.)

2. جدّعهُ, inf. n. تَجْدِيعٌ: see 1, in five places. — جَدَّعَهُ وَشَرَّاهُ ‡ *He made him to experience evil treatment, and derided him; as when one cuts off the ear of his slave, and sells him*. (TA.) = Also *He said to him* جَدْعًا لَكَ [explained above; see 1]. (S, K.*) [See also عَقَّرَهُ.]

3. جادع, inf. n. مُجَادَعَةٌ (S, K) and جِدَاعٌ, (K,) ‡ *He reviled, being reviled by another*, (K,* TA,) *saying* جَدْعًا لَكَ; *as though each of them cut off the nose of the other*: (TA:) and, (K,) or accord. to some, (TA,) ‡ *he contended in an altercation*; as also تجادع; (S, K, TA;) [but the latter is said of a number of persons &c.] You say, تَرَكْتُ البِلَادَ تَجَادَعُ أَفَاعِيهَا, (Th, S,) and تَجَدَّعُ also, (Th,) ‡ *I left the countries with their vipers eating one another*; (Th, S;) not meaning eating in reality, but *rending in pieces*, or *mangling, one another*: (Th:) and عَامٌ تَجَدَّعُ أَفَاعِيهَا *and* تَجَادَعُ, ‡ *A year in which the vipers eat one another*, by reason of its severity. (Th.)

4: see 1, in three places.

5: see 3, in two places.

6: see 3, in three places.

جَدْعٌ *What is cut off of the anterior parts of the nose, to its furthest*, or *uttermost, part*: (As,

TA:) an inf. n. used as a [proper] subst. (TA.) — جَدْعًا لَهُ: see 1. = ‡ *Unwholesomeness* in herbage. (K.)

جَدَعٌ ‡ A child *having bad food*; or *fed on bad food*: (S, K, TA:) pronounced by El-Mufaddal with ذ; but As repudiated to him this pronunciation; (S, TA;) and his objection was confirmed by a young man of the Benoo-Asad called in as an umpire. (TA.)

جَدَعَةٌ *What remains, of the nose, ear, hand* or *arm*, or *lip, after the cutting off* [*of the rest*]: (S, K:) the *place of the cutting off thereof*; like عَرَجَةٌ from الأَعْرَجُ, and قَطَعَةٌ from الأَقْطَعُ. (TA.)

جَدَاعٌ (S, A, K, &c.) and جُدَاعٌ (K, TA) ‡ *A year of drought*; because it cuts off, or destroys, (تَجْدَعُ,) the herbage, and abases men: (A, TA:) or *a severe*, or *calamitous, year, that destroys the camels* or *the like*; (S, O, K;) or *that destroys everything; as though it cut off its nose* or *the like*. (L.) — See also جُدَاعٌ.

جُدَاعٌ ‡ *Withered* herbage: (S:) or herbage *that is unwholesome to the feeder upon it*: (K:) or *tall, unwholesome, and withered*. (TA.) — And hence, الجُدَاعُ signifies ‡ *Death*: (K, TA:) written by some الجَدَاعُ. (TA.)

أَجْدَعُ *Mutilated*, or *maimed, by having his nose cut off*, or *his ear*, (S, Msb, K,) or *his hand* or *arm*, or *his lip*, (S, K,) or *the like*: (TA:) fem. جَدْعَاءُ: (S, Msb:) and the latter, applied to a she-camel, *having the sixth part of her ear*, or *the fourth part of it*, or *more than that, to the half, cut off*; and to a she-goat, *having a third part*, or *more, of her ear cut off*; or, accord. to IAmb, any ewe or she-goat *having the ear lopped*; (TA;) or a ewe or she-goat *having her ear entirely cut off*: (Mgh, Msb:) and مُجَدَّعٌ an ass *having the ear cut off*, (S,) or *having the ears cut off*. (K.) It is said in a prov., أَنْفُكَ مِنْكَ وَإِنْ كَانَ أَجْدَعَ [*Thy nose is a part of thee though it be cut off*]: applied with reference to him whose good and evil attaches to thee though he be not firmly connected with thee by relationship. (TA.) — الأَجْدَعُ one of the appellations applied to *The devil*. (Fr, K.*)

مُجَدَّعٌ: see أَجْدَعُ. — Also †A plant, or herbage, *of which the upper part has been eaten*: (S:) or *of which the upper part and the sides have been partly cut off* or *eaten*. (AHn.)

جدف

1. جَدَفَهُ, aor. ـُ, (IDrd, K,) inf. n. جَدْفٌ, (TA,) *He cut it*; or *cut it off*: (IDrd, K:) and so جَدَفَهُ. (TA.) = جَدَفَ, (Ks, S, K,) aor. ـِ, (Ks, IDrd, S,) inf. n. جُدُوفٌ, (Ks, S, K,) or جَدْفٌ, (L as on the authority of Ks,) *He* (a bird) *flew* [*with his wings*] *clipped, appearing as though he turned his wings backward*: (Ks, S, K:) or *contracted his wing somewhat, in order to descend in his flight, and then inclined*, or *declined, in fear of the hawk*: (TA:) and *he* (a bird) *went quickly*, (K in art. جذف,) *with his wings*; generally *when one of the wings had been shortened*; (TA;) as also اجدف and انجدف: and so, all, with ذ. (K ib.) — [Hence,] جَدَفَ المَلَّاحُ بِالمِجْدَافِ [*The sailor rowed*, or *paddled, with the oar*, or *paddle*]. (AA, TA.) And جَدَفَ بِالسَّفِينَةِ, (TA,) or جَدَفَ السَّفِينَةَ, aor. ـِ, inf. n. جَدْفٌ, (Mgh,) [*He rowed*, or *paddled, the ship*, or *boat*;] *he put the ship*, or *boat, in motion with the* مِجْدَف [or مِجْدَاف]. (Mgh.) — Also جَدَفَ *He* (a man) *swung the arms*; (K, expl. by ضَرَبَ بِاليَدَيْنِ; in the O, بِاليَدِ, as is said in the TA;) as a man does in walking, moving them about: and the meaning seems to be, *he walked quickly*: (TA:) you say, جَدَفَ فِى مِشْيَتِهِ *he* (a man) *was quick in his manner of walking*; (AAF, TA;) and so with ذ: (S in art. جذف:) or جَدْفٌ signifies *a repeated interrupting of the voice* (تَقْطِيعُ الصَّوْتِ) *in singing to camels to urge or excite them*. (K,* TA.) — Also, (K,) inf. n. جَدْفٌ, (TA,) *He* (a gazelle) *went*, or *walked, with short steps*. (K,* TA.) And جَدَفَتْ *She* (a woman) *walked like those that are short*: and *she* (a gazelle, and a woman, TA) *went with short steps*; as also اجدفت: and so, both, *with* ذ. (K in art. جذف.) — جَدَفَتِ السَّمَاءُ بِالثَّلْجِ *The sky cast down snow*: (K:) and so with ذ. (TA.)

2. جدّف, (S,) inf. n. تَجْدِيفٌ, (S, K,) *He denied*, or *disacknowledged, favours*, or *benefits*; or *was ungrateful*, or *unthankful, for them*: (As, S, K:) or *he deemed the gifts of God small*: (El-Umawee, S, K:) or *he said that he was in an evil state when he was in a good state*: (TA:) or *he said*, لَيْسَ لِى وَلَيْسَ عِنْدِى [app. meaning *There is nothing due to me nor by me*]; (K;) thus explained by Mohammad on his saying that the worst of deeds is التَّجْدِيف: (TA:) [accord. to Golius, *he blasphemed*; and identified by him, in this sense, with the Hebr. גִּדֵּף.] It is said in a trad., لَا تُجَدِّفُوا بِنِعْمَةِ اللّٰهِ (S, TA) *Deny not ye*, or *disacknowledge not*, or *be not ungrateful* or *unthankful for, the bounty of God, and deem it not small*. (TA.)

4: see 1, in two places. = اجدفوا *They raised cries, shouts, noises, a clamour*, or *confused cries* or *shouts* or *noises*. (K, TA.)

7: see 1.

جَدَفٌ *A grave*; *a sepulchre*; (S, Msb, K;) like جَدَثٌ; for the Arabs made ف and ث interchangeable: (Fr, S:) the former is of the dial. of Nejd; and the latter, of the dial. of Tihámeh: (Msb in art. جدث:) [accord. to some,] the former is formed from the latter by substitution [of ف for ث]: (S:) IJ argues that this is the case because the former has not أَجْدَاف for pl.: (TA:) but it has this pl., (Fr, S, R, TA,) used by Ru-beh. (R, TA.) = Also, said in a trad. to be the beverage of the jinn, or genii, (S, TA,) *Beverage that has not been covered* [*at night* according to a precept of the Prophet]: (Katádeh, S, K:) or *of which the mouth of the skin containing it has not been tied* [*at night*]: (K:) or *a certain plant of El-Yemen, the eater of which needs not to drink after it*: (S, K:) or *a certain plant of El-Yemen, eaten by camels, which thereby become in no need of water*: (M, TA:) or the *froth*, or *floating particles, cast up by beverage*; (El-'Otbee, Hr, K;) as though it were cut off from the beverage. (El-'Otbee, Hr, TA.)

جَدَفَةٌ *Cries, shouts, noises, clamour*, or *a confusion of cries* or *shouts* or *noises*: and the *sound made in running*. (Sgh, K.)

جَوَادِفُ [pl. of جَادِفَةٌ,] Gazelles *going with short steps*. (Sgh, K.)

أَجْدَفُ *Short*: (Lth, K:) applied to a man. (TA.) — And [the fem.] جَدْفَاءُ A ewe, or she-goat, *having somewhat cut off from her ear*. (K.)

مِجْدَفٌ: see مِجْدَافٌ.

مُجَدَّفٌ *Straitened*: so in the saying, إِنَّهُ لَمُجَدَّفٌ عَلَيْهِ العَيْشُ [*Verily the means of living are rendered strait to him*]: (K:) but in the L, لَمَجْدُوفٌ. (TA.)

مِجْدَافٌ The *wing* of a bird: (S, Msb, K:) sometimes with ذ. (Msb.) — And hence, (K,) [*An oar*; *a paddle*;] *a certain appertenance of a ship* or *boat*; (As, S, Msb, K;) *a piece of wood at the head of which is a broad board, with which one propels a ship* or *boat*; (M, TA;) and مِجْدَفٌ [signifies the same;] *a certain thing with which a ship*, or *boat, is put in motion*: (Mgh:) pl. مَجَادِيفُ: (Msb:) from جَدَفَ said of a bird: (As, S, M:) also called مِجْدَافٌ (IDrd, S, Msb) and مِقْذَفٌ and مِقْذَافٌ. (TA.) — And hence, as being likened thereto, ‡ *A whip*: and so with ذ. (TA in this art. and in art. جذف.) — And for a similar reason, ‡ The *neck*. (TA.)

مَجْدُوفٌ A [skin of the kind called] زِقّ *having the legs cut off*: and so with ذ. (K,* TA.) And مَجْدُوفُ اليَدَيْنِ A man *having the arms*, or *hands, cut off*. (TA.) — And [hence,] the latter, †*A niggardly* man. (TA.) — And مَجْدُوفُ الكُمَّيْنِ, (K, TA,) and اليَدِ, and القَمِيصِ, and الإِزَارِ, (TA,) †*Short in respect of the sleeves*, (K, TA,) and *of the arm*, and *of the shirt*, and *of the waist-wrapper*. (TA.) — See also مُجَدَّفٌ.

جدل

1. جَدَلَهُ, aor. ـُ (S, K) and ـِ, (K,) inf. n. جَدْلٌ, (S,) *He twisted it firmly*; (S, K;) namely, a rope. (S.) — *He made it firm, strong*, or *compact*. (TA.) — [Hence,] جَارِيَةٌ حَسَنَةُ الجَدْلِ †[*A girl of beautiful compacture*; *of beautiful, compact make*]. (S.) — [Hence also,] عَمِلَ عَلَى شَاكِلَتِهِ الَّتِى جُدِلَ عَلَيْهَا †[*He did according to his own particular way, course, mode*, or *manner, of acting*, or *conduct, to which he was strongly disposed by nature*]. (TA.) = See also 2. = جَدَلَ, inf. n. جُدُولٌ, *It* (a thing) *was*, or *became, hard, and strong*. (K,* TA.) — جَدَلَ الحَبُّ فِى السُّنْبُلِ *The grain became strong in the ears*: (S, O, TA:) or, accord. to the K, it means وَقَعَ [i. e., *came* into the ears]. (TA.) — جَدَلَ said of a

young gazelle, &c., *He became strong, and followed his mother.* (K.) [See also جَادِلٌ.] = جَدِلَ, aor. ـَ, inf. n. جَدَلٌ, [said in the S to be a subst. from 3, q. v.,] *He contended in an altercation, disputed,* or *litigated, vehemently,* or *violently.* (Msb.)

2. جدّلهُ, (S, Msb, K,) inf. n. تَجْدِيلٌ, (Msb,) *He threw him down* (S, Msb, K) *upon the* جَدَالَة, (Msb, K,) i. e., (TA,) *upon the ground;* (S, TA;) as also ♦ جَدَلَهُ, (K,) inf. n. جَدْلٌ: (TA:) or the former signifies he did so *much,* or *often.* (TA.) You say, طَعَنَهُ فَجَدَّلَهُ [*He thrust him,* or *pierced him, with a spear* or *the like, and threw him down* &c.]. (S, Msb.) [See also 3.]

3. جادلهُ, inf. n. مُجَادَلَةٌ and جِدَالٌ, (S, Mgh, K,) *He contended in an altercation,* or *disputed,* or *litigated, with him:* (S, TA:) or did so *vehemently,* or *violently,* (Mgh, K,) and *ably,* or *powerfully:* (K:) [or he did so *obstinately,* or *merely for the purpose of convincing him;* for] مجادلة signifies the *disputing respecting a question of science for the purpose of convincing the opponent, whether what he says be wrong in itself or not:* (Kull p. 342:) [*he wrangled with him:*] or جادل, inf. n. مجادلة and جدال, as above, signifies originally *he contended in an altercation,* or *disputed,* or *litigated, by advancing what might divert the mind from the appearance of the truth and of what was right:* and accord. to a later usage, of the lawyers, *he compared evidences* [*in a discussion with another person,* or *other persons,*] *in order that it might appear which of those evidences was preponderant:* and the doing this is commendable if for the purpose of ascertaining the truth; but otherwise it is blameable: (Msb:) accord. to Er-Rághib, جدال signifies the *competing in disputation* or *contention, and in striving to overcome* [*thereby*]; from جَدَلْتُ الحَبْلَ, meaning, "I twisted the rope firmly;" as though each of the two parties twisted the other from his opinion: or, as some say, it originally means the act of *wrestling, and throwing down another upon the* جَدَالَة [or *ground*]: accord. to Ibn-El-Kemál, *a disputing that has for its object the manifesting and establishing of tenets* or *opinions.* (TA.) [See also جَدِلَ.]

4. اجدلت *She* (a gazelle) *had her young one* [*sufficiently grown to be*] *walking with her.* (Zj, K.)

5: see 7.

6. تجادلوا *They contended in an altercation, disputed,* or *litigated,* [or did so *vehemently,* or *violently,* &c., (see 3,)] *one with another.* (KL, MA, &c.,)

7. انجدل *He fell down upon the ground:* (S:) *he became thrown down upon the* جَدَالَة, i. e., the *ground;* and in like manner ♦ تجدّل, *he became thrown down,* &c., *much,* or *often.* (TA.)

8. اجْتِدَالٌ The act of *building,* or *constructing.* (TA.) El-Kumeyt says,

* مَجَادِلَ شَدَّ الرَّاصِفُونَ اجْتِدَالَهَا *

(S, TA) i. e. [*Pavilions of which the masons have made strong*] *the building,* or *construction.* (TA.)

[Q. Q. 1. جَدْوَلَ *He ruled* a book *with lines;* such as are ruled round a page, &c. See جَدْوَلٌ.]

جَدْلٌ *Hard, and strong;* as also ♦ جَدِلٌ. (K,* TA.) — Also, and ♦ جِدْلٌ, *A strong, firm,* or *compact, penis.* (K,* TA.) — Also, (K,) or the former, (S, TA,) *Any member,* or *limb:* (S, K:) pl. جُدُولٌ. (S, TA.) — Also, (K,) or the former, (TA,) *Any complete bone,* [app. *with its flesh,*] *not broken, nor mixed with aught beside:* pl. [of pauc.] أَجْدَالٌ and [of mult.] جُدُولٌ. (K, TA.) — Also, (K,) or [the pl.] جُدُولٌ, (Lth, TA,) The *bones of the arms and legs* (Lth, K, TA) of a man: (Lth, TA:) and *of the fore and hind legs* of the victim termed عَقِيقَة. (TA from a trad.)

جِدْلٌ: see جَدْلٌ.

جَدَلٌ *Vehemence,* or *violence, in altercation* or *disputation* or *litigation;* (S, K;) and *ability,* or *power, to practise it:* (K:) [or simply *contention in an altercation; disputation;* or *litigation:*] a subst. from جَادَلَهُ: (S:) or inf. n. of جَدِلَ [q. v.]. (Msb.) — Hence, as a term of logic, *A syllogism composed of things well known, or conceded; the object of which is to convince the opponent, and to make him to understand who fails to apprehend the premises of the demonstration.* (TA.)

جَدِلٌ: see جَدْلٌ. = Also One *who contends in an altercation, disputes,* or *litigates, vehemently,* or *violently,* (Msb, K,) and *ably,* or *powerfully;* and so ♦ مِجْدَالٌ and ♦ مِجْدَلٌ. (K.)

جَدْلَاءُ fem. of أَجْدَلُ. = Also syn., in two senses, with جَدِيلَة, which see, in two places.

جَدْوَلٌ *A rivulet; a streamlet;* (S, Msb, K;) [whether *natural,* or *formed artificially for irrigation;* being often applied to *a streamlet for irrigation, in the form of a trench,* or *gutter;*] it is *less than a* سَاقِيَة; and this is less than a نَهْر: (Mgh, in art. سقى:) as also جِدْوَلٌ: (K:) pl. جداوِلُ. (Msb.) — Hence, ‡ اِسْتَقَامَ جدولهم *Their affair,* or *case, was,* or *became, in a right, a regular,* or *an orderly, state; like the* جدول *when its flow is uniform and uninterrupted.* (TA.) And اِسْتَقَامَ جَدْوَلُ الحَاجِّ †*The caravan of the pilgrims formed an uninterrupted line.* (TA.) — [Hence also جَدْوَلٌ as meaning †*A kind of small vein.* (Golius from Ibn-Seenà.)] — Hence also جَدْوَلُ كِتَابٍ †[*A ruled line,* (such as is ruled round a page, &c.,) and *a column,* and *a table, of a book*]. (TA.)

جَدِيلٌ applied to a rope, *Firmly twisted;* as also مَجْدُولٌ ♦. (TA.) — *A camel's nose-rein* (S, K) *of hide,* or *leather,* (S,) *firmly twisted:* (S, K:) and *a cord of hide,* or *leather,* or *of* [*goats'*] *hair,* [*that is put*] *upon the neck of the camel:* (K:) and the [*kind of women's ornament termed*] وِشَاح (S, K) is sometimes thus called: (S:) pl. جُدُلٌ. (K.)

جَدَالَةٌ The *ground:* (S, Msb, K:) or *hard ground:* (TA:) or *ground having fine sand.* (K.)

جَدِيلَةٌ *A* رَهْط, [q. v.,] i. e., (TA,) *a thing like an* إِتْب, *of hide,* or *leather, which boys, and menstruous women, wear round the waist in the manner of an* إِزَار. (K, TA.) = *A* [*tribe, such as is termed*] قَبِيلَة: and *a region, quarter,* or *tract;* syn. نَاحِيَةٌ: (S, K:) and so ♦ جَدْلَاءُ, in both these senses, as used in the phrase, هٰذَا عَلَى جَدْلَائِهِ [*This is according to the way of his region,* and *of his tribe*]. (TA.) You say also, ذَهَبَ عَلَى جَدْلَائِهِ ♦ جَدِيلَتِهِ, in the K, erroneously, جَدْلَانِهِ, (TA,) i. e., على وَجْهِهِ [*He went his own way*], (K, TA,) and نَاحِيَتِهِ [*towards his region,* or *quarter,* or *tract*]. (K.) — *A state,* or *condition.* (K.) — ‡ *A particular way, course, mode,* or *manner, of acting,* or *conduct;* syn. شَاكِلَةٌ, (S, K,) and طَرِيقَةٌ. (K.) You say, عَمِلَ عَلَى جَدِيلَتِهِ, i. e. [*He did according to his own particular way,* &c.; or] عَمِلَ عَلَى شَاكِلَتِهِ الَّتِي جُدِلَ عَلَيْهَا [explained above: see 1]. (TA.) — ‡ *A determination of the mind.* (TA.) — †The *management,* or *ordering, of* a people's *affairs;* the *exercise of the office of* عَرِيف. (AA, TA.)

جَادِلٌ A boy *becoming,* or *become, strong, vigorous,* or *robust.* (S.) — A she-camel's young one *above such as is termed* رَاشِح, *which is such as has become strong, and walks with his mother.* (As, S.) [See also جَدَلَ.]

جَنْدَلٌ: and جُنَدِلٌ: &c.: see art. جندل.

أَجْدَلُ; fem. جَدْلَاءُ: see مَجْدُولٌ, in three places. = Also, [accord. to most of the grammarians أَجْدَلُ, but accord. to some أَجْدَلُ,] The *hawk;* syn. صَقْرٌ; (S, K;) as also ♦ أَجْدَلِيٌّ: (K:) or an epithet applied to the hawk [and therefore without tenween]: (TA:) pl. أَجَادِلُ. (K.)

أَجْدَلِيٌّ: see what next precedes.

مِجْدَلٌ *A* قَصْر [or *palace,* or *pavilion,* &c.,] (S, K, TA [in the CK القَصِير is erroneously put for القَصْر]) *strongly constructed:* (TA:) pl. مَجَادِلُ. (S, K.) = See also جَدِلٌ.

مِجْدَالٌ *A piece of rock* or *stone:* [*an oblong roofing-stone, of those which, placed side by side, form the roof of a subterranean passage,* &c.:] pl. مَجَادِيلُ. (TA.) = See also جَدِلٌ.

مَجْدُولٌ: see جَدِيلٌ. [Hence,] دِرْعٌ مَجْدُولَةٌ ‡ *A compact coat of mail;* (S, TA;) as also ♦ جَدْلَاءُ: (S, K:) pl. [of the latter] جُدْلٌ. (K.) — ‡ A man (K, TA) *of slender make,* (TA,) *slender in the* [*bones called*] قَصَب, *of firm,* or *compact, make* (مُحْكَمُ الفَتْلِ [as though firmly twisted]): (K, TA:) or *slender, slim, thin, spare, lean,* or *light of flesh; not from emaciation:* (S:) and مَجْدُولُ الخَلْقِ, as some say, *of firm,* or *compact, make.* (TA.) And مَجْدُولَةٌ †A woman *small in the belly, and compact in flesh:*

(A in art. فيض:) or مَجْدُولَةُ الخَلْقِ a girl *of beautiful compacture; of beautiful, compact make;* syn. حَسَنَةُ الجَدْلِ. (Ṣ.) Also سَاعِدٌ أَجْدَلُ ٭ † [*A fore arm,* or *an upper arm,*] *of firm,* or *compact, make.* (K,* TA.) And سَاقٌ مَجْدُولَةٌ and جَدْلَآءُ ٭ ‡ [*A shank of beautiful compacture;*] *well rounded; well turned;* syn. حَسَنَةُ الطَّيِّ. (K, TA.)

جدو

1. جَدَا عَلَيْهِ, (Mṣb, K,) and جَدَاهُ, first pers. جَدَوْتُ, (IB, TA,) aor. ـُ, (K,) inf. n. جَدْوٌ (Mṣb, TA) and جَدًا; (Mṣb;) and عَلَيْهِ ٭ اجدى, (Mṣb, K,) and ٭ اجداهُ, (Ṣ,) the prep. in the former of these two being suppressed in the latter; (TA;) and ٭ اجتداهُ; (TA;) *He gave him a gift.* (Ṣ, IB, Mṣb, K,* TA.) — [Hence,] جَدَا عَلَيْهِ شُؤْمُهُ † *He drew his evil fortune,* or *ill luck, upon him:* an ironical expression; [for it literally means *he gave him,* or *bestowed upon him, his evil fortune.*] (TA.) — Hence also, عَلَيْكَ ٭ اجدى ‡ *It* (a thing) *sufficed thee.* (Mṣb.) مَا أَجْدَى ٭ فِعْلُهُ شَيْئًا ‡ *His deed,* or *act, did not profit him,* or *avail him, aught.* (Mṣb.) And مَا يُجْدِى ٭ عَنْكَ هٰذَا † *This does not stand thee in any stead; does not profit thee,* or *avail thee.* (Ṣ.) = جَدَوْتُهُ, (Ṣ, IB, Mṣb, K,*) [aor. ـُ,] inf. n. جَدْوٌ; (K;) and جَدَيْتُهُ; (K in art. جدى;) and ٭ اجْتَدَيْتُهُ, (Ṣ, Mṣb, K,*) and ٭ اسْتَجْدَيْتُهُ; *I sought,* or *demanded,* (Ṣ,) or *asked,* (IB, Mṣb, K,) *of him* (Ṣ, IB, Mṣb, K) *a gift,* (Ṣ,) or *a thing wanted.* (K.) [See an ex. of the last of these verbs in a verse cited in art. تا.] Hence, مُجَادَاةٌ [inf. n. of جادى ٭]: whence, in a trad., وَقَدْ عَرَفُوا أَنَّهُ لَيْسَ يَسْأَلُونَهُ عِنْدَ مَرْوَانَ مَالٌ يُجَادُونَهُ عَلَيْهِ, meaning [i. e. *And they knew that there was not, in the possession of Marwán, property for which they should ask as owed by him*]. (TA.)

3: see 1.

4: see 1, in five places. = Also اجدى, *He obtained a gift.* (Ṣ, Mṣb.)

8: see 1, in two places.

10: see 1.

جَدًا *i. q.* جَدْوَى, q. v. — Hence, (Har p. 32,) جَدًا, (K,) also written جَدًى, (ISk, TA,) or مَطَرٌ جَدًا, (Ṣ,) and, accord. to the K, ٭ جَدْوَى, but this latter is not known except as signifying "a gift," (TA,) *A common,* or *general, rain;* (Ṣ, K, TA;) *of wide extent:* (TA:) or *of which the uttermost is not known.* (K.) One says also سَمَآءٌ جَدًا, meaning *A rain having a rain following it;* making the latter word masc. because it has the force of an inf. n. (TA.) And اَللّٰهُمَّ اسْقِنَا غَيْثًا غَدَقًا وَجَدًا طَبَقًا [*O God, water us with a copious rain, and a rain that shall cover the land*]: (Ṣ, TA:) occurring in a trad. respecting prayer for rain. (TA.) — And خَيْرٌ جَدًا *Ample good;* (K;) *of wide extent to men.* (TA.) = لَا آتِيكَ جَدَا الدَّهْرِ (Ṣ,* K,* TA) i. q. [*I will not come to thee*] *ever,* like يَدَ الدَّهْرِ; (Ṣ, TA;) or *to the end of time.* (K, TA.)

جَدْوَى *A gift;* (Ṣ, Mṣb, K;) as also ٭ جَدًا: (Ṣ, K:) dual (of the former, TA) جَدْوَانِ and جَدْيَانِ; (Lḥ, M, K;) the former, regular; (M, TA;) the latter, anomalous, (M, K, TA,) formed by commutation. (M, TA.) You say, مَا أَصَبْتُ مِنْ فُلَانٍ جَدْوَى قَطُّ [*I have not obtained from such a one a gift ever*]. (TA.) And hence the prov., شَغَلَتْ شِعَابِى جَدْوَاىَ: see art. شعب. (Ṣ in that art.) — See also جَدًا.

جَدَآءٌ *Profit, utility,* or *avail.* (Ṣ, TA.) So in the saying, فُلَانٌ قَلِيلُ الجَدَآءِ عَنْكَ [*Such a one is of little profit, utility,* or *avail, to thee; will stand thee in little stead*]. (Ṣ.)

جَدِىٌّ [originally جَدِيوٌ] *Munificent,* or *bountiful.* (TA.)

جَادٍ *Asking, seeking,* or *demanding,* (Ṣ, K,) *a bounty,* or *benefit,* (Ṣ,) or *gift:* (K:) pl. جُدَاةٌ. (TA.)

أَجْدَى [*More,* and *most, profitable, useful,* or *availing*]. It is said in a prov., أَجْدَى مِنَ الغَيْثِ فِى أَوَانِهِ [*More profitable than rain in its season*]. (Meyd.)

جدى

1. جَدَيْتُهُ: see 1 in art. جدو. — One says of the locust, يَجْدِى كُلَّ شَىْءٍ, meaning *It eats everything.* (TA.) = لَمْ أَجِدْ مِنْ ذٰلِكَ بُدًّا *I found no means of avoiding,* or *escaping, that,* is sometimes said for لَمْ أَجِدْ الخ. (Kz, TA in art. وجد.)

2. جدّى الرَّحْلَ, inf. n. تَجْدِيَةٌ, *He made,* or *put, to the camel's saddle a* [جَدْيَة or] جَدِيَّة. (TA.)

4. اجدى *It* (a wound) *flowed* [*with blood:* see جَدِيَّةٌ]. (K.)

جَدْيٌ *A kid:* (Ṣ:) or *a male kid;* (IAmb, Mṣb, K;) the female being called عَنَاقٌ: (IAmb, Mṣb:) or *a kid in his first year;* (Mgh, Mṣb;) *not yet a year old:* (TA:) one should not say جِدْيٌ; (Ṣ;) this being a bad dial. var.: (Mṣb:) pl. (of pauc., TA, applied to three, Ṣ) أَجْدٍ (Ṣ, Mṣb, K) and (of mult., TA, applied to more than three, Ṣ) جِدْآنٌ (Ṣ, Mgh, Mṣb, K) and جِدْيَانٌ: (K:) جَدَايَا [as pl. of جَدْيَة] is not allowable. (Ṣ.) — Hence, as being likened thereto, (M, TA,) الجَدْيُ † *A certain star,* (Ṣ, Mṣb, K,) [*the star α of Ursa Minor,* commonly called *the pole-star,*] *that revolves with* بَنَاتُ نَعْشٍ, (K,) *by the side of the* [*north*] *pole, by which the kibleh is known,* (Ṣ,) or *according to which the kibleh is turned;* (Mṣb;) *the bright star at the extremity of the tail of the Lesser Bear;* (Kzw;) *the star of the kibleh;* (Mgh;) *also called* جَدْيُ الفَرْقَدِ; (Mgh, Mṣb;) *and called by the astronomers* ٭ الجُدَّىُ, in the dim. form, *to distinguish it from what next follows.* (Mgh, MF.) [See also القُطْبُ.] — Hence also, (M, TA,) *A certain sign of the Zodiac;* (Ṣ, K;) [namely, *Capricornus;*] *the tenth of the signs of the Zodiac;* (Mgh;) *that next to the* دَلْو; *unknown to the Arabs* [*of the classical times*]. (K.) This and the former together are called [the] جَدْيَانِ. (TA.) = جَدْيَانِ is also an anomalous dual of جَدْوَى, q. v. (Lḥ, M, K.) = See also what next follows.

جَدْيَةٌ and ٭ جَدِيَّةٌ, (Ṣ, K,) but not جَدِيدَةٌ, which is used by the vulgar, (Ṣ,) [*A kind of pad,* or] *a stuffed thing,* (Ṣ,) or *a stuffed piece* (K, TA) *of a* كِسَآء, (TA,) *that is put beneath a horse's saddle,* (K,) or *beneath the two boards* (الدَّفَّتَانِ) *of a horse's and of a camel's saddle;* [*one on either side;* for] there are two of such stuffed things: (Ṣ:) the pl. of the former is جَدَيَاتٌ, (Sb, Ṣ,) which may be used as a pl. of mult., (TA,) or جَدْيَاتٌ, so in [some of] the copies of the K, [but omitted in the CK and in my MS. copy of the K,] following the TṢ, as on the authority of A 'Obeyd and AA and En-Naḍr, (TA,) and ٭ جَدْىٌ; (Ṣ, IB, [in some copies of the Ṣ جَدًا, but the former (which I find in two copies of the Ṣ) is said by IB to be the right; or rather this is a coll. gen. n.,]) like as شَرْىٌ is of شَرْيَةٌ: (IB, TA:) the pl. of جَدِيَّةٌ ٭ is جَدَايَا. (Ṣ.) [See also جَدِيدَةٌ, and رِفَادَةٌ.]

جُدَآءٌ, (K in this art.,) or جُذَآءٌ, (A in art. جذر, and K in art. برج,) [the latter is the term commonly known, *An arithmetical square;*] the *product of multiplication* [*of a number by itself*]; *as when you say, the* جداء [or جذاء] *of three* [in some copies of the K, *of three multiplied by three,*] *is nine;* (K,* TA;) *also called* مَالٌ. (Mṣb in art. جذر.) [See جَذْرٌ.]

الجُدَىُّ: see جَدْيٌ.

جَدَايَةٌ and جِدَايَةٌ *A young gazelle;* syn. غَزَالٌ: (K, and so in a copy of the Ṣ:) or *a young doe-gazelle;* syn. غَزَالَةٌ: (so in another copy of the Ṣ:) said by Aṣ to be *like the* عَنَاق *of goats:* (Ṣ:) or the *male,* and the *female, of the young of gazelles, when it has attained the age of six months,* or *seven, and has run, and become strong:* or, as some say, the *male thereof:* pl. جَدَايَا. (M, TA.)

جَدِيَّةٌ: see جَدْيَةٌ, in two places. = Also *Flowing blood;* (Lḥ, K;) blood not flowing being termed بَصِيرَةٌ: (Lḥ, TA:) or the former, *blood adhering to the body;* and the latter, blood upon the ground: (AZ, Ṣ:) or the former, *a streak of blood:* (Ṣ:) or the *first quantity that flows at once, of blood:* (TA:) pl. جَدَايَا. (Ṣ.) — *A piece of musk.* (K.) — The *colour* of the face. (K, TA.) You say, اصْفَرَّتْ جَدِيَّةُ وَجْهِهِ [*The colour of his face became yellow*]. (TA.) = *I. q.* نَاحِيَةٌ [*A side; a lateral,* or *an outward* or *adjacent, part* or *portion, region, quarter,* or *tract;* &c.]. (K.) So in the saying, هُوَ عَلَى جَدِيَّتِهِ [app. meaning *He is keeping to his own side; he is following his own course;* like the phrase هُوَ عَلَى طَرِيقَتِهِ: or *he is by himself;* like هُوَ عَلَى وَحْدِهِ and حِدَتِهِ]. (TA.)

جَادٍ The *locust;* because it eats (يَجْدِى, i. e. يَأْكُلُ) everything: but the appellation [more] commonly known is جَابِئٌ. (TA.)

جَادِىٌّ [erroneously written in the CK, in this art. and in art. جود, without the sheddeh to the ى] *Saffron;* (Az, IF, K;) as also ٭ جَادِيَآءُ: (Sgh, K:) the former a rel. n. from الجَادِيَة, or جَادِيَة البَلْقَآء, a town of البَلْقَآء, in Syria, said to produce saffron: it is mentioned by Az and IF in this art., being held by them to be of the measure فَاعُولٌ [originally جَادُوِىٌّ]: by J, in art. جود, as being of the measure فَعْلِىٌّ. (TA.) — Also ‡ *Wine;* (K, TA;) as resembling saffron in colour. (TA.)

جَادِيَآءُ: see what next precedes.

جذ

1. جَذَّهُ, (S, A, L, Msb,) aor. ـُ, (L, Msb,) inf. n. جَذٌّ, (L, Msb, K,) *He cut it,* or *cut it off;* (S, A, L, Msb;) namely, a thing; (S, Msb;) as, for instance, a rope: (L:) or *he cut it off utterly;* (L, K;) and جَذْجَذَهُ [inf. n. of ٭ جَذْجَذَ] signifies the same as جَذَّ, i. e. the *cutting off utterly:* (K:) and اِجْتِذَاذٌ [inf. n. of ٭ اجتذّ], the act of *cutting:* (KL:) or جَذَّهُ signifies *he cut it off utterly and quickly;* and in like manner ٭ جذّذهُ [applied to many objects, or as meaning *he cut it,* &c., *repeatedly,* or *many times,* or *in many pieces,* or *much*]. (L.) [Hence,] جَذَّ النَّخْلَ, aor. ـُ, inf. n. جَذٌّ and جَذَاذٌ and جِذَاذٌ, *He cut off the fruit of the palm-trees;* syn. صَرَمَ: (Lḥ, L:) or, accord. to some, جذاذ signifies the *cutting off* of all fruits, and جداد relates particularly to palm-trees. (TA in art. جد.) [Hence also,] جُذُّوهُمْ جَذَّا, in a trad. relating to the battle of Ḥoneyn, †*Cut ye them off utterly; exterminate them by slaughter.* (L.) — Also, (S, A, L, Msb,) aor. ـُ, (L,) inf. n. جَذٌّ, (L, K,) *He broke it;* (S, A, L, Msb, K;) namely, a thing, (S, Msb,) or a hard thing: (M, L:) and اِجْتِذَاذٌ [inf. n. of ٭ اجتذّ], also, signifies the act of *breaking.* (KL.) — Also, (L,) inf. n. جَذٌّ, (L, K,) *He hastened it;* or *hastened to it.* (L, K.*) It is said in a prov., respecting one who boldly ventures upon taking a false oath, جَذَّهَا جَذَّ العَيْرِ الصِّلِّيَانَةَ *He hastened to it as the ass hastens to the plant called* صلّيانة. (L.)

2: see 1.

5: see 7.

7. انجذّ *It became cut,* or *cut off:* (S, L, Msb, K:) or *cut off utterly:* or *cut off utterly and quickly:* and in like manner, تجذّذ ٭ [said of a number of things, or used in a frequentative or an intensive sense; being quasi-pass. of 2]. (L.)

8: see 1, in two places.

R. Q. 1. جَذْجَذَ, inf. n. جَذْجَذَةٌ: see 1.

جَذٌّ *A piece broken off; a fragment:* pl. أَجْذَاذٌ: so in the phrase, كَسَرْتُهُ أَجْذَاذًا [*I broke it in pieces,* or *fragments*]; occurring in a trad., relating to an idol. (L.) [See also جُذَاذٌ.]

مَا عَلَيْهِ جُذَّةٌ *There is not upon him a piece of rag;* i. e., *any garment to cover him:* (L:) or *anything* (S, L, K) *of clothing:* (S, L:) pl. جُذَذٌ. (Bḍ in xxi. 59.)

جِذَذٌ: see جُذَاذٌ.

جَذَاذٌ, with fet-ḥ, The *act of separating a thing from another thing* (فَصْلُ شَىْءٍ عَنْ شَىْءٍ, accord. to some copies of the K and the TA; [see 1;] accord. to other copies of the K, [probably by mistranscription,] the *superiority of a thing over another thing,* (فَضْلُ شَىْءٍ عَلَى شَىْءٍ); as also ٭ جَذَاذَةٌ. (K.) = See also what next follows.

جُذَاذٌ and ٭ جِذَاذٌ, (S, L, K,) the former of which is the more chaste, (S, L,) and ٭ جَذَاذٌ, (L, K,) substs. from جَذٌّ the act of "breaking;" (K;) *What is broken, of,* or *from, a thing:* (S, L:) or *what is broken,* or *cut, in pieces:* or *broken pieces:* so in the Kur xxi. 59, in which the word is read in these three different forms: (L:) some also read جُذُذًا, which is pl. of ٭ جَذِيذٌ; and some, جُذَذًا, pl. of جُذَّةٌ: (Bḍ:) or the first signifies *fragments of a thing much broken;* [as a coll. gen. n.;] and the n. un. is ٭ جُذَاذَةٌ: (Lth, L:) [or] it is an extr. pl. of ٭ جَذِيذٌ; (L;) or *i. q.* مَجْذُوذٌ; and ٭ جِذَاذٌ is a dial. var.; or is pl. of جَذِيذٌ. (Bḍ.) [See also جَذٌّ.] — Also the first, *Small pieces,* or *particles, of silver:* and ٭ جُذَاذَاتٌ, *pieces* of silver: (L:) or the latter, *cuttings,* or *clippings,* (S, L, K,) *of silver.* (M and L in art. قذ.) — Also *Stones containing gold;* (Ks, S, L, K;) so called because they are broken: (Ks, S, L:) or *stones containing gold &c. which are broken;* as also ٭ جِذَاذٌ. (Msb.) — And جذاذ [app. جُذَاذٌ or ٭ جِذَاذٌ], (L,) or ٭ جِذَذٌ, (TA,) *i. q.* فَرْقٌ [*Distinct parties,* or *portions,* &c., of men or things]. (L, TA.)

جِذَاذٌ: see جُذَاذٌ, in four places.

جَذِيذٌ and ٭ مَجْذُوذٌ *Cut;* or *cut off:* or *cut off utterly:* or *cut off utterly and quickly:* and also *broken:* (L:) pl. of the former, جُذُذٌ and جِذَاذٌ (Bḍ in xxi. 59) and جُذَاذٌ, which last is extr. (L. See the paragraph headed جُذَاذٌ, in three places.) — Also the former, (A, K,) and شَرَابٌ جَذِيذٌ, (A,) and ٭ جَذِيذَةٌ, (S, L, K,) *Meal of parched barley* or *wheat;* syn. سَوِيقٌ; (S, A, L, K;) *so prepared* [*by being moistened with water* or *with clarified butter &c.*] *as to be drunk:* (A:) and ٭ جذيذة is [*a mess of the kind called*] جَشِيشَة سويق *made of coarse* سويق; so called because it is broken and made into coarse particles: and *a quantity of* سويق, or *the like, such as a man eats or drinks at one time.* (L.)

جَذَاذَةٌ: see جُذَاذٌ.

جُذَاذَةٌ and its pl. جُذَاذَاتٌ: see جُذَاذٌ, in two places.

جَذِيذَةٌ: see جَذِيذٌ, in two places.

يَدٌ جَذَّآءُ [fem. of أَجَذُّ] ‡ *An amputated arm* or *hand:* used figuratively: see أَجَذُّ, in art. جذ. (L.) — رَحِمٌ جَذَّآءُ † *A bond of relationship* [*cut,* or *severed,* or] *not made close by affection;* expl. by إِذَا لَمْ تُوصَلْ [a well-known phrase: erroneously explained by Golius as meaning "uterus infœcundus vel interruptæ conceptionis"]: (Fr, S, L, K:) as also حَذَّآءُ. (Fr, S, L.) — يَمِينٌ جَذَّآءُ: see حَذَّآءُ. — سِنٌّ جَذَّآءُ *A tooth much broken;* or *broken in pieces.* (K, TA.)

جَذَّانٌ (As, L, and so in some copies of the K: in other copies of the K, and in the TA, جُذَّانٌ:) *Soft stones:* (As, L, K:) as also كَذَّانٌ [q. v.]: (As, L:) n. un. (of both, As, L) with ة. (As, L, K.)

عَطَآءٌ غَيْرُ مَجْذُوذٍ [*A gift,* or *stipend,*] *not cut short,* or *not interrupted;* syn. غَيْرُ مَقْطُوعٍ. (A 'Obeyd, S, L.) = مَجْذُوذٌ: see جَذِيذٌ.

جذب

1. جَذَبَهُ, (S, A, Msb, K,) aor. ـِ, (Msb, K,) inf. n. جَذْبٌ; (S, Msb;) as also جَبَذَهُ, (S, TA,) inf. n. جَبْذٌ, of the dial. of Temeem, (TA,) or formed by transposition; (S, TA; [but see art. جبذ;]) and ٭ اجتذبهُ; (S, A, K;) *He drew it; dragged it; pulled it; tugged it; strained it; extended it by drawing,* or *pulling* or *tugging; stretched it; extended, lengthened,* or *protracted, it;* (S, A, K;) namely, a thing; and sometimes relating to an ideal object. (TA.) — جَذَبَ مِنَ الإِنَآءِ, (S,) or جَذَبَ مِنَ المَآءِ, (K,) or جَذَبَ المَآءَ, (A, Msb,) نَفَسًا, (S, A, Msb, K,) or نَفَسَيْنِ, (S, A, Msb,) ‡ *He drank* (S, K) *from the vessel,* (S,) or *of the water,* (K,) *by putting his mouth into it,* [*a draught,* or *two draughts:*] (S, K:) or *he conveyed* [or *drew up*] *into the innermost parts of his nose* [*a draught,* or *two draughts, of the water*]. (Msb.) And جَذَبَتْ لَبَنَهَا ‡ *She* (a camel) *drank her milk* when she was milked. (A. [But see what next follows: and see also 5.]) — جَذَبَتْ, said of a she-camel, (S, K,) and of a she-ass also, aor. ـِ, inf. n. جِذَابٌ, (TA,) † *She became scant of milk;* (S, K;) *she drew her milk* (جَذَبَتْ لَبَنَهَا) *from her udder so that it went away upwards.* (TA.) — جَذَبَهُ, جَذَبَهُ عَنْ أُمِّهِ, (S, A,) aor. ـِ, inf. n. جَذْبٌ, (TA,) ‡ *He weaned him;* namely, a colt, (S, A, K,) and a young camel, and a lamb. (TA.) And one says of a mother, جَذَبَتْ وَلَدَهَا ‡ *She weaned her young one:* so accord. to Lḥ, who does not specify the kind. (ISd, TA.) And accord. to the T, جُذِبَ is said of a child, or of a lamb or kid, meaning ‡ *He was weaned.* (TA.) — جَذَبَهُ and ٭ جَاذَبَهُ *He transferred,* or *removed, it* (a thing) *from its place.* (K.) — جَذَبَتْهُ ‡ *She repelled him,* or *rejected him;* namely, a man who sought her in marriage; (T, A, TA;) as though from the saying جَاذَبَتْهُ فَجَذَبْتُهُ [which see below]; (T, TA;) [i. e.] as though she contended with him and overcame him, and thus he became separated from her; (T, A, TA;) as also جَبَذَتْهُ. (T, TA.) [Accord. to the TA, ٭ جَاذَبَتْهُ has the same meaning; but I think that this is a mistake of a copyist.] — جَذَبَ فُلَانٌ حَبْلَ وِصَالِهِ † *Such a one severed the bond of his union.* (M, TA.) And جَذَبَ فُلَانٌ الحَبْلَ بَيْنَنَا ‡ *Such a one severed the bond of union between us.* (A, TA.) — جَذَبَ النَّخْلَةَ, aor. ـِ,

(AḤn, Ḳ,) inf. n. جَذْبٌ, (AḤn, TA,) *He cut off the* جَذَب [q. v.] *of the palm-tree,* (AḤn, Ḳ,) to eat it. (AḤn, TA.) — جَذَبَ العَدْوَ † *He ran quickly.* (L in art. معد.) See also 7. — جَذَبَ الشَّهْرُ, (Ṣ, A, Ḳ,) aor. ـِ, inf. n. جَذْبٌ, (TA,) ‡ *The greater part of the month* (عَامَّتُهُ, Ṣ, A, Ḳ, i. e. أَكْثَرُهُ, TA) *passed.* (Ṣ, A, Ḳ.) = جَذَبَهُ, aor. ـُ, *He overcame him in* المُجَاذَبَة (Ḳ) [lit. *drawing, dragging, pulling,* &c.; (see 3;) but also] used figuratively [as meaning ‡ *he overcame him in contention*]. (TA.) You say, جَاذَبْتُهُ فَجَذَبْتُهُ [*I contended with him in drawing, dragging,* &c., *and I overcame him therein:* and also] ‡ *I contended with him and I overcame him.* (T, A,* TA.)

3. جاذبهُ *He contended with him in drawing, dragging, pulling* or *tugging, straining,* or *stretching,* &c. (L in art. مد.) And جاذبهُ الحَبْلَ [*He contended with him in pulling the rope*]. (Mgh in art. نزع.) And جاذبهُ الثَّوْبَ *He contended with him in pulling the garment,* or *piece of cloth.* (A.) And جاذبوا الشَّيْءَ, inf. n. مُجَاذَبَةٌ, *They pulled the thing, every one of them to himself.* (Mṣb.) And جَاذَبْتُهُ فَجَذَبْتُهُ: see 1, last sentence: [a phrase having two meanings: for] you say, جَاذَبَا, (Ḳ, TA,) inf. n. مُجَاذَبَةٌ (TA) and جِذَابٌ, (Ḥar p. 636,) meaning † *They two contended* [in any manner], *each with the other:* (Ḳ, TA:) and [in like manner,] تجاذبا, (Ḳ,) inf. n. تَجَاذُبٌ, (Ṣ,) † *They two contended together.* (Ṣ, * Ḳ.) You say also, كَانَتْ بَيْنَهُمْ مُجَاذَبَاتٌ ثُمَّ اتَّفَقُوا ‡ [*There were contentions between them: then they agreed*]. (A, TA.) And جَاذَبْتُهُ الشَّيْءَ † *I contended with him for the thing.* (Ṣ.) — See also 1, in two places, beside the instance in the last sentence.

5. تجذّبهُ ‡ *He drank it;* (A, Ḳ;) namely, milk: said of a pastor. (A.)

6. تجاذبوا الثَّوْبَ *They contended together in pulling the garment,* or *piece of cloth.* (A.) [Hence,] تجاذبوا أَطْرَافَ الكَلَامِ ‡ [*They contended together in discourse, talk,* or *conversation*]. (A.) See also 3. — And see 7.

7. انجذب *It* (a thing) *was,* or *became, drawn, dragged, pulled, tugged, strained, extended by drawing* or *pulling* or *tugging,* or *stretched,* &c.; *it dragged,* or *trailed along;* syn. انجرّ. (Ṣ and Ḳ in art. جر.) — *It was,* or *became, transferred,* or *removed, from its place;* and so تجاذب. (Ḳ.) — انْجِذَابٌ also signifies † *Quick going* or *journeying* or *travelling.* (Ṣ.) [You say, انجذب, and جَذَبَ السَّيْرُ, (the latter occurring in the TA in art. خلج, &c., like جَذَبَ العَدْوَ, mentioned above, see 1,) † *He went,* or *journeyed,* or *travelled, quickly.*] And انجذبوا فِى السَّيْرِ and انجذب بِهِمُ السَّيْرُ ‡ *They brought,* or *purveyed, wheat,* or *corn,* or *provisions, from afar.* (A, TA.)

8. اجتذبهُ: see 1. — Also *He seized it,* or *took it,* or *carried it off, by force.* (Ḳ, TA.) — And † *He called, summoned,* or *invited, him.* (Ḥam p. 645.)

جَذْبٌ † *Quick* journeying or travelling. (ISd, Ḳ.) — And The *stopping,* or *a stoppage, of the flow of saliva* (انْقِطَاعُ الرِّيقِ). (Ṣ.)

جَذَبٌ The *pith that is at the head of the palm-tree, from which the* [*fibres called*] لِيف *are pulled off, and which is then eaten;* as though so called because pulled off [or cut] from the tree; (TA;) the *heart, pith,* or *cerebrum,* (جُمَّار,) *of the palm-tree;* (AḤn, Ṣ, TA;) so in some copies of the Ḳ; (TA;) i. e. the شَحْم *of the palm-tree:* (Ṣ:) or, as in some copies of the Ḳ, and in the M and L, only *such as is coarse:* (TA:) as also جِذَابٌ: (Ḳ:) n. un. جَذَبَةٌ. (Ṣ, Ḳ.) [See also جَذَمَةٌ.]

جَذْبَةٌ مِنْ غَزْلٍ *A portion that is drawn by a single pull of spun thread,* or *yarn.* (Ṣ.) [Hence,] مَا أَعْطَاهُ جَذْبَةَ غَزْلٍ ‡ *He gave him not aught.* (A, TA.) بَيْنِى وَبَيْنَ المَنْزِلِ جَذْبَةٌ — † *Between me and the place of alighting is a piece* [*of land* or *country,* or *a tract*], meaning *a distance:* (Ṣ:) or *a far-extending piece* [*of land* or *country*]. (Ḳ.) And بَيْنَنَا وَبَيْنَ بَنِى فُلَانٍ جَذْبَةٌ, and نَبْذَةٌ, † *Between us and the sons of such a one is a small space,* or *short distance;* i. e., they are near to us. (ISh, TA.)

أَخَذَ فِى وَادِى جَذَبَاتٍ [*He took his way into the valley of Jedhebát*]: (Ḳ:) or, as given by Meyd, [and in the A,] وَقَعُوا [*they fell* into the valley of Jedhebát]: a celebrated prov.: (TA:) applied to a man who has missed the object of his aim or pursuit; (Ḳ, * TA;) جذبات being said to be derived from جَذَبَ الصَّبِىَّ "he weaned the boy;" because, in weaning, a child sometimes dies: or from انْجَذَبُوا فِى السَّيْرِ, or انْجَذَبَ بِهِمُ السَّيْرُ, explained above: or, accord. to some, the right reading is جَدَبَاتٍ: or, as Az says, on the authority of Aṣ, the most correct reading is خَدَبَاتٍ, from خَدَبَتْهُ الحَيَّةُ "the serpent bit him;" and the prov. is applied to him who falls into perdition, and to him who wanders in perplexity from the object of his aim or desire. (TA.) [See also another reading in art. خرب.]

جِذَبَّانٌ The *sandal-thong that is between the great and second toes.* (Ḳ, TA.) You say, مَا أَغْنَى عَنِّى جِذَبَّانًا *He did not stand me in stead of,* or *avail me as much as, a sandal-thong that is between the great and second toes.* (AA, TA.)

جَذَابِ, indecl., [as a proper name, changed in form from الجَاذِبُ,] (TA,) *Death:* (ISd, Ḳ:) so called because it draws away the soul. (ISd, TA.)

جِذَابٌ: see جَذَبٌ.

جَذُوبٌ: see جَاذِبٌ.

جَذَّابَةٌ *Hairs,* (TA,) or *coarse hairs,* or *a coarse hair,* (Ḳ,) *tied, and made into a snare,* (TA,) *for catching larks.* (Ḳ, TA.)

جَاذِبٌ ‡ A she-camel *that has exceeded the usual time of pregnancy, and passed beyond the time* [*of the year*] *when she had been covered:* (Lḥ, TA:) or a she-camel *that has extended,* or *protracted, the period of her pregnancy to eleven months.* (A, TA.) † A she-camel, (Ṣ, Ḳ,) and a she-ass, (TA,) *scant of milk;* (Ṣ, Ḳ, TA;) as also جَاذِبَةٌ and جَذُوبٌ: (Ḳ:) pl. [of the first and second] جَوَاذِبُ and جِذَابٌ. (Ṣ, Ḳ.)

جُوذَابٌ (M, Ḳ) and ذُوبَاجٌ, the latter formed by transposition, (L and TA in art. ذبج,) *A kind of food, prepared with sugar and rice and flesh-meat:* (M, Ḳ:) [from the Persian كُوذَابْ, as observed by Golius:] it might be hastily imagined to be arabicized from جُوزَهْ آبْ; but this is not the case: (TA:) [n. un. with ة: or] جُوذَابَةٌ is *a cake of bread* (خُبْزَة) *put into the oven* (تَنُّور), *and having suspended over it a bird or some flesh-meat, the gravy of which flows upon it as long as it is cooking;* also called أُمُّ الفَرَجِ, because it removes one's anxiety for seasoning, or condiment. (Ḥar p. 227.)

جذر

1. جَذَرَ, (A, TA,) aor. ـُ, (TḲ,) inf. n. جَذْرٌ, (A, Ḳ,) *He cut,* or *cut off,* or *severed,* (Ḳ, TA,) a thing: (TA:) and (Ḳ) *he extirpated,* or *cut off entirely,* (A, Ḳ,) a thing; (A;) as also جذّر; (Ṣ;) and اجذر, inf. n. إِجْذَارٌ. (AZ, Ḳ.)

2: } see 1.
4: }

7. انجذر *It became cut,* or *cut off,* or *severed.* (Ḳ, TA.)

جَذْرٌ (Aṣ, IAar, Ṣ, A, Mṣb, Ḳ) and جِذْرٌ (AA, Ṣ, Ḳ) The *root,* or *lower part,* (Aṣ, Ṣ, A, Mṣb, Ḳ,) of anything: (Aṣ, Ṣ, A:) or (so in the Ḳ, but in other lexicons "and") particularly, of the tongue: (Sh, A, Mṣb, Ḳ:) and of the penis: (Sh, Ḳ:) and of a horn (Ṣ, * A) of a cow (Ṣ) or of a bull; (A;) or the *horn* [itself] of a cow: (TA:) and the latter word, the *root,* or *foot,* or *lowest part,* of a tree: (TA:) and the former word, the *base* of the neck: (El-Hejeree, Ḳ:) pl. جُذُورٌ. (Ḳ.) Hence, نَزَلَتِ المَحَبَّةُ فِى جَذْرِ قَلْبِهِ *Love took up its abode in the bottom* (أَصْل) *of his heart.* (A.) And [hence] it is said in a trad., إِنَّ الأَمَانَةَ نَزَلَتْ فِى جَذْرِ قُلُوبِ الرِّجَالِ [app. meaning, *Verily reason,* or *intellect,* or rather *conscience,* each of which is a trust committed by God to man, and a faculty which renders him responsible for his faith and works, (see, in art. امن, an explanation of أَمَانَةٌ as used in the Ḳur xxxiii. 72,) *hath taken up its abode in the bottom of the hearts of men*]. (Ṣ.) — Also, both words, The *origin,* or *stock, from which one springs.* (TA.) — And the former, (Ṣ, A, Mgh, Mṣb, Ḳ,) and the latter, or the latter only, (Ḳ,) or the former only, (IAar, TA,) *A root* of a number; (A;) *an arithmetical root;* (Mgh, Ḳ;) [*a square root;*] *a number that is multiplied by itself;* (Mṣb;) *as when you say that ten multiplied by ten is a hundred;* (Mgh, Mṣb;) and *three multiplied by three is nine;* (A;) *in the former of which cases, ten is the* جذر, (Mgh, Mṣb,) i. e., *the* جذر *of a hundred;* (Mgh;) *and in the latter, three;* (A;) *and in each case, the* [*square* or] *product of the multiplication is called the* مَال, (Mṣb,) or *the* جُذَاء, (A,)

or *the* مَجْذُور: (Mgh:) [pl. of pauc. أَجْذَارٌ, and of mult. جُذُورٌ.] It is of two kinds, نَاطِقٌ [i. e. *rational*], and أَصَمُّ [i. e. *surd*, or *irrational*]: the latter known only to God, accord. to a saying of 'Áïsheh. (Mgh.)

جِذْرٌ: see جَذْرٌ.

جُؤْذَرٌ and جُؤْذُرٌ (Ṣ, Ḳ) and جُوذَرٌ and جَوْذَرٌ and جَوْذِرٌ and جِيذَرٌ, (Ḳ, TA,) the last of which is written in some copies of the Ḳ [and in the CḲ] جَيْذَرٌ, (TA,) The *young one of a wild cow*: (Ṣ, Ḳ:) pl. of the first and second, جَآذِرُ. (Ṣ.) ISd thinks that جَوْذَرٌ and جِيذَرٌ are Arabic, and that جُؤْذَرٌ and جُؤْذُرٌ are Persian. (TA.) See also مُجْذِرٌ.

جِيذَرٌ or جَيْذَرٌ: see what next precedes.

مُجْذِرٌ A wild cow *having a young one*. (ISd, Ḳ.) Hence we decide that the ء in جؤذر is augmentative; and because it often occurs as an augmentative in the second place. (ISd, TA.) [In the Ṣ it is regarded as a radical.]

مَجْذُورٌ: see جَذْرٌ.

جذع

4. اجذع, (Ṣ, Mgh, Mṣb, Ḳ,) inf. n. إِجْذَاعٌ, (Mgh, Mṣb,) *He* (a beast) *became such as is denoted by the term* جَذَعٌ; (TA;) said of the offspring of the sheep or goat, *he became in his second year*; of that of the cow, and of a solid-hoofed beast, *he became in his third year*; and of that of the camel, *he became in his fifth year*: (Ṣ, Mṣb, Ḳ:) but sometimes, when said of the offspring of the ewe, it means *he became six months old*, or *nine months old*; and such is allowable as a victim for sacrifice: (Ṣ:) IAạr says, it denotes a time, not a tooth (Mgh, Mṣb) growing or falling out: (Mṣb:) and said of a she-goat, اجذعت means *she became a year old*, and sometimes, *less than a year*, by reason of plenty of food; and of a sheep, اجذع means, when from young parents, *he became from six months old to seven*; and when from very old parents, *from eight months old to ten*. (Mgh, Mṣb.) [See جَذَعٌ, below.]

6. تجاذع ‡ *He* (a man) *pretended to be a* جَذَع [or *youth*]. (TA.)

جِذْعٌ The *trunk* of a palm-tree: (Ṣ,* Mṣb, Ḳ:) or, accord. to some, only *after it has become dry*: or, accord. to some, only *after it has been cut*: (TA:) or the *trunk* of a tree *when the head has gone*: (Ḥam p. 656:) in the Ḳur, xix. 23, it is applied to the trunk of a palm-tree which had become dry and was without a head; (Bḍ;) therefore this does not indicate any restriction nor the contrary: (TA:) pl. [of pauc.] أَجْذَاعٌ (Mṣb) and [of mult.] جُذُوعٌ. (Ṣ, Mṣb.) — The *beam of a roof*. (Mṣb, TA.)

جَذَعٌ A beast (Lth, Mgh) *before the* ثَنِيّ [q. v.], (Lth, Ṣ, Mgh, Mṣb, Ḳ,) *by one year; when it may for the first time be ridden and used*: (Lth:) fem. with ة: (Ṣ, Mgh, Mṣb, Ḳ:) pl. masc. [of pauc.] أَجْذَاعٌ (Yoo, O) and [of mult.] جُذْعَانٌ (Yoo, Ṣ, Mgh, Mṣb, Ḳ) and جِذْعَانٌ (L, Mṣb) and جِذَاعٌ (Ṣ, Mgh, Mṣb, Ḳ) and جُذَاعٌ; (Yoo, O;) and pl. fem. جَذَعَاتٌ: (Ṣ, Mṣb:) it is a name applied to the beast in a particular time, not denoting a tooth growing or falling out: (Ṣ, Ḳ:) but it differs in its application to different kinds of beasts: (Az:) applied to a sheep or goat, it means *a year old*; (IAạr;) *in his second year*: (Mgh:) or, applied to a sheep, *a year old*; and sometimes *less than a year*, by reason of plenty of food; (IAạr;) or *eight months old*, (Az, Mgh, TA,) or *nine*; (TA;) or, when from young parents, *from six months old to seven*; and when from very old parents *from eight months old to ten*; (IAạr, Mgh;) and the sheep thus called is a satisfactory victim for sacrifice: (Mgh, TA:) and applied to a goat, *a year old*; (Az, Mgh;) or *in its second year*; (AZ;) but the goat thus called is not a satisfactory victim for sacrifice: (Mgh:) applied to a bull, it means in like manner *in his second year*; (Mgh;) or *in his third year*; and the bull thus called is not a satisfactory victim for sacrifice: (TA:) applied to a horse, it means *in his third year*; (IAạr;) or *in his fourth year*: (Mgh:) [but see قَارِحٌ:] and applied to a camel, *in his fifth year*; (Az, Mgh;) fem. with ة; and this (a جذعة) is what must be given for the poor-rate when the camels are more than sixty. (Az, TA.) [See also شَصَرٌ.] — *A youth*, or *young man*. (Ḳ.) — †*One who is light-witted*, or *weak and stupid, like a youth*: opposed in this sense to بَازِلٌ as meaning "old:" (IAạr, TA:) or *one whose teeth have fallen out, here and there*, [as though likened to a beast thus termed that has shed some of his first teeth,] because he has drawn near to his appointed term of life. (TA: [but it is not quite clear whether this explanation relate to جذع or to بازل.]) — ‡ [*A novice*, or *recent beginner*.] You say, فُلَانٌ فِي هٰذَا الأَمْرِ جَذَعٌ ‡ [*Such a one, in this affair, is a novice*, or *recent beginner*,] when he has begun it recently. (Ṣ, Z.) الدَّهْرُ جَذَعٌ أَبَدًا — ‡ *Time*, or *fortune, is ever new, like a youth*. (Ḳ,* TA.) — Hence, (TA,) الأَزْلَمُ الجَذَعُ ‡ *Time*, or *fortune*; (Ṣ, Ḳ;) as in the saying, أَهْلَكَهُمُ الأَزْلَمُ الجَذَعُ ‡ *Time*, or *fortune, destroyed them*; and لَا آتِيكَ الأَزْلَمَ الجَذَعَ ‡ *I will not come to thee ever*. (TA.) [See also art. زلم.] And accord. to some, (Ṣ,) *The lion*: (Ṣ, Ḳ:) but this is a mistake. (IB, L.) — And hence, (TA,) أُمُّ الجَذَعِ ‡ *Calamity*, or *misfortune*. (Ḳ, TA.) — أَعَدْتُ الأَمْرَ جَذَعًا — ‡ *I renewed the thing*, or *affair, as it was at the first*: as, for instance, a war which had been extinguished. (TA.) And فَرَّ الأَمْرَ جَذَعًا [signifies, in like manner, ‡ *He recommenced the thing*: or] *he commenced the thing*. (TA.) And فُرَّ الأَمْرُ جَذَعًا ‡ *The thing was commenced*: (TA:) or *the thing returned to its first state; it recommenced*. (Ḳ in art. فر.) — جُذْعَانُ الجِبَالِ † *Small mountains*. (Ḳ.)

جُذُوعَةٌ [The *state of being what is denoted by the term* جَذَعٌ;] a subst. from إِجْذَاعٌ [inf. n. of اجذع]. (TA.)

جَذْعَمَةٌ *Young*; (Ṣ, Ḳ,* TA;) *not arrived at puberty*: (TA:) originally جَذْعَةٌ; (Ṣ, Ḳ;) the م being augmentative: (Ṣ:) the ة is either to give intensiveness to the meaning, or to denote the fem. gender; the word being considered as implying the meaning of نَفْسٌ or جُثَّةٌ. (TA.)

خَرُوفٌ مُتَجَاذِعٌ [*A lamb approaching the age in which the term* جَذَعٌ *is applied to him*: expl. in some copies of the Ḳ by دَانٍ: in others, by وَانٍ: in the copies of the O, expl. by وَانٍ مِنَ الإِجْذَاعِ: in the TṢ and in the A, by دَانٍ, which is probably the right reading. (TA.)

(Quasi جذعم)

جَذْعَمَةٌ: see art. جذع.

جذف

1. جَذَفَهُ, (AA, Ṣ, Ḳ,) aor. ـِ, (Ḳ,) inf. n. جَذْفٌ, (AA, Ṣ,) *He cut it*; or *cut it off*: (AA, Ṣ, Ḳ:) and so with د. (TA.) — جَذَفَ said of a bird, a dial. var. of جَحَفَ: (Ṣ:) both signify *He* (a bird) *went quickly* (Ḳ, TA) *with his wings*; generally, *when one of the wings had been shortened*; (TA;) as also اجذف and انجذف: and so, both of these, with د. (Ḳ.) — [Hence,] جَذَفَ بِالمِجْذَافِ; and جَذَفَ بِالسَّفِينَةِ, or السَّفِينَةَ; *i. q.* جَذَفَ فِي مِشْيَتِهِ, q. v.] — جَذَفَ *He* (a man) *was quick in his manner of walking*: (AO, Ṣ:) and so with د: (AAF, TA in art. جذف:) as also تجذّف. (TA.) And جَذَفَتْ *She* (a woman) *walked like those that are short*: and *she* (a gazelle, and a woman, TA) *went with short steps*; as also اجذفت: and so, both, with د. (Ḳ.) جَذَفَتِ السَّمَآءُ بِالثَّلْجِ — *The sky cast down snow*: and so with د. (TA.) — جَذَفَ الشَّيْءَ *i. q.* جَذَبَهُ. (TA.)

4: see 1, in two places.

5: see 1.

7: see 1.

مِجْذَافٌ, (Ṣ, TA,) in the Ḳ مِجْذَافَةٌ, but the former is the more proper, (TA,) *i. q.* مِجْدَافٌ; (Ṣ;) The *wing* of a bird: and so with د. (Mṣb in art. جدف.) — And [hence, *An oar; a paddle;*] *a certain thing with which a ship*, or *boat, is propelled*. (Ṣ,* TA.) — And hence, as being likened thereto, *A whip*: (Abu-l-Ghowth, Ṣ:) and so with د. (TA in art. جدف.)

مَجْذُوفٌ A [skin of the kind called] زِقّ *having the legs cut off*: and so with د. (Ḳ* and TA in this art. and in art. جدف.)

مِجْذَافَةٌ: see مِجْذَافٌ.

جذل

1. جَذَلَ, (aor. ـُ; TḲ,) inf. n. جُذُولٌ, *It stood erect, and was firm*, (Ḳ, TA,) *like the* جِذْل *of a tree*. (TA.) And *He set himself up as an antagonist* to others, *in fight*. (TA in art. حك.)

And said of a chameleon, *It became erect;* as also ٤استجذل. (TA.) You say also, بَاتَ يَسْتَجْذِلُ عَلَى ظَهْرِ دَابَّتِهِ ‡ *He slept* [*during the night*] *erect, without commotion, upon the back of his beast.* (TA.) = جَذِلَ, (S, K,) aor. ـَ, (K,) inf. n. جَذَلٌ, (S,) *He was,* or *became, joyful, glad,* or *happy;* as also ٤اجتذل. (S, K.)

4. اجذلهُ *He made him joyful, glad,* or *happy.* (S, K.)

8: see 1.

10: see 1, in two places.

جَذْلٌ: see what next follows, in two places.

جِذْلٌ (S, K) and ٤جَذْلٌ (K) The *trunk, stem, stump,* or *lower part,* (أَصْل,) *of a tree &c., after the branch or the like has gone;* pl. [of pauc.] أَجْذَالٌ and [of mult.] جِذَالٌ and جُذُولٌ and جُذُولَةٌ, (K,) which last is pl. of جَذْلٌ: (TA:) or *a large trunk,* or *lower portion, of a tree;* (S,* K;) pl. أَجْذَالٌ: (S:) and *a branch,* or *piece of wood, like the fruit-stalk of the raceme of a palm-tree.* (K.) [Hence,] ٤عَادَ إِلَى جَذْلِهِ [or جِذْلِهِ] † *He returned to his original state,* or *condition.* (TA.) — Also, the former, *A post,* or *piece of wood, that is set up* (S, K) *in the place where camels lie down, at their watering-place,* (S,) *for the mangy camels to rub themselves against it.* (S, K.*) Hence, (S, K,) the saying of El-Hobáb Ibn-El-Mundhir, (S,) أَنَا جُذَيْلُهَا ٤المُحَكَّكُ وَعُذَيْقُهَا المُرَجَّبُ † [*I am their much-rubbed little rubbing-post, and their propped little palm-tree loaded with fruit,* or *their honoured little palm-tree* &c.: see art. رجب]: (S,* K,* TA:) i. e., I am of those by means of whose counsel, or advice, people seek relief, like as the mangy camels seek relief from their mange by rubbing themselves against the post above mentioned, (TA,) and one having a family that will aid and defend me: (TA in art. رجب:) the dim. is here used for the purpose of aggrandizement. (K. [See also art. حك.]) And hence, (TA,) هُوَ جِذْلُ مَالٍ ‡ *He is a gentle manager of cattle:* (S,* K,* TA:) likened to the جِذْل that is set up. (TA.) One says also, إِنَّهُ جِذْلُ رِهَانٍ, i. e., صَاحِبُهُ [app. meaning, † *Verily he is one who is constantly engaged in contending for stakes,* or *wagers;* رهان being here an inf. n. of رَاهَنَ; not a pl. of رَهْنٌ; for if it were the latter, the explanation would be صَاحِبُهَا]. (K.) — *A small quantum* of property, or *a small number* of cattle; (K;) as though it were the original stock thereof. (TA.) — The *summit,* or *head, of a mountain;* and *a prominent portion thereof:* pl. أَجْذَالٌ. (K.) — The *side of a sandal.* (K.)

348 جَذِلٌ: see what next follows.

جَذْلَانُ [in copies of the K with tenween, but correctly without tenween, for the fem. is جَذْلَانَةٌ,] *Joyful, glad,* or *happy;* (S, K;) as also ٤جَذِلٌ; (K;) and ٤جَاذِلٌ occurs in poetry: (IDrd, K:) pl. جُذْلَانٌ. (K.) You say, نَفْسُهُ جَذْلَانَةٌ بِذٰلِكَ *His soul is joyful, glad,* or *happy, by means of that.* (TA.)

جُذَيْلٌ dim. of جِذْلٌ, q. v.

جَاذِلٌ [part. n. of جَذَلَ] † *Erect, in his place, not moving therefrom;* likened to the جِذْل that is set up in the place where camels lie down, at their watering-place, for the mangy camels to rub themselves against it. (S.) You say, بَاتَ جَاذِلًا عَلَى ظَهْرِ دَابَّتِهِ ‡ *He slept* [*during the night*] *erect, without commotion, upon the back of his beast.* (TA.) = See also جَذْلَانُ.

جذم

1. جَذَمَهُ, (S, Msb, K,) aor. ـِ (Msb, K, TA) and ـُ also, (accord. to some copies of the K,) inf. n. جَذْمٌ, (S, Msb, K,) *He cut it off;* (S, Msb, K;) and so ٤جذّمهُ: (K:) or جذّم signifies *he cut off* many things; or *cut off much,* or *frequently:* and جَذْمٌ signifies also the *cutting off quickly.* (TA.) [It is like خَذَمَهُ.] You say, جَذَمَ يَدَهُ, (Msb, K,) aor. ـِ, inf. n. as above, (Msb,) *He cut off,* or *amputated, his arm,* or *hand;* (Msb, K;) as also ٤اجذمها, (K,) inf. n. إِجْذَامٌ. (TA.) — [Hence,] جَذَمَ فُلَانٌ حَبْلَ وِصَالِهِ ‡ *Such a one severed the bond of his union;* as also جَذَبَهُ. (TA.) = جَذِمَ, (S, Msb,) aor. ـَ, (Msb,) inf. n. جَذَمٌ, *He* (a man) *had his arm,* or *hand, cut off,* or *amputated; was maimed of it.* (S, Msb.) You say, مَا الَّذِي أَجْذَمَهُ ٤حَتَّى جَذِمَ [*What is it that has maimed him of his arm,* or *hand, so that he has become maimed of it?*]. (TA.) — And جَذِمَتِ اليَدُ, aor. ـَ, (Msb, K,) inf. n. جَذَمٌ, (Msb,) *The arm,* or *hand, was cut off,* or *amputated.* (Msb, K.) = جُذِمَ *He* (a man, S, Msb) *was,* or *became, affected,* or *smitten, with the disease termed* جُذَام. (S, Mgh, Msb, K.)

2: see 1.

4: see 1, in two places. = إِجْذَامٌ also signifies The *being quick* in pace, or going. (Lth, TA.) You say, اجذم فِي سَيْرِهِ, (S,) or اجذم السَّيْرَ, (K,) *He* (a camel, S) *hastened,* or *was quick, in his pace,* or *going.* (S, K.) And اجذم said of a horse, (Lḥ, K,) and the like, of such as run, (Lḥ, TA,) *He ran vehemently.* (Lḥ, K.) — اجذم عَنِ الشَّيْءِ *He abstained,* or *desisted, from the thing.* (S,* K.) — اجذم عَلَيْهِ *He decided, determined,* or *resolved, upon it.* (K.)

5: see 7.

7. انجذم *It was,* or *became, cut off;* (S, K;) as also ٤تجذّم: (K:) [or the latter is said of a number of things; or implies muchness, or frequency:] the two verbs are syn. [respectively] with انْقَطَعَ and تَقَطَّعَ. (TA.) — [Hence] you say, انجذم عَنِ الرَّكْبِ † *He was,* or *became, cut off from the company of riders upon camels.* (TA.) And En-Nábighah says,

* صَدَّتْ سُلَيْمَى وَأَمْسَى حَبْلُهَا انْجَذَمَا *

[*Suleymà has turned away, and the bond of her union* with me *has become severed*]. (S.)

جَذْمٌ: see the next paragraph. = Also *A cessation of the supply of corn* or *other provision.* (TA.) = A rope *cut off,* or *severed.* (TA.) — A man *whose extremities have fallen off in pieces, piece after piece, in consequence of the disease termed* جُذَام. (TA; but in this last sense, the word is there written without any syll. signs.)

جِذْمٌ The *root, source, origin,* or *original,* or the *fundamental* or *essential* or *principal part,* syn. أَصْل, (S, Msb, K,) of a thing, (S, Msb, TA,) whatever that thing be; (TA;) as also ٤جَذْمٌ: (S, K:) pl. [of pauc.] أَجْذَامٌ and [of mult.] جُذُومٌ. (K.) — The *family* of a people; their *kinsfolk:* whence the saying, in a trad., لَمْ يَكُنْ رَجُلٌ مِنْ قُرَيْشٍ إِلَّا لَهُ جِذْمٌ بِمَكَّةَ [*There was not a man of Kureysh but he had kinsfolk in Mekkeh*]. (TA.) [And app. The *main stock from which tribes are derived:* for,] accord. to some, it ranks before شَعْبٌ. (TA voce بَطْنٌ.) — The *places* [or *place*] *of growth* of the teeth. (TA.) A poet says, (S,) namely, El-Ḥárith Ibn-Waṣleh, (TA,)

* أَلْآنَ لَمَّا ابْيَضَّ مَسْرُبَتِي *

* وَعَضِضْتُ مِنْ نَابِي عَلَى جِذْمِ *

(S, TA,) [*Now, when the hair in the middle of my bosom, extending downwards to my navel, has become white, and I have bitten upon the place of growth of my canine tooth*]: i. e., I have become old, and eaten upon the جذم of my ناب. (TA.) — The *lower,* or *lowest, part,* or the *foundation,* of a wall: (Mgh from a trad.:) or the *remains* thereof: or *a portion* thereof. (TA.) — See also جِذْمَةٌ.

جَذِمٌ *Quick; swift.* (K.)

جَذْمَةٌ The *place of the arm,* or *hand, where it is cut off,* or *amputated;* as also ٤جَذَمَةٌ. (K.) ف 331

جُذْمَةٌ The *defect,* or *deficiency, of him who has had his arm,* or *hand, amputated,* or *who has lost the end-joints of his fingers:* so accord. to the copies of the K: but in the L, the *defect,* or *deficiency* [*resulting*] *from the amputation of the arm* or *hand* (مِنَ الإِجْذَامِ). (TA.) = مَا سَمِعْتُ لَهُ جُذْمَةً, with ḍamm, meaning [*I heard him not utter*] *a word,* is not of established authority. (ISd, TA.)

جِذْمَةٌ *A piece cut off* (S, K) of a rope &c., (S,) or of a thing of which the extremity has been cut off, the lower, or principal, part remaining; (K;) as also ٤جِذْمٌ. (TA.) — *A whip:* (S, K:) because it becomes cut by that which is beaten with it. (TA.) — The *part* of a whip *of which the slender extremity has become much cut* [*by use*], *the lower,* or *principal, part remaining;* pl. جِذَمٌ: (L, TA:) or the *remaining part* of a whip; its *lower,* or *principal, portion.* (Aṣ, TA.) — *A thick piece of wood, having fire at the end of it or not;* [i. e. *a brand,* or *fire-brand;*] like جِذْوَةٌ. (AO, S and TA in art. جذو.) — † *A company of men* [as though cut off from others]. (TA.)

جَذَمَةٌ: see جَذْمَةٌ. — Also The *uppermost pith of the palm-tree; which is the best;* (K;) like جَذَبَةٌ. (TA.) — And *Dates that come forth upon one base.* (TA.)

جُذَامٌ [*Elephantiasis; a species of leprosy;* the *leprosy that pervaded Europe in the latter part of the Middle Ages;*] *a certain disease,* (Ṣ, Ḳ,) *arising from the spreading of the black bile throughout the whole person, so that it corrupts the temperament of the members, and the external condition thereof; and sometimes ending in the dissundering,* or *corrosion,* (so accord. to different copies of the Ḳ, TA,) *of the members, and their falling off, in consequence of ulceration;* (Ḳ, TA;) so called because *it dissunders the flesh, and causes it to fall off;* (Mṣb;) or because *the fingers,* or *toes, become cut off:* (TA:) it is *a cracking of the skin, and a dissundering, and gradual falling off, of the flesh.* (Mgh.)

نَوًى جَذُومٌ *A tract towards which one journeys separating lovers* or *objects of love.* (TA.)

جَذِيمٌ *Cut off; amputated.* (Ṣ, Mṣb, TA.) [See also أَجْذَمُ.]

جُذَامَةٌ *What remains,* of seed-produce, *after the reaping.* (Ṣ.) — [See also جُرَامَةٌ, in two places.]

جَذَّامٌ [an epithet] of the measure فَعَّالٌ from جَذَّامُ الجَذْمُ meaning القَطْعُ: so in the phrase حَبْلِ الهَوَى جَذَّامُ [*Wont to sever the bond of love*], in a verse of Ows Ibn-Thaʿlabeh. (Ḥam p. 334.)

أَجْذَمُ *Having his arm,* or *hand, cut off,* or *amputated:* (Ṣ, Mṣb, Ḳ:) or *having lost the end-joints of his fingers:* (Ḳ:) fem. جَذْمَآءُ: (Mṣb:) pl. جَذْمَى. (Ṣ.) It is said in a trad., مَنْ تَعَلَّمَ القُرْآنَ ثُمَّ نَسِيَهُ لَقِيَ اللّٰهَ يَوْمَ القِيَامَةِ وَهُوَ أَجْذَمُ, (A'Obeyd, Ṣ,*) i. e., [*He who learns the Ḳur-án and then forgets it shall meet God on the day of resurrection*] *having his arm,* or *hand, cut off:* (A'Obeyd, TA:) or *having lost all his limbs,* or *members:* (Ḳt, TA:) or †*having his plea cut off; having no tongue with which to speak, nor any plea in his hand:* (IAth, TA:) or †*having his means of access cut off:* (TA:) or †*with his hand devoid of good and of recompense.* (IAar, El-Khaṭṭábee, TA.) And in another trad., كُلُّ خُطْبَةٍ لَيْسَ فِيهَا شَهَادَةٌ كَالْيَدِ الجَذْمَآءِ [*Every oration from the pulpit in which there is not an acknowledgment of the unity of God and of the mission of Mohammad is like the arm of which the hand is amputated*]. (TA.) — الكَفُّ الجَذْمَآءُ [*The amputated hand;*] †a name of *the star α of Cetus;* (so in the Egyptian Almanacs;) [i. e.] *the star that is in the head of Cetus:* so called because it is less extended [from the Pleiades] than that called الكَفُّ الخَضِيبُ. (Ḳzw. [See الكَفُّ الخَضِيبُ in art. خضب.]) — نَعْلٌ جَذْمَآءُ †*A sandal of which the* [*thong called*] قِبَال [*which is between two of the toes*] *is cut,* or *cut off,* or *severed.* (TA.) = See also مَجْذُومٌ.

مُجَذَّمٌ: see مَجْذُومٌ. = Also A man *tried,* or *proved, and strengthened by experience in affairs.* (TA.)

رَجُلٌ مِجْذَامٌ and ▼ مِجْذَامَةٌ, [the latter of a very rare measure, (see مِعْزَابَةٌ,)] †*A man who decides affairs.* (Ḳ.) ‡*A man who, loving and being loved, when he is sensible of evil treatment quickly cuts the tie of affection:* (A, TA:) or the latter, ‡*a man who quickly cuts the tie of love,* or *affection.* (Ṣ, Ḳ, TA.) رَجُلٌ مِجْذَامٌ الرَّكْضِ فِى الحَرْبِ †*A man quick in running,* or *fleeing, in war.* (TA.) And ▼ رَجُلٌ مِجْذَامَةٌ لِلْحَرْبِ, and لِلسَّيْرِ, and لِلْهَوَى, †*A man who desists from, and relinquishes, war,* and *journeying,* and *love,* or *natural desire.* (Lḥ, TA.)

مَجْذُومٌ A man (Ṣ, Mṣb) *affected,* or *smitten, with the disease termed* جُذَامٌ; (Ṣ, Mgh, Mṣb, Ḳ;) as also ▼ مُجَذَّمٌ (Ḳ) and ▼ أَجْذَمُ, (Kr, Ḳ,) which J erroneously disallows: (Ḳ:) J says, one does not say أَجْذَمُ: (TA:) [and Fei,] they say that أَجْذَمُ, of the measure أَحْمَرُ, is not said in this sense. (Mṣb.)

مِجْذَامَةٌ: see مِجْذَامٌ, in two places.

جذمر

جَذْمَارٌ or جِذْمَارٌ: see what follows, in two places.

جُذْمُورٌ The *root,* or *lowest part,* of a thing: or the *first* thereof; (Ḳ;) the *beginning,* or *commencement, and fresh state,* thereof; its *first and fresh state.* (TA.) — *A piece,* or *portion,* (Ṣ, Ḳ,) *of the lowest part* (Ṣ) *of a palm-branch,* (Ṣ, Ḳ,) [i. e. *a stump thereof,*] *remaining upon the trunk when the* [*rest of the*] *branch has been cut off;* (Ṣ, Ḳ;) as also ▼ جَذْمَارٌ, (Ṣ,) or جِذْمَارٌ. (Ḳ.) [Accord. to the Ṣ, the م is an augmentative letter.] — The *stump of a* [*tree of the kind called*] نَبْعَة, *remaining when the tree has been cut down.* (TA.) — The *stump of a hand of which the greater part has been cut off;* (TA;) *what remains of a hand that has been amputated, at the extremity of the two bones of the fore arm.* (T, TA.) One says, ضَرَبَهُ بِجُذْمُورِهِ and بِقَطَعَتِهِ [*He struck him with the stump of his amputated hand*]. (TA.) — *What remains of anything that has been cut off.* (IAar, TA.) — [Pl. جَذَامِيرُ.] — You say, أَخَذَهُ بِجُذْمُورِهِ †*He took it altogether;* (Ḳ;) as also اخذه بِجَذَامِيرِهِ: (Ks, Ṣ, Ḳ:) or *he took it in its first and fresh state:* and Fr also mentions the phrases اخذه بِجِذْمِيرِهِ and ▼ بِجِذْمَارِهِ. (TA.)

أَخَذَهُ بِجِذْمِيرِهِ: see what next precedes.

جذو

1. جَذَا, (Ṣ, Ḳ,) aor. ـُ, (TA,) inf. n. جَذْوٌ and جُذُوٌّ, (Ḳ,) *It* (a thing, TA) *stood firmly;* as also ▼ اجذى. (Ṣ, Ḳ.) You say also, جَذَا عَلَى شَىْءٍ *He* [or *it*, for instance, a stone of those (three in number) upon which a cooking-pot is placed, as is implied in the Ṣ, (see جَاذٍ,)] *remained firm upon a thing.* (Ṣ.) And جَذَا القُرَادُ فِى جَنْبِ البَعِيرِ *The ticks stuck,* and *clave, to the side of the camel:* (ISd, Ḳ, TA:) and جذا بِالجَمَلِ *clung to the camel.* (TA.) — *I. q.* جَثَا [*He sat upon his knees;* &c.]; (AA, Fr, Ṣ, Ḳ;) as also ▼ اِجْذَوَى, [in form] like اِرْعَوَى; (TA;) except that جذا is more indicative of keeping to a place: (Kh, TA:) or *he stood upon the extremities of his toes:* (Aṣ, Ḳ:) accord. to Th, جُذُوٌّ is [the *standing*] *upon the extremities of the toes;* and جُثُوٌّ is [the sitting] upon the knees: (TA:) and accord. to IAar, ▼ جَاذٍ means [a man *standing*] *upon his feet;* and جَاثٍ, [one sitting] upon his knees. (Ṣ, TA.) Accord. to El-Ḥasan Ibn-'Abd-Allah El-Kátib El-Iṣbahánee, جَذَا, inf. n. جُذُوٌّ, said of a bird, means *He stood upon the extremities of his toes, and warbled, and went round in his warbling;* which he does only when seeking the female: and said of a horse, it means *he stood upon his toes;* and in like manner when said of a man, whether for dancing or for some other purpose. (TA.) A poet says, (Ṣ,) namely, En-Noʿmán Ibn-Naḍleh, (TA,)

* إِذَا شِئْتُ غَنَّتْنِى دَهَاقِينُ قَرْيَةٍ *

* وَصَنَّاجَةٌ تَجْذُو عَلَى حَرْفِ مَنْسِمِ *

[*When I will, the husbandmen of a village sing to me, and a female player with the cymbals, standing upon the extremity of a toe*]. (Ṣ, TA: but in the latter, عَلَى كُلِّ مَنْسِمِ [*upon every toe*].) — Also, inf. n. جُذُوٌّ, *He,* or *it, was,* or *became, erect, and straight;* (TA;) and so ▼ اِجْذَوْذَى, inf. n. اِجْذِيذَاءٌ. (Az, TA.) See جَوَاذٍ, as applied to she-camels, in two places, voce جَاذٍ. — *It* (a camel's hump) *bore fat* [*so that it became elevated*]. (Ḳ.) — جَذَا مَنْخِرَاهُ *His nostrils were,* or *became, raised and extended.* (TA.) — Er-Rá'ee, describing a strong, or sturdy, she-camel, says,

* لَمْ يَجْذُ مِرْفَقُهَا فِى الدَّفِّ مِنْ زَوَرِ *

meaning *Her elbow did not stand out far from the side by reason of* [*the distortion termed*] زَوَر. (TA.)

4. اجذى: see 1, first sentence. — Also *He* (a young camel) *bore fat in his hump.* (Ks, Ṣ, Ḳ.) El-Khansà says,

* يُجْذِينَ نَيًّا وَلَا يُجْذِينَ قِرْدَانَا *

They bear fat [*in their humps*], *and have not ticks clinging to them.* (IB, TA.) = *He lifted* a stone, (AA, Ṣ, TA,) *in order that he might know thereby his strength.* (TA.) One says, هُمْ يُجْذُونَ حَجَرًا وَيَتَجَاذَوْنَهُ ▼ [*They lift a stone, in order to prove their strength, and vie, one with another, in lifting it, for that purpose*]. (TA.) ▼ تَجَاذٍ, in the lifting of a stone, is *like* تَرَابُعُوهُ: (Ṣ, TA:) تَجَاذَوْا حَجَرًا meaning لِيَرْفَعُوهُ [*They vied, one with another, to lift the stone, for trial of strength*]. (TA.) — اجذى طَرَفَهُ [in the CḲ, erroneously, طَرَفَهُ,] *He raised his eye,* or *sight, and cast it before him.* (Ḳ, TA.)

6: see 4, in two places.

9. اِجْذَوَى: see 1.

12. اِجْذَوْذَى: see 1.

جِذْوَةٌ and جُذْوَةٌ and جَذْوَةٌ (Ṣ, Mṣb, Ḳ) [*A brand,* or *fire-brand;*] *i. q.* جِذْمَةٌ, (AO, Ṣ, Ḳ,)

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i. e. *a thick piece of wood, having fire at the end of it or not:* (AO, Ṣ, in explanation of the first:) or *a thick piece of fire-wood, not flaming:* (AO, TA, in explanation of جِذْوَةٌ مِنَ النَّارِ:) or *a thick stick, one end of which is a live coal:* (Aboo-Sa'eed, TA:) or a *thick stick upon which fire is taken* [*by kindling one end*]: (ISk, TA:) and *a piece* (قِبْسَةٌ, K, or قِطْعَةٌ, Ḥar p. 471) *of fire:* (K, Ḥar:) or *a portion of fire-wood that remains after flaming:* (Er-Rághib, TA:) and *a live coal:* (Ṣ, K:) or *a flaming live coal:* (Mṣb:) or جِذْوَةٌ مِنَ النَّارِ means *a piece of live coal;* so in the language of all the Arabs: (Mujáhid, Ṣ, TA:) pl. [of the first] جِذًى and [of the second] جُذًى (Ṣ, Mṣb, K) and (of the third, TA) جَذًى (Mṣb, TA, and so in a copy of the Ṣ) and جِذَاءٌ, (AAF, K,) which is held by ISd to be a pl. of the third. (TA.)

جُذَاءٌ: see جِذَاءٌ, in art. جدى.

جَاذٍ [part. n. of 1; fem. جَاذِيَةٌ: pl. masc. جِذَاءٌ; pl. fem. جَاذِيَاتٌ and جَوَاذٍ]. A rájiz says, (Ṣ,) namely, 'Amr Ibn-Jebel-El-Asadee, (TA,)

* لَمْ يُبْقِ مِنْهَا سَبَلُ الرَّوَاذِ *

* غَيْرَ أَثَافِي مِرْجَلٍ جَوَاذِي *

i. e. [*The continual fine rain left not thereof save the* three *stones that were the supports of a cooking-pot*] *remaining firm.* (Ṣ, TA.) — *I. q.* جَاثٍ [*Sitting upon his knees;* &c.]: (Fr, TA:) or *sitting upon his heels, with his feet upright,* [*resting*] *upon the extremities of his toes:* (Ṣ:) or *standing upon the extremities of the toes:* (AA, Ṣ:) see also 1: pl. [masc.] جِذَاءٌ. (Ṣ.) Aboo-Duwád describes mares as جَاذِيَاتٌ عَلَى السَّنَابِكِ, i. e. *Standing upon the toes.* (AA, Ṣ,* TA.) — جَوَاذٍ, (K,) applied to she-camels, (TA,) means *That bear themselves erect* (تَجْذُو) *in their course,* or *pace, as though they lifted their feet clear from the ground;* (K, TA;) on the authority of Aboo-Leylà: (TA:) [the last words of the explanation in the K are كَأَنَّهَا تَقْلَعُ: in the TA, كانها تقلع السَّيْرَ: I suppose that السَّيْرَ is for فِى السَّيْرِ; and that the pret. of the aor. here used is قَلِعَ; for قَلِعٌ, which is of the regular form of a part. n. of such a verb as قَلِعَ, means "raising the feet clear from the ground in walking &c.:" but in one copy of the K, I find تُقَلِّعُ: and another reading in some work seems to be تُقْلِعُ; for] ISd says, I know not جَذَا with the meaning of أَسْرَعَ nor of أَقْلَعَ: and As says that جَوَاذٍ means *quick,* or *swift,* camels, *that do not stretch themselves forth in their course,* or *pace, but bear themselves erect* (يَجْذُونَ وَيَنْتَصِبْنَ). (TA.)

مُجْذٍ [act. part. n. of 4]. مِثْلُ الأَرْزَةِ المُجْذِيَةِ كَالأَرْزَةِ المجذية على وَجْهِ عَلَى الأَرْضِ, (Ṣ,) or الارض, (TA,) occurring in a trad., (Ṣ, TA,) describing the unbeliever, (TA,) means [*Like the pine-tree*] *that is firm* (Ṣ, TA) *and erect* [*upon the ground*]. (TA.)

مُجْذِذٌ [in the CK, erroneously, المَجْذُوذِىُّ,] *Keeping constantly to the dwelling,* or *to the camel's saddle* and *the dwelling,* (الرَّحْل and المَنْزِل, AA, Ṣ, K,) *not quitting it:* (AA, Ṣ:) like مُجْذَوْذٍ عَلَى الرَّحْلِ. (AA, Ṣ.) — And A man *who lowers,* or *abases, himself;* (El-Hejeree, ISd, TA;) as though he clave to the ground by reason of his abjectness; from جَذَا القُرَادُ فِى جَنْبِ البَعِيرِ [q. v.]. (ISd, TA.)

جر

1. جَرَّ, aor. ـُ, (Ṣ, A, Mṣb,) inf. n. جَرٌّ; (Ṣ, K;) and ٢ جرّر, inf. n. تَجْرِيرٌ (Ṣ, K) [and app. تَجِرَّةٌ, said in the TA to be of the measure تَفْعِلَةٌ from الجَرُّ], with teshdeed to denote repetition or frequency of the action, or its relation to many objects, or intensiveness; (Ṣ;) and ٧ اجترّ, inf. n. اِجْتِرَارٌ; (Ṣ, L, K;) and ٧ اجدرّ, inf. n. اِجْدِرَارٌ; (L, K;) in which the ت is changed into د, though you do not say اِجْدَرَّ for اِجْتَرَّ, nor اِجْدَرَحَ for اِجْتَرَحَ; (L;) and ٧ استجرّ; (K;) *He dragged, drew, pulled, tugged, strained, extended by drawing* or *pulling* or *tugging,* or *stretched,* (A, L, Mṣb, K,) a thing, (A,) or a rope, (Ṣ, Mṣb,) and the like. (Mṣb.) You say, جَرُّوا أَذْيَالَهُمْ *They dragged along their hinder skirts.* (A.) And اجترّ الرُّمْحَ *He dragged,* or *drew along, the spear.* (TA.) And فُلَانٌ يَسْتَجِرُّ الحَدِيثَ مِنْ أَبَاعِدِ أَطْرَافِهِ †[*Such a one draws forth talk,* or *discourse,* or *news,* or *the like, from its most remote sources*]. (A in art. بعد.) And مَا الَّذِى جَرَّكَ إِلَى هٰذَا الأَمْرِ †[*What drew thee, led thee, induced thee,* or *caused thee, to do this thing*]. (TA in art. دعو.) — Also جَرَّ, aor. ـُ, (TA,) inf. n. جَرٌّ, (K,) ‡ *He drove* (camels and sheep or goats, TA) *gently,* (K, TA,) *letting them pasture as they went along.* (TA.) And جَرَّ الإِبِلَ عَلَى أَفْوَاهِهَا ‡ *He drove the camels gently, they eating the while.* (A.) — [Hence,] هَلُمَّ جَرًّا ‡ *At thine ease.* (TA.) El-Mundhiree explains هَلُمَّ جُرُّوا as meaning ‡ *Come ye at your ease;* from الجَرُّ in driving camels and sheep or goats, as rendered above. (TA.) You say also, كَانَ ذَاكَ عَامَ كَذَا وَهَلُمَّ جَرًّا إِلَى اليَوْمِ (Ṣ, A, Mṣb,* TA) ‡ *That was in such a year, and has continued to this day:* (Mṣb, TA:) from الجَرُّ meaning the act of "dragging," &c.: (TA:) or from أَجْرَرْتُهُ الدَّيْنَ, or from أَجْرَرْتُهُ الرُّمْحَ. (Mṣb.) جرًّا is here in the accus. case as an inf. n., or as a denotative of state: but it is disputed whether this expression be classical or post-classical. (TA.) [See also art. هلم.] — جَرَّ الأَثَرَ, said of a numerous army, means †[*It made a continuous track, so that*] *it left no distinct foot-prints,* or *intervening* [*untrodden*] *spaces.* (TA.) جَرَّتِ الخَيْلُ الأَرْضَ بِسَنَابِكِهَا ‡ *The horses furrowed the ground with their hoofs.* (As, A, TA.) — جَرَّ جَرِيرَةً, (Ṣ, A, Mṣb, K,) aor. ـُ and ـِ, (K,) but the latter form is disallowed by MF as not authorised by usage nor by analogy, (TA,) inf. n. جَرٌّ, (K,) *He committed a crime,* or *an offence for which he should be punished,* or *an injurious action,* (Ṣ, Mṣb, K,*) against (عَلَى [and إِلَى, as in the K voce جَنَى,]) another or others, (Ṣ, K,) or himself; (A, K;) [as though *he drew it* upon the object thereof;] syn. جَنَى جِنَايَةً. (Ṣ, TA.) It is said in a trad., بَايَعَهُ عَلَى أَنْ لَا يَجُرَّ عَلَيْهِ إِلَّا نَفْسَهُ [*He promised,* or *swore, allegiance to him on the condition that he should not inflict an injury,* meaning *a punishment, upon him but* for an offence committed by *himself;*] i. e., that he should not be punished for the crime of another, of his children or parent or family. (TA.) — جَرَّ الفَصِيلَ: see 4, in two places. — جَرَّ الحَرْفَ فِى الإِعْرَابِ, [aor. ـُ, inf. n. جَرٌّ, †*He made the* final *letter to have kesreh, in inflection;* *i. q.* خَفَضَ, q. v.:] الجَرُّ is used in the conventional language of the Baṣrees; and الخَفْضُ, in that of the Koofees. (Kull p. 145.) — جَرَّتْ, (Ṣ, A,) inf. n. جَرٌّ, (K,) ‡ *She exceeded the* [*usual*] *time of pregnancy.* (A.) ‡ *She* (a camel) *arrived at the time* [*of the year*] *in which she had been covered, and then went beyond it some days without bringing forth:* (Ṣ, TA:) or *withheld her fœtus in her womb after the completion of the year, a month, or two months, or forty days only:* (K,* TA:) Th says that she sometimes withholds her fœtus [beyond the usual time] a month. (TA. [See also جَرُورٌ.]) ‡ *She* (a mare) *exceeded eleven months and did not foal:* (K, TA:) the more she exceeds the usual term, the stronger is her foal; and the longest time of excess after eleven months is fifteen nights: accord. to AO, the time of a mare's gestation, after she has ceased to be covered, to the time of her foaling, is eleven months; and if she exceed that time at all, they say of her, جَرَّتْ. (TA.) ‡ *She* (a woman) *went beyond nine months without bringing forth,* (K, TA,) *exceeding that term by four days, or three.* (TA.) — †*It* (the night, اللَّيْلَةُ,) *was,* or *became, long.* (L in art. كبد.) — جَرَّ, aor. ـُ, (TA,) inf. n. جَرٌّ; (K;) and ٧ انجرّ; (K;) †*He* (a camel) *pastured as he went along:* (IAạr, K: [if so, the aor. is contr. to analogy:]) or *he rode* a she-camel *and let* her *pasture* [*while going along*]. (K.) — جَرَّ النَّوْءُ بِالمَكَانِ †*The* نوء [or *auroral setting or rising of a star or asterism supposed to occasion rain*] *caused lasting rain in the place.* (TA.)

2: see 1, first sentence.

3. جارّهُ, (Ṣ, K,) inf. n. مُجَارَرَةٌ, (TA,) or مُجَارَّةٌ, (TK,) *He delayed,* or *deferred, with him,* or *put him off, by promising him payment time after time;* syn. طَاوَلَهُ, (Ṣ,) or مَاطَلَهُ: (K:) or *he put off giving him his due, and drew him from his place to another:* (TA:) or *i. q.* جَانَاهُ, (so in copies of the K,) meaning, *he committed a crime against him:* (TK:) or حَابَاهُ. (TA, as from the K. [But this seems to be a mistranscription.]) It is said in a trad., لَا تُجَارِّ أَخَاكَ وَلَا تُشَارِّهِ, i. e. *Delay not,* or *defer not, with thy brother,* &c.: [*and do not act towards him in an evil,* or *inimical, manner;* or *do not evil to him, obliging him to do the like in return;* or *do not contend,* or *dispute, with him:*] or *bring not an injury upon him:* but accord. to one reading, it is

لَا تُجَارِهِ, without teshdeed, from الجَرْىُ, and meaning, contend not with him for superiority. (TA.)

4. اجرّهُ *He pierced him with the spear and left it in him so that he dragged it along:* (Ṣ, Ḳ:) or so اجرّهُ الرُّمْحَ: (A, Mṣb:) as though [meaning] *he made him to drag along the spear.* (TA.) — *He put the* جَرِير, i. e. the *rope, upon his neck.* (Ḥar p. 308.) — اجرّهُ جَرِيرَهُ [lit. *He made him to drag along his rope*; meaning,] ‡ *he left him to pasture by himself, where he pleased:* a prov. (L.) And اجرّهُ رَسَنَهُ [lit. *He made him to drag along his halter*; meaning,] ‡ *he left him to do as he would:* (Ṣ, Ḳ, TA:) *he left him to his affair.* (A, TA.) — اجرّهُ الدَّيْنَ ‡ *He deferred for him the payment of the debt:* (Ṣ, A, Ḳ:) *he left the debt to remain owed by him.* (Mṣb.) — اجرّهُ أَغَانِىَّ ‡ *He sang songs to him consecutively, successively, or uninterruptedly;* syn. تَابَعَهَا: (Ṣ, Ḳ, TA:) or ‡ *he sang to him a song and then followed it up with consecutive songs.* (A, TA.) — اجرّ لِسَانَ الفَصِيلِ, (Ṣ,) or اجرّ الفَصِيلَ, (Aṣ, Ḳ,*) inf. n. إِجْرَارٌ; (Ḳ;) and جَرَّ الفَصِيلَ, (Aṣ, Ḳ,*) inf. n. جَرٌّ; (Ḳ;) ‡ *He slit the tongue of the young weaned camel, that it might not suck the teat:* (Ṣ, Ḳ, TA:) or إِجْرَارُ الفَصِيلِ signifies ‡ *the slitting the tongue of the young weaned camel, and tying upon it a piece of stick, that it may not suck the teat;* because it drags along the piece of stick with its tongue: or الإِجْرَارُ is like التَّقْلِيكُ, signifying †a pastor's *making, of coarse hair, a thing like the whirl, or hemispherical head, of a spindle, and then boring the tongue of the* [*young*] *camel, and inserting it therein, that it may not suck the teat:* so say some: (ISk, TA:) the animal upon which the operation has been performed is said to be مَجْرُورٌ and مُجَرٌّ. (TA.) [But sometimes جَرَّ signifies merely *He drew away* a young camel from its mother: see خَلِىٌّ voce خَلِيَّةٌ, in three places.] — Hence, اجرّ لِسَانَهُ ‡ *He prevented him from speaking.* (A.) 'Amr Ibn-Maadee-Kerib Ez-Zubeydee says,

* فَلَوْ أَنَّ قَوْمِى أَنْطَقَتْنِى رِمَاحُهُمْ *

* نَطَقْتُ وَلٰكِنَّ الرِّمَاحَ أَجَرَّتِ *

[*And if the spears of my people had made me to speak, I had spoken; but the spears have prevented speech*]: i. e., had they fought, and shown their valour, I had mentioned that, and gloried in it, (Ṣ,) or in them; (TA;) but their spears have prevented my tongue from speaking, by their flight. (Ṣ,* TA.) = اجرّ as an intrans. verb: see 8. — اجرّت البِئْرُ ‡ *The well was,* or *became, such as is termed* جَرُور. (Ibn-Buzurj, TA.)

7. انجرّ *It* (a thing, Ṣ) *was,* or *became, dragged, drawn, pulled, tugged, strained, extended by drawing* or *pulling* or *tugging,* or *stretched; it dragged,* or *trailed along;* syn. انْجَذَبَ. (Ṣ, Ḳ.) — See also 1, last sentence but one.

8. اجترّ and اجدرّ: see 1, in three places. = اجترّ said of a camel, (Ṣ, Mṣb, Ḳ,) and any other animal having a كَرِش, (Ṣ, TA,) [i. e.] any cloven-hoofed animal, (Mṣb,) *He ejected the cud from his stomach and ate it again; ruminated; chewed the cud;* (Ṣ,* Mṣb,* Ḳ,* TA;) as also ↓ اجرّ. (Lḥ, Ḳ.)

10: see 1, in two places. = اِسْتَجْرَرْتُ لَهُ ‡ *I made him to have authority and power over me,* (Ḳ, TA,) *and submitted myself,* or *became submissive* or *tractable, to him;* (A, Ḳ, TA;) *as though I became to him one that was dragged,* or *drawn along.* (TA.) — استجرّ عَنِ الرَّضَاعِ † *He* (a young camel) *refrained from sucking in consequence of a purulent pustule,* or *an ulcer, in his mouth or some other part.* (TA.)

R. Q. 1. جَرْجَرَ, (Ṣ, Mgh, Mṣb,) inf. n. جَرْجَرَةٌ, (Ṣ,* Ḳ,* TA,) *He* (a stallion-camel) *reiterated his voice,* or *cry,* (Ṣ,* Mgh, Mṣb, Ḳ,*) or *his braying,* (TA,) *in his windpipe.* (Ṣ,* Mgh, Mṣb, Ḳ.*) — *He,* or *it, made,* or *uttered, a noise, sound, cry,* or *cries; he cried out; vociferated; raised a cry,* or *clamour.* (TA.) *It* (beverage, or wine,) *sounded,* or *made a sound* or *sounds,* (Ḳ, TA,) in the fauces. (TA.) And جَرْجَرَتِ النَّارُ † *The fire sounded,* or *made a sound* or *sounds.* (Mṣb.) = Also, (A, Mṣb,) inf. n. as above, (Ḳ,) *He poured* water *down his throat;* as also تَجَرْجَرَ: (Ḳ:) or *he swallowed* it *in consecutive gulps, so that it sounded,* or *made a sound* or *sounds;* (A, Mṣb, TA;) as also ↓ the latter verb. (Ḳ,* TA.) It is said in a trad., (of him who drinks from a vessel of gold or silver, Mgh, TA,) يُجَرْجِرُ فِى بَطْنِهِ نَارَ جَهَنَّمَ *He shall drink down into his belly the fire of Hell* (Az, A, Mgh, Mṣb) *in consecutive gulps, so that it shall make a sound* or *sounds:* (A:) or *he shall make the fire of Hell to gurgle reiteratedly in his belly;* from جَرْجَرَ said of a stallion-camel. (Mgh.) Most read النارَ, as above; but accord. to one reading, it is النارُ, (Z, Mṣb,) and the meaning is, † *The fire of Hell shall produce sounds in his belly like those which a camel makes in his windpipe:* the verb is here tropically used; and is masc., with ى, because of the separation between it and النار: (Z, TA:) but this reading and explanation are not right. (Mgh.) — You say also, جَرْجَرَهُ المَآءَ *He poured water down his throat so that it made a sound* or *sounds.* (Ḳ,* TA.)

R. Q. 2: see R. Q. 1, in two places.

لَا جَرَ and لَا ذَا جَرَ, for لَا جَرَمَ and لَا ذَا جَرَمَ: see art. جرم.

جَرٌّ ‡ The *foot, bottom, base,* or *lowest part,* of a mountain; (Ṣ, A, Ḳ;) like ذَيْلٌ: (A, TA:) or the *place where it rises from the plain to the rugged part:* (IDrd, TA:) or الجَرُّ أَصْلُ الجَبَلِ is a mistranscription of Fr, and is correctly الجُرَاصِلُ الجَبَلُ [i. e. جُرَاصِلٌ signifies "a mountain"]: (Ḳ:) but جُرَاصِلٌ is not mentioned [elsewhere] in the Ḳ, nor by any one of the writers on strange words; and [SM says,] there is evidently no mistranscription: جَرُّ الجَبَلِ occurs in a trad., meaning *the foot,* &c., *of the mountain:* and its pl. is جِرَارٌ. (TA.) — هَلُمَّ جَرًّا: see 1. =

See also جَرَّةٌ. = لَا جَرَّ *i. q.* لَا جَرَمَ: see art. جرم. (TA.)

جَرَّةٌ [*A jar;*] *a well-known vessel;* (Mṣb;) *an earthen vessel; a vessel made of potters' clay:* (T, IDrd,* Ṣ,* Ḳ:*) or *anything made of clay:* (Mgh:) dim. جُرَيْرَةٌ: (TA:) pl. جِرَارٌ (T, Ṣ, Mgh, Mṣb, Ḳ) and جَرَّاتٌ (Mṣb) and ↓ جُرٌّ, (T, Ṣ, Mṣb, Ḳ,) [or this last is rather a coll. gen. n., signifying *pottery,* or *jars,* &c.,] like تَمْرٌ in relation to تَمْرَةٌ; or, accord. to some, this is a dial. var. of جَرَّةٌ. (Mṣb.) Beverage of the kind called نَبِيذ made in such a vessel is forbidden in a trad.: (Mgh, TA:) but accord. to IAth, the trad. means a vessel of this kind glazed within, because the beverage acquires strength, and ferments, more quickly in a glazed earthen vessel. (TA.) = See also جِرَّةٌ: = and see what here next follows.

جُرَّةٌ (Ṣ, Ḳ) and ↓ جَرَّةٌ (Ḳ) *A small piece of wood,* (Ḳ,) or *a piece of wood about a cubit long,* (Ṣ,) *having a snare at the head,* (Ṣ, Ḳ,) *and a cord at the middle,* (Ṣ,) *with which gazelles are caught:* (Ṣ, Ḳ:) when the gazelle is caught in it, he strives with it awhile, and struggles in it, and labours at it, to escape; and when it has overcome him, and he is wearied by it, he becomes still, and remains in it; and this is what is termed [in a prov. mentioned below] his becoming at peace with it: (Ṣ,* TA:) or it is *a staff,* or *stick, tied to a snare, which is hidden in the earth, for catching the gazelle; having cords of sinew;* when his fore leg enters the snare, the cords of sinew become tied in knots upon that leg; and when he leaps to escape, and stretches out his fore leg, he strikes with that staff, or stick, his other fore leg and his hind leg, and breaks them. (AHeyth, TA.) نَاوَصَ الجُرَّةَ ثُمَّ سَالَمَهَا *He struggled with the* جرّة *and then became at peace with it* [see above] is a prov. applied to him who opposes the counsel, or opinion, of a people, and then is obliged to agree: (Ṣ,* TA:) or to him who falls into a case, and struggles in it, and then becomes still. (TA.) And it is said in another prov., هُوَ كَالبَاحِثِ عَنِ الجُرَّةِ [*He is like him who searches in the earth for the* جرّة]. (AHeyth, TA.) In the phrase إِذَا أَفْلَتَتْ مِنْ جُرَّتَيْهَا, in a saying of Ibn-Lisán-el-Ḥummarah, referring to sheep, [app. meaning *When they escape from their two states of danger,*] by جرّتيها he means their place of pasture (المَجَرّ) in a severe season [when they are liable to perish], and when they are scattered, or dispersed, by night, and [liable to be] attacked, or destroyed, by the beasts of prey: so says ISk: Az says that he calls their مجر two snares, into which they might fall, and perish. (TA.)

جِرَّةٌ *A mode,* or *manner, of dragging, drawing, pulling, tugging, straining,* or *stretching.* (Ḳ.) = The *stomach* of the camel, and of a cloven-hoofed animal: this is the primary signification: by extension of its meaning, it has the signification next following. (Mṣb.) — The *cud which a camel* [*or cloven-hoofed animal*] *ejects from its stomach,* (Az, Ṣ,* IAth, Mgh, Mṣb, Ḳ,*) *and eats again,* (Ḳ,) or *chews,* or *ruminates,* (Az, IAth, Mṣb,) or *to chew,* or *ruminate;* (Ṣ;) as also

جَرَّةٌ: (K:) it is said to belong to the same predicament as بَعْر. (Mgh.) Hence the saying, لَا أَفْعَلُ ذٰلِكَ مَا ٱخْتَلَفَتِ الدِّرَّةُ وَالجِرَّةُ *I will not do that as long as the flow of milk and the cud go* [the former] *downwards and* [the latter] *upwards.* (S, A.* [See also دِرَّةٌ.]) And أُجْتُلِبَتِ الدِّرَّةُ بِالجِرَّةِ [*The flow of milk was procured by the cud*]: alluding to the beasts' becoming full of food, and then lying down and not ceasing to ruminate until the time of milking. (IAar, TA.) And لَا يَحْنَقُ عَلَى جِرَّتِهِ † *He will not bear rancour, or malice, against his subjects:* or, as some say, † *he will not conceal a secret:* (TA:) and مَا يَحْنَقُ عَلَى جِرَّةٍ and مَا يَكْظِرُ على جِرَّةٍ † *he does not speak when affected with rancour, or malice:* (TA in art. حنق:) [or the last has the contr. signification: for] لَا يَكْظِرُ عَلَى جِرَّتِهِ means ‡ *he will not be silent respecting that which is in his bosom, but will speak of it.* (TA in art. كظر.) — Also The *mouthful with which the camel diverts and occupies himself until the time when his fodder is brought to him.* (K.)

جَرُورٌ ‡ A female *that exceeds the* [*usual*] *time of pregnancy.* (A.) ‡ A she-camel *that withholds her fœtus in her womb, after the completion of the year, a month, or two months, or forty days only;* (K,* TA;) or, *three months after the year:* they are the most generous of camels that do so: none do so but those that usually bring forth in the season called الرَّبِيع (المَرَابِيع); not those that usually bring forth in the season called الصَّيْف (المَصَايِيف): and only those do so that are red [or brown], and such as are of a white hue intermixed with red (الشُّهْب), and such as are ash-coloured: never, or scarcely ever, such as are of a dark gray colour without any admixture of white, because of the thickness of their skins, and the narrowness of their insides, and the hardness of their flesh. (IAar, TA. [See also 1: and see خَصُوفٌ.]) — Also † A she-camel *that is made to incline to, and to suckle, a young one not her own; her own being about to die, they bound its fore legs to its neck, and put upon it a piece of rag, in order that she might know this piece of rag, which they then put upon another young one; after which they stopped up her nostrils, and did not unclose them until the latter young one had sucked her, and she perceived from it the odour of her milk.* (L.) — Also, applied to a horse, (S, A, K,) and a camel, (K,) ‡ *That refuses to be led; refractory:* (S, A, K:) of the measure فَعُولٌ in the sense of the measure مَفْعُولٌ; or it may be in the sense of the measure فَاعِلٌ: (Az, TA:) or a *slow* horse, *either from fatigue or from shortness of step:* (A 'Obeyd, TA:) pl. جُرُرٌ. (TA.) — And † A woman *crippled;* or *affected by a disease that deprives her of the power of walking:* (Sh, K:) because she is dragged upon the ground. (Sh, TA.) — بِئْرٌ جَرُورٌ ‡ *A deep well;* (Sh, S, K;) *from which the water is drawn by means of the* سَانِيَة [q. v.], (S, A,) *and by means of the pulley and the hands;* like مَتُوحٌ and نَزُوعٌ: (A:) or *a well from which the water is drawn* [*by a man*] *upon a camel* [*to the saddle of which one end of the well-rope is attached*]; so called because its bucket is drawn upon the edge of the mouth thereof, by reason of its depth. (Aṣ, L.)

جَرِيرٌ *A rope:* pl. أَجِرَّةٌ. (Sh, TA.) *A rope for a camel, corresponding to the* عِذَار *of a horse,* (S, K,) *different from the* زِمَام. (S.) Also The *nose-rein of a camel;* syn. زِمَامٌ: (K:) or *a cord of leather, that is put upon the neck of a she-camel:* (Mṣb:) or *a cord of leather, like a* زمام: and applied also to *one of other kinds of plaited cords:* or, accord. to El-Hawázinee, [*a string*] *of softened leather, folded over the nose of an excellent camel or a horse.* (TA.) [See also خِطَامٌ.]

جِرَارَةٌ The *art of pottery:* the *art of making jars, or earthen vessels.* (TA. [See جَرَّةٌ.])

جَرِيرَةٌ *A crime; a sin; an offence which a man commits, and for which he should be punished; an injurious action:* (S,* Mṣb,* K,* TA:) syn. ذَنْبٌ, (Mṣb, K,) and جِنَايَةٌ: (S:) of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (Mṣb:) pl. جَرَائِرُ. (A.) See also what next follows.

فَعَلْتُ كَذَا مِنْ جَرَّاكَ, (S, A,* K,*) and من جَرَّائِكَ, (K,) and من جَرَاكَ, and من جَرَائِكَ, (S, K,) and من جَرِيرَتِكَ, (K,) means من أَجْلِكَ, (S, A, K,) i. e., [originally, *I did so*] *in consequence of thy committing it,* namely, a crime: and then, by extension of its application, [*because of thee,* or *of thine act* &c.; *on thine account; for thy sake;*] indicating any causation. (Bḍ in v. 35, in explanation of من جَرَّاكَ and من أَجْلِكَ.) One should not say مِجْرَاكَ, (S,) or بِجْرَاكَ. (A.)

جِرِّيٌّ (written in the Towsheeḥ with fet-ḥ to the ج also, TA,) [The *eel;*] *a kind of fish,* (S, K,) *long and smooth,* (K,) *resembling the serpent, and called in Persian* مَارْ مَاهِى; said to be a dial. var. of جِرِّيثٌ; (TA;) *not eaten by the Jews,* (K,) *and forbidden to be eaten by 'Alee;* (TA;) *having no scales:* (K:) or *any fish having no scales.* (Towsheeḥ, TA.)

جِرِّيَّةٌ The *stomach,* or *triple stomach,* or the *crop,* or *craw,* of a bird; syn. حَوْصَلَةٌ; (S, K;) as also جِرِّيَّةٌ [q. v.] (K) and قِرِّيَّةٌ. (AZ, TA.) You say, أَلْقَاهُ فِى جِرِّيَّتِهِ, meaning, ‡ *He ate it.* (A, TA.) See also art. جرى.

جَرَّارٌ † *A man who leads a thousand.* (T, end of art. حفز.) — جَيْشٌ جَرَّارٌ, (S, A,) and كَتِيبَةٌ جَرَّارَةٌ, (S, K,) ‡ *An army,* and *a troop of horse or the like, that marches heavily, by reason of its numbers:* (Aṣ, S, K:) or *dragging along the apparatus of war:* (A:) or *numerous.* (TA.) = *A potter; a maker of jars,* or *earthen vessels.* (TA. [See جَرَّةٌ.])

جُرَارَةٌ *A small,* (S, A, K, TA,) *yellow,* (A, TA,) *female* (TA) *scorpion,* (S, A, K, TA,) *like a piece of straw,* (TA, [thus I render على شكل التبنة, but I think that there must be here some mistranscription, as the words seem to be descriptive of form,]) *that drags its tail;* (S, K;) for which reason it is thus called; *one of the most deadly of scorpions to him whom it stings:* (TA:) pl. جُرَّارَاتٌ. (A, TA.)

جَرَّانُ: see جَارٌّ, last sentence.

جَرْجَرٌ The *thing* [or *machine*] *of iron with which the reaped corn collected together is thrashed.* (K.) [See نَوْرَجٌ and مِدْوَسٌ.] = See also جِرْجِرٌ.

جِرْجِرٌ: see جَرْجَارٌ. = Also The *bean;* or *beans;* syn. فُولٌ; (S, K;) and so جَرْجَرٌ: (K:) of the dial. of the people of El-'Iráḳ. (TA.) — See also جِرْجِيرٌ.

جَرْجَرَةٌ, an onomatopœia: (Mṣb:) *A sound which a camel reiterates in his windpipe:* (S, K:) the *sound made by a camel when disquieted,* or *vexed:* (TA:) the *sound of pouring water into the throat:* (TA:) or the *sound of the descent of water into the belly:* (IAth, TA:) or the *sound of water in the throat when drunk in consecutive gulps.* (Mṣb.) [See R. Q. 1.]

جَرْجَارٌ A camel *that reiterates sounds in his windpipe:* (S:) or a camel *that makes much noise* [or *braying*]; as also جِرْجِرٌ and جُرَاجِرٌ. (K.) — The *sound of thunder.* (K.) = *A certain plant,* (S, K,) *of sweet odour;* (S;) *a certain herb having a yellow flower.* (AḤn, TA.)

جُرْجُورٌ A *large,* or *bulky,* camel: (K:) pl. جَرَاجِرُ, (Kr, K,) without ى [before the final letter], though by rule it should be with ى, except in a case of poetic necessity. (TA.) And, as a pl., *Large,* or *bulky,* camels; as also [its pl.] جَرَاجِرُ: (S:) or *large-bellied* camels: (TA:) and *generous,* or *excellent,* camels: (K, TA:) and *a herd,* or *collected number,* (K, TA,) of camels: (TA:) and مِائَةٌ جُرْجُورٌ *a complete hundred* (K, TA) of camels. (TA.)

جِرْجِيرٌ (S, K) and جِرْجِرٌ (K) [The herb *eruca,* or *rocket;*] *a certain leguminous plant,* (S, K,) *well known:* (K:) *a plant of which there are two kinds; namely,* بَرِّىٌّ [i. e. *eruca sylvestris,* or *wild rocket*], and بُسْتَانِىٌّ [i. e. *eruca sativa,* or *garden-rocket*]; *whereof the latter is the better: its water,* or *juice, removes scars, and causes milk to flow, and digests food:* (TA:) AḤn says that the جِرْجِير بَاقِلَّى [q. v.]; and that the جِرْجِير مِصْرِىّ is the تُرْمُس: [but see this last word.] (TA in art. ترمس.)

جَرْجَارَةٌ *A mill,* or *mill-stone;* syn. رَحًى: (K:) because of its sound. (TA.)

جُرَاجِرٌ: see جَرْجَارٌ. — Also *That drinks much;* (K;) [in the CK misplaced;]) applied to a camel: you say إِبِلٌ جُرَاجِرَةٌ. (IAar, TA.) — And hence, (TA,) Water *that makes a noise.* (K.)

جَارٌّ [act. part. n. of 1; *Dragging, drawing,* &c.]. — جَارُّ الضَّبُعِ ‡ *Rain that draws the hyena from its hole by its violence:* or *the most violent rain;* as though it left nothing without dragging it along: (TA:) or *rain that leaves nothing without making it to flow, and dragging it along:*

(IAạr, TA:) or *the torrent that draws forth the hyena from its hole:* (A:) and in like manner, مَجَرُّ الضَّبُعِ *the torrent that has torn up the ground;* as though the hyena were dragged along in it. (IAạr, Sh, TA.) You say also مَطَرٌ جَارَّ الضَّبُعِ, and مَطَرَةٌ جَارَّةُ الضَّبُعِ. (A.) ‡ إِبِلٌ جَارَّةٌ *Working camels;* because they drag along burdens; (A, Mgh;) or tropically so called because they are dragged along by their nose-reins: (Mgh:) or *camels that are dragged along by their nose-reins:* (Ṣ, Ḳ, TA: [but in the copies of the Ṣ, and in those of the Ḳ, in my possession, تَجُرُّ is put for تُجَرُّ, though the latter is evidently meant, as is shown by what here follows:]) جَارَّة is of the measure فَاعِلَةٌ in the sense of the measure مَفْعُولَةٌ: it is like as when you say عِيشَةٌ رَاضِيَةٌ in the sense of مَرْضِيَّةٌ, and مَآءٌ دَافِقٌ in the sense of مَدْفُوقٌ: (Ṣ:) or it means *such as carry goods,* or *furniture and utensils, and wheat,* or *food.* (AZ, TA voce حَانٌّ, q. v.) It is said in a trad. that there is no poor-rate (صَدَقَة) in the case of such camels, (Ṣ, Mgh,) because they are the riding-camels of the people; for the poor-rate is in the case of pasturing camels, exclusively of the working. (Ṣ.) ‡ لَا جَارَّ لِى فِى هٰذَا *There is no profit for me in this to attract me to it.* (A, TA.) حَارٌّ جَارٌّ is an expression in which the latter word is an imitative sequent to the former; (Ṣ, Ḳ;) but accord. to A 'Obeyd, it was more common to say حَارٌّ يَارٌّ, with ى: (Ṣ:) and one says also حَرَّانُ يَرَّانُ جَرَّانُ. (TA in art. حر.)

جَوٌّ is mentioned by Az in this art., meaning Rain *that draws along everything:* and rain *that occasions the herbage to grow tall:* and a *large and heavy* [bucket of the kind called] غَرْب; explained in this sense by AO: and a *bulky* camel; and, with ŏ, in like manner applied to a ewe: Fr says that the و in this word may be considered as augmentative or as radical. (TA.) [See also art. جور.]

جَارَّةٌ [fem. of جَارٌّ, q. v.: and, as a subst.,] *A road to water.* (Ḳ.)

جَارُورٌ *A river,* or *rivulet, of which the bed is formed by a torrent.* (Ṣ,* Ḳ,* TA.)

الأَجَرَّانِ *The jinn,* or *genii, and mankind.* (IAạr, Ḳ.)

مَجَرٌّ [The *place,* or *track, along which a thing is,* or *has been, dragged,* or *drawn*]. You say, رَأَيْتُ مَجَرَّ ذَيْلِهِ [*I saw the track along which his hinder shirt had been dragged*]. (A.) See also المَجَرَّةُ: and جَارٌّ. — *A place of pasture.* (TA.) — The جَائِز [or *beam*] *upon which are placed the extremities of the* عَوَارِض [or *rafters*]. (Ḳ.)

مُجَرٌّ: see 4, in the latter portion of the paragraph.

المَجَرَّةُ ‡ [*The Milky Way in the sky;*] *the* شَرَج *of the sky;* (Ḳ;) *the whiteness that lies across in the sky, by the two sides of which are the* نَسْرَانِ [or *two constellations called* النَّسْرُ الطَّائِرُ *and* النَّسْرُ الوَاقِعُ]: or [*the tract called* الطَّرِيقُ المَحْسُوسَةُ [which is probably the same; or *the tract*], *in the sky, along which* (مِنْهَا) *the* [*wandering*] *stars* [or *planets*] *take their ways:* (TA:) or *the gate of Heaven:* (Ḳ:) so called because it is like the trace of the مَجَرّ [or place along which a thing has been dragged, or drawn]. (Ṣ.) Hence the prov., سِطِى مَجَرُّ ‡ تُرْطُبْ هَجَرْ *Reach the middle of the sky, O milky way,* (مجر being for مجرّة,) *and the palm-trees of Hejer will have ripe dates.* (A,* TA.)

مَجْرُورٌ [pass. part. n. of 1]: see 4, latter portion. Extended, said of a تاء, as contrasted with the ة (Sn. IV. 164, 2. 1; 5. 64; 6. 76; p. 846; IV. جرأ 330, 7. 4 from bottom, 678).

1. جَرُؤَ, aor. ـُ, inf. n. جَرَآءَةٌ (Ṣ, Mṣb, Ḳ) and جَرَاءَةٌ and جَرَايَةٌ, with ى [in the place of ء], which is extr., (Ḳ,) and جُرْأَةٌ and جُرْءَةٌ, (Ṣ, Ḳ,) thus sometimes, without ء, like as one says مَرْأَةٌ and مَرْءَةٌ, (Ṣ,) [all mentioned as inf. ns. in the TK, and app. as such in the Ḳ, but only the first is explicitly mentioned as an inf. n. in the Ṣ and Mṣb, and جُرْأَةٌ is said in the Mṣb to be a simple subst.,] *He was,* or *became, bold, daring, brave,* or *courageous;* (Ṣ, Mṣb,* Ḳ, TA;) *so as to attempt,* or *venture upon, a thing without consideration or hesitation:* (TA:) [said of a brute and the like, as well as of a man:] and استجرأ is syn. therewith. (IJ, W p. 146.)

2. جَرَّأْتُهُ عَلَيْهِ, (inf. n. تَجْرِئَةٌ, Ḳ,) *I emboldened him,* or *encouraged him, against him.* (Ṣ, Mṣb,* Ḳ, TA.)

5: see 8.

8. اجترأ عَلَيْهِ, (Ṣ, Ḳ,) or تجرّأ, (Mṣb,) *He became emboldened* or *encouraged,* or *he emboldened* or *encouraged himself, against him.* (Ṣ, Mṣb,* Ḳ, TA.) — اجترأ عَلَى القَوْلِ *He ventured upon the saying hastily and unhesitatingly.* (Mṣb.)

10: see 1.

جُرْأَةٌ *Boldness, daringness, bravery,* or *courage;* as also جُرْءَةٌ: (Ṣ: see 1:) the *quality of venturing* upon a saying [&c.] *hastily and unhesitatingly.* (Mṣb.)

جَرِئٌ *Bold, daring, brave,* or *courageous:* (Ṣ, Mṣb,* Ḳ, TA:) pl. أَجْرِئَآءُ, accord. to a MS. copy of the Ḳ; [and so in the CḲ;] but in the M, أَجْرِئَآءُ, with two hemzehs, on the authority of Lḥ; and so in some copies of the Ḳ; and sometimes جُرَآءُ, like حُلَمَآءُ, occurring in a trad., as some relate it; but the reading commonly known is حُرَآءُ, with the unpointed ح. (TA.) — جَرِئُ المُقْدَمِ *Bold, daring, brave,* or *courageous, in venturing* [against an adversary, or upon an undertaking]. (Ṣ.) — الجَرِئُ *The lion;* as also المُجْتَرِئُ. (O, Ḳ.)

جَرِيئَةٌ *A chamber* (Ḳ, TA) *constructed of stones, with a stone placed over its entrance,* (TA,) *for the purpose of entrapping wild beasts:* (Ḳ, TA:) the piece of flesh-meat for the wild beast is put in the hinder part of the chamber; and when he enters to take the piece of meat, the stone falls upon the entrance, and closes it: (TA:) pl. جَرَائِئُ, (accord. to some copies of the Ḳ,) or جَرَائِئُ, (accord. to others,) mentioned by AZ as one of the forms of pl. repudiated by the Arabic grammarians except in some anomalous instances. (TA.)

الجَرِيئَةُ *The* قَانِصَة [here app. meaning the *stomach,* or *triple stomach,* or the *crop,* or *craw,* of a bird], and *the* حُلْقُوم [here app. meaning the *gullet* of a bird]; like الجِرِّيَّةُ; (Ḳ;) i. e. *the* حَوْصَلَة [meaning the *stomach,* or the *crop,* of a bird]: it is said in the T, on the authority of AZ, that القِرِّيَّةُ and الجِرِّيَّةُ and النَّوْطَةُ signify *the* حَوْصَلَة *of a bird.* (TA.)

المُجْتَرِئُ: see جَرِئٌ.

جرب

1. جَرِبَ, (Ṣ, A, Mgh, Mṣb, Ḳ,) aor. ـَ, (Mgh, Mṣb, Ḳ,) inf. n. جَرَبٌ, (Mṣb, TA,) *He* (a camel, Ṣ, A, Mṣb, Ḳ, and a man, Ṣ, or other animal, Mṣb,) *was,* or *became, affected with what is termed* جَرَب [i. e. *the mange,* or *scab*]. (Ṣ, Mṣb, Ḳ.) مَا لَهُ جَرِبَ وَحَرِبَ is a form of imprecation against a man [meaning *What aileth him? may he have the scab, and be despoiled of all his wealth,* or *property:* or *may he have his camels affected with the mange,* or *scab, and be despoiled* &c.: or *may his camels be affected with the mange,* or *scab,* &c.]: it may express a wish that he may be affected with جَرَب: or جَرِبَ may be put for أَجْرَبَ, to assimilate it to حَرِبَ: or it may be for جَرِبَتْ إِبِلُهُ. (L.) — See 4. — Also ‡ *i. q.* هَلَكَتْ أَرْضُهُ [meaning *His land had its herbage dried up by drought;* or *became such as is termed* جَرْبَآء, fem. of أَجْرَبُ, q. v.]. (Ḳ.)

2. جرّبه, (A, Mṣb, Ḳ,) inf. n. تَجْرِبَةٌ, (M, A, Ḳ,) or تَجْرِيبٌ, the former, which see also below, being a simple subst., (Mṣb,) or both, but the former is irreg., are inf. ns., (TA,) *He tried, made trial of, made experiment of, tested, proved, assayed, proved by trial* or *experiment* or *experience, him,* or *it:* (A, Ḳ:) or *he tried it, made trial of it,* &c., namely, a thing, *time after time.* (Mṣb.) [You say also جَرَّبَ, for جَرَّبَ الأُمُورَ, meaning *He tried affairs:* and hence, *i. q.*] جُرِّبَ فِى الأُمُورِ [*He became experienced,* or *expert, in affairs*]. (T, TA.) And جَرَّبَتْهُ الأُمُورُ [*Affairs,* or *events, tried him,* &c.: and thus, *rendered him experienced,* or *expert*]. (Ṣ, TA.) And مَا جُرِّبَتْ عَلَيْهِ فَعْلَةٌ قَبِيحَةٌ قَطُّ [*A foul action was never found to be chargeable upon him*]. (Ṣ voce نَغْبَةٌ.)

4. اجرب *He had his camels* [or *found them to be*] *affected with what is termed* جَرَب [i. e. *the mange,* or *scab*]; (Ṣ, A, L, Ḳ;) as also جَرِبَ, (L, Ḳ,) which may be for جَرِبَتْ إِبِلُهُ; or used for أَجْرَبَ, to assimilate it to حَرِبَ in a saying mentioned above; see 1. (L.)

Q. Q. 1. جَوْرَبَهُ *He put on him* [i. e., *on his*

(another's) *foot* or *feet*,] جَوْرَب [i. e. *a sock* or *stocking*, or *a pair of socks* or *stockings*]. (Ṣ, Ḳ.)

Q. Q. 2. تَجَوْرَبَ *He put on* [i. e., *on his own foot* or *feet*,] جَوْرَب [i. e. *a sock* or *stocking*, or *a pair of socks* or *stockings*]. (Ṣ, Ḳ.) And in like manner, تجورب جَوْرَبَيْنِ [*He put on a pair of socks* or *stockings*]. (TA.)

جِرْبٌ: see جِرْبَةٌ.

جَرَبٌ [The *mange*, or *scab*;] *a certain disease*, (A,) *well known*; (Ṣ, A, Ḳ;) accord. to the medical books, (Mṣb,) *a gross humour, arising beneath the skin, from the mixture of the salt phlegm*, (Mṣb, MF,) or *the phlegm of the flesh*, (so in a copy of the Mṣb,) *with the blood, accompanied with pustules, and sometimes with emaciation, in consequence of its abundance*; (Mṣb, MF;) or [*an eruption consisting of*] *pustules upon the bodies of men and camels*. (M, TA.) You say, أَعْدَى مِنَ الجَرَبِ عِنْدَ العَرَبِ [*More transitive*, or *catching, than the mange*, or *scab, among the Arabs*]: (A, TA:) a proverb. (TA.) — † *Rust upon a sword*. (Ḳ.) — ‡ *A resemblance of rust upon the inner side of the* جَفْن [or *eyelid*], (M, Ḳ,) *sometimes covering the whole of it, and sometimes part of it*. (M.) You say, بِأَجْفَانِهِ جَرَبٌ ‡ [*In his eyelids is*] *a resemblance of rust upon their inner sides*. (A.) — † *A vice, a fault, a defect, an imperfection*, or *a blemish*. (IAạr, Ḳ.)

جَرِبٌ: see أَجْرَبُ.

جِرْبَةٌ *A place of seed-produce*; (Ṣ, Ḳ;) as also جَرِيبٌ: (Ḳ:) and *a tract of land such as is termed* قَرَاح [i. e. *a field*, or *land, sown* or *for sowing, without any building or trees in it*; or *land cleared for sowing and planting*; or *a separate piece of land in which palm-trees &c. grow*; &c.]: (Ḳ:) metaphorically applied by Imra-el-Ḳeys to [*a grove* of] palm-trees, where he says

* كَجِرْبَةِ نَخْلٍ أَوْ كَجَنَّةِ يَثْرِبَ *

[*Like a grove of palm-trees, or like the plantation of Yethrib*]: (AḤn, TA:) or *land prepared for sowing* or *planting*: (AḤn, Ḳ:) or *a piece of land differing in condition from the land adjoining it*, [i. e. *a patch of land*,] *producing good plants* or *herbage*: (Lth, TA:) the pl. [or rather coll. gen. n.] is جِرْبٌ, (Lth, AḤn,) like as تِبْنٌ is of تِبْنَةٌ, and سِدْرٌ of سِدْرَةٌ: (AḤn:) or جِرْبٌ signifies a قَرَاح; and its pl. is جِرَبَةٌ. (IAạr, TA.) — *A skin*, or *a mat, which is placed upon the brink of a well, lest the water should be scattered into the well* [app. in falling from the bucket into the channel of the tank or cistern &c.]: or (*a skin*, TA,) *that is placed in a rivulet* or *streamlet* (جَدْوَل [which is applied in the present day to an artificial streamlet for irrigation, in the form of a trench or gutter,]) *that the water may flow down over it* [app. from the well to the tank or cistern &c.]. (M, Ḳ.)

جَرِبَةٌ: see أَجْرَبُ, last sentence but one.

جَرْبَانٌ or جِرْبَانٌ: see أَجْرَبُ: = and for the latter, see جُرَبَّانٌ.

جُرْبَانٌ and جِرْبَانٌ: see جُرَبَّانٌ, in five places.

جُرْبَآءُ and جِرِبَّآءُ: see what next follows.

جُرَبَّانٌ (Ṣ, MF, TA) and جِرَبَّانٌ, (Mj, MF, TA,) which are the two forms commonly known, (MF, TA,) or, accord. to the Ḳ, جِرْبَانٌ and جُرْبَانٌ, or, accord. to the L, جَرْبَانٌ, and sometimes جُرْبَانٌ, or, accord. to some copies of the Ḳ, [and so in the CḲ,] جِرِبَّآءُ and جُرُبَّآءُ, which are evident mistranscriptions, or, accord. to the 'Ináyeh of El-Khafájee, جَرِبَّانٌ, which is more strange, (MF,) but this last accords [most nearly] with its original, (TA,) [for it is] a Persian word arabicized, (Ṣ, TA,) originally گَرِيبَان; (TA;) The جَيْب [or *opening at the neck and bosom*] of a shirt: (Ḳ, TA:) or the *part around the neck, upon which are sewed the buttons*: (IB and TA in art. بنق:) or the [*part called*] لِبْنَة [q. v.] of a shirt. (Ṣ, TA.) — جُرْبَانُ سَيْف (Fr, Ṣ, Ḳ) and جُرْبَانَهُ, (Ḳ, TA,) or جِرْبَانَهُ, (CḲ,) *The edge* (حَدّ) *of a sword*: (Ḳ:) or *a thing* [i. e. *a case*] (Ḳ, TA) *of sewed leather* (TA) *in which are put a sword and its scabbard with the cords or belts by which it is suspended*; (Ḳ, TA;) *i. q.* قِرَابُهُ: (Ṣ: [see also جِرَابٌ:]) or *a large sword-case in which are a man's sword and his whip and what else he requires*: (Fr, TA: [also called جُلْبَان and جِلبَّان and جُلْبَان:]) in the L, the first is [also] said to signify *the scabbard of a sword*. (TA.)

جِرْبِيَآءُ [a word of a very rare form, (see كِبْرِيَآءُ,)] The *north-west wind*; *a wind of the kind termed* نَكْبَآءُ, *that blows in a direction between that of the* [*north wind*, or *northerly wind, called*] شَمَال *and that of the* [*west wind*, or *westerly wind, called*] دَبُور, *and that dispels the clouds*: (Ṣ, TA:) it is a cold wind, and is sometimes attended by a little rain: (TA in art. نكب, q. v.:) or the [*north wind*, or *northerly wind, called*] شمال: or the *cold* of that wind: (Ḳ, TA:) or, (Ḳ,) as also أَزْيَبُ, (TA,) the *south-east wind*; the *wind that blows in a direction between that of the* [*south wind*, or *southerly wind, called*] جَنُوب *and that of the* [*east wind*, or *easterly wind, called*] صَبَا. (Ḳ, TA.) — Also, with the article ال, a name of *The seventh earth*: corresponding to العِرْبِيَآءُ, a name of "the seventh heaven." (TA.) = Also *A weak* man. (Ḳ.)

جِرَابٌ, (Ṣ, Mṣb, Ḳ, &c.,) not جَرَابٌ, (ISk, Mṣb, Ḳ,) or this latter is of weak authority, (Ḳ, TA,) or peculiar to the vulgar, (Ṣ, L,) *A provision-bag for travellers*: (Ḳ, Ḥar p. 174:) or *a bag*, or *receptacle, for travelling-provisions and for goods or utensils &c.*; syn. وِعَآءٌ: (Ḳ, TA:) or *such a receptacle made of sheep-skin, in which nothing is kept but what is dry*: (TA:) pl. [of mult.] جُرُبٌ (Ṣ, Mṣb, Ḳ) and جُرْبٌ, (Ṣ, Ḳ,) the latter a contraction of the former, (TA,) and [of pauc.] أَجْرِبَةٌ. (Ṣ, Mṣb, Ḳ.) — ‡ *A sword-case*; or *a case*, or *receptacle, in which a sword is put with its scabbard and its suspensory belt* or *cord*; syn. قِرَابُ سَيْف. (TA. [See also جُرَبَّانٌ.]) — † The *scrotum*. (Ḳ.) — جِرَابُ القَلْبِ † [*The pericardium*, or *heart-purse*]. (Ḳ in art. ثهت, &c.) — جِرَابُ البِئْرِ † *The cavity of the well*; (M, Ḳ;) or ‡ *its interior*, (Lth, Ṣ, M, A,) *from top to bottom*. (Lth, Ṣ, M.) You say, اطْوِ جِرَابَهَا بِالحِجَارَةِ *Case thou its interior with stones*. (A.)

جَرِيبٌ *A certain measure*, (M, A, Mgh, Ḳ,) or *quantity*, of wheat, (Ṣ, Mṣb,) *consisting of four* أَقْفِزَة [pl. of قَفِيز]: (M, A, Mṣb, Ḳ:) or *ten* اقفزة; each قفيز thereof consisting of ten أَعْشِرَآء [pl. of عَشِير]; so that the عشير is the hundredth part of the whole: (TA:) or, as some say, *a measure differing in different countries*; as is the case of the رِطْل and مُدّ and ذِرَاع &c. (MF, TA.) For the pl., see what follows. — Hence, (Mgh,) † *A certain quantity of land*; (Ṣ, Mgh, Mṣb;) *as much as is sown with the measure of seed so called*; (A, Mgh;) like as mules and the space that they travel are termed بَرِيدٌ: (A, Mgh:*) it is *sixty cubits by sixty cubits*; accord. to Ḳudámeh, the *extent termed* أَشْل *multiplied by itself*; the اشل being sixty cubits; the cubit being six قَبَضَات; and the قَبْضَة, four أَصَابِع: the tenth part of the جريب is called قفيز, and the tenth of the قفيز is called عشير; so that the قفيز is ten اعشراء: (Mgh:) it is *a distinct portion of land, differing according to the different conventional usages of the people of different provinces*: it is said that the width of six moderate-sized barley-corns is called إِصْبَع; the قبضة is four اصابع; the ذِرَاع is six قبضات; ten أَذْرُع are called قَصَبَة; ten قَصَبَات are called اشل; and the جريب is the *extent termed* اشل *multiplied by itself*: the اشل multiplied by the قصبة is called قفيز; and the اشل multiplied by the ذراع is called عشير: so the جريب is *ten thousand cubits*: or, accord. to Ḳudámeh the Scribe, it is *three thousand and six hundred cubits*: (Mṣb:) pl. [of pauc.] أَجْرِبَةٌ and [of mult.] جُرْبَانٌ (Ṣ, Mṣb, Ḳ) and جُرُوبٌ. (R, TA.) See also جِرْبَةٌ. — Also *A valley*; (Lth, Mṣb, Ḳ; [accord. to the second of which, this is the primary signification;]) i. e., in an absolute sense; and, with the article ال, the name of a particular valley in the territory of Ḳeys: (TA:) pl. أَجْرِبَةٌ. (Lth, TA.)

جَوْرَبٌ [*A sock* or *stocking*, or *a pair of socks* or *stockings*;] the *wrapper of the foot* or *leg*: (Ḳ:) or *a pair of woollen envelopes for the feet, used for warmth*: (TA:) an arabicized word, (Ṣ, Mṣb,) from the Persian گُورَبْ, originally گُورْ پَا, i. e. "tomb of the foot:" (TA:) pl. جَوَارِبُ and جَوَارِبَةٌ; (Ṣ, A, Mṣb, Ḳ;) in the former of which, the ة is added because it is originally a foreign word. (Ṣ, TA.) You say, هُوَ أَنْتَنُ مِنْ رِيحِ الجَوْرَبِ [*He*, or *it, is more stinking than the smell of socks*, or *stockings*]. (A, TA.)

جَوَارِبِيٌّ *A maker of* جَوَارِب [i. e. *socks* or *stockings*]. (TA.)

أَجْرَبُ (S, A, Mgh, Msb, K) and ♦ جَرِبٌ (A, Mgh, K) and ♦ جَرْبَانُ or جَرْبَانٌ (K accord. to different copies) [*Mangy*, or *scabby*;] *affected with what is termed* جَرَب: (S, A, Msb, K:) applied to a camel, (A, Msb,) and to a man: (S, A:) fem. (of the first, Msb) جَرْبَآءُ (A, Msb) and [of the second] جَرِبَةٌ: (A:) pl. (of the first, S, Msb) جُرْبٌ (S, A, Msb, K) and (of the first, S, Mgh, TA, or of the second, Mgh, or of the third agreeably with analogy, TA) جَرْبَى (S, Mgh, K) and [of the first] أَجَارِبُ, which is like certain pls. of substantives, as أَجَادِلُ and أَنَامِلُ, (TA,) and (of the first contrary to rule, like عِجَافٌ and بِطَاحٌ and) أَبْطَحُ and أَعْجَفُ which are pls. of عِصَالٌ and جُرْبٌ, Msb, or of the second, IB, K, or of أَعْصَلُ, which is pl. of the first, S) جِرَابٌ: (S, IB, Msb, K:) this last occurs in the following verse [of 'Amr, or 'Omeyr, Ibn-El-Ḥobáb, or El-Khabbáb; these variations being in different copies of the K; but in the TA art. نشر, and in a copy of the S in that art. and in the present one, 'Omeyr Ibn-El-Khabbáb]:

* وَفِينَا وَإِنْ قِيلَ ٱصْطَلَحْنَا تَضَاغُنٌ *

* كَمَا طَرَّ أَوْبَارُ الجِرَابِ عَلَى النَّشْرِ *

(S, K*) *Within us, though it be said that we have made peace, one with another*, and we are on good terms outwardly, *is mutual rancour: as the soft wool of the mangy camels* (while disease lurks beneath, within them, TA) *grows by reason of* [eating] *the* نشر [or *herbage*] *that becomes green at the end of summer* (*in consequence of rain falling upon it*, TA) *and is injurious to animals that pasture upon it*: (K, TA:) and it is said by IB, and in the K, that جراب, here, is pl. of جَرِبٌ, not, as J says, of جُرْبٌ: but MF observes that فِعَالٌ is the pl. measure of several words of the measure فُعْلٌ, as رُمْحٌ and دُهْنٌ, and is even said by IHsh and Ibn-Málik and AḤei to be regularly applicable to sings. of this latter measure; whereas no grammarian nor Arabic scholar asserts that a word of the measure فَعِلٌ assumes فِعَالٌ as the measure of its pl. (TA.) — [Hence,] سَيْفٌ أَجْرَبُ ‡ *A sword reddened by much rust, which cannot be removed from it unless with a file.* (A.) — And أَرْضٌ جَرْبَآءُ ‡ *Land affected with drought*: (S, A, Msb, K:*) or *salt land, affected with drought, and containing nothing.* (ISd, TA.) — And الجَرْبَآءُ ‡ *The sky*; (S, M, A, K;) so called because of the stars (S, TA) and the milky way, (TA,) as though it were scabbed with stars; (S, IF, ISd;) its stars being likened to the marks of جَرَب; (A;) like as the sea is called أَجْرَدُ, and like as the sky is also called رَقِيعٌ because [as it were] patched with stars: (AAF, ISd:) or *that tract of the sky in which the sun and moon revolve*: (M, K:) or *the lowest heaven*: (AHeyth, TA:) and accord. to the M, جربة [so in the TA, app. ♦ جَرِبَةٌ,] is applied as a determinate [proper] name to *the sky*. (TA.) — And جَرْبَآءُ †A *beautiful* girl; (IAar, K;) so called because the women separate themselves from her, seeing that their goodly qualities are rendered foul by comparison with hers. (IAar, TA.)

تَجْرِبَةٌ is a subst. from جَرَّبَ: (Msb:) or it is an inf. n. of that verb, (M, A, K,) and is one of the inf. ns. from which pls. are formed: (M, TA:) its pl. is تَجَارِبُ (M, Msb, TA) and تَجَارِيبُ. (M, TA.) En-Nábighah says,

* إِلَى اليَوْمِ قَدْ جُرِّبْنَ كُلَّ التَّجَارِبِ *

[*To this day, they* (referring to females) *have been tried with every kind of tryings*]: and El-Aashà says,

* كَمْ جَرَّبُوهُ فَمَا زَادَتْ تَجَارِبُهُمْ *

* أَبَا قُدَامَةَ إِلَّا المَجْدَ وَالقَنَعَا *

[*How often have they tried him, and their tryings of Aboo-Kudámeh have not increased* aught *save* his *glory and contentment!*]; تجارب being here a pluralized inf. n. made to govern an objective complement; which is a strange fact. (M, TA.) [But in this latter instance, we may consider ابا قدامة as a first objective complement of زادت, and شَيْئًا, understood before إِلَّا, as a second objective complement of the same verb.]

مُجْرِبٌ A man *who has his camels affected with what is termed* جَرَب [i. e. *the mange*, or *scab*]: whence the prov., لَا إِلَاهَ لِمُجْرِبٍ [*There is no god to one who has his camels affected with the mange*]; as though he renounced his god by frequently swearing falsely by him that he had no pitch when it was demanded of him [for the purpose of curing other camels]: (A:) or لَا أَلِيَّةَ لِمُجْرِبٍ [*There is no oath to one who has his camels affected with the mange*; for the reason above mentioned, or because he is likely to deny that he has mangy camels lest his camels should be prevented from coming to water: and hence also,] أَكْذَبُ مِنْ مُجْرِبٍ [*More lying than one who has his camels affected with the mange*]; another prov. (Meyd. [See Freytag's Arab. Prov., ii. 382.])

مُجَرَّبٌ One *who has been tried*, or *proved, in affairs, and whose qualities have become known*: (T, TA:) or one *who has been tried*, or *proved, and strengthened by experience in affairs*: (S:) [*experienced*, or *expert, in affairs*:] or one *whose qualities have been tried*, or *proved*. (K, TA.) And ♦ مُجَرِّبٌ One *having experience in affairs*. (K, TA.) In general, but not always, (MF,) the Arabs used the former of these two epithets [which are virtually synonymous]. (S, MF.) — دَرَاهِمُ مُجَرَّبَةٌ *Weighed money*. (Kr, K.) — المُجَرَّبُ *The lion*. (Sgh, K.) = [It is also employed as an inf. n. of 2, in accordance with a usage of which there are many other instances; as in the saying,] أَنْتَ عَلَى المُجَرَّبِ [*Thou art about to have the proof*, or *experience*]: a prov., mentioned by AZ: said to him who asks respecting a thing which he is about to know of himself: originally said by a woman to a man who asked her an indecent question which he was himself about to resolve. (TA.)

مُجَرَّبٌ: see مُجَرَّبٌ.

جرث

جِرِّيثٌ *A kind of fish*, (S, Mgh, K,) *well known*, (TA,) *also called* جِرِّيٌّ and صِلَّوْرٌ, (Mgh, TA,) *resembling a serpent, called in Persian* مَارْ مَاهِى [*snake-fish*, or *eel*]; *forbidden to be eaten by the Jews*: whether it be lawful to the Muslims is disputed: (TA:) قِرِّيثٌ is a dial. var. (S in art. قرث.)

جرثم

Q. 2. تَجَرْثَمَ: see 3, in two places. = تجرثم الشَّيْءَ *He took the greater, main, or chief, part of the thing.* (K.)

Q. 3. اِجْرَنْثَمَ *He*, or *it*, *drew himself*, or *itself, together; contracted*; or *shrank*: (TA, Ḥar p. 297:) from جُرْثُومَةٌ signifying the "earth collected around a tree." (Ḥar ib.) Also, and ♦ تجرثم, *It* (a thing, S) *collected itself together*, or *became collected*, (S, K,) *and kept to a place.* (K.) Hence, in a trad., وَعَادَ لَهَا النِّقَادُ مُجْرَنْثِمًا ♦ *And the lambs, by reason of it*, namely, the vehement drought, *became collected*, or *drawn, together* [*in one place, and kept to it*]. (TA.) — *He* (a man, TA) *fell from a high*, or *higher, to a low*, or *lower, place*; as also ♦ تجرثم. (K, TA.)

جُرْثُمَةٌ: see what next follows.

جُرْثُومَةٌ [and accord. to Golius, as on the authority of the S, جُرْثُومٌ, but this I have not found in any Lexicon but his and that of Freytag,] The *root, lowest part, base, stock*, or *source*, syn. أَصْلٌ, of a thing; (S, Mgh, K;) whatever the thing be; (Mgh;) as also ♦ جُرْثُمَةٌ: (TA:) and the *place of collection* thereof: (Mgh, TA:) or the *earth that is collected at the roots*, or *lower parts, of trees*: (K:) or the *earth collected around a tree*: (Ḥar p. 297:) or the *root of a tree to which the earth is collected*: (Lth, TA:) pl. جَرَاثِيمُ. (Mgh.) One is related to have said, الأَسْدُ جُرْثُومَةُ العَرَبِ فَمَنْ أَضَلَّ نَسَبَهُ فَلْيَأْتِهِمْ [*El-Asd are those, of the Arabs, to whom most others congregate; therefore whoever loses his genealogy, let him come to them*]: meaning الأَزْدُ. (TA.) And جَرَاثِيمُ جَهَنَّمَ means *The greater, main, or chief, degrees of the punishment of Hell.* (Mgh.) — The *base* (أَصْل) *of a sandhill overlooking what surrounds it.* (Ḥar p. 99.) And the pl. (جراثيم), *Places elevated above the ground, composed of clay and earth collected together.* (TA.) — The *earth collected by ants*; (TA;) *an ant-hill*: (K:) or جُرْثُومَةُ النَّمْلِ signifies *the ant-hill*. (S.) — The *earth*, or *dust, that the wind raises*, or *sweeps up and scatters*. (K.) — The غَلْصَمَة [or *epiglottis*]. (K.)

مُجْرَنْثِمٌ: see 3. — رَكَبٌ مُجْرَنْثِمٌ — [in the CK, erroneously, رَكَبٌ مُجْرَنْثَمٌ,] *i. q.* مُسْتَهْدِفٌ, (K, TA, [in the CK, erroneously, مُسْتَهْدَفٌ,]) i. e., *A wide, elevated pubes.* (TA in art. هدف.)

جرح

1. جَرَحَهُ, (S, A, K, &c.,) aor. ـَ, (K, Msb, &c.,) inf. n. جَرْحٌ, (S, Msb, &c.,) *He wounded him*;

produced an effect, or *made an impression, upon him with a weapon:* (L:) *he cut him:* (A, MF:) or *clave*, or *rent, some part of his body:* (MF:) syn. كَلَمَهُ: (K:) and ▼ جرّحهُ, (S, K,) inf. n. تَجْرِيحٌ, (TA,) signifies the same (K) in an intensive sense, or as applying to several objects; (S;) or *he wounded him much.* (L.) — Also, (K,) or جَرَحَهُ بلسانه, (A, Mṣb,) inf. n. as above, (Mṣb,) [lit. *He wounded him with his tongue;* meaning] ‡ *he reviled him*, or *vilified him;* (A, K;) *he imputed to him a vice*, or *fault*, or *the like;* or *spoke against him.* (Mṣb.) And جَرَحُوهُ بِأَنْيَابٍ وَأَضْرَاسٍ [lit. *They wounded him with dog-teeth and grinders;* meaning] ‡ *they reviled him*, or *vilified him, and imputed to him vices* or *the like.* (A.) And hence, (Mṣb,) جَرَحَ الشَّاهِدَ (A, L, Mṣb, K) [and ▼ جرّحهُ, as in many of the law-books,] said of a judge, (A, L,) or other person, (L,) ‡ *He annulled the witness's claim to be legally credible*, (L, K,) *by happening to discover in him a falsehood &c.;* (L;) *he evinced in the witness something that caused his testimony to be rejected:* (Mṣb:) *he censured the witness, and rejected what he said.* (L.) And جَرَحَ الرَّجُلَ ‡ *He invalidated the man's testimony.* (L.) And جَرَحَ الشَّهَادَةَ ‡ [*He*, or *it, invalidated the testimony;* or *annulled its claim to be legally credible*]. (A, TA.) — Also جَرَحَ, and ▼ اجترح, ‡ *He gained, acquired*, or *earned;* (S, Mgh, K, TA;) or *applied himself with art and diligence to get, obtain, gain, acquire*, or *earn;* (S, K, TA;) a thing: (TA:) *he worked*, or *wrought, with his hand, and gained, acquired*, or *earned;* &c.: (Mṣb:) from جَرَاحَةٌ. (Mgh.) You say, فُلَانٌ يَجْرَحُ لِعِيَالِهِ, and ▼ يَجْتَرِحُ, ‡ *Such a one* [*works, and earns sustenance*, or] *gains, acquires*, or *earns, and collects, for his family*, or *household.* (TA.) And بِئْسَ مَا جَرَحَتْ يَدَاكَ, and ▼ اجْتَرَحَتْ, ‡ *Very evil is that which thy hands have done*, or *wrought*, or *effected:* a metaphor taken from the signification of "cutting," or "wounding;" (A, TA;) accord. to El-Khafájee, a metaphorical meaning conventionally regarded as proper. (TA.) اجْتَرَحُوا السَّيِّئَاتِ, in the Kur [xlv. 20], means ‡ *Have committed crimes, sins*, or *evil actions.* (TA.) ═ جَرِحَ, aor. as above, *He* (a man, TA) *received a wound.* (K, TA.) — And ‡ *He had his testimony rejected as not legally entitled to credit:* (K,* TA:) and so his relation. (TA.)

2: see **1**, in two places.

3: see **1**, in four places. P. 693.

10. استجرح ‡ *He deserved that his claim to be legally credible should be annulled.* (A, TA.) And ‡ *It* (a tradition, or narrative, A, or a thing, Mṣb) *deserved to be rejected* [*as unworthy of credit* or *regard*]. (A, Mṣb.) اسْتُجْرِحَتْ هٰذِهِ الأَحَادِيثُ means ‡ *These traditions deserved to be rejected* on account of their great number and the fewness of such as were true: (A:) or, by reason of their great number, *obliged those who were acquainted with them to annul the claim of some one or other of their relaters to be credited, and to reject his relation:* (L:) or *were corrupt:* (T, S,* TA:) [for] اسْتِجْرَاحٌ signifies [also] the *being faulty, defective*, and *corrupt.* (S, K.) One says, قَدْ وَعَظْتُكُمْ فَلَمْ تَزْدَادُوا إِلَّا اسْتِجْرَاحًا: (S, A:) these words are from a خُطْبَة of 'Abd-El-Melik; and the meaning is, [*I have admonished you and ye have not increased save*] *in corrupt conduct:* or *in what gaineth for you censure.* (TA.)

جَرْحٌ: see the next paragraph.

جُرْحٌ a subst. from جَرَحَ; (S, L, K;) *A wound;* (L;) and so ▼ جَرْحٌ, in its original acceptation; but some of those skilled in the science of lexicology say that the former is employed to denote the effect produced upon bodies by iron instruments and the like; and the latter, that produced upon objects of the mind by the tongue: (MF:) the pl. of the former is جُرُوحٌ and أَجْرَاحٌ [which is a pl. of pauc.] (S, L, K) and جِرَاحٌ; (T, A, L;) but the second of these is of rare occurrence, (K,) only used in poetry: (S, L:) [respecting the third, see what follows:] ▼ جِرَاحَةٌ also signifies the same as جُرْحٌ; (Mṣb;) and its pl. is جِرَاحٌ (S, Mṣb, K) and جِرَاحَاتٌ (A, Mṣb) and جَرَائِحُ; (A;) or جِرَاحٌ is a coll. gen. n., of which جِرَاحَةٌ is the n. un.; or, accord. to Az, this last has not a sing. sense, as Lth asserts it to have, but is a pl. of جُرْحٌ, like as حِجَارَةٌ is of حَجَرٌ, and جِمَالَةٌ of جَمَلٌ, and حِبَالَةٌ of حَبْلٌ. (L.)

جُرْحَةٌ ‡ *A thing whereby testimony is invalidated*, or *its claim to be legally credible annulled:* as in the saying, هَلْ لَكَ جُرْحَةٌ ‡ [*Hast thou anything to adduce whereby to invalidate the testimony?*]. (A, TA.) أَقْصَصْتُكَ الجُرْحَةَ فَإِنْ كَانَ عِنْدَكَ مَا تَجْرَحُ بِهِ الحُجَّةَ فَهَلُمَّهَا, said by the judge of El-Medeeneh to one of the parties in a lawsuit, when about to give judgment against him, means ‡ *I authorize thee to adduce anything whereby to invalidate the testimony;* [*therefore, if thou have anything whereby thou mayest invalidate the allegation, adduce it.*] (A,* TA.)

جَرِيحٌ; pl. جَرْحَى; (S, A, Mṣb, K;) each of which is masc. and fem.; (S, K;) *Wounded.* (Mṣb.) The pl. is not formed by the addition of و and ن because the fem. is not formed by the addition of ة. (TA.) P. 347

جِرَاحَةٌ: see جُرْحٌ.

جَرَائِحِيٌّ: see what next follows.

جَرَّاحٌ *A surgeon that dresses wounds.* (Golius on the authority of Ibn-Maaroof; and so in the present day; as also ▼ جَرَائِحِيٌّ.)

جَارِحَةٌ sing. of جَوَارِحُ. (Mgh, L, Mṣb, TA.) — The latter signifies ‡ *Beasts*, and *birds, of prey;* or *that catch game:* (S, A,* Mgh, L, Mṣb, K:) thus the falcon is a جارحة, and so is the dog trained for hunting, because it gains for its owner: (L:) and this appellation is applied alike to the male and the female, like رَاحِلَةٌ and رَاوِيَةٌ. (Mṣb.) — And ‡ The *members*, or *limbs*, of a man, *with which things are gained* or *earned;* (S, K, TA;) or *with which one works;* (A;) as the hands or arms, and the feet or legs: (S, A, K, TA:) because they gain, or earn, or do, good and evil. (TA.) — [And ‡ The *organs* of the body: thus, for instance, جارحة is applied (in the Mṣb, art. بصر,) to the eye, which is termed (in the TA in that art.) the seeing جارحة (الجَارِحَةُ النَّاظِرَةُ).] — Also † *Mares:* [and *the like:*] because they bring gain to their owners by their breeding. (AA, T.) You say, مَا لَهُ جَارِحَةٌ † *He possesses not a female beast that bears young: he possesses not that which makes gain.* (TA.) And هٰذِهِ النَّاقَةُ مِنْ جَوَارِحِ المَالِ, and هذه الأَتَانُ, (K,) and هذه الفَرَسُ, (TA,) † *This she-camel*, and *this she-ass*, and *this mare, is young, unimpaired by age* (مُقْبِلَةٌ [i. q. مُقْتَبَلَةٌ]) *in the womb*, (K, TA,) *and in youthful vigour, and one of which the offspring is wished for.* (TA.)

جرد

1. جَرَدَ, aor. ـُ, inf. n. جَرْدٌ: see **2**, in nine places. — جَرَدَ الجَرَادُ الأَرْضَ, (A, L, Mṣb,) aor. and inf. n. as above, (L,) ‡ *The locusts stripped the land of all its herbage;* (A,* L;) *ate what was upon the land.* (Mṣb.) جَرَدَهُمُ الجَارُودُ ‡ [*The year of drought destroyed them*]. (A.) جُرِدَتِ الأَرْضُ ═ † *The land had its herbage eaten by locusts;* (S;) *was smitten by locusts.* (Mṣb.) — جُرِدَ said of seed-produce, † *It was smitten* [or *eaten*] *by locusts.* (K.) — And said of a man, (S,) † *He had a complaint of his belly from having eaten locusts.* (S, K.) ═ جَرِدَ, aor. ـَ, (K,) inf. n. جَرَدٌ, (TA,) ‡ *It* (a place) *was*, or *became, destitute of herbage.* (K, TA.) — † *He* (a man) *had no hair upon him* [i. e. *upon his body*, or, *except in certain parts:* see أَجْرَدُ]. (S: but only the inf. n. is there mentioned.) — ‡ *He* (a horse, K, TA, or similar beast, TA) *had short hair:* (TA:) or *had short and fine hair:* as also ▼ انجرد. (K, TA.) [See أَجْرَدُ.] — See also **7**. — Also, (S, K,) inf. n. as above, (S,) † *He* (a man, S) *became affected with the cutaneous eruption termed* شَرًى, *from having eaten locusts.* (S, K.)

2. جرّد, (A, L,) inf. n. تَجْرِيدٌ, (S, A, L,) *He stripped, divested, bared*, or *denuded*, of garments, or clothes. (S, A, L.) You say, جَرَّدَهُ مِنْ ثِيَابِهِ, (A,) or مِن ثَوْبِهِ, (Th, L, K,) as also ▼ جَرَدَهُ, (K,) and جَرَّدَهُ ثَوْبَهُ, (Th, L,) *He stripped, divested*, or *denuded, him of his garments*, or *of his garment:* (Th, A, L, K:) [this is the only signification of the verb given in the A as proper; its other significations given in that lexicon being there said to be tropical:] or جَرَّدْتُهُ مِنْ ثِيَابِهِ signifies *I pulled off from him his garments:* and جَرَدْتُ الشَّيْءَ ▼, aor. ـُ, inf. n. جَرْدٌ, † *I removed from the thing that which was upon it.* (Mṣb.) — † *He peeled*, or *pared*, a thing; *divested* it *of its peel, bark, coat, covering*, or *the like;* as also ▼ جَرَدَ, (L, K,) aor. and inf. n. as above: (L:) and ▼ the latter, † *he peeled off* anything,

عَنْ شَىْءٍ *from a thing.* (S, L.) — † *He stripped* skin *of its hair;* as also جَرَدَ. (L, K.) — ‡ *It* (drought) *rendered* the earth, or land, *bare of herbage:* so in the L and other lexicons: in the K, جَرَدَ: but the former is the right. (TA.) — † *I. q.* شَذَّبَ [generally signifying *He pruned* a tree or plant]. (S, TA.) — ‡ [*He bared* a sword;] *he drew forth* a sword (S, A, K) from its scabbard; (A;) as also جَرَدَ, (TA, and so in some copies of the K in the place of the former verb,) aor. as above. (TA.) — [† *He detached* a company from an army: see جَرِيدَةٌ.] — [† *He divested* a thing *of every accessory, adjunct, appendage,* or *adventitious thing;* rendered it *bare, shere,* or *mere.*] — † *He made* the writing, or book, (L, K,) and the copy of the Kur-án, (L,) *free from syllabical signs,* (L, K,) *and from additions and prefaces:* (L:) *he divested* the Kur-án *of the diacritical points, and of the vowel-signs of desinential syntax, and the like:* (Ibráheem [En-Nakha'ee]:) or *he wrote* it, or *read* it, or *recited* it, *without connecting with it any of the stories,* or *traditions, related by the Jews or Christians.* (Ibn 'Oyeyneh, accord. to the L; or A 'Obeyd, accord. to the TA.) — جَرِّدِ القُطْنَ, and جَرِّدْهُ, † *He separated the cotton from its seeds, with a* مِحْلَاج: or *separated and loosened it by means of a bow and a kind of wooden mallet, by striking the string of the bow with the mallet:* syn. حَلَجَهُ. (K.) — جَرِّدِ الحَجَّ, (ISh, K,) and تَجَرَّدَ بِالحَجِّ, (TA,) which latter alone is mentioned by Z and Ibn-El-Jowzee, (MF,) † *He performed the rites and ceremonies of the pilgrimage* (الحَجّ) *separately from those of* العُمْرَة [q. v.]: (ISh, Z, Ibn-El-Jowzee, K:) or the former signifies *he made the performance of the pilgrimage to be free from the vitiations of worldly desires and objects.* (Har p. 392.) [See also 5.] — جُرِّدَ لِلْقِيَامِ بِكَذَا: see 5. — جَرَّدَ القَوْمَ; (K;) and جَرَدَهُمْ, (L, K,) aor. and inf. n. as above; (L;) † *He asked,* or *begged, of the people,* or *company of men, and they refused him,* or *gave him against their will.* (L, K.) = Also, (K,) inf. n. as above, (TA,) † *He wore,* or *put on,* جُرُود, i. e., *old and worn-out garments.* (K.)

5. تجرّد *He was,* or *became, stripped, divested, bared,* or *denuded,* (S, A, L, Msb, K,) [and *he stripped, divested, bared,* or *denuded, himself,*] مِنْ ثِيَابِهِ *of his clothes* or *garments,* (A,* Msb,) or مِن ثَوْبِهِ *of his garment;* (L, K;*) as also انجرد, (A, L, K,) which latter, accord. to Sb, is not a quasi-pass. verb, (L,) [but it seems that he did not know جَرَدَ, in a sense explained above, (see 2, second sentence,) of which it is the quasi-pass., like as تجرّد is of جرّد.] — ‡ *It* (an ear of corn, A, K, and a flower, TA) *came forth from its envelope,* or *calyx.* (A, K, TA.) — † *It* (expressed juice) *ceased to boil,* or *estuate,* (K,) [*and so became divested of its froth,* or *foam.*] — † *He* (a man) *was,* or *became, alone, by himself, apart from others;* as though detached from the rest of men. (Har p. 430.) — ‡ *He* (a horse) *outstripped the other horses in a race;* as also انجرد, and انجرد عَنِ الخَيْلِ; like نَضَا الخَيْلَ; as though he threw off the others from himself as a man throws off his garment. (TA.) And † *He* (an ass) *went forward from among the she-asses.* (L.) — تجرّد لِلْأَمْرِ ‡ [*He devoted himself to the affair,* as though throwing aside all other things; *he applied himself exclusively and diligently to it;*] *he strove* or *laboured, exerted himself* or *his power* or *efforts* or *endeavours* or *ability, employed himself vigorously* or *diligently* or *with energy,* or *took pains* or *extraordinary pains, in the affair,* (S, A, K, and Har p. 430,) *not diverted therefrom by any other thing.* (Har ib.) And تجرّد لِلْعِبَادَةِ ‡ [*He devoted himself to, applied himself exclusively and diligently to,* or *strove* &c. *in, religious service,* or *worship*]. (A.) And جُرِّدَ لِلْقِيَامِ بِكَذَا ‡ [*He devoted himself to, applied himself exclusively and diligently to,* or *strove* &c. *in, the performance of such a thing*]. (A.) And تجرّد فِى السَّيْرِ, and انجرد, ‡ *He strove* or *laboured, exerted himself* or *his power* or *efforts* or *endeavours* or *ability, in pace,* or *going; he hastened therein;* like شَمَّرَ فِى سَيْرِهِ. (L, TA.) — تجرّد بِالحَجِّ: see 2. Accord. to Ahmad, as related by Is-hák Ibn-Mansoor, (TA,) † *He affected to be like,* or *he imitated, the pilgrim of Mekkeh,* or *the man performing the pilgrimage of Mekkeh.* (K, TA.)

7. انجرد: see 5, first sentence. [Hence,] انجردت الإِبِلُ مِنْ أَوْبَارِهَا † *The camels cast,* or *let fall, their fur,* or *soft hair.* (L.) — See also 1. — † *It* (a garment, or piece of cloth,) *became threadbare,* or *napless,* (S, L, K,) *and smooth;* (S, L;) as also جَرِدَ. (L.) — Said of a horse in a race: see 5. — انجرد بِنَا السَّيْرُ — انجرد فِى السَّيْرِ: see 5. — انجرد بِهِ السَّيْلُ, (S, A, L,) in the K, erroneously, (TA,) ‡ *The journey,* or *march,* (S, A, L, K,) *became extended,* (S, A, L, K,) *and of long duration,* [*with us,*] (S, L, K,) *without our pausing or waiting for anything.* (A.)

8. اجترادّ † The *attaching one another with* [*drawn*] *swords.* (KL.) [You say, اجتردوا † *They so attached one another;* like as you say, اضطربوا.]

جُرُدٌ ‡ A garment *old and worn out,* (L, K, TA,) *of which the nap has fallen off:* or one *between that which is new and that which is old and worn out:* pl. جُرُودٌ. (L, TA.) You say بُرْدَةٌ جُرُدٌ, (A,) and جُرْدَةٌ [alone], (S, L, TA,) ‡ *A* [*garment of the kind called*] بردة *worn so that it has become smooth.* (S, A, L, TA.*) And [the pl.] جُرُودٌ, (K, TA, in the CK جَرُود,) as a subst., (TA,) † *Old and worn-out garments.* (K.) It is said in a trad. of Aboo-Bekr, لَيْسَ عِنْدَنَا مِنْ مَالِ المُسْلِمِينَ إِلَّا جُرُدُ هٰذِهِ القَطِيفَةِ, meaning † *There is not in our possession, of the property of the Muslims, save this threadbare and worn-out* قطيفة. (TA.) = † The *pudendum,* or *pudenda;* [app. because usually shaven, or depilated;] syn. فَرْجٌ. (K,) i. e. عَوْرَةٌ. (TA.) — And † The *penis.* (K.) = † *A shield.* (K.) = † *A remnant of property,* or *of cattle.* (K.) = See also جَرِيدَةٌ.

جُرْدٌ: see جَرِيدَةٌ.

جَرْدٌ ‡ *A wide,* or *spacious, tract of land in which is no herbage:* (S, A, K:) an inf. n. used as an appellative subst. (A.) — رُمِىَ عَلَى جَرَدِهِ and أَجْرَدِهِ † *He* (a man, TA) *was shot,* or *struck with a missile, on his back.* (K.) = See also what next follows.

جَرِدٌ, (K,) fem. with ة; (S, K;) and أَجْرَدُ, (S, A, K,) fem. جَرْدَآءُ; (A, K;) and جَرَدٌ, (TA, as from the K,) which last is an inf. n. used as an epithet; (TA;) ‡ A place (A, K) *destitute of herbage:* (S, A, K:) you say أَرْضٌ جَرِدَةٌ (S, K) and فَضَآءٌ جَرْدَآءُ (A, K) and جَرَدِيَّةٌ, (TA,) and أَجْرَدُ: of which last the pl. is جُرْدٌ and أَجَارِدُ. (S.) — Also, the first, † A man *affected with the cutaneous eruption termed* شَرًى, *from having eaten locusts.* (TA.)

جَرْدَةٌ: see جَرْدٌ. — Also † *An old worn piece of rag:* dim. جُرَيْدَةٌ. (TA from a trad.)

جُرْدَةٌ [The *denuded,* or *unclad, part,* or *parts, of the body*]. You say امْرَأَةٌ بَضَّةُ الجُرْدَةِ (A,* K) and المُجَرَّدِ (A, K) and المُتَجَرِّدِ, (T, A, K,) [*A woman thin-skinned,* or *fine-skinned, and plump, in respect of the denuded,* or *unclad, part,* or *parts of the body:* or] *when divested of clothing:* (T, A,* K:) the last of these words is here an inf. n.: if you say المُتَجَرِّدِ, with kesr, you mean, [*in*] *the* [*denuded*] *body:* (K:) [and so when you say الجُرْدَةِ, and المُجَرَّدِ; or this last may be regarded as an inf. n.:] المتجرّد is more common than المتجرِّد. (TA.) [In like manner,] you say, فُلَانٌ حَسَنُ الجُرْدَةِ and المُجَرَّدِ and المُتَجَرَّدِ; like as you say, حَسَنُ العُرْيَةِ and المُعَرَّى, which signify the same. (S.) It is said of Mohammad, كَانَ أَنْوَرَ المُتَجَرَّدِ, i. e. *He was bright in respect of what was unclad of his body,* or *person.* (TA.) — Also † *Plain,* or *level, and bare, land.* (S.)

الجُرْدَانُ (S, K) and المُجَرَّدُ and الأَجْرَدُ (K) † *The yard* of a horse &c.: (S:) or of a solid-hoofed animal: or it is of general application: (K:) or originally of a man; and metaphorically of any other animal: (TA:) pl. (of the first, TA) جَرَادِينُ. (K.)

جَرِدَةٌ: see جَرِدٌ.

جَرَادٌ [a coll. gen. n., ‡ *Locusts;* the *locust;* a *kind of insect*] *well known:* (S, Msb, K:) so called from stripping the ground, (A, Msb,) i. e., eating what is upon it: (Msb:) n. un. with ة: (S, Msb:) applied alike to the male and the female: (S, Msb, K:) جراد is not the masc. of جرادة, but is a [coll.] gen. n.; these two words being like بَقَرٌ and بَقَرَةٌ, and تَمْرٌ and تَمْرَةٌ, and حَمَامٌ and حَمَامَةٌ, &c.: it is therefore necessary that the masc. should be [in my copies of the S, "should not be," but this is corrected in the margin of one of those copies,] of the same form as the fem., lest it should be confounded with the pl. [or rather the collective form]: (S:) but some say that جراد is the masc.; and جرادة, the fem.; and the saying رَأَيْتُ جَرَادًا عَلَى جَرَادَةٍ [as meaning *I saw a male locust upon a female locust*], like رَأَيْتُ نَعَامًا عَلَى نَعَامَةٍ, is cited: (TA:) it is first called سِرْوَةٌ; then, دَبًى; then, غَوْغَآءُ; then,

خَيْفَانٌ; then, كُتْفَانٌ; and then, جراد: (A 'Obeyd, TA:) As says that when the males become yellow and the females become black, they cease to have any name but جراد. (AḤn, TA.) [Hence,] ابْنُ الجَرَادِ, (T in art. بنى,) or ابن الجَرَادَةِ, (TA in that art.,) †*The egg of the locust.* (T and TA ubi supra.) — مَا أَدْرِى أَىَّ جَرَادٍ عَارَهْ, (Ṣ, Ḳ,) or أَىَّ الجَرَادِ, (A, L,) ‡ *I know not what man,* (Ṣ, Ḳ,) or *what thing,* (A,) *took him,* or *it, away.* (Ṣ, A, Ḳ.)

جَرِيدٌ [a coll. gen. n.], n. un. ٭ جَرِيدَةٌ: (Ṣ, Mṣb:) the latter is of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ; (Mṣb;) signifying ‡ *A palm-branch stripped of its leaves;* (Ṣ, A, Mṣb, Ḳ;) as long as it has the leaves on it, it is not called thus, but is called سَعَفَةٌ: (Ṣ:) or *a palm-branch in whatever state it be;* in the dial. of El-Ḥijáz: (TA:) or *a dry palm-branch:* (AAF, Ḳ:) or *a long fresh palm-branch:* (Ḳ:) pl. جَرَائِدُ. (TA.) — [Also, ٭ جَرِيدَةٌ, †*A tally, by which to keep accounts;* because a palm-stick is used for this purpose; notches being cut in it. — And hence, جَرِيدَةُ حِسَابٍ †*An account-book:* and جَرِيدَةُ الخَرَاجِ †*The register of the taxes,* or *of the land-tax.*] = إِبِلٌ جَرِيدَةٌ ‡ *Choice,* or *excellent,* (A, L,) *and strong,* (L,) *camels.* (A, L.) — See also أَجْرَدُ, in two places.

جُرَادَةٌ †*Anything that is peeled off,* or *pared, from another thing.* (Ṣ.)

جَرِيدَةٌ n. un. of جَرِيدٌ as a coll. gen. n.: see the latter in four places. — Also fem. of the latter as an epithet. — Also ‡ *A detachment* of horsemen; *a company* of horsemen *detached* (جُرِّدَتْ, Ṣ, A) *from the rest of the force,* (Ṣ,) or *from the main body of the horsemen,* (A,) *in some direction,* or *for some object:* (Ṣ, A:) or *a company* of horsemen *among whom are no foot-soldiers, nor any of the baser sort,* or *of those of whom no account is made:* (A:) or *horsemen among whom are no foot-soldiers;* (Ḳ;) as also ٭ جُرْدٌ [as though pl. of أَجْرَدُ], (Ḳ, TA,) with ḍamm, (TA,) or ٭ جَرْدٌ. (So in the CḲ.) [See an ex. under the word بَيْتٌ, last sentence.]

جُرَيْدَةٌ dim. of جُرْدَةٌ, q. v.

جُرَيْدَاءُ dim. of جَرْدَاءُ [fem. of أَجْرَدُ]: so in the phrase جُرَيْدَاءُ المَتْنِ †*The middle of the back of the neck, which is free from flesh.* (L.)

جَرَّادٌ †*One who polishes brazen vessels.* (Ḳ.)

جَارُودٌ ‡ An *unlucky* man; (Ṣ, Ḳ;) one *who strips off prosperity by his ill luck;* (A;) or as though he stripped off prosperity by his ill luck. (TA.) — Also, and ٭ جَارُودَةٌ, (A,) or سَنَةٌ جَارُودٌ, (Ṣ, Ḳ,) ‡ *A year of drought:* (A, Ḳ:) or *a year of severe drought and dryness of the earth;* (Ṣ;) as though it destroyed men. (TA.)

جَارُودَةٌ: see what next precedes.

الجَارُودِيَّةُ *A sect of the Zeydeeyeh,* (*of the Shee'ah,* TA,) *so called in relation to Abu-l-Járood Ziyád the son of Aboo-Ziyád:* (Ṣ, Ḳ:) Abu-l-Járood being he who was named by the Imám El-Báḳir "Surḥoob," explained by him as a devil inhabiting the sea: they held that Mohammad appointed 'Alee and his descendants to the office of Imám, describing them, though not naming them; and that the Companions were guilty of infidelity in not following the example of 'Alee, after the Prophet: also that the appointment to the office of Imám, after El-Ḥasan and El-Ḥoseyn, was to be determined by a council of their descendants; and that he among them who proved himself learned and courageous [above others] was Imám. (MF.)

أَجْرَدُ ‡ A man *having no hair upon him;* (Ṣ, A, L, Ḳ;) i. e., *upon his body;* or *except in certain parts, as the line along the middle of the bosom and downwards to the belly, and the arms from the elbows downwards, and the legs from the knees downwards;* contr. of أَشْعَرُ, which signifies "having hair upon the whole of the body:" (IAth, L:) [fem. جَرْدَاءُ: and] pl. جُرْدٌ. (A, TA.) The people of Paradise are said (in a trad., TA) to be جُرْدٌ مُرْدٌ ‡ [*Having no hair upon their bodies,* and *beardless*]. (A, TA.) — Also applied to a horse, (Ṣ, A, Ḳ,) and any similar beast, (TA,) meaning ‡ *Having short hair:* (TA:) or *having short and fine hair.* (Ṣ, Ḳ.) This is approved, (Ṣ,) and is one of the signs of an excellent and a generous origin. (TA.) Pl. as above. (A.) In like manner, أَجْرَدُ القَوَائِمِ means ‡ *Having short,* or *short and fine, hair upon the legs.* (TA.) — Also ‡ A cheek *upon which no hair has grown.* (TA.) And †A sandal *upon which is no hair.* (L from a trad.) — Applied also to a place; and the fem., جَرْدَاءُ, to land: see جَرِدٌ, in three places. — Also ‡ Milk *free from froth.* (A.) And the fem., † Wine that is *clear,* (AḤn, Ḳ,) *free from dregs.* (AḤn, TA.) And † A sky *free from clouds.* (L.) — †*Smooth.* (Ḥam p. 413.) — †A heart *free from concealed hatred, and from deceit, dishonesty,* or *dissimulation.* (L.) — ‡ *Complete;* (A, Ḳ;) *free from deficiency;* (A, TA;) as also ٭ جَرِيدٌ; (Ṣ, A, Ḳ;) applied to a year (عَامٌ), (Ṣ, A,) and to a month, (Th, TA,) and to a day: (Ḳ:) fem. as above, applied to a year (سَنَةٌ). (A.) Accord. to Ks, (Ṣ,) you say, مَا رَأَيْتُهُ مُذْ أَجْرَدَانِ and مذ جَرِيدَانِ ٭, meaning ‡ [*I have not seen him,* or *it, for,* or *during,*] *two days,* (Ṣ, A, Ḳ,) or *two months,* (Ṣ, Ḳ,) [or *two years,*] *complete.* (A, TA.) — ‡ A horse *wont to outstrip others;* (Ḳ;) *that outstrips others, and becomes separate from them by his swiftness.* (IJ, TA.) — And the fem., ‡ A *voracious* she-camel. (A.) = It is also used as a subst.: see جَرَدٌ: — and see الجُرْدَانُ. — Also † The *sea.* (AAF, M in art. جرب.) — And the fem., †*A smooth rock.* (Ṣ, TA.)

إِجْرِدٌّ, and sometimes without teshdeed, إِجْرِدٌ, *A certain plant which indicates the places where truffles* (كَمْأَة) *are to be found: a certain herb,* or *leguminous plant, said to have grains like pepper.* (En-Naḍr, TA.)

مُجْرَدٌّ †A man *ejected from his property.* (IAar, TA.)

مُجَرَّدٌ: see جُرْدَةٌ, in two places. — ‡ A *bare,* or *naked,* [or *drawn,*] sword. (A.) — [†*Divested of every accessory, adjunct, appendage,* or *adventitious thing; rendered bare, shere,* or *mere; abstract.* — In philosophy, *Bodiless; incorporeal; as though divested of body.*] = See also الجُرْدَانُ.

مَجْرُودٌ †*Peeled,* or *pared; divested of its peel, bark, coat, covering,* or *the like.* (Ṣ, L.) — أَرْضٌ مَجْرُودَةٌ †*Land of which the herbage has been eaten by locusts:* (Ṣ:) or *land smitten by locusts:* (Mṣb:) or *land abounding with locusts;* (A 'Obeyd, ISd, Ḳ;) a phrase similar to أَرْضٌ مَوْحُوشَةٌ; the epithet having the form of a pass. part. n. without a verb unless it be one that is imaginary. (ISd, TA.) — رَجُلٌ مَجْرُودٌ †*A man having a complaint of his belly from having eaten locusts.* (Ṣ.)

مُتَجَرِّدٌ and مُتَجَرِّدٌ: see جُرْدَةٌ, in four places: — and see what follows.

مُنْجَرِدٌ †A horse *having short, and little, hair:* (EM pp. 39 and 40:) or *sharp,* or *vigorous, in pace,* [*and*] *having little hair.* (Ḥar p. 455.) مَا أَنْتَ بِمُنْجَرِدِ السَّلْكِ — (AZ, A, TA,) or بِمُتَجَرِّدِ ٭ السَّلْكِ, (so in a copy of the A,) said to one who is shy, or bashful, [meaning †*Thou art*] *not free from shyness in appearing* [*before others*]: (AZ, TA:) or ‡ *thou art not celebrated,* or *well-known.* (A, TA.)

جردب

Q. 1. جَرْدَبَ [from جَرْدَبَانٌ] *He put his hand upon the food* (Ḳ, TA) *that was before him on the table,* (TA,) *in order that no other person might take it:* (Ḳ, TA:) or *he ate with his right hand, and prevented* [*others from eating*] *with his left hand:* (IAar, Ḳ:) also, (Ḳ,) or جردب عَلَى الطَّعَامِ, (TA,) *he ate greedily, gluttonously,* or *voraciously:* (Ḳ, TA:) or جردب فِى الطَّعَامِ *he put his left hand upon food that was before him on the table, in order that no other person might take it;* as also جَرْدَمَ: (Yaʿḳoob, Ṣ:) or جردب مَا فِى الإِنَآءِ *he ate, and made an end of, devoured,* or *consumed, what was in the vessel;* as also جردم [q. v.]. (Sh, TA.)

جَرْدَبِىٌّ: see what next follows, in two places.

جَرْدَبَانٌ, an arabicized word, (Ṣ, Ḳ,) from the Persian, (Ṣ,) originally گِرْدَهْ بَانْ "guardian of the cake of bread," (Ṣ, Ḳ,) and جُرْدُبَانٌ and جَرْدَبِىٌّ ٭ and ٭ مُجَرْدِبٌ, (Ḳ,) One *who puts his hand,* (Ḳ,) or *who puts his left hand,* (Ṣ,) *upon food,* (Ḳ,) or *upon a thing that is before him on the table,* (Ṣ,) *in order that no other person may take it:* (Ṣ, Ḳ:) or *who eats with his right hand, and prevents* [*others from eating*] *with his left hand:* and one *who eats greedily, gluttonously,* or *voraciously:* or the first and ٭ third signify, (Ḳ, TA,) or signify also, ‡ *a spunger;* (Ḳ, TA;) because of his greediness, gluttony, or voraciousness, and his boldness. (TA.) A poet says, (namely, El-Ghanawee, TA voce جَرْدَبِيلٌ,)

* إِذَا مَا كُنْتَ فِى قَوْمٍ شَهَاوَى *

* فَلَا تَجْعَلْ شِمَالَكَ جَرْدَبَانَا *

[*When thou art among a greedy company of men, put not thy left hand* upon the food *as a* جردبان]: (Fr, Ṣ:) or the last word is جَرْدَبِيلَا, meaning, (accord. to Sh, as also جَرْدَبَان, TA voce جردبيل,) one *that takes a fragment* [*of food*] *with his left hand, and eats with his right hand, and, when what the party have is consumed, eats what is in his left hand.* (TA.)

مُجَرْدِبٌ: see جَرْدَبَانٌ.

جردبيل

جَرْدَبِيلٌ: *i. q.* جَرْدَبَانٌ, explained in art. جردب.

جرذق and جردق

جَرْدَقٌ and جَرْذَقٌ, (T, JK, TA,) or جَرْدَقَةٌ (Ṣ, Ḳ) and جَرْذَقَةٌ, (IAạr, Ḳ,) the last asserted by IAạr to have been heard by him from a man of chaste speech, (TA,) *A cake of bread:* (JK, Ṣ, Ḳ:) arabicized words, (T, JK, Ṣ, Ḳ,) from گِرْدَه, (Ḳ, TA,) which is Persian, meaning "round:" (TA:) pl. جَرَادِقُ and جَرَاذِقُ. (JK.)

جردم

Q. 1. جَرْدَمَةٌ, [inf. n. of جَرْدَمَ,] (Ṣ, Ḳ,) in relation to food, (Ṣ,) *i. q.* جَرْدَبَةٌ; (Ṣ, Ḳ;) i. e., The *covering the food that is before one with the left hand,* [*while eating with the right hand,*] *in order that no other person may take it:* accord. to Yaạḳoob, the م is a substitute for the ب. (TA.) And جَرْدَمَ signifies *He ate, made an end of, devoured,* or *consumed,* what was in the bowl or vessel: (IAạr, Sh, Ḳ, TA:) and *he ate entirely* the bread. (Ḳ.) — Also جردم, *He talked much.* (Ṣ, Ḳ.) — And *He hastened, made haste, sped,* or *was quick;* (Kr, Ḳ;) as also جرذم. (Ḳ.) — جردم السِّتِّينَ *He passed the* [*age of*] *sixty.* (IAạr, Ḳ.)

جَرْدَمٌ [probably *Voracious:* see above: and hence, —] *Black locusts, having green heads.* (Ḳ.) — *Loquacious;* or *a great talker.* (Ḳ.)

جرذ

1. جَرَذَ, inf. n. جَرْذٌ, ‡ *He* (a horse [or similar beast]) *became affected with the kind of swelling termed* جَرَذٌ [q. v. infrà]. (A.) — جَرَذَتِ القَرْحَةُ † *The wound,* or *ulcer, formed itself into a knot,* or *lump,* (تَعَقَّدَت,) *like what is termed* جَرَذٌ, or جُرَذٌ. (Ḳ, accord. to different copies. [The former reading is app. the right.])

2. جرّذ ‡ *He trimmed* a tree, *as though by removing its* جَرَذ, meaning its *faulty parts,* or *knots,* which are likened to جِرْذَان [pl. of جُرَذٌ]: whence رَجُلٌ مُجَرَّذٌ ♦ جرّذه الدَّهْرُ ‡ *Time,* or *fortune, tried and strengthened him by means of experience in affairs.* (T, L, TA.)

جَرَذٌ ‡ *Any swelling,* (A'Obeyd, Ṣ, Mgh, L, Ḳ,) *and inflation of the sinews,* (A'Obeyd, Ṣ, Mgh, L,) *in the hock* (A'Obeyd, Ṣ, Mgh, L, Ḳ) *of a horse* (A'Obeyd, Mgh, L) or *similar beast;* (Ṣ, Ḳ;) *and in the side of the hock-joint, externally and internally;* (A'Obeyd, Mgh, L;) derived from جُرَذٌ, because resembling in form the rat (فَأر) thus called: (Mgh:) or *an inflation of the sinews of a horse's legs, occasioning swellings which are likened to* [*the rats called*] جِرْذَان: (A:) or *a swelling in the side of a horse's hoof, and in his stifle-joint* (ثَفِنَة), or *in the hinder part of his hock, which grows so large as to prevent his walking and working;* also written جَرَذٌ; (ISh, L in arts. جرذ and جرد;) and *likewise affecting the camel:* (ISh, L in art. جرذ:) the original word is with ذ. (TA.) — Also ‡ The *faulty parts,* or *knots,* of a tree, *which are pared off;* likened to جِرْذَان. (A.)

أَرْضٌ جَرِذَةٌ *Land containing,* (Ṣ, L,) or *abounding with,* (Ḳ,) [*the large field-rats called*] جِرْذَان; (Ṣ, L, Ḳ;) like فَئِرَة ارض. (A.) — دَابَّةٌ جَرِذٌ, (M, L,) or فَرَسٌ جَرِذٌ, (Mgh,) ‡ *A beast,* or *horse, affected with the kind of swelling termed* جَرَذٌ. (M, Mgh, L.) And رَجُلٌ جَرِذُ الرِّجْلَيْنِ ‡ [*A man whose legs are affected with similar swellings*]. (M, L, TA.)

جُرَذٌ [The *large field-rat;* so in the present day;] *a species of* فَأْر [or *rat*]: (Ṣ, A, Mgh, L, Ḳ:) or the *male* فَأْر: (T, M, IAmb, L, Mṣb:) or the *large male* فَأْر; *said to be larger than the jerboa, of a dusky colour, with a blackness in his tail:* (L:) or the *large* فَأْر *that is in the deserts,* or *uncultivated plains, and that does not frequent,* or *keep to, houses:* (Mṣb:) pl. جِرْذَانٌ, (Ṣ, A, Mgh, L, Mṣb, Ḳ,) or جُرْذَانٌ. (TA.) أَكْثَرَ اللّٰهُ جِرْذَانَ بَيْتِكَ [lit. *May God multiply the large rats of thy house,* or *tent,*] means ‡ *may God fill thy house,* or *tent, with wheat,* or *food.* (A.) And تَفَرَّقَتْ جِرْذَانُ بَيْتِه [lit. *The large rats of his house,* or *tent, became dispersed,*] has a contr. meaning. (Ḥar p. 274.) — أُمُّ جِرْذَانٍ *A sort of dates,* (L, Mṣb, Ḳ,) *of a large size:* before the fruit is cut [from the tree], rats collect beneath: so called *when fresh and ripe:* when dry, كَبِيسٌ: called in El-Koofeh مُوشَانٌ: (L:) and *a sort of palm-tree, the last in the time of the ripening of its fruit in El-Ḥijáz:* (Aṣ, AḤn, L:) or [simply] *the palm-tree.* (T in art. ام.) Hence the saying, إِذَا طَلَعَتِ الخَرَاتَانُ أُكِلَتْ أُمُّ جِرْذَانْ [*When El-Kharátán* (the Eleventh Mansion of the Moon) *rises* aurorally (see مَنَازِلُ القَمَرِ in art. نزل), *the dates called* امّ جرذان *are eaten*]: for El-Kharátán rises [aurorally] in the last part of the hot season, after the [auroral] rising of سُهَيْل [or Canopus], and before the season called الصَّفَرِيّ. (AḤn, L.)

جِرْذَانَةٌ (in the CK جَرْذَانَةٌ) *A sort of date:* pl. جَرَاذِينُ. (Ḳ.)

مُجَرَّذٌ ‡ A man *freed from his faults by experience in affairs:* see 2: (A:) or an *intelligent,* or *a sagacious,* man: (M, L:) one *who has been tried and strengthened by experience in affairs.* (T, Ṣ, M, L, Ḳ.)

جرذق

جَرْذَقٌ and جَرْذَقَةٌ: see جردق.

جرذم

Q. 1. جَرْذَمَ, (Ḳ,) inf. n. جَرْذَمَةٌ, (L,) *He hastened, made haste, sped,* or *was quick,* (L, Ḳ,) in walking, or going, and in work; (L;) like جردم. (Ḳ.)

جرز

1. جَرَزَهُ, (Ṣ, Ḳ, * TA,) aor. ـِ, inf. n. جَرْزٌ, (Ṣ, Mgh, TA,) *He cut it;* or *cut it off.* (Ṣ, Ḳ, Mgh, TA.) You say also, جُرِزَتِ الأَرْضُ, meaning, *The land had its herbage cut,* or *cut off:* (A:) or *became without herbage; its herbage having been consumed by the locusts or the sheep or goats or the camels or the like:* (Fr, TA:) and جَرِزَتِ الأَرْضُ, aor. ـَ, signifies [*the same,* or] *the land became what is termed* جُرُز; as also أَجْرَزَتْ ♦. (TA.) — *It* (time, or fortune, الزَّمَانُ,) *destroyed, exterminated,* or *extirpated, him* or *it.* (A, TA.) — Also, (Ḳ,) aor. and inf. n. as above, (TA,) *He slew him.* (Ḳ, * TA.) = Also جَرَزَ, (Ḳ,) aor. and inf. n. as above, (TA,) *He ate quickly.* (Ḳ, * TA.) — And جَرِزَ, (Ḳ,) inf. n. جَرَازَةٌ, (TA,) *He ate much; was a great eater;* (Ḳ, TA;) *not leaving anything upon the table:* (TA:) or (Ḳ and TA, but in the CK "and") *he ate quickly; was a quick eater.* (Ḳ, TA.)

4. اجرزت الأَرْضُ: see 1. — اجرز القَوْمُ, from أَرْضٌ جُرُزٌ, (Ṣ,) is a phrase similar to أَيْبَسُوا, (Ṣ, TA,) and signifies *The people journeyed in a land such as is termed* جُرُز: (TA in art. يبس:) also (TA) *they were,* or *became, afflicted with dearth, scarcity, drought, sterility,* or *barrenness.* (Ḳ, TA.) — [And hence, app.,] اجرزت النَّاقَةُ *The she-camel became lean,* or *emaciated.* (Ḳ.)

جَرْزٌ: } see جُرُزٌ; the former, in two places.
جُرْزٌ: }

جَرَزٌ: see جُرُزٌ. — Also سَنَةٌ جَرَزٌ *A year of dearth, scarcity, drought,* or *sterility:* (Ṣ, * Ḳ, * TA:) pl. أَجْرَازٌ. (Ṣ, TA.)

أَرْضٌ جُرُزٌ, (Ṣ, Mgh, Mṣb, Ḳ,) and جُرْزٌ ♦, and جَرْزٌ, and جَرْزٌ ♦, (Ṣ, Ḳ,) and مَجْرُوزَةٌ ♦, (Ḳ,) *Land in which is no herbage;* (Fr, Ṣ, Mgh;) as though the herbage or the rain were cut off from it: (Ṣ:) or *from which the water is cut off, so that it is dried up and without herbage:* (Mṣb, in explanation of the first:) or *dried up, producing no herbage:* (Jel in xviii. 7, in explanation of the first:) or *of which the herbage has been cut:* (Bḍ ibid., in explanation of the first; and A in explanation of the last:) or *that produces no herbage:* (Ḳ:) or *of which the herbage has been eaten:* (Ḳ: or this is the signification of the last [only] according to the Ṣ:) or *not rained upon:* (Ḳ:) or, accord. to some of the expositions of the Ḳur, by the first is meant the *land of El-Yemen:* and by the second, accord. to El-'Otbee, [*land*] *that takes,* or *receives, much water, and does not dry it up:* and as to جَرْزٌ ♦, it may be an inf. n. used as an epithet, as though

meaning ذَاتُ جَرْزٍ, i. e., *of which the herbage has been eaten:* also أَرْضٌ مَجْرُوزَةٌ is explained as signifying *land of which the herbage has been consumed by the locusts or the sheep or goats or the camels or the like:* (TA:) and مَفَازَةٌ مِجْرَازٌ *a barren desert:* (A,* K:) [see also جَارِزٌ:] the pl. of جُرْزٌ is جِرَزَةٌ, like as جُحْرٌ is pl. of جِحَرَةٌ; and that of جَرَزٌ is أَجْرَازٌ, like as أَسْبَابٌ is pl. of سَبَبٌ: (S:) and one says also أَرْضٌ أَجْرَازٌ, (K, TA,) as well as أَرَضُونَ أَجْرَازٌ. (TA.)

جَرْزَةٌ, (S, A,) or جَرَزَةٌ, with fet-ḥ to the ر, (K, TA,) *Extirpation:* (S, A:) or *destruction.* (K, TA.) Hence the saying, لَنْ تَرْضَى شَانِئَةٌ إِلَّا بِجَرْزَةٍ *A female that hates,* by reason of the vehemence of her hatred, *will not be content save with extirpation* [of the object of her hatred]: (S:) or لَمْ يَرْضَ شَانِئُهُ إِلَّا بِجَرْزَةٍ, (A,) or بِجَرَزَةٍ, (TA,) *His hater was not content save with extirpation* of him whom he hated. (A, TA.) You say also, رَمَاهُ اللّٰهُ بِشَرَزَةٍ وَجَرَزَةٍ, [or بِشَرْزَةٍ وَجَرْزَةٍ, thus, only, the former word is written in the K and TA in art. شرز, and I think that the latter is correctly written in like manner, as in the S and A,] *God smote him with destruction* [*and extirpation*]. (TA.)

جُرْزَةٌ *A bundle* of [the kind of trefoil called] قَتّ (A, Mgh, Msb, K) or the like: (Mgh, Msb, K:) or *a handful* thereof: (Mgh, Msb:) pl. جُرَزٌ. (A,* Mgh, Msb.)

جَرَزَةٌ: see جَرْزَةٌ, in three places.

جُرَازٌ, applied to a sword, (S, K,) *Cutting,* or *sharp:* (K:) or *cutting much,* or *very sharp:* (S:) or *penetrating:* or *that cuts off utterly,* or *entirely.* (TA.) — Hence you say of a she-camel, likening her to such a sword, إِنَّهَا لَجُرَازٌ لِلشَّجَرِ † *Verily she is one that eats and breaks the trees.* (TA.) See also جَرُوزٌ.

جَرُوزٌ ‡ *That eats much;* (A, K;) [when applied to a man,] *that leaves nothing upon the table when he eats:* (S, A:) or *that eats quickly:* (K:) applied to a man, and to a camel; (TA;) and to a woman; and to a she-camel, as also جُرَازٌ; (S;) or [any] female: (TA:) or, applied to a she-camel, *that eats everything.* (As, TA.)

جَارِزٌ, applied [to land, and hence,] to ‡ a woman, *Barren:* (S, A, K:) the woman is likened to land that produces no herbage. (TA.) [See also جُرُزٌ.] — أَرْضٌ جَارِزَةٌ *Dry and rugged land encompassed by sands* or *by a* [*level tract such as is called*] قَاعٌ: (S, K:) pl. جَوَارِزُ: (S, TA:) mostly applied to islands of the sea. (TA.)

مُجْرِزَةٌ, applied to a she-camel, *Lean,* or *emaciated.* (K.)

مِجْرَازٌ: / مَجْرُوزَةٌ: } see جُرُزٌ; the latter, in two places.

جرس

1. جَرَسَ, [aor., app., ـِ and ـُ, as seems to be implied in the K, inf. n. جَرْسٌ, which see below,] *He,* or *it, made a sound;* (TA;) as also اجرس: (Mgh, TA:) [or both signify *he,* or *it, made a low, gentle, slight,* or *soft, sound;* as appears from what follows.] You say, جَرَسَ بِالكَلَامِ, (A,) or جَرَسَ الكَلَامَ, (Msb,) *He spoke in a low, gentle,* or *soft, voice* or *tone;* or *with modulation,* or *melody;* syn. نَغَمَ فِيهِ, (A,) or نَغَمَ بِهِ. (Msb.) And جَرَسَ, (S,) inf. n. جَرْسٌ; (K;) and تجرّس; (S, K;) *He spoke:* (K:) or *he said a thing, and spoke in a low, gentle,* or *soft, voice* or *tone,* or *with modulation* or *melody;* expl. by تَكَلَّمَ بِشَيْءٍ وَتَنَغَّمَ. (Lth, S.) And اجرس is also used in the senses here following. *It* (a bird) *caused the sound of its passing to be heard:* (S, A,* K:) and in like manner it is said of a man. (K, accord. to the TA; but not found by me in any copy of the K.) And ‡ *It* (an ornament, حَلْيٌ,) *made a sound* (S, A,* K) *like that of a* جَرَس [or *bell*]; (TA;) as also انجرس. (A, TA.) And *It* (a tribe, حَيٌّ,) *made its sound* (جَرْس) *to be heard:* or, accord. to the T, *made the sound of the* جَرْس *of a thing to be heard.* (TA.) And *He* (a man) *raised his voice.* (TA.) And *He* (a camel-driver) *sang* to camels *for the purpose of urging* or *exciting:* (S, K:) or *raised his voice in doing so.* (A.) — [Hence, app.,] جَرَسَ, aor. ـِ (Lth, AO, S, K) and ـَ, (K,) inf. n. جَرْسٌ, (Lth, AO, K,) *He ate* [a thing: because a slight sound is made in doing so]: (AO, TA:) or *he licked* [a thing] *with his tongue.* (K.) You say, جَرَسَتِ النَّحْلُ العُرْفُطَ *The bees ate the* [*trees called*] عرفط: (S:) and جَرَسَتِ النَّوْرَ, (Lth, A,) and العَسَلَ [put tropically for النَّوْرَ because honey is made from flowers or blossoms], (Lth, TA,) *the bees ate the flowers,* or *blossoms, making a sound in so doing:* (A:) or *licked the flowers,* or *blossoms, and thence made honey.* (Lth, TA.) And جَرَسَتِ المَاشِيَةُ الشَّجَرَ, and العُشْبَ, *The beasts licked the trees,* and *the herbage.* (TA.) And جَرَسَتِ البَقَرَةُ وَلَدَهَا *The cow licked her young one.* (TA.)

2. جرّس بِالقَوْمِ, inf. n. تَجْرِيسٌ, *He rendered the persons notorious,* or *infamous;* [as, for instance, *by parading them, and making public proclamation before them;* accord. to the usage of the verb in the present day;] syn. سَمَّعَ بِهِمْ, (K,) and نَدَّدَ, (Ibn-'Abbád, TA,) and صَوَّتَ. (A.) — جَرَّسَتْهُ الأُمُورُ, (S,) and الدُّهُورُ, (TA,) inf. n. as above, (K,) ‡ [*Events,* and *misfortunes,*] *rendered him experienced,* or *expert, and sound,* or *firm, in judgment &c.* (S, K,* TA.)

4. اجرس: see 1, in six places. — اجرس بِالحَلْيِ ‡ [*He made a sound with the ornament*]: said of the owner [or wearer] of the ornament. (A.) — اجرس الجَرَسَ *He struck* [or *sounded*] *the bell.* (TA.) — أَجْرَسَنِي السَّبُعُ *The animal of prey heard my sound* (جَرْسِي): (ISk, S, A, K:) or *heard it from afar.* (TA.)

5: see 1.

7: see 1.

جَرْسٌ (S, A, Msb, K) and جِرْسٌ (S, A, K) and جَرَسٌ (Kr, ISd) *A sound:* (ISk, A, K:) or *a low, faint, gentle, slight,* or *soft, sound:* (IDrd, S, A, K:) such, for instance, as the sound of the beaks of birds, (S, A, Msb,) pecking, (A,) upon a thing which they are eating: (S:) and that of bees eating flowers or blossoms: (A:) and of a tribe [or crowd of men, more particularly as heard from some distance; i. e., *a hum*]: (TA:) and of a camel-driver singing to his beasts to urge or excite them: (A:) and the slight sound of a letter of the alphabet: (TA:) and *low, gentle,* or *soft, speech:* (Msb:) or when the word is used alone, [i. e., not coupled with another noun as it is in the second of the two examples here following,] it is with fet-ḥ: thus one says, مَا سَمِعْتُ لَهُ جَرْسًا; (A, K;) i. e., *I heard not any sound of him,* or *it:* (TA:) but you say, مَا سَمِعْتُ لَهُ حِسًّا وَلَا جِرْسًا, with kesr; (A, K;) i. e., *I heard not any motion, nor any sound, of him,* or *it:* (TA in art. حس:) pl. [app. of the third] أَجْرَاسٌ. (Ḥam p. 200.) [See also جَرْشٌ.]

جِرْسٌ: see what next precedes, in two places.

جَرَسٌ [*A bell;*] *a thing well known;* (Msb;) the *thing that is hung to the neck of the camel* (S, Mgh, K) *&c., and that makes a sound:* (Mgh:) or, accord. to some, the [*little round bell called*] جُلْجُل: (TA:) and also *that which is struck* [*to make it sound*]: (Lth, S, K:) the *thing that is struck by the Christians at the times of prayers:* (Ḥar p. 616:) pl. أَجْرَاسٌ. (Mgh, Msb.) It is said in a trad., لَا تَصْحَبُ المَلَائِكَةُ رُفْقَةً فِيهَا جَرَسٌ [*The angels will not accompany an assemblage of persons journeying together among whom is a bell*]: (S, TA:) the reason is said to be, because it guides others to them; for Mohammad liked not to let the enemy know of his approach until he came upon them suddenly. (TA.) = See also جَرْسٌ.

جُرْسَةٌ The *act of rendering* [a person or persons] *notorious,* or *infamous.* (TA.) [See 2.]

جَارُوسٌ *Voracious.* (IAar, K.)

جَوَارِسُ [as though pl. of جَارِسَةٌ] *Bees:* (S:) or *bees eating flowers,* or *blossoms, and making a sound in doing so:* (A:) or جَوَارِسُ النَّحْلِ signifies *the males of bees.* (TA.)

جَاوَرْسٌ [*A species of millet;*] *a kind of grain,* (Msb, K,) *well known,* (K,) *resembling* ذُرَة, *but smaller:* (Msb:) or, accord. to some, *a species of* دُخْن: (Msb:) or *i. q.* دُخْنٌ: (S in art. دخن, and TA in art. دخل:) or *a well-known grain, which is eaten, like* دُخْن, *of which there are three species, the best whereof is the yellow* [الاصفر, or the word may be الاصغر, *the smallest,*] *and weighty: it is likened to rice in its power,* or *virtue, is more astringent than* دُخْن, *promotes the flow of urine, and constringes:* the word is arabicized, from [the Persian] گَاوَرْس. (TA.)

مُجَرَّسٌ (S) and مُجَرِّسٌ (TA) ‡ A man (TA) *experienced,* or *expert, in affairs,* (S, TA,) *and rendered sound,* or *firm, in judgment &c.* (TA.) And with ة, ‡ A she-camel *tried and proved by use,* or *practice, in pace and riding.* (TA.)

مَجْرُوسٌ [*Uttered with a sound:* or *with a low, gentle, slight,* or *soft, sound*]. Every letter of the alphabet is مَجْرُوسَة, except the soft letters, (A, TA,) namely, ا, و, and ى. (TA.)

جرش

1. جَرَشَهُ, (Ṣ, A, Ḳ,) aor. ـُ (MṢ, Ḳ) and ـِ, (Ḳ,) inf. n. جَرْشٌ, (A, TA,) *He bruised, brayed,* or *pounded, it,* (Ṣ, A, Ḳ,) and *he ground it,* namely, salt, and grain, (A,) *coarsely, not finely.* (Ṣ, A, Ḳ.) — *He stripped off, scraped off, rubbed off, abraded,* or *otherwise removed, its superficial part;* syn. قَشَرَهُ. (Ḳ.) — *He scratched, scraped, rubbed, grated, chafed,* or *fretted, it;* syn. حَكَّهُ; (Ḳ, TA;) like as the viper does its fangs; when its folds rub, or grate, together, causing a sound to be heard. (TA.) — *He scratched it* (حَكَّهُ, namely, his head,) with a comb, (Ṣ, A, Ḳ,) *so as to raise its scurf;* (Ṣ, Ḳ;) as also جَرَّشَهُ. (TA.) — *He rubbed and pressed it* (namely, the skin,) *with the hand, in order that it might become smooth* (Ḳ, TA) *and soft.* (TA.)

2: see 1, last signification but one.

جَرْشٌ The *sound of a viper's coming forth from the skin* [or *slough*] *when the former rubs,* or *grates, one part against another.* (Ḳ.) — And The *sound of a viper's fangs, when they rub,* or *grate* [*together*]. (TA.) — And The *sound arising from eating a rough thing:* or this is with س. (TA.)

جَرِيشٌ A thing, (Ṣ, Ḳ,) such as salt, (A,) *bruised, brayed,* or *pounded,* (Ṣ, A, Ḳ,) and *ground,* (A,) *coarsely, not finely:* (Ṣ, A, Ḳ:) or, applied to salt, it signifies مَا لَمْ يُطَيَّبْ [app. meaning *such as has not been purified*], (Ṣ, Ḳ, TA,) *that crumbles;* as though one part thereof were rubbed against another. (TA.) — Also *Coarse flour, such as is fit for* [*making the kind of food called*] خَبِيص مُرَمَّل. (TA.)

جُرَاشَةُ شَىْءٍ *What falls, of,* or *from, a thing coarsely bruised* or *brayed* or *pounded, when what is bruised* &c. *thereof is taken.* (Ṣ.) — جُرَاشَةٌ also signifies *What falls from the head when it is combed:* (A, TA:) and *what falls and becomes scattered from wood:* (A:) or *cuttings, chips, parings,* and *the like.* (TA.)

جَوَارِشٌ [from the Persian كُوَارِشْ, *A digestive stomachic;*] *a thing that causes food to digest;* as also هَاضُومٌ. (Ṣ in art. هضم.)

مَجْرُوشٌ A thing *having its superficial part stripped off, scraped off, rubbed off, abraded,* or *otherwise removed.* (TA.) — Skin *rubbed and pressed with the hand in order that it may become smooth and soft.* (TA.)

جرض

1. جَرِضَ بِرِيقِهِ, aor. ـَ, (IDrd, A, Ḳ,) inf. n. جَرَضٌ; (IDrd, Ḳ;) or جَرِضَ بِرِيقِهِ, aor. ـِ; (Ṣ;) but IḲtt says that the former is the right; (IB;) *His throat,* or *fauces, became choked by his spittle; he was choked with his spittle:* (IDrd, A:) or, accord. to some, *he suffered the chokings* (غُصَص) *of death:* (TA:) or the verb is sometimes used in a general manner, in the former of the senses explained above, and in the place of غَصَّ and in that of شَرِقَ and in that of شَجِىَ: (MF in art. غص, q. v.:) and the above-mentioned phrase also signifies (A) *he swallowed his spittle with difficulty,* or *trouble,* or *labour, contending against anxiety,* or *grief.* (Ṣ, A, Ḳ.) You say also, هُوَ يَجْرِضُ بِنَفْسِهِ (Ṣ,) or يَجْرَضُ بنفسه, (A,* TA,) inf. n. as above, (TA,) *He is near to dying;* accord. to Aṣ: (Ṣ, TA:) or *his soul reaches his fauces:* (TA:) or *he is at the point of death, his soul having reached his fauces.* (A.) And يَجْرَضُ عَلَى نَفْسِهِ *He dies.* (TA.) And جَرِضَتِ النَّاقَةُ بِجِرَّتِهَا [app. meaning *The she-camel was choked with her cud:* or *swallowed her cud with difficulty*]. (TA.) And جَرَضَ رِيقَهُ *He swallowed his spittle.* (A, TA.) And فُلَانٌ يَجْرِضُ عَلَيْكَ رِيقَهُ [app. meaning *Such a one swallows his choler against thee*]. (A.) — جَرَضَهُ *He strangled him.* (Ḳ.) You say, أَفْلَتَ مِنْهُمْ وَقَدْ جَرَضُوهُ *He escaped from them when they had strangled him* [*so as almost to kill him*]. (TA.)

4. اجرضهُ بِرِيقِهِ *He caused his throat,* or *fauces, to be choked by his spittle.* (Ṣ, Ḳ.)

جَرَضٌ *Spittle:* (A, Ḳ:) or *spittle by which one is choked.* (Ṣ.) — [The *choking,* or *strangulation,* or *rattles, immediately preceding death.* See 1: and see also جَرِيضٌ.] — *Difficulty, trouble,* or *labour;* syn. جَهْدٌ. (TA.)

جَرِيضٌ [A man *having his throat,* or *fauces, choked by his spittle.* — And hence,] *Having his soul reaching his fauces:* or *near to dying:* (TA:) or *at the point of death, his soul having reached his fauces, so that he is choked by it:* (A, TA:) or *dying:* (TA:) or *made,* or *suffered, to escape, after evil:* (Lth:) or *oppressed by grief* or *sorrow;* (Ṣ, Ḳ;) as also جِرْيَاضٌ and جِرْاضٌ: (ADḳ, Ḳ:) or *affected by intense anxiety* or *grief:* (TA:) [see also جَرَّاضٌ:] pl. جَرْضَى; (A, Ḳ;) like as مَرْضَى is pl. of مَرِيضٌ. (A, TA.) You say, أَفْلَتَ فُلَانٌ جَرِيضًا, or أُفْلِتَ, *Such a one escaped,* or *was made to escape, being near to death;* (TA;) or *being at the point of death, his soul having reached his fauces, so that he was choked by it.* (A, TA.) And مَاتَ فُلَانٌ جَرِيضًا *Such a one died oppressed by grief* or *sorrow.* (Ṣ.) — In the following prov., حَالَ الجَرِيضُ دُونَ القَرِيضِ [*The* جريض *interposed as an obstacle in the way of the* قريض], الجريض signifies *the thing choking the throat* or *fauces;* (Ṣ, A;) and القريض signifies the cud: the meaning being, the thing choking the throat or fauces hindered from chewing the cud: (A:) or the former signifies *the choking,* or *having the throat,* or *fauces, obstructed;* and the latter, the poetry: (TA:) or the former, *the swallowing of spittle in dying;* and the latter, the sound, or voice, of a man in dying: (Er-Riyáshee:) or the former, *spittle swallowed:* (Ḥar p. 150, q. v.:) and also, *the chokings* (غُصَص) *of death:* [see also جَرَضٌ:] and *the moving to and fro of the two jaws at death:* (TA:) the prov. relates to an affair which is hindered by some obstacle: (A, O, Ḳ:) or it is said on the occasion of any affair which was possible and which has been hindered by the intervention of some obstacle: and the first who said it was 'Obeyd Ibn-El-Abraṣ, when El-Mundhir [on one of the days when it was his custom to slay whomsoever he met] desired him to recite some of his verses: (Zeyd Ibn-Kuthweh:) or the first who said it was Jowshan [in some copies of the Ḳ, Showshan, which, as is said in the TA, is a mistake,] El-Kilábee, when his father, having forbidden him to poetize, and seeing him sick of grief thereat, and at the point of death, gave him permission to do so: (Ḳ, TA:) whereupon, after saying these words, he recited some verses, and died. (TA.)

جَرَّاضٌ *A strangler.* (TA.) = *Suffering intense,* or *violent, grief.* (TA.) [See also جَرِيضٌ.]

جِرْاضٌ: جِرْيَاضٌ: } see جَرِيضٌ.

جرع

1. جَرِعَ المَآءَ, aor. ـَ, (Ṣ, Mṣb, Ḳ,) inf. n. جَرْعٌ, (Ṣ, Ḳ,*) or جَرَعٌ; (Mṣb;) and جَرَعَهُ, aor. ـَ, inf. n. جَرْعٌ; (Ṣ, Mṣb, Ḳ;) but the latter is disallowed by Aṣ; (Ṣ;) *He swallowed the water;* (Mṣb, Ḳ;) as also اجترعهُ: (Mṣb:) or the latter signifies *he swallowed it at once.* (Ṣgh, Ḳ.) — See also 5.

2. [جرّعهُ المَآءَ *He made him to swallow the water.*] تَجْرِيعٌ is The *pouring beverage into the throat against one's will:* but sometimes it is used of that which is not against one's will. (Ḥar p. 115.) And جرّعهُ signifies *He gave him to drink gulp after gulp,* or *sup after sup,* or *sip after sip.* (Ḥar p. 350.) — [And hence,] جرّعهُ الغُصَصَ, (Ḳ,) or جرّعهُ غُصَصَ الغَيْظِ, (Ṣ,) inf. n. تَجْرِيعٌ, (Ḳ,) ‡ *He made him to repress,* or *restrain, choking wrath,* or *rage.* (Ṣ, TA.)

4. اجرعهُ *He made it* (a rope or a bow-string) *to have one or more of its strands thick* [or rather *thicker than the others*]. (TA.)

5. تجرّع *He swallowed in consecutive portions, one time after another, like him who acts against his own will:* or, as IAth says, *he drank in haste:* or, accord. to some, *he drank by little and little.* (TA.) — [And hence,] تجرّع الغُصَصَ (Ṣ, Mṣb, Ḳ*) ‡ *He repressed,* or *restrained, choking wrath,* or *rage;* (Ṣ;) as though he swallowed it: (Mṣb:) and [in like manner] you say also, جَرِعَ الغَيْظَ ‡ *he repressed,* or *restrained, wrath,* or *rage.* (TA.)

8: see 1.

جَرَعٌ *A twisting in one of the strands of a rope,* (Ṣ, Ḳ,) or *of a bow-string,* (Ḳ,) *so that it appears above the other strands.* (Ṣ, Ḳ.) [It is app. an inf. n., of which the verb, if it have one, is جَرِعَ.] = See also جَرَعَةٌ.

جَرِعٌ A rope, (Ḳ,) or a bow-string, (TA,) *having the twisting termed* جَرَعٌ *in one of its*

strands; as also مُجَرَّعٌ: (K:) or, accord. to IAar, a bow-string that is *even, except that there is a prominence in one part of it, wherefore it is rubbed and pulled with a piece of a* كِسَآء [q. v.] *until that prominence disappears:* and the latter, accord. to ISh, a bow-string *not uniformly nor well twisted, having in it prominences, so that one of its strands appears above the others, or some appear above others.* (TA.)

جَرْعَةٌ: see what next follows, in three places: = and see جَرَعَةٌ, in two places.

جُرْعَةٌ *A gulp,* or *as much as is swallowed at once,* of water; a جُرْعَةٌ of water being like a لُقْمَةٌ of food: (Msb:) or a *sup,* or *sip;* or *as much as is supped,* or *sipped, at once;* or *a mouthful of what is supped,* or *sipped;* (syn. حُسْوَةٌ;) of water; (S, K;) as also جَرْعَةٌ and جِرْعَةٌ: or جُرْعَةٌ and جَرْعَةٌ are substs. [signifying the *act of swallowing* water] from جَرِعَ المَآءَ "he swallowed the water:" (K:) or جَرْعَةٌ signifies *a single act of swallowing* water: (IAth, L:) and جُرْعَةٌ, *what one swallows:* (L, K:) or *a mouthful which one swallows:* (TA:) or *a small draught:* (IAth:) and its pl. is جُرَعٌ. (Msb, TA.) The dim. is جُرَيْعَةٌ. (S, K.) And hence the prov., أَفْلَتَ فُلَانٌ جُرَيْعَةَ الذَّقَنِ, (Sgh, K,) the verb being intrans., and جريعة being in the accus. case as a denotative of state, as though the speaker said, أَفْلَتَ قَاذِفًا جُرَيْعَةَ الذَّقَنِ; (Sgh;) or بِجُرَيْعَةِ الذَّقَنِ; (S, K;) or بِجُرَيْعَائِهَا; (K;) *Such a one escaped* [from destruction] *when his spirit,* or *the remains thereof, had become in his mouth;* (L, K;) or *near thereto,* (K,) *as a sup* [or *little sup*] *of water to the chin* [of a person drinking]; (TA;) or *when death was as near to him as a little sup of water to the chin;* (L;) or *when at his last gasp:* (Fr, S:) applied to one who has been at the point of destruction, and then escaped: (S:) or, accord. to AZ, it is thus; أَفْلَتَنِى جُرَيْعَةَ الذَّقَنِ, which may mean *he made me to escape* &c., or *he escaped from me* &c.; in the latter case, افلتنى being for أَفْلَتَ مِنِّى; and [it is said that] جريعة is prefixed to الذقن because the motion of the chin indicates the nearness of the departure of the soul: or the meaning of the words related by AZ may be, he made me, i. e. the remains of my soul, to escape; the last two words being a substitute for the pronoun affixed to the verb. (Sgh.) One says also, أَفْلَتَنِى جُرَيْعَةَ الرِّيقِ, meaning *He outwent me,* [or *escaped me,*] *and I swallowed my spittle in wrath,* or *rage, against him.* (TA.) And مَا مِنْ جُرْعَةٍ أَحْمَدُ عُقْبَانًا مِنْ جُرْعَةِ غَيْظٍ نَكْظِمُهَا ‡ [*There is nothing that is swallowed more praiseworthy in its result than what is swallowed of wrath,* or *rage, which we repress,* or *restrain*]. (TA.)

جِرْعَةٌ: see جُرْعَةٌ.

جَرَعَةٌ (S, K) and جَرْعَةٌ (K) and جَرْعَآءُ (S, K) and أَجْرَعُ (K) *An even piece,* (S,) or *a round piece,* or *hill,* or *hillock,* (K,) *of sand, that produces no plants,* or *herbage;* (S, K;) and, as some add, *that retains no water:* (TA:) or *a piece,* or *tract, of sand, good for producing plants,* or *herbage, in which is no softness,* or *looseness:* (Sgh, L, K:) or *land in which is ruggedness, resembling sand:* (L, K:) or *a hill of which one side consists of sand, and one side of stones:* (K:) or what is termed جِرِعاء and اجرع is *larger than what is termed* جَرَعَةٌ: جرعاء is also explained as signifying *sand of which the middle is elevated, and of which the sides are thin:* and, accord. to IAth, اجرع signifies *a wide place, in which is ruggedness:* (TA:) or this last, *a plain,* or *soft, place, intermixed with sand:* (Ham p. 574:) جَرَعَةٌ is sing., or n. un., of جَرَعٌ: (S, K:*) or, accord. to some, this last word is a sing., like اجرع; and its pl. [of pauc.] is أَجْرُعٌ and [of mult.] جِرَاعٌ: the pl. of جَرَعَةٌ is جِرْعَانٌ: and the pl. of جَرْعَةٌ is جِرَاعٌ: and the pl. of جِرِعاء is جَرْعَاوَاتٌ: and the pl. of اجرع is أَجَارِعُ. (TA.)

جَرْعَآءُ: see جَرَعَةٌ, in four places.

جُرَيْعَةٌ dim. of جُرْعَةٌ, q. v.

جُرَيْعَآءُ: see جُرْعَةٌ.

أَجْرُعُ: see جَرَعَةٌ, in four places.

مُجْرِعٌ A she-camel *in which is not as much* [*milk*] *as will satisfy thirst, but only some sups:* (K:) pl. مَجَارِيعُ (L, K) and مَجَارِعُ: (L:) J explains the former pl. as signifying she-camels *having little milk; as though there were not in their udders more than some sups;* and the sing. he does not mention. (TA.)

مُجَرَّعٌ: see جَرِعٌ, in two places.

جرف

1. جَرَفَهُ, (S, Msb, K,) aor. ـِ, (S, Msb,) inf. n. جَرْفٌ (S, Msb, K) and جَرْفَةٌ, (Lh, K,) *He took away, carried away,* or *removed, the whole of it,* (S, Msb, K,) or *the greater part of it,* (S,) or *much of it:* (S, K:) and [in like manner جرّفهُ; for its inf. n.] تَجْرِيفٌ signifies the act of *carrying away wholly:* (KL:) and اجترفهُ *he took the whole of it.* (TA in art. جفت.) — Also, (inf. n. جَرْفٌ, TA,) *He swept it away,* namely, mud, (S, K,) from the surface of the earth; (TA;) and so جرّفهُ, (K,) inf. n. تَجْرِيفٌ; (TA;) and تجرّفهُ: (K:) or تَجْرِيفٌ signifies the act of *clearing away* mud or the like *well;* in Persian, نيك رندیدن: (KL: [Golius, app. misled by a mistranscription, has explained the verb, جرّف, as on the authority of the KL, by "bene effudit:"]) and اجترف الشَّىْءَ *he swept away the thing* (جَرَفَه) from the surface of the earth. (TA.) You say also, جَرَفَتْهُ السُّيُولُ, (Msb,) or جرّفتهُ, inf. n. تَجْرِيفٌ; (S;) and تجرّفتهُ; (S, K;) *The torrents swept it away;* (TA;) [or *swept it partially away;* or *wore it away;*] namely, a portion of land. (S, Msb, K. See جُرُفٌ.) And, of a death commonly prevailing, جَرَفَ النَّاسَ كَجَرْفِ السَّيْلِ ‡ [*It swept away,* or *destroyed, men, like the sweeping away of the torrent*]: (TA:) and يَجْتَرِفُ مَالَ القَوْمِ ‡ [*It sweeps away,* or *destroys, the cattle of the people*]. (S, TA.) — [*He shovelled it,* or *scooped it, away,* or *up,* or *out.*] You say, جَرَفَهُ بِكِلْتَا يَدَيْهِ [*He scooped it up,* or *out, with both his hands*]; i. e. something dry, as flour, and sand, and the like. (S in art. حفن.) — جُرِفَ *It* (herbage) *was eaten up utterly.* (TA.)

2. جرّفهُ, inf. n. تَجْرِيفٌ: see 1, in four places. — جرّفهُ الدَّهْرُ †*Time,* or *fortune,* or *misfortune, destroyed,* or *exterminated, his property,* or *cattle, and reduced him to poverty.* (TA.) A poet (of the Benoo-Ṭeiyi, TA) says,

* فَإِنْ تَكُنِ الحَوَادِثُ جَرَّفَتْنِى *

* فَلَمْ أَرَ هَالِكًا كَٱبْنَىْ زِيَادِ *

†[*And if misfortunes have destroyed my property,* or *cattle, and reduced me to poverty, I have not seen any one in a state of perdition like the two sons of Ziyád*]. (S, TA.)

4. اجرف *It* (a place) *was invaded by a torrent such as is termed* جُرَاف. (K.)

5: see 1, in two places; and see جُرُفٌ.

8: see 1, in three places.

جُرْفٌ: see جُرُفٌ. — Also *A smooth side of a mountain.* (Aboo-Kheyreh, K.)

جِرْفٌ: see the next paragraph.

جُرُفٌ and جُرْفٌ, (S, Msb, K, &c.,) the latter a contraction of the former, (Msb,) [*An abrupt, water-worn, bank* or *ridge;*] *a bank* (جَانِبٌ Ksh and Jel in ix. 110) of a valley, *the lower part of which is excavated by the water, and hollowed out by the torrents, so that it remains uncompact, unsound,* or *weak;* (Ksh ib.;) *a bank,* or *an acclivity, of a water-course* of a valley and the like, *when the water has carried away from its lower part, and undermined it, so that it has become like what is termed a* دَحْل, *with its upper part overhanging;* (L;) *a portion of land* (or *sand,* S in art. تهر) *which the torrents have partially swept away,* or *worn away,* (تَجَرَّفَتْهُ, S, K, or جَرَفَتْهُ, Msb,) *and eaten;* (S, Msb, K;) *a portion of the lower part of the side of a valley,* and *of a river, eaten by the torrent;* (M, TA;) the *side of the bank of a river, that has been eaten by the water, so that some part of it every little while falls:* (Har p. 47:) and the latter, [or each,] *a place which the torrent does not take away;* as also جِرْفٌ; (K;) [i. e. *a bank,* or *ridge, that remains rising abruptly by the bed of a torrent* or *stream:*] pl. [of pauc.] (of جُرُفٌ, TA) أَجْرَافٌ, (K,) like أَطْنَابٌ pl. of طُنُبٌ, (TA,) and [of mult.] (of جُرُفٌ, though it is implied in the K that it is of جُرْفٌ, TA) جِرَفَةٌ, like جِحَرَةٌ (S, K) pl. of جُحْرٌ, (S,) and جُرُوفٌ. (ISd, TA.)

جُرَافٌ A torrent *that carries away everything;* (S, Msb;) *i. q.* جُحَافٌ applied to a torrent; as also جَوْرَفٌ; (K;) and جَارُوفٌ a torrent *that sweeps away that by which it passes, by reason of its copiousness, carrying away everything,* and so جَارِفٌ applied to rain. (TA.) — ‡ A *very voracious* man: (K, TA:) a man *who devours all the food:* (S:) one *who eats vehemently,*

leaving nothing remaining. (M, TA.) — ‡ A man *who marries much,* or *often, and is brisk, lively, sprightly,* or *active;* as also ٭ جَارُوفٌ. (K, TA.) — ‡ A sword *that sweeps away everything.* (TA.) — † *A sort of measure of capacity;* as also ٭ جِرَافٌ: (S, K:) *a certain large measure of capacity.* (ISk, TA.)

جِرَافٌ: see what next precedes.

نَيْطَلٌ جَرُوفٌ [*A capacious bucket:* see 3 in art. نهز]. (S in art. نهز.)

جُرَّافَةٌ: see مِجْرَفَةٌ.

جَارِفٌ: see جُرَافٌ. — Also ‡ *A death commonly,* or *generally, prevailing,* (S, K, TA,) *that sweeps away,* or *destroys,* (يَجْتَرِفُ,) *the cattle of the people.* (S, TA.) And † *Plague,* or *pestilence.* (K.) الجَارِفُ means † *A plague,* or *pestilence, that happened in the time of Ibn-Ez-Zubeyr;* (S;) or, as Lth says, الطَّاعُونُ الجَارِفُ means *the plague,* or *pestilence, that befel the people of El-'Irák* [*in the year of the Flight* 69], *spreading wide, and sweeping away the people like the sweeping away of the torrent.* (TA.) And ‡ *Evil fortune,* or *an affliction, that sweeps away,* or *destroys,* (Lth, K, TA,) *a people,* (K,) or *the cattle of a people.* (Lth, TA.)

جَوْرَفٌ: see جُرَافٌ. — Hence, as being likened to the torrent thus termed, (TA,) ‡ *A quick,* or *swift,* بِرْذَوْن [or *hack,* &c.]. (K.) And † *An ass;* [app. meaning *a wild ass,* because of his swiftness.] (Sgh, K.) And, accord. to some, *A male ostrich:* (as in the K:) but this is a mistranscription for جَوْرَقٌ, with ق. (Abu-l-'Abbás, T, Sgh, L, TA.)

جَارُوفٌ: see جُرَافٌ, in two places. — Also ‡ *Greedy; having an inordinate desire,* or *appetite, for food.* (K, TA.) — And ‡ An *unfortunate* man. (K,* TA.)

مِجْرَفٌ: see مِجْرَفَةٌ. — [Hence,] بَنَانٌ مِجْرَفٌ [*Fingers,* or *fingers' ends,*] *that take much food.* (IAar, TA.)

مِجْرَفَةٌ *A broom,* or *besom;* (K;) *a thing with which mud is swept away from the surface of the ground:* (S,* TA:) [applied in the present day to *a shovel:* and *a hoe:* and *a rake:*] as also ٭ مِجْرَفٌ: vulgarly, ٭ جُرَّافَةٌ; [now applied by many to *a drag for dragging rivers &c.;*] of which the pl. is جَرَارِيفُ. (TA.)

مُجَرَّفٌ † A man *who has had his property,* or *cattle, destroyed,* or *exterminated, and who has been reduced to poverty, by time,* or *fortune,* or *misfortune.* (TA.)

مُتَجَرِّفٌ † *Lean,* or *emaciated.* (M, TA.) [See what next follows.]

مُتَجَرِّفٌ † A ram *whose general fatness has gone;* (Ibn-'Abbád, K;) and so a camel. (TA.) — *Lean,* or *emaciated;* as also مُتَجَلِّفٌ. (TA in art. جلف.) You say, جَاءَ مُتَجَرِّفًا † *He* (a man, Ibn-'Abbád, TA) *came in a lean and lax state* (هَزِيلًا مُضْطَرِبًا). (Ibn-'Abbád, K.)

جرل

جِرْيَالٌ *A certain red dye.* (As, S, K.) — The *redness* of gold. (S, K.) — *Pure;* applied to red and other colours. (K.) — Also (S, K,) and ٭ جِرْيَالَةٌ, (K,) *Wine;* (S, K;) *inferior in goodness to such as is termed* سُلَافٌ: (S:) or the *colour* of wine. (S, K.) The phrase سَلَبْتُهَا جِرْيَالَهَا, used by El-Aashà, [lit. *I deprived it,* namely, wine, *of its colour,*] means *I drank it red, and discharged it in urine white.* (S.)

جِرْيَالَةٌ: see above.

جرم

1. جَرَمَهُ, aor. ـِ, (K,) inf. n. جَرْمٌ, (S,) [like جَزَمَهُ,] *He cut it,* or *cut it off.* (S, K.) — جَرَمَ الشَّاةَ, (K,) or جَرَمَ صُوفَ الشَّاةِ, (S,) inf. n. as above, (TA,) *He shore,* or *sheared,* or *cut off the wool of, the sheep.* (S, K,* TA.) And جَرَمْتُ مِنْهُ *I took* [or *clipped somewhat*] *from it;* [namely, the wool;] like جَلَمْتُ. (S.) — جَرَمَ النَّخْلَ, (S, Msb, K,) aor. as above, (TA,) inf. n. جَرْمٌ (K) and جِرَامٌ, (S,* K,) *He cut the palm-trees;* (Msb;) [meaning] *he cut off the fruit of the palm-trees;* (S, K;) as also ٭ اجترمهُ: (S:) and in like manner, جَرَمَ التَّمْرَ *he cut off the dates.* (TA.) You say, هٰذَا زَمَنُ الجِرَامِ and الجِرَامِ, (S,) i. e., [*This is*] *the time of the cutting off of the fruit of the palm-trees.* (TA.) — And جَرَمَ النَّخْلَ, inf. n. جَرْمٌ, *He computed by conjecture the quantity of fruit upon the palm-trees;* (K;) and so ٭ اجترمهُ: (Lh, K:) [like جَزَمَهُ and ٭ اجتزمهُ.] — جَرَمَ, (S, K,) aor. ـِ, (S,) inf. n. جَرْمٌ, (TK,) also signifies *He gained, acquired,* or *earned,* [wealth, &c.,] (S, K,) لِأَهْلِهِ *for his family;* and so ٭ اجترم. (K.) And you say, خَرَجَ يَجْرِمُ لِأَهْلِهِ and يَجْرِمُ أَهْلَهُ, meaning *He went forth seeking* [sustenance], *and practising skill,* or *artifice, for his family.* (TA.) — وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ, in the Kur [v. 3 and 11], is explained by some as meaning *And let not a people's hatred by any means occasion you,* or *cause you:* or it means *let not a people's hatred by any means induce you,* or *incite you.* (S, TA.) Some read ٭ لَا يُجْرِمَنَّكُمْ, with damm to the ى; and Zj says that جَرَمْتُ and أَجْرَمْتُ signify the same: but some say that the meaning is, *let it not by any means lead you into crime,* or *sin;* أَجْرَمْتُهُ being like أَثِمْتُهُ, *I led him into sin,* &c. (TA.) — Fr says that the asserting جَرَمْتُ to mean حَقَقْتُ [or rather حُقِقْتُ, for this is evidently, I think, the right reading, though I find حَقَقْتُ in the TA as well as in a copy of the S, in another copy of which I find جَرَمْتُ and حَقَّقْتُ, suggesting that the right reading may perhaps be جَرَمْتُ and حُقَّتْ,] is nought: they who so explain it having been confused in their judgment by the saying of the poet Aboo-Asmà, (S, TA,) or, as some say, El-Howfazán, (TA,) or, accord. to some, 'Ateeyeh Ibn-'Ofeyf, (IB, TA,)

* وَلَقَدْ طَعَنْتُ أَبَا عُيَيْنَةَ طَعْنَةً *
* جَرَمَتْ فَزَارَةَ بَعْدَهَا أَنْ يَغْضَبُوا *

in which they made فزارة to be in the nom. case, as though the meaning were حُقَّ لَهَا الغَضَبُ [*it was right,* or *fit,* or *proper, for it,* (the tribe of Fezárah,) *to be angry;* nearly agreeing with an explanation of جَرَمَ given by Golius as on the authority of Ibn-Maaroof, namely, "meritus, dignus fuit"]: but, he says, فزارة is in the accus. case; the meaning being, جَرَمَتْهُمُ الطَّعْنَةُ أَنْ يَغْضَبُوا [which will be found explained, on the authority of IB, in what follows]: AO says that the meaning is, أَحَقَّتِ الطَّعْنَةُ عَلَيْهِمُ الغَضَبَ, i. e., أَحَقَّتِ الطَّعْنَةُ, and حَقَّتْ also, [both having the same signification, i. e., *the thrust required Fezárah to be angry,*] from لَا جَرَمَ لَأَفْعَلَنَّ كَذَا meaning حَقًّا [*Verily I will do thus*]: (S, TA:) accord. to Fr, the meaning is, كَسَبَتْ فَزَارَةَ الغَضَبَ عَلَيْكَ, the right reading being, وَلَقَدْ طَعَنْتَ, with fet-ḥ to the ت; [so that the verse means *And verily thou didst thrust Aboo-'Oyeyneh with a thrust* of thy spear *that occasioned,* or *caused, Fezárah, after it, to be angry* against thee:] for he is addressing Kurz El-'Okeylee, bewailing his death; and Kurz had thrust Aboo-'Oyeyneh, who was Ḥisn Ibn-Ḥudheyfeh Ibn-Bedr El-Fezáree. (IB, TA.) — And جَرَمَ, (S, Msb, K,) aor. ـِ, inf. n. جَرْمٌ, (Msb,) *He committed a sin, a crime, a fault, an offence,* or *an act of disobedience;* (S, Msb, K;) syn. أَذْنَبَ, (Msb, K,) and اِكْتَسَبَ الإِثْمَ; (Msb;) [perhaps because he who does so brings upon himself the consequence thereof; as though originally جَرَمَ نَفْسَهُ او لِنَفْسِهِ أَثَرَ جُرْمٍ *he drew upon himself the effect of a sin,* &c.; (compare كَسَبَ and اِكْتَسَبَ;)] as also ٭ اجرم, (S, Msb, K,) inf. n. إِجْرَامٌ; (Msb;) and ٭ اجترم; (S, K;) and ٭ تجرّم. (El-'Okberee, Ḥar p. 207.) You say, جَرَمَ عَلَيْهِمْ جَرِيمَةً, and إِلَيْهِمْ, (K,) and بِهِمْ, used by a poet for عليهم or اليهم, (IAar, TA,) *He committed against them a crime,* or *an offence for which he should be punished;* as also ٭ اجرم. (K.) They said also, اجرم ٭ الذَّنْبَ [*He committed the sin,* or *crime,* &c.]; making the verb trans. (TA.) And a poet says,

* وَتَرَى اللَّبِيبَ مُحَسَّدًا لَمْ يَجْتَرِمْ ٭ *
* عِرْضَ الرِّجَالِ وَعِرْضُهُ مَشْتُومُ *

[*And thou seest the intelligent envied,* or *much envied: he has not injured the honour of men, while his honour is reviled*]. (Th, TA.) — جَرِمَ, aor. ـِ, (K,) inf. n. جَرَمٌ, (TK,) *He* (a man, TA) *betook himself to eating the* جُرَامَة [in the CK, erroneously, جَرَامَة,] *of the palm-trees,* (AA, K,) [i. e., *the dates which had fallen in the cutting, and*] *which were among the branches.* (AA, TA.) — جَرِمَ, said of a man, also signifies عَظُمَ جُرْمُهُ [*His sin,* or *crime,* &c., *was,* or *became, great*]; and so جَرُمَ, like كَرُمَ: [both are thus explained, in different places in this art., by the author of the TA; and the explanation in the latter case is followed by اى اذنب, i. e., *he committed a sin,* &c.; probably added by him to show that the reading found by him was جَرُمَ, not جَرِمَ: but I think that the right reading is عَظُمَ جِرْمُهُ *his body became great;* and this is confirmed by what

here follows:] اجرم explained in the copies of the K by عَظُمَ [in the TK عظم يعنى جرمه وجسده] should be جَرِمَ, a triliteral; and the meaning is عَظُمَ جُرْمُهُ: and in like manner, the three significations here following, assigned in the K to اجرم, belong to جَرِمَ. (TA.) = *It* (his colour) *was*, or *became, clear*. (K,* TA.) — *He* (a man, TA) *was*, or *became, clear in his voice*. (K,* TA.) = جَرِمَ بِهِ *It* (blood) *stuck to him*, or *it*: (K,* TA, and so in a marginal note in a copy of the S:) and in like manner, tar to a camel. (The same marginal note.)

2. [جرّم *He cut off vehemently*, or *much*. (Golius, on the authority of a gloss in the KL.)] جَرَّمْنَاهُمْ, inf. n. تَجْرِيمٌ, *We went forth from them*. (Lth, K.) — جَرَّمْنَا الشِّتَاءَ *We completed the winter*. (TA.) [See also **5**.]

4. اجرم التَّمْرُ *The dates attained to the time for their being cut off*. (TA.) = See also **1**, in six places.

5. تجرّم [*It became cut off*. — And hence,] ‡ *It* (a year, حَوْلٌ) *became completed*; (Az, K, TA;) as though it became cut off from the preceding year: (Az, TA:) *it ended*; (S;) and so the winter: (TA:) and *it* (a night) *passed away*, (S, K,) *and became completed*; (K;) *it ended*. (TA.) = تجرّم ثَمَانِيًا, a phrase used by Sá'ideh Ibn-Ju-eiyeh, means *He passed eight* nights. (TA.) [See also **2**.] = تجرّم عَلَيْهِ *He accused him of a sin, a crime, a fault, an offence*, or *an act of disobedience*, (Abu-l-'Abbás, S, K,) *which he had not committed*, (Abu-l-'Abbás, S,) or *though he had not committed any*. (K.) — And تجرّم *He guarded against the commission of sin*, or *crime*, &c.; like تأثّم. (Ḥar p. 207.) — See also **1**. = Also *He called, cried out, shouted*, or *vociferated*; from جُرْمٌ meaning صَوْتٌ. (Ḥar p. 207. [But see جُرْمٌ.])

8: see **1**, in five places.

جُرْمٌ *Hot*; syn. حَرٌّ, (S,) or [rather] حَارٌّ; (K;) *contr. of* صَرْدٌ; (Lth, TA;) a Persian word, (S,) arabicized; (S, K;) originally گَرْم. (TA.) You say أَرْضٌ جُرْمٌ *A warm land*: (AḤn, TA:) or *a hot land*: (IDrd, TA:) or *a vehemently hot land*: (K:) pl. جُرُومٌ, (AḤn, TA,) which, applied to countries, or regions, means the *contr. of* صُرُودٌ. (S.) = *A boat* (زَوْرَقٌ) *of El-Yemen*; (K;) *also called* نَقِيرَةٌ: (TA:) pl. as above. (K.) [In the dial. of Egypt, The *largest kind of Egyptian boat used on the Nile for the conveyance of grain and merchandise in general, but used only when the river is high, and also in the coasting-trade, and generally carrying from* 5,000 *to* 15,000 *bushels of grain*.]

جُرْمٌ *A sin, a crime, a fault, an offence*, or *an act of disobedience*, syn. ذَنْبٌ, (S, Mṣb,* K,) *whether intentional or committed through inadvertence*; (Kull voce إِثْمٌ;) as also جَرِيمَةٌ; (S, Mṣb, K;) and جَرِمَةٌ: (K:) *transgression*: (TA:) pl. [of pauc.] أَجْرَامٌ and [of mult.] جُرُومٌ, (K,) both of جُرْمٌ: the pl. of جَرِيمَةٌ is جَرَائِمُ. (TA.) = See also جَرَامٌ. = لَا جُرْمَ: see لَا جَرَمَ.

جِرْمٌ The *body*; syn. جَسَدٌ; (S, Mṣb, K;) or بَدَنٌ; (Th, TA;) as also جِرْمَانٌ: (K:) or the أَلْوَاح [pl. of لَوْح q. v.] and جُثْمَان [q. v.] of the جَسَد: (T, TA:) pl. (of pauc., TA) أَجْرَامٌ, (Mṣb, K,) which is also used as a sing., (TA,) and (of mult., TA) جُرُومٌ and جُرُومٌ. (K.) أَلْقَى عَلَيْهِ أَجْرَامَهُ is a phrase mentioned, but not explained, by Lḥ: ISd thinks that it means *He threw upon him the weight of his body*; as though the term جِرْمٌ applied to each separate part of his body. (TA.) — [Hence,] الأَجْرَامُ الفَلَكِيَّةُ *The* [*heavenly*] *bodies that are above the* عَنَاصِر, *of the orbs and stars*. (KT.) = The *throat*, or *fauces*; syn. حَلْقٌ. (K.) The phrase يَضِيقُ بِهِ الجِرْمُ, used by the poet Maan Ibn-'Ows, means †*It is a great*, or *formidable, thing*, or *matter*: [properly,] *the throat* (الحَلْقُ) *will not easily swallow it*. (TA.) — The *voice*; (S, K;) mentioned by ISk and others; (S;) and so explained as used in the phrase إِنَّ فُلَانًا لَحَسَنُ الجِرْمِ [*Verily such a one is good in respect of voice*]: (TA:) or *highness*, or *loudness*, of the voice: (K, TA:) you say, مَا عَرَفْتُهُ إِلَّا بِجِرْمِهِ [*I knew him not save by his voice*, or *his highness*, or *loudness*, of voice]: but some disapprove this: (TA:) AḤát says that the vulgar are addicted to saying, فُلَانٌ صَافِي الجِرْمِ *Such a one is clear in voice*, or *in throat*: but it is a mistake. (S, TA.) = *Colour*. (IAar, S, Mṣb, K.) One may say, of نَجَاسَة [or filth], لَا جِرْمَ لَهَا, meaning *It has no colour*. (Mṣb.) = الأَجْرَامُ (app. as pl. of جِرْمٌ, TA) *The utensils*, or *apparatus, of the pastor*. (K.)

لَا جَرَمَ (S, Mṣb, K, &c.) and لَا ذَا جَرَمَ, (IAar, K,) ذا being here a redundant connective as in several other instances, (IAar, TA,) and لَا أَنْ ذَا جَرَمَ and لَا عَنْ ذَا جَرَمَ (K) and لَا جَرَ, (Ks, K, [in the CK لَا جَرْمَ,]) in which the م is elided in consequence of frequency of usage, as the ى is in أَيْشَ for أَيُّ شَيْءٍ, (Ks, TA,) and لَا ذَا جَرَ (IAar, TA) and لَا جُرْمَ and لَا جُرْمَ, (K,) originally *i. q.* لَا بُدَّ and لَا مَحَالَةَ [*There is no avoiding it; it is absolutely necessary*; &c.]: then, by reason of frequency of usage, employed in the manner of an oath, as meaning حَقًّا [*verily*, or *truly*]; wherefore, as in the case of an oath, ل is prefixed to its complement, (Fr, S, Mṣb, K,*) so that they say, لَا جَرَمَ لَآتِيَنَّكَ [*Verily I will come to thee*], (Fr, S, K,) and لَا جَرَمَ لَأَفْعَلَنَّ كَذَا [*Verily I will do thus*], (S, Mṣb,*) and لَا جَرَمَ لَقَدْ كَانَ كَذَا and لَا ذَا جَرَ and لَا ذَا جَرَمَ [*Verily it was thus*, or *verily such a thing happened*]: (IAar, TA:) ISd says, Kh asserts that جَرَمَ [or لَا جَرَمَ] is only a reply to something said before it; as when a man says, "They did such a thing," and you say, لَا جَرَمَ أَنَّهُمْ سَيَنْدَمُونَ, or أَنَّهُ سَيَكُونُ كَذَا; and Az says that لَا in لَا جَرَمَ is said to be a [mere] connective; and the meaning [of the former of the last two phrases] is كَسَبَ لَهُمْ عَمَلُهُمُ النَّدَمَ [*It* (their deed) *will earn for them*, or *occasion them, repentance*; and that of the latter, *it will occasion that such and such things shall happen*]: and some say that جَرَمَ means وَجَبَ, and حَقَّ, and that لَا is a contradiction to the words preceding it, and that a new proposition then begins; as in the Kur [xvi. 64] where it is said, لَا جَرَمَ أَنَّ لَهُمُ النَّارَ, i. e., [*Nay*, or] *the case is not as they have said: the fire* [of Hell] *is their due*. (TA.)

لَا جُرْمَ: see the paragraph next preceding.

جُرْمَةٌ People *cutting off the fruit of palm-trees*. (S, K, TA.) [In this sense it is app. a pl. of pauc., or a quasi-pl. n., of جَارِمٌ, q. v.] — Also *Ripening dates cut off from the trees*: and this sense, not the former as is implied in the S, is meant by Imra-el-Keys, where he says,

* عَلَوْنَ بِأَنْطَاكِيَّةٍ فَوْقَ عِقْمَةٍ *

* كَجُرْمَةِ نَخْلٍ أَوْ كَجَنَّةِ يَثْرِبَ *

[*They mounted, at Antioch, upon a variegated cloth, like the ripening dates cut off from palm-trees, or like the garden of Yethrib*]: he likens the variegated cloth and wool upon the هَوْدَج to red and yellow ripening dates, or to the garden of Yethrib because it abounded with palm-trees. (TA.)

جَرِمَةٌ: see جُرْمٌ.

جِرْمَانٌ: see جِرْمٌ.

جَرَامٌ (erroneously said in the K to be [جُرَامٌ] like غُرَابٌ, TA) and جَرِيمٌ *Dry dates*: (AA, S, M, K:) mentioned by ISk among [syn.] words of the measures فَعَالٌ and فَعِيلٌ, like شَحَاحٌ and شَحِيحٌ, and بَجَالٌ and بَجِيلٌ, &c. (S.) — Also, both these words, (AA, S, K,*) but the former not heard in this sense by ISd, (TA,) *Date-stones*; (AA, S, K;) and so جُرْمٌ: (mentioned in one copy of the S, but not in the TA, [probably an interpolation in the copy of the S above mentioned:]) and جَرِيمَةٌ *a date-stone*; as in the saying of 'Ows Ibn-Ḥáritheh, لَا وَالَّذِي أَخْرَجَ العَذْقَ مِنَ الجَرِيمَةِ وَالنَّارَ مِنَ الوَثِيمَةِ [*No, by Him who has produced the palm-tree with its fruit from the date-stone, and fire from broken stones*]. (TA.)

جَرِيمٌ Dates (تَمْرٌ) *cut off from the tree*; (S, TA;) as also مَجْرُومٌ. (TA.) And شَجَرَةٌ جَرِيمَةٌ *A cut tree*. (TA.) — See also جَرَامٌ, with which it is syn. in two senses: in the latter sense having جَرِيمَةٌ for its n. un. — Also *A thing with which date-stones are brayed*, or *crushed*. (TA.) = See also مُجْرِمٌ. = Also *Large-bodied*; (S,* K;) and so مَجْرُومٌ: (K:) pl. (of the former, S) جَرَامٌ. (S, K.) The fem. of the former is with ة: (K:) [but] one says also جِلَّةٌ جَرِيمٌ, meaning *Large-bodied camels advanced in age*. (S.) = In El-Ḥijáz, The [*measure commonly termed*] مَدّ is thus called; accord. to Z, the مَدّ *of the Prophet*. (TA.)

جُرَامَةٌ *i. q.* جُذَامَةٌ; (K;) i. e., (TA,) The *dates that have fallen when they are cut off from the tree:* (S, TA:) so says Aṣ: (TA:) [but see the latter word as explained on the authority of the S in art. جذم:] and, (K,) or as some say, (TA,) *dates cut off from the tree:* or *what are gotten* (يُجْرَمُ) *thereof, after their being cut off, being picked up from the lower ends of the branches.* (K, TA. [See جَرِمَ.]) And The قَصَل *of wheat and barley;* i. e., the *extremities thereof, which are bruised, and then cleared,* or *picked:* (K, TA:) but the term more known is جُذَامَةٌ, with ذال. (TA.)

جَرِيمَةٌ The *last of one's offspring:* (K:) as though there were a cutting off after it. (TA.) ═ See also جَارِمٌ: ═ and see جُرْمٌ: ═ and جَرَامٌ.

جَارِمٌ *Cutting off,* or *one who cuts off, the fruit of the palm-tree:* pl. جُرَّمٌ and جَرَّامٌ. (S.) [See also جِرْمَةٌ.] ═ جَارِمُ أَهْلِهِ (TA) and جَرِيمَةُ أَهْلِهِ (S, K*) *The gainer, acquirer,* or *earner,* [*of the sustenance*] *of his family.* (S, K, TA.) ═ See also مُجْرِمٌ, in two places.

مُجْرِمٌ *A sinner; a criminal; committing,* or *a committer of, a sin, a crime, a fault, an offence,* or *an act of disobedience;* as also جَرِيمٌ (K) and جَارِمٌ: (TA:) and المُجْرِمُونَ particularly signifies *the unbelievers:* (Zj, K:) so in the Ḳur vii. 38. (Zj, TA.) You say, هُوَ جَارِمٌ عَلَى نَفْسِهِ وَقَوْمِهِ, [as also مُجْرِمٌ,] *He is committing a crime,* or *an offence for which he should be punished, against himself and his people* or *party.* (TA.)

مُجَرَّمٌ, (fem. with ة, S,) A *complete* year (S, K) and month; (Ibn-Háni, TA;) a year *past, completed.* (AZ, TA.)

مَجْرُومٌ: see جَرِيمٌ, in two places.

جرموق

جُرْمُوقٌ [*A kind of galoche;*] *a thing that is worn over the* [*kind of boot called*] خُفّ; (S, Mgh, Mṣb, K;) called in Persian خَرْكَشْ: (Mgh:) or *a small* خُفّ (JK, TA) *which is worn over the* [*ordinary*] خُفّ: (TA:) an arabicized word; (S;) [probably from the Persian چَرْم "leather," and مُوق, which is said by some to be arabicized, but by ISd to be a genuine Arabic word, meaning "a kind of خُفّ:" or it may be from سَرْمُوزَه, given as its Persian equivalent in the PS:] pl. جَرَامِيقُ. (Mṣb.)

جرن

1. جَرَنَ, (S, K,) aor. ـُ, (S,) inf. n. جُرُونٌ, (S, K,) said of a man, and of a beast, (ISk, S,) *He became accustomed, habituated,* or *inured, to a thing,* or *an affair.* (ISk, S, K.) And جَرَنَتْ يَدَاهُ عَلَى العَمَلِ, inf. n. as above, *His hands became accustomed,* or *inured, to the work.* (M, TA.) ═ Also, said of a garment, or piece of cloth, (S, K,) and of a coat of mail, (K,) and of a skin for water or milk, (S,) *It became threadbare,* or *worn, and soft,* or *smooth:* (S, K:) or, said of a skin, and of a book, or writing, *it became old and worn out.* (M, TA.) ═ جَرَنَ, (K,) inf. n. جَرْنٌ, (TA,) *He ground* grain (K, TA) *vehemently:* (TA:) of the dial. of Hudheyl. (TA.)

4. اجرن *He collected* dates *in the* جَرِين. (ISd, K.)

8. اجترن *He made,* or *prepared, a* جَرِين. (K.)

جُرْنٌ *A hollowed stone,* [or *stone basin,*] *from which the* [*ablution termed*] وُضُوء *is performed;* (K;) *water being poured into it;* called by the people of El-Medeeneh مهرس [app. مِهْرَس, perhaps a dial. var. of مِهْرَاس, or a mistranscription for this]: so in the M: in the Jm, the مِهْرَاس *with which the* وضوء *is performed.* (TA.) ═ See also جُبٌّ. ═ [In the present day, applied also to *A stone mortar in which things are pounded.*] ═ See also جَرِينٌ, in two places.

جِرْنٌ The *body, with the limbs* or *members;* syn. جِسْمٌ; said to be a dial. var. of جِرْمٌ; or the ن may be a substitute for the م of جرم; but the former is the more probable, as the word has a pl., namely, أَجْرَانٌ, and this is scarcely ever the case when a word is formed by substitution. (TA.) Hence the saying, أَلْقَى عَلَيْهِ أَجْرَانَهُ, *i. q.* شَرَاشِرَهُ and القى عليه أَجْرَامَهُ [*He threw upon him,* or *it, the weight of his body*]: (Lḥ, TA: [see also شَرْشَرَةٌ, under which other explanations are given:]) or *he threw his weights* [meaning *his whole weight*] *upon him,* or *it;* and so القى عليه جِرَانَهُ: or, accord. to the A, *he disposed,* or *subjected, his mind to it;* or *persuaded himself to do it;* namely, an affair. (TA.)

جِرَانٌ The *anterior* [or *under*] *part of the neck* of a camel, *from his* مَذْبَح [or the *part a little below the under jaw*] *to the place where he is stabbed:* (S, Mṣb, K:) and in like manner, of a horse; (S, TA;) the *inner* [or *under*] *part of the neck, from the pit of the uppermost part of the breast to the extremity of the neck at the head:* and, metaphorically, of a man: (TA:) pl. [of mult.] جُرُنٌ (S, Mṣb, K) and [of pauc.] أَجْرِنَةٌ; (Mṣb, TA;) which last is used by Ṭarafeh as a sing. (TA,* and EM p. 68.) You say, of a camel, أَلْقَى جِرَانَهُ بِالأَرْضِ [*He threw the under part of his neck upon the ground*]; meaning that he lay down, and stretched out his neck upon the ground. (Mṣb, TA.) See another ex. voce جِرْنٌ. [And see a verse cited in the first paragraph of art. حنو.] You say also, ضَرَبَ الحَقُّ بِجِرَانِهِ, meaning †*The truth,* or *right,* or *just claim, became established,* or *settled.* (T, TA.) ═ Also The *inner* [or *under*] *part* of the penis: pl. جُرُنٌ and أَجْرِنَةٌ, as above. (TA.)

جَرِينٌ *What one has ground* [of grain]: (K, TA:) of the dial. of Hudheyl. (TA.) ═ See also جَارِنٌ. ═ Also, and جُرْنٌ (T, S, M, K) and مَجْرَنٌ, (K,) or مَجْرَنٌ, (so in a copy of the S, but in other copies not mentioned,) The *place in which dates are dried:* (S:) or *a* بَيْدَر: (K:) or the جَرِين is *for grain;* and the بيدر, for dates: (Towsheeḥ, TA:) or the *place where dates are collected* [*and dried*] *when they are cut from the tree:* or, accord. to Lth, the *place of the* بيدر in the dial. of the people of El-Yemen, the generality of whom pronounce the word [جِرِين,] with kesr to the ج: (T, TA:) or the مِرْبَد; i. e. the *place in which fresh ripe dates are thrown to dry:* (Mgh:) or the بيدر *in which wheat is trodden out;* and also the *place in which fruits are dried:* (Mṣb:) the *place of wheat;* and sometimes [the *place*] *for* [*drying*] *dates and grapes:* (M, TA:) its pl. [of mult.] is جُرُنٌ, (Mgh, Mṣb, TA,) not جَرَائِنُ, (Mgh,) and [of pauc.] أَجْرِنَةٌ and أَجْرَانٌ: (TA:) A 'Obeyd says that مِرْبَدٌ and جَرِينٌ are of the dial. of El-Ḥijáz; and أَنْدَرٌ, of that of Syria; and بَيْدَرٌ, of El-'Iráḳ: (TA in art. ربد:) جُرْنٌ is of the dial. of the people of Egypt, who use it as meaning the بيدر *of seed-produce, which is* [*sometimes*] *walled round;* and its pl. is أَجْرَانٌ. (TA.) [See also مِرْبَدٌ.]

جِرْيَانٌ a dial. var. of جِرْيَالٌ, (S, K,*) meaning *A certain red dye.* (ISd, TA.)

جَارِنٌ, applied to a garment, or piece of cloth, (T, S, K,) and to a skin for water or milk, &c., (T, TA,) *Old, and worn out:* (T, TA:) or *threadbare,* or *worn, and soft,* or *smooth:* and in like manner applied to a coat of mail: (S, K:) as also جَرِينٌ: (TA:) or, applied to a coat of mail (دِرْع), in which case it is with ة, *that has become smooth from much use:* (Ḥam p. 656:) pl. جَوَارِنُ: (S, TA:) and, applied to a commodity, or utensil, or an article of furniture, *used, and worn out:* and to a skin for water or milk, *dried up, and rough,* or *coarse, from use:* (TA:) and to a road, *worn,* or *effaced.* (Abu-l-Jarráḥ, S, K.) ═ Also The *young one of a serpent:* (S, K:) or *of a viper,* (Lth, M, TA,) *such as is smooth.* (Lth, TA.)

مَجْرَنٌ: see جَرِينٌ.

مِجْرَنٌ: see جَرِينٌ. ═ Also *Very voracious:* (K:) of the dial. of Hudheyl. (TA.)

مُجَرَّنٌ A whip *of which the thong has become soft,* or *smooth.* (K.) Az says, I have seen them make their whips from the جُرُن [pl. of جَرَانٌ q. v.] of camels such as are termed بُزُل [i. e. in the ninth year, or nine years old], because of the thickness thereof. (TA.)

جرو

4. أَجْرَتْ [in its primary sense app. signifies *She* (a bitch, and any female beast of prey,) *whelped;* or *had a whelp,* or *whelps:* see مُجْرٍ. (Accord. to Golius, as on the authority of J, *Cum fœtu abiit* vel *asportavit eum* fera: but I have not found it in any copy of the S, nor in any other lexicon.) ═ And hence,] said of a tree (شَجَرَة), *It had upon it* [*fruits such as are termed*] جِرَاء [pl. of جِرْو]; (Aṣ, TA;) said [for instance] of a مَوْزَة [or banana-tree]: (AḤn, TA in art. موز:) and [in like manner] said of a herb,

or leguminous plant, (بَقْلَةٌ,) *it had* جِرَاءٌ; (Ḳ in art. جرى; [in the CḲ, erroneously, جراء;]) belonging to the present art., not to art. جرو. (TA.)

جِرْوٌ and جُرْوٌ and جَرْوٌ (of which the first is the most chaste, Mṣb) The *whelp*, or *young one*, of the dog, (Ṣ, Mṣb, Ḳ,) [and so, app., ¶ جِرْوَةٌ, q. v.,] and of the lion, (Ḳ,) and of any beast of prey: (Ṣ, Mṣb:) pl. [of pauc.] أَجْرٍ, (Ṣ, Ḳ,) originally أَجْرُوٌ, (Ṣ,) and أَجْرِيَةٌ (Lḥ, Ḳ) and أَجْرِئَةٌ (Ḳ) and [of mult.] جِرَاءٌ; (Ṣ, Ḳ;) أَجْرِيَةٌ, as pl. of جرو, being anomalous; (TA;) or it is pl. of جِرَاءٌ [and therefore not anomalous]. (Ṣ, TA.) — And the same, (Ḳ,) or the first of these, (Ṣ, El-Bári', Mṣb, TA,) only, (TA,) ‡ The *small* of anything, (El-Bári', Mṣb, Ḳ, TA,) as also ¶ جِرْوَةٌ; (TA;) even, (Ḳ,) of the colocynth, (Aṣ, Ṣ, Ḳ,) and of the melon, and the like; (Ḳ;) as, for instance, (TA,) of the pomegranate, (Ṣ, TA,) and of the poppy, (AḤn, TA in art. عتر,) and of the cucumber, بَاذَنْجَان, (TA,) and of the cucumber, (Ṣ, TA,) as also ¶ جِرْوَةٌ, (Ṣ, Mṣb,) likened to the whelps of dogs, because of their softness and smoothness: (Mṣb:) or *what is round* of the fruits of trees; as the colocynth and the like: (TA:) pl. [of pauc.] أَجْرٍ (Mṣb, Ḳ, TA [in the CḲ, erroneously, أَجْرُوٌ]) and [of mult.] جِرَاءٌ. (Aṣ, Mṣb, Ḳ.) — + *Fruit when it first grows forth*, (AḤn, Ḳ,) *in its fresh, juicy, state*. (AḤn, TA.) — †The *seeds*, (M, TA,) or *envelope*, or *receptacle*, *of the seeds*, (Ḳ,) *of the* كَعَابِير [app. meaning the *round and compact pericarps* (in some of the copies of the Ḳ, erroneously, as is observed in the TA, عكابير,)] *that are at the heads of branches*. (M, Ḳ.) — ‡ *A tumour in a camel's hump*; and *in the withers*; so called by way of comparison [to a whelp]: (TA:) and *in the fauces*. (Ḳ.) — See also what next follows, last sentence.

جِرْوَةٌ: see جِرْوٌ, in three places. A huntsman beat, or disciplined, or trained, his dog for the purpose of the chase (ضَرَبَهُ عَلَى الصَّيْدِ); and thereupon it was said, ضَرَبَ جِرْوَتَهُ [app. meaning *He beat*, or *disciplined*, or *trained*, *his whelp*]: and hence this phrase became proverbially used, in instances here following. (Z, TA.) — *I. q.* نَفْسٌ [as meaning *Self*]. (TA.) You say, ضَرَبَ عَلَيْهِ جِرْوَتَهُ, meaning †*He disposed and subjected himself to it*; (Ṣ, TA;) namely, a thing, an affair, or a case: and *he endured it with patience*: and in like manner, ضَرَبَ جِرْوَةَ نَفْسِهِ: (TA:) and أَلْقَى فُلَانٌ جِرْوَتَهُ *he endured the thing with patience*. (Ṣ, TA.) Also ضَرَبْتُ جِرْوَتِي عَنْهُ †*I endured with patience the want*, or *loss*, *of it*: (TA:) or *my mind became at ease* [*respecting it*]. (AA, IB, TA.) = Also (Ḳ, TA, [in the CḲ جِرْوٌ,]) ‡ *A short she-camel*. (Ḳ, TA.)

مُجْرٍ and مُجْرِيَةٌ applied to a bitch, (Ṣ, Ḳ,) and a female beast of prey, (TA,) *Having a whelp*, or *young one*: (Ḳ:) or *having with her her whelps*, or *young ones*. (Ṣ.) El-Aʿlam says,

* وَتَجُرُّ مُجْرِيَةٌ لَهَا * لَحْمِي إِلَى أَجْرٍ حَوَاشِبْ *

And a hyena having young ones shall drag for her my flesh to young ones with swollen bellies, and short. (Skr p. 57.)

جرى

1. جَرَى, said of water (Ṣ, Mgh, Mṣb) &c., (Ṣ,) or of water and the like, (Ḳ,) more properly thus, as in the Ḳ, aor. ـِ, (TA,) inf. n. جَرْيٌ (Ṣ, Mgh, Mṣb, Ḳ) and جَرَيَانٌ (Ṣ, Ḳ) and جِرْيَةٌ, (Ṣ,* Mṣb, Ḳ,) [which last see below,] *It ran*, or *passed along quickly*; originally said of water: (Er-Rághib, TA:) or *it flowed*; syn. سَالَ; *contr. of* وَقَفَ *and* سَكَنَ. (Mṣb.) — Said also of farina, in the phrase جَرَى الدَّقِيقُ فِي السُّنْبُلِ [*The farina pervaded the ears of wheat*]. (L in art. قمح.) — And of a horse (Mgh, Mṣb, Ḳ) and the like, (Mṣb, Ḳ,) aor. as above, (TA,) inf. n. جَرْيٌ (Mṣb, Ḳ) and جَرَيَانٌ (Mṣb) and جِرَاءٌ (Lth, Ḳ) and مَجْرًى, (Ṣ,) [*He ran*;] from the same verb said of water. (Mgh.) — And of a ship: you say, جَرَتِ السَّفِينَةُ, (Ṣ, TA,) inf. n. جَرْيٌ (TA) and مَجْرًى, (Ṣ, Ḳ,) [*The ship ran.*] — And of the sun, and a star: you say, جَرَتِ الشَّمْسُ, aor. ـِ, inf. n. جَرْيٌ, [*The sun pursued its course*:] and جَرَتِ النُّجُومُ *The stars travelled*, or *passed along*, *from east to west*. (TA.) — جَرَى إِلَى كَذَا, (Mṣb, and Ḥar p. 152,) inf. n. جَرْيٌ and جِرَاءٌ; (Mṣb;) and اجرى إِلَيْهِ, inf. n. إِجْرَاءٌ; (Ḥam p. 224, and Ḥar p. 152;) *He betook*, or *directed*, *himself to such a thing*; *made it his object*; *aimed at it*; *intended*, or *purposed*, *it*: (Mṣb, and Ḥar ubi suprà:) and *he hastened to it*: (Mṣb:) but in the latter phrase, an objective complement is understood; and it is used in relation to something disapproved, or disliked; (Ḥam and Ḥar;) properly, اجرى فِعْلَهُ إِلَيْهِ, (Ḥam,) or اجرى فِعْلَهُ بِالْقَصْدِ إِلَيْهِ. (Ḥar.) — Hence, perhaps, the saying, جَرَى الخِلَافُ فِي كَذَا ‡ [frequently used as meaning *A controversy ran*, or *ran on*, *respecting such a thing* between such and such persons]. (Mṣb.) — جَرَى لَهُ الشَّيْءُ, (Sh, TA,) and جَرَى عَلَيْهِ, (TA,) †*The thing was permanent*, or *continued*, *to him*. (Sh, TA.) [And, more commonly, †*The thing happened*, or *occurred*, *to him*. Whence, ¶ مَاجَرَيَاتٌ, as pl. of مَاجَرَى, used as a single word, by late writers, meaning †*Events*, or *occurrences*.] — هُوَ يَجْرِي مَجْرَاهُ †*It is like it*, or *similar to it*, *in state*, *condition*, *case*, or *predicament*. (TA.) [*It* (a word or phrase) *follows the same rule* or *rules*, or *occupies the same grammatical place*, *as it* (another word or phrase). And similar to this is the saying,] الدَّيْنُ وَالرَّهْنُ يَتَجَارَيَانِ ¶ مُجَارَاةَ المَبِيعِ وَالثَّمَنِ †[*The debt and the pledge are subject to the same laws as the thing sold and the price*]. (Mgh.) — [Also †*It acts as*, or *in a similar manner to*, *it*: and †*he acts in his stead*: see جَرِيٌّ. Hence the phrase, جَرَى مِنْهُ مَجْرَى كَذَا †*It acted upon him*, or *affected him*, *like*, or *in a similar manner to*, *such a thing*: as in the prov.,] جَرَى مِنْهُ مَجْرَى الدُّودِ †[*It acted upon him*, or *affected him*, *like*, or *similarly to*, *the medicine*, or *draught*, *called* لدود: منه here having the meaning of فيه]. (ISk, Ṣ in art. لد.) — [One says, also, of an inf. n., and of a part. n., that is regularly formed, يَجْرِي عَلَى الفِعْلِ, meaning †*It is conformable to the verb*.] And speaking of an inf. n., meaning †*It is conformable to the verb*. (Ṣ.)

2. جرّى جَرِيًّا *He sent a deputy*, or *commissioned agent*; as also ¶ اجرى. (Ḳ.) And جرّى جَرِيًّا *He made*, or *appointed*, *a deputy*, or *commissioned agent*; (ISk, Ṣ,* TA;) as also ¶ استجراهُ. (Ṣ,* TA.) Hence the trad., (TA,) لَا يَسْتَجْرِيَنَّكُمْ ¶ الشَّيْطَانُ (Ṣ, TA) *By no means let the Devil make you his followers and his commissioned agents*. (TA.) You say also, اجراهُ ¶ فِي حَاجَتِهِ [*He sent him to accomplish his needful affair*]. (TA.)

3. جاراهُ, inf. n. مُجَارَاةٌ (Ṣ, Mgh, Mṣb, Ḳ) and جِرَاءٌ, (Ṣ, Ḳ,) *He ran with him*. (Ṣ, Mgh, Mṣb, Ḳ.) You say, جَارَيْتُهُ حَتَّى فُتُّهُ *I ran with him until I passed beyond him*, or *outwent him*. (TA in art. فوت.) — [*He vied*, *contended*, or *competed*, *with him in running*: and hence, †*in any affair*; like سَايَرَهُ.] You say, جاراهُ فِي كَذَا وَفَعَلَ مِثْلَ فِعْلِهِ †[*He vied*, *contended*, or *competed*, *with him in such an affair*, *and did like as he did*]. (Mgh in art. فوض.) And جاراهُ فِي الحَدِيثِ †[*He vied*, *contended*, or *competed*, *with him in discourse*]. (Ṣ.) And جَارَوْا فِي الحَدِيثِ (TA) and ¶ تَجَارَوْا فِيهِ (Ṣ, TA) †[*They vied*, *contended*, or *competed*, *one with another*, *in discourse*]. And it is said in a trad., مَنْ طَلَبَ العِلْمَ لِيُجَارِيَ بِهِ العُلَمَاءَ †*He who seeks knowledge in order that he may run* [i. e. *vie*] *with the learned in discussion and disputation*, *to show his knowledge to others*, *to be seen and heard*. (TA.) And in another trad., لَا تُجَارِ أَخَاكَ وَلَا تُشَارِهِ وَلَا تُمَارِهِ †[*Contend not for superiority with thy brother*, (so explained in the TA, voce جَارَّ, in art. جر,) *nor dispute with him*, *nor wrangle with him*]: (El-Jámi'-eṣ-Ṣagheer:) or, as some relate it, لَا تُجَارِّ أَخَاكَ وَلَا تُشَارِّهِ. (TA in art. جر, q. v.)

4. اجراهُ *He made it to run*; (Ṣ, Ḳ,* TA;) said of water &c., (Ṣ,) or of water and the like. (Ḳ,* TA.) [Hence, اجرى دَمْعًا, or دُمُوعًا, *He shed tears*.] — Also *He made him to run*; namely, a horse (Mgh, Mṣb, Ḳ*) and the like: (Mṣb, Ḳ:*) in which sense مُجْرًى [as well as إِجْرَاءٌ] is used as an inf. n. (Ṣ.) — اجرى السَّفِينَةَ [*He made the ship to run*]: (Ṣ:) in this sense, also, مُجْرًى [as well as إِجْرَاءٌ] is used as an inf. n. (Ṣ, Ḳ.) — اجراهُ فِي حَاجَتِهِ: see جرّى. — اجرى as syn. with جرّى; and اجرى إِلَيْهِ: see 2. — اجرى عَلَيْهِ: see 1. — أَجْرَيْتُ عَلَيْهِ [and لَهُ] †*I made a thing permanent*, or *continual*, *to him*. (IAạr, TA.) [And hence, both of these phrases, in the present day, †*I made him*, or *appointed him*, *a permanent*, or *regular*, *allowance of bread &c.*; *I provided for him*, or *maintained him*.] — اجراهُ مُجْرَى كَذَا †*He made it to be like*, or *similar to*, *such a thing in state*, *condition*, *case*, or *predicament*. †*He made it* (a word or phrase) *to follow the same rule* or *rules*, or *to occupy the same grammatical place*, *as such another*. †*He made it to act as*, or *in a*

similar manner to, such a thing.] — [Hence,] اسْمٌ لَا يُجْرَى *i. q.* لَا يَنْصَرِفُ † [*A noun that is imperfectly declinable*]. (TA in art. صمت, &c.) = أَجْرَتْ said of a herb, or leguminous plant, (بَقْلَةٌ,) mentioned in this art. in the Ḳ: see art. جرو.

6. تَجَارَوْا فِى الحَدِيثِ: see 3. Hence, in a trad., تَتَجَارَى بِهِمُ الأَهْوَاءُ † [*Natural desires, or blamable inclinations, or erroneous opinions, contend with them for the mastery:* or] *they vie, or compete, one with another, in natural desires,* &c. (TA.) = See also 1.

10. استجراهُ *He demanded, or desired, that he should run.* (TA.) — See also 2, in two places.

لَا ذَا جَرَ and لَا ذَا جَرَمَ, for لَا جَرَمَ and لَا ذَا جَرَمَ: see art. جرم.

جُرَةٌ and جَرَايَةٌ: see 1 in art. جرأ.

جَرًى: see جَرَاءٌ. = فَعَلْتُهُ مِنْ جَرَاكَ, and من جَرَائِكَ, *I did it because of thee, or of thine act; on thine account; or for thy sake; i. q.* من أَجْلِكَ; like من جَرَّاكَ [which see in art. جر]. (Ṣ, Ḳ.)

جَرْيَةٌ *i. q.* جَرْىٌ as inf. n. of جَرَى said of water (Mṣb, Ḳ) and the like: (Ḳ:) and also *A mode, or manner, of running* [thereof]. (TA.) You say, مَا أَشَدَّ جَرْيَةَ هٰذَا المَآءِ [*How vehement is the running, or manner of running, of this water!*]. (Ṣ.)

جَرَاءٌ and جِرَاءٌ and جَرًى (Ḳ) and جَرَائِيَةٌ (Ṣ, Ḳ) and جَرَائِيَّةٌ (IAạr, Ḳ, TA, [in the CḲ جِرَائِيَّةٌ]) *Girlhood; the state of a* جَارِيَة. (Ṣ, Ḳ.) One says, كَانَ ذٰلِكَ فِى أَيَّامِ جَرَائِهَا *That was in the days of her girlhood.* (Ṣ.) = فَعَلْتُهُ مِنْ جَرَائِكَ: see جَرًى.

جِرَاءٌ: see the next preceding paragraph.

جَرِىٌّ *A commissioned agent; a factor; a deputy:* (Ṣ, Mgh, Ḳ:) because he runs in the affairs of him who appoints him, (Mgh,) or acts in his stead (يَجْرِى مَجْرَاهُ): (Ṣ, Mgh:) [in this and other senses following] used alike as sing. and pl., and also as [masc. and] fem.: (Ḳ:) but sometimes, though rarely, جَرِيَّةٌ is used for the fem., accord. to AḤát; and accord. to J [in the Ṣ, and Mṭr in the Mgh], it has أَجْرِيَاءُ for its pl. (TA.) And *A messenger, or person sent,* (Ṣ, Ḳ,) *that runs in an affair.* (TA.) But accord. to Er-Rághib, it is weaker [in signification, or in point of chasteness,] than رَسُولٌ and وَكِيلٌ [which are given as its syns. in the Ṣ and Ḳ]. (TA.) — *A servant.* (TA.) — *A hired man; a hireling.* (Kr, Ḳ.) — *A surety; a guarantee; one who is responsible, accountable,* or *answerable, for another.* (IAạr, Ḳ.) = The word signifying "bold," or "daring," is جَرِىْءٌ, with ء. (Ṣ.)

جَرَايَةٌ: see جِرَايَةٌ: = and جَرَاءٌ: = and جُرَةٌ.

جِرَايَةٌ The *office of a* جَرِىّ, i. e. a *commissioned agent, factor,* or *deputy;* (Ṣ, Ḳ;) and *of a messenger:* (Ṣ:) as also جَرَايَةٌ. (TA.) = *A running* [or *permanent*] *daily allowance of food* or *the like.* (Ṣ, TA.) [Hence, in the present day, خُبْزُ جِرَايَةٍ *Bread made of inferior flour, for servants and other dependants.*]

جَرَائِيَةٌ: see جَرَاءٌ.

جِرِيَّا: see جِرِيَّاءُ.

جِرِّىٌّ [The *eel;*] *a certain fish, well known.* (Ḳ: mentioned also in art. جر, q. v.)

جِرِّيَّةٌ, like قِرِّيَّةٌ, (Ṣ,) The *stomach,* or *triple stomach,* or the *crop,* or *craw,* of a bird; syn. حَوْصَلَةٌ: (Ṣ, Ḳ: mentioned also in art. جر, q. v.:) so called because the food at the last runs into it, or because it is the channel through which the food runs: (Er-Rághib, TA:) thus pronounced by Fr, and by Th on the authority of Ibn-Nejdeh, without ء: by Ibn-Háni, [جِرِّيئَةٌ,] with ء, on the authority of AZ. (TA.)

جَارٍ applied to water [and the like], [*Running,* or *flowing,* or] *pressing forward, in a downward* and *in a level course.* (Mṣb.) — Also, [as meaning *Running,*] applied to a horse and the like. (Mṣb.) — صَدَقَةٌ جَارِيَةٌ † *A permanent, continuous, charitable donation; such as the unalienable legacies provided for various benevolent purposes.* (TA.)

جَارِيَةٌ *A ship;* (Ṣ, Mṣb, Ḳ;) because of its running upon the sea: (Mṣb:) an epithet in which the quality of a subst. predominates: pl. جَوَارٍ. (TA.) — The *sun;* (Ḳ;) because of its running from region to region: (TA:) or the *sun's disk in the sky.* (T, TA.) And الجَوَارِى الكُنَّسُ *The stars.* (TA. [But see art. كنس.]) — The *wind:* pl. as above. (TA.) — *A girl,* or *young woman;* (Ṣ,* Mgh, Mṣb,* Ḳ;) *a female of which the male is termed* غُلَامٌ; so called because of her activity and running; opposed to عَجُوزٌ: (Mgh:) and ‡ *a female slave;* (Mgh voce غُلَامٌ;) [in this sense] applied even to *one who is an old woman, unable to work,* or *to employ herself actively;* alluding to what she was: (Mṣb:) pl. as above. (Mṣb, Ḳ.) — † The *eye* of any animal. (TA.) — † *A benefit, favour, boon,* or *blessing, bestowed by God* (Ḳ, TA) *upon his servants.* (TA.)

إِجْرِىٌّ *A kind of running:* pl. أَجَارِىُّ. (TA.) You say فَرَسٌ ذُو أَجَارِىَّ *A horse that has several kinds of running.* (TA.) — See also إِجْرِيَّا.

إِجْرِيَّةٌ: } see what next follows.
إِجْرِيَاءُ: }

إِجْرِيَّا The *act of running:* (Ṣ, and so in some copies of the Ḳ: [in this sense, erroneously said in the TA to be بتخفيف الياء:]) or إِجْرِىٌّ. (So in this sense in some copies of the Ḳ.) — Also, (Ṣ, Ḳ,) and إِجْرِيَّاءُ, (Ḳ,) † *A custom,* or *habit,* (Ṣ,) or *manner,* (Ḳ,) *that one adopts* (Ṣ, Ḳ) *and follows;* (Ḳ;) [like هِجْرِيَّا &c.;] and so إِجْرِيَاءُ without teshdeed: (TA:) and † *nature, constitution,* or *natural disposition;* [in the CḲ, الخَلْقُ is erroneously put for الخُلُقُ;] as also جِرِيَّاءُ and إِجْرِيَّةٌ. (Ḳ.) One says, الكَرَمُ مِنْ إِجْرِيَّاهُ and من إِجْرِيَّائِهِ † *Generosity is* [a quality] *of his nature,* &c. (Lḥ, TA.)

إِجْرِيَّاءُ: see what next precedes, in two places.

مَجْرًى [*A place,* and *a time, of running,* &c.]. The *channel* of a river [and of a torrent &c.: *a conduit; a duct; any passage through which a fluid runs:* pl. مَجَارٍ]. (TA.) — Also an inf. n. of 1 [q. v.]. (Ṣ, Ḳ, &c.)

مُجْرٍ [*Making to run*]. It is said in a prov., كُلُّ مُجْرٍ فِى الخَلَاءِ يُسَرُّ [*Every one who makes* his horse *to run in the solitary place rejoices,* because no one can contradict his account of his horse's fleetness]. (Mgh.) [See Freytag's Arab. Prov., ii. 315 and 316, where two other readings are added: كلّ مجر بِخَلَاءٍ مُجِيدٌ, i. e., *is possessor of a fleet horse;* and كلّ مجر بِخَلَاءٍ سَابِقٌ, i. e., *is one who outstrips.*]

مَاجَرِيَاتٌ: see 1.

جز

1. جَزَّ, (Ṣ, A, Mṣb, Ḳ,) aor. ـُ, (Ṣ, Mṣb,) inf. n. جَزٌّ, (Ṣ, Mgh, Mṣb, Ḳ,) and جَزَّةٌ, (Ḳ,) [but the latter seems to be an inf. n. of un.,] *He cut* (Mgh, Mṣb, Ḳ) wool, (IDrd, Ṣ, Mgh, Mṣb,) [see حَلَقَ,] and, as some say, other things, (Mṣb,) or a dense thing, (Mgh,) or hair, (A, Ḳ,) and dry herbage, (Ḳ,) and seed-produce, (A,) and wheat, (Ṣ,) and palm-trees, (Ṣ, ISd, A, Mgh,) meaning their fruit; (Mgh;) as also اجتزّ. (Ḳ.) You say, اِجْتَزَزْتُ الشِّيحَ وَغَيْرَهُ, and اِجْذَزْتُهُ, in the sense of جَزَزْتُهُ [*I cut the sheeh,* a species of wormwood, *&c.*]. (Ṣ.) You say also, جَزَزْتُ الكَبْشَ وَالنَّعْجَةَ [*I shore,* or *sheared, the ram and the ewe*]; but of the she-goat and he-goat you say, حَلَقْتُهُمَا. (TA.) And جَزَّ النَّخْلَةَ, (Lḥ, A, Mgh,) aor. ـُ, inf. n. جَزٌّ and جَزَازٌ and جِزَازٌ, (Lḥ, TA,) [like جَدٌّ and جِدَّ,] *He cut off the fruit of the palm-tree.* (Mgh, TA.) = See also 4, in four places.

2. جزّز, inf. n. تَجْزِيزٌ, *He dried* dates. (Mṣb.)

4. اجزّ *It attained to the proper time for being cut;* (Ṣ, Mṣb, TA;) said [app. of wool, and] of hair, and of herbage, (A,) and wheat, (AZ, Ṣ, Mṣb,) and barley; (AZ, Mṣb;) as also استجزّ, (Ṣ, Mṣb, Ḳ,) said of wool, (Mṣb,) and of wheat; (Ṣ, Ḳ;) and جَزَّ, [aor., app., ـِ, as below,] said of wheat. (TA.) — اجزّ الشِّيحُ *The sheeh* [a species of wormwood] *attained to the proper time for being cut:* (L, TA:) or اجزّ الشَّيْخُ † *The old man attained to the proper time for dying.* (Ḳ.) [SM says,] الشَّيْخُ seems to be a mistranscription, for الشِّيحُ: if not, it is a tropical expression. (TA.) [But see 4 in art. جزر, and 8 in art. خضر.] — اجزّ الغَنَمُ *The sheep attained to the proper time for being shorn;* (Ṣ, TA;) as also جَزَّ. (TA.) — اجزّ النَّخْلُ *The palm-trees attained to the proper time for having their fruit cut off;*

(Ṣ, Ḳ, TA;) as also ↓ جَزَّزٌ. (Ḳ.) — [Hence, app.,] اجزّ التَّمْرُ *The dates dried;* (Ṣ, Ḳ;) as also ↓ جَزَّ, aor. ـِ, (Ṣ, Mṣb, Ḳ,) inf. n. جُزُوزٌ, (Ṣ, Ḳ,) or جَزٌّ: (Mṣb:) you say تَمْرٌ فِيهِ جُزُوزٌ *Dates in which is dryness.* (Ṣ, TA.) — اجزّ القَوْمُ *The people attained to the proper time for the shearing of their sheep:* (Ḳ:) or *had their sheep shorn:* or *had their seed-produce cut.* (Ṣ, L.) = اجزّ الرَّجُلَ *He assigned to the man the* جِزَّة [or *wool*, &c.,] *of a sheep.* (Ḳ.)

8. اجتزّ and اجدزّ: see 1, in three places.

10: see 4.

جُزٌّ *i. q.* جُزْءٌ. (Bḍ in xv. 44.)

جَزَّةٌ [*A single cutting*, or *shearing*, or *the like*.]. (Ḳ.) See 1.

جِزَّةٌ [*A mode*, or *manner*, *of cutting*, or *shearing*, or *the like*]. You say, جَزَّهُ جِزَّةً حَسَنَةً [*He cut it*, or *sheared it*, &c., *in a good manner*]. (Ḳ, TA.) [In the CḲ, وَجِزَّةً is omitted after جِزَّةً حَسَنَةً; so that the reading there is وَجِزَّةً.] = Also, (Ṣ, Ḳ,) and جُزَّ and ↓ جُزَازٌ and ↓ جُزَازَةٌ, (Ḳ,) *What is cut*, of dates: (Ḳ:) or [*a fleece*; i. e.,] the *wool of a sheep* [*shorn*] *in one year:* (Ṣ, Ḳ:) [and the *hair of a goat*, and *of a camel*, (see تِتْمٌ,) *when shorn*; *a shorn crop of wool*, and *of goat's hair*, and *of camel's hair*:] or the *wool of a ewe*, (Ḳ, TA,) or *of a ram*, (TA,) *when shorn, and not mixed with any other:* (Ḳ, TA:) so accord. to AḤát: (TA:) or *wool not used after being shorn*; (Ḳ;) in which last sense you say also صُوفٌ جَزٌّ: (TA:) pl. جِزَزٌ and جَزَائِرُ: (Lḥ, Ḳ:) the latter like ضَرَائِرُ as pl. of ضَرَّةٌ, without regard to the difference of the vowels [in the sing.]. (TA.) One says to another, أَقْرِضْنِي جِزَّةً أَوْ جِزَّتَيْنِ [*Lend thou me the wool of a sheep, or of two sheep*]; and the latter gives him the wool of a sheep, or of two sheep. (Ṣ.) And one says of a man with a large beard, كَأَنَّهُ عَاضٌّ عَلَى جِزَّةٍ [*As though he were biting*] *the wool of a shorn sheep.* (Ḳ, TA: in the CḲ, عَلَى جَزَّةٍ.)

جَزَزٌ: see جِزَّةٌ, in two places.

جَزَازٌ and ↓ جِزَازٌ The *act of cutting*, or *shearing*, *wool*, (Mgh,* Mṣb,) and *hair*; (Mgh;) and *of reaping*; (Fr, Ṣ, Ḳ;) and *of cutting seed-produce* (Mgh, Ḳ) *before it has attained to maturity*; (Ḳ;) and *of cutting off the fruit of palm-trees:* (Fr, Ṣ, Mgh:) and the *time*, or *season*, *of shearing sheep* [and *the like*]. (TA.) You say, هٰذَا زَمَنُ الجَزَازِ, and الجِزَازِ, *This is the time of cutting*, or *shearing*, *wool:* (Mṣb:) and *of reaping:* and *of cutting off the fruit of palm-trees.* (Ṣ.)

جُزَازٌ *What one cuts*, or *cuts off*, of anything; (Ḳ;) the *cuttings* of wool or any other thing: n. un. with ة: (TA:) [as, for instance,] *what is redundant of a skin or hide when it is cut:* (Ḳ:) or ↓ جُزَازَةٌ signifies *what falls from a skin or hide* (Ṣ, A) *or other thing* (Ṣ) *when it is cut.* (Ṣ, A.) See also جِزَّةٌ.

جَزَازٌ: see جُزَازٌ.

جَزُوزٌ *What is cut*, or *shorn*; a masc. n.; and, as also ↓ جَزُوزَةٌ, fem.: (Ḳ:) or the latter signifies *sheep of which the wool is shorn;* (Ṣ, A;) and is similar to رَكُوبَةٌ and حَلُوبَةٌ and عَلُوفَةٌ: (Ṣ:) Th says that a subst. of this class is only with ة, like the three words just mentioned: Lḥ says that it may be with ة and without ة; and that the pl. in both cases is of the measures فُعُلٌ and فَعَائِلُ: [in this instance, جُزُزٌ and جَزَائِرُ:] but ISd says, I hold that فُعُلٌ is the measure of the pl. of a subst. of this class without ة, such as رَكُوبٌ, of which the pl. is رُكُبٌ; and فَعَائِلُ, of that which is with ة, such as رَكُوبَةٌ, of which the pl. is رَكَائِبُ. (TA.)

جَزِيزٌ and ↓ مَجْزُوزٌ *Cut*, or *shorn*. (Ḳ.) = See also جَزِيزَةٌ.

جُزَازَةٌ: see جِزَّةٌ: — and جُزَازٌ.

جَزُوزَةٌ: see جَزُوزٌ.

جَزِيزَةٌ *A flock*, or *tuft*, *of wool;* as also ↓ جِزْجِزَةٌ; (Ṣ, Ḳ;) which [latter] is *a tuft of wool*, or *of wool dyed of various colours*, (عِهْنَةٌ,) *that is hung upon a woman's camel-vehicle* (هَوْدَج): (Ṣ:) or the latter signifies *a tuft of wool tied with threads or strings, with which the woman's camel-vehicle* (هودج) *is ornamented:* and جَزَائِزُ [pl. of the former] and جَزَاجِزُ [pl. of the latter] signify *tufts of dyed wool which are hung upon the camel-vehicles* (هَوَادِج) *of women on the day of going forth on a journey;* also called ثُكَنٌ: or جَزَائِزُ, (TA,) or ↓ جَزِيزٌ, (L,) signifies *a kind of beads* (خَرَز) *with which the girls*, or *slave-girls*, (جَوَارٍ,) *of the Arabs of the desert are adorned, resembling* جَزْع: or *tufts of wool*, or *of wool dyed of various colours*, (عِهْنٌ,) *which were used in the place of anklets.* (TA.)

جِزْجِزَةٌ: see جَزِيزَةٌ.

مِجَزٌّ *An instrument for cutting* or *shearing.* (Ṣ.)

مَجْزُوزٌ: see جَزِيزٌ.

جزأ

1. جَزَأَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. جَزْءٌ, (Ṣ,) *He divided it* (a thing, Ṣ) *into parts*, or *portions;* (Ṣ, Ḳ;) *made it to consist of parts*, or *portions;* (Ṣ, Mṣb;) as also ↓ جزّأه, (Ṣ,* Mṣb, Ḳ,) inf. n. تَجْزِئَةٌ, (Ṣ,) or تَجْزِئٌ: (Mṣb:) when that which is divided is property, as, for instance, slaves, only this latter form of the verb, with teshdeed, is used. (TA.) — Also, aor. and inf. n. as above, *He took a part*, or *portion*, *of it;* namely, a thing. (Ḥam p. 117.) And جَزَأَ الشِّعْرَ, inf. n. as above; and ↓ جزّأه; *He curtailed the poetry of two feet in each verse:* or *he made the poetry to consist of two feet in each verse.* (TA. [See مَجْزُوءٌ.]) = Also *He made it firm, fast*, or *strong;* or *he bound it firmly, fast*, or *strongly;* (شَدَّهُ;) namely, a thing. (Ḳ.) = جَزَأَ بِهِ, (Ṣ, Ḳ,) aor. ـَ, (TA,) inf. n. جُزْءٌ, (Ṣ,) [and app. جَزْءٌ also,] *He was*, or *became, satisfied*, or *content, with it;* namely, a thing; (Ṣ, Ḳ;) as also جَزِئَ, a dial. var. mentioned by IAạr; (TA;) and ↓ اجتزأ بِهِ, (Ṣ, Mṣb, Ḳ,) and ↓ تجزّأ بِهِ. (Ṣ, Ḳ.) A poet says,

* وَإِنَّ المَرْءَ يَجْزَأُ بِالكُرَاعِ *

[*And verily the man is satisfied*, or *content, with the shank of the sheep* or *goat* &c.]. (TA.) And you say طَعَامٌ لَا جَزْءَ لَهُ *Food whereof one is not satisfied with a little.* (TA.) And لَهُ فِي هٰذَا غَنَاءٌ وَجُزْءٌ [*He has, in this, competence and*] *sufficiency.* (Mgh.) And جَزَأَتِ الإِبِلُ بِالرُّطْبِ عَنِ المَآءِ, (Ṣ, Mgh, Ḳ,) or [simply] جَزَأَتِ الإِبِلُ, (Ḥar p. 475,) inf. n. جُزْءٌ, with ḍamm, (Ṣ, TA,) and جُزُوءٌ; (TA;) and جَزِئَتْ, (IAạr, Ḳ,) and ↓ اجتزأت; (Mgh, and Ḥar ubi suprà;) *The camels were satisfied*, or *content, with green*, or *fresh, pasture* or *herbage* [*so as to be in no need of water*]. (Ṣ, Mgh, Ḳ, TA.) And اجتزأ ↓ عَنِ امْرَأَتِهِ [*He was content to abstain from*, or *be without, conjugal intercourse with his wife*]. (M in art. ابل.)

2: see 1, in two places: = and see also 4.

4. اجزأهُ *It* (a thing) *satisfied, sufficed*, or *contented, him.* (Ṣ, Mgh, Ḳ.) [Hence,] اجزأ مُجْزَى غَيْرِهِ [or مُجْزَأَ غَيْرِهِ] *It* (a thing) *satisfied, sufficed*, or *contented, in lieu of another thing* or *other things; stood*, or *served, in stead thereof.* (Mṣb.) And أَجْزَأْتُ عَنْكَ مُجْزَأَ فُلَانٍ (Ṣ, Mgh, Ḳ) and مَجْزَأَ and مُجْزَأَةَ فلان and مَجْزَأَةَ فلان, (Ṣ, Ḳ,) as also مُجْزَاةَ فلان and مُجْزَى فلان without ء and with ḍamm, and مَجْزَى فلان and مَجْزَاةَ فلان, (Ḳ in art. جزى,) *I satisfied, sufficed*, or *contented, thee as such a one; I stood thee*, or *served thee, in stead of such a one.* (Ṣ, Mgh, Ḳ.) And إِجْزَاءً, اجزأ الإِبِلَ بِالرُّطْبِ عَنِ المَآءِ, (Ṣ, Ḳ,) inf. n. ; (TA;) and ↓ جزّأها, (Ṣ, Ḳ,) inf. n. تَجْزِئَةٌ, (Ṣ,) or تَجْزِئٌ; (TA;) *He satisfied*, or *contented, the camels with green*, or *fresh, pasture* or *herbage* [*so that they were in no need of water*]. (Ṣ, Ḳ.) — اجزأ is also *syn. with* جزى; the former being of the dial. of Temeem, and the latter of the dial. of El-Ḥijáz; (Akh, Mṣb;) and one may suppress the ء, and say أَجْزَى: (Mgh, Mṣb:) this last is used by some of the lawyers in the sense of [جزى, i. e.] قَضَى. (Az, Mgh, Mṣb.) One says, أَجْزَأَتْ عَنْكَ شَاةٌ *A sheep*, or *goat, made satisfaction for thee* (Ṣ, Mṣb,* Ḳ, TA) as a sacrifice; (TA;) syn. قَضَتْ; (Ṣ, Mṣb, Ḳ;) the verb being here a dial. var. of جَزَتْ. (Ṣ, Ḳ.) And البَدَنَةُ تُجْزِئُ عَنْ سَبْعَةٍ *The camel*, or *cow, makes satisfaction for seven:* or *serves in stead of seven.* (Mgh.) And هٰذَا يُجْزِئُ عَنْ هٰذَا [*This will make satisfaction, for this:* or *this will serve in stead of this*]: and, accord. to 'Alee Ibn-'Eesà, يُجْزِى also, suppressing the ء. (Mgh.) — Also, said of pasture, or herbage, (Ḳ, TA,) and of a meadow, (TA,) ‡ *It was*, or *became, luxuriant:* (Ḳ, TA:) because satisfying the beasts that feed upon it. (TA.) — And, said of a company of men, *They had their camels satisfied with green*, or *fresh, pasture* or *herbage* [*so that they were in no need of water*]. (TA.) = أَجْزَأَتْ *She* (a woman) *brought forth*

females. (K. [But see جُزْءٌ, from which it is derived.]) = اجزأ *He furnished* an awl (مِخْصَف, S, K, or إِشْفَى, S), (S, K,) or a knife, (Msb,) *with a* جُزْأَة, i. e. *handle;* (S, Msb, K;) as also اجزى. (Msb.) — اجزأ الخاتَمَ فى إِصْبَعِه *He put the ring upon his finger.* (K.)

5. تجزّأ *It became divided into parts,* or *portions.* (Msb, KL.) = See also 1.

8: see 1, in three places.

جَزْءٌ: see جُزْءٌ. = It is said by El-Khaṭṭábee to be a name for رُطْب [app. meaning رُطْبٌ, i. e. *Green,* or *fresh, pasture* or *herbage,* (see 1 and 4,)], with the people of El-Medeeneh; and occurs in a trad.; but the reading commonly known is جرو. (TA.)

جُزْءٌ *A part,* or *portion,* (Msb, K, TA,) or *division,* (TA,) of a thing; (Msb, TA;) properly and conventionally; (TA;) as also جَزْءٌ; (K;) *a constituent part* of a thing, as of a ship, and of a house or tent, and of a sum in reckoning; (B, TA;) [*an ingredient* of any compound or mixture;] *a share,* or *lot:* (TA:) pl. أَجْزَآءٌ: (S, Msb, K, &c.:) it has no other pl. (Sb, TA.) — [*A volume* of a book.] — *A foot* of a verse. (TA.) — In the Ḳur [xliii. 14], where it is said, وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا, (K, TA,) or, as some read, جُزْؤًا, (Bd,) it means *Females;* (K, TA;) i. e., they asserted the angels to be the daughters of God: so says Th: and Aboo-Is-ḥáḳ says that it means, they asserted God's share of offspring to be the females; but that he had not found this in old poetry, nor had persons worthy of confidence related it on the authority of the Arabs [of the classical times]: Z disallows it, asserting it to be a lie against the Arabs; and Bḍ follows him: El-Khafájee says that the word may be used figuratively; for, as Eve was created of a part (جُزْء) of Adam, the word جزء may be applied to denote the female. (MF, TA.)

جُزْأَة The *handle* of the [kind of awl called] مِخْصَف, (S, K,) and of the إِشْفَى: (S:) AZ says that it is not [the handle, or hilt,] of the sword, nor of the dagger; but is the *handle* of the مِشْفَرَة with which camels' feet are branded. (TA.) [See also ضَبَّة.] — *A vine-prop;* (K, TA;) *a piece of wood with which a vine is raised from the ground.* (TA.) — In the dial. of the tribe of Sheybán, The *hinder,* or *hindermost,* شُقَّة [or *oblong piece of cloth*] *of a tent.* (TA.)

[جُزْئِىٌّ *Relating to a part* or *portion* or *division; partial; particular; contr. of* كُلِّىٌّ. — And, as a subst., *A particular:* pl. جُزْئِيَّاتٌ.]

[جُزْئِيَّة The *quality of relating to a part* or *portion* or *division; relation to a part* &c.; *particularity.*]

جَزِئٌ *Satisfying* food; as also مُجْزِئٌ; (Fr, K;) like شَبِعٌ and مُشْبِعٌ. (Fr, TA.)

جَازِئٌ [act. part. n. of 1]. — هٰذَا رَجُلٌ جَازِئُكَ مِنْ رَجُلٍ *This is a man sufficing thee as a man.* (K,* TA.) — ظَبْيَةٌ جَازِئَةٌ *A doe-gazelle that is satisfied with green,* or *fresh, pasture* or *herbage* [*so as to be in no need of water*]: pl. جَوَازِئُ. (S.) The pl. is explained by IḲt as meaning *Gazelles:* (TA:) [or] it signifies [or signifies also] *Wild bulls* or *cows;* (K, TA;) because they are satisfied with green, or fresh, pasture or herbage so as to be in no need of water. (TA.) Also, the pl., *Palm-trees;* as not needing irrigation. (TA.)

أَجْزَأُ *More* [and *most*] *satisfying* or *sufficing* or *satisfactory:* hence, الفَارِسُ أَجْزَأُ مِنَ الرَّاجِلِ [*The horseman is more satisfactory than the footman*]. (Mgh.)

مَجْزَأٌ and مُجْزَأٌ are used as inf. ns. of 4 [q. v.]. (TA.)

مُجْزِئٌ: see جَزِئٌ. — Also A *strong, fat,* camel; because sufficing for the wants of the rider and carrier. (TA.) = Also, and مُجْزِئَةٌ, A woman *who brings forth females.* (TA. [But see جُزْءٌ, from which the verb is derived.])

مَجْزَأَة and مُجْزَأَة are used as inf. ns. of 4 [q. v.]. (TA.)

مَجْزُوءٌ *Divided into parts,* or *portions.* (TA.) — [*Having a part,* or *portion, taken from it:* see 1.] — A verse *curtailed of two* [*of the original*] *feet:* [like the هَزَج and مُضَارِع &c., which were originally of six feet each, but of which every known example is of four only:] or a verse *consisting of two feet only:* [as a kind of the رَجَز, and two kinds of the مُنْسَرِح: to each of which, or, accord. to some, to the former of which only, when thus consisting of only two feet, the term مَنْهُوك is also applied:] the former is said to be عَلَى السَّلْبِ; and the latter, عَلَى الوُجُوبِ. (TA.)

جزر

1. جَزَرَ, aor. ـِ and sometimes ـُ, (K,) inf. n. جَزْرٌ, (Mgh, K,) *He cut,* or *cut off,* (Mgh, K,) a thing. (TA.) — جَزَرَ, (S, Mgh, Msb,) aor. ـُ, (S, Msb,) [inf. n. as above,] *He slaughtered* a camel (S, Mgh, Msb) or other animal, (Msb,) *and skinned* it; (S;) as also اجتزر. (S, TA.) You say also, جَزَرَ لَهُمْ, meaning *He slaughtered for them a camel.* (A.) And اجتزر القَوْمَ جَزُورًا *He slaughtered and skinned for the people a camel.* (TA.) — جَزَرَ النَّخْلَ, aor. ـِ (S, K) and ـُ, (K,) inf. n. جَزْرٌ (S, K) and جَزَارٌ and جِزَارٌ, (Lḥ, K,) *He cut off the fruit of the palm-trees:* (Lḥ, S, K:) or, as some say, *he spoiled the palm-trees in fecundating them.* (TA.) — And جَزَرَ, (TA,) inf. n. جَزْرٌ, (K,) *He gathered* honey from the hive. (K, TA.) = جَزَرَ, aor. ـِ and ـُ, inf. n. جَزْرٌ, (S, Msb, K, &c.,) ‡ *It* (water) *sank, and disappeared; became low;* or *became remote;* (S, K;) *decreased; went away;* (TA;) *flowed away,* or *retired,* (A, Mgh,* Msb,) from the earth, or land: (A, Mgh:) *it* (the sea, and a river, Lth, ISd) *ebbed; contr. of* مَدَّ; (S, ISd, K; [but in this last sense, only ـِ is authorized by the K, and app. by ISd also, as the aor.;]) i. e., *retreated,* or *went back;* (S, Msb;*) as also انجزر; (ISd, TA;) or *ceased to increase.* (Lth, Mgh.)

4. اجزرهُ, (K,) or اجزر القَوْمَ, (ISk, S,) *He gave to him,* or *to the people, a sheep* or *a goat, for him,* or *for them, to slaughter;* (ISk, S, K;) meaning *a ewe* or *a ram* or *a she-goat;* (ISk, S;) or *a sheep,* or *goat, fit for slaughter:* (TA:) and أَجْزَرْتُهُ شَاةً *I gave to him a ewe* or *a ram* or *a she-goat, and he slaughtered it:* (ISk, TA:) and أَجْزَرْتُكَ بَعِيرًا, or شَاةً, *I gave to thee a camel,* or *a sheep* or *goat, that thou mightest slaughter it:* (A:) [but] accord. to ISk, one does not say أَجْزَرْتُهُمْ نَاقَةً, because a she-camel is fit for other purposes than that of slaughter: (S:) and accord. to some, one should not say اجزرهُ جَزُورًا, but اجزرهُ جَزَرَةً. (TA.) = اجزر *He* (a camel) *attained to the fit time for his being slaughtered.* (S, K.) — اجزر النَّخْلُ *The palm-trees attained to the fit time for the cutting off of the fruit.* (S, K.) — [And hence,] اجزر الشَّيْخُ ‡ *The old man attained to the fit time for his dying;* (K, TA;) being aged, and near to his perishing; like as the palm-tree attains to the fit time for having its fruit cut off. (TA.) Youths used to say to an old man أَجْزَرْتَ يَا شَيْخُ, meaning, *Thou hast attained to the fit time for thy dying, O old man:* and he would say, أَىْ بَنِىَّ وَتَحْتَضَرُونَ, i. e., "[O my sons, and] ye shall die youths:" but accord. to one way of relation, it is أَجْزَزْتَ; from أَجَزَّ البُرُّ "the wheat attained to the proper time for being cut." (S.) — اجزر القَوْمُ *The people attained to the fit time for the cutting off of the fruit of the palm-trees.* (Yz, TA.)

5: see 8.

6. تَجَازَرَا †*They reviled each other* (K, TA) *vehemently,* or *excessively.* (TA.)

7: see 1.

8. اجتزر: see 1, in two places. — اجتزروا فِى القِتَالِ and تجزّروا (K, TA) *They fought one another* [app. *so that they cut one another in pieces*]. (TA.) [In the K, this is immediately followed, as though for the purpose of explanation, by the words تَرَكُوهُمْ جَزَرًا لِلسِّبَاعِ أَىْ قِطَعًا: but there is evidently an omission in this place, at least of the conjunction وَ.] — And اجتزروا *They had a camel slaughtered for them.* (A.)

جَزْرٌ inf. n. of 1. (S, K, &c.) = And also †The *sea* (K, TA) itself. (TA.)

جَزَرٌ, (not جِزَرٌ, Fr, S, [but see what follows,]) [a coll. gen. n.,] *Fat sheep* or *goats:* (S, K, TA:) n. un. جَزَرَةٌ: (S, K:) or *sheep,* or *goats, that are slaughtered;* (M;) as also جَزُورٌ: (K:) n. un. as above: (M: in the K جَزْرَةٌ:) or جَزَرَةٌ signifies *a sheep,* or *goat, fit for slaughter:* or *a sheep,* or *goat, to which the owners betake themselves and which they slaughter:* and *anything that is lawful to be slaughtered;* n. un. of جَزَرٌ, which is sometimes [written جِزَرٌ,] with fet-ḥ to the ز. (TA.) جَزَرُ السِّبَاعِ — *The flesh which beasts or birds of prey eat.* (S, Mgh.) One says, تَرَكُوهُمْ جَزَرًا (S, K) *They slew them:* (S:) or *they left them cut*

in pieces للسِّبَاعِ [*for the beasts or birds of prey*]. (ḲṢ.) And صَارُوا جَزَرًا لِلْعَدُوِّ [*They became a prey to the enemy, cut in pieces*]. (Mgh.) = See also جَزِيرَةٌ. = Also, and ▼ جِزَرٌ, (Fr, Ṣ, Mṣb, Ḳ,) the latter with kesr to the ج, (Mṣb, Ḳ,) arabicized, (Ḳ,) from the Persian [گَزَرْ], (AḤn,) [coll. gen. ns., meaning *Carrots*, or the *carrot*;] *a certain root*, (أُرُومَة,) *which is eaten*, (Ṣ, Ḳ,) *well known*: (TA:) n. un. with ة; (Ḳ;) or جَزَرَةٌ: (Aṣ, Ṣ, Mṣb:) *the best kind is the red and sweet, which grows in winter: it is hot in the extreme of the second degree; moist in the first degree*; (TA;) *diuretic*; (Ḳ, TA;) *lenitive; emollient*; (TA;) *strengthening to the venereal faculty; emmenagogue: the putting of its pounded leaves upon festering ulcers is advantageous*: (Ḳ, TA:) *it is difficult of digestion; and engenders bad blood; but is made wholesome with vinegar and mustard*. (TA.) = [See also جِزْنَّاب, in art. حزب.]

جِزَرٌ: see جَزَرٌ, in three places.

جِزَارٌ The *time of the cutting off of the fruit of palm-trees*. (Yz, TA.) [See also 1.]

جَزُورٌ *A camel* [*that is slaughtered*, or *to be slaughtered*]; (Ḳ;) applied to the *male* and the *female*: (Ṣ, Mṣb:) or (as some say, Ṣgh, Mṣb) properly *a she-camel that is slaughtered*: (Ṣgh, Mṣb, Ḳ:) but the former is the correct assertion; (TA;) though the word is fem., (IAmb, Ṣ, Mṣb, TA,) on the authority of hearsay; (TA;) therefore you say, رَعَتِ الجَزُورُ [*the camel for slaughter pastured*]: (IAmb, Mṣb:) or when used alone, it is fem., because what are slaughtered are mostly she-camels: (TA:) and when used as a common term, it implies the like of predominance [of the fem. gender]: (Ḥáshiyeh of Esh-Shiháb, TA:) [the shares into which the جزور is divided in the game called المَيْسِر are described voce بَدْءٌ:] pl. جُزُرٌ (Ṣ, Mṣb, Ḳ) and جَزَائِرُ and جُزُرَاتٌ, (Mṣb, Ḳ,) the last of which is pl. of جُزُرٌ, like as طُرُقَاتٌ is of طُرُقٌ. (TA.) = See also جَزَرٌ.

جُزَارَةٌ, of a camel, The *extremities*; (Ṣ, A;) namely, (Ṣ,) the *fore and hind legs*, (اليَدَانِ وَالرِّجْلَانِ, Ṣ, Ḳ,) *and* the *head*, (Ṣ,) or *neck*: (A, Ḳ:) because the slaughterer receives them; (Ṣ;) they being his hire, (Ṣ, Ḳ,) or right, (A,) not being included among the shares in the game called المَيْسِر. (TA.) But when a horse is said to be عَبْلُ الجُزَارَةِ, (Ṣ,) or ضَخْمُ الجُزَارَةِ, (M,) what is meant is thickness of the fore and hind legs, and abundance of sinews; and the head is not included, because largeness of the head, in a horse, is a fault. (Ṣ, M.)

جِزَارَةٌ The *trade of him who slaughters camels* (Mgh, Mṣb, Ḳ,* TA) *and other animals*. (Mṣb.)

جَزِيرَةٌ ‡ *An island; land in the sea* [or *in a river*], *from which the water has flowed away, so that it appears*; (Az, Mgh;) and in like manner, *land which a torrent does not overflow, but which it surrounds*; (Az, TA;) *land from which the tide retires*; as also ▼ جَزَرٌ: (Ḳ:) so called because cut off from the main land: (Ṣ:) or because of the retiring of the water from it: (Mṣb:) pl. جَزَائِرُ: (Ṣ, Mgh:) [also, *a peninsula*:] and *a piece of ground* or *land*. (Kr, TA.)

جَزَّارٌ (Ṣ, A, Mgh, Mṣb, Ḳ) and ▼ جِزِّيرٌ (Ḳ) and ▼ جَازِرٌ (A) *One who slaughters camels* (A, Mgh, Mṣb, Ḳ) *and other animals*. (Mṣb.)

جِزِّيرٌ: } see what next precedes.
جَازِرٌ: }

مَجْزَرٌ, (Mṣb, Ḳ,) or مَجْزِرٌ, with kesr to the ز, (Ṣ, Ibn-Málik,) contr. to rule, as the aor. of the verb is with ḍamm, (Ibn-Málik, TA,) and sometimes ▼ مَجْزَرَةٌ [or مَجْزِرَةٌ], (Mṣb,) *A place where camels are slaughtered*, (Ṣ, Mṣb, Ḳ,) *and other animals*, (Mṣb,) *namely, bulls and cows and sheep and goats, and where their flesh is sold*: pl. مَجَازِرُ. (TA.) In a trad. of 'Omar, persons are enjoined to avoid مَجَازِر, (Ṣ, TA,) meaning as above; because of their uncleanness; (TA;) or because the witnessing of the slaughter of animals hardens the heart and dispels mercy: (IAth, TA:) or the meaning is, *places of assembly*; because a camel is slaughtered only where people are collected together: (Ṣ, TA:) the ▼ مَجْزَرَة is one of the places in which it is forbidden to perform the usual prayers. (Mgh.)

مَجْزَرَةٌ or مَجْزِرَةٌ: see مَجْزَرٌ, in two places.

جزع

1. جَزْعٌ [inf. n. of جَزَعَ] signifies The act of *cutting*; or *cutting off*. (TA.) [See also 8.] = [Hence,] جَزَعَ لَهُ جِزْعَةً مِنَ المَالِ *He cut off for him a portion of the property*. (Ṣ.) = And جَزَعَ الوَادِيَ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. جَزْعٌ, (Ṣ, Mṣb, Ḳ,) *He passed the valley to the other side*: (Mṣb:) or *he passed the valley* [*in any manner*]: (Ḳ:) or *he passed across it*; i. e., *crossed it*: (Ṣ, Ḳ:) and in like manner, الأَرْضَ *the land*: (Ḳ:) and المَفَازَةَ *the desert*: and المَوْضِعَ *the place*. (TA.) = جَزِعَ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. جَزَعٌ (Ṣ, Mṣb, Ḳ) and جُزُوعٌ, (Ḳ,) *He was*, or *became, impatient*, (Ṣ, Ḳ,) مِنَ الشَّيْءِ [*of the thing*]; (Ṣ;) and عَلَى فُلَانٍ [*on account of such a one*]; (Ṣ and Ḳ in art. اله, &c.;) جَزَعٌ being the *contr. of* صَبْرٌ: (Ṣ, Ḳ:) or *he had not sufficient strength to bear what befell him*, (O, Mṣb,) *and found not patience*: (Mṣb:) or *he manifested grief and agitation*: (TK:) or *he was*, or *became, affected with grief*: or *he was*, or *became, affected with most violent grief, such as prevented him and turned him from that to which he was directing himself*, or *from his object, and cut him off therefrom*: this meaning of cutting off being said by 'Abd-el-Ḳádir El-Baghdádee to be the primary signification. (TA.)

2. جزّع, inf. n. تَجْزِيعٌ, *It* (a full-grown unripe date) *became ripe to the extent of two thirds of it*: (Ṣ:) or *to the extent of half of it*; (Ḳ, TA;) *from the bottom*: (TA:) or *became partly ripe*: and in like manner one says of a grape. (TA.) = *It* (a watering-trough, or tank,) *had but little remaining in it*. (Ḳ,* TA.) = *He put a little water* into a skin. (TA.) = جزّع فُلَانًا, (Ḳ,) inf. n. as above, (TA,) *He caused the impatience* (جَزَع) *of such a one to cease*: (Ḳ:) *he said to him that which comforted him*, or *consoled him, and which caused his grief and fear to cease*. (IAth.)

4. اجزع جِزْعَةً, and جُزْعَةً, *He left*, or *caused to remain, a remainder*: (O, Ḳ:) or *less than half*. (TA.) = اجزعهُ *He caused him to be impatient*: (Ṣ, Ḳ:) or *he caused him to want sufficient strength to bear what befell him, and to be impatient*. (Mṣb.)

5: see 7, in two places. = تجزّعوا الغَنِيمَةَ *They divided among themselves the spoil*. (TA.)

7. انجزع *It* (a rope) *broke*, (Ḳ, TA,) *in any manner*: (TA:) or *broke in halves*; (Ḳ, TA;) but if it have broken at its extremity, one does not say انجزع. (TA.) And انجزعت العَصَا, and ▼ تجزّعت, *The staff*, or *stick, broke* (Ḳ, TA) *in halves*. (TA.) ▼ تجزّع is also said of a spear, and of an arrow, &c., meaning *It broke in pieces*. (TA.)

8. اجتزعهُ *He broke it*, and *cut it off*: (Ḳ:) or *he broke it off*, and *cut it off, for himself*; namely, a branch, rod, or piece of wood, from a tree. (Ṣ.)

جَزْعٌ (Ṣ, Mṣb, Ḳ) and ▼ جِزْعٌ, (Kr, Ḳ,) but IDrd ascribes the latter to the vulgar, (TA,) [The *onyx*; so called in the present day;] *certain beads*, or *gems*, (خَرَزٌ,) (Mṣb,) the *beads*, or *gems*, (خَرَز, [here rendered by Golius "Murcœna seu concha Veneris," though he also gives what I regard as the only correct signification, namely "onyx,"]) *of El-Yemen* (Ṣ, Ḳ) [and] *of China*, (Ḳ,) *in which are whiteness and blackness*, (Ṣ, Mṣb, Ḳ,) *and to which eyes are likened*, (Ṣ, Ḳ,) *and in particular*, by Imra-el-Ḳeys, *the eyes of wild animals*, because their eyes, while they are alive, are black, but when they die, their whiteness appears; (TA;) *a kind of stone having many colours, brought from El-Yemen and China*; (Ḳzw;) so called because *interrupted by various colours; its blackness being interrupted by its whiteness and its yellowness*: (IB:) 'Áïsheh's necklace [which she lost on the occasion that subjected her to the accusation of adultery] was of جَزْع of Ḍhafári: (TA:) the wearing it in a signet induces anxiety, or disquietude of mind, and grief, and terrifying dreams, and altercation with men; and if the hair of one who experiences difficulty in bringing forth be wound upon it, she brings forth at once: (Ḳ: [and Ḳzw says the like, and more of a similar kind:]) n. un. جَزْعَةٌ (Mṣb, Ḳ,* TA) and جِزْعَةٌ. (Ḳ,* TA.) = See also what next follows.

جِزْعٌ, (Ṣ, O, L, Mṣb, Ḳ,) but AO says that it should be with fet-ḥ, [▼ جَزْعٌ,] (Ḳ,) The *place of bending*, or *turning*, (مُنْعَطَف, Ṣ, Mṣb, Ḳ, or مُنْحَنًى, Aṣ, Ḳ,) *of a valley*: (Aṣ, Ṣ, Mṣb, Ḳ:) or the *middle thereof*: or the *place where it ends*: (IDrd, Ḳ:) or *its side*: (Mṣb:) or the *place of*

passing, or *crossing*, of a valley: or *a widening part, of the narrow places*, thereof, *whether it produce plants &c. or do not produce them*: (TA:) or it is not so called unless [it be *a part*] *having width, and producing trees &c.*: (Mṣb, Ḳ:) or it may be *without plants*, or *herbage*, or *the like*: (TA:) or *a place, in a valley, in which are no trees*: (IAạr, Ḳ:) or *a place*, of a valley, *taking a round and wide form*: (TA:) pl. أَجْزَعٌ. (Mṣb, Ḳ.) — *A place of alighting*, or *abiding, of a people*. (Ḳ.) — *Elevated land*, or *ground, by the side of which is a low*, or *depressed, part*. (Ḳ.) = *A bee-hive*: pl. as above. (Ibn-'Abbád, Ḳ.) = See also جَزْعٌ.

جَزِعٌ: see what next follows.

جَزِعٌ (Mṣb, Ḳ) and ✦ جَازِعٌ and ✦ جَزُوعٌ (Ḳ) and ✦ جَزُوعٌ (Mṣb, Ḳ) and ✦ جَزُوعٌ (Ḳ) part. ns. of جَزِعَ; [*Impatient*; &c.;] (Mṣb, Ḳ;) but the last two have an intensive signification [*very impatient*, or *having much impatience*; &c.]. (IAạr.)

جِزْعَةٌ: see what next follows, in two places.

جِزْعَةٌ *A little*, or *small quantity*, of property, or wealth; and of water, (Ṣ, Ḳ,) remaining in a skin, (Lḥ, IDrd,) and in a leathern bottle, or other vessel, (IDrd,) and in a pool left by a torrent, but not in a well, (TA,) as also ✦ جُزْعَةٌ (IDrd, Ḳ) and [the dim.] ✦ جُزَيْعَةٌ, (IDrd,) and of milk, in a skin; (Lḥ;) or *a third part*, or *nearly that quantity*, of water, in a trough, or tank; (ISh;) or *a quantity* of water, and of milk, *less than the half of the skin* or *other vessel*, and *of the trough*; (TA;) and, as also ✦ جُزْعَةٌ, *somewhat remaining*; (O, Ḳ;) or the latter, particularly, of milk; (IAạr;) or both, accord. to some, [*a remainder consisting of*] *less than half*; (TA;) and the former, *a portion* [*not defined*] of property, or wealth; (Ṣ;) and particularly *a portion of a flock of sheep* or *goats*; (Aboo-Leylà, Ḳ;) as also ✦ جُزَيْعَةٌ; (Ṣ;) thus in the handwriting of Aboo-Sahl El-Harawee; but in the Mj of IF, ✦ جَزِيعَةٌ, of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (TA:) the pl. of جِزْعَةٌ is جِزَعٌ. (ISh.) — And [hence,] ‡ *A part*, or *portion*, of the night, (Ṣ, O, Ḳ,) *past* or *to come*, (TA,) *less than half*, (O, Ḳ,) *of the former part thereof* or *of the latter part*. (Ḳ.) = *A place in which is a collection of trees* (Ḳ, TA) *among which the camels or other beasts are made to rest at night from the cold, and are confined when they are hungry, or returning from water*, or *under rain*. (TA.) = Also n. un. of جِزْعٌ as syn. with جَزْعٌ. (TA.)

جُزَاعٌ: }
جُزُوعٌ: } see جَزِعٌ.

جَزِيعَةٌ and جُزَيْعَةٌ: see جِزْعَةٌ, in three places.

جَازِعٌ: see جَزِعٌ. = Also The *piece of wood which is placed in the trellis of a grape-vine, crosswise, upon which are laid the branches of the vine*; (Ṣ, Ḳ;) not known to Aboo-Sa'eed; (Ṣ;) *it is thus placed for the purpose of raising the branches from the ground*; and this piece of wood is also called خَشَبَةٌ جَازِعَةٌ; the latter word being thus used as an epithet. (TA.) Also *Any piece of wood that is put crosswise between two things for a thing to be borne upon it* (Ḳ, TA) is called its جازع. (TA.)

مُجَزَّعٌ *Interrupted by various colours* [*like the* جَزْع or *onyx*]: (IB:) or anything *in which are blackness and whiteness*; as also ✦ مُجَزِّعٌ: (Ḳ:) and flesh-meat *in which are whiteness and redness*. (TA.) [Hence,] نَوًى مُجَزَّعٌ and ✦ مُجَزِّعٌ *Date-stones of which some*, or *some parts, have been scraped*, or *abraded, so as to have become white, the rest being left of their* [*original*] *colour*: (Ḳ:) likened to the جَزْع. (TA.) And بُسْرٌ مُجَزَّعٌ ✦ (Ṣ, Ḳ) and مُجَزِّعٌ (Ḳ;) the former, says Sh, accord. to El-Ma'arree, but he adds that he himself held the latter to be the right; Az says that he heard the former from the people of Hejer, and it has the authority of A 'Obeyd; (TA;) *Full-grown dates that have ripened to the half*; (Ḳ, TA;) *from the bottom*: (TA:) or *to the extent of two thirds*: (Ṣ:) or *that have become partly ripe*: (TA:) fem. with ة: (Ṣ, Ḳ:) and in like manner you say تَمْرٌ مُتَجَزِّعٌ ✦ *dates that have ripened to the half*. (TA.)

مُجَزَّعٌ: see مُجَزَّعٌ, in three places. — حَوْضٌ مُجَزَّعٌ *A watering-trough*, or *tank, having but little water remaining in it*. (Ḳ.)

مُتَجَزِّعٌ: see مُجَزَّعٌ.

جِزْفٌ

1. جَزْفٌ [inf. n. of جَزَفَ] signifies The *taking* a thing [*in the manner termed*] مُجَازَفَةً and جِزَافًا [i. e. *by conjecture, not knowing the measure nor the weight*]: (Ṣ, TA:) or the *taking largely*, or *copiously*: (IF, Mṣb, TA:) and it is [from] a Persian word. (Mṣb. [See جُزَافٌ, below.]) And you say, جَزَفَ فِى الكَيْلِ, inf. n. جَزْفٌ, *He gave large measure*: (IḲtt, Mṣb:) and جَزَفَ لَهُ فِى الكَيْلِ *He gave him large measure*. (Jm, TA.)

3. جازف, (Mṣb, TA,) inf. n. مُجَازَفَةٌ (Ṣ, Mṣb, Ḳ, TA) and جِزَافٌ, (Ṣ, TA,) *He sold*, or *bought, a thing not knowing its measure nor its weight*: (Mṣb:) or *he conjectured in selling and buying*. (Ḳ.) — *He acted in an easy*, or *a facile, manner*, (Mṣb, TA,) in selling or buying. (Mṣb.) — And hence, جازف بِنَفْسِهِ ‡ *He perilled, endangered, jeoparded, hazarded*, or *risked, himself*; as though he acted in an easy manner with himself. (TA.)

5. تجزّف فِيهِ *He picked out*, or *selected, the good in it*; syn. تَنَقَّدَ [in the CḲ, erroneously, تَنَفَّذَ]. (Ṣgh, Ḳ.)

8. اجتزف *He bought* a thing *by conjecture, not knowing the measure nor the weight*. (AA, Ḳ.)

جَزْفٌ *Of unknown quantity, whether measured or weighed*. (Nh, TA.)

جِزْفَةٌ *A portion* of a number of cattle: (Ḳ:) and of hair. (TA.)

جَزَافٌ: see what next follows, in two places.

جُزَافٌ, accord. to the 'Eyn, in selling and buying, is [The *selling*, and *buying*,] *by conjecture, without measuring and without weighing*; and by rule should be ✦ جِزَافٌ, with kesr; i. e., if formed in accordance to the verb [which is جَازَفَ]: (Mgh:) or the *selling* or *buying a thing not knowing its measure nor its weight*: (Mṣb:) or *conjecture in selling and buying*; as also ✦ جِزَافٌ and ✦ جَزَافٌ and ✦ جَزَافَةٌ and ✦ جِزَافَةٌ and ✦ جَزَافَةٌ: (Ḳ, TA:) arabicized, from گُزَافْ, (Mṣb, Ḳ, TA,) which is Persian: (Mṣb, TA:) they say لَاْفْ وگُزَافْ, meaning "excess in speech, by conjecture:" accord. to the Jm, its primary signification is *muchness*, or *copiousness*: (TA:) some say that the most chaste form of جزاف is ✦ جِزَافٌ, with kesr; [because this is a regular inf. n. of جَازَفَ;] (MF, TA;) and some, that the triple vocalization of the ج in جزاف is a kind of جزاف [i. e. conjecture], since all assert it to be a Persian word arabicized, and it cannot be so and be also an inf. n., conformable to the verb and to rule: it seems that, when they arabicized it, its original was gradually forgotten, so they formed from it a verb, and derived from it, and made it analogous. (TA.) — بَيْعٌ جُزَافٌ and ✦ جِزَافٌ and ✦ جَزَافٌ and ✦ جَزِيفٌ (Ḳ) and ✦ مُجْتَزَفٌ (TA) *A thing sold*, or *bought, of unknown quantity, whether measured or weighed*. (TA.) [See also جَزْفٌ.]

جِزَافٌ: see جُزَافٌ, in four places.

جَزُوفٌ A pregnant female *exceeding the term of her bringing forth*. (Ḳ.)

جَزِيفٌ: see جُزَافٌ.

جَزَافَةٌ and جُزَافَةٌ and جِزَافَةٌ: see جُزَافٌ.

جَزَّافٌ *A fisherman*. (El-'Azeezee, Ḳ.)

جَازِفٌ فِى كَلَامِهِ †One *who pours forth his speech without rule*. (Mṣb.)

مِجْزَفَةٌ *A fishing-net*. (El-'Azeezee, Ḳ.)

بَيْعٌ مُجْتَزَفٌ: see جُزَافٌ.

جزل

1. جَزَلَهُ, (Ḳ,) or جَزَلَهُ جِزْلَتَيْنِ, (Ṣ,) aor. ـِ, (Ḳ,) inf. n. جَزْلٌ, (Ṣ,) *He cut it* (a thing, Ṣ) *in two pieces*, (Ṣ, Ḳ,) with a sword. (Ḳ.) — جَزَلُوا نَاقَةً *They cut the base of the neck of a she-camel*, that was slaughtered and dead, *in the part between the two shoulder-joints, in order that the neck might become relaxed; not cutting the whole of it*; previously to skinning. (Ḥam p. 689.) — جَزَلَهُ القَتَبُ, (Ḳ, * TA,) aor. and inf. n. as above; and ✦ اجزلهُ; *The saddle cut it*; namely, the withers of a camel. (Ḳ, * TA.) = جَزِلَ, aor. ـَ, (Ḳ,) inf. n. جَزَلٌ, (Ṣ, Ḳ,) *He* (a camel) *had a gall*, or *sore, in the withers, in consequence of which a bone came forth from it, and the place thereof became depressed*: (Ṣ, Ḳ:) or *he had his withers cut by the saddle*: (Ḳ:) or *he had a gall*, or *sore, in the withers, penetrating into the interior, and killing him*. (TA.) The epithet applied to a camel in this case is ✦ أَجْزَلُ; (Ṣ, Ḳ;) fem. جَزْلَآءُ: pl. جُزْلٌ. (Ḳ.) See also أَجْزَلُ. = جَزُلَ,

aor. ـِ, (Mṣb, Ḳ,) inf. n. جَزَالَةٌ, (Mṣb,) said of firewood, (Mṣb, TA,) &c., (TA,) *It was thick and large.* (Mṣb, Ḳ.) — Also, (Ḳ,) inf. n. as above, (Ṣ,) ‡ *He possessed good,* Ṣ,* Ḳ, TA,) *strong, firm,* (TA,) *judgment,* (Ṣ,* Ḳ, TA,) [and *natural disposition,* and *intelligence;* for] جَزَالَةٌ is used in relation to judgment and natural disposition and intelligence: (Ḥam p. 770:) and جَزَالَةُ الرَّأْىِ signifies †*firmness of judgment:* (TA:) and الجَزَالَةُ فِى المَنْطِقِ, †*chasteness,* or *clearness,* or *eloquence,* and *firmness, in speech.* (Ḥar p. 8.)

4: see 1. = اجزل عَطِيَّتَهُ ‡ *He made his gift large.* (TA.) And اجزل لَهُ مِنَ العَطَآءِ, (Ṣ,) or فِى العَطَآءِ, (Mṣb, TA,) ‡ *He gave to him largely.* (Ṣ, Mṣb, TA.)

10. استجزل رَأْيَهُ فِى هٰذَا †*He esteemed his judgment,* or *opinion, good* [*and strong and firm* (see جَزُلَ)] *in this* [matter]; syn. اِسْتَجْوَدَهُ. (TA.)

جَزْلٌ *Large and dry firewood:* (Ṣ:) or *dry firewood:* (Ḳ:) or *thick, large firewood.* (Mṣb, Ḳ.) — ‡ *Much* of a thing; as also جَزِيلٌ: (Ḳ:) or the latter, *great,* or *large;* [and so the former:] you say عَطَآءٌ جَزْلٌ and جَزِيلٌ ‡ [*a great,* or *large, gift*]: (Ṣ, TA:*) and ثَوَابٌ جَزِيلٌ ‡ [*a great,* or *large, recompense*]: (TA:) pl. جِزَالٌ; (Ṣ, Ḳ;) either of the former or of the latter. (TA.) And [the fem.] جَزْلَةٌ ‡ [A woman] *large in the posteriors.* (Ḳ, TA.) — ‡ *Generous; munificent.* (Ḳ, TA.) — ‡ *Intelligent; firm,* or *sound, in judgment.* (Ḳ, TA.) You say, فُلَانٌ جَزْلُ الرَّأْىِ ‡ [*Such a one is firm,* or *sound, in judgment*]. (Ṣ, Mṣb.) And when this is said to you, and you desire to deny it, say, بَلْ جَزِلُ الرَّأْىِ ‡ *Nay, unsound in judgment;* from جَزَلٌ, [inf. n. of جَزِلَ,] relating to a gall, or sore, in the withers [of a camel]. (A, TA.) You say also اِمْرَأَةٌ جَزْلَةٌ †*A woman possessing judgment:* (Ṣ:) or *intelligent; firm,* or *sound, in judgment;* as also جَزْلَآءُ: (Ḳ:) [but] IDrd says that جزالاء, [app. a mistranscription for جَزْلَآءُ,] as syn. with جَزْلَةٌ, is not of established authority. (TA.) — Applied to a word, or an expression, (Ṣ, Ḳ, &c.,) ‡ *Strong,* (PṢ,) *sound, correct;* (PṢ, TḲ;) *contr. of* رَكِيكٌ. (Ṣ, Ḳ.) And applied to language, †*Chaste, clear,* or *eloquent, and comprehensive.* (TA.)

جِزْلٌ: see جِزْلَةٌ.

جَزْلُ الرَّأْىِ: see جَزْلٌ.

جِزْلَةٌ *A piece,* or *portion cut off.* (Ṣ, Ḳ.*) — *A large portion of dates;* (Ṣ, Ḳ;) as also جِزْلٌ. (Ḳ.)

زَمَنُ الجِزَالِ (Ṣ, Ḳ) and الجَزَالِ (Ḳ) *The time of the cutting off of the fruit of the palm-trees.* (Ṣ, Ḳ.)

جَزِيلٌ: see جَزْلٌ, in three places.

أَجْزَلُ; fem. جَزْلَآءُ; pl. جُزْلٌ: see جَزِلَ: = and for the fem., see also جَزْلٌ.

جزم

1. جَزَمَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـِ, (Mṣb, Ḳ,) inf. n. جَزْمٌ, (Mṣb,) *He cut it,* or *cut it off;* (Ṣ, Mṣb, Ḳ;) namely, a thing: (Mṣb:) [like جَرَمَهُ &c.] جَزَمَ النَّخْلَ *He cut off the fruit of the palm-trees:* (Mṣb:) [like جَرَمَ النخل: but see another explanation, below.] And جَزَمَ مِنَ النَّخْلَةِ جِزْمًا [*He cut off a portion* of the fruit *from the palm-tree*]. (TA.) — جَزَمَ الحَرْفَ, (Ṣ, ISd, Mṣb, Ḳ,) aor. as above, (TA,) and so the inf. n., (Ṣ,) *He made the letter quiescent;* (Ṣ, ISd, Mṣb, Ḳ;) i. e., the final letter of a declinable word; (Ṣ, ISd, Mṣb;) *he cut it off from motion:* (Mṣb:) or as though he cut off from it declinability: (Mbr, TA:) from جَزَمَ in the first of the senses explained above: جَزْمٌ in a declinable word being like سُكُونٌ in an indeclinable word. (Ṣ.) It is said in a trad. of En-Nakha'ee, التَّكْبِيرُ جَزْمٌ وَالتَّسْلِيمُ جَزْمٌ, meaning that neither should be prolonged in utterance, and that the last letter in each should be without a case-ending, i. e., be quiescent; so that one should not say [in prayer] اَللّٰهُ أَكْبَرُ [nor اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ, but أَكْبَرْ in the former instance, and اللّٰهْ in the latter]: or, accord. to Z, that one should not exceed the due bounds in the pronunciation of the hemzeh and the medd: (TA:) or that one should abstain from giving fulness and depth to the sound of the vowel, and should elide it entirely in the places of pausing, and avoid excess in the pronunciation of the hemzeh and the medd. (Mgh.) — جَزَمَ عَلَى فُلَانٍ كَذَا وَكَذَا *He made such and such things to be binding,* or *obligatory, on such a one.* (Ḳ.) And جَزَمَ اليَمِينَ, (Ḳ,) inf. n. as above, (TA,) *i. q.* أَمْضَاهَا; (Ḳ;) i. e., *He made the oath to be unconditional, without exception, absolutely* or *decidedly* or *irreversibly binding;* (TḲ;) أَمْضَاهَا البَتَّةَ. (TA.) One says also, حَلَفَ يَمِينًا حَتْمًا جَزْمًا [*He swore an oath in an absolute, a decided,* or *an irreversible, manner*]. (TA.) And جَزَمَ الأَمْرَ, (Ḳ,) inf. n. as above, (TA,) *He decided the affair irreversibly.* (Ḳ.) And جَزَمْتُ مَا بَيْنِى وَبَيْنَهُ *I decided the matter between me and him.* (TA.) And أَفْعَلُ ذٰلِكَ جَزْمًا *I will do that decidedly; without any indulgence therein.* (Mṣb.) And جَزَمَ بِهِ [*He asserted it decisively*]. (TA passim.) And جَزَمَ عَلَى الأَمْرِ *He decided,* or *determined, upon,* or *upon doing, the thing,* or *affair.* (TA.) — Also, this last phrase, *He was silent respecting the affair;* and so جزّم. (Ḳ,* TA.) — And جَزَمَ عَنْهُ *He held back,* or *refrained, from it through cowardice; and was unable to do it;* and so جزّم: (Ḳ:) or جزّم القَوْمُ *the people lacked power* or *ability.* (Ṣ.) — جَزَمَ البَعِيرُ فَمَا يَبْرَحُ [app., *The camel stopped, and would not quit his place*]. (TA: but the verb جزم is there without any syll. sign.) = جَزَمَ النَّخْلَ, (A'Obeyd, Ṣ, Ḳ,) inf. n. as above; (TA;) and اجتزمهُ; (Ḳ; and the act. part. n. of the latter is also mentioned in the Ṣ;) like جَرَمَهُ (Ṣ) [and اجترمهُ]; *He computed by conjecture the quantity of fruit upon the palm-trees.* (A'Obeyd, Ṣ, Ḳ.) — And جَزْمٌ also signifies The *selling,* or *buying, fruit* [*by conjecture, while yet in a rudimental state,*] *in its calyxes, for money.* (IAạr, TA.) = Also جَزَمَ, (Ṣ, Ḳ,) inf. n. as above, (TA,) *He filled* a skin; (Ṣ, Ḳ;) and so جزّم, (Ṣ,* Ḳ,) inf. n. تَجْزِيمٌ. (Ṣ.) — جَزَمَتِ الإِبِلُ, (Fr, Ḳ,) inf. n. as above, (Fr, TA,) *The camels satisfied their thirst* [as though they *filled themselves*] *with water.* (Fr, Ḳ.) — And جَزَمَ, (IAạr, Ḳ,) aor. and inf. n. as above, (IAạr, TA,) *He ate one meal and was filled thereby:* (IAạr, Ḳ:) or *he ate one meal in every day and night.* (Th, Ḳ.) = جَزَمَ القِرَآءَةَ, (Lth, Ḳ,) inf. n. as above, (Lth, TA,) *He performed the reading,* or *recitation, so as to put the letters in their proper places, in a distinct,* or *perspicuous, and leisurely, manner.* (Lth, Ḳ.) — And جَزْمٌ in writing means The *making the letters even.* (Ḳ.) = جَزَمَ بِسَلْحِهِ *He voided part of his excrement, part thereof remaining:* or *he cast forth his excrement.* (Ḳ.)

2: see 1, in four places.

4. اجزم نَخْلَهُ *He sold his palm-trees.* (TA.)

5. تجزّمت العَصَا *The staff became split* or *cracked.* (Ḳ.)

7. انجزم [*It became cut,* or *cut off.* — And hence,] *It* (the final letter of a declinable word) *became,* or *was made, quiescent.* (Ṣ, TA.) — *It* (a bone) *broke,* or *became broken.* (Ḳ.)

8: see 1. — اجتزم جِزْمَةً مِنَ المَالِ *He took a portion of the cattle,* or *property, and left a portion.* (Ḳ.) — اجتزم حَظِيرَتَهُ *He bought his* حظيرة [or *enclosure for camels* &c.]: (AḤn, Ḳ:) of the dial. of El-Yemámeh. (AḤn, TA.) — اجتزم النَّخْلَةَ *He bought the fruit,* only, *of the palm-tree:* and اجتزم نَخْلَ فُلَانٍ *he bought the palm-trees of such a one.* (TA.)

جَزْمٌ [an inf. n. (see 1) used as an epithet]. You say حُكْمٌ جَزْمٌ *An indissoluble and irreversible decree* or *ordinance* or *sentence;* like قَضَآءٌ حَتْمٌ. (Mṣb.) — A reed-pen (قَلَمٌ) *having the nib evenly, not obliquely, cut.* (Ṣ,* Ḳ,* TA.) — The *modern Arabic character,* (Ṣ, Ḳ,) *composed of the letters of the alphabet:* (Ḳ:) accord. to AḤát, (TA,) so called because it was cut off from the character of Ḥimyer, (Ḳ, TA,) i. e., the مُسْنَد, which they have still in El-Yemen. (TA.) = *A thing that is stuffed into a she-camel's vulva,* (El-Umawee, Ṣ, Ḳ,) *that she may think it to be her young one,* [*when it is taken forth,*] *and incline to it,* [*and therefore yield her milk;*] *like the* دُرْجَة [q. v.]. (El-Umawee, Ṣ.) = A thing, or an event, *that comes before its time,* or *season:* (Ḳ:) that which comes in its time, or season, is termed وَزْمٌ. (TA.)

جِزْمٌ *A portion, share,* or *lot,* (Ḳ,) of palm-trees (TA) [and app. of the fruit of a palm-tree, &c.: see 1, third sentence].

جَزْمَةٌ [The *sign that is written over the final letter of a declinable word when it is quiescent*]. = *A single act of eating.* (Ṣ.)

جِزْمَةٌ *A hundred* [*head*] of cattle, and upwards: or *from ten to forty:* (Ḳ:) or it is peculiarly of

camels; like صِرْمَةٌ: (TA:) or *such a portion as is termed* صِرْمَة of camels; and *such as is termed* فِرْقَة of sheep. (Ṣ, Ḳ.) [See also 8.]

جَازِمٌ A *full* water-skin or milk-skin; as also مِجْزَمٌ: (Ḳ,* TA:) and [the pl.] جَوَازِمُ *filled* milk-skins. (Ḳ.) — Also, applied to a camel, and جَوَازِمُ applied to camels, *Satisfied with water*. (Ḳ.)

مِجْزَمٌ: see جَازِمٌ.

مَجْزُومٌ [*Cut*, or *cut off*. — And hence,] applied to the final letter of a declinable word, *Made quiescent*. (TA.)

جزى

1. جَزَى, aor. ـِ, (Mṣb, Ḳ,) inf. n. جَزَاءٌ, (Mṣb,) *It* (a thing) *paid; gave*, or *rendered, as a satisfaction*; or *made, gave*, or *rendered, satisfaction*: (Mṣb:) or *satisfied; sufficed*; or *contented*. (Ḳ.) And جَزَيْتُ الدَّيْنَ *I paid the debt*. (Mṣb.) And جَزَيْتُ فُلَانًا حَقَّهُ *I paid such a one his right*, or *due*. (TA.) And مَا يَجْزِينِي هٰذَا الثَّوْبُ *This garment does not suffice me*. (TA.) — And hence, (TA,) جَزَى عَنْهُ, (Ṣ, Mgh, Mṣb, Ḳ,) [aor. and] inf. n. as above, (Mgh,) *It* (a thing) *paid for him; gave*, or *rendered*, [a thing] *as a satisfaction for him; made, gave*, or *rendered, satisfaction for him*; (Ṣ, Mgh, Mṣb,* Ḳ;) and some of the lawyers use اجزأ in this sense, like أجزأ: (Az, Mgh, Mṣb:) جَزَى is of the dial. of El-Ḥijáz, and اجزأ of the dial. of Temeem. (Akh, Mṣb.) Hence, in the Ḳur [ii. 45], لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا [*A soul shall not give anything as a satisfaction for a soul*, i. e. *for another soul*: or *a soul shall not make satisfaction for a soul at all*; accord. to the latter rendering, شيئا being put in the accus. case after the manner of an inf. n.]. (Ṣ, Mṣb.) You say also, جَزَتْ عَنْكَ شَاةٌ *A sheep*, or *goat, made satisfaction for thee* [as a sacrifice]; (Ṣ, TA;) as also أَجْزَتْ: (TA:) Benoo-Temeem say أَجْزَأَتْ, with ء: (Ṣ, TA:) this last, thus explained, is a dial. var. mentioned by IḲtt. (Mṣb.) And اجزى كَذَا عَنْ كَذَا *Such a thing stood*, or *served, in lieu, in the place*, or *in stead, of such a thing, without sufficing*. (Zj, Ḳ.) And يُجْزِي قَلِيلٌ مِنْ كَثِيرٍ; and هٰذَا مِنْ هٰذَا; *A little stands*, or *serves, in lieu of much*; and *this, of this*. (IAar, TA.) And اجزى عَنْهُ مَجْزَى فُلَانٍ and مُجْزَأَةَ فُلَانٍ and (as though the augmentative letter [ا in اجزى] were imagined to be rejected, TA) مَجْزَى فلان and مَجْزَأَةَ فلان *He satisfied, sufficed*, or *contented, him as such a one; he stood*, or *served, him in stead of such a one*; a dial. var. of اجزأ. (Ḳ.) And اجزى مُجْزَى غَيْرِهِ *It* (a thing) *satisfied, sufficed*, or *contented, as another thing; it stood*, or *served, in stead of another thing*. (Mṣb.) And اجزاكَ, with the [second] objective complement suppressed, *It was sufficient for thee*. (Mgh.) — جَزَاهُ كَذَا, (Mṣb,* TA,) and جَزَاهُ بِهِ, (Ḳ,) or بِمَا صَنَعَ, (Ṣ,) and عَلَيْهِ, (Ḳ,) [aor. and] inf. n. as above, (Ṣ, Ḳ,) *He repaid, requited, compensated*, or *recompensed, him* (Mṣb, Ḳ, TA) [*for such a thing, for it*, or *for what he had done*]; as also جازاهُ, (Ṣ, Ḳ,) inf. n. مُجَازَاةٌ and جِزَاءٌ: (Ḳ:) or, accord. to Fr, [contr. to many instances in the Ḳur,] the former verb relates only to good; and the latter, to good and to evil: but accord. to others, the former may relate to good and to evil; and the latter, to evil. (TA.) [See also جَزَاءٌ, below.] One says, in praying for another, جَزَاهُ اللّٰهُ خَيْرًا *May God repay him good*: and *requite*, or *recompense, him for good* [that he has done]. (Mṣb.) And جَازَيْتُهُ بِذَنْبِهِ *I punished him for his crime*, or *sin*, or *act of disobedience*. (Mṣb.) And جَزَى عَنْهُ فُلَانًا *He requited, compensated*, or *recompensed, for him, such a one*. (TA.) جَازَيْتُهُ فَجَزَيْتُهُ: see 3.

3: see 1, latter part, in two places. — جازاهُ خَيْرًا *He prayed for a reward for him from God*: or *said to him, May God reward thee*. (Golius, on the authority of Z.) — جازى بِحَرْفٍ and بِظَرْفٍ, *He employed a particle*, and *an adverbial noun, as conditional; to denote that, with what follows, it expresses a condition with its complement*. For instance, in the Ṣ, voce حَيْثُ, it is said, حَيْثُ مِنَ الظُّرُوفِ الَّتِي لَا يُجَازَى بِهَا إِلَّا مَعَ مَا, i. e. حيث *is one of the adverbial nouns that are not employed conditionally*, or *to denote that, with what follows, they express a condition with its complement, unless with* ما, affixed thereto. See جَزَاءٌ, below.] — جَازَيْتُهُ فَجَزَيْتُهُ [*I vied*, or *contended, with him in repaying, requiting, compensating*, or *recompensing, and*] *I overcame him* [*therein*]. (Ṣ.)

4. اجزى: see 1, in seven places. — Also *He furnished* a knife *with a handle*; a dial. var. of اجزأ: (Mṣb, Ḳ:) but ISd doubts its being so. (TA.)

6. تجازى دَيْنَهُ, and بِدَيْنِهِ, *He demanded payment of his debt*. (Ḳ.) You say, تَجَازَيْتُ دَيْنِي عَلَى فُلَانٍ *I demanded payment of my debt* [*owed by such a one*]. (Ṣ.) — تَجَازَيَا [*They two repaid, requited, compensated*, or *recompensed, each other*]. (TA in art. قرض.)

8. اجتزاهُ *He sought*, or *demanded, of him repayment, requital, compensation*, or *recompense*. (Ḳ.)

جِزًى [a coll. gen. n., of which the n. un. is with ة]: see what next follows.

جِزْيَةٌ The *tax that is taken from the free non-Muslim subjects of a Muslim government*; (Ṣ, IAth, Mgh,* Mṣb, Ḳ;) *whereby they ratify the compact that ensures them protection*: (IAth:) [from جَزَى;] as though it were a compensation for their not being slain: (IAth, Mgh:) [or from the Persian گِزْیَه:] and also, (metaphorically, Mgh,) ‡ *a land-tax*; (Mgh, Ḳ;) *a tax that is paid by the owner of land*: (TA:) pl. جِزًى, (Ṣ,) or جِزْيٌ, (Mṣb,) or both, (Ḳ,) [but the latter is, properly speaking, a coll. gen. n.,] and جِزَاءٌ, (Ḳ, [in the CḲ, erroneously, جِزَاءٌ,]) like كِتَابٌ. (TA.)

جَزَاءٌ *Repayment, requital, compensation*, or *recompense*, for a thing; as also جَازِيَةٌ; (Ḳ;) *a satisfaction, good for good*, and *evil for evil*; (Er-Rághib, TA;) sometimes *a reward*, and sometimes *a punishment*: (AHeyth, TA:) [the former word is an inf. n.; see 1;] the latter, a quasi-inf. n.: جَوَازٍ is pl. of the latter, or of the former, or of جَازٍ, accord. to different writers explaining the saying of El-Ḥoṭeí-ah,

* مَنْ يَفْعَلِ الخَيْرَ لَا يَعْدَمْ جَوَازِيَهُ *

[*Whoso doth good, he will not want his rewards*, or *his rewarders*]. (TA.) — [Hence,] جَزَاءُ العُطَاسِ *In the time between the complimentary prayer addressed to a sneezer* (called التَّشْمِيت) *and the sneeze*; [or *as soon as one can compliment a sneezer by repeating the usual prayer of* يَرْحَمُكَ اللّٰهُ (*God have mercy on thee*).] (TA voce مُعَاقِبٌ.) — [And جَزَاءُ شَرْطٍ *An apodosis*; the *complement*, or *correlative, of a condition*; also called جَوَابُ شَرْطٍ, q. v. in art. جوب. — And حَرْفُ جَزَاءٍ *A particle denoting compensation*, or *the complement of a condition*. And *A conditional particle*; as إِنْ; also termed حَرْفٌ لِلْجَزَاءِ, and جَزَاءٌ alone, and حَرْفُ شَرْطٍ.] — هُوَ ذُو جَزَاءٍ *He is possessed of sufficiency*, or *competence*, or *wealth*. (TA.)

جَازٍ [act. part. n. of 1, q. v.]: see جَزَاءٌ. — هٰذَا رَجُلٌ جَازِيكَ مِنْ رَجُلٍ *This is a man sufficient for thee as a man*. (Ṣ.)

جَازِيَةٌ: see جَزَاءٌ. — Also *Wild bulls*, or *cows*. (TA.) [See جَازِئٌ.]

مَجْزًى and مُجْزًى are used as inf. ns. of 4. [See 1.] (Ḳ.)

مُجْزٍ [act. part. n. of 4. It is said in the TA that مجزى, applied to a camel, signifies *Sufficing for a load* or *burden*; and its pl. is مجازى. And that مجزى لِأَمْرِهِ, applied to a man, signifies *Sufficing for his affair*. But مجزى in these instances is evidently a mistranscription, for مُجْزٍ; and مجازى, for مَجَازٍ. Mistranscriptions of this kind are of frequent occurrence in Lexicons.]

مَجْزَأَةٌ and مُجْزَأَةٌ are used as inf. ns. of 4. [See 1.] (Ḳ.)

جس

1. جَسَّهُ, (A, Mgh, Ḳ,*) or جَسَّهُ بِيَدِهِ, (Ṣ, Mṣb,) aor. ـُ, (Mgh, Mṣb,) inf. n. جَسٌّ, (A, Mgh, Mṣb, Ḳ,) *He felt it with his hand* (Ṣ, A, Mgh, Ḳ) *for the purpose of testing it, that he might form a judgment of it*; (Mgh, Mṣb;) as also اجتسّهُ. (Ṣ, Mṣb, Ḳ.) You say, جَسَّهُ الطَّبِيبُ, (Mgh,) and جَسَّ يَدَهُ, (A,) *The physician felt him*, (Mgh,) and *felt his arm*, or *hand*, (A,) *to know if he were hot or cold*. (Mgh.) And جَسَّ الشَّاةَ *He felt the sheep*, or *goat, to know if it were fat or lean*. (A, Mgh.) — جَسَّ is also, sometimes, with the eye. (IDrd, Ṣ, Mṣb.*) You say, جَسَّهُ بِعَيْنِهِ (IDrd, Ṣ, A, Ḳ) ‡ *He looked sharply*, or *intently*, or *attentively, at him*, or *it, for the purpose of investigation and clear perception*. (Ḳ, TA.) IDrd cites as an ex. a verse (of 'Obeyd, or 'Abeed, [for I find it written without any syll. signs,] the son of Eiyoob El-'Amberee, TA,) in which occurs

the expression جَسُّوهُ بِأَعْيُنِهِمْ: (Ṣ:) but Ṣgh says that the right reading is حَسُّوهُ. (TA.) — جَسَّ الأَرْضَ + *He traversed the land.* (Aboo-Sa'eed El-Yeshkuree, TA.) — جَسَّ الأَخْبَارَ, (Ṣ, Mṣb, Ḳ,) and ▼ تَجَسَّسَهَا, (Ṣ, A, Mṣb, Ḳ,) ‡ *He searched,* or *sought, for,* or *after, news* or *tidings; inquired,* or *sought for information, respecting news* or *tidings; searched* or *inquired* or *spied into, investigated, scrutinized,* or *examined, news* or *tidings:* (Ṣ, Ḳ:) *he searched,* or *sought, repeatedly,* or *leisurely and by degrees, for news* or *tidings.* (Mṣb.) You say also, تجسّس ▼ فُلَانًا, and مِنْ فُلَانٍ, ‡ *He inquired,* or *sought for information, respecting such a one;* as also تحسّس, which latter verb occurs in an extr. reading of verse 87 of ch. xii. of the Ḳur: or the former signifies *he sought after him for another;* and the latter, "he sought after him for himself:" or تجسّس ▼ signifies [*he acted as a spy;*] *he inquired respecting,* or *searched* or *inquired* or *spied into, things which others veiled or concealed by reason of disdainful pride or of shame or pudency;* and تحسّس, "he listened:" (TA:) in the last of the senses here assigned to it, the former verb is used in the Ḳur, xlix. 12, where it is said, وَلَا تَجَسَّسُوا ▼, for تَتَجَسَّسُوا; (Mujáhid, Bḍ, Ḳ;) ▼ or the meaning here is, *and do not ye inquire respecting,* or *search* or *inquire* or *spy into, private circumstances:* or *take ye what appeareth, and leave ye what God hath concealed.* (Mujáhid, Ḳ.) You also say, اجتسّ ▼ لَهُمْ أَمْرَ القَوْمِ ‡ *He examined* or *spied into, and sought out, for them, the circumstances of the people.* (Mgh.)

5: see 1, in five places.

8: see 1, first and last sentences. — اجتسّت الإِبِلُ البَارِضَ, (A,) or الكَلَأَ, (Ḳ,) ‡ *The camels sought out the first sprouts of the herbage with their mouths:* (A:) or *cropped the herbage with their* مَجَاسّ, (Ḳ,) i. e., their *mouths.* (TA.)

جَسِيسٌ: see جَاسُوسٌ.

جَسَّاسٌ: see جَاسُوسٌ. — ‡ The *lion that marks his prey with his claws:* (Ḳ, TA:) or *one that traverses a land.* (Aboo-Sa'eed El-Yeshkuree, TA.) — الجَسَّاسَةُ *A certain beast, that will be in the islands, that will search after news,* or *tidings, and bring them to Ed-Dejjál* [or *Antichrist*]. (Lth, L, Ḳ.)

جَاسَّةٌ a dial. var. of حَاسَّةٌ, (Mṣb,) and sing. of جَوَاسُّ, (Mṣb, TA,) which is syn. with حَوَاسُّ, (Kh, Ṣ, A, Ḳ,) signifying The five *senses.* (TA.) See حَاسَّةٌ.

جَاسُوسٌ ‡ *A spy, who searches for, and brings, information, news,* or *tidings:* (Ṣ,* Mṣb,* TA:) or *one who is acquainted with private affairs of an evil nature:* as also ▼ جَسِيسٌ (Ḳ) [and ▼ جَسَّاسٌ:] and نَامُوسٌ signifies one who is acquainted with private affairs of a good nature: (TA:) pl. جَوَاسِيسُ. (A.)

مَجَسٌّ (A, TA) and ▼ مَجَسَّةٌ (Ṣ, A, Mgh, Mṣb, Ḳ) The *place which one feels with his hand,* (A,* Mgh, Ḳ, TA,) *for the purpose of testing it, that he may form a judgment of it:* (Mgh:) and ▼ the latter, the *place which the physician feels [to know if a patient be hot or cold]:* (Ṣ, Mṣb:) pl. مَجَاسُّ. (Ṣ, A, Mṣb, Ḳ.) You say, ▼ مَجَسَّتُهُ حَارَّةٌ [*The place in which one feels him is hot*]. (A, TA.) And كَيْفَ تَرَى مَجَسَّهَا [*How dost thou find the place in which one feels her?*]; referring to a sheep or goat: to which one answers, "Indicative of fatness." (A.) — [Hence, + *Anything external which indicates the internal condition.*] It is said in a prov., (Ṣ, A, Mṣb, Ḳ,) relating to camels, (Mṣb,) أَفْوَاهُهَا مَجَاسُّهَا, (Ṣ, A, Ḳ,) or مَجَاسُّهَا أَفْوَاهُهَا, (Mṣb,) or أَحْنَاكُهَا مَجَاسُّهَا, (A, Ḳ,) + [*Their mouths,* or *their palates, are the things which indicate their internal condition:*] for if they eat well, he who looks at them sufficiently knows their fatness, (Ṣ, Mṣb, Ḳ,) without feeling them: (Ṣ, Ḳ:) if one see them eat well, it is as though he felt them: (A, TA:) or, accord. to AZ, they feel the herbage, to test it, with their heads [or mouths] and their palates: so that, accord. to his explanation, the term مجاسّ is tropically applied to these parts. (TA.) The prov. relates to external evidences of things explaining their internal qualities. (Ḳ.) [And hence,] رَعَتِ الإِبِلُ الكَلَأَ بِمَجَاسِّهَا (Ḳ) ‡ *The camels cropped the herbage with their mouths.* (TA.) — You say also, فُلَانٌ وَاسِعُ المَجَسِّ, like as you say رَحْبُ الذِّرَاعِ ‡ [app. meaning *Such a one is liberal, munificent,* or *generous*]: and in the contrary case, ضَيِّقُ المَجَسِّ, (A,) or ▼ المَجَسَّةِ, (Ḳ,) or both, (TA,) signifying غَيْرُ رَحْبِ الصَّدْرِ ‡ [app., *not liberal*]; (Ḳ, TA;) and *not* وَاسِعُ السَّرْبِ [which is explained as meaning *of ample bosom,* and *judgment,* and *love;* and *of ample way,* or *course of proceeding:* but I rather incline to think that the right reading is وَاسِعُ السِّرْبِ, and the meaning, *of ample,* or *large, mind,* or *heart*]. (TA.) You also say, إِنَّ فِي مَجَسَّتِكَ ▼ لَضِيقًا (A) or مَجَسِّكَ (TA) ‡ [app., *Verily in thy bosom,* or *mind,* or *heart, is narrowness;* or *in thee is illiberality.*]

مَجَسَّةٌ: see مَجَسٌّ, throughout. — It may also be used as an inf. n. of جَسَّهُ in the first of the senses assigned to it above. (Mgh.)

جسأ

1. جَسَأَ, aor. ـَ, inf. n. جُسُوءٌ and جُسْأَةٌ, (Ḳ,) thus in the corrected copies of the Ḳ, but in some copies the latter inf. n. is written جُسَاءَةٌ, (TA,) *It* (a thing, TA) *was,* or *became, hard, tough, rigid,* or *stiff;* (Ḳ, TA;) as also جَسِئَ, aor. ـَ. (Mṣb and Ḳ in art. جسو.) — جَسَأَتْ يَدُهُ, aor. ـَ, inf. n. جَسْءٌ, *His hand became hard, tough, callous,* (Ṣ, TA,) *coarse,* or *rough,* (TA,) from work. (Ṣ, TA.) — جَسَأَتْ مَفَاصِلُهُ *His joints became rigid,* or *stiff.* (TA.) = جَسِئَتِ الأَرْضُ *The ground became hard,* or *hard and level, and rough:* from جَسْءٌ, explained below. (Ks, Ḳ.)

جَسْءٌ *Hard,* or *hard and level, and rough, ground,* (جَلَدٌ خَشِنٌ, Ks, Ḳ, TA,) *resembling small pebbles.* (TA.) [Accord. to some copies of the Ḳ, *Rough skin* (جِلْدٌ خَشِنٌ).] — *Frozen water,* (Ḳ, TA,) *resembling hail* [*strewed on the ground*]. (TA.)

جُسْأَةٌ *Hardness, toughness, callousness,* [*coarseness,* or *roughness,*] of the hand, from work. (Ṣ.) — *Rigidity,* or *stiffness, of the neck,* (Ṣ, Ḳ, TA,) in a horse or the like. (Ṣ, TA.)

يَدٌ جَسْأَةٌ *A hard, tough, callous, coarse,* or *rough, hand.* (Ḳ, TA.)

جَاسِئٌ [*Hard, tough, rigid,* or *stiff:* see 1]. You say جَبَلٌ جَاسِئٌ [*A hard,* or *hard and rugged, mountain*]. (TA.) And صُخُورٌ جَاسِئَةٌ [*Hard,* or *hard and rugged, rocks*]. (TA.) And نَبْتٌ جَاسِئٌ *A rigid,* or *tough, plant.* (TA.) And أَرْضٌ جَاسِئَةٌ *Hard,* or *hard and level, and rough, ground;* (TA;) as also ▼ مَجْسُوءَةٌ. (Ks, Ḳ.) And مَكَانٌ جَاسِئٌ *A rugged place;* as also شَاسِئٌ. (TA.) And دَابَّةٌ جَاسِئَةُ القَوَائِمِ *A beast,* or *horse* or *the like, having rigid,* or *stiff, legs, that will hardly bend.* (TA.)

جَاسِئَاءُ [in the CḲ جاسياء] *Hardness, toughness, rigidness,* or *stiffness;* and *ruggedness,* or *roughness.* (Ḳ,* TA.)

مَجْسُوءَةٌ: see جَاسِئٌ.

جسد

1. جَسَدَ, aor. ـِ, (Ṣ, Ḳ,) inf. n. جَسَدٌ, (Ṣ, KL,) *It* (blood) *stuck,* or *adhered,* (Ṣ, Ḳ, KL,) بِهِ [*to him,* or *it*]: (Ṣ, Ḳ:) and *it* (blood) *became dry.* (KL.)

4. أَجْسَدَ *It* (a garment) *was made to stick,* or *adhere, to the* جَسَد [or *body*]. (Fr, Ṣ.) — Also, inf. n. إِجْسَادٌ, *It* (a garment) *was dyed so that it stood up by reason of* [*the thickness of*] *the dye.* (ISk, Ṣ.) [See مُجْسَدٌ.]

5. تجسّد from الجَسَدُ is like تجسّم from الجِسْمُ: (Ṣ:) [apparently signifying *He became,* or *assumed, a* جَسَد, or *body;* or *became corporeal,* or *incarnate;* and thus it is used by late writers, and in the present day: but تجسّم generally signifies *he became corpulent:* accord. to the TA, تجسّد, said of a man, is like تجسّم: accord. to the KL, the former signifies *he became possessed of a body:* accord. to the PṢ, *he became corporeal,* or *corpulent.*]

جَسَدٌ The *body, with the limbs* or *members,* [or *whole person,*] of a human being, and of a jinnee (or genie), and of an angel: (El-Bári', L, Mṣb, Ḳ:) it is thus applied only to the body of a rational animal; (El-Bári', Mṣb;) to no body that is nourished with food except that of a human being; but to the body of every rational creature that neither eats nor drinks, such as the genii and the angels: (L:) [the genii, however, are commonly believed to eat and drink:] or, accord. to ISd, it seems to be applied to a body other than that of a human being tropically: (TA:) the [golden] calf of the Children of Israel cried, but did not eat nor drink; [wherefore it is termed

جسد;] and in the Ḳur [vii. 146 and xx. 90], جَسَدًا is a substitute for عِجْلًا, or it may be meant for ذَا جَسَدٍ: (L:) [but see another explanation of جسدا, as there used, below:] or جَسَدٌ is *syn. with* بَدَنٌ [which is generally held to signify the *body without the head and arms and legs*]: (Ṣ, A:) the pl. is أَجْسَادٌ. (Lḥ, Mṣb, TA.) Lḥ mentions the saying, إِنَّهَا لَحَسَنَةُ الأَجْسَادِ [*Verily she is beautiful in respect of body*]; as though the sing. of which the pl. is thus used were applied to every separate part. (TA.) = *Saffron;* (Ṣ, Mṣb, Ḳ;) as also ٭ جِسَادٌ: (Lth, IAạr, ISk, Ṣ, A, Mṣb, Ḳ:) or *a similar dye:* (Ṣ:) and ٭ the latter signifies also *a similar dye,* (Lth, Mṣb,) *red,* or *intensely yellow:* (Lth, TA:) or *bastard saffron;* syn. عُصْفُرٌ; (Mṣb;) and so the former word. (L.) — Also, (Ṣ, L, Mṣb, Ḳ,) and ٭ جَسِدٌ (L, Ḳ) and ٭ جَاسِدٌ (L, Mṣb, Ḳ) and ٭ جَسِيدٌ (L, Ḳ) and ٭ جِسَادٌ, (R,) †*Blood;* (Ṣ;) as also ٭ مُجْسَدٌ, as being likened to saffron: (Ḥam p. 215:) or *dry blood:* (R, L, Mṣb, Ḳ:) pl. of the first as above. (Ḥam p. 127.) — Some say that عِجْلًا جَسَدًا, in the Ḳur, [in two verses referred to above,] means *A red golden calf.* (Ṣ.)

جَسِدٌ: see جَسَدٌ: = and see also جَاسِدٌ.

جِسَادٌ: see جَسَدٌ, in three places.

جَسِيدٌ: see جَسَدٌ.

جَاسِدٌ Blood *sticking* to (ب) a person; as also ٭ جَسِدٌ. (Ṣ.) = See also جَسَدٌ.

جَلْسَدٌ (L, Ḳ in art. جلسد) and الجَلْسَدُ (Ṣ, L, Ḳ, TA, in the CḲ الجَلَّسَدُ) the name of *A certain idol,* (Ṣ, L, Ḳ,) *which was worshipped in the time of paganism:* (L:) the ل is an augmentative letter accord. to J and most of the leading lexicologists; but F disapproves of the mention of the word in this art. (TA.)

مُجْسَدٌ *Red.* (Ṣ.) — Also, (Ṣ, Mṣb, Ḳ,) and sometimes ٭ مُجَسَّدٌ, (IF, Mṣb,) and ٭ مُجَسَّدٌ, (Ḳ,) A garment *dyed with saffron:* (Ḳ:) or *with bastard saffron:* (IAth, TA:) *dyed with* جِسَاد: (IF, Mṣb:) or *saturated with dye:* (Ṣ:) or one says, عَلَى فُلَانٍ ثَوْبٌ مُشْبَعٌ مِنَ الصِّبْغِ [Upon such a one is a garment saturated with dye]; and عَلَيْهِ ثَوْبٌ مُفْدَمٌ [Upon him is a garment saturated with red dye]; and when it is *standing up by reason of* [*the thickness of*] *the dye,* it is termed مُجْسَدٌ: (ISk, Ṣ:) the pl. of this word is مَجَاسِدُ. (Ṣ.) — See also what next follows: — and see جَسَدٌ.

مِجْسَدٌ, (Ṣ, A, Ḳ,) or ٭ مُجْسَدٌ, (A,) the latter is the original form, because it is from أُجْسِدَ, meaning, "it was made to stick, or adhere, to the body," (Fr, Ṣ,) like مِطْرَفٌ and مُطْرَفٌ, and مِصْحَفٌ and مُصْحَفٌ, (Fr, TA,) *A garment worn next the body* (IAạr, Ṣ, A, Ḳ) *by a woman, so that she sweats in it:* (TA:) and *a garment worn next the body dyed with saffron:* (A:) pl. مَجَاسِدُ. (IAạr, A.) [Hence,] لَا يَخْرُجْنَ إِلَى المَسَاجِدِ فِى المَجَاسِدِ (IAạr, A) *They* (women) *shall by no means go forth to the mosques in the shirts that are next the body.* (IAạr.) — See also مُجْسَدٌ.

مُجَسَّدٌ: see مُجْسَدٌ.

جسر

1. جَسَرَ, (Ḳ,) aor. ـُ, (TA,) inf. n. جَسَارَةٌ (A, Ḳ, KL) and جُسُورٌ, said of a man, (Ḳ,) *He was daring, courageous,* or *bold:* (A, KL:) *he acted with penetrating energy,* or *sharpness, vigorousness, and effectiveness;* syn. مَضَى and نَفَذَ. (Ḳ.) You say, جَسَرَ عَلَى كَذَا, aor. ـُ, inf. n. جَسَارَةٌ, *He ventured upon such a thing daringly, courageously,* or *boldly;* (Ṣ, A;) as also ٭ تجاسر: (Ṣ:) and ٭ تجاسر عَلَيْهِ *he emboldened himself against it,* or *him.* (A, Ḳ.) And جَسَرَ عَلَى عَدُوِّهِ, (A, Mṣb,) aor. ـُ, inf. n. جُسُورٌ and جَسَارَةٌ, (Mṣb,) *He acted daringly, conrageously,* or *boldly, against his enemy.* (A.) And لَا يَجْسُرُ أَنْ يَفْعَلَ كَذَا *He dares not to do such a thing.* (A.) = جَسَرَ, (Ḳ,) inf. n. جَسْرٌ, (TA,) *He* (a man) *arched,* or *vaulted, a* جِسْر [or *bridge*]. (Ḳ.) — It is said of [the giant] 'Ooj (عُوج), in a trad., وَقَعَ عَلَى نِيلِ مِصْرَ فَجَسَرَهُمْ سَنَةً, i. e., ‡ [*He fell down upon the Nile of Egypt, and*] *became a bridge to them* [*for the space of a year*]. (A.) — And one says, جَسَرَتِ الرِّكَابُ المَفَازَةَ, and ٭ اجْتَسَرَتْهَا, ‡ *The travelling-camels crossed,* or *passed over, the desert,* (A, Ḳ,) *as by a bridge:* (A:) and ٭ اجتسرت السَّفِينَةُ البَحْرَ ‡ *The ship crossed,* or *passed over, the sea:* (A:) or *rode upon, and passed through, the sea.* (Ḳ.)

2. جسّرهُ, (A, Ḳ,) inf. n. تَجْسِيرٌ; (Ḳ;) [and ٭ اجسرهُ; (see أَغَرَّهُ;)] *He encouraged him; emboldened him.* (A, Ḳ.)

4: see 2.

6. تجاسر: see 1, in two places. — Also *He stretched himself up, and raised his head.* (Ḳ.) — تجاسر لَهُ بِالعَصَا — *He put himself in motion to him* (En-Nawádir, Ḳ) *with the staff,* or *stick.* (Ḳ.) — تجاسروا *They acted with mutual daring* or *courage* or *boldness.* (KL.) — *They journeyed* [app. *with boldness,* or *emulating one another in boldness*]. (TA.) — الخَيْلُ تَجَاسَرُ بِالكُمَاةِ [for تَتَجَاسَرُ] ‡ *The horses convey the brave armed men away,* or *along,* or *across.* (A.)

8: see 1, last sentence, in two places.

جَسْرٌ: see جَسُورٌ, in two places. — Also, applied to a he-camel, *Sharp, spirited,* or *vigorous;* syn. مَاضٍ [as *contr. of* بَلِيدٌ]; as also جَسْرَةٌ and ٭ مُتَجَاسِرَةٌ applied to a she-camel: or (so in the Ḳ accord. to the TA; but in the CḲ, "and") *tall:* (Ḳ:) or *tall and bulky:* and with ة, applied to a she-camel, it has this last signification; (TA;) or signifies *strong, and bold to endure travel:* (A, TA:) the masc. epithet applied to a he-camel is rare. (Lth, TA.) — Also *Large,* or *bulky;* applied to a camel, (Ṣ, Ḳ,) &c., (Ṣ,) or to anything, (Ḳ,) or to any limb, or member: (TA:) fem. with ة. (Ṣ, Ḳ.) — جَسْرَةُ السَّوَاعِدِ, and المُخَدَّمِ, *Full* or *plump* [*in the fore arms,* and *in the place of the anklet*]; applied to a girl, or young woman. (A, TA.) = See also what next follows.

جِسْرٌ and ٭ جَسْرٌ [*A bridge;* and *a dyke,* or *causeway:*] *that on which one crosses over a river or the like;* (Ṣ, Mgh, Mṣb, Ḳ;) *as a* قَنْطَرَة *and the like;* (TA;) *whether built or not built:* (Mgh, Mṣb:) and *a bridge of boats; boats bound together, and tied to stakes in the bank, being over a river;* see قَنْطَرَةٌ: (TA:) pl. (of pauc., TA) أَجْسُرٌ (Ḳ) and (of mult., TA) جُسُورٌ. (Ṣ, Mṣb, Ḳ.) [Hence,] المَوْتُ جِسْرٌ يُوَصِّلُ الحَبِيبَ إِلَى الحَبِيبِ ‡ [*Death is a bridge that conveys the friend to the friend*]. (TA.) And جَعَلَ طَاعَتَهُ جِسْرًا إِلَى نَجَاتِهِ ‡ [*He made his obedience a bridge to his safety*]. (A, TA.)

جَسُورٌ *Daring, courageous,* or *bold:* (Ṣ, A:) or *courageous and tall;* as also ٭ جَسْرٌ: (Ḳ:) or *courageous;* and also *tall and bulky;* applied to a man; and so ٭ جَسْرٌ: (TA:) fem. of the former without, and sometimes with, ة: (Mṣb:) and of the latter with ة: (TA:) pl. of the former جُسُرٌ and جُسْرٌ. (Ḳ, TA.) It is not applied to a he-camel; but with ة is applied to a she-camel, meaning *Bold to traverse rugged,* or *difficult, tracts.* (Mṣb.)

جَسَّارٌ *Very daring* or *courageous* or *bold.* (TA.)

مُتَجَاسِرَةٌ: see جَسْرٌ.

جسم

1. جَسُمَ, (Ṣ, Mṣb, Ḳ, &c.,) aor. ـُ, (Ḳ,) inf. n. جَسَامَةٌ, (Mṣb, TA,) *He,* or *it,* (a thing, Ṣ,) *was,* or *became, great,* or *large:* (Ṣ, Ḳ:) or so جَسِمَ, aor. ـَ, inf. n. جَسَمٌ: and the former, *it* (a thing) *was,* or *became, great, big,* or *bulky:* (Mṣb:) or *he,* or *it, was,* or *became, great,* or *large, in body:* (KL:) or *he,* or *it, was,* or *became, corpulent;* or *corporeal,* or *bodied;* as also ٭ تجسّم. (MA, PṢ.)

2. جسّم, inf. n. تَجْسِيمٌ, *He,* or *it, made,* or *rendered, corporeal;* or *great, large, big,* or *bulky.* (KL.) — [*He made to be solid,* or *to have length and breadth and thickness.*]

5: see 1. — [Hence,] تجسّم فِى عَيْنِى كَذَا ‡ *Such a thing assumed a form,* or *shape,* [or *an embodiment,*] *in my eye.* (TA.) And تجسّم فُلَانٌ مِنَ الكَرَمِ ‡ [app. *Such a one was,* or *became, an embodiment of generosity*]. (TA.) And كَأَنَّهُ كَرَمٌ قَدْ تَجَسَّمَ ‡ [app. *As though he were generosity embodied*]. (TA.) = تجسّم فُلَانًا ‡ *He chose such a one* (Ṣ, Ḳ, TA) مِنْ بَيْنِ القَوْمِ [*from among the people,* or *party*], (Ṣ,) or مِنَ العَشِيرَةِ فَأَرْسَلَهُ [*from the kinsfolk,* or *tribe,* &c., *and sent him*]: (TA:) as though he directed his course, or aim, to, or towards, his جِسْم [or body]; like as you say, تَأَيَّتُهُ, meaning "I directed my course, or aim, to, or towards, his آيَة, and his شَخْص." (Ṣ.) [See also 5 in art. جشم.] One says also, تَجَسَّمْهَا نَاقَةً مِنَ الإِبِلِ فَانْحَرْهَا [*Choose thou her a she-camel from among the camels, and stick her*]. (TA.) — تجسّم الأَرْضَ † *He betook himself towards the land,* or *country,* (Ṣ, Ḳ,) *desiring*

to go thither. (Ṣ.) — تجسّم الرَّمْلَ, (Ṣ, Ḳ,) and الجَبَلَ, (Ṣ,) † *He mounted,* or *ascended, the greater part of the sand,* (Ṣ, Ḳ,) and *of the mountain.* (Ṣ.) [See also 5 in art. جشم.] — تجسّم الأَمْرَ ‡ *i. q.* رَكِبَ مُعْظَمَهُ; (Ṣ, Ḳ, TA;) i. e., *He ventured upon, embarked in,* or *undertook, the main part,* or *bulk, of the affair:* (TḲ:) or *he constrained himself to do it,* or *perform it;* as also تجشّمهُ: (Aboo-Mihjen, Aboo-Turáb, TA:) or both these verbs signify *he took it,* or *imposed it, upon himself,* or *he undertook it, in spite of difficulty* or *trouble* or *inconvenience.* (Aboo-Turáb, TA in art. جشم.) You say also, فُلَانٌ يَتَجَشَّمُ المَجَاشِمَ and يَتَجَشَّمُ المَجَاشِمَ ‡ [app. meaning *Such a one undertakes, in spite of difficulty* or *trouble* or *inconvenience, those things,* or *affairs, that are causes of difficulty* or *trouble* or *inconvenience;* i. e., *difficult,* or *troublesome,* or *inconvenient things* or *affairs:* supposing the two nouns to be pls. of which the sings. are مَجْشَمَةٌ and مَجْشَةٌ, of the measure مَفْعَلَةٌ, like مَبْخَلَةٌ and مَجْبَنَةٌ and مَشَقَّةٌ (originally مَشْقَقَةٌ) &c.]. (TA.)

جِسْمٌ The *body, with the limbs* or *members;* syn. جَسَدٌ; (AZ, Ṣ, Mṣb;) as also جُسْمَانٌ and جُثْمَانٌ: (AZ, Ṣ, Mṣb:*) or جِسْمٌ and جُسْمَانٌ are syn. with جَسَدٌ; (Aṣ, Ṣ;) or signify the *whole body and limbs* or *members* of a man, (Ḳ, and T and Mṣb in explanation of جسم,) and of a beast, a camel, and the like, (T, Mṣb,) and of any other species, (Ḳ,) of large make; (T, Mṣb, Ḳ;) and جُثْمَانٌ is syn. with شَخْصٌ [app. as meaning "a person"]; and جُسْمَانٌ signifies the *whole* جِسْمٌ of a man: (Aṣ, Ṣ:) or جِسْمٌ signifies [*a body,* or *material substance; a solid;*] *a thing having length and breadth and thickness;* so that, when it is cut and divided, no portion thereof ceases to be a جِسْمٌ; whereas a شَخْص [meaning "a person"] ceases to be a شَخْص by its being divided: (Er-Rághib, TA:) *a thing that is capable of being divided in length and breadth and thickness* is called جِسْمٌ طَبِيعِيٌّ, and also, because it is a subject of investigation, or inquiry, in instruction in the mathematical studies, جِسْمٌ تَعْلِيمِيٌّ: (KT:) pl. [of pauc.] أَجْسَامٌ and [of mult.] جُسُومٌ. (Ḳ.) You say, ثَابَ جِسْمُهُ, (M, A, Ḳ, in art. ثوب,) and أَثَابَ جِسْمُهُ, (IḲt, M, ib.,) and ثَابَ إِلَيْهِ جِسْمُهُ, (T, M, A, ib.,) ‡ *He became fat, after leanness;* (A;) *his good state of body returned to him;* (M, Ḳ;*) *his condition of body became good, after extenuation; and health,* or *soundness, thereof returned to him.* (T.) And إِنَّهُ لَنَحِيفُ الجُسْمَانِ [*Verily he is slender, spare,* or *lean, of body*]. (TA.) الأَجْسَامُ المُخْتَلِفَةُ الطَّبَائِعِ — [*The material substances of different natures;* also called الأَجْسَامُ السَّبْعَةُ *the seven material substances,* and الفِلَذَاتُ; namely,] *the* عَنَاصِر [which are the *four elements, fire, air, earth, and water,*] *and the three products composed of these,* (KT,) which are *minerals, vegetables, and animals.* (Note in a copy of the KT.) الأَجْسَامُ الطَّبِيعِيَّةُ, as used by those who study to discover occult things, signifies *The* عَرْش *and the* كُرْسِيّ: and الأَجْسَامُ العُنْصُرِيَّةُ, *everything beside these two, of the heavens and the* [*elements termed*] أُسْطُقُسَات *therein.* (KT.)

[جِسْمِيٌّ *Bodily,* or *corporeal.*]

[جِسْمِيَّةٌ *Bodiliness,* or *corporeity.*]

جُسْمَانٌ: see جِسْمٌ, in four places.

جُسْمَانِيٌّ: see جَسِيمٌ.

جُسَامٌ: see what next follows.

جَسِيمٌ *Great; large;* (Ṣ, Mṣb, Ḳ;) as also جُسَامٌ: (Ṣ, Ḳ:) *big; bulky:* (Mṣb:) fem. with ة: (Ḳ:) pl. جِسَامٌ (Ṣ, Mṣb) [and جُسُمٌ also, like as جُدُدٌ is pl. of جَدِيدٌ]: and *corpulent, large in body,* or *big-bodied;* (Ḳ,* TA;) as also جُسْمَانِيٌّ, applied to a man. (TA.) You say, هُوَ مِنْ جِسَامِ الأُمُورِ [*It is one of great affairs* or *events*]: and مِنْ جَسِيمَاتِ الخُطُوبِ [meaning the same, or *of great afflictions* or *calamities*]. (TA.) And جُسُمٌ [likewise, or أُمُورٌ جُسُمٌ,] signifies *Great affairs* or *events.* (TA.) جَسِيمُ الأَمْرِ signifies [also] The *bulk,* or the *greater, main, principal,* or *chief, part, of the affair;* and so أَجْسَمُ الأَمْرِ. (Ṣ.) — [The pl.] جُسُمٌ also signifies † *Intelligent men.* (TA.) — جَسِيمُ الأَرْضِ *Elevated land over which water has risen:* (Ḳ,* TA:) pl. جِسَامٌ. (Ḳ.)

أَجْسَمُ *Greater, larger, bigger,* or *bulkier;* or *greatest, largest, biggest,* or *bulkiest.* (Ṣ, Ḳ.) See also جَسِيمٌ.

مَجَاسِمُ: see 5, last sentence.

جسو: omitted in some copies of the Ṣ.

1. جَسَا, (Ṣ, M, Mṣb, Ḳ,) aor. ـُ, (M, Mṣb, Ḳ,) inf. n. جَسْوٌ (M, Ḳ) and جُسُوٌّ, (M, TA,) *He,* or *it,* (a man, M, TA, or a thing, Mṣb,) *was,* or *became, hard, tough, rigid,* or *stiff:* (M, Mṣb, Ḳ:) [see also جَسَأَ: or, said of a man,] *he was,* or *became, hard, rough, harsh,* or *ungentle; contr. of* لَطُفَ. (Ṣ.) And جَسَتِ اليَدُ, inf. n. جُسُوٌّ and جَسًا, *The hand,* or *arm, was,* or *became, dry,* or *tough,* or *hard,* (Ṣ, TA,) *in the bones, with little flesh;* (TA;) and in the same sense the verb is said of other things. (Ṣ.) — *It* (water) *congealed,* or *froze.* (Ṣ, TA.) — Also, inf. n. جُسُوٌّ, *He* (an old man) *attained the utmost age* [*so that his limbs became rigid*]. (Ṣ, TA.)

3. جاساهُ, (Ḳ,) inf. n. مُجَاسَاةٌ, (TA,) *He treated him,* or *regarded him, with enmity,* or *hostility.* (Ḳ, TA.)

يَدٌ جَاسِيَةٌ *A hand,* or *an arm, dry,* or *tough,* or *hard, in the bones, with little flesh.* (TA.) And دَابَّةٌ جَاسِيَةُ القَوَائِمِ *A beast having tough,* or *hard, legs.* (TA.) And رِمَاحٌ جَاسِيَةٌ *Stiff, rigid,* or *tough, and hard, spears.* (TA.) [See also جَاسِئٌ, in art. جسأ.]

جش

1. جَشَّهُ, (Ṣ, A, Ḳ,) aor. ـِ, inf. n. جَشٌّ, (Ṣ,) *He ground it* (namely wheat, Ṣ, or grain, A) *coarsely;* (Ṣ, A;) as also أَجَشَّهُ. (Ṣ.) — *He bruised, brayed,* or *pounded, it:* and *he broke it:* (Ṣ, Ḳ:) as also أَجَشَّهُ. (Ḳ.) — *He beat him,* or *struck him,* with a staff or stick. (Ṣ, Ḳ.)

4: see 1, in two places.

جُشَّةٌ (A, Ḳ, TA) and جَشَشٌ (TA) *Loudness,* or *vehemence, of voice* or *sound:* (A, Ḳ, TA:) and *a rough sound coming forth from the* خَيَاشِيم [or *air-passages in the nose*], *in which is a hoarseness.* (Ḳ, TA.) You say, فِي صَهِيلِ الفَرَسِ جَشَشٌ *In the neighing of the horse is a rough sound:* (TA:) which is one of the qualities approved in horses. (IDrd.) And فِي صَوْتِ القَوْسِ جُشَّةٌ عِنْدَ الرَّمْيِ *In the sound of the bow is a roughness of twanging on the occasion of shooting.* (AḤn, TA.)

جَشَشٌ: see جُشَّةٌ, in two places.

جَشِيشٌ Wheat *coarsely ground;* as also مَجْشُوشٌ. (Ṣ.) — And, [as an epithet in which the quality of a subst. predominates,] (TA,) as also جَشِيشَةٌ, (Ṣ, Ḳ, TA,) *What is coarsely ground,* (Ṣ, Ḳ, TA,) *of wheat &c.,* (Ṣ,) or *of wheat and the like:* (Ḳ, TA:) or the former, *grain when bruised, brayed,* or *pounded, before it is cooked:* and the latter, *such as is cooked:* but ISd says that this distinction is not of valid authority. (TA.) — Also, the former, *i. q.* سَوِيقٌ [*Meal of parched barley* or *wheat, coarsely ground, which is made into a kind of gruel*]; (El-Fárisee, Ṣ, Ḳ;) and so the latter: (A:) or the latter is the n. un. (El-Fárisee.) You say, اسْقِنِي سَوِيقَ جَشِيشَةً *Give thou me to drink* [*some*] *sweet barley-meal.* (A.) Or سويق is not called جشيشة, but is called جَذِيذَةٌ, q. v. (TA.) — And the former, (Sh, Ḳ,) or جَشِيشَةٌ, (TA in art. دش,) *Wheat coarsely ground, and put into a cooking-pot, into which some flesh-meat is thrown,* or *some dates, and then cooked:* (Sh, Ḳ:) also called دَشِيشَةٌ: (TA:) or *a soup made of coarsely bruised wheat.* (TA in art. دش.)

جَشِيشَةٌ: see جَشِيشٌ, in seven places.

أَجَشُّ *Having a rough,* (Ṣ, Ḳ,) or *loud,* or *vehement,* (A,) *voice,* or *sound:* (Ṣ, A, Ḳ:) applied to a man, and a horse, and thunder, (A, Ḳ,) &c. (Ḳ.) You say, رَجُلٌ أَجَشُّ الصَّوْتِ *A man having a* [*rough,* or] *loud,* or *vehement, voice.* (A.) And فَرَسٌ أَجَشُّ الصَّوْتِ, (A,) or أَجَشُّ, (Ṣ, TA,) *A horse in whose neighing is a roughness.* (TA.) And سَحَابٌ أَجَشُّ الرَّعْدِ, (Aṣ,) or أَجَشُّ, (Ṣ,) *Clouds that thunder vehemently.* (Aṣ.) And قَوْسٌ جَشَّاءُ, [اجشّ being the fem. of أَجَشُّ,] *A bow having a rough twanging,* (AḤn, Ḳ,) *when one shoots with it.* (AḤn.) — الأَجَشُّ is also the name of *One of the sounds of which musical modulations are formed,* (Kh, Ḳ,) *which are three in number;* [app. meaning the treble, tenor, and bass, clefs; the last being that to which this

term is applied;] *the sound thus called being from the head,* (Kh,) *issuing from the* خَيَاشِيم [or *air-passages in the nose*], *having in it a roughness and hoarseness,* (Kh, K,) *and followed by a gradual fall* (تَحَدُّر) [*of the voice*] *modulated in accordance to that same sound, and then followed by a sound* [in my original بِوَشْيٍ, but I think it probable that this is a mistranscription for وَشْيٍ بِوَحْيٍ, or بِوَحًى, or the like, for, though وَشْيٌ might perhaps, by straining a metaphor, be applied to denote a varied sound, its being understood in this sense seems to be forbidden by its being here added] *like the first.* (Kh, TA.) [This explanation is perhaps illustrated by the fact that the bass in the music of the Arabs is often formed of one prolonged note, falling and rising.] — Also جَشَّآءُ, [أَرْض being understood,] *A pebbly plain, fit for palm-trees.* (K, TA.)

مِجَشٌّ, (S,) or ٭ مِجَشَّةٌ, (A,) or both, (K,) *A mill* (S, K) *with which* جَشِيش *is ground:* (S:) or *a small mill with which one grinds coarsely.* (A.)

مِجَشَّةٌ: see what next precedes.

مَجْشُوشٌ: see جَشِيشٌ.

جشأ

1. جَشَأَتْ نَفْسُهُ, (S, K,) aor. ـَ, (K,) inf. n. جُشُوءٌ, (S, K, KL,) like قُعُودٌ, (TA,) and جَشَآءٌ, (KL, [or جَشَأٌ, so Golius on the authority of the KL,]) [like جَأَشَتْ نَفْسُهُ, and جَاشَتْ,] *His soul* [or *stomach*] *heaved, by reason of grief* or *fright:* (S, K; and so in the O; but in one copy of the K, *by reason of grief* or *joy:* TA:) or [simply] *heaved,* or *rose:* (T in art. ثور:) and *heaved,* or *became agitated by a tendency to vomit;* (K;) *i. q.* خَبُثَتْ *and* لَفَسَتْ: (Sh, TA:) and جَشَأَتْ إِلَىَّ نَفْسِى *My soul* [or *stomach*] *heaved,* or *became agitated by a tendency to vomit,* or *became heavy,* (خَبُثَتْ,) *in consequence of pain from something that it disliked.* (ISh, TA.) جَشَأَ عَنِ الطَّعَامِ *He nauseated food, in consequence of indigestion.* (TA.) جَشَأَتِ الغَنَمُ *The sheep emitted a sound from their throats.* (Lth, K.) جَشَأَتِ الأَرْضُ ‡ *The earth put forth all its plants,* or *herbage:* like as they say, قَآءَتِ الأَرْضُ أُكْلَهَا [lit. "the earth vomited her victuals"]. (TA.) جَشَأَتِ الرِّيَاضُ بِرُبَّاهَا ‡ [*The meadows,* or *gardens,*] *put forth* [*their good things*]. (TA.) جَشَأَتِ البِلَادُ بِأَهْلِهَا ‡ [*The countries,* or *towns,* &c.,] *cast forth* [*their inhabitants*]. (TA.) جَشَأَتِ البِحَارُ بِأَمْوَاجِهَا ‡ [*The seas*] *cast forth* [*their waves*]. (TA.) — Also جَشَأَ said of the sea, ‡ *It rushed on,* (TA,) *grew dark,* (K, TA,) *and was tumultuous with its waves;* (TA;) and [in the CK "or"] *impended over one.* (K, TA.) And in like manner said of the night, ‡ *It came on suddenly,* (TA,) *grew dark;* (K, TA;) and [in the CK "or"] *impended over one.* (K, TA.) — جَشَأَتِ الوَحْشُ † *The wild animals made a single leap,* or *spring.* (TA.) — جَشَأَ القَوْمُ † *The people,* or *company of men, went forth* from one country, or town, to another. (S, K, TA.) It is said in a trad., جَشَأَتِ الرُّومُ عَلَى عَهْدِ عُمَرَ † *The Greeks rose, and advanced from their country* [*in the time of 'Omar*]. (TA.)

2: see 5.

5. تجشّأ, (S,) inf. n. تَجَشُّؤٌ; (S, Mgh, K; [in the CK, التَّجَشُّ is erroneously put for التَّجَشُّؤُ;]) or تَجَشٍّ, inf. n. تَجَشٍّ; (Msb;) and ٭ جشّأ, (S,) inf. n. تَجْشِئَةٌ; (S, K;) both signify alike; (S;) *He eructed,* or *belched;* i. e., *emitted a sound accompanied with wind, from his mouth, on an occasion of satiation of the stomach,* (Mgh, Msb,) *intentionally:* (Mgh:) or *it* (the stomach) *emitted wind* (K, TA) *on an occasion of its impletion with food or drink.* (TA.)

8. اجتشأ البِلَادَ, and اِجْتَشَأَتْهُ البِلَادُ, † [*He found the country to disagree with him,* and] *the country disagreed with him.* (S, K.)

جَشْءٌ *A light bow:* (S, K:) or *a bow that makes a ringing sound:* (Lth, TA:) or *a light rod of the tree called* نَبْع: (As, S:) pl. أَجْشَآءٌ, (K,) anomalous, and asserted by IHsh to be rare, (TA,) and جَشَآتٌ. (K: in the CK, جَشْآتٌ.) — سَهْمٌ جَشْءٌ *A light arrow.* (Yaakoob, TA.) = *A large number* (IAar, K, TA) of men, and of cattle. (IAar, TA.)

جُشْأَةٌ: see جُشَآءٌ. — Also ‡ *Daybreak:* [or,] accord. to 'Alee Ibn-Hamzeh, the *blowing of the wind at daybreak.* (TA.)

جُشَأَةٌ: see جُشَآءٌ, in two places.

قَوْسٌ جَشْأَى *A ringing bow.* (TA. [See also جَشَّآءٌ, voce أَجَشُّ, in art. جش.])

جُشَآءٌ *A belch;* i. e., *a sound accompanied with wind, from the mouth, on an occasion of satiation of the stomach;* (Mgh, Msb;) a subst. from 5; (As, S, Msb, K;) as also ٭ جُشَأَةٌ (S, K) and ٭ جُشْأَةٌ: (K: but the first and last of these three words are omitted in some copies of the K:) or ٭ the second of these three words, accord. to some, is a superlative epithet, signifying *a great,* or *frequent, belcher.* (MF.) — Also † *An invasion* of the night, and of the sea. (K, TA.) The torrent and the night (السَّيْلُ وَاللَّيْلُ) are called الأَعْمَيَانِ [the two blind things] because their invasion is vehement. (TA.)

جشب

1. جَشَبَ, aor. ـُ; and جَشِبَ, aor. ـَ; (K;) and جَشُبَ, aor. ـُ, inf. n. جَشَابَةٌ; (TA;) said of wheat, or food, (طَعَام,) *It was gross,* or *coarse:* (K, TA:) *it was badly and coarsely ground:* (TA:) or *it was without seasoning,* or *condiment,* or *anything to render it savoury.* (K.) — And the first, *It* (a thing) *was thick, gross, big, coarse,* or *rough.* (TA.) — And جَشُبَ, aor. ـُ, inf. n. جُشُوبَةٌ, *He* (a man, TA) *was a foul,* or *bad, eater.* (K, TA.) = جَشَبَهُ *He ground it coarsely;* namely, wheat. (K, TA.) — جَشَبَ اللّٰهُ شَبَابَهُ *God caused his youth,* or *youthful vigour, to pass away:* or *rendered him vile and despicable* (رَدَّاهُ): or *may God cause* &c. (K.)

12. اِجْشَوْشَبُوا, accord. to some, or اِخْشَوْشَبُوا accord. to others, occurs in a trad. of 'Omar; (TA in art. خشب;) [and J says, and so Az accord. to the TA,] the former, if used like the latter, is not improbably correct; but I have not heard it. (S.) [See art. خشب.]

جَشِبٌ: see جَشِبٌ.

جُشْبٌ The *rinds of pomegranates:* (K:) of the dial. of El-Yemen. (TA.)

جَشِبٌ (S, K) and جَشْبٌ ٭ and جَشِيبٌ ٭ and مِجْشَابٌ ٭ (K) and مَجْشُوبٌ ٭ (S, K,) applied to wheat, or food, *Gross,* or *coarse:* (S, K, TA:) *badly and coarsely ground:* (TA:) or *without seasoning,* or *condiment,* or *anything to render it savoury:* (K, TA:) جشب [probably جَشِبٌ] signifies also anything *disagreeable in taste, and choking:* (TA:) and *gross,* or *coarse, and dry,* or *tough:* (IAth, TA:) and what is *dry,* or *tough,* of herbage. (TA.) — Also, the first, A *bulky and strong* camel: (ISk, TA:) a *thick-boned* horse. (Ham p. 207.)

جَشُوبٌ A *rough,* or *coarse,* (or, as some say, TA,) *short* woman. (K, TA.)

جَشِيبٌ: see جَشِبٌ. — Also Anything *rough, gross* or *coarse, disagreeable to the taste, and choking.* (K.) — A *thick, rough,* or *coarse,* garment, or piece of cloth. (S.) — A *rough,* or *coarse, and old, worn-out,* skin for water or milk. (TA.) — *Rude, uncivil, unhind, rough,* speech or language. (TA.) — And (applied to a man, TA) *A foul,* or *bad, eater.* (K, TA.)

مِجْشَبٌ *Big,* or *bulky, and courageous, brave,* or *bold.* (IAar, K.) = [Also, accord. to Golius, as on the authority of Ibn-Maaroof, but in this case probably a mistranscription for مِشْجَبٌ, *A wooden thing upon which clothes are put.*]

مُجَشَّبٌ A man (Sh) *coarse in his means of subsistence.* (Sh, K.)

مِجْشَابٌ: see جَشِبٌ. — *Thick, gross, big, coarse,* or *rough,* (S, and Ham p. 207,) *and short.* (Ham ib.) — مِجْشَابُ البَدَنِ *Thick, gross,* or *big, in body.* (T, TA.)

مَجْشُوبٌ: see جَشِبٌ.

جشر

1. جَشَرَ, aor. ـُ, (As, S, A, Mgh,) inf. n. جَشْرٌ; (As, S, K;) and ٭ جشّر, (A,) inf. n. تَجْشِيرٌ; (K;) *He took,* or *sent, forth* his beasts *to pasture,* (As, S, Mgh, K,) *not to return in the evening:* (As, S, Mgh:) [or] *he pastured* his beast *near to the tents* or *houses:* (A:) [or] جَشْرٌ signifies also one's *pasturing* his horses *before his tent* or *house, after their covering:* (K:) or a people's *taking forth* their horses *and pasturing* them *before their tents* or *houses.* (L.) — And جَشْرٌ and ٭ تَجْشِيرٌ also signify The *leaving* or *neglecting* [a thing]: (K, TA:) and *dismissing* [it]. (TA.) جَشَرَ القُرْآنَ, meaning *He estranged himself from*

the Kur-án, is said of him who has neglected the reading or reciting of it for two months. (L from a trad.) = جَشَرَ المَالُ عَنْ أَهْلِهِ *The cattle went forth to the places of pasturage from their owners.* (A.) جَشَرَ الرَّجُلُ عَنْ أَهْلِهِ ‡ *The man journeyed away from his family*, or *wife.* (A.) جَشَرَ الصُّبْحُ, (aor. ـُ, Ṣ,) inf. n. جُشُورٌ, (Ṣ, A, Ḳ,) ‡ *The dawn broke*, (Ṣ,) or *rose*, (Ḳ,) or *came forth.* (A.)

2: see 1, in two places.

جَشْرٌ: see جَشَرٌ, in three places.

جَشَرٌ Camels or sheep or goats *pasturing in their place, not returning to their owners* (Aṣ, Ṣ, Ḳ) *at night:* (Ḳ:) or [simply] *not returning to their owners.* (Aṣ, TA.) [See also مُجَشَّرٌ.] — †A people *who pass the night with the camels*, (Aṣ, Ṣ, Ḳ,) *in their place, not returning to their tents* or *houses:* (Aṣ, Ṣ:) *who go forth with their beasts to the place of pasturage, and remain in their place, not returning to the tents* or *houses:* the doing this is not considered as travelling, and therefore is not a legal reason for shortening the ordinary prayers: (A'Obeyd, TA:) and جَشْرٌ signifies the same. (TA, as on the authority of A'Obeyd. [But perhaps this latter is a mistranscription for جُشَّرٌ: see what follows.]) ‡ A man who is *away* (عَزَبٌ, Ḳ, TA) *from his family*, or *wife, with his camels;* (TA;) as also جَشِيرٌ: (Ḳ, TA:) and in like manner the former is applied to a company of men; and so جُشَّرٌ [a pl. of جَاشِرٌ, q. v.]: you say قَوْمٌ جَشَرٌ and جُشَّرٌ. (L, TA.) = The *herbs*, or *leguminous plants, of* [*the season*, or *rain, called*] *the* رَبِيع; (L, Ḳ;) as also جَشْرٌ. (L.) And جشر [app. جَشَرٌ or جَشْرٌ] also signifies *A pasture-land in which horses feed.* (TA.)

جَشِيرٌ: see جَشَرٌ. = Also *A* [*quiver of the kind called*] وَفْضَة; (Ṣ, Ḳ;) i. e., *a* كِنَانَة; and so جَفِيرٌ; accord. to ISd, *a* [*quiver of the kind called*] جَعْبَة, *of skins, slit in the side in order that the wind may enter it and the feathers may therefore not be eaten:* (TA:) or, accord. to Z, *i. q.* جِرَابٌ. (IAth, TA.) — And *A large* جُوَالِق [or *sack*]: (Ṣ, Ḳ:) pl. [of pauc.] أَجْشِرَةٌ and [of mult.] جُشُرٌ. (TA.)

جَشَّارٌ The *owner* (صَاحِب) *of a pasture-land in which horses feed.* (Ḳ.) You say, "He is the جَشَّار of our camels." (A, TA. [But it seems to be implied in the A that it signifies the same as جَاشِرٌ as explained below.])

جَاشِرٌ One *who takes forth horses and camels to the pasture-land, and remains there:* [see also جَشَّارٌ:] pl. جُشَّارٌ: (TA:) [and جُشَّرٌ is another pl. of the same:] see جَشَرٌ. — Also [the pl.] جُشَّرٌ Camels, and asses, *going whithersoever they will.* (TA.)

جَاشِرِيَّةٌ ‡ *A drink that is taken at daybreak:* (Ṣ, A, Ḳ:) you say, اِصْطَبَحْنَا الجَاشِرِيَّةَ *We drank the morning-draught that is taken at daybreak:* (Ṣ, A:) and it has no verb: (Ṣ:) or it is only of *camels' milk:* (Ḳ:) or it is correctly of general application: or is properly *of wine;* for this is what is most frequently mentioned: and it is also used as an epithet: thus you say شَرْبَةٌ جَاشِرِيَّةٌ. (TA.) — †*A certain kind of food:* (Ḳ, TA:) or *a kind of food eaten at daybreak.* (TA.) — †The [*last part of the night, called the*] سَحَر: (Ḳ:) because near to daybreak. (TA.) — †*Midday:* (Ḳ:) because of the appearance and spreading of its light. (TA.)

مُجَشَّرٌ [A beast] *made to pass the night in the pasture, away from its owner, not brought back in the evening:* (Ḳ,* TA: [see also جَشَرٌ:]) or *not pastured near the water:* (IAạr, TA:) or *that is pastured near to the water.* (El-Mundhiree, TA.) And خَيْلٌ مُجَشَّرَةٌ *Horses pastured* (Ṣ, Ḳ) بِالحِمَى [*in the place of pasturage that is prohibited to the public*]. (Ṣ.)

جشع

1. جَشِعَ, aor. ـَ, inf. n. جَشَعٌ, *He was*, or *became, affected with the most vehement desire, eagerness, avidity, cupidity*, or *hankering*, (Ṣ, O, Ḳ,) and, (O, Ḳ,) as explained by an Arab of the desert to Aṣ, (IDrd,) *with the worst kind thereof*, (IDrd, O, Ḳ,) for eating &c.: (TA:) or, as explained by another Arab of the desert to Aṣ, (IDrd,) *he took his own share, and coveted the share of another:* (IDrd, Ḳ:) and تَجشّع signifies the like; (Ṣ;) or *i. q.* تَحَرَّصَ, q. v. (Ḳ.) — جَشَعٌ also signifies The *being impatient on account of separation from an associate.* (TA.) — And The *being frightened, terrified*, or *afraid.* (TA.)

5: see 1.

6. تَجَاشَعَا المَآءَ *They straitened each other in pressing to the water, and* [so I render تَعَاطَشَا] *vied, each with the other, in endeavouring to satisfy their thirst;* (Ḳ;) on the authority of an Arab of the desert. (TA.)

جَشِعٌ part. n. of جَشِعَ, *Affected with the most vehement desire*, &c.: pl. جَشِعُونَ, (Ṣ, Ḳ,) and جَشَاعَى and جُشَعَآءُ and جِشَاعٌ are also pls. [of the same]. (TA.) — الجَشِعُ *The lion.* (TA.) — رَجُلٌ جَشِعٌ بَشِعٌ *A man in whom are combined impatience and fright and a heavy*, or *a heaving, state of the soul.* (TA.)

جَشِيعٌ One *who assumes a false disposition, and that which is not in him.* (TA.)

أَجْشَعُ [comparative and superlative of جَشِعٌ; *More*, and *most, affected with most vehement desire*, &c.]. (TA.)

جشم

1. جَشَمَ الأَمْرَ, aor. ـُ, inf. n. جَشْمٌ (Ṣ, Mṣb, Ḳ) and جَشَامَةٌ, (Mṣb, Ḳ,) *He took*, or *imposed, upon himself the affair*, or *he undertook it, as a task*, or *in spite of difficulty* or *trouble* or *inconvenience;* (Ṣ, Mṣb, Ḳ;) as also تَجشّمهُ, (Ṣ, Mṣb,* Ḳ,) and تَجسّمهُ: (Aboo-Turáb, TA:) or the second and third signify *he constrained himself to do it*, or *perform it:* (Aboo-Mihjen, Aboo-Turáb, TA in art. جسم:) and تَجشّمَ كَذَا وَكَذَا *He did such and such things against his will, and in spite of difficulty* or *trouble* or *inconvenience.* (TA.) [See also an ex. of تَجشّمَ in art. جسم; conj. 5, last sentence.] جَشِمْتُ إِلَيْكَ عَرَقَ القِرْبَةِ is said to mean [*I have imposed upon myself difficulty* or *trouble* or *inconvenience, in coming to thee,*] *so that I have journeyed, and become in want of the water of the water-skin* in the journey: or the meaning is, *I have suffered, and imposed upon myself, difficulty* or *trouble* or *inconvenience, so that I have sweated like the water-skin:* or by the عَرَق of the قِرْبَة is meant its عَلَق, i. e., its مِعْلَاق, by which it is carried; and the phrase means تَجَشَّمْتُ إِلَيْكَ حَمْلَ القِرْبَةِ [*I have imposed upon myself, in spite of difficulty* &c., *in coming to thee, the carrying of the water-skin*]; alluding to journeying and its difficulties: (Ḥar p. 511:) [and in like manner,] one says, تَجَشَّمْتُ لَكَ عَرَقَ القِرْبَةِ. (Ṣ in art. عرق.) The sportsman, when he has not taken any game, and has returned disappointed, says, مَا جَشِمْتُ إِلَيْكَ ظِلْفًا [app. meaning *I have not had the trouble of bringing to thee* so much as *a hoof of a gazelle or the like*]. (AZ, TA.) And مَا جَشِمْتُ اليَوْمَ طَعَامًا, i. e., *I have not eaten, to-day, food*, is said on the occasion of the disappointment of any one seeking a thing. (AZ, TA.)

2. جشّمهُ الأَمْرَ, (Ṣ, Mṣb, Ḳ,) inf. n. تَجْشِيمٌ; (Ṣ;) and اجشمهُ; (Ṣ, Mṣb, Ḳ;) *He imposed upon him*, or *made him to undertake, the affair, as a task*, or *in spite of difficulty* or *trouble* or *inconvenience;* or *he ordered, required*, or *constrained, him to do the thing, it being difficult* or *troublesome* or *inconvenient.* (Ṣ, Mṣb, Ḳ.) Hence, (Ṣ, TA,) in a trad. of Zeyd Ibn-'Amr Ibn-Nufeyl, (TA,)

* مَهْمَا تُجَشِّمْنِى فَإِنِّى جَاشِرُ *

[*Whatever thou impose upon me, in spite of difficulty* &c., *I undertake it, in spite of difficulty* &c.]. (Ṣ, TA.)

4: see 2.

5: see 1, in six places. — تَجَشَّمْتُ الرَّمْلَ *I mounted*, or *ascended, the greater part of the sand:* some say thus; and some say تَجَسَّمْتُ. (TA.) — تَجَشَّمْتُ فُلَانًا مِنْ بَيْنِ القَوْمِ, *I directed my course*, or *aim, towards such a one*, [*and chose him*, (like تَجَسَّمْتُهُ, q. v.,)] *from among the people*, or *party.* (Abu-n-Naḍr, TA.)

جَشْمٌ *A state of destruction, perdition*, or *death.* (AA, TA.) — See also جُشَمٌ.

جُشْمٌ: see جُشَمٌ. = Also *Bad money:* pl. جُشُومٌ. (IKh, TA.)

جَشَمٌ: see جُشَمٌ, in two places. — Also *Fatness.* (AA, Ḳ.)

جَشِيمٌ: see جَشِيمٌ.

جُشَمٌ *Weight*, or *heaviness;* (Ṣ, Ḳ;) as also جَشَمٌ, (Ḳ,) and جُشْمٌ accord. to the Ḳ, but correctly جُشُمٌ, as in the A and L: (TA:) [and

an unpleasing, and a difficult or *troublesome* or *an inconvenient, affair:*] a subst. from تَجَشَّمَ كَذَا وَكَذَا explained above: see 1. (TA.) You say, أَلْقَى فُلَانٌ عَلَى جُشَمَهُ, (S,) or جَشَمَهُ, (TA,) *Such a one threw upon me his weight*, or *heaviness:* (S, TA:) to which Z adds, or *his difficult*, or *troublesome*, or *inconvenient, affair, that he had imposed upon himself*, or *that was imposed upon him.* (TA.) = Also The جَوْف [i. e., the *belly*; or the *chest*; &c.]: or the *breast, with the ribs that contain it:* (K:) or the *breast* of a camel: (S, TA:) and the *part* [*of the skin*] *of the* camel's *breast, and of the rest of the body* thereof, *with which the* [*kind of quiver called*] قرن [i. e. قَرَنٌ] *is covered.* (TA.) You say, غَشَّاهُ بِجُشَمِهِ, meaning *He threw his breast upon him.* (TA.)

جُشُمٌ, [app. pl. of جَشِيمٌ, like as جُدُدٌ is pl. of جَدِيدٌ,] *Fat* men: (IAar, K:*) and *tall, crafty* or *cunning, and wicked* or *malignant*, men. (IAar, TA.)

جَشُومٌ A man *who takes*, or *imposes, upon himself*, or *who undertakes, affairs, with energy* or *vigour*, or *in an extraordinary degree, in spite of difficulty* or *trouble* or *inconvenience.* (Msb.)

جَشِيمٌ, (K,) or, as in the book of Kr, جَشِمٌ, (TA,) *Thick, gross, coarse, rough, rugged, rude, big*, or *bulky.* (K.) See also جُشُمٌ.

جَاشِمٌ A man *taking*, or *imposing, upon himself*, or *undertaking, an affair, in spite of difficulty* or *trouble* or *inconvenience.* (Msb.) See 2.

المُجْشِمُ *The lion.* (K.)

مَجَاشِمُ: see 5 in art. جسم.

جشن

جَوْشَنٌ and جَوْشَنِىٌّ: see art. جوشن.

جص

2. جصّص *He plastered* a building *with* جِصّ [or *gypsum*]: (Mgh, K:) or *he made* a house *therewith:* (Msb:) *i. q.* قَصَّصَ, (S, TA,) which is of the dial. of El-Ḥijáz. (TA.)

جِصّ (S, Mgh, Msb, K) and جَصّ, (S, Mgh, K,) but the former is the more chaste: (TA, from an Expos. of the Fs:) the latter is disapproved by IDrd, and disallowed by ISk; (TA;) and it is said in the Bári', on the authority of AḤát, that the latter is the form used by the vulgar, and the former is that which is correct: (Msb:) [*Gypsum; a certain substance*] *with which one builds*, (S,) or *plasters;* (Mgh;) *well known:* (Msb, K:) arabicized; (S, Mgh, Msb, K;) because ج and ص do not occur in any Arabic word; (Msb;) or, accord. to AZ, there are some [Arabic] words in which they both occur, as has been mentioned in art. اجص: from كَجْ, (Mgh, K, [in the CK كَچْ,]) or, as some say, گَجْ; which are Persian: (TA:) in the dial. of the people of El-Ḥijáz, قِصّ [i. e. قِصٌّ or قَصٌّ]. (Lth, TA.) [The n. un. is with ة: see art. قص.]

جَصَّاصٌ *A preparer of* جِصّ [or *gypsum*]. (S, K.)

جَصَّاصَاتٌ [pl. of جَصَّاصَةٌ] *Places in which* جِصّ [or *gypsum*] *is made.* (K.)

جحص

جظ

1. جَظَّ, [aor., accord. to rule, ـِ, and inf. n., probably, جَظٌّ,] *He was short and fat.* (IAar, K.)

4. اجظّ *He was*, or *became, proud;* or *excessively proud, corrupt, unbelieving*, or *disobedient.* (Sgh, K.)

جَظٌّ [probably an inf. n. used as an epithet,] applied to a man, (S,) *Large; big; bulky;* or *large in body, corpulent, and fleshy:* (S, K, TA:) or *tall, large in body, a great eater and drinker, who exults, and behaves insolently and ungratefully to God:* (Fr, TA:) occurring in a trad. describing the people of Hell. (S.)

جعب

1. جَعَبَهُ, (S, K,) aor. ـَ, (K,) inf. n. جَعْبٌ, (TA,) *He prostrated him; he threw him down upon the ground;* (S, K, TA;) like جَعَفَهُ; (S;) as also جعّبهُ, (K,) inf. n. تَجْعِيبٌ; (TA;) and جَعْبَأَهُ, (S, K, [in the CK erroneously written جعبأه,]) like سَلْقَاهُ from سَلَقَهُ, (S,) inf. n. جَعْبَأَةٌ. (S, TA [in the latter, in one place, probably by a mistake of a copyist, written جعباة].) — *He inverted it*, or *him; he turned it*, or *him, upside down*, or *over*, or *inside out;* syn. قَلَبَهُ. (K.) — *He collected it;* (K;) mostly used in relation to that which is small in quantity, paltry, or inconsiderable. (TA.) = جَعَبَ, (A, K,) and جَعَبَ جَعْبَةً, (A,) *He made a quiver of the kind called* جعبة. (A, K.)

2: see 1.

5: see 7.

7. انجعب and تجعّب and تَجَعْبَى (K) *He became prostrated*, or *thrown down upon the ground.* (S, K.)

Q. Q. 1. جَعْبَأَهُ: see 1.

Q. Q. 2. تَجَعْبَى: see 7.

جَعْبَةٌ *A* كِنَانَة [or *quiver*] (A, K) *for arrows* (S, A, Mgh, Msb, K) *of the kind called* نُشَّاب (S, A, Msb, K) *and for those that are called* نَبْل *also:* (Ḥam p. 154:) but some make a distinction between جَعْبَةٌ and كِنَانَةٌ: the former, they say, is for نشّاب; and the latter, for نبل: (Mz, MF:) accord. to IDrd, the كنانة is only for نبل, and is of leather: that which is of wood is called جَفِير: and that which is of two pieces [of wood] joined together is called قرن [i. e. قَرَنٌ]: (Ḥam ubi suprà:) accord. to ISh, the جعبة is *round and wide, with a cover on the top, over its mouth:* the وَفْضَة is smaller, and its upper and lower parts are of equal size; whereas the جعبة is *wide in its upper part, and contracted in its lower part; wide in its upper part that the feathers of the arrows* [*having ample room*] *may not become detached; for the arrows are put in the quiver with the points downwards:* each of these two kinds is *made of two corresponding pieces of wood:* (TA:) the pl. is جِعَابٌ (S, A, Msb, K) and جَعَبَاتٌ. (Msb.) You say, نَكَبُوا الجِعَابَ وَسَكَبُوا النُّشَّابَ [*They inverted*, or *inclined, the quivers, and poured forth the arrows*]. (A, TA.) And مَعَهُ جَعْبَةٌ فِيهَا بَنَاتُ المَوْتِ [*With him is a quiver in which are the daughters of death;* i. e., *deadly arrows*]. (A, TA.) — Also The *largest of drinking-vessels.* (MF, TA.)

جُعْبُوبٌ A man (S) *short, and ugly*, or *contemptible;* or *ugly, and small in body:* (S, K:) or *weak, and destitute of good:* or *vile*, or *mean, and despicable:* (K:) or a *low, mean*, or *sordid, and weak* man: pl. جَعَابِيبُ. (TA.)

جِعَابَةٌ The *art of making quivers of the kind called* جِعَاب, pl. of جَعْبَةٌ. (A, K.)

جِعَابِىٌّ: see what next follows.

جَعَّابٌ [and app. جِعَابِىٌّ also, as seems to be indicated in the K, where it is mentioned as a surname, but in the CK written جَعَّابِىٌّ,] *A maker of quivers of the kind called* جِعَاب. (A, K.)

مِجْعَبٌ One *who often prostrates*, or *throws down, others*, (صِرِّيعٌ, [in some copies of the K, erroneously, صَرِيع,]) *but is not himself prostrated*, or *thrown down.* (K, TA.)

مُنْجَعِبٌ or مُنْجَعِبٌ (accord. to different copies of the K) *Dead*, or *dying;* syn. مَيِّتٌ. (K.)

جعد

1. جَعُدَ, aor. ـُ, inf. n. جُعُودَةٌ (S, A, Msb, K) and جَعَادَةٌ, (K,) said of hair, (S, A, Msb, K,) *It was*, or *became, crisp*, or *curly*, or *twisted, and contracted;* (Msb;) *was*, or *became, the contr. of* سَبْط, (K,) or *of* مُسْتَرْسِل: (Msb:) or *was*, or *became, short:* (Kr, K:) and جَعِدَ, [aor. ـَ,] (Msb, TA,) inf. n. جَعَدٌ, (TA,) signifies the same; (Msb, TA;) as also تجعّد. (K.) — †*It became contracted, and compacted in lumps;* (L;) as also تجعّد; (L, K;*) said of earth, (K,) or of moist earth. (L.) [The inf. n.] جُعُودَةٌ is also sometimes used in describing the state of the froth, or foam, of a camel's mouth, when it is accumulated. (S. [See جَعْدٌ.]) — Also, said of a cheek, inf. n. جُعُودَةٌ, † *It was rough*, or *coarse, and short; contr. of* أَسُلَ. (L.)

2. جعّدهُ, (S, A, Msb, K,) inf. n. تَجْعِيدٌ, (S, A, Msb,) *He crisped*, or *curled*, or *twisted, and contracted, it;* (Msb;) *made it the contr. of* سَبْط, (K,) or *of* مُسْتَرْسِل: (Msb:) or *made it short:* (K:) namely, hair. (S, A, Msb, K.)

5: see 1, in two places.

جَعْدٌ, applied to hair, (S, A, Msb, K,) *Crisp*, or *curly*, or *twisted, and contracted;* (Msb;) *contr. of* سَبْط, (K,) or *of* مُسْتَرْسِل: (Msb:) or *short.* (Kr, K.) — Applied to a man, (S,) *Having hair such as is termed* جَعْد: (S, Msb, K:) [or]

so جَعْدُ الشَّعَرِ: (A, TA:) fem. with ة: (Ṣ, Mṣb, Ḳ:) pl. جِعَادٌ. (A, Mṣb.) — As an epithet of praise, it has two meanings; namely, † *Compact in limbs, and strong in make; not flabby, nor of slack,* or *incongruous, make;* (L;) or *big,* or *bulky, and compact;* (Ḥam p. 238;) or, as some say, *light,* or *active:* (TA:) and *having crisp,* or *curly, not lank, hair;* because lankness is the prevalent characteristic of the hair of the Greeks and Persians; and crispness, or curliness, is the prevalent characteristic of the hair of the Arabs: but very crisp, or frizzled, or woolly, hair, like that of the Zenj and the Nubians, is disapproved. (L.) — [Hence,] ‡ *Generous; bountiful; munificent;* (T, Ṣ, A, Ḳ;) alluding to a man's being an Arab of generous disposition, because the Arabs are characterized by crisp, or curly, hair. (A.) Aṣ did not know جعد in this sense; but it occurs in many verses of the Anṣár. (T, TA.) — As an epithet of dispraise, it has also two meanings; namely, † *Short, and incongruous in make:* (L:) [*contr. of* سَبْطٌ:] — and ‡ *Niggardly;* (Aṣ, T, Ṣ, L, Ḳ;) as also جَعْدُ اليَدَيْنِ, (Ṣ, Ḳ,) and جَعْدُ الأَصَابِعِ, (Ṣ,) and جَعْدُ الأَنَامِلِ, (A,) or this signifies † *having short fingers,* (Ḳ,) and جَعْدُ البَنَانِ, and جَعْدُ الكَفِّ, (Ḥar p. 96,) and جَعْدُ الجَنَانِ; (A;) *contr. of* [سَبْطُ اليَدَيْنِ, and] سبطُ اليَدِ and سبطُ البَنَانِ [&c.]: (Ḥar ubi suprà:) and *mean; ungenerous; base:* (L:) and جَعْدُ القَفَا ‡ *mean,* or *ignoble, in respect of rank, quality, reputation,* or *the like.* (A, Ḳ.) — A camel *having much fur:* (Ḳ:) or *having crisp,* or *curly, and abundant, fur.* (Ṣ.) [Hence,] أَبُو الجَعْدِ a surname of *The camel.* (L.) — † *Soft* moist earth; as also ثَعْدٌ: (Ṣ:) or *moist* earth. (Ḳ.) — † A mess of the kind called حَيْس that is *thick,* (L, Ḳ,) *not flowing;* (L;) as also مُجَعَّدٌ. (L, Ḳ.) IAạr cites the following words of a poet, accusing a woman of foul conduct:

* وَتَخْلِطُ بِالمَأْقُوطِ حَيْسًا مُجَعَّدًا *

[*And she mixes thick* حيس *with the food prepared with* أقط]; meaning, she confounds men together, and does not select him who is to have intercourse with her. (L.) — † Froth, or foam, *accumulated upon the fore part of the mouth* of a camel. (Ṣ,* L.) And جَعْدُ اللِّغَامِ † A camel *having froth,* or *foam, accumulated upon the fore part of his mouth.* (Ṣ,* L, Ḳ.*) — † A cheek *rough,* or *coarse, and short; not* أَسِيل. (L, Ḳ.) And † A *round* face, *with little* مِلْح [or *beauty*], (Ḳ, TA,) or, as in some copies of the Ḳ, لَحْم [or *flesh*]. (TA.) And قَدَمٌ جَعْدَةٌ ‡ *A short foot;* (A, TA;) characteristic of low origin. (TA.) — It is also applied, in the manner of an intensive epithet, to the plant called صِلِّيَان; and in like manner, with ة, to the plant called بُهْمَى. (TA.) — نَاقَةٌ جَعْدَةٌ † *A she-camel compact in make, and strong.* (TA.)

مُجَعَّدٌ: see جَعْدٌ, in two places.

مُتَجَعِّدٌ Moist earth *contracted, and compacted in lumps.* (L in art. عقد.)

جعر

1. جَعَرَ, aor. ـِ, (Ṣ, Mṣb, Ḳ,) inf. n. جَعْرٌ; (Mṣb;) and انجعر; (Ḳ;) said of a beast or bird of prey (Ṣ, Mṣb, Ḳ*) having claws, or talons, (Ṣ, Ḳ,*) or a hyena, and a dog, and a cat, (TA,) and metaphorically of a rat or mouse, (Mṣb,) *He voided his dung.* (Ṣ, Mṣb, Ḳ.)

5. تجعّر, (Ṣ, Ḳ,) or تجعّر بِجِعَارٍ, (TA,) *He bound upon his* (i. e. his own) *waist a rope of the kind called* جِعَار. (Ṣ, Ḳ, TA.)

7: see 1.

جَعْرٌ, originally an inf. n., (Mṣb,) The *dung of a beast or bird of prey* (Ṣ, Mṣb, Ḳ) *having claws,* or *talons;* (Ṣ, Ḳ;) as also جَاعِرَةٌ; (Ḳ;) which is like رَوْثٌ in relation to a horse: (TA:) or the *dung of the hyena:* (A:) [and *of the dog,* and *cat:* see 1:] or *dry dung upon the* مَجْعَر, q. v.: (Ḳ:) or *dung that comes forth dry:* (IAth, TA:) and ‡ *that of the rat or mouse:* (Mṣb:) pl. جُعُورٌ. (Ḳ.) — See also جُعْرُورٌ. = Also *Costiveness.* (TA.)

جُعْرَةٌ *A mark left by the rope called* جِعَار (Th, Ḳ) *upon the waist of a man.* (Th, TA.)

جَعْرَاءُ: see مَجْعَرٌ.

أَبُو جِعْرَانَ [in which the latter word is imperfectly decl. because it is a proper name ending with the augment ان] *The* [*black beetle called*] جُعَل, (Kr, Ḳ, TA,) in a general sense: or, as some say, *a certain species thereof.* (TA.) — And أُمُّ جِعْرَانَةَ, (Ḳ, TA,) or أُمُّ جِعْرَانَ, (so in a copy of the Ḳ,) *The* رَخَمَة [or *female of the vultur percnopterus*]. (Kr, Ḳ.)

جُعْرُورٌ *A bad kind of dates;* (Mṣb, Ḳ;) also metaphorically called جُعْرُورُ الفَأْرَةِ [*the rat's,* or *mouse's, dung*], because of the bad smell, and the diminutiveness, thereof: (Mṣb:) and you also say تَمْرٌ جُعْرُورٌ: (TA:) or *a species of the* دَقَل, *which is the worst kind of dates:* (Ṣ:) or *a species of the* [*kind of palm-tree called*] دَقَل *that bears small things* [or *dates*] *in which is no good.* (Aṣ, TA.) [See عَذْقُ الحُبَيْقِ, in art. حبق.]

جِعِرَّى: see مَجْعَرٌ.

جِعَارٍ, (Ṣ, A, Ḳ,) like قَطَامِ, (Ḳ,) indecl., with kesr for its termination, because it deviates from its original form, which is جَاعِرَةٌ, and is of the fem. gender, and has the quality of an epithet in which that of a subst. is predominant, so that the thing to which it applies is known by it like as it is known by its proper name; and as it is prevented from being perfectly decl. by two causes, it must be indecl. by reason of three; as we also say with respect to حَلَاقِ, a proper name of death; (Ṣ;) *The she-hyena;* (Ṣ, A, Ḳ;) a name of that animal (Ṣ) because of the abundance of its dung; (Ṣ, A;) as also أُمُّ جِعَارٍ, and جُعَيْرٌ, and أُمُّ جُعَيْرٍ. (Ḳ.) Hence, أَغْيَثُ مِنْ جِعَارٍ [*More mischievous than the she-hyena*]: a prov. (A, TA.) And تَيْسِي جِعَارٍ (Ḳ) *Be thou like the he-goat in stupidity, O she-hyena;* a prov. applied to a stupid man: (A and TA in art. تيس, q. v.:) or عِيثِي جِعَارِ [*Do mischief, O she-hyena*]; a prov. used in declaring a thing to be vain, or false. (Ḳ.) And

* رُوعِي جِعَارِ وَانْظُرِي أَيْنَ المَفِرّ *

[for المَفَرّ, *Be afraid, O she-hyena, and look where is a place to which to flee*]: (Ḳ,* TA:) or رُوغِي [i. e. *turn aside, this way and that*]: (Ṣ and TA in art. روغ:) a prov. applied to him who seeks to escape, and cannot: (TA:) or with reference to a coward, and his submissiveness. (Ḳ.) And قُومِي جِعَارِ [*Rise, O she-hyena*]: said to a woman, in reviling her; likening her to a she-hyena. (ISk, TA.)

جِعَارٌ *A certain mark made with a hot iron upon* [*the part called*] *the* جَاعِرَتَانِ: (Ḳ:) accord. to the Tedhkireh of Aboo-'Alee, *one of the marks, so made, of camels.* (Ibn-Ḥabeeb, TA.) = *A rope which a man who waters ties to a stake, and then binds upon his waist, when he descends into a well, lest he should fall into it:* (Ṣ:) or *a rope which a drawer of water binds upon his waist,* (Ḳ, TA,) *when he descends into a well,* (TA,) *lest he should fall into the well;* (Ḳ, TA;) *the end being in the hand of another man, who, if he falls, pulls him up with it.* (TA.)

أُمُّ جَعْوَرٍ: / جَيْعَرٌ: } see جَعَارِ.

جَاعِرَةٌ: see مَجْعَرٌ. — الجَاعِرَتَانِ *The place of the* [*two marks made by cauterization which are called the*] رَقْمَتَانِ, *in the buttocks* (اسْت) of an ass: (Ṣ, Ḳ:) or *the places of cauterization in the hinder part, upon the* [*two portions of the thighs called the*] كَاذَتَانِ, of an ass: (TA:) and *the part,* (Ṣ, Ḳ,) or *two parts,* (A,) *which the tail strikes,* (Ṣ, A, Ḳ,) *upon the two thighs* of a horse, (Ṣ, Ḳ,) or of a beast, *where he is cauterized:* (A:) or *the two edges of the haunches projecting over the thighs* [*behind*]; (Aṣ, Ṣ, Ḳ;) i. e., *the two places which the farrier marks, making lines upon them* [*with a hot iron*] (يَرْقُمُهُمَا): or *the heads of the upper parts of the two thighs:* or *the depressed part of the haunch and thigh, in the place of the joint.* (TA.) = See also جَعْرٌ.

مَجْعَرٌ The *rump,* or *podex;* or the *anus;* [in the present day, the latter;] syn. دُبْرٌ; (Ṣ, Ḳ;) and جَعْرَاءُ and جِعِرَّى and جَاعِرَةٌ the *same;* syn. اسْتٌ; (Ḳ;) or the last (جاعرة), as some say, *i. q.* حَلْقَةُ الدُّبُرِ. (Ṣ, Ḳ.)

مِجْعَارٌ A man *very,* or *often, costive;* (Ḳ;) as also مِجْعَارُ البَطْنِ. (TA.)

جعس

Q. Q. 1. جَعْمَسَ *He* (a man, TA) *deposited his ordure,* or *excrement, at once:* (Ḳ, TA:) or *in a dry,* or *tough, state.* (TA.) The م is augmentative. (Ṣgh, TA.)

جَعْسٌ, (Ṣ, Ḳ,) and جِعْسٌ, (TA,) and جُعْمُوسٌ; (AZ, Ṣ, and Ḳ in art. جعمس,) the first of which

is post-classical; (S, K;) and the last, the term used by the Arabs [of the classical ages]; (S;) *Human ordure*, or *excrement*; (AZ, TA in art. جعمس;) syn. رَجِيعٌ: (S, K:) or the first signifies the *place in which the* جُعْمُوس *falls*: (IDrd, K:) the م in the last word is augmentative; and its pl. is جَعَامِيسُ. (S.) You say, رَمَى بِجَعَامِيسِ بَطْنِهِ [*He cast forth the excrements of his belly*]. (S.)

جِعْسٌ: see the next preceding paragraph.

جُعْمُوسٌ; pl. جَعَامِيسُ: see جِعْسٌ.

جُعَامِسٌ A man (TA) *who deposits his ordure, or excrement, at once*: (K:) or *in a dry, or tough, state*: as also مُجَعْمِسٌ. (TA.)

مُجَعْمِسٌ: see what next precedes.

جُحْشُوشٌ S. 696 A.

جعف

1. جَعَفَهُ, (S, K,) aor. ـَ, (K,) inf. n. جَعْفٌ, (TA,) *He prostrated him; threw him down upon the ground*; (S, K;) *cast him upon the ground*; like جَعَبَهُ; (TA;) namely, a man; (S;) as also اجعفهُ. (Ibn-'Abbád, K.) — *He pulled it*, or *plucked it, out*, or *up*; (S, K;) namely, a thing, (S,) or a tree; (K, TA;) *and turned it over*, or *upside down*; (TA;) as also اجتعفهُ. (K, TA.)

4: see 1.

7. انجعف [*He became prostrated, thrown down upon the ground*, or *cast upon the ground*: see its part. n., below]. — *It* (a thing, S, or a tree, K) *became pulled*, or *pluckt, out*, or *up*. (S, K.)

8: see 1.

جُعَافٌ: see what next follows.

جَاعِفٌ, applied to a torrent, *i. q.* جُحَافٌ [*That carries away everything*]; as also جُعَافٌ: (K:) and *that overturns everything upon which it comes*. (TA.)

مَجْعَفٌ *A place where one is prostrated*, or *thrown down upon the ground*. (TA.)

مَجْعُوفٌ *Prostrated*, or *thrown down upon the ground*; as also مُنْجَعِفٌ. (TA.)

مُنْجَعِفٌ: see what next precedes.

جعفد

Q. 1. جَعْفَدَةٌ [inf. n. of جَعْفَدَ] a compound word from the phrase جَعَلَنِي اللّٰهُ فِدَاكَ [May God make me thy ransom]. (Ibn-Dihyeh, TA.) [You say, جَعْفَدَهُ, meaning *He said to him* جعلنى الله فداك.] S. 731.

جعفر

جَعْفَرٌ *A small river; a rivulet, streamlet*, or *brook*; (IAar, S, K;) or *one that is larger than a* جَدْوَل: (K:) or, as in the Nawádir, *a small river, larger than a* جدول: (TA:) or *a river*, (IDrd, IJ, TA,) absolutely: (TA:) if small, it is a فَلَج: (IDrd, TA:) or (TA, but in the K "and") *a large, wide river*: (Ibn-El-Ajdábee, K:) [if so,] bearing two contr. significations: (K:) or (in some copies of the K "and") *a full river*. (K.) — Also (from the last of these significations, TA) ‡ A she-camel *abounding with milk*. (K, TA.) Dîw. 'A. 174, Pl. 46, 146, 248.

جعل

1. جَعَلَ, aor. ـَ, inf. n. جَعْلٌ (S, Msb, K) and جُعْلٌ and جَعَالَةٌ and جِعَالَةٌ (K) and مَجْعَلٌ, (S, TA,) *He made* a thing; syn. صَنَعَ; (Msb, K;) but having a more general signification than فَعَلَ and صَنَعَ and their equivalents [as will be shown by what follows]; (Er-Rághib, TA;) and so اجتعل: (K:) both these verbs signify the same. (S.) — *He made* a thing of, or from, a thing; as in the saying [in the Kur xvi. 74 and xlii. 9], جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا [*He hath made for you, of, or from, yourselves, wives*]; and [in the Kur xvi. 83] وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا [*And He hath made for you, of the mountains, places of retreat*; as caves, and excavated houses or chambers: so explained by Bd]. (TA.) — *He created*; (K, TA;) *brought into being*, or *existence*; (TA;) as in the saying [in the Kur vi. 1], وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ [*And hath created*, or *brought into being, the darknesses and the light*]; (K, TA;) and [in the Kur xxi. 31] وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ [*And We have created of water*, or *the seminal fluid, everything living*]; and [in the Kur xvi. 80, &c.,] وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ [*And He created for you the ears and the eyes and the hearts*]. (TA.) — *He made*, or *prepared*; as in the saying [in the Kur lxv. 2], يَجْعَلْ لَهُ مَخْرَجًا [*He will make*, or *prepare, for him a way of escape*, or *safety*]; and [in the Kur lxv. 4] يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا [*He will make*, or *prepare, for him an easy state of his circumstances*; i. e., *will make his circumstances*, or *case, easy to him*]. (TA.) — *He made*; meaning *he made to be*, or *become*; *he constituted*; *he appointed*; [in which sense it is doubly trans.;] (S, K;) as in the saying in the Kur [xix. 31], وَجَعَلَنِي نَبِيًّا [*And He hath made me a prophet*]; (S;) [and in the elliptical phrase, جَعَلَهُ عَلَيْهِ *He made him to be* superintendant, or the like, *over it*; *set him*, or *appointed him, over it*:] and in the phrase, جَعَلَ الْقَبِيحَ حَسَنًا [*He made that which was bad to be*, or *become, good*]. (K.) — *He made* a thing *to be in a particular state or condition*; as in the saying [in the Kur ii. 20], الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا [*Who hath made for you the earth to be as a bed*]; and [in the Kur lxxi. 15] وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا [*And hath made the moon, in them* (the heavens), *to be as a light*]; and so, as some say, in the saying [in the Kur xliii. 2], إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا [*Verily we have made it an Arabic Kur-án*]. (TA.) — [*He made* a thing *to be in an altered*, or *changed, state* or *condition*; i. e.,] the verb signifies also the changing a thing from its state or condition; as in the saying [in the Kur xi. 84 and xv. 74], جَعَلْنَا عَالِيَهَا سَافِلَهَا [*We made their upper part to be their lower part*]; (K;) and in the words of the Kur [lvi. 81], وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ [*And do ye make* the thanks that ye should render for *your sustenance to be that ye charge with falsehood* the Giver thereof by attributing it to the stars called أَنْوَاء? as expl. by Bd and Jel]. (TA.) — *He pronounced* (Er-Rághib, K) a thing *by a true judgment* or *decision*, (Er-Rághib,) or *as a legal ordinance*; (K;) as in the saying (of the Legislator, TA), جَعَلَ اللّٰهُ الصَّلَوَاتِ الْمَفْرُوضَاتِ خَمْسًا [*God hath pronounced the prayers that are made obligatory to be five*]. (K.) And *He pronounced* (Er-Rághib, K*) a thing *by a false judgment* or *decision*, (Er-Rághib,) or *according to his own judgment, heretically*; (K;) as in the saying [in the Kur xv. 91], الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ [*Who pronounced the Kur-án to be lies*, or *enchantment*, &c.]. (Er-Rághib, K.) — *He called*, or *named*, (S, Msb, K,) a thing; (Msb;) as in the saying [in the Kur xliii. 18], وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمٰنِ إِنَاثًا [*And they have called the angels, who are the servants of the Compassionate, females*]: (S, K:) or, as some say, the meaning is, *have described them as, and pronounced them to be, females*; like as one says, جَعَلَ فُلَانٌ زَيْدًا أَعْلَمَ النَّاسِ [*Such a one described Zeyd as, and pronounced him to be, the most learned of men*]: or *have held*, or *believed, them to be females*; like as the verb signifies in the saying in the Kur [xvi. 59], وَيَجْعَلُونَ لِلّٰهِ الْبَنَاتِ [*And they hold*, or *believe, God to have daughters*: or this may be rendered *and they attribute to God daughters*]. (TA.) You say also, جَعَلْتُ زَيْدًا أَخَاكَ, meaning *I asserted Zeyd to be related to thee* [*as a brother*; or *I called Zeyd thy brother*]. (K.) — *He thought*; as in the saying, جَعَلَ الْبَصْرَةَ بَغْدَادَ [*He thought El-Basrah to be Baghdád*]; (K;) and so in the saying, جَعَلْتُهُ عَبْدًا فَشَتَمْتُهُ [*I thought him to be a slave, and consequently I reviled him*]. (Ham p. 31.) — *He made known*, or *plain*, or *perspicuous*; as in the saying [in the Kur xliii. 2, of which one explanation has been given above], إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا [*Verily we have made it known*, &c., *as an Arabic Kur-án*]: (K:) or the meaning is, *we have revealed it* [*as such*]. (TA.) — *He exalted*, or *ennobled*; as in the saying [in the Kur ii. 137], جَعَلْنَاكُمْ أُمَّةً وَسَطًا [*We have exalted you*, or *ennobled you, as a nation conforming to the just mean*; or *just*, or *equitable*, or *good*]: (K:) [or it may be rendered, *we have made you a nation* &c.:] or, as some say, the meaning is, *we have called you*, or *named you, a nation* &c. (TA.) — Also, inf. n. جَعْلٌ, *He put*, or *laid*, a thing; or *put* it, or *laid* it, *down*. (K.) And جَعَلَ بَعْضَهُ فَوْقَ بَعْضٍ *He put*, or *threw, one part of it upon another*. (K.) — *He inserted* a thing into a thing; as in the Kur [ii. 18], يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ [*They insert*, or *put, their fingers into their ears*]. (TA.) — *He put* into the heart, or mind; as in the Kur [lvii. 27], وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً [*And we put into the hearts of those who followed him pity and com-*

passion]. (TA.) — [*He appointed*, or *assigned*, or *stipulated to give*, or *gave*, wages, pay, or a stipend, &c.]. You say, جَعَلْتُ لَهُ جُعْلًا [*I appointed him*, &c., *wages*, *pay*, or *a stipend*]. (Mṣb.) And جَعَلَ لَهُ كَذَا عَلَى كَذَا *He stipulated with him to give him such a thing for* [*doing*] *such a thing*. (Ḳ.) And جَعَلَ [alone] *He gave wages*, *pay*, or *a stipend*, *to another to serve for him in war*, i. e., *in his stead*. (Mgh.) And أَجْعَلْتُ لَهُ *I gave to him wages*, *pay*, or *a stipend*. (Ṣ,* Mgh.) And أَجْعَلَهُ جُعْلًا, and أَجْعَلَهُ لَهُ, *He gave to him wages*, *pay*, or *a stipend*. (Ḳ, TA.) And it is said in a trad., جَعَلَ لِقَوْمِهِ مِائَةً مِنَ الإِبِلِ عَلَى أَنْ يُسْلِمُوا [*He gave*, or *stipulated to give*, *to his people*, or *party*, *a hundred camels on the condition that they should surrender*]. (Mgh.) = جَعَلَ يَفْعَلُ كَذَا *He set about*, *began*, *commenced*, *took to*, or *betook himself to*, *doing such a thing*; (Ḳ,* TA;) *he became occupied in doing such a thing*. (TA.) — جَعَلَ is also, sometimes, an intrans. verb included among the verbs of appropinquation (أَفْعَالُ المُقَارَبَةِ); as in the saying,

* وَقَدْ جَعَلْتُ إِذَا مَا قُمْتُ يُثْقِلُنِى *

* ثَوْبِى فَأَنْهَضُ نَهْضَ الشَّارِبِ الثَّمِلِ *

[*And I was beginning to be*, or *at the point of being*, *in such a state that*, *when I rose*, *my garment heavily burdened me*, *so that I stood up as stands up the intoxicated drinker*]. (Ḳ.) = جَعِلَ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. جَعَلٌ; (Ṣ;) and اجعل; (Ḳ;) *It* (water) *had in it many* جِعْلَان, pl. of جُعَلٌ: (Ṣ, Ḳ:) or *had in it dead* جِعْلَان. (Ḳ.) — And جَعِلَ, (TḲ,) inf. n. جَعَلٌ, (IAạr, Ḳ, TḲ,) *He* (a boy, TḲ) *was*, or *became*, *short and fat*. (IAạr, Ḳ. [In the explanation of الجَعَلُ in the CḲ, القَصِيرُ is erroneously put for القَصَرُ.]) — And *He* (a man, TḲ) *persisted*; or *persisted obstinately*; or *persisted in contention*, or *litigation*; or *contended*, or *litigated*; جَعَلٌ being syn. with لَجَاجٌ. (IAạr, Ḳ.)

3. جاعلهُ, (A, Ḳ,) inf. n. مُجَاعَلَةٌ and جِعَالٌ, (TA,) *He endeavoured to conciliate him by means of a bribe*. (A, Ḳ.* [In the CḲ, رَشَاهُ is erroneously put for رَاشَاهُ.])

4: see جَعَلَ, above, in three places: = and see جَعِلَ, above. = اجعل القِدْرَ *He put down the cooking-pot* (Ṣ, Ḳ) *from the fire* (Ṣ) *with the piece of rag called* جِعَال. (Ṣ, Ḳ.) = أَجْعَلَتْ and استجعلت said of a bitch, (Ṣ, Ḳ,) and of other animals, (Ḳ,) of any beasts of prey, (Ṣ,) *She desired*, (Ṣ, Er-Rágheb,) or *loved*, (Ḳ,) *copulation*: (Ṣ, Ḳ, Er-Rágheb:) metonymically used in this sense. (Er-Rágheb, TA.)

6. تجاعلوا الشَّىْءَ *They stipulated among themselves to give the thing as wages*, *pay*, or *stipend*: (Ḳ:) from جُعْلٌ. (TA.) You say also, تجاعل النَّاسُ بَيْنَهُمْ عِنْدَ البَعْثِ [*The people stipulated among themselves to give wages*, or *pay*, *to such of them as should serve as substitutes*, *on the occasion of being ordered forth to war*]. (TA.)

8. اجتعل: see 1, first sentence. — Also *He took*, or *received*, wages, pay, or a stipend. (Mgh, TA.)

10: see 4.

جَعْلٌ *Short palm-trees*: (Ṣ, Ḳ:) or *shoots*, or *offsets*, *of palm-trees*, *cut off from the mother-trees*, *or plucked forth from the ground*, *and planted*: or *bad palm-trees*: or *palm-trees that rise beyond the reach of the hand*: (Ḳ:) n. un. with ة: (Ṣ: [in the Ḳ, not so correctly, pl. of جَعْلَةٌ:]) and *palm-trees such as are called* بَعْلٌ [q. v.]. (Ḳ.)

جُعْلٌ *Wages*; *pay*; *a stipend*; or *a thing that is appointed*, or *stipulated*, *to be given to a man for work*, or *service*; (Ṣ, Mgh, Mṣb,* Ḳ;) of more general import than أُجْرَةٌ and ثَوَابٌ; (TA;) as also جِعَالَةٌ (Ṣ, Mgh, Mṣb, Ḳ) and (as some say, Mṣb) جَعَالَةٌ (Aṣ, Mgh, Mṣb, Ḳ) and جُعَالَةٌ (Mgh, Mṣb, Ḳ) and جَعِيلَةٌ (Ṣ, Mgh, Mṣb, Ḳ) and جِعَالٌ (Ḳ) and جَعَلٌ: (Ḥar p. 134:) pl. جُعُلٌ (TA) and (of جعيلة or جعالة, Mgh) جَعَائِلُ. (Mgh, TA.) Afterwards, (Mgh,) or جَعَالَةٌ and جِعَالَةٌ and جُعَالَةٌ, (Ḳ, TA,) *Wages*, or *pay*, or *the like*, *which one gives to a man who goes to war* (Mgh, Ḳ, TA) *as a substitute for the giver*, (Ḳ, TA,) *that he may aid himself thereby to serve in the war*: (Mgh:) pl. of the last three words جَعَائِلُ. (TA.) And جُعْلٌ, (TA in art. رشو,) or جَعِيلَةٌ, (Ḳ,) *A bribe*. (Ḳ, TA.) And جَعِيلَةُ الغَرَقِ *What is given*, or *stipulated to be given*, *to him who dives for goods or for a man drowned*. (TA.)

جِعْلٌ and جَعِلٌ and مُجْعِلٌ Water *having in it many* جِعْلَان, pl. of جُعَلٌ: or *having in it dead* جِعْلَان. (Ḳ.) And أَرْضٌ مُجْعِلَةٌ *A land abounding with* جِعْلَان. (Ḳ.)

جَعَلٌ: see جُعْلٌ.

جَعِلٌ: see جُعْلٌ.

جُعَلٌ [The *species of black beetle called cantharus*;] *a certain insect* (دُوَيْبَّة); (Ṣ, Ḳ;) *a certain black insect*, *found in moist places*, (TA,) *that rolls along a little ball* [*of dung*] *called* دُحْرُوجَة [*in which it deposits its eggs*]: (Ṣ and Ḳ in art. دحرج:) [see also خُنْفَسَاءُ: it is strangely explained in the Mṣb as the حِرْبَاءُ, which is the *male of the* أُمُّ حُبَيْن:] pl. جِعْلَانٌ. (Ṣ, Mṣb, Ḳ.) — Hence, as being likened thereto, (TA,) ‡ *A black and ugly and small man*: or one who is *wont to persist*, or *to persist obstinately*, or *to persist in contention* or *litigation*, or *to contend* or *litigate*: and (as some say, TA) *i. q.* رَقِيبٌ [*a watcher*, *an observer*, &c.]. (Ḳ, TA.)

جِعَالٌ *A piece of rag with which a cooking-pot is put down* (Ṣ, Ḳ) *from the fire*; (Ṣ;) as also جِعَالَةٌ and جُعَالَةٌ: (Ḳ:) pl. جُعُلٌ (Ṣ, TA) and جَعَائِلُ. (TA.) = See also جُعْلٌ.

جَعْوَلٌ The *young of the ostrich*. (IDrd, Ḳ.)

جَعَالَةٌ: see جُعْلٌ, in three places.

جُعَالَةٌ: } see جُعْلٌ, for each in two places: =
جِعَالَةٌ: } and جِعَالٌ.

جَعِيلَةٌ: see جُعْلٌ, in two places.

جَاعِلٌ [act. part. n. of جَعَلَ] *Giving* [wages, pay, or a stipend: &c.]. (Ḳ.)

مُجْعِلٌ applied to a bitch, (Ṣ, Ḳ,) and to any animal (Ṣ, Ḳ) or beast of prey, (Ṣ,) *Desiring*, (Ṣ,) or *loving*, (Ḳ,) *copulation*. (Ṣ, Ḳ. [See 4.]) = Also, fem. with ة: see جِعْلٌ, in two places.

مُجْتَعِلٌ *Taking*, or *receiving*, [wages, pay, or a stipend.] (Ḳ.)

جعمس

Q. accord. to the Ḳ, but Q. Q. accord. to Ṣgh, جَعْمَسَ: see art. جعس.

جُعْمُوسٌ:
جُعَامِسٌ:
مُجَعْمِسٌ:
} see art. جعس.

جف

1. جَفَّ, (Ṣ, Mgh, Mṣb,) sec. pers. جَفَفْتَ, (Ḳ,) aor. يَجِفُّ (Ṣ, Mgh, Mṣb, Ḳ) and يَجَفُّ, (Ṣ, Ḳ,) the latter aor. mentioned by AZ, but rejected by Ks; (Ṣ;) and sec. pers. جَفِفْتَ, aor. يَجَفُّ, (Ṣgh, Mṣb, Ḳ,) of the dial. of Benoo-Asad; (Mṣb;) inf. n. جَفَافٌ and جُفُوفٌ, (Ṣ, Mgh, Mṣb, Ḳ,) which are assigned by J and Ṣgh to جَفَّ aor. يَجِفُّ; (TA;) *It* (a thing, Mgh, or a garment, Ṣ, Mṣb, Ḳ, and also said of other things, Ṣ) *was*, or *became*, *dry*; *it dried*, or *dried up*. (Mgh, Mṣb.) Hence the saying, مَنِ احْتَلَمَ ثُمَّ أَصْبَحَ عَلَى جَفَافٍ *He who experiences an emission of semen in sleep, then rises in the morning with what is on his garment, of the semen, dry*. (Mgh.) And جَفَّ النَّهْرُ, an elliptical phrase, for جَفَّ مَاءُ النَّهْرِ [*The water of the river dried up*]. (Mṣb.) And فُلَانٌ لَا يَجِفُّ لِبُدُهُ ‡ *Such a one does not remit*, or *become remiss*, *in his work*, or *labour*: (TA:) or *does not cease to go to and fro*. (Ḥar p. 589.) — جَفَّ, inf. n. جُفُوفٌ, said of a man, †*He was*, or *became*, *silent*; *he did not speak*. (Mṣb.) = جَفَفْتُ الشَّىْءَ إِلَىَّ, aor. أَجِفُّ, inf. n. جَفٌّ, *I collected the thing to me*. (Nawádir of AZ, TA.) — جَفُّوا أَمْوَالَهُمْ *They collected together their camels*, *and took them away*. (Ṣgh,* Ḳ,* TA.)

2. جفّفهُ, (Ṣ, Mṣb,) inf. n. تَجْفِيفٌ (Ṣ, Mṣb, Ḳ) and تَجْفَافٌ, (Ḳ,) *He dried it*. (Mṣb, Ḳ.) = جفّف الفَرَسَ, (Ḳ,) inf. n. تَجْفِيفٌ, (Ṣ,) *He clad*, or *attired*, *the horse with a* تِجْفَاف. (Ṣ, Ḳ.)

5: see R. Q. 2.

8. اجتفّ مَا فِى الإِنَآءِ *He consumed what was in the vessel*; (Ḳ;) i. e., *drank up all of it*; as also اشتفّ. (TA.)

R. Q. 2. تَجَفْجَفَ *It* (a garment, or piece of cloth), *having been moist*, *dried so far as to retain*

some moisture: (S, K:) if it has dried entirely, you say of it, قَدْ قَفَّ: (S:) the verb is originally تجقّف; the medial ف being changed into ح: it is like تَبَشْبَشَ, originally تبشّش. (Lth, S.)

جَفَّ: see جَفَّةٌ.

جُفٌّ The *spathe of the palm-tree;* the *envelope of the* طَلْع; (AA, A'Obeyd, S, K;) as also جُبٌّ; (AA, TA;) or [in other words] the قِيقَآء *of the* طلع; (K;) i. e., the *envelope that is with the* وَلِيع: (Lth, K:) or, as some say, the *envelope of the* طلع *when it has become dry:* (TA:) pl. جُفُوفٌ. (A'Obeyd, TA.) [See جُبٌّ.] — *A receptacle such as is termed* وِعَآء *that is not to be tied round at its mouth.* (K, TA.) — *An old, worn-out water-skin* or *milk-skin, of which half is cut off and made into a bucket:* (S, K:) and sometimes it is *made of the lower part of a palm-tree hollowed out:* (Lth, S, K:*) or *a thing that is hollowed out in* (فِى [probably a mistranscription for مِن, i. e. *of*]) *the trunks of palm-trees:* (A'Obeyd, TA:) or *a worn-out milk-skin* or *butter-skin:* (IAar, TA:) or *a water-skin,* or *milk-skin, of which part is cut off at the fore legs, and in which the beverage called* نَبِيذ *is prepared:* (Kt, TA:) or the *lower half of a water-skin* or *milk-skin, made into a bucket:* (IDrd, TA:) or *a thing of camel's skin, like a vessel,* or *like a bucket, in which the rain-water is taken, holding half the quantity of a water-skin or the like.* (TA.) — ‡ *An old man;* (K;) as being likened to an old, worn-out water-skin or milk-skin: mentioned in the L from El-Hejeree, and by Sgh from Ibn-'Abbád. (TA.) — *Anything hollow, such as has something within it, like the nut, and the* مَغْدَة [or *fruit of the* تَنْضُب, &c.: in the CK, the مَعِدَة]. (Ibn-'Abbád, K, TA.) — The *body,* or *substance,* (شَخْص,) of a thing. (TA.) — *An obstruction that one sees between him and the kibleh.* (Ibn-'Abbád, K.) = هُوَ جُفُّ مَالٍ *He is a good manager of cattle,* (K,) *acquainted with the art of pasturing them, and of collecting them at their proper time in the place of pasture.* (TA.) = See also what next follows.

جَفَّةٌ (S, K) and جُفَّةٌ, (Sgh, K,) but the latter is rare, (Sgh,) and جُفٌّ (S, K) and جَفٌّ, (K,) *A company of men* or *people; a collective body thereof:* (Ks, S, K:) or *a great number* (K) *thereof.* (TA.) You say, دُعِيتُ فِى جَفَّةِ النَّاسِ [*I was summoned,* or *invited, among the collective body of people*]. (S.) And جَاؤُوا جَفَّةً وَاحِدَةً (S, K) *They came in one collective body.* (K.) لَا نَفَلَ, فِى غَنِيمَةٍ حَتَّى تُقْسَمَ جَفَّةً, (S, Mgh,) or جُفَّةً, (K,) means [*There shall be no gift of spoil*] *until it is divided altogether:* (S, Mgh, K:) a saying of Ibn-'Abbás: (S, Mgh:) accord. to one reading, عَلَى جُفَّتِهِ, i. e., [until it is divided] *among the collective body of the army first:* (K. [Golius (here copied by Freytag) appears to have read, لَا تَقْلْ فِى غَنَمٍ; and hence to have said, of جَفَّةٌ, erroneously, "de pecore non dicitur nisi *totus grex* sit."])

جُفَّةٌ: see what next precedes, in three places. = Also *A great* دَلْو [or *bucket*]. (K.)

جُفَافٌ *What is dry* of a thing that one has dried. (K.) You say, اعْزِلْ جُفَافَهُ مِنْ رَطْبِهِ [*Put thou apart what is dry thereof from what is fresh and moist thereof*]. (TA.)

جَفِيفٌ *Dry* herbs or herbage: (S, K:) or *dry* leguminous plants or herbs, of the kind that are eaten without being cooked: (TA:) or of this kind and of such as are thick and inclining to bitterness; as also قَفِيفٌ: (TA in art. قف:) or, as some say, ما ضمنت من الريح. (TA in the present art. [But what this means I know not; the verb being evidently mistranscribed.])

جُفَافَةٌ *What has become scattered,* or *strewed, of dry herbage* (حَشِيش) *and of* [*the kind of trefoil called*] قَتّ, (S, K, TA,) *and the like.* (TA.)

تِجْفَافٌ *A thing,* (S, Mgh, Msb,) i. e. *a kind of armour,* (IAth, K,) [*a cataphract,*] *with which a horse is clad,* (S, IAth, Mgh, Msb, K,) *in war, in the manner of a coat of mail,* (Mgh, Msb,) *to defend him from being wounded;* (IAth;) and *sometimes worn by a man, to defend him in war:* (K:) of the measure تِفْعَالٌ, (Mgh, Msb,) the ت being augmentative, (Aboo-'Alee the Grammarian, S, IJ,) to render the word quasi-coordinate to the class of قِرْطَاسٌ; (IJ;) from جَفَّ, because of its hardness and toughness: (Mgh, Msb:) pl. تَجَافِيفُ. (S, Mgh, Msb.) It is said in a trad., أَعِدَّ لِلْفَقْرِ تِجْفَافًا; and one says, اِلْبَسْ لِلْفَقْرِ تِجْفَافًا; [both] meaning, †*Make thou preparation for poverty.* (TA.)

مُتَجَفِّفٌ *Having a* تِجْفَاف *upon his horse.* (Mgh.)

جفأ

جَفَأَ, (S, K,) aor. ـَ, (K,) inf. n. جَفْءٌ, (S,) *It* (a valley [flowing with water]) *cast forth froth,* or *foam,* (S, K,) *and particles of rubbish* or *refuse;* (S;) as also اجفأ; (K;) but this latter is said in the O to be of weak authority. (TA.) And جَفَأَتِ القِدْرُ, and اجفأت, *The cooking-pot cast forth its froth,* or *foam,* (S, K,) *in boiling:* (S:) or جفأت بِزَبَدِهَا *it cast forth its froth,* or *foam:* (Ham p. 132:) originally جَفَتْ and اجفت, without ء. (Er-Rághib, TA in art. جفو.) = جَفَأَ الوَادِى عَنِ الغُثَآءَ, (K,) or جَفَأَ الوَادِى, (IAar, O,) *He* (a man, IAar, O) *swept off the scum and rubbish of the valley* [after it had flowed, or while it was flowing, with water]. (IAar, O, K.) And جَفَأَ القِدْرَ *He cleared off the froth,* or *foam, of the cooking-pot.* (K, TA.) — Also جَفَأَ القِدْرَ, (S, Z in the Fáïk, TA,) inf. n. as above; (S, TA;) and أَجْفَأَهَا; (Z ubi suprà, TA;) but the former is that which is commonly known; (ISd, TA;) the latter is rare; (IAth, TA;) or the latter should not be said, though it occurs in a trad., (S, TA,*) accord. to one relation; (TA;) *He turned the cooking-pot upside-down,* or *inclined it,* (S, Z ubi suprà, TA,) *and poured out what was in it:* (S:) or *he emptied the cooking-pot, and turned it upside-down:* (TA:) and جَفَأَ البُرْمَةَ فِى القَصْعَةِ *He turned the cooking-pot upside-down upon the bowl.* (K.) — جَفَأَهُ, (S, K,) [like حَفَأَهُ,] and جَفَأَ بِهِ الأَرْضَ, (TA,) *He threw him down,* or *prostrated him, on the ground;* (S, K, TA;) namely, a man: (S:) and اجفأ بِهِ [signifies the same; or] *he threw him,* or *it,* (K, TA,) *on the ground.* (TA.) — See also 8.

4: see 1, in four places.

8. اجتفأ *He pulled,* or *plucked, up,* or *out,* or *he uprooted,* (S, K,) *and threw down,* or *away,* a thing, (S,) or plants, or herbs, such as are termed بَقْل, (K,) and trees; (TA;) [but see احتفى;] as also جَفَأَ, (K,) aor. and inf. n. as above: (TA:) [or] both signify *he cut* a plant, or herb. (IAar, Nh.)

جُفَاءٌ *What is cast forth* [*of froth,* or *foam, and particles of rubbish* or *refuse,* (see 1,)] *by a torrent:* (ISk, S:) the *froth,* or *foam, cast forth by a valley* [*flowing with water*]; and *by a cooking-pot,* (K, TA,) *in boiling.* (TA.) — Hence, as being likened to the froth, or foam, of the cooking-pot, of which no use is made, (Fr, TA,) *i. q.* بَاطِلٌ [meaning ‡ *A thing that is worthless, useless,* or *unprofitable*]. (Fr, K, TA.) It is said in the Kur [xiii. 18], فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَآءً, meaning بَاطِلًا [i. e. ‡ *Now as to the froth,* or *scum, it passeth away as a thing that is worthless,* or *useless,* or *unprofitable*], (Fr, S, Jel, TA,) and *thrown away.* (Jel.) You say also, ذَهَبَ الزَّبَدُ جُفَآءً, meaning [*The froth,* or *scum, passed away*] *driven from its water.* (TA.) — جُفَآءٌ مِنَ النَّاسِ, occurring in a trad., is explained by IAth as meaning † *The first,* or *foremost, of the men* or *people* (سَرَعَانُهُمْ): but Bkh and Muslim read (instead of جفاء) أَخِفَّآءُ, pl. of خَفِيفٌ. (TA.) = Also, [like جُفَايَةٌ,] *An empty ship.* (O, K.)

جفر

1. جَفَرَ *He,* or *it, became wide:* (K:) or *became inflated,* or *swollen.* (A.) And جَفَرَ جَنْبَاهُ *His* (a kid's, S and Msb, or lamb's, Msb) *sides became widened,* or *distended:* (S, Msb:) and اجفر and انجفر [and (K in art. هضم)] جَنْبَاهُ *his* (a horse's) *sides became inflated,* or *swollen.* (A.) — *He* (a lamb, K, and a kid, TA) *became what is termed* جَفْرٌ; as also تجفّر and استجفر: (K:) and تجفّرت and استجفرت *she* (a kid) *became a* جَفْرَة. (ISh, TA.) And ‡ *He* (a boy) *became what is termed* جَفْرٌ; as also تجفّر (TA) and استجفر: (A:) and this last verb, *he became large in the sides.* (L.) = جَفَرَ عَنِ الضِّرَابِ (S, A) or عَنِ الإِبِلِ, (A,) aor. ـُ, (S,) inf. n. جُفُورٌ; (S, K;) and اجتفر; and اجفر, inf. n. إِجْفَارٌ; and جفّر, inf. n. تَجْفِيرٌ; (K;) *He* (a stallion-camel) *ceased,* (S, K,) or *abstained,* (A,) *from covering,* (S, A, K,) *and avoided it; having indulged in it so much that he was wearied;* (S;) *and his seminal fluid became little:* (TA:) you say of a ram, رَبَضَ, (S, A,) not جَفَرَ. (S.) And

جَفَرَ عَنِ المَرْأَةِ, (IAạr, TA,) and اجفر عَنْهَا, (IAạr, Ḳ,) and اجتفر, and جفّر, (IAạr, TA,) *He* (a man) *abstained from the woman;* (Ḳ;) *he abstained from sexual intercourse with her.* (IAạr, TA.) — جَفَرَ مِنَ المَرَضِ *He recovered from the disease.* (Ḳ, TA.)

2: see **1**, in two places. — جفّرهُ الأَمْرُ عَنْهُ *The thing,* or *affair, cut him off from him,* or *it.* (IAạr, L.)

4: see **1**, in three places. — اجفر also signifies *He cut, abandoned,* or *forsook,* (Ṣ, Ḳ,) another, (Ṣ,) or his companion, or friend, (Ḳ,) *and left off visiting* him. (Ṣ, Ḳ.) And أَجْفَرْتُ مَا كُنْتُ فِيهِ *I left,* or *relinquished, that in which I was occupied.* (Ṣ.) — Also *It* (a thing, TA) *was,* or *became, absent,* or *hidden,* or *concealed,* (Ḳ, TA,) *from one.* (TA.)

5: see **1**, in three places.

7: see **1**.

8: see **1**, in two places.

10: see **1**, in three places.

جَفْرٌ *A lamb,* or *kid, whose sides have become widened,* or *distended:* (Mṣb:) or *a lamb,* (IAmb, Mṣb, Ḳ,) and *a kid,* (Ḳ,* TA,) *that has become large, and begun to pasture,* (Ḳ, TA,) *and whose sides have become widened,* or *distended:* (TA:) or *a lamb,* (Ḳ,) or *a kid,* (Ṣ, Mgh, Mṣb, Ḳ,* TA,) *that is four months old,* (Ṣ, Mgh, Mṣb, Ḳ,) *and whose sides have become widened, and that is weaned,* (A'Obeyd, Ṣ,) *and has taken to pasture:* (A'Obeyd, TA:) or *this is sometimes four months, and sometimes five months, after the birth:* or *a young lamb,* and *a kid, after it has been weaned, when six months old:* (IAạr, TA:) pl. [of pauc.] أَجْفَارٌ (Ḳ) and [of mult.] جِفَارٌ (Mṣb, Ḳ) and جَفَرَةٌ: (Ḳ:) fem. with ة: (Ṣ, A, Mgh, Mṣb, Ḳ:) or جَفْرَةٌ signifies *a female kid that has become satiated with leguminous herbs and with shrubs, and is independent of its mother:* (ISh, TA:) IAmb applies it to a female lamb and a female kid; and this is correct, though some say that it is applied to the latter only. (TA.) — *A boy when his belly has become widened,* (A,) or *when his flesh has become swollen out,* (Ḳ,) *and he has begun to eat:* (A, Ḳ:) fem. with ة. (Ḳ.) [See شَادِخٌ; and see also مُطَبِّخٌ.] — *A well,* (Mṣb, Ḳ,) or *a wide well,* (Ṣ, A,) *not cased,* or *walled round, within;* (Ṣ, A, Mṣb, Ḳ;) as also جَفْرَةٌ: (R, TA:) or, *of which a portion is cased,* or *walled round, within,* (Ḳ, TA,) *and a portion is not:* (TA:) the former of the masc. gender: pl. جِفَارٌ. (Mṣb.) — [Hence,] فُلَانٌ مُنْهَدِمُ الجَفْرِ (A, Ḳ*) [*Such a one's well is in a state of demolition;* meaning,] ‡*such a one has no judgment:* (A:) or *has no intelligence.* (Ḳ.) And إِنَّ جَفْرَكَ عَلَى لَهَارٍ [*Verily thy well is falling in upon me;* meaning] ‡*thy mischief is coming quickly upon me.* (A, TA.) — [The pl.] جِفَارٌ also signifies [simply] *Wells.* (Ḳ.) — And hence, (TA,) ‡ She-camels *abounding with milk.* (Ḳ, TA.)

جَفْرَةٌ: see جَفْرٌ.

جُفْرَةٌ *A round space in the ground:* (Ṣ, Ḳ:) or *a round and wide cavity in the ground:* (L:) pl. جِفَارٌ. (Ṣ.) — Hence, (Ṣ,) The *belly,* or *interior of the body:* (Ṣ:) or the *cavity of the chest:* or *what comprises the belly* [in the TA *the chest*] *and the two sides:* (Ḳ:) or the *place where the ribs curve;* and so in a horse &c.: (TA:) the *middle* of a horse, (Ṣ, Mṣb, Ḳ,) and of a camel: and, as some say, the *middle, and main part,* of anything: and thus, the *main part* of the sea: (TA:) pl. جُفَرٌ and جِفَارٌ, accord. to the Ḳ; but the latter is pl. of جُفْرَةٌ in the sense of "a round cavity." (TA.) — Also [the pl.] جُفَرٌ signifies The *holes that are dug in the ground for props.* (TA.)

جَفِيرٌ *A kind of quiver like the* كِنَانَة, *but wider,* (Lth, Ṣ, TA,) *in which are put many arrows:* (Lth, TA:) or *a* [*quiver of the kind called*] جَعْبَة [q. v.], *of skins, in which is no wood:* or *of wood, in which are no skins;* (Ḳ;) or *in which is no skin;* as in some good lexicons: (TA:) or *of skins, and slit in its side, that the wind may enter it, and the feathers in consequence may not be eaten:* (TA: [see also جَشِيرٌ:]) or the *same as the* جعبة *and the* كنانة: (El-Aḥmar, TA:) or *a quiver for* نَبْل, *wide, of wood.* (Ḥam p. 358.) Hence, لَيْسَ فِى جَفِيرِهِ غَيْرُ زَنْدَيْنِ [*There is not in his quiver* aught *save two pieces of wood for producing fire*]: a prov. applied to him in whom is no good. (Meyd.)

مَجْفَرٌ: see مَجْفَرَةٌ.

مُجْفَرٌ, applied to a horse, (Ṣ, Mṣb, Ḳ,) and with ة applied to a she-camel, (Ṣ,) *Large in the middle:* (Ṣ, Mṣb, Ḳ:) and مُجْفَرُ الجَنْبَيْنِ a horse *inflated,* or *swollen, in the sides.* (A.)

مَجْفَرَةٌ (Ṣ, A, Ḳ) and مَجْفَرٌ (Lḥ, Ḳ) *An impediment to venery;* (Lḥ, A'Obeyd, Ṣ, A, Ḳ;) *and a cause of diminishing the seminal fluid:* (A'Obeyd, TA:) applied to food: (Lḥ, Ḳ:) and such is fasting said to be; (A'Obeyd, Ṣ, Ḳ;) and the sun, (A,* TA,) i. e., sitting in the sun; and such, also, the sleeping between daybreak and sunrise, or in the first part of the day. (TA.)

جفل

1. جَفَلَ, (Ṣ, Mṣb, Ḳ,) aor. ـِ and ـُ, inf. n. جَفْلٌ (Mṣb) and جُفُولٌ, (Mṣb, Ḳ,) *He* (a camel) *took fright,* or *shied, and fled,* or *ran away at random;* or *became refractory, and went away at random;* or *ran away,* or *broke loose, and went hither and thither by reason of his sprightliness:* and اجفل *he* (a bird) *took fright, and flew away;* or *became scared away:* (Mṣb:) or the former, *he* (an ostrich, Ḳ) *hastened,* or *sped,* (Ṣ, Ḳ,) *in his pace,* (TA,) *and went away in the land,* or *country;* as also اجفل; (IDrd, Ḳ;) both, said of an ostrich, mean *he spread his wings, running;* (Ḥam p. 555;) or *spread his wings, and ran quickly,* or *went away at random and swiftly:* (TA:) or جَفَلَتِ النَّعَامَةُ means *the ostrich fled:* (Mṣb:) and اجفل عَنْهُ, said of anything, *he fled from it:* (TA, Ḥam p. 555:) and جَفَلُوا, aor. ـُ, inf. n. جَفْلٌ; (Mṣb;) and اجفلوا (Ṣ, Mṣb) and انجفلوا and تجفّلوا; (Mṣb;) *they* (a company of men) *fled quickly;* (Ṣ, Mṣb;) or the second (Ḳ) and third (Ṣ, Ḳ) signify *they became displaced,* (Ṣ, Ḳ, TA,) *and quickly defeated,* (TA,) *and went away;* (Ṣ, Ḳ, TA;) or these two and the fourth, (TA,) or all the four, (Ḥar p. 373,) *they hastened in defeat and flight:* (TA, and Ḥar ubi suprà:) and جَفَلَتِ الرِّيحُ, (Ḳ,) and اجفلت, (Ṣ, Ḳ,) *the wind was swift* (Ṣ, Ḳ, TA) *in blowing.* (TA.) — جَفَلَ, inf. n. جُفُولٌ, ‡ *It* (hair) *became shaggy,* or *dishevelled, and frouzy,* or *altered in smell, in consequence of its being seldom dressed;* or *dusty and matted, by reason of its being seldom anointed;* (Ḳ, TA;) and *became raised and spread.* (TA.) — جَفَلَ is also trans., signifying *He made* a bird *to take fright, and fly away;* or *he scared* it *away:* its quasi-pass. is اجفل [explained above]; the reverse of the rule commonly obtaining: (Mṣb:) or the former verb, as in the O; not the latter, as in the Ḳ; *he made* a male ostrich *to hasten,* or *speed, in his pace, and to go away in the land,* or *country;* or *made* him *to spread his wings, and run quickly,* or *go away at random and swiftly:* (TA:) and جفّل *he,* or *it, made* an animal, or animals, *to take fright, and flee,* or *run away at random;* or *scared away* it, or them: (TA:) [and, app., *he frightened;* تَجْفِيلٌ being also said in the TA to be syn. with تَفْرِيعٌ, which, I think, is evidently a mistranscription for تَفْزِيعٌ.] You say, جفّل القَنَّاصُ الوَحْشَ [*The sportsman scared away the wild animals*]. (TA.) And أَتَوْهُمْ فَجَفَّلُوهُمْ عَنْ مَرَاكِزِهِمْ [*They came to them, and scared them,* or *frightened them,* or *made them to flee, away from their stations*]. (TA.) And جَفَلَتِ الرِّيحُ الظَّلِيمَ *The wind put in motion the male ostrich, and drove him away,* or *along:* (Ḳ:) and [in like manner] جَفَلَتِ الرِّيحُ السَّحَابَ ‡ *The wind smote the clouds, and put them into a state of commotion,* (Ḳ, TA,) *and made them to speed along.* (TA.) And الرِّيحُ تَجْفِلُ الجَهَامَ †*The wind carries away the rainless clouds.* (Mgh. [See also **4**.]) Whence, app., (Mgh,) جَفَلَ البَحْرُ سَمَكًا †*The sea cast fish upon the shore;* (Lth, Mgh, Ḳ;) a verb like ضَرَبَ; occurring in a trad., in which it is erroneously said to be أَجْفَلَ. (Mgh.) — Also, (Ḳ,) aor. ـِ, inf. n. جَفْلٌ, (TA,) *He prostrated* a man; *threw* him *down upon the ground.* (Ḳ.) You say, طَعَنَهُ فَجَفَلَهُ, meaning *He thrust him,* or *pierced him,* [with a spear or the like,] *and displaced and prostrated him.* (Mgh.) — *He threw* goods *one upon another.* (IDrd, Mṣb, TA.) — *He,* or *it, overturned,* or *turned upside-down.* (TA.) — Also, aor. ـِ, (Ḳ,) inf. n. جَفْلٌ, (TA,) *He peeled, pared, stripped,* or *scraped off,* a thing; (AZ, Ḳ, TA;) as, for instance, flesh from the bone, and fat from the skin; (AZ, TA;) and so جفّل, (Ḳ,) inf. n. تَجْفِيلٌ: (TA:) *he removed* flesh from the bone: (Ḳ:) app. formed by transposition from جَلَفَ. (TA.) — Also, (Mṣb, Ḳ,) aor. ـُ, (Mṣb,) or ـِ, (Ḳ,) *He swept away* mud (Mṣb, Ḳ, TA) from the ground; (TA;) and so جفّل. (Ḳ.) [It seems that Golius found, in a copy of the Ḳ, التِّبْنَ erroneously put for الطِّينَ;

and حَرَقَهُ for جَرَفَهُ; for he has explained the former verb as meaning "*combussit* stramen."]

2: see 1, in five places.

4: see 1, in six places. — You say also, أَجْفَلَتِ الرِّيحُ بِالتُّرَابِ *+The wind carried away the dust; made it to fly away.* (Ṣ.) And اجفل الغَيْمُ *The clouds,* or *mist, became removed,* or *cleared off.* (TA.)

5: see 1. — You say of a cock, تجفّل, meaning نَفَشَ بُرَائِلَهُ [i. e., *+He ruffled the feathers around his neck*]. (Ibn-'Abbád, Ḳ, TA.)

7: see 1. — انجفل also signifies ‡ *It went away,* or *departed;* said of the shade, (Ḳ, TA,) and of the night. (TA.) — *He,* or *it, became overturned,* or *turned upside-down.* (TA.) — انجفلتِ الشَّجَرَةُ *The tree, blown upon by a violent wind, became uprooted.* (TA.)

جَفْلٌ: see اجْفِيلٌ. It is an inf. n. used as an epithet; and means A people, or party, *fleeing quickly;* as also ▼ جَفَالَةٌ. (Mṣb.) — Also *A cloud that has poured forth its water and gone away* (Ṣ, Ḳ) *quickly;* (Ṣ;) because it is then lighter and quicker. (Ḥar p. 373.) — *A ship;* (Ḳ;) because the wind drives it along (تَجْفِلُهَا): (TA:) pl. جُفُولٌ. (Ḳ.) = *Ants: black ants:* (Ḳ:) *large black ants:* (TA:) a dial. var. of جُثْلٌ. (Ḳ.)

وَقَعَتْ فِى النَّاسِ جَفْلَةٌ [*Fear fell upon the people;*] *the people feared.* (TA.) = شَجَرَةٌ جَفْلَةٌ *A leafy tree; a tree having many leaves.* (Ḳ.) = See also what next follows.

جُفْلَةٌ (Ṣ, Ḳ) and ▼ جَفْلَةٌ (TA [there said in one place to be بالفتح, but this is most probably a mistranscription for بالضمّ,]) *A fleece* of wool: (Ṣ, Ḳ:) [a word used in the sense of] a pass. part. n., like غُرْفَة in the phrase اِغْتَرَفَ غُرْفَةً. (Ṣ.)

دَعَوْتُهُمُ الجَفَلَى, (AZ, Ṣ, Mṣb,* Ḳ,*) and ▼ الأَجْفَلَى, (AZ, Ṣ, Ḳ,*) which latter was unknown to Aṣ, (Ṣ,) *I invited them* to my feast, or food, (AZ, Ṣ, Mṣb, Ḳ,*) *in common,* (AZ, Ṣ, Mṣb,) *without distinction,* (Mṣb,) or *with their company and commonalty.* (Ḳ.) And دُعِىَ فُلَانٌ فِى النَّقْرَى لَا فِى الجَفَلَى, (Akh, Ṣ, Mṣb,*) and الأَجْفَلَى, *Such a one was invited among the distinguished persons, not among the commonalty.* (Akh, Ṣ.) And دَعْوَةٌ جَفَلَى *A general invitation; contr. of* دَعْوَةٌ نَقْرَى. (Mṣb.) And جَآءَ القَوْمُ, أَجْفَلَةً ▼, and أَزْفَلَةً, (Fr, Ṣ, Ḳ,*) *The people came in a company;* (Fr, Ṣ;) and ▼ بِأَجْفَلَتِهِمْ, and أَزْفَلَتِهِمْ, *with their company.* (Fr, Ṣ, Ḳ.) Accord. to some, (Ṣ,) ▼ أَجْفَلَى signifies *A collection,* or *an assemblage,* of any things; (Ṣ, Ḳ;) as also أَزْفَلَى: (Ṣ:) and ▼ جُفَالَةٌ, (Ṣ, Ṣgh, TA,) or ▼ جُفَالَةٌ, (Ḳ,) *a company,* or *an assembly,* (Ṣ, Ṣgh, Ḳ,) of men, (Ṣ, TA,) *going along quickly.* (TA.)

جَفْلَانُ, or جَفْلَانٌ, [whether with or without tenween is not shown,] *Fearful; wont,* or *apt, to take fright and flee,* or *run away at random.* (TA.) [See also جَفَّالٌ.]

جَفَالٌ: see what next follows.

جُفَالٌ *What is cast forth by a torrent,* (Ṣ, Ḳ, TA,) *of rubbish and scum,* or *of rotten leaves mixed with scum;* (TA;) as also ▼ جَفَالٌ, like سَحَابٌ; (TA;) and ▼ جُفَالَةٌ. (Ḳ,* TA.) — *The froth of milk.* (Ḳ.) = *Much* (Ḳ) of anything: (TA:) or of wool; as also ▼ جَفِيلٌ: (Ḳ:) or *much wool.* (Ṣ.) The ewe is represented as saying, أُوَلَّدُ رُخَالًا وَأُجَزُّ جُفَالًا وَأُحْلَبُ كُثَبًا ثِقَالًا وَلَمْ تَرَ مِثْلِى مَالًا [*I am delivered of lambs, and I am shorn of much wool, and I am milked of heavy bowlfuls, and thou hast not seen cattle the like of me*]: by أُجَزُّ جُفَالًا is meant *I am shorn* [*of much wool*] *at once;* for nought of her wool falls to the ground until all of it is shorn. (Ṣ.) جفال is applied, by Dhu-r-Rummeh, as an epithet to hair; [meaning *Much,* or *abundant;*] and it is not applied as an epithet to anything save what is much, or abundant. (Ṣ.) Ed-Dejjál [or Antichrist] is described, in a trad., as جُفَالُ الشَّعَرِ *Having much hair:* (TA:) and جَافِلُ الرَّأْسِ ▼ [also] has this meaning. (Ḥam p. 469.)

جَفُولٌ A wind (رِيح) *that smites the clouds, and puts them into a state of commotion;* (Ḳ;) or *that makes them to speed along:* (TA:) a *swift* wind; (TA;) as also ▼ جَافِلَةٌ and ▼ مُجْفِلٌ: (Ṣ, Ḳ:) pl. of the first, (i. e., of جفول,) جُفُلٌ. (Ḳ.) — *Great,* or *large:* so in the phrase جُمَّةٌ جَفُولٌ [*A great,* or *large, quantity of hair extending beyond the ears*]. (Ḳ.) — An *aged* woman; (Ḳ,* TA;) as also ▼ إِجْفِيلٌ: (Ḳ:) pl. of the former as above. (Ḳ.)

جَفِيلٌ: see جُفَالٌ.

جَفَلَةٌ: see جَفْلٌ.

جُفَالَةٌ: see الجَفَلَى: — and جُفَالٌ. — Also الجُفَالَةُ, (Ḳ,) or جُفَالَةُ القِدْرِ, (Ṣ,) *What one takes from the head* [*of the contents*] *of the cooking-pot with the ladle.* (Ṣ, Ḳ.)

جَفَّالٌ an intensive epithet from جَفَلَ in the first of the senses explained above; i. e., A camel *that takes fright,* or *shies, and flees,* &c., *much,* or *often.* (Mṣb.) [See also جَفْلَانُ.]

جُفَّالَةٌ: see الجَفَلَى.

جَافِلٌ part. n. of جَفَلَ in the first of the senses explained above: (Mṣb:) [and in other senses.] — *Hastening,* or *speeding.* (TA.) See جَفُولٌ. — *Disquieted, disturbed, agitated,* or *flurried.* (Ṣ, Ḳ, TA.) — See also جُفَالٌ.

جَيْفَلٌ a name of [*The month*] ذُو القَعْدَة, (Ḳ, TA,) in the time of paganism. (TA.)

أَجْفَلَةٌ: see الجَفَلَى, in two places.

أَجْفَلَى: see الجَفَلَى, in three places.

إِجْفِيلٌ *Cowardly,* or *a coward,* (Ṣ, Ḳ, TA,) *that is frightened at everything.* (TA.) A he-ostrich (Ṣ, Ḳ) *that takes fright,* (Ḳ,) *and flees from everything* (Ṣ, Ḳ, TA) *that he sees;* (TA;) as also ▼ جَفْلٌ. (Ḳ.) — *A bow of which the arrow goes far.* (Ḳ.) — See also جَفُولٌ.

مُجْفِلٌ *Turning away,* or *going back,* or *retreating; going away.* (TA.) — See also جَفُولٌ.

مِجْفَلٌ applied to a camel's hump, *Heavy:* [properly, *an instrument of overturning:*] applied as an epithet to a camel's hump that is so heavy as to overturn the animal when, after rolling on the ground, he desires to rise. (TA.)

جفن

1. جَفَنَ نَاقَةً, (Ḳ,) inf. n. جَفْنٌ, (TA,) *He slaughtered a she-camel, and gave her flesh for food* (Ḳ, TA) *to the people,* (TA,) *in bowls* (جِفَان). (Ḳ, TA.)

2. جفّنوا *They made bowls* (جِفَان [probably meaning *they prepared bowls of food:* accord. to Freytag's Lex., جفّن means "apposuit scutellam;" but he does not name his authority]). (TA.) = جفّن and ▼ تجفّن *It* (a grape-vine) *attained to the state of having an* أَصْل [i. e., app., *a stock*]. (TA.)

5: see 2.

جَفْنٌ The *eyelid;* both the *upper* and the *lower:* (Ṣ, Mṣb, Ḳ:) of the masc. gender: (Mṣb:) pl. [of pauc.] أَجْفُنٌ and أَجْفَانٌ and [of mult.] جُفُونٌ. (Ḳ.) — The *upper surface,* and the *lower,* of a cake of bread: both together being called جَفْنَا الرَّغِيفِ. (Lḥ, TA.) — The *scabbard,* or *sheath,* (غِمْد, Ṣ, Ḳ, or غِلَاف, Mṣb,) of a sword: (Ṣ, Mṣb, Ḳ:) [or] the *case,* or *receptacle, in which is* [*put*] *the sword together with its* غمد *and suspensory belt* or *cord:* (Ṣ voce قِرَابٌ:) [but the former signification only is commonly known:] and [it is said that] ▼ جِفْنٌ signifies the same; (Ḳ;) but this is doubted by IDrd: (M, TA:) pl. [of pauc.] أَجْفَانٌ and [of mult.] جُفُونٌ. (Mṣb.) — The أَصْل [app. here meaning *stock*] *of a grape-vine:* (Ḳ:) or *a grape-vine* itself, in the dial. of El-Yemen; (T, TA;) so called as being imagined to be the receptacle of the grapes: (Er-Rághib, TA:) or *a species of grape:* (ISd, Ḳ:) or the *skin of the grape, in which is the juice:* (IAạr, TA:) or *a climbing shoot of a grape-vine:* (AḤn, TA:) or the *shoots of the grape-vine:* (T, Ṣ, M, Ḳ:) n. un. with ة: (T, Ṣ, M:) or, accord. to IAạr, جَفْنَةٌ is *syn. with* كرعة [app. a mistranscription for كَرْمَةٌ *a single grape-vine*]: or, accord. to some, as ISd says, the *leaves of the grape-vine.* (TA.) [Hence,] مَآءُ الجَفْنِ *The juice of the vine;* (A, TA;) *wine:* (TA:) [or it may originally mean *tears;* then, *rain;* and then, *wine:* for] wine is also called مَآءُ السَّحَابِ: and جَفْنُ المَآءِ means *the clouds.* (TA.) — *A kind of tree, of sweet odour.* (AḤn, Ḳ.) — *A certain plant, of the kind called* أَحْرَار, *that grows in a spreading manner, and, when it dries up, contracts; having grains like the* حُلْبَة [or *fenugreek*]. (AḤn, TA.)

جِفْنٌ: see جَفْنٌ.

جَفْنَةٌ *A* [*bowl of the kind called*] قَصْعَة: (Ḳ:) or *like a* قصعة: (Ṣ:) the *largest kind of* قصعة; (Ks, Ṣ in art. صحف, M;) next to which is the

قصعة [properly so called], which satisfies the hunger of ten [men]; then, the صَحْفَة, which satisfies five; then, the مِكْلَة, which satisfies two men, and three; then, the صُحَيْفَة, which satisfies one man: (Ks, Ṣ in art. صحف:) it is peculiarly applied to *a receptacle for kinds of food:* (Er-Rághib, TA:) pl. [of mult.] جِفَانٌ (Ṣ, Mṣb, Ḳ) and جِفَنٌ (Sb, TA) and (of pauc., TA) جِفَنَاتٌ. (Ṣ, Mṣb, Ḳ.) [Hence,] كُفِئَتْ جَفْنَتُهُ [*His bowl was turned upside-down;* meaning] ‡*he was slain;* a phrase similar to هُرِيقَ رِفْدُهُ. (A in art. رفد.) —†*A small well;* (Ḳ;) as being likened to the جفنة for food. (Er-Rághib, TA.) —‡*A generous man:* (Ḳ:) جَفْنَةُ غَرَّاءُ is an appellation applied to *a generous man who entertains many guests and feeds many:* (IAạr, TA:) he is called جفنة because people are fed in the جفنة, and the epithet غرّاء is added because of the whiteness of the camel's hump in the جفنة. (TA.) —Also *i. q.* خَمْرَةٌ [meaning *Some wine,* or *a kind of wine:* see also مَآءُ الجَفْنِ, voce جَفْنٌ]. (IAạr, TA.)

جفو

1. جَفَا, (Ḳ,) aor. ـُ, (TA,) inf. n. جَفَآءٌ; and تجافى; *It did not keep,* or *cleave, to its place.* (Ḳ.) You say, جَفَا جَنْبُهُ عَنِ الفِرَاشِ, (Mgh,) and عَنْهُ تجافى, (Ṣ, Mgh,) *His side did not rest,* or *was restless,* or *uneasy, upon the bed;* or *shrank from it;* (Ṣ, Mgh;) and *heaved,* or *rose, from it:* (Mgh:) or the former, *his side did not keep,* or *cleave, to its place upon the bed:* and the latter, *it became withdrawn,* or *removed, from it.* (TA.) And جَفَا السَّرْجُ عَنْ ظَهْرِ الفَرَسِ, (Ṣ, Mṣb, TA,) aor. and inf. n. as above; (Mṣb;) and تجافى; (Ṣ, Mṣb;) *The saddle heaved,* or *rose, from the back of the horse:* (Ṣ, Mṣb:) or *did not keep,* or *cleave, to its place upon his back.* (TA.) —[Hence,] it is said in a trad. of 'Omar, إِنِّى أَجْفُو عَنْ أَشْيَآءَ مِنَ العِلْمِ *Verily I recoil, shrink,* or *am averse, from some matters of knowledge,* or *science, and ignore them,* or *neglect them.* (Mgh.) —Also جَفَا, (Mṣb, TA,) aor. as above, (Mṣb,) [and so the inf. n.,] said of a garment, or piece of cloth, *It was thick, coarse,* or *rough:* (Mṣb, TA:) and in like manner said of a reed-pen, *it was thick, coarse,* or *rough, in its nib.* (TA.) —[And hence, (see جَفَآءٌ, below, and جَافٍ,) *He was,* or *became, thick, gross, coarse, rough,* or *rude, of make:* and, more commonly, *coarse, rough,* or *rude, of nature* or *disposition,* or *in his intercourse and dealings with others; unkind, hard, churlish, uncivil,* or *surly.* (See also 10.)] It is said in a trad., مَنْ بَدَا جَفَا, i. e. [*He who abides in the desert*] *becomes coarse, rough,* or *rude, of nature* or *disposition;* [or *unkind, hard, churlish,* &c.;] by reason of mixing little with men. (TA.) —جَفَا عَلَيْهِ كَذَا *Such a thing was,* or *became, heavy, onerous, burdensome,* or *oppressive, to him.* (Ḳ.) = جَفَا جَنْبُهُ عَنِ الفِرَاشِ: and جَفَا السَّرْجَ: see 3. —جَفَتِ القِدْرُ زَبَدَهَا *The cooking-pot cast forth its froth,* or *foam;* as also اجفأت; (TA;) [like جَفَأَت and اجفأت;] originally without ء. (Er-Rághib, TA.) And جَفَا السَّيْلُ *The torrent drove away* [things in its course]. (Mṣb.) —جَفَا الرَّجُلَ, aor. as above, *He turned away from the man; avoided him;* or *shunned him:* or *he drove away the man;* from جفا السَّيْلُ, explained above: sometimes meaning, *with hatred.* (Mṣb.) And جَفَاهُ *He withdrew,* or *removed, far,* or *to a distance, from him:* whence the saying of Mohammad Ibn-Sooḳah, لَمَّا قَلَّ مَالِى جَفَانِى إِخْوَانِى [*When my property became little, my brethren withdrew far from me*]. (TA.) —And جَفَا مَالَهُ *He did not keep,* or *cleave,* or *hold fast, to his property.* (Ḳ.) —And جَفَاهُ, (Ṣ, Ḳ,) aor. ـُ, (Ṣ,) inf. n. جَفَآءٌ (Ṣ, Ḳ) and جَفْوٌ, (Ḳ,) *He treated him,* or *behaved towards him, coarsely, roughly, rudely, unkindly, hardly, churlishly, uncivilly,* or *surlily:* (Ṣ, Ḳ:) you should not say جَفَيْتُ. (Ṣ.) The pass. part. n. is مَجْفُوٌّ and مَجْفِىٌّ: (Ṣ, and Ḳ in art. جفى:) the latter formed in accordance with جُفِىَ, in which the و is changed into ى. (Fr, Ṣ.) —*He did to him what displeased, grieved,* or *vexed, him; did to him what he disliked,* or *hated; did evil to him.* (TA.) So in the trad., مَنْ حَجَّ وَلَمْ يَزُرْنِى فَقَدْ جَفَانِى [*He who performs the pilgrimage* to Mekkeh *and does not visit me,* i. e. does not visit my tomb afterwards, either on his homeward journey or by journeying to El-Medeeneh for that special purpose, *does what displeases* me]. (TA.) —جَفَتِ المَرْأَةُ وَلَدَهَا *The woman neglected to take care of her child,* or *to pay frequent attention to it.* (TA.)

2. تَجْفِيَةٌ [inf. n. of جفّى] signifies, in Persian, جفاء فرمودن [app. as meaning The *ordering* one *to act,* or *to treat* another, *coarsely, roughly, rudely,* &c.]. (KL. [Accord. to Golius, as on this authority, "*i. q.* جَفَا, sign. *injuria affecit; duriter et inique tractavit:* seu *transit. ejus.*"])

3. جافى جَنْبَهُ عَنِ الفِرَاشِ, and جَفَاهُ, *He caused his side not to rest,* or *caused it to be restless,* or *uneasy, upon the bed;* or *caused it to shrink therefrom:* and *he heaved it, drew it up,* or *raised it,* [*making it to be separated by some space* or *interval*] *from the bed.* (Mgh.) And hence, (Mgh,) جافى عَضُدَيْهِ عَنْ جَنْبَيْهِ (Mgh, TA) *He put,* or *set, his upper arms apart,* or *remote, from his sides.* (Mgh, TA.) [Thus the Muslim is enjoined to do in prostrating himself in prayer.] And جافى السَّرْجَ عَنْ ظَهْرِ الفَرَسِ, (Ṣ,* Mṣb,) and اجفاهُ, (Ṣ, Ḳ,) and جَفَاهُ, (Ḳ, [said in the TA to be a mistake, but a similar usage of this verb has been mentioned above on the authority of the Mgh,]) *He raised the saddle from the back of the horse:* (Ṣ, Mṣb, Ḳ:) and in like manner, أَجْفَيْتُ القَتَبَ عَنْ ظَهْرِ البَعِيرِ [*I raised the saddle from the back of the camel*]. (M, TA.)

4. اجفاهُ *He made,* or *caused, him,* or *it, to be,* or *become, distant, remote, far off,* or *aloof.* (TA.) —See also 3, in two places. —اجفى المَاشِيَةَ *He fatigued the cattle,* [in some copies of the Ṣ, تَبِعَهَا is put for أَتْعَبَهَا,] *and did not let them eat,* (AZ, Ṣ, Ḳ, TA,) *nor fed them previously, driving them vehemently.* (TA.) = أَجْفَتِ القِدْرُ: see 1. —أَجْفَتِ الأَرْضُ *The land became like the* جُفَآءُ, or *rubbish and scum cast forth by the torrent of a valley, or by a cooking-pot, in respect of the departure of the good thereof.* (Er-Rághib, TA.)

6. تجافى: see 1, in three places. [Said of a person prostrating himself, or lying down, it means *He drew up his body from that on which he rested.* And عَنْهُ تجافى generally signifies *He,* or *it, receded, withdrew, removed,* or *became remote* or *aloof* or *separated by some space* or *interval, from him,* or *it:* and *he drew away, shrank,* or *flinched, from him,* or *it.*] It is said, of the difference between الذَّبْح and القَتْل, that the former is by cutting the external jugular veins; and the latter, بِإِيقَاعِ الفِعْلِ فِى المَحَلِّ مَعَ التَّجَافِى [*By causing the act to take effect upon the place* thereof *while standing aloof*]; meaning that the قَاتِل strikes from a distance, not knowing whether he will hit the place or not. (Mgh.) And [hence] you say, تجافى لَهُ عَنْ حَقِّهِ † [*He relinquished,* i. e.] *he gave, to him, his right,* or *due.* (TA in art. خمص.) —*He inclined,* or *declined,* or *turned, from side to side:* and *from right to wrong.* (Ḥar p. 125.) [See 6 in art. دفو.]

8. اجتفاهُ *He removed him,* or *it, from his,* or *its, place.* (Ḳ.)

10. استجفاهُ *He esteemed it* (namely, a bed, &c., Ḳ) جَافٍ, (Ṣ, Ḳ,) i. e. *thick, coarse,* or *rough.* (TA.) —*He demanded,* or *required, of him that he should do what was displeasing, grievous, vexatious,* or *evil.* (TA.) = استجفى *He became coarse, rough, rude, unkind, hard, churlish, uncivil,* or *surly.* (KL. [See also 1.])

جَفًا: see جَفَآءٌ.

جَفْوَةٌ *A single act of coarse, rough, rude, unkind, hard, churlish, uncivil,* or *surly, treatment,* or *behaviour.* (TA.) —See also جَفَآءٌ, in three places.

جِفْوَةٌ: see جَفَآءٌ.

جَفَآءٌ is in make; [signifying *Thickness, grossness, coarseness, roughness,* or *rudeness:*] and in nature, or disposition; (TA;) signifying *coarseness, roughness,* or *rudeness,* (Mgh, Mṣb,) *in one's intercourse and dealings with others;* (Mgh;) *unkindness, hardness, churlishness, incivility,* or *surliness;* a predominant quality of the people of the desert; (Mgh, Mṣb;) from جَفَا said of a garment, or piece of cloth; (Mṣb;) *contr. of* بِرٌّ, (Ṣ,) or *of* صِلَةٌ; (Ḳ;) as also جَفًا, (Ḳ,) accord. to Lth; but Az says that he knew not any one who allowed this latter: (TA:) so, too, جِفْوَةٌ and جَفْوَةٌ, in the sayings فِيهِ جِفْوَةٌ and جَفْوَةٌ [*In him is coarseness, roughness,* or *rudeness,* &c.]: (Ḳ:) and فُلَانٌ ظَاهِرُ الجِفْوَةِ *Such a one is a person in whom coarseness, roughness,* or *rudeness, &c., is apparent:* (Ṣ:) but accord. to Lth, جفوة [whether جِفْوَةٌ or جَفْوَةٌ is not shown] denotes a more constant quality than جَفَآءٌ. (TA.) You

say also, جَفْوَةٌ بِهِ, meaning *He is suffering coarseness, roughness,* or *rudeness,* &c. (K.) And جَفَوَاتُهُ ‡ أَصَابَتْهُ جَفْوَةُ الزَّمَنِ [*The roughness,* or *rudeness,* &c., *of time,* or *fortune, smote him*]; and جَفَوَاتُهُ [*its roughnesses,* or *rudenesses,* &c.]. (TA.)

جُفَاءٌ The *rubbish and scum cast forth by the torrent of a valley,* and *by a cooking-pot.* (Er-Rághib, TA.) [See also art. جفأ.] — And hence, as being likened to the جُفَاءُ of the torrent, ‡ The *first,* or *foremost,* of men, or people. (TA.) [But see art. جفأ.]

جَافٍ [act. part. n. of 1:] applied to a garment, or piece of cloth, (Mgh, Mṣb,) and to a bed, &c., (S,* K, TA,) *Thick, coarse,* or *rough.* (Mgh, Mṣb, TA.) — And [hence] applied to a man, (S, TA,) meaning *Thick, gross, coarse, rough,* or *rude, of make;* and *coarse, rough,* or *rude, of nature* or *disposition; coarse, rough, rude, unhind, hard, churlish, uncivil,* or *surly, in his treatment of,* or *behaviour towards, his companions:* pl. جُفَاةٌ. (TA.) You say also, رَجُلٌ جَافِي الخِلْقَةِ [*A man thick, gross, coarse, rough,* or *rude, of make*]: and جَافِي الخُلُقِ *niggardly and incompliant; coarse, rough,* or *rude,* (K, TA,) *in his intercourse and dealings with others; oppressive when angry and irritated against his companion with whom he sits.* (TA.) And جَافٍ عَنِ المَوْعِظَةِ [*Obdurate against admonition*]. (TA in art. جعظر.)

مَجْفُوٌّ: } see 1.
مَجْفِيٌّ: }

جل

1. جَلَّ, aor. يَجِلُّ, (S, Mṣb, K,) inf. n. جَلَالَةٌ, (S,) or جَلَالٌ, (K, [in the CK, erroneously, جُلَالًا is put for جَلَالًا,]) or both, (TA, [but see what follows,]) and جُلِّيٌّ, (Ḥam p. 218, see this word below, under جَلَلٌ,) [in its primary sense, *It was,* or *became, thick, gross, coarse, rough, rugged, rude, big,* or *bulky:* (see جَلِيلٌ:) and then,] *it,* (a thing, Mṣb,) or *he* (a man, S) *was,* or *became, great;* (S, Mṣb, K, TA;) [said of a thing, meaning *in size;* and] said of a man, meaning *in estimation, rank,* or *dignity:* (S, TA:) or جَلَالَةٌ signifies *greatness of estimation* or *rank* or *dignity:* but جَلَالٌ, *supreme greatness thereof:* (Er-Rághib, TA:) the latter is an attribute of God only; (As in Ḥam p. 607, Er-Rághib, TA;) except in few instances: (As ubi suprà:) or it means the *greatness,* or *majesty,* of God: (S, Mṣb:) or his *absolute independence.* (Bḍ in lv. 27.) [عَزَّ وَجَلَّ, referring to the name of God expressed or understood, is a phrase of frequent occurrence, meaning, *To Him,* or *to Whom, belong might and majesty,* or *glory and greatness.*] — يَجِلُّ عَنِ الإِحَاطَةِ بِهِ [*He is too great to be comprehended within limits*] and يَجِلُّ أَنْ يُدْرَكَ بِالحَوَاسِّ [*He is too great to be perceived by the senses*] are phrases used in speaking of God. (Er-Rághib, TA.) — The saying of El-Aḥmar,

* يَا جَلَّ مَا بَعُدَتْ عَلَيْكَ بِلَادُنَا *
* فَاْبْرُقْ بِأَرْضِكَ مَا بَدَا لَكَ وَارْعُدِ *

[*O, how greatly distant to thee is our country! therefore threaten in thy land as long as it seems fit to thee, and menace*], means مَا أَجَلَّ ما بعدت [&c.]. (S.) — Also جَلَّ, (S, K,) aor. ـِ, inf. n. جَلَالَةٌ and جَلَالٌ, (K,) said of a man, (S,) *He became old,* or *advanced in age,* (S, K,) *and firm,* or *sound, in judgment.* (K.) And جَلَّتْ said of a she-camel, *She was,* or *became, old,* or *advanced in age:* (Abu-n-Naṣr, S:) and so تَجَالَّتْ said of a woman. (TA.) = جَلَّتِ الهَاجِنُ عَنِ الوَلَدِ [*The girl married before she had arrived at puberty,* or *the beast covered before she was of fit age,*] *was too young* [*to bear offspring*]: (S:) a prov. (TA.) [Thus the verb bears two contr. significations. See also هَاجِنٌ.] = جَلَّ القَوْمُ, (S, Mṣb,* K,*) عَنِ البَلَدِ, (S,) or عَنْ مَنَازِلِهِمْ, (K,) aor. ـِ, (Mṣb, K,) or ـُ [contr. to rule], (S, Sgh,) or both, accord. to Ibn-Málik and others, (TA,) inf. n. جُلُولٌ, (S, K,) [and جَلَاءٌ accord. to the K, but this is an inf. n. of جَلَا], *The people,* or *company of men, went forth,* or *emigrated,* (S, Mṣb, K,) like جَلَا, (S, K,) *from a country,* or *town,* (Mṣb,) [or *from their places of abode,*] *to another country,* or *town.* (S, Mṣb.) = جَلُّوا الأَقِطَ, (K,) [aor., accord. to rule, ـُ,] inf. n. جَلٌّ, (TA,) *They took the main part,* or *portion, of the* [*preparation of milk termed*] اقط. (K.) [See also 5.] — جَلَلْتَ هٰذَا عَلَى نَفْسِكَ *Thou hast brought this as an injury* (جَنَيْتَهُ) *upon thyself.* (K.) = جَلَّ البَعَرَ, (S, K,) aor. ـُ, (S,) inf. n. جَلٌّ (S, K) and جَلَّةٌ, (K,) *He picked up,* (S,) or *collected with his hand,* (K,) *the camels',* or *similar, dung;* (S, K;) and اجتلّهُ signifies the same, (S,) or *he picked it up for fuel.* (K.) [See جَلَّةٌ.] = See also 2.

2. جلّل, inf. n. تَجْلِيلٌ, said of a thing, *i. q.* عَمَّ [as meaning *It included* persons, or things, &c., *in common,* or *generally,* or *universally, within the compass of its influence,* or *effects*]. (S, TA.) So in the phrase سَحَابٌ يُجَلِّلُ الأَرْضَ بِالمَطَرِ [*Clouds that include the land in common,* or *generally,* or *universally, within the compass of their rain;* i. e., *that rain upon the land throughout its general,* or *universal, extent*]: (S, TA:) or, as in the A, *thundering clouds, covering the land with rain.* (TA.) And so in the phrase, جَلَّلَ المَطَرُ الأَرْضَ *The rain included the general,* or *universal, extent of the land within the compass of its fall;* and *covered the land so as not to leave anything uncovered.* (IF, Mṣb.) — And hence, [in a general sense,] *He covered* a thing. (Mṣb.) *It* [or *he*] *ascended, rose, mounted, got, was,* or *became, upon,* or *over,* a thing; (Ḥam p. 45;) as also تجلّل. (S, K.) — *He clad* a horse (S, K) or beast (K) *with a* جُلّ [or *covering for protection from the cold*]; (S, K;) as also جَلَّلَ. (K.)

4. اجلّهُ, (S, K,) inf. n. إِجْلَالٌ, (TA,) [*He made it* جَلِيل, i. e., *thick,* &c.: *contr. of* أَدَقَّهُ: see Ḥam p. 546. — And hence,] *He magnified him; honoured him;* (K, TA;) as also تجالّهُ: (TA:) *he exalted him* (TA) in rank, or station. (S.) It is said in a trad., أَجِلُّوا اللّٰهَ يَغْفِرْ لَكُمْ, meaning [*Magnify ye God,* and *He will forgive you:* or] *say ye,* يَا ذَا الجَلَالِ وَالإِكْرَامِ [*O Thou who art possessed of greatness,* or *majesty, and bounty*], *and believe in his greatness,* or *majesty:* it is also recited otherwise, with ح; (TA in the present art.;) i. e. أَحِلُّوا اللّٰهَ, meaning "Resign yourselves to God;" or "quit ye the danger and straitness of belief in a plurality of Gods, to avail yourselves of the freedom of El-Islám;" (TA in art. حل;) but the former recital is confirmed by another trad., namely, أَلِظُّوا بِيَا ذَا الجَلَالِ وَالإِكْرَامِ [see art. لظ]. (TA in the present art.) [Hence,] فَعَلْتُ ذٰلِكَ مِنْ إِجْلَالِكَ, and من أَجْلِ إِجْلَالِكَ: see جَلَلٌ. — *He gave him much.* (S.) You say, مَا أَجَلَّنِي وَلَا أَدَقَّنِي (S, TA) *He gave me not much, nor gave he me little:* (S:) or †*he gave me not a camel, nor gave he me a sheep,* or *goat.* (TA.) A poet says, (S,) namely, El-Marrár El-Faḳ'asee, describing his eye, (TA,)

* بَكَتْ فَأَدَقَّتْ فِي البُكَى وَأَجَلَّتِ *

†*It wept, and shed few tears, and shed many.* (S, TA.) You say also, أَجَلَّ فَرَسَهُ فِرْقًا مِنْ ذُرَةٍ *He gave his horse a large feed of millet.* (TA.) — *He gave him a* جَلِيلَة, i. e., a *she-camel that had brought forth once.* (S, K.) You say, مَا أَجَلَّنِي وَلَا أَحْشَانِي *He gave me not a she-camel that had brought forth once,* (S, K,*) *nor gave he me a young,* or *small, camel.* (S.) = مَا أَجَلَّ: see 1. [You say, مَا أَجَلَّهُ *How great,* &c., *is he,* or *it!*] = اجلّ *He was,* or *became, strong:* — and *He was,* or *became, weak:* thus bearing two contr. significations. (Ibn-'Abbád, K.)

5. تجلّلهُ *He took the greater, main, principal,* or *chief, part of it; the main, gross, mass,* or *bulk, of it;* (S, K;) as also اجتلّهُ (K) and تجالّهُ. (Ibn-'Abbád, K. [In the CK, in the explanation of the second and third of these verbs, جِلَالَهُ is erroneously put for جُلَالَهُ.]) — See also 2. — [Hence,] *He sat upon him;* namely, a horse. (KL.) And تجلّل الفَحْلُ النَّاقَةَ (S and K in art. دأم) *The stallion-camel mounted the she-camel.* (TA in that art.)

6. تجالّ *i. q.* تَعَاظَمَ (S, K) and تَرَفَّعَ. (S.) You say, فُلَانٌ يَتَجَالَّ عَنْ ذٰلِكَ (S, K*) *Such a one exalts himself above that; holds himself above it; disdains it;* or *is disdainful of it;* syn. يَتَرَفَّعُ عَنْهُ, (S,) or يَتَعَاظَمُ; (K;) as also يتجالّ عَلَيْهِ. (TA.) — See also 1. = تجالّهُ: see 4: — and 5.

8: see 5: = and see also 1.

R. Q. 1. جَلْجَلَ [app. *It sounded;* or *made a sound,* or *sounds;* said of a little bell, such as is called جُلْجُل: said also of thunder: and *it sounded vehemently;* or *made a vehement sound,* or *vehement sounds:* and *he threatened:* (see جَلْجَلَةٌ, which seems to be the inf. n. of the verb in these senses:) and,] said of a horse, *he neighed clearly;* or *had a clear neigh.* (K.) = جَلْجَلَهُ,

(S,) inf. n. جَلْجَلَةٌ, (K,) *He put it* (a thing, S) *in motion* (S, K) *with his hand.* (S.) And جلجل القِدَاحَ *He* (a player at the game called المَيْسِر) *moved about* [or *shuffled*] *the gaming-arrows.* (TA.) — *He mixed it.* (K.) — *He twisted it vehemently,* or *strongly;* namely, the string of a bow or the like. (Ibn-'Abbád, K.)

R. Q. 2. تَجَلْجَلَ *It was,* or *became, in a state of motion;* or *was put in motion.* (K.) — *It was,* or *became, agitated* in the mind. (K,* TA.) — *He sank into the ground.* (S, K.) *It sank,* or *became depressed;* syn. تَضَعْضَعَ. (K.) One says, تَجَلْجَلَتْ قَوَاعِدُ البَيْتِ *The foundations of the house sank,* or *became depressed;* syn. تَضَعْضَعَتْ. (S.)

جَلٌّ The *sail of a ship:* pl. جُلُولٌ. (S, K.) = See also جُلٌّ, in two places: = and جِلٌّ: = and جَلِيلٌ. — Also *Contemptible, mean,* or *paltry:* thus bearing two contr. significations. (K.)

جُلٌّ The *greater, main, principal,* or *chief, part* of a thing; the *most* thereof; the *main, gross, mass,* or *bulk,* of it; (S, Msb, K;) as also جُلَالٌ. (K.) You say, أَخَذَ جُلَّهُ (K, TA) and جُلَالَهُ (S, Sgh, K) [*He took the greater part of it*]. = *A horse-cloth,* or *covering* (Msb, K) of a horse or similar beast, (S, Mgh, Msb, K,) *for protection* (Msb, K) *from the cold;* (Msb;) as also جَلٌّ: (K:) [in Persian جَل:] pl. [of mult.] جِلَالٌ (S, Mgh, Msb, K) and [of pauc.] أَجْلَالٌ, (Msb, K,) and أَجِلَّةٌ is pl. of جِلَالٌ. (S, TA.) — The *cover of,* or *a thing with which one covers, a book,* or *volume;* which latter is hence called مَجَلَّةٌ. (Er-Rághib in TA; but, in this sense, written without any vowel-sign.) = The *place of the pitching and constructing* of a tent or house. (K.) = Also, (S, K,) and جُلٌّ, (K,) The *rose,* (AHn, S, K,) the *white* and the *red* and the *yellow;* (AHn, K;) *plentiful in the countries of the Arabs,* both *cultivated* and *wild:* (AHn, TA:) a Persian word, arabicized; (AHn,* S, Sgh;) from كُلْ: (Sgh, TA:) and the *jasmine:* n. un. with ة. (K.) = See also جِلٌّ: = and جَلَلٌ.

جِلٌّ: see جَلِيلٌ, in six places. = Also The *stalks of seed-produce* [or *corn*] *when it has been reaped;* (S, O, Mgh, K;) as also جُلٌّ and جَلٌّ: (K:) when it has been removed to the place where the grain is trodden out, and has been trodden, and cut by means of the مِدْوَس, it is called تِبْنٌ. (AHn, Mgh.) And, by amplification, applied to The *stalks remaining upon the field after the reaping.* (Mgh in the present art. and in art. حصد.)

جَلَّةٌ (S, Mgh, Msb, K) and جِلَّةٌ and جُلَّةٌ, (K,) the second whereof is that which is most known [in the present day], and next the first [which seems to be the most chaste], (TA,) *Camels',* or *sheep's,* or *goats',* or *similar, dung;* syn. بَعْرٌ: (S, K:) or *a single lump thereof:* (Mgh, Msb, K:) or *such as has not been broken.* (K.) [Commonly applied in the present day to *Such dung kneaded with chopped straw and formed into round flat cakes, which are dried in the sun, for fuel.*] You say, إِنَّ بَنِى فُلَانٍ وَقُودُهُمُ الجَلَّةُ [*Verily the sons of such a one, their fuel is the dung of camels* or *sheep* &c.]. (S.) — Also (metonymically, Mgh) applied to *Human ordure.* (Mgh, Msb.)

جُلَّةٌ *A large* [*receptacle made of palm-leaves woven together, such as is called* قُفَّة, *for dates;* (K;) *a receptacle* (S, Mgh, Msb, K) *for dates,* (S, Mgh, Msb,) *made of palm-leaves;* (K;) [*a thing made of palm-leaves woven together, generally used as a receptacle for dates, but also employed for other purposes, as, for instance, to lay upon the mouth of a watering-trough, where the water is poured in, by way of protection;* see إِزَآءٌ:] pl. جِلَالٌ (Mgh, Msb, K) and جُلَلٌ. (K.) = See also جَلَّةٌ.

جِلَّةٌ: see جَلَّةٌ: = and جَلِيلٌ; of which it is in most instances a pl.

جَلَلٌ *A great, momentous,* or *formidable, thing, affair, matter, case,* or *event;* as also جُلًّى (S, K, TA) and جُلَّاءُ: (TA:) or جُلًّى [as also جَلَلٌ and جُلَّاءُ] signifies *a hard, difficult, severe,* or *distressing,* and *a great, momentous,* or *formidable, thing,* or *affair,* &c.: (Msb:) pl. [of جَلَلٌ,] أَجْلَالٌ; (TA;) and of جُلًّى, جُلَلٌ. (S, K.) El-Ḥárith Ibn-Waṣleh says,

* قَوْمِى هُمُ قَتَلُوا أُمَيْمَ أَخِى *
* فَإِذَا رَمَيْتُ يُصِيبُنِى سَهْمِى *
* فَلَئِنْ عَفَوْتُ لَأَعْفُوَنْ جَلَلًا *
* وَلَئِنْ سَطَوْتُ لَأُوهِنَنْ عَظْمِى *

[*My people, they have slain, O Umeymeh,* (أُمَيْمَ being apocopated, for أُمَيْمَةُ,) *my brother; so, if I shoot, my arrow will strike me; and verily, if I forgive, I shall indeed forgive a great thing; but verily, if I assault, I shall indeed weaken my bone:* see Ḥam p. 97]. (S.) And Beshámeh Ibn-Ḥazn says,

* وَإِنْ دَعَوْتَ إِلَى جُلَّى وَمَكْرُمَةٍ *
* يَوْمًا سَرَاةَ كِرَامَ النَّاسِ فَادْعِينَا *

[*And if thou invite to a great affair, and a generous act, any day, manly and noble persons, the generous of mankind, invite us*]: (TA:) or جُلَّى is here an inf. n. in the place of جَلَالٌ and جَلَالَةٌ, like رُجْعَى &c. (Ḥam p. 218.) — Also, i. e., جَلَلٌ, *A small,* (K,) *an easy,* or *a mean, paltry,* or *contemptible, thing, affair, matter, case,* or *event:* (S, K, TA:) thus bearing two contr. significations. (S, K.) Imra-el-Keys says, on the occasion of his father's having been slain,

* بِقَتْلِ بَنِى أَسَدٍ رَبَّهُمْ * أَلَا كُلُّ شَىْءٍ سِوَاهُ جَلَلْ *

meaning [*By Benoo-Asad's slaying their lord: now surely everything beside it is*] *a mean, paltry,* or *small, matter.* (S,* TA.) — فَعَلْتُ ذٰلِكَ مِنْ جَلَلِكَ *I did that on account of thee, for thy sake,* or *because of thee;* syn. مِنْ أَجْلِكَ; (S, K;*) as also من جُلِّكَ, (K,) and من جَلَالِكَ, (S, K,) and من تَجِلَّتِكَ, and من إِجْلَالِكَ, and من أَجْلِ إِجْلَالِكَ. (K.) Jemeel says,

* رَسْمُ دَارٍ وَقَفْتُ فِى طَلَلِهْ *
* كِدْتُ أَقْضِى الغَدَاةَ مِنْ جَلَلِهْ *

meaning [*The remains marking the site of a house, I paused at the relic thereof that was still standing: I almost died, in the early morning,*] *on account of it* (مِنْ أَجْلِهِ), or, as some say, *because of its greatness in my eye.* (S.) = Accord. to Zj, جَلَلْ is a particle *syn. with* نَعَمْ. (Mughnee.)

جَلَالٌ an inf. n. of جَلَّ. (K, TA.) — [Hence,] فَعَلْتُ ذٰلِكَ مِنْ جَلَالِكَ: see جَلَلٌ.

جُلَالٌ: see جُلٌّ, in two places: — also, and its fem., with ة, see جَلِيلٌ, in three places: — and see جُلَاجِلٌ.

جِلَالٌ The *deck,* or *part resembling a roof,* of a ship: a sing. word. (Mgh.) — [See جُلٌّ and جُلَّةٌ, of each of which it is a pl.]

جَلِيلٌ, in its primary acceptation, signifies *Thick, gross, coarse, rough, rugged, rude, big,* or *bulky;* applied to a material substance; (Er-Rághib, TA;) opposed to دَقِيقٌ; (S, Er-Rághib, TA;) as also جِلٌّ, (S,) opposed to دِقٌّ: (S, K:) [and then,] *great;* (Msb, K;) as also جِلٌّ and جَلٌّ (K) and جُلَالٌ, (S, K,) which is also explained as signifying *large, big, bulky,* or *large in body,* (K,) and جُلَّالٌ: fem. جَلِيلَةٌ and جُلَالَةٌ: (K:) [also] *great in respect of estimation, rank,* or *dignity:* (S, TA:) pl. [of pauc.] أَجِلَّةٌ and جِلَّةٌ and [of mult.] أَجِلَّاءُ. (TA.) You say, مَا لَهُ دِقٌّ وَلَا جِلٌّ, i. e., دَقِيقٌ وَلَا جَلِيلٌ [*He has neither slender,* or *fine,* or *small, nor thick,* or *gross,* or *coarse,* &c., or *great*]. (S.) And شَجَرٌ جِلٌّ [*Large trees;* or *trees as*] *opposed to* شَجَرٌ دِقٌّ [or *shrubs,* or *bushes*]. (Lth, Mgh in art. بقل.) And حُلَلٌ جِلٌّ *Thick,* or *coarse,* [*garments,* or *dresses, of the kind called*] حُلَل; opposed to حُلَلُ دِقٍّ: (Mgh in art. دق:) or the things termed جِلٌّ, of commodities, are *carpets,* and [the *garments called*] أَكْسِيَة [pl. of كِسَآءٌ], and *the like;* (K;) *contr. of* دِقٌّ; such as the [*cloth called*] جِلْس, and the *mat,* and *the like.* (TA.) And جُلَالَةٌ signifies *A great she-camel;* (S, K;) *big-bodied.* (TA.) You say also, طَحَنَهُ طَحْنًا جَلِيلًا [*He ground it coarsely*]. (S in art. جش.) الجَلِيلُ, meaning *The great in dignity,* is not applied peculiarly to God: when it is applied to Him, it is because of his creating the great things that are indicative of Him, or because He is too great to be comprehended within limits or to be perceived by the senses. (Er-Rághib, TA.) And قَوْمٌ جِلَّةٌ means *A great people; lords, chiefs,* or *people of rank* or *quality;* (K;) *a good people;* (TA;) *a people of eminence, nobility, dignity,* or *high rank.* (K.) — Also *Old,* or *advanced in age,* and *firm,* or *sound, in judgment:*

pl. جِلَّةٌ: (K:) which pl., as meaning *old*, or *advanced in age*, is applied to camels, (S, Ṣgh, K,) as well as to men. (K.) Hence, in a trad., فَاعْتَرَضَ لَهُمْ إِبْلِيسُ فِى صُورَةِ شَيْخٍ جَلِيلٍ [*And Iblees presented himself to them in the form of an old man advanced in age*]. (TA.) ¶ جِلَّةٌ in the sense last explained above, is also used as a sing., and is applied to the male and the female [of camels]: or signifies *such as is termed* ثَنِيَّة, [i. e., a she-camel *that has entered her sixth year*,] *until she has become a* بَازِل [*in her ninth year*]: or a male camel *that has become a* ثَنِىّ: or it is applied to a she-camel, and ¶ جِلٌّ to a he-camel. (K.) And [the fem.] ¶ جَلِيلَةٌ [used as a subst.] signifies *A she-camel that has brought forth once*: (S, O, K:) and [simply] *a she-camel*; as in the saying, مَا لَهُ جَلِيلَةٌ وَلَا دَقِيقَةٌ *He has neither a she-camel nor a ewe, or she-goat*: (S:) or *camels*. (JK and TA in art. دق [q. v., voce دَقِيقٌ].) Also (i. e. جليلة¶) *A great palm-tree having much fruit*: pl. جَلِيلٌ; (K;) [or rather this is a coll. gen. n.;] or, accord. to some copies of the K, the pl. is جِلَالٌ. (TA.) = Also *i. q.* ثُمَامٌ [*Panicum*, or *panic grass*]; (S, K;) *a weak plant, with which the interstices of houses are stopped up*: n. un. with ة: (S:) or جَلِيلَةٌ ¶ signifies *a species of* ثُمَام: (TA in art. ثم:) pl. جَلَائِلُ. (S, K.)

جَلِيلَةٌ [used as a subst.]: see the latter part of the next preceding paragraph, in three places.

جُلَّى: see جَلَلٌ, in four places.

جُلَّاءُ: see جَلَلٌ, in two places.

جُلِّىٌّ a rel. n. from جُلٌّ; *A seller of* جِلَال [pl. of جُلٌّ] *for horses or similar beasts*. (TA.)

جُلَّالٌ: see جَلِيلٌ.

جَلَّالَةٌ (S, Mgh, Mṣb, K) and ¶ جَالَّةٌ (Mgh, Mṣb) *A cow that repeatedly seeks after filths [to eat them]*; (S, K;) the milk of which is forbidden: (S:) *a beast that eats* جَلَّة, meaning *human ordure*; (S, Mgh, Mṣb;) the flesh of which is forbidden: (Mgh:) pl. [of the former] جَلَّالَاتٌ (Mṣb) and of the latter جَوَالُّ; (Mgh, Mṣb;) the latter pl. occurring in a trad., in which some erroneously substitute for it جَوَّالَات. (Mgh.)

جُلْجُلٌ [*A little bell, consisting of a hollow ball of copper* or *brass* or *other metal, perforated, and containing a loose solid ball;*] *a small* جَرَس [or *bell*]; (Mṣb, K;) *a thing that is hung to the neck of a horse or similar beast*, or *to the leg of a hawk*: (Mgh:) pl. جَلَاجِلُ. (S, Mgh, Mṣb.) You say, فُلَانٌ يُعَلِّقُ الجُلْجُلَ فِى عُنُقِهِ [*Such a one hangs the little bell upon his neck;*] meaning, ‡*such a one imperils*, or *endangers, himself*. (TA.) Abu-n-Nejm says,

* إِلَّا امْرَأً يَعْقِدُ خَيْطَ الجُلْجُلِ *

[*Except a man who ties the string of the little bell;*] meaning, ‡*except a bold man, who imperils himself*: AA says that it is a prov., meaning, *except a man who makes himself notorious, so that no one precedes him except a courageous man who cares not for him, and who is stubborn and notorious*. (TA.) — See also جُلَاجِلٌ.

جَلْجَلَةٌ [app. inf. n. of جَلْجَلَ, q. v.;] The *sound*, or *sounding, of a* جُلْجُل, (S,) or *of a* جَرَس [or *bell*]; (TA;) and of thunder: (S, K:) and *vehemence of sound*: and *a threatening* (K, TA) *from behind a thing covering* or *concealing*. (TA.)

جُلْجُلَانٌ *What is* جَلِيل [app. meaning *great in estimation*] of a thing. (Ibn-'Abbád, TA.) = Also The *fruit of the* كُزْبَرَة [or *coriander*]: (S, Mgh, K:) and, (Mgh,) accord. to Abu-l-Ghowth, (S,) *sesame*, or *sesamum*, (S, Z, Mgh, TA,) *in its husks, before it is reaped*: (S:) or it signifies also the *grain of sesame* or *sesamum*. (K.) — ‡ The heart's *core* (حَبَّةُ القَلْبِ). (S, Z, K, TA.) You say, أَصَبْتُ جُلْجُلَانَ قَلْبِهِ ‡ [*I hit his heart's core*]. (S.) And اِسْتَقَرَّ ذٰلِكَ فِى جُلْجُلَانِ قَلْبِهِ ‡ [*That rested*, or *remained, in his heart's core*]. (Z, TA.) And كَلَامٌ خَرَجَ مِنْ جُلْجُلَانِ القَلْبِ إِلَى قِمَعِ الأُذُنِ ‡ [*Speech that came forth from the core of the heart to the meatus of the ear*]. (Z, TA.)

جَلْجَالٌ: see مُجَلْجِلٌ.

جُلَاجِلٌ An ass *that brays clearly*; (S, K;) as also ¶ جُلَالٌ; (El-Moheet, K;) which is in like manner applied to a she-camel. (El-Moheet, TA.) — A boy *light in spirit; brisk, lively*, or *sprightly, in his work*; (K;) as also ¶ جُلْجُلٌ. (Ibn-'Abbád, K.) = أَبَثَّتْهُ جُلَاجِلَ نَفْسِى *I revealed to him what was agitated in my mind*. (Ibn-'Abbád, K,* TA.)

جَالٌّ *Going forth*, or *emigrating, from a country*, or *town, to another country*, or *town*; (Mṣb;) [as also جَالٍ; (see art. جلو;)] and so جَالَّةٌ, (S, Mṣb, K,) its pl., (Mṣb,) applied to a people, or company of men; (S, Mṣb, K;) originally applied to the Jews who were expelled from El-Ḥijáz; as also جَالِيَةٌ. (Mṣb.) — Hence, ¶ جَالَّةٌ, as a subst., meaning The *poll-tax*; (Mṣb;) as also جَالِيَةٌ, (S and Mṣb in art. جلو.) You say, اُسْتُعْمِلَ فُلَانٌ عَلَى الجَالَّةِ [*Such a one was employed as collector of the poll-tax*]; like as you say, على الجَالِيَةِ. (S, Mṣb.) = جَالَّةٌ as a fem. epithet used as a subst.: see جَلَّالَةٌ.

جَالَّةٌ (as a subst.): see جَالٌّ; of which it is also pl. and fem.

أَجَلُّ [*Thicker* &c., and *thickest* &c.; see جَلِيلٌ: and] *i. q.* أَعْظَمُ [*more*, and *most, great* &c.]: (S, TA:) fem. جُلَّى. (Ham. p. 45.) With the article, [as a superlative epithet,] it is applied to God; (S, TA;) and so, by poetic license, الأَجْلَلُ. (TA.)

تَجِلَّةٌ a subst. [signifying The *act of magnifying*, or *honouring*]; (K, TA;) like تَكْرِمَةٌ. (TA.) — [Hence,] فَعَلْتُ ذٰلِكَ مِنْ تَجِلَّتِكَ, like من إِجْلَالِكَ &c.: see جَلَلٌ.

مَجَلَّةٌ *A* صَحِيفَة [or *book, volume, writing*, or *written paper or the like*,] *in which is science*: (S, K:) and *any book*, or *writing*, (A 'Obeyd, S, K,) is thus called by the Arabs; (A 'Obeyd, S;) as, for instance, that of Luḳmán, and one of poetry: (TA:) and so in the phrase used by En-Nábighah (Edh-Dhubyánee, TA) مَجَلَّتُهُمْ ذَاتُ الإِلٰهِ [*Their book is that of God*]: or, as some recite it, he said مَحَلَّتُهُمْ, with حاء, meaning, their abode is one of pilgrimage and of sacred sites. (S, TA.) See جُلٌّ. — [Hence,] *Science*; and the *doctrine*, or *science, of practical law*. (AA, TA.)

مُجَلَّلٌ A horse *clad with a* جُلّ; as also ¶ مَجْلُولٌ; (TA;) which latter is likewise applied to a camel. (Ibn-Abbád, TA.)

سَحَابٌ مُجَلَّلٌ *Clouds that include the land in common*, or *generally*, or *universally, within the compass of their rain*; i. e., *that rain upon the land throughout its general*, or *universal extent*: (S, TA:) or *thundering clouds, covering the land with rain*: (A, TA:) or *clouds in which are thunder and lightning*. (Aṣ, TA in art. قصب.) [See also مُجَلْجِلٌ.]

مَجْلُولٌ: see مُجَلَّلٌ. = Also Water *into which* جَلَّة [q. v.] *has fallen*. (TA.)

مُجَلْجَلٌ A man *very excellent*, or *elegant, in mind, manners, address, speech, person*, or *the like; in whom is no fault*, or *vice*. (K.) — A camel *that has attained his full strength*. (K, TA.) = إِبِلٌ مُجَلْجَلَةٌ *Camels having small bells, of the kind called* جُلْجُل, *hung upon them*. (K.)

مُجَلْجِلٌ Clouds (سَحَابٌ) *in which is the sound of thunder*: (S, K:* [in the CK, in this instance, erroneously written مُجَلْجَلٌ:]) or *sounding*: (TA:) [see also مُجَلَّلٌ:] and in like manner جَلْجَالٌ ¶ applied to rain. (K, TA.) — *A strong chief*: or [in the CK, "and,"] one *whose voice*, or *fame*, (صَوْت,) *reaches far*: and *bold, vehement in repelling* or *defending, eloquent*, or *able in speech*, (K,) *who subjects himself to peril*, or *danger*. (TA.)

جلب

1. جَلَبَ, (S, A, Mgh, Mṣb, K,) aor. ـِ and ـُ, (S, Mṣb, K,) inf. n. جَلْبٌ (S, Mgh, Mṣb, K) and جَلَبٌ, (S, K,) *He drove*, (A, K,) or *brought, conveyed*, or *transported*, (Mgh,) a thing, (S, A,* Mgh, Mṣb, K,*) or things, such as camels, sheep, goats, horses, captives, or slaves, or any merchandise, (TA,) *from one place to another*, (A, K,) or *from one country or town to another, for the purpose of traffic*; (Mgh;) as also ¶ اجتلب, (A, K, KL,) and ¶ استجلب. (KL.) And جَلَبْتُ الشَّىْءَ إِلَى نَفْسِى and ¶ اِجْتَلَبْتُهُ signify the same; (S;) i. e. †*I brought, drew, attracted*, or *procured, the thing to myself*. (PS.) [Hence,] ذَا مِمَّا يَجْلِبُ الإِخْوَانَ ‡ [*This is of the things that bring, draw, attract*, or *procure, brothers*, or *friends*]. (A, TA.) And جَلَبَتْهُ جَوَالِبُ ¶ الدَّهْرِ ‡ [*The calamities of time*, or *of fortune*, or *of fate, brought, drew*, or *attracted, him*, or *it*]. (A, TA.)

[Hence also, accord. to some,] لَا جَلَبَ وَلَا جَنَبَ, a trad., explained as meaning, *The owner of cattle shall not be required to drive them,* or *bring them, to the town,* or *country, in order that the collector may take from them the portion appointed for the poor-rate, but this shall be taken at the waters; and when the cattle are in the yards, they shall be left therein, and not brought forth to the place of pasture, for the collector to take that portion:* or, as some say, ولا جنب means, *nor shall one have a horse led by his side, in a race, in order that, when he draws near to the goal, he may tranfser himself to it, and so outstrip his fellow:* and other explanations have been given: (Mṣb:) [accord. to some,] لا جلب here means, *they shall not drive,* or *bring, their cattle to the collector of the portions appointed for the poor-rate in the place where he alights, but he shall himself come to their yards and take those portions:* or [جلب here is from the verb جَلَبَ in a sense which will be explained below, and] the trad. relates to horse-racing, and means, *one shall not cause his horse to be followed by a man crying out at it and chiding it; nor shall he have a horse without a rider led by his own horse, in order that, when he draws near to the goal, he may transfer himself to it, and outstrip upon it:* (Mgh:) or الجَلَبُ, which is forbidden, means *the collector's not coming to the people at their waters to take the portions appointed for the poor-rate, but ordering them to drive,* or *bring, their cattle to him:* or it relates to contending for a stake, or wager, and means *the mounting a man upon one's horse, and, when he has drawn near to the goal, following his horse and crying out at it, in order that it may outstrip;* which is a kind of fraud: (Ṣ:) or it is used in both these cases: (A'Obeyd: [his explanations are virtually the same as those in the Ṣ:]) or the meaning of the trad. [so far as the former clause of it is concerned] is, that *the contributions to the poor-rate shall not be driven,* or *brought, to the waters nor to the great towns, but shall be given in their places of pasture:* or it means, [or rather الجلب means,] *the collector's alighting in a place, and then sending a person,* or *persons, to drive,* or *bring, to him the cattle from their places, that he may take the portion thereof appointed for the poor-rate:* or it [relates to horse-racing, and] means *the sending forth a horse in the race-course, and a number of persons' congregating, and crying out at it, in order that it may be turned from its course:* or *a man's following his horse, and spurring on behind it, and chiding it, and crying out at it:* (Ḳ, TA:) or *the shaking a thing behind a horse that is backward in a race, that it may be urged on thereby, and outstrip:* or *one's riding a horse, and leading behind him another, to urge it on, in contending for a stake,* or *wager:* or *the crying out at a horse from behind, and urging it to outstrip.* (TA. See also 1 in art. جنب.) — جَلَبَ لِأَهْلِهِ *He gained* or *earned; sought* or *sought after* or *sought to gain* [provisions &c.; generally meaning *he purveyed*]; *and exercised art* or *cunning* or *skill, in the management of his affairs; for his family;* as also اجلب. (Lḥ, Ḳ.) = جَلَبُوا, aor. ـِ and ـُ, (Ḳ,) [inf. n. جَلَبٌ, and perhaps جَلَبَةٌ also;] and جلّبوا; (Ṣ, Ḳ;) and اجلبوا, (Ḳ,) inf. n. إِجْلَابٌ; (Mgh;) [the second of which is the most common;] *They raised cries, shouts, noises, a clamour,* (Ṣ, Mgh, TA,) or *confused cries* or *shouts* or *noises.* (Mgh, Ḳ.*) And جَلَبَ عَلَى فَرَسِهِ, (Ṣ, Mṣb, Ḳ,) aor. ـُ, (Ṣ, Mṣb,) inf. n. جَلْبٌ, (Ṣ,) or جَلَبٌ, (Mṣb,) *He chid,* or *urged on, his horse;* as also جلّب and اجلب; (Ḳ;) the first, rare; the second and third, usual: (TA:) *he cried out at his horse,* (Ṣ, Ḳ,) *from behind him, and urged him to outstrip* [*in a race*], (Ṣ,) aor. ـُ and ـِ; (Ḳ; but this explanation is erased in the copy of the Ḳ in its author's handwriting, as being a repetition; and rightly, accord. to MF; though this requires consideration; TA;) as also اجلب: (Ṣ:) *he urged his horse to run, by striking,* or *goading,* or *by crying out,* or *the like;* as also اجلب: or, as some say, *he led behind his horse that he was riding another horse to urge on the former,* in contending [in a race] for a stake, or wager; as is shown in an explanation of the tradition cited above, لَا جَلَبَ وَلَا جَنَبَ. (TA.) It is said in the Ḳur [xvii. 66], وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجْلِكَ *And raise thou confused cries against them,* (Mgh,) or *cry out against them, with thy forces riding and on foot.* (Bḍ. But see another explanation in what follows.) And it is said in a well-known prov., جَلَبَتْ جَلْبَةً ثُمَّ أَمْسَكَتْ *It,* i. e. a cloud (سَحَابَة), *thundered, then refrained from raining:* applied to a coward, who threatens, and then is silent: but accord. to some, it is with ح in the place of ج. (MF. See art. حلب.) — [Hence,] جَلَبَ, aor. ـِ and ـُ; and اجلب; *He threatened with evil;* (Ḳ, TA;) followed by an accus. (TA) [or, app., by عَلَى before the object]: or (so in the TA, but in some copies of the Ḳ "and,") *he collected a company, a troop,* or *an army.* (Ḳ, TA.) [It is said that] وَأَجْلِبْ عَلَيْهِمْ, in the Ḳur [xvii. 66], means *And collect thou against them* [*thy forces*], *and threaten them with evil.* (TA. But see another explanation above.) And عَلَيْهِ اجلبوا signifies also *They collected themselves together against him,* (Ṣ, Ḳ,*) *and aided one another;* like احلبوا. (Ṣ.) — جَلَبَ عَلَيْهِ, aor. ـُ, inf. n. جَلْبٌ, *He committed a crime against him;* or *an offence for which he should be punished.* (Ḳ,* TA.) = جَلَبَ, aor. ـِ and ـُ, (Ṣ, Ḳ,) *It* (a wound) *healed:* (Ḳ:) or *it* (an ulcer, Aṣ, or a wound, Ṣ) *became covered with a skin in healing:* (Aṣ, Ṣ:) as also اجلب. (Ṣ, L.) — And *It* (blood) *dried; became dry;* as also اجلب. (Lḥ, Ḳ.) = جَلَبَ, aor. ـِ, *It* [app. a company or troop] *assembled,* or *became collected together.* (Ḳ.)

2: see 1, in two places. = The inf. n. تَجْلِيبٌ also signifies The act of *bringing together:* or *collecting.* (KL.)

3. [جالب is explained by Golius, as on the authority of the KL, as meaning *He helped,* or *assisted:* but this is a mistake for حالب; for I find مُحَالَبَةٌ explained by یاری کردن in a copy of the KL, and the order of the words there shows that it is not a mistranscriptiou for مجالبة.]

4. اجلب: see 1, in eleven places, in the latter half of the paragraph. = Also *His camels brought forth males;* (Ṣ, Ḳ;) because the males that they produce are driven, or brought, from one place to another, and sold; opposed to احلب "his camels brought forth females:" (Ṣ:) and *his camel brought forth a male.* (TA.) أَجْلَبَتْ وَلَا أَحْلَبَتْ *May thy camels bring forth males, and may they not bring forth females,* is a form of imprecation against a man, implying a wish that he may lose the milk [that he would have otherwise]. (TA.) = *He aided, helped,* or *assisted,* another. (Ṣ, Ḳ.) [So, too, احلب.] = *He put an amulet into a* جُلْبَة [which must therefore signify the *piece of skin* in which an amulet is enclosed, as well as an amulet enclosed in a piece of skin: see مُجْلِبٌ]. (Ḳ.) — اجلب قَتَبَهُ, (Ṣ, Ḳ,) inf. n. إِجْلَابٌ, (T,) *He covered his* قتب [or *camel's saddle*] (Ṣ, Ḳ) *with a* جُلْبَة, i. e., (Ṣ,) *with a piece of fresh, moist skin, which he left upon it until it became dry* [*and tight*]: (Ṣ, Ḳ:*) or *he covered the head of his* قتب *with a piece of kid's,* or *lamb's, skin, and left it to dry upon it.* (T.)

5. [تجلّب rendered by Golius *Clamorem ac murmur excitavit,* as on the authority of the Ḳ, I do not find in that lexicon nor in any other.]

7. انجلب *It* [a camel, sheep, goat, horse, captive, or slave, or a number of camels &c., or any merchandise, (see 1, first sentence,)] *was driven* [or *brought*] *from one place to another* [or *from one country or town to another, for the purpose of traffic*]. (Ḳ.)

8. اجتلب: see 1, first and second sentences. — Also †*He* (a poet) *took,* or *borrowed, from the poetry of another.* (TA.) — And *He sought* or *demanded* [a thing]. (Ḥar p. 44.)

10. استجلبهُ *He sought,* or *demanded,* or *desired, that it* [a camel, sheep, goat, horse, captive, or slave, or a number of camels &c., or any merchandise, (see 1, first sentence,)] *should be driven* [or *brought*] *from one place to another* [*in which he was,* or *from one country or town to another, for sale*]. (Ḳ.) — See also 1, first sentence.

R. Q. 1. جَلْبَبَهُ, (Ḳ,) or جلبب جِلْبَابًا, (TA,) inf. n. جَلْبَبَةٌ, the second ب not being incorporated into the first because the word is quasi-coordinate to the class of دَحْرَجَةٌ, (Ṣ,) *He put on him a garment of the kind called* جِلْبَاب. (Ṣ, Ḳ.) Accord. to Kh, the first ب in جلبب is [augmentative] like the و in جَهْوَرَ and دَهْوَرَ: accord. to Yoo, the second is [augmentative] like the ى in سَلْقَى and جَعْبَى. (IJ, TA.)

R. Q. 2. تَجَلْبَبَ, (Ḳ,) and تَجَلْبَبَتْ, (A, Mṣb,) *He,* and *she, put on a garment of the kind called* جِلْبَاب; or *clad himself,* and *herself, therewith.* (A, Mṣb, Ḳ.) And تجلبب بِثَوْبِهِ *He covered himself with his garment.* (Ḥar p. 162.)

جُلْبٌ: see جِلْبٌ. — Also The *blackness* of night; (Ḳ, TA;) and so جِلْبَابٌ. (Ḥar p. 480. [The latter evidently tropical in this sense, and perhaps the former also.])

جِلْبٌ (Ṣ, Ḳ) and جُلْبٌ (Ṣ, L) *A camel's saddle of the kind called* رَحْل, *with what it*

contains, or *comprises*: (Ḳ:) or its *cover*: (Th, Ḳ:) or its *pieces of wood*: (Ṣ:) or its *curved pieces of wood*: (TA:) or its *wood*, *without* [*the thongs called*] أَنْسَاع *and other apparatus*. (Ḳ, TA.) ═ Also, both words, *Clouds*, (Ḳ,) or *thin clouds*, (Ṣ,) *in which is no water*: (Ṣ, Ḳ:) or *clouds appearing*, or *extending sideways*, (مُعْتَرِض,) [*in the horizon*,] *like a mountain* [or *mountain-range*]: (Ḳ, TA:) or *a cloud like that which is termed* عَارِض [q. v.], *but narrower, and more distant, and inclining to blackness*: (AZ, TA in art. عرض:) pl. أَجْلَابٌ. (TA.) [See also جُلْبَةٌ.]

جَلَبٌ *A thing*, or *things, driven*, or *brought*, (Ṣ, A, Mgh, Mṣb, Ḳ,) *from one country or town to another*, (Ṣ, Mgh, Mṣb,) or *from one place to another*, (A, Ḳ,) *for the purpose of traffic*; (Mgh;) as horses, &c., (Ḳ,) camels, (TA,) sheep or goats, captives or slaves, (Lth, TA,) or any merchandise: (TA:) and so ♦ جَلَبَةٌ, thus in the handwriting of the author of the Ḳ in his last copy of that work, and mentioned by more than one, (MF, [who adds that it is correct, but SM thinks it a mistake,]) and ♦ جَلُوبَةٌ and ♦ جَلِيبَةٌ: (Ḳ:) [see this last, below:] pl. [of the first] أَجْلَابٌ. (Ḳ.) Hence the prov., النَّقَاضُ يُقَطِّرُ الجَلَبَ *The failure of provisions causes the camels, driven, or brought, from one place to another, to be disposed in files for sale*. (TA.) ═ [And, app., *Male camels*; like جَلُوبَةٌ; because they are driven, or brought, from one place to another, and sold; (see 4;) opposed to حَلَبٌ, q. v.] ═ Also *Persons who drive*, or *bring, camels and sheep or goats* [*&c.*] *from one place or country or town to another, for sale*; and so [its pl.] أَجْلَابٌ. (Ṣ.) [In the present day, ♦ جَلَّابٌ signifies *One who brings slaves from foreign countries*, particularly *from African countries, for sale*.] ═ Also, (Ṣ, A, Ḳ,) and ♦ جَلَبَةٌ, (Ṣ, A,* Mgh, Ḳ,) [the former an inf. n., and so, perhaps, the latter, but often used as simple substs., the latter more commonly, meaning] *Cries, shouts, noises*, or *clamour*: (Ṣ, TA:) or *a confusion*, or *mixture*, (A, Mgh, Ḳ,) *of cries* or *shouts* or *noises*, (A, Mgh,) or *of crying* or *shouting* or *noise*. (Ḳ.) ═ And the former, *An assembly of men*. (TA.)

جُلْبَةٌ The *small piece of skin*, (Ṣ,) or the *crust*, or *scab*, (A, Ḳ,) *that forms over a wound* (Ṣ, A, Ḳ) *when it heals*: (Ṣ, Ḳ:) pl. جُلَبٌ. (A.) ═ *A piece of skin that is put upon the* [*kind of camel's saddle called*] قَتَب. (Ṣ, Ḳ.) [See 4.] ═ [*A piece of skin in which an amulet is enclosed*: see 4.] ═ *An amulet upon which is sewed a piece of skin*: (Ḳ:) pl. as above. (TA.) ═ *A detached portion of cloud*: (Ḳ:) [or] *a cloud covering the sky*. (IAạr, TA.) [See also جِلْبٌ.] ═ *A piece of land differing from that which adjoins it; a patch of ground*; syn. بُقْعَةٌ. (Ḳ.) One says, إِنَّهُ لَفِى جُلْبَةِ صِدْقٍ فِى بُقْعَةِ صِدْقٍ i. e. [app. meaning † *Verily he is in a good station* or *position*: see art. بقع]. (TA.) ═ *A detached portion of herbage* or *pasture*. (Ḳ,* TA.) ═ Also *Severity*, or *pressure*, of time or fortune; (Ṣ, Ḳ;) like كُلْبَةٌ: (Ṣ:) and *hunger*: (so in some copies of the Ḳ:) or *vehemence of hunger*: (so in other copies of the Ḳ:) or *severity*; *adversity*; *difficulty*; *trouble*: (TA:) and *a hard, distressful*, or *calamitous, year*. (Ḳ.)

جَلَبَةٌ: see جَلَبٌ, in two places.

جِلْبَابٌ (Ṣ, A, Mgh, Mṣb, Ḳ, &c.) and ♦ جِلَبَّابٌ; (Ḳ;) the latter mentioned as an ex. of form by Sb, and thought by Seer to be syn. with the former, but not explained by any one except the author of the Ḳ; masc. and fem.; (TA;) *A* [*woman's outer wrapping garment called*] مِلْحَفَة: (Ṣ:) or this is its primary signification; but it is metaphorically applied to other kinds of garments: (El-Khafájee, TA:) or *a shirt*, (Ḳ, TA,) absolutely: or *one that envelopes the whole body*: (TA:) and *a wide garment for a woman, less than the* ملحفة: or *one with which a woman covers over her other garments, like the* ملحفة: or the [*kind of head-covering called*] خِمَار: (Ḳ:) so in the M: (TA:) or a *garment wider than the* خمار, *but less than the* رِدَآء, (Mgh, L, Mṣb,) *with which a woman covers her head and bosom*: (L:) or *a garment shorter, but wider, than the* خمار; the *same as the* مِقْنَعَة: (En-Nadr, TA:) or *a woman's head-covering*: (TA:) or the [*kind of wrapper called*] إِزَار: (IAạr, TA:) or *a garment with which the person is entirely enveloped, so that not even a hand is left exposed*, (Ḥar p. 162, and TA,) *of the kind called* مُلَآءَة, *worn by a woman*: (TA:) or *a garment*, or *other thing, that one uses as a covering*: (IF, Mṣb:) pl. جَلَابِيبُ. (Ṣ, Mgh, Mṣb.) ═ See also جُلُبٌّ. ═ † *Dominion, sovereignty*, or *rule* [*with which a person is invested*]. (Ḳ.)

جُلْبَانٌ and جُلَبَانٌ: see جُلُبَّانٌ, in three places.

جِلْبَابٌ: see جِلْبَابٌ.

جَلَبَّانٌ: see the next paragraph, last sentence.

جُلُبَّانٌ, (Ḳ, TA, in the CḲ جُلَبَّان, and so in the TA in art. خرف,) and without teshdeed, (Ḳ,) [i. e.] ♦ جُلْبَانٌ, (Ṣ, Mṣb,) and, accord. to some, ♦ جُلَبَانٌ also, (Mṣb,) not heard by AḤn from the Arabs of the desert but with teshdeed, though many others pronounce it without teshdeed, and pronounced in the latter manner, he says, it may be a dial. var.; (TA;) [a coll. gen. n.;] *A certain plant*; (Ḳ;) or *a certain grain*, or *seed, of the kind called* قَطَانِىّ [i. e. *pulse*]; (Mṣb;) the [*grain*, or *seed, called*] خُلَّر, which is *a thing resembling the* مَاش: (Ṣ:) or *a dust-coloured, dusky kind of grain* or *seed, which is cooked; of the colour of the* ماش, *except in its being of a more dusky shade; but larger*: (T, TA:) *a certain kind of grain* or *seed, resembling the* ماش, *of the kind called* قَطَانِىّ, *well known*: (TA:) [*a common kind of vetch*, or *pea, the common lathyrus*, or *blue chickling vetch*, the *lathyrus sativus* of Linn., is called in Upper Egypt, and by some of the people of Lower Egypt also, جُلْبَان:] n. un. with ة. (TA.) ═ Also the first, (Ḳ,) and ♦ جُلْبَانٌ, (TA,) and ♦ جِلَبَّانٌ, (MF, on the authority of Ibn-El-Jowzee,) [like جُرَبَّانٌ and جُرْبَانٌ or جِرْبَانٌ,] *A thing like a* جِرَاب [or *sword-case*], *of skin*, or *leather*, (Ḳ, TA,) *in which is put the sword sheathed, and in which the rider puts his whip and implements &c., and which he hangs upon the* آخِرَة *or the* وَاسِط [see these two words] *of the camel's saddle*; derived from جُلْبَةٌ meaning "a piece of skin that is put upon a قَتَب:" (TA:) or the *case* (قِرَاب) *of the sword-sheath*, or *scabbard*: (Ḳ:) or جُلَبَّانُ السِّلَاحِ, occurring in a trad., signifies *the case* (قراب) *with its contents*: or *the sword and bow and the like*, which require some trouble to draw forth and use in fight; not such a weapon as the lance. (L, TA.) ═ Also the first, and ♦ جَلَبَّانٌ, (Ḳ, TA,) or ♦ جِلَبَّانٌ, (so in the CḲ,) A *clamorous* man; or one *who makes a confused crying* or *shouting* or *noise*. (Ḳ, TA.)

جِلَبَّانٌ: see the next preceding paragraph, in two places.

جُلَبَّانَةٌ and جِلَبَّانَةٌ: } see جَلَّابَةٌ.
جُلْبَانَةٌ and جِلْبَانَةٌ: }

جَلِيبٌ, applied to a male slave, (A, Mgh, Ḳ,) One *who is brought from one place or country or town to another* [*for sale*]: (Ṣ, Ḳ:) or one *who is brought to the country of the Muslims* [*for sale*]: (Mgh:) pl. جَلْبَى and جُلَبَآءُ. (Ḳ.) It is also applied [in like manner] to a woman: pl. جَلَائِبُ and جَلْبَى. (Lḥ, Ḳ.)

جَلُوبَةٌ *A thing that is driven or brought from one place or country or town to another for sale*; (T, Ṣ, TA;) *such as an aged she-camel, and a he-camel, and a young she-camel such as is called* قَلُوص, *and any other thing; but not applied to stallion-camels of generous race, that are used for procreation*: pl. جَلَائِبُ: or the pl. signifies *camels that are brought to a man sojourning at a water, who has not means of carriage; wherefore they put him* [*and his companions* or *goods &c.*] *thereon*: (TA:) or جلوبة signifies *male camels*: [see also جَلَبٌ:] or *camels that are laden with the goods or utensils &c. of the people*: and it is used alike as pl. and sing. (Ḳ.) See جَلَبٌ, with which it is syn. (Ḳ.)

جَلِيبَةٌ: see جَلَبٌ. ═ Also † *An affected habit* or *disposition*. (Ibn-Abi-l-Ḥadeed, MF.)

جَلَّابٌ: see جَلَبٌ.

جُلَّابٌ *Rose-water*: an arabicized word, (Ḳ,) from the Persian [گُلْ آبْ]. (TA.)

جَلَّابَةٌ and مُجَلِّبَةٌ and ♦ جِلَبَّانَةٌ (Ḳ, TA) and ♦ جُلَبَّانَةٌ (CḲ) and ♦ جِلْبَانَةٌ and ♦ جُلْبَانَةٌ, (Ḳ, TA,) applied to a woman, *Clamorous, noisy, very loquacious* or *garrulous, and of evil disposition*: (Ḳ, TA:) or جلبّانة signifies, thus applied, *rude and coarse*: (TA:) the ل in this word is not a substitute for the ر in جِرِبَّانَةٌ [which has a similar meaning]: for it is from الجَلَبَةُ. (IJ, TA.)

جَالِبٌ (A) and ♦ جَالِبَةٌ (L) and ♦ مَجْلَبَةٌ (Ḥar p. 194 &c.) [all signify] † *A cause of bringing* or *drawing* or *attracting* or *procuring* of a thing: (Ḥar p. 194, in explanation of the last:) thus مَجْلَبَةُ الدَّمْعِ means † *the cause of drawing tears*:

(Id p. 15:) pl. of the second, جَوَالِبُ; as in the phrase جَوَالِبُ القَدَرِ †[*the drawing*, or *procuring*, *causes of destiny*]: (L, TA:) pl. of the third, مَجَالِبُ. (Har p. 430.) You say, لِكُلِّ قَضَاءٍ جَالِبٌ وَلِكُلِّ دَرٍّ حَالِبٌ ‡ [*For every decree of fate there is a drawing*, or *procuring*, *cause*; *and for every flow of milk there is a milker*]. (A, TA.) And [hence] the pl. جَوَالِبُ signifies † *Calamities*, *misfortunes*, *evil accidents*, *adversities*, or *difficulties*. (TA.) See an ex. in the first paragraph, near the beginning. — قُرُوحٌ جَوَالِبُ and جُلَّبٌ *Wounds*, or *ulcers*, *healing*, or *becoming covered with skin in healing*. (Aṣ, TA.)

جَالِبَةٌ: see the paragraph next preceding.

مُجْلِبٌ A person *who puts an amulet into a case of skin*: after which it is sewed upon [the headstall, or some other part of the trappings, of] a horse. (TA.)

مَجْلَبَةٌ: see جَالِبٌ.

مُجَلِّبٌ, applied to thunder, (Ḳ,) and to rain, (TA,) *Boisterous*. (Ḳ, TA.) — مُجَلِّبَةٌ: see جَلَّابَةٌ.

يَنْجَلِبُ *A* خَرَزَة [i. e. *bead*, or *gem*, or *similar stone*] (T, Ḳ, TA) *used by the Arabs of the desert*, (T, TA,) [or *by the women of the desert, as a charm*,] *for captivating*, or *fascinating*, *men*; (Ḳ, * TA;) or *for bringing back after flight*; (T, Ḳ;) or *for procuring affection after hatred*: (T, TA:) Az mentions it as a quadriliteral-radical word. (TA.) The Arab women used to say,

* أَخَّذْتُهُ بِالْيَنْجَلِبْ * فَلَا يَرُمْ وَلَا يَغِبْ *
* وَلَا يَزَلْ عِنْدَ الطَّنَبْ *

[*I have fascinated him with the yenjelib, and he shall not seek* another, *nor absent himself, nor cease to remain at the tent-rope*]. (Lḥ, TA.)

جلح

1. جَلِحَ, aor. ـَ, inf. n. جَلَحٌ, *He* (a man, Ṣ, L, &c.) *was*, or *became*, *bald in the two sides of his head*: (Ṣ, Ḳ:) or *in the two sides of the fore part of his head*: (Mṣb:) or *in the fore part of his head*: or *a little more bald than he who is termed* أَنْزَعُ. (L.) [See also جَلَحٌ and أَجْلَحُ.] — جَلِحَتِ الأَرْضُ, inf. n. as above, *The herbage of the land was eaten*; as also جُلِحَتْ. (TA.) And جُلِحَتِ الشَّجَرَةُ *The branches of the tree were eaten, and it became reduced to its stem*, or *root*. (AḤn, TA.) = جَلَحَ المَالُ الشَّجَرَ, aor. ـَ, (Ṣ, Ḳ,) inf. n. جَلْحٌ; (Ṣ;) and جلّحهُ, inf. n. تَجْلِيحٌ; (TA;) *The cattle ate the trees*: or *ate the upper parts thereof*: (TA:) or *fed upon the upper parts thereof, and peeled them*. (Ṣ, Ḳ.) = See also **3**.

2: see **1**. = تَجْلِيحٌ [the inf. n.] signifies also The *acting*, or *advancing*, *boldly*, (Ḳ,) or *very boldly*: (Ṣ:) or *being bold to do evil* or *mischief*; and *showing open enmity* or *hostility*: (A:) and *acting with penetrating energy*, *vigour*, or *effectiveness*, (Ṣ, Ḳ, TA,) in an affair: (TA:) and *going*, or *journeying*, *vehemently*: (TA:) and the *assaulting*, or *attacking*, (AZ, Ḳ, TA,) of a man, (AZ, TA,) and of an animal of prey. (Ḳ.) See also **3**. You say, لَا تُجَلِّحْ عَلَيْنَا يَا فُلَانُ [*Be not bold to do evil* or *mischief*, or *to show open enmity* or *hostility*, *to us*, *O such a one*]. (A.) And فِي وَجْهِهِ تَجْلِيحٌ *In his face is* [apparent] *boldness to do evil* or *mischief*, and *a show of open enmity* or *hostility*. (A.) And جلّح عَلَى القَوْمِ *He charged*, or *made an assault* or *attack*, *upon the people* or *party*. (AZ, TA.) And جلّح تَجْلِيحَ الذِّئْبِ [*He assaulted with the assaulting of the wolf*]. (A.) And جلّح عَلَيْنَا *He came upon us*; or *came down upon us and overcame us*; or *destroyed us*; syn. أَتَى عَلَيْنَا. (ISh, TA.) And جلّح فِي الأَمْرِ *He went at random*, *heedlessly*, *without any certain aim* or *object*, or *without consideration*, *in the affair*; or *pursued a headlong*, or *rash*, *course therein*. (TA.)

3. مُجَالَحَةٌ [the inf. n.] signifies The *acting openly with another in an affair*: (Aṣ, Ḳ:) and the *showing open enmity* or *hostility with another*. (Ṣ, Ḳ.) You say, جَالَحْتُ الرَّجُلَ بِالأَمْرِ *I acted openly with the man in the affair*. (Ṣ.) And جَالَحَنِي فُلَانٌ *Such a one showed open enmity* or *hostility with me*; as also جلّح عَلَيَّ. (A.) — Also The *contending with another for superiority in strength*; syn. مُشَادَّةٌ (Ṣ) and مُكَالَحَةٌ. (Ṣ, Ḳ.) You say, جَالَحَنِي فُلَانٌ وَجَلَحَنِي [app. meaning *Such a one contended with me for superiority in strength, and overcame me therein*]. (TA.) — And *i. q.* مُكَابَرَةٌ [The *contending with another for superiority in greatness*; *&c.*]. (Ḳ.)

Q. Q. **1.** جَلْمَحَ *He shaved* his head: (Fr, Ṣ, Ḳ:) the م is augmentative. (Ṣ.)

جَلَحٌ *Baldness in the two sides of the head*: (Ṣ, Ḳ:) or *in the two sides of the fore part of the head*: (Mṣb:) it is *more than* نَزَعٌ, and *less than* صَلَعٌ, (Ṣ, Mṣb,) which is less than جَلَهٌ: (Mṣb:) or *baldness in the fore part of the head*: or *baldness that is a little more than what is termed* نَزَعٌ. (L.)

جَلَحَةٌ *A part*, or *place*, *in which is baldness such as is termed* جَلَحٌ. (Ṣ, Mṣb.)

أَرْضٌ جِلْحَاءَةٌ *Land that produces no herbage*. (Ḳ.)

جُلَاحٌ A torrent *that carries away everything in its course*. (Ṣ, Ḳ.)

جِلْوَاحٌ *Wide* (Ḳ, TA) *and bare*, or *open*, (TA,) *land*. (Ḳ, TA.)

جُلَّحٌ: see أَجْلَحُ.

جَالِحَةٌ (TA) and جَوَالِحُ (Ṣ, Ḳ [the latter being pl. of the former]) *What flies about in successive portions from the heads of reeds and papyrus-plants* (Ṣ, Ḳ, TA) *and other plants, in the wind*, (TA,) *resembling cotton*; (Ṣ, TA;) and *spiders' webs so flying about*. (TA.) And the latter, *Flakes of snow falling quickly and continuously*. (TA.)

أَجْلَحُ A man *bald in the two sides of his head*: (Ṣ:) or *in the two sides of the fore part of his head*: (Mṣb:) or *in the fore part of his head*: (Mgh, L:) or *a little more bald than he who is termed* أَنْزَعُ: (L:) it signifies more than انزع, and less than أَجْلَى and أَجْلَهُ: (Mgh:) when a man is bald in the sides of his forehead, he is termed انزع; when the baldness is a little more, اجلح; when it extends to the half, or the like, اجلى; and then, اجله: (A'Obeyd, TA:) the fem. is جَلْحَاءُ: and the pl. جُلْحٌ (L, Mṣb) and جُلْحَانٌ. (L.) — ‡ *Having no horn*; applied to a bull and a he-goat: (A:) and in this sense the fem. is applied to a ewe (T, M, Mṣb) or she-goat, (T, M, A, Mṣb,) and to a cow: (T, M, A:) and in like manner [the pl.] جُلْحٌ is applied to cows or bulls *having no horns*; (Ṣ, TA;) erroneously said in the Ḳ to be جُلَّحٌ, like سُكَّرٌ. (TA.) — † A [woman's camel-vehicle of the kind called] هَوْدَجٌ *that has not a high head* or *top*: (Ibn-Kulthoom, IJ, Ṣ, Ḳ:) or *without a top*: (T:) or one that is *of a square form*: (Aṣ, IJ:) pl. أَجْلَاحٌ, (Ṣ, IJ,) like as أَعْزَالٌ is pl. of أَعْزَلُ; a very rare form of pl. of a sing. of the measure أَفْعَلُ. (IJ.) — † A flat roof *not surrounded by a wall or anything else to prevent persons' falling from it*. (IAth, Ḳ.) — قَرْيَةٌ جَلْحَاءُ ‡ *A town having no fortress*: (A, TA:) pl. قُرًى جُلْحٌ: the fortresses being likened to horns. (TA.) — أَكَمَةٌ جَلْحَاءُ † [*A hill*] *not having a pointed summit*. (TA.) And هَضْبَةٌ جَلْحَاءُ † [*A*] *smooth* [*hill*]. (A.) — أَرْضٌ جَلْحَاءُ † *A land in which are no trees*. (TA.) — يَوْمٌ أَجْلَحُ † *A hard*, *distressing*, or *calamitous*, *day*; as also أَصْلَعُ. (A, TA.)

أَجْلَاحٌ: see أَجْلَحُ.

إِجْلِيحٌ A plant *of which the upper parts have been eaten*. (TA.)

مُجَلَّحٌ *Eaten*: (Ṣ, Ḳ:) *eaten until nothing of it is left*: (Ṣ:) herbage *so eaten*. (TA.)

مُجَلِّحٌ A man (Ṣ) *who eats much*; *a great eater*; *voracious*. (Ṣ, Ḳ.) — See also مِجْلَاحٌ. — سَنَةٌ مُجَلِّحَةٌ *A year of drought*, *barrenness*, or *dearth*. (TA.) = *Insolent and audacious*. (L.) You say, فُلَانٌ وَقِحٌ مُجَلِّحٌ [*Such a one is impudent, insolent, and audacious*]. (A, TA.) — A *bold* wolf. (TA.)

مِجْلَاحٌ A she-camel (Ṣ) *that bears with hardiness a severe year, preserving her milk*; (Ṣ, Ḳ;) as also مُجَلِّحَةٌ. (L.) — See also مُجَالِحٌ.

مَجْلُوحٌ A tree *having the head*, or *upper part*, *eaten*. (L.) — A plant, or tree, *that has been eaten and has grown again*. (TA.)

مُجَالِحٌ *i. q.* مُكَابِرٌ [*Contending with another for superiority in greatness*; *&c.*: see its verb, **3**]. (Ṣ.) — The *lion*. (Ḳ.) — A she-camel *that yields*

milk abundantly in winter: (S, K:) or *that crops the twigs of the dry trees in winter, in a year of drought, and becomes fat upon them, and so preserves her milk:* (IAar, TA:) pl. مَجَالِيحُ: (S, K:) or this is pl. of مُجَالِحٌ and مِجْلَاحٌ as epithets applied to a palm-tree and a she-camel *that cares not for the want of rain.* (AHn, TA.) And مُجَالِحَةٌ A she-camel *that eats the* سَمُر and عُرْفُط, *whether they have leaves upon them or not.* (TA.)

مَجَالِيحُ: see مُجَالِحٌ. — Also Years *of drought that carry off, or destroy, the cattle.* (S, K.)

جلد

1. جَلَدَهُ, (S, A, Mgh, &c.,) aor. ـُ, (Msb, K,) inf. n. جَلْدٌ, (S, Mgh, Msb,) *He hit, or hurt, his skin;* (S, K;) like as you say, رَأَسَهُ, and بَطَنَهُ: (S:) *he beat his skin:* (Mgh:) *he beat him;* namely, a criminal: (Msb:) *he struck him* with a whip, and with a sword: (TA:) *he flogged him* (A, K) *with a whip,* (K,) or *with whips:* (A:) جَلَدْتُ is sometimes written and pronounced جَلَّدْتُ. (MF on the letter د.) You say, جَلَدَهُ الحَدَّ, inf. n. as above, *He inflicted upon him the flogging ordained by the law.* (S, L.) — جَلَدَتِ الحَيَّةُ *The serpent bit:* (K:) or, accord. to some, one says of the serpent called أَسْوَدُ, specially, يَجْلِدُ بِذَنَبِهِ [*it strikes with its tail*]. (TA.) — جَلَدَ جَارِيَتَهُ, (K,) aor. and inf. n. as above, (TA,) ‡ *He lay with his young woman,* or *female slave.* (K, TA.) [Hence,] جَلَدَ عُمَيْرَةَ [†*i. q.* نَكَحَ اليَدَ], a metonymical phrase: جَلْدُ عُمَيْرَةَ meaning الخَضْخَضَةُ, and الاِسْتِمْنَاءُ بِاليَدِ, also termed التَّدْلِيلُ, and الاِعْتِمَارُ: the similar act of a woman is termed الإِلْطَافُ. (Har p. 572.) — جَلَدَ بِهِ الأَرْضَ *He smote the ground with him;* (TA;) *he threw him down prostrate on the ground.* (A, TA.) And جُلِدَ بِهِ *He fell down* (K, TA) *upon the ground by reason of much sleepiness;* as also جُلِدَ بِهِ نَوْمًا. (TA.) كُنْتُ أَتَشَدَّدُ فَيُجْلَدُ بِي, in a trad., means [*I used to exert my strength,* or *energy, but*] *sleep would overcome me so that I fell down.* (L.) — جَلَدَهُ عَلَى الأَمْرِ ‡ *He compelled him against his will to do the thing.* (A, K.) — يُجْلَدُ بِكُلِّ خَيْرٍ (or, as related by AHát, يجلد, with ذ, TA) ‡ *He is imagined to possess every good quality.* (A, K.) But the saying of Esh-Sháfi'ee كَانَ مُجَالِدٌ يُجْلَدُ means † *Mujálid used to be pronounced a liar,* (K, TA,) or *suspected and accused of lying.* (TA.) — جُلِدَتِ الأَرْضُ, (S, L, Msb,) the verb being in the pass. form, (Msb,) or جَلِدَتْ, (A, K,) a verb of the same form as فَرِحَ; (K;) [or both may be correct, like ضُرِبَتْ and ضَرِبَتْ in the same sense;] and أَجْلَدَتْ; (K;) [but this last I believe to be a mistake for أُجْلِدَتْ, like أُضْرِبَتْ;] *The land was,* or *became, affected,* or *smitten, by hoar-frost,* or *rime.* (S, A, L, Msb, K.) And جلد البَقْلُ [in the TA جَلِدَ] *The herbs,* or *leguminous plants, were,* or *became, affected,* or *smitten, thereby.* (L, TA.) And أُجْلِدُوا *They* (men) *were,* or *became, affected,* or *smitten, thereby.* (L, K.) = جَلَدَ, aor. ـُ, inf. n. جَلَادَةٌ and جُلُودَةٌ and جَلَدٌ (or this last is a simple subst., L) and مَجْلُودٌ, (an inf. n. like مَحْلُوفٌ and مَعْقُولٌ, (S, or from تَجَلَّدَ, M in art. عسر,) *He* (a man, S, L) *was,* or *became, hardy, strong, sturdy,* (S,* L, K,*) *and enduring,* or *patient.* (L.)

2. جلّد, (IAar, T, S, Mgh,) inf. n. تَجْلِيدٌ, (T, S, Mgh, K,) *He shinned* a camel (IAar, T, S, Mgh, K) that had been slaughtered: (S, K:) one seldom uses سَلَخَ thus [in relation to a camel]. (S.) — Also *He covered* a thing *with skin;* as, for instance, a pair of socks, or stockings: (Mgh:) and in like manner, [*he bound*] a book: (A, K:*) and *he clad* a young camel *in the skin of another young camel:* (L: [see جَلَدٌ:]) thus the verb bears two contr. significations. (Mgh.) = [*He ordered to be flogged.* (Freytag's Lex.: but without any indication of an authority.)] = [*He,* or *it, rendered* a man *hardy, strong, sturdy, and enduring,* or *patient:* so in the present day.]

3. جالدهُ *He contended with him in fight,* whether the fight were with swords or not. (A in art. طرد.) You say, جالدهُ بِالسَّيْفِ, (L,) inf. n. مُجَالَدَةٌ (S, A, L) and جِلَادٌ, (A, L,) *He contended with him in fight with the sword.* (S,* A, L.) And جَالَدُوهُمْ بِالسُّيُوفِ *They contended with them in fight with swords.* (A.) And جالدوا بِالسُّيُوفِ (K, TA,) and تجالدوا (S, A, L, and so in the CK instead of جالدوا بالسيوف) (S,) and اجتلدوا, (S, A, L,) *They contended, one with another, in fight with swords.* (S, A,* L, K.) — [See also حَاضَرَهُ.]

4. اجلدهُ إِلَيْهِ †*He constrained, compelled,* or *necessitated, him to have recourse to,* or *betake himself to, him,* or *it:* (so in some copies of the K:) or *he made him to stand in need of,* or *to want, him,* or *it.* (AA, L, and so in some copies of the K and in the TA.) = أَجْلَدَتِ الأَرْضُ [or أُجْلِدَتْ]: and أُجْلِدُوا: see 1.

5. تجلّد *He affected hardiness, strength, sturdiness, and endurance,* or *patience; constrained himself to behave with hardiness,* &c. (S,* A,* L, K.*) So in the phrase تجلّد للشَّامِتِينَ [*He constrained himself to behave with hardiness,* &c., *to those who rejoiced at his misfortune*]. (A, TA.) In the phrase تجلّد عَنْهُ [*He constrained himself to endure with hardiness and patience the loss,* or *want, of him,* or *it*], the verb is made trans. by means of عن because it implies the meaning of تَصَبَّرَ. (L.) — Also *He feigned,* or *made a show of, hardiness, strength, sturdiness, and endurance,* or *patience.* (L.)

6: see 3.

8: see 3. = اجتلد الإِنَآءَ, (AZ, TA,) or مَا فِى الإِنَآءِ, (K,) *He drank all that was in the vessel;* (AZ, K, TA;) as also احتلد. (AZ, TA.)

جَلْدٌ (sometimes pronounced جَضْدٌ, S) and جَلِيدٌ, (applied to a man, S, A, Mgh,) *Hardy, strong, sturdy,* (S,* A,* L, K,*) *and enduring,* or *patient:* (L:) *not* بَلِيد [q. v.]: (Mgh:) pl. [of either] جُلْدٌ, (S, L, K,) or جُلُدٌ, (so in some copies of the K,) and جُلَدَآءُ and أَجْلَادٌ [a pl. of pauc.] (S, L, K) and جِلَادٌ. (K.) And [the fem.] جَلْدَةٌ A *hardy and strong* she-camel; *strong to labour and to journey; that heeds not the cold:* and also *swift:* pl. جَلَدَاتٌ: (L:) and a she-camel *that yields a copious flow of milk:* (Th, TA:) sing. of جِلَادٌ, (S,) which signifies she-camels *abounding with milk;* as also مَجَالِيدُ, (K,) pl. of مِجْلَادٌ; (TA;) or she-camels *having neither milk nor young:* (K:) [see also جَلَدٌ:] or she-camels *that yield the most greasy,* or *unctuous, sort of milk:* and so the sing., جلدة, applied to a ewe or a she-goat. (S.) جِلَادٌ (pl. of جَلْدَةٌ, TA) is also applied to palm-trees, meaning *Large, hard, hardy,* or *strong:* (S, K, TA:) or *such as are not affected by drought.* (TA.) And تَمْرَةٌ جَلْدَةٌ signifies *A tough-skinned, excellent, date;* as also جِلْدَةٌ: and *a hard, compact, date.* (L.)

جِلْدٌ, (S, Msb, K, &c.,) the only form of the word mentioned by the generality of the lexicographers; (TA;) occurring at the end of a verse with kesr to the second as well as the first letter, جِلِدٌ, agreeably with a license allowed to a poet in such a case, to give to a quiescent letter in a rhyme the same vowel as that which the preceding letter has; (S;) and جَلَدٌ, (IAar, S, K,) like شِبْهٌ and شَبَهٌ, and مِثْلٌ and مَثَلٌ; but this is said by ISk to be unknown; (S;) The *skin* of any animal; (K;) the *integument of the body and limbs* of an animal: (Az, Msb:) or the *exterior of the* بَشَرَة [or *upper skin*] of an animal: (Msb: [but this is a strange explanation:]) pl. جُلُودٌ (S, Msb, K) and (sometimes, Msb) أَجْلَادٌ [a pl. of pauc.]. (Msb, K.) — [The pl.] أَجْلَادٌ signifies also, and تَجَالِيدُ likewise, The *body and limbs* (S, A, L) of a man; (S;) the *whole person,* or *body and limbs,* of a human being; (L, K;) and his *self:* (L:) so called because enclosed by the skin: pl. of the former, أَجَالِدُ. (L.) You say, مَا أَشْبَهَ أَجْلَادَهُ بِأَجْلَادِ أَبِيهِ *How like are his person and body to the person and body of his father!* (L.) And فُلَانٌ عَظِيمُ الأَجْلَادِ and التَّجَالِيدِ (A, L) *Such a one is large and strong* (L) *in respect of the body and limbs.* (A, L.) And رُدُّوا الأَيْمَانَ عَلَى أَجْلَادِهِمْ *Repeat ye the oaths to the persons, themselves:* occurring in a trad.: said on the occasion of a man's entering among others of whom an oath had been demanded. (L.) — الجِلْدُ also signifies †*The penis.* (Fr, L, K: but in the CK, in this sense, it is written الجَلْدُ.) Agreeably with this explanation, its pl. جُلُود is said by Fr to be used in the Kur xli. 20: (L:) or as meaning the *pudenda:* (L, K:) but ISd holds that this word there means the *skins,* with which, as in manual operations, acts of disobedience are performed. (L.)

جَلَدٌ: see جِلْدٌ. — Also The *skin of a camel,*

or *other beast, with which another beast is clothed:* (L:) the *skin of a young camel, which (being stripped off,* Ṣ*) is put over the body of another young camel, in order that the mother of the skinned young one (smelling it,* Ṣ*) may conceive an affection for it [and suckle it]*: (Ṣ, Ḳ:) or the *skin of a young camel, which is stuffed with panic grass* (ثُمَام), (Ḳ, TA,) *or some other plant,* (TA,) *and put before a she-camel, in order that she may be induced thereby to affect that which is not her young one [and so yield her milk]*, (Ḳ, TA,) or, *to affect the young one of another.* (L, TA.) = A ewe or she-goat *whose young one dies at the time of her bringing it forth;* as also ▼ جَلَدَةٌ: pl. [of the former] جِلَادٌ and [of the latter] جَلَدَاتٌ. (TA.) — Also, [as a coll. gen. n.,] *Great* she-camels, *having neither young ones nor milk;* n. un. with ة: (Ṣ:) [see also جَلْدٌ:] or *great* camels, *among which are no little ones;* (Ḳ;) n. un. with ة: (TA:) and (app. as a quasi-pl. n., TA) sheep or goats, and camels, *having neither young ones nor milk;* (Ḳ;) app. meaning *having no little ones to which they give such:* (Mohammad Ibn-El-Mukarram, TA:) or she-camels *having no young ones with them, so that they endure patiently the heat and cold:* (Fr, TA:) or she-camels *having no milk, and the young ones of which have gone away from them;* including what are called بَنَاتُ اللَّبُونِ, and such as are above these in age; and also such as are called مَخَاضٌ, and عِشَارٌ, and حِيَالٌ; but when they have given birth to their young, they cease to be termed جَلَدٌ, and are called عِشَارٌ, and لِقَاحٌ: the pl. is أَجْلَادٌ and [pl. pl.] أَجَالِيدُ. (Az, TA.) = *Hard ground;* as also ▼ أَجْلَدُ: (Ṣ:) or *hard and level ground;* as also ▼ جَلَدَةٌ: (Ḳ:) or *level but rough ground;* (L;) as also ▼ أَجْلَدُ: (TA:) pl. (of the former, TA) أَجْلَادٌ and (of the latter, TA) أَجَالِدُ. (Ṣ, TA.) You also say أَرْضٌ جَلَدٌ, with fet-ḥ to the ل; (AḤn, TA;) and ▼ جَلْدَةٌ, with a quiescent ل; (Lth, AḤn, TA;) and ارض جَلَدَةٌ ▼ also; and مَكَانٌ جَلَدٌ. (Lth, TA.) = Also, as a subst. or an inf. n., (L, [see جَلُدَ,]) *Hardiness, strength, sturdiness,* (Ṣ,* A,* L, Ḳ,*) *and endurance,* or *patience.* (T.)

جِلْدٌ: see جَلْدٌ.

جَلْدَةٌ: see جَلَدٌ.

جِلْدَةٌ a more particular term than جِلْدٌ; (Ṣ, L;) signifying *A piece,* or *portion, of skin.* (L.) — One says also جِلْدَةُ العَيْنِ [app. meaning *The eyelid*]. (TA.) — And قَوْمٌ مِنْ جِلْدَتِنَا *A people,* or *company of men, of ourselves,* and *of our kinsfolk.* (TA.) = See also جَلْدٌ.

جَلَدَةٌ: see جَلَدٌ, in three places.

جَلِيدٌ A woman *flogged with a whip;* as also with ة: pl. جَلْدَى and جَلَائِدُ: (Lḥ, L:) the former pl. thought by ISd to be of the former sing.; and the latter, of the latter. (L.) = *Hoar-frost,* or *rime;* i. e. *dew that falls* (Ṣ, A, Ḳ) *from the sky* (Ṣ) *upon the ground* (Ṣ, A, Ḳ) *and congeals;* (Ṣ, Ḳ;) also called ضَرِيبٌ and سَقِيطٌ; (Ṣ;) like صَقِيعٌ. (Mṣb.) — *Congealed,* or *frozen, water; ice.* (TA.) = See also جَلْدٌ.

جُلَيْدَةٌ [dim. of جِلْدَةٌ] *One of the* طَبَقَات [*coats,* or *tunics,*] *of the eye.* (TA.)

جُلُودِيٌّ [*A dealer in skins;*] a rel. n. from جُلُودٌ, pl. of جِلْدٌ. (TA.)

جَلَّادٌ *One whose office it is to flog others with a whip.* (Mgh.) [In the present day, *An executioner,* in a general sense.]

أَجْلَدُ: see جَلَدٌ, in two places.

تَجَالِيدُ: see جِلْدٌ, in two places.

مِجْلَدٌ *A piece of skin which a wailing woman holds in her hand, and with which she slaps* (Ṣ, Ḳ) *her face* (Ṣ) or *her cheek:* (Ḳ:) pl. مَجَالِيدُ; (Kr, Ḳ;) or, as ISd thinks, this is pl. of ▼ مِجْلَادٌ [as syn. with مِجْلَدٌ], for مِفْعَلٌ and مِفْعَالٌ are often interchangeable as measures of words of this kind. (TA.)

مُجَلَّدٌ *Covered with skin:* thus applied to a pair of socks, or stockings, meaning *having skin put upon the upper and lower parts.* (Mgh.) [A book, or portion of a book, *bound:* — and hence, *A volume:* pl. مُجَلَّدَاتٌ.] — A bone *covered only by the skin; having nothing remaining on it but the skin.* (Ḳ.) = A horse [*rendered hardy and enduring;*] *that is not frightened by,* (Ḳ,) or *not impatient at,* (Ṣ, and so in some copies of the Ḳ,) *being beaten* (Ṣ, Ḳ) *with the whip.* (TA.) = *A certain quantity of a burden,* or *load, of known measure and weight;* (Ḳ;) *six hundred pounds' weight.* (IAar, TA in art. بهر.)

مُجَلِّدٌ *One who binds books,* or *covers them with skin.* (Ḳ.)

مِجْلَادٌ: see مِجْلَدٌ: = and see also جَلْدٌ.

مَجْلُودٌ [*Having his skin hit, hurt,* or *beaten: flogged:* &c.: see also جَلِيدٌ]. = أَرْضٌ مَجْلُودَةٌ *Land affected,* or *smitten, by hoar-frost,* or *rime.* (Ṣ, A, L, Mṣb, Ḳ.) = مَجْلُودٌ is also an inf. n. of جَلَدَ [q. v.]. (Ṣ, L, Ḳ.)

مُجْتَلَدٌ *A place of contending in fight with swords.* (L from a trad.)

جَلَسَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـِ, (A, Ḳ,) inf. n. جُلُوسٌ (Ṣ, A, Mṣb, Ḳ) and ▼ مَجْلَسٌ, (Ṣ, A, Ḳ,) *He placed his seat,* or *posteriors, upon rugged* [or rather *elevated*] *ground, such as is termed* جَلْسٌ: this is the primary signification: (TA:) [and hence,] *He sat; i. q.* قَعَدَ [when the latter is used in its largest sense]: (Mṣb, and so Ṣ and L and A and Ḳ in art. قعد:) you say, جَلَسَ مُتَرَبِّعًا and قَعَدَ مُتَرَبِّعًا [*He sat cross-legged*]: (Mṣb:) accord. to El-Fárábee and others, *contr. of* قَامَ; and thus it has a more common application than قَعَدَ [when the latter is used in its most proper and restricted sense]: (Mṣb:) but قَعَدَ also signifies the contr. of قَامَ: ('Orweh Ibn-Zubeyr, L in art. قعد:) properly speaking, جَلَسَ differs from قَعَدَ; the former signifying *he sat up;* or *sat after sleeping,* or *prostration,* (Mṣb,) or *after lying on his side;* (B, TA;) and the latter, he sat down; or sat after standing: (Mṣb, B, TA: and see other authorities to the same effect in art. قعد:) for جُلُوسٌ is a change of place from low to high, and قُعُودٌ is a change of place from high to low: and one says, جَلَسَ مُتَّكِئًا, but not قَعَدَ مُتَّكِئًا, meaning [*He sat*] *leaning,* or *reclining, upon one side:* (Mṣb:) but both these verbs sometimes signify *he was,* or *became:* and thus, [it is said,] قَعَدَ مُتَرَبِّعًا and جَلَسَ مُتَرَبِّعًا signify *he was,* or *became, cross-legged:* and جَلَسَ بَيْنَ شُعَبِهَا الأَرْبَعِ in like manner signifies *he was,* or *became,* [*between her four limbs,*] (El-Fárábee, Mṣb,) because the man, in this case, is resting upon his own four limbs. (Mṣb.) [جَلَسَ مَعَهُ and جَلَسَ إِلَيْهِ, like خَلَا معه and خلا اليه, signify the same; i. e. *He sat with him:* or the latter, *he sat by him;* like "assedit ei."] An instance of the inf. n. مَجْلَسٌ is found in a trad., in which it is said, فَإِذَا أَتَيْتُمْ إِلَى المَجْلِسِ فَأَعْطُوا الطَّرِيقَ حَقَّهُ [*But when ye come to sitting, perform ye the duties relating to the road*]. (TA.) [The trad. commences thus: إِيَّاكُمْ وَالجُلُوسَ عَلَى الطُّرُقَاتِ *Beware ye of sitting on the roads:* and then, after the words before cited, (in which, however, in my copy of the Jámi' eṣ-Ṣagheer, instead of المجلس, I find المَجَالِس, which is pl. of المَجْلِس,) it is added that the duties thus alluded to are the lowering of the eyes, the putting away or aside what is hurtful or annoying, the returning of salutations, the enjoining of that which is good, and the forbidding of that which is evil.] — جَلَسَتِ الرَّخَمَةُ ‡ *The aquiline vulture lay upon its breast on the ground;* syn. جَثَمَتْ: a saying applied to him who is of the seceders. (A, TA.) [See also قَعَدَ.] — جَلَسَ also signifies † *It* (a thing, as, for instance, a plant,) *remained,* or *continued.* (AḤn, TA.) — Also, (aor. ـِ, inf. n. جَلْسٌ, TA,) *He came to* الجَلْس, (TA,) or [*the high country called*] *Nejd:* (T, Ṣ, A, TA:) and in like manner said of a cloud; *it came to Nejd.* (TA.)

3. جالسهُ, inf. n. مُجَالَسَةٌ and جِلَاسٌ, [*He sat with him.*] (TA.) You say, لَا تُجَالِسْ مَنْ لَا تُجَانِسْ [*Sit not with him with whom thou wilt not be congenial*]. (A, TA.) And كَرِيمُ النِّجَاسِ طَيِّبُ الجِلَاسِ [*Generous in origin,* or *disposition; pleasant to sit with;*] is said of a man. (TA.)

4. اجلسهُ [*He seated him; made him to sit:* or *he made him to sit up*]: (Ṣ, Ḳ, TA:) *he gave him place,* or *settled him,* (مَكَّنَهُ,) *in sitting.* (TA.)

6. تجالسوا [*They sat together; one with another;*] (Ṣ, A, TA;) فِي المَجَالِسِ [*in the sitting-places*]. (Ṣ.)

10. استجلسهُ [*He asked him,* or *desired him, to sit:* or *to sit up*]. You say, رَآنِي قَائِمًا فَاسْتَجْلَسَنِي [*He saw me standing, and he asked me,* or *desired me, to sit*]: (A, TA:) but this is at variance with what we have mentioned in the beginning of the art., respecting the distinction [between جَلَسَ and قَعَدَ]. (TA.)

جَلْسٌ *Rugged* ground or land: (Ṣ, Ḳ:) this is the primary signification. (TA.) — [Also, app., *Elevated* ground or land:] a place *elevated and hard:* or, as some say, a tract of land *extending widely.* (Ḥam p. 688.) — [And hence,] الجَلْسُ *What is elevated above the* غَوْر [or *low country*]: (TA:) applied especially to *the country of Nejd.* (T, Ṣ, M, Ḳ.) = [Persons *sitting:* or *sitting up:*] a quasi-pl. n., accord. to Sb, or a pl., accord. to Akh, of جَالِسٌ: said to be used as sing. and pl. and fem. and masc.; but this assertion is of no account: (ISd, L:) or the *people of a* مَجْلِس: (Lḥ, ISd, L, Ḳ:) [جُلُوسٌ is also a pl. of جَالِسٌ; like as بُكِيٌّ, originally بُكُوِيٌّ, is of بَاكٍ: or it is an inf. n. used as an epithet: see جَاثٍ:)] you say قَوْمٌ جُلُوسٌ [*a company of men sitting:* or *sitting up*]. (Ṣ.) [See also مَجْلِسٌ.] — Also A woman *who sits in the* فِنَآء [or *court of the house*], *not quitting it:* (Ḳ:) or she who is *of noble rank* (Ḳ, TA) *among her people.* (TA.)

جِلْسٌ: see جَلِيسٌ, in two places.

جَلْسَةٌ *A single sitting:* or *sitting up.* (Mṣb.)

جِلْسَةٌ *A mode* or *manner,* (TA,) *kind,* (Mṣb,) or *state,* (Ṣ, A, Mṣb,) *of sitting:* or *of sitting up.* (Ṣ,* A,* Mṣb, Ḳ.*) You say, هُوَ حَسَنُ الجِلْسَةِ [*He has a good mode,* &c., *of sitting*]. (A, Mṣb, Ḳ.)

جُلَسَةٌ A man (Ṣ) *who sits much; sedentary.* (Ṣ, Ḳ.)

جُلُوسٌ: see جَلْسٌ.

جَلِيسٌ (Ṣ, A, Mṣb, Ḳ) and جِلِّيسٌ (TA, as found in a copy of the Ḳ, [but this is an intensive form,]) and جِلْسٌ (Ṣ, A, Ḳ) *A companion with whom one sits:* (A, Mṣb, Ḳ:) fem. of the first with ة: (TA:) and pl. [of the same] جُلَسَآءُ (A, Ḳ) and [irreg., being by rule pl. of جَالِسٌ,] جُلَّاسٌ. (Ḳ.) You say, هُوَ جِلْسِي and جَلِيسِي [*He is my companion with whom I sit*]; like as you say, هُوَ خِدْنِي and خَدِينِي. (Ṣ.)

جِلِّيسٌ: see جَلِيسٌ.

جَالِسٌ: see جَلْسٌ, in two places. — Also A man, and a cloud, *coming to* [*the high country called*] *Nejd.* (TA.) You say, رَأَيْتُهُمْ يَعْدُونَ جَالِسِينَ *I saw them running, coming to Nejd.* (A, TA.)

مَجْلَسٌ: see 1: — and see مَجْلِسٌ.

مَجْلِسٌ *A sitting-place;* (Ṣ, Mṣb, Ḳ;) as also مِجْلِسٌ with ة; (Fr, Lḥ, Ṣgh, Ḳ;) similar to مَكَانٌ and مَكَانَةٌ: (Ṣgh, TA:) [*a place where persons sit together and converse; a sitting-room:*] *a thing upon which one sits:* (MF:) some make a strange distinction between مَجْلِسٌ and مِجْلِسٌ, asserting the former to be applied to the *chamber* or *house* (بَيْت) [*in which people sit*]; and the latter, to *a place of honour upon which it is forbidden to sit without permission;* but the former is the only correct form of the two: (MF, TA:) pl. مَجَالِسُ. (Ṣ, Mṣb.) You say, اُرْزُنْ فِي مَجْلِسِكَ and مِجْلِسَتِكَ [*Be thou grave*] *in thy sitting-place.* (Fr, Ṣgh.) — ‡ The *people of a* مَجْلِس; (Mṣb, TA;) elliptical, for أَهْلُ مَجْلِسٍ: (TA:) *an assembly,* or *a company of men, sitting* [*together*]: (Th, TA:) not well explained as being, with the article ال, *syn. with* النَّاسُ: (TA:) *persons sitting,* or *sitting up.* (A, TA.) [See also جَلْسٌ.] You say, انْفَضَّ المَجْلِسُ † [*The assembly of persons sitting together broke up*]. (Mṣb.) And رَأَيْتُهُمْ مَجْلِسًا *I saw them sitting.* (A, TA.) — † *An oration* or *a discourse,* or *an exhortation,* (خُطْبَةٌ أَوْ عِظَةٌ,) *delivered in a* مَجْلِس; like مَقَامَةٌ. (Mṭr, in the Preface to Ḥar.) — It is also used in the same manner as حَضْرَة and جَنَاب: you say مَجْلِسُ فُلَانٍ [meaning † *The object of resort, with whom others sit and converse, such a one*]; like حَضْرَةُ فُلَانٍ. (Kull p. 146.) [See arts. حضر and جنب. But this usage I believe to be post-classical.] — [Also † *A stool;* meaning, *an evacuation.* So in medical books.]

مَجْلِسَةٌ: see مَجْلِسٌ, in two places.

جلسد

جَلْسَدٌ and الجَلْسَدُ: see art. جسد.

جلف

1. جَلَفَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـُ, inf. n. جَلْفٌ, (Ṣ, Mṣb,) *He peeled, pared, stripped,* or *scraped, it off;* (Ṣ, Mṣb, Ḳ, TA;) namely, a thing; (TA;) as, for instance, (Ṣ, TA,) the mud, or clay, (Ṣ, Mṣb, TA,) from the head of a [jar of the kind called] دَنّ. (Ṣ, TA.) You say also, جَلَفَ ظُفْرَهُ عَنْ إِصْبَعِهِ *He stripped off his nail from his finger.* (Lth, TA.) And accord. to some, جَلْفٌ signifies The *scraping off,* or *stripping off, the skin with somewhat of the flesh:* and the act of *pulling,* or *drawing, out,* or *up,* or *off;* or *displacing.* (TA.) — Also *i. q.* جَرَفَهُ [*He took away, carried away,* or *removed, the whole of it,* or *the greater part of it,* or *much of it;* or *he swept it away*]: (Ḳ:) or, as some say, جَلْفٌ signifies a more intensive and more exterminating action than جَرْفٌ. (TA.) — And *He cut it off;* (Ṣ;) or *pulled it,* or *plucked it, out,* or *up;* or *eradicated,* or *uprooted, it;* (Ḳ;) *and exterminated it;* (Ṣ, Ḳ;) as also اجتلفهُ. (Ḳ.) — جَلَفَهُ بِالسَّيْفِ *He struck him with the sword:* (Ḳ:) or *he cut,* or *cut a piece from,* or *cut in pieces, his flesh* [*with the sword*]. (A, TA.) — جُلِفَ النَّبَاتُ *The herbage was eaten to the uttermost.* (TA.) — جُلِفَ فِي مَالِهِ جَلْفَةً *He suffered the loss of somewhat of his property,* or *cattle.* (TA.) = جَلِفَ, aor. ـَ, inf. n. جَلَفٌ and جَلَافَةٌ, † *He was,* or *became, rude in disposition,* or *in make; coarse,* or *churlish.* (Ḳ.)

2. جَلَّفَتْهُ السِّنُونَ *The years of drought,* or *barrenness,* or *dearth, destroyed his cattle.* (Ṣ.) And جَلَّفَتْ كَحْلٌ, (Ṣ,) or كَحْلٌ, (Ḳ,) *The year of drought,* or *barrenness,* or *dearth, exterminated the cattle.* (Ḳ.) And اجتلفتْ أَمْوَالَهُمْ [*It destroyed their cattle*] is also said of a year of great drought, or barrenness, or dearth. (Ṣ.) And اجتلفهُ الدَّهْرُ *Time,* or *fortune,* or *misfortune, destroyed his property,* or *cattle.* (TA.)

4. اجلف *He* (a man) *removed the* جُلَاف [or *clay*] *from the head of the* [*jar called*] خُنْبُجَة [i. q. دَنّ]. (IAar, Ḳ.)

8: see 1; and see also 2, in two places.

جِلْفٌ *A* [*jar of the kind called*] دَنّ: (M, Ḳ:) or *an empty* دَنّ: (AO, Ṣ, Mṣb, Ḳ:) this is said (Ṣ, Mṣb) by AO (Ṣ) to be the primary signification of the word: (Ṣ, Mṣb:) or the *lower part of a* دَنّ *when it is broken:* (ISd, Ṣgh, Ḳ:) and *a* [*receptacle such as is called*] ظَرْف, (AA, Ṣ, Hr, Mṣb, Ḳ, [in the CḲ, erroneously, طَرْف,]) and وِعَآء, (AA, Ṣ, Mṣb, Ḳ,) *of any kind,* (AA, Ṣ, Mṣb,) *such as a saddle-bag,* or *pair of saddle-bags, and a sack, in which bread or other food is kept:* (Hr, TA:) pl. [of mult.] جُلُوفٌ (Ṣ, M, Mṣb) and [of pauc.] أَجْلَافٌ and أَجْلُفٌ, which last is rare. (Mṣb.) — Also *A* [*skin of the kind called*] زِقّ *without head and without legs.* (IAar, Ḳ.) — And *A skinned animal,* (AO, Ṣ,) or *a skinned sheep or goat,* (Ḳ,) *of which the belly has been taken forth,* (AO, Ṣ, Ḳ,) *and the head and legs of which have been cut off;* (Ḳ;) the *body of a skinned sheep or goat, without head and without belly and without legs:* or, as some say, *a body of any kind without a head upon it:* (L:) or *a beast without fat, and without back* [*to bear*], *and without belly to conceive:* (IAth, TA:) or the *skin of a sheep or goat,* and *of a camel:* (Aṣ, Mṣb:) pl. أَجْلَافٌ (Sb, L) and sometimes أَجْلُفٌ: (Sb, TA:) and [it is also said that] أَجْلَافُ الشَّاةِ signifies *the skinned sheep or goat that is without head and without legs and without belly.* (Ṣ, Mṣb.) — Hence, i. e., from اجلاف الشاة, (Ṣ, Mṣb,) ‡ *Rude in disposition* or *in make; coarse,* or *churlish;* (Ṣ, M, Mṣb, Ḳ;) as also جَلِيفٌ; (Ḳ;) meaning that the person so termed is empty, without intellect: (M, TA:) applied to a Desert-Arab, (Ṣ,) or to an Arab: (so in a copy of the Mṣb:) or it is so applied as though meaning one *with his skin; not having assumed the gentle and soft habits of the people of the towns or villages or cultivated lands;* for when one does this, it is as though he pulled off his skin and clad himself with another: (Mṣb:) or ‡ *stupid, foolish,* or *unsound in intellect;* likened to a skinned sheep or goat because of the weakness of his intellect. (IAth, TA.) — Also *Thick,* or *coarse, dry bread:* or *bread not rendered savoury by anything eaten therewith:* or the *edge* [*of a cake*] *of bread.* (Ḳ.) [See also جِلْفَةٌ.] = *A male palm-tree,* (Lth, Ḳ,) *with the spadix of which the female palm-tree is fecundated:* (Lth, TA:) pl. جُلُوفٌ. (TA.) = *A certain well-known bird.* (Ḳ.)

جَلْفَةٌ [inf. n. of un. of جَلَفَ, q. v.]. = See also جِلْفَةٌ.

جُلْفَةٌ *A part of a skin that is peeled, pared, stripped,* or *scraped, off.* (L, Ḳ.)

جِلْفَةٌ *A broken piece of dry bread,* (Ḳ, TA,) *thick,* or *coarse,* (TA,) *and without anything to*

render it savoury: (ḲTA:) pl. جِلَفٌ. (TA.) [See جِلْفٌ, of which it may be regarded as the n. un.] — *A piece* of anything: (Ṣgh, Ḳ:) pl. as above. (TA.) — The *portion* of a reed for writing *that is between its* مَبْرَى [or *place where the paring is commenced*] *and its point;* as also ▼ جَلْفَةٌ. (Ḳ.)

جُلَافٌ *Clay; such as is put upon the head of the* [*jar called*] خُنْبَجَة. [See 4.] (IAạr, Ḳ.)

جَلِيفٌ *Peeled, pared, stripped,* or *scraped, off;* as also ▼ مَجْلُوفٌ. (Ḳ.) It is said by some that the last word in the following saying of Ḳeys Ibn-El-Khaṭeem,

* كَأَنَّ لَبَّاتِهَا تَبَدَّدَهَا * هَزْلَى جَرَادٍ أَجْوَافُهُ جُلُفُ *

is pl. of the former in this sense: but accord. to ISk, [the meaning of the verse is, *As though emaciated locusts without heads and without legs occupied the two sides,* or *the whole, of the part of her breast where the necklace lay;* for he says that] the poet likens the ornaments upon her لَبَّة to locusts without heads and without legs. (TA.) جَلِيفَةٌ رِجْلٍ [*An excoriated leg*]. (TA.) — جَلِيفَةٌ [or سَنَةٌ جَلِيفَةٌ] *A year that destroys the cattle;* (Ṣ,* Ḳ;) as also ▼ جَالِفَةٌ: (Ṣ, Ḳ:) *any bane,* or *calamity, that destroys the cattle:* pl. جَلَائِفُ and جُلُفٌ and جُلْفٌ. (TA.) You say, أَصَابَتْهُمْ جَلِيفَةٌ عَظِيمَةٌ *A great destruction of their cattle befell them.* (Ṣ, TA.) And سِنُونَ جَلَائِفُ and جُلُفٌ and جُلْفٌ *Years that destroy the cattle.* (Ḳ.) And جَلَائِفُ also signifies *Torrents.* (TA.) = See also جِلْفٌ.

جَالِفٌ [act. part. n. of جَلَفَ]. — جَالِفَةٌ [or شَجَّةٌ جَالِفَةٌ] *A wound of the head that peels off the skin with the flesh:* (Ṣ, Ḳ:) or *that peels off the skin but does not penetrate into the interior.* (Mṣb.) And طَعْنَةٌ جَالِفَةٌ *A spear-wound,* or *the like, that does not penetrate into the interior;* (Ṣ, Ḳ;) opposed to جَائِفَةٌ. (Ṣ.) — زَمَانٌ جَالِفٌ *i. q.* جَارِفٌ [*A time,* or *season, that sweeps away,* or *destroys, the cattle*]. (TA.) See also جَلِيفٌ.

مُجَلَّفٌ *Having a portion,* or *portions, taken from its sides.* (Ṣ, Ḳ.) — *Having somewhat thereof remaining.* (Ṣ, Ḳ.) So explained by Abu-l-Ghowth as occurring in the saying of El-Farezdaḳ,

* وَعَضُّ زَمَانٍ يَا ابْنَ مَرْوَانَ لَمْ يَدَعْ *
* مِنَ المَالِ إِلَّا مُسْحَتًا أَوْ مُجَلَّفُ *

i. e., [*And a biting of fortune, O Ibn-Marwán, left not, of the cattle, save*] *such as were destroyed, or* they were *such as had only a remnant remaining.* (Ṣ.) — A man (Ṣ) *whose cattle have been destroyed by years of drought,* or *barrenness,* or *dearth.* (Ṣ, Ḳ.) And ▼ قَوْمٌ مُجْتَلَفُونَ *A people,* or *party, whose cattle have been destroyed by a year of drought or the like.* (Ṣ, TA.)

مَجْلُوفٌ: see جَلِيفٌ. — Also A *skinned* sheep or goat. (L.) — خُبْزٌ مَجْلُوفٌ *Bread burnt by the oven,* (Ḳ, TA,) *so that its outer parts stick to it.* (TA.)

قَوْمٌ مُجْتَلَفُونَ: see مُجَلَّفٌ.

مُتَجَلِّفٌ *Lean,* or *emaciated;* (Ḳ;) as also مُتَجَرِّفٌ. (TA.)

جلق

جُوَالِقٌ (Ṣ, M, MA, Mgh, Ḳ) and جُوَالَقٌ (IAạr, M, Ḳ) and جِوَالِقٌ (Ḳ) *A sack;* in Pers. جُوَالْ; (MA, PṢ;) [not so well rendered in the KL by خُرْجِينٌ, which means *a saddle-bag* or *a pair of saddle-bags,* like the Arabic خُرْجٌ;] *a certain kind of* وِعَآءٌ [or *receptacle*], (Ṣ, M, Ḳ,) [*for corn &c.,*] *well known:* (M, Ḳ:) *it has a loop, into which is inserted a stick,* or *piece of wood,* called شِظَاظٌ, (Ṣ and Ḳ in art. شظ,) *this being also inserted into the loop of another* جوالق, *when they are bound upon the camel:* (Ḳ* and TA in that art.:) or *it has two loops, one of which is inserted into the other,* (Ṣ and Ḳ voce قَطَبَ,) [*and then the stick is put through,*] *on the occasion of putting it on a camel:* (TA ibid.:) the word is arabicized; (M, TA;) said to be from كواله, (TA,) or كوالك, (KL,) but correctly from چواله, which is Pers.: (TA:) the pl. is جَوَالِقُ (Ṣ, MA, Mgh, Ḳ) and جَوَالِيقُ, (Sb, Ṣ, MA, Mgh, Ḳ,) the latter occurring in poetry, (TA,) and جُوَالَقَاتٌ (Ṣ, Ḳ) was sometimes used, (Ṣ,) but this is disallowed by Sb. (Ṣ, M.) The saying [of a rájiz], cited by Th,

* أُحِبُّ مَاوِيَّةَ حُبًّا صَادِقَا *
* حُبَّ أَبِي الجُوَالِقِ الجُوَالِقَا *

[*I love Máweeyeh with a true love; with the love of the owner* (lit. *father*) *of the sack for the sack;*] means that the speaker had a vehement love for the food, or wheat, that was in his جوالق. (M.) Another says,

* يَا حَبَّذَا مَا فِي الجَوَالِقِ السُّودْ *
* مِنْ خُشْكَنَانٍ وَسَوِيقٍ مَقْنُودْ *

[*O, lovely is what is in the black sacks, of biscuit and meal of parched barley sweetened with sugar-candy!*]. (Ṣ.)

جلم

1. جَلَمَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـُ, (Mṣb, Ḳ,) inf. n. جَلْمٌ, (Ṣ, Mṣb,) *He cut it,* or *cut it off;* (Ṣ, Mṣb, Ḳ;) [like جَرَمَهُ.] — *He shore it,* or *sheared it;* namely, wool, (Mṣb, Ḳ,) and hair, with the جَلَمَان, (Mṣb,) or جَلَم. (TA.) And جَلَمْتُ مِنْهُ *I took* [or *clipped somewhat*] *from it;* namely, wool; like جَرَمْتُ. (Ṣ in art. جرم.) And جَلَمَ الشَّاةَ *He shore,* or *sheared, the sheep* or *goat.* (Ḥar p. 190.) — جَلَمَ الجَزُورَ, (Ṣ, Ḳ,) inf. n. as above, (Ṣ,) *He took the flesh that was on the bones of the slaughtered camel;* (Ṣ, Ḳ;) as also ▼ اجتلمهُ. (Ḳ.)

8: see what precedes.

جِلْمٌ The *fat of the* ثَرْب [or *thin integument that covers the stomach and bowels* or *intestines*] *of a sheep* or *goat.* (Ḳ.)

جَلَمٌ The *instrument with which one shears* (Ṣ, Ḳ, TA) *wool and hair:* (TA:) and جَلَمَانِ signifies *a pair thereof; a pair of shears:* (Ṣ:) or جَلَمٌ and جَلَمَانِ signify alike, *i. q.* مِقْرَاضٌ; like as one says مِقْرَاضٌ and مِقْرَاضَانِ, and قَلَمٌ and قَلَمَانِ: and جَلَمَانٌ ▼ is also allowable, as a sing.; (Mṣb;) authorized by Ks; (TA;) and in like manner, قَلَمَانٌ. (Mṣb. [But see مِقْرَاضٌ.]) — † The *moon;* (Az, Ḳ;) as also ▼ جَيْلَمٌ: (Ḳ:) or the [*new moon,* or *moon when it is termed*] هِلَال: (Ḳ:) likened to the جَلَم [as meaning the blade of a pair of shears]. (TA.) — [Hence also, probably,] †*A certain mark of camels, made with a hot iron.* (Ibn-Ḥabeeb, Ḳ.) — [Hence also,] †The *tick,* or *ticks.* (Ḳ.) — And, accord. to some, as being likened to these, because of their smallness, (TA,) †The *sheep of Mekkeh:* (A 'Obeyd, TA:) or *certain sheep with long and hairless legs, found at Eṭ-Ṭáif.* (Ḳ.) And †The *male of the gazelle,* and *of the sheep:* pl. جِلَامٌ. (Ḳ.) And †*A kid:* (Kr, Ḳ:) pl. as above. (Ṣ, TA.)

جَلْمَةٌ The *whole* of a thing; (Ṣ, Ḳ;) as also جُلْمَةٌ ▼ and جَلَمَةٌ ▼. (Ḳ.) You say, أَخَذْتُ الشَّيْءَ بِجَلْمَتِهِ *I took the thing wholly.* (Ṣ.)

جُلْمَةٌ: see what next precedes.

جَلَمَةٌ *A skinned sheep* or *goat* (Ṣ, Ḳ) *without the intestines and without the legs,* (Ṣ,) [or] *when the shanks and the redundant parts have gone.* (Ḳ.) And the *whole flesh* of a slaughtered camel. (Ṣ.) — See also جَلْمَةٌ.

جُلَمَانٌ: see جَلَمٌ.

جُلَامَةٌ *Shorn wool.* (Ḳ.)

جُلَّامٌ *Shorn he-goats.* (Ḳ.)

جَيْلَمٌ: see جَلَمٌ.

مَجْلُومٌ *Cut,* or *cut off.* (Mṣb.) — A *shorn* sheep or goat. (Ḳ,* TA.)

مُجْتَلَمٌ A bone *having the flesh cut off with the* جَلَم. (TA in art. كنت.)

Quasi جلمح

جَلْمَحَ: see Q. Q. 1. in art. جلح.

جلمد

جَلْمَدٌ and ▼ جُلْمُودٌ *Rock:* (Ṣ, Ḳ:) or *a rock;* or *mass,* or *piece, of rock:* (M:) or *a round stone:* (Mgh, Mṣb:) or [*a stone*] *smaller than what is termed* جَنْدَل, *of such a size as that which is thrown with a ballista:* (L:) or *a great stone:* (Ḥar p. 95:) or the latter word, [*a stone*] *like the head of a kid;* or *less, such as may be carried in the hand by grasping its side but over which the two hands will not meet, with which date-stones &c. are bruised,* or *brayed:* (ISh:) [pl. of the former, جَلَامِدُ; and of the latter, جَلَامِيدُ. Accord. to the Mgh and Mṣb, the م is an augmentative letter; but most of the lexicographers regard it as radical.] — [Hence,] رَشَحَ جَلْمَدُهُ, said of one known to be a niggard, meaning, † *He gave something.* (Ḥar p. 95.) — And أَلْقَى عَلَيْهِ جَلَامِيدَهُ † *He threw his weight* (ثِقَلَهُ)

upon him. (K. [See القى عليه مَثَاقِيلَهُ, voce مِثْقَالٌ.]) — Also جَلْمَدٌ, (L,) or ٭ جِلْمِدٌ, (K,) *A mass of rock rising out of shallow water.* (IAar, L, K.) — And the former, † *A strong* man; and so ٭ جَلْمَدَةٌ: (K:) or a man *having a strong voice;* and so ٭ جُلْمُدٌ. (L.) = Also, جَلْمَدٌ, *Many* camels: (S:) or camels *composing a large herd:* or camels *advanced in years;* as also ٭ جُلْمُودٌ: (K:) and sheep *exceeding in number a hundred:* (L, K:) you say ضَأْنٌ جَلْمَدٌ. (L.) — And *Oxen,* or *cows:* (L:) and the same word, (K,) or ٭ جَلْمَدَةٌ, (AA, L,) *a single ox* or *cow.* (AA, L, K.)

جُلْمُدٌ: / جِلْمِدٌ: } see above.

جَلْمَدَةٌ applied to land (أَرْضٌ) *Stony:* (K:) and جَلَامِدُ is [its pl.,] like جَرَاوِلُ. (TA.) — See also جَلْمَدٌ, in two places.

جُلْمُودٌ: see جَلْمَدٌ, in two places.

جلنار

جُلَّنَارٌ The *flower of the pomegranate:* an arabicized word, from گُلْنَارْ, (K,) which is Persian, composed of گُلْ "a flower," and نَارْ "a pomegranate." (MF.) It is said that whoever swallows three grains of it, of the smallest that may be, (K,) on the condition of his taking them with his mouth from the tree, before their opening, at sunrise, on a Wednesday, (Tedhkiret Dáwood, TA,) will not have ophthalmia in that year. (K.)

جله

1. جَلِهَ, aor. ـَ, (S, Msb, K,) inf. n. جَلَهٌ, (S,* Msb, TA,) *He was,* or *became, bald in the fore part of the head:* (S, K:) or *in the greater part of his head.* (Msb.) [The latter seems to be the correct meaning: see جَلَهٌ below.] — جَلِهَتْ سَاحَتُهُ *His court,* or *yard, was,* or *became, vacant,* or *void.* (JK.) = جَلَهَ, (S, K,) aor. ـِ, (K,) inf. n. جَلْهٌ, (TA,) *He uncovered* a thing; or *removed* it [from a thing that it covered or concealed]. (K, TA.) — *He raised* the turban, *while folding it, from the side of his forehead* (عَنْ جَبِينِهِ), (K, TA,) [like اِجْتَلَى,] *and from the fore part of his head.* (TA.) — *He removed* the pebbles from a place. (S, K.) — *He turned back* a person *from a difficult,* or *hard, thing* or *affair.* (K.)

جَلَهٌ, (JK, S,) or ٭ جَلْهَةٌ, (K,) *Baldness in the fore part of the head;* (S, K;) *which is the beginning of* صَلَعٌ; *like* جَلَحٌ: (S:) or *baldness of the greater part of the head;* (Msb;) *more than* جَلَحٌ, (JK,) *and more than* صَلَعٌ, which is more than جَلَحٌ. (Msb in art. جلح.)

جَلْهَةٌ: see جَلَهٌ. = Also The *part that faces one of the brows,* or *brinks,* or *edges, of a valley:* (S:) or the *side of a valley;* (K, TA;) the *bank,* or *border, thereof:* (TA:) or *elevated parts in the interior,* or *lower part, of a valley, rising above the water-course, so that, when the valley flows with water, the water does not reach them:* (ISh, TA:) and, some say, the *mouth of a valley:* and some, *a part of a valley uncovered by the torrents, and so made apparent:* (TA:) and [the dual] جَلْهَتَانِ, (JK, M, TA,) or جَلْهَتَا وَادٍ, (S,) the *two sides,* or *borders, of a valley,* (S, M, TA,) *when there is in them hardness:* (JK, M, TA:) occurring in a trad., or, as some relate it, جَلْهَمَتَانِ ٭, with an augmentative م: (TA:) pl. جِلَاهٌ. (S.) — *A great round rock.* (JK, K.) — *A large* [*hill,* or *the like, such as is called*] قَارَة; as also ٭ جَلْهَمَةٌ, with an augmentative م. (TA.) — The *place of alighting and abiding of a people,* or *company of men:* (JK, K, TA:) and *a yard,* or *wide space, in front,* or *extending from the sides, of their dwelling.* (JK.) — And *A meadow in which water collects and stagnates:* pl. as above. (JK.) = *Dates,* (K, TA,) *of which the stones have been picked out,* (TA,) *macerated and mashed with milk,* (K,* TA,) *then given to drink to women;* (TA;) *having a fattening property;* (K, TA;) as also ٭ جَلِيهَةٌ. (K.)

جَلْهَمَةٌ: see جَلْهَةٌ, in two places.

جَلَهِيَّةٌ *A mode of wearing the turban, in which the* جَبِين [or *side of the forehead*] *is uncovered, so that the part where the hair grows is seen.* (JK, Sgh.)

جَلِيهَةٌ *A place from which the pebbles have been removed.* (JK, S, K.) = See also جَلْهَةٌ, last sentence.

أَجْلَهُ *Bald in the fore part of the head;* (S;) *i. q.* أَجْلَحُ: (TA:) or [it denotes more than the latter; meaning] *bald in the greater part of the head:* fem. جَلْهَآءُ: pl. جُلْهٌ. (Msb.) [See جَلَهٌ.] — *Large in the forehead, having the places of growth of the hair receding.* (K.) — † A bull *having no horn;* (Ks, JK, S, K;) like أَجْلَحُ. (Ks, S.)

مَجْلُوَّةٌ A tent, or house, or chamber, (بَيْتٌ,) *in which is neither door nor curtain.* (JK, K.)

جلهق

جُلَاهِقٌ *Bullets,* syn. بُنْدُقٌ, (S, Msb, K,) or *rounded things,* (En-Nadr, TA,) *made of clay,* (En-Nadr, Msb, TA,) *which one shoots* [*from a cross-bow*]: (K:) n. un. with ة: (En-Nadr, Msb, TA:) a Persian word, arabicized; (Msb;) in Persian جُلَّهْ, meaning "a ball of thread;" pl. جُلَّهَا; applied also to "a weaver;" (S, K;) i. e., جلها is so applied. (TA.) Hence, قَوْسُ الجُلَاهِقِ [*The cross-bow for shooting bullets*]. (S, Msb.)

Quasi جلهم

جَلْهَمَةٌ: see art. جله.

جلو

1. جَلَا, (S, Mgh, Msb,) [aor. ـُ,] inf. n. جَلَآءٌ, (Msb,) *It* (a thing, and † an affair, or a case, Mgh, or † information, or tidings, Msb,) *was,* or *became, clear, unobscured, exposed to view, displayed, laid open, disclosed,* or *uncovered,* (Mgh, Msb,) لِلنَّاسِ *to men,* or *the people;* (Msb;) as also ٭ تَجَلَّى, said of a thing: (S, Mgh, Msb:) *it* († information, or tidings, S, Msb, or † an affair, or a case, Mgh,) *was,* or *became, apparent,* or *plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious,* or *evident,* (S, Mgh, Msb,) لِي *to me,* (S,) or لِلنَّاسِ *to men,* or *the people.* (Msb.) One says, تَجَلَّتِ ٭ الشَّمْسُ *The sun became unobscured,* or *exposed to view, and ceased to be eclipsed.* (TA from a trad.) Er-Rághib says that ٭ التَّجَلِّي is sometimes by the thing itself; as in the phrase [in the Kur xcii. 2], وَالنَّهَارِ إِذَا تَجَلَّى [*By the day when it becometh clear,* &c.]: and sometimes, by the case, and the action; as in the saying [in the Kur vii. 139], فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ [*And when his Lord became manifested to the mountain*]: Zj says that the meaning in this instance is, *appeared,* and so say the Sunnees; El-Ḥasan says that the meaning is, تَجَلَّى بِالنُّورِ العَرْشَ [*became manifested by light,* the light of *the empyrean*]. (TA.) — جَلَا, [aor. ـَ,] inf. n. جَلَآءٌ (S, Mgh, Msb, K) and جَلْوٌ; (K;) and ٭ اجلى; (S, Mgh, Msb, K;) *He,* (a man, Msb,) or *they,* (a company of men, Mgh, Msb,) *went forth,* or *emigrated,* (S, Mgh, Msb,) عَنِ البَلَدِ *from the country,* or *town,* (S, Msb,) and عَنْ أَوْطَانِهِمْ *from their homes:* (S, Mgh:) [like جَلَّ:] or *they* (a company of men) *dispersed themselves,* or *became dispersed,* عَنِ المَوْضِعِ, and مِنْهُ, *from the place:* (K:) or جلا means, *in consequence of fear:* and ٭ اجلى, *in consequence of drought:* (AZ, K:) or ٭ أَجْلَوْا مَنْزِلَهُمْ signifies *they left their place of abode in consequence of fear;* the verb in this case being trans. by itself: but if they have left for some other reason than fear, you say, عَنْ مَنْزِلِهِمْ: (Msb:) accord. to IAar, جَلَا signifies *he fled, being driven away,* from his home. (TA.) [See also 12.] — جَلِيَ, aor. ـَ, inf. n. جَلًا, *He had that degree of baldness which is termed* ٭ جَلَهٌ; (K;) i. e. *baldness of the fore part of the head;* (S, K;) like جَلَهٌ: (S:) or *baldness of half of the head;* (S, K;) which is the beginning of صَلَعٌ: (S:) or *baldness less than what is termed* صَلَعٌ. (K.) And جَلَا الجَبِينُ, inf. n. جَلًا, signifies the same as جَلِيَ [*The part above the temple became bald*]. (A 'Obeyd, TA.) = جَلَاهُ, [aor. ـَ, inf. n., app., جَلْيٌ, or perhaps جَلَآءٌ, but the former seems to be indicated by what follows;] (S, Mgh, Msb;) and ٭ جلّاهُ; (MA;) *He made it,* or *rendered it, clear,* or *unobscured; exposed it to view, displayed it, laid it open, disclosed it,* or *uncovered it;* (S, Mgh, MA;) namely, a thing: (S, Mgh:) *he made it,* or *rendered it, apparent,* or *plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious,* or *evident;* (S, Mgh, Msb, MA;) namely, † an affair, (Mgh,) or † information, or tidings. (Msb.) You say, جَلَا العَرُوسَ, inf. n. جِلَآءٌ and جِلْوَةٌ (S, Msb, K) and جَلْوَةٌ (Msb, K) and جُلْوَةٌ; (K;) and ٭ اجتلاها; (S, Msb, K;) *He displayed the bride,* عَلَى بَعْلِهَا *to her husband:* (K:) or *he looked at the bride*

displayed: (Ṣ:) and you say also, جُلِيَتْ عَلَى زَوْجِهَا (TA) *She was shown to her husband, and he looked at her displayed:* (Ḥar p. 30:) and جَلَاهَا زَوْجُهَا *Her husband presented,* or *gave, to her* a female slave (Ṣ, K) or some other thing *at the time of her being displayed to him;* as also جلّاها: (K:) and جَلَتِ المَاشِطَةُ العَرُوسَ *The female hairdresser adorned the bride* [*to display her to her husband*]. (TA.) You also say, جَلَا فُلَانٌ الأَمْرَ ‡ *Such a one displayed, discovered, disclosed, revealed,* or *manifested, the affair,* or *case;* as also جلّاهُ, and جَلَا عَنْهُ: (K,* TA:) or جَلَا فُلَانًا الأَمْرَ *he displayed, discovered,* &c., *to such a one the affair,* or *case;* as also جلّاهُ [i. e. جلّاهُ الأَمْرَ], and جَلَا عَنْهُ [i. e. جلا عنه الأمرَ or جلا فُلَانًا عَنِ الأَمْرِ]. (So accord. to the CK and my MS. copy of the K. [The reading in the TA is, in my opinion, preferable to the latter.]) And اَللّٰهُ يُجَلِّي السَّاعَةَ † *God will make manifest the hour,* or *time of the resurrection;* or *will make it to appear.* (K in art. جلى: [but it belongs to the present art.:]) so in the Kur vii. 186. (TA.) And هُوَ يُجَلِّي عَنْ نَفْسِهِ † *He declares,* or *explains, his mind.* (Ṣ.) — جَلَوْتُ السَّيْفَ, inf. n. جِلَاءٌ, (Ṣ, Mṣb, K, [in the CK جلاء, but it is]) with kesr, (Ṣ, Mṣb,) and جَلْوٌ, (K,) *I removed,* or *cleared off, the rust from the sword;* (Mṣb;) *I polished,* or *furbished, the sword;* (Ṣ, K;) and المِرْآةَ *the mirror;* (K;) and the like; (TA;) [as, for instance,] الفِضَّةَ *the silver;* and so جَلَيْتُهَا. (K in art. جلى.) And جَلَوْتُ بَصَرِي بِالكُحْلِ [*I cleared my sight with collyrium*]: (Ṣ:) [whence,] جَلَا *He applied collyrium to his eye* or *eyes.* (IAạr, TA.) And جَلَوْتُ هَمِّي عَنِّي ‡ *I removed my anxiety,* or *caused it to depart, from me:* (Ṣ, K,* TA:*) and جلى عَنْهُ الهَمَّ † *He removed,* or *cleared away, from him anxiety.* (Lth, TA.) And جَلَا اَللّٰهُ عَنْهُ المَرَضَ † *God removed from him the disease.* (TA.) — جَلَاهُمْ, and اجلاهم, (Ṣ, Mgh,) or جَلَاهُ, and اجلاهُ, (Mṣb, K,) and اجتلاهُ, (K,) *He,* (a man, Ṣ, Mṣb, or the Sulṭán, Mgh,) or *it,* (drought, K,) *caused them,* or *him, to go forth,* or *emigrate;* or *expelled them,* or *him;* or *drove them,* or *him, forth;* (Ṣ, Mgh, Mṣb, K;) [from their homes, or from his home.] And جَلَا النَّحْلَ, inf. n. جِلَاءٌ, or جَلَاءٌ, (accord. to different copies of the K,) and جلوة [thus written without any syll. signs]; and اجتلاها; (TA;) *He smoked* [*out*] *the bees, in order to collect the honey;* (K;) *he drove away the bees by means of smoke.* (TA.)

2. جلّى: see 1, in six places. = Also, inf. n. تَجْلِيَةٌ and تَجَلِّيٌ, *He* (a hawk, or falcon,) *raised his head, and looked,* (K, TA,) *seeing the prey:* (TA:) or *he* (a hawk) *closed his eyes, and then opened them, in order to see more clearly.* (Ibn-Ḥamzeh, TA.) — And [hence,] جلّى بِبَصَرِهِ, inf. n. تَجْلِيَةٌ, *He cast his eyes* (Ṣ, K) *like the hawk looking at the prey.* (Ṣ.) = [جلّى is also mentioned (in Ḥar p. 161), on the authority of Mṭr, as signifying *He,* or *it, outstripped;* from المُجَلِّي meaning "the first of the horses in a race;" but as being not known in this sense on any other authority.]

3. جَالَيْتُهُ بِالأَمْرِ, inf. n. مُجَالَاةٌ, *I acted openly with him in the affair;* as also جَالَحْتُهُ. (Ṣ.)

4. اجلى as an intrans. v.: see 1, in two places. — أَجْلَوْا عَنِ القَتِيلِ *They cleared themselves away,* or *removed, from the slain person.* (Ṣ, Mgh, Mṣb, TA.) — اجلى يَعْدُو *He hastened, running:* (K:) or *hastened somewhat, running:* (TA:) or اجلى signifies *he became distant,* or *remote, and hastened.* (So accord. to some copies of the K, where we find وَأَجْلَى بَعْدَ وَأَسْرَعَ instead of وَأَجْلَى يَعْدُو أَسْرَعَ.) = As a trans. v.: see 1, in four places.

5. تجلّى: see 1, in three places: — and see also 7. = تجلّى الشَّيْءَ *He looked at the thing,* (K in art. جلى,) *standing upon a higher position.* (TA.) [See also 8.]

6. تَجَالَيْنَا *Our states,* or *conditions, became disclosed to each other; the state,* or *condition, of each of us to the other.* (Ṣ.)

7. انجلى *It became removed,* or *cleared away;* said of anxiety, (Ṣ, K,* TA,) and of an affair [&c.]; as also تجلّى. (K,* TA.) You say, انجلى عَنْهُ الهَمُّ *Anxiety became removed,* or *cleared away, from him,* (Ṣ,) كَمَا تَنْجَلِي الظُّلْمَةُ *like as the darkness becomes removed,* or *cleared away.* (TA.)

8. اجتلاهُ *He looked at him,* or *it.* (K.) [See also 5.] Hence, اجتلى العَرُوسَ, explained above: see 1. (TA.) — See also 1 in two other places, last two sentences. — اجْتَلَيْتُ العِمَامَةَ عَنْ رَأْسِي *I raised the turban, while folding it, from the side of my forehead* (عَنْ جَبِينِي): (Ṣ:) [like جَلَهْتُهَا.] = اجتلى *It became polished,* or *furbished;* said of a sword [&c.]. (TA.)

12. اجلولى *He went forth,* or *emigrated, from one country,* or *town, to another.* (IAạr, K.) [See also 1.]

ابْنُ جَلَا ‡ *A man who is well known, celebrated,* or *notable;* (Mgh;) *of whom it is said,* جَلَا الأُمُورَ, i. e. *he has made affairs clear, unobscured,* or *manifest;* (Ṣ, Mgh;) or جَلَا أَمْرُهُ, i. e. *his case has become clear, unobscured,* or *manifest:* (Mgh:) or *one whose case is clear, apparent, plainly apparent,* or *manifest;* (K, TA;) as also ابْنُ أَجْلَى: (K:) applied to a man who is upon an elevated and conspicuous place; and applied by El-Ḥajjáj to himself, as meaning that he was one whom every one knew: (TA:) and also, (K,) for this reason, (TA,) the name of a certain man, (Ṣ, K,) well known, (K,) of the Benoo-Leyth, who was a person of great daring. (TA.) A poet says, (Ṣ,) namely, Soḥeym Ibn-Wetheel Er-Riyáḥee, (TA,)

* أَنَا ٱبْنُ جَلَا وَطَلَّاعُ الثَّنَايَا *
* مَتَى أَضَعِ العِمَامَةَ تَعْرِفُونِي *

[*I am a man well known, celebrated,* or *notable,* &c.; *and he who rises to eminences,* or *who is accustomed to embark in,* or *surmount, lofty and difficult things: when I put down the turban, ye will know me*]. (Ṣ, TA.) Sb says, (TA,) جلا in this case is a verb in the pret. tense: 'Eesà Ibn-'Omar says that when a man is named قَتَلَ or ضَرَبَ or the like, the word is imperfectly decl.; and he adduces, in evidence, this verse: others say that جلا may be here without tenween because it is imitative of a phrase, as though the poet said, أَنَا ٱبْنُ الَّذِي يُقَالُ لَهُ جَلَا الأُمُورَ: (Ṣ, TA:) accord. to IB, it is without tenween because it is a verb with its agent [implied in it]. (TA.) — Accord. to some, it signifies † *The daybreak,* or *dawn;* (Ḥar p. 498;) and so ابْنُ أَجْلَى: (TA:) accord. to Ḥamzeh, † *the beginning of day:* and accord. to some, † *the moon.* (Ḥar ubi suprà.)

جَلَا: see 1, voce جَلِيَ: = and see جِلَاءٌ.

جِلَا: see جِلَاءٌ.

جِلْوَةٌ *A female slave,* (Ṣ, K,) or *some other thing,* (K,) *that is presented,* or *given, by the husband to his bride at the time of her being displayed to him.* (Ṣ,* K.) One says, مَا جِلْوَتُهَا [*What is her bridal present?*]; and is answered, "Such a thing." (Ṣ.)

جَلَاءٌ *A thing, an affair,* or *a case, that is apparent, manifest, plain,* or *evident.* (Ṣ, K, TA.) — And *Acknowledgment,* or *confession:* so in the saying of Zuheyr:

* فَإِنَّ الحَقَّ مَقْطَعُهُ ثَلَاثٌ *
* يَمِينٌ أَوْ نِفَارٌ أَوْ جَلَاءُ *

[*For verily the means of deciding the truth are three: an oath, and incongruity* of circumstances, *and acknowledgment,* or *confession*]: (Ṣ:) but Az writes the last word جِلَاءٌ, with kesr to the ج, as meaning *an evidence,* or *a proof,* and *witnesses;* from مُجَالَاةٌ [inf. n. of 3, q. v.]. (TA.) — جَلَاءَ يَوْمِ, أَقَمْتُ عِنْدَهُ جَلَاءَ يَوْمِي, (K, TA,) or جَلَاءَ يَوْمٍ, (so in some copies of the K,) [*I remained with him,* or *at his abode,*] *during the whiteness of my,* or *a, day.* (Zj, K, TA.) = See also the next paragraph.

جِلَاءٌ: see the paragraph next preceding. = Also, (Ṣ, Mgh, K,) written by El-Muhellebee جَلَاءٌ, (TA,) and جَلًا, which is more correct than the first, (Mgh,) or it is allowable, as also جِلًا, the former of the last two mentioned on the authority of En-Naḥḥás, (TA,) *Collyrium:* (Ṣ, K:) or *a particular kind thereof,* (K, TA,) *that clears the sight;* (TA;) [i. e.] *i. q.* إِثْمِدٌ [*antimony,* or *an ore of antimony*]; (Mgh, TA;) so called because it clears the sight. (Mgh.) = مَا جِلَاؤُهُ *What is his honourable name,* or *surname,* (Ṣ,) or *his good surname,* (K,) *by which he is addressed?* (Ṣ, K.)

جَلِيٌّ *Clear, unobscured, exposed to view, displayed, laid open, disclosed,* or *uncovered: apparent,* or *plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious,* or *evident:* (Ṣ, Mṣb, K, TA:) جَالٍ thus used has not been heard. (Er-Rághib, TA.) It is applied as an epithet to information, or tidings, (Mṣb, TA,)

and to analogy, or rule. (TA.) — عَيْنٌ جَلِيَّةٌ *A seeing eye.* (IB, TA.)

جَلِيَّةٌ *Sure information* or *tidings.* (Ṣ.) — أَخْبَرَنِى عَنْ جَلِيَّةِ الأَمْرِ *He informed me of the true,* or *real, state of the affair,* or *case.* (TA.)

دَوَآءٌ جَلَّآءٌ [*A medicine that clears the complexion* or *skin*]. (K voce فُوَّةٌ, &c.)

جِلَآنٌ The *act of rendering apparent, open, manifest, plain,* or *evident: rendering clear,* or *unobscured; exposing to view, displaying, laying open, disclosing,* or *uncovering.* (TA.)

جَالٍ *Going forth,* or *emigrating,* from his country, or town: [like جَالٌّ:] and so جَالِيَةٌ, applied to a company of people; [as also جَالَّةٌ;] (Mṣb;) or to *people who have gone forth,* or *emigrated, from their homes;* (Ṣ;) and particularly to those tributaries, (Mgh, Mṣb,) namely, certain Jews, (Mgh,) whom 'Omar expelled from the country of the Arabs; (Mgh, Mṣb;) and afterwards, to *such as have the poll-tax imposed upon them, of the people of the Bible, and of the Magians, though not having emigrated from their homes;* (Mgh;) [i. e.] the *free non-Muslim subjects of a Muslim government;* because they were expelled by 'Omar from Arabia; (K;) the word being fem. because denoting a جَمَاعَة; (Mgh;) and its pl. is جَوَالٍ. (Mgh, Mṣb.) — Hence, (Mṣb,) جَالِيَةٌ ٭ [as a subst.] is applied to The *poll-tax that is exacted from the persons last mentioned above;* (Ṣ, Mgh, Mṣb;) as also جَالَّةٌ: (Ṣ:) first, in this sense, applied to that which was exacted from the people expelled from Arabia by 'Omar. (Mṣb.) You say, اُسْتُعْمِلَ فُلَانٌ عَلَى الجَالِيَةِ [*Such a one was employed as collector of the poll-tax*]. (Ṣ, Mgh, Mṣb.) = See also جَائِلٌ, in art. جول.

جَالِيَةٌ (as a subst.): see what next precedes.

أَجْلَى *Having that degree of baldness which is termed* جَلًا; i. e. *baldness of the fore part of the head:* or *baldness of half of the head;* (Ṣ, K;) which is the beginning of صَلَعٌ: (Ṣ:) or *baldness less than what is termed* صَلَعٌ: (K:) or *baldness of half of the head,* and *the like:* (A'Obeyd, TA:) fem. جَلْوَآءُ. (K.) [See أَجْلَحُ.] — *Beautiful,* or *handsome, in face, bald in the sides of the forehead.* (K.) — جَبْهَةٌ جَلْوَآءُ *A wide forehead.* (K.) — سَمَآءٌ جَلْوَآءُ — *A cloudless sky:* (Ks, Ṣ, K:) and لَيْلَةٌ جَلْوَآءُ *a cloudless, bright, night.* (TA.) — ابْنُ أَجْلَى: see ابْنُ جَلَا, in two places. — Also (i. e. ابن اجلى) *The lion.* (TA.) = فَعَلْتُهُ مِنْ أَجْلَاكَ, and إِجْلَاكَ ٭, *I did it on account of thee, for thy sake,* or *because of thee;* syn. مِنْ أَجْلِكَ. (K.)

فَعَلْتُهُ مِنْ إِجْلَاكَ: see what next precedes.

مَجْلًى sing. of مَجَالٍ, which signifies The *fore parts of the head, which are the* [*first*] *places of baldness:* (Fr, Ṣ:) or *what is seen of the head when one fronts the face.* (TA.)

مُجْلٍ [act. part. n. of 4. Hence,] فَإِمَّا حَرْبٌ مُجْلِيَةٌ وَإِمَّا سِلْمٌ مُخْزِيَةٌ *And either war that shall cause* you *to emigrate, or abasing peace.* (TA.)

المُجَلِّى *The first of the horses in a race.* (K in art. جلى.)

جلى

Some words are mentioned in the K under this head belonging to art. جلو, q. v.

جمر

1. جَمَّ, (Ṣ, Mgh, Mṣb, K,) aor. ـِ, inf. n. جَمٌّ, (Mṣb,) said of water, (Ṣ,) &c., (Ṣ, Mṣb,) *It became much,* or *abundant;* (Ṣ, Mṣb;) as also استجمّ ٭; said of a thing: (TA:) and, said of water, aor. ـُ (Ṣ, K) and ـِ, (K,) the former of which is of the higher authority, (TA,) inf. n. جُمُومٌ, (Ṣ, Mgh, K,) *it became much,* or *abundant,* (Ṣ, Mgh, K,) *in the well,* (Ṣ,) *and collected* (Ṣ, K) *after it had been drawn from;* (Ṣ;) as also استجمّ ٭. (K.) And جَمُّوا *They became many.* (TA.) — جَمَّتِ البِئْرُ, (K,) aor. ـُ and ـِ, inf. n. جُمُومٌ, (TA,) *The water of the well returned by degrees,* (K, TA,) *and became much,* or *abundant, and collected;* (TA;) and استجمّت ٭ signifies the same. (Ṣ.) — جَمَّتْ مَثَابَةُ جَهْلِهِ, a tropical phrase, explained in art. ثوب. — جَمَّ الكَيْلُ, inf. n. جُمَامٌ, with ḍamm, *The measure became full* or *filled.* (KL. [But only the inf. n. is there mentioned: so that the verb may be جُمَّ, which see below.]) — جَمَّ الفَرَسُ, (Ṣ, K,) aor. ـُ and ـِ, (Ṣ, TA,) inf. n. جَمَامٌ (Ṣ, K) and جَمٌّ; (Ṣ;) and استجمّ ٭; (Ṣ;) *The horse abstained from covering,* (Ṣ, K,) *so that his seminal fluid* (مَاؤُهُ) *collected.* (K.) — Also, (aor. of the former verb as above, TA, and inf. n. جَمٌّ and جَمَامٌ, Ṣ, K,) *The fatigue of the horse went away;* (Ṣ;) [*he recovered his strength after fatigue;*] *he recovered from his fatigue, being left unridden;* (K, TA;) and so أَجَمَّ ٭ [of which see also the pass. form, below]. (M, K.) — [And hence,] جَمَّ, [inf. n. جَمَامٌ, q. v. infrà,] *He rested;* said of a man [as well as of a horse]; (TA;) and so استجمّ ٭. (Har p. 324.) — Also, said of a bone, (K,) inf. n. جَمٌّ, (TA,) *It had much flesh; its flesh became much,* or *abundant.* (K.) — Also *i. q.* عَلَا [*He,* or *it, became high,* &c.: perhaps said of water in a well]. (T, TA.) — Also, inf. n. جُمُومٌ, *He rose* (ارْتَفَعَ) *in his pace,* or *going.* (TA.) — Also, (Ṣ, K,) inf. n. جَمٌّ (TA) and جُمُومٌ, (Ṣ, TA,) said of an event, (K,) of the arrival of a person, (Ṣ,) *It drew near;* (Ṣ, K;) *it came to pass:* (Ṣ:) and اجمّ ٭ signifies the same, (Ṣ, Mṣb, K,) said of an event, of separation from another, (Ṣ, TA,) and of an object of want: (TA:) احمّ, [q. v.,] with the unpointed ح, in this sense, was not known to As. (TA.) — And, said of the نَصِىّ and the صِلِّيَان, [two plants, inf. n. not mentioned,] *It attained to the state of having a* جُمَّة [app. meaning *tuft,* or *flower-bud*]. (TA.) = جَمَّ الكَبْشُ, (TA,) or جَمِمَتِ الشَّاةُ, [perhaps a mistranscription for جَمَّتْ,] aor. ـِ, (Mṣb,) inf. n. جَمَمٌ, (Ṣ, Mṣb, TA,) *The ram,* (TA,) or *sheep* or *goat,* (Ṣ, Mṣb,) *was hornless.* (Ṣ, Mṣb, TA.) = جَمَّهُ, (K,) [aor. ـُ, accord. to rule,] inf. n. جَمٌّ, (TA,) *He left it* (namely, water [in a well],) *to collect;* as also اجمّهُ ٭. (K.) And جُمَّتِ البِئْرُ [*The well was left for its water to collect*]. (TA.) And استجمّ ٭ البِئْرَ *He left the well for some days until its water should collect:* whence the metaphorical phrase, كَانَ يَسْتَجِمُّ ٭ مَثَابَةَ سَفَهِهِ, [explained in art. ثوب,] occurring in a trad. (Har p. 68.) — Also *He filled it* (namely, a measure, Ṣ, such as is called مَكُّوك, K) *so that it had what is termed* جُمَامٌ; and so اجمّهُ ٭; (Ṣ, K;) and جمّهُ ٭. (K.) And جُمَّ *It was filled.* (T, TA.) See also جَمٌّ, last sentence.

2. جمّمت الأَرْضُ *The* جَمِيم [q. v.] *of the land became full,* or *abundant.* (ISh, TA.) — جمّر [in the CK جَمَّرَ] *It* (herbage) *became such as is termed* جَمِيم; as also تجمّر ٭. (K, TA.) — *He made a* جُمَّة [q. v.] *of his hair.* (Z, TA.) = See also 1, last sentence but two.

4. اجمّ, as an intrans. verb: see 1, in two places. = اجمّهُ: see 1, near the end of the paragraph, in two places. — *He left him unridden, so that he recovered from his fatigue;* namely, a horse. (K.) And أَجَمَّ *He* (a horse) *was left unridden.* (Ṣ.) — [Hence, *He rested him,* or *gave him rest.*] You say, أَجْمِمْ نَفْسَكَ يَوْمًا أَوْ يَوْمَيْنِ [*Rest thyself a day, or two days*]. (Ṣ.) And hence, in a trad. respecting the سَفَرْجَلَة [or quince], تُجِمُّ الفُؤَادَ, i. e. *It rests the heart, and consolidates it, and completes its soundness and liveliness.* (TA.) One says also, إِنِّى لَأَسْتَجِمُّ ٭ قَلْبِى بِشَىْءٍ مِنَ اللَّهْوِ لِأَقْوَى بِهِ عَلَى الحَقِّ [*Verily I relieve my heart with somewhat of diversion, in order that I may become strong thereby for that which is substantial,* or *solid, not vain* or *frivolous*]. (Ṣ.) And اجمّ الأَرْضَ *He gave the land rest from tilling.* (TA in art. بخع.) — *He gave him the* جُمَّة [or *supply of water, that had collected after drawing,*] *of the well.* (Th, TA.) — أُجِمَّ العِنَبُ *The grape-vine had all its branches that were above the ground cut off.* (AHn, TA.)

5: see 2.

10. استجمّ, as an intrans. verb: see 1, in five places. — It is said in a trad., مَنْ يُحِبُّ أَنْ يَسْتَجِمَّ لَهُ النَّاسُ قِيَامًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ, i. e. [*Whoso loveth that men*] *should collect themselves to him, standing* in his presence, and confining themselves to him, [*let him take his sitting-place in the fire* of Hell:] or, accord. as some relate it, يستخمّ; see art. خمر; (TA;) and, as some, يَسْتَخِيمَ. (TA in art. خيم, q. v.) — استجمّت الأَرْضُ *The land put forth its plants,* or *herbage,* (K, TA,) *so that it became like the* [*hair termed*] جُمَّة [i. e. جُمَّة]. (TA.) = As a trans. verb: see 1, near the end of the paragraph, in two

places: — and see 4. اُسْتُجِمَّتْ جَمَّةُ المَآءِ — [*The supply of water that had collected after drawing*] *was drunk.* (TA.)

R. Q. 1. جَمْجَمَ, (S, TA,) inf. n. جَمْجَمَةٌ, (K,) *He spoke indistinctly,* (S, K,) *not from impotence,* or, accord. to the T, *from impotence;* (TA;) and تَجَمْجَمَ signifies the same. (S, K.) — Also, (TA,) inf. n. as above, (Mgh, K,) with which مَجْمَجَةٌ is syn., accord. to Ez-Zowzanee, (Mgh,) *He concealed* (Mgh, K, TA) speech, (Mgh,) or a thing, (K, TA,) in his bosom. (Mgh, K, TA.) You say, جمجم شَيْئًا فِى صَدْرِهِ *He concealed a thing in his bosom; did not reveal it.* (TA.) — Also, (TA,) inf. n. as above, (Kr, K,) *He destroyed,* or *killed,* (Kr, K, TA,) another or others. (TA.)

R. Q. 2. تَجَمْجَمَ: see R. Q. 1. — Hence, تجمجم عَنِ الأَمْرِ ‡ [*He held back from the thing, not daring to do it;*] *he did not dare to do the thing.* (Ḥam p. 240.)

جَمٌّ, an inf. n. used as an epithet, (Msb,) *Much,* or *many;* (S, Msb, K;) as also جَمِيمٌ accord. to the copies of the K, but correctly جَمِيرٌ, as in the L. (TA.) You say مَالٌ جَمٌّ (Msb, TA) and جَمِيرٌ (TA) *Much property,* or *many cattle.* (Msb.) And it is said in the Ḳur [lxxxix. 21], وَيُحِبُّونَ المَالَ حُبًّا جَمًّا (S) *And they love property with much love.* (Á'Obeyd, TA.) Aboo-Khirásh El-Hudhalee says,

* إِنْ تَغْفِرِ اللّٰهُمَّ تَغْفِرْ جَمًّا *

(TA) i. e. [*If thou forgive, O God, Thou forgivest*] *much* sin. (Mgh.) جَمُّ البُعَاقِ, in a trad. respecting prayer for rain, means *Copious, abundant, extensive rain.* (TA in art. بعق.) — The *greater,* or *main, portion* of the ظَهِيرَة [i. e. mid-day, or mid-day in summer, &c.]: and of water; as also جَمَّةٌ, (as in some copies of the K,) or جُمَّةٌ: (so in other copies of the K, and accord. to the TA: [the former app. the right: if it were the latter, the author of the K, accord. to a rule which he has seldom neglected, would have added بِالضَّمِّ; as SM has here done, unless his transcriber have thus written by mistake for بِالفَتْحِ:] or جَمٌّ signifies the *water, of a well, that has collected* [*after it has been drawn from*]: and جَمَّةٌ, the *place in which the water collects:* (S:) and also, this last, the *water itself:* (TA: [i. e. the *supply of water that has collected after drawing:* see 4, last sentence but one; and see 10, last sentence:]) the pl. (of جَمَّةٌ S [or of this and of جَمٌّ also]) is جِمَامٌ (S, K) and جُمُومٌ. (K.) — بِئْرٌ جَمَّةٌ: see جُمُومٌ. — جَاؤُوا جَمًّا غَفِيرًا — and الجَمَّ الغَفِيرَ, &c.; see أَجَمُّ, and art. غفر. — جَمٌّ also signifies *People of the lowest,* or *basest,* or *meanest sort.* (T, TA.) = Also The *measuring to the head of the measure;* [app. an inf. n., of which the verb is جَمَّرَ; see 1, last sentence but two; and so جَمَامٌ and جُمَامٌ and جِمَامٌ. (K.)

جَمَّةٌ: see جَمٌّ, in two places. — Also The *part,* or *place,* of a ship, *in which collects the water that leaks from its* خُرُوز [or *seams:* in the CK خُرُور]: (K:) a genuine Arabic word. (TA.) — Also, (S, K,) and جُمَّةٌ, (S, K, and Ḥam p. 746,) *A company demanding a bloodwit* (S, K) or *an obligation that must be discharged,* (TA, and Ḥam ubi suprà,) or *peace;* or *coming for some other purpose:* (Ḥam:) pl. جُمَمٌ [probably جُمَمٌ, pl. of the latter, or perhaps of both; or it may be جَمَمٌ, as pl. of both]. (TA.) You say, جَآءَ فِى جَمَّةٍ عظيمة and جُمَّةٍ *He came in a great company* &c. (S, K.)

جُمَّةٌ: see جَمٌّ. — and see also جَمَّةٌ, in two places. — Also The *collective mass of the hair of the head,* or the *head of hair,* (مُجْتَمَعُ شَعْرِ الرَّأْسِ S, Mgh, K,) *when more in quantity than what is termed* وَفْرَة: (S, Mgh:) or the *collective mass of the hair* (مُجْتَمَعُ الشَّعْرِ) *when it hangs down from the head to the lobe of the ear,* and *to the two shoulder-joints,* and *more than that;* what does not extend beyond the ears being termed وفرة: (TA:) or the *collective mass* (مُجْتَمَع) *of the hair of the* نَاصِيَة [or *anterior part of the head*]: accord. to some, *what reaches to the two shoulder-joints:* (Msb:) in the M it is said to signify the *hair;* and in like manner in the Deewán el-Adab: but ISd adds that it is also said to mean *hair more in quantity than that which is termed* لِمَّة: accord. to IAth, the *hair of the head that falls upon the two shoulder-joints:* in the Muhedhdhib, *what extends beyond the ears:* in the Muḳaddameh of Z, *what extends to the lobe of the ear:* accord. to IDrd, *much hair:* (TA:) [see also لِمَّةٌ and وَفْرَةٌ:] pl. جُمَمٌ (Msb, TA) and جِمَامٌ: (TA:) dim. جُمَيْمَةٌ. (TA.) Hence, رَأَى لُمْعَةً فَغَسَلَهَا بِجُمَّتِهِ, meaning [*He saw a spot, and washed it*] *by a moistening of his* جُمَّة: or *with the water of his* جُمَّة: the prefixed noun being suppressed. (Mgh.) — Also [app. †*A flower-bud;*] the قبة [rendered by Golius "nodosior pars"] *of a plant, from which the flower comes forth.* (KL.) [See an ex. above, voce جَمٌّ. If from جُمَّةٌ applied to hair, it would seem rather to mean *A tuft.*] — One says also, حَذَفَ جُمَّةَ الجَوْزَةِ ثُمَّ أَكَلَهَا ‡ [app. meaning *He threw away the husk of the walnut: then ate it*]. (TA.)

جَمِيرٌ: see جَمٌّ, in two places: — and see also جُمَامٌ.

جَمَامٌ *A state of resting;* (Fr, S, Msb, K;) as also جَمَامَةٌ: (TA:) particularly of a horse. (Fr, S, Msb.) [See جَمَّ, of which it is an inf. n.] — See also جَمٌّ, last sentence: and see what next follows.

جُمَامٌ *What has collected of the seminal fluid of a horse* [*after his resting from covering*]; as also جِمَامٌ. (K.) — Also, and جَمَامٌ and جِمَامٌ, (S, Mgh, Msb, K,) [but see what follows,] The *quantity* [of flour or the like] *that rises above the head* of the [measure termed] مَكُّوك, (S, Mgh, K,) *after the filling,* (Mgh,) *exceeding the* طَفَاف thereof; (S, Mgh, K;) as also جَمِيرٌ: (K:) or the *fill* of a bowl, *without a head:* accord. to ISk, only said of flour and the like: one says, أَعْطَانِى جمامَ القَدَحِ دَقِيقًا [*He gave me the bowlful of flour*]: but جمام meaning the "resting" of a horse is with fet-ḥ only: (Msb:) or, accord. to Fr, one says جِمَامُ القَدَحِ مَآءً, with kesr, meaning *the bowlful of water;* and جُمَامُ المَكُّوكِ دَقِيقًا, with ḍamm; and جَمَامُ الفَرَسِ, with fet-ḥ only; and one does not say جُمَامٌ, with ḍamm, except in relation to flour and the like, meaning the *quantity that rises above the head* of the مكّوك, *after the being filled:* one says, أَعْطِنِى جُمَامَ المَكُّوكِ when one puts what the head of the مكّوك will bear, and gives it: (S, TA:) in the T, it is said that أَعْطِهِ جمامَ المَكُّوكِ means *Give thou him* [the quantity of] *a* مكّوك *without a head:* but [SM says,] I have seen in its margin written that the right meaning is, *the quantity borne by the head of the* مكّوك. (TA.) — See also جَمٌّ, last sentence.

جِمَامٌ: see جُمَامٌ, in three places: — and جَمٌّ, last sentence: = and see also جُمْجُمَةٌ. = It is also a pl. of جَمَّةٌ (S) [and perhaps of جَمٌّ likewise: (see this latter:)] and of جُمَّةٌ. (TA.)

بِئْرٌ جَمُومٌ (S, K) and جَمَّةٌ (K) *A well of much water.* (S, K.) فَرَسٌ جَمُومٌ — *A horse that, after any run, runs again;* (T, S, K;) applied to the female as well as the male: (T, TA:) *a horse that goes much.* (KL.)

جَمِيمٌ A plant, or herbage, *that has grown somewhat, but not attained its full height:* (S:) or *much,* or *abundant,* herbage: (K:) or herbage *standing up and spreading:* (AHn, K:) or *that has grown up until it has become like the* جُمَّة *of hair:* (TA:) a plant, or herbage, when it first appears in the ground is termed بَارِضٌ; then, جَمِيمٌ; then, بُسْرَةٌ; then, صَمْعَآءُ; and then, [when it is dry,] حَشِيشٌ: (S in art. بسر:) pl. أَجِمَّآءُ. (K.) And, with ŏ, A [plant of the kind termed] نَصِيَّة *that has become half a month old, so that it fills the mouth.* (K.) — See also جَمٌّ.

جَمَامَةٌ: see جَمَامٌ. — Also The *state of being satiated,* or *satisfied, with food,* and *with drink.* (TA.)

جُمَيْمَةٌ dim. of جُمَّةٌ, q. v. (TA.)

جُمَّى The *bean,* or *beans;* syn. بَاقِلَّى. (AHn, K.)

جُمَّانِىٌّ: see جُمَّانِىٌّ.

جَمَّامٌ: see what next follows.

جُمَّانٌ A measure, (S,) such as is called مَكُّوك, (K,) *filled so as to have what is termed* جُمَام; (S, K;) as also جَمَّامٌ: (K:) [fem. of the former جُمَّى. Hence,] جُمْجُمَةُ جُمَّى [*A*] *full* [*bowl*]. (K. In the CK جُمْجُمَةُ.)

جُمَّانِىٌّ, with ن, (S,) an irreg. rel. n., applied to a man, (Sb, S,) *Having a long* جُمَّة: (S, K:) or *having a great and long* جُمَّة: (Sb, TA:) but if you name a person جُمَّة, the rel. n. formed from it is جُمِّىٌّ (Sb, S) only. (Sb, TA.)

جُمْجُمٌ: see what next follows.

جُمْجُمَةٌ The *skull*; i. e. the *bone that contains the brain*: (Ṣ, Mṣb, Ḳ:*) or *i. q.* قَحْفٌ [i. e. the *bone above the brain*, or *a separate portion of the skull*, or *a distinct bone of the skull*]: (Ḳ:) or the *bones of the head*; (IAạr, Mgh, TA;) *all of them*; the uppermost of them being the هَامَة; (IAạr, TA;) or the هامة is the جمجمة altogether; (ISh, TA;) and the قحف is said to be a piece of the جمجمة: (TA:) pl. جُمْجُمٌ, (Ḳ,) [or this (in the CḲ, erroneously, جَمْجَمٌ) is a coll. gen. n.,] and جَمَاجِمُ [is the pl. properly so called, and that which is more commonly known]. (TA.) — Sometimes it is used to signify *A man*; so that one says, خُذُوا مِنْ كُلِّ جُمْجُمَةٍ دِرْهَمًا [*Take ye from every man*, or *head, a dirhem*]; like as one says, مِنْ كُلِّ رَأْسٍ: (Mṣb:) and وَضَعَ الإِمَامُ الخَرَاجَ عَلَى الجَمَاجِمِ عَلَى كُلِّ جُمْجُمَةٍ كَذَا [*The Imám imposed the tax*, or *land-tax, upon the heads; upon every head so much*]. (Mgh.) — *A wooden bowl*: (Ṣ, Ḳ:) *a bowl of glass*; as also قَحْفٌ. (Az, TA.) — *A kind of measure for corn or the like.* (Ḳ.) — Also † *Chiefs*, or *lords*, of the Arabs; because the جمجمة is the head, which is the most noble of the members: (TA:) also, (TA,) [the pl.] جَمَاجِمُ has this meaning. (T, Ḳ, TA.) And † *Any sons of a father that are persons of might*, or *power, and eminence*, or *nobility*: (T, TA:) and [the pl.] جَمَاجِمُ the *tribes* (قَبَائِل) of the Arabs *which comprise* بُطُون, *and in relation to which persons are called*; as Kelb Ibn-Webreh; for when you say كَلْبِيٌّ, you do not need to call the person in relation to any of the بطون: (Ṣ:) or the *tribes* (قبائل) *in relation to which the* بطون *are called*; as also جِمَامٌ. (Ḳ.) = *A well that is dug in salt ground.* (Ṣ, Ḳ.) = *Sixty head of camels.* (IF, IB, TA.) جَمَاجِمُ الحَارِثِ *The piece of wood at the head of which is the ploughshare.* (TA.)

أَجَمُّ [*Greater*, and *greatest, in quantity*, and *in number*, &c.: fem. جَمَّاءُ. Hence,] وَالوَحْيُ أَجَمُّ مَا كَانَ, in a trad. of Anas, means *The revelation being the most that it used to be.* (Sh, TA.) — A bone *having much flesh.* (Ḳ.) You say also امْرَأَةٌ جَمَّاءُ العِظَامِ *A woman having much flesh* (Ḳ, TA) *on the bones.* (TA.) And امْرَأَةٌ جَمَّاءُ المَرَافِقِ [*A woman having much flesh on the elbows*: or, as seems to be indicated by J, *having no prominence of the elbows*; and if so, from جَمَّاءُ applied to a ewe, in a sense explained in what follows]. (Ṣ.) — جَاؤُوا الجَمَّاءَ الغَفِيرَ, (Ṣ,* Mṣb, Ḳ,) [and جَمَّاءَ غَفِيرًا, &c.,] and جَمًّا غَفِيرًا, (Ḳ,) [and الجَمَّ الغَفِيرَ, &c.,] *They came all together*, (Ṣ,* Mṣb, Ḳ,) *high and low, none of them remaining behind, and they being many*: (Ṣ, Ḳ, in art. غفر:) see art. غفر. (Ṣ, Ḳ.) = *Hornless*, applied to a ram (Mgh, Mṣb, Ḳ) or he-goat; (Mṣb;) and so جَمَّاءُ applied to a ewe (Ṣ, Mgh, Mṣb) or she-goat: (Ṣ, Mṣb:) pl. جُمٌّ. (Mgh, Mṣb.) — And [hence,] ‡ A man *having no spear* (Ṣ, Ḳ, TA) *in war* or *battle*: (Ṣ, TA:) pl. as above. (TA.) The pl. is also applied to horses, (Ṣ,) meaning † *whose owners have no spears*; the spears being regarded as the horses' horns. (Ḥam, p. 90.) — Also † A building *having no* [*acroterial ornaments such as are termed*] شُرَف: (Ṣ:) and the pl., † Mosques *having no* شُرَف (Mgh, TA) *upon them*, (TA,) [i. e.] *upon their walls.* (Mgh.) — † A flat house-top *having no parapet*, or *surrounding wall.* (TA.) — † *Short; having no elevation.* (Ḳ.) — † A woman's *anterior pudendum.* (Ḳ.) — And, as being likened thereto, or the reverse may be the case, (TA,) † *A bowl.* (Ḳ.) — Also, the fem., † *Smooth.* (IAạr, Ḳ.) — And hence, because of its smoothness, (IAạr, TA,) † *A helmet*: (IAạr, Ḳ:) to which the epithet غَفِيرٌ [q. v.] is applied because it covers the head: but this meaning of "a helmet" was not known to ISd on any other authority than that of IAạr. (TA.)

مَجَمٌّ *A place where water remains*: or *to which it reaches, and where it ends.* (TA.) — † The *breast*, or *bosom*, or *mind*: (Ḳ, TA:) because it is the place in which are collected the knowledge &c. that it retains. (TA.) You say, رَحْبُ الذِّرَاعِ وَاسِعُ الصَّدْرِ وَاسِعُ المَجَمِّ, i. e. ‡ [*He is possessed of ample power and might*, and *free from distress of mind* or *from narrowness of mind*]. (IAạr, Ḳ, TA.) And إِنَّهُ لَضَيِّقُ المَجَمِّ ‡ *Verily he is contracted*, or *straitened, in mind* by affairs, or events. (IAạr, TA.)

مَجَمَّةٌ *A thing in which resting is usually known to take place.* (TA.)

مُجَمَّمٌ A boy (IDrd, TA) *having a head of hair such as is termed a* جُمَّة. (IDrd, Ḳ, TA.)

مُجَمِّمَةٌ A woman *who makes her hair to form a* جُمَّة, to make herself like a man: the doing of which is forbidden. (TA.)

جمح

1. جَمَحَ, aor. ـَ, inf. n. جِمَاحٌ (Ṣ, A, Mgh, Mṣb, Ḳ, &c.) and جُمُوحٌ (Ṣ, A, Mṣb, Ḳ) and جَمْحٌ, (Ḳ,) or this last has not been heard, (Mgh,) *He* (a horse) *overcame his rider*, or *gained the mastery over him*, (Ṣ, L, Ḳ,) *running away with him*: (L:) or *broke loose*, or *ran away*, (Mṣb,) *and went at random, without any certain aim, so as not to be turned by anything*: (Mgh, Mṣb:) or *ran so as to have the mastery over his rider*: (Ḥam p. 568:) and جَمَحَ بِرَاكِبِهِ (A, Mgh, Mṣb) *he overcame his rider*, (A, Mgh,) *and ran away so that he could not govern him*: (A:) or *became refractory, so that he overcame his rider*: (Mṣb:) and sometimes, (Mṣb,) this verb also signifies *he was quick*, or *swift*, (A, Mṣb,) *and brisk, lively*, or *sprightly*; denoting in this case a quality that is approved; whereas in the senses before explained it denotes a quality that is disapproved: but in the last sense it is obsolete [unless tropically applied to a man]. (Mṣb.) — [Hence,] † *He* (said of anything [i. e. of a man or any animal]) *went at random*, or *heedlessly, without consideration* or *certain aim, not obeying a guide to the right course.* (TA.) And † *He* (said of a man, Ṣ, L) *hastened*, or *went quickly*, (Ṣ, L, Ḳ,) إِلَيْهِ *to him*, or *it, so that his course was not turned for anything.* (L, TA.) وَهُمْ يَجْمَحُونَ, in the Ḳur [ix. 57], means † *They hastening*, or *going quickly*: (AO, Ṣ, L:) or *hastening so that nothing turns them back, like the horse that is termed* جَمُوح: (Bḍ, Jel:) or *running like horses that overcome their riders and run away so as to be ungovernable by them.* (A.) And جَمَحَ فِي إِثْرِهِ, occurring in a trad., † *He hastened after him*, or *it, so that nothing turned him back.* (L.) — جَمَحَتِ المَرْأَةُ ‡ *The woman went forth from the place where she used to pass the night, in anger, without the permission of her husband.* (Mṣb.) And جَمَحَتْ مِنْ زَوْجِهَا, so in the Ṣ and L &c., but in the Ḳ جَمَحَتْ زَوْجَهَا, [which is evidently a mistake,] (TA,) ‡ *She went forth from the house*, or *tent, of her husband, to her own family, before he divorced her*; (Ṣ, L, Ḳ;) inf. n. جِمَاحٌ. (L, TA.) And جَمَحَتْ إِلَى أَهْلِهَا ‡ *She went to her family without the permission of her husband.* (A.) — جَمَحَتِ السَّفِينَةُ ‡ *The ship quitted her course*, (A, TA,) *and became ungovernable by the sailors*; inf. n. جُمُوحٌ. (TA.) — جَمَحَتِ المَفَازَةُ بِالقَوْمِ ‡ *The desert led the people*, or *party, far away, by reason of its great extent.* (A, TA.) — جَمَحَ بِهِ مُرَادُهُ ‡ *The object of his desire baffled his efforts to attain it.* (A, TA.)

جَمْحَةٌ [*A trick of overcoming the rider, and running away with him*]. You say, دَابَّةٌ سَمْحَةٌ مَا بِهَا جَمْحَةٌ وَلَا رَمْحَةٌ [*A beast submissive*, or *easy*, or *gentle: there is not in her a trick of overcoming the rider, and running away with him, nor a trick of kicking*]. (A.)

جَمُوحٌ (T, Ṣ, A, Mgh, L, Mṣb, Ḳ) and جَامِحٌ (Mgh, Mṣb) A horse *that overcomes his rider*, or *gains the mastery over him*, (Ṣ, A, Mgh, L, Mṣb, Ḳ,) *being refractory*, (Mṣb,) *and runs away with him*, (L,) or *runs away so that his rider cannot govern him*, (A,) or *goes away at random, without any certain aim, so as not to be turned by anything*: (Mgh:) or *that will not bend his head*: (TA:) the former epithet, (T, Mgh, TA,) and the latter, (Mgh, Mṣb,) applied alike to the horse and the mare: (T, Mgh, Mṣb, TA:) and the former has two meanings; one denoting what is a fault, for which the horse may be returned; (T, Mgh, TA;) i. e., *that habitually takes his own way, so that his rider cannot turn him from it*; (T, TA;) or as explained before; (Mgh;) the other meaning being *quick*, or *swift, and brisk, lively, and sprightly*; and this does not imply a fault (T, Mgh, TA) for which he may be returned. (T, TA.) — [Hence,] † Anything [i. e. a man or any animal] *that goes at random*, or *heedlessly, without consideration* or *certain aim, not obeying a guide to the right course*: (TA:) and the former epithet, (Mṣb, Ḳ,) or each of the two, (Ṣ,* A,) ‡ a man *who follows his own natural desire, without consideration, not obeying a guide to the right course of conduct*, (Ṣ, A, Mṣb, Ḳ,)

so that he cannot be turned back. (Ṣ, Ḳ.) And جُمَّاحٌ [is pl. of جَامِحٌ, accord. to analogy, and] signifies † Men *routed, defeated,* or *put to flight, in war.* (IAạr, Ḳ.) — مَفَازَةٌ جَمُوحٌ † [*A desert that leads one far away, by reason of its great extent:* see 1, last sentence but one: likened to a horse that is termed جَمُوح]: occurring in a poem of Dhu-r-Rummeh. (TA in art. نحب.)

جُمَّاحٌ *An arrow,* (Ṣ, Ḳ,) or *a small arrow,* (L,) *without an iron point, having a round head, with which the art of shooting is learned* (Ṣ, L, Ḳ) *by a boy:* (Ṣ, L:) or *one with which boys play, putting upon its head a date or some clay, in order that it may not wound:* (L:) or it signifies also *a date put upon the head of a piece of wood, with which boys play:* (Ḳ:) *birds are shot at with it, and knocked down, without being killed, so that the shooter takes them:* and it is also called جُبَّاحٌ: (T, TA:) or *a boy's arrow, upon the end of which he puts a lump of chewed dates of the size of the* عِفَاص [here meaning *stopper*] *of a bottle, in order that it (the end) may go more directly, and be smooth; without feathers, and sometimes without a notch.* (AḤn, L.) = Also *That* [*kind of plant*] *at the extremities of which come forth what resemble ears of wheat, soft,* (L, Ḳ,) *like foxes' tails, or* (L) *resembling the heads of the* حَلِيّ *and the* صُلْبَان *and the like:* (L, Ḳ:) a coll. gen. n.: n. un. with ة: (L:) pl. جَمَامِيحُ; and in poetry جَمَامِحُ; (L, Ḳ;) the latter allowable only in cases of necessity. (L.) = See also جُمُوحٌ.

جَامِحٌ: see جَمُوحٌ, in two places.

جمد p. 673.

1. جَمَدَ, aor. ـُ, inf. n. جَمْدٌ and جُمُودٌ, said of water, (Ṣ, M, L, Mṣb, Ḳ,) &c., (Mṣb,) [i. e.,] of anything fluid, or liquid, (Ḳ,) *It congealed; concreted; became solid,* or *contr. of fluid* or *liquid; froze;* syn. قَامَ; (Ṣ, M;) *contr. of* ذَابَ; (Mṣb, Ḳ;) as also جَمُدَ. (L, Ḳ.) And said of blood, &c., (Ṣ, M,) *It congealed,* or *concreted;* syn. قَامَ: (M:) or *became dry; dried.* (Ṣ.) See also 2. — Also, inf. n. جُمُودٌ, † *He,* or *it, remained fixed,* or *stationary.* (KL.) You say, مَا زِلْتُ أَضْرِبُهُ حَتَّى جَمَدَ ‡ [*I ceased not to beat him until he became motionless*]. (A.) — † [*He,* or *it, was,* or *became, incapable of growth* or *increase; lifeless,* or *dead:* see جَامِدٌ. — † *He was,* or *became, stupid, dull, wanting in intelligence; inert; not sharp, penetrating, vigorous, or effective, in the performing of affairs;* or *soft, without strength* or *sturdiness, and without endurance:* see, again, جَامِدٌ.] — Also, inf. n. جُمُودٌ, ‡ said of a man's state or condition [as meaning, *It was,* or *became, stagnant,* or *unimproving*]. (A.) — Also جَمَدَتْ, aor. ـُ, inf. n. جُمُودٌ, ‡ *She* [a camel, &c.,] *had little milk.* (T, TA.) And جَمَدَتْ عَيْنُهُ ‡ *His eye shed few tears:* a phrase alluding to hardness of the heart. (Mṣb.) — Also جَمِدَ, (L, Ḳ,) aor. ـِ, (L,) [inf. n. جُمُودٌ;] and أَجْمَدَ; (A, TA; [in a copy of the A, انجمد, but this is doubtless a mistranscription; see مُجْمِدٌ;]) ‡ *He was,* or *became, niggardly, penurious,* or *avaricious;* (L, A, Ḳ;) as also جَمَدَ كَفُّهُ [or جَمَدَتْ]; (Mṣb;) or جَمَدَتْ يَدُهُ: (A:) and أجمد *he possessed little good:* (A, TA:) or جُمُودٌ signifies the *refraining,* or *holding back, from beneficence.* (Ḥar p. 149.) — جَمَدَ لِي عَلَيْهِ حَقِّي ‡ *My right,* or *due, was,* or *became, incumbent,* or *obligatory, on him;* or *established against him;* (A, Ḳ,* TA;) as also ذَابَ. (A, TA.) = جَمَدَهُ *He cut it,* or *cut it off.* (Ḳ.)

2. جمّد, inf. n. تَجْمِيدٌ; (Ḳ;) or جَمَدَ; (so in the L;) *It* (water, and expressed juice, L) *was about to congeal, concrete, become solid,* or *freeze; was at the point of congealing,* &c.; expl. by حَاوَلَ أَنْ يَجْمُدَ. (L, Ḳ.) = [And the former, *It caused* water &c. *to congeal.*]

4. اجمد: see 1, in two places. — Also, inf. n. إِجْمَادٌ, *He was entrusted with the management of affairs among a people* or *party* [*in the game called* المَيْسِر: see مُجْمِدٌ]. (T, TA.) = أَجْمَدْتُ عَلَيْهِ حَقِّي ‡ *I made my right,* or *due, incumbent,* or *obligatory, on him;* or *established it against him.* (A, Ḳ,* TA.)

جَمْدٌ: see جَامِدٌ, in two places. ص 673

جُمْدٌ: see جُمُدٌ.

جَمَدٌ pl. [or rather quasi-pl. n.] of جَامِدٌ, q. v. (Ṣ, Mṣb, Ḳ.) — Also *Congealed,* or *frozen, water; ice:* [see also جَمْدٌ, mentioned with جَامِدٌ:] and *snow.* (Ḳ.) — See also what next follows.

جُمُدٌ and جُمْدٌ *Elevated* ground; as also جَمَدٌ: (M, Ḳ:) or a *hard, elevated* place: (Ṣ, TA:) or جُمُدٌ signifies *rugged* ground: (TA:) or *an elevated, rugged* place: (Aṣ, TA:) or *a small isolated mountain, not high, sometimes rugged and sometimes soft, and producing trees, only found in rugged land;* so called because of its dryness; it is the *smallest kind of* أَكَمَة, *round and small, not extending along the ground, rugged at the top, and producing herbs,* or *leguminous plants, as well as trees;* differing from جُمُودٌ [q. v.]: (ISh, L, TA:) pl. [of mult.] جِمَادٌ (ISh, Ṣ, M, Ḳ) and [of pauc.] أَجْمَادٌ. (Ṣ, M, Ḳ.) — Also, the first, *A stone:* pl. جِمَادٌ. (Fr, TA.)

جَمَادٌ † [*A thing that does not grow,* or *increase; that is incapable of growth,* or *increase; an inorganic thing;* as a mineral and the like:] *an inanimate thing; a thing that has no soul:* [an epithet used as a subst.; or an epithet in which the quality of a subst. is predominant:] pl. جَمَادَاتٌ. (Ḥar p. 13.) [See also جَامِدٌ.] — ‡ *Land* (أَرْض) *upon which rain has not fallen:* (T, Ṣ, Ḳ:) or *dry* land, *upon which no rain has fallen, and in which is nothing:* (T, TA:) or land *in which is no produce:* (A:) or, as some say, *rugged* land: (L:) or *sterile, barren,* or *unfruitful,* land, *in which is nothing;* as also جَمَادٌ: pl. جُمُدٌ. (AA, L in art. جهد.) — ‡ A year (سَنَة) *in which is no rain:* (Ṣ, Ḳ:) or *in which is no produce of the earth:* (A:) and, in like manner, جَامِدَةٌ a year *in which is no herbage,* or *pasture, no plenty,* or *fruitfulness, and no rain.* (T, TA.) — ‡ A she-camel *having no milk;* (Ṣ, M, Ḳ;) and so a ewe or a she-goat: (L:) or *having little milk:* (T, TA:) and [accord. to some,] a *slow* she-camel; syn. بَطِيئَةٌ; (L, Ḳ;) but [this is app. a mistranscription for بَكِيئَةٌ "having little milk," and] ISd says that the explanation بطيئة does not please him. (TA.) — See also جَامِدٌ, in two places. = *A kind of cloth* or *garment;* as also جِمَادٌ. (Ḳ.)

جَمَادِ, like قَطَامِ, (Ḳ,) or جَمَادِ لَهُ, (Ṣ, A, L,) said with reference to a niggard, (Ṣ, A, L, Ḳ,) in dispraise, (Ḳ,) as an imprecation, meaning ‡ *May a stagnant,* or *an unimproving, state* or *condition* (جُمُودُ الحَالِ) *be his lot* [or *his constant lot*]: (A:) or *may he not cease to be in a stagnant,* or *an unimproving, state* or *condition* (لَا زَالَ جَامِدَ الحَالِ). (Ṣ, L.) جَمَادِ is [a proper name,] indecl., with kesr for its termination, because it is transformed from the inf. n., namely, الجُمُودُ, like فَجَارِ, which means الفَجْرَةُ: (Ṣ:) and the contr. of جَمَادِ لَهُ is حَمَادِ لَهُ, (Ṣ,* A,) which denotes praise. (Ṣ.) El-Mutalemmis says,

* جَمَادِ لَهَا جَمَادِ وَلَا تَقُولِي *

* لَهَا أَبَدًا إِذَا ذُكِرَتْ حَمَادِ *

i. e., Say thou جُمُودًا *to her,* [جُمُودًا,] *and say not to her* [*ever, when she is mentioned,*] حَمْدًا and شُكْرًا. (Ṣ.)

جِمَادٌ: see جَمَادٌ, last meaning.

جَمُودٌ: see جَامِدٌ.

جُمُودٌ [app. *Elevated tracts,*] *softer,* or *more plain, than what is termed* جُمُدٌ, *and more intermixed with soft,* or *plain, tracts, sometimes in,* or *by, that* [*kind of high ground*] *which is termed* قُفٌّ, *and sometimes in,* or *by, soft,* or *plain, tracts.* (ISh, L, TA.)

جَمِيدُ العَيْنِ: see جَامِدٌ.

جُمَادَى *One of the names of the months,* (Mṣb, Ḳ,) *applied to two of the Arabian months, together called* جُمَادَيَانِ, (TA,) *and distinguished by the appellations of* جُمَادَى الأُولَى *and* جُمَادَى الآخِرَة [*the fifth and sixth months of the Arabian year*]: (Ṣ, Ḳ:) it is of the measure فُعَالَى, from الجَمْدُ; (Ṣ;) the two months to which it is applied being [said to be] so called because, when the months were named, these two fell in the season of the freezing of water: (ISd, L, Mṣb:) [but this derivation seems to have been invented when the two months thus named had fallen back, into, or beyond, the winter; for when they received this appellation, the former of them evidently commenced in March, and the latter ended in May; therefore I hold the opinion of M. Caussin de Perceval, that they were thus called because falling in a period when the earth had become dry and hard by reason of paucity of rain, from جَمَادٌ, an epithet applied to land upon which rain has not fallen, or from جُمَادَى, an ص 673

epithet applied to an eye that sheds few tears; which opinion is confirmed by the obvious derivations of the names of other months, صَفَرٌ and رَبِيعٌ and رَمَضَانُ and شَوَّالٌ:] afterwards, when the lunar months superseded the solar, the same names were retained: (Mṣb:) [see زَمَنٌ, and الهِجْرَةُ:] جمادى is determinate, (Ḳ,) being a proper name, (TA,) and of the fem. gender: (Mṣb, Ḳ:) if you find it masc., it is because it is made to accord to الشَّهْرُ: all the other names of the months are masc.: (Fr, IAmb, Mṣb:) the pl. is جُمَادَيَاتٌ, (Fr, L, Ḳ,) agreeably with analogy; and if the form جِمَادٌ [a mistranscription for جَمَائِدُ, like حَبَائِرُ, pl. of حُبَارَى,] were used, it would also be agreeable with analogy. (Fr, L.) The former of these two months is also called جُمَادَى خَمْسَةٍ; and the latter, جُمَادَى سِتَّةٍ; (Ḳ;) which mean, respectively, *Jumádà the fifth* month and *Jumádà the sixth* month, from the commencement of the year. (TA.) Lebeed says, [describing a pair of wild asses,]

* حَتَّى إِذَا سَلَخَا جُمَادَى سِتَّةً *

* جَزْءًا فَطَالَ صِيَامُهُ وَصِيَامُهَا *

[*Until, when they both pass, and come to the end of, Jumádà*, completing *six* months, *they satisfy themselves with green pasture so as to be in no need of water, and his and her abstinence from water becomes of long continuance*]: thus cited by Bundár; سِتّة being in the accus. case as a denotative of state, and by جمادى being meant جمادى الآخرة: or, accord. to IAạr, the poet said سِتّة, meaning the six months of winter, which are the months of dew; and Aboo-'Amr Esh-Sheybánee says the like. (MF.) AḤn says that the Arabs applied the name of جمادى to *The whole of the winter*; [see above;] whether the winter were at the same time as the months so called or not: and Aboo-Sa'eed says the like. (L.) — See also جَامِدٌ.

لَيْلَةٌ جُمَادِيَّةٌ *A wintry night.* (Aboo-Sa'eed, L.) [See جُمَادَى.]

جَمَّادٌ ‡A sword *such that he who is struck with it becomes motionless* (يَجْمُدُ): (A, TA:) or a *sharp, cutting*, sword. (AA, Ḳ.)

جَامِدٌ, applied to water, (Mṣb, Ḳ,) &c., (Mṣb,) [i. e.] anything fluid, or liquid, (Ḳ,) *In a state of congelation, concretion*, or *solidity*; *freezing*; as also جَمْدٌ; *contr. of* ذَائِبٌ: (Mṣb, Ḳ:) you say مَآءٌ جَمْدٌ [as well as مَآءٌ جَامِدٌ]: (Mṣb:) or جَمْدٌ signifies *what is congealed*, or *frozen*, of water [&c.]; *ice*; (Ṣ, A;) *contr. of* ذَوْبٌ: (Ṣ:) [see also جَمَدٌ:] it is originally an inf. n.: (Ṣ, Mṣb, Ḳ:) [or it is an epithet from جَمُدَ, like ضَخْمٌ from ضَخُمَ:] and جَمَدٌ is a pl. [or rather a quasi-pl. n.] of جَامِدٌ, (Ṣ, Mṣb, Ḳ,) like as خَدَمٌ is of خَادِمٌ: (Ṣ, Mṣb:) you say, قَدْ كَثُرَ الجَمَدُ [*The frozen waters have become many*]. (Ṣ.) [Hence,] مُخَّةٌ جَامِدَةٌ *A hard piece of marrow.* (L.) — †*Remaining fixed, stationary*, or *motionless.* (Bḍ and Jel in xxvii. 90.) — †A thing *that does not grow*, or *increase*; [*incapable of growth*, or *increase*; *inanimate*;] as stone, in contradistinction to a tree [and an animal]. (Kull.) [See also جَمَادٌ.] You say, لَكَ جَامِدُ هٰذَا المَالِ وَذَائِبُهُ (A, L, Ḳ*) ‡*To thee belongs*, or *shall belong, what consists of gold and silver* [*or the like inanimate things*], *of this property, and what consists of live stock, thereof:* (L, Ḳ:) or *what consists of stones, thereof, and what consists of trees, thereof:* or *what is solid, thereof, and what is fluid*, or *liquid, thereof.* (L.) — [Hence its application in lexicology and grammar to †A noun *that is not an inf. n. nor derived from an inf. n.*; a noun *having the quality of a real substantive* (اِسْمُ عَيْنٍ), *opposed to that which has the quality of an ideal substantive* (اِسْمُ مَعْنًى): and †a verb *that has but one tense and no inf. n.*, as لَيْسَ and نِعْمَ &c., *opposed* (as is said in the TA voce قَدْ) *to* مُتَصَرِّفٌ: it may be rendered (and so I have rendered it), in these cases, *aplastic.*] — †*Lifeless*; *dead.* (Kull p. 147.) — †*Stupid, dull, wanting in intelligence*; *inert*; *not sharp, penetrating, vigorous*, or *effective, in the performing of affairs*; or *soft, without strength* or *sturdiness, and without endurance.* (TA.) — It is also applied to a man's state, or condition: you say رَجُلٌ جَامِدُ الحَالِ †[*A man in a stagnant*, or *unimproving, state* or *condition*]. (Ṣ, L.) — And to the eye: you say عَيْنٌ جَامِدَةٌ †*An eye that sheds no tears*; (Ks, Ḳ;) as also جُمَادَى, (Ks, Ḳ,) and جُمُودٌ; (Ṣ, Ḳ;) or this last signifies ‡an eye *that sheds few tears.* (A.) And رَجُلٌ جَامِدُ العَيْنِ, (A, Ḳ,) and جَمِيدُ العين, and جَمَادُ العين, (A,) ‡*A man whose eye sheds few tears*; (A;) or *whose eye sheds no tears.* (Ḳ.) — See also جَمَادٌ. — Also, (L,) and مُجْمِدٌ, (M, A, Ḳ,) and جَمَادُ الكَفِّ, (A, Ḳ,) ‡*Niggardly, penurious*, or *avaricious*; (M, A, Ḳ;) *niggardly of that which it is incumbent on him to give*: (L:) and مُجْمِدٌ, also, a man *of little*, or *no, good*; *possessing little*, or *no, good.* (Ḳ.) — جَوَامِدُ, (as its pl., IAạr, L,) *Limits*, or *boundaries*, or *boundary-marks, between lands*, (IAạr, L, Ḳ,*) and *between two dwellings.* (L.)

مُجْمِدٌ: see جَامِدٌ, last sentence but one, in two places. — The *person who is entrusted with the management of affairs in a game of chance* (قِمَار [here meaning *the game called* المَيْسِر]): (Ḳ:) [*i. q.* ضَرِيبٌ:] or the *person entrusted with the management of affairs among a people* or *party*, (T, Ḳ, TA,) *who does not take part in the game called* المَيْسِر, *except that he shuffles the arrows* (يَضْرِبُ بِهَا) *for the players, and has them placed in his hands, and is confided in with respect to them, and compels him who has incurred an obligation to fulfil it:* (L, TA:) or *one who takes no part in the game called* المَيْسِر, (who is called بَرَمٌ,) *but who sometimes shuffles*, or *deals forth, the arrows*, (يُفِيضُ بِهَا,) *for the players*; so in the following verse of Ṭarafeh:

* وَأَصْفَرَ مَضْبُوحٍ نَظَرْتُ حَوِيرَهُ *

* عَلَى النَّارِ وَاسْتَوْدَعْتُهُ كَفَّ مُجْمِدِ *

[*And of many a yellow arrow, changed in colour by fire, I have awaited the sound over the fire, and I have deposited it in the hand of one taking no part in the game but only shuffling*, or *dealing forth, the arrows for the players*]; meaning, I have awaited its sound, which was like an answer proceeding from it, when I straightened it and marked it, over the fire: (Ṣ:) [or, accord. to the EM (p. 105), where we find حِوَارَهُ in the place of حَوِيرَهُ, the meaning is, *and of many a yellow arrow*, &c., *I have awaited the returning and gaining*, while we were assembled *at the fire*, &c.:] or مجمد here means a man *taking with both his hands so as not to let anything go forth from them*: (AA, TA:) or, accord. to Aṣ, it here means a man *entering upon Jumádà*, which was in that [the poet's] time a month of cold: (Ṣ, Ḳ:*) or *one whose arrow does not gain anything in the game called* المَيْسِر: (L:) or *a person in whom one confides, and who is tenacious of that which is in his hand* or *possession, and not to be deceived.* (A 'Obeyd, TA.)

مَجْمَدَةٌ *A place in which ice is kept.* (MA.)

هُوَ مُجَامِدِي *He is my neighbour, his house*, or *tent, adjoining mine.* (Ḳ.)

جمر

1: see 2, in two places: = and see also 4: — and 5. = Also جَمَرَهُ *He gave him* جَمْر [*live*, or *burning, coals*]. (Ḳ.) = *He put him aside, apart, away*, or *at a distance.* (Th, Ḳ.) — جَمَرَتِ الشَّمْسُ القَمَرَ, aor. ـُ, *The sun concealed* [or as it were *put out*] *the moon* [*by its proximity thereto*: see ابْنُ جَمِيرٍ]. (IAạr, TA.) = جَمَرَ [said of the moon, *It became concealed by its proximity to the sun*: see an ex. voce جَمِيرٌ: and see also 4]. = Also, (Ḳ,) aor. ـُ, (TA,) *He* (a horse) *leaped while shackled*; and so اجمر. (Ḳ.)

2. جمّر, inf. n. تَجْمِيرٌ; (Ḳ;) and جَمَرَ; (Mṣb;) *He collected together* (Mṣb, Ḳ) a people, and anything. (Mṣb.) — جَمَّرَتْ شَعَرَهَا, inf. n. تَجْمِيرٌ; (Ṣ, A, Ḳ;) and أَجْمَرَتْهُ, (Mṣb,) and اجمرت; (Ḳ;) *She* (a woman) *collected together her hair*, (Ṣ, A, Mṣb, Ḳ,) *and tied it in knots*, or *made it knotted and crisp*, (عَقَدَتْهُ, Ṣ, A, Mṣb,) *at the back of her neck*; (Ṣ, A, Mṣb, Ḳ;) *not letting it hang down loosely*: (Ṣ:) or *plaited it*: (T, TA:) and جمّر شَعَرَهُ *he collected together his hair at the back of his head*: (Mgh:) and اجمرت رَأْسَهَا *she collected together the hair of her head, and plaited it*: and شَعَرَهُ اجمر *he disposed his hair in* ذَوَائِب [or *locks hanging down loosely from the middle of the head to the back*, or *plaits hanging down*]. (TA.) — And جمّر *It* (a thing) *necessitated a people to unite together.* (TA.) — Also, (inf. n. as above, Ṣ,) *He* (a commander, Aṣ, A) *detained* the army *in the territory of the enemy*, (Ṣ, Ḳ,) or *on the frontier of the enemy's country*, (A,) *and did not bring* them *back* (Ṣ, A, Ḳ) *from the frontier*: (Ṣ:) the doing of which is forbidden: (TA:) or *he detained* them *long on the frontier of the enemy, and did not give* them *permission to return to their families*: (Aṣ, TA:) or *he collected* them *on the frontiers of the enemy, and kept* them *from returning to their families.*

(TA.) = See also 4: — and 5. = جمّر الثَّوْبَ, (A, Mgh, Mṣb,) inf. n. as above, (Mgh, Mṣb,) *He fumigated the garment with perfume;* (A,* Mgh, Mṣb;) as also ٤ اجمرهُ: (Mgh, Mṣb, Ḳ:) but the former is the more common. (Mgh.) And جمّر المَسْجِدَ, (Mgh, TA,) or ٤ اجمرهُ, accord. to different modes of writing the surname of a certain No'eym, i. e., المُجَمِّرُ or المُجْمِرُ, (TA,) [and accord. to different copies of the Ḳ,] *He fumigated the mosque with perfume:* (Mgh:) [or perhaps it may mean *he strewed the ground of the mosque with pebbles;* from جَمْرَةٌ; like حَصَّبَهُ, from حَصْبَةٌ or حَصْبَآءُ or حَصْبَةٌ.] — And جمّر [for جمّر لَحْمًا] *He put flesh-meat upon live coals [to roast].* (A.) = Also, (A,) inf. n. as above, (Ṣ, A,) *He* (a pilgrim, A) *threw the pebbles* [in the valley of Minè]; (Ṣ;) and so ٤ استجمر. (TA in art. تو.) Hence, يَوْمُ التَّجْمِير [*The day of the throwing of the pebbles,* by the pilgrims, in the valley of Minè]. (A.) [See جَمْرَةٌ.] = جمّر النَّخْلَةَ, (inf. n. as above, A,) *He cut off the heart,* or *pith,* (جُمَّار,) *of the palm-tree.* (Ṣ, A. Ḳ.*)

4. اجمر شَعَرَهُ, أَجْمَرَتْ شَعَرَهَا, and رَأْسَهَا; and اجمر: see 2. — اجمر الأَمْرُ بَنِى فُلَانٍ *The thing,* or *affair, included the common mass,* (Ḳ,) or *the whole mass,* (TA,) *of the sons of such a one within the compass of its relation or relations,* or *its effect or effects,* &c. (Ḳ, TA.) — اجمر النَّخْلَ *He computed by conjecture the quantity of the fruit upon the palm-trees, and then reckoned, and summed up the quantity so computed.* (Ḳ.) He who does so is termed ٤ مُجْمِرٌ. (TA.) — اجمر الخَيْلَ *He prepared the horses for racing &c. by feeding them with food barely sufficient to sustain them, after they had become fat,* (أَضْمَرَهَا,) *and collected them together.* (Ḳ.) = اجمر القَوْمُ عَلَى الشَّىْءِ, (Ṣ,) or على الأَمْرِ; (Ḳ;) and ٤ جمّر, (Ḳ,) inf. n. تَجْمِيرٌ; (TA;) and ٤ جَمَرَ, and ٤ استجمر; (Ḳ;) *The people,* or *party, agreed together to do the thing,* (Ṣ, Ḳ,) *and united for it.* (Ḳ.) [See also 5.] = اجمر الثَّوْبَ, and المَسْجِدَ: see 2. — اجمر النَّارَ, inf. n. مُجْمَرٌ, *He prepared the fire* [app. *in a* مِجْمَرَة]. (Ṣ,* Ḳ.) = اجمر said of a camel, *He had his foot rendered even, so that there was no line between its phalanges,* (Ḳ, TA,) *in consequence of its having been wounded by the pebbles, and become hard.* (TA.) = Also, said of a camel, (Ṣ,) and of a man, (TA,) *He hastened,* or *was quick, in his pace,* or *going;* (Ṣ, Ḳ;) and *ran:* (TA:) you should not say اجمز. (Ṣ.) — See also 1. = أَجْمَرَتِ اللَّيْلَةُ *The night had its moon concealed by its proximity to the sun.* (Ḳ,* TA.) [See also 1.]

5. تجمّر *It* (a people, or party,) *collected together;* (A, Mgh, TA;) [and] so ٤ جَمَرَ; this verb being intrans. as well as trans.: (Mṣb: [see 2:]) and ٤ جمّر *it* (a tribe) *collected together, and became one band.* (Aṣ, TA.) — *It* (an army) *became detained in the territory of the enemy, and was not brought back* (Ṣ, Ḳ) *from the frontier;* (Ṣ;) as also ٤ استجمر. (Ḳ.) = See also 10.

8. اجتمر بِالمِجْمَرِ, (Ḳ,) and ٤ استجمر, (AḤn, A, Mgh,) *He fumigated,* or *perfumed, himself with aloes-wood* [or *the like*]. (AḤn, A, Mgh, Ḳ.)

10. استجمر: see 4: — and 5: = and 8: = and 2. — Also, [and vulgarly ٤ تجمّر,] *He performed the purification termed* اِسْتِنْجَآء *with* جِمَار, (Mgh, Mṣb, Ḳ,) i. e., with *stones,* (AZ, Ṣ, Mṣb,) or *small stones.* (Mgh, TA.)

جَمْرٌ: see what next follows, in two places.

جَمْرَةٌ *A live,* or *burning, coal; a piece of smokeless burning fire:* (Mṣb:) or *burning fire:* (Ḳ:) [but the former is the correct explanation:] when cold, [before it is kindled,] it is called فَحْمٌ (TA) [or حَطَبٌ &c.]: and when reduced to powder by burning, رَمَادٌ: (L in art. رمد:) from جَمَرَ "he collected together:" (Mgh:) pl. ٤ جَمْرٌ (Ṣ, Mṣb, Ḳ) [or rather this is a coll. gen. n.] and جَمَارٌ and جِمَارٌ. (Mṣb.) — [Hence,] الجَمْرُ فِى كَبِدِى ‡ [*Live coals are in my liver*]. (A.) — [Hence also,] الجَمَرَاتُ الثَّلَاثُ † [*The three live coals;* meaning the first three degrees of heat]: the first is in the air; the second, in the earth, or dust; and the third, in the water: [or, accord. to the modern Egyptian almanacs, the first is in the air, and is cold, or cool; the second, in the water, and is lukewarm; and the third, in the earth, or dust, and is hot: the first falling exactly a zodiacal month before the vernal equinox; and each lasting seven days:] whence the saying, كَانَ ذٰلِكَ عِنْدَ سُقُوطِ الجَمْرَةِ † [*That was at the time of the falling of the live coal*]; i. e., when the heat had acquired strength. (TA.) = *Any body of men that have united together, and become one band, and that do not form a confederacy with any others:* (Ṣ:) or *a body of men that congregate by themselves, because of their strength and their great valour;* [said to be] from the same word signifying "a live coal:" (Mṣb:) or *any people that endure patiently fighting with those who fight them, not forming a confederacy with any others, nor uniting themselves to any others:* (Lth, TA:) or *a tribe that does not unite itself to any other:* (Ḳ:) or *that comprises three hundred horsemen,* (Ḳ,) or *the like thereof:* (TA:) or *a tribe that fights with a company of tribes:* (TA:) pl. جَمَرَاتٌ. (Ṣ, Mṣb, Ḳ.) You say, بَنُو فُلَانٍ جَمْرَةٌ *The sons of such a one are a people able to defend themselves, and strong.* (TA.) جَمَرَاتُ العَرَبِ is an appellation especially applied to three tribes; namely, Benoo-Ḍabbeh Ibn-Udd, and Benu-l-Ḥárith Ibn-Kaab, and Benoo-Numeyr Ibn-'Ámir; (Ṣ, A, Ḳ;) the first of which became extinguished by confederating with Er-Ribáb, and the second by confederating with Medhḥij; the third only remaining [a جمرة] because it formed no confederacy: (Ṣ:) or it is applied to 'Abs and El-Ḥárith and Ḍabbeh; all the offspring of a woman who dreamt that three live coals issued from her فَرْج. (Ṣ, Ḳ.) — Also *A thousand horsemen.* (Ṣ, Ḳ.) One says جَمْرَةٌ كَالجَمْرَةِ [*A troop of a thousand horsemen like the live coal*]. (Ṣ, TA.) = *A pebble:* (Ṣ, Ḳ:) or *a stone:* (Mṣb:) or *a small stone* or *pebble:* pl. جِمَارٌ (Mgh, Mṣb, Et-Towsheeh, TA) and جَمَرَاتٌ. (Mgh, Mṣb.) — Also sing. of جَمَرَاتٌ (Ṣ, Mṣb, Ḳ) and of جَمَارٌ (TA) in the appellations جَمَرَاتُ مِنًى (Mṣb) or جَمَرَاتُ المَنَاسِكِ (Ṣ, Ḳ) and جِمَارُ المَنَاسِكِ, (TA,) which were three in number, (Ṣ, Mṣb, Ḳ,) called الجَمْرَةُ الأُولَى and الجَمْرَةُ الوُسْطَى and جَمْرَةُ العَقَبَةِ, (Ḳ,) at which جَمَرَات (i. e. small pebbles, TA) were cast; (Ṣ, Ḳ;) each of these being *a heap of pebbles, at Minè,* and each two heaps [or rather each heap and that next to it] being about a bow-shot apart: (Mṣb:) accord. to Th, from جَمَرَهُ "he put him aside, apart, away, or at a distance:" or from أَجْمَرَ "he hastened;" because Adam pelted Iblees in Minè, and he hastened away before him: (Ḳ,* TA:) or from تجمّروا "they collected together:" (Mgh:) or from جَمَرَهُ "he collected it together." (Mṣb.) = See also جَمِيرَةٌ.

جَمَارٌ *An assembly; an assemblage; a collection:* (Ḳ:) *a people assembled together.* (TA.) عَدَّ إِبِلَهُ جَمَارًا — *He counted,* or *numbered, his camels in one herd,* (Aṣ, TA,) *by looking at their aggregate.* (Aṣ, T voce نَظِيرٌ, q. v.) — جَاؤُوا جَمَارَى ٤ جَمَارًا, and with tenween, [i. e., app., جَمَارًى, not, as might be thought at first sight, جَمَارَى, a form which MF disapproves, though it is said in the TA that his disapproval requires consideration,] *They came all together,* or *all of them.* (Ḳ.)

جَمِيرٌ *A place of assembly* of a people. (Ṣ, Ḳ.) ابْنَا جَمِيرٍ — *The night and the day:* (Ṣ, Ḳ:) so called because of the assembling [of people therein]; like as they are called ابْنَا سَمِيرٍ because people held conversation therein: (Ṣ:) or *the two nights during which the moon becomes concealed by its proximity to the sun.* (TA.) And ابْنُ جَمِيرٍ, (IAar, Ṣ,) or ابْنُ جُمَيْرٍ ٤, (Lḥ, Th,) *The moon in the night when it is concealed by its proximity to the sun:* (TA:) or *the moon in the end of the* [*lunar*] *month;* because the sun conceals it (تُجْمِرُهُ, i. e. تُوَارِيهِ): (IAar, TA:) or *the dark night:* (Ṣ:) or *the night in which the moon does not rise, either in the first part thereof or in the last:* (TA:) or *the last night of the* [*lunar*] *month.* (Aboo-'Amr Ez-Záhid, TA.) You say, جَآءَنَا فَحْمَةَ ابْنِ جُمَيْرٍ ٤ [*He came to us in the darkest part of the moonless night,* or *of the night in which the moon did not rise*]. (Th, TA.) And لَا أَفْعَلُ ذٰلِكَ مَا جَمَرَ ابْنُ جُمَيْرٍ ٤ [*I will not do that as long as the moon in the end of the lunar month becomes concealed by its proximity to the sun;* i. e., I will never do it]. (Lḥ, TA.) — جَمِيرُ الشَّعَرِ *What is collected together, of the hair, and tied in knots,* or *made knotted and crisp.* (TA. [See 2.])

ابْنُ جُمَيْرٍ: see جَمِيرٌ, in three places.

جَمِيرَةٌ *A plait of hair:* (T, Mṣb, Ḳ:) and *i. q.* ذُؤَابَةٌ [app. here meaning *a plait of hair hanging down;* or *a lock of hair hanging down loosely from the middle of the head to the back*]: (TA:) and ٤ جَمْرَةٌ *a lock of hair:* (TA:) pl. of the former جَمَائِرُ. (T, Mṣb.)

جَاؤُوا جَمَارَى: see جَمَارٌ.

جُمَّارٌ (S, A, Mgh, Mṣb, K) and ‡ جَامُورٌ (K) [each a coll. gen. n.] The *heart*, or *pith*, [or *cerebrum*,] *of the palm-tree*, (S, A, Mṣb, K, TA,) *that is in the summit of its head, which part is cut off, and its outer portion is stripped off from the pith within it, which is a white substance, like a piece of the hump of a camel, large and soft: it is eaten with honey:* (TA:) *from it come forth the fruit and the branches; and when it is cut off, the tree dies:* (Mṣb:) *the spathe comes forth from it, amid the part whence two branches divide:* (TA:) the *head of the palm-tree; a soft, white substance:* from جَمَّرَ "he collected together;" for a similar reason termed كَثَرٌ: (Mgh:) n. un. جُمَّارَةٌ. (A, TA.) [See also قَلْبٌ.] You say, لَهُ سَاقٌ كَالْجُمَّارَةِ *He has a shank like a piece of the heart of the palm-tree.* (A.) And الْجُمَّارُ فِي خَلَاخِلِهِنَّ ‡ [*Legs like the heart of the palm-tree are within their anklets*]. (A.) Ṣakhr El-Hudhalee says, using a double trope, likening the fresh juicy stalks of the بَرْدِيّ to the pith of the palm-tree, and then applying this expression to the legs of a woman,

* إِذَا عُطِفَتْ خَلَاخِلُهُنَّ غَصَّتْ *

* بِجُمَّارَاتِ بَرْدِيٍّ خِدَالِ *

‡ [*When their anklets are bent*, (for the anklet of the Arab woman is formed of a piece of silver, or other metal, which is bent round so that the two ends nearly meet,) *they are choked*, or *entirely filled up, with plump legs like the pith of the papyrus*]. (A, TA.)

جَامِرٌ: see مُجَمِّرٌ.

جَامُورٌ: see جُمَّارٌ. — Also ‡ *A well-known appertenance of a ship* or *boat*; [i. e., the *head of the mast; a kind of truck, which is made of harder wood than the mast itself.*] (TA.) — And hence, ‡ The *head* [absolutely]: but accord. to Kr, only the vulgar call it so. (TA.)

أَجْمَرُ occurs in a trad., where it is said, دَخَلْتُ الْمَسْجِدَ وَالنَّاسُ أَجْمَرُ مَا كَانُوا, meaning *I entered the mosque when the people were in their most collected state.* (TA.)

مُجْمَرٌ: see مِجْمَرٌ: — and see also مِجْمَرَةٌ, in two places. — Also, (S, K,) and ‡ مُجْمِرٌ, (K,) A *hard* solid hoof: (AA, S, K:) and a *hard, strong, compact* camel's foot: or one *that has been wounded by the stones, and become hard.* (TA.)

مُجْمِرٌ: see مُجَمِّرٌ, in two places: — and أَجْمَرَ النَّخْلَ: = and see also مُجْمَرٌ.

مِجْمَرٌ: see مِجْمَرَةٌ. — Also, (Mgh, Mṣb, K,) and ‡ مُجْمَرٌ, (K,) *Aloes-wood*, (AḤn, Mgh, Mṣb, K,) and *the like*, (Mgh,) or *other substance*, (Mṣb,) *with which clothes are fumigated*, (Mgh,) or *with which one perfumes himself by burning it:* (Mṣb:) pl. مَجَامِرُ. (Mgh.)

مِجْمَرَةٌ and ‡ مِجْمَرٌ, (S, Mgh, Mṣb, K,) which latter is sometimes fem. [like the former], (K,) or fem. when by it is meant the fire (النَّار), and masc. when meaning the place [of the fire], (TA,) and ‡ مُجْمَرٌ, (K,) *A vessel for fumigation; a censer;* (Mṣb;) *a vessel in which live coals are put*, (S, K,) *with incense*, or *some odoriferous substance for fumigation;* (K;) *a vessel in which aloes-wood is burned:* it is disapproved, because generally of silver; but not so what is termed مِدْخَنَةٌ: (Mgh:) or ‡ مُجْمَرٌ signifies the *thing for which the live coals are prepared:* (S:) [and مِجْمَرَةٌ also signifies a blacksmith's *fire-place:* (K in art. كور:)] pl. مَجَامِرُ. (S.)

مُجَمَّرٌ Flesh-meat *put upon live coals* [*to roast*]. (A.)

مُجَمِّرٌ (S, Z) and ‡ مُجْمِرٌ (TA) One *who collects together his hair, and ties it in knots*, or *makes it knotted and crisp, at the back of his neck, not letting it hang down loosely:* (S:) or *who plaits the hair of his head.* (TA.) He who does so (while he is a مُحْرِم, TA) is commanded to shave his head. (S and TA from a trad.) = Also, both the former and ‡ the latter, and ‡ جَامِرٌ, which is a possessive epithet, without a verb, One *whose business is to fumigate garments* [*&c.*] *with perfume.* (TA.)

جمز

1. جَمَزَ, (S, A, &c.,) aor. ـِ, inf. n. جَمْزٌ (S, Mṣb, K) and جَمَزَى, (K,) or the latter is a simple subst., (Mṣb,) said of a camel, (S, K,) and of a man, (A, K,) [*He went at a gentle trot* or *run;*] *he went a pace quicker than that termed* عَنَقٌ, (S, A, Mṣb, K,) *but not so quick as that termed* حَضْرٌ, (K,) or *not so quick as a vehement* حَضْر; (TA;) *he went the pace with which corpses are conveyed* [*to the tomb;* which, according to the practice prescribed by Moḥammad, is a quick pace]: (TA:) or simply, *he went*, or *went along:* (Mṣb:) and *he ran;* syn. عَدَا: (Mgh, Mṣb:) and *he went quickly.* (Mgh, Mṣb, TA.) You say, جَمَزَ بِالْجِنَازَةِ *He went a pace quicker than that termed* عَنَقٌ [*with the corpse upon its bier*]. (A.) And جَمَزَ الرَّجُلُ فِي الْأَرْضِ *The man went away into*, or *in, the country* or *land.* (Kr, K.)

[2. جمّز, if used, *He rode a camel such as is called* جَمَّازٌ *or* جَمَّازَةٌ. See the act. part. n., below.]

جَمَزَى a subst. from جَمَزَ; [signifying *A gentle trot* or *run; a pace quicker than that termed* عَنَقٌ, *but not so quick as that termed* حَضْرٌ, or *not so quick as a vehement* حَضْر; &c.] (Mṣb.) You say, هُوَ يَعْدُو الْجَمَزَى, (A,) and النَّاقَةُ تَعْدُو الْجَمَزَى, and in like manner الْفَرَسُ, (Ks, S,) [*He*, and *the she-camel*, and *the mare* or *horse, runs at the pace termed* جَمَزَى.] — See also جَمَّازٌ, in two places.

جَمَّازٌ, applied to a he-camel, (S, K,) and جَمَّازَةٌ, applied to a she-camel, (K,) *That is ridden by the* مُجَمِّز; (S;) *that goes the pace described above*, [*voce* جَمَزَى *and*] *voce* جَمَزَ: (K, TA:) [the latter is also said in the TA to be من آلات المحامل; but the correct reading seems to be مِنْ أُولَاتِ المَحَامِلِ; and the meaning, *of those that carry the vehicles called* محامل, pl. of مَحْمِل.] — جِمَارٌ جَمَّازٌ *An ass that leaps, jumps, springs*, or *bounds, quickly:* (K:) and جَمَّازٌ ‡ جَمَزَى *a quick ass;* (S, K;) or *an ass that leaps, jumps, springs*, or *bounds, quickly, and is swift;* (TA;) the latter word in this phrase used as a masc. and fem. epithet, though its final letter is a denotative of the fem. gender. (Ḥam p. 277. [See below; and see also حَيَدَى.]) Umeiyeh Ibn-Abee-'Áidh (S, TA) El-Hudhalee (TA) says,

* كَأَنِّي وَرَحْلِي إِذَا رُعْتُهَا *

* عَلَى جَمَزَى ‡ جَازِئٍ بِالرِّمَالِ *

[*As though I and my she-camel's saddle, when I frightened her, were upon a swift wild ass satisfied with green pasture, so as to be in no need of water, in the sands*]. (S, TA.) He likens his she-camel to a wild ass, to which he applies the epithet جمزى, that is, *swift;* meaning, عَلَى جِمَارٍ جَمَزَى. (TA.) Aṣ says that this is the only epithet of the measure فَعَلَى heard by him applied to a male; and that IAạr cited the verse above to him saying حَيِّدٍ بِالدِّحَالِ, meaning عَنِ الدِّحَالِ, [i. e., "shying and turning aside from the hollows, narrow at the top but wide below, in the ground:" but this is probably a reading of some in the place of حَيَدَى بِالدِّحَالِ, which ends the next verse, agreeably with what is said in the L in art. حيد:] Az says that عَلَى جَمَزَى may be explained as for عَلَى عَيْرٍ ذِي جَمَزَى, i. e., *upon an ass having the mode of pace termed* جَمَزَى; and نَاقَةٌ وَكَزَى has a similar meaning. (TA.) — See also مُجَمِّزٌ.

جُمَّيْزٌ (S, K) and ‡ جُمَّيْزَى (K) [The *sycamore-fig:* and the *sycamore fig-tree: ficus sycomorus;* also called the *Egyptian fig:*] the *male fig;* (K, TA;) *which is found in the Ghowr*, or *Ghór*, [here meaning *the Valley of the Jordan*,] (TA,) *and is sweet:* (K, TA:) *this is the yellow: the black makes the mouth bleed:* (TA:) *it is of various colours*, or *kinds*, (أَلْوَان,) (K,* TA,) *abundant in Syria and in Egypt:* n. un. جُمَّيْزَةٌ: (TA:) [*a fruit*] *resembling the* تِين [or *common fig*]: (S:) AḤn says, of the kinds of fig is the fig of the جُمَّيْز, *a sweet, moist fig, which has long fruit-stalks, and which is dried in the sun: and there is another species of the* جُمَّيْز, *the fruit of which is like the fig in make, but its leaves are smaller than those of the fig, and its figs are yellow, of a small size, and black: it is found in the Ghowr*, or *Ghór, and is called the male fig: the yellow is sweet: the black makes the mouth bleed: and its fig has no stalk, but cleaves to the wood.* ('Abd-el-Laṭeef, Account of Egypt: White's ed., entitled Abdollatiphi Historiæ Aegypti Compendium: p. 22. See also De Sacy's notes to his transl. of that work, pp. 82—86.) — [الجُمَّيْزَةُ also signifies † *The pudendum muliebre:* opposed to التِّينَةُ as meaning "the anus."]

جُمَّيْزَى: see جُمَّيْز.

جُمَّيْزِيٌّ *A seller of* جُمَّيْز. (TA.)

مُجَمِّزٌ One *who rides the camel called* جَمَّاز, (S,* TA,) or *who rides the she-camel called* جَمَّازَة; (K,* TA;) as also ‡ جَمَّازٌ. (TA.)

جمس

1. جَمَسَ, (A, Msb, K,) aor. ـِ, (Msb, TA,) inf. n. جُمُوسٌ (S, Msb, K) and جَمْسٌ; (TA;) and جَمِسَ, aor. ـَ; (TA;) *It* (grease, As, S, A, Msb, K, and clarified butter, and water, A, K, but جَمَدَ is more commonly said of the last, K, or جَمَسَ is incorrect when said of water, As, TA) *congealed.* (As, S, A, Msb, K.)

جُمْسَةٌ *A tough date:* (IDrd,* M, K,* TA:) *a date ripening* (As, S, Z, K) *altogether,* (As, Z, K, TA,) *but as yet hard, not mellow,* or *digestible,* or *easy of digestion:* (As, S, Z, K:) pl. جُمَسٌ. (As, TA.) [See بُسْرٌ.] ═ Also *A distinct number,* or *herd, of camels.* (O, K.)

جَامِسٌ Grease, (A,) and clarified butter, (TA,) and water, (S,) or it is improperly applied to the last, (As, TA,) *in a state of congelation.* (S, A, Mgh, TA.) ═ A plant *that has lost its freshness,* or *juiciness,* (AHn, K,) *and become old, and hard,* or *tough.* (AHn, TA.) ═ صَخْرَةٌ جَامِسَةٌ *A tough rock,* (TA,) *firm in its place.* (K, TA.) [In the TA is added مُقْشَعِرَّةٌ: but this is evidently a mistranscription, for مُسْتَقِرَّةٌ, which adds nothing to the explanation.]

جَامُوسٌ [The *buffalo;*] *a kind of* بَقَر; (Mgh, Msb, TA;) *well known:* (K:) n. un. with ة: (K:) and pl. جَوَامِيسُ: (S, Msb, K:) an arabicized word, (T, S, K,) from the Persian; (T, S;) originally گَاوْمِيشْ. (T, K.)

جمش

1. جَمَشَهُ, (S, A, K,) aor. ـَ and ـِ, (TA,) inf. n. جَمْشٌ, (S,) *He shaved it,* or *removed its hair;* (S, A, K;) namely, his pubes; (S;) or his head. (A, K.) And جَمَشَتْهُ *She shaved it;* namely, her pudendum; or *removed its hair:* and *it* (نُورَة, q. v.) *removed it;* namely, hair. (A.)

جَمُوشٌ, applied to نُورَة [q. v.], *That removes hair;* (S, K;) as also جَمِيشٌ. (K.) ═ Applied to a year (سَنَة), †*That shaves off,* (S,) or *nips, shrinks, shrivels,* or *blasts,* [lit., *burns,* see أَحْرَقَ,] (K,) *the plants,* or *herbage.* (S, K.)

جَمِيشٌ, applied to the pubes, *Shaven,* or *having its hair removed,* (S, A, K, TA,) *by means of* نُورَة [q. v.]. (TA.) ═ Applied to a place, †[*Shorn of its plants,* or *herbage;* or] *having in it no plants,* or *herbage.* (S, K.) ═ See also جَمُوشٌ.

جمع

1. جَمَعَ, (S, Mgh, Msb,) aor. ـَ, (Mgh, TA,) inf. n. جَمْعٌ, (S, Mgh, Msb, K,) *He collected; brought,* or *gathered, together; gathered up; assembled; congregated; mustered; drew together;* or *contracted;* (Mgh, Er-Rághib, B, K;*) a thing; (Er-Rághib, Msb, B;) *so that the several parts or portions became near together;* (Er-Rághib, B;) or a thing in a scattered, or dispersed, state; (Fr, S;) and a number of men; (Fr;) as also جمّع; [or this has only an intensive signification;] and اجمع. (TA.) [See also the inf. n., جَمْعٌ, below; and] see 2; and 10. ═ [جَمَعَ بَيْنَهُمَا *He brought them two together, into a state of union, after separation;* and particularly, *reconciled them; conciliated them:* and *he,* or *it, united, connected,* or *formed a connexion between, them two:* see 3 (last sentence) in art. دنو.] ═ جَمَعَ عَلَيْهِ ثِيَابَهُ *He put on,* or *attired himself with, his clothes.* (TA.) ═ جَمَعَتِ الجَارِيَةُ الثِّيَابَ *The girl put on the* دِرْع *and the* خِمَار *and the* مِلْحَفَة; (S, TA;) i. e., †*became a young woman;* (S, K, TA;) *became full-grown.* (TA.) ═ مَا جَمَعْتُ بِامْرَأَةٍ قَطُّ, and عَنِ امْرَأَةٍ, †*I have never gone in to a woman;* or *I have never had a woman conducted to me as my bride.* (Ks, K.) ═ فَاجْمَعُوا كَيْدَكُمْ, and فَجَمَعَ كَيْدَهُ: see 4. ═ جَمَعَ أَمْرَهُ: see 4. ═ [جَمَعَ also signifies *He composed, arranged,* or *settled,* a thing, or an affair; as in the phrase جَمَعَ اللّٰهُ شَمْلَهُ: see art. شمل. ═ Also *It comprised, comprehended,* or *contained.*] ═ Also *He pluralized* a word; *made it to have a plural,* or *plurals.* (The Lexicons passim.)

2. جمّع, (Fr, Msb,) inf. n. تَجْمِيعٌ, (K,) *He collected; brought,* or *gathered, together; gathered up; assembled; congregated; mustered; drew together;* or *contracted;* [thus I render جَمَعَ, as explained above;] *much; with much,* or *extraordinary, energy,* or *effectiveness,* or *the like; vigorously;* or *well.* (Bḍ in civ. 2; Msb, K.) Thus in the Ḳur [civ. 2], الَّذِى جَمَّعَ مَالًا وَعَدَّدَهُ (S,* Bḍ) *Who hath collected much wealth, and hath made it a provision for the casualties of fortune,* or *reckoned it time after time:* (Bḍ:) [or *who hath amassed,* or *accumulated, wealth,* &c.:] or *who hath gained, acquired,* or *earned, wealth,* &c.; thus differing from جَمَعَ, explained above: but it is allowable to say جَمَعَ مَالًا, without teshdeed; (Fr;) and thus it is [generally] read in this passage of the Ḳur. (Bḍ.) See also 1. ═ جَمَّعَتْ, (TA,) inf. n. as above, (K,) *She* (a hen) *collected her eggs in her belly.* (K, TA.) ═ جَمَّعُوا, (inf. n. as above, S,) *They were present on the Friday,* (S, Mgh, Msb,) or *with the congregation* [*then collected*], (Mgh,) *and performed the prayers* [*with the congregation*] *on that day.* (S, Mgh.) ═ Hence the saying, أَوَّلُ جُمُعَةٍ جُمِّعَتْ فِى الإِسْلَامِ بَعْدَ المَدِينَةِ بِجُؤَاثَى [*The first Friday that was observed by the performance of congregational prayer in* the time of *El-Islám, after* the observance thereof in *El-Medeeneh, was in Ju-áthà*]. (TA.)

3. جامعهُ عَلَى أَمْرٍ كَذَا, (S, K,) inf. n. مُجَامَعَةٌ (TK) [and جِمَاعٌ], *He combined with him,* (مَعَهُ, اجتمع, S, K, TA,) *and aided him,* (TA,) *to do such a thing.* (S,* K,* TA.) It is said in a trad. of Aboo-Dharr, وَلَا جِمَاعَ لَنَا فِيمَا بَعْدُ i. e. لَا اجْتِمَاعَ لَنَا [which may mean *Nor any combining,* or *nor any coming together, for us afterwards:* see 8]. (TA.) ═ جامع امْرَأَتَهُ, (Msb,) inf. n. مُجَامَعَةٌ (S, Msb, K) and جِمَاعٌ, (Mgh, Msb,) †*He lay with his wife; compressed her.* (S,* Mgh,* Msb, K.*) [The latter inf. n. is the more common as meaning *Coitus conjugalis,* or the act of *compressing*]. ═ اسْتَأْجَرَ الأَجِيرَ مُجَامَعَةً, and جِمَاعًا, *He hired the hireling for a certain pay every week.* (Lḥ,* TA.)

4. اجمع: see 1. أَجْمَعْتُ الشَّىْءَ signifies *I put the thing together;* such, for instance, as spoil, or plunder. (S.) You say, أَجْمَعْتُ النَّهْبَ, meaning *I collected together from every quarter the camels taken as spoil from the people to whom they belonged, and drove them away:* (AHeyth:) or إِجْمَاعٌ signifies [simply] the *driving* of camels *together,* or *collectively.* (K.) ═ الإِجْمَاعُ also signifies *The composing and settling a thing which has been discomposed* [*and unsettled*]; *as an opinion upon which one determines, resolves,* or *decides:* (TA:) or جَعْلُ الأَمْرِ جَمِيعًا بَعْدَ تَفَرُّقِهِ, (AHeyth, K,) i. e. *the determining, resolving,* or *deciding, upon an affair, so as to make it firmly settled,* [*after it had been unsettled in the mind,* or] *after considering what might be its issues, or results, and saying at one time, I will do thus, and at another time, I will do thus.* (AHeyth.) You say, أَجْمَعْتُ الأَمْرَ, (Ks, S, Mgh,* Msb, K,) and عَلَى الأَمْرِ, (Mgh,* Msb, K,) *I determined, resolved,* or *decided, upon the affair;* (Ks, S, Mgh,* Msb, K;) as though I collected myself, or my mind, for it; (TA;) as, for instance, a journeying, and a fasting, (Mgh, Msb,) and a going forth, and a tarrying or an abiding; (TA;) and in like manner, جَمَعَ أَمْرَهُ *He determined, resolved,* or *decided, upon his affair;* as, for instance, a fasting: (TA:) and أَجْمَعْتُ الرَّأْىَ *I determined,* or *settled, the opinion.* (TA.) You say also, أَجْمِعْ أَمْرَكَ وَلَا تَدَعْهُ مُنْتَشِرًا [*Determine thou,* or *decide, upon thine affair, and do not leave it unsettled*]. (S.) The saying, in the Ḳur [x. 72], فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ means *Then determine ye,* or *resolve,* or *decide, upon your affair,* (Fr, Ibn-'Arafeh, Bḍ,) *and prepare for it,* (Fr,) or اجْعَلُوهُ جَمِيعًا, [which has the former of these meanings, as shown above,] (AHeyth,) *and* call ye *your companions,* (Fr, S, Bḍ, K,) شركاءكم being governed in the accus. case by the verb understood, (Bḍ, TA,) because the verb in the text is not used with شركاء for its object, (S, K,) but only the unaugmented verb: (S:) or the meaning is *then determine ye, with your companions, upon your affair;* (Bḍ, K;) so says Aboo-Is-ḥáḳ, adding that what Fr says is erroneous: (TA:) or *then determine ye upon your affair and* the affair of *your companions,* for وَأَمْرَ شُرَكَائِكُمْ. (Bḍ.) It is also said that the phrase, in the Ḳur [xx. 67], فَأَجْمِعُوا كَيْدَكُمْ means *Therefore determine ye,* or *resolve,* or *decide, upon your artifice,* or *stratagem:* (TA:) but some read فَاجْمَعُوا كَيْدَكُمْ, (Bḍ, TA,) meaning *therefore combine ye all your artifice; leave nothing thereof unexerted;* (TA;) and this latter reading is favoured by the phrase فَجَمَعَ كَيْدَهُ [in verse 62 of the same ch.]. (Bḍ.) ═ Also *The agreeing,* or *uniting, in opinion.* (K,* TA.) You say, أَجْمَعُوا عَلَى الأَمْرِ meaning *They agreed,* or *were of one mind* or *opinion, upon,* or *respecting, the affair;* (Mgh, Msb;) [and so اجتمعوا عَلَيْهِ;

and عليه ٧ تجمّعوا.] — Also *The preparing* [a thing], or *making* [it] *ready;* syn. الإِعْدَادُ. (K, TA. [In the CK, erroneously, الاعْدادُ.]) You say, أَجْمَعْتُ كَذَا *I prepared,* or *made ready, such a thing.* (TA.) And أَجْمِعُوا أَمْرَكُمْ *Prepare ye for your affair.* (Fr.) — Also *The binding the teats of a she-camel all together with* the صِرَار, q. v. (K.) You say, اجمع بِالنَّاقَةِ, (S, TA,) and اجمع النَّاقَةَ, (TA,) *He so bound the teats of the she-camel;* (S, TA;) and so بِهَا أُكْمِشَ. (TA.) — Also *The drying* [a thing]; *drying* [it] *up; making* [it] *dry;* syn. التَّجْفِيفُ وَالإِيبَاسُ. (K, TA. [In the CK, erroneously, التَّخْفِيفُ والايْناسُ.]) Hence the saying of Aboo-Wejzeh Es-Saadee,

* وَأَجْمَعَتِ الهَوَاجِرُ كُلَّ رَجْعٍ *

* مِنَ الأَجْمَادِ وَالدِّمَثِ البَثَآءِ *

i. e. [*And the vehement mid-day-heats*] *dried up every pool left by a torrent* [*of the hard and elevated grounds and of the soft and even ground*]. (TA.) — اجمع المَطَرُ الأَرْضَ *The rain made the whole of the land, both its soft tracts and its hard tracts, to flow:* (K:) and in like manner you say, أَجْمَعَتِ الأَرْضُ سَائِلَةً *The land flowed in its soft tracts* [*as well as in its hard tracts;* i. e., *in every part*]. (TA.) [See also 10.]

5: see 8, in three places: and see also 4, latter half.

7. انجمع عَنِ النَّاسِ [*He withdrew himself from men*]. (TA in art. قبض.)

8. اجتمع *It* (a thing in a scattered or dispersed state, S, and a number of men, Msb, [and a number of things,]) *became collected, brought together, gathered together, gathered up, assembled, congregated, mustered, drawn together,* or *contracted;* or *it collected, collected itself together, gathered itself together, came together, assembled, congregated, drew itself together, contracted itself; coalesced; combined;* (K, TA;) *so that the several parts or portions became near* [or *close*] *together;* (TA;) as also اِجْدَمَعَ (K,) with د [substituted for the ت]; (TA;) and تجمّع ٧ and تجمّعوا ٧ and استجمع ٧ signify the same: (Msb, K:) and تجمّعوا ٧ signifies *they became collected,* &c., [*from several places,* or] *hence and thence.* (S, K.) [See also 10.] You say also, اجتمع مَعَهُ (Mgh) and بِهِ (Msb) [meaning *He was,* or *became, in company with him; came together with him; met with him; met him; had a meeting,* or *an interview, with him*]. And اجتمع مَعَهُ عَلَى أَمْرٍ كَذَا: (S, K:) see 3, first sentence: and see the sentence there next following. And in like manner, تجمّعوا ٧ عَلَى فُلَانٍ *They combined, conspired,* or *leagued, together against such a one.* (Ibn-Buzurj, TA in art. ضفر.) [See also اجتمعوا عَلَى الأَمْرِ in 4, latter half.] You also say, اجْتَمَعَتْ آرَاؤُهُمْ عَلَى الأَمْرِ [*Their opinions agreed together,* or *were in unison, upon,* or *respecting, the affair*]. (Er-Rághib.) And اجْتَمَعَتْ شَرَائِطُ الإِمَامَةِ *The conditions of the office of Imám occurred together* [or *were combined,* or *they coexisted,* in such a case]; as also اِسْتَجْمَعَتْ ٧

(Msb: [but it is implied in the Mgh that the latter verb in this sense is not of established authority.]) [See a similar ex. voce ارتفع.] — [*He,* or *it, was,* or *became, compact* in make or frame, *compressed, contracted,* or *the like.* — And hence,] *He* (a man) *attained to his full state of manly vigour, and his beard became full-grown.* (K, TA.) The verb is not thus used in speaking of a woman. (S, TA.) — [Hence also,] اجتمع فِى الحَاجَةِ [*He was quick and vigorous in* executing *the needful affair,* or *in* accomplishing *that which was wanted;* as though he compacted his frame, and collected all his energy: see مَشًى مُجْتَمِعًا, below: and see also 10]. (TA in art. كمش.) — [Hence also,] اِجْتَمَعَتِ القِدْرُ *The cooking-pot boiled.* (Z, TA.) — [Hence also, اجتمع said of a thing, or an affair, *It was,* or *became, composed, arranged,* or *settled.*]

10. استجمع كُلَّ مَجْمَعٍ ٧ [*He desired,* or *demanded, the collecting together of every body of soldiers;* or *he summoned together every body of soldiers*]: said of him who demands, or summons, armies, or military forces. (S, TA.) [But this usage of the verb is perhaps post-classical: for Mtr says,] With respect to the saying of El-Abeewardee,

* شَآمِيَّةٌ تَسْتَجْمِعُ الشَّوْلَ حَرْجَفُ *

[*A north wind, cold and vehement, inviting to collect themselves together the she-camels whose milk has dried up, they having passed seven or eight months since bringing forth,* or *since pregnancy*], it seems that he has compared this verb with the generality of others of the same class, [and so derived the meaning in which he has here used it,] or that he heard it [in that sense] from the people of the cities, or towns, or villages, and cultivated lands. (Mgh.) = استجمع used intransitively is *syn. with* اجتمع, which see in two places, and تجمّع. (Msb, K.) — استجمع السَّيْلُ *The torrent collected itself together from every place.* (S, Mgh, K.) — استجمع الوَادِى *The valley flowed in every place thereof.* (TA.) [See also 4, last signification.] — اِسْتَجْمَعَتْ لَهُ أُمُورُهُ *His affairs,* or *circumstances, all combined in a manner pleasing to him.* (Mgh, K.) — استجمع الفَرَسُ جَرْيًا (S, Mgh, K) *The horse exerted all his force,* or *energy, in running:* (K, TA:) the last word is here in the accus. case as a specificative. (Mgh.) You say also, اِسْتَجْمَعُوا لَهُمْ, meaning *They exerted* [*all*] *their strength, force,* or *energy, for fighting them:* and hence, إِنَّ النَّاسَ قَدْ جَمَعُوا ٧ لَكُمْ [app. meaning *Verily the men,* or *people, have exerted all their strength for fighting you*]. (A, TA.) — استجمع القَوْمُ *The people,* or *company of men, all went away, not one of them remaining;* like as one says of a valley flowing in every place thereof. (TA.) — استجمع البَقْلُ *The herbs,* or *leguminous plants, all dried up.* (TA.)

جَمْعٌ inf. n. of 1. (S, &c.) [Hence,] يَوْمُ الجَمْعِ *The day of resurrection* [when all mankind will be collected together]. (IDrd, K.) — Also, without the article ال, *A name of El-Muzdelifeh* [between 'Arafát and Minè]; (S, Mgh, Msb, K;) determinate, like عَرَفَاتٌ: (TA:) so called because people collect themselves there; (S, Msb;) or because Adam there met with Eve (Mgh, Msb) after they had fallen [from Paradise]: (TA:) [or, app., *a name of the tract from 'Arafát to Minè inclusive of these two places:* and hence,] يَوْمُ جَمْعٍ *the day of 'Arafeh* [when the pilgrims halt at Mount 'Arafát]: and أَيَّامُ جَمْعٍ *the days of Minè.* (IDrd, K.) — As an inf. n. used as a subst., properly so termed, (S,* Mgh, Msb,) it also signifies *A collection; a number together; an assembly; a company, troop, congregated* or *collective body, party,* or *group; a mass;* syn. جَمَاعَةٌ ٧, (S, Mgh, L, Msb, K,) *of men;* (S, L, K;) as also مَجْمَعٌ ٧ (L, Msb, TA) and مَجْمِعٌ ٧ (Msb) and مَجْمَعَةٌ ٧ (L, TA) and جَمِيعٌ ٧: (O, K:) but جَمَاعَةٌ ٧ is also used as signifying *a collection, a number together,* or *an assemblage,* of other things than men; [of beasts, as camels, horses and the like, bulls and cows, and antelopes, gazelles, &c., i. e. *a herd, troop,* or *drove;* of dogs, i. e. *a pack;* of sheep and goats, i. e. *a flock;* of birds, i. e. *a flock* or *bevy;* of bees, and locusts, &c., i. e. *a swarm;*] and even of trees, and of plants; (L, TA;) it signifies *a collection,* or *an assemblage,* or *aggregate,* of any things, *consisting of many* and *of few;* (Msb;) [as also مَجْمُوعٌ ٧ and مُجْمَعٌ ٧;] *a number, a plurality,* and *a multitude,* of any things: (TA:) the pl. of جَمْعٌ is جُمُوعٌ. (S, Mgh, Msb, K.) — And particularly, *An army; a military force;* (TA;) as also جَمِيعٌ ٧. (S, K.) Whence the phrase, in a trad., لَهُ سَهْمٌ جَمْعٌ, [or, more probably, سَهْمُ جَمْعٍ,] meaning *For him* is, or shall be, the like of *an army's share* of the spoil. (TA.) — Also The *plural* of a thing [or word; i. e. *a proper plural,* according to the grammarians; and also applied, by the lexicologists to *a quasi-plural noun,* which the grammarians distinguish by the terms اِسْمُ جَمْعٍ and جَمْعٌ لُغَوِىٌّ]; and so جِمَاعٌ ٧, (S, K,) and جَمِيعٌ ٧, except that this last is what is termed اِسْمٌ لَازِمٌ [app. meaning a subst. which does not govern another as its complement in the gen. case like as جَمْعٌ and جِمَاعٌ do, being thus likened to what is termed فِعْلٌ لَازِمٌ, i. e. an intransitive verb; so that you say of الخِبَآءُ, for instance, الجَمِيعُ الأَخْبِيَةُ *the plural is* الاخبية; for in this manner I always find it used when it has this signification, which is frequently the case in several of the older lexicons, and in some others; not جَمِيعُ الخِبَآءِ الأَخْبِيَةُ]; (TA;) [whereas] you say, جَمْعُ الخِبَآءِ الأَخْبِيَةُ and] جِمَاعُ ٧ الخِبَآءِ الأَخْبِيَةُ, (S, K,) i. e. *the* جَمْع [or *plural*] *of* الخباء *is* الاخبية; (K;) for الجِمَاعُ ٧ is *what comprises a number* [of things]. (S, K.) See also this last word below. — And see also the next paragraph, in three places. — The *worst sort of dates;* (S, Mgh, Msb, K;) because they are *collected together and mixed,* (Mgh, Msb,) *from among the dates of fifty palm-trees:* (Mgh:) and afterwards, by predominant usage,

[*any*] *bad dates:* (Mgh,* Mṣb:) or *a certain kind of dates* (Ḳ, TA) *mixed together, of several sorts, not in request, and not mixed but for their badness:* (TA:) or it signifies, (Mgh, Ḳ,) or signifies also, (Ṣ, Mṣb,) *palm-trees* (Aṣ, Ṣ, Mgh, Mṣb, Ḳ) *of any kind,* (Aṣ, Mgh, Mṣb,) *growing from the date-stones,* (Ṣ, Ḳ,) *of which the name is unknown.* (Aṣ, Ṣ, Mgh, Mṣb, Ḳ.) — *Red gum;* (Ibn-'Abbád, Ḳ;) [app. because *collected and mixed with gum of lighter colour.*] — The *milk of any camel having her udder bound with the* صِرَار [q. v.]; ([i. e. the *milk that collects in the udder so bound;*] that of any camel not having her udder bound therewith is called فُوَاق;) as also ▼ جَمِيعٌ. (Ḳ.)

الجُمْعُ, (TA, and EM p. 102,) and جُمْعُ الكَفِّ, (Ṣ, Mṣb, Ḳ,) and ▼ جِمْعُ الكَفِّ, (Mṣb, Ḳ, and so in the margin of a copy of the Ṣ, as mentioned in the TA,) and ▼ جَمْعُ الكَفِّ, (Mṣb,) *The fist; the hand clinched;* (Ṣ, Mṣb, Ḳ;) *the hand with the fingers put together and contracted in the palm:* (TA,* and EM ubi suprà:) pl. أَجْمَاعٌ. (Ḳ.) You say, ضَرَبْتُهُ بِجُمْعِ كَفِّي *I beat him,* or *struck him, with my fist.* (Ṣ, Mṣb.*) And ضَرَبُوهُ بِأَجْمَاعِهِمْ *They beat him,* or *struck him, with their* [*clinched*] *hands.* (TA.) And جَاءَ فُلَانٌ بِقَبْضَةٍ مِلْءِ جُمْعِهِ *Such a one came with a quantity in his grasp as much as filled his clinched hand.* (Ṣ, TA.) And جُمْعُ كَفٍّ signifies [also] *The quantity that a hand grasps,* of money &c. (Ḥam p. 778.) — أَخَذْتُ فُلَانًا بِجُمْعِ ثِيَابِهِ, (Ṣ, Mṣb,*) and ▼ بِجَمْعِ ثِيَابِهِ, (Mṣb,) i. e. [*I took,* or *seized, such a one*] *by the part where his garments met together.* (Mṣb.) — أَمْرُهُمْ بِجُمْعٍ, and ▼ بِجِمْعٍ, ‡ *Their affair,* or *case, is concealed,* (Ṣ, Ḳ,) *undivulged by them, and unknown by any one* [*beside them*]. (Ṣ, TA.) — ذَهَبَ الشَّهْرُ بِجُمْعٍ, and ▼ بِجِمْعٍ, *The month passed away wholly; all of it.* (Ḳ, TA.) — هِيَ مِنْ زَوْجِهَا بِجُمْعٍ, (Ṣ, Mgh, Ḳ,) and ▼ بِجِمْعٍ, (Ṣ, Ḳ,) *She is as yet undevirginated,* or *undeflowered,* (Ṣ, Mgh, Ḳ,) *by her husband.* (Ṣ, Mgh.) And طُلِّقَتْ بِجُمْعٍ, or ▼ بِجِمْعٍ, *She was divorced being yet a virgin.* (TA.) And مَاتَتْ بِجُمْعٍ, (Ṣ, Mgh, Mṣb, Ḳ,) and ▼ بِجِمْعٍ, (Ks, Ṣ, Mṣb, Ḳ,) and ▼ بِجَمْعٍ, (Ḳ,) *She died a virgin:* (Mgh, Mṣb, Ḳ:) or it signifies, (Ṣ, Ḳ,) or signifies also, (Mgh, Mṣb,) *she died being with child;* (AZ, Ṣ, Mgh, Mṣb, Ḳ;) *whether suffering the pains of parturition or not:* (AZ:) or *heavy with child:* (Ḳ:) occurring in the first sense, (Mgh, TA,) or, as some say, in the last, (TA,) in a trad., in which it is said that a woman who so dies is a martyr: (Mgh, TA:) it properly signifies *she died with something comprised in her, not separated from her, whether it were a burden in the womb, or her maidenhead:* (Ṣgh:) [the pl. is أَجْمَاعٌ; for] you say, مَاتَتِ النِّسَآءُ بِأَجْمَاعٍ *The women died* [*being virgins:* or] *being with child.* (AZ.) You say also, نَاقَةٌ جُمْعٌ *A she-camel with young.* (TA.) And ▼ امْرَأَةٌ جَامِعٌ *A woman with child.* (TA.)

جِمْعٌ: see the next preceding paragraph, in six places.

جُمَعُ pl. of جُمْعَاءُ, fem. of أَجْمَعُ [q. v.].

جُمْعَةٌ is [a subst.] from الاِجْتِمَاعُ, like as [its contr.] فُرْقَةٌ is [a subst.] from الاِفْتِرَاقُ: (Mgh:) and signifies *A state of union, agreement, congruity,* or *congregation:* or *sociableness, socialness, familiarity, companionableness, companionship, fellowship, friendship,* and *amity:* syn. أُلْفَةٌ: as in the saying, أَدَامَ اللّٰهُ جُمْعَةَ مَا بَيْنَكُمَا [*May God make permanent the state of union, &c., subsisting between you two*]. (Abo-Sa'eed, Ḳ.) — Hence, (Mgh,) يَوْمُ الجُمْعَةِ, (Ṣ, Mgh, Mṣb, Ḳ,) the original form, (TA,) of the dial. of 'Oḳeyl; (Mṣb, TA;) and يَوْمُ الجُمْعَةِ, (Ṣ, Mṣb, Ḳ,) the most chaste form, (TA,) of the dial. of El-Ḥijáz; (Mṣb, TA;) and يَوْمُ الجُمَعَةِ, (Mṣb, Ḳ,) of the dial. of Benoo-Temeem; (Mṣb, TA;) and, in consequence of frequency of usage, الجُمْعَةُ alone; (Mgh;) *A well-known day;* (Ḳ;) [*the day of the congregation;* i. e. *Friday;*] formerly called (TA) *the day of* العَرُوبَةِ: (Ṣ, TA:) called يوم الجمعة because of the congregating of the people thereon: (Mṣb:) Th asserts that the first who named it thus was Kaab Ibn-Lu-eí; and he is related to have said that it was thus called because Ḳureysh used to gather themselves together to Ḳuseí, [on that day,] in [the building called] دَارُ النَّدْوَةِ: (TA:) accord. to the R, Kaab Ibn-Lu-eí was the first who collected a congregation on the day of العروبة, which was not called الجمعة save since the coming of El-Islám; [or it was not generally thus called before El-Islám; for it is added,] and he was the first who named it الجمعة; for Ḳureysh used to congregate to him on this day, and he used to preach to them, and to put them in mind of the mission of the apostle of God, informing them that he should be of his descendants, and bidding them to follow him and to believe in him: (TA:) or, as some say, it was thus called in the time of El-Islám because of their congregating [thereon] in the mosque: accord. to a trad., the Anṣár named it thus, because of their congregating thereon: (TA:) or it was thus named because God collected thereon the materials of which Adam was created: (I 'Ab:) those who say الجُمَعَةُ regard it as an epithet, meaning that this day collects men much; comparing it to هُمَزَةٌ and لُمَزَةٌ and ضُحَكَةٌ: (TA:) the pl. is جُمَعٌ (Ṣ, Mgh, Mṣb, Ḳ) and جُمَعَاتٌ (Mṣb, Ḳ) and جُمُعَاتٌ (Ṣ, Mgh, Mṣb, Ḳ) and جُمَعَاتٌ; (Mṣb, Ḳ;) of which the last is pl. of جُمَعَةٌ, [as well as of جُمْعَةٌ, accord. to analogy,] but not so جُمَعٌ (AḤát) [nor either of the other pls. mentioned above]. — In like manner you say صَلَاةُ الجُمْعَةِ [*The prayer of Friday*], and, in consequence of the frequency of usage, الجُمْعَةُ alone. (Mgh.) — الجُمْعَةُ, with the م quiescent, is also a name for [*The week;* i. e.] *the days of the week* [*collectively*]; of which the Arabs are said, by IAar, to have reckoned the Sabbath (السَّبْت [i. e. Saturday]) as the first, though they called Sunday the first of the days. (Mṣb.) — جُمْعَةٌ is also *syn. with* مَجْمُوعَةٌ [meaning Things *collected together;* or *a collection* of things]; (Ḳ;) as in the phrase جُمْعَةٌ مِنْ حَصًى [*a collection of pebbles*]. (TA.) — You say also جُمْعَةٌ مِنْ تَمْرٍ, meaning *A handful of dates.* (Ṣ, Ḳ.)

[جَمْعِيٌّ *Of,* or *relating to, a plural.*]

جُمَعِيٌّ One *who fasts on Friday by himself.* (IAar, Th.)

جِمَاعٌ: see جَمْعٌ as signifying "a plural," in three places. [The primary signification seems to be the last there mentioned; where it is said,] الجِمَاعُ is *What comprises a number* [of things]: (Ṣ, Ḳ:) one says, الخَمْرُ جِمَاعُ الإِثْمِ (Ṣ, TA) [i. e. *Wine is what comprises a number of sins:* or] *that in which sin is comprised, and known to be:* the saying is a trad.: (TA:) or جِمَاعُ الإِثْمِ signifies *the plurality* (جَمْع) *of sins.* (Mṣb.) Hence also the saying of El-Ḥasan El-Baṣree, اتَّقُوا هٰذِهِ الأَهْوَآءَ فَإِنَّ جِمَاعَهَا الضَّلَالَةُ وَمَعَادَهَا النَّارُ [*Beware ye of these natural desires; for what they involve is error, and the place to which they lead is the fire* of Hell]. (TA: in the L, ومعيادها.) And it is said in a trad., حَدِّثْنِي بِكَلِمَةٍ تَكُونُ جِمَاعًا i. e. *Tell me a saying comprising* [virtually] *a plurality of sayings.* (TA.) [See a similar phrase below, voce جَامِعٌ.] — [Hence also,] بُرْمَةٌ جِمَاعٌ *A stone-cooking-pot of the largest size:* (Ks, L:) or قِدْرٌ جِمَاعٌ, and ▼ جَامِعَةٌ, (Ṣ, Ḳ, TA,) *a cooking-pot that comprises a slaughtered camel;* or, accord. to the A, *that comprises a sheep* or *goat:* (TA:) or *a great cooking-pot;* (Ṣ, Ḳ;) as also ▼ جَامِعٌ: (Ṣgh, Ḳ:) pl. [most probably of this last] جُمْعٌ [like as بُزْلٌ is pl. of بَازِلٌ, &c.]. (Ḳ.) — You say also, فُلَانٌ جِمَاعٌ لِبَنِي فُلَانٍ *Such a one is an object of resort for his counsel and authority to the sons of such a one.* (TA.) = [See also 3.]

جُمُوعٌ: see جَمَّاعٌ.

جَمِيعٌ *In a state of collection, congregation,* or *union; being together; met together;* [as also ▼ مُجْتَمِعٌ;] *contr. of* مُتَفَرِّقٌ. (Ṣ, Ḳ.) You say قَوْمٌ جَمِيعٌ *A people,* or *number of men, in a state of collection,* &c.; *being together; met together;* syn. ▼ مُجْتَمِعُونَ: (TA:) and in like manner, إِبِلٌ جَمَّاعَةٌ ▼ *Camels in a state of collection;* &c. (TA.) — [*All,* or the *whole,* of any things or thing.] See أَجْمَعُ, last sentence. — [As an epithet in which the quality of a subst. is predominant,] *A tribe* [or *any number of men*] *in a state of collection, congregation,* or *union; being together; met together;* syn. ▼ حَيٌّ مُجْتَمِعٌ. (Ṣ, Ḳ.) See also جَمْعٌ, in four places. — A man *compact,* or *compressed,* or *contracted,* in *make,* or *frame;* (▼ مُجْتَمِعُ الخَلْقِ;) *strong; who has not become decrepit nor infirm.* (TA.) — رَجُلٌ جَمِيعُ اللَّأْمَةِ *A man having his arms,* or *weapons, collected together.* (TA.) — رَجُلٌ جَمِيعُ الرَّأْيِ, and ▼ مُجْتَمِعُهُ, *A man of right, not disordered* or *unsettled, opinion,* or *judgment,* or *counsel.* (TA.) — جَعَلَ

الأَمْرَ جَمِيعًا بَعْدَ تَفَرُّقِهِ (AHeyth, K) *He determined, resolved, or decided, upon the affair, so as to make it firmly settled, [after it had been unsettled in his mind, or] after considering what might be its issues, or results, and saying at one time, I will do thus, and at another time, I will do thus.* (AHeyth.)

جَمَاعَةٌ: see جَمْعٌ, in two places.

جَمَّاعٌ and مِجْمَعٌ [are mentioned together, but not explained, in the TA: the former signifies, and probably, judging from analogy, the latter likewise, as also جَمُوعٌ, *One who collects much; or who collects many things*]. — إِبِلٌ جَمَّاعَةٌ: see جَمِيعٌ.

جُمَّاعٌ *Anything of which the several component parts are collected, brought, gathered, or drawn, together.* (IDrd, K.) — [Hence,] as an epithet, applied to a woman, it means *Short.* (TA.) — [Hence also,] جُمَّاعُ الثُّرَيَّا *The cluster of the Pleiades:* (IDrd:) or *persons who collect together for the rain of the Pleiades, which is the rain called* الوَسْمِيّ, *looking for the fruitfulness and herbage resulting from it.* (IAar.) — And جُمَّاعُ النَّاسِ *A medley, or mixed or promiscuous multitude or collection, of men, or people,* (S, Msb, K,) *of various tribes;* (S, K;) as also جُمَّاعٌ alone: (TA:) or the latter, *people scattered, or in a state of dispersion.* (Ham p. 302.) — جُمَّاعٌ also signifies The *place* [either properly or tropically] *which comprises the origin* of anything; (K, TA;) the *source of descent* or *extraction* of people; and hence applied by I 'Ab to main tribes from which other tribes are derived; or, as some say, used by him as meaning *various classes of men, such as are termed* أَوْزَاع *and* أَوْشَاب. (TA.) — [And The *main*, or *most essential, part* of a thing. Thus,] جُمَّاعُ جَسَدِ الإِنْسَانِ means *The head of the man.* (TA.) جُمَّاعُ التَّمْرِ — *The contraction* (تَجَمُّع) *of the envelopes of the flowers of dates, in one place, upon [the germs of] the fruit, or produce, thereof.* (TA.)

جَامِعٌ [act. part. n. of 1; *Collecting;* &c.] — الجَامِعُ one of the names of God; meaning *The Collector of the created beings for the day of reckoning:* or, as some say, *the Combiner of things of similar natures and of things of contrary natures, in existence.* (IAth.) — *The belly;* [because it collects what passes from the stomach;] of the dial. of El-Yemen. (TA.) — Also, (Msb,) or المَسْجِدُ الجَامِعُ, (S, K,) [*The congregational mosque;*] *the mosque in which the* [*congregational*] *prayers of Friday are performed;* because it collects the people for a certain time; (Msb;) and you may also say, مَسْجِدُ الجَامِعِ, meaning مَسْجِدُ اليَوْمِ الجَامِعِ, (S, K,) like as you say حَقُّ اليَقِينِ and حَقُّ اليَقِينِ, [the latter] as meaning حَقُّ الشَّيْءِ اليَقِينِ; for it is not allowable to prefix a noun to another of the same meaning except with this kind of subaudition; or, accord. to Fr, the Arabs used to do so because of the difference of the two words themselves: (S:) or مسجد الجامع is a mistake: (K:) so says Lth; but all others allow it; for the Arabs prefix a subst. to another signifying the same thing, and also to its epithet, as in the phrases in the Kur دِينُ القَيِّمَةِ [ch. xcviii. v. 4] and وَعْدَ الصِّدْقِ [ch. xlvi. v. 15]: (Az, TA:) [pl. جَوَامِعُ.] — مِصْرٌ جَامِعٌ [*A great town comprising a large population; a comprehensive great town*]. (Msb in art. مدن [where it is given as the explanation of مَدِينَةٌ]; and K in art. قرى [where it is less properly given as the explanation of قَرْيَةٌ].) — قِدْرٌ جَامِعٌ and جَامِعَةٌ: see جِمَاعٌ. — امْرَأَةٌ جَامِعٌ: see the paragraph commencing with الجُمْعُ; last signification. — أَتَانٌ جَامِعٌ *A she-ass pregnant when beginning to be so.* (S, O, K.) — جَامِعَةٌ *A* [*collar of the hind called*] غُلّ; (S, K;) because it collects together the two hands to the neck: (S:) pl. جَوَامِعُ. (TA.) — أَمْرٌ جَامِعٌ *An affair that collects people together:* or, as Er-Rághib says, *a momentous affair, on account of which people collect themselves together;* as though the affair itself collected them. (TA.) [Similar to this is the saying,] الصَّلَاةُ جَامِعَةٌ لِكُلِّ النَّاسِ *Prayer is a collector of all people.* (Msb.) — It is said of Mohammad, (Msb,) كَانَ يَتَكَلَّمُ بِجَوَامِعِ الكَلِمِ *He used to speak comprehensive but concise language; language conveying many meanings in few words.* (Msb, K. [In the CK, الكلم is omitted.]) And hence the saying of 'Omar Ibn-'Abd-el-'Azeez, عَجِبْتُ لِمَنْ لَاحَنَ النَّاسَ كَيْفَ لَا يَعْرِفُ جَوَامِعَ الكَلِمِ meaning [*I wonder at him who vies with men in endeavouring to show his superiority of intelligence,] how it is that he does not [know the way to] confine himself to conciseness, and abstain from superfluity, of speech.* (TA.) In like manner, (TA,) it is said in a trad., أُوتِيتُ جَوَامِعَ الكَلِمِ, meaning *I have had communicated to me the Kur-án,* (K, TA,) *in which many meanings are comprised in a few words.* (TA.) الجَوَامِعُ مِنَ الدُّعَاءِ, also, signifies *Prayers,* or *supplications, combining petitions for good and right objects of desire with praise of God and with the general prescribed observances proper to the case.* (TA.) You say also, حَمِدْتُ اللّٰهَ بِمَجَامِعِ المَحَامِدِ *I praised God with words comprising various forms of praise.* (Msb.) [See also جِمَاعٌ.] — رَجُلٌ جَامِعٌ *A man who combines such qualities that he is suited to hardship and to easiness of circumstances.* (As, T in art. ادم.) And رَجُلٌ جَامِعٌ لِلْخَيْرِ (T and M and K in art. ام) *A man combining all kinds of good qualities.* (TK in that art.) — دَابَّةٌ جَامِعٌ *A beast fit for the* إِكَاف *and the* سَرْج [i. e. *for the saddle of either of the kinds thus called*]. (Sgh, K.) — جَمَلٌ جَامِعٌ, and نَاقَةٌ جَامِعَةٌ, (K,) accord. to ISh, (TA,) *A he-camel, and a she-camel, that fails of putting forth the tooth called* نَاب *at the time expected;* expl. by أَخْلَفَا بُزُولًا: but this is not said except after four years: (K:) so in the copies of the K; but correctly, accord. to the O and TS, this is not said after four years, [app. reckoned from the usual time of بزول, for this is in the ninth year, or, sometimes, in the eighth,] without the exceptive particle. (TA.)

جَامِعَةٌ used as a subst.: see the next preceding paragraph.

أَجْمَعُ [*Collecting, comprising,* or *containing, a greater,* or *the greatest, number* or *quantity; more,* or *most, comprehensive.* Of its usage in a superlative sense, the following are exs.]. إِذَا أَخَذَ شَاهِدَ زُورٍ بَعَثَ بِهِ إِلَى السُّوقِ أَجْمَعَ مَا كَانَ [*When he took a false witness, he sent him to the market when it comprised,* or *contained, the greatest number* of people]: اجمع being here in the accus. case as a denotative of state with respect to the سوق: and the reason why كانت is not here said [instead of كان] is that سوق is sometimes masc. (Mgh.) And افْعَلْ مَا هُوَ أَجْمَعُ لِأُصُولِ الأَحْكَامِ [*Do thou that which is most comprehensive in relation to the principles of the ordinances* applying to the case]. (Msb in art. حوط.) = [As a simple epithet, *Entire, complete,* or *whole:* fem. جَمْعَاءُ. You say,] بَهِيمَةٌ جَمْعَاءُ *A beast free from defects, entire in all its limbs* or *members, without mutilation, and without cauterization;* (TA;) *a beast from the body of which nothing has gone.* (S, K.) — نَاقَةٌ جَمْعَاءُ [may sometimes have the like meaning: or,] accord. to IAar, (TA,) *A she-camel extremely aged,* (K, TA,) *so that her teeth have become short, and almost gone.* (TA.) = It is also a sing. having the meaning of a pl., (S, K,) without any proper sing. of its own: (S:) its pl. is أَجْمَعُونَ: and its fem. is جَمْعَاءُ: (S, K:) and the pl. of this last is جُمَعُ, though by rule it should be formed by the addition of ا and ت to the sing., like as the pl. of أَجْمَعُ is formed by the addition of و and ن; (S;) the original form from which جُمَعُ is changed being جَمْعَاوَاتٌ; or it is جَمَاعَى; it is not جُمَعٌ, because أَجْمَعُ is not an epithet, like as أَحْمَرُ is, of which the pl. is حُمْرٌ; (L;) for it is determinate, though of the measure of an epithet, which is indeterminate; (AAF;) and though it is in concordance with the noun which precedes it, like an epithet, it is shown to be not an epithet by its not having a broken pl.: (L:) it is a simple corroborative; (S, K;) and so are أَجْمَعُونَ and جَمْعَاءُ and جُمَعُ; not used as an inchoative nor as an enunciative nor as the agent of a verb nor as the objective complement of a verb, like as are some other corroboratives, such as نَفْسُهُ and عَيْنُهُ and كُلُّهُ. (S.) You say, أَخَذْتُ حَقِّي أَجْمَعَ [*I took my right,* or *due, all of it,* or *altogether*]: and رَأَيْتُ النِّسْوَةَ جُمَعَ [*I saw the women, all of them,* or *all together*]: the last word in this and similar cases being imperfectly declinable, and determinate, because it is a corroborative of a determinate word: (S, TA:) and جَاؤُوا أَجْمَعُونَ [*They came, all of them,* or *all together*]: and رَأَيْتُهُمْ أَجْمَعِينَ [*I saw them, all of them,* or *all together*]: and مَرَرْتُ بِهِمْ أَجْمَعِينَ [*I passed by them, all of them,* or *all together*]. (Msb.) Fr mentions the phrases, أَعْجَبَنِي القَصْرُ أَجْمَعُ [*The palace pleased me, all of it,* or *altogether*], and الدَّارُ جَمْعَاءُ [*The house,*

all of it, or *altogether*], with the accus. case, as denotative of state; but does not allow أَجْمَعُونَ nor جُمَعُ to be used otherwise than as corroboratives: IDrst, however, allows أَجْمَعِينَ to be used as a denotative of state; and this is correct; and accord. to both these ways is related the trad., فَصَلُّوا جُلُوسًا أَجْمَعُونَ and أَجْمَعِينَ [*And pray ye sitting, all of you*, or *all together*]; though some make اجمعين [here] to be a corroborative of a pronoun understood in the accus. case, as though the speaker said, أَعْنِيكُمْ أَجْمَعِينَ [*I mean you, all of you*, or *all together*]: (K in art. بتع:) or اجمعين in this case is a corruption committed by the relaters in the first age; and he is in error who says that it is in the accus. case as a denotative of state, for corroboratives are determinate, and the denotative of state is literally or virtually indeterminate. (Msb.) [Respecting the usage of this corroborative together with others similar to it, see أَبْتَعُ.] You say also, جَاؤُوا بِأَجْمَعِهِمْ, and بِأَجْمَعِهِمْ, with ḍamm to the م, [*They came, all of them*, or *all together*,] (S, Msb, K,) the latter mentioned by ISk. (Msb.) And you say, قَبَضْتُ المَالَ أَجْمَعَهُ [*I took*, or *received, the property, all of it*, or *altogether*]. (Msb.) And جَمِيعٌ, also, is used as a corroborative: (S, Msb:) as in the saying جَاؤُوا جَمِيعًا, meaning *They came, all of them*: (S:) and قَبَضْتُ المَالَ جَمِيعَهُ, like أَجْمَعَهُ [explained above]: (Msb:) and جَمِيعَةً occurs as its fem.; but this is extr. (TA.)

مَجْمَعٌ and مَجْمِعٌ, (S, Msb, K,) the latter anomalous, like مَشْرِقٌ and مَغْرِبٌ &c., (TA,) *A place of collecting, and the like*: (S, Msb,* K:) [pl. مَجَامِعُ.] [Hence,] مَجْمَعُ البَحْرَيْنِ, in the Kur [xviii. 59], means *The place where the two seas meet*. (Bḍ.) And in like manner, where it is said in a trad., فَضَرَبَ بِيَدِهِ مَجْمَعَ بَيْنَ عُنُقِي وَكَتِفِي, [in which مَا seems to have been dropped by the copyist between مجمع and بين,] the meaning is, [*And he struck with his hand*] *the place where my neck and my shoulder-blade meet*. (TA.) [Hence also the phrase مَجَامِعُ المَحَامِدِ, explained above: see جَامِعٌ, near the end of the paragraph. And مَجَامِعُ الأُمُورِ, meaning *The concurrences of affairs*, or *of circumstances*, or *of events*.] — *A place in which people collect, assemble*, or *congregate*: (Msb,* TA:) and [in like manner,] مَجْمَعَةٌ signifies *an assembly-room; a sitting room in which people assemble*: (TA:) [pl. of both مَجَامِعُ.] You say, هٰذَا الكَلَامُ أَوْلَجُ فِي المَسَامِعِ وَأَجْوَلُ فِي المَجَامِعِ [*This language*, or *discourse, is more*, or *most, penetrating into the ears, and more*, or *most, circulating in the places of assembly*]. (TA.) — See also جَمْعٌ, as syn. with جَمَاعَةٌ, in two places; and see 10, first sentence. — [The *whole* of anything, considered as the place in which the several parts thereof are collected: see an instance voce خُفٌّ: and see also مُجْتَمَعٌ.]

أَمْرٌ مُجْمَعٌ, (S, K,) and مُجْمَعٌ عَلَيْهِ, (TA,) *An affair determined, resolved*, or *decided, upon*: (S, K:) *an affair agreed upon*. (TA.) [The former signification applies to both of the above-mentioned phrases: the latter signification, perhaps, only to the latter phrase.] — خُطْبَةٌ مُجْمَعَةٌ [*A discourse in rhyming prose*, or *the like*,] *in which is no flaw*, or *defect*. (Ibn-'Abbád, K.)

عَامٌ مُجْمِعٌ *A year of dearth, drought, sterility*, or *unfruitfulness*: (Ks, K:) because it is an occasion of people's collecting together in the place where herbage, or plenty, is found. (Ks.) And فَلَاةٌ مُجْمِعَةٌ, (S, TA,) like مُحْسِنَةٌ; (TA;) [in Gol. Lex., erroneously, مُجْمَعَةٌ;] and مُجَمِّعَةٌ, like مُحَدِّثَةٌ; (TA;) *A desert in which people collect themselves together, not separating themselves, from fear of losing their way, or perishing, and the like*; as though the desert itself collected them. (S, TA.) And أَرْضٌ مُجْمِعَةٌ, like مُحْسِنَةٌ, *A land of dearth, drought, sterility*, or *unfruitfulness, wherein the camels upon which people journey are not dispersed to pasture*. (TA.)

مِجْمَعٌ: see جَمَّاعٌ.

مَجْمَعَةٌ: see مَجْمَعٌ: — and جَمْعٌ, as syn. with جَمَاعَةٌ. — Also *Sands collected together*: (K:) pl. مَجَامِعُ. (TA.) And *A vacant*, or *void, land, destitute of herbage* or *vegetable produce, and of water*. (AA, K.)

فَلَاةٌ مُجْمِعَةٌ: see مُجْمِعٌ.

مَجْمُوعٌ *Collected; brought*, or *gathered, together; gathered up; assembled; congregated; mustered; drawn together*; [or *contracted*;] (S, K, TA;) [*from several places*, or] *hence and thence, although not made as one thing*. (S, Sgh, L, K.) It is said in the Kur [xi. 105], ذٰلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ *That is a day for which mankind shall be collected*. (TA.) — See also جَمْعٌ.

مُجْتَمَعٌ [*A place in which a thing becomes collected, brought together*, or *the like*; or *in which things have become so; where they collect themselves, come together*, or *unite*; or *in which they are comprised*, or *contained; a place in which is a collection of things*]. You say, البَيْضَةُ مُجْتَمَعُ الوَلَدِ [*The egg is that which comprises the young bird*]. (Mgh in art. بيض.) And مُجْتَمَعُ المَوْتِ signifies *the same as* حَوْضُ المَوْتِ, which see, in art. حوض. (TA in that art.) — [Also *The collective mass*, or *whole*, of the hair of the head: (see جُمَّةٌ, in three places:) مُجْتَمَعُ شَعْرِ الرَّأْسِ meaning *the whole head of hair*: see also مَجْمَعٌ.]

مُجْتَمِعٌ: see جَمِيعٌ, in five places. — A man *who has attained to his full state of manly vigour*, (S, Mgh, TA,) *and whose beard has become full-grown*: (TA:) because at that time his powers have become collected, or because his beard is then full-grown. (Mgh.) [See the verb, 8. And see an ex. in a verse of Suḥeym Ibn-Wetheel cited in art. دور, conj. 3.] — أَلْقَاهُ مُجْتَمِعًا [*He threw him down gathered together*, or *in a heap*]. (S and Msb and K in art. كور.) — مَشَى مُجْتَمِعًا — *He walked quickly*, (K, TA,) *with vehemence of motion, and strength of limbs, not languidly*. (TA.)

مُتَجَمَّعُ البَيْدَاءِ *The main part of the desert; the part in which* [*as it were*] *it collects itself*; syn. مُعْظَمُهَا وَمُحْتَفَلُهَا. (TA.)

جمل

1. جَمَلَ, (K,) aor. ـُ, inf. n. جَمْلٌ, (TA,) *He collected* [a thing, or things]. (K.) [See also 4.] — Also, (S, Mgh, K,) aor. and inf. n. as above, (S, Mgh,) *He melted* fat; (S, Mgh, K;) and so اجتمل, and اجمل: (A'Obeyd, S, K:) this last was sometimes used: (S:) the best form is جَمَلَ: (Fr, TA:) accord. to Z, اجتمل signifies *he made the melted grease of fat to drip upon bread, putting it again over the fire*. (TA. [See جَمِيلٌ.]) جَمَلَكَ اللّٰهُ, meaning *May God melt thee like as fat is melted*, is a form of imprecation mentioned in a trad., as used by a woman. (TA.) جَمَلَ الجَمَلَ *He put the he-camel apart from the she-camel that was fit to be covered*. (TA.) — جَمُلَ, aor. ـُ; (S, Mgh, Msb, K;) and جَمِلَ, aor. ـَ; (Msb;) inf. n. جَمَالٌ, (S, Mgh, Msb, K,*) originally جَمَالَةٌ; (Msb;) *He was*, or *became, beautiful, goodly, comely*, or *pleasing*, (S, M, Mgh, K,) *in person*, (M, K,) and *good in action*, or *actions*, or *behaviour*, (M, TA,) or also *in moral character*: (K:) or *elegant*, or *pretty*; i. e., *delicately*, or *minutely, beautiful*: (Sb, Msb:) or *characterized by much goodness, beauty, goodliness, comeliness*, or *pleasingness, in his mind*, or *in his person*, or *in his actions* or *behaviour*; and also, *characterized by much goodness communicated from him to others*. (Er-Rághib, TA.) [See جَمَالٌ, below; and see also جَمِيلٌ.]

2. جمّل, (S, K,) inf. n. تَجْمِيلٌ, (K,) *He*, or *it, embellished*, or *adorned*, another. (S, K.) Hence the saying, إِذَا لَمْ يُجَمِّلْكَ مَالُكَ لَمْ يَجِدْ عَلَيْكَ جَمَالُكَ [*If thy wealth do not embellish thee, thy beauty of person*, or *of moral character, will not suffice thee*]. (TA.) And you say, جَمَّلَ اللّٰهُ عَلَيْهِ, inf. n. as above, meaning, *May God render him beautiful*. (TA.) — *He gave a camel to be eaten*. (K in art. برقش.) — *He detained* an army *long* [*on the frontier of the enemy*]; (K, TA;) like جَمَّرَ [q. v.]. (TA.)

3. جاملهُ, (K,) inf. n. مُجَامَلَةٌ, (S, TA,) *He coaxed him*, or *wheedled him, with comely behaviour* or *speech* (بِالجَمِيلِ), *not rendering him pure*, or *sincere, brotherly affection*: (ISd, K:) or *he associated with him in a good manner*: (K:) or *he treated him with comely behaviour*. (S, TA.) One says, عَلَيْكَ بِالمُدَارَاةِ وَالمُجَامَلَةِ [*Keep thou to blandishment and coaxing*, &c.]. (TA.)

4. اجمل *He collected* a thing (Msb, K) *without discrimination*, or *distinction*, (Msb,) or *from a state of separation*, or *dispersion*. (K.) [See also 1.] And أُجْمِلَ *It was collected into an aggregate*. (TA.) — *He reduced* a calculation *to its sum; summed it up*: (S, K, TA:) and in like manner, *he summed up* a speech, or discourse, *and then analyzed and explained it*. (TA.) —

See also 1. = *He made good and large* [or *liberal*]: so in the phrase, اجمل الصَّنِيعَةَ (Ṣ, Ḳ) *He made the benefit good and large* [or *liberal*] (Ḳ) عِنْدَ فُلَانٍ [*to such a one*]. (Ṣ.) = [*He acted with goodness*, or *was good and liberal*: and *he acted with moderation*, or *was moderate*. You say,] اجمل فِى صَنِيعِهِ [*He was good and liberal*, or, perhaps, *moderate, in his benefit*]. (Ṣ.) And اجمل فِى الطَّلَبِ *He was moderate, not extravagant*, in demanding, or desire. (Mṣb,* Ḳ, TA.) It is said in a trad., أَجْمِلُوا فِى طَلَبِ الرِّزْقِ فَإِنَّ كُلًّا مُيَسَّرٌ لِمَا خُلِقَ لَهُ [*Be ye moderate in demanding, or desiring, the means of subsistence, for every one is accommodated to that which is created for him*]. (TA.) = اجمل القَوْمُ *The people*, or *company of men, had many camels*; or *their camels became many*. (Ṣ.)

5. تجمّل *He beautified, embellished*, or *adorned, himself*. (Ḳ.) — *He affected what is* جَمِيل [or *beautiful, goodly, comely*, or *pleasing, in person*, or *in action* or *actions* or *behaviour*, or *in moral character*, &c.]. (Ṣ.) You say, تجمّل بِأَكْثَرَ مِمَّا عِنْدَهُ [*He affected beautiful, goodly, comely*, or *pleasing, qualities, more than he possessed*]. (TA in art. شبع.) — *He was*, or *became, patient*; or *restrained himself from impatience*; or *constrained himself to be patient*: (Mgh, TA:) from جَمَالٌ meaning "patience." (Mgh.) Hence the saying,

وَإِذَا تُصِبْكَ خَصَاصَةٌ فَتَجَمَّلِ *

And when poverty, or *straitness, befalls thee, then be patient*, or *restrain thyself* &c. (Mgh in art. خصص.) = *He ate what is termed* جَمِيل, i. e., *melted fat*. (Ṣ, Ḳ.*)

8. اجتمل: see 1, in two places. = Also *He anointed himself with fat*. (TA.) = And *He ate of a camel*. (Ḳ in art. برقش.)

10. استجمل *He* (a camel) *became a* جَمَل, (Ṣ, Ḳ,) i. e., *such as is termed* رَبَاعٍ [or *one in his seventh year*], (Ṣ,) or *such as is termed* بَازِلٌ [or *one in his ninth year*], or, accord. to Z, *one that had covered*. (TA.)

جَمْلٌ: see جَمَلٌ.

جُمْلٌ: see جُمْلَةٌ and جُمَّلٌ; the latter in two places.

جَمَلٌ (Ṣ, Mgh, Mṣb, Ḳ, &c.) and ‡ جَمْلٌ, (Ḳ,) which latter is so rare that it is said by some to be used only in poetry, in cases of necessity, (MF,) but it is a correct dial. var., (TA,) a word of well-known meaning; (Ḳ;) i. e., [*A he-camel*; but commonly applied to the *camel* as a generic term; in like manner as جَامِلٌ is applied to the males and the females; but properly,] the *male of the* إِبِل; (TA;) the *mate of the* نَاقَة; (Fr, Ṣ, Mgh;) *among camels, corresponding to* رَجُلٌ *among us*; (Sh, Mṣb;) نَاقَةٌ corresponding to مَرْأَةٌ, and غُلَامٌ to بَكْرٌ, and جَارِيَةٌ to بَكْرَةٌ; (Sh, TA;) [in general] peculiarly applied to the *male*; (Mṣb;) exceptionally to the *female*, as in the saying شَرِبْتُ لَبَنَ جَمَلِى, (Ḳ,) i. e., *I drank the milk of my she-camel*; but ISd doubts the correctness of this: (TA:) [as corresponding to رَجُلٌ among us, it signifies *a full-grown he-camel*:] or it signifies *such as is termed* رَبَاعٍ [or *one in his seventh year*]: (Ṣ, ISd, Ḳ:) or *such as is termed* جَذَعٌ [or *one in his fifth year*]: (ISd, Ḳ:) or *such as is termed* بَازِلٌ [or *one in his ninth year*]: (ISd, Mgh, Mṣb, Ḳ:) or *such as is termed* ثَنِىٌّ [or *one in his sixth year*]: (ISd, Ḳ:) or, accord. to Z, *one that has covered*: (TA:) [see also بَعِيرٌ, and بَكْرٌ, and قَعُودٌ:] pl. [of pauc.] أَجْمَالٌ, (Ṣ, Mgh, Mṣb, Ḳ,) which may be pl. of جَمَلٌ, (TA,) and أَجْمُلٌ (Mṣb) and [of mult.] جِمَالٌ (Ṣ, Mgh, Mṣb, Ḳ) and جُمْلٌ (Ḳ) and جِمَالَةٌ (Mgh, Mṣb, Ḳ) and [quasi-pl. n.] جُمَالَةٌ and جَمَالَةٌ and جَامِلٌ, (Ḳ,) which last is disallowed by some, as will be seen below, (TA,) and [pl. pl.] جِمَالَاتٌ, (Ṣ, Mṣb, Ḳ,) which is pl. of جِمَالٌ, (Mṣb, TA,) or it may be pl. of جِمَالَةٌ, (TA,) and جُمَالَاتٌ [which see also voce جُمَّلٌ] and جَمَالَاتٌ (Ḳ) and جَمَائِلُ, (Ṣ, Ḳ,) pl. of جمالة and جِمال, (Ḥam p. 527,) and أَجَامِلُ. (Ḳ.) One says of camels, when they are males, without any female among them, هٰذِهِ جِمَالَةُ بَنِى فُلَانٍ [*These are the he-camels of the sons of such a one*]. (ISk, Ṣ. [See also جُمَالَةٌ.]) And they said also جِمَالَانِ [meaning *Two herds of camels*, thus forming a dual from the pl. جِمَالٌ], like as they said لِقَاحَانِ. (ISd, in TA voce خَيْلٌ.) It is said in a prov., مَا اسْتَتَرَ مَنْ قَادَ الجَمَلَ [*He does not conceal himself who leads the he-camel*]. (TA.) And in another prov., اتَّخَذَ اللَّيْلَ جَمَلًا †*He journeyed all the night*. (Ḳ, TA. [See also Freytag's Arab. Prov. i. 230.]) — الجَمَلُ also signifies *A certain fish* (IAạr, Ḳ) *of the sea*, (IAạr, TA,) *thirty cubits in length*: (Ḳ:) or, as some say, جَمَلُ البَحْرِ is the name of *a very great fish, also called the* بَال, [i. e., *the whale*,] *thirty cubits in length*: accord. to some, this, (TA,) or جَمَلُ المَاءِ, (Mgh,) is *what is called the* كَوْسَج *and* كُبَع (Mgh, TA) *and* لُخْم, [i. e., *xiphias*, or *sword-fish*,] *which passes by nothing without cutting it*. (TA.) [In the present day, جَمَلُ البَحْرِ is an appellation of *The pelican*.] — عَيْنُ الجَمَلِ, in the dial. of Egypt, *i. q.* الشَّاهْ بَلُّوط [*The chestnut*]. (TA.) — جَمَلٌ signifies also †*A woman's husband*. (L in arts. اخذ and قيد. See 2 in each of those arts.) — Also ‡ *Palm-trees*; (Ḳ;) as being likened to the he-camel in respect of their tallness and their bigness and their produce: in some of the copies of the Ḳ, النَّحْلُ is erroneously put for النَّخْلُ. (TA.) — See also جُمَّلٌ.

جُمَلٌ: see جُمَّلٌ, in three places.

جُمْلٌ *A company*, or *congregated body, of men*. (ISd, Ḳ.) — See also جُمَّلٌ.

جُمْلَةٌ *A strand* of a thick rope: pl. [or rather coll. gen. n.] ‡ جُمْلٌ: or *many strands* of a rope, *put together* [*to compose a cable*: see جُمَّلٌ]. (TA, in two places in this art.) — Hence, app., (TA,) The *aggregate* of a thing; (Ḳ;) the *sum, whole*, or *total*; (KL, PS;) it implies muchness, or numerousness, and means *any aggregate unseparated*: (Er-Rághib, TA:) pl. جُمَلٌ. (Ṣ.) [جُمْلَةٌ مِنْ مَالٍ generally means *A large sum of money*; and in a similar sense جُمْلَةٌ is often used in relation to various things.] It is said in the Ḳur [xxv. 34], وَقَالَ ٱلَّذِينَ كَفَرُوا لَوْ لَا نُزِّلَ عَلَيْهِ ٱلْقُرْآنُ جُمْلَةً وَاحِدَةً, i. e., [*And those who disbelieved said, Wherefore was not the Ḳur-án sent down*, or *revealed, to him*] *aggregated?* (TA:) [or *in one aggregate?*] or *at once?* (Bḍ.) [Hence, بِالجُمْلَةِ as meaning *Upon the whole; to sum up*.] — And hence, in grammar, (TA,) [*A proposition; a clause; a phrase*; sometimes, *a sentence*;] *a phrase composed of a subject and an attribute*, [i. e., *composed of an inchoative and an enunciative*, (in which case it is termed جُمْلَةٌ اسْمِيَّةٌ,) or *of a verb and its agent*, (in which case it is termed جُمْلَةٌ فِعْلِيَّةٌ,)] (KT, TA,) [&c.,] *whether affording a complete sense*, as زَيْدٌ قَائِمٌ [Zeyd is standing], or *not*, as إِنْ يُكْرِمْنِى [If he treat me with honour]. (KT.)

جَمْلَاءُ: see جَمِيلٌ.

جَمْلُونٌ *A building*, or *structure, in the form of a camel's hump*: (TA:) [*a ridged roof*: so in the present day: pl. جَمَالِينُ.]

جَمَالٌ inf. n. of جَمُلَ: (Ṣ, Mgh, Mṣb:) [when used as a simple subst., meaning] *Beauty, goodliness, comeliness*, or *pleasingness*, syn. حُسْنٌ, (Ṣ, M, Mgh,* Ḳ,) *in person*, (M, Ḳ,) and *goodness in action*, or *actions*, or *behaviour*, (M, TA,) or also, *in moral character*: (Ḳ:) or *elegance*, or *prettiness*; i. e., *delicacy*, or *minuteness, of beauty*: (Sb, Mṣb:) or *much goodness*, or *beauty* or *goodliness* or *comeliness, in the mind*, or *in the person*, or *in the actions* or *behaviour*; and also, *much goodness that is communicated from its possessor to another*: (Er-Rághib, TA:) accord. to Aṣ, [when relating to the person,] حُسْنٌ is in the eyes; and جَمَالٌ, in the nose. (TA in art. حسن.) [See also جَمِيلٌ.] One says, جَمَالَكَ أَنْ لَا تَفْعَلَ كَذَا, (ISd, Ḳ,) or أَنْ تَفْعَلَ كَذَا, (IDrd, TA,) meaning, *Keep to that which is most comely for thee to do, and do not thus*. (IDrd, ISd, Ḳ. [But see what follows.]) — Also *Patience*. (Mgh in art. خصص.) Aboo-Dhu-eyb says,

* جَمَالَكَ أَيُّهَا القَلْبُ القَرِيحُ *
* سَتَلْقَى مَنْ تُحِبُّ فَتَسْتَرِيحُ *

(Ṣ,* TA, the former of which cites only the first hemistich, and the latter substitutes الجَرِيحُ for its syn. القَرِيحُ,) meaning, [Keep *thy patience, O thou wounded heart: thou wilt find whom thou lovest, and be at rest*: or] *keep to thy patience*, or *thy constraint of thyself to be patient*, and *thy shrinking from what is foul*, and *be not impatient in an evil manner*. (Ṣ, TA.)

جُمَالٌ: see جَمِيلٌ: = and جُمَالَةٌ.

جَمُولٌ *A piece of fat melted*. (IAạr, TA.) [See also جَمِيلٌ.] — A *fat* woman. (IAạr, Ḳ.) — *A person*, (Ḳ,) or *woman*, (M,) *who melts fat*. (M, Ḳ.)

جَمِيلٌ *Melted fat:* (Ṣ, Mgh:) or *melting fat:* or *fat that is melted and collected:* (Ḳ, TA:) or *fat that is melted, and, whenever it drips, made to drip upon bread, and then replaced over the fire [that it may drip again:* see جَمَلَ]: (TA:) and ♦ جُمَالَةٌ, also, signifies [the same; or] *melted grease.* (Mgh, *TA.) [See also جَمُولٌ.] = Hence, accord. to Abu-l-'Alà, because, when a man becomes fat and in good condition, his جَمَال becomes apparent, (Ḥam p. 155,) as also ♦ جُمَالٌ and ♦ جُمَّالٌ, (Ḳ,) or this last denotes a higher degree of beauty than جَمِيلٌ, (Ṣ, Ṣgh,) and has no broken pl., (TA,) and ♦ أَجْمَلُ, (TA,) *Beautiful, goodly, comely,* or *pleasing,* (Ṣ, M, Mgh, Ḳ,) *in person,* (M, Ḳ,) and *good in action,* or *actions,* or *behaviour,* (M, TA,) or also *in moral character:* (Ḳ:) [like the Greek καλὸς, the Latin *pulcher,* the French *beau,* &c.; and so حَسَنٌ:] or *elegant,* or *pretty;* i. e., *delicately,* or *minutely, beautiful:* (Mṣb:) [or *characterized by much goodness,* or *beauty* or *goodliness* or *comeliness, in his mind,* or *in his person,* or *in his actions* or *behaviour;* and also *characterized by much goodness communicated from him to others:* see جَمَالٌ:] pl. of the first جَمَالٌ: (TA:) fem. جَمِيلَةٌ, (Ṣ, Mgh, Mṣb, Ḳ,) applied to a woman; (Ṣ, Mgh, Mṣb;) as also ♦ جَمْلَاءُ, (Ks, Ṣ, Ḳ,) [said to be] an instance of [the measure] فَعْلَاءُ having no [masc. of the measure] أَفْعَلُ; (TA;) [but see above;] or this is applied to any female as signifying *perfect,* or *complete, in body.* (Ibn-'Abbád, Ḳ.) It is said in a trad., إِنَّ اللّٰهَ جَمِيلٌ يُحِبُّ الجَمَالَ *Verily God is comely in deeds,* (TA,) or *an Abundant Bestower of good things: He loveth those who are of the like character.* (Er-Rághib, TA.) And you say, عَامَلَهُ بِالجَمِيلِ [*He treated him with comely,* or *pleasing, behaviour*]. (TA.) And مَاسَحَهُ بِالجَمِيلِ [*He coaxed him,* or *wheedled him, with comely,* or *pleasing, behaviour* or *speech*]. (ISd, Ḳ. [See 3.]) أَبُو جَمِيلٍ — [*The kind of plants called*] البَقْل; because they embellish by their presence, and render good, the seasoning of food; or because they take away the جَمِيل, i. e., the grease of the flesh-meat, and dry up the food. (Ḥar p. 227.)

جَمَالَةٌ: see the next paragraph.

جُمَالَةٌ: see جُمَّلٌ: = and جَمِيلٌ. = Also *A herd,* or *distinct number, of camels;* (Ḳ;) mentioned before as a pl. of جَمَلٌ [q. v.]: (TA:) or, *of she-camels among which is no he-camel;* as also ♦ جِمَالَةٌ and ♦ جَمَالَةٌ; (Ḳ;) but this is contradictory to a saying of ISk [respecting جِمَالَةٌ], mentioned above [voce جَمَلٌ; where all these three words are said to be pls. of جَمَلٌ]: (TA:) and also *horses:* pl. ♦ جُمَالٌ, which is extr. [as a pl.; though, in relation to جُمَالَةٌ, it may be a coll. gen. n., forming its n. un. with ة]. (AA, Ḳ.)

جِمَالَةٌ: see what next precedes.

جَمِيلَةٌ *A number of gazelles together:* and *of pigeons.* (Ibn-'Abbád, Ḳ.)

جُمَالِيٌّ applied to a man, (Ṣ, Mṣb, Ḳ,) *Large in make:* (Ṣ, Mṣb:) or *tall in body:* (Mṣb:) or *firm [in make],* (Ḳ,) or *big in limbs, complete in make,* (TA,) *like a he-camel.* (Ḳ, TA.) And with ة applied to a she-camel, (Ṣ, Ḳ,) *Resembling a he-camel in greatness of make:* (Ṣ:) or *firm* (Ḳ, TA) *in make,* (TA,) *like a he-camel* (Ḳ, TA) *in greatness of make and in strength.* (TA.)

جُمَّلٌ (Ṣ, Ḳ, &c.) and ♦ جُمَلٌ and ♦ جُمْلٌ (Ḳ) and ♦ جُمُلٌ and ♦ جَمَلٌ (IJ, Ḳ) [*A cable;*] *the rope of a ship,* (Ṣ, Ḳ,) i. e., *the thick rope thereof,* (TA,) *that is also called* قَلْسٌ, (Ṣ, TA,) *consisting of [a number of] ropes put together:* (Ṣ:) and ♦ جُمَالَةٌ also signifies [the same; or] *a thick rope,* because *consisting of many strands put together;* pl. جُمَلَاتٌ; (Zj, TA;) which Mujáhid explains as meaning the *ropes of bridges;* but I 'Ab, as the *ropes of ships, put together so as to be like the waists of men [in thickness].* (TA.) In all the forms mentioned above, except the last (جمالة), the word is read in the phrase [in the Ḳur vii. 38], حَتَّى يَلِجَ الجُمَّلُ فِى سَمِّ الخِيَاطِ [*Until the cable shall enter into the eye of the needle*]: (Ḳ, TA:) I 'Ab reads الجُمَّلُ, (Ṣ, TA,) and so do 'Alee and many others: ♦ جُمْلٌ is pl. [or rather coll. gen. n.] of جُمْلَةٌ, *a strand* of a thick rope; or, accord. to IJ, pl. of جَمَلٌ [q. v.]: the first is explained by Fr as meaning *ropes put together;* but Aboo-Tálib thinks that he meant ♦ جُمَلٌ, without teshdeed. (TA.) = حِسَابُ الجُمَّلِ, (Ṣ Ḳ,) thought by IDrd to be not Arabic, (TA,) and ♦ الجُمَلِ, (Ḳ,) but IDrd doubts its correctness, *The calculation by means of the letters* ا, ب, ج, د, *&c.* (TA.)

جَمَّالٌ *An owner,* or *an attendant, of a camel* or *camels:* (KL, TA:* [see also جَامِلٌ:]) and جَمَّالَةٌ *owners,* or *attendants, of camels;* (Ṣ, Ḳ, TA;) similar to خَيَّالَةٌ and حَمَّارَةٌ; (Ṣ, TA;) as the former is to حَمَّارٌ. (TA.) [See an ex. of the latter in a verse cited voce إِذَا.]

جُمَّالٌ: see جَمِيلٌ.

جَامِلٌ [act. part. n. of جَمَلَ. = And also part. n. of جَمُلَ]. The Arabs say, أَجْمُلْ إِنْ كُنْتَ جَامِلًا [*Become beautiful,* &c., *if thou be becoming beautiful,* &c.]: but when they mean the quality [alone], they say, إِنَّهُ لَجَمِيلٌ [*Verily he is beautiful,* &c.]. (Lḥ, TA.) = A man *possessing a* جَمَل [or *he-camel*]. (TA. [See also جَمَّالٌ.]) — *A herd,* or *distinct number, of camels,* (Ṣ, Ḳ,* TA,) *males and females,* (TA,) *with their pastors and their owners:* (Ṣ, Ḳ, TA: [also said in the Ḳ to be a pl. of جَمَلٌ: in the CḲ, الجَامِعُ is erroneously put for الجَامِلُ:]) or a word formed to denote a pl., meaning *camels,* (Ḥam pp. 122 and 490,) *males and females;* (Id p. 122;) derived from جَمَلٌ; (Id. p. 490;) like بَاقِرٌ (Id, ib. and TA) from بَقَرٌ, (Ḥam p. 490,) and كَالِبٌ [from كَلْبٌ]. (TA.) — Also *A great tribe.* (AHeyth, Ḳ.)

أَجْمَلُ [*More,* and *most,* جَمِيل, or *beautiful,* &c.]. (Ṣ, Ḳ.) — See also جَمِيلٌ.

مُجْمَلٌ [pass. part. n. of 4, q. v. — Also, applied to a phrase or the like,] properly, *Including,* or *implying, a number of things, many and unexplained:* (Er-Rághib, TA:) as used by the lawyers, [*confused,* or] *requiring explanation.* (TA.)

مُجَامِلٌ [act. part. n. of 3, q. v. — Also] *One who is unable to answer a question put to him by another person, and therefore neglects it, and bears malice against him for some time.* (TA.)

جمن

جُمَانٌ *Beads made of silver, like pearls;* (Ṣ;) *things in the form of pearls, of silver;* (Ḳ;) one of which is called جُمَانَةٌ, (Ṣ, Ḳ,) pl. جُمَانَاتٌ: (Ḥar p. 181:) or *pearls* (Ḳ, TA) themselves: (TA:) or the first is the proper meaning, and this is metaphorical: (EM p. 161:) [said to be] a Persian word, arabicized. (TA.) Also *A kind of belt* (سَفِيفَة) *woven of leather, in which are beads of every colour, worn by a woman as a* وِشَاح [q. v.]: or *silvered beads.* (Ḳ.)

جمهر

Q. 1. جَمْهَرَ, (T, A, Ḳ,) inf. n. جَمْهَرَةٌ, (A,) *He collected together* (T, A, Ḳ) a thing, (TA,) or earth, or dust, (T, A, TA,) *one part upon another.* (T, TA.) — جمهر القَبْرَ, (Ṣ, Mṣb, Ḳ,) inf. n. as above, (Ṣ,) *He collected the earth,* or *dust, over the grave,* (Ṣ, Mṣb, Ḳ,) *not plastering it with clay,* or *mud,* (Ṣ, Ḳ,) *nor making it even,* or *level.* (TA.) — جمهر المَتَاعَ *He took the main part of the household-goods,* or *commodities:* and in like manner the verb is used in relation to plants, or herbage. (Kitáb el-Aḍdád, TA.) — جمهر عَلَيْهِ الخَبَرَ, (Ks, Ṣ, Ḳ,) or لَهُ, (Lth, TA,) or إِلَيْهِ, (AZ, TA,) *He acquainted him with a part of the news,* or *story, and concealed what he desired,* or *meant:* (Ks, Ṣ, Ḳ:) or *he acquainted him with a part of the news,* or *story, incorrectly,* or *not in the proper manner, and omitted what he desired,* or *meant:* (Lth, TA:) or *he acquainted him with a small portion thereof, omitting most of what was necessary for him to know, and relating it in a manner different from the proper way:* (AZ, TA:) and accord. to the Kitáb el-Aḍdád of Abu-ṭ-Ṭeiyib the Lexicologist, it seems to have a contr. signification; for he says that جَمْهَرْتُ لَكَ الخَبَرَ means, *I acquainted thee with the main part of the news,* or *story.* (TA.)

Q. 2. تَجَمْهَرَ عَلَيْنَا *He held up his head with an assumption of superiority over us; domineered over us;* or *exalted himself above us.* (TA.)

جَمْهَرَةٌ [originally inf. n. of جَمْهَرَ]: see the next paragraph.

جُمْهُورٌ (not جَمْهُورٌ, which is a form of the word mentioned by Et-Tilimsánee, MF) *A quantity of sand rising above what is around it,* (Ṣ, Mṣb, Ḳ,) *and collected together;* (Ṣ;) as also ♦ with ة; (L;) so called from its abundance and height: (Mṣb:) or *a large quantity of sand, heaped up, and extensive:* (Lth, TA:) and ♦ with ة, *sand compacted together, and extending in an oblong form upon the surface of the earth.* (TA.) — The *generality,* or *main part,* of men, or people: (Ṣ, A, Ḳ:) and the *eminent, elevated,* or *noble,* of them: (TA:) and *a great number of people:*

(Mṣb:) pl. جَمَاهِيرُ; (A, Mṣb;) which signifies also *collective bodies* of men. (TA.) You say, هٰذَا قَوْلُ الجُمْهُورِ *This is the saying of the generality*, or *main part*. (A.) — The *generality*; the *greater, main*, or *chief, part*; the *main body, main, gross, mass*, or *bulk*; of anything; (K;) as also ↓جَمْهَرَةٌ. (W 95.) — Also, (K,) or ↓جُمْهُورَةٌ, (TA,) *A noble*, or *high-born, woman*. (K, TA.)

جُمْهُورَةٌ: see جُمْهُورٌ, in three places.

جُمْهُورِىٌّ *An intoxicating beverage*: (AO, K:) or [*beverage of the kind called*] نَبِيذ *made of grapes, that is three years old*: (K:) or *i. q.* بُخْتَجٌ; (TA;) which is *expressed juice* [*of grapes*] *cooked* (Mgh voce بختج, and TA) *so as to be reduced to one third*, (Mgh,) *such as is lawful to be drunk*: (TA:) or the *beverage called* بختج *to which what has gone from it has been restored, and which is then cooked, and put into vessels, and becomes very potent*: (AḤn, and Mgh ubi suprà, and TA:) or *juice of grapes cooked until half of it is gone and half remains*: (KL:) called جمهورىّ because used by most men. (TA.)

جُمَاهِرٌ *Large, big, bulky*, or *corpulent*. (TA.)

مُجَمْهَرَةٌ A she-camel *compact in make*; (K;) as though she were a جُمْهُور of sand. (TA.)

جن

1. جَنَّهُ, (S, Mgh, K,) aor. ـُ, (Mgh, TA,) inf. n. جَنٌّ, (TA,) *It veiled, concealed, hid, covered*, or *protected, him*; (S, Mgh, K;) said of the night; (S, K;) as also جَنَّ عَلَيْهِ, (S, Mṣb, K,) aor. ـُ, (S, Mṣb,) inf. n. جُنُونٌ, (S,) or جَنٌّ, (K,) or both; (TA;) so in the Ḳur vi. 76, meaning *it veiled him, concealed him*, or *covered him, with its darkness*; (Bḍ;) and ↓اجنّهُ: (S, Mṣb, K:) or this last signifies *he*, or *it*, *made*, or *prepared, for him*, or *gave him, that which should veil him, conceal him*, &c.: accord. to Er-Rághib, the primary signification of جَنٌّ is the *veiling*, or *concealing*, &c., *from the sense*. (TA.) And جُنَّ عَنْهُ means *It* (anything) *was veiled, concealed*, or *hidden, from him*. (K.) — *He concealed it*; namely, a dead body; as also ↓اجنّهُ: (S, TA:) or the latter, *he wrapped it in grave-clothing*: (K:) and *he buried it*. (TA.) And أَجْنَنْتُ الشَّىْءَ فِى صَدْرِى ↓ *I concealed the thing in my bosom*. (S.) And وَلَدًا ↓أَجَنَّتْ, (S,) or جَنِينًا, (K,) said of a woman, (S,) or a pregnant female, (K,) *She concealed* [or *enveloped* in her womb *a child*, or *an embryo*, or *a fœtus*]. (TA.) — جَنَّ, aor. ـِ, inf. n. جِنٌّ, *It* (an embryo, or a fœtus,) *was concealed* in the womb. (K.) — Also, [inf. n., probably, جِنٌّ and جُنُونٌ and جَنَانٌ, explained below,] *It* (the night) *was*, or *became, dark*. (Golius on the authority of Ibn-Maạroof.) — جُنَّ, (S, Mṣb, K,) inf. n. جُنُونٌ (S, K) and جِنَّةٌ (S) and جَنٌّ; (K;) and ↓اُسْتُجِنَّ, and ↓تجنّن, and ↓تجانّ; (K;) *He* (a man, S) *was*, or *became*, مَجْنُون [originally signifying *possessed by a* جِنِّىّ, or *by* جِنّ; *possessed by a devil* or *demon*; (see Bḍ li. 39;) and hence meaning *bereft of reason*; or *mad, insane, unsound in mind* or *intellect*, or *wanting therein*: the verbs may generally be rendered *he was*, or *became, possessed*; or *mad*, or *insane*]. (S, Mṣb, K.) — جُنَّ الذُّبَابُ, (S, A, TA,) inf. n. جُنُونٌ, (TA,) †*The flies made much buzzing*: (S:) or *made a gladsome buzzing* in a meadow. (A, TA.) — جُنَّ النَّبْتُ, inf. n. جُنُونٌ, ‡*The herbage became tall, and tangled*, or *luxuriant*, or *abundant and dense, and put forth its flowers* or *blossoms*: (S, TA:) or *became thick and tall and full-grown, and blossomed*. (M, TA.) And جُنَّتِ الأَرْضُ, (Fr, K,) inf. n. جُنُونٌ, (K,) ‡*The land produced pleasing herbage* or *plants*: (Fr, TA:) or *put forth its flowers and blossoms*; as also ↓تجنّنت. (K, TA.)

2: see 4.

4: see 1, in four places: = and see 8. = Also اجنّهُ *He* (God) *caused him to be*, or *become*, مَجْنُون [originally signifying *possessed by a* جِنِّىّ, or *by* جِنّ; and hence generally meaning *bereft of reason*; or *mad, insane, unsound in mind* or *intellect*, or *wanting therein*]. (S, Mṣb, K.) [And so, vulgarly, ↓جنّنهُ, whoever, or whatever, be the agent.] — ما اجنّهُ [*How mad*, or *insane*, &c., *is he!*] is anomalous, (Th, S,) being formed from a verb of the pass. form, namely, جُنَّ; (Th, TA;) for of the مَضْرُوب one should not say, مَا أَضْرَبَهُ; nor of the مَسْلُول should one say, مَا أَسَلَّهُ: (S:) Sb says that the verb of wonder is used in this case because it denotes want of intellect [which admits of degrees]. (TA.) = اجنّ also signifies وَقَعَ فِى مَجَنَّةٍ [app. meaning *He fell into*, or *upon, a place containing*, or *abounding with*, جِنّ]. (TA.)

5: see 1, in two places. — تجنّن عَلَيْهِ, and ↓تَجَانَنَ, (S, K,) and ↓تَجَانَّ, (S,) *He feigned himself* مَجْنُون [i. e. *possessed by a* جِنِّىّ, or *by* جِنّ; and hence generally meaning *bereft of reason*; or *mad, insane*, &c.;] *to him*; (S, K;) not being really so. (TA.)

6. تَجَانَّ and تَجَانَنَ: see 1: — and see also 5.

8. اجتنّ, (accord. to the S,) or ↓اجنّ, (accord. to the K,) *He was*, or *became, veiled, concealed, hidden, covered*, or *protected*, or *he veiled, concealed, hid, covered*, or *protected, himself*, (S, K,) عَنْهُ *from him*, or *it*; (K;) as also ↓استجنّ. (S, K.) You say, بِجُنَّةٍ ↓استجنّ *He was*, or *became, veiled*, &c., or *he veiled himself*, &c., *by a thing whereby he was veiled*, &c. (S.)

10: see 8, in two places: = and see also 1. = اِسْتِجْنَانٌ is also syn. with اِسْتِطْرَابٌ; (S, K;) اِسْتَجَنَّهُ meaning اِسْتَطْرَبَهُ, i. e. *He excited him to mirth, joy, gladness*, or *sport*. (TK.)

جِنٌّ The *darkness* of night; as also ↓جُنُونٌ and ↓جَنَانٌ, (K, TA,) the last [written in the CK جُنان, but it is] with fet-ḥ: (TA:) or all signify its *intense darkness*: (TA:) or all, the *confusedness of the darkness* of night: (K:) [all, in these senses, are app. inf. ns.: (see 1:)] the last, ↓جَنَانٌ, also signifies *night* [itself]: (K:) or [so in copies of the K, accord. to the TA, but in the CK "and,"] the *dense black darkness* of night: (S, K:) and ↓جُنُونٌ, the *veiling*, or *concealing*, or *protecting, darkness* of night. (ISk, S.) — *Concealment*: so in the phrase, لَا جِنَّ بِهٰذَا الأَمْرِ *There is no concealment with this thing*. (K,* TA.) One of the Hudhalees says,

* وَلَا جِنَّ بِالبَغْضَآءِ وَالنَّظَرِ الشَّزْرِ *

[*And there is no concealment with vehement hatred and the looking with aversion*]. (TA.) = [The *genii*; and sometimes the *angels*;] accord. to some, the *spiritual beings that are concealed from the senses*, or *that conceal themselves from the senses; all of such beings*; (Er-Rághib, TA;) the *opposite of* إِنْسٌ; (S, Mgh, Mṣb, Er-Rághib, TA;) *thus comprising the angels; all of these being* جِنّ; (Er-Rághib, TA;) thus called because they are feared but not seen: (S:) or, accord. to others, *certain of the spiritual beings*; for the spiritual beings are of three kinds; the good being the angels; and the evil being the devils (شَيَاطِين); and *the middle kind, among whom are good and evil*, being the جِنّ; as is shown by the first twelve verses of ch. lxxii. of the Ḳur: (Er-Rághib, TA:) or it here means *intelligent invisible bodies, predominantly of the fiery*, or *of the aerial, quality*: or *a species of souls*, or *spirits, divested of bodies*: or *human souls separate from their bodies*: (Bḍ:) or the جِنّ are the *angels* [*exclusively*]; (K;) these being so called in the Time of Ignorance, because they were concealed, or because they concealed themselves, from the eyes: so, accord. to some, in the Ḳur [xviii. 48], where it is said that Iblees was of the جِنّ: and so, as some say, in the Ḳur [vi. 100], where it is said that they called the جِنّ partners of God: (TA:) but some reject the explanation in the K, because the angels were created of light, and the جِنّ of fire; and the former do not propagate their kind, nor are they to be described as males and females; contrary to the case of the جِنّ; wherefore it is generally said that in the phrase [in the Ḳur xviii. 48, above mentioned] إِلَّا إِبْلِيسَ كَانَ مِنَ الجِنِّ, what is excepted is disunited in kind from that from which the exception is made, or that Iblees had adopted the dispositions of the جِنّ: (MF, TA:) or, as some say, the جِنّ were *a species of the angels, who were the guardians of the earth and of the gardens of Paradise*: (TA:) ↓جِنَّةٌ, also, signifies the same as جِنٌّ: (S, Mṣb, K:) so in the last verse of the Ḳur: (S:) in the Ḳur xxxvii. 158 meaning the *angels*, whom certain of the Arabs worshipped; (TA;) and whom they called the daughters of God: (Fr, TA:) a single individual of the جِنّ is called ↓جِنِّىٌّ, [fem. with ة:] (S, TA:) and ↓جَانٌّ, also, is syn. with جِنٌّ: (Mṣb:) or الجَانُّ means *the father of the* جِنّ; (S, Mgh, TA;) [i. e. any father of جِنّ; for] the pl. is جِنَّانٌ, like حِيطَانٌ pl. of حَائِطٌ: (S, TA:) so says El-Ḥasan: it is said in the T, on the authority of

AA, that the جانّ is, or are, *of the* جنّ: (TA:) or جَانٌّ is a quasi-pl. n. of جِنٌّ; (M, Ḳ;) like جَامِلٌ and بَاقِرٌ: (M, TA:) so in the Ḳur lv. 56 and 74: in reading the passage in the Ḳur lv. 39, 'Amr Ibn-'Obeyd pronounced it جَأَنٌّ:(a) (TA:) it is related that there were *certain creatures* called the جانّ, *who were upon the earth, and who acted corruptly therein, and shed blood, wherefore God sent angels who banished them from the earth;* and it is said that these angels became the inhabitants of the earth after them. (Zj, TA.) بَاتَ فُلَانٌ ضَيْفَ جِنٍّ [*Such a one passed the night a guest of* جنّ] means, *in a desolate place, in which was no one that might cheer him by his society* or *converse.* (TA.) The saying of Moosà Ibn-Jábir,

* فَمَا نَفَرَتْ جِنِّى وَلَا فُلَّ مِبْرَدِى *

may mean *And my companions, who were like the* جنّ, *did not flee* when I came to them and informed them, *nor was my tongue, that is like the file, deprived of its sharp edge:* or by his جنّ he means his *familiar* جنّ, such as were asserted to aid poets when difficulties befell them; and by his مبرد, his *tongue:* (Ḥam p. 182 [where other explanations are proposed; but they are far-fetched]:) or by his جنّ he means his *heart;* and by his مبرد, his *tongue.* (Ṣ.) The Arabs liken a man who is sharp and effective in affairs to a جِنّى and a شَيْطَان: and hence they said, نَفَرَتْ جِنُّهُ, meaning † *He became weak and abject.* (Ḥam ubi suprà.) — The *greater, main,* or *chief, part,* or the *main body,* or *bulk,* of men, or of mankind; as also ↓ جَنَانٌ; (Ḳ;) because he who enters among them becomes concealed by them: (TA:) or the latter means the *general assemblage,* or *collective body,* of men: (IAạr, Ṣ,* TA:) or *what veils, conceals, covers,* or *protects, one,* of a thing. (AA, TA.) — ‡ The *flowers,* or *blossoms,* of plants or herbage. (Ḳ, TA.) — ‡ The *prime,* or *first part,* of youth: (Ṣ, Ḳ, TA:) or the *sharpness,* or *vigorousness, and brishness, liveliness,* or *sprightliness,* thereof. (TA.) You say, كَانَ ذٰلِكَ فِى جِنِّ شَبَابِهِ ‡ *That was in the prime,* or *first part, of his youth.* (Ṣ, TA.) And أَفْعَلُ ذٰلِكَ الْأَمْرَ بِجِنِّ ذٰلِكَ ‡ *I will do that thing in the time of the first and fresh state of that.* (Ṣ, TA.) جِنٌّ may also signify † The *madness,* or *insanity, of exultation,* or *of excessive exultation.* (TA.) And one says, اِتَّقِ النَّاقَةَ فَإِنَّهَا بِجِنٍّ ضِرَامِهَا, meaning † *Fear thou the she-camel, for she is in her evil temper on the occasion of her bringing forth.* (TA.) — Also *i. q.* جِدّ [app. جِدٌّ, as meaning † *Seriousness,* or *earnestness*]; because it is a thing that is an accompaniment of thought, or reflection, and is concealed by the heart. (TA.)

جَنَّةٌ *A* [*garden, such as is called*] بُسْتَان: (Ṣ, Mgh:) or *a garden,* or *walled garden,* (حَدِيقَة, Mṣb, Ḳ,) *of trees,* or *of palm-trees,* (Mṣb,) or *of palms and other trees:* (Ḳ:) or only *if containing palm-trees and grape-vines;* otherwise, if containing trees, called حديقة: (Aboo-'Alee in the Tedhkireh, TA:) or *any* بستان *having trees by which the ground is concealed:* and sometimes *concealing trees:* (Er-Rághib, TA:) and *palm-trees:* (Ṣ:) or *tall palm-trees:* (Mgh:) or *shadowing trees;* because of the tangling, or luxuriousness of their branches; as though concealing at once what is beneath them: then *a* بستان; because of its dense and shadowing trees: (Bḍ in ii. 23:) or *a* بستان *of palms and other trees, dense, and shadowing by the tangling,* or *luxuriousness, and denseness, of their branches;* as though it were originally the inf. n. of un. of جَنَّهُ, and meaning "a single act of veiling" or "concealing" &c.: (Ksh ib.:) then, with the art. ال, [*Paradise,*] *the abode of recompense;* because of the جِنَان therein; (Ksh and Bḍ ib.;) or because the various delights prepared therein for mankind are concealed in the present state of existence: (Bḍ ib.:) [and] hence الجَنَّاتُ [*the gardens* of Paradise], (so in a copy of the Ṣ,) or جَنَّاتُ عَدْنٍ [*the gardens of continual abode*]: (so in another copy of the Ṣ:) [for] the pl. of جَنَّةٌ is جِنَانٌ (Mgh, Mṣb, Ḳ) and جَنَّاتٌ (Mṣb, TA) and أَجِنَّةٌ, but this last is strange. (MF, TA.) [Dim. ↓ جُنَيْنَةٌ, vulgarly pronounced جِنَيْنَة, and applied to *A garden;* as though it were *a little Paradise.*]

جُنَّةٌ *A thing by which a person is veiled, concealed, hidden, covered,* or *protected: an arm,* or *armour, with which one protects himself:* (Ṣ:) *anything protective:* (Ḳ:) or *coats of mail,* and *any defensive,* or *protective, arm* or *armour:* (TA:) pl. جُنَنٌ. (Ṣ.) — *A piece of cloth which a woman wears, covering the fore and hind parts of her head, but not the middle of it, and covering the face, and the two sides of the bosom,* (Ḳ,) or, accord. to the M, *the ornaments* [حُلِىّ instead of جَنْبَى] *of the bosom,* (TA,) *and having two eye-holes, like the* بُرْقُع. (Ḳ.)

جِنَّةٌ: see its syn. جِنٌّ: = and جُنُونٌ.

جَنَنٌ *A grave;* (Ṣ, Ḳ;) because it conceals the dead: (TA:) and so ↓ جَنِينٌ, of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ. (Er-Rághib, TA.) — *Grave-clothing;* (Ḳ;) for the same reason. (TA.) — *A garment that conceals the body.* (TA.) [See also جَنَانٌ.] = *A dead body;* (Ṣ, Ḳ;) because concealed in the grave; the word being of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, like نَفَضٌ in the sense of مَنْفُوضٌ. (TA.)

جُنُونٌ: see جُنُونٌ.

جَنَانٌ: see جِنٌّ, first sentence, in two places; = and see the same in the latter part of the paragraph. — Also *A garment:* (Ḳ:) or *a garment that conceals one;* as in the saying, مَا عَلَىَّ جَنَانٌ إِلَّا مَا تَرَى [*There is not upon me a garment that conceals me save what thou seest*]. (Ṣ.) [See also جَنَنٌ.] — The حَرِيم [or *surrounding adjuncts,* or *appertenances and conveniences,*] (Ḳ, TA) of a house; because concealing the house. (TA.) — The *interior* of a thing that one does not see; (Ḳ;) because concealed from the eye. (TA.) — The *heart;* (T, Ṣ, M, Mṣb, Ḳ;) because concealed in the bosom; (T, M;) or because it holds things in memory: (M, TA:) or *its* رُوع [i. e. the *heart's core,* or the *mind,* or *understanding,* or *intellect*]; (Ḳ;) which is more deeply hidden: (TA:) and (sometimes, TA) the *soul,* or *spirit;* (IDrd, Ḳ;) because the body conceals it: (IDrd, TA:) pl. أَجْنَانٌ. (IJ, Ḳ.) You say, مَا يَسْتَقِرُّ جَنَانُهُ مِنَ الفَزَعِ [*His heart does not rest in its place by reason of fright*]. (TA.) — *A secret and bad action.* (TA. [Before the word rendered "secret" is another epithet, which is illegible.])

جُنَانٌ: see مِجَنٌّ: = and what here next follows.

جُنُونٌ: see جِنٌّ, first sentence, in two places. = Also, inf. n. of جُنَّ; (Ṣ, Ḳ;) [originally signifying *A state of possession by a* جِنّى, or *by* جنّ; *diabolical,* or *demoniacal, possession;* and hence meaning] *loss of reason;* or *madness, insanity,* or *unsoundness in mind* or *intellect;* (Mgh;) or *deficiency of intellect:* (Sb, TA:) [it may generally be rendered *possession,* or *insanity:*] ↓ جُنُنٌ is a contraction thereof; (Ṣ, Ḳ;) or accord. to some, an original form: (MF, TA:) and ↓ جِنَّةٌ, also, (an inf. n. and a simple subst., Ṣ,) signifies the same as جُنُونٌ: (Ṣ, Mṣb, Ḳ:) as also ↓ مَجَنَّةٌ, (Ṣ, Ḳ,) and ↓ جُنَانٌ, but this last is vulgar. (TA.) — Also *Persistence in evil;* and *pursuance of a headlong,* or *rash, course.* (Ḥam p. 14.)

جَنِينٌ Anything *veiled, concealed, hidden,* or *covered:* (Ḳ:) applied as an epithet even to rancour, or malice. (TA.) — *Buried; deposited in a grave.* (IDrd, Ṣ.) — *An embryo; a fœtus;* the *child,* or *young, in the belly;* (Ṣ, Mṣb, Ḳ;) [i. e.,] *in the womb:* (Mgh:) pl. أَجِنَّةٌ (Ṣ, Mṣb, Ḳ) and أَجْنُنٌ. (ISd, Ḳ.) — And the former of these pls., *Waters choked up with earth.* (TA.) = See also جَنَنٌ. — Also The *vulva.* (TA.)

جُنَانَةٌ: see مِجَنٌّ.

جَنِينَةٌ, accord. to the copies of the Ḳ, but in the M ↓ جِنِّيَّةٌ, (TA,) *A* [*garment of the kind called*] مِطْرَف, (Ḳ, TA,) *of a round form,* (TA,) *like the* طَيْلَسَان, (Ḳ, TA,) *worn by women:* (TA:) in the T, said to be *certain well-known garments.* (TA.)

جُنَيْنَةٌ: see جَنَّةٌ, last sentence.

جِنِّىٌّ *Of,* or *relating to, the* جنّ, or جَنَّة. (Ḳ.) — See جِنٌّ. In the saying,

* وَيْحَكِ يَا جِنِّىَّ هَلْ بَدَا لَكِ *

* أَنْ تُرْجِعِى عَقْلِى فَقَدْ أَنَى لَكِ *

[*Mercy on thee! O Jinneeyeh,* (جِنِّىَّ being for جِنِّيَّةُ,) *doth it appear fit to thee that thou shouldst restore my reason? for the time hath come for thee* to do so], a woman resembling a جِنِّيَّة is meant, either because of her beauty, or in her changeableness. (TA.) = The *tallness,* or *length and height,* of a camel's hump. (TA.)

جِنِّيَّةٌ [fem. of جِنِّىٌّ, q. v.] = See also جَنِينَةٌ.

جِنْجِنٌ and جَنْجَنٌ and ‡ جِنْجِنَةٌ (S, K) and جُنْجُونٌ ‡ جَنْجَنَةٌ (K) and (as some say, TA) ‡ جُنْجُونَةٌ (K) are sings. of جَنَاجِنُ, which signifies The *bones of the breast:* (S, K:) or the *heads of the ribs* of men and of others: (M, TA:) or the *extremities of the ribs, next the sternum.* (T, TA.)

جِنْجِنَةٌ: / جُنْجُونٌ: } see what next precedes.

جَانٌّ: see جِنٌّ. — Also *A white serpent:* (Lth, S, Mṣb:) or *a small white serpent:* (Mgh:) or *a great serpent:* (Zj, TA:) or *a species of serpent* (AA, M, K) *having black-bordered eyes,* (M, K,) *inclining to yellow,* (M, TA,) *harmless, and abounding in houses:* (M, K:) pl. جَوَانُّ, (AA, TA,) or جِنَّانٌ. (TA.)

أَجِنَّكَ كَذَا *i. q.* مِنْ أَجْلِ أَنَّكَ [*Because that thou art thus*]; (S, K;) from which it is contracted by suppressing the ل and ا, and transferring the kesreh of the ل to the ج. (S.) A poet says,

* أَجِنَّكِ عِنْدِي أَحْسَنُ النَّاسِ كُلِّهِمْ *

[*Because that thou art in my estimation the goodliest of all mankind*]. (S.) The مِنْ is omitted as in the phrase فَعَلْتُهُ أَجْلَكَ for مِنْ أَجْلِكَ. (Ks, TA.)

تَجْنِينٌ [an inf. n. used as a simple subst.,] *What is said by the* جِنّ [or *genii*]: or, accord. to Es-Sukkaree, *strange, uncouth speech* or *language, difficult to be understood.* (TA.)

مَجَنٌّ: see مَجْنُونٌ.

مِجَنٌّ *A shield;* (S, Mgh, Mṣb, K;) because the owner conceals, or protects, himself with it; (Mgh, Mṣb;) as also ‡ مِجَنَّةٌ (Lḥ, K) and ‡ جُنَانٌ and ‡ جُنَانَةٌ: (K:) pl. مَجَانٌّ. (S, Mṣb.) Sb held it to be of the measure فِعَلٌّ, from مجن; but his opinion is opposed by the fact that the word is of the form which is significant of an instrument, by the doubling of the ن, and by the syns. جنان and جنانة. (MF, TA.) It is said in a trad., that the hand [of a thief] shall not be cut off save for the value of a مِجَنّ; which in the time of the Prophet was a deenár, or ten dirhems; for this is the lowest amount for which that punishment is to be inflicted. (Mgh.) You say, قَلَبَ مِجَنَّهُ [*He turned his shield*], meaning ‡ *He dropped shame, and did what he pleased:* or *he became absolute master of his affair,* or *case.* (K, TA.) And قَلَبْتُ لَهُ ظَهْرَ المِجَنِّ [*I turned towards him the outer side of the shield*], meaning †*I became hostile to him after reconciliation.* (Ḥar p. 265.) — Also *A* [*woman's ornament such as is commonly called*] وِشَاح. (Az, K.)

مَجَنَّةٌ *A place in which one is veiled, concealed, hidden, covered,* or *protected;* or *in which one veils, conceals, hides, covers,* or *protects, himself.* (S.) — A land *having in it* جِنّ: (S:) or *abounding with* جِنّ. (K.) = See also جُنُونٌ.

مَجَنَّةٌ: see مَجِنٌّ.

مَجْنُونٌ [*Possessed by a* جِنِّيّ, or *by* جِنّ, or *by a devil,* or *demon; a demoniac:* (see Bḍ li. 39:) and hence meaning *bereft of reason;* or *mad, insane, unsound in mind* or *intellect,* or *wanting therein:* (see جُنُونٌ:) it may generally be rendered *possessed;* or *mad,* or *insane:*] part. n. of جُنَّ: (Mṣb:) or anomalously used as pass. part. n. of أَجَنَّهُ: (S,* K,* TA:) one should not say مَجُنٌّ: (S, TA:) [pl. مَجَانِينُ.] — نَخْلَةٌ مَجْنُونَةٌ ‡ *A tall palm-tree:* (S, K, TA:) pl. مَجَانِينُ. (S, TA.) And نَبْتٌ مَجْنُونٌ ‡ *A plant,* or *herbage, that is tangled,* or *luxuriant,* or *abundant and dense, in part, and strong.* (TA.) And أَرْضٌ مَجْنُونَةٌ †*Land producing much herbage, that has not been depastured.* (TA. [See also what next follows.])

أَرْضٌ مُتَجَنْجِنَةٌ ‡ *Land having much herbage, so that it extends in every way.* (K, TA.)

مَنْجَنِينٌ and مَنْجَنِينٌ: see art. منجن.

جنأ

1. جَنَأَ عَلَيْهِ, (Aṣ, S, L, K,) aor. ـَ, inf. n. جُنْؤٌ, (Aṣ, K,) *He bent down over,* or *fell prostrate upon, him,* or *it;* (Aṣ, S, L, K;) namely, a man, (Th, L,) as one does in speaking to another [who is sitting], (Th,) or to shield or protect another from blows, (L,) and as a woman does over a child; (TA;) or a horse, said when a man has bent down to preserve himself [from an arrow &c.]; or a thing; (S;) as also جَنِئَ, aor. ـَ, inf. n. جَنَأٌ; (K, TA; [in the CK, erroneously, جَناء;]) as also ‡ اجنأ, (Aṣ, L, K,) likewise said of a man bending over another to shield or protect the latter; (L, TA;) and ‡ جانأ, and ‡ تجانأ, (S, K,) and ‡ اجتنأ. (TA.) — جَنَأَ فِي عَدْوِهِ *He persevered,* or *was fatigued and slow,* (أَلَحَّ, [which has these two different meanings,]) *and bent down, in his running.* (T, TA.) = جَنِئَ, aor. ـَ, (Lth, K,) inf. n. جَنَأٌ, (Lth, S,) said of a man, (S,) *He had a bending forward of the upper part of his back over his breast:* (Lth, K:) or *was humpbacked:* (S:) or *he had a bent and humped back:* but Lth denies that جَنَأٌ signifies the *being humpbacked.* (TA.) [See also أَجْنَأُ.]

3: / 4: / 6: / 8: } see 1.

أَجْنَأُ, applied to a man, (S,) *Having a bending forward of the upper part of the back over the breast:* (Lth, K:) or *humpbacked:* (S:) or *having a bent and humped back;* but see what Lth says, voce جَنِئَ: (TA:) or *i. q.* أَدْنَأُ and أَقْعَسُ, meaning a man *having a bending in his breast towards his back:* (AA, TA:) accord. to Aṣ, applied to him who has been straight in the back and has then been affected with what is termed جَنَأٌ: it is also applied to an ostrich: fem. جَنْوَاءُ and جَنْوَآءُ. (TA.) — Also جَنْآءُ A ewe, or a she-goat, *having her horns bending backwards;* (Esh-Sheybánee, K;) and so جَنْوَآءُ. (TA in art. جنو.)

مُجْنَأٌ *A shield:* (S, K:) so called because of its being humped, (K, TA, [in some copies of the former of which, for لَا حَدِيدَةَ بِهِ, we find لَا حَدِيدَةَ بِهِ, i. e. having no piece of iron in it,]) and on account of its bending form. (TA.)

مُجْنَأَةٌ *A grave.* (K.) [App. so called because the grave of an Arab of the desert generally has a small oblong humped mound raised over it.]

جنب

1. جَنَبَهُ *He broke his side:* (S, K:) or *he hit,* or *hurt, his side.* (TA.) [The aor. of the verb in this sense is probably ـُ, and the inf. n., accord. to the TK, is جَنْبٌ.] — *He led him by his side;* (S, A,* Mṣb, K;) namely, a horse (S, A, Mṣb, TA) or the like, (S, A,) and a captive. (S, TA.) In this sense, its aor. is ـُ, (A, Mṣb, TA,) and the inf. n. جَنْبٌ (S, A, Mṣb, K) and مَجْنَبٌ. (K.) Hence, طَوْعُ الجَنَبِ: see جَنَابٌ. جَنَبٌ which is forbidden (S, A, TA) in a trad., [in which it is said, لَا جَلَبَ وَلَا جَنَبَ,] (A, TA) relating to horse-racing and to [the collecting of] the poor-rate, (TA,) means [in the former case] *A man's leading, by the side of a horse that he rides in a race, another horse,* (S, A, K,) *without a rider,* (TA,) *and when the horse that he rides has become languid and weak,* (K,) or *when he fears that he will not outstrip upon it,* (S,) or *when he draws near to the goal,* (A,) *transferring himself to the other,* (S, A, K,) *in order that he may outstrip:* (A:) and in relation to the poor-rate, it means *the collector's alighting in the most remote of the places whence the portion appointed for the poor-rate is to be collected, and then ordering that the camels or the like* [*that constitute that portion*] *shall be led to him:* or the *going of the owner of the property to a distance,* [or *aside,* or *out of the way,*] *with his property, so that the collector is obliged to go to a distance in quest of it.* (K. See more in art. جلب, first paragraph.) — *He placed,* or *put, at a distance,* or *he put,* or *sent, away,* or *far away,* or *far off,* or *he removed far away, alienated,* or *estranged, him,* or *it;* (K;) *as though he put him,* or *it, aside,* or *as though he walked aside;* as also ‡ اجنبهُ. (TA.) And *He pushed, thrust,* or *drove, him,* or *it, away, aside,* or *to a distance.* (K,* TA.) And جَنَبَهُ الشَّيْءَ, (S, K,*) or الشَّرَّ, (Fr, Zj, Mṣb,) aor. ـُ; (S, Mṣb, K;) and ‡ جنّبهُ, (Fr, Zj, S, A, Mṣb, K,) but this has an intensive signification; (Mṣb;) and ‡ اجنبهُ; (Fr, Zj, A, K;) *He put aside,* or *away,* or *he warded off, from him,* (S,) or *he removed from him,* (S, Mṣb, K,) or *removed far from him,* (Mṣb, K,) *the thing,* (S, K,*) or *evil.* (Fr, Zj, A, Mṣb.) It is said in the Kur [xiv. 38], وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الأَصْنَامَ [*And put Thou away from me and my sons our worshipping of idols*], (S,) or, accord. to one reading, وَأَجْنِبْنِي ‡. (TA.) — *He yearned towards, longed for,* or *desired, him,* or *it.* (K,* TA.) = جَنَبَ بِهِ,

aor. ـُ, [*He went aside, apart, out of the way, to a distance,* or *far away, with him,* or *it:* or, like جَنَبَهُ, in a sense explained above,] *he placed,* or *put, at a distance,* or *he put,* or *sent, away,* or *far away,* or *far off, him,* or *it.* (Ḳ, TA.) — جَنَبَ فِى بَنِى فُلَانٍ, (Ṣ, Ḳ,*) aor. ـُ, inf. n. جَنَابَةٌ; (Ṣ;) and ▼ تجنّب; (so, app., in the TA;) *He alighted,* or *descended and abode,* or *settled, as a stranger, among the sons of such a one.* (Ṣ, Ḳ,* TA.) One says, نِعْمَ القَوْمُ هُمْ لِجَارِ الجَنَابَةِ [*Excellent are the people, they,*] *to the neighbour who is a stranger.* (Ṣ. [See also جُنُبٌ.]) And لَا تَحْرِمَنِّى عَنْ جَنَابَةٍ *Do not thou by any means refuse me because of being remote* (Ṣ, A, TA) *in respect of relationship.* (A, TA.) [See also جَنَابَةٌ mentioned below as a subst.] — جَنَبَتِ الرِّيحُ, (Ṣ, A, Ḳ,) aor. ـُ, (TA,) inf. n. جُنُوبٌ; (Ḳ;) and ▼ اجنبت; (TA;) *The wind was,* or *became, such as is termed* جَنُوب [i. e. *south,* or *southerly*]; (Ḳ;) *it blew in the direction of the wind thus called:* (A, TA:) or the former, (Ṣ,) or جَنَبَتْ, (TA,) *the wind changed,* or *veered, so as to become* جَنُوب. (Ṣ, TA.) — [And hence, (see جُنُوبٌ,)] جَنَبَ إِلَيْهِ, (IAar, Ḳ,) or إِلَى لِقَائِهِ, (TA,) aor. ـُ; (Ḳ;) and جَنِبَ, aor. ـَ; (Th, Ḳ;) [inf. n., app., جَنْبٌ, for the verb is said in the Ḳ to be like نَصَرَ and سَمِعَ;] †*He was,* or *became, disquieted by vehement desire to see him,* or *to meet him.* (Ḳ,* TA.) = جَنِبَ, aor. ـَ, (Ṣ,) inf. n. جَنَبٌ, (Ṣ, Ḳ,) *He* (a camel) *limped,* or *halted, by reason of* [*pain in*] *his side:* (Ṣ:) or *he had an affection resembling* ظَلَع [i. e. *limping,* or *halting*], (Ḳ, TA,) *but not the same as this:* (TA:) and, (Ḳ,) or accord. to Aṣ, (Ṣ,) *his lungs clave to his side by reason of vehement thirst:* (Ṣ, Ḳ:) or, accord. to the Arabs of the desert, as ISk says, *he became bent,* or *contorted, by reason of vehemence of thirst:* (Ṣ:) and *he* (a camel) *had a pain in his side from vehemence of thirst.* (TA.) The epithet is ▼ جَنِبٌ; which is applied by Dhu-r-Rummeh to an ass. (Ṣ, TA.) — جنبت الدَّلْوُ [app. جَنِبَتْ] *The bucket inclined to one side in consequence of the breaking of one or two of the thongs attaching it to the cross-bars.* (L, TA.) = جَنَبَ and جَنِبَ and جَنَبَ are *syn. with* أَجْنَبَ in a sense explained below: see 4. = جُنِبَ *He had,* or *became affected by, the disease termed* ذَاتُ الجَنْبِ [or *pleurisy*]: (Ṣ, Mgh, Mṣb:) *he had a complaint of his side.* (Ḳ.) = جُنِبُوا *They were,* or *became, affected by the* [*south,* or *southerly, wind called*] جَنُوب. (Ṣ, A, Ḳ.) And also, [in allusion to the fertilizing effect attributed to the wind so called,] *They were,* or *became, affected by that wind in their cattle.* (L, TA.)

2. جنّبهُ: see 1: — and see also 3. = جنّب, inf. n. تَجْنِيبٌ, *He did not send the stallion-camel among his she-camels, nor the ram or he-goat among his ewes or she-goats.* (Ḳ.) — جنّب القَوْمُ *The milk of the people's camels became little:* (Ṣ:) or *the people's milk ceased;* (Ḳ, TA;) or *became little:* or *the people's camels had no milk:* and جنّب said of a man, *his camels had no milk, nor had his sheep or goats.* (TA.) Hence, عَامُ تَجْنِيبٍ [*A year of little,* or *no, milk*]. (Ṣ, TA.) — جنّبت الإِبِلُ *The camels, with the exception of one or two, brought forth no young.* (AZ, TA.) *The camels did not conceive, so as to have milk.* (TA.) = تَجْنِيبٌ [as an inf. n. of which the verb, if it have one in any of the following senses, is جُنُوب,] also signifies *A bending,* or *curving, and tension* [*of the sinews*] (تَوْتِير), *of the hind leg of a horse;* which is a quality approved: (Ṣ, Ḳ:) or, accord. to AO, *a turning aside of his fore legs in raising them and putting them down:* but accord. to Aṣ, it is *in the hind legs,* and تَحْنِيبٌ is in the back-bone and in the fore legs. (TA.) [See also 2 in art. حنب; and see also مُجَنَّبٌ.]

3. جانبهُ, (A, Ḳ,) inf. n. مُجَانَبَةٌ and جِنَابٌ, (Ḳ,) *He was,* or *became, at,* or *by, his side:* (A, Ḳ:) and *he walked,* or *went, by his side.* (A.) = Also *i. q.* بَاعَدَهُ; (A, Ḳ;) i. e. *He was,* or *became,* [*distant, remote, far off,* or *aloof, from him;* or] *apart from him;* or *in a part, quarter,* or *tract, different from that in which he* (the other) *was;* (TA;) thus bearing two contr. significations. (A, Ḳ.) جانبهُ and ▼ تجانبهُ and ▼ تجنّبهُ and ▼ اجتنبهُ all signify the same, (Ṣ, Ḳ,) i. e. *He was,* or *became, distant, remote, far off,* or *aloof,* or *he went,* or *removed,* or *retired,* or *withdrew himself, to a distance,* or *far away,* or *far off,* or *he alienated,* or *estranged, himself,* or *he stood,* or *kept, aloof, from him,* or *it; he shunned,* or *avoided, him,* or *it;* as also ▼ جنّبه (Ḳ) [and ▼ تجنّب منهُ]. You say, جَانِبِ اللِّئَامَ [*Remove thyself far from the mean,* or *ignoble; stand,* or *keep, aloof from them; shun,* or *avoid, them*]. (A.) And لَجَّ فِى جِنَابٍ قَبِيحٍ *He persisted in removing himself to a distance,* or *estranging himself, from his family.* (Ṣ, A, Ḳ. [In two copies of the Ṣ, I find جناب here written with fet-ḥ to the ج; but it is expressly said in the TA to be with kesr.]) — See also 1.

4. اجنبهُ: see 1, in the former half of the paragraph, in two places. = اجنب, (Ṣ, IAth, Mgh, Mṣb, Ḳ, &c.,) inf. n. إِجْنَابٌ; (IAth, TA;) and ▼ جَنَبَ; (IB, Ḳ;) but the former is more common than the latter; and the latter, than the next here following; (IB, TA;) and ▼ جَنُبَ, (Ṣ, Mṣb, Ḳ,) [inf. n. جَنَابَةٌ, agreeably with analogy;] and ▼ جَنِبَ, aor. ـَ; (L, TA;) and أُجْنِبَ, and ▼ استجنب, (Ḳ,) and ▼ تجنّب; (L, TA;) *He was,* or *became, in the state of one who is termed* جُنُب; (Ṣ, IAth, Mgh, L, Mṣb, Ḳ;) i. e., *under the obligation of performing a total ablution, by reason of sexual intercourse and discharge of the semen.* (IAth, TA.) لَا يُجْنِبُ, said by I'Ab, of a man, and of a garment, and of the ground, (TA,) and of water, (Mgh, TA,) means ‡ *He,* or *it, will not become polluted* (Mgh, TA) *by the touch of him who is* جُنُب *so that one should need total ablution in consequence of the touching thereof.* (TA.) = اجنبوا *They entered upon* [*a time in which blew*] *the* [*south,* or *southerly,*] *wind termed* الجَنُوب. (Ṣ, A, Ḳ.) — See also 1 in the latter half of the paragraph.

5: see 1: — and 3, in two places: — and 4.

6: } see 3.
8: }

10: see 4.

جَنْبٌ, a word of well-known meaning; (Ṣ;) The *side,* or *half,* or *lateral half,* syn. شِقٌّ, (A, Ḳ,) of a man &c.; as also ▼ جَانِبٌ and ▼ جَنَبَةٌ: (Ḳ:) or the *part* of a man *that is beneath the arm-pit, extending to the flank;* as also ▼ جَانِبٌ, because it is the *side* of the person: (Mṣb:) pl. (of the first, Mṣb) جُنُوبٌ (Mṣb, Ḳ) and [of the same, a pl. of pauc.,] أَجْنَابٌ (CK) and [of جَانِبٌ] جَوَانِبُ (Lḥ, ISd, Ḳ, but not in the CK) and [app. of جَنْبٌ (like as لَيَائِلُ is a pl. of لَيْلٌ) or of جَنَبَةٌ (like as حَوَائِجُ is pl. of حَاجَةٌ which is originally حَوَجَةٌ)] or of both these] ▼ جَنَائِبُ, (M, Ḳ,) which is extr. (M, TA.) [Hence,] قَعَدْتُ إِلَى جَنْبِ فُلَانٍ and ▼ الى جَانِبِ فلانٍ [*I sat by the side of such a one*]: both meaning the same. (Ṣ.) And إِنَّهُ لَمُنْتَفِخُ الجَوَانِبِ ▼ [*Verily he is inflated in the side*]: جوانب being here one of those words which are used in the sing. sense though in the pl. form. (Lḥ, TA.) And أَعْطَاهُ الجَنْبَ [lit. *He gave him the side;* meaning] *he was,* or *became, submissive, manageable, easy,* or *tractable, to him.* (A.) And جَارُ الجَنْبِ *He who cleaves to one, keeping by one's side.* (Ḳ. [Differing from جَارُ الجُنُبِ, q. v. infrà.]) And الصَّاحِبُ بِالجَنْبِ [in the Ḳur iv. 40] *The travelling-companion; the companion in a journey:* (Ṣ, Ḳ:) or *he who is near one;* or *by one's side:* or *the companion in every good affair:* or *the husband:* or *the wife.* (TA.) And ذَاتُ الجَنْبِ, (Ṣ, A, Mgh, Mṣb, Ḳ, &c.,) with which ▼ الجُنَابُ is syn., (Ḳ,) [and sometimes الجَنْبُ, as will be seen in what follows,] *A well-known disease;* (Mgh;) [*the pleurisy;* called by the first of these three appellations in the present day;] *a severe disease, being an inflammatory tumour in the* [*pleura,* or] *membrane within the ribs:* (Mṣb:) or *an ulcer,* or *a purulent pustule, that comes within a man's side:* (Ṣ, TA:) it is *a severe disease in the side:* accord. to El-Hejeree, it is *in either side;* and they assert that *when it is in the left side, the patient perishes:* accord. to ISh, *the* دُبَيْلَة; which is *an ulcer that penetrates into the belly:* or *the ulcer* (دُبَيْلَة and دُمَّل) *that comes forth within the side, and discharges internally; the sufferer from which seldom recovers:* he who suffers from it [and dies in consequence], or, as some say, he who is afflicted by a complaint of the side (absolutely) while warring in the cause of God, is reckoned a martyr: (TA:) [soldiers in a campaign are notoriously more subject to it than persons in most other circumstances; and it is app. for this reason that] it is termed دَاءُ الصَّنَادِيدِ [the disease of the courageous chiefs]. (A, TA.) ذُو الجَنْبِ, of which ذَاتُ الجَنْبِ is the fem., signifies *Having a complaint of his side by reason of* [*the disease above mentioned,* or *what is termed*] الدُّبَيْلَة. (TA. [See also مَجْنُوبٌ.]) — A poet says,

* النَّاسُ جَنْبٌ وَالأَمِيرُ جَنْبُ *

[*The people are a side and the prince is a side*]: (Akh, Ṣ, TA:) as though he reckoned the latter equal to all the people. (TA. [This is cited in the Ṣ and TA as though it were an ex. of جنب in the sense here next following: but it seems to be rather an ex. of this word in the sense first explained in the present paragraph.]) — *I. q.* نَاحِيَةٌ [*A side;* meaning *a lateral*, or *an outward* or *adjacent, part* or *portion, region, quarter*, or *tract;* or *a part, region, quarter*, or *tract, considered with respect to its collocation* or *juxtaposition* or *direction*, or *considered as belonging to a whole; a vicinage*, or *neighbourhood*]; (Ṣ, Ḳ;) as also ٭ جَانِبٌ (Ṣ, Mṣb, Ḳ) and ٭ جَنَابٌ and ٭ جَنْبَةٌ (Ṣ, Ḳ) and ٭ جَنَبَةٌ (Ṣ) and ٭ جَنَابَةٌ. (L, TA.) It is said that the primary signification of جَنْبٌ is the part of the body mentioned in the beginning of this paragraph, and that its use in the sense of نَاحِيَةٌ is metaphorical, as is the case of يَمِينٌ and شِمَالٌ; but نَاحِيَةٌ is mentioned in the Mṣb as the primary signification of ٭ جَانِبٌ; (MF, TA;) though its primary signification accord. to the Ḳ and ISd seems to be that first mentioned. (TA.) You say, ٭ مَشَوْا جَانِبَيْهِ and ٭ جَنَابَيْهِ and ٭ جَنْبَتَيْهِ and ٭ جَنَابَتَيْهِ [*They walked*, or *went on foot, on either side of him*]. (A, TA.*) And ٭ مَرُّوا يَسِيرُونَ جَنَابَيْهِ ٭ جَنْبَتَيْهِ (Ṣ, L) and ٭ جَنَابَتَيْهِ (L, TA) *They went along journeying on either side of him.* (Ṣ, L.) And كُنَّا عَنْهُمْ ٭ جَنَابَيْنِ and ٭ جَنَابًا *We were apart from them* [*on two sides* and *on one side*]. (TA.) And نَزَلُوا ٭ فِى جَنَابَاتِ الوَادِى [*They alighted in the sides of the valley*, or *in the tracts beside the valley*]. (A.) And ٭ فُلَانٌ لَا يَطُورُ بِجَنَبَتِنَا *Such a one will not approach our quarter:* (Ṣ:) thus accord. to AO; with fet-ḥ to the ن: IJ, however, says, people are wont to say, ٭ أَنَا فِى ذَرَاكَ وَجَنَبَتِكَ [meaning *I am under thy protection and in thy quarter*]; but that the correct expression is ٭ جَنْبَتِكَ, with the ن quiescent. (IB, TA.) The Arabs also said, ٭ الحَرُّ جَانِبَىْ سُهَيْلٍ, meaning †*The heat is on either side of Suheyl* [or *Canopus:* i. e., *during the period next before, and that next after, the auroral rising of Canopus;* which rising began, in central Arabia, at the commencement of the era of the Flight, about the 4th of August, O. S.]: this is the greatest heat. (TA.) One also says, ٭ أَحَاطُوا بِهِ مِنْ جَانِبَيْهِ [meaning *They surrounded him on all his sides;* lit., *on his two sides*]; dividing the surrounding parts into two, but not meaning that any of these remained vacant. (Expos. of the exs. cited as testimonies by Sb, TA in art. حول.) — Also, [and ٭ جَانِبٌ, which is thus used in the L in art. جنح, and by many authors,] *A part*, or *portion*, of a thing; (L;) the *greater*, or *main*, or *chief, part* or *portion* thereof; *most* thereof; (L, Ḳ;) or *a great part* or *portion* thereof; *much* thereof. (L.) Hence, [or perhaps from جَنْبٌ in the second of the senses assigned to it above, conveying the idea of juxtaposition, and thus of comparison,] هٰذَا قَلِيلٌ فِى جَنْبِ مَوَدَّتِكَ [*This is little in comparison with the magnitude of thy love;* or simply, *in comparison with thy love*]. (TA.) — يَا حَسْرَتَا عَلَى مَا فَرَّطْتُ فِى جَنْبِ اللّٰهِ [in the Ḳur xxxix. 57] means ٭ فِى جَانِبِهِ, i. e. †[*O my grief*, or *regret, for my negligence*, or *remissness*,] *in respect of that which is the right*, or *due, of God!* (A, Bḍ, TA,) i. e., (Bḍ,) *in respect of obedience to God!* (Bḍ, Jel:) or, *in respect of* [*the means of attaining*] *nearness to God!* (Fr, TA;) or, *nearness to God in Paradise!* (IAạr, TA:) or, *in respect of the way of God, to which He hath called me!* i. e., the profession of his unity, and the confession of the prophetic office of Moḥammad. (Zj, TA.) The saying of the Arabs, اتَّقِ اللّٰهَ فِى جَنْبِهِ وَلَا تَقْدَحْ فِى سَاقِهِ [may be rendered †*Fear God in respect of his* (thy brother's) *right*, or *due, and impugn not his honour*, or *reputation:* or] means, accord. to the copies of the Ḳ, لَا تَقْتُلْهُ [*slay him not*], or, as in the L, and in the original draught of the author [of the Ḳ] لا تَغْتَلْهُ [*slay him not clandestinely*, or *on an occasion of inadvertence*], from الغِيلَةُ, *and throw him not into trouble*, or *trial:* (TA:) or, accord. to some, فى جنبه means *in detracting from his reputation*, or *reviling him.* (Ḳ, TA. [See also Freytag's Arab. Prov. i. 240.]) A poet, cited by IAạr, says,

* خَلِيلَىَّ كُفَّا وَٱذْكُرَا ٱللّٰهَ فِى جَنْبِى *

†[*O my two friends, refrain, and be mindful of God in respect of my reputation;* (see also جَانِبٌ;)] meaning, *in detracting from my reputation*, or *reviling me:* or, accord. to MF, *in my case.* (TA.) And one says, مَا فَعَلْتَ فِى جَنْبِ حَاجَتِى †*What didst thou*, or *what hast thou done, in the case of the thing that I want?* (L, TA.)

جَنَبٌ: see جَنِيبٌ. = طَوْعُ الجَنَبِ: see جِنَابٌ. = جَنَبٌ also signifies *Short;* (Ḳ;) applied to a man. (TA.)

جَنِبٌ: see جَنَبٌ. — It is also applied as an epithet to a wolf, because he pretends to halt, from guile, or cunning. (L, TA.) — Also A man *who goes aside*, or *to a distance, from the beaten way, for fear of guests' coming to him for entertainment.* (Ḳ, TA.)

جُنُبٌ, (El-Fárábee, Ṣ, A, Mṣb, Ḳ,) which is sometimes used in the sing. form as pl., and has no fem. form, (TA,) and ٭ جَانِبٌ and ٭ أَجْنَبِىٌّ, (El-Fárábee, Ṣ, Mṣb, Ḳ,) which is said by Az in art. روح to be seldom or never used by the Arabs, but is mentioned by him in its proper art., (Mṣb,) and ٭ أَجْنَبُ, (Az, Ṣ, Mṣb, Ḳ,) are syn., (El-Fárábee, Ṣ, Mṣb, Ḳ,) signifying *A stranger;* (Ḳ;) as also ٭ جَنِيبٌ: (Ṣ:) or a man who is *distant*, or *remote:* (Mṣb:) or *distant*, or *remote, in respect of relationship:* (Az and Mṣb in explanation of the third and fourth:) [or *not a relation;* as will be seen from what follows:] and ٭ جَانِبٌ [as an act. part. n.] signifies one *alighting*, or *descending and abiding*, or *settling, as a stranger, among a tribe:* (Ṣ:) pl. of the first أَجْنَابٌ, (A, TA,) and of the second جُنَّابٌ, (Ṣ, TA,) and of the fourth أَجَانِبُ. (Mṣb.) الجَارُ الجُنُبُ [occurring in the Ḳur iv. 40] (T, Ṣ, A, Mṣb, Ḳ) and جَارُ الجُنُبِ (TA) *The person who is one's neighbour, but who belongs to another people;* (T, Ṣ, A, Mṣb, Ḳ;) *who is not of one's family nor of one's lineage;* (A;) *who is of another lineage than he of whom he is a neighbour;* (T, TA;) *who is not a relation:* (MF:) or *one who is distant*, or *remote, in an absolute sense:* (TA:) or *the person who is not a relation to another, and who comes to him, and asks him to protect him, and abides with him:* such has the title to respect that belongs to him as neighbour of the other, and to his protection, and as relying upon his safeguard and promise. (TA in art. جور. [Differing from جَارُ الجَنْبِ, q. v. suprà.]) It is said in a trad., هُمْ أَجْنَابُ النَّاسِ *They are the strangers of mankind*, or *of the people.* (TA.) And in another trad., قَالَ لِجَارِيَةٍ هَلْ مِنْ مُغَرِّبَةٍ خَبَرٍ قَالَتْ عَلَى جَانِبٍ ٭ الخَبَرُ [*He said to a girl, Is there any news from abroad? She answered,*] *It is for a stranger coming from a journey* [*to give* such *news*]. (TA.) And one says, هُوَ ٭ أَجْنَبِىٌّ مِنِّى [*He is a person not related to me*]. (A.) — Also, ٭ the same four words, (of which only the last is mentioned in this sense in the Ṣ,) *That will not be led; intractable.* (Ḳ.) — جُنُبٌ is also an epithet from الجَنَابَةُ; (Ṣ, Mgh, Mṣb, Ḳ;) signifying A man *under the obligation of performing a total ablution, by reason of sexual intercourse and discharge of the semen:* (IAth, TA: [see 4:]) and is used alike as masc. and fem. (Ṣ, Mgh, Mṣb) and sing. (Ṣ, A, Mgh, Mṣb, Ḳ) and dual (Mṣb, TA) and pl.; (Ṣ, A, Mgh, Mṣb, Ḳ;) being regarded as quasi-coordinate to the class of inf. ns.; for the inf. n., when used as an epithet, must remain, in form, sing. and masc.: (MF in art. عفت:) or one may use the dual form جُنُبَانِ; (Ḳ;) and sometimes they used the pl. أَجْنَابٌ (Ṣ, Mṣb, Ḳ*) and جُنُبُونَ, (Ṣ, Mṣb,) and the fem. pl. جُنُبَاتٌ; (Mṣb;) but not جُنُبَةٌ, (Ḳ, TA,) applied to a female. (TA.) It is said in a trad., لَا تَدْخُلُ المَلَائِكَةُ بَيْتًا فِيهِ جُنُبٌ, meaning [*The angels will not enter a house*, or *chamber*, or *tent, in which is*] *one who usually neglects the total ablution when under an obligation to perform it for the cause above mentioned.* (IAth, TA.)

جَنْبَةٌ: see جُنُبٌ, in four places: — and see جَانِبٌ. — Also *Retirement*, or *secession, from others:* (Ḳ, TA:) and in a trad., in which it is enjoined, used as meaning *retirement from women; avoiding the sitting by them, and the approaching the place that they occupy.* (TA.) You say, رَجُلٌ ذُو جَنْبَةٍ *A man of retirement.* (TA.) And نَزَلَ جَنْبَةً *He alighted*, or *descended and abode*, or *settled, in a place aside*, or *apart.* (Ṣ, TA.) And قَعَدَ جَنْبَةً *He* [*sat apart*, or] *retired from others.* (A, TA.) — The *state of being a stranger;* as also ٭ جَنَابَةٌ. (Ḳ. [Both are there mentioned as simple substs.; but the latter is an inf. n.: see جَنَبَ فِى بَنِى فُلَانٍ; and what next follows it: and see also 4.]) Both also signify *Remoteness in respect of relationship.* (TA.) = Also, جَنْبَةٌ, *A piece of skin from the side of a camel,* (Ṣ, L, Ḳ,*) *of which is made a kind of milking vessel* (عُلْبَة), (Ṣ, L,) *larger than the* مِعْلَق, *but smaller than the* جَوْبَة. (L.) = And *Every kind of plant,* (Ṣ,) or

every kind of tree in general, (K,) *that produces* [*new leaves such as are termed*] رَبْل *in the season of the* صَيْف [which may mean either *summer* or *spring*]: (S, K:) or *every kind of plant that produces leaves in that season without rain:* (TA:) or a name given to *many plants, all of them* عُرُوق [perhaps meaning *resembling roots*, i. e. *straggling*, or *spreading like roots*]; so called because *less than large trees and higher than those that have no root-stock* (أُرُومَة) *in the earth; comprising the* نَصِيّ *and* صِلِّيَان *and* حَمَاط *and* مَكْر *and* حذر [so in the TA, but I do not find it elsewhere, and think it may be a mistranscription for حَزْر, of which حَزْرَة (the name of a certain sour tree) is probably the n. un.,] and دَهْمَاء; *which are smaller than* شَجَر *and superior to* بُقُول: all this has been heard from the Arabs: (T, TA:) or *green and fresh* صِلِّيان: (TA:) or *what is* [*of a kind*] *between* بَقْل *and* شَجَر; (AḤn, K, TA;) *being* [in the TA وهما, but this is evidently a mistake for وَهِيَ,] *of the kind of which the root remains in the winter while the branches perish:* (AḤn, TA:) or *herbage of which the root is deep in the earth; such as the* نَصِيّ *and the* صِلِّيان. (TA voce خَضِرٌ.)

جَنَبَةٌ: see جَنْبٌ, in four places: — and see جَانِبٌ.

جُنَبَةٌ *A thing from which one retires, or withdraws himself, to a distance, or far away, or far off; from which one stands, or keeps, aloof.* (K.)

جَنَابٌ: see جَنْبٌ, in five places. [Hence,] كُنَّا عَنْهُمْ جَنَابَيْنِ and جَنَابًا *We were remote, or retired, from them; or out of their way.* (TA.) — Also, (S, A, Mṣb, K,) and ♦ جَانِبٌ, (Mṣb,* TA,) *A court, or yard, or an open or a wide space in front of a house or extending from its sides:* (S, A, K, TA:) and *a place of alighting or abode; or a settlement, or place of settling:* (A:) *a mansion; an abode; a habitation;* or *a place to which a man betakes himself, or repairs, for lodging, covert, or refuge, in a city or town or village or other place of settled habitations;* syn. رَحْلٌ: (K:) and *a vicinage, neighbourhood, or tract adjacent to the place of abode or settlement, of a people or company of men:* pl. أَجْنِبَةٌ. (S.) You say, أَنَا فِى جَنَابِ زَيْدٍ *I am in the court, or yard, of Zeyd;* and *in his place of alighting or abode, or settlement.* (A, TA.) And فُلَانٌ رَحْبُ الجَنَابِ, (A, TA,) and خَصِيبُ الجَنَابِ, (S, A,) the former meaning *Such a one is possessed of an ample* رَحْل [or *mansion*, &c., as explained above]: (TA:) [and the latter, *such a one is surrounded by a plentiful, or fruitful, tract:*] or both mean ‡ *such a one is generous or bountiful* [or *hospitable*]. (A.) And فَلَانٌ جَدِيبُ الجَنَابِ (S, TA) [meaning *Such a one is environed by a tract affected with drought, or barrenness;* as explained in the S in art. جدب: but generally used tropically, as meaning † *such a one is ungenerous, illiberal, or inhospitable*]. And أَخْصَبَ جَنَابُ القَوْمِ [*The neighbourhood of the people, or the tract surrounding them, became plentiful, or fruitful*]. (S, TA.) And أَجْدَبَ بِنَا الجَنَابُ [*Our neighbourhood, or the tract surrounding us, became affected with drought, or barrenness*]. (TA from a trad.) — رَجُلٌ لَيِّنُ الجَنَابِ [perhaps a mistranscription for الجَانِبِ] ‡ *A man easy to deal with, compliant, or obsequious.* (A.) — الجَنَابُ is also a title often given by writers of letters and the like to any great man to whom others betake themselves, or repair, for protection; and sometimes to God; meaning ‡ *The object of recourse; the refuge; the asylum:* similar to الحَضْرَة, q. v., and used in the same manner, i. e., alone, and, without the article, prefixed to the name of the person to whom it is applied, or to a pronoun; but the latter is generally considered as implying greater respect than the former.]

ذَاتُ الجَنْبِ *i. q.* جَنْبٌ: see جَنْبٌ. (K.)

جِنَابٌ *A cord tied to the head and neck of a beast, by which he is led,* or *drawn.* (KL.) [Hence,] فَرَسٌ طَوْعُ الجِنَابِ *A horse easily led;* or *easy to be led; tractable;* [*obedient to the* جناب;] (S, A, K, TA;) as also ♦ طَوْعُ الجَنَبِ. (TA. [See 1, near the beginning.]) See p. 331.

جَنُوبٌ, of the fem. gender, and, accord. to Sb, both a subst. and an epithet, [so that one says رِيحٌ جَنُوبٌ, as well as جَنُوبٌ alone and رِيحُ الجَنُوبِ,] (TA,) [The *south wind:* or *a southerly wind:*] the *wind that is opposite to that called the* شَمَال: (S, K:) [consequently, the *wind that blows from the direction of the south pole,* accord. to the S;] the *wind that blows from the direction of the left hand of a person standing opposite to the ḳibleh* [by which is here meant that corner of the Kaabeh in which is set the Black Stone; which corner is towards the east]: (Th, TA:) or the *wind that blows from the quarter between the place where Canopus rises* [S. 29° E. in central Arabia] *and the place where the same star sets* [S. 29° W. in the same latitude]: (ʼOmárah, TA:) or *from the quarter between the place where Canopus rises and the place where the sun sets in winter* [W. 26° S. in central Arabia]: (Aṣ, TA:) or it is *a hot wind, that blows in every season; blowing from that part of the tract between the quarter whence blows the east wind* (الصَّبَا) *and that whence blows the west wind* (الدَّبُور) *which is next to the place where Canopus rises:* (T, TA:) or the *wind that blows from the quarter between the place where Canopus rises and that where the Pleiades set* [W. 26° N. in central Arabia]: (IAar, K:) [the points whence it usually blows seem to differ somewhat in different parts:] Aṣ says that the جنوب is attended by good, and by fecundating influence; and the شمال by drying up [of the earth &c.]: (TA:) accord. to IAar, it is hot in every place, except in Nejd, where it is cold, or cool: (MF:) pl. جَنَائِبُ (T, K) and [of pauc.] أَجْنُبٌ. (T, TA.) — One says, of two persons, when they are on terms of sincere friendship, رِيحُهُمَا جَنُوبٌ † [*Their wind is south,* or *southerly*]; and when they are separated, شَمَلَتْ رِيحُهُمَا † [Their wind has become north, or northerly]. (TA.)

جَنِيبٌ, applied to a horse and a captive, (TA,) *Led by one's side;* as also ♦ مَجْنُوبٌ and ♦ مُجَنَّبٌ: (K:) or you say ♦ خَيْلٌ مُجَنَّبَةٌ, meaning *horses led by the side;* the teshdeed denoting application to many objects: (S, TA:) pl. [of the first, and of جَنِيبَةٌ, q. v., or only of this last,] جَنَائِبُ and [quasi-pl. n.] جَنَبٌ. (K.) One *walking by the side* of another; (A;) [and] so ♦ جُنَّابٌ. (K.) — Any animal or man that is *obedient, tractable,* or *submissive.* (S, TA.) You say, أَصْبَحَ جَنِيبَهُ *He became compliant to him.* (A.) = See also جُنُبٌ. = Also, applied to a man, [app. *Having a pain in the side;* or *having the pleurisy;* like مَجْنُوبٌ: and hence, or from جَنِبَ, q. v., irregularly formed,] *as though walking on one side, bent* or *crooked,* مُتَعَقِّفًا: so in the L: in the M and K, on the authority of IAar, مُتَعَقِّبًا [to which I am unable to assign an appropriate meaning, except its modern one of *lagging behind*]: so in the saying of a poet,

* رَبَا الجُوعُ فِى أَوْنَيْهِ حَتَّى كَأَنَّهُ *

* جَنِيبٌ بِهِ إِنَّ الجَنِيبَ جَنِيبُ *

[*Hunger increased in him* (lit. in the two sides of his saddle-bags); *so that he seemed as though he walked on one side, bent thereby; for he who has a pain in his side walks on one side, in that manner*]. (TA.) = Also *An excellent kind of dates,* (K, TA,) *well known;* (TA;) *one of the best kinds of dates.* (Mgh in art. جمع, Mṣb.)

جَنَابَةٌ: see جَنْبٌ, in four places: and see جَانِبٌ. = See also جُنْبَةٌ. — Accord. to IAth, its primary signification is *Distance:* and hence it signifies The *state of him who is under the obligation of performing a total ablution, by reason of sexual intercourse and discharge of the semen.* (TA.) — The *sperma genitalis* [itself]. (K. [But in a marginal note in my copy of that work I find this last signification rejected as erroneous.]) = See also the next paragraph.

جَنِيبَةٌ *A led horse* or *mule* or *ass;* (S, TA;) *a horse that is led* [*by one's side*], *not ridden:* (Mṣb:) pl. جَنَائِبُ. (A, TA.) — جَنِيبَتَا البَعِيرِ *The* [*two equal*] *loads on the two sides of the camel.* (K.) — [Hence, app.,] اِتَّقِ اللّٰهَ الَّذِى لَا جَنِيبَةَ لَهُ ‡ *Fear thou God, to whom there is no equal.* (A, TA.) — Also جَنِيبَةٌ, (S,) or ♦ جَنَابَةٌ, (K,) or both, (TA,) *A she-camel that one gives* [or *lends*] *to people,* (S, M, K,) *with money,* (M, TA,) *in order that they may bring corn or other provision for him;* (S, M, K;) also called عَلِيقَةٌ: pl. جَنَائِبُ. (S.) = Also, (Kr, M, K,) and خَبِيبَةٌ, (M, TA,) The *wool of a* ثَنِيّ [or *sheep in its third year*]: (Kr, M, K:) it is better and cleaner than what is termed عَقِيقَة, which is the wool of a جَذَع [or sheep in or before its second year]. (TA.)

جَنُوبِىٌّ [*Of,* or *relating to, the quarter of the wind termed the* جَنُوب; *south,* or *southerly.*]

جَنَائِبُ as an extr. pl.: see جَنْبٌ, first sentence.

جُنَّابٌ: see جَنِيبٌ.

جَانِبٌ; pl. جَوَانِبُ: see جَنْبٌ, in eleven places.

[Hence, لَانَ جَانِبُهُ † *He was, or became, gentle, easy to deal with, compliant, or obsequious.* And رَجُلٌ لَيِّنُ الجَانِبِ † *A man who is gentle, easy to deal with, compliant, or obsequious; contr. of* غَلِيظُ الجَانِبِ; see art. غلظ: and see جَنَابٌ. And] تُزَنُّ بِلِينِ الجَانِبِ † [*She is suspected of easiness, or compliance*], (K in art. لمس,) *towards him who desires of her that he may lie with her.* (TA in that art.) [Hence also,] جَانِبَا الأَنْفِ (CK) and ♦ جَنَابَتَا and ♦ جَنْبَتَا and ♦ جَنَبَتَا (K) *The two sides of the nose:* (K:) or *the two lines that surround the two sides of the nose* of a doe-gazelle: (Sb, TA:) pl. [of the second, agreeably with analogy,] جَنَائِبُ. (TA.) — See also جَنَابٌ. [It often signifies The *vicinage* or *neighbourhood* of a people &c.: and *a region* or *quarter* or *tract* of a people or country: like ناحية. — The *bank* of a river; and *any bank*, or *steep acclivity*. — And *A limit, bound*, or *boundary*: see a tropical usage of its pl. (جَوَانِبُ) voce جِنْوٌ. — And عَلَى جَانِبٍ means *Beside, aside*, or *apart*; and so جَانِبًا, and جَانِبٌ مِنْ مَالٍ — فِى جَانِبٍ, in post-classical writings, means *A portion*, and particularly *a large portion, of property*: and جَانِبٌ alone, in the same, *a sum*, and particularly *a large sum, of money*. — The latter, also, in post-classical writings, signifies, like جَنْبٌ, q. v., † A man's *honour*, or *reputation, which should be preserved inviolate*; so used in the K voce عِرْضٌ, in an explanation of the latter word taken from IAth; *i. q.* نَامُوسٌ and حُرْمَةٌ, as in the TK in that case.] = *Avoided and despised.* (K, TA.) — [Hence, perhaps, دَعْ كَذَا جَانِبًا *Let thou, or leave thou, such a thing alone*: see an ex. voce أَوٌّ.] — See also جُنُبٌ, in four places. — And see مُجَنَّبٌ.

أَجْنَبُ: see جُنُبٌ, in two places.

أَجْنَبِىٌّ: see جُنُبٌ, in three places — You say also, هُوَ أَجْنَبِىٌّ مِنْ كَذَا, (A,) or عَنْ كذا, (TA,) ‡ *He has no concern nor acquaintance with such a thing.* (A, TA.)

مَجْنَبٌ (S, AAF, K) and ♦ مِجْنَبٌ (AAF, K) *Much* (A'Obeyd, S, AAF, K) of good (A'Obeyd, K) and of evil. (K.) You say, إِنَّ عِنْدَنَا لَخَيْرًا مَجْنَبًا وَشَرًّا مَجْنَبًا *Verily with us is much good*, and *much evil*. (S.) And طَعَامٌ مَجْنَبٌ means *Much* [*wheat* or *food*]. (Sh, TA.)

مُجْنِبٌ: see what next follows.

مِجْنَبٌ *A shield;* (S, A, K;) because it wards off from its possessor what is displeasing to him; (A, TA;) also with ḍamm to the م [app. ♦ مُجْنِبٌ, act. part. n. of 4]. (K.) — *A thing by which a person or thing is veiled, concealed*, or *hidden; a veil, curtain*, or *covering;* (K, TA;) for a house, or chamber, or tent. (TA.) — *A thing like a door, upon which the gatherer of honey stands;* (K, TA;) he being let down [upon it] by means of ropes to [the place of] the honey [in the face of a rock or mountain]. (TA.) — *A thing* (شَبَحٌ [app. here meaning *a wooden implement*]) *resembling a comb without teeth* (K, TA) *and thin-edged in its lowest part*, (TA,) *with which earth is raised upon*, or *against, the* أَعْضَادُ *and* فُلْجَانُ [or *raised borders of watering-troughs* or *the like, and streamlets for irrigation*]. (K, TA. [In the CK, الفُلْجَانِ is put for الفُلْجَانِ.]) — The *extreme part of the territory of the foreigners towards that of the Arabs:* (S, K:) and the *nearest part of the territory of the Arabs to that of the foreigners.* (S.) = See also مَجْنَبٌ.

مُجَنَّبٌ; and its fem., with ة: see جَنِيبٌ. — Also, the former, (TA,) or ♦ جَانِبٌ, (K, [but this is said in the TA to be a mistake,]) A horse *wide in the space between the two hind legs*, (K, TA,) *without what is termed* فَجَجٌ [which is an awkward kind of straddling, with the hocks wide apart]: it is a quality approved. (TA. [See also 2; and see مُحَنَّبٌ.])

مُجَنِّبٌ A man *whose sheep or goats* [*&c.*] *have few young ones;* [and therefore, *having little milk;*] (TA in art. يسر;) *contr. of* مُيَسِّرٌ. (S and TA in that art. [See also 2.])

مُجَنَّبَةٌ The *van*, or *fore part*, (K, TA,) of an army. (TA.)

المُجَنِّبَتَانِ *The right and left wings* of an army: (K: [Golius has erroneously written مِجْنَبَتَانِ, and has given J as the authority instead of the K:]) or مُجَنِّبَةٌ signifies *a portion of an army* (كَتِيبَةٌ) *that takes one of the two sides of a way:* but the former meaning is the more correct. (IAar, TA.)

مَجْنُوبٌ pass. part. n. of 1 [q. v.]. — See also جَنِيبٌ. — Also *Affected by the disease termed* ذَاتُ الجَنْبِ [or *pleurisy*]: (S, Mgh, Msb, TA:) and said to mean also *having a complaint of his side*, absolutely. (TA.) — And *Affected by the* [*south*, or *southerly, wind called*] جَنُوب. (S, TA.) [And *Affected by that wind in one's cattle:* see 1, last sentence.] سَحَابَةٌ مَجْنُوبَةٌ *A cloud brought by the blowing of that wind.* (S, A, K.) The saying of Aboo-Wejzeh,

* مَجْنُوبَةُ الأُنْسِ مَشْمُولٌ مَوَاعِدُهَا *

means *Her familiarity passes away with the* جَنُوب [or *south-wind*], *and her promises pass away with the* شَمَال [or *north wind*]. (IAar, TA.)

جنث

جِنْثٌ *i. q.* أَصْلٌ [as meaning The *stock*, or *stem*, or the *root*, or *base*, or *lowest part*, of a tree or plant: and the *stock*, or *origin*, of a man]; (S, K;) a dial. var. of جِنْسٌ, or a word mispronounced: (S:) or, as some say, *a root* (of a tree) *of which the* أُرُومَة [i. e. *root-stock*] *is erect in the ground:* or the *part of the* سَاق [i. e. *stock*, or *stem*,] of a tree *that is in the ground, above the* عُرُوق [or *roots properly so called*]: (L, TA:) pl. [of pauc.] أَجْنَاثٌ and [of mult.] جُنُوثٌ. (TA.) One says, فُلَانٌ مِنْ جِنْثِكَ and جِنْسِكَ, meaning مِنْ أَصْلِكَ [i. e. *Such a one is of thy stock*]. (S.) And إِنَّهُ لَيَرْجِعُ إِلَى جِنْثِ صِدْقٍ [*Verily he traces back his lineage to an excellent stock*, or *origin*]. (TA.)

جنح

1. جَنَحَ, (S, A, K, &c.,) aor. ـِ, (S, Msb, K,) agreeably with analogy, of the dial. of Temeem, and the most chaste form, (TA,) and ـَ, (S, Msb, K,) of the dial. of Keys, (TA,) and ـُ, (K,) inf. n. جُنُوحٌ, (S, Mgh, Msb, K,) *He*, or *it, inclined, leant*, or *propended*, (S, A, Mgh, L, K,) إِلَيْهِ (L, Msb) and لَهُ (L) [*to*, or *towards, it*]; as also ♦ اجنحّ, (S, Mgh, K,) and ♦ اجنح. (K [but, by the omission of a و after it, this is made in some copies of the K to relate to what there follows it].) It is said in the Kur [viii. 63], وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا (Mgh, L) *And if they incline to peace, incline thou to it:* سلم being here made fem. because syn. with مُصَالَحَة. (L.) You say, جَنَحُوا لِلسَّلْمِ and إِلَيْهِ. (A.) — *He* (a man) *inclined*, or *leant, on one side;* and *leant upon his bow:* as also ♦ اجتنح: and عَلَيْهِ ♦ اجتنح *he leant upon him.* (L.) And جَنَحَتْ *She* (a camel lying on her breast) *leant on one side.* (AO, TA.) — *He* (a man) *set about a thing, to do it with his hands, his breast leaning over it.* (T, TA.) — جَنَحَ عَلَى مِرْفَقَيْهِ, inf. n. جُنُوحٌ and جَنْحٌ, *He* (a man) *rested himself upon his elbows, having set them upon the ground or upon a cushion.* (ISh, TA.) — جَنَحَ إِلَيْهِمْ and لَهُمْ *He* [*inclined to them;* or] *followed them and submitted to them;* namely, a sect. (ISh, TA.) — جَنَحَتِ الشَّمْسُ لِلْغُرُوبِ [*The sun inclined to setting*]. (A.) — جَنَحَ, (A, L, Msb,) aor. ـِ, (L, Msb,) inf. n. جُنُوحٌ, (S, L, K,) said of the night, (S, A, L, Msb, K,) and of the evening, (A,) and of the darkness, (L,) *It inclined to going*, or *to coming:* (A:) or *it came on*, or *approached.* (S, L, Msb, K.) — Also, with the same aor. and inf. n., said of a bird, *It contracted its wings to descend*, or *alight, and approached like one falling, and repairing to a place of refuge.* (L.) — جَنَحَتْ said of camels, *They lowered the fore part of the neck* [in running]: or *they went quickly*, or *swiftly.* (TA.) — And, inf. n. جُنُوحٌ, said of a ship (سَفِينَة), *She came to shallow water, and stuck to the ground*, (A, L,) *so as to cease from motion.* (L.) = جَنَحَ, inf. n. جُنُوحٌ, *He* (a man) *gave with his* [جَنَاح, or] *hand.* (TA.) = جَنَحَهُ, (S, L,) aor. ـِ, inf. n. جَنْحٌ, (L,) *He hit*, or *hurt, its* جَنَاح [or *wing*]; (S, L;) i. e., the جناح of the bird. (S.) And جَنَحَ فُلَانًا *He hit*, or *hurt, the arm* (جَنَاح) *of such a one.* (K. [In some copies of the K, by the omission of a و, this signification is erroneously made to relate to اجنح: so in the copies used by MF and SM, who state that the right verb is جَنَحَ.]) = جُنِحَ, (S, K,) with ḍamm, (S,) like عُنِىَ, (K,) inf. n. جُنُوحٌ, (TA,) *He* (a camel) *had his* جَوَانِح [the ribs so called] *broken by reason of the heaviness of his load:* (S, K:) or

he (a camel) *had the first of his ribs broken in the part next the breast.* (TA.) ═ [جَنَحَ also signifies *He regarded* an act *as a crime*, or *sin*. Thus,] إِنِّى لَأَجْنَحُ أَنْ آكُلَ مِنْهُ, in a trad. respecting the property of the orphan, means *Verily I regard as a crime*, or *sin*, (جُنَاح,) *my eating*, or *devouring*, [aught] *thereof*. (TA.)

[2. جنّحهُ, inf. n. تَجْنِيحٌ, *He furnished it with wings*, or †*the like*: see مُجَنَّحٌ.]

4. اجنح: see 1, first sentence. ═ اجنحهُ *He made him*, or *it*, *to incline*, *lean*, or *propend*. (Ṣ, Ḳ.)

5: see 8.

8. اجتنح: see 1, in three places. — Also *He* (an old man) *leant towards the ground, supporting himself with his hands upon his knees*, by reason of his weakness. (Mgh.) And *He* (a man prostrating himself in prayer) *rested upon his palms, putting his fore arms apart (from his sides,* IAth), *not laying them on the ground; (so that they became like the wings of a bird;* IAth); as also ▼ تجنّح. (Sh, IAth, Mgh, Ḳ.) — اِجْتِنَاحٌ in a she-camel is The *going quickly*, or *swiftly*: (Sh, Ḳ:) or the *going so that her hinder part as it were leans towards her fore part, by reason of her vehement pressing on*, (ISh, Ḳ,*) *by her pushing forward her hind legs towards her breast*: (ISh:) and in a horse, the *running with a uniform leaning on one side*. (A, O, Ḳ.)

10. استجنح *It* (the night) *began*. (L.)

جُنْحُ اللَّيْلِ (Ṣ, A, Mṣb, Ḳ) and ▼ جِنْحُهُ (Ṣ, Mṣb, Ḳ) *A part*, or *portion*, *of the night*: (Ṣ, A, Ḳ:) or *a great*, or *the greater*, *part thereof*: or *the first part thereof*: or *a part thereof, about the half*: (L:) or *the darkness thereof*; and *its confusedness*. (Mṣb.) كَأَنَّهُ جُنْحُ لَيْلٍ [*As though it were a portion*, &c., *of a night*] is said of a numerous army heavily encumbered. (L.) [See also an ex. in a verse cited voce إِنَّ.]

جِنْحٌ *A side* (Ṣ, Mṣb, Ḳ) of a road. (Ṣ, Mṣb.) — And The *vicinage* or *neighbourhood*, or the *region* or *quarter* or *tract*, and the *shadow* or *shelter* or *protection*, syn. نَاحِيَةٌ and كَنَفٌ, (Ṣ, Ḳ,) as also ▼ جَنَاحٌ, (Ḳ,) of a people, or party, or company of men: (Ṣ:) the latter word thus used is tropical. (TA.) You say, بَاتَ بِجِنْحِ القَوْمِ *He passed the night in the vicinage*, &c., *of the people*. (Ṣ, TA.) And ▼ أَنَا فِى جَنَاحِهِ ‡ *I am in his shadow*, *shelter*, or *protection*. (TA.) — See also the next preceding paragraph.

جَنَاحٌ The يَد (Ṣ, Ḳ) [meaning *wing*] of a bird or flying thing; (Ṣ;) i. e., of a bird or flying thing, the *limb that corresponds to the* يد *of a man*: (Mṣb:) and also the يد [i. e. *arm*, sometimes also meaning *hand*, (see a signification of جَنَح,)] of a man: (L, TA:) and (Ḳ) the *upper arm*, or *arm from the shoulder to the elbow*: (Ẓj, L, Ḳ:) each of these is so called because it is on one side of the body: (L:) and the *armpit*: (Ḳ:) pl. أَجْنِحَةٌ (Ṣ, Mṣb, Ḳ) and أَجْنُحٌ: (IJ, Ḳ:) the sing., though masc., has the latter pl., which properly belongs to a fem. sing. [of this form], because جناح is assimilated to رِيشَةٌ; (IJ;) [or rather, I think, to يَدٌ, which is fem.;] but some assert جناح to be both masc. and fem. (MF.) [Hence,] هُوَ مَقْصُوصُ الجَنَاحِ [*He has the wing clipped*; meaning] ‡ *he is one who lacks strength* or *power* or *ability*; *he is impotent*. (A, TA.) And خَفَضَ لَهُ جَنَاحَهُ ‡ [*He abased himself to him*: lit. *he lowered to him his wing*: but see an explanation of a similar phrase in the Ḳur, below]. (A.) And رَكِبُوا جَنَاحَىِ الطَّائِرِ, (Fr, L, Ḳ,) in [some of the copies of] the Ḳ, الطَّرِيقِ, (TA,) † *They quitted their homes*, or *accustomed places*. (Fr, L, Ḳ.) And فُلَانٌ فِى جَنَاحَىْ طَائِرٍ ‡ *Such a one is in a state of disquiet, and confounded*, or *perplexed, unable to see his right course*. (L, A.*) And رَكِبَ فُلَانٌ جَنَاحَىِ النَّعَامَةِ ‡ *Such a one employed himself vigorously, laboriously, sedulously*, or *diligently, in an affair*; (A, Ḳ;) *managing well*. (Ḳ.) And نَحْنُ عَلَى جَنَاحِ السَّفَرِ [lit. *We are on the wing of travel*; meaning] ‡ *we are about to travel*, or *journey*. (Ḳ, TA.) And جَنَاحُ الفَرَسِ † *A certain star* [γ] *of Pegasus*; *one of the four bright stars, in Pegasus, which form a square*; the other three being that at the extremity of the neck, called عَيْنُ الفَرَسِ, [i. e. α of Pegasus,] that called مَنْكِبُ الفَرَسِ, [β of Pegasus,] and the star [α of Andromeda] that belongs to both Pegasus and Andromeda. (Ḳzw.) [And جَنَاحُ سَمَكَةٍ † *The fin of a fish*.] And جَنَاحَا نَصْلٍ † *The two wings*, or *blades*, *of a spear-head* or *of an arrow-head*. (L.) And جَنَاحُ الرَّحَى † *The wing* (نَاعُور) *of the mill* or *mill-stone*. (L.) And جَنَاحَا عَسْكَرٍ ‡ *The two wings of an army*. (A, TA.) And جَنَاحَا الوَادِى ‡ *The two sides of the valley* (A, L) *down which the water runs, on the right and left*. (L.) And ثَرِيدَةٌ لَهَا جَنَاحَانِ مِنْ عُرَاقٍ and ▼ مُجَنَّحَةٌ بِالعُرَاقِ ‡ [*A mess of crumbled bread moistened with broth, having two side-garnishes of bones with some meat remaining upon them*]. (A, TA.) — See also جِنْحٌ, in two places. — Also The *side*, syn. جَانِبٌ. (Ḳ.) So in the saying in the Ḳur [xvii. 25], وَٱخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ, meaning وَأَلِنْ لَهُمَا جَانِبَكَ الذَّلِيلَ ‡ [*And make soft to them* (thy two parents) *thy submissive side*; i. e. *treat them with gentleness and submissiveness*: or the former words may be literally rendered *lower to them the wing of submissiveness*; meaning *be submissive to them*]. (Jel, TA.) — And *A part*, or *portion*, of a thing; as also ▼ جُنَاحٌ. (Ḳ.)

جُنَاحٌ *A sin*, *a crime*, or *an act of disobedience*: (AHeyth, Ṣ, A, IAth, L, Mṣb, Ḳ:) or *an inclining thereto*: (IAth,* L, TA:) and *anxiety, and annoyance* or *molestation* or *hurt, which one is made to bear*. (L, TA.) لَا جُنَاحَ عَلَيْكُمْ, in the Ḳur ii. 235, means, accord. to AHeyth, *There shall be no sin*, or *crime*, *chargeable upon you*: or, accord. to others, *there shall be no straitening of you*. (L.) ═ See also جَنَاحٌ, last signification.

جَانِحٌ *Inclining*, *leaning*, or *propending*: pl. أَجْنَاحٌ, like as أَشْهَادٌ is pl. of شَاهِدٌ. (L, TA.)

جَانِحَةٌ sing. of جَوَانِحُ; (Ṣ, Ḳ;) which latter signifies The *ribs of the breast*: (A:) or the *ribs that are beneath* [*those called*] *the* تَرَائِب, *of the part next the breast*; (Ṣ, Ḳ;) like the ضُلُوع of the part next the back: (Ṣ:) or the *anterior parts of those ribs*; so called because they incline over the heart: or the *short ribs that are in the anterior part of the breast*: or, of a camel and a horse and the like, the *ribs against which lies the shoulder-blade*: and of a man, the *ribs of the back which are called* دُأًى, *six in number, three on the right and three on the left*. (L.)

مَجْنَحَةٌ *A piece of leather upon the fore part of the camel's saddle, upon which the rider leans with his hands, thus resting himself*. (TA. [See 8.])

مُجَنَّحٌ [*Furnished with wings*, or †*the like*]. — [Hence,] ثَرِيدَةٌ مُجَنَّحَةٌ بِالعُرَاقِ: see جَنَاحٌ. — نَاقَةٌ مُجَنَّحَةُ الجَبِينِ † *A she-camel wide in the* جبين [app. here meaning the *forehead*]. (TA.)

جند

2. جنّد جُنُودًا (Ṣ, A) *He collected*, or *assembled*, جنود [i. e. *armies*, *military forces*, &c.]. (A.)

5. تجنّد *He took*, or *prepared*, *for himself*, *a* جُنْد [i. e. *an army*, *a military force*, &c.]. (A, TA.)

جُنْدٌ [a coll. gen. n.] *An army*; *a military force*; *a legion*; *a body of troops* or *soldiers*; (L, Ḳ;) *a collected body of men prepared for war*: (Mgh:) *auxiliaries*: (Ṣ, L, Mṣb, Ḳ:) n. un. ▼ جُنْدِىٌّ [signifying *a trooper*; *a soldier*; *an auxiliary*]; like as رُومِىٌّ is n. un. of رُومٌ: (Mṣb:) pl. of the former, جُنُودٌ (Ṣ, A, Mgh, Mṣb) and [pl. of pauc.] أَجْنَادٌ. (Mgh, Mṣb.) It is said in a trad., الأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ ▼ (Ṣ, A, L) *Souls are troops collected together*: meaning that they are created of two parties, each party agreeing together, and disagreeing with the other party, like two armies opposed, each to the other. (L.) — Also *Any kind*, or *species*, *of creatures*, or *created things, regarded as alone, by itself*, or *apart from others*. (Ḳ,* TA.) It is said in a prov., إِنَّ للهِ جُنُودًا مِنْهَا العَسَلُ *Verily to God belong kinds*, or *species*, *of created things* [*by means of which He effects his purposes as by armies* or *auxiliaries*], *of which is honey*: (Z, Ḳ:) first said by Mo'áwiyeh, when he heard that El-Ashtar had been given to drink some honey containing poison, in consequence of which he died: and used on the occasion of rejoicing at a misfortune that has befallen an enemy: it occurs in the history of El-Mes'oodee thus; إِنَّ للهِ جُنْدًا فِى العَسَلِ. (MF.) — Also, [as a term used in Syria, and afterwards by the Arabs from Syria in Spain,] *A city* [*with its territory*; i. e. *a*

province, or *district*]: (K:) or particularly *a city of Syria* [*with its territory*]: (AO, TA:) pl. أَجْنَادٌ. (TA.) Syria consists of five اجناد; namely, Dimashḳ [or Damascus], Ḥimṣ [or Emessa], Ḳinnesreen, El-Urdunn [or the Jordan], and Filasṭeen or Falasṭeen [or Palestine]: (Ṣ, M, A:) they were thus called because the military forces were thence collected. (A.) [See مِخْلَافٌ.]

جُنْدِىٌّ: see جُنْدٌ. — Also *Of*, or *relating to, a* جُنْد *of Syria*. (A.)

جُنْدٌ مُجَنَّدٌ *An army*, or *a military force, collected*. (TA.) See also جُنْدٌ.

جندب

جُنْدَبٌ and جُنْدُبٌ and جِنْدَبٌ: see art. جدب.

جندر

جَنْدَرَ: see Q. Q. 1 in art. جدر.

جندل

Q. 1. جَنْدَلَهُ *He*, or *it, made him to cleave to the stones*. Hence,] تَرِبَتْ يَدَاهُ وَجُنْدِلَتْ [*May his arms*, or *his hands, cleave to the dust*, or *earth, and the stones, by reason of poverty*]. (M in art. ترب.)

جَنْدَلٌ (Ṣ, K) and جَنْدِلٌ (K) *Stones*; (Ṣ in art. جدل;) used in the sense of [the pl.] جَنَادِلُ: (Sb, TA:) n. un. جَنْدَلَةٌ: (TA:) or *what a man can lift, of stones*: (K:) or, as some say, *any stone*: (TA:) or *a mass of stone like a man's head*. (T, TA.) [Hence, تُرْبًا لَهُ وَجَنْدَلًا: see تُرَابٌ.]

جَنَدِلٌ, (Ṣ in art. جدل,) or جُنَدِلٌ, (Kr, K,) *A place in which are stones* (Kr, Ṣ, K) *collected tōgether*: (Kr, K:) but ISd doubts its correctness. (TA.) And أَرْضٌ جُنَدِلَةٌ (K,) and sometimes with fet-ḥ, (Ṣgh, K,) i. e., to the ج, [جَنَدِلَةٌ,] (TK,) *A land abounding with stones*. (Ṣgh, K.)

جُنَادِلُ *Strong and great*. (K.)

جنز

1. جَنَزَهُ, aor. ـِ, (A, Mṣb, K,) and ـُ, (A,) inf. n. جَنْزٌ, (TA,) *He veiled, concealed, hid*, or *covered, it*. (A, Mṣb, K.) = *He collected it*; or *gathered it together* or *up*; (K;) as also جَنَّزَهُ, inf. n. تَجْنِيزٌ. (Ṣgh, TA.) You say also, جُنِزَ الرَّجُلُ, part. n. مَجْنُوزٌ, *The man was gathered up* [app. as a corpse is gathered up in the grave-clothes]: (TA:) or † *he died*. (Ḥar p. 122.)

2. جَنَّزَهُ, inf. n. تَجْنِيزٌ: see 1. — It is used by El-Ḥasan El-Baṣree as signifying *He put it* (namely a corpse) *upon the bier*. (K,* TA.)

جِنَازَةٌ and جَنَازَةٌ signify the same, (Mgh, Mṣb, K,) namely, *A dead person; a corpse*: (K:) but the former is the more chaste: (Mṣb:) or the former signifies the *dead person*; and the latter, the *bier*: (Aṣ, IAạr, Mṣb, K:) or the former, the *bier*; and the latter, the *dead person*: (Mgh, Mṣb, K:) so accord. to Th, as related by Aboo-'Amr Ez-Záhid: (Mṣb:) or the former is said by the vulgar to mean the *bier*: (Aṣ, TA:) or the former signifies the *bier with the dead person*: (K:) or the *dead person upon the bier*: (Ṣ:) and the bier is not so called unless the dead person is upon it: (AAF:) when the dead person is not upon it, it is called سَرِيرٌ and نَعْشٌ: (AAF, Ṣ:) but the vulgar say جَنَازَةٌ, with fet-ḥ; (Ṣ;) which is not allowable: (Lth, Aṣ, Mgh, TA:) or جَنَازَةٌ [so in the TA] signifies the *man*: or the *bier with the man*: (En-Nadr, TA:) جنازة is derived from جَنَزَهُ, in the first of the senses assigned to it above: (A, Mṣb, TA:) so some assert: (IDrd, TA:) but ISd says, I know not whether this be correct: (TA:) or a جَنَازَة is so called because the clothes are gathered together when the man is upon the bier: ('Abd-Allah Ibn-El-Ḥasan, TA:) some say that it is Nabathean: (TA:) the pl. is جَنَائِزُ. (Ṣ.) The Arabs say, تَرَكْتُهُ جِنَازَةً *I left him a corpse*, or *dead*. (Aṣ, TA.) And ضُرِبَ الرَّجُلُ حَتَّى تُرِكَ جَنَازَةً [so in the TA, *The man was beaten until he was left a corpse*]. (ISh, TA.) And رُمِيَ فِي جِنَازَتِهِ, meaning, *He died*: (Lth, Mgh:) or *he has been carried*, or *lifted, and put* [*into his bier*]: this they say when they give information of the death of a man: (TA:) and they say also, طُعِنَ فِي جِنَازَتِهِ, meaning the same. (Lth, Mgh, TA.) — Also جِنَازَةٌ [or جَنَازَةٌ] ‡ *A wine-skin* [*when emptied*; as though it were a body without a soul]. (K.) A certain impudent man of the Arabs, 'Amr Ibn-Ḳi'ás, says,

* وَكُنْتُ إِذَا أَرَى زِقًّا صَرِيعًا *

* يُنَاحُ عَلَى جَنَازَتِهِ بَكَيْتُ *

[*And I used, when I saw a wine-skin laid prostrate, its corpse being wailed over, to weep*, or accord. to Th, as is said in the TA in art. بكى, *to sing*]. (TA.) — † *Anything oppressive and grievous, to a people*. (Lth, K.) — † *A sick person*. (Ṣgh, K.)

جَنَائِزِىٌّ, [from جَنَائِزُ, pl. of جَنَازَةٌ,] *One who recites* [or *chants the profession of the faith &c.*] *before the dead* [*in a funeral-procession*]. (TA.)

مَجْنُوزٌ: see 1.

جنس

2. جنّسهُ به, (TK,) inf. n. تَجْنِيسٌ, from الجِنْسُ, (Ṣ, K,) [*He made it homogeneous*, or *congenial, with it*; or *similar*, or *conformable, to it*: expl. in the TK, not well, by شاكله; but the inf. n., with tolerable correctness, by ايكى شيئى برى برينه مشاكل قلمق. The usage of the term تَجْنِيسٌ in rhetoric, to signify the use of two or more words completely or partly conformable, is post-classical, like جِنَاسٌ, an inf. n. of جَانَسَ.]

3. جانسهُ, [inf. n. مُجَانَسَةٌ and جِنَاسٌ,] *It was*, or *became, homogeneous*, or *congenial, with it*; or *similar*, or *conformable, to it*; syn. شَاكَلَهُ: (Mgh, Mṣb:) المُجَانَسَةُ is from الجِنْسُ. (Ṣ, TA.) You say, هٰذَا يُجَانِسُ هٰذَا *This is homogeneous with this*; syn. يُشَاكِلُهُ: (Mgh, Mṣb:) so says Kh. (Mṣb.) And كَيْفَ يُؤَانِسُكَ مَنْ لَا يُجَانِسُكَ [*How will he be sociable with thee who will not be congenial with thee?*]. (A.) And of a man who has not discrimination nor intelligence, one says, فُلَانٌ يُجَانِسُ البَهَائِمَ وَلَا يُجَانِسُ النَّاسَ [*Such a one resembles the beasts, and does not resemble men*]: (Mgh, Mṣb,* TA:) so says Kh. (Mgh.) But Aṣ says that this usage, (Mgh, Mṣb,) in the first and last of the above-mentioned phrases, (Mṣb,) is post-classical. (Mgh, Mṣb.) The usage of the term جِنَاسٌ by rhetoricians [to signify the complete or partial conformity of two or more words] is post-classical [like تَجْنِيسٌ]. (TA.)

6. تجانس الشَّيْآنِ [*The two things were*, or *became homogeneous, congenial, similar*, or *conformable*,] is a phrase of the scholastic theologians, not [classical] Arabic. (TA.)

جِنْسٌ [*A genus, kind*, or *generical class, comprising under it several species*, or *sorts*; or *comprised under a superior genus, in relation to which it is a species*, or *sort*;] *a* ضَرْب of a thing; (Ṣ;) or of anything; (Mgh, Mṣb;) *any* ضَرْب of a thing; (A, K;) [as] of men, and of birds, and of the definitions of grammar and of the art of versification, and of things collectively; so accord. to the lexicologists; (ISd, TA;) *a term of more common import than* نَوْع [which is a *species*, or *sort*]: (Ṣ, A, Mgh, Mṣb, K:) thus animal is a جنس and man is a نوع, (Mgh, Mṣb,) because the latter is of more particular import than the former, though it is a جنس in relation to what is under it; but the scholastic theologians reverse the case, (Mgh,) for with them جنس is of more particular import than نوع: (Kull p. 139:) thus also camels are a جنس of beasts: (A, K:) pl. أَجْنَاسٌ [properly a pl. of pauc. but used also as one of mult.] (Mgh, Mṣb, K) and جُنُوسٌ. (IDrd, K.) You say, النَّاسُ أَجْنَاسٌ وَأَكْثَرُهُمْ أَنْجَاسٌ [*Men are of several kinds, and most of them are impure*]. (A, TA.) And فُلَانٌ مِنْ جِنْسِكَ, meaning أَصْلُكَ [i. e. *Such a one is of thy stock*]. (Ṣ in art. جنث.) — [Hence, اِسْمُ جِنْسٍ *A generic noun*: and اِسْمُ جِنْسٍ جَمْعِىٌّ *a collective generic noun*.] — أَوْصَى لِجِنْسِهِ signifies *He left by will*, of his property, *to the children of his father*, [or *his kindred by the father's side*,] *exclusively of all relations of the mother*: and so, لِأَهْلِ بَيْتِهِ. (Mgh.) — The assertion, in the K, that J's saying, on the authority of IDrd, that Aṣ used to say الجِنْس as meaning المُجَانَسَة is a vulgarism, is erroneous, is a matter for consideration; for Aṣ said not this, but [what has been cited above, voce جَانَسَهُ, or] what will be found below, voce مُجَانِسٌ. (TA.)

[جِنْسِىٌّ *Generic; generical.*]

[جِنْسِيَّةٌ *Generical quality.*]

مُجَانِسٌ *Homogeneous; congenial; similar;*

conformable; syn. مُشَاكِلٌ. (Ḳ.) But IDrd asserts that As used to reject the saying of the vulgar, هٰذَا مُجَانِسٌ لِهٰذَا [*This is homogeneous with this,* &c.], and to say, It is post-classical. (Ṣ.) [See also 3.]

جنف

1. جَنَفٌ (T, Ṣ, Mgh, Mṣb, Ḳ, &c.) and جُنُوفٌ, (Ḳ,) the former being inf. n. of جَنِفَ and the latter of جَنَفَ, (TA,) The act of *inclining*, or *declining* (T, Ṣ, Mgh, Ḳ, TA) in speech and in all affairs: (TA:) and *declining*, or *deviating, from the right course; acting wrongfully, unjustly, injuriously,* or *tyrannically;* (T, Mṣb,* Ḳ, TA;) like حَيْفٌ, which some erroneously assert to be the act of a judge only. (T, TA.) You say, جَنِفَ, (T, Ṣ, Mgh, Mṣb,) aor. ـَ, inf. n. جَنَفٌ; (Ṣ, Mṣb;) [and app. جَنَفَ, aor. ـَ, inf. n. جُنُوفٌ;] and ٤ اجنف; (T, Mṣb, TA;) *He inclined* or *declined* [in speech and in any affair]: (T, Ṣ, TA:) and *he declined*, or *deviated, from the right course; acted wrongfully, unjustly, injuriously,* or *tyrannically;* (T, Mgh, Mṣb, TA;) عَلَيْهِ *against him.* (Mgh.) Hence, in the Ḳur [ii. 178], فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا (Ṣ, TA,) i. e. [*And he who feareth,* (or, as is said in the Ḳ in art. خوف, *knoweth,*) *from,* or *on the part of, the testator,*] *an inclining* [*to a wrong course*], or *a declining* [*from the right course*]: (TA:) or *a manifest inclining* or *declining.* (Er-Rághib, TA.) You say, جَنِفَ فِى وَصِيَّتِهِ, aor. ـَ; [*He inclined,* &c., *in his testament;*] and so ٤ اجنف. (Ḳ.) And ٤ اجنف signifies *He deviated from that which was right.* (Ḳ.) And ٤ اجنف فِى حُكْمِهِ [*He declined from the right course,* or *acted wrongfully* or *unjustly, in his judgment*]. (TA.) Or ٤ اجنف relates peculiarly to the case of a testament: and جَنَفَ signifies absolutely *He declined,* or *deviated, from that which was right.* (Ḳ.) And you say, جَنِفَ عَنْ طَرِيقِهِ, aor. ـَ; and جَنَفَ, aor. ـَ; inf. n. جَنَفٌ, (Ḳ, TA,) which is of the former verb, (TA,) and جُنُوفٌ, (Ḳ, TA,) which is of the latter verb; *He turned away from his course,* or *way; deviated therefrom.* (TA.) — Or [app. a mistake for "and"] جَنَفٌ signifies *Depression* (دُخُولٌ and اِنْضِمَامٌ) *in one of the two sides of the breast,* or *chest,* (الزَّوْر,) *with evenness of the other side:* (Ḳ:) the verb is جَنَفَ: and the part. n. is ٤ جَنِفٌ and ٤ أَجْنَفُ, fem. [of the latter] جَنْفَآءُ. (TA.)

3. جِنَافٌ [an inf. n. of which the verb (جانف) is not mentioned]. You say, لَجَّ فِى جِنَافٍ قَبِيحٍ *He persisted in removing himself to a distance,* or *estranging himself, from his family;* (Aboo-Sa'eed, Ḳ;) like جِنَابٍ قَبِيحٍ. (Aboo-Sa'eed, TA.)

4. اجنف *He committed an act of inclining* [*to a wrong course*], or *declining* [*from the right course,* or *acting wrongfully* or *unjustly* or *injuriously* or *tyrannically*]; like as you say, أَلَامَ, meaning "he did a thing for which he should be blamed." (Ṣ.) See also 1, in five places. — اجنفهُ *He found him to be one who deviated from the right way in his judgment; who acted wrongfully, unjustly, injuriously,* or *tyrannically, therein.* (Ḳ.)

6. تجانف فِى مِشْيَتِهِ *He carried himself in a proud and self-conceited manner,* [*affecting an inclining of the body from side to side,*] *in his gait.* (TA.) [And *He inclined on one side in his gait:* said of one who is lame of one leg: see مَحْرُوقٌ.] — تجانف عَنْ طَرِيقِهِ *He affected a declining,* or *deviating, from his course,* or *way; he purposely declined,* or *deviated, therefrom;* (Ḳ,* TA;) syn. تَمَايَلَ. (Ḳ.) And in like manner, تجانف إِلَى الشَّىْءِ [*He affected an inclining to the thing; intentionally inclined to it*]. (TA.) You say, تجانف لِإِثْمٍ *He inclined to a sin,* (Ṣ, Mgh,) [or *affected an inclining to it,* (see the part. n., below,)] *intending,* or *purposing, the commission of an act of disobedience.* (Mgh.)

جَنَفٌ is [an epithet] like دَنَفٌ, applying to a sing. and a pl., [being] also an inf. n. [of جَنِفَ, q. v.]: Abu-l-'Iyál El-Hudhalee says,

* أَلَّا دَرَأْتَ الخَصْمَ حِينَ رَأَيْتَهُمْ *

* جَنَفًا عَلَىَّ بِأَلْسُنٍ وَعُيُونِ *

[*Wherefore didst not thou repel the adversaries, when thou sawest them inclining,* or *acting wrongfully, against me with tongues and eyes?*]: or, accord. to one reading, جُنُفًا [which is a pl. of جَانِفٌ ٤]: (Skr p. 128:) [or, as some say,] جَنَفًا is a pl. [or rather quasi-pl. n.] of جَانِفٌ ٤, like as رَوَحٌ is of رَائِحٌ: or it may be for ذَوِى جَنَفٍ. (TA.)

جَنَفٌ: see أَجْنَفُ, in two places: — and see also 1, last sentence.

جُنَافِىٌّ One *who carries himself in a proud and self-conceited manner,* (مُخْتَال, [for which Golius, here copied by Freytag, appears to have read مُحْتَال, with the unpointed ح,]) *with an inclining* [*of the body from side to side*]: (Sh, Ḳ:) or one *who affects an inclining* [*of the body from side to side*] (يَتَجَانَفُ) *in his gait, and carries himself in a proud and self-conceited manner therein.* (TA.)

جَانِفٌ: see أَجْنَفُ; and see also جَنَفٌ, in two places.

أَجْنَفُ [fem. جَنْفَآءُ] *Inclining* [*to a wrong course*], or *declining* [*from the right course*], or *acting wrongfully* or *unjustly,* [absolutely, as also جَنِفٌ ٤ and جَانِفٌ ٤ and مِجْنَفٌ ٤, or peculiarly] in his testament. (Ḳ.) You say, صَادَفَهُ خَصْمٌ مِجْنَفٌ ٤ جَنِفًا فِى حُكْمِهِ [*He found him to be one who deviated from the right way in his judgment; who acted wrongfully, unjustly, injuriously,* or *tyrannically, therein*]. (Ḳ.) And خَصْمٌ مِجْنَفٌ ٤ *An adversary who inclines* [*to a wrong course*], or *declines* [*from the right course*]; (Ḳ;) *who acts wrongfully, unjustly, injuriously,* or *tyrannically.* (TA.) — *Inclining;* [or *pendulous;*] applied to a penis. (TA.) — *Having a bending back;* (Ṣ, Ḳ;) applied to a man. (Ṣ.) — See also 1, last sentence. — *Big,* or *large;* applied to a bowl (قَدَح). (TA.)

مِجْنَفٌ: see أَجْنَفُ, in two places.

غَيْرَ مُتَجَانِفٍ لِإِثْمٍ, in the Ḳur [v. 5], means *Not affecting an inclining to sin; intending,* or *purposing, it.* (Mṣb, TA.)

جنق

1. جَنَقُوا, aor. ـُ, (IAạr, Ḳ,) inf. n. جَنْقٌ; (IAạr, TA;) and ٤ اجنقوا, inf. n. تَجْنِيقٌ; (AZ, Ḳ;) *They cast stones of* [or *with*] *the* مَنْجَنِيق: (Ḳ,* TA:) and ٤ مَجْنَقُوا مَنْجَنِيقًا, (Ḳ,) or ٤ مَجْنَقُوا, [app. meaning *they constructed a* منجنيق], (Lth, TA,) is said by such as hold the م to be radical; (Ḳ;) or it may be that the م is augmentative, and that the verb is [denominative,] similar to تَمَسْكَنَ from مِسْكِينٌ. (TA.) — جَنَقُونَا بِالمَنْجَنِيقِ *They cast at us with the* منجنيق: mentioned by El-Fárisee on the authority of AZ. (M.) An Arab of the desert, in describing the wars of his people, said, تَارَةً نُجْنَقُ وَأُخْرَى نُرْشَقُ [*One time we are cast at with the* منجنيق, *and another we are shot at with arrows*]: (Ṣ,* M:) also mentioned by El-Fárisee. (M.)

2. جنّقوا المَجَانِيقَ and ٤ مَجْنَقُوهَا [app. *They constructed the engines of the kind called* منجنيق]. (JK.) See also 1.

Q. Q. 1. مَجْنَقُوا: see 1 and 2.

جُنْقٌ The *stones of the* منجنيق. (M, TA.) [But] IAạr says that جنق [app. جُنُقٌ] means The *people who manage the* منجنيق. (TA.)

مُجَنْيِقٌ dim. of مَنْجَنِيقٌ, q. v. (Sb, Ṣ.)

مَنْجُنُوقٌ: see what next follows.

مَنْجَنِيقٌ (Ṣ, M, Mṣb, Ḳ) and مِنْجَنِيقٌ (Mṣb, Ḳ) and ٤ مَنْجَنُوقٌ (Lth, IAạr, Mṣb, Ḳ) [*A kind of balista;*] *an instrument* [or *engine of war*] *with which stones are cast* (Ṣ, M, Ḳ, TA) *at the enemy; made by binding* [*in some manner*] *very tall wooden poles, whereon is placed what is to be cast, which is then struck with a long pole, and so cast to a very distant place:* [this imperfect description (the only one that I have found of this engine) seems to show that it was of a very simple and rude construction:] it is an ancient instrument, anterior to the invention [or use] of gunpowder and cannons by the Christians; and was used by Moḥammad in the siege of Eṭ-Ṭáïf; but the first [of the Arabs] who used it in the time of paganism is said to have been Jedheemeh El-Abrash, of the Mulook et-Ṭawáïf: (TA:) pl. مَنْجَنِيقَاتٌ (Ṣ, Mṣb, Ḳ) and مَنْجَنُوقَاتٌ (Lth, TA) and مَجَانِيقُ (Sb, Ṣ, Mṣb, Ḳ) and مَجَانِقُ: (Ḳ:) dim. ٤ مُجَيْنِيقٌ: (Sb, Ṣ:) it is fem., (Lth, Ṣ, Mṣb, Ḳ,*) preferably, (Lth, TA,) and in most instances; (Mṣb;) and hence it is also called الأُنْثَى; (M in art. انث;) but sometimes it is masc.: (Mṣb, Ḳ:) and is arabicized, (Ṣ, Mṣb, Ḳ,) from the Persian (Ṣ, Ḳ) مَنْ چِى نِيك, i. e. "How excellent am I!" (Ṣ,) or مَنْ چِهْ نِيك, i. e. "I, how excellent am I!" (Ḳ;) [Golius asserts it to be from the Greek Μάγγανον; but this is the original of مَنْجَنُونٌ, which has a different meaning: its derivation, however, seems to have been unknown to the Arabs in general; for] some say that مَنْجَنِيقٌ is of

the measure مَفْعَلِيلٌ, [so in copies of the Ṣ, but correctly مَنْفَعِيلٌ, as in the Mṣb and TA,] because of the phrase نُجُنَّقٌ مَرَّةً [see 1]: (Ṣ, Mṣb:*) or, (Mṣb,) accord. to Sb, (Ṣ,) it is of the measure فَنْعَلِيلٌ; (Ṣ, Mṣb;) because مَجَانِيقُ is its pl. and the dim. is مُجَيْنِيقٌ; and because, if the م were augmentative as well as the ن, there would be two augmentative letters at the beginning of the noun, and this may not be in substs. nor in epithets that are not conformable to augmented verbs; and if the ن were made an essential part of the word, the noun would be a quadriliteral-radical, and augmentative letters are not prefixed to words of this class except nouns conformable to their verbs, like مُدَحْرَجٌ: (Ṣ, TA:) but MF says that these disquisitions are unprofitable; for in his opinion, all the letters of the word are radical, since it is a foreign word. (TA.)

مَنْجَنِيقِيٌّ [app. *A maker of the kind of engine called* مَنْجَنِيق; being mentioned as a surname:] a rel. n. from مَنْجَنِيق. (Ḳ.)

جنك

جَنْكٌ [and جُنْكٌ] *A certain* [*musical*] *instrument, which is beaten like the* عُود [or *lute*; namely, the *Persian harp*; two specimens of which are figured in Note 26 to Chap. iii. of my translation of the "Thousand and One Nights"]; mentioned by El-Khafájee in the Shifá el-Ghaleel; and often spoken of: it is an arabicized word; (MF, TA;) from the Persian چَنْگ: and applied [also] to the دفّ, [دُفّ or دَفّ, i. e., *tambourine*,] *with which one plays*. (TA.)

جَنْكِيٌّ [and جُنْكِيٌّ] *A player on the* جنك *above mentioned*. (TA.)

جنو

جَنَا *i. q.* جَنَأَ [inf. n. of جَنِئَ, q. v.]. (Ṣgh, Ḳ.)

أَجْنَا, applied to a man, *i. q.* أَجْنَأُ, q. v. (Ṣgh, Ḳ.) And [its fem.] جَنْوَاءُ, *i. q.* جَنْآءُ, (Ṣgh, Ḳ,) applied to a ewe, or a she-goat, meaning *Having her horns bending backwards*. (TA.)

جنى

1. جَنَى الثَّمَرَةَ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـِ, (Ṣ, Mṣb,) inf. n. جَنْيٌ, (Ṣ, TA,) or جَنًى, (so accord. to one copy of the Ṣ, and written in the accus. case جنيا in the Ḥam p. 355,) and جِنَايَةٌ, (Ḥam ib., but there without any vowel-signs,) *He gathered, plucked, or took from the tree, the fruit*; (Mgh, TA;) *i. q.* اجتناها (Ṣ, Mṣb, Ḳ) and تجنّاها: (Ḳ:) and in like manner one says of a thing similar to fruit. (TA.) One says also, جَنَاهَا لَهُ and جَنَاهُ إِيَّاهَا [*He gathered it, plucked it, or took it from the tree, for him*]. (A'Obeyd, Ḳ.) And جَنَيْتُكَ أَكْمُؤًا [*I gathered for thee truffles*]. (TA.) And جَنَى ذَهَبًا *He collected gold from its mine*. (TA.) — Aboo-Dhu-eyb uses this verb metaphorically, in the phrase جَنَى العُلَى, meaning ‡ [*He acquired*] *eminence*, or *nobility*. (TA.) — You also say, جَنَى عَلَيْهِ, (Ṣ,) or عَلَى قَوْمِهِ, (Mṣb,) inf. n. جِنَايَةٌ, (Ṣ, Mṣb,) ‡ *He committed*, [*against him*, or] *against his people*, or *party*, *a crime*, or *an offence for which he should be punished*; (Mṣb;) as also جانَاهُ [or جانى قَوْمَهُ]: (TK in art. جر:) [and ‡ *he brought an injury upon him*, or *them*:] and جَنَى الذَّنْبَ عَلَيْهِ, aor. ـِ, inf. n. جِنَايَةٌ, (Ḳ,) with kesr, (TA,) ‡ *He committed the crime, offence, or injurious action, against him*; syn. جَرَّهُ إِلَيْهِ: (Ḳ: [see art. جر:]) thus used, also, the verb is metaphorical, from جَنَى الثَّمَرَةَ: (Er-Rághib, TA:) and so in the phrase, جَنَى شَرًّا, meaning ‡ *He brought to pass an evil thing* or *action*. (Mgh.) [See also جِنَايَةٌ, below.] It is said in a trad., لَا يَجْنِي جَانٍ إِلَّا عَلَى نَفْسِهِ † [*An injurer shall not bring injury save on himself*]; meaning that one shall not be prosecuted for an injurious action committed by another, of his relations or of others. (TA.) And a poet says,

* جَانِيكَ مَنْ يَجْنِي عَلَيْكَ وَقَدْ *

* تُعْدِي الصِّحَاحَ فَتَجْرَبُ الجُرْبُ *

[which may be rendered, † *Thine injurer* whom thou shouldst punish *is he who brings an injury upon thee: but sometimes the mangy* camels *infect the sound* ones *so that these become mangy*; and thus a criminal sometimes brings punishment upon his relations: for] A'Obeyd says that جانيك من يجنى عليك is a prov. applied to the case of a man who is punished for an injurious action; because brothers [sometimes] bring injury upon a man [by occasioning his being punished for an injurious action which they have themselves committed], as the latter hemistich of the verse cited above indicates: but AHeyth says that this prov. means الجَانِي لَكَ الخَيْرَ مَنْ يَجْنِي عَلَيْكَ الشَّرَّ [*The person bringing thee good is he who brings*, or *will bring, upon thee evil:* perhaps intended as a caution; for the Arabs often suspect that a benefactor has some evil intention]: and he cites the following hemistich:

* تُعْدِي الصِّحَاحَ مَبَارِكُ الجُرْبِ *

[meaning Sometimes *the places where the mangy* camels *lie down*, and which afford benefit to other camels, *infect the sound* ones]. (TA. [See also Freytag's Arab. Prov., i. 298.]) You say also, جَنَيْتَ هٰذَا عَلَى نَفْسِكَ [*Thou hast brought this as an injury upon thyself*]. (Ḳ in art. جل.)

3. جانى عَلَيْهِ, inf. n. مُجَانَاةٌ, *He accused him of a* جِنَايَة [or *crime*, &c.]. (TA.) — See also 1.

4. اجنى said of a tree, (Ṣ, Ḳ,) or of a palm-tree, (Mṣb,) *It had ripe fruit:* (Ṣ:) or *it attained to the time for the gathering of its fruit:* (Mṣb:) or *it attained to maturity*: (Ḳ:) or, said of a tree, *it had fruit to be gathered and eaten*: and, said of fruit, *it became ripe*: (TA:) and, said of grass, or herbage, *it became abundant*. (KL.) — And اجنت الأَرْضُ *The land had much* جَنًى, (Ṣ, Mṣb, Ḳ,) i. e. *herbage*, and *truffles*, and *the like*. (Ṣ.)

5: see 1. — تجنّى عَلَيْهِ, (Ṣ,* Ḳ,) or تجنّى عليه, (TA,) † *He accused him of a crime, an offence*, or *an injurious action, that he had not committed*; (Ṣ, Ḳ;) i. e. *he forged against him the charge of his having committed a crime*, &c., *he being guiltless* [*thereof*]: (TA:) التَّجَنِّي being like التَّجَرُّمُ. (Ṣ.) You say also, يَتَجَنَّى عَلَيْنَا مَا لَمْ نَجْنِهِ [*He accuses us of committing what we did not commit*]. (Abu-l-'Abbás, TA in art. جرم.)

8: see 1. — اجْتَنَيْنَا مَاءَ مَطَرٍ *We came to rain-water, and drank it:* (Ḳ:) a phrase mentioned with approval by IAạr, but not explained by him: thought by ISd to have this meaning. (TA.)

جَنًى [in the CK جَنِيٌّ] *Whatever is gathered*, or *plucked*; as also جَنَاةٌ: (Ḳ:) or *whatever is gathered*, or *plucked, from trees*, (Ṣ,) *&c.*; (so in a copy of the Ṣ;) as also جَنَاةٌ: (Ṣ:) so that these two words are of the same class as حَقٌّ and حَقَّةٌ: or the latter of them is a n. un.: (TA:) or the former signfies *what is gathered from trees while fresh*; (Mṣb;) as also جَنِيٌّ: (Mṣb:) or this last is an epithet applied to fruit, signifying *just gathered* or *plucked*; (Ṣ, Ḳ;) or *gathered*, or *plucked, while fresh*: (TA:) and مَجْنًى, also, pl. مَجَانٍ, signifies *fruit gathered* or *plucked*: (Ḥar p. 369:) جَنًى also signifies *fruit* [*ready to be gathered* or *plucked*]; so in the Ḳur lv. 54: (Jel:) and is applied to *fresh ripe dates*: (Fr, Ḳ:) and *grapes*: (TA:) and *truffles*, and *the like*: (Ṣ:) and even *cotton*: (TA:) and *herbage*: (Ṣ:) and *gold*, (Ḳ,) which is collected from its mine: (TA:) and *cowries*, (Ḳ,) as though gathered from the sea: (TA:) and *honey*, (Ḳ,) *when it is gathered*: (TA:) pl. أَجْنَاءٌ (Ḳ) and أَجْنٍ, originally أَجْنُيٌ. (TA.) Hence the saying,

* هٰذَا جَنَايَ وَخِيَارُهُ فِيهِ *

* إِذْ كُلُّ جَانٍ يَدُهُ إِلَى فِيهِ *

[*This is what I have gathered, and the best of it is in it; when every gatherer* but myself *has his hand to his mouth*]: or, accord. to one reading, وَهِجَانُهُ فِيهِ (which has the same meaning, TA in art. هجن): a prov., ascribed by Ibn-El-Kelbee to 'Amr Ibn-'Adee El-Lakhmee, the son of the daughter of Jedheemeh: he says that Jedheemeh had ordered the people to gather for him truffles, and some of them ate the best that they found; but 'Amr brought to him the best that he found, and addressed to him these words: and 'Alee is related to have repeated them on an occasion of his entering the government-treasury; meaning that he had not defiled himself with anything of the tribute belonging to the Muslims, but had put it in its places. (TA.)

جَنَاةٌ: see جَنًى, in two places.

جَنِيٌّ: see جَنًى. Also *Dates cut from the tree*. (TA.)

جِنَايَةٌ, primarily, The act of *gathering*, *plucking*, or *taking from a tree*, fruit: [see 1:] — then, † The *bringing to pass an evil thing*, or *action*: (Mgh, Kull p. 147:) — then, † *Evil*, [*itself*]: — then, † The *doing a forbidden action*: (Kull ib.:) specially used in this last sense; though it has a general application: (Mgh:) — [as a simple subst., it generally signifies] *A crime, an offence*, or *an injurious action, for which one should be punished*:

(Mṣb:) or *an action that a man commits requiring punishment or retaliation to be inflicted upon him in the present world and in the world to come:* (TA:) or *any forbidden injurious action:* (Kull p. 134:) and in the language of the lawyers, especially *a wounding:* and *an amputation,* or *a maiming:* (Mṣb:) and ٧ جَنِيَّةٌ signifies the same as جِنَايَةٌ: (Ḥam p. 241:) the pl. of جناية is جِنَايَاتٌ and جَنَايَا; but the latter of these pls. is of rare occurrence. (Mṣb.)

جَنِيَّةٌ: see what next precedes. ═ Also *A* [*garment such as is called*] رِدَآء, (Ḳ, TA,) *of a round form,* (TA,) *made of* [*the kind of cloth termed*] خَزّ. (Ḳ, TA.)

جَانٍ *A gatherer* of fruit [&c.]: ═ and also †*A committer of a* جِنَايَة [or *crime,* &c.]: (Ḳ,* TA:) pl. جُنَاةٌ (Ṣ, Ḳ) and جُنَّاءٌ (Sb, Ḳ) and [of pauc.] أَجْنَاءٌ, which last is extr., (Ṣ, Ḳ,) or doubtful. (Ṣ.) Hence the prov., أَجْنَاؤُهَا أَبْنَاؤُهَا, explained in art. بنى. (Ṣ, TA.) ═ [Hence also,] الجَانِى †*The wolf.* (IAạr, TA voce جَابٍ, q. v.) ═ Also *i. q.* لَقَّاحٌ; (IAạr, Az, TA;) i. e. *A fecunduter of palm-trees.* (Az, TA.)

الجَوَانِى *i. q.* الجَوَانِبُ [pl. of الجَانِبُ]; (Ḳ;) similar to الثَّعَالِى and الأَرَانِى. (TA.)

مَجْنًى: see جَنًى.

مُجْتَنًى *A place of gathering,* or *plucking,* fruits, &c. (TA.)

جهد

1. جَهَدَ, (Ṣ, A, L, &c.,) aor. ـَ, (Ḳ,) inf. n. جَهْدٌ, (TA,) *He strove, laboured,* or *toiled; exerted himself* or *his power* or *efforts* or *endeavours* or *ability; employed himself vigorously, strenuously, laboriously, diligently, studiously, sedulously, earnestly,* or *with energy; was diligent,* or *studious; took pains,* or *extraordinary pains;* (Ṣ, A, L, Ḳ;) فِى كَذَا *in such a thing;* (Ṣ;) or فِى الأَمْرِ *in the affair;* (A;) as also ٧ اجتهد; (A, Ḳ;) and so ٧ جاهد, with respect to speech and actions: (L:) or جَهَدَ فِى الأَمْرِ, aor. and inf. n. as above, *he did his utmost,* or *used his utmost power* or *efforts* or *endeavours* or *ability, in prosecuting the affair:* (Mṣb:) and ٧ اجتهد and ٧ تجاهد *he exerted unsparingly his power,* or *ability:* (Ṣ, A, Ḳ:) or ٧ اجتهد فِى الأَمْرِ *he exerted unsparingly his power,* or *ability, in the prosecution of the affair, so as to effect his utmost.* (Mṣb.) You say also, اِجْهَدْ جَهْدَكَ فِى هٰذَا الأَمْرِ ‡ *Do thine utmost in this affair:* (Fr, Ṣ, Ḳ:*) but not جُهْدَكَ. (Fr, Ṣ.) And رَأْيَهُ ٧ اجتهد ‡ *He took pains,* or *put himself to trouble* or *fatigue, to form a right judgment* or *opinion.* (MA.) And اِجْتَهَدْتُ ٧ رَأْيِى وَنَفْسِى حَتَّى بَلَغْتُ مَجْهُودِى †*I exerted my judgment and my mind so that I attained the utmost of my power,* or *ability.* (T, L.) ═ جَهَدَ بِهِ *He tried, proved,* or *examined, him,* (L, Ḳ,) عَنِ الخَيْرِ وَغَيْرِهِ [*respecting good* qualities, *&c.*]. (L.) ═ جَهَدَهُ, (Mgh, L, Mṣb,) aor. ـَ, (Mgh, L,) inf. n. جَهْدٌ, (L, Mṣb,) *It,* (an affair, and a disease,) and *he,* (a man,) *affected him severely; harassed, embarrassed, distressed, afflicted, troubled, inconvenienced, fatigued,* or *wearied, him:* (Mṣb:) *it* (disease, L and Ḳ, and fatigue, and love, L) *rendered him lean; emaciated him:* (L, Ḳ:) *he burdened him beyond his power; imposed upon him that which was beyond his power;* as also ٧ اجهدهُ: (Mgh:) and, [as also ٧ اجهدهُ,] *he importuned him, harassed him,* or *plied him hard, in asking, begging,* or *petitioning.* (A.) [Hence,] جُهِدَ, said of a man, *He was severely affected, harassed, embarrassed, distressed, afflicted, troubled, inconvenienced, fatigued,* or *wearied:* (Ṣ, L:) or *was grieved,* or *made sorry* or *unhappy.* (L.) And أَصَابَهُمْ قُحُوطٌ مِنَ المَطَرِ فَجُهِدُوا جَهْدًا شَدِيدًا *Drought befell them, and they consequently became severely distressed.* (Ṣ.) And جُهِدُوا *They were,* or *became, afflicted with drought, barrenness,* or *dearth;* or *with drought, and dryness of the earth.* (L.) And رَجُلٌ يَجْهَدُ أَنْ يَحْمِلَ سِلَاحَهُ مِنَ الضَّعْفِ, for يَجْهَدُ نَفْسَهُ, *A man who imposes upon himself a difficulty,* or *trouble,* or *fatigue,* or *a difficult* or *severe task,* or *who strains,* or *strains himself, in the carrying of his weapons,* or *arms, by reason of weakness.* (Mgh.) And جَهَدَ دَابَّتَهُ and ٧ اجهدها *He jaded, harassed, distressed, fatigued,* or *wearied, his beast;* ‡ *i. q.* ٧ بَلَغَ جَهْدَهَا: (Ḳ:) or *he tashed,* or *plied, his beast beyond his power in journeying,* or *marching,* or *in respect of pace.* (Ṣ, Mṣb.) And ٧ أَجْهَدْتُهُ عَلَى أَنْ يَفْعَلَ كَذَا وَكَذَا [*I importuned him,* or *harassed him, to do such and such things*]. (L.) ═ Also, (Ṣ, Mṣb,) aor. as above, (A,) and so the inf. n., (Mṣb,) ‡ *He deprived it* (namely, milk,) *of its butter,* (Ṣ, A, Ḳ,) *entirely:* (Ṣ, Ḳ:) or *churned it so as to extract its butter and render it sweet and pleasant:* or *mixed it with water:* (Mṣb:) or *diluted it so that it consisted for the most part of water:* and in like manner it is used in relation to broth. (A.) ═ Hence, (Mṣb,) جَهَدَهَا †*He lay with her;* or *compressed her:* (L, Mṣb, from a trad.:) or *i. q.* دَفَعَهَا, and حَفَزَهَا [which has a similar meaning]. (L.) ═ جَهَدَ الطَّعَامَ †*He desired the food eagerly; longed for it;* (Ṣ, Ḳ;) as also ٧ اجهدهُ. (Ḳ.) And جُهِدَ الطَّعَامُ and ٧ أُجْهِدَ †*The food was eagerly desired,* or *longed for.* (Ṣ.) ═ Also ‡ *He ate much of the food:* (Ṣ, Ḳ:) *he left nothing of it.* (A.) You say also, هٰذَا كَلَأٌ يَجْهَدُهُ المَالُ †*This is herbage,* or *pasture, of which the cattle eat perseveringly.* (AA, TA.) ═ جَهِدَ *It* (a state of life) *was,* or *became, hard, difficult, strait,* or *distressful.* (Ṣ, Ḳ.)

3. جِهَادٌ, inf. n. of جاهد, properly signifies The *using,* or *exerting, one's utmost power, efforts, endeavours,* or *ability, in contending with an object of disapprobation;* and this is of three kinds, namely, a visible enemy, the devil, and one's self; all of which are included in the term as used in the Ḳur xxii. 77. (Er-Rághib, TA.) See also 1, first sentence. You say, جاهد العَدُوَّ, (JK, A, Mgh,) inf. n. as above (JK, Mgh, Ḳ) and مُجَاهَدَةٌ, (JK, Ḳ,) *He fought with the enemy:* (Ḳ:) or *he encountered the enemy, imposing upon himself difficulty* or *distress* or *fatigue,* or *exerting his power* or *efforts* or *endeavours* or *ability,* [or *the utmost thereof,*] *to repel him, his enemy doing the like:* and hence جاهد came to be used by the Muslims to signify generally *he fought, warred,* or *waged war, against unbelievers* and *the like.* (Mgh.) You say also, جاهد فِى سَبِيلِ ٱللّٰهِ, inf. n. جِهَادٌ (Ṣ, Mṣb) and مُجَاهَدَةٌ, (Ṣ,) [*He fought,* &c., *in the way of God;* i. e., *in the cause of religion.*]

4. اجهد, as trans.: see 1, in six places. ═ Also *He made,* or *incited,* another, *to strive* or *labour* or *toil, to exert himself* or *his power* or *efforts* or *endeavours* or *ability,* &c.; trans. of 1 in the first of the senses assigned to it above. (JK.) ═ أُجْهِدَ *He was thrown into a state of difficulty, distress, affliction, trouble, inconvenience,* or *fatigue.* (L.) ═ اجهد مَالَهُ *He consumed,* or *wasted, and dispersed, his property:* (Ḳ:) or *gave it away, and dispersed it, altogether, here and there.* (En-Nadr, TA.) ═ As intrans., *He* (an enemy) *strove, laboured,* or *exerted himself, in enmity,* (Ḳ, TA,) عَلَيْنَا *against us.* (TA.) ═ *He acted with energy,* or *with the utmost energy:* so in the phrases سَارَ فَأَجْهَدَ *He marched,* or *journeyed, and did so with energy,* or *with the utmost energy;* and حَلَفَ بِٱللّٰهِ فَأَجْهَدَ *He swore by God, and did so with energy,* &c.: in which cases one should not say فَجَهَدَ. (Aboo-'Amr Ibn-El-'Alà, L.) ═ *He took the course prescribed by prudence, precaution, and sound judgment,* فِى الأَمْرِ *in the affair;* syn. احْتَاطَ. (L, Ḳ.) ═ *He became in a state of difficulty, embarrassment, distress, affliction, trouble, inconvenience,* or *fatigue.* (L.) ═ †*It* (a thing) *became mixed,* or *confused.* (Ḳ.) ═ *He entered upon land such as is termed* جَهَاد: *he went forth into the desert;* and *into the plain,* or *open country.* (JK.) ═ *It rose up; rose into view; appeared.* (JK.) You say, اجهد لِىَ القَوْمُ *The people,* or *company of men, came within my sight,* or *view;* syn. أَشْرَفُوا. (AA, Ḳ.) And اجهد فِيهِ الشَّيْبُ *Hoariness appeared upon him, and became much:* (TA:) or ‡ *became much, and spread:* (A:) or *became much, and was quick in its progress,* (Ḳ, TA,) *and spread.* (TA.) And أَجْهَدَتْ لَهُ الأَرْضُ *The land became open to him.* (L, Ḳ.*) And in like manner, اجهد له الطَّرِيقُ, (L,) and الحَقُّ, (L, Ḳ,*) *The road,* and †*the truth, became open, apparent, and manifest, to him.* (L, Ḳ.*) And اجهد لَكَ الأَمْرُ †*The thing became,* or *has become, within thy power,* or *reach;* (Aboo-Sa'eed, Ḳ;) *and offered,* or *presented, itself to thee.* (Aboo-Sa'eed, TA.)

6: see 1.

8: see 1, in five places. ═ اجْتِهَادٌ as a conventional term means A lawyer's *exerting the faculties* [*of the mind*] *to the utmost, for the purpose of forming an opinion in a case of law* [*respecting a doubtful and difficult point*]: (KT:) the *seeking to form a right opinion:* (KL:) [*investigation of the law,* or the *working out a solution of any difficulty in the law, by means of reason and comparison:* and] the *referring a case proposed to the judge,* [*respecting a doubtful and difficult*

point,] from the method of analogy, to the Ḳur-án and the Sunneh. (L, TA.*)

جَهْدٌ *Power; ability;* as also ↓جُهْدٌ; (Ṣ, A, IAth, L, Mṣb, Ḳ;) the latter of the dial. of El-Ḥijáz, and the former of other dials.; (Mṣb;) and ↓مَجْهُودٌ: (A:) جهد in the Ḳur ix. 80 is read both جَهْد and ↓جُهْد: (Ṣ:) and جَهْدٌ signifies also *labour, toil, exertion, effort, endeavour, energy, diligence, painstaking,* or *extraordinary painstaking:* (L: [see جَهَدَ:]) or ↓جُهْدٌ has the signification first mentioned above, (Fr, Ṣ, IAth, Mṣb,) and جَهْدٌ, with fet-ḥ, is from اجْهَدْ جَهْدَكَ فِى هٰذَا الأَمْرِ, (Fr, Ṣ,) or from جَهَدَ فِى الأَمْرِ, being an inf. n. from this verb, (Mṣb,) and signifies, [as also ↓مَجْهُودٌ,] one's *utmost;* the *utmost of one's power* or *ability* or *efforts* or *endeavours* or *energy.* (Fr, Ṣ, IAth, Mṣb, Ḳ.) You say, بَذَلَ الجَهْدَ, (Mṣb in art. بلغ, &c.,) and المَجْهُودَ, (Ṣ, A,) or جَهْدَهُ, (Mgh,) [and ↓مَجْهُودَهُ,] *He exerted unsparingly his power* or *ability:* (Mgh:) [or *his utmost power* or *ability* or *efforts* or *endeavours* or *energy;* as shown above.] And بَلَغَ جَهْدَهُ, (A, L,) and ↓مَجْهُودَهُ, (A,) *He accomplished the utmost of his power* or *ability; did his utmost.* (A, L. [Like جَهَدَ جَهْدَهُ. See also بَلَغَ جَهْدَ دَابَّتِهِ, below.]) And ↓جُهَيْدَى is *syn. with* جَهْدٌ; (Ḳ;) as in the saying, لَأَبْلُغَنَّ جُهَيْدَاىَ فِى الأَمْرِ, (JK, TḲ,) i. e. *I will assuredly accomplish the utmost of my power,* or *ability, in the affair.* (TḲ. [In a copy of the A, جُهَيْدَاكَ; and so in the TA, I believe from that same copy.]) [So, too, is ↓جُهَادَى; as in the saying,] جُهَادَاكَ أَنْ تَفْعَلَ *The utmost of thy power,* or *ability,* and *the utmost of thy case, is,* or *will be, thy doing* [such a thing]; syn. قُصَارَاكَ [q. v.], (JK, Ḳ,) and غَايَةُ أَمْرِكَ. (TA.) اَلَّذِينَ أَقْسَمُوا بِاللّٰهِ جَهْدَ أَيْمَانِهِمْ, in the Ḳur [v. 58, &c.], means *Who swore by God with the most energetic of their oaths:* (Ḳ,* Jel:) or *the strongest,* or *most forcible, of their oaths;* جهد being originally an inf. n., and in the accus. case as a denotative of state with يَجْهَدُونَ understood before it, or as an inf. n. (Bḍ.) — Also *Difficulty,* or *grievousness; embarrassment, distress, affliction, trouble, inconvenience, fatigue,* or *weariness;* (Ṣ, A, IAth, Mgh, Mṣb, Ḳ;) so accord. to some who say that ↓جُهْدٌ, with ḍamm, has the first of the significations assigned to it above; (Mṣb;) as also ↓مَجْهُودٌ: (Mgh:) *a disease,* or *difficulty, that distresses* or *afflicts, a man;* as also ↓جُهْدٌ. (JK.) Hence, جَهْدُ البَلَاءِ, (Mṣb,) i. e. *A state of difficulty,* or *trouble, to which death is preferred:* or *largeness of one's family,* or *household, combined with poverty.* (L, Ḳ.*) [Hence also,] بَلَغَ جَهْدَ دَابَّتِهِ, [i. e. بَلَغَ مَشَقَّتَهَا,] *i. q.* جَهَدَهَا: see 1. (Ḳ.) — Also *Small provision, upon which a man possessing little property can live* (JK, L) *with difficulty.* (L.) And جَهْدُ المُقِلِّ *What a man who possesses little property can afford to give in payment of the poor-rate required by the law.* (L, from a trad.)

جُهْدٌ: see جَهْدٌ, in five places. = Also *Milk mixed* [*with water:* see مَجْهُودٌ]. (JK.)

جَهَادٌ *Hard land:* (JK, Ṣ:) or *land in which is no herbage:* (TA:) or *hard land in which is no herbage:* (Ḳ:) or *level,* or *even, land:* or *rugged land:* also used as an epithet; so that you say أَرْضٌ جَهَادٌ: (TA:) or *level, smooth land, in which is no hill:* (JK:) or the *most plain and even of land, whether it have produced herbage or not, not having any mountain or hill near it:* and such is what is termed a صَحْرَآءُ: (ISh, TA:) or *an open tract of land:* (Fr, TA:) or *sterile, barren,* or *unfruitful,* land, *in which is nothing;* as also جَمَادٌ: pl. جُهُدٌ. (AA, L.) = Also The *fruit of the* أَرَاك; (IAar, Ḳ;) and so جَهَاضٌ. (IAar, TA.)

مَرْعًى جَهِيدٌ ‡ *Pasture much eaten by cattle.* (Ṣ, A, Ḳ.) And أَرْضٌ جَهِيدَةُ الكَلَإِ ‡ *Land of which the herbage is much eaten by cattle.* (A.)

جُهَادَى: جُهَيْدَى: } see جَهْدٌ.

جَاهِدٌ [*Striving, labouring,* or *toiling;* &c.: see 1. Hence,] سَيْرُنَا جَاهِدٌ [*Our journeying is laborious*]. (TA in art. اخو.) And جَهْدٌ جَاهِدٌ [*Intense labour* or *exertion,* or *the like:* or *severe difficulty* or *distress* &c.]: an intensive expression, (Ḳ, TA,) like شِعْرٌ شَاعِرٌ and لَيْلٌ لَائِلٌ. (TA.) — † *Eagerly desiring* [food]; *longing for* [it]: (JK, Ṣ:) pl. أَجْهَادٌ. (JK.) — غَرْثَانُ جَاهِدٌ ‡ *Hungry and greedy, leaving no food.* (A.)

مُجْهَدٌ A man *thrown into a state of difficulty, embarrassment, distress, affliction, inconvenience, trouble,* or *fatigue.* (L.)

هُوَ مُجْهِدٌ لَكَ *He is one who takes the course prescribed by prudence, precaution,* or *sound judgment, for thee;* syn. مُحْتَيِطٌ. (L.) And نَصِيحٌ مُجْهِدٌ *A sincere,* or *faithful, and careful, adviser,* or *counsellor.* (L.) — رَجُلٌ مُجْهِدٌ *A man in a state of difficulty, embarrassment, distress, affliction, inconvenience, trouble,* or *fatigue: possessing little property; poor.* (L.) — And *A man whose beast is weak by reason of fatigue.* (L.)

مَجْهُودٌ *Severely affected, harassed, embarrassed, distressed, afflicted, troubled, inconvenienced, fatigued,* or *wearied:* (Ṣ, Mgh, L:) *distressed,* or *afflicted, by disease* or *difficulty:* (JK:) *afflicted with drought, barrenness,* or *dearth;* or *with drought, and dryness of the earth:* (L:) and *angry.* (JK.) — A *hard, difficult, strait,* or *distressful,* state of life. (TA.) — ‡ Milk *deprived of its butter* (Ṣ, A) *entirely:* (Ṣ:) or *mixed with water:* (Mṣb:) or *diluted so as to consist for the most part of water;* and in like manner, broth: (A:) or *churned so that its butter is extracted and it is rendered sweet and pleasant:* and used as meaning *eagerly desired,* or *longed for, and drunk without its occasioning disgust, by reason of its sweetness and pleasantness:* (Mṣb:) or *eagerly desired,* or *longed for;* and so food in general: (JK, L:) or *eagerly desired,* or *longed for, and drunk with perseverance, on account of its pleasantness and sweetness.* (L.) = See also جَهْدٌ, in six places.

جهر

1. جَهَرَ, (A, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. جَهْرٌ and جَهَارٌ, (Er-Rághib, TA,) *It* (a thing, A, Mṣb) *was,* or *became, plain, apparent, conspicuous, open,* or *public;* syn. ظَهَرَ, (A, Mṣb,) and بَدَا, (TA,) and عَلَنَ: (Ḳ:) or the radical signification is, *it* (a thing) *was,* or *became, exceedingly plain to be perceived,* either *by the sense of sight* or *by that of hearing.* (Er-Rághib, TA.) [Accord. to some, when relating to what is visible, it is tropical; and when relating to what is audible, proper: but if so, it seems to be so much used in the former sense as to be, in that sense, conventionally regarded as proper. See also جَهْرَةٌ.] = جَهُرَ, aor. ـُ, [inf. n., app., جَهَارَةٌ and جُهُورَةٌ,] *He* (a man, TA) *was,* or *became, great,* or *bulky,* (Ḳ, TA,) [and therefore *a conspicuous object,*] *before the eyes of the beholder.* (TA.) [And *He was,* or *became, pleasing,* or *goodly, in aspect:* see جَهَارَةٌ, below.] — Also, (A, Mṣb, Ḳ,) inf. n. جَهَارَةٌ, (A, Mṣb,) *It* (the voice) *rose* [*so as to be plainly heard*]; *was,* or *became, high,* or *loud.* (A, Mṣb,* Ḳ.) — Also, (Ṣ,) inf. n. جَهَارَةٌ, (TA,) *He,* (a man) *was,* or *became, high,* or *loud, of voice.* (Ṣ, TA.) = جَهِرَ, aor. ـَ, (Mṣb,) inf. n. جَهَرٌ, (Ṣ, Mṣb,) *He* (a man) *was unable to see in the sun.* (Ṣ, Mṣb, TA.) And in like manner said of the eye. (Ḳ.) = جَهِرَهُ, (Mṣb, TA,) inf. n. جَهْرٌ; (TA;) and جَهَرَ بِهِ; (A, Mṣb;) and ↓اجهرهُ, (A, Mṣb, TA,) [and ↓اجهر بِهِ;] and ↓جَهْوَرَهُ; (TA;) *He made it plain, apparent, conspicuous, open,* or *public.* (A, Mṣb, TA.) — جَهَرَ الكَلَامَ, and جَهَرَ بِهِ; (Ḳ;) and ↓اجهرهُ, inf. n. إِجْهَارٌ; (Ṣ;) and ↓اجهر بِهِ; (Ḳ;) and ↓جَهْوَرَ; (TA;) and جَهَرَ بِالقَوْلِ, and بِدُعَائِهِ, and بِقِرَآءَتِهِ, and بِصَلَاتِهِ, (TA,) and بِقِرَآءَتِهِ, (Ṣgh, Mṣb, TA,) aor. ـَ, inf. n. جَهْرٌ and جَهَارٌ; (TA;) and ↓اجهر بقرآءته; (Ṣgh, Mṣb, TA;) *He uttered the speech,* and *the saying,* and *his supplication,* and *his prayer,* and *his recitation, with a plain,* or *an open, voice; openly; publicly:* (Ṣ, Mṣb, Ḳ, TA:) or جَهَرَ بِكَلَامِهِ, (A,) and بِالقَوْلِ, and ↓جَهْوَرَ; (Ṣ;) and بِقِرَآءَتِهِ; (A;) *he uttered his speech,* and *the saying,* and *his recitation, with a raised,* or *loud, voice; aloud:* (Ṣ, A:) and جَهَرَ الصَّوْتَ *he raised the voice* [*so as to make it plainly heard*]. (Ḳ.) — جَهَرَ بِالمَعَاصِى, and ↓اجهر, and ↓جاهر, *He made known the acts of disobedience* that he had committed, *by talking of them:* he who does so is termed ↓مُجَاهِرٌ بِالمَعَاصِى, and simply ↓مُجَاهِرٌ. (TA.) And اجهر مَا فِى صَدْرِهِ *He revealed what was in his bosom.* (A.) And ↓جَهْوَرَ الحَدِيثَ بَعْدَ مَا هَيْنَمَهُ *He revealed the story after he had concealed it.* (A.) And ↓اجهر الأَمْرَ *He made the case,* or *affair, notorious.* (TA.) — Also جَهَرَهُ *He discovered it* (Ḳ, TA) *ocularly.* (TA.) — *He saw him* (a man) *without any veil* (Ḳ, TA) *intervening;* (TA;) as also ↓اجتهرهُ: (Ḳ:) or *he looked towards him,* or *regarded him.* (Ḳ.) You say, مَا فِى الحَىِّ أَحَدٌ

تَجْهَرُهُ عَيْنِى *There is not in the tribe any one whom my eye regards as worthy of notice or respect* by reason of his greatness therein; syn. تَأْخُذُهُ. (TA.) And اجتهر القَوْمُ فُلَانًا *The people looked towards such a one without any veil intervening between them and him.* (TA.) — *He treated him, or regarded him, with reverence, veneration, respect, or honour:* (K:) or (TA) *he regarded him as great in his eyes:* (K, TA:) *he saw him to be great in aspect, or appearance;* (S;) as also اجتهرهُ (S, K) and استجهرهُ: (A:) *he was pleased with his beauty, and his form, or appearance, or state of apparel or the like;* as also اجتهرهُ: (Lḥ,* K:) or *he pleased him by his beauty and form or appearance* &c.: (A:) or *it pleased him by its beauty;* as also اجتهرهُ. (TA.) — *He saw it* (an army, S, A, K, and a people, TA) *to be numerous in his eyes;* as also اجتهرهُ. (S, A, K.) = جَهَرَ البِئْرَ, (S, K,) aor. ـِ, inf. n. جَهْرٌ, (TA,) *He cleared out the well,* (S, K,) *and took forth from it the black fetid mud that it contained;* as also اجتهرها: (S:) or both signify *he entirely, or nearly, exhausted the well of its water:* (K:) or the former, *he reached the water of the well,* (K, TA,) in digging: or so جَهَرَ alone: (TA:) and accord. to Akh, جَهَرْتُ الرَّكِيَّةَ signifies *I cleared out the mud that the water covered in the well, so that the water appeared and became clear.* (S.) 'Áïsheh said, describing her father, اجتهر دُفُنَ الرَّوَآءِ, lit., *He cleared out the filled-up wells of abundant water so as to make the water well forth;* alluding to his rectifying affairs that had become disordered. (TA from a trad.) = جَهَرْنَاهُمْ *We came to them in the morning, at the time called* الصَّبَاحُ, (S, A, K, TA,) *when they were inadvertent.* (S, K, TA.) — جَهَرَ الأَرْضَ *He traversed the land* (S, K) *without knowledge.* (S.) = جَهَرَ السِّقَآءَ *He shook the milk-skin to make butter,* (Fr, S, K,) *and took forth its butter.* (Fr, TA.) = جَهَرَتِ الشَّمْسُ المُسَافِرَ *The sun dazzled the eye, and confused the sight, of the traveller;* syn. أَسْدَرَتْ عَيْنَهُ. (K.)

3. جاهر: see 1. — [Its inf. n.] مُجَاهَرَةٌ signifies The *fighting* [*with any one*] *face to face:* and the *showing open enmity,* or *hostility, with any one:* and the *reading,* or *reciting, a thing aloud:* and the *speaking loudly.* (KL.) You say, جاهر بِالعَدَاوَةِ, (Mṣb,) inf. n. مُجَاهَرَةٌ (S, Mṣb) and جِهَارٌ, (Mṣb,) *He showed open enmity* or *hostility, with another.* (S,* Mṣb.) And جَاهَرْتُهُمْ بِالأَمْرِ *I acted openly with them in the affair,* or *case;* syn. عَالَنْتُهُمْ بِهِ. (JK.) [And جاهرهُ *He treated him openly* with enmity &c.] — جَاهَرَهُمْ بِالأَمْرِ, (TA,) inf. n. مُجَاهَرَةٌ and جِهَارٌ, (K,) [is explained as signifying] *He vied with them,* or *strove to overcome* or *surpass them, in the affair,* or *case.* (K,* TA.) [But غالبهم, in the TA, and المُغَالَبَةُ, in the K, are here evidently mistranscriptions for عَالَنَهُمْ and المُعَالَنَةُ.]

4: see 1, in eight places. — اجهر also signifies *He begat sons goodly in stature* (IAạr, K) *and in aspect,* (IAạr, TA,) or *in cheeks:* (K:) or, *a squint-eyed son.* (IAạr, K.)

6. تَجَاهُرٌ signifies The *showing oneself openly:* and *acting openly,* or *being open in one's conduct* or *converse, with others.* You say,] تَجَاهَرُوا بِالعَدَاوَةِ *They showed open enmity,* or *hostility, one with another;* syn. تَبَادَوْا بِهَا. (S in art. بدو.) = [And تجاهر *He feigned himself unable to see in the sun:* see the part. n., below.]

8: see 1, in eight places.

10. استجهرهُ: see 1. — Also *He took it forth.* (TA from a trad.)

Q. Q. 1. جَهْوَرَ: see 1, in four places.

جَهْرًا: see جَهْرَةٌ, in two places.

جَهْرٌ: see جَهَارَةٌ, in six places.

جَهِرٌ: see جَهِيرٌ, in two places.

جَهْرَةٌ *A thing that is plain, apparent, conspicuous, open, or public.* (K.) You say, رَآهُ جَهْرَةً (S, A, &c.) *He saw him, or it, [plainly,] without the intervention of any veil:* (TA:) and رآه جِهَارًا [signifies the same: or] *he saw him, or it, with exceeding plainness:* (Er-Rághib, TA:) or the former signifies *he saw him, or it, with his eyes, ocularly, or before his eyes,* (S, A, Bḍ in ii. 52, Mṣb,) *without anything intervening:* (S:) so in the Kur. [ii. 52], حَتَّى نَرَى ٱللَّهَ جَهْرَةً: (S, Bḍ:) and [some say that] جَهْرَةً is here originally an inf. n. of جَهَرْتُ بِالقِرَآءَةِ, [like جِهَارًا,] and metaphorically used in the sense of مُعَايَنَةً: it is in the accus. case as an inf. n.: or it is thus used as a denotative of state relating to the agent or the object: and some read جَهَرَةً, as an inf. n. like غَلَبَةً, or as pl. of جَاهِرٌ, and as such it is a denotative of state: (Bḍ:) or جَهْرَةً is here from جَهَرْتُ الرَّكِيَّةَ: (Akh, S:) accord. to Ibn-'Arafeh, it here signifies *unconcealed from us:* (TA:) and in the Kur. iv. 152, *ocularly; not concealed from us by anything.* (K,* TA.) — You say also, كَلَّمَهُ جَهْرَةً [and جِهَارًا *He spoke to him plainly, with an open voice, aloud,* or *publicly*]. (S, TA.) — And لَقِيَهُ نَهَارًا جِهَارًا and جَهَارًا [*He met him in the daytime, openly,* or *publicly*]. (K.)

جُهْرَةٌ [*A blaze covering the face of a horse:* or the *quality of having such a blaze:*] a subst. from أَجْهَرُ applied to a horse. (TA.) — *A cast in the eye.* (AA, TA. [See also أَجْهَرُ.])

جَهَرَةٌ: see جَهْرَةٌ.

جَهَارًا and جِهَارًا: see جَهْرَةٌ, in three places.

جَهْوَرٌ: see جَهِيرٌ. — Also, and مُجْتَهَرٌ, An army *seen to be numerous.* (A.) — And the former, *Bold; daring:* in the K, erroneously, جَوْهَرٌ. (TA.)

جَهِيرٌ (in the TA, here, جَهْرٌ, but in another place, جَهِيرٌ,) *High, loud,* or *vehement,* speech; (Mṣb, K, TA;) as also مُجْهَرٌ and جَهْوَرِىٌّ: (K:) and so applied to the voice; (Mṣb, TA;) as also جَهْوَرِىٌّ. (A, TA.) Also, and مُجْهَرٌ (TA) and جَهْوَرِىٌّ (A, TA) and جَهْوَرٌ (A) and جَهِيرُ الصَّوْتِ and جَهْوَرِىُّ الصَّوْتِ, (S, A,) A man *having a high, loud,* or *strong voice.* (S, A, TA.) — A man (S, A) *of pleasing,* or *goodly, aspect;* (S, A, K;) as also جَهْرٌ: (K:) fem. of the former with ة: (S:) *beautiful:* (K:) *of goodly aspect, who pleases the beholder by his beauty:* and a face *of goodly,* or *beautiful, fairness:* (TA:) and أَجْهَرُ a man (TA) *of goodly aspect,* (K, TA,) *and of goodly and perfect body.* (AA, K, TA.) — Also, (K,) or جَهِيرٌ لِلْخَيْرِ and لِلْمَعْرُوفِ, (A,) *Adapted to,* or *constituted for, goodness:* (A, K:) because he who beholds him desires his beneficence: (TA:) pl. جُهَرَآءُ. (A, K.) = Also Milk *not mixed with water:* (Fr, S, K:) or *from which the butter has been taken forth.* (TA.)

جَهَارَةٌ [an inf. n. (see جَهُرَ)] *Pleasingness,* or *goodliness, of aspect;* (S, A, K;) as also جُهُورَةٌ (K) and جُهْرٌ: (TA:) [and *a quality pleasing to behold:* for] Abu-n-Nejm says,

* وَأَرَى البَيَاضَ عَلَى النِّسَآءِ جَهَارَةً *

[*And I regard fairness in women as a quality pleasing to behold*]: (S:) and جُهْرٌ signifies the *form,* or *appearance,* or *the like, and goodliness of aspect,* of a man: (K:) or *what pleases by its beauty, of the form* or *appearance* or *the like,* of a man, *and his goodliness of aspect:* (S:) [and simply *aspect,* or *outward appearance.*] You say, بَنُونَ ذَوُو جَهَارَةٍ *Sons goodly in stature and in aspect:* (IAạr, TA:) or *in stature and in cheeks:* (K:) but the former is the more agreeable with authority. (TA.) And مَا أَحْسَنَ جُهْرَ فُلَانٍ *How goodly is the form,* or *appearance,* or *the like, and the beauty of aspect, of such a one!* (S, A:*) [or simply, *the aspect;* for] you say also, مَا أَسْوَأَ جُهْرَهُ [*How evil is his aspect!*]. (A.) And رَجُلٌ حَسَنُ الجَهَارَةِ and الجُهْرِ *A man goodly in aspect.* (TA.) And رَأَيْتُ جُهْرَهُ فَعَرَفْتُ سِرَّهُ [*I saw his aspect, and so knew his mind*]. (A.)

جُهُورَةٌ: see the next preceding paragraph.

فُلَانٌ عَفِيفُ السَّرِيرَةِ وَالجَهِيرَةِ [*Such a one is chaste in secret conduct and in public behaviour*]. (A.)

جَهْوَرِىٌّ: see جَهِيرٌ, in four places.

جَوْهَرٌ a word of well-known meaning, (Mṣb,) [a coll. gen. n., *Jewels; precious stones; gems; pearls: any kind of jewel, precious stone,* or *gem:* and also applied (as in the T, M, Mgh, Mṣb, and K, voce تِبْرٌ, q. v.,) to *native ore:*] *any stone from which is extracted,* or *elicited, anything by which one may profit:* (K:) n. un. with ة: (S:) [pl. جَوَاهِرُ:] it is of the measure فَوْعَلٌ, (Mṣb,) and is from الجَهْرُ signifying a thing's "becoming exceedingly plain to be perceived by the sense of sight:" (Er-Rághib, TA:) or it is of Persian origin, (TA,) arabicized, (S, TA,) [from گُوهَرْ,] accord. to most persons. (TA.) جَوْهَرُ سَيْفٍ — *The diversified wavy marks, streaks,* or *grain, of a sword;* syn. فِرِنْدٌ. (T and K voce فِرِنْدٌ.) — جَوْهَرُ شَىْءٍ [*The essence of a thing; or that whereby a thing is what it is; the substance of a thing: the constituent of a thing; the material part thereof;*] *that upon which the natural con-*

stitution of a thing is as it were based; or *of which its natural constitution is made to be;* [or, as IbrD thinks to be meant in the Ḳ, *the collective parts and materials of a thing, of which its natural constitution is moulded;*] expl. by مَا وُضِعَتْ عَلَيْهِ جِبِلَّتُهُ, (Ḳ,) or, as in some Lexicons, [as the JK and the Mṣb,] مَا خُلِقَتْ عَلَيْهِ جِبِلَّتُهُ [which is virtually the same]: (TA:) الجَوْهَرُ and الذَّاتُ and الحَقِيقَةُ and المَاهِيَّةُ are all syn. terms; and the first has other significations; but in the classical language it signifies الأَصْلُ, i. e., أَصْلُ المُرَكَّبَاتِ [*the original of compound things*]; and not what subsists by itself. (Kull.) — [Hence, الجَوْهَرُ الفَرْدُ †*The indivisible atom.*] — In the conventional language of scholastic theology, جَوْهَرٌ signifies ‡ *Substance, as opposed to accident;* in which sense, some assert the word to be so much used as to be, in this sense, conventionally regarded as proper. (TA.) = See also جَهْوَرٌ.

جَوْهَرِىٌّ *A jeweller; a seller of* جَوْهَر [or جَوَاهِر]. (TA.) — [In scholastic theology, †*Of, or relating to, substance, as opposed to accident.*]

أَجْهَرُ: see جَهِيرٌ. — Also A man *having the eyeball, or globe of the eye, prominent and apparent,* or *large and prominent;* syn. جَاحِظٌ: or *resembling such as is termed* جاحظ: fem. جَهْرَاءُ. (TA.) And this latter, An eye *having the ball,* or *globe, prominent and apparent,* or *large and prominent;* syn. جَاحِظَةٌ: (Ḳ:) or *resembling what is thus termed.* (TA.) — *Having a pretty cast in the eye:* (AA, Ḳ:) fem. as above. (Ḳ.) — *That cannot see in the sun;* (Ṣ, A, Mṣb, Ḳ;) applied to a man, (A, Mṣb,) and to a ram: (Ṣ:) fem. as above: (Ṣ, A, Mṣb, Ḳ:) or *weak-sighted in the sun:* (Lḥ, TA:) or *that cannot see in the daytime;* أَعْشَى signifying "that cannot see in the night:" (TA:) and the fem., a woman *who closes her eyes in the sun.* (A.) — A horse *having a blaze that covers his face:* fem. as above. (Ḳ.) — Also the fem., *Open, bare,* land, *not concealed by anything:* (A:) or *plain* land, *in which are no trees nor hills* (Ḳ, TA) *nor sands:* (TA:) pl. جَهْرَاوَاتٌ. (A, TA.) — And *A company* (Ṣ, Ḳ) *consisting of the distinguished part* (TA) of a people: (Ṣ:) the *more,* or *most, excellent persons* of a tribe. (Ḳ.) You say, [with reference to distinguished persons,] كَيْفَ جَهْرَاؤُكُمْ *How is your company?* (Ṣ.)

مُجْهَرٌ: see مَجْهُورٌ: and see also جَهِيرٌ, in two places.

مِجْهَرٌ (Ṣ, Ḳ) and مِجْهَارٌ (Ḳ) A man *accustomed to speak with a plain,* or *an open, voice; openly;* or *publicly.* (Ṣ, Ḳ.)

مِجْهَارٌ: see what next precedes.

مَجْهُورٌ بِهِ *Notorious;* applied to a thing: (TA:) and so مُجْتَهَرٌ applied to a man: (A, TA:) and مُجْهَرٌ *plain, apparent,* or *conspicuous;* applied to a thing. (TA.) — الحُرُوفُ المَجْهُورَةُ [*The letters that are pronounced with the voice, and not with the breath only; the vocal letters;*] *the letters (nineteen in number,* Ṣ) *that are comprised in the saying* ظِلُّ قَوٍّ رَبَضٌ إِذْ غَزَا جُنْدٌ مُطِيعٌ: (Ṣ, Ḳ:) opposed to المَهْمُوسَةُ: (TA:) so called [accord. to some] because there is a full stress in the place where any one of them occurs, and the breath is prevented from passing with it until the stress is ended with the passage of the voice. (Sb, Ṣ.) = مَآءٌ مَجْهُورٌ *Water which, having been buried in the earth, has been drawn until it has become sweet.* (TA.) — مَجْهُورَةٌ A well (بِئْرٌ) *cleared out, and cleansed from the black fetid mud which it had contained.* (Ṣ.) — And Wells *frequented* [*and in use*], (Ḳ,) *whether their water be sweet or salt.* (TA.)

مُجَاهِرٌ: see, above, جَهَرَ بِالمَعَاصِى.

مُجْتَهَرٌ: see مَجْهُورٌ: and see also جَهْوَرٌ.

مُتَجَاهِرٌ *Feigning himself* أَجْهَرَ; as in the saying, cited by Th,

* كَالنَّاظِرِ المُتَجَاهِرِ *

[*Like the looker that feigns himself unable to see in the sun*]. (TA.)

جهز

1. جَهَزَ عَلَى الجَرِيحِ: see 4, in two places.

2. جهّز, inf. n. تَجْهِيزٌ, *He fitted out, equipped, furnished,* or *supplied,* a bride, and a traveller, and a corpse, (Ṣ, Mṣb, Ḳ,) and an army, (Ṣ,) *with her,* or *his,* or *their,* جَهَاز [i. e. *requisites, equipage, furniture, accoutrements,* or *apparatus*]: (Ṣ, Msb. Ḳ:) *he provided* a warrior *with a beast to ride, and with other requisites for his expedition:* (TA:) *he prepared* him or it. (TA.) You say also, جَهَّزَ عَلَيْهِ الخَيْلَ [*He fitted out the horsemen and sent them against him*]. (Ṣ.) = See also 4.

4. اجهز عَلَى الجَرِيحِ, (Aṣ, JK, Ṣ, Mgh, Mṣb, Ḳ,) inf. n. إِجْهَازٌ; (Mṣb;) and جَهَزَ عَلَيْهِ, aor. ـِ, (Mṣb, Ḳ,) inf. n. جَهْزٌ; (TA;) *He despatched,* or *he hastened and completed the slaughter of, the wounded man;* (Aṣ, Ṣ, Mgh, Mṣb, Ḳ;) *he made his slaughter sure,* or *certain:* (JK, Ḳ:) and جهّز, with teshdeed, signifies the same, but denoting muchness, or frequency, or repetition, of the action, or its application to many objects, and intensiveness: (Mṣb:) or جَهَزَ على الجريح signifies *he slew the wounded man.* (IDrd, TA.) You should not say, أَجَزْتُ على الجريح, (Ṣ,) or أَجَازَ عليه. (ISd, TA.)

5. تجهّز *He fitted out, equipped, furnished,* or *supplied, himself;* or *he* or *it became fitted out* or *equipped* or *furnished* or *supplied; with his* or *its* جَهَاز [or *requisites,* &c.]: (Ḳ:) *he prepared himself.* (Ṣ, Ḳ.) You say, تَجَهَّزْتُ لِأَمْرِ كَذَا, (Ṣ, Ḳ,*) and اِجْهَازَزْتُ, (Ḳ,) *I prepared myself for such a thing.* (Ṣ, Ḳ.)

11. اِجْهَازَزْتُ لِأَمْرِ كَذَا: see 5.

جَهَازٌ, (Ṣ, Mṣb, Ḳ, &c.,) so accord. to the seven readers in the Ḳur xii. 59 and 70, (Az, Mṣb,) and جِهَازٌ, (Ṣ, Mṣb, Ḳ,) but the latter is rare, (Mṣb,) or bad, (Az, TA,) or an erroneous pronunciation of the people of El-Baṣrah, (Lth, TA,) The *requisites,* (Mṣb, Ḳ,) *equipments, equipage, furniture, accoutrements,* or *apparatus,* (Mṣb,) of a bride, [i. e. her *paraphernalia,*] and of a traveller, and of a corpse: (Ṣ, Mṣb, Ḳ:) *provisions and other requisites for a traveller:* (Har p. 104:) pl. [of pauc.] أَجْهِزَةٌ, and pl. pl. أَجْهِزَاتٌ. (Ṣ, Ḳ.) — Accord. to some, *Household goods* or *furniture and utensils:* accord. to 'Alee Ibn-'Eesà, *excellent goods that are conveyed from country to country:* and hence the جهاز of the bride: (Ḥar p. 104:) or *excellent goods that are conveyed as merchandise.* (Mgh.) — Also the former, *What is upon a camel that is used for riding* [*consisting of the saddle and its appertenances*]. (Ḳ.) It is said in a prov., ضَرَبَ فِى جَهَازِهِ, with fet-ḥ [to the ج], (Aṣ, Ṣ, Ḳ,) i. e. *He took fright and fled* or *went away at random, and did not return:* (Ḳ:) or it is said of a thing that goes away and does not return: (Aṣ, Ṣ:) originally relating to a camel from whose back the saddle with its apparatus tumbles, falling between his legs, in consequence of which he takes fright and flees or runs away at random, so that he goes away into the land: (Aṣ, Ṣ, Ḳ:) ضَرَبَ signifies *he went;* (سار; for which in the CḲ is put صار;) and the meaning of the phrase is, *he went stumbling upon his apparatus.* (Ḳ.) In the T it is said, The Arabs say, ضَرَبَ البَعِيرُ فِى جَهَازِهِ, meaning *The camel took fright and ran away at random, beating the ground with his feet so as to throw down the apparatus and load that were upon him.* (TA.) = Also the former, The *pudendum of a woman.* (Ṣ, Ḳ, TA.)

جِهَازٌ: see جَهَازٌ.

فَرَسٌ جَهِيزٌ, (Ṣ, Ḳ,) or جَهِيزُ الشَّدِّ, (AO, TA,) *A horse quick,* or *swift, in running:* (AO, Ṣ:) or the former, *a horse that is light,* or *active.* (Ḳ.) مَوْتٌ جَهِيزٌ, and مُجْهِزٌ, *A quick death.* (Ḳ.)

مَوْتٌ مُجْهِزٌ: see what next precedes.

مُجَهَّزٌ *One for whom are prepared travelling-provisions and equipage, that he may perform the pilgrimage for another.* (Mgh.)

مُجَهِّزٌ *One who sends forth traders with excellent goods:* or *who travels with such goods.* (Mgh.) Hence, app., the vulgar term مُجَاهِزٌ, meaning *A rich merchant.* (Mgh.) — And مُجَهِّزُونَ *Travelling-companions who assist one in the loading of the beasts.* (Mṣb.)

مُجَاهِزٌ: see the next preceding paragraph.

جهش

1. جَهَشَ إِلَيْهِ, (Ṣ, Ḳ,) and جَهِشَ, (Ḳ,) which latter, accord. to IDrd, is the more common, (TA,) aor. ـَ, inf. n. جَهْشٌ (Ṣ, Ḳ) and جُهُوشٌ and جَهَشَانٌ, (Ḳ,) *He betook himself to him by reason of fright* or *fear, seeking protection, and being about,* or *ready, to weep; like as the child betakes himself to his mother by reason of fright* or *fear,* (Aṣ, Ṣ, Ḳ,) *and to his father,* (Aṣ,) *being about,* or *ready, to weep;* (Aṣ, Ṣ;) as also أَجْهَشَ. (AO, Ṣ, Ḳ.) — جَهَشَتْ نَفْسُهُ, (Ṣ, A,) or جَهَشَتْ إِلَيْهِ نَفْسُهُ, inf. n. جُهُوشٌ; (TA;) and أَجْهَشَتْ; (Ṣ, A, TA;) *His soul heaved,* (Ṣ, A,)

and he was about, or *ready, to weep*: (A:) or *his soul heaved, and quitted him*. (TA.) — جَهَشَ لِلشَّوْقِ وَالحُزْنِ *He was ready*, or *about, to desire, and to mourn*: (IDrd:) and أَجْهَشَ بِالبُكَاءِ *He was ready*, or *about, to weep*. (El-Umawee, K.) — جَهَشَ مِنَ الشَّيْءِ, (AA, K,) and جَهِشَ, (K,) aor. ـَ, inf. n. جَهَشَانٌ, (AA, K,) *He was frightened at the thing*, or *afraid of it*: (AA, K:) or *he fled from the thing*. (Sgh, K.) — جَهَشُوا إِلَيَّ *They came quickly to me, frightened*. (A.) — يَجْهَشُ مِنْ أَرْضٍ إِلَى أَرْضٍ *He removes, and goes quickly, from land to land*. (K.) — جَهَشَ إِلَى القَوْمِ, inf. n. جَهْشٌ, *He came to the people*, or *company of men*. (TA.)

4: see 1, in three places. = اجهش فُلَانًا *He hastened such a one*. (Ibn-'Abbád, K.)

جَهْشَةٌ *A flow of tears* (A, K, TA) *falling one after another on the occasion of* جَهْش [or the *betaking oneself to another by reason of fright* or *fear*, &c.]. (TA.) = *A company* of men; as also جَاهِشَةٌ: (K:) or the latter signifies *a party*, and *a multitude*, of men. (TA.)

جَهُوشٌ *Quick; who removes, and goes quickly, from land to land*. (K.)

جَهْشَةٌ: see جَاهِشَةٌ.

جهض

1: see 4, in two places.

3. جاهضهُ, (K,) inf. n. جِهَاضٌ, (TA,) *He endeavoured to prevent him*, or *to turn him away* [from a thing]; and *strove to be before him*; syn. مَانَعَهُ and عَاجَلَهُ. (K.) Hence the saying, in a trad. of Mohammad Ibn-Meslemeh, relating his endeavouring to attack a man on the day of Oḥod, فَجَاهَضَنِي عَنْهُ أَبُو سُفْيَانَ *But Aboo-Sufyán endeavoured to turn me away from him* (مَانَعَنِي عَنْهُ), *and put me away* [*from him*]. (TA.)

4. أَجْهَضَنِي *He overcame me* in contending for the thing; as also جَهَضَنِي. (Ṣ.) You say, اجهضهُ عَنِ الأَمْرِ, *He overcame him in contending for the thing, and made him to quit it*, or *put him away from it*; as also عَنْهُ جَهَضَهُ, aor. ـَ. (A, K.) And قُتِلَ فُلَانٌ فَأُجْهِضَ عَنْهُ القَوْمُ *Such a one was slain, and the people were overcome so that he was taken from them*. (Ṣ.) And صَادَ الجَارِحَةُ الصَّيْدَ فَأَجْهَضَاهُ عَنْهُ *The beast*, or *bird, of prey caught the game, and we removed him, and overcame him in contending for that which he had caught*. (Ṣ, A,* Mṣb.) — اجهض is also *syn. with* أَعْجَلَ. (A, K.) Thus, sometimes, (Ṣ,) أَجْهَضْتُهُ عَنْ كَذَا, (Ṣ,) or عَنِ الأَمْرِ, (Mgh, TA,) signifies *I hurried him so as to prevent him from doing such a thing*, or *the thing*; (Ṣ, Mgh, TA;) *and made him to quit it*. (Mgh.) — You say also, اجهضهُ عَنْ مَكَانِهِ *He roused him*, or *made him to rise, from his place*. (A,* TA.) And [elliptically] أَجْهَضْنَا العَدُوَّ *We roused the enemy*, or *made them to rise, from their places; and removed them therefrom*, or *made them to quit them*. (Mgh.) = اجهضت *She* (a camel, AZ, Aṣ, Ṣ, A, K) *cast her young one*: (Ṣ, A:) or *cast her young one with its fur grown*, (Aṣ, K,) *before it was perfect*: (Aṣ:) or *cast her young one before its form was apparent*: (AZ:) or *in an imperfect state*: (TA:) or اجهضت وَلَدَهَا, inf. n. إِجْهَاضٌ, *she* (a camel, and a woman,) *cast her young one imperfect in form*. (Mṣb.)

جِهْضٌ: see جَهِيضٌ, in two places.

جِهَاضٌ [The *act of* a camel's, and of a woman's, *casting an imperfect fœtus*;] a subst. from اجهضت said of a camel and of a woman. (Mṣb.)

جَهِيضٌ, applied to the young one, or fœtus, of a camel, (Ṣ, A, Mṣb,) and of a woman, (Mṣb,) *i. q.* مُجْهَضٌ [pass. part. n. of أَجْهَضَتْ, q. v.]: (Ṣ, A, Mṣb:*) or, (K,) as also جِهْضٌ, on the authority of Fr, being, as he says, like خِدْجٌ, in the K, erroneously, جَهِضٌ, (TA,) *an abortion*: or *a young one perfectly formed, and into which the spirit has been inspired, without its living*: (K:) or جِهْضٌ signifies the *young one of a camel that is cast before its form is apparent*. (TA.)

مُجْهَضٌ: see the next preceding paragraph.

مُجْهِضٌ, applied to a she-camel, (Ṣ, Mṣb, K,) and to a woman, (Mṣb,) act. part. n. of أَجْهَضَتْ [q. v.]; (Ṣ, Mṣb, K;) as also with ة: (Mṣb:) pl. مَجَاهِيضُ. (K.)

مِجْهَاضٌ A she-camel *that is accustomed to cast her young* (Ṣ, A) *in an imperfect state*. (TA.)

جهل

1. جَهِلَ, (Ṣ;) and جَهَلَهُ, (Sh, Mṣb, K,) and جَهِلَ بِهِ (JK) [and مِنْهُ (see جَاهِلٌ)]; aor. ـَ, (K,) inf. n. جَهْلٌ and جَهَالَةٌ (Ṣ, Mṣb, K) and جُهُولِيَّةٌ; (TA;) *He was ignorant*; (Ṣ;) *he was characterized by* جَهْل *in any of the senses assigned to this word below*: (TA:) and *he was ignorant of it; he did not know it*; (Sh, JK, Mṣb, K;) *contr. of* عَلِمَهُ. (Mṣb, K.) You say, مِثْلِي لَا يَجْهَلُ مِثْلَكَ *The like of me will not be ignorant of the like of thee*. (Sh, TA.) And جَهِلَ عَلَى غَيْرِهِ *He acted in an ignorant* or *a silly* or *foolish manner towards another*: and *wrongly*. (Mṣb.) And جَهِلَ فُلَانٌ رَأْيَهُ [*i. q.* سَفِهَ رَأْيَهُ, *He was ignorant*, or *silly*, or *foolish, in his opinion*, or *judgment*]. (Sh, TA.) And جَهِلَ الحَقَّ *He neglected the truth*, or *the right*, or *due*; [or *he ignored it*;] syn. أَضَاعَهُ. (Mṣb.) See also 6. — جَهِلَتِ القِدْرُ ‡ *The cooking-pot boiled vehemently*; *contr. of* تَحَلَّمَتْ. (TA.)

2. جَهَّلَهُ, (Mṣb, K,) inf. n. تَجْهِيلٌ, (Ṣ, K,) *He attributed to him* جَهْل [or *ignorance*, &c.]. (Ṣ, Mṣb, K.) — And *He caused him to fall into* جَهْل. (TA.)

3. مُجَاهَلَةٌ The *acting with levity*, and *in an ignorant* or *a silly* or *foolish manner, with any one*. (KL.) [You say, جاهلهُ, meaning *He so acted with him*.]

6. تجاهل *He feigned*, or *made a false show of*, جَهْل [or *ignorance*, &c.]. (Ṣ, K.) And جَهِلَ عَلَيْهِ *He feigned ignorance* [*to him*]. (K.)

10. استجهلهُ *He reckoned him*, or *esteemed him*, جَاهِل [or *ignorant*, &c.]. (Ṣ, TA.) — *He*, or *it, excited him to lightness*, or *levity, and unsteadiness*. (Ṣ, K.) — اِسْتَجْهَلَتِ الرِّيحُ الغُصْنَ ‡ *The wind put the branch into a state of commotion*. (K, TA.)

جَهْلٌ an inf. n. of 1: *Ignorance*; *contr. of* عِلْمٌ: (Ṣ, Mṣb,* K:*) [and *silliness*, or *foolishness*: and *wrong conduct*: (see 1:)] it is of two kinds; namely, simple, which is the *non-existence of knowledge of that which should be known*; and compound, which is *a decisive belief not agreeable with the fact*, or *reality*: so accord. to Ibn-El-Kemál: or, accord. to Er-Rághib, it is of three kinds; namely, the *mind's voidness of knowledge*, which is the primary meaning; and the *believing a thing to be different from what it is*; and the *doing a thing in a manner different from that in which it ought to be done*: or, accord. to El-Ḥarállee, the *proceeding in dubious affairs without knowledge*. (TA.) It is said in a prov., كَفَى بِالشَّكِّ جَهْلًا [*Doubt is sufficient ignorance*]. (Mṣb.) And it is said in a trad., إِنَّ مِنَ العِلْمِ جَهْلًا [*Verily there is*, among the kinds *of knowledge, what is ignorance*]: this is one's learning what is not requisite, and neglecting what is requisite; or a learned man's affecting, or pretending, a knowledge of that which he does not know. (TA.)

جَهْلَاءُ: see الجَاهِلِيَّةُ.

جَهُولٌ: see what next follows.

جَاهِلٌ and جَهُولٌ, [but the latter has an intensive signification,] *Ignorant*: (Mṣb, K:) and *silly*, or *foolish, in conduct*: and *wrong in conduct*: (Mṣb:) [*characterized by* جَهْل *in any of the senses assigned to this word above*:] pl. جُهَّالٌ (K, KL) and جُهْلٌ and جُهَّلٌ and جُهَّلٌ and جُهَلَاءُ: (K:) see جَاهِلِيٌّ. The former epithet is mostly used in dispraise: but sometimes not in dispraise; as in the saying [in the Ḳur ii. 274], يَحْسَبُهُمُ الجَاهِلُ أَغْنِيَاءَ i. e., *The ignorant* of their [real] state [*would reckon them possessed of competence*]. (TA.) هُوَ جَاهِلٌ مِنْهُ means هو جاهل بِهِ, (K, TA,) i. e., *He is ignorant* [*of him*, or *it*, or] *of his*, or *its, state*, or *condition*. (TA.) — الجَاهِلُ *The lion* (K, TA) *that is ignorant of the prey*. (TA.) [In the CK, والجاهلُ والاسَدُ is a mistake for وَالجَاهِلُ الأَسَدُ.]

جَيْهَلٌ: see جَيْهَلَةٌ. = Also *Great* as an epithet applied to a smooth rock (صَفَاةٌ). (K.)

جَيْهَلَةٌ (IDrd, JK, K) and جَيْهَلٌ and مِجْهَلٌ (IDrd, K) and مِجْهَلَةٌ (K) *A piece of wood with which one stirs live*, or *burning, coals* (جَمْر), (JK, K, TA,) or *wine* (خَمْر); (so in some copies of the K;) of the dial. of El-Yemen. (TA.)

جَاهِلِيٌّ [*A pagan; a pagan Arab; one of those who are called collectively* الجَاهِلِيَّةُ; and

sometimes الجُهَّالُ, pl. of الجَاهِلُ: and particularly, *a pagan poet;*] *a poet of the first, or earliest, of the four classes which are ranked in chronological order; of the class which was succeeded next by the* مُخَضْرَمُون. (Mz, 49th نوع.) [See also شَاهِدٌ.]

الجَاهِلِيَّةُ: see what next precedes. — [Also, or] الجَاهِلِيَّةُ الجَهْلَاءُ, (JK, Ṣ, Ḳ,) in which the latter word is a corroborative, (Ṣ, Ḳ,) as in لَيْلَةٌ لَيْلَاءُ &c., (Ṣ,) [*The time, or state, of ignorance, or paganism; or of intense ignorance;*] *the time of the* فَتْرَة [or *cessation of the mission of apostles, and of the effacement of the signs of their religion*]. (JK.) One says, كَانَ ذٰلِكَ فِى الجَاهِلِيَّةِ الجَهْلَاءِ [*That was in the time, or state, of paganism, or of intense ignorance*]. (Ṣ.)

مَجْهَلٌ *An affair, or an event, or a case,* and *a land,* and *a habit, a property, a quality, a practice,* or *an action, that induces a man to believe a thing to be different from what it is.* (Er-Rághib, TA.) *A desert* (مَفَازَةٌ) *in which are no signs of the way.* (Ṣ.) And أَرْضٌ مَجْهَلٌ *A land in which are no signs of the way:* (TA:) or *in which one will not go aright* (Ḳ, TA) *unless by means of the* [*signs of the way called*] آرَام: (TA:) pl. مَجَاهِلُ, which is the *contr. of* مَعَالِمُ: (TA:) accord. to the Ḳ, it has neither dual nor pl.; but it has both, as 'Iyáḍ and others have affirmed. (MF, TA.)

مِجْهَلٌ: see جَيْهَلَةٌ.

مَجْهَلَةٌ [*A cause of,* or *an incitement to, ignorant, silly, foolish,* or *wrong, conduct;*] *a thing that incites one to* الجَهْل. (Ṣ, Ḳ.) Hence the saying, الوَلَدُ مَجْهَلَةٌ [*Children are a cause of silly,* or *foolish, conduct*]. (Ṣ.)

مِجْهَلَةٌ: see جَيْهَلَةٌ.

مِجْهَالٌ ‡ A she-camel *light, brisk,* or *agile, in her pace,* or *going.* (TA.)

مَجْهُولٌ [*Unknown*]. You say, رَكِبْتُ المَفَازَةَ عَلَى مَجْهُولِهَا [*I ventured upon traversing the desert notwithstanding its unknown character*]. (Ṣ, TA.) — [A man *of unknown origin.* A book *of unknown authorship.* — In grammar, The *passive voice.*] — نَاقَةٌ مَجْهُولَةٌ ‡ *A she-camel that has never been milked:* or *that has no brand upon her:* (Ḳ, TA:) and ‡ *a she-camel that has never conceived.* (Z, TA.)

مُسْتَجْهِلٌ *Making himself like the* جَاهِل [or *ignorant; feigning himself ignorant*]: or *reckoning,* or *esteeming,* جَاهِل. (Ḥar p. 572.)

جهم

1. جَهَمَ, aor. ـَ, inf. n. جُهُومَةٌ (Ṣ, Ḳ) and جَهَامَةٌ, (Ḳ,) *He* (a man) *became frowning,* or *contracted, in face;* or *grinning in face, with a frowning,* or *contraction,* or *a stern, an austere,* or *a morose, look:* (Ṣ:) or *he was,* or *became, coarse,* or *rough, and contracted, and ugly, in face.* (Ḳ.) — Also, said of the pubes, *It was coarse, rough,* or *big.* (TA.) — جَهَمَهُ, (Ṣ, Ḳ,) and جَهِمَهُ, aor. ـَ, in both instances; (Ḳ;) and تَجَهَّمَهُ, (Ṣ, Ḳ,) and تَجَهَّمَ لَهُ; (JK, Ḳ;) *He grinned, frowning,* or *looking sternly, austerely,* or *morosely, in his face:* (Ṣ:) or *he met him,* or *regarded him, with a displeasing,* (JK, Ḳ, TA,) *frowning,* or *grinning and frowning,* (TA,) *face:* (JK, Ḳ, TA:) or تَجَهَّمَ signifies *he showed a sour, a crabbed,* or *an austere, face.* (TḲ in art. عبس.) A poet says,

* وَبَلْدَةٍ تَجَهَّمُ الجُهُومَا *

* زَجَرْتُ فِيهَا عَيْهَلًا رَسُومَا *

(Ṣ,* TA,) i. e. [*Many a region*] *that exhibits to the impotent that which he dislikes,* [or *that frowns upon the weak,* or *impotent, I have chidden therein a strong she-camel that leaves the marks of her footsteps upon the ground.*] (Ṣ.) You say also, الدَّهْرُ يَتَجَهَّمُ الكِرَامَ ‡ [*Fortune frowns upon the generous*]. (TA.) And تَجَهَّمَنِى أَمَلِى ‡ [*My object of hope frowned upon me*] is said when one has not attained his object of hope. (TA.)

4. أَجْهَمَتِ السَّمَآءُ *The sky had clouds such as are termed* جَهَام. (Ḳ.)

5: see 1, in six places.

8. اجتهم *He entered upon,* (Ḳ,) or *journeyed in,* (A, TA,) *the portion of the night termed* جُهْمَة. (A, Ḳ, TA.)

جَهْمٌ *A coarse,* or *rough, and contracted, and ugly,* face; as also جَهِمٌ; (Ḳ;) or, as in some of the lexicons, جَهِيمٌ. (TA.) And جَهْمُ الوَجْهِ *Frowning,* or *contracted, in face;* or *grinning in face, with a frowning,* or *contraction,* or *a stern, an austere,* or *a morose, look:* (Ṣ, Mgh:) or *coarse,* or *rough, in face:* (JK, TA:) applied to a man: (JK, Ṣ, Mgh, TA:) and to a lion. (JK, TA.) And [hence,] الجَهْمُ *The lion.* (Ḳ.) — See also جَهُومٌ.

جَهِمٌ: see جَهْمٌ.

جُهْمَةٌ: see جَهْمَةٌ, in two places. — Also *A big cooking-pot.* (Ḳ.)

جَهْمَةٌ and جُهْمَةٌ, (JK, Ṣ, Ḳ,) both mentioned by Fr, (Ṣ,) *A portion of the night:* (JK:) the *first of the last portions of the night,* (JK, Ṣ, Ḳ, TA,) *extending* [app. *from midnight*] *to near the period a little before daybreak:* (TA:) or the *remaining portion of the darkness of the last part of the night:* (Ḳ:) or the former signifies, [or each,] the *beginning of the night, extending to a fourth part:* or, as some say, the *middle of the night:* (KL:) pl. of the former جُهَم. (JK.) You say, مَضَى مِنَ اللَّيْلِ جُهْمَةٌ and جَهْمَةٌ [app. meaning *A portion,* or *a portion at the commencement of the latter part, of the night passed*]. (A'Obeyd, TA.) — Also the former, *Eighty camels:* or *the like.* (Ḳ.)

جَهَامٌ *Clouds in which is no water:* (JK, Ṣ, Ḳ:) or *that have poured forth their water* (Ḳ, TA) *with the wind.* (TA.)

جَهُومٌ, applied to a man, (JK, Ṣ,) *Impotent;* (JK, Ṣ, Ḳ;) *weak;* as also جَهِيمٌ. (Ḳ.) See an ex. in the first paragraph.

جَهِيمٌ: see جَهْمٌ.

جهنم

جَهَنَّمُ [*Hell;* or *Hell-fire;*] (T, Ṣ, Ḳ, &c.;) a name of *the fire with which God will punish,* (T, Ṣ,) *in the life to come,* (T,) *his* [*disobedient and unrepentant and unbelieving*] *servants;* (Ṣ;) a proper name of *the abode of punishment:* (Bḍ, ii. 202:) a word rendered quasi-coordinate to the quinqueliteral-radical class by the doubling of the third letter: (Ṣ:) accord. to some, it is an Arabic word, applied to the fire of the world to come because of its depth; [see the last paragraph;] (T, TA;) or originally syn. with النَّارُ [*fire,* or *the fire*]; (Bḍ in ii. 202;) and imperfectly decl. because determinate and of the fem. gender: (T, Ṣ:) accord. to others, it is an arabicized word, (T, Ṣ, Bḍ ubi suprà,) imperfectly decl. because determinate and of foreign origin; (T, TA;) some say, originally Persian; (Ṣ;) others, from the Hebrew גֵּיא הִנֹּם, (TA,) [or as Golius says, كِنهام,] "the Valley of Hinnom," where children were burned alive as sacrifices to the idol Moloch.] — See also جِهَنَّامٌ.

جَهَنَّمِىٌّ [*Of,* or *relating to,* جَهَنَّم, i. e. *Hell,* or *Hell-fire.*]

جِهَنَّامٌ (Ṣ, Ḳ, Ḥam p. 817) and [جَهَنَّامٌ and جُهَنَّامٌ], with each of the three vowels (Ḳ, TA) to the ج, (TA,) [but accord. to the Ḳ it would rather seem to be جَهَنَّامٌ and جُهَنَّامٌ,] and جَهَنَّمٌ, (Ḳ,) applied to a well (رَكِيَّة, Ṣ, Ḳ, or بِئْر, Ḥam), *Deep;* (Ṣ, Ḳ, Ḥam;) *in which he who falls into it perishes.* (Ḥam.)

جَوٌّ The *air:* (Ḳ:) or [the *atmosphere;* i. e.] *what is between the heaven,* or *sky, and the earth;* (Ṣ, Mgh;) the *air* [or the *region*] *between the heaven,* or *sky, and the earth:* pl. أَجْوَآءٌ. (TA.) فِى جَوِّ السَّمَآءِ, in the Ḳur [xvi. 81], means *In the air between the heaven,* or *sky, and the earth:* (Jel:) or *in the middle of the sky:* (Ḳatádeh, TA:) or *in the air that is remote from the earth.* (Bḍ.) — *A low,* or *depressed, part of the ground;* (M, Ḳ;) as also جَوَّةٌ: (Ḳ:) or *a wide part of a valley:* (Ṣ, Mṣb:) pl. (in the latter sense, Mṣb, or in the former, Ḳ, TA) جِوَآءٌ (Mṣb, Ḳ) and [of pauc.] أَجْوِيَةٌ. (TA.) It has the latter meaning in the saying of Ṭarafeh, [addressing a lark,]

* خَلَا لَكِ الجَوُّ فَبِيضِى وَاصْفِرِى *

[*The wide part of the valley has become vacant for thee; so lay thine eggs, and whistle*]. (AA, Ṣ.) Az says, I entered, with an Arab of the desert, a [hollow place in which water collected, termed a] دَحْل, in El-Khalṣà, and when we came to the water, he said, هٰذَا جَوٌّ مِنَ المَآءِ لَا يُوقَفُ عَلَى أَقْصَاهُ [*This is an abyss of water: one knows not the utmost extent of it*]. (TA.) — *A vacant, void,* or *desolate, place, in which is no one to cheer by his company.* (Ḥam p. 293.) — The *inside,* or *interior,* of a house or tent; (Ḳ;) and of anything; of the dial. of Syria; also termed جَوَّةٌ, (TA,) and جَوَّانِىٌّ; (Ḳ; [in the CḲ

كَجَوَّانِيِّهِ is erroneously put for كَجَوَّانِيِّهِ;]) in which last, the ا and ن are augmentatives for the purpose of corroboration. (TA.) — [Hence,] أُرِيدُ جَوًّا وَيُرِيدُ بَرًّا *I desire concealment, or secrecy, and he desires publicity.* (A in art. بر.)

جَوَّةٌ: see جَوٌّ, in two places.

جَوَّانِيٌّ: see جَوٌّ. Hence the saying of Selmán, مَنْ أَصْلَحَ جَوَّانِيَّهُ أَصْلَحَ اللّٰهُ بَرَّانِيَّهُ [explained in art. بر]. (TA.) [It generally signifies *Inner, inward, or interior;* and *secret, or private;* opposed to بَرَّانِيٌّ; and is now vulgarly pronounced جُوَّانِيْ.] It is a rel. n. [irregularly formed] from جَوٌّ signifying "any low, or depressed, part of the ground." (T in art. بر.)

جوأ

1. يَجُوْءُ is a dial. var. of يَجِيْءُ [aor. of جَآءَ and meaning *He comes, or will come*]: (K:) mentioned by Sb, who gives as an ex. أَنَا أَجُوْؤُكَ وَأَنْبُؤُكَ [for انا أَجِيْؤُكَ وأَنْبُؤُكَ, *I will come to thee and inform thee*]. (TA.)

جوالق

جُوَالِقٌ and جُوَالَقٌ and جِوَالِقٌ: see art. جلق.

جوب

1. جَابَهُ, (S,* TA,) aor. يَجُوبُ, (S, TA,) inf. n. جَوْبٌ (S, A, K, TA) and تَجْوَابٌ, (Har p. 336,) *He made a hole in it; or rent, or tore, it;* (S, A, K, TA;) as also اجتابهُ: (K,* TA:) *he made a hole through, or in, or into, it; perforated, pierced, or bored, it:* (TA:) *he cut it:* (S, A, K, TA:) *he cut it in like manner as one cuts a* جَيْب [or *an opening at the neck and bosom of a shirt &c.*]: (L, TA:) *he made, or cut, a hole in the middle of it; cut a piece out of the middle of it; hollowed it out; or excavated it.* (TA.) You say, جاب الصَّخْرَةَ *He made a hole in the rock;* (A, TA;) *perforated, pierced, or bored, it.* (TA.) Hence, in the Kur [lxxxix. 8], وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ (Fr, S, TA) *And Thamood, who made holes in the rocks,* (Fr, TA,) or *cut the rocks,* (Bd, Jel,) [or *hollowed them out,*] *and made them dwellings, in the valley,* (Fr, Bd, Jel, TA,) i. e., in Wádi-l-Kurà. (Bd, Jel.) You say also, جاب القَمِيصَ, (S, A, K,) aor. يَجُوبُ, [inf. n. جَوْبٌ;] (S, K, and Mṣb in art. جيب;) and aor. يَجِيبُ, (S, K,) [inf. n., app., جِيبٌ, originally جِوْبٌ; see a verse cited below, and a remark of Sh thereon;] and جَوَّبَهُ; (A, K;) *He hollowed out, or cut out in a round form, the* جَيْب *of the shirt:* (S, and Mṣb in art. جيب:) or *he cut the* جَيْب *of the shirt:* (A:) or *he made a* جَيْب *to the shirt;* (K;) as also جَيَّبَهُ, (S, and Mṣb in art. جيب,) inf. n. تَجْيِيبٌ. (S.) And جاب الثَّوْبَ *He cut the garment, or piece of cloth;* [or *cut it out;*] as also اجتابهُ. (A.) And جاب النَّعْلَ, inf. n. جَوْبٌ, *He cut out the sandal.* (TA.) And جاب القَرْنُ [i. e. جاب اللَّحْمَ] *The horn cut the flesh and came forth.* (TA.) — [Hence, also,] جاب, (S, A, Mṣb, TA,) aor. يَجُوبُ (S, Mṣb, TA) and يَجِيبُ, (S, TA,) inf. n. جَوْبٌ; (TA;) and اجتاب; (S, A, TA;) ‡ *He traversed, or crossed,* (S, A,* Mṣb, TA,) or *cut through by journeying,* (TA,) a country, (S, TA,) or a land, (Mṣb,) and a desert, and the darkness: (A,* TA:) and جَوْبٌ signifies likewise the *pouncing down* of a bird. (TA.) A rájiz says,

* بَاتَتْ تَجِيبُ أَدْعَجَ الظَّلَامِ *
* جِيبَ البِيَطْرِ مِدْرَعَ الهُمَامِ *

† [*She passed the night cutting through the black darkness, like as the tailor cuts through the woollen tunic of the valiant chief, making the opening at the neck and bosom*]: (S: [but in one copy, instead of جِيبَ, I here find جَيْبَ; and in art. بطر, شَقَّ:]) and Sh remarks that this [verb تجيب, or the inf. n. جَيْبٌ,] is not from الجَيْبُ [meaning "the opening at the neck and bosom" of a shirt &c.], because its medial radical is و, and that of الجيب is ى: (TA:) [i. e., جاب, aor. يجيب, is originally جَوَبَ, aor. يَجْوِبُ.] One says also, of news, يَجُوبُ الأَرْضَ مِنْ بَلَدٍ إِلَى بَلَدٍ † [*It traverses the earth from country to country,* or *the land from town to town*]. (S, TA.) And of proverbs, تَجُوبُ البِلَادَ † *They are current in the countries,* or *towns.* (TA.) — It is said in a trad., جِيبَتِ العَرَبُ عَنَّا كَمَا جِيبَتِ الرَّحَا عَنْ قُطْبِهَا † *The Arabs were rent from us, like as the mill-stone is rent from its pivot;* we being in the midst, and they around us. (TA.) = جَابَتِ الدَّعْوَةُ: see أَجْوَبُ.

2. جوّب: see 1. — Also, said of the light of the moon, † *It illumined, and rendered clear,* [*by penetrating,*] a dark night. (TA.) = جوّب عَلَيْهِ [from جَوْبٌ "a shield"] *He shielded him.* (TA: so accord. to an explanation of the act. part. n.)

3. جاوبهُ, inf. n. مُجَاوَبَةٌ, *He returned him answer for answer, or answers for answers; held a dialogue, colloquy, conference, disputation, or debate, with him; bandied words with him.*] See 6, in two places.

4. اجابهُ, (S, A, Mṣb, TA,) inf. n. إِجَابَةٌ (S, Mṣb, K,* TA) and إِجَابٌ (K,* TA) and جَابَةٌ, (Kr, TA,) or this last is a simple subst., (AHeyth, S, TA,) like طَاعَةٌ and طَاقَةٌ, (S, A,) used in the place of an inf. n.; (AHeyth, TA;) and استجابهُ (A, K, TA) and اسْتَجْوَبَهُ and لَهُ and إِسْتِجَابٌ; (K, TA;) [for] إِجَابَةٌ and اسْتِجَابَةٌ are syn.; (S, TA;) *He answered him, replied to him, responded to him,* (Mṣb, TA,) either affirmatively or negatively. (Mṣb.) And اجاب قَوْلَهُ *He answered,* or *replied to, his saying.* (Mṣb.) And اجاب عَنْ سُؤَالِهِ (S, TA) *He answered,* or *replied to, his question.* (TA.) And اجاب دُعَآءَهُ, (Mṣb, TA,*) and دُعَآءَهُ, استجاب, (S, A, TA,) and لَهُ, استجاب, (Mṣb,) and منْهُ, استجاب, (Har p. 307,) said of God, (S, A, Mṣb, TA,) [*He answered his prayer;*] *He accepted his prayer;* (Mṣb;) *He recompensed his prayer by gift and acceptance.* (TA.) It is said in the Kur [ii. 182], أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي [*I answer the prayer of him who prayeth to me;*] *therefore let them answer me;* (TA;) i. e., *let them answer my call by obedience,* (Jel,) when I call them to belief and obedience: (Bd:) accord. to Fr, what is here meant [by the last verb] is تَلْبِيَة [q. v. in art. لبى]: (TA:) [or *let them give me their assent,* or *consent, to my call;* or *let them obey my call:* for you say, اجابهُ إِلَى شَيْءٍ and عَلَى شَيْءٍ, (for the latter of which there is authority in this art. in the TA, but the former is more common,) and] استجاب لهُ, *He obeyed him,* or *complied with his desire, in doing a thing,* [or *consented to do it,*] *when summoned,* or *invited, to do it.* (Mṣb.) اجابت الأَرْضُ † *The land produced plants,* or *herbage.* (Ham p. 94.) دَمْعٌ يُجِيبُ — † *Tears running,* or *flowing;* as though called for and answering the call. (Har p. 71.) = The forms أَجْوَبَ and أَجْوِبْ [as verbs of wonder] are not used: therefore you say, مَا أَجْوَدَ جَوَابَهُ and أَجْوِبْ بِجَوَابِهِ [*How good is his answer,* or *reply!*]; not مَا أَجْوَبَهُ nor أَجْوِبْ بِهِ: nor do you say, هُوَ أَجْوَبُ مِنْكَ [meaning *He is better in answering,* or *replying, than thou:* but see أَجْوَبُ, below]. (Sb, TA.)

6. تجاوبوا *i. q.* جَاوَبَ بَعْضُهُمْ بَعْضًا [*They returned one another answer for answer,* or *answers for answers; they answered one another; replied, one to another; held a dialogue, colloquy, conference, disputation,* or *debate, together; bandied words, one with another*]: (K:) مُجَاوَبَةٌ and تَجَاوُبٌ both signify *i. q.* تَحَاوُرٌ. (S, TA.) In like manner one says of turtle-doves, (A,) of pigeons, of braying camels, and of neighing horses. (TA.) — [Hence,] يَتَجَاوَبُ أَوَّلُ كَلَامِهِ وَآخِرُهُ ‡ *The first and the last parts of his speech correspond,* or *are consistent.* (A, TA.)

7. انجاب [*It* (a garment) *became rent,* or *slit:* see مُنْجَابٌ]. — Said of a cloud, or a collection of clouds, *It cleared away* [*so as to leave an open space*]. (S, Mṣb.) It is said in a trad., وَانْجَابَ السَّحَابُ عَنِ المَدِينَةِ حَتَّى صَارَ كَالإِكْلِيلِ *And the clouds became gathered and drawn together, and cleared away from the city* [*so that they became like a crown*]. (TA.) — [*It* (a place) *was,* or *became, clear, open,* or *unobstructed.*] See جَوْبَةٌ. = انجابت *She* (a camel) *stretched forth her neck, to be milked;* (K;) as though she complied with the desire of her milker to be restrained [for that purpose]: but Fr says that he had not found a verb of this measure from أَجَابَ. (TA.)

8. اجتاب: see 1, in three places. — *He dug* a well. (K.) And اجتابت, said of a wild cow, *She hollowed out,* or *excavated,* a place to shelter herself from the rain. (TA.) — *He put on,* i. e. *clad himself with,* (T, S, K,) a garment, (T,) or a shirt; (S, K;) *he entered into* a shirt: and in like manner, † the darkness. (TA.)

10. استجاب and اِسْتَجْوَبَ, inf. n. اِسْتِجَابَةٌ: see 4, nine places.

جَابٌ: see جَأْبٌ, in art. جأب.

جَوْبٌ [an inf. n. (of 1, q. v.,) used in the sense of a pass. part. n. Hence,] a tribe is said to be جَوْبُ أَبٍ as meaning *Cut* [*as it were*] *from one*

father; [*sprung from the loins of one father*;] occurring in a trad. (TA.) — *A fire-place*; [so called because hollowed out;] syn. كَانُونٌ. (K.) — *A large* دَلْو [or *bucket*; because of its hollow form]. (Kr, K.) — *A shield*; (S, K;) as also جَوْبَةٌ (TA) and مِجْوَبٌ: (K:) [see a verse cited voce يَلَبٌ:] pl. of the first أَجْوَابٌ. (TA.) — *A garment like the* بَقِيرَة: [so called because it has a slit in the middle, through which the head is put:] (S:) or *a woman's shift*. (K.) — See also جَوْبَةٌ. = [*A hind*, or *sort*.] You say, فُلَانٌ فِيهِ جَوْبَانِ مِنْ خُلُقٍ [*In such a one are two kinds of temper*, or *disposition*]; i. e., he does not remain in one temper, or disposition. (TA.) And Dhu-Rummeh says,

* جَوْبَيْنِ مِنْ هَمَاهِمِ الأَغْوَالِ *

meaning Thou hearest *two kinds of the sounds*, or *voices*, [or *mutterings*,] *of the ghools*. (TA.)

جَيْبٌ, meaning The [*part called*] طَوْق of a shirt, (see art. جيب,) is, accord. to some, from the root جوب, because the middle of it is cut out: accord. to others, from the root جيب. (TA.)

جَابَةٌ is an inf. n. of أَجَابَ, (Kr, TA,) or a simple subst. (AHeyth, S, TA) used in the place of an inf. n. (AHeyth, TA. See 4.) Hence, أَسَاءَ سَمْعًا فَأَسَاءَ جَابَةً [*He heard ill, and therefore answered ill*]: (S, A, K:) a prov., and therefore not to be rehearsed otherwise than in the original way, as above: [not to be altered by the substitution of إِجَابَةً or إِجَابًا for جَابَةً:] its origin is said to have been this: Sahl [or Suheyl] Ibn-'Amr had an insane son; and a man said to him, أَيْنَ أُمُّكَ, i. e. "Whither is thy tending?" to which he (thinking that he said, أَيْنَ أُمُّكَ ["Where is thy mother!"],) answered, "She is gone to buy flour:" whereupon his father uttered the words of this prov. (TA. [See also Freytag's Arab. Prov. i. 603.]) See also جَوَابٌ. = جَابَةُ المِدْرَى is a dial. var. of جَأْبَةُ المدرى: (K: [see art. جأب:]) accord. to AO and Sh, it is without ء: accord. to the former, it means A doe-gazelle *when her horn has come forth*; and accord. to the latter, *when her horn has cut the skin and come forth*: (T, TA:) or it means *having smooth horns*; and if so, it has no [known] derivation. (TA.) [See also art. درى.]

جَوْبَةٌ *A depressed place amid the houses of a people, into which the rain-water flows*: (TA:) *a pit, an excavation*, or *a hollow*, (T, K, TA,) *round and wide*: (T, TA:) *a gap*, or *an opening, in the clouds*; and *in mountains*: and *a clear space* (مَوْضِعٌ يَنْجَابُ) *in a* [*stony tract such as is called*] حَرَّة: (S:) *a place* (AHn, K) *that is clear*, (AHn,) *plain and smooth*, (AHn, K,) *such as is termed* دَارَةٌ, *with few trees, like a round* غَائِط [or *wide and depressed tract*], (AHn,) *in a tract that is hard*, or *hard and level*, or *level but rough*, (AHn, K,) *and such as is of large extent, not in sands nor in a mountain*; so called because [for the most part] clear of trees: (AHn:) and *an intervening space between houses*; (K;) as also جَوْبٌ: (TA:) and *a wide*, or *spacious, and smooth tract, between two lands*: (K:) *any wide gap*, or *opening*: *any gap*, or *opening, without buildings*: (TA:) pl. جَوْبٌ (S, K) and جَوْبَاتٌ. (TA.) — The former of these pls. also signifies The *pudenda of women*; syn. فُرُوجٌ. (TA.) — See also جَوْبٌ.

جِيبَةٌ *i. q.* جَوَابٌ, q. v. (S, K.) So in the phrase, إِنَّهُ لَحَسَنُ الجِيبَةِ [*Verily he is good in respect of answer* or *reply* or *response*: or here it seems rather to signify, agreeably with analogy, *the mode*, or *manner, of answering* or *replying* or *responding*]. (S.)

جَوَابٌ *An answer, a reply*, or *a response*, (Msb, TA,*) to a letter, or writing, and to a saying, or question; and this is either affirmative or negative: (Msb:) [accord. to some, it is only after a question or demand; but this is not correct; for it is often a reply to an affirmation:] جِيبَةٌ [q. v.] is syn. therewith; (S, K;) and so are جَابَةٌ [q. v.] and مَجُوبَةٌ: (K:) the pl. of جواب is أَجْوِبَةٌ and جَوَابَاتٌ. (Msb.) [Hence, in grammar, حَرْفُ جَوَابٍ *A responsive*, or *replicative, particle*. And جَوَابُ شَرْطٍ *An apodosis*; the *complement*, or *correlative, of a condition*; as أَكْرَمْتُكَ in the saying, إِنْ جِئْتَنِي أَكْرَمْتُكَ; also called جَوَابُ جَزَاءِ شَرْطٍ, and جَوَابُ جَزَاءٍ. And جَوَابُ قَسَمٍ The *complement of an oath*.] — Also The *sound of a bird pouncing down* from the sky. (TA from a trad.)

جَوَّابٌ [*An excellent well-digger*:] a surname given to Málik Ibn-Kaab El-Kilábee, (AO, ISk, S, K,*) because he dug not a well nor bored a rock without making it to yield water. (AO, ISk, S.) — †*A traverser of countries; one who travels much*. (TA.) Hence, جَوَّابُ لَيْلٍ سَرْمَدٍ †*One who travels all the night without sleeping*. (TA.) And جَوَّابٌ جَأَّابٌ †*One who traverses the countries and gains wealth*. (TA.) And جَوَّابُ الفَلَاةِ †*The guide of the desert*. (TA.)

الجَائِبُ العَيْنِ *The lion*. (K.)

جَائِبَةُ خَبَرٍ ‡ *News that traverses the earth, from country to country*, or *town to town*: (S, A:*) or *i. q.* طَرِيقَة خَارِقَة [app. a mistranscription for طَرِيفَة خارقة, meaning *recent news that traverses the land*]. (K.) And [the pl.] جَوَائِبُ †*Tidings from afar*. (K.) And جَوَائِبُ الأَمْثَالِ †*Current proverbs; such as traverse the countries*. (TA.)

أَجْوَبُ, [see 4,] in the following question, put to Mohammad, (TA,) أَيُّ اللَّيْلِ أَجْوَبُ دَعْوَةً, is either from جُبْتُ الأَرْضَ (K, TA) "I traversed the land," (TA,) and signifies ‡ *More*, or *most, penetrating* to the places whence the answer is imagined to proceed; (K, TA;) or [it signifies *more*, or *most, quick in being answered*,] from جَابَتِ الدَّعْوَةُ, of the measure فَعُلَتْ, [i. e., originally جَوُبَتْ,] "the prayer became answered," which, however, is a verb not in use, like as فَقِيرٌ and شَدِيدٌ are imagined to be derived from فَقَرَ and شَدُدَ: (Z, TA:) or it signifies *more*, or *most, quick of answer*, [from أَجَابَ,] and is [anomalous, and] similar to أَطْوَعُ ["more obedient"], from الطَّاعَةُ, [i. e. from أَطَاعَ "he obeyed,"] (M, L, TA,) and to أَعْطَى ["more, or most, excellent in giving," from أَعْطَى "he gave"], and لَوَاقِحَ [pl. of لَاقِحَةٌ a "fecundating" wind, (in the Kur xv. 22,) from أَلْقَحَ "he, or it, fecundated"], (M, L, K, TA,) and the like; (M, L, TA;) and if so, the word is anomalous because a word of the measure أَفْعَلُ of this kind is not derived from a verb of more than three letters, except in certain cases of deviation from the constant course of speech: (L, TA:) the meaning is, ‡ *What part of the night is that* [*in which prayer most quickly penetrates?* or] *in which prayer is most quick in being answered?* (Mgh:) or *what part of the night is that in which God is most quick in answering prayer?* (L, TA.)

مَجُوبٌ [pass. part. n. of 1, q. v.:] Anything *cut in the middle*, or *of which the middle is cut out*; as also مُجَوَّبٌ; (T, TA;) and the latter, anything *hollowed out in the middle*. (TA.)

مِجْوَبٌ *An iron instrument with which one cuts* [or *perforates* or *hollows out*]. (S, TA.) — See also جَوْبٌ.

المُجِيبُ one of the names of God; *The Answerer of prayer*; *He who recompenses prayer and petition by gift and acceptance*. (TA.)

مَجُوبَةٌ: see جَوَابٌ.

مُجَوَّبٌ: see مَجُوبٌ. — [Hence,] أَرْضٌ مُجَوَّبَةٌ †*A land of which one part has been rained upon* (K, TA) *and not another*. (TA.)

مِجْوَابٌ *An instrument with which palm-sticks and canes &c. are bored by the maker of cages or crates or the like*. (TA in art. ثقب.)

مُتَجَاوِبٌ ‡ Speech, or language, *of which the several parts correspond*, or *are consistent*. (A, TA.)

مُنْجَابٌ A garment *rent*, or *slit*. (Ham p. 338.)

جوح

1. جَاحَ, (S, A,) aor. يَجُوحُ, (S,) inf. n. جَوْحٌ, (S, K,) *He* (a man, S) *extirpated*, or *exterminated*, (S, A, K,) a thing: (S:) *He* (God, S) *destroyed* (S, A, K) a man's property, or cattle, (S,) *by what is termed* جَائِحَة: (S, A:) as also اجاح, (S, A,) inf. n. إِجَاحَةٌ; (K;) and اجتاح, (S,) inf. n. اجْتِيَاحٌ. (K.) You say [also], جَاحَتِ الآفَةُ المَالَ, i. e. الجَائِحَةُ, aor. تَجُوحُهُ, inf. n. as above; and اجاحته; and اجتاحته; *The bane*, or *pest*, or *the like, destroyed the property*, or *cattle*; as also جَاحَتْهُ, aor. تَجِيحُهُ, inf. n. جِيَاحَةٌ: (Msb:) and one says of anything, such as drought, or dearth, and civil war, or conflict and faction, &c., جاح المَالَ and اجتاحه, meaning *it extirpated*, or *exterminated, the property*, or *cattle*. (TA.) And جَاحَتْهُمُ الجَائِحَةُ, (S,) or السَّنَةُ, inf. n. جَوْحٌ and جِيَاحٌ; and أَجَاحَتْهُمْ; (TA;) and اجْتَاحَتْهُمْ; (S, A, TA;) i. e. [*The calamity, bane, pest*, or *the like*, or *drought*, or *dearth, destroyed* or] *extirpated* [*them*, or] *their property*, or *cattle*.

(TA.) And اجتاح العَدُوُّ مَالَهُ ٤ *The enemy destroyed, or made an end of, his property, or cattle;* syn. أَتَى عَلَيْهِ. (TA.) — Also جاح, aor. يَجُوحُ, inf. n. جَوْحٌ, *He destroyed the property, or cattle, of his relations.* (IAạr, TA.) = And, aor. يَجُوحُ, *He deviated from the road, or beaten track.* (IAạr, Ḳ.)

4: see 1, in three places.

8: see 1, in five places.

جَوْحَةٌ: see جَائِحَةٌ.

جَائِحٌ [act. part. n. of 1]. You say آفَةٌ جَائِحَةٌ *A destructive bane or pest or the like:* (Mṣb:) and سَنَةٌ جَائِحَةٌ *a year of drought or dearth or sterility:* (Mgh:) pl. جَوَائِحُ. (Mgh, Mṣb.) — [And hence,] The *locust.* (IAạr, T in art. جحى.)

جَائِحَةٌ [fem. of جَائِحٌ, q. v.: and hence, as a subst.,] *A bane, a pest,* (Mṣb,) *a calamity,* or *the like,* (Ṣ, Mṣb, Ḳ,) or *a great calamity,* (Mgh, TA,) *that destroys,* or *extirpates, men's property,* or *cattle;* (Ṣ, Mgh, Mṣb,* Ḳ, TA;) *as drought,* or *dearth;* or *civil war,* or *conflict and faction,* and *the like:* (Ṣ, TA:) *drought,* or *dearth, that destroys,* or *extirpates, men's property,* or *cattle;* as also جَوْحَةٌ: (Wáṣil, TA:) or *a calamity that befalls a man, and destroys all his property,* or *cattle:* (A 'Obeyd, T:) or *severe drought* or *dearth, that destroys,* or *extirpates, men's property,* or *cattle:* (ISh:) *sometimes it is the effect of large hail; and sometimes, of excessive cold* or *heat:* (T:) or (accord. to Esh-Shâfi'ee, Mgh, Mṣb) *a blast,* or *blight,* or *calamity arising from the atmosphere, that destroys the fruits,* (Mgh, Mṣb, TA,) or *some thereof;* (Mgh;) only relating to fruits: (TA:) pl. جَوَائِحُ. (A, Mgh, Mṣb.) It is said in a trad., أَمَرَ بِوَضْعِ الجَوَائِحِ, which is an elliptical phrase, meaning *He commanded to remit the poor-rate in respect of things affected by a blast,* or *blight,* (Mgh, Mṣb,) namely, property, (Mgh,) or fruits, (Mṣb,) so affected; (Mgh, Mṣb;) i. e., that no portion thereof, (Mgh,) or of the remains thereof, (Mṣb,) should be taken for the poor-rate. (Mgh, Mṣb.)

مُجَاحٌ: see what next follows.

مَجُوحٌ Property, or cattle, *destroyed* by a bane, or pest, or the like; as also مَجِيحٌ [belonging to art. جيح], and مُجَاحٌ. (Mṣb.)

مِجْوَحٌ [A person or thing] *that destroys,* or *extirpates, everything.* (Ḳ, TA.)

جود

1. جَادَ, aor. يَجُودُ, inf. n. جُودَةٌ and جَوْدَةٌ, *It* (a thing, Ṣ, or a commodity, an article of household-goods, or the like, Mṣb, and a work, or performance, TA) *was,* or *became,* جَيِّد [i. e. *good, goodly, approvable,* or *excellent;* the verb being the *contr. of* رَدُؤَ, as is implied in the A and Ḳ]: (Ṣ, A, Mṣb, Ḳ:) in this sense, accord. to some, of the class of قَالَ; accord. to others, of the class of قَرُبَ. (Mṣb.) [Also said of a man, meaning *He was,* or *became, excellent,* or *egregious,* in some quality; sometimes, though very rarely, in a quality that is disapproved.] — And جَادَ, (Ṣ, A, Mṣb, Ḳ,) of the class of قَالَ, (Mṣb,) aor. as above, (Ṣ, Mṣb,) inf. n. جُودٌ, (Ṣ, A, Mṣb, Ḳ,) with ḍamm, (Ṣ, Mṣb,) *He was liberal, bountiful, munificent,* or *generous:* (Ḳ:) or *he affected,* or *constrained himself, to be generous:* (Mṣb:) or *he gave without being asked, to preserve the receiver from the ignominy of asking:* (MF:) or *he gave what was meet to him to whom it was meet:* (El-Karmánee, TA:) or *he gave what was meet to him to whom it was meet, not for a compensation;* so that it has a more special signification than أَحْسَنَ. (MF.) You say, جاد بِمَالِهِ [*He was liberal,* &c., *with his property*]: (Ṣ:) or جاد بِالمَالِ *he affected,* or *constrained himself, to be generous with the property.* (Mṣb.) — Hence, (Mṣb,) جاد بِنَفْسِهِ, (Ṣ, Mṣb, Ḳ,) aor. as above, (Ṣ, A,) inf. n. جَوْدٌ (TA) and جُؤُودٌ, (Ṣ, TA,) ‡ *He gave up his spirit,* (A, Mṣb, TA,) at death; (Ṣ, Mṣb;) like as one gives away his property; said of one in the agony of death: (TA:) and ‡ *he gave away his life,* in war. (Mṣb.) And you say also, جَادَتْ نَفْسُهُ †[*His soul,* or *spirit, resigned itself,* or *departed*]. (Mṣb in art. نفس.) — جاد المَطَرُ, inf. n. جَوْدٌ, *The rain was,* or *became, copious,* or *abundant.* (Ṣ.) And جَادَتِ السَّمَآءُ, (A, Mṣb,) inf. n. جَوْدٌ, with fet-ḥ, *The sky rained.* (Mṣb.) And جَادَتِ العَيْنُ, inf. n. جَوْدٌ and جُؤُودٌ, *The eye shed many,* or *abundant, tears.* (Lḥ, Ḳ.) — جاد said of a horse, (Ṣ, A, L, Mṣb, Ḳ,) aor. as above, (Ṣ,) inf. n. جُودَةٌ (Ṣ, L, Mṣb, Ḳ) and جَوْدَةٌ; (Mṣb, and some copies of the Ḳ;) and جوّد, (A, L, Ḳ,) inf. n. تَجْوِيدٌ; (TA;) and اجاد, (L,) and أَجْوَدَ; (L, Ḳ;) *He became fleet,* or *swift, and excellent,* (L,) صَارَ رَائِعًا (Ṣ, L, Ḳ,*) فِى عَدْوِهِ *in his running.* (A, L, Ḳ.) [See an ex. in a verse cited voce دَامَ, in art. دوم.] — See also 4, in two places. — جاد إِلَيْهِ *He inclined to him,* or *it.* (TA.) = جادهُ *He overcame him in liberality, bounty, munificence,* or *generosity.* (Ḳ.) See 3. — جَادَهُمْ, aor. يَجُودُ, inf. n. جَوْدٌ, *It* (rain) *rained,* or *descended, upon them copiously,* or *abundantly.* (L.) And جِيدُوا *They were rained upon with a copious,* or *an abundant, rain.* (L.) And جِيدَتِ الأَرْضُ, (Ṣ, L, Ḳ,) inf. n. جَوْدٌ; (Aṣ, TA;) and أُجِيدَتْ; (Ḳ;) *The earth,* or *land, was rained upon with a copious,* or *an abundant, rain:* (Ṣ, L, Ḳ:) or, *so that the moisture of the rain met that of the soil.* (Aṣ, TA.) — جِيدَ, (Ṣ, A, Ḳ,) aor. يُجَادُ, (Ṣ, Ḳ,) inf. n. جُوَادٌ, (Ṣ,* Ḳ,* TA,) †*He* (a man, Ṣ, A) *thirsted,* or *became affected by thirst:* (Ṣ, A, Ḳ:) or *thirsted vehemently:* (accord. to an explanation of جُوَادٌ in the Ḳ:) or *was at the point of death,* or *destruction;* (Ḳ;) as though destruction rained upon him. (TA.) — [Hence,] إِنِّى أُجَادُ إِلَى لِقَائِكَ ‡ *Verily I am affected with a longing desire to meet thee:* (A:) or إِنِّى لَأُجَادُ إِلَيْكَ (Ḳ, TA [in the CḲ, erroneously, لَأَجَادُ]) ‡ *Verily I am affected with a longing desire for thee,* (Ḳ, TA,) i. e., *to meet thee,* (TA,) *and am impelled towards thee:* (Ḳ:) and يُجَادُ إِلَى فُلَانَةَ ‡ *He is affected with longing desire for such a female;* like as you say يَظْمَأُ. (A.) One says also, جادهُ الهَوَى ‡ *Love affected him with longing desire,* (شَاقَهُ, L, Ḳ, in the CḲ شاقَّهُ,) *and overcame him.* (Ḳ.) — [Also, app., جِيدَ, aor. يُجَادُ, inf. n. جُوَادٌ, (as in a sense explained above,) †*He became affected,* or *overcome,* or *distressed,* (see مَجْهُودٌ,) *by drowsiness,* or *slumber:* for] جُوَادٌ is syn. with نُعَاسٌ: (L, TA:) and you say, جادهُ النُّعَاسُ †*Drowsiness,* or *slumber, overcame him;* (L;) as though sleep rained upon him. (TA.)

2: see 4: — and see also 1.

3. جاودهُ *He vied with him,* or *contended with him for superiority, in liberality, bounty, munificence,* or *generosity.* (Ṣ, TA.) You say, جاودهُ فَجَادَهُ ٤ *He vied with him,* or *contended* &c., *in liberality,* &c., *and overcame him therein.* (TA.)

4. اجادهُ *He made it good, goodly, approvable,* or *excellent;* (Ṣ, A,* Ḳ;) as also أَجْوَدَهُ, (Ṣ,* Ḳ,) like as they said اطال and اطول, and احال and احول, and اطاب and اطيب, and الان and الين; (Ṣ;) and جوّدهُ ٤, (Ṣ,* A,) inf. n. تَجْوِيدٌ. (Ṣ.) [Hence,] اجادهُ النَّقْدَ *He gave him the cash,* or *ready money, good.* (Ṣ, Ḳ.) And أَجَدْتُكَ ثَوْبًا *I gave thee a garment,* or *piece of cloth, that was good, goodly,* or *excellent;* or *in a good state.* (A, TA.) — *He gave him* a dirhem, or piece of silver. (Ḳ.) — أُجِيدَتِ الأَرْضُ: see 1. = *He,* or *it, slew him,* or *killed him.* (L.) = اجاد, (inf. n. إِجَادَةٌ, Mṣb,) *He said, gave utterance to, uttered,* or *expressed, what was good, approvable,* or *excellent; he said,* or *did, well,* or *excellently;* مِنْ قَوْلٍ أَوْ فِعْلٍ (L, Mṣb, Ḳ) أَتَى بِالجَيِّدِ (Mṣb;) as also أَجْوَدَ; (L;) and جاد ٤, inf. n. جَوْدَةٌ. (L.) [You say, قَالَ فَأَجَادَ *He said, and said well:* and فَعَلَ فَأَجَادَ *He did, and did well.*] And اجاد فِى عَمَلِهِ, and اجود, *He did well,* or *excellently, in his work.* (L.) — Said of a horse, and اجود likewise: see 1. — Also *He had with him a horse such as is termed* جَوَاد [i. e. *fleet,* or *swift, and excellent*]: (Ṣ:) or *he became possessed of such a horse;* (A, Ḳ;) as also اجود. (Ḳ.) — أَجَادَتْ *She brought forth a child,* or *children, of liberal, bountiful,* or *generous, disposition.* (A.) And اجاد بِالوَلَدِ *He begot the child,* or *children, of liberal, bountiful,* or *generous, disposition;* (Ḳ;) and in like manner, جاد ٤ بِهِ أَبَوَاهُ [*His two parents so engendered him*]. (TA.)

5. تجوّد *He chose what was good, goodly, approvable,* or *excellent, among all things.* (Ḥam p. 299.) *He affected nicety,* or *refinement; he was,* or *became, nice, exquisite, refined,* or *scrupulously nice and exact;* or *he chose what was excellent,* or *best, to be done; and exceeded the usual bounds;* فِى صَنْعَتِهِ *in his work of art,* or *his manufacture;* syn. تَنَوَّقَ. (A, TA.) And تجوّد وَبَالَغَ فِى مَطْعَمِهِ وَمَلْبَسِهِ [*He was dainty, nice, exquisite, refined,* or *scrupulously nice and exact;* or *he chose what was excellent,* or *best; and exceeded the usual bounds; in his food and his*

apparel]; (JK and K in art. نوق;) *he was studious of his diet and apparel, always eating exquisite food and wearing sumptuous clothing.* (TK in that art.) ═ تجوّده: see 10. تَجَوَّدْتُهَا لَكَ *I chose, or selected, the best, or most excellent,* (الأَجْوَدَ,) *thereof for thee.* (TA.)

6. تجاودوا *They considered* [or *tried*] *which of them had the best argument, or plea, or allegation:* (K, TA:) so says Aboo-Sa'eed on the authority of an Arab of the desert. (TA.) And يَتَجَاوَدُونَ الحَدِيثَ *They consider, or see,* [or *try,*] *which of them will be best in narration, or talk, or discourse.* (A.) — [Also *They vied, or contended together for superiority, in liberality, bounty, munificence, or generosity.*]

10. استجادهُ *He reckoned it, or esteemed it, good, goodly, approvable, or excellent:* (S:) or *he found it to be so:* (K:) or *he desired, or sought, that it might be so,* (A, K,) *and chose it, or selected it;* (A;) as also ٭ تجوّده. (A.) You say also, اِسْتَجْوَدَ رَأْيَهُ [*He esteemed his judgment, or opinion, good:* or *found it to be so*]. (TA in art. جزل.) — *He desired, or sought, or demanded, his liberality, bounty, munificence, or generosity.* (K.) — *He desired, or sought, that he* (a horse) *might be such as is termed* جَوَاد [i. e. *fleet, or swift, and excellent*]. (K.) ═ استجاد *It came or happened, well.* (KL.)

جَوْدٌ *Copious, or abundant,* rain; (S, L, K;) as also ٭ جَائِدٌ: (S:) or rain *that thoroughly irrigates everything:* (M:) or rain *that is not exceeded:* (M, L, K:) accord. to some, who observe that the phrase, mentioned by Sb, أَخَذَتْنَا بِالجَوْدِ وَفَوْقَهَا [*Thou hast assailed us with a storm* of reproach or the like *not to be exceeded, and with that which is above it,*] is one of hyperbole and reproach. (M, L.) It is an inf. n. thus used as an epithet [and therefore applicable without variation to a fem. as to a masc. n., and to a dual and a pl. as to a sing. n.]: (L:) and is also pl. [or rather a quasi-pl. n.] of جَائِدٌ, (S, L, K,) like as صَحْبٌ is of صَاحِبٌ. (S, L.) You say مَطَرٌ جَوْدٌ [*A copious, or an abundant, rain;* &c.]: (L:) and سَحَابَةٌ جَوْدٌ [*A cloud yielding a copious, or an abundant, rain;* &c.]: (IAar, L:) and هَاجَتْ لَنَا سَمَاءٌ جَوْدٌ [*A copious, or an abundant, rain,* &c., *became stirred up for us*]: (S, K:*) and you also say, [contr. to the usage mentioned above, or as though جَوْدٌ were an epithet from جَادَ, and this originally جَوِدَ, like ضَخْمٌ from ضَخُمَ, but used as a subst.,] مَطَرَتَانِ جَوْدَانِ [*Two showers of rain, copious, or abundant,* &c.]. (S, K.) ٭ تَجَاوِيدُ, [app. signifying the same as جَوْدٌ used as a pl.,] occurring in the following verse of Sakhr El-Ghei,

* يُلَاعِبُ الرِّيحَ بِالعَصْرَيْنِ قَصْطَلُهُ *

* وَالوَابِلُونَ وَتَهْتَانُ التَّجَاوِيدِ *

[*Its dust makes sport with the wind in the morning and evening, or night and day, and so do the violent showers of big drops, and the pouring of copious, or abundant, rains,* &c.], (L, K,*) is a pl. having no sing.; (K;) or it may be so, like تَعَاجِيبُ and تَعَاشِيبُ and تَبَاشِيرُ; or it may be pl. of تَجْوَادٌ [an inf. n.]. (L.) You say also, أَصَابَتْهُ تَجَاوِيدُ ٭ المَطَرِ [*Copious showers of rain fell upon him, or it*]. (A.) — See also جَوَادٌ.

جَوْدَةٌ [an inf. n. of 1, (q. v.,) in two senses; as also جُودَةٌ: and an inf. n. of un., signifying] *A single affection of thirst; a thirsting.* (S, K.) — See also جُوَادٌ.

جَادِيٌّ *Saffron.* (S, K.)

جَوَادٌ, used alike as masc. and fem., (S, K,) *Liberal, bountiful, munificent, or generous:* (S,* K:) or one *who affects, or constrains himself, to be generous:* (Msb:) or *who gives without being asked, to preserve the receiver from the ignominy of asking:* (MF:) or *who gives what is meet to him to whom it is meet:* (El-Karmánee, TA:) or *who gives what is meet to him to whom it is meet, not for a compensation;* so that it has a more special signification than مُحْسِنٌ: (MF:) pl. [of pauc., masc.,] أَجْوَادٌ and (of mult., TA) جُودٌ (S, A, K,) like as قُذُلٌ is pl. of قَذَالٌ, but the و is made quiescent because it is an unsound letter, (S,) [in some copies of the K جُوُدٌ,] and أَجَاوِدُ, (S, K,) contr. to analogy, (TA,) or أَجَاوِيدُ [reg., as pl. of أَجْوَادٌ,] (A,) and جُوَدَاءُ (S, K) and جُودَةٌ, (CK, [in some copies of the K omitted,]) or جُودَةٌ, or جُودَةٌ, [written in the latter manner in a MS. copy of the K,] with ة added to the [proper] pl. form [جُودٌ or جُودٌ], accord. to the doctrine of Sb: (TA:) جُودٌ is used as a fem. pl., (S, Msb,) and is like نُورٌ pl. of نَوَارٌ. (S.) — Also, applied alike to the male and the female, (S,) *A courser; a fleet, or swift, and excellent,* horse; (L;) a horse *fleet, or swift, in running;* or *excellent in running,* or *in the motion of his legs;* as also ٭ جَوْدٌ: (Bd in xxxviii. 30:) or *that outstrips others;* (Jel ib.:) *i. q.* رَائِعٌ: (S, L, K:) pl. جِيَادٌ, (S, A, Bd, L, Msb, K,) which by rule should be جِوَادٌ, like طِوَالٌ, but this latter form has not been heard from the Arabs; (L;) or جِيَادٌ is pl. of جَوْدٌ, or of جَيِّدٌ; (Bd ubi suprà;) and جَوَادٌ has also for its pl. أَجْيَادٌ, [a pl. of pauc., and irregular, or this is pl. of جَيِّدٌ, and therefore, though irregularly, retains the ى substituted for و,] (S, L,) and أَجْوَادٌ, [also a pl. of pauc., but agreeable with rule, or this is pl. of جُودٌ,] (L,) and أَجَاوِيدُ (S, L) is pl. of أَجْوَادٌ. (L.) Hence, أَقْبَلَ جَوَادًا † *He came on, or advanced, like a horse that is termed* جواد: and سِرْتُ إِلَيْهِ جَوَادًا † *I went to him, or it, like a horse that is so termed.* (Mgh in art. غذ.) You say also, عَدَا عَدْوًا جَوَادًا *He ran a long run.* (A, TA.) And سِرْنَا عُقْبَةً جَوَادًا, and عُقْبَتَيْنِ جَوَادَيْنِ, and عُقَبًا جِيَادًا (S, A) and أَجْوَادًا, (A, TA,) *We journeyed a long march or stage,* and *two long marches or stages,* and *long marches or stages.* (S, A, TA.)

جُوَادٌ [accord. to the TA inf. n. of جِيدَ, which see in two places,] †*Thirst:* (S, K:) or *vehemence of thirst.* (K.) — Also, [accord. to the K ٭ جَوْذَةٌ, but this is corrected in the TA,] †*Drowsiness, or slumber.* (TA.)

جَائِدٌ: see جَوْدٌ.

جِيدٌ, originally of the measure فَيْعِلٌ, (S, Msb,) as the Basrees say, i. e. جَيْوِدٌ, (Msb, TA,) the و being changed into ى because of its being meksoor and preceded by ى, and the augmentative ى being then incorporated into it; (TA;) or, as the Koofees say, of the measure فَيْعَلٌ, like عَيْطَلٌ &c., because there is found no sound word of the measure فَيْعِلٌ except صَيْقِلٌ, a woman's name, and the unsound is accorded to the sound; or, as others say, of the measure فَعِيلٌ, [and so I find in one copy of the S,] originally جَوِيدٌ, the kesreh of the و being, accord. to them, suppressed because difficult of pronunciation, and the quiescent و and ى thus coming together, [the latter receives the rejected kesreh, and] the و is changed into ى and incorporated into the [augmentative] ى; (Msb;) *Good, goodly, approvable,* or *excellent; contr. of* رَدِيءٌ; (A, K;) applied to a thing, (S,) or a commodity, an article of household-goods, or the like, (A, Msb,) and a work, or performance: (TA:) pl. جِيَادٌ (S, A, Msb, K) and جِيَادَاتٌ, (K,) the latter a pl. pl., [i. e. pl. of جِيَادٌ,] (TA,) and جَيَائِدُ, (S, K,) with hemz, [and, accord. to some, contr. to analogy. (S.) [It is also applied to a man, meaning *Excellent,* or *egregious,* in some quality; sometimes, though very rarely, in a quality that is disapproved.]

أَجْوَدُ [*Better,* and *best; more,* and *most, goodly* or *approvable* or *excellent*]: see 5. — [*More,* and *most, liberal, bountiful, munificent,* or *generous.* Hence,] أَجْوَدُ مِنْ حَاتِمٍ [*More liberal,* &c., *than Hátim*]: a prov. (Meyd.) — [*More,* and *most, fleet,* or *swift, and excellent;* relating to a horse. Hence,] أَجْوَدُ مِنَ الجَوَادِ المُجِيدِ [*More fleet,* &c., *than the courser that surpasses others*]: a prov. (Meyd.)

تَجَاوِيدُ: see جَوْدٌ, in two places.

مَجُودٌ A field, or garden, *rained upon:* (A:) [or *rained upon copiously,* or *abundantly.*] And أَرْضٌ مَجُودَةٌ *Land rained upon with a copious,* or *an abundant, rain.* (S, L, K.) — †A man (S, A) *affected with thirst:* (S, A, K:) [or, *with vehement thirst:* (see جُوَادٌ:)] or *at the point of death,* or *destruction.* (K.) — And [hence,] ‡ *Affected with longing desire.* (L.) — Also † *Overcome by drowsiness,* or *slumber:* (TA:) or *distressed by drowsiness,* or *slumber,* &c. (Lh, L.)

مُجِيدٌ: see مِجْوَادٌ. — Also A man *possessing a horse such as is termed* جَوَاد [i. e. *fleet,* or *swift, and excellent*]: pl. مَجَاوِيدُ [by rule pl. of مِجْوَادٌ, q. v.]. (A, TA.) — حَتْفٌ مُجِيدٌ ‡ *Present death.* (K, TA.)

مِجْوَادٌ One *who says, utters,* or *expresses,* or *who does,* (K, TA,) *much,* or *often,* (TA,) *what is good, goodly, approvable,* or *excellent;* (K, TA;) as also ٭ مُجِيدٌ: (TA:) [or rather the latter is a simple, not an intensive, epithet:] the former is applied to a poet, (S, A, K,) as syn. with the latter, (K,) or as meaning *who says,* or *utters, much,* or *often, what is good,* or *excellent:*

(ṢḲ:) and both are applied to a workman, or an artificer: pl. of the former مَجَاوِيدُ. (A.)

جوذاب

جُوذَابٌ: see art. جذب.

جور

1. جَارَ, aor. يَجُورُ, (TA,) inf. n. جَوْرٌ, (Ṣ, A, Ḳ,) *He declined, or deviated, from the right course;* (Ṣ, A;) and so جار عَنِ القَصْدِ: (A:) *he wandered from the right way:* (TA:) *he pursued a wrong course:* (Ḳ:) or *he left the right way in journeying:* and *it* (anything) *declined.* (TA.) You say also, جار عَنِ الطَّرِيقِ *He declined, or deviated, from the road, or way.* (Ṣ, Mgh, Mṣb.) — And جار, (Ṣ, Mgh, Mṣb,) aor. as above, (Mṣb,) and so the inf. n., (Mgh, Mṣb, Ḳ,) *He acted wrongfully, unjustly, injuriously, or tyrannically,* (Ṣ,* Mgh, Mṣb, Ḳ,) عَلَيْهِ *against him,* (Ṣ, TA,) فِى حُكْمِهِ *in his judgment,* (Mṣb,) or فِى الحُكْمِ *in judgment.* (Ṣ, TA.) — جارتِ الأَرْضُ ‡ *The plants, or herbage, of the land grew tall:* (A, TA:) and so جَأَرَتْ. (TA.) = See also 10.

2. جوّرهُ, (Ṣ, A, Ḳ,) inf. n. تَجْوِيرٌ, (Ṣ,) *He attributed,* or *imputed, to him,* or *charged him with,* or *accused him of, wrongful, unjust, injurious,* or *tyrannical, conduct;* (Ṣ, Ḳ;) contr. of عَدَّلَهُ. (A.) = *He prostrated him* (Ṣ, Ḳ) by a blow, (Ṣ,) or by a thrust of a spear or the like; from جار "he, or it, declined;" (A;) like كَوَّرَهُ. (Ṣ.) — *He threw it down,* (TA,) and *overturned it;* (Ḳ, TA;) namely, a building, and a tent, &c.: (TA:) *he took it to pieces;* namely, a tent. (A.)

3. جاورهُ, inf. n. مُجَاوَرَةٌ and جِوَارٌ (Ṣ, Mṣb, Ḳ) and جُوَارٌ, (Ṣ, M, and some copies of the Ḳ,) or the last is a simple subst., (Mṣb,) and جَوَارٌ, (M, and so in some copies of the Ḳ instead of جُوَارٌ,) of which forms the second (جِوَارٌ) is more chaste than the third (Ṣ, TA) and than the fourth, as relating to the verb in the sense here following, though some disapprove of it, and assert the third and the fourth to be more chaste; (TA;) *He became his* جار [or *neighbour*]; (Ḳ;) *he lived in his neighbourhood,* or *near to him:* (Mṣb, TA:) or *he lived in a dwelling contiguous to his.* (Mṣb.) — Also جاورهُ, (TA,) inf. n. جِوَارٌ, (Ḳ,) and جُوَارٌ is said to be a quasi-inf. n., and more chaste than جِوَارٌ as relating to the verb in the sense here following; (TA;) *He bound himself to him by a covenant to protect him.* (Ḳ, TA.) — And جاور بَنِى فُلَانٍ, and فِى بنى فلان, inf. n. مُجَاوَرَةٌ and جِوَارٌ, *He protected himself by a covenant with the sons of such a one;* from مُجَاوَرَةٌ signifying the "living near." (TA.) — And جاور, inf. n. مُجَاوَرَةٌ, *i. q.* اِعْتَكَفَ فِى مَسْجِدٍ [*He confined himself in a mosque,* or *place of worship, during a period of days and nights, or at least during one whole day, fasting from daybreak to sunset, and occupying himself in prayer and religious meditation, without any interruption by affairs distracting the mind from devotion and not pressing*]. (Ṣ, Ḳ.) But جاور بِمَكَّةَ, and بِالمَدِينَةِ, signifies absolutely *He abode in Mekkeh,* and *El-Medeeneh;* not necessarily implying conformity with the conditions of اِعْتِكَاف required by the law [though generally meaning *for the purpose of study:* and so in the neighbourhood of the great collegiate mosque called the Azhar, in Cairo: so that the term مُجَاوِرٌ means *a student* of Mekkeh &c.]. (TA.)

4. اجارهُ, (Ṣ, A, &c.,) inf. n. إِجَارَةٌ (Mgh, Ḳ) and جَارَةٌ, (Kr, Ḳ,) [or the latter is rather a quasi-inf. n., like طَاعَةٌ from أَطَاعَهُ,] *He protected him; granted him refuge;* (Ḳ;) *preserved, saved, rescued,* or *liberated, him;* (Ṣ, A, Mṣb, Ḳ;) from (مِنْ) wrongful, unjust, injurious, or tyrannical, treatment; (Ṣ, Ḳ;) from punishment; (Ṣ, A;) or from what he feared: (Mṣb:) *he aided him; succoured him; delivered him from evil:* the أ having a privative effect. (Mgh.) It is said of God, يُجِيرُ وَلَا يُجَارُ عَلَيْهِ *He protects, but none is protected against him.* (TA.) And in the Ḳur [lxxii. 22], قُلْ إِنِّى لَنْ يُجِيرَنِى مِنَ اللّٰهِ أَحَدٌ *Verily none will protect me against God.* (TA.) — اجار المَتَاعَ *He put the household-goods, or commodities, into the repository,* (Ḳ, TA,) *and so preserved them from being lost.* (TA.) — It is said [of God] in a trad., يُجِيرُ بَيْنَ البُحُورِ *He makes a division between the seas, and prevents one from mixing with another and encroaching upon it.* (TA.)

5. تجوّر *He became prostrated;* (Ṣ;) *he fell down;* (Ḳ;) by reason of a blow. (Ṣ, TA.) — *It* (a building, TA) *became thrown down,* or *demolished.* (Ḳ.) — *He* (a man, TA) *laid himself down on his side* (Ḳ) upon his bed. (TA.)

6. تجاوروا and اجتوروا (Ṣ, Ḳ) are syn., (Ṣ,) signifying *They became mutual neighbours; they lived near together:* (Ḳ,* TA:) the [radical] و in the latter verb remaining unaltered because this verb is syn. with one in which the و must preserve its original form on account of the quiescence of the preceding letter, namely, تجاوروا, (Ṣ, TA,) and to show that it is syn. therewith: but اِجْتَارُوا also occurs. (TA.) — [Also *They bound themselves by a covenant to protect one another.*]

8: see 6.

10. استجار and جَارَ, (Ḳ,) the latter like جَارٌ as syn. with مُسْتَجِيرٌ, (TA,) *He sought, desired,* or *asked, to be protected; to be granted refuge; to be preserved, saved, rescued,* or *liberated.* (Ḳ.) And استجارهُ *He desired him,* or *asked him, to preserve, save, rescue,* or *deliver, him,* (Ṣ, A, Mṣb,) مِنْ فُلَانٍ *from such a one.* (Ṣ.) And استجار بِهِ *He had recourse to him for refuge, protection,* or *preservation; he sought his protection.* (TA.)

جَارٌ *A neighbour; one who lives near to another;* (Ṣ, Mgh, Mṣb, Ḳ;) *one who lives in the next tent* or *house:* (IAar, Th, T, Mṣb:) pl. [of mult.] جِيرَانٌ (Mṣb, Ḳ) [and جِوَارٌ (a pl. not of unfrequent occurrence, and mentioned by Freytag as used by El-Mutanebbee,)] and [of pauc.] جِيرَةٌ and أَجْوَارٌ; (Ḳ;) like قَاعٌ, pl. قِيعَانٌ and قِيعَةٌ and أَقْوَاعٌ, the only similar instance: (TA:) fem. with ة. (Mgh.) الجَارُ ذُو القُرْبَى [in the Ḳur iv. 40] is *The relation,* or *kinsman, who is abiding in one's neighbourhood:* or *who is abiding in one town or district or the like while thou art in another, and who has that title to respect which belongs to nearness of relationship:* (TA:) or *the near neighbour:* (Bḍ, Jel:) or *the near relation:* (Jel:) or *he who is near, and connected, by relationship* or *religion.* (Bḍ.) جَارُ الجَنْبِ: and الجَارُ الجُنُبُ and جَارُ الجُنُبِ: see art. جنب. جَارٌ نَقِيعٌ *A stranger* [*who has become one's neighbour*]. (TA.) — *A person whom one protects from wrongful, unjust, injurious,* or *tyrannical, treatment.* (Ṣ, Mgh, Mṣb, Ḳ.) — *One who seeks,* or *asks, protection* (Msb, Ḳ) of another: جَارُكَ signifying *he who seeks thy protection.* (TA.) — *A protector;* (A, Mgh, Mṣb, Ḳ;) *one who protects another from that which he fears;* (Mṣb;) *one who grants refuge,* or *protects,* or *preserves.* (AHeyth.) هُمْ جَارَةٌ مِنْ ذٰلِكَ الأَمْرِ *They are protectors from that thing,* is a phrase mentioned by Th, respecting which ISd says, I know not how this is, unless the sing. be supposed to be originally جَائِرٌ, so as to have a pl. of the measure فَعَلَةٌ [as جَارَةٌ is originally جَوَرَةٌ]. (TA.) — *An aider,* or *assister.* (IAar, Mṣb, Ḳ.) — *A confederate.* (IAar, Mṣb, Ḳ.) — A woman's *husband.* (Mṣb, Ḳ.) — A man's *wife;* (Mṣb;) as also جَارَةٌ: (Ṣ, M, A, Mgh, Mṣb, Ḳ:) or the latter, the *object of* his *love:* (M:) and the latter also, a woman's *fellow-wife;* (Mgh, Mṣb, TA;) so called because the term ضَرَّةٌ is disliked, (Mgh, Mṣb,) as being of evil omen. (Mgh.) — *A partner who has not divided with his partner:* so in the trad. الجَارُ أَحَقُّ بِصَقَبِهِ [explained in art. صقب]; as is shown by another trad. (Az, Mṣb.) — *A partner,* or *sharer,* (Mṣb, Ḳ,) *in immoveable property, such as land and houses,* (Mṣb, TA,) and *in merchandise,* (Ḳ, TA,) *whether he divide the property with the other or not,* (Mṣb,) or *whether he be partner in the whole or only in part.* (TA.) — *One who divides with another.* (IAar, Ḳ.) — ‡ The فَرْج [or *pudendum*] *of a woman:* and ‡ the *anus;* as also جَارَةٌ. (IAar, Ḳ, TA.) — The *part* (IAar, Ḳ) *of the sea-shore* (IAar) *that is near to the places where people have alighted and taken up their abode.* (IAar, Ḳ.)

جَوْرٌ, an inf. n. used as an epithet, (TA,) *i. q.* جَائِرٌ; (Ḳ, TA;) i. e. *Declining,* or *deviating, from the right course:* and *acting wrongfully, unjustly, injuriously,* or *tyrannically:* (TA:) pl. [of the latter], applied to men, جَوَرَةٌ, (Ḳ,) in which the و remains unaltered contr. to rule, (TA,) and جَارَةٌ, (A, Ḳ,) as in all the copies of the Ḳ, but some substitute for it, as a correction, جُوَرَةٌ, [found in a copy of the A,] which, however, requires consideration, (TA,) and جَائِرُونَ. (Ḳ.) You say طَرِيقٌ جَوْرٌ *A road,* or *way, deviating from the right course.* (TA.) And هُوَ جَوْرٌ عَنْ طَرِيقِنَا *He is declining,* or *deviating, from our way.* (TA.) — Also, for ذُو جَوْرٍ, meaning *Wronged,* or *unjustly treated, by the judge.*

(Mgh from a trad.) عِنْدَهُ مِنَ المَالِ الجَوْزُ — ‡ *He possesses, of property, an extraordinary abundance.* (A, TA.) See also جَوْزٌ.

جَارَةٌ: see جَارٌ, in three places: = and جَوْرٌ: = and see also 4.

جَوَرَةٌ and جُوَرَةٌ: see جَوْرٌ.

إِنَّهُ لَحَسَنُ الجِيرَةِ *Verily he is good in respect of the mode, or manner, of* جِوَار [i. e. *living as a neighbour, or binding himself by covenant to protect others*]. (TA.)

جَوٌّ A rain *accompanied by vehement thunder:* (Ḳ:) or *by a vehement sound of thunder:* (Ṣ:) or a *copious* rain; as also جَأْوٌ and جُؤَارٌ; (Ḳ in art. جأر;) and, accord. to Aṣ, جُؤَارٌ: (TA:) and an *exceedingly great* torrent. (TA. [In this last sense written in a copy of the A جَوْرٌ, and there said to be tropical.]) See جَوَارٌ: and see also art. جر. — You say also بَازِلٌ جَوٌّ (Ṣ) [app. meaning *A camel nine years old that brays loudly:* or] *hard and strong:* and بَعِيرٌ جَوٌّ *a bulky camel.* (TA.)

جَوَارٌ: see 3. = Also The *part of the exterior court* or *yard* of a house *that is coextensive with the house.* (Ḳ, *TA.) = *Abundant and deep water.* (Ḳ.) Whence جَوٌّ applied to rain. (TA.) = *Ships:* a dial. var. of جَوَارٍ; on the authority of Ṣá'id, (Ḳ,) surnamed Abu-l-'Alà: (TA:) said in the Ḳ to be strange; but similar instances are well known. (MF.)

جُوَارٌ: see 3, in two places. — Also, and جِوَارٌ, or the latter is only an inf. n., The *covenant between two parties by which either is bound to protect the other.* (TA.)

جِوَارٌ: see what next precedes. = [Also a pl. of جَارٌ.]

جَائِرٌ: see جَوْرٌ. — Also ‡ *Wide and big;* applied to a [bucket of the kind called] غَرْب: and so, with ة, applied to a [skin of the kind called] قِرْبَة. (A, TA.)

مُجَوَّرٌ [as meaning *Thrown down,* or *overturned,*] occurs in the following prov.:

* يَوْمٌ بِيَوْمِ الحَفْضِ المُجَوَّرِ *

[*A day for a day of the household-goods* (or, accord. to the TA, *the hair-cloth tent*) *thrown down,* or *overturned*]: applied in the case of rejoicing at a calamity befalling another: a man had an aged paternal uncle, and used continually to go into the latter's tent, or house, and throw down his household-goods, one upon another; and when he himself grew old, sons of a brother of his did to him as he had done to his paternal uncle; wherefore he said thus, meaning, this is for what I did to my paternal uncle. (Ḳ.)

مُجَاوِر: see 3, last sentence. Adjacent

1. جَازَ المَوْضِعَ, (Ṣ, Ḳ,) or المَكَانَ, (A, Mgh, Mṣb,) aor. يَجُوزُ, (Ṣ, Mṣb,) inf. n. جَوَازٌ (Ṣ, Mṣb, Ḳ) and جَوْزٌ and جُؤُوزٌ and مَجَازٌ, (Ḳ,) *He went,* or *passed, in,* or *along, the place, and left it behind;* (Mgh, Ḳ;) [whether this be meant for one signification or two, does not appear; but in either case it is evident that one signification is *he passed through,* or *over,* or *along, and beyond, the place;* and this signification is of frequent occurrence;] as also بِهِ جَازَ; (Ḳ;) and اجَازَهُ; (Mgh;) and جَاوَزَهُ, (Mgh, Ḳ,) inf. n. جِوَازٌ; (Ḳ, TA; in the CK جَوَازٌ;) and تَجَاوَزَهُ; (Mgh;) lit., *he traversed,* or *crossed, its* جَوْز, i. e., *middle, and passed through it:* (Mgh:) or *he went,* or *passed, in,* or *along, the place;* (Aṣ, Ṣ, A, Mṣb, TA;) as also جَازَ بِهِ, and جَاوَزَهُ, (TA,) and اجَازَهُ, (A,) and اجْتَازَهُ: (Ṣ: [so it appears from its being said that اجْتِيَازٌ is syn. with سُلُوكٌ:]) and in like manner, الطَّرِيقَ *the road:* (TA:) and جَاوَزَ الموضعَ and جَازَهُ signify the same: (TA:) or اجَازَهُ (Aṣ, Ṣ, Mṣb, Ḳ) and جَاوَزَهُ and تَجَاوَزَهُ (A) signify *he left it behind him,* (Aṣ, Ṣ, A, Ḳ,) *and traversed,* or *crossed, it;* (Aṣ, Ṣ, A, Mṣb;) and جَاوَزَهُ and جَاوَزَهُ بِهِ also signify *he left it behind.* (TA.) You say, جُزْتُ خِلَالَ الدِّيَارِ, which is like جُسْتُ [*I passed amid,* or *among, the houses:* (see the remarks on the letter ز:) or *I went to and fro amid,* or *among, the houses,* in a hostile attack upon them: or *went round about them*]. (Ibn-Umm-Ḳásim, TA.) And جُزْتُ بِكَذَا, i. e., اجْتَزْتُ بِهِ [*I passed by, and beyond, such a thing*]. (TA.) And جَازَ عَلَيْهِ *He passed by him,* or *it;* syn. مَرَّ بِهِ, and امْتَرَّ بِهِ and عَلَيْهِ. (M and Ḳ in art. مر.) And جَازَهُ *He passed,* or *crossed, over it.* (L.) جَاز and اجَازَ are syn. [in this last sense]. (TA.) You say, أَعَانَكَ اللّٰهُ عَلَى إِجَازَةِ الصِّرَاطِ (A, TA) *May God aid thee* [*to pass,* or *cross, over,* or] *to pass along, and to leave behind thee, the Ṣirát.* (TA.) And it is said in a trad. respecting the Ṣirát, فَأَكُونُ أَنَا وَأُمَّتِي أَوَّلَ مَنْ يُجِيزُ عَلَيْهِ [*And I, with my people, shall be the first who will pass over it*]: جُزْتُ being here syn. with يَجُوزُ. (TA.) — جُزْتُ يجيز الشَّيْءَ إِلَى غَيْرِهِ: see 3. — جاز الدِّرْهَمُ فَتَجَوَّزَهُ [*The piece of money passed,* or *was current, and he accepted it as current:* in the TA written جاز الدرهم كتجوزه, and without any syll. signs; but that the reading which I have adopted is right appears from what immediately follows:] a poet says,

* دَرَاهِمُ مِنْهَا جَائِزَاتٌ وَزُيَّفُ *

[*Pieces of money whereof there are current and bad*]: and Lḥ mentions the saying, لَمْ أَرَ النَّفَقَةَ تَجُوزُ بِمَكَانٍ كَمَا تَجُوزُ بِمَكَّةَ [*I have not seen money for expenses pass away in a place as it passes away in Mekkeh*]: ISd says, He has not explained it, but I think that the meaning is تَنْفُقُ. (TA.) — جاز الشَّيْءُ, inf. n. جَوَازٌ, *The thing was,* or *became, allowable; it passed for lawful:* as though it kept the middle (جَوْز) of the road. (TA.) You say, جَازَ البَيْعُ, and النِّكَاحُ, (A, Mgh,) and العَقْدُ وَغَيْرُهُ, (Mṣb,) [*The sale,* and *the marriage,* and *the contract, or other thing, was,* or *became, allowable;* or] *passed as right, sound, valid,* or *good* [*in law:*] (Mṣb:) or *had effect.* (Mgh.) [And جَازَ لَهُ أَنْ يَفْعَلَ كَذَا *It was allowable to him to do so.* And يَجُوزُ أَنْ يَكُونَ كَذَا *It may be so;* or *such a thing may be.*] = جَازَهُ in the sense of اجازهُ: see 4, second sentence, in two places.

2: see 4, in nine places.

3. جاوزهُ and جاز بِهِ, inf. n. جِوَازٌ: see 1, in six places. — جاوز الحَدَّ, and القَدْرَ, inf. n. مُجَاوَزَةٌ; and so تجاوز, alone; *He exceeded,* or *transgressed, the proper bound,* or *limit,* or *measure; acted extravagantly, exorbitantly,* or *immoderately: he,* or *it, was,* or *became, excessive, extravagant, exorbitant,* or *immoderate.* (The Lexicons &c. passim.) — جَاوَزْتُ الشَّيْءَ إِلَى غَيْرِهِ (Ṣ, Mṣb*) *I passed from the thing* [*to another thing*]; (Mṣb;) as also تَجَاوَزْتُهُ; (Ṣ, Mṣb;) *i. q.* جُزْتُهُ. (Ṣ.) — جاوز عَنْ ذَنْبِهِ: see 6. — [Hence, app.,] كَانَ مِنْ خُلُقِي الجِوَازُ *It was of my disposition to be easy,* or *facile, in selling and demanding.* (TA from a trad.) = جاوز بِهِ: see 4, in two places.

4. اجاز and اجازهُ: see 1, in six places. = اجازهُ *He made him to go,* or *pass along;* as also جَازَهُ: (TA:) *he made him to pass through,* or *over,* or *along and beyond:* (Ṣ, IF, Mṣb, Ḳ;) as also [جاوز بِهِ, as will be shown by an ex. below, and جوّزهُ, and] جَازَهُ, for which we find جاوزهُ incorrectly substituted in the Ḳ. (TA.) A rájiz says,

* خَلُّوا الطَّرِيقَ عَنْ أَبِي سَيَّارَهْ *

* حَتَّى يُجِيزَ سَالِمًا حِمَارَهْ *

[*Leave ye the road to Aboo-Seiyárah until he make his ass to pass through,* or *over, safely*]. (Ṣ.) And it is said in the Ḳur [vii. 134, and x. 90], وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ البَحْرَ [*And we made the Children of Israel to pass through the sea*]. (TA.) You say also جَوَّزَ لَهُمْ إِبِلَهُمْ, inf. n. تَجْوِيزٌ, *He led for them their camels one by one until they passed.* (Ḳ.) — [*He made it to pass,* or *be current;* as also جوّزهُ: as in the following phrases.] أَجَزْتُ عَلَى اسْمِهِ جَعَلْتُهُ جَائِزًا *i. q.* [*I made his name to pass,* or *be current,* by stamping money with it]: (ISk, Ṣ, TA:) and ضَرَبْتُ [*I coined,* or *minted,* money *in his name*]. (ISd, TA.) And جوّز الضَّرَّابُ الدَّرَاهِمَ, inf. n. تَجْوِيزٌ, [*The coiner,* or *minter,*] *made the dirhems,* or *pieces of money, to pass,* or *be current.* (Mgh.) — *He made it,* or *held it, to be allowable,* or *to pass for lawful; he allowed it,* or *permitted it;* (Ṣ, Ḳ, TA;) as also جوّزهُ: (Ṣ, TA:) syn. سَوَّغَ: (Ṣ, Ḳ:) and syn. of إِجَازَةٌ, [the inf. n. of the former verb,] إِذْنٌ. (Ḳ, TA: omitted in the CK.) You say, اجاز لَهُ مَا صَنَعَ, (Ṣ, Ḳ,*) and له جوّز, (Ṣ,) *He made,* or *held, what he did to be allowable,* &c. (Ṣ, Ḳ.) And هٰذَا مِمَّا لَا يُجَوِّزُهُ العَقْلُ [*This is of the things which reason will not allow*]. (A, TA.) — [*He granted him the authority or degree of a licentiate in some one or more of the various departments of learning, for the instruction of others therein;*] *he*

granted him a license with respect to the matters that he had related and heard [from other learned men, to teach the same]. (TA.) You say also, اجاز لفُلَانٍ جَمِيعَ مَسْمُوعَاتِهِ مِنْ مَشَائِخِهِ [*He granted him a license with respect to all the matters which he had heard from his sheykhs, to teach the same to others*]. (TA.) The licentiate is termed مُجَازٌ: and the matters which he relates are termed مُجَازَاتٌ. (TA.) — اجاز البَيْعَ, (A, Mgh, Ḳ,) and النِّكَاحَ, (A, Mgh,) and العَقْدَ, (Mṣb,) *He* (the judge, A, Mgh) *made the sale,* (A, Mgh, Ḳ,) and *the marriage,* (A, Mgh,) and *the contract,* (Mṣb,) *to have effect; he executed* or *performed it;* (Mgh, Mṣb Ḳ;) لَهُ *for him:* (Ḳ:) *he decreed it.* (Mgh.) And [in like manner] اجاز رَأْيَهُ, and جَوَّزَهُ, *He made his judgment,* or *opinion, to have effect; he executed* or *performed it.* (Ḳ.) Hence the saying, in a trad. of Aboo-Dharr, قَبْلَ أَنْ يُجِيزُوا عَلَيَّ, i. e., *Before they slay me, and execute your order upon me.* (TA.) = أَجَازَنِى (Ṣ, Ḳ*) ‡ *He gave me water for,* (Ṣ,) or *he watered [for me],* (Ḳ,) *my land,* or *my beasts.* (Ṣ, Ḳ.) And جَوَّزَ إِبِلَهُ, (Ḳ,) inf. n. تَجْوِيزٌ, (TA,) *He watered his camels.* (Ḳ.) And اجاز الوَفْدَ *He gave to the party who came as envoys, or the like, the quantity of water sufficient to pass therewith from one watering-place to another.* (TA.) And أَجَازَهُ مَآءً يَجُوزُ بِهِ الطَّرِيقَ †*He gave him water wherewith to travel the road.* (A.) And أَجِزْنِى مَآءً *Give thou me some water that I may go my way, and pass from thee.* (Aboo-Bekr, TA.) — Hence, (Aboo-Bekr, TA,) اجازهُ بِجَائِزَةٍ, (Aboo-Bekr, TA,) and اجازهُ بِجَائِزَةٍ سَنِيَّةٍ, (Ṣ, A,) †*He* (the Sulṭán) *gave him a gift,* or *present,* (Aboo-Bekr, TA,) and *he gave him a gift,* or *present, of high estimation.* (Ṣ, A.*) Or the origin of the expression was this: Ḳaṭan the son of 'Owf, of the tribe of Benoo-Hilál-Ibn-'Ámir-Ibn-Ṣaaṣa'ah, gave the government of Fáris to 'Abd-Allah Ibn-'Abbás; and El-Aḥnaf passing by him with his army on an expedition to Khurásán, he waited for them upon a bridge, and said, أَجِيزُوهُمْ [*Make ye them to pass over*]; and he began to mention the lineage of each man and to give him according to his rank: (Ṣ:) or from the fact that a certain commander, having a river between him and an opposing force, said, مَنْ جَازَ هٰذَا النَّهْرَ فَلَهُ كَذَا [*Whoso passeth this river shall have such a thing*]; and whenever one passed over, he received a جَائِزَة. (TA.) You say also, أَجَازَهُ, meaning †*He gave him.* (TA.) And it is said in a trad., أَجِيزُوا الوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ بِهِ *Give ye to the party who come as envoys, or the like, a similar* جَائِزَة *to that which I used to give them.* (TA.)

5. تجوّز اللَّيْلُ *The darkness of the night cleared away.* (A.) = تجوّز فى صَلَاتِهِ *He relaxed,* or *remitted, in his prayer;* (Ṣ, A, Mgh, Mṣb, Ḳ, TA;) and so in other things; (A;) *and abridged it; and was quick in it:* said to be from الجَوْز "the act of traversing, and going, or passing along:" (TA:) or *did less than was sufficient in it.* (Mṣb.) — Hence, تجوّز فِى أَخْذِ الدَّرَاهِمِ, (A, Mgh,) or تجوّز الدَّرَاهِمَ, (Ḳ,) *He accepted the dirhems,* or *pieces of money, as current; did not reject them:* (A, Mgh:) see 1: or *he accepted them as they were,* or *notwithstanding what was in them:* (Lth, TA:) or *he accepted them notwithstanding what was intermixed with them,* (Ḳ, TA,) [*of bad money,*] *concealed therein, and notwithstanding their fewness.* (TA.) In the phrase التَّجَوُّزُ بِدُونِ الحَقِّ [*The accepting less than what was due*], the inf. n. is made trans. by means of ب because it implies the meaning of الرِّضَا [which is made trans. by the same means]. (Mgh.) تَجَوَّزَ also occurs in the sense of تَجَوُّزَ in a trad. of Ibn-Rawáḥah: هٰذَا لَكَ وَتَجَاوُزٌ فِى القَسْمِ *This is thine,* or *for thee, and be thou remiss,* or *not extreme, in,* or *with respect to, the division:* and is allowable, though we have not heard it. (Mgh.) You say also, تَجَوَّزَ فِى هٰذَا الأَمْرِ مَا لَمْ يَتَجَوَّزْ فِى غَيْرِهِ *He bore patiently,* or *with silence and forgiveness, and with feigned neglect,* or *connivance, in this affair,* or *case, what he did not so bear in another.* (Ḳ,* TA.) — See also 6, in three places. = تجوّز فِى كَلَامِهِ *He made use of a trope,* or *tropes, in his speech.* (Ṣ, Ḳ.) [See مَجَاز, below.]

6. تجاوزهُ: see 1, first sentence: and see also 3. = تجاوز *i. q.* أَفْرَطَ, [i. e., جاوز الحَدَّ, explained above,] فِيهِ *in it,* or *with respect to it.* (Ḳ. See 3.) — تجاوز عَنْهُ, (Ṣ, A, Mgh, Mṣb,) and تجوّز; (Ṣ, A, Mgh;) and تجاوز عَنْ ذَنْبِهِ, (A, Ḳ,) and تجوّز, and جاوز; (Ḳ:) *He* (God, Ṣ, A, or a man, Mṣb) *passed him by,* or *over, without punishing him;* or *forgave him;* (Ṣ, A, Mgh, Mṣb;) namely, an evil-doer; (A, Mgh, Mṣb;) and *He passed by,* or *over, without punishing,* or *forgave, his sin* or *offence.* (A, Ḳ.*) You say, اللّٰهُمَّ تَجَاوَزْ عَنِّى, and تَجَوَّزْ عَنِّى, *O God, pass me by,* or *over, without punishing me;* or *forgive me.* (Ṣ, A.) تجاوز عَنْهُ, followed by a noun in the accus. case, also signifies *He forgave him* a thing. (L.) And the same alone, *He feigned himself neglectful of it; he connived at it.* (Ḳ.) — [Also, this last phrase alone, *He transcended it.*] — تَجَاوُزٌ فِى القَسْمِ: see 5.

8. اجتازهُ: and اجتاز بِهِ: see 1.

10. استجازهُ *He asked,* or *demanded, of him permission.* (Ḳ,* TA.) — *He asked,* or *demanded, of him [the authority or degree of a licentiate;* i. e.,*] a license with respect to the matters that he had related and heard [from other learned men, to teach the same].* (TA.) [See 4.] = ‡ *He asked,* or *demanded, of him* (Ṣ, Ḳ) *water for,* (Ṣ,) or *to water [for him],* (Ḳ,) *his land,* or *his beasts.* (Ṣ, Ḳ.) = *He approved it.* (Ḥar p. 326.)

جَوْزٌ The *middle* (Ṣ, Ḳ) of a thing, (Ḳ,) or of anything; (Ṣ;) [as, for instance,] of a desert, (A,) and of a camel, (TA,) and of the night: (A, TA:) and the *main part* of a thing, (Ḳ,) or of the night: (TA:) pl. أَجْوَازٌ; (Sb, Ṣ, A;) beside which it has no other. (Sb.) = [The *walnut;* or *walnuts;*] *a well-known fruit,* (Ḳ,) *which is eaten:* (Mṣb:) a Persian word, (Ṣ,) arabicized; (Ṣ, Mṣb, Ḳ;) originally گَوْز: (Mgh, Mṣb, Ḳ:) n. un. جَوْزَةٌ: (Ṣ, TA:) pl. جَوْزَاتٌ: and (Ṣ, Ḳ, TA: in the CḲ جَوْزَانٌ:) *the tree thereof abounds in the land of the Arabs, in the province of El-Yemen, where it bears fruit and is cultivated; and in the Sarawát* (السَّرَوَات) *are trees thereof, which are not cultivated: the wood thereof is characterized by hardness and strength.* (AḤn, TA.) — جَوْزُ بَوَّى, (Ḳ,) or جَوْزُ بَوَّا, with the short alif, as heard from the physicians, in Persian گَوْز بُويَا, (Mgh, under the letter ب,) [vulgarly called جَوْزُ الطِّيبِ, *The nutmeg;*] *a certain medicine;* (Ḳ;) *it is of the size of the gall-nut* (عَفْص), *easily broken, with a thin coat,* (Mgh, TA,) *having a pleasant odour,* (Mgh,) or *a pleasant and sharp odour; and the best kind is the red, with a black coat, and heavy:* (TA:) *it is good for the* [*affection of the face termed*] لَقْوَة, *strengthens the stomach and heart, and removes cold.* (Mgh.) — جَوْزُ مَائِلٍ [*The datura stramonium,* or *thorn-apple;*] also *a certain medicine;* (Ḳ;) *having the property of producing torpor; resembling the* جَوْزَ القَيْءِ (see what follows); *having upon it small, thick thorns; and its seed is like that of the* أُتْرُجّ [or *citron*]. (TA.) — جَوْزُ القَيْءِ [*Nux vomica;*] also *a certain medicine,* (Ḳ,) *having a power similar to that of the white* خَرْبَق [or *hellebore*]. (TA.) — جَوْزُ الهِنْدِ [*The cocoa-nut;*] *what is commonly called the* نَارَجِيل. (TA.)

جَوْزَةٌ: see جَائِزَةٌ, in four places. = Also n. un. of جَوْزٌ [q. v.].

جِيزَةٌ: see جَائِزَةٌ.

الجَوْزَاءُ *A certain constellation* (نَجْمٌ); (Ṣ;) *a certain sign of the Zodiac;* (Ḳ;) [namely, *Gemini;*] *said to cross the* جَوْز (i. e. the *middle,* TA) *of the sky;* (Ṣ, TA;) for which reason it is [asserted to be] thus called. (TA.) — Also *i. q.* الجَبَّارُ [*The constellation Orion*]: (A and Ḳ in art. جبر:) *it has three very bright stars disposed obliquely in the midst thereof, called by the Arabs* النِّظْمُ, *and* نِطَاقُ الجَوْزَاءِ, *and* فَقَارُ الجَوْزَاءِ. (Ḥar p. 456.)

جَوَازٌ †The *act of watering,* or *giving to drink:* (Ṣ:) or *a single watering of,* or *giving drink to, camels.* (TA.) [See also جَائِزَةٌ.] A rájiz says,

* يَا صَاحِبَ المَآءِ فَدَتْكَ نَفْسِى *
* عَجِّلْ جَوَازِى وَأَقِلَّ حَبْسِى *

[*O master of the water (may my soul be thy ransom) hasten the watering of my camels, and make my detention little*]. (TA.) — ‡ The *water with which beasts are watered,* or *with which seed-produce is watered:* (AA, Ṣ, Ḳ:) [and] *water which is given one that he may travel with it the road.* (A, Mgh.) [See also جَائِزَةٌ.] — Hence, (Mgh,) † The *traveller's pass,* (A, Mgh, Ḳ,) *given him to prevent any one's offering opposition to him:* (A, Mgh:) pl. أَجْوِزَةٌ. (A, TA.) = The *office,* or *authority, of a guardian and affiancer.* (TA.)

جَائِزٌ [act. part. n. of جَازَ, in all its senses]. — *Passing*, or *current*, money. (Mgh.) See an ex. above, voce جَازَ. [And hence,] جَوَائِزُ الأَشْعَارِ, and الأَمْثَالِ, (K, TA,) for the former of which we find, in some copies of the K, الشِّعْرِ, which is incorrect, (TA,) *Verses*, or *poems*, and *proverbs*, *current from country to country*, or *from town to town*. (K, TA.) — Applied to a contract, [and a sale and a marriage, *Allowable; passing for lawful;*] *passing as right, sound, valid*, or *good* [*in law*]; *having effect*. (Msb.) = [The *beam* of a house, or chamber, *upon which rest the* عَوَارِض, or *rafters;*] *that upon which are placed the extremities of the pieces of wood in the roof of a house or chamber;* (AO, TA;) the *palm-trunk*, (S,) or *piece of wood, which passes across between two walls*, (K,) *called in Persian* تِيرْ, (S, K,) *which is the* سَهْم *of the house or chamber:* (S:) pl. [of pauc.] أَجْوِزَةٌ, (S, CK, TA,) in [some of] the copies of the K, incorrectly, أَجْوُزٌ, (TA,) [and both these are given in the CK,] and [of mult.] جُوزَانٌ (S, K) and جِيزَانٌ (CK, but omitted in my MS. copy of the K and in the TA,) and جَوَائِزُ. (Seer, K.)

جَائِزَةٌ †*A draught of water;* (S, K;) as also جَوْزَةٌ: (K:) or the latter signifies *a single watering*, or *giving of water to drink;* (S, K; [see an ex. in art. اذن, conj. 2;]) or *such as a man passes with from one person to another:* and both signify the *quantity of water with which the traveller passes from one watering-place to another;* as also جِيزَةٌ. (TA.) It is said in a prov., لِكُلِّ جَابٍ جَوْزَةٌ ثُمَّ يُؤَذَّنُ, i. e., †*For every one that comes to us for water is a single watering*, or *giving of water to drink; then he is repelled from the water:* or, as in the M, *then his ear is struck*, to indicate to him that he has nothing more than that to receive from us. (TA.) — Hence, (A, Mgh,) accord. to Aboo-Bekr, (TA,) [but see 4,] †*A gift*, or *present:* (Aboo-Bekr, S, Mgh, K:) pl. جَوَائِزُ. (S, A, Mgh.) — Hence also, (Mgh,) ‡ *Kindness and courtesy:* (K:) or *kindnesses and courtesy shown to those who come to one as envoys or the like:* (Mgh:) or *provisions for a day and a night given to a guest at his departure after entertainment for three days.* (Mgh, TA.) It is said in a trad., الضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ وَجَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ وَمَا زَادَ فَهُوَ صَدَقَةٌ, meaning, [The period of] *the entertainment of a guest is three days*, during the first of which the host shall take trouble to show him large kindness and courtesy, and on the second and third of which he shall offer him what he has at hand, not exceeding his usual custom; *then he shall give him that wherewith to journey for the space of a day and a night; and what is after that shall be as an alms and an act of favour*, which he may do if he please or neglect if he please. (TA.)

مَجَازٌ *A way, road*, or *path*, (S, K, TA,) *which one travels from one side* [or *end*] *to the other;* (K, TA;) as also مَجَازَةٌ. (TA.) You say, جَعَلَ فُلَانٌ ذٰلِكَ الأَمْرَ مَجَازًا إِلَى حَاجَتِهِ †*Such a one made that thing a way to the attainment of his want.* (S, TA.) مَجَازَةُ نَهْرٍ signifies *A bridge.* (A.) And مَجَازَةٌ alone [also] signifies *A road* (طَرِيقَةٌ) *in a* سَبْخَة [or *salt tract*]. (K.) — *A privy*, or *place where one performs ablution;* syn. مُتَبَرَّزٌ. (TA.) = *A trope; a word*, or *phrase, used in a sense different from that which it was originally applied to denote, by reason of some analogy, or connexion, between the two senses;* as, for instance, أَسَدٌ, properly signifying "a lion," applied to "a courageous man;" (KT, &c.;) *what passes beyond the meaning to which it is originally applied;* (TA;) [being of the measure مَفْعَلٌ in the sense of the measure فَاعِلٌ;] *contr. of* حَقِيقَةٌ. (K.) [This is also called مَجَازٌ لُغَوِيٌّ, and مَجَازٌ لُغَةً; to distinguish it from what is termed مَجَازٌ عُرْفِيٌّ, and مَجَازٌ عُرْفًا, which is *A word*, or *phrase, so little used in a particular proper sense as to be, in that sense, conventionally regarded as tropical;* as, for instance, دَابَّةٌ in the sense of "a man," or "a human being;" it being commonly applied to "a beast," and especially to "a horse" or "a mule" or "an ass."] A حَقِيقَة, when little used, becomes what is termed مَجَازٌ عُرْفًا. (Mz, 24th نوع.) The مَجَاز is either what is termed اِسْتِعَارَةٌ [i. e. *a metaphor*] (as أَسَدٌ used as meaning "a courageous man"), or مَجَازٌ مُرْسَلٌ [*a loose trope*] (as يَدٌ used as meaning "a benefit," "benefaction," "favour," or "boon"). (KT, &c.) [مَجَاز also signifies *A tropical meaning.*]

مُجَازٌ: and مُجَازَاتٌ: see 4, in the middle of the paragraph.

مُجِيزٌ *A commissioned agent* of another; *an executor appointed by a will;* syn. وَكِيلٌ, and وَصِيٌّ; because he executes what he is ordered to do: so in the conventional language of the people of El-Koofeh: (Mgh:) or *a slave who has received permission to traffic.* (Mgh, K.) — The *guardian and affiancer* [of a woman]; syn. وَلِيٌّ. (K.) You say, هٰذِهِ امْرَأَةٌ لَيْسَ لَهَا مُجِيزٌ [*This is a woman who has no guardian and affiancer*]: and Shureyh is related to have said, إِذَا أَنْكَحَ الْمُجِيزَانِ فَالنِّكَاحُ لِلْأَوَّلِ [*When the two guardians and affiancers give a woman in marriage, the marriage is the former's*]. (TA.) — The *manager of the affairs of an orphan.* (K.)

مَجَازَةٌ: see مَجَازٌ, in three places. = أَرْضٌ مَجَازَةٌ (S, A) *A land containing trees of the* جَوْز [or *walnut*]: (S:) or *a land* (in the K, مَكَان [*a place*], which is wrong, TA) *abounding with* جَوْز. (A, K.)

[مَجَازِيٌّ *Tropical.*]

مُجْتَازٌ *Going*, or *passing along.* (K.) — One *who travels*, or *penetrates, along a road.* (K.) — One *who loves to hasten*, or *outstrip.* (K, TA.)

جوس

1. جَاسَ, aor. يَجُوسُ, (S, TA,) inf. n. جَوْسٌ, (A, K,) *He sought for*, or *after*, (Zj, S, A, K,) a thing, (Zj, A, K,) or news, or tidings, (S,) *with the utmost of his endeavour.* (Zj, A, K.) — [Hence,] جَاسُوا خِلَالَ الدِّيَارِ, (S, A,) in the Kur [xvii. 5], (TA,) inf. n. as above, (S, A, K,) *They went through the midst of the houses* (تَخَلَّلُوهَا), *and sought for what was in them, as a man seeks for news*, or *tidings;* as also اجتاسوا: (S:) or *they went to and fro among the houses*, in a sudden attack: (A, K:) or the meaning in the Kur is, *they slew you amid your houses;* and حَاسُوا signifies the same; *going and coming:* (Fr, TA:) and, inf. n. as above, (K,) and جَوَسَانٌ, (S, K,) *they went round about* (Zj, S, A, K) *by night*, (S,) *among the houses*, (Zj, A, K,) *looking if any remained whom they had not slain*, (Zj, TA,) or *doing mischief:* (A:) and اِجْتِيَاسٌ signifies the same as جَوَسَانٌ, (K, TA,) the *going round about by night.* (TA.) — جِيسَ also signifies *It* (anything) *was trodden:* جَوْسٌ is said to be like دَوْسٌ: (TA:) and you say, جَاءَ فُلَانٌ يَجُوسُ النَّاسَ *Such a one came stepping over the people;* syn. يَتَخَطَّاهُمْ. (A, TA.*) And accord. to A'Obeyd, جُسْتُهُ and حُسْتُهُ both signify *I came into it, and trod it;* (خَالَطْتُهُ وَوَطِئْتُهُ;) meaning, any place. (TA.) You say also, جَاسَهُمُ الأَسَدُ *The lion trod upon them:* or *came into the midst of them, and did mischief among them.* (TA; [in which the inf. n. of the verb in this sense is said to be جَوْسٌ and جَوْسَانٌ: but the latter is probably a mistranscription for جَوَسَانٌ.])

8: see 1, in two places.

جَوَّاسٌ One *who treads upon everything:* or *who comes into the midst of a people, and does mischief among them.* (TA.) — Hence, (TA,) The *lion.* (K, TA.) And in like manner it is applied to a man. (TA.)

جوسق

جَوْسَقٌ *i. q.* قَصْرٌ [*A palace:* or *a pavilion*, or *kind of building wholly or for the most part isolated, sometimes on the top of a larger building*, i. e., *a belvedere, and sometimes projecting from a larger building, and generally consisting of one room if forming a part of a larger building*]: (S, K, and Ham p. 823:) or *a fortress;* syn. حِصْنٌ: (M, IB, TA:) or [*a building*] *resembling a* حِصْن: (M:) an arabicized word, (Lth, JK, S, M,) from the Persian كُوشْك: (TA:) its primary meaning is *a* حِصْن *in a state of demolition;* and *a ruined* قَصْر: pl. جَوَاسِقُ and جَوَاسِيقُ; the latter formed by giving fulness of sound to the kesreh, or by poetic license. (Ham ubi suprà.) There were, in the Karáfeh, [the great burial-ground of the Egyptian metropolis,] numerous قُصُور, i. e., what are called جواسق, having belvederes (مَنَاظِر) and gardens: but most of the جواسق were without gardens and without a well; being lofty belvederes: all of them were called قُصُور. (El-Makreezee's "Khiṭaṭ," ii. 453.)

جوش

جَوْشٌ The *breast;* (S, A, K;) as also جُؤْشُوشٌ (S) and جَوْشَنٌ: (S, A:) and [particularly] *that*

of a man; as also جُوشٌ: (K:) and the *middle* of a man. (K.) — Also †The *fore part* (صَدْر) of the night; like جَرْشٌ; (S;) and so جُوشٌ: (TA:) or the *middle* thereof; (K;) as also جَوْزٌ: (AA:) and *a great portion* thereof: or *of the latter part* thereof: (K:) or *a portion of the latter part* thereof: (TA:) or *from the time of a quarter to a third* thereof. (T, TA.) You say, مَضَى جَوْشٌ مِنَ اللَّيْلِ †[*A portion of the fore part*, &c., *of the night passed*]. (S.)

جُوشٌ: see above, in two places.

جوشن

جَوْشَنٌ The *breast*: (IDrd, S, Mgh, K:) or the *broad part of the middle of the breast*: and the *fore part of the body* of a locust. (TA.) — *A coat of mail*: (S, Mgh, K:) or *mail with which the breast and the* حَيْزُوم [or *parts adjoining the breast*] *are clad*. (M, TA.) — The *middle* of the night: (S, K:) and (so in the S, but in the K "or") the *fore part* thereof: (S, K:) pl. جَوَاشِنُ. (S.) You say, مَضَى جَوْشَنٌ مِنَ اللَّيْلِ *An early portion of the night passed*: (S:) or [simply] *a portion of the night*. (M, TA.) It is a dial. var. of جَوْشٌ, [in the first of the meanings explained above, and also as relating to the night,] although augmented. (TA.)

جَوْشَنِىٌّ *A manufacturer of coats of mail*. (K.)

جوع

1. جَاعَ, (S, Msb, K,) aor. يَجُوعُ, (S,) inf. n. جَوْعٌ, (Msb, K,) or جُوعٌ, (S, so in two copies,) or this is a simple subst., (Msb, TA,) and مَجَاعَةٌ, (S, K,) *He was*, or *became, hungry*; or *empty in the belly*; (TA;) *contr. of* شَبِعَ. (S, K, TA.) [See also جُوعٌ below.] — [Hence,] جَاعَ إِلَيْهِ, (K,) or جَاعَ إِلَى لِقَائِهِ, (M, TA,) ‡ *He desired*, (M, K,*) *and longed*, (K,) [*as though hungering,*] *to meet with him*; like عَطِشَ. (M, K.*) And جَاعَ إِلَى مَالِهِ ‡ *He longed for his property*. (AZ.)

2: see 4, in two places.

4. اجاعهُ, (S, Msb, K,) inf. n. إِجَاعَةٌ; (Msb;) and جوّعهُ, (S, Msb, K,) inf. n. تَجْوِيعٌ; (Msb;) *He constrained him to be hungry*, or *empty in the belly*: (S,* K, TA:) or *he debarred him from food and drink*. (Msb.) It is said in a prov., أَجِعْ كَلْبَكَ يَتْبَعْكَ [*Make thy dog to be hungry and he will follow thee*]; (S, K;) meaning †*constrain thou the ignoble to have recourse to thee, by want, in order that he may continue by thee*; (K,* TA;) for if he be in no need of thee, he will leave thee: and for أَجِعْ, some say جَوِّعْ. (TA.)

5. تجوّع *He made himself hungry*, or *empty in the belly, intentionally*, or *purposely*. (S, K.) You say, تَجَوَّعْ لِلدَّوَآءِ and تَوَحَّشْ لِلدَّوَآءِ, [*Make thyself hungry*, or *make thy stomach empty of food and beverage*, (see art. وحش,) or] *abstain thou from eating the full quantity of food, for* the purpose of taking *medicine*. (TA.)

10. استجاع *He showed hunger*. (KL, PS.) — [Hence,] اِسْتِجَاعَةُ العِلْمِ †*The being insatiable of knowledge*. (TA.)

جُوعٌ, a subst., (Msb, TA,) signifying *Hunger*; or *emptiness of the belly*; (TA;) *contr. of* شِبَعٌ; (S, K, TA;) as also مَجَاعَةٌ, [properly an inf. n.,] and مَجْوَعَةٌ, (K, TA,) and مَجُوعَةٌ. (TA.) You say, جُوعًا لَهُ وَنُوعًا [May God decree *hunger to him*]: accord. to Sb, an instance of inf. ns. in the accus. case by reason of a verb understood: it is a form of imprecation: and the latter noun may not be put before the former, because it is a corroborative to it: (TA:) or, accord. to some, نُوعٌ means "thirst." (S, &c., in art. نوع.) And عَامُ مَجَاعَةٍ and مَجْوَعَةٍ (S, K) and مَجُوعَةٍ (TA) *A year in which is hunger*, or *emptiness of the belly*: (K, TA:) and عَامُ المَجَاعَةِ and المَجُوعَةِ [*the year of hunger*, &c.]: (Msb:) pl. مَجَائِعُ (K) and مَجَاوِعُ: as in the phrases أَصَابَتْهُمُ المَجَاوِعُ [*Cases of hunger*, &c., *befell them*] and وَقَعُوا فِى المَجَاوِعِ [*They fell into cases of hunger*, &c.]. (TA.) And الرَّضَاعَةُ مِنَ المَجَاعَةِ, meaning *The sucking which occasions interdiction* [of marriage with the woman whose milk is sucked and certain of her relations] *is that consequent upon hunger* which is stopped by the milk in the time of infancy of the child; not when the child's hunger is only to be stopped by solid food. (Mgh.) [See also 1 in art. رضع.] And it is said in a prov., سَمِنَ كَلْبٌ بِجُوعِ أَهْلِهِ, i. e. [*The dog's becoming fat is*] *by reason of* [*the hunger of his owners* occasioned by] murrain befalling the camels; (K,* TA;) his owners falling into hunger and distress and leanness: (TA:) or كلب was the name of a certain man, who was an object of fear, wherefore he was asked for a pledge, and he pledged his family: then obtaining possession of the camels, or cattle, of the people to whom he had pledged his family, he drove them away, and left his family: (K, TA:) some relate this prov. differently, saying [سَمِنَ كَلْبٌ "a dog," or "Kelb," "became fat," and] بِبُؤْسِ أَهْلِهِ ["by reason of the distress of his owners," or "his family"]. (TA.) [See Freytag's Arab. Prov. i. 615.]

جَوْعَةٌ *A single temporary affection of hunger*. (S, TA.) *A state of destitution and hunger* of a tribe. (TA.)

جَوْعَانُ: see the next paragraph.

جَائِعٌ and جَوْعَانُ, (Msb, K, TA,) but not جَعْبَانُ, [as the vulgar say,] for this a mistake, (TA,) *Hungry*; or *empty in the belly*: (K,* TA:) or *debarred from food and drink*: (Msb:) the fem. [of the former] is جَائِعَةٌ and [of the latter] جَوْعَى: (Msb, K:) and the pl. [of the former] is جُوَّعٌ (S, Msb, K) and جِيَّعٌ, with the و changed into ى, (L,) and [of the latter, or perhaps of both,] جِيَاعٌ (S, K) and جَاعَةٌ (K* in art. سوع) and جَيَاعَى [with the و changed into ى contr. to rule, if this be not a mistake for جِيَاعٌ, in which the و is changed into ى by rule]. (Msb.) You say جَائِعٌ نَائِعٌ; the latter word being an imitative sequent; (TA;) or, accord. to some, signifying "thirsty." (S, &c., in art. نوع.) رَجُلٌ جَائِعُ القِدْرِ — ‡ *A man whose cooking-pot is not full*. (TA.) — اِمْرَأَةٌ جَائِعَةُ الوِشَاحِ ‡ *A woman slender in the* [*waist*, or] *belly*. (K,* TA.) [See art. وشح.]

مَجَاعٌ [The *space in which one becomes hungry*]. You say, هُوَ مِنِّى عَلَى قَدْرِ مَجَاعِ الشَّبْعَانِ, i. e., عَلَى قَدْرِ مَا يَجُوعُ الشَّبْعَانُ [*He*, or *it*, *is distant from me as far as the space in which he who is satiated with food becomes hungry*]: (O, K:*) and in like manner, عَلَى قَدْرِ مَعْطَشِ الرَّيَّانِ [as far as the space in which he who is satisfied with drink becomes thirsty]. (Z, TA.)

مَجَاعَةٌ: see جُوعٌ, in four places.

مَجْوَعَةٌ and مَجُوعَةٌ: see جُوعٌ, in five places.

مُسْتَجِيعٌ A man (S) *who always shows himself*, or *is seen, to be hungry*: (S, A, O, K:) or, accord. to Aboo-Sa'eed, *who is always eating one thing after another*. (Sgh, L.)

جوف

1. جَوُفَ The *being* [*hollow*, or] *wide and hollow within*: (PS:) or the *being empty, vacant*, or *void*: an inf. n. of which the verb is of the class of تَعِبَ [i. e. جَافَ, originally جَوِفَ, like خَافَ, sec. pers. جِفْتَ, aor. يَجَافُ]: (Msb:) the *being wide, spacious*, or *ample*: (K:) the inf. n., or source, whence أَجْوَفُ شَىْءٌ. (S.) [See also 10.] — جَافَهُ, [aor. يَجُوفُ,] inf. n. جَوْفٌ, *It reached his* جَوْف [or *inside*, or *interior*, &c.]. (TA.) *It* (medicine) *entered his* جَوْف. (TA. [See also 8.]) And جَافَتْهُ الجِرَاحَةُ *The wound reached his* جَوْف. (Msb.) — طَعَنَهُ فَجَافَهُ, and اجافهُ, *He pierced him and pierced his* جَوْف: (Mgh, Msb:) and جوّفهُ, inf. n. تَجْوِيفٌ, *he pierced him in his* جَوْف. (TA.) جُفْتُهُ بِالطَّعْنَةِ, and أَجَفْتُهُ الطَّعْنَةَ, *I made the spear-wound*, or *the like, to reach his* جَوْف. (Ks, A'Obeyd, S, K.) جَافَ الصَّيْدَ *He made the arrow to enter the* جَوْف *of the object of the chase*. (TA.)

2. تَجْوِيفٌ The *making* [a thing] *hollow*, or *empty in the middle*. (KL, PS.) You say, جوّفهُ, inf. n. تَجْوِيفٌ, [*He made it hollow*; *hollowed it out*;] *he made it to have a* جَوْف. (Msb.) And of a thing that is مُجَوَّف, (S, K,) i. e. أَجْوَفُ, (S,) you say, فِيهِ تَجْوِيفٌ [*In it is a hollowing out*; meaning *a hollow*, in which sense تجويف has a pl., namely, تَجَاوِيفُ]. (S, K.) — See also 1.

4: see 1, in two places. — اجاف البَابَ ‡ *He shut*, or *closed, the door*. (S, K, TA.) Hence, in a trad., وَأَجِيفُوا الأَبْوَابَ وَأَطْفِئُوا المَصَابِيحَ [*And shut ye the doors, and extinguish the lamps*]. (TA.)

5. تجوّف *It was*, or *became, hollow*, or *empty within*. (KL.) — تجوّفهُ: see 8. — تَجَوَّفَتِ الخُوصَةُ (Msb.) You say جَائِعٌ نَائِعٌ; the latter word being an imitative sequent; (TA;) or, accord. to some, signifying "thirsty." (S, &c., in art. نوع.) رَجُلٌ جَائِعُ القِدْرِ — ‡ *A man whose cooking-pot is not full*. (TA.) — اِمْرَأَةٌ جَائِعَةُ الوِشَاحِ ‡ *A woman slender in the* [*waist*, or] *belly*. (K,* TA.) [See art. وشح.]

مَجَاعٌ [The *space in which one becomes hungry*]. You say, هُوَ مِنِّى عَلَى قَدْرِ مَجَاعِ الشَّبْعَانِ, i. e., عَلَى قَدْرِ مَا يَجُوعُ الشَّبْعَانُ [*He*, or *it*, *is distant from me as far as the space in which he who is satiated with food becomes hungry*]: (O, K:*) and in like manner, عَلَى قَدْرِ مَعْطَشِ الرَّيَّانِ [as far as the space in which he who is satisfied with drink becomes thirsty]. (Z, TA.)

مَجَاعَةٌ: see جُوعٌ, in four places.

مَجْوَعَةٌ and مَجُوعَةٌ: see جُوعٌ, in five places.

مُسْتَجِيعٌ A man (S) *who always shows himself*, or *is seen, to be hungry*: (S, A, O, K:) or, accord. to Aboo-Sa'eed, *who is always eating one thing after another*. (Sgh, L.)

جوف

1. جَوُفَ The *being* [*hollow*, or] *wide and hollow within*: (PS:) or the *being empty, vacant*, or *void*: an inf. n. of which the verb is of the class of تَعِبَ [i. e. جَافَ, originally جَوِفَ, like خَافَ, sec. pers. جِفْتَ, aor. يَجَافُ]: (Msb:) the *being wide, spacious*, or *ample*: (K:) the inf. n., or source, whence أَجْوَفُ شَىْءٌ. (S.) [See also 10.] — جَافَهُ, [aor. يَجُوفُ,] inf. n. جَوْفٌ, *It reached his* جَوْف [or *inside*, or *interior*, &c.]. (TA.) *It* (medicine) *entered his* جَوْف. (TA. [See also 8.]) And جَافَتْهُ الجِرَاحَةُ *The wound reached his* جَوْف. (Msb.) — طَعَنَهُ فَجَافَهُ, and اجافهُ, *He pierced him and pierced his* جَوْف: (Mgh, Msb:) and جوّفهُ, inf. n. تَجْوِيفٌ, *he pierced him in his* جَوْف. (TA.) جُفْتُهُ بِالطَّعْنَةِ, and أَجَفْتُهُ الطَّعْنَةَ, *I made the spear-wound*, or *the like, to reach his* جَوْف. (Ks, A'Obeyd, S, K.) جَافَ الصَّيْدَ *He made the arrow to enter the* جَوْف *of the object of the chase*. (TA.)

2. تَجْوِيفٌ The *making* [a thing] *hollow*, or *empty in the middle*. (KL, PS.) You say, جوّفهُ, inf. n. تَجْوِيفٌ, [*He made it hollow*; *hollowed it out*;] *he made it to have a* جَوْف. (Msb.) And of a thing that is مُجَوَّف, (S, K,) i. e. أَجْوَفُ, (S,) you say, فِيهِ تَجْوِيفٌ [*In it is a hollowing out*; meaning *a hollow*, in which sense تجويف has a pl., namely, تَجَاوِيفُ]. (S, K.) — See also 1.

4: see 1, in two places. — اجاف البَابَ ‡ *He shut*, or *closed, the door*. (S, K, TA.) Hence, in a trad., وَأَجِيفُوا الأَبْوَابَ وَأَطْفِئُوا المَصَابِيحَ [*And shut ye the doors, and extinguish the lamps*]. (TA.)

5. تجوّف *It was*, or *became, hollow*, or *empty within*. (KL.) — تجوّفهُ: see 8. — تَجَوَّفَتِ الخُوصَةُ

العَرْفَجَ *The leaf was in the* جَوْف [or *inside*] *of the* [*plant called*] عرفج, *not having yet come forth.* (Ṣ.)

8. اجتافهُ *He entered its* جَوْف [or *inside*, or *interior*; *he entered into the midst of it*]; as also تجوّفهُ. (Ṣ, Ḳ.) [See an ex. in a verse of Lebeed, voce أَصْلٌ: and see also 1.]

10. استجاف and اسْتَجْوَفَ *It* (a thing) *became wide, spacious,* or *ample.* (Ṣ, Ḳ.) [See also 1, first sentence.] = استجافهُ *He found it* (a place) *to be* أَجْوَف [i. e. *hollow,* or *empty within*; or *wide, spacious,* or *ample*]. (O, L, Ḳ.)

جَوْفٌ [*A hollow; an interior empty, vacant,* or *void, space;*] *a vacancy:* pl. أَجْوَافٌ: this is the primary signification: then it was used in relation to a thing capable of being occupied and of being unoccupied; so as to be applied in the sense next following. (Mṣb.) — The *inside,* or *interior,* (Mṣb, KL,) of a house [&c.]. (Mṣb.) — [The *midst,* or *middle,* of a thing.] — *A low,* or *depressed,* (Ṣ, Ḳ, TA,) *and wide,* (TA,) *tract,* or *portion, of land,* or *ground:* (Ṣ, Ḳ, TA:) *what is wider than the* شِعْب; *the* [*water-courses termed*] تِلَاع, *and the valleys, flow into it; and it has* جِرْفَة [or *abrupt, water-worn, banks*]: *sometimes it is wider than a valley, and deeper:* and *sometimes it is a plain,* or *soft, tract, that retains water:* and *sometimes it is completely round, so that it retains water:* accord. to IAar, it signifies *a valley:* or, as some say, the *interior* (بَطْن) *of a valley.* (TA.) — The *belly,* or *abdomen,* of a man: (Ṣ, Ḳ:) or, accord. to ISd, the *interior of the belly:* and the *part upon which close the shoulder-blades and the upper arms and the ribs and the two flanks* (الصَّقْلَان): (TA:) the *chest,* or *thorax;* i. e., the *part of the body that is separated from the* بَطْن [or *belly,* or *abdomen,*] *by the* حِجَاب [or *diaphragm,* or *midriff*]; *containing the heart and its appertenances:* (Zj in his "Khalḳ el-Insán:") pl. as above. (TA.) See also جَائِف. It is one of the words that are not used adverbially except with prepositions. (Sb, TA.) It is said in a trad., لَا تَنْسَوُا الجَوْفَ وَمَا وَعَى [*Forget not ye the* جوف *and what it hath collected*]; meaning what enters into it, of food and beverage: but some say that الجوف here means *the belly and the* فَرْج [or *vulva,* or *pudendum muliebre*], together, which are also called الأَجْوَفَانِ: and some say that the meaning is, *the heart and what it hath retained, and kept in memory,* of the knowledge of God. (A 'Obeyd, TA.) — الأَجْوَافُ is also applied by the people of El-Ghowr (Ḳ) and of El-Yemen (TA) to *The tents* (فَسَاطِيط) *of their* عُمَّال [or *governors,* or *collectors of the poor-rates*]. (Ḳ.) — جَوْفُ اللَّيْلِ, الآخِر, occurring in a trad., means †*The last third of the night:* [or] *the fifth of the sixths of the night:* (Ḳ:) not the half, as some assert. (TA.)

جَوْفِيٌّ: see أَجْوَف.

جُوفِيٌّ: see أَجْوَف. = Also, and without teshdeed, (Ṣ, Ḳ,) [app. meaning, when with the article ال, written and pronounced الجُوفِي,] in the accus. case جُوفِيًا, by poetic license, (Ṣ,) *A species of fish;* and so جُوَافٌ. (S, Ḳ.)

جُوفَانٌ The *penis of an ass:* (El-Muärrij, Ḳ:) and *of a man.* (TA.)

جُوَافٌ: see جُوفِيٌّ.

جَائِفٌ *Reaching the* جَوْف. (Mṣb.) [Hence,] طَعْنَةٌ جَائِفَةٌ, (Ṣ, Mgh, Ḳ, &c.,) or جِرَاحَةٌ جَائِفَةٌ, (Mṣb,) *A spear-wound,* or *the like, that reaches the* جَوْف, (Ṣ, Mgh, Mṣb, Ḳ,) by which is here meant [the *interior of the body* or *head,* or], accord. to IAth, *any vital part,* as *the belly* and *the brain:* (TA:) and sometimes, *that penetrates into the* جوف: (A 'Obeyd, Ṣ, Mgh:) and *that passes through* also: (A 'Obeyd, Ṣ:) and said to be *such as is in the pit between the collar-bones,* and *in the pubes;* but not in the neck, nor in the throat, nor in the thigh, nor in the leg: (Mgh:) not if it reaches the interior of the bone of the thigh: (Mṣb:) opposed to جَائِفَةٌ. (Ṣ in art. جلف.) — Hence, جَائِفَةٌ is applied to ‡ *A great fault* or *imperfection* or *vice.* (TA from a trad.) — تَلْعَةٌ جَائِفَةٌ *A deep* [*water-course,* &c.: see تلعة]: pl. جَوَائِف. (Ḳ, TA. [In the CK, قَعِيرَةٌ is erroneously put for قَصِيرَةٌ.]) — جَوَائِفُ النَّفْس *The deep recesses of the* جَوْف [or *chest*] *in the places where the soul has its seat;* expl. by مَا تَقَعَّرَ مِنَ الجَوْفِ فِى مَقَارِّ الرُّوحِ. (L, Ḳ.) So in the phrase, used by El-Farezdaḳ, وَرَدَّ النَّفْسَ بَيْنَ الجَوَائِف [*And he drove back the soul into the midst of the deep recesses of the chest*]: (L, TA:) but some read بين الشَّرَاسِف. (TA.) — الجَائِف [*The cephalic vein;*] *a vein that runs along the upper arm to the* [*cartilage called*] نَغْض *of the shoulder-blade;* it is *the* فَلِيق. (TA.)

أَجْوَفُ *Having a* جَوْف; (TA;) [i. e.,] *hollow,* or *empty within;* (KL, PṢ;) *having in it a* تَجْوِيف [or *hollowing out,* meaning *a hollow*], (Ṣ,) and so مُجَوَّفٌ: (Ṣ, Ḳ: [but the latter is more properly rendered *hollowed,* or *hollowed out:*]) *empty, vacant,* or *void:* (Mṣb:) *wide, spacious,* or *ample;* (Ṣ, Ḳ;) as also مُسْتَجَافٌ, (Ṣ, TA,) and جُوفِيٌّ, with ḍamm, (Ḳ,) thus correctly written, being a rel. n. altered from the original form, like سُهْلِيٌّ and دُهْرِيٌّ, (Ṣgh, TA,) but meaning *wide in the* جَوْف [or *belly,* &c.], written by J [in the Ṣ] جَوْفِيٌّ, with fet-ḥ: (TA:) *great in the* جَوْف; (TA;) as also مَجُوفٌ; (AO, Ṣ, Ḳ;) each applied to a man: (TA:) [fem. جَوْفَاءُ:] pl. جُوفٌ. (TA.) You say لُؤْلُؤٌ أَجْوَفُ, and مُجَوَّفٌ, [*Hollow,* and *hollowed, pearls;* or] both signify the same. (TA.) And قَنَاةٌ جَوْفَاءُ *An empty* [or *a hollow*] *cane,* or *reed:* (Ḳ:) and in like manner, شَجَرَةٌ [*a tree*]; (Ṣ, Ḳ;) *having a* جَوْف. (Ṣ.) And دَلْوٌ جَوْفَاءُ *A wide,* or *an ample, bucket:* (Ḳ:) and دِلَاءٌ جُوفٌ *wide,* or *ample, buckets:* (Ṣ:) and قِدْرٌ جَوْفَاءُ *a wide, capacious, cooking-pot.* (Ḥam p. 719.) And الأَجْوَفُ *The lion that is great in the* جَوْف [or *belly,* &c.]. (Ḳ.) And الأَجْوَفَانِ *The belly and the* فَرْج [or *vulva,* or *pudendum muliebre*]; (Ṣ, Ḳ;) because of their width. (TA.) See also جَوْف. Hence the trad., إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمُ الأَجْوَفَانِ [*Verily what I most fear for you are the belly and the vulva*]. (TA.) — ‡ A *cowardly* man; as also مِجْوَفٌ, and مُجَوَّفٌ; the last explained in the Ḳ as meaning *having no heart:* pl. [of the first] جُوفٌ. (TA.) — A horse *white in the* جَوْف [or *belly*] *as far as the part where the sides terminate,* whatever be the colour of the rest of him; (AO, TA;) as also مِجْوَفٌ. (TA.) [See also مُجَوَّفٌ.] — In the conventional language of the science of inflection, †[A *hollow* word; i. e.] a word *having an infirm letter for its medial radical;* (Ḳ, TA;) as قَالَ and بَاعَ. (TA.)

مُجَافٌ ‡ A *shut,* or *closed,* door. (TA.)

مَجُوفٌ: see أَجْوَف.

مِجْوَفٌ: see أَجْوَف, in two places.

مُجَوَّفٌ: see أَجْوَف, in three places. — Also A beast *whose* بَلَق [q. v.] *reaches up to his belly:* (Aṣ, Ṣ, Ḳ:) or a horse *whose* بَلَق *reaches to his sides* is said to be مُجَوَّفٌ بَلَقًا. (AA, TA.) [See also أَجْوَف, last meaning but one.] — And an epithet applied to the bird called صُرَد, because it is *white in the belly.* (Mgh and Mṣb in art. صرد.)

مُسْتَجَافٌ: see أَجْوَف.

جول

1. جَالَ, (Ṣ, Ḳ, &c.,) aor. يَجُولُ, (Ṣ,) inf. n. جَوْلٌ (Ṣ, Ḳ) and جُولٌ (Ḳ) and جَوَلَانٌ (Az, Ṣ, ISd, Z, Ṣgh) and جُؤُولٌ (ISd, Ḳ) and جِيلَالٌ (Ibn-'Abbád, Ḳ, TA,) in some copies of the Ḳ جِيلَان; (TA;) and in like manner, اجتال and انجال; (Ṣ, Ḳ;) *He went round,* or *about,* or *round about;* as also جوّل, inf. n. تَجْوَالٌ: (Ḳ:) or جوّل signifies *he went round,* or *about,* or *round about, much,* or *often;* agreeably with what Sb says of the measure تَفْعَالٌ; but accord. to the O, تَجْوَالٌ is an inf. n. of جَالَ. (TA.) You say, جَالَ فِى البِلَادِ *He went about,* or *round about, in the countries,* or *districts, not remaining fixed,* or *settled:* (Mṣb:) and جَوَّلَ البِلَادَ, (T, TA,) or جَوَّلَ فِى البِلَادِ, (Ṣ,) inf. n. تَجْوِيلٌ, (T, TA,) or تَجْوَالٌ, (Ṣ,) *he went about,* or *round about, much,* or *often, in the countries,* or *districts.* (T, Ṣ, TA.) And جَالَ فِى المَيْدَانِ, aor. as above, inf. n. جَوْلَةٌ and جَوَلَانٌ, *He* (a horse) *traversed the sides,* or *lateral parts* or *tracts, of the horse-course;* which are termed أَجْوَال, pl. of جَوْلٌ. (Mṣb.) And جَالَ فِى الحَرْبِ, inf. n. جَوْلَةٌ, *He wheeled round,* or *about, in battle.* (Ḳ.) And فَرَّ لِلْجَوَلَانِ ثُمَّ عَادَ لِلْقِتَالِ [*He fled, to wheel round,* or *about, and then returned to the fight*]. (Mṣb in art. كر.) And جَالُوا, (Mṣb,) or تَجَاوَلُوا, (Ṣ, Ḳ,) means جَالَ بَعْضُهُمْ عَلَى بَعْضٍ, (Ṣ, Mṣb,

K,) i. e., *They assailed*, or *assaulted, one another*, (TA,) فِى الحَرْبِ [*in battle*]; (S, Msb, K;) [and so, app., جَاوَلُوا, inf. n. مُجَاوَلَةٌ:] and كَانَتْ بَيْنَهُمْ مُجَاوَلَاتٌ (S, K*) *There were between them mutual* [*assailings*, or *assaults, and*] *defendings*. (Ibn-'Abbád, TA.) And جال القَوْمُ, inf. n. جَوْلَةٌ, *The company of men were routed, defeated*, or *put to flight*, (انْكَشَفُوا,) *and then returned to the fight*, or *charged*, or *assaulted*. (K.) And أَصَابَ المُسْلِمِينَ جَوْلَةٌ *Defeat befell the Muslims*: a metonymy; used only in relation to the favourites of God; from الجَوَلَانُ. (Mgh.) جالُوا فِى الضَّلَالَةِ, (Sgh, TA,) or إِلَى الضَّلَالَةِ, (A, TA,) † *They became excited to lightness*, or *levity, and unsteadiness, and carried away, and driven*, (Sgh, TA,) or *they became fascinated, and turned away*, (A, TA,) by the influence of devils, (A, Sgh, TA,) from their religion, (Sgh, TA,) or from the right course, (A, TA,) *to error*. (A, Sgh, TA.) — جال التُّرَابُ, (ISd, K,) inf. n. جَوْلٌ, (TA,) *The dust went away, and rose*; as also انجال: (ISd, K:) or the latter signifies *became removed*, or *cleared away* [by the wind]; syn. انْكَشَطَ. (T, TA.) يَجُولُ فِى صَدْرِى أَنْ أَفْعَلَهُ — ‡ [*It is revolved in my bosom*, or *mind, that I should do it*]. (TA.) — See also 4, in two places. = جال الشَّىْءَ, (K,) inf. n. جَوْلٌ, (TA,) *He chose*, or *selected, the thing*. (K.) You say, جُلْتُ هٰذَا مِنْ هٰذَا *I chose*, or *selected, this from this*. (AA, S.) And اجْتَلْتُ مِنْهُمْ جَوْلًا *I chose*, or *selected, from them* [*a choice portion*]; (S, K,* TA;) and *separated some of them from others*. (TA.) And اجتال مِنْ مَالِه, and جَوَالَةً, *He chose*, or *selected, from his property*, or *cattle, a choice portion*. (TA.)

2: see 1, in two places.

3. جَاوَلُوا, inf. n. مُجَاوَلَةٌ: and كَانَتْ بَيْنَهُمْ مُجَاوَلَاتٌ: see 1.

4. اجالهُ, (Msb, K,) and اجال بِهِ, (K,) inf. n. إِجَالَةٌ, (S,) *He*, or *it, made*, or *caused, him*, or *it, to go, move*, or *turn round*, or *about*, or *round about; to circle*, or *revolve*; (S, Msb, K;) as also جالَ بِهِ. (Zj, K.) One says in the game called المَيْسِر, [see this word,] أَجِلِ السِّهَامَ [*Turn thou round about*, i. e., *shuffle, the arrows* in the رِبَابَة]. (S, TA.) And اجال السِّهَامَ بَيْنَ القَوْمِ *He moved about the arrows*, [i. e., *shuffled them* in the رِبَابَة,] (Az, ISd, TA,) *and then distributed them among the people*, or *party*. (Az, TA.) And اجال سَيْفَهُ *He brandished, flourished*, or *played with, his sword, turning it round about*. (Msb.) And الرِّيحُ تَجُولُ بِالتُّرَابِ, (Lth, TA,) and بِالحَصَى, (K, TA,) [*The wind makes the dust*, and *the pebbles, to turn round about, to circle*, or *to revolve*.] — أَجَالُوا الرَّأْىَ فِيمَا بَيْنَهُمْ ‡ *They turned about*, or *revolved*, [*in their minds, the idea*, or *opinion, respecting the matter that was between them*.] (TA.) And اجالوا الفِكَرَ †[*They turned about*, or *revolved, thoughts, ideas, schemes*, or *contrivances, in their minds*]. (Jel in ix. 48.) — اجال خُمْسَهُ فِى وِعَائِهِ, in the 7th Maḳámeh of Ḥar, (p. 76 of the sec. ed.,) is explained in a MS. of that work as meaning ادخل, (De Sacy's Chrest. Ar., sec. ed., p. 185,) i. e., *He inserted*: but the proper meaning is, *he turned about*, or *round about, his five* fingers *in his bag*.] — أَجِلْ جَائِلَتَكَ ‡ *Accomplish*, or *finish, the affair in which thou art engaged*. (M, K, TA.)

5: see 1.

6: see 1.

7: see 1, in two places.

8: see 1, first sentence. = اجتالهُمْ *He turned them from their course*. (K.) *He* (the devil) *caused them to leave*, or *forsake, the right way*. (T, TA.) اجْتَالَتْهُمُ الشَّيَاطِينُ عَنْ دِينِهِمْ *The devils excited them to lightness*, or *levity, and unsteadiness, so that they turned away from their religion*, to error; i. e., *they carried them away and drove them* [*from their religion*]. (Sgh, TA.) [See also 10.] = See also 1, last two sentences.

10. اسْتَجَالَتْهُمُ الشَّيَاطِينُ *The devils turned them from the right course, to error; fascinated them so that they turned with them*. (A, TA.) And استجالهُ الشَّىْءُ *The thing excited him to lightness*, or *levity, and unsteadiness*. (TA.) [See also 8.] — استجالتِ الخَيْلُ مَا مَرَّتْ بِهِ *The horses removed*, or *displaced, that by which they passed*. (O, TA.) — اسْتُجِيلَ الرَّبَابُ *The* رباب [or *white clouds*] *were driven together after a state of dispersion, and became ready to rain*: (M, TA:) or it means جَاءَتْهُ الرِّيحُ فَاسْتَجَالَتْهُ, i. e., *the wind came to them, and removed them*, or *displaced them, and dissundered them, and drove them away*. (TA.) — اسْتَجَلْنَا الجَهَامَ ‡ *We saw the rainless clouds going about*, or *round about, in the horizon*, (A, TA,) or *in the sky*. (TA.)

جَالٌ: see جُولٌ, in five places: — and مِجْوَلٌ.

جَالٍ: see جَائِلٌ.

جَوْلٌ: see جَوْلَانٌ, in two places. = Also *A large army*, or *military force*, or *troop of horse*: (Sgh, K:) pl. جُولٌ. (Sgh, TA.) *A herd of camels*: and *a troop of* خَيْل [meaning *horses* or *horsemen*]: as also جُولٌ in both these senses: (K:) or the latter, which is also explained in the K as signifying *a herd* of camels, and *a flock* of ostriches and of sheep or goats, is pl. of the former: (TA:) or the former signifies *thirty* [*horses* or *horsemen*]: or *forty*: (K:) or *less*: or *more*: (TA:) or the *choice*, or *best, of camels*: and [in like manner] جَوَالَّةٌ signifies the *choice and best*; as in the saying, أَخَذَ جَوَالَةَ مَالِه [*He took the choice and best of his cattle*, or *property*]. (K. [See also 1, last two sentences: and see جَوْلَان.]) And *Many great sheep* or *goats*. (K.) — Also *A male mountain-goat that is old*, or *advanced in age*: (M, K:) pl. أَجْوَالٌ. (M, TA.)

جُولٌ The *wall* [*that surrounds the interior*] *of a well*: accord. to A'Obeyd, *every side of a well, from its top to its bottom*: and جَالٌ signifies the same: (S:) or the former, the *side*, or *lateral part*, (M, Msb, K,) *of a well*, and *of a grave*, and *of the sea*, and *of a mountain*; as also جَالٌ (M, K) and جِيلٌ: (K, TA; in the CK جَيْل:) or the *surrounding parts* [or *sides*] of a grave: (M, TA:) and جَالَا الوَادِى *the two sides of the water of the valley*: and جَالَا البَحْرِ *the two shores of the sea*, or *great river*: (T, TA:) pl. [of pauc.] أَجْوَالٌ, (Az, S, Msb, K,) pl. of جُولٌ and جَالٌ, (TA,) and [of mult.] جِوَالٌ and جِوَالَةٌ; (so in copies of the K, and in the M, but in some copies of the K جُوَالٌ and جُوَالَةٌ;) and أَجَاوِلُ is pl. of أَجْوَالٌ. (TA.) Also, as in the T and the Moḥeeṭ, (TA,) The *portion of rock that is at the bottom of the water*, (K, TA,) *upon which is the casing of the well; so that if it quit its place, the well falls to ruin*: this is [said to be] the primary meaning of the word: and hence the saying, هٰذَا مَاءٌ لَا يُدْرَكُ جُولُهُ [*This is water of which the rock beneath it is not to be reached*]. (TA.) — [And from this word as signifying the casing of a well, or the portion of rock above mentioned,] ‡ *Intelligence*; (S, K, TA;) *judgment, and intelligence*, or *full intelligence*, or *intelligence to which one has recourse*; (T, TA;) *understanding of the heart*; (TA;) and *resolution*, or *fixed purpose of mind*; (S, M;) and *prudence*: (T, TA:) العَزْم in the K is erroneously put for الحَزْم. (TA.) You say, of a man, مَا لَهُ جُولٌ ‡ *He has not intelligence and judgment*, or *fixed purpose of mind, to withhold him*, or *protect him*; like the جول of a well; (S, M,* TA;*) because a well, when cased with stone or the like, is stronger. (TA.) And رَجُلٌ لَهُ زَبْرٌ وَجُولٌ ‡ *A man having judgment and intelligence*, or *full intelligence*, or *intelligence to which recourse is had*; *whose* جول *does not become demolished*: and in like manner, هُوَ مَزْبُورٌ مَا فَوْقَ الجُولِ مِنْهُ وَصُلْبٌ مَا تَحْتَ الزَّبْرِ مِنَ الجُولِ: and in the contr. case, لَيْسَ لِفُلَانٍ جُولٌ ‡ *Such a one has not intelligence nor prudence*; i. e., *his* جول *is demolished, therefore one is not sure that the* زبر [*that rests upon it*] *may not also fall*: and لَيْسَ لَهُ جُولٌ, and جَالٌ, ‡ *He has not prudence*. (T, TA.) — فَعَلْتُهُ مِنْ جُولِهِ *I did it on account*, or *for the sake*, or *because, of him*, or *it*. (Ibn-'Abbád, TA.) = See also جَوْلٌ: = and جَوْلَانٌ.

جِيلٌ: see جُولٌ.

جَوْلَانٌ *Dust*; as also جَوْلٌ and جُولٌ, (K,) both mentioned by Az, (TA,) and جَيْلَانٌ, (K,) mentioned by ISd: [or] all signify *dust which the wind makes to turn about* or *round about, to circle*, or *to revolve, upon*, or *from, the surface of the earth*. (TA.) And *Small pebbles which the wind makes to turn about* or *round about, to circle*, or *to revolve*; (K, TA;) as also جَوْلٌ and جَيْلَانٌ. (TA.) = جَوْلَانُ: see أَجْوَلُ.

جَوَلَانُ الهُمُومِ ‡ *The first*, or *beginning*, [lit. *the revolving*, (see 1,)] *of anxieties*. (Ibn-'Abbád, K, TA. [In the CK, erroneously, جَوْلَانُ.]) You say, فِى قَلْبِهِ جَوَلَانُ الهُمُومِ ‡ *In his heart are revolving anxieties*. (A, TA.) = جَوَلَانُ المَالِ *The small*, or *young, and bad, of cattle*: (Fr, S, K:) so in the M and O; but in a copy of the M, written جَوْلَان; which is app. a mistake. (TA.) Accord. to Ibn-'Abbád, *The choice*, or

best, *of cattle*: the contr. of what is said by Fr. (TA. [See also جَوْلٌ.])

جَيْلَانٌ: see جَوْلَانٌ, in two places. = جَيْلَانُ: see أَجْوَلُ.

جَوْلَانِىٌّ: see أَجْوَلُ. — Also ‡ A man *whose benefits are common to the near and the distant*; (K, TA;) *whose benefits go round to every one.* (Sgh, TA.)

أَجْيَلَانِىٌّ: see أَجْوَلُ.

جَوِيلٌ *What the winds sweep away* (AHn, M, K) *and round about,* (AHn, M,) *of fragments of plants and of the fallen leaves of trees*; (AHn, M, K;) as also جَائِلٌ. (M, TA.)

جَوَالَةٌ: see جَوْلٌ.

جَوَائِلُ أَمْرٍ †*The turns* (دَوَائِر) *of an affair,* or *event.* (TA.)

جَوَّالٌ One *who goes about,* or *round about, much,* or *often, in the countries,* or *districts,* (Msb, TA,) *not remaining fixed,* or *settled*; (Msb;) as also جَوَّالَةٌ [but in a more intensive sense, meaning *who does so very much,* or *very often*]. (TA.) — A horse *having a flexible head*: (TA:) and أَجْوَلِىٌّ a *swift* horse, *that turns about howsoever one turns him.* (K,* TA.)

جَوَّالَةٌ: see the next preceding paragraph.

جَائِلٌ: see جَوِيلٌ. — Also *Rainless clouds going round about.* (A, TA.) — And, applied to a [woman's ornament of the kind termed] وِشَاح, and to a camel's belly-girth, *Loose; not tight; unsteady*; as also جَالٍ. (T, TA.) [Hence,] اِمْرَأَةٌ جَائِلَةُ الوِشَاحَيْنِ ‡ *A woman slender in the waist.* (Z, TA.)

جَائِلَةٌ *An affair in which one is engaged.* (M, K.) See 4, last sentence.

أَجْوَلُ [*More,* and *most, wont to go round,* or *about,* or *round about; to circle,* or *revolve*;] is from the first of the verbs in this art.: and hence the prov., أَجْوَلُ مِنْ قُطْرُبٍ [*More wont to go about,* or *round about,* or *more restless, than a* قطرب; a certain animalcule, or insect, that is constantly moving about: see art. قطرب]. (Har p. 661.) — Also, [as meaning †*More,* and *most, circulating,*] applied to language, or discourse. (TA in art. جمع.) [See an ex. voce مَجْمَعٌ.] — يَوْمٌ أَجْوَلُ, and جَوْلَانِىٌّ, and أَجْيَلَانِىٌّ, and جَوْلَانٌ, and جَيْلَانٌ, (M, K,) *A day of much dust* (T, M, K) *and wind:* (T, TA:) from جَوْلٌ signifying "dust." (TA.)

أَجْوَلِىٌّ: see جَوَّالٌ.

مَجَالٌ *A place in which one goes round,* or *about,* or *round about:* (TA:) [*a field of battle: a circus:*] *a place of exercise* for horses. (Har p. 16.) — [Hence] one says, لَمْ يَبْقَ مَجَالٌ فِى الأَمْرِ ‡ [*There remained not any scope in the affair,* or *case*]. (TA.)

مِجْوَلٌ *A certain garment for women,* (M, K,) *doubled, and sewed together at one of its two sides, and having an opening made to it at the neck and bosom; in which a woman goes about:* (M, TA:) or *for a young girl;* (K;) the دِرْع being for a woman: (TA:) *a small garment in which a girl goes about:* (S:) or *a garment which a girl wears before she is made to keep herself behind,* or *within, the curtain, and in which she goes about:* (Z, TA:) accord. to IAar, *i. q.* صُدْرَةٌ. (TA.) Imra-el-Keys says,

* إِلَى مِثْلِهَا يَرْنُو الحَلِيمُ صَبَابَةً *

* إِذَا مَا تَسْبَكَرَّتْ بَيْنَ دِرْعٍ وَمِجْوَلِ *

[*At the like of her the staid would fixedly gaze with tenderness of desire, when she has become of erect and justly-proportioned stature, between* such as wears *a woman's shirt and* such as wears *a young girl's garment*]. (S,* TA.) — *A woman's anklet.* (Ibn-'Abbád, K.) — *An amulet, a phylactery,* or *charm of the kind termed* عُوذَة. (IAar, K.) — *A crescent of silver in the middle of the necklace termed* قِلَادَة. (IAar, K.) — *Silver* [itself]. (Th, K.) — *A good,* or *sound,* دِرْهَم [or *silver coin*]. (IAar, K.) — *A shield*; (S, O, K;) sometimes used in this sense; (S, O;) as also جَالٌ. (Ibn-'Abbád, TA.) — *A large wooden bowl.* (IAar, TA.) — *A white* ثَوْب [or *piece of cloth*] *that is put upon the hand of him to whom the players at the game called* المَيْسِر *commit the arrows* [*to be shuffled and distributed, in order that he may not be able to distinguish them by the feel,*] *when they have collected themselves.* (ISd, K,* TA.) [For the same purpose, a piece of thin skin was also used: see رِبَابَةٌ.] = *A pool of water left by a torrent*; because the water goes round about in it. (IF, TA.) = *A wild ass.* (IAar, K.)

مُسْتَجَالٌ [pass. part. n. of 10, *Turned from the right course,* &c.:] *excited to lightness,* or *levity, and unsteadiness:* (TA:) *being bereft of his reason,* or *intellect.* (AA, TA.)

جوم

جَامٌ *A vessel,* (K,) or فَاثُور [i. e. *a basin,* or *a table,* or *a tray used as a table*], (IAar, TA,) *of silver:* (IAar, K, TA:) or *a white dish* or *tray, of glass* or *of silver:* (Mgh:) or *a vessel* (ظَرْف) *of glass:* (Har p. 200:) [a Persian word, i. e. جَامْ, arabicized; or] a genuine Arabic word: (TA:) pl. [of pauc.] أَجْؤُمٌ, with ء, (IAar, K,) and أَجْوَامٌ, and (as some say, IAar, TA, [of mult.,]) جُؤُمٌ, (K,) with ḍamm, (TA, in the CK جُوَمٌ,) and [of pauc. or mult.] جَامَاتٌ: (IAar, K:) but IB says that جَامٌ is pl. of جَامَةٌ, as is also جَامَاتٌ: [instead of which he should rather have said that جام is a coll. gen. n. of which the n. un. is جامة, (though this requires consideration, as the former is commonly used as a sing.,) and that the pl. of the latter is جامات:] that its dim. is جُوَيْمَةٌ: and that it, i. e. جام, is of the fem. gender. (TA.)

جَامَةٌ: } see above.
جُوَيْمَةٌ: }

جون

1. جَانَ, (K, TA, [in the CK, erroneously, جانّ,]) inf. n. جَوْنٌ, (TA,) *It* (the face) *became black.* (K.)

جَوْنٌ *White* and *black:* (S, Msb, K:) thus bearing two contr. significations: (S:) and جُونِىٌّ, also, has the latter signification: (IAth, TA in art. حوت:) or جَوْنٌ signifies *black tinged over with red:* (T, M, TA:) and *black intermixed with red*; the *colour of the* قَطَا: (T, TA:) and also *red:* (K:) or *of a pure red colour:* (TA:) and, applied to a horse and a camel, *of the colour termed* أَدْهَم, (S, K,) *intensely black:* (S:) every camel, and every wild ass, seen from a distance, is of this colour: fem. with ة: (T, TA:) and, applied to a plant, or herbage, *green,* (K,) or *intensely green,* (TA,) *inclining to blackness:* (K, TA:) pl. جُونٌ; (S, TA;) like as صُمٌّ is of صَمَّاءُ, (S,) and وُرْدٌ of وَرْدَاءُ. (M, TA.) You say also, الشَّمْسُ جَوْنَةٌ *The sun is characterized by what is termed* جَوْنَة: (S:) or *is intensely glistening and clear.* (Az, TA.) [See also جَوْنَةٌ below.] See also جُونِىٌّ. Accord. to ISk, أَبُو الجَوْنِ means *The white man:* opposed to أَبُو البَيْضَاءِ meaning the negro. (TA in art. بيض.) — Also † *Day:* (AO, S, K:) pl. as above. (K.) So in the saying,

* غَيَّرَ يَا بِنْتَ الحُلَيْسِ لَوْنِى *

* مَرُّ اللَّيَالِى وَٱخْتِلَافُ الجَوْنِ *

[*The passing of the nights, and the alternating of the day, have changed, O daughter of El-Ḥoleys, my colour*]. (AO, S.) — And, accord. to certain of the lawyers, metaphorically, ‡ The *light:* and the *darkness.* (Msb.) — And accord. to IAar, † The فرق [app. فَرَق, meaning *day-break*]. (TA.) = الجَوْنَانِ *The two extremities of the bow.* (Fr, Az, K.)

جَوْنَةٌ The *sun*; (K;) [i. e.] the *sun's disc*; because it becomes black [or of a blackish colour tinged with red] at setting; (S;) or it may be because of its whiteness and clearness; but it is said to be only applied to the sun when it is setting; opposed to غَزَالَةٌ; as observed by MF: (TA:) [see also جَوْنٌ:] the *sun* is also called جَوْنَاءُ, (K,) because of its becoming black [or of a blackish colour tinged with red] at setting. (TA.) — *A* [*jar such as is called*] خَابِيَة: (IAar, TA:) or a خابية *smeared with tar,* or *pitch.* (S.) [See an ex. in a verse of Lebeed cited in art. دكن.] See also جُونَةٌ. — And *A bucket* (دَلْو) *that has become black.* (IAar, TA.) — And *i. q.* فَحْمَةٌ [which may here mean either *A piece of charcoal,* or the *blackness* of night or the like]. (IAar, K.) — And *i. q.* أَحْمَرُ [perhaps as a subst., meaning *A red thing*]. (K.) — See also جُونِىٌّ.

جُونَةٌ The *quality* [i. e. *colour*], in horses, *denoted by* [*the epithet*] جَوْنٌ; like غُبْسَةٌ and وُرْدَةٌ; (S;) in horses, *i. q.* دُهْمَةٌ: (K:) and in the sun, also, the *quality denoted by* جَوْنَةٌ [as fem. of جَوْنٌ, q. v.]: and *blackness;* as in the saying, لَا أَفْعَلُهُ حَتَّى تَبْيَضَّ جُونَةُ القَارِ [*I will not*

do it until the blackness of pitch, or *tar*, *become white*]: but if you say جَوْنَةُ القَارِ, the meaning is *the* خَابِية [*smeared with tar*, or *pitch*]. (Ṣ.) = *A small basket* (سُلَيْلَة), (Ḳ,) or سَفَط, (Ḳ in art. جأن,) *of a round form*, (TA,) *that is with the sellers of perfumes*, (Ṣ, Ḳ,) *used for containing their perfumes*: (Ḳ in art. جأن:) called in Persian شِيشَهْ دَانْ [*a receptacle for bottles* or *the like*]: (KL:) originally with ء: (Ḳ:) or sometimes pronounced with ء: (Ṣ:) El-Fárisee approved the suppression of the ء: (M, TA:) pl. جُونٌ. (Ṣ, M, Ḳ.) [See also رَبْعَةٌ.] = *A small mountain*. (Ḳ.)

جَوْنَآءُ: see جَوْنَةٌ. — Also *A cooking-pot*; (Ḳ;) because it is black. (TA.) — And *A she-camel such as is termed* دَهْمَآءُ [*of an intense*, or *a dark*, *gray colour*, *without any admixture of white*]; from جَانَ said of the face. (Ḳ.)

جُونِىٌّ: see جَوْنٌ. — Also *A species of the kind of bird called* قَطًا, (Ṣ, Ḳ,) *black in the belly and wings*, *larger than the* [*species called*] كُدْرِىّ, *one of the former species being equal to two of the latter*: (Ṣ, TA:) or, accord. to ISk, the قطا compose two species; one called جُونِىٌّ and كُدْرِىٌّ; and the other, غَطَاطٌ; and the former is *dusky*, or *dingy*, or *of a hue inclining to black and dust-colour*, (أَكْدَر,) *in the back*, *black in the inner side of the wing*, *yellow in the throat*, *short in the legs*, *having in the tail two feathers longer than the rest of the tail*: (T, TA:) or, as some say, the كُدْرِيَّة and جُونِيَّة are one of the two species of the قطا, and the other is the غطاط; and the former are *short in the legs*, *yellow in the necks*, *black in the primary feathers of the wings*, *of a white hue tinged with red* (صُهْب) *in the tertials*: (TA voce غطاط, q. v.:) [but see كُدْرِىٌّ: the جونىّ is described by De Sacy, on the authority of the book entitled درّة المنتقاة من عجائب المخلوقات وغرائب الموجودات, thus: "le djouni a les barbes internes des ailes et les pennes primaires noires; il a la gorge blanche, ornée de deux colliers, l'un jaune et l'autre noir; son dos est d'un gris cendré, moucheté, mêlé d'un peu de jaune: on appelle cette espèce djouni, parce que sa voix ne rend pas un son clair et sonore, mais qu'elle fait entendre seulement une sorte de gargouillement dans le gosier:" (Chrest. Arabe, 2nd ed., ii. 369:)] it is stated in the handwriting of Aṣ, on the authority of the Arabs, that جونىّ, applied to the قطا, is with ء; app. meaning that it was pronounced جُؤُنِىٌّ: (M, TA:) a single bird of this species is termed جُونِيَّةٌ: (Ṣ:) and you say also قَطَاةٌ جَوْنَةٌ, with fet-ḥ: (TA:) [but جُونِىٌّ seems to be also used as a n. un., like رُومِىٌّ: for it is said that] جُونٌ is pl. [or rather coll. gen. n.] of جُونِىٌّ, like as تَمْرٌ is of تَمْرَةٌ. (Ḥam p. 605.)

جوه

1. جَاهَهُ بِالمَكْرُوهِ, (Ṣ,) or بِمَكْرُوهٍ, (Ḳ,) [aor. ـَ يَجُوهُ,] inf. n. جَوْهٌ, (Ṣ,) *i. q.* جَبَهَهُ بِهِ [*He met him*, or *encountered him*, *with*, or *he said to him*, or *did to him*, or *he accused him*, *to his face*, *of*, *that which was*, or *a thing that was*, *disliked*, or *hated*]. (Ṣ, Ḳ.) And [in like manner,] جاهه بِشَرٍّ *He encountered him with evil* [*speech* or *conduct*]; or *confronted him therewith*: whence لَا جِهْتَ, i. e. *Mayest thou not be encountered with evil*; said in chiding a he-camel: see جَاهِ below. (TA.) A woman of Ghaṭafán, being chidden by her son, and being asked why she did not reply against him, said, أَخَافُ أَنْ يَجُوهَنِى بِأَكْثَرَ مِنْ هٰذَا, meaning *I fear that he would encounter me with more than this*. (JK.)

[2. جوّه and اجاه are rendered by Golius *Ad dignitatem evexit*: *spectabilem reddidit*: as on the authority of the Ṣ: but in my copies of the Ṣ the two verbs are اوجه and وجّه; and belong to art. وجه, though mentioned in the present art.]

[4: see 2.]

5. تجوّه *He magnified himself*; or *was*, or *became*, *proud*, *haughty*, or *disdainful*: or *he affected rank*, *station*, or *dignity*, *not possessing it*. (TA.)

جَاهٌ *Rank*, *station*, or *dignity*, (Ṣ, Ḳ, TA, and JK in art. وجه,) *with*, or *in the estimation of*, *the Sulṭán*; (JK, TA;) as also جَاهَةٌ, (Ḳ,) on the authority of Lḥ, (TA, as from the Ḳ, [but not in my copies,]) or, accord. to Ṣgh, of Ks.: the former word [probably arabicized from the Persian جَاهْ; but] said to be formed by transposition from وَجْهٌ; this being first changed to جَوْهٌ; then, to جَوَهٌ; and then, to جَاهٌ: or, accord. to Lḥ, it is not from وَجْهٌ, but from جُهْتُ [app. جُهْتُ, first pers. sing. of جَاهَ, q. v.]; though he does not explain what is جُهْتُ. (TA.) You say, فُلَانٌ ذُو جَاهٍ [*Such a one is possessed of rank*, *station*, or *dignity*]. (Ṣ.) And لِفُلَانٍ جَاهٌ فِيهِمْ *To such a one belongs rank*, *station*, or *dignity*, *among them*. (Aboo-Bekr, TA.) The dim. of جَاهٌ [or of جَاهَةٌ] is جُوَيْهَةٌ. (TA.) = جَاهِ, indecl., with kesr for its termination; and, accord. to Aṣ, sometimes, جَاهٍ, with tenween; (Ṣ;) or جَاهِ جَاهِ, (JK, Ḳ,) and جَاهِ جَاهِ, and جَاهْ جَاهْ, (Lḥ, Ḳ,) and جُوهِ جُوهٍ, or جَوْهِ جَوْهٍ, (accord. to different copies of the Ḳ, but) indecl., with kesr for the termination, [i. e. جُوهِ جُوهِ, or جَوْهِ جَوْهِ,] mentioned in the M, (TA,) and جَاهِ لَا جِهْتَ, (IDrd, TA, [see 1,]) ejaculations used for chiding a he-camel, not a she-camel: (Aṣ, JK, IDrd, Ṣ, Ḳ:) or one says to a she-camel, عَاجِ and جَاهِ. (A'Obeyd, TA in art. عوج: [or perhaps there is an omission here: I think it more likely that what A'Obeyd said was that one says to a she-camel عَاجِ, and to a he-camel جَاهِ.])

جُوهٌ The *face*, or *countenance*; syn. وَجْهٌ; as also جِيهٌ: (Lḥ, Ḳ:) the latter with kesr: (TA:) so in the saying, نَظَرَ بِجُوهِ سَوْءٍ and بِجِيهِ سَوْءٍ [*He looked with an evil face* or *countenance*]. (Lḥ, Ḳ.) = جُوهِ جُوهِ, or جَوْهِ جَوْهِ: see the next preceding paragraph.

جَاهَةٌ: جُوَيْهَةٌ: } see جَاهٌ.

تُجَاهَ and تِجَاهَ and تَجَاهَ: see art. وجه.

جوهر

جَوْهَرٌ: جَوْهَرِىٌّ: } see art. جهر.

جوى

1. جَوِىَ, (Ṣ, Ḳ,) aor. ـَ, (TA,) inf. n. جَوًى, (Ḳ,) *He* (a man, Ṣ) *was*, or *became*, *affected with what is termed* جَوًى, (Ṣ, Ḳ,) meaning *ardour*: and *violence of amorous desire*; or *of grief*, or *sorrow*: (Ṣ:) or *inward love*: (M, Ḳ:) and *grief*, or *sorrow*: (Ḳ, and so in a copy of the Ṣ:) and *ardour*: and *violence of love*; or *of grief*, or *sorrow*: (Ḳ:) [see حُبٌّ:] — and also as meaning *consumption*; or *an ulcer in the lungs*: and *long continuance*, or *oppressiveness*, *of disease*: and *a disease in the chest*: (Ḳ:) or *any inward disease during which one does not find food to be wholesome*: (TA:) part. n. جَوٍ; (Ṣ, Ḳ;) fem. جَوِيَةٌ. (TA.) — You say also, جَوِيَتْ نَفْسِى, meaning *I found the country*, or *town*, *to disagree with me*. (Ṣ.) And جَوِيَتْ نَفْسُهُ مِنْهُ and عَنْهُ [*He found it to disagree with him*: a meaning indicated, but not expressed]. (Ḳ.) See also 8. — And جَوِيَتِ الأَرْضُ *The land stank*. (TA.)

8. اجتواهُ *He disliked residing in it*, namely, a country, or town, *even if in the enjoyment of ease and plenty*; (Ṣ;) or *he disliked it*, (Ḳ, TA,) *and found it to disagree with him*; (TA;) as also جَوِيَهُ: (Ḳ, TA:) or *he disliked it*, namely, a city, *and found it to be insalubrious*: or, as AZ says, *he disliked it*, namely, a country, *even if it agreed with him in respect of his body*: and he says, in his Nawádir, that اجْتِوَآءٌ signifies the *yearning towards*, or *longing for*, *home*, *and disliking a place*, *even if in the enjoyment of ease and plenty*: and *disliking it without yearning towards*, or *longing for*, *home*: and also the *not finding the food nor the beverage in a land to be wholesome*; *but not when one likes the residing in it but its food and beverage do not agree with him*. (TA.) = And اجتوى *His heart was burnt by the fire of enmity*. (Ḥam p. 219.)

جَوًى: see 1: — and see what next follows, in two places.

جَوٍ part. n. of 1, q. v.; (Ṣ, Ḳ;) and جَوًى signifies the same, being an inf. n. used as an epithet. (Ḳ.) — Hence, (Ṣ,) the former, (Ṣ, Ḳ,) as also the latter, (Ḳ, and so in a copy of the Ṣ,) signifies *Stinking* water; (Ḳ;) or water *that has become altered and stinking*. (Ṣ, TA.) — أَرْضٌ جَوِيَةٌ and جَوِيَّةٌ *A land that disagrees with one*. (Ḳ.)

جَوِىٌّ *Contracted in the bosom*, (Ḳ, TA,) *by reason of disease therein*, (TA,) *so that his tongue cannot explain for him*, (Ḳ,) or *so that his tongue can hardly*, or *not at all*, *explain for him*. (TA.) — أَرْضٌ جَوِيَّةٌ: see جَوٍ.

جى

3. جَايَاهُ, inf. n. مُجَايَاةٌ, *He faced him, fronted him, was opposite to him,* or *was over against him:* a dial. var. of جَايَأَهُ. (IAạr, Ḳ.) You say also, مَرَّ بِى مُجَايَاةً *He passed by me being in front,* or *opposite.* (TA.)

جيأ

1. جَآءَ, aor. يَجِىْءُ, inf. n. مَجِىْءٌ (Ṣ, Mṣb, Ḳ, &c., [the most common form, but] deviating from the general rule [respecting inf. ns. of this class], for the inf. n. of a verb of the form فَعَلَ having its aor. of the form يَفْعِلُ is [accord. to the general rule, if commencing with an augmentative م,] مَفْعَلٌ, though some words, beside مَجِىْءٌ, deviate from this rule by being of the measure مَفْعِلٌ, [for مَجِىْءٌ is originally مَجْيِئٌ,] as مَعِيشٌ and مَكِيلٌ and مَصِيرٌ and مَسِيرٌ and مَحِيدٌ and مَمِيلٌ and مَحِيضٌ and مَبِيعٌ and مَعِيلٌ and مَزِيدٌ and مَقِيلٌ and مَحِيضٌ, Ṣ,* TA) and جَيْئَةٌ (Ṣ, Ḳ, of the form of an inf. n. of un., but used as an inf. n. in an absolute sense, like رَحْمَةٌ and رَحْمَةٌ, Ṣ, TA) and جِئْ, (Ḳ,) *He,* or *it, came;* or *was,* or *became, present;* syn. أَتَى; (Ṣ, Ḳ;) or حَضَرَ, said of a man [&c.]; (Mṣb;) or حَصَلَ [meaning *it came, came to pass, happened, took place, betided, befell,* or *occurred; it resulted; it ensued;* &c.]; and it is used in relation to ideal, as well as real, substantives; so that إِذَا جَآءَ نَصْرُ اللّٰهِ [*When the assistance of God shall come* (in the Ḳur cx. 1)] is [not a figurative but] a proper phrase. (Er-Rágheb, TA.) Sb mentions, on the authority of certain of the Arabs, هُوَ يَجِيكَ [for هو يَجِيْؤُكَ *He comes,* or *will come, to thee*], with the hemzeh suppressed: (TA:) and he also mentions يَجُوْءُ as a dial. var. of يَجِىْءُ. (Id. in art. جوأ, q. v.) [As shown above,] جَآءَ is used intransitively and transitively. (Mṣb, MF.) You say, جَآءَ زَيْدٌ *Zeyd came;* or *was,* or *became, present.* (Mṣb.) And جِئْتُ مَجِيْئًا حَسَنًا [*I came with a good coming;* or *in a good manner*]. (Ṣ.) And جِئْتُ زَيْدًا *I came to Zeyd.* (Mṣb.) And sometimes one says, جِئْتُ إِلَيْهِ meaning *I went* [as well as *I came*] *to him,* or *it.* (Mṣb.) And جِئْتُ مِنَ البَلَدِ [*I came from the town,* or *country*]: and مِنَ القَوْمِ, meaning مِنْ عِنْدِ القَوْمِ [*from the presence of the people,* or *company of men*]. (Mṣb.) And جَآءَ الغَيْثُ *The rain* [*came,* or] *descended.* (Mṣb.) And جَآءَ أَمْرُ السُّلْطَانِ *The order,* or *command, of the Sulṭán came,* or *arrived.* (Mṣb.) And جِئْتُ بِهِ (Ṣ, Mṣb, Ḳ) and أَجَأْتُهُ, both signifying the same, (Ṣ, Ḳ,) [*I came with him,* or *it;*] *I brought him,* or *it, with me.* (Mṣb.) And الحَمْدُ للّٰهِ الَّذِى جَآءَ بِكَ [*Praise be to God who brought thee*]; and الحَمْدُ للّٰهِ إِذْ جِئْتَ [*Praise be to God because,* or *that, thou camest,* or *hast come*]; but not الحَمْدُ للّٰهِ الَّذِى جِئْتَ: (Ṣ, TA:) and [in like manner] you say, الحَمْدُ للّٰهِ إِذْ كَانَ كَذَا; but not الحَمْدُ للّٰهِ الَّذِى كَانَ كَذَا unless you say بِهِ or مِنْهُ or عَنْهُ [after الذى]. (ISk, TA.) [Hence, جَآءَ بِوَلَدٍ *He begot a child,* or *children;* like أَتَى بِوَلَدٍ. And جَآءَتْ بِهِ *She brought him forth; gave birth to him;* like أَتَتْ بِهِ. And جَآءَ بِمَعْنًى *It* (a word) *conveyed,* or *imported, a meaning.*] — [جَآءَ بِشَىْءٍ also signifies *He brought to pass, did, executed, performed,* or *effected, a thing:* and *he said, gave utterance to,* or *uttered, a thing:* like أَتَى بِهِ in both these senses.] And جَآءَ كَذَا *He did thus,* or *such a thing.* (TA.) Hence, [in the Ḳur xix. 28,] لَقَدْ جِئْتِ شَيْئًا فَرِيًّا (TA) [*Verily,* O Mary, *thou hast done*] *a thing hitherto unknown; a thing deemed strange.* (Bḍ. [See another ex. voce إِمْرٌ, likewise from the Ḳur.]) And جِئْتُ شَيْئًا حَسَنًا *I did a good thing.* (Mṣb.) And جَآءَ بِالبَدِيعِ *He produced a new saying,* or *new poetry, not after the similitude of anything preceding.* (TA in art. بدع.) And جَآءَ جَرْيًا بَعْدَ جَرْيٍ (Ḳ in art. تأم) or [more commonly] جاء بِجَرْيٍ بَعْدَ جَرْيٍ (M in that art.) [*He* (a horse) *performed,* or *fetched, run after run*]. — جَآءَ is also *syn. with* صَارَ, like أَتَى; as in the saying, جَآءَ البِنَآءُ مُحْكَمًا *The building became,* or *came to be, firm, strong,* or *compact.* (Kull p. 11.) [And hence the phrase,] مَا جَآءَتْ حَاجَتَكَ, (M, Ḳ,) thus in all the copies of the Ḳ, with the noun in the accus. case; i. e. *What became,* or *has become, thy want?* syn. مَا صَارَتْ; (M, Ḳ;) or *What was thy want?* syn. مَا كَانَتْ: (Er-Raḍee, TA:) ما being here an interrogative, and the [implied] pronoun [in the verb] being made fem. because its predicate is fem.: but some say حَاجَتُكَ, in the nom. case, [as it is in the CḲ, meaning *What did,* or *has, thy want become?*] regarding حاجتك as the subject of جاءت, and ما as the predicate of this verb. (TA.) — See also 3.

3. مُجَايَأَةٌ [inf. n. of جَايَأَ] signifies The act of *facing,* or *fronting; being opposite,* or *over against:* (IAạr, Ḳ:) and the act of *coinciding;* as also جِيَآءٌ. (AZ, Ḳ.) You say of a man, جَايَأَنِى مِنْ قُرْبٍ *He faced me, fronted me, was opposite to me,* or *was over against me, at a short distance.* (TA.) And مَرَّ بِى مُجَايَأَةً *He passed by me being in front,* or *opposite.* (TA.) And جَايَأْتُ فُلَانًا *I coincided with such a one in his coming.* (TA.) And لَوْ جَاوَزْتَ هٰذَا المَكَانَ لَجَايَأْتَ الغَيْثَ *Hadst thou passed beyond this place, thou hadst met with rain,* or *coincided with rain in its coming.* (TA.) — جَآءَنِى فَجِئْتُهُ, [so in copies of the S, and in copies of the Ḳ, as from the Ṣ, but in the TA, as from the Ṣ, جَآءَنِى, and said to be with two hemzehs, though this is evidently wrong,] aor. أَجِيْؤُهُ, the former verb of the measure فَاعَلَنِى, (Ṣ,) is [said to be] a mistake for جَايَأَنِى فجئته, since the former verb has an infirm letter [ى] for its medial radical and ء for its final, not the reverse, (Ṣgh, Ḳ,) [therefore] what J says is not allowable unless it be an instance of transposition; (IB, TA;) but what is given by F [and Ṣgh as the correct form] is that which is accord. to rule, and what J says is that which has been heard from the Arabs, as ISd has pointed out; (TA;) [and rule is not to be regarded when it is contr. to classical usage;] the meaning is, *He vied with me,* or *strove to surpass me, in frequency of coming, and I surpassed him therein.* (Ṣ, Ḳ.)

4. أَجَآءَهُ *He made him,* or *it, to come.* (Kull p. 11.) — [Hence,] أَجَأْتُهُ *i. q.* جِئْتُ بِهِ: see 1. (Ṣ, Ḳ.) — أَجَأْتُهُ إِلَيْهِ *I compelled him, constrained him,* or *necessitated him, to have recourse,* or *betake himself, to it;* (Fr, Ṣ, Ḳ;) or *made him to want it,* or *be in need of it:* (Ṣ:) in the dial. of Temeem, أَشَأْتُهُ. (TA in art. شيأ.) It is said in a prov., شَرُّ مَا يُجِيْؤُكَ إِلَى مُخَّةِ عُرْقُوبٍ [*It is an evil thing that compels thee to have recourse to the marrow of a hock*]; for, as Aṣ says, the عرقوب contains no marrow, and only he who cannot obtain any [other] thing is made to want it. (Ṣ.) And it is said in the Ḳur xix. 23, فَأَجَآءَهَا المَخَاضُ إِلَى جِذْعِ النَّخْلَةِ *And the motion of the child in her womb compelled her to betake herself to the trunk of the palm-tree.* (Bḍ.)

جِيْئَةٌ [*A coming;*] a subst. from جَآءَ, (Ṣ, Ḳ,) of the measure فِعْلَةٌ, with kesr to the ج. (Ṣ.)

جَيْئٌ and جَآءٌ: see what next follows.

جَيَّآءٌ, (Ḳ,) mentioned by Sb as an extr. word, (TA,) [but regularly formed, of the measure فَعَّالٌ,] and جَآءٌ, also written جَآءٌ, (Ḳ,) with the ى changed into hemzeh, (TA,) and جَيِئٌ, (Ḳ,) [originally جَيِئٌ, of the measure فَعِلٌ, denoting intensiveness, in the CḲ written جَايِئٌ,] mentioned by IJ as anomalous, *A frequent comer.* (TA.) One says, إِنَّهُ لَجَيَّآءٌ بِخَيْرٍ *Verily he is a frequent bringer of good.* (TA.)

[جَآءٍ, originally جَايِئٌ, then جَائِئٌ, then جَائِىٌ, and then جَآءٍ, *Coming;* act. part. n. of 1.]

جَابَ, aor. يَجِيبُ: see 1 in art. جوب, in two places.

2. جيّب, inf. n. تَجْيِيبٌ: see 1 in art. جوب.

جَيْبٌ The طَوْق [or *opening at the neck and bosom*] (Ḳ) of a shirt (Ṣ, Ḳ) and the like; (Ḳ;) as, for instance, of a coat of mail: (TA:) or the *opening* of a shirt *at the uppermost part of the breast:* (Mṣb, MF:) or the *opening* in a garment *for the head to be put through:* or *such an opening as a sleeve and a* طَوْق: (MF:) pl. [of mult.] جُيُوبٌ, (Mṣb, Ḳ,) also pronounced جِيُوبٌ, (TA,) [like بِيُوتٌ for بُيُوتٌ,] and [of pauc.] أَجْيَابٌ: (Mṣb:) this is said to be its proper art., (Ḳ, TA,) not جوب, because its pl. is جُيُوبٌ. (TA.) [The Arabs often carry things within the bosom of the shirt &c.; and hence the word is now applied by them to *A pocket.*] — † The *heart;* the *bosom.* (Ḳ.) So in the saying, هُوَ نَاصِحُ الجَيْبِ † [*He is pure,* or *sincere, of heart* or *bosom*]: (Ḳ:) or *trusty, trustworthy,* or *faithful.* (Ṣ. [See also art. نصح.]) A poet says,

* وَخَشَّنْتَ صَدْرًا جَيْبُهُ لَكَ نَاصِحُ *

†[*And thou hast exasperated a bosom the heart of which was faithful to thee*]. (TA.) You say also, هُوَ دَنِسُ الجَيْبِ †[*He is a person of foul heart*]. (A in art. دنس.) And رَدَعَ جَيْبَهُ عَنْهُ †*He cleared his heart*, or *bosom, of it*. (K in art. ردع, q. v.) — جَيْبُ الأَرْضِ †*The place of entrance of the land*, or *country*: (K:) pl. جُيُوبٌ. (TA.)

جِيبَةٌ: see art. جوب.

يَاقُوتٌ مُجَيَّبٌ *Hollowed* [*sapphires*]: occurring in a trad. describing the banks of the river of Paradise: but accord. to one reading, it is لُؤْلُؤٌ مُجَوَّبٌ; accord. to another, مُجَيَّبٌ or مَجَوَّفٌ; and accord. to another, مُجَوَّبٌ or مُجَيَّبٌ. (TA.)

جيح

1. جَاحَتِ الآفَةُ المَالَ, aor. تَجِيحُهُ, inf. n. جِيَاحَةٌ, [perhaps a mistranscription for جَائِحَةٌ,] *i. q.* جَاحَتْهُ of which the aor. is تَجُوحُهُ: see art. جوح. (Mṣb.) And جَاحَهُمُ اللّٰهُ, inf. n. جَيْحٌ and جَائِحَةٌ, the latter an inf. n. like عَافِيَةٌ, *God afflicted them with a calamity*. (TA.)

مَجِيحٌ *i. q.* مَجُوحٌ: see art. جوح. (Mṣb.)

جيد

1. جَيِدَ, (Lḥ, L,) or جَادَ, of the same class as تَعِبَ, aor. يَجَادُ, (Mṣb,) inf. n. جَيَدٌ, (Lḥ, Ṣ, A, L, Mṣb, K,) *He had a long neck*: (A, Mṣb, K:) or *a long and beautiful neck*: (Ṣ, L:) or *a slender and long neck*. (L, K.)

جِيدٌ, of the measure فِعْلٌ, (Sb, Akh,) or it may be originally of the measure فُعْلٌ, (Sb, TA,) The *neck*: (Ṣ, L, Mṣb, K:) said by Sh to be used only in praise; and عُنُقٌ, in dispraise; the use of the former in the Ḳur cxi. being ironical; (TA;) but accord. to Esh-Shiháb, the contr. is often the case: (MF:) generally applied to that of a woman: (L:) or the *part of the neck upon which the necklace lies*: or *its fore part*: (L, K:) pl. [of pauc.] أَجْيَادٌ (Ṣ, L, Mṣb, K) and [of mult.] جُيُودٌ. (L, K.) لَيِّنَةُ الأَجْيَادِ means A female *soft in respect of the neck*; as though the term جِيدٌ applied to each distinct part of the neck, and the pl. denoted the whole neck. (L.)

جَيْدَانَةٌ: see أَجْيَدُ.

جَيِّدٌ: see art. جود.

أَجْيَدُ *Having a long neck*: (A, Mṣb, K:) or *having a long and beautiful neck*: (Ṣ, L:) or *having a slender and long neck*: (L, K:) or it is not applied to a man: (T, TA:) fem. جَيْدَاءُ, (Ṣ, L, Mṣb, K,) with which جَيْدَانَةٌ is syn.; (K;) or this signifies *having a beautiful neck*: (L:) pl. جُودٌ [originally جُيْدٌ]. (Ṣ, A, K.) And عُنُقٌ أَجْيَدُ *A long and beautiful*, or *slender and long, neck*. (L.)

جير

2. جيّر *He plastered* a watering-trough or tank *with* جَيَّار. (TA.)

جَيْرِ, with kesr to the ر, (Ṣ, Mughnee, K, &c.,) like أَمْسِ; (Mughnee;) and جَيْرَ, like أَيْنَ; and sometimes جَيْرِ; (Mughnee, K;) or this, where it occurs, is for جَيْرِ إِنَّ, and is properly written جَيْرِ, إِنَّ in the sense of نَعَمْ being a corroborative of جَيْرِ, and its hemzeh and sheddeh and final vowel being here suppressed: (Mughnee:) a form of oath, (Ṣ, K,) or put in the place of an oath, (IAmb, TA,) meaning *Verily*, or *truly*; syn. حَقًّا: (Ṣ, K:) or a responsive particle, (Mughnee,) meaning *yes*; syn. نَعَمْ [which is most approved as responsive to an interrogation], (Mughnee, K,) or أَجَلْ [which is most approved as responsive to an affirmation]; (Sharḥ et-Tesheel, K;) not a noun in the sense of حَقًّا, for were it so it would be an inf. n.; nor in the sense of أَبَدًا, for were it so it would be an adv. n. of time; and if it were a noun it would be decl., and would admit the article ال, and would not have إِنَّ for a corroborative, nor have لَا opposed to it, as it has in the saying,

* إِذَا تَقُولُ لَا ٱبْنَةُ العُجَيْرِ *

* تَصْدُقُ لَا إِذَا تَقُولُ جَيْرِ *

[*When the daughter of El-'Ojeyr says* لا, *she speaks truly: not when she says* جير]: (Mughnee:) or it is a verbal noun, meaning *I know*; syn. أَعْرِفُ; as is mentioned by Ibn-Abi-r-Rabeeʼ, and by Er-Radee on the authority of 'Abd-El-Ḳáhir. (MF.) You say, جَيْرِ لَا آتِيكَ *Verily*, or *truly*, [&c.,] *I will not come to thee*. (Ṣ.) And جَيْرِ لَا أَفْعَلُ ذٰلِكَ *Verily*, or *truly*, [&c.,] *I will not do that*. (K,* TA.) And لَا جَيْرِ لَا أَفْعَلُ *No, verily*, or *truly*, [&c.,] *I will not do* [that]. (K.)

جِيرٌ *Gypsum*; syn. جِصٌّ. (IAạr, TA.) [In modern Arabic, *Lime*: see also what next follows.]

جَيَّارٌ *Quick lime*, and the *mixtures thereof, with which are plastered watering-troughs* or *tanks, and baths*; syn. صَارُوجٌ: (Ṣ, K:) *quick lime and gypsum mixed with ashes*: (IAạr, TA:) or *quick lime* alone. (TA. [See also جِيرٌ.]) = [*A lime-burner*: so in the present day: see أَتُونٌ.] = *Heat in the chest, by reason of rage* or *hunger*; as also جَائِرٌ: (Ṣ, K:) or *cough*, or *the like*. (Ḥam p. 56.) It is app. of the measure فَعَّالٌ; or it may be of the measure فَيْعَالٌ; or فَوْعَالٌ [originally جَوْيَارٌ]. (IJ, TA.) — *Strength*, or *vehemence*. (TA.)

جَائِرٌ: see جَيَّارٌ.

مُجَيَّرٌ A watering-trough or tank *made small*: or *made deep*: or *plastered with gypsum*. (K.)

جيش

1. جَاشَ, (Ṣ, A, Mṣb, K,) aor. يَجِيشُ, (Ṣ, Mṣb, K,) inf. n. جَيْشٌ (Mṣb, K) and جَيَشَانٌ (T, K) and جُيُوشٌ, (K,) said of a cooking-pot (T, Ṣ, A, Mṣb, K) &c., (T, A, K,) *It boiled*, or *estuated*: (T, Ṣ, A, Mṣb, K:) or *began to do so, not yet boiling* or *estuating*; this latter being said by some to be the correct meaning. (IB, L, TA.) — ‡ *It* (the sea) *estuated* (A,* K, TA) with the waves, (A, TA,) *so that it was unnavigable*. (TA.) — † *It* (a valley) *flowed with much water, its water*, or *waves, rising high*. (Ṣ, K.*) — † *It* (a water-spout, or pipe,) *poured forth water*: (TA:) and [in like manner] you say of the eye, جَاشَتْ, meaning, †*it flowed*, or *overflowed, with tears*. (K.) — † *He* (a horse) *reared, and became excited*. (TA.) — جَاشَتْ نَفْسُهُ, (Ṣ, K,) or جَاشَتْ إِلَيْهِ نَفْسُهُ, (A,) ‡ *His soul* [or *stomach*] *heaved*; or *became agitated by a tendency to vomit*; syn. غَثَتْ; (Ṣ, K, TA;) or فَارَتْ; (T in art. ثور; see ثَارَتْ نَفْسُهُ in that art.;) *as though what was in his belly rose to his fauces*: (TA:) or *his soul* [*as it were*] *turned round*, [i. e., *he became giddy*,] *with the tendency to vomit*: (Ṣ, K:) as also تَجَيَّشَتْ; (K;) which occurs in the former of these senses in a trad.: (TA:) and جَاشَتْ نَفْسُهُ also signifies *his soul* [or *stomach*] *heaved, by reason of grief* or *fright*; (K;) [as also جَأَشَتْ;] or when this last signification is meant, you say جَشَأَتْ: (Ṣ:) and *his* (a coward's) *soul purposed flight*: or *was frightened*: as also جَأَشَتْ, in either of these two senses: (TA:) and جَاشَتْ إِلَيْهِ النَّفْسُ *his heart quitted its place by reason of fear*. (EM p. 79.) — جَاشَ صَدْرُهُ ‡ *His bosom boiled with wrath*, or *rage*. (TA.) You say also, صَدْرُهُ يَجِيشُ عَلَيَّ بِالغِلِّ ‡ [*His bosom boils against me with rancour, malevolence, malice*, or *spite*; or *with latent rancour*, &c.]. (A.) — جَاشَ الهَمُّ فِي الصَّدْرِ *Anxiety boiled in the bosom*: and in like manner, جَاشَتِ الغُصَّةُ فِي الصَّدْرِ †[*Choking wrath* or *rage boiled in the bosom*]. (T, TA.) — جَاشَتِ الحَرْبُ بَيْنَهُمْ (A, L) ‡ *War*, or *the war*, [*boiled*, or *raged*, or] *began to boil* [or *rage*,] *between them*. (L, TA.) — In the following words of a poet, cited by IAạr,

* قَامَتْ تَبَدَّى لَكَ فِي جَيْشَانِهَا *

†[*She arose, showing herself to thee*] *in her strength and youth*, [جَيْشَان being for تَبَدِّي,] [the inf. n.,] meaning as rendered above, is with sukoon [to the ى] by poetic license. (ISd, TA.)

2. جيّش, [from جَيْشٌ,] *He collected*, or *assembled, armies*, or *military forces*. (Ṣ.) And جَيَّشَ جَيْشًا [*He collected*, or *assembled, an army*, or *a military force*]. (A.)

5. تجيّشت نَفْسُهُ: see 1. = [تجيّشوا, from جَيْشٌ, *They became collected*, or *assembled, as an army*, or *a military force*: or *they formed themselves into an army*, or *a military force*.]

10. استجاش, [from جَيْشٌ,] *He demanded*, or *summoned, armies*, or *military forces*, مِنْ مَحَلٍّ كَذَا *from such a place*. (A.) And استجاشهُ *He demanded of him an army*, or *a military force*. (Ṣ.)

جَأْشٌ: see جَأْشٌ, in art. جأش, in two places; and see الجَائِشَةُ, below.

جَيْشٌ *An army; a military force:* (A, Ḳ:) or *a body of men in war:* (TA:) or *men going to war* or *for some other purpose:* (T, Ḳ, TA:) pl. جُيُوشٌ. (Ṣ, A, Mṣb, Ḳ.)

جَيْشَةٌ *A single rising,* or *heaving,* or *the like:* pl. جَيْشَاتٌ: hence the phrase جَيْشَاتُ الأَبَاطِيلِ [app. meaning *The risings of false* or *vain things* in the mind, or the like]. (TA.)

مِرْجَلٌ جَيَّاشٌ [*A cooking-pot boiling,* or *boiling much*]. (A.) — فَرَسٌ جَيَّاشٌ †*A horse that rears and is excited when thou puttest him in motion with thy heel.* (Ḳ,* TA.)

الجَائِشَةُ *The soul;* syn. النَّفْسُ; (Ḳ;) [as also الجَأْشُ, sometimes written الجَاشُ, without ء;] mentioned by some in art. جأش. (TA.)

Quasi جمع

جَيَاعَى and جُيَّعٌ: see جَائِعٌ, in art. جوع.

جيف

1. جَافَتِ الجِيفَةُ, aor. تَجِيفُ; (Ḳ;) and جيّفت, (Ṣ,* Ḳ,) inf. n. تَجْيِيفٌ; (Ṣ;) and اجتافت, (Ḳ,) [and تجيّفت, Golius, as from the Ḳ, but not found by me in any copy thereof,] and انجافت; (TA;) *The dead body stank,* or *became stinking.* (Ṣ,* Ḳ, TA.)

2. جيّف *He became a stinking dead body.* (Mgh, KL.) — See also 1.

5: 7: 8: } see 1.

جِيفَةٌ [*A carcass,* or *corpse,* i. e.] *a dead body* [of a beast or a man], *that has become stinking;* (Ṣ, Mgh, Ḳ;) or, as some say, *in a general sense;* [*whether stinking or not:*] (TA:) or, of beasts and cattle, *an animal that has died a natural death, or been killed otherwise than in the manner prescribed by the law, and has become stinking:* (Mṣb:) [and the *corpse of a man:* (see جَيَّافٌ:)] pl. [of mult.] جِيَفٌ (Ṣ, Mgh, Mṣb, Ḳ) and [of pauc.] أَجْيَافٌ. (Ṣ, Ḳ.) [Hence,] جِيفَةُ لَيْلٍ قُطْرُبُ نَهَارٍ *One who sleeps all the night, and labours all the day.* (TA from a trad. [See also art. قطرب.]) IDrd mentions this word in art. جوف, holding the ى to be originally و. (TA.)

جَيَّافٌ *A rifler,* or *ransacker, of graves;* (Ḳ, TA;) because he removes the [grave-] clothes from the corpses, and takes them; or, as some say, because of the stinking nature of his act. (TA.)

جيل

جِيلٌ *A nation, people, race, tribe,* or *family of mankind;* (Ṣ, Mṣb, Ḳ;) *such as the Turks, and the Greeks,* (Ṣ, TA,) *and the Chinese:* (TA:) pl. أَجْيَالٌ (M, Mṣb, TA) and جِيلَانٌ. (M, TA.) — And *A generation of men.* (TA.) = See also جُولٌ. ج ب ر 300 (p. 1331), 658 (p. 939), 684

جَيْلٌ: see جَيْأَلٌ, in art. جأل.

جَيْلَانُ الحَصَى *Small pebbles which the wind makes to turn about* or *round about, to circle,* or *to revolve:* (Ṣ, Ḳ:) but this belongs to art. جول. (TA.) = يَوْمٌ جَيْلَانُ: see أَجْوَلُ, in art. جول.

يَوْمٌ جَيْلَانِيٌّ: see أَجْوَلُ, in art. جول.

جيم

2. جيّم جِيمًا *He wrote a* ج. (Ḳ.)

جِيمٌ The *letter* ج: masc. and fem.: (T, Ḳ,* TA:) pl. أَجْيَامٌ and جِيمَاتٌ. (TA.)

Quasi جيه

جِيهٌ: see جُوهٌ, in art. جوه.

ح

The sixth letter of the alphabet: called حَآءٌ [and حَا (respecting which latter see the letter ب). It is one of the letters termed مَهْمُوسَة, or non-vocal, i. e. pronounced with the breath only, without the voice; and of those termed حَلْقِيَّة i. e. faucial, or guttural, for] the place of its utterance is in the fauces; and were it not for a hoarse aspiration with which it is pronounced, it would resemble ع: next after it [with respect to the place of utterance] is ه: [ع having the lowest place of utterance; then ح; and then ه:] and ح and ه are never consociated in any uncompounded word of the which the letters are all radicals, because of the mutual nearness of their places of utterance: they occur together in حَيْهَلْ; but this is only a compound word in the classical language; and as the name of a certain kind of tree it is a post-classical word. (Kh, L.) = [It is often put for حِينَئِذٍ. = As a numeral, it denotes *Eight*.]

حا

حَا and حَآءٌ: see the letter ح, and see arts. حوأ and حى.

حب

1. حَبَّ [signifying *He*, or *it*, *was*, or *became*, *loved*, *beloved*, *an object of love*, *affected*, *liked*, or *approved*, is originally حَبِبَ or حَبَبَ]. You say, حَبَّ إِلَيَّ هٰذَا الشَّيْءُ, [aor. ـُ or ـِ,] inf. n. حُبٌّ, *This thing was*, or *became*, *an object of love to me*. (K. [The meaning is there indicated, but not expressed. In the CK, الشَّيْءَ is erroneously put for الشَّيْءُ.]) And حَبَبْتُ إِلَيْهِ *I became loved*, *beloved*, or *an object of love*, *to him*: [said to be] the only instance of its kind except شَرُرْتُ and لَبُبْتُ. (K.) And مَا كُنْتَ حَبِيبًا وَلَقَدْ حَبِبْتَ, with kesr, *Thou wast not loved, and thou hast become loved*. (S.) See also 5. — حَبَّ, formed from حَبَبَ, by making the former ب quiescent and incorporating it into the latter, is also a verb of praise [signifying *Beloved*, *lovely*, *pleasing*, *charming*, or *excellent*, *is* he, or it]; (TA;) and so حُبَّ, [which is more common,] formed from the same, by incorporating the former ب into the latter after transferring the ḍammeh of the former to the ح. (ISk, S, TA.) A poet says,

* وَزَادَهُ كَلَفًا فِى الحُبِّ أَنْ مَنَعَتْ *

* وَحَبَّ شَيْئًا اِلَى الانْسَانِ مَا مُنِعَا *

[*And her denying increased his devotion in love: for lovely, as a thing, to man, is that which is denied*]. (TA.) And Sá'ideh says,

* هَجَرَتْ غَضُوبُ وَحُبَّ مَنْ يَتَجَنَّبُ *

* وَعَدَتْ عَوَادٍ دُونَ وَلْيِكَ تَشْعَبُ *

[*Ghaḍoob hath forsaken* thee, (*and lovely is the person who withdraweth far away,*) *and obstacles in the way of thy drawing near have occurred to separate* thee and her]. (S, TA.) [See also حَبَّذَا, below.] — [Both are also verbs of wonder.] You say, حَبَّ بِفُلَانٍ, (As, S, and so in copies of the K,) and حُبَّ, (I'Ak p. 236, [where both forms are mentioned as correct,] and so in the CK,) *How beloved*, or *lovely*, &c., *is such a one* (As, S, K) to me! (As, S.) [See also 4.] A'Obeyd and Fr read this حَبَّ, saying that it means حَبُبَ بفلان, and that the former ب is rendered quiescent by the suppression of its ḍammeh, and incorporated into the latter. (S,* TA.) = See also 4, in two places. = Also حَبَّ, [aor., accord. to analogy, ـِ,] *He stood still*, *stopped*, or *paused*. (K.) = And حُبَّ, with ḍamm, *He was fatigued*, or *tired*. (K.)

2. حبّبهُ إِلَيَّ *He*, or *it*, [*rendered him*, or *it*, *an object of love*, *lovely*, or *pleasant*, *to me*;] *made me to love*, *affect*, *like*, *approve*, or *take pleasure in*, *him*, or *it*. (K.) You say, حبّبهُ إِلَيَّ إِحْسَانُهُ [*His beneficence made him an object of love to me*]. (A, TA.) And حَبَّبَ اللّٰهُ إِلَيْهِ الإِيمَانَ [*God made faith lovely to him*]. (A, TA.) And حُبِّبَ إِلَيَّ بِأَنْ تَزُورَنِى [*Thy visiting me hath been made pleasant to me*]. (A, TA.) = حبّب الدَّوَآءَ [*He formed the medicine into pills*, or *little clots* or *balls*: see its quasi-pass., 5]. (K in حثر, &c.) = And حبّب *He filled* a water-skin &c. (AA, TA.) = See also 5.

3. مُحَابَّةٌ, (S,) or مُحَابَبَةٌ, (K,) and حِبَابٌ signify the same [as inf. ns. of حابّ]. (S, K.) [You say, حابّ بَعْضُهُمْ بَعْضًا *They loved*, *affected*, *liked*, *approved*, or *took pleasure in*, *one another*.] And حابّهُ *He acted*, or *behaved*, *in a loving*, or *friendly*, *manner with him*, or *to him*. (A, TA.) — See also 4.

4. احبّهُ, (S, A, Mṣb, K,) inf. n. إِحْبَابٌ; (KL;) and حَبَبْتُهُ, (S,) first pers. حَبَبْتُهُ, (Mṣb, K,) aor. ـِ, which is anomalous, (S, Mṣb, K,) the regular aor. being ـُ, which is unused, (Mṣb,) [said to be] the only instance of a trans. verb whose second and third radical letters are the same having the measure يَفْعِلُ as that of its aor. without having also the measure يَفْعُلُ, (S,) and therefore by some disapproved, as not chaste, and disallowed by Az, though he allows the pass. form حُبَّ, (TA,) inf. n. حُبٌّ, (K,) or this is a simple subst., (Mṣb,) and حِبٌّ; (K;) and [حَبَبْتُهُ, first pers. حَبِبْتُهُ, aor. ـِ; and حَابَبْتُهُ, inf. n. حِبَابٌ, of the dial. of Hudheyl; (Mṣb;) and استحبّهُ; (Mṣb, K;) signify the same; (S, Mṣb, K;) *He loved*, *affected*, *liked*, *approved*, or *took pleasure in*, *him*, or *it*: (A, K, and KL in explanation of the first and last:) *he held him*, or *esteemed him*, *as a friend*: (KL in explanation of the first and last:) or اِسْتِحْبَابٌ signifies the *esteeming* [a person or thing] *good*: (S:) and the *preferring*, or *choosing*, [a person or thing,] as also إِحْبَابٌ: (KL:) and استحبّهُ عَلَى غَيْرِهِ means *he loved*, or *esteemed*, *him*, or *it*, *above another*, or *others*; *preferred him*, or *it*, *to another*, or *others*. (K, A,* TA.) مَا أَحْبَبْتُ ذٰلِكَ, in the dial. of the tribe of Suleym, is for ما أَحْبَبْتُهُ [*I loved not*, or *liked not*, *that*]; like ظَنْتُ for ظَنَنْتُ, and ظَلْتُ and ظِلْتُ for ظَلِلْتُ. (Lḥ, TA.) [أُحِبُّ أَنْ يَكُونَ كَذَا may be rendered *I would that it were thus*, or *that such a thing were*.] It is said of Oḥod, in a trad., هُوَ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ, meaning *It is a mountain whose inhabitants love us, and whose inhabitants we love*: or it may mean we love the mountain itself, because it is in the land of people whom we love. (IAth, TA.) And one says فِى سَاعَةٍ يُحِبُّهَا الطَّعَامُ for يُحَبُّ فِيهَا [*In an hour*, or *a time*, *in which food is loved*, or *liked*]. (TA.) — مَا أَحَبَّهُ إِلَيَّ *i. q.* حَبَّ بِهِ [*How beloved*, *lovely*, *pleasing*, *charming*, or *excellent*, *is he*, or *it*, *to me!*]; (As, S, K,* TA;) and so أَحْبِبْ إِلَيَّ بِهِ. (A, TA.) [De Sacy, in his Gram. Ar., sec. ed., ii. 221, mentions the saying, مَا أَحَبَّ المُؤْمِنَ لِلّٰهِ وَمَا أَحَبَّهُ إِلَى اللّٰهِ, as meaning *How greatly does the believer love God! and how great an object of love is he to God!*] = احبّ, (S, K,) inf. n. as above, (S,) also signifies *He* (a camel) *kneeled and lay down*, *and would not spring up*: (K:) or *was restive*: or *kneeled and lay down*: (S:) or *was afflicted by a fracture*, or *disease*, *and would not move from his place until cured*, or *remained there until he died*: (AZ, S, K:) or *became jaded*: (TA: [agreeably with this last explanation the act. part. n. is rendered in the S and K on the authority of Th:]) or *was at the point of death*,

by reason of violent disease, and therefore kneeled and lay down, and could not be roused. (AHeyth, TA.) Accord. to AO, أَحْبَبْتُ حُبَّ الخَيْرِ عَنْ ذِكْرِ رَبِّى [in the Ḳur xxxviii. 31] means *I have stuck to the ground, on account of my love of the horses,* [lit., *of good things,*] *and so been diverted from prayer,* until the time of prayer has passed: (TA:) by الخير is meant الخَيْل. (Jel.) = Also *He became in a state of recovery from his disease.* (Ḳ.) = And *It* (seed-produce) *had, bore,* or *produced, grain.* (Ṣ, Ḳ.)

5. تحبّب *He manifested,* or *showed, love,* or *affection,* (Ṣ, Ḳ,) إِلَيْهِ *to him.* (Ṣ.) تحبّب and حَبَّ are both *syn. with* تودّد. (TA.) — [Also, app., *He became,* or *made himself, an object of love* or *affection* to him: see مُحَبَّب, said to be syn. with مُتَحَبِّب.] = *He became swollen,* or *inflated, like a jar* (حُبّ), from drinking. (A, TA.) — *It* (a water-skin &c.) *became full.* (AA, TA.) — *He began to be satiated with drink.* (Ḳ.) — *He* (an ass &c.) *became filled with water:* (Ṣ:) and حَبَّبَ also is used in this sense, but ISd doubts its correctness: (TA:) one says, شَرِبَتِ الإِبِلُ حَتَّى حَبَّبَتْ *The camels drank until they were satiated.* (Ṣ.) = تحبّب الجَلِيدُ كَاللُّؤْلُؤِ الصِّغَارِ [*The hoar-frost formed into grains like small pearls*]. (TA in art. صأب.) — تحبّب الرِّيقُ عَلَى الأَسْنَانِ [*The saliva formed,* or *collected, in little bubbles upon the teeth*]. (Az, TA.) — تَقَطَّعَ اللَّبَنُ وَتَحَبَّبَ [*The milk became decomposed, and formed little clots of curd*]. (Ṣ in art. بحثر.) — تحبّب الزُّبْدُ [*The butter formed into little clots,* when first appearing in the milk or cream]. (Ṣ and Ḳ in art. ثمر.) The verb is also used in like manner in relation to honey, (Ḳ in art. حثر,) and دِبْس, (Ṣ in that art.,) and medicine. (TA in that art. [See also 2.]) — تحبّب الجِلْدُ [*The skin broke out with pimples,* or *small pustules:* so in the language of the present day: see حَبّ]. (TA in art. حثر.)

6. تحابّوا *They loved,* or *affected,* or *liked, one another.* (Ṣ, A,* Ḳ.*)

10: see 4. = اسْتَحَبَّتْ كَرِشُ المَالِ *The stomachs of the cattle,* or *camels &c., retained the water* [*that they had drunk*], *and the time between the two waterings thereof became long,* or *became lengthened.* (Ḳ.) This is at the conjunction of [the periods of] الطَّرْف and الجَبْهَة [the ninth and tenth of the Mansions of the Moon, which, in central Arabia, about the commencement of the era of the Flight, took place on the 12th of August, O. S., (see مَنَازِلُ القَمَرِ, in art. نزل,)] when Canopus rises with them. (TA. [الصَّرْفَة is there put for الطَّرْف; but evidently by a mistake of a copyist. There is also another mistake, though a small one, in the foregoing passage: for Canopus rises, in central Arabia, after الطرف, and before الجبهة; and rose aurorally, in that latitude, about the commencement of the era of the Flight, on the 4th of August, O. S.])

حَبْ and حَبٍ *A cry by which a he-camel is chidden, to urge him on.* (TA voce حَوْبٍ, q. v.)

حَبّ, (Ṣ, Mṣb, Ḳ,) a [coll.] gen. n., (Mṣb,) n. un. حَبَّةٌ; (Ṣ, Mṣb, Ḳ;) *Grain* of wheat, barley, lentils, rice, &c.: (Az, TA:) accord. to Ks, only of wheat and barley: (TA:) or *wheat &c. while in the ears* or *other envelopes:* (Mṣb:) [but applied also to various other *seeds;* among which, to beans, (as in the Mgh in art. بقل,) and peas and the like; and *kernels;* and] the *stones* of grapes, dates, pomegranates, and the like: (Mgh voce عَجَمٌ:) by some it is applied even [to *berries;* as, for instance,] to *grapes:* you say حَبَّةٌ مِنْ عِنَبٍ, as well as مِنَ البُرِّ, and مِنَ الشَّعِيرِ, and the like: (TA:) [and hence, to *beads:* (see حِبٌّ:)] the pl. (of حَبّ, Mṣb) is حُبُوبٌ (Ṣ, Mṣb, Ḳ) and حِبَبَانٌ, like تُمْرَانٌ, (Ḳ,) pl. of تَمْرٌ; (TA;) and (of حَبَّةٌ, Mṣb) حَبَّاتٌ (Mṣb, Ḳ) and حِبَابٌ, [or this is pl. of حَبّ also,] like كِلَابٌ as pl. of كَلْبَةٌ [and of كَلْبٌ]: (Mṣb:) and حَبّ is also called [by lexicologists, but not by grammarians,] a pl. of حَبَّةٌ. (TA.) — [Hence,] *Seed-produce,* whether small or large. (TA.) — And الحَبَّةُ الخَضْرَاءُ (Ṣ, Ḳ) *i. q.* البُطْمُ [*The fruit of the terebinth-tree,* or *pistacia terebinthus* of Linn. (Delile, Flor. Æg. no. 936.)] (Ḳ.) — And الحَبَّةُ السَّوْدَاءُ (Ṣ, Ḳ) *i. q.* الشُّونِيزُ [*The black aromatic seed of a species of nigella*]. (Ḳ.) [But see art. سود. And for other similar terms, see the latter word of each.] — And حَبُّ الغَمَامِ and حَبُّ المُزْنِ and حَبُّ قُرٍّ *Hail.* (Ṣ. [See a metaphorical usage of the first of these in a verse cited voce أَنَّ.]) — [Hence likewise,] حَبّ also signifies *Pimples,* or *small pustules:* [so in the present day: and any *similar small extuberances:* a coll. gen. n.: n. un. with ة.] (Ṣ and Ḳ* in art. حثر.)

حُبّ *Love; affection;* syn. وُدّ, (A,) or وِدَادٌ; (Ḳ;) *inclination of the nature,* or *natural disposition, towards a thing that pleases,* or *delights;* (Kull p. 165;) *contr. of* بُغْض: (Mgh, TA:) حُبّ and حِبّ and حُبَّةٌ [this being said in the Ṣ to be syn. with حُبّ and in the Ḳ to be syn. with مَحَبَّةٌ, and it is used as an inf. n. in an ex. cited voce دَاحٌ in art. دوح,] and حُبَابٌ (Ṣ, Ḳ) and حِبَابٌ (Ḳ) and مَحَبَّةٌ (Ṣ) signify the same; (Ṣ, Ḳ;) i. e., as above. (Ḳ.) The degrees of حُبّ are as follow: first, هَوًى, the "inclining of the soul, or mind;" also applied to the "object of love itself:" then, عَلَاقَةٌ, "love cleaving to the heart;" so termed because of the heart's cleaving to the object of love: then, كَلَفٌ, "violent, or intense, love;" from كُلْفَةٌ signifying "difficulty, or distress, or affliction:" then, عِشْقٌ, ["amorous desire;" or "passionate love;"] in the Ṣ, "excess of love;" and in the language of the physicians, "a kind of melancholy:" then, شَغَفٌ, "ardour of love, accompanied by a sensation of pleasure;" like لَوْعَةٌ and لَاعِجٌ; the former of which is "ardour of love;" and the latter, "ardent love:" then, جَوًى, "inward love;" and "violence of amorous desire," or "of grief, or sorrow:" then, تَتَيُّمٌ, "a state of enslavement by love:" then تَبْلٌ, "lovesickness:" then, وَلَهٌ, "distraction, or loss of reason, in love:" and then, هُيَامٌ "a state of wandering about at random in consequence of overpowering love." (Kull ubi suprà.) [Accord. to the Mṣb, it is a simple subst.: but accord. to the Ḳ, an inf. n.; and hence,] حُبًّا لِمَا أَحْبَبْتُمْ, meaning أُحِبُّ حُبًّا [*I love with loving,* i. e. *much, what ye have loved*]. (Ḥar p. 186.) Hence the phrase, نَعَمْ وَحُبَّةً وَكَرَامَةً [*Yea; and with love and honour* will I do what thou requirest: or *for the sake of* the *love and honour* that I bear thee: or حبّة may be here used for حُبًّا to assimilate it in termination to كرامة: see what follows]. (Ṣ, TA.) Hence also the saying of Abu-l-'Aṭà Es-Sindee,

* فَوَاللّٰهِ مَا أَدْرِى وَإِنِّى لَصَادِقٌ *

* أَدَآءُ عَرَانِى مِنْ حُبَابِكِ أَمْ سِحْرُ *

[*And by God, I know not (and indeed I am speaking truth) whether disease have befallen me in consequence of love of thee, or enchantment*]: (Ṣ, TA:) but IB says that the reading best known is مِنْ حِبَابِكِ; and that حِباب, here, may be an inf. n. of حَابَبْتُهُ; or it may be pl. of حُبّ, like as عُشّ is of عُشّ; (TA;) or it may be an inf. n. of حَبَبْتُهُ: some also read مِنْ حَبَابِكِ, with fet-ḥ to the ح, said to mean *on account of the love of thee, and of the main amount thereof:* (Ḥam p. 26:) and some read مِنْ جَنَابِكِ "from thy part" [or "from thee"]. (TA.) — See also حَبِيبٌ. = Also a Persian word, arabicized, (AḤát, Ṣ, Mṣb,) from خُنْب, (AḤát, TA,) [or خُبّ or خُبٌّ,] *i. q.* حَابِيَةٌ, (Ṣ, Mṣb,) *A jar,* (Ḳ, MF,) *whether large or small, used for preparing wine:* (MF:) or *a large jar:* (Ḳ:) or *one for water:* (IDrd, TA:) or the *four pieces of wood upon which is placed a two-handled,* or *two-eared, jar:* (Ḳ, TA: [in the CḲ, by a misplacement of words, this last signification is assigned to حَبَاب:]) pl. [of pauc.] أَحْبَابٌ (Ḳ) and [of mult.] حِبَابٌ and حَبِيبَةٌ. (Ṣ, Mṣb, Ḳ.) From this last signification is [said to be] derived the phrase حُبًّا وَكَرَامَةً [pronounced حُبًّا وَكَرَامَهْ, lit. *A jar-stand and a cover* will I give thee, or the like], كرامة signifying the "cover" of a jar, (Ḳ, TA,) whether of wood or of baked clay. (TA.) [If this be the true derivation, the phrase may have originated from a person's asking of another the loan or gift of a jar, and the latter's replying "Yea; and I will give thee a jar-stand and a cover;" meaning "I will do what thou requirest, and more:" but this phrase is now, and perhaps was in early times, generally used, agreeably with the more common significations of the two words, in the sense assigned above to the phrase حُبًّا وَكَرَامَةً.]

حِبّ: see حُبّ: — and حَبِيبٌ, in four places: = and حِبَّةٌ. = Also, and حِبَابٌ, [but the latter is doubted by the author of the TA, and thought to be perhaps syn. with حِبّ in the sense of مُحِبّ, and in the L it is said to be syn. with حِبّ, but in

what sense is not explained,] *An ear-ring* [*formed*] *of one* حَبَّة [or *bead*]. (K.)

حَبَّة n. un. of حَبّ [q. v.]. (S, Msb, K.) [Hence,] جَابِرُ بْنُ حَبَّة a name of †*Bread*. (ISk, S.) — See also حِبَّة, in two places. — [*A grain*; meaning the *weight of a grain of barley*;] *a well-known weight*. (K.) — *A* [*small*] *piece*, or *portion*, of a thing. (S, K.) — حَبَّةُ القَلْبِ *The heart's core*; (AA, TA;) *the black*, or *inner, part of the heart*; or *i. q.* ثَمَرَتُهُ; (S, A, K;) which is that [same thing]: (S:) or *a black thing in the heart*: (K:) or *the black clot of blood that is within the heart*: (T, TA:) or *the heart's blood*. (K.) You say, أَصَابَتْ فُلَانَةُ حَبَّةَ قَلْبِهِ [*Such a woman smote his heart's core*]. (A, TA.) = *A want*: or *an object of want*; *a needful*, or *requisite, thing*: syn. حَاجَة. (K.)

حُبَّة: see حُبّ, in two places: — and حَبِيب. — [It is also used in a pl. sense.] You say, هُوَ مِنْ حُبَّةِ نَفْسِي [*He is of the beloved of my soul*]. (TA voce حُمَّة.) — And حُبَّتَكَ also signifies *What thou lovest to receive as a gift*, or *to have*. (K.) You say, اخْتَرْ حُبَّتَكَ *Choose thou what*, or *whom, thou lovest*; as also مُحَبَّتَكَ. (TA.) = Also *A grape-stone*: sometimes without teshdeed; (K;) i. e. حُبَّة. (TA.)

حِبَّة, a pl., [or rather quasi-pl. n.,] The *seeds of desert-plants that are not used as food*; pl. حِبَبٌ: (S:) or *seeds of herbs*, or *leguminous plants*, (بُقُول,) and *of odoriferous plants*: (K:) or *of the latter only*; (Ks, Az, TA;) and one of such seeds is called حَبَّة; (Az, TA;) or حَبَّة; the coll. n. being حَبّ: (Msb:) or *different seeds of every kind*: or the *seeds of the herbage called* عُشْب: or *all seeds of plants*: sing. the same, and حَبَّة: or this signifies *everything that is sown*: and حِبَّة, the *seed of everything that grows spontaneously, without being sown*: or *a small plant growing among the kind of herbage called* حَشِيش: (K:) and *dry herbage, broken in pieces, and heaped together*: (Aboo-Ziyád, K:) or *dry herbs* or *leguminous plants*: (K:) or the *seeds of wild herbs* or *leguminous plants*, and *of those of the kind called* عُشْب, *and their leaves, that are scattered and mixed therewith*; such as the قُلْقُلَان and بَسْبَاس and ذُرَق and نَفَل and مُلَّاح, and all kinds of those herbs or leguminous plants that are eaten crude, and those that are thick, or gross, and bitterish: upon these seeds and leaves, cattle, or camels &c., pasture and fatten in the end of [the season called] صَيْف. (T, TA.)

حَبَبٌ: see حَبَابٌ. — Also, (S, K,) and حِبَبٌ, (K,) *A beautiful arrangement of the teeth in regular rows*. (S, K.) — And *Streaks of saliva on the teeth*. (TA.) — And (both accord. to the K, but the latter only accord. to the TA,) The *saliva that flows over the teeth*, or *collects in the mouth, in little bubbles*. (T, K, TA.)

حَبَبٌ: see حَبَابٌ: — and حَبَبٌ.

حَبَابٌ: see حُبّ. — حَبَابُكَ *Thine utmost*: (Msb:) or *the utmost of thy power*: (S:) or *the utmost of thy love*: or, *of thine endeavour* (جَهْدِكَ [like جُهَادَاكَ and حُمَادَاكَ and قُصَارَاكَ and غُنَامَاكَ and نُعَامَاكَ]). (K. [In the CK جُهْدِكَ.]) You say, حَبَابُكَ كَذَا, (K,) and حبابك أَنْ تَفْعَلَ ذٰلِكَ, (S, Msb,* TA,) and حبابك أَنْ يَكُونَ ذٰلِكَ, (TA,) *Thine utmost*, (Msb,) or *the utmost of thy power*, (S,) or *of thy love*, or *of thine endeavour*, (K,) *will be such a thing*, (K,) and *thy doing that*, (S, Msb,* TA,) and *that event's taking place*. (TA.) = Also, and حَبَبٌ and حِبَبٌ, The *main body*, the *mass*, or *bulk*, or *greater part* or *portion*, of water, (S, K,) and of sand, (K,) and of [the beverage called] نَبِيذ: but it is said that the third word applies particularly to water: (TA:) or the first signifies the *streaks*, or *lines*, of water, (As, K, TA,) *resembling variegated work*: (As, TA:) or the *waves* of water *that follow one another*: (TA:) or the *bubbles* (S, A, K) of water, (S, K,) or of wine, (A, TA,) *that float upon the surface*; (S, A, K;) as also the second (AHn, A) and the third: (AHn, TA:) [it is a coll. gen. n., in this sense, of which the n. un. is with ة:] accord. to IDrd, حبابُ المَآءِ and حبابُ المَآءِ signify تَكَسُّرُهُ [app. meaning the *ripple*, or *broken surface, of water*, such as is seen when it is slightly fretted by wind, and when it flows over uneven ground]. (TA.) طِرْتَ بِعُبَابِهَا وَفُزْتَ بِحَبَابِهَا, in a trad. of 'Alee, relating to Aboo-Bekr, is explained as meaning *Thou hast outrun others, and attained to the place where the flood of El-Islám collects, and reached the first* [*springs*] *thereof, and drunk the purest of it, and become possessor of its excellencies*: [this is the only explanation of it that I have found:] but it is also otherwise explained. (Hr and others, TA in art. عب.) — حَبَابٌ also signifies ‡ *Dew-drops*; (A;) the *dew* (IAth, K) *that is on trees &c. in the evening*. (IAth, TA.) It is said in a trad., of the inhabitants of Paradise, that their food shall turn into a sweat like حباب المِسْك, by which is meant *Musky dew*: or, perhaps, *musky bubbles*. (IAth, TA.)

حُبَابٌ: see حُبّ, in two places: — and حَبِيب. = Also The *serpent*: (S, IAth, K:) or *a serpent not of a malignant species*: (TA:) and the name of *a devil*, (S, K,) accord. to some; (S;) but said to be so only because a serpent is called شَيْطَان. (A 'Obeyd, S, TA.) — And a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is حُبَابَةٌ [accord. to the CK حُبَابَةُ], meaning *A certain black aquatic insect* or *small animal*. (K.) = أُمُّ حُبَابٍ ‡ *The present world*; (K, TA;) metonymically used in this sense. (TA.)

حِبَابٌ: see حُبّ, in two places: = and حِبّ.

حَبِيبٌ A person *loved, beloved, affected, liked*, or *approved*; (S,* A, Msb,* K;) as also مَحْبُوبٌ and مُحَبٌّ, (S, Msb, K,) of which two the former is generally used for the latter, (S, K, TA,) in like manner as are used مَزْكُومٌ and مَحْزُونٌ and مَجْنُونٌ and مَكْزُوزٌ and مَقْرُورٌ, each of which has its proper verb of the measure فُعِلَ, (TA,) and حِبٌّ and حُبَابٌ and حُبَّةٌ, which last is also applied to a female, and has for its pl. حُبَبٌ: (K:) the fem. of حَبِيبٌ is with ة; (Msb, K;) and so is that of مَحْبُوبٌ, (K, TA,) [and that of مُحَبٌّ,] and that of حِبٌّ: (TA:) the pl. of حَبِيبٌ is أَحِبَّآءُ, instead of حُبَبَآءُ, which would be the reg. pl. but for the repetition of the ب; and the pl. of حَبِيبَةٌ is حَبَائِبُ: (Msb:) the pl. of حِبٌّ is أَحْبَابٌ [a pl. of pauc.] and حِبَبَانٌ (K) and حُبَّانٌ (MF) and حُبُوبٌ and حَبِيبَةٌ and حُبٌّ, which last is rare (عَزِيزٌ) [as a pl.], or is a quasi-pl. n. (K.) Though مُحَبٌّ is uncommon, it occurs in the following verse of 'Antarah:

* وَلَقَدْ نَزَلْتِ فَلَا تَظُنِّي غَيْرَهُ *
* مِنِّي بِمَنْزِلَةِ المُحِبِّ المُكْرَمِ *

[*And thou hast taken* (*and imagine not otherwise*), *in respect of me*, i. e. of my heart, *the place of the beloved, the honoured*; or *become in the condition of the beloved*, &c.]. (T, TA.) — Also, (IAar, KL, TA,) and حِبٌّ, (K, KL,) A person *loving*; *a lover*; *a friend*; (KL;) *i. q.* مُحِبٌّ: (IAar, K, TA:) [fem. of each with ة:] the pl. of the first (i. e. حبيب) is أَحْبَابٌ (TA) [and أَحِبَّآءُ and أَحِبَّةٌ, mentioned by Golius as from the S, but not in my copies of the S: both, however, are correct: the former, the more common: the latter, a pl. of pauc.]. You say اِمْرَأَةٌ مُحِبَّةٌ and مُحِبٌّ لِزَوْجِهَا [*A woman loving to her husband*]. (Fr, S, K.*) — أَبُو حَبِيبٍ *The hid*. (Har p. 227.) — الحَبِيبَةُ: see مُحَبٌّ.

حُبَاحِبٌ, (K,) or أَبُو حُبَاحِبٍ, (S,) [*A kind of fire-fly*;] *a fly that flies in the night*, (K,) *resembling fire*, (S,) *emitting rays like a lamp*: (K:) AHn says that حباحب and ابو حباحب were both unknown to him, and that nothing respecting them had been heard by him from the Arabs; but that some people asserted the insect thus called to be the يَرَاع, *a moth that, when it flies by night, no person not knowing it would doubt to be a spark of fire*: Aboo-Tálib says, as on the authority of Arabs of the desert, that حباحب is the name of *a flying thing longer than the common fly, and slender, that flies between sunset and nightfall, resembling a spark of fire*: (TA:) or, accord. to As, it is *a flying thing, like the common fly, with a wing that becomes red; when it flies appearing at a distance like a lighted piece of fire-wood*. (Har p. 500.) نَارُ الحُبَاحِبِ (S, K) and نَارُ أَبِي حُبَاحِبٍ and simply الحُبَاحِبُ (S) mean *The fire of the fly above mentioned*: or *of El-Ḥobáḥib* or *Aboo-Ḥobáḥib*: (TA:) [for] El-Ḥobáḥib, (S,) or Aboo-Ḥobáḥib, (K,) is said to have been a niggardly man, who never lighted any but a faint fire, fearing to attract guests, so that his fire became proverbial. (S, K.) El-Kumeyt says, describing swords,

* يَرَى الرَّاؤُونَ بِالشَّفَرَاتِ مِنْهَا *
* كَنَارِ أَبِي حُبَاحِبَ وَالظُّبِينَا *

[*The beholders see, in the sides of the blades thereof, and the extremities, the semblance of the fire of the fire-fly*]: (Ṣ:) here the poet has made حباحب imperfectly decl., regarding it as a fem. [proper] name [of the fly above mentioned]. (TA.) Or نار الحباحب (Ṣ, Ḳ) and simply الحباحب (Ṣ) signify *The fire that is struck by a horse's hoofs*: (Fr, Ṣ:) or *the sparks of fire that are made to fly forth in the air by the collision of stones*: or *the sparks that fall from the pieces of wood that are used for producing fire* [*by means of friction*]: (Ḳ:) or they are derived from حَبْحَبَةٌ, (IAạr, Ḳ,) signifying "weakness," (IAạr, TA,) [and their meaning is *faint fire*.] — أُمُّ حُبَاحِبٍ *A flying insect resembling the* [*species of locust called*] جُنْدَب, (Ḳ,* TA,) *spotted with yellow and green*: when people see it, they say, بَرِّدِي يَا حُبَاحِبُ [*Spread forth thy wings* (بُرْدَيْكِ), *O ḥobáḥib*]; whereupon it spreads its two wings, which are adorned with red and yellow. (TA.)

حَبَّذَا, meaning حَبِيبٌ, as in the phrase حَبَّذَا الأَمْرُ [*Loved, beloved, affected, loved, or approved, is the thing, or affair; or lovely, charming, or excellent, is it*]; (Ḳ;) and in حَبَّذَا زَيْدٌ [*Loved, beloved, &c., is Zeyd*]; (Ṣ;) is composed of حَبَّ, (Sb, Fr, Ṣ, Ḳ,) a verb of praise, in the pret. form, invariable, originally حَبُبَ, (Fr, Ṣ,) and ذَا, (Sb, Fr, Ṣ, Ḳ,) its agent, (Ṣ,) which together constitute it a single word, (Sb, Ṣ, Ḳ,) a noun, (Sb, Ḳ,) or occupying the place of a noun, (Ṣ,) governing the noun [particularized by praise] that follows it in the nom. case; (Sb, Ṣ, Ḳ;) the place that it occupies in construction making it virtually in the nom. case as an inchoative, and the noun that follows it being its enunciative: (Ṣ:) [but see what follows.] It is used in the same manner as a prov.; (Sb, Ḳ;) [i. e., it is not altered to agree in number or gender with the noun particularized by praise, which follows it;] remaining the same when used in the dual and pl. and fem. sense; so that one says, حبّذا زَيْدٌ and الزَّيْدَانِ and الزَّيْدُونَ and هِنْدٌ and أَنْتَ and أَنْتُمَا and أَنْتُمْ [&c.]; (Ibn-Keysán, TA;) and حبّذا امْرَأَةً, not حَبَّذِهِ المَرْأَةُ; (Sb, Ṣ, Ḳ;*) which shows that the noun that follows it may not be regarded as a substitute for ذا: (Ṣ:) [but see what follows.] It is allowable, but bad, to say, زَيْدٌ حَبَّذَا. (TA.) [There are, however, various opinions respecting حبّذا and the noun that follows it.] Some hold that حبّذا is a noun, composed of حَبَّ and ذا, and is an inchoative, and that the noun particularized by praise is its enunciative; or that the former is an enunciative, and the latter an inchoative, reversing the usual order: others hold that حَبَّ is a verb in the pret. form; and ذا, its agent; and that the noun particularized by praise may be an inchoative, of which حبّذا is the enunciative; or it may be an enunciative of which the inchoative is suppressed, so that حبّذا زَيْدٌ is for حبّذا هُوَ زَيْدٌ [*Loved, or beloved, &c., is this* person: *he is Zeyd*], or حبّذا الممْدُوحُ زَيْدٌ [*loved, &c., is this* person: *the* person *praised is Zeyd*]: others hold that حبّذا is a pret. verb, composed of حَبَّ and ذا, and that the noun following it is its agent; but this is the weakest of opinions: one also says, in dispraise, لَا حَبَّذَا زَيْدٌ. (I'Aḳ p. 235.)

حَابٌّ An arrow *that falls* [*in the space*] *around the butt*: pl. حَوَابٌّ. (Ḳ.)

أَحَبُّ [*More, and most, loved, beloved, &c.* You say, هٰذَا أَحَبُّ إِلَيَّ مِنْ ذَاكَ *This is more an object of love, affection, liking, or approval, or is more lovely, charming, or pleasing, to me than that.* And هُوَ أَحَبُّهُمْ إِلَيَّ *He is the most beloved of them to me.*]

مُحَبٌّ: see حَبِيبٌ, in three places. — المُحَبَّةُ and المَحْبُوبَةُ and المُحَبَّبَةُ and الحَبِيبَةُ are epithets of *El-Medeeneh*. (Ḳ.)

مُحِبٌّ, and its fem.: see حَبِيبٌ, in three places.

مَحَبَّةٌ: see حُبٌّ. — Also *A cause of love or affection*: (Jel in xx. 39:) [pl. مَحَابُّ, like مَحَاشُّ pl. of مَحَشَّةٌ, &c.] You say, أُوتِيَ فُلَانٌ مَحَابَّ القُلُوبِ [*Such a one was gifted with* qualities that are *the causes of the love of hearts*]. (A, TA.)

مُحَبَّةٌ: see حُبٌّ.

مُتَحَبِّبٌ إِلَى النَّاسِ *i. q.* مُتَحَبِّبٌ [see 5]. (A, TA.) — المُحَبَّةُ: see مُحَبٌّ.

مَحْبُوبٌ: see حَبِيبٌ, in two places. — المَحْبُوبَةُ: see مُحَبٌّ. — أُمُّ مَحْبُوبٍ a surname of *The serpent*. (Ḳ.) [See also حُبَابٌ.]

حبر

1. حَبَرَهُ, (Ṣ, Mṣb, TA,) aor. ـِ, (Mṣb,) inf. n. حَبْرٌ; (Ṣ, Mṣb, TA;) and حبّرهُ, (TA,) inf. n. تَحْبِيرٌ; (Ṣ, Ḳ, TA;) or the latter has an intensive signification; (Mṣb;) *He made it beautiful, beautified it,* (Ṣ, Ḳ, TA,) or *adorned it,* or *embellished it,* (Mṣb,) and *made it plain;* (TA;) namely, handwriting, and poetry, &c., (Ṣ, Ḳ, both in relation to the latter verb, and TA in relation to both verbs,) such as language, or speech, and science, (Ṣ, TA,) and pronunciation, and a recitation; meaning, with respect to the last, the voice [with which he recited]. (TA.) — Also حَبَرَهُ, (Ṣ, A, L, Mṣb, but in the Mṣb "or," not "also,") aor. ـِ, inf. n. حَبْرٌ (Ṣ, Mṣb) and حَبْرَةٌ; (Ṣ;) and احبرهُ; (Ḳ;) and in an intensive sense حبّرهُ; (Mṣb;) *He,* (God, A,) or *it,* (a thing, or an affair or event, Ṣ, L,) *made him happy, joyful, or glad;* (Ṣ, A, L, Mṣb, Ḳ;) *affected him with a happiness, joy, or gladness, that made his face to shine,* or *of which the mark,* or *sign,* (حِبَار, i. e. أَثَر,) *appeared upon his countenance;* (Bḍ in xliii. 70, in explanation of the pass. form of the first of these verbs;) *he made him to enjoy a state of ease and plenty;* and *treated him with honour:* (Lth and Ṣ in explanation of the pass. form of the first verb as used in the Ḳur xxx. 14:) or *treated him with extraordinary honour.* (Bḍ in xliii. 70, and TA.) [حَبِرَ, properly signifying *He was made happy,* &c., may be used as meaning *he was,* or *became, happy,* &c.; like سُرَّ; and حُبُورٌ, and its syns. mentioned with it below, may be regarded as its inf. ns. Golius, app. from his finding حَبَرٌ explained in the KL as an inf. n. meaning The *being happy,* &c., (شَادْ شُدَنْ,) assigns to حَبِرَ, as on the authority of that lexicon, the meaning of "hilaris lætusque fuit;" but I have not found this verb in any Arabic work.] = حَبِرَ جِلْدُهُ *His skin was beaten so that there remained the mark of the beating.* (Ḳ.) = حَبِرَ الجُرْحُ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. حَبَرٌ, (Ṣ,) *The wound broke out afresh:* (Ṣ, Ḳ:) or *became healed, but left scars.* (Ks, Ṣ, Ḳ.) — حَبِرَتْ أَسْنَانُهُ, aor. ـَ, (Ṣ, A,* Mṣb, Ḳ,) inf. n. حَبَرٌ, (Ṣ, Mṣb,*) *His teeth became of a yellow colour mingled with the whiteness:* (Ḳ:) or *became yellow;* (A, Mṣb;) syn. قَلِحَتْ. (Ṣ.) [See also حِبِرٌ.]

2. حبّرهُ: see 1, in two places. — Also, inf. n. تَحْبِيرٌ, *He pared it well;* namely, an arrow. (TA.)

4. احبرهُ: see 1. = احبر بِهِ *He,* or *it, left a mark upon him,* or *it.* (TA.) And احبرتِ الضَّرْبَةُ جِلْدَهُ and بِجِلْدِهِ *The blow made a mark,* or *marks, upon his skin.* (TA.)

حَبْرٌ: see حُبُورٌ, in two places: — and حِبْرٌ, in two places: — and حِبِرٌ. = Also حَبْرٌ and حِبْرٌ; (Ṣ, A, Mṣb, Ḳ, &c.;) but Aṣ says, I know not whether it be the former or the latter: (Ṣ:) IAạr says both: A'Obeyd says that some of the lawyers say the former; and some, the latter; (TA;) and that in his opinion it is the former: (Ṣ, TA:) AHeyth, that it is the former only: (TA:) Th mentions the former only: (Mṣb:) Fr says it is the latter only: (TA:) and the latter is [said to be] the more chaste because the pl. is of the measure أَفْعَالٌ, and not فُعُولٌ: (Ṣ, TA:) [but a pl. of the latter measure is also mentioned:] *A learned man* (Aṣ, Ṣ, Mṣb, Ḳ) *of the Jews:* (Ṣ, A:) or *whether he be a Christian or Jewish or Sabean subject of a Muslim government, who pays a poll-tax for his freedom and toleration, or one who, having been such, has become a Muslim:* or *one skilled in the beautifying of language:* (A'Obeyd, Ṣ:) or *a good,* or *righteous, man:* (Kaab, Ḳ, TA:) pl. (of the former, Mṣb) حُبُورٌ, (Mṣb, Ḳ,) [but this is seldom used,] and (of the latter, Mṣb) أَحْبَارٌ. (IDrst, Ṣ, A, Mṣb, Ḳ, &c.)

حِبْرٌ *Ink,* syn. مِدَادٌ, (Mṣb,) and نِقْسٌ, (Ḳ,) *with which one writes:* (Ṣ, Mṣb:) so called because it is one of the means of beautifying writings; (Moḥammad Ibn-Zeyd, TA;) or because it beautifies, and makes plain, handwriting; (Hr, TA;) or because of the marks that it leaves: (Aṣ, TA:) pl. [of pauc.] أَحْبَارٌ (IDrst, TA) and [of mult.] حُبُورٌ. (TA.) — *I. q.* وَشْيٌ [The *variegation,* or *figuring,* of cloth or of a garment; or *a kind of variegated,* or *figured, cloth* or *garment*]: (IAạr, Ḳ:) pl. حُبُورٌ. (Ḳ,* TA.) [See also حَبِرَةٌ.] — *A mark,* or *sign, of the enjoyment of ease and plenty:* (Aṣ, Ṣ, Ḳ: [in one copy of the Ṣ, and in the CḲ, for النِّعْمَة, I find, erroneously, أَثَر النِّعْمَة:]) and [hence,] *beauty;* (Aṣ, Ṣ, A, Ḳ;)

beauty of aspect; or *a beautiful and pleasing aspect, that satisfies the eye by its comeliness:* (Aṣ, Ṣ, TA:) *colour; complexion:* (Fr, IAạr, Ṣ, TA:) pl. أَحْبَارٌ (Ṣ) and حُبُورٌ. (Ḳ,* TA.) One says, إِنَّهُ لَحَسَنُ الحِبْرِ وَالسِّبْرِ *Verily he is beautiful, and of goodly appearance:* (Aṣ, Ṣ:) or *of beautiful complexion.* (IAạr.) And ذَهَبَ حِبْرُهُ وَسِبْرُهُ *His colour,* or *complexion,* (Fr, Ṣ,) or *beauty,* (A,) *and goodliness of form* or *aspect, departed:* (Fr, Ṣ, A:) from the saying, جَاءَتِ الإِبِلُ حَسَنَةَ الأَحْبَارِ وَالأَسْبَارِ [*The camels came beautiful in colours and in appearances*]. (Fr, Ṣ, A.*) One says also, فُلَانٌ حَسَنُ الحَبْرِ وَالسَّبْرِ: where حبر seems to be the inf. n. of حَبَرْتُهُ "I made him, or it, beautiful." (Ṣ.) — Also, (Ṣ, Ḳ,) and حَبْرٌ (TA) and حَبَرٌ (Ḳ) and حَبَارٌ (Ṣ, Ḳ) and حِبَارٌ (A, Ḳ,) *A mark,* or *trace,* (Ṣ, A, Ḳ,) of beating, (A,) or of a blow that has not brought blood, or of a healed wound, (TA,) or of work, or labour: (A, TA:) pl. of the first [or second] حُبُورٌ (Yaạḳoob, Ṣ, Ḳ) and [of the first and third, accord. to analogy,] أَحْبَارٌ; (TA;) and of the fourth حَبَارَاتٌ, (Yaạḳoob, Ṣ, TA,) it having no broken pl. (TA.) One says, بِهِ حُبُورٌ *Upon him are marks* [of beating, &c.]. (Ṣ.) And بِجِلْدِهِ حِبَارُ الضَّرْبِ *Upon his skin is the mark of beating.* (A.) And بِيَدِهِ حِبَارُ العَمَلِ *Upon his hand is the mark of work,* or *labour.* (A.) — See also حِبْرٌ. — And see حُبُورٌ. = Also, [like the Hebrew חָבֵר, and the Chaldee חִבַּר,] *A like; an equal; a fellow.* (Ḳ.) — See also حَبْرٌ.

حَبَرٌ: see حُبُورٌ: = and حِبْرٌ: — and حِبَرَةٌ.

حَبِرٌ: see حَبِيرٌ.

حَبِرٌ: see حِبَرَةٌ.

حِبْرٌ, (Mṣb, Ḳ,) the only subst. of this form beside إِبِلٌ, (Mṣb,) [and a few rare dial. vars.,] and حِبْرٌ (Ḳ) and حَبْرٌ (A, Ḳ) and حِبَرَةٌ (Ṣ, Mṣb, Ḳ) and حَبَرَةٌ (A, Ḳ,) and حُبْرَةٌ; (Ḳ;) or حِبْرٌ, without ة, [as also حِبْرٌ and حَبْرٌ,] is a pl. [or rather a coll. gen. n.], (Ṣ,) and with ة it is said to be a n. un.; (Mṣb;) *A yellowness that mingles with the whiteness of the teeth;* (K;) *a yellowness of the teeth;* (Sh, A, Mṣb;) *what is termed* قَلَحٌ *in the teeth:* (Ṣ:) or قَلَحٌ is when they become green: and when the crust increases so as to encroach upon the gums, and to make the roots of the teeth to appear, this is what is termed حَفَرٌ and حَفَرٌ: (Sh, Mṣb, TA:) pl. حُبُورٌ. (Ḳ.)

حَبَرَةٌ: see حُبُورٌ, in three places. — Also *Extraordinariness* (مُبَالَغَةٌ) *in a thing that is described as beautiful.* (Ḳ.) [See 1.] — *A musical performance,* or *concert, instrumental* or *vocal* or *both,* (سَمَاعٌ,) *in Paradise;* (Zj, Ḳ;) agreeably with which signification Zj explains [the verb in] the verse of the Ḳur [xxx. 14, or xliii. 70]: (TA:) and *any sweet melody.* (Ḳ.) = See also حِبْرٌ.

حُبْرَةٌ: see حِبْرٌ.

حَبَرَةٌ: see حُبُورٌ: = and see also the next paragraph, in two places.

حِبَرَةٌ (Ṣ, Mgh, Mṣb, Ḳ) and حَبَرَةٌ (Ḳ) *A* [*garment of the kind called*] بُرْدٌ, (Ṣ, Mgh,) or *a sort of* بُرْدٌ, (Ḳ,) *of the fabric of El-Yemen,* (Ṣ, Mgh, Ḳ,) *striped* (مُنَمَّرٌ [or this word, q. v., may perhaps signify *spotted*]); (TA;) *a kind of garment of the fabric of El-Yemen, of cotton* or *linen, striped* (مُخَطَّطٌ): (Mṣb:) pl. حِبَرٌ and حِبَرَاتٌ (Ṣ, Mgh, Mṣb, Ḳ) and حَبَرٌ and حَبَرَاتٌ: (TA:) [or rather حِبَرٌ and حَبَرٌ are coll. gen. ns.] Accord. to Lth, (Az, Mgh, TA,) حبرة is not a place, nor a known thing, but only signifies وَشْيٌ [see حِبَرٌ]; (Az, Mgh, Mṣb, TA;) and one says بُرْدٌ حِبَرَةٌ (Mṣb, TA) and بُرُودٌ حِبَرَةٌ, (TA,) and بُرْدُ حِبَرَةٍ (Mgh, Mṣb, TA) and بُرُودُ حِبَرَةٍ, (Mgh, TA,) like as one says ثَوْبُ قِرْمِزٍ, the word قرمز signifying a certain dye. (Az, Mṣb, TA.) [The term حَبَرَةٌ is now applied in Egypt to *A lady's outer covering of silk, black for the married,* and *white for the unmarried, worn in riding and walking abroad; the former worn also by concubine slaves.* See also حَبِيرٌ.]

حِبِرَةٌ: see حِبِرٌ. p. 368.

حِبْرِيٌّ *A seller of ink.* (Ḳ.) حَبَّارٌ, also, is mentioned as having the same signification; and some say that analogy is a sufficient authority for it: but it is disallowed by F. (TA.)

حِبَرِيٌّ, not حَبَّارٌ, (Ḳ,) or the latter is allowable on the ground of analogy, (MF,) *A seller of the garments called* حِبَرٌ. (Ḳ.) [See حِبَرَةٌ.]

حُبْرُورٌ (Mṣb, Ḳ) and حِبْرِيرٌ and حِبْرِبْرٌ and حُبْرُبُورٌ and يَحْبُورٌ [in the CK بَحْبُورٌ] and حُبْرُورٌ (Ḳ) The *young one of the* حُبَارَى: (Mṣb, Ḳ:) pl. حَبَارِيرُ and حَبَابِيرُ. (Ḳ.) [See also يَحْبُورٌ below.]

حِبْرِيرٌ: / حِبْرِبْرٌ: / حُبْرُبُورٌ: } see what next precedes.

حَبَارٌ: see حِبْرٌ. — Also The هَيْئَة [i. e. *form,* or *aspect,* or *the like,* or *goodliness of form* or *aspect,*] of a man. (Aboo-Ṣafwán, Lḥ.)

حِبَارٌ: see حِبْرٌ, in three places.

حُبُورٌ and حِبْرٌ, (Ṣ, Ḳ,) or حِبْرٌ, with kesr, (Mṣb,) and حِبْرٌ, which last occurs in a verse of El-'Ajjáj, for حِبْرٌ, [by poetic license,] (Ṣ,) and حَبْرَةٌ (A, Ḳ) and حَبِرَةٌ, (Ḳ,) *Happiness, joy,* or *gladness:* (Ṣ, Mṣb, Ḳ:) or the first signifies *cheerfulness;* i. e. *pleasure,* or *delight, and dilatation of the heart, which has a visible effect in the aspect:* (TA voce سُرُورٌ:) and the same word (IAth) and حَبْرَةٌ (Az, IAth, Ḳ) and حِبْرٌ, (Ḳ,) *a state of ease and plenty;* syn. نَعْمَةٌ: (IAth, Ḳ: [in the CK and in a MS. copy of the Ḳ, erroneously, نِعْمَة:]) or *a state of complete,* or *perfect, ease and plenty:* (Az:) and *ampleness of the circumstances of life.* (IAth.) [See 1. Hence the saying,] كُلُّ حَبْرَةٍ بَعْدَهَا عَبْرَةٌ [*After every state of happiness,* or *joy,* &c., *is a tear*]. (A.)

حَبِيرٌ *A* [*garment of the kind called*] بُرْدٌ, *variegated,* (مُوَشًّى,) (Ḳ,) [i. e.] *striped.* (TA.) One says بُرْدٌ حَبِيرٌ and بُرْدُ حَبِيرٍ. (TA.) [See also حِبَرَةٌ. Hence the saying,] لَبِسَ حَبِيرَ الحُبُورِ وَاسْتَوَى عَلَى سَرِيرِ السُّرُورِ ‡ [*He clad himself with the mantle of cheerfulness, and seated himself firmly upon the couch of happiness*]. (A.) — Also, applied to a garment, or piece of cloth, *New:* (Ṣ, Ḳ:) and *soft and new;* (Ḳ, TA;) applied to the same; (TA;) and so حِبِرٌ; (Ḳ;) which also signifies a *soft* thing: (TA:) pl. of the former حُبُرٌ. (Ḳ.) — And *Clouds;* syn. سَحَابٌ: (Ṣ:) or *clouds spotted* (مُنَمَّرٌ); (Ḳ;) *in which one sees what resembles* تَنْمِير, *by reason of the abundance of their water;* but Er-Riyáshee disapproves of this. (TA.)

حُبَارَى [a word respecting which J says,] its alif [written ى] is not the fem. alif nor the alif of quasi-coordination; [as F says of the alif of قَبَعْثَرَى, though he finds fault with J for saying thus of the alif of حُبَارَى; (see أَلِفُ التَّكْثِيرِ, in art. ا;)] the name [says J] being only composed with it, so that it is as it were a part of the word itself, which is imperfectly decl. when determinate and when indeterminate; i. e., without tenween: (Ṣ:) but its alif is the fem. alif; for were it not so, it would be perfectly decl.; (Ḳ;) and J says that it is imperfectly decl.: (TA:) and his saying that the alif is [as it were] a part of the word itself is a strange expression, for which it would be difficult to give an answer, and which therefore requires not exorbitance: but "it is sufficient excellence for a man that his faults may be counted:" (M:) [*A species of bustard;*] *a certain bird,* (Ṣ, Mṣb, Ḳ,) *well known, of the form of the goose, with a dust-colour upon its head and belly, and the back and wings of which are for the most part of the colour of the quail;* (Mṣb;) or it is *a long-necked bird, of an ash-colour, of the form of the goose, with a beak somewhat long, and that is preyed upon, but does not itself prey:* Az says that *it does not drink water, and that it lays its eggs in distant sands:* [the truth is, that it drinks seldom: the male bird has a pouch, extending from beneath the tongue to the breast, said to be large enough to contain seven quarts of water; and it has been supposed by some that he fills this with water for the supply of himself and his mate:] and Az further says, We used, when we journeyed, to proceed in the mountains of Ed-Dahnà, and sometimes we picked up in one day between four and eight of its eggs: *it lays four eggs, of a bluish colour, more delicious in taste than those of the domestic hen and than those of the ostrich:* and others say that *it brings its food from a greater distance than any other bird; sometimes from a distance of many days' journey:* also, that *it is constantly provided with a thin excrement,* or *dung, which it voids upon the hawk when pursued by the latter; thus saving itself,*

by preventing the hawk from continuing its flight, and, as some say, causing its feathers to drop off: whence the prov., أَسْلَحُ مِنْ حُبَارَى: [see art. سلح:] (TA:) حُبَارَى is applied alike to the male and the female, and used as sing. and pl.: (S, K:) but it has pl. forms, (TA,) namely, حُبَارَيَاتٌ (S, Msb, K, TA) and حُبَارَاتٌ: (TA:) accord. to Sb, it has not حُبَارٍ, [in the TA incorrectly written حُبَارِى, as though it had the article ال prefixed to it, or were prefixed to another noun,] nor حَبَائِرُ, [though both of these are mentioned as pls. of it in several of the grammars of the Arabs,] in order to distinguish between حُبَارَى and nouns of the measures فَعْلَاءُ and فِعَالَةٌ and the like. (TA.) It is said in a prov.,

* وَكُلُّ شَىْءٍ قَدْ يُحِبُّ وَلَدَهْ *

* حَتَّى الحُبَارَى وَتَطِيرُ عَنَدَهْ *

[*And everything certainly loves its offspring: even the bustard; and it flies by its side*]: (S, Mgh:*) [in the TA, وَيَدِفُّ عَنَدَهُ:] it flies by the side of its young one to teach it to fly before its wings have grown, because of its stupidity: (TA:) the حبارى is thus specially mentioned because it is proverbial for stupidity, and, notwithstanding its stupidity, loves its offspring, and teaches it to fly. (S, Mgh.) Another prov. is, فُلَانٌ مَيِّتٌ كَمَدَ الحُبَارَى [*Such a one is dying with the concealed grief of the bustard*]: because the حبارى moults with other birds, but its new feathers are slow in coming: so when the other birds fly, it is unable to do so, and dies of concealed grief. (TA.) [See also حُبْرُورٌ, and يَحْبُورٌ.]

حَبَّارٌ: see حِبْرِىٌّ: — and حِبَرِىٌّ.

حُبُورٌ: see حُبْرُورٌ.

حَابُورٌ *A sitting-place*, or *a company sitting together*, (مَجْلِس,) *of unrighteous persons* [or *revellers*]: (S, K:) from حَبَرَهُ "it made him happy," &c. (S.)

مَحْبَرَةٌ, (Msb, K,) which is the most approved form, (Msb, TA,) and مِحْبَرَةٌ, (S, Msb,) because it is an instrument, (Msb, TA,) a correct form, though said in the K to be incorrect, (TA,) and مَحْبَرَةٌ (Msb, K) and مَحْبَرَّةٌ, (K,) the last used by poetic license, (TA,) The *place*, (S, K,) or *earthern pot*, or *glass bottle*, (TA,) *in which ink is put*: (S, K, TA:) pl. مَحَابِرُ. (Msb.) = Also, the first of these words, *A thing*, or *things, in which happiness, joy*, or *gladness, is usually found*: such are women said to be. (TA from a trad.) [*A cause of happiness, joy*, or *gladness*; agreeably with analogy: of the same class as مَبْخَلَةٌ and مَجْبَنَةٌ.]

مَحْبُرَةٌ: / مِحْبَرَةٌ: / مَحْبَرَّةٌ: } see the next preceding paragraph.

مُحَبَّرٌ A man (T) *having his skin marked by the bites of fleas*. (T, K.) — An arrow *well pared*. (K.)

يَحْبُورٌ, applied to a man, [*Very happy, joyful, glad*, or *cheerful*;] of the measure يَفْعُولٌ from الحُبُورُ: (S:) a *soft, tender*, or *delicate*, man: pl. يَحَابِيرُ. (AA, TA.) = *A certain bird*: or the *male of the* حُبَارَى: or *its young one*. (K.) See حُبْرُورٌ.

حبس

1. حَبَسَهُ, (S, A, Msb, K,) aor. ـِ, (Msb, K,) inf. n. حَبْسٌ (S, A, Mgh, Msb, K) and مَحْبَسٌ, (Lth, Sb, K,) *He confined, restricted, limited, kept in, prevented from escape, kept close, kept within certain bounds* or *limits, shut up, imprisoned, held in custody, detained, retained, arrested, restrained, withheld, debarred, hindered, impeded*, or *prevented, him* or *it*; *contr. of* خَلَّاهُ; (S, TA;) syn. مَنَعَهُ, (A, Mgh, Msb, K, TA,) and أَمْسَكَهُ; (TA;) as also ٤ احتبسهُ: (S, K:*) and *i. q.* ضَبَطَهُ (Sb, TA in this art.) or ضَبَطَ عَلَيْهِ (TA in art. ضبط) [*he took, held*, or *retained, him* or *it, strongly, vehemently*, or *firmly*; &c.]. You say, لَا يُحْبَسُ دَرُّكُمْ meaning, لَا تُحْبَسُ ذَوَاتُ الدَّرِّ [*Your milch animals shall not be confined*, or *restrained from pasturing*]. (TA.) And حَبَسَ المِلْكَ عَلَيْهِ †[*He confined*, or *restricted, the property to him*, by will or otherwise]. (Mgh in art. وقف.) And حَبَسَ نَفْسَهُ عَلَى كَذَا [*He confined*, or *restricted, himself to such a thing*]. (S and K voce تحبّس.) And حَبَسَهُ عَنْ وَجْهِهِ [*He restrained*, or *withheld, him from his course, purpose*, or *object*]. (S in art. الت; &c.) And حَبَسَهُ عَنْ حَاجَتِهِ [*He withheld*, or *debarred, him from the thing that he wanted*]. (K in art. بيت; &c.) — [Hence,] حَبَسَهُ, (IDrst, Mgh, Msb, K,) inf. n. حَبْسٌ; (TA;) and ٤ احبسهُ, (S, IDrst, Mgh, Msb, K, [in one copy of the S, and in one of the A, ٤ احتبسهُ, which is perhaps allowable,]) inf. n. إِحْبَاسٌ; (TA;) and ٢ حبّسهُ, (IDrd, Mgh,) inf. n. تَحْبِيسٌ; (IDrd, TA;) فِى سَبِيلِ اللّٰهِ; (S, IDrst, A, Mgh;) ‡ *He bequeathed it*, or *gave it*, (namely, a horse, S, IDrst, A, Mgh, K,) *unalienably*, (S, IDrst, Mgh, Msb, K,) *to be used in the cause of God*, or *religion*; (S, IDrst, A, Mgh, K;) i. e., *to the warriors, to ride it in war against unbelievers and the like*: (TA:) it is said that the chaste forms are ٤ احبسهُ and ٢ حبّسهُ: (TA:) or the latter of these two is sometimes used; (Mgh;) but has an intensive signification [or is applied to several objects]: (Msb:) حَبَسَهُ is said to be a bad form; (TA;) it is used by the vulgar, but is allowable: ٤ احبسهُ is used in preference, to signify the bequeathing or giving of horses and other articles of property that are forbidden to be [afterwards] sold or given, to distinguish between that which is so forbidden and that which is not: (IDrst, TA:) the reverse is the case with respect to وَقَفَهُ and أَوْقَفَهُ and وَقَّفَهُ; for the first of these three is the most chaste, and the last of them is disapproved and rare: (TA:) ٢ حبّسهُ, inf. n. تَحْبِيسٌ, signifies †*He made a thing to remain in itself unalienable*, (K,* TA,) *not to be inherited nor sold nor given away*, (TA,) *assigning the profit arising from it to be employed in the cause of God*, or *religion*. (K, TA.) Mohammad is related to 'Omar, respecting some palm-trees belonging to the latter, (Mgh, TA,) which he (the latter) desired to give in charity, (TA,) حَبِّسِ ٢ الأَصْلَ وَسَبِّلِ الثَّمَرَةَ ‡ *Make thou the property itself to remain unalienable*, (Mgh, TA,) *in perpetuity*, (Mgh,) *not to be inherited nor sold nor given away*, (TA,) *and assign thou the profit arising therefrom to be employed in the cause of God*, or *religion*. (Mgh, TA.) [See حَبِيسٌ.]

2: see 1, in four places.

3. حابس صَاحِبَهُ, (K,) inf. n. مُحَابَسَةٌ, (TK,) *i. q.* حَبَسَ [*He confined his companion*, or *restricted him*, &c.]: or [more probably, and agreeably with analogy,] *he confined his companion*, &c., *the latter doing the same to him*. (TK.)

4: see 1, in three places.

5. تحبّس عَلَى كَذَا *He confined, restricted, limited, restrained*, or *withheld, himself* (حَبَسَ نَفْسَهُ) *to such a thing*. (S, K.) تحبّس عَنِ الرُّكْبَانِ *He held back from the riders*. (TA.) تحبّس فِى الأَمْرِ [*He withheld himself*, or *held back, in*, or *respecting, the affair*]. (TA in art. حوز.)

7: see 8.

8. احتبس quasi-pass. of حَبَسَهُ; *He*, or *it, was*, or *became, confined, restricted, limited*, &c.; and *he confined, restricted, limited*, &c., *himself*; (S, A, K;) [as also ٧ انحبس; but this latter is probably post-classical.] — Said of urine [as meaning *It became suppressed*]. (S and Msb in art. حقب; &c.) = احتبسهُ *syn. with* حَبَسَهُ, which see, in two places. (S, K.) — Also *He appropriated it to himself; restricted it to his own special possession*: (A, TA:) or *he made*, or *constituted, it* (اتَّخَذَهُ) *what is termed* حَبِيس. (TA.)

حَبْسٌ *A place of confinement, restriction, imprisonment*, or *the like; a prison; a jail*; (A, Msb;) as also ٢ مَحْبَسٌ, (Lth, A, TA,) which is also an inf. n.; (Lth, TA;) or, accord. to analogy, ٢ مَحْبِسٌ: (Sb, TA:) pl. of the first, حُبُوسٌ; (Msb;) and of the second [and third], مَحَابِسُ. (A.) = See also حِبْسٌ.

حُبْسٌ a contraction of حُبُسٌ, which is pl. of حَبِيسٌ [q. v.]. (IAth, TA.)

حِبْسٌ *A dam constructed of wood or stones, in a channel of water, to confine the water*, (S, K,) *that people may drink from it and water their beasts*; (S, TA;) as also ٢ حَبْسٌ: (El-'Ámiree, K:) pl. أَحْبَاسٌ (S, TA) and حِبَاسٌ: (Meyd, in Golius:) or *a dam by which the water-course of a valley is obstructed, in any place where it is confined*: (TA:) or *stones put in the mouth of a river* or *rivulet* or *the like, preventing the overflowing of the water*: (IAar, TA:) or *a* مَصْنَعَة *for water*; [i. e. *a thing like a* حَوْض, or *watering-trough for beasts &c., in which the rain-water is collected*;] (S;) as also ٢ حَابِسٌ: (TA:) or *a thing like a* مَصْنَعَة *for water*: (AA, K:) pl.

أَحْبَاسٌ: (AA, TA:) and حُبَاسَةٌ ▼ and حِبَاسَةٌ ▼ signify the same as حِبْسٌ: or, accord. to Lth, the حباسات in a piece of land are *what surround a* [*portion of ground such as is called*] دَبْرَةٌ, *which is the same as a* مَشَارَةٌ, *in which the water is confined until they are full, when it is made to flow to other parts:* (TA:) or a حِبْس is *what is surrounded by dams* [or *by ridges of earth*] *which confine, or retain, the water* [*for irrigation*]; as also مَشَارَةٌ and دَبْرَةٌ. (R, TA in art. شور.) — Also *Water collected, and having no supply to increase it:* (Ibn-'Abbád, K:) thus called by the name of that by which it is confined. (TA.)

حُبْسَةٌ a subst. from احْتِبَاسٌ [signifying *A state of confinement, restriction, limitation,* &c.]: you say, الصَّمْتُ حُبْسَةٌ [*Speechlessness is a state of restriction*]. (Ṣ, TA.) — [Hence,] *A difficulty of utterance which prevents one's speaking distinctly;* (A;) *a difficulty of speech,* (Mbr, K,) *and hesitation,* (Mbr, TA,) *when one desires to speak;* (Mbr, K;) *a hesitation in speech.* (Mṣb.)

حَبِيسٌ *i. q.* مَحْبُوسٌ ▼, [pass. part. n. of 1,] *Confined; restricted; limited;* &c. (TA.) — ‡ Anything *bequeathed,* or *given, unalienably,* (Lth, Mgh, Mṣb,) *for the sake of God;* whether an animal or land or a house; (Mgh;) as also مَحْبُوسٌ ▼ and مُحَبَّسٌ ▼ and مُحْبَسٌ ▼: (Mṣb:) pl. of the first حُبُسٌ, (Mgh, Mṣb,) and, by contraction, حُبْسٌ: (Mṣb:) حَبِيسٌ is used as a sing. and as a pl.: (Mṣb:) it is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ; and is sometimes used in the place of the pass. part. n. of حَبَّسَ: (TA:) it is also particularly applied to a horse *bequeathed,* or *given, unalienably, to be used in the cause of God,* or *religion;* (Ṣ, A,* Mgh, K;) i. e., *to the warriors, to ride it in war against unbelievers and the like;* (TA;) as also مَحْبَسٌ ▼ (Ṣ, Mgh, K) and مَحْبُوسٌ ▼: (K:) and حُبْسٌ, (Ṣ,) or حُبُسٌ, (K,) to what is, or are, *bequeathed,* or *given, unalienably,* (Ṣ, K,) *not to be sold nor inherited,* (TA,) of palm-trees, or vines, &c., (K,) as land, and anything that is a source of profit, (TA,) *itself to remain unalienable, and the profit arising therefrom to be employed in the cause of God,* or *religion:* (K, TA:) but the حُبُس which Mohammad is related to have made common property were *what the pagan Arabs bequeathed,* or *gave, unalienably, for* عَلَى [so in the TA, and this I regard as the true reading, rather than مِن, which is the reading in the Mgh and L,] *the* [*camels called*] سَوَائِب *and* بَحَائِر, *and such as was called* حَامٍ: (Mgh, L, TA:) Hr, in the Ghareebeyn, gives the reading حُبْس, which, says IAth, if correct, is a contraction of حُبُس. (TA.) [From حُبْس, used as a subst., has been formed, app. in post-classical times, the pl. أَحْبَاسٌ: see De Sacy's "Chrest. Ar.," sec. ed., vol. i. p. 189.] حَبِيسَةٌ ▼, also, [used as a subst.,] signifies †*A thing that is bequeathed,* or *given, unalienably, in the way of beneficence:* and its pl. is حَبَائِسُ. (TA.)

حُبَاسَةٌ and حِبَاسَةٌ: pl. حُبَاسَاتٌ: see حِبْسٌ.

حَبِيسَةٌ: see حَبِيسٌ, last sentence.

[حَبَّاسٌ *A jailer.*]

حَابِسٌ [act. part. n. of حَبَسَ; *Confining; restricting; limiting;* &c.]: pl. حُبَّسٌ. (IAth, TA.) [Hence,] حَابِسُ الفِيلِ *The Restrainer of the Elephant:* an epithet applied to God; alluding to the case of Abrahah. [See Kur ch. cv.] (TA.) And زِقٌّ حَابِسٌ *A skin that retains the water* [&c.]. (TA.) And كَلَأٌ حَابِسٌ *Herbage that is abundant, and retaining the water.* (TA.) — See also حَبْسٌ. = Also *i. q.* مَحْبُوسٌ, or ذُو حَبْسٍ. (Ham p. 188.)

مَحْبَسٌ and مَحْبِسٌ: see حَبْسٌ. — Also, the latter, [or both,] The *manger,* or *stable, of a beast.* (TA.)

مُحْبَسٌ: see حَبِيسٌ, in two places.

مُحَبَّسٌ: see حَبِيسٌ.

مَحْبُوسٌ: see حَبِيسٌ, in three places.

إِبِلٌ مُحْتَبِسَةٌ *Camels that remain at the house;* syn. دَاجِنَةٌ: as though they were restrained from pasturing. (TA.)

حبش

1. حَبَشَ لَهُ, (K,) aor. ـِ, (TK,) inf. n. حَبْشٌ and حُبَاشَةٌ; (K, TK;) or حَبَشَ لَهُ حُبَاشَةً; (Ṣ;) [whence it appears probable that the author of the K is in error in regarding حُبَاشَةٌ as an inf. n.;] *He collected for him something;* as also حَبَّشَ ▼, inf. n. تَحْبِيشٌ: (Ṣ, K:) and تحبّشهُ ▼ and احتبشهُ likewise signify *he collected it.* (TA.) You say also, حَبَّشَ ▼ قَوْمَهُ, inf. n. تَحْبِيشٌ, *He collected his people.* (Ṣ.) And حَبَشَ لِعِيَالِهِ, inf. n. حَبْشٌ, *He gained,* or *earned, and collected, for his family,* or *household;* like هَبَشَ; as also احتبش ▼. (TA.)

2: see 1, in two places.

4. احبشت بِوَلَدِهَا *She brought forth her child like an Abyssinian* (حَبَشِيّ) *in colour.* (Ṣ.)

5. تحبّشوا *They collected themselves together,* (Ṣ,* A, TA,) عَلَيْهِ *against him;* as also تهبّشوا. (TA.) = تحبّشهُ: see 1.

8: see 1, in two places.

الحُبْشُ: see the next paragraph.

الحَبَشُ, (Ṣ, A, Mṣb, K,) a coll. gen. n., (Mṣb,) and الحُبْشُ ▼, (A, MF,) or this is a pl., and the former is also said to be an anomalous pl., (TA,) and الحَبَشَةُ ▼, (Ṣ, A, Mṣb, K,) also said to be an anomalous pl., (TA,) and wrong with respect to rule, (T, M,) having no sing. of the measure فَاعِلٌ, (M,) for they did not use حَابِشٌ as a sing. thereof, like فَاسِقٌ as sing. of فَسَقَةٌ, (T,) but الحَبَشَةُ became used as a dial. var., (T, Mṣb,) commonly obtaining, for الحَبَشُ, (Mṣb,) and is allowable in poetry in cases of necessity, (T,) and الأَحْبُشُ ▼, (IDrd, K,) also used as syn. with الحَبَشُ, (IDrd,) or it is pl. of الحُبْشُ, with ḍamm, not a sing. as it seems to be from the mention of it in the K, (MF,) and الأُحْبُوشُ ▼, (A, TA,) and الحُبْشَانُ, (A,) which is a pl. (IDrd, Ṣ, K) of الحَبَشُ, (IDrd,) like as حُمْلَانٌ is pl. of حَمَلٌ, (Ṣ,) and الحُبُوشُ, (A,) [also a pl.,] and الحَبِيشُ ▼, which is also a pl., (TA,) [or rather a quasi-pl. n.,] and الأَحَابِيشُ, which is likewise a pl., (K,) app. of أُحْبُوشٌ, (TA,) and الأَحَابِيشُ, (A,) [which is pl. of أُحْبُوشٌ,] *A certain race of the blacks;* (Ṣ, A, Mṣb, K, &c.;) [namely, *the Abyssinians;* who, however, are not properly called "blacks:"] one of whom is called حَبَشِيٌّ. (A, Mgh, Mṣb.) The dim. of حَبَشٌ is حُبَيْشٌ. (Mṣb.)

الحَبَشَةُ: see الحَبَشُ. — It also signifies *The country of the* حُبْشَان [or *Abyssinians*]: (K:) a proper name applied thereto. (TA.)

حُبْشِيٌّ: fem. with ة. For the latter, see حَبَشِيٌّ.

حَبَشِيٌّ a rel. n. from الحَبَشَةُ; (TA;) [signifying *Of,* or *belonging to,* or *relating to, Abyssinia* or *the Abyssinians.*] — [*An Abyssinian;*] *one of the race called* الحَبَشُ. (A, Mgh, Mṣb.) — حَبَشِيَّةٌ (K) and حُبْشِيَّةٌ ▼ (A, K) A *black,* (A,) or an *intensely black,* (K,) she-camel. (A, K.) — الحَبَشِيُّ *The black ant.* (M in art. دلم.) مِنَ النَّمْلِ

الحَبِيشُ: see الحَبَشُ.

حُبَيْشٌ dim. of حَبَشٌ, q. v. (Mṣb.) — Also *A certain well-known bird;* [the *Numidia;* which comprises the species commonly called the *Guinea-hen,* and *pintado:* so applied in the present day:] the word is thus, [without the article ال, apparently as a proper name, and] in the dim. form, like كُمَيْتٌ and كُعَيْتٌ: (Ṣ, TA:) it is strangely omitted in the K. (TA.)

حُبَاشَةٌ *What is collected,* (Ṣ,* and TA in art. هبش,) of men, and of property; as also هُبَاشَةٌ: (TA ubi suprà:) pl. حُبَاشَاتٌ. (Ṣ, and TA ubi suprà.) — *A company,* or *body, of men, not of one tribe;* (Ṣ, K;) like هُبَاشَةٌ; (TA;) as also أُحْبُوشَةٌ ▼ and أَحَابِيشُ; (Ṣ;) or as also أُحْبُوشٌ ▼, (K, TA,) of which the pl. is أَحَابِيشُ; (TA:) the pl. of حباشة in this sense is as above. (TA.)

الأَحْبُشُ: see الحَبَشُ.

الأُحْبُوشُ: see الحَبَشُ. — أُحْبُوشٌ: see حُبَاشَةٌ: accord. to some, it signifies *Any company,* or *body, of men;* because, when they are collected together, they are [in their general hue] black. (TA.)

أُحْبُوشَةٌ: see حُبَاشَةٌ.

حبط

1. حَبِطَ, aor. ـَ, inf. n. حَبَطٌ, (Az, Ṣ, K, &c.,) *He* (a beast, Az, Ṣ, or a camel, ISd, K) *ate much,* (Ṣ,) or *had pain in his belly from pasture which he found unwholesome,* or *from eating much of herbage,* (ISd, K,) *so that he became swollen,* or *inflated, thereby* (Ṣ, ISd, K) *in his belly,* (Ṣ,) *and there would not come forth from him* (Ṣ, ISd, K) *what was in it,* (Ṣ,) or *anything;*

(ISd, K;) *he did not void either thin dung or urine, his belly being bound:* (Az:) or *he* (a sheep, or goat, ISk, Ṣ) *became swollen,* or *inflated, in his belly, in consequence of eating* [*the herb called*] حَنْدَقُوق, (ISk, Ṣ, K,*) *which is the* [i. e. the herb *lotus, melilot,* or *bird's-foot-trefoil*]: (ISk, Ṣ:) or *he* (a beast) *lighted upon good pasturage, and ate immoderately, so that he became swollen,* or *inflated, and died:* (Z, IAth:) or, in speaking of a horse, you do not say, حَبِطَ الفَرَسُ, but حَبِطَ قُصَيْرَى الفَرَسِ, or خَاصِرَتُهُ, or مَوْقِفُهُ, because it means that *the horse's belly became swollen,* or *inflated:* (ISd, Z, L:) you say also, حَبِطَ بَطْنُهُ *his belly became swollen,* or *inflated, so that he died:* (Az, TA:) or *his* (a man's) *belly became swollen,* or *inflated, by food &c.:* (Mbr, TA in art. حبطأ:) and حَبِطَ is also said of the skin, meaning *it became swollen,* or *inflated.* (TA.) [See also Q. Q. 3; and see حَبَطٌ below.] — Hence, app., i. e. from حَبِطَ said of the belly, (Az, TA,) or it is from this verb said of a beast, (Z, IAth, TA,) حَبِطَ عَمَلُهُ, (Az, Ṣ, Mṣb, K, &c.,) aor. ـِ; (Az, Mṣb, K;) and حَبَطَ, aor. ـَ; (AZ, Az, Mṣb, K;) the latter, says Az, heard by AZ from an Arab of the desert, but I have not heard it on any other authority; (TA;) inf. n. حَبَطٌ, (Az, Ṣ, K, [but in the Mṣb it seems to be indicated that it is حَبَطٌ,]) with the ب quiescent, (Az, Ṣ,) thus differing from the inf. n. of حَبِطَ said of the belly, (Az, TA,) and حُبُوطٌ, (Az, Ṣ, Mṣb, K,) which latter, accord. to AZ, is the inf. n. of حَبَطَ like ضَرْبٌ; (T, TA;) ‡ *His work,* or *deed, became null,* or *void,* or *of no account; it went for nothing; it perished;* (Az, Mṣb, TA;) for like as he of whom one says حَبِطَ بَطْنُهُ perishes, so does the work, or deed, of the hypocrite: (Az, TA:) or *it became ineffective of reward; its reward became annulled.* (Ṣ, K.) And hence also, (Z, TA,) حَبِطَ دَمُهُ, aor. ـِ, (Z, Mṣb, K, TA,) but not حَبَطَ also, as is implied in the K, (TA,) and in this case the inf. n. is حَبَطٌ, (Mṣb,* TA,) with the ب movent, (TA,) ‡ *His blood* (the blood of one slain, K) *went for nothing; unretaliated, and uncompensated by a mulct.* (Mṣb, K, TA.) — حَبِطَ said of the water of a well, *i. q.* أَحْبَطَ, q. v. (TA.) — Said of a wound, (Ṣ, Ibn-'Abbád, K,) aor. ـِ, (K,) inf. n. حَبَطٌ, with fet-ḥ to the ب, (Ṣ, K,) *It had scars remaining after having healed:* (Ibn-'Abbád, K:*) or *it broke open again;* or *became recrudescent;* syn. عَرِبَ [which has the signification given above on the authority of Ibn-'Abbád as well as what follows it] and نُكِسَ. (Ṣ.) [See also حَبَطٌ below.]

4. [احبطهُ seems to signify, in its primary acceptation, *He made him,* (namely a beast,) or *it,* (the belly,) *to be in the state termed* حَبَطٌ, which see below. — And hence,] احبط عَمَلَهُ ‡ *He* (God, Ṣ, K, or a man, Mṣb) *made his work,* or *deed, to become null,* or *void,* or *of no account; to go for nothing; to perish;* (Mṣb, K,* TA;) *to be ineffective of reward;* or *he annulled its reward.* (Ṣ.) So it signifies in the Ḳur [xxxiii. 19, &c.]: and you say, إِنْ عَمِلَ عَمَلًا صَالِحًا أَتْبَعَهُ مَا يُحْبِطُهُ وَإِنْ أَرْسَلَ كَلِمًا طَيِّبًا أَرْسَلَ خَلْفَهُ مَا يُحْبِطُهُ ‡ [*If he do a good deed, he makes to follow it that which annuls it; and if he send forth good words, he sends forth after them that which annuls them*]. (TA.) And hence also, (Z, TA,) احبط الدَّمَ ‡ *He made the blood to go for nothing; unretaliated, and uncompensated by a mulct.* (Mṣb, K,* TA.*) — احبطهُ الضَّرْبُ *The beating made a mark* or *scar,* or *marks* or *scars, upon him.* (TA.) — احبط مَاءُ الرَّكِيَّةِ, (K,) inf. n. إِحْبَاطٌ, (AA, Ṣ,) *The water of the well went away, and did not return* (AA, Ṣ, K) *as it was;* (AA, Ṣ;) as also حَبِطَ, aor. ـِ. (TA.) — احبط عَنْ فُلَانٍ *He turned away from, avoided, shunned, and left, such a one.* (IDrd, K.)

Q. Q. 3. اِحْبَنْطَى *He* (a man, TA) *was,* or *became, swollen,* or *inflated, in his belly:* (K, TA:) *he* (a man) *was short and bigbellied:* (Ṣ:) *he* (a man) *was,* or *became, filled with wrath,* or *rage;* or *by repletion of the belly;* as also اِحْبَنْطَأَ: from حَبَطٌ. (TA.) [See 1.]

حَبَطٌ [inf. n. of حَبِطَ, q. v.:] A beast's *having the belly swollen,* or *inflated, so that what is in it does not come forth, in consequence of eating much:* (Ṣ:) or *pain in the belly,* of a camel, *from pasture which he finds unwholesome,* or *from herbage of which he has eaten much, so that he becomes swollen,* or *inflated, therefrom,* (ISd, K,) *in his belly,* (TA,) *and nothing comes forth from him:* (ISd, K:) or a *swelling,* or *inflation, of the belly,* (K,) or a beast's *having the belly swollen,* or *inflated,* (ISk, Ṣ,) *from eating* [*the herb called*] ذُرَق: (ISk, Ṣ, K:) [see 1:] and *a swelling in the udder* or *other thing:* (K:) or, accord. to the M, the *slightest swelling in the udder:* or, as some say, *swelling,* or *inflation, wherever it be, from disease or other cause.* (TA.) It is said in a trad., إِنَّ مِمَّا يُنْبِتُ الرَّبِيعُ مَا يَقْتُلُ حَبَطًا أَوْ يُلِمُّ [*Verily, of what the* (*rain,* or *season, called*) ربيع *causes to grow, is what kills by inflation of the belly, or nearly does so*]. (Ṣ, TA.) — The *scars,* or *marks, of a wound,* or *of whips, upon the body, after healing:* or the *swollen scars,* or *marks,* (*of whips,* TA,) *not lacerated:* when mangled and bleeding, they are termed عُلُوب [pl. of عَلْب]: (K:) the *excrescent flesh upon the scars of wounds.* (Ṣgh.)

حَبِطٌ part. n. of حَبِطَ; A camel [or other beast *having his belly swollen,* or *inflated, so that what is in it does not come forth, in consequence of eating much:* or] *having pain in the belly, from pasture which he finds unwholesome,* or *from herbage of which he has eaten much, so that he is swollen,* or *inflated, therefrom,* [*in his belly,*] *and nothing comes forth from him:* (K:) [see حَبَطٌ:] pl. حَبَاطَى (K) and حَبَطَةٌ. (M, TA.) You say also فَرَسٌ حَبِطُ القُصَيْرَى *A horse swollen,* or *inflated, in the flanks.* (TA.)

حُبَاطٌ The *disease in which the belly is swollen,* or *inflated, from eating* [*the herb called*] ذُرَق: (K:) or, as Az says, accord. to some, it is with the pointed خ, from التَّخَبُّطُ signifying "the being in a state of commotion, agitation, convulsion, tumult, or disturbance." (TA.)

حُبَيْطٌ: } see حَبَنْطًى.
حُبَيْطِيٌّ: }

حَبَنْطًى, with tenween, and حَبَنْطَأٌ, the ن and the ا [which latter is written in the former word ى] being added to render the word quasi-coordinate to سَفَرْجَلٌ, (Ṣ, TA,) the derivation being from حَبَطٌ, (TA,) A man *short and bigbellied;* (Ṣ, TA;) as also حَبَنْطَاةٌ and مُحْبَنْطِئٌ: (Ṣ:) [see the last of these words below:] or *filled with wrath,* or *rage;* or *by repletion of the belly;* (K;) as also حَبَنْطَى and حَبَنْطَاةٌ: (Ks, Lḥ:) and this last, a woman *short, ugly, and bigbellied;* (K;) also related with ء [i. e. حَبَنْطَأَةٌ, or, as it is written in the L, حَبَنْطَآءَةٌ, but this I think a mistranscription]. (TA.) When you form the dim., you may reject the ن, and change the ا [which is the final letter] into ى, so that [the dim. becomes originally حُبَيْطِيٌّ, for which, accord. to a well-known rule,] you say حُبَيْطٌ, with kesr to the ط, and with tenween; for the ا is not to denote the fem. gender, that the letter preceding it should be with fet-ḥ, as in [حُبَيْلَى and بُشَيْرَى] the dims. of حُبْلَى and بُشْرَى: you may also retain the ن, and reject the ا; saying حُبَيْنِطٌ: and thus you may do in the case of any noun having two letters added for the purpose of quasi-coordination: you may also put a compensation for the letter rejected in either place, or not: if you put a compensation in the former instance, you say حُبَيْطِيٌّ, with teshdeed to the ى, and with kesr to the ط; and in the latter instance, you say حُبَيْنِيطٌ. (Ṣ, O, TA.)

حُبَيْنِطٌ: } see حَبَنْطًى.
حُبَيْنِيطٌ: }

مُحْبَنْطِئٌ and مُحْبَنْطِيٌّ A man, or child, *swollen,* or *inflated, in his belly:* (TA:) or *filled with anger:* (AZ, TA:) or *who becomes angry, deeming a thing slow* or *tardy* or *late:* (IAth, TA:) or *refraining as one who seeks or desires, not as one who refuses:* (TA:) or the former, *becoming angry;* and the latter, *swollen,* or *inflated:* (IB, TA:) or the former, *deeming a thing slow* or *tardy* or *late;* and the latter, *bigbellied:* and the latter also signifies *cleaving to the ground.* (TA.) See also حَبَنْطًى.

حبق

1. حَبَقَ, (Ṣ, Mṣb, K,) said of a goat, (Lth, TA,) or mostly said of the camel and of the goat, (K,) and sometimes of a man, (TA,) or حَبَقَتْ, said of a she-goat, (Mṣb,) aor. ـَ, (Ṣ, Mṣb, K,) inf. n. حَبْقٌ (Ṣ, K) and حَبَقٌ (Mṣb, K) and حُبَاقٌ, (K,) *He,* or *she, broke wind.* (Ṣ, Mṣb, K.) — [Hence,] يَحْبِقُونَ عَلَى فُلَانٍ ‡ *They revile such a one; and act in an ignorant,* or *a silly,* or *foolish, and a wrong manner towards him.* (TA.)

حَبْقٌ: see حَبَقٌ.

حَبَقٌ [The *mentha pulegium* of Linn., or *penny-royal*; so generally called in the present day, in Egypt and other countries; accord. to Golius, applied by the Moors and Egyptians to *ocimum* (i. e. *basil*), which, he says, the Easterns call حَبَقُ النَّبَطِيِّ; but he should have said الحَبَقُ النَّبَطِيُّ, which see below;] *a certain plant of sweet odour,* (K,) *of sharp flavour, the leaves whereof are like those of the* خِلَاف [q. v.]; *of which one kind grows in the plains, and another on the mountains; not depastured;* (TA;) *called in Persian* الفُوتَنْجُ, (K, in the CK الفُوتَنَجُ,) or الفُوذَنْجُ, (S,) or پُودِينَهْ: (TA:) AHn says, on the authority of an Arab of the desert, that *it is a cause of diminishing the seminal fluid; that the horse rolls upon it and it diminishes his seminal fluid; and it is put into the pillow which is placed beneath the head of a man and it diminishes his seminal fluid:* (TA:) *it resembles the sweet-smelling plant called the* نَمَّام [q. v., in the CK, erroneously, ثُمام]; (K,*TA;) *and grows abundantly by water:* (TA:) [a coll. gen. n.: n. un. with ة: and] pl. حِبَاقٌ. (IKh, TA.) — حَبَقُ المَاءِ and حَبَقُ التِّمْسَاحِ [*Mentha aquatica,* or *water-mint,*] الفُوتَنْجُ النَّهْرِيُّ; (K;) so called because it grows upon the sides of rivers, and because the crocodile eats of it much. (TA.) — حَبَقُ القَنَا, or حَبَقُ الفِيلِ, [*Marjoram, sweet marjoram,*] المَرْزَنْجُوشُ. (K.) — حَبَقُ الرَّاعِي [*Common artemisia,* or *mugwort,*] البِرِنْجَاسَفُ [or البَرَنْجَاسَفُ]. (K, TA: in the CK البِرَنْجَاسِفُ.) — حَبَقُ البَقَرِ [*Chamomile*] البَابُونَجُ. (K.) — حَبَقُ الشُّيُوخِ [*Marum;* so called in the present day;] المَرْوُ; (K;) also called رَيْحَانُ الشُّيُوخِ. (TA.) — الحَبَقُ الكَرْمَانِيُّ and الحَبَقُ الصَّعْتَرِيُّ [*Basil-royal*] الشَّاهَسْفَرَمُ [from the Persian شَاهْ سِفَرَمْ or شَاهْ سِپَرَمْ &c.]; (K, TA; in the CK الشَّاهَسْفَرَمُ;) *which is the Sultán of the* رَيَاحِين; *also called* الرَّيْحَانُ المُطْلَقُ; *and which is sown in houses.* (TA.) — الحَبَقُ القَرَنْفُلِيُّ [*Common clinopodium,* or *wild basil,*] الفَرَنْجَمُشْكُ; (K, TA; in the CK الفَرَنْجَمِشْكُ;) [a word of Persian origin,] meaning the musk of the Franks. (TA.) — الحَبَقُ النَّبَطِيُّ, i. e. رَيْحَانُ الحَمَاحِمِ [which is *Garden-basil:* الحَمَاحِمُ is said in the K, art. حمر, to be الحَبَقُ البُسْتَانِيُّ, with wide leaves; also called الحَبَقُ النَّبَطِيُّ]. (TA.) — حَبَقُ تُرُنْجَانٍ [*Melissa, citrago, balm-mint,* or *balm-gentle,*] الباذرنجبويه. (TA.) — الحَبَقُ الرَّيْحَانِيُّ المُقْلُ المَكِّيُّ *What is eaten of* [see art. مقل]. (K.)

حَبِقٌ, (S, O, L, TA,) in the K, erroneously, حِبْقٌ, (TA,) *Emission of wind from the anus, with a sound;* (S, O, L, K, TA;) mostly used in relation to camels and sheep or goats; (K;) accord. to Lth, in relation to goats; but sometimes used in relation to human beings; a simple subst., as well as an inf. n.; (TA;) as also حُبَاقٌ (K) and حُبَّقٌ. (TA.)

حَبْقَةٌ *A single emission of wind from the anus, with a sound:* (K:) or *a slight emission thereof.* (IDrd, TA.)

يَا حَبَاقِ is said to a female slave, [in reviling her, meaning *O thou stinking one!*] (K,) like as one says to her يَا دَفَارِ. (TA.)

حُبَاقٌ: see حَبِقٌ.

عَذْقُ الحُبَيْقِ, (As, S, Msb,) or, accord. to Málik Ibn-Anas, عَذْقُ ابْنِ الحُبَيْقِ, (Msb,) and لَوْنُ الحُبَيْقِ, (S, and TA in art. جعر,) or عَذْقُ حُبَيْقٍ, (K, in the CK عِذْقُ حُبَيْقٍ,) *A sort of* دَقَل, *of bad quality:* (As, S:) or *dates such as are termed* دَقَل; (Msb, K;) *dust-coloured, small, and somewhat long; of bad quality:* (As:) so called because of their badness; (Msb;) or so called in relation to [a man named] Ibn-Ḥobeyḳ. (TA.) It is said in a trad., نَهَى عَنْ لَوْنَيْنِ مِنَ التَّمْرِ الجُعْرُورِ وَلَوْنِ الحُبَيْقِ [*He* (Moḥammad) *forbade two sorts of dates; the* جعرور *and* لون الحبيق]: (S:) or نَهَى عَنِ الجُعْرُورِ وَعَذْقِ الحُبَيْقِ: (Msb:) meaning, in the case of the poor-rate. (S, Msb.)

حبك

1. حَبَكَهُ, aor. ـِ (S, K) and ـُ, (K,) inf. n. حَبْكٌ, (S, K,) *He bound it,* or *tied it;* and *made it fast,* or *firm:* (K: [see also 2:]) *he made it well:* (TA:) *he wove it well,* (S, K, TA,) *and firmly,* or *compactly;* (TA;) namely, a piece of cloth: (S, K, TA:) *he made the effect of the work therein to be beautiful;* i. e., in a piece of cloth: and احتبكهُ signifies the same: (K:) or this latter, *he made it* (i. e. anything) *firm,* or *compact;* and *made it well.* (IAar, S, Msb.) It is said of 'Áïsheh, in a trad., كَانَتْ تَحْتَبِكُ تَحْتَ الدِّرْعِ فِي الصَّلَاةِ *She used to bind the* إِزَار [or *waist-wrapper*], *and make it fast, beneath the shift, in prayer;* (S;) from حُبْكَةٌ, q. v.: (TA:) or كَانَتْ تَحْتَبِكُ بِإِزَارٍ فَوْقَ القَمِيصِ *she used, in prayer, to bind an* إزار *over the shirt.* (Msb.) [It is said that] احْتِبَاكٌ is also *syn. with* احْتِبَاءٌ, on the authority of As: (S:) [i. e., that] احتبك is *syn. with* احتبى: (Msb:) [and that] احتبك signifies احتبى بِإِزَارِهِ, (K,) or احتبى بِهِ وَشَدَّهُ إِلَى يَدَيْهِ: so says Aboo-'Obeyd, as on the authority of As: but Az says that this is a mistake: that what As said was, that الاحتباك, with ى, is syn. with الاحتباء, as ISk relates. (TA.) One says also, حَبَكْتُ الحَظِيرَةَ بِقَضَبَاتٍ كَمَا تُحْبَكُ عُرُوشُ الكَرْمِ بِالحِبَالِ [*I bound the enclosure for cattle with canes,* or *reeds,* (or perhaps we should read بِقُضْبَانٍ, i. e. *with twigs,*) *like as the trellises of the grape-vine are bound with cords:* see also the last sentence of this paragraph]. (Az, TA.) — [In the present day, حَبَكَ also signifies *He sewed* the leaves of a book: and *he bound* a book.] — حَبْكٌ also signifies The act of *cutting:* and *smiting* [or *severing*] *the neck.* (K.) One says, حَبَكَهُ بِالسَّيْفِ, aor. ـِ and ـُ, inf. n. حَبْكٌ, (IAar, TA,) *He struck him,* or *smote him, upon his middle,* or *waist, with the sword:* or *he cut the flesh* [or *his flesh*] *above the bone* [*with the sword*]: (TA:) or *he smote* [or *severed*] *his neck with the sword:* or *he smote him with the sword.* (IAar, TA.) And حَبَكَ عُرُوشَ الكَرْمِ *He cut the trellises of the grape-vine.* (TA. [But this has another meaning, explained above.])

2. حبّك, (A, TA,) inf. n. تَحْبِيكٌ, (Sh, K,) *He made firm,* or *fast,* (Sh, A, K,) a knot. (A, TA. [See also 1.]) — *He striped,* or *wove with stripes,* (A, K,) a [garment of the kind called] كِسَآء. (A, TA.)

5. تحبّك *He bound,* or *tied, the* حُبْكَة, i. e. the حُجْزَة: [see حُبْكَةٌ, below:] (K:) or *i. q.* تَلَبَّبَ بِثِيَابِهِ [*he raised,* or *tucked up, his clothes;* or *girded himself, and raised,* or *tucked up, his clothes;* &c.]. (IDrd, K.) And تحبّكت بِنِطَاقِهَا *She* (a woman) *bound,* or *tied, her* نِطَاق [q. v.] *upon her waist.* (IDrd, K.)

8: see 1, in four places; and see حُبْكَةٌ.

الحُبُك and الحَبَك and الحِبْك and ذَاتُ الحُبْك and الحَبِك and الحُبُك and الحِبِك (TA) and الحِبَك (Bḍ in li. 7] and الحِبْك and الحبك (TA) are various readings in the Ḳur [li. 7]: الحُبُك is a contraction of الحُبُك, of the dial. of Benoo-Temeem: الحِبْك is a contraction of الحِبَك: الحَبَك is as though its sing., or n. un., were حَبَكَةٌ: الحُبُك is as though its sing. were حُبْكَةٌ: الحُبُك is the common reading, and is pl. of حِبَاكٌ [q. v.] or of حَبِيكَةٌ: الحُبِك is of a form unused [in any other instance]: (TA:) الحِبَك is like النِّعَم [as though its sing. were حِبْكَةٌ]: (Bḍ:) الحُبُك is affirmed to be a mixture of two dial. vars.: الحِبِك is of a rare measure, like إِبِلٌ &c. (TA.)

حُبْكَةٌ *i. q.* حُجْزَةٌ [i. e. The *part of the* إِزَار (or *waist-wrapper*) *where it is tied round the waist; which part is folded,* or *doubled*]: (Sh, K:) whence الاِحْتِبَاكُ, meaning "the binding, or tying, the إزار:" or the *folds of the* حُجْزَة, *let down, before the wearer, for the purpose of his carrying anything therein.* (TA.) And *An* إزار [*itself*]; as also حِبَاكٌ. (Ham p. 37.) And *A cord,* or *rope, which one binds on the waist:* (K:) and حِبَاكٌ [also] signifies *a cord,* or *rope,* or *an* إزار, or *other thing, with which the waist is bound;* pl. حُبُكٌ: whence the saying, عَقَدَ فُلَانٌ حُبُكَ النِّطَاقِ, meaning ‡ *Such a one prepared himself to go away;* or *applied himself exclusively and diligently to an affair.* (Har p. 160.) And The *thong* (القُدَّة [in the CK, erroneously, القُدَّةُ]) *that connects the head to the* [*pieces of wood called*] غَرَاضِيف, *of the* [*camel's saddle called*] قَتَب, (K, TA,) *and of the* [*saddle called*] رَحْل; (TA;) as also حِبَاكٌ. (K.) Pl. (of the former, TA) حُبُكٌ and (of the latter, TA) حُبُكٌ. (K.)

حِبَاكٌ: see حُبْكَةٌ, in three places. — Also *An enclosure for cattle* (حَظِيرَة), [*made*] *with canes,* or *reeds,* (بِقَضَبَاتٍ, [or perhaps we should read

بِقُضْبَانٍ, i. e. *with twigs,*]) *put crosswise, and then bound,* or *tied:* (Az, TA:) or *pieces of wood put together like a* حَظِيرَة, *and then bound in the middle with a cord,* or *rope, that joins them together.* (Lth, TA.) — The كِفَاف [i. e. *selvages,* or *the like,*] of a garment, or piece of cloth. (Z, TA.) — The *black threads with which are sewed the borders,* or *extremities,* of a [cloth of the kind called] لِبْد. (Ibn-'Abbád, TA.) — *A streak,* or *line,* (طَرِيقَة,) in sand and the like; as also حَبِيكَةٌ: pl. of the former حُبُكٌ; and of the latter حَبَائِكُ: (Ṣ:) or حُبُكٌ, the pl. of حِبَاكٌ, signifies the *ridges* of sand [*that are formed by the wind*]; (K;) the *ripples* (دَرَج) of sand, and of water, when moved by the wind; pl. of حِبَاكٌ and of حَبِيكَةٌ: (Az, TA:) [i. e.] حُبُكُ المَآءِ signifies المُتَكَسِّرُ مِنْهُ [*the ripples of water*]: and so حُبُكُ الشَّعَرِ الجَعْدِ [*the rimples, or wavy forms, of crisp hair, appearing as though it were crimped*]: (K:) [and the like of other things: this is what is meant by the following passage:] Fr says, الحُبُكُ تَكَسُّرُ كُلِّ شَيْءٍ كَالرَّمْلِ إِذَا مَرَّتْ بِهِ الرِّيحُ السَّاكِنَةُ وَالمَآءِ القَائِمِ إِذَا مَرَّتْ بِهِ الرِّيحُ وَدِرْعُ الحَدِيدِ لَهَا حُبُكٌ أَيْضًا وَالشَّعْرَةُ الجَعْدَةُ تَكَسُّرُهَا حُبُكٌ: (Ṣ:) [respecting the حُبُك of a coat of mail, here mentioned, see what follows: in like manner,] حَبِيكٌ (T, K) and حَبَائِكُ and حُبُكٌ, all as pls. of حَبِيكَةٌ, [or rather حَبِيكٌ is a coll. gen. n.,] signify the *streaks* of locks of hair; (K;) or of a helmet; (T, K; [in the CK, البَيْضَة is erroneously put for البَيْضَة;]) and likewise of sand, *such as are made by the wind:* (T, TA:) the حُبُك of the sky, (Ṣ, K,) sing. حَبِيكَةٌ, (K,) are the *tracks of the stars:* (Ṣ, K:) and حَبَائِكُ signifies also *streaks,* or *tracks, in the sky:* and the *heavens;* because in them are the paths of the stars: and حُبُكٌ, the *streaks of a mountain:* (TA:) and حُبُكُ دِرْعٍ, *the rows of rings of a coat of mail:* (TK in art. حرشف:) [in a passage in the Ṣ, cited above, it seems to be implied that it means *the rimples,* or *folds, thereof:*] or *the scales of silver with which a coat of mail is ornamented;* likened to the scales on the back of a fish, by their being termed the حَرْشَف of a coat of mail: (TA in art. حرشف:) and حِبَاكُ الحَمَامِ, *the blackness of the part above the wings of the pigeon.* (Ibn-'Abbád, A, K.) The phrase رَأْسُهُ حُبُكٌ, in a description of Ed-Dejjál [or Antichrist], means *The hair of his head is rimpled* (مُتَكَسِّرٌ) *by reason of crispness;* like stagnant water, and sand, when the wind blows upon them, and they in consequence thereof become rippled (يَتَجَعَّدَانِ); *and marked with streaks:* or, as some say, it is الشَّعَرِ مُحَبَّكُ, as in the K, meaning the same; (TA;) or *crisp-haired:* (K:) or حُبُكُ الشَّعَرِ, (IDrd, K,* TA,) meaning the same: (TA:) or إِنَّ شَعَرَهُ حُبُكٌ حُبُكٌ: (Ṣ:) or رَأْسُهُ حُبُكٌ حُبُكٌ. (TA.) In the phrase, in the Kur [li. 7], وَالسَّمَآءِ ذَاتِ الحُبُكِ, it is said that الحبك means *the tracks of the stars,* (Ṣ, Er-Rághib, TA,) *and the milky way:* or *ideal tracks:* (Er-Rághib, TA:) or *streaks of clouds:* (TA:) or *beautiful* طَرَائِق [which is generally understood to mean, in this instance, *streaks,* or the like; but may also be rendered *stages, one above another,* to the number of seven]: (Zj, TA:) or *structures,* or *construction:* (Mujáhid, TA:) or *beautiful construction.* (I 'Ab, TA.) See also the paragraph, above, commencing with ذَاتِ الحُبُكِ.

حَبِيكٌ and مَحْبُوكٌ *Bound,* or *tied; made fast,* or *firm:* (K, TA:) *made well: woven well:* (TA:) *made beautiful in the effect of the work therein:* applied to a piece of cloth: (K, TA:) and the former, [app. as meaning *firmly,* or *well, made,*] to a bow-string also. (TA.) — For the former, see also حِبَاكٌ, in two places.

حَبِيكَةٌ and its pl. حَبَائِكُ: see حِبَاكٌ, in seven places.

[حَبَّاكٌ, in the present day, signifies *A sewer of the leaves of books: a binder of books:* and also *an ornamental sewer:* and *a maker of the kind of lace called* شَرِيط.]

مُحَبَّكٌ *Striped;* applied to a [garment, or particularly to one of the kind called] كِسَآء. (A, TA.) — مُحَبَّكُ الشَّعَرِ: see حِبَاكٌ, in the latter part of the paragraph.

مَحْبُوكٌ: see حَبِيكٌ. — [Hence,] A *strong* horse; (K;) *firm,* or *compact, in make:* (TA:) or *strong in make;* applied to a horse &c. (Ṣ.) And دَابَّةٌ مَحْبُوكَةٌ *A beast having a well-knit frame.* (Sh, TA.) And مَحْبُوكُ المَتْنِ وَالعَجُزِ *Even, and high, in the back and rump.* (Lth, TA.)

حبل

1. حَبَلَهُ, (K,) aor. ـِ, inf. n. حَبْلٌ, (TA,) *He bound, tied,* or *made fast, him,* or *it, with a rope,* or *cord.* (K, TA.) — [Hence,] حَبْلٌ signifies [also] † The *making a covenant.* (KL.) — And † The *obtaining* أَمَان [i. e. *a promise,* or *an assurance, of security* or *safety*]. (KL.) — And The *placing a snare for game.* (KL.) And The *catching* game *with,* or *in, a snare.* (KL.) You say, حَبَلَ الصَّيْدَ, (Az, ISd, Mṣb, K,) aor. ـِ, (Mṣb,) inf. n. حَبْلٌ; (Mṣb, TA;) and احتبلهُ, (Az, Ṣ, ISd, Mṣb, K,) and تحبّلهُ; (TA;) *He took,* or *caught, the game with the* حِبَالَة [or *snare*]: (Az, Ṣ, ISd, Mṣb, K:) or *he set up the* حِبَالَة *for the game.* (ISd, K.) And حَبَلَتْهُ الحِبَالَةُ *The snare* [*caught him,* or] *clung to him:* and hence, قَذًى حَبَلَتْهُ عَيْنَهُ † [*Motes which his eye caught*]; a metaphorical phrase, used by Er-Rá'ee; the eye being likened to the snare; and the motes, to game. (TA.) And حُبِلَ عَنِ البَرَاجِ † [*He was prevented, as by a snare,* or *by a rope, from quitting his place*]. (TA.) And احْتَبَلَهَا زَوْجُهَا [app. meaning † *Her husband entrapped her:* or *laid a snare for her*]. (TA.) And احتبلهُ المَوْتُ ‡ [*Death ensnared him;* or *took him*]. (ISd, Z, TA.) And حَبَلَتْهُ فُلَانَةُ ‡ *Such a woman smote his heart with her love;* [or *captivated him;*] as also احْتَبَلَتْهُ. (TA.) [And accord. to the CK, حَبْلٌ also signifies the same as مُدَاهَنَةٌ [i. e. † The *endeavouring to conciliate;* &c.]: but the reading in the TA, and in my MS. copy of the K, is دَاهِيَة: which, however, occurs afterwards in the K as a meaning of حَبْلٌ and of حِبْلٌ.] — حَبِلَتْ, (Ṣ, Mgh, Mṣb, K,) aor. ـَ, (Mṣb, K,) inf. n. حَبَلٌ, (Ṣ, Mgh, Mṣb, K, TA, [in the CK حَبْل,]) said of a woman, (Ṣ, Mgh, Mṣb,) and of any female beast, (Mṣb,) *She was,* or *became, pregnant:* (Ṣ, Mṣb, K:) حَبَلٌ and حَبْلٌ signifying the same: (AO, Ṣ, ISd, K:*) or the former applies only to human beings; and the latter, to others. (Mṣb, TA.) You say وَقْتُ حَبَلِ أُمِّهِ بِهِ [*The time of his mother's being pregnant with him*]. (Ṣ.) — [Hence,] حَبَلٌ signifies also ‡ The *being full.* (ISd, K, TA.) You say, حَبِلَ مِنَ الشَّرَابِ and المَآءِ, aor. ـَ, (K,) inf. n. حَبَلٌ, (K,* TK,) ‡ *He became full of beverage,* or *wine,* and *of water,* (K, TA,) *and his belly became swollen* [*therewith, like that of a pregnant woman*]. (TA.) — And ‡ The *being angry.* (K,* TA.) You say, حَبِلَ فُلَانٌ ‡ *Such a one became angry.* (TK.)

2. حبّل الزَّرْعُ, inf. n. تَحْبِيلٌ, (M, A, K, [in the CK, and in my MS. copy of the K, erroneously, الزَّرْع,]) ‡ *The seed-produce shot forth* (قَذَف) *one part thereof upon another,* or *parts thereof upon others:* (M, K, TA:) or *the ears of the seed-produce* [or *corn*] *became compacted and filled with the grain.* (A, TA.)

4. احبل العِضَاهُ *The* [*trees called*] عضاه [*produced their* حُبَل, or حُبَل; or] *scattered their blossoms, and organized and compacted their fruit* [i. e. *their pods with the seeds therein*]; expl. by تَنَاثَرَ وَرْدُهَا وَعَقَدَ [meaning عَقَدَ الثَّمَرَ]: (A, O, K:) from الحُبْلَة [q. v.], like عَلَّفَ from العُلْف. (AA, O, TA.) — احبلهُ, (Ṣ, K,) inf. n. إِحْبَالٌ, (TA,) *He fecundated it;* syn. أَلْقَحَهُ. (Ṣ, K.)

5: see 1.

8: see 1, in four places.

حَبْلٌ *i. q.* رَسَنٌ [as meaning *A rope,* or *cord*]; (Ṣ;) *a certain thing well known;* (Mṣb;) *a thing with which one ties, binds,* or *makes fast, a beast &c.;* syn. رِبَاطٌ: (M, K:) and *i. q.* رَسَنٌ [as meaning *a halter*]; (M, Mṣb, K;) as in the Kur cxi. 5; (TA;) and so مُحَبَّلٌ: (M, K:) in the former sense, the pl. [of pauc.] is أَحْبُلٌ (Ṣ, M, K) and أَحْبَالٌ (M, K) and [of mult.] حِبَالٌ (Ṣ, M, Mṣb, K) and حُبُولٌ (M, K) and حِبَالَةٌ (L voce جُرُحٌ) [and حُبُولَةٌ, agreeably with a usage of the Arabs, which is, to add ة to any pl. of the measure فِعَالٌ or of that of فُعُولٌ, (see حَجَرٌ,)] and حَبَائِلُ, which is anomalous, as in the phrase حَبَائِلُ اللُّؤْلُؤِ [*cords of pearls*], occurring in a trad.; or this is a mistranscription for جَنَائِبُ, (K, TA, [in the CK حَنَائِل,]) with ج [and ن] and ذ: (TA:) and in the latter sense, the pl. is حُبُولٌ. (M, Mṣb, K.) In a trad. in which it is said that a man's hand is to be cut off for his stealing a

حَبْل, the حبل of a ship may be meant. (Mgh in art. بيض.) — [Hence, †*A bond; cause of union; or link of connexion:*] *connexion with another by the bond of love* or *friendship* or *the like;* (Ṣ, Ḳ, TA;) pl. حِبَالٌ: (TA:) *mutual connexion by such a bond.* (ISd, Mṣb, Ḳ.) You say, وَصَلَ فُلَانٌ حَبْلَ فُلَانٍ †*Such a one married his daughter to such a one.* (Ḥar p. 223.) And هُوَ يَخْطُبُ فِى حَبْلِ فُلَانٍ †*He aids such a one in seeking,* or *demanding, a woman in marriage.* (TA.) And it is said in a trad., إِنَّ بَيْنَنَا وَبَيْنَ القَوْمِ حِبَالًا وَنَحْنُ قَاطِعُوهَا †*Verily there is between us and the party a connexion by the bond of love* or *friendship* or *the like, and we are severing it.* (TA.) You say also, إِنَّهُ لَوَاسِعُ الحَبْلِ ‡ *Verily he is large,* or *liberal, in disposition;* [or *in the scope of his friendship;*] and ضَيِّقُ الحَبْلِ ‡ *narrow therein.* (TA.) — ‡ *A covenant,* or *compact:* (Ṣ, Mṣb, Ḳ, TA:) ‡ *a covenant,* or *an obligation, by which one becomes responsible for the safety,* or *safe-keeping, of a person* or *thing:* (Ḳ, TA:) and ‡ *a promise,* or *an assurance, of security,* or *safety;* (A 'Obeyd, Ṣ, Mṣb, Ḳ, TA;) *such as a man, desiring to make a journey, used* [*and still uses*] *to take from the chief of a tribe:* (A 'Obeyd, TA:) pl. حِبَالٌ. (TA.) You say, كَانَتْ بَيْنَهُمْ حِبَالٌ فَقَطَعُوهَا ‡ *There were between them covenants, and obligations whereby they were responsible for one another's safety, and they broke them.* (TA.) And it is said in the Ḳur [iii. 108], إِلَّا بِحَبْلٍ مِنَ اللّٰهِ وَحَبْلٍ مِنَ النَّاسِ ‡ *Unless* [they have] *a covenant from God and a covenant from men:* (Ibn-'Arafeh, TA:) for the unbeliever requires a covenant from God, which consists in his being of those who have a revealed scripture without which he cannot retain his religion nor enjoy protection, and a covenant granted to him by men. (Er-Rághib, TA.) And it is also said in the Ḳur [iii. 98], وَاعْتَصِمُوا بِحَبْلِ اللّٰهِ i. e. ‡ [*And hold ye fast*] *by the covenant of God:* (TA:) or ‡ *the means of approach,* or *access, unto God;* i. e. *the Ḳur-án, and the Prophet, and intelligence, &c.,* which are the means of obtaining the protection of God; for حَبْل is metaphorically applied to ‡ *any means of access to a thing:* (Er-Rághib, TA:) or these words of the Ḳur mean ‡ *and follow ye the Ḳur-án, and abstain from schism.* (A 'Obeyd, TA.) And in like manner, the saying of Ibn-Mes'ood, عَلَيْكُمْ بِحَبْلِ اللّٰهِ, means ‡ *Keep ye to the Book of God;* for it is a security for you, and a covenant, against the punishment of God. (A'Obeyd, TA.) — ‡ *An elongated,* or *extended, tract of sand,* (T, Ṣ, M, Mgh, Ḳ,) *collected together, abundant, and high:* (T, TA:) or حَبْلٌ مِنَ الرَّمْلِ means *a long, extended, tract of sand, collected together, and elevated:* (Mṣb:) [or simply *a long,* or *long and elevated, tract of sand;* likened to a rope, as is indicated in the Mgh:] pl. حِبَالٌ. (TA.) — [†*A long, creeping,* or *twining, stalk* or *shoot* or *branch;* likened to a rope or cord: pl. حِبَالٌ: often occurring in descriptions of plants by AḤn and others.] — See also حَبَلَةٌ. — الحَبْلُ † *The* وَرِيد; [a name applied to *each of the two carotid arteries,* and sometimes to *each of the two external jugular veins;*] also called حَبْلُ الوَرِيد; *a vein between the windpipe and the* [*two sinews called the*] عِلْبَاوَانِ; (Fr, TA;) *a certain vein in the neck,* (Ṣ,) or *in the* حَلْق. (Mṣb.) — † *The* عَاتِق [or *part between the shoulder-joint and the neck*]: (Ḳ:) or الحَبْلُ, (Ḳ,) or حَبْلُ العَاتِقِ, (TA,) signifies *the* طَرِيقَة [app. here meaning, as it does in some other instances, *oblong muscle*] *that is between the neck and the head of the shoulder-blade:* or *a sinew between the neck and the shoulder-joint:* (Ḳ:) or حَبْلُ العَاتِقِ signifies *a bond,* or *ligament, between the* عاتق *and the neck;* (T, Mṣb, TA;) or *between the neck and the shoulder-joint:* (Lth, TA:) or *certain sinews.* (Ṣ.) — † *A certain vein,* or *nerve,* (عِرْق,) *in the fore arm,* (Ḳ, TA,) *extending from the wrist until it becomes concealed in the shoulder-joint:* (TA:) or حَبْلُ الذِّرَاعِ is [*a vein,* or *nerve,*] *in the arm:* (Ṣ:) or حِبَالُ الذِّرَاعَيْنِ signifies *the sinews that appear upon the two fore arms;* and in like manner, *those of a horse.* (TA.) One says, هُوَ عَلَى حَبْلِ ذِرَاعِكَ, (Ṣ, TA,) a prov., (Ṣ,) meaning ‡ *He,* or *it, is near to thee:* (T, Ṣ, Ṣgh:) or *within thy power,* or *reach;* or *possible,* or *practicable, to thee;* or *easy to thee.* (ISd, Z, TA.) — Also, (Ḳ,) or حَبْلُ الفَقَارِ, (TA,) † *A certain vein,* or *nerve,* (عِرْق,) *in the back,* (Ḳ, TA,) *extending from the beginning thereof to its end.* (TA.) — الحِبَالُ فِى السَّاقِ, (Ḳ,) or حِبَالُ السَّاقَيْنِ, (M,) † *The sinews of the two shanks.* (M, Ḳ.) — الحِبَالُ فِى الذَّكَرِ, (Ḳ,) or حَبَائِلُ الذَّكَرِ, (M,) † *The veins* (عُرُوق) *of the penis.* (M, Ḳ.) — الحَبْلُ also signifies *The station of the horses collected for a race, before they are let go.* (Ḳ.) [Probably it was marked by an extended rope; and for that reason was thus called.] = Also *Heaviness; weight,* or *weightiness; ponderousness;* syn. ثِقَل. (Az, Ḳ.)

حُبْل: see حُبْلَةٌ.

حِبْل *A calamity,* or *misfortune;* (Ṣ, Ḳ;) as also حَبُولٌ: (Ḳ:) pl. حُبُولٌ. (Ṣ, Ḳ.) ISd cites as an ex. the saying of El-Akhṭal,

* وَكُنْتُ سَلِيمَ القَلْبِ حَتَّى أَصَابَنِى *

* مِنَ اللَّامِعَاتِ المُبْرِقَاتِ حُبُولُ *

[*And I was sound of heart until calamities befell me from the resplendent females, exhibiting their beauty*]. (TA.) — رَجُلٌ حِبْلٌ †*A learned, sagacious, intelligent man.* (IAar, Ḳ.*) [And حِبْل also signifies † *Very intelligent,* or *very cunning.* Pl. أَحْبَالٌ.] You say, إِنَّهُ لَحِبْلٌ مِنْ أَحْبَالِهَا, meaning ‡ *Verily he is one who possesses much intelligence,* or *much cunning:* and *verily he is a gentle manager of cattle.* (ISd, Ḳ, TA.)

حَبْل: see حَبَلَةٌ. = It is also an inf. n.; i. e., of حَبِلَتْ. (Ṣ, Mgh, Mṣb, Ḳ.) = And it is also a simple subst.: (Ḳ, TA: [in the CḲ, وَاسْمُ جَمْعٍ is erroneously put for وَاسْمٌ:]) [i. e.] it also signifies The *fœtus in the womb:* (Mgh:) pl. أَحْبَالٌ. (Ḳ.) It is said in a trad., نَهَى عَنْ حَبَلِ الحَبَلَةِ, (Ṣ, Mgh,) or نَهَى عَنْ بَيْعِ حَبَلِ الحَبَلَةِ, (Mṣb, Ḳ,) i. e. *He forbade the selling of the offspring of the offspring* (Ṣ, Mṣb, Ḳ) *in the belly* (Mṣb, TA) of the she-camel &c.; (Mṣb;) [i. e.,] *the offspring of the fœtus* (A 'Obeyd, Ṣ, Mṣb) *in the belly* of the she-camel [&c.]; (A 'Obeyd, Mṣb;) [i. e.,] *what the fœtus will bring forth, if it be a female;* (Mgh;) the ة in الحبلة being the sign of the fem. gender; (A 'Obeyd, Mgh, Mṣb;) or a sign of intensiveness of the signification: (IAmb, TA:) for the Arabs in the Time of Ignorance used to sell the offspring of the offspring in the bellies (T, M, Mṣb, TA) of pregnant beasts, (T, Mṣb,) or of sheep or goats: (M, TA:) or the meaning is, *what is in the belly of the she-camel:* (A 'Obeyd, Esh-Sháfi'ee, Ḳ:) or *the produce of the grape-vine before it has attained to maturity:* (M, Ḳ:) but Suh disapproves of this last explanation, as a mistake occasioned by the ة in الحبلة. (TA.) — † *Anything that is in another thing:* thus, for instance, the pearl is the حَبَل of the oyster-shell; and the wine is the حَبَل of the glass bottle. (A, TA.) = ‡ *Fulness;* (ISd, Ḳ, TA; [see حَبِلَ;]) as also حُبَالٌ. (IAar, Ḳ.) — ‡ *Anger:* (Ḳ, TA:) ‡ *anger and grief;* as in the saying بِهِ حَبَلٌ ‡ *In him is anger and grief:* (Az, ISd, Ḳ, TA:) from the same word as meaning the "pregnancy" of a woman. (Az, TA.) = حَبْلَ حَبْلَ *A cry by which sheep or goats are chidden.* (Ṣgh, Ḳ.)

حَبْلَة: see حَبَلَةٌ.

حُبْلَة The *fruit,* or *produce, of the* [*kind of trees called*] عِضَاه, (Ṣ, Ḳ,) *in general:* (Ḳ:) or the *pod,* or *receptacle of the seeds, of the* سَمُر *and* سَلَم; [so accord. to AZ; as appears from a comparison of passages in art. بل in the T and TA;] that of other [trees of the kind called] عضاه being termed سَفَّة: (TA:) or the *fruit,* or *produce, of the* سَمُر, *resembling the* [*species of kidney-bean called*] لُوبِيَاء; (IAar, TA;) or *of the* سَلَم *and* سَيَال *and* سَمُر, (M, Ḳ,) *which is a curved thing, containing small black grains, resembling lentils:* (M, TA:) or, accord. to AO, *a species of tree;* as is the سَمُر: (Az, TA:) pl. حُبُلٌ, [or rather this is a coll. gen. n.,] and [the proper pl. is] حُبَل. (Ḳ.) Hence, in a trad. of Saad, وَمَا لَنَا طَعَامٌ إِلَّا الحُبْلَةُ وَوَرَقُ السَّمُرِ [*We having no food except the* حبلة *and the leaves of the* سمر]. (Ṣ, TA.) — *A kind of ornament worn by women,* (Ṣ, Ḳ, TA,) *fashioned in the form of the fruit thus called,* (TA,) *and put upon necklaces,* (Ṣ, TA,) *used in the Time of Ignorance.* (Aṣ, TA.) — *A certain herb,* (بَقْلَة, ISd, Ḳ,) *sweet,* or *pleasant, of the herbs termed* ذُكُور: so says ISd: and in one place he says, *a certain tree which* [*the lizards termed*] ضِبَاب *eat.* (TA.) — See also what next follows.

حَبَلَة (M, A, Ḳ) and حَبْلَة, (M, A,) or حُبْلَة, (Ḳ,) † *A grape-vine;* (M, A, Ḳ;) its branches being likened to ropes, or cords: (A, TA:) or *a stock of a grape-vine:* (Ḳ:) the first of these words has the latter signification (Mgh, TA) accord. to Aṣ: (TA:) or it signifies *a stock of a grape-vine having its branches spread upon its*

trellises: (TA:) or the first and second signify *a branch of a grape-vine:* (Ṣ:) or, accord. to Lth, حبلة [thus in the TA, without any syll. sign,] signifies *a grape-vine:* and also *a* طاق [app. here meaning *an arch*] of the branches of a grape-vine: so in the T: (TA:) and حَبَلٌ and حُبْلٌ [are coll. gen. ns., and] signify *grape-vines.* (K.) — حَبَلَةُ عَمْرٍو *A sort of grapes of Et-Ṭáif, white, and pointed at the extremities.* (TA.) = See also حَبَلٌ: = and see what next follows.

حُبْلَى *Pregnant;* (Ṣ, Mgh, Mṣb, K;) as also حَابِلَةٌ; (K;) and حَبْلَانَةٌ also occurs in the same sense: (ISd, K:) applied to a woman, (Ṣ, Mgh,) or, accord. to AZ, to any animal having a nail, (Ṣ,) or to any beast, as, for instance, a sheep, or goat, and a cat: (Mṣb:) pl. of the first حَبَالَى (Ṣ, Mgh, Mṣb, K) and حُبْلَيَاتٌ (Mṣb, K) and حَبَالَيَاتٌ, (Ṣ, TA,) which last is pl. of حَبَالَى: (TA:) and the pl. of حَابِلَةٌ is حَبَلَةٌ, (K,) which is extr. (TA.) One says, اللَّيْلُ حُبْلَى لَسْتَ تَدْرِى مَا تَلِدُ †[*The night is pregnant: thou knowest not what it will bring forth*]: meaning that the events of the night are not to be trusted. (TA.) — See also حَبْلَانَةٌ.

حُبْلِىٌّ and حُبْلَوِىٌّ and حُبْلَاوِىٌّ *Of,* or *relating to, one that is* حُبْلَى, i. e. *pregnant.* (Ṣ, K.)

حَبْلَانَةٌ: see حُبْلَى. — [Hence,] حَبْلَانُ †*Full* [of beverage, or wine, and of water; see حَبِلَ]; as also حُبْلَانُ: fem. of the former حَبْلَى; and of the latter حُبْلَى [which is anomalous]: (AḤn, ISd, K, TA:) and أَحْبَلُ a man *full of beverage* or *wine.* (Z, TA.) — And حَبْلَانُ †*Angry;* (K, TA;) *full of anger;* عَلَى فُلَانٍ *against such a one:* (TA:) fem. with ة. (Ibn-'Arafeh, K, TA.)

حُبْلَان: see the next preceding paragraph. [By rule, it should be with tenween, like عُرْيَانٌ, and should form its fem. with ة.]

حُبْلَوِىٌّ: } see حُبْلِىٌّ.
حُبْلَاوِىٌّ: }

حُبَالٌ: see حَبَلٌ. = Also † *Much hair.* (Az, TA.)

حَبُولٌ: see حِبْلٌ.

حَبِيلُ بَرَاجٍ †One *who stands in his place like the lion, not fleeing:* (Ṣ:) or †*courageous:* (K, TA:) and an appellation given to †*a lion;* (K, TA;) as though he were prevented, as by a snare, or by a rope, from quitting his place; not quitting it, by reason of his boldness. (TA.)

حِبَالَةٌ (Ṣ, Mṣb, K) and أُحْبُولَةٌ (Lth, Mṣb, K) and أُحْبُولٌ (Lth, K) *A snare;* or *thing by means of which one takes, catches,* or *snares, game, or wild animals,* or *birds;* (Ṣ, M, K;) *of whatever kind it be;* (M, TA;) *a* شَرَك, and *the like:* (Mṣb:) or حبالة peculiarly applies to the *cord* (حَبْل) *of him who takes, catches,* or *snares, game or the like:* (Er-Rághib, TA:) pl. of the first حَبَائِلُ, (Mṣb, TA,) and of the second [and third] أَحَابِيلُ. (Mṣb.) It is said in a prov., خُشَّ ذُؤَالَةَ بِالحِبَالَةِ [*Frighten thou the wolf to catch him with the snare*]; ذؤالة meaning the wolf: applied to him whose threatening is not cared for: i. e., threaten another than me; for I know thee. (Meyd, TA.) — [Hence,] النِّسَآءُ حَبَائِلُ الشَّيْطَانِ †[*Women are the snares of the Devil*]. (TA.) And حَبَائِلُ المَوْتِ †*The causes of death.* (K.) And هُوَ حِبَالَةُ الإِبِلِ †*He is one who takes good care of the camels, so that they do not escape from him.* (TA.) — For the pl. حَبَائِلُ, see also حَبْلٌ, in two places; in the first sentence, and near the end of the paragraph.

حَابِلٌ One *who binds, ties,* or *makes fast, a rope,* or *cord.* (TA.) Hence, (TA,) يَا حَابِلُ أَذْكُرْ حَلًّا, a prov., (K, TA,) meaning *O binder,* or *tyer, of the rope, bear in mind* the time of *untying.* (TA.) — The *setter of the snare* (حِبَالَة) *for game;* (Ṣ, TA;) as also مُحْتَبِلٌ. (TA.) It is said in a prov., اِخْتَلَطَ الحَابِلُ بِالنَّابِلِ (Ṣ) †*The setter of the snare became confounded with the shooter of the arrows:* (TA in art. خلط:) or, in this instance, (Ṣ,) الحابل signifies *the warp;* and النابل, *the woof.* (Ṣ, K.) And in another prov., ثَارَ حَابِلُهُمْ عَلَى نَابِلِهِمْ †*They kindled mischief among themselves:* (K, TA:) الحابل [properly] signifying *the owner of the* حِبَالَة; and النابل, *the shooter with* نَبْل, or *the owner of* نَبْل: i. e., their case became confused: and sometimes it is applied to a party whose case has become turned from its proper state, and who become roused, or stirred up, one against another. (Az, TA.) One says also, حَوَّلَ حَابِلَهُ عَلَى نَابِلِهِ †*He turned it upside down.* (K.) And اجْعَلْ حَابِلَهُ نَابِلَهُ, and حَابِلَهُ عَلَى نَابِلِهِ, †*Turn thou it upside down.* (TA.) — ‡ *An enchanter.* (Sgh, K, TA.) = A [lizard of the kind called] ضَبّ *that feeds upon the* حُبْلَة [q. v.]; (Ṣ, M, K;) and so a gazelle. (TA.) = حَابِلَةٌ: see حُبْلَى.

حَابُولٌ *A rope* [*in the form of a hoop*] *by means of which one ascends palm-trees;* (Ṣ, M, K;) *made of bark, or of* [*the fibres of the palm-tree called*] لِيف. (Ḥar pp. 544-5.)

أَحْبَلُ: see حَبْلَانُ, voce حَبْلَانَةٌ.

أُحْبُولَةٌ and أُحْبُولٌ: see حِبَالَةٌ.

مَحْبَلٌ The *time of pregnancy:* (K:) [or the *time of* one's *mother's pregnancy:* for] you say, كَانَ ذٰلِكَ فِى مَحْبَلِ فُلَانٍ *That was in the time of such a one's mother's being pregnant with him.* (Ṣ, TA.) So in the saying of El-Mutanakhkhil El-Hudhalee:

* لَا تَقِهِ المَوْتَ وَقَيَّاتُهُ * خُطَّ لَهُ ذٰلِكَ فِى المَحْبَلِ *

[*His possessions by means of which he preserves himself shall not preserve him from death: that was written for him in the time when his mother was pregnant with him:* or the last word is المَهْبِل: so in the TA in arts. هبل and وقى: see what here follows, in the next sentence]: or the meaning is that here following. (TA.) — [The *register of God's decrees;* which is called] the *first writing:* (ISd, K:) but in the verse cited above, the last word, accord. to some, is المَحْبِل, (TA,) which means المَهْبِل, (K, TA,) and this is the reading best known, signifying *the place of gestation in the womb.* (TA.)

مَحْبِلٌ: see what next precedes.

مُحَبَّلٌ: see حَبْلٌ, first sentence. — Also Hair *crisped,* or *twisted and contracted:* so accord. to the K; in which is added, شِبْهُ الجَثْلِ; but the right reading is شِبْهُ الحَبْلِ [*like the rope* or *cord*]: or *having its locks twisted like ropes* or *cords:* [thus many Ethiopian races, and some of the Arab women, twist their hair, like cords; and thus, generally, did the ancient Egyptians:] or, accord. to the M, *i. q.* مَضْفُورٌ [meaning *plaited,* or *twisted*]. (TA.)

مَحْبُولٌ A wild animal *caught,* or *entangled, in a* حِبَالَة [or *snare*]: (Ṣ:) or one *for which a* حبالة *has been set, though he may not as yet have fallen into it:* and مُحْتَبَلٌ [in the CK erroneously مُحْتَبِل] one *that has fallen into it,* (ISd, K,) *and been taken.* (ISd, TA.)

مُحْتَبَلٌ: see what next precedes. — Also [The *place of the hobble;* i. e.] †the *pastern* of a beast: (T, TA:) or the *pasterns* of a horse: (Ṣ, K:) originally used in relation to a bird caught in a snare. (A, TA.)

مُحْتَبِلٌ: see حَابِلٌ.

حبن

1. حَبِنَ, aor. ـَ; (Ṣ, K;) and حُبِنَ; inf. n. (of the former, TA) حَبَنٌ and (of the latter, TA) حُبْنٌ; (K;) *He* (a man) *had the dropsy;* as also احتبن: (KL:) *he had a disease in the belly, whereby it became large and swollen.* (K.) — [Hence,] حَبِنَ عَلَيْهِ, aor. ـَ, (K,) inf. n. حَبَنٌ, (TA,) †*He became filled with anger against him.* (K. TA.)

4. احبنهُ [*It caused him,* or *his belly, to become large and swollen*]: said of a disease [app. dropsy] that has befallen one; or of much eating. (TA.)

8: see 1.

حَبْنٌ The *tree called* دِفْلَى [q. v.]; as also حَبِينٌ. (K.)

حُبْنٌ and حُبْنَةٌ *i. q.* دُمَّلٌ [all which are applied in the present day to *A boil*]: (K:) and [*small swellings* or *pustules, of the kind termed*] خُرَّاج, (K,) *like* دُمَّل: (Ṣ K:) or *a thing that comes upon the body,* or *person, generating pus,* or *thick purulent matter, and swelling:* pl. [of the former] حُبُونٌ. (K.) = Also, the former, *An ape,* or *a monkey;* syn. قِرْدٌ. (Kr, K.)

حَبَنٌ The *dropsy;* (Ṣ;) *a disease in the belly, whereby it becomes large and swollen.* (K.) — The *yellow water* [*of the blood;* i. e. the *serum:* a superabundant effusion of which, in the body, constitutes dropsy]. (TA.)

حُبْنَةٌ: see حُبْنٌ.

حَبِينٌ: see أَحْبَنُ: = and see also حَبْنٌ.

أُمُّ حُبَيْنٍ *A certain small beast* or *reptile*, (Ṣ, Ḳ,) *well known;* (Ḳ;) *the* عِظَايَة: (Mgh:) or *a species of the* [*kind of lizards termed*] عِظَاء; *of stinking odour:* (Mṣb:) so called because of the largeness of its belly; from أَحْبَنُ [q. v.]: also called ▼ حُبَيْنَةُ; (Ṣ, Mṣb, Ḳ;) and sometimes the article ال is prefixed to it, (Ṣ, Mṣb, Ḳ,) so that it is called أُمُّ الحُبَيْنِ, (Ṣ, Mṣb,) by poetic license: (TA:) it is *of the form of the* حِرْبَاء [or *chameleon*], *broad in the breast, and large in the belly:* (TA:) or, accord. to some, (TA,) it is the *female of the* حِرْبَاء: (Ṣ and Mṣb and Ḳ in art. حرب, and TA in the present art.:) accord. to Az, it is *a small reptile resembling the* [*kind of lizard called*] ضَبّ: (Mṣb:) or, as some say, *a certain reptile of the size of a man's hand:* or, accord. to Ibn-Ziyád, *a dust-coloured reptile, with four legs, and of the size of a frog that is not large; and when the children hunt it, they say to it,*

* أُمَّ الحُبَيْنِ انْشُرِي بُرْدَيْكِ * انَّ الأَمِيرَ نَاظِرٌ إِلَيْكِ *

[*Umm-el-Ḥobeyn, spread forth thy two wings: verily the commander is looking at thee*]: *they hunt it until fatigue overcomes it, when it stops, standing upright upon its two hind legs, and spreads forth two wings that it has, of the same dust-colour; and when they hunt it further, it spreads forth wings that were beneath those two wings, than which nothing more beautiful in colour has been seen, yellow and red and green and white, in streaks, one above another, very many; and when it has done this, they leave it: no offspring of it is found; nor any genital organ:* (TA:) the appellation أُمُّ حُبَيْنٍ is determinate, like ابْنُ عِرْسٍ and ابْنُ آوَى; (Ṣ, Mṣb;) and [so is ▼ حُبَيْنَةُ,] like أُسَامَةُ; (Ṣ;) but determinate as a generic appellation: (Ṣ, Mṣb:) the suppression of the article does not render it indeterminate; which is contr. to rule: (Ṣ, Ḳ:) the pl. is أُمَّاتُ حُبَيْنَاتٍ, [which is strange,] and أُمَّاتُ حُبَيْنٍ. (Mṣb.) — The Arabs say, in one of their imprecations, صَبَّ اللّٰهُ عَلَيْكَ أُمَّ حُبَيْنٍ مَاخِضًا meaning †[*May God pour upon thee*] *the night.* (Ibn-Buzurj, TA in art. مخض.)

حُبَيْنَةُ: see the next preceding paragraph, in two places.

أَحْبَنُ *Having the dropsy;* (Ṣ, Mgh, Mṣb;) as also مَحْبُونٌ ▼ (KL) [and ▼ حِبِينٌ; so in the Lex. of Golius; and so in the present day]: *having a disease in the belly, whereby it becomes large and swollen:* (Ḳ:) fem. حَبْنَاءُ, (Ṣ, Ḳ,) applied to a woman: (Ṣ:) pl. حُبْنٌ. (TA.) — Hence, (TA,) the fem., ‡ *Big-bellied;* (Ḳ, TA;) applied to a woman. (TA.) And †A foot (قَدَمٌ) *having much flesh in the* بَخَصَة [app. here meaning the *pulpy portion of the sole*]; (Ḳ;) *as though it were swollen.* (TA.) And †A pigeon (حَمَامٌ) *that does not lay eggs:* pl. حُبْنٌ. (Ḳ.)

مَحْبُونٌ: see the next preceding paragraph.

مُحْبَئِنٌّ †*Angry.* (Ḳ.)

حبو

1. حَبَا, (Mṣb, Ḳ,) [aor. يَحْبُو,] inf. n. حُبُوٌّ, (Ḳ,) *He,* or *it* (a thing, Mṣb, TA), *was,* or *became,* or *drew, near.* (Mṣb, Ḳ.) And hence, (TA,) حَبَوْتُ لِلْخَمْسِينَ *I was,* or *became,* or *drew, near to fifty* [years]; (Ṣ, ISd, TA;) [as also حبوت الخمسين; for] IAạr says that حَبَاهَا and حَبَا لَهَا both have this signification. (TA.) حَبَتِ الأَضْلَاعُ إِلَى الصُّلْبِ — *The ribs joined to the backbone;* (Ḳ;) and in like manner, with the same meaning, one says of the entrails: and *the ribs were near to the backbone.* (TA.) And حَبَتِ الشَّرَاسِيفُ, (Ḳ,) inf. n. as above, (TA,) i. e. [*The extremities of the ribs, projecting over the belly,*] *were long, so that they were near one another.* (Ḳ.) And حَبَا المَسِيلُ *The water-course,* or *channel of a torrent, became* [*contracted,*] *so that one part thereof was near to another.* (Ḳ.) = حَبَا, (Ṣ, Mgh, Mṣb, Ḳ,) aor. يَحْبُو, (Mgh, Mṣb,) inf. n. حَبْوٌ, said of a child, (Ṣ, Mgh, Mṣb, Ḳ,) before he stands; (Lth, TA;) as also حَبِيَ, aor. يَحْبَى, inf. n. حَبًى, which, however, is rare; (Mṣb;) *He crept,* or *crawled,* [or *dragged himself along,*] *upon his posteriors;* (Mgh;) or so حبا عَلَى أَسْتِهِ: (Ṣ:) or *he went along upon his posteriors, protruding his chest:* (Ḳ:) or *went along on four* [or, as we say, *on all fours*]: in this last sense it is used by the lawyers. (Mgh.) And, said of a man, *He went along upon his hands,* or *arms, and his belly:* (Ḳ:) or *upon his hands,* or *arms, and his knees:* or *upon his posteriors:* or *upon his elbows and knees:* (TA:) [or *he crept,* or *crawled:* for] you say, مَا جَاءَ إِلَّا حَبْوًا, meaning *He came not save creeping,* or *crawling:* and مَا نَجَا فُلَانٌ إِلَّا حَبْوًا [*Such a one escaped not save creeping,* or *crawling*]. (TA.) Also, said of a camel having his fore shank bound up to his arm, *He crept,* or *crawled, along:* [or *he dragged himself along on the ground:*] and, said of a camel, *he lay down, and crept,* or *crawled,* [or *dragged himself along,*] *by reason of fatigue:* or, as some say, *being constrained to ascend a difficult tract of sand, he protruded his chest, and then crept,* or *crawled.* (TA.) — [Hence,] said of an arrow, *It glided along the ground, and then hit the butt:* (Ṣ:) or so حبا إِلَى الغَرَضِ. (Mṣb.) — And حبا المَالُ, (Ḳ,) inf. n. حَبْوٌ, (TA,) *The cattle clave to the ground, motionless, by reason of emaciation.* (Ḳ.) — And حَبَتِ السَّفِينَةُ, (Ḳ,) inf. n. حَبْوٌ, (TA,) *The ship ran.* (Ḳ.) = حَبَا لَهُ *It* (a thing) *presented itself,* or *its breadth,* or *width,* or *its side, to him,* or *it;* syn. اعْتَرَضَ, (Ḳ,) or عَرَضَ; (Mgh;) as do, for instance, waves to a ship; (TA;) and as clouds, like a mountain, before they cover the sky. (Ṣ.) And حبا الرَّمْلُ, aor. يَحْبُو, inf. n. حَبْوٌ, *The sands rose up, extending sideways* (مُعْتَرِضًا): (TA:) or *extended widely.* (IAạr, TA.) = حَبَاهُ, (Ṣ, Mṣb, Ḳ,) aor. as above, (TA,) inf. n. حَبْوٌ (TA) and حَبْوَةٌ, (Ṣ, TA,) or this is a simple subst., (Ḳ,) and the inf. n. is حِبَاءٌ, (Mṣb,) or this last also is a simple subst., (Ṣ,* Ḳ,) *He gave him* (Ṣ, Mṣb, Ḳ) a thing (Mṣb) *without any compensation* (Mṣb, Ḳ) *and without* [*receiving*] *any favour,* or *benefit:* or *in a general sense.* (Ḳ. [See also حِبَاءٌ below.]) You say, حَبَاهُ كَذَا and بِكَذَا *He* (God, or a man,) *gave him such a thing without* [*receiving*] *any favour,* or *benefit, and without requital.* (Ḥam pp. 327 and 654.) — And also, (Ḳ,) aor. as above, inf. n. حِبَاءٌ, (TA,) *He denied him, refused him,* or *refused to give him;* (Ḳ, TA;) on the authority of IAạr only. (TA.) Thus the verb bears two contr. significations. (Ḳ.) — حبا مَا حَوْلَهُ *He defended, protected,* or *guarded, what was around him;* (Aṣ, Ṣ, Ḳ;) as also ▼ حبّاهُ, inf. n. تَحْبِيَةٌ. (Ṣ, Ḳ.) J cites as an ex. of the former verb, from a poem of Ibn-Aḥmar, the phrase لَمْ يَحْبُهَا فَحْلٌ [as though meaning *A stallion did not defend them*]; referring to she-camels: but accord. to AḤn, it means *did not regard them;* being occupied with himself. (TA.) — You say also, فُلَانٌ يَحْبُو قَضَاهُمْ and يَحُوطُ قَضَاهُمْ [*Such a one fights in their defence;* or *defends them in a distant quarter:* but generally meant ironically: see 1 in art. حوط]: both signify the same. (Abu-l-'Abbás, TA.)

2: see 1.

3. حاباهُ, (Mṣb, Ḳ,) inf. n. مُحَابَاةٌ (Mṣb, Ḳ, KL) and حِبَاءٌ, (Ḳ,) *He vied,* or *contended, with him in giving.* (KL.) — *He aided him,* or *assisted him: he treated him,* or *behaved towards him, with partiality; was partial towards him:* and *inclined towards him:* (Ḳ:) *he treated him in an easy and a gentle manner.* (Mṣb.) — حاباهُ فِي البَيْعِ, (Ṣ, MA,) inf. n. مُحَابَاةٌ, (Ṣ, Mgh, KL,) *He abated the price,* or *payment, to him in selling:* (MA, KL, PṢ:) or *he treated him in an easy and a gentle manner therein:* (TK:) from حِبَاءٌ signifying "a gift." (Mgh.)

4. رَمَى فَأَحْبَى *He shot, and made his arrow to fall short of the butt* (IAạr, Ḳ) *and then to leap so as to hit the butt.* (IAạr, TA.)

5: see what next follows.

8. احتبى *He drew together and confined his back and his shanks* (Ṣ, Mgh, Mṣb, and Ḥar p. 179) *with his* رِدَاء, (Ṣ,) or *with a garment,* or *piece of cloth,* or *with some other thing,* (Mgh, Mṣb, and Ḥar ubi suprà,) *when sitting, to be like him who is leaning* [*his back against a wall*]: (Ḥar ubi suprà:) *he drew his legs against his belly with a garment,* or *piece of cloth, confining them therewith, together with his back, and binding it,* or *making it tight, upon them, so as to preserve him from falling,* [*when he sat,*] *like a wall:* (IAth, TA:) and ▼ تحبّى signifies the same: (TA:) or احتبى بِالثَّوْبِ *he inwrapped himself with the garment:* or *he drew together and confined his back and his shanks with a turban* or *the like:* (Ḳ:) for the Arabs not having walls in their deserts to lean against in their assembling, the man used to set up his knees in his sitting, and put against them a sword, or surround them [and his back] with a piece of cloth, or knit his hands, or arms, together upon them, and rest against them; this standing him in stead of leaning. (Ḥar ubi suprà.) The doing this in one garment is forbidden, in a trad., lest, by accident,

what decency requires to be concealed should become exposed. (IAth, TA.) You say also, احتبى بيَدَيْهِ [*He confined his legs against his belly with his hands*, or *arms, in sitting, to support himself by so doing*]. (S, Msb.*) [See also قُرْفُصَاءُ الاِحْتِبَآءِ.] with the sword is practised on the occasions of making a covenant for mutual protection, or war, or appointing a chief, and the like; because the sword may be wanted in these cases. (Ham p. 711.)

حَبًا: see حَبِيٌّ.

حُبَّةٌ *A grape:* (K:) or *grapes when they first grow, from the berry, not from planting:* (TA:) pl. حُبًى. (K.)

حَبْوَةٌ: see حِبَآءٌ.

حُبْوَةٌ a subst. from اِحْتَبَى, (Yaakoob, S, K,) as also حِبْوَةٌ (S, Msb, K) and حِبْيَةٌ (K) and حِبَآءٌ and حُبَآءٌ: (Ks, K:) meaning [The *act denoted by* اِحْتَبَى; i. e. اِحْتِبَآءٌ: and also] *a turban*, or *piece of cloth*, or *some other thing, with which a man performs what is termed* الاِحْتِبَآءُ: (Har p. 179:) pl. حُبًى (Yaakoob, TA) and حِبًى. (Yaakoob, S, TA.) [See an ex. from a trad. voce نَمِرَةٌ: and see also a verse of El-Farezdak cited voce حَلَّ.] Hence, حَلَّ حُبْوَتَهُ and عَقَدَ حُبْوَتَهُ mean + *He rose*, or *stood up*, and + *He sat*. (Har p. 179. The former phrase is also mentioned in the S.) And the saying, الحُبَى حِيطَانُ العَرَبِ [*The things used for the purpose of* اِحْتِبَآء *are the walls of the Arabs:* see 8]. (TA.) And the saying, in a trad. of El-Ahnaf (when he was asked in a time of war, "When is forbearance?"), عِنْدَ الحُبَآءِ [*On the occasion of* اِحْتِبَآء]; meaning that forbearance is to be approved in peace, not in war. (TA.) الحبوة on Friday, when the Imám is reciting the khutbeh, is forbidden; because الاِحْتِبَآء induces sleep, and exposes the purity of the worshipper to be annulled. (TA.) ═ See also حِبَآءٌ.

حِبْوَةٌ: see حُبْوَةٌ: ═ and see also حِبَآءٌ.

حُبَآءٌ; see حُبْوَةٌ, in two places.

حِبَآءٌ (S, Mgh, K) a subst. from حَبَاهُ "he gave him without any compensation" &c., (K,) as also حُبْوَةٌ (Msb, K) and حَبْوَةٌ and حِبْوَةٌ; (K;) all held by Lh to be inf. ns.: (TA:) or meaning *A gift*. (S, Mgh.) And the first, The *dowry of a woman* or *wife*. (TA.) ═ See also حَبْوَةٌ, in two places.

حَبِيٌّ: see حَابٍ. ═ Also *A collection of clouds;* syn. سَحَابٌ; because it creeps along; or from حَبَا meaning عَرَضَ, wherefore it is also called عَارِضٌ: (Mgh:) or applied to a collection of clouds as meaning *that presents itself*, or *its breadth*, or *width*, or *its side*, or *extends sideways*, (S, Ham p. 785, and EM p. 51,) *heaped up*, (EM,) *in the tracts of the horizon*, (Ham,) *like a mountain, before it covers the sky;* (S, EM;) as also حَبًا; (S;) so called because near to the earth, (S, Ham,) as though creeping, or crawling, like a child; or from حَبَا; like as سَحَابٌ is from سَحَبَ, (Ham,) or from سَحَبَ أَهْدَابَهُ: (TA:) or, as also حُبِيٌّ, *a collection of clouds overpeering* يُشْرِفُ, in [some of] the copies of the K, erroneously, يشرق, TA) *from the horizon upon the earth:* or *heaped up, one part above another*. (K, TA.)

حُبِيٌّ: see the next preceding paragraph.

حَابٍ *Near;* applied to a thing of any kind. (S.) [Hence,] حَابِي الحُيُودِ *Having the heads of the ribs connected* [*by means of the cartilages*], *one with another*. (Az, TA.) And إِنَّهُ لَحَابِي السَّرَاسِيفِ *Verily he is protuberant in the two sides*. (S.) ═ *Having the shoulder-joints elevated to*, or *towards, the neck;* (K;) applied to a man, and likewise to a camel. (TA.) ═ An arrow *that creeps along* (Kt, K) *upon the ground* (Kt) *to the butt*, (Kt, K,) *having fallen short of it:* (Kt:) or an arrow *that glides along the ground, and then hits the butt:* pl. حَوَابٍ. (Msb.) Hence the saying, in a trad., إِنَّ حَابِيًا خَيْرٌ مِنْ زَاهِقٍ, i. e. An arrow *such as is termed* حَابٍ, though weak, having hit the butt, *is better than one that goes beyond the butt* by its vehemence of passage, and its force, not having hit it: meaning, by the two arrows, one who attains the truth, or right, or a part thereof, though weak; and another who goes beyond it, and far from it, though strong. (TA.) ═ A thing *presenting itself*, or *its breadth*, or *width*, or *its side;* as also حَبِيٌّ; (K;) as in the saying of El-'Ajjáj, describing a [vessel such as is called] قُرْقُور,

* فَهْوَ إِذَا حَبَا لَهُ حَبِيُّ *

i. e. [*So it,*] *when waves present themselves*, or *their breadth*, &c., *to it*. (TA.) [Hence,] رَمْلٌ حَابٍ *Overpeering sands presenting themselves*, or *their breadth*, &c. (TA.) And جَبَلٌ حَابٍ *A heavy, overpeering mountain*. (TA.) ═ Also *A certain plant:* (K:) so called because of its height. (TA.) And حَابِيَةٌ A tract of sand (رَمْلَةٌ), (K, TA,) *elevated and overpeering*, (TA,) *producing that plant*. (K, TA.)

حبى

1. حَبَى, aor. يَحْبِي, inf. n. حَبْيٌ: see 1 in art. حبو.

حِبْيَةٌ: see حُبْوَةٌ.

حُبِيٌّ and حَبِيٌّ: see art. حبو.

حت

1. حَتَّهُ, (A, Mgh, Msb, K, &c.,) aor. ـُ, (Mgh, Msb,) inf. n. حَتٌّ, (S, Mgh, Msb,) *He scraped it*, or *rubbed it, off*, (Az, Mgh, Msb, TA, and Ham p. 310,) or *rubbed it and scraped it off*, (A, K,) or *scraped it off by little and little*, (Az, TA,) namely, a thing, (TA,) as, for instance, blood, (A, TA,) or semen, (S, A,) or something dry, (Ham ubi supra,) from a garment, (S, A, Ham, TA,) or the like, (S, Ham,) *with the hand*, or *with a stick*, or *piece of wood*, (Mgh, Ham,) or *with the end of a stone* or *of a stick* or *piece of wood*. (Az, Msb.) And حَتَّ الوَرَقَ, (A, Msb,) inf. n. as above, (S, Msb,) *He removed the leaves* [*by rubbing* or *scraping*], (Msb,) from a branch, (S,) or from trees. (A.) ═ Hence, حَتَّ اللّٰهُ مَالَهُ, (A, TA,) inf. n. as above, (TA,) ‡ *God destroyed*, or *may God destroy, his property:* (A:) or *God caused his property to pass away, and so reduced him to poverty;* or *may God cause* &c. (TA.) ═ And حَتَّهُ عَنِ الشَّىْءِ, (A,* TA,) aor. and inf. n. as above, (TA,) ‡ *He repelled him, drove him back*, or *turned him back, from the thing*. (A,* TA.) ═ حَتَّهُ مِائَةَ دِرْهَمٍ ‡ *He payed him hastily a hundred dirhems*. (A, TA.*) And حَتَّهُ مِائَةَ سَوْطٍ ‡ *He inflicted upon him hastily a hundred lashes with a whip*. (S, A.) ═ حَتَّ الشَّىْءَ *i. q.* حَطَّهُ [*He put the thing; put it down;* &c.]. (K.) ═ See also 6.

4. احتّ *It* (the kind of tree called أَرْطَى) *dried*, or *dried up*. (K.)

6. تحاتّ *It became rubbed and scraped off;* as also انحتّ: (K:) *it* (a thing) *became scattered, strewn*, or *dispersed;* or *became so by degrees, part after part;* syn. تَنَاثَرَ. (S.) And تحاتّ الوَرَقُ, (A, TA,) or تَحَاتَّتْ; (K;) and انحتّ, (A,) or انحتّت; (K;) and حَتَّتْ, (K,) [aor., app., ـِ, the verb being intrans.,] inf. n. حَتٌّ; (TA;) and تَحَتْحَتَتْ; (K;) *The leaves became rubbed and scraped off:* (A:) or *fell* (K) from the branch &c.: or *fell successively, one after another*. (TA.) And تحاتّت الشَّجَرَةُ *The tree shed its leaves, one after another*. (Msb.) And انحت شَعَرُهُ عَنْ رَأْسِهِ *His hair fell off from his head*. (TA.) And تحاتّت أَسْنَانُهُ *His teeth fell out, one after another*. (TA.) ═ [Hence,] تحاتّت ذُنُوبُهُ + *His sins fell from him*. (TA, from a trad.)

7: see 6, in three places.

R. Q. 1. حَتْحَتَ: see حَتْحَتَةٌ.

R. Q. 2: see 6.

حَتِّ (indecl., with kesr for its termination, TA) *A cry by which birds are chidden*. (K.)

حَتٌّ: see حُتَات. ═ Also *Dead;* [as though strewn upon the ground, in fragments;] applied to locusts (جَرَاد): pl. أَحْتَاتٌ; (K;) its only pl. (MF.) [Hence, app.,] حَتًّا فَتًّا and تَرَكُوهُمْ حَتًّا بَتًّا and ‡ *They destroyed them*. (A, TA.) ═ *Dates* (تَمْر) *not sticking together*. (K,* TA.) [See also حُتٌّ.] ═ ‡ A *fleet*, or *swift*, horse; (S, A;) *as though he scraped the ground;* (A;) *light in pace, and wide in step:* pl. as above: (S:) or a *fleet*, or *swift, and excellent* horse; (K;) *that runs swiftly and much*, or *that furrows the ground much with his feet:* (TA:) also *generous and high-bred* (كَرِيمٌ عَتِيقٌ [app. as applied to a horse]): (K:) and a *fleet*, or *swift*, camel: (K:) a *quick-paced and light-paced* camel; as also حَتْحَتٌ: (TA:) and *a male ostrich*. (K.) The Hudhalee says, (S,) namely, El-Aalam, (TA,)

* عَلَى حَتِّ البُرَايَةِ زَمْخَرِيِّ السِّـ *
* ـسَوَاعِدِ ظَلَّ فِى شَرْيٍ طِوَالِ *

(Ṣ, TA:) he likens himself, says As, in his running and fleeing, to a male ostrich, as is shown by what precedes this verse: (Ṣ:) by حتّ البراية is said to be meant حَتٍّ عِنْدَ البُرَايَةِ, i. e. ‡*fleet*, or *swift, when emaciated by journeying*; the subst. براية being said to be put for the inf. n. بَرْى: (A,* L:) some of the Baṣrees say that the poet means a camel; but As disapproves of this, because to that which he here describes he has before applied the epithet هِجَفّ: ISd says that in his opinion he likens his horse or his camel to a male ostrich, because of the epithet هجفّ, preceding, and because neither the horse nor the camel eats the colocynth, but this plant is cropped by ostriches; شرى meaning the colocynth: IJ says that شرى here signifies a tree of which bows are made; and the poet means that if the trees thus called are tall, they conceal him, and he is the more lonesome, or sad; and that if they were short, his eye would range freely, and he would be pleased, and would run gently. (L.) = See also حَتَّى, near the end of the paragraph.

حُتٌّ, applied to سَوِيق, *i. q.* مَلْتُوتٌ [i. e. *Moistened*, or *stirred about, with water*, &c.]. (Ḳ.) [See also حُتُّ.]

حَتَتٌ *A disease that affects trees, in consequence of which their leaves fall off.* (TA.)

حتّة [app. حِتَّةٌ, as pronounced in the present day; pl. حِتَتٌ; now applied to *A bit* of anything; properly, *a paring*, or *scraping*;] *a piece of peel* or *bark* or *crust* or *the like*. (TA.)

حَتَاتٌ *Cries, shouts, noises*, or *clamour*; or *a confusion*, or *mixture, of cries* or *shouts* or *noises*, or *of crying* or *shouting* or *noise*. (Ḳ.)

حُتَاتٌ *What is rubbed and scraped off*; or *what becomes scattered, strewn*, or *dispersed*; or *what becomes so by degrees, part after part*; of a thing. (Ṣ, TA.) A word of this class generally ends with ة; (TA;) [as قُلَامَةٌ and نُجَارَةٌ &c.; but ٭ حُتَاتَةٌ seems to be also used in the same sense: and hence the phrase,] مَا فِى يَدِى مِنْهُ حُتَاتَةٌ, so in the A, but in the Ḳ ٭ حُتٌّ, (TA,) *There is not aught of it in my hand*. (A, Ḳ, TA.) — Also *A disease that attacks the camel, so that he becomes emaciated, and his flesh and fat and colour change, and his hair falls off*. (TA.)

حُتُوتٌ A palm-tree *of which the full-grown unripe dates fall off and become scattered, one after another*; as also ٭ مِحْتَاتٌ: (Ḳ:) and the latter, a tree *that scatters its leaves*. (TA.)

حُتَاتَةٌ: see حُتَاتٌ.

حَتَّى is a particle, used in three senses: (Mughnee:) it is a particle denoting the end of an extent; (Mughnee, Ḳ;) which is its predominant meaning; (Mughnee;) asserted by some to be always its meaning: (TA:) and denoting a cause, or motive: and syn. with إِلَّا as an exceptive; (Mughnee, Ḳ;) which last is the rarest, and is mentioned by few. (Mughnee.) — It is used as a preposition governing the gen. case, in the same manner as إِلَى (Ṣ, Mughnee) in respect of meaning and government, (Mughnee,) denoting the end of an extent; (Ṣ;) [signifying *To, till, until*, or *to the time of*;] but the word that it so governs must be a noun properly so called, not a pronoun except in a case of poetic license; and must signify the last part, or portion, of what is signified by that which precedes حتّى, as in the saying, أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسِهَا [*I ate the fish*, even *to its head*]; or must be prefixed to the word signifying that part, or portion, as in the saying, [in the Ḳur xcvii. last verse,] سَلَامٌ هِىَ حَتَّى مَطْلَعِ الفَجْرِ [A night of *peace*, or of *salutation*, is *it, until the time of the rising of the dawn*]. (Mughnee.) It is also followed by a manṣoob aor., as in سِرْتُ حَتَّى أَدْخُلَهَا [*I journeyed until I entered it*, ادخلها here virtually meaning دَخَلْتُهَا], أَنْ being here understood after حتّى, and the ان together with the verb being rendered in grammatical analysis by an inf. n. governed in the gen. case by حتّى [so that حتّى ان ادخلها means حَتَّى دُخُولِى إِيَّاهَا]: this is one of the cases in which حتّى differs from إِلَى; for one may not say, سِرْتُ إِلَى أَدْخُلَهَا [with أَنْ understood after الى]: and in the same sense it is used in the phrase, [in the Ḳur xx. 93,] حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى [*Until Moses return to us*]. (Mughnee.) — It is also syn. with كَىْ, denoting a cause or motive [of action &c., signifying *To the end that, in order that*, or *so that*], as in the saying, أَسْلِمْ حَتَّى تَدْخُلَ الجَنَّةَ [*Become a Muslim, to the end that*, or *in order that*, or *so that, thou mayest enter Paradise*]; being in this case, likewise, followed by a manṣoob aor. (Mughnee.) — It is also used [as a preposition virtually governing the gen. case, أَنْ being understood after it,] in the sense of إِلَّا, meaning *Except*, or *unless*, likewise followed by a manṣoob aor., as in the following verse:

* لَيْسَ العَطَاءُ مِنَ الفُضُولِ سَمَاحَةً *
* حَتَّى تَجُودَ وَمَا لَدَيْكَ قَلِيلُ *

[*The giving of superfluities is not liberality*: (giving is not liberality) *except*, or *unless*, (or here we may also say *until*,) *thou be bountiful when little is in thy possession*]. (Mughnee.) — It is also a conjunction, like وَ, [signifying *And*, or rather *even*,] (Ṣ, Mughnee,) but on three conditions: first, that the word following it and conjoined by it be a noun properly so called, not a pronoun: secondly, that this noun signify a part, or portion, of what is signified by that which precedes حتّى, as in قَدِمَ الحُجَّاجُ حَتَّى المُشَاةُ [*The pilgrims arrived: even those on foot*], and أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا [*I ate the fish: even its head*]: thirdly, that the noun following it and conjoined by it denote either the greatest or the least [literally or figuratively] of what are included in the signification of the noun that precedes حتّى, as in مَاتَ النَّاسُ حَتَّى الأَنْبِيَاءُ [*Men have died: even the prophets*], and زَارَكَ النَّاسُ حَتَّى الحَجَّامُونَ [*The people visited thee: even the cuppers*]. (Mughnee.) — It is also used as an inceptive particle, (Ṣ, Mughnee,) preceding a nominal proposition, (Mughnee,) as in the following verse (of Jereer [so in a copy of the Ṣ]):

* فَمَا زَالَتِ القَتْلَى تَمُجُّ دِمَاءَهَا *
* بِدِجْلَةَ حَتَّى مَاءُ دِجْلَةَ أَشْكَلُ *

[*And the slain ceased not to emit their blood into the Tigris, so that the water of the Tigris* was *of a mixed colour consisting of red and white*]: (Ṣ, Mughnee:) and preceding a verbal proposition, of which the verb is a pret., as in the phrase, [in the Ḳur vii. 93,] حَتَّى عَفَوْا وَقَالُوا [*So that they became numerous, and said*]: (Mughnee:) and preceding a marfooʿ aor., as in the phrase, [in the Ḳur ii. 210,] حَتَّى يَقُولُ الرَّسُولُ [*So that the Apostle said*, or, as in the Ṣ, *so that* this was the case: *the Apostle said*], accord. to him who reads يَقُولُ; (IHsh, in De Sacy's "Anthol. Gramm. Ar.," p. 82 of the Arabic text;) others reading يَقُولَ, which, as well as يَقُولُ, here means قَالَ. (Jel.) — [Respecting the cases in which the manṣoob aor. is used after حتّى, and those in which the marfooʿ aor. is used, the following observations are made.] When حتّى precedes a future, the latter is manṣoob, by reason of أَنْ understood before it, as in the saying, سِرْتُ إِلَى الكُوفَةِ حَتَّى أَدْخُلَهَا [*I journeyed to El-Koofeh until I entered it*: see above]: (Ṣ:) it is not manṣoob unless the verb is a future: if it is future with respect to the time of speaking, it must be manṣoob, as in حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى [cited above]: if the verb is future with respect to what precedes, only, it may be manṣoob, as in حَتَّى يَقُولَ الرَّسُولُ [mentioned above]; or it may be marfooʿ; but not unless [somehow] denoting a present time; (Mughnee;) and if present with respect to the time of speaking, it must be marfooʿ, as in the saying, سِرْتُ إِلَى الكُوفَةِ حَتَّى أَدْخُلُهَا [*I have journeyed to El-Koofeh so that now I am entering it*]; (Ṣ, Mughnee;*) but if not really present, it is not marfooʿ unless denoting a past event as though it were present, as in حَتَّى يَقُولُ الرَّسُولُ [explained above]; nor may it be marfooʿ unless denoting an effect of what precedes it; so that you may not say, سِرْتُ حَتَّى تَطْلُعُ الشَّمْسُ, nor مَا سِرْتُ حَتَّى أَدْخُلَهَا unless the ما is regarded as prefixed to the entire affirmative phrase that follows it, nor هَلْ سِرْتَ حَتَّى تَدْخُلَهَا; nor may it be marfooʿ unless it denote a complement to what precedes it, so that you may not say سِيرِى حَتَّى أَدْخُلُهَا, as the inchoative would in this case be without an enunciative. (Mughnee.) — [The following verse of El-Farezdaḳ is cited in the Mughnee as an ex. of حتّى used as an inceptive particle:

* فَوَا عَجَبَا حَتَّى كُلَيْبٌ تَسُبُّنِى *
* كَأَنَّ أَبَاهَا نَهْشَلٌ وَمُجَاشِعُ *

and it is there added that يَسُبُّنِى النَّاسُ must be understood in this verse before حتّى: but I rather think that حتّى is here a conjunctive particle, and

that the meaning is, *And alas, my wonder!* the people revile me: *even Kuleyb revile me, as though their father were Nahshal and* as though he were *Mujáshi'*.] ـــ It should be observed that حتّى may be used in three different ways in some sentences: thus you may say, using it as a preposition (in the sense of إِلَى), أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسِهَا [*I ate the fish*, even *to its head*]; and, using it as a conjunction, حَتَّى رَأْسُهَا [*even its head*]; and, using it as an inceptive particle, حَتَّى رَأْسُهَا [for حَتَّى رَأْسَهَا مَأْكُولٌ *so that its head was eaten*]. (Mughnee.) ـــ It is said in the K that حتّى renders makhfooḍ and marfooʿ and manṣoob; and that therefore Fr said, أَمُوتُ وَفِى نَفْسِى مِنْ حَتَّى شَىْءٌ ["I shall die with something respecting حتّى (remaining unsettled) in my mind"]: this is said on the supposition that حتّى deviates in government from an established rule, which is, that a particle which governs one part of speech governs that only; those, for instance, which render manṣoob and mejzoom governing verbs only, and the particles that govern nouns governing none but nouns: but the truth is, that حتّى governs only the gen. case; a marfooʿ noun or aor. after it would be so without it, as حتّى in this case is only an inceptive particle; and a manṣoob aor. after it is rendered so by أَنْ understood, so that حتّى in this case virtually governs a noun in the gen. case [as has been shown above]: therefore the remark quoted above from the K is faulty, and confounds things that should be distinguished. (MF, TA.) ـــ Some say that حتّى is [a noun] of the measure فَعْلَى, from الحَتُّ ٭ *the ceasing from a thing, having finished it*; or *the becoming unoccupied by a thing*; like شَتَّى from الشَّتُّ: but Az disapproves of this, because, were it so, the pronunciation termed إِمَالَة would be allowable in its case, and it is not so: حتّى, he says, is a particle, not a noun, nor a verb. (TA.) ـــ حَتَّامَ is originally حَتَّى مَا [*Till when? until when?* or *how long?*]: the ا of ما is elided because the expression is used interrogatively, like as it is when any preposition is prefixed to it if used interrogatively, as in بِمَ and فِيمَ and عَمَّ. (Ṣ.) ـــ In the dial. of Hudheyl, حَتَّى is said for عَتَّى. (L.)

مَا تَرَكُوا إِلَّا رِمْدَةَ حَتَّانٍ, or حَتَّانٍ, (as in different copies of the K in art. رمد,) *They left not* of them *so much as thou mightest rub thy hands therewith and then blow it away in the wind after rubbing it off*. (K ubi suprà.)

حَتْحَتٌ: see حَتٌّ.

حَتْحَتَةٌ ‡ *Quickness*, (K, TA,) *and haste*, in anything. (TA.) [App. an inf. n., of which the verb is حَتْحَتَ ٭.] Hence the prov., شَرُّ السَّيْرِ الحَتْحَتَةُ ‡ [*The worst pace is that which is quick and hasty*: but in Freytag's "Ar. Prov." (i. 654,) الحَقْحَقَة]. (TA.)

حَتْحَاتٌ *i. q.* حَثْحَاثٌ [*Quick*, or *swift*, &c.]. (K.)

حِتْحَاتٌ: see حِتْوِتٌ.

حتد

1. حَتَدَ بِمَكَانٍ, aor. ـِ, (Ṣ, L, K,) inf. n. حَتْدٌ, (L,) *He remained, stayed, abode*, or *dwelt, in a place*, (Ṣ, L, K,) *and became fixed*, or *settled*. (Ṣ, L.) = حَتِدَ, aor. ـَ, (L, K,) inf. n. حَتَدٌ, (L,) *It* (anything, L, K) *was pure*, (L,) or *pure in origin*. (K.)

2. حتّدهُ, inf. n. تَحْتِيدٌ, *He chose it for its purity and excellence*. (K.)

حَتِدٌ Anything (L, K) *pure*, (L,) or *pure in origin*. (K.)

مَحْتِدٌ *Origin*; syn. أَصْلٌ; (IAạr, Ṣ, L, K;) app. *in respect of race*, or *lineage*, only, as several of the lexicologists have expressly asserted; (MF;) as also مَحْفِدٌ (Ṣ, L) and مَحْقِدٌ and مَحْكِدٌ: (IAạr, L:) pl. مَحَاتِدُ. (A.) You say, فُلَانٌ مِنْ مَحْتِدِ صِدْقٍ, (Ṣ,) or فِى مَحْتِدِ صِدْقٍ, (A,) [*Such a one is of a good*, or *an excellent, origin*.] And هُوَ كَرِيمُ المَحْتِدِ [*He is generous in respect of origin*]. (A, L.) ـــ Also *Nature; natural*, or *native, disposition, temper*, or *the like*. (L, K.) You say, of a man who has done an act of kindness and reverted from it, رَجَعَ إِلَى مَحْتِدِهِ *He returned to his natural disposition*. (L.)

حتر

حَتَارٌ The *circuit, rim*, or *surrounding edge*, of a thing; *what surrounds* [*the whole* of] a thing: (Ṣ, K:) pl. حُتُرٌ. (Ṣ.) ـــ The *hoop* of a sieve [and the like]. (TA.) ـــ The *anus*; syn. حَلْقَةُ الدُّبُرِ; (K;) or such is the meaning حِتَارُ الدُّبُرِ, and شَرْجُهُ: (Mgh in art. شرج:) and the *extremities of its skin*; i. e. the *place where the external skin and the extremities of the* خَوْرَانِ [or *rectum*] *meet*: or the *edges of the* دُبُر [or *anus*]: (TA:) or the *part between the anus and the anterior pudendum*: or the *line between the two testicles*. (K.) ـــ حِتَارُ الأُذُنِ *The circuit of the edges of the gristles of the ear*. (TA.) ـــ حِتَارُ العَيْنِ *The edges of the eyelids, which meet when the eye is closed*: (TA:) or *the* زِيق *of the eyelid*, (K accord. to some copies, [and this is the right reading, meaning *its edge*, زِيق being here used tropically, its proper signification being the "part" of a shirt "that surrounds the neck,"] as is said in the TA,) *internally*: in most copies of the K رِيقُ الجَفْنِ, [in the CK رِيقُ الجَفْنِ,] with ر [not ز]. (TA.) ـــ حِتَارُ الظُّفُرِ *The part of the flesh which is around the nail*. (TA.)

حتف

1. حَتَفَ, aor. ـَ, is a verb mentioned by IKoot and IKtt and others, as derived from حَتْفٌ signifying "death," though J says that no verb is formed from this word; as IF and Meyd and Az also assert: (MF, TA:) and حُتُوفٌ is its inf. n., as well as pl. of حَتْفٌ: [accord. to SM, it is intrans., signifying *He died*; for he says,] hence the saying in the A, المَرْءُ يَسْعَى وَيَطُوفُ وَعَاقِبَتُهُ الحُتُوفُ [*Man labours, and goes about: and his end is dying*]. (TA.) [But see what follows.] = IF says that no verb is formed from حَتْفٌ signifying "death;" and so, after him, J; and Az says that he had heard no such verb: but IKoot mentions حَتَفَهُ, aor. ـِ, inf. n. حَتْفٌ, as signifying *He*, or *it, killed him*; or *caused him to die*. (Mṣb.)

حَتْفٌ *Death*: (Ṣ, Mṣb, K, &c.:) pl. حُتُوفٌ. (Ṣ, K.) You say, مَاتَ حَتْفَ أَنْفِهِ, (A'Obeyd, Ṣ, Mgh, Mṣb, K,) and حَتْفَ فِيهِ, but this is rare, and حَتْفَ أَنْفَيْهِ, (K,) which may mean مَنْخِرَيْهِ, or it may mean أَنْفِهِ وَفِيهِ, the انف being made predominant, (TA,) *He died upon his bed*; (A'Obeyd, Mgh, Mṣb, K;) [*a natural death*;] *respiring until he yielded his last breath*; (Mṣb;) *not from slaughter, nor beating*, (A'Obeyd, Ṣ, Mṣb, K,) *nor drowning, nor burning*, (A'Obeyd, Ṣgh, Mṣb, K,) *nor by a wild beast, &c.*: (A'Obeyd, TA:) the nose is particularized as meaning that the spirit passes forth from it with the breath; or because they imagined that the spirit of the sick man passes forth from his nose, and that of the wounded man from his wound; (IAth, K;) or because the spirit passes forth from the mouth and the nose, and the latter of these is made predominant: (O, TA:) and حتف is put in the accus. case in the manner of an inf. n. (TA.) This phrase was used in the time of paganism, by Es-Semow-al: (Mṣb, TA:) or, accord. to some, in the phrase attributed to him, the right reading is not مات حتف انفه, but مات فِى فِرَاشِهِ; and the former was first used by Moḥammad. (Ḥam p. 52.) It is said of a human being: (Ṣ, Mgh:) and then of any animal when it dies without any accidental cause: (Mgh:) hence, of a fish that has died, and floats upon the water. (Mṣb, TA.) It is said in a trad. of 'Ámir Ibn-Fuheyreh,

* وَالمَرْءُ يَأْتِى حَتْفُهُ مِنْ فَوْقِهِ *

[*And man, his death comes from above him*]: meaning that his caution and his cowardice will not repel from him the decree of death when it befalls him: originally said by 'Amr Ibn-Mámeh. (L, TA.) = حَيَّةٌ حَتْفَةٌ [*A dead serpent*] is a phrase like اِمْرَأَةٌ عَدْلَةٌ: (Z, TA:) the latter word is here an epithet. (Z, K.)

حتك

1. حَتَكَ, aor. ـُ, inf. n. حَتْكٌ and حَتَكَانٌ, *He walked with short steps, and quickly*; (Ṣ, K;) said of a man (T, Ṣ) &c.; like رَتَكَ, except that this is said peculiarly of the camel: (T, TA:) and تحتّك ٭ signifies the same; (ISd, K;) or *he walked with a moving*, or *shaking, of his limbs, and with short steps*. (TA.) ـــ لَا أَدْرِى أَيْنَ حَتَكُوا, (K,) or عَلَى أَىِّ وَجْهٍ حَتَكُوا, (Ṣ,) *I know not whither*, or *in what direction, they went*, or *have gone*. (Ṣ, K.) = حَتَكَهُ, (K,) aor. ـُ, inf. n. حَتْكٌ, (TA,) *He scraped it up*; or *searched*, or *sought, for it*, or *after it, in the dust*, or *earth*; namely, a thing; syn. بَحَثَهُ. (K, TA. [In the CK, نَحَتَهُ.]) ـــ *He* (an ostrich, K, and any bird, TA) *dug it up*, or *hollowed it out*, (K, TA,) with his wings; (TA;) namely, sand, (K, TA,) and pebbles. (TA.)

5: see 1.

حَتَكٌ: see حَوْتَكَةٌ.

حَتَكَةٌ A man *despised and little in the eyes of others.* (Az, TA.)

حِتِكَّى: see حَوْتَكَةٌ.

حَاتِكٌ *Slow, or short in step, and lacking strength or power.* (Az, TA.)

حَوْتَكٌ and ‡ حَوْتَكِىٌّ *Short, and lean, or emaciated, and small in body, or slender in the bones,* (Az, Ṣ, Ḳ,) *and short in step;* (Az, TA;) applied to a man and to an ass: (TA:) or the former signifies anything *short:* (AZ, Th, TA:) or *small in body, and mean, or ignoble:* (Az, TA:) and ‡ the latter, anything *small,* or *young:* (Ham p. 631:) and also, the latter, a man *that eats vehemently.* (Ibn-'Abbád, Ḳ.)

حَوْتَكَةٌ The *manner of walking of him who is short;* as also ‡ حِتِكَّى. (Ibn-'Abbád, Ḳ.) = Also sing. of حَوَاتِكُ, (Ibn-'Abbád, TA,) which signifies *Ill-fed* beasts. (Ibn-'Abbád, Ḳ.) — The same pl. also signifies *Young ostriches:* (Ṣ, Ḳ:) the *little ones of ostriches;* as also ‡ حَتَكٌ. (Ibn-'Abbád, Ḳ.)

حَوْتَكَانٌ *Young children.* (Ibn-'Abbád, TA.)

حَوْتَكِىٌّ: see حَوْتَكٌ, in two places.

حَوْتَكِيَّةٌ *A certain kind of turban, worn by the Arabs:* (Sh, Ḳ:) said by some to be so called after a man named حَوْتَكٌ, who wore it. (TA.)

حتر

1. حَتَرَهُ, aor. ـِ, (Ḳ,) inf. n. حَتْرٌ, (Ṣ, TA,) *He made it,* or *rendered it, firm;* or *established it,* or *settled it, firmly;* namely, a thing, or an affair. (Ṣ, Ḳ, TA.) — *He decreed it; ordained it; pronounced it;* or *decided it judicially:* (TA:) and so حَتَرَ بِهِ. (TḲ.) [See حَاتِرٌ.] — *He necessitated it;* or *made it,* or *rendered it, necessary, requisite,* or *unavoidable;* syn. أَوْجَبَهُ: (Ṣ, Ḳ, * TA:) and so حَتَرَ بِهِ. (Mṣb.) See حَاتِرٌ. You say, حَتَمْتُ عَلَيْهِ الشَّىْءَ *I made it,* or *rendered it, necessary,* &c., *for him to do,* or *to suffer, the thing.* (Ṣ. [Golius, reading أَوْحَيْتُ for أَوْجَبْتُ, the explanation in the Ṣ, has rendered حَتَرَ as signifying "inspiravit:" and the next explanation given by him, i. e. "indicavit," is a misprint for "judicavit."]) Or حَتَرَ عَلَيْهِ الأَمْرَ, aor. and inf. n. as above, signifies *He made the thing,* or *affair,* or *event, to be absolutely,* or *decisively,* or *irreversibly, necessary, requisite,* or *unavoidable, for him to do,* or *to suffer.* (Mṣb.) حُتُورٌ, which is pl. of حَتْرٌ, may also be an inf. n. of حَتَرَ, and is likewise pl. of حَاتِرٌ. (TA.)

5. تحتّر *He made a thing to be necessary,* or *unavoidable.* (Ḳ, * TA.) — [Hence, perhaps,] تحتّر لِفُلَانٍ بِخَيْرٍ *He wished such a one good:* or *he augured good for him.* (Ḳ.) — See also 7. = [*It* (a thing that was eaten) *was soft, yielding, crummy,* or *easily broken.*] It is said in the Ṣ that التَّحَتُّرُ signifies الهَشَاشَةُ: but in a marginal note it is stated that there is an omission in this explanation, the right rendering being هشاشة الشَّىْءِ المأْكُولِ. (TA.) One says, هُوَ ذُو تَحَتُّرٍ [*It is soft, yielding, crummy,* or *easily broken:* explained in the Ḳ by هَشَّاشٌ, which is evidently a mistranscription for هَشَاشٌ, syn. with هَشٌّ]. (Ṣ, Ḳ.) And هُوَ غَضُّ المُتَحَتِّرِ [*It is fresh, juicy, sappy,* or *moist, in its soft, yielding, crummy,* or *crumbling, nature;* مُتَحَتِّرٌ being a regular inf. n.] (Ṣ, Ḳ.) — *It* (a ثُؤْلُول [or wart] when it had become dry) *crumbled,* or *broke into small bits.* (TA.) And *It* (a glass vessel) *broke in pieces, one part upon another.* (TA.) — *He ate a thing that was soft, yielding, crummy,* or *easily broken, in his mouth.* (Lth, Ḳ.) — *He ate the* حُتَامَة, i. e., the *food that remained upon the table,* or *what fell from it during eating,* (Ḳ, TA,) *of the crumbs of bread &c.* (TA.) It is said in a trad. that he who eats and does this will enter Paradise. (TA.) = تحتّر لِكَذَا *He was,* or *became, cheerful, brisk, lively,* or *sprightly, by reason of such a thing.* (Ḳ.)

7. انحتر *It* (a thing, or an affair, or event,) *was,* or *became, absolutely,* or *decisively,* or *irreversibly, necessary, requisite,* or *unavoidable;* as also ‡ تحتّر. (Mṣb.)

Q. Q. 4. احْتَأَمَّ *He cut* or *cut off* [a thing]. (Ḳ.)

حَتْمٌ [inf. n. of 1: when used as a simple subst.,] *A decree, an ordinance, a sentence,* or *a judicial decision;* (Ṣ, Ḳ;) accord. to some, *adapted to a particular case:* (TA:) pl. حُتُومٌ. (Ṣ, Ḳ.) It is said in the Ḳur [xix. 72], كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا [*It is* imposed by Himself *upon thy Lord* as *a decree judicially decided*]. (TA.) And Umeiyeh Ibn-Abi-ṣ-Ṣalt says,

* عِبَادُكَ يُخْطِئُونَ وَأَنْتَ رَبٌّ *

* بِكَفَّيْكَ المَنَايَا والحُتُومُ *

[*Thy servants sin: and Thou art a Lord: in thy hands are the decrees and the judicial decisions*]. (Ṣ.) — [As a term of the law, it is sometimes used instead of قَضَاءٌ as opposed to أَدَاءٌ.] = Also [an inf. n. used as an epithet, signifying] *Necessary, requisite,* or *unavoidable; that must inevitably be done* [or *suffered*]: (TA:) or *indissoluble and irreversible:* as in the phrase قَضَاءٌ حَتْمٌ [*an indissoluble and irreversible decree* or *ordinance* or *sentence* or *judicial decision*]. (Mṣb in art. جزم.) — And [hence,] *Death.* (MA.) = *Pure; free from admixture; genuine:* formed by transposition from مَحْتٌ. (Ḳ.) One says, هُوَ الأَخُ الحَتْمُ *He is the pure,* or *genuine, true, brother.* (TA.)

حُتْمَةٌ *Blackness;* (Ḳ;) as also ‡ حَتَمَةٌ. (TA.)

حَتَمَةٌ: see what next precedes. = Also *A flask* (قَارُورَة) *broken into small pieces.* (Ḳ.)

حُتَامَةٌ The *food remaining upon the table:* (Ṣ, Ḳ:) or *what has fallen from it during eating,* (Ḳ,) *of the crumbs of bread, &c.* (TA.)

حُتُومَةٌ *Acidity, sourness,* or *pungency;* syn. حُمُوضَةٌ. (Ḳ.)

حَاتِرٌ *A judge;* or one *who decrees, ordains,* or *pronounces a judicial decision:* (Ṣ, * Ḳ, * TA:) pl. حُتُومٌ, (Ḳ,) like as شُهُودٌ is pl. of شَاهِدٌ. (TA.) — [Hence,] because, as they [the Arabs] hold, or assert, it necessitates separation, or departure, (يَحْتِمُ ‡ بِالفِرَاقِ,) (Ṣ, Mṣb, TA,) i. e. يُوجِبُ, (Mṣb,) by its croaking, (Mṣb, TA,) الحَاتِمُ signifies *The* غُرَاب [a name applied to any species of *crow;* and here, app., particularly to the *raven*]: (Mṣb:) or *the black* غُرَاب: (Ṣ, Ḳ:) and [*the bird called*] غُرَابُ البَيْنِ, [see art. بين,] *which is red in the beak and legs:* (Ḳ:) said by Lḥ to be *that which is fond of plucking out its feathers, and which is held to be of evil omen.* (TA.) — And [hence,] حَاتِرٌ signifies also *Unlucky,* or *inauspicious.* (TA.) — See also أَحْتَمُ.

حَنْتَرٌ, of the measure فَنْعَلٌ, signifies *A green jar* (خَزَفٌ أَخْضَرُ, meaning جَرَّةٌ): it is also applied to anything [*of the colour termed*] أَسْوَدُ: and الأَخْضَرُ is, with the Arabs, أَسْوَدُ [which may mean either that green is, with the Arabs, termed اسود, or that الاخضر is, with the Arabs, black; but the former appears to be the right meaning: see أَسْوَدُ]. (Mṣb.) [See أَخْضَرُ: and see also what here follows.]

أَحْتَمُ Anything (TA) *black;* (Ḳ, TA;) as also ‡ حَاتِرٌ. (TA.) [See also what next precedes.]

حتى

حَتِيٌّ The سَوِيق [or *meal of what has been parched,* or perhaps *of what has been dried in the sun,*] *of the* مُقْل [or *fruit of the Theban palm,* or *cucifera Thebaïca*]: (Ṣ, Ḳ:) or *what is rasped, of the* مُقْل, *when it has become ripe, and is then eaten:* (AḤn, TA:) also, (Ḳ,) or as some say, (TA,) the [*fruit called*] مُقْل, (Ḳ, TA,) *itself:* (TA:) or *what is bad thereof:* or *what is dry thereof.* (Ḳ.) [See an ex. in a verse cited voce دَرٌّ.] — The *refuse* (ثُفْل) *and skins* (قُشُور) *of dates:* (Ḳ:) [like حَثًى and حَثَّى.] — The *scaly substances* (قِشْر [app. meaning *bits of the wax*]) *of honey,* or *of honey in the wax.* (Th, Ḳ.) — *I. q.* دِمْنٌ [*Dung of beasts, compacted together;* &c.] (Az, Ḳ, TA. [In the CḲ, الزِّمَنُ is put for الدِّمْنُ.]) — The *apparatus* (مَتَاع) *of the* [*kind of basket, made of palm-leaves, called*] زَبِيل: or *its* عَرَق [meaning the *suspensory, by which it is carried:* see this word, which also means the "suspensory" of a water-skin]; (Ḳ;) *its* كَتَاف [or *cord by which it is carried, being attached*] *in its* شَفَة [or *edge,* lit. *lip, and* app., as is commonly the case, *passed through a loop-shaped handle in the opposite edge, so that the two opposite edges are drawn together when it is carried:* كَتَافٌ originally signifying "a rope with which one's arms or hands are tied together behind his back"]. (TA.) — The مَتَاع [or *furniture and utensils,* &c.,] of a house or tent. (TA.) — And *What is bad of spun thread.* (TA.)

حَتَّى: see art. حت.

حث

1. حَثَّهُ, aor. ـُ, inf. n. حَثٌّ, *He hastened him,*

or *hurried him uninterruptedly*, or *in any manner*. (TA.) And حَثَّهُ عَلَيْهِ, (Ṣ, A, Mṣb, Ḳ,) aor. ـُ, (Mṣb,) inf. n. حَثٌّ, (Ṣ, Mṣb, Ḳ,) with which are syn. حُثْحُوثٌ [app. a quasi-inf. n.] and حِثِّيثَى [an intensive inf. n.]; and استحثّهُ; and حثّثهُ, (Ṣ, Ḳ,) inf. n. تَحْثِيثٌ; (Ṣ;) and احتثّهُ; (A, Ḳ;) and احثّهُ; (Ḳ;) and حَثْحَثَهُ; (Ṣ, A, Ḳ;) *He incited, excited, urged*, or *instigated, him to it*, or *to do it*, (Ṣ, A, Mṣb, Ḳ,) namely, a thing; (Ṣ, Mṣb;) syn. حَرَّضَهُ; (Mṣb;) or حَضَّهُ; (Ṣ, A, Ḳ;) or حَثَّ is used in relation to pace, or journeying, or marching; and حَضَّ in other cases: so says El-Ḥareereе, on the authority of Kh. (TA.) You say, حَثَّ دَابَّتَهُ, and حَثْحَثَهَا, [*He incited*, or *urged, his beast*,] بِالسَّوْطِ [*with the whip*]. (A.) And حَثَّ الفَرَسَ عَلَى العَدْوِ, and استحثّهُ, *He made the horse to go quickly*, or *in a brisk* or *sprightly manner*; or *urged him to run by striking him with the foot*, or *by beating him*. (Mṣb.) — See also R. Q. 1.

2: see 1.

4: see 1.

6. تحاثّوا, (Ṣ, A,) inf. n. تَحَاثٌّ, (Ḳ,) *They incited, excited, urged*, or *instigated, one another*. (Ḳ, TA.) You say, لَا يَتَحَاثُّونَ عَلَى طَعَامِ المِسْكِينِ *They do not incite, excite, urge*, or *instigate, one another to feed the needy*. (Ṣ, TA.) And التَّقْوَى أَصْلُ مَا تَحَاثَّ النَّاسُ عَلَيْهِ [*Piety is the principal*, or *best, thing to which men incite one another*.] (A, TA.)

8. احتثّ *He was*, or *became, incited, excited, urged*, or *instigated*. (Ṣ, Ḳ.) = See also 1. This verb is both trans. and intrans. (Ḳ.)

10: see 1, in two places.

R. Q. 1. حَثْحَثَ: see 1, in two places. — Also *He moved about* [a thing]; or *put* [it] *in motion*, or *into a state of commotion*; (Ḳ;) [and so حَثَّ, as is implied in the M, voce فَثَّ, where it is used as meaning *it* (a bird) *moved*, or *flapped*, its wings.] You say, حَثْحَثَ المِيلَ فِى العَيْنِ *He moved about the collyrium-style in the eye*. (A, TA.) And [hence,] حَثْحَثُوا ذٰلِكَ الأَمْرَ ثُمَّ تَرَكُوهُ † *They stirred up* (حَرَّكُوا) *that affair, and then left it*, or *abandoned it*. (TA.) — *He scattered about* the utensils, or furniture, of his house, or tent; as also عَثْعَثَ. (TA in art. عث.) = Also, inf. n. حَثْحَثَةٌ, *It was*, or *became, in a state of commotion*: (L:) or *in a state of consecutive motion*. (TA.) *It* (lightning) *was*, or *became, in a state of commotion*, (Ḳ, TA,) as some say, (TA,) *in the clouds*. (Ḳ, TA.) — *It* (rain, and hail, and snow,) *appeared and went away, without pouring down*. (L.) = *He* (a man) *slept*. (TA.)

حُثٌّ *Small particles of straw*. (Ṣ, Ḳ, TA.) — *Anything bruised, brayed*, or *broken into small particles*. (L.) — *Coarse sand*: (Aṣ, Ṣ:) or *what is* مُتَرَقْرِق, (Ḳ,) probably, [says SM,] a mistake for مَدْقُوق [*broken into small particles*], agreeably with an explanation of حُثٌّ in the L, for, as to مترقرق, [he adds,] I have not found it in any book, (TA, [meaning that he had not found a signification assigned to it that is appropriate here,]) *of sand*, and *of earth*, or *dust*: or *what is dry*, or *firm*, or *hard, and coarse, of sand*. (Ḳ, TA.) — *Bread without any seasoning*, or *condiment, to render it pleasant*, or *savoury*. (A 'Obeyd, Ṣ, Ḳ.) — سَوِيقٌ حُثٌّ, (Ṣ, Ḳ,) as also عُثٌّ, (TA in art. عث,) [*Meal of parched barley* or *wheat*] *not moistened*, or *stirred about, with water &c.*; expl. by غَيْرُ مَلْتُوتٍ; (Ṣ, and in a similar manner in the Ḳ;) and in like manner حُثٌّ is applied to collyrium (كُحْل), and to musk: or سويق *not finely ground*. (TA.) [See also حُتٌّ.] — تَمْرٌ حُثٌّ *Dates not sticking together*. (IAạr, TA.) [See also حَتٌّ.]

حَثَاثٌ and حِثَاثٌ and حَثْحَاثٌ and حُثْحُوثٌ *Sleep*; as also حَثَاثٌ. (TA.) You say, مَا ذُقْتُ حثاثًا *I tasted not sleep*. (TA.) And مَا اكْتَحَلْتُ حَثَاثًا and حَثَاثًا *I slept not*: (Ṣ, Ḳ:) Aṣ says the latter; but A 'Obeyd asserts the former to be the more correct: (Ṣ:) Th mentions both. (TA.) And مَا كَحَلْتُ عَيْنِى بِحثاث *I have not anointed my eye with sleep*. (TA.) And مَا جَعَلْتُ فِى عَيْنِى حثاثًا [*I have not put any sleep into my eye*]; (A, TA;) meaning *I have been very wakeful*. (TA.) Or حثاث signifies *Light*, or *little, sleep*. (IDrst, TA.) It is related on the authority of an Arab of the desert that it signifies *A little collyrium*: and on the authority of El-Fihree, that it is *syn. with* بَرُودٌ, i. e. كُحْلٌ [*collyrium*]. (TA.) — نَوْمٌ حَثَاثٌ or حِثَاثٌ *Little sleep*. (TA.) [See also حَثِيثٌ.]

حِثَاثٌ: see the next preceding paragraph.

حَثُوثٌ: see what next follows, in two places.

حَثِيثٌ, in the sense of حَاثَّةٌ, A woman *inciting, exciting, urging*, or *instigating*. (TA.) — And in the sense of مَحْثُوثَةٌ, A woman *incited, excited, urged*, or *instigated*. (TA.) [So, too, a man.] — And [hence,] A *sharp* man, *quick in his affair; as though his soul incited him*; as also حَثُوثٌ. (TA.) — And *Quick*, or *swift*; as also حُثْحُوثٌ and حَثْحَاثٌ and حُثْحُوثٌ: (Ḳ:) pl. of the first حِثَاثٌ. (L.) You say فَرَسٌ حَثِيثُ السَّيْرِ [*A horse quick*, or *swift, of pace*]. (A.) And مَضَى حَثِيثًا (A, Mṣb) *He passed*, or *went away, quickly*, or *swiftly*. (Mṣb.) And وَلَّى حَثِيثًا *He retreated quickly and eagerly*. (Ṣ.) And قَرَبٌ حَثْحَاثٌ i. e. [*A*] *quick* [*night-journey to water*], *in which is no flagging*: (Ṣ:) or [*a*] *hard* [*night-journey to water*]; as also تَحْثَاحٌ and حَذْحَاذٌ. (TA.) And خَمْسٌ حَثْحَاثٌ i. e. [*A journey in which the second and third and fourth days are without water*,] *in which is no flagging*; as also حَذْحَاذٌ: or *long and fatiguing, in which is no flagging*; as also قَعْقَاعٌ. (TA.) And حَيَّةٌ حَثْحَاثٌ *A serpent that is in constant motion*. (TA.) — نَوْمٌ حَثِيثٌ *Light sleep*. (IDrst, TA.) [See also حَثَاثٌ.]

حِثِّيثَى: see 1.

حَثْحَاثٌ: see حَثَاثٌ: = and see also حَثِيثٌ, in four places.

حُثْحُوثٌ: see 1: = and see also حَثَاثٌ: = and حَثِيثٌ.

فَرَسٌ جَوَادُ المَحَثَّةِ *A horse that runs repeatedly when incited* [*to do so*]. (Ṣ.)

حثرم

حَثْرَمَةٌ *Thickness of the lip*. (Ḳ.) — See also what next follows.

حِثْرِمَةٌ The دَائِرَة [or *small protuberance*] *in the middle of the upper lip*, (Ṣ, Ḳ,) *beneath the nose*; (Ḳ;) also termed خِثْرِمَةٌ, with خ as well as ح; (Ṣ and Ḳ in art. خثرم;) or, accord. to Aboo-Ḥátim Es-Sijzee, خَثْرَمَةٌ; (TA;) and حِثْرِبَةٌ: (Ḳ in art. حثرب:) when somewhat long, it is termed بُظَارَةٌ [q. v.]; (Ṣ in art. بظر;) and when it is so, the man is termed أَبْظَرُ. (Ṣ in the present art.) — Also The أَرْنَبَة [i. e. the *lobule*, or *lower portion, of the nose*]: or the *extremity of this*: (IAạr, Ḳ:) accord. to IDrd, [حَثْرَمَةٌ,] with fet-ḥ. (TA.)

حُثَارِمٌ A man (TA) *having a thick lip*. (Ḳ,* TA.)

حثف

حَثْف and حُثْف dial. vars. of حَفِثٌ and حِفْثٌ: (O, Ḳ:) pl. أَحْثَافٌ. (TA.)

حثل

حَثْلٌ: see what follows, in two places.

حُثَالَةٌ [The *grain of the weed called*] زُوَان, and *the like*, (M, Ḳ,) *of what is worthless*, (M, TA,) *found in wheat*, (M, Ḳ,) *and thrown away*; (M, TA;) said by Lḥ to be *somewhat grosser than dust*, or *earth, and than what are termed* دُقَاق [q. v.]: (TA: [see also حُصَالَةٌ:]) and *bits*, or *particles, that fall off*, or *are pared off*, (Ḳ, TA,) *from dates, and barley, and the like*: (TA:) or *what falls of the husks of barley*, and *rice*, and *of the skin of dates*; and *of everything of which bits*, or *particles, fall off*, or *are pared off*; *when it is picked for the purpose of removing what is bad*: (Ṣ:) the *refuse* of قَرَظ [or leaves of the mimosa flava] *after picking to remove what is bad*: (TA:) *dregs* of oil (Ṣ, TA) &c.; (TA;) the *thick*, or *turbid, portion that remains at the bottom of that which is clear*: (Mṣb in art. ثفل:) *broken pieces* of straw: (TA in art. حثر:) *what is worthless*: (Ḳ:) *what is bad*, and *what remains*, of wheat: (Lḥ, TA:) *what is bad* (Az, Ṣ, Ḳ) of dates, (Az, TA,) or, (Ṣ, Ḳ,) app., (Ṣ,) of anything; (Ṣ, Ḳ;) as also حَثْلٌ. (Ḳ.) [Hence,] † The *refuse* of men or mankind; the *bad*, or *evil*, thereof; (T, TA;) as also حَثْلٌ. (T.)

حثم

حَثْمٌ: see what next follows.

حَثْمَةٌ *A hill*, or *rising ground*; (Mṣb;) as also

حَثَمَةٌ: (Az, as heard from the Arabs; and TA:) or *a red* [*hill such as is termed*] أَكَمَة: (Ṣ:) or *a small red* اكمة *consisting of stones:* (M, K:) or *a black* اكمة *consisting of stones:* (M, K:) as also حَثْمَةٌ: (K:) or, as some say, *an elevated road:* (Mṣb:) pl. حِثَامٌ (K,* TA) and حَثَمَاتٌ: (TA:) and حُثْمٌ [as a coll. gen. n.] signifies *elevated roads.* (TA.)

حَثَمَةٌ: see حَثْمَةٌ, in two places.

حثو and حثى

1. حَثَا التُّرَابَ and حَثَى التراب, (Ṣ, Mgh, Mṣb, K,) the latter of which is the more usual, or more supported by authority, (TA,) aor. يَحْثُو and يَحْثِي, (Ṣ, Mṣb, K,) inf. n. حَثْوٌ and حَثْيٌ (Ṣ, Mgh, Mṣb, K) and تَحْثَاءٌ, (Ṣ,) *He poured dust* (Mṣb, TA) *with his hand;* (Mṣb;) *threw it,* or *cast it;* (TA;) or *seized it with his hand and threw it;* (Mgh, Mṣb;) عَلَيْهِ [*upon him,* or *it*], (K,) and فِي وَجْهِهِ [*in his face*]: (Ṣ, Mṣb:) الحَثْيُ and الهَيْلُ both signify *the pouring* of dust; but the former, *not without* [*first*] *raising* it; and the latter, the sending forth, or down, without raising. (Ḥam p. 477.) [See an ex. in a verse cited in art. اى, conj. 6.] Accord. to IAth, the saying, in a trad., أُحْثُوا فِي وُجُوهِ المَدَّاحِينَ التُّرَابَ means †[*Repel ye with*] *disappointment* [*those who praise much*]: but some make it to have its overt meaning [of *throw ye dust in the faces of those who praise much*]. (TA.) The verb is also used in relation to water; as in the saying, يَكْفِيهِ أَنْ يَحْثُوَ ثَلَاثَ حَثَوَاتٍ, (Mṣb,) and كَانَ يَحْثِي ثَلَاثَ حَثَيَاتٍ, (TA, [and the like is said in the Mgh,]) i. e. †[*It is sufficient for him to throw,* and *he used to throw,*] *three handfuls* [of water]. (Mṣb, TA.) — حَثَى said of a jerboa means *He went so deep into his hole that he could not be dug out, the direction of his hole being unknown, and it being seen to be filled with dust,* or *earth, even with the rest of the ground.* (TA in art. حفر.) The jerboa throws up (يَحْثُو) the dust, or earth, from his hole. (IAạr, TA.) — حَثَوْتُ لَهُ also means †*I gave him something little in quantity,* or *paltry.* (Ṣ, K.) — You say also, حَثَا التُّرَابُ or حَثَى, aor. يَحْثُو and يَحْثِي; (K;) so in the copies of the K, but correctly يَحْثَا, [or rather يَحْثَى,] which is extr., like جَبَا [or جَبَى], aor. يَجْبَا [or يَجْبَى], and قَلَا [or قَلَى], aor. يَقْلَا [or يَقْلَى]; i. e. *The dust became poured;* or *thrown,* or *cast.* (TA.)

4. أَحَاثَهَا and احثى الأَرْضَ [*He turned,* or *threw, up the earth,* or *ground, searching for what was in it:*] both signify the same. (TA in art. حوث.) And أَحْثَتِ الخَيْلُ البِلَادَ *The horses bruised,* or *crushed, the regions* [*with their hoofs*]; as also أَحَاثَتْهَا. (K.)

10. اِسْتَحْثَوْا *They threw,* or *cast, dust, each in another's face.* (TA.)

حَثًا (Ṣ, ISd, TA) and حَثًى (K, TA) *Dust poured;* or *thrown,* or *cast:* (ISd, K, TA:) or *dust being poured;* or *being thrown,* or *cast:* dual حَثَوَانِ and حَثَيَانِ. (TA.) — Also, (K,) written in both ways as above, (TA,) The *skins* (قُشُور) *of dates;* (K;) and the *bad thereof:* (TA:) [like حَتًى:] pl. of حَثَاةٌ: (K:) [or rather this is a n. un., and what is called the pl. is a coll. gen. n.;] like حَصَاةٌ and حَصًا. (TA.) — And *Straw* (تِبْن [in the CK, erroneously, تِين]): (K, TA:) or *broken pieces thereof;* (Lḥ, Ṣ, K;) i. e., *of straw:* (Lḥ, Ṣ:) or *straw* (تِبْن [in the CK, again, تِين]) *separated from the grain.* (K.)

حَثْيٌ *What is raised with the hand* [*to be poured,* or *to be thrown,* or *cast, therefrom; of dust;* and also †*of water*]; (K, TA;) or, as in some copies of the K, *with the two hands:* and so [حَثْوَةٌ and] حَثْيَةٌ; [or rather these signify *a single handful of dust,* and †*of water, raised to be poured* or *thrown;*] pl. [حَثَوَاتٌ and] حَثَيَاتٌ. (TA.) See 1.

حَثْوَةٌ; pl. حَثَوَاتٌ: } see حَثْيٌ.
حَثْيَةٌ; pl. حَثَيَاتٌ: }

أَرْضٌ حَثْوَاءُ *Land abounding in dust:* (Ṣ, K:) but IDrd says that it is asserted to be not of established authority. (TA.)

حَاثِيَاءُ *One of the holes of the jerboa;* (TA;) *like* نَافِقَاءُ: (K:) or the *dust,* or *earth, of the jerboa,* (IAạr, K,* TA,) *which he throws up with his legs from his hole:* (IAạr, TA:) pl. حَوَاثٍ [like as نَوَافِقُ is pl. of نَافِقَاءُ]. (IB, TA.)

مَحْثُوٌّ (K) and مَحْثِيٌّ (ISd, TA) Dust *poured;* or *thrown,* or *cast.* (K,* TA.)

يَا لَيْتَنِي المَحْثِيُّ عَلَيْهِ [*O would that I were he upon whom dust is poured,* or *thrown:* (in Freytag's Arab. Prov. ii. 920, المَحْثِيُّ:)] said on the occasion of wishing to be in the condition of him of whom the honourable treatment that he receives is concealed, and of whom the contemptuous treatment that he receives is made apparent: originating from the fact that a man was sitting with a woman, and a man attached to her approached; so, when she saw him, she threw dust in his [the former's] face, to show this man who was sitting with her that he should not draw near to her, lest their case should become known. (TA.)

مَحْثِيٌّ: see what next precedes, in two places.

Pers. 128 حج

1. حَجَّ, aor. ـِ, (Ṣ, A, Mgh, Mṣb,) inf. n. حَجٌّ, (Ṣ, Mgh, Mṣb, K,) *He repaired,* or *betook himself, to,* or *towards,* syn. قَصَدَ, (Ṣ, A, Mgh, Mṣb, K,) a person (Ṣ, A, Mgh) [or place], in an absolute sense: or to, or towards, an object of reverence, veneration, respect, or honour: or, accord. to Kh, *he repaired,* or *betook himself, much,* or *frequently, to,* or *towards,* an object of this kind: and also *he repaired to, betook himself to,* or *visited,* a person: (TA:) and *he went to,* or *visited,* a person *repeatedly,* or *frequently.* (ISk, T, Ṣ, Mgh, K.*) You say also, حَجَّ بَنُو فُلَانٍ فُلَانًا *The sons of such a one continued long going repeatedly to visit such a one.* (Ṣ.) — Hence, (Ṣ, Mgh, Mṣb,) aor. and inf. n. as above, (Ṣ,) and inf. n. حِجٌّ also, (Sb, L,) or this is a simple subst., (Ṣ, Mṣb, K,) by a conventional usage, (Ṣ,) or predominantly, (Mgh,) or by restriction of its usage in the law, (Mṣb,) *He repaired to Mekkeh,* (Ṣ, K,) or *to the Kaạbeh,* (Mgh, Mṣb,) *to perform the religious rites and ceremonies of the pilgrimage;* (Ṣ, Mgh, Mṣb, K;) or *for the purpose of the* عُمْرَة [q. v.; but this latter meaning is very rare: the usual meaning is, *he performed the pilgrimage to Mekkeh and Mount 'Arafát, with all the rites and ceremonies prescribed to be observed at, and between, those two places*]: (Mṣb:) or *he repaired to the House* [*of God, at Mekkeh,*] *and performed the actions prescribed for that occasion by the law of the Ḳur-án and the Sunneh.* (L.) [See حِجٌّ, below.] You say also, حَجَّ البَيْتَ, aor. ـِ, inf. n. حَجٌّ, (T, Ṣ,) and احتجّهُ, (El-Hejeree, TA,) *He performed the pilgrimage to the House* [*of God, at Mekkeh*]; (T, Ṣ;) because people repair to it every year. (T, TA.) And حَجُّوا مَكَّةَ [*They performed the pilgrimage to Mekkeh*]. (A.) And مَا حَجَّ وَلَكِنَّهُ دَجَّ *He did not repair to Mekkeh to visit the House of God,* (Aboo-Ṭálib, Az,) or *for the performance of the rites and ceremonies of the pilgrimage,* (Mṣb,) *but he journeyed for mercantile purposes.* (Aboo-Ṭálib, Az, Mṣb. [See also art. دج.]) And hence, accord. to some, لَجَّ فَحَجَّ, a prov., which see below. (TA.) — Also, (TA,) inf. n. حَجٌّ, (K,) *He came,* or *arrived.* (K, TA.) You say, حَجَّ عَلَيْنَا فُلَانٌ *Such a one came to us.* (TA.) — Also, [aor., accord. to rule, as above,] inf. n. حَجٌّ, *He shaved* [his head; as one does on completing the performance of the rites and ceremonies of the pilgrimage: see حِجٌّ, below]. (TA.) — Also, (IAạr, A, &c.,) aor. ـِ, inf. n. حَجٌّ, (TA,) *He probed* a fracture of the head, (K,) or a wound, (A, TA,) *with a* مِحْجَاج, (A, K,) or مِيل, (TA,) *for the purpose of curing it:* (TA:) or *he probed* a wound *to know its depth:* (IAạr, TA:) or *he examined* a cleft in the head *to know whether there were in it bone or blood:* (ISh, TA:) or *he dressed and cured* a wound in the head reaching to the brain: or *he poured boiled clarified butter upon* a fracture of the head, in consequence of which the blood was mixed with the brain, *until the blood appeared, which he took away with a little cotton:* (TA:) or حَجَّهُ, inf. n. حَجٌّ, signifies *he probed a fracture of his head for the purpose of curing it:* (Ṣ:) or *he made a perforation in the bone* [*of his broken head*] (قَدَحَ فِيهِ) *with an iron instrument, it being broken so that the brain was befouled with blood, and pulled off the skin that had dried up, and then cured it, so that it closed up with a* [*new*] *skin;* it relates to a wound reaching to the brain. (L.) — Also, aor. ـِ, inf. n. حَجٌّ, *He cut out and extracted* a bone *from a wound.* (TA.) — Also, (A, Mṣb,) aor. ـِ, (Mṣb, TA,) inf. n. حَجٌّ, (K,) *He overcame* another *in,* or *by, an argument, a plea, an alle-*

gation, a proof, an evidence, or *a testimony.* (A, Mṣb, Ḳ.) See 3. It is said in a prov., لَجَّ فَحَجَّ (Ṣ, TA) *He was pertinacious in litigation, dispute,* or *altercation, and overcame therein* [as is implied in the Ṣ, and expressed in the TA]: or *he persevered until he performed the pilgrimage* [not having intended to do so when he set out: see Freytag's "Arab. Prov." ii. 452]. (TA.) = Also, (TA,) [aor., accord. to rule, ـِ,] inf. n. حَجٌّ; (Ḳ;) and ▼ حَجْحَجَ, (Ḳ,) inf. n. حَجْحَجَةٌ; (TA;) *He refrained, forbore,* or *abstained,* (Ḳ, TA,) عَنْ شَىْءٍ *from a thing.* (TA.) [See also the latter verb below.]

3. حاجّهُ, (Ṣ, A, Mgh, Mṣb,) inf. n. مُحَاجَّةٌ (A, Mṣb, TA) and حِجَاجٌ, (TA,) *He contended with him in,* or *by, an argument, a plea, an allegation, a proof, an evidence,* or *a testimony.* (Ṣ, Mgh, Mṣb, TA.) You say, ▼ حاجّهُ فَحَجَّهُ *He contended with him in,* or *by, an argument,* &c., *and he overcame him therein,* or *thereby.* (Ṣ, A,* Mgh, Mṣb.) — [And hence, حاجّ *He pleaded in a lawsuit.*]

4. احجّهُ *He sent him to perform the pilgrimage to Mekkeh, and the religious rites and ceremonies thereof.* (Ṣ, Mṣb, Ḳ.)

6. تَحَاجُّ [inf. n. of تحاجّوا] The *contending, one with another, in a litigation, a dispute,* or *an altercation;* (Ṣ, Ḳ;) the *adducing arguments, pleas, allegations, proofs, evidences,* or *testimonies, one with another.* (KL.)

8: see 1. = [احتجّ بِشَىْءٍ *He adduced,* or *urged,* or *defended himself by adducing* or *urging, a thing as an argument, a plea, an allegation, a proof, an evidence,* or *a testimony.*] You say, احتجّ عَلَى خَصْمِهِ بِحُجَّةٍ شَرْبَاءَ [*He argued against his adversary with a strong,* or *a difficult, argument, plea,* &c.]. (A.)

R. Q. 1. حَجْحَجَ, inf. n. حَجْحَجَةٌ: see 1, last signification. — Also *He retired,* or *drew back;* or *did so in fear:* (Ṣ, Ḳ:) or *he lacked power,* or *ability.* (TA.) One says, حَمَلُوا عَلَى القَوْمِ حَمْلَةً ثُمَّ حَجْحَجُوا *They made a single charge,* or *assault, upon the party, and then retired,* or *drew back;* or *drew back in fear:* (Ṣ, TA:) or *lacked power,* or *ability.* (TA.) — *He refrained from saying what he desired,* or *was about, to say;* (Ṣ, Ḳ;) like مَجْمَجَ: (Ṣ:) or *he did not reveal,* or *manifest, what was in his mind.* (M, TA.) It is said in one of the provs. of Meyd, نَفْسُكَ بِمَا تُحَجْحِجُ أَعْلَمُ *Thou thyself knowest better than others* [*what thou refrainest from uttering,* or] *what is in thy mind.* (TA.) — *He remained, stayed, abode,* or *dwelt,* (Ḳ, TA,) بِمَكَانٍ *in a place; not quitting it;* as also ▼ تَحَجْحَجَ. (TA.)

R. Q. 2. تَحَجْحَجَ: see what next precedes.

حَجٌّ and ▼ حِجٌّ, the former an inf. n., and the latter a simple subst., (Ṣ, Mṣb, Ḳ,) or the latter also is an inf. n., (Sb, L,) [both used as substs.,] The *pilgrimage to Mekkeh,* (Ṣ, Ḳ,) or *to the Kaaḥbeh,* (Mṣb,) *to perform the religious rites and ceremonies prescribed to be observed on that occasion:* (Ṣ, Mṣb, Ḳ:) Ks makes no difference between these two words: some say that the former is employed to signify the *religious rites and ceremonies of the pilgrimage* because they follow the repairing to Mekkeh, or because they are completed by shaving [the head], or because people continue long going to and fro to perform them: accord. to Az, it signifies the *performance of the religious rites and ceremonies of the pilgrimage of one year;* and some say ▼ حِجٌّ and ▼ حِجَّةٌ: (TA:) or this last signifies *a single pilgrimage, for the performance of its appointed religious rites and ceremonies;* deviating from rule; (Ṣ, Mgh, Mṣb, Ḳ;) for by rule it should be ▼ حَجَّةٌ, (Ṣ, Mgh, Ḳ,) which, Th says, has not been heard from the Arabs: (Mgh, Mṣb:) Ks says that ▼ حَجَجْتُ حِجَّةً and رَأَيْتُ رُؤْيَةً are the only deviations from the model of فَعَلْتُ فَعْلَةً in all the language of the Arabs: but El-Athram and others are related to have said, We have not heard from the Arabs حَجَجْتُ حِجَّةً nor رَأَيْتُ رِئْيَةً; they saying only ▼ حَجَجْتُ حَجَّةً: (L, TA:) whence it appears that ▼ حَجَّةٌ and ▼ حِجَّةٌ were both used: (TA:) the pl. of the latter is حِجَجٌ: (Mgh, Mṣb:) so in the saying, نَذَرَ خَمْسَ حِجَجٍ [*He made a vow to perform five pilgrimages*]. (Mgh.) Hence, ▼ ذُو الحِجَّةِ (Ṣ, Mgh, Mṣb) and ▼ ذو الحَجَّةِ, (Mṣb, TA,) which latter is said by Ḳz and 'Iyáḍ and Ibn-Ḳurḳool to be the more common, (TA,) [or, accord. to Fei, the contr. is the case, for he says,] some pronounce it in the latter manner, (Mṣb,) [*The last month of the Arabian calendar;*] *the month of the pilgrimage;* (Ṣ, Mgh, Mṣb;) so called because the pilgrimage to Mekkeh, and the religious rites and ceremonies thereof, are performed in it: (TA:) pl. ذَوَاتُ الحِجَّةِ: (Ṣ, Mṣb:) they did not say ذَوُو الحِجَّةِ agreeably with the singular. (Ṣ.) [Hence also,] ▼ وَحَجَّةِ اللّٰهِ لَا أَفْعَلُ [*By the pilgrimage* which is the ordinance *of God, I will not do* this or that thing]: a form of oath used by the Arabs. (Ṣ, Ḳ.) What is commonly termed الحَجُّ is sometimes termed الحَجُّ الأَكْبَرُ [*The greater pilgrimage*]: العُمْرَةُ [q. v.] being termed الحَجُّ الأَصْغَرُ [*the minor pilgrimage*]. (Kull p. 168.) — See also حَاجٌّ.

حِجٌّ: see حَجٌّ, in two places: — and see also حَاجٌّ.

حَجَّةٌ: see حَجٌّ, in five places. = Also, (IAạr, Ḳ,) and ▼ حِجَّةٌ, (Ṣ, Ḳ,) the former of which is the word commonly known, (IAạr in a marginal note in a copy of the Ṣ,) and ▼ حَاجَّةٌ, which is a subst. like كَاهِلٌ and غَارِبٌ, (L,) The *lobe of the ear.* (Ṣ, L, Ḳ.) — And the first, The *bore,* or *perforation, of the lobe of the ear.* (AA, TA.) — And *A bead,* or *a pearl, that is hung in the ear;* (Ḳ;) sometimes called ▼ حَاجَّةٌ. (IDrd, TA.)

حُجَّةٌ *A mode* [*of argument or the like*] *by which one overcomes in a litigation, dispute,* or *altercation;* so called because recourse is had to it (لِأَنَّهَا تُحَجُّ, i. e. تُقْصَدُ): (T, TA:) *that by which one rebuts,* or *refels, an adversary in a litigation, dispute,* or *altercation: an argument; a plea; an allegation:* [it may be true or false: see Ḳur xlii. 15, and xlv. 24:] (TA:) *a proof; an evidence; a testimony:* (Ṣ, Mṣb, Ḳ:) [*a title; a voucher:* often thus used in the present day:] also applied to a person; like ثَبَتٌ; (A and Mgh and TA in art. ثبت;) [as in the saying, مَنْ حَفِظَ حُجَّةٌ عَلَى مَنْ لَمْ يَحْفَظْ *He who preserves in his mind* a word, or an authority, &c., *is an evidence against him who does not;* occurring often in the larger lexicons, expressing the superior authority of hearsay, or usage, over analogy &c.; and in the saying,] أَنْتَ حُجَّةٌ عَلَى نَفْسِكَ [*Thou art an evidence against thyself*]; a phrase mentioned by Akh: (Ṣ in art. بصر:) [also, *an excuse:*] pl. حُجَجٌ (A, Mṣb) and حِجَاجٌ. (TA.)

حِجَّةٌ: see حَجٌّ, in four places. — Also *A year:* (Ṣ, Mṣb, Ḳ:) pl. حِجَجٌ. (Ṣ, A, Mṣb.) You say, أَقَمْتُ عِنْدَهُ حِجَّةً [*I stayed at his abode a year*], and ثَلَاثَ حِجَجٍ كَوَامِلَ [*three complete years*]. (A.) = See also حَجَّةٌ.

حُجُجٌ: see حَجِيجٌ, in two places: — and see also حَجَاجٌ.

حَجَاجٌ and ▼ حِجَاجٌ The *surrounding bone* of the eye, (Mṣb, TA,) *upon* [*the upper part of*] *which grows the eyebrow;* (TA;) the *bone that surrounds the cavity* of the eye, *upon* [*the upper part of*] *which grows the hair of the eyebrow:* (ISk, TA:) it is said in a trad. that a female hyena and her young ones were within the حجاج of the eye of an Amalekite: (TA:) or the [*supra-orbital*] *bone upon which grows the hair of the eyebrow;* (Ṣ, Ḳ;) the *bone that projects over the cavity* of the eye: (IAmb, Mṣb:) or the *upper bone, beneath the eyebrow:* (TA:) of the masc. gender: (Mṣb:) pl. [of pauc.] أَحِجَّةٌ (Ṣ, Mṣb) and [of mult.] ▼ حُجُجٌ, deviating from a general rule, accord. to which a sing. of the measure to which this belongs does not assume this form of pl. because the reduplication is disapproved: also, by poetic license, حَوَاجِجُ, contr. to rule, for حَوَاجٌّ. (TA.) The expression فِى حَجَا حَاجِبٍ ضَمْرٍ is used by poetic license for فى حَجَاجِ حاجب ضمر. (TA.) — [Hence,] both words also signify ‡ The *upper limb of the disk* (*i. q.* حَاجِب) of the sun, appearing when it begins to rise. (A, Ḳ, TA: but in the A, only the latter form of the word is given.) — Also, [hence,] both words, ‡ *A side.* (A,* Ḳ.) You say, مَرُّوا بِحِجَاجَىِ الجَبَلِ ‡ *They passed by the two sides of the mountain.* (A.)

حِجَاجٌ: see the paragraph next preceding.

حَجِيجٌ A man *upon whom the operation termed* حَجٌّ (the probing of a fracture of the head, &c.,)

has been performed; (Ṣ, L;) as also ٭ مَحْجُوجٌ. (L.) And A fracture of the head *that has been medically treated,* or *cured:* — and also *A certain mode of medical treatment,* or *curing,* of such a fracture. (Aṣ, TA.) — ٭ حُجُجٌ (pl. of حَجِيجٌ, TA) signifies *Probed* wounds. (Ḳ.) — And ٭ this same pl., Roads *much furrowed* [by the feet of beasts or men] (مُحَفَّرَةٌ): (L, Ḳ:) but it is uncertain whether its sing., if it have any, be حَجِيجٌ or حِجَاجٌ. (MF.) = Also *i. q.* ٭ مُحَاجٌّ as act. part. n. of حَاجَّ: so in the phrase, أَنَا حَجِيجُهُ *I am he who will overcome him by arguments,* or *proofs,* or *the like:* occurring in a trad. relating to Ed-Dejjál. (TA.) = See also حَاجٌّ.

حَجَّاجٌ *A frequent performer of the pilgrimage to Mekkeh, and of the religious rites and ceremonies ordained for that occasion:* the ا in this word, as in other epithets of the same measure, does not [regularly] admit of imáleh; but when it is used as a proper name, it admits this, agreeably with rule: some pronounce its ا with imáleh even when it is in the nom. or accus. case, contr. to rule. (TA.)

حَاجٌّ act. part. n. of 1; *Repairing,* or *betaking himself, to* [a person or place]. (Mṣb.) — And hence, (Ṣ, Mṣb,) A man *repairing to Mekkeh,* (Ṣ, Ḳ,) or *to the Kaabeh,* (Mṣb,) *to perform the religious rites and ceremonies of the pilgrimage;* (Ṣ, Mṣb, Ḳ;) or *for the purpose of the* عُمْرَة: (Mṣb: [but see 1:]) [*a pilgrim* of Mekkeh; or *one who has performed the pilgrimage* of Mekkeh: see what follows:] as also ٭ حَاجِجٌ, (Ṣ, Ḳ,) the original form, sometimes used by poetic license: (Ṣ:) pl. حُجَّاجٌ and ٭ حَجِيجٌ (Ṣ, A, Mṣb, Ḳ) and حُجٌّ; (Ṣ, Ḳ;) or rather the second of these is a quasi-pl. n., a kind of noun which, as well as the coll. gen. n., is often called by the lexicographers a pl., though not so called by the grammarians: (MF:) حَاجٌّ is also used as a pl., syn. with حُجَّاجٌ, like as سَامِرٌ is with سُمَّارٌ: (Mgh:) it may be considered as a gen. n., and is sometimes a quasi-pl. n., like جَامِلٌ and بَاقِرٌ; (TA;) as is also ٭ حِجٌّ; signifying *a company of pilgrims* of Mekkeh; or *pilgrims, collectively;* (ISk, L;) and likewise ٭ حَجٌّ. (So in a marginal note in a copy of the Ṣ.) The fem. is ٭ حَاجَّةٌ: pl. حَوَاجُّ: (Ṣ, Ḳ:) you say حَوَاجُّ بَيْتِ ٱللّٰهِ when they have performed the pilgrimage; but when they have not yet performed it, [being in the act of performing it,] you say حَوَاجُّ بَيْتَ ٱللّٰهِ, in which latter case you would say حَوَاجٌّ were not this word imperfectly decl.; [and in like manner, حَاجُّ بَيْتِ ٱللّٰهِ, and حَاجُّ بَيْتَ ٱللّٰهِ;] like as you say ضَارِبُ زَيْدٍ أَمْسِ, and ضَارِبُ زَيْدًا غَدًا. (Ṣ.) [حَاجِّيٌّ ٭, as a n. un. of حَاجٌّ, considering the latter as a coll. gen. n., like رُومٌ, of which the n. un. is رُومِيٌّ, is commonly used by the Turks and Persians as signifying *a pilgrim* of Mekkeh: but I have not found it so used in any classical Arabic work.] You say, أَقْبَلَ الحَاجُّ وَالدَّاجُّ *The company of pilgrims* to Mekkeh, *and of men travelling for mercantile purposes, came.* (TA. [See also art. دج.]) And لَمْ يَتْرُكْ حَاجَّةً ٭ وَلَا دَاجَّةً *He left not a company of pilgrims* to Mekkeh (جَمَاعَةً حَاجَّةً), *nor a company of their followers,* or *dependents.* (TA from a trad. [See also arts. دج and دوج.]) = Also *Overcoming in* [or *by*] *an argument,* or *a plea,* or *the like.* (Mgh.)

حَاجَّةٌ: see حَاجٌّ, in two places: = and see also حَجَّةٌ, in two places.

حَاجِجٌ: / حَاجِّيٌّ: } see حَاجٌّ.

هُوَ أَحَجُّ مِنْهُ *He is one who overcomes in* [or *by*] a حُجَّة [i. e. *an argument,* &c.,] *more than he.* (Mgh.)

مَحَجَّةٌ *A road,* or *way:* (Mgh, TA:) or the *middle* of a road; (M, voce جَرَجَةٌ;) the *beaten track,* or *part* of a road *along which one travels;* (T, TA;) the *main part, and middle,* of a road; syn. جَادَّةٌ: (Ṣ, Mṣb:) pl. مَحَاجٌّ. (A, TA.) — [Hence,] اِجْعَلِ الأَمْرَ مَحَجَّةً وَاحِدَةً †*Make thou the affair,* or *case,* [*uniform,* or] *one uniform thing.* (Fr, TA in art. بأج.)

مِحْجَاجٌ *A surgeon's probe.* (Ṣ, A, Ḳ.) = A man *much addicted to litigation, dispute,* or *altercation.* (Ṣ, Ḳ.)

مَحْجُوجٌ A man *repaired to.* (Ṣ.) = See also حَجِيجٌ. = Also A man *overcome in* [or *by*] *a* حُجَّة [i. e. *an argument,* &c.]. (A,* Mgh.)

مُحَاجٌّ: see حَجِيجٌ.

ضَرْبٌ مُحَجْحَجٌ *A blow that is feeble, and falling short.* (IAar, TA.)

حجأ

1. حَجَأَ بِهِ, aor. ـَ, *He rejoiced in it,* or *at it;* namely, a thing, or an affair or event; (Ṣ, Ḳ;) as also حَجِئَ بِهِ, aor. ـَ: (Ḳ:) or the latter, *he was,* or *became, attached to it, and tenacious of it;* (Ṣ, Ḳ;) as also حَجِيَ بِهِ, without ء; and تَحَجَّأَ بِهِ: (Ṣ:) or *he laid,* or *kept, hold upon it, and clave to it;* (Fr, Ḳ;) as also حَجِيَ بِهِ, without ء; (Fr;) and حَجَأَ بِهِ, (TA,) and ٭ تَحَجَّأَ بِهِ. (Fr, Ḳ.) — حَجَأَ عَنْهُ كَذَا, aor. ـَ, *He kept,* or *withheld, from him such a thing.* (Ḳ.)

5: see above, in two places.

8. احتجأ بِهِ *He had recourse to him for protection.* (TA in art. حجر.)

حَجِئٌ بِهِ *Attached to, and tenacious of, him,* or *it.* (Fr, Ṣ.) — إِنَّهُ لَحَجِئٌ إِلَى بَنِي فُلَانٍ *Verily he is betaking himself for refuge,* or *protection, to the sons of such a one.* (AZ, Ḳ.*) — هُوَ حَجِئٌ بِكَذَا *He is adapted* or *disposed, apt, meet, suited, suitable, fitted, fit, competent,* or *proper, for such a thing;* or *worthy of it:* (Lḥ, Ḳ:) a dial. var. of حَجِيٌّ: (Lḥ:) you say, هُمَا حَجِئَانِ, and هُنَّ حَجَايَا. (TA.)

مَحْجَأٌ *A refuge; a place to which one has recourse for refuge* or *protection.* (Lḥ, Ḳ.)

حجب

1. حَجَبَهُ, (Ṣ, A, Mṣb,) aor. ـُ, (Mṣb,) inf. n. حَجْبٌ, (Mgh, Mṣb,) *He,* or *it, prevented, hindered, debarred,* or *precluded, him,* or *it:* (Mgh, Mṣb:) *he,* or *it, precluded him,* or *it;* i. e. *prevented him,* or *it, from entering.* (Ṣ, A.) [Hence,] الإِخْوَةُ يَحْجُبُونَ الأُمَّ عَنِ الثُّلُثِ [*Brothers* of a person deceased *preclude the mother from* receiving *the third* of the inheritance]. (Ṣ, A.) — Also, (A, Ḳ,) aor. as above, (TA,) inf. n. حَجْبٌ and حِجَابٌ, (Ḳ,) *He,* or *it, veiled, concealed, hid, covered,* or *protected, him,* or *it;* (A, Ḳ;) as also ٭ حَجَّبَهُ. (Ḳ.) — [And *It intervened* between two things. Thus the diaphragm is described as] جِلْدَةٌ تَحْجُبُ بَيْنَ الفُؤَادِ وَالبَطْنِ [*A piece of skin that intervenes between the heart and the belly*]. (A.) — [And *He held the office of* حَاجِب, i. e. *door-keeper,* or *chamberlain.* You say,] فُلَانٌ يَحْجُبُ لِلْأَمِيرِ *Such a one holds the office of* حاجب *to the prince, governor,* or *commander.* (A, TA.)

2: see 1.

5: see 8.

8. احتجب [*He,* or *it, became prevented, hindered, debarred,* or *precluded: he became secluded;* or *he secluded himself:*] *he,* or *it, became veiled, concealed, hidden, covered,* or *protected;* as also ٭ تحجّب. (Ḳ, TA.) You say, احتجب المَلِكُ عَنِ النَّاسِ [*The King secluded,* or *concealed, himself,* or *became secluded* or *concealed, from the people*]. (Ṣ, A.) And احتجبت الشَّمْسُ فِي السَّحَابِ ‡ [*The sun became concealed,* or *concealed itself, in the clouds*]. (A, TA.) — [Hence, app.,] احتجبت المَرْأَةُ بِيَوْمٍ مِنْ تَاسِعِهَا, (Ḳ,) or بِيَوْمٍ مِنْ تَاسِعِهَا, and مِنْ يَوْمٍ مِنْ تَاسِعِهَا, (TA,) [as though meaning *The woman secluded herself from* the commencement of *a day of her ninth* month of pregnancy:] said of a pregnant woman, (TA,) when a day has passed of her ninth [month, during which it was probably a custom for a woman to seclude herself in the house or tent]. (Ḳ, TA.)

10. استحجبهُ *He appointed him to the office of* حَاجِب [i. e. *door-keeper,* or *chamberlain*]. (Ṣ, Ḳ.)

حَجَبٌ: see حَجَبَةٌ. = Also [*The windpipe;*] the *passage of the breath.* (Ḳ.)

حَجْبٌ *A hill;* syn. أَكَمَةٌ: (Ḳ:) or *a lofty* أَكَمَة. (TA.)

حِجْبَةٌ: see حِجَابَةٌ.

حَجَبَةٌ The *head* [or *crest*] *of the hip* or *haunch* (Ṣ, A) [of a man, (see حَرْقَفَةٌ,) and] of a horse;

(A;) i. e. *each of the* حَجَبَتَانِ, *which project above, or beyond, the* خَاصِرَتَانِ [or *two flanks*]: (Ṣ:) or the dual signifies the *two edges of the hip or haunch, that project above, or beyond, the* خَاصِرَة [or *flank*]: (Ḳ:) or the *two bones above the pubes, that project above, or beyond, the soft parts of the belly, on the right and left*: (Zj in his "Khalḳ el-Insán,"* and Ḳ:) or the *heads of the two hip-bones or haunch-bones, next the* حَرْقَفَتَانِ [q. v.]; pl. [or rather coll. gen. n.] حَجَبٌ, and pl. of pauc. حَجَبَاتٌ: (TA:) and in a horse, the *parts of the two hips, or haunches, that project above, or beyond, the* [*skin called*] صِفَاق, *of the belly*. (Ḳ.)

حِجَابٌ [*A thing that prevents, hinders, debars, or precludes:*] *a thing that veils, conceals, hides, covers, or protects;* (Ṣ, Mṣb, Ḳ, TA;) because it prevents seeing, or beholding: (Mṣb:) *a thing*, (A, Ḳ,) or *body*, (Mṣb,) *that intervenes* (A, Mṣb, Ḳ) *between two things*, (A, Ḳ,) or *between two bodies;* which is [said to be] the primary signification; (Mṣb;) [*a partition, a bar, a barrier, or an obstacle:*] and sometimes applied to ideal things: (Mṣb:) pl. حُجُبٌ. (A, Mṣb, Ḳ.) You say, ضُرِبَ الحِجَابُ عَلَى النِّسَآءِ [*The veil, or curtain, was put, or let down, over the women*]. (A, TA.) And لَهُ دَعَوَاتٌ تَخْرِقُ الحُجُبَ [*He has prayers that rend the veils*]. (A, TA.) And مَا لِدَعْوَةِ المَظْلُومِ حِجَابٌ [*There is no veil, or obstacle, to the prayer of the wronged*]. (A, TA.) It is said in a trad., مَنِ اطَّلَعَ الحِجَابَ وَاقَعَ مَا وَرَآءَهُ [*He who gets sight and knowledge of the veil falls into that which is behind it*]: i. e., when a man dies, he falls into what is behind [one of] the two veils, that of Paradise and that of Hell: (ISh, TA:) or, accord. to some, اِطِّلَاعُ الحِجَابِ signifies the *stretching out the head* [*and looking over the veil*]; for he who examines into a thing stretches out his head to see what is behind the veil, or covering. (TA.) And in another trad., a saying of Mohammad, (TA,) إِنَّ اللّٰهَ يَغْفِرُ لِلْعَبْدِ مَا لَمْ يَقَعِ الحِجَابُ [*Verily God forgiveth the servant* (his creature) *as long as the precluding event shall not have happened*]: الحجاب here meaning the dying in the belief in a plurality of gods: (Ḳ,* TA:) as though one were precluded from true belief by death. (TA.) One says also, العَجْزُ حِجَابٌ بَيْنَ الإِنْسَانِ وَمُرَادِهِ [*Inability is a bar between man and his desire*]. (Mṣb.) And المَعْصِيَةُ حِجَابٌ بَيْنَ العَبْدِ وَبَيْنَ رَبِّهِ [*Disobedience is a bar between the servant and his Lord*]. (Mṣb.) — [Hence, in the present day, †*A written charm or amulet;* generally worn in a case (called بَيْتُ حِجَابٍ) suspended, on the right side, by a string passing over the left shoulder, or on some other part of the person: pl. of mult. حُجُبٌ, and of pauc. أَحْجِبَةٌ and حِجَابَاتٌ.] — [Hence also,] *A thin piece of flesh*, (Ḳ,) *resembling a piece of skin*, (TA,) *in the interior of the body, between the two sides, intervening between the lungs and the* قصب [in the Ḳ القَصَب, but this is evidently a mistranscription for القُصْب the *lower intestines;* for the حجاب is the *diaphragm, or midriff*]: (Ḳ, TA:) and حِجَابُ القَلْبِ, (A,) or حِجَابُ الجَوْفِ, (Ṣ,) signifies [*the same;* as also حِجَابُ الكَبِدِ; (see خِلْبٌ;)] *what intervenes between the heart and the rest of the* جوف; (Ṣ;) *the piece of skin that intervenes between the heart and the belly:* (A, TA:) or حِجَابُ القَلْبِ signifies *a certain fat that clothes the heart:* (AHeyth, TA in art. شغف:) [or it signifies, or signifies also, *the septum cordis:* see قَلْبٌ:] pl. حُجُبٌ. (A, TA.) Hence the saying, هَتَكَ الخَوْفُ حِجَابَ قَلْبِهِ ‡ [*Fear rent open his midriff:* or *his septum cordis*]. (A, TA.) — † The *horizon:* [because it terminates the view:] so in the phrase, تَوَارَتْ بِالْحِجَابِ † *It* (the sun) *became concealed by the horizon;* occurring in the Ḳur [xxxviii. 31], and in a trad. (TA.) — ‡ *A mountain:* (A:) or *an elevated part of a mountain.* (Ḳ.) You say, قَعَدَ فِي ظِلِّ الحِجَابِ ‡ *He sat in the shade of the mountain.* (A.) — † The *place where a* [*stony tract such as is called*] حَرَّة *ends.* (Ḳ.) — † *A tract of sand uniformly continuous, and long.* (Ḳ.) — † The *light* of the sun: or the *tract*, or *side*, of the sun: (Ḳ, TA:) or [like حَاجِبٌ] *a side*, or *part*, of the sun. (TA.)

حِجَابَةٌ, (Ḳ,) or حِجْبَةٌ, (Ṣ,) The *office of door-keeper* [or *chamberlain*]. (Ṣ,* Ḳ.) — And the former, The *office of door-keeper and guardian of the Kaabeh.* (TA.)

حَاجِبٌ, an epithet in which the quality of a subst. predominates, (TA,) *A door-keeper;* (Mṣb, Ḳ;) so called because he prevents persons from entering: (Mṣb:) [*a chamberlain:*] pl. حُجَّابٌ (Ṣ, Mṣb, Ḳ) and حَجَبَةٌ. (Mṣb, Ḳ.) And حَجَبَةُ البَيْتِ [*The door-keepers and guardians of the Kaabeh:* see حِجَابَةٌ]. (TA.) — *Each of the two bones over the eyes, with the hair and flesh upon them:* (IF, Mṣb, Ḳ:) or the *eyebrow;* the *hair growing on either of those bones:* (AZ, Ḳ:) so called because it precludes the rays of the sun from the eye: (TA:) of the masc. gender: (Lḥ, TA:) pl. حَوَاجِبُ. (Ṣ, Mṣb, Ḳ.) One says, إِنَّهُ لَمُزَجَّجُ الحَاجِبِ [*Verily he has the eyebrow made narrow and long, by the removal of redundant hairs;* or *made narrow and long and arched;* or *lengthened with antimony*]. (Lḥ, TA.) — [Hence, as being likened thereto,] † The *piece of wood that is over the lintel of a door-frame.* (Az, TA.) [See عَتَبَةٌ.] — ‡ The *edge*, (A,) or *side*, (Ḳ,) or *upper limb of the dish, that appears when it begins to rise*, (T, TA,) or the *first part that appears*, (Mgh,) of the sun, (T, A, Mgh, Ḳ,) and of the moon: (T, TA:) likened to the حاجب (A, Mgh) of the face (Mgh) of a man: (A:) and حَوَاجِبُ الشَّمْسِ *the sides of the sun.* (Ṣ.) You say, بَدَا حَاجِبُ الشَّمْسِ, (T, A, TA,) and القَمَرِ, (T, TA,) ‡ *The upper limb of the disk*, (T, TA,) or *the edge*, (A,) *of the sun appeared*, (T, A, TA,) and *of the moon.* (T, TA.) — † The *edge* of anything. (Ḳ.) A woman said to a man who was eating of the middle of a round cake of bread, كُلْ مِنْ حَوَاجِبِهَا ‡ *Eat of its edges*, (Aṣ, TA,) or *its sides.* (A.) — † [*The beginning* of the dawn.] You say, لَاحَتْ حَوَاجِبُ الصُّبْحِ ‡ *The beginnings of the dawn appeared.* (A, TA.)

مُحَجَّبٌ: see what next follows.

مَحْجُوبٌ [pass. part. n. of 1]. You say مَلِكٌ مَحْجُوبٌ (A) and مُحَجَّبٌ (Ṣ) and مُحْتَجَبٌ (A) and مُحْجَبٌ (TA) [*A king secluded*, or *concealed*, from the people]. And اِمْرَأَةٌ مَحْجُوبَةٌ *A woman veiled*, or *concealed by a curtain* or *the like.* (TA.) And هُوَ مَحْجُوبٌ عَنِ الخَيْرِ [*He is debarred from good.*] (A, TA.) — † *Blind;* (Ṣ, Ḳ;) and so مُحَوْجَبٌ. (TA.)

مُحْتَجَبٌ: see the next preceding paragraph.

مُحَوْجَبٌ: see مَحْجُوبٌ, in two places.

حجر

حَجَرَ, aor. ـُ, (ISd, TA,) inf. n. حَجْرٌ (ISd, Mgh, Ḳ) and حُجْرٌ and حِجْرٌ and حُجْرَانٌ and حِجْرَانٌ, (ISd, Ḳ,) *He prevented, hindered, withheld, restrained, debarred, inhibited, forbade, prohibited, or interdicted,* (ISd, Mgh, Ḳ,) عَلَيْهِ *from him, or it:* (ISd, TA:) [or عليه is here a mistranscription for عَنْهُ: for] you say, لَا حَجْرَ عَنْهُ, meaning *There is no prevention, &c., from him, or it:* (TA:) and حَجَرَ عَلَيْهِ, aor. ـُ, inf. n. حَجْرٌ, (Ṣ, A,* Mṣb,) *He* (a ḳáḍee, or judge, Ṣ, A) *prohibited him* (a young or a lightwitted person, TA) *from using, or disposing of, his property according to his own free will:* (Ṣ, A, Mṣb, TA:) or حَجَرَ عَلَيْهِ فِي مَالِهِ *he* (a ḳáḍee) *prevented, or prohibited, him from consuming, or wasting, or ruining, his property.* (Mgh.) — See also 5: — and 8.

2. حجّرهُ: see 5. — حجّر حَوْلَ أَرْضِهِ [*He made a bound, or an enclosure, around his land*]. (A. [Perhaps from what next follows; or the reverse may be the case.]) — حجّر عَيْنَ البَعِيرِ, (Mṣb,) inf. n. تَحْجِيرٌ, (Ṣ, L,) *He burned a mark round the eye of the camel with a circular cauterizing instrument:* (Ṣ, L, Mṣb:) and حجّر عَيْنَ الدَّابَّةِ, and حَوْلَهَا, [i. e. حَوْلَ عَيْنِهَا, like as is said in the A,] *he burned a mark round the eye of the beast.* (L.) ⁂ حَجَّرَ البَعِيرُ *The camel had a mark burned round each of his eyes with a circular cauterizing instrument.* (Ḳ. [Perhaps this may be a mistake for حُجِّرَ البَعِيرُ: or for حَجَّرَ البَعِيرَ, meaning *he burned a mark round each of the eyes of the camel* &c.: but see what follows.]) — حجّر القَمَرُ, (Ṣ, Ḳ,) inf. n. as above, (Ḳ,) *The moon became surrounded by a thin line, which did not become thick:* (Ṣ, Ḳ:) and (Ṣ [in the Ḳ "or"]) *became surrounded by a halo in the clouds.* (Ṣ, Ḳ.)

5. تحجّر عَلَيْهِ *He straitened him,* (Ḳ, TA,) and *made* [a thing] *unlawful to him, or not allowable.* (TA.) And تحجّر مَا وَسَّعَهُ اللّٰهُ *He made strait to himself what God made ample.* (A.) And تَحَجَّرْتَ عَلَيَّ مَا وَسَّعَهُ اللّٰهُ *Thou hast made strait and unlawful to me what God has made ample.* (Mgh.) And تحجّر وَاسِعًا *He made strait what was ample:* (Mṣb:) or *he made strait what God made ample, and made it to be*

peculiar to himself, exclusively of others; as also حَجَرَهُ and حِجْرَهُ. (TA.) = See also 8: = and 10. — [Hence, perhaps,] تحجّر لِلْبُرْءِ *It* (a wound) *closed up, and consolidated, to heal.* (TA from a trad.)

8. احتجر, (TA,) or احتجر حُجْرَةً, (S, Msb,) and استحجر and تحجّر, (K,) *He made for himself a* حُجْرَة [i. e. *an enclosure for camels*]. (S, Msb, K.) — And hence, (Msb,) احتجر الأَرْضَ, (Mgh, Msb, K,) and حَجَرَهَا, (TA,) *He placed a land-mark to the land,* (Mgh, Msb, K,) *to confine it,* (Mgh, Msb,) *and to prevent others from encroaching upon it.* (Mgh, TA.) — احتجر به *He sought protection by him,* (A, * K,) as, for instance, by God, مِنَ الشَّيْطَانِ *from the devil.* (A.) = احتجر اللَّوْحَ *He put the tablet in his* حِجْر [or *bosom*]. (K.)

10. استحجر: see 8. = Also *It* (clay) *became stone:* (TA:) or *became hard; as when it is made into baked bricks:* (Mgh:) or *became hard like stone;* (A, Msb;) as also تحجّر. (A.) — † *He became emboldened* or *encouraged,* or *he emboldened* or *encouraged himself,* (K, TA,) عَلَيْهِ *against him.* (TA.)

Q. Q. 1. حَنْجَرَهُ *He slaughtered him by cutting his throat* [*in the part called the* حَنْجَرَة]. (K in art. حنجر.)

حَجْرٌ: see حِجْرٌ, in three places. = Also, and حُجْرٌ, (S, A, Mgh, Msb, K, TA,) [the latter of which I have found to be the more common in the present day,] and حُجُرٌ, (K, [but this I have not found in any other lexicon, and the TA, by implication, disallows it,]) The حِضْن; (Mgh, Msb, K;) [i. e. the *bosom;* or *breast;* agreeably with explanations of حِضْن in the K: or] the *part beneath the armpit, extending to the flank;* (Mgh, Msb;) [agreeably with other explanations of حِضْن;] *of a man or woman:* (S, A, Mgh, Msb, K:) pl. حُجُورٌ. (S, Msb.) Hence the saying, (Mgh,) فُلَانٌ فِى حَجْرِ فُلَانٍ † *Such a one is in the protection of such a one;* (AZ, T, Mgh, Msb;) as also فى حَجْرَتِهِ. (TA.) And نَشَأَ فى حِجْرِهِ and حَجْرِهِ † *He grew up in his care and protection.* (K.) — Also حِجْرٌ (T, K) and حَجْرٌ (T, TA) [The *bosom* as meaning] the *fore part of the garment;* or the *part, thereof, between one's arms.* (T, K.) — See also حَجْرَةٌ: — and مَحْجِرُ العَيْنِ. = Also *An extended gibbous tract of sand.* (K.)

حُجْرٌ: see حِجْرٌ, in three places: = and حَجْرٌ: — and مَحْجِرُ العَيْنِ.

حِجْرٌ (S, A, Mgh, Msb, K) and حُجْرٌ (S, Mgh, Msb, K) and حَجْرٌ, (S, K,) of which the first is the most chaste, (S,) and مَحْجُرٌ (S, K) and حَاجُورٌ (K) [and مَحْجُورٌ], *Forbidden, prohibited, unlawful, inviolable,* or *sacred.* (S, A, Mgh, Msb, K.) Each of the first three forms occurs in different readings of the Kur vi. 139. (S.) You say, هٰذَا حِجْرٌ عَلَيْكَ *This is forbidden,* or *unlawful, to thee.* (A.) In the time of paganism, a man meeting another whom he feared, in a sacred month, used to say, حِجْرًا مَحْجُورًا, meaning *It is rigorously forbidden* to thee [to commit an act of hostility against me] in this month: and the latter, thereupon, would abstain from any aggression against him: and so, on the day of resurrection, the polytheists, when they see the punishment, will say to the angels, thinking that it will profit them: (Lth, S:*) but Az says that I'Ab and his companions explain these words [occurring in the Kur xxv. 24] otherwise, i. e., as said by the angels, and meaning, the joyful annunciation is forbidden to be made to you: and accord. to El-Ḥasan, the former word will be said by the sinners, and the latter is said by God, meaning it will be forbidden to them to be granted refuge or protection as they used to be in their former life in the world: but Az adds, it is more proper to regard the two words as composing one saying: (TA:) and the latter word is a corroborative of the former, like مَائِتٌ in the expression مَوْتٌ مَائِتٌ. (Bḍ.) The same words in the Kur xxv. 55 signify *A strong mutual repugnance,* or *incongruity;* as though each said what one says who seeks refuge or protection from another: or, as some say, *a defined limit.* (Bḍ.) A man says to another, "Dost thou so and so, O such a one?" and the latter replies حِجْرًا, or حُجْرًا, or حَجْرًا, meaning [I pray for] *preservation, and acquittment,* from this thing; a meaning reducible to that of prohibition, and of a thing that is prohibited. (Sb.) The Arabs say, on the occasion of a thing that they disapprove, حُجْرًا لَهُ, with ḍamm, meaning, *May it be averted.* (S.) — Ḥomeyd Ibn-Thowr says,

* فَهَمَمْتُ أَنْ أَغْشَى إِلَيْهَا مَحْجَرًا *
* وَلَمِثْلُهَا يُغْشَى إِلَيْهِ المَحْجَرُ *

meaning, *And I purposed doing to her a forbidden action: and verily the like of her is one to whom that which is forbidden is done.* (S, K.) مَحْجَرٌ is also explained as signifying حُرْمَةٌ; [app. meaning *a thing from which one is bound to refrain, from a motive of respect* or *reverence;*] and to have this meaning in the verse above. (Az.) — Also, the first of these words, *Any* حَائِط [i. e. *garden,* or *walled garden of palm-trees,*] *which one prohibits* [*to the public*]. (S.) — And الحِجْر *That* [*space*] *which is comprised by* [*the curved wall called*] *the* حَطِيم, (S, A, Mgh, K,) *which encompasses the Kaabeh on the north* [or rather *north-west*] *side;* (S, A, K;) *on the side of the spout:* (Mgh:) or *the* حطيم [*itself*], *which encompasses the Kaabeh on the side of the spout.* (Msb.) [It is applied to both of these in the present day; but more commonly to the former.] — Also, حِجْرٌ, The *anterior pudendum* of a man and of a woman; and so حُجْرٌ: (K, TA:) the latter the more chaste. (TA.) — *A mare;* the *female of the horse:* (S, A, Msb, K:) and *a mare kept for breeding;* (A;) as though her womb were forbidden to all but generous horses: (T:) but in the latter sense the sing. is scarcely ever used; though its pl., the first of the following forms, (as well as the second, A,) is used to signify mares kept for breeding: (K:) حُجْرَةٌ, as a sing., is said by F and others to be a barbarism: it occurs in a trad.; but perhaps the ة is there added to assimilate it to بَغْلَةٌ, with which it is there coupled: (MF:) the pl. [of pauc.] is أَحْجَارٌ (Msb, K) and [of mult.] حُجُورٌ (A, Msb, K) and حُجُورَةٌ. (K.) A poet says,

* إِذَا خَرِسَ الفَحْلُ وَسْطَ الحُجُورِ *
* وَصَاحَ الكِلَابُ وَعَقَّ الوَلَدْ *

When the stallion, seeing the army and the gleaming swords, *is mute in the midst of the mares kept for breeding,* and does not look towards them, *and the dogs bark* at their masters, because of the change of their appearances, *and children behave undutifully* to their mothers whom fear diverts from attending to them. (A.) — *Relationship* [*that prohibits marriage*]; *nearness with respect to kindred.* (Msb, K.) — *Understanding, intelligence, intellect, mind,* or *reason:* (S, A, Msb, K:) so in the Kur lxxxix. 4: (S, Bḍ:) thus called because it forbids that which it does not behoove one to do. (Bḍ.) One says, فِى ذٰلِكَ عِبْرَةٌ لِذِى حِجْرٍ *In that is an admonition to him who possesses understanding,* &c. (A.) = See also حَجْرٌ, in three places.

حَجَرٌ [*A stone;* explained in the K by صَخْرَةٌ; but this means "a rock," or "a great mass of stone" or "of hard stone"]; (S, K, &c.;) so called because it resists, by reason of its hardness; (Mgh;) and أُحْجُرٌ signifies the same: (Fr, K:) pl. (of pauc., of the former, S) أَحْجَارٌ (S, Mgh, K) and أَحْجُرٌ (K) and (of mult., S) حِجَارٌ and [more commonly] حِجَارَةٌ, (S, K,) which last is extr. [with respect to rule], (S,) or agreeable with a usage of the Arabs, which is, to add ة to any pl. of the measure فِعَالٌ or of that of فُعُولٌ, as in the instances of ذِكَارَةٌ and فَحَالَةٌ and ذُكُورَةٌ and فُحُولَةٌ. (AHeyth.) And (metonymically, TA) ‡ *Sand:* (IAar, K:) pl. أَحْجَارٌ. (TA.) — [Hence,] أَهْلُ الحَجَرِ *The people of the desert, who dwell in stony and sandy places:* occurring in a trad., coupled with أَهْلُ المَدَرِ. (TA.) — الحَجَرُ الأَسْوَدُ, and simply الحَجَرُ, *The* [*Black*] *Stone of the Kaabeh.* (K, TA.) El-Farezdak applies to it, in one instance, the pl. الأَحْجَارُ, considering the sing. as applicable to every part of it. (TA.) — One says, فُلَانٌ حَجَرُ الأَرْضِ, meaning † *Such a one is unequalled.* (TA.) And رُمِىَ فُلَانٌ بِحَجَرِ الأَرْضِ ‡ *Such a one has had a very sagacious and crafty and politic man made to be an assailant against him.* (K, * TA.) El-Aḥnaf Ibn-Keys said to 'Alee, when Mo'áwiyeh named 'Amr Ibn-El-'Ás as one of the two umpires, قَدْ رُمِيتَ بِحَجَرِ الأَرْضِ فَٱجْعَلْ مَعَهُ ٱبْنَ عَبَّاسٍ فَإِنَّهُ لَا يَعْقِدُ عُقْدَةً إِلَّا حَلَّهَا † *Thou hast had a most exceedingly sagacious and crafty and politic man made to be an assailant against thee: so appoint thou with him Ibn-'Abbás; for he will not tie a knot but he shall untie it:* meaning *one that shall stand firm like a stone upon the ground.* (L from a trad.) One says also, رُمِىَ فُلَانٌ بِحَجَرِهِ, meaning ‡ *Such a one was coupled* [or *opposed*] *with his like:* (A:) [as though he

had a stone suited to the purpose of knocking him down cast at him.] لِلْعَاهِرِ الحَجَرُ, occurring in a trad., means † *For the fornicator, or adulterer, disappointment, and prohibition:* accord. to some, it is meant to allude to *stoning;* [and it may have had this meaning in the first instance in which it was used;] but [in general] this is not the case; for every fornicator is not to be stoned. (IAth, TA.) [See also art. عهر.] الحَجَرَانِ *Gold:* and *silver.* (K.) Both together are called الحَجَرَانِ. (S.)

حَجِرٌ [*Stony; abounding with stones*]. You say أَرْضٌ حَجِرَةٌ [so in several copies of the K; in the CK حَجْرَةٌ;] *Land abounding with stones;* as also حَجِيرَةٌ and مُتَحَجِّرَةٌ. (K.)

حُجْرٌ The *flesh surrounding the nail.* (K.)

حَجْرَةٌ *A severe year, that confines men to their tents, or houses, so that they slaughter their generous camels to eat them.* (L in art. نبت, on a verse of Zuheyr.) = *A side; an adjacent tract* or *quarter;* (ISd, K;) as also حُجْرَةٌ: (EM p. 281:) pl. of the former حَجْرٌ, [or rather this is a coll. gen. n., of which the former is the n. un.,] and حَجَرَاتٌ (S, K) and حَوَاجِرُ: (K:) the last is mentioned by ISd as being thought by him to be a pl. of حَجْرَةٌ in the sense above explained, contr. to analogy. (TA.) Hence, حَجْرَةُ قَوْمٍ *The tract* or *quarter adjacent to the abode of a people.* (S.) And حَجْرَتَا الطَّرِيقِ *The two sides of the road.* (TA.) And حَجْرَتَا عَسْكَرٍ *The two sides of an army;* (A, TA;) *its right and left wings.* (TA.) And قَعَدَ حَجْرَةً *He sat aside.* (A.) And سَارَ حَجْرَةً *He journeyed aside, by himself.* (TA.) And مَحْجَرًا is also said to signify the same, in the following ex.: تَرْعَى مَحْجَرًا وَتَبْرُكُ وَسْطًا *She* (the camel) *pastures aside, and lies down in the middle.* (TA.) It is said in a prov., يَرْبِضُ حَجْرَةً وَيَرْتَعِي وَسْطًا *He lies down aside, and pastures in the middle:* (S:) or فُلَانٌ يَرْعَى وَسْطًا وَيَرْبِضُ حَجْرَةً *Such a one pastures in the middle, and lies down aside:* (TA:) applied to a man who is in the midst of a people when they are in prosperity, and when they become in an evil state leaves them, and lies down apart: the prov. is ascribed to Gheylán Ibn-Muḍar. (IB.) Imra-el-Ḳeys says, [addressing Khálid, in whose neighbourhood he had alighted and sojourned, and who had demanded of him some horses and riding-camels to pursue and overtake a party that had carried off some camels belonging to him (Imra-el-Ḳeys), on Khálid's having gone away, and returned without anything,]

* فَدَعْ عَنْكَ نَهْبًا صِيحَ فِي حَجَرَاتِهِ *

* وَلَكِنْ حَدِيثًا مَا حَدِيثُ الرَّوَاحِلِ *

[*Then let thou alone spoil by the sides of which a shouting was raised: but* relate to me *a story. What is the story of the riding-camels?*]: hence the prov., الحُكْمُ لِلّٰهِ

* وَدَعْ عَنْكَ نَهْبًا صِيحَ فِي حَجَرَاتِهِ *

[*Dominion belongeth to God: then let thou alone* &c.]; said with reference to him who has lost part of his property and after that lost what is of greater value. (TA.) [And hence the saying,] قَدِ انْتَشَرَتْ حَجْرَتُهُ † *His property has become large, or ample.* (S.) = See also حَجْرٌ.

حُجْرَةٌ *An enclosure* (حَظِيرَةٌ) *for camels.* (S, K.) = [And hence,] The حُجْرَةُ of a house; (S;) [i. e.] *a chamber* [in an absolute sense, and so in the present day]; syn. بَيْتٌ: (Msb:) or *an upper chamber;* syn. غُرْفَةٌ: (K:) pl. حُجَرٌ and حُجُرَاتٌ (S, Msb, K) and حُجَرَاتٌ and حُجْرَاتٌ. (Z, Msb, K.) = See also حَجْرَةٌ.

حِجْرٌ: see حُجْرٌ.

حُجْرِيٌّ and حِجْرِيٌّ *A right,* or *due; a thing,* or *quality, to be regarded as sacred,* or *inviolable;* (K;) *a peculiar attribute.* (TA.)

أَرْضٌ حَجِيرَةٌ: see حَجِرٌ.

حَاجِرٌ The *part of the brink* (شَفَة) *of a valley that retains the water,* (S, K,) *and surrounds it;* (ISd;) as also حَاجُورٌ: pl. of the former حُجْرَانٌ. (S, K.) *High land* or *ground, the middle of which is low,* or *depressed;* (K;) as also مَحْجِرٌ: (TA:) and مَحَاجِرُ [pl. of the latter] *low places in the ground, retaining water.* (A.) *A fertile piece of land, abounding with herbage, low,* or *depressed, and having elevated borders, upon which the water is retained.* (AḤn.) *A place where water flows,* or *where herbs grow, surrounded by high ground,* or *by an elevated river.* (T, TA.) *A place where trees of the kind called* رِمْث *grow; where they are collected together;* and *a place which they surround:* (M, K:) pl. as above. (K.) = *A wall that retains water between houses:* so called because encompassing. (TA.)

حَاجُورٌ: see حِجْرٌ: = and حَاجِرٌ. = Also *A refuge; a means of protection* or *defence:* analogous with عَاثُورٌ, which signifies "a place of perdition:" whence,

* وَقَالَ قَائِلُهُمْ إِنِّي بِحَاجُورِ *

And their sayer said, Verily I lay hold on that which will protect me from thee *and repel thee* from me; مُتَمَسِّكٌ being understood. (TA.)

حَجْرَةٌ: see حَجْرَةٌ.

حَنْجَرَةٌ and حُنْجُورٌ, (S, K,) each with an augmentative ن, (S, Msb,) [The *head of the windpipe;* consisting of *a part,* or the *whole, of the larynx:* but variously explained; as follows:] the *windpipe;* syn. حُلْقُومٌ: (S, K:) or the former [has this meaning, i. e.], the *passage of the breath:* (Mgh, Msb:) or the *extremity of the* حلقوم, *at the entrance of the passage of the food and drink:* (Bḍ in xxxiii. 10:) or [the *head of the larynx, composed of the two arytenoides;*] *two of the successively-superimposed cartilages of the* حلقوم (طَبَقَانِ مِنْ أَطْبَاقِ الحُلْقُومِ), *next the* غَلْصَمَة [or *epiglottis*], *where it is pointed:* or the *inside,* or *cavity, of the* حلقوم: and so حُنْجُورٌ: (TA in art. حنجر:) or the latter is *syn. with* حَلْقٌ [q. v.]: (Msb:) pl. حَنَاجِرُ. (K.)

حُنْجُورٌ: see the next preceding paragraph, in three places. = Also *A small* سَفَط [or *receptacle for perfumes and the like*]. (K.) = And *A glass flask* or *bottle* (قَارُورَة), (K, TA,) *of a small size,* (TA,) *for* ذَرِيرَة [q. v.]. (K, TA.)

أَحْجَرُ: see حَجَرٌ.

مَحْجَرٌ: see حِجْرٌ, in four places. = Also, (S,) or مَحْجِرٌ and مِحْجَرٌ, (K,) The *tract surrounding a town* or *village:* (S, K:) [pl. مَحَاجِرُ.] Hence the مَحَاجِر of the kings (أَقْيَال) of El-Yemen, which were *Places of pasturage,* whereof each of them had one, *in which no other person pastured his beasts:* (S, K:) the مَحْجَر of a قَيْل of El-Yemen was his *tract of land into which no other person than himself entered.* (T.) = See also حَجْرَةٌ. = And see مَحْجِرُ العَيْنِ.

مَحْجِرٌ (S, K) and مِحْجَرٌ (K) *A garden surrounded by a wall;* or *a garden of trees;* syn. حَدِيقَةٌ: (S, K:) or *a low,* or *depressed, place of pasture:* (T, TA:) or *a place in which is much pasture, with water:* (A,* TA:) pl. مَحَاجِرُ. (S, A.) See also حَاجِرٌ for the former word and its pl.: and see مَحْجَرٌ. = مَحْجِرُ العَيْنِ (S, K, &c.) and مَحْجَرُهَا (TA) and مِحْجَرُهَا (K) and simply المَحْجِر (Msb, TA) and الحَجْرُ (K) and الحُجْرُ, which occurs in a verse of El-Akhṭal, (IAar,) [*The part which is next below,* or *around, the eye, and which appears when the rest of the face is veiled by the* نِقَاب *or the* بُرْقُع:] *that part* [*of the face, next below the eye,*] *which appears from out of the* [*kind of veil called*] نِقَاب (T, S, A, Msb, K) of a woman (A, Msb, K) and of a man, *from the lower eyelid;* and sometimes *from the upper:* (Msb:) or *the part that surrounds the eye* (Msb, K) *on all sides,* (Msb,) *and appears from out of the* [*kind of veil called*] بُرْقُع: (Msb, K:) or *the part of the bone beneath the eyelid, which encompasses the eye:* (TA:) and مَحْجِر العَيْن means also *what appears from beneath the turban of a man when he has put it on:* (K: [accord. to the TA, the turban itself; but this is a meaning evidently derived from a mistranscription in a copy of the K, namely, عِمَامَتُهُ for عِمَامَتِهِ:]) also مَحْجِرُ الوَجْهِ *that part of the face against which the* نقاب *lies:* and المَحْجِر *the eye* [*itself*]: (T, TA:) the pl. of مَحْجِر is مَحَاجِرُ. (A, Msb.)

مِحْجَرٌ: see مَحْجَرٌ: = and see also مَحْجِرٌ, in two places.

مَحْجُورٌ عَلَيْهِ, for which the doctors of practical law say مَحْجُورٌ only, omitting the preposition and the pronoun governed by it, on account of the frequent usage of the term, A person *prohibited* [by a ḳáḍee] *from using,* or *disposing of, his property according to his own free will:* (Msb:) or *prohibited from consuming,* or *wasting,* or *ruining, his property.* (Mgh.) = See also حِجْرٌ, in two places.

أَرْضٌ مُتَحَجِّرَةٌ: see حَجِرٌ.

حجز

1. حَجَزَهُ, aor. ـُ (S, K) and ـِ, (K,) inf. n. حَجْزٌ (S, K) and حِجَازَةٌ and ▼حِجِّيزَى, (K,) [or the last is rather a quasi-inf. n. of تَحَاجَزُوا, and, accord. to some, it is of an intensive form,] *He*, or *it*, *prevented, hindered, impeded, withheld, restrained*, or *debarred, him*, or *it*; syn. مَنَعَهُ, (S, K,) and كَفَّهُ. (K.) It is said in a trad., وَلِأَهْلِ القَتِيلِ أَنْ يَحْجُزُوا الأَدْنَى فَالأَدْنَى *And it is for the family of the slain person to prevent the nearest* [in relationship] *and then the nearest* [after him] from retaliating the slaughter. (TA.) And one says, كَانَتْ بَيْنَ القَوْمِ رِمِّيَّا ثُمَّ صَارَتْ إِلَى ▼حِجِّيزَى *There was a shooting of arrows* or *the like* [or *a great shooting* &c.] *between the people; then they withheld themselves* [or *withheld themselves much*] *from each other:* (S, L:) which is a prov. (TA.) It is also said in another prov., ‡ مَا يُحْجَزُ فُلَانٌ فِى العِلْمِ *Such a one's case* [*with respect to knowledge* or *science*] *cannot be concealed.* (A, TA.) — حَجَزَ بَيْنَهُمَا, (A, Mṣb, K,) aor. ـُ (Mṣb, K) and ـِ, (K,) inf. n. حَجْزٌ, (Mṣb,) *He*, or *it*, *intervened as*, or *made*, or *formed, a separation, a partition, a fence, a barrier*, or *an obstacle*, or *obstruction, between them two; he separated*, or *parted, them*; (Mṣb, K;) i. e., two things; (Mṣb;) or two persons or things facing, or opposite to, each other. (Az, A, TA.)

2. سَطْحٌ لَمْ يُحَجَّزْ بِجِدَارٍ [*A flat roof that has not been fenced round with a wall to prevent persons falling from it*]. (K in art. جلح.)

3. حَاجَزُوا عَدُوَّهُمْ, (A,) inf. n. مُحَاجَزَةٌ, (S, K,) *They reciprocally prevented their enemy from fighting with them*, or *reciprocally abstained from fighting with them, and made peace with them*; syn. كَافُّوهُمْ, (A,) and syn. of the inf. n. مُمَانَعَةٌ, (S, K, TA,) and مُسَالَمَةٌ. (TA.) It is said in a prov., إِنْ أَرَدْتَ المُحَاجَزَةَ فَقَبْلَ المُنَاجَزَةِ [*If thou desire the reciprocal prevention of fighting, and the making of peace, let it be before fighting*]: (S, TA:) or المُحَاجَزَةُ قَبْلَ المُنَاجَزَةِ [*The reciprocal prevention of fighting, and the making of peace*, should be *before fighting*]. (A.) [See also art. نجز.]

4: see 8.

6. تَحَاجَزَا *They prevented one another*, or *mutually abstained, from fighting*, [*and made peace, one with another*; (see also 3;)] syn. تَمَانَعَا: (S,* K, TA:) said of two troops. (S.) — تحاجز القَوْمُ *The people separated themselves, one from another; they left, forsook*, or *relinquished, one another*; as also ▼انحجزوا and ▼احتجزوا. (TA.) = Also تحاجز القَوْمُ *The people took*, or *took hold of, one another by the* حُجَز [pl. of حُجْزَةٌ]; *took hold of one another's* حُجَز: (TA:) [or *sought aid*, or *refuge and protection, one of another*: see حُجْزَةٌ.]

7. انحجز quasi-pass. of حَجَزَهُ in the first of the senses explained above; (TA;) *He*, or *it, was*, or *became, prevented, hindered, impeded, withheld, restrained*, or *debarred; he withheld*, or *restrained, himself; he refrained, forbore*, or *abstained*. (S, K, TA.) — انحجز عَنْهُ *He left, forsook*, or *relinquished, it*. (TA.) — See also 6. = See also 8.

8. احتجز بِهِ *He*, or *it, was*, or *became, defended*, or *he defended himself, by it*; syn. امْتَنَعَ. (TA.) [See also another explanation in what follows.] — احتجزا *They two were*, or *became, separated*, or *parted, each from the other*. (TA.) See also 6. = احتجزهُ *He carried it in his* حُجْزَة: (A, K:*) like as احْتَضَنَهُ signifies "he carried it in his حِضْن." (A.) — احتجز بِإِزَارِهِ *He tied his* إِزَار *upon* [or *around*] *his waist*; (S, Mgh, Mṣb, K;) *he made the two ends thereof to meet, and tied it* upon his waist; (A, TA;) *he wrapped it round his waist*. (TA.) — Hence, احتجز بِالحِرَارِ وَالجِبَالِ *It was encompassed by the stony tracts called* حِرَار [pl. of حَرَّةٌ], *and by the mountains*. (Mgh.) = احتجز *He*, (a man, TA,) or *it*, (a party of people, S,) *came to the province called El-Ḥijáz*; (S, K;) as also ▼انحجز; (ISk, S, K;) and ▼احجز, (K,) inf. n. إِحْجَازٌ. (TA.)

حَجْزٌ One *who abstains from what is unlawful and indecorous*. (TA.) [See also حُجْزَةٌ.]

حِجْزٌ: see حُجْزَةٌ, in two places.

حَجْزَةٌ *A severe year, that confines men to their tents* or *houses, so that they slaughter their generous camels to eat them*. (L in art. نبت, on a verse of Zuheyr.)

حُجْزَةُ الإِزَارِ *The place* [or *part*] *of the* إِزَار *where it is tied* [*round the waist*]; (S, Mṣb, K, TA;) *the place where the end of the* إِزَار *is folded*, or *doubled, in wrapping it round*: (Lth, TA:) and [in like manner] حُجْزَةُ السَّرَاوِيلِ [*the tuck*, or *doubled upper border, of the trousers, through which passes the waist-band, i. e., the band or string that binds them round the waist*;] *the part of the trousers in which is the* تِكَّة [or *waist-band*]; (S;) *the place of the* تِكَّة: (K:) pl. حُجَزٌ (Mṣb, TA) and حُجُزَاتٌ and حُجَزَاتٌ: (TA:) and hence حُجْزَةٌ is applied to the *garment called* إِزَار *itself*; as also ▼حِجْزٌ; of which latter the pl. is حُجُزٌ, with two ḍammehs, [app. contracted into حُجْزٌ,] and pl. pl. حُجُوزٌ: Z says that ▼حِجْزٌ and حُجْزَةٌ signify the same. (TA.) — Hence, شِدَّةُ الحُجْزَةِ ‡ *Patience*, (K, TA,) and *hardiness*. (TA.) One says, هُوَ شَدِيدُ الحُجْزَةِ ‡ *He is patient in difficulty*. (TA.) And it is said in a trad. of 'Alee, when he was asked respecting the Benoo-Umeiyeh, هُمْ أَشَدُّنَا حُجْزَةً, or حُجْزَةً, accord. to different relations, ‡ *They are the most patient of us in difficulty*. (TA.) — You say also رَجُلٌ طَيِّبُ الحُجْزَةِ, (A, TA,) and كَرِيمُ الحُجْزَةِ, and كَرِيمُ الحُجُزِ, [app. a contraction of the former,] (TA,) ‡ *He is one who abstains from what is unlawful and indecorous* [especially *with respect to women*]; like طَيِّبُ الإِزَارِ. (TA.) — And هُوَ نَاتِئُ الحُجْزَةِ ‡ *He is full in the flanks*: the being so is a fault. (K, TA.) — You also say, أَخَذَ بِحُجْزَتِهِ, meaning ‡ *He sought aid of him*: (A, TA:) or *he had recourse to him for refuge and protection*. (TA.) And أَخَذَ بِحُجْزَةِ اللّٰهِ, i. e., بِسَبَبٍ مِنْهُ [meaning, †*He laid hold of a means of obtaining access*, or *nearness, to God*]: said of Mohammad, in a trad. (TA.) And هٰذَا كَلَامٌ آخِذٌ بَعْضُهُ بِحُجَزِ بَعْضٍ ‡ *This is language disposed in regular order, consecutively*. (A, TA.) It is said in a trad., إِنَّ الرَّحِمَ أَخَذَتْ بِحُجْزَةِ الرَّحْمٰنِ [*Verily* الرَّحِم *is connected with* الرَّحْمٰن]: said to mean, that the name of الرحم is derived from الرحمن; so that it is as though it attached itself thereto, and laid hold of the middle thereof. (IAth, TA.)

حُجْزَةٌ *A mode, manner*, or *form, of tying the* إِزَار. (TA.)

حَاجِزٌ: see حَجِزٌ.

حَجَازَيْكَ *Separate thou*, or *part thou, the people*; (S, A, K; and T in art. دول, on the authority of IAar;) *time after time*: (K:) app. meaning, *without intermission*: (TA:) or it may mean *withhold thyself*. (IAar, T in art. دول.)

حِجِّيزَى: see 1, in two places.

حَاجِزٌ *A thing intervening, as a separation, a partition, a fence, a barrier*, or *an obstacle*, or *obstruction, between two other things*, (TA,) or *between two things facing*, or *opposite to, each other*; (Az, A, TA;) as also ▼حَجَازٌ. (Az, A, TA.) Hence the province called El-Ḥijáz is thus named, because it forms a separation between Nejd and the Ghowr, or Ghór; (S, Mgh, TA;) or between Nejd and the Saráh; (Mṣb, K;) or between the Ghowr, or Ghór, and Syria (Mgh, Mṣb, TA) and the Bádiyeh; (Mgh, TA;) or between Nejd and Tihámeh; (K;) or because the Ḥirár [or certain stony tracts] separate it from the high part of Nejd; (Az, TA;) or because it is encompassed by the Ḥirár and the mountains, (Mgh, Mṣb,*) or by the five Ḥirár, namely, the Ḥarrah of Benoo-Suleym and that of Wáḳim and that of Leylà and that of Showrán and that of En-Nár. (As, K.) — Also sing. of حَجَزَةٌ, (K,) which latter signifies *Wrongers*, or *wrongdoers, who prevent one from obtaining his right*: (S:) or *persons who defend men, one from another, and decide between them justly*. (Az, TA.) In the K, the signification of "wrongers, or wrongdoers," is combined with the contrary explanation given by Az. (TA.) It is said in a trad. of Ḳeyleh, أَيَعْجِزُ ابْنُ هٰذِهِ أَنْ يَنْتَصِفَ مِنْ وَرَاءِ الحَجَزَةِ [*Is the son of this* woman *unable to obtain his right in the absence of the wrongdoers who prevent his doing so?*]: (S:) or [according to one relation] أَيَلَامُ ابْنُ ذِهِ أَنْ يَفْصِلَ الخُطَّةَ مِنْ وَرَاءِ الحَجَزَةِ [*Is the son of this* woman *to be blamed for deciding the affair in the absence of those who defend men, one from another, and decide between them justly?*]: by "the son of this woman" she means her own son: she says, if he suffer a wrong, and allege for himself that which repels from him the wrong, [without having recourse to the judge,] he is not to be blamed. (TA.) [See also خُطَّةٌ.]

مَحْجُوزٌ *Hit*, or *hurt, in the place* [or *part of the body*] *where the* إِزَار *is tied*. (K.)

مُحْتَجَزٌ The *place* [or *part of the body*] *where the* إِزَار *is tied.* (K.)

مُحْتَجِزٌ *Having his waist bound* [*with the* إِزَار]: and with ة, a woman *having her* مِئْزَر *bound upon* [*that part of her person which is termed*] *the* عَوْرَة. (TA.)

حجف

3. حاجفهُ *He opposed him and repelled him,* [app. *with a* حَجَفَة, (see the act. part. n., below,)] *being opposed and repelled by him.* (S.)

حَجَفٌ: see what next follows, in two places.

حَجَفَةٌ *A shield made of skins,* (S, K, TA,) or, as some say, *of the skins of camels, cut out in a round form,* (TA,) *without wood and without sinews;* (S, K, TA;) as also دَرَقَةٌ: (S:) or *of skins sewed one over another;* as also دَرَقَةٌ: (ISd:) or *a small shield made of two* [*pieces of*] *skins sewed together, one over the other:* (Msb:) pl. حَجَفٌ, (S, Msb, K,) [or rather this is a coll. gen. n.,] and [the pl. is] حَجَفَاتٌ. (Msb.) The saying of the rájiz, (S,) namely, Su-r-edh-Dhi-b, (TA,)

* بَلْ جَوْزِ تَيْهَآءَ كَظَهْرِ الحَجَفَتْ *

means رُبَّ جَوْزِ تَيْهَآءَ [i. e. *Many a middle of a desert in which one loses his way, like the back of a shield such as is called* حجفة]: and [by الحجفت is meant الحجفه; for] some of the Arabs, in pausing upon a ة, make it ت: thus they say, هٰذَا طَلْحَتْ, and خُبْزُ الذُّرَتْ: (S, Sgh:) these are Teiyi. (Sgh, TA.) — ‡ The *breast,* or *chest;* (Abu-l-'Omeythil, K:) as being likened to a shield: (Abu-l-'Omeythil, TA:) pl. [or coll. gen. n.] حَجَفٌ. (Abu-l-'Omeythil, K.)

مُحَاجِفٌ *Fighting with another, having a* حَجَفَة: (S, K:) *opposing reciprocally.* (K.)

حجل

1. حَجَلَ, aor. ـُ and ـِ, inf. n. حَجَلَانٌ (S, K) and حَجْلٌ, (K,) *He walked having his legs shackled:* (S:) or *he raised one leg, and went slowly on the other leg:* (M, K:) or *he went with short steps, like him who has his legs shackled:* (Ham p. 221:) and *he raised one leg, and hopped on the other:* (TA:) it is said of a bird: (S:) and it means, (S, K,) in like manner, (S,) as also حجّل, (TA,) *he leaped in going;* (S, K, TA;) said of a crow, or raven; (K, TA;) *as leaps* (يَحْجُلُ) *the camel that is hocked* [*in one leg*] *upon three legs, and the boy upon one leg* or *upon two.* (S.) = حَجَلَتْ عَيْنُهُ, aor. ـِ, inf. n. حُجُولٌ; (K;) and حجّلت, (As, S, K,) inf. n. تَحْجِيلٌ; (As, S;) *His eye sank,* or *became depressed, in his head;* (As, S, K;) said of a man, and of a camel, and of a horse: (TA:) and حَوْجَلَ, alone, signifies the same; (Ibn-'Abbád, K;) said of a man. (Ibn-'Abbád, TA.) = حُجِلَ بَيْنَهُ وَبَيْنَهُ, inf. n. حَجْلٌ, *An obstacle was made to intervene between him,* or *it, and him,* or *it.* (K.)

2. [حجّل, inf. n. تَحْجِيلٌ, originally, *He ornamented* a woman, or her legs, *with anklets:* and *he shackled* a man, or a man's legs: see حِجْلٌ. — And hence,] حَجَّلَتْ قَوَائِمُهُ, inf. n. تَحْجِيلٌ, said of a horse, *His legs were white in the lower parts, the whiteness extending* [*upwards*] *beyond the pasterns but not extending beyond the knees and hocks;* because they [the lower parts of the leg] are the places of the احجال, i. e., the anklets, and the shackles. (S, TA.) [See تَحْجِيلٌ explained as a simple subst., below.] — [Hence also,] حَجَّلَتْ بَنَانَهَا *She* (a woman) *coloured the dye of her fingers,* or *of the extremities of her fingers.* (K, TA.) In the copies of the T, لَوَّثَتْ is put in the place of لَوَّنَتْ, app. by a mistake. (TA.) — [Hence also,] تَحْجِيلٌ in the وُضُوْء signifies The *washing a portion of the* عَضُد [or *upper arm,* perhaps a mistake for the ذِرَاع, or *fore arm,*] *and a portion of the shank, while washing the hand and foot.* (Msb.) — [Hence also,] حُجِّلَ المِقْرَى, (TA,) inf. n. as above, (K,) ‡ *A little milk, as much as the measure of the* تَحْجِيل *of a horse, was poured into the bowl for the guest,* or *guests, and then the bowl was filled up with water;* this being done in a case of dearth, or drought, and want of milk: (K,* TA:) or, accord. to As, it means *the bowl for the guest,* or *guests, was concealed in the* حَجَلَة, through niggardliness, in order that the owners might drink its contents. (TA.) — [Hence also, as تَحْجِيلٌ renders a horse conspicuous,] حَجَّلَ فُلَانٌ أَمْرَهُ † *Such a one made his case,* or *affair, notorious,* or *public.* (TA.) — See also 1, first sentence. = حَجَّلَهَا, inf. n. as above, *He made for her a* حَجَلَة: (M, K:) or *he brought her,* or *put her, therein.* (O, K.) — [And hence حجّل signifies also *He concealed* a thing *in the* حَجَلَة: see above.] = See also 1, second sentence.

4. احجل البَعِيرَ *He loosed the camel's shackle from his left fore leg, and fastened it upon the right:* (S, O, K:) or, accord. to the M, *he loosed it from his right fore leg, and fastened it upon the left.* (TA.)

Q. Q. 1. حَوْجَلَ: see 1.

حَجْلٌ: see what next follows.

حِجْلٌ and حَجْلٌ (S, Mgh, Msb, K) and حِجِلٌّ (Sgh, K) and حِجِلٌّ (K) *An anklet;* or *a pair of anklets;* syn. خَلْخَالٌ: (S, Mgh, Msb, K:) and the first and second (S, Mgh, Msb, K) and third, as some say, (K,) by a metaphor, (Msb,) ‡ *a shackle;* or *a pair of shackles,* or *hobbles;* syn. قَيْدٌ: (S, Mgh, Msb, K:) and † the *two rings of the* قَيْد: (K:) pl. [of pauc.] أَحْجَالٌ (S, Mgh, Msb, K) and [of mult.] حُجُولٌ. (Mgh, Msb, K.) You say, فِى سَاقَيْهَا حِجِلٌّ [or حِجْلٌ &c.] *Upon her legs are anklets.* (TA.) And القُيُودُ حُجُولُ الرِّجَالِ وَالحُجُولُ لِرِبَّاتِ الحِجَالِ, i. e. *Shackles are the anklets of men; and anklets are* [*for the mistresses of the curtained canopies,* i. e.,] *for women.* (TA.) And خَرَجَ يَجُرُّ رِجْلَيْهِ وَيُطَابِقُ فِى حِجْلَيْهِ [*He went forth dragging his legs, and hobbling in his shackles*]. (TA.) And [hence] فَرَسٌ بَادٍ حُجُولُهُ *i. q.* مُحَجَّلٌ [q. v.]. (TA.) = Also, the first, *Whiteness:* (M, K:) pl. أَحْجَالٌ. (K.)

حَجَلٌ [The *partridge;* or *partridges;* comprising several species, of which those most commonly known appear to be identical with the *Barbary partridge* and the *Greek partridge;* both *red-legged:* accord. to Forskål, ("Descr. Animal.," pp. vii. and 11,) applied both to this bird, *tetrao perdix,* and also to the *phasianus meleagris:*] *a well-known bird;* (Msb;) *i. q.* قَبْجٌ: (ISh, S:) or the *male of the* قَبْج: (K:) or the *females of the* يَعَاقِيب [pl. of يَعْقُوبٌ, q. v.]: (Lth:) *also called* دجاج البرّ [دَجَاجُ البَرِّ]: *there are two species;* نجدى [نَجْدِيٌّ *of Nejd*] *and* تهامى [تِهَامِيٌّ *of Tihámeh*]: *the former species is* أَخْضَرُ [here meaning *of a dark,* or *an ashy, dust-colour*], *with red feet* [or *legs*]; *the latter, of the former colour intermixed with white:* but نجدى is found used for the male; and غرغرة and بنت السعدى, for the female: (Dmr, cited by Freytag:) a single bird of the kind is called حَجَلَةٌ: (S, Msb, K:) حَجَلٌ is a pl., as also حِجْلَانٌ and حِجْلَى; (S;) or [rather] حَجَلٌ is a coll. gen. n., (Msb, K,) and the pl., (Msb,) or quasi-pl. n., (K,) is حِجْلَى; (Msb, K;) which is the only instance of its kind except ظِرْبَى: (S, K: in a copy of the Msb ظئرى:) *its flesh is of moderate temperament.* (K, TA,) *more delicate than that of the* دَرَّاج *and that of the* قَوَاخِت, *and very fattening:* (TA:) *the swallowing half a mithḳál of its liver is good for the epilepsy; and the introduction of its gall-bladder into the nose once in every month sharpens the intellect greatly, and strengthens the sight:* (K:) *its flesh is good for the dropsy, benefits the stomach, and increases the venereal faculty.* (Ibn-Seenà, TA.) — Also, (S,) or حَجَلَةٌ, of which حَجَلٌ is pl., (K,) or حَجَلَةٌ is n. un. of حَجَلٌ, [which is a coll. gen. n.,] (S,) The *young offspring of camels;* the *little ones thereof.* (S, K.) — دِبِّى حَجَلْ *A certain game* (Fr, K) *of the Arabs of the desert.* (Fr.) = See also حَجَلَةٌ.

حِجِلٌّ: } see حِجْلٌ, in three places.
حِجِلَّى: }

حَجَلَةٌ [*A kind of curtained canopy* or *alcove* or *the like, prepared for a bride;*] *a thing like a* قُبَّة: (M, K:) and *a place,* (K,) or *a tent,* or *pavilion,* or *chamber,* (بَيْتٌ,) (S,) *adorned with cloths* (S, K) *and with raised couches* (S) *and with curtains, for a bride:* (S, K:) or the *curtain of the bride, within a* بَيْت [meaning *tent,* or *pavilion,* or *chamber*]: (Mgh:) pl. حِجَالٌ (S, Mgh, K) and [coll. gen. n.] حَجَلٌ. (K.) [See أَرِيكَةٌ, and مِنَصَّةٌ.] = See also حَجَلٌ, in two places.

حِجْلَى: see حَجَلٌ, in two places.

حَجْلَآءُ, applied to a ewe, (S,* K,* TA,) *Whose fore and hind shanks are white,* (S, K, TA,)

and the rest of her black: so in the M and O. (TA.) [See also خَدْمَاءُ, voce أَخْدَمُ.]

حَجِيلٌ A horse *that is* مُحَجَّل [q. v.] *in three legs.* (Fr, K.)

حَاجِلٌ [part. n. of حَجَلَ] has for its pl. حُجَّلٌ, which is applied by Jereer to crows or ravens [as meaning *Leaping in going, as though shackled*]. (TA.) [The fem. pl.] حَاجِلَاتٌ is also applied to camels, (S, K,) meaning *That have been smitten in their legs,* (S,) or *that have been hamstrung,* (K,) *and in consequence walk not on all of their legs.* (S, K.)

حَوْجَلَةٌ (S, K, &c.) and حَوْجَلَّةٌ, (M, K,) like حَوْصَلَةٌ and حَوْصَلَّةٌ, and دَوْخَلَةٌ and دَوْخَلَّةٌ, &c., (TA,) *A flask,* or *bottle;* syn. قَارُورَةٌ: (K:) or *a small* قارورة *with a wide head,* (S, M, O,) [*the head*] *resembling a* سُكُرُّجَة *and the like:* (M, TA:) or *a* قارورة *large in the lower part:* (K:) or *one like the* قَوَارِير *of* [*the kind of perfume called*] ذَرِيرَة: (TA:) pl. حَوَاجِلُ and حَوَاجِيلُ; (M, K;) in the latter of which, the ى may be inserted by poetic license, or as a substitute for one of the ل in حوجلة. (M, TA.) [See also حَوْقَلَةٌ.]

تَحْجِيلٌ [inf. n. of 2, q. v.: and also used as a simple subst., signifying] *Whiteness in the legs of a horse,* (S, K,) *all of them;* (K;) or *in three of the legs;* (S;) *in the two hind legs and a fore leg;* (K;) or *in a hind leg and the two fore legs;* (TA;) or *in the two hind legs* (S, K) *only;* (K;) or *in one hind leg only;* (K;) *but not in the two fore legs alone, nor in one fore leg without the other, unless with the two hind legs,* (AO, S, K, TA,) or *with one hind leg;* (AO, S, TA;) *whether little or much, so that it extends* [*upwards*] *beyond the pastern but not beyond the knee and hoch.* (S.) — Also *A whiteness in a she-camel's teats, occasioned by the* صِرَار [q. v.]. (K.) — And, accord. to ISk and the K, *A certain mark made with a hot iron upon a camel:* but Sgh says that the right word is تَحْجِينٌ, with ن. (TA.)

مُحَجَّلٌ *Wearing* أَحْجَال, i. e. *anklets;* [or *adorned therewith;*] applied to a woman [without ة because men do not wear anklets]: if applied to a man, *shackled.* (Ham p. 238.) — [And hence,] applied to a horse, (S, Mgh, Msb, K,) *Having what is termed* تَحْجِيل, as explained in the first sentence of the paragraph next preceding; (S, K;) as also مَحْجُولٌ: (K:) *white in the place of the anklet,* and *above that;* wherefore the horse is thus termed: (Ham p. 53:) *having his legs,* (Mgh, Msb,) *all four,* (Mgh,) *white; the whiteness extending* [*upwards*] *beyond the pasterns,* (Mgh, Msb,) *to a third,* (Mgh,) or *to half,* (Mgh, Msb,) or *thereabout,* (Msb,) or *to two thirds,* (Mgh,) *of the shank.* (Mgh, Msb.) When the whiteness is in all the four legs, he is termed مُحَجَّلُ أَرْبَعٍ: when in the two hind legs, مُحَجَّلُ الرِّجْلَيْنِ: when in one of the hind legs, extending [upwards] beyond the pastern, مُحَجَّلُ الرِّجْلِ اليُمْنَى or اليُسْرَى: when in three legs, exclusive of a hind leg or of a fore leg, مُحَجَّلُ ثَلَاثٍ or رِجْلٍ: when in the fore leg and hind leg of one side, مُمْسَكُ الأَيَامِنِ مُطْلَقٌ or مُمْسَكُ الأَيَاسِرِ مُطْلَقُ الأَيَامِنِ or الأَيَاسِرِ: when on opposite sides, whether little or much, مَشْكُولٌ. (S.) Hence, in a trad., أُمَّتِي الغُرُّ المُحَجَّلُونَ يَوْمَ القِيَامَةِ مِنْ آثَارِ الوُضُوءِ † [*My followers will be those having a whiteness on the forehead and on the wrists and ankles, on the day of resurrection, from the effects of the ablution for prayer*]. (TA.) [Hence also, because the horse that is مُحَجَّل is conspicuous,] رَكِبَ الشَّادِخَةَ المُحَجَّلَةَ † *He committed a bad and notorious deed.* (S in art. شدخ, q. v.) And the saying of El-Jaadee, satirizing Leylà El-Akhyaleeyeh,

* فَقَدْ رَكِبَتْ أَمْرًا أَغَرَّ مُحَجَّلَا *

† [*For she has committed a glaring, notorious deed*]. (Az, TA.) And يَوْمٌ أَغَرُّ مُحَجَّلٌ † *A day bright* and *beaming with happiness and cheerfulness.* (Har p. 377.) — Also A she-camel's udder *having a whiteness in the teats, occasioned by the* صِرَار [q. v.]. (K.) = A woman *who keeps,* or *cleaves, to the* حِجَال [pl. of حَجَلَةٌ]: and in like manner, a man; meaning † one *who keeps much,* or *habitually, to the company of women.* (Ham p. 238.)

مَحْجُولٌ: see مُحَجَّلٌ.

حجم

1. حَجَمَ said of the breast of a woman or girl: see 4. = حَجَمَ, (ISk, S, K,) aor. ـِ and ـُ, inf. n. حَجْمٌ, (K,) *He* (a child, ISk, S, TA) *sucked* (ISk, S, K) the breast of his mother. (ISk, S, TA.) — [Hence,] حَجَمَهُ, aor. ـُ, inf. n. حَجْمٌ, (S, Mgh, Msb,) *He scarified him* [*and drew blood from him with the* مِحْجَمَة; i. e. *he cupped him*]; (Msb;) *he performed upon him the operation of the* حَجَّام, (Mgh,) or, *of the* حَاجِر, (S,) *who sucks the mouth of the* مِحْجَمَة [*to draw the blood*]. (Az, TA.) — And [hence,] حَجَمَتْهُ الحَيَّةُ † *The serpent bit him.* (TA.) And حَجَمَتِ الفُحُولُ العَيْرَ ‡ *The stallions bit the ass.* (TA.) And حَجَمَ العَظْمَ, (TA,) inf. n. as above, (K,) † *He ate off the flesh from the bone.* (K, TA.) = حَجَمَ البَعِيرَ, (S, Msb, TA,) aor. ـُ, (S, TA,) inf. n. as above, (TA,) *He put a* حِجَام *upon the mouth* [or *muzzle*] *of the camel,* when excited, *in order that he might not bite;* (S, TA;) [*he muzzled the camel;*] *he bound the camel's mouth* [or *muzzle*] *with a thing.* (Msb.) — Hence, (Har p. 474,) حَجَمْتُهُ عَنِ الشَّيْءِ, (S, Msb,* TA,) and عَنْ صَاحِبَتِهِ, (TA,) inf. n. as above, (K,) *I made him to refrain, forbear, abstain,* (S, TA,) or *go back;* (Msb;) or *I withheld him,* or *restrained him;* (S, K, TA;) *from the thing,* (S, TA,) and *from his female companion.* (TA.) And حَجَمَ طَرْفَهُ عَنْهُ *He turned away his eye,* or *eyes, from him,* or *it.* (TA.) And أَحْجَمْتُهُ عَنْ حَاجَتِهِ is also mentioned, as meaning *I withheld him from the object of his want;* or *prevented him from attaining it.* (TA.)

2. حجّم: see 4. = Also, inf. n. تَحْجِيمٌ, ‡ *He looked hard:* (K, TA:) and so, accord. to Az جَمَّحَ. (TA.)

4. احجم *It* (the breast of a woman or girl) *was,* or *became, swelling, prominent,* or *protuberant;* (Mgh, K;) as also حَجَمَ, inf. n. حَجْمٌ: (K:) or *was,* or *became, round, and swelling, prominent,* or *protuberant;* as also حجّم: (A, TA:) properly, *became such as to have what is termed* حَجْمٌ, (Mgh, TA,) meaning *projection, protrusion, prominence,* or *protuberance,* and *elevation:* (Mgh:) or, as some say, *became such that the suckling might suck it.* (TA.) — أَحْجَمَتْ لِلْمَوْلُودِ ‡ *She* (a woman) *suckled the new-born child for the first time.* (K, TA.) = احجم عَنْهُ *He refrained, forbore, abstained,* or *desisted, from it;* (S, K;) quasi-pass. of حَجَمْتُهُ, like as أَكَبَّ is of كَبَبْتُهُ; which are extr. of their kind; (S;) and احجم عنه signifies the same; (S in art. جحم;) but is a rare dial. var.: (Har p. 95:) or *he drew back from it,* or *him, in awe,* or *fear:* (K, TA:) or *he receded,* or *drew back, from it;* namely, a thing, or an affair: (Msb:) and أَحْجَمْتُ عَنِ القَوْمِ *I dreaded,* or *feared, the people,* or *party, and returned, and left them, after I had desired to go to them.* (AZ, Msb.) — احجم also signifies *He* (a man) *advanced,* or *went forward;* and so اجحم: both of these verbs thus having two contr. meanings. (MF.) = See also 1, last sentence.

8. احتجم *He performed the operation of cupping:* (MA, KL, PS:) [or rather *he had that operation performed upon him;* or *had blood drawn from him by that operation;* a quasi-pass. verb, like اقتصد and اكتوى and احترق and countless others:] or *he sought,* or *demanded, the performance of that operation* [*upon himself*]. (K, TA.) One says, احْتَجَمْتُ مِنَ الدَّمِ [app. meaning *I had some of the blood drawn from me by cupping*]. (S.) = *He* (a camel) *was withheld,* or *restrained,* or *prevented, from biting* [*by being muzzled*]. (TA.)

حَجْمٌ *A rising, protuberant,* or *prominent, part* of a thing: (S:) *a projection, protrusion, prominence,* or *protuberance;* (S, Mgh;) and *a rising,* or *an elevation:* (Mgh:) or the *part* of a thing *that one feels beneath his hand:* (El-Ghooree, Mgh:) or the *part* of a thing *that one feels projecting, protruding, prominent,* or *protuberant, beneath his hand:* pl. حُجُومٌ. (K.) One says, لَيْسَ لِمِرْفَقِهِ حَجْمٌ *There is no projection, protrusion, prominence,* or *protuberance, to his elbow.* (S.) Lh says that حَجْمُ العَظْمِ means One's *perceiving the feel of the bones* [or *bone*] *behind the skin:* thus explaining it after the manner of explaining inf. ns.: and ISd says, I know not whether it be in his opinion an inf. n. or a simple subst. (TA.) And Lth says that الحَجْمُ means One's *perceiving the feel of a thing beneath a garment:* [and that] one says, مَسَسْتُ بَطْنَ الحُبْلَى فَوَجَدْتُ حَجْمَ الصَّبِيِّ فِى بَطْنِهَا [which plainly means, *I felt the belly of the pregnant woman, and perceived the bulging of the child in her belly*]. (Mgh, TA.) It is said [of a woman's garment] in a trad., لَا يَصِفُ حَجْمَ عِظَامِهَا [lit.

‡ *It does not describe the projecting of her bones*]: meaning, the garment does not stick to her body so as to tell what projects of her bones: it is made to be a describer by way of comparison. (IAth, TA.) — [In post-classical works it is often used as signifying *Bulk, bigness,* or *magnitude.*]

حِجَامٌ [*A muzzle for a camel,* commonly *a net of cord;*] *a thing that is put upon the mouth,* or *muzzle, of a camel,* (Ṣ, Ḳ) *when he is excited,* (Ṣ,) *to prevent his biting.* (Ṣ, Ḳ.)

حَجُومٌ *Gentle, nice,* or *skilful, in operation;* syn. رَفِيقٌ [in the CḲ, erroneously, رَقِيقٌ] as an epithet applied to a حَاجِم [or cupper]; as also مِحْجَمٌ. (Ḳ.) — ‡ The فَرْج [meaning *vulva,* or *vagina,*] *of a woman.* (Ḳ, TA.)

حِجَامَةٌ The *craft,* or *art, of the* حَاجِم or حَجَّام [i. e. *cupper*]: (Ṣ,* Mgh, Mṣb, Ḳ:) and the *operation that he performs.* (Ṣ,* TA.)

حَجَّامٌ *A cupper;* syn. مَصَّاصٌ [lit. *one who is in the habit of sucking*]; (Ḳ;) *one who performs the operation termed* حِجَامَة; (Ṣ, Mgh;) *one who scarifies* [*and draws blood with the* مِحْجَمَة]; (Mṣb;) as also حَاجِمٌ; (Ṣ, Mṣb, Ḳ;) but the former is an intensive epithet [denoting frequency or habit]: (Mṣb:) so called because he sucks the mouth of the مِحْجَمَة. (Az, TA.) Hence the prov. أَفْرَغُ مِنْ حَجَّامِ سَابَاطَ [*More unoccupied than the cupper of Sábáṭ* (the name of a place)]: for military forces used to pass by the man to whom it relates, and he used to cup them on credit, in consequence of want of employment, waiting for payment until they should return. (Ṣ: more fully explained in the Ḳ in art. سبط.)

حَاجِمٌ: see what next precedes.

حَوْجَمٌ: see what next follows.

حَوْجَمَةٌ The *red rose:* (Ḳ:) or [rather] *a single red rose:* (A 'Obeyd, Ṣ:) pl. [or rather coll. gen. n.] حَوْجَمٌ. (A 'Obeyd, Ṣ, Ḳ.)

مَحْجَمٌ, (Mgh, Mṣb,) or مَحْجَمَةٌ, (TA,) The *place to which the* مِحْجَمَة *is applied,* (Mgh, Mṣb,* TA,) *in the neck:* (Mgh, TA:) pl. مَحَاجِمُ. (Mgh, Mṣb.)

مِحْجَمٌ The *scarifying instrument of the* حَجَّام. (IAth, TA.) — See also مِحْجَمَةٌ. = And see حَجُومٌ.

مَحْجَمَةٌ: see مَحْجَمٌ.

مِحْجَمَةٌ and مِحْجَمٌ The قَارُورَة [or *glass vessel,* or *the like,*] *of the* حَجَّام; (Az, Ṣ, Mgh, Mṣb;) the *thing with which the* حَجَّام *operates;* (Ḳ;) the *utensil in which the blood produced by the operation of* حِجَامَة *is collected by sucking:* (IAth, TA:) pl. مَحَاجِمُ. (TA.)

مِحْجَامٌ A man (TA) *who draws back much,* or *often, in awe,* or *fear.* (Ḳ, TA.)

مَحْجُومٌ A breast *sucked.* (TA.) — A man [*cupped,* or] *operated upon by the* حَاجِم. (Ṣ.) = A camel [*muzzled,* or] *having a* حِجَام *put upon his mouth* [or *muzzle*] *in order that he may not bite.* (Ṣ.)

حجن

1. حَجَنَهُ, aor. ـِ, (Ḳ, TA, [in the CḲ ـُ,]) inf. n. حَجْنٌ, (TA,) *He bent it,* or *made it crooked* [or *hooked*]; namely, a stick, or branch, or slender piece of wood; as also حَجَّنَهُ, (Ḳ,) inf. n. تَحْجِينٌ. (TA.) — ‡ *He marked him* (i. e. a camel) *with the brand of the* مِحْجَن, which is *a line with a crooked,* or *hooked, end, like the stick called* مِحْجَن; inf. n. as above. (TA.) — *He drew it,* or *pulled it,* [or *hooked it,*] (Ṣ, Ḳ,) *towards himself* (Ṣ) *with the* مِحْجَن; as also احتجنهُ. (Ṣ, Ḳ.) — ‡ *He turned him away* (Ḳ, TA) عَنِ الشَّيْءِ *from the thing.* (TA.) = حَجِنَ عَلَيْهِ and بِهِ, aor. ـَ, (Ḳ,) inf. n. حَجَنٌ, (TA,) *He was,* or *became, avaricious, tenacious,* or *niggardly, of it;* (Ḳ;) like حَجِيَ بِهِ. (TA.) — حَجِنَ بِالدَّارِ *He remained, stayed, dwelt,* or *abode, in the house.* (Ḳ.)

2: see 1.

4. احجن, said of the ثُمَام [or panic grass], *It put forth its* خُوص; (A 'Obeyd, Ṣ, Ḳ;* [in the Ḳ, *its* خُوصَة;]) [i. e.] *its leaves appeared.* (TA.)

5. تحجّن *It was,* or *became, crooked,* [or *hooked,*] or *curved:* (T, Ḳ:) said of a thing that is termed أَحْجَنُ. (T.)

8: see 1. — [Hence,] احتجن المَالَ ‡ *He drew the property,* or *camels &c., together* (Ṣ, Ḳ, TA) *to himself,* (Ṣ, TA,) *and took,* or *took possession of, it,* or *them.* (Ṣ, Ḳ, TA.) And احتجنهُ ‡ *He took possession of it* (i. e. a portion of land), *exclusively of others.* (TA from a trad.) And احتجنهُ لِنَفْسِهِ دُونَ أَصْحَابِهِ ‡ *He appropriated it* (a thing) *to himself, exclusively of his companions.* (T, TA.) And احتجن مَالَ غَيْرِهِ † *He took away,* and *stole, the property of another.* (TA.) — Also † *He put the property,* or *camels &c., into a good,* or *right, state, and drew together what had become scattered thereof.* (TA.) — And احتجن عَلَيْهِ † *He straitened him.* (TA.)

حَجَنٌ *Crookedness,* [or *hookedness,*] or *curvature;* (Ṣ, Ḳ;) as also حُجْنَةٌ. (Ḳ.) — See also حُجْنَةٌ.

حَجِنٌ: see أَحْجَنُ.

حُجْنَةٌ: see حَجَنٌ. — Also *Crispness* [or *recurvation*] *in the extremities* of hair. (T, TA. [See أَحْجَنُ.]) — *A place of crookedness* or *curvature* (ISd, TA) of a staff or stick. (TA.) — The *hook in the head* of a spindle, (Ṣ,* Ḳ,* TA,) *with which the thread is caught preparatively to the twisting thereof.* (TA.) — The خُوصَة, (Ḳ,) or خُوص, (Ṣ,) [i. e.] the *leaves* [or *blades*], (TA,) of ثُمَام [or panic grass]; (Ṣ, Ḳ, TA;) as also حَجَنَةٌ. (Ḳ:) And حَجَنٌ [of which حَجَنَةٌ is the n. un., if not a mistranscription of حُجَنٌ,] *Tender,* or *soft, shoots, that grow upon the sides of the stalks of the* ثُمَام *and the* ضَعَة [which is said to be a species of ثُمَام]. (TA.) And حُجَنٌ, pl. of حُجْنَةٌ, The *fruit-stalks of grapes.* (TA.) = Also *A thing,* or *portion of a thing, that one has drawn and appropriated to oneself.* (TA.)

حَجَنَةٌ: see the next preceding paragraph, in two places.

حَجُونٌ *Sluggish, lazy,* or *indolent:* (Ḳ:) from حَجِنَ بِالدَّارِ [q. v.]. (TA.) — غَزْوَةٌ حَجُونٌ ‡ *A hostile,* or *hostile and plundering, expedition, in which the party feigns to be going in one direction, and then turns to another:* (A, Ḳ,* TA:) or *far-extending.* (Ṣ, Ḳ.) And سِرْنَا عُقْبَةً حَجُونًا ‡ *We journeyed a long stage.* (Ṣ, TA.)

أَحْجَنُ *Crooked,* [*hooked,*] or *curved:* fem. حَجْنَاءُ: pl. حُجْنٌ. (Ḥam p. 403.) You say, الصَّقْرُ أَحْجَنُ المِنْقَارِ *The hawk is crooked* [or *hooked*] *in the bill.* (TA.) And صَقْرٌ أَحْجَنُ المَخَالِبِ *A hawk having crooked* [or *hooked*] *talons.* (Ṣ, TA.) And أَنْفٌ أَحْجَنُ [*A hooked nose;*] *a nose having the tip approaching the mouth, and,* Az adds, *having its* نَاشِرَتَانِ [or *two alæ*] *receding in an ugly manner.* (TA.) And أُذُنٌ حَجْنَاءُ *An ear having one* [app. *the upper*] *of its two extremities turning towards the forehead, downwards:* or *having its edges turning towards the other ear, in the direction of the forehead:* (M, Ḳ:) in either case, *curving.* (M, TA.) And شَعَرٌ أَحْجَنُ ‡ *Hair that is crisp,* or *curly, in its extremities:* or, accord. to AZ, *wavy hair:* (T:) or *hair that is recurvate at its extremities* (مُعَقَّف), *and intermingling:* (M:) or *hair forming a succession of rimples* (مُتَسَلْسِل), *pendulous, wavy, and crisp,* or *curling, in the extremities;* as also حَجِنٌ. (Ḳ.)

تَحْجِينٌ †*A crooked,* [or *hooked,*] or *curved, brand,* or *mark made with a hot iron* [*upon a camel*]: (Ḳ:) [originally inf. n. of 2; but in this sense,] a subst., properly speaking, like تَنْبِيتٌ and تَمْتِينٌ. (TA. [See also مِحْجَنٌ.])

مِحْجَنٌ *A crooked,* [or *hooked,*] or *curved, staff* or *stick;* as also مِحْجَنَةٌ: (Ḳ:) or *a stick,* (IAth, Mgh, Ḥam p. 403,) or *staff,* (IAth, Ḥam,) or *piece of wood,* (Mṣb,) *with a crooked,* or *hooked, head,* (IAth, Mgh,) or *crooked at the end;* (Mṣb;) *like the* صَوْلَجَان: (Ṣ, Mgh, Mṣb, Ḥam:) *one draws towards him with it the extremities* [*of the branches*] *of trees, and the like:* (Ḥam ubi suprà:) or *a stick with a crooked,* or *curved, end, being naturally so on the tree on which it has grown;* distinguished from a صولجان, the end of which is crooked, or curved, artificially: (T:) or, accord. to AZ, *any stick with a curved head:* (Mṣb:) or it signifies also *anything bent,* or *crooked:* (Ḳ:) pl. مَحَاجِنُ. (Mṣb, TA.) The appellation صَاحِبُ المِحْجَنِ [*The owner of the crooked stick* or *staff*] was given to a certain man who, in the Time of Ignorance, used to sit in the highway, and take with his مِحْجَن one thing after another, of the goods of the passers-by; and if any one were cognizant of his doing, he excused himself, saying that the thing had caught to his مِحْجَن. (TA.)

You say, فُلَانٌ لَا يَرْكُضُ المِحْجَنَ [lit. *Such a one will not kick the crooked stick* or *staff*], meaning † *such a one is of no use*, or *stands one in no stead:* the saying originating from the fact that a محجن is put between the hind legs of the camel, and if he be inert, or wanting in vigour, he will not kick it; but if he be sharp in spirit, he will kick it and go on. (TA.) And you say, إِنَّهُ لَمِحْجَنُ مَالٍ, meaning † *Verily he is one who puts the cattle into a good state, and pastures and manages them well.* (TA.) Also † *A brand*, or *mark made with a hot iron, upon a camel, in the form of a line with a crooked*, or *hooked, end, like the stick so called.* (TA. [See also تَحْجِينٌ.]) — And The [*hooked*] *bill* of a bird; because of its crookedness. (TA.)

مِحْجَنَةٌ: see the next preceding paragraph.

مَحْجُونٌ A camel *marked with the brand termed* مِحْجَن. (TA.)

حجو

1. حَجَا, (Ṣ, Ḳ,) aor. يَحْجُو, (Ṣ, TA,) inf. n. حَجْوٌ, (TA,) *He thought*, or *opined:* (Ṣ, TA:) or *he thought*, or *opined*, a thing, *and, doing so, claimed* it (ادَّعَاهُ), *not being certain of it:* (Ḳ:) [or *he thought* it *and asserted* it; as appears from a verse here following, cited in the TA as an ex. of the meaning explained as above in the Ḳ:] and بِظَنِّهِ تحجّى, and تحجّى alone, *he thought*, or *opined*, a thing, *not being certain of it.* (T, TA.) You say, أَنَا أَحْجُو بِهِ خَيْرًا *I think*, or *opine, that there is good in him.* (Ṣ, TA.) And Aboo-Shembel says, respecting Aboo-'Amr Esh-Sheybánee,

* قَدْ كُنْتُ أَحْجُو أَبَا عَمْرٍو أَخَا ثِقَةٍ *

* حَتَّى أَلَمَّتْ بِنَا يَوْمًا مُلِمَّاتُ *

[*I used to think and assert Aboo-'Amr to be a trustworthy person, until, one day, misfortunes befell us*]. (TA.) — حَجَا القَوْمَ كَذَا وَكَذَا (Ṣ, Ḳ*) *He repaid, requited, compensated*, or *recompensed, the people*, or *party*, [*with*, or *for, such and such things,*] syn. جَزَاهُمْ; [so in my copies of the Ṣ, and in the Ḳ; but Freytag gives, as the reading found by him in the Ṣ, حزاهم, as though meaning *he computed them by conjecture to be such and such in number;* which is agreeable with what follows;] and *he thought them to be so.* (Ṣ.) = *He directed himself*, or *his course* or *aim, to*, or *towards*, him, or it: (Az, TA:) and تحجّى *he directed himself*, or *his course* or *aim, to*, or *towards, the thing.* (Ṣ, TA.) = Also, (Ḳ,) inf. n. as above, (TA,) *He kept* a secret: (Ḳ:) or *he concealed* it: (AZ, TA:) [and حاجى has a similar meaning; for] you say, لَا مُحَاجَاةَ عِنْدِى فِى كَذَا i. e. *There is no concealment with me in respect of such a thing;* as also لَا مُكَافَأَةَ. (TA.) — لَا يَحْجُو إِبِلَهُ, said of a pastor, *He does not*, or *will not, keep and tend*, or *pasture and defend, his camels.* (TA.) One says also of a pastor whose sheep or goats [and camels] are lost by him, and become dispersed, مَا يَحْجُو غَنَمَهُ وَلَا إِبِلَهُ [*He does not keep his sheep* or *goats, nor his camels, from being lost and becoming dispersed*]. (TA.) سِقَاءٌ لَا يَحْجُو المَآءَ *A skin that will not hold*, or *retain, water.* (TA.) — مَا حَجَوْتُ مِنْهُ شَيْئًا *I did not keep*, or *retain in my memory, of it, aught;* as also مَا هَجَوْتُ. (Ks, TA.) = Also, (Ḳ,) inf. n. as above, (TA,) *He*, or *it, prevented*, or *withheld.* (Ḳ, TA.) [See حَجَا.] = حَاجَيْتُهُ فَحَجَوْتُهُ: see 3. = حَجَا بِالْمَكَانِ, (Ṣ, Ḳ,) inf. n. as above, (Ḳ,) *He remained, stayed, dwelt*, or *abode, in the place*, (Ṣ, Ḳ, TA,) *and became fixed* [*therein*]; (TA;) as also بِهِ تحجّى. (Ṣ, Ḳ.) And حَجَا, (IAạr, Ḳ,) inf. n. as above, (IAạr,) *He stopped*, or *paused.* (IAạr, Ḳ.) — And حَجَا بِهِ, [inf. n. as above, (see Ḥam p. 523,)] *He was*, or *became, tenacious*, or *avaricious, of it*, namely, a thing; (Ṣ, Ḳ;) as also بِهِ تحجّى. (TA.) And حَجِىَ بِهِ, (Fr, Ṣ, Ḳ,) aor. ـَ, inf. n. حَجًى [or حَجَا], (TḲ,) *He was*, or *became attached to it, and clave to it;* (Fr, Ṣ, Ḳ;) as also حَجِيَ بِهِ; and بِهِ تحجّى; (Fr, Ṣ;) and بِهِ تحجّأ. (Fr, TA.) تحجّى also signifies *He kept to the* حَجَا, or *place of bending* or *turning of a valley.* (TA.) And تَحَجَّيْتُ بِهٰذَا المَكَانِ *I preceded you*, or *outwent you, to this place, and clave to it before you.* (Ṣ, TA.) And [hence,] تحجّى بِهِمْ is said to mean † *He was first*, or *foremost*, or *quick, to blame them.* (TA.) — حَجِيَ, (Ḳ, TA,) aor. ـَ, (TA,) is also [said to be] *syn. with* عَدَا, (Ḳ,) *He ran;* (TḲ;) thus bearing two contr. significations: (Ḳ:) but this requires consideration. (TA.) — [Golius, as on the authority of the KL, assigns to it also the meaning "Hilaris et lubens fuit:" but in this sense it is said in the KL to be with ه for its last radical letter: see art. حجأ.]

3. حَاجَيْتُهُ فَحَجَوْتُهُ, (T, Ṣ, Ḳ,) inf. n. of the former مُحَاجَاةٌ and حِجَاءٌ, (Ḳ,) *I contended*, or *vied, with him in intelligence* or *skill and knowledge*, or *in endeavouring to show my superiority in intelligence* &c., (فَاطَنْتُهُ,) *and I overcame him therein;* (Ḳ;) from حِجًى [or حِجَا] meaning "intelligence." (Ḥar p. 9.) [And hence, *I tried him with an enigma* or *enigmas, and overcame him therein:* (see 6:) or] *I proposed to him an enigma* [&c.]: (T, TA:) [or *I contended with him in proposing an enigma* or *enigmas*, &c.]: i. e. دَاعَيْتُهُ فَغَلَبْتُهُ: (Ṣ:) so in the handwriting of Aboo-Zekereeyà, and in that of Aboo-Sahl, [and in my two copies of the Ṣ,] but in [some of the copies of] the Ṣ دعيته. (TA.) And حُوجِيَ بِهِ [*He was tried with it as an enigma to be explained by him;* or *he had it proposed to him as an enigma*]. (TA.) — مُحَاجَاةٌ signifies [also] The *asking a thing* of one *much, so as to weary;* as also مُدَاعَاةٌ. (KL.) — And حِجَاءٌ, (Ḳ, TA,) [accord. to the CḲ حَجًا, but correctly] like كِتَابٌ, (TA,) An *engaging in conflict*, or *fight.* (Ḳ, TA.) — See also 1.

4. مَا أَحْجَاهُ, and أَحْجِ بِهِ, *How well adapted* or *disposed*, or *how apt, meet, suited, suitable, fitted, fit, competent*, or *proper*, or *how worthy, is he!* (Ṣ, Ḳ, TA:) verbs of wonder having no corresponding verb of the measure فَعَلَ. (TA.) You say, مَا أَحْجَاهُ بِذٰلِكَ *How well adapted* or *disposed*, &c., *is he for that!* (Ṣ, TA.)

5: see 1, in eight places. — You say also, تحجّى لَهُ, meaning *He knew it*, or *understood it, readily*, or *with quickness of intelligence.* (AHeyth, TA.)

6. تَحَاجَوْا *They tried one another with enigmas:* [or *proposed enigmas, one to another:* or *contended, one with another, in proposing an enigma*, or *enigmas:* (see 3:)] from حِجًى [or حِجَا] meaning "intelligence." (Ḥar p. 189.) You say, يَتَحَاجَوْنَ بِأُحْجِيَّةٍ [*They try one another with an enigma:* or *contend, one with another, in proposing an enigma*]: (Ṣ, TA:) التَّحَاجِى signifying التَّدَاعِى. (TA.)

8. احتجى *He found out*, or *discovered*, (أَصَابَ,) that with which he was tried as an enigma to be explained by him. (TA.)

حَجًا or حَجًى *A side, region, quarter*, or *tract:* (Ṣ, Mṣb, Ḳ, TA:) and *an extremity:* (TA:) pl. أَحْجَاءٌ. (Ṣ, Mṣb.) — *A refuge; a place to which one has recourse for refuge*, or *protection;* as also مَحْجًى (Lḥ, TA) and مَحْجَأٌ. (Lḥ, Ḳ in art. حجأ.) — *Elevated ground.* (TA.) — *A place of bending* or *turning* of a valley. (TA.) — *Anything by which one is veiled, concealed*, or *protected;* (Mgh, Mṣb, TA;) as also حِجًا. (Mgh, TA.) [Hence applied to *A parapet* on the top of a house; as is indicated in the Mgh and TA.] = *Bubbles upon water, arising from the drops of rain:* pl. [or rather coll. gen. n.] of حَجَاةٌ: (Ṣ, Ḳ: [in the CḲ, erroneously, حجاة:]) the latter word, which is like حَصَاةٌ, is explained by Az as signifying *a bubble that rises upon water, like a flask;* and as having for its pl. حَجَوَاتٌ: and the same word (حجاة) signifies also *a pool of water*, itself, *such as is left by a torrent.* (TA.) = See also حَجِيٌّ. = حَجَا is also used, by poetic license, for حَجَاجٌ, q. v. (TA in art. حجج.)

إِنَّهُ لَحَجِيٌّ إِلَى بَنِى فُلَانٍ = حَجِيٌّ: see حَجِيٌّ. = لَاجِئٌ لَهُمْ means [i. e. *Verily he is betaking himself for refuge*, or *protection, to the sons of such a one;* like لَحَجِيٌّ: but by rule it should be لَحَجٍ; and thus, perhaps, it is correctly written]. (AZ, TA.)

حِجًا or حِجًى *Intelligence*, or *understanding;* (Ṣ, Mṣb, Ḳ;) *sagacity*, or *skill and knowledge:* (Ḳ:) [said to be] from حَجَا meaning "he, or it, prevented, or withheld;" because it prevents, or withholds, a man from doing that which is bad, or corrupt. (TA.) = And *i. q.* مِقْدَارٌ [*Quantity, measure*, &c.]: pl. أَحْجَاءٌ. (Ḳ.) = See also حَجًا. = [Also said by Golius, as on the authority of J, to signify "an enigma," as though syn. with أُحْجِيَّةٌ; but I have not found it in this sense in any copy of the Ṣ, nor in any other lexicon.]

حَجَاةٌ: see حَجًا.

حَجْوَى a subst. signifying مُحَاجَاةٌ [i. e. *A*

contention in intelligence &c.; and particularly, *in trying with an enigma* or *enigmas; in proposing an enigma* or *enigmas;* or simply the *proposal of an enigma;* see 3]; (T, TA;) the subst. denoted by حَاجَيْتُهُ فَحَجَوْتُهُ; (K;) [or rather by the verb حَاجَيْتُ, agreeably with the foregoing explanation from the T;] as also ٭ حُجَيًّا, (S, K, TA,) with a ḍammeh, (K, TA,) and with teshdeed of the ى; (TA; [in some copies of the K erroneously written حُجْيَا;]) and ٭ أُحْجِيَّةٌ: (S:) or ٭ حُجَيَّا is the dim. of حَجْوَى: (T, TA:) and ٭ أُحْجِيَّةٌ signifies *a saying of which the meaning differs from the letter,* as also ٭ أُحْجُوَّةٌ, (K,) but احجيّة is preferable, (T, TA,) and كَلِمَةٌ ٭ مُحْجِيَةٌ, (K,) like مُحْسِنَةٌ; (TA; [in the CK, erroneously, مُحْجِيَّةٌ;]) [i. e.] ٭ أُحْجِيَّةٌ signifies *an enigma; a riddle;* (MA, PS, TK;) and so ٭ حُجَيَّا; (PS;) or *a question put to one with the view of causing him to make a mistake;* (TA;) and is from حِجًى [or حِجًا] meaning "intelligence," because مُحَاجَاةٌ is like a vying, or contending, in intelligence: (Ḥar p. 9:) the pl. of ٭ أُحْجِيَّةٌ is أَحَاجِيُّ (1) and أَحَاجٍ, (MA, and Ḥar ubi suprà,) agreeably with a general rule relating to words of its measure, as أُثْفِيَّةٌ and أُمْنِيَّةٌ. (Seer, in Ḥar ubi suprà.) One says, حُجَيَّاكَ ٭ مَا كَانَ كَذَا وَكَذَا [*The question of contention with thee in trying thine intelligence by an enigma,* or *the enigma proposed to thee, is, What is,* or *was, such a thing, and such a thing?*]: it means *a certain game, and a question put with the view of causing one to make a mistake:* A'Obeyd says, It is *like their saying, Disclose what is in my hand, and thou shalt have such a thing.* (S.) One says also, أَنَا حُجَيَّاكَ ٭ فِى هٰذَا, meaning مَنْ يُحَاجِيكَ [i. e. *I am he who contends with thee in intelligence,* or *in trying with an enigma,* &c., *respecting this thing*]. (S.) And بَيْنَهُمْ ٭ أُحْجِيَّةٌ يَتَحَاجَوْنَ بِهَا [*Between them is a contention in intelligence,* or *in proposing enigmas,* or *between them is an enigma, with which they try one another*]. (S.)

هُوَ حَجِيٌّ بِهِ *He is adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent,* or *proper, for it;* or *worthy of it;* as also ٭ حَجِيٌّ, (S, M, K, TA,) of which the pl. is حَجُونَ; (TA;) and ٭ حَجِّيٌّ, (S, M, K, TA,) which last has no fem. nor dual nor pl. form, (S, M,) retaining the same form as fem. and dual and pl.: (M:) and in like manner you say, إِنَّهُ لَمَحْجَاةٌ ٭ أَنْ يَفْعَلَ ذٰلِكَ *Verily he is adapted,* &c., *to do that;* (S, K;*) and إِنَّهُمْ لَمَحْجَاةٌ; and إِنَّهَا لَمَحْجَاةٌ. (S.) — حَجِيٌّ is also syn. with حَرِيصٌ [*Vehemently desirous, eager,* &c.]. (KL.)

حُجَيَّا: see حَجْوَى, in five places. — Respecting this word in the phrase حُجَيَّاكَ, see حَاجَةٌ (in art. حوج), near the end of the paragraph.

أَحْجَى *More,* and *most, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper,* or *worthy:* (TA, Ḥam p. 523:) so in the saying, هُوَ أَحْجَى أَنْ يَكُونَ كَذَا [*He is more,* or *most, adapted,* &c., *to be thus;* or *worthy of being thus*]: (TA:) and فُلَانٌ أَحْجَى بِكَذَا [*Such a one is more,* or *most, adapted,* &c., *for such a thing;* or *worthy of it*]. (Ḥam ubi suprà.) Hence, in a trad., مَعَاشِرُ هَمْدَانَ أَحْجَى حَيٍّ بِالْكُوفَةِ [*The companies of Hemdán are the most worthy tribe in El-Koofeh*]: or, as some say, the meaning is, *the most intelligent tribe.* (TA.)

أُحْجُوَّةٌ: see حَجْوَى.

أُحْجِيَّةٌ: see حَجْوَى, in five places.

مَحْجًى: see حَجًا.

مُحْجٍ *Niggardly, tenacious,* or *avaricious.* (K.) — كَلِمَةٌ مُحْجِيَةٌ: see حَجْوَى.

مَحْجَاةٌ: see حَجِيٌّ.

حد

1. حَدَّ, (A, Mgh, Msb,) aor. ـِ, (Mgh, TA,) inf. n. حَدٌّ, (S, Mgh, Msb, K,) *He,* or *it, prevented, hindered, impeded, withheld, restrained, debarred, inhibited, forbade, prohibited,* or *interdicted:* (S, A, Mgh, Msb, K, TA:) this is the primary signification: (Mgh:) and *he repelled, turned away,* or *averted,* (L, K, TA,) evil [or the like], and also a person from a thing, good or evil. (L.) You say, حَدَّ الرَّجُلَ عَنِ الْأَمْرِ *He prevented,* or *hindered,* and *withheld,* or *restrained, the man from the thing,* or *affair.* (L.) And حَدَدْتُ فُلَانًا عَنِ الشَّرِّ *I prevented,* or *hindered, such a one from* [*falling into*], or *preserved him from, evil.* (L.) And قَدْ حَدَّ اللّٰهُ ذٰلِكَ عَنَّا [*God hath forbidden us that*]. (S.) And اَللّٰهُمَّ احْدُدْهُ (T, A, L) *O God, prevent him from hitting the mark:* said with reference to a man shooting, or casting a missile weapon, or the like. (T, L.) And حُدَّ *He* (a man) *was prevented,* or *withheld, from obtaining good fortune, success,* or *what he desired* or *sought.* (L.) And حَدَّ اللّٰهُ عَنَّا شَرَّ فُلَانٍ *May God repel,* or *avert, from us, the evil,* or *mischief, of such a one.* (L.) — [Hence,] حَدَّهُ, (S, L, Msb,) aor. ـِ, (L,) inf. n. حَدٌّ, (L, Msb, K,) *He inflicted upon him the castigation,* or *punishment, termed* حَدٌّ; (S, L;) *he inflicted upon him* (namely, a criminal or an offender [against the law],) *a castigation,* or *punishment, that should prevent him from returning to his crime* or *offence, and that should prevent others from committing such a crime* or *such an offence:* (K,* TA:) *he inflicted upon him a flogging.* (Msb.) — حَدَّ شَيْئًا مِنْ غَيْرِهِ, aor. ـِ, (L,) inf. n. حَدٌّ; (L, K;) and ٭ حدّدهُ; (L;) *He distinguished,* or *separated by some mark* or *note,* or *marks* or *notes, a thing from another thing.* (L, K.*) And حَدَّ الدَّارَ, aor. and inf. n. as above; (S, Msb;) and ٭ حدّدها, inf. n. تَحْدِيدٌ; (S;) *He distinguished the house from the parts adjoining it, by mentioning* [or *defining*] *its limits.* (Msb.) — [And hence, حَدَّ in logic, inf. n. حَدٌّ, + *He defined* a word; as also ٭ حدّد, inf. n. تَحْدِيدٌ.] — حَدَّ, (L, Msb, K,) aor. ـِ, (L, Msb,) inf. n. حَدٌّ; (L;) and ٭ حدّد, (S, L, Msb, K,) [which is more common,] inf. n. تَحْدِيدٌ; (S;) and ٭ احدّ, (S, L, K,) which is the form preferred by Lḥ, (L,) inf. n. إِحْدَادٌ; (S;) and ٭ استحدّ; (Aṣ, S, L;) *He edged,* or *sharpened,* a knife, (L, K,) a blade, (S,) a sword, (L, Msb,) or anything blunt, (L,) [and *pointed,* or *made sharp-pointed,* an arrow-head or the like,] *with a stone* or *file.* (L, K.) — [And hence,] حَدَّ بَصَرَهُ إِلَيْهِ, aor. ـِ; (Lḥ, L;) and ٭ احدّ, (L,) or احدّ النَّظَرَ اليه; (S, Msb;) and ٭ حدّدهُ; (K in art. لتأ, &c.;) ‡ *He looked sharply at him,* or *it;* (L;) or *intently,* or *attentively.* (Msb.) — حَدَّتْ, (S, Mgh, L, K,) or حَدَّتْ عَلَى زَوْجِهَا, (Msb,) aor. ـِ and ـُ, inf. n. حِدَادٌ (S, Mgh, L, Msb, K) and حَدٌّ; (L, K;) and ٭ احدّت, (Aṣ, S, A, Mgh, L, Msb, K,) inf. n. إِحْدَادٌ; (Mgh, Msb;) the former the more common in the language of the Arabs, but the latter preferred by the early grammarians, (Fr, TA,) and the only form known to Aṣ, (S,) who rejected the former; (Msb;) *She* (a woman) *abstained from the wearing of ornaments,* (A'Obeyd, S, A, Mgh, L, Msb, K,) *and the use of perfumes,* (L,) *and dye for the hands &c.,* (S, Mgh,) *because forbidden such things,* or *because she forbade herself,* (Mgh,) *and put on the garments of mourning,* (A,) *after the death of her husband,* (S, Mgh,) or *on account of the death of her husband,* (A'Obeyd, A, Msb,) *for the period called* العِدَّة: (K:) or *she mourned for her husband, and put on the garments of mourning, and abstained from the wearing of ornaments, and the use of dye for the hands &c.* (L.) The epithets applied to a woman in this case are ٭ حَادٌّ (S, L, Msb, K) and ٭ مُحِدٌّ (S, A, Mgh, L, Msb, K) and ٭ مُحِدَّةٌ also, but the first [always] without ة, (Msb,) or both more chaste without ة. (TA.) — حَدَّ, aor. ـِ, inf. n. حِدَّةٌ; (S, L, Msb, K;) and ٭ احتدّ; (L, K;) [and app. ٭ انحدّ, q. v.;] *It* (a sword, S, Msb, and a knife, L, K, [or the like,] and a canine tooth, L) *was,* or *became,* [*edged,* or] *sharp,* or *pointed.* (S, L, Msb, K.) — [And hence,] حَدَّ, aor. ـِ, inf. n. حِدَّةٌ, ‡ *He was,* or *became, sharp* [or *effective*] *in respect of eloquence,* and *of intellect,* or *understanding,* and *of anger.* (L.) And حَدَّ عَلَيْهِ, aor. ـِ, (S, L, K,) inf. n. حِدَّةٌ and حَدٌّ, (S, L,) ‡ *He became excited against him by sharpness,* or *hastiness, of temper; by irascibility, passionateness,* or *angriness;* (Ks, S, L, K;) as also احتدّ عَلَيْهِ: (TA:) and حَدَّ عَلَيْهِ, aor. as above, inf. n. حَدَدٌ; (L, K;) and ٭ حدّد, (accord. to some copies of the K,) and ٭ احتدّ, (S, [in which it is not followed by عليه,] A, L, K,) and ٭ استحدّ; (L, K;) ‡ *he was angry with him;* (S,* A, L, K;) but Az remarks upon the last of these verbs as not heard from the Arabs of classical times in this sense: (L:) and ٭ تحدّد بِهِمْ + *he became exasperated by them:* syn. تحرّش. (AZ, L.)

2. حدّد as a trans. v.: see 1, in five places.

حدّد بَلَدًا — *He repaired*, or *betook himself, to the limits*, or *boundaries, of a country*, or *town*. (L.) And حدّد إِلَيْهِ and لَهُ *He repaired*, or *betook himself, to him*, or *it*. (K.) — As an intrans. v., inf. n. تَحْدِيدٌ, *It* (seed-produce) *was late in coming forth because of the lateness of rain*, (K, TA,) *and then came forth* [*pointed*,] *without forking*, or *shooting forth into separate stalks* or *stems*. (TA.) — حدّد عَلَيْهِ: see 1.

3. أَرْضُنَا تُحَادُّ أَرْضَكُمْ *Our land borders upon*, or *is conterminous with, your land*; syn. تُتَاخِمُهَا. (K in art. تخم.) — [And hence,] حادّهُ, (L, K,) inf. n. مُحَادَّةٌ, (S,) ‡ *He acted towards him with reciprocal anger and enmity* (L, K) *and opposition* or *contrariety* or *repugnance*, (S, K,) *contending with him*, (TA,) *and refusing to do what was incumbent on him*: (S:) like شَاقَّهُ: as though meaning he became in the حَدّ, i. e. the side, region, quarter, or tract, in which was (or opposite to that in which was, Zj) his enemy; like as شَاقَّهُ means he became in the شِقّ, i. e. the side, or quarter, in which was [or opposite to that in which was] his enemy: (L:) and تحادّ, (TA,) inf. n. تَحَادٌّ, (S,) signifies the same. (S, TA.)

4: see 1, in three places.

5: see 1, last sentence.

6: see 3.

7. انحدّ *It was*, or *became, slender*. (TA in art. ابر.) — See 1, latter part.

8: see 1, latter part, in three places.

10. استحدّ as a trans. v.: see 1. — Also ‡ *He shaved* (S, Mgh, K) *his pubes* (S, Mgh) *with* [*a razor of*] *iron*: (Mgh, K:) derived from حَدِيدٌ. (Mgh.) — See also 1, last sentence.

حَدْ, for أَحَدٌ, in the phrase يَا حَدْ رَآهَا: see أَحَدٌ, in art. احد.

حَدٌّ *Prevention, hinderance, an impediment, a withholding, restraint, a debarring, inhibition, forbiddance, prohibition*, or *interdiction*; (S, Mgh, L, Msb, K, TA;) as also حَدَدٌ: (S, L, K:) and, both words, *a repelling*, or *an averting*. (K. [See 1.]) A poet says, (S,) namely, Zeyd Ibn-'Amr Ibn-Nufeyl, (TA,)

* لَا تَعْبُدَنَّ إِلٰهًا غَيْرَ خَالِقِكُمْ *

* وَإِنْ دُعِيتُمْ فَقُولُوا دُونَهُ حَدَدٌ *

[*Ye shall by no means worship any deity except your Creator; and if ye be invited* to do so, *say ye, There is an impediment in the way of it*, or *a prohibition against it*]. (S, TA.) And one says, دُونَ مَا سَأَلْتَ عَنْهُ حَدَدٌ (A,* L) *There is an impediment*, or *a prohibition, in the way of that respecting which thou hast asked*. (L.) And لَا حَدَدَ عَنْهُ *There is nothing to prevent*, or *hinder, one from it*. (L. [But this admits of another meaning, as will be seen, under the word حَدَدٌ, below.]) — [Hence,] *A restrictive ordinance*, or *statute*, of God, *respecting things lawful and things unlawful*: pl. حُدُودٌ. (L.) The حُدُود of God are of two kinds: first, those *ordinances prescribed to men* (T, Mgh, L) *respecting eatables and drinkables and marriages &c.; what are lawful thereof and what are unlawful*: (T, L:) the second kind, *castigations*, or *punishments, prescribed*, or *appointed, to be inflicted upon him who does that which he has been forbidden to do*; (T, Mgh, L;) as the حدّ of the thief, which is the cutting off of his right hand for stealing a thing of the value of a quarter of a deenár or more; and that of the fornicator or fornicatress, which is flogging with a hundred stripes and banishment for a year; and that of the adulterer or adulteress, which is stoning; and that of the person who [falsely] charges an honest or a married woman with adultery, which is flogging with eighty stripes [as is also that of the person who has committed the crime of drunkenness]: (T, L:) the first kind are called حدود because they denote limits which God has forbidden to transgress: the second, because they prevent one's committing again those acts for which they are appointed as punishments; (T, Mgh, L;) or because the limits thereof are determined: (Mgh:) the latter kind of حدّ is also explained as being *that* [*castigation*, or *punishment*,] *which prevents the criminal from returning to his crime, and prevents others from committing his crime*. (L, K.*) لَوْ رَأَيْتَهُ عَلَى حَدٍّ, in a saying of 'Omar, means *Hadst thou seen him engaged in an affair requiring the infliction of the* حدّ. (Mgh.) — *A bar, an obstruction, a partition*, or *a separation*, (S, A, Mgh, L, Msb,* K,) *between two things*, (S, A, L, K,) or *between two places*, (Mgh,) [or *between two persons*,] *to prevent their commixture*, or *confusion, or the encroachment of one upon the other*: (L:) an inf. n. used as a subst.: (Mgh:) pl. حُدُودٌ. (L.) — *A limit*, or *boundary*, of a land or territory: pl. as above. (L.) [Hence, جَاوَزَ الحَدَّ † *He*, or *it, exceeded the proper, due*, or *common, limit; was excessive, immoderate, beyond measure, enormous, inordinate*, or *exorbitant*.] — [And hence, in logic, † *A definition*.] It is applied by the learned to the حَقِيقَة of a thing, [or *that by being which a thing is what it is*,] because it is [a term] collective and restrictive. (Mgh.) — The *end, extremity*, or *utmost point*, of a thing: (S, L, K:) pl. as above. (L.) — [† The *point*, or *verge*, of an event.] The saying مُسْلِمَةٌ مَوْقُوفَةٌ عَلَى حَدِّ مَحْرَمٍ means † *A Muslimeh brought to the point*, or *verge, of being subjected to an infidel's lying with her*: and in like manner, مُسْلِمٌ مَوْقُوفٌ عَلَى حَدِّ كُفْرٍ † *A Muslim brought*, by beating or slaughter, *to* [*the point*, or *verge, of*] *denying God*. (Mgh.) — The *edge*, or *extremity of the edge*, (S, L,) and *point*, (L,) of anything, (S, L,) as of a sword, a knife, a spear-head, and an arrow: (L:) the *part* of a sword [&c.] *with which one cuts*: (MF:) pl. as above. (L.) — See also حِدَّةٌ, in four places. — [And hence, app.,] *Arms*, or *weapons*; as in the phrase ذَوُو حَدٍّ [*Possessors of arms* or *weapons*: or this may mean ‡ *persons endowed with valour*]. (Ḥam p. 143.) — *A side, region, quarter*, or *tract*. (L.) — † *Station, standing, rank, condition*, or *the like*; syn. مَرْتَبَةٌ. (KL.) — [† *A case*; as when a noun is said to be فِى حَدِّ الرَّفْعِ *in the nominative case*. — And † *A class*, or *category*: as when a verb is said to be مِنْ حَدِّ ضَرَبَ *of the class*, or *category, of* ضَرَبَ.] — [‡ *A quarter* of the year.] You say, أَقَامَ حَدَّ الرَّبِيعِ ‡ *He remained, stayed*, or *abode, during the quarter of the* ربيع. (A.) — See also مَحْدُودٌ.

حُدَّ: see مَحْدُودٌ.

حُدَّةٌ *A small quantity* of water or milk &c. *remaining in a vessel or skin*; syn. كُثْبَةٌ and صُبَّةٌ. (K.)

حِدَّةٌ [*Sharpness* of a sword, a knife, or the like: see 1]. — [And hence,] ‡ *Sharpness*, or *hastiness, of temper; irascibility, passionateness*, or *angriness*; (Ks, S, A, L, K;) as also حَدٌّ: (Ks, S, L, K:) ‡ *sharpness* [or *effectiveness*] *in respect of eloquence*, and *of intellect* or *understanding*, and *of anger*: (L:) ‡ *sharpness, penetrating energy, vigorousness, effectiveness, and briskness, in the performance of affairs*; and also, *in matters of religion, with ambition to attain what is good*: from حَدٌّ as signifying the "edge" of a sword [&c.]: (L:) and the latter word, [or rather both,] ‡ a man's *sharpness, penetrating energy*, or *vigour, in the exercise of courage; his mettle*; (L;) his *valour*, or *valiantness, in war*. (S, A, L, K.) You say, إِنَّهُ لَبَيِّنُ الحَدِّ ‡ *Verily he is one who displays sharpness like that of a knife*. (L.) — حِدَّةٌ and حَدٌّ, as denoting a quality of anything, are syn. (K.) [Both signify † *Sharpness; vehemence; force*; and *strength*: and] both, † the *force*, or *strength*, of wine and the like; syn. سَوْرَةٌ; (Msb and K, in explanation of the former, [which is the more common,] in art. سور;) meaning شِدَّةٌ; (MF;) and صَلَابَةٌ. (S and L and K in explanation of the latter in the present art.) [Also, the former, † *Pungency; acridness*.]

حَدَدٌ: see حَدٌّ, first four sentences. — You say also, مَا لِى عَنْ هٰذَا الأَمْرِ حَدَدٌ, (S, A,*) and مَا لِى عَنْهُ مُحْتَدٌّ, (K,) and مُحَدٌّ, (K, TA,) with damm, of the same measure as مُكْرَمٌ, (TA,) or مَحَدٌّ, (so in the CK,) *I have no way of avoiding*, or *escaping, this thing*. (S, A, K.) And مَا أَجِدُ مِنْهُ مُحْتَدًّا وَلَا مُلْتَدًّا *I find not any way of avoiding, nor any way of escaping, it*. (S.) — Also, (L,) and مَحْدُودٌ, (Msb,) *Prevented, hindered, impeded, withheld, restrained, debarred, inhibited, forbidden, prohibited*, or *interdicted*. (L, Msb.) You say, هٰذَا أَمْرٌ حَدَدٌ *This is a forbidden*, or *prohibited, thing; a thing unlawful to be done*, or *committed*. (S. [See also what follows.]) And حَدَدًا أَنْ يَكُونَ كَذَا (S,* A, L) *Forbidden be it that it should be so*: like as you say, مَعَاذَ اللّٰهِ قَدْ حَدَّ اللّٰهُ ذٰلِكَ عَنَّا. (S, A,* L.) أَمْرٌ حَدَدٌ also signifies *A disallowed, and vain*, or *false, thing* or *affair*. (L.) And دَعْوَةٌ حَدَدٌ *A vain*, or *false, pretension*. (S, L, K.)

حَدَادِ, like قَطَامِ, [indecl., a proper name, for الحَادَّةُ, fem. act. part. n. of حَدَّ; like فَجَارِ for الفَاجِرَةُ; and hence, for يَا حَادَّةُ;] occurring in

a row, as the row of the vertebræ of the back

the phrase, حَدَادِ حُدِّيهِ [*O averter, avert him,* or *it*]: said [with respect] to him whose aspect, or countenance, thou dislikest. (A,* K.) ـــ [It is also a proper name for الحَدُّ; like فَجَارِ for الفَجْرَةُ or الفُجُورُ; as in the following hemistich:]

* حَدَادِ دُونَ شَرِّهَا حَدَادِ *

[May there be *an impediment in the way of her evil,* or *mischief: an impediment*]. (L.) ـــ حَدَادُكَ: see the next paragraph.

حُدَادٌ: see حَدِيدٌ. ـــ حُدَادُكَ أَنْ تَفْعَلَ كَذَا, (K, TA,) with ḍamm, (TA,) or حَدَادُكَ, (so in a MS. copy of the K and in the CK,) *The utmost of thy power,* or *of thine ability,* [*will be*] *thy doing such a thing;* and *the end of thy case;* syn. مُنْتَهَى أَمْرِكَ, قُصَارَاكَ, (K,) [or قُصَارُكَ,] and قُصَارَاكَ. (TA.)

حِدَادٌ The *black garments of mourning* [*worn by a widow*]. (S, A, Mgh, L.)

حَدِيدٌ *i. q.* مُحَادٌّ. (A.) You say, فُلَانٌ حَدِيدُ فُلَانٍ *Such a one is the close,* or *next, neighbour of such a one;* meaning that the house of the former is next by the side of that of the latter; (A,* L;) or that the land of the former is adjacent to that of the latter. (S, L.) And هُوَ حَدِيدِي فِي الدَّارِ, i. e. مُحَادِّي [*He is my next neighbour in respect of house*]. (A.) And دَارِي حَدِيدَةُ دَارِهِ, and مُحَادَّتُهَا (L, K,) or مُحَادَّةُ لِدَارِهِ, (A,) *My house is close,* or *next,* or *adjoining, to his house;* meaning that the limit of the former is like that of the latter. (L, K.*) ـــ Also, (S, L, Msb, K,) used as masc. and fem. without ة, and also as fem. with ة, (L,) and حَادٌّ, (S, L, Msb,) but this is disapproved by IKh, (TA,) though allowed by some as agreeable with analogy, (MF,) and حُدَادٌ, (Aṣ, L, K,) and حُدَّادٌ, (AA, S, L, K,) [*Edged,* or *sharpened;* or] *sharp;* applied to a sword, (S, Msb,) a knife, (L, Msb, K,) [and the like: and *pointed,* or *sharp-pointed:*] pl. [of the first] حِدَادٌ, (S, L, K,) masc. and fem.; (L;) and حَدِيدَاتٌ and حَدَائِدُ, (L, K,) fem. (L.) And نَابٌ حَدِيدٌ and حَدِيدَةٌ *A sharp canine tooth:* (L, K:) حُدَادٌ thus applied has not been heard. (L.) ـــ [Hence,] رَجُلٌ حَدِيدٌ ‡*A man who is sharp* [or *effective*] *in respect of eloquence,* and *of intellect* or *understanding,* and (as also مُحْتَدٌّ, S) *of anger:* pl. أَحِدَّاءُ and أَحِدَّةٌ and حِدَادٌ. (L, K.) And أَلْسِنَةٌ حِدَادٌ †*Sharp tongues.* (S.) And رَجُلٌ حَدِيدُ النَّاظِرِ ‡[*A man who looks sharply,* or *boldly;*] *a man not suspected of evil, so that he should cast down his eyes.* (L.) فَبَصَرُكَ اليَوْمَ حَدِيدٌ [in the Ḳur l. 21] means †*And thy sight,* or *intellect, to-day, is*] *sharp,* or *piercing;* so that thou perceivest therewith what thou didst not know, or what thou deemedst improbable, in thy life on earth: (Jel:) or *thy judgment, to-day, is penetrating.* (L.) [Hence also,] رَائِحَةٌ حَدِيدَةٌ (L) and حَادَّةٌ (L, K) ‡*A sharp,* or *pungent, odour.* (L, K.) And نَاقَةٌ حَدِيدَةُ الجِرَّةِ ‡*A she-camel whose cud has a pungent odour;* (K, TA;) which is a quality approved. (TA.) ـــ حَدِيدٌ also signifies [*Iron;*] *a certain substance,* (L,) *well known;* (S, L, K;) so called because of its resistance: (S, L:) حَدِيدَةٌ is a more particular term, (S,) signifying *a piece thereof;* (L;) [and *an instrument,* or *implement, thereof:*] pl. حَدَائِدُ (S, L, K) and حَدَائِدَاتٌ; (S, L;) the latter (which is erroneously written in the K حَدِيدَاتٌ, TA) is a pl. pl., (L,) sometimes occurring in poetry. (S.) It is said in a prov.,

* إِنَّ الحَدِيدَ بِالحَدِيدِ يُفْلَحُ *

Verily iron with iron is cloven, or *cut.* (S and K in art. فلح.) And in another, تَضْرِبُ فِي حَدِيدٍ بَارِدٍ [*Thou beatest upon cold iron*]: applied in relation to him who hopes for that of which the attainment is remote, or improbable; and to him in whom is nothing to be hoped for. (Ḥar p. 633.) ـــ Also †*Like iron in hardness:* applied in this sense to solid hoofs. (Mgh.)

حَدَادَةٌ One's *wife.* (Sh, K.)

حِدَادَةٌ The *office of a door-keeper.* (Msb.) ـــ The *art of a blacksmith,* or *worker in iron.* (Mgh.) [The *art of a maker of coats of mail.*]

حَدِيدَةٌ: see حَدِيدٌ.

حُدَّى: see حِدَأَةٌ, in art. حدأ.

حَدَّادٌ *A door-keeper:* (S, A, Mgh, L, Msb, K:) so called because he prevents men from entering. (Mgh, L.) ـــ *A keeper of a prison:* (S, Mgh, K:) because he prevents persons from going out, or because he works the iron of the shackles. (S. [See what follows.]) ـــ The *person who inflicts the punishment termed* حَدٌّ: so in the saying, أُجْرَةُ الحَدَّادِ عَلَى السَّارِقِ [*The pay of the inflicter of the* حدّ *is to be imposed upon the thief*]; or, as some say, the meaning here is, *the keeper of the prison,* because, in general, he has the charge of the amputation; but the former meaning is the more probable, and more obvious. (Mgh.) ـــ *A seller of wine; a vintner:* because he withholds his wine until he obtains for it a price that contents him: so in the following verse of El-Aashà:

* فَقُمْنَا وَلَمَّا يَصِحْ دِيكُنَا *
* إِلَى جَوْنَةٍ عِنْدَ حَدَّادِهَا *

[*And we arose, when our cock had not yet crowed, to a wine-jar smeared with pitch, in the possession of its seller*]. (S, L.) ـــ *A blacksmith; a worker in iron.* (Mgh, L, K.) *A maker of coats of mail.* (TA.)

حُدَّادٌ: see حَدِيدٌ.

حَدْحَدٌ *Short* (L, K) *and thick:* an epithet applied to a man. (L.)

حَادٌّ; fem. with ة: see حَدِيدٌ, in two places. ـــ See also 1, voce حَدَّتْ.

أَحَدُّ [*More,* and *most, sharp:* &c.] ـــ You say, هُوَ مِنْ أَحَدِّ الرِّجَالِ ‡*He is of the most sharp,* or *hasty, in temper,* or *of the most irascible, passionate,* or *angry, of men.* (A, TA.)

مَحَدٌّ, or مُحَدٌّ: see حَدَدٌ.

مُحِدٌّ and مُحِدَّةٌ: see 1, voce حَدَّتْ.

مَحْدُودٌ: see حَدَدٌ. ـــ Also A man (L) *denied,* or *refused, good,* or *prosperity; prevented,* or *withheld, from obtaining good;* (T, L, K;) and so حُدَّ, with ḍamm, (K,) or حَدَّ; (as in the L;) the latter heard only from Lth: (T, TA:) *withheld from good fortune &c.;* (S, L;) *withheld from sustenance; contr. of* مَجْدُودٌ: (Mgh:) and *withheld from evil.* (L, K.)

مُحَادٌّ and مُحَادَّةٌ: see حَدِيدٌ, in four places.

مُحْتَدٌّ: see حَدِيدٌ: ـــ and see also حَدَدٌ, in two places.

حدأ

حَدَأٌ: see حَدَأَةٌ: ـــ and see also حِدَأَةٌ, in two places.

حِدَأٌ: see حِدَأَةٌ, in three places: ـــ and see also what next follows.

حَدَأَةٌ (Aṣ, S, K) and حِدَأَةٌ, but the former is the more chaste, (TA,) *A double-headed* فَأْس [i. e. *hoe,* or *adz,* or *axe*]: (Aṣ, S, K:) [a kind of فَأْس used in the present day is a hoe with two heads, one at each end of the handle:] or the *head of a* فَأْس: and the *head of an arrow:* (K:) pl. of the former حِدَأٌ (Aṣ, S, K) [or rather this is a coll. gen. n.] and حِدَآءٌ, (K, TA, [in the CK حِدَاءٌ,]) mentioned by AO and Aṣ and A'Obeyd; (TA;) and the pl. of حِدَأَةٌ is حِدَأَاتٌ (TA) [or rather this, like حِدَأٌ, is a coll. gen. n.]. ـــ See also the next paragraph, in two places.

حِدَأَةٌ, (S, Msb, K,) or حِدَأٌ, [but see what follows,] sometimes pronounced حَدَأٌ, (Mgh,) [The *kite;* vulgarly called حِدَايَة;] *a certain bird,* (S, Mgh, K,) *well known;* (S, K;) *a certain noxious bird;* (Msb;) *surnamed* أَبُو الخَطَّافِ *and* ابو الصَّلْتِ; (TA;) *that preys upon large field-rats* (جِرْذَان): (Mgh, TA:) J and Ṣgh say that the word should not be pronounced حَدَأَةٌ; but AḤei mentions this pronunciation on the authority of [some of] the Arabs; and accord. to IAar and IAmb, the فَأْس [see above] and this bird were sometimes called alike حَدَأَةٌ and حَدَأٌ: the more approved pronunciation of the name of the bird, however, is with kesr [i. e. حِدَأَةٌ]: the pl. is حِدَأٌ (S, Msb, K) and حِدَآءٌ, (K,) both extr., (TA,) [or rather the former is a coll. gen. n.,] and حِدْآنٌ: (Msb, K:) and the following are variations of the name of this bird: حُدَّى, and حُدَيَّا, (TA,) the latter said by AḤát to be an erroneous form of the word, used by the people of El-Ḥijáz, (Mgh, TA,) and حُدَيْئِيَةٌ, app. a dim., for حُدَيْئَةٌ, also pronounced حُدَيَّةٌ, (TṢ, TA,) and حُدُوٌّ, occurring in a trad. in conjunction with أُغْعُوٌّ [for أُغَعَّى], (Mgh, TA,) of the dial. of the people of Mekkeh. (TA in art. حدو.)

Hence the saying, حِدَأٌ حِدَأً وَرَآءَكِ بُنْدُقَة, (Ṣ, Ḳ, TA,) for which the vulgar say, حَدَا حَدَا, (Ṣ,) [accord. to some, meaning *O kite, O kite, a bullet is behind thee:* accord. to others, *O Ḥidà, O Ḥidà, Bunduḳah is behind thee:*] Esh-Sharkee (Ibn-El-Ḳuṭámee, TA) says, (Ṣ,) حِدَأٌ and بُنْدُقَةٌ were two tribes, descendants of حِدَأُ بْنُ نَمِرَةَ and بُنْدُقَةُ بْنُ مَظَّةَ, (Ṣ, Ḳ,*) and both of سَعْدُ العَشِيرَة; (Ṣ, TA;) the former in El-Koofeh, and the latter in El-Yemen: the former attacked the latter, and obtained spoil from them; and then the latter attacked the former, and destroyed them: (TA:) and hence this saying: (Ṣ, Ḳ, TA:) or حِدَأٌ is here an apocopated form of حِدَأَةٌ: (Ṣ, Ḳ:) so says ISk: (Ṣ:) and AO says that by it is here meant the bird [i. e. the kite]; and by بندقة, the thing with which one shoots [from a cross-bow, namely, a bullet]; and the prov. is used to caution a person: accord. to Ibn-El-Kelbee, it is applied to him who esteems himself cunning in an affair, and is outwitted therein by another: accord. to the A, to him who is threatened with an evil near at hand. (TA.) = حِدَأَةٌ also signifies The سَالِفَة (meaning the *fore part*, TA, [or the *fore part from beneath the ear to the middle of the collar-bone,*]) *of the neck of a horse:* (Aṣ, Ḳ:) pl. حِدَآءٌ. (Aṣ, TA.) = See also حَدَأَةٌ.

حُدَيْئَةٌ and حُدَيْبِيَةٌ: see the next preceding paragraph.

حدب

1. حَدِبَ, aor. ـَ, inf. n. حَدَبٌ; (Ṣ,* A, Mgh,* Mṣb, Ḳ;) and احدبّ, and تحادب, (Ḳ,) and احدودب; (Ṣ, Ḳ;) *He* (a man, Mṣb) *was*, or *became, humpbacked;* (Mgh, Mṣb;) *he had a prominent*, or *protuberant, back, and a hollow*, or *receding, chest* (A,* Ḳ) *and belly:* (Ḳ:) [accord. to the Mṣb, from حَدَبٌ signifying "elevated ground;" but the reverse is indicated in the A:] and *it* (the back) *was*, or *became, humped*, or *protuberant;* (Ṣ, A;*) as also انحدب. (KL.) — And the first, †*It* (a thing) *rose*, or *grew up* or *out, high:* (KL:) [*it was*, or *became, gibbous*, or *convex;* as also احدودب.] — حَدِبَ عَلَيْهِ, (Ṣ, A, Ḳ,) inf. n. as above; (KL, TA;) and تحدّب; (Ṣ, A, Ḳ;) ‡ *He was*, or *became, affectionate, favourable*, or *kind, to him.* (Ṣ, A,* Ḳ, KL, TA.) And حَدِبَتْ عَلَى وَلَدِهَا, (Ḳ,* TA,) inf. n. as above; (TA;) and تحدّبت; (Ḳ;) ‡ *She* (a woman) *applied herself constantly to the care of her child*, or *children, after the loss of her husband, not marrying again.* (Ḳ, TA.) = حَدَبَ عَنْهُ, aor. ـِ, inf. n. حَدْبٌ, *He repelled from him, and defended him.* (MF, TA.)

2. تَحْدِيبٌ [inf. n. of حدّب] The act of *elevating*, or *raising high, the back.* (KL.) — [And, accord. to Golius, as on the authority of the KL, The *making* a thing *gibbous*, or *convex:* but this meaning which the word has in the present day, I do not find in my copy of the KL.]

4. احدبهُ *He* (God) *rendered him humpbacked.* (Ṣ.) — † *He*, or *it, rendered him affectionate, favourable*, or *kind.* (KL.)

5: see 1, in two places. — تحدّب بِهِ *He*, or *it, clung*, or *clave, to it.* (Ḳ, TA.)

6: see 1.

7: see 1.

9: see 1.

12: see 1, in two places. — Also †*It* (sand) *was*, or *became, curved*, or *winding;* or *curved*, or *winding, and long.* (Ḳ.)

حَدَبٌ ‡ *High*, or *elevated, ground;* so in the Ḳur xxi. 96; (Ṣ, A, Mṣb;) as also حَدَبَةٌ; and so حَدَبٌ مِنَ الأَرْضِ: (A:) or *rugged and high ground:* (T, Ḳ:) pl. حِدَابٌ (Ṣ) [and app., accord. to the TA, أَحْدَابٌ also, a pl. of pauc.]. And حَدَبُ الرَّمْلِ ‡ *Sand brought by the wind*, [or *blown together,*] *and elevated.* (A, TA.) And hence, as being likened to such sand, (IAạr, TA,) حَدَبُ البُهْمَى ‡ *What is scattered, and heaped up, of* [*the species of barley-grass called*] بهمى. (IAạr, Ḳ, TA.) And حَدَبُ المَآءِ †*The elevated waves of water:* (T, TA:) or *the rolling over of water, volume over volume:* (Ḳ, TA:) or *the rolling of water in waves.* (TA.) And حَدَبُ الغَدِيرِ †*The motion and waves of the pool of water left by a torrent.* (IAạr, TA.) And حَدَبُ السَّيْلِ ‡ *The rise*, or *swell, and abundance, of the torrent.* (A, TA.) — †*A slope in a declivity;* expl. by حَدُورٌ فِى صَبَبٍ, as in the correct copies of the Ḳ, and in the L; in some copies of the Ḳ حدوب; (TA;) [in the CK حُدُورٌ;] as the حَدَب of waves (in some copies of the Ḳ, of the wind, TA, [an evident mistranscription, الريح for الموج,]) and of sand. (Ḳ.) — †*A mark left upon the skin;* (Aṣ, Ḳ;) such as the [*weal* or] *swelling and thickness produced by beating.* (Aṣ, TA.) — ‡ The *intenseness of the cold* of winter. (A, Ḳ.) = *A certain plant:* or the [*plant called*] نَصِىّ. (Ḳ.)

حَدَبٌ: see أَحْدَبُ. — Also ‡ *Affectionate, favourable*, or *kind.* (A, TA.) You say, هُوَ حَدَبٌ عَلَى أَخِيهِ ‡ *He is affectionate*, &c., *to his brother.* (A.) = أَرْضٌ حَدِبَةٌ *A land abounding with the plant called* حَدَب. (Ḳ.)

حَدَبَةٌ *A hump on the back.* (Az, Ṣ, A, Mgh.) — See also حَدَبٌ.

حَدَابِ, like قَطَامِ, (Ḳ,) indecl., (TA,) †*A year of drought, barrenness*, or *dearth:* (Ḳ:) or *a year of severe drought.* (TA.)

حُدَيْبِيَآءُ: see what next follows.

أَحْدَبُ *Humpbacked;* (Ṣ, Mgh, Mṣb;) *having a prominent*, or *protuberant, back, and a hollow*, or *receding, chest and belly;* (Ḳ;) and حَدِبٌ signifies the same: (Sb, Ṣ, Ḳ:) fem. of the former حَدْبَآءُ: (Mṣb:) and pl. حُدْبٌ. (Mṣb, TA.) ابْنَةٌ حُدَيْبِيَآءُ (dim. of حَدْبَآءُ), meaning *A little humpbacked daughter*, occurs in a trad. (TA.) — Hence, آلَةٌ حَدْبَآءُ, (see a verse of Kaạb Ibn-Zuheyr, voce آلَةٌ, in art. اول,) †*A gibbous bier:* (A,* TA:) or (as used in that verse) it means *a distressing state*, or *condition:* or *an elevated apparatus.* (TA.) And رَمْلَةٌ حَدْبَآءُ † [*A gibbous tract of sand*]. (ISh, Ḳ in art. دبح, &c.) And نَاقَةٌ حَدْبَآءُ, دَابَّةٌ حدبآءُ, (Ṣ, A,) or حدبآءُ, (Ḳ,) ‡ *A she-camel*, (Ṣ, A,) or *a beast*, (Ḳ,) *the prominent parts of whose hips*, (Ṣ, A, Ḳ,) *and the bone of whose back*, (TA,) *appear*, (Ṣ, A, Ḳ,) *by reason of her leanness.* (A, TA.) And حَدْبَآءُ حِدْبِيرٌ and حِدْبَارٌ are expressions used in the same sense: (L, TA:) pl. حُدْبٌ حَدَابِيرُ. (Ṣ, L, TA.) — الأَحْدَبُ is the name of *A vein* (عِرْق) *penetrating into*, or *lying within, the bone* (عَظْم [app. a mistranscription for عَظَمَة the *upper portion*]) *of the fore-arm.* (Ḳ.) — أَمْرٌ أَحْدَبُ and خُطَّةٌ حَدْبَآءُ (A, TA) ‡ *A difficult affair:* (A, TA:) and أُمُورٌ حُدْبٌ (A, TA) and حُدْبُ الأُمُورِ (Ḳ) ‡ *difficult affairs;* (A, Ḳ, TA;) sing. حَدْبَآءُ [for خُطَّةٌ حَدْبَآءُ or the like]. (Ḳ.) And سَنَةٌ حَدْبَآءُ ‡ *A severe, cold year.* (A, TA.) [Hence,] وَسِيقٌ أَحْدَبُ †*A quick driving.* (TA.) — [Hence, also,] الأَحْدَبُ [used as a subst.] †*Vehemence, severity, difficulty*, or *distress;* syn. الشِّدَّةُ. (Ḳ.) = [Also †*More*, and *most, affectionate, favourable*, or *kind.*] أَحْدَبُهُمْ عَلَى الْمُسْلِمِينَ, said of Aboo-Bekr, in a trad. of 'Alee, means †*The most affectionate, favourable*, or *kind, of them, to the Muslims.* (TA.)

حدث

1. حَدَثَ, (Ṣ, A, Mgh, Mṣb, Ḳ,) aor. ـُ, (Mgh, Mṣb,) inf. n. حُدُوثٌ (Ṣ, Mgh, Mṣb, Ḳ) and حَدَاثَةٌ, (A, Ḳ,) *It was new*, or *recent;* contr. of قَدُمَ: (Ṣ,* A, Ḳ:) *it* (a thing) *came into existence; began to be; had a beginning; began*, or *originated; existed newly, for the first time, not having been before:* (Ṣ, Mgh, Mṣb, TA:) but when mentioned with قَدُمَ, it is written حَدُثَ, with ḍamm to the د, (Ṣ, Mgh, Ḳ,) as in the saying, أَحْدَثَنِى مَا قَدُمَ وَمَا حَدُثَ أَحْدَثَهُ, (Ṣ,) or الخ, (A, Mgh,) meaning *Old and new anxieties and thoughts* [*came into my mind*, or *his mind*, or *overcame me*, or *him*]; (TA;) or *old and new griefs* or *sorrows;* (Mgh;) the former saying occurring in a trad.: (TA:) the verb is not thus in any other case [in this sense]. (Ṣ.) You say, حَدَثَ بِهِ عَيْبٌ *A vice*, or *fault*, or *the like, originated in him*, or *it, not having been before.* (Mṣb.) And حَدَثَ أَمْرٌ *An affair*, or *event, originated:* (Mgh:) or *happened*, or *came to pass.* (Ṣ.) حُدُوثٌ is of two kinds: حُدُوثٌ زَمَانِىٌّ, which is A thing's *being preceded by non-existence:* and حُدُوثٌ ذَاتِىٌّ, which is a thing's *being dependent upon another for its existence.* (KT.) — حَدَاثَةٌ and حُدُوثَةٌ, [as inf. ns. of which the verb, if they have one, is, accord. to analogy, حَدُثَ,] relating to a man, signify The *being young;* or [as simple substs.] *youthfulness.* (ISd, Ḳ.)

2. حدّثهُ [*He told him*, or *related to him, something; he discoursed to him*, or *talked to him:* see also 5]. You say, حدّثهُ الحَدِيثَ, (L,) and حدّثهُ بِهِ, (A,* L,) inf. n. تَحْدِيثٌ, a word of well-known meaning, (Ṣ,) *He told him*, or *related to him, the story*, or *narrative*, or *tradition.* (L.)

[And حدّث *He related traditions of Moḥammad:* and حدّث عن فُلَانٍ *he related such traditions* heard, or learned, *from such a one:* the verb in this sense being an Islámee term.] — [Hence,] تَرَكْتُ البِلَادَ تُحَدِّثُ †*I left the countries,* or *towns, resounding with a buzzing,* or *confused noise.* (Th, ISd.)

3. حادث سَيْفَهُ, (TA,) inf. n. مُحَادَثَةٌ, (Ṣ, Ḳ,) *He polished his sword;* (Ṣ,* Ḳ,* TA;) [*as though he made it new by doing so;*] as also ٤ احدثهُ, (TA,) inf. n. إِحْدَاثٌ. (Ḳ.) — Hence, حَادِثُوا هٰذِهِ القُلُوبَ بِذِكْرِ اللّٰهِ فَإِنَّهَا سَرِيعَةُ الدُّثُورِ †*Polish and cleanse ye these hearts by the remembrance of God, like as the sword is polished:* [*for they quickly become sullied:*] a trad. of El-Ḥasan. (TA.) = مُحَادَثَةٌ and ٦ تَحَادُثٌ, words of well-known meaning, (Ṣ,) are syn.: (Ḳ:) [but the former generally relates to two persons: the latter, to more than two:] you say, حادث صَاحِبَهُ [*He talked,* or *conversed in words, with his companion*]: (A:) and حادثوا and ٦ تحادثوا [*They talked,* or *conversed in words, together,* or *one with another*]. (TḲ.)

4. احدثهُ (Ṣ, A, Mṣb, TA) and ١٠ استحدثهُ (A) *He* (God, Ṣ, or a man, Mṣb) *brought it into existence, caused it to be, made it, produced it, effected it,* or *did it, newly, for the first time, it not having been before; began it,* or *originated it; invented it; innovated it.* (Ṣ, Mṣb, TA.) [Hence,] احدث أَمْرًا [*He brought to pass an event*]. (Ḳur lxv. 1.) And احدث حَدَثًا *He originated an innovation* [see حَدَثٌ]. (TA.) — See also 3. — Also احدث, (Ṣ, L, Mṣb, Ḳ,) inf. n. إِحْدَاثٌ, (Mṣb,) from الحَدَثُ, (Ṣ,) †*He voided his ordure;* or *broke wind:* (L, Ḳ:) it has both these meanings: (L:) or *he did a thing that annulled his state of legal purity.* (Mṣb.) [See حَدَثٌ.] — And ‡ *He committed adultery,* or *fornication:* (Ḳ, TA:) and in like manner one says of a woman [احدثت]. (TA.)

5. تحدّث [*He talked; conversed in words; told,* or *related, stories,* or *narratives*]. (Ṣ.) And تحدّث به [*He talked of it; told it; related it*]; (Ṣ, A, Mṣb, Ḳ;) namely, a حَدِيث, (Mṣb,) or what is termed أُحْدُوثَة. (Ṣ, Ḳ.) And يَتَحَدَّثُ إِلَى النِّسَآءِ [*He talks to women*]. (Ṣ, A.*) [See also 2.] — It is said in a trad., يَبْعَثُ اللّٰهُ السَّحَابَ فَيَضْحَكُ أَحْسَنَ الضَّحِكِ وَيَتَحَدَّثُ أَحْسَنَ الحَدِيثِ ‡ [*God shall send the clouds, and they shall laugh with the best laughing, and talk with the best talking*]: the talking here mentioned, says IAth, is said to mean thundering; and the laughing, lightning; thundering being likened to talking because it announces rain, and its near coming: or by laughing may be meant the smiling of the earth, and the appearing of the flowers or blossoms; and by talking, the talking of men in describing and mentioning the plants or herbage: this figure of speech is termed مَجَازٌ تَعْلِيقِيٌّ, and is one of the most approved kinds of مجاز. (TA.)

6: see 3, in two places.

10: see 4. — You say also, استحدث خَبَرًا *He found new tidings* or *information:* (Ṣ:) or *he gained,* or *acquired, tidings* or *information.* (A.)

رَجُلٌ حِدْثٌ and حَدَثٌ and ٢ حَدِثٌ and ٢ حِدِّيثٌ (Ḳ) and ٢ مُحَدِّثٌ (L) *A man of many stories* or *narratives,* (L, Ḳ,) *and who relates them well:* (L:) or رَجُلٌ حَدَثٌ and ٢ حَدِثٌ signify *a man who relates stories,* or *narratives, well:* and رَجُلٌ ٢ حِدِّيثٌ signifies *a man of many stories* or *narratives;* (Ṣ, A, El-Wá'ee;) but is used by the vulgar to signify *a man who relates stories,* or *narratives, well.* (El-Wá'ee, TA.) And you say رَجُلٌ حَدَثُ مُلُوكٍ *A man who is a companion of kings in talk* (Ṣ, A, Ḳ) *and in their nocturnal conversations:* (Ṣ:) and حَدَثُ نِسَآءٍ *one who talks to women;* (Ṣ, A;) or *who talks with women.* (Az, TA in art. تبع.) And ٢ هُوَ حِدِّيثُهُ [*He is his story-teller*]. (A.)

حَدَثٌ *A novelty,* or *new thing; an innovation; a thing not known before:* and particularly *relating to El-Islám* [i. e. *to matters of religious doctrine* or *practice* or *the like*]: (Mgh:) [and so ٢ أَمْرٌ مُحْدَثٌ; for] مُحْدَثَاتُ الأُمُورِ (pl. of ٢ مُحْدَثٌ, TA) signifies *innovations of people of erroneous opinions,* (Mṣb, TA,) *inconsistent with the doctrines,* or *practices, of the just of preceding times:* or *what is not known in revealed scripture, nor in the Sunneh, nor in the general conventional tenets of the doctors of the law:* and حَدَثٌ, [in like manner,] *an innovation that is disapproved, not agreeable with custom,* or *usage, and not known in the Sunneh.* (TA.) ٢ آوَى مُحْدِثًا, occurring in a trad., means *He entertained an innovation;* [i. e. *he embraced,* or *held, it;*] or *he was content,* or *pleased, with it;* or *he bore it patiently:* or, as some say, it is ٢ آوَى مُحْدِثًا, meaning *he entertained,* or *harboured in his dwelling, a criminal,* or *an offender, and protected him from retaliation.* (TA.) — Also *i. q.* ٢ حَادِثَةٌ and ٢ حَدَثَانٌ [in some copies of the Ṣ ٢ حِدْثَانٌ] and ٢ حُدْثَى [signifying *An accident, an event, a hap,* or *a casualty:* and generally *an evil accident* or *event, a mishap, a misfortune, a disaster, a calamity,* or *an affliction*]: (Ṣ:) [the most common of these words is ٢ حَادِثَةٌ; and its pl., حَوَادِثُ, is more common than the sing.:] the pl. of حَدَثٌ is أَحْدَاثٌ. (TA.) أَحْدَاثُ الدَّهْرِ and ٢ حَوَادِثُهُ (A, Ḳ) and ٢ حَدَثَانُهُ, (Ḳ,) or, as is said by Fr and others, this last is ٢ حَدَثَانُهُ, (TA,) signify *The accidents,* or *casualties, of time* or *fortune;* or *the evil accidents,* or *calamities, of time* or *fortune.* (A, Ḳ.) ٢ حَوَادِثُ occurs used as a sing., said to be put by poetic license for ٢ حَدَثَانٌ: and this latter is also used [as a pl.] for حَوَادِثُ: so say Az and AAF: and it is said to be a noun in the sense of حَوَادِثُ الدَّهْرِ and نَوَائِبُ الدَّهْرِ: accord. to Fr, the Arabs say, [using it as a pl.,] أَهْلَكَتْنَا الحَدَثَانُ [*The accidents,* or *evil accidents, of time,* or *fortune, destroyed us*]: some say الحَدَثَانِ, making it dual of حَدَثٌ, and meaning thereby *the night and day;* like as they say [in the same sense] الجَدِيدَانِ and المَلَوَانِ &c. (TA.)

— [Hence] حَدَثٌ is a term applied by Sb to The مَصْدَر [or *infinitive noun*]; because all مصادر are [significant of] accidents [considered as subsisting in, or proceding from, agents]: and the pl. which he assigns to it in this sense is أَحْدَاثٌ. (TA.) — †The *voiding of ordure;* or the *breaking of wind;* syn. إِبْدَاءٌ: (Ḳ:) or *legal impurity that forbids,* or *prevents, one's performing prayer &c.:* (KT:) or *a state annulling legal purity:* pl. أَحْدَاثٌ. (Mṣb.) [See 4.] — *I. q.* وَلْىٌ †[The *rain following that called the* وَسْمِىّ]: (L:) or الأَحْدَاثُ [pl. of الحَدَثُ] signifies *the rains of the commencement,* or *first part, of the year.* (Ḳ.) — *Young,* applied to a man, (A,* L, Mṣb,*) and to a horse or an ass or the like, and a camel, and, accord. to IAạr, to a mountain-goat: (L:) pl. أَحْدَاثٌ (A, L, Mṣb,) and حُدْثَانٌ. (L.) You say رَجُلٌ حَدَثٌ, (Th, Ṣ, L, &c.,) and ٢ حَدِيثٌ, (Th, Ṣ, A, Mṣb, Ḳ,) and حَدَثُ السِّنِّ, (IDrd, Ḳ, [but this is by some disallowed, as will be seen below,]) *A young man:* (Ṣ, L, Mṣb, Ḳ:) and in the pl. sense you say غِلْمَانٌ أَحْدَاثٌ and رِجَالٌ أَحْدَاثٌ [pls. of حَدَثٌ], (Ṣ,) and حُدْثَانٌ [pls. of حَدَثٌ], (Ṣ,) and حُدْثَانُ السِّنِّ and السِّنِّ, [or these, as is implied above, are not allowable,] and حُدَثَاءُ السِّنِّ [pl. of ٢ حَدِيثٌ]. (ISd, TA.) J says, [in the Ṣ,] if you mention the سِنّ, you say ٢ السِّنِّ حَدِيثُ [lit. *Young of tooth*]: and IDrd says, the vulgar say, هُوَ حَدَثُ السِّنِّ, like as you say حديث السِّنِّ; but it is a mistake; for حَدَثٌ is an epithet applied to the man himself, and is originally an inf. n.; one should not apply it as an epithet to the سِنّ nor to the ضِرْس nor to the نَاب; but ٢ حَدِيثٌ is an epithet applied to anything *recent.* (TA.)

حُدْثٌ: } see حَدَثٌ, first sentence; each in
حَدِثٌ: } two places.

حُدْثَى: see حَدَثٌ.

حِدْثَى: see what next follows.

حِدْثَانٌ The *first,* or *beginning,* or *commencement,* of a state, or a case, or an affair; (Ṣ, A, Mgh, Ḳ;) as also ٢ حَدَاثَةٌ: (Ṣ, Mgh, Ḳ:) and its *freshness;* which is also a signification of both these words. (Ṣ, Mgh.) So in the saying, افْعَلْ ذٰلِكَ الأَمْرَ بِحِدْثَانِهِ and ٢ بِحَدَاثَتِهِ [*Do thou that thing while it is in its first and fresh state*]. (Ṣ, Mgh.*) One says also, أَتَيْتُهُ فِى حِدْثَانِ شَبَابِهِ and شبابه and ٢ حَدِيثِ and حِدْثَى شبابه †*I came to him in the beginning,* or *first period, of his youth.* (Aboo-'Amr Esh-Sheybánee, TA.) And it is said in a trad., addressed to 'Áïsheh, لَوْلَا حِدْثَانُ قَوْمِكِ بِالكُفْرِ لَهَدَمْتُ الكَعْبَةَ وَبَنَيْتُهَا, (Mgh,* TA,) or, as some relate it, ٢ قومك حَدَاثَةُ, which means the same, (Mgh,) i. e. *Were it not for the shortness of the period that has elapsed since thy people were in the state of infidelity, I would pull down the Kaabeh, and build it* [anew]. (TA.) — See also حَدَثٌ, in two places.

حَدَثَانٌ, used as a sing. and as a pl.: see حَدَثٌ, in three places.

حَدِيثٌ *New, recent;* (Ḳ;) *contr. of* قَدِيمٌ: (Ṣ:) *having, or having had, a beginning; existing newly, for the first time, not having been before;* as also ٭ حَادِثٌ: (Mṣb:) *brought into existence, caused to be, made, produced,* or *done, newly, for the first time, not having been before; begun,* or *originated; invented; innovated;* as also ٭ مُحْدَثٌ. (TA.) — See حَدَثٌ, last two sentences, in four places. And see حِدْثَانٌ. You say also, هُوَ حَدِيثُ عَهْدٍ بِالْإِسْلَامِ *He is,* or *was, recently become a Muslim.* (Mṣb.) And حَدِيثُو عَهْدِهِمْ بِكُفْرِهِمْ, (TA,) or حَدِيثُ عَهْدِهِمْ بِالْجَاهِلِيَّةِ, or حَدِيثُ عَهْدِهِمْ, (Mgh,) Men *lately in their state of infidelity* [or *in the state of paganism* or *ignorance*]; *who have but recently ceased to be in their state of infidelity* [&c.]. (TA.) = Also *i. q.* خَبَرٌ [*Information; a piece of information; intelligence; an announcement; news,* or *tidings; a piece of news; an account; a narration,* or *narrative; a story;* &c.]; (Ṣ, Ḳ;) employed to signify little and much; (Ṣ;) and ٭ حِدِّيثَى signifies the same: (Ḳ:) or *a thing,* or *matter, that is talked of, told,* or *narrated, and transmitted:* (Mṣb:) [and *talk,* or *discourse:*] and [in like manner] ٭ أُحْدُوثَةٌ signifies *a thing that is talked of, told,* or *narrated:* (Ṣ, Ḳ:) or this last signifies *a wonderful thing:* (IB, TA:) it has been asserted, says MF, that there is no difference between احدوثة and حديث in usage, and in denoting *what is good* and *what is evil;* in contradiction to such as say that the former peculiarly signifies *that* [*kind of story*] *in which there is no profit nor any truth;* such as amatory stories, and the like fictions of the Arabs: Fr asserts it to signify peculiarly *a laughable and an absurd story;* differing from حديث: and Ibn-Hishám El-Lakhmee, in his Expos. of the Fṣ, says that it is only used to denote *what is bad,* or *evil:* but Lb replies against him, in his Expos., that it is sometimes used to denote *what is good;* as in a saying mentioned by Yaaḳoob, which see below: (TA:) the pl. of حَدِيثٌ is أَحَادِيثُ, contr. to analogy, (Ṣ, Ḳ,) said by Fr to be pl. of ٭ أُحْدُوثَةٌ, and then used as pl. of حديث, (Ṣ,) but IB says that this is not the case; (TA;) and حِدْثَانٌ and حُدْثَانٌ are also pls. of حديث, (Ḳ, TA,) sometimes occurring; the latter, rare. (TA.) You say, سَمِعْتُ حَدِيثًا حَسَنًا (TA) and حِدِّيثَى ٭ حَسَنَةً (Ṣ, A,* TA) [*I heard a good story* or *narrative* &c.]; both meaning the same. (TA.) And انْتَشَرَ لَهُ فِى النَّاسِ أُحْدُوثَةٌ ٭ حَسَنَةٌ [*A good story of him became spread abroad among the people*]: a saying mentioned by Yaaḳoob in his "Iṣláḥ." (TA.) And أُحْدُوثَةٌ ٭ مَلِيحَةٌ [*A pretty story*], and أَحَادِيثُ مِلَاحٌ [*pretty stories*]. (A.) And قَدْ صَارَ فُلَانٌ أُحْدُوثَةً ٭ [‡ *Such a one has become the subject of a story,* or *of a wonderful story:* and in like manner, as is said in the A, صَارُوا أَحَادِيثَ: there said to be tropical]. (IB, TA.) — Hence the حَدِيثُ of the Apostle of God: (Mṣb:) [i. e.] حَدِيثٌ also signifies *A narration of a* مُحَدِّث: (L:) [meaning حَدِيثٌ نَبَوِىٌّ, i. e. *a tradition,* or *narration, relating, or describing, a saying* or *an action &c. of Moḥammad:*] this word and خَبَرٌ both signify *a tradition that is traced up to Moḥammad,* or *to a Ṣaḥábee,* or *to a Tábi'ee:* (TA in art. رقأ:) or حديث is applied to *what comes from the Prophet:* خَبَرٌ, to what comes from another than the Prophet; or from him or another: and أَثَرٌ, to what comes from a Companion of the Prophet; but it may also be applied to a saying of the Prophet: (Kull p. 152:) the word in this sense, i. e. the حديث of the Prophet, has for its pl. only أَحَادِيثُ; and therefore Sb mentions it in the category of those words which have pls. anomalously formed; such as عَرُوضٌ, pl. أَعَارِيضُ; and بَاطِلٌ, pl. أَبَاطِيلُ. (TA.) [الحَدِيثَ written at the end of a quotation of a part of a trad. is for اقْرَأِ الحَدِيثَ *Read the tradition.*] — حَدِيثٌ قُدْسِىٌّ [*A holy tradition* or *narration*] means *what God has told to his prophet by inspiration,* or *by a dream,* or *in sleep, and the prophet has told in his own phraseology:* the Ḳur-án is esteemed above this, because [it is held that] its words also were revealed: (KT:) *that of which the words are from the apostle, but the meaning is from God, by inspiration,* or *by a dream,* or *in sleep.* (Kull p. 288.)

حَدَاثَةٌ: see حِدْثَانٌ, in three places. [Hence,] حَدَاثَةُ السِّنِّ ‡ *Youth; the first period of life.* (TA.)

حُدَّاثٌ: see مُحَدِّثٌ.

حِدِّيثٌ: see حِدْثٌ, in three places.

حِدِّيثَى: see حَدِيثٌ, in two places.

حَادِثٌ: see حَدِيثٌ, first sentence.

حَادِثَةٌ; and its pl., حَوَادِثُ: see حَدَثٌ, in four places.

أَحْدَثُ *More,* and *most, new,* or *recent:* fem. حُدْثَى; as in the phrase امْرَأَتِى الحُدْثَى, occurring in a trad., *My wife who was more,* or *most, recently married.* (TA.)

أُحْدُوثَةٌ: see حَدِيثٌ, in five places.

مُحْدَثٌ: see حَدِيثٌ: — and see also حَدَثٌ, in two places. — Also, applied to a poet, *i. q.* مُوَلَّدٌ [*A post-classical author:* itself a post-classical term]. (Mz 49th نوع.) [And المُحْدَثُونَ *The moderns;* or *people of later times;* opposed to القُدَمَاءُ.]

مُحْدِثٌ: see حَدَثٌ.

مُحَدَّثٌ A *true,* or *veracious,* man: (Ḳ:) a man *of true opinion:* (Ṣ:) *of true conjecture:* (A, TA:) *inspired; into whose mind a thing is put, and who tells it conjecturally and with sagacity; as though he were told a thing, and said it:* occurring in a trad.: (TA:) such was 'Omar. (A, TA.)

مُحَدِّثٌ *A teller,* or *relater, of stories, narratives,* or *traditions:* [and particularly *a relater of,* or *one skilled in, the traditions of Moḥammad:*] ٭ حُدَّاثٌ in the sense of مُحَدِّثُونَ, signifying a company of men *telling,* or *relating, stories* &c., is an anomalous pl., formed by assigning it to the same predicament as words of similar meaning, of which سُمَّارٌ, pl. of سَامِرٌ, is an ex. (L.) See also حِدْثٌ.

أَرْضٌ مَحْدُوثَةٌ † *Land upon which the rain called* حَدَث *has fallen.* (L.)

حدج

1. حَدَجَهُ, (Ṣ, A, Ḳ,*) aor. ـِ, inf. n. حَدْجٌ (Ṣ, Ḳ) and حِدَاجٌ, (TA,) *He bound the* حِدْج *upon him,* i. e., upon the camel; (Ṣ, A, Ḳ;) as also ٭ احدجهُ: (Ḳ:) or *he bound upon him the* حِدَاجَة, i. e., *the* [*saddle called*] قَتَب *and its apparatus;* (Az, TA;) *which apparatus consists of the* بِدَادَانِ *with the two girths called the* بِطَان *and the* حِقَب, *without which a camel is not* [*said to be*] مَحْدُوج. (Sh, TA.) [See حِدْجٌ.] Accord. to J, حَدَجَ also signifies *He bound* loads, or burdens, *and divided* them *into camel-loads:* (TA:) but this is a meaning that was unknown to the Arabs. (Az, TA.) J cites as an ex. the words of El-Aashà,

* أَلِلْبَيْنِ تُحْدَجُ أَحْمَالُهَا *

[*Is it for separation that her loads are bound* &c.?]: but he adds that, accord. to one reading, the poet said أَجْمَالُهَا: and this [SM says] is the right reading. (TA.) — [Hence, حَدَجَ is used to signify ‡ *He betook himself to warring for the sake of the religion.*] 'Omar is related to have said, حِجَّةٌ هٰهُنَا ثُمَّ احْدَجْ هٰهُنَا حَتَّى تَغْزَى, meaning Perform *one pilgrimage, then* ‡ *betake thyself to warring for the sake of the religion until thou become old and weak,* or *die;* احدج literally signifying *bind the* حِدَاجَة *upon the camel.* (Az, TA.) — [Hence also,] حَدَجَهُ, (TA,) inf. n. حَدْجٌ, (Ḳ,) ‡ *He imposed upon him in a sale.* (Ḳ, TA.) You say, حَدَجْتُهُ بِبَيْعٍ سَوْءٍ (A, TA) ‡ *I imposed upon him with a bad sale,* and بِمَتَاعٍ سَوْءٍ *with bad merchandise.* (TA.) The person imposed upon is likened to a camel upon which a حِدَاجَة is bound. (Az, TA.) — And حَدَجْتُهُ بِمَهْرٍ ثَقِيلٍ ‡ *I imposed upon him a heavy dowry, by deceit and fraud.* (A, TA.) = Also, aor. ـِ, inf. n. حَدْجٌ, *He cast* حَدَج [or *unripe and hard colocynths,* or *small colocynths,* or *small and green colocynths* or *melons,*] *at him.* (A, TA.) — Hence, (A, TA,) حَدَجَهُ بِسَهْمٍ, (Ṣ, A,) inf. n. حَدْجٌ, (Ḳ,) ‡ *He shot at him with an arrow.* (Ṣ, A, Ḳ.) And حَدَجَهُ بِعَصًا, inf. n. حَدْجٌ, ‡ *He beat him,* or *struck him, with a staff,* or *stick.* (Ibn-El-Faraj, Ḳ,* TA.) — [Hence also,] حَدَجَهُ بِالتُّهَمَةِ, inf. n. حَدْجٌ, ‡ *He cast suspicion upon him.* (Ḳ,* TA,* TḲ.) And حَدَجَهُ بِذَنْبِ غَيْرِهِ (Ṣ, A) ‡ *He accused him of the crime,* or *offence, of another,* (Ṣ, TA,) and *put it upon him.* (TA.) And حَدَجَهُ بِبَصَرِهِ, (Ṣ, A,) aor. ـِ, inf. n. حَدْجٌ (Ṣ, TA) and

حُدُوجٌ; and ٤ حدّجهُ, inf. n. تَحْدِيجٌ; (TA;) ‡ *He cast his eyes at him;* (Ṣ, TA;) as also حَدَجَ إِلَيْهِ بَصَرَهُ: or *he looked intently, and sharply, at him:* or *he looked at him with a look which he* [the latter] *suspected and disliked:* (TA:) but حَدْجٌ in looking may be unattended by alarm, or fear: (Az, TA:) ٤ تَحْدِيجٌ is like تَحْدِيقٌ, (Ṣ,) syn. therewith: (Ḳ:) and also signifies the *looking intently, after alarm,* or *fear.* (TA.) — Also حَدَجَ, aor. ـِ, inf. n. حُدُوجٌ, † *He* (a horse) *looked at the figure of a man,* or *the like, seen from a distance,* or *heard a sound, and raised his ears, and directed his eyes, towards it.* (TA.)

2. حدّجهُ, inf. n. تَحْدِيجٌ: see **1**, in two places.

4: see **1**, first sentence. = أَحْدَجَتْ شَجَرَةُ الحَنْظَلِ *The colocynth-plant bore,* or *produced, fruit such as is termed* حَدَجٌ. (Ṣ.)

حِدْجٌ *A certain thing upon which the women of the Arabs of the desert ride; not a* رَحْل *nor a* هَوْدَج: (Lth, TA:) *a certain vehicle,* or *thing to ride upon, for women,* (Az, Ṣ, A, Ḳ,) *like the* مِحَفَّة, (Az, Ṣ, Ḳ,) *and like the* هَوْدَج; (Az, TA;) as also ٤ حِدَاجَةٌ: (Ṣ, A, Ḳ:) pl. of the former حُدُوجٌ and أَحْدَاجٌ (Ṣ, A, Ḳ) and حُدُجٌ; (AAF, TA;) and pl. of the latter حَدَائِجُ: (Yaʿḳoob, Ṣ, A:) Az, however, says that ISk makes no difference between the حِدْج and the ٤ حِدَاجَة, though there is a difference between them accord. to the Arabs, as will be seen from what follows: Sh says that حِدْجٌ is a name given to *a* هَوْدَج *bound upon a* قَتَب [or *small kind of camel's saddle*] *when it is bound upon the camel at once with all its apparatus:* he also says that ٤ حِدَاجَةٌ is a name given to the *apparatus composed of the* بِدَّة [pl. of بِدَادٌ, q. v.,] *which are also called* مَخَالِي القَتَبِ, [*and which are appertenances of the* قتب,] *when they are filled, and drawn together, and bound, and tied to the* قتب: [and he shows, in his explanation of the verb حَدَجَ, that *this apparatus comprises the* قَتَب *and* بِدَادَانِ *with the two girths called the* بِطَان *and the* حَقَب: this is what is meant in the Ḳ by the saying that الحِدَاجَةُ ٤ الأَدَاةُ also signifies:] Aboo-Ṣáʾid El-Kilábee says that ٤ حداجة signifies the *apparatus* (اداة) *of the* قتب: and Az says that it signifies the قتب *with its apparatus.* (TA.) — Also *A load,* or *burden.* (Ṣ, Ḳ.) — And [its pl.] حُدُوجٌ, *Camels with their* رِحَال [or *saddles*]. (TA.)

حَدَجٌ [a coll. gen. n.] The *colocynth,* or *colocynths, when unripe and hard:* (TA:) or *when become hard;* (Ṣ, TA;) *before becoming yellow:* (TA:) or *small colocynths:* (A:) or the *colocynth* or *colocynths,* and the *melon* or *melons,* (M, Ḳ,) *while small and green, before becoming yellow,* (M,) or *while continuing succulent,* or *fresh,* or *green:* (Ḳ:) or [more correctly] the *melon* or *melons;* and the *colocynth,* or *colocynths, while continuing succulent,* or *fresh,* or *green:* (T:) n. un. with ة. (Ṣ.)

حِدَاجَةٌ: see حِدْجٌ, in five places.

حدر

1. حَدَرَ, aor. ـُ (M, Mṣb, Ḳ, &c.) and ـِ, (M, Ḳ,) inf. n. حُدُورٌ (T, Ṣ, M, Mṣb, Ḳ) and حَدْرٌ, (T, M, Ḳ,) *He made to descend,* or *to go down* or *downwards* or *down a declivity; sent, let,* or *put, down,* or *from a higher to a lower place* or *position;* (T, Ṣ, M, A, Mṣb, Ḳ;) as also ٤ احدر: (Mṣb:) [or this latter is not chaste; for, accord. to J,] one says, حَدَرَ السَّفِينَةَ *he lowered the ship;* or *sent it to a lower place,* (Ṣ,) or *from a higher to a lower part of a river;* (A;) but one should not say, احدرها. (Ṣ.) You say also, حَدَرَ الحَجَرَ مِنَ الجَبَلِ *He rolled down the stone from the mountain.* (A.) — حَدَرَتْهُمُ السَّنَةُ ‡ *Dearth, scarcity,* or *drought, made them to descend* [*from the desert*]; *brought them to a descent;* (T, Ṣ;) *brought them,* (TA,) or *brought them down,* or *made them to descend,* (A,) *to the towns,* or *villages.* (A, TA.) — حَدَرَ اللِّثَامَ عَنْ حَنَكِهِ *He turned down the* لثام [or *muffler*] *from the part beneath his chin.* (TA.) — حَدَرَ الدَّمْعَ, aor. ـُ and ـِ, inf. n. حُدُورٌ and حَدْرٌ, *He shed,* or *let fall, tears;* as also ٤ حدّرهُ. (TA.) And العَيْنُ تَحْدُرُ الدَّمْعَ, (A, Ḳ,*) and تَحْدُرُهُ, inf. n. حَدْرٌ, (Ḳ,) ‡ *The eye sheds,* or *lets fall, tears;* (A;) or *flows with tears.* (Ḳ.) And الدَّمْعُ يَحْدُرُ الكُحْلَ ‡ [*The tears make the collyrium to flow down*]. (A.) — حَدَرَ الدَّوَاءُ بَطْنَهُ, (A,) aor. ـُ, (TA,) inf. n. حَدْرٌ, (Ḳ,) ‡ *The medicine made his belly to discharge itself.* (A, Ḳ.) [And حدّر ٤ الطَّمْثَ † *It* (a medicine) *caused the menstrual flux to descend:* see مُحَدِّرٌ.] = حَدَرَ, (T, Ṣ, Mgh, Ḳ,) aor. ـُ and ـِ, (Ḳ,) inf. n. حَدْرٌ; (Ṣ, Mgh, Ḳ;) and ٤ احدر, (T, Ṣ, A, Ḳ,) inf. n. إِحْدَارٌ; (Ḳ;) ‡ *He made* the skin *to swell,* (T, Ṣ, A, Mgh, Ḳ,) *and to become thick,* (A,) by beating. (T, Ṣ, A, Mgh.) = حَدَرَ الثَّوْبَ, (A, Ḳ,) aor. ـُ and ـِ, inf. n. حَدْرٌ; (Ḳ;) and ٤ احدرهُ, (Ṣ, Ḳ,) inf. n. إِحْدَارٌ; (Ḳ;) ‡ *He twisted the unwoven warp,* (Ḳ,) or *the extremities of the unwoven warp,* (Ṣ, A,) *of the garment,* or *piece of cloth;* (Ṣ, A, Ḳ;) *like as is done with the ends of* [*garments of the kind called*] أُكْسِيَة [pl. of كِسَآء]: (Ṣ:) because its length is thus diminished. (A.) = See **7**. — [Hence,] حَدَرَ فِى القِرَآءَةِ, (Ṣ, Mgh, Mṣb, Ḳ,*) and فِى الأَذَانِ, (Ṣ, Mgh, Mṣb,) and فِى الإِقَامَةِ, (Mṣb,) aor. ـُ (Ṣ, Mgh, Mṣb, Ḳ) and ـِ, (Ḳ,) inf. n. حَدْرٌ; (Ṣ, Mgh, Mṣb, Ḳ;) and ٤ حدّر, inf. n. تَحْدِيرٌ; (Ḳ;) and حَدَرَ القِرَآءَةَ, (A, Mṣb,) and الأَذَانَ, and الإِقَامَةَ; (Mṣb;) ‡ *He hastened,* or *was quick, in the reading,* or *recitation,* (Ṣ, A, Mgh, Mṣb, Ḳ,*) and *in the call to prayer,* (Ṣ, Mgh, Mṣb,) and *in the* [*form of words called the*] اقامة; (Mṣb;) and *he hastened the reading,* or *recitation,* &c. (Mṣb.) = حَدَرَ and حَدُرَ, inf. n. [of the latter, accord. to analogy,] حَدُورَةٌ, *It* (a bow-string) *was thick and strong.* (TA. [See also حَادِرٌ.]) — And [hence, app.,] ‡ *It* (a boy) *was,* or *became, such as is termed* حَادِرٌ [q. v.]: (TA:) [or] حَدَرَ, aor. ـُ; (Lth, Aṣ, Ṣ, A, Ḳ;) and حَدِرَ, aor. ـَ; (ISd, Ḳ;) inf. n. [of the former] حَدَارَةٌ (A, Ḳ) and حَدْرٌ; (Ṣ, Ḳ;) ‡ *he was,* or *became, compact in make,* (Aṣ, Ṣ, Ḳ,) *and thick:* (TA:) or *short and fleshy:* (A:) and *he was,* or *became, fat, with thickness,* (Ḳ, TA,) *and shortness.* (TA. [See حَادِرٌ.]) — And حَدَرَ, (T, Ṣ, A, Ḳ,) aor. ـُ (T, Ṣ, Ḳ) and ـِ, (Ḳ,) inf. n. حُدُورٌ (T, Ṣ, A) and حَدْرٌ; (Ḳ;) and ٤ احدر, inf. n. إِحْدَارٌ; and ٤ حدّر, inf. n. تَحْدِيرٌ; (Ḳ, TA;) or the first form only; (T;) ‡ *It* (the skin) *became swollen,* (T, Ṣ, TA,) as also ٤ انحدر, (Ṣ, Ḳ,) by reason of beating: (T, Ṣ, TA:) or *became swollen and thick,* by reason thereof. (A, Ḳ.) — حَدَرَتِ العَيْنُ, inf. n. حَدَارَةٌ, † *The eye was,* or *became, large and wide:* (Mṣb:) *was,* or *became, beautiful.* (TA.)

2: see **1**, in four places.

4: see **1**, in four places. = Also احدر الثَّوْبَ † *He sewed the garment,* or *piece of cloth, the second time, after the* [*slight sewing termed*] مَلّ, or شَلّ. (Ṣ.)

5. تحدّر الدَّمْعُ (Ṣ, Ḳ*) and ٤ تحادر (A) *The tears descended gently,* or *little by little.* (Ṣ, A, Ḳ.*) And رَأَيْتُ المَطَرَ يَتَحَادَرُ ٤ عَلَى لِحْيَتِهِ *I saw the rain descending and dropping upon his beard.* (TA.)

6: see **5**, in two places.

7. انحدر *He,* or *it, descended; went down, downwards, down a declivity,* or *from a higher to a lower place* or *position:* (Ṣ, A, Mṣb, Ḳ:) and [in like manner] ٤ حَدَرَ, inf. n. حَدْرٌ, (TA,) or حُدُورٌ, (A,) *he went down,* or *descended, a declivity.* (A, TA.) [Hence,] انْحَدَرْتُ إِلَى البَصْرَةِ *I went down to El-Baṣrah.* (Ṣ.) — Also *He journeyed,* or *went, towards El-ʿIráḳ,* and *Syria,* and *ʾOmán:* opposed to أَصْعَدَ, which signifies "he journeyed, or went, towards Nejd, and El-Ḥijáz, and El-Yemen:" (ISk, on the authority of ʾOmárah, TA in art. صعد:) or the former, *he journeyed,* or *went, towards El-ʿIráḳ:* and the latter, "he journeyed, or went, towards the Ḳibleh:" (Aboo-Ṣakhr, T, TA ubi suprà:) and ٤ مُنْحَدَرٌ is used as an inf. n. of the former; like as مُصْعَدٌ is of the latter: (T, TA ubi suprà:) also, the former verb, *he returned from any town or country:* and the latter, "he commenced a journey or the like, in any direction." (Ibn-ʿArafeh, TA ubi suprà.) — Also, said of a place, *It sloped down.* (Mṣb.) = See also **1**, last sentence but one.

حَدَرٌ: see حُدُورٌ, in two places.

حَدْرَةٌ *A single thread, of the threads of a* [*garment of the kind called*] كِسَآء. (TA.) [See حَدَرَ عَيْنٌ حَدْرَةٌ = الثَّوْبَ.] (Aṣ, T, Ṣ, Mṣb, Ḳ) and حُدْرِىٌّ ٤ (Ḳ) † *An eye compact and hard:* (Aṣ, T, Ṣ:) or *thick and hard:* (Ḳ:) or *wide and large and projecting:* (T:) or *large and wide:* (Mṣb:) or *large:* (Ḳ:) or *wide:* (TA:) or *sharp-sighted.* (Ḳ.)

حُدْرَةٌ *A herd* of camels, (Ṣ, Ḳ,) *like,* or *about, a* صِرْمَة, (Ṣ,) which is [as some say] from ten to

forty: when they amount to sixty, they are termed a صِدْعَة: (TA:) *a flock* of sheep or goats. (Lḥ, TA.) — See also حُدُورَةٌ.

حَدْرَآءُ: see حَدُورٌ. = عَيْنٌ حَدْرَآءُ †*A beautiful eye.* (TA.)

حُدْرِىٌّ: see حَدْرَةٌ.

حَدُورٌ (Ṣ, A, Mṣb, Ḳ) and ٭ حَدَرٌ (Ṣ, Ḳ) and ٭ حَدْرَآءُ, (T, Ḳ,) of the same measure as صَفْرَآءُ, (T,) [in the CḲ, erroneously, حُدَرَآء,] and ٭ أَحْدُورٌ and ٭ حَادُورٌ (Ḳ) and ٭ مُنْحَدَرٌ (Ṣ, Ḳ) [which is of frequent occurrence] and ٭ مُنْحَدْرٌ and ٭ مُنْحَدِرٌ, or ٭ مَنْحَدِرٌ, or ٭ مُنْحَدَرٌ, (as in different copies of the Ḳ, the last of these being the third form given in the CḲ,) *A declivity*, or *declivous place*; *a place sloping down*; *a slope*; *a place of descent*, or *by which one descends*: (Ṣ, A, Mṣb, Ḳ:) a حدور is *at the foot of a mountain*, and *in any place*. (TA.) You say, هَبَطْنَا فِى حَدُورٍ صَعْبَةٍ [*We descended a difficult declivity*]. (A.) And كَأَنَّمَا يَنْحَطُّ فِى حَدَرٍ ٭ [*As though he were descending a declivity*]: (Ṣ:) occurring in a trad. (TA.)

حَدُورَةٌ: see what next follows.

حُدُورَةٌ and ٭ حَدُورَةٌ and ٭ حَادُورَةٌ ‡*A flow*, or *flowing, of tears from the eye.* (Lḥ, ISd, Ḳ, TA.) = Also the first, (Ṣ,) so accord. to the M, &c., (TA,) or ٭ حُدْرَةٌ, (Ḳ,) *Multitude, and congregation.* (Ṣ, M, Ḳ.) You say حَىٌّ ذُو حُدُورَةٍ *A tribe numerous and congregated.* (Ṣ, M.)

حَادِرٌ A rope *strongly twisted*: a bow-string *strong and full.* (TA. [See also 1.]) — A *thick* spear. (TA.) And كُعُوبٌ حَوَادِرُ *Thick and round knots*, or *joints*, of a spear. (TA.) — A cake of bread (رَغِيف) *complete*: or *having thick edges.* (TA.) — ‡ A man *compact in make*: (Ṣ:) a boy *short and fleshy*: (A:) a youth *thick and compact*: (TA:) or *full of fat and flesh, with softness*, or *thinness, of skin*: (Lth, Az:) a boy *full in body, and of great force*: (Th:) or a boy *full of youthful vigour*; as also حَادِرَةٌ: [but this is an intensive epithet:] (Lth, Az:) or a *fat* boy: (Ḳ:) or a boy *fat, thick, and compact in make*: (ISd:) or *goodly*, or *beautiful*: (ISd, Ḳ:) pl. حَدَرَةٌ. (TA.) Also the fem., حَادِرَةٌ, †A *thick*, or *bulky*, she-camel. (T in art. رنب.) And the same, †*Bulky in the shoulder-joints.* (IB.) And حَوَادِرُ [the pl. fem.] †*Compact and bulky* camels or the like. (TA.) — †Anything *full of moisture, and of beautiful make.* (TA.) And حَادِرَةُ العَيْنَيْنِ †A she-camel *having full eyes*: (Ṣ:) or *having eyes full of fat, equal, and beautiful.* (TA.) — A tribe *congregated.* (TA.) — A *lofty* mountain. (TA.) — See also الحَيْدَرَةُ.

حُنْدُرٌ and ٭ حُنْدُورَةٌ (Ṣ, Ḳ) and ٭ حُنْدُورٌ (Ḳ) and ٭ حِنْدِرٌ and ٭ حِنْدِرَةٌ (Th, Ḳ) and ٭ حِنْدَرَةٌ and ٭ حِنْدِيرٌ and ٭ حِنْدِيرَةٌ and ٭ حِنْدَارَةٌ and ٭ حِنْدَوْرٌ, (Ḳ,) of which ٭ حِنْدِيرَةٌ is the most approved form, (TA,) The *black* of the eye. (Ṣ, Ḳ.) One says, هُوَ عَلَى حُنْدُرِ عَيْنِهِ and عَيْنِهِ ٭ حُنْدُورَةِ (Ṣ, Ḳ) and ٭ حُنْدُورِ عَيْنِهِ and ٭ حُنْدُورَةِ عَيْنِهِ (TA) †*He is deemed burdensome, or troublesome, by him, so that he cannot look at him by reason of hatred.* (Ṣ, Ḳ.) And جَعَلْتُهُ عَلَى حِنْدِيرَةِ عَيْنِى and ٭ حُنْدُورَةِ عَيْنِى †*I made him, or it, a conspicuous object*, or *a thing in full view, of my eye.* (Ṣ, Ḳ.) Several lexicographers mention these forms in art. حندر, regarding the ن as a radical letter, as it should not be held to be augmentative, when occupying the second place in a word, unless on strong evidence. (TA.)

حَيْدَرٌ and الحَيْدَرُ: see what next follows.

الحَيْدَرَةُ †*The lion*; (Ṣ, Ḳ;) as also ٭ الحَيْدَرُ, (Ḳ,) and ٭ حَيْدَرٌ, without ال, (TA,) and ٭ الحَادِرُ: (Ḳ:) or *the lion that is, among other lions, like the king among men*; (IAar;) because of the thickness of his neck, and the strength of his fore legs. (Th, TA.) — Also حَيْدَرَةٌ ‡ *Destruction*, or *perdition*; (AZ, Ḳ;) and so حَادُورٌ: (Ḳ:) or *a severe calamity*; as though it were a lion in its severity. (A.)

حَادُورٌ: see حَدُورٌ. = Also *An ear-ring*; syn. قُرْطٌ: (Ṣ, Ḳ:) pl. حَوَادِيرُ. (TA.) = ‡ *A laxative medicine*; (A, Ḳ, * TA;) *contr. of* عَاقُولٌ. (A.) = See also الحَيْدَرَةُ.

حُدُورَةٌ: see حُدُورَةٌ.

حِنْدُورٌ and حِنْدَوْرٌ: see حُنْدُرٌ, in three places.

حِنْدِيرٌ: } see حُنْدُرٌ.
حِنْدَارَةٌ: }

حُنْدُورَةٌ and حِنْدُورَةٌ and حِنْدَوْرَةٌ: see حُنْدُرٌ, in six places.

حِنْدِيرَةٌ: see حُنْدُرٌ, in three places.

أَحْدَرُ †*More, most*, or *very, fat and thick.* (TA.)

أُحْدُورٌ: see حَدُورٌ.

مُحَدِّرٌ لِلطَّمْثِ †[*Emmenagogue*]. (Ḳ in arts. نجذ and جزر &c.)

مُنْحَدَرٌ and مُنْحَدْرٌ and مُنْحَدِرٌ, or مَنْحَدِرٌ, or مُنْحَدِرٌ: see حَدُورٌ: = and for the first, see also 7.

حدس

1. حَدَسَ, [aor., app., ـِ and ـُ,] inf. n. حَدْسٌ, *He threw, cast*, or *shot.* (TA.) You say, حَدَسْتُ بِسَهْمٍ *I shot an arrow.* (Ṣ.) And حَدَسْتُهُ بِكَذَا *I threw, cast*, or *shot, at him with such a thing.* (A.) = Hence, حَدْسُ الظَّنِّ *The conjecturing without evidence or proof.* (TA.) You say, حَدَسَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـِ (Ṣ, Mṣb, Ḳ) and ـُ, (Ḳ,) inf. n. حَدْسٌ, (Ṣ, A, Mṣb, Ḳ,) *He opined*: (Ṣ, A, Ḳ:) or *he formed a confirmed opinion*: (Mṣb:) *he formed a surmise*, or *an opinion*; or *he spoke conjecturally*, or *surmising*: (Ṣ, A, Ḳ:) *he surmised respecting the meanings of speech* or *language*, (A, Ḳ,) and *things.* (Ḳ.) And هُوَ يَحْدِسُ *He says a thing according to his opinion.* (Ṣ, TA.) And بَلَغَنِى عَنْ فُلَانٍ أَمْرٌ وَأَنَا أَحْدِسُ فِيهِ *A thing has been told me of such a one, and I speak of it conjecturally*, or *surmising.* (TA.) And حَدَسْتُ عَلَيْهِ ظَنِّى *I formed my opinion of it, not being certain of it*; as also نَدَسْتُ. (TA.) And حَدَسَ الكَلَامَ عَلَى عَوَاهِنِهِ *He spoke without anything to guide him, and without caution.* (TA.) And حَدَسَ الشَّىْءَ *He computed by conjecture the quantity, measure*, or *the like, of the thing.* (A.) And قَالَهُ بِالحَدْسِ [generally meaning *He said it conjecturally*, or *surmising*: but also meaning] *he said it by means of intuition.* (A, TA.) [حَدْسٌ is also explained in the A as signifying نَظَرٌ خَافٍ: in the TA نَظَرٌ خَفِىٌّ: both app. meaning *An obscure*, or *an occult, mode of judging* of a thing.] — حَدْسٌ is also *syn. with* قَصْدٌ, (Ḳ,) used transitively, (T, Ḳ,) [app. signifying The *aiming at* a thing,] *by*, or *with, whatever thing it be*; [app. meaning *by any mental operation*;] *by opinion*, or *by judgment*, or *by intelligence* or *cunning sagacity.* (TA.) = حَدَسَ فِى الأَرْضِ, (El-Umawee, Mṣb,) aor. ـِ, (El-Umawee, TA,) inf. n. حَدْسٌ, (Ṣ,) *He went away*, (Ṣ, Mṣb, TA,) or *journeyed*, (TA,) *into*, or *in*, or *through, the country*, or *land, without guidance*: (Ṣ, Mṣb, TA:) or simply *he went away into*, or *in, the country*, or *land*; as also عَدَسَ. (El-Umawee, TA.) — [Hence, app., the phrase حَدَسَ فِى صَدْرِى شَىْءٌ, which seems to mean *A thing came at random into my mind.* See هَجَسَ.] — Also حَدَسَ, inf. n. as above, *He went in a right course*, or *direction*: (TA:) or *in one regular, uniform*, or *constant, course*: (O, Ḳ:) or, accord. to Az, *not in one regular, uniform*, or *constant, course.* (TA.) — And حَدَسَ فِى السَّيْرِ, (Mṣb,) inf. n. حَدْسٌ, (Ḳ,) *He hastened*, or *was quick, in pace*, or *in journeying.* (Mṣb, Ḳ.)

5. تحدّس الأَخْبَارَ, (Ṣ, Ḳ,) and عَنِ الأَخْبَارِ, (AZ, Ṣ, A, Ḳ,) *He sought to learn the news*, or *tidings, without others' knowing of him*; (AZ, Ṣ, M, A, Ḳ;) as also تندّس عنها, and توجّس: (AZ, TA:) or *he sought for*, or *inquired respecting, the news*, or *tidings, in order to know what others knew not.* (A.)

حَدَّاسٌ One *who opines*, or *conjectures, much*; syn. ظَنَّانٌ. (TA.)

حدق

1. حَدَقَهُ (Ḳ, TA) بِعَيْنِهِ, aor. ـِ, inf. n. حَدْقٌ, (TA,) *He looked at it.* (Ḳ, TA.) It is said in a trad., فَحَدَقَنِى القَوْمُ بِأَبْصَارِهِمْ *And the people*, or *party, cast the blacks of their eyes at me.* (TA.) And حَدَقَهُ *He*, or *it, hit*, or *hurt, the black of his eye.* (Ḳ.) = حَدَقَ, (Ḳ, TA,) aor. ـِ, (TA,) inf. n. حُدُوقٌ, said of one that is dying (مَيِّت), *He opened his eyes, and moved his eyelids*, or *twinkled with his eyes.* (Ḳ.) You say, رَأَيْتُ المَيِّتَ يَحْدِقُ *I saw him that was dying open his eyes*, &c. (TA.) = See also 4.

2. حدّق, (Mgh,) or حدّق النَّظَرَ, (Mṣb,) inf. n. تَحْدِيقٌ, (Ṣ, Mgh, Mṣb, Ḳ,) *He looked hardly*, or *intently*, (Ṣ, Mgh, Mṣb, Ḳ,) *and rolled the black*

of the eye, (Ḥar p. 221,) إِلَيْهِ *at him:* (Mgh, Mṣb:) and ٭ حَدْلَقَةٌ, with an augmentative ل, is like تَحْدِيقٌ; [the verb of which it is the inf. n., namely,] ٭ حَدْلَقَ, said of a man, signifying *he rolled the black of his eye in looking.* (Ṣ.)

4. احدقوا به; (Ṣ, Mgh, Mṣb, Ḳ;) and ٭ حَدَقُوا به, (Ṣ, Mṣb, Ḳ,) aor. ـِ, (Mṣb, Ḳ,) inf. n. حَدْقٌ; (TḲ;) and ٭ احدودقوا به; (Ṣgh, Ḳ;) *They surrounded, encompassed,* or *encircled, him,* or *it;* (Ṣ, Mgh, Mṣb;) namely, a man, (Ṣ,) or a town or the like: (Mṣb:) or *they went round* or *round about, circuited,* or *compassed, him,* or *it.* (Ḳ.) You say of anything, احدق به as meaning *It surrounded, encompassed,* or *encircled, it;* (TA;) as, for instance, a house [or a wall] surrounds a garden. (Mgh.) Thus you say, عَلَيْهِ شَامَةٌ سَوْدَآءُ قَدْ أَحْدَقَ بِهَا بَيَاضٌ [*Upon him is a black mole which whiteness has surrounded*]. (TA.) And أَحْدَقَتْ بِهِ المَنِيَّةُ ‡ *Death encompassed him.* (TA.) أَحْدَقُوا بِهِ الأَحْدَاقَ, a phrase used by El-Ḥareeree, means *They made the blacks of the eyes to surround him.* (Ḥar p. 186.) = احدقت الرَّوْضَةُ, (Ḳ,) or احدقت الروضة عُشْبًا, (Zj, TA,) i. e. [*The meadow*] *became a* حَدِيقَة [q. v.], (Zj, Ḳ,) [*by* producing *herbs such as are termed* عشب; for] without عشب it is a روضة. (Zj, TA.)

12: see 4.

Q. Q. 1. حَدْلَقَ, and its inf. n. حَدْلَقَةٌ: see 2.

حَدَقٌ: see حَدَقَةٌ, in three places. — Also The [*fruit of the*] بَاذِنْجَان [q. v.: accord. to Forskål (Flora Ægypt. Arab., p. 47), *solanum cordatum*]: (IAạr, Az, Ḳ:) [a coll. gen. n.:] n. un. with ة: likened to the blacks of the eyes of the [species of antelope called] مَهَا: in the handwriting of 'Alee Ibn-Ḥamzeh, written حذق, with the dotted ذ; but this is not known. (TA.)

حَدَقَةٌ (Ṣ, Mṣb, Ḳ, &c.) and ٭ حُنْدُوقَةٌ and ٭ حِنْدِيقَةٌ, (Ḳ,) but IDrd doubts the correctness of this, (TA,) The *black of the eye;* (IDrd, Mṣb, Ḳ;) i. e. the *round part in the middle of the eye;* (TA;) the *greater black* of the eye; (Ṣ, TA;) the smaller being the نَاظِر [or pupil], in which is what is termed إِنْسَانُ العَيْنِ, for it is like a mirror, in which one facing it sees his figure; (TA;) [the *part, of the eye, that is surrounded by the white;* the *iris, together with the whole of the anterior chamber of the eye;*] *what is in the middle of the white of the eye:* (Zj in his "Khalḳ el-Insán:") or, as some say, externally, the *black of the eye;* and internally, *its* خَرَزَة [or *lens*]: (TA:) [and sometimes the *eye,* absolutely; as, for instance, in a phrase mentioned voce ذَأْب, in art. ذوب:] pl. ٭ حَدَقٌ, (Ṣ, Mṣb, Ḳ) [or rather this is a coll. gen. n.,] and [the pl. is] أَحْدَاقٌ [a pl. of pauc.] (Ḳ) and حَدَقَاتٌ (Mṣb) and حِدَاقٌ; (Ṣ, Mṣb, Ḳ;) which last is applied by Aboo-Dhu-eyb to the حَدَقَة *together with what surrounds it.* (TA.) [Hence,] ٭ تَكَلَّمْتُ عَلَى حَدَقِ القَوْمِ *I spoke while the people,* or *party, looked at me.* (TA.) And ٭ رُمَاةُ الحَدَقِ *Those who hit the mark in throwing* or *shooting.* (TA.) And نَزَلُوا فِى مِثْلِ حَدَقَةِ البَعِيرِ ‡ *They alighted,* or *alighted and abode, in a tract abounding with herbage;* likened to the حدقة of the camel because this is plentifully supplied with moisture. (TA from a trad.)

حَدِيقَةٌ *A walled garden; a garden surrounded by a wall:* (Ṣ, Mṣb, TA:) of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (Mṣb:) or *any round piece of land surrounded by a fence* or *the like,* or *by elevated land:* (TA:) or *whatever is surrounded by building:* (Ḳ:) and, by extension of its application, *a garden, though without a wall:* (Mṣb:) or *a meadow,* or *garden,* (رَوْضَة,) *having trees:* (Ṣ, Ḳ:) or *a garden of palm-trees and of other trees,* (Zj, IDrd, Ḳ,) *dense and luxuriant,* (Zj, IDrd, TA,) *and,* as some say, *fruit-bearing:* (TA:) or *a garden* (جَنَّة) *of palm-trees and grape-vines:* (TA:) or *a distinct collection of palm-trees:* (Ḳ:) or *a plot of seed-produce:* (Kr, TA:) or *a hollow in a valley, that retains water:* and *any depressed place in a valley, that retains water, though water be not in its bottom:* (TA:) pl. حَدَائِقُ. (Ṣ, Mṣb, Ḳ.) Hence the saying, وَرَدَ عَلَىَّ كِتَابُكَ فَتَنَزَّهْتُ فِى بَهْجَةِ حَدَائِقِهِ ‡ [*Thy letter has come to me, and I have recreated myself in contemplating the beauty of its garden-like phrases*]. (TA.)

حُدَلِقَةٌ (mentioned in the Ḳ in art. حدلق) *A large* حَدَقَة [or *black of the eye*]: (Ṣ, Ḳ:) a meaning which shows the ل to be augmentative: (TA:) or *some part of the body that is unknown:* (Ḳ:) one says, أَكَلَ الذِّئْبُ مِنَ الشَّاةِ الحُدَلِقَةَ [*the wolf ate, of the sheep,* or *goat, the* حدلقة]: A'Obeyd says, it is some part of the body thereof, but I know not what it is: (Ṣ:) or the *eye:* (Ṣ, Ḳ:) so says Lḥ; (Ṣ;) and so Kr: (TA:) Aṣ heard an Arab of the desert, of the Benoo-Saạd, say that it means its غَلْصَمَة [or *epiglottis*]. (IB, TA.) — عَيْنٌ حُدَلِقَةٌ *An eye of which the ball,* or *globe, is prominent,* or *large and prominent;* or *of which the black is prominent;* syn. جَاحِظَةٌ. (TA.)

حَدَوْلَقٌ *Short and compact.* (IDrd, Ḳ.)

حُنْدُوقَةٌ: } see حَدَقَةٌ.
حِنْدِيقَةٌ: }

حَنْدَقُوقٌ and its vars. (mentioned in this art. by J and Ṣgh): see art. حندق.

مُحَدِّقٌ A *difficult,* or *distressing,* affair or event; *in consequence of which men look hardly,* or *intently.* (TA.)

حدلق

For several words mentioned under this head in some of the Lexicons, see art. حدق.

حدم

1. حَدَمَتْهُ الشَّمْسُ, and النَّارُ, aor. ـِ, inf. n. حَدْمٌ, *The sun,* and *the fire, was,* or *became, vehemently hot upon him.* (Mṣb.)

4: } see what next follows.
5: }

8. احتدمت النَّارُ, and احتدم الحَرُّ, in the Ḳ, erroneously, ٭ أَحْدَمَت, *The fire,* and *the heat, burned,* or *burned fiercely:* (Ḳ,* TA:) and احتدمت النَّارُ *the fire flamed,* or *blazed:* (Ṣ, Mgh, Ḳ:) and in like manner, [as meaning *it became inflamed,* or *made to flame* or *blaze,*] the verb is said of anything: (T, TA:) or احتدمت النَّارُ, and احتدم النَّهَارُ, *the fire,* and *the day, was,* or *became, vehemently hot:* (Mṣb:) and احتمد, said of a day, (AZ, TA,) and of heat, (Ṣ in art. حمد,) signifies the same as احتدم, (AZ, Ṣ ubi suprà, TA,) from which it is formed by transposition. (Ṣ ubi suprà.) And احتدم *He suffered vehement heat* from the sun, and from fire. (Mṣb.) And احتدمت القِدْرُ *The cooking-pot boiled vehemently.* (AZ, TA.) — [Hence,] احتدم الشَّرَابُ ‡ *The wine,* or *beverage, estuated,* or *fermented;* syn. غَلَى. (Mgh, TA.) And احتدم صَدْرُ فُلَانٍ غَيْظًا (Ṣ) ‡ *The bosom of such a one burned with anger, wrath,* or *rage.* (TA.) And احتدم عَلَيْهِ غَيْظًا ‡ *He burned against him with anger, wrath,* or *rage;* (Ḳ, TA;) as also ٭ تحدّم. (Ḳ.) And احتدم الدَّمُ ‡ *The blood became intensely red, so as to be* [*nearly*] *black;* (Ṣ, Mṣb, Ḳ, TA;) and *became vehemently burning.* (Mṣb. [See also the part. n., below.])

حَدْمٌ and ٭ حَدَمٌ The *vehement burning* of fire, (Ḳ,) and of heat: or, accord. to the T, حدم [app. حَدْمٌ] signifies the *vehement heating* of a thing by the sun, and by fire: [see 1:] accord. to AZ, زَفْرُ النَّارِ signifies "the flaming, or blazing, of fire;" and شَهِيقُهَا and حَدْمُهَا and حَمْدُهَا and كَلْحَتُهَا have all one meaning [app. the third of the meanings assigned below to حَدَمَةٌ]. (TA.)

حَدَمٌ: see what next precedes.

حَدَمَةٌ *Fire:* and the *sound* of fire: (Ḳ:) or the *sound of the flaming,* or *blazing,* of fire; (Fr, Ṣ;) as also حَمَدَةٌ. (Fr, TA.) — + The *sound of the belly* of the serpent, (Ḳ,) or, as some say, of the species of serpent termed أَسْوَد: (TA:) or the *rustling sound of the skin* of the serpent, *caused by rubbing one part thereof against another;* as though it were the confused and continued sound of a thing مُحْتَدِم [i. e. flaming, or boiling]. (AḤát, TA.) — + The *purring* of a cat: likened to the sound of flaming, or blazing. (TA.)

قِدْرٌ حُدَمَةٌ *A cooking-pot quickly boiling; contr. of* صَلُودٌ: (Fr, Ṣ, A, TA:) in the Ḳ, erroneously, حَدِمَةٌ, like فَرِحَةٌ. (TA.)

مُحْتَدَمٌ A day *vehemently hot.* (Ṣ.) — + Blood *intensely red, inclining to blackness:* or, as some say, *intensely burning.* (Mgh.)

حدو

1. حَدَا الإِبِلَ, (Ṣ, Mgh,) or حَدَا بِالإِبِلِ, (Mṣb,) or both, (Ḳ,) aor. يَحْدُو, (Mṣb,) inf. n. حَدْوٌ (Ṣ, Mgh, Ḳ) and حُدَآءٌ (Ṣ, Ḳ) and حِدَآءٌ, (Ḳ,) *He drove the camels;* (Ṣ, Mgh, Ḳ;) and *chid them:* (Ḳ:) [and ٭ احتداها app. has the former signification:] and *he sang to them:* (Ṣ:) or *he urged,* or *excited, the camels by singing to them,* which

is termed حُدَآءٌ: (Mṣb:) or حَدَا لَهَا signifies *he sang to them.* (Mgh.) The Arabs in driving their camels used commonly to sing verses of the kind termed رَجَز. (TA in art. رجز.) [It is said that] حُدَآءٌ originated from the fact of a Desert-Arab's beating his young man, or boy, and biting his fingers; whereupon he went along saying يَا يَدَىَّ دَىْ دَىْ, meaning يَا يَدَىَّ ["O my two hands!"]; and the camels went on at his cry; therefore his master bade him keep to it: (Ḳ in art. دى:) so says IAạr. (TA in that art. [Other (similar) accounts of its origin are mentioned by MF in remarking on this passage of the Ḳ.]) حَدَا signifies also *He raised his voice with [the singing termed]* الحُدَآء. (Ḥar p. 576.) [And *He breathed short (anhelavit), and sent forth a voice* or *sound.* (Golius, from a gloss in the KL.)] — You say also of the north wind, تَحْدُو السَّحَابَ, i. e. † *It drives along the clouds.* (Ṣ.) — And حَدَاهُ عَلَى كَذَا † *He urged him, incited him,* or *put him in motion* or *action, to do such a thing.* (Mṣb, TA.) — And حَدَاهُ † *It followed it;* namely, the night the day; (Ḳ;) as also احتداهُ: (AḤn, Ḳ:) and so the [wild] he-ass his she-asses; and anything any other thing. (TA.) Hence the saying, لَا أَفْعَلُهُ مَا حَدَا اللَّيْلُ النَّهَارَ † *I will not do it as long as the night follows the day].* (TA.) — See also 5.

4: see 5.

5. تحدّاهُ, in its primary sense, is from الحُدَآءُ, and signifies *He* (a driver of camels) *vied, competed,* or *contended for superiority, with him,* or *emulated him,* (namely, another driver,) *in driving camels,* or *urging them by singing to them; each of them desiring to elicit the ability of the other in doing so.* (Z, TA.) — [And hence,] *He vied,* or *competed, and contended for superiority, with him,* (Ṣ, Ḳ,* mentioned in the Ḳ in art. حدى,) *in an action* or *a work [of any kind].* (Ṣ.) You say, تَحَدَّيْتُ النَّاسَ القُرْآنَ *I sought to elicit the ability of the people in order that it might be known which of us was most skilled in reading* or *reciting [the Ḳur-án]*: it means like as does the saying of a person contending with others for the superior glory of his people, "Bring ye a people like my people, or like one of them." (Mṣb.) It is said of Moḥammad, in a trad., تَحَدَّى العَرَبَ بِالقُرْآنِ [*He vied,* or *contended, with the Arabs by means of the Ḳur-án*]. (TA.) And one says, تَحَدَّى صَاحِبَهُ القِرَآءَةَ, and الصِّرَاعَ, [*He vied,* or *contended, with his companion in reading,* or *reciting,* and *in wrestling,*] in order that it might be seen which of them was the superior reader or reciter, and the superior wrestler. (TA.) — Also *He aimed at it; made it his object; sought, endeavoured after, pursued,* or *endeavoured to reach* or *attain* or *obtain, it; intended* or *purposed it;* (AA, and Ḳ* and TA in art. حدى;) as also حَدَاهُ, (AA, TA,) and احداهُ. (Ṣgh, and Ḳ ib.) Hence the saying of Mujáhid, كُنْتُ أَتَحَدَّى القُرْآنَ فَأَقْرَأُ [*I used to aim at reading,* or *reciting, the Ḳur-án, and so to read,* or *recite*]. (AA, TA.)

6. تَحَادَتِ الإِبِلُ *The camels urged on one another.* (Ḳ.)

8: see 1, in two places.

لَا أَفْعَلُهُ حَدَا الدَّهْرِ *I will not do it ever;* (Ḳ;) *as long as the night follows the day.* (TA. [See 1.])

حَدْوَآءُ The *north wind;* (Ṣ, Ḳ;) because it drives along the clouds: the masc. form, أَحْدَى, is not used. (Ṣ.)

حُدَآءٌ: see 1, in two places.

حُدُوٌّ: / حُدَىً: / حُدِيَّةٌ: } see حِدَأَةٌ, in art. حدأ.

حُدَيَّا *A vying,* or *competition, and contention for superiority.* (Ḳ. [There mentioned in art. حدى; but belonging to the present art., (see 5,) like as حُجَيَّا belongs to art. حجو.]) = [*One who vies,* or *competes, and contends for superiority.*] You say, أَنَا حُدَيَّاكَ بِهٰذَا الأَمْرِ [*I am he who vies,* &c., *with thee in this affair*], meaning *come forth to me as an adversary, by thyself alone,* (T, Ṣ,* Ḳ,* TA,) *and compete,* or *contend, with me [in this affair].* (T, TA.) — And هُوَ حُدَيَّاهُمْ *He aims at them; makes them his object; seeks, endeavours after, pursues,* or *endeavours to reach,* or *attain, them.* (TA.) — And هٰذَا حُدَيَّا هٰذَا *This is the like,* or *like in form, of this.* (Aṣ, TA.) — And حُدَيَّا النَّاسِ *One of the men* or *people.* (Kr, Ḳ.) = See also حِدَأَةٌ, in art. حدأ.

حَدَّآءُ: see what next follows.

حَادٍ *Driving* or *a driver* [of camels; or *urging* or *exciting* them, or *one who urges* or *excites* them, *by singing* to them: see 1]: (Mgh:) pl. حُدَاةٌ. (TA.) You say رَجُلٌ حَادٍ and حَدَّآءٌ [which latter is an intensive epithet]. (Ḳ.) — It is also applied to a [wild] he-ass, as meaning *Driving before him his she-asses.* (Ṣ,* TA.) He is said to be حَادِى ثَلَاثٍ [*A driver before him of three* she-asses], (Ṣ, TA,) and حَادِى ثَمَانٍ [*a driver before him of eight* she-asses]. (TA.) — حَادِى النَّجْمِ [lit. *The driver,* or *urger, of the asterism*] means الدَّبَرَانُ [i. e. †*the Hyades;* or *the five chief stars thereof;* or *the brightest star thereof, α of Taurus*]: (TA:) and so حَادِى النُّجُومِ [lit. *the driver,* or *urger, of the stars*]. (Ṣ voce مِجْدَحٌ.) — الحَوَادِى [pl. of the fem. الحَادِيَةُ] means †*The hind legs;* because they follow the fore legs. (Ḳ.) And †*The latter* or *hinder,* or *the last,* or *hindmost, parts* or *portions* of anything. (Az, TA.) — حَادٍ is also the act. part. n. of حَدَا as syn. with تحدّى; and thus means *Aiming at* a thing; &c. (AA, TA.) = حَادِىَ عَشَرَ, &c.: see art. وحد.

إِحْدَى fem. of أَحَدٌ: see art. احد.

أُحْدُوَّةٌ بَيْنَهُمْ and أُحْدِيَّةٌ *Among them is in use a certain kind* of حُدَآء. (Lḥ, Ḳ.)

حدى

For several words mentioned in the Ḳ under this head, see art. حدو.

حذ

1. حَذَّ, aor. ـُ, (L, Mṣb,) inf. n. حَذٌّ, (L, Mṣb, Ḳ,) *He cut,* or *cut off,* a thing: (Mṣb:) or *cut,* or *cut off, quickly;* (IDrd, A, L;) as also هَذَّ: (A:) or *cut off quickly and utterly:* (L:) حَذَّ is *syn. with* جَذَّ. (Ḳ.)

حَذٌّ † *Quickness in speech and actions.* (TA.)

حُذَّةٌ *A piece of flesh-meat;* (A,* L, Ḳ;) as also حُزَّةٌ. (A, L.)

حَذَذٌ, an inf. n. having no verb, (Az, L,) *Lightness of the tail:* (Ṣ, L, Ḳ:) *lightness of the hair of the tail* of a horse: *shortness of the tail* of an ass; and of a bird of the kind called قَطًا; or *lightness of the feathers of the tail* thereof; or †*lightness and quickness of the flight* thereof: (L:) and *lightness of the beard.* (L.) — † *Lightness of hand.* (Ṣ. [See أَحَذُّ.]) † *Quickness:* or *quickness and lightness* or *agility.* (L.)

حُذْحُذٌ and حُذْحُذَةٌ A *short* woman. (L.)

قَرَبٌ حَذْحَاذٌ † *A quick* [*night-journey to water*]; (Ṣ, L, Ḳ;) like حَثْحَاثٌ: (Ṣ, A, L:) and *far-extending,* or *distant;* as also حُذَاحِذٌ. (L.) And خِمْسٌ حَذْحَاذٌ (L) and أَحَذُّ (Ḳ) [*A journey of five days whereof the second and third and fourth are without water*] *in which is no languor,* or *flagging;* (L;) and *quick.* (Ḳ.)

حُذَاحِذٌ: see what next precedes.

أَحَذُّ *Deprived* of an arm, or a hand, &c., *by amputation:* fem. حَذَّآءُ: [pl. حُذٌّ:] thus أَحَذُّ اليَدِ means *having the arm,* or *hand, amputated:* and [hence] † *not having the means of acquiring eminence,* or *nobility.* (L.) [Hence, also,] أَصُولُ بِيَدٍ حَذَّآءَ, in a trad. of 'Alee, means † *Shall I assault the enemy with a short arm, that will not attain to that which I desire?* or, accord. to one reading, it is جَذَّآءَ, meaning *amputated:* alluding to his companions' falling short of their duty, and keeping back from the war. (L in arts. حذ and جذ.) [Another meaning of أَحَذُّ اليَدِ will be found below.] — A *light-tailed* camel: (Ṣ, L:) a horse *light,* or *scanty, in the hair of the tail:* (A, L:) or *having it (the tail,* Mṣb) *cut off:* (A, Mṣb:) a *short-tailed* ass. (L.) قَطَاةٌ حَذَّآءُ *A bird of the kind called* قَطًا *having a light,* or *scanty, tail; having a tail of which the feathers have become light,* or *scanty;* (Ṣ, L;) *having few feathers in the tail:* (A:) or *short-tailed:* (L:) or † *light and quick in flight.* (A,* L.) And لِحْيَةٌ حَذَّآءُ *A light,* or *scanty, beard.* (L.) — *Lean, lank,* or *light of flesh;* or *slender;* or *lank in the belly.* (Ḳ.) — *Smooth;* (Kh, Mṣb;) a thing *to which nothing clings,* or *attaches.* (Mṣb,* TA.) وَلَّتِ الدُّنْيَا حَذَّآءَ, in a خُطْبَة of 'Otbeh Ibn-Ghazwán, means ‡ *The world hath retired, passing away quickly,* (A,* L, Ḳ,*) *nothing clinging to it [so as to retard it]:* (L, Ḳ:) or *the people thereof not clinging to aught of it [so as to retard it]:* (A:) or *quickly; its latter part being cut off.* (Az, L.) — A sword *quick in cutting.* (A.) — ‡ *Light-handed;* (Ṣ, A, L, Ḳ;) *quick-handed;* (L;) i. e. *thievish;* or *quick in*

getting, or attaining: (A:) [and so أَحَذُّ اليَدِ, as is implied in the Ṣ and L.] El-Farezdak uses the expression أَحَذُّ يَدِ القَمِيصِ, (Ṣ, L,) meaning thereby أَحَذُّ اليَدِ. (L.) نَاقَةٌ حَذَّآءُ ‡ *A she-camel quick in pace.* (A.) قَلْبٌ أَحَذُّ ‡ *A sharp, quick, active mind.* (L.) سَيْرٌ أَحَذُّ ‡ *A very quick, unpleasant journey or pace.* (A.) See also حَذْحَاذٌ. أَمْرٌ أَحَذُّ ‡ *An affair, or event, quick in passing:* (L:) or *decisive and quick:* (TA:) or *severe and abominable;* (A, L, Ḳ;) *without a parallel:* (A:) or *as though it eluded every one, so that he could not attain to it, and was not sufficient for it:* (A:) pl. حُذٌّ. (L, Ḳ.) يَمِينٌ حَذَّآءُ ‡ *An oath which a man takes quickly:* (Ṣ, Ḳ:) or *an abominable, severe oath, whereby one decides a right, or due:* (A, L:) some say جَذَّآءُ. (Ṣ.) It is said in a prov., تَزَبَّدَهَا حَذَّآءُ ‡ *He swallowed it* [i. e. *took it*, namely, an oath, *hastily,*] *like as one swallows butter.* (TA.) عَزِيمَةٌ حَذَّآءُ ‡ *An energetic and effective resolution, from which one does not turn to anything.* (A.) حَاجَةٌ حَذَّآءُ ‡ *A light want, quickly accomplished.* (A, L.) رَحِمٌ حَذَّآءُ ‡ *A bond of relationship* [*cut*, or *severed*, or] *not made close by affection;* expl. by إِذَا لَمْ تُوصَلْ: (Fr, Ṣ, Ḳ:) as also جَذَّآءُ [q. v.]. (Fr, Ṣ.) أَحَذُّ أَبَذُّ: see بَذٌّ.

حذر

1. حَذِرَ, aor. ـَ, inf. n. حَذَرٌ; and ٤ احتذر; (Mṣb, Ḳ;) *He was cautious, wary, or vigilant; was on his guard; took care;* (Ḳ, TA;) *was in a state of preparation;* (Mṣb;) *was in fear; feared.* (TA.) [You say, حَذِرَ مِنْ أَمْرٍ and احتذر مِنْهُ *He was cautious,* &c., *of a thing, or an event.* And حَذِرَ عَلَيْهِ مِنْ كَذَا and احتذر *He was cautious,* &c., *for him, of such a thing.* And both verbs are also trans.: for you say, حَذِرَهُ, (Ṣ, A, Mṣb,) aor. and inf. n. as above; (Ṣ;) and احتذرهُ, (TA,) and ٤ حاذرهُ; (A;) *He was cautious of it; guarded, or was on his guard, against it;* (Ṣ, A;) *prepared, prepared himself, or was in a state of preparation, against it;* (TA;) *feared it.* (Mṣb, TA.) [And حَذِرَ أَنْ يَفْعَلَهُ and ٤ احتذر *He was cautious of doing it;* or *he feared doing it.*] And حَذِرَ الشَّيْءُ فَحَذِرَهُ *The thing was an object of fear, and so he feared it.* (Mṣb.) And حَذِرَ المَوْتَ [*Death was an object of fear*]: and ٤ حاذر المَوْتَ [*He feared death*]. (A.)

2. تَحْذِيرٌ [The *cautioning* another; *putting* him *on his guard; making* him *to be cautious* or *wary* or *vigilant, to be on his guard, to take care,* or *to be in a state of preparation;*] the *making to fear,* or *be in fear.* (Ṣ, TA.) [You say, حَذَّرَهُ مِنْ أَمْرٍ *He cautioned him against a thing.* And the verb is also doubly trans.: you say,] حَذَّرَهُ الأَمْرَ [*He cautioned him against,* or *made him to fear, the thing,* or *event*]. (TA.) And أُحَذِّرُكَهُ [*I caution thee against him,* or *it*]. (Ḳ.) And it is said in the Ḳur [iii. 27 and 28], يُحَذِّرُكُمُ اللّٰهُ نَفْسَهُ *God maketh you to fear Himself.* (TA.)

3. حَاذَرَا, (TḲ,) inf. n. مُحَاذَرَةٌ (Ṣ, Ḳ) and حِذَارٌ, (Ṣ,) *They two were cautious,* or *in fear, each of the other; were on their guard,* or *in a state of preparation, each against the other.* (TḲ.) حِذَارٌ is *syn. with* مُحَاذَرَةٌ, (Ṣ,) and مُحَاذَرَةٌ is between two. (Ḳ.) — See also 1, in two places.

8: see 1, in five places.

11. احذارّ *He was angry,* (Ḳ,) *and prepared himself to do mischief,* (TA,) *and drew himself together* (تَقَبَّضَ): so in some copies of the Ḳ and in other lexicons: or *became enraged* (تَغَيَّظَ): so in other copies of the Ḳ. (TA.)

حِذْرٌ: see what next follows, in two places.

حَذَرٌ and ٤ حِذْرٌ, (Ṣ, A, Mṣb, Ḳ,) the former an inf. n., (Ṣ, Mṣb,) and the latter a simple subst., (Mṣb,) *Caution, wariness, vigilance, guard,* or *care;* (Ṣ, A, Ḳ;) as also ٤ مَحْذُورَةٌ; (Ḳ;) or *a state of preparation;* (Mṣb;) or *fear;* (Mgh,* TA;) and so ٤ مَحْذُورَةٌ: (Ṣ, Mṣb, Ḳ:) [pl. أَحْذَارٌ.] You say, أَخَذَ حِذْرَهُ ٤ *He took care; was cautious,* or *vigilant.* (Bḍ in iv. 73 and 103.) And هُوَ ابْنُ أَحْذَارٍ ‡ *He is a son* [i. e. *a person*] *of resolution,* or *determination, and caution,* or *wariness.* (Ṣ, Ḳ.) And حَذَرَكَ زَيْدًا: see حَذَارِ. — أَبُو حَذَرٍ *The male chameleon:* (Ḳ:) because of its frequent changes. (TA.)

حَذِرٌ, and its pl.: see what next follows.

حَذِرٌ (Ṣ, A, Mṣb, Ḳ) and ٤ حَذُرٌ (Ṣ, A, Ḳ) *Cautious; wary; vigilant; on his guard; careful;* (Ṣ;) or *in a state of preparation;* (Mṣb;) as also ٤ حَاذِرٌ; (Ṣ, A, Mṣb;) and *fearful:* (Ṣ:) or *very cautious* or *wary* or *vigilant* or *careful;* as also ٤ حَاذُورَةٌ (Ḳ) and ٤ حِذْرِيَانٌ: (A, Ḳ:) or this last signifies *very fearful and cautious* &c.: (Ṣ:) pl. of the first حَذِرُونَ and حَذَارَى. (Ṣ, Ḳ.) Sb cites, as an ex. of حَذِرٌ used transitively,

* حَذِرٌ أُمُورًا لَا تُخَافُ وَآمِنٌ *

* مَا لَيْسَ مُنْجِيهِ مِنَ الأَقْدَارِ *

[*Cautious,* or *very cautious, of things not to be feared, and trusting in that which will not save him from the decrees of destiny*]: but this is extr.; for an epithet of the measure فَعِلٌ is not [regularly] trans., so as to govern an objective complement. (Ṣ, TA.) In the Ḳur xxvi. 56, some read ٤ حَاذِرُونَ; and some, حَذِرُونَ and ٤ حَذُرُونَ: حاذرون signifying *in a state of preparation;* (Zj, Ṣ;) or *fully equipped with arms:* (Sh:) and حذرون, *in a state of fear;* (Ṣ;) or *in a state of preparation;* (TA;) or *in a state of preparation with the accoutrements of war;* (Ibn-Mes'ood;) or *cautious,* or *vigilant.* (Zj.)

حِذْرِيَةٌ *A rugged piece of ground:* (Ṣ, Ḳ:) or the *top of a mountain, when it is hard and rugged, but level:* (Aboo-Kheyreh:) and *rough ground:* (TA:) and *a rugged* [*hill such as is termed*] أَكَمَة; as also ٤ حِذْرِيَاءُ: (Ḳ:) pl. حَذَارَى and حَذَارٍ. (Ṣ.) — Also The عِفْرِيَة [or *feathers of the back of the neck*] of a cock: (Ṣ, Ḳ:) pl. as above. (Ḳ.)

حِذْرِيَاءُ: see what next precedes.

حِذْرِيَانٌ: see حَذِرٌ.

الحُذُرَّى, [like البُذُرَّى,] *What is false, vain,* or *ineffectual;* syn. البَاطِلُ. (Ḳ.)

حَذَارِ [an imperative verbal noun] meaning *Beware; be cautious, wary,* or *on thy guard;* or *take care.* (Ṣ, A, Ḳ.) The poet (Abu-n-Nejm, TA) says,

* حَذَارِ مِنْ أَرْمَاحِنَا حَذَارِ *

Beware of our spears: beware. (Ṣ, A.) And you say, سُمِعَتْ حَذَارِ فِي عَسْكَرِهِمْ [The cry "*Beware*" *was heard in their army*]. (TA.) When the word is repeated, the second is sometimes with tenween: (Ḳ:) but this is only in poetry, when required by the metre, as in the following verse, cited by Lḥ:

* حَذَارِ حَذَارٍ مِنْ فَوَارِسِ دَارِمٍ *

* أَبَا خَالِدٍ مِنْ قَبْلِ أَنْ تَتَنَدَّمَا *

[*Beware, beware of the horsemen of Dárim, O Aboo-Khálid, before that thou repent*]. (TA.) You say also, حَذَارِكَ, [with the ك of allocution,] meaning *Beware thou.* (Lḥ, TA.) And when you caution a person [against another], ٤ حَذَرَكَ زَيْدًا [*Beware thou of Zeyd*]; (Ḳ,* TA;) and حَذَارَيْكَ زَيْدًا, (Ḳ,) which latter means *Beware thou, and beware thou again, of Zeyd:* both then [also] being verbal nouns. (TA.)

حَذِيرٌ [*A cautioner*]. You say, أَنَا حَذِيرُكَ مِنْهُ i. e. مُحَذِّرُكَ [*I am thy cautioner against him,* or *it*]; (TA;) or أُحَذِّرُكَهُ [*I caution thee against him,* or *it*]: (Ḳ:) known to Aṣ as heard only from Lth. (TA.) [See also what next follows.]

حُذَارِيَاتٌ *Persons who make others to fear:* (Ḳ:) or rather, as others than F explain it, مُنْذِرُونَ [*cautioners,* or *warners,* &c.]. (TA.)

حَاذِرٌ and حَاذِرُونَ: see حَذِرٌ.

حَاذُورَةٌ: see حَذِرٌ.

أَحْذَرُ [*More,* and *most, cautious, wary, vigilant, careful,* or *fearful*]. You say, أَحْذَرُ مِنَ الغُرَابِ *More fearful* [or *cautious,* &c.] *than the raven:* a prov. (Mgh.)

مَحْذُورٌ *A thing that is feared.* (Mṣb.) One says, وَقَاكَ اللّٰهُ كُلَّ مَحْذُورٍ [*May God preserve thee from everything that is feared*]. (A.)

مَحْذُورَةٌ *A calamity that is feared,* or *regarded with caution:* (Ḳ:) or *a troop of horse making a hostile attack,* or *incursion, upon a people:* or *i. q.* صَيْحَةٌ [app. as meaning *a hostile attack,* or *incursion, when it comes upon a tribe suddenly,* or *unexpectedly;* or it may here mean *a punishment,* or *chastisement;* or *a crying-out,* which is the primary signification]: (A:) and *war.* (Ḳ.) — See also حَذَرٌ, in two places.

حذف

1. حَذَفَهُ, (Ṣ,* Mgh, Mṣb, Ḳ, &c.,) aor. ـِ, (Mgh, Mṣb, Ḳ,) inf. n. حَذْفٌ, (Ṣ, Mgh, Mṣb,) *He cut*

it off: (Mgh, Mṣb:) or *he cut it* [*so as to lessen it*] *at its extremity;* (TA;) *he cut off somewhat from the extremity of it; he curtailed it;* as, for instance, the tail of a beast: (Lth, TA:) and *he made it to fall; dropped it; rejected it.* (Ṣ, Mgh, Mṣb, Ḳ.) One says, حَذَفْتُ مِنْ شَعَرِى, (Ṣ,) or مِن شَعَرِهِ, (Mṣb, Ḳ,*) and مِن ذَنَبِ الدَّابَّةِ, (Ṣ, Mṣb,) [شَيْئًا being understood,] *I took,* or *cut off,* [somewhat] *from my hair,* [or *his hair,*] and *from the tail of the beast;* (Ṣ, Ḳ;*) *I clipped it.* (Mṣb.) And حَذَفَ الشَّعَرَ [*He clipped the hair*]: said of a cupper. (TA.) And احتذف الثَّوْبَ *He cut off a piece from the garment,* or *cloth.* (TA.) And حَذَفْتُ رَأْسَهُ بِالسَّيْفِ *I cut off a portion of his head with the sword:* (IF, Mṣb:) *I struck his head with the sword and cut off a portion of it.* (Ṣ.) — Also, inf. n. as above, †*He elided it, struck it off* or *out,* or *rejected it;* namely, a letter, [and a syllable,] from a word: (MA, PṢ:) *he omitted it.* (MA.) [† *He suppressed it;* namely, a word of a proposition or sentence.] And حَذَفَ السَّلَامَ, (Ḳ,) inf. n. as above, (TA,) ‡ *He made the salutation to be light* [*of utterance*], *and concise;* (Ḳ, TA;) i. e., the salutation in prayer. (TA.) And حَذَفَ فِى قَوْلِهِ, (Mṣb,) and فِى الأَذَانِ, and القِرَآءَةِ, aor. and inf. n. as above, (Mgh,) † *He was concise,* (Mgh, Mṣb,) *and quick, in his saying,* (Mṣb,) and *in the call to prayer,* and *the recitation,* or *reading.* (Mgh.) — حَذَفَهُ بِالعَصَا *He struck him,* or *beat him, with the staff,* or *stick:* (TA:) and *he cast,* or *threw, at him the staff,* or *stick.* (Ṣ, Ḳ, TA.) It is said in a prov. of the Arabs, mentioned by Sb, إِيَّاكُمْ وَأَنْ يَحْذِفَ أَحَدُكُمُ الأَرْنَبَ, i. e. [*Beware ye*] *lest any one of you cast at,* or *shoot, the hare:* because this animal is of evil omen. (TA. [But the reading there given is ايّاى: an evident mistranscription.]) Or حَذَفَهُ, inf. n. as above, signifies *He struck,* or *he cast at,* or *shot, him,* or *it, from one side.* (Lth, TA.) — [Hence,] حَذَفَ فُلَانًا بِجَائِزَةٍ ‡ *He gave such a one a gift.* (Z, Ḳ.) — And حَذَفَ بِهَا † *He broke wind.* (Ibn-'Abbád, TA.) حَذَفَ فِى مَشْيَتِهِ — *He moved about his side and his hinder parts* (in the CḲ *he moved about his hinder parts and his shoulder-joint*) *in his gait:* and (in the CḲ "or") *he went with short steps.* (En-Naḍr, Ḳ, TA.)

2. حذّفهُ, [inf. n. تَحْذِيفٌ,] *He clipped it much: he took,* or *cut off, from its lateral parts,* whatever it was, *so as to make it even:* (Mṣb:) *he* (a workman, or an artificer,) *made it* (a thing) *becomingly even; as though he cut off from it whatever required to be cut off, so that it became free from everything unseemly, and was nicely, neatly,* or *properly, trimmed.* (A, TA.) تَحْذِيفُ الشَّعَرِ [or الرَّأْسِ] signifies *The cutting of the hair so as to form a* طُرَّة [q. v.], *by taking from its sides so as to make it even* [*with the cut portion over the forehead*]; (T, Mgh;) as is done by, or to, a girl: (Mgh:) or تحذيف الرأس is a custom of women, consisting in *the removing of the hair from* [*the sides of*] *the head as far as a line upon the side of the face made by putting one end of a string,* or *thread, upon the top of the ear, and the other end upon the angle of the* جَبِين [or *part above the temple*]: (Mṣb:) accord. to En-Naḍr, the تحذيف of the طُرَّة is *the making a* [طرّة *such as is termed*] سُكَيْنِيَّة, [i. e., *after the fashion of Suheyneh the daughter of El-Ḥoseyn,* as is shown in the Ṣ and Ḳ &c. in art. سكن,] *like as do the Christians.* (L, TA.) — Also, inf. n. as above, ‡ *He prepared it;* or *put it into a right,* or *good, state; and made it;* or *made it skilfully,* or *well.* (Ṣ, Ḳ, TA.)

8: see **1.**

حَذَفٌ *Small, black sheep* or *goats,* (Ṣ, Mṣb, Ḳ,) *of El-Ḥijáz;* (Ṣ, Ḳ;) or *of Jurash,* (ISh, Ḳ, TA,) *of El-Yemen, small, with short,* or *short and fine, wool* or *hair,* (ISh, TA,) *without tails and without ears:* (ISh, Ḳ, TA:) or the *young ones of sheep* or *goats, in general:* and metaphorically applied to ‡ *gazelles:* (TA:) n. un. with ة. (Ṣ, Mṣb.) — *A certain kind of bird:* (Ṣgh, Ḳ:) or *small* بَطّ [or *ducks*]: (Ḳ:) *like* [or *likened to*] *the sheep,* or *goats, thus called:* it is said by IDrd to be not a genuine Arabic word. (TA.) — The *small* زَاغ [or *rook*], *which is eaten;* (Lth, Ḳ;) the *small black birds of the crow-kind, called* زِيغَان [pl. of زَاغ], *which are eaten:* n. un. with ة. (ISh, TA.) = The *leaves* of seed-produce, (L,) or of grain. (O, Ḳ.)

حَذْفَةٌ *A piece cut off from a garment.* (L, TA.)

حُذْفَةٌ *Short:* applied to a woman: (Ṣgh, Ḳ:) and to a ewe. (Ṣgh.)

أُذُنٌ حَذْفَآءُ *An ear that is as though it were clipped,* or *cut off.* (Ḳ, TA.)

حُذَافَةٌ *Clippings,* or *what one cuts off,* of a hide, (Lḥ, Ṣ, Ṣgh, Ḳ,) &c.: (Ṣ, Ṣgh, Ḳ:) or *what is cut off,* of a thing, *and thrown away.* (TA.) — [Hence,] one says, مَا فِى رَحْلِهِ حُذَافَةٌ ‡ *There is not in his travelling-utensils any food:* (Ṣ, Ṣgh, Ḳ:) or *any small quantity of food &c.* (Z, TA.) And أَكَلَ الطَّعَامَ فَمَا تَرَكَ مِنْهُ حُذَافَةً † [*He ate the food, and left not of it anything*]. (ISk, Ṣ.) And احْتَمَلَ رَحْلَهُ فَمَا تَرَكَ مِنْهُ حُذَافَةً † [*He took up and carried away his travelling-apparatus, and left not of it anything*]. (ISk, Ṣ.) Accord. to the companions of A'Obeyd, the word is حذاقة, with ق; but this is disallowed by Sh; and is wrong. (Az, TA.)

الحَذَّافَةُ *The anus,* or *the podex;* syn. الإِسْتُ. (Ḳ.)

حَاذِفٌ [act. part. n. of **1**]. — You say, هُمْ مَا بَيْنَ حَاذِفٍ وَقَاذِفٍ, i. e. [*They are partly,* or *in part,*] *beating with the staff,* or *stick,* and [*partly,* or *in part,*] *pelting with stones;* [or *some beating* &c., *and the others pelting* &c.] (TA in the present art.; and Ṣ and TA in art. قذف, but without مَا before بين.)

رَجُلٌ مُحَذَّفُ الكَلَامِ ‡ *A man chastened, good, free from every fault, in respect of speech:* and you say also مُحَذَّقَةُ الكَلَامِ; in which the ذ is added to give intensiveness to the signification: the latter occurring in a trad. (TA.)

حذفر

حِذْفَارٌ (Ṣ, Ḳ) and حُذْفُورٌ (Ḳ) *A side;* or *a lateral,* or *an adjacent, part;* (Ṣ, Ḳ, TA;) of a thing: and the *upper,* or *uppermost, part* of a thing: (Ṣ:) pl. حَذَافِيرُ. (Ṣ, Ḳ.) You say, أَخَذَهُ بِحُذْفَارِهِ and بِحُذْفُورِهِ and بِحَذَافِيرِهِ *He took it altogether:* (Ḳ, TA:) or *with its lateral parts:* or *with its higher,* or *highest, parts.* (TA.) And أَعْطَاهُ الدُّنْيَا بِحَذَافِيرِهَا *He gave him the world,* or *worldly goods, altogether:* (Ṣ, TA:) or *with the lateral parts thereof:* or *with the higher,* or *highest, parts thereof.* (TA.) And جَاؤُوا بِحَذَافِيرِهِمْ *They came altogether.* (TA.)

حُذْفُورٌ: see above, in two places. — Also *A numerous congregation* or *assemblage.* (Ḳ.) — And *An eminent, an elevated,* or *a noble, man:* (Ḳ, TA:) pl. as above. (TA.) — And the pl., (as some say, TA,) *Persons prepared for war.* (Ḳ.) Whence the phrase, أَشْدُدْ حَذَافِيرَكَ *Prepare thyself* (Ḳ, TA) *for war, &c.* (TA.)

حذق

1. حَذَقَهُ, aor. ـِ, inf. n. حَذْقٌ (Ṣ, Ḳ, TA, in the CḲ حِذْق) and حَذَاقَةٌ, (Ḳ, TA, in the CḲ حِذَاقَة,) *He cut it;* (Ṣ, Ḳ;) namely, a rope, (Ṣ,) or a thing: (Ḳ:) or *he stretched it,* or *extended it, to cut it with a reaping-hook* and *the like,* (Ḳ, TA,) *so that there remained not of it anything.* (TA.) — حَذَقَ الرِّبَاطُ يَدَ الشَّاةِ *The bond made an impression upon the fore leg of the sheep,* or *goat,* (IDrd, Ḳ,) *by cutting.* (IDrd.) — حَذَقَ فَاهُ, (IDrd, Ṣ, Ḳ,) inf. n. حَذْقٌ, (Ṣ,) said of vinegar, (IDrd, Ṣ, Ḳ,) and of milk [when sour], and of the beverage called نَبِيذ, and the like, (TA,) ‡ *It stung, bit,* or *burned, his mouth, by its strength and sharpness,* (IDrd, Ṣ, Ḳ, TA,) *and contracted it.* (Ḳ.) — And حَذَقَ, (Ṣ, Mṣb, Ḳ,) aor. ـُ, (Mṣb, Ḳ,) inf. n. حُذُوقٌ, said of vinegar, (Ṣ, Mṣb, Ḳ,) and of milk, (TA,) ‡ *It was,* or *became, sour,* (Ṣ, Mṣb, Ḳ, TA,) *in the utmost degree,* (Mṣb,) *so that it burned the tongue.* (Mṣb, TA.) — حَذَقَ القُرْآنَ, and (so in the Ṣ, but in the Ḳ "or") العَمَلَ, aor. ـِ; and حَذِقَ, aor. ـَ; (Ṣ, Ḳ;) or حَذَقَ فِيهِ, and حَذِقَ; (TA;) inf. n. (of both, Ṣ) حِذْقٌ and (of the former, Ṣ) حَذْقٌ and حِذَاقٌ and حَذَاقَةٌ (Ṣ, Ḳ) and حَذَاقٌ and حِذَاقَةٌ; or this last is a simple subst.; (Ḳ;) ‡ *He* (a boy) *was,* or *became, skilled in the Ḳur-án,* and *the work;* (Ṣ;) or *learned the whole of it, and was,* or *became, skilled in it:* (Ḳ, TA:) from الحَذْقُ signifying "the act of cutting." (Z, TA.) You say, هٰذَا يَوْمُ حِذَاقِهِ *This is the day of his finishing* [*the learning* or *reciting*] *of the Ḳur-án.* (Ṣ, Ḳ.) And حَذَقَ فِى صَنْعَتِهِ, [and بِهَا also,] aor. ـِ; and حَذِقَ, aor. ـَ; † *He was,* or *became, skilled in his art,* or *habitual work* or *occupation, and knew its abstrusities and niceties.* (Mṣb.)

2. تَحْذِيقٌ, [inf. n. of حذّقهُ †*He,* or *it, made,* or *rendered, him skilful,*] from الحِذْقُ, rests upon analogy, not upon the authority of hearsay. (Mgh.)

4. احذقهُ †*It* (the heat) *rendered it sour, so that it burned the tongue;* namely, vinegar. (TA.)

5. تحذّق عَلَيْنَا †*He feigned,* or *made a show of, skilfulness to us.* (TA.) And حَذْلَقَ, (Ṣ, Ḳ, mentioned in the latter in art. حذلق,) with an augmentative ل, (Ṣ,) inf. n. حَذْلَقَةٌ, (A, TA,) ‡*He feigned,* or *made a show of, skilfulness, and* [in some copies of the Ḳ "or"] *laid claim to more than he possessed;* as also تَحَذْلَقَ: (Ṣ, Ḳ, TA:) or حَذْلَقَةٌ signifies †the *employing oneself,* or *using art* or *artifice, with skilfulness, cleverness,* or *ingeniousness:* and تحذلق فِى كَلَامِه †*he feigned,* or *made a show of, skilfulness, cleverness,* or *ingeniousness, in his speech.* (L.) You say, فِيهِ حَذْلَقَةٌ and تَحَذْلُقٌ ‡[*In him is a quality of feigning,* or *making a show of, skilfulness,* &c.]. (A, TA.)

7. انحذق *It* (a rope) *was,* or *became, cut.* (Ḳ, TA.) Hence the saying of the poet,

* يَكَادُ مِنْهُ نِيَاطُ القَلْبِ بَنْحَذِقُ *

[*The suspensory of the heart is near to becoming severed in consequence thereof*]. (TA.)

Q. Q. 1. حَذْلَقَ, inf. n. حَذْلَقَةٌ: see 5, in three places. = Also, [perhaps originally,] *It was,* or *became, sharpened.* (TA.)

Q. Q. 2. تَحَذْلَقَ: see 5, in three places.

حِذْقَةٌ *A piece,* or *portion cut off,* of a rope: pl. حِذَاقٌ and حُذَاقٌ; as in the phrase, تَرَكْتُ الحَبْلَ حِذَاقًا and حُذَاقًا [*I left the rope in pieces*]. (Ḳ.) [See also what next follows.]

حَذِيقٌ (Ṣ, Ḳ) and مَحْذُوقٌ (Ḳ) *Cut:* (Ṣ, Ḳ,* TA:) pl. أَحْذَاقٌ. (Lḥ, TA.) One says حَبْلٌ أَحْذَاقٌ *A rope altogether worn out; as though it were cut:* (Lḥ, Ḳ,* TA:) every part of it being termed حَذِيق. (Lḥ, TA.)

مَا عِنْدَهُ حُذَاقَةٌ ‡*He has not aught of food.* (Ḳ, TA.) [See also حُذَافَةٌ, with ف.]

حِذَاقَةٌ: see 1.

حُذَاقِىٌّ *Sharpened:* applied to a knife: (Ibn-'Abbád, Ḳ:) and حِذْلَاقٌ signifies the same, applied to a thing [of any kind]. (TA.) — See also حَاذِقٌ. — ‡A man *chaste,* or *eloquent, of tongue;* (Ṣ, Ḳ,* TA;) *perspicuous in language.* (Ṣ.) = *A young ass;* syn. جَحْشٌ. (Ḳ.)

حِذْلِقٌ †A *loquacious* man; *who affects to be commended for,* or *glories in, that which he does not possess.* (TA.)

حِذْلَاقٌ: see حُذَاقِىٌّ.

حَاذِقٌ *Cutting,* or *sharp:* (Ṣ, Ḳ:*) applied to a knife [&c.]. (Ṣ.) — ‡Wine (شَرَاب) *that has attained to its full maturity* [*of strength, so that it stings, bites,* or *burns, the tongue;* see 1]: (AḤn, TA:) likewise applied to vinegar [in the same sense; or as meaning *sour,* or *sour in the utmost degree, so that it burns the tongue;* see again 1]; as also حُذَاقِىٌّ. (TA.) — ‡*Skilled,* or *skilful, and thoroughly learned,* [*so as to know abstrusities and niceties,* (see 1,)] in an art, or a habitual work or occupation, and in the Ḳur-án: pl. حُذَّاقٌ. (TA.) You say, فُلَانٌ فِى صَنْعَتِهِ حَاذِقٌ بَاذِقٌ (Ṣ, TA) ‡*Such a one is skilled,* or *skilful,* &c., *in his art,* or *habitual work* or *occupation;* (TA;) using the latter word as an imitative sequent. (Ṣ, TA.) — ‡*Bad, evil, wicked, mischievous,* or *the like;* syn. خَبِيثٌ. (TA.)

مَحْذُوقٌ: see حَذِيقٌ.

مُتَحَذْلِقٌ *Feigning,* or *making a show of, skilfulness, cleverness,* or *ingeniousness:* or *desiring to exceed his due bounds.* (L.) [See 5.]

حذلق

For several words mentioned under this head in the Ḳ, see art. حذق.

حذم

1. حَذَمَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـِ, (Mṣb, Ḳ,) inf. n. حَذْمٌ, (Ṣ, Mṣb,) *He cut it,* or *cut it off,* (Ṣ, Mṣb, Ḳ,) *in any manner:* (TA:) or *hastily,* or *quickly.* (Ḳ.) — And [*He did it quickly:* or] *he was quick in it;* [as also حَذَمَ فِيهِ;] i. e., in any action. (Ṣ, Mṣb.) You say, حَذَمَ فِى مَشْيِهِ, (Mṣb,) and فِى قِرَآءَتِهِ (Ṣ, Ḳ,) *He was quick* [*in his walking,* or *going,* and *in his reading,* or *reciting*]: (Ṣ, Mṣb, Ḳ:) and so in other things: (Ḳ:) by "other things" being here meant walking and the like; for حَذْمٌ, of which the verb is حَذَمَ, signifies the *being quick* in walking, app. *with a stretching out of the arms backwards:* (TA:) and *a light, an active,* or *an agile, walking.* (Ṣ, TA.) [See also حَذَمَانٌ, below.] Hence, (Mgh, Mṣb, TA,) 'Omar said, (Ṣ, TA,) to the مُؤَذِّن of Jerusalem, (TA,) إِذَا أَذَّنْتَ فَتَرَسَّلْ وَإِذَا أَقَمْتَ فَاحْذِمْ, (Ṣ, A, Mgh, Mṣb, TA,) i. e. [*When thou chantest the* أَذَان, *be moderate; not quick: and when thou chantest the* إِقَامَة,] *cut short the lengthening of thine utterance;* meaning, *be quick* in the اقامة: (Aṣ, Mgh, TA:) another reading is said to have been given by Z, namely, [فَاخْذِمْ,] with خ. (TA.)

حَذَمٌ The *flight of a bird that has its wings clipt,* (Ḳ, TA,) *as the pigeon and the like.* (TA.)

حَذِمٌ A *sharp,* or *cutting,* sword; as also حِذْيَمٌ, with kesr to the ح, (Ḳ,) and with fet-ḥ to the ى; (TA;) or حَذِيمٌ. (So in two copies of the Ṣ.)

حُذَمٌ and حُذَمَةٌ *Short in stature and in step;* (Ḳ;) applied to a man: (TA:) and the latter is likewise fem.; (Ṣ, Ḳ, TA;) applied to a woman as meaning *short in stature.* (Ṣ, TA.)

حُذُمٌ *Swift* hares. (IAạr, Ḳ. [See also حُذَمَةٌ.]) — And *Skilful* thieves. (IAạr, Ḳ.)

حُذَمَةٌ; see حُذَمٌ. — One says of the female hare, حُذَمَةٌ لُذَمَةٌ تَسْبِقُ الجَمْعَ بِالأَكَمَةِ, i. e. *Swift, persistent in running, she outstrips the company* pursuing her *upon the hill.* (TA.)

حَذَمَانٌ *Quickness* in walking or going: (Ḳ:) accord. to Aboo-'Adnán, *a pace of the kind termed* ذَمِيلٌ, *exceeding what is termed* مَشْىٌ. (TA.) — And *Slowness* (Ḳ, TA) in walking or going: so says Aboo-'Adnán on the authority of Khálid Ibn-Jembeh. (TA.) Thus it bears two contrary meanings. (Ḳ.)

حُذَامٌ an epithet applied to a slave: so in the saying, اِشْتَرَى عَبْدًا حُذَامَ المَشْىِ *He bought a slave slow* [*in gait*], *lazy,* (Ḳ, TA,) *devoid of good:* so says Khálid Ibn-Jembeh. (TA.)

حَذِيمٌ: see حَذِمٌ.

حِذْيَمٌ *Skilful* (Ḳ, TA) in a thing. (TA.) — See also حَذِمٌ.

حذو

1. حَذَا النَّعْلَ, [aor. يَحْذُو,] inf. n. حَذْوٌ and حِذَآءٌ, *He measured the sandal,* or *sole,* or *made it according to a measure;* (Ḳ;) and *cut it* (T, Ḳ) *according to a pattern:* (T, TA:) or *he made the sandal,* or *sole,* لِى *for me.* (Mgh.) And حَذَا النَّعْلَ بِالمِثَالِ *He cut the sandal,* or *sole, by the pattern.* (Mgh.) And حَذَا النَّعْلَ بِالنَّعْلِ, (Ṣ, Mṣb, Ḳ,) inf. n. حَذْوٌ, (Ṣ,) *He measured the sandal,* or *sole, by the sandal,* or *sole;* or *made it according to the measure thereof;* (Ṣ, Mṣb, Ḳ;) and *cut it according to the pattern and measure thereof:* (Mṣb:) and in like manner, حَذَا القُذَّةَ بِالقُذَّةِ *He measured the feather for an arrow by the feather for an arrow;* or *made it according to the measure thereof.* (Ḳ.) Hence the prov., (TA,) حَذْوَ القُذَّةِ بِالقُذَّةِ [meaning †*With like for like*]. (Ṣ, TA.) And the saying, جَزَيْتُهُ حَذْوَ النَّعْلِ بِالنَّعْلِ, meaning †*I requited him* [*with like for like*]. (Ḥar p. 43. [See also Freytag's Arab. Prov. i. 345.]) One says also, هُوَ جَيِّدُ الحِذَآءِ *He is good in respect of proportion,* or *conformation.* (TA.) And [in like manner] a beast is said to be حَسَنُ الحِذَآءِ *Goodly,* or *beautiful, in respect of proportion,* or *conformation.* (TA in art. حذى.) — [And hence,] حَذَا حَذْوَ زَيْدٍ †[*He did as Zeyd did;*] *he did the deed of Zeyd.* (Ḳ.) And عَلَى مِثَالِهِ احتذى, (Ṣ, Ḳ,) or عَلَى مِثَالِهِ, (T, TA,) ‡*He followed,* or *imitated, his example* (T, Ṣ, Ḳ, TA) *in his affair,* or *case:* (TA:) or احتذى بِهِ *he followed,* or *imitated, his example in his affairs:* (Mṣb:) syn. اقتدى. (T, Ṣ, Mṣb, Ḳ.) — See also 3, in three places. — حَذَاهُ نَعْلًا *He put on him* (namely a man [i. e. *on his foot*]) *a sandal;* as also احذاهُ: (Ḳ:) the former is authorized by Aṣ, but the latter is disallowed by him: Az explains the former by حمله على نعل [as though meaning *he gave him a sandal upon which to walk;* like as حَمَلَهُ عَلَى دَابَّةٍ for حَمَلَهُ عَلَى دَابَّةٍ means "he gave him a beast upon which to ride"]: and accord. to J, (TA,) أَحْذَيْتُهُ نَعْلًا signifies *I gave him a sandal.* (Ṣ, TA.) — حَذَا زَيْدًا, (Ḳ,) inf. n. حَذْوٌ, (TA,) *He gave to Zeyd.* (Ḳ, TA. [See also 4 in art. حذى.]) — حَذَا مِنْهُ حَذْوَةً *He cut off from it a piece* of flesh-meat. (TA.) — حَذَا الجِلْدَ, aor. يَحْذُو, *i. q.* قَوَّرَهُ [*He cut a piece out of the skin,* generally meaning *in a round form*]. (TA.) — حَذَا لِسَانَهُ, (Ḳ,) aor.

as above, inf. n. حَذْوٌ, (TA,) ‡ *It* (wine, or beverage,) *bit his tongue;* (AḤn, Ḳ, TA;) a dial. var. of حَذَى, aor. يَحْذِى, which is the word well known. (AḤn, TA.) = حَذَا التُّرَابَ فِى وُجُوهِهِمْ *i. q.* حَثَاهُ [i. e. *He poured with his hand, threw,* or *cast, the dust in their faces*]. (IAth, Ḳ.)

3. حَاذَاهُ, (Ṣ, Mgh, Mṣb, Ḳ,) inf. n. مُحَاذَاةٌ (Msb, TA) and حِذَاءٌ, (Mṣb,) *He,* (Mgh, Mṣb,) and *it,* (Mgh,) *was,* or *became, over against,* or *opposite to, him,* or *it;* (Ṣ, Mgh, TA;) *faced,* or *fronted, him,* or *it;* (TA;) syn. آزَاهُ, (Mṣb,* Ḳ,) and قَابَلَهُ; (TA;) as also حَذَاهُ, aor. يَحْذُو, (Mgh, Mṣb,) inf. n. حَذْوٌ: (Mṣb:) [and] the latter, (Ṣ,) or each, (Ḥar p. 43,) signifies *he sat over against,* or *opposite to, him,* or *it.* (Ṣ, and Ḥar ibid.) مَا يَحْذُو رَأْسُهَا مِنَ الشَّعَرِ وَلَا يَسْتَرْسِلُ means ما يُحَاذِيهِ [i. e. *What is against,* or *opposite to, her head, of the hair, and does not hang down* below it]. (Mgh. [See another ex. in an explanation of آخِرَةٌ.]) One also says, أَتَيْتُ أَرْضًا قَدْ حَذَا بَقْلُهَا عَلَى أَفْوَاهِ غَنَمِهَا *I came to a land the herbs of which were opposite to the mouths of its sheep,* or *goats, not rising beyond them.* (Sh, TA.) And تَحَذَّ بِحِذَاءِ هٰذِهِ الشَّجَرَةِ *Be thou over against,* or *opposite to, this tree.* (TA.) — حَاذَتْهَا, said of a girl, *She matched her,* namely, another girl; *she was,* or *became, her match, fellow,* or *equal;* syn. تَارَبَتْهَا. (A and TA in art. ترب.) — [Hence مُحَاذَاةٌ signifying *A conformity, a mutual resemblance,* or *a correspondence, with regard to sound, of two words occurring near together;* like اِزْدِوَاجٌ &c.: see art. زوج.]

4: see 1, in two places. — احذاهُ also signifies *He gave him* a thing. (TA.) [See حِذْوَةٌ: and see 4 in art. حذى.]

5: see 3.

[6. تَحَاذَوْا *They were,* or *became, over against,* or *opposite to, each other; they faced,* or *fronted, each other.* — And *They matched each other; each of them was,* or *became, the match, fellow,* or *equal, of the other.*] — التَّحَاذِى in selling and buying: see التَّرَاوُضُ. [This, perhaps, may belong to art. حذى.]

8. احتذى *He wore,* or *put on, a sandal,* or *sandals.* (Ṣ, TA.) Hence the saying, خَيْرُ مَنِ ٱحْتَذَى النِّعَالَ [*The best of those who have worn sandals*]. (TA.) A rájiz says, p. 671

* كُلَّ الحِذَاءِ يَحْتَذِى الحَافِى الوَقِعْ *

[*The barefooted whose sole is hurt by the rugged ground and stones will put on any sandal:* a prov.]. (Ṣ. [See Freytag's Arab. Prov. ii. 317.]) — See also 1.

10. استحذاهُ *He asked him to give him a sandal* [or *a pair of sandals*]. (Ṣ,* TA.)

حِذَةٌ: see حِذَاءٌ, in three places. — You say also, جَاءَ الرَّجُلَانِ حِذَتَيْنِ *The two men came together, side by side.* (TA.) [See also حِذْيَةٌ, in art. حذى.]

حَذْوٌ [originally an inf. n. of 1, q. v.]: see حِذَاءٌ, in three places.

حُذْوَةٌ: see حِذَاءٌ: = and see also حُذَاوَةٌ.

حِذْوَةٌ *A gift;* (Ḳ, and Ḥam p. 596;) as also حُذْيَا; (TA;) or حُذْيَا: (Mgh, and Ḥam ubi suprà:) or *a portion that is given of spoil.* (Ṣ.) [See also حُذْيَا, in art. حذى.] — And *A piece,* (Ḳ,) or *small piece,* (TA,) *of flesh-meat:* (Ḳ, TA:) or *a piece of flesh cut lengthwise;* or so حِذْيَةٌ, accord. to some. (Mgh.) [See also حِذْيَةٌ, in art. حذى.] = See also حِذَاءٌ, in three places.

حِذَاءٌ *A sandal,* or *sole;* syn. نَعْلٌ; (Ṣ, Mṣb, TA;) vulgarly called حذوة: (TA [there written without any syll. signs]:) pl. أَحْذِيَةٌ. (Mṣb.) — † The *sole* of a camel's foot and of the hoof of a horse (Ṣ, Mṣb, TA) or similar beast; (Mṣb;) as being likened to a نَعْل. (TA.) Hence the saying in a trad., (Ṣ,* Mṣb,* TA,) respecting a stray she-camel, (Mṣb, TA,) مَعَهَا حِذَاؤُهَا وَسِقَاؤُهَا (Ṣ, Mṣb, TA) † *With her are her foot,* with which she may defend herself from the smaller beasts of prey, *and* [*her stomach,* which, by her replenishing it, affords her means of long] endurance of the want of water: (Mṣb:) [or] it means that she has ability to traverse the land and to go to water. (TA.) — †*A wife;* because she is مَوْطُوءَةٌ, like the نَعْل. (TA.) = Also, [originally an inf. n.,] *i. q.* إِزَاءٌ [The *front,* as meaning the *part, place,* or *location, that is over against, opposite, facing, fronting,* or *in front*]. (Ṣ, Ḳ.) One says, جَلَسَ بِحِذَائِهِ [*He sat in the place over against, opposite to, facing,* or *fronting, him;* or simply *he sat over against,* &c.]. (Ṣ.) And هُوَ حِذَاءَكَ and حِذْوَتَكَ and حِذَتَكَ [in the CK, erroneously, حِذْوَتَكَ and حِذْيُكَ,] and مُحَاذَاكَ [*He,* or *it, is over against, opposite to, facing,* or *fronting, thee*]; (Ḳ;) and هو حُذَيَّاكَ; i. e. بِإِزَائِكَ. (Ḳ in art. حذى.) And دَارِى حِذَاءَ دَارِهِ (Ṣ) and حِذْوَةَ دَارِهِ and حِذَةَ دَارِهِ and حُذْوَةَ دَارِهِ (Ṣ, Ḳ) and حَذْوَةَ دَارِهِ (Ṣ, Ḳ) and حَذْوَ دَارِهِ and حُذْوَةَ دَارِهِ (Ṣ, Ḳ) and حِذَةَ دَارِهِ and حَذْوُ دَارِهِ (Ḳ) i. e. إِزَاءَهَا [*My house is over against,* &c., *his house*]; (Ḳ;) and [so] بِحِذَاءِ دَارِهِ. (Mṣb.) And رَفَعَ يَدَيْهِ حَذْوَ أُذُنَيْهِ and حِذَاءَ اذنيه [*He raised his hands over against,* or *opposite to, not higher than, his ears*]: (Mgh,* Mṣb:) both are correct expressions. (Mgh.) [Hence, عَلَى حِذَاءٍ وَاحِدٍ *Corresponding to,* or *matching, one another; uniformly disposed.*] = See also art. حذى.

حُذَاوَةٌ and حِذَاوَةٌ and حُذْوَةٌ *What falls, and is thrown away, of skins, when they are pared and cut:* whence the saying in a trad. respecting the bridal furniture of Fátimeh, that one of her two beds was stuffed with حذوة of the makers of sandals. (TA.)

حُذَيَّا [perhaps belonging to this art., like as حُدَيَّا and حُجَيَّا belong to arts. حدو and حجو]: see حِذْوَةٌ, and art. حذى: = and see also حِذَاءٌ.

حَذَّاءٌ *A maker of sandals:* whence the prov.,

* مَنْ يَكُ حَذَّاءً تَجُدْ نَعْلَاهُ *

[*He who is a maker of sandals, his pair of sandals is good*]. (TA. [Freytag (Arab. Prov. ii. 665) gives it thus: مَنْ يَكُنْ أَبُوهُ حَذَّاءً تَجِدْ نَعْلَاهُ *He whose father is a maker of sandals, his pair of sandals is good.*])

حَاذٍ A man *wearing a sandal* [or *a pair of sandals*]. (TA.)

هُوَ مُحَاذَاكَ: see حِذَاءٌ.

حذى

1. حَذَتِ الشَّفْرَةُ النَّعْلَ, [aor. and inf. n. as below,] *The shoemaker's knife cut the sandal,* or *sole.* (Ṣ.) And حَذَى يَدَهُ *He cut,* or *cut off, his arm,* or *hand,* (T, Ṣ, Ḳ,) *with a knife.* (Ṣ.) And حَذَى أُذْنَهُ *He cut off a piece of his ear.* (TA.) — حَذَى الجِلْدَ, aor. يَحْذِى, *He,* or *it, wounded the skin.* (TA.) And حَذَى الإِهَابَ, (Ḳ,) inf. n. حَذْىٌ, (TA,) *He rent,* or *tore, much,* or *he made many holes in, the skin,* or *hide.* (Ḳ, TA.) — حَذَى لِسَانَهُ, (Ṣ, Mgh, Ḳ,) and فَاهُ (Ṣ) or فَمَهُ, (TA,) aor. as above, (Ṣ, Mgh, Mṣb,) and so the inf. n., (Ṣ, TA,) ‡ *It,* namely, vinegar, and wine, or beverage, (Ṣ, Mgh,) and [sour] milk, (Mgh, Ḳ,) &c., (Ḳ,) *bit his tongue,* (Ṣ, Mgh, Ḳ,) and *his mouth;* (Ṣ, TA;) *had a burning effect upon it, like cutting.* (Mgh.) — حَذَى فُلَانًا بِلِسَانِهِ ‡ *He spoke evil of such a one, saying of him what would grieve him if he heard it; reviled, vilified,* or *vituperated, him;* (Ḳ, TA;) [*as though*] *he cut him with his tongue.* (TA.) A man who does so is termed مِحْذَاءٌ. (Ḳ, TA.) = See also what next follows.

4. احذاهُ; (Ṣ, Mgh, Ḳ;) as also حَذَاهُ, first pers. حَذَيْتُ; (Mgh;) *He gave him a thing,* or *somewhat:* (Mgh:) *he gave him a portion,* or *share,* of spoil. (Ṣ, Mgh, Ḳ.) [See also 4 in art. حذو.] — [Hence,] ‡ أَحْذَيْتُهُ طَعْنَةً [*I gave him a thrust, piercing thrust,* or *stab;*] *I thrust, pierced,* or *stabbed, him.* (Lḥ, TA.)

6. تحاذى القَوْمُ فِيمَا بَيْنَهُمْ ‡ *The party,* or *company of men, divided among themselves* (Ḳ, TA) water *equally;* like تصافنوا. (TA.) — See also 6 in art. حذو.

حِذْىٌ: see حِذْيَةٌ.

حُذْيَةٌ, with ḍamm, The *diamond with which stones are cut and bored.* (TA.)

حِذْيَةٌ *A piece cut lengthwise* (Aṣ, Ṣ, Ḳ) of flesh-meat: (Aṣ, Ṣ:) or *a small piece* (Ḳ) thereof. (TA.) [See also حِذْوَةٌ, in art. حذو.] Hence the saying in a trad., إِنَّمَا فَاطِمَةُ حِذْيَةٌ مِنِّى يَقْبِضُنِى مَا يَقْبِضُهَا † [*Fátimeh is only a piece of me: what distresses,* or *grieves, her, distresses,* or *grieves, me*]. (TA.) — جَاءَا حِذْيَتَيْنِ *They two came side by side:* (Ḳ, TA:) and so جَاءَا حِذَتَيْنِ, mentioned in art. حذو. (TA.) = *A gift;* as also حِذْىٌ (TA) and حُذْيَا, (Mgh, and Ḥam p. 596,) or حُذَيَّا, (TA in art. حذو,) and حِذْوَةٌ. (Ḳ in that art., and Ḥam ubi suprà.) [See also حُذَيَّا.]

حُذْيَا: see what next precedes. — Also *A share,*

or *portion, of spoil;* (Ṣ, Ḳ;) and so ✻حُذَيَّا and حُذَايَةٌ (Ḳ) and ✻حُذَايَةٌ and ✻حَذِيَّةٌ (Ṣ, Ḳ) and حِذْوَةٌ. (Ṣ.)

حَذَآءٌ The *gathering of the crop of grapes:* or the *time thereof:* syn. قِطَافٌ. (Ḳ.) = See also art. حذو.

حُذَايَةٌ: / حَذِيَّةٌ: } see حُذْيَا.

حُذَيَّا *A gift,* or *present, for bringing good news.* (Ḳ, TA.) See also حِذْيَةٌ. You say, أَخَذَهُ بَيْنَ الحُذَيَّا وَالخُلْسَةِ *He took it as something between a gift and a thing carried off by force.* (ISd, Ḳ.) — See also حُذْيَا. = هُوَ حُذَيَّاكَ: see حِذَآءٌ, in art. حذو.

مِحْذًى *A large,* or *broad, knife;* or *such as is used by a shoemaker* or *maker of sandals.* (TA.)

مِحْذَآءٌ: see 1.

حر

حَرَّ, sec. pers. حَرِرْتَ, aor. ـِ; (Ṣ, A, Mṣb, Ḳ;) and حَرَّ, sec. pers. حَرَرْتَ, aor. ـَ and ـِ; inf. n. حَرٌّ and حُرُورٌ (Ṣ, Mṣb, Ḳ) and حَرَارَةٌ, (Ṣ, Ḳ,) or this is a simple subst., (Mṣb,) and حِرَّةٌ; (TA;) and ✻احرّ, (Ṣ, Ḳ,) a dial. var. heard by Ks, (Ṣ,) and mentioned by Zj and IḲṭṭ; (TA;) *It* (a day, Ṣ, A, Mṣb, Ḳ, and food, Mṣb) *was,* or *became, hot;* (A, Mṣb, Ḳ;) or *very hot.* (TA.) And حَرَّتِ النَّارُ, sec. pers. حَرِرْتِ, aor. ـِ, *The fire burned up, and became fierce* or *hot.* (Mṣb.) — See also 10. — حَرَّ, sec. pers. حَرِرْتَ, aor. ـِ, inf. n. حَرَّةٌ, *He* (a man, Ṣ) *thirsted; was,* or *became, thirsty.* (Ṣ, Ḳ.) Lḥ mentions حَرِرْتَ يَا رَجُلُ, aor. ـِ, inf. n. حِرَّةٌ [perhaps a mistake for حَرَّةٌ] and حَرَارَةٌ: [app. in the same sense:] ISd says, I think he means [from] الحَرِّ, not الحُرِّيَّةُ. (TA.) And حَرَرٌ [an inf. n. of the same verb] signifies The liver's *becoming dry from thirst* or *grief.* (TA.) = حَرَّ, sec. pers. حَرِرْتَ, aor. ـِ, (Ṣ, A,* Mgh, Mṣb, Ḳ,) inf. n. حَرَارٌ, (Ṣ, Mgh, Mṣb, Ḳ,) *He* (a slave, Ṣ) *became free:* (Ṣ, A, Mgh, Mṣb, Ḳ:) and ✻تحرّر in the same sense is agreeable with analogy. (Mgh.) — And حَرَّ, sec. pers. and aor. as above, inf. n. حُرِّيَّةٌ, *He* (a man) *was free-born,* or *of free origin.* (Ṣ.) = حَرَّ, [sec. pers. حَرَرْتَ,] aor. ـِ, inf. n. حَرٌّ, *He heated water* (A,* Ḳ) &c. (A.) = حَرَّ, aor. ـَ, *He cooked* [*what is termed*] حَرِيرَة: (Ḳ:) and حَرَّتْ *she made* حريرة. (A.) Hence, in a trad., ذَرِّي وَأَنَا أَحُرُّ لَكِ *Sprinkle thou* the flour, *and I will make* of it حريرة *for thee.* (TA.)

2. حرّر, inf. n. تَحْرِيرٌ, *He freed, liberated,* or *emancipated,* a slave. (A, Mgh, Mṣb.) And حرّر رَقَبَةً *He freed a neck* [i. e. *a slave*]. (Ṣ, Ḳ.) — Also *He set apart* a child *for the worship of God and the service of the mosque or oratory:* (Ṣ, TA:) or *he devoted* him *to the service of the church as long as he should live, so that he could not relinquish it while he retained his religion.* (TA.) — Also, inf. n. as above, ‡*He made* a writing &c. *accurate,* or *exact;* (Ṣ, Ḳ;) *he made* a writing *beautiful,* or *elegant, and free from defects, by forming its characters rightly, and rectifying its faults:* (A:) *he wrote* a writing *well,* or *elegantly, and accurately,* or *exactly;* (TḲ;) *he wrote well,* or *elegantly:* (KL:) and *he made* an account, or a reckoning, *accurate, without mistake, and without omission, and without erasure.* (TA.) [And simply ‡*He wrote* a letter &c.]

4. احرّ: see 1. — Also *His* (a man's) *camels became thirsty.* (Ṣ, Ḳ.) = Also *He* (God) *made* a man's liver *to become dry by reason of thirst* or *grief.* (TA.) And *He made* a man's bosom *thirsty;* as in the saying, used by the Arabs in cursing a man, مَا لَهُ أَحَرَّ ٱللّٰهُ صَدْرَهُ [*What aileth him? May God make his bosom thirsty*]: or the meaning is هَامَتَهُ [app. here used as signifying the bird called هَامَة, in the form of which the soul was believed to issue from a slain man, and to call incessantly for drink until the slaughter of the slayer]. (TA.)

5: see 1.

10. استحرّ (Ṣ, Ḳ) and ✻حَرَّ (Ṣ, TA) ‡*It* (slaughter) *was,* or *became, vehement,* (Ṣ, Ḳ,) *and great in extent;* (TA;) and the same is said of death. (TA.) = استحرّها *He asked,* or *desired, of her* [*that she should make what is termed*] حَرِيرَة. (A.) [See 1, last signification.]

حِرٌّ: see حِرٌّ, below; and see also art. حرح.

حِرِيٌّ: see art. حرح.

حَرٌّ *Heat; contr. of* بَرْدٌ; (Ṣ, A, Mgh, Mṣb, Ḳ;) as also ✻حَرَارَةٌ, (Ṣ,* Mṣb,* Ḳ,) *contr. of* بُرُودَةٌ; (Ṣ;) and ✻حُرُورٌ (Ṣ,* Mṣb,* Ḳ) and ✻حَرَّةٌ: (TA:) [see 1, first sentence:] pl. [of the first] حُرُورٌ and ✻أَحَارِرُ; (Ḳ;) the latter anomalous, both as to its measure and in the non-incorporation of the first ر into the second: it is mentioned on the authority of AZ and others; but IDrd doubts its correctness; and the author of the Wá'ee mentions أَحَارُّ as a pl. form, but apparently to avoid contrariety to rule: the pl. of حَرَارَةٌ as a simple subst., or as an inf. n., but more probably as the former, is حَرَارَاتٌ. (TA.) — †*A burning of the heart, from pain* and *wrath* and *distress* or *affliction* or *trouble* or *fatigue.* (TA.) [See also حَرَارَةٌ.] — †*Difficulty,* or *severity,* of work. (TA.) = See also حَارٌّ: = and حَرَّةٌ: = and سَاقُ حُرٍّ, voce حُرٌّ.

حُرٌّ *Free, ingenuous,* or *free-born; contr. of* عَبْدٌ: (Ṣ, A, Mgh, Mṣb, Ḳ:) fem. حُرَّةٌ: (Ṣ, Mgh, Mṣb, Ḳ:) pl. masc. أَحْرَارٌ (Mṣb, Ḳ) and حِرَارٌ; (IJ, Ḳ;) not حَرَارٌ, as some say; nor is حِرَارٌ an inf. n. as well as a pl., as others say: (MF:) pl. fem. حَرَائِرُ, (Mṣb, Ḳ,) contr. to analogy, and, as Suh says, the only instance of the kind except شَجَرَةٌ مُرَّةٌ as pl. of شَجَرَةٌ مُرَّةٌ; for the [regular] pl. of فُعْلَةٌ is فُعَلٌ; but حُرَّةٌ has this form of pl. because it is syn. with كَرِيمَةٌ and عَقِيلَةٌ [as will be seen in what follows]; and مُرَّةٌ, because it means خَبِيثَةُ الطَّعْمِ. (Mṣb.) Omar said to the women who used to go forth to the mosque, لَأَرُدَّنَّكُنَّ حَرَائِرَ [lit. *I will assuredly make you to become free women*]; meaning *I will assuredly make you to keep to the houses:* for the curtain is lowered before free women; not before slave-women. (TA.) [See also حُرِّيَّةٌ.] — ‡*Generous, noble,* or *well-born;* like as عَبْدٌ is used to signify "ignoble," or "base-born:" (Mgh:) and so the fem. حُرَّةٌ; (Ṣ, Mgh, Ḳ;) applied to a woman; (TA;) and to a she-camel: (Ṣ:) and so the masc. applied to a horse. (Ḳ, TA.) [Hence,] بَاتَتْ بِلَيْلَةِ حُرَّةٍ ‡[*She passed a virgin's night*] is said of her whose husband has not been able to devirginate her (Ṣ, A, Ḳ) in the night when she has been first brought to him: (TA:) because the حُرَّة is modest and repugnant: (Har p. 418:) in the contr. case one says, بِلَيْلَةِ شَيْبَآءَ: (Ṣ, L:) and one says also بِلَيْلَةِ حُرَّةٍ; and بِلَيْلَةِ شَيْبَآءَ. (TA.) [And hence,] لَيْلَةٌ حُرَّةٌ and لَيْلَةُ حُرَّةٍ signify also †*The first night of the* [*lunar*] *month:* (Ḳ:) its last night is called لَيْلَةُ شَيْبَآءَ and لَيْلَةُ شَيْبَآءَ. (TA.) You say also وَجْهٌ حُرٌّ ‡[app. meaning *An ingenuous countenance*]. (A.) — ‡*Generous,* or *ingenuous, in conduct:* as in the saying of Imra-el-Ḳeys,

* لَعَمْرُكَ مَا قَلْبِي إِلَى أَهْلِهِ بِحُرّْ *

[*By thy life, my heart is not generous in conduct to its,* or *his, companion*]; meaning that it is averse therefrom, and inclines to another. (Az, TA.) [Hence,] سَحَابَةٌ حُرَّةٌ ‡*A cloud bountiful with rain;* (A;) or *abounding with rain.* (Ṣ, Ḳ.) — ‡A *good* deed or action. (Ḳ, TA.) You say, مَا هٰذَا مِنْكَ بِحُرٍّ ‡*This is not good,* or *well, of thee.* (Ṣ, A.) — †Anything *good,* or *excellent;* as poetry, &c. (TA.) You say كَلَامٌ حُرٌّ ‡[app. meaning *good,* or *excellent, speech* or *language*]. (A.) — ‡*Good* earth, or clay, and sand: (Ḳ, TA:) or earth, or clay, *in which is no sand:* (Ṣ, A:) and sand *in which is no earth* or *clay:* (Ṣ:) or sand *that has good herbage:* (A:) you say رَمْلَةٌ حُرَّةٌ; (Ṣ, A;) and the pl. is حَرَائِرُ: (Ṣ:) or sand *in which is no mixture of any other thing:* (Mṣb: [accord. to which, this is the primary meaning of the word, whence the meaning of "free," i. e. the "contr. of عَبْدٌ:" but accord. to the A and TA, it is tropical:]) and أَرْضٌ حُرَّةٌ ‡*land in which is no salt earth:* (A:) or *in which is no sand:* as applied to *that upon which no tithe is levied,* it is post-classical. (Mgh.) — ‡The *middle,* (Ṣ, A, Ḳ,) and *best part,* (TA,) of sand, (Ṣ, Ḳ, TA,) and of a house. (Ṣ, A, TA.) — †The *best* of anything; (Ḳ, TA;) as, for instance, of fruit. (TA.) — Also pl. of أَحْرَارٌ in the term أَحْرَارُ البُقُولِ, (TA,) which means ‡*Herbs,* or *leguminous plants, that are eaten without being cooked;* (Ṣ, A;) as also ✻حُرِّيَّةُ البُقُولِ: (A:) or *such as are slender and succulent;* and ذُكُورُ البُقُولِ means "such as are thick and rough:" (AHeyth:) or the former are *such as are slender and soft;* and the latter, "such as are hard and thick:" (TA in art. عشب:) or the former are

such as are slender and sweet; and the latter, "such as are thick, and inclining to bitterness:" (TA in art. ذكر:) or the former are *such as are rough;* and these are three, namely, النَّفَلُ and الحُرْبُثُ and القَفْعَاءُ: or الحُرُّ is applied to *a plant of the kind called* النَّجِيل, *growing in salt grounds.* (TA.) — حُرُّ الوَجْهِ ‡ *What appears of the face:* (K, TA:) or *what appears of the elevated part of the cheek;* (S;) [i. e.] the *ball,* or *most prominent place, of the cheek;* (W p. 28;) and الحُرَّةُ signifies [*the same,* or] *the elevated part of the cheek:* (TA:) or the former is *what fronts one, of the face:* or *the four tracks of the tears, from each corner of each eye.* (TA.) One says, لَطَمَهُ عَلَى حُرِّ وَجْهِهِ ‡ [*He slapped him on the ball of his cheek*]. (S, TA.*) = The *young one of a gazelle.* (S, K.) — The *young one of a serpent:* (S, K:) or *of a slender serpent:* or it is *a slender serpent, like the* جَانّ, *of a white colour:* or *a white serpent:* or *a serpent,* absolutely. (TA.) — The *young one of a pigeon:* (S, K:) or the *male thereof.* (TA.) — سَاقُ حُرٍّ [is said to signify] The *male of the* قَمَارِيّ [or *kind of collared turtle-doves of which the female is called* قُمْرِيَّة (see قُمْرِيّ)]: (S, Msb, K:) Ḥomeyd Ibn-Thowr says,

* وَمَا هَاجَ هٰذَا الشَّوْقَ إِلَّا حَمَامَةٌ *

* دَعَتْ سَاقَ حُرٍّ تَرْحَةً وَتَرَنُّمَا *

[*And nothing excited this desire but a pigeon* (see حَمَامٌ) *that called* ساق حرّ, *sorrowing and warbling*]: or, accord. to IJ, the right reading is

* دَعَتْ سَاقَ حُرٍّ فِي حَمَامٍ تَرَنُّمَا *

[*that called* ساق حرّ *among* other *pigeons, warbling*]: but some say that الساق is *the pigeon;* and حرّ, *its young one:* or ساق حرّ is the *cry of the* قمارى, and is an onomatopœia: accord. to Aboo-'Adnán, it is ساق حُرّ, and means the *warbling of the pigeon:* and Ṣakhr El-Gheí makes it a compound, and indecl.; using the phrase, تُنَادِي سَاقَ حُرَّ [*she calls* ساق حرّ]: on which IJ observes, Aṣ says, ساق حرّ is thought to mean the young one of the bird; but it is her *cry:* and he (IJ) adds, the fact that the poet [Ṣakhr] does not make it decl. is an evidence of the correctness of the assertion of Aṣ; for, were it decl., he would have said سَاقَ حُرٍّ if it consisted of two nouns whereof the former was prefixed to the other so as to govern it in the gen. case, or سَاقَ حُرًّا if it were a compound; as it is indeterminate: and its being made decl. by Ḥomeyd does not show it to be not significant of a sound; for sometimes an expression significant of a sound consists of two nouns whereof the former is prefixed to the latter so as to govern it in the gen. case, like خَازُ بَازٍ. (M, MF, TA.)

حُرٌّ (Msb, K) and ‡ حِرٌّ (S, Mgh, Msb, and K, in art. حرح) The *vulva,* or *pudendum, of a woman:* (Msb, K:) the former a dial. var. of the latter; (K;) originally حِرْحٌ [q. v.]. (Msb.)

حَرَّةٌ *A stony tract, of which the stones are black* (S, Mgh, Msb, K) *and worn and crumbling,* (S, K,) *as though burned with fire:* (S:) or *a hard and rugged tract of ground, strewn with black and worn and crumbling stones, as though they were rained down:* (TA:) or *a level tract abounding with stones, over which it is difficult to walk, and hard:* (IAar:) or *one* [*whereof the stones are*] *black above and white beneath:* accord. to AA, *of a round form:* such as is oblong, not wide, is termed كُرَاع: (TA:) pl. حَرٌّ, (K,) or rather this is a coll. gen. n., (MF,) and حِرَارٌ (S, A, Mgh, Msb, K) and حَرَّاتٌ and حَرُونَ, (S, K,) with و and ن like أَرَضُونَ, (Yoo, S,) to which it is made like because it is fem., as أَرْضٌ is, (Yoo,) and أَحْرُونَ, (S, K,) as though the sing. were أَحَرَّةٌ, (Yoo, Sb, S,) though this sing. is not used; (Yoo;) or as though its sing. were أَحَرٌّ, accord. to Th, who app. means that this place is hotter than others. (TA.)

الحُرَّةُ: see حُرٌّ. — حُرَّةُ الذِّفْرَى ‡ *The part of the protuberance behind the ear where the earring swings about:* (S, K:*) or it is an epithet, signifying *beautiful and smooth and long in the protuberance behind the ear;* applied to a woman and to a she-camel. (TA.) — الحُرَّتَانِ is also said to signify *The two ears.* (TA.) One says, حَفِظَ اللّٰهُ كَرِيمَتَيْكَ وَحُرَّتَيْكَ (A, TA) i. e. ‡ [*May God preserve thy two eyes and*] *thy two ears.* (TA.) = *Chamomile,* or *chamomile-flowers;* syn. البَابُونَجُ. (TA.)

حِرَّةٌ: see حَرٌّ. — Also *A heat,* or *burning, in the throat:* when it increases, it is termed حَرُورَةٌ. (TA.) [See also حَرَارَةٌ.] — *Thirst:* (S, A:) or the *heat and burning of thirst:* (IDrd:) it may be said that it is with kesr [instead of fet-ḥ (see 1)] for the purpose of its being assimilated in form to قِرَّةٌ, with which it occurs. (S, K.) One says, رَمَاهُ اللّٰهُ بِالحِرَّةِ تَحْتَ القِرَّةِ (A, K) *May God afflict him by thirst with cold:* and بِالحِرَّةِ وَالقِرَّةِ *by thirst and cold.* (TA.) And أَشَدُّ العَطَشِ حِرَّةٌ عَلَى قِرَّةٍ *The most severe of thirst is thirst in a cold day.* (S.) And حِرَّةٌ تَحْتَ قِرَّةٍ *Thirst in a cold day:* (ISd:) a prov., applied to him who makes a show of the contrary of that which he conceals; (TA;) or who makes a show of friendship while he conceals hatred. (Meyd.)

حِرَارٌ: see حِرِّيَّةٌ.

حَرُورٌ, of the fem. gender, (Msb,) *A hot wind,* (Msb,) *in the night or in the day;* (AA, Fr, Msb;) as also سَمُومٌ: (AA, Msb:) or the former is *a hot wind in the night, and sometimes in the day;* (AO, S, K;) and the latter, a hot wind in the day, and sometimes in the night: (AO, S:) or the former, *a hot wind in the night;* like the latter in the day: (S:) or the former, *in the day;* the latter being in the night; accord. to Ru-beh, as said to AO: (Msb:) pl. حَرَائِرُ. (A.) — The *heat of the sun:* (K:) or *heat* [absolutely]: (ISd:) *constant heat:* (K:) the *fire of Hell:* (Th, K:) pl. as above. (TA.) In the Ḳur [xxxv. 20], وَلَا الظِّلُّ وَلَا الحَرُورُ means *Nor shade nor heat:* (ISd:) or *nor Paradise nor Hell:* (Th:) or *nor the people of truth, who are in the shade of truth, nor the people of falsehood, who are in constant heat, night and day.* (Zj.)

حَرُورٌ: see حَرٌّ.

حَرِيرٌ *Heated by wrath &c.;* as also ‡ مَحْرُورٌ: (S, K:) fem. of each with ة; the former being with ة because it is syn. with حَزِينَةٌ [*afflicted with grief* or *sorrow*]: or حَرِيرَةٌ signifies *affected with grief* or *sorrow, and having the liver burned* [*thereby*]: (TA:) or *heated in the bosom:* (Az, TA:) and its pl. is حَرِيرَاتٌ. (Az, S, TA.) = *Silk;* syn. إِبْرِيسَمٌ: (Msb:) or *dressed silk;* syn. ابريسم مَطْبُوخٌ: (Mgh, Msb:) and *a garment,* or *stuff, made thereof:* (Mgh:) or *stuff wholly composed of silk:* or *of which the woof is silk:* (Mgh, from the Jemà et-Tefáreek:) n. un. with ة; (Msb;) meaning *one of the garments,* or *pieces of stuff, called* حَرِير. (S, K.)

حَرَارَةٌ: see حَرٌّ, in two places. — Also *I. q.* حَرُورَةٌ as used in the saying, إِنِّي لَأَجِدُ لِهٰذَا الطَّعَامِ حَرُورَةً فِي فَمِي, (S, TA,) meaning *Verily I find that this food has a burning effect,* or *a pungency, in my mouth.* (TA.) It signifies *A burning* in the mouth, from the taste of a thing: and in the heart, from pain: and hence one says, وَجَدَ حَرَارَةَ السَّيْفِ, and الضَّرْبِ, and المَوْتِ, and الفِرَاقِ, [*He felt the burning effect of the sword,* and *of beating,* and *of death,* and *of separation.*] (IDrst, TA.) [See also حِرَّةٌ.] = See also حُرِّيَّةٌ.

حُرُورَةٌ: see حُرِّيَّةٌ.

حَرِيرَةٌ n. un. of حَرِيرٌ [q. v.]. (Msb.) = Also *A kind of soup of flour and grease* or *gravy:* (TA:) or *flour cooked with milk,* (S, K,) or *with grease* or *gravy:* (K:) it is of flour, and خَزِيرَةٌ is of bran: (Sh:) [when a mess of this kind is thickest,] it is عَصِيدَة; then, نَجِيرَة; then, حَرِيرَة; then, حَسْوٌ. (IAar.) [See also نَفِيتَةٌ.]

حَرُورِيٌّ: see the next paragraph.

الحَرُورِيَّةُ and حَرُورِيَّةٌ and حُرُورِيَّةٌ: see حُرِّيَّةٌ. = *A sect of the heretics,* or *schismatics;* (خَوَارِج [q. v.];) so called in relation to Ḥaroorà (حَرُورَاءُ), a certain town (Az, S, A, Mgh, Msb) of El-Koofeh, (Az, Mgh, Msb,) from which it is distant two miles; (TA;) because they first assembled there (Az, S, Mgh, Msb) and professed the doctrine that government belongs only to God: (Az, S, Mgh:) they dived so deeply into matters of religion that they became heretics; and hence the appellation is applied also to any who do thus: (Mgh, Msb:) they consisted of *Nejdeh and his companions,* (K,) *and those holding their tenets:* (TA:) they were also called المُبَيِّضَةُ, because their ensigns in war were white: (T voce المُحَمِّرَةُ:) a man of this sect is called ‡ حَرُورِيٌّ; (S, K;) and a woman, as well as the sect collectively, حَرُورِيَّةٌ: (Mgh, Msb:) which

also signifies the *quality of belonging to this sect.* (Ṣ,* Ḳ,* TA.)

حَرِّىٌّ A camel *that pastures in a stony tract such as is termed* حَرَّةٌ. (Ṣ, Ḳ.)

حُرِّيَّةٌ The *state*, or *condition*, *of freedom*; *contr. of slavery*; as also حُرُورِيَّةٌ (Ṣ, A, Mṣb, Ḳ) and حَرُورِيَّةٌ, (Ṣ, Mṣb, Ḳ,) of which two the latter is the chaste form, (Mgh,) or it is more chaste than the former, which is the regular form, (MF,) and حَرَارٌ, (Ṣ, A, Mṣb, Ḳ,) not حِرَارٌ, (TA,) and حُرُورَةٌ (Ḳ, TA [in the CḲ حَرُورَةٌ]) and حَرَارَةٌ. (TA.) — *Free persons, collectively.* (Mgh.) [See حُرٌّ.] — ‡ The *eminent*, *elevated*, or *noble persons* of the Arabs, (Ḳ, TA,) and of the foreigners. (TA.) You say, هُوَ مِنْ حُرِّيَّةِ قَوْمِهِ *He is of the noble ones of his people*: (A:) or *of the choicest, best*, or *most excellent, of his people.* (TA.) — † *Sandy, soft earth*, (Ḳ, TA,) *good, and fit to produce plants* or *herbage.* (TA.) — حُرِّيَّةُ البُقُولِ: see حُرٌّ.

حَرَّانُ *Thirsty*: (Ṣ, A, Ḳ:) or it has an intensive signification, as will be shown by what follows: (TA:) fem. حَرَّى: pl. (masc. and fem., TA) حِرَارٌ (Ṣ, TA) and حَرَارَى and حُرَارَى. (TA.) One says حَرَّانُ يَرَّانُ جَرَّانُ. (TA.) It is said in a trad., فِى كُلِّ كَبِدٍ حَرَّى أَجْرٌ, meaning *For the giving of drink to any liver that is dried up by thirst from intense heat*, there shall be *a recompense*: and in another, فِى كُلِّ كَبِدٍ حَارَّةٍ أَجْرٌ. (IAth, TA.) — [See also a tropical use of this word in a verse cited in art. حسب, conj. 2.]

حَارٌّ *Hot*: (Mṣb:) a *very hot* day, and food. (A.) IAar says, I do not say يَوْمٌ حَرٌّ. (TA in art. قر.) [This seems to imply that some allow it; and it is common in the present day. See جَرْمٌ.] — See an ex. of its fem., حَارَّةٌ, in the next preceding paragraph. — † *Difficult, troublesome, distressing, fatiguing*, or *severe* work. (Ḳ, TA.) El-Ḥasan, when [his father] 'Alee ordered him to flog El-Weleed the son of 'Oḳbeh for drinking wine, in the days of 'Othmán, said, وَلِّ حَارَّهَا مَنْ تَوَلَّى قَارَّهَا † *Set thou over what is evil thereof him who has superintended what is good thereof*: (Mgh:) or *set thou over what is difficult of the affair him who has superintended what is profitable thereof*: (Mṣb:) meaning that only he should undertake the infliction of the flogging who superintends the profitable affairs of government. (Mgh.) — جَاءَ فُلَانٌ حَارًّا مُخُّهُ, and حَارَّ العِظَامِ, ‡ *Such a one came in a plump*, or *fat, state*; *contr. of* بَارِدًا مُخُّهُ, *and* بَارِدَ العِظَامِ. (A and TA in art. برد.)

أَحَرُّ [*Hotter*: and *hottest*]. — أَحَرُّونَ: see حَرَّةٌ. — هُوَ أَحَرُّ حُسْنًا مِنْهُ † *He is more delicate* [or *more free from defects*] *in goodliness*, or *beauty, than he.* (Ḳ, TA.)

أَحَارِرُ: see حُرٌّ, first sentence.

مُحِرٌّ A man *whose camels are thirsty.* (Ṣ.)

مُحَرَّرٌ *Freed from slavery*; *emancipated.* (TA.) — A child *devoted by the parent to the service of a church.* (TA.) [See also 2.]

مَحْرُورٌ: see حَرِيرٌ.

حرب

1. حَرَبَهُ, (Ṣ, A, Ḳ,) aor. ـَ, inf. n. حَرْبٌ, (Ṣ, Ḳ,) *He despoiled him of his wealth*, or *property*; or *plundered him*; (Ṣ, A, Ḳ;) *leaving him without anything.* (Ṣ.) — [Hence,] حَرِبَ, (A, Mgh, Mṣb,) or حَرِبَ مَالُهُ, (Ṣ,) *He was*, or *became*, *despoiled*, or *plundered*, (Ṣ, A, Mgh, Mṣb,) *of his wealth*, or *property*, (Ṣ,) or *of all his wealth*, or *property*; as also حَرِبَ, (Mgh, Mṣb,) aor. ـَ, (Mṣb,) inf. n. حَرَبٌ. (Mgh, Mṣb.) You say, مَا لَهُ جَرِبَ وَحَرِبَ: see art. جرب. (TA.) And حُرِبَ دِينُهُ † *He was despoiled of his religion*; *was rendered*, or *became, an unbeliever.* (TA.) — [And hence,] حَرِبَ, aor. ـَ, inf. n. حَرَبٌ, *He said* وَا حَرَبَا, or وَا حَرَبَاهُ: [see حَرَبٌ, below.] (TA.) — And حَرِبَ, (Ṣ, A, Ḳ,) aor. ـَ, (Ḳ,) inf. n. حَرَبٌ, (A, TA,) ‡ *He* (a man, Ṣ, A) *was*, or *became*, *angry*, (A,) or *violently angry.* (Ṣ, Ḳ.) And *i. q.* كَلِبَ [meaning † *He was*, or *became*, *affected with canine madness*: see حَرِبٌ]. (Ḳ.) And † *He* (an enemy) *was*, or *became*, *like a lion*; as also استحرب. (TA.)

2. حرّب, inf. n. تَحْرِيبٌ, *He sharpened* a spear-head. (Ṣ, Ḳ.) — ‡ *He angered*: (Ṣ, A:) or *angered violently*: (Ḳ:) and *he provoked*, or *exasperated.* (Ṣ, Ḳ, TA.) And it is said to signify † *He acquainted* a person *with a thing that angered him*: but where it is said to have this meaning, it is accord. to one reading with ح and hemzeh [in the places of ح and ب]. (TA.)

3. حاربهُ, (Ṣ, A, Mṣb, Ḳ,) inf. n. مُحَارَبَةٌ (Mṣb, Ḳ) and حِرَابٌ, (Ḳ,) *He waged*, or *contended in, war with him*; *warred*, or *battled, with him.* (Ṣ,* A, Mṣb, Ḳ.) See also 6. — *He was*, or *became, hostile*, or *an enemy, to him.* (Ṣ,* TA.) — *He disobeyed Him*; namely, God. (TA.)

4. احرب الحَرْبَ *He excited, provoked*, or *stirred up, war.* (Ḳ.) — احربهُ *He guided him to spoil*, or *plunder*; *guided him*, or *showed him the way, to obtain spoil*, or *plunder, of an enemy*; (Ṣ, Ḳ, TA;) *acting as a spy.* (TA.) — *He found him to be despoiled*, or *plundered, of his wealth*, or *property*, or *of all his wealth*, or *property.* (TA.)

6. تحاربوا and احتربوا and حاربوا (Ṣ, A, Ḳ) *They waged*, or *contended in, war, one with another*; *warred*, or *battled, one with another.* (Ṣ, A, Ḳ.)

8: see 6. — اُحْتُرِبَ *It was all plundered, taken*, or *carried off.* (Ḥar p. 313.)

10: see 1, last meaning.

حَرْبٌ *War, battle, fight*, or *conflict*; (Mṣb, TA;) *contr. of* سِلْمٌ; (TA;) consisting, first, in *shooting arrows, one at another*; then, in *thrusting, one at another, with spears*; then, in *combating one another with swords*; and then, in *grappling and struggling together*: (Suh, TA:) it is [generally] fem.; (Ṣ, L, Mṣb;) but its dim. is حُرَيْبٌ, without ة, (Kh, Ṣ, L, Mṣb,) contr. to rule, (L, Mṣb,) like ذُرَيْعٌ, and قُوَيْسٌ, and فُرَيْسٌ, in a fem. sense, (L,) because originally an inf. n. [of which the verb (حَرَبَ) seems not to have been used as meaning "he waged, or contended in, war"], (El-Mázinee, Ṣ,) or in order that it may not be confounded with the dim. of حَرْبَةٌ: (Mṣb:) Seer makes its origin to be the epithet حَرْبٌ, which, however, is originally an inf. n.: (L:) sometimes it is masc.; (IAar, Mbr, Ṣ, Mṣb, Ḳ;) but this is extr.: (L:) the pl. is حُرُوبٌ. (Ṣ, Ḳ.) You say, وَقَعَتْ بَيْنَهُمْ حَرْبٌ [*War happened between them*]. (Ṣ.) And قَامَتِ الحَرْبُ عَلَى سَاقٍ *The war*, or *battle, became vehement, so that safety from destruction was difficult of attainment.* (Mṣb.) And making it masc., as meaning قِتَالٌ, you say حَرْبٌ شَدِيدٌ *A vehement fight* or *battle.* (Mṣb.) [Hence,] ابْنُ حَرْبٍ *A warrior*: (Er-Rághib, TA in art. بنى:) and ابْنُ الحَرْبِ [*the warrior*; or] *he who suffices for war, and who defends.* (Mṣb in that art.) And دَارُ الحَرْبِ *The country*, or *countries, of the unbelievers*, (Mṣb,) or *of* [*those called by the Muslims*] *the polytheists*, (Ḳ,) *between whom and the Muslims there is not peace.* (Mṣb, Ḳ.) In the saying of Aboo-Ḥaneefeh, كَانَتْ مَكَّةُ إِذْ ذَاكَ حَرْبًا, the meaning is دَارَ حَرْبٍ [*Mekkeh was at that time a place of which the people were at war with the Muslims*]. (Mgh.) = It is also an epithet; originally an inf. n. (L.) You say رَجُلٌ حَرْبٌ, (Ḳ, TA,) [in the CḲ حَرِبٌ, but it is] like عَدْلٌ, (TA,) *A man vehement in war, and courageous*; as also مِحْرَبٌ and مِحْرَابٌ: (Ḳ:) or مِحْرَبٌ signifies *a man of wars*; (Ṣ;) or *a man of war*, as also مِحْرَابٌ; and *a known, experienced warrior.* (TA.) [Being originally an inf. n.,] حَرْبٌ as an epithet is used in the same form as masc. and fem. and sing. and pl.: (Ḳ:) so that one says اِمْرَأَةٌ حَرْبٌ and قَوْمٌ حَرْبٌ, (TA,) as also قَوْمٌ مِحْرَبَةٌ. (Ṣ, Ḳ.) — Also *An enemy*, (Ṣ, Ḳ,) whether, or not, actually at war. (Ḳ.) So in the saying, أَنَا حَرْبٌ لِمَنْ حَارَبَنِى [*I am an enemy to him who wars with me*, or *who is an enemy to me*]. (Ṣ.) And فُلَانٌ حَرْبُ فُلَانٍ *Such a one is the enemy of such a one.* (TA.) Some hold that حَرْبٌ is a pl. [or rather a quasi-pl. n.] of حَارِبٌ or مُحَارِبٌ. (TA.)

حَرَبٌ inf. n. of حَرِبَ. (A, Mgh, Mṣb.) وَا حَرَبَا is an ejaculation expressive of grief, lamentation, or regret, [meaning *Alas, my spoliation!* or *my loss!* or *my grief!*] (ISd, Mgh, TA,) used in an absolute manner, like وَا أَسَفَا, (ISd, TA,) or يَا أَسَفَا, (Mgh,) from حَرَبَهُ "he despoiled him of his wealth, or property:" (Ḳ:) [or from حَرِبَ, q. v.:] or it originated from the fact that Ḥarb the son of Umeiyeh, when any one died, used to ask his family what they required to expend on the occasion, and used to supply them therewith; (TA;) and when he himself died, the people of Mekkeh and its neighbourhood bewailed him, saying, وَا حَرْبَا, (Th, Ḳ,* TA,) or وَا حَرْبَاهْ, (TA,) [*Alas for Ḥarb!*] and then they changed the expression to وَا حَرَبَا, (Th, Ḳ,) or وَا حَرَبَاهْ, and it

became used in the case of bewailing any person who was dear, and in the cases of other calamities: but this account of the origin did not please ISd. (TA.) — Also *Perdition. destruction*, or *death.* (Har p. 158.)

حَرِبٌ: see حَرِيبٌ. = Also ‡ *Angry:* (A:) or *violently angry:* (Ṣ, Ḳ:) applied to a man and to a lion. (Ṣ, A.) And *i. q.* كَلِبٌ [meaning *Affected with canine madness*]: pl. حَرْبَى, (Ḳ,) syn. with كَلْبَى, but unknown to Az in this sense except in one instance. (TA.)

حَرْبَةٌ [*A dart*, or *javelin*;] *a certain weapon* (Ḳ) *resembling a spear*, (Mṣb,) *but smaller*, (TA,) *having a wide head;* (Aṣ, TA;) *not reckoned among* رِمَاح: (IAạr, TA:) dim. ‡ حُرَيْبَةٌ: (Mṣb:) pl. حِرَابٌ. (Ṣ, A, Mṣb, Ḳ.) You say, أَخَذُوا الحِرَابَ لِلْحِرَابِ [*They took the darts*, or *javelins, for contending in war*, or *battle*]. (A.) = *A thrust, stick*, or *stab.* (Ḳ.) — *Spoliation.* (Ḳ.) — *Corruptness of religion.* (Ḳ.) = حَرْبَةُ a name of *Friday;* (Ḳ, TA;) accord. to the Námoos, because it is a time for warring with oneself: (TA:) pl. حَرَبَاتٌ and حَرْبَاتٌ. (Ḳ.)

حِرْبَةٌ *A mode*, or *manner, of war, battle, fight*, or *conflict.* (Ḳ.)

حِرْبَاءُ [The *male chameleon;*] the *male of what is called* أُمُّ حُبَيْنٍ; (Ṣ, Mṣb, Ḳ; [but see the latter appellation in art. حبن;]) *a well-known animal:* (TA:) or *a certain reptile, like the* عَظَايَة, (Ḳ,) said to be *larger than this latter*, (Mṣb,) *somewhat larger*, (Ṣ,) *that turns itself*, (Ṣ, Mṣb,) or *its head*, (Ḳ,) *towards the sun*, (Ṣ, Mṣb, Ḳ,) *turning with the sun as the sun turns, and assuming various colours* (Ṣ, Mṣb) *by reason of the heat of the sun:* (Ṣ:) Az describes it as *a reptile resembling in form what is called* سَامُّ أَبْرَص, *with four legs, slender head*, [which is not correct as applied to the chameleon,] *and striped back; that all the day looks towards the sun;* and he adds that *its flesh is impure, and the Arabs never eat it:* (TA:) [accord. to Freytag, the word, thus applied, is said (but I know not on what authority) to be from حُرْبَا, meaning حافظ الشمس (guardian of the sun):] the fem. is with ة: (Ṣ:) and the pl. حَرَابِيُّ. (Ṣ, Mṣb.) [The word حرباء is used in passages cited in the TA as masc. and fem.; whence it seems that it may be written حِرْبَاءٌ as well as حِرْبَاءَةٌ.] The Arabs used the expression حِرْبَاءُ تَنْضُبَ or تَنْضُبَ, like ذِئْبُ غَضًا: (Ṣ:) [the latter word in each of these cases being the name of a tree:] the former is proverbially applied to a prudent man; because the حرباء does not quit the first branch but to leap upon the second. (TA.) The phrase اِنْتَصَبَ العُودُ فِى الحِرْبَاءِ is used, by inversion, for انتصب الحرباء فى العود [*The male chameleon stood erect upon the branch*]: for it stands erect upon stones, and upon the roots or trunks of trees, looking towards the sun, and declines as the sun declines. (TA.) — Also ‡ The *back:* or *its flesh:* (Ḳ:) or حِرْبَاءُ المَتْنِ means *the flesh along either side of the backbone:* (TA:) or this, (TA,) or الحرباء, (Ḳ,) *the ridge of the backbone:* (Ḳ, TA:) or حَرَابِيُّ المَتْنِ (Ṣ, L, TA) signifies *the portions of flesh*, (Ṣ,) or *the flesh*, (L, TA,) *along either side of the backbone:* (Ṣ, L, TA:) the sing. is حِرْبَاءٌ; likened to the حرباء [or male chameleon] of the desert, and therefore tropical: Kr says that the sing. of حَرَابِيُّ الظُّهُورِ is حِرْبَاءٌ accord. to rule; showing that it has no known sing. on the authority of hearsay. (L, TA.) = The *nails*, (Ṣ,) or *a nail*, (Ḳ,) *of a coat of mail:* (Ṣ, Ḳ:) or the *head of a nail in a ring of a coat of mail:* (Ḳ:) pl. as above. (TA.) = And *Rugged ground:* (Ḳ:) or *rugged and hard ground;* accord. to Th; but the word commonly known is حِزْبَاءٌ, with záy. (TA.) [This meaning has been supposed to be assigned in the Ḳ to مُحْرِبَةٌ; but the TA shows that such is not the case.]

حَرِيبٌ and مَحْرُوبٌ ‡ (Ṣ, Mgh, Mṣb, Ḳ) and حَرِبٌ ‡ (MF) *Despoiled of his wealth*, or *property; plundered;* (Ṣ, Mgh, Mṣb, Ḳ, MF;) *and left without anything:* (Ṣ, Mgh, Mṣb:) pl. (of the first, TA) حَرْبَى and حُرَبَاءُ. (Ḳ.) And حَرِيبَةٌ and مَحْرُوبَةٌ ‡ A woman *deprived of her child*, or *children.* (TA.) And محروب ‡ †*Despoiled of his religion; rendered*, or *become, an unbeliever.* (TA.)

حُرَيْبٌ dim. of حَرْبٌ, q. v.

حَرَابَةٌ: see what next follows.

حَرِيبَةٌ (Ṣ, A, Ḳ) and حَرَابَةٌ ‡ (A) *Wealth*, or *property, of which one is despoiled*, or *plundered:* (A, Ḳ:) a man's property is not so called until he has been despoiled of it: (TA:) or (Ḳ, but in the A "and") *wealth*, or *property, by means of which one lives*, or *subsists:* (Ṣ, A, Ḳ:) pl. of the former [and of the latter also accord. to analogy] حَرَائِبُ. (TA.)

حُرَيْبَةٌ dim. of حَرْبَةٌ, q. v.

حَرَّابَةٌ *A troop of plunderers.* (TA.)

حَارِبٌ [act. part. n. of حَرَبَ]. — It occurs in a trad. as signifying *One who strips people forcibly of their clothes.* (TA.)

مِحْرَبٌ and مِحْرَبَةٌ: see حَرْبٌ, in three places.

أَرْضٌ مُحَرْبِيَةٌ (Ṣ, Ḳ, in the CK مُحَرْبِئَةٌ) *A land containing*, (Ṣ,) or *abounding with*, (Ḳ,) *animals of the kind called* حِرْبَاءُ [i. e. *male chameleons*]. (Ṣ, Ḳ.)

المُحَرَّبُ and المُتَحَرِّبُ ‡ *The lion.* (Ḳ, TA.)

مِحْرَابٌ: see حَرْبٌ, in two places. = Also *The upper end of a sitting-room*, (Mṣb, and so accord. to an explanation of the pl. مَحَارِيبُ, in the Ṣ, on the authority of Fr,) or *of a house*, or *tent*, or *chamber;* (Ḳ;) the *chief*, or *most honourable, sitting-place;* (AO, L, Mṣb, Ḳ;*) whence, in a trad., كَانَ يَكْرَهُ المَحَارِيبَ [*he used to dislike the uppermost*, or *chief, sitting-places in rooms*]: (L:) the *place where kings and chiefs and great men sit:* (Mṣb:) *a high place:* (Aṣ, Hr, TA:) *a* [*chamber of the kind called*] غُرْفَة: (Ṣ, Mṣb, Ḳ:) the *highest chamber in a house: a chamber to which one ascends by stairs:* (Zj, TA:) *a king's closet*, or *private chamber, into which he retires alone, out of the way of the people:* (Ḳ:) *a* [*pavilion*, or *building of the kind called*] قَصْر: (Aṣ, TA:) the *station of the Imám in a mosque:* (Ḳ:) the مِحْرَاب [or *niche* which shows the direction of the ḳiblehٔ] *of a mosque;* from the same word as signifying the "upper end of a sitting-room;" (Fr, Ṣ, Mṣb;) or, as some say, because the person praying wars with the devil and with himself by causing the attention of his heart: (Mṣb:) the *highest place in a mosque:* (Zj, TA:) the *ḳibleh:* (L, TA:) *a mosque*, or *place of worship;* so in the Ḳur xix. 12: (Ṣ, L:) *a place of assembly.* (Aṣ, TA.) مَحَارِيبُ بَنِى إِسْرَائِيلَ means *The places of worship of the Children of Israel*, (T, Ḳ,) *in which they used to assemble for prayer*, (T, TA,) or *in which they used to sit;* (Ḳ;) as though they sat therein to consult respecting war. (TA.) [See also مَذْبَحٌ.] — *I. q.* أَجَمَةٌ, (Ḳ,) meaning The *haunt of a lion.* (TA.) — The *neck* of a beast. (Lth, Ḳ, TA.)

مَحْرُوبٌ and مَحْرُوبَةٌ: see حَرِيبٌ, in three places.

المُتَحَرِّبُ: see المُحَرَّبُ.

حرث

1. حَرَثَ, aor. ـُ (Ṣ, Mṣb, Ḳ) and ـِ, (Ḳ,) inf. n. حَرْثٌ, (Ṣ, A, Mṣb, Ḳ,) *He gained, acquired*, or *earned*, (Ṣ, A, Ḳ,) wealth; (Ṣ;) as also ‡ احترث: (Az, TA:) *he collected* wealth. (Ṣ, A, Mṣb, Ḳ.) — *He sought, sought after*, or *sought to gain, sustenance;* and *laboured diligently;* لِعِيَالِهِ *for his family;* as also ‡ احترث: (TA:) *he worked*, or *laboured*, for the goods of the present world, (Az, TA,) and ‡for those of the world to come. (Az, A, TA.) You say, أَحْرُثُ لِآخِرَتِكَ ‡ *Labour for thy good in the world to come.* (A, TA.) And it is said in a trad., أَحْرُثُ لِدُنْيَاكَ كَأَنَّكَ تَعِيشُ أَبَدًا (Ṣ, TA) *Labour for thy good in the present world as though thou wert to live for ever:* and, in continuation, وَاعْمَلْ لِآخِرَتِكَ كَأَنَّكَ تَمُوتُ غَدًا ‡ *and work for thy good in the world to come as though thou wert to die to-morrow.* (TA.) — Also حَرَثَ, (T, Ṣ, Mgh, Mṣb, Ḳ,) aor. ـُ and ـِ, (Ḳ,) inf. n. حَرْثٌ (T, Mgh, Mṣb, Ḳ) and حِرَاثَةٌ; (TA;) and ‡ احترث; (T, Ṣ;) *He sowed;* (T, Ṣ, Ḳ;) *he cast seed upon the ground:* (T, TA:) [accord. to Bḍ (xlii. 19), this is the primary signification: see حَرْثٌ, below:] and the former verb, *he tilled*, or *cultivated*, land, either *by sowing* or *by planting:* (TA:) or *he ploughed up* land *for sowing:* (Mgh, Mṣb:) or *he ploughed* land; because the doing so is a means of gain. (Ḥam p. 70.) And the former verb, *He ploughed up* the ground *by much walking upon it;* as also ‡ احرث. (TA.) — Also, the former verb, (L, Ḳ,) aor. ـُ and ـِ, (Ḳ,) inf. n. حَرْثٌ, (A, L, Ḳ,) *He took*, or *had, four wives together.* (A, L, Ḳ.) — *Immoderatè inivit:* (A, Ḳ:) *multùm inivit.* (IAạr, L.) And حَرَثَ امْرَأَتَهُ *Multùm inivit mulierem suam.* (IAạr, L.) — ‡ *He emaciated*, or *rendered lean*, (IAạr, Ṣ, A, Ḳ,) a beast, (Ḳ,) or a camel, (IAạr, TA,) or a she-camel, (IAạr, Ṣ, A,) and a horse, (IAạr, TA,) *by journeying* (IAạr, Ṣ, A, Ḳ) *thereon;* (IAạr, Ṣ, Ḳ;) as also ‡ احرث, (so in the

A and L and TA, and in some copies of the Ṣ, in this art., and so in the Ṣ and L and Ḳ in art. لهد,) or ٤ احترث. (So in some copies of the Ṣ in the present art.) — ‡ *He stirred* a fire, (Ṣ, A, Ḳ,) *and made* it *to burn up*, (TA,) with the مِحْرَاث. (A, TA.) — ‡ *He examined, looked into, scrutinized,* or *investigated:* (Ḳ, TA:) app. in an absolute sense: but accord. to some of the leading lexicologists, *he examined, looked into, scrutinized,* or *investigated,* and *studied,* the book, or the Ḳur-án: (TA:) *he studied* the Ḳur-án: (Ṣ:) or *he studied* the Ḳur-án *long, and meditated upon* it. (A, TA.) — †*He called to mind* a thing, or an affair, *and became excited thereby:* [for ex.,] Ru-beh says,

* وَالقَوْلُ مَنْسِيٌّ إِذَا لَمْ يُحْرَثِ *

[*And the saying is forgotten if it be not called to mind so as to produce excitement*]. (TA.) — †*He applied himself to the study of* الفِقْه [i. e. *the law*]; or *he learned the science so called.* (Ḳ.)

4: see 1, in two places.

8: see 1, in four places.

حَرْثٌ *Gain, acquisition,* or *earning;* (Jel in xlii. 19;) as also ٤ حَرِيثَةٌ; of which the pl. is حَرَائِثُ: (Ḳ:) and *recompense,* or *reward.* (Bḍ and Jel in xlii. 19, and TA. [Accord. to Bḍ, in the place here referred to, this is from the same word as meaning "seed-produce: but the reverse seems to be the case accord. to the generality of the lexicologists.]) مَنْ كَانَ يُرِيدُ حَرْثَ الآخِرَةِ, in the Ḳur xlii. 19, means †*Whoso desireth the reward,* or *recompense,* (Bḍ,) or *the gain,* i. e. *reward,* or *recompense,* (Jel,) [*of the world to come.*] — *A lot, share,* or *portion.* (TA.) — *Worldly goods.* (TA.) — †*Seed-produce:* (Ṣ,* Ḳ,* TA:) ‡*what is grown,* or *raised, by means of seed,* and *by means of date-stones,* and *by means of planting:* (Mgh:) an inf. n. used as a proper subst.: (Mgh, Mṣb:) pl. حُرُوثٌ. (Mṣb.) — †*A place ploughed for sowing;* (Mgh, Mṣb;) as also ٤ مَحْرَثٌ, (Mṣb,) pl. مَحَارِثُ: (Mgh, Mṣb:) or *land prepared for sowing:* (Jel in ii. 66:) and it is said to signify also *a plain,* or *soft, place;* perhaps because one ploughs in it. (Ḥam p. 70.) [Being originally an inf. n., it is also used in a pl. sense.] It is said in the Ḳur ii. 223, نِسَآؤُكُمْ حَرْثٌ لَكُمْ (Mgh, Mṣb) ‡*Your wives,* or *women, are unto you things wherein ye sow your offspring:* (Bḍ, Jel:) they are thus likened to places that are ploughed for sowing. (Mgh, Mṣb.) — [And hence,] ‡*A wife;* as in the saying, كَيْفَ حَرْثُكَ ‡[*How is thy wife?*]. (A, TA.) — *A road,* or *beaten track,* or the *middle of a road, that is much trodden* [*as though ploughed*] *by the hoofs of horses or the like.* (Ḳ,* TA.) — [*A ploughshare:* so in Richardson's Pers. Ar. and Engl. Dict., ed. by Johnson; and so, app., in the Munjid of Kr, voce عُقَابٌ.]

حَرِيثَةٌ: see حَرْثٌ. — The pl., حَرَائِثُ, also signifies †Camels *emaciated by travel:* (El-Khaṭṭábee, Ḳ:) originally applied to horses: of camels you [generally] say, أَحْرَفْنَاهَا ["we rendered them lean"], with ف; and نَاقَةٌ حَرْفٌ means "a lean she-camel." (El-Khaṭṭábee, TA.)

حَرَّاثٌ *A sower, plougher, tiller,* or *cultivator, of land;* (Ṣ, TA;) as also ٤ حَارِثٌ [pl. حُرَّاثٌ]: (KL:) *a plougher of land for sowing.* (Mṣb.) — *One who eats much; a great eater.* (IAạr, TA.)

حَارِثٌ *A collector of property.* (Mṣb.) — الحَارِثُ, (Ḳ, [also written الحِرْثُ, in the CḲ, erroneously, الحَرِثُ,]) as a generic proper name, (MF,) and أَبُو الحَارِثِ, (Ṣ, Ḳ,) the latter the better known, (TA,) *The lion:* (Ṣ, Ḳ:) because he is the prince of beasts of prey, and the strongest to acquire. (Ḥar p. 662.) — See also حَرَّاثٌ.

مَحْرَثٌ: see حَرْثٌ.

أَرْضٌ مَحْرُوثَةٌ: see مَحْرُوثَةٌ.

مِحْرَثٌ: see what next follows.

مِحْرَاثٌ The *thing* (i. e. the *piece of wood,* or the *wooden thing,* TA) *with which the fire is stirred* (Ṣ, A, Ḳ) *in the* [*kind of oven called*] تَنُّور; (Ṣ;) as also ٤ مِحْرَثٌ: (Ḳ:) and مِحْرَاثُ النَّارِ *the shovel* (مِسْحَاة) *with which the fire is stirred.* (TA.) [Hence,] مِحْرَاثُ الحَرْبِ †*That which* [or *he who*] *stirs up,* or *excites, war.* (TA.) — [In the present day, it signifies *A plough:* and (like حَرْثٌ) *a ploughshare.*]

أَرْضٌ مَحْرُوثَةٌ and ٤ مُحْرَثَةٌ *Ground ploughed up by people's treading much upon it.* (T, TA.)

حرج

1. حَرِجَ, aor. ـِ, inf. n. حَرَجٌ, *It* (a number of things) *became collected together:* and, necessarily, *became close, strait,* or *narrow:* (so accord. to an explanation of the inf. n. by Er-Rághib, in the TA:) said of anything, *it was,* or *became, close, strait,* or *narrow.* (KL.) One says of dust, حَرِجَ إِلَى حَائِطٍ, or سَنَدٍ, *It rose,* (Lth, Az, TA,) *in a narrow place,* (TA,) *and became collected* [*against a wall,* or *an acclivity* or *the like*]. (Lth, Az, TA.) — حَرِجَ صَدْرُهُ, aor. and inf. n. as above, †*His bosom became strait,* or *contracted;* (Ṣ, A, Mgh, Mṣb, TA;) *not expanded,* or *dilated, by reason of what was good.* (TA.) And حَرِجَ alone, aor. and inf. n. as above, †*He became disquieted, and contracted in bosom:* and †*he became in doubt; he doubted;* because doubt disquiets the mind. (So accord. to explanations of the inf. n. by Er-Rághib, in the TA.) — Also حَرِجَ, aor. and inf. n. as above, [†*He became straitened,* or *in difficulty:* and particularly, *by the commission of a sin,* or *crime:* (see حَرَجٌ, below:) and hence, simply,] †*he committed a sin, a crime,* or *an act of disobedience for which he deserved punishment.* (Mṣb.) — Also *He looked, and was unable to move from his place by reason of fear and rage.* (T, TA.) And حَرِجَتِ العَيْنُ, (Ṣ, A, Ḳ,) aor. ـِ, (Ḳ,) inf. n. as above, (TA,) ‡*The eye became dazzled,* (حَارَتْ, Ṣ, Ḳ, TA,) or *sank in its socket,* (غَارَتْ,) *and its vision became straitened:* (A, TA:) or *it did not turn about,* nor *wink, by reason of intent gazing.* (TA.) — Also, (Ṣ, A, Ḳ,) aor. as above, (Ḳ,) and so the inf. n., (Ṣ, Ḳ,) ‡*It was,* or *became, forbidden,* or *prohibited,* (Ṣ, A, Ḳ,) and *attended with straitness,* or *difficulty.* (A.) So in the saying, حَرِجَ عَلَىَّ ظُلْمُكَ ‡*The wronging of thee is forbidden,* or *prohibited, to me.* (Ṣ, TA.) And حَرِجَ عَلَيْهِ السَّحُورُ ‡*The meal termed* سحور *became forbidden,* or *prohibited, to him,* (A, TA,) namely, a man fasting, *and attended with difficulty,* (A,) *by reason of the straitness of the time thereof.* (TA.) And حَرِجَتِ الصَّلَاةُ ‡*Prayer became forbidden,* or *prohibited,* (A, and TA as from the Ḳ, [but not found by me in the copies of the Ḳ,]) عَلَيْهَا *to her* [by reason of legal impurity, as is shown in the A]. (A, TA.) — حَرِجَ إِلَيْهِ ‡ *He betook himself,* or *had recourse, to him,* or *it, for protection from a strait,* or *difficulty.* (TA.) And حَرِجَ إِلَى كَذَا وَكَذَا †*He betook himself to such and such things.* (TA.)

2. حرّجهُ, (TA,) inf. n. تَحْرِيجٌ, (Ṣ, Ḳ,) †*He made it strait,* or *difficult;* (Ṣ, Ḳ, TA;) and *forbade it to be violated;* namely, a right. (TA.) — حرّج عَلَى حَيَّةٍ †*He said to a serpent,* [by way of warning, lest it should be a Jinnee,] *Thou wilt be in a strait if thou return to us; therefore blame us not if we reduce thee to a strait by pursuing and driving away and killing.* (TA from a trad.)

4. احرجهُ *He made him to betake himself to a narrow,* or *confined, place;* and so أَحْجَرَهُ and أَحْرَدَهُ. (TA.) And *He made him* (a dog or a beast of prey) *to betake himself to a narrow,* or *confined, place, and then attacked him.* (TA.) [Hence,] احرجهُ إِلَيْهِ †*He constrained him to betake himself,* or *have recourse, to him,* or *it.* (Ṣ, A, Ḳ.) And احرجهُ إِلَى كَذَا وَكَذَا †*He made him to betake himself to such and such things:* (TA:) or *he,* or *it, caused him to want such and such things.* (AA, TA in art. دمغ.) — ‡ *He caused him to fall into a strait,* or *difficulty:* (A, TA:) *he straitened him; reduced him to a strait,* or *difficulty.* (TA.) — †*He made him,* or *caused him, to fall into a sin, a crime,* or *an act of disobedience for which he deserved punishment.* (Ṣ, Ḳ, TA.) — أَحْرَجْتُ الصَّلَاةَ †*I made,* or *pronounced, prayer to be forbidden,* or *prohibited.* (Ḳ.) = احرج كَلْبَهُ, (A,) or احرجهُ مِنْ صَيْدِهِ, (Aṣ, TA,) *He gave to his dog a portion of his prey.* (A.)

5. تحرّجهُ †*He made it strait,* or *difficult, to himself.* (TA.) = And تحرّج ‡*He put away,* or *cast away, from himself, sin,* or *crime;* (TA;) *he shunned, avoided,* or *kept aloof from, sin,* or *crime;* (Mgh;) *he did a deed whereby he shunned, avoided,* or *kept aloof from, sin,* or *crime;* (Mṣb, TA;) syn. تَأَثَّمَ. (Ṣ, A, Mgh.) And تحرّج مِنْهُ ‡ *He shunned, avoided,* or *kept aloof from, it, as a sin,* or *crime.* (A,* Mgh.) [See تَحَنَّثَ.]

حُرْجٌ: see حَرَجٌ, in two places.

حِرْجٌ: see حَرَجٌ. = Also *The dog's portion of the prey*, or *game*; (Ṣ, A, Ḳ;) such as the head and the shanks and the belly: (TA:) *what is thrown to the dog, of the prey*, or *game, that he has taken*: (Az, TA:) or *a piece of flesh*: pl. أَحْرَاجٌ. (TA.) = And *A cowry*; syn. وَدَعَةٌ: (Ṣ, A, Ḳ:) pl. أَحْرَاجٌ (Ṣ, A) and أَحْرِجَةٌ (T, TA) and حِرَاجٌ; (TA;) the second, [as also the first,] a pl. of pauc.: (T, TA:) or *cowries* (وَدَعٌ) *which are hung upon the necks of dogs*. (Aṣ, TA.) — And *A dog's collar* [*of cowries*]: (TA:) or *a collar* [*of cowries*] *for any animal*. (T, TA.)

حَرَجٌ [inf. n. of 1, q. v.:] ‡ *Straitness; a strait*, or *difficulty*. (A,* TA.) — ‡ *A sin, a crime*, or *an act of disobedience for which one deserves punishment*; syn. إِثْمٌ; (Ṣ, Mṣb,* Ḳ;) as also ٭ حَرْجٌ: (Yoo, Ṣ, Ḳ:) or the *straitness* [*which is the consequence*] *of sin* or *crime*. (A, Mgh.) — [Hence,] لَا حَرَجَ *i. q.* لَا بَأْسَ [*There is*, or *will be, no harm* in thy doing this or that]; and لَا إِثْمَ [*there is*, or *will be, no sin*, or *crime*]. (IAth, TA.) = See also حَرِجٌ, in six places. — Also, applied to a she-camel, ‡ *Lean, lank, light of flesh, slender*, or *lank in the belly*; (Ṣ, Ḳ;) as also ٭ حَرْجَجٌ, (Ṣ, A,) accord. to AZ, (Ṣ,) and ٭ حَرُوجٌ: (A:) or ٭ حَرْجُوجٌ signifies, so applied, *lean*, &c., as above, *and sharp-spirited*: (Ḳ:) or this last, (Ḳ,) and حَرَجٌ and ٭ حَرُوجٌ, (TA,) *fat*, (Ḳ, TA,) *large-bodied*, (TA,) *and long* [lit. *long upon the face of the ground*, as distinguished from tall]: or *strong*: (Ḳ, TA:) and حَرَجٌ signifies also, (Ḳ,) or, as some say, and so do ٭ حَرْجُوجٌ and ٭ حُرْجُجٌ and ٭ حُرْجُمٌ, (Ṣ,) so applied, *long* [lit. *long upon the face of the ground*]: (Ṣ:) and some allow ٭ حِرْجِيجٌ in the sense of ٭ حَرْجُوجٌ; (TA;) which last is originally ٭ حَرْجُجٌ, which is originally ٭ حُرْجُمٌ: (Ṣ:) the pl. of ٭ حَرْجُوجٌ (Ṣ) and of ٭ حِرْجِيجٌ (L) is حَرَاجِيجُ. (Ṣ, L.) = See also حَرَجَةٌ, in three places. = Also *A thing composed of pieces of wood*, (Aṣ, Ṣ, Ḳ,) *bound together*, (Aṣ, Ṣ,) *in which dead bodies are carried*; (Aṣ, Ṣ, Ḳ;) *sometimes put over the bier of a woman*: (Ṣ:) accord. to the T, the حرج of a bier is *a* شِجَار, [i. e. the *frame-work of a* هَوْدَج,] *which is constructed of wood, and put over the bier of a corpse*: accord. to ISd, the حرج is *a vehicle for women and men, which has no head*. (TA.) See also نَعْشٌ, in two places.

حَرِجٌ and ٭ حَرَجٌ *A strait, narrow, confined*, or *close*, place: (TA:) or *strait, narrow, confined*, or *close, in the utmost degree*: (Zj, T:) or a *strait, narrow, confined*, or *close*, place, *abounding with trees*, (Ṣ, Ḳ,) *and impenetrable to the pasturing animals*: (Ṣ:) and ٭ حَرِيجٌ, also, applied to a place, signifies the same as حَرِجٌ. (TA.) — صَدْرٌ حَرِجٌ (Ṣ, Mṣb, TA) and ٭ حَرَجٌ, (Ṣ, A, TA,) like وَحِدٌ and وَحَدٌ, and فَرِدٌ and فَرَدٌ, and دَنِفٌ and دَنَفٌ, (Ṣ,) *A bosom strait*, or *contracted*; (A, Mṣb, TA;) *not expanded*, or *dilated, by reason of what is good*. (TA.) يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرِجًا or ٭ حَرَجًا, accord. to different readings, [in the Ḳur vi. 125,] (Ṣ,) is explained by I 'Ab as meaning *He will make his bosom strait, impenetrable* to wisdom. (TA.) — Also حَرِجٌ and ٭ حَرَجٌ A man *having a strait*, or *contracted, bosom, which does not expand*, or *dilate, by reason of what is good*: the former has a dual and a pl.; but the latter has only the sing. form, because it is [properly, or originally,] an inf. n.: Zj says that the former is a part. n., and that by the latter is meant ذُو حَرَجٍ. (TA.) — And the former, One *who fears*, or *dreads, to venture upon an affair*. (TA.) — And *That seldom*, or *never, withdraws from fight*: (Ḳ:) *that will not be put to flight*; as though it were difficult for him to find an excuse for being put to flight. (TA.) — And *Committing a sin, a crime*, or *an act of disobedience for which he deserves punishment*; (Mṣb;) and so ٭ حَارِجٌ, which is thought by ISd to be after the manner of a rel. n., because it has no corresponding verb [of which it may be regarded as the part. n.; the regular part. n. being حَرِجٌ, as حَرِجَ is intrans.]. (TA.) — Also *Abstaining from sin*, or *crime*; and so ٭ حَرَجٌ and ٭ مُتَحَرِّجٌ. (TA.) [Thus bearing two contr. significations. See 5.] — Also, and ٭ حَرَجٌ, ‡ *Forbidden*, or *prohibited*: so in the phrase, ظُلْمُكَ عَلَيَّ حَرَجٌ and ٭ حَرَجٌ ‡ [*The wronging of thee is forbidden*, or *prohibited, to me*]. (A.)

حَرَجَةٌ ‡ *A wood*, or *collection of trees*; (Ṣ, Ḳ, TA;) so called because of their closeness: or *dense and tangled trees*: (TA:) or *a thicket*, or *collection of dense and tangled trees, of the kind called* سَلَم, *into which no one can penetrate*; (AHeyth, Az, TA;) or *of the* سَمُر *and* طَلْح *and* عَوْسَج *and* سَلَم *and* سِدْر; or *of the* سِدْر *and olive and other trees*: or *a place in a wood where trees are dense and tangled, extending as far as a stone's throw*: and also *a tree which the pasturing animals cannot reach*: (TA:) pl. حَرَجٌ (Ṣ, Ḳ) [or rather this is a coll. gen. n., of which حَرَجَةٌ is the n. un.,] and حَرَجَاتٌ (Ṣ, A) and حِرَاجٌ (Ṣ) and [of pauc.] أَحْرَاجٌ: (A, TA:) or ٭ حَرَجٌ signifies *a place in which is a collection of trees, and where they are close together*. (A.) — Also ‡ *A collection of camels*: (Ṣ, Ḳ, TA:) *a hundred camels*: (ISd, TA:) pl. [or rather coll. gen. n.] ٭ حَرَجٌ. (Ḳ.)

حُرْجُجٌ: see حَرَجٌ, in two places.

حُرْجُوجٌ: see حَرَجٌ, in five places.

حِرْجِيجٌ: see حَرَجٌ, in two places.

حِرَاجُ الظَّلْمَآءِ, (Ḳ,) or مِنَ الظَّلَامِ, (A, TA,) and مِنَ الظَّلْمَآءِ, (TA,) ‡ *Dense darkness*. (A,* Ḳ, TA.)

حَرُوجٌ: see حَرَجٌ, in two places.

حَرِيجٌ: / حَارِجٌ: } see حَرِجٌ.

مُحَرَّجٌ A dog *having a collar of cowries*; (Ṣ, Ḳ;) from حُرْجٌ: (Ṣ:) *having cowries upon his neck*. (Aṣ, TA.)

حَلَفَ فُلَانٌ بِالْمُحَرَّجَاتِ ‡ *Such a one swore by the three divorces* [*which render the wife absolutely forbidden to the husband*]: (A:) or *by the oaths that rendered his scope strait*, or *narrow*. (Ḥar p. 178.)

مُتَحَرِّجٌ: see حَرِجٌ.

حرح

1. حَرَحَهَا, aor. ـَ, *He hit*, or *hurt, her* (a woman's) حِرْح or حِر [i. e. *vulva*, or *pudendum*]. (Ḳ.)

حِرٌّ, (Ṣ, Mgh, Mṣb, Ḳ,) similar in form to يَدٌ and دَمٌ, (Mṣb,) and حِرَّةٌ; (AHeyth, Az, Mṣb) and حِرٌ; (Ḳ;) the first of which is the most common; and the last, strange; (TA;) or the first is sometimes used instead of the second; (Mṣb;) The *vulva*, or *pudendum, of a woman*: originally ٭ حِرْحٌ, (Ṣ, Mgh, Mṣb, Ḳ,) as is shown by the form of its broken pl., (Ṣ, Mgh, Mṣb,) and by that of its dim.; for in the formation of the broken pl. and of the dim., a word is restored to its original state: the final ح in the original is elided, and ر is put in its stead, and incorporated into the medial radical letter; and sometimes the word is used without any letter of compensation: thus are formed حِرَّانِ and حِرَرٌ: (Mṣb:) the pl. is أَحْرَاحٌ, (Ṣ, Mgh, Mṣb, Ḳ,) its only broken pl., (TA,) and حِرُونَ, (Ṣ, Ḳ,) which latter is like لِدُونَ and مِئُونَ, pls. of defective nouns [لِدَةٌ and مِئَةٌ]: (Ṣ:) dim. ٭ حُرَيْحٌ. (Mṣb.)

حِرْحٌ: see the paragraph next preceding.

حَرِحٌ A man *loving*, (L, TA,) or *fond of*, (Ḳ,) *the* أَحْرَاح [or *pudenda*] *of women*: (L, Ḳ:) and epithet after the manner of a rel. n. (Sb, TA.) — See also حِرِّيٌّ.

حِرَحِّيٌّ: see what next follows.

حِرِّيٌّ, and (if you will, Ṣ) ٭ حِرَحِّيٌّ, (Ṣ, Ḳ,) in which latter the medial radical letter is with fet-h, as in the rel. ns. formed from يَدٌ and غَدٌ, namely, يَدَوِيٌّ and غَدَوِيٌّ; (Ṣ;) [*Of*, or *belonging to*, or *relating to, the vulva*, or *pudendum, of a woman*;] rel. ns. of حِرٌّ [and حِرْحٌ]: and (if you will, Ṣ) you may say ٭ حَرِحٌّ, like سَتِهٌّ. (Ṣ, Ḳ.)

حُرَيْحٌ: see حِرٌّ, above.

مَحْرُوحَةٌ A woman *hit*, or *hurt, in her* حِرْح or حِر [i. e. *vulva*, or *pudendum*]. (Ḳ.)

حرد

1. حَرَدَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـِ, (Ṣ, Ḳ,) inf. n. حَرْدٌ, (Ṣ, Mṣb,) *He tended, repaired, betook himself*, or *directed himself* or *his course* or *aim, to* or *towards; made for* or *towards; aimed at; sought, pursued, desired*, or *intended*; (him, or it; IAar, Ḳ;) syn. قَصَدَ. (IAar, Ṣ, A, Mṣb, Ḳ.) Agreeably with this explanation, some render the

words of the Ḳur [lxviii. 25], وَغَدَوْا عَلَى حَرْدٍ قَادِرِينَ. (Ṣ.) You say to a man, قَدْ حَرَدْتُ حَرْدَكَ *I have tended, repaired, &c., to, or towards, thee;* like قَصَدْتُ قَصْدَكَ (Fr, Ṣ,* L) and أَقْبَلْتُ قِبَلَكَ. (Fr, L.) A rájiz says, (Ṣ,) namely, Ḥassán, (so in a copy of the Ṣ,)

* أَقْبَلَ سَيْلٌ جَاءَ مِنْ أَمْرِ ٱللّٰهْ *

* يَحْرِدُ حَرْدَ الجَنَّةِ المُغِلَّهْ *

[*A torrent advanced, that came by the command of God, tending to the fruitful garden*]. (Ṣ.) = Also, aor. ـَ, (Ḳ,) inf. n. حَرْدٌ, (Ṣ, L,) *He prevented, hindered, impeded, withheld, restrained, debarred, inhibited, forbade, prohibited,* or *interdicted;* (IAạr, Ṣ, Ḳ;) and so ↓حرّد, (L, Ḳ,) inf. n. تَحْرِيدٌ. (TA.) Agreeably with this explanation, also, some render the words of the Ḳur cited above: from حَارَدَتْ said of she-camels, meaning "they became scanty in their supplies of milk." (Ṣ.) = Also, aor. ـِ, (Ṣ, L, Ḳ,) or ـُ, (AZ, Ṣ, L,) inf. n. حُرُودٌ; (Ṣ, Ḳ;) [and app. ↓تحرّد and ↓انحرد; (see حَرِيدٌ;)] *He* (a man) *separated himself from others;* (Ḳ;) *he left,* or *abandoned,* or *forsook, his people, and removed from them;* (AZ, Ṣ;) *he retired from his people, and alighted,* or *took up his abode, in a place by himself.* (Ṣ.) = حَرِدَ, (Sb, Ṣ, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) and حَرَدَ, aor. ـِ, (L, Ḳ,) inf. n. حَرَدٌ, (Sb, Aṣ, T, IDrd, Ṣ, Mṣb, &c.,) so says Aboo-Naṣr Aḥmad Ibn-Ḥátim, companion of Aṣ, (Ṣ,) and حَرَدٌ, (T, Ṣ, Mṣb,) this latter form of the inf. n. sometimes used, accord. to ISk, (Ṣ,) and this is the form heard by AZ and AO and Aṣ from the Arabs of chaste speech, (TA,) but both forms are chaste, (IAạr, TA,) though the former is the more common, (IAạr, Mṣb,) *He was,* or *became, angry:* (Ṣ, Mṣb, Ḳ, &c.:) *he was,* or *became, exasperated* (تحرّش) *by one who angered him, and desired to kill him.* (T, L.) And حَرِدَ عَلَيْهِ (A, L) and حَرِدَ (L) *He was angry with him.* (A, L.) = حَرِدَ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Ṣ, Ḳ,) inf. n. حَرَدٌ, (Ṣ, Mgh, Mṣb,) *He* (a camel) *had the disease termed* حَرَدٌ [q. v.]: (Ḳ:) *he had the tendons,* or *sinews, of one of his fore legs relaxed by the cord whereby the fore shank is sometimes bound up to the arm,* or *had them in that state naturally,* (Ṣ, Mgh, Mṣb,*) *so that he shook his fore legs,* (Ṣ,) or *so that he beat the ground* [*with the fore leg*], (Mgh, Mṣb,) *in walking,* or *going:* (Ṣ, Mgh, Mṣb:) or *he* (a camel) *had the tendon,* or *sinew, of his arm broken, so that his fore leg became lax, and he never ceased to shake it:* the tendon, or sinew, breaks only in the outer side of the arm, and it [the arm] seems, when the camel walks or is in motion, as though it stretched, by reason of his raising it so high from the ground, and by reason of its laxness: (ISh, TA:) or *he* (a beast) *raised his legs very high, in walking,* or *going, and put them down in their place, by reason of his being very short in his step.* (L.) = Also, aor. and inf. n. as above, *He* (a man) *was oppressed by the weight of his coat of mail, so that he was unable to stretch himself out in walking.* (Ḳ.) = And, with the same aor. and inf. n., *It* (a bow-string) *had one or more of the several portions of which (by their being twisted together) it was composed longer than others.* (Ḳ.)

2. حرّد: see 1. = Also, (T, L, Ḳ,) inf. n. تَحْرِيدٌ, (Ḳ,) *He twisted* a rope *so tightly that the strands formed knots, and overlay one another:* (T, L:) and *he rolled* a rope *in twisting it* (أَدْرَجَ فَتْلَهُ) *so that it became round.* (AḤn, L, Ḳ.) [See also the pass. part. n., below.] = And, (Ḳ,) inf. n. as above, (Ṣ, Ḳ,) *He crooked, curved,* or *bent,* a thing, (Ṣ, Ḳ,) *in the form of an arch.* (Ṣ.) = See also حُرْدِيٌّ. [It seems to be implied in the L, that one says حَرَّدَ حَائِطَ القَصَبِ, meaning *He bound a* حُرْدِيّ (q. v.) *upon the fence of reeds,* or *canes,* of a fold for sheep &c.] = Also, (Ḳ,) inf. n. as above, (T, Ḳ,) *He* (a man) *betook himself,* or *repaired, for covert,* or *lodging, to a* [*house,* or *hut, such as is called*] كُوخ, (T, Ḳ,) *with a gibbous roof.* (Ḳ.)

3. حَارَدَتْ, (Ṣ, A, Ḳ,) inf. n. حِرَادٌ, (Ṣ,) *She* (a camel) *was,* or *became, scanty in her supply of milk:* (Ṣ, A, Ḳ:) or *ceased to yield milk,* or *to have milk in her udder.* (Ḳ.) = [Hence,] ‡ *She* (a woman) *ceased to have milk in her breasts.* (L.) = And ‡ *It* (a بَاطِيَة or other vessel) *ceased to have wine,* or *beverage, in it.* (L.) = And ‡ *It* (a year, سَنَةٌ,) *was one of little rain.* (Ṣ, A, Ḳ.) = And حارد ‡ *He* (a man) *was about to give, and then refrained.* (A.) = And حَارَتْ حَالِي ‡ *My state,* or *condition, became changed, so as not to be known,* or *so as to be displeasing.* (A.)

4. احردهُ *He separated,* or *set apart,* (Ḳ,) and *removed,* (TA,) *him,* or *it.* (Ḳ, TA.)

5: see 1.

7: see 1. = [Also,] *It* (a star) *darted down.* (Ḳ.)

حَرْدٌ *i. q.* قَصْدٌ: whence the phrase, قَدْ حَرَدْتُ حَرْدَكَ: see 1. = *Anger;* [as also ↓حَرَدٌ: see 1:] so in the prov., تَمَسَّكْ بِحَرْدِكَ حَتَّى تُدْرِكَ حَقَّكَ *Retain,* or *persist in, thine anger until thou obtain thy right.* (TA.) *Rancour,* or *enmity which one retains in the heart, watching for an opportunity to indulge it.* (El-Ḳálee, MF.) = See also حَرِيدٌ.

حِرْدٌ The مَبْعَر [i. e. the *intestine,* or *gut, containing the* بَعْر, or *dung,*] of a camel, (Aṣ, Ṣ, Ḳ,) male or female; (Ḳ;) as also ↓حِرْدَةٌ: (Aṣ, Ḳ:) pl. حُرُودٌ. (Aṣ, Ṣ.) = An *intestine,* or *a gut:* (T:) pl. as above: (IAạr:) [or] أَحْرَادٌ signifies the *intestines,* or *guts,* of camels; and is probably a pl. of حِرْدٌ, like حُرُودٌ, as the مَبَاعِر and the أَمْعَآء are nearly alike. (L.) Accord. to Lth [and the Ḳ], حِرْدٌ signifies *A piece of a camel's hump:* but this is a mistake: it means (as explained above) an intestine, or a gut. (T.)

حَرَدٌ: see حَرَدٌ. = Also *A certain disease in the legs of camels,* (Ḳ, TA,) *occasioning them, in walking,* or *going, to shake their legs, and to beat the ground with them much:* (TA:) or *a certain disease in their fore legs;* (Ḳ, TA;) *not in the hind legs; caused by the cord whereby the fore shank is sometimes bound up to the arm:* (TA:) or *an aridity in the tendons,* or *sinews, of one of the fore legs, occasioned by that cord,* (Ḳ, TA,) *when the animal is young and recently weaned,* (TA,) *in consequence of which he beats the ground with his fore legs,* (Ḳ, TA,) or [*strikes*] *his breast* [*therewith*], *in walking,* or *going:* (TA:) the disease thus called is casual; [or generally so; (see حُرَيْدَاءُ;)] not natural. (T.) [See حَرِدَ.]

حَرِدٌ: see حَرِيدٌ: = and حَارِدٌ: = and أَحْرَدُ, in two places. = Also A rope *uneven in its strands.* (AḤn, TA.) A bow-string *having one or more of the several portions of which (by their being twisted together) it is composed longer than others.* (Ḳ.) [See also مُحَرَّدٌ.] = A man *in want,* or *needy.* (Yoo, on the authority of an Arab of the desert.)

حِرْدَةٌ: see حِرْدٌ.

حُرْدِيٌّ *A bundle of reeds,* or *canes, which is laid upon the rafters,* or *pieces of wood,* (called رَوَافِد, IAạr, L,) *of a roof:* (IAạr, Mgh, Mṣb:) [the reeds, or canes, which are thus used in the construction of a roof are tied together in small bundles, each of which I have generally found to consist of about five or six: over them is added a coat of plaster:] pl. حَرَادِيُّ: a Nabathæan word: (Ṣ, Mgh, Mṣb, Ḳ:) arabicized: (Ṣ:) you should not say هُرْدِيٌّ. (ISk, Ṣ, Mgh.) = Also, (L, Ḳ,) and ↓حُرْدِيَّةٌ, (Mgh, L, Ḳ,) The *girdle* (حِيَاصَة, Mgh, L, Ḳ, TA, in the CḲ حياضة) *of a fold for sheep, &c.* (حَظِيرَة), *which is bound upon the fence* (حَائِط) *of reeds,* or *canes,* (Mgh, L, Ḳ,) *crosswise:* (Mgh, L:) accord. to IDrd, Nabathæan. (L.) You say, ↓حَرَّدَهُ, inf. n. تَحْرِيدٌ. (L.) = Also ↓حُرْدِيَّةٌ, (Lth, Mṣb,) in the 'Eyn هُرْدِيَّةٌ, (Mgh,) but this latter is disallowed by ISk, (Mṣb,) *Reeds,* or *canes, which are connected, in a bent form, with the arched branches* (طَاقَات) *of a grape-vine,* (Lth, Mgh, Mṣb,) *and upon which the shoots of the vine are let fall.* (Mgh.) = Also حُرْدِيٌّ, with ḍamm, [irregularly formed from حِرْدٌ, unless it be a mistake for حِرْدِيٌّ,] A man *having wide,* or *capacious, intestines* [like those of the camel]. (L, TA.)

حُرْدِيَّةٌ: see what next precedes, in two places.

حَرْدَانُ: see حَرِيدٌ: = and حَارِدٌ.

حَرُودٌ (Ṣ, A, Ḳ) and ↓مُحَارِدٌ (A, Ḳ) and ↓مُحَارِدَةٌ (Ḳ, TA, but omitted in some copies of the Ḳ) A she-camel *yielding little milk:* (Ṣ, A, Ḳ:) or *ceasing to yield milk,* or *to have milk in her udder.* (Ḳ.)

حُرُودٌ and ↓حَرَائِدُ, (Ḳ, TA,) or ↓حَرَادِيدُ, (so in a MS. copy of the Ḳ and in the CḲ,) The *prominent edges of a rope:* (Ḳ: [in a MS. copy of the Ḳ and in the CḲ, for حَبْل is erroneously put جَبَل:]) or the former, *knots,* and *parts overlying one another, in a rope, in consequence of the strands' being twisted very tightly.* (Az, on the authority of Arabs of his time.) = Also the former, pl. of حِرْدٌ [q. v.]. (Aṣ, Ṣ.)

حَرِيدٌ A man *who separates himself from others;*

as also ٭ حَرِدٌ and ٭ حَرْدٌ and ٭ حَارِدٌ and ٭ مُتَحَرِّدٌ (K) and ٭ حَرْدَانُ: (L:) fem. حَرِيدَةٌ, not حَرْدَى: (L:) or a man *who has left*, or *abandoned*, or *forsaken, his people, and removed from them*: (AZ, Ṣ:) or a *sole*, or *single*, man: (Aṣ, Ṣ:) and ٭ مُنْحَرِدٌ signifies *solitary*, in the dial. of Hudheyl: (Aṣ, Ṣ:) pl. (of the first, Ṣ) حُرَدَاءُ (Ṣ, K) and (of the second, TA) حِرَادٌ. (K.) You say, حَلَّ حَرِيدًا *He alighted and abode aside*, or *apart, from the people*. (A.) And حَيٌّ حَرِيدٌ *A tribe that separates itself from others*, (K, TA,) *not mixing with them when departing and alighting*, (TA,) *either on account of its might or on account of its smallness of number* (K, TA) *and its meanness of condition*. (TA.) And كَوْكَبٌ حَرِيدٌ (Ṣ, A) and ٭ مُنْحَرِدٌ (Ṣ) *A solitary star*. (Ṣ.) Aboo-Dhu-eyb says,

* كَأَنَّهُ كَوْكَبٌ فِي الجَوِّ مُنْحَرِدُ *

[*As though it were a solitary star in the region between the heaven and the earth*]: but AA reads [منجرد,] with ج, explaining it in the same sense; and saying that the poet means سُهَيْلٌ [or Canopus]. (Ṣ.) [See also 7.] And they say, كُلُّ قَلِيلٍ فِي كَثِيرٍ حَرِيدٌ [*Everything little among much*, or *small in number among great in number, is solitary*]. (AZ, Ṣ.)

حُرَيْدَآءُ *A tendon*, or *sinew, that is in the place of the cord whereby the fore shank is sometimes bound up to the arm, occasioning a beast to be what is termed* أَحْرَدُ, (K,) i. e., *to shake one of his fore legs in walking*, or *going*: sometimes this is natural. (TA.) [See حَرِدٌ.]

حَرَائِدُ: / حَرَادِيدُ: } see حُرُودٌ.

حَارِدٌ: see حَرِيدٌ. = Also, (Ṣ, A, K,) and ٭ حَرِدٌ (A, K) and ٭ حَرْدَانُ, *Angry*: (Ṣ, A, K:) *exasperated* (مُتَحَرِّشٌ) *by him who has angered him, and desirous of killing him*: (T, L:) or the first, *compact in make, strong, feared*, or *dreaded; whom, by reason of* [*his*] *disdainfulness* (عِزَّة [i. e. عِزَّتِهِ]) *one thinks to be angry*. (Ḥam p. 300.) أَسَدٌ حَارِدٌ *An angry lion*: pl. حَوَارِدُ. (Ṣ, A.)

أَحْرَدُ A camel (or a beast, L) *having the disease*, or *fault, termed* حَرَدٌ; (Ṣ, Mgh, L, Mṣb, K;) as also ٭ حَرِدٌ: (K:) fem. of the former حَرْدَآءُ. (Ṣ.) — A man *oppressed by the weight of his coat of mail, and unable to stretch himself out in walking*; (T, TA;) [and] so ٭ حَرِدٌ. (K.) — ‡ *Niggardly; mean; sordid*. (K, TA.) And أَحْرَدُ اليَدَيْنِ † *Close-fisted*, or *niggardly*. (T.)

مُحَرَّدٌ A rope *plaited so that it has prominent edges, by reason of its distortion*. (Ṣ, L. [See also 2; and see حَرِدٌ.]) And A bow-string *strongly twisted, having one or more of its strands*, or *the several portions of which* (*by their being twisted together*) *it is composed, appearing over*, or *above, others*; as also مُعَجَّرٌ. (L.) — *Crooked, curved*, or *bent*, (Ṣ, K,) [*in the form of an arch*: see 2:] applied to anything. (Ṣ.) — A room *in which are* [*bundles such as are called*] حَرَادِيّ *of reeds*, or *canes*, (Ṣ, L,) *laid across* [*over the rafters of the roof*]; (L;) as also مُحَرَّدَةٌ applied as an epithet to a room of the kind called غُرْفَة: (Ṣ, L:) and the former word, (K,) used as a subst., (TA,) signifies as above. (K, TA.) — Also, (K,) or بَيْتٌ مُحَرَّدٌ, (Aṣ, Ṣ, A,) *A house* [or *hut*] *with a gibbous roof, such as is termed* كُوخ. (Aṣ, Ṣ, A,* K.*)

مُحَارِدٌ and مُحَارِدَةٌ: see حَرُودٌ.

مُتَحَرِّدٌ: see حَرِيدٌ.

مُنْحَرِدٌ: see حَرِيدٌ, in three places.

حردن

حِرْدَوْنٌ: see the next article.

حردن

حِرْدَوْنٌ (Ṣ, L, K) and حِرْدَوْنٌ: (L, K:) some say the former; and some, the latter: (Mṣb:) *A certain small reptile* (دُوَيْبَّة): some say, the *male of the* [*kind of lizard called*] ضَبّ: (Ṣ, K:) accord. to Aṣ and IDrd, and several others, *a reptile* (دَابَّة) *of which the real character is unknown*; and therefore, by several authors, said to be *a reptile* (دابّة) *of the reptiles* (دَوَابّ) *of the deserts*: (Mṣb:) in the O (Mṣb) and in the L, (TA,) it is said to be *a small reptile* (دُوَيْبَّة) *resembling the* حِرْبَآء [or *chameleon*], (Mṣb, TA,) *of a beautiful kind*, (TA,) *diversified with various colours and spots, found in the region of Egypt*; *and* [it is said that] *it* (*the male thereof*, Mṣb) *has two penes* (نِزْكَانِ), *like as the* ضَبّ *has*: (Mṣb, TA:) accord. to some, the ن is augmentative: accord. to others, radical: the pl. is حَرَاذِينُ [or حَرَاذِينَ]. (Mṣb.) — Also, the former, The [*kind of lizard called*] عَظَآء: (Th, Seer, TA:) not what is here, immediately before, described. (TA.) — [In the present day, Any *lizard*.] — And A she-camel *that is ridden until no strength remains in her*. (TA.)

حرز

1. حَرَزَ, aor. ـُ, (K,) inf. n. حَرَازَةٌ and حِرْزٌ, (TA,) *It* (a place, TA) *was*, or *became, fortified, strong*, or *protected against attack*. (K, TA.) = حَرِزَ, aor. ـَ, *He was very pious*, or *abstinent from unlawful things*. (Ṣgh, K.) = حَرَزَهُ: see 4, in three places.

2. حرّزهُ: see 4, in two places.

4. احرزهُ, inf. n. إِحْرَازٌ, *He kept, preserved*, or *guarded, it; he took care of it*; (TA;) as also ٭ حَرَزَهُ, (K,) aor. ـُ, (TK,) inf. n. حَرْزٌ; (TA;) or the latter is formed by substitution of a letter from حَرَسَهُ: (K:) or the former signifies *he put it in a* حِرْز [q. v.]; (Mgh, Mṣb;) and so ٭ the latter: (TA:) and the former, *he preserved it from being taken*. (TA.) You say, أَحْرَزَهُ فِي وِعَائِهِ [*He kept*, or *preserved, it in his*, or *its, receptacle*]. (A.) And أَحْرَزْتُ المَتَاعَ *I put the goods into the* حِرْز. (Mṣb.) And حَرِّزُوا أَنْفُسَكُمْ ٭ *Preserve ye*, or *guard ye, yourselves*: (A:) [or *do so strenuously*; for it is said that] حَرْزٌ, inf. n. تَحْرِيزٌ, signifies *he took extraordinary pains in keeping, preserving*, or *guarding, it*. (K.) You say also أَحْرَزَتْ فَرْجَهَا *She* (a woman, TA) *guarded her pudendum*; (K, TA;) as though she put it in an inaccessible حِرْز. (TA.) And احرز المَكَانُ الرَّجُلَ *The place protected the man; afforded him refuge*; as also ٭ حرّزهُ, (K,) inf. n. تَحْرِيزٌ. (TA.) — *He made it firm*, or *strong*. (KL.) [*He fortified it*, or *protected it against attack*: see حَرَزَ.] — *He drew, collected*, or *gathered, it together*; (Mṣb, TA;) as also ٭ حَرَزَهُ, [aor. ـُ,] inf. n. حَرْزٌ. (TA.) Hence, (Mṣb,) أَحْرَزَ قَصَبَ السَّبْقِ *He grasped*, or *clutched, the winning-canes; he got them for himself*: (Mṣb:) ‡ *he outstripped; outran*; or *won the race*. (A, TA. See قَصَبٌ.) [Hence also,] أَحْرَزَ الأَجْرَ *He took, received*, or *got possession of, the recompense, reward, hire, pay*, or *wages*; syn. حَازَهُ. (K.) Whence the prov., أَحْرَزْتُ نَهْبِي وَأَبْتَغِي النَّوَافِلَ [*I have gained my spoil, and I seek the superabundant gain*]: originally said by Aboo-Bekr: he used to perform the prayer called الوِتْر in the beginning of the night, and to say these words; meaning, that he had performed his وِتْر, and was safe from its escaping his observance, and that he had gained his recompense for it; and if he awoke in the night, would perform the supererogatory prayers. (TA.) You say also, أَحْرَزَ الخَطَرَ [*He won the bet*]. (A in art. خطر.)

5. تحرّز مِنْهُ: see 8.

8. احترز *He prepared himself; he was*, or *became, in a state of preparation*. (Mṣb in art. حذر.) — احترز مِنْهُ, and تحرّز منه ٭, *He guarded against it; was cautious of it*; syn. تَوَقَّاهُ, (Ṣ,) or تَوَقَّى مِنْهُ, (K,) and تَحَفَّظَ مِنْهُ; (A, Mṣb;) namely, a thing; (Ṣ, Mṣb;) or an enemy: (A:) as though he put himself into a حِرْز to secure himself therefrom. (TA.)

10. اُسْتُحْرِزَ *It was*, or *remained*, [or *was preserved*,] *in the* [or *in a*] حِرْز [or *place of custody*, &c.]. (A.)

حِرْزٌ *A place that is fortified, strong*, or *protected against attack*: (Ṣ, Mgh, K:) or *a place in which a thing is kept, preserved*, or *guarded; a place of custody or protection*: (Mṣb:) or *a place or other thing that protects a man*: or *a place or other thing that is held in one's possession* (حِيز), or *to which one betakes himself for refuge or protection*: (TA:) pl. أَحْرَازٌ. (Mṣb, TA.) You say, هُوَ فِي حِرْزٍ لَا يُوصَلُ إِلَيْهِ *He is in a place of protection to which there is no access*. (TA.) And هَتَكَ السَّارِقُ الحِرْزَ [*The thief broke into the place of custody*]. (A.) = [Hence,] *An amulet*, or *a charm, bearing an inscription, which is hung upon a person to charm him against the evil eye &c.*; syn. تَعْوِيذٌ, (Ṣ,) or عُوذَةٌ: (A, K:) pl. as above. (A.) = *A share*, or *portion*:

pl. as above: you say, أَخَذَ حِرْزَهُ *He took,* or *received, his share,* or *portion.* (A, TA.)

حِرِزٌ A place *fortified, strong,* or *protected against attack;* (A, TA;) as also ✦مُحْرَزٌ. (TA.) You say, حِرْزٌ حِرِزٌ (Ṣ, Mṣb, TA) *A strong fortified place:* (TA:) the latter word is a corroborative. (Mṣb.) [See also حَارِزٌ. Hence,] لَا حَرِيزَ مِنْ بَيْعٍ [*There is nothing kept from sale*]: (A, TA:) a prov.; (TA;) meaning, if thou give me a price that I approve, I will sell to thee. (A, TA.) [Hence also,] حَرَائِزُ [a pl.] Camels *that are not sold, because of their preciousness.* (Ḳ.) And فُلَانٌ حَرِيزٌ مِنْ هٰذَا *Such a one is a person who keeps aloof from,* or *shuns, this.* (A.) — A recompense or the like, *taken, received,* or *got possession of;* as also ✦مُحْرَزٌ. (TA.)

حَارِزٌ occurs in a trad., in a form of prayer; اَللّٰهُمَّ اجْعَلْنَا فِي حِرْزٍ حَارِزٍ, meaning *O God, place us in a protecting asylum.* (TA.)

مُحْرَزٌ: see حَرِيزٌ, in two places.

حرس

1. حَرَسَهُ, (Ṣ, A, Mgh, Mṣb, Ḳ,) aor. ـُ (Ṣ, Mṣb, TA) and ـِ, (TA,) inf. n. حِرَاسَةٌ (Ṣ, Mgh, Ḳ) and حَرْسٌ, (Ḳ,) or ✦the former is a simple subst., (Mṣb,) and the latter is an inf. n. only on the authority of analogy, though often used by [the Ḥanafee Imám] Moḥammad, (Mgh,) *He guarded, kept, preserved,* or *took care of, him* or *it:* (Ṣ, Mgh, Mṣb:) [and so ✦حارسهُ; or *he guarded him, being guarded by him:* see 3 in art. ربأ.] You say, حَرَسَهُ اللّٰهُ مِنَ البَلَاءِ [*May God guard him from trial,* or *affliction*]: and أَدَامَ حِرَاسَتَهُ [*May He continue the guarding of him*]. (A.) — حَرَسَ, aor. ـُ, (Mṣb, Ḳ,) inf. n. حَرْسٌ, (Mṣb,) ‡ *He stole;* (Mṣb, Ḳ;) [ironically used in this sense; see حَارِسٌ;] as also ✦احترس: (Ḳ:) or the latter, *he stole* a sheep or goat *by night:* (Ṣ:) or both, *he stole* camels and sheep or goats *by night, and ate* them: (TA:) or the latter, *he stole* [a sheep or the like] *from the mountain:* (El-Fárábee, Mṣb:) or *he took,* (Sh, TA,) or *stole,* (TA,) a thing *from the place of pasturage.* (Sh, TA.) You say also, حَرَسَنِي شَاةً, (A, Mgh,) and ✦أَحْرَسَنِي, (A, TA,) [but the latter is perhaps a mistranscription for ✦احْتَرَسَنِي,] ‡ *He stole from me a sheep* or *goat.* (Mgh.)

3: see above.

4: see 1, last signification.

5. تحرّس مِنْهُ, and منه ✦احترس, *He guarded,* i. e., *guarded himself, against him;* syn. تحفّظ منه. (Ṣ, Mṣb, Ḳ.)

8: see 5: = and see حَرَسَ, in two places.

حَرَسٌ: } see حَارِسٌ: for the former, in two
حَرَسِيٌّ: } places.

حِرَاسَةٌ: see 1. = فُلَانٌ يَأْكُلُ الحِرَاسَاتِ *Such a one eats stolen things:* (A:) or *steals the sheep or goats of people, one after another, and eats of them.* (TA.)

حَرِيسَةٌ *What is guarded, kept, preserved,* or *taken care of.* (Mṣb.) — ‡ *A thing stolen:* (Ḳ:) or *a sheep,* or *goat, that is stolen by night:* (Ṣ:) of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (TA:) hence, حَرِيسَةُ الجَبَلِ (Ṣ) *a sheep,* or *goat, that is overtaken by the night before its return to its nightly resting-place, and is stolen from the mountain:* (Mṣb:) or *a sheep,* or *goat, that is stolen, of those that are guarded,* or *kept, in the mountain:* or, as some say, from حَارِسٌ applied ironically to a thief: (Mgh:) pl. حَرَائِسُ. (Ṣ, Ḳ.) Hence the saying, (TA,) لَا قَطْعَ فِي حَرِيسَةِ الجَبَلِ ‡ [*There shall be no amputation* of the hand *for the sheep,* or *goat, that is stolen by night from the mountain*]. (A, TA.) IF says that there are two explanations of the expression حريسة الجبل: some make it to signify *theft,* or *the thing stolen,* (السَّرِقَةُ,) *itself:* others make the meaning to be, that there shall be no amputation for [stealing] *what is guarded,* or *kept, in the mountain,* because it is not a place well protected: ISk says that الحَرِيسَةُ signifies السَّرِقَةُ. (Mṣb.) — *A wall of stones, made for sheep,* or *goats,* (Ḳ,) *to guard them.* (TA.)

حَارِسٌ *Guarding, keeping,* or *preserving; a guardian,* or *keeper:* (Ṣ, Mgh, Mṣb:) pl. ✦حَرَسٌ (Mgh, Mṣb, Ḳ) [or this is rather a quasi-pl. n.] and حُرَّاسٌ (Mṣb, Ḳ) and [pl. of pauc.] أَحْرَاسٌ. (Ḳ.) ✦حَرَسٌ also signifies The *guards* of a Sulṭán; (Ṣ,* Mṣb, Ḳ,* TA;) and so حُرَّاسٌ: (Ṣ, Ḳ:) the former is thus used as a gen. n.: (Ṣ, Mṣb:) and the n. un. is ✦حَرَسِيٌّ: (Ṣ, Mṣb, Ḳ:) you do not say حَارِسٌ unless you mean to denote thereby the signification of guarding, or keeping, without the quality of a gen. n. (Ṣ, Mṣb.) — Also ‡ *A thief;* used in this sense ironically; (A, Mgh, TA;) because they found guardians to be thieves; (A, TA;) and so ✦مُحْتَرِسٌ: (TA:) pl. of the former, حُرَّاسٌ. (A.)

مُحْتَرِسٌ [pass. part. n. of 8]. You say, مُحْتَرِسٌ مِنْ مِثْلِهِ وَهُوَ حَارِسٌ [*From such as he does one guard himself, whereas he is a guardian*]: a prov.: (Ṣ, Ḳ:) alluding to him who finds fault with a bad man when he is himself worse than he: (Ḳ:) or to him who is intrusted with the guarding of a thing when one is not secure from his being unfaithful with respect to it. (TA.) [See also Freytag's Arab. Prov., ii. 706.]

مُحْتَرِسٌ: see حَارِسٌ, last signification.

حرش

1. حَرَشَ الضَّبَّ, (Ṣ, A, Ḳ,) aor. ـُ, inf. n. حَرْشٌ (Ṣ, Ḳ) and تَحْرَاشٌ, (Ḳ,) *He hunted,* or *sought to capture* or *catch,* or *captured* or *caught, the* [*lizard called*] ضَبّ; syn. صَادَهُ; (Ṣ, A, Ḳ;) *by moving about his hand at its hole,* (Ṣ, Ḳ,) *at the entrance thereof,* (Ḳ,) *in order that it might imagine it to be a serpent, and put forth its tail to strike it, whereupon he would seize it;* (Ṣ, Ḳ;) as also ✦احترشهُ: (A, Ḳ:) or, as also ✦احترشهُ, and ✦تحرّشهُ, and ✦تحرّش بِهِ, *he traced its hole, and made a noise with his staff,* or *stick, at it, and inserted the end of this into the hole, and the* ضبّ, *hearing the sound, thought it to be a beast desiring to come in upon it, so it came backwards upon its feet and hinder part, fighting, and striking with its tail, whereupon the man hastened with it, and seized it firmly by its tail, and it was unable to escape from him.* (TA.) And hence, *He hunted,* or *sought to capture,* or *captured, the* ضبّ *in any manner.* (Ḥam p. 61.) Hence also the saying, لَهُوَ أَخْبَثُ مِنْ ضَبٍّ حَرَشْتَهُ [*Verily he is worse than a* ضبّ *which thou hast hunted*]: for sometimes the ضبّ scents [its pursuer], and circumvents [him], and cannot be caught. (TA.) And hence the prov., alluding to one's discoursing to a learned man with the desire of instructing him, أَتُعَلِّمُنِي بِضَبٍّ أَنَا حَرَشْتُهُ [*Dost thou acquaint me with a* ضبّ *which I have captured?*]. (A'Obeyd, Az.) Hence also the prov., هٰذَا أَجَلُّ مِنَ الحَرْشِ [*This is a greater matter than the hunting,* or *capturing, of the* ضبّ]: (M, A, Ḳ:) originating in one of their fables, to the effect that a ضبّ said to its young one, "O my little son, beware thou of الحَرْش:" and the young one heard, one day, the fall of a digging-implement upon the mouth of the hole; so he said, "O my father, is this الحَرْش?" to which his father answered, "O my little son, this is a greater matter than الحَرْش:" (M, Ḳ:*) and it became a prov., which is applied to him who fears a thing and falls into that which is more severe. (M.) [Hence also the saying,] ‡ اِحْتَرَشَ ✦ضَبَّ العَدَاوَةِ بَيْنَهُمْ [*He roused the rancour of enmity between them*]. (TA.) — حَرَشَهُ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. حَرْشٌ (Ṣ, Ḳ) and تَحْرَاشٌ, (Ḳ,) signifies also *He scratched him with the nails;* or *wounded him in the outer skin;* (Ṣ, Ḳ;) and so خَرَشَهُ, with خ. (Ṣ.) — Both also signify *It* (a fly) *bit him.* (TA in art. خرش.) — And حَرَشَ البَعِيرَ *He scratched,* or *rubbed, the* غَارِب [or *withers*] *of the camel* with his staff, or stick, *to make him go.* (TA.) — And *He scratched,* or *rubbed, the camel so as to abrade the upper shin, and make it bleed;* whereupon it is smeared with هِنَاء [or tar]; as also خَرَشَهُ. (TA.) = حَرَشَ بَيْنَ القَوْمِ; &c.: see 2, in two places. = حَرِشَ, aor. ـَ, inf. n. حَرَشٌ, *He deceived, beguiled,* or *circumvented;* syn. خَدَعَ: and ✦احترش signifies the same; or nearly the same; i. e. *he endeavoured to deceive, beguile,* or *circumvent;* syn. of the inf. n. خِدَاعٌ. (TA.)

2. حَرَّشَ بَيْنَ القَوْمِ, inf. n. تَحْرِيشٌ; (Ṣ,* A,* Ḳ,* TA;) and حَرَّشَ ✦بَيْنَهُمْ, (A, TA,*) inf. n. حَرْشٌ; (TA;) *He excited discord, dissension, disorder, strife, quarrelling,* or *animosity, between,* or *among, the people;* (Ṣ,* A,* Ḳ,* TA;) and (so in the Ṣ, but in the Ḳ "or") بَيْنَ الكِلَابِ البَهَائِمِ *between,* or *among, the dogs;* (Ṣ, Ḳ;) and *the beasts; exciting,* or *provoking, them, one against another; as is done with camels, and rams, and cocks, &c.;* the doing of which is forbidden in a trad.; (TA;) or حَرْشٌ and تَحْرِيشٌ signify one's *inciting* a man, and a lion, *to attack*

his adversary; (TA;) and مُحَارَشَةٌ and حِرَاشٌ [inf. ns. of حَارَشَ] are syn. with تَحْرِيشٌ [in the last of the senses above]; as also مُهَارَشَةٌ and هِرَاشٌ: (TA in art. هرش, q. v.:) you say, حَرَّشَهُ [and حَرَشَهُ, meaning, *he incited him*, &c.; or rather, *he exasperated him*; app. from حَرْشٌ or حُرْشَةٌ, signifying "roughness"]. (AZ, Ṣ in art. ذأر.) — [Hence, app.,] تَحْرِيشٌ also signifies The *mentioning a thing that renders reproof necessary.* (TA.)

3. حارش الضَّبُّ الأَفْعَى *The* ضبّ *fought with the viper, the latter desiring to come in upon him.* (TA.) — See also 2.

4. احرش البَعِيرَ الهِنَاءُ [app. originally signifying *The tar made the camel to scratch:* and hence meaning,] *the tar made the camel to break out with small pustules;* syn. بَثَّرَهُ: (Ḳ:) or *excoriated him, and made him to bleed.* (Ibn-'Abbád.)

5. تحرّشهُ and تحرّش بِهِ: see حَرَشَ الضَّبَّ. = [تحرّش is also quasi-pass. of 2. You say,] تحرّش بِهِمْ [*He became exasperated by them*]. (AZ, L in art. حد, in explanation of the phrase تَحَدَّدَ بِهِمْ.) [See also حَرِدَ.]

8. احترشهُ: see حَرَشَ الضَّبَّ, in three places. = See also حَرِشَ.

حَرْشٌ *A mark,* or *trace;* syn. أَثَرٌ: (Ṣ, Ḳ:) by poetic license written حَرَشٌ: (Ṣ:) or *a mark upon the back:* or *a mark of a blow* or *beating, upon a camel, which has healed, but upon which no hair nor fur grows:* or, as heard by Az, from more than one of the Arabs of the desert, *a gall,* or *sore, on the back, which has healed,* or *become covered with a skin in healing:* or *a scar of a gall,* or *sore, on the back:* (TA:) pl. حِرَاشٌ. (Ṣ, TA.)

حَرْشٌ *Roughness, harshness,* or *coarseness;* as also حُرْشَةٌ: (Ḳ:) or *roughness,* &c., *of the skin.* (Ṣ.) [App., it has no verb: see حَرِشٌ, voce أَحْرَشُ.] = See also حَرْشٌ.

حَرِشٌ: see أَحْرَشُ.

حُرْشَةٌ: see حَرْشٌ.

حَارِشُ ضِبَابٍ *A hunter,* or *catcher, of* [*lizards of the kind called*] ضِبَاب [pl. of ضَبٌّ]: (Ṣ, A:) pl. حَرَشَةٌ. (A.)

أَحْرَشُ Anything *rough, harsh,* or *coarse;* as also حَرِشٌ, on the authority of AḤn, and thought by Az to be a possessive epithet, [meaning *having roughness,* &c., from حَرْشٌ or حُرْشَةٌ,] because he had not heard any verb belonging to it: (TA:) or the former is applied to a ضَبّ, signifying *rough;* (Ṣ, Ḳ;) or *rough in the skin,* (A, TA,) *as though notched,* or *serrated:* (TA:) and in like manner, its fem., حَرْشَاءُ, to a serpent (حَيَّة), signifying *rough;* (Ḳ;) or *rough in the skin:* (Ṣ, TA:) and the masc. to a deenár, signifying *rough* (Ṣ, A, Ḳ) *by reason of its newness;* (A, Ḳ;) *good, rough, recently coined; having upon it the roughness of the stamp:* pl. حُرْشٌ (TA) [and حُرْشٌ]: and to a camel, signifying *whose galls,* or *sores, on his back have healed,* or *become covered with a skin in healing:* (Az, as heard by him from more than one of the Arabs of the desert:) and the fem., above mentioned, is applied to a she-camel, signifying, *having the mange,* or *scab,* (Ḳ, TA,) *and not smeared* [*with tar*]; (TA;) she being so called because of the roughness of her skin: (Az, TA:) and to a نُقْبَة [or scab], signifying *having small pustules,* (Ṣ,) *not smeared* [*with tar*]. (Ṣ, A.)

حرص

1. حَرَصَهُ, aor. [ـِ and] ـُ, (TḲ,) inf. n. حَرْصٌ, (T, Ṣ, Ḳ, &c.,) *He rent it;* or *clave it:* (T, Ṣ, Ḳ, &c.:) and *he,* or *it, stripped off, scraped off, rubbed off, abraded,* or *otherwise removed, its superficial part, peel, rind,* or *the like:* (T, Ḳ, &c.:) the former, (Az,) or the latter, (Az, Er-Rághib, B,) is the primary signification. (TA.) You say, حَرَصَ القَصَّارُ الثَّوْبَ, (Ṣ, A, Mgh, Mṣb,) aor. ـِ (Ṣ, Mṣb, TA) and ـُ, (Mṣb,) inf. n. حَرْصٌ, (Mṣb, TA,) *The beater and washer and whitener rent the garment,* or *piece of cloth,* (A, Mgh, Mṣb, TA,) *in beating it:* (Mgh:) or *made holes in it by beating it:* (Ṣ, TA:*) or *made holes and rents in it thereby:* or *abraded its superficial part thereby.* (TA.) And حُرِصَ المَرْعَى *The pasture,* or *herbage, became entirely consumed, nothing of it being left;* (IF, Ḳ;) as though it were stripped off from the surface of the land. (TA.) = حَرَصَ عَلَيْهِ, (T, Ṣ, A, Mṣb, Ḳ,*) aor. ـِ (T, Ṣ, Mṣb, Ḳ) and ـُ, mentioned by IḲṭṭ and the author of the Iḳtiṭáf, (MF,) inf. n. حَرْصٌ; (Mṣb;) and حَرِصَ, aor. ـَ, (T, Mṣb, Ḳ,) inf. n. حَرَصٌ; (Mṣb; [but it seems to be indicated in the Ḳ, by its being said that the pret. is like سَمِعَ, that it is حَرْصٌ;]) the latter form of the verb, however, is bad; (T, TA;) though El-Ḳurṭubee is asserted by MF to have said that the former is of weak authority; which is clearly wrong, as the readers of the Ḳur are generally agreed in using it; (TA;) *He desired it vehemently, eagerly, greedily, very greedily,* or *with avidity; he hankered after it; he coveted it; he desired it excessively,* or *inordinately:* (Ṣ,* Ḳ,* TA:) or *he desired it culpably;* namely, worldly good: (Mṣb:) said by Az to be derived from the first of the significations mentioned in this art., or, as is also said by Er-Rághib, and in the B, from the second thereof; because, says Az, he who does so [may be said by a figure of speech to be one who] scratches off the outer skin of the faces of men by his so doing: but MF regards this as improbable; and says that most of the lexicologists hold the last to be the primary signification, and others to be taken from it: (TA:) حَرَصَ عَلَيْهِ, aor. ـِ, inf. n. حَرْصٌ, also signifies *he strove,* or *laboured; exerted himself; took pains,* or *extraordinary pains; to acquire, obtain,* or *attain, it:* (Mṣb, TA:*) and احترص signifies the same as حَرَصَ [*he desired vehemently,* &c.]: (Ḳ:) and *he strove,* or *laboured; exerted himself; took pains,* or *extraordinary pains; to acquire, obtain,* or *attain, a thing.* (AA, Ḳ,* TA.) You say, لَا حَرَسَ اللّٰهُ مَنْ حَرَصَ [*May God not guard him who desires inordinately,* or *culpably*]. (A.) Aboo-Dhu-eyb makes حَرَصْتُ trans. by means of بِ, in the following verse:

* وَلَقَدْ حَرَصْتُ بِأَنْ أُدَافِعَ عَنْهُمُ *

* فَإِذَا المَنِيَّةُ أَقْبَلَتْ لَا تُدْفَعُ *

[*And verily I had purposed to defend them by repelling aggression from them; but lo, the decree of death came: it was not to be repelled*]: meaning, هَمَمْتُ. (TA.) — [Also *He was excessively solicitous,* or *careful, and fearful, respecting him;* and *excessively pitiful,* or *compassionate, to him.* See حِرْصٌ and حَرِيصٌ.]

3. حارص عَلَى الأَمْرِ *He kept,* or *applied himself, constantly,* or *perseveringly, to the thing,* or *affair.* (TA in art. حفظ.)

4. مَا أَحْرَصَكَ عَلَى الدُّنْيَا [*How vehemently* or *inordinately* or *culpably desirous art thou,* or *how greedy* or *covetous art thou, of worldly goods!*] (A.)

5. إِنَّهُ لَيَتَحَرَّصُ غَدَاءَهُمْ وَعَشَاءَهُمْ *Verily he watches for the time of* (يَتَحَيَّن) *their morning-meal and their evening-meal:* (Ḳ:) from حِرْصٌ as meaning "vehemence of desire," &c. (TA.)

8: see حَرَصَ عَلَيْهِ.

حِرْصٌ a subst. from حَرَصَ عَلَيْهِ, (Mṣb,) *Vehemence of desire; eagerness; avidity; cupidity; hankering; greediness; vehement greediness,* or *avidity, for an object sought after; covetousness; excessive,* or *inordinate, desire;* (TA;) or *i. q.* جَشَعٌ: (Ṣ, Ḳ:) or *culpable desire* for worldly good: (Mṣb:) [the different opinions respecting its derivation have been mentioned above, voce حَرَصَ:] also the *act of striving,* or *labouring; exerting oneself; taking pains,* or *extraordinary pains; to acquire, obtain,* or *attain, a thing.* (Mṣb, TA.) قُرِنَ الحِرْصُ بِالحِرْمَانِ [*Greediness,* &c., *is coupled with prohibition* of the object thereof] is a saying of the Arabs. (TA.) — Also *Excessive solicitude,* or *care, and fear,* respecting a person; and *excessive pity* or *compassion.* (TA.) [See حَرِيصٌ.]

حَرْصَةٌ *A rent* in a garment or piece of cloth. (TA.) — See also حَارِصَةٌ, in two places.

حَرِيصٌ A garment, or piece of cloth, *rent* [in being beaten and washed and whitened: see 1]. (Ḳ.) = *Vehemently desirous; eager; greedy; hankering; vehemently greedy; covetous; excessively,* or *inordinately, desirous:* (Ṣ,* A,* Ḳ,* TA:) [or *culpably desirous:* see حَرَصَ عَلَيْهِ:] fem. with ة: (TA:) pl. حِرَاصٌ, (A, L, Ḳ, [in the CḲ, erroneously, حُرَّاصٌ,]) which is masc. (A, L) and fem., (L, TA,) and حَرَائِصُ, (Ḳ,) which is masc., (TA,) and حَرَائِصُ, fem. (TA.) — Also *Excessively solicitous,* or *careful, and fearful,* respecting a person; and *excessively pitiful,* or *compassionate.* (TA.) حَرِيصٌ عَلَيْكُمْ, in the Ḳur [ix. 129], means [*Vehemently desirous,* &c.,] *of profiting,* or *benefiting, you:* or *excessively soli-*

citous, or *careful, and fearful, respecting you;* and *excessively pitiful*, or *compassionate, to you.* (TA.)

حَرِيصَةٌ: see the next paragraph, in three places.

حَارِصَةٌ *A wound in the head* (شَجَّةٌ) *by which the skin is cleft* (Ṣ, A, Mgh, Mṣb, Ḳ) *a little;* (Ṣ, Ḳ;) the first [in degree] of شِجَاج [pl. of شَجَّةٌ]; (TA;) as also ٭ حَرْصَةٌ (Ṣ, Ḳ) and ٭ حَرِيصَةٌ: (TA:) or, accord. to IAạr, ٭ حَرْصَةٌ is *syn. with* شَجَّةٌ, q. v. (Az.) [See also دَامِغَةٌ.] — Also, and ٭ حَرِيصَةٌ, *A cloud* (سَحَابَةٌ) *the rain of which,* (Ṣ, A, Ḳ,) *falling vehemently,* (A,) *removes the surface of the ground.* (Ṣ, A, Ḳ.) One says, رَأَيْتُ العَرَبَ حَرِيصَهْ عَلَى وَقْعِ الحَرِيصَهْ ٭ [*I saw the Arabs vehemently desirous of the descent of the cloud of which the rain should fall vehemently so as to remove the surface of the ground*]. (A, TA.)

أَحْرَصُ [comparative and superlative of حَرِيصٌ; i. e., *More,* and *most, vehemently desirous,* &c.]. It is said in the Ḳur [ii., 90], وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ, meaning, *And thou wilt assuredly find them the most vehement of men in desire,* or *the most excessive of men in greediness, of life.* (TA.)

حِمَارٌ مُحَرَّصٌ *An ass much lacerated by the bites of other asses.* (A.)

أَرْضٌ مَحْرُوصَةٌ *Land depastured and trodden.* (TA.)

حرض

1. حَرِضَ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. حَرَضٌ, (Mṣb,) *His stomach became in a corrupt,* or *disordered, state:* (Ḳ:) or *he* (a man) *became in a corrupt,* or *disordered, state, and sick,* or *diseased, so as to defile himself in his clothes:* [see حَرَضٌ, below:] or *he became emaciated* (lit. *dissolved*) *by grief,* or *by excessive love:* (Ṣ:) or *he became at the point of death:* (Mṣb:) and *he suffered protracted disquietude of mind,* and *disease;* as also حَرَضَ, aor. ـِ: (Ḳ:) and حَرَضَ, aor. ـِ and ـَ, inf. n. حُرُوضٌ (Ḳ) and حَرْضٌ, (TA,) *he became heavily oppressed by disease;* or *constantly affected thereby so as to be at the point of death:* (Ḳ:) or this last form of the verb signifies *he died,* or *perished.* (TA.) — [Hence, app.,] حَرُضَ, and حَرَضَ, aor. ـُ, inf. n. حُرُوضٌ, as in the L; not حَرِضَ, as in the Ḳ; † *He was,* or *became, low, base, mean,* or *sordid; unable to rise from,* or *quit, his place;* a signification given in the Ḳ to حَرِضَ: or *low, base, mean,* or *sordid; possessing no good:* (TA:) [but of the correctness of one of the two forms here mentioned on the authority of the L, the author of the TA expresses a doubt: app. with respect to the latter of them; for it is said,] حَرُضَ, inf. n. حَرَاضَةٌ and حُرُوضَةٌ and حُرُوضٌ, also signifies *he* (a man, TA) *was,* or *became, low, base, mean,* or *sordid, and bad, corrupt,* or *vicious, and neglected,* or *forsaken;* (Ḳ, TA;) as also حَرِضَ. (Ḳ: but only the former, حَرُضَ, is given in this sense in the TA.) = حَرَضَ as a trans. v.: see 4, in two places. = حَرِضَ, aor. ـَ, also signifies *He picked up from the ground* إِحْرِيض [or *safflower*]. (O, Ḳ.)

2. حرّضهُ: see 4. = Also, inf. n. تَحْرِيضٌ, *He rendered him free from,* or *rid him of,* حَرَضٌ [q.v.]; like as قَذَّيْتُهُ signifies "I rid him of what is termed قَذًى." (TA.) [Thus it bears two contr. significations.] — And, [hence, perhaps,] (ISd, A, &c.,) inf. n. as above, (Ṣ, ISd, A, &c.,) *He excited, incited, urged,* or *instigated, him,* (Zj, Ṣ, ISd, Ḳ,) *and roused him to ardour,* (Ṣ,) عَلَى القِتَالِ *to fight,* (Zj, Ṣ,) or عَلَى الشَّيْءِ *to do the thing,* (A,* Mṣb,) *in order that he might be known to be such as is termed* حَارِض *if he held back from it:* (Zj:) so in the Ḳur [iv. 86 and] viii. 66: (Zj:) or *he excited, incited, urged,* or *instigated, him to apply himself constantly,* or *perseveringly,* to fight: (TA:) [see 3:] and أَحْرَضَهُ ٭ عَلَى الشَّيْءِ, inf. n. إِحْرَاضٌ, signifies the same as حرّضهُ. (TṢ.) = حرّض, inf. n. as above, *He had a* حُرْضَةٌ, i. e., a *person entrusted with the office of turning about,* or *shuffling, the gaming-arrows of the players.* (TṢ.) = *He employed the portion of his property set apart for traffic in* حُرْض [q. v.], (IAạr, Ḳ,) i. e. أُشْنَان. (TA.) = *He dyed* a garment, or piece of cloth, *with* إِحْرِيض [q. v.]. (IAạr, Ḳ.)

3. حارض, (Ibn-'Abbád,) inf. n. مُحَارَضَةٌ, (Ibn-'Abbád, Ḳ,) *He contended with another in shuffling,* or *playing with, gaming-arrows.* (Ibn-'Abbád, Ḳ.) [See حُرْضَةٌ.] = حارض عَلَى العَمَلِ, (Lḥ,) inf. n. as above, (Lḥ, Ḳ,) *He applied himself constantly,* or *perseveringly, to work:* (Lḥ, Ḳ:) and على القِتَالِ *to fight.* (Lḥ.)

4. احرضهُ *It* (disease, A, TA) *pressed heavily upon him;* or *clave to him constantly: it caused him to be at the point of death;* as also ٭ حَرَضَهُ: *it corrupted,* or *disordered, his body, so that he became on the brink of death.* (TA: [in which this last signification is said to be tropical: but accord. to the A, it is evidently not so.]) *It* (food) *caused him to be sick,* or *diseased.* (A.) *It* (love, AO, Ṣ) *corrupted,* or *disordered, him.* (AO, Ṣ, Ḳ.) — ‡ *He corrupted, vitiated, marred,* or *destroyed, it;* namely, a thing; as also ٭ حرّضهُ: (A:) and *he annulled it; rendered it null,* or *void.* (TA.) You say also, حَرَضَ ٭ نَفْسَهُ, aor. ـِ, (Ḳ,) inf. n. حَرْضٌ, (TA,) ‡ *He corrupted,* or *vitiated,* or *destroyed, himself,* or *his own soul:* (Ḳ,* TA:) and احرض نَفْسَهُ †*he destroyed himself,* or *his own soul,* by telling a lie. (TA.) And سُوءُ حَمْلِ الفَاقَةِ يُحْرِضُ الحَسَبَ, occurring in a saying of Aktham Ibn-Ṣeyfee, means †*The ill-bearing of poverty annuls the grounds of pretension to respect.* (TA.) = احرضهُ عَلَى الشَّيْءِ: see 2. = احرض †*He* (a man) *begat evil offspring.* (Ṣ, Ḳ.)

حَرْضٌ: see حَرَضٌ, last sentence: = and see also what here follows.

حُرْضٌ, (Mgh,) or ٭ حُرُضٌ, (Mṣb,) or both, (Ṣ, Ḳ,) the former mentioned by Sb, but in some of the copies of his book written with fet-ḥ (٭ حَرْضٌ), *i. q.* شَجَرُ الأُشْنَانِ [*The trees,* or *plants, from which potash is obtained;* the *kind of plants called kali,* or *glasswort,* &c.]; *which are of the kind called* نَجِيل: (Az, TA:) Aboo-Ziyád says that *what is termed* حُرْض *is slender in the extremities* (دِقَاقُ الأَطْرَافِ), *but its tree is large, being sometimes used for shade, and affords firewood, and it is that with which people wash clothes;* and he adds, we have not seen any حُرْض purer or whiter than some which grows in El-Yemámeh, in a valley thereof called جَوُّ الخَضَارِمِ: (TA:) *i. q.* أُشْنَانٌ [q. v.]; (Ṣ, A, Mgh, Mṣb, Ḳ;) *with which the hands are washed after food.* (TA. [But see حَرَّاضٌ.]) So in the Ḳur [xii. 85], accord. to one reading, (Ḳ,) the reading of El-Ḥasan El-Baṣree, (Ṣgh,) حَتَّى تَكُونَ حُرُضًا ٭, (Bḍ,) meaning *Until thou be like* اشنان *in dryness;* as explained in the Ḳ, except that نُحُولًا is there erroneously put for قُحُولًا: (TA:) but Es-Suddee disapproved of this reading. (Ṣgh.) = Also حُرُضٌ, [and app. حُرُضٌ also,] *i. q.* جِصٌّ [or *Gypsum*]. (TA.)

حَرَضٌ *Corruptness in the body,* and *in the intellect,* (Ibn-'Arafeh, A, Ḳ,) and † *in one's course of conduct,* or *tenets.* (Ibn-'Arafeh, Ḳ.) [See 1.] = A man *in a corrupt,* or *disordered, state, and sick,* or *diseased,* (Ṣ, Ḳ,) *so that he defiles himself* (يُحْدِثُ [but in some copies of the Ṣ this word is omitted]) *in his clothes;* (Ṣ;) as also حَارِضَةٌ ٭ and حَارِضٌ ٭ and حَرِضٌ ٭; (Ḳ;) ٭ which last also signifies a man *having his stomach in a corrupt,* or *disordered, state;* and *suffering protracted disquietude of mind, and disease:* (TA:) also the first, (حَرَضٌ,) *weary,* or *fatigued:* (Ḳ:) and *at the point of death;* (Mṣb, Ḳ;) as also ٭ حَارِضٌ; (Ḳ;) which last also signifies one *near to dying,* or *to perishing;* and *having his body corrupted,* or *disordered, by disease, so as to be at the point of death,* and so ٭ حَرِضٌ; (TA;) and [in like manner] ٭ مُحْرَضٌ signifies *dying,* or *perishing, from disease, being neither living so as to be an object of hope, nor dead so as to be an object of despair:* (T, TA:) حَرَضٌ also signifies *emaciated* (lit. *dissolved*) *by grief,* or *by excessive love;* (AA accord. to the Ṣ, or AO accord. to the TA, and Ḳ;) as also ٭ مُحَرَّضٌ, (Ṣ,) or ٭ مُحَرَّضٌ: (Ḳ:) and *heavily oppressed by disease;* or *constantly affected thereby so as to be at the point of death:* so in the Ḳur xii. 85: (Ḳ:) [in the CḲ, حَرَضًا is here erroneously put for مَرَضًا:] or it there signifies *heavily pressed upon by disease;* or *affected by constant disease:* (AZ:) or *extremely aged;* or *old and weak:* (Ḳaṭádeh:) and anything *withering:* (TA:) [the following observation, which is inserted in the Ṣ after the first of the significations here given of حَرَضٌ used as an epithet, and in the Ḳ after a later signification which is said to be tropical, applies to it, when so used, in all its senses:] it is employed alike as sing. as pl. (Fr, Ṣ, Ḳ) and masc. (Fr) and fem.; (Fr, Ḳ;) being originally an inf. n.: (Fr, Mṣb:) or, like every inf. n. used as an epithet, it is for ذُو followed by the inf. n., and therefore has no dual nor pl.

corruption (KT, 176: Lane s.v. زاز viii).
misrepresentation (Aud, 249, 5. 661).

form: (Zj:) but some of the Arabs use حَارِضٌ as an epithet applied to a male, and حَارِضَةٌ as applied to a female; and these have duals and pls.: (Fr:) and sometimes حَرَضٌ has pls.; namely أَحْرَاضٌ; (K;) which is also pl. of حَرِضٌ and of حَارِضٌ; or, accord. to the L, it is allowable as a pl. of حَرِضٌ, in the place of the more common pl. حَرِضُونَ; (TA;) and حُرْضَانٌ; (K;) which is more approved; (TA;) and حَرَضَةٌ. (K: [this last being expressly said in the TA to be thus written, but in the CK it is written حَرَضَة.]) — Also, applied to a man, (A,) ‡ *Possessing no good*; (A, K;) like حَارِضَةٌ, (TA,) which latter is explained by Aṣ as signifying a man *in whom is no good*: (T, TA:) or the former, one *whose good is not hoped for, nor his evil feared*: (K:) and a *bad* man: (K:) and *low, base, mean*, or *sordid; unable to rise from*, or *quit, his place*; as also حَرِيضٌ and حَرِضٌ and مُحَرَّضٌ, (K, [this last, in the CK, written مُحَرِّض,]) or مُحْرَضٌ, (TA,) and إِحْرِيضٌ: (K:) or *low, base, mean*, or *sordid; in whom is no good*: (TA:) and [in like manner] حَارِضٌ signifies *bad, corrupt*, or *vitious, and neglected*, or *forsaken*; (K;) and so مَحْرُوضٌ, (TA,) and حَرْضَةٌ, of which the pl. is حَرِضٌ; (TA;) مَحْرُوضٌ also signifying *made*, or *asserted, to be low, base, mean*, or *sordid*; (K, TA;) and so حَارِضٌ, and حَرْضَةٌ; and this last signifying also *having in him no good*: (TA:) and حَرَضٌ likewise signifies one *who does not take to himself arms, nor fight*: (Lth, K:) its pl. is أَحْرَاضٌ (A, TA) and حُرْضَانٌ: (TA:) both these pls. signify *weak* men, *who will not fight*: (S:) and the former of them is explained as signifying the *lowest, basest*, or *meanest, sort* of mankind: and men *corrupt in their course of conduct*, or *tenets*: also the latter of them as signifying men *who know not the place of their chief*: and حَارِضٌ, of which the fem. is with ة, signifies a *stupid* man. (TA.) — Also, applied to a she-camel, *Lean*, or *emaciated*: (K, TA:) and حُرْضَانٌ, so applied, *vile*: and *perishing*, or *dying*; in which sense it is likewise applied to a male camel. (TA.) — Also, applied to language, or speech, † *Bad*; (K;) and so, by poetic license, حَرْضٌ; or this, accord. to Ṣgh, is a dial. var.: (L, TA:) and *perishing*: pl. أَحْرَاضٌ. (TA.)

حَرِضٌ: see حَرَضٌ, in three places, near the beginning: — and again in the latter half of the paragraph.

حُرْضٌ: see حَرْضٌ, in two places.

حُرْضَةٌ The *person called* أَمِينُ مُقَامِرِينَ; (O, K;) [i. e.] the *man who turns round about*, or *shuffles, the arrows* [*in the* رِبَابَة], or *who deals them forth*, (الَّذِى يَضْرِبُ بِالقِدَاحِ, Ṣ, or يُفِيضُ القِدَاحَ, A,) *for the players in the game called* المَيْسِر, (Ṣ, A,) *in order that he may eat of their meat* [*without having contributed to pay for the slaughtered camel*]: (A:) like him who is termed بَرَمٌ, (Ṣ, A,) always a low, or mean, person, (Ṣ,) an object of dispraise: (A:) called thus because of his lowness, or meanness. (L.) — Also *One who does not purchase flesh-meat, nor eat it unless he find it in the possession of another person.* (AHeyth, Az.)

حُرْضَةٌ: see حَرَضٌ, latter half, in two places.

حُرْضَانٌ: see حَرَضٌ, (of which it is a syn. and a pl.,) latter half, in three places.

حَرِيضٌ: see حَرَضٌ, in the latter half of the paragraph.

حَرَّاضٌ *One who burns* حُرْض [*kali*, or *glasswort*, &c.] *for* قِلْى [or *potash*]; (K; [in the CK, لِلْقَلْى is erroneously put for لِلْقِلْى;]) *one who makes a fire upon* حُرْض *for the purpose of procuring from it* قِلْى; (Ṣ;) i. e. for the dyers; and إِحْرِيضٌ also signifies *one who makes a fire upon* أُشْنَان [or حُرْض]: it is said that [plants of the kind called] حَمْض are burned, in their fresh state, and then water is sprinkled upon their ashes, which in consequence are compacted, and become قِلْى [q. v.]. (TA.) — Also *One who makes a fire upon masses of hard stone for the purpose of preparing thence* نُورَة [or *quick lime*], or جِصّ [which is *gypsum*]. (Ṣ, K.)

حَرَّاضَةٌ *A place in which* أُشْنَان [or حُرْض] *is burned* [*for making potash*]. (TA.) — Also *A place for the preparing, by fire, of* [*quick lime*, (see حَرَّاض,) or] *gypsum*. (TA.)

حَارِضٌ and حَارِضَةٌ: see حَرَضٌ, from near the beginning to near the end.

إِحْرِيضٌ: see حَرَضٌ, latter half: = and see also حَرَّاضٌ. = Also *Safflower*; syn. عُصْفُرٌ; (Ṣ, A, K;) a general name thereof: or عُصْفُر *that is put into cooked flesh-meat*: or the *grain thereof*. (TA.)

مُحْرَضٌ: see حَرَضٌ, in three places.

مِحْرَضَةٌ, with kesr, *A vessel for* حُرْض; (Ṣ, K;) *made of wood*, or *of brass, and the like*; (TA;) *i. q.* أُشْنَانَةٌ: (A:) pl. مَحَارِضُ. (A, TA.) 367

مُحَرَّضٌ: } see حَرَضٌ; for each in two places.
مَحْرُوضٌ: }

حرف

1. حَرَفَ الشَّىْءَ عَنْ وَجْهِهِ, (AO, Ṣ, Mṣb, K,) aor. ـِ, (Mṣb,) or ـُ, (K,) inf. n. حَرْفٌ, (Ṣ, Mṣb,) *He turned the thing from its proper way*, or *manner*: (K:) or *altered it therefrom*: (Mṣb:) and حرّفهُ, inf. n. تَحْرِيفٌ, has this latter meaning: (K,* TA:) or has an intensive signification of this kind. (Mṣb.) تَحْرِيفُ الكَلِمِ عَنْ مَوَاضِعِهِ signifies *The altering words from their proper meanings*: (Ṣ,* TA:) and agreeably with this explanation, the verb is used in the Ḳur iv. 48, &c.: (TA:) or تحريف signifies the *perverting* of language: (Mṣb:) or the *altering* a word *in form*; as in writing بُرْدٌ for بَرْدٌ; or *vice versâ*: (KT:) [and the *mistranscribing* a word in any manner: commonly used in this sense in the lexicons &c.: or the *altering* a word *by substituting one letter*, or *more, for another*, or *others*. See also صَحَّفَ.] = See also 7. = حَرَفَ لِعِيَالِهِ, (Mṣb, K,) aor. ـِ, (Aṣ, Ṣ, K,) or ـُ, (Mṣb,) *He earned* or *gained* [*subsistence*], or *laboured to do so, for his family*, or *household*, (Aṣ, Ṣ, Mṣb, K,) *from this and that quarter*; (Aṣ, Ṣ;) as also احترف بِيَدَيْهِ: (Mgh,* Mṣb, TA:) and احترف [*he earned*, or *gained, with his hands*]: and تحرّف لِعِيَالِهِ *he applied himself to earn* or *gain* [*subsistence*] *for his family*, or *household, by means of any*, or *every, art* or *craft*: (TA:) and احرف *he laboured*, or *sought gain* or *sustenance, for his household*, or *family*; expl. by كَدَّ عَلَى عِيَالِهِ. (IAar, K.) = حَرَفَ عَيْنَهُ, inf. n. حَرْفَةٌ, (K,) not an inf. n. of un., (TA,) *He applied collyrium to his eye* (K, TA) *with the* [*style called*] مِيل. (TA.) = حُرِفَ فِى مَالِهِ, inf. n. حَرْفَةٌ, *He suffered the loss of somewhat of his property*. (Lḥ, K.)

2: see 1, in two places. — [Hence,] طَاعُونٌ يُحَرِّفُ القُلُوبَ [*A pestilence*] *causing the hearts* [of those witnessing its effects] *to turn away, and be aloof*: (K:) occurring in a trad.: or, accord. to one relation, يُحَوِّفُ القلوب, (TA,) i. e., turning the hearts from confidence, and inclining them to removal and flight. (K and TA in art. حوف.) تَحْرِيفُ القَلَمِ *The nibbing the writing-reed obliquely*; (Ṣ,* K,* TA;) *making the right tooth of the nib higher* [i. e. *longer*] *than the left*. (TA.) You say also, حَرَّفَ القَطَّةَ [*He made the nibbing oblique*]. (TA.) And حرّف السِّكِّينَ فِى حَالِ القَطِّ [*He turned the knife obliquely in nibbing*]. (TA.) — See also 7. — تَحْرِيفٌ also signifies The *putting in motion*, or *into a state of commotion*; syn. تَحْرِيكٌ. (TA.) قَالَ بِيَدِهِ فَحَرَّفَهَا كَأَنَّهُ يُرِيدُ القَتْلَ — , in a trad., means [*He made a sign with his hand*,] *and imitated with it the cutting of a sword with its edge*. (TA.)

3. حُورِفَ *He was debarred from the means of subsistence*; because he of whom this is said is aloof (بِحَرْفٍ) from the means of subsistence. (Mgh.) And حُورِفَ كَسْبُ فُلَانٍ *Such a one was made to experience difficulty* (Ṣ, TA) *in his buying and selling, and was straitened* (TA) *in his means of subsistence*; as though his means of subsistence were turned away from him: (Ṣ, TA:) or *he had his gain*, or *earnings, turned away from him*. (Mṣb.) It is said in a trad. of Ibn-Mes'ood, مَوْتُ المُؤْمِنِ عَرَقُ الجَبِينِ تَبْقَى عَلَيْهِ البَقِيَّةُ مِنَ الذُّنُوبِ فَيُحَارَفُ بِهَا عِنْدَ المَوْتِ, i. e. [*The death of the believer is* accompanied with *sweating of the side of the forehead: some sins remain chargeable against him, and*] *he is made to experience difficulty by them* [*in dying*], in order that his sins may be diminished. (Ṣ.) = مُحَارَفَةٌ has also a meaning like مُفَاخَرَةٌ: Sá'ideh says,

* فَقَدْ عَلِمُوا فِى الغَزْوِ كَيْفَ نُحَارِفُ *

[*And they certainly know, in warfare, how we vie for superiority in glory*: or] accord. to Skr, it means *how we deal with them; as when one says*

to a man, What is thy حِرْفَة (i. e. *thine occupation*) *and thy lineage?* (TA:) [or the meaning may be *how we requite;* for] = حارفهُ بِسُوْءٍ signifies *He requited him for evil* (K, TA) *that he had done.* (TA.) And it is said in a trad., إِنَّ العَبْدَ لَيُحَارَفُ عَنْ عَمَلِهِ الخَيْرَ أَوِ الشَّرَّ, i. e. [*Verily the servant*] *shall be requited* [*for his deed; the good* I mean, *or the evil*]. (IAar, TA.) And ٤ احرف also signifies *He requited* for good or evil. (IAar, K.) = مُحَارَفَة signifies also The *measuring* a wound *with the* مِحْرَاف, i. e. the *probe.* (K,* TA.)

4. احرف: see 1. — Also, (inf. n. إِحْرَافٌ, Msb,) *His* مال [or *cattle*] *increased, and became in a good state* or *condition.* (AZ, S, Msb, K.) One says, جَاءَ بِالحِلْتِ وَالإِحْرَافِ, meaning *He came with,* or *brought, much cattle.* (AZ, S. [See حِلْتٌ.]) = *He emaciated,* or *rendered lean,* a she-camel: so says As: others say احرث. (S.) [See حَرْفٌ: and see حَرِيفَة.] = See also 3, last sentence but one.

5: see 7: — and see also 1.

7. انحرف [*It became turned,* or *altered, from its proper way,* or *manner;* quasi-pass. of 1 in the first of the senses explained above: and] *he turned aside;* (Az, S, Mgh, Msb, K;) as also ٥ تحرّف; (Az, S, Mgh, K;) and ٤ احرورف; (Az, S, K;) and حَرَفَ, ٤ inf. n. حَرْفٌ; (TA;) عَنْهُ *from it.* (Az, S, Msb, TA.) [Hence,] one says, انحرف مِزَاجُهُ [*His temperament,* or *constitution, became disordered*]; as also ٤ حَرَّفَ, [app. a mistranscription for حُرِّفَ,] inf. n. تَحْرِيفٌ. (TA.) [And انحرف عَلَيْهِ *He turned against him, with enmity,* or *anger.*] And انحرف إِلَيْهِ *He turned to,* or *towards, him,* or *it.* (TA.)

8: see 1, in two places.

12: see 7.

حَرْفٌ The *extremity, verge, border, margin, brink, brow, side,* or *edge,* (S, Mgh,* K, TA,) of anything; (S, K;) as, for instance, the *side* of a river or rivulet, and of a ship or boat, (TA,) and of the notch of an arrow; (Msb;) and the *edge* of a sword: (L, TA:) pl. [of mult. حُرُوفٌ, and of pauc.] أَحْرُفٌ. (TA.) Hence, (S,) [*A point, a ridge, a brow,* and *a ledge,* of a mountain:] the *pointed, sharp,* or *edged, summit* of a mountain: (S, Msb, K:) *a projecting portion in the side* of a mountain, *in form like a small* دُكَّان [i. e. *bench*] or *the like:* and *a portion in the summit* of a mountain, *having a thin edge,* or *ridge, rising above the upper part of the back:* (Sh, TA:) pl. (of the word thus used in relation to a mountain, TA) حِرَفٌ; (Fr, S, Msb, K;) accord. to Fr, (Msb,) the only instance of the kind except طِلَلٌ as pl. of طَلٌّ. (Msb, K.) [Hence, also,] *A nib,* of a writing-reed, *obliquely cut:* so in the phrase قَلَمٌ لَا حَرْفَ لَهُ, in the S and K in art. جزم, *a writing-reed not having a nib obliquely cut.* (TA in that art. [See 2 in the present art.]) And حَرْفَا الرَّأْسِ *The two lateral halves of the head.* (TA.) [Hence, also, the phrase] فُلَانٌ عَلَى حَرْفٍ مِنْ أَمْرِهِ [and بِحَرْفٍ مِنْهُ (see 3, first sentence,)] *Such a one is* [*standing*] *aloof with respect to his affair,* (عَلَى نَاحِيَةٍ مِنْهُ, ISd, TA,) [*in suspense,*] *waiting, and looking to the result, if he see, in regarding it from one side, what he likes;* (TA;) *turning from it if he see what does not please him.* (ISd, TA.) The saying, in the Kur xxii. 11, وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللّٰهَ عَلَى حَرْفٍ means *And of men is he who serves God standing aloof with respect to religion, in a fluctuating state, like him who is in the outskirts of the army, who, if sure of victory and spoil, stands firm, and otherwise flees:* (Ksh, Bḍ:*) or the meaning is, *who serves God in doubt,* or *suspense,* (Zj, K, Jel,) *being unsteady like him who alights and abides upon the* حَرْف [i. e. *point,* or *ridge,* or *brow,*] *of a mountain:* (Jel:) or *in a state of disquietude respecting his case;* (Ibn-'Arafeh, K;) i. e. *not entering into the religion firmly,* or *steadily:* (K:) or *who serves God in one mode of circumstances;* i. e. *when in ample circumstances, and not when straitened in circumstances;* (Az, S, K;) as though good fortune and plenty were one side, and an evil state were another side: (Az, TA:) [hence,] حَرْفٌ sometimes signifies *a mode,* or *manner,* and *a way.* (Msb.) — *A letter of the alphabet:* pl. حُرُوفٌ: (S, Msb, K:) the letters being thus called because they are the extremities of the word [and of the syllable]. (Kull.) The saying of the lawyers, تُبْطِلُ الصَّلَاةُ بِحَرْفٍ مُفْهِمٍ [*Prayer is made null by a significant letter*] means only by an imperative of a verb of which the first and last radical letters are infirm; such as فِ from وَفَى, and قِ from وَقَى, and the like. (Msb.) — As a grammatical term, †[*A particle;* i. e.] *what is used to express a meaning, and is not a noun nor a verb:* every other definition of it is bad: (K:) pl. حُرُوفٌ. (Msb, &c.) — And ‡ *A word* [absolutely: often used in this sense in lexicons &c.]. (Kull.) — *A dialect, an idiom,* or *a mode of expression, peculiar to certain of the Arabs:* pl. [of pauc.] أَحْرُفٌ: so in the saying (of Mohammad, TA) نَزَلَ القُرْآنُ عَلَى سَبْعَةِ أَحْرُفٍ *The Kur-án has been revealed according to seven dialects,* of the dialects of the Arabs: (A'Obeyd, Az, IAth, K:) or this means, *according to seven modes,* or *manners,* (Mgh, Msb,) *of reading:* whence فُلَانٌ يَقْرَأُ بِحَرْفِ ابْنِ مَسْعُودٍ *Such a one reads in the manner of reading of Ibn-Mes'ood.* (Mgh.) = Applied to a she-camel, †*Lean,* or *light of flesh;* or *lean, and lank in the belly;* (S, K;) *and firm, strong,* or *hardy;* likened to the حَرْف of a mountain; (S;) or to the حرف of a sword, (Z, O, TA,) in respect of her leanness, or thinness, and her sharpness and effectiveness in pace; (Z, TA;) or to a letter of the alphabet, meaning the letter ا, in respect of her leanness: (TA:) or *excellent,* or *high-bred,* or *strong and light and swift, sharp and effective in pace, rendered lean by journeyings;* likened to the حرف of a sword: (L:) or *emaciated:* (S, K:) so As used to say: (S:) but this is inconsistent with Dhu-r-Rummeh's description of a she-camel by the epithets حَرْفٌ سَنَادٌ جُمَالِيَّةٌ: (TA:) [see حَرِيفَةٌ:] or [in the CK "and"] *great; big; of great size;* (K, TA;) likened to the حرف of a mountain: (TA:) it is applied only to a she-camel: one may not say جَمَلٌ حَرْفٌ. (IAar, TA.)

حُرْف and ٤ حُرْفَة (S, K) and ٤ حُرْفَة (Mgh, K) and ٤ حِرَاف (TA) *Ill-fatedness; privation of prosperity;* or the *being denied prosperity;* syn. حِرْمَان [as inf. n. of حُرِمَ]: (K, TA:) *lack of good fortune, so that one has no increase of his cattle* or *other property:* (S:) *debarment from the means of subsistence.* (Mgh.) Hence the saying of 'Omar, لَحُرْفَةُ ٤ أَحَدِهِمْ أَشَدُّ عَلَيَّ مِنْ عَيْلَتِهِ, (S, K,) or, accord. to one reading, ٤ لَحُرْفَتُهُ, (TA,) [*Verily the ill-fatedness of any one of them is more distressing to me than his poverty:*] i. e., the supplying the wants of the poor man is easier to me than the making the bad to thrive: or the meaning is, *the want of the means of gaining subsistence by any one of them, and grief on that account, is more distressing to me than his poverty:* so in the Nh. (TA.) = الحُرْف *A certain grain, resembling* الخَرْدَل [or *mustard*]; (Az, Msb, TA;) called by the vulgar, (AḤn, TA,) or in the dial. of El-'Iráḳ, (TA in art. رشد,) حَبُّ الرَّشَادِ, (AḤn, S, K,) or الرَّشَادُ: (Msb:) n. un. with ة, (TA,) applied to *a single grain thereof.* (Msb.) [See art. رشد.] Hence حِرِيف [q. v.]. (S, Msb.)

حُرْفَة: see حُرْف, in two places.

حِرْفَة *A craft,* or *handicraft,* (S, K, TA,) *by which one gains his subsistence; a mode,* or *manner, of gain; any habitual work* or *occupation* of a man; because he turns (يَنْحَرِفُ, K, i. e. يَمِيلُ, TA) to it; (K, TA;) a subst. from احْتَرَفَ: (Mgh, Msb:) pl. حِرَف. (TA.) = See also حُرْف, in two places.

حُرْفِيّ *A seller of* الحُرْف, i. e. حَبّ الرَّشَاد. (K.)

حِرَاف: see حُرْف.

حَرِيف *A fellow-worker,* syn. مُعَامِلٌ, (S, Mgh, Msb, K,) *in one's craft* or *ordinary occupation:* (K:) and *an associate:* (KL:) pl. حُرَفَاءُ. (Msb.) — It is mostly used by foreigners as meaning *A companion in drinking:* and by most of the Turks, as implying vituperation; [like our term "fellow;"] so that when any one of them addresses another by this epithet, he is angry. (TA.)

حَرَافَة The *quality,* or *property, of burning,* or *biting, the tongue; acritude.* (S, Msb, TA.)

حِرِّيف, from الحُرْف, *Burning,* or *biting, to the tongue:* (S, Msb, TA:) it is applied in this sense to an onion, and to other things: one should not say حَرِّيف. (S, TA.)

مَحْرَف *A place to which to turn away,* or *back,* from a thing. (AO, S, K.) So in the saying, مَا لِي عَنْ هٰذَا الأَمْرِ مَحْرَفٌ [*I have no place to which to turn away,* or *back, from this thing*]. (AO, S, K.*) — Also, and ٥ مُحْتَرَف, *A place in which a man earns* or *gains* [*subsistence*], or *labours to do so, and employs himself as he pleases,* or *follows his various pursuits.* (K.)

مُحْرِف A man *whose property increases, and becomes in a good state* or *condition;* or *whose cattle increase* &c. (S, Msb.)

مِحْرَفٌ: } see مِحْرَافٌ.
مِحْرَفَةٌ: }

مُحَرَّفٌ [pass. part. n. of 2, q. v. —] One *whose property has gone.* (TA.) — A writing-reed *nibbed obliquely; having the right tooth of the nib higher* [i. e. *longer*] *than the left.* (TA.)

مُحَرِّفُ القُلُوبِ, applied to God, *The Turner,* or *Incliner, of hearts:* or *the Mover of hearts:* (TA:) or *the Remover of hearts.* (Fr, TA voce مُحَرِّك, q. v.)

مِحْرَافٌ (Ṣ, L, Ḳ) and مِحْرَفٌ, (L, TA,) or مِحْرَفَةٌ, (Akh, TA,) *A probe with which the depth of a wound is measured:* (Ṣ, L, Ḳ:) pl. of the first مَحَارِيفُ; and [of the second, or,] accord. to Akh, of the last, مَحَارِفُ. (TA.)

مُحَارَفٌ *Prevented,* or *withheld, from obtaining good; withheld from good fortune,* or *from sustenance; denied,* or *refused, good,* or *prosperity; lacking good fortune; having no increase of his cattle* or *other property;* (Ṣ, Mgh,* Ḳ;*) *contr. of* مُبَارَكٌ: (Ṣ:) or *having his gain,* or *earnings, turned away from him:* (Mṣb:) or *who obtains not good from a quarter to which he betakes himself:* or *scanted in his means of subsistence:* or *who works not,* or *labours not, to earn,* or *gain:* or *who earns,* or *gains, with his hands, but not enough for the support of himself and his household* or *family:* (TA:) مُخَارَفٌ and مُجَارَفٌ are dial. vars. thereof. (TA in art. خرف.)

مَحْرِفٌ: see مِحْرَافٌ.

مُحْتَرِفٌ *A handicraftsman; a worker with his hands.* (Ṣ, TA.)

مُتَحَرِّفًا لِقِتَالٍ, in the Ḳur [viii. 16], means *Turning away for the purpose of returning to fight:* the doing which is one of the stratagems of war. (Mgh, Mṣb.*)

حرق

1. حَرَقَهُ, aor. ـَ, inf. n. حَرْقٌ: see 4. = حَرَقَهُ, (Ṣ, Ḳ,) aor. ـُ, (TA,) inf. n. حَرْقٌ, (Ṣ,) *He filed it:* and *he rubbed one part of it with another.* (Ṣ, Ḳ.) — And hence, (Ṣ,) حَرَقَ نَابَهُ, aor. ـُ and ـِ, (Ṣ, Ḳ,) inf. n. as above, (TA,) *He ground his dog-tooth, so that it made a grating sound:* (Ṣ, Ḳ:) when said of a stallion-camel, denoting threatening: and, accord. to IDrd, when the like is said of a she-camel, it is asserted to denote a consequence of fatigue. (TA.) And حَرَّقَ الأَسْنَانَ (Ḳ and TA in art. رعظ) *He grated the teeth.* (TA in that art.) One says, فُلَانٌ يَحْرُقُ عَلَيْكَ الأُرَمَ غَيْظًا (Ṣ, A*) *Such a one grinds together the* أرم [or *teeth,* or *molar teeth,* (as the word is generally understood to mean in this case, but other meanings are assigned to it,)] *at thee* [*in anger,* or *rage*], *like one filing:* (A, TA:) or, as some say, الأُزَمَ [*the canine teeth*]: and the verb is also used without the objective complement, because the meaning is understood. (Ḥam p. 115.) IDrd makes the act to be that of the canine tooth; saying, حَرَقَ نَابُ البَعِيرِ, meaning *The canine tooth of the camel made a grating sound.* (TA.) AḤát also mentions the saying, فُلَانٌ يَحْرُقُ نَابُهُ عَلَيَّ [*Such a one's canine tooth makes a grating sound at me*]: and Zuheyr uses the phrase يَحْرُقُ نَابُهُ عَلَيْهِ. (Ḥam p. 286.) — حَرْقٌ also signifies The act of *eating to the uttermost.* (IAạr, TA.) = حَرُقَ *He* (a man) *was,* or *became, evil in disposition.* (TA.) = حَرَقٌ, as an inf. n., [i. e. of حَرِقَ,] signifies A garment's, or cloth's, *being burnt by beating* [*with too much violence*]. (KL.) — And The *springing forth,* or *shooting forth, vehemently,* of lightning. (KL.) = حَرِقَ شَعْرُهُ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. حَرَقٌ, (TA,) *His hair fell off piecemeal.* (Ṣ, Ḳ.) [And حَرِقَتِ النَّاصِيَةُ *The forelock* of the horse *became thin,* or *scanty:* for it is said that] الحَرَقُ in relation to the ناصية is like السَّفَا. (TA.) And حَرِقَتِ اللِّحْيَةُ *The beard was,* or *became, shorter upon the chin than upon the two sides of the face.* (TA.) = حَرِقَ, aor. ـَ, inf. n. حَرَقٌ, *His* حَارِقَة [q. v.] *became cut,* or *severed:* said of a man: in speaking of a camel, حُرِقَ, like عُنِيَ, is more commonly used than حَرِقَ. (TA.)

2. حرّقهُ, inf. n. تَحْرِيقٌ: see 4. — تحريق also signifies Fire's *making a mark,* or *impression, upon a thing.* (TA.) — حرّق الإِبِلَ, said of pasturage, (Ḳ,) [particularly] of what is termed حَمْض, (Ṣ,) *It made the camels thirsty.* (Ṣ, Ḳ.) = See also 1.

3. حَارَقَهَا, (Ḳ,) inf. n. مُحَارَقَةٌ, (Ṣ,) *He lay with her* (Ṣ, Ḳ) [عَلَى الحَارِقَةِ, i. e.] *on the side.* (Ḳ.)

4. أَحْرَقَتْهُ النَّارُ, inf. n. إِحْرَاقٌ, (Mṣb,) [*The fire burned him.*] And احرقهُ بِالنَّارِ (Ṣ, Mṣb, Ḳ) [*He burned him,* or *it, with fire*]: this phrase, and حَرَقَهُ بالنار, aor. ـِ, (Ḳ,) inf. n. حَرْقٌ, (TA,) signify the same; as also حرّقهُ: (Ḳ:) or this last [signifies *he burned him,* or *it, much,* or *frequently,* or *repeatedly;* for it] denotes muchness, or frequency, or repetition, of the action. (Ṣ, Mṣb, TA.) — [Hence,] احرقه †*It pained him;* or *caused him burning pain:* said of beating, or a blow; and of a galling, or chafing; and of fever, passionate desire, rage or anger, hunger, &c.] And أَحْرَقَنَا فُلَانٌ †*Such a one afflicted, distressed, annoyed, molested,* or *hurt, us.* (TA.) And احرقهُ بِاللِّسَانِ †*He blamed, upbraided,* or *reproached, him; detracted from his reputation.* (Mṣb.) And احرق البَرْدُ النَّبَاتَ [†*The cold nipped, shrunk, shrivelled,* or *blasted, the herbage;* like أَنْضَجَ, q. v.; and like the Lat. "ussit," and "adussit:" comp. Virgil, Georg. i. 93, "Boreæ penetrabile frigus adurat:" and Lucan, iv. 52, "Urunt montana nives:" and Ecclesiasticus, xliii. 20 and 21, "When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate: it devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire"]: (Ṣ and Ḳ voce حَسَّ:) and [in like manner] احرق النَّبَاتَ is said of heat, and of cold, and of a wind, and of other banes, or causes of mischief or harm. (TA.) And احرقهُ †*He,* or *it, destroyed,* or *caused to perish, him,* or *it.* (TA.) — You say also, أَحْرِقْ لَنَا فِى هٰذِهِ القَصَبَةِ نَارًا *Give thou,* or *bring thou, to us, upon this cane, some fire.* (IAạr, TA.) = Also احرق *He made,* or *prepared, what is termed* حَرِيقَة. (Ḳ.)

5: see 8. — [Hence,] هُوَ يَتَحَرَّقُ جُوعًا †[*He burns with hunger*]: like يَتَضَرَّمُ. (TA.)

8: احترق [*It burned,* or *became burnt,*] بِالنَّارِ [*with fire*]: and تحرّق [*it burned,* or *became burnt, much,* or *frequently,* or *repeatedly*]: each is a quasi-pass.; (Ṣ, Mṣb, Ḳ, TA;) [the former, of احرق or حَرَقَ; and the latter, of حرّق.] — [Hence,] one says of a horse, يَحْتَرِقُ فِى عَدْوِهِ [†*He is fiery, ardent,* or *vehement, in his running*]. (Ṣ.) And احترق النَّبَاتُ [†*The plant,* or *plants,* or *herbage, became nipped, shrunk, shrivelled,* or *blasted:* see 4]: this is said of a consequence of heat, and of cold, and of a wind, and of other banes, or causes of mischief or harm. (TA.) And احترقت الفِضَّةُ †*The silver became black.* (Ḥar p. 114.) And احترق †*He,* or *it, perished.* (TA.)

حَرْقٌ: see حَرَقٌ, in two places.

حُرْقٌ †An *angry* man. (TA.)

حَرَقٌ [*A burning* by means of fire;] a subst. (Mgh, Mṣb) from الإِحْرَاقُ, (Mgh,) [i. e.] from إِحْرَاقُ النَّارِ: (Mṣb:) or *fire,* (Ṣ, Mṣb, Ḳ,) itself; (Mṣb;) [the *fire of a burning house &c.;*] as also حَرِيقٌ (Mgh) and حَارِقَةٌ: (Ḳ:) or the *flame of fire.* (IAạr, Th, Mgh, Ḳ.) The first is meant in the saying, ضَالَّةُ المُؤْمِنِ حَرَقُ النَّارِ [*The stray-beast of the believer is* a cause of *the burning of fire*]: (Mgh:) or it here signifies *the flame of fire:* a trad., meaning that if any one takes the stray-beast of a believer to possess it, his doing so will bring him to the flame of the fire [of Hell]. (Az, Mgh, TA.) And hence, (Mgh,) الحَرَقُ شَهَادَةٌ, (Mgh, TA,) i. e. [*Burning,* or] *fire,* [or *flame, is* a cause of one's receiving the reward of *martyrdom:*] occurring in another trad. (TA.) You say also فِى حَرَقِ اللّٰهِ *In the fire of God.* (Ṣ.) And أَلْقَى اللّٰهُ الكَافِرَ فِى حَارِقَتِهِ, i. e. [*May God cast the unbeliever*] *into his fire.* (TA.) — *A burn,* (Ṣ,) or *a mark of burning,* (Ḳ,) *in a garment,* or *piece of cloth, from the beating* (Ṣ, Ḳ) *of the washer, and whitener, and the like;* (Ḳ;) and so, sometimes, حَرْقٌ: (Ṣ:) or the former, *a hole thus caused in a garment,* or *piece of cloth;* (IAạr, Mgh, TA;) and so, sometimes, حَرِيقٌ the latter; which also signifies *a hole caused by fire, in a garment,* or *piece of cloth.* (Mgh.)

حَرِقٌ A cloud *lightening vehemently.* (Ṣ, Ḳ.) — *Sharp;* as though *having the quality of burning;* applied to an iron head or blade of an arrow or a spear or sword &c.; (TA;) and so حَرُقَةٌ and حُرَّاقَةٌ and حَارُوقَةٌ, applied to swords. (Ḳ.) = See also حَرِيقٌ. = حَرِقُ الشَّعَرِ *Having the hair falling off piecemeal:* (Ṣ, Ḳ:) and حَرِقُ الجَنَاحِ has a similar meaning; (Ṣ, TA;) i. e. [*having the feathers of the wing falling off piecemeal:* or] *short in the wing:* or *having it cut off.* (TA.) And رِيشٌ حَرِقٌ *Feathers falling off,*

and becoming scattered, by degrees. (TA.) And لِحْيَةٌ حَرِقَةٌ *A beard that is shorter upon the chin than upon the two sides of the face.* (TA.) — Also, حَرِقٌ, A man *having the extremities much chapped:* (Ḳ:) so some say. (TA.) — See also مَحْرُوقٌ.

حَرْقَةٌ: see what next follows.

حُرْقَةٌ [A state of *burning;*] a subst. from احْتَرَقَ; as also ٭ حَرِيقٌ. (Ṣ, Ḳ.) Thus the latter means in the Ḳur [lxxxv. 10], وَلَهُمْ عَذَابُ الحَرِيقِ ٭ [*And for them* shall be *the punishment of burning:* as in other passages in the Ḳur]. (TA.) — †*A burning such as a man experiences from the taste of a thing in which is heat,* or *from love,* or *grief;* (TA;) and *such as is experienced in the eye from ophthalmia,* and *in the heart from pain:* (Lth, TA:) *heat;* as in the phrase, فِى جَوْفِهِ حُرْقَةٌ [†*In his belly,* or *chest, is heat*]; and so ٭ حَرْقَةٌ and ٭ حَرِيقَةٌ. (Ḳ.)

حُرَقَةٌ: see حَرِقٌ.

حُرْقَانٌ *A rubbing together of the thighs.* (Ṣ, Ḳ.)

حُرَاقٌ: see حِرَاقٌ, in two places. — †A horse *that runs much:* (Ḳ:) or حُرَاقُ العَدْوِ a horse *that is fiery, ardent,* or *vehement,* (يَحْتَرِقُ,) *in his running.* (Ṣ.) — †*Very salt* water; (Ṣ, Ḳ;) as also ٭ حُرَّاقٌ: (Ḳ:) as though it burned the fauces of the drinker: (TA:) or *such as is exceeded* [*in saltness*] *by nothing; that makes the urine of the camels to burn;* as also قُعَاعٌ. (IAar, TA.) — Also, (Ṣ, Ḳ, &c.,) and ٭ حُرَاقَةٌ (Ṣ, Mgh, Ḳ) and ٭ حُرَّاقٌ, (Ḳ,) or this is vulgar, (O, TA,) and ٭ حُرَّاقَةٌ, or this is incorrect, (Ḳ,) or vulgar, (Ṣ, O,) and ٭ حَرُوقٌ and ٭ حَرُّوقٌ (Fr, O, Ḳ) and ٭ حَرُوقَاءُ, (Fr, Ṣ, O, Ḳ,) [*Tinder;* i. e.] *a thing,* (Ṣ, Ḳ,) or *burnt rag,* (AḤn, ISd, TA,) *into which fire falls when it is struck:* (AḤn, Ṣ, ISd, Ḳ, TA:) or *what remains of burnt cloth:* (Mgh:) [and *any substance used for receiving fire that is struck;* as, for instance, the pith of the عُشَر.]

حِرَاقٌ, applied to fire, (نَارٌ,) *That burns everything;* as also ٭ حُرَاقٌ: (Aboo-Málik, TA:) *that spares,* or *leaves, nothing.* (IAar, Ḳ.) — †A man *that spoils, mars, destroys,* or *consumes, everything;* (IAar, Ḳ;) *sparing nothing; like the fire thus termed;* (IAar, TA;) as also ٭ حُرَاقٌ. (Ḳ.) In some copies of the Ḳ, مَنْ يُفْسِدُ فِى كُلِّ شَىْءٍ; but correctly, without فى. (TA.) رَمْىٌ حِرَاقٌ — †*A vehement throwing* or *casting* or *shooting.* (Ḳ.)

حَرُوقٌ: see حُرَاقٌ.

حُرُوقٌ: see the next paragraph.

حَرِيقٌ: see حَرَقٌ: — and see also حُرْقَةٌ, in two places. — *Heat,* or †*cold,* or *a wind,* or *some other cause of mischief* or *harm, that burns,* or †*nips, shrinks, shrivels,* or *blasts,* (يُحْرِقُ,) *herbage.* (TA.) — Also *i. q.* ٭ مُحْرَقٌ, [i. e. *Burnt,*] (Mgh, Mṣb,) and so ٭ مَحْرُوقٌ: (TA:) pl. of the first حَرْقَى; like قَتْلَى and جَرْحَى, pls. of قَتِيلٌ and جَرِيحٌ. (Mgh.) Thus, in a trad., الحَرِيقُ شَهِيدٌ [*The burnt is a martyr*]: (Mgh:) or الحَرِقُ ٭, i. e. *he who falls into fire, and takes fire and burns.* (TA.) — The *grating sound* of the dog-tooth by reason of anger, or rage; as also ٭ حُرُوقٌ. (TA.)

حُرَاقَةٌ: see حُرَاقٌ.

حَرِيقَةٌ: see حُرْقَةٌ. — Also, (Yaʿḳoob, Ṣ, Ḳ,) and ٭ حَرُوقَةٌ, (Ḳ,) *A kind of food,* (Ḳ,) *thicker than what is termed* حَسَآء; (Yaʿḳoob, Ṣ, Ḳ;) *like* نَفِيتَة: (Ṣ:) or *water,* (Ḳ,) i. e. *hot water,* (TA,) *upon which a little flour is sprinkled, and which swells,* or *becomes inflated, in boiling,* (Ḳ, TA,) *and becomes of a whitish dust-colour: it is licked up with the tongue: and is also called* تفيتة: they made use of it in hard and dear times, and when the cattle were lean, and when the season was severe: (TA:) or *it was made by sprinkling flour upon water or fresh milk until it swelled, and became* [*like*] *what is termed* حساء: a man used to satisfy his household with it when fortune overcame him: and it is also called نفيتة: (ISk, Az, TA:) pl. حَرَائِقُ. (Ṣ.) One says, وَجَدْتُ بَنِى فُلَانٍ مَا لَهُمْ عَيْشٌ إِلَّا الحَرَائِقُ [*I found the sons of such a one having no means of subsistence other than the messes of the kind called* حرائق]. (Ṣ.)

حُرَّاقٌ: see حُرَاقٌ, in two places: — and see also مَحْرُوقٌ, in two places.

حُرُّوقٌ: see حُرَاقٌ.

حَرَّاقَةٌ *A kind of ship,* (Lth, Ṣ, Ḳ,*) [*built*] *at El-Baṣrah,* (Ḳ,) *in which are engines for throwing fire upon the enemy at sea,* or *on a large river:* (Lth, Ṣ, Ḳ:) accord. to some, *such an engine itself:* (ISd, TA:) accord. to the A, [*a bark;*] *a light-going ship:* (TA:) [it is often used in this last sense in post-classical works:] pl. حَرَّاقَاتٌ (Ḳ) [and حَرَارِيقُ]. — Also the former pl., The *places of those who fry* [*meat &c.*], and *of the makers of charcoal:* (Lth, Ḳ:) of the dial. of the people of El-Baṣrah. (Lth, TA.)

حُرَّاقَةٌ: see حَرِقٌ: — and see also حُرَاقٌ.

حِرِّيقَاءُ The *act of copulation upon the side.* (Z, TA.) [See 3.]

حَارِقَةٌ: see حَرَقٌ, in two places. — الحَارِقَتَانِ *The heads* [*of the bones*] *of the two thighs, in the two hips:* or *two sinews in the two hips:* (Ṣ, Ḳ:) when these are severed, the man walks upon the extremities of his toes, and cannot do otherwise: when one so walks by choice, you say that he is مُكْتَامٌ, part. n. of اكْتَامَ: (IAar, TA:) the حارقة is also explained as being the *sinew that connects the thigh and the hip:* or the *sinew that connects the head* [*of the bone*] *of the thigh and that* [*of the bone*] *of the upper arm, which turn in the* صَدَفَة [or *socket*] *of the hip and of the shoulder-blade:* when it is severed, it never unites: or *a sinew in the* خُرْبَة [or *socket of the hip*], *that suspends* [*the bone of*] *the thigh to the hip, and by means of which the man walks:* it is said that when the حارقة is displaced, the man becomes lame. (TA.) — Also, the sing., The *side of the body.* (AHeyth, TA.)

حَارُوقَةٌ: see حَرِقٌ.

مُحْرَقٌ: see حَرِيقٌ.

المُحَرِّقُ *A certain idol, of Behr Ibn-Wáïl,* (Ḳ,) *which was in Selmán.* (TA.)

مَحْرُوقٌ: see حَرِيقٌ. — *Having his* حَارِقَة [q. v.] *severed;* (Ṣ, TA;) as also ٭ حَرِقٌ; which latter is [said to be] the more common: (TA:) [but this I doubt:] or, as some say, (Ṣ,) *having his hip dislocated:* (Ṣ, Ḳ:) [pl. of the latter, deviating from rule, ٭ حُرَّاقٌ, occurring in a verse below.] The rājiz says, (Ṣ,) namely, Aboo-Moḥammad El-Ḥadhlamee, (TA,) describing a pastor, (Ṣ,)

* يَظَلُّ تَحْتَ الغَنَنِ الوَرِيقِ *

* يَشُولُ بِالمِحْجَنِ كَالمَحْرُوقِ *

[*He continues,* or *continues during the day, beneath the leafy branch, raising the crooked-headed stick, like the* محروق]: i. e. he stands upon one leg, stretching himself up towards the branches, and drawing them to him with the محجن, and shaking off their leaves for the camels: (Ṣ, TA:) or he stands upon the extremities of his toes, [see حَارِقَة,] in order to reach the branch and bend it to his camels. (ISd, TA. But see another meaning of the last word, below.) And another says,

* هُمُ الغِرْبَانُ فِى حُرُمَاتِ جَارٍ *

* وَفِى الأَدْنَيْنَ حُرَّاقُ ٭ الوُرُوكِ *

[*They are* like *the crows in respect of the sacred rights of a neighbour; and in respect of inferiors,* like *those who are dislocated in the hips,* or *who have the sinews of the hip-joints severed*]: i. e., when a neighbour having a sacred right to respect alights among them, they are like the crow, which loaths not the gall on the back nor that which is unclean; and in wrongful treatment of their inferiors, like the محروق, who walks with an inclining of the body (يَمْشِى مُتَجَانِفًا); and they abstain from aiding and defending them. (Ṣ, TA.) — Accord. to Ibn-ʾAbbád, in the saying of the rájiz cited above, it means (TA) The *iron instrument with which one roasts meat;* syn. سَفُّود. (Ḳ, TA.)

حرقد

حِرْقِدٌ: see what follows.

حَرْقَدَةٌ The عُقْدَة *of the* حُنْجُور [meaning the *head of the windpipe;* app. called its عقدة, or "knob," because its anterior portion forms a protuberance, that which we term "pomum Adami:" see غُصَّةٌ]: (Ṣ, L, Ḳ:) pl. حَرَاقِدُ. (L.) — And The *root of the tongue;* (IAar, L;) as also ٭ حِرْقِدٌ. (IAar, L, Ḳ.)

حرقص

حُرْقُوصٌ *A certain insect, resembling the flea,* (Ṣ, A, Ḳ,) *to which, sometimes, there grow two*

wings, and then it flies; (S;) or, as some say, *larger than the flea;* (TA;) or *like the tick;* (A;) accord. to Lth, *a certain variegated insect* (دُوَيْبَّةٌ مُجَزَّعَةٌ); (TA;) *the* حُمَة [i. e. *venom*, or *sting*,] *of which is like that of the hornet;* (A, K;) *which sticks to men, and bites,* or *stings;* (تَلْدَغُ;) *and to which the extremities of whips are likened;* (A;) or, accord. to Az, *it has no* حُمَة *when it bites; but its bite occasions much pain,* [*though*] *it has no venom* (سُمّ) *like that of hornets:* (TA:) or (K) *a certain small insect,* (IDrd, TA,) *resembling the tick, that sticks to men:* (IDrd, K, TA:) or it is *smaller than the* [*black beetle called*] جُعَل; (ISk, TA;) or, accord. to the M, *a thing like a small pebble, speckled a little with red or yellow, but its prevailing colour is black; which collects, and enters beneath men, and in their groins,* or *armpits,* or *the like, and bites them; and rends the skins in which water or milk is kept;* or, as in the T, *a certain small insect,* (TA,) *which makes holes in the skins wherein water or milk is kept, and* (as Az heard the Arabs of the desert to assert, TA) *enters into the pudenda of girls;* (K, TA;) *and is of the same kind as* جِعْلَان [pl. of جُعَل], *but smaller; black, speckled with white:* (TA:) because of its entering into the فَرْج of the virgin girl, it is called عَاشِقُ الأَبْكَارِ: (IB, TA:) pl. حَرَاقِيصُ. (K.) — Also The *stone of a green unripe date.* (AA, K.)

حرقف

Q. 1. حَرْقَفَ الأَتَانَ *He* (an ass) *took hold upon the* حَرَاقِف [pl. of حَرْقَفَة] *of the she-ass* [*with his fore legs*]. (Ibn-'Abbád, Ṣgh, K.)

حَرْقَفَةٌ The *bone of the* حَجَبَة, which is the *head* [or *crest*] *of the hip* or *haunch:* (S, K:) or the *head of the upper part of the hip* or *haunch:* (TA in art. اكم:) or [the dual] حَرْقَفَتَانِ signifies the *place where the head of each thigh unites with,* or *meets, the hip* or *haunch,* (Zj in his "Khalḳ el-Insán," and TA,*) *externally:* (TA:) [see an explanation of حَجَبَةٌ, in which a distinction is made between this latter term and حَرْقَفَةٌ: a distinction is also made between them by Zj in his work cited above, as a reference to حجبة will show:] pl. حَرَاقِفُ (S, K) and حَرَاقِيفُ. (TA.) One says, المَرِيضُ إِذَا طَالَتْ ضَجْعَتُهُ دَبِرَتْ حَرَاقِفُهُ [*The sick man, when his lying on the side is of long continuance, his* حراقف *became galled;* i. e. *the exterior prominent regions of his hip-joints*]. (S.)

حُرْقُوفٌ An *emaciated* beast, or horse or the like; (S, K, TA;) i. e., *whose* حَرَاقِيف *are apparent.* (TA.)

حرك

1. حَرَكَ, aor. ـُ, (IKtt, Msb, K,) inf. n. حَرْكٌ, (IKtt, Msb, MF,) or حُرُوكٌ, with fet-ḥ, (K,) as in the 'Eyn and O, but disallowed by MF, (TA,) [and probably transcribed from some lexicon in which, as is often the case, "with fet-ḥ" relates to the medial radical letter,] and حَرَكَةٌ, (K,) or this is an inf. n. of un.; (Msb; [but in general usage it is not thus restricted;]) and تحرّك [which is the more common]: (S, Msb, K:) [both signify the same; *It,* or *he, moved; was,* or *became, in a state of motion, commotion,* or *agitation; shook, shook about, wabbled, tottered, waggled, wagged,* or *nodded:* or the latter verb, more properly, *it,* or *he, was put,* or *it put itself,* or *he put himself, in a state of motion, commotion,* or *agitation:* and the latter also signifies *he became active;* said of a growing child, and of a young gazelle &c.: (see حَرِكٌ:)] the former is the *contr.* of سَكَنَ; (Msb, K;) and the latter is *quasi-pass. of* حَرَّكْتُهُ. (S, Msb, K.) = حَرَكَهُ, (AA, S, K,) aor. ـُ, inf. n. حَرْكٌ, (S,) *He hit,* or *hurt, his* (a man's, AA, K) حَارِك. (AA, S, K.) Accord. to Fr, حَرَكَ حَارِكَهُ *He cut his* حَارِك. (TA.) And accord. to AZ, حَرَكَهُ بِالسَّيْفِ, inf. n. حَرْكٌ, *He smote* [meaning *severed*] *his neck with the sword.* (TA.) = حَرِكَ, aor. ـَ, (IAar, K,) inf. n. حَرَكٌ, (TK,) *He was,* or *became, incapable of coition* (IAar, K) *with women.* (IAar, TA.)

2. حرّكهُ, [inf. n. تَحْرِيكٌ,] *He moved; put in motion; put in a state of motion, commotion,* or *agitation; moved about; agitated, stirred,* or *shook; it,* or *him.* (S, Msb, K.) [Hence,] حرّك أَحْشَائِى [*It agitated my bowels*] is like the phrase حرّك مِنِّى [*it agitated me*], said by one who has been agitated by reason of an event or affair. (Ḥam p. 183.) — [*He made it* (a letter) *movent;* i. e., *made it to be immediately followed by a vowel; contr. of* سَكَّنَهُ.] — *He urged him* (a camel) *to go, but he went not.* (Ibn-'Abbád, Z.)

5. تحرّك: see 1. — [Also *It* (a letter) *was,* or *became, movent;* i. e., *immediately followed by a vowel; contr. of* سَكَنَ.]

حَرِكٌ, applied to a boy, *Light, active, agile, brisk, lively,* or *sprightly; and sharp,* or *quick, in intellect.* (S, K.)

حَرَكَةٌ *Motion; commotion; agitation; contr. of* سُكُونٌ; (S, Msb, K;*) and so حَرَاكٌ, (S, Msb, K,) as in the phrase, مَا بِهِ حَرَاكٌ [*There is not in him any motion*]: (S, K:) and, accord. to El-Khafájee, حِرَاكٌ also; but this is disallowed by MF. (TA.) [The first, accord. to the Msb, is an inf. n. of un.: but see 1.] — [Also *Activity:* often used in this sense in the classical language, and in the present day. — And A letter's *having a vowel immediately following:* and *a vowel* itself.]

حَرْكَكَةٌ *i. q.* حَرْقَفَةٌ [q. v.]: (S: [in the K حُرْقُوفٌ, which is evidently a mistake:]) pl. حَرَاكِكُ and حَرَاكِيكُ, (S, K,) meaning the *heads,* (S, TA,) or *extremities,* (TA,) *of the two hips,* or *haunches, that are next the ground when one sits:* (S, TA:) in the latter pl., which is extr., the ى may be inserted for euphony, because of the double ك. (TA.)

حُرْكُوكٌ: see حَارِكٌ.

حَرَاكٌ: see حَرَكَةٌ.

حَرِيكٌ *Incapable of coition;* (IAar, K;) applied to a man and to a horse. (IAar, TA in art. عجز.) — One who is *weak in the waist, so that, when he walks, he is as though he were plucking up himself* [or *his feet*] *from the ground:* (IDrd, K:*) fem. with ة. (K.) A man *weak in the* حَرَاكِيك [pl. of حَرْكَكَةٌ, q. v.]. (TA.)

حَارِكٌ The كَاهِل [or *withers*]; (S;) as also حُرْكُوكٌ: (K:) and the *branches of the two shoulder-blades* of a horse: (S:) or the *upper part of the* كاهل (K) of a horse: (TA:) or *a bone projecting from the two sides thereof,* (K, TA,) *bordered by the two branches of the two shoulder-blades:* (TA:) or the *place of growth of the lowest part of the mane, next the back, upon which he who mounts lays hold:* (K:) or حَارِكَانِ signifies the *place where the two shoulder-blades meet.* (Msb.)

مَحْرَكٌ The *upper extremity of the neck,* (AZ, K, TA,) *at the joint of the head.* (TA.)

مُحَرِّكُ القُلُوبِ *The Turner* [or *Mover*] *of hearts;* [applied to God;] occurring in a trad., in which some read in its stead مُصَرِّفُ القُلُوبِ, meaning "The Remover of hearts:" (Fr, TA:) Abu-l-'Abbás says that the former is preferable. (TA.)

مِحْرَاكٌ *A thing,* (S,) or *piece of wood,* (K,) *with which a fire is stirred.* (S, K.) — *A style with which a receptacle for ink is stirred.* (Lth, TA.)

مُحْتَرِكٌ One *who keeps,* or *cleaves, to the* حَارِك *of his camel.* (Ibn-'Abbád, K.)

حرم

1. حَرُمَ, (S, Msb, K,) aor. ـُ, (K,) inf. n. حُرْمٌ (Msb, K) and حُرُمٌ (Msb) and حُرْمَةٌ (IKoot, S, Msb) and حِرْمَةٌ (IKoot, Msb) and حَرَامٌ, (Msb, K,) *It* (a thing, S, Msb) *was,* or *became, forbidden, prohibited,* or *unlawful,* (Msb,) عَلَيْهِ *to him.* (S, K.) And حَرُمَتِ الصَّلَاةُ, (S, Msb, K,) inf. n. حُرْمٌ (S, K) and حُرُمٌ (K) and حُرُومٌ; (Az, TA;) and حَرِمَتْ, (S, Msb, K,) aor. ـَ, inf. n. حَرَمٌ [in the CK حَرَمٌ] and حَرَامٌ; (Msb, K, TA;) *Prayer was,* or *became, forbidden, prohibited,* or *unlawful,* (Msb,) عَلَيْهَا *to her;* (T, S, K;) namely, a woman (T, S, K) menstruating. (S.) And حَرُمَ السَّحُورُ عَلَى الصَّائِمِ [*The meal before day-break was,* or *became, forbidden to the faster*]. (K.) And حَرُمَتِ المَرْأَةُ عَلَى زَوْجِهَا, aor. ـُ, inf. n. حُرْمٌ and حَرَامٌ, [*The woman was,* or *became, forbidden to her husband.*] (Az, TA.) — [Also *It* (a place, a possession, a right, an office or a function, a quality, a command or an ordinance, &c.,) and *he,* (a person,) *was,* or *became, sacred,* or *inviolable,* or *entitled to reverence, respect,* or *honour;* whence several applications of its part. n. حَرِيمٌ, q. v.] = حَرَمَهُ الشَّىْءَ, aor. ـِ; (S, Msb, K;) and حَرِمَهُ الشىء, aor. ـَ; (K;) inf. n. حَرِمٌ (S, Msb, K) and حِرْمٌ and حَرِمَةٌ (K) and حِرْمَةٌ and حِرْمَانٌ (S, Msb, K) and حَرِيمَةٌ (S, K) and حَرِيمٌ (K) and مَحْرَمَةٌ; (Ḥar p. 69;) and احرمهُ الشىء, (S, Msb, K,) but this last is of weak authority; (K;) *He denied him,* or *refused him, the thing;* (S, K;) *he refused to give him the*

thing: (TA:) *he rendered him hopeless of the thing:* (PS:) accord. to the T, حَرْمٌ signifies the act of *denying* or *refusing* [a thing]; and حِرْمَةٌ is the same as حِرْمَانٌ; (TA;) which signifies [also the *denying*, or *refusing*, a thing; or] the *rendering unprosperous*, or *unfortunate*; (KL;) [and frequently, as inf. n. of the pass. v. حُرِمَ, the *being denied prosperity; privation of prosperity; ill-fatedness:* see its syn. حَرْفٌ.] = حَرِمَتْ, aor. ـَ, inf. n. حَرَامٌ; (K;) and استحرمت; (S, K;) said of a female cloven-hoofed animal, *She desired the male:* (S, K:) accord. to El-Umawee, (S,) likewise said of a she-wolf and of a bitch: (S, K:) and sometimes also said of a she-camel: but mostly of a ewe or she-goat. (TA.) = حَرِمَ, aor. ـَ, (S, K,) inf. n. حَرَمٌ, (S,) accord. to AZ and Ks, (S,) *He was overcome in contending for stakes*, or *wagers, in a game of hazard*, (S, K,) *not having himself overcome therein.* (K.) = Also حَرِمَ, aor. ـَ, (K,) inf. n. حَرَمٌ, (TA,) *He persisted; or persisted obstinately; or persisted in contention, litigation*, or *wrangling*; or *he contended, litigated*, or *wrangled.* (K.)

2. حرّمهُ, inf. n. تَحْرِيمٌ, (S, Msb, K,) said of God, (K,) and of a man, (S, Msb,) *He forbade it, prohibited it*, or *made it unlawful*, (S, Msb, K,*) عَلَيْهِ *to him*; (S;) as also احرمهُ, (S,* Msb, K,) inf. n. إِحْرَامٌ. (S.) The saying اَللّٰهُ أَكْبَرُ at the commencement of prayer is termed تَكْبِيرَةُ التَّحْرِيمِ [*The* تكبيرة *of prohibition*], because it prohibits the person praying from saying and doing anything extraneous to prayer: and it is also termed تكبيرةُ الإِحْرَامِ, meaning *the* تكبيرة *of entering upon a state of prohibition* by prayer. (TA.) It is said in a trad., of Ibn-'Abbás, إِذَا حَرَّمَ الرَّجُلُ امْرَأَتَهُ فَهِيَ يَمِينٌ يُكَفِّرُهَا [*When the man declares his wife to be forbidden to him, it is an oath, which he must expiate*]: for the تَحْرِيم of a wife and of a female slave may be without the intention of divorce. (TA.) And حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي, occurring in another trad., [lit. *I have forbidden myself wrongdoing*, said by Mohammad,] means *I am far above wrongdoing.* (TA.) تَحْرِيمٌ [as the inf. n. of حُرِّمَ] means The *being refractory*, or *untractable*; [as though forbidden to the rider;] whence مُحَرَّمٌ [q. v.] applied to a camel. (TA.) — [Also *He made*, or *pronounced, it*, or *him, sacred*, or *inviolable*, or *entitled to reverence* or *respect* or *honour*; whence المُحَرَّمُ applied to the حَرَم of Mekkeh, &c.:] *he*, or *it, made him*, or *it, to be reverenced, respected*, or *honoured.* (KL.) = *He bound it hard;* namely, a whip. (KL.) — *He tanned it incompletely* [*so that it became*, or *remained, hard*]; namely, a hide. (KL.) = See also 4, in two places.

4. احرم, [inf. n. إِحْرَامٌ,] *He entered upon a thing* [or *state* or *time*] *that caused what was before allowable*, or *lawful, to him to be forbidden*, or *unlawful.* (S,* Msb. [See also 5.]) And hence, (S, Msb,) *He purposed entering upon the performance of the* حَجّ or *the* عُمْرَة: (Msb:) or *he* (the performer *of the* حَجّ or *the* عُمْرَة) *entered upon acts whereby what was allowable*, or *lawful, to him became forbidden*, or *unlawful*; (K, TA;) as venereal intercourse, and the anointing of oneself, and wearing sewed garments, and hunting and the like: (TA:) you say, احرم بِالحَجِّ and بِالعُمْرَةِ, because what was allowable to the person became forbidden; as the killing of objects of the chase, and [venereal intercourse with] women. (S.) And *He entered into the* حَرَم, i. e. *Mekkeh* or *El-Medeeneh*, (K, TA,) or *the sacred territory of either of those cities:* (TA:) or *he entered into a sacred*, or *an inviolable, state*; or *into a state of security* or *safety*, (S, K, TA,) *being assured by a compact*, or *bond, that he should not be attacked* [&c.]: (TA:) or it signifies, (K,) or signifies also, (S,) *he entered upon a sacred month;* (S, Msb, K;) and so حرّم, (K, TA, [in the CK حَرَم,]) inf. n. تَحْرِيمٌ. (TA.) And *He entered* [as a subject] *into the covenanted state of security of the government of the Khaleefeh.* (TA.) 'Omar said, اَلصِّيَامُ إِحْرَامٌ [*Fasting is a state of prohibition*], because the faster is prohibited from doing that which would break his fast. (Sh, TA.) And الرَّجُلُ يُحْرِمُ فِي الغَضَبِ, a saying of El-Ḥasan, means *The man swears in anger*, because he becomes prohibited thereby (لِتَحَرُّمِهِ بِهِ) [from doing, or refraining from, a thing]. (TA.) See also 2, second sentence. — احرم عَنْهُ *He refrained from it* [as though he were prohibited from doing it]. (El-Mufaḍḍal, TA.) = احرمهُ: see 2, first sentence. — See also 1. = Also *He overcame him in contending for stakes*, or *wagers, in a game of hazard*; (AZ, Ks, S, K;) and so حرّمهُ, (K,) inf. n. تَحْرِيمٌ. (TA.)

5. تحرّم [*He became in a state of prohibition*]: see 4. [Thus it is similar to 4 in the first of the senses assigned to this latter above. Like as you say, احرم بِالحَجِّ and بِالعُمْرَةِ, so] you say, تحرّم بِالصَّلَاةِ [*He became in a state of prohibition by prayer*; i. e.] *he pronounced the* تَكْبِير [or تَكْبِيرَةُ التَّحْرِيمِ, also termed تَكْبِيرَةُ الإِحْرَامِ, (see 2,)] *for prayer; he entered upon prayer.* (MA.) — [Also *He protected*, or *defended, himself.*] You say, تحرّم مِنْهُ بِحُرْمَةٍ, meaning تمنّع and تحمّى [*He protected*, or *defended, himself*] بِذِمَّةٍ [*by a compact*, or *covenant, whereby he became in a state of security* or *safety*, or *by a promise*, or *an assurance, of security* or *safety*]; (K;) or بِصُحْبَةٍ [*by companionship*]; or بِحَقٍّ [*by a right*, or *due*]. (TA.) And تحرّم بِصُحْبَتِهِ [*He protected*, or *defended, himself by his companionship:* or, as explained in the PS, *he sought protection*, or *security, by his companionship*]. (S.) — Also [*He was*, or *became, entitled to reverence, respect*, or *honour*; or] *he possessed what entitled him to reverence, respect*, or *honour.* (KL.)

8. احترمهُ *He held him in reverence, respect*, or *honour; he reverenced, respected*, or *honoured, him.* (MA.) [See حُرْمَةٌ. Golius and Freytag explain احْتَرَمَ as meaning "Dignitate et præsidio venerabilis fuit:" but it is the pass., اُحْتُرِمَ, that has this meaning; or rather, *he was held in reverence*, &c.; *was reverenced*, &c.]

10. استحرم [*He deemed himself in a state of prohibition*]. It is said in a trad., of Adam, اسْتَحْرَمَ بَعْدَ مَوْتِ ابْنِهِ مِائَةَ سَنَةٍ لَمْ يَضْحَكْ [*He deemed himself in a state of prohibition, after the death of his son, a hundred years, not laughing*]: from أَحْرَمَ signifying "he entered into a sacred, or an inviolable, state." (TA.) = استحرمت, said of a female cloven-hoofed animal, &c.: see 1.

حَرْمٌ: see حِرْمٌ.

حُرْمٌ The *state of* إِحْرَام (Az, S, K) *on account of the performance of the* حَجّ or *the* عُمْرَة; (Az, TA;) as also حِرْمٌ. (K in art. حل. [See 4 in the present art.]) Hence the saying, فَعَلَهُ فِي حِلِّهِ وَحُرْمِهِ, and وَحِرْمِهِ, and فِي حِلِّهِ وَحِرْمِهِ, *He did it when he was free from* احرام *and when he was in the state of* احرام. (K in art. حل.) And hence the saying of 'Áïsheh, respecting Mohammad, كُنْتُ أُطَيِّبُهُ لِحِلِّهِ وَحُرْمِهِ, i. e. [*I used to perfume him when he was free from* احرام *and*] *when he was in the state of* احرام: (S, Msb:*) or *when he became free from* احرام *and when he* performed the ablution and *desired to enter upon the state of* احرام *for the* حَجّ or *the* عُمْرَة. (Az, TA.) [حُرْمَكَ in copies of the K, explained as meaning نِسَاؤُكَ وَمَا تَحْمِي, is a mistranscription for حُرُمَكَ: see حُرُمَةٌ.]

حِرْمٌ: see حُرْمٌ, in two places. = See also حَرَامٌ, in two places. — وَحِرْمٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ, (S,* K,* TA,) in the Kur [xxi. 95], (TA,) thus read by some, (S, TA,) means وَاجِبٌ [i. e. *It is a necessary lot of* the people of *a town that we have destroyed that they shall not return*] (S, K, TA) to their present state of existence: (TA:) so explained by Ks, (S, TA,) and by I 'Ab and Fr and Zj: (TA:) some read حَرَامٌ: (Bḍ:) the people of El-Medeeneh read حَرَامٌ; meaning *forbidden;* and accord. to this reading and meaning, لَا is redundant: (TA:) [or حَرَامٌ in this instance is syn. with وَاجِبٌ, like حِرْمٌ; for it is said that] the explanation of Ks is confirmed by the saying of 'Abd-er-Raḥmán Ibn-Jumáneh [in the TA حمانة, app. for جُمَانَة,] El-Muḥáribee, a Jáhilee,

* فَإِنَّ حَرَامًا لَا أَرَى الدَّهْرَ بَاكِيًا *
* عَلَى شَجْوِهِ إِلَّا بَكَيْتُ عَلَى عَمْرِو *

[*For it is a necessary thing that I should not ever see one weeping for his sorrow but I should weep for 'Amr*]. (TA.)

حَرَمٌ: see حَرَامٌ, with which it is sometimes syn., like as زَمَنٌ is with زَمَانٌ. (S, Msb, TA.) — [Hence,] الحَرَمُ *The* حَرَم [or *sacred territory*] *of Mekkeh*, (Lth, Az, Msb,* K,) *upon the limits of which were set up ancient boundary-marks* [*said to have been*] *built by Abraham;* (Az, TA;) also called حَرَمُ رَسُولِ اللّٰهِ and حَرَمُ اللّٰهِ (K) and المُحَرَّمُ: (Lth, K:) also *the* حَرَم *of El-Medeeneh:* (Msb:) [and *Mekkeh* itself: and *El-Medeeneh* itself:] and الحَرَمَانِ [*the sacred territory*

of Mekkeh and that of El-Medeeneh: and] *Mekkeh* [itself] *and El-Medeeneh* [itself]: pl. أَحْرَامٌ: (K:) and حَرَمُ اللهِ is also applied to *Mekkeh* [itself]. (S.) — See also حَرِيمٌ, in two places.

حَرِمٌ: see حَرَامٌ, with which it is syn. (TA.) Zuheyr says,

* وَإِنْ أَتَاهُ خَلِيلٌ يَوْمَ مَسْأَلَةٍ *

* يَقُولُ لَا غَائِبٌ مَالِي وَلَا حَرِمُ *

[*And if a friend come to him, on a day of solicitation, he says, My cattle are not,* or *my property is not, absent, nor forbidden,* or *refused*]: (S, IB, TA:) [in the S, this is cited as an ex. of حَرِمٌ as syn. with حِرْمَانٌ, which is an inf. n. of حَرَمَهُ, q. v.: but] IB says that حَرِمٌ means مَمْنُوعٌ: (TA:) يقول in this verse is marfooa though commencing an apodosis, because meant to be understood as put before [in the protasis], accord. to Sb; as though the poet said, يَقُولُ إِنْ أَتَاهُ خَلِيلٌ: accord. to the Koofees, it is so by reason of فَ understood. (S, TA.)

حُرْمَةٌ The *state of being forbidden, prohibited,* or *unlawful:* (KL:) [and *of being sacred,* or *inviolable; sacredness,* or *inviolability:* (see حَرَمٌ, of which it is an inf. n.:)] and the *state of being revered, respected,* or *honoured.* (KL.) See also مَحْرَمٌ. — Also, (Az, Mgh, Msb, K,) and ▼ حُرُمَةٌ, (Mgh, K,) and ▼ حُرَمَةٌ, (K,) *Reverence, respect,* or *honour;* (Az, K, TK;) a subst. from اِحْتِرَامٌ, (Mgh, Msb,) like فُرْقَةٌ from اِفْتِرَاقٌ; (Msb;) and ▼ مَحْرَمٌ signifies the same; but properly, *a place of* حُرْمَةٌ: (Mgh:) pl. of the first حُرُمَاتٌ and حُرَمَاتٌ and حُرْمَاتٌ, like غرفات pl. of غُرْفَةٌ. (Msb.) When a man has relationship [to us], and we regard him with bashfulness, we say, لَهُ حُرْمَةٌ [*Reverence,* &c., *is due to him;* or *is rendered to him*]. (Az, TA.) And we say, لِلْمُسْلِمِ عَلَى الْمُسْلِمِ حُرْمَةٌ [*Reverence,* &c., *to the Muslim is incumbent on the Muslim*]. (Az, TA.) — Also *A thing that should be sacred,* or *inviolable;* (S, Msb, K;) and so ▼ مَحْرُمَةٌ and ▼ مَحْرَمَةٌ (S, Msb) and ▼ مَحْرَمٌ: (Msb:) as, for instance, a man's *honour,* or *reputation:* (TK:) *a thing which one is under an obligation to reverence, respect,* or *honour* [*and defend*]: (Jel in ii. 190:) *a thing of which one is under an obligation to be mindful, observant,* or *regardful:* (Bd ibid.:) [*everything that is entitled to reverence, respect, honour,* or *defence, in the character and appertenances* of a person: *a thing that one is bound to do,* or *from which one is bound to refrain, from a motive of reverence, respect,* or *honour:* (see the next sentence:) and *any attribute that renders the subject thereof entitled to reverence, respect,* or *honour:*] the pl. of حُرْمَةٌ is حُرُمَاتٌ (Bd and Jel ubi supra, and TA) [and حُرَمَاتٌ and حُرْمَاتٌ, as above,] and حُرَمٌ; (Msb;) and that of ▼ مَحْرَمٌ [and مَحْرَمَةٌ and ▼ مَحْرُمَةٌ] is مَحَارِمُ; (Msb;) and مَحْرُمَاتٌ and مَحْرَمَاتٌ [also] are pls. of ▼ مَحْرُمَةٌ and ▼ مَحْرَمَةٌ. (As, S.) حُرُمَاتُ اللهِ means [*The inviolable ordinances and prohibitions of God:* or] *the ordinances of God, and other inviolable things:* (Bd and Jel* in xxii. 31:) or *what it is incumbent on one to perform, and unlawful to neglect:* (Zj, K:) or *all the requisitions of God relating to the rites and ceremonies of the pilgrimage and to other things:* (Ksh in xxii. 31:) or *the* حَرَمٌ [or *sacred territory*] *and the requisitions relating to the pilgrimage:* (Bd ubi suprà:) or *the requisitions relating to the pilgrimage* in particular: (Ksh ubi suprà:) or *the Kaabeh and the sacred mosque and the sacred territory and the sacred month and the person who is in the state of* إِحْرَامٌ: (Ksh and Bd ibid.:) or *the inviolability* (حُرْمَةٌ) *of the sacred territory and of the state of* إِحْرَامٌ *and of the sacred month:* (TA:) or *Mekkeh and the pilgrimage and the* عُمْرَةٌ, *and all the acts of disobedience to God which He has forbidden:* (Mujáhid, TA:) or [simply] *the acts of disobedience to God.* ('Aṭà, TA.) — And [hence, because it should be regarded as sacred, or inviolable,] *i. q.* ذِمَّةٌ [*A compact,* a *covenant,* or *an obligation;* and particularly *such as renders one responsible for the safety,* or *safe-keeping, of a person* or *thing,* or *for the restoration of a thing,* or *for the payment of a sum of money, &c.;* or *by which one becomes in a state of security* or *safety:* and simply *responsibility,* or *suretiship:* and *security,* or *safety; security of life and property; protection,* or *safeguard; a promise,* or *an assurance, of security, safety, protection,* or *safeguard; indemnity;* or *quarter:* or *an obligation, a duty,* or *a right,* or *due, that should be regarded as sacred,* or *inviolable,* or *the non-observance of which is blameable*]. (K.) — And [hence also] A man's حُرَمٌ [i. e. his *wives,* or *women under covert,*] and his *family:* (S:) and [in like manner the pl.] حُرُمٌ, accord. to the K حُرْمٌ, but correctly like زُفَرٌ, (TA,) a man's *wives,* or *women* [*under covert*], (K, TA,) and his *household,* or *family,* (TA,) and *what he protects,* or *defends;* as also مَحَارِمُ, of which the sing. is مَحْرُمَةٌ and ▼ مَحْرَمَةٌ: (K, TA:) and hence حُرْمَةٌ is applied by the vulgar to signify *a wife.* (TA.) [In Ḥar, p. 377, a man's حُرْمَةٌ is said to mean his حَرَمٌ and his family: and in p. 489, a man's حَرَمٌ is said to mean his family and his wives and those whom he protects, or defends. See also حَرِيمٌ.] — Also *A share, portion,* or *lot;* syn. نَصِيبٌ. (K.)

حِرْمَةٌ (K) and ▼ حَرِمَةٌ (Lḥ, S, K) The *desire* of a female cloven-hoofed animal, (K,) or of a ewe, or she-goat, (S,) and of a she-wolf and of a bitch, (K,) *for the male:* (S, K:) حَرِمَةٌ in ewes, or she-goats, is like ضَبِعَةٌ in she-camels, and حَنِأَةٌ in ewes. (S.) It is also used, in a trad., in relation to male human beings. (K.) It is said in a trad., respecting those whom the hour [of the resurrection] shall overtake, تُبْعَثُ عَلَيْهِمُ الْحِرْمَةُ وَيُسْلَبُونَ الْحَيَاءَ, i. e. *Venereal desire* [*shall be made to befall them, and they shall be bereft of shame*]. (S.)

حَرِمَةٌ: see what next precedes.

حُرَمَةٌ: } see حُرْمَةٌ.
حُرِمَةٌ: }

حَرَمِيٌّ, applied to a female cloven-hoofed animal, (K,) or to a ewe, or she-goat, (S,) and to a she-wolf and to a bitch, (K,) *Desiring the male:* pl. حَرَامٍ and حَرَامَى, (S, K,) like عِجَالٌ and عَجَالَى, (S,) or the latter pl. is حُرَامَى; (so accord. to some copies of the K [like عُجَالَى];) as though its masc., if it had a masc., were حَرْمَانُ. (S.) — حَرَمِي وَاللهِ means the same as أَمَا وَاللهِ [*Verily,* or *now surely, by God*]; (K;) as also حَزَمِي وَاللهِ. (K in art. حزم.)

حَرَمِيٌّ, applied to a man, *Of,* or *belonging to, the* حَرَمُ: fem. حَرَمِيَّةٌ. (S, Msb, TA.) [In the TA it is said that Mbr mentions two forms of the epithet حرميّة as applied to a woman: it does not specify what these are; but one seems to be حَرْمِيَّةٌ, for he says that it is from the phrase وَحُرْمَةِ الْبَيْتِ "by the sacredness of the House" of God.] Az says, on the authority of Lth, that when they applied the rel. n. from الحَرَمُ to anything not a human being, [as, for instance, to a garment, or piece of cloth,] they said ▼ ثَوْبٌ حَرَمِيٌّ: (Msb:) [but] they also said حَرَمِيَّةٌ, (S,) or سِهَامٌ حَرَمِيَّةٌ, (Msb,) meaning *Arrows of the* حَرَمُ: (S, Msb:) and حَرَمِيَّةٌ [also, or قَوْسٌ حَرَمِيَّةٌ,] meaning *A bow made of a tree of the* حَرَمُ. (Ḥam p. 284.) — Also *A man of the* حَرَمُ *whose food was eaten by a pilgrim, and in whose clothes this pilgrim performed his circuiting round the Kaabeh:* and *a pilgrim who ate the food of a man of the* حَرَمُ, *and performed his circuiting round the Kaabeh in this man's clothes:* each of these was called the حَرَمِيُّ of the other: every one of the chiefs of the Arabs who imposed upon himself hardship, or strictness, in his religious practices had a حرميّ of the tribe of Kureysh; and when he performed the pilgrimage, would not eat any food but that of this man, nor perform his circuiting round the Kaabeh except in this man's clothes. (TA.)

حَرَمِيَّةٌ: see the next preceding paragraph.

حَرَامٌ *Forbidden, prohibited,* or *unlawful:* and *sacred,* or *inviolable;* as in the phrases الْبَيْتُ الْحَرَامُ [*the Sacred House* of God (i. e. the Kaabeh)] and الْمَسْجِدُ الْحَرَامُ [*the Sacred Mosque* of Mekkeh] and الْبَلَدُ الْحَرَامُ [*the Sacred Town* or *Territory*]: (Msb:) *contr. of* حَلَالٌ; (S;) as also ▼ حَرِمٌ (S, Msb) and ▼ حِرْمٌ (S, Msb, K) and ▼ حَرِيمٌ [q. v.] (TA) [and in its primary sense ▼ حَرِيمٌ] and ▼ مَحْرَمٌ: (S, Mgh, Msb:) the pl. [of حَرَامٌ, agreeably with analogy,] is حُرُمٌ; (K;) and ▼ مَحَارِمُ also is a pl. of حَرَامٌ, contr. to rule, (TA,) and signifies *things forbidden by God.* (K.) See also حِرْمٌ. — حَرَامُ اللهِ لَا أَفْعَلُ, (as in some copies of the S,) or حَرَامُ اللهِ لا افعل, (as in other copies of the S and in the K,) is a saying like يَمِينُ اللهِ لَا أَفْعَلُ, or يَمِينُ اللهِ لا افعل: (S, K:) it may mean a declaration that the wife or the female slave shall be forbidden [to him who utters it], without the intention of divorcing [thereby the former, or of emancipating the latter; so that it may be rendered, according to the two different readings, I imprecate upon myself, or that which I imprecate

upon myself is, *what is forbidden of God*, if I do it: *I will not do* such a thing: in like manner, عَلَيَّ الحَرَامُ is often said in the present day]. (TA. [See 2.]) — [ابْنُ حَرَامٍ *An illegitimate son:* and *a disingenuous*, or *dishonest, person.*] شَهْرٌ حَرَامٌ [*A sacred month*]: (Mṣb:) pl. حُرُمٌ. (Ṣ, Mṣb, Ḳ.) الأَشْهُرُ الحُرُمُ [*The sacred months*] (Ṣ,* Mṣb, Ḳ) were four; namely, ذُو القَعْدَةِ and ذُو الحِجَّةِ and المُحَرَّمُ and رَجَبٌ; (Ṣ, Mṣb, Ḳ;) three consecutive, and one separate: (Ṣ, Mṣb:) in these the Arabs held fight to be unlawful; except two tribes, Khath'am and Ṭeiyi; unless with those who held these months as profane. (Ṣ, TA.) — حَرَامٌ applied to a man signifies *Entering into the* حَرَم [or *sacred territory of Mekkeh* or *of El-Medeeneh*, or *Mekkeh* or *El-Medeeneh* itself]; and is applied also to a woman; and to a pl. number: (TA:) or *i. q.* مُحْرِمٌ (Ṣ, Mṣb) as meaning [*in*, or *entering upon, the state of* إِحْرَام: i. e. *entering upon the performance of those acts of the* حَجّ, or *of the* عُمْرَة, *whereby certain things before allowable*, or *lawful, to him became forbidden*, or *unlawful;* (see 4;) or] *purposing to enter upon the performance of the* حَجّ or *the* عُمْرَة: (Mṣb:) as also حُرُمٌ: you say, أَنْتَ حِلٌّ and انت حُرُمٌ [*Thou art one who has quitted his state of* إِحْرَام and *thou art in*, or *entering upon, the state of* احرام]: (TA:) the pl. of حَرَامٌ thus applied is حُرُمٌ: (Ṣ, Mṣb:) the fem. of مُحْرِمٌ is with ة; and the pl. masc. مُحْرِمُونَ; and the pl. fem. مُحْرِمَاتٌ. (Mṣb.) — See another meaning voce حُرُمٌ.

حِرَامٌ: see حَرِيمٌ.

حَرُومٌ A she-camel *that does not conceive when covered.* (AA, Ḳ. [In the CḲ, مُغْتَاطَة is erroneously put for مُعْتَاطَة.])

حَرِيمٌ: see حَرَامٌ. — [Hence,] The *appertenances*, or *conveniences*, (حُقُوق and مَرَافِق, Ṣ, Mṣb, Ḳ,) *that are in the immediate environs*, (Ṣ, Mṣb,) of a thing, (Mṣb,) or of a well &c., (Ṣ,) or *that are adjuncts* [or *within the precincts*] of a house; (Ḳ;) because it is forbidden to any but the owner to appropriate to himself the use thereof: (Mṣb:) or, of a well, the *place where is thrown the earth that has been dug out*, (Ḳ, TA,) *and* the *walking-place on either side;* in the case of a well dug in a waste land that has no owner, said in a trad. to be forty cubits: (TA: [but see بَدِيٌّ:]) and of a river, or rivulet, or canal, the *place where the mud is thrown out, and* the *walking-place on each side:* (TA:) and of a house, the *interior part upon which the door is closed:* (Ibn-Wásil El-Kilábee, TA:) or the *interior part*, or *middle*, (قَصَبَة,) thereof: (T, TA:) [and particularly the *women's apartments*, and the *portion that is forbidden to men who are not related to the women within the prohibited degrees of marriage:*] and the *court* of a mosque: (T, TA:) [and in general,] *a place which it is incumbent on one to defend* [*from intrusion*]: (Ḥam p. 492:) *a thing that one protects, and in defence of which one fights;* [and particularly, like حُرْمَة as used by the vulgar, a man's *wife;* and also his *female slave;* or *any woman under covert;* and, like حُرَّم, pl. of حُرْمَة, as used in the classical language, his *wives*, or *women under covert, and household;*] as also حَرَمٌ: pl. حُرُمٌ, (Ḳ,) the pl. of حَرِيمٌ; (TA;) and أَحْرَامٌ, (Ḳ,) which is the pl. of حَرَمٌ. (TA.) — *A partner, copartner*, or *sharer.* (Ḳ.) — *A friend:* so in the saying, فُلَانٌ حَرِيمٌ صَرِيحٌ *Such a one is a genuine*, or *sincere, friend.* (TA.) — The *garment of the* مُحْرِم, (Ṣ, Ḳ,) [*which he wears during the performance of the* حَجّ or *the* عُمْرَة;] called by the vulgar إِحْرَامٌ and حِرَامٌ. (TA.) — The *clothes which the* مُحْرِمُون *used to cast off*, (Ṣ,* Ḳ, TA,) *when, in the time of paganism, they performed the pilgrimage to the House* [*of God, at Mekkeh*], namely, *those that were upon them when they entered the* حَرَم [or *sacred territory*], (TA,) *and which they did not wear* (Ḳ, TA) *as long as they remained in the* حَرَم: (TA:) for the Arabs used to perform their circuiting round the House naked, with their clothes thrown down before them during the circuiting; (T, Ṣ, TA;) they saying, "We will not perform the circuiting round the House in clothes in which we have committed sins, or crimes:" and the woman, also, used to perform the circuiting naked, except that she wore a رَهْط of thongs. (TA.) A poet says,

* كَفَى حَزَنًا مَرِّى عَلَيْهِ كَأَنَّهُ *

* لَقًى بَيْنَ أَيْدِى الطَّائِفِينَ حَرِيمُ *

[*Sufficiently grievous is my passing by him as though he were a thing thrown away, a cast-off garment of a* مُحْرِم, *before those performing the circuiting* round the Kaabeh]. (Ṣ.)

حَرِيمَةٌ *Anything eagerly desired*, or *coveted, that escapes one, so that he cannot attain it.* (Ṣ.) And حَرِيمَةُ الرَّبِّ *That which the Lord denies to whomsoever He will.* (Ḳ.)

حَارِمٌ *Denying, refusing*, or *refusing to give.* (TA.) — هُوَ بِحَارِمِ عَقْلٍ, (so in the copies of the Ḳ,) or مَا هُوَ بِحَارِمِ عَقْلٍ, (so in the TA,) means *He has intellect*, or *intelligence:* (Ḳ:) a phrase mentioned, and thus explained, by AZ: and so بِعَارِمِ عَقْلٍ. (TA.) [The right reading is evidently that given in the TA.]

إِحْرَامٌ inf. n. of 4. — See also حَرِيمٌ.

مَحْرَمٌ: see حَرَامٌ, with which it is syn. (Ṣ, Mgh, Mṣb.) [And see an ex. voce حَدٌّ.] — See also حُرْمَةٌ, in three places. — Also *A female relation whom it is unlawful to marry:* (T, Mṣb:) [and *such a male relation* likewise:] and رَحِمٌ مَحْرَمٌ *relationship that renders it unlawful to marry.* (Ḳ.) You say, هِىَ لَهُ مَحْرَمٌ [*She is a relation to him such as it is unlawful for him to marry*]: and هُوَ مَحْرَمٌ مِنْهَا and هُوَ لَهَا مَحْرَمٌ (Mgh) and هُوَ ذُو مَحْرَمٍ مِنْهَا *he is one whom it is unlawful for her to marry*, (Ṣ,) and ذُو رَحِمٍ مَحْرَمٌ and ذُو رَحِمٍ مَحْرَمٌ, applying مَحْرَم as an epithet to رَحِم and to ذُو; (Mgh, Mṣb;) and ذُو حُرْمَةٍ فِى القَرَابَةِ: (Ḥam p. 669:) and in the case of a woman, ذَاتُ رَحِمٍ مَحْرَمٍ. (Mṣb.) — مَحَارِمُ اللَّيْلِ ‡ *The fearful places of the night*, (IAạr, Ṣ, Ḳ, TA,) *which the coward is forbidden to traverse.* (IAạr, Ṣ, TA.) [See also مَخَارِم, pl. of مَخْرِمٌ.]

مُحْرِمٌ: see حَرَامٌ, in two places: *Contr. of* مُحِلٌّ: and as such signifying [also] one *with whom it is unlawful to fight:* (Ṣ:) or, as such, *whom it is unlawful to slay:* (TA in art. حل:) and, as such also, one *who has a claim*, or *covenanted right, to protection*, or *safeguard.* (Ṣ in art. حل.) Er-Rá'ee says,

* قَتَلُوا ٱبْنَ عَفَّانَ الخَلِيفَةَ مُحْرِمًا *

(Ṣ,) meaning [*They slew* ('Othmán) *Ibn-'Affán, the Khaleefeh,*] *while entitled to the respect due to the office of Imám and to the* [*sacred*] *city and to the* [*sacred*] *month:* for he was slain [in El-Medeeneh and] in [the month of] Dhu-l-Ḥijjeh. (Ḥam p. 310.) And one says, إِنَّهُ لَمُحْرِمٌ عَنْكَ *Verily he is one whom it is unlawful for thee to harm:* (Ḳ:) or *for whom it is unlawful to harm thee:* (IAạr, Th:) or *whom it is unlawful for thee to harm and for whom it is unlawful to harm thee.* (Az, TA.) And مُسْلِمٌ مُحْرِمٌ *A Muslim is secure, as to himself and his property, by the respect that is due to El-Islám:* or *a Muslim refrains from the property of a Muslim, and his honour*, or *reputation, and his blood.* (TA.) — One *who is at peace with another.* (IAạr, Ḳ.) — One *who is in the* حَرِيم *of another.* (Ḳ.) You say, هُوَ مُحْرِمٌ بِنَا *He is in our* حَرِيم. (TA.) — *Fasting*, or *a faster:* because the faster is prohibited from doing that which would break his fast. (TA.) — And, for a like reason, *Swearing*, or *a swearer.* (TA.)

مَحْرَمَةٌ and مَحْرُمَةٌ, pl. مَحَارِمُ (Ḳ) and مَحْرَمَاتٌ and مَحْرُمَاتٌ: (Aṣ, Ṣ:) see each voce حُرْمَةٌ, in four places.

مُحَرَّمٌ [*Forbidden, prohibited*, or *made unlawful:* and *made*, or *pronounced, sacred*, or *inviolable*, or *entitled to reverence* or *respect* or *honour*]. It is said in a trad., أَمَا عَلِمْتَ أَنَّ الصُّورَةَ مُحَرَّمَةٌ, i. e. [*Knowest thou not that the face is*] *forbidden to be beaten?* or *that it has a title to reverence* or *respect* or *honour?* (TA.) — المُحَرَّمُ *The first of the months* (Ṣ, Mṣb, Ḳ,* TA) *of the year* (Mṣb) *of the Arabs* [*since the age of paganism*]; (TA;) the article ال being prefixed because it is originally an epithet; but accord. to some, it is not prefixed to the name of any other month; or, accord. to some, it may be prefixed to صفر and شوّال: (Mṣb:) and [*in the age of paganism, the seventh month, also called*] شَهْرُ ٱللهِ الأَصَبُّ, (Ḳ, TA,) [الاصبّ being app. a dial. var. of الأَصَمُّ,] i. e. رَجَبٌ; [for] Az says, the Arabs used to call the month of رَجَب, in the age of paganism, الأَصَمّ and المُحَرَّم; and he cites the saying of a poet,

* أَقَمْنَا بِهَا شَهْرَىْ رَبِيعٍ كِلَاهُمَا *

* وَشَهْرَىْ جُمَادَى وَٱسْتَحَلُّوا المُحَرَّمَا *

[*We stayed in it during the two months of Rabeeʿ, both of them, and the two months of Jumádà; and they made El-Moḥarram to be profane;* app. by postponing it, as the pagan Arabs often did]: the Arabs called it thus because they did not allow fighting in it [unless they had postponed it]: (TA:) the pl. is مُحَرَّمَاتٌ (Mṣb, Ḳ) and مَحَارِمُ and مَحَارِيمُ. (Ḳ.) — See also حَرَمٌ. — مُحَرَّمٌ applied to a camel means *Refractory*, or *untractable*: (TA:) [or,] thus applied, [like عَرُوضٌ, q. v.,] *submissive in the middle part*, [but] *difficult to be turned about*, [i. e. *stubborn in the head,*] *when turned about*: (Ḳ: [in the CḲ, الذَّلُولُ الوَسَطُ is erroneously put for الذَّلُولُ الوَسَطِ: in my MS. copy of the Ḳ, الذَّلُولُ الوَسَطِ is correctly written الوَسَطُ:]) and with ة, a she-camel *not broken*, or *not trained*: (TA:) or *not yet completely broken* or *trained*: (Ṣ, TA:) and مُحَرَّمَةُ الظَّهْرِ a she-camel that is *refractory*, or *untractable*; *not broken*, or *not trained*: in this sense heard by Az from the Arabs. (TA.) — ‡ A skin *not tanned*: (Ḳ:) or *not completely tanned*: (Ṣ:) or *tanned, but not made soft, and not thoroughly done*. (TA.) — ‡ A *new* whip: (Ḳ:) or a whip *not yet made soft*. (Ṣ, A, TA.) — ‡ An Arab of the desert *rude in nature* or *disposition, chaste in speech, that has not mixed with people of the towns* or *villages*. (TA.) — + The *part* of the nose *that is soft in the hand*. (Ḳ.)

مَحْرُومٌ *Denied*, or *refused, a gift*: (Mṣb,* TA:) or *denied*, or *refused, good*, or *prosperity*: (Az, Ḳ:) in the Ḳur lxx. 25, (I'Ab, Ṣ,) [it has this latter, or a similar, meaning;] *i. q.* مُحَارَفٌ [q. v.]; (I'Ab, Ṣ, Ḳ;) *who hardly*, or *never, earns*, or *gains, anything*: (Ḳ:) or *who does not beg, and is therefore thought to be in no need, and is denied*: (Bḍ:) and *who has no increase of his cattle* or *other property*: (Ḳ:) opposed to مَرْزُوقٌ: (Az, TA:) accord. to some, *who has not the faculty of speech*, like the dog and the cat &c. (Ḥar p. 378.) — *Held in reverence, respect*, or *honour; reverenced, respected*, or *honoured*; and so مُحْتَرَمٌ. (KL. [But the latter only is commonly known in this sense.])

مَحَارِمُ an anomalous pl. of حَرَامٌ, q. v.: (TA:) — and pl. of مَحْرَمَةٌ and مُحْرَمَةٌ: (Ḳ:) — and also of المُحَرَّمُ. (Ḳ.)

مَحَارِيمُ a pl. of المُحَرَّمُ. (Ḳ.)

مُحْتَرَمٌ [erroneously written in the Lexicons of Golius and Freytag مُحْتَرِمٌ]: see مَحْرُومٌ.

حرن

1. حَرَنَ, aor. ـُ; (Ṣ, Mgh, Mṣb, Ḳ;) and حَرُنَ; (Ṣ, Mṣb, Ḳ;) inf. n. حِرَانٌ (Mgh, Mṣb, Ḳ) and حُرُونٌ, (Mgh, Mṣb,) or the former is a simple subst., and the latter is the inf. n., (Ṣ,) and حُرَانٌ; (Ḳ;) said of a horse (Ṣ, Mgh, Mṣb, Ḳ) or similar beast, (Mṣb, Ḳ,) *He was*, or *became, restive*, or *refractory, and, when vehemently running, stopped*: (Ṣ:) or *stopped, and was restive*, or *refractory*: (Mgh:) or *stopped when one desired to call into action his power of running*: said peculiarly of a solid-hoofed animal: (M, Ḳ:) or, accord. to Lḥ, one says also حرنت النَّاقَةُ, meaning *the she-camel stood still, and would not move from her place*: and حِرَانٌ is used by AO in relation to a she-camel. (TA.) And حَرَنَ, inf. n. حُرُونٌ, *i. q.* تَأَخَّرَ [*He went back* or *backwards, drew back, receded*, &c.]. (Aṣ, TA.) — حَرَنَ بِالمَكَانِ, inf. n. حُرُونَةٌ, [perhaps a mistranscription for حُرُونٌ,] *He kept*, or *clave, to the place, and did not quit it*. (TA.) — حَرَنَ فِى البَيْعِ ‡ *He did not exceed nor fall short in selling*. (Ṣ, Ḳ, TA.) = حَرَنَ القُطْنَ *He separated and loosened the cotton* [*by means of a bow and a kind of wooden mallet, by striking the string of the bow with the mallet*]; syn. نَدَفَهُ. (Ḳ.)

حِرَانٌ a subst. from حَرَنَ said of a horse [or similar beast; i. e. *Restiveness*, or *refractoriness*, &c.]: (Ṣ:) or an inf. n. (Mgh, Mṣb, Ḳ.)

حَرُونٌ an epithet applied to a horse (Ṣ, Mgh, Mṣb, Ḳ) or similar beast, (Mṣb, Ḳ,) [meaning *Restive*, or *refractory*, &c.,] from حَرَنَ (Ṣ, Mgh, Mṣb, Ḳ) or حَرُنَ: (Ṣ, Mṣb, Ḳ:) pl. حُرُنٌ, with two ḍammehs. (TA.) — Also An animal of the chase *that does not quit the higher*, or *highest, part of the mountain*. (Ṣ, Ḳ.)

مِحْرَنٌ The *wooden implement* (*a kind of mallet*) *with which, together with a bow, by striking with the former the string of the latter, cotton is separated and loosened*; syn. مِنْدَفٌ. (Ḳ.)

مِحْرَانٌ *Honey*: (Ḳ:) pl. مَحَارِينُ. (So in the TA, as from the Ḳ.) — See also the pl. below.

مَحَارِنُ: see what follows.

مَحَارِينُ (Ṣ, Ḳ) and مَحَارِنُ (Ṣ [in which the latter occupies the first place, the former occurring in an ex.,]) ‡ The *bees that stick to the honey, and are extracted with the* مَحَابِضُ, (Ṣ, Ḳ, TA,) or *wooden implements with which the honey itself is extracted*: (TA:) or the *bees that stick in the hive, and are with difficulty extracted*: or the *bees that die in the honey*: (T, TA:) sing. مِحْرَانٌ. (Ḳ.) — And The *pods of cotton*. (Ḳ.)

حرو

حَرْوَةٌ *A burning* (M, Ḳ) *which a man experiences* (M) *in the fauces* (الحَلْق) *and the chest and the head, by reason of anger, wrath*, or *rage, and of pain*. (M, Ḳ.) — *Acritude* (Ṣ, Ḳ) of food, (Ṣ,) or *in the taste* of mustard (Ḳ, TA) and the like; (TA;) as also حَرَاوَةٌ. (Ṣ, Ḳ.) You say, إِنِّى لَأَجِدُ لِهٰذَا الطَّعَامِ حَرْوَةً and حَرَاوَةً *Verily I find that this food has an acrid quality*, (Ṣ,) or *a burning quality*. (TA.) [See also حِرَّةٌ, and حَرَارَةٌ.] And one says, لِهٰذَا الكُحْلِ حَرَاوَةٌ فِى العَيْنِ [*This collyrium has a burning effect in the eye*]. (TA.) — *A disagreeable odour, that has a sharpness*, or *pungency*, (M, Ḳ,) *in the* خَيَاشِيم [or *air-passages of the nose*]. (M.)

حَرَاوَةٌ: see above, in three places.

حرى

1. حَرَى, aor. يَحْرِى, (Ṣ, Ḳ,) inf. n. حَرْىٌ, (Ṣ,) *It* (a thing Ṣ) *decreased, diminished*, or *waned*, (Ṣ, Ḳ, TA,) *after increase*; (TA;) as does, for instance, the moon. (Ṣ, TA.) [See an ex. in a verse cited in art. است.] = عَسَى حَرَى أَنْ يَكُونَ ذٰلِكَ *i. q.* [*May-be*, or *may-hap*, &c., *that will be*]. (TA.) = حَرِىَ بِكَذَا *He was*, or *became, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent*, or *proper, for such a thing*; or *worthy of it*. (MA.) = حَرَاهُ: see 5.

4. احراهُ *It* (time) *caused it* (a thing, Ṣ) *to decrease, diminish*, or *wane*. (Ṣ, Ḳ.) = مَا أَحْرَاهُ, and أَحْرِ بِهِ, *How well adapted* or *disposed*, or *how apt, meet, suited, suitable, fitted, fit, competent*, or *proper*, or *how worthy, is he!* (Ṣ, Ḳ.) [You say, مَا أَحْرَاهُ بِذٰلِكَ *How well adapted* or *disposed*, &c., *is he for that!*]

5. تحرّى signifies قَصَدَ الحَرَى; i. e. *He sought*, or *repaired to, the vicinage, quarter, tract*, or *region, of a people*: this is said to be the primary signification: (Mgh:) and تحرّاهُ *he sought*, or *repaired to, his vicinage*, &c.; (قَصَدَ حَرَاهُ;) as also حَرَاهُ, aor. يَحْرِى: (TA:) *he aimed at it; made it his object; sought, endeavoured after, pursued*, or *endeavoured to reach* or *attain* or *obtain, it; intended* or *purposed it*; namely, a thing. (Ṣ, Mgh, Mṣb, Ḳ, TA.) Hence, in the Ḳur [lxxii. 14], فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا *Those have aimed at*, or *sought*, &c., *a right course*. (Ṣ, TA.) And تَحَرَّيْتُ مَرْضَاتَهُ *I aimed at*, or *sought*, &c., *his approval*. (Mgh.) And the trad., تَحَرَّوْا لَيْلَةَ القَدْرِ فِى العَشْرِ الأَوَاخِرِ *Seek ye the Night of the* قدر *in the last ten* [nights of Ramaḍán]. (TA.) — Also *He sought what was most meet, suitable, fit, proper*, or *deserving*, (Ṣ, Mgh, Mṣb, Ḳ,) *to be done*, (Ṣ, Ḳ,) *of two things*, (Mgh, Mṣb,) *according to the opinion predominating in his mind*, (Ṣ,) فِى الأَمْرِ [*in the affair*, or *case*]: (Mṣb:) or *he sought*, or *endeavoured*, and *strove in seeking, and deciding upon, the singling out of a thing, by deed* and *by word*. (TA.) — And *He tarried, waited*, or *paused in expectation*, بِالمَكَانِ *in the place*. (Ṣ, Ḳ.)

حَرًى The *vicinage, quarter, tract*, or *region*, (Aṣ, T, Ṣ, IAth, Mgh, Ḳ,) of a man, (Aṣ, T, IAth,) or of a people; (Mgh;) the *environs* (Aṣ, T, Ṣ) of a man, (Aṣ, T,) or of a house; (Ṣ;) and حَرَاةٌ signifies the same: (Ṣ, Ḳ:) and [it is said that] the former signifies also the *place of the eggs* of an ostrich: (Ṣ, Ḳ:) and *a covert*, or *hiding-place, among trees*, of a gazelle: (Ḳ,* TA:) Lth says that it signifies the *place of laying eggs* of the ostrich; or the *covert*, or *lodging-place*, of the gazelle: but this is false; for with the Arabs the word signifies as explained above on the authority of Aṣ; and the حرى of the place of laying eggs of the ostrich, and of the covert of the gazelle, is the *environs* thereof: (T, TA:) pl. أَحْرَاءٌ. (Ḳ.) You say, اذْهَبْ فَلَا أَرَيَنَّكَ بِحَرَاىَ and حَرَاتِى [*Go thou, so that I may by no means see thee in my vicinage*, &c.]. (Ṣ.) And لَا تَطَأْ حَرَانَا *Approach not thou our environs*. (Ṣ.) And نَزَلْتُ بِحَرَاهُ and بِعَرَاهُ [*I alighted*, or

descended and abode, in his vicinage, &c.]. (Ṣ.) = See also حَرِيٌّ, in six places.

حَرٍ: see حَرِيٌّ, in four places.

حَرَاةٌ: see حَرًى, in two places.

حَرِيٌّ *Adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper*, or *worthy*; as also ٭ حَرٍ and ٭ حَرًى, which last has no dual nor pl., (Ṣ, Mṣb, Ḳ,) nor a fem. form, remaining unaltered, because it is [originally] an inf. n.; [see a verse cited voce نَقْرٌ;] or, accord. to Lḥ, one may say حَرَيَانِ, because Ks has related that some of the Arabs dualize what they do not pluralize: (TA:) the pl. of حَرِيٌّ is حَرِيُّونَ and أَحْرِيَآءُ; (Ṣ, Mṣb;) and the pl. of حَرِيَّةٌ is حَرِيَّاتٌ and حَرَايَا: the pl. of ٭ حَرٍ is أَحْرَاءُ (Ṣ, TA) and حَرُونَ; and the pl. of حَرِيَّةٌ is حَرِيَاتٌ. (TA.) You say, إِنَّهُ لَحَرِيٌّ بِكَذَا, and ٭ لَحَرٍ, and ٭ لَحَرًى, (Ḳ, TA,) *Verily he*, or *it, is adapted*, &c., *to such a thing*; or *worthy of such a thing*. (TA.) And هُوَ حَرِيٌّ أَنْ يَفْعَلَ ذَاكَ, and ٭ حَرٍ, and ٭ حَرًى, *He is adapted*, &c., *to do that*: (Ṣ, Mṣb:) and انّه لَمَحْرًى ٭ ان يفعل, (Lḥ, Ḳ, [in some copies of the Ḳ, erroneously, لَمَحْرِيٌّ,]) and ٭ لَمَحْرَاةٌ, (Ḳ,) which last has no dual nor pl. nor fem. form, like مَخْلَقَةٌ [q. v.] and مَقْمَنَةٌ: (TA:) and ٭ هٰذَا الأَمْرُ مَحْرَاةٌ لِذٰلِكَ [*This thing*, or *affair, is adapted*, &c., *to that*]. (Ṣ.) And hence the phrase, ٭ بِالْحَرَى أَنْ يَكُونَ ذَاكَ (Ṣ, * Ḳ) *It is suitable, fit*, or *proper, that that should be*. (PṢ.) [But this phrase, in the present day, means *Rather that should be*. And hence, ٭ كَمْ بِالْحَرَى *How much rather*.] One says also, of a man who has attained to fifty [years], ٭ فَحَرًى, meaning *He is adapted*, &c., *to attain all that is good*. (Th, TA.) And one says إِنَّهُ لَحَرِيٌّ as meaning *Verily it is probable*; or *likely to happen* or *be*, or *to have happened* or *been*; as also لَخَلِيقٌ. (TA in art. خلق.)

حِرِيٌّ: see art. حرح.

حَارٍ masc. of حَارِيَةٌ, (M, TA,) which is an epithet applied to a viper (أَفْعًى); (Ṣ, M, Ḳ;) meaning *That has decreased in its body by reason of age*; and it is *the worst*, or *most malignant* or *noxious, that is*: (Ṣ:) or *that has become old, and has wasted in its body, and whereof there remains not save its head and its breath* (نَفَسُهَا [in the CḲ نَفْسُهَا]) *and its poison*: (M, Ḳ:) dim. ٭ حُوَيْرٍ. (TA.) One says, رَمَاكَ اللّٰهُ بِأَفْعًى حَارِيَةٍ [meaning †*May God smite thee with* an evil like *a viper wasted by age*]. (Ṣ.)

حُوَيْرٍ: see what next precedes.

أَحْرَى *More*, and *most, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent*, or *proper*; or *more*, and *most, worthy*, or *deserving*. (Ṣ, * Mgh, Mṣb, Ḳ.) A thing is said to be أَحْرَى بِالاِسْتِعْمَالِ [*More*, or *most, meet*, &c., *to be done*]. (Ṣ, Ḳ.)

مَحْرًى: see حَرِيٌّ.

مَحْرَاةٌ: see حَرِيٌّ, in two places.

حز

1. حَزَّهُ, (Ṣ, A, Mṣb,) aor. ـِ, inf. n. حَزٌّ, (Ṣ, Mṣb, Ḳ, *) *He cut it*; (Ṣ, A, Ḳ;) namely, his, or its, head; (A;) as also ٭ احتزّهُ: (Ṣ, A, Ḳ:) or *he cut it* (namely, a thing, or flesh-meat,) *without separating; made an incision in it*: or *he cut it with labour*: (TA:) and *he notched it*; or *made a notch in it*; namely, a piece of wood. (Ṣ, Mṣb, TA.) It is said in a prov., حَزَّتْ حَازَّةٌ مِنْ كُوعِهَا [*A woman cutting cut a part* of the skin *of the extremity of the bone of her fore arm next the thumb*: nearly the same as another prov. حَلَأَتْ حَائِلَةٌ عَنْ كُوعِهَا]: alluding to a people's being occupied by their own affair so as to be diverted thereby from attending to other things. (AZ, Ḳ.) You say also, حَزَّ فِى رَأْسِ القَوْسِ *He made a notch in the head of the bow*. (A.) = [Hence the saying,] الإِثْمُ مَا حَزَّ فِى قَلْبِكَ ‡ [*Sin is that which makes an impression upon thy heart, causing thee to waver lest it be an act of disobedience because of thy not being easy respecting it*]. (A. [See حَزَّازٌ, below; and see also حَكَّ, and حَاكَ.]) Of anything making an impression in, or upon, the bosom, and causing one to waver or scruple, you say حَزَّ. (Ṣ.)

2. [حزّزهُ, inf. n. تَحْزِيزٌ, *He cut it*, or *notched it, much*, or *in many places; he made notches in it; he made it serrated; he jagged it*. You say,] حزّز أَسْنَانَهُ, (Ṣ, Ḳ,) inf. n. تَحْزِيزٌ, (TA,) *He made his teeth serrated, and sharpened their extremities*, to make them like those of a young person. (Ṣ, Ḳ, TA.) [See also تَحْزِيزٌ, below.]

5. تحزّز *It was cut much*, or *in many places*, or *into many pieces*: (Ṣ, Ḳ:) [*it was notched much*, or *in many places; was made serrated; was jagged*.]

8. احتزّهُ: see 1.

حَزٌّ *A notch*, or *an incision*, (Ṣ, A, Mṣb, Ḳ,) in a thing; (Ṣ, Ḳ;) as, [for instance,] in a piece of wood, and a tooth-stick (سِوَاك), and a bone, (TA,) and a bow: (A, TA:) and in like manner ٭ مَحَزٌّ, the *notch* of a bow, *into which the ring of the string falls*: (A and Ḳ, voce كُظْرٌ:) [or the former is a coll. gen. n.:] n. un. ٭ حَزَّةٌ; (Ṣ, TA;) [for which, in the Ṣ and L and Ḳ, voce طَرِيدَةٌ, we find ٭ حُزَّةٌ, perhaps a dial. var.] You say, رَدَّ الوَتَرَ إِلَى حَزِّهَا *He put back the bow-string to its notch* (A, TA) in the head of the bow. (TA.) For the explanation of حَزُّ الكَرَاكِرِ, see كَرْكَرَةٌ. = *A time; a particular time*; [*a nick of time*:] (Ṣ, Ḳ:) and ٭ حَزَّةٌ signifies the same; and also *a particular state* or *condition*. (A, TA.) You say, هٰذِهِ حَزَّةُ ٭ مَجِيءِ فُلَانٍ [*This is the time of the coming of such a one*]. (A.) And كَيْفَ جِئْتَ فِى هٰذِهِ الحَزَّةِ ٭ [*How hast thou come at this time*, or *in this state?*]. (A.) And لَقِيتُهُ عَلَى حَزَّةٍ ٭ مُنْكَرَةٍ [*I met him at an evil time*, or *in an evil condition*]. (A.)

حَزَّةٌ: see حَزٌّ, in five places.

حُزَّةٌ: see حَزٌّ. = Also *A piece* of flesh-meat *cut off lengthwise*: (Ṣ, Ḳ:) or only of liver: (Ḳ, TA:) not of a camel's hump, nor of flesh, or other thing: (TA:) or it signifies also *a piece cut off* of anything, such as a melon &c.: used in this sense by the people of Syria: (TA:) pl. حُزَزٌ. (Mṣb.) — ‡ The *neck*: (Ṣ, Mṣb, Ḳ:) accord. to some: (Mṣb:) so termed metaphorically. (Ṣ.) So in a trad., أَخَذَ بِحُزَّتِهِ *He took hold of his neck*. (Ṣ, TA.) = حُزَّةُ السَّرَاوِيلِ *i. q.* حُجْزَتُهُ: (IAar, Az, Ṣ, Mṣb, Ḳ:) but disallowed by Aṣ. (TA.)

حَزَازٌ *Scurf* of the head: ٭ n. un. with ة [signifying *a particle*, or *flake, thereof*]. (Ṣ, Ḳ.)

حَزِيزٌ *Rugged ground*: (IDrd:) or *a rugged and extended place*: (Ṣ, Ḳ:) or *a place abounding with rugged stones like knives*: or *hard ground in a tract abounding with pebbles*: (TA:) or *rugged and hard ground with a slight elevation*: (ISh:) or *depressed ground*: (TA:) pl. [of pauc.] أَحِزَّةٌ and [of mult.] حِزَّانٌ (Ṣ, Ḳ) and حُزَّانٌ and حُزُزٌ, (Ḳ, TA,) with two ḍammehs, (TA,) or حُزَزٌ. (CḲ.)

حَزَازَةٌ: see حَزَازٌ: = and see also حَزَّازٌ.

حَزَّازٌ Food *that becomes acid in the stomach*, (Ḳ, TA,) *by reason of its badness, and so* [*as it were*] *cuts* (يَحُزُّ) *into the heart*. (TA.) Hence the saying, أَنْتَ أَثْقَلُ مِنَ الحَزَّازِ [*Thou art heavier*, or *more difficult to be born, than the food that becomes acid in the stomach*, &c]. (AHeyth, on the authority of Abu-l-Ḥasan El-Aarábee.) — [And hence, app.,] *Anything that makes an impression in*, or *upon, the heart*, or *bosom, causing one to waver or scruple*; lit., that cuts into the heart, and scrapes in the bosom; expl. by مَا حَزَّ فِى القَلْبِ, (A'Obeyd, Ṣ, Ḳ,) and حَكَّ فِى الصَّدْرِ; (Ḳ;) as also ٭ حُزَّازٌ (Ḳ) [and ٭ حَازَّةٌ, as will be seen below]: and *pain in the heart, arising from wrath &c.*; as also ٭ حُزَّازٌ, (A'Obeyd, Ṣ,) and ٭ حَزَازَةٌ; (A'Obeyd, Ṣ, Ḳ;) of which last the pl. is حَزَازَاتٌ. (A'Obeyd, Ṣ.) [See also حَزْحَزَةٌ.] It is said in a trad., الإِثْمُ حَوَازُّ القُلُوبِ, (Ṣ, Mgh, and Ḳ* in art. حوز,) i. e., *Sin is those things that make an impression upon hearts*, (Lth, Mgh, MṢ, and Ḳ ubi suprà,) *like as cutting, or notching, makes an impression upon a thing*, (TA,) *and that cause one to suspect that they may be acts of disobedience, by reason of uneasiness respecting them*, (Mgh,) or *to waver respecting them, lest they should be so, for that reason*, (Ḳ,) or *to be uneasy in heart respecting them*: (MṢ:) حوازّ being pl. of ٭ حَازَّةٌ, (Mgh, Ḳ,) like as دَوَابُّ is pl. of دَابَّةٌ: (Mgh:) Sh. reads حَوَازُّ القُلُوبِ, which he explains as meaning, "what overcomes hearts, (يَغْلِبُ عَلَيْهَا, i. e., مَا يَحُوزُهَا,) so that they commit that which is not incumbent:" (Mgh, and Ḳ* and TA ubi suprà:) but the former reading is the more common: (Mgh, TA:) and some read حَزَّاز; and some, حَزَّار. (TA in art. حوز.) [See also قَصَّ.] حَزَّازُ الحَجَرِ — and حَزَّازُ الصَّخْرِ: see بَهَقُ الحَجَرِ, in art. بهق.

حُزَّازٌ: see حَزَّازٌ, in two places.

حَازَ بِهِ, said of a camel, *He has an incision*, or *a cut, in the edge of the callous protuberance upon his breast, produced by his elbow, which makes it bleed:* if it does not make it bleed, it is termed مَاسِحٌ: (S, K:) or حَازٌ is *a cut*, or *an incision, in the arm, penetrating through the skin, to the flesh, opposite the callous protuberance upon the breast of a camel;* also termed عَرْكٌ: (El-'Adebbes El-Kinánee:) or *a cut*, or *an incision, in the said protuberance:* it is a subst., like نَاكِثٌ and ضَاغِطٌ. (TA.)

حَازَةٌ; pl. حَوَازُ: see حَزَّازٌ, in two places.

حَزْحَزَةٌ *A pain in the heart, arising from fear or from physical suffering:* (K:) pl. حَزَاحِزُ. (TA.) [See also حَزَّازٌ.]

تَحْزِيزٌ [see 2.—] The *being cut*, or *notched, much*, or *in many places; being serrated*, or *jagged, like the teeth of the* مِنْجَل: and sometimes this is in the edges, or extremities, of the human teeth. (TA.) You say, فِى أَسْنَانِهِ تَحْزِيزٌ (S, A, K) *In his teeth is a serration, and a sharpness of the extremities* [such as is seen in the teeth of young persons]; syn. أُشْرٌ; (S, K;) *the like of the serration of the teeth of the* مِنْجَل. (A.) — Also The *marks of cutting* or *notching*. (TA.)

مَحَزٌّ *A place of cutting* [or *notching*]. (TA.) You say, قَطَعَ فَأَصَابَ المَحَزَّ (A, TA) *He cut, and hit the place of cutting.* (TA.) And تَكَلَّمَ وَأَشَارَ فَأَصَابَ المَحَزَّ ‡ [*He spoke, and indicated*, or *advised, and hit upon the right thing*]: (A, TA:) [app. alluding to the right place of incision of the كِرْكِرَة, which is a nice and difficult operation: see كِرْكِرَةٌ.] — [*A notched*, or *small hollowed, place, made by cutting* or *otherwise.* — *A groove*, or *the like.* Occurring in the K, voce بَكْرَةٌ, and in art. خصر, &c.] — See also حَزٌّ, first signification.

حزب

1. حَزَبَهُ, (S, A, Mgh, Mṣb, K,) aor. ـِ, (Mgh, Mṣb,) inf. n. حَزْبٌ, (K, TA,) *It* (an event) *befell him:* (S, A, Mgh, Mṣb, K:) and *it became severe to him; distressed him;* or *pressed severely*, or *heavily, upon him:* or *it straitened him*, or *overcame him*, (K, TA,) *suddenly*, or *unexpectedly*. (TA.)

2. حزّب, (A, K,) inf. n. تَحْزِيبٌ, (K,) *He collected, congregated*, or *assembled*, people: (TA:) *he collected*, or *formed*, people *into* أَحْزَاب, (A, K,) i. e. *parties, classes, bodies, divisions*, or *the like*. (A.) — ‡ *He divided* the Ḳur-án *into* أَحْزَاب, (S, A, Mgh, TA,) meaning *set portions for particular acts of prayer, &c.;* the doing of which is forbidden. (Mgh.) [But it may also be used as meaning † *He divided* the Ḳur-án *into sixtieth portions.*]

3. حازبهُ *He was*, or *became, of the number of his partisans*, or *party:* (TA:) *he helped*, or *aided, him.* (A.) — See also 5.

5. تحزّبوا *They became* [or *formed themselves into*] أَحْزَاب, (A, Mṣb, K,) i. e. *parties, classes, bodies, divisions*, or *the like;* (A;) as also ٤ احازبوا: (K:) *they collected themselves together*, (S, Mgh,* TA,) against (عَلَى) others. (Mgh.)

حَزْبٌ and ٤ حُزَابَةٌ *A severe*, or *distressing, event:* or *one that straitens*, or *overcomes*, (K, TA,) *suddenly*, or *unexpectedly*. (TA.)

حِزْبٌ, in its primary acceptation, *A party*, or *company of men, assembling themselves on account of an event that has befallen them* (لِأَمْرٍ حَزَبَهُمْ): (Ksh and Bḍ in v. 61:) [and then, in a general sense,] *an assembly, a collective body*, or *company, of men:* (IAạr, A, Mgh, L, K:) *a party, portion, division*, or *class*, (S, A, L, Mṣb, K, TA,) *of men:* (L, Mṣb, TA:) the *troops*, or *combined forces, of a man;* (K, TA;) *his party, partisans*, or *faction, prepared*, or *ready, for fighting and the like:* (TA:) the *companions*, (S, K,) *sect*, or *party in opinions* or *tenets*, (K,) *of a man:* (S, K:) *any party agreeing in hearts and actions, whether meeting together or not:* (El-Moạjam, TA:) pl. أَحْزَاب. (S, A, Mgh, Mṣb, L, K.) And the pl., with the article, *Those people who leagued together to wage war against Moḥammad:* (K:) or *the parties that combined to war with the prophets.* (S.) And in the Ḳur xl. 31, *The people of Noah and 'Ád and Thamood, and those whom God destroyed after them*, (K, TA,) *as the people of Pharaoh.* (TA.) And يَوْمُ الأَحْزَابِ [*The day of the combined forces;*] *the day* [or *war*] *of the moat* (الخَنْدَق). (Mgh, Mṣb, TA.) — *I. q.* وِرْدٌ, (S, Mgh, Mṣb, K, TA,) either in its proper sense, *A turn*, or *time, of coming to water:* or in the sense next following, which is tropical. (TA.) — ‡ *A set portion of the Ḳur-án*, (A, Mgh, L, TA,) and *of prayer*, (Mgh, L, TA,) *&c.*, (Mgh,) *of which a man imposes upon himself the recital* (A, Mgh, TA) *on a particular occasion*, (Mgh,) or *at a particular time;* (TA;) *a set portion of prayer*, and *of recitation* [*of the Ḳur-án*], *&c., which a person is accustomed to perform:* (Mṣb:) pl. as above. (Mgh.) You say, قَرَأَ حِزْبَهُ مِنَ القُرْآنِ ‡ [*He recited his set portion of the Ḳur-án*]. (A.) And كَمْ حِزْبُكَ ‡ [*How much is thy set portion* of the Ḳur-án?]. (A.) — [Also † *A sixtieth portion of the Ḳur-án.*] — † *A portion, share*, or *lot*, (Mṣb, TA,) of wealth, or property: or perhaps a mistranscription for جِزْبٌ; since IAạr says that جِزْبٌ signifies "a company of men;" and جِزْبٌ, "a portion, share, or lot." (TA.) = *A weapon*, or *weapons, of war;* syn. سِلَاحٌ; (M, A, K, TA;) i. e. آلَةُ حَرْبٍ. (TA.) = See also what next follows.

حِزْبَاءٌ, (S,) or حِزْبٌ ٤ and حِزْبَاءَةٌ, (K, TA,) *Rugged ground:* (S, K:) or *very rugged ground:* (TA:) or the first signifies *hard, elevated ground:* (Ḥam p. 664:) and the last, *a most rugged tract of* [*high ground such as is termed*] قُفّ, *slightly elevated, in another hard* قُفّ; (ISh, TA;) or *a rugged, elevated place:* (TA:) the first is a pl.; (K;) [or rather a coll. gen. n., of which the last is the n. un.; i. e.,] the last is a more special term than the first; (S;) and the pl. is حَزَابٍ, (S, in copies of the K حَزَابِى,) like صَحَارٍ, originally حَزَابِىٌ; (S, TA;) and also explained as signifying *extended, rugged, narrow places.* (TA.)

حَزَابٍ *Thick, coarse, rude*, or *bulky, and short;* as also ٤ حِنْزَابٌ: (S:) *thick, coarse, rude*, or *bulky, and inclining to shortness;* as also ٤ حَزَابِيَةٌ, (S, K,) in which the ى is for the purpose of quasi-coordination to the quadriliteral-radical class, as in فَهَامِيَةٌ and عَلَانِيَةٌ from فَهْمٌ and عَلَنٌ, (S,) and ٤ حِنْزَابٌ; (K;) applied to a man, (S, TA,) and to an ass: (TA:) and ٤ حَزَابِيَةٌ also signifies *thick, coarse, rude*, or *bulky*, applied to a camel, and to a pubes; and *hardy, strong*, or *sturdy*, applied to an ass. (TA.) = Also pl. of حِزْبَاءٌ. (S.)

حَزِيبٌ: see حَازِبٌ.

حُزَابَةٌ: see حَزْبٌ.

حَزَابِيَةٌ: see حَزَابٍ, in two places.

حَازِبٌ and ٤ حَزِيبٌ A *severe*, or *distressing*, event: pl. [app. of either word] حُزْبٌ, (K,) or, accord. to MF, حُزُبٌ; and pl. of the former word حَوَازِبُ. (TA.) — Also, the former, *What falls to one's lot*, of work. (TA.)

حِنْزَابٌ, in which the ن is said by some to be augmentative, and by others to be radical: (TA:) see حَزَابٍ, in two places. — Also The *carrot of the land* (جَزَرُ البَرِّ: [this would rather seem to mean the *wild carrot*, but for what here follows:]) the carrot of the sea (جَزَرُ البَحْرِ) is called قُسْطٌ. (S.) [See also art. حنزب.] — The *cock*. (K.) — *A species of* [*the birds called*] قَطًا. (K.) [See also art. حنزب.]

حُنْزُوبٌ *A certain plant* [app. that called حِنْزَابٌ, mentioned above: see art. حنزب].

حَيْزَبُونٌ *An old woman:* (S, TA:) or [*an old woman*] *in whom is no good:* (TA:) or *a cunning*, or *crafty, old woman.* (Ḥar p. 76.) The ن is augmentative, as it is in زَيْتُونٌ. (TA.)

حزر

1. حَزَرَهُ, aor. ـُ and ـِ, inf. n. حَزْرٌ (S, M, Mṣb, K) and مَحْزَرَةٌ, (Th, K,) *He computed*, or *determined, its quantity, measure, size, bulk, proportion, extent, amount, sum*, or *number:* (S, Mgh,* Mṣb, K:) [more commonly,] *he computed by conjecture its quantity* or *measure* &c.; syn. خَرَصَهُ, (S, K,) and قَدَّرَهُ بِالحَدْسِ; (M;) *he took its quantity* or *measure* &c. *by the eye.* (TK.) [*He conjectured it;* and so ٤ حزّرهُ, inf. n. تَحْزِيرٌ: perhaps post-classical: whence عِلْمُ التَّحْزِيرِ *The science of divination.*] You say, حَزَرَ النَّخْلَ *He computed by conjecture the quantity of the fruit upon the palm-trees.* (A, Mṣb.) And حَزَرْتُ قِرَاءَتَهُ عِشْرِينَ آيَةً ‡ *I computed his recitation*, or *reading, to be twenty verses* [of the Ḳur-án]. (A.) And

حَزَرْتُ فُدُومَهُ يَوْمَ كَذَا ‡ *I computed his arrival to be on such a day.* (A.) And احْزِرْ نَفْسَكَ هَلْ تَقْدِرُ عَلَيْهِ ‡ *Measure thyself, whether thou be able to do it.* (A.) = حَزَرَ, (Ṣ, M, Ḳ,) aor. ـِ, inf. n. حَزْرٌ and حُزُورٌ, (M,) *It* (milk, Ṣ, M, Ḳ, and beverage of the kind called نَبِيذ, Ṣ, Ḳ) *became sour*, or *acid*. (Ṣ, M, Ḳ.) It is said in a prov., عَدَا القَارِصُ فَحَزَرَ [explained in art. قرص]. (A.) — Hence, (TA,) ‡ *It* (a man's face) *was*, or *became*, [*sour*, i. e.] *frowning, contracted, stern, austere*, or *morose*. (Ḳ, TA.)

2: see above.

حَزْرَةُ المَالِ *The better*, or *best, of cattle* or *other property*; (Ṣ, A, Mgh, Mṣb, Ḳ;) as also ▼ حَزِيرَةُ المَالِ: or the latter signifies *property to which the heart clings*: (TA:) the term حزرة is applied alike to what is masc. and what is fem.: (AO, Mṣb:) the pl. is حَزَرَاتٌ (Ṣ, Mṣb, Ḳ) and حَزْرَاتٌ, as though the sing. were an epithet: (Mṣb:) it is applied to the better or best of property because the owner of such property always, when he sees it, computes its quantity or number in his mind: accord. to Aboo-Sa'eed, حَزَرَاتُ الأَمْوَالِ signifies *those kinds of property which their owners love*: accord. to AO, *choice kinds of property*. (TA.) You say also, هٰذَا حَزْرَةُ نَفْسِي, meaning *This is the best of what I have*: and of such property the collector of the poor-rate is forbidden to take. (Ṣ, Mgh,* TA.) Also, هِيَ حَزْرَةُ قَلْبِهِ *It is the choice thing of his heart*. (AO.)

حَزْرَآءُ *Sour* [milk such as is termed] صَرْبَة. (Ḳ. [In some copies of the Ḳ, ضربة, which SM thinks to be a mistake for صربة. See also حَازِرٌ.])

حَزْرٌ (TA) and ▼ حَزْوَرَةٌ (Ṣ, Ḳ) and ▼ حِزْوَارَةٌ (Ḳ) *A small hill*: (Ṣ, Ḳ, TA:) or the first, *rugged ground*: (TA:) and the second, *stony ground*: (Abu-ṭ-Ṭeiyib:) pl. [of the first and second] حَزَاوِرُ (Ṣ, Ḳ) and حَزَاوِرَةٌ (Ḳ, mentioned by Abu-ṭ-Ṭeiyib as pl. of the second,) and [of the third] حَزَاوِيرُ. (Ḳ.) — Also حَزْوَرٌ and ▼ حَزَوَّرٌ, (Ṣ, A, Ḳ,) [the latter the more common,] † A *strong* boy; (Ḳ;) one *that has attained to youthful vigour*, or *the prime of manhood*: (TA:) or a boy *who has become strong*, (Ṣ, A,) *and has served*: (Ṣ:) or one *who has nearly attained the age of puberty, and has not had commerce with a woman* (وَلَمْ يَفْعَلْ بِامْرَأَةٍ [app. meaning ولم يفعل]): (Yaʿḳoob, Ṣ:) or one *who has attained the age of puberty, and has become strong*: (Mgh, TA, in explanation of the latter word:) or a boy *who has nearly attained the age of puberty*; so called, accord. to several authors, as being likened to a hill: or one *who has fully attained that age*: (TA:) or, accord. to Aṣ and El-Mufaḍḍal, a *young* boy, who *has not attained the age of puberty*: and sometimes, one *who has attained that age, and become strong in body, and has borne arms*: and this is the right explanation: (Az:) and a *strong* man: and, contr., a *weak* man: (AḤát, Ḳ:) or, accord. to some of the lexicologists, when applied to a boy, or young man, it signifies *strong*: and when applied to an old man, *weak*: (Abu-ṭ-Ṭeiyib:) pl. حَزَاوِرَةٌ (Ṣ, TA) and حَزَاوِرُ. (TA.)

حَزْوَرَةٌ: see حَزْوَرٌ.

حَزْوَرَةُ المَالِ: see حَزْرَةُ المَالِ.

حَزِيرَانُ *The name of a month, in Greek*; [*the Syrian month corresponding to June, O.S.*;] (Ṣ, Ḳ;) [*next*] *before* تَمُّوز. (Ṣ.)

حَزُورٌ: ▼ حِزْوَارَةٌ: } see حَزْوَرٌ.

حَازِرٌ A man *computing*, or *who computes, by conjecture, the quantity* or *number* [&c.] of a thing or things. (Ṣ, TA.) [See 1.] = Applied to milk, and to the beverage called نَبِيذ, *Sour*, or *acid*: (Ṣ, Ḳ:) or, applied to milk, it means *more than* حَامِضٌ: (TA:) or *i. q.* حَامِزٌ: (IAạr, TA:) or more than حامز. (TA in art. حمز.) — And hence, (TA,) applied to a face, ‡ [*Sour*, i. e.] *frowning, contracted, stern, austere*, or *morose*. (Ḳ, TA.) [See also what follows.]

مَحْزُورٌ, (Ḳ, TA,) in some copies of the Ḳ مُحَزْوَرٌ, (TA,) [in the CḲ مُحَزْوِر,] ‡ *Angered*; (Ḳ, TA;) and *having a frowning, contracted, stern, austere*, or *morose face*. (TA.) [See also what next precedes.]

حزق

1. حَزَقَ, (Ṣ, Ḳ,) aor. ـُ, inf. n. حَزْقٌ, (Ḳ,) *He tied*, or *bound*, a thing (Ṣ, Ḳ) with a rope: (Ṣ:) *he tied*, or *bound*, it *strongly* with a rope. (TA.) — *He bound*, or *bound round*, a foot, or a man. (Ḳ, accord. to different copies.) — *He strung* a bow. (TA.) — *He pulled*, or *drew*, a bond, and a bow-string, *hard*, or *vehemently*. (Ḳ.) — *He*, or *it*, *squeezed, pressed, compressed*, or *pinched*, a thing. (Ḳ.) You say of a tight boot, حَزَقَ رِجْلَهُ *It compressed*, or *pinched, his foot*. (Ḳ.) — *He straitened; made strait*, or *narrow*. (TA.) — حَزَقُوا بِهِ *They surrounded, encompassed*, or *encircled, him*, or *it*. (TA.) = *He broke wind*: (Ḳ:) said of an ass. (TA.) Hence the saying of ʾAlee, in disparagement of the schismatics, حَزْقُ عَيْرٍ حَزْقُ عَيْرٍ; meaning "the case is not as ye assert:" said by El-Mufaḍḍal to be a proverbial phrase, applied in relation to a man who relates a piece of information that is not complete nor realized. (TA.)

4. احزقهُ, (Ḳ,) inf. n. إِحْزَاقٌ, (TA,) *He prevented, withheld, debarred*, or *forbade, him*, (Az, Ḳ,) عَنْهُ *from it*. (TA.)

5. تحزّق *i. q.* تجمّع [*It became collected, brought together*, &c.]. (TA.)

7. انحزق *i. q.* انضمّ [*It became drawn, collected*, or *gathered, together*; or *drawn and joined*, or *adjoined*; &c.]. (TA.)

حِزْقٌ and ▼ حِزْقَةٌ and ▼ حَازِقَةٌ and ▼ حَزِيقٌ and ▼ حَزِيقَةٌ and ▼ حَزَاقَةٌ (Ḳ) *A collection* (Ṣ, Ḳ) of men, and of birds, and of palm-trees, &c.: pl. of the second حِزَقٌ. (Ṣ.)

حَزَقٌ [*Niggardliness*, or *tenaciousness, of that which is in one's hands*]: see حُزُقٌّ.

حِزْقَةٌ: see حِزْقٌ: — and see also حَزِيقَةٌ.

حُزُقٌّ: see the next paragraph.

حُزُقٌّ and ▼ حُزُقَّةٌ *Short*: or *short in step by reason of the weakness of his body*: (Ḳ:) or *short, and short in step*: (Ṣ:) or *narrow in judgment*: (Ḳ:) so Aṣ, in explanation of the latter word; applied to a man and to a woman: (TA:) or this signifies *short*: and *short and ugly*: and the former, *narrow in power and judgment, and avaricious, niggardly*, or *tenacious*: (Sh, T, TA:) and the latter, (AO, TA,) or both, (Ḳ,) *large-bellied and short, and, in walking, turning about his buttocks*; as also ▼ أُحْزُقَّةٌ and ▼ حُزُقَّةٌ: [the last in the CḲ without teshdeed:] or [in the CḲ "and"] the first two words, and ▼ حَزُقٌّ and ▼ حَزُقَّةٌ, a *short* man *who is short in step by reason of his shortness* or *of the weakness of his body*: or a man *niggardly*, or *tenacious, of that which is in his hands*; and the subst. [signifying the quality thus denoted] is ▼ حَزَقٌّ: (Ḳ:) also *evil in disposition*, (IAạr, Ḳ,) *and niggardly*: (IAạr, TA:) and *straitened in circumstances*: (Sh, Ḳ:) or الحُزُقَّةُ [in the CḲ الحَزَقَّةُ] signifies [sometimes] *a sort of game*; (Ḳ;) as in a trad., in which it is said of some girls, لَعِبْنَ الحُزُقَّةَ [*They played at the game of* الحزقّة]. (TA.) حُزُقَّةٌ حُزُقَّهُ تَرَقَّ عَيْنَ بَقَّهْ (Ṣ, TA) is a saying of the Arabs, (Ṣ,) explained as meaning *Short in step by reason of thy weakness, short in step* &c., *climb up*, [*O eye of a gnat* or *musquito*;] and was said, as is related in a trad., by the Prophet, in dancing El-Ḥasan and El-Ḥoseyn; whereupon the child would climb up until he placed his feet upon the Prophet's chest: (TA:) حُزُقَّةٌ is for أَنْتَ حُزُقَّةٌ, or يَا حُزُقَّةُ: (IAth, TA:) and تَرَقَّ means ارْقَ, from رَقِيتُ فِي الدَّرَجَةِ: (Ṣ:) and عَيْنَ بَقَّهْ is an allusion to smallness of the eye, (IAth, TA, and Ḥar p. 619,) as being likened to the eye of the gnat or musquito; or denotes smallness of person. (Ḥar.)

حُزُقَّةٌ: see حُزُقٌّ, in two places.

حُزُقَّةٌ: see حُزُقٌّ.

حِزَاقٌ *Anything with which one ties, binds*, or *makes fast*. (TA.) [The meaning of بِالضَّرُورَة assigned by Golius to حِزَاقًا is a mistake, occasioned by his misunderstanding a passage in the Ḳ, where it is said of a woman that she used حِزَاقًا by poetic license (لِلضَّرُورَةِ) for حَازُوقًا, a proper name of a man.]

حَزِيقٌ: see حِزْقٌ: — and see also حَزِيقَةٌ.

حَزَاقَةٌ: see حِزْقٌ.

حَزِيقَةٌ: see حِزْقٌ. — Also, (Ḳ,) and ▼ حِزْقَةٌ, (TA,) *A part*, or *portion*, (Ḳ, TA,) [of a swarm] of locusts; (TA;) as also خِرْقَةٌ; (Ḳ and TA in art. خرق;) or of anything; (Ḳ, TA;) even of wind: (TA:) pl. of the former حَزَائِقُ and حُزُقٌّ (Ḳ, TA [in the CḲ حِزَقٌّ, which is pl. of حِزْقَةٌ,]) and [coll. gen. n.] ▼ حَزِيقٌ. (Ḳ.) — And *i. q.* حَدِيقَةٌ [*A walled garden*; &c.]: (Ḳ:) or the *like of a* حديقة. (Ibn-ʾAbbád, TA.)

حَازِقٌ One who is *pinched by a tight boot:* (S, K:) of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ. (K.) One says, لَا رَأْىَ لِحَازِقٍ [*No counsel, or advice, is possible to one who is pinched by a tight boot*]. (S, TA.) [See also حَاقِنٌ.]

حَزْقَةٌ: see حِزْقٌ.

أُحْزُقَّةٌ: see حُزُقٌّ.

إِبْرِيقٌ مَحْزُوقُ العُنُقِ *A narrow-necked ewer.* (A, Nh, K.)

مُتَحَزِّقٌ *Very niggardly* or *tenacious* or *avaricious.* (S, K.)

حزم

1. حَزَمَهُ, (S, Msb, K,) aor. ـِ, (K,) inf. n. حَزْمٌ, (S,) *He bound it,* or *tied it;* (S, K;) namely, a thing: (S:) or *he made it a* حُزْمَة [q. v.]. (Msb.) — حَزَمَ الدَّابَّةَ (S, Msb) or الفَرَسَ, (K,) aor. as above, (Msb,) and so the inf. n., (Mgh, Msb,) *He bound the beast* [or *horse*] *with the* حِزَام [or *girth*]; (T,* S,* Mgh,* Msb;) and *with a rope;* (T, TA;) or *he bound the* حِزَام *of the* [*beast* or] *horse.* (K.) — [And hence,] حَزَمَ رَأْيَهُ, [aor. and] inf. n. as above, †*He made his judgment, opinion,* or *counsel, firm,* or *sound.* (Msb.) It is said in a prov., قَدْ أَحْزِمُ لَوْ أَعْزِمُ [*Certainly I make firm* my determination *if I determine* upon doing a thing]; meaning I know الحَزْم [i. e. *prudence,* or *discretion,* and *precaution*], though I do not practise it. (IB, TA. [See also Freytag's Arab. Prov. ii. 262.]) = [Hence, also,] حَزَمَ, (S, K,) aor. ـِ, (K,) inf. n. حَزَامَةٌ (S, K*) and حُزُومَةٌ, (K,* TK,) but this latter is not of established authority, (TA,) and حَزْمٌ, (CK,* TK, [or this is probably a simple subst. in relation to حَزَمَ,]) *He possessed the quality of* حَزْم [explained below, as meaning *prudence,* or *discretion,* &c.]. (S, K.) = حَزِمَ, aor. ـِ, inf. n. حَزَمٌ, (S, K,) *He was,* or *became, choked,* (K,) or *he had what resembled a choking,* (S,) *in his chest.* (S, K.)

4. احزمهُ *He made for him,* or *put to him,* [namely, a horse, as is implied in the K,] *a* حِزَام [or *girth*]. (K.)

5. تحزّم and احتزم, (S, K,) [said of a horse, as is implied in the K, and of a man,] *He became furnished with a* حِزَام [i. e. *girth,* or *girdle*]: (K:) [or, said of a man, *he became girt;* or *he girded himself;*] or *i. q.* تَلَبَّبَ, meaning *he bound his waist with a rope* [or *girdle*]. (S.) It is said in a trad., نَهَى أَنْ يُصَلِّيَ الرَّجُلُ حَتَّى يَحْتَزِمَ [*He forbade that the man should pray unless he were girt,* or *unless he girded himself*]. (TA.) = تحزّم فِى أَمْرِهِ *He acted with prudence,* or *discretion, and precaution, in his affair,* or *case.* (TA.)

8. احتزم: see 5, in two places: — and see حَزْمٌ. — Also *It was,* or *became, inwrapped.* (Ham p. 614.)

12. اِحْزَوْزَمَ, (K,) from الحَزْمُ; like اِعْشَوْشَبَ, from العُشْبُ; (TA;) *It* (a place) *was,* or *became, rough,* or *rugged:* (K:) or *elevated.* (TA.) — *It was,* or *became, collected together, and compacted,* or *compact.* (K.) — *He* (a man) *was,* or *became, big,* or *large, in the belly, without being full.* (K, TA.)

حَزْمٌ [*Prudence,* or *discretion,* and *precaution;*] *sound management of one's affair* or *case,* (S, K,) and *taking the sure course therein,* (T, S, K,) and *precaution, that it may not become beyond the power of management:* (TA:) said in a trad. to consist in evil opinion: and in another, in the asking counsel of people of judgment and obeying them: (TA:) or *good judgment:* (Mgh:) or *strength,* [or *firmness of mind* or *of judgment,* (see حَازِمٌ,)] and *sound management:* (Ham p. 33:) the first part thereof said by Aktham Ibn-Seyfee to be consultation: (Ham ibid:) from the same word as signifying the act of "binding the حِزَام," (Mgh,) or from this word as signifying the act of "binding with the حِزَام," and "with the rope:" (T, TA:) and حُزْمَةٌ signifies the same; as in the saying, إِنَّ الوَحَاءَ مِنْ طَعَامِ الحُزْمَةِ [*Verily quickness is of the food of prudence,* &c.], a prov., mentioned by Ibn-Kethweh, alluding to people's collecting themselves together and aiding one another, when they act with quickness, or sharpness, and vigour; and said in praise of him who thus acts. (TA.) You say, أَخَذَ بِالحَزْمِ (TA) and [sometimes] فِى الحَزْمِ (K in art. حوط) [*He took the course prescribed by prudence, discretion, precaution,* or *good judgment; he used precaution:* and, like أَخَذَ بِالثِّقَةِ, *he took the sure course* in his affair]. = *Elevated ground;* as also أَحْزَمُ and حَيْزُومٌ: (K:) or this last signifies *rough,* or *rugged, ground:* (Yz, IB, K:) and حَزْمٌ is [*ground*] *more elevated than what is termed* حَزْنٌ: (S:) or *more rough,* or *rugged, than what is termed* حَزْنٌ: (Ham p. 45:) or *elevated ground,* or *rugged and elevated ground, that is girt* (اِحْتَزَمَ) *by a torrent:* or *rugged ground, having many stones, which are more rugged and rough and scabrous than those of the* أَكَمَة, *but the top of which is broad and long, extending to the length of two leagues,* and *three,* and *less than that, which the camels do not ascend except by a road that it has:* accord. to Yaaḳoob, the م is a substitute for the ن of حَزْنٌ: pl. حُزُومٌ. (TA.)

حَزَمٌ [in a horse (see أَحْزَمُ)] *Largeness,* or *fulness, of the sides,* or *of the sides and belly and flank;* contr. of هَضَمٌ. (S.)

حَزْمَةٌ: see حُزْمَةٌ.

حُزْمَةٌ *A bundle,* or *what is bound round,* (K, TA,) of firewood &c.: (S:) pl. حُزَمٌ. (Msb, TA.)

حَزْمَى وَاللّٰهِ *i. q.* أَمَا وَاللّٰهِ; (K;) as also حَرْمَى وَاللّٰهِ [q. v.]. (K in art. حرم.)

حُزَمَّةٌ *Short;* (K;) applied to a man. (TA.)

حِزَامٌ [The *girth* of a horse and the like; and the *girdle* of a man;] the *thing with which one girths,* or *girds;* as also حِزَامَةٌ and مِحْزَمٌ and مِحْزَمَةٌ: (K:) pl. حُزُمٌ, (Msb, K, TA, [in the CK حُزْمٌ,]) i. e., pl. of حِزَامٌ, (Msb, TA,) [and أَحْزِمَةٌ is pl. of pauc. of the same:] the pl. of مِحْزَمَةٌ [and مِحْزَمٌ] is مَحَازِمُ. (TA.) [J says,] The حِزَام of the beast is well known: and hence the saying, جَاوَزَ الحِزَامُ الطُّبْيَيْنِ [*The girth passed beyond the two teats*]; (S;) meaning †*the affair,* or *case, became distressing,* and *formidable.* (K in art. طبى.) — Hence, also, The حِزَام [or *swaddling-band*] *of a child in his cradle.* (S.) — [And hence, also,] أَخَذَ حِزَامَ الطَّرِيقِ ‡ *He took the middle,* and *main part,* or *beaten track, of the road.* (TA.)

حَزِيمٌ: see حَازِمٌ: = and see also حَيْزُومٌ, in two places.

حِزَامَةٌ: see حِزَامٌ.

حَزَّامٌ *A binder of paper into bundles:* in [the dial. of] Má-warà-en-Nahr. (TA.)

حَازِمٌ (S, K) and حَزِيمٌ (K) *Possessing the quality of* حَزْم [explained above, as meaning *prudence,* or *discretion,* and *precaution;* or *good judgment;* &c.]: or *intelligent; discriminating,* or *discerning; possessing firmness,* or *soundness, of judgment,* or *knowledge, and skill in affairs,* or *experience and good judgment; using precaution in affairs:* (TA:) pl. (of the former, TA) حَزَمَةٌ (K, TA [in the CK, erroneously, حَزْمَةٌ]) and حُزَّمٌ and حُزَّمٌ and حُزَّامٌ and [of pauc.] أَحْزَامٌ; (TA;) and (of حَزِيمٌ, TA) حُزَمَاءُ. (K.)

حَيْزُومٌ and حَزِيمٌ The *breast,* or *chest:* (K:) or the *middle thereof;* (S, K;) and the *part which the* حِزَام [i. e. *girth* or *girdle*] *embraces,* (S, TA,) *where the heads of the* جَوَانِح [or *ribs of the breast*] *meet, above the lower extremity of the sternum, opposite the* كَاهِل [or *uppermost third portion of the backbone*]: (TA:) the *part of the breast which is the place of the* حِزَام: (Ham p. 704, in explanation of the latter word:) and the former word, the *part that surrounds the back and the belly:* or the *ribs of* [*the part where lies*] *the heart:* and the *part of the side of the breast on the right and left of the* حُلْقُوم [or *windpipe*]; (K;) the two parts thus described being called حَيْزُومَانِ: (TA:) pl. of the former حَيَازِيمُ; (TA;) and of the latter أَحْزِمَةٌ [a pl. of pauc.] (Kr, K) and حُزُمٌ [a pl. of mult.]. (K.) One says, أُشْدُدْ حَيْزُومَكَ لِهٰذَا الأَمْرِ, and حَيَازِيمَكَ, i. e. †*Dispose and subject thyself to this affair,* or *case;* meaning *prepare thyself for it:* and شُدَّ حَزِيمَهُ [†*He disposed and subjected,* or *prepared, himself*]: (TA:) or شُدَّ الحَيَازِيمِ is an expression denoting, by way of similitude, *patient endurance* of that which has befallen one. (Ham p. 163.) — And the former, †The *breast* [or *bows*] *of a ship* or *boat.* (MA.) = حَيْزُومٌ [so in my copies of the S, imperfectly decl., app. regarded as of foreign origin, (not الحَيْزُومُ as is implied in the K,)] the name of *One of the*

horses of the angels; (Ṣ;) *the horse of Gabriel:* (Ḳ:) accord. to some, [حيزون,] with ن in the place of the م. (TA.) ═ See also حَزْمٌ.

أَحْزَمُ [*More*, and *most, prudent, discrete*, or *cautious*]. Hence the prov., أَحْزَمُ مِنْ حِرْبَاءٍ [*More prudent*, or *cautious, than a chameleon*]. (Meyd. [See Freytag's Arab. Prov. i. 399.]) ═ Also, applied to a horse, (Ṣ,) *Large*, or *full, in the sides*, or *in the sides and belly and flank; contr. of* أَهْضَمُ. (Ṣ, Ḳ.) — And, applied to a camel, (TA,) *Large in the* حَيْزُوم: (Ḳ:) or *large in the place of the* حِزَام [or *girth*]. (T, TA.) — See also حَزْمٌ.

أَحْزَامٌ *i. q.* أَحْزَابٌ [pl. of حِزْبٌ]: (Ḳ:) the م is a substitute for the ب. (TA.)

مَحْزِمٌ, of a beast, The *part upon which lies the* حِزَام [or *girth*]. (Ṣ.)

مِحْزَمٌ: ⎫
مِحْزَمَةٌ: ⎭ see حِزَامٌ.

حزن

1. حَزِنَ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. حَزَنٌ; (Mṣb, TA;) and احتزن, and تحزّن, (Ṣ, Ḳ,) and تحازن; (Ḳ;) *He was*, or *became, affected with* حُزْن [q. v.; i. e. *he grieved, mourned*, or *lamented;* or *was sorrowful, sad*, or *unhappy;* &c.; عَلَيْهِ and لَهُ *for him* or *it*]. (Ṣ, Mṣb, Ḳ.) لَا تَحْزَنْ and لَا تَحْزَنُوا, in the Ḳur [ix. 40, &c., and iii. 133], do not denote a prohibition of getting حُزْن; for حُزْن does not come by the will of man: the real meaning is *Do not thou*, and *ye, that which engenders* حُزْن; *do not thou*, and *ye, acquire* حُزْن. (Er-Rághib. [But this requires consideration; or, rather, is not in every case admissible.]) ═ حَزَنَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـُ, (Mṣb, TA,) inf. n. حُزْن; (Ḳ;) and احزنهُ; *He*, (another person, Ṣ,) or *it*, (an affair, or an event, or a case, Mṣb, Ḳ,) *caused him to be affected with* حُزْن [which see below; i. e. *grieved him;* or *caused him to mourn* or *lament*, or *to be sorrowful* or *sad* or *unhappy;* &c.]: (Ṣ, Mṣb, Ḳ:) accord. to Yz, (Ṣ,) the former is of the dial. of Ḳureysh; and the latter, of the dial. of Temeem: (Ṣ, Mṣb:) and so say Th and Az: (Mṣb, TA:) but the former is said to be the more approved: (TA:) or, accord. to AZ, the aor. of the former is used, but not the pret.; (Mṣb, TA;) and when the act is ascribed to God, the latter verb is used: Z, also, says that what is well known in usage is the employing the pret. of the latter and the aor. of the former: (TA:) or احزنهُ signifies *he made him* حَزِين [q. v.]; and حَزَنَهُ, [in some copies of the Ḳ حزّنهُ,] *he made* حُزْن *to be in him:* (Sb, Ḳ:) or حَزَنَهُ, *it caused him to fall into* حُزْن. (TA.) ═ حَزَنَتِ الْأَرْضُ, (TA,) inf. n. حُزُونَةٌ; (Ṣ, TA;) and استحزنت; (TA;) *The ground was*, or *became, rough*, (TA,) or *rugged and hard.* (Ṣ.) — One says also of a beast that is not easy to ride upon, يَحْزُنُ الْمَشْيَ [*He is rough in pace*]: and فِيهِ حُزُونَةٌ [*In him is roughness* in pace]. (TA.)

2. يَقْرَأُ بِالتَّحْزِينِ *He reads*, or *recites, with a slender* [*and plaintive*] *voice.* (Ṣ, Ḳ.) — See also 1.

4. احزنهُ: see 1. ═ احزن بِنَا الْمَنْزِلُ *The place of alighting*, or *abode, was*, or *became, rough*, or *rugged and hard, with us:* or *made us to be on rugged ground.* (TA.) — And احزن *He was*, or *became, in a tract such as is termed* حَزْن [i. e. *rugged*, or *rugged and hard:* opposed to أَسْهَلَ]. (Ḳ.) [And hence,] احزنوا †*They used roughness* with men: opposed to اسهلوا. (TA in art. سهل.)

5: see 1. — تحزّن عَلَيْهِ *He expressed pain, grief*, or *sorrow*, or *he lamented*, or *moaned, for*, or *on account of, him*, or *it;* syn. تَوَجَّعَ. (Ḳ.)

6: ⎫
8: ⎬ see 1.
10: ⎭

حَزْنٌ *Rugged* (Ṣ, Mṣb, Ḳ) *and hard* (Ṣ) *ground:* (Ṣ, Mṣb, Ḳ:) or *rugged high ground:* (TA: [see also حَزْمٌ:]) good land, though hard, is not thus termed: (ISh:) pl. حُزُونٌ: (Mṣb, TA:) and حَزْنَةٌ signifies the same as حَزْنٌ: (Ḳ:) so too, as some say, does حُزُنٌ, with two ḍammehs; or, as others say, this is a pl. of حَزْنٌ: and you say also أَرْضٌ حَزْنِيَّةٌ [meaning the same as حَزْنٌ, or *land of a rugged*, or *rugged and hard*, or *rugged and high, kind*]. (TA.)

حُزْنٌ and حُزُنٌ, (Lth, Ṣ, Ḳ,) the former said by AA to be used when the nom. or gen. case is employed, and the latter when the accus. is employed; (TA;) or the former is a simple subst., and the latter an inf. n.; (Mṣb;) *Grief, mourning, lamentation, sorrow, sadness*, or *unhappiness; contr. of* سُرُورٌ: (Ṣ, TA:) or *i. q.* هَمٌّ: (Ḳ:) or [هَمٌّ, accord. to common usage, is for some evil that is expected to happen; whereas] حُزْنٌ is *grief arising on account of an unpleasant event that has happened*, or *on account of an object of love that has passed away;* and is the *contr. of* فَرَحٌ: (El-Munáwee, TA:) or *a roughness in the spirit, occasioned by grief:* (Er-Rághib, TA:) pl. أَحْزَانٌ; (Ḳ;) [properly a pl. of pauc.; but] it has no other pl. (TA.) [Hence,] عَامُ الْحُزْنِ *The year* [*of mourning;*] *in which died Khadeejeh and Aboo-Ṭálib:* (IAạr, Th, Ḳ:) so called by Mohammad. (IAạr, Th.) الْحَمْدُ لِلّٰهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ, in the Ḳur [xxxv. 31], is said to mean [*Praise be to God, who hath dispelled from us*] *the anxiety* (هَمّ) *of the morning and evening meals:* or *all grieving anxiety of the means of subsistence:* or *the grief of punishment:* or *of death.* (TA.)

حَزَنٌ: see حُزْنٌ, in two places.

حَزُنٌ: ⎫
حَزِنٌ: ⎭ see حَزِينٌ.

حُزُنٌ: ⎫
حُزْنَةٌ: ⎭ see حَزْنٌ.

حُزْنَةٌ *Rugged mountains:* pl. حُزُنٌ. (Aṣ, Ṣ, Ḳ.) — And [hence,] the pl., † *Difficulties, hardships*, or *distresses.* (TA.)

حَزْنِيٌّ A camel *that pastures in a tract such as is termed* حَزْنٌ. (Ṣ, TA.) — أَرْضٌ حَزْنِيَّةٌ: see حَزْنٌ.

حَزْنَانُ *Affected with vehement*, or *intense*, حُزْن [i. e. *grief, mourning*, &c.]; as also مِحْزَانٌ. (Ḳ,* TA.)

حَزُونٌ A sheep, or goat, (شَاةٌ,) *evil in disposition.* (Ṣ, Ḳ.)

حَزِينٌ (Ṣ, Mṣb, Ḳ) and حَزِنٌ (Ṣ, Ḳ) and حَزُنٌ (Ḳ) *Grieving, mourning, lamenting, sorrowful, sad*, or *unhappy:* (Ṣ, Mṣb, Ḳ:* [see also مَحْزُونٌ; with which, accord. to the Ḳ, all seem to be syn.; and with which the first may be regarded as properly syn. on the ground of analogy, being from حَزَنَ, not from حَزَنَ:]) pl. (of the first, TA) حَزَانٌ and حُزَنَاءُ (Ḳ, TA) and حَزَانَى. (Ḳ voce ضَرِيسٌ.) صَوْتٌ حَزِينٌ — *A soft* or *gentle, easy, slender, plaintive, and melodious, voice.* (TA.) — مَالِكٌ الْحَزِين *A certain bird.* (TA. [See art. ملك.])

حَزَانَةٌ A man's *family*, or *household, for whose case he suffers grief and anxiety.* (Ṣ, Ḳ.) [And simply One's *family*, or *household.*] One says, فُلَانٌ لَا يُبَالِي إِذَا شَبِعَتْ خِزَانَتُهُ أَنْ تَجُوعَ حَزَانَتُهُ [*Such a one cares not, when his store-room is full, that his family*, or *household, suffer hunger*]. (A, TA.) ═ *A prior right which the Arabs enjoy over the foreigners, on their first arrival* [*in the territory of the latter*], *with respect to the houses and lands:* (M, Ḳ:) or *a condition which the Arabs used to impose upon the foreigners in Khurásán, when they took a town*, or *district, pacifically, that when the soldiery* [*of the former*] *passed by them, singly or in companies, they should lodge them, and entertain them, and supply them with provisions for their march to another district.* (Az, TA.)

حَيْزُونٌ: see حَيْزُومٌ, in art. حزم.

مَحْزُنٌ: see مَحْزُونٌ.

مُحْزِنٌ [*Grieving*, or *causing to mourn* or *lament*, &c.,] is applied to an event, or a case; and also, but not حَازِنٌ, to a voice. (TA.)

مِحْزَانٌ: see حَزْنَانُ.

مَحْزُونٌ *Grieved;* or *caused to mourn* or *lament*, or *to be sorrowful* or *sad* or *unhappy;* (AA, Ṣ, Ḳ;) as also مُحْزَنٌ. (Ḳ.) — مَحْزُونُ اللَّهْزِمَةِ *Rough in the* لهزمة [app. meaning the *angle of the lower jaw*, or the *flesh on that part*]: and *having the* لهزمة *hanging down*, [*by the relaxation of its muscle,*] *in consequence of grief.* (TA.)

حزو and حزى

1. حَزَا الشَّيْءَ, (Aṣ, Ṣ,) aor. يَحْزُو, (Ṣ,) inf. n. حَزْوٌ; (Aṣ, TA;) and حَزَى الشَّيْءَ, aor. يَحْزِي, (Ṣ,) [inf. n. حَزْيٌ;] *He computed*, or *determined, the quantity, measure*, or *the like, of the thing;* (Ṣ;) *he computed by conjecture the quantity*, &c.

(Aṣ, Ṣ.) You say, حَزَيْتُ النَّخْلَ, (Ṣ, Mṣb,) inf. n. حَزْىٌ; and حَزَوْتُهُ, inf. n. حَزْوٌ; *I computed by conjecture the quantity of the fruit upon the palm-trees.* (Mṣb.) In the copies of the Ḳ, حَزَى النَّخْلَ تَحْزِيَةً, meaning خَرَصَهُ, is erroneously put for حَزَى النَّخْلَ حَزْيًا, the words of Aṣ. (TA.) — حَزَا, (Lth, Ḳ;) aor. يَحْزُو, (Lth,) inf. n. حَزْوٌ; (Ḳ;) and حَزَى aor., يَحْزِى, (Lth, Ḳ,) inf. n. حَزْىٌ; (Ḳ;) and تحزّى, (Lth, Ḳ,) inf. n. تَحَزُّوٌ and تَحَزٍّ; (Ḳ;) *He divined:* (Lth, Ḳ, TA:) and particularly *from the flight,* or *cries, &c., of birds.* (Ḳ.) And حَزَا, (AZ, Ḳ,) aor. يَحْزُو, (TA,) inf. n. حَزْوٌ; (AZ;) and حَزَى, aor. يَحْزِى; (TA;) *He chid* birds, *to make them rise and fly,* or *drove* them *away, and divined from their flight,* or *cries,* &c.: (AZ, Ḳ,* TA:) and *drove* them: (Ḳ,* TA: but the error in the Ḳ, mentioned above, makes the verb in this case also, and in the next following, to be حزّى, and the inf. n. to be تَحْزِيَةٌ: TA:) [for] when a crow croaks in front of a man, and he desires to obtain some object of want, he says, "It is good," and goes forth: when it croaks behind his back, he says, "This is evil," and does not go forth: and when a thing passes by him from the direction of his right hand, he augurs good from it; but if from the direction of his left hand, he augurs evil from it. (AZ, TA.) = حَزَا الشَّخْصَ, aor. يَحْزُو, (Ṣ,) inf. n. حَزْوٌ; (TA;) and حَزَى الشخصَ, (Ṣ, Ḳ,) aor. يَحْزِى; (Ṣ;) said of the سَرَاب [or mirage], *It raised* [*to the eye*] *the figure of a man or other thing seen from a distance:* (Ṣ, Ḳ, TA:) or, accord. to IB, the correct phrase is حزى الآل [which may mean that one should say, حَزَى السَّرَابُ الآلَ, or حَزَى الآلُ الشَّخْصَ: see آلٌ, in art. اول]. (TA.)

5: see 1.

حَزَّاءٌ: see what follows.

حَازٍ One *who computes by conjecture the quantity of fruit upon palm-trees.* (Mṣb, TA.) — *A diviner:* (Lth, TA:) one *who examines the members, and the moles of the face, divining* [*from them*]. (Ṣ, Ḥar p. 170.) One says, عَلَى الحَازِى هَبَطْتَ [meaning †*Thou hast lighted upon him who is knowing*]. (Ḥar ib.) — *An astronomer, or astrologer;* as also ▼ حَزَّاءٌ. (TA.) — The pl. is حُزَاةٌ and حَوَازٍ. (TA.)

حس

1. حَسَّ, (first pers. حَسِسْتُ, or حَسَسْتُ, and حَسِيتُ, and حَسَيْتُ, and حَسْتُ,) as syn. with أَحَسَّ: see 4, throughout. — حَسَّ لَهُ, first pers. حَسَسْتُ, aor. ـِ; (Ṣ, Ḳ;) and first pers. حَسِسْتُ, [aor. ـَ;] (Yaʿḳoob, Ṣ, Ḳ;) inf. n. حِسٌّ (Ṣ, Ḳ) and حَسٌّ, (Ḳ,) or the latter is inf. n. of both verbs, but the former is a simple subst., (TA,) *He was,* or *became, tender,* or *compassionate, towards him:* (Ṣ, Ḳ:) [lit., *he felt for him:*] ISd says that, for رَقَقْتُ لَهُ, the explanation of حسستُ له, he found in the book of Kr the verb written with ف and ق; but that the former [?] is the right: (TA:) or *he lamented for him;* (Aboo-Málik, TA;) as also ▼ حَسْحَسَ لَهُ. (Ḳ,* TA.) The Arabs say, إِنَّ العَامِرِىَّ لَيَحِسُّ لِلسَّعْدِىِّ *Verily the 'Ámiree is tender,* or *compassionate, towards the Saʿdee;* because of the relationship that subsists between them. (TA.) And Abu-l-Jarráḥ El-'Oḳeylee said, مَا رَأَيْتُ عُقَيْلِيًّا إِلَّا حَسَسْتُ لَهُ *I have not seen an 'Oḳeylee without my feeling tenderness,* or *compassion, towards him;* (Ṣ, TA;) for the same reason. (TA.) [See حَاسَّةٌ, second signification.] — حَسَّهُ, [aor. ـُ, inf. n. حَسٌّ,] *He made his* حسّ [i. e. *sound,* or *motion,*] *to cease.* (Bḍ in iii. 145.) — Hence, (Bḍ, ubi suprà,) حَسَّهُمْ, aor. ـُ, (Ṣ, A, Bḍ, Mṣb,) inf. n. حَسٌّ, (Mṣb, Ḳ,) [and app., accord. to Fr, حِسٌّ, or this may be a simple subst.,] *He slew them:* (Bḍ, Mṣb, Ḳ:) and *extirpated them:* (Ḳ:) or *he slew them quickly:* (A, TA:) or *he extirpated them by slaughter:* (Aboo-Is-ḥáḳ, Ṣ:) or *he slew them with a quick and extirpating slaughter:* or *with a vehement slaughter:* (TA:) it occurs in the Ḳur iii. 145: (Ṣ, A:) accord. to Fr, حِسٌّ, [so in the TA,] in this instance, is the *act of slaying and destroying.* (TA.) [Hence, حُسَّ app. signifies *It was utterly destroyed, so that nothing was left in the place thereof;* and so احْتَسَّ; for it is said that] حِسٌّ and احْتِسَاسٌ, with respect to anything, signify أَنْ لَا يُتْرَكَ فِى المَكَانِ شَىْءٌ. (TA.) Also حَسَّهُمْ, aor. as above, *He trod them under foot, and despised them.* (TA.) And حَسَّ البَرْدُ الجَرَادَ *The cold killed the locusts.* (Ṣ.) — [Hence,] الجَرَادُ تَحُسُّ الأَرْضَ *The locusts eat the herbage of the land.* (TA.) And حَسَّ البَرْدُ الكَلَأَ, (Ṣ, Ḳ,) or الزَّرْعَ, (A,) aor. ـُ, (Ṣ, TA,) inf. n. حَسٌّ, (TA,) †*The cold nipped, shrunk, shrivelled,* or *blasted,* (lit., *burned,* أَحْرَقَ, q. v.,) *the herbage,* (Ṣ, Ḳ,) or *the seed-produce.* (A.) = حَسَّ الدَّابَّةَ, (Ṣ, TA,) or حَسَّهَا بِالمِحَسَّةِ, (A,) aor. ـُ, (Ṣ,) inf. n. حَسٌّ, (Ṣ, Ḳ,) †*He curried the beast; removed the dust from it with the* مِحَسَّة. (Ṣ, A, Ḳ, TA.) [See a proverb, voce حَشَّ.] Hence the saying of Zeyd Ibn-Ṣoohán, on the day of the battle of the Camel, when he was carried off from the field, about to die, ادْفِنُونِى فِى ثِيَابِى وَلَا تَحُسُّوا عَنِّى تُرَابًا †[*Bury ye me in my clothes, and*] *shake not off any dust from me.* (Ṣ, TA.)

2. حَسَّسْتُ الشَّىْءَ [a mistake in the CK for حَسَسْتُ]: see 4.

4. احسّ الشَّىْءَ, (Ṣ, Mṣb, Ḳ,) inf. n. إِحْسَاسٌ, (Mṣb,) *He perceived,* or *became sensible of,* (وَجَدَ,) *the* حسّ (i. e. *motion* or *sound,* TA) *of the thing:* (Ṣ, Ḳ, TA:) *he knew the thing by means of* [*any of*] *the senses:* (IAth, accord. to his explanation of الإِحْسَاسُ as signifying العِلْمُ بِالحَوَاسِّ:) *he ascertained the thing as one ascertains a thing that is perceived by the senses:* (Bḍ in iii. 45:) *he knew the thing;* or *he perceived it by means of any of the senses;* syn. عَلِمَ بِهِ, (Mṣb,) and عَلِمَهُ, and عَرَفَهُ, and شَعَرَ بِهِ; (TA;) as also ▼ حَسَّهُ, aor. ـُ, inf. n. حَسٌّ and حِسٌّ and حَسِيسٌ; (TA, in explanation of the saying in the Ḳ that حَسَسْتُ الشَّىْءَ [in the CK erroneously ▼ حَسَّسْتُ] signifies the same as أَحْسَسْتُهُ;) and in like manner بِهِ احسّ is syn. with شَعَرَ بِهِ; (L, Mṣb;) and so is بِهِ ▼ حَسَّ, aor. ـُ, inf. n. حِسٌّ (L, Mṣb) and حَسٌّ and حَسِيسٌ; (L;) or حَسٌّ is a simple subst.: (M, L:) accord. to Fr, إِحْسَاسٌ is syn. with وُجُودٌ; and Zj says that the meaning of احسّ is عَلِمَ and وَجَدَ: (TA:) or احسّ signifies *he perceived,* or *became sensible of;* syn. وَجَدَ: and *he thought,* or *opined:* (Akh, Ṣ, Ḳ:) and *he saw;* syn. أَبْصَرَ: and *he knew:* (Ḳ:) and is trans. in these senses by itself, (Akh, Ṣ,) or by means of بِ: (TA:) and أَحْسَسْتُ بِهِ signifies *I knew it certainly; was certain,* or *sure, of it;* (Ṣ;) as also ▼ حَسِسْتُ بِهِ, (Ṣ, Ḳ,) with kesr; (Ḳ;) speaking of news, or tidings: (Ṣ:) and for أَحْسَسْتُ, some say أَحْسَيْتُ, (Ṣ, Mṣb, Ḳ,) changing the [second] س into ى; (Ṣ, Mṣb;) and أَحَسْتُ, (T, Ṣ, L, Ḳ,) with a single س, which is an extr. kind of contraction, (Ṣ, Ḳ,) but made in all other similar cases, where the last radical letter is quiescent; (Sb, L, TA;) and [thus] for أَحْسَسْنَ, we find أَحَسْنَ; (Ṣ;) and in like manner, for حَسِسْتُ, (Ṣ, Ḳ,) or ▼ حَسَسْتُ, (Mṣb,) some say حَسِيتُ, (T, Ṣ, M, L,) and حَسَيْتُ, (M, L, Mṣb, Ḳ, [in the CK حَسَّيْتُ, which is the modern vulgar form,]) and حَسْتُ. (Abu-l-Ḥasan, IAar, T, M, L.) You say, احسّهُ بِعَيْنِهِ [*He perceived him,* or *it, with his eye*]; (Ibn-Zekereeyà, TA in art. جس;) and so ▼ حَسَّهُ. (Ṣgh, TA ibid.) [In the present art. in the TA, it is said that حَسَّهُ بالنصل is syn. with أَحَسَّهُ بِهِ: but بالنصل is evidently a mistranscription for بالبَصَر.] And it is said in the Ḳur [iii. 45], فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الكُفْرَ *And when Jesus ascertained their unbelief as one ascertains a thing that is perceived by the senses:* (Bḍ:) or *opined it;* or *perceived it,* or *became sensible of it:* (Akh, Ṣ:) or *saw it:* (Lḥ, TA:) or *knew it,* or *perceived it sensibly.* (Mṣb.) And in the same [xix. last verse], هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ *Dost thou see of them any one?* (TA.) You say also, هَلْ أَحْسَسْتَ الخَبَرَ *Hast thou known the news?* (TA.) And أَحْسَسْتُ بِالخَبَرِ, and حَسِيتُ بِهِ, and أَحْسَيْتُ بِهِ, and حَسِسْتُ بِهِ, and ▼ حَسِيتُ بِهِ, and حَسَسْتُ بِهِ, *I knew the news certainly.* (Ṣ.) And أَحْسَسْتُ الخَبَرَ, and أَحَسْتُهُ, and ▼ حَسِيتُهُ, and حَسَسْتُهُ, *I knew somewhat of the news.* (T, L, TA.) And مَا أَحْسَسْتُ بِالخَبَرِ, and مَا أَحَسْتُ بِهِ, and ما حَسِيتُ بِهِ ▼, and ما حَسَسْتُ بِهِ, *I knew not aught of the news.* (T, L, TA.)

5. تحسّس *He listened* to the discourse of people: (El-Ḥarbee, Ḳ:) accord. to Aboo-Mo'ádh, it is similar to تَسَمَّعَ and تَبَصَّرَ: (TA:) or *he sought repeatedly,* or *time after time, to know* a thing, *by the sense* (الحاسّة) [of hearing &c.]: (Ḥar p. 678:) or (so accord. to the TA, but in the Ḳ "and,") *he sought after,* (Mṣb, Ḳ,) or *sought after repeatedly,* or *time after time,* (Mṣb,) news, or tidings, of a people, in a good cause; (Ḳ;) تجسّس signifying the doing the same in an evil cause: A'Obeyd says, you say, تَحَسَّسْتُ الخَبَرَ

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and تَجَسَّسْتُهُ; and Sh says that تَنَدَّسْتُهُ is similar to it; and IAạr, that تَحَسَّسْتُ الخَبَرَ and تَبَجَّسْتُهُ [but this is app. a mistranscription for تَبَجَّثْتُهُ] signify the same. (TA.) You say also, تحسّس مِنَ الشَّيْءِ *He asked*, or *inquired, after news*, or *tidings, of the thing*. (Ṣ, TA.) And تحسّس فُلَانًا, and مِنْ فُلَانٍ, *He inquired*, or *sought for information, respecting such a one;* as also تجسّس: or the former signifies *he sought after him for himself;* and the latter, "he sought after him for another." (TA, art. جس.) The passage in which it occurs in the Ḳur xii. 87, has been differently interpreted, accord. to the several explanations here given. (TA.) = See also 7.

7. انحسّ †*It became pulled out* or *up* or *off; became eradicated*, or *displaced; fell*, or *came, out;* syn. اِنْقَلَعَ: (Ṣ, Ḳ:) *it fell; fell off;* or *fell continuously, by degrees*, or *one part after another;* syn. تَحَاتَّ, (Ṣ, Ḳ,) and تَسَاقَطَ: (A, TA:) *it broke in pieces:* (TA:) said by Az to be a dial. var. of انْحَتَّ. (TA.) You say, انحسّت أَسْنَانُهُ (Ṣ, TA) ‡ *His teeth fell*, or *came, out*, (انقلعت,) *and broke in pieces.* (TA.) And انحسّ شَعَرُهُ ‡ *His hair fell off continuously.* (A.) And in like manner, تَحَسَّسَتْ أَوْبَارُ الإِبِلِ, (TA,) and تَحَسْحَسَتْ, (Ḳ, TA,) ‡ *The fur of the camels fell off continuously, and became scattered.* (Ḳ,* TA.)

8. احتسّ: see حَسَّهُ.

R. Q. 1. حَسْحَسَ لَهُ: see حَسَّ لَهُ.

R. Q. 2. تَحَسْحَسَتْ أَوْبَارُ الإِبِلِ: see 7.

حِسٌّ [accord. to some, a subst. from 1, q. v., in several senses explained above; but accord. to others, an inf. n. As a simple subst., it is often used as syn. with حَاسَّةٌ in the first of the senses assigned to the latter below; i. e., *A sense; a faculty of sense;* as, for instance, in the Ḳ in art. سمع. — Hence الحِسُّ المُشْتَرَكُ: see art. شرك]. = *A sound:* (Ḳ:) or *a low, faint, gentle*, or *soft, sound;* as also حَسِيسٌ: (Ṣ, Mgh, Mṣb, TA:) [in the present day it often signifies the *voice* of a man or woman; and particularly *when soft:*] *a plaintive voice* or *sound, in singing* or *weeping*, and *such as that of a lute;* syn. رَنَّةٌ: (TA:) or حَسِيسٌ, [or both,] the *sound by which a thing is perceived:* (Bḍ in xxi. 102:) and the former, *motion:* (Ḳ:) and the *passing* of anything *near by one, so that he hears it without seeing it;* as also حَسِيسٌ. (Ḳ, TA.) It is said in the Ḳur [xxi. 102], لَا يَسْمَعُونَ حَسِيسَهَا *They shall not hear its low sound:* (Ṣ:) [meaning, that of hell-fire:] or *the sound by which it shall be perceived:* (Bḍ:) or *the motion of its flaming.* (TA.) And in a trad., فَسَمِعَ حِسَّ حَيَّةٍ *And he heard the motion*, and *the sound of the passing along, of a serpent.* (TA.) And you say, مَا سَمِعَ لَهُ حِسًّا وَلَا جِرْسًا *He heard not any motion, nor any sound, of him*, or *it.* (TA.) It may refer to a man and to other things; as, for instance, wind. (TA.) = *A pain which attacks a woman after childbirth*, (Ṣ, A, Ḳ,) *in the womb:* (A:) or the *pain of childbirth, when the latter is* [*first*] *felt:* but the former meaning is confirmed by a trad. (TA.) — حِسُّ الحُمَّى *The commencement of fever, when the latter is* [*first*] *felt;* (TA;) as also حِسَاسُهَا: (Lḥ, TA:) or حِسٌّ signifies *a touch*, or *slight affection*, of fever, *at its very commencement.* (TA.) = *Cold that nips, shrinks, shrivels*, or *blasts*, (lit., *burns*, يُحْرِقُ, for which, in the TA, is substituted يَقْطَعُ,) *the herbage.* (Ṣ, Ḳ.) [See also حَاسَّةٌ.]

حَسَاسٌ, with fet-ḥ, *Perception by means of any of the senses;* syn. وُجُودٌ. (L, TA.) Hence the proverb, لَا حَسَاسَ مِنِ ابْنَيْ مَوْقِدٍ [*There is no perceiving of the two sons of the place of the kindling of fire*]: (L, TA:) for they say that two men used to kindle a fire in a road, and, when people passed by them, to entertain them as guests; and a party passing by when they had gone, a man said these words. (L.) And hence the saying, ذَهَبَ فُلَانٌ فَلَا حَسَاسَ بِهِ *Such a one has gone, and there is no perceiving him:* or *there is no perceiving his place.* (TA.)

حِسَاسُ الحُمَّى: see حِسٌّ.

سَنَةٌ حَسُوسٌ *A year of severe sterility and drought;* (Ṣ, Ḳ;*) *in which is little good fortune;* (TA;) as also حَاسُوسٌ: (Ḳ:) or *a year that consumes everything.* (TA.)

حَسِيسٌ: see حِسٌّ, in four places. = *Slain; killed.* (Ṣ, Mṣb.)

حِسِّيٌّ [*Relating to sense; sensible*, or *perceptible by sense;*] *opposed to* مَعْنَوِيٌّ. (Kull p. 101 &c.)

حَسَّاسٌ *Having strong perception:* an epithet applied in this sense to the devil. (TA.) — رَجُلٌ حَسَّاسٌ لِلْأَخْبَارِ *A man having much knowledge of news.* (Mṣb.) — القُوَّةُ الحَسَّاسَةُ [*The sensitive faculty*]. (Er-Rághib, TA in art. حى.)

حَاسُوسٌ *One who searches for news* or *tidings;* (TA;) like جَاسُوسٌ: (Ḳ, TA:) or the former relates to good, and the latter to evil. (Ḳ, TA.) = *Unfortunate; unlucky;* (IAạr, Ḳ;) as also مَحْسُوسٌ; (Lḥ, TA;) applied to a man. (IAạr, Ḳ.) — See also حَسُوسٌ.

حَاسَّةٌ sing. of حَوَاسُّ, (A, Mṣb, Ḳ,) which signifies The five *senses;* (Ṣ, Mṣb;) the *hearing*, the *sight*, the *smell*, the *taste*, and the *touch:* (Ṣ, Mṣb, Ḳ:) these are the external: the internal are also five; but authors disagree respecting the seats thereof. (TA.) [See also حِسٌّ.] — [*A feeling;* as in the saying,] أَطَّتْ لَهُ مِنِّي حَاسَّةُ رَحِمٍ [*A feeling of relationship*, or *consanguinity, pleaded for him on my part*]. (Aboo-Málik, TA.) — [*An organ of sense;* as when you say,] العَيْنُ حَاسَّةُ الرُّؤْيَةِ [العين *is the organ of the sense of sight*]. (Ṣ in art. عين.) = [حَاسَّةٌ also signifies †*A thing that destroys, consumes*, or *injures, herbage* or *the like.* Hence,] حَوَاسُّ الأَرْضِ *Cold* and *hail* [in one copy of the Ṣ *heat*] and *wind* and *locusts* and *the beasts* [*that pasture*]: (Ṣ, Ḳ:) these also being five. (Ṣ.) You say, أَصَابَتِ الأَرْضَ حَاسَّةٌ † *Cold smote the land:* (Lḥ, TA:) the ة is to denote intensiveness. (TA.) [See also حِسٌّ, last signification.] And أَصَابَتْهُمْ حَاسَّةٌ ‡ *Injury befell them* (Ṣ, TA) from cold (Ṣ, A, TA) or some other cause. (Ṣ.) حَاسَّةٌ also signifies †*Wind that removes the dust into the pools of water left by torrents, and fills them, so that the moist earth dries up.* (AḤn, TA.) And †*Locusts eating the herbage of the land.* (TA.) You say also, مَرَّتْ بِالقَوْمِ حَوَاسُّ, meaning †*Severe years passed over the people.* (Lḥ, TA.)

البَرْدُ مَحَسَّةٌ لِلْكَلَأِ, (Ṣ, TA,) and **لِلنَّبَاتِ**, (A, TA,) ‡ *The cold is a cause of nipping, shrinking, shrivelling*, or *blasting*, (lit., *of burning*, see 1,) *to the herbage.* (Ṣ, TA.)

مَحَسَّةٌ ‡ *A currycomb;* syn. فِرْجَوْنٌ; (Ṣ, A,* Ḳ;) it is *an instrument of iron, having teeth like the* مُشْط. (TA in art. نمص.)

مَحْسُوسٌ pass. part. n. of 1, q. v. — [As a subst. it means *A thing perceived by any of the senses; an object of sense:* pl. مَحْسُوسَاتٌ.] — الطَّرِيقُ المَحْسُوسَةُ [lit., *The way that is sensibly perceived;* app., *the milky way in the sky:* or] *the tract in the sky along which* (مِنْهَا) *the* [*wandering*] *stars* [or *planets*] *take their courses.* (TA voce المَجَرَّةُ.) = أَرْضٌ مَحْسُوسَةٌ †*Land smitten by locusts.* (TA.) = See also حَاسُوسٌ.

حَسَّانٌ ‡ 671

~~adj. [and subst.]~~

حسب

1. حَسَبَهُ, (Ṣ, A, Mgh, &c.,) aor. ـِ, (Ṣ, Mgh, Mṣb, &c.,) inf. n. حَسْبٌ (Ṣ, A, Mgh, Mṣb, Ḳ) and حُسْبَانٌ (Ṣ, Mgh, Mṣb, Ḳ) and حِسْبَانٌ (Ḳ) and حِسَابٌ, (Ṣ, Ḳ,) which is generally an inf. n. of this verb, but sometimes of حَاسَبَ, (TA,) and حِسَابَةٌ (Ṣ, Ḳ) and حِسْبَةٌ, (Mṣb, Ḳ,) or this is like قِعْدَةٌ and رِكْبَةٌ, [denoting a mode, or manner,] as in a verse of En-Nábighah cited below, (Ṣ,) and حَسْبَةٌ, which is of rare occurrence, (MF, TA,) *He numbered, counted, reckoned, calculated*, or *computed, it;* (Ṣ, A, Mgh, Mṣb, Ḳ;) namely, property [&c.]. (A, Mgh, Mṣb.) You say, مَنْ يَقْدِرُ عَلَى عَدِّ الرَّمْلِ وَحَسْبِ الحَصَى [*Who can count the sands, and number the pebbles?*]. (A.) And أَلْقِ هٰذَا فِي الحَسْبِ [*Throw thou this into the reckoning*]; i. e., *into what thou hast reckoned.* (A.) وَالشَّمْسُ وَالقَمَرُ بِحُسْبَانٍ, in the Ḳur [lv. 4], means *And the sun and the moon* [run their courses] *according to a* [certain] *reckoning;* or *through a series of mansions* [or *constellations*], the bounds of which they do not transgress: (TA:) or بحسبان alludes to the numbers of the months and years and all other times: [but properly speaking,] حسبان is here an inf. n.: (Zj, TA:) or, accord. to Akh, a pl. of حِسَابٌ; (Ṣ, TA;) and so says AHeyth: or, accord. to some, it is here a proper subst., signifying the *firmament.* (TA.) حُسْبَانًا in the Ḳur vi. 96 is held by Akh to be for بِحُسْبَانٍ, meaning بِحِسَابٍ [as in the phrase quoted above, from the Ḳur lv. 4, accord. to the first explanation]. (TA.) And حِسَابُكَ عَلَى اللهِ signifies حُسْبَانُكَ عَلَى اللهِ [*On*

God be it to reckon with thee: see also حَسِيبُكَ ٱللّٰهُ]. (TA.) Az says that the reckoning in buying and selling is termed حِسَابٌ because one knows thereby what is sufficient. (TA.) وَٱللّٰهُ سَرِيعُ الحِسَابِ, in the Ḳur [ii. 198, &c., *God is quick in reckoning*], signifies that his reckoning is necessary, or of necessity, and that his reckoning with one person does not divert Him from reckoning with another. (TA.) And يَرْزُقُ مَنْ يَشَآءُ بِغَيْرِ حِسَابٍ, in the Ḳur [ii. 208, &c., *He supplieth whom He willeth, without reckoning*], means, *without sparing*, or *scanting;* as when a man expends without reckoning: but the phrase is variously explained, as meaning *without appointing for any one what is deficient:* or *without fearing that any one will call Him to account for it:* or *without the receiver's thinking that He will bestow upon him*, or *without his reckoning upon the supply;* so that it may be from حَسِبَ "he thought," or from حَسَبَ "he reckoned." (L, TA.) The saying, cited by IAạr,

* يَا جُمْلُ أَسْقَاكِ بِلَا حِسَابَهْ *

as related by J [in the Ṣ], but correctly أُسْقِيتِ, (TA,) means [*O Juml, mayest thou be given rain*] *without reckoning*, and *without measure.* (Ṣ.) An instance of حِسْبَةٌ as similar to قِعْدَةٌ and رِكْبَةٌ occurs in the saying of En-Nábighah,

* فَكَمَّلَتْ مِائَةً فِيهَا حَمَامَتُهَا *

* وَأَسْرَعَتْ حِسْبَةً فِي ذٰلِكَ العَدَدِ *

[*And she completed a hundred, in which was her pigeon; and she was quick in the mode of computing that number*]. (Ṣ.) = حَسِبَهُ كَذَا, [a verb of the kind termed أَفْعَالُ القُلُوبِ, having two objective complements, the former of which is called its noun, and the latter its enunciative,] aor. ـِ and ـَ; (Ṣ, Mṣb, Ḳ;) the former the more approved, (TA,) of the dialects of all the Arabs except Benoo-Kináneh; the latter aor. being peculiar to the dial. of this tribe, (Mṣb,) and contr. to analogy, (Ṣ, Mṣb,) for by rule it should be ـِ [only]; and حَسِبَ is the only verb of the measure فَعِلَ having both يَفْعَلُ and يَفْعِلُ as the measures of its aor. except نَعِمَ and يَئِسَ and يَبِسَ [and وَعِرَ and وَحِرَ and بَئِسَ and وَلِهَ and وَهِلَ mentioned by Ibn-Málik (with the preceding) cited in the TA voce وَرِثَ]; but eight verbs having an unsound letter for the first radical have kesreh to the medial radical in the pret. and aor., viz., وَثِقَ and وَرِثَ and وَرِعَ and وَرِمَ and وَرِيَ and وَفِقَ and وَلِيَ and وَمِقَ; (Ṣ;) inf. n. حُسْبَانٌ (Ṣ, Mgh, Mṣb, Ḳ) and مَحْسَبَةٌ and مَحْسِبَةٌ (Ṣ, Ḳ) and حِسَابٌ; (TA; [but see what follows;]) *He* [*counted, accounted, reckoned,* or *esteemed,* meaning] *thought,* or *supposed, him,* or *it, to be so.* (Ṣ, Mgh, Mṣb, Ḳ.) You say, حَسِبْتُهُ صَالِحًا [*I counted him,* or *thought him, good,* or *righteous*]. (Ṣ.) And حَسِبْتُ زَيْدًا قَائِمًا [*I thought Zeyd to be standing*]. (Mṣb.) And مَا كَانَ فِي حِسْبَانِي كَذَا [*Such a thing was not in my thought*]: you should not say فِي حِسَابِي, (Ḳ,) unless you mean thereby *it was not included in my reckoning,* or, by amplification of the sense, *I did not think it.* (MF.) = حَسَبَ, aor. ـِ, (Ṣ, Mṣb, Ḳ,) inf. n. حَسَابَةٌ (Ṣ, Ḳ) and حَسَبٌ, (Mṣb, Ḳ,) *He was,* or *became, characterized,* or *distinguished, by what is termed* حَسَبٌ *as explained below* [i. e. *grounds of pretension to respect* or *honour;* &c.]. (Ṣ, Mṣb, Ḳ.)

2. حسّبهُ, inf. n. تَحْسِيبٌ: see 4. — Also *He placed a pillow for him; supported him with a pillow;* (Ṣ, Ḳ;) *seated him upon a* حُسْبَانَة, or مِحْسَبَة. (TA.) — And hence, *He honoured him.* (L.) — *He buried him:* (TA:) or *buried him in stones:* [see حَسْبٌ:] or *buried him wrapped in grave-clothing:* namely, a dead person. (Ḳ, TA.) — Nuheyk El-Fezáree says, (Ṣ, TA,) addressing 'Ámir Ibn-Eṭ-Ṭufeyl, (TA,)

* لَتَقِيْتَ بِالوَجْعَآءِ طَعْنَةَ مُرْهَفٍ *

* حَرَّانَ أَوْ لَثَوَيْتَ غَيْرَ مُحَسَّبِ *

(Ṣ, TA) *Thou wouldst have avoided, by* turning *thy hinder part, the thrust* [*of a thin, thirsty weapon*], *or thou wouldst have taken thy resting-place* (TA) *not honoured,* or *not shrouded,* (Ṣ, TA,) or *not pillowed:* غير محسّب being variously rendered: one person prefers the meaning *not buried:* Az says that the signification of burial in stones and that of wrapping in grave-clothes, assigned to the verb, were unknown to him; and that غير محسّب signifies *not supported with a pillow.* (TA.)

3. حاسبهُ, inf. n. مُحَاسَبَةٌ (Ṣ, TA) and sometimes حِسَابٌ, which is also an inf. n. of حَسَبَ, or, accord. to Th, it seems to be a quasi-inf. n., (TA,) [*He reckoned with him.*] And حاسبهُ عَلَيْهِ [*He called him to account for it*]. (TA.)

4. احسبهُ, (Th, Ṣ, Ḳ,) inf. n. إِحْسَابٌ, (TA,) *He gave him what sufficed,* or *satisfied, him,* مِنْ كُلِّ شَيْءٍ *of everything:* (Th, TA:) *he contented him:* (Ḳ:) or *he gave him what contented him;* as also حَسَّبَهُ: (Ṣ:) and both verbs, inf. n. of the latter تَحْسِيبٌ, *he gave him to eat and drink until he was satisfied:* (Ḳ:) and the former, [or both,] *he gave him until he said* حَسْبِي [*It is sufficient for me*]. (AZ, Ṣ.) You say also, أَعْطَى فَأَحْسَبَ *He gave, and † gave much:* (Ṣ:) and احْتَسَبْتُهُ, [if not a mistranscription for أَحْسَبْتُهُ,] ‡ *I gave him much.* (A, TA.) — Also *It* (a thing, Ṣ, Mṣb,) *sufficed him:* (Ṣ, A, Mṣb:) *he sufficed him.* (TA.) You say, مَرَرْتُ بِرَجُلٍ أَحْسَبَكَ بِرَجُلَيْنِ أَحْسَبَاكَ [مِنْ رَجُلَيْنِ, and مِنْ رَجُلٍ, and] بِرِجَالٍ أَحْسَبُوكَ [مِنْ رِجَالٍ], *I passed by a man sufficient for thee as a man,* i. e., *supplying to thee the place of any other* [by his excellent qualities], and *by two men* &c., and *by men* &c. (Ṣ.) [The verb here is rendered, in grammatical analysis, by its act. part. n. See also حَسْبٌ.]

5. تحسّب ‡ *He sought,* or *sought leisurely and repeatedly, to learn* news: (A, Ḳ,* TA:) *he sought after* news: (Ḳ,* TA:) *he inquired,* or *asked, respecting* news; (Ṣ, Ḳ,* TA; [in the CḲ, اِسْتَخْبَرَ is erroneously put for اِسْتَخْبَرَ;]) of the dial. of El-Ḥijáz: (TA:) *he searched after* news *as a spy.* (A'Obeyd, TA.) It is said in a trad., accord. to one reading, كَانُوا يَجْتَمِعُونَ فَيَتَحَسَّبُونَ الصَّلَاةَ ‡ *They used to assemble, and endeavour to ascertain the time of prayer:* but the common reading is يَتَحَيَّنُونَ. (TA.) = Also *He reclined upon a pillow.* (Ḳ.)

8. احتسب [for احتسب أَجْرًا *He reckoned upon a reward:* or] *he sought a reward* [from God in the world to come]. (TA.) وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ, in the Ḳur lxv. 2, means [*And He will supply him with the means of subsistence*] *whence he does not reckon,* or *expect; whence does not occur to his mind.* (Bḍ, Jel.) And مَنْ صَامَ رَمَضَانَ إِيمَانًا وَٱحْتِسَابًا, in a trad., *Whoso fasteth during Ramaḍán, believing* in God and his Apostle, *and* [*reckoning upon a reward,* or] *seeking a reward* from God. (Mgh,* TA.) You say also, احتسب بِكَذَا أَجْرًا عِنْدَ ٱللّٰهِ (Ṣ, Ḳ) *He reckoned upon obtaining,* [or *he sought,*] *by such a thing,* or *such an action, a reward from God:* (PṢ:) or *he prepared,* or *provided, such a thing, seeking thereby a reward from God.* (Ḳ.) And احتسب عِنْدَ ٱللّٰهِ خَيْرًا *He prepared,* or *provided, in store for himself, good,* [i. e. *a reward,*] *with God.* (A, Mgh.) And احتسب الأَجْرَ عَلَى ٱللّٰهِ *He laid up for himself, in store, the reward, with God, not hoping for the reward of the present life;* اِحْتِسَابُ الأَجْرِ relating only to an action done for the sake of God. (Mṣb.) [Hence,] احتسب وَلَدَهُ, (A, Mgh,) or ٱبْنَهُ, (Mṣb,) or ٱبْنًا لَهُ, or بِنْتًا, (Ṣ, Ḳ,*) is said when one has lost by death an adult child or son or daughter; (Ṣ, A, Mgh, Mṣb, Ḳ;) meaning *He prepared,* or *provided, in store for himself, a reward, by his patience on the occasion of his being afflicted and tried by the death of his adult child:* (Mgh,* TA:) when a man has lost by death a child not arrived at the age of puberty, you say of him, اِفْتَرَطَهُ. (Ṣ, A, Mṣb, Ḳ.) [Hence also,] احتسب عَمَلَهُ [*He reckoned upon,* or *prepared for himself, a reward by his deed:* or] *he did his deed seeking a reward from God in the world to come.* (L, TA.) — اِحْتَسَبْتُ بِالشَّيْءِ *I included the thing in a numbering,* or *reckoning;* or *made account of it; accounted it a matter of importance.* (Mṣb.) And فُلَانٌ لَا يُحْتَسَبُ [for لا يحتسب بِهِ] *Such a one is made no account of; is not esteemed,* or *regarded, as of any account,* or *importance.* (A, TA.) — اِحْتَسَبْتُ عِنْدَهُ means اِكْتَفَيْتُ [*I was,* or *became, sufficed,* or *contented, thereat,* or *with him,* or *at his abode*]. (A, TA.) [And IbrD thinks that the verb has the same signification in the phrase اِحْتَسَبْتُ عَلَيْهِ بِالمَالِ, quoted in the TA from the A; holding عليه to be here used in the sense of عَنْهُ; so that the meaning is *I was,* or *became, sufficed, so as to have no need of him,* or *it, by the property:* but I doubt whether this phrase be correctly transcribed.] — احتسب also signifies اِنْتَهَى [*He abstained,* or *desisted;* app. as one sufficed, or contented]. (Ḳ.) — And احتسب عَلَيْهِ كَذَا *He disapproved and disallowed his doing,* or *having done, such a*

thing; (S, K;*) namely, a foul deed: (TA:) whence the appellation مُحْتَسِبٌ. (K.) And accord. to some, احتسب اللّٰهُ عَلَيْهِ means *He said, May God take, or execute, vengeance upon him;* or *punish him;* for his evil deeds. (Har p. 371. [See حَسِيبٌ.]) [In the present day, احتسب عَلَيْهِ is used as meaning *He prayed for aid against him by saying,* حَسْبُنَا اللّٰهُ *God is, or will be, sufficient for us.*] — You say also, احتسب فُلَانًا, (K,) or احتسب مَا عِنْدَهُ, (A,) meaning ‡ *He endeavoured to learn what such a one had* [*in his mind,* or *in his possession*]. (A, K,* TA.) — See also 4.

9. احسبّ *He* (a camel) *was,* or *became, of a white colour intermixed with red* (S, TA) *and with black.* (TA.)

حَسْبٌ *Sufficiency.* (K voce هَسْبٌ.) — حَسْبُ is a [prefixed] noun (S) [syn. with كَفْى, as is implied in the K voce قَطْ; or] syn. with كَافِى; (Msb;) or [virtually] meaning كَفَى [as a pret. in the sense of an emphatic aor.]; (S, K;) or يَكْفِى: (TA:) Sb says that it is used to denote the being sufficed, or content. (TA.) You say, حَسْبُكَ دِرْهَمٌ [and بِحَسْبِكَ دِرْهَمٌ, in which latter the ب is redundant; meaning *Thy sufficiency,* or *a thing sufficing thee, is a dirhem;* a phrase which may be used in two ways; as predicating of what is sufficient, that it is a dirhem; and as predicating of a dirhem, that it is sufficient; in which latter case, بحسبك is an enunciative put before its inchoative, (as also حَسْبُكَ,) so that the meaning is, *a dirhem is a thing sufficing thee,* i. e. *a dirhem is sufficient for thee;* as is shown in a marginal note in my copy of the Mughnee, in art. ب; or, accord. to the S and K, *a dirhem suffices thee:* accord. to Bḍ (iii. 167), بحسبك means مُحْسِبُكَ, and كَافِيكَ, from أَحْسَبَهُ meaning كَفَاهُ; and is shown to have this meaning by its not importing a determinate signification in consequence of its being a prefixed noun with its complement in the saying, هٰذَا رَجُلٌ حَسْبُكَ *This is a man sufficing thee*]. (S, Msb, K.) You say also, حَسْبُكَ ذٰلِكَ *That is,* or *will be,* [or *let that be,*] *sufficient for thee.* (TA.) And حَسْبُكَ اللّٰهُ, in the Kur viii. 65, *God is,* or *will be, sufficient for thee.* (Fr, TA. See also حَسِيبُكَ اللّٰهُ.) And حَسْبُكَ بِصَدِيقِنَا [*A person sufficing thee is our friend*]; in which the ب is added to denote emphatic praise. (Fr, TA in art. ب.) In the saying, هٰذَا رَجُلٌ حَسْبُكَ مِنْ رَجُلٍ *This is a man sufficing thee as a man,* i. e. *supplying to thee the place of any other* [by his excellent qualities], (S, K,) and مَرَرْتُ بِرَجُلٍ حَسْبُكَ مِنْ رَجُلٍ *I passed by a man sufficing thee as a man,* (TA,) حسبك is an expression of praise, referring to the indeterminate noun [رجل]; because, in its case, [what is originally (see below)] an inf. n. (فِعْلٌ [under which term lexicologists, but not grammarians, include the مَصْدَر]) is rendered, in grammatical analysis, by another word, [i. e., by an act. part. n.,] as though one said مُحْسِبٌ لَكَ, or كَافٍ لَكَ. (S. [Thus حسبك in these two instances is a صِفَة, i. e. an epithetic phrase; and من رجل is a تَمْيِيز, i. e. a specificative phrase.]) When the noun to which حسبك refers is determinate, you put حسب in the accus. case, as a حال, i. e. a denotative of state; as in the saying, هٰذَا عَبْدُ اللّٰهِ حَسْبَكَ مِنْ رَجُلٍ *This is 'Abd-Allah; being one sufficing thee as a man.* (S. [Here من رجل is, as before, a specificative phrase.]) [See also 4, the corresponding verb.]) حسب, in this manner, is used alike as sing. and dual and pl.; (S, K;) being [originally] an inf. n. (S.) It is also used alone, [as a prefixed noun of which the complement is understood,] as in the phrase زَيْدٌ حَسْبُ, without tenween, for حَسْبِى or حَسْبُكَ [&c., meaning *Zeyd is sufficient for me* or *for thee* &c.]; like as one says, جَاءَنِى زَيْدٌ لَيْسَ غَيْرُ, for لَيْسَ غَيْرُهُ عِنْدِى. (S. [That is, حَسْبُ, when thus used, is subject to the same rules as غَيْرُ and قَبْلُ and بَعْدُ &c. when so used.]) — See also حَسَبٌ, in three places. = Also, (TA,) and حِسْبَةٌ, (K,) *Burial* of the dead: (TA:) or *burial* of the dead *in stones* [app. meaning *in a grave cased with stones*]: or *burial* of the dead *wrapped in grave-clothes:* like تَحْسِيبٌ. (K. [See 2.])

حَسَبٌ *i. q.* مَحْسُوبٌ; (S, K;) of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, like نَفَضٌ in the sense of مَنْفُوضٌ; (S;) *Numbered, counted, reckoned, calculated,* or *computed.* (S, K.) — *A number counted.* (L.) — *Amount, quantity,* or *value.* (L.) Sometimes, (S, L, K,) by poetic license, (S,) and in prose, (L,) حَسْبٌ. (S, L, K.) You say, الْأَجْرُ بِحَسَبِ مَا عَمِلْتَ, and بِحَسْبِ, *The recompense is,* or *shall be, according to the amount,* or *quantity,* or *value, of thy work.* (L.) And يُجْزَى الْمَرْءُ عَلَى حَسَبِ عَمَلِهِ *The man is,* or *shall be, paid according to the amount,* or *quantity, of his work.* (Msb.) And عَلَى حَسَبِ مَا أَسْدَيْتَ إِلَىَّ شُكْرِى لَكَ [and حَسْبَمَا (for عَلَى حَسَبِ مَا)] *According to the amount,* or *value, of the benefit,* or *benefits, that thou hast conferred upon me are my thanks to thee.* (L.) And لِيَكُنْ عَمَلُكَ بِحَسَبِ ذٰلِكَ *Let thy deed,* or *work, be correspondent to the quantity,* or *number, of that:* or *adequate,* or *equivalent, to that.* (S.) And هٰذَا بِحَسَبِ ذَا *This is equal in number* or *quantity,* or *is equivalent, to that.* (K.) And مَا أَدْرِى مَا حَسَبُ حَدِيثِكَ, i. e. ما قَدْرُهُ [app. *I know not what is the value of thy story*]. (Ks, S.) And أَحْسَنْتُ إِلَيْهِ حَسَبَ الطَّاقَةِ and عَلَى حَسَبِ الطَّاقَةِ *I benefited him according to the measure of ability.* (Mgh.) — Also [*Grounds of pretension to respect* or *honour, consisting in any qualities (either of oneself or of one's ancestors) which are enumerated,* or *recounted, as causes of glorying:* and hence signifying *nobility; rank* or *quality; honourableness,* or *estimableness, from whatever source derived:*] originally, (MF,) *what one enumerates,* or *recounts, of the deeds,* or *qualities, in which his ancestors have gloried:* (S, A, Mgh,* K, MF:) secondly, *what one enumerates,* or *recounts, of his own deeds,* or *qualities, in which he glories:* thirdly, *what one enumerates,* or *recounts, of any deeds,* or *qualities, that are causes of his glorying, of whatever kind they be:* (MF:) or the *memorable deeds,* or *qualities, of one's ancestors;* and *one's own deeds,* or *qualities, in which he glories;* because they were enumerated, or recounted, by the Arabs in contending, or disputing, for glory; (T, Msb,* TA;) the latter consisting in *such qualities as courage, and good disposition, and liberality:* (Msb:) or *what are enumerated,* or *recounted, of generous actions,* or *qualities:* (Msb:) or *good actions,* or *conduct, of oneself,* and *of one's ancestors:* (Sh, Mgh:) or *generosity,* or *nobility, of actions* or *conduct:* (IAar, K:) or *righteous, virtuous,* or *good, actions* or *conduct:* (K:) or *good disposition:* (TA:) or *religion;* (S, Msb, K;) *piety;* because true nobility consists in religion or piety: (MF:) or *wealth;* (S, K;) because it serves in lieu of true nobility: (TA:) in this sense, and in the sense next preceding, it has no corresponding verb: (TA:) or *state,* or *condition;* [i. e. *good state* or *condition;*] syn. بَالٌ [i. q. حَالٌ]: (K:) or *intellect,* or *understanding:* (MF:) and a man's *relations, consisting of his children and others:* pl. أَحْسَابٌ. (Az, Mgh.) Accord. to ISk, (S, Msb,) حَسَبٌ and كَرَمٌ may pertain to him who has not noble ancestors; but not شَرَفٌ nor مَجْدٌ. (S, Msb,* K.) حَسَبٌ is also used elliptically, (Mgh, TA,) [in the sense of حَسِيبٌ, q. v.,] for ذُو حَسَبٍ, (TA,) and for ذُو حَسَبٍ. (Mgh.) — اشْتَرَى بِالْحَسَبِ *He bought* a thing *in an honourable manner with respect to himself and the seller:* حسب, here, is said to be from حَسَّبَهُ "he honoured him;" or from حُسْبَانَةٌ "a small pillow" [because him for whom you put a pillow you honour: see 2]. (TA.)

حُسْبَةٌ, in a camel, *A colour in which are whiteness and redness* (K, TA) *and blackness:* (TA:) in a man, [*a reddish colour such as is termed*] *in the hair of the head:* (K:) and also in a man, (K, TA,) and in a camel, (TA,) *whiteness and redness produced by a whiteness of the skin arising from disease and infecting the hair* [*so as to turn it red*]: (K, TA:) accord. to IAar, *blackness inclining to redness.* (TA.) — Also *Leprosy.* (K.)

حِسْبَةٌ [originally The act of *numbering, counting,* &c.: or *a mode,* or *manner, of numbering,* &c.: see 1. —] A subst. from احْتَسَبَ أَجْرًا; (S, Msb, K;) *syn. with* احْتِسَابٌ (A) [as meaning *A reckoning upon,* or *seeking,* or *preparing* or *providing,* or *laying up for oneself in store, a reward in the world to come*]. You say, فَعَلَهُ حِسْبَةً [*He did it reckoning upon,* or *seeking,* &c., *a reward in the world to come*]. (A, TA.) — هُوَ حَسَنُ الْحِسْبَةِ *He is good in respect of managing, conducting, ordering,* or *regulating,* (S, A, Msb, K,) *and examining,* or *judging,* (Msb,) *and sufficing,* (A,) فِى الْأَمْرِ *in the affair.* (S, A, Msb.) This is not from احْتِسَابُ الْأَجْرِ; for احتساب الاجر relates only to an action done for the sake of God. (Msb.) = *A reward,* or *recompense:* pl. حِسَبٌ. (S, K.) = [The *office of the* مُحْتَسِب.] = See also حَسْبٌ, last sentence.

حُسْبَانٌ: see حِسَابٌ. = Also *A punishment.* (S, K.) — *A calamity; an affliction with which*

a man is tried. (Aboo-Ziyád, Ḳ.) — *Evil; mischief.* (Aboo-Ziyád, Ḳ.) — *Locusts.* (Aboo-Ziyád, Ṣ, Ḳ.) — *Dust:* or *smoke:* syn. عَجَاجٌ. (Ḳ.) — *Fire.* (TA.) This, and each of the five significations next preceding, and that next following, have been assigned to the word as used in the Ḳur xviii. 38. (TA.) See also حُسْبَانَةٌ. — *Small arrows,* (Mgh, Mṣb, Ḳ,) or *short arrows,* (Ṣ,) *which are shot from Persian bows:* (Mgh, Mṣb:) said by IDrd to be, in this sense, post-classical: (TA:) or *arrows which a man shoots in the hollow of a reed,* or *cane; drawing the bow, he discharges twenty of them at once, and they pass by nothing without wounding it, whether it be an armed man or another object; they come forth like rain, and scatter among the people:* (ISh, TA:) or *small arrows, with slender heads, in the hollow of a reed,* or *cane, which, when discharged, come forth like a shower of rain, and scatter, and pass by nothing without wounding it:* (Az, Mṣb:) or *iron-headed arrows, like large needles, slender, but somewhat long, and without edges* [*to the heads*]: (Th, TA:) n. un. with ة. (Ṣ, Mgh, Mṣb, Ḳ.) = It is also said to signify The *circumference* of a mill-stone: — and hence, in the Ḳur lv. 4, [see 1, above,] to mean The [*revolving*] *firmament.* (El-Khafájee, MF.)

حُسْبَانَةٌ n. un. of حُسْبَانٌ [q. v.]. (Ṣ, Mgh, &c.) — Also *A thunderbolt;* syn. صَاعِقَةٌ: (Ḳ:) and حُسْبَانٌ, [of which it is the n. un.,] *thunderbolts;* syn. صَوَاعِقُ. (Bḍ and Jel in xviii. 38.) — *A hailstone;* syn. بَرَدَةٌ. (Ḳ. [In some copies of the Ḳ بَرَدَةٌ.]) — *A cloud.* (Ḳ.) = *A small ant.* (Ḳ.) = *A small pillow;* (Ṣ, Ḳ;) and so مِحْسَبَةٌ: (Ḳ:) or this signifies *a pillow of skin,* or *leather.* (TA.)

حِسَابٌ and حُسْبَانٌ [*A numbering, counting, reckoning, calculation,* or *computation:* see 1:] both signify the same: (Ṣ:) or the latter is pl. of the former, (Ṣ, Ḳ, TA,) accord. to Akh (Ṣ, TA) and AHeyth and others, when the former signifies *what is numbered; &c.;* [*a number;* or *quantity;*] and the former has also for a pl. [of pauc.] أَحْسِبَةٌ. (TA.) You say, رَفَعَ العَامِلُ حِسَابَهُ and حُسْبَانَهُ [*The agent presented his reckoning,* &c.]. (A.) Hence, حِسَابُ الجُمَّلِ and الجُمَلِ: see art. جمل. [And حِسَابُ عَقْدِ الأَصَابِعِ *The numbering, counting,* or *reckoning, with the fingers.*] And يَوْمُ الحِسَابِ [*The day of reckoning;* i. e., of the final judgment]. (Ḳur xxxviii. 15, &c.) — حِسَابٌ also signifies The *reckoning,* or *enumerating,* or *recounting, of causes of glorying;* or *of memorable,* or *generous, actions* or *qualities.* (Mṣb.) — And ‡ *A great number* of men: (A, L, Ḳ:) of the dial. of Hudheyl. (L.) — And † A *sufficing* thing, (Ṣ, Ḳ,) and gift, (Ṣ, Ḳ, and Bḍ in lxxviii. 36,) as also حَسَّابٌ: (Bḍ ib.:) or a *large* gift: (Jel ib.:) or a gift *according to one's works.* (Bḍ ib.)

حَسِيبٌ *A reckoner,* or *taker of accounts:* [see also حَاسِبٌ:] or *a sufficer,* or *giver of what is sufficient;* (Ḳ, TA;) from أَحْسَبَ, of the measure فَعِيلٌ in the sense of the measure مُفْعِلٌ. (TA.) It has the former of these significations, or the latter, in the phrase, كَفَى بِاللّٰهِ حَسِيبًا [*God is sufficient as a reckoner,* or *as a giver of what sufficeth*], (Fr, Ḳ, TA,) in the Ḳur [iv. 7, and xxxiii. 39]: (TA:) and so in the Ḳur iv. 88. (TA.) — [Hence,] حَسِيبُكَ اللّٰهُ, (Ṣ, Ḳ,) in the L حَسْبُكَ اللّٰهُ, (TA,) [both of which phrases are used in the present day in the sense here following,] *May God take,* or *execute, vengeance upon thee;* or *punish thee:* (Ṣ, L, Ḳ:) meaning an imprecation though literally predicatory. (IAmb, Ḥar p. 371.) [See also حُسْبَانَكَ عَلَى اللّٰهِ, voce حَسَبَ.] = Also *Characterized,* or *distinguished, by what is termed* حَسَبٌ *as explained above* [i. e. *grounds of pretension to respect* or *honour;* &c.]: (Ṣ, Ḳ:) *generous, liberal, honourable,* or *noble:* (Mṣb:) *bountiful,* or *munificent:* and *having a numerous household:* (Az, Mgh:) pl. حُسَبَاءُ. (A, Ḳ.)

حَسَّابٌ: see حِسَابٌ.

حَاسِبٌ [act. part. n. of 1; *Numbering, counting,* &c.:] *a reckoner; an accountant:* [see also حَسِيبٌ:] pl. حُسَّبٌ and حُسَّابٌ (TA) and حَسَبَةٌ. (A.)

أَحْسَبُ, (Ṣ, Ḳ,) fem. حَسْبَاءُ, (TA,) A camel *of a colour in which are whiteness and redness* (Ṣ, Ḳ, TA) *and blackness:* (TA:) a man *in the hair of whose head is* [*a reddish colour such as is termed*] شُقْرَة: (Ṣ, Ḳ:) a man, (Ḳ,) and a camel, (TA,) *whose skin has become white by reason of disease, and whose hair is infected* [*and turned red*] *in consequence thereof, so that he has become white and red:* (Ḳ:) accord. to Sh, *that has no* [*distinct*] *colour; of whom,* or *of which, one says, I think so, and I think so.* (TA. [The latter clause of this explanation (in the TA الذى يقال احسب كذا واحسب كذا) I have rendered conjecturally; supposing فيه to have been omitted by a copyist, after يقال.]) — Also *A leper.* (Lth, T, Ḳ.) — And † A *mean, avaricious,* man. (Ṣ, TA.)

إِبِلٌ مُحْسَبَةٌ *Camels that have much flesh and fat:* (TA:) or محسبة has two meanings; from حَسَبٌ signifying "nobility;" [i. e. *noble* camels;] and from إِحْسَابٌ; i. e. *satisfying, with their milk, their owners and the guest.* (IAạr, TA.)

مِحْسَبَةٌ: see حُسْبَانَةٌ.

مُحَسَّبٌ: see 2.

مَحْسُوبٌ: see حَسَبٌ, first sentence.

مُحْتَسِبٌ [The *inspector of the markets and of the weights and measures &c.*] is an appellation derived from احْتَسَبَ, as shown above: see this verb. (Ḳ.) You say, فُلَانٌ مُحْتَسِبُ البَلَدِ [*Such a one is the inspector of the markets &c. of the town*]: you should not say مُحْسِبٌ. (Ṣ.)

حسد

1. حَسَدَهُ عَلَى الشَّيْءِ and حَسَدَهُ الشَّيْءَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـُ and ـِ, (Ṣ, Ḳ,) the latter form of aor. used by some, (Akh, Ṣ,) the former being that which commonly obtains, (TA,) inf. n. حَسَدٌ (Akh, Ṣ, A, Mṣb; Ḳ [in the CḲ حَسْد]) and حَسْدٌ, but the former is more common, (Mṣb,) and حُسُودٌ and حَسَادَةٌ (Ṣ, Ḳ) and حَسِيدَةٌ; (CḲ;) and حَسَّدَهُ, [which probably has an intensive signification,] (Ḳ,) inf. n. تَحْسِيدٌ; (TA;) *He envied him for the thing,* or *envied him the thing,* meaning a blessing, or a cause of happiness; i. e. *he disliked that he should possess it, and wished that it might depart from him* [*and be transferred to himself*]: (Mṣb:) or *he wished,* or *regarded him with a wish, that the thing,* meaning as above, *might depart from him:* (A:) or *he wished that he might be deprived of the thing,* meaning as above, or an excellence: (Ḳ: [in the CḲ, for يَسْلُبَهُمَا, is put يَسْلُبَهُمَا:]) or *he wished that the thing,* meaning a blessing, or a cause of happiness, (Ṣ, Ḳ,) or an excellence, (Ḳ,) *might become transferred from him* (another) *to himself.* (Ṣ, Ḳ.) — And حَسَدَهُ عَلَى شَجَاعَتِهِ وَنَحْوِهَا *He wished that he possessed such as his* (another's) *courage, and the like, without wishing that the other should be deprived of it;* the verb in this case being syn. with غَبَطَ; and implying admiration. (Mṣb.) — حَسَدَنِي اللّٰهُ إِنْ كُنْتُ أَحْسُدُكَ (M, Ḳ) is a saying of the Arabs, mentioned by Lḥ, strange and abominable, (M,) meaning *May God punish me for my envy if I envy thee.* (M, Ḳ.)

2: see 1.

4. صَحِبْتُهُ فَأَحْسَدْتُهُ *I associated with him and found him to be envious.* (A.)

6. تحاسدوا *They envied* (حَسَدُوا) *one another.* (Ṣ, A,* Ḳ.)

حَسَدٌ *Envy;* or the *wishing that a blessing,* or *a cause of happiness, may depart from its possessor* (Ṣ, A) *and become transferred to oneself.* (Ṣ.) [See 1.]

حَسُودٌ *Envious:* (Mṣb, Ḳ:) used also as a fem. epithet without ة: (TA:) pl. حُسُدٌ. (Ḳ.)

حَاسِدٌ *Envying:* (Ṣ, Mṣb, Ḳ:) pl. حَسَدَةٌ (Ṣ, A, Mṣb, Ḳ) and حُسَّادٌ (Mṣb, A, Ḳ) and حُسُدٌ. (A, Ḳ.)

المَحْسَدَةُ مَفْسَدَةٌ [*That which is a cause of envy is a cause of corruption,* or *evil*]. (A.)

مَحْسُودٌ *Envied.* (Ṣ, A, Mṣb.)

حسر

1. حَسَرَهُ, aor. ـُ (Ṣ, Mṣb, Ḳ) and ـِ, (Mgh, Mṣb, Ḳ,) inf. n. حَسْرٌ (Ṣ, Mṣb, Ḳ) and حُسُورٌ, (TA,) *He removed it, put it off, took it off,* or *stripped it off,* (Mgh, Ḳ, TA,) عَنْ شَيْءٍ *from a thing which it covered* or *concealed.* (TA.) حَسَرَ is said of anything as meaning *It was removed, put off, taken off,* or *stripped off,* from a thing which it covered or concealed. (A.) You say, حَسَرَ كُمَّهُ عَنْ ذِرَاعِهِ *He removed his sleeve from his fore arm.* (Ṣ, A.) And simply حَسَرَ عَنْ ذِرَاعِهِ *He uncovered his fore arm.* (Mṣb.) And حَسَرَ عِمَامَتَهُ عَنْ رَأْسِهِ *He removed,* or *took off, his turban from his head.* (A.) And حَسَرَتْ دِرْعَهَا, (A, Mṣb,) aor. ـِ, (Mṣb,) *She* (a woman) *took off her shift* (A, Mṣb) عَنْ جَسَدِهَا *from her body:* (A:) and خِمَارَهَا *her head-covering.* (Mṣb.) — [Hence,] حَسَرَتِ الرِّيحُ ‡ السَّحَابَ [*The wind removed the clouds* from the

sky]. (A.) And حَسَرَ قِنَاعَ الهَمِّ عَنِّى ‡[*He*, or *it*, *removed the covering of anxiety from me*]. (A.) — Also, (K,) inf. n. حَسْرٌ, (TA,) *He peeled* a branch of a tree. (K, TA.) — And *He swept* a house or chamber. (K, TA.) — And حَسَرُوهُ, aor. ـُ, inf. n. حَسْرٌ and حُسُورٌ, ‡*They begged of him and he gave them until nothing remained in his possession.* (TA.) = حَسَرَ, (S, A, K,) aor. ـِ and ـُ, (TA,) inf. n. حَسْرٌ (S, TA) and حُسُورٌ; (TA;) and احسر, (S, K,) inf. n. إِحْسَارٌ; and تحسّر, inf. n. تَحْسِيرٌ; (TA;) *He*, (a man, S, A,) and *it*, (a journey, TA,) *tired, fatigued*, or *jaded*, (S, A, K,) a beast, (A, TA,) or a camel: (S:) and *he drove* a camel *until he tired, fatigued*, or *jaded, him*. (K.) And حُسِرَتِ الدَّابَّةُ *The beast was fatigued so that it was left to remain where it was.* (AHeyth.) — And حَسَرَ, aor. ـُ, †*It* (the distance to which it looked, and the indistinctness of the object,) *fatigued* the eye. (TA.) And حُسِرَ البَصَرُ مِنْ طُولِ النَّظَرِ ‡[*The eye was fatigued by the length of looking*: see a similar meaning of حَسَرَ and حَسِرَ, below]. (A.) = See 7, with which حَسَرَ is syn. — [Hence,] حَسَرَ, (ISk, A, Mgh, Mṣb,) aor. ـُ, (TA,) ‡*It* (water) *sank and disappeared*; or *became low*; or *retired*: (ISk, A, Mgh:) *it sank and disappeared*, or *retired, from its place*: (Mṣb:) properly, *it became removed from the shore*: (Mgh:) and *it* (the sea, or great river,) *sank*, or *retired*, from (عَنْ) El-'Irák, and from the shore, *so that the ground which was beneath the water appeared*: (TA:) you do not say, in this sense, انحسر. (Az. [But this latter is sometimes used, as, for instance, in the Mṣb art. جزر.]) Hence, in a trad., كُلْ مَا حَسَرَ عَنْهُ البَحْرُ وَدَعْ مَا طَفَا عَلَيْهِ [*Eat thou that from which the sea retires, and leave what floats upon it*]. (Mgh.) = حَسِرَ, aor. ـَ, (S, A, K,) inf. n. حُسُورٌ (S, A) and حَسْرٌ; (TA;) and حَسِرَ, aor. ـِ, (A, K,) inf. n. حَسَرٌ; (TA;) and استحسر, (S, K,) and تحسّر; (S;) *He* (a camel, S, or a beast, A) *became tired, fatigued*, or *jaded*, (S, K, TA,) *by travel*: (TA:) [or] the last signifies *he* (a camel) *fell down from fatigue*. (Ham p. 491.) [Hence,] it is said in a trad., ادْعُوا اللّٰهَ وَلَا تَسْتَحْسِرُوا †*Supplicate ye God, and be not weary*: and a similar instance occurs in the Kur xxi. 19. (TA.) — [Hence also,] حَسَرَ, aor. ـَ, (S, K,) or ـِ, (Mṣb,) inf. n. حُسُورٌ; (S, Mṣb, K;) and حَسِرَ, aor. ـِ; (A;) ‡*It* (the sight) *was*, or *became, dim, dull*, or *hebetated*; (S, Mṣb, K;) and *it failed*; (S, K;) [or *became fatigued*;] by reason of length of space [overlooked], (S, Mṣb, K,) and the like; (S, Mṣb;) or by long looking. (A.) = حَسِرَ عَلَيْهِ, aor. ـَ, inf. n. حَسَرٌ (S, Mṣb, K) and حَسْرَةٌ, (S, K,) or the latter is a simple subst., (Mṣb,) and حَسَرَانٌ, (TA,) *He grieved for it*, or *at it*; or *regretted it*; *he felt*, or *expressed, grief, sorrow*, or *regret, on account of it*; syn. تَلَهَّفَ; (Mṣb, K;) as also تحسّر: (S, K:) or the former, *he grieved for it*, or *regretted it*, (تَلَهَّفَ عَلَيْهِ, S, A, or نَدِمَ عَلَيْهِ, TA,) namely, a thing that had escaped him, *most intensely*. (S, A,* TA.) [See حَسْرَةٌ.]

2. حسّر, inf. n. تَحْسِيرٌ: see 1. — Also *He despised* another: *he annoyed*, or *vexed*, him: (K:) *he drove* him *away*. (TA.) — *He caused him to experience*, or *fall into, grief*, or *regret*: (Mgh, Mṣb, K:) or *to grieve for*, or *to regret, most intensely, a thing that had escaped him*. (S.) = حسّرت الطَّيْرُ, (S,) inf. n. as above; (S, K;) and تحسّرت, (A, TA,) and انحسرت; (TA;) *The birds moulted; shed their feathers*. (S, A, K,* TA.)

4: see 1. = Also احسر القَوْمُ *The people*, or *party, experienced fatigue*. (TA.)

5. تحسّر *It* (the plumage of a bird, A, and the fur, or soft hair, of a camel, S, K) *fell off*; (S, A, K;) when relating to the fur, or soft hair, of a camel, [said to be] *by reason of fatigue*; (K;) but this restriction is not necessary; for its falling off is sometimes occasioned by diseases; though it may be said that the former cause is the more common. (TA.) You say also, تحسّر الوَبَرُ عَنِ البَعِيرِ *The fur*, or *soft hair, fell off from the camel*: and in like manner one says of the plumage from the birds: (A:) and of the hair from the ass. (TA.) See also 2. — تحسّرت بَيْنَ يَدَيْهِ [*She uncovered herself*, or *her head and forehead*, or *her head*, or *her face, before him*: (see حَاسِرٌ:) or] *she sat before him with her face uncovered*. (TA from a trad.) = See also 1, in two places.

7. انحسر *It became removed, put off, taken off*, or *stripped off*, from a thing which it covered or concealed; (S, A, Mgh, Mṣb;) as also حَسَرَ, (K,) which occurs in poetry, (TA,) inf. n. حُسُورٌ. (K.) [See also 5.] — *It* (the darkness) *became removed*, or *cleared away*; (A, Mṣb;) عَنْهُ [*from him*, or *it*]. (A.) — See also 1: — and 2.

10: see 1, in two places.

حَسِرٌ: see حَسِيرٌ.

حَسْرَةٌ *Grief*, or *regret*; syn. تَلَهُّفٌ, (Mṣb, K,) and تَأَسُّفٌ, (Mṣb,) or نَدَامَةٌ, (Jel in ii. 162 and viii. 36 and xxxix. 57,) or نَدَمٌ and غَمٌّ: (Bḍ in viii. 36:) or *intense lamentation* or *expression of pain* or *of grief* or *of sorrow*; syn. شِدَّةُ التَّأَلُّمِ: (Jel in vi. 31 and xxxvi. 29:) or *most intense grief* or *regret* (أَشَدُّ التَّلَهُّفِ, S, or أَشَدُّ النَّدَمِ, Zj) *for a thing that has escaped one*, (S,) so that he who feels it is like a beast that is tired, or fatigued, or jaded, (حَسِير,) and of no use: (Zj in xxxvi. 29 of the Kur:) pl. حَسَرَاتٌ. (Mṣb.) You say, يَا حَسْرَتَا عَلَيْهِ [*O my grief*, or *regret*, &c., *for it!*] (A.)

حَسْرَانُ: see what next follows.

حَسِيرٌ *Tired, fatigued*, or *jaded*, (S, K,) *by much travel*; (TA;) applied to a camel, (S, K,) alike to the male and the female; and so حَاسِرٌ and حَاسِرَةٌ, applied to a horse or the like: (TA:) and مُحَسَّرٌ a camel *fatigued*, or *jaded*; *emaciated by fatigue*, or *made to exert himself beyond his strength in a journey*: (Ham p. 208:) pl. of the first حُسْرَى. (S, K.) — ‡ Sight that is *dim, dull*, or *hebetated, and failing*, by reason of length of space [overlooked] (S, Mṣb, K, TA) and the like; (S, Mṣb;) as also مَحْسُورٌ; (S, K;) or [*fatigued*] by long looking. (A.) — Also, (S, K,) and حَسِرٌ and حَسْرَانُ, (TA, [but whether the latter be with or without tenween is not shown,]) *Grieving*, or *regretting*: (K:) or *grieving*, or *regretting, most intensely*, on account of a thing that has escaped one. (S, TA.)

حَاسِرٌ A man *having no* مِغْفَرٌ [or *covering for the head, made of mail*, &c.,] (S, K,) *upon him*; (S;) *nor a coat of mail*; (S, K;) *contr. of* دَارِعٌ; (Mgh;) *nor a helmet upon his head*; (TA;) *contr. of* مُقَنَّعٌ: (Mgh:) or *having no* جُنَّةٌ [or *defensive covering*, &c.]: (K:) a man *having no turban on his head*: (TA:) a man *having his head uncovered*: (A:) pl. حُسَّرٌ, and pl. pl. حُسَّرُونَ; the latter a form used by one of the poets; the former pl. applied to *foot-soldiers in war*, because they uncover their arms and legs, or because they have not upon them coats of mail nor helmets; occurring in this sense in a trad. (TA.) Also, without ة, A woman *who has taken off her shift from her person*: (ISd, Mṣb, TA:) *who has taken off her clothes from her person*: *who has uncovered her head and her fore arms*: *who has taken off her head-covering*: and, with ة, a woman *having her face uncovered*: pl. حَوَاسِرُ and حُسَّرٌ. (TA.) — ابْنُوا المَسَاجِدَ حُسَّرًا, in a trad. of 'Alee, means *Build ye mosques*, or *oratories, with bare walls, with no* شُرَف [or *acroterial ornaments* or *crestings*]. (TA.) = See also حَسِيرٌ.

مَحْسَرٌ ‡ The *internal*, or *intrinsic, state* or *quality*, (S, A, K,) of a person; (S, A;) as also مَحْسِرٌ: (K:) and the latter, [or both,] the *nature*, or *natural disposition*. (K, TA.) You say, فُلَانٌ كَرِيمُ المَحْسَرِ ‡ *Such a one is generous*, or *noble, in respect of his internal*, or *intrinsic, state* or *quality*: (S, A:) or المَحْسِرِ, meaning as above: or *in respect of his nature*, or *natural disposition*: or *face*, or *countenance*. (TA.)

مَحْسَرٌ The *face*, or *countenance*: (K:) [or *a part, of the person, that is uncovered*:] the pl., مَحَاسِرُ, signifies the *parts, of the person* of a woman, *that are exposed to view*; namely, the *face, arms, and legs*. (Az.) You say امْرَأَةٌ حَسَنَةُ المَحَاسِرِ [*A woman beautiful in respect of the parts, of the person, that are exposed to view*]. (A.) — [Hence, ‡ *An elevated, plain tract, bare of herbage* or *trees*]. You say أَرْضٌ عَارِيَةُ المَحَاسِرِ ‡ *Land bare of herbage*: (A:) and in like manner, فَلَاةٌ عارية المحاسر *a desert without any covering of trees*; its محاسر meaning its *elevated and plain tracts of ground that are uncovered by plants* [or *trees*]. (T, TA.) — See also مَحْسَرٌ, in two places.

مِحْسَرَةٌ *An instrument for sweeping*; *a broom*, or *besom*. (S, K.)

مُحَسَّرٌ: see حَسِيرٌ. — Also *Annoyed*; *vexed*: and *despised*: (S, K:) applied to a man. (S.) It is said in a trad. that the companions of a man who is to come forth in the end of time, to be called أَمِيرُ العُصَبِ, or, as some say, أَمِيرُ الغَضَبِ,

shall be مُحَسَّرُونَ, (TA,) meaning *despised;* (Ṣ, TA;) i. e. *annoyed,* or *vexed, and caused to grieve* or *regret,* or *to grieve* or *regret most intensely:* or *driven away,* or *outcasts, and fatigued;* from حَسَرَ signifying "he fatigued" a beast. (TA.)

مَحْسُورٌ [pass. part. n. of حَسَرَهُ; *Removed; put, taken,* or *stripped, off:* &c. — And hence,] ‡ A man *who has given all that he had, so that nothing remains in his possession:* thus it is said to mean in the Ḳur xvii. 31. (TA.) — See also حَسِيرٌ.

حسك

1. حَسِكَ عَلَيَّ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. حَسَكٌ, (Ṣ,) ‡ *He bore rancour, malevolence, malice,* or *spite, against me;* and *enmity:* (Ṣ:) or *he was angry with me.* (Ḳ, TA.)

2. حسّك, inf. n. تَحْسِيكٌ, †*He was,* or *became, niggardly, tenacious,* or *avaricious.* (Sh, IAth.)

4. أَحْسَكَتِ النَّفَلَةُ *The plant of the species termed* نَفَل [q. v.] *put forth a* حَسَكَة, i. e. a *prickle.* (TA.)

حَسَكٌ [is applied, app. in the classical language, as it is in the present day, to *Various species of thistle,* and *other prickly plants:* also to the *heads of thistles* and *the like:* and particularly to the *caltrop,* or *tribulus:* and hence the explanations here following:] the حَسَك [or *prickly heads*] *of the* [*plant called*] سَعْدَان: (Ṣ:) or *a certain herb,* (Aboo-Ziyád, Mgh, TA,) *inclining to yellowness,* (Aboo-Ziyád, TA,) *having* [*a head of*] *prickles of rounded form:* (Aboo-Ziyád, Mgh, TA:) *seldom, or never, does any one walk upon it, when it has dried up, without putting upon his feet boots or sandals: and the ants transport its produce* [or *heads*] *to their nests:* (Aboo-Ziyád, TA:) *a certain plant, the produce* [or *head*] *whereof* (*which is rough* [or *prickly*], TA) *clings to the wool of sheep,* (Ḳ,) *and to the fur of camels, in their places of pasturing:* (TA:) *its leaves are like those of purslane* (الرِّجْلَة), *or narrower, and at its leaves are compact and hard prickles, having three forks:* [hence it seems to be *a species of three-horned caltrop:* or for "three," we should perhaps read *four:* (see another application of the word in what follows:)] *the drinking* [*of an infusion*] *thereof has the effect of crumbling the stone of the kidneys and bladder; and the drinking of the expressed juice of its leaves is good for the venereal faculty, and for difficulty in the discharge of urine, and for the bite of vipers; and the sprinkling it in the dwelling kills fleas:* (Ḳ:) also, accord. to Aboo-Naṣr, the *produce of the* [*plant called*] نَفَل: (TA:) and *sharp, hard prickles* or *thorns:* (TA in art. مسك:) n. un. with ة: (Ṣ, Mgh:) which some hold to apply to *any fruit,* or *produce,* of a plant, *that is of the kind termed* عُقْدَة [i. e. *forming a compact and roundish head*]; and hence, to the *pod of the cotton-plant:* and it also signifies *a prickle,* or *thorn.* (TA.) [Hence,] إِنَّهُ لَحَسَكَةٌ ‡ *Verily he is rough.* (A, TA.) And إِنَّهُمْ لَحَسَكُ أَمْرَاسٍ † *Verily they are strong:* and of one person you say مِرْسٌ حَسَكَةٌ. (TA.) And هُوَ حَسَكَةٌ مَسَكَةٌ ‡ *He is courageous:* (Ḳ and TA in art. مسك:) and of a number of persons you say حَسَكٌ مَسَكٌ. (TA in that art., q. v.) [See also حَسَكٌ.] — See also حَسِيكَةٌ. — Also [† *Caltrops,* as meaning] *a kind of instrument used in war,* (Ṣ, Ḳ,) *made like the* حَسَك *mentioned in the first sentence of this paragraph,* (Ṣ,) or *like the prickles of the* حَسَك, (Ḳ,) *of iron,* (Ṣ, Ḳ,) or *of canes,* (Ḳ,) and sometimes *of wood,* (TA,) *and cast,* (Ḳ,) or *set up,* (TA,) *around the army,* (Ḳ, TA,) *in the ways of the horses.* (TA.) — And ‡ *Rancour, malevolence, malice,* or *spite;* and *enmity;* (Ḳ, TA;) as also حَسَكَةٌ, (Ḳ,) and حَسِيكَةٌ and حُسَاكَةٌ. (Ṣ, Ḳ. [The last in the CK written حَسَاكَة; but expressly said in the TA to be with ḍamm, and so written in copies of the Ṣ and Ḳ.]) You say, فِي صَدْرِهِ عَلَيَّ حَسِيكَةٌ and حُسَاكَةٌ [*In his bosom is rancour,* &c., *against me*]. (Ṣ.)

حَسِكٌ †*Affected with rancour, malevolence, malice,* or *spite;* and *enmity:* (TA:) or *angry.* (Ḳ.) You say, إِنَّهُ لَحَسِكُ الصَّدْرِ عَلَى فُلَانٍ †*Verily he is affected with rancour,* &c., *of the bosom against such a one.* (TA.) — حَسِكٌ مَرِسٌ †*Courageous* [*and strong*]; *not to be attempted* [*in fight*]. (A, TA.) [See also حَسَكٌ.]

حَسَكَةٌ: see حَسَكٌ, (of which it is properly the n. un.,) in four places.

حِسْكٌ: see حَسِيكَةٌ.

حُسَاكَةٌ: see حَسَكٌ, last two significations.

حَسِيكَةٌ: see حَسَكٌ, last two significations. — Also, (Ṣ, IF, Ḳ,) and حِسْكٌ, (Ḳ,) so accord. to Az, on the authority of Lth, but in the 'Eyn, and also in the Moḥeeṭ, as Ṣgh says, حَسَكٌ, which (SM says) is probably a mistranscription, (TA,) The *hedge-hog:* ('Eyn, Ṣ, Ḳ:) or *a large hedge-hog.* (TA.)

حسل

8. احتسل *He hunted, caught, snared,* or *entrapped, the* [*young lizards termed*] حُسُول, pl. of حِسْلٌ. (O, Ḳ.*)

حِسْلٌ The *young one of the* [*kind of lizard called*] ضَبّ, (AZ, Ṣ, Mgh, Ḳ,) *when it first comes forth from its egg:* (AZ, Ṣ, Ḳ:) it is next called غَيْدَاقٌ; then, مُطَبِّخٌ; then, خُضَارِمٌ; and then, ضَبٌّ: (Ṣ and L voce مُطَبِّخٌ: [but see this word:]) pl. [of pauc.] أَحْسَالٌ (Ḳ) and [of mult.] حُسُولٌ (Ṣ, Ḳ) and حِسْلَانٌ, with kesr, and حِسَلَةٌ, (Ḳ, TA,) with kesr and then fet-ḥ. (TA. [In the CK حَسَلَةٌ.]) [Hence,] أَبُو الحِسْلِ, (Ṣ,) or أَبُو حِسْلٍ, and أَبُو حُسَيْلٍ, (Ḳ,) *The* [*lizard called*] ضَبّ. (Ṣ, Ḳ.) [Hence also,] لَا آتِيكَ سِنَّ الحِسْلِ, i. e. *I will not come to thee ever,* (Ṣ, Ḳ,) *until thy death:* (Ṣ:) because the tooth of the حسل does not fall out: (Ṣ, Ḳ:) a prov. (Ṣ.)

حُسَيْلٌ: see حِسْلٌ [of which it is the dim.].

حسر

1. حَسَرَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـُ, (Mṣb, Ḳ,) inf. n. حَسْرٌ, (Mgh, Mṣb,) *He cut it;* or *cut it off:* (Ṣ, Mṣb, Ḳ:) *he cut it off entirely.* (Mgh, Mṣb.) — Hence, حَسْرُ العِرْقِ: (Ṣ:) you say, حَسَرَ العِرْقَ, (Ḳ,) inf. n. as above, (TA,) *He cut the vein, and then cauterized it to prevent the flow of the blood:* (Ḳ:) or this is an elliptical expression, originally حَسَرَ دَمَ العِرْقِ, meaning *he stopped the flow of blood from the vein by cauterization.* (Mṣb.) And hence, (Mgh,) اِقْطَعُوهُ ثُمَّ احْسِمُوهُ, (Ṣ, Mgh,) or اِقْطَعُوا يَدَهُ ثُمَّ اكْوُوهَا [*Cut ye off his hand, then cauterize it*], (Ṣ,* Mgh,* TA,) in order that the blood may stop. (Ṣ, Mgh, TA.) You say also, حَسَمْتُ الدَّابَّةَ, meaning *I cauterized the beast by successive operations.* (Bḍ in lxix. 7.) — [Hence, also,] حَسَرَ الدَّاءَ, (Ḳ,) inf. n. as above, (TA,) *He stopped the disease by a remedy.* (Ḳ.) And حَسَرَتْهُ أُمُّهُ الرِّضَاعَ, and الغِذَاءَ, *His mother stopped his sucking,* and *his food:* (TA:) and حُسِرَ رِضَاعُهُ [*His sucking was stopped*]; (Ḳ;) said of a child. (TA.) And حَسَرَ فُلَانًا الشَّيْءَ, (Ḳ,) inf. n. as above, (TA,) *He prevented such a one from attaining the thing.* (Ḳ.) And أَنَا أَحْسِرُ عَلَى فُلَانٍ الأَمْرَ *I cut off from him the thing, so that he cannot attain aught thereof.* (TA.) See also حُسُورٌ, below. — You say also, حَسَرَهُمْ, aor. ـُ, inf. n. حُسُورٌ, *It caused them to pass away, come to an end, cease, perish,* or *come to nought.* (Zj, TA.) See, again, حُسُورٌ, below. — حَسَرَ فِي العَمَلِ, (TK,) inf. n. حُسُورٌ, (Yoo, Ḳ,) *He strove, laboured, toiled,* or *exerted himself, and wearied himself, in work.* (Yoo, Ḳ, TK.)

7. انحسر *It was,* or *became, cut,* or *cut off:* (Ṣ, Mṣb, Ḳ:) [or *it was,* or *became, cut off entirely:* see 1, of which it is the quasi-pass.]

حُسَامٌ *A sword;* because it cuts that upon which it comes: (Mṣb:) or a *sharp* sword; (Ṣ, Ḳ, TA;) and in the same sense applied to a [knife such as is termed] مُدْيَة: (TA:) and (so in the Ṣ, but in the Ḳ "or") the *edge* of a sword, *with which one strikes.* (Ṣ, Ḳ.) — لَيْلَةٌ حُسَامٌ *A lasting night:* (Ḳ:) or *a night of lasting evil,* especially. (TA.)

حُسُومٌ *Unluckiness,* or *inauspiciousness.* (Ṣ,* Ḳ,* TA.) Some explain it thus in the passage here following. (Ṣ,* TA.) — سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا, in the Ḳur lxix. 7, means *He sent it* (the wind) *upon them by force,* (Jel,) or *made it to prevail against them by his power,* (Bḍ,) [*seven nights and eight days*] *consecutively;* (T, Ṣ, Bḍ, Ḳ, Jel;) an expression taken from the repetition of the act of cauterization, (T, Bḍ, Jel,) i. e. the act of the حَاسِم; (Jel;) whence this word (حاسم) is applied to anything *made consecutive;* (T, TA;) and حُسُومٌ is its pl.: (T, Bḍ, TA:) or حُسُومٌ signifies the *making consecutive.* and, as an epithet, *consecutive, and continuous from first to last:* (Fr, TA:) or, accord. to some, الأَيَّامُ الحُسُومُ means *the days that are consecutive with evil* especially; and such ISd thinks to be the meaning: (TA:) or اللَّيَالِي الحُسُومُ means *the nights that cut off good,* or *prosperity,* (تَحْسِمُ الخَيْرَ,) *from their people:* (Ṣ,* Ḳ:) [and the like is said by Bḍ in lxix. 7:]) or حُسُومًا in the Ḳur means *causing* them *to pass away, come to an*

end, cease, perish, or come to nought: (Zj, T:) or it may be an inf. n., meaning for the purpose of cutting off: or an inf. n. of a verb meant to be understood, as a denotative of state; i. e. تَحْسِمُهُمْ حُسُومًا [agreeably with the explanation of Zj]; and this is confirmed by the reading with fet-ḥ [i. e. حَسُومًا, though this is a very rare form of inf. n.]: (Bḍ:) you say أَيَّامٌ حُسُومٌ, (Ḳ,) in which case the latter word is an inf. n. used as an epithet, meaning cutting off, or preventing, good, or prosperity; (TA;) and أَيَّامٌ حُسُومٌ, which has a similar meaning. (Ḳ, TA.)

حَاسِمٌ; pl. حُسُومٌ: see this latter word.

مَحْسَمَةٌ A cause, or means, of cutting off, or stopping; (T, Ḳ, TA;) syn. مَقْطَعَةٌ. (T, TA.) So in the saying, هٰذَا مَحْسَمَةٌ لِلدَّآءِ This is a cause, or means, of cutting off, or stopping, the disease. (Ḳ,* TA.) And hence, (TA,) عَلَيْكُمْ بِالصَّوْمِ فَإِنَّهُ مَحْسَمَةٌ لِلْعِرْقِ وَمَذْهَبَةٌ لِلْأَشَرِ, a trad., (T, Ṣ, TA,) meaning [Keep ye to fasting, for it is] a cause, or means, of stopping venereal intercourse, [and a cause, or means, of dispelling exultation, or excessive exultation, and resting the mind upon things agreeable with natural desire:] (TA:) or an impediment to venery, and a cause of diminishing the seminal fluid, and of stopping venereal intercourse or passion, &c. (T, TA.)

مَحْسُومٌ A child (TA) whose sucking is stopped: (Ḳ, TA:) and whose food is stopped. (TA.) And A child badly fed. (Ṣ, Ḳ.) Hence the prov., وَلْغُ جَرِيٍّ كَانَ مَحْسُومًا [The lapping of a little puppy that had been badly fed]: said on the occasion of a greedy person's taking much of a thing that he had not been able to obtain, and that he had become able to obtain; or in ordering one to take much when able. (TA. [See Freytag's Arab. Prov. ii. 817; where another reading is given, namely, مَحْشُومًا in the place of مَحْسُومًا, as well as the reading here given.])

حسن

1. حَسُنَ, (Ṣ, Mgh, Mṣb, Ḳ, &c.,) which may also be written and pronounced حَسْنَ, with the ḍammeh suppressed, (Ṣ,) and حَسِنَ, (Ḳ,) aor. ـَ, (TA,) inf. n. حُسْنٌ (Ṣ,* Mṣb, Ḳ,* TA) and حُسْنَى, (Ḥam p. 657, and Bḍ in ii. 77,) He, or it (a thing, Ṣ, Mṣb), had, or possessed, the quality termed حُسْنٌ [which see below; i. e., was, or became, good, or goodly, (generally the latter,) beautiful, comely, or pleasing, &c.; and تحسّن often signifies the same, as in the phrase تَحَسَّنَ عِنْدَهُ it was, or became, good, &c., in his estimation]: (Ṣ, Ḳ, TA:) and [in like manner] أَحْسَنَ زَيْدٌ means Zeyd became possessed of حُسْن. (Mughnee in art. بـ.) — One may not say حُسْنَ, transferring the ḍammeh of the س to the ح and making the former letter quiescent, except in one case; because it is [virtually, together with its agent expressed or implied, in this case,] a predicate: [see I 'Aḳ p. 234:] this is allowable only in the case of a verb of praise or dispraise; حُسْنَ, in respect of the transference of the medial vowel, being likened to نِعْمَ and بِئْسَ, which are originally نَعِمَ and بَئِسَ: and thus one does in all verbs like these two in meaning: a poet says,

* لَمْ يَمْنَعِ النَّاسُ مِنِّى مَا أَرَدْتُ وَمَا *
* أُعْطِيهِمُ مَا أَرَادُوا حُسْنَ ذَا أَدَبَا *

[Men have not withheld from me what I have desired, nor do I give them what they have desired: good, or very good, is this as a mode of conduct!]: meaning حَسُنَ هٰذَا أَدَبًا. (Ṣ, TA.) You say also, حَسُنَ زَيْدٌ, [meaning Good, or goodly, &c., or very good &c., is Zeyd! or] meaning أَحْسِنْ بِهِ [i.e. how good, or goodly, &c., is Zeyd! as also مَا أَحْسَنَهُ]. (B, TA in art. بـ.)

2. حسّنهُ, (Ṣ, Ḳ,) inf. n. تَحْسِينٌ, (Ṣ,) He made it, or rendered it, حَسَن [i. e. good, or goodly, (generally the latter,) beautiful, comely, or pleasing, &c.]; (Ḳ;) he beautified, embellished, or adorned, it; (Ṣ, TA;) as also احسنهُ. (TA.) You say, أَحْسَنَ الحَلَّاقُ رَأْسَهُ The shaver beautified, or trimmed, his head. (TA.) And الَّذِى أَحْسَنَ كُلَّ شَىْءٍ خَلَقَهُ [Who hath made good, or goodly, everything that He hath created], in the Ḳur [xxxii. 6], means حَسَّنَ خَلْقَ كُلِّ شَىْءٍ [hath made good, or goodly, the creation of everything]. (TA.) — [See also تَحْسِين.] — And see 10.

3. إِنِّى أُحَاسِنُ بِكَ النَّاسَ (Ṣ, TA) Verily I contend with men for thy superiority in حُسْن [i. e. goodness, or goodliness, &c.]. (TA.) [حَاسَنَ followed by an accus. is rendered by Golius, as on the authority of J, who gives no explanation of it, "Bene tractavit et egit."]

4. احسن as an intrans. v.: see 1. — Also He did that which was حَسَن [meaning good, comely, or pleasing; he acted well]; (Mṣb;) he did a good deed: (Er-Rághib, TA:) [for] إِحْسَانٌ is the contr. of إِسَآءَةٌ: (Ḳ:) it differs from إِنْعَامٌ in being to oneself and to another; whereas the latter is only to another: (TA:) and it surpasses عَدْلٌ, inasmuch as it means the giving more than one owes, and taking less than is owed to one; whereas the latter means the giving what one owes, and taking what is owed to one. (Er-Rághib, TA.) You say, أَحْسَنْتُ إِلَيْهِ and بِهِ [I acted, or behaved, with goodness, well, or in a good or comely or pleasing manner, towards him; did good to him; benefited him; conferred a benefit, or benefits, upon him]: both signify the same: (Ṣ, TA:) and hence, in the Ḳur [xii. 101], قَدْ أَحْسَنَ بِى إِذْ أَخْرَجَنِى مِنَ السِّجْنِ meaning إِلَىَّ [i. e. He hath acted well towards me, when he brought me forth from the prison]: (AHeyth, Az:) or, accord. to some, the verb in this case is made to import the meaning of لَطَفَ [which is trans. by means of بِ, i. e. He hath acted graciously with me]. (Mughnee in art. بـ.) — الإِحْسَانُ is also explained as meaning الإِخْلَاصُ [i. e. The being sincere, or without hypocrisy; or the asserting oneself to be clear of believing in any beside God]; which is a condition of the soundness, or validity, of الإِسْلَام and الإِيمَان together: and as denoting watchfulness, and good obedience: and as meaning the continuing in the right way, and following the way which those [of the righteous] who have gone before have trodden; this last being said to be the meaning in the Ḳur ix. 101. (TA.) — As a trans. v.: see 2, in three places. — احسنهُ also signifies ‡ He knew it: (Ṣ, Ḳ, TA:) [or] he knew it well; (Er-Rághib, Mṣb;) and so احسن بِهِ, as in the saying, هُوَ يُحْسِنُ بِالعَرَبِيَّةِ † He knows well the Arabic language. (MA.) Hence the saying of 'Alee, قِيمَةُ المَرْءِ مَا يُحْسِنُهُ ‡ [The value of the man is what he knows, or knows well]. (TA.) النَّاسُ أَبْنَآءُ مَا يُحْسِنُونَ is another saying of 'Alee, meaning ‡ Men are named, or reputed, in relation to what they know, and to the good deeds that they do. (TA.) — أَحْسِنْ بِهِ and مَا أَحْسَنَهُ: see 1, last sentence. You say also, مَا أُحَيْسِنَهُ [i. e. How very good, or goodly, &c., is he!]; using the dim. form; like مَا أُمَيْلِحَهُ [q. v.]. (Ṣ and Ḳ in art. ملح.) — Also He (a man, IAạr) sat upon a high hill, or heap, of sand, such as is termed حَسَنٌ. (IAạr, Ḳ.)

5. تحسّن: see 1. — Also i. q. تَجَمَّلَ [i. e. He beautified, embellished, or adorned, himself: and he affected what is beautiful, goodly, or comely, in person, or in action or actions or behaviour, or in moral character, &c.]. (TA.) [تَحَسَّنَتْ, said of a woman, occurs, in the former sense, in the Ṣ and Ḳ in art. رعد, and in the TA in art. نقط, &c.] — دَخَلَ الحَمَّامَ فَتَحَسَّنَ He entered the hot bath and was shaven. (TA.)

6. تحاسن [He affected to be حَسَن (i. e. good, goodly, beautiful, comely, &c.), not being really so]. (A in art. صبح. [See 6 in that art.])

10. استحسنهُ He counted, accounted, reckoned, or esteemed, him, or it, حَسَن [i. e. good, goodly, beautiful, comely, pleasing, &c.; he approved, thought well of, or liked, him, or it]; (Ṣ, Ḳ;) as also حسّنهُ, inf. n. تَحْسِينٌ. (Ḥar p. 594.) Hence the saying, صَرْفُ هٰذَا اسْتِحْسَانٌ وَالمَنْعُ قِيَاسٌ [The making this word perfectly declinable is approvable, but the making it imperfectly declinable is agreeable with analogy]. (TA.)

حُسْن (Ṣ, Ḳ, &c.) and حُسْنٌ, which is of the dial. of El-Ḥijáz, and حَسَنٌ, (MF, TA,) Goodness, or goodliness, [generally the latter,] beauty, comeliness, or pleasingness; contr. of قُبْحٌ: (Ṣ:) i. q. جَمَالٌ: (Ḳ:) but accord. to Aṣ, [when relating to the person,] حُسْنٌ is in the eyes, and جَمَالٌ is in the nose: (TA:) symmetry; or just proportion of the several parts of the person, one to another: (Ḳull:) or anything, moving the mind, that is desired, or wished for; such as is approved by the intellect; and such as is approved by natural desire; and such as is approved by the faculty of sense: in the common conventional language, mostly applied to what is approved by the sight: in the Ḳur, mostly to what is approved by mental perception: it is in accidents as well as in substances: (Er-Rághib, TA:) the pl. is مَحَاسِنُ, (Ṣ, Ḳ,) like مَلَامِحُ pl. of لَمْحَةٌ, and مَشَابِهُ pl. of شَبَهٌ, &c., (Ḥar p. 9,) contr. to rule, (Ṣ, Ḳ,) as though pl. of مَحْسَنٌ or مُحْسَنٌ: (Ṣ accord. to different copies:) or, accord. to Lḥ

and Eth-Tha'álibee, مَحَاسِنُ has no proper sing. (TA.) وَقُولُوا لِلنَّاسِ حُسْنًا, in the Ḳur [ii. 77], means *And say ye to men a saying having in it goodness* (قَوْلًا ذَا حُسْنٍ): or حُسْنًا may mean حَسَنًا: (Zj, TA:) and some read here حَسَنًا: and some, حُسُنًا, accord. to the dial. of El-Ḥijáz: and some, حُسْنَى, as an inf. n., like بُشْرَى: (Bḍ:) but AḤát and Zj disallow this; the former saying that حُسْنَى is like فُعْلَى [as fem. of أَفْعَلُ denoting the comparative and superlative degrees], and therefore should have the article ال. (TA.) وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا, in the Ḳur [xxix. 7], means [in like manner] *And we have enjoined man to do to his two parents what is good* (مَا يَحْسُنُ حُسْنًا): (TA:) and here [also] some read حَسَنًا; and some, إِحْسَانًا. (Bḍ.) [See another ex. of a similar kind, from the Ḳur xviii. 85, voce إِمَّا, near the beginning of the paragraph.] — سِتُّ الْحُسْنِ [*The convolvulus cæiricus* of Linn.; abundant in the gardens of Cairo;] *a certain plant that twines about trees and has a beautiful flower.* (TA.) — See also حَسَنٌ.

حَسَنٌ *Having, or possessing, the quality termed* حُسْنٌ [which see above; *good*, or *goodly*, (generally the latter,) *beautiful*, *comely*, *pleasing* or *pleasant*, &c.]; (Mṣb, Ḳ, TA;) either *intrinsically*, as when applied to belief in God and in his attributes; or *extrinsically*, as when applied to war against unbelievers, for this is not good in itself: said to be the only epithet of its measure except بَطَلٌ: (TA:) and حَسِينٌ signifies the same, (IB, Ḳ,) because from حَسُنَ, like عَظِيمٌ and كَرِيمٌ from عَظُمَ and كَرُمَ, (IB, TA,) and حُسَانٌ, (Ḳ,) but this is an intensive epithet, [signifying *very good* or *goodly* &c.,] (IB, TA,) and حُسَّانٌ, (Ḳ,) also an intensive epithet, (Ṣ, IB,) and حَاسِنٌ, (Ḳ,) [properly signifying *being*, or *becoming, good* or *goodly* &c.,] cited by Lḥ as used in a future sense, (TA,) and مُحَسَّنٌ as applied to a face: (Ḳ:) the fem. is حَسَنَةٌ, and حَسْنَاءُ, applied to a woman, (Ṣ, Mṣb, Ḳ,) though the corresponding masc. of this latter, namely, أَحْسَنُ, is [said to be] not used (Ṣ, Ḳ) as applied to a man [in the sense of حَسَنٌ], (Ṣ,) [but the phrase هُوَ أَحْسَنُهُمْ وَجْهًا as meaning حَسَنُهُمْ وَجْهًا is mentioned in the Ṣ in art. بيض, (see بَيَاضٌ, and see also the pl. أَحَاسِنُ in what here follows,)] and حُسَّانَةٌ: (Ṣ, Ḳ:) the pl. masc. is حِسَانٌ, (Mṣb, Ḳ,) pl. of حَسَنٌ used as an epithet; but when حَسَنٌ is used as a [proper] name, its pl. is حَسَنُونَ; (Mṣb;) and حِسَانٌ may also be pl. of حَسِينٌ; (TA;) and حُسَّانُونَ, (Sb, Ḳ,) pl. of حُسَّانٌ, which has no broken pl.: (Sb:) and أَحَاسِنُ الْقَوْمِ means حِسَانُهُمْ [*the good*, or *goodly*, &c., *of the party*, or *company of men*]: (Ḳ:) the pl. fem. is حِسَانٌ, (Ḳ,) like the masc., pl. of حَسْنَاءُ, and the only instance of its kind except عَجْفَاءُ, pl. of عَجَافٌ. (TA.) You say رَجُلٌ حَسَنٌ بَسَنٌ [*A man very good* or *goodly* &c.], using بسن as an imitative sequent [for the purpose of corroboration]. (Ṣ.) — [حَدِيثٌ حَسَنٌ *A tradition of good authority*; generally applied to one transmitted in the first instance by two or more relaters. — Also meaning *Good, comely, good-humoured, pleasing*, or *pleasant, discourse* or *talk*.] — الْحَسَنُ *The bone that is next to the elbow*; as also الْحُسْنُ: (Ḳ:) or *the extremity of the bone of the upper half of the arm next the shoulder-joint*, because of the abundance of flesh that is upon it; the extremity of that bone next the elbow being called الْقَبِيحُ: (TA in art. قبح:) or *the upper part of that bone*; the lower part thereof being called القبيح. (Fr, TA in that art.) — *A kind of tree, of beautiful appearance*, (Ḳ, TA,) *also called the* أَلَآءُ, *that grows in rows upon a hill*, or *heap*, (كَثِيب,) *of sand*; so called because of its beauty; whence the كثيب is called نَقَا الْحَسَنِ: thus described by Az, on the authority of 'Alee Ibn-Ḥamzeh. (TA.) — [And hence, perhaps,] حَسَنٌ signifies also *A high* كَثِيب [or *hill*, or *heap, of sand*]: (IAạr, Ḳ:) whence it is used as a [proper] name of a boy. (IAạr, TA.) = See also حُسْنٌ, first sentence.

الْحُسْنَ: see أَحْسَنُ.

حُسْنٌ: see حُسْنٌ, first sentence.

حِسْنَةٌ *A ledge* (رَيْدٌ) *projecting from a mountain*: pl. حِسَنٌ. (Ḳ.)

حَسَنَةٌ fem. of حَسَنٌ [q. v.]. (Ṣ, Mṣb, Ḳ.) — Also, [used as a subst., or as an epithet in which the quality of a subst. is predominant, *A good act* or *action*;] *an act of obedience* [*to God*; often particularly applied to *an alms-deed*]: (Ksh and Bḍ in iv. 80:) and the *reward* [*of a good action*]: (Er-Rághib, TA:) *a good, benefit, benefaction, boon*, or *blessing*: (Ksh and Bḍ ibid.:) *contr. of* سَيِّئَةٌ [in all these senses]: (Ṣ, Ḳ:) as contr. of this latter word, it signifies *any rejoicing*, or *gladdening, good* or *benefit* &c. *that betides a man in his soul and his body and his circumstances*: (Er-Rághib, TA:) pl. حَسَنَاتٌ: (Ḳ, and Ḳur vii. 167, &c.:) it has no broken pl. (TA.) Hence, in the Ḳur iv. 80, it means *Abundance of herbage*, or *of the goods, conveniences, and comforts, of life; ampleness of circumstances; and success*: and سَيِّئَةٌ there means the contr. of these. (Er-Rághib, TA.) In the Ḳur xi. 116, الْحَسَنَاتِ is said to mean *The five daily prayers*, as expiating what has been between them. (TA.) — As an epithet, [fem. of حَسَنٌ,] it is applied to an accident as well as to a substance. (Er-Rághib, TA.)

حُسْنَى: see حُسْنٌ, and أَحْسَنُ; the latter, in three places.

حَسْنَاءُ: / حُسَانٌ: / حَسِينٌ: } see حَسَنٌ.

حُسَيْنٌ [dim. of حَسَنٌ. — Also] *A high mountain*: whence it is used as a [proper] name of a boy. (TA.)

حُسَيْنَى One's *utmost*, [or rather one's *best*,] or the *utmost of* one's *power* or *ability* or *deed* or *case*: so in the saying, حُسَيْنَاهُ أَنْ يَفْعَلَ كَذَا [*His utmost*, or *best*, &c., *is*, or *will be, the doing such a thing*]: and حُسَيْنَاؤُهُ means the same. (Ḳ, * TA.)

حُسَيْنَاءُ: see what next precedes. = Also *A kind of tree, with small leaves.* (Ḳ.)

حُسَّانٌ; and its fem., with ة: see حَسَنٌ, in three places.

حَاسِنٌ: see حَسَنٌ. — [Hence,] الْحَاسِنُ *The moon.* (AA, Ṣ.)

أَحْسَنُ, fem. حَسْنَاءُ, pl. أَحَاسِنُ: see حَسَنٌ. — الْأَحْسَنُ denotes the comparative and superlative degrees [of حُسْنٌ]; as in the phrase هُوَ الْأَحْسَنُ [*He*, or *it, is the better*, and *best*; or *the more*, and *most*, *goodly* or *beautiful* or *comely* &c.]: (Ḳ:) الْحُسْنَى is the fem.; as in the phrase الْأَسْمَاءُ الْحُسْنَى *The best names*; those of God; which are ninety and nine: (Jel in vii. 179:) it signifies *the contr. of* السَّوْءَى: (Ṣ, Ḳ:) the pl. of الْأَحْسَنُ is الْأَحَاسِنُ. (Ḳ.) In the saying, in the Ḳur [vi. 153 and xvii. 36], وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ [*And approach ye not the property of the orphan*, to make use of it,] *except by that* act *which is best* to be done with it, the meaning is, such an act as the taking care of it, and increasing it: (Bḍ:) or, as some say, the meaning is, the taking, of his property, what will [suffice to] conceal those parts of one's person that should not be exposed, and stay one's hunger. (TA.) [The fem.] الْحُسْنَى is applied to accidents only: not to substances. (Er-Rághib, TA.) It means also, [as an epithet in which the quality of a subst. predominates, *That which is better*, and *that which is best*. And hence,] *The good final* or *ultimate state* or *condition* [appointed for the faithful]: (Ḳ:) so, it is said, in the Ḳur xli. 50. (TA.) And *The view*, or *vision, of God*; (Ḳ;) accord. to some: but it is said that in the Ḳur x. 27, it means *Paradise*; and زِيَادَةٌ, which there follows it, means the view, or vision, of the face of God. (TA.) And *Victory*: and *martyrdom*: (Th, Ḳ:) whence, [in the Ḳur ix. 52,] إِحْدَى الْحُسْنَيَيْنِ [*one of the two best things*]; (Ḳ;) *victory or martyrdom.* (Ksh, Bḍ, Jel.) And *The saying* لَا إِلَهَ إِلَّا اللهُ. (Jel in xcii. 6 and 9.) The pl. of الْحُسْنَى is الْحُسْنَيَاتُ and الْحُسَنُ, (Ḳ, [the latter like رُجَعٌ pl. of رُجْعَى, but misunderstood by Freytag as syn. with الْمَحَاسِنُ, which next follows it in the Ḳ,]) neither of which is used without the article ال. (TA.)

مَا أُحْسِنُهُ: see 4, last sentence but one.

تَحْسِينٌ a subst. of the measure تَفْعِيلٌ; (Ḳ;) or rather an inf. n. used as a subst.; (TA;) pl. تَحَاسِينُ: whence كِتَابُ التَّحَاسِينِ (Ḳ) [*Calligraphy*; or] *deliberate, orderly, and regular writing*; (TK;) [or *close and compact writing, without spaces*, or *gaps, and without elongation of the letters*;] *contr. of* الْمَشْقُ. (Ḳ. [See كِتَابُ مَشْقٍ.])

مَحْسَنٌ: see حُسْنٌ, and مَحَاسِنُ.

مُحْسَنٌ: see حُسْنٌ.

مُحْسِنٌ *Doing*, or *who does, that which is* حَسَن [meaning *good, comely*, or *pleasing*]; (K, TA;) as also ✦ مِحْسَانٌ: (K:) or the latter [is an intensive epithet, meaning *doing*, or *who does, much that is good, comely*, or *pleasing*: or] means *constantly doing that which is* حَسَن. (TA.) — إِنَّا نَرَاكَ مِنَ المُحْسِنِينَ, in the Kur xii. 36, means ‡ *Verily we see thee to be of those who know*, or *know well, the interpretation of dreams*: (Ksh, Bḍ, TA:*) or † *of those endowed with knowledge*: or *of the doers of good to the prisoners*: (Ksh, Bḍ:) or *of those who aid the weak and the sufferer of wrong, and visit the sick*. (TA.)

مَحْسَنَةٌ [*A cause of good*: pl., app., ✦ مَحَاسِنُ; like as مَسَاوٍ, originally مَسَاوِئُ, is said to be pl. of مَسَآءَةٌ, originally مَسْوَأَةٌ]. You say, هٰذَا الطَّعَامُ مَحْسَنَةٌ لِلْجِسْمِ [*This food is a cause of good*, i. e. *beneficial, to the body*]. (Ṣ.)

مُحَسَّنٌ: see حَسَنٌ.

مِحْسَانٌ: see مُحْسِنٌ.

مَحَاسِنُ The *beautiful places* [or *parts*] *of the body*: (K:) accord. to some, (TA,) the sing. is ✦ مَحْسَنٌ: or it has no sing.: (K:) the former opinion is disapproved by ISd.: the latter is the opinion of the grammarians and of the generality of the lexicologists: and therefore, says Sb, the rel. n. is ✦ مَحَاسِنِيٌّ; for if مَحَاسِنُ had a sing., it would be restored to the sing. in forming the rel. n. (TA.) You say, فُلَانَةُ كَثِيرَةُ المَحَاسِنِ *Such a woman has many beautiful places* [or *parts*] *of the body*. (TA.) And مَحَاسِنُ الوَجْهِ وَمَسَاوِيهِ [*The beauties of the face, and its defects*]: (K in art. لمح:) [for] مَحَاسِنُ signifies the *contr. of* مَسَاوٍ. (Ṣ.) — [As contr. of مَسَاوٍ, it signifies also *Good qualities of any kind*: and also *good actions*; like حَسَنَاتٌ: agreeably with an explanation in the KL, نيكوئيها.] — See also حُسْنٌ: — and مَحْسَنَةٌ.

مَحَاسِنِيٌّ: see the next preceding paragraph.

حسو

1. حَسَا, (Ṣ, Msb, K,) aor. يَحْسُو, (Msb,) inf. n. حَسْوٌ, (Ṣ, Msb,) and some say that حَسْوَةٌ also is an inf. n., (Msb,) [but this is properly an inf. n. of un.,] *He* (a man) *supped*, or *sipped*, or *drank by little and little*, (K,) soup, or broth, (Ṣ, K,) or سَوِيق, and the like; (Msb;) as also ✦ احتسى (Ṣ, K) and ✦ تحسّى, (K,) or the last means, *in a leisurely manner*. (Sb, Ṣ.) You say also, حَسَوْتُ حَسْوَةً وَاحِدَةً [*I supped*, or *sipped, one sup*, or *sip*]. (Ṣ.) And حَسَوْتُ as meaning *I drank* [or *supped* or *sipped*] *what is termed* حَسْوٌ and حَسَآءٌ. (ISk, TA.) [Hence,] احْتَسَوْا كَأْسَ المَنَايَا ✦ † [*They sipped the cup of death*; lit., *deaths*]: and احْتَسَوْا أَنْفَاسَ النَّوْمِ ✦ † [*They sipped the draughts of sleep*; meaning *they took naps*]. (TA.) — One says also of a bird, حَسَا المَآءَ, (Msb, K,) aor. as above, (Msb,) inf. n. حَسْوٌ, (Msb, K,) like as one says of a man, شَرِبَ; (TA;) [*He sipped the water*:] one should not say, in this case, شَرِبَ. (Msb, K.) Hence the prov., (Msb,) نَوْمٌ كَحَسْوِ الطَّيْرِ [*A sleeping like the sipping of the bird*]; i. e., *of short duration*; (Ṣ, M, Msb, TA;) likened, in its quick ending, to a bird's swallowing water: (Msb:) in the copies of the K, يَوْمٌ [*a day*]; and so in [some copies of] the Ṣ, and in the A. (TA.) And the saying, نِمْتُ نَوْمَةً كَحَسْوِ الطَّيْرِ *I slept* [*a sleep like the sipping of the bird*; meaning,] *a short sleep*. (T, Msb.*)

2: see 4, in two places.

3. [حاساهُ *He supped*, or *sipped, with him* soup, or broth, &c.] You say, حَاسَيْتُهُ كَأْسًا مُرَّةً [*I supped*, or *sipped, with him a bitter cup*]. (TA.)

4. أَحْسَيْتُهُ المَرَقَ, (Ṣ, K,) inf. n. إِحْسَآءٌ, (TA,) *I made him*, or *gave him, to sup*, or *sip, the soup*, or *broth*; (Ṣ,* K;) as also ✦ حَسَّيْتُهُ, (K,) inf. n. تَحْسِيَةٌ. (TA.) It is said in a prov.,

* لِمِثْلِهَا كُنْتُ أُحَسِّيكَ ✦ الحُسَى *

[*For the like thereof I used to give thee the mouthfuls of soup to sup*, or *sip*;] meaning † *for the like of this case I used to act with goodness to thee*. (A, TA. [See also Freytag's Arab. Prov. ii. 437; where we read أُحَسِّيهَا.]

5: see 1.

6. تحاسوا (TA) *They supped*, or *sipped*, [soup, or broth, &c.,] *one with another*. (KL.)

8: see 1, in three places. — [Hence also,] احتسى سَيْرَ الفَرَسِ, and الجَمَلِ, and النَّاقَةِ, † *He elicited*, or *exacted, the utmost pace*, or *power of going on, of the horse*, and *of the he-camel*, and *of the she-camel*. (TA.)

حَسًا: see حَسَآءٌ.

حَسْوٌ, inf. n. of 1. — See also حَسَآءٌ.

حَسْوَةٌ *A single act of supping* or *sipping*; (Ṣ,* K;) as also ✦ حُسْوَةٌ; but the former is the more chaste: (K:) some say that these are dial. vars., like نَغْبَةٌ and نُغْبَةٌ, and جَرْعَةٌ and جُرْعَةٌ: but accord. to Yoo, the former denotes the act, and the latter is the [proper] subst. (TA.) See also what next follows.

حُسْوَةٌ *A sup*, or *sip*; i. e. *a small quantity of what is supped*, or *sipped*: (K:) or *as much as is supped*, or *sipped*, (يُحْسَى,) *at once*: (Ṣ:) or *a mouthful of what is supped*, or *sipped*; and some say that ✦ حَسْوَةٌ is a dial. var.; but others, that this is an inf. n. [of un.]: (Msb:) pl. حُسًى [for an ex. of which see 4] (Msb, TA) and حُسْوَاتٌ or حُسَوَاتٌ or حُسَوَاتٌ (Msb) and [of pauc.] أَحْسِيَةٌ and أَحْسُوَةٌ [in some copies of the K, erroneously, أَحْسُوَةٌ], and pl. pl. أَحَاسِي [or rather أَحَاسٍ], (K,) which ISd thinks to be rather a pl. of ✦ حَسَآءٌ, contr. to rule. (TA.) You say, فِي الإِنَآءِ حُسْوَةٌ [*In the vessel is a sup, or sip*]. (Ṣ, Msb.) See also حَسْوَةٌ.

حَسَآءٌ *A well-known kind of food*; (Ṣ;) *soup*; i. e. *what is supped*, or *sipped*; (K;) *thin cooked food*, (Sh, IAth, Msb,) *that is supped*, or *sipped*, (IAth, Msb,) such as is prepared for one who has a complaint of his chest, (Sh,) *made of flour and water and oil* or *grease, and sometimes sweetened*: (IAth:) also called ✦ حَسْوٌ (Sh, Ṣ, Msb, K) and ✦ حَسِيَّةٌ (Sh, K) and ✦ حَسًا and ✦ حَسْوٌ; (K;) the last two, the latter of which is like the inf. n., mentioned by IAar, but regarded by ISd as of doubtful authority. (TA.) See also حُسْوَةٌ.

حَسْوٌ: see what next precedes. — Also One *who sups*, or *sips, much*: (Ṣ, K:) an epithet applied to a man. (Ṣ.)

حَسِيَّةٌ: see حَسَآءٌ.

[حَاسِي الذَّهَبِ act. part. n. of 1. Hence,] [lit. The *supper*, or *sipper, of gold*;] a surname of Ibn-Judh'án, because he had a vessel of gold from which he supped, or sipped. (Ṣ, CK.)

مَحْسًى [The *mouth*; lit. the *place of supping*, or *sipping*]. One says of him who is short, هُوَ قَرِيبُ المَحْسَى مِنَ المَفْسَى [*He has the mouth near to the anus*]. (TA.)

حسى

1. حَسِيَ حِسْيًا: see 8. — حَسِيتُ الخَبَرَ *i. q.* حَسِسْتُ [i. e. *I knew the news certainly*; or *knew somewhat of the news*; see 4 in art. حس]; as also أَحْسَيْتُ ✦ الخَبَرَ. (Ṣ, TA.) And حَسِيَ مَا فِي نَفْسِهِ *He knew what was in his mind*; as also هَلِ احْتَسَيْتَ ✦ مِنْ فُلَانٍ شَيْئًا, meaning *Hast thou found*, or *discovered*, [or *learned*,] *anything from such a one?* (Az, TA.)

4: see 1.

8. احتسى *He dug out the sand from a* حِسْي *to procure the water beneath*: (Ṣ:) *he dug out the earth for the water to come forth*: (TA:) and احتسى حِسْيًا (T, K) *he fetched out, by digging, the water of a* حِسْي; so as heard by Az from more than one of Benoo-Temeem: (TA:) or *he dug a* حِسْي; as also ✦ حَسَاهُ. (K.) — [Hence,] † *He asked*, or *sought, information, news*, or *tidings*. (TA.) — See also 1, in two places.

حَسْيٌ: see what next follows.

حِسْيٌ (T, Ṣ, K) and ✦ حَسِيٌّ (Aḥmad Ibn-Yaḥyà, AAF, K) and ✦ حَسْيٌ, accord. to the K, but this is unknown, and the correct word is حَسًا, [or rather ✦ حَسِيٌّ,] mentioned by IAar, (TA,) *Water which the earth imbibes from sand* [*above it*], *and which, when it reaches what is hard, is arrested thereby: one digs out the sand from over it, and draws it forth*: (Ṣ:) or *accumulated sand, beneath which is hard rock, so that, when the sand is rained upon, it imbibes the water of the rain, which, reaching the rock beneath, is arrested thereby, and the sand prevents the heat of the sun from drying up the water; wherefore, when the heat is vehement, the upper portion of the sand is dug out from over the water, and it wells*

forth, cold and sweet, and is taken by little and little: (Az, TA:) or *soft*, or *plain, ground, in which water remains and collects:* or *rugged ground, over which is sand, that collects the rain-water; so that whenever a bucketful is drawn forth, another collects:* (Ḳ, TA:) so in the M: (TA:) pl. [of pauc.] أَحْسَآءٌ (Ṣ, Ḳ) and [of mult.] حِسَآءٌ: (Ḳ:) أَحْسَآءٌ is syn. with كِرَارٌ. (Ṣ.) [See also حَشْرَجٌ.] — حِسْيٌ also signifies *A small quantity of water;* and so ▼ حَسَآءٌ. (Th, TA.)

حَسًى: / حِسًى: / حَسَآءٌ: } see حِسْيٌ.

حش

1. حَشَّ, (Mṣb, Ḳ,) aor. ـُ, [contr. to general rule in the case of an intrans. v. of this class, unless the sec. pers. of the pret. be حَشُشْتَ, which seems to be not improbable,] inf. n. حَشٌّ, (Mṣb,) *It* (a plant, or herbage, Mṣb, or a shoot of a palm-tree cut off from the mother-tree, or plucked forth from the ground, and planted, Ḳ) *dried*, or *dried up*. (Mṣb, Ḳ.) [Accord. to my copy of the Mṣb, the same is said of a well; but I incline to think that بِئْر is here written by mistake for تِبْن (meaning straw) or some similar word.] You say also, حَشَّ الوَلَدُ, (IAạr, Ṣ, A, Ḳ,) aor. and inf. n. as above, (TA,) or inf. n. حُشُوشٌ, (IAạr,) and, as some say, حُشَّ; (A 'Obeyd, Ṣ;) and ▼ استحشّ; (TA;) *The child*, or *young one*, (Ṣ, A, Ḳ,) of a she-camel, (IAạr,) *dried up* in the belly, (Ṣ, A, Ḳ,) or womb, (TA,) the time of the birth having been exceeded. (TA.) And حَشَّتِ اليَدُ, (A, Ḳ,) and حُشَّت, (Yoo,) and ▼ احشّت, (Ṣ, Ḳ,) and ▼ استحشّت, (Yoo, Ḳ,) *The arm*, or *hand, dried up;* (Ṣ, A;) *and became unsound in its veins* or *ducts, and so rendered motionless;* syn. شُلَّت: (Ṣ, Ḳ:) or, as some say, *became slender and small*. (TA.) = حَشَّهُ, (Ṣ, Mṣb, Ḳ,) aor. ـُ, [in this case agreeable with general rule,] inf. n. حَشٌّ, (Mṣb, TA,) *He cut it*, namely, حَشِيش [or dry herbage]: (Ṣ, Mgh, Mṣb, Ḳ:) and *he collected it;* as also ▼ احتشّهُ: (TA:) or the former has the former signification [only]; and ▼ the latter signifies *he sought it, and collected it*. (Ṣ, Ḳ, TA.) You say also, حَشَّ لِبَعِيرِهِ *He collected dry herbage* (حَشِيش) *for his camel*. (TA in art. بقل.) And حَشَّ عَلَى دَابَّتِهِ *He cut dry herbage* (حشيش) *for his beast*. (TA.) And حَشَّ عَلَى غَنَمِهِ *He beat the branches of the trees so that its leaves became scattered* [*for*, or *upon, his sheep* or *goats*]; like هَشَّ. (TA.) — Also, (Ṣ, Ḳ,) aor. as above, (Ṣ, A, Ḳ,) and so the inf. n., (TA,) *He threw to him* (namely a horse) حَشِيش [or *dry herbage*]; (Ṣ, Ḳ;) *he fed him therewith*. (A, TA.) Az says, I have heard the Arabs say to a man حُشَّ فَرَسَكَ [*Feed thou thy horse with dry herbage*]. (TA.) Hence the prov., أَحُشُّكَ وَتَرُوثُنِي [*I feed thee with dry herbage and thou dungest upon me*]: (Ṣ, A, Ḳ:) and if it were said with س, [أَحُشُّسُكَ, "I curry thee,"] it would not be strange: (Ṣ:) applied to him who does evil to one who does good to him: (Az, Ḳ:) or to any one to whom a benefit has been done and who requites it with the contrary thereof, or is not grateful for it nor profits by it: and thus the prov. is related in the T and Ṣ and M and A [and Ḳ]; but by 'Abd-es-Selám El-Baṣree, أَحُشُّكِ وَتَرُوثِينَنِي. (TA.) — Hence, (A,) حَشَّ النَّارَ, (Ṣ, A, Ḳ,) aor. and inf. n. as above, (Ṣ,) and Az adds بِالْحَطَبِ, (TA,) ‡ *He kindled the fire;* or *made it to burn*, or *to burn fiercely;* (Ṣ, A, Ḳ;) *and fed it with firewood, like as one feeds a beast with* حَشِيش: (A, TA:) or *he collected to it what was scattered of the firewood:* (TA:) and *he stirred it*. (Ḳ.) — And حَشَّ الحَرْبَ, aor. and inf. n. as above, ‡ *He kindled, and excited*, or *provoked, war*, or *the war*. (TA.) — And حَشَّ فُلَانًا ‡ *He improved*, or *made good, the condition*, (A, Ḳ,) or *property*, (O,) *of such a one*. (A, O, Ḳ.) — And حَشَّ مَالَهُ ‡ *He multiplied his property*, or *made it to be much*, (A, Ḳ,*) by [adding to it] the property of another: (A:) or حَشَّ بِهِ مَالًا *he put property into*, or *among, his property:* (Skr:) or *he strengthened him with property*. (El-Báhilee.) — And حَشَّ سَهْمَهُ, (Ṣ, A, O,) aor. and inf. n. as above, (TA,) ‡ *He feathered his arrow:* (A, O:) or *stuck the feathers upon the sides of his arrow:* (Ṣ:) or *mounted them upon his arrow*. (TA.)

4. احشّ *It* (herbage) *became in such a state that it might be cut* (ISh, Ḳ) *and gathered*, (TA,) *being dried up*. (ISh.) — أَحَشَّتِ اليَدُ: see حَشَّتْ. — Also احشّت *She* (a woman, Ṣ and Ḳ, and a camel, TA) *had her child*, or *young one, dried up in her belly*. (Ṣ, Ḳ.) = أَحَشَّ اللّٰهُ يَدَهُ [*May God make his arm*, or *hand, to dry up;* or *to become unsound in its veins* or *ducts, and so rendered motionless;*] is a form of imprecation used by the Arabs. (TA.) — احشّ فُلَانًا *He cut* (Ḳ) *and collected* (TA) حَشِيش [or *dry herbage*] *with such a one;* (Ḳ;) as though he helped him in doing so. (TA.)

8. احتشّهُ: see حَشَّهُ, in two places.

10. استحشّ الوَلَدُ; and استحشّت اليَدُ: see حَشَّ; and حَشَّتْ.

حَشٌّ (Ṣ, Mgh, Mṣb, Ḳ) and ▼ حُشٌّ, (Ṣ, Mṣb, Ḳ,) but the former is the more common, (Mṣb,) and ▼ حِشٌّ, (Ḳ,) *A garden:* (El-Fárábee, Ṣ, Mgh, Mṣb, Ḳ:*) or *a garden of palm-trees:* (AHát, Mṣb:) pl. حُشَّانٌ (Ṣ, Mṣb) and حِشَّانٌ. (Mṣb.) — Hence, ‡ *A privy;* (El-Fárábee, Ṣ, A, Mgh, Mṣb, Ḳ;) likewise called بَيْتُ الحَشِّ or ▼ الحُشِّ: (Mṣb:) because they used to ease themselves in the gardens: (Ṣ, Mgh, Mṣb, Ḳ:) then, when they made privies, they applied thus this appellation: (Mṣb:) and in like manner, ▼ مَحَشٌّ; but accord. to the Abridgment of the 'Eyn., this is proper, not tropical: (Mṣb:) or this last, also written ▼ مِحَشٌّ, signifies the same; (TA;) or *a place in which human ordure has become collected:* (Ḳ:) the pl. of حشّ as applied to a privy is حُشُوشٌ (Ṣ, Mgh, Ḳ) and حُشُّونَ. (Ibn-'Abbád, Ḳ.) = See also مَحَشَّةٌ.

حُشٌّ: see حَشٌّ, in two places: = and see حَشِيشٌ.

حِشٌّ: see حَشٌّ.

حُشَاشٌ: see مَحَشٌّ: = and see حُشَاشَةٌ.

حِشَاشٌ: see مَحَشٌّ.

حَشُوشٌ جَنِينُهَا [*Having her fœtus dried up in her womb*]. (L from a verse of Ibn-Muḳbil.)

حَشِيشٌ *Dry herbage;* (Mṣb;) *dry pasture*, or *fodder:* (El-Fárábee, Ṣ, Mgh, Mṣb, Ḳ:) of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ: (Mṣb:) what is fresh is not so called: (Ṣ, Mṣb:) but عُشْبٌ is applied to what is fresh and what is dry: this, says ISd, is the opinion of the generality of the lexicologists: some [he adds] assert that حشيش is *green pasture* or *herbage*, as well as *dry:* but he says that this is not correct; [and the like is said in the Mṣb;] for this word is properly applied to denote dryness and contraction: ISh says that it is applied to all *herbs*, or *leguminous plants, fresh* as well as *dry;* as also عَلَفٌ and خَلًى: Az says that when they use it unrestricted, the Arabs mean thereby حَلِيّ, [which is the *herb called* نَصِيّ *when it has become dry and white,*] in particular; and that this is the best kind of fodder; that horses thrive upon it, and it is one of the best pastures for camels, or for camels and sheep and goats; a good supply in years of scarcity: (TA:) or it signifies *cut herbage* or *pasture;* and is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Mṣb:) the n. un. is with ة, signifying *a fascicle*, or *wisp, of* حشيش: (TA:) [and sometimes *a herb of any kind:* the pl. is حَشَائِشُ.] — [It is also applied, in the present day, to *Hemp*, used for its intoxicating property; both *fresh* and *dry:* app. what is termed حَشِيشُ الحَرَافِيشِ in the Ḳ, voce بَنْجٌ, q. v.: and also termed حَشِيشَةُ الفُقَرَآءِ: see De Sacy's "Chrest. Arabe," sec. ed., vol. i. pp. 210—283. — حَشِيشَةُ السُّلْطَانِ: see خَرْدَلٌ.] — حَشِيشٌ also signifies *A child*, or *young one, that has dried up in the belly of its mother;* (Mgh, Mṣb, TA;) and so ▼ حُشٌّ and ▼ مَحْشُوشٌ and ▼ أُحْشُوشٌ: (TA:) or حُشٌّ [and the rest], *a child*, or *young one, that perishes in the belly of its mother*. (Ḳ.) It is said in a trad., فَأَلْقَتْ حَشِيشًا *And she cast forth a child*, or *young one, dried up*. (Mgh.) And you say, أَلْقَتْ وَلَدَهَا حَشِيشًا *She* (a camel) *cast forth her young one dried up*. (Mṣb.)

حُشَاشَةٌ The [*last*] *remains of the spirit* (Ṣ, A,* Mṣb, Ḳ) *in the heart*, (TA,) [or *of life;*] *in a sick man*, (Ṣ, Mṣb, Ḳ,) and *in one who is wounded;* (Ḳ;) as also ▼ حُشَاشٌ, (Ṣ, Mṣb, Ḳ,) the ة being sometimes elided. (Mṣb.) — And ‡ *Any remains*, or *relic*. (TA.) You say, مَا بَقِيَ مِنَ المُرُوءَةِ إِلَّا حُشَاشَةٌ تَتَرَدَّدُ فِي أَحْشَآءِ مُحْتَضِرٍ ‡ [*There remained not, of manliness, save a last relic going to and fro*, or *wavering, in the entrails of one at the*

(1) III M. Bl. حَشَائِشُ (p. 256).

point of death]. (A, TA.) And مَا بَقِىَ مِنَ الشَّمْسِ إِلَّا حُشَاشَةٌ نَازِعٌ ‡ [*There remained not, of the sun, save a last departing relic*]. (A, TA.)

[حَشَائِشِىٌّ *One skilled in the knowledge of herbs:* so in modern works. — Accord. to Golius, as on the authority of the KL, but not in my copy of that work, *A collector of hay; a forager.*]

حُشَّاشٌ, [pl. of حَاشٌّ,] *Cutters,* or *cutters and collectors, of* حَشِيش [or *dry herbage*]: (TA:) or *seekers and collectors thereof.* (Ṣ.) = See also مِحَشٌّ.

حَاشٌّ: see its pl. حُشَّاشٌ.

أُحْشُوشٌ: see حَشِيشٌ, last signification.

مَحَشٌّ, (Ṣ, A, TA,) or مِحَشٌّ, (Ḳ, [but this seems to be a mistake occasioned by the accidental omission of وَالمَحَشُّ, as is indicated by the addition of وَيُكْسَرُ shortly after, referring to the word in a sense different from that which is here next mentioned,] *A place,* (Ṣ,) or *land,* (Ḳ,) *in which is much* حَشِيش [or *dry herbage*]; (Ṣ, Ḳ;) as also مَحَشَّةٌ: (Ḳ:) or *a place in which one cuts* حشيش: (A:) and the first (مَحَشٌّ) *a place in which are much pasture,* or *herbage, and wealth,* or *good things.* (Ḳ.) You say, هٰذَا مَحَشُّ صِدْقٍ, meaning *This is a* [*good*] *region abounding in* حَشِيش. (TA.) And إِنَّكَ بِمَحَشِّ صِدْقٍ فَلَا تَبْرَحْهُ *Verily thou art in a place abounding in good things, therefore do not quit it:* so in some copies of the Ṣ; and accord. to this explanation, the word is tropically used: in other copies of the Ṣ, *in a place abounding in* حَشِيش. (TA.) — See also حَشٌّ. — Also the former, *A thing in which* حَشِيش *is put;* and so مِحَشٌّ; but the former is the more chaste; (A 'Obeyd, Ṣ, Ḳ;) and مَحَشَّةٌ, (Ḳ,) and مَحَشَّةٌ, which is more chaste; so in some copies of the Ḳ; (TA;) and حُشَّاشٌ, like غُرَابٌ; of which the pl. is أَحْشَشَةٌ: (TA:) the first two of these words are applied to *a woollen* كِسَآء [q. v.] *in which* حَشِيش *is put:* (IAth:) and حِشَّاشٌ, with kesr, signifies *a* [*sack of the hind called*] جُوَالِق *in which is* حَشِيش. (Ḳ.) — See also مِحَشٌّ.

مُحُشٌّ A woman, (Ṣ, Ḳ,) and a she-camel, (TA,) *whose child,* or *young one, dries up in her belly.* (Ṣ, Ḳ, TA.) — An arm, or a hand, (يَد,) *drying up;* or *becoming unsound in its veins* or *ducts, and so rendered motionless:* or *becoming slender and small.* (TA.)

مِحَشٌّ *An instrument with which* حَشِيش [or *dry herbage*] *is cut;* (A 'Obeyd, Ṣ;) as also حُشَّاشٌ, like رُمَّانٌ: (TA:) or *a plain* [i. e. *not serrated*] مِنْجَل [or *reaping-hook*] *with which* حَشِيش *is cut;* as also مَحَشٌّ; but the former is the more chaste; (Ḳ;) or, accord. to the L, the latter is the better. (TA.) = See also مَحَشٌّ, in two places. = Also *An iron instrument with which a fire is stirred;* and so مِحَشَّةٌ: (Ṣ, Ḳ:) pl. مَحَاشٌّ. (A.) — [Hence, ‡ *A kindler, an exciter,* or *a provoker, of war:* or] *a courageous man.* (Ḳ.) Of such one says, نِعْمَ مِحَشُّ الكَتِيبَةِ ‡ [*Excellent is the exciter of the army,* or *troop*]. (Ṣ, A.) And مِحَشُّ حَرْبٍ signifies ‡ *A kindler and an exciter of war:* (Ḳ, TA:) or *a conductor of war.* (Ḥam p. 14.) You say, هُمْ مَحَاشُّ الحُرُوبِ ‡ *They are the kindlers and exciters of wars.* (A.) = See also حَشٌّ.

مَحَشَّةٌ: see مَحَشٌّ, in two places. = Also ‡ The *podex:* or *anus:* (Ṣ, Mgh, Mṣb,* Ḳ:*) and so حَشٌّ: (TA:) pl. of the former مَحَاشٌّ; (Ṣ, Mgh, Ḳ;) and of the latter حُشُوشٌ: (TA:) the former also occurs written with س. (Ṣ, Mgh.)

مِحَشَّةٌ: see مَحَشٌّ: = see also مِحَشٌّ. — Also *A staff,* or *stick:* or *a rod, wand,* or *twig.* (TA.)

مَحْشُوشٌ: see حَشِيشٌ, last signification.

حشب

4. أَحْشَبَهُ *He angered him.* (Ḳ.)

8. احتشبوا *They collected themselves together; congregated.* (El-Muarrij, Ḳ.)

حَشْبٌ: see what next follows.

حَشِيبٌ *A thick, coarse,* or *rough, garment* or *piece of cloth;* (Aboo-Semeyda' El-Aarábee, Ḳ;) as also حِشِيبٌ and حِشْبٌ. (TA.) = See also حَوْشَبٌ.

حشيبى: see what next follows.

حَوْشَبٌ The *fetlock-joint* (مَوْصِلُ الوَظِيفِ) *in the pastern* (رُسْغ) *of a beast:* (Ṣ, Ḳ:) or, (Ḳ,) as also حشيب and حشيبى, (so in the TA,) *a bone in the inside of the hoof, between the tendons* (عَصَب) *and the* وَظِيف [or *shank;* app. the *lower pastern-bone*]: (Ḳ:) or the *contents* (حَشْو) *of the hoof:* (AA, TA:) or *a small bone, like a* سُلَامَى [or *finger-bone,* a description aptly applying to either of the pastern-bones, the upper of which seems to be here meant], *at the extremity of the* وَظِيف, *between the head thereof and the place where the hoof is set on,* (Aṣ, Ṣ, Ḳ,) *entering into the* جُبَّة: (Aṣ, Ṣ: [see this last word (جبّة), to which various significations are assigned; here said in the TA to be that which contains the حوشب and دَخِيس (both of which words seem to be syn.), between, or amid, the flesh and the tendons:]) or the *bone of the* رُسْغ [or *pastern*]: (T, Ḳ:) or a name applied to *each of the two bones of the pastern* (رسغ) *of a horse.* (TA.) = *Lean, and lank in the belly.* (Ḳ.) — And *Big-bellied:* or *big in the sides:* (TA:) or *swollen,* or *inflated, in the sides:* (Ṣ, Ḳ:) or *swollen in the belly, and short:* (Skr p. 57: [see an ex. in a verse cited voce مُجْرٍ in art. جرو:]) bearing two contr. significations: (Ḳ:) fem. with ة: (TA:) pl. حَوَاشِبُ. (Skr, Ṣ.) = The *male hare:* (Ḳ,* TA:) and [so in the Ḳ; but accord. to the TA, "or"] the *calf.* (Ḳ.) Also, accord. to the Ḳ, the "male fox:" but this is a mistake, occasioned by the occurrence of the words حَوْشَب and قَعْنَب together in a verse: the latter of these two signifies the "male fox." (TA.) = *A company of men;* as also حَوْشَبَةٌ: (El-Muarrij, Ḳ:*) *a large number of men collected together.* (TA.)

حَوْشَبَةٌ: see what next precedes.

حشد

1. حَشَدَ, aor. ـُ (A, Mṣb, Ḳ) and ـِ, (Mṣb, Ḳ,) inf. n. حَشْدٌ, (A, Mṣb, Ḳ,) *He collected together* (A, Mṣb, Ḳ) people, or a company of men. (A, Mṣb.) — [Hence,] بِتُّ فِى لَيْلَةٍ تَحْشُدُ عَلَىَّ الهُمُومَ ‡ [*I passed a night that brought anxieties crowding together upon me*]. (A, TA.) = حَشَدُوا, (Ṣ, A, Mṣb,) aor. ـُ, inf. n. حَشْدٌ, (Ṣ,) or حُشُودٌ; (A;) and احتشدوا, and تحشّدوا; (Ṣ, A;) *They collected themselves together,* or *assembled,* (Ṣ, A, Mṣb,) *and came round about* (حَفُّوا [but see what follows]) *aiding one another:* (A:) or حَشَدُوا signifies *they were prompt,* or *active,* [instead of حَفُّوا, in the Ḳ, I read خَفُّوا, as in the L,] *in aiding one another:* or *they complied quickly, when called,* or *summoned:* (L, Ḳ:) the verb is thus generally used in relation to a collective number: seldom in relation to one: (L:) or *they collected themselves together,* or *assembled, for one thing* or *affair;* as also احشدوا, and احتشدوا, and تحاشدوا. (L, Ḳ.) And حشدوا عَلَيْهِ, (L,) and عَلَيْهِ تحاشدوا, *They collected themselves together, aiding one another against him.* (A.) And القَوْمُ لِفُلَانٍ احتشد *The people,* or *party, collected themselves together to such a one, and prepared, equipped,* or *furnished, themselves* [for action]. (TA.) — حَشَدُوا لَهُ *They combined for him,* [or *on his account,*] *and took pains,* or *exerted themselves, in treating him with courtesy and honour;* and so حَفَلُوا لَهُ. (Fr, L.) And *They showed honour, and gave a hospitable entertainment, to him;* namely, a guest. (L.)

4: see 1.

5: see 1.

6: see 1, in two places.

8: see 1, in three places. — احتشد لَهُ فِى كَذَا — *He prepared himself for him* [*in such a case,* or *in such an affair*]. (A.) — احتشد فِى الضِّيَافَةِ — and لِلضِّيَافَةِ *He strove, laboured,* or *exerted himself, in,* and *for, the entertainment of a guest* or *guests.* (A.)

حَشْدٌ, (Ṣ, Ḳ,) originally an inf. n., (Ṣ,) and حَشَدٌ, (Ḳ,) *An assembly,* or *a collected* or *congregated body* or *party,* (Ṣ, Ḳ,) of men. (Ṣ.)

حَشَدٌ: see what next precedes.

حَشِدٌ One *who does not leave* [*unemployed*] *any endeavour or aid or property that he possesses;* as also مُحْتَشِدٌ; (L, Ḳ;) and حَاشِدٌ, pl. حُشُدٌ. (L.) — وَادٍ حَشِدٌ — *A valley similar to land such as is termed* حَشَادٌ: (Ḳ:) *a valley which a small and an inconsiderable quantity of water causes to flow.* (TA.)

أَرْضٌ حَشَادٌ *Land that does not flow with water save in consequence of much rain:* (Ṣ:) or *in*

consequence of [*lasting*, or *continuous*, *rain*, *such as is termed*] دِيمَة: (K:) or *that flows with water in consequence of the least rain*; (ISk, M, K;) as also زَهَادٌ and شَحَاحٌ and نَزَلَةٌ: (ISk:) or *such as is the quickest to flow with water*: (AA in a marginal note in a copy of the S:) or حَشَادٌ signifies a water-course *of which the ground is hard, quickly flowing with water, having many minor water-courses* (شِعَاب) *pouring into its bed and uniting one with another*. (ISh.)

حَاشِدٌ [A people *collecting themselves together*, or *assembling*, &c. (see 1)]: pl. حُشَّدٌ, occurring in a trad., followed by وُفَّدٌ. (L.) — جَآءَ فُلَانٌ مُحْتَفِلًا مُحْتَشِدًا ▼ حَافِلًا حَاشِدًا and *Such a one came* [*full of energy*,] *prepared, furnished, equipped*, or *accoutred*. (S.) See also حَشِدٌ.

مَحْشُودٌ A man *with whom is an assembly*, or *a collected body*, or *party, of men*: (L:) or one *to whom others collect themselves together; who is served*, or *waited on*: (A:) or *obeyed by others*, (S, K,) *among his people*, (TA,) *and whom they are prompt* [instead of يَحِفُّونَ, in most of the copies of the K, I read يَحِفُّونَ, as in others and in the S,] *to serve*, (S, K,) *and to whom they collect themselves together*. (TA.)

مَحَاشِدُ *Places where people are collected to go forth*: or it is a pl. of حَشْدٌ, contr. to rule, like مَشَابِهُ [pl. of شَبَهٌ] and مَلَامِحُ [pl. of لَمْحَةٌ]. (L from a trad.) [See مَخَاطِبُ.]

مُحْتَشِدٌ: see حَشِدٌ, and حَاشِدٌ.

حشر

1. حَشَرَ, aor. ـُ and ـِ, (S, Msb, K,) the former of which aors. is found in the seven readings of the Kur, (Msb,) inf. n. حَشْرٌ, (S, Msb, K,) *He congregated*, or *collected together*, (S, Msb, K,) men: (S, Msb:) or *he congregated* them, or *collected* them *together, and drove* them: (Msb, TA:) *he made* them *to go forth, collected together, from one place to another*: (Bd in lix. 2:) *he*, or *it, compelled* them *to emigrate*: (K,* TA: [in the CK الخَلَاءَ is put by mistake for الجَلَاءَ, the explanation of the inf. n.:]) and [simply] *he drove* towards a place or quarter. (TA.) Hence يَوْمُ الحَشْرِ ‡ [*The day of congregation*, &c.; meaning] *the day of resurrection*: (S,* TA:) [see also مَحْشَرٌ:] and سُورَةُ الحَشْرِ ‡ [*The Chapter of the Compulsion to emigration*; which is the fifty-ninth chapter of the Kur-an]. (TA.) It is said by most of the expositors of the Kur that the wild animals and other beasts, and even the flies, will be collected together (تُحْشَرُ) for retaliation; and they cite a trad. on this subject. (TA.) So in the Kur [lxxxi. 5], وَإِذَا الوُحُوشُ حُشِرَتْ *And when the wild animals shall be collected together*, (Bd, Jel,) from every quarter, (Bd,) after resurrection; (Jel;) or *raised to life*, (Bd,) for the purpose of their retaliating, one upon another; after which they shall return to dust: (Bd, Jel:) or the meaning is, *shall die*, (Az, S,) in the present world; accord. to some: (Az:) and thus says 'Ikrimeh, (S, TA,) on the authority of I'Ab, (TA,) as is related by Sa'eed Ibn-Masrook: (S, TA:) but accord. to some, the two meanings are nearly the same; for each denotes collection. (TA.) حَشْرٌ also signifies The *going forth with a people fleeing* or *hastening* or *dispersing themselves in war*; when used absolutely. (TA.) — حَشَرَتْهُمُ السَّنَةُ, aor. ـُ and ـِ, (Lth,) inf. n. حَشْرٌ, (K,) ‡ *The year of dearth destroyed their camels and other quadrupeds*; because it causes the owners to collect themselves from the various quarters to the cities or towns: (Lth:) or *it caused them to go down to the cities or towns*: (A:) or *it distressed them*; app., because of their collecting themselves together from the desert to the places of settled abodes: (Abu-t-Teiyib:) and حَشَرَتِ السَّنَةُ مَالَ فُلَانٍ *The year of dearth destroyed the camels &c. of such a one.* (S, K.*) = حَشَرَهُ, (S, A,) inf. n. حَشْرٌ, (S, K,) ‡ *He made it* (a spear-head, S, A) *thin*, or *slender*: (S, A, K:) *he made it* (a spear-head, and a knife,) *sharp*, or *pointed, and thin*, or *slender*: (TA:) *he made it small, and thin*, or *slender*: (Th:) *he pared it*; namely, a stick: (TA:) *he pared it, and made it sharp*, or *pointed*. (S.)

7. انحشروا *They* (people) *became collected together* from the desert to the places of settled abodes. (Abu-t-Teiyib.)

حَشْرٌ ‡ Anything *thin*, or *slender*, or *elegant*. (TA.) You say أُذُنٌ حَشْرٌ ‡ *A thin*, or *an elegant, ear*; (Lth, ISk, S, A, K;) as though it were pared, (Lth, S,) and made sharp: (S:) or *small, elegant, and round*: (Lth:) or *thin at the end*: (Th:) or *sharp-pointed*: (TA:) and the epithet is the same for the dual also and the pl.: (K:) [J says that] it does not admit the dual form nor the pl., because it is originally an inf. n., and the expression above mentioned is like مَآءٌ غَوْرٌ and مَآءٌ سَكْبٌ: but اذن حَشْرَةٌ is sometimes said: (S:) and the pl. حُشُورٌ occurs in a verse of Umeiyeh Ibn-Abee-'Áïdh: (TA:) and you also say اذن مَحْشُورَةٌ ▼. (TA.) حَشْرٌ is also applied in the same sense as an epithet to other things. (S.) You say قُذَّةٌ حَشْرٌ ‡ *A thin*, or *an elegant, feather of an arrow*; (Lth, S, A, K;) as though it were pared: (Lth:) or *sharp-pointed*. (TA.) Also سِنَانٌ حَشْرٌ ‡ *A thin*, or *slender, spear-head*: (S, K:) or *sharp*, or *sharp-pointed*: and سِكِّينٌ حَشْرٌ in like manner: and حَرْبَةٌ حَشْرَةٌ: (TA:) and سَهْمٌ حَشْرٌ, and سِهَامٌ حُشْرٌ: like جَوْنٌ and جُونٌ, and وَرْدٌ and وُرْدٌ: (Akh, S:) or سَهْمٌ حَشْرٌ signifies *an arrow having straight*, or *even, feathers*; and so سهم مَحْشُورٌ ▼; and حَشْرٌ ▼, of the same measure as حَتْفٌ, an arrow *having good feathers attached to it*. (TA.) You also say بَعِيرٌ حَشْرُ الأُذُنِ ‡ *A camel having a thin*, or *an elegant, ear*. (TA.)

حَشِرٌ: see حَشْرٌ.

حَشَرَةٌ and حَشَرَاتٌ, (K,) each being a coll. n. without a sing.; (TA;) or the former is sing. of the latter; (S, Msb;) *Any small animals that creep or walk upon the earth*; (S, Mgh, Msb, K;) *as jerboas and hedgehogs and lizards of the kind called* ضَبّ *and the like*: (TA:) or the former, (Msb,) or latter, (Mgh,) is applied to *rats or mice, and jerboas, and lizards of the kind above mentioned*, (Mgh, Msb,) *collected together*: (Msb:) or *any venomous* or *noxious reptiles* or *the like, such as scorpions and serpents*; syn. هَوَامُّ; (As, K;) as also أَحْرَاشٌ and أَحْنَاشٌ. (As.) — Also the former, *Whatever is captured, snared, entrapped, hunted*, or *chased, of wild animals* or *the like, birds*, and *fish, &c.*; (K;) *whether small or great*: (TA:) or the *great thereof*: or *what is eaten thereof*: (K:) thus in all the copies of the K; but the pronoun [in the latter case] does not refer to the animals &c. above mentioned: it is expressly said in the T and M that the word signifies *whatever is eaten of herbs*, or *leguminous plants, of the earth, such as the* دُعَاع *and* فَتّ. (TA.)

حَاشِرٌ One *who congregates*, or *collects together*, people. (TA.) With the article ال, applied to Mohammad; (S, K;) because he collects people after him (S, IAth) and to his religion. (IAth.) — *A collector of spoils*: (El-Hulwánee, Mgh:) and [its pl.] حُشَّارٌ signifies *collectors of the tithes and poll-tax*. (TA.)

مَحْشَرٌ (S, K) and مَحْشَرٌ (K) *A place of congregation*: (S, K:) a term used when people are collected together to a town or country, and to an encampment, and the like. (TA.) Hence, يَوْمُ المَحْشَرِ [*The day of the place of congregation*; meaning the day of judgment]. (TA.) p. 361

مَحْشُورٌ; and its fem., with ة: see حَشْرٌ.

حشرج

Q. 1. حَشْرَجَ, (TA,) inf. n. حَشْرَجَةٌ, (S, K, TA,) *He rattled in the throat, in dying: he made his breath*, or *spirit*, (نَفَسَهُ, or نَفْسَهُ, accord. to different copies of the S and K,) *to reciprocate*: (S, K:) said also of the chest: or *he made the sound of his breath to reciprocate in his throat*, or *fauces, without uttering it with his tongue*. (TA.) Also said of an ass, *He made his voice to reciprocate in his throat*: (S, K, TA:) or *uttered his voice from his chest*. (TA.)

حَشْرَجٌ *Water that is beneath the ground, unperceived, in the wide water-channels that contain small pebbles, and which, when one has dug to the depth of a cubit, gushes forth abundantly*: waters of this description are called by the Arabs أَحْسَآءٌ [pl. of حِسْيٌ] and كِرَارٌ [pl. of كَرٌّ] and حَشَارِجُ: and *sweet water, of the water of a* حِسْيٌ: (Az, TA:) or *water that runs, clear and shallow, over pebbles*, or *over small pebbles*: (TA:) *what is termed* حِسْيٌ, *among pebbles*: (ISk, S, K:) or *what is termed* حِسْيٌ, *having pebbles in it*: (K accord. to the TA:) or *what resembles that which is termed* حِسْيٌ, *in which waters collect*: or *a small*, or *round, hollow*, or *cavity, in a mountain, in which water becomes clear*, (Az, K, TA,) *after collecting*: (Az, TA:) or *water in a small*, or *round, hollow*, or *cavity, in a mountain*. (A.) — *Soft foraminous stones* (كَذَّان) *of the ground*: n. un. with ة. (K.) — *A small*, (A, TA,) or *thin*, (K,) *and clean*, (TA,) كُوز [or *mug*], (A, K, TA,) *in which water is cooled*, (A,) *of the manufacture of El-Heereh*. (K.) — The *cocoa-nut*. (Kr, TA.)

حَشْرَجَةٌ inf. n. of حَشْرَجَ [q.v.]. — [The *rattles;*] the *voice* of a sick person *reciprocated in the throat*, or *fauces*. (A.)

حشف

1. حَشَفَ, said of a she-camel's dug, *Its milk became drawn up* or *withdrawn* or *withheld*, or *it went away, from it*. (IDrd, L, TA. [See also 4 and 10.])

2. حشّف عَيْنَهُ, inf. n. تَحْشِيفٌ, *He* (a man, TA) *contracted his eyelids, and looked through the interstices of their lashes*. (IDrd, K.)

4. احشف, said of a she-camel's udder, *It became contracted, and like an old worn-out water-skin* or *milk-skin*. (TA. [See also 1 and 10.]) — احشفت النَّخْلَةُ *The palm-tree bore dates such as are termed* حَشَف. (S, Mgh, Msb.)

5. تحشّف *He wore old and worn-out clothing*, (O, L, KL, TA,) *such as is termed* حَشِيف: (O, L, TA:) in the copies of the K, erroneously, استحشف. (TA.)

10. استحشف, said of an udder, (Jm, K,) *It became contracted:* (Jm:) or *became dried up and contracted*. (K. [See also 1 and 4.]) And استحشفت الأُذُنُ *The ear became dried up* (Mgh, Msb, K) *and contracted*. (K.) And استحشف الأَنْفُ *The cartilage of the nose became dried up from want of natural motion*. (Msb.) — See also 5.

حَشْفٌ *Dry bread*. (K.)

حَشَفٌ The *worst kind of dates;* (S, Mgh, Msb, K;) *that dry up without ripening, so that they have no flesh:* (Msb:) or *dates without firmness, having no stones;* (K;) *like* شِيص: (TA:) or *dry*, or *tough, bad dates;* (K;) for when they dry up, they become hard and bad, without taste and without sweetness: (TA:) or *of which the lower portion has become bad and rotten, while in its place:* (IAar, TA in art. خشو:) n. un. with ة. (Msb.) [Hence,] أَحَشَفًا وَسُوْءَ كِيلَةٍ, a prov., (S, Meyd, O,) meaning Dost thou combine *the worst of dates and bad measure?* applied to him who combines two bad qualities. (Meyd, O.) — *A worn-out* udder; (S, K;) as also حَشَفٌ: (K:) or an udder *of which the milk has dried up, so that it has become contracted*. (EM p. 67.) — *A thing that is lean*, and *dry*, or *withered*. (KL.)

حَشِفٌ: see حَشَفٌ. — تَمْرٌ حَشِفٌ *Dates having many such as are termed* حَشَف. (TA.)

حَشَفَةٌ The *head* [or *glans*] *of the penis:* (TA:) or the *part of the penis*, (S, K,) [i. e.] the *part of the head of the penis*, (Mgh,) *that is above* [i. e. *beyond*] *the place of circumcision:* (S, Mgh, K:) [accord. to the latter explanation, somewhat more than the glans:] the mulct for the cutting off of which is the whole price of blood. (TA.)

حَشِيفٌ *Old, and worn-out:* applied to clothing or a garment. (S, K, TA.)

نَخْلَةٌ مِحْشَافٌ [*A palm-tree that bears dates such as are termed* حَشَف]. (S and L voce مِعْزَارٌ.)

مُتَحَشِّفٌ A man *clad in old and worn-out clothing* [*such as is termed* حَشِيف]: (S, TA:) a man *in evil condition; slovenly in his person; threadbare, shabby*, or *mean, in the state of his apparel:* or *dried up, and shrivelled:* or *having his garment tucked up*. (TA.)

حشك

1. حَشَكَتِ الدِّرَّةُ, aor. ـِ, inf. n. حَشْكٌ and حُشُوكٌ; for the former of which, حَشَكٌ is used by poetic license: (S:) or حَشَكَتْ, aor. ـُ, (TA,) inf. n. حَشْكٌ (K, TA) and حُشُوكٌ: (TA:) *The flow of milk became full:* (S:) or *became vehement in the udder:* or *collected quickly therein:* (K, TA:) but accord. to Lth, حَشْكٌ and حَشَكٌ are like نَغْضٌ and نَغَضٌ, and نَقْضٌ and نَقَضٌ; the former being an inf. n., and the latter a subst. [in the proper sense of the term, app. signifying *milk collected*, or *collected quickly, in the udder*]. (TA.) — [Hence,] حَشَكَتِ السَّحَابَةُ, (K,) aor. ـِ, inf. n. حَشْكٌ, (TA,) ‡ *The cloud had much water*. (K, TA.) And حَشَكَتِ السَّمَآءُ, aor. ـِ, inf. n. حَشْكٌ, †*The sky let fall a rain such as is termed* حَشْكَةٌ. (AZ, S.) And حَشَكَ الوَادِي, †*The valley poured* (دَفَعَ) *with water*. (TA.) — And حَشَكَتِ النَّخْلَةُ ‡ *The palm-tree bore much fruit*. (Yaaḳoob, S, K, TA.) — And حَشَكَ القَوْمُ, (S, K,) inf. n. حَشْكٌ, or, accord. to Th, حَشَكٌ, (TA,) † *The people collected themselves together*, or *assembled*. (Th, S, K.) — حَشَكَتْ لَبَنَهَا, inf. n. حَشْكٌ and حُشُوكٌ, *She* (a camel) *collected her milk*. (K.) — حَشَكَ النَّاقَةَ, (S, K,) aor. ـِ, (K,) inf. n. حَشْكٌ, (TA,) *He left milking the she-camel until her milk collected* (S, K, TA) *in her udder*. (TA.)

حَشَكٌ: see 1.

حَشْكَةٌ † *A rain exceeding such as is termed* بَغْشَةٌ; like حَفْشَةٌ and غَبْيَةٌ. (S).

جَاؤُوا بِحَشَكَتِهِمْ, (K,) or, as in the Moḥeeṭ, جَآءَ فُلَانٌ بِحَشَكَتِهِمْ, (TA,) means † [*They came*, or *such a one came*,] *with their company*. (K, TA.)

حَشَكٌ, (IDrd, S, Sgh,) thus correctly written, like كَتَبٌ, but in [most of] the copies of the K like سَحَابٌ, (TA, [in the CK like سَحَابَةٌ,]) *A piece of wood which is put in the mouth of a kid*, (S, K,) *across*, (S,) *and tied* (S, K) *at the back of his neck*, (S,) *to prevent him from sucking:* (S, K:) also called شِبَامٌ. (IDrd, S.)

حَشُوكٌ A she-camel *collecting milk in her udder* (S, K) *quickly*. (S.)

حَاشِكٌ [act. part. n. of حَشَكَ]. You say شَاةٌ حَاشِكَةٌ *A sheep*, or *goat, abounding with milk*. (TA in art. لجب.) [And hence,] نَخْلَةٌ حَاشِكٌ ‡ *A palm-tree bearing much fruit*. (Yaaḳoob, S, K.) — Also † *Consecutive*, or *uninterrupted*. (Ibn-'Abbád, K.)

حشم

1. حَشِمَ, aor. ـَ, (Msb, K,) inf. n. حَشَمٌ, (Msb,) *He was*, or *became, angry;* (Msb, K;) as also احتشم: (Msb:) or the latter signifies *he became angered*. (TA.) — And *He was*, or *became, confounded and stupified by shame;* or *ashamed and confounded* or *stupified, and remained speechless and motionless*. (Msb.) See also 8. — حَشَمَهُ, aor. ـِ, inf. n. حَشْمٌ; (Msb;) or حَشِمَهُ, aor. ـَ; (K;) *He angered him;* (Msb, K;) as also احشمهُ, (IAar, S, Msb, K,) and حشّمهُ. (K.) And, accord. to AZ (S) and El-Fárábee, (Msb,) حَشَمَهُ, (S, Msb, K,) aor. ـِ and ـُ, (K,) *He annoyed him*, (S, Msb, K,) *and said to him what he disliked*, (K,) *and angered him;* (S, Msb;) namely, a man sitting with him. (S, Msb, K.) An Arab of chaste speech is related to have said, ذٰلِكَ مِمَّا يُحْشِمُ بَنِي فُلَانٍ, meaning *That is of the things that anger the sons of such a one*. (S.) — Accord. to IAar, (S,) حَشَمَهُ signifies *He caused him to become confounded and stupified by shame;* or *to become ashamed and confounded* or *stupified, and to remain speechless and motionless;* (S, K;) as also احشمهُ: (S, Msb, K:) and both signify *it caused him to be affected with shame, shyness*, or *bashfulness;* or *to shrink;* as in the saying, to one shrinking from food, مَا الَّذِي حَشَمَكَ, or أَحْشَمَكَ, *What caused thee to be affected with shame*, &c.? (TA.) — حَشِمَ, aor. ـَ, inf. n. حُشُومٌ, *He became fat*, or *in a good condition of body, after leanness*. (K.) And حَشِمَتِ الدَّابَّةُ فِي أَوَّلِ الرَّبِيعِ, (K,) aor. ـَ, inf. n. حَشَمٌ, (TA,) or حُشُومٌ, (TK,) *The beast obtained somewhat of the* [*herbage called*] رَبِيع, *in the beginning thereof, and became fat, and in good condition, and large in the belly*, (K, TA,) *and goodly:* (TA:) or, as En-Naḍr says, حَشِمَتِ الدَّوَابُّ *the beasts became in good condition*. (S.) — مَا حَشِمَ مِنْ طَعَامِنَا *He ate not of our food* (K, TA) aught. (TA.) — مَا حَشَمَ الصَّيْدَ *He hit not*, or *obtained not*, or *found not, the game*, or *object of the chase*. (K.) — حَشُمَ, inf. n. حَشَمٌ (TA) and حُشُومٌ, (K,) *He was*, or *became, fatigued, tired*, or *wearied*. (K, TA.) The Arabs say, الحُسُومُ يُورِثُ الحُشُومَ *Labour*, or *toil, occasions fatigue*. (Yoo, TA.)

2: see 1.

4: see 1, in four places.

5: see 8. — You say also, هُوَ يَتَحَشَّمُ المَحَارِمَ *He guards against things forbidden*. (TA.)

8. احتشم: see 1. — Also *He felt*, or *had a sense of*, or *was moved* or *affected with, shame, or shyness*, or *bashfulness*. (Msb.) احتشم مِنْهُ (S, Mgh, K) and عَنْهُ, (K,) and احتشمهُ, (S, Mgh,) or this last is not allowable except when مِنْ is meant to be understood, (TA,) signify the same; (S, Mgh;) i.e. *He was ashamed of it*, or *abashed at him;* or *was ashamed to do it*, or *shy of doing it:* (Mgh, K:) or it signifies, (Mgh,) or signifies also, (K,) *he shrank from it*, or *him:* (Mgh, K:) or, as some say, thus used it is vulgar; for حَشْمَةٌ, with the Arabs, is only anger: (Mgh:) but IB cites, from Kutheiyir,

* إِنِّي مَتَى لَمْ يَكُنْ عَطَاؤُهُمَا *
* عِنْدِي بِمَا قَدْ فَعَلْتُ أَحْتَشِمُ *

as meaning [*Verily I, when the gift of them two*

in my possession is not for what I have done,] *am ashamed,* or *abashed:* and in a trad. of 'Alee, respecting the thief, occurs the saying, إِنِّي لَأَحْتَشِمُ أَنْ لَا أَدَعَ لَهُ يَدًا, meaning *Verily I am ashamed not to leave him a hand;* and *I shrink from it.* (TA.) [And حَشَمَ app. signifies the same; for,] accord. to Aṣ, (TA,) [the inf. n.] حُشُومٌ signifies The act of *shrinking.* (Ḳ.) You say also, إِنِّي لَأَتَحَشَّمُ مِنْهُ *Verily I abstain from it,* or *refrain from it, to shun blame,* or *through disdain and pride; disdain,* or *scorn, it;* (أَتَذَمَّمُ مِنْهُ;) *and am ashamed of it.* (Ḳ.) ⁼ Also *He was,* or *became, master of many* حَشَمٌ [or *dependents* &c.] *and servants.* (KL.)

حَشَمٌ A man's *special dependents, consisting of his family and slaves* [and *others*], or *his neighbours, who are angry on his account* (Ḳ, TA) *when an event befalls him;* (TA;) as also حُشْمَةٌ; (Yoo, TA;) in the Ḳ, erroneously, حَشَمَةٌ; (TA;) and أَحْشَامٌ; (Ḳ;) which IAạr thinks to be pl. of حَشَمٌ used in a sing. sense; (TA;) [for] this word is applied to *one* [*of such persons*] as well as to a pl. number: (Ḳ:) you say, هٰذَا الْغُلَامُ حَشَمٌ لِي [*This young man,* or *slave, is a dependent of mine*]: (IAạr, TA:) or حَشَمٌ signifies, (ISk, Mgh, Mṣb,) or signifies also, (Ḳ,) a man's *relations and household;* (ISk, Mgh, Mṣb, Ḳ;) or his *servants;* (Ṣ, Mṣb;) and *those who are angry on his account* (ISk, Ṣ, Mgh, Mṣb) *when an event befalls him;* (Mgh, Mṣb;) for which reason they are thus called: (Ṣ:) or a man's *followers;* and *those on whose account he should be angry:* (Ḥam p. 614:) or the حَشَم of a man are *those who are angry on his account;* or *those on whose account he is angry:* (Ḥar p. 164:) accord. to ISk, (Mṣb,) it is a word having a pl. signification, and having no proper sing.: (Mgh, Mṣb:) but some say that it has for its pl. أَحْشَامٌ: (Mgh:) and accord. to the Ḳ, حُشَمَاءُ [in the CḲ حَشْمَاء] signifies *neighbours* and *guests;* as though it were pl. of حَشِيمٌ, like as كُرَمَاءُ is of كَرِيمٌ: but [perhaps this should be أَحْشَامٌ; for] we find in the M, هٰؤُلَاءِ أَحْشَامِي, meaning *These are my neighbours,* and *my guests:* (TA:) and حُشُمٌ, with two ḍammehs, signifies *slaves;* (IAạr, TA;) or, as some say, *followers, whether slaves or free persons.* (TA.) ⁼ Also *An object of desire* or *quest;* syn. طَلِبَةٌ [in the CḲ طَلَبَة]; and so حُشُومٌ. (Ḳ.) You say, هُوَ حَشَمُهُ *It is his object of desire* or *quest.* (TḲ.)

حُشُرٌ Persons *having,* or *possessing,* (ذَوُو, as in the explanation of IAạr, for which ذُو is erroneously substituted in the copies of the Ḳ, TA,) *consummate shame, shyness, bashfulness,* or *pudency.* (IAạr, Ḳ, TA.) — See also حَشَمٌ.

حُشْمَةٌ (in the Ḳ, erroneously, حَشَمَةٌ, TA): see حَشَمٌ. — Also [in the CḲ, erroneously, حَشَمَة] *A woman,* or *a wife;* syn. مَرْأَةٌ. (Ḳ, TA.) ⁼ *I. q.* ذِمَامٌ [app. as meaning *protection, safeguard,* or *security of life and property*]. (Yoo, Ḳ.) So in the phrase, لَهُ الْحُشْمَةُ [*Protection,* &c., *is due to him*]. (Yoo, TA.) — *Relationship.* (Ḳ.) So in the phrase, فِيهِمْ حُشْمَةٌ [*Among them is relationship*]. (TA.) ⁼ See also حِشْمَةٌ.

حِشْمَةٌ *Anger.* (Aṣ, Ṣ, Mgh, Mṣb, TA.) — And *Shame, shyness, bashfulness,* or *pudency;* (Ṣ, Mṣb, Ḳ;) and *a shrinking* (Lth, Mgh, Ḳ, TA) *from one's brother in a place of eating, and in seeking,* or *requesting, a thing that one wants.* (Lth, Mgh, TA.) It has been asserted, (Mgh, Mṣb, TA,) on the authority of Aṣ, (Mṣb, TA,) that it signifies only "anger:" (Mgh, Mṣb, TA:) but several authors have refuted this assertion, by showing that it occurs in trads. as meaning "shame." (MF, TA.) — Also The *act of annoying a person sitting with one, and saying to him what he dislikes;* and so حُشْمَةٌ. (Ḳ.)

حُشَمَاءُ, in the CḲ حَشْمَاء: see حَشَمٌ.

حُشُومٌ: see حَشَمٌ, last sentence but one. ⁼ It is also an inf. n. of 1. (Ḳ.)

حَشِيمٌ, (Ṣ, Ḳ,) in some of the copies of the Ṣ حَشِّيمٌ, which is app. a mistake, (TA,) [thus I find it in one of my copies of the Ṣ,] *i. q.* مُحْتَشِمٌ; (Ṣ, Ḳ;) i. e. *Regarded with reverence, veneration, respect, honour, awe,* or *fear;* (TA;) applied to a man. (Ṣ.)

حَاشِمٌ A man *being,* or *becoming, fat,* or *in a good condition of body, after leanness.* (TA.)

مَحْشُومٌ *Angered.* (TA.) [But it is implied in the Ṣ that it signifies *Confounded and stupified by shame;* or *ashamed and confounded* or *stupified, and remaining speechless and motionless.*] A poet says,

* لَعَمْرُكَ إِنَّ قُرْصَ أَبِي خُبَيْبٍ *

* بَطِيءُ النُّضْجِ مَحْشُومُ الْأَكِيلِ *

[*By thy life, verily the round cake of bread of Aboo-Khubeyb is slow in becoming thoroughly baked: the eater is angered,* or *confounded and stupified by shame,* &c.]. (Ṣ, TA.)

مُحْتَشِمٌ: see حَشِيمٌ.

إِنَّهُ لَمُحْتَشِمٌ بِأَمْرِي *Verily he is grieved and disquieted* (مُهْتَمٌّ) *by my affair,* or *case.* (AA, TA.)

حشو

1. حَشَا, (Ṣ, Mgh, Mṣb, TA,) aor. يَحْشُو, (Mṣb, TA,) inf. n. حَشْوٌ, (Ṣ, Mgh, Mṣb, Ḳ,) *He filled,* (Ḳ, TA,) or *stuffed,* (KL, PS,) a pillow, or cushion, [and a garment, (see حَشْوٌ, below,)] &c., (Ṣ, Mgh,* Mṣb, Ḳ,) with a thing, (Ḳ,) with cotton, (Mṣb, TA,) and the like. (TA.) [And *He stuffed* a lamb, or a fowl, and a vegetable, &c., with rice &c.] — Hence, حَشَا الْغَيْظَ, aor. and inf. n. as above, ‡ [*He stuffed wrath* into a man's bosom: see an ex. in a verse cited in the first paragraph of art. حظل:] and حُشِيَ الرَّجُلُ غَيْظًا وَكِبْرًا ‡ [*The man was stuffed with wrath and pride*], and حُشِيَ النَّفْسَ الرَّجُلُ بِالنَّفْسِ and حُشِيَ † [*The man was stuffed with pride,* or *self-magnification,* or *with disdain,* or *scorn*]. (TA.) — [Hence also,] صِغَارُ الْإِبِلِ تَحْشُو الْكِبَارَ † *The young camels enter,* or *occupy the spaces, among the old ones.* (TA.) — [رَسَمَ كِتَابًا وَلَمْ يَحْشُهُ, a phrase occurring in the 1st نَوْع of the Mz, means † *He sketched out a book, and did not fill it up.*] — حَشَاهُ [also signifies *He foisted it* into a thing. — And] *He hit,* or *hurt, his* حَشَا [q. v., like حَشَأَهُ]. (Ḳ.) You say, حَشَاهُ سَهْمًا, inf. n. as above, *He hit,* or *hurt, his* حَشَا [*with an arrow*]. (TA.)

3. مَا أَجَلَّهُ وَلَا حَاشَاهُ *He gave him not a* جَلِيلَة [i. e. a *she-camel that had brought forth once*] *nor* حَاشِيَة [i. e. *small,* or *young, camels*]: (Ḳ:) or مَا أَجَلَّنِي وَلَا أَحْشَانِي *He gave me not a she-camel that had brought forth once nor gave he me a young,* or *small, camel.* (Ṣ in art. جل.)

4: see 3.

5: see 8. — تحشّى فِي بَنِي فُلَانٍ † *He became received among the sons of such a one, and harboured, protected,* or *lodged, by them.* (TA in art. حشى [but belonging to the present art.].)

7: see 8. — انحشى صَوْتٌ فِي صَوْتٍ [app. † *A sound became blended in a sound*], and حَرْفٌ فِي حَرْفٍ [*a letter in a letter*]: mentioned by Az. (TA in art. حشى [but app. belonging to the present art.].)

8. احتشى *It* (a thing) *became filled* [or *stuffed;* as also انحشى]. (Ḳ.) And in like manner you say of a man, احتشى مِنَ الطَّعَامِ *He became filled* [or *stuffed*] *with food.* (TA.) And اِحْتَشَتِ الرُّمَّانَةُ بِالْحَبِّ *The pomegranate became filled with the grains,* or *seeds.* (TA.) — اِحْتَشَتْ *She* (a مُسْتَحَاضَة) *stuffed her vulva* (نَفْسَهَا) *with the* [*rags termed*] مَفَارِم [in the CḲ, erroneously, مَقَارِم], (Ḳ, TA,) and *the like:* and in a similar sense احتشى is used as said of a man having the [disorder termed] إِبْرِدَة. (TA.) And اِحْتَشَتْ بِالْكُرْسُفِ (Ṣ, Mgh, TA) and الْكُرْسُفَ (Mgh, TA) *She* (a حَائِض, Ṣ, Mgh) *stuffed her vulva with cotton,* (Mgh, TA,) to arrest the blood. (Ṣ.) — اِحْتَشَتْ بِحَشِيَّةٍ and حَشِيَّةً *She* (a woman) *wore a* حَشِيَّة; (IAạr, Ḳ;) as also تَحَشَّتْ [alone]. (Az, TA in art. حشى.) A poet says,

* لَا تَحْتَشِي إِلَّا الصَّمِيمَ الصَّادِقَا *

[*She will not wear any stuffing but that which is genuine* and *true*]: meaning that she will not wear حَشَايَا because the largeness of her posteriors renders it needless for her to do so. (IAạr, TA.)

حِشَّةٌ, pl. حِشُونَ: see وَحْشٌ.

حَشًا The *contents of the belly:* (Ḳ:) or *a bowel,* or *an intestine, into which the food passes from the stomach;* syn. مَعًى: (Mṣb:) pl. أَحْشَاءٌ: (Mṣb, Ḳ:) and حُشْوَةٌ and حِشْوَةٌ signify the *bowels,* or *intestines;* [like أَحْشَاءٌ;] syn. أَمْعَاءٌ: (Mṣb:) or these are called الْبَطْنِ حُشْوَةُ and حِشْوَتُهُ: (Ṣ, TA:) or حشوة signifies *all that is in the belly except the fat;* so accord. to Az and Esh-Shâfi'ee: or, accord. to Aṣ, the *place of the food, comprising the* أَحْشَاء *and the* أَقْصَاب: (TA:) [see also مَحْشًى:] الحشا is the name of *all the places of the food:* (Zj in his "Khalḳ

el-Insán:") [see also, for other meanings, its dial. var. حَشَّى, in art. حشى:] the word belongs to this art. and to art. حشى; the dual being حَشَوَانِ and حَشَيَانِ. (TA.) = *A side*, (Mṣb, TA,) *region, quarter*, or *tract*. (Mṣb.) You say, أَنَا فِى حَشَا فُلَانٍ *I am in the quarter and protection of such a one:* pl. as above. (Ḥar p. 61.) [See, again, حَشًى, in art. حشى.]

حَشْوٌ, like the inf. n., (TA,) *Stuffing*; (PṢ;) [i. e.] *what is put into a pillow*, or *cushion*, *&c.*: (Ḳ, TA:) and [hence] *cotton*: and the *seeds used for seasoning food*, [and the *rice &c.*,] *with which the belly of a lamb is stuffed*: pl. مَحَاشٍ, deviating from rule. (TA.) — ‡ The *soul* of a man. (Ḳ, TA.) — † [*A parenthesis;*] *a redundant part*, or *portion, of speech*, or *of a sentence*, (Ḳ, TA,) *upon which nothing is syntactically dependent*. (TA. [See Ḥar pp. 85 and 86.]) — † [*A digression.*] — † The *portion* of either hemistich of a verse *that is comprised between the first and last foot*. (KT, &c.) — † *Small*, or *young, camels*, (Ṣ, Ḳ,) *among which are no great*, or *old, ones;* (Ṣ, TA;) as also حَاشِيَةٌ: (Ṣ, Ḳ:) so called because they enter, or occupy the spaces, among the latter; or because they go against the sides of the latter: (TA:) accord. to ISk, (Ṣ,) ابْنُ الحَاشِيَتَانِ signifies [*the camel termed*] ابْنُ المَخَاضِ *and* [*that termed*] ابْنُ اللَّبُونِ: (Ṣ, and Ḳ in art. حشى:) the pl. [of حَاشِيَةٌ] is حَوَاشٍ. (TA.) It is said in a trad. respecting the poor-rate, خُذْ مِنْ حَوَاشِى أَمْوَالِهِمْ, i. e., accord. to IAth, † *Take thou of the small, or young, of their camels; such as those termed* ابن المخاض *and* ابن اللبون. (TA. [But see another explanation of this saying voce حَاشِيَةٌ in art. حشى.]) — And حَشْوٌ and حَاشِيَةٌ signify also † The *like* of mankind; (Ṣ;) [i. e.] حَاشِيَةٌ signifies ‡ the *lower* or *lowest, baser* or *basest, meaner* or *meanest, sort*, or the *rabble*, or *refuse*, of mankind, or of the people; (TA in art. حشى, and Ḥar p. 61;) as also حَشْوٌ [which is of frequent occurrence in this sense]; (KL;) and حَشْوَةٌ; (Ṣ, TA;) *such as servants and the like*. (Ḥar ubi suprà, in explanation of حاشية. [See also this word in art. حشى.]) You say, جَاءَ فُلَانٌ مَعَ حَاشِيَتِهِ † *Such a one came with those who were in his quarter and protection:* but this may be from حَشًا signifying "a region, quarter, or tract;" servants and followers being in the quarter and protection of their master. (Ḥar ubi suprà.) And فُلَانٌ مِنْ حَشْوَةِ بَنِى فُلَانٍ † *Such a one is of the lower* or *lowest*, &c., *of the sons of such a one*. (Ṣ.) — See also حُشْوَةٌ. = Also *A stuffed garment*. (Mgh.)

أَرْضٌ حَشَاةٌ ‡ *Black land, in which is no good*. (Ḳ, TA.)

حُشْوَةٌ and حِشْوَةٌ: for each, see حَشًا, in two places: — and for the latter, see also حَشْوٌ, in two places. — You say also, مَا أَكْثَرَ حُشْوَةَ أَرْضِهِ and حِشْوَةَ ارضه and حَشْوَهَا and دَغَلَهَا [app. meaning ‡ *How many are the thickets*, or *the like*, that obstruct the tracts *of his land!*]. (Lḥ, Ḳ, TA.)

حَشِيٌّ Herbage *that has become dry in its lower part, and rotten:* (IAạr, Ḳ:) or *dry:* (Aṣ, Ṣ, Ḳ:) like خَشِيٌّ [q. v.]. (Ṣ, TA.)

حَشِيَّةٌ *A stuffed bed:* (Ḳ:) pl. حَشَايَا. (TA.) ['Antarah says that a saddle was to him what the حَشِيَّة, or stuffed bed, is to others: see EM p. 229.] — Also, (Ḳ,) and مِحْشًى, (Ṣ, Ḳ,) *A pillow*, (Ḳ,) or *the like*, (Ṣ,) *with which a woman makes her posteriors* (Ṣ, Ḳ) or *her body* (Ḳ) *to appear large:* (Ṣ, Ḳ:) pl. of the former as above; (TA;) and of the latter مَحَاشٍ. (Ṣ, TA. [In the Ṣ, it is only said of the former that it is the sing. of حَشَايَا.]) — [Also the former, The *pad* of a رَحْل (or camel's saddle): see مِرْبَطَةٌ.]

حَاشِيَةٌ, and its dual and pl.: see حَشْوٌ, in six places. — See also art. حشى.

مَحْشًى The *place of the food in the belly*. (Ḳ.) [See also حَشًا, and مَحْشَاةٌ.]

مِحْشًى: see حَشِيَّةٌ.

مَحْشَاةٌ [The *rectum*;] the *lowest of the places of the food*, (Aṣ, TA,) [i. e.] the *portion of the intestines which is the lowest of the places of the food*, (IAth, TA,) *leading* [*immediately*] *to the place of egress;* (Aṣ, TA;) in a beast, *i. q.* مَبْعَرٌ: (TA: [explained in the Ḳ in art. حش, to which it does not belong:]) pl. مَحَاشٍ. (IAth, TA.) Hence, إِيَّاكُمْ وَإِتْيَانَ النِّسَاءِ فِى مَحَاشِيهِنَّ فَإِنَّ كُلَّ مَحْشَاةٍ حَرَامٌ. (TA.)

مِحْشَاةٌ *A coarse* [*garment of the kind called*] كِسَاء, (Aṣ, Ṣ, TA,) *that abrades the skin:* (TA:) pl. مَحَاشٍ. (Aṣ, Ṣ.) [But accord. to some, a garment of this kind is called مِحْشَأٌ or مِحْشَاءٌ.]

[مَحْشُوٌّ and مَحْشِيٌّ *Filled*, or *stuffed*.]

مَحَاشٍ pl. of مِحْشًى, (Ṣ, TA,) and of مَحْشَاةٌ, (IAth, TA,) and of مِحْشَاةٌ, (Aṣ, Ṣ,) and irreg. pl. of حَشْوٌ, q. v. (TA.)

حشى

1. حَشِيَ, [aor. يَحْشَى,] inf. n. حَشًى, *He* (a man walking quickly, and one speaking with sharpness, or hastiness, of temper, TA) *breathed short*, or *unintermittedly; panted for breath*; or *was out of breath*. (Ṣ, Ḳ, TA.) = See also 3.

2. حشّى, (TA,) inf. n. تَحْشِيَةٌ, (KL, TA,) *He made a* حَاشِيَة *to a garment*, or *piece of cloth*. (KL.) — And [hence,] † *He wrote a note* or *comment*, or *notes* or *comments, upon the margin*, or *margins, of a book:* (KL, TA:) in this sense it is vulgar [or post-classical]. (TA.) = [Also, app., *He*, or *it*, *caused* one *to breathe short* or *unintermittedly, to pant for breath*, or *to be out of breath:* see مُحَشِّيَةُ الكِلَابِ, below.]

3. حاشاهُ مِنْهُمْ, (IAmb, Ḳ, &c.,) inf. n. مُحَاشَاةٌ, (KL,) *He set him aside as excluded from the description of them;* [*excluded him from them;*] *did not include him among them:* (IAmb, TA:) from حَشًى meaning the "side" of a thing: (Az, TA:) *he excepted him from them;* as also تَحَشَّاهُ. (Lḥ, Ḳ, TA.) You say, شَتَمْتُهُمْ وَمَا حَاشَيْتُ مِنْهُمْ أَحَدًا and ما تَحَشَّيْتُ, i. e. [*I reviled them and*] *I did not say* [*of any one of them*] حَاشَى لِفُلَانٍ [*Far is such a one* from being included among those of whom I speak! or from any cause of reproach!]; or *I did not except, of them, any one*. (Lḥ, TA. [The same saying is repeated in the TA, in the supplement to this art. of the Ḳ, but with the substitution of حشيت for حاشيت; perhaps by a mistake of the copyist: or it may be inferred from a statement of Fr and IAmb, which will be found below, that one also says ما حَشَيْتُ.]) And En-Nábighah [Edh-Dhubyánee] says, (Mbr, Ṣ.)

* وَلَا أَرَى فَاعِلًا فِى النَّاسِ يُشْبِهُهُ *

* وَمَا أُحَاشِى مِنَ الأَقْوَامِ مِنْ أَحَدِ *

[*And I shall not see an actor among mankind resembling him; and I do not except, of the companies of men, any one*]: which shows حَاشَى to be a verb perfectly inflected. (Mbr, Ṣ, Mughnee.) And hence the trad. of the Prophet, قَالَ أُسَامَةُ, أَحَبُّ النَّاسِ إِلَىَّ مَا حَاشَى فَاطِمَةَ, i. e. [*He said, Usámeh is the most beloved of men to me:*] *he did not except Fátimeh:* ما being here a negative; not, as Ibn-Málik imagines, supposing this clause to be of the words of the Prophet, the ما which, with a verb following it, conveys the meaning of an inf. n. (Mughnee.) — حَاشَى also denotes exception as a particle, or as a verb (Ṣ, Mughnee) having but one tense and no inf. n., (Mughnee,) according as it governs a gen. or an accus. case. (Ṣ.) You say, ضَرَبْتُهُمْ حَاشَى زَيْدٍ [*I beat them, except Zeyd*], using it as a particle; and ضربتهم حاشى زَيْدًا, using it as a verb. (Ṣ, I 'Aḳ* p. 169.) And sometimes one says, قَامَ القَوْمُ مَا حَاشَى زَيْدًا [*The party stood, except Zeyd*]; (Mughnee, I 'Aḳ p. 169;) like مَا خَلَا; though Ibn-Málik [like Sb] disallows it: (I 'Aḳ:) this being shown to be allowable by the saying of the poet,

* رَأَيْتُ النَّاسَ مَا حَاشَى قُرَيْشًا *

* فَإِنَّا نَحْنُ أَفْضَلُهُمْ فَعَالَا *

[*I have seen mankind, except Kureysh, that we are the most excellent of them in conduct*]. (Mughnee, I 'Aḳ p. 170.) The agent of حاشى [used as a verb having but one tense and no inf. n.] is a pronoun implied, relating to the inf. n. of the preceding verb, or to its act. part. n., or to a portion of what is meant by the [preceding] general noun: so that when one says, قَامَ القَوْمُ حَاشَى زَيْدًا, the meaning is, [*The party stood*, but] *their standing*, or *the stander of them*, or *a portion of them, was apart from Zeyd*. (Mughnee.) [In the Ḳ, its use as a verb of this kind is not mentioned; but it is there said to govern the gen. case, like حَشَّى.] — It also denotes remoteness from imperfection or the like, or freedom therefrom; as in the phrase حَاشَى لِلّٰهِ [*I ascribe unto God remoteness from every imperfection* or *the like*, or *freedom therefrom*; generally implying wonder or admiration, so that it may be rendered, *how*

far, or *how free, is God from every imperfection!*]: (Mughnee:) or this phrase means مَعَاذَ ٱللهِ [*I seek protection by God*; or, as often used by late writers, and in the present day, *God forbid!*]; as also حَاشَ لِلهِ; (Ṣ, Ḳ;) the former being the original expression: (Ṣ:) it occurs, read in both these ways, in the Ḳur xii. 31 and 51; where it implies wonder at the power of God as manifested in the creation of such a person as Joseph. (Ksh, Bḍ.) Mbr and IJ and the Koofees hold that it is a verb; and that, in the [latter] verse the meaning is, Joseph *hath kept aloof from disobedience for the sake of God*; but such an interpretation as this is not suitable in the case of [the former verse,] حَاشَ لِلهِ مَا هٰذَا بَشَرًا: the truth is, that it is a noun, syn. with التَّنْزِيه or البَرَآءَة, [accord. to different copies of the Mughnee, meaning تَنْزِيهًا or بَرَآءَةً,] as is shown by another reading, حَاشًا لِلهِ, with tenween, like بَرَآءَةً لِلهِ; and by the reading of Ibn-Mes'ood, حَاشَ مَعَاذَ ٱللهِ, like مَعَاذَ ٱللهِ: some assert that it is a verbal noun, meaning أَتَبَرَّأُ [*I assert myself to be free*, or *clear*, to God], or تَبَرَّأْتُ [*I have asserted myself* &c.]; but its being decl. in some dials. contradicts this. (Mughnee.) One says also, حَاشَاكَ and لَكَ حَاشَى [*Far art thou* from being included among those of whom I speak! or from any cause of reproach! or the like]; both meaning the same. (Ṣ, Ḳ.) And some of the Arabs say حَشَى, (Fr, IAmb, TA,) dropping the ا. (IAmb, TA.) — Sb says, (Ṣ, Mughnee,) with most of the Baṣrees, (Mughnee,) that it is only a particle governing the gen. case, (Ṣ, Mughnee,) syn. with إِلَّا; (Mughnee;) because, if it were a verb, it would be allowable to make it a connective to مَا, like خَلَا; and this he asserts to be not allowable. (Ṣ.) Mbr says that it is sometimes a verb; as is shown by the verse of En-Nábighah cited above; and by the saying حَاشَى لِزَيْدٍ, because a particle cannot be made to precede immediately another particle; and because it suffers elision, as in the phrase حَاشَ لِزَيْدٍ, seeing that elision takes place in nouns and verbs only, exclusively of particles: (Ṣ, Mughnee*:) and IJ and the Koofees say the like: but Mbr also holds, in common with El-Jarmee and El-Mázinee and Zj and Akh and AZ and Fr and Aboo-'Amr Esh-Sheybánee, that it is often a particle governing the gen. case, and seldom a trans. verb having but one tense and no inf. n., because syn. with إِلَّا. (Mughnee.) = See also 5, in two places.

5. تحشّى [*He went aside, apart*, or *aloof*, or *he removed, withdrew*, or *retired to a distance*,] is from الحَاشِيَةُ; like تَنَحَّى from النَّاحِيَةُ: (TA:) and [تحاشى has a similar meaning:] you say, تَحَاشَيْتُ مِنْ كَذَا *I kept aloof from, shunned*, or *removed myself far from, such a thing*; from الحَشَا [or الحَشَى] meaning النَّاحِيَةُ. (Ḥar p. 194.) — And تحشّى مِنْهُ; (IAạr, Ḳ;) and حاشى مِنْهُ, (Ḥar p. 294,) inf. n. مُحَاشَاةٌ; (KL;) *He abstained*, or *refrained*, (IAạr, Ḳ, KL, Ḥar,) *from him*, (IAạr, Ḳ, Ḥar,) or *it*, (IAạr, KL,) *through disdain and pride*; or *he disdained*, or *scorned*, or *was ashamed of, him*, or *it*. (IAạr, Ḳ, Ḥar.) — And لَا يَتَحَشَّى, (El-Báhilee, TA,) and لَا يُحَاشِي, (Ḥar p. 294,) *He will not care, mind, heed*, or *regard*. (El-Báhilee, Ḥar, TA.) = See also 3, in two places, first and second sentences.

6: see 5.

حَشَى, for حَاشَى: see 3.

حَشًى, [in some copies of the Ṣ written with a final ا, (see حَشَا in art. حشو,)] The *contents of the ribs*; or *what the ribs enclose*: (Ṣ:) or the *contents of the belly, below the* حِجَاب [or *diaphragm*], *consisting of the liver and the spleen and the* كَرِش [or *stomach*, properly that of a ruminant, but also applied to that of a man,] *and what succeeds to this*: or the *portion between the shortest rib, which is in the extremity of the side, and the hip*, or *haunch*: or the *exterior of the belly*: (Ḳ: [in the CḲ, او ظاهِرُ البَطْنِ is erroneously put for او ظاهِرُ البَطْنِ:]) and, accord. to the copies of the Ḳ, the حِضْن: [in the CḲ, والحِضْنِ:] but correctly, the خَصْر [or *waist*]: (TA:) the dual is حَشَيَانِ, (Az, TA,) and the dual of حَشًا is حَشَوَانِ: (TA in art. حشو:) and the pl. [of both these sings.] is أَحْشَآءٌ [generally meaning the *bowels*, or *intestines*]. (Ṣ, TA.) [It is often used as meaning The *belly*: and the *waist*.] You say رَجُلٌ خَمِيصُ الحَشَى *A man lank in the belly*. (Ṣ and Ḳ in art. خمص.) And هُوَ لَطِيفُ الحَشَى *He is slender in the waist*: and of a woman, هِيَ ضَامِرَةُ الحَشَى: and of women, هُنَّ ضَوَامِرُ الأَحْشَآءِ. (TA.) — *A side, quarter, region*, or *tract*: (Ṣ, Ḳ:) *a vicinage*, or *neighbourhood*: *shelter*, or *protection*. (Z, Ḳ,* TA.) You say, أَنَا فِى حَشَاهُ *I am in his quarter, vicinage*, or *protection*: (Z, Ḳ:) [see also حَشًا, in art. حشو:] and هٰؤُلَآءِ حَاشِيَتَهُ *These are in his quarter*, or *vicinage, and shadow*, or *protection*. (TA.) = Also inf. n. of حَشِىَ [q. v.]. (Ṣ,* Ḳ.)

حَشٍّ A man *having a complaint of his* حَشًى [q. v.]. (Az, TA.) — Also, and حَشْيَانُ, *Breathing short*, or *unintermittedly*; *panting for breath*; or *out of breath*; (Ṣ, Ḳ, TA;) applied to a man; (Ṣ;) in walking quickly, and in speaking with sharpness, or hastiness, of temper: (TA:) fem. [of the former] حَشِيَّةٌ and [of the latter] حَشْيَا, (Ḳ,) of the measure فَعْلَى. (TA.)

حَشْيَانُ: see what next precedes.

حَاشَ لِلهِ and حَاشًا لِلهِ and حَاشَ ٱللهِ: see 3.

حَاشَى as a particle, and as a noun; as in حَاشَى زَيْدٍ and لِلهِ, and حَاشَاكَ and حَاشَى لَكَ: see 3, in four places.

حَاشِيَةٌ [The *selvage*, or *selvedge*, i. e.] the *side*, (Mgh, Mṣb, TA,) or *each of the two sides that have no unwoven extremity*, (M, TA,) or *each of the two long sides that have at their two ends the unwoven threads*, (T, TA,) of a garment, or piece of cloth: (Ṣ, T, M, Mgh, Mṣb, Ḳ:) and in like manner, of other things; (Ḳ, TA;) as, for instance, †the *side* of a tract of herbage, and of the mirage; and †the *extremity* of the مَقَام [app. meaning مَقَام إِبْرٰهِيم in the Temple of Mekkeh]: (TA:) pl. حَوَاشٍ. (Ṣ, Mgh, Mṣb.) — †The *margin* of a book or writing. (TA.) — ‡*A writing*, or *writings, upon the margin* [or *margins*] *of a book*: (TA:) [i. e. *a marginal note*, or *marginal notes; an annotation*, or *a comment, scholium*, or *gloss*: and hence, *a series of annotations, comments, scholia*, or *glosses; a commentary on particular words and passages of a book*; distinguished from a شَرْح, which is an exposition, explanation, or interpretation, in the form of a running commentary, comprising the entire text of the work which it expounds.] — †*An indefinite portion* of property, or of cattle: (Mṣb:) [or *a portion from the side*; not selected: for, accord. to some,] the saying, خُذْ مِنْ حَوَاشِى أَمْوَالِهِمْ means †*Take thou from the sides of their collections of cattle*, [for the poor-rate,] without choosing [the best]: this meaning being from حَاشِيَة as used in relation to a garment, or piece of cloth, meaning the "side." (Mgh. [But see another explanation of this saying voce حَشْوٌ.]) — حَاشِيَةُ النَّسَبِ †*The collateral relation* or *relations; such as the paternal uncle, and his son*: as though from حاشية as meaning the "side" of a garment, or piece of cloth. (Mṣb.) — حَاشِيَةُ رَجُلٍ †*A man's family and dependents*, (Ḳ, TA,) *who are under his protection*. (TA.) — See also حَاشِيَةٌ and its dual and pl. voce حَشْوٌ, in six places. — And see حَشًى (in the present art.), last sentence but one. — رَجُلٌ رَقِيقُ الحَوَاشِى †*A man gentle, gracious*, or *courteous, to his associates*. (TA.) — عَيْشٌ رَقِيقُ الحَوَاشِى †*A plentiful, easy, life*. (Ṣ, TA.) — جَمْعٌ كَثِيفُ الحَوَاشِى †*A congregated body crowding close together, side against side*. (Ḥar p. 294.)

مُحَشِّيَةُ الكِلَابِ [*She that causes the dogs to pant for breath*;] applied to *the hare*; meaning that the dogs run after her until they are out of breath. (ISk, Ṣ. [In one copy of the Ṣ, erroneously, مَحْشِيَّة.])

حص

1. حَصَّهُ, aor. ـُ, (TA,) inf. n. حَصٌّ, (A, Ḳ,) *He*, or *it*, *shaved it off*; namely, hair. (A, Ḳ, TA.) You say also, حَصَّتِ البَيْضَةُ رَأْسَهُ (Ṣ, A) [*The helmet rubbed off his hair*: or] *rendered his hair scanty*. (Ṣ.) — *He cut off from it*, either with the مِحَارَة, [a word for which I do not find any apposite meaning, and which is perhaps a mistranscription,] or with the shears: (Er-Rághib, as quoted in the TA:) whence, accord. to some, the word حِصَّةٌ. (TA.) — حَصُّوا بَيْنَهُمْ رَحِمًا ‡*They cut*, or *severed, a tie of relationship between them*. (TA.) — جَآءَتْ سَنَةٌ فَحَصَّتْ كُلَّ شَىْءٍ ‡[*There came a dearth*, or *drought*, or *a year of drought, and*] *it did away with*, or *consumed*, or *destroyed, everything*. (TA, from a trad.) — حَصَّ الجَلِيدُ النَّبْتَ †*The hoar-frost*, or *rime, nipped, shrunk, shrivelled*, or *blasted*, (lit. *burned*, q. v.,) *the plant*, or *plants*, or *herbage*: (AḤn:) a dial. var. of حَسَّ, q. v. (TA.) = حَصَّ, quasi-pass. of حَصَّهُ in the first of the senses

explained above: see 7, in two places. = حَصَّنِى مِنَ المَالِ كَذَا, (A, Mgh,* Msb, K,*) aor. ـُ, (A, Mgh, Msb,) *Such a thing became my portion of the property:* (A,* K:) or *came to me, and became my portion:* (Mgh:) or *came to me as my portion.* (Msb.) = حَصَّ, aor. ـُ, [contr. to rule, by which it should be ـِ, the verb being intrans., unless the sec. pers. pret. be حَصُصْتَ,] inf. n. حَصٌّ, (S, TA,) with which حِصَاصٌ, q. v., is syn., (S, &c.,) *He ran vehemently and quickly:* (S, TA:) and ▼ حَصْحَصَ, (TA,) inf. n. حَصْحَصَةٌ, (S, K,) *he was quick* (S, K, TA) *in going,* (TA,) *and in journeying* or *pace.* (S, TA.) = حَصَّ is also *syn. with* ▼ حَصْحَصَ in all its meanings; like كَبَّ and كَبْكَبَ, and كَفَّ and كَفْكَفَ. (Er-Rághib.)

2: see R. Q. 1, in two places.

3. حَاصَصْتُهُ الشَّىْءَ *I divided with him the thing, each of us allotting to himself his portion.* (TA.) See also 6.

4. أَحْصَصْتُهُ *I gave him his portion, lot,* or *share:* (S, Msb, K:) or *his portion, lot,* or *share, of food and beverage &c.* (TA.) And احصصت القَوْمَ *I gave the company of men their portions, lots,* or *shares.* (A.)

6. تحاصّوا *They* (namely, creditors,) *divided property among themselves in portions, lots,* or *shares;* (S,* Mgh, Msb, K;*) as also ▼ حاصّوا, (K,) inf. n. مُحَاصَّةٌ (S, TA) and حِصَاصٌ; (TA;) *every one of them taking his portion.* (TA.)

7. انحصّ quasi-pass. of حَصَّهُ in the first of the senses explained above; *It* (hair) *became shaven off;* as also ▼ حَصَّ, [sec. pers., app., حَصِصْتَ, and aor. يَحَصُّ,] inf. n. حَصِيصٌ [and app. حَصَصٌ, q. v. infrà]; or, as some say, حص [perhaps a mistake for حَصَصٌ or حَصِيصٌ] signifies the hair's *going from the head by shaving* or *by disease:* (TA:) and the former verb, *it* (the hair) *went* from the head; (K, TA;) *became removed,* or *stripped off;* (TA;) *fell off, and became scattered, by degrees;* (S, TA;) as also ▼ حَصَّ: (TA:) the former is also said of the plumage of a bird; (A;) and of the foliage of trees; in the last of the senses mentioned above: (TA:) and [in like manner] ▼ تَحَصْحَصَ *it* (fur, and the nap of cloth,) *became removed,* or *stripped off.* (IAar.) You say also, انحصّت اللِّحْيَةُ *The beard became short, its hair breaking off in pieces.* (TA.) And انحصّ الذَّنَبُ *The tail became cut off.* (K.) It is said in a prov., أَفْلَتَ وَانْحَصَّ الذَّنَبُ [*He escaped, but the tail became cut off*]: applied to him who has been at the point of destruction, and then escaped: (K:) or alluding to the coward's escape from destruction after being at the point thereof: related to have been said by Mo'áwiyeh, on the occasion of the safe return of an ambassador whom he had sent to the King of the Greeks, appointing for him a threefold bloodwit [if he should be slain] on the condition of his proclaiming the call to prayer on entering his court; which he did; whereupon the King's generals, who were with him, sprang forward to slay him; but he forbade them, and sent him back furnished with requisites for his journey. (A 'Obeyd.) [See also Freytag's Arab. Prov., ii. 201.] You also say, انحصّ رَأْسُهُ [*His head shed,* or *lost, its hair:* or *part thereof*]: (A:) and تَحَصْحَصَ ▼ الحِمَارُ, and البَعِيرُ, *the ass's,* and *the camel's, hair fell off.* (TA.)

R. Q. 1. حَصْحَصَ, inf. n. حَصْحَصَةٌ: see 1, last two sentences. — The inf. n. also signifies The *walking of him who is shackled.* (K, TA.) = *He strove,* or *laboured; exerted himself; took pains,* or *extraordinary pains;* or *exceeded the usual bounds;* in his affair. (Abu-l-'Abbás, TA.) = *He* (a camel) *fixed,* or *made firm* or *steady,* his knees, *in order to rise* (S, K*) *with the load;* and his stifle-joints: (S:) or *lay down upon his breast, with folded legs.* (TA.) = Hence, as some say, أَلْآنَ حَصْحَصَ الحَقُّ, in the Kur [xii. 51], meaning, *Now the truth hath become established:* or, as others say, it is from حِصَّةٌ, and means, *now hath the portion of truth become distinct from that of falsehood:* (TA:) or *now hath the truth become distinct, apparent,* or *manifest,* (S, Msb, Er-Rághib, TA,) *after concealment,* (TA,) or *by the coming to light of that which was concealed in the mind.* (Er-Rághib, TA.) You say, حَصْحَصَ الشَّىْءُ *The thing became distinct, apparent,* or *manifest,* (Kh, S, K,) *after having been concealed;* (Kh;) as also ▼ حَصَّصَ, inf. n. تَحْصِيصٌ: (K:) and some read حَصَّصَ ▼ الحَقُّ in the Kur ubi suprà. (TA.) One should not say حُصْحِصَ in this sense; (TA;) nor تَحَصْحَصَ. (Ez-Zejjájee.)

R. Q. 2. تَحَصْحَصَ: see 7, in two places.

حِصَّةٌ *A portion of a sum:* (Er-Rághib:) and used to signify *a portion, lot,* or *share,* (S, Msb, Er-Rághib, K,) of food, and of beverage, and of land, &c.: (TA:) accord. to some, from حَصَّهُ signifying "he cut off from it:" (TA:) pl. حِصَصٌ. (A, Msb, K.)

حَصَصٌ *Paucity,* or *scantiness, of the hair of the head;* (S, K;) and *of the fetlock of a horse:* (TA:) also *shortness of the beard, when its hair breaks off in pieces:* (TA:) and the *state of one suffering from a protracted disease, whose hair does not grow long.* (TA.)

حِصَاصٌ *Mange,* or *scab:* (Ibn-'Abbád, K:) because the hair falls off in consequence of it. (TA.) = *Vehemence of running,* (As, S, Mgh, K,) of an ass, (Mgh,) and *quickness thereof:* (As, S:) [see 1, last sentence but one:] or, accord. to 'Áṣim Ibn-Abi-n-Nujood, (S,) an ass's *straightening and erecting the ears, and moving about,* or *wagging, the tail, and running:* (S, K:) accord. to some, (S,) *an emission of wind from the anus, with a sound;* (S, Mgh, K;) as A'Obeyd says, in relation to a trad. in which that which it signifies is attributed to the devil as the effect of his hearing the call to prayer; but he adds that the saying of 'Áṣim is more pleasing to him; and it is also the saying of As, or like it. (S.)

حَصِيصٌ *i. q.* ▼ مَحْصُوصٌ [*Shaven off*]; applied to hair: (K:) or it is a subst. applied to that *hair* [*which is shaven off*]. (TA.) [See also حَصِيصَةٌ:] — and see أَحَصُّ.

حَصِيصَةٌ *What is collected from shaving or plucking out.* (TA.) [See also حَصِيصٌ.] — Also The *hair and fur of the ear, whether shaven off* or *not:* or, as some say, *hair and fur in general:* but the former explanation is more known. (TA.) — And *What is above the* أَشْعَر [or *part next the hoof* (in the CK erroneously written شَعَر)] *of the horse;* (Ibn-'Abbád, K;) i. e., *of the hair that surrounds the hoof:* so called because of the paucity of that hair. (Ibn-'Abbád.)

قَرَبٌ حَصْحَاصٌ *A laborious,* (K,) *quick night-journey to water, in which is no flagging;* (As, S, K;) like حَشْحَاشٌ: (S:) or *such as is far-extending,* or *long:* and سَيْرٌ حَصْحَاصٌ *a quick journey,* or *pace;* like حَشْحَاشٌ. (TA.)

حَاصَّةٌ *A disease in consequence of which the hair gradually falls off and becomes scattered:* (S, A, K:) or *a disease that takes away the hair:* (IAth:) or *that takes away the hair entirely.* (A 'Obeyd.) = بَيْنَهُمْ رَحِمٌ حَاصَّةٌ *i. q.* ▼ مَحْصُوصَةٌ; (K;) ‡ *Between them is a tie of relationship* which they have *severed,* or *cut;* not treating one another with the affection due to it; (TA;) [so that it is an act. part. n. in the sense of a pass. part. n.;] as also ▼ رَحِمٌ حَصَّاءُ: (A, TA:) or the meaning is, ذَاتُ حَصٍّ [*having a severing;* so that it is a possessive epithet]. (K.)

أَحَصُّ [*Having the hair shaven off,* or *rubbed off,* or *fallen off,* either *wholly* or *partly*], applied to the head; pl. حُصُّ: (A:) a man *having little hair upon the head:* (S, K:) or a man *having no hair;* (Mgh;) a man *whose hair has all gone;* fem. حَصَّاءُ, applied to a woman: (Et-Tirmidhee:) also, [a man] *having no hair upon his breast:* and a man *suffering from a protracted disease, whose hair does not grow long:* (TA:) and a horse *having little hair in the fetlock,* and *in the tail;* which is a fault; (TA;) as also ▼ حَصِيصٌ; (K,* TA;) on the authority of IDrd: (TA:) and the fem., a she-camel *having no fur upon her:* and the masc., a tail *having no hair upon it:* and ▼ مَحْصُوصٌ applied to the back of the neck, *of which the hair has been shaven off.* (TA.) You say also رَجُلٌ أَحَصُّ اللِّحْيَةِ *A man whose beard has become short, its hair having broken off in pieces:* and لِحْيَةٌ حَصَّاءُ *a beard that has become short in like manner.* (TA.) And طَائِرٌ أَحَصُّ الجَنَاحِ (S, A, K) *A bird having little plumage in the wing:* (K:) or *whose plumage of the wing has gradually fallen off and become scattered:* (S,* TA:) pl. as above. (S.) — ‡ A sword *having in it,* or *upon it, no* أَثَر [or *diversified wavy marks, streaks,* or *grain*]. (K, TA.) — Applied to a man, (A,) ‡ *Unlucky;* (AZ, A, K;) *unpropitious; in whom is no good:* (AZ, A:) and the fem., applied to a woman, also signifies ‡ *unlucky;* (K, TA;) *in whom is no good.* (TA.) And hence, (A,) or because they keep pace together in their prices (يُمَاشِيَانِ أُثْمَانَهُمَا) until they grow old and weak, when their prices become

diminished and they die, (Ṣ,) الأَحَصَّانِ signifies ‡ *The slave and the ass.* (Ṣ, A, Ḳ.) — ‡ [A man] *who cuts, or severs, the tie of relationship.* (TA.) رَحِمٌ حَصَّاءُ: see حَاصَّةٌ. — سَنَةٌ حَصَّاءُ (Ṣ, A, Ḳ) ‡ *A sterile year, in which is no good:* (Ṣ, Ḳ:) or *a year of drought, in which is little herbage:* or *a year in which is no herbage.* (TA.) — يَوْمٌ أَحَصُّ ‡ *A day intensely cold.* (TA.) It was said to a man of the Arabs, "Which of the days is the most cold?" and he answered, الأَحَصُّ الأَزَبُّ; (TA;) the former meaning, ‡ *The day whose sun rises* (Ḳ, TA) *the horizon being red,* (TA,) *and its sky* (سَمَاؤُهُ), accord. to the copies of the Ḳ, but correctly *its north wind* (شَمَالُهُ), (TA,) *being clear,* (Ḳ, TA,) *and such that a touch is not felt by reason of the cold;* and it is *that in which there are no clouds, and of which the cold does not abate:* and the latter meaning, *the day in which blows the wind called* النَّكْبَاءُ, *driving along clouds in which is no water, wherein no sun rises, and in which is no rain.* (TA.) Z says, (TA,) it was said to one of them, "Which of the days is the coldest?" and he answered, الأَحَصُّ الوَرْدُ وَالأَزَبُّ الهِلْوَفُ, i. e., *The clear,* [*in which the horizon is red,*] *and the cloudy, in which blows the wind called* النَّكْبَاءُ. (A, TA.) — رِيحٌ حَصَّاءُ ‡ *A wind that is clear, without dust.* (Ḳ, TA.)

مَحْصُوصٌ: see حَصِيصٌ; and أَحَصُّ; and حَاصَّةٌ.

حصب

1. حَصَبَهُ, (Ṣ, A, Mṣb, Ḳ,) aor. ـِ (Ṣ, A, Mṣb) and ـُ, (Mṣb,) inf. n. حَصْبٌ, (Mṣb, TA,) *He threw at him,* or *pelted him with, pebbles,* (Ṣ, A,* Ḳ,) or *small pebbles.* (Mṣb.) And hence, in a general sense, *He pelted him.* (Ḥar p. 234.) And حَصَبَتِ الرِّيحُ بِالحَصْبَاءِ [*The wind cast,* or *drove along,* or *tore up, the pebbles,* or *small pebbles*]. (A.) — Also, (A,) or حصّبهُ, inf. n. تَحْصِيبٌ, (Ṣ,) or both, (Mṣb, Ḳ,) but the latter has an intensive signification, (Mṣb,) *He spread pebbles in it,* (A, Ḳ,) namely, a mosque, (A,) or a place; (Ḳ;) *he strewed it,* namely, a mosque, (Ṣ, Mṣb,) &c., (Mṣb,) *with pebbles,* (Ṣ,) or *with small pebbles.* (Mṣb.) — حَصَبَ بِهِ النَّارَ *He threw it* (anything) *into the fire.* (AO, Ṣ.) — حَصَبَ النَّارَ *He threw* حَصَب [or *firewood, &c.,*] *into the fire.* (A.) [Also,] inf. n. as above, *He kindled the fire,* or *made it to blaze* or *flame,* with حَصَب. (TA.) = حَصَبُوا عَنْهُ ‡ *They hastened from him,* or *it, in flight.* (A, TA.) — حَصَبَ عَنْ صَاحِبِهِ † *He turned away from his companion;* as also احصب. (Ḳ.) — حَصَبَ فِى الأَرْضِ † *i. q.* ذَهَبَ فِيهَا [which has two meanings: *he went away in,* or *into, the country,* or *land:* and *he discharged his excrement:* the former seems to be here meant]. (Ṣ.) = حُصِبَ; (Ḳ; [in a copy of the A حَصَبَ, but this is probably a mistranscription, as appears to be indicated by its being there added that the part. n. is مَحْصُوبٌ;]) and حَصِبَ, aor. ـَ, (Ḳ,) inf. n. حَصَبٌ, (KL,) or حَصْبٌ; (TḲ, and indicated in the Ḳ;) [and app. حُصِّبَ also; (see مَحْصُوبٌ;)] *He broke forth with* حَصْبَة [i. e. *measles,* or *spotted fever*]. (Ḳ, KL.) The second of these verbs signifies as above, said of a person's skin. (Ṣ.)

2. حصّبهُ: see 1. = Also حصّب, (T, TA,) inf. n. تَحْصِيبٌ, (T, Mgh, Ḳ,) *He* (a pilgrim) *slept* [or *stopped to sleep*] *in El-Moḥaṣṣab* (المُحَصَّب), (T, Mgh,* Ḳ,) which is the name of the way between the mountains opening upon the part called الأَبْطَحُ, (T, Ḳ,) between Mekkeh and Minè, (T, Mṣb,) so called from the pebbles in it, (T, TA,) and also called الحَصْبَاءُ, (Mṣb,) *for an hour,* or *a short time,* (سَاعَة,) *of the night,* (T, Mgh, Ḳ,) *in returning from Minè to Mekkeh:* (T, Mgh,* TA:) this was formerly done in imitation of Moḥammad; but it is said to be voluntary; not obligatory. (T, TA.) Also *He slept at that place after going forth from Mekkeh.* (TA.) المُحَصَّبُ is also the name of the place where the pebbles are cast in Minè; (Aṣ, Ṣ, A, Mgh, Mṣb, Ḳ;) also called حِصَابٌ. (TA.) = حُصِّبَ: see 1.

4. احصب, (Ṣ, A, Ḳ,) inf. n. إِحْصَابٌ, (TA,) *He* (a horse, Ṣ, A, or other beast &c., TA) *struck up the pebbles* in his running. (Ṣ, A, Ḳ.) — See also 1.

6. تحاصبوا *They pelted one another with pebbles.* (A, Ḳ.)

حَصَبٌ *Stones;* as also حَصْبَةٌ, n. un. حَصَبَةٌ, which is extr. [as n. un. of حَصْبَةٌ, but not of حَصَبٌ]. (Ḳ.) — *A stone that is thrown;* like نَفَضٌ in the sense of مَنْفُوضٌ. (TA.) — *Firewood,* (Ḳ,) in a general sense; (TA;) in the dial. of El-Yemen: (Fr, TA:) or *what is thrown into a fire,* (A 'Obeyd, Ṣ, Ḳ,) *of firewood* and *of other things;* (TA;) in the dial. of Nejd: (Fr, TA:) or *firewood prepared for fuel:* (Mṣb:) or *firewood with which a fire is lighted;* firewood not being so called until it is thus used. (Ḳ.) حَصَبُ جَهَنَّمَ, in the Ḳur [xxi. 98], signifies, in the Abyssinian language, accord. to 'Ikrimeh, *The firewood* [or *fuel*] *of Hell.* (TA.)

حَصِبٌ [*Pebbly*]. You say أَرْضٌ حَصِبَةٌ and مَحْصَبَةٌ (T, Ṣ, A, Ḳ) *A land containing,* (T, Ṣ,) or *abounding with,* (A, Ḳ,) *pebbles.* (T, Ṣ, A, Ḳ.) And مَكَانٌ حَاصِبٌ *A place containing pebbles.* (TA.) — See also حَاصِبٌ.

حَصْبَةٌ [*A single throwing of pebbles*]. — [Hence, app., because immediately following the day of the last throwing of pebbles in the Valley of Minè,] لَيْلَةُ الحَصْبَةِ *The night* [*next*] *after the days called* أَيَّامُ التَّشْرِيقِ [which are *the* 11*th and* 12*th and* 13*th of Dhu-l-Ḥijjeh*]. (Ḳ.) — See also حَصَبٌ. = Also, (Ṣ, A, Mṣb, Ḳ,) and حَصِبَةٌ, (Ṣ, Mṣb, Ḳ,) and (sometimes, Ṣ) حَصَبَةٌ, (Ṣ, Ḳ,) [*Measles,* or *spotted fever;*] *a certain cutaneous eruption:* (Ṣ, A, Mṣb, Ḳ:) by some, [contr. to general authority,] said to be *small-pox.* (Mṣb.)

حَصَبَةٌ: see حَصَبٌ, and حَصْبَاءُ: = and see also حَصْبَةٌ.

حَصِبَةٌ: see حَصْبَةٌ.

حَصْبَاءُ *Pebbles:* (Ṣ, A, Ḳ:) or *small pebbles:* (Mṣb:) accord. to Sb, a quasi-pl. n.: (TA:) sing. حَصَبَةٌ. (Ḳ.) — See also 2.

حِصَابٌ: see 2.

حَاصِبٌ [*A thrower,* or *pelter, of stones*]. You say, هُوَ حَاصِبٌ لَيْسَ بِصَاحِبٍ [*He is a pelter of stones* (app. meaning *a calumniator*): *he is not a friend*]. (A, TA.) [Hence also,] حَاصِبٌ, (Ṣ, Ḳ,) or رِيحٌ حَاصِبٌ, (A,) *A violent wind that raises the pebbles;* (Ṣ, A;*) as also حَصِبَةٌ: (Ṣ:) or *a wind that bears along the dust* (Ḳ, TA) *and pebbles:* (TA:) and *a wind casting down pebbles from the sky:* or *a wind that tears up the pebbles.* (TA. [See the Ḳur liv. 34, &c.]) — And hence, † *A punishment from God.* (TA.) — Dust *containing pebbles.* (IAar, TA.) See also حَصِبٌ. — *Clouds* (سَحَابٌ) *casting down snow and hail:* (Ḳ:) or *clouds* (سحاب), because of their casting down snow and hail. (TA.) — *Pebbles* [*borne*] *in the wind.* (ISh, TA.) You say, كَانَ يَوْمُنَا ذَا حَاصِبٍ [*Our day was one in which pebbles were blown about by the wind*]. (TA.) — *Small particles of snow and hail scattered about.* (Ḳ.) — *A large number of men on foot.* (Az, TA.)

مَحْصَبَةٌ: see حَصِبٌ.

مُحَصَّبٌ: see مَحْصُوبٌ: = and see also 2, in two places.

مَحْصُوبٌ *Affected with the cutaneous eruption termed* حَصْبَة [i. e. *measles,* or *spotted fever*]; (A, Ḳ;) as also مُحَصَّبٌ. (TA.)

حصد

1. حَصَدَ, (Ṣ, A, Mgh, &c.,) aor. ـُ and ـِ, inf. n. حَصْدٌ (Ṣ, Mgh, Mṣb, Ḳ) and حَصَادٌ (Lḥ, Mgh, Ḳ) and حِصَادٌ, (Lḥ, Ḳ,) *He reaped,* or *cut* (A, Mgh, Ḳ) *with the* مِنْجَل, (Ḳ,) seed-produce, (Ṣ, A, Mgh, Mṣb, Ḳ,) and plants, or herbage; (Ṣ,* Ḳ;) originally used in relation to seed-produce; (TA;) as also احتصد. (Ḳ.) — [Hence,] حَصَدَهُمْ بِالسَّيْفِ ‡ [*He reaped,* or *mowed, them down with the sword*]: (A:) *he slew them:* or *he exerted his utmost power* or *ability,* or *exceeded the ordinary bounds, in slaying them:* (TA:) *he exterminated them* [*with the sword*]. (Mṣb, TA.) — And مَنْ زَرَعَ الشَّرَّ حَصَدَ النَّدَامَةَ ‡ [*He who sows evil reaps repentance*]. (A.) = حَصَدَ, (L,) [aor. ـِ,] inf. n. حَصْدٌ, (L, Ḳ,) *It* (a rope, and a bow-string,) *was,* or *became, strongly twisted, and firmly,* or *compactly, made;* (L, Ḳ,*) as also استحصد: (Ṣ,* A, L, Ḳ:*) and *it* (a coat of mail) *was,* or *became,* [*close in its rings,* (see حَصِدٌ,) *and*] *firm, and compactly made.* (L, Ḳ.*)

4. احصد *It* (seed-produce) *attained to the proper time for its being reaped;* as also استحصد: (Ṣ, Mgh, Mṣb, Ḳ:) or the latter, † *it invited the act of reaping.* (TA.) = *He twisted* a rope (Ṣ, Ḳ) *firmly.* (TA.) — [*He made firm,* in a general sense. (Golius as from the KL; but not in my copy of that work.)]

8: see 1.

10: see 4: = and see also 1. — [Hence,] †*It* (the affair, or state, of a people) *became established,* or *settled, firmly, soundly, thoroughly,* or *well.* (TA.) — *It* (a people, or party) *collected together,* or *assembled, and rendered mutual aid.* (Ṣ, Ḳ.) — *He was,* or *became, angry:* (Ḳ:) or *violently angry.* (TA.)

حَصَدٌ: see حَصِيدٌ.

حَبْلٌ حَصِدٌ and مُحْصَدٌ (Ṣ, Ḳ) and أَحْصَدُ and مُسْتَحْصِدٌ (Ḳ) *A rope strongly twisted, and firmly,* or *compactly, made:* (Ṣ, Ḳ:) and وَتَرٌ أَحْصَدُ *a bow-string strongly twisted:* (TA:) and دِرْعٌ حَصْدَآءُ *a coat of mail close in its rings, compact and strong.* (L, Ḳ.)

331 حَصَادٌ The *time,* or *season, of reaping;* as also حِصَادٌ. (Ḳ, TA. [In the CḲ, each is erroneously made to be with ă.]) One says, [also, using each as an inf. n.,] هٰذَا زَمَنُ الحَصَادِ, (Ṣ, A,) or أَوَانُ الحَصَادِ, (Mṣb,) and الحِصَادِ, (Ṣ, Mṣb,) [*This is the time,* or *season, of reaping:* for] both are also inf. ns. of حَصَدَ in the first of the senses explained above. (Lḥ, Ḳ.) = See also حَصِيدٌ. — Also *What remains upon the ground,* of seed-produce, *among the lower parts of the stalks of that which has been reaped;* and so حَصَائِدُ, pl. of حَصِيدٌ and حَصِيدَةٌ. (Mgh.) — And *What falls off, and becomes scattered,* of seeds of wild leguminous plants when they dry up. (L.) — And The *fruit,* or *produce,* of any tree. (L.)

حِصَادٌ: see حَصَادٌ, in two places.

حَصِيدٌ *Reaped* seed-produce; (Ṣ, A, Mgh, Mṣb, Ḳ;) as also حَصِيدَةٌ (Ṣ, Mgh, Ḳ) and مَحْصُودٌ and حَصَدٌ (Ṣ, Mṣb, Ḳ) and حَصَادٌ, which last is originally an inf. n.: (Mgh:) pl. of the first, (A, Mgh,) and of the second, (Mgh,) حَصَائِدُ. (A, Mgh.) And حَبُّ الحَصِيدِ [see Ḳur l. 9] *Grain that is reaped:* (L:) *grain of wheat* and *of barley* and *of anything that is reaped;* as though for حَبُّ النَّبْتِ الحَصِيدِ: (Zj:) or *grain of reaped wheat.* (Lth.) — See also حَصَادٌ. — It is also said to signify Seed-produce *torn up and carried away by the wind.* (L.) — Also †*Slain* [or *mowed down*] *with the sword, like seed-produce reaped.* (Jel in xxi. 15.) — حَصَائِدُ أَلْسِنَتِهِمْ, occurring in a trad., means ‡*The words that their tongues utter, and* [*as it were*] *cut off, against others;* (Ṣ, A,* L;) being words wherein is no good: the tongue being likened to a reaping-hook; and the words that it utters, to reaped seed-produce: حصائد, here, is pl. of حَصِيدَةٌ. (L.) — See also what next follows.

حَصِيدَةٌ: see حَصِيدٌ, in two places: — and حَصَادٌ. — Also The *lower parts of seed-produce, which the reaping-hook does not reach..* (Ḳ.) — Also *A place of seed-produce:* (Ḳ:) or حَصِيدٌ has this signification; such a place being so called because it is reaped: حَصِيدَةٌ, accord. to Az, signifies *a field of which all the produce has been reaped:* the pl. is حَصَائِدُ. (L.) — *A place of reaping.* (Mṣb.)

حَاصِدٌ *A reaper:* pl. حَصَدَةٌ and حُصَّادٌ. (Ḳ.)

أَحْصَدُ; fem. حَصْدَآءُ: see حَصِدٌ, in three places. — Also شَجَرَةٌ حَصْدَآءُ *A tree abounding with leaves* [and therefore *compact*]. (Ḳ.)

مُحْصَدٌ: see حَصِدٌ. — [Hence,] مُحْصَدُ الرَّأْيِ ‡A man *whose judgment,* or *opinion, is well,* or *rightly, directed,* (Ṣ, Ḳ,) *and sound,* or *firm.* (TA.) = *What has dried up while standing* [of seed-produce]. (Ḳ.)

مُحْصَدٌ Seed-produce *that has attained to the proper time,* or *season, for its being reaped;* as also مُسْتَحْصِدٌ. (Mgh, Mṣb.)

مِحْصَدٌ *A reaping-hook,* syn. مِنْجَلٌ, (Ṣ, Ḳ,) *with which seed-produce is cut.* (TA.)

مَحْصُودٌ: see حَصِيدٌ.

مُسْتَحْصِدٌ: see مُحْصَدٌ: = and see حَصِدٌ. — [Hence,] رَأْيٌ مُسْتَحْصِدٌ ‡*Sound,* or *firm, judgment* or *opinion.* (TA.)

حصر

1. حَصَرَهُ, (Ṣ, A,) aor. ـُ (Ṣ, Ḳ) and ـِ, (Ḳ,) inf. n. حَصْرٌ, (Ṣ, Ḳ,) *He,* or *it, straitened him;* (Ṣ, A, Ḳ;) so in the Ḳur ix. 5; (TA;) *and encompassed,* or *surrounded, him.* (Ṣ, A.) You say حَصَرَهُ, (Ṣ, Mṣb,) or حَصَرَ بِهِ, (Ḳ,) aor. ـُ, (Ṣ, Mṣb,) inf. n. حَصْرٌ, (Mṣb,) *It* (a hostile party, ISk, Ṣ, Mṣb, or a people, Ḳ) *encompassed him,* or *surrounded him,* (Mṣb, Ḳ,) *and prevented him from going to his business:* (Mṣb:) or *straitened him, and encompassed* or *surrounded him;* as also حَاصَرَهُ, inf. n. مُحَاصَرَةٌ and حِصَارٌ. (ISk, Ṣ.) The مُحاصرة of an enemy is well known. (Ḳ.) You say حَاصَرَهُمُ العَدُوُّ, inf. ns. as above, [*The enemy besieged,* or *beset, them;*] and بَقِينَا فِى الحِصَارِ أَيَّامًا *We remained in the state of siege some days;* or *in the place of confinement;* and حُوصِرُوا مُحَاصَرَةً شَدِيدَةً [*They were besieged,* or *beset, vehemently*]. (A.) — Also حَصَرَهُ, (Ṣ, A, Ḳ, &c.,) aor. ـُ (Mgh, Ḳ) and ـِ, (Ḳ,) inf. n. حَصْرٌ, (A, Mgh, Ḳ,) *He,* (Akh, Ṣ, A,) *or it,* (Ṣ,) *confined, kept close, imprisoned, detained, retained, restrained, withheld,* or *prevented, him;* (AO, Aboo-'Amr Esh-Sheybánee, Akh, Ṣ, A;) as also أَحْصَرَهُ: (Aboo-'Amr Esh-Sheybánee, Ṣ:) or a distinction should be made between these two forms, as will be seen in what follows. (TA.) And *It* (a hostile party, and a disease, ISk, Th, Mṣb) *detained, restrained, withheld,* or *prevented, him* (ISk, Th, Mṣb, Ḳ) *from journeying &c.;* (Ḳ;) as also احصرهُ: (AO,* ISk, Th, Mṣb, Ḳ:) or the latter signifies *it* (disease) *prevented him from journeying,* or *from a thing that he desired:* so in the Ḳur ii. 192: (ISk, Ṣ:) or [more properly] *it* (disease, or urine, [&c.,]) *made him to restrain himself:* (Akh, Ṣ, Ḳ:) or إِحْصَارٌ signifies the *being prevented from attending the religious rites and ceremonies of the pilgrimage, by disease,* or *the like:* (IAth:) or أُحْصِرَ is said when a man is turned back from a course which he desired: and حُصِرَ, when he is confined, or restrained, or the like: (Yoo:) or, accord. to Fr, the Arabs say, of him whom fear or disease prevents from accomplishing his pilgrimage or his عُمْرَة [q. v.], (Mgh,* TA,) and of any one that is not forcibly constrained, as by imprisonment, or by enchantment or the like, (TA,) أُحْصِرَ: and of him who is imprisoned or restrained by a Sulṭán, or by one who overpowers, حُصِرَ: this distinction is observed by them: (Mgh,* TA:) but if you mean that the constraining power of the Sulṭán is a preventing cause, and you do not refer to the act of the agent, it is allowable for you to say, قَدْ أُحْصِرَ الرَّجُلُ: and if you say of him whom pain or disease makes to restrain himself, that the disease, or fear, restrains him, it is allowable for you to say, حُصِرَ: or, as Aboo-Isḥáḳ the Grammarian says, the correct rule, accord. to the lexicologists, is, that one says of him whom fear and disease prevent, أُحْصِرَ: and of him who is confined or restrained by another, حُصِرَ: and thus it is because he who refrains from conducting himself freely in an affair restrains himself: and thy saying حَصَرْتُهُ means that thou hast restrained him; not that he has restrained himself: so that it is allowable to say in this case [when you do not mention the agent], أُحْصِرَ. (TA.) [Accord. to Z,] حُصِرَ عَنْهُ and دُونَهُ [lit. *He was withheld from it*] is said when a man is ashamed at a thing, and leaves it, or abstains from it, or when he is unable to effect a thing, or finds his wish difficult of attainment. (A. [See also حَصِرَ, in what follows, in this paragraph.]) حَصَرْتُ الغُرَمَآءَ فِى المَالِ means حَصَرْتُ قِسْمَةَ المَالِ فِى الغُرَمَآءِ [*I restricted the division of the property among the creditors*]: for the prevention is not against them, but against others, from their being sharers with them in the property: the phrase is inverted, like أَدْخَلْتُ القَبْرَ المَيِّتَ. (Mṣb.) — Also حَصَرَهُ, (Ḳ,) aor. ـُ, inf. n. حَصْرٌ, (TA,) *He took the whole of it;* (Ḳ;) [*appropriated it to himself exclusively;*] *acquired it; took it to himself.* (TA.) — And حُصِرَ, (Ṣ, A, Mgh, Ḳ,) and أُحْصِرَ, (Ṣ, A, Ḳ,) or حُصِرَ بِغَائِطِهِ, and أُحْصِرَ, (Ks,) or حُصِرَ عَلَيْهِ خَلَاؤُهُ, aor. يُحْصَرُ, inf. n. حَصْرٌ [and حُصْرٌ, or this latter is a simple subst.], (Ibn-Buzurj,) *He* (a man, Ṣ, A) *suffered suppression of the feces,* or *constipation of the bowels:* (Ks, Ibn-Buzurj, Ṣ, A, Mgh, Ḳ:) [distinguished from أُسِرَ: (see حُصْرٌ:) or] حُصِرَ عَلَيْهِ بَوْلُهُ signifies *he suffered suppression of his urine..* (Ibn-Buzurj.) = حَصِرَتْ, [intrans.,] with fet-ḥ [to the ص], and أَحْصَرَتْ, *She* (a camel) *had a narrow orifice to the teat.* (Ṣ.) And حَصُرَ, aor. ـُ; and حَصِرَ, aor. ـِ; and أَحْصَرَ, (Ḳ,) or أُحْصِرَ; (so in the TA;) *It* (the orifice of her teat) *was,* or *became, narrow.* (Ḳ,* TA.) — And حَصِرَ, aor. ـِ, inf. n. حَصَرٌ, *He was,* or *became, unable to express his mind, to say what he would, to find words to express what he would say; he faltered in speech;* (Ṣ, Mgh, Ḳ, Expos.

of the "Mufaṣṣal" of Z;) *by reason of shame and confusion of mind,* or *other* [*accidental*] *cause;* wherein, only, it differs from عَيِيَ. (Expos. of the "Mufaṣṣal" of Z.) And also, (Mṣb, Ḳ,) or حَصِرَ فِى القِرَآءَة, (Ṣ,) *He faltered,* or *became impeded, and was unable to proceed, in reading,* or *recitation.* (Ṣ, Mṣb, Ḳ.) And حَصِرَ, aor. ـَ, *He was ashamed, and cut short, as though the affair straitened him like as the prison straitens the prisoner.* (TA.) And حَصِرَ عَنْهُ *He became impeded, and was unable to do it.* (Ṣ.) And حَصِرَ عَنِ المَرْأَة, aor. ـَ, [inf. n. حَصَرٌ,] *He abstained from sexual intercourse with the woman,* (Ḳ, TA,) *though able to enjoy it:* (TA:) or حَصِرَ عَنْ أَهْلِهِ, (Ṣ,) or عَنِ النِّسَآءِ, (Az,) *he was prevented by impotence from having sexual intercourse* (Az, Ṣ) *with his wife,* (Ṣ,) or *with women.* (Az. [See حَصُورٌ.]) — Also حَصِرَ, (Mgh, TA,) or حَصَرَ صَدْرُهُ, (Ṣ, Mṣb, TA,) aor. ـَ, (Mṣb,) inf. n. حَصَرٌ, (Ṣ, Mṣb, Ḳ,) *He became straitened in his bosom; his bosom became straitened.* (Ṣ, Mgh, Mṣb, Ḳ,* TA.) In the Ḳur [iv. 92], أَوْ جَآؤُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ means عَنْ قِتَالِكُمْ [*Or who come to you, their bosoms being contracted so that they are incapable of fighting you; or their bosoms shrinking from fighting you*]: (TA:) Akh and the Koofees allow that the pret. here may be a denotative of state; but Sb does not allow this use of the pret. unless with قَدْ; and he makes حصرت صدورهم to be an imprecation [meaning *may their bosoms become contracted*]: (Ṣ:) accord. to Fr, the Arabs say, أَتَانِى فُلَانٌ ذَهَبَ عَقْلُهُ, meaning قَدْ ذهب عقله: Zj says, Fr makes حصرت a denotative of state; but it is not so unless with قد: Th says that if قد be understood, it approximates to a denotative of state, and becomes like a noun; and some read حَصِرَةً صُدُورُهُمْ: AZ does not allow this use of the pret. [as a denotative of state] unless preceded by وَ or قد. (TA.) — And حَصِرَ, alone, *He vomited.* (Mgh.) — And *He became affected with a disease,* or *malady,* by a thing. (TA.) — Also, (Ṣ, Ḳ,) aor. ـَ, inf. n. حَصَرٌ, (Ḳ,) *He was,* or *became, niggardly, tenacious, penurious, or avaricious.* (Ṣ, Ḳ.) One says, شَرِبَ القَوْمُ فَحَصِرَ عَلَيْهِمْ فُلَانٌ *The party drank, and such a one was niggardly to them,* (AA, Ṣ, L,) *not expending upon those who drank with him.* (L.) — [Hence,] حَصِرَ بِالسِّرِّ *He concealed the secret;* (Ḳ;) *refrained from divulging it.* (TA.) = حَصَرَ البَعِيرَ, aor. ـِ and ـُ, (TA,) inf. n. حَصْرٌ, (Ḳ,) *He bound a* حِصَار, (Ḳ, TA,) or *a* مِحْصَرَة, (TA,) *upon the camel;* (Ḳ, TA;) as also احتصره: (Ṣ, Ḳ, TA:) and *he made for,* or *put to, the camel a* حِصَار: as also احصره. (TA.)

3: see 1, in three places.

4: see 1, in eleven places.

7. انحصر *He,* or *it, was,* or *became, restrained, withheld,* or *prevented.* (KL.)

8: see 1, last sentence.

حُصْرٌ (Ṣ, Mgh, Ḳ, &c.) and حُصُرٌ (A, and Expositions of the Fṣ) *Suppression of the feces;* or *constipation of the bowels:* (Yz, Aṣ, Ṣ, A, Mgh, Ḳ:) suppression of the urine is termed أُسْرٌ: (Yz, Aṣ, Mgh:) or حُصْرٌ signifies also *suppression of the urine,* like أُسْرٌ. (Ibn-Buzurj.)

حَصَرٌ [inf. n. of حَصِرَ, q. v., passim. — Also] *Suppression of the flow of milk of a camel, from a heaviness,* or *heaving, of the stomach, or a tendency to vomit;* and *unwillingness to yield a flow of milk.* (TA.)

حَصِرٌ A man *unable to express his mind; to say what he would; to find words to express what he would say;* (Mgh, TA;) *by reason of shame and confusion of mind,* or *other* [*accidental*] *cause:* (TA: [see حَصِرَ:]) and one who is *impeded, and unable to proceed, in reading,* or *recitation:* (Mṣb, TA:) and so حَصِيرٌ and مَحْصُورٌ, in both these senses. (TA.) — *Contracted in the bosom; having the bosom contracted;* (Mgh, TA;) as also حَصِيرٌ and حَصُورٌ. (Ḳ.) In the Ḳur iv. 92, some read حَصِرَةً صُدُورُهُمْ [*Their bosoms being contracted*]. (TA. [See 1, latter part.]) — *Affected with vomiting.* (Mgh.) — *Niggardly, tenacious, penurious,* or *avaricious;* (Ḳ;) as also حَصِيرٌ and حَصُورٌ: (Ṣ, Ḳ:) and حَصِيرٌ one *who will not drink wine, by reason of niggardliness:* (Ḳ:) and حَصُورٌ one *who will not expend upon those who drink with him:* (L:) *and* one *who* [*by reason of niggardliness*] *does not take part in the game called* المَيْسِر. (Suh.) — Also, (Ṣ,) or حَصِرٌ بِالأَسْرَارِ, (A,) and حَصُورٌ [alone], (Ḳ,) *A strict concealer of secrets:* (Ṣ:) or [simply] *a concealer of secrets.* (A, Ḳ.) — حَصِرَةُ الشَّحْمِ A she-camel *whose flow of milk is suppressed.* (TA.)

حُصْرٌ: see حُصْرٌ.

حَصْرَآءُ *Impervia coëunti* mulier; syn. رَتْقَآءُ. (A, Ḳ.)

حُصْرِىٌّ [and حُصُرِىٌّ, which latter is now the more common,] *A maker,* or *seller, of* حُصُر [or حُصُر, i. e. *mats,* pl. of حَصِيرٌ]. (Ibn-Khillikán, p. 19 of vol. i. of De Slane's ed.)

حَصَارٌ: see the next paragraph.

حِصَارٌ: see حَصِيرٌ. — [*A fortress; a fort; a castle.*] = Also (Ṣ, Ḳ,) and حَصَارٌ, (Ḳ,) *A kind of pillow, cushion,* or *pad, which is put upon a camel, and of which the hinder part is raised so that it is made like the* آخِرَة *of a camel's saddle, the fore part being stuffed so that it is made like the* قَادِمَة [or rather وَاسِط or وَاسِطَة] *of a camel's saddle, and which is ridden upon;* and so مِحْصَرَةٌ: (Ḳ:) or *a kind of saddle upon which those who break,* or *train, beasts ride:* or *a* [*piece of stuff of the kind called*] كِسَآء, *which is thrown upon the back of the camel, behind the rider:* (TA:) or مِحْصَرَةٌ (Ḳ) and حِصَارٌ (TA) signify *a small* [*saddle of the kind called*] قَتَب, (Ḳ, TA,) *which is bound upon a camel, and upon which is thrown the apparatus of the rider.* (TA.)

حَصُورٌ One *who has no sexual intercourse with women,* (Ṣ, Mgh, Ḳ,) *though able to have it,* (Ḳ,) *abstaining from them from a motive of chastity, and for the sake of shunning worldly pleasures:* (TA:) or *who is prevented from having it,* (Ḳ, TA,) *by impotence:* (TA:) or *who does not desire them,* (IAar, A, Mṣb, Ḳ,) *nor approach them:* (IAar, Ḳ:) applied also to a horse, *i. q.* عِنِّينٌ. (IAar, TA in art. عجز.) In the Ḳur [iii. 34], applied to John the Baptist. (TA.) — *Castrated;* (Ḳ;) *having the penis and testicles amputated.* (TA.) — *Very fearful* or *cautious; who abstains,* or *refrains, from a thing through fear.* (Ḳ.) — See also حَصِرٌ, in four places. — Also A she-camel *having a narrow orifice to the teat.* (Ṣ, Ḳ.)

حَصِيرٌ: see مَحْصُورٌ, in two places: — and see حَصِرٌ, in four places. — Also *A king:* (Ṣ, A, Ḳ:) because he is secluded: (Ṣ, A:) or because he prevents those who have access to him. (TA.) = *A prison;* (Ṣ, A, Mgh, Mṣb, Ḳ;) as also حِصَارٌ. (TA.) So [accord. to some] in the Ḳur xvii. 8. (Ṣ, ISd.) = *A mat woven of reeds* [or *of rushes*] (Mṣb, Ḳ) or *of palm-leaves;* (IDrd and Ḳ voce تَذَرَّعَ, &c.;) syn. بَارِيَّةٌ; (Mṣb, Ḳ;) vulgarly حَصِيرَةٌ: (Mṣb:) or *a thing woven,* [سَفِيفَةٌ, in the L and TA erroneously written سَقِيفَةٌ,] *made of* بَرْدِىّ [or *papyrus*] and *of* أَسَل [or *rushes*], *and then spread upon the ground like a carpet:* (TA:) pl. حُصُرٌ (Mṣb, TA) and, by contraction, حُصْرٌ. (TA.) Hence the prov., أَسِيرٌ عَلَى حَصِيرٍ [*A captive upon a mat*]. (TA.) And بَنَاتُ الحَصِيرِ *Bugs;* syn. بَقٌّ. (TA in art. بق.) — *Anything woven.* (Ḳ.) — *A garment,* or *piece of cloth, ornamented and variegated, which, when spread out, captivates hearts in a manner peculiar to it, by its beauty.* (Ḳ.) So, accord. to some, in the trad. of Ḥodheyfeh, تُعْرَضُ الفِتَنُ عَلَى القُلُوبِ عَرْضَ الحَصِيرِ [expl. in art. عرض, conj. 1]. (B.) — *A bed;* or *a thing spread to lie upon;* as though it were a mat: so, accord. to El-Ḥasan, in the Ḳur xvii. 8, referred to above. (TA.) — *A sitting-place;* syn. مَجْلِسٌ: (Ḳ, and so in two copies of the A:) MF thinks it to be a mistake for مَحْبِسٌ [*a prison,* or *place of confinement*]. (TA.) — The *surface of the ground:* (Mṣb, Ḳ:) whence, accord. to some, it is applied to that which is spread upon the ground [i. e. a mat]: (TA:) pl. [of pauc.] أَحْصِرَةٌ and [of mult.] حُصُرٌ. (Ḳ.) — *Water.* (Ḳ.) [Perhaps because its surface, when rippled by the wind, is likened to a thing woven: see نَسَجَ.] — The *diversified wavy marks, streaks,* or *grain,* (فِرِنْد,) of a sword, (Ḳ, TA,) *resembling the tracks of ants:* (TA:) or its حَصِيرَانِ are its *two sides.* (Ḳ,* TA.) — *A road,* or *way.* (IAar, Ḳ.) — *A row* of men, and of other things. (Ḳ.) — *A certain vein extending across upon the side of a beast, towards the belly:* (Ḳ:) so, accord. to some, in the trad. of Ḥodheyfeh mentioned above: (TA:) or *a portion of flesh so situate;* (Ḳ;) i. e., *from the shoulder-blade to the flank;* as also حَصِيرَةٌ, explained in the Ḳ as *a portion of flesh lying across in the side of a horse, which one sees when he is made lean by scanty food:* (TA:) or the former signifies the *sinew that*

is between the part called the صِفَاق *and the part where the false ribs end;* (Ḳ, TA;) *which is the end of the side:* (TA:) or the *part that is between the vein that appears in the side of the camel and horse, lying across, and what is above it, to the part where the side terminates:* (Aṣ, Ṣ:) or the حصير of the side is *what appears of the upper parts of the ribs.* (Ibn-Es-Seed.) — Also The *side* itself. (Az, Ṣ, Ḳ.) Hence the phrase, دَابَّةٌ عَرِيضُ الحَصِيرَيْنِ *A beast having wide sides.* (A, TA.) And أَوْجَعَ اللّٰهُ حَصِيرَيْهِ [*May God make his sides to ache;* meaning] *may he be severely beaten.* (A, TA.) A certain elegant scholar says, أَثَّرَ حَصِيرُ الحَصِيرِ فِى حَصِيرِ الحَصِيرِ *The mat of the prison made marks upon the side of the king.* (MF.)

حَصِيرَةٌ: see حَصِيرٌ, in two places. — Also *A place in which dates are dried:* (Ṣ, Ḳ:) or, accord. to Az, it is with ض. (TA.)

مَحْصُورٌ: see مَحْضُورٌ.

مِحْصَرَةٌ: see حِصَارٌ, in two places.

مَحْصُورٌ *Straitened:* [*encompassed,* or *surrounded:*] *besieged,* or *beset, in a fortress.* (TA.) *Confined, kept close, imprisoned, detained, retained, restrained, withheld,* or *prevented;* (Akh, Ṣ, TA;) as also حَصِيرٌ. (Ibn-Es-Seed.) *Detained, restrained, withheld,* or *prevented, from journeying &c.;* as also حَصِيرٌ and مُحْصَرٌ: (TA:) [or this last signifies *made to restrain himself:* see 1.] See also حَصِرٌ. — *Suffering suppression of the feces,* or *constipation of the bowels:* (Ibn-Buzurj, Mgh, Ḳ:) [distinguished from مَأْسُورٌ: (see حَصِرٌ:) or] it also signifies *suffering suppression of the urine.* (Ibn-Buzurj.) = A camel *having upon him* [or *furnished with*] *a* حِصَار. (Ḳ.)

حصرم

Q. 1. حَصْرَمَ, [inf. n. حَصْرَمَةٌ,] *He braced* his bow, *making the string tight,* or *tense.* (Ṣ, Ḳ.) — *He twisted* a rope *strongly.* (Ḳ.) — *He filled* (AḤn, Ḳ) a vessel, (AḤn, TA,) or a skin: (Ḳ:) or *he filled* a skin *so that it became strait* [or *tense*]. (TA.) — *He pared and shaped* a reed for writing. (Ḳ.) — [Golius has added the signification "Excitavit," as on the authority of the KL; but in my copy of that work, I find, as the inf. n. of the verb having this signification, حَثْحَثَةٌ, which immediately follows the significations of حَصْرَمَةٌ, and hence appears to have been omitted in the copy of the KL used by Golius.]

Q. 2. [تَحَصْرَمَ app. signifies *It* (a grape) *became in the state in which it is termed* حِصْرِمٌ. And hence,] تَزَبَّبَ قَبْلَ أَنْ يَتَحَصْرَمَ [app. meaning † *He did the latter part of an affair before the first;* as when a man writes a book before he has qualified himself by preparatory study]: a prov. (TA.) — تحصرم said of butter [in the process of formation] means *It became dissundered,* or *separated* [*into clots*], *by reason of intense cold; and did not coalesce;* as also تحضرم. (TA.)

حُصْرُمٌ: see the next paragraph.

حِصْرِمٌ The *first of grapes,* (Ṣ, Mgh, Mṣb, Ḳ,) *such as are crude and sour,* (Mgh,) *as long as they remain sour,* (Mṣb,) or *as long as they remain green:* (Ḳ:) or *grapes when hard:* (Az, TA:) or, accord. to AḤn, *grapes when they have become organized and compacted:* or, as he says on one occasion, [the n. un.] حِصْرِمَةٌ signifies *a grape when it germinates.* (TA.) The rubbing of the body in the bath with bruised, or pulverized, حصرم dried in the shade prevents the origination of [the cutaneous disorder termed] حَصَف in the year in which this is done, and strengthens the body, and cools it. (Ḳ.) — *Dates,* or *fruit,* (تَمْرٌ, or ثَمَرٌ, accord. to different copies of the Ḳ, the latter being the reading in the M, TA,) *not yet ripe.* (M, Ḳ, TA.) — *Fruit plucked from the tree called the* مَطْ, (Ḳ,) i. e. *the wild pomegranate.* (TA.) — In the "Jemʼ et-Tefáreeḳ," it is said to signify *Grape-stones:* but this requires consideration. (Mgh.) — *What is lean, dry,* or *withered,* (syn. حَشَفٌ,) of anything. (AZ, Mṣb, Ḳ.) — And hence, (Mṣb,) † A *niggardly* man; (ISk, Ṣ, Mṣb, Ḳ;) *narrow in disposition;* as also مُحَصْرِمٌ (Ṣ, TA) and مُتَحَصْرِمٌ (Ḳ, *TA:) or مُحَصْرَمٌ means *having little,* or *no, good.* (TA.) — *Short;* (Ḳ;) and فَاحِش [app. as meaning *evil in disposition*]; as also حُصْرُمٌ. (TA.) — And *An iron* [*hooked*] *instrument with which the bucket is extracted from a well;* (Ḳ;) also called عَوْدَقٌ. (TA.)

حَصْرَمَةٌ [inf. n. of Q. 1, q. v.] — Also *Niggardliness, tenaciousness,* or *avarice.* (Ḳ, TA.)

[حِصْرِمِىٌّ *Omphacine.* (Golius, on the authority of Meyd.)]

حِصْرِمِيَّةٌ *Soup made* [or *flavoured*] *with unripe grapes* or *dates,* or *with the juice thereof.* (MA.)

مُحَصْرَمٌ Butter *dissundered,* or *separated* [*into clots*], *by reason of intense cold; not coalescing;* (Ḳ;) [as also مُتَحَصْرِمٌ: see Q. 2.] — A *scanty,* or *small,* gift. (TA.) — Anything *straitened,* or *scanted.* (TA.) — See also حِصْرِمٌ, in two places. = شَاعِرٌ مُحَصْرَمٌ *i. q.* مُخَضْرَمٌ, (Ḳ,) which is the more common term; meaning *A poet that lived in the time of paganism and in that of El-Islám.* (TA.)

مُتَحَصْرِمٌ: see مُحَصْرَمٌ: — and حِصْرِمٌ.

حصف

1. حَصُفَ, aor. ـُ, (Ṣ, Ḳ,) inf. n. حَصَافَةٌ, (Ṣ, TA,) [app., in its primary and proper sense, *It was,* or *became, compact,* or *firm and close;* said of a rope, and of a web, and the like: see its part. n., حَصِيفٌ; and see also 10. — And hence,] † *He* (a man, TA) *was,* or *became, firm,* or *sound, in intellect* or *sense;* (Ṣ, Ḳ, TA;) or *strong in intellect, and good in judgment.* (TA.) = حَصِفَ, aor. ـِ, inf. n. حَصَفٌ, *It* (the skin, Ṣ, TA, or the body, or person, Mṣb) *was,* or *became, affected with dry mange* or *scab:* (Ṣ, Ḳ, TA:) or *broke out with small pustules,* (Mṣb, TA,) *like the small-pox,* (Mṣb,) *generating matter,* or *thick purulent matter, and not becoming large; sometimes coming forth in the soft parts of the belly in the days of heat.* (TA.)

4. احصف, (Ḳ,) inf. n. إِحْصَافٌ, (Ṣ,) *He twisted* a rope *firmly, strongly,* or *compactly.* (Ṣ, Ḳ.) And احصف نَسْجَهُ [*He made his weaving,* or *his web, compact; or firm and close; or close in texture, and strong:* see the pass. part. n. below]: said of a weaver. (TA.) — [Hence,] † *He established,* or *settled,* or *he did, performed,* or *executed,* an affair, *firmly, solidly, soundly,* or *well.* (Ṣ, Ḳ, TA.) — † *He* (a man, and a horse,) *passed, went,* or *went along, quickly,* or *swiftly:* (Ṣ, Ḳ:) or *raised the pebbles in his running:* (Ṣgh, Ḳ:) or *went with short steps, but quickly:* (ISk, Ḳ:) or *he* (a horse) *ran quickly, with short steps, at the utmost rate of the pace termed* حُضْر. (AO, TA.) = احصفهُ الحَرُّ, inf. n. as above, *The heat caused pustules* [*such as are termed* حَصَف] *to come forth upon his body,* or *person.* (TA.)

10. استحصف *It* (a thing, Ṣ, TA) *was,* or *became, firm, strong, compact, sound,* or *free from defect:* (Ṣ, Ḳ, TA:) properly said of a rope, as meaning *it was,* or *became, firmly, strongly,* or *compactly, twisted:* and — tropically said of judgment [as meaning † *it was,* or *became, firm, strong, sound,* or *good*]: and of an affair [as meaning † *it was,* or *became, established,* or *settled,* or *done, performed,* or *executed, firmly, solidly, soundly,* or *well*]. (TA. [See also حَصُفَ.]) — † *It* (the vulva) *was,* or *became, narrow, and firm,* or *tough, on the occasion of* جِمَاع. (Ḳ, TA.) The quality thus denoted is approved; and the woman possessing it is termed مُسْتَحْصِفَةٌ. (TA.) — † *It* (time, or fortune,) *pressed hardly,* or *severely,* (Ṣ, Ḳ, TA,) عَلَيْهِ *upon him.* (Ṣ, TA.) — † *It* (a company of men) *collected,* or *congregated.* (TA.)

حَصَفٌ *Dry mange* or *scab:* (Ṣ, Ḳ:) or *small pustules,* [*like the small-pox,* (see حَصَفٌ,)] *that generate matter,* or *thick purulent matter, and do not become large; sometimes coming forth in the soft parts of the belly in the days of heat.* (TA.)

حَصِفٌ: see حَصِيفٌ. = Also part. n. of حَصَفَ. (Mṣb.)

حَصِيفٌ Anything *firm, strong, compact, sound,* and *free from defect.* (TA.) A garment, or piece of cloth, *compactly,* or *firmly and closely, woven:* (TA:) or *dense; concealing* [*what is within it*]: (Kf, TA:) and مُحْصَفٌ [in like manner] signifies *dense and strong.* (TA.) — [Hence,] † *Firm,* or *sound, in intellect* or *sense;* (Ṣ, Ḳ, TA;) and حَصِفٌ signifies the same; and *firm in judgment;* [or *possessing firmness,* or *soundness, of intellect and judgment;* for] it is a possessive epithet: and the former is said to signify *strong in intellect, and good in judgment.* (TA.) حَصِيفُ العُقْدَةِ, occurring in a letter of ʼOmar, means † [*Firm*] *in judgment, and in the management, conducting, ordering,* or *regulating, of affairs.* (TA.)

مُحْصَفٌ: see حَصِيفٌ. — [Hence,] بَيْنَهُمَا حَبْلٌ مُحْصَفٌ † *Between them two is a firm tie of brotherhood.* (TA.)

مُحْصَفٌ A horse *that goes in the manner denoted by the verb* احصف; (K;) as also ▼ مِحْصَفٌ (S, K) and ▼ مِحْصَافٌ; (K;) [or] the last is applied to a she-camel: (S:) the fem. of the first is with ة. (TA.)

مِحْصَفٌ: } see what next precedes.
مِحْصَافٌ: }

مُسْتَحْصَفٌ A *narrow* فَرْج [or vulva]. (S.) See also 10.

حصل

1. حَصَلَ, (Msb, K, &c.,) aor. ـُ, (TA,) inf. n. حُصُولٌ (Msb, K, &c.) and مَحْصُولٌ, (K,) like مَعْقُولٌ and مَعْسُورٌ and مَيْسُورٌ, (TA,) [*It was*, or *became, produced, educed, extracted, taken forth*, or *fetched out;* as gold or silver from the stone of the mine, and the kernel from the shell, and wheat from the straw: (see 2:)] *it came out, it became apparent:* (KL:) *it was*, or *existed*, or *came into being* or *existence; it became realized; syn. with the complete* [i. e. *attributive*] كَانَ: (Msb in art. كون:) [*it presented itself: it was*, or *became, prepared*, or *ready: it became attained, obtained, gotten*, or *acquired:*] *it came, came to pass, happened, took place, betided, befell*, or *occurred;* said of an event; *syn. with* وَقَعَ, (TA in art. وقع,) which is also *syn. with the complete* [or *attributive*] كَانَ; (Msb in art. كون;) likewise *syn. with* جَآءَ: (Er-Rághib, TA in art. جيأ:) [*it resulted;* and particularly *as a sum;* and *as a product;* and *as a quotient: it ensued: it arose, originated, proceeded, came, supervened*, or *accrued:* in which senses, also, it is *syn. with the attributive* كَانَ, and *with* جَآءَ, followed by مِنْ:] *it remained, and continued, when the rest had gone*, or *passed away;* (K, TA;) relating to a reckoning, and to an action, and the like: (TA:) and *i. q.* ثَبَتَ and وَجَبَ; as in the saying, حَصَلَ لِي عَلَيْهِ كَذَا [*Such a thing*, or *sum, was*, or *became*, or *proved to be, binding, obligatory*, or *incumbent, on him to render as a debt to me*]. (Msb.) = حَصِلَ, [aor. ـَ,] inf. n. حَصَلٌ, *He* (a horse) *had a complaint of his belly from eating the earth of the herbage:* (S:) or حَصِلَتِ الدَّابَّةُ, aor. ـَ, (M, K,) inf. n. as above, (TA,) *the beast ate earth*, (M, K,) or *pebbles*, (K,) *and they remained in its inside*, (M, K,) *fixed:* (M:) or حَصَلٌ signifies a horse's *taking into the mouth earth from the herbs, some of which earth, collecting in his belly, kills him:* and the horse so killed is said to be ▼ حَصِلٌ: (T, TA:) or a camel's *having pebbles* [*which he has swallowed*] *remaining in the omasum, so as not to come forth in the cud when he ruminates;* and when this is the case, they sometimes kill: or a young camel's *eating earth, and in consequence not ejecting the cud;* which sometimes kills it. (TA.) — Said of a boy, it signifies وَقَعَ الحَصَى (K) or وَقَعَتِ الحَصَاةُ فِي (O) أُنْثَيَيْهِ (O, K) [app. meaning *The stones*, or *the stone, fell*, or *descended, in his scrotum:* Freytag, following the TK, in which فى انثييه is considered (I know not on what authority) as meaning فى مَثَانَتِه, renders it "laboravit lapidibus in vesica urinæ orientibus"].

2. حصّل, inf. n. تَحْصِيلٌ, a trans. verb; (S, Msb;) i. e. trans. of حَصَلَ, primarily signifying, accord. to IF, (Msb,) *He produced, educed, extracted, took forth*, or *fetched out*, gold [or silver] from the stone of the mine; (Msb, Er-Rághib, TA;) and in like manner, the kernel from the shell; and [the grain of] wheat from the straw: (Er-Rághib, TA:) *he made* a thing *apparent;* (Az, Er-Rághib, TA;) as, for instance, the kernel from the shell; and the حَاصِل [or result] of a computation: (Er-Rághib, TA:) [*he brought into being*, or *existence; he realized:*] *he prepared*, or *made ready:* (PS:) *he separated, discriminated*, or *distinguished*, (Az, K,) what remained and continued, when the rest had gone, or passed away: (K: [in the CK, ما يُحَصَّلُ is erroneously put for ما يَحْصُلُ:]) *he perceived* a thing: *he attained*, or *obtained*, a thing: syn. أَدْرَكَ [in both these senses: and also as meaning *he overtook*]: (Abu-l-Bakà, TA:) *he took*, or *got*, or *acquired*, advantage, or profit; (KL;) *i. q.* أَخَذَ, and حَازَ: (B and TA in art. اخذ:) *he collected:* (Az, Er-Rághib, TA:) and [hence, app.,] تَحْصِيلُ كَلَامٍ signifies *The reducing a sentence*, or *the like, to its* ▼ مَحْصُول [here meaning its *essential import*, or its *sum and substance*]: (S, TA:) and حصّل الكَلَامُ كَذَا [*The sentence*, or *speech, comprehended*, or *comprised, within its scope, such a thing*]. (Msb in explanation of وَحُصِّلَ.) تَضَمَّنَ مَا فِي الصُّدُورِ, in the Kur [c. 10], means *And what is in the breasts*, or *minds*, [of men] *shall be made apparent:* (Az, Er-Rághib, TA:) or *discriminated:* (Az, Bd, TA:) or *collected*, (Fr, Az, Bd, Er-Rághib, TA,) *in the registers.* (Bd.) = See also 4, in two places.

4. احصل النَّخْلُ; (S, K;) and ▼ حصّل, inf. n. تَحْصِيلٌ; (K;) *The palm-trees had* حَصَل; i. e., *dates that had not yet become hard*, (S, K,) *and of which the* ثَفَارِيق [or *bases*] *had not yet appeared;* (S;) or *dates that had become hard and round:* and also, *had* حَصَل as meaning *spadixes* (طَلْع) *that had become yellow:* (K:) or احصل البَلَحُ *the dates came forth from their* ثفاريق, *small:* and ▼ حصّل *they became round.* (TA.) — احصل القَوْمُ *The people had unripe*, or *ripening, dates appearing upon their palm-trees.* (TA.)

5. تحصّل *It became collected, and remained*, or *continued.* (K, TA.)

Q. Q. 1. حَوْصَلَ *He* (a bird, S) *filled his* حَوْصَلَة [i. e. *stomach*, or *crop*]. (S, K.) You say [to a bird], حَوْصِلِي وَطِيرِي [*Fill thy stomach*, or *crop, and fly*]. (S.)

حَصْلٌ: see what next follows: — and see حُصَالَةٌ.

حَصَلٌ (S, K) and ▼ حَصْلٌ, (M, K,) the latter used by poetic license, (ISd, TA,) *Dates before they have become hard*, (S, K,) *and before their* ثَفَارِيق [or *bases*] *have appeared;* n. un. حَصَلَةٌ: (S:) or *when they have become hard and round.* (IAar, K.) And The *spadix of the palm-tree* (طَلْع) *when it has become yellow.* (K.) Also, the former, *What fall, and become scattered, of the produce of a palm-tree, green and fresh, like small green beads.* (Aboo-Ziyád, TA.) — See also حُصَالَةٌ.

حَصِلٌ: see حَصَلَ.

حَصِيلٌ *A certain plant.* (S, M, O, K.)

حُصَالَةٌ *What remains, of grain, in the place where it has been trodden out, after the removal* [*of the bulk*] *of the grain:* (S, O:) or, as also ▼ حَصْلٌ (K, TA) and ▼ حَصَلٌ, (K,) *what remains, of barley and wheat, in the place where it has been trodden out, after the bad thereof has been removed:* and *what comes forth from wheat, and is thrown away, such as* [*the weed called*] زُؤَان, (K, TA,) *and* دِنْقَة [i. e. دَنْقَة or دَنَقَة] *and the like:* or *what comes forth from barley and wheat, and is thrown away, when it is somewhat grosser than dust*, or *earth, and than what are termed* دُقَاق [q. v.]: (TA:) or the *remains of wheat in the sieve, after the sifting, with what are mixed therewith;* as also حُصَالَةٌ; but the former word is the more known. (JK and TA in art. خصل.) [See also حُثَالَةٌ.]

حَصِيلَةٌ: see حَاصِلٌ.

حُصَّالَةٌ: see حَوْصَلَةٌ.

حَاصِلٌ (T, S, M, Msb, K, KL) and ▼ حَصِيلَةٌ (S, K, &c.) and ▼ مَحْصُولٌ (S, Msb, K) [and ▼ مُحَصَّلٌ] *Produce;* or *what is produced, educed, extracted, taken forth*, or *fetched out: what is made apparent: profit, advantage, gain*, or *acquisition:* (KL in explanation of the first word [but applying to all]:) [the *result* of a thing:] *a remain, remainder, remaining portion, remnant, relic, residue*, or the *remains*, of a thing; (S;) *what remains, and continues*, of anything, *when the rest has gone*, or *passed away:* (K:) it is of a reckoning, or computation, and of actions, and the like: (T, M, TA:) pl. of the second حَصَائِلُ. (S, TA.) The first also particularly signifies *What is cleared*, or *purified*, of silver [and of gold] *from the stone of the mine.* (TA.) [And The *produce*, or *net produce*, of land &c.; of anything that is a source of revenue; as also the third. The *result* of an arithmetical process; the *sum*, the *product*, and the *quotient*. The *sum*, or *sum and substance*, or *essential import*, of a sentence or the like; as also the third (see 2) and the fourth. And the *result, end, conclusion, event, issue, ultimate consequence* or *effect*, or *ultimity*, of anything.] = See also حَوْصَلَةٌ.

حَوْصَلٌ *A depressed place where water rests in a meadow, where the herbage is the latest to dry up:* whence the ▼ حَوْصَلَة of a bird, as being the resting-place of what it eats. (Az, TA.) — The *place where water rests*, or *remains, in the furthest part of a watering-trough* or *tank;* (K;) as also ▼ حَوْصَلَةٌ. (ISd, K.) — See also حَوْصَلَةٌ. — Also A sheep or goat *large in the part of the belly above the navel.* (M, K.) = *A certain plant.* (TA.)

حَيْصَلٌ The [*plant called*] بَاذِنْجَان [q. v.] (K.)

حَوْصَلَةٌ: see حَوْصَلٌ, in two places. — The حَوْصَلَة of a bird (S, Msb, K) is [The *stomach*; the *triple stomach, consisting of the crop, or craw, the second stomach, and the gizzard, or true stomach*: and often, particularly, the *first of these three*: see جِرِّيَّةٌ and جِرِّيَّةٌ:] *that which, to a bird, is like the* مَعِدَة *to a man*; (K;) also called حَوْصَلَّةٌ (Msb, K) and حَوْصَلَاءُ and حَوْصَلٌ: (K:) and of an animal having a cloven hoof or a خُفّ, *i. q.* مَصَارِينُ [q. v.]: (Az, TA:) pl. حَوَاصِلُ. (S, TA.) — Hence the حَوَاصِل [i. e. †*Store-rooms*, or *magazines*,] of khâns: [also meaning †the *cells* of prisons:] of which the sing. is حَوْصَلَةٌ: not, as the vulgar say, حَاصِلٌ. (TA.) — Also, the sing., The *lower part of the belly, as far as the pubes*, (K, TA,) of a man, (TA,) and of any animal: (K, TA:) or the *place where the feces collect, below the navel*: or the *part between the navel and the pubes*. (TA.) — نَاقَةٌ ضَخْمَةُ الحَوْصَلَة *A she-camel big in the belly*. (TA.)

حَوْصَلَاءُ: see حَوْصَلَةٌ.

حَوْصَلَّةٌ: see حَوْصَلَةٌ. — Also *A thing resembling a* حُقَّة [q. v.], *made of baked clay*; vulgarly called حُصَّالَةٌ. (TA.)

مُحَصَّلٌ: see حَاصِلٌ.

مُحَصِّلٌ One *who clears*, or *purifies*, silver [and gold] *from the stone of the mine*. (TA.) And مُحَصِّلَةٌ A woman *who separates* (تُحَصِّلُ) *the earth of the mine* [*for the purpose of extracting the gold or silver*]. (S, K.)

مَحْصُولٌ: see حَاصِلٌ: and see also 2. *and 1.*

مُحَوْصِلٌ (K) and مُحَوْصِلٌ, (K, TA,) or مُحْصَوْصِلٌ, (so in my MS. copy of the K,) or مُحْصُوصِلٌ, (so in the CK,) One who is *protuberant in his lower part* [*of the belly*], *next his navel, like her who is pregnant*: (K:) so in the M. (TA.)

مُحْصُوصِلٌ, or مُحْصُوصَلٌ: see what next precedes.

حصن

1. حَصُنَ, (Mgh, Msb, K,) aor. ـُ, (K, TA,) inf. n. حَصَانَةٌ, (S, Mgh, Msb, TA,) said of a حِصْن [or fortress], (S,) or of a place, (Mgh, Msb, TA,) *i. q.* مَنُعَ, [for which the CK erroneously substitutes وَمَنَعَ, after كَكَرُمَ, as though the verb were حَصُنَ and حَصَنَ,] (K, TA,) [i. e.] *It was*, or *became*, مَنِيع [meaning *inaccessible*, or *unapproachable*, or *difficult of access*]; *it was*, or *became, unattainable, by reason of its height*; (Msb;) *it was fortified*, or *protected against attack, so that one could not gain access to what was within it*. (Mgh.) — Hence, (Mgh,) حَصُنَتْ, (S, Msb, K,) aor. ـُ, (K,) inf. n. حُصْنٌ (S, Mgh, K) and حَصْنٌ and حِصْنٌ (K) and حَصَانَةٌ; (S,* Msb,* TA;) and أَحْصَنَتْ, (S, Mgh, K,) inf. n. إِحْصَانٌ; (Mgh;) and تحصّنت; (K;) said of a woman, *She was*, or *became, continent*, or *chaste*; or *she abstained from what was not lawful nor decorous*; syn. عَفَّتْ: (S, Mgh, Msb, K:) or *she was*, or *became, married*; or *she had a husband*; (K;) as also حَصَنَتْ and أُحْصِنَتْ: (Ham p. 101, in which حَصُنَتْ is likewise mentioned in this sense:) or أَحْصَنَتْ signifies *she was*, or *became, pregnant*; (K;) as though pregnancy protected her from a man's going in to her. (TA.) = حَصَنَهُ, inf. n. حَصْنٌ, *He preserved*, or *guarded, him*, or *it, in places inaccessible*, or *unapproachable*, or *difficult of access, as in a* حِصْن [or *fortress*]. (TA.) [See also 2 and 4.]

2. حصّنهُ, [inf. n. تَحْصِينٌ;] and احصنهُ; *He made it*, or *rendered it, inaccessible*, or *unapproachable*, or *difficult of access*; (Msb, K;) *he made it*, or *rendered it, unattainable, by reason of its height*; (Msb;) *he fortified it*, or *protected it against attack, so that one could not gain access to what was within it*; (Mgh;) namely, a place. (Mgh, Msb.) حَصَّنْتُ القَرْيَةَ *I built a wall around the town*, or *village*. (S.) — For the former verb, see also 4. = And see 5.

4. احصنهُ: see 2. — Also *He*, (God,) or *it*, (a coat of mail [or the like],) *protected*, or *defended, him*. (Fr, Mgh,* TA.) — العِفَّةُ تُحْصِنُ مِنَ الرِّيبَة [*Continence*, or *chastity, preserves from suspicion*, or *evil opinion*]. (Mgh.) — الَّتِى أَحْصَنَتْ فَرْجَهَا, in the Kur [xxi. 91 and lxvi. last verse], means *Who preserved her pudendum from that which is unlawful* or *indecorous*; (Zj, Mgh,* TA;) *who abstained from what is unlawful* or *indecorous*; or *was continent*, or *chaste*. (Msb.) — احصن المَرْأَةَ *He* (her husband) *caused the woman to abstain from that which is unlawful* or *indecorous*, or *to be continent* or *chaste*; (S, Mgh, K;*) as also حَصَّنَهَا. (K.) And احصنهُ التَّزَوُّجُ [*Marriage caused him to abstain from that which is unlawful* &c.]. (K.) — [Also *He married the woman*; i. e. *gave her in marriage*.] See أُحْصِنَتْ above, in the first paragraph. In the Kur iv. 30, some read فَإِذَا أُحْصِنَّ, meaning *And when they are married*. (S, TA.) And a poet says,

* أَحْصَنُوا أُمَّهُمْ مِنْ عَبْدِهِمْ *

* تِلْكَ أَفْعَالُ القِزَامِ الوَكِعَهْ *

i. e. *They married* [*their mother to their slave: such are the deeds of the mean, the base*]. (S.) = أُحْصِنَتْ, intrans.: see 1, in two places. — In the Kur iv. 30, some read أُحْصِنَّ فَإِذَا; and accord. to Ibn-Mes'ood, this, said of female slaves, means *And when they are Muslimehs*. (TA.) Accord. to Aboo-Ḥaneefeh, الإِحْصَانُ in a case of stoning involves six conditions; *The being a Muslimeh, and free, and of sound intellect, and of the age of puberty, and validly married, and having had her marriage consummated*: and in a case of charging with adultery, *the being a Muslimeh, and free, and of sound intellect, and of the age of puberty, and continent*, or *chaste*. (Mgh.) — And أَحْصَنَ *He* (a man, S, Msb) *married*, or *took a wife*. (S, Msb, K.) With the lawyers, إِحْصَانٌ means The act of *coïtus conjugalis in a case of valid marriage*; and accord. to Esh-Shâfi'ee, *by a free man who has attained to puberty*, and *in the case of a free woman who has attained to puberty*, among the Muslims and the believers in a plurality of gods; meaning, *in a case of valid marriage*. (Msb.).

5. تحصّن, said of the enemy, (S, TA,) [*He fortified himself*: or] *he entered the* [or *a*] حِصْن [or *fortress*]: or *protected himself by it*: or *took it*, or *made it, as a place of abode*. (TA.) — And hence, *He guarded*, or *protected, himself in any way*. (TA.) — See also 1. — Also *He* (a horse, TA) *became a* حِصَان, (K,) i. e. a *stallion*, or *fit to cover*: (TA voce رَاحَ:) or *affected to be so*: (Az, TA:) [and so حَصَّنَ or حُصِّنَ; for] a horse in this case is said to bear evidence of التَّحَصُّن and التَّحْصِين. (S,* K, TA.)

حِصْنٌ [*A fortress; a fort; a fortified place;*] *a place of which the interior is inaccessible*; (K;) *any place that is fortified*, or *protected against attack, so that one cannot gain access to what is within it*; (Mgh;) *a place that is unattainable, by reason of its height*; (Msb;) *a fortified city*: (TA:) pl. [of mult.] حُصُونٌ (S, Msb, K) and حِصَنَةٌ and [of pauc.] أَحْصَانٌ. (K.) [Hence,] أَبُو الحِصْنِ: see أَبُو الحُصَيْنِ, below. [Hence, also,] ‡ خَيْلُ العَرَبِ حُصُونُهَا ذُكُورُهَا وَإِنَاثُهَا [*The horses of the Arabs are their* حُصُون; *the males thereof and the females thereof*]. (TA.) A man said to 'Abd-Allah Ibn-El-Ḥasan, "My father has left the third of his property for the حُصُون:" and he replied "Buy thou horses:" so in the A: in the M, "Buy thou therewith horses, and mount [men] on them [to fight] in the cause of God." (TA.) — [Hence, also,] ‡ *Arms*. (K, TA.) You say, جَآءَ يَحْمِلُ حِصْنًا ‡ *He came bearing arms*. (TA.) — Also The [*new moon*; or the *moon when it is termed*] هِلَال: in the K, الهَلَاكُ is erroneously put for الهِلَالُ. (TA.)

حَصْنَآءُ: see what next follows.

حَصَانٌ (S, Mgh, Msb, K) and حَاصِنٌ (S, Mgh, K) and حَاصِنَةٌ (K) and حَصْنَآءُ (S, K) and مُحْصَنَةٌ (Th, S, Mgh, Msb, K) and مُحْصِنَةٌ, (Th, S, Msb, K,) applied to a woman, *Continent*, or *chaste*; or *abstaining from what is not lawful nor decorous*, (Th, S, Mgh, Msb, K,) or *from that which induces suspicion* or *evil opinion*: (Sh and TA in explanation of the first of these epithets:) or *married*; *having a husband*: (K:) or حَصَانٌ has both of these significations: (Ham p. 101:) and accord. to Th, (S,) مُحْصَنَةٌ, with fet-ḥ only, has the latter signification; (S, Mgh,* Msb;*) and means *caused to be continent* or *chaste*, or *to abstain from that which is unlawful* or *indecorous*, by her husband: (Mgh: [and the same is implied in the S:]) and this epithet is also applied to a woman *emancipated*: and to one *having become a Muslimeh*: (Az, TA:) [certain particular applications of مُحْصَنَةٌ have been implicatively shown above: see 4:] the pl. of حَصَانٌ is حُصُنٌ

and حَصَانَاتٌ: and the pl. of حَاصِنٌ and حَاصِنَةٌ is حَوَاصِنُ and حَاصِنَاتٌ: the former of which (حواصن) also signifies *pregnant*, (K,) applied to women: (TA:) the pl. محصنات, in the first instance of its occurrence in ch. iv. [verse 28] of the Ḳur, is read by all مُحْصَنَاتٍ, (A 'Obeyd, TA,) meaning *having husbands;* (A 'Obeyd, Mgh, Mṣb, TA;) because when such women are made captives, their marriage-tie is cut: but in other instances, some read thus, understanding it in the sense last explained; and others read مُحْصِنَاتٍ, as meaning *that have become Muslimehs:* (A 'Obeyd, TA:) in the Ḳur iv. 29, it means *free* women: and in the Ḳur v. 7, *continent*, or *chaste*, women: (Mgh: [in the Mṣb, it is said to have the latter of these last two meanings in iv. 29, and the former of them in v. 7:]) مُحْصَنَاتٍ is the more common in the language of the Arabs. (Fr, TA.) — حَصَانٌ also signifies *A pearl*, or *a large pearl;* syn. دُرَّةٌ: (K:) because it is protected in the interior of the shell that contains it. (TA.)

حِصَانٌ A *generous*, or *high-bred*, horse, (Mṣb, Ḳ,) *of whose seed one is niggardly:* (K:) or a *male* horse: (Mgh, K:) or this latter is a secondary meaning, originating from frequency of usage: (Ṣ, Mṣb:) or a *stallion* horse; or one *fit to cover:* (TA voce رَاحَ:) the حِصَان is so called because he preserves his rider: (TA:) or because his back is like the حِصْن to his rider; (Mgh, Mṣb;) wherefore horses are called حُصُونٌ: (Mgh:) or because one is niggardly of his seed, so that he is not made to cover any but a generous mare: (Ṣ, Mgh, Mṣb:) pl. حُصُنٌ. (Mgh, Mṣb, K.)

حَصِينٌ applied to a place, (Mṣb, TA,) or to a حِصْن [or fortress], (Ṣ,) *Inaccessible*, or *unapproachable*, or *difficult of access;* syn. مَنِيعٌ; (Mṣb, K;*) [*unattainable, by reason of its height; fortified*, or *protected against attack, so that one cannot gain access to what is within it;* (see حَصُنَ, of which it is the part. n.;)] a building *that protects him who has recourse to it for refuge.* (Sb, TA.) — هُوَ الحَصِينُ أَنْ يُرَامَ, meaning أَحْصَنُ مِنْ أَنْ يُرَامَ: see (near its end) the first paragraph in art. ال. — دِرْعٌ حَصِينٌ (K) and حَصِينَةٌ (Ṣh, K) *A coat of mail firmly, strongly*, or *compactly made:* (K:) or *trusty*, or *trusted in, having the rings* [for الخلق in the L and TA, I read الحَلَق,] *near together; such that weapons produce no effect upon it:* (Sh, L, TA:) so called because it is [as] a حِصْن to the body. (Er-Rāghib, TA.)

[حُصَيْنٌ dim. of حِصْنٌ. — Hence,] أَبُو الحُصَيْنِ *The fox;* syn. الثَّعْلَبُ; (Ṣ, K;) so called because of his protecting himself from causes of harm by his acuteness; (Ḥar p. 663;) as also أَبُو الحِصْنِ. (M, K.)

حَاصِنٌ and حَاصِنَةٌ: see حَصَانٌ, in four places. — The latter also signifies A man's *wife:* and so حَاضِنَةٌ. (TA.)

أَحْصَنُ [*More*, and *most, strongly fortified*, or *protected against attack*]. (TA in art. لوم.) See also حَصِينٌ.

مُحْصَنٌ Wheat *stored up*. (TA in art. عسى.) — A man *caused, by marriage, to abstain from that which is unlawful* or *indecorous*, or *to be continent* or *chaste;* expl. by قَدْ أَحْصَنَهُ التَّزَوُّجُ. (K.) And A man *married*, or *having a wife;* (Ṣ, Mṣb, K;) as also مُحْصِنٌ: (Zj, Mṣb:) the former anomalous [if أُحْصِنَ be not allowable as meaning, like أَحْصَنَ, "he married," or "took a wife:" but see 1 and 4]. (Ṣ, Mṣb.) For the fem., مُحْصَنَةٌ, and its pl., مُحْصَنَاتٌ, see حَصَانٌ, in four places.

مُحْصِنٌ: see مُحْصَنٌ: and for the fem., مُحْصِنَةٌ, and its pl., مُحْصِنَاتٌ, see حَصَانٌ, in three places.

مِحْصَنٌ *A loch;* syn. قُفْلٌ. (K.) — The *piece of iron that extends upwards upon the nose of the horse, having its base in the* كِعَامَة, which is the *iron thing that embraces*, or *clasps*, (تَلْتَقِمُ,) *the muzzle of the horse.* (IDrd in his book on the Saddle and Bridle, pp. 8-9.) [Jac. Schultens, as cited in Freytag's Lex., explains it as *Ferramentum quoddam in fræno equi* et *frænum ipsum.*] — *A* [*basket of the kind called*] زَبِيل: (K:) one should not say مِحْصَنَةٌ. (TA.)

حصو and حصى

1. حَصَا, (Ṣ, TA,) [aor. يَحْصُو,] inf. n. حَصْوٌ, *i. q.* مَنَعَ [as meaning *He denied*, or *refused*]: (Ṣ, K:) doubly trans., as in the phrase حَصَوْتَنِي حَقِّي [*Thou deniedst me*, or *refusedst me, my right*, or *due*]. (Ṣ, TA.) = حَصَيْتُهُ, (K, TA,) inf. n. حَصْيٌ, (TK,) *I cast a pebble*, or *small stone, at him*, or *it:* (TA:) or *I smote him*, or *it, with a pebble*, or *small stone.* (K.) = حَصِيَتِ الأَرْضُ, (K,) aor. تَحْصَى, (TA,) [inf. n. حَصًى,] *The land*, or *ground, abounded with pebbles*, or *small stones.* (K.) = حُصِيَ [*He had a stone in his bladder* or *kidneys:* or] *he had a hardening of the urine in the bladder so that it became like a pebble*, or *small stone:* (Lth, K:) said of a man: part. n. مَحْصِيٌّ. (Lth, TA.)

4. احصاهُ, (inf. n. إِحْصَاءٌ, TA,) *He numbered, counted, calculated, reckoned*, or *computed, it:* (Ṣ, Mṣb, K:) or *he reached the last number thereof:* (Ḥam p. 297:) or *he collected it into an aggregate by numbering:* from حَصًى; because they used pebbles in numbering like as we use the fingers; (Er-Rāghib;) or because they used to divide a thing upon the pebbles, and when nothing remained they said, أَحْصَيْنَا, i. e. *We have come to the pebbles;* or because they used to reckon the spoils, and to divide among themselves, and then to take the pebbles, and put marks upon them, and when they ended the reckoning, and came to the marks, they said, أَحْصَيْنَا: (Ḥam ubi suprà:) or *he retained it in his memory:* (K,* TA:) or *he understood it.* (K.) — *He registered*, or *recorded, its number:* (Ksh and Bḍ in xvi. 18, and TA:) and [simply] *he registered it*, or *recorded it.* (Bḍ and Jel in xxxvi. 11 and lxxviii. 29.) — *He was able to number it*, and *to register it* or *record it:* (TA:) and *he was able to do it.* (Mṣb, TA.) — *He comprehended it*, or *knew it altogether:* (TA:) or [simply] *he knew it.* (Mṣb.) You say of God, أَحْصَى كُلَّ شَيْءٍ بِعِلْمِهِ *He hath comprehended everything by his knowledge, nothing escaping Him thereof, small or great.* (TA.) And you say [of a man], أَحْصَى عِلْمَهُ [*He had*, or *attained, a comprehensive and complete knowledge of it*]. (K in art. حوط. [In the CK, erroneously, عِلْمُهُ.])

حَصًى *Pebbles*, or *small stones:* (K:) *things that one throws, like the dung of sheep* or *goats:* (ISh, TA:) n. un. حَصَاةٌ: (Ṣ, Mṣb, K:) pl. حَصَيَاتٌ (Ṣ, K) and حُصِيٌّ (K) and حِصِيٌّ, thus, also, in [some of] the copies of the K. (TA.) [Hence,] طَرْقُ الحَصَى [*Pessomancy;* also termed الضَّرْبُ بِالحَصَى;] *a certain kind of divination.* (Ḥar p. 655.) And بَيْعُ الحَصَاةِ *The bargaining by one of the two persons' saying, When I throw the pebble to thee, the sale is binding*, or *settled*, or *concluded:* or *by his saying, I sell to thee, of the commodities, that upon which thy pebble shall fall when thou throwest it:* or *I sell to thee the portion of the land extending to the place which thy pebble shall reach:* all of which practices are forbidden. (TA. [See also 3 in art. نبذ.]) And حَصَاةُ القَسْمِ *A pebble which is put into a vessel, into which is then poured as much water as will cover it; this being done when they are journeying and have but little water, which they thus apportion.* (K in art. قسم.) حَصَى لُبَانٍ — is a vulgar term for عَسَلُ اللُّبْنَى, (K in art. عسل,) i. e. المَيْعَةُ [generally applied to *Storax*, or *styrax*], *which is sometimes used for fumigation.* (TA in art. لبن.) [In the present day, pronounced حَصَى لِبَان, and applied to *Frankincense:* or *the coarser tears thereof; manna thuris.* Also to *The officinal rosemary; rosmarinus officinalis.*] = *A number:* (Ṣ, K:) or *a great number;* (K;) as being likened to the pebbles in multitude. (TA.) You say, نَحْنُ أَكْثَرُ مِنْهُمْ حَصًى *We are more than they in number.* (Ṣ.)

حَصَاةٌ n. un. of حَصًى [q. v.]. (Ṣ, Mṣb, K.) — Also [*A stone in the bladder* or *kidneys:* or] *a hardening of the urine in the bladder so that it becomes like a pebble*, or *small stone.* (K.) — حَصَاةُ مِسْكٍ *A hard piece that is found in the vesicle of musk:* (Ṣ, TA:) or *any piece of musk.* (Lth, TA.) = *Intelligence*, or *understanding*, (Ṣ, K,) and *judgment*, or *mental perception;* (K;) as also أَصَاةٌ. (TA.) You say, فُلَانٌ ذُو حَصَاةٍ *Such a one possesses intelligence*, or *understanding*, (Ṣ, TA,) and *judgment*, or *mental perception:* (TA:) [or] *is prudent*, or *discreet*, and *wont to conceal his secret.* (Aṣ, TA.) Or حَصَاةٌ was used by the Arabs not as meaning intelligence, or understanding; but as meaning *Gravity, staidness*, and *forbearance*, or *clemency.* (Ḥar p. 537.) And حَصَاةُ اللِّسَانِ means *Gravity*, or *staidness, in respect of the tongue.* (TA.) =

The *act of numbering, counting, calculating, reckoning,* or *computing:* a subst. from الإِحْصَآءُ. (Az, IB, TA.)

نَهْرٌ حَصَوِىٌّ: أَرْضٌ حَصِيَةٌ: } see أَرْضٌ مَحْصَاةٌ.

حَصِىٌّ *Possessing full, sound, and strong, intelligence* or *understanding.* (K,* TA.)

حَصَاوِىٌّ Bread *made upon the pebbles:* but this is a vulgar term. (TA.)

المُحْصِى one of the [ninety and nine] best names of God; *He who comprehendeth everything by his knowledge; nothing escaping Him thereof, small or great.* (TA.)

مَحْصِىٌّ: see 1, last sentence.

أَرْضٌ مَحْصَاةٌ *A land containing pebbles,* or *small stones:* (S:) or *abounding therewith;* (K;) as also أَرْضٌ حَصِيَةٌ: and in like manner, نَهْرٌ حَصَوِىٌّ *a river,* or *rivulet,* or *the like, abounding therewith.* (TA.)

حض

1. حَضَّهُ, (S, A, Msb, K,) aor. ـُ, (Msb,) inf. n. حَضٌّ (S, Msb, K) and حُضٌّ, (IDrd, K,) or this latter is a simple subst., (S, K,) and حِضِّيضَى, (K,) or this also is a simple subst., (S, TA,) and حُضِّيضَى, (K,) or this also is a simple subst., and is the only instance of the measure فُعِّيلَى; and of these last two, the former is the more approved; (TA;) [both of these, accord. to some, have an intensive signification;] *He excited, incited, urged,* or *instigated, him;* syn. حَثَّهُ; (T, S, A, K;) or حَمَلَهُ; (Msb;) *and roused him to ardour;* (K;) عَلَيْهِ *to do it;* (K;) i. e. عَلَى الأَمْرِ *to do the thing;* (Msb;) or عَلَى الخَيْرِ *to do good;* (T, A;) or عَلَى القِتَال *to fight;* (S;) or it is used as relating to pace, and to driving, and to any other thing; (M, TA;) and El-Hareeree says, on the authority of Kh, that حَثَّهُ is used peculiarly in relation to pace, or journeying, or marching: (TA in art. حث:) and حضّضهُ, (T, S, K,) inf. n. تَحْضِيضٌ, (T, Msb,) signifies the same; (K;) or has a more intensive signification; (Msb;) or *i. q.* حَرَّضَهُ [which is equivalent to حَثَّهُ with the addition given above from the K]; (T, S;) and this is used as relating to fighting: (T, TA:) or تَحْضِيضٌ signifies the *asking,* or *requiring, with urgency.* (Mughnee voce أَلَا.) It is said in the Kur [lxxxix. 19], accord. to the reading of the people of El-Medeeneh, وَلَا يَحُضُّونَ عَلَى طَعَامِ المِسْكِينِ; and accord. to that of El-Ḥasan, تَحُضُّونَ; [*Nor do they,* or *ye, excite* one another *to feed the poor,* or *destitute*]: (TA:) or *nor do they,* or *ye, command to feed the poor,* &c.: (Fr, TA:) and there are other readings thereof: see 3 and 6. (TA.) The grammarians apply to the particles هَلَّا and أَلَّا and لَوْلَا and لَوْمَا the term حُرُوفُ التَّحْضِيضِ [*Particles of exciting*]; and say that when they are followed by a future, they denote exciting to an action, and seeking or desiring or demanding the performance of it; and when followed by a preterite, reproof for not doing a thing. (Msb.)

2. حضّضهُ, inf. n. تَحْضِيضٌ: see 1, in two places.

3. حاضّهُ, (TK,) inf. n. مُحَاضَّةٌ, (S, K,) *He excited him,* &c., as above, *being excited,* &c., *by him.* (S, K, TK.) In the Kur ubi suprà, among the various readings are these two: وَلَا يُحَاضُّونَ and ولا تُحَاضُّونَ, meaning, accord. to Fr, *Nor are they,* or *ye, mindful.* (TA.)

6. تحاضّوا *They excited,* &c., *one another.* (S, K.) In the Kur ubi suprà, some read وَلَا تَحَاضُّونَ (Fr, S, TA) *Nor do ye excite one another.* (Fr.)

حُضٌّ, said to be a subst.: see 1.

حَضِيضٌ *A depressed piece* (قَرَار) *of ground at the place where a mountain ends;* (S;) or *a depressed piece* (قرار) *of ground at,* or *by, the* سَفْح [i. e. *foot,* or *bottom,* or *lowest part,*] *of a mountain;* or *in,* or *at, the lower,* or *lowest, part thereof,* (فِى أَسْفَلِهِ) *the* سفح *being behind the* حضيض; *the* حضيض *being in the part next the* سفح, *and the* سفح *being* دُونَ ذٰلِكَ [which seems to be virtually a repetition, signifying *behind that part,* or it may mean *above that part*]: (TA:) or *i. q.* سَفْحٌ: (K in art. سفح:) or *a depressed piece* (قرار) *of ground:* (A:) or *a tract* (جِحْزٌ [in the CK, erroneously, حَجَر]), and a *depressed piece* (قرار), *in land* or *ground:* (K:) and *any low piece* (سَافِلٌ) *of land* or *ground:* (TA:) and the *ground* [in an absolute sense]: (S:) pl. [of pauc.] أَحِضَّةٌ and [of mult.] حُضُضٌ. (K.) It has the last of the above-mentioned significations in a certain trad., in which it is related that a present being brought to Mohammad, he, not finding anything upon which to put it, said, ضَعْهُ بِالحَضِيضِ, meaning بِالأَرْضِ; [i. e. *Put thou it upon the ground;*] adding, for I am only a servant; I eat as the servant eateth. (S.) ف 703

حِضِّيضَى and حُضِّيضَى, said to be substs.: see 1.

حضأ

1. حَضَأَ النَّارَ, (S, K,) aor. ـِ, (K,) *He lighted,* or *kindled, the fire;* or *made it to burn, burn up, burn brightly* or *fiercely, blaze,* or *flame:* (S, K:) or *he opened it,* (K,) i. e. *stirred it,* (TA,) *in order that it might blaze,* or *flame;* as also احتضأها. (K.) It is also without ء. (S. [See art. حضو.]) = حَضَأَتِ النَّارُ *The fire became lighted* or *kindled;* or *it burned, burned up,* &c. (K.)

8: see above.

أَبْيَضُ حَضِئٌ, (K,) so accord. to the correct copies of the K, but in some copies حَضِىٌّ, (TA,) *Very white.* (K.)

مِحْضَأٌ *A stick,* or *piece of wood, with which a fire is stirred;* as also مِحْضَآءٌ; (S, K;) the latter accord. to those who pronounce the verb without ء. (S.)

حظر

1. حَظَرَ, aor. ـُ; (S, A, Msb, K, &c.;) and حَضَرَ, (AA, Kh, Lth, Fr, S, Msb, K, &c.,) aor. as above, (Kh, Lth, Fr, Az, S, Msb, &c.,) not ـِ, as is implied in the K; but the latter form of the pret. is disallowed by some; (MF;) and, with its aor., is an instance of the intermixture of dialects; (Msb;) and is like فَضَلَ, aor. ـُ, and نَعِمَ, aor. ـِ; which are said by IKoot to be the only instances of the kind; (MF;) inf. n. حُضُورٌ (S, Msb, K) and حَضَارَةٌ; (K;) and احتضر, and تحضّر; (K;) *He was,* or *became, present; contr. of* غَابَ: (S, K:) *he came after having been absent.* (Msb.) حَضَرَتِ الصَّلَاةُ, (Lth, A, L, Msb,) and, as the people of El-Medeeneh say, حَضَرَتْ, but all say تَحْضُرُ, (Lth, L,) originally حَضَرَ وَقْتُ الصَّلَاةِ, ‡*The time of prayer came,* or *arrived.* (Msb.) — [حَضَرَ also signifies † *He,* or *it, was,* or *became, ready,* or *prepared.* See 4; and see also حَاضِرٌ.] = حَضَرَهُ, (AA, Fr, A, Mgh, K, &c.,) and حَضِرَهُ, (AA, Fr, &c.,) aor. and inf. ns. as above; (TA;) and احتضرهُ, (Mgh, TA,) and تحضّرهُ; (K;) *He was,* or *became, present with him; attended him; came into his presence; came to him:* (K, &c.:) and *he was,* or *became, present at it,* or *in it;* namely, a place. (Mgh.) One says, حَضَرَتِ القَاضِيَ امْرَأَةٌ, (Az,) and حَضِرَتْ, (Fr, S,) and حَضَرَ, in which the ت is elided because القاضى intervenes between the verb and امرأة, (Sh,) but the first is the most approved, (Az,) [*A woman came into the presence of,* or *presented herself before,* or *came to, the judge.*] And حَضَرْتُ مَجْلِسَ القَاضِى, aor. ـُ, inf. n. حُضُورٌ, *I was present at,* or *attended, the court of the judge.* (Msb.) [And حَضَرَ دَرْسًا *He attended a lecture.*] And حَضَرُوا المِيَاهَ *They stayed,* or *dwelt, by the waters.* (S. [See حَاضِرٌ.]) — أَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ [in the Kur xxiii. 100] means. [*I seek thy protection, O my Lord,*] *from their* (the devils') *bringing evil upon me:* (S:) or [*from their being present with me:* or] *hovering around me.* (Ksh, Bd.) — الجِنُّ تَحْضُرُ اللَّبَنَ, (S, K,) or تَحْتَضِرُهُ, (T, TA,) †[*The jinn,* or *genii, come to, and taint, the milk.*] — حُضِرَ, (A,) and احْتُضِرَ, (A, Mgh, K,) *i. q.* حَضَرَهُ المَوْتُ, (A, K,) i. e. ‡[*He was visited by the angel of death;*] *he became at the point of death; in the agony of death;* as also احْتَضَرَهُ المَوْتُ: (Msb:) or *he was visited by death,* or *by the angels of death;* meaning *he died:* (Mgh:) or احْتُضِرَ means *he died a youth.* (S and TA voce أَجْزَرَ, q. v.) — حَضَرْنَا عَنْ مَآءٍ كَذَا ‡*We removed from such a water.* (K, TA.) — حَضَرْتُ الأَمْرَ ‡*I was present at the affair,* or *event.* (A.) — حَضَرْتُ الأَمْرَ بِخَيْرٍ ‡*I formed a right opinion,* or *judgment, respecting the thing,* or *affair.* (A.) — حَضَرَهُ الهَمُّ, and احتضرهُ, and تحضّرهُ, ‡[*Anxiety befell him.*] (S, A.) — حَضَرَنِى كَذَا †*Such a thing occurred to my mind.* (Msb.) And قُولُوا مَا يَحْضُرُكُمْ †[*Say ye what is in your minds;* or] *what is ready with you.* (TA from a trad.) = حَضَرَ,

(Msb,) inf. n. حَضَارَةٌ, (AZ, S, K,) or حَضَارَةٌ, (As, S, A,) or both, (Msb,) [see بدا, the contr. of حَضَرَ, in art. بدو,] *He resided, dwelt,* or *abode, in a region, district,* or *tract, of cities, towns,* or *villages, and of cultivated land;* (S, Msb, K;) [as also تحضّر: or this latter signifies *he became an inhabitant of such a region, district,* or *tract:*] you say بَدَوِيٌّ يَتَحَضَّرُ [*an inhabitant of the desert who becomes an inhabitant of a region, district,* or *tract, of cities* &c.]; and [contr.] حَضَرِيٌّ يَتَبَدَّى. (A.) [See also 8.]

3. حَاضَرْتُهُ, (A, TA,) inf. n. مُحَاضَرَةٌ, (TA,) *I witnessed it; saw it,* or *beheld it, with my eye.* (A, TA.) = مُحَاضَرَةٌ between people is One's *giving to another the answer,* or *reply, that presents itself to him:* and حاضر الجَوَابَ signifies *He gave the answer,* or *reply, readily,* or *presently.* (Har p. 189.) — حَاضَرْتُهُ, (S,) inf. n. as above, (K,) [also] signifies *I sat with him, with my knee to his knee, each of us sitting upon his knees,* in contending or disputing, (جَاثَيْتُهُ, S, K,*) *in the presence of the Sultán:* (S, K:) the meaning is similar to that of مُغَالَبَةٌ and مُكَاثَرَةٌ, (S,) or مُكَابَرَةٌ [which seems to be the right reading]. (TA.) — [And حاضرهُ بِكَذَا *He disputed, debated,* or *bandied words, with him respecting such a thing.*] — And حاضرهُ بِحَقِّهِ, (Lth, TA,) inf. n. as above, (Lth, K,) *He contended,* or *disputed, with him for his* (the latter's) *right,* or *due, and overcame him, and went off with it:* (Lth, K:) and مُجَادَلَةٌ, also, [which is one of the explanations assigned to مُحَاضَرَةٌ in the K,] is syn. with مُحَاضَرَةٌ as the inf. n. of the verb in this sense [unless it be a mistranscription for مُجَادَلَةٌ, which I think not improbable]. (TA.) = Also حَاضَرْتُهُ, (S, A,) inf. n. as above, (K,) *I ran with him:* (S, K:) or *I vied,* or *contended, with him in running;* syn. عَادَيْتُهُ; from الحُضْرُ. (A.)

4. احضرهُ, (S, A, K,) [inf. n. إِحْضَارٌ,] *He caused him,* (S, A,) or *it,* (K,) *to be present; he brought him,* or *it.* (S, K.) [It is also doubly trans.] You say, احضرهُ إِيَّاهُ *He caused him,* or *it, to be present with him, to attend him, to come into his presence,* or *to come to him;* or *he brought him,* or *it, to him.* (K.) And طَلَبْتُ فُلَانًا فَأَحْضَرَنِيهِ صَاحِبُهُ [*I demanded such a one, and his companion caused him to come to me,* or *brought him to me*]. (A.) [Hence,] أَحْضِرْ ذِهْنَكَ ‡ [*Summon thine intellect; have thy wits about thee*]. (A.) — Also †*He made it ready,* or *prepared it;* syn. أَعَدَّهُ. (TA in art. عد.) = احضر, (S,) inf. n. إِحْضَارٌ; (S, A, K, &c.;) and احتضر; (S;) *He* (a horse, S, K, and a man, Kr) *ran;* syn. عَدَا: (S:) or *rose in his running;* [app. meaning *trotted;*] syn. ارْتَفَعَ فِى عَدْوِهِ. (K.)

5: see 1, in five places.

8: see 1, in seven places. = [احتضر also signifies *He came to a region, district,* or *tract, of cities, towns,* or *villages, and of cultivated land.* See مُحْتَضِرٌ, voce حَاضِرٌ; and see also حَضَرَ, last signification.] = See also 4.

10. استحضرهُ *He desired,* or *demanded, his presence.* (A.) [*He desired,* or *required,* or *requested, that he,* or *it, should come,* or *be brought.*] = *He made him* (a horse) *to run;* syn. أَعْدَاهُ. (S.)

حُضْرٌ The *intruding uninvited at feasts.* (IAar, K.)

حُضُرٌ (Az, S, K) and [in poetry] حُضُرٌ (Ham p. 277) and حِضَارٌ (Az, TA) *A run,* or *running;* syn. عَدْوٌ. (S:) or the *rising* of a horse *in running;* [app. meaning *trotting;*] syn. ارْتِفَاعُ فَرَسٍ فِى عَدْوِهِ: (K:) or *vehement running.* (Ham p. 277, in explanation of حُضُرٌ.) It is said in a trad., أَقْطَعَ ابْنَ الزُّبَيْرِ حُضْرَ فَرَسِهِ بِأَرْضِ المَدِينَةِ [*He assigned to Ibn-Ez-Zubeyr the extent of his horse's run in the land of El-Medeeneh*]. (TA.)

حَضْرٌ: see حَضْرَةٌ. = Also, (S, A, Msb, K,) and حَاضِرَةٌ (S, A, K) and حَضِرَةٌ and حِضَارَةٌ and حَضَارَةٌ, (K,) [or the last two are app. only inf. ns. of حَضَرَ as contr. of بَدَا,] *A region, district,* or *tract, of cities, towns,* or *villages, and of cultivated land;* (S;) *contr. of* بَدْوٌ (S, A, Msb) *and* بَادِيَةٌ: (S, K:) pl. [of the second] حَوَاضِرُ. (A.) You say, هُوَ مِنْ أَهْلِ الحَضَرِ (A) and الحَاضِرَةِ (S, A) and الحَوَاضِرِ (A) *He is of the people of the region,* or *regions,* &c., *of cities, towns,* or *villages, and of cultivated land;* (S, A;*) *contr. of* مِنْ أَهْلِ البَادِيَةِ. (S.) — And the first signifies also *Residence at home;* contr. of سَفَرٌ. (M and K in art. سفر.)

حَضْرٌ: see حَضِرٌ: — and حَاضِرٌ.

حَضِرٌ One *who intrudes uninvited at feasts; a smell-feast; a spunger;* (TA;) *one who watches for the time of* (يَتَحَيَّنُ) *the feeding of others, in order that he may attend it;* as also حَضْرٌ, (K,) and حُضْرٌ. (IAar, K, TA.) = A man *unfit for journeying:* (T, S:) or one *who does not desire journeying:* or *i. q.* حَضَرِيٌّ. (K.)

حُضْرٌ: see حَضِرٌ: = and حُضْرٌ.

حَضْرَةٌ, originally an inf. n., signifying *Presence:* and afterwards applied to signify ‡ *a place of presence* [as also the several forms occurring in the following phrases]. (MF.) You say, كَلَّمْتُهُ بِحَضْرَةِ فُلَانٍ, (S, A,* Msb,) and كَانَ ذٰلِكَ بِحَضْرَتِهِ, (K,* TA,) and حُضْرَتِهِ and حِضْرَتِهِ (S, K) and حَضْرِهِ (Yaakoob, S, Msb, K) and حَضْرَتِهِ (K) and مَحْضَرِهِ, (S, A, Msb, K,) all syn. expressions, (K,) meaning ‡ [*I spoke to him,* and *that was* or *happened,*] *in the presence,* i. e. *the place of presence, of such a one.* (S, A, Msb.) And فُلَانٌ حَسَنُ الحَضْرَةِ (S, M, A, K) and الحُضْرَةِ (S, M) ‡ *Such a one is a person whose presence is attended by good.* (K.) And غَطِّ إِنَاءَكَ بِحَضْرَةِ الذُّبَابِ ‡ [*Cover thy vessel in the presence of the flies,* lest they taint it.] (A, TA. [Or perhaps this is a mistranscription, for يَحْضُرُهُ الذُّبَابُ, meaning, if thou do not, *the flies will come to it,* and taint it.]) — It is also applied as a title, by writers of letters and the like, to any great man with whom people are wont to be present; [and sometimes to God; and meaning ‡ The *object of resort;*] as in the phrase, الحَضْرَةُ العَالِيَةُ تَأْمُرُ بِكَذَا ‡ [*The exalted object of resort commands such a thing*]. (MF.) [It is similar to الجَنَابُ; but is generally considered as implying greater respect than the latter. It is often prefixed to the name of the person to whom it is applied, or to a pronoun: as حَضْرَةُ فُلَانٍ ‡ *The object of resort, such a one:* and حَضْرَتُكَ ‡ *The object of resort, thyself.*] — Also ‡ The *vicinity* of a thing, (T, A,) and of a man. (S. [So accord. to two copies of the S; but الرَّجُلِ is there an evident mistranscription, for الرَّحْلِ, "of the house," or "abode:" see what follows.]) You say, كُنْتُ بِحَضْرَةِ الدَّارِ ‡ *I was in the vicinity of,* or *near to, the house.* (T, A.) And كُنَّا بِحَضْرَةِ مَاءٍ ‡ *We were by a water.* (TA from a trad.) And بِحَضْرَةِ المَاءِ ‡ *In the vicinity of,* or *near to, the water.* (A.) — Also The فِنَاءُ of a رَجُل. (S. [So accord. to two copies of the S; where it is said, حَضْرَةُ الرَّجُلِ قُرْبُهُ وَفِنَاؤُهُ: but the right reading is evidently الرَّحْلِ: so that the second of the two meanings thus explained is, The *court,* or *yard, in front,* or *extending from the sides,* of a house, or an abode.]) = And ‡ *Apparatus for building, such as baked bricks, and gypsum-plaster:* so in the saying, جَمَعَ الحَضْرَةَ يُرِيدُ بِنَاءَ دَارٍ ‡ [*He collected the apparatus, such as the baked bricks, &c., desiring to build a house*]. (A.) = See also حَضَرٌ.

حُضْرَةٌ: / حِضْرَةٌ: / حَضَرَةٌ: } see حَضْرَةٌ, in five places.

حَضَرِيٌّ *An inhabitant of a region, district,* or *tract, of cities, towns,* or *villages, and of cultivated land;* (S, A,* Msb;) opposed to بَدَوِيٌّ. (S, A.) [See also حَضِرٌ.]

حَضَارِ [an imperative verbal n.] *Be thou present.* (A.) = Also *A certain star,* (S, K,) *upon the right hoof of Centaurus:* upon his other fore leg is الوَزْنُ. (Kzw.) It is said, حَضَارِ وَالوَزْنُ مُخْلِفَانِ [*Ḥaḍári and El-Wezn are two causes of swearing*]: they are two stars that rise before Canopus (Suheyl); and when either of them rises, it is thought to be Canopus, because of their resemblance to it: (AA, S:*) they are termed مخلفان because of the disagreement of their beholders when they rise; one swearing that the one rising is Canopus, and another swearing that it is not. (AA, TA.) Th says that it is *a dim, distant, star;* and cites this verse:

* أَرَى نَارَ لَيْلَى بِالعَقِيقِ كَأَنَّهَا *
* حَضَارِ إِذَا مَا أَعْرَضَتْ وَفُرُودُهَا *

I see the fire of Leylà, in El-'Akeek, dim in the distance, *as though it were Ḥaḍári, when it appears, with its Furood,* which are dim stars around Ḥaḍári. (TA.) = حَضَارُ: see what next follows.

حَضَارٌ (S, K) and ▼حَضَارٌ (K) *White:* (Sh, T:) or *excellent and white:* (S, K:) or *red:* (K:) but this requires consideration: (TA:) applied to camels, and to a single camel: (S, K:) or having no sing. (K.) And the former, A she-camel *combining strength with excellence of pace:* (El-Umawee, T, S, K:) but Sh says that he had not heard it used in this sense; and that it only signifies "white," as applied to camels. (TA.) = See also حُضْرٌ.

حَضِيرٌ ‡ One *who always forms right opinions,* or *judgments, respecting things,* or *affairs.* (A.) = See also حَضِيرَةٌ, in three places.

حَضَارَةٌ and حِضَارَةٌ: see حَضَرٌ.

حَضِيرَةٌ The *collective body* of a people: (Fr, K:) so in the following ex., (Fr,) from a poem of Selmà El-Juhaneeyeh, in which she bewails the death of her brother As'ad, and celebrates his praises: (S:)

* يَرِدُ المِيَاهَ حَضِيرَةً وَنَفِيضَةً *

نفيضة signifying the same: (Fr:) [so that the meaning is, *Coming to the waters in a collective and congregated body:*] or the former signifies waters *by which people are dwelling,* or *staying;* and the latter, "by which there is not any one:" (IAạr, Sh:) or the former, people *dwelling,* or *staying, by the waters;* and the latter, men "going before an army as scouts, or explorers:" (Aṣ:) but what IAạr says, mentioned above, is better: (Az:) or the former, *a company of seven,* or *eight, men;* and the latter, "one;" and also men "who explore a place thoroughly:" (A'Obeyd:) or the former, *a company of four,* or *five, men,* (S, K,) *engaged in a warring and plundering expedition:* (S:) or *seven:* (TA:) or *eight:* or *nine:* (K: in some copies of the K "seven;" but the former is the right reading: TA:) or *ten:* or *a company of men not more than ten* (نَفَرٌ) *with whom one goes on a warring and plundering expedition:* (K:) or, accord. to AAF and the M and K, the *foremost,* or *preceding, portion of an army:* and accord. to IB, نفيضة signifies "a party sent to a place to discover whether there be there an enemy or any cause of fear:" (TA:) pl. حَضَائِرُ. (S.) = *A place where dates are dried:* (El-Báhilee, ISk, Az, Mgh, Mṣb, K:) because frequented: pl. as above. (Mgh.) [See also حَصِيرَةٌ and حَظِيرَةٌ.] = Also, (S,) or ▼حَضِيرٌ, (K, TA,) *What collects in a wound,* (S, K,) *of thick purulent matter.* (S.) — And the former *What collects in the membrane that encloses the fœtus, of the* [*fluid called*] سُخْد, (S,) and *the like.* (TA.) You say, أَلْقَتِ الشَّاةُ حَضِيرَتَهَا *The ewe,* or *she-goat, ejected her* سُخْد *and water and blood, after having brought forth.* (S.) — And *What a woman emits after childbirth and* [*after*] *the stopping of her blood:* and ▼حَضِيرٌ is its pl. [or a coll. gen. n.]. (K. [Or, accord. to some copies of the K, and the TA, The *stopping of her blood,* or *its ceasing to flow,* is a signification distinct from what precedes it.)] — And *What a she-camel emits after bringing forth:* or, accord. to AO, the *membrane that envelops the fœtus.* (TA.) — And (K, TA, [in the CK "or"]) ▼the latter signifies *Thick blood which collects in the membrane that encloses the fœtus.* (K,* TA.)

حَاضِرٌ A man *present:* (A, K:) pl. [حَاضِرُونَ and] حُضُورٌ and [more commonly] حُضَّرٌ, (S, K,) which last is originally an inf. n. (S.) You say, فَعَلْتُهُ وَفُلَانٌ حَاضِرٌ *I did it such a one being present.* (A.) And هُوَ مِنْ حَاضِرِى المَلِكِ [*He is of those who are in the presence of the king*]. (A.) — So, too, applied to a time: and you say, الصَّلَاةُ حَاضِرَةٌ, for وَقْتُهَا حَاضِرٌ, ‡ *The time of prayer is come.* (Mṣb.) — [Also † *Ready,* or *prepared:* often used in this sense in the lexicons &c., as in modern Arabic. See 4.] You say, قُولُوا مَا هُوَ حَاضِرٌ عِنْدَكُمْ † *Say ye what is ready with you* [or *in your minds*]. (TA.) And هُوَ حَاضِرٌ بِالجَوَابِ ‡ [*He is ready with the answer,* or *reply*]; and بِالنَّوَادِرِ ‡ [*with rare words* or *expressions*]; (A;) as also ▼حَضُرٌ: (TA:) which latter word, alone, signifies a man *having the quality of perspicuity of speech, and intelligence;* syn. ذُو البَيَانِ وَالفِقْهِ. (K.) — *A visiting angel:* and ▼حَاضِرَةٌ is applied to *a class* or *company* [*of visiting angels*]. (TA.) — One *coming to a region, district,* or *tract, of cities, towns,* or *villages, and of cultivated land; contr. of* بَادٍ; (S, K;) as also ▼مُحْتَضِرٌ. (S.) — A man *staying, residing, dwelling,* or *abiding,* بِمَوْضِعٍ *in a place.* (S.) — [A man, or people,] *staying,* or *dwelling, by water;* (S,* TA;) *contr. of* بَادٍ: (K:) pl. حُضُورٌ (TA) and حُضَّارٌ and حَضَرَةٌ: (S:) one says, مَا عَلَى المَآءِ حَاضِرٌ [*There is not any one staying,* or *dwelling, by the water*]: and هٰؤُلَآءِ قَوْمٌ حُضَّارٌ and مَحَاضِيرُ [which is pl. of ▼مُحْضَرٌ, a syn. of حَاضِرٌ in this sense; i. e. *These are a people staying,* or *dwelling, by water*]: (S:) or حَاضِرٌ signifies any people *that have alighted and taken up their abode by a constant source of water, and do not remove from it in winter nor in summer, whether they have alighted and taken up their abode in towns* or *villages, and cultivated land, and houses of clay, or pitched their tents by the water, and remained there, and sustained their beasts with the water and herbage around them:* (TA:) or حَىٌّ حَاضِرٌ, without ة, signifies *a tribe that has alighted and is abiding by a constant source of water:* (T, TA:) and ▼حَاضِرَةٌ and حَاضِرُونَ, *a people staying,* or *dwelling, by waters; alighting there in the hottest time of summer:* when the weather becomes cool, they migrate from the constant sources of water, and go into the desert, seeking the vicinity of herbage; and then they are termed بَادِيَةٌ and بَادُونَ. (T in art. بدو.) = Also *A great tribe* (S, K) or *company of men:* (TA:) or *a tribe,* (ISd,) or *company of men,* (Mgh,) *when staying,* or *dwelling, in the abode which is their place of assembling;* (ISd, Mgh;) as also ▼حَاضِرَةٌ. (Mgh.) One says حَاضِرُ طَيِّئٍ *The great tribe of Ṭeiyi.* (S.) It is a pl., (S,) or coll. n., (ISd,) [or quasi-pl. n.,] like سَامِرٌ and حَاجٌّ (S, ISd) for سُمَّارٌ and حُجَّاجٌ. (S.) = Also, of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ, (TA,) *A place where people are present;* or *where people stay,* or *dwell, by waters:* syn. مَكَانٌ مَحْضُورٌ: one says, نَزَلْنَا حَاضِرَ بَنِى فُلَانٍ [*We alighted and took up our abode,* or *sojourned, at the place where the sons of such a one were present;* or *were staying,* or *dwelling, by waters*]. (El-Khaṭṭábee.) [See also مَحْضَرٌ.]

حَاضِرَةٌ: see حَاضِرٌ, in three places: = and see حَضَرٌ, in two places.

مَحْضَرٌ *A place where people are present,* or *assembled.* (K,* TA.) See also حَضْرَةٌ. — *A place to which people return* (مَرْجِعٌ [here a n. of place, agreeably with analogy,]) *to the waters,* (S, K,) or *to the constant sources of water;* (T, TA;) *contr. of* مَبْدًى: (T and S in art. بدو:) a place to which one goes (مَذْهَبٌ) in search of herbage is called مُنْتَجَعٌ; and every such place is called مَبْدًى, of which the pl. is مَبَادٍ: *watering-places* (مَنَاهِل) are called مَحَاضِرُ [pl. of مَحْضَرٌ] because of the congregation and presence of men at them. (T, TA.) [See also حَاضِرٌ, last signification.] = [*People present,* or *assembled; an assembly:* so in the present day.] — *A people dwelling,* or *staying, by waters:* (K,* TA:) [pl. مَحَاضِرُ:] see حَاضِرٌ. = The *record of a ḳadee* (or *judge*), *in which his sentence is written,* syn. سِجِلٌّ: (S, K:) or *what is written when a person brings a charge against another:* when the latter makes his reply, and proves it, it [the writing] is [called] تَوْفِيقٌ; and when judgment is given, سِجِلٌّ. (Kull p. 352.) This is thought by MF to be a recent conventional term; but it has been heard from the Arabs [of the classical times], and is mentioned by ISd and others. (TA.) — Also *A signature* (خَطٌّ) *that is written at the end of the record of the signatures* (خُطُوط) *of the witnesses, in testimony of the truth of the contents of what precedes.* (K. [In the CK, وَاقِعَة is erroneously put for وَاقِعَة; and خُطُوط, for خُطُوط.]) But this is a recent conventional application. (MF, TA.) = فُلَانٌ حَسَنُ المَحْضَرِ † *Such a one is a person who speaks well of the absent.* (S.)

مِحْضَرٌ: see مِحْضِيرٌ.

مَحْضُورٌ [pass. part. n. of حَضَرَهُ]. [Hence,] اللَّبَنُ مَحْضُورٌ, (S, A, K,) and ▼مُحْتَضَرٌ, (S, A,) فَغَطِّ إِنَآءَكَ, (S,) ‡ *Milk is much subject to taint,* or *much tainted;* [lit.] *come to* [*and tainted;* i. e.,] by the jinn, or genii, (Aṣ, T, S, K,) and beasts, &c.; (Aṣ, T;) [*therefore cover thou thy vessel.*] And الكُنُفُ مَحْضُورَةٌ † [*Privies are haunted* by jinn, or genii]. (S, K.) It is said in a trad., إِنَّ هٰذِهِ الحُشُوشَ مُحْتَضَرَةٌ ▼ † [*Verily these privies are haunted* by jinn]. (TA.) And in another trad., إِنَّهَا مَشْهُودَةٌ مَحْضُورَةٌ *Verily it* (the prayer of daybreak) *is attended* by the angels of the night and the day. (TA.) — Also, (Mṣb,) and ▼مُحْتَضَرٌ, (Mgh, Mṣb,) ‡ *At the point of death; in the agony of death:* (Mṣb:) [*visited by death;* or *by the angel,* or *angels, of*

death: (see 1:)] or the latter, *near to death.* (Mgh.)

مِحْضِيرٌ, applied to a horse, (Ṣ, A, Ḳ, &c.,) and to a mare, (Ṣ, M,) *That runs much,* or *vehemently;* syn. كَثِيرُ العَدْوِ, (Ṣ,) or شَدِيدُ الحُضْرِ; (M;) as also ✝مِحْضَارٌ, applied without ة to a mare; (M;) or this latter is not allowable; (Ṣ, Ḳ;) or is of weak authority: (Ḳ:) pl. [of both] مَحَاضِيرُ. (A.)

مُحْتَضَرٌ: see مَحْضُورٌ, in three places. Also ✝A man *afflicted by demoniacal possession,* or *insanity,* or *madness.* (TA.) كُلُّ شِرْبٍ مُحْتَضَرٌ, in the Ḳur liv. 28, *Every share of the water shall be come unto* in turn, means, the water shall be come to by the people on their day, and by the she-camel on her day: (Jel:) or it means, the people shall come to their shares of the water, and the she-camel shall come to her share thereof. (Ḳ.)

مُحْتَضِرٌ: see حَاضِرٌ.

حضن

1. حَضَنَ الصَّبِيَّ, (Ḳ,) aor. ـُ, (TA,) inf. n. حَضْنٌ and حِضَانَةٌ, *He put the child in his* حِضْن [i. e. *under his arm,* or *in his bosom*]: or *he nourished him, reared him, fostered him, brought him up,* (Ḳ, TA,) *and took care of him;* (TA;) as also ✝احتضنهُ. (Ḳ, TA.) And حَضَنَتْ وَلَدَهَا, (Ṣ, Mgh,) aor. ـُ, (Mgh, TA,) inf. n. حِضَانَةٌ, (Mgh,) said of a woman, (Ṣ, Mgh, TA,) *She put her child in her* حِضْن, *and* [*thus*] *carried him* [*under her arm,*] *on one of her two sides:* (TA:) it has a similar meaning to the phrase next following: (Ṣ:) or it means *she had charge of her child, and carried him, and reared him,* or *fostered him.* (Mgh.) حَضَنَ بَيْضَهُ, (Ṣ, Mgh, Mṣb, Ḳ,) and عَلَى بَيْضِهِ, (TA,) aor. ـُ, (Ṣ, Mṣb,) inf. n. حَضْنٌ (Mgh, Mṣb) and حِضَانَةٌ (Mṣb, Ḳ) and حَضَانٌ and حُضُونٌ, (Ḳ,) said of a bird, (Ṣ, Mgh, Mṣb, Ḳ,) *He pressed,* or *compressed, his eggs* (Ṣ, Mṣb) *to himself,* (Ṣ,) *beneath his wing,* (Ṣ, Mṣb,) or *beneath his two wings;* (so in some copies of the Ṣ;) *he sat upon his eggs, protecting them with his two sides* (بِحِضْنَيْهِ); (Mgh;) *he brooded upon his eggs to hatch them:* (Ḳ:) as also ✝احتضن. (KL.) حَضَنَ بَيْضَةً تَحْتَ دَجَاجَةٍ — لَهُ حَتَّى أَفْرَخَتْ, meaning *He put an egg beneath a hen belonging to him, and made her to sit* [or *brood*] *upon it* [*until it became hatched*], if remembered to have been heard [from any of the Arabs of pure speech], is a tropical usage of the verb, like as when one says "The Emeer built the city:" otherwise, it is correctly [✝حَضَّنَ,] with teshdeed. (Mgh.) حَضَنَهُ عَنْ كَذَا, inf. n. حَضْنٌ and حِضَانَةٌ, ‡ *He made him to turn away, withdraw,* or *retire, from such a thing, and had it to himself exclusively;* (Ṣ, Ḳ, TA;) as though he put him aside from it, or by its side: *he excluded him from participation in it;* in which sense مِنْهُ ✝أَحْضَنَهُ is disapproved: (TA:) *he impeded him,* or *debarred him, from it.* (ISd, TA.) It is related in a trad. of Ibn-Mes'ood that, when he made his will, he said, وَلَا تُحْضَنُ زَيْنَبُ عَنْ ذٰلِكَ, meaning †*And Zeyneb* (his wife) *shall not be precluded from looking into that and executing it;* namely, his will: or *shall not be precluded from it, nor shall any matter* [*relating to it*] *be decided without her.* (TA.) And you say also, حَضَنَهُ عَنْ حَاجَتِهِ *He withheld him from the object of his want;* as also ✝احتضنهُ. (Ṣ, ISd, Ḳ.) And حَضَنَ مَعْرُوفَهُ, (Ḳ,) and حَدِيثَهُ, (TA,) عَنْ جِيرَانِهِ, (Ḳ,) and مَعَارِفِهِ, (TA,) inf. n. حَضْنٌ, (Ḳ,) †*He turned his beneficence,* (Ḳ, TA,) and *his discourse,* (TA,) *from his neighbours,* (Ḳ, TA,) and *his acquaintances, to others:* on the authority of Lḥ. (TA.) حَضُنَتْ, aor. ـُ, inf. n. حَضَانٌ, (Ḳ,) or this is a simple subst., (A'Obeyd, TA,) *She* (a ewe [or goat], and a camel, and a woman,) *had one of her teats,* or *breasts, larger than the other.* (Ḳ.) [See حَضُونٌ.]

2: see 1.

3. فُلَانٌ يُحَاضِنُ النِّسَآءَ [*Such a one indulges himself with women in mutual embracing* or *pressing to the bosom*]. (IAạr, TA in explanation of the epithet عُقَرَةٌ, q. v.)

4. احضن الطَّائِرُ البَيْضَ *He made the bird to sit* [or *brood*] *upon the eggs.* (Mṣb.) أَحْضَنَهُ مِنْهُ: see 1. — احضن بِحَقِّي ‡*He went away with,* or *took away, my right,* or *due;* (Ḳ, TA;) as though he put it by his side. (TA.) — احضن الرَّجُلَ, (AZ, Ṣ, Ḳ,*) and احضن بِهِ, (Ḳ,) *i. q.* أَزْرَى بِهِ †[*He held him in little,* or *light,* or *mean, estimation,* or *in contempt;* &c.]. (AZ, Ṣ, Ḳ.)

[6. تحاضنوا *They embraced one another,* or *pressed one another to the bosom.* See also 3.]

8. احتضنهُ *He put it* (a thing) *in his* حِضْن [i. e. *under his arm,* or *in his bosom*]: (Ṣ, Mṣb:) *he took it up, and put it in his* حِضْن, *like as a woman takes up her child, and carries him* [*in her* حضن or] *on one of her two sides.* (TA.) — See also 1, in three places.

حُضْنٌ: see what next follows.

حِضْنٌ The *part beneath the armpit,* (Ṣ, Mgh, Mṣb, Ḳ,) *extending to the* كَشْح [or *flank*]: (Ṣ, Mṣb, Ḳ:) or the *bosom,* or *breast;* syn. صَدْر: [الصَّدْرُ in the CḲ should be الصَّدْرُ:] and the *upper arms with what is between them:* (Ḳ:) and ✝مُحْتَضَنٌ signifies the same: (Ṣ:) pl. of the former أَحْضَانٌ (Mṣb, Ḳ*) [and accord. to Freytag's Lex. حُضُونٌ also]. — The *side* of a thing, (Ṣ, Ḳ,) and of a man: (Mgh:) the *lateral,* or *adjacent, part* of a thing: pl. أَحْضَانٌ. (Ṣ,* Ḳ.) حِضْنَا المَفَازَةِ means *The two borders* [*the nearer border and the further*] *of the desert.* (M, TA.) And حِضْنَا اللَّيْلِ †*The two sides* [or *first and last portions*] *of the night.* (TA.) And [as the حِضْن of a man or woman is often a place of concealment,] one says, مَا زَالَ يَقْطَعُ أَحْضَانَ اللَّيْلِ ‡[meaning *He ceased not to traverse the shades of the night*]. (TA.) عَلَيْكُمْ بِالحِضْنَيْنِ, in a trad. of 'Alee, means [*Keep ye to*] *the two wings of the army.* (TA.) You say also, أَخَذَ فُلَانٌ حَقَّهُ عَلَى حِضْنِهِ, i. e. *Such a one took his right,* or *due, by force.* (TA.) — Also ‡The *quantity that is carried in the* حِضْن. (A.) — Also, (Ṣ, Ḳ,) and ✝حُضْنٌ, (Ḳ,) The *hole,* or *den,* or *subterranean habitation,* of the hyena: (Ṣ, Ḳ:) or the *place of hunting,* or *of capture,* of the hyena. (IB, TA.) — And, both these words, The *circuit,* or *surrounding part,* of a mountain: or its *base;* or *lower,* or *lowest, part.* (Ḳ.) Accord. to Az, حِضْنَا الجَبَلِ means *The two lateral,* or *adjacent, parts of the mountain.* (TA.)

حَضَنٌ *Ivory:* (ISk, Ṣ, Ḳ:) the *tusk of the elephant.* (T, TA.)

حِضَانٌ The *state,* or *condition,* of a ewe, or she-goat, (Ṣ, TA,) and of a she-camel, and of a man in respect of his testicles, and of the pudendum muliebre, (TA,) *denoted by the epithet* حَضُونٌ. (Ṣ, TA.) [See also حَضُنَتْ.]

حَضُونٌ A ewe, and a she-camel, and a woman, *having one of her teats,* or *breasts, larger than the other:* (Ḳ:) or, applied to a ewe or she-goat, *i. q.* شَطُورٌ; i. e. *having one of her teats longer than the other:* (Ṣ:) or a she-camel, and a she-goat, *of which one of her* طُبْيَانِ [meaning either *two mammæ* or *two teats*] *has gone.* (A'Obeyd, TA.) — Also A man *having one of his testicles larger than the other.* (Ḳ.) — And A pudendum muliebre *having the edge of one of its labia majora* (i. e. *having one of its* شُفْرَانِ) *larger than the other.* (Ḳ.)

حَضَانَةٌ and حِضَانَةٌ [The *office,* or *occupation, of carrying and rearing* or *fostering a child:* the latter, accord. to the Ḳ and the Mgh, is an inf. n.: (see 1, first two sentences:) but accord. to Fei,] each is a subst. from حَاضِنٌ applied to a man, and حَاضِنَةٌ applied to a woman. (Mṣb.)

حَاضِنٌ A man *who has the charge of* [*carrying and*] *rearing,* or *nourishing,* or *fostering, a child:* (Mṣb,* TA:) and حَاضِنَةٌ A woman *who has the charge of a child,* (Ṣ, Mgh, Mṣb,* Ḳ, TA,) *who carries him,* (Mgh,) *and takes care of him,* (TA,) *and rears,* or *nourishes,* or *fosters, him:* (Ṣ, Mgh, TA:) pl. of the former حُضَّانٌ (TA) [and حَضَنَةٌ (as in a phrase below), agreeably with a general rule: and pl. of the latter, also agreeably with a general rule, حَوَاضِنُ]. — [Hence,] هُوَ مِنْ حَضَنَةِ العِلْمِ, ‡i. e. علمته [a mistranscription for غِلْمَتِهِ, meaning *He is of the servants of learning,* or *science*]. (TA.) — حَمَامَةٌ حَاضِنٌ (Mgh, Mṣb, TA) and حَاضِنَةٌ (Mṣb) *A pigeon sitting* [or *brooding*] *upon its eggs, protecting them with its two sides;* (Mgh;) or *pressing,* or *compressing, its eggs beneath its wing.* (Mṣb.) — [Hence,] سُفْعٌ حَوَاضِنُ [pl. of حَاضِنَةٌ] ‡*Three stones for supporting a cooking-pot, cleaving to the ground,* (Ḳ, TA,) *with the ashes.* (TA.) — حَاضِنَةٌ also signifies A man's *wife:* and so حَاصِنَةٌ. (TA.) — And a palm-tree (نَخْلَةٌ) *having short racemes:* (Kr, Ḳ:) or one *of which the racemes have come forth, and quitted their spathes, and are short in their fruit-stalks.* (AḤn, Ḳ.)

مَحْضَنٌ and مَحْضَنٌ The *place in which a bird broods upon its eggs to hatch them:* (Ḳ:) pl. مَحَاضِنُ. (TA.) See also what next follows.

مِحْضَنَةٌ *A shallow bowl, made of clay, for the pigeon* (Ḳ, TA) *to lay its eggs therein, and to brood therein upon its eggs:* (TA:) مَحَاضِنُ [is its pl.], accord. to rule, pl. of مَحْضَنٌ [&c., and] signifies the *places, in pigeon-towers, in which the pigeons lay their eggs.* (Mgh.) [See what next precedes.]

مُحْتَضَنٌ: see حِضْنٌ.

حضو

1. حَضَا النَّارَ, (Ḳ,) first pers. حَضَوْتُ, (Ṣ,) inf. n. حَضْوٌ, (Ḳ,) *He lighted,* or *kindled, the fire;* or *made it to burn, burn up, burn brightly* or *fiercely, blaze,* or *flame:* (Ṣ:) or *he stirred the live coals of the fire after they had become* [*partially*] *extinguished.* (Ḳ. [هَمَدَ, there, seems to be a mistake for خَمَدَ.]) It is also with ء. (Ṣ, TA. [See art. حضأ.])

مِحْضًى *i. q.* كُورٌ [as meaning either *A blacksmith's fire-place,* or the *skin with which he blows his fire*]. (Ḳ.)

مِحْضَأَةٌ *A stick,* or *piece of wood, with which a fire is stirred;* as also مِحْضَاةٌ; the latter accord. to those who pronounce the verb with ء. (Ṣ.)

حط

1. حَطَّهُ, (Ṣ, Mṣb, TA,) aor. ـُ, (Mṣb, TA,) inf. n. حَطٌّ, (Mṣb, Ḳ, TA,) *He put it down,* syn. وَضَعَهُ, (Ḳ,* TA,) and أَنْزَلَهُ, (Mṣb, TA,) *from a high to a lower place;* (Mṣb;) namely a load, or any other thing from a back; (TA;) a camel's saddle, (Ṣ, Mṣb, TA,) or other thing; (Mṣb;) a horse's saddle; and a bow; (Ṣ, TA;) as also احتطّهُ. (Ḳ,* TA.) You say, حَطَّ الأَحْمَالَ عَنِ الدَّوَابِّ *He put down the loads from the beasts.* (L.) And حَطَّ عَنْهُ وِزْرَهُ [*He put down from him his heavy burden*: or ‡*his heavy burden of sin*]: (Ṣ,* Ḳ,* TA:) if a real load be intended, this is proper; but if an ideal thing, it is tropical; (TA;) [as when you say,] حُطَّ عَنَّا ذُنُوبَنَا [‡*Put Thou down from us* the burden of *our sins*]. (Ḳ.) And حَطَّ رَحْلَهُ [lit. *He put down his camel's saddle;*] meaning ‡*he stayed,* or *abode.* (TA.) And حَطَّ alone, [elliptically,] †*He alighted;* or *alighted and abode;* (Ṣ, TA;) فِى مَكَانٍ *in a place.* (TA.) — *He threw it down;* namely a thing. (TA.) [*He paid it down;* namely money.] — *He made it to descend,* or *to go down,* or *downwards,* or *down a declivity,* (Ṣ, Ḳ,* TA,) *from above to below.* (Ḳ, TA.) Imra-el-Ḳeys says, [describing a horse in motion,]

* كَجُلْمُودِ صَخْرٍ حَطَّهُ السَّيْلُ مِنْ عَلِ *

[*Like a mass of rock which the torrent has made to descend from above*]. (TA.) — [†*He lowered him,* or *degraded him.*] — حَطَّ مِنَ الثَّمَنِ كَذَا ‡*He abated of the price so much;* syn. أَسْقَطَ; (Mgh, Mṣb;) لَهُ *to him.* (Mṣb.) And حَطَّ مِنْهُ حَطِيطَةً وَافِيَةً ‡[*He made a large abatement of it*]. (TA.) [See حَطِيطَةٌ.] And حَطَطْتُ مِنَ الدَّيْنِ ‡*I abated* [somewhat] *of the debt.* (Mṣb.) [See also 10.] — حَطَّهُ is also syn. with حَتَّهُ: as in a trad. where it is said of Moḥammad, that he sat by a dry branch of a tree, فَقَالَ بِيَدِهِ وَحَطَّ وَرَقَهَا [*And he made a sign with his hand, and removed its leaves*]; meaning, *scattered its leaves.* (AA, TA.) And so in the phrase, الزُّبْدُ يُحَطُّ عَنِ اللَّبَنِ [*The froth is removed,* or *skimmed off, from the milk*]. (TA.) — حَطَّ السِّعْرُ, aor. ـُ, (L, TA, [but I think it more probable that the aor. is ـِ, agreeably with analogy, like as some say of قَطَّ, which, accord. to Sh, signifies the same, or nearly so, but accord. to others, the contr. of حَطَّ,] inf. n. حَطٌّ and حُطُوطٌ, (L, Ḳ,) ‡*The price was,* or *became, low,* or *cheap;* (L, Ḳ, TA;) *it abated;* (Fr, TA in art. قط;) and so انحطّ. (Fr ubi suprà, Ṣ,* TA.) — حَطَّ البَعِيرُ فِى السَّيْرِ, (Ṣ, Ḳ,) inf. n. حِطَاطٌ, (Ṣ, Ḳ,) ‡*The camel bore upon his nose-rein* (Ṣ, Ḳ) *towards one side,* (Ḳ,) *in going;* (Ṣ;) as also انحطّ: (Ḳ:) or, accord. to AA, انحطّتِ النَّاقَةُ فِى سَيْرِهَا signifies †*the she-camel was quick in her pace;* (Ṣ, TA;) and so حَطَّتْ: (TA:) and حِطَاطٌ also signifies †*vehement running.* (TA.) [From what next follows, it seems that the verb in this sense is of the measure فَعِلَ, aor. ـَ.] — The poet 'Amr-Ibn-El-Ahtam uses the phrase, حَطِّى فِى هَوَايَ, meaning †*Rest thou upon my love, and incline my way.* (TA.) And it is said in a trad., فَحَطَّتْ إِلَى الشَّابِّ †*And she inclined with her heart towards the youth.* (TA.) — حَطَّ فِى عِرْضِ فُلَانٍ †*He launched forth into,* or *pressed on in, the reviling of such a one.* (TA.) — حَطَّ فِى الطَّعَامِ ‡*He ate the food;* (Ḳ, TA;) as also حطّط, (Ṣgh, Ḳ,) inf. n. تَحْطِيطٌ: (TA:) or *he ate much of the food.* (A, TA.) — حَطَّ الجِلْدَ, inf. n. حَطٌّ, *He polished,* or *smoothed, the skin;* and *figured,* or *decorated, it;* (Ḳ, TA;) and *ruled it,* or *made lines upon it;* (TA;) *with the* مِحَطّ. (Ḳ, TA.)

2: see 1; last sentence but one.

7. انحطّ, quasi-pass. of حَطَّهُ; *It was,* or *became, put down;* (Ṣ,* TA;) said of [a load, or any other thing from a back;] a camel's saddle; a horse's saddle; (TA;) [&c.] — *He,* or *it, descended; went down,* or *downwards,* or *down a declivity; from above to below.* (Ṣ,* TA.) You say, انحطّ فِى حَدَرٍ [*He descended a declivity*]. (Ṣ and TA in art. حدر, from a trad.) — [†*He became lowered,* or *degraded.*] — Said of a price: see 1. — Said of a camel: see 1. — Also †*He,* or *it, went back,* or *backward: went away: perished.* (TA.) — See also R. Q. 1.

8: see 1; first signification.

10. استحطّهُ وِزْرَهُ *He asked him to put down from him* [*his heavy burden:* or ‡*his heavy burden of sin*]: (Ḳ, TA:) if a real load be intended, this is proper; but if an ideal thing, it is tropical. (TA.) — اِسْتَحَطَّنِى مِنَ الثَّمَنِ (Ṣ, Mṣb,) or مِنْ ثَمَنِهِ, (Ḳ,) شَيْئًا, (Ṣ, Ḳ,) or كَذَا, (Mṣb,) ‡*He asked, demanded,* or *desired, of me an abatement, a lowering, a diminution,* or *a lessening, of somewhat,* or *so much, of the price.* (Ṣ,* Mṣb, Ḳ.) = استحطّ †*He deserved to be lowered,* or *degraded.* (Ḥar p. 258.)

R. Q. 1. حَطْحَطَ *i. q.* انحطّ [but in what sense is not pointed out]: (Ibn-'Abbád, Ḳ:) said of a thing. (Ibn-'Abbád, TA.) — *He was,* or *became, quick,* (IDrd, Ḳ,) in his walk, or going, and in his work. (IDrd, TA.)

حِطَّةٌ [*A petition for the putting down of a heavy burden from one:* or, ‡*of the heavy burden of sin:* or merely *a putting down thereof:*] a subst. from استحطّهُ وِزْرَهُ, explained above; as also حِطِّيطَى. (Ḳ.) It is said in the Ḳur [ii. 55, and vii. 161], وَقُولُوا حِطَّةٌ; i. e. they were told to say حِطَّةٌ for the purpose of asking thereby for the putting down of their heavy burdens from them, and they should be put down from them: (Ibn-Isráeel, TA:) the meaning is, *And say ye, Put Thou down from us our heavy burdens,* (Ṣ, TA,) or ‡*our sins:* (Ibn-'Arafeh, Ḳ:) or [*and say ye,*] *Our petition is* حِطَّةٌ; i. e. *that Thou wouldest put down from us our sins:* (Aboo-Isḥáḳ, Ḳ:) or, accord. to some, حِطَّةٌ is a word which the children of Israel were commanded to say; and if they said it, their heavy burdens, or sins, were put down: (Ṣ, TA:) accord. to IAạr, it is the saying لَا إِلٰهَ إِلَّا اللّٰهُ: (TA:) or it means *forgiveness:* (I 'Ab:) or our affair is *an alighting and abiding* in this town: (Bḍ in ii. 55:) and there is another reading, وَقُولُوا حِطَّةً, which is explained in two ways; either by making the verb to govern the noun, as though he had said, *and say ye a saying which shall put down from you your heavy burdens,* or ‡*sins;* or by making the noun to be in the accus. case as an inf. n. meaning *supplicating* and *petitioning* [*that God may put down from you your heavy burdens,* or ‡*sins*]; i. e. أَحْطُطِ اللّٰهُمَّ أَوْزَارَنَا حِطَّةً: (TA:) but they changed this saying, (Fr, Ṣgh, Ḳ,) using for it a Nabathean expression; (Fr, TA;) saying حِطِّى سُمْهَانًا, i. e. "red wheat," (Ṣgh, Ḳ,) accord. to Es-Suddee and Mujáhid; or, accord. to IAạr, حِنْطَةً شُمْقَايَا, i. e. "good wheat." (Ṣgh, TA.) You say also, سَأَلَهُ الحِطِّيطَى, i. e. الحِطَّةَ [*He asked of him the putting down of his heavy burden from him:* or ‡*his sin*]. (TA.) And it is said in a trad., that when God tries a person with a trial in his body, هُوَ لَهُ حِطَّةٌ, i. e. *It is to him a mode of putting down from him his sins.* (TA.) الحِطَّةُ is also *A name of the month of Ramaḍán,* in the Gospel, or some other book: (Az, Ḳ,* TA:) because it puts down somewhat of the sin of him who observes the fast thereof. (Az, TA.) — Also ‡*A decrease,* or *state of diminution, in respect of rank,* or *station:* (TA:) [or *low,* or the *lowest, rank,* or *station:* for] الحُطُطُ, (Ḳ, TA,) which is its pl., (TA,) is explained as signifying, (Ḳ, TA,) on the authority of IAạr, (TA,) مَرَاكِبُ السِّفْلِ, or correctly مَرَاتِبُ السِّفْلِ: (Ḳ, TA:) the latter [meaning ‡*the ranks,* or *stations, of the lowest,* or *meanest, of mankind,*] is the right reading, as verified by Az. (TA.)

حُطُطٌ: see حُطَّةٌ, last sentence. = Also ‡ *Smooth*, or *sleek*, *bodies*; (IAạr, Ḳ, TA;) as though polished with the مِحَطّ. (TA.)

حَطُوطٌ *A declivity*, or *declivous place*; *a place of descent*, or *by which one descends*: (Ṣ, TA:) *a hill* (أَكَمَةٌ) *that is difficult of descent*: or, accord. to IDrd, *a difficult* أَكَمَة. (TA.) = † An *excellent*, *swift* she-camel; (Ṣ, Ḳ;) as also ▼ مُنْحَطَّةٌ. (TA.)

كَعْبٌ حَطِيطٌ ‡ *An ankle-bone covered with flesh and fat so that it is not apparent.* (TA.)

حَطِيطَةٌ ‡ *What is abated*, or *diminished*, *of a price*: (Mgh, Mṣb, Ḳ, TA:) pl. حَطَائِطُ. (TA.) You say, الحَطِيطَةُ كَذَا وَكَذَا مِنَ الثَّمَنِ ‡ [*The portion that is abated is so much and so much of the price*]. (Ṣ.) And طَلَبَ مِنِّى حَطِيطَةً ‡ [*He sought*, or *demanded*, *of me an abatement of price*]. (TA.)

حَطِّيطَى: see حَطَّةٌ; first sentence; and again, in the latter half of the paragraph.

سِعْرٌ حَاطِطٌ ‡ *A low*, or *cheap*, *price*; as also ▼ مَحْطُوطٌ. (TA.)

أَحَطُّ † *Smooth in the* مَتْنَانِ [or *two portions of flesh and sinew next the back-bone, on each side*]. (IAạr, Ḳ.) [See also مَحْطُوطٌ.]

مَحَطٌّ [*A place where loads, &c., are put down.* — And hence,] † *A place where one alights*, or *alights and abides*; (Ṣ, TA;) as also ▼ مَحَطَّةٌ: pl. [of either] مَحَاطُّ and [of the latter] مَحَطَّاتٌ. (TA.) — [Hence also,] مَحَطُّ سُفُنٍ [*A place for unloading of ships*]. (Ṣ and Ḳ in art. فرض.) — [Hence also,] هٰذَا مَحَطُّ الكَلَامِ ‡ [*This is the meaning*, or *intent*, *of the saying*, or *sentence*: used in this sense in the present day]. (TA.)

مِحَطٌّ (Ṣ, O, Ḳ) and ▼ مِحَطَّةٌ (Ḳ) *An instrument of iron*, (O, Ḳ,) or *of wood*, *prepared* (Ḳ, in some copies of which, for مُعَدَّةٌ, we find مُعَدِّلَةٌ, which is a mistake, TA,) *for the polishing*, or *smoothing*, *of skins*, (O, Ḳ,) *to make them soft and beautiful*; (O;) and *for figuring*, or *decorating*, *them*; (Ḳ;) [and *for ruling them*, or *making lines upon them*: see 1; last sentence:] or *an instrument with which tattooing is performed*: or *an iron instrument used by sewers of boots &c., with which they figure*, or *decorate*, *the leather*: (Ṣ:) or *an instrument* (T, A, TA) *with a pointed extremity*, (T, TA,) *used by binders of books*, (T, A, TA,) *and by others*. (A, TA.)

مَحَطَّةٌ: see مَحَطٌّ.

مِحَطَّةٌ: see مِحَطٌّ.

مَحْطُوطٌ [originally, *Put down*; applied to a load, &c. See 1. — And hence,] applied to a price: see حَاطِطٌ. = Leather *polished*, or *made smooth* [&c.: see 1; last sentence]. (TA.) — ‡ A sword *made thin*. (TA.) — أَلِيَّةٌ مَحْطُوطَةٌ ‡ [*A rump*] *without* مَأْكَمَة [or *protuberant buttocks*]; (Ḳ, TA;) *as though it were smoothed* (حُطَّتْ) *with the* مِحَطّ. (TA.) And جَارِيَةٌ مَحْطُوطَةُ المَتْنَيْنِ ‡ *A girl having the* مَتْنَانِ [or *two portions of flesh and sinew next the back-bone, on each side*,] *extended* [or *long*]; *as though they were smoothed with the* مِحَطّ: (TA:) or *having them extended* [or *long*] *and even* (Ṣ, TA) *and beautiful*. (Az, TA.) And مَحْطُوطَةُ الكَشْحِ may mean † A woman *whose flank is as though it were smoothed with the* مِحَطّ: but it is better explained as meaning *elevated*, or *protuberant*, *in the posteriors, and depressed in the flank*. (Ḥam p. 141.) [See also أَحَطُّ.]

مُنْحَطٌّ ‡ A shoulder-joint (Ḳ, TA) *neither high nor low*, (TA,) *of the most beautiful kind*. (Ḳ, TA.) = See also حَطُوطٌ.

حطأ

1. حَطَأَ *He cast*, or *threw*; syn. رَمَى [and, like this, trans. by means of بِ]. (Ḳ.) [Hence,] حَطَأَ بِهِ الأَرْضَ, (AZ, Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. حَطْءٌ, (Ṣ,) *He cast him*, or *threw him*, *down prostrate upon the ground*: (AZ, Ṣ, Ḳ:) or, *with violence*: one says, احْتَمَلَهُ فَحَطَأَ بِهِ الأَرْضَ [*He raised him upon his back, and threw him down violently upon the ground*]. (Lth, TA.) And حَطَأَتْ بِوَلَدِهَا *She* (a woman) *cast forth her child from her womb*. (TA in art. زكب.) And حَطَأَتِ القِدْرُ بِزَبَدِهَا *The cooking-pot cast forth its froth*, or *scum*, (Ṣ, TA,) in boiling. (TA.) And حَطَأَ بِسَلْحِهِ *He cast forth his excrement*, or *ordure*. (Ṣ.) And حَطَأَ [alone], aor. ـَ and ـِ, *He cast forth his excrement*, or *ordure*, *at once*, (Ḳ, TA,) *quietly*, or *gently*. (TA.) And حَطَأَ, (Ḳ,) or حَطَأَ بِهَا, (Ṣ,) *He broke wind*, *with a sound*. (Ṣ, Ḳ.) — حَطَأَ بِهِ عَنْ رَأْيِهِ *He turned him back from the opinion*, or *judgment*, *that he had formed*. (IAth, Ḳ.) — حَطَأَهُ *He struck him*, or *slapped him*, *on the back with his open hand*: (Ṣ, Ḳ:) or *struck him gently on the back with the palm of his hand*: (Ṣ in art. لطح:) or *slapped him on the back*, or *between the shoulders*, or *on the upper part of the side*, or *on the chest*; (Khálid Ibn-Jembeh, TA;) or *on the back of the head*: (AZ, TA:) and *he struck him*, or *beat him*, (Sh, Ḳ,*) *with his hand*; (Sh, TA;) but it is said that the meaning is, *he struck him on the back of the neck*: (TA:) it also occurs without ء. (TA.) — حَطَأَهَا *He lay with her*. (Ṣ, Ḳ.*)

حَطْأَةٌ *A slap on the back* [&c. (see the verb)] *with the open hand*. (Ṣ, TA.) It also occurs without ء, written حَطْوَةٌ. (TA.)

حَطِئٌ, applied to a man, *Low*, *ignoble*, *mean*, or *sordid*. (AZ, Ṣ, Ḳ.) You say also حَطِئٌ بَطِئٌ, using the latter word as an imitative sequent. (Ṣ.)

حُطَيْئَةٌ, applied to a man, *Ugly*; or *contemptible*; or *ugly in aspect and small in body*: (Th, Ṣ, Ḳ:) or *short*. (Ṣ, Ḳ.)

حطب

1. حَطَبَ, (Ṣ, A, Ḳ,) aor. ـُ, (Ḳ,) inf. n. حَطْبٌ, (TA,) *He collected* حَطَب, (Ṣ, A, Ḳ,) i. e. *firewood*; (A, Ḳ;) as also ▼ احتطب: (Ṣ, A, Ḳ:) [and] so حَطَبَ الحَطَبَ, (Mgh, Mṣb,) aor. and inf. n. as above; and ▼ احتطب. (Mṣb.) — [Hence,] حَطَبَ فِى حَبْلِهِمْ, (A,) or فِى حَبْلِهِمْ, (Ḳ,) [lit. *He collected firewood in his*, or *their*, *rope*; meaning] ‡ *he aided*, or *assisted*, (A, Ḳ,) *him*, (A,) or *them*. (Ḳ.) One says, إِنَّكَ تَحْطِبُ فِى حَبْلِهِ وَتَمِيلُ إِلَى هَوَاهُ ‡ [*Verily thou aidest him, and inclinest to his desire*]. (A, TA.) — And حَطَبَ عَلَيْهِ بِخَيْرٍ (A, Mgh) ‡ *He brought to him* خير, (Mgh,) meaning *wealth*, or *property*. (A.) — And فُلَانٌ يَحْطِبُ عَلَى فُلَانٍ † *Such a one incites*, *urges*, or *instigates*, [others] *against such a one*. (Ḥar p. 209.) — And حَطَبَ بِهِ ‡ *He calumniated him*, or *slandered him*. (A, Mgh, Mṣb, Ḳ. [See حَطَبٌ, below.]) = حَطَبَهُ, (Ṣ, Ḳ,) aor. ـِ, (TA,) *He collected firewood for him*: (Ḳ:) or *he brought firewood to him*: (Ṣ, Ḳ:) as also ▼ احتطب لَهُ. (TA.) You say, فُلَانٌ يَحْطِبُ رُفَقَاءَهُ وَيَسْقِيهِمْ [*Such a one collects firewood for*, or *brings firewood to*, *his companions*, *and gives them to drink*]. (A, TA.) — Also *He collected for him* a thing *as firewood*. (TA.) — حَطَبُوا كَرْمَهُمْ, inf. n. حَطْبٌ, [and app. also حِطَابٌ, which see below, or this may be a simple subst.,] ‡ *They cut off the* حَطَب *of their grape-vine*; (A;) i. e. *the dry portions thereof, that were of no use but for fire*. (Mgh.) = حَطَبَ and ▼ احطب *It*, (a place, Ḳ,) or *he*, (a man, TA,) *abounded with firewood*. (Ḳ,* TA.) = حَطُبَ *He was*, or *became*, *lean*, or *meagre*. (A.)

4. احطب: see 1. — Also † *It* (a grape-vine) *attained to the time for having its* حَطَب [q. v.] *cut off from it*: (Ṣ:) or ‡ *attained to the time of bearing grapes and for the cutting off of what required to be cut off*; as also ▼ استحطب: (A:) or the latter, *it required to have its upper*, or *uppermost*, *portions cut off*, (Ḳ,) or *somewhat of those portions*. (TA.)

8. احتطب: see 1, in three places. — Also † *It* (rain) *tore up the roots*, or *stems*, *of the trees* [as though it made firewood of them]. (Ḳ.) — † *He* (a camel, TA) *fed upon the small and dry parts of the branches*. (Ḳ, TA.) This a camel does only by reason of soundness, and of surpassing strength. (TA.) — احتطب عَلَيْهِ فِى الأَمْرِ *i. q.* احتقب [app. meaning † *He took upon himself a burden*, or *a responsibility*, *in the affair*; as though he bound it like a bundle of firewood upon his back]. (Ḳ.)

10: see 4.

حَطَبٌ *Firewood*; the *portions of trees that are prepared for fuel*: (M, A, Ḳ:) pl. أَحْطَابٌ. (Mṣb.) — And hence, because enmity is kindled with it like as fire is with حَطَب [properly so called], (Ḥar p. 209,) ‡ *Calumny*, or *slander*; (A, Mgh, TA;) also termed الحَطَبُ الرَّطْبُ. (TA.) The former is said to have this meaning in the Ḳur cxi. 4: (Mgh, TA:) or to mean *thorns*, which the woman there spoken of is related to have been in the habit of throwing in the way of Mohammad. (TA.) You say, يَحْمِلُ الحَطَبَ بَيْنَ النَّاسِ, meaning ‡ *He goes about*

with calumny, or *slander*, *among*, or *between*, *the people*. (A.) — Also ‡ The *prunings* of a grape-vine; (Ṣ,* A;) and so ▼ حِطَابٌ: (A:) the *dry portions* of a grape-vine *that are of no use but for fire*: (Mgh:) ▼ the latter is explained by ISh as meaning the *prunings that are cut off each year from the upper*, or *uppermost*, *portions* of a grape-vine. (TA.)

حَطِبٌ, applied to a man, (Ṣ,) [and app. to cattle, (see خَشِبٌ,)] † *Very lean* or *meagre*; as also ▼ أَحْطَبُ: (Ṣ, K:) or the latter means *unlucky*, or *unfortunate*; syn. مَشْؤُومٌ; (K;) in some copies of the K مَوْسُومٌ; (TA;) and its fem. is حَطْبَآءُ. (K.)

حِطَابٌ [app. an inf. n., see 1,] † The *pruning of a grape-vine until reaching the part in which the sap runs*. (K.) — See also حَطَبٌ, in two places.

حَطِيبٌ, (Ṣ, Mṣb, K,) fem. with ة, (K,) A place, (Ṣ, Mṣb, K,) or land, (K,) *abounding with firewood*. (Ṣ,* Mṣb, K.)

حَطُوبَةٌ *A handful*, or *bundle*, *of firewood*. (K,* TA.)

حَطَّابٌ: see حَاطِبٌ. — Also † A camel *that feeds upon the small and dry parts of branches*: (K, TA:) fem. with ة. (TA.) [See 8.]

حَاطِبٌ *A collector of firewood*: (Mṣb, TA:) and so ▼ حَطَّابٌ, (A, Mṣb,) but in an intensive sense: (Mṣb:) or the latter, *one who collects and sells firewood*: (TA:) and حَطَّابَةٌ *a company of collectors of firewood*: (Ṣ, Mgh:) and إِمَاءٌ حَوَاطِبُ [pl. of حَاطِبَةٌ] *female slaves who collect firewood*. (A, TA.) — [Hence,] هُوَ حَاطِبُ لَيْلٍ ‡ *He is one who confuses in his speech*, (A, K,) and *in his affair*: (TA:) or *one who speaks what is bad and what is good*: (Ṣ, TA:) like him who collects firewood by night; (TA;) for this person sees not what he collects in his rope, (Ṣ, TA,) so he collects bad and good. (TA.) Az says, one who acts unjustly towards himself is likened to a collector of wood by night, because the latter may chance to put his hand upon a viper, and be bitten by it: and so is one who does not restrain his tongue, but censures others; by doing which a man sometimes occasions his own death. (TA.) It is said in a prov., المِكْثَارُ حَاطِبُ لَيْلٍ ‡ *The loquacious is* [like] *a collector of firewood by night*. (A 'Obeyd, TA.)

أَحْطَبُ: see حَطِبٌ.

مِحْطَبٌ † *A pruning-knife*. (K, TA.)

مُحَاطِبَةٌ † A she-camel *that eats dry thorns*. (Ṣ, K.)

مُحْتَطِبٌ † *A small creeping thing that goes along upon the ground with pieces of wood*, or *stick*, *clinging to it*. (Ḥam p. 207.)

حطم

1. حَطَمَ, aor. ـِ, inf. n. حَطْمٌ, *It broke*, or *became broken*, *in pieces*; as also ▼ انحطم (Mṣb) and ▼ تحطّم: (TA:) or these two, (Ṣ, K,) or [correctly] the former [only], (TA,) *it broke*, or *became broken*: (Ṣ, K, TA:) or they are peculiarly said of that which is dry, or tough; (K, TA;) as a bone and the like. (TA.) — [Hence,] حَطَمَتِ الدَّابَّةُ † *The beast became aged* [*and emaciated and weak*, or *broken with age*: see حَطِمٌ, below]. (Ṣ.) — And † *The beast had a disease* (*termed* حَطَمٌ) *in his legs*. (TA.) = حَطَمَهُ, (Ṣ, Mṣb, K,) aor. ـِ, (Mṣb, K,) inf. n. حَطْمٌ, (Ṣ, Mṣb, K,) *He broke it*: (Ṣ, K:) or it applies peculiarly to that which is dry, or tough; (K, TA;) as a bone and the like: (TA:) as also ▼ حطّمه, (K,) inf. n. تَحْطِيمٌ: (Ṣ:) or the latter signifies *he broke it in pieces*, (Ṣ,) and so the former; (Mṣb;) or the latter, *he broke it much*. (Mṣb, TA.) — *He*, or *it*, *crushed it*, or *bruised it*; as, for instance, a lion, that which he devours; and as a camel and a sheep or goat, the ground with his feet or hoofs, and the trees and herbs in eating them; and as the wind, that upon which it blows [vehemently]. (TA.) It is said in a trad., رَأَيْتُ جَهَنَّمَ يَحْتِمُ بَعْضُهَا بَعْضًا [*I saw Hell-fire, one part thereof crushing another*: or, as though *pressing upon another*; from what next follows]. (TA.) One says of people crowding together, يَحْطِمُ بَعْضُهُمْ بَعْضًا [*They crush*, *bruise*, or *press upon*, *one another*]. (TA.) And of a vehement driver, يَحْطِمُ المَالَ [*He bruises the cattle*, or *camels &c.*]. (A, TA.) — One says also, لَا تَحْطِمْ عَلَيْنَا المَرْتَعَ, meaning ‡ *Spoil not thou to us the pasturage by pasturing upon it*. (TA.) — And حَطَمَ فُلَانًا أَهْلُهُ ‡ *His family rendered such a one a broken old man*; as though they loaded him with their burdens. (TA.) And حَطَمَتْهُ السِّنُّ (Ṣ) † *Age rendered him infirm*. (TA.)

2: see 1.

5: see 1. You say also, تحطّم البَيْضُ عَنِ الفِرَاخِ [*The eggs broke in pieces so as to disclose the young birds*]. (TA.) And تَحَطَّمَتِ الأَرْضُ يُبْسًا *The ground*, or *earth*, *crumbled by reason of* excessive *dryness*. (TA.) And تحطّم النَّاسُ *The people crowded together*, *crushing*, *bruising*, or *pressing upon*, *one another*. (TA.) And ▼ انحطم النَّاسُ عَلَيْهِ *The people pressed together*, or *crowded*, *upon it*, or *him*. (ISd, TA.) — And تحطّم عَلَيْهِ غَيْظًا ‡ *He became inflamed with wrath*, or *rage*, *against him*. (K,* TA.)

7: see 1: — and 5.

حَطْمٌ inf. n. of حَطَمَ [q. v.]. (Mṣb.) — Also *A certain disease in the legs of a beast*. (K.)

حَطِمٌ A thing (Mṣb) *breaking in pieces of itself*. (Ṣ, Mṣb, K.) — † A horse *broken by age*: (Ṣ:) or a horse *weak by reason of leanness and old age*: (Az, TA:) or an *aged* beast. (Mṣb.)

حُطَمٌ One *who breaks the ranks on the right and left*; and حَطَّامُ الصُّفُوفِ [signifies the same]. (TA.) — See also حُطَمَةٌ, in five places.

حُطَمٌ: see حُطَمَةٌ.

حَطْمَةٌ The *crowding*, *thronging*, or *pressing*, of men; and their *pushing one another*. (TA.) — The *tide* (دُفْعَة) of a torrent; like طَحْمَةٌ. (Ṣ.) — The *havoc* of a lion among cattle. (TA.) — ‡ *Dearth*, *drought*, or *sterility*; or *a year of dearth*, &c.; (Ṣ, K, TA;) because it breaks (تَحْطِمُ) everything; (TA;) as also ▼ حُطَمَةٌ and ▼ حَاطُومٌ: (K:) or this last is not used except as meaning *continual dearth* &c. (TA.) [See also the last of these words below.]

حُطَمَةٌ: see what next precedes.

حُطْمَةٌ *What is broken in pieces*, or *what one breaks*, [accord. to different copies of the K, the former accord. to the reading in the TA,] of a thing that is dry, or tough; (K, TA;) as also ▼ حُطَامَةٌ: (K:) pl. of the former حُطَمٌ: whence صَعْدَةٌ حُطَمٌ [meaning *a spear*, or *spear-shaft*, *broken in pieces*, as is indicated in the TA], in which the term حُطْمَةٌ is regarded as applying to every portion. (K,* TA.) [See حُطَامٌ.]

حُطَمَةٌ *A vehement fire*, (K,) *that breaks in pieces everything that is cast into it*. (TA.) Hence, (Ṣ, TA,) الحُطَمَةُ a name of *Hell*, (K,) or of *Hell-fire*: (Ṣ, K:) or, as some say, *the fourth stage of Hell*: (Ḥar. p. 347:) or *a gate of Hell*. (K.) — ‡ A man *who eats much*; (Ṣ, TA;) as also ▼ حُطَمٌ; *who breaks everything in eating*: (Ḥar p. 580:) and the latter, and ▼ حُطُمٌ, an *insatiable* man. (TA.) — † *A large number of camels*, (T, Ṣ, K,) and *of sheep* or *goats*: (T, K:) because they break, or crush, (T, Ṣ, TA,) the herbage, (T, TA,) or everything, (Ṣ, TA,) or the ground with their feet or hoofs, and the trees and herbs in eating them. (TA.) — Also, and ▼ حُطَمٌ, (Ṣ, K,) ‡ A pastor *having little mercy upon the cattle*; (Ṣ, TA;) or *who acts injuriously towards them*; (K, TA;) *causing them to crush*, or *bruise*, *one another*; (Ṣ, K, TA;) or as though he crushed, or bruised, them by his vehement driving: (A, TA:) or the former signifies a pastor *who does not allow his beasts to avail themselves of the plentiful pasturages, nor let them disperse themselves in the pasturage*: and ▼ the latter, one *who is ungentle*, or *rough*; as though he broke, or crushed, or bruised, them when driving them or pasturing them: and سَوَّاقٌ حُطَمٌ signifies a man *who drives beasts vehemently*, *crushing them*, or *bruising them*, *by reason of his vehement driving*; but it is used by way of comparison, as meaning ‡ *cunning and versatile*. (TA.) Hence, شَرُّ الرِّعَآءِ الحُطَمَةُ [*The worst of pastors is the ungentle, who causes the beasts to crush*, or *bruise*, *one another*]: (Ṣ, K:) accord. to the Ṣ, a prov.: accord. to Ṣgh and the K, not a prov., but a trad.: but many of the trads. are reckoned among provs.: it is applied to him who governs, or manages, ill. (MF, TA.) Hence also what is related in a trad. of 'Alee, that Ḳureysh, when they saw him in war, or battle, used to say, اِحْذَرُوا الحُطَمَ ▼ اِحْذَرُوا الحُطَمَ [*Beware ye of the rough one! Beware ye of the rough one!*]. (TA.)

حُطَمِيَّاتٌ *Coats of mail*; so called from a maker thereof named حُطَمَةُ: or *such as break the swords*: or *such as are heavy and wide*: (K:) the first of which explanations is the most probable. (TA.)

حُطَامٌ *What is broken in pieces*, of a thing that

is dry, or tough. (Ṣ, Ḳ. [In the CḲ, by the accidental omission of وَكُغْرَابٍ, this signification and the next here following, from the Ḳ, are assigned to صَعْدَةٌ حِطْمٌ. See حِطْمَةٌ, which, accord. to some copies of the Ḳ, is syn. with حُطَامٌ in the sense explained above.]) And *Fragments* of eggs; (A, TA;) or of an egg, or egg-shell; so in a verse of Eṭ-Ṭirimmáḥ: (TA:) or the *shell* of the egg. (Ḳ.) — [See a tropical usage of it in an ex. cited, from a trad., voce ثُمَامٌ.] — حُطَامُ الدُّنْيَا †*The frail*, or *perishing, goods*, or *possessions, of the present world*: accord. to Z, from حُطَامٌ signifying the "fragments" of eggs: (TA:) or [simply] *the goods of the present world*. (TA in art. عرض.)

حَطُومٌ The *lion*, (Ḳ,) *that crushes*, or *bruises, everything that he devours*; (TA;) as also ▼حَطَّامٌ and ▼مِحْطَمٌ. (Ḳ.) And A wind (رِيح) *that crushes everything*. (TA.)

حَطِيمٌ *Herbage remaining from the preceding year*: (Lḥ, Ḳ:) because dry, and broken in pieces. (Lḥ, TA.) — الحَطِيمُ *The* حِجْر [q. v.] (Mṣb, Ḳ) *of Mekheh*, (Mṣb,) [i. e.] *of the Kaabeh*; (Ḳ;) *which is excluded from the Kaabeh*; said in the M to be *of the part next the spout*; and in the T, to be *that in* [or rather *over*] *which is the spout*: so called because it was left broken when the House was raised: or because the Arabs used to throw in it, or upon it, the clothes in which they performed their circuitings, and it remained until it became broken by length of time: (TA:) or *the wall of the* حِجْر *of the Kaabeh*; (I'Ab, Ṣ, Ḳ;) *the wall over which is the spout of the Kaabeh*; (Ḥam p. 710;) *the wall that* [*partly*] *encloses the* حِجْر *of the Kaabeh, on the western* [or rather *north-western*] *side*: (Ḥar p. 389:) or *the part between the angle* [*of the Black Stone*] *and* [*the well of*] *Zemzem and the Maḳám* [*-Ibráheem*] *and*, some add, *the* حِجْر: or *from the Maḳám to the door*: (Ḳ:) or *the part between the black angle and the door and the Maḳám, where the people crowd together to offer up their supplications, so that they crush*, or *bruise*, or *press upon, one another*: (Ḳ,* TA:) and there the pagans used to confederate. (Ḳ.)

حُطَامَةٌ: see حِطْمَةٌ.

حَطَّامٌ: see حَطُومٌ: and حُطَمٌ.

حَاطُومٌ: see حَطْمَةٌ. — Also ‡*A digestive*; syn. هَاضُومٌ. (Ḳ, TA. [In the CḲ, erroneously, حاضوم.]) It is implied in the Ḳ that this is also a signification of حَطْمَةٌ and حُطْمَةٌ; which it is not. (TA.) One says, نِعْمَ حَاطُومُ الطَّعَامِ البِطِّيخُ ‡[*Excellent*, or *most excellent, is the digestive of food, the melon*, or *water-melon*]. (A, TA.)

مِحْطَمٌ: see حَطُومٌ.

حظ

حَظَّ, sec. pers. حَظِظْتَ, (Ṣ, Ḳ,) aor. يَحَظُّ, (Ṣ,) inf. n. حَظٌّ, (Ḳ,) *He was*, or *became, fortunate*, or *possessed of good fortune*, (Ṣ, Ḳ,) فِى الأَمْرِ *in the affair*; (Ḳ;) as also ▼احظّ: (Ḳ, TA:) or ▼the latter signifies *he was*, or *became, rich, wealthy*, or *opulent*; or *in a state of*, or *possessed of, competence*, or *sufficiency*; *in no need*; *without wants*; or *with few wants*. (O, TṢ.) Lth says, I have not heard any verb from حَظٌّ: but it has a verb, transmitted from the Arabs, which Lth did not know, and had not heard: and AHeyth says, in writing to Ibn-Buzurj, هُمْ يُحَظُّونَ بِهِمْ, and يُجَدُّونَ بِهِمْ, (Az, TA,) meaning *They become possessed of good fortune, and riches*, or *competence*, or *sufficiency*. (L in art. جد.)

4: see 1, in two places. — أَحْظَيْتُهُ عَلَيْهِ [*I preferred him above him*] may be from the same root as the other words of this art.; the second ظ being changed into ى; [like as أَمْلَيْتُ is, accord. to some, formed from أَمْلَلْتُ;] or it may be from حُظْوَةٌ. (TA.)

حَظٌّ *Fortune*; or particularly *good fortune*; syn. جَدٌّ (Ṣ, Nh, Mṣb, Ḳ) and بَخْتٌ: (Nh:) and *a share, portion*, or *lot*: (Ṣ, Mṣb, Ḳ:) or particularly *a share, portion*, or *lot, of something good* or *excellent*: (Lth, Ḳ:) some of the people of Ḥimṣ say حَنْزٌ; but when they form a pl., they return to the original, saying حُظُوظٌ: and the ن is regarded by them as a nasal sound, not as a radical letter: and in like manner they do in the case of every word having a doubled letter, such as رُزٌّ and أُتْرُجٌّ, saying رُنْزٌ and أُتْرُنْجٌ: (Lth, L:) the pl. (of pauc., Ṣ) is أَحُظٌّ (Ṣ, Ḳ) and (of mult., Ṣ) حُظُوظٌ (AZ, Ṣ, Mṣb, Ḳ) and حُظُوظَةٌ (Ibn-'Abbád, Ḳ) and حِظَاظٌ (IJ, Ḳ) and حُظٌّ (AZ, Ḳ) and ▼أَحَاظٌ (Ṣ, L, Ḳ, [in the CḲ, erroneously, أَحَاظٌ,]) irregularly, as though it were pl. of أَحْظٌ, (Ṣ, L,) or it is regularly formed from أَحْظٌ, which latter is [irregular, being] originally أَحْظُظٌ, [which is the original form of the pl. of pauc. mentioned above,] (IB,) and another pl. is ▼حِظَاءٌ, (L, [and so in the TA as from the Ḳ, but in several copies of the Ḳ ▼حِظَّاءٌ, which is of one of the forms of quasi-pl. ns.,]) also irregular, being formed [from حِظَاظٌ] by a change of the second ظ [into ى, and then into ء]. (L.) — See also حَظِيظٌ.

حِظَاءٌ and حِظَّاءٌ: see حَظٌّ.

حَظِّىٌّ, or حَظِّيٌّ: see what next follows.

حَظِيظٌ and ▼حَظٌّ (Ṣ, Ḳ) and ▼حَظِّىٌّ, as a relative n., accord. to [most of] the copies of the Ḳ, or as a defective word, [i. e. ▼حَظِّيٌّ, with a single ظ, as we find it in the CḲ,] accord. to Az, who says that it is originally حَظٌّ, (TA,) and ▼مَحْظُوظٌ, (AA, Ṣ, Mṣb, Ḳ,) *Fortunate*; or *possessed of good fortune*; (Ṣ, Mṣb, Ḳ;) *possessing a good share* (حَظٌّ) *of the means of subsistence*: (TA:) or the first, accord. to Fr, *possessing competence*, or *sufficiency*; or *rich*, or *wealthy*, or *opulent*: (TA:) the pl. [accord. to analogy of حَظِيظٌ] is أَحِظَّاءٌ. (So in the L: [in the TA written أَحْظَاءٌ, which I think a mistake, though it seems to be there implied that it is pl. of حَظٌّ, and if so, we must suppose it to be originally أَحْظَاظٌ, like as حِظَاءٌ, a pl. of the subst. حَظٌّ, if correct, is originally حِظَاظٌ.])

فُلَانٌ أَحَظُّ مِنْ فُلَانٍ *Such a one is more fortunate than such a one*. (Ṣ,* Mṣb,* TA.)

أَحَاظٍ said to be an irreg. pl. of حَظٌّ, q. v.

مَحْظُوظٌ: see حَظِيظٌ.

حظر

1. حَظَرَهُ, (Mṣb, Ḳ,) and حَظَرَ عَلَيْهِ, (Ḳ,) aor. ـُ, (Mṣb,) inf. n. حَظْرٌ (Ṣ, A, Mṣb) and حِظَارٌ, (TA,) *He forbade it; prohibited it; interdicted it*. (Ṣ, A, Mṣb, Ḳ.) The Arabs say, لَا حِظَارَ عَلَى الأَسْمَاءِ *There is no prohibition against names*; i. e., no one is forbidden to be named, or to name himself, as he pleases. (TA.) — حَظَرَ الشَّىْءَ عَلَيْهِ *It* (anything intervening) *debarred the thing from him*. (L.) And حُظِرَ عَلَيْهِ كَذَا *Such a thing was debarred from him*, by something intervening. (A.) — Also حَظَرَهُ, (Mṣb, Ḳ,) inf. n. حَظْرٌ, (Mgh,) *He took it to*, or *for, himself*; (Mgh, Mṣb, Ḳ, TA;) as though he withheld it from others. (TA.) — And حَظَرَ, (Ḳ,) aor. ـُ, inf. n. حَظْرٌ, (TA,) *He confined* cattle *in a* حَظِيرَة. (Ḳ.) And حَظَرَ عَلَى نَعَمِهِ *He confined his cattle in a* حَظَار. (Az.) — And حَظَرَ, (Ḳ,) [aor. app. as above,] inf. n. حَظْرٌ; (TA;) ▼احتظر; (A, Mṣb, Ḳ;) *He made a* حَظِيرَة: (A, Mṣb, Ḳ:) or the former, (Mgh,) or ▼احظر inf. n. إِحْظَارٌ, (TA,) *he made a* حظيرة *for another*: and ▼احتظر *he made a* حظيرة *for himself*. (Mgh, TA.)

2. [حظّر, inf. n. تَحْظِيرٌ, app. signifies *He made a limit of separation*, or *the like*. For] زَمَنُ التَّحْظِيرِ (used as an era, Mgh) points to what 'Omar did, in dividing Wádi-l-Ḳurà among the Muslims and Benoo-'Odhrah, after the expulsion of the Jews: (Mgh, Ḳ, TA:) as though he assigned to every one a limit of separation. (TA.)

4: see 1.

8: see 1, in two places. — Also احتظر بِهِ †*He protected*, or *defended, himself by means of him*, or *it*. (TA.)

حَظِيرَةٌ *Trees with which a* حظيرة *is made*. (A, Ḳ.) — And *Fresh thorns*. (Ḳ.) وَقَعَ فِى الحَظِيرِ الرَّطْبِ †*He fell into that to which he was not equal*, (Ḳ, TA,) is a prov., originating from the fact of the Arabs' collecting fresh thorns, and making of them enclosures, into which a man sometimes falls so that he becomes caught therein. (TA.) And جَآءَ بِالحَظِيرِ الرَّطْبِ ‡*He came with*, or *brought, a large number of cattle, and of men*: or *an odious lie*: (Ḳ:) [or *calumny*, or *slander*, and *falsehood*:] is said of a calumniator, or slanderer, and liar, who kindles by his calumnies the fire of enmity, and makes it to burn up. (A.) And أَوْقَدَ فِى الحَظِيرِ الرَّطْبِ ‡*He uttered calumny*, or *slander*: (Ḳ:) or *he went about with calumny*, or *slander, and foul conduct*. (TA.)

حِظَارٌ (Sh, T, Ḳ) and حَظَارٌ (T, Ḳ) *i. q.* حَائِطٌ

[*A wall*, or *wall of enclosure*, &c.]: (Sh, T, Ḳ:) and *anything intervening between a person and a thing*, or *between two things, and forming a barrier, an obstruction, a partition*, or *a fence*. (TA.) See also the next paragraph, in two places.

حَظِيرَةٌ *An enclosure* of a thing, *of wood*, or *of canes* or *reeds*: (Ḳ:) [*a kind of pen*:] *an enclosure for camels*, (Ṣ, Mgh,) *made of trees, to protect them from the cold and wind*; (Ṣ;) as also حَظَارٌ: (Ṣ, Ḳ:) *an enclosure for sheep or goats, &c., made of trees, to confine and protect them*: pl. حَظَائِرُ and حِظَارٌ: (Mṣb:) Az heard the Arabs apply the term حَظَارٌ, with fet-ḥ [to the ح], to *a wall made of trees placed one upon another to form a protection for camels or sheep or goats from the cold of the north wind in winter*. (TA.) The pl. حَظَائِرُ is met. applied, by the poet El-Marrár Ibn-Munḳidh, to ‡ [*Enclosures of*] *palm-trees*. (TA.) [Hence,] حَظِيرَةُ القُدْسِ †*Paradise*: (Ḳ:) occurring in a trad. (TA.) And هُوَ نَكِدُ الحَظِيرَةِ ‡ *He is a person of little good*, or *of no good*: (Ṣ, Ḳ:) or *niggardly, tenacious, penurious*, or *avaricious*. (A.) — Also *A place in which dates are dried*: (Ḳ:) of the dial. of Nejd: as also حَضِيرَةٌ and حَصِيرَةٌ. (TA.)

مَحْظُورٌ *Forbidden; prohibited; interdicted*: (Ṣ, Mgh, Ḳ:) *confined to one class of men, exclusively of others*; thus in the Ḳur xvii. 21. (Ḳ.)

مُحْتَظَرٌ: see what next follows.

مُحْتَظِرٌ *A maker of a* حَظِيرَة. (Ṣ, Mṣb.) In the Ḳur liv. 31, some read, كَهَشِيمِ المُحْتَظِرِ; and others, المُحْتَظِرِ: (Ṣ, TA:) the former meaning *Like the dry fragments of plants*, or *trees, which the maker of a* حظيرة *collects*: the latter, *like the dry fragments of plants*, or *trees, of a* حظيرة. (TA.)

حظل

1. حَظَلَهُ, (Mṣb,) or حَظَلَ عَلَيْهِ, (Ṣ, Ḳ, TA,) aor. ـُ (Ṣ, Mṣb, Ḳ) and ـِ, (Ḳ,) inf. n. حَظْلٌ (Ṣ, Mṣb, Ḳ) and حِظْلَانٌ and حَظَلَانٌ, (Ḳ,) *He forbade, prohibited*, or *interdicted, him*, (Ṣ, Mṣb, Ḳ, TA,) like حَظَرَهُ, (Mṣb, TA,*) or particularly (TA) *from free action, and motion*, (Ṣ, Ḳ, TA,) *and walking*, (Ḳ,) [or *walking out*,] or *somewhat from walking*. (TA.) حَظْلٌ also signifies A man's *regarding* his wife *with jealousy, and forbidding* her, or *preventing* her, *from free action, and from walking* [*out*]: (TA:) and يَحْظُلُ, *he straitens, and withholds, restrains*, or *debars*: (Fr, IAar, TA:) or يَحْظُلُهَا, *he prevents her*, or *restrains her, from appearing* [*in public*]. (TA.) — حَظَلَ المَشْىَ, (Ṣ, Ḳ,) aor. ـُ, (Ṣ,) inf. n. حَظَلَانٌ, *He checked*, or *restrained, somewhat of his walking*: and the inf. n. signifies the *walking of him who is angry*. (Ṣ, Ḳ.) El-Marrár Ibn-Munḳidh says,

* وَحَشَوْتُ الغَيْظَ فِى أَضْلَاعِهِ *

* فَهْوَ يَمْشِى حَظَلَانًا كَالنَّقِرْ *

[*And I stuffed wrath within his ribs, so that he walks checking somewhat his pace, like the* نَقِر]; (ISk, Ṣ;) i. e., like the *ram that has a vein*, or *nerve, twisted in his hock*; so that he somewhat checks his walk. (TA.) — حَظَلَ, aor. ـِ, signifies also *He walked on one side, by reason of some complaint*: (Az, TA:) and حَظَلَانٌ, a man's *being lame*. (TA.) — حَظِلَتْ, aor. ـَ, (M, Ḳ,) inf. n. حَظَلٌ, (TA,) *She* (a ewe or a goat) *limped*, or *was slightly lame, and her colour changed, in consequence of a tumour in her udder*: (M, Ḳ:) or, said of a she-camel, and of a ewe or she-goat, *her udder became swollen, and her milk became bad*. (AḤei, TA.) = حَظِلَ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. حَظَلٌ, (TḲ,) *He* (a camel) *ate much of* حَنْظَل [or *colocynths*]: (Ṣ, Ḳ:) or *became sick from eating* حنظل: (AḤei, TA:) but seldom does he eat them. (TA.)

4. احظل *It* (a place) *abounded with* حَنْظَل [or *colocynths*]. (R, TA.)

حَظِلٌ A *parsimonious* man, *who reckons with his family*, or *calls them to account, for what he expends upon them*; as also حَظَّالٌ (Ṣ, M, Ṣgh, Ḳ) and حَظُولٌ: (M, Ḳ:) which last also signifies [simply] *niggardly*, or *avaricious*. (TA.) = A camel *eating much of* حَنْظَل [or *colocynths*]: (Ṣ, Ḳ:) or *that eats* حنظل: (Mṣb:) or *that pastures upon* حنظل, *and becomes sick in consequence thereof*: (AḤn, TA:) but it is seldom that he eats them: (TA:) pl. حَظَالَى. (Ṣ, Ḳ.)

حِظْلَانٌ The *quality of parsimony, and reckoning with one's family*, or *calling them to account, for what one expends upon them*. (Ṣ, Ḳ.)

حَظُولٌ: see حَظِلٌ. — Also A ewe, or she-goat, *that limps*, or *is slightly lame, and changed in colour, in consequence of a tumour in her udder*: (M, TA:) or a she-camel, and a ewe or she-goat, *having her udder swollen, and her milk bad*. (AḤei, TA.)

حَظَّالٌ: see حَظِلٌ.

حَاظِلٌ [act. part. n. of حَظَلَ; *Forbidding*, &c.: —] accord. to Az, *Walking on one side, by reason of some complaint*: and accord. to AḤei, *flagging in his walking, by reason of pain* or *anger*. (TA.)

حَنْظَلٌ, accord. to some derived from حَظِلَ, the last verb in the first paragraph of this art.: see art. حنظل. (TA.)

حظو

1. حَظِيَتْ عِنْدَ زَوْجِهَا, (Ṣ, Ḳ,* TA,) aor. ـَ, (Ḳ,) inf. n. حُظْوَةٌ and حِظْوَةٌ and حِظَةٌ, (Ṣ, TA,) *She was*, or *became, fortunate*, or *happy, with her husband; near to his heart; in favour with him*, or *beloved by him*; (Ḳ,* TA;) as also احتظت: and حَظِىَ هُوَ عِنْدَهَا [*he was*, or *became, fortunate*, or *happy, with her*; &c.]; as also احتظى. (Ḳ,* TA.) And حَظِىَ عِنْدَ النَّاسِ, aor. and inf. n. as above, *He was*, or *became, in favour with*, or *beloved by, and in high estimation with, the people*, or *men*. (Mṣb.) And حَظِىَ عِنْدَ الأَمِيرِ and به احتظى [*He was*, or *became, in favour, and high estimation*, or *an occupant of a high place, with the prince*, or *commander*:] both signify the same. (Ṣ, TA.) And حَظِىَ بِكَذَا *He was*, or *became, fortunate by means of such a thing*. (MA.) [In the vulgar dial., *He acquired*, or *obtained, such a thing*.] = حَظَا, aor. يَحْظُو, (Ḳ,) inf. n. حَظْوٌ, (TA,) *He went in a gentle*, or *leisurely, manner, such as is termed* حُظِيًّا. (Ḳ.)

4. احظاهُ *It* [or *he*] *caused him* [*to be fortunate* or *happy, to be in favour* or *to be beloved*, or] *to occupy a high place* or *rank* [*in the estimation of another* or *others*]. (Ḥar p. 379.) — [*He favoured him, with such a thing*:] for] احظى also signifies تَفَضَّلَ trans. by means of عَلَى. (Ḥar p. 687.) — And أَحْظَيْتُهُ عَلَى فُلَانٍ *I preferred him above such a one*. (Ṣ, TA.) [See also 4 in art. حظ.]

8: see 1, in three places.

حِظَةٌ: } see حُظْوَةٌ.
حَظْوٌ, or حِظْوٌ: }

حَظِىٌّ: see حَظِىٌّ.

حِظًا, or حِظًى; see حُظْوَةٌ.

حَظْوَةٌ: see حُظْوَةٌ. = Also, (Ṣ, Ḳ,) and حُظْوَةٌ (Ḳ) and حِظْوَةٌ, (MF, TA,) *A small arrow*, (Ṣ, Ḳ,) *a cubit in length*, (Ṣ,) *with which children play*, (Ḳ,) *and with which they learn to shoot*: (TA:) and *any rod*, or *twig, growing upon the stock* (أَصْل) *of a tree, that has not yet become strong*: (Ḳ:) pl. (in both senses, TA) حِظَاءٌ and حَظَوَاتٌ. (Ṣ, Ḳ.) The dim. حُظَيَّةٌ signifies *Such an arrow having no head*: the pl. is حُظَيَّاتٌ: (Ṣ:) and [hence,] إِحْدَى حُظَيَّاتِ لُقْمَانَ *One of the* [*small headless*] *arrows of Luḳmán*, the son of 'Ád, is a prov., applied to him who is known for evil conduct, and from whom proceeds (Ṣ, Ḳ) something, (Ṣ,) or some good act. (Ḳ. [See Freytag's Arab. Prov. i. 52.])

حُظْوَةٌ and حِظْوَةٌ (Ḳ) and حَظْوَةٌ (Th, MF) and حِظَةٌ, (Ḳ,) [all, except the third, said to be inf. ns. of حَظِىَ and حَظِيَتْ, *A state of fortunateness* or *happiness; nearness to the heart; a state of favour, of being beloved*, or *of being in high estimation*; (see 1;)] *high rank* or *standing, in the estimation of another* or *others*; (Ḳ, TA;) and *ideal nearness*: or *rank, station*, or *dignity, and advancement in the favour of a man of power* or *authority, and the like*: (TA:) and *a good share of the means of subsistence*: (Ḳ:) pl. حِظَاءٌ: (Ḳ:) and حِظًى [or حِظًا] signifies the *same as* حظوة; (IAmb, TA;) or the *same as* حَظْوٌ, (so in some copies of the Ḳ, in art. حظى,) or حِظْوٌ, (so in other copies of the Ḳ and in the TA,) mentioned by Ṣgh, on the authority of Fr, (TA,) i. e. the *same as* حَظٌّ [*good fortune*, &c.]: (Ibn-Buzurj, Ḳ:) pl. أَحْظٌ, and pl. pl. أَحَاظٌّ. (Ḳ.) Accord. to AZ, one says, إِنَّهُ لَذُو حُظْوَةٍ فِيهِنَّ and عِنْدَهُنَّ [*Verily he is a possessor of fortunateness*, &c., *among them* and

in their estimation; i. e., among those women and in the estimation of those women]; and he adds that one does not say this except in relation to a state subsisting between men and women: (TA:) and the mullà 'Alee, in his "Námoos," [an Expos. of the Ḳámoos,] says that حظوة seems to apply peculiarly to the case of a woman, as it does in the common conventional language: but it is of common application, agreeably with the explanations in the Ḳ, as is expressly asserted on the authority of Th and others. (MF.) = See also حَظْوَةٌ.

حِظْوَةٌ: see حُظْوَةٌ: = and see also حَظْوَةٌ.

حَظِيٌّ part. n. of حَظِيَ, (Mṣb,) [*Fortunate* or *happy*,] *in favour with*, or *beloved by, and in high estimation with, others;* (Ṣ,* Mṣb, TA;*) *occupying a high place* or *rank* [*in the estimation of another* or *others*]; (Ṣ, TA;) and ▼ حَظٍ signifies the same: (Ḥar p. 623:) fem. ▼ حَظِيَّةٌ, (Ṣ, Mṣb, Ḳ,) applied to a woman *in favour with*, or *beloved by, and in high estimation with, her husband;* (Mṣb;) pl. حَظَايَا. (Ṣ, TA.) You say, هِيَ حَظِيَّتِي ▼ [*She is my favourite*], and إِحْدَى حَظَايَايَ [*one of my favourites*]. (Ṣ, TA.) For حَظِيَّةٌ, the vulgar say, erroneously, ▼ مَحْظِيَّةٌ; [meaning thereby *A concubine;* in which sense حَظِيَّةٌ is used by late writers;] and making the pl. مَحَاظِي, which is also wrong. (TA.) Hence the prov., ▼ فَلَا أَلِيَّةً إِلَّا حَظِيَّةً, (Ṣ, Ḳ, TA,) explained in art. الو. — الحَظِيُّ also is applied to *The eighth of the horses that are started together in a race.* (Ḥam p. 46.)

حَظِيَّةٌ: see what next precedes, in three places.

حُظْوَةٌ: see حَظْوَةٌ.

حُظَيًّا *A certain gentle*, or *leisurely, manner of going.* (Ḳ.)

هُوَ أَحْظَى مِنْهُ *He is nearer to him*, [or *more in favour with him, more beloved and esteemed by him,*] *and more fortunate* or *happy* [*with him*]. (TA.) [It may also mean *He is nearer*, or *more in favour*, &c., *than he.*]

مَحْظِيَّةٌ: see حَظِيٌّ.

حف

1. حَفَّهُ, (Ksh and Bḍ in xviii. 31,) or حَفُّوا حَوْلَهُ, (Ṣ, Ḳ,) or بِهِ, (Mṣb, and W p. 153, [and so in the present day, because syn. with احاطوا به and اطافوا به and استداروا به, &c.,]) but the verb is properly trans. by itself, (W ibid.,) aor. ـُ, (Ṣ,) inf. n. حَفٌّ (Ṣ, TA) and حِفَافٌ; (TA [accord. to a meaning there assigned to it];) and ▼ حفّفوا and ▼ احتفّوا; all signify the same; (K, TA;) *They went round about, circuited, compassed,* or *surrounded, it,* or *him.* (Ṣ, Ksh, Bḍ, Mṣb, TA.) You say, حَفَّ القَوْمُ بِالبَيْتِ, [or rather حَوْلَ البَيْتِ,] *The company of men went round about the House* [called the House of God, i. e. the Kaabeh]. (Mṣb.) And it is said in a trad., فَيَحُفُّونَهُمْ بِأَجْنِحَتِهِمْ *And they circuit round about them with their wings.* (TA.) And in a prov., مَنْ حَفَّنَا أَوْ رَفَّنَا فَلْيَقْتَصِدْ, i. e. *Whoso goes round about us, and minds,* or *manages, our affairs,* (Ḳ, TA,) *and treats us with honour;* (TA;) or [in the Ḳ "and"] *serves us,* (Ṣ, Ḳ,) *and guards us, defends us,* or *takes care of us, and regards us,* or *behaves towards us, with benevolence and solicitude;* (Ṣ, TA;) or [in the Ḳ "and"] *praises us;* (A 'Obeyd, Ḳ, TA;) *let him* [*act moderately, and*] *not exceed the due bounds,* (A 'Obeyd, Ḳ, TA,) *but speak truth.* (A 'Obeyd, TA.) Hence the saying, (Ḳ,) مَا لَهُ حَافٌّ ▼ وَلَا رَافٌّ (Ṣ, Ḳ) [*He has not any who goes round about him, and minds,* or *manages, his affairs,* &c.]. And ذَهَبَ مَنْ كَانَ يَحُفُّهُ وَيَرُفُّهُ (Ṣ, Ḳ) [*He went away,* or *has gone away, who used to go round about him,* &c.; or] *who used to give to him, and bring him corn* or *food:* (TA:) [for] حَفَّهُ signifies also *he gave to him.* (Mṣb.) And هُوَ يَحُفُّ وَيَرُفُّ *He stands and sits:* and *he acts as a sincere,* or *faithful, adviser, and with benevolence and solicitude.* (Aṣ, (TA.) [See also art. رف.] One says, of persons in want, حَفَّتْهُمُ الحَاجَةُ, (Ṣ, Ḳ,) aor. ـُ, (Ṣ,) inf. n. حَفٌّ, (TA,) ‡[*Want beset,* or *encompassed, them;* or *has beset,* &c.;] and هُمْ قَوْمٌ مَحْفُوفُونَ ▼ ‡[*They are persons beset,* or *encompassed,* by want]. (Ṣ, Ḳ, TA.) — حَفَّهُ بِالشَّيْءِ, aor. ـُ, (Ṣ, O, Ḳ,) *He surrounded it,* or *him, with the thing;* (Ḳ, TA;) as, for instance, a هَوْدَج with pieces of cloth; (Ṣ, O;) and so ▼ حفّفهُ, inf. n. تَحْفِيفٌ. (Ṣ.) It is said in the Ḳur [xviii. 31], حَفَفْنَاهُمَا بِنَخْلٍ *We made them,* namely, the two gardens, *to be surrounded by palm-trees;* (Ksh, Bḍ;) *We made palm-trees to encompass their* أَحِفَّة (Ḳ,) i. e., their *sides.* (TA.) And you say, حَفَفْتُهُ بِهِمْ *I surrounded it,* or *him, with them.* (Ksh and Bḍ in xviii. 31, and TA.) And حُفَّتِ الجَنَّةُ بِالمَكَارِهِ (TA) a trad., meaning †*Paradise is encompassed by things that one dislikes to do:* these being likened to a wall, through which alone one can enter Paradise. (Gloss in a copy of the "Jámi' eṣ-Ṣagheer" of Es-Suyooṭee.) = حَفَّ شَارِبَهُ, (Ṣ, Mṣb, Ḳ,) and رَأْسَهُ, (Ṣ, Ḳ,) and اللِّحْيَةَ, (M,) aor. ـِ, (Ṣ,) or ـُ, (M, IB, TA,) [the former contr. to rule, and disapproved by IB,] inf. n. حَفٌّ, (Ṣ, M, TA,) *He cut,* or *clipped,* (Ṣ, M, Mṣb, Ḳ,) *his mustache,* (Ṣ, Mṣb, Ḳ,) and *the hair of his head,* (Ṣ, Ḳ,) and *the beard,* (M,) *much,* or *short,* or *to the utmost degree.* (Ṣ, Mṣb, Ḳ.) — حَفَّتْ وَجْهَهَا مِنَ الشَّعَرِ (Ṣ, Mgh, Mṣb, Ḳ) (Ṣ, Ḳ,) aor. ـُ, (Ṣ, Mṣb,) inf. n. حَفٌّ (Ṣ, Mṣb, Ḳ) and حِفَافٌ; (Ṣ, Ḳ;) and ▼ احْتَفَّتْ (Ṣ, Ḳ;) said of a woman; (Ṣ, Mgh, Mṣb, Ḳ;) *She plucked out the hair of her face:* (Mgh:) or *she embellished her face by removing the hair thereof:* (Mṣb:) or *she scraped off the hair of her face* (Ḳ, TA) *with a razor:* (TA:) and ▼ اِحْتَفَّتْ *she ordered another to pluck out the hair of her face with two threads:* (Ḳ,* TA:) so some say: and ▼ أَحَفَّتْ, inf. n. إِحْفَافٌ, signifies the same as احتفّت. (TA.) = حَفَّ رَأْسُهُ, aor. ـِ, inf. n. حُفُوفٌ, *His head remained long without ointment,* (Aṣ, Ṣ, Ḳ,) *and its hair was shaggy, matted, frouzy,* or *dusty:* (TA:) and حَفَّتِ اللِّحْيَةُ, aor. and inf. n. as above, *The beard was shaggy, matted, frouzy from long want of ointment,* or *dusty.* (M, TA.) El-Kumeyt says, describing a wooden peg or stake, (Ṣ, L,) long neglected, (L,)

* وَأَشْعَثَ فِي الدَّارِ ذَا لِمَّةٍ *

* يُطِيلُ الحُفُوفَ فَلَا يَقْمَلُ *

[*And a wooden peg* or *stake, in the dwelling, having a head of battered and pendent fibres, long neglected, but not lousy:* the fibres being likened to hair; and (as is said in the TA in art. شعث, where this verse is cited, but with ذِي in the place of ذَا,) the term اشعث being used to signify a wooden peg or stake because its head is bruised, or battered, and separated, so that the parts do not cohere]. (Ṣ, L.) — حَفَّتِ الثَّرِيدَةُ *The* ثريدة [or *mess of crumbled bread moistened with broth*] *became dry in its upper part* [*by reason of paucity of broth*], *and cracked open in several places.* (TA.) [See the part. n., حَافٌّ.] — [The inf. n.] حُفُوفٌ signifies The *being dry, without grease.* (TA.) — And حَفَّ بَطْنُهُ *His* (a man's) *belly became dry in consequence of his not having eaten greasy food nor flesh-meat.* (TA.) — حَفَّتِ الأَرْضُ, (Mṣb, Ḳ,) aor. ـُ, (Mṣb, TA,) inf. n. حُفُوفٌ, (TA,) *The earth,* or *land, dried up:* (TA:) or *its plants,* (Mṣb,) or *its herbs,* or *leguminous plants,* (Ḳ,) *dried up,* (Mṣb, Ḳ,) *for want of water.* (TA.) — حَفَّ سَمْعُهُ, (IAar, Ḳ,) inf. n. حُفُوفٌ, (IAar, TA,) †*His hearing went away entirely.* (IAar, Ḳ.) = حَفَّ, (Ṣ, Ḳ,) aor. ـِ, (Ṣ,) inf. n. حَفِيفٌ, (Ṣ, Ḳ, KL,) *He* (a horse) *made a sound,* (Ṣ, Ḳ, KL,) *such as is termed* دَوِيّ [i. e. *a confused and continued sound*], (Ṣ,) *with his fore and hind feet,* (KL,) *in his running,* (Ṣ, Ḳ,) or *in going along.* (KL.) Said also of violent rain, *It made a* [*pattering*] *sound.* (Aṣ, TA.) And of a viper, *It made a* [*rustling*] *sound with its skin:* فَحَّ, inf. n. فَحِيحٌ, signifies "it made a sound to proceed from its mouth:" (Aboo-Kheyreh, Ḳ:) or حَفَّتْ, inf. n. as above, said of the female of the [kind of serpents called] أَسَاوِد, *she made a* [*rustling*] *sound with her skin by rubbing one part thereof with another.* (L.) And in like manner it is said of a tree, meaning *It made a* [*rustling*] *sound* (Ḳ, TA) *by the blowing of the wind upon its branches.* (TA.) And of a bird, meaning *It made a* [*rustling*] *sound* (Ḳ, TA) *with its wing* [or *wings*]: (TA:) and ▼ حَفْحَفَ signifies the same, said of the wing of a bird; and likewise, of a hyena, (IDrd, Ḳ,) as also خَفْخَفَ. (TA.) [Hence,] said of the [beetle called] جُعَل, [because of the humming that it makes in flying,] *It flew.* (TA.)

2: see 1, in two places: — see also 4. = Also حفّف, inf. n. تَحْفِيفٌ, ‡*He* (a man, TA) *was in a state of embarrassment,* or *distress, and his property became little:* (Ḳ, TA:) from حَفَّتِ الأَرْضُ "the earth, or land, dried up." (TA.) حفّف وَجْهُهُ occurs in a trad. [app. in the same sense]. (TA.)

4. أَحْفَفْتُ, said of a woman: see 1. = أَحْفَفْتُ رَأْسِي *I made my head to remain long without ointment* [*so that the hair became shaggy, matted, frouzy,* or *dusty*]. (Aṣ, Ṣ, Ḳ.) — [Hence, app.,] أَحْفَفْتُهُ ‡ *I spoke evil of him.* (Ibn-'Abbád, Ḳ, TA.) = أَحْفَفْتُ الفَرَسَ *I urged the horse* (Ṣ, O, L, Ḳ) *to run vehemently* (O, Ḳ) *so as to cause him to make a sound such as is termed* دَوِيّ [i. e. *a confused and continued sound*] (Ṣ, O, L, Ḳ) *in his running,* [*with his feet,* (see حَفَّ,)] (Ṣ, L,) or *in his belly:* (O, Ḳ:) the former is probably the right meaning. (TA.) = أَحْفَفْتُ الثَّوْبَ *I wove the piece of cloth with the* حَفّ, i. e. the مِنْسَج; as also حَفَّفْتُهُ, (Ḳ, TA, [in the CK حَفَفْتُهُ,]) inf. n. تَحْفِيفٌ. (TA.)

8. احتفّوا: see 1, first sentence. — احتفّ بِهِ *He,* or *it, became encompassed,* or *surrounded, by it:* and hence, *became in the midst of it.* (Ḥar p. 445.) = احْتَفَّتْ, said of a woman: see 1, in two places. — احتفّ النَّبْتَ *He cut the herbage;* syn. جَزَّهُ: (so in some copies of the Ḳ, and in the TḲ:) or حَزَرَهُ [*he computed by conjecture its quantity*]: (so in other copies of the Ḳ, and in the TA:) mentioned by Ṣgh: in some copies of the Ḳ, حزّزه [*he jagged it*]: in one, جزره, which is a mistake. (TA.) — احْتَفَّتِ الإِبِلُ الكَلَأَ *The camels ate the herbage:* or *obtained some of it.* (TA.) — And احتفّ *He ate up entirely* what was in the cooking pot: like as اشتفّ signifies "he drank up entirely" what was in the vessel. (Ṣ.)

10. استحفّ أَمْوَالَهُمْ *He took the whole of their possessions* (Ḳ, TA) in an incursion into the territory of an enemy. (TA.)

R. Q. 1. حَفْحَفَ: see 1, last sentence but one. = Also ‡ *He* (a man, TA) *was,* or *became, straitened in his means of subsistence.* (IAạr, Ḳ, TA.)

حَفٌّ: see حَفَّةٌ, in three places. — [It is said, accord. to the KL, to signify also *What is called in Persian* زين كوهه, app. meaning *a saddle-bow:* but this signification, if correct, is probably post-classical.] = Also, and حَفَفٌ and حِفَافٌ, *A time,* or *season:* (L:) or *i. q.* أَثَرٌ [*a track,* &c.]. (Ḳ.) You say, جَاءَ عَلَى حَفِّ ذٰلِكَ, and حَفَفِهِ, and حِفَافِهِ, (L, Ḳ,) *He,* or *it, came in the time,* or *season, of that:* (L:) or the meaning is عَلَى أَثَرِهِ [lit. *in the track thereof;* and hence, *after,* or *near after, that*]. (Ḳ.) = فُلَانٌ حَفٌّ بِنَفْسِهِ *Such a one is busied with,* or *anxious about, himself.* (TA.)

حَفَّةٌ *i. q.* مِنْوَالٌ; i. e. The *web-beam of a loom;* the *wooden thing* [or *roller*] *upon which the weaver winds the web,* or *piece of cloth* [*as it is woven*]: حَفٌّ signifying the مِنْسَج [which generally means the *weaver's loom;* but explained in the TḲ as meaning here the *stay of a weaver's loom;* in the KL, said to be *what is called in Persian* كار چوب, but this is the حَفَّة, to which the same explanation is assigned in the KL]: (Ṣ, Ḳ:*) so accord. to Aṣ: [for] Aboo-Sa'eed [i. e. Aṣ] says, the حَفَّة is the مِنْوَال; and it should not be called the حَفّ; for the حَفّ is the مِنْسَج: (Ṣ, O:) [the former is also applied to the *yarn-beam, upon which the yarn is rolled:* see نِيرٌ:] in the L, it is said that the حَفَّة of the weaver is the *wide piece of wood with which he arranges the woof between* [*the threads of*] *the warp:* or, as some say, the *three canes:* and some say that it is حِفَّةٌ, with kesr: and it is said to be the *thing with which the weaver strikes, like a sword:* and the حَفّ is the *cane that comes and goes* [or *goes to and fro;* app. meaning the *shuttle*]: Az says, thus it is with the Arabs: and its pl. [the pl. of حَفٌّ] is حُفُوفٌ. (TA.) One says, مَا أَنْتَ بِحَفَّةٍ وَلَا نِيرَةٍ [*Thou art neither a* حفّة *nor a* نيرة]; the نِيرَة being the transverse piece of wood: alluding to him who neither profits nor harms; meaning that he is good for nothing. (TA.) [See also a similar saying voce نِيرٌ.] = Also *What camels have eaten,* or *obtained,* (احْتَفَّتْ,) *of herbage.* (TA.) — See also حَفَفٌ.

حِفَّةٌ: see حَفَّةٌ.

حَفَفٌ The *verge* of an event, or affair. (Ḳ,* TA.) You say, هُوَ عَلَى حَفَفِ أَمْرٍ *He is on the verge of an event,* or *affair.* (TA.) — See also حَفٌّ, in two places. — Also, (Aṣ, Ṣ, Ḳ,) and حُفُوفٌ, (Ḳ,) ‡ *An evil state,* or *condition, of life;* and *paucity of property;* (Aṣ, Ṣ, Ḳ, TA;) as though one were placed aloof (فِي حَفَفٍ, i. e. جَانِبٍ,) from the means of subsistence: (Er-Rághib, TA:) or the former signifies *straitness of the means of subsistence;* (IDrd, TA;) and so the latter: (TA:) or the former, *a* [*bare*] *sufficiency of the means of subsistence:* (Lḥ, TA:) or *a state in which the family,* or *household, is proportionate to the provisions:* (Th, TA:) it is coupled with ضَفَفٌ: and is said to signify *straitness;* the latter signifying "paucity of food with numerousness of the eaters thereof;" or, as some say, "food proportionate to the household:" (TA:) or the former signifies *a state in which the eaters are proportionate to the property;* and the latter, "a state in which the eaters are more than proportionate to the property:" (Abu-l-'Abbás, TA:) or the former, *want;* and the latter, "paucity [of property]:" (IAạr, TA:) or both signify the same. (TA.) One says, مَا رُئِيَ عَلَيْهِمْ حَفَفٌ وَلَا ضَفَفٌ *There was not seen upon them a trace of want.* (Ṣ.) And أَصَابَهُمْ مِنَ العَيْشِ حَفَفٌ and ضَفَفٌ and قَشَفٌ, *Straitness of the means of subsistence befell them.* (Aṣ, TA.) And مَا عِنْدَ فُلَانٍ إِلَّا حَفَفٌ مِنَ المَتَاعِ *There is not with such a one aught save a scanty supply of the necessaries of life.* (TA.) And هٰذِهِ حَفَّةٌ مِنْ مَالٍ, or مَتَاعٍ, *This is a scanty supply of the necessaries of life, not exceeding the wants of its people,* or *owners.* (TA.)

حِفَافٌ A *side* (Ṣ, Ḳ) of a thing; حِفَافَا شَيْءٍ signifying *the two sides of a thing:* (Ṣ:) pl. أَحِفَّةٌ. (Ḳ.) — *A border* of hair *remaining around the head of one who has become bald:* (Ṣ, Ḳ:*) pl. as above. (Ṣ, Ḳ.) Dhu-r-Rummeh says, (Ṣ, TA,) describing bowls [of food], (TA,)

* لَهُنَّ إِذَا أَصْبَحْنَ مِنْهُمْ أَحِفَّةٌ *
* وَحِينَ يَرَوْنَ اللَّيْلَ أَقْبَلَ جَائِيَا *

meaning *They,* i. e. the bowls, *have a party of them surrounding them* [*when they are* set *in the beginning of the day, and when they see the night, that it has advanced, coming on*]. (Ṣ, TA.) And you say, قَوْمُهُ أَحِفَّةٌ بِهِ *His people are surrounding him.* (TA.) حِفَافُ الرَّمْلِ *The place where the sand ends:* pl. as above. (TA.) كَانَ الطَّعَامُ حِفَافَ مَا أَكَلُوا *The food was proportionate to what they ate.* (TA.) — See also حَفٌّ, in two places.

حُفُوفٌ an inf. n. [See حَفَّ رَأْسُهُ, &c.]. — See also حَفَفٌ, in two places.

حَفِيفٌ The دَوِيّ [or *confused and continued sound*] (Ṣ, O, Ḳ) [*of the feet*] of a horse *in running,* (Ṣ,) or *of the belly* of a horse *in running vehemently:* (O, Ḳ:) the former is probably the right meaning: (TA: [see 1 and 4:]) the *sound of the feet* of camels *when going a vehement pace:* (TA:) the [*pattering*] *sound* of violent rain: (Aṣ, TA:) the [*rustling*] *sound of the skin* of a serpent, (L, Ḳ,) *caused by rubbing one part thereof with another:* (L:) the [*rustling*] *sound of the wing* [or *wings*] of a bird: (Ṣ, TA:) the [*rustling*] *sound* of a tree agitated by the wind: the [*rustling,* or *murmuring,*] *sound* of the wind, in, or upon, anything by [or through] which it passes: *a plaintive sound,* or *moaning:* the [*murmuring,* or *quivering,*] *sound* of the flaming, or blazing, of fire; and the like: (TA:) the [*rushing*] *sound* of a stone thrown by a مِنْجَنِيق: the [*whizzing*] *sound* of a penetrating or transpiercing arrow [app. in its passage through the air: see a verse cited voce ذِلَّةٌ]: (TA:) the *humming,* or *buzzing,* (دَوِيّ,) of bees. (Ṣ and Ḳ in art. دوى.) The saying, cited by IAạr,

* أَبْلِغْ أَبَا قَيْسٍ حَفِيفَ الأُثَأْبَهْ *

is explained by him as meaning [*Tell thou Aboo-Keys*] *that he is weak in intellect;* as though he were the حفيف of the tree called أُثَأْبَة when it is agitated by the wind: some say that it means [*tell thou Aboo-Keys that*] *I will threaten him and agitate him like as the wind agitates this tree;* but ISd says that this is nought. (TA.) = *Dry* herbage; as also جَفِيفٌ. (TA.)

حُفَافَةٌ *Hair plucked out:* or *what has fallen of hair plucked out.* (TA.) — *Remains of straw, and of* [*the trefoil,* or *dry trefoil, called*] قَتّ. (Ibn-'Abbád, Ḳ.)

حَفْحَفَةٌ [inf. n. of حَفْحَفَ]. — See فَهْرٌ.

حَفَّانٌ A *full* vessel: (Ḳ:) or a vessel *nearly filled to* [*the top of*] *each side:* (TA:) or a vessel *of which the contents, measured therein, reach to* [*the top of*] *each side.* (Ṣ, Ḳ.) = The *young ones* of an ostrich; *male* and *female:* (Ṣ, Ḳ:) or, accord. to ISd, *females* only: (MF, TA:) n. un. with ة. (Ṣ, Ḳ.) — The *feathers,* or *plumage,* of the ostrich. (TA.) — The *young ones* of camels: (TA:) sometimes these are thus termed:

(Ṣ in art. حفن:) [app. as being likened to those of the ostrich:] or *such camels as are under* [i. e. *younger than*] *those termed* حِقَاق: (TA:) n. un., applied to a male and a female, as above. (Ṣ in art. حفن.) — *Servants:* (Ṣ, Ḳ:) as though likened to the young ones of the ostrich. (TA.)

حَافٌّ *Going round about, circuiting, compassing,* or *surrounding.* (Ṣ, Mṣb, Ḳ.) It is said in the Ḳur [xxxix. last verse], وَتَرَى المَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ العَرْشِ (Zj, Ṣ, Ḳ*) *And thou shalt see the angels surrounding the* عرش: (Zj, TA:) or *surrounding the sides thereof:* (Ṣgh, Ḳ:) or *going round about on either side thereof.* (Er-Rághib, TA.) — مَا لَهُ حَافٌّ وَلَا رَافٌّ: see 1. = سَوِيقٌ حَافٌّ [*Meal of parched barley*] *not moistened with water* or *with clarified butter* or *the like.* (Lth, Ḳ.) [خُبْزٌ حَافٌّ, in the present day, means *Dry bread;* i. e. *bread without anything savoury.*] And هُوَ حَافُّ المَطْعَمِ *He is one whose food is dry.* (TA.) = See also حَافٌ, in art. حوف.

مَحْفُوفٌ [*Encompassed,* or *surrounded*]. You say, هُوَ مَحْفُوفٌ بِخَدَمِهِ [*He is encompassed,* or *surrounded, by his servants*]. (TA.) — هُمْ قَوْمٌ مَحْفُوفُونَ: see 1.

مِحَفَّةٌ, with kesr; (Ṣ, Ṣgh, Mṣb, Ḳ;) in the "Mesháriḳ" of 'Iyáḍ said to be [مَحَفَّةٌ,] with fet-ḥ, (MF,) *A vehicle of the kind used for women, like the* هَوْدَج, (Ṣ, Mṣb, Ḳ,) *except that it has no* قُبَّة [or *dome-like,* or *tent-like, top*], (Ṣ, Ḳ,) *which the* هودج *has:* (Ṣ:) or *a camel's saddle* (رَحْل) *surrounded* (يُحَفُّ [*with pieces of cloth* (see 1) *upon a wooden frame*]), *upon which a woman rides:* accord. to IDrd, so called because the [frame of] wood [with the pieces of cloth attached thereto] surrounds on all sides the sitter upon it. (TA.)

هَوْدَجٌ مُحَفَّفٌ بِدِيبَاجٍ [*A* هودج *hung round with silk brocade*]. (TA.)

حفث

حَفَثٌ (Ṣ, Ḳ) and حِفْثٌ and ٭ حَفَثَةٌ (Ḳ) [*A certain portion* or *appertenance*] *of the stomach of a ruminant animal, that which has* طَرَائِق [meaning either *furrows* or *streaks,* but more probably the former], *as though it,* or *they,* (كَأَنَّهَا,) *were the coverings* (أَطْبَاق) *of the feces in the stomach:* (Az, L:) or *that* [*part*] *which has coverings* (أَطْبَاق [or probably this signifies here *folds, one above another,*]) *at the lower part of the stomach of a ruminant, towards the side of the latter, from which the feces of the stomach never pass forth:* [app. meaning the *third stomach,* or *omasum;* commonly called the *manyplies,* because of its many plies, or folds, and strata super strata; and by some, the *millet;* from which the food, being already ruminated, does not pass out again to the mouth, as it does from the first and second stomachs:] it pertains to the camel, and to the sheep and goat, and oxen; or, accord. to IAạr, [only] to the sheep and goat: (L:) the حَفَث *of the stomach of a ruminant;* (Ṣ;) *i. q.* قِبَّةٌ, (Ṣ, Ḳ,) or قِبَةٌ: (TA:) or *that which is with the stomach of a ruminant, and which resembles it:* (T, TA:) or *that which has* طَرَائِق, *by the side of which is the* قبة, another thing, which has not طرائق: it is called حَفِثٌ and حَفَثٌ and حِفْثٌ and حِثْفٌ and فَحِثٌ and, as some say, ثِحْفٌ and فِثْحٌ: (AA, TA:) pl. أَحْفَاثٌ. (Ḳ.) — Also the first, *A certain great kind of serpent, resembling a* جِرَاب [or *traveller's provision-bag*]. (Ḳ.)

حَفِثَةٌ: see above.

حَفَاثِيَةٌ *Big, bulky,* or *corpulent.* (Ḳ.)

حُفَّاثٌ *A certain kind of serpent, that blows, but does not hurt:* (Ṣ:) *a kind of serpent larger than that called* حَفَثٌ, (Ḳ, TA,) *speckled with black and white, party-coloured; that eats herbs,* or *dry pasture, and threatens, but does not hurt any one:* (TA:) or, accord. to Sh, *a bulky serpent, with a large head, red, speckled with white and black, resembling that called* الأَسْوَد, *but not the same as this latter; if one irritate it, its jugular vein becomes distended:* accord. to ISh, it is *larger than that called* الأَرْقَم, *but is speckled with black and white in the same manner as this latter:* pl. حَفَافِيثُ. (Az, TA.) [Hence,] احْرَنْفَشَ حُفَّاثُهُ ‡ *His external jugular veins* (أَوْدَاجُهُ [likened to serpents]) *became distended by rage,* or *anger.* (TA.)

حفد

1. حَفَدَ, [aor. ـِ, as appears from what follows,] inf. n. حَفْدٌ and حَفَدَانٌ (Ṣ, A) and حُفُودٌ, (A,) *He* (a camel, Ṣ, A, and an ostrich, Ṣ) *was quick,* or *went quickly;* (Ṣ, A;) *was continuous in his course* or *pace:* and some say that ٭ احفد is syn. with حَفَدَ, meaning *he went quickly:* (Ṣ:) accord. to A'Obeyd, احفد, said of an ostrich, is syn. with حَفَدَ, inf. n. حَفْدٌ: and it is said that حَفَدَ, inf. n. حَفَدَانٌ, signifies *he went a pace such as is termed* خَبَبٌ, *quicker than that of walking:* (L:) or حَفَدَ, inf. n. حَفْدٌ (TA) and حَفَدٌ and حَفَدَانٌ; and ٭ احفد, inf. n. إِحْفَادٌ; *he went a pace less quick than that termed* خَبَبٌ. (Ḳ, TA.) — And حَفَدَ, (A, L, Mṣb, Ḳ,) aor. ـِ, (L, Mgh, Mṣb, Ḳ,) inf. n. حَفْدٌ (T, Ṣ, Mgh, Mṣb, Ḳ) and حَفَدَانٌ; (Ḳ;) and ٭ احفد, inf. n. إِحْفَادٌ; (Mṣb;) and ٭ احتفد; (A, Ḳ;) ‡ *He was quick* (Ṣ, A, Mṣb) *in an affair, and active, agile,* or *prompt, in performing it:* (A:) or *he was quick in service:* (Mgh:) or *he was active, agile,* or *prompt, in work;* and *quick:* (Ḳ:) or *he was active, agile,* or *prompt,* in service and in work: (T:) or *he was quick* therein. (L.) Hence, (Mgh,) وَإِلَيْكَ نَسْعَى وَنَحْفِدُ, (Ṣ, Mgh,* L, Mṣb,) in a form of supplication, (Ṣ, L, Mṣb,) which is uttered standing, termed دُعَاءُ القُنُوتِ, means *And we are quick in working for Thee and in serving Thee:* (L:) or *quick to obey Thee:* (Mṣb:) or *we work for Thee by obeying Thee:* (Mgh:) [for] — حَفَدَ, (A, L, Mṣb, Ḳ,) aor. ـِ, (L,) inf. n. حَفْدٌ, (L, Mṣb,) also signifies ‡ *He served* (A, L, Mṣb, Ḳ) a person: (A:) [I have marked this, and the significations explained in the second sentence above, as tropical on the authority of the A: but] accord. to A'Obeyd, the primary signification of this verb is *he served and worked.* (L.)

4: see 1, in three places. = احفدهُ *He made him,* or *incited him,* (namely, a camel, Ṣ, A,) *to go quickly,* (Ṣ, A, Ḳ,) *with a continuous course* or *pace.* (Ṣ.)

8: see 1.

حَفْدٌ *A pace less quick than that termed* خَبَبٌ. (Ḳ.) [See 1.] = See also حَافِدٌ.

حَفِيدٌ: see حَافِدٌ.

حَفَّادٌ A camel *that goes quickly, with a continuous course* or *pace.* (Ṣ.)

حَافِدٌ sing. of حُفَّادٌ (L) [and of أَحْفَادٌ, a pl. of pauc.,] and of حَفَدَةٌ, (Ṣ, A, L, Mṣb,) which last signifies ‡ *Assistants, helpers,* or *auxiliaries;* and *any who work,* or *labour, in obedience to orders, and strive together in quickness;* (Ibn-'Arafeh;) *whatever serve thee and work for thee and assist thee;* (El-Ḥasan;) *assistants, helpers,* or *auxiliaries,* and *servants;* (Ṣ, A, Mgh, Mṣb;) as also ٭ حَفَدٌ, which is likewise a pl. [or rather a quasi-pl. n.] of حَافِدٌ; (Ḳ, TA;) [and حُفَّادٌ:] and also, (A, Mgh, Mṣb, Ḳ,) hence, (A, Mgh, Mṣb,) as some say, (Ṣ,) a man's *grandchildren;* (Ṣ, Mgh, Mṣb, Ḳ;) because they are like servants while young: (Mṣb:) or *sons' children:* (A:) or *a son's children:* (Mgh:) likewise pl. of حَافِدٌ: (Ṣ:) and ٭ حَفِيدٌ, which is said in the Ḳ to be syn. with حَفَدَةٌ as meaning "grandchildren," is a sing., of which حَفَدَةٌ and حُفَدَاءُ [and أَحْفَادٌ] are pls., (TA,) and signifies *a grandchild:* (L, TA:) [it is vulgarly applied to *a son's son;* and سِبْطٌ, to a daughter's son:] or حَفَدَةٌ signifies a man's *children:* (CḲ:) or his *daughters;* (Ḳ;) by which, as some say, are meant those *who serve their parents in the house:* (TA:) or his *children and grandchildren who serve him;* accord. to Zirr and 'Ikrimeh; but this is contradicted by 'Abd-Allah Ibn-Mes'ood and others: (L:) or *such relations as are termed* أَصْهَار: ('Abd-Allah Ibn-Mes'ood, L, Ḳ:) or *such as are termed* أَخْتَان: (Fr:) or one's *wife's sons by her former husband.* (Eḍ-Ḍaḥḥáḳ.)

مَحْفِدٌ *Origin,* syn. أَصْلٌ, (Ṣ, Ḳ,) of a man; (Ṣ;) or in a general sense; (L;) *i. q.* مَحْتِدٌ and مَحْكِدٌ and مَحْقِدٌ. (IAạr.) — And The *base,* or *lower part,* (أَصْل,) *of a camel's hump:* (IAạr, Yaạḳoob, Ṣ, M, Ḳ:) or the *hump itself.* (TA.)

مَحْفُودٌ A man *served,* or *waited on, by others;* (Ṣ, A, Ḳ;) and *obeyed:* (A:) one *whom his companions serve and honour, and whom they hasten to obey.* (TA.)

مُحْتَفِدٌ A sword *quick in cutting.* (Ṣ, Ḳ.) مُحْتَفِدُ الوَقْعِ [meaning A sword *quick in falling*] occurs in a verse of El-Aạshà describing a sword,

accord. to one reading: but Az says that the right reading is مُحْتَفِل, with ل. (L.)

حفر

1. حَفَرَ, (S, A, K, &c.,) aor. ـِ, (Msb, K,) inf. n. حَفْرٌ, (Mgh, Msb,) *He dug, excavated,* or *hollowed out,* the ground, or earth; (KL, PS, &c.;) *he cleared out* a thing, (K,) as one does the ground; (S, Msb, K;) and a well; (the Lexicons passim;) and a river; (A, Mgh;) with a مِحْفَار; (A;) or with an iron implement; (K;) and احتفر signifies the same. (S, A, K.) And حَفَرَ عَلَيْهِ, and حَفَرَهُ, and احتفرهُ, *He dug for him,* (namely, a lizard of the kind called ضَبّ, or a jerboa,) *to fetch him forth.* (A, TA.) — [*He burrowed.*] — † *It* (a torrent) *furrowed* a valley. (Msb.) [See also 5.] — ‡ *Inivit* feminam: (IAar, Msb, K:) the action being likened to that of a man digging a river. (IAar.) هٰذَا غَيْثٌ لَا يَحْفِرُهُ أَحَدٌ ‡ *This is a rain of which no one knows the utmost extent.* (K,* TA.) حَفَرَ ثَرَى زَيْدٍ ‡ *He searched into the affair,* or *case, of Zeyd,* (A, K,) *and became acquainted with it.* (K.) — And حَفَرَ, (S, A, K,) aor. as above, (S,) and so the inf. n., (S, A,) † *He,* or *it, emaciated,* or *rendered lean:* (S, K:) *it* (a copious flow of milk, TA) *emaciated* a she-goat: (K, TA:) ‡ *he* (a young camel) *rendered* his mother *flabby in flesh by much sucking.* (A.) There is no pregnant animal that pregnancy does not emaciate, except the camel: (S, A:) she fattens in pregnancy. (S.) = حَفَرَ *He* (a child) *shed his* رَوَاضِع [or *milk-teeth*]. (K, TA.) [See also 4.] — حَفَرَتْ رَوَاضِعُ الْمُهْرِ, or حُفِرَتْ, (accord. to different copies of the A,) ‡ *The milk-teeth of the colt became in a wabbling,* or *loose, state, previously to their falling out;* because, when they have fallen out, their sockets become hollow. (A.) [See 4.] — حَفَرَتِ الْأَسْنَانُ, aor. ـِ, (S, Mgh, Msb, K,) inf. n. حَفْرٌ; (S, Msb;) and حَفِرَتْ, aor. ـَ, (S, Mgh, Msb, K,) inf. n. حَفَرٌ, in the dial. of Benoo-Asad, (S, Msb,) and this is the worse of these two forms, (S,) and حَفْرٌ; (El-Wá'ee;) and حُفِرَتْ; (K;) ‡ *The teeth became affected with what is termed* حَفْرٌ [q. v. infrà] or حَفَرٌ: (S, Msb, K:) or *became unsound:* (Mgh:) and حَفَرَ فُوهُ and حَفَرَ *his teeth cankered.* (A.) IDrst says, in the Expos. of the Fṣ, that حَفَرَ, aor. ـِ, inf. n. حَفْرٌ, is trans.; and that the cause of حَفْر of the teeth, [or the agent of the verb حَفَرَ,] is old age, or the continuance of a yellow incrustation, [or tartar,] or some kind of canker that effects them: but that the verb in the phrase حَفَرَتْ سِنُّهُ, aor. ـَ, inf. n. حَفَرٌ, is intrans. (MF.) [The truth probably is, that the former verb is both trans. and intrans., and hence حُفِرَتِ الْأَسْنَانُ; and that the latter is intrans. only.] — And حَفِرَ, aor. ـَ, † *It was,* or *became, in a bad, corrupt,* or *unsound, state.* (Az.)

3. حافر, (A,) inf. n. مُحَافَرَةٌ, (TA,) *He* (a jerboa) *went deep into his hole;* (A;) *so deep that he could not be dug out.* (TA.)

4. احفر فُلَانًا بِئْرًا *He assisted such a one to dig a well.* (K.) = احفر الصَّبِيُّ, (K,) inf. n. إِحْفَارٌ, (TA,) ‡ *The child shed his two upper and lower central incisors:* سَقَطَتْ لَهُ الثَّنِيَّتَانِ الْعُلْيَيَانِ وَالسُّفْلَيَانِ: so in the K: and to these words we find added, in some copies of the K, لِلْإِثْنَاءِ وَالْإِرْبَاعِ; and then, وَالْمُهْرُ سَقَطَتْ ثَنَايَاهُ وَرَبَاعِيَاتُهُ: but in some good and corrected copies, we read, after السفليان, thus, والمهر للاثناء والارباع سقطت ثناياه وارباعياته: to which, in some lexicons, [as in the S, though the explanation which follows is there different,] after والارباع, is added وَالْقُرُوحِ. (TA. [This is evidently the right reading; and therefore I follow it in an explanation in what is here immediately subjoined.]) — احفر الْمُهْرُ لِلْإِثْنَاءِ وَالْإِرْبَاعِ ‡ *The colt shed his central incisors, or nippers, and each of the teeth immediately next to these:* (K: see what next precedes:) or احفر الْمُهْرُ لِلْإِثْنَاءِ وَالْإِرْبَاعِ وَالْقُرُوحِ *the colt shed his milk teeth* (رَوَاضِع), [*the central pair, the second pair, and the third pair, in each jaw,*] *and grew others:* (S:) or احفر المهر, [inf. n. إِحْفَارٌ,] signifies, *the colt had his milk-teeth in a wabbling, or loose, state, previously to their falling out;* because, when they have fallen out, their sockets become hollow: (A:) or *the colt had his lower and upper central pairs of nippers, of his milk-teeth, in a wabbling, or loose, state:* this is during a period extending from thirty months, at the earliest, to three years: then the teeth fall out: then a lower and an upper central pair of nippers grow in the place of the milk-nippers which have fallen out, after three years; and the epithet مُبْدِئٌ is applied to the colt; and the epithet ثَنِيٌّ is [also] then applied to him, and continues to be until [again it is said of him] يُحْفِرُ, meaning, *he has his lower and upper pairs of nippers, of his milk-teeth, in a wabbling, or loose, state:* then these fall out, when he has completed four years: then the term إِبْدَاءٌ is [again] applied to him; [i. e., he is again termed مُبْدِئٌ;] and he is, and ceases not to be, termed رَبَاعٍ, until [it is said of him] يُحْفِرُ لِلْقُرُوحِ [in the TA, تُحْفِرُ الْقُرُوحَ, which is an evident mistake,] meaning, *he has his two corner nippers [in each jaw] in a wabbling, or loose, state:* this is when he has completed five years: then the term إِبْدَاءٌ is applied to him as before described: then he is [also said to be] قَارِحٌ. (TA from the "Kitáb el-Kheyl" of AO.) [See also 1.]

5. تحفّر ‡ *It* (a torrent) *made hollows in the ground.* (A.) [See also 1.]

8: see 1, first and second sentences.

10. استحفر *He asked,* or *desired,* [another] *to dig* a well, or pit, and a rivulet, or canal. (KL.) — استحفر النَّهْرُ *It was time for the river,* or *rivulet,* or *canal, to be dug* [or *cleared out*]. (S.)

حَفْرٌ: see حَفَرٌ, in two places; and حَفِيرٌ. = Also † *Emaciation,* or *leanness.* (Kr.) [See 1.] — Also, and حَفَرٌ, (Az, S, Msb, K,) the latter of the dial. of the Benoo-Asad, and the worse of the two forms, (S,) said by IKt to be a bad form, (TA,) and by ISk to be a vulgar mispronunciation, which is attributed to his not having heard the dial. of the Benoo-Asad, (Msb,) ‡ *A scaling* (سَلَاق) *in the roots of the teeth:* (Yaaḳoob, S, K:) or *a rottenness,* or *an unsound state, of the roots of the teeth,* (S, Msb,) *by reason of a scaling of those parts:* (Msb:) or *what adheres to the teeth, externally and internally:* (Az:) or *an erosion of the roots of the teeth by a yellow incrustation between those parts and the gum, externally and internally, pressing upon the bone so that the latter scales away if it be not quickly removed:* (Sh:) or *a cankering of the teeth:* (A:) or *a yellowness upon the teeth:* (IDrd, IKh, K:) or حَفْرٌ signifies *a pimple,* or *small pustule, in the gum of a child.* (El-Wá'ee.) [See 1: and see also حِبْرٌ.]

حَفَرٌ *A well that is widened beyond measure;* (TA;) as also حَفْرٌ (K) and حَفِيرٌ and حَفِيرَةٌ. (TA.) — See also حَفِيرٌ. — The *earth that is taken forth from a hollow, cavity, pit, or the like, that is dug in the ground;* (S, K;) like هَدَمٌ: (S:) [see also حَفِيرَةٌ:] or *what is dug,* or *excavated;* like عَدَدٌ and خَبَطٌ and نَفَضٌ in the senses of مَعْدُودٌ and مَخْبُوطٌ and مَنْفُوضٌ: (Msb:) or *a place that is dug,* (Az, S, Msb,) *like a moat or a well;* (Az, Msb;) as also حَفْرٌ: (TA:) pl. أَحْفَارٌ, (Msb, K,) and pl. pl. أَحَافِيرُ. (K.) — See, again, حَفِيرٌ. — And see حَفْرٌ.

حُفْرَةٌ *What is dug, excavated, hollowed out,* or *cleared out,* (Msb, K,) *in the ground;* (Msb;) [i. e. *a hollow, cavity, pit, hole, trench, ditch,* or *furrow, dug,* or *excavated, in the ground:* and *any hollow,* or *cavity, in the ground, whether made by digging* or † *natural: a burrow*:] as also حَفِيرَةٌ, (Mgh, Msb, K,) which is of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (Msb:) pl. of the former حُفَرٌ; (S, Msb;) and of the latter حَفَائِرُ. (Msb.) — See also حَفِيرٌ.

حَفِيرٌ is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ [meaning *Dug, excavated, hollowed out,* or *cleared out, in the ground*]. (TA.) [Hence,] رَكِيَّةٌ حَفِيرَةٌ *A newly-dug well;* as also حَفَرٌ. (TA.) — See also this last word. — Also, (IAar, S, A, K,) and حَفِيرَةٌ and حَفْرٌ, (A,) [or حَفَرٌ, q. v., and حُفْرَةٌ, as is shown by an explanation of its pl. (حُفَرٌ) in the Ḥam p. 562,] *A grave.* (IAar, S, A, K.)

حَفِيرَةٌ: see حَفَرٌ: — and حُفْرَةٌ: — and حَفِيرٌ. — Also *What is dug out of a mine.* (Mgh.)

حَفَّارٌ *A grave-digger.* (K.)

حَافِرٌ, [*Digging:* a *digger.* — And hence,] The حافر of a beast, (دَابَّة, S, K,) i. e., of a horse, or mule, or ass; (TA;) [namely, the *hoof; a solid hoof;*] as though it dug the ground by reason of the vehemence of its tread upon it; (Msb;) a subst., like كَاهِلٌ and غَارِبٌ: (TA:) pl. حَوَافِرُ. (S, A, K.) — [Hence, by a synecdoche,] خُفٌّ وَحَافِرٌ ‡ *Camels and horses.* (Mgh in art. خف.)

حَافِرٌ is also applied to ‡The *foot of a man*, (Ṣ, TA,) when it is meant to be characterized as ugly. (TA.) — النَّقْدُ عِنْدَ الحَافِرَةِ, (Ṣ, A, Ḳ,) and الحَافِرِ, (A, Ḳ,) is a prov., (Ṣ,) meaning, ‡*The payment in ready money is on the occasion of the first sentence spoken* (Yaʿḳoob, T,* Ṣ, Ḳ) *by the seller, when he says "I have sold to thee"* [such a thing]. (T.) The origin of the saying was this: horses were the most excellent (Ḳ) and precious (TA) of the things that they possessed; and they used not to sell them on credit: a man used to say the words above to another; meaning that its hoof should not remove until he received its price: (Ḳ:) and he who says عند الحافرة (since he makes الحافر to mean the beast, الدَّابَّة, itself, and since its use in this sense is frequent without the mention of ذَات [prefixed to it],) subjoins to it the sign [ة] of the fem. gender to show that ذَاتِ الحَافِرِ is meant by this name. (TA.) Or they used to say this on the occasion of racing and betting: and the meaning is, *when the horse's hoof first falls upon the dug ground* [*at the goal*]: (Abu-l-'Abbás, Az, Ḳ:) حَافِرَةٌ, (Abu-l-'Abbás,) or حَافِرٌ, (Ḳ,) signifying *dug ground*; (Abu-l-'Abbás, Ḳ;*) *ground that is dug by a horse's feet*; (Ḥar p. 653;) like as one says مَاءٌ دَافِقٌ, meaning مَدْفُوقٌ. (TA.) Lth says that the saying means, when thou buyest it, thou dost not quit thy place until thou payest ready money. (TA.) This was its origin: then it came to be so often said as to be used with reference to any priority. (Ḳ.) — [Thus,] حَافِرَةٌ signifies ‡*The original state or constitution of a thing; that wherein it was created:* and the *returning in a thing, so that the end thereof is brought back to its beginning.* (Ḳ.) It is said in the Ḳur [lxxix. 10], أَئِنَّا لَمَرْدُودُونَ فِى الحَافِرَةِ, i. e., ‡*Shall we indeed be restored to our first state?* (Ṣ:) i. e., *to life?* (Fr:) or *to the present world, as we were:* (IAar:) or *to our first creation, after our death.* (TA.) IAar cites the following verse:

* أَحَافِرَةً عَلَى صَلَعٍ وَشَيْبٍ *

* مَعَاذَ ٱللهِ مِنْ سَفَهٍ وَعَارِ *

meaning ‡*Shall I return to my first state, wherein I was in my youth,* when I indulged in amatory conversation, and silly and youthful conduct, *after hoariness, and baldness of the fore part of my head?* [*I beg God to preserve me from lightwittedness and shameful conduct.*] (Ṣ.) One says also, رَجَعَ إِلَى حَافِرَتِهِ, (A,) and حَافِرِهِ, (TA,) ‡*He became old and decrepit:* (A, TA:) [*as though he returned to his first state;* or *became in a state of second childishness.*] And الْتَقَوْا فَاقْتَتَلُوا عِنْدَ الحَافِرَةِ (Ṣ, A, Ḳ) and الحَافِرِ (A) ‡*They met, and fought one another at the first of their meeting.* (Ṣ, Ḳ.) And فَعَلَ كَذَا عِنْدَ الحَافِرَةِ and الحَافِرِ ‡*He did so at the first, without delay.* (TA.) And رَجَعَ عَلَى حَافِرَتِهِ ‡*He returned by the way by which he had come:* (T, Ṣ:) or *by which he had come forth.* (Ḳ.)

حَافِرَةٌ: see حَافِرٌ, in nine places.

مِحْفَرٌ (Ḳ) and مِحْفَارٌ (A, Ḳ) and مِحْفَرَةٌ (Ḳ) *A spade;* syn. مِسْحَاةٌ: (Ḳ:) *an implement for digging* (A, Ḳ, TA) *of the same kind as a* مسحاة: (TA:) pl. of the first [and last] مَحَافِرُ. (Ḥam p. 665.)

مِحْفَرَةٌ: see what next precedes.

طُرُقٌ مُحَفَّرَةٌ [app. *Roads much furrowed* by the feet of beasts or men: see حَجِيجٌ]. (L and Ḳ in art. حجر.)

مِحْفَرٌ: see مِحْفَرٌ.

مَحْفُورٌ [*i. q.* حَفِيرٌ as meaning *Dug:* see the latter.] فَمُ فُلَانٍ مَحْفُورٌ — [and أَسْنَانُهُ مَحْفُورَةٌ] ‡*The teeth of such a one are affected with what is termed* حَفْرٌ or حَفَرٌ. (Ṣ, TA.) And صَبِىٌّ مَحْفُورٌ †*A child having a pimple,* or *small pustule, in the gum.* (El-Wá'ee.)

فُلَانٌ أَرْوَغُ مِنْ يَرْبُوعٍ مُحَافِرٍ *Such a one is more elusive than a jerboa that goes so deep into his hole that he cannot be dug out.* (A, TA.)

حفز

1. حَفَزَهُ, aor. ـِ, (Ṣ, Ḳ,) inf. n. حَفْزٌ, (Ṣ,) *He hastened,* or *hurried,* or *incited, him,* or *it, from behind, either by driving or otherwise:* this is the primary signification. (TA.) You say, حَفَزَهُ عَنِ الأَمْرِ, (Ḳ,) aor. and inf. n. as above, (IDrd, TA,) *He hastened,* or *hurried, and urged, him away from the thing* or *affair.* (IDrd, Ḳ,* TA.) — *He pushed him,* or *it, from behind.* (Ṣ, Ḳ.) [Hence,] حَفَزَ اللَّيْلُ النَّهَارَ, (Ḳ,) aor. as above, (Ṣ,) and so the inf. n., (TA,) †*The night urged on the day.* (Ṣ, Ḳ, TA.) — *He put in motion,* and *disturbed,* or *removed, him,* or *it.* (Mgh.) — *He thrust him,* or *pierced him,* بِالرُّمْحِ *with the spear.* (Ṣ, Ḳ.) — [Hence,] حَفَزَ signifies also †*Inivit feminam.* (Ṣgh, Ḳ.) — حَفَزُوا عَلَيْنَا الخَيْلَ وَالرِّكَابَ *They poured upon us* [*the horses and the camels with their riders*]. (Shujáa El-Aarábee, TA.)

5: see 8, in two places.

8. احتفز *He urged,* or *pressed forward, and strove,* in his gait, or pace; (IAar, Ḳ;) [and so تحفّز: see الدَّوَالِيكُ, in art. دلك; and دَوَالَيْكَ, in art. دول.] — *He sat upright, not in an easy posture;* syn. اِسْتَوْفَزَ; as also تحفّز. (Ḳ.) [See the part. n., below.] — *He drew himself together* (تَضَامَّ) *in his prostration and sitting.* (Ḳ.) It is said in a trad. of 'Alee, إِذَا صَلَّتِ المَرْأَةُ فَلْتَحْتَفِزْ *When the woman prays, let her draw herself together in her sitting and prostration,* (Ṣ, Mgh,* TA,) *and not put her arms apart from her sides, like the man.* (Ṣ, TA.) — *He settled himself in a sitting posture upon his buttocks:* (En-Nadr, Ḳ:) or *upon his knees, as though he would rise:* (TA:) or *he was uneasy, and raised himself, being vexed,* or *disquieted by grief:* (IAth:) or *he desired to rise and to lay violent hands upon a thing,* while sitting. (TA.)

مُحْتَفِزٌ *Hasting;* (TA;) *sitting upright, not in an easy posture,* (مُسْتَوْفِزٌ, Ṣ, Mgh, TA,) *desiring to rise, not sitting firmly upon the ground.* (TA.)

حفش

حَفْشٌ: see what follows.

حِفْشٌ *A receptacle for spindles:* (Ṣ, Ḳ:) *a* سَفَط [or *receptacle woven of palm-leaves, in which are stowed perfumes and similar things, of the apparatus of women*]; (Ḳ; [in the CK, السَّقَطُ is erroneously put for السَّفَطُ;]) *a* سَفَط *in which perfumes are kept:* (TA:) *a* دُرْج, (Ḳ,) i. e. a *small receptacle of the kind called* سَفَط, *in which a woman keeps her perfumes and apparatus,* or *implements;* (TA in art. درج;) *a woman's* دُرْج: (Mgh:) pl. as below. (TA.) — ‡*A small* بَيْت [or *tent*]; (A'Obeyd, Ṣ, Mgh;) as being likened to a woman's دُرْج: (Mgh:) or *a very small* بَيْت [or *tent*], (Ḳ, TA,) *having a low roof;* so called because of its narrowness; and accord. to some, حَفْشٌ, and حَفَشٌ: (TA:) or *a very small* بيت *of* [*goats'*] *hair,* (Ḳ, TA,) *of the* بُيُوت [or *tents*] *of the Arabs of the desert:* so says Kh: pl. as below. (TA.) It is said in a trad., دَخَلَتْ حِفْشًا, meaning †*She entered a small* بيت [or *tent*]. (Mgh.) And in another trad., هَلَّا قَعَدَ فِى حِفْشِ أُمِّهِ, (Ṣ,) or هلّا جَلَسَ الخ, (Mgh,) i. e. †[*Wherefore did he not sit*] *in the small* بيت *of his mother?* (Ṣ, Mgh:) or, accord. to some, the meaning is, عِنْدَ حِفْشِ أُمِّهِ [i. e., *by the receptacle for the spindles, &c., of his mother*]: (Ṣ:) or, as some say, *by the* فَرْج *of his mother;* for (TA) — It also signifies †The فَرْج [*pudendum muliebre*]. (Ḳ.) — And *Any vessels that are held in little account,* (Lth, Ḳ, TA,) *that are used as receptacles in the house,* or *tent, for perfumes and the like,* (Lth, TA,) *such as glass flasks,* or *bottles, &c.:* (Lth, Ḳ, TA:) and *an old and worn-out thing,* (Ḳ, TA,) *that is of no use:* (TA:) and *a large, old and worn-out, sack* (Ḳ, TA) *of* [*goats'*] *hair:* (TA:) pl. (in all the senses of the word, TA) أَحْفَاشٌ (Ḳ, TA) and حِفَاشٌ: (TA:) or أَحْفَاشُ البَيْتِ means *the furniture and utensils of the house* or *tent;* and *the paltry articles thereof,* or *such as are held in little account.* (Aboo-Sinán, Ḳ.) — And أَحْفَاشُ الأَرْضِ means *The* [*lizards called*] ضِبَاب, *and the hedgehogs,* (Ḳ, TA,) *and the jerboas,* (TA,) *of the earth:* (Ḳ, TA:) not the same as أَحْنَاش: so says Aboo-Ziyád. (TA.)

حَفَشٌ: see above.

حفظ

1. حَفِظَهُ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـَ, (Ḳ,) inf. n. حِفْظٌ, (Ṣ, Mgh, Mṣb,) *He kept it, preserved it, guarded it, protected it,* or *took care of it;* (Ṣ, Ḳ:) namely, a thing; (Ṣ;) *he prevented it from perishing,* or *becoming lost;* (Mgh, Mṣb;) namely, a thing, (Mgh,) or property &c.; (Mṣb;) and hence the saying, (Mgh,) حِفْظٌ is the *contr. of* نِسْيَانٌ; (M, Mgh;) i. e., it signifies the *taking*

care, being careful; (M;) *being mindful, regardful, attentive,* or *considerate:* (M, Ḳ:) [see also 5:] and بِهِ احتفظ signifies the same as حَفِظَهُ. (Ṣ, Mṣb.) [Hence,] you say, حَفِظَ المَالَ *He kept and tended,* or *pastured and defended, the camels* or *the like.* (Ḳ.) [And حَفِظَ حُرْمَةَ صَاحِبِهِ *He was regardful of everything entitled to reverence, respect, honour,* or *defence, in the character and appertenances of his companion,* or *friend.*] And حَفِظَ السِّرَّ *He kept the secret.* (TA.) [And حَفِظَ يَمِينَهُ *He kept his oath:* but this has also another meaning, as will be seen below.] And حَفِظَ القُرْآنَ *He kept,* or *retained, the Ḳur-án in his mind,* or *memory; got it, knew it,* or *learned it, by heart.* (Ṣ,* Mṣb, Ḳ.) [See also 5.] And حَفِظَ عَنْ فُلَانٍ [*He learned by heart from such a one:* and, followed by an accus. case, the same; or *he retained in his memory, as learned,* or *heard, from such a one;* or *he remembered to have heard from such a one*]. (TA &c. passim.) And one says of God, قَدْ حَفِظَ عَلَى خَلْقِهِ وَعِبَادِهِ مَا يَعْمَلُونَ مِنْ خَيْرٍ أَوْ شَرٍّ [*He hath preserved from oblivion, for,* or *against, his creatures and his servants, what they do of good or evil*]. (TA.) ― Also *He kept it from being used,* or *employed, on,* or *for, ordinary, mean,* or *vile, occasions,* or *purposes.* (Mgh, Mṣb.) You say, فُلَانٌ يَحْفَظُ نَفْسَهُ وَلِسَانَهُ *Such a one keeps himself and his tongue from ordinary, mean,* or *vile, employment, in that which does not concern him.* (Mgh.) And hence the saying in the Ḳur [v. 91], وَٱحْفَظُوا أَيْمَانَكُمْ, accord. to one of the modes of interpreting it; i. e. *And keep ye your oaths from being used,* or *uttered, on,* or *for, ordinary, mean,* or *vile, occasions,* or *purposes;* agreeably with what is said in ii. 224 of the Ḳur, where ordinary and frequent swearing by God is forbidden. (Mgh.) [Another meaning of which this phrase is susceptible has been shown above.]

2. حَفَّظْتُهُ الكِتَابَ *I incited him,* or *urged him,* [or *made him,*] *to commit to memory,* or *learn by heart, the book:* (Ṣ:) and [in like manner,] أَحْفَظْتُهُ الحَدِيثَ *I made him to retain the narration,* or *tradition, in his mind,* or *memory;* or *to know it,* or *learn it, by heart.* (TA in art. زكت.)

3. مُحَافَظَةٌ The *defending* of those persons, or things, that are sacred, or inviolable, or that one is bound to respect or honour, and to defend, (Ḳ, TA,) on the occasions of wars; (TA;) as also حِفَاظٌ. (Ḳ, TA.) You say, حافظ حَرِيمَهُ *He defended his wife,* or *wives,* or *the like.* (TḲ.) [And hence,] you say, إِنَّهُ لَذُو حِفَاظٍ, and ذُو مُحَافَظَةٍ, meaning *Verily he is disdainful,* or *scornful.* (Ṣ, TA.) ― The *being mindful, watchful, observant,* or *regardful:* (Ṣ, and TA in art. رعى:) [see also 5:] or the *keeping, attending,* or *applying oneself, constantly, perseveringly,* or *assiduously,* (Ḳ, TA,) to a thing, or an affair. (TA.) You say, حافظ عَلَى الأَمْرِ, (TA,) or على الشَّىْءِ, inf. n. محافظة, (Mṣb,) *He kept, attended,* or *applied himself, constantly,* &c., *to the thing,* or *affair.* (TA.) And hence the saying in the Ḳur [ii. 239], حَافِظُوا عَلَى الصَّلَوَاتِ *Perform ye the prayers in their proper times:* or, accord. to Az, *keep ye, attend ye,* or *apply yourselves, constantly,* or *perseveringly, to the performance of the prayers in their proper times.* (TA.) ― حِفَاظٌ, is also explained as signifying The *being mindful,* or *observant, of a covenant,* and the *keeping,* or *fulfilling, of a promise, with forgiveness, and holding fast to love* or *affection.* (TA.)

4: see **2.** ― احفظهُ, (Ṣ, Ḳ, TA,) and احفظهُ حِفْظَةً, inf. n. إِحْفَاظٌ, [*He made him to conceive what is termed* حِفْظَة, or حَفِيظَة;] *he angered him; made him angry:* (Ṣ, Ḳ, TA:) and in the same sense it is said of a speech, or word: (TA:) or only *he angered him by evil,* or *foul, speech,* (Ḳ, TA,) and *making him to hear what he disliked,* or *hated.* (TA.)

5. تحفّظ *He guarded himself;* syn. اِحْتَرَزَ, (Ḳ, TA,) or تَحَرَّزَ, (Mṣb,) and تَحَرَّسَ, and اِحْتَرَسَ, (Ṣ and Mṣb and Ḳ in art. حرس,) مِنْهُ *from him,* or *it,* (Ṣ in art. حرس, &c.,) or عَنْهُ. (TA.) *He was,* or *became, careful, mindful, attentive,* or *considerate;* (TA;) *watchful, vigilant,* or *heedful;* (Ṣ, O, L, TA;) in affairs, and speech, and to avoid a slip, or fault; as though he were cautious, or careful, or fearful, of falling. (L, TA.) [See also 1, and 3.] ― [In the last of the senses explained above, it is also trans.: you say, تحفّظ أَمْرَهُ *He was careful, mindful,* &c., *of his affair,* or *case:* see Bḍ in xxxiii. 52.] ― تَحَفَّظْتُ الكِتَابَ *I learned the book by heart, one part,* or *thing, after another.* (Ṣ, TA.) [See also حَفِظَ القُرْآنَ, in the first paragraph.]

8. احتفظ بِهِ: see **1.** ― احتفظهُ لِنَفْسِهِ, (Ḳ,) and احتفظ بِهِ لنفسه, (TA,) *He appropriated it, took it,* or *chose it, to,* or *for, himself.* (Ḳ, TA.) ― احتفظ [*He conceived,* or *became affected with, what is termed* حِفْظَة, or حَفِيظَة;] *he became angered,* or *angry:* (Ṣ, Ḳ:) or *he became angered by evil,* or *foul, speech.* (Ḳ.)

10. استحفظهُ, (Ṣ, Ḳz, Ṣgh, Mṣb, Ḳ,) followed by إِيَّاهُ, (Ḳ,) or الشَّىْءَ, (Ḳz, Mṣb,) or مَالًا, or سِرًّا, (Ṣgh,) [but in the Ṣ, nothing follows it,] *He asked him to keep, preserve, guard,* or *take care of,* or *to preserve from perishing* or *becoming lost,* or *to be careful of,* or *mindful of,* or *attentive to,* (Ṣ, Ṣgh, Mṣb, Ḳ,) *it,* (Ṣ, Ḳ,) or *the thing,* (Mṣb,) or *property,* or *a secret:* (Ṣgh:) or *he placed the thing with him for him to keep it, preserve it, guard it,* or *take care of it,* &c.: (Ḳz:) or *he intrusted him with the thing; intrusted it to him;* or *gave it to him in trust,* or *as a deposite.* (Mṣb.) It is said in the Ḳur [v. 48], بِمَا ٱسْتُحْفِظُوا مِنْ كِتَابِ ٱللَّهِ, meaning *By that which they have been required to keep,* &c., *of the Book of God:* (Mṣb:) or *by that with which they have been intrusted, of the Book of God.* (Mṣb, TA.)

حِفْظٌ inf. n. of **1** [q. v.]. (Ṣ, Mgh, Mṣb.) ― See also حَافِظٌ, last sentence but one.

حِفْظَةٌ: see حَفِيظَةٌ.

رَجُلٌ حُفْظَةٌ *A man of much* حِفْظ [app. meaning *retention in the mind,* or *memory:* see **1**]. (Ṣgh.)

حَفِيظٌ: see حَافِظٌ, in seven places: ― and see مَحْفُوظٌ.

حَفِيظَةٌ The *defence of those persons,* or *things, that are sacred,* or *inviolable,* or *that one is bound to respect* or *honour, and to defend;* a subst. from **3**, in the first of the senses mentioned above: (Ḳ, TA:) pl. حَفَائِظُ. (TA.) Hence the saying, تَنْقُضُ الأَحْقَادَ, (TA,) or تَنْقُضُ الأَحْقَادَ حَفَائِظُ تُذْهِبُ, (Ṣ,) [*The acts of defending those whom one is bound to respect* or *honour, and to defend, put away,* or *annul, rancorous feelings;*] i. e., when thou seest thy relation, or kinsman, wronged, thou defendest him, though rancour be in thy heart. (Ṣ, TA.) ― Also, and حِفْظَةٌ, *Indignation,* and *anger,* (Ṣ, Ḳ, TA,) *by reason of violence,* or *injury, done to something which one is bound to honour* or *respect, and to defend,* or *of wrong done to a relation,* or *kinsman, in one's neighbourhood,* or *of the breach of a covenant.* (TA.) It is said in a prov., المَقْدِرَةُ تُذْهِبُ الحَفِيظَةَ [*Power* to revenge *dispels anger,* or *indignation,* &c.]; meaning that it is incumbent to forgive when one has power [to revenge]. (A, TA.) ― *An amulet,* or *a charm, bearing an inscription, which is hung upon a child, to charm against the evil eye &c.* (TA.)

حَافِظٌ and حَفِيظٌ *Keeping, preserving, guarding,* or *taking care of,* a thing; or *a keeper, preserver,* &c.: *keeping and tending,* or *pasturing and defending,* camels or the like; or *a keeper and tender* thereof: (Ḳ:) *keeping* a secret [and an oath]: (TA:) *keeping,* or *retaining,* the Ḳur-án [&c.] *in the mind,* or *memory; knowing* it, or *learning* it, *by heart:* (Ḳ:) *intrusted with a thing,* (Ḳ, TA,) *to keep it, preserve it, guard it,* or *take care of it:* (TA:) [*careful, mindful, attentive,* or *considerate:* (see **1**:)] and the latter, *a keeper,* or *person mindful, of the ordinances prescribed by God:* (Bḍ and Jel in l. 31:) pl. of the former حَفَظَةٌ and حُفَّاظٌ: (Mṣb, Ḳ:) the latter pl. particularly applied to persons *endowed with a faculty of retaining in the mind what they have heard, and seldom forgetting what they learn by heart.* (TA.) You say, فُلَانٌ حَفِيظُنَا عَلَيْكُمْ i. e. حَافِظُنَا [*Such a one is our keeper over you*]. (TA.) It is said in the Ṣ that حَفِيظٌ is *syn. with* مُحَافِظٌ; [but this seems to be a mistranscription for حَافِظٌ;] and hence (it is there added) the saying in the Ḳur [vi. 104, and xi. 88], وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ [*And I am not a defender,* or *a watcher,* or, as I rather think, *a keeper, over you*]. (TA.) You say also, رَجُلٌ حَافِظٌ لِدِينِهِ وَأَمَانَتِهِ وَيَمِينِهِ [*A man who is a keeper,* &c., *of his religion and his deposite and his oath*]; and حَفِيظٌ likewise: (Mṣb:) but حَافِظٌ لِيَمِينِهِ signifies also *who keeps his oath from being used,* or *uttered, on,* or *for, ordinary, mean,* or *vile, occasions,* or *purposes.* (Mgh.) And رَجُلٌ حَافِظٌ

العَيْنِ *A man whom sleep does not overcome:* (Lḥ, Ḳ:) because the eye guards the person when sleep does not overcome it. (TA.) ▼ الحَفِيظُ is also a name of God; meaning [*The Preserver of all things;*] *He from whose preservation nothing is excluded,* (Ḳ,* TA,) *not even a thing of the weight of a* ذَرَّة [q. v.], (TA,) *in the heavens, nor on the earth;* (Ḳ, TA;) *who preserves from oblivion, for, or against, his creatures and his servants, what they do of good or evil; who preserves the heavens and the earth by his power, and whom the preservation of both does not burden.* (TA.) And الحَفَظَة is an appellation of *The recording angels, who write down the actions of the sons of Adam, or mankind;* (Ṣ, Ḳ;) as also الحَافِظُونَ. (Ḳ.) ▼ حَفِظَ is sometimes trans.; as in the saying, هُوَ حَفِيظٌ عِلْمَكَ وَعِلْمَ غَيْرِكَ [*He knows by heart thy science, and the science of others beside thee*]. (TA.) [القُوَّةُ الحَافِظَةُ, and simply الحَافِظَةُ, signify *The retentive faculty of the mind; retentiveness of mind;* or *memory;* as also ▼ الحِفْظُ, for حِفْظُ القَلْبِ.] — حَافِظٌ also signifies ‡ *A distinct and direct road;* (En-Naḍr, Ḳ, TA;) *not one that is apparent at one time and then ceases to be traceable.* (En-Naḍr, TA.)

مُحْفِظَاتٌ *Things that anger a man, when he has his kinsman, or neighbour, slain.* (TA.) — And مُحْفِظَاتُ رَجُلٍ *A man's women and others whom he protects, and for whose defence he fights [when required to do so:* because they occasion his being angered when they are injured]. (TA.)

مَحْفُوظٌ *Kept, preserved, guarded,* or *taken care of, because of the high estimation in which it is held;* as also ▼ حَفِيظٌ. (TA.) It is said in the Ḳur [lxxxv. 21 and 22], بَلْ هُوَ قُرْآنٌ مَجِيدٌ فِى لَوْحٍ مَحْفُوظٍ (TA) [*Nay, it is a glorious Ḳur-án,* written *upon a tablet preserved*] from the devils and from the alteration of anything thereof: (Jel:) or, accord. to one reading, مَحْفُوظٌ, this epithet being thus made to relate to the Ḳur-án. (TA.) — [Hence, as an epithet in which the quality of a subst. predominates, and then as a subst.,] *A young child;* in the dial. of Mekkeh; as a term of good omen: pl. مَحَافِيظُ. (TA.) — [Also *Kept,* or *retained, in the mind,* or *memory; known,* or *learned, by heart.* Hence the phrase,] عَرَضَ مَحْفُوظَاتِهِ عَلَى فُلَانٍ *He showed the things which he kept,* or *retained, in his mind,* or *memory,* or *which he knew,* or *had learned, by heart, to such a one.* (TA.)

مُحَافِظ: see حَافِظ.

حفل

1. حَفَلَ, aor. ـِ, inf. n. حَفْلٌ and حُفُولٌ and حَفِيلٌ, said of water, and of milk (Ḳ) in the udder (TA) [or breast], *It collected;* as also تحفّل and ▼ احتفل. (Ḳ, TA. [In the CḲ, احْتَفَلَ is erroneously put for احْتَفَلَهُ.]) And حَفْلٌ signifies The *collecting of water,* i. e. *its becoming collected, in its* مَحْفِل, meaning its *place of collecting.* (TA.) — حَفَلَ الدَّمْعُ, (M, Ḳ,) inf. n. حَفْلٌ, (TA,) *The tears became copious.* (M, Ḳ, TA.) In some copies of the Ḳ, نثر is here erroneously put for كثُر. (TA.) — حَفَلَ الوَادِى بِالسَّيْلِ *The valley brought the torrent so as that it filled its sides;* as also ▼ احتفل: (Ḳ:) or the latter signifies *the valley became filled by the torrent:* (Ṣ:) or احتفل الوادى *the valley became full, and flowed.* (Mṣb.) — حَفَلَتِ السَّمَآءُ, (Ṣ, M, Ḳ,) inf. n. حَفْلٌ, (Ṣ,) *The sky rained vehemently:* (Ḳ:) or *the rain fell profusely.* (Ṣ,* M, TA.) — حَفَلَتْ, said of a woman, *She collected the milk in her breasts.* (TA.) And of camels, one says, حَفَلَتْ مِنَ الرَّبِيعِ [*They abounded in milk,* or *had their udders full, from the herbage called* ربيع]. (Ṣ and Ḳ in that art. [See حَافِلٌ.]) — حَفَلَ القَوْمُ, (Ṣ, Mṣb, Ḳ,) aor. ـِ, inf. n. حَفْلٌ; (Mṣb;) and ▼ احتفلوا; (Ṣ, Mṣb, Ḳ;) *The people,* or *party, collected themselves together* (Ṣ, Mṣb, Ḳ) in a sitting-place: (Mṣb:) *they collected themselves together, aiding one another,* or *for one thing* or *affair;* syn. احتشدوا. (Ṣ.) And حَفَلُوا لَهُ *They combined for him,* [or *on his account,*] *and took pains,* or *exerted themselves, in treating him with courtesy and honour;* as also حَشَدُوا لَهُ. (Fr, L in art. حشد.) — See also 8. — حَفَلَهُ: see 2. — حَفَلْتُ بِفُلَانٍ *I managed,* or *conducted, the affair,* or *affairs, of such a one.* (Mṣb.) And ▼ احتفل بِالأُمُورِ *He managed,* or *conducted, affairs,* or *the affairs, well.* (IDrd, Ḳ.) — حَفَلْتُ كَذَا, aor. ـِ, *I cared for, minded, heeded,* or *regarded, such a thing.* (Ṣ.) And مَا حَفَلَهُ, and مَا حَفَلَ بِهِ, aor. ـِ, (M, Ḳ,) inf. n. حَفْلٌ; (TA;) and ▼ ما احتفل بِهِ [and لَهُ; so in the T and TA in art. ربأ]; *He did not care for, mind, heed,* or *regard, it,* or *him.* (M, Ḳ.) And لَا تَحْفِلْ بِهِ *Do not thou care for, mind,* &c., *it,* or *him.* (Ṣ.) And لَا تَحْفِلْ بِأَمْرِهِ *Do not thou ask his affair, nor be disquieted thereby.* (Mṣb.) — حَفَلَهُ, aor. ـِ, (Ṣ,) inf. n. حَفْلٌ, (TA,) *He,* or *it, made it,* or *rendered it, clear, unobscured, apparent, plainly apparent,* or *conspicuous;* (Ṣ, TA;) as, for instance, black hair the colour of a pearl, increasing [in appearance] its whiteness; (TA;) *exposed it to view; displayed it;* syn. جَلَاهُ [perhaps here signifying also *he polished it*]. (Ṣ, TA.)

2. حفّلهُ, (Mgh,* Mṣb, Ḳ,) inf. n. تَحْفِيلٌ; (TA;) and ▼ حَفَلَهُ, (Ḳ,) inf. n. حَفْلٌ; (TA;) *He collected it,* or *caused it to collect;* (Mgh, Mṣb, Ḳ;) namely, water, (Ḳ,) and milk (Mgh, Mṣb, Ḳ) in the udder (Mgh) of a ewe or she-goat, (Mgh, Mṣb,) or of a she-camel, or of a cow, in order to deceive the purchaser, that he might increase the price. (Mgh.) Hence one says, حفّل الشَّاةَ, (Ṣ,* Mṣb, Ḳ,*) or البَقَرَةَ, or النَّاقَةَ, (TA,) inf. n. as above, (Ṣ, Ḳ,) *He abstained from milking the ewe* or *she-goat,* (Ṣ, Mṣb, Ḳ,*) or *the cow,* or *the she-camel,* (TA,) *for some days, in order that the milk might collect in her udder, for sale,* (Ṣ, Ḳ,*) or *until the milk collected in her udder.* (Mṣb.) The Prophet forbade the doing this. (Ṣ.) — *He adorned him,* or *it.* (Ḳ,* TA.)

5. تحفّل: see 1, first signification. — Also, said of a sitting-place, *It abounded with company; had many persons in it.* (ISd, Ḳ.) — *He adorned himself;* (Ḳ;) as also ▼ احتفل. (TA.) And تَحَفَّلِى لِزَوْجِكِ *Adorn thyself that thou mayest be in favour with thy husband.* (TA.) And العَرُوسُ تَحْتَفِلُ ▼ *The bride adorns herself.* (TA.) — *It was,* or *became, clear, unobscured, apparent, plainly apparent, conspicuous, exposed to view,* or *displayed;* (Ṣ;) as also ▼ احتفل: (Ṣ, Ḳ:*) each is quasi-pass. of حَفَلَهُ as explained in the last sentence of the first paragraph in this art.: (Ṣ:) the latter, said of a road, means *It was,* or *became, apparent.* (Aṣ, Ḳ.)

8. احتفل: see 1, in five places: — and 5, in three places. — احْتِفَالٌ also signifies The *exceeding the usual,* or *ordinary,* or *the just,* or *proper, bounds,* or *degree; acting egregiously,* or *immoderately,* or *extravagantly; striving,* or *labouring; exerting oneself,* or *one's power* or *efforts* or *endeavours* or *ability;* or *the like;* syn. مُبَالَغَةٌ; and so حَفِيلٌ [an inf. n. of ▼ حَفَلَ]. (M, Ḳ.) — And احتفل, said of a horse, *He showed his rider that he had attained his utmost speed of running, and yet had some remaining power.* (AO, Ḳ.)

حَفْلٌ *A company* of men; as in the saying, عِنْدَهُ حَفْلٌ مِنَ النَّاسِ [*With him,* or *at his abode, is a company of men*]: originally an inf. n. (Ṣ.) — جَمْعٌ حَفْلٌ and ▼ حَفِيلٌ [which latter is also originally an inf. n. (see 1 and 8)] *A numerous company.* (Ḳ.) — ذُو حَفْلٍ, (Ḳ,) and ▼ ذُو حَفْلَةٍ, (Ṣ, Ḳ,) and ▼ حَفِيلٌ, (Ḳ,) فِى أَمْرِهِ, (TA,) A man *who exerts himself,* or *his power* or *efforts* or *endeavours* or *ability,* or *who takes pains* or *extraordinary pains, in that which he sets about.* (Ṣ, Ḳ, TA.) And ▼ أَخَذَ لِلْأَمْرِ حَفْلَتَهُ *He strove,* or *laboured; exerted himself,* or *his power* or *efforts* or *endeavours* or *ability;* or *took pains* or *extraordinary pains; in the affair.* (Ṣgh, Ḳ.)

حِفْلٌ: see حُفَالَةٌ.

حَفْلَةٌ: see حَفْلٌ, in two places: and see also جَاؤُوا بِحَفِيلَتِهِمْ, below.

دَعَاهُمُ الحَفَلَى and ▼ الأَحْفَلَى dial. vars. of الجَفَلَى and ▼ الأَجْفَلَى, (M, Ḳ,) which are more common; meaning *He invited them with their company.* (M, TA. [See art. جفل.])

حُفَالٌ Milk *collected.* (IAar, Ḳ.) — *A great company.* (IAar, Ḳ.)

حَفُولٌ: see حَافِلٌ. — Also, applied to a woman, *Beautiful, goodly,* or *comely;* syn. جَمِيلَةٌ: (Ibn-'Abbád, TA:) pl. حَفَائِلُ, or, as some say, حَوَافِلُ. (TA.)

حَفِيلٌ: see حَفْلٌ, in two places.

حُفَالَةٌ The *bad,* or *vile,* of anything: (Aṣ, Ṣ:) of wheat, *what comes forth and is thrown away;* [like حُثَالَةٌ;] (TA;) and ▼ حِفْلٌ [in like manner] signifies the حُثَالَة of wheat: (AA, TA:) also, the former, *what is thin,* of the dregs of oil (Ḳ, TA) and perfume, (TA,) and of the froth of milk: (CḲ:) or it signifies also the *froth* of milk: (ISd, Ḳ, TA:) and the *worthless* of mankind; *those in*

whom is no good; (Aṣ, Ṣ;) like حُثَالَةٌ; (Aṣ, Ṣ, Ḳ;) as in the saying هُوَ مِنْ حُفَالَتِهِمْ [*He is of the worthless of them*]. (Aṣ, Ṣ.)

جَاؤُوا بِحَفِيلَتِهِمْ *They came, all of them,* or *all together:* (M, Ḳ:) in the O, بِحَفْلَتِهِمْ. (TA.) كَانَ حَفِيلَةُ مَا أَعْطَى دِرْهَمًا *The utmost amount that he gave was a dirhem.* (TA.)

حَافِلٌ A valley, and a small water-course (شُعْبَةٌ), *flowing with a copious torrent.* (Ṣ.) An udder *full of milk:* (Ṣ:) or *having much milk:* pl. حُفَّلٌ (Ḳ) and حَوَافِلُ also: (Ḥar p. 131:) it has also the latter meaning applied to a ewe or she-goat; (Ḳ;) pl. حُفُلٌ: (TA:) and so have حَافِلَةٌ and حَفُولٌ applied to a she-camel. (Ḳ.) مَدَامِعُ حُفَّلٌ *Copious flowings of tears.* (TA.)

دَعَاهُمُ الأَحْفَلَى: see الحَفَلَى.

مَحْفِلٌ *A place of collecting of water.* (TA.) — *A place of assembling,* or *congregating,* (T, Ṣ, Mṣb, Ḳ,) of a people; (Ṣ, Mṣb;) as also مُحْتَفَلٌ: (Ṣ, Ḳ:) or *a place of assembling,* or *congregating, of many persons:* (El-Ámidee, MF:) or *a place in which is an assembly,* or *congregation:* (El-Munáwee, TA:) and *a sitting-place:* (T, TA:) pl. مَحَافِلُ. (Mṣb.) — [And The *elevated platform for the* مُبَلِّغُون *in a mosque;* also (in Egypt) called دِكَّةٌ, vulg. دِكَّة, it is surrounded by a low railing or parapet, and generally supported by small columns.]

مُحَفَّلَةٌ A ewe, or she-goat, *left unmilked* (Ṣ, Mṣb) *for some days, in order that the milk may collect in her udder, for sale,* (Ṣ,) or *until the milk has collected in her udder:* (Mṣb:) or a ewe, or she-goat, or a she-camel, or a cow, *whose milk has been made to collect in the udder,* in order to deceive the purchaser, that he may increase the price: (Mgh:) originally مُحَفَّلٌ لَبَنُهَا. (Mṣb.)

مُحَافِلٌ *Contending for superiority in number &c.* (TA.) هُوَ مُحَافِظٌ عَلَى حَسَبِهِ مُحَافِلٌ — *He is one who preserves his nobility,* or *honourableness.* (Az, Ḳ.)

مُحْتَفَلٌ: see مَحْفِلٌ. — Also The *most fleshy part* of the flesh of the thigh and shank. (TA.) — And The *main part* of an affair: (TA:) [and likewise of a place, or tract, or region; for] مُحْتَفَلُ البَيْدَاءِ signifies *the main part of the desert;* syn. مُعْظَمُهَا and مُتَجَمَّعُهَا. (TA in art. جمع.)

حفن

1. حَفَنَهُ, (Ṣ,) aor. ـِ, (PṢ, TḲ,) [or ـَ, as in a phrase following,] inf. n. حَفْنٌ, (M, Ḳ,) *He took it* (a thing) *with the palms of his two hands and with the fingers put together* [*so as to make the two hands like a bowl*]: (M, Ḳ:) or *he scooped it up,* or *out,* (جَرَفَهُ,) *with both his hands:* (Ṣ, Ḳ:) said only of what is dry, as flour, and sand, and the like. (Ṣ.) حَفَنَ القَوْمَ — *He gave to every one of the party a* حَفْنَة. (TA.) — حَفَنَ لَهُ, (Mṣb,) or حَفَنَ لَهُ حَفْنَةً, (Ṣ,) aor. ـَ, (Mṣb,) inf. n. حَفْنٌ, (Mṣb, Ḳ,) *He gave to him a small quantity.* (Ṣ, Ḳ.) — حَفَنَ المَآءَ عَلَى رَأْسِهِ *He threw the water upon his head with his two hands* [*put together so as to be like a bowl*]. (IAạr, TA.)

8. احتفنهُ (Ṣ, Ḳ) لِنَفْسِهِ (Ṣ) *He took it* (a thing) *for himself.* (Ṣ, Ḳ.) — احتفن مِنْهُ ‡ *He took much of it.* (A, TA.) — احتفن الشَّجَرَ † *He pulled up the trees from the ground.* (Ḳ.) And احتفن الرَّجُلَ † *He uprooted the man:* (Az, Ṣ:) [or] احتفنهُ signifies ‡*he put his hands,* or *arms, beneath his knees, and took him* [*by that part,* i. e.] *by the inner side of the knee, and then carried him,* or *carried him off* or *away.* (Ḳ, TA.)

حَفْنٌ The *act of turning the feet as though one were throwing the dust* (كَأَنَّهُ يَحْثُو) *with them, when walking.* (Ḳ.)

حَفْنَةٌ, (Ṣ, Mgh, Mṣb, TA, and so, accord. to the TA, in the Ḳ,) or حُفْنَةٌ, (so in copies of the Ḳ,) [but the former is that which is commonly known,] *A handful:* (Mgh, Ḳ:) or the *quantity that fills the two hands* [*when they are put together so as to be like a bowl*]; (Ṣ, Mṣb;) of wheat [or the like]: (Ṣ:) pl. حَفَنَاتٌ. (Ṣ, Mṣb.) Hence, (in the saying of Aboo-Bekr, TA,) إِنَّمَا نَحْنُ حَفْنَةٌ مِنْ حَفَنَاتِ اللهِ, (Ṣ, TA,) i. e., ‡ *We shall be but little,* on the day of resurrection, *like a* حفنة, in the estimation *of God;* (TA;) meaning we shall be but a small thing in comparison with the dominion and the mercy of God. (Ṣ, TA.) — Also The *hand* (كَفّ) itself. (Ḥar p. 296.) — See also what next follows.

حُفْنَةٌ *A hollow, cavity, trench,* or *the like, dug,* or *excavated, in the ground,* (Ṣ, Ḳ, TA,) *wherever it be;* or *excavated by a torrent in rugged ground, in the channel of the water:* (TA:) and *a* [*hollow,* or *cavity, in the ground, such as is termed*] نُقْرَة, (ISk, Ḳ,) *having in it water, and in its bottom pebbles and earth;* (ISk, TA;) as also حَفْنَةٌ: (Ḳ:) *a well,* or *pit:* (KL:) pl. of the former حُفَنٌ; (Ṣ, Ḳ;) which is explained by Sh as meaning *small round hollows* or *cavities, in which rain-water stagnates, excavated by the water, in the form of pools.* (TA.) — See also حَفْنَةٌ.

حَفَّانٌ, n. un. with ة, belongs to art. حف, q. v. (Ṣ, Ḳ.)

مِحْفَنٌ, applied to a man, (TA,) *i. q.* كَثِيرُ الحَفْنِ [i. e. One *who takes much with the palms of his two hands and with the fingers put together:* or *who scoops up,* or *out, much, with both his hands:* see 1, first sentence]. (ISd, Ḳ.)

حفى and حفو

1. حَفِيَ, (Ṣ, Mgh, Mṣb,) aor. ـَ, (Ṣ, Mṣb,) inf. n. حَفَاءٌ, (ISk, Zj, IB, Mgh, Mṣb,) like سَلَامٌ, (Mṣb,) with fet-ḥ, not حِفَاءٌ, as in the Ṣ, (IB,) [for] this latter is a simple subst., (Mṣb,) *He walked barefoot, without sandal and without boot;* (ISk, Zj, Ṣ, IB, Mgh, Mṣb;) as also احتفى: (Ḳ:) [but Mṭr says,] this latter, occurring in the sense of the former in a trad. of 'Omar, I have not found [elsewhere]. (Mgh.) And حَفِيَ and خُفِّيَ مِنْ نَعْلَيْهِ and, inf. n. حِفْوَةٌ and حَفَايَةٌ and حِفَايَةٌ, [or all these are simple substs., *He was,* or *became, bare of his sandals* and *his boot.*] (TA.) — And حَفِيَ, inf. n. حَفًا, (Ṣ, Mgh, Mṣb, Ḳ, &c.,) *His foot,* i. e. a man's, (Ṣ, Mṣb, Ḳ,) and a camel's, (Ḳ,) or *his solid hoof,* (Ṣ, Ḥam p. 476,) or this also, (Ḳ,) *was,* or *became, attenuated* [*in the sole*], (Ṣ, Mṣb, Ḳ,) or *chafed, abraded,* or *worn,* (Ḥam ubi suprà, and PṢ,) by much walking or treading or travel: (Ṣ, Mṣb, Ḥam:) or *it* (the foot of a man [and the hoof of a horse or the like]) *became attenuated* [&c.] *by much walking* or *treading* or *travel:* (Mgh:) and حَفِيَ said of a horse, *his hoof became abraded,* or *grazed.* (Ṣ.) = حَفِيَ بِهِ, inf. n. حَفَاوَةٌ (Ṣ, Mgh, Ḳ) and حِفَاوَةٌ and حِفَايَةٌ and تِحْفَايَةٌ, (Ḳ, TA,) with kesr; (TA; [in the CḲ تَحْفَايَة; both extr.;]) and به تحفّى, (Ṣ, Ḳ,) and احتفى به; (Ḳ;) *He showed him much honour,* (Ṣ, Mgh, Ḳ,) *and kindness,* or *goodness and affection and gentleness, and regard for his circumstances;* (Ṣ;) *regarded him,* or *behaved towards him, with affection,* or *benevolence and solicitude;* (Mgh;) *and manifested joy,* or *pleasure;* (Ḳ;) and *asked,* or *inquired, much respecting his state,* or *condition;* (Ṣ, Ḳ;) and *was careful,* or *solicitous, respecting his case:* (Ṣ:) or حَفِيَ عَنْهُ signifies *he asked,* or *inquired, much respecting him:* (Ḥar p. 284:) and احفى *he exceeded the usual bounds in making much inquiry respecting another, and in carefulness,* or *solicitude, respecting his case:* (Ḥar p. 348:) and تَحَفٍّ signifies the *speaking and meeting in a good,* or *pleasing, manner;* and *exceeding the usual bounds in returning a salutation,* and *in asking,* or *inquiring:* accord. to Zj, حَفِيَ بِهِ, inf. n. حِفْوَةٌ, means *he acted towards him with kindness,* or *goodness and affection and gentleness, and regard for his circumstances:* accord. to Aṣ, حَفِيَ بِهِ, aor. ـَ, inf. n. حَفَاوَةٌ, *he employed himself in the accomplishment of that which he needed,* or *required, and made his abode pleasant:* (TA:) and حَفَاوَةٌ signifies also the *being importunate, pressing, urgent,* or *persevering,* (Ḳ, TA,) *in asking.* (TA.) Hence the prov., مَأْرَبَةٌ لَا حَفَاوَةٌ [or مَأْرُبَةٌ, and مَأْرُبٌ, explained in art. ارب]. (Ṣ, Ḳ.) — حَفِيتُ إِلَيْهِ بِالوَصِيَّةِ, or حَفَيْتُ, (accord. to different copies of the Ṣ,) *I exceeded the usual bounds to him in the injunction,* or *charge:* mentioned by A'Obeyd: (Ṣ:) and اليه تحفّى *he exceeded the usual bounds to him in the injunction,* or *charge.* (TA.) = حَفَا بِهِ, (Ḳ,) and حَفَاهُ, (TA,) inf. n. حَفْوٌ, *He* (God) *honoured him.* (Ḳ, TA.) — And حَفَاهُ *He* (a man) *gave to him.* (Ḳ.) — And *He denied him,* or *refused him,* or *refused to give him;* (IAạr, Ḳ;) inf. n. حَفْوٌ. (IAạr.) Thus it bears two contr. significations. (Ḳ.) You say, أَتَانِي فَحَفَوْتُهُ *He came to me and I denied him,* &c. (IAạr.) And حَفَوْتُهُ مِنْ كُلِّ خَيْرٍ, aor. ـُ; inf. n. حَفْوٌ, *I debarred him from,* or *prevented him from obtaining, all good.* (Aṣ, Ṣ.) = حَفَا شَارِبَهُ: see 4.

3. حافاهُ, (inf. n. مُحَافَاةٌ, TA,) *He disputed with him in words; or did so vehemently, or obstinately.* (AZ, Ṣ, Ḳ.*)

4. احفى, said of a man, *His beast became attenuated,* or *chafed,* or *abraded, in* [*the sole of*] *the hoof.* (Ṣ.) = احفاهُ *He* (God) *caused him to be barefooted, without sandals* or *boots:* and hence احفى also signifies *he made* his feet *bare of the sandals* or *boots.* (TA.) — *He made his foot,* i. e. a man's, and *his hoof,* i. e. a horse's or the like, *to become attenuated,* [or *chafed,* or *worn, in the sole,*] by much walking or treading or travel. (Ṣ.) = *He repeated it;* namely, a question. (Ḳ.) — *He importuned, pressed,* or *urged, him, and harassed,* or *molested, him in so doing:* (Lth, Ḳ:) or *he asked him, and pressed him much in seeking* or *demanding:* (TA:) *he importuned him* in asking or questioning: (Mṣb:) *he harassed,* or *wearied, him, and went to the utmost length in asking him,* or *questioning him.* (TA.) See also 1. إِحْفَآءٌ signifies also The *going to the utmost length in disputing.* (Ṣ, TA.) It is in asking respecting a thing, and in seeking or demanding, and in seeking or demanding from another: you say, احفى فِى المَسْأَلَةِ, [&c.,] and تحفّى فِيهَا, *He exceeded the usual bounds in the question,* or *in asking.* (Ḥam p. 80.) — And hence, (Ḥam p. 80,) احفى شَارِبَهُ *He clipped his mustache to the utmost degree;* (Ṣ, Ḥam;) *clipped it closely:* (Ṣ:) or *he clipped it much;* (Mgh, Mṣb, Ḳ;) as also حَفَاهُ. (Ḳ.) — احفى فَمَهُ *He examined to the utmost his* [app. a horse's] *teeth.* (TA.) — أَحْفَيْتُهُ *I incited,* or *urged, him to inquire respecting,* or *to investigate, the news,* or *information,* (Ḳ, TA,) *to the utmost.* (TA.) = أَحْفَيْتُ بِهِ *i. q.* أَزْرَيْتُ [*I despised him;* or *I brought against him the imputation of a fault,* or *the like, desiring to involve him in confusion thereby;* &c.]. (Ḳ.)

5. تحفّى, inf. n. تَحَفٍّ: see 1, in three places: and see also 4. — Also *i. q.* اِجْتَهَدَ [*He strove,* or *laboured,* &c., فِى أَمْرٍ *in an affair*]. (Ḳ.) — And *i. q.* اهْتَبَلَ [app. as meaning *He practised artifice,* or *the like*]. (Ḳ.)

6. تَحَافَيْنَا إِلَى السُّلْطَانِ *Each of us preferred a complaint against the other to the Sulṭán,* (Ḳ, TA,) *and he referred our case to the judge* (الحَافِى, i. e. القَاضِى). (TA.)

8. احتفى: see 1, first sentence. = And احتفى بِهِ: see 1. = احتفى also signifies *He pulled up* herbs, or leguminous plants, *from the ground* (T, Mgh, Ḳ) *with the ends of his fingers, because of their shortness and paucity;* (T, Mgh;) as also اِحْتَفَأَ, (T, Mgh, Ḳ,) accord. to one reading of a trad. in which it occurs; and اجتفأ, accord. to another reading of the same; but both these are disallowed by Aboo-Sa'eed. (T, Mgh.) — *He uprooted,* or *extirpated,* anything. (Aboo-Sa'eed, T.) — احتفى القَوْمُ المَرْعَى *The people,* or *party, fed their animals upon the pasturage and left not aught of its herbage:* the subst. [denoting the *act of doing this*] is حفوة [app. حَفْوَةٌ]. (TA.)

10. استحفى *He asked,* or *inquired after, news,* or *tidings,* (A, Ḳ,) *exceeding the usual bounds in doing so.* (A.)

حَفًا: see حِفْوَةٌ.

حَفٍ, applied to a man, (Ṣ, Mgh, Mṣb, Ḳ,) and a camel, (Ḳ,) and a horse or the like, (Zj, Ṣ, Ḳ, Ḥam p. 476,) *Having his foot,* (Ṣ, Mgh, Mṣb, Ḳ,) or *hoof,* (Zj, Ṣ, Ḳ, Ḥam,) *attenuated* [*in the sole*], (Zj, Ṣ, Mgh, Mṣb, Ḳ,) or *chafed, abraded,* or *worn,* (Ḥam, Ṣ,) by much walking or treading or travel; (Ṣ, Mgh, Mṣb, Ḥam;) as also حَافٍ. (Ḳ.)

حَفْوَةٌ: see 8.

حُفْوَةٌ: see what next follows.

حِفْوَةٌ (Ṣ, Ḳ) and حُفْوَةٌ (Ḳ) and حِفْيَةٌ and حِفَايَةٌ, (Ṣ, Ḳ,) all simple substs., (Ḳ,) [but all except the second mentioned in one place in the TA as inf. ns.,] and حِفَآءٌ, (Ṣ, Mṣb,) a simple subst., differing from the inf. n., which is حَفَآءٌ, (Mṣb,) The *state of being barefoot, without sandal and without boot:* (Ṣ, Mṣb:) or the *state of having the foot,* or *hoof, attenuated* [*in the sole,* or *chafed, abraded,* or *worn,* by much walking or treading or travel]: (Ḳ:) [but it seems that this is a mistake, and that] the word denoting the latter meaning is حَفًا [an inf. n.: see 1]. (ISk, Zj, Ṣ, Mgh, Mṣb.)

حِفْيَةٌ: حِفَايَةٌ: } see حِفْوَةٌ.

حَفِىٌّ *Showing much honour,* (Mgh, Ḳ,) *and manifesting joy* or *pleasure* [*at meeting another*]; as also حَافٍ; (Ḳ;) *and behaving with affection,* or *benevolence and solicitude;* (Mgh;) *showing kindness,* or *goodness and affection and gentleness, and regard for the circumstances of another:* (Lth, TA:) and *asking,* or *inquiring, much respecting another's state,* or *condition;* as also حَافٍ: (Ḳ:) *going to the utmost length in asking,* or *inquiring:* (Ṣ:) and [hence, perhaps,] *knowing in the utmost degree:* (Ṣ, Ḳ:) and *importunate, pressing,* or *urgent, in asking,* or *inquiring:* (Ḳ:) pl. حُفَوَآءُ. (Fr, Ḳ.) You say, هُوَ حَفِىٌّ بِهِ *He is one who behaves with affection,* or *benevolence and solicitude, to him; who shows him much honour* [&c.]. (Mgh.) إِنَّهُ كَانَ بِى حَفِيًّا, in the Ḳur [xix. 48], means *Verily He is gracious* [*to me*]: (Zj:) or *knowing* [*with respect to me*] *and gracious* [*to me*], *answering my prayer when I pray to him:* (Fr:) or *mindful, regardful,* or *considerate, of me.* (TA.)

حِفَايَةٌ: see حِفْوَةٌ.

حَافٍ *Walking barefoot, without sandal and without boot:* (ISk, Zj, Ṣ, Mgh, Mṣb:) pl. حُفَاةٌ. (Mgh, Mṣb.) — See also حَفٍ. = And see حَفِىٌّ, in two places. = Also *A judge;* syn. قَاضٍ. (Ḳ.)

حق

1. حَقَّ, aor. ـِ (Ṣ, Mṣb, Ḳ, &c.) and ـُ, (IDrd, Mṣb, Ḳ,) [the latter irregular,] inf. n. حَقَّةٌ (Ḳ, TA) and حَقٌّ (IDrd, TA) and حُقُوقٌ, (TA,) *i. q.* صَارَ حَقًّا [i. e., accord. to the primary meaning of حَقٌّ, as explained below, on the authority of Er-Rághib, *It was,* or *became, suitable to the requirements of wisdom, justice, right* or *rightness, truth,* or *reality* or *fact;* or *to the exigencies of the case*]: (TA:) *it was,* or *became, just, proper, right, correct,* or *true; authentic, genuine, sound, valid, substantial,* or *real; established,* or *confirmed, as a truth* or *fact:* and *necessitated, necessary, requisite,* or *unavoidable; binding, obligatory, incumbent,* or *due:* syn. وَجَبَ; (T, Ṣ, Mṣb, Ḳ, &c.;) and ثَبَتَ: (Mṣb, TA:) *it was,* or *became, a manifest and an indubitable fact* or *event;* as explained by IDrd in the Jm; (TA;) *it happened, betided,* or *befell, surely, without doubt* or *uncertainty.* (Ḳ.) It is said in the Ḳur xxxvi. 6, لَقَدْ حَقَّ القَوْلُ عَلَى أَكْثَرِهِمْ, i. e. *The saying,* "I will assuredly fill Hell with genii and men together," [Ḳur xi. 120 and xxxii. 13,] (Bḍ,) or *the sentence* of punishment, (Jel,) *hath become necessitated* [*as suitable to the requirements of justice,* or *as being just* or *right,*] *to take effect upon the greater number of them;* syn. وَجَبَ, (Jel, TA,) and ثَبَتَ. (TA.) And this, namely, ثَبَتَ, is the meaning of the verb in the phrase, حَقَّ عَلَيْكَ القَضَآءُ [*The sentence was,* or, emphatically, *is, necessitated as suitable to the requirements of justice to take effect upon thee;* or *it was,* or *is, necessary, just,* or *right, that the sentence should take effect upon thee*]. (TA.) [In like manner,] one says, يَحِقُّ عَلَيْكَ أَنْ تَفْعَلَ كَذَا *It is necessary for thee* [*as suitable to the requirements of wisdom* or *justice* or *the like*], or *incumbent on thee,* or *just* or *proper* or *right for thee, that thou shouldst do such a thing.* (TA.) [Thus one says,] الحَقِيقَةُ مَا يَحِقُّ عَلَيْكَ أَنْ تَحْمِيَهُ [*The* حقيقة *is that which it is necessary for thee* &c., or *that which it behooveth thee, that thou shouldst defend it,* or *protect it*]. (Ṣ,* Ḳ.) Accord. to Sh, the Arabs said, حَقَّ عَلَىَّ أَنْ أَفْعَلَ ذٰلِكَ and حُقَّ: but accord. to Fr, when you say حَقَّ, you say عَلَيْكَ; and when you say حُقَّ, you say لَكَ. (TA.) [Accordingly] one says, حُقَّ لَكَ أَنْ تَفْعَلَهُ and حُقِقْتَ أَنْ تَفْعَلَ ذَا: both mean the same: (Ks, Ṣ, Ḳ:) [i. e., each has one, or the other, or both, of the meanings next following:] or the former means *It was,* or, emphatically, *is,* rendered حَقّ [or *suitable to the requirements of wisdom* or *justice* &c.] *for thee,* or *necessary for thee,* or *incumbent on thee,* or *just* or *proper* or *right for thee,* [or *it behooved* or *behooves thee,*] *that thou shouldst do,* or *to do, this,* or *that:* and [the latter, or] حُقِقْتَ بِأَنْ تَفْعَلَ, *Thou wast,* or, emphatically, *art,* rendered حَقِيق [or *adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, competent,* or *worthy,*] *that thou shouldst do,* or *to do, this,* or *that*]: (A, TA:) and in like manner, حُقَّتْ signifies in the Ḳur lxxxiv. 2 and 5: (Bḍ, Jel:*) or حُقِقْتَ بِأَنْ تَفْعَلَ may mean *thou wast,* or *art, known by the testimony of thy circumstances to be* حَقِيق &c. (A, TA.) And مَا كَانَ يَحُقُّكَ أَنْ تَفْعَلَهُ

[virtually] means the same as مَا حُقَّ لَكَ [best rendered in this case *It did not behoove thee to do it*]. (TA.) One says also, حَقَّ أَنْ تَفْعَلَ [*It was*, or, emphatically, *is, necessary* &c. *that thou shouldst do* or *to do* such a thing]: but they did not say, حَقَقْتَ أَنْ تَفْعَلَ. (Fr, TA.) — But حَقَّ عَلَيَّ أَنْ تَفْعَلَ كَذَا means *Thy doing so distressed*, or *hath distressed*, or *afflicted, me*; or, emphatically, *distresses*, or *afflicts, me*; like عَزَّ عَلَيَّ. (Ṣ and Ḳ and TA in art. عز.) And in like manner, حَقَّ أَنَّكَ ذَاهِبٌ [or حَقَّ مَا أَنَّكَ ذَاهِبٌ] means عَزَّ مَا أَنَّكَ ذَاهِبٌ [*It is distressing to me that thou art going away*]. (TA in art. عز.) And لَحَقَّ مَا is used in the same manner as لَعَزَّ مَا, q. v. (A and TA in art. عز.) You say also, حَقَّتِ الحَاجَةُ *Want befell*, or *betided*, or *happened, and was severe*, or *distressing*: (Mṣb, TA:) [which is said to be] from the phrase, حَقَّتِ القِيَامَةُ, aor. ـِ, *The resurrection included*, or *shall include, within its sphere* [*all*] *the created beings*. (Mṣb.) = حَقَّتْ, aor. ـِ, (Ḳ,) inf. n. حِقَّةٌ (Ṣ,* Mṣb, Ḳ,) and حُقُّ, (Ḳ,) or, accord. to ISd, it should rather be حَقَاقَةٌ and حُقُوقَةٌ, because حِقَّةٌ is used as an epithet, [as will be seen below,] and the inf. n. in a case like this, by rule, should differ from the epithet, (TA,) *She* (a camel) *became a* حِقّ, or حِقَّة; i. e., *entered the fourth year*: (Ḳ:) and أَحَقَّ, inf. n. إِحْقَاقٌ, *he* (a camel) *became a* حِقّ: because, so they say, he is then fit to be laden: (Mṣb:) and احقّت *she* (a young camel) *completed three years*; (Aboo-Málik, Ḳ;) *became a* حِقَّة; (Ibn-'Abbád, Ḳ;) like حَقَّتْ. (TA.) You say, هُوَ حِقٌّ بَيِّنُ الحِقَّةِ [*He is a* حِقّ, *bearing evidence of being such*]: (Ṣ:) and بَيِّنَةٌ هِيَ حِقٌّ (Ḳ) and حِقَّةٌ (Mṣb, Ḳ) الحِقَّة [*she is a* حِقّ or حِقَّة, *bearing evidence* &c.]: (Mṣb:) [a phrase] to which a parallel is scarcely known, (Mṣb,) or to which there is no parallel (Ḳ) except أَسَدٌ بَيِّنُ الأَسَدِ [a lion bearing evidence of being like a lion in boldness]. (TA.) — حِقٌّ [as inf. n. of حَقَّتْ] also signifies A she-camel's *overpassing the days* [*corresponding to those*] *in which she was covered* [*in the preceding year*]: (Ḳ:) or her *completing* [*the time of*] *her pregnancy*; as also اِسْتِحْقَاقٌ. (TA.) — And حَقَّتْ and احقّت and استحقّت *She* (a camel) *became fat*. (TA. [See also 8, last signification.]) = حَقَّهُ, (Ḳ,) aor. ـُ, inf. n. حَقٌّ, (TA,) *He*, or *it*, *rendered it* [*suitable to the requirements of wisdom, justice, rightness, truth*, or *reality* or *fact*; or *to the exigencies of the case*; (see the first of the significations in this art.;) or] *necessary, requisite*, or *unavoidable*; *binding, obligatory, incumbent*, or *due*; or *just, proper*, or *right*; syn. أَوْجَبَهُ; (Ḳ;) [whence حُقَّ لَكَ أَنْ تَفْعَلَ ذَا, explained above;] as also حقّقهُ (Ḳ) and احقّهُ; (Ṣ, Ḳ;) which last some explain by صَيَّرَهُ حَقًّا [meaning as above; or *he rendered it true*;] or صيّره حَقًّا لَا شَكَّ فِيهِ [*he rendered it true, so that there was no doubt respecting it*]; as also حَقَّهُ, inf. n. حَقٌّ: and حَقَّهُ signifies also *he established it so that it became true and undoubted in his estimation*: (TA:) or حَقَّهُ signifies, (Ṣ, Mṣb,) or signifies also, (Ḳ,) *he assured*, or *certified, himself of it*; *he ascertained it*; *he was*, or *became, sure*, or *certain, of it*; (A 'Obeyd, Ṣ, Mṣb,* Ḳ;*) and so تحقّقه (A 'Obeyd, Ṣ, Ḳ) and احقّهُ: (Ṣ, Mṣb:*) or *he pronounced it*, or *held* or *believed it, to be established as a necessary truth* or *fact*; as also احقّهُ: and حقّقهُ has a similar, but intensive, signification: (Mṣb:) or احقّهُ signifies *he established it as true*; or *he judged*, or *decided, it to be so*: (TA: [*contr. of* أَبْطَلَهُ: see an ex., from the Ḳur viii., voce أَبْطَلَ:]) and حقّقهُ, inf. n. تَحْقِيقٌ, signifies صَدَّقَهُ [as meaning *he verified it*, or *proved it to be true* or *veritable*; or *he found it to be true* or *veritable*; both of which significations are of very frequent occurrence]; (Ṣ, Ḳ;) as also حَقَّهُ, inf. n. حَقٌّ: and accord. to IDrd, حقّقهُ signifies [also] صَدَّقَ قَائِلَهُ [*he proved*, or *found*, or *pronounced, the sayer of it to be true*]: and حقّق is also said to signify *he said*, "*This thing is the truth*;" like صَدَّقَ. (TA.) You say, حَقَّقْتُ عَلَيْهِ القَضَاءَ, aor. ـُ, inf. n. حَقٌّ, *I necessitated the sentence* [*as suitable to the requirements of justice*] *to take effect upon him*; or *necessitated* [*as suitable* &c.] *the taking effect of the sentence upon him*; syn. أَوْجَبْتُهُ; as also أَحْقَقْتُهُ, inf. n. إِحْقَاقٌ. (TA.) And أُحِقَّ عَلَيْكَ القَضَاءُ *The sentence was*, or, emphatically, *is, necessitated* [*as suitable to the requirements of justice*] *to take effect upon thee*; syn. أُثْبِتَ. (TA.) And حَقَقْتُ حَذَرَهُ, (Ṣ, Ḳ,) or حِذْرَهُ, (so in one copy of the Ṣ,) aor. and inf. n. as above, (Ṣ,) [*I rendered his caution*, or *fear, necessary*; or *justified it*; meaning] *I did that of which he was cautious*, or *that which he feared*; (Ṣ, Ḳ;) as also أَحْقَقْتُ حذره: (Ṣ:) or, accord. to Az, the latter only is right. (TA.) And حَقَقْتُ ظَنَّهُ; (Ks, TA;) and حَقَّقْتُهُ, (Ks, Ṣ, TA,) inf. n. تَحْقِيقٌ: (Ṣ:) both signify the same; (Ks, TA;) i. e. صَدَّقْتُ; (Ṣ;) which means *I found his opinion to be true*; (Ksh and Bḍ and Jel, in xxxiv. 19;) or *proved it to be true*: (Ksh, ibid.:) and so قَوْلَهُ *his saying*: (Ṣ:) and تَحْقِيقٌ signifies [also] the *strengthening*, or *confirming*, a saying; or *making* it *strong*, or *firm*. (KL.) And أَنَا أُحِقُّ لَكُمْ هٰذَا الخَبَرَ *I will know*, or *ascertain, the truth*, or *real nature, of this piece of news* or *information, for you*. (TA.) And أَظُنُّهُ وَلَا أُحِقُّهُ [*I think it, but I do not know the truth of it*, or *am not certain of it*]. (T in art. إيا; &c.) And حَقَّقْتُ العُقْدَةَ, [written in the TA without any syll. signs, so that it may be either thus or حَقَّقْتُهُ; but it is most probably the former, as the quasi-pass. is not تحقّقت, but انحقّت: it signifies lit. *I made the knot right*, or *sure*; meaning] ‡ *I tied*, or *made fast*, or *tightened, the knot*; (Ibn-'Abbád, TA;) or *I tied*, or *tightened, firmly the knot*. (A, TA.) — [*He*, or *it, rendered him* حَقِيق, i. e. *adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper*, or *worthy*, to do a thing &c.; whence حُقِقْتَ أَنْ تَفْعَلَهُ, or بِأَنْ تَفْعَلَ, explained above. — *It was necessary for him*, or *incumbent on him*, or *just* or *proper* or *right for him*, or *it behooved him*, to do a thing &c.; whence مَا كَانَ يَحُقُّكَ أَنْ تَفْعَلَهُ, explained above.] — Also, (Ṣ, Ḳ,) aor. ـِ, (Ḳ,) inf. n. حَقٌّ, (TA,) *He overcame him in disputing*, or *contending, for a right*, or *due*; (Ṣ, Ḳ,* TA;) and so احقّهُ, (Ḳ,) inf. n. إِحْقَاقٌ, mentioned by Az on the authority of Ks, but, he adds, disallowed by A 'Obeyd. (TA.) See 3. — Also *He* (a man) *came to him*, namely, another man; (A 'Obeyd, Ṣ, Ḳ;) and so احقّهُ. (A 'Obeyd, Ṣ.) [Hence, app.,] حَقَّتْنِي الشَّمْسُ *The sun reached me*. (TA.) And لَا يَحُقُّ مَا فِي هٰذَا الوِعَاءِ رِطْلًا [app. يَحُقُّ] *What is in this receptacle* [*does not reach*, or *amount, to a pound*; i. e., *does not weigh a pound*. (TA.) = حَقَّ الطَّرِيقَ, (Ḳ,) aor. ـُ, (TA,) inf. n. حَقٌّ, (TK,) *He went upon the* حَقّ *of the road*; (Ḳ;) i. e. *the middle of it*: the doing of which is forbidden, in a trad., to women. (TA.) And حَقَّ فُلَانًا, (Ḳ,) aor. and inf. n. as above, (TA,) *He beat*, or *struck, such a one in*, or *upon, the* حَقّ *of his head*; (Ḳ;) i. e. *the middle of it*: (TA:) or *in*, or *upon, the* حُقّ *of his* كَتِف; i. e. *the small hollow upon the head of his shoulder-blade*: (Ḳ:) or, as some say, *the head of the upper arm, in which is the* وَابِلَة. (TA.)

2. حقّقهُ, inf. n. تَحْقِيقٌ: see حَقَّهُ, above, in six places. [Hence تَحْقِيقُ الهَمْزَةِ *The uttering the hemzeh with its true*, or *proper, sound*; opposed to تَخْفِيفُهَا. Hence also] صَبَغْتُ الثَّوْبَ صَبْغًا تَحْقِيقًا *I dyed the garment*, or *piece of cloth, with a saturating dyeing*. (TA.) And تَحْقِيقٌ signifies also The *weaving* a garment, or piece of cloth, *strongly*, or *firmly*. (KL.) = حقّق فِي أَمْرِهِ *He was serious*, or *in earnest, in his affair*; *contr. of* هَزَلَ. (L in art. جد.)

3. حاقّهُ, (Ṣ, Ḳ,) inf. n. حِقَاقٌ and مُحَاقَّةٌ, (TA,) *He disputed, litigated*, or *contended, with him*, (Ṣ, Ḳ,) *each of them laying claim to a right*, or *due*: (Ṣ, TA:) the verb is mostly used in the third person. (TA.) You say, حَاقَّنِي وَلَمْ يُحَاقِّنِي فِيهِ أَحَدٌ [*He disputed*, &c., *with me, and no one had disputed*, &c., *with me respecting it*]. (TA.) [But] you say also, حَاقَقْتُهُ فَحَقَقْتُهُ *I disputed, litigated*, or *contended, with him for a right*, or *due, and I overcame him in doing so*. (TA.) And إِنَّهُ لَنَزِقُ الحِقَاقِ ‡ *Verily he is one who disputes*, or *litigates*, or *contends, respecting small things*. (Ṣ, Ḳ, TA.) And مَا لَهُ فِيهِ حَقٌّ وَلَا حِقَاقٌ, i. e. [*He has no right*, or *due*, to exact, *in respect of him*, or *it, nor any* cause of] *disputing*, or *litigating*, or *contending*. (Ṣ.) And it is said respecting women, (Ḳ,) in a trad. of 'Alee, (TA,) إِذَا بَلَغْنَ نَصَّ الحِقَاقِ فَالعَصَبَةُ أَوْلَى, or الحَقَائِقِ: (Ḳ:) accord. to some, الحقاق here means the same as المُحَاقَّة: accord. to others, it properly signifies the camels thus called: and so الحقائق;

this [likewise] being a pl. of ↓حِقَّةٌ; or it is pl. of ↓حَقِيقَةٌ. (TA. [See art. نص; in which this trad. is more fully, but somewhat differently, cited; and fully explained.]) = [Also, app., *He acted seriously*, or *in earnest*, *with him* in an affair: see 3 in art. جد: and see also 2 above, last signification.]

4. احقّ, [inf. n. إِحْقَاقٌ,] *He spoke truth; said what was true:* [very common in this sense; *contr. of* أَبْطَلَ:] or *he revealed*, or *manifested*, or *showed, a truth*, or *a right* or *due:* or *he laid claim to a right*, (or *to a thing*, TA) *and it was*, or *became, due to him.* (Mṣb.) = See also حَقَّ, as an intrans. verb, in three places; relating to camels. — احقّ القَوْمُ *The people's cattle became fat.* (TA.) And احقّ القَوْمُ مِنَ الرَّبِيعِ *The people's cattle became fat by means of the* [*herbage called*] ربيع. (AḤn,* ISd, TA.) = As a trans. verb: see حَقَّهُ, in nine places. You say also, أَحْقَقْتُ الأَمْرَ, inf. n. as above, †*I did, performed*, or *executed, the affair in a firm, solid, sound*, or *good, manner;* or *put it into a firm, solid, sound*, or *good, state.* (TA.) — رَمَى فَأَحَقَّ الرَّمِيَّةَ †*He cast*, or *shot, and killed on the spot the animal at which he cast*, or *shot.* (Ibn-'Abbád, Z, Ḳ,* TA.) — أَحَقَّتْ إِبِلُنَا رَبِيعًا and استحقّت ↓ربيعا †*Our camels found* [*herbage such as is termed*] ربيع *full-grown, and pastured upon it.* (TA.)

5. تحقّق [*It was*, or *became*, or *proved to be, a truth, a reality*, or *a fact.*] [Hence,] تحقّق عِنْدَهُ الخَبَرُ *The information was*, or *proved, true, right, correct*, or *valid, in his estimation.* (Ṣ, Ḳ.*) = تحقّقهُ: see حَقَّهُ.

6. تَحَاقٌّ is syn. with تَخَاصُمٌ; and اِحْتِقَاقٌ ↓ with اِخْتِصَامٌ; [The *disputing, litigating*, or *contending, together;*] (Ṣ, Ḳ;) [for] تَخَاصَمُوا and اِخْتَصَمُوا signify the same; (Ḳ in art. خصم;) [or rather] the meaning of [تحاقّ and] احتقاق ↓ is [the *disputing*, &c., *together for a right*, or *due;*] *each one's*, or *every one's, saying*, "*The right is mine*," and "*with me;*" or *demanding his right*, or *due.* (TA.) One says, تَحَاقُّوا [*They disputed*, &c., *together for a right*, or *due*]. (TḲ.) And ↓اِحْتَقَّا *They two disputed*, &c., (Ḳ, TA,) *each of them demanding his right*, or *due.* (TA.) And احتقّ ↓ فُلَانٌ وَفُلَانٌ [*Such a one and such a one disputed*, &c., *together for a right*, or *due*]. (Ṣ.) One does not say of a single person [تحاقّ nor] ↓احتقّ; like as one does not say of one only [تخاصم nor] اختصم. (Ṣ.)

7. اِنْحَقَّتِ العُقْدَةُ †*The knot became tied*, or *made fast*, or *tightened.* (Ibn-'Abbád, Ḳ, TA.)

8: see 6, throughout. = اِحْتَقَّتْ بِهِ الطَّعْنَةُ †*The thrust*, or *piercing, killed him:* (AA, Ḳ:) or †*went right*, or *directly, into him:* (Aṣ, TA:) or †*penetrated into his belly*, or *inside:* (L, TA:) or *hit*, or *struck, the socket*, or *turning-place, of his hip*, which is termed its حُقّ. (Ḳ,* TA.) One says, رَمَى فُلَانٌ الصَّيْدَ فَاحْتَقَّ بَعْضًا وَشَرَّمَ بَعْضًا †*Such a one shot*, or *cast, at the objects of the chase, and killed some, and wounded some so that they escaped:* (Ṣ:) or *pierced into the bellies*, or *insides, of some, and wounded the skin of some without so piercing.* (L.) = احتقّهُ إِلَى كَذَا *He kept him*, or *held him, back*, or *retarded him*, [*until such a time*, or *such an event,*] *and straitened him.* (TA.) = احتقّ الفَرَسُ *The horse became lean*, or *light of flesh*; or *slender, and lean*; or *lean, and lank in the belly.* (Ṣ, Ḳ, TA.) — And احتقّ المَالُ *The cattle became fat:* (Ḳ: [see also the last meaning of 1 as an intrans. verb:]) but in the A and O and L, احتقّ القَوْمُ *the people's cattle became fat, and their fatness ended*, or *attained the extreme point.* (TA.)

10. استحقّهُ *He demanded it as his right*, or *due.* (TA.) [And hence,] *He had a right*, or *just title* or *claim, to it; he was*, or *became, entitled to it; he deserved it*, or *merited it;* syn. اِسْتَوْجَبَهُ: (Ṣ, Mṣb, Ḳ:) or these two verbs are nearly the same; (TA;) [the former meaning *he was*, or *became, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent*, or *proper, for it;* which is the most proper meaning of the phrase صَارَ حَقِيقًا بِهِ, as well as of the verb استحقّ; but this verb has also the former of these two meanings.] When a man purchases a house, and another lays claim to it, and establishes a just evidence of his claim, and the judge decides for him according to his evidence, one says of him, قَدِ اسْتَحَقَّهَا عَلَى المُشْتَرِي [*He has a right to it in preference to the purchaser*]; meaning that he is to possess it in preference to the purchaser. (TA.) And of a camel such as is termed حِقّ one says, استحقّ أَنْ يُرْكَبَ [*He was*, or *has become, fit to be ridden*], (Ḳ,) and أَنْ يُحْمَلَ عَلَيْهِ [*to be laden*]: (Ṣ, Mṣb:) and استحقّ الضِّرَابَ [*He was*, or *has become, fit for covering*]. (L, Ḳ.) — [Hence, *It* (an action, and anything,) *deserved it, merited it*, or *required it.*] And استحقّ إِثْمًا *He did what necessitated sin;* (Ksh and Bḍ and Jel in v. 106;) [*was guilty of a sin;*] and *deserved its being said of him that he was a sinner;* (Ksh ibid.;) *i. q.* اِسْتَوْجَبَهُ. (TA.) And استحقّوا *They committed sins for which he who should punish them would be excusable, because they deserved punishment;* like أَوْجَبُوا, and أَعْذَرُوا, and اِسْتَلَاطُوا. (IAạr, TA in art. لوط.) — استحقّت إِبِلُنَا رَبِيعًا: see 4, last sentence. — استحقّت النَّاقَةُ لَقَاحًا *The she-camel conceived*, or *became pregnant;* and استحقّ لَقَاحُهَا [signifies the same]. (TA.) — See also 1, as an intrans. verb, last two sentences.

R. Q. 1. حَقْحَقَ, inf. n. حَقْحَقَةٌ, *He went the pace*, or *in the manner, termed* حَقْحَقَةٌ; (TA;) which means *a pace*, or *manner of going, in which the beast is made to exert himself to the very utmost, and which is the most fatiguing to the* ظَهْر [meaning the *camel that is ridden*, or the *beast that carries one*]: (Ṣ, Mgh, Ḳ:) or *a journeying in the beginning*, or *first part, of the night;* (Lth, Ṣ, Ḳ;) which is forbidden: (Lth, Ṣ, TA:) or, as some say, the *fatiguing a while, and abstaining a while:* (Lth, TA:) but Az says that Lth is not correct in either of his explanations of this word: (TA:) or *an obstinate persisting in journeying:* or *an obstinate persisting in journeying until the camel that one is riding perishes* or *breaks down:* (Ḳ:) or, accord. to Az, the correct meaning, confirmed by what the Arabs said, is the *making the camel to go on, and urging him to that which fatigues him, and that which is beyond his power, until he breaks down with his rider:* or, accord. to IAạr, the *jading of the weak* [*beast*] *by hard journeying.* (TA.) It is related in a trad., that Muṭarrif Ibn-Esh-Shikhkheer said to his son, when he took extraordinary pains in religious exercises, (Ṣ, TA,) and was immoderate therein, (TA,) خَيْرُ الأُمُورِ أَوْسَاطُهَا وَالحَسَنَةُ بَيْنَ السَّيِّئَيْنِ وَشَرُّ السَّيْرِ الحَقْحَقَةُ [*The best of affairs*, or *actions*, or *cases, are such of them as are between two extremes; and the good action is between the two things; and the worst kind of journeying is that in which the beast is made to exert himself to the very utmost*, &c.]: (Ṣ, TA:) meaning, pursue thou the middle course in religious exercises, and burden not thyself, lest thou become disgusted; for the best of works is that which is continued, though it be small. (TA.)

حَقٌّ *contr. of* بَاطِلٌ [used as a subst. and as an epithet or act. part. n.]: (Ṣ, Mṣb, Ḳ:) or, as an inf. n. [and used as a simple subst.], *contr. of* بُطْلَانٌ; and as an act. part. n., and a simple epithet, *contr. of* بَاطِلٌ. (Kull.) [As a subst.,] its primary signification is *Suitableness to the requirements of wisdom, justice, right*, or *rightness, truth, reality*, or *fact;* or *to the exigencies of the case;* as the suitableness of the foot of a door in respect of its socket, for turning round rightly: (Er-Rághib, TA:) [and particularly] the *suitableness* of a judgment, and of what involves, or implies, a judgment, [i. e., of a saying, and a religion, and a persuasion, or the like, (as will be shown by one of the explanations of its meanings as an epithet,)] *to reality* or *fact;* and the *suitableness* of reality or fact *to a judgment:* (Kull:) [the *state*, or *quality*, or *property, of being just, proper, right, correct*, or *true; justness, propriety, rightness, correctness*, or *truth; reality*, or *fact;* the *state*, &c., *of being established*, or *confirmed, as a truth* or *fact; of being necessary, requisite*, or *unavoidable; of being binding, obligatory, incumbent*, or *due:* (as shown above: see 1, first sentence:)] and *existence* in relation to substances, absolutely: and *everlasting existence* [in relation to God]: (Kull:) pl. حُقُوقٌ and حِقَاقٌ: it has no pl. of pauc. (TA.) As an act. part. n. and a simple epithet, it is applied to a judgment [as meaning] *suitable to reality* or *fact;* and to a saying, and a religion, and a persuasion, considered as involving, or implying, such a judgment: (Kull:) to that which is *suitable to the requirements of wisdom, justice, right*, or *rightness;* as when one says that every act of God is حَقّ: to a belief, in a thing, *suitable to the reality of the case;* as when one says that belief in the resurrection is حَقّ: and to an action, and a saying, *accordant to what is requisite* or *obligatory, in quality and measure and time;* as when one says that the action of another is حَقّ, and that his saying is حَقّ: (Er-Rághib, TA:) [thus it signifies *just, proper, right, correct*, or *true; authentic, genuine, sound,*

valid, substantial, or *real; established,* or *confirmed, as a truth* or *fact:* and *necessary, requisite,* or *unavoidable:* and *binding, obligatory, incumbent,* or *due:*] also the *necessarily-existing by his own essence* [applied to God; as an epithet of Whom it has other meanings assigned to it by some, as will be seen below]: and anything *existing,* of an objective kind: (Kull:) *existing as an established fact,* or *truth,* (K, TA,) *so as to be undeniable.* (TA.) In the saying, هٰذَا عَبْدُ اللّٰهِ الحَقَّ لَا البَاطِلَ [*This is 'Abd-Allah, truly; not falsely*], the article ال is prefixed as it is in the phrase, أَرْسَلَهَا العِرَاكَ; but sometimes it is dropped, so that one says حَقًّا لَا بَاطِلًا. (Sb, TA.) And in the phrase, لَحَقٌّ لَآتِيَنَّكَ, a form of oath, the nom. case is used without tenween; but when the ل is dropped, one says, حَقًّا لَآتِيَنَّكَ: (S, TA:) [the latter means *Truly I will not come to thee:* the former seems to be best explained by what here follows:] accord. to the A, لَحَقُّ لَا أَفْعَلُ is originally لَحَقِّ اللّٰهِ لَا أَفْعَلُ [*The truth,* or *existence, of God* is that by which I swear, *I will not do* such a thing]; the affixed noun [اللّٰه] being suppressed, and meant to be understood. (TA.) الحَقُّ بِيَدِى [*The right is mine*] and الحَقُّ مَعِى [*The right is with me* and الحَقُّ عَلَيْكَ *The right is against thee,* which last is often used as meaning *thou art in fault,* or *in the wrong,*] are said by one disputing, or contending, for a thing. (TA.) [And in like manner one says الحَقُّ بِيَدِكَ and الحَقُّ مَعَكَ as meaning *Thou art in the right,* and الحَقُّ عَلَىَّ as meaning *I am in the wrong.*] One says also, كَانَ ذٰلِكَ عِنْدَ حَقِّ لَقَاحِهَا, and حِقِّ لَقَاحِهَا, ‡ *That was on the occasion of the establishment of the fact of her conception,* or *pregnancy.* (S, A, K,* TA.) And هٰذَا العَالِمُ حَقُّ العَالِمِ, [like هٰذَا العَالِمُ حِدُّ العَالِمِ,] *This is the learned* man, *the extremely learned* man. (Sb, TA.) And حَقُّ عَلِيمٍ means *Very* [or *extremely*] *knowing.* (Ham p. 139.) [Respecting the expressions حَقُّ اليَقِينُ and حَقُّ اليَقِينِ, see art. يقن.] — [From the primary and general signification, explained in the first sentence of this paragraph, are deduced several particular meanings here following.] — *Equity,* or *justice.* (K.) — [The *right mode,* or *manner, of acting* or *being.*] — *Veracity* (K) *in discourse.* (TA.) — *Prudence.* (K, TA.) — [*A right,* or *due, of any kind: a just claim: a desert,* or *thing deserved: anything that is owed;* as *a fee, hire,* or *pay,* and *a price: a duty; an obligation:*] the sing. of حُقُوقٌ. (S, K.) [You say, هٰذَا حَقِّى *This is my right,* or *due,* &c. And هٰذَا حَقٌّ لِى *This is a right,* or *due, belonging to me;* or *a thing due,* or *owed, to me:* or *this is a duty to me.* And هٰذَا حَقٌّ عَلَىَّ *This is a right,* or *due, the rendering of which is binding, obligatory,* or *incumbent, on me:* or *this is my duty.* And hence, حَقُّ الطَّرِيقِ *The duty that relates to the road:* see art. طرق.] حَقِيقَةٌ is a more particular, or peculiar, or special, term. (S, K.) You say, هٰذِهِ حَقِّتِى [*This is my particular,* or *peculiar,* or *special, right* or *due* &c.: but it is explained as] meaning حَقِّى. (S.) And هٰذِهِ حِقَّتِى *This is my just,* or *necessary,* or *incumbent, right* or *due* &c. (K.) — *A share,* or *portion;* as in the saying, أَعْطِ كُلَّ ذِى حَقٍّ حَقَّهُ *Give thou to every one to whom belongs a share,* or *portion, his share,* or *portion, that is appointed,* or *assigned, to him.* (TA.) — *Property: a possession.* (K.) — [*An appertenance.* Hence the pl.] حُقُوقٌ signifies The مَرَافِق [or *appertenances,* or *conveniences, such as the privy and the kitchen and the like,*] of a house. (Msb, TA.) — [*A necessary,* or *requisite, thing.*] — *A thing,* or *an event, that is decreed,* or *destined.* (K, TA.) It is said to have this meaning in the Kur [xv. 8], in the words, مَا نُنَزِّلُ المَلَائِكَةَ إِلَّا بِالحَقِّ [*We send not down the angels save with that which is decreed,* or *destined*]: (TA:) or, as some say, it means here *revelation:* (Ksh, Bd:) or *punishment.* (Ksh, Bd, Jel.) — [And hence,] *Death.* (K.) So accord. to some in the Kur [l. 18], where it is said, وَجَاءَتْ سَكْرَةُ المَوْتِ بِالحَقِّ [*And the confusion of the intellect by reason of the agony of death shall come with death:* but other and obvious meanings are assigned to it in this instance]. (TA.) — [As an epithet,] الحَقُّ is one of the names of *God:* or one of the epithets applied to Him: (K:) meaning *the Really-existing; whose existence and divinity are proved to be true:* (IAth, TA:) or *the Creator according to the requirements of wisdom, justice, right,* or *rightness.* (Er-Rághib, TA.) — It is also applied to *The Kur-án.* (K.) — And to [*The religion of*] *El-Islám.* (K.) = See also حَقِيقٌ, in two places. = And see حَاقٌّ, in two places.

حُقٌّ: see حُقَّةٌ. — Also The *breast,* or *mamma,* of an old woman. (TA.) — *A tuber* of a truffle. (TA.) — The *small hollow upon the head* of the shoulder-blade: (K:) or, as some say, the حُقّ of the shoulder-blade is the *head of the upper arm, in which is the* وَابِلَة: (TA:) or this latter is another signification of حُقّ. (K.) — The *head,* (K,) or *lower part of the head,* (TA,) of the hip, *in which is the thigh-bone;* (K, TA;) the *socket,* or *turning-place,* of the hip. (TA.) — The *socket,* or *turning-place, of the foot* of a door. (TA.) You say, لَقِيتُهُ عِنْدَ حُقِّ بَابِ المَسْجِدِ, meaning *I met him,* or *found him, near to the mosque:* and لَقِيتُهُ مِنْ حَاقِّ المَسْجِدِ [app. means the same]. (TA.) — See also حَاقٌّ, in two places. — Also The *web* of a spider. (Az, K.)

حِقٌّ A camel *three years old,* (S, Mgh,) *that has entered the fourth year:* (S, Mgh, Msb:) or a camel *entering the fourth year:* (K:) so called because fit to be laden (S, Msb) and made use of; (S;) or because fit to be ridden; or because fit for covering: (K:) the female is termed حِقَّةٌ, (S, Mgh, Msb, K,) and حِقٌّ also: (S, K:) the pl. (of حِقٌّ, Msb) is حِقَاقٌ (S, Mgh, Msb, K) and (of حِقَّةٌ, Msb) حِقَقٌ, (Msb, K,) and the pl. pl., (K,) i. e. pl. of حِقَاقٌ, (S,) is حُقُقٌ, (S, K,) and sometimes حَقَائِقُ, (S, TA,) or this is a pl. of حَقِيقَةٌ. (TA: see 3.) Or [so in the K, but it should rather be "and,"] حِقٌّ signifies A she-camel *whose teeth have fallen out by reason of extreme age.* (K.) — One says, رَأَيْتُهَا وَهِىَ حِقَّةٌ as meaning +[*I saw her when she was*] *like a she-camel termed* حِقَّة *in bigness.* (TA.) — And [the pl.] حِقَاقٌ is applied to The *young ones* of trees: (TA:) and particularly of the [species of mimosa termed] عُرْفُط: (K, TA:) as being likened to the camels termed حِقَاق. (TA.) = Also ‡ The *time of year in which a she-camel was covered in the preceding year;* (S, TA;) and so حِقَّةٌ: (TA:) or the *usual period of* her *gestation.* (L in art. نضح.) You say, أَتَتِ النَّاقَةُ عَلَى حِقِّهَا ‡ *The she-camel arrived at the time of year in which she had been covered in the preceding year:* (S, TA:) and اتت على حِقَّتِهَا signifies the same; or *she completed her period of gestation, and overpassed by some days the time of year in which she had been covered in the preceding year, to complete the formation of the fœtus.* (TA.) And جَازَتِ الحِقَّ *She* (a camel) *overpassed the year without bringing forth.* (Aṣ, S.) [See also the last sentence but one in the explanations of 1 as an intrans. verb.] — كَانَ ذٰلِكَ عِنْدَ حِقِّ لَقَاحِهَا: see حَقٌّ.

حَقَّةٌ: see حَقٌّ, in two places: — and حَقِيقَةٌ, also in two places: — and حَاقَّةٌ.

حُقَّةٌ *A receptacle of wood,* (K, TA,) or *of ivory,* or *of some other material proper to be cut,* or *shaped out;* (TA;) *a receptacle for perfume;* (Har p. 518;) [generally *a small round box,* used for unguents and perfumes &c.; and applied also to *a small cocoa-nut used as a box* for snuff &c.;] *a thing well known:* (S:) [also *a receptacle for wine:* (see تَأْمُورٌ, in art. امر:)] pl. حُقٌّ, [or rather this is a coll. gen. n., as is indicated in the TA, and it is now used as a sing., like حُقَّةٌ,] and حُقَقٌ, (S, K,) which latter is pl. of حُقَّةٌ, (ISd, TA,) and حِقَاقٌ (S, K) and حُقُوقٌ and [of pauc.] أَحْقَاقٌ, (K,) which three are pls. of حُقٌّ. (TA.) — And ‡ *A woman;* (K, TA;) as being likened thereto. (TA.) = See also حَاقَّةٌ.

حَقَّةٌ: see هٰذِهِ حَقِّتِى, voce حَقٌّ. = See also حِقٌّ, in three places.

حَقَقٌ, in a horse, The quality of *not sweating:* (S, * K:) which is a fault. (TA.) — And, in a horse also, The *putting down the hind hoof in the place* [*that has just before been that*] *of the fore hoof:* (S, * K:) which is also a fault. (K.) [See أَحَقُّ.]

حُقُقٌ [app. pl. of the act. part. n. حَاقٌّ, like بُزُلٌ pl. of بَازِلٌ, &c.,] Persons *who have recently known,* or *been acquainted with, events,* or *affairs, good* and *evil.* (TA.) — And Persons *establishing a claim* or *claims.* (TA.)

حَقِيقٌ *Adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, competent,* or *worthy;* syn. خَلِيقٌ, (Sh, S, Mgh, Msb, K,) and جَدِيرٌ; (K;) as also حَقٌّ, (Ibn-'Abbád, K,) and [some say] مَحْقُوقٌ: (Sh, S, Mgh, K:) حَقِيقٌ is said to be of the measure فَعِيلٌ in the sense of the

measure مَفْعُولٌ; but accord. to the A, it is not so, because its fem. is with ة; but is from the supposed verb حَقُقَ, and is like خَلِيقٌ from خَلُقَ, and جَدِيرٌ from جَدُرَ: and مَحْقُوقٌ signifies [properly] *rendered adapted* &c.: (TA:) the pl. of حقيق is أَحِقَّآءُ; and that of محقوق is مَحْقُوقُونَ. (Ṣ.) You say, هُوَ حَقِيقٌ بِهِ (Sh, Ṣ, Mṣb, Ḳ) and حَقٌّ مَحْقُوقٌ بِهِ (Sh, Ṣ, Ḳ) and بِهِ (Ibn-'Abbád, Ḳ) [*He is adapted*, &c., *for it*; or *worthy of it*]. And to a woman, أَنْتِ حَقِيقَةٌ مَحْقُوقَةٌ بِكَذَا (A, TA) and لِذٰلِكَ and حَقِيقَةٌ لِذٰلِكَ [*Thou art adapted*, &c., *for such a thing* and *for that thing*; or *worthy of it*]. (TA.) And أَنْتَ حَقِيقٌ بِأَنْ تَفْعَلَ (A, Mgh) and مَحْقُوقٌ (A) [*Thou art adapted*, &c., *for thy doing* such a thing; or *worthy of doing* it]. And هُوَ حَقِيقٌ أَنْ يَفْعَلَ كَذَا [*He is adapted*, &c., *for his doing such a thing*; or *worthy to do it*]; (Ṣ;) in which case, ان is for بِأَنْ. (Mgh.) [And حَقِيقٌ بِكَذَا also signifies *Having a right*, or *just title* or *claim*, *to such a thing*; *entitled to such a thing*.] It is said in the Ḳur [vii. 103], حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللّٰهِ إِلَّا الحَقَّ, meaning I am *disposed* [*not*] *to say* [*of God* aught *save*] *the truth*: or, as some say, I am *vehemently desirous* [*that I should not say* &c.]; for, accord. to Aboo-'Alee, أَنَا حَقِيقٌ عَلَى كَذَا means *I am vehemently desirous of such a thing*: but one reading, that of Náfi', is حَقِيقٌ عَلَيَّ أَنْ لَا أَقُولَ, *It is binding*, or *obligatory*, or *incumbent*, *on me* [*that I should not say*]. (TA.)

حَقِيقَةٌ The *essence* of a thing as meaning *that by being which a thing is what it is*; [or *that in being which a thing consists*;] as when we say that a rational animal is the حقيقة of a human being: (KT:) or *that by being which a thing is what it is, considered with regard to its reality*, is termed حَقِيقَةٌ: considered with regard to its individuality, هُوِيَّةٌ: and without regard thereto, مَاهِيَّةٌ: (KT, TA:) *the ultimate and radical constituent* of a thing. (Mṣb, TA.) — [Also The *essence* of a thing as meaning the *property* or *quality*, or the *aggregate of properties* or *qualities*, *whereby a thing is what it is*; the *essential property* or *quality*, or the *aggregate of the essential properties* or *qualities*, of a thing; *that which constitutes the particular and distinguishing nature* of a thing or of a genus or species; *i. q.* ذَاتِيَّةٌ: and] the *truth*, *reality*, or *true* or *real nature* or *state* [or *circumstances* or *facts*, the *very nature*, and the *gist*, and the *pith*, *marrow*, or *most essential part*], of a case, or an affair: pl. حَقَائِقُ: see 3. (TA.) One says, بَلَغَ حَقِيقَةَ الأَمْرِ *He arrived at* [the knowledge of] *the truth*, *reality*, or *true* or *real nature* or *state* [&c.], *of the case*, or *affair*. (TA.) And حَقِيقَةُ الأَمْرِ signifies الحَقَّةُ الحَاقَّةُ; (Ṣ, Ḳ;) as also الحَاقَّةُ. (TA.) Hence the saying, لَمَّا عَرَفَ الحَقَّةَ مِنِّي هَرَبَ [*When he knew the truth*, *reality*, or *true* or *real nature* or *state* &c., *of the case*, or *affair*, *from me*, *he fled*]. (Ṣ, TA.) And لَمَّا رَأَى الحَاقَّةَ مِنِّي هَرَبَ [*When he saw the truth*, &c.]. (TA.) [حَقِيقَةً is often used as meaning *In truth*, or *truly*; *in reality*, or *really*; and *in fact*.] You say also, عَرَفْتُهُ حَقِيقَةَ المَعْرِفَةِ [*I knew it with reality of knowledge*]. (Mṣb in art. كنه.) And حَقِيقَةُ الإِيمَانِ means *Genuine belief* or *faith*; *reality of belief* or *faith*. (TA.) [And you say, هٰذَا شَيْءٌ لَا حَقِيقَةَ لَهُ *This is a thing having no reality*.] — [Also *A word*, or *phrase*, *used in its proper* or *original*, or *in a proper* or *an original*, *sense*;] *that which is constantly used according to its original application*; or a name for *that whereby is meant what it was* [*originally*] *applied to denote*; (TA;) *contr. of* مَجَازٌ: (Ṣ, Ḳ:) of the measure فَعِيلَةٌ in the sense of the measure فَاعِلَةٌ, from حَقَّ الشَّيْءُ signifying ثَبَتَ: the ة is affixed for the conversion of the word from an epithet to a subst.: (TA:) [pl. as above]. [It is also called حَقِيقَةٌ لُغَوِيَّةٌ, and حَقِيقَةٌ لُغَةً; to distinguish it from what is termed حَقِيقَةٌ عُرْفِيَّةٌ, and حَقِيقَةٌ عُرْفًا, which is *A word*, or *phrase*, *so much used in a particular tropical sense as to be*, *in that sense*, *conventionally regarded as proper*; as, for instance, عَدْلٌ in the sense of "just;" it being properly an inf. n.] A مَجَاز, when much used, becomes what is termed حَقِيقَةٌ عُرْفًا. (Mz 24th نوع.) [حَقِيقَةٌ means also *A proper* (opposed to a tropical) *signification*.] — الحَقِيقَةُ also signifies ‡ *That which*, or *those whom*, *it is necessary for one*, or *it behooveth one*, *to defend*, or *protect*, (Ṣ, L, Ḳ, TA,) *of the people of one's house*, (L,) or *such as the wife*, *and the female neighbour*, *and property*, *&c.*: (Ḥam p. 181:) pl. as above. (L.) You say, فُلَانٌ حَامِي الحَقِيقَةِ ‡ [*Such a one is the defender*, or *protector*, *of that which*, or *those whom*, *it is necessary*, &c., *to defend*, or *protect*]. (Ṣ, TA.) [See also ذِمَارٌ. And see an ex. of this signification, or of the next, in a verse cited in p. 288.] — Also † *The banner*, or *standard*: (Ṣ, Ḳ, and Ḥam ubi suprà:) this being included in the preceding meaning. (Ḥam.) — And † *That which is sacred*, or *inviolable*; *that which one is under an obligation to respect*, or *honour*. (TA.)

[حَقِيقِيٌّ rel. n. of حَقِيقَةٌ, *Essential*, &c.]

حَقَّانِيٌّ [*Of*, or *relating to*, الحَقّ as meaning *justness*, *propriety*, *rightness*, *correctness*, or *truth*; &c.: and hence *just*, *proper*, &c.; like حَقٌّ when used as an epithet: and *of*, or *relating to*, الحَقّ as meaning *God*:] a rel. n. from الحَقُّ, like رَبَّانِيٌّ from الرَّبُّ. (TA.)

قَرَبٌ حَقْحَاقٌ [*A night-journey to water*] *made with labour* or *exertion* or *haste*; (Ḳ;) as also هَقْهَاقٌ and قَهْقَاهٌ; and so مُحَقْحِقٌ. (TA.) [See R. Q. 1.]

حَاقٌّ *i. q.* صَادِقٌ [as used in the phrases صَادِقُ الحَمْلَةِ and صَادِقُ الحَلَاوَةِ, &c.: see art. صدق]: so in the phrase حَاقُّ الجُوعِ [*Vehement hunger*]: (Ḳ:) occurring in a trad. of Aboo-Bekr: but accord. to one reading, it is حَائِقُ الجُوعِ, without teshdeed to the ق, from حَاقَ بِهِ البَلَآءُ, inf. n. حَيْقٌ and حَاقٌ, "trial, or trouble, beset him;" and means *the besetting of hunger*: or it may mean حَائِقُ الجُوعِ [*besetting hunger*]. (TA.) One says also, رَجُلٌ حَاقُّ الرَّجُلِ and حَاقَّةُ الرَّجُلِ *A man perfect in manliness*: and حَاقُّ الشُّجَاعِ and حَاقَّةُ الشُّجَاعِ *perfect in courage*. (Ḳ, * TA.) And Az relates that he heard an Arab of the desert say, of a mark of mange, or scab, that appeared upon a camel, هٰذَا حَاقُّ صُمَادِحِ الجَرَبِ [*This is a most sure*, or *a truth-telling*, *evidence of genuine mange*, or *scab*]. (TA.) — Also The *middle* of the head; (Ṣ, Ḳ;) as also حُقُّ: (Ḳ:) and of the back of the neck; as also حُقُّ: (TA: [thus the latter is there written, in this instance, with ḍamm:]) and of the eye: (TA:) and of a road: (Ḳ, * TA:) and of winter. (Ṣ.) One says, سَقَطَ عَلَى حَاقِّ رَأْسِهِ (Ṣ, Ḳ) and رأسه حَقِّ (Ḳ) *He fell upon the middle of his head*: (Ṣ, Ḳ:) and على حَاقِّ القَفَا and حُقِّ القفا *upon the middle of the back of the neck*. (TA.) And أَصَابَ حَاقَّ عَيْنِهِ *He*, or *it*, *hit the middle of his eye*. (TA.) And رَكِبَ حَاقَّ الطَّرِيقِ *He went upon the middle of the road*. (Ḳ, * TA.) And جِئْتُهُ فِي حَاقِّ الشِّتَآءِ *I came to him in the middle of winter*. (Ṣ.) And لَقِيتُهُ هُوَ فِي حَاقٍّ مِنْ كَذَا *He is in straitness by reason of such a thing*. (TA.) — مِنْ حُقِّ: see مِنْ.

حَاقَّةٌ: see حَقِيقَةٌ, in two places. [In the sense in which it is there explained, its pl. is حَوَاقُّ; and so in other senses; agreeably with analogy: see the second of the sentences here following.] — Also *A severe calamity* or *affliction*, *the happening of which is fixed*, or *established*; and so حَقَّةٌ; (Ḳ;) which signifies also, [according to another explanation,] like حُقَّةٌ, [simply,] *a calamity*; or *a great*, *formidable*, *terrible*, or *momentous*, *thing*, or *event*: (Az, Ḳ:) and حَاجَةٌ حَاقَّةٌ *a want that befalls*, or *happens*, *and is severe*, or *distressing*. (Mṣb.) — And الحَاقَّةُ [in the Ḳur lxix. 1 and 2] means *The resurrection*: (Ṣ, Mṣb, Ḳ:) because in it shall be [manifest] the true natures (حَوَاقّ) of things, or actions; or because in it shall be [or shall happen (Bḍ)] severe calamities (حَوَاقُّ الأُمُورِ); (Fr, Ṣ, Bḍ, Ḳ;) namely, the reckoning and the recompensing: (Bḍ:) or because in it things shall be surely known (Bḍ, Jel) which are denied; namely, the raising of the dead, and the reckoning, and the recompensing: (Jel:) or because including within its sphere [all] the created beings. (Mṣb. [Several other reasons are assigned; but these which I have mentioned appear to be the most generally approved.]) — See also حَاقٌّ, in two places.

أَحَقُّ [comparative and superlative of حَقِيقٌ]. You say, هُوَ أَحَقُّ بِكَذَا [*He is more*, and *most*, *adapted*, *disposed*, *apt*, *meet*, *suited*, *suitable*, *fitted*, *fit*, *proper*, or *competent*, *for such a thing*; or *more*, and *most*, *worthy*, or *deserving*, *of it*: and *he has a better*, and *the best*, *right to such a thing*; or *a more just*, and *the most just*, *title* or *claim*

to it; or *he is more*, and *most, entitled to it*]: this phrase is used in two senses: first, as denoting the possession of an exclusive right or title, i. e., without the participation of another; as when you say, زَيْدٌ أَحَقُّ بِمَالِهِ *Zeyd is entitled to his property exclusively of any other person:* secondly, as denoting the possession of a right or title in participation with another person, but in a superior degree; as in the saying, الأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا, (Mṣb,) i. e. *The woman that has not a husband and is not a virgin* [*is more entitled to dispose of herself than is her guardian*]; (Mgh in art. ايم;) meaning that they participate [in the right], but that her right is the stronger: (Mṣb:) a saying of Moḥammad, in which the أَيِّم is opposed to the بِكْر, for it is added that the بكر is to be asked her permission: but one reading substitutes الثَّيِّبُ for الايّم. (Mgh ubi suprà.) In the saying, in the Ḳur [v. 106], لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا, it may be formed from اِسْتَحَقَّ by rejection of the augmentative letters, so that the meaning is, [*Verily our testimony is*] *more deserving of being accepted* [*than the testimony of them two*]: or it may be from حَقَّ الشَّيْءُ signifying ثَبَتَ, and so mean *more true*, or *valid*. (TA.) ═ Applied to a horse, *That does not sweat*. (Ṣ, Ḳ.) — And, likewise thus applied, *That puts down his hind hoof in the place* [*that has just before been that*] *of his fore hoof*. (Ṣ,* Ḳ.) [See حَقَقٌ.]

مُحِقٌّ *Speaking truth; saying what is true;* (Mṣb;) *contr. of* مُبْطِلٌ: (Ḳ:) or *revealing*, or *manifesting*, or *showing, a truth*, or *a right* or *due:* or *laying claim to a right* [or *to a thing* (see 4)] *which is*, or *becomes, due to him*. (Mṣb.)

مُحَقَّقٌ, [in the CḲ, erroneously, حُقَّق,] applied to speech, or language, ‡ *Sound*, or *compact*, (Ṣ, Ḳ, TA,) *and orderly*. (TA.) — And, applied to a garment, or piece of cloth, ‡ *Firmly*, or *compactly, woven*, (Ṣ, Ḳ, TA,) *and figured with the form of* حُقَق [pl. of حُقَّةٌ, q. v.]. (TA.)

[مُحَقِّقٌ is often used as meaning *A critical judge in matters of literature*.]

مَحْقُوقٌ: see حَقِيقٌ, in six places.

مِحَاقٌ, applied to cattle, *Such as have not brought forth, nor been milked* (لَمْ يُحْلَبْنَ [in the CḲ, erroneously, لم يُجْلَبْنَ]), *in the next preceding year:* (Ibn-'Abbád, Ḳ:) or *whose first and second milkings are of biestings*. (AḤát, TA.)

طَعْنَةٌ مُحْتَقَّةٌ (in [some of] the copies of the Ḳ, erroneously, مُحَقَّقَةٌ, TA) *A thrust*, or *piercing, in which is no swerving from the right direction*. (Ṣ, A, O, L, Ḳ.)

مُحَقْحِقٌ: see حَقْحَاقٌ.

حقب

1. حَقِبَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـَ, (A, Mṣb, Ḳ,) inf. n. حَقَبٌ, (Mṣb, TA,) *It* (a camel's urine) *became suppressed:* and, elliptically, (Mṣb,) *he* (a camel) *suffered suppression of his urine*, (Ṣ, Mṣb,) or *had difficulty in staling*, (A, Ḳ,) *in consequence of the pressure of his* حَقَب [or *hind girth*] *upon his sheath*, (Ṣ, A, Ḳ,) which sometimes kills the beast; as also ↓احقب. (TA.) And حَقِبَتْ *She* (a camel) *suffered suppression of her milk in consequence of the pressure of the* حَقَب *upon her udder*. (A.) — [Hence,] said of rain, (IAạr, L, Mṣb, Ḳ,) &c., (Ḳ,) ‡ *It was delayed;* (L, Mṣb;) *was withheld;* (IAạr, L, Ḳ;) as also ↓احقب. (TA.) And of a year (عام), ‡ *Its rain was withheld*. (Ṣ, R, A.) And of a mine, ‡ [*It ceased to yield;* or] *nothing was found in it;* as also ↓احقب. (Ḳ, TA.) And of a gift, or benefit, ‡ *It became little*, or *ceased*. (TA.) And of an affair, ‡ *It became perverted, marred*, or *disordered, and impeded*. (L.) ═ See also 8.

4. احقب *He girded* a camel *with a* حَقَب. (Ṣ.) — *He made* a person *to ride behind him on the same beast;* (A, TA;) as also ↓استحقب, (A,) or ↓احتقب, q. v. (TA.) ═ See also 1, in three places.

8. احتقب *He bound* a حَقِيبَة *behind* [*on his camel* or *horse*]; (Az, TA;) as also ↓استحقب: (Ḥam p. 289:) *he bound* anything *behind the* [*camel's saddle called*] رَحْل or قَتَب: (Ḳ:) *he put on*, or *conveyed*, a حقيبة *behind him on his horse* [or *camel*]; as also ↓حَقَبَ: (Mṣb:) *he carried*, or *conveyed*, a thing *behind him* [*on his beast*]; as also ↓استحقب: and *he made* a person *to ride behind him on the* حقيبة. (TA.) See also 4. — [Hence,] احتقب and ↓استحقب (Ṣ, A, Ḳ) ‡ *He bore*, or *took upon himself the burden of*, (Ṣ, A,) a thing, (Ṣ,) good, or evil; (A;) syn. احْتَمَلَ: (Ṣ, A:) and *laid* it *up for the future;* (A, Ḳ;) namely, good, or evil: (A:) for a man [as it were] bears his actions, and lays them up for the future [to be rewarded or punished for them]. (TA.) And hence, احتقب الإِثْمَ (Ṣ, Mṣb) †[*He bore*, or *took upon himself the burden of, the sin;* or] *he committed the sin:* as though it were a thing perceived by the senses, which he bore or carried [behind him]: (Mṣb:) or as though he collected it into a mass, and conveyed it behind him [as a حقيبة]. (Ṣ.)

10: see 4 and 8; the latter in three places.

حُقْبٌ, (A, Mṣb, Ḳ,) or ↓حُقُبٌ, (Ṣ,) or the latter also, (A, Mṣb, Ḳ,) *i. q.* دَهْرٌ; (Ṣ, A, Mṣb, Ḳ, and Bḍ in xviii. 59;) [as meaning] *A long time:* (Bḍ ib.:) and the former, (Ṣ,) or both, (A, Mṣb,* Ḳ,) *eighty years;* (Ṣ, A, Mṣb, Ḳ, and Bḍ ubi suprà;) as some say: (Mṣb and Bḍ:) or *more:* (Ṣ, A, Ḳ:) or, as some say, *seventy:* (Bḍ:) and *a year;* (A, Ḳ;) as also ↓حِقْبَةٌ: (Ṣ, A, Ḳ:) or *years:* (A, Ḳ:) pl. of the former حِقَابٌ [a pl. of mult.], (Ṣ, TA,) and of the latter, (Ṣ, TA,) or former, (Mṣb,) or of both, (TA,) أَحْقُبٌ (Ṣ, A, Mṣb, Ḳ) and أَحْقَابٌ [both pls. of pauc.]. (Az, Ḳ.)

حَقَبٌ *A camel's hind girth;* the *girth that is next to the flank:* (A, Ḳ:) or *a rope with which a camel's saddle is bound to his belly*, (Ṣ, A, Mṣb, Ḳ,) *next to the sheath of his penis, in order that the fore girth may not draw it forward* (Ṣ, TA) *nor hurt him*, (TA,) or *in order that the saddle may not shift forward to his withers:* (Mṣb:) pl. أَحْقَابٌ. (Mṣb.) — And *A cord with which the* حَقِيبَة *is bound*. (ISh, TA.) — See also حِقَابٌ. ═ In excellent she-camels, *Smallness*, or *slenderness, of the flanks, with tenseness*, or *firmness, of the skin of those parts:* a quality approved. (Az, TA.)

حَقِبٌ: see حَاقِبٌ.

حُقُبٌ: see حُقْبٌ.

حِقْبَةٌ *A period of time*, (A, Mṣb, Ḳ,) *undefined:* (A, Ḳ:) accord. to some, *i. q.* حُقْبٌ: (Mṣb:) see this latter: pl. حِقَبٌ (Ṣ, Ḳ) and حُقُوبٌ. (Ḳ.)

حِقَابٌ *A thing to which a woman hangs ornaments, and which she binds upon her waist;* as also ↓حَقَبٌ: (Ḳ:) *an ornamented thing which a woman binds upon her waist:* (Ṣ:) accord. to Az, *like the* بَرِيم, *except that the latter has different-coloured threads*. (TA.) — *A thread*, or *string, that is bound upon the waist of a child to avert the evil eye*. (Az, Ḳ.) — The *whiteness that appears at the root of the nail*. (Ḳ.)

حَقِيبَةٌ *A bag*, or *receptacle*, (A, TA,) *in which a man puts his travelling-provisions;* (TA;) and *any other thing that is conveyed behind a man* [*on his beast*]: (A [accord. to which this is a proper signification]:) *what the rider conveys behind him:* (MF [accord. to whom this is a tropical signification, from the same word in the last of the senses mentioned below]:) *what is borne, of goods or utensils or the like, upon the horse, behind the rider:* (Mṣb [accord. to which, also, this is tropical]:) *anything that is bound at the hinder part of the* [*camel's saddle called*] رَحْل *or of the* [*saddle called*] قَتَب: (Ḳ:) *what is put behind the* رَحْل: they used to put the coats of mail behind their رِحَال, in the [receptacles called] عِيَاب, that they might put them on in case of war: (Ḥam p. 458:) *a thing like a* بَرْذَعَة, [*a covering for a camel's back,*] *of two kinds;* namely, *that of the* [*cloth called*] جِلْس, *which is hollowed out, so as to admit the upper part of the camel's hump;* and *that of the* [*saddle called*] قَتَب, *which is behind:* ISh says that *it* (the حقيبة) *is placed upon the hinder part of the camel, beneath the two hinder curved pieces of wood of the* قَتَب: (TA:) *a* رِفَادَة [or *kind of pad*, or *stuffed thing,*] *placed at the hinder part of the* قَتَب: (Ḳ:) pl. حَقَائِبُ. (Ṣ, A.) You say, مَلَأَ حَقِيبَتَهُ [*He filled his* حقيبة]. (A.) And أَرْدَفَهُ خَلْفَهُ عَلَى الحَقِيبَةِ *He made him to ride behind him on the* حقيبة. (TA.) — [Hence,] ‡ *A thing* [*of an ideal kind*] *that one takes upon himself*, or *lays up for the future* [*to be rewarded or punished for it*]. (A.) You say, احْتَمَلَ حَقِيبَةَ سُوْءٍ ‡[*He took upon himself a burden of evil:* as though he bound it behind him: see 8]. (A, TA.) And البِرُّ خَيْرُ حَقِيبَةٍ ‡[*Piety is the best thing that one can take upon himself, and lay up for the future* to profit thereby]. (A, TA.) — [Hence also, accord. to the A, which I follow in marking this signification as tropical,

but accord. to the Mṣb and to MF it is the primary signification,] ‡The *hinder parts*, or *posteriors*, (A, Mṣb, MF, TA,) of a woman, (A, Mṣb,) and of a man: (TA:) pl. as above. (Mṣb.) So in the phrase نُفُجُ الحَقِيبَةِ ‡ *Large*, (A,) or *prominent*, (TA,) *in the posteriors*. (A, TA.)

حَاقِبٌ A camel *suffering suppression of his urine*: (Mṣb:) and حَقِبٌ [signifies the same; or] a camel *having difficulty in staling, in consequence of the pressure of his* حَقَب [or *hind girth*] *upon his sheath*, which sometimes kills him. (A, TA.) And the former, A man *who is caused to hurry by the issuing of his urine*: (Mṣb:) or *who requires to go to the privy* (Mṣb, TA) *for the discharge of his urine*, (Mṣb,) [or *to evacuate his bowels*,] *and does it not until he suffers constipation*: (Mṣb, TA:) or one *suffering constipation*. (Mṣb.) [See an ex. voce حَاقِنٌ.]

أَحْقَبُ A wild ass *having a whiteness in the belly*: (K:) or *white in the part where the hind girth* (حَقَب) *would be placed*: (A, K:) the former is the more approved meaning: (TA:) or *a wild ass*; so called because white in the flanks: (Ṣ:) fem. حَقْبَآءُ: (Ṣ, A:) pl. حُقْبٌ. (A.) — Also حَقْبَآءُ *A* قارة [or *small isolated mountain*], (Ṣ, K,) *slender*, (TA,) *rising high into the sky*, (Ṣ, K,) *of which the flanks*, or *middle parts*, (الحَقْوَانِ,) *are enveloped by the mirage* (السَّرَاب, so in the K accord. to the TA), or *by dust* (التُّرَاب, accord. to the CK and a MS. copy of the K): or حَقْبَآءُ, (K,) or قَارَةٌ حَقْبَآءُ, (TA,) signifies *a* قارة *having, in its middle part, dust of a whitish hue* (أَعْفَرُ), *with* بُرْقَة [app. meaning *a mixture of blackness and whiteness*] *of the rest*. (K, TA.)

مُحْقَبٌ *Made to ride behind another on the same beast*. (Ṣ.) — *Bound upon the* [حَقِيبَة or] حَقَائِب. (Ḥam p. 289.) — The *fox*: (K:) so called because of the whiteness of his belly. (TA.)

مُحْقِبٌ One *who makes* another *to ride behind him on the same beast*. (K.) — Hence, in a trad., المُحْقِبُ النَّاسَ دِينَهُ ‡ *He who makes his religion to follow that of others, without evidence, proof, or consideration*. (TA.)

حقد

1. حَقَدَ عَلَيْهِ, (Ṣ, A, L, Mṣb, K,) aor. ـِ; and حَقَدَ عليه, aor. ـَ; inf. n. (of the former, Ṣ, or of both, L, TA) حِقْدٌ, (Ṣ, L, Mṣb,* K,) or this is a simple subst., (L,) and (of the former, L, or of both, TA) حَقْدٌ (L, K) and (of the latter, Ṣ, L) حَقَدٌ (Ṣ, L, K) and [app. of both, or perhaps this is a simple subst.,] حَقِيدَةٌ; (K;) and تحقّد; (L, K;) [and احتقد; (see حَاقِدٌ;)] *He bore rancour, malevolence, malice*, or *spite*, (ضِغْن,) *against him*; (Ṣ, L;) *he hid enmity, and violent hatred, against him in his heart*; (Mṣb;) *he retained*, or *held fast, enmity against him in his heart, watching for an opportunity to indulge it* or *exercise it* (A, L, K) *speedily*. (A.) [Accord. to the A, this signification is from the one here next following.] — حَقَدَ, (IAar, A, L,) or حَقِدَ, (K,) inf. n. حَقَدٌ; (L;) and احقد, (IAar, A, L,) and احتقد, (K,) or both these augmented forms; (TA;) *It* (a mine) *ceased to yield anything*; (IAar, L, K;) or *yielded nothing*: (A:) and *it* (rain) *withheld itself*. (IAar, L, K.) — حَقِدَتْ, (K, TA,) inf. n. حَقَدٌ; (TA;) or حَقَدَتْ; (CK;) or احقدت; (so in a MS. copy of the K;) *She* (a camel) *became full of fat*. (K.)

4. احقدهُ *He*, (a person, Ṣ, L,) or *it*, (a thing, L,) *caused him to bear rancour, malevolence, malice*, or *spite*, (ضِغْن,) [against another;] (Ṣ, L;) [*caused him to hide enmity, and violent hatred, in his heart*; (see 1;)] *caused him to retain*, or *hold fast, enmity in his heart, watching for an opportunity to indulge it* or *exercise it* [*speedily*]. (L, K.) = احقد, intrans.: see 1, in two places. — احقدوا *They sought to obtain something from a mine and found it not*. (Ṣ, K: copied by J from a book, but not heard by him.)

5: see 1.

6. تحاقدوا [*They bore mutual rancour, malevolence, malice*, or *spite; they hid mutual enmity, and violent hatred, in their hearts*; (see 1;)] *they retained*, or *held fast, mutual enmity in their hearts, watching for opportunities to indulge it* or *exercise it speedily*. (A.)

8: see 1, in two places.

حِقْدٌ (Ṣ, A, L, Mṣb, K) and حَقِيدَةٌ (L, K) *Rancour, malevolence, malice*, or *spite*; syn. ضِغْنٌ; (Ṣ, A, L;) *concealment of enmity, and violent hatred, in the heart*; (Mṣb;) *retention of enmity in the heart, with watchfulness for an opportunity to indulge it* or *exercise it* [*speedily*: see 1]: (L, K:) pl. of the former أَحْقَادٌ [a pl. of pauc.] (Ṣ, A, L, Mṣb, K) and حُقُودٌ (A, L, K) and (of the latter, L) حَقَائِدُ. (L, K.)

حَقِدٌ: see حَاقِدٌ.

حَقُودٌ (Ṣ, A, L, K) A man [*very rancorous, malevolent, malicious*, or *spiteful; wont to hide enmity, and violent hatred, in his heart*;] *wont often*, or *to a great degree, to retain*, or *hold fast, enmity in his heart, watching for opportunities to indulge it* or *exercise it* [*speedily*]. (L, K.)

حَقِيدَةٌ: see حِقْدٌ.

حَاقِدٌ (A, L) and حَقِدٌ (Ḥam p. 516) [*Bearing rancour, malevolence, malice*, or *spite; hiding enmity, and violent hatred, in the heart*;] *retaining*, or *holding fast, enmity in the heart, and watching for an opportunity to indulge it* or *exercise it* [*speedily*]; applied to a man; (L;) and in like manner to a heart, as also مُحْتَقِدٌ. (A.)

مَحْقِدٌ *Origin*; syn. أَصْلٌ; (IAar;) *i. q.* مَحْتِدٌ (K) and مَحْفِدٌ and مَحْكِدٌ. (TA.)

مَحْقُودٌ عَلَيْهِ A man [*against whom rancour, malevolence, malice*, or *spite, is borne; against whom enmity, and violent hatred, are hidden in the heart*;] *against whom enmity is retained in the heart*, or *hearts, with watchfulness for an opportunity to indulge it* or *exercise it speedily*. (A.)

مُحْتَقِدٌ: see حَاقِدٌ.

حقر

1. حَقُرَ, aor. ـُ, inf. n. حَقَارَةٌ (Ṣ, A, Mṣb, K) and حَقْرٌ; (TA;) and حَقَرَ, aor. ـِ, inf. n. حَقْرٌ and حُقُورِيَّةٌ; (K, TA;) *He*, or *it*, *was*, or *became, contemptible, despicable, mean, paltry, abject, ignominious, base*, or *vile*, (Ṣ, A, Mṣb, K,) and *held of no weight* or *worth*. (Mṣb.) And حَقُرَ فِى عَيْنِى, (TA,) or حَقِرَ, (so in a copy of the A,) and تحاقر, (K,) *He*, or *it*, *was*, or *became, contemptible, despicable, mean, paltry*, &c., *in my eye*. (K,* TA.) And تَحَاقَرَتْ إِلَيْهِ نَفْسُهُ *He* (lit. *his spirit*, or *soul*, or *his own self*,) *became contemptible*, &c., *in his own estimation*. (Ṣ, TA.) You say also, حَقْرًا لَهُ وَعَقْرًا [*May he be contemptible*, or *despicable, and beget no children*]: (A, TA:) a form of imprecation. (TA.) And حَقْرٌ نَقْرٌ [in which the latter word is an imitative sequent, or a corroborative: see حَقِيرٌ]. (TA.) And حَقِرْتَ وَنَقِرْتَ *Thou hast become very contemptible, despicable, mean, paltry*, &c.; syn. صِرْتَ حَقِيرًا نَقِيرًا. (K.) = حَقَرَهُ, (Ṣ, A, Mṣb, K,) aor. ـُ, (Mṣb, K,) inf. n. حَقْرٌ; (K, TA;) and حقّرهُ, (A,) inf. n. تَحْقِيرٌ; (K;) and احتقرهُ, (Ṣ, A, Mṣb, K,) and استحقرهُ; (Ṣ, A, K;) *He contemned*, or *despised, him*, or *it; held him*, or *it, to be contemptible, despicable, mean, paltry, abject, ignominious, base*, or *vile*, (Ṣ, A, Mṣb, K, TA,) and *of no weight* or *worth*. (Mṣb.) [Hence,] مَنْ حُقِرَ حُرِمَ [*He who is contemned*, or *despised, is prohibited*, or *debarred*, from what is good]: a prov. (A.)

2. حقّرهُ, inf. n. تَحْقِيرٌ: see 1. — Also *He*, or *it, made him to be contemned* or *despised, contemptible* or *despicable, mean, paltry, abject, ignominious, base*, or *vile*. (TA.) — Also, (A, K,) inf. n. as above, (Ṣ, A, K,) said of a noun, (A,) and of speech, (K,) *i. q.* صَغَّرَهُ [*He made it* (namely, a noun,) *diminutive in form*: and *he used the diminutive form in it*; namely, speech].

6: see 1, in two places.

8: see 1.

10: see 1.

حَقْرٌ: see حَقَارَةٌ.

حُقْرَةٌ, a simple subst., *Contempt*. (Mṣb.)

حُقُورِيَّةٌ: see حَقَارَةٌ.

حَقِيرٌ *Contemned* or *despised, contemptible* or *despicable, mean, paltry, abject, ignominious, base*, or *vile*, (Ṣ, A, Mṣb,) and *held of no weight* or *worth*; (Mṣb;) as also حَيْقَرٌ and حَيْقَرٌ: (K, TA:) or these two signify *weak*: or *of mean*, or *ignoble, origin*. (K.) You say also حَقِيرٌ نَقِيرٌ, (A,) using the latter word as an imitative sequent, (Ṣ and K in art. نقر,) or as a corroborative. (TA.)

حَقَارَةٌ (Ṣ, A, Mṣb, K) and حَقْرٌ and حُقُورِيَّةٌ, (K,) all of which are inf. ns., (TA,) and حُقَارَةٌ and حِقَارَةٌ (K) and مَحْقَرَةٌ, (Ṣ, K,) *Contemptibleness, despicableness, meanness, paltriness, abjectness, ignominiousness, baseness*, or *vileness*: (Ṣ, A, Mṣb, K:) [or the last rather signifies *a*

cause of contemptibleness &c.; being similar to مَجْبَنَةٌ and مَبْخَلَةٌ &c.:] you say, هٰذَا الأَمْرُ مَحْقَرَةٌ بِكَ i. e. حَقَارَةٌ [or rather *This thing is a cause of contemptibleness* &c. *to thee*]. (Ṣ.)

حُقَارَةٌ: / حِقَارَةٌ: } see حَقَارَةٌ.

حَاقِرٌ act. part. n. of حَقَرَهُ, *Contemning, despising*, &c. (A.) You say, هُوَ حَاقِرٌ نَاقِرٌ [using the last word as an imitative sequent, or a corroborative: see حَقِيرٌ]. (A.)

حَيْقَرٌ: / حَيْقُرٌ: } see حَقِيرٌ.

الحَاقُورَةُ *The Fourth Heaven*. (Ḳ.)

مَحْقَرَةٌ: see حَقَارَةٌ, in two places.

مُحَقَّرَاتٌ *Small sins*; syn. صَغَائِرُ: (Ṣ, Ḳ:) but this is an application proper to the law; for the [pagan] Arabs knew not صَغَائِر nor كَبَائِر: or, accord. to the writers on strange words, it signifies *actions which a man contemns*, or *despises*, or *holds in light estimation, even if great sins*. (MF.)

حقط

حَيْقَطٌ: see what follows.

حَيْقُطَانٌ, (IDrd, Ṣ, Ḳ,) and حَيْقَطَانٌ, but the former is the more chaste, (IDrd,) and the latter is mentioned by none but IDrd, (IKh,) and حَيْقَطٌ, (Ḳ,) The [*bird called*] دُرَّاج [i. e. *attagen, francolin, heath-cock*, or *rail:* but see this last Arabic word]: (Ḳ:) or the *male of the* دُرَّاج: (Ṣ, Ḳ:) but IF says, I do not think it correct: (TA:) fem. حَيْقُطَانَةٌ. (Ḳ.)

حقف

1. حَقَفَ, aor. ـُ, inf. n. حُقُوفٌ, *It* (a thing) *was*, or *became, curved, bent*, or *winding*. (Mṣb.) حُقُوفٌ also signifies A gazelle's *being in the condition denoted by* [*the part. n.*] حَاقِفٌ *in the phrase* ظَبْيٌ حَاقِفٌ, which see below. (Ibn-'Abbád, Ḳ.)

12. احقوقف, said of sand, and of the هِلَال [or moon when, being near the sun, it shows a narrow rim of light], (Ṣ, Ḳ,) and of the back, (Ḳ,) or of anything, such as the back of a camel, (L,) *It was curved, bent*, or *winding*, (Ṣ, L, Ḳ,) *and long*. (L, Ḳ.)

حِقْفٌ *A curving*, or *winding, tract of sand*: (Ṣ, Mgh, Mṣb, Ḳ:) pl. [of pauc.] أَحْقَافٌ (Ṣ, Mṣb, Ḳ) and [of mult.] حِقَافٌ (Ṣ, Ḳ) and حُقُوفٌ, (O, L, Ḳ,) and pl. pl. حَقَائِفُ and حِقَفَةٌ, (Ḳ,) the former of these two being pl. of أَحْقَافٌ or of حِقَافٌ, (L, TA,) but the latter of them, accord. to the O, is a pl., not a pl. pl.: (TA:) or *a heap*, or *hill, of sand, that has assumed a bowed form*: (IDrd, TA:) or *a curving*, or *winding, thin tract of sand*: (Ḥar p. 51:) or *a great, round tract of sand*: (Ibn-'Arafeh, Ḳ:) or *an oblong, elevated tract of sand*: (Fr, Ḳ:) or الأَحْقَافُ applies [particularly] to *certain oblong tracts of sand in the region of Esh-Shihr*: (Ḳ,* TA:) accord. to J, [in the Ṣ,] to *the country of 'Ád*. (TA.) — Also The *lower*, or *lowest, part of a tract of sand*, and *of a mountain*, and *of a wall*. (O, L, Ḳ.)

حَاقِفٌ A gazelle [*lying*] *bent together*, or *curled*, (A'Obeyd, Ṣ, Mgh, Mṣb, Ḳ,) *like a* حِقْف *of sand*, (Az, Ṣgh, Ḳ,) *in his sleep*, (A'Obeyd, Ṣ, Ḳ,) or *in consequence of a wound &c.*: (Mṣb:) or *lying upon his breast on a* حِقْف *of sand*: (IAạr, Ḳ:) or, as some say, *upon*, or *at, the lower*, or *lowest, part of a* حِقْف. (Mgh.)

أَحْقَفُ A camel *lank in the belly*. (ISh, Ḳ.)

حقل

3. مُحَاقَلَةٌ [inf. n. of حَاقَلَ] The *selling of seed-produce in the ear for the grain of wheat*: (Ṣ, M, Mgh, Ṣgh, Mṣb, Ḳ:) or the *selling of seed-produce while in growth, before it appears to be in a good state*: or the *making a bargain*, or *contract, with another, for labour upon land, on the condition of his receiving a third*, or *a fourth*, or *less*, or *more, of the produce*: or the *hiring of land for the grain of wheat*: (M, Mgh, Ṣgh, Ḳ:) or the *buying of seed-produce while in growth for the grain of wheat*. (Mgh.)

4. احقل *It* (seed-produce) *became such as is termed* حَقْل, q. v.: (Ṣ, Ḳ:) or *put forth its head*. (Mgh.) — احقلت الأَرْضُ *The land became in the condition of having what is termed* حَقْل. (Ḳ,* TA.)

Q. Q. 1. حَوْقَلَ, inf. n. حَوْقَلَةٌ and حِيقَالٌ, for which latter some say حَوْقَالٌ, *He* (an old man) *became aged, and languid in respect of the venereal faculty*: (Ṣ:) or حَوْقَلَةٌ signifies the *lacking ability to exercise the venereal faculty*, (Ḳ,) accord. to Az, *on the occasion of one's having his bride brought to him*. (TA.) — حَوْقَلَةٌ also signifies The *being weary, and weak*. (Ḳ.) — The state of *sleeping*. (Ḳ.) — The act, or state, of *retrograding*, or *declining*; syn. إِدْبَارٌ. (Ḳ.) — An old man's *resting*, or *staying, his hands upon his waist*. (Ḳ.) — The *walking quickly, and with short steps*. (Ḳ.) = And حَوْقَلَهُ, (TA,) inf. n. حَوْقَلَةٌ, (Ḳ, TA,) *He impelled*, or *repelled, him*, or *it*; syn. دَفَعَهُ. (Ḳ,* TA.) = حَوْقَلَةٌ [inf. n. of حَوْقَلَ] also signifies The *saying* لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ; (TA in art. حوقل;) *i. q.* حَوْلَقَةٌ. (Ḳ in that art.)

حَقْلٌ *Seed-produce when its leaves have branched forth*, (Ṣ, M, Mṣb, Ḳ,) *and become apparent and numerous*, (M, Ḳ,) *before its stalks have become thick*: (Ṣ:) or *when its shoots have come forth near together*: or *as long as it is green*: (M, Ḳ:) or *of which the head has come forth*. (Lth, L in art. فرخ.) — And *Land such as is termed* قَرَاح; i. e. *land in which are no trees*: (Mṣb:) or *good* قَرَاح: n. un. with ة: (Ṣ:) or *a good* قَرَاح *in which one sows*; as also with ة: (Ḳ:) or *a place that has never been sown*; and so, accord. to some, with ة: (TA:) whence, (Ḳ,) it is said in a prov., (Ṣ,) لَا تُنْبِتُ البَقْلَةَ إِلَّا الحَقْلَةُ [*Nothing but the good seed-plot produces the herb*]: (Ṣ, Ḳ:) said to be applied to a base saying proceding from a base man: [or it means, as the father, so is the son: (Freytag's Arab. Prov. ii. 516:)] but ISd says that الحقلة is not known; and he thinks that the ة is added in order to make it accord with البقلة; or that it means *a portion of what is termed* حَقْل: (TA:) the pl. is حُقُولٌ. (Mṣb.)

حَاقِلٌ *A tiller*, or *cultivator, of land*. (TA.)

حَوْقَلٌ An *old* man, *who is languid in respect of the venereal faculty*: or an *aged* man, absolutely: and a man who is *weary*. (TA.) — See also what next follows.

حَوْقَلَةٌ *A soft*, or *flaccid, penis*; (Ṣ, Ḳ;) as also حَوْقَلٌ: (TA:) or the latter signifies [simply] *a penis*: (Ḳ:) the former, accord. to Abu-l-Ghowth, signifies the *penis of an old man who is languid in respect of the venereal faculty*: some of those of post-classical times pronounce it with ف. (Ṣ.) — *A flask*, or *bottle*, (قَارُورَةٌ,) *with a long neck, used by the water-carrier*: (Ḳ:) app. formed by substitution [of ق for ج,] from حَوْجَلَةٌ. (TA.)

مَحْقَلَةٌ sing. of مَحَاقِلُ, (TḲ,) which signifies *Places of seed-produce*; syn. مَزَارِعُ. (Ḳ: but in some copies, in the place of المَحَاقِلُ and المَزَارِعُ, we find المُحَاقِلُ; and المُزَارِعُ.) [See an ex. voce مَحْقَنَةٌ.]

حقن

1. حَقَنَهُ, aor. ـُ and ـِ, (Ḳ,) inf. n. حَقْنٌ, (TA,) *i. q.* حَبَسَهُ [as meaning *He confined it; kept it in; prevented it from escape; retained, restrained*, or *withheld, it*]; (Ḳ;) as also احتقنهُ, (as in some copies of the Ḳ,) or احقنهُ; (as in other copies and in the TA;) but see, in what follows, what is said of this last in the Ṣ. (TA.) حَقَنَ اللَّبَنَ فِي السِّقَاءِ (Ṣ, Mgh, Ḳ) — (Ḳ,) aor. ـُ, (Ṣ,) inf. n. as above, (TA,) *He collected the milk in the skin*, (Ṣ, Mgh,) *and poured fresh milk upon that which was curdled*, or *thick*, or *upon that which was churned*: (Ṣ:) or *he poured the milk into the skin*, [*and kept it therein*] *that its butter might come forth*. (Ḳ.) And حَقَنَ المَاءَ فِي السِّقَاءِ, aor. ـُ, inf. n. as above, *He collected the water in the skin*. (Mṣb.) — حَقَنَ البَوْلَ, (Ks, Ṣ, M,) or بَوْلَهُ, (Mgh, Mṣb,) *He kept in*, or *retained*, (M, Mgh, Mṣb,) *and collected*, (Mgh, Mṣb,) *the urine*, (M,) or *his urine*: (Mgh, Mṣb:) one should not say احقنهُ; (Ks, Ṣ, M;) nor should one say [of the urine] حَقَنَنِي هُوَ. (M.) — حَقَنَ دَمَهُ, (Ṣ, Mgh, Mṣb, Ḳ,) and حَقَنَ لَهُ دَمَهُ, (TA from a trad.,) ‡ *He prevented*, or *forbade, the shedding of his blood*, (Ṣ, Mgh, TA,) and *the slaying him*; (TA;) [*he spared his blood*, or *forbore to shed it*;] i. e., (Mgh,) *he saved him* (Mgh, Ḳ) *from slaughter* (Ḳ) *when it had become lawful to slay him*; from حَقَنَ اللَّبَنَ; (Mgh;) *contr. of* هَدَرَهُ; as though he collected his blood in him, and did not pour it forth. (Mṣb.) — حَقَنَ مَاءَ وَجْهِهِ ‡ *He preserved* [*the lustre of his face*; meaning *his*

honour, or *reputation*]. (TA.) — حَقَنَ المَرِيضَ (Ṣ,* Mgh, Mṣb, Ḳ*) *He administered to the sick person what is termed* حُقْنَة, i. e. [*a clyster,*] *a medicine put into a* مِحْقَنَة; (Mgh;) *he conveyed medicine into the inside of the sick person by his anus* (مِنْ مَخْرَجِهِ) *with the* مِحْقَنَة. (Mṣb.) See also 8.

4. احقن *He collected different sorts of milk* [*in a skin, old and fresh,*] *to become good.* (Ḳ.) — See also 1, in two places.

5. تَحَقَّنَتِ الإِبِلُ *The camels became full in their insides.* (TA.)

8. احتقن as a trans. v.: see 1. — Also *It* (blood) *collected in the inside in consequence of a spear-wound, or stab, or the like, penetrating thereinto.* (TA.) — And *He* (a man) *administered to himself*, or *had administered to him, a* حُقْنَة [or *clyster*]: (Ṣ,* Mgh, Mṣb:) or *he* (a sick man) *made use of the* حُقْنَة *in consequence of suppression of his urine.* (Ḳ.) The saying اِحْتَقَنَ الصَّبِيُّ بِلَبَنِ أُمِّهِ [meaning *The child had its mother's milk administered to it as a clyster*] is far-fetched: and اُحْتُقِنَ is not allowable: the right expression is حُقِنَ, or عُولِجَ بِالحُقْنَة. (Mgh.) — And اِحْتَقَنَتِ الرَّوْضَةُ *The* روضة [i. e. *meadow*, or *garden,*] *had its sides elevated* عَلَى سَائِرِهَا [*above the rest of it*]: so says AḤn: in the Ḳ, على سَرَارِهَا [*above the depressed*, or *the best*, or *most fruitful, part of it:* in the CḲ, سِرارِها]. (TA.)

حَقِنٌ: see حَاقِنٌ.

حَقْنَةٌ *A pain in the belly:* pl. أَحْقَانٌ. (IAạr, Ḳ.)

حُقْنَةٌ The *administration of a medicine to a sick person by his anus;* (TA;) [i. e. the *administration of a clyster;*] the *conveyance of a medicine to the inside of a sick person by his anus with the* مِحْقَنَة. (Mṣb.) — And hence, (Mṣb,) [*A clyster;*] *a medicine so administered to a sick person:* (Ṣ, Mgh, Mṣb, Ḳ:) pl. حُقَنٌ. (Mṣb.) — And, by extension of the meaning, The *tube of a* مِحْقَنَة. (Mgh.)

حَقِينٌ *Confined, kept in, prevented from escape, retained, restrained,* or *withheld;* as also مَحْقُونٌ. (Ḳ.) — And, as a subst., (Ṣ,) *Milk collected in a skin,* (Ṣ, IF, Mṣb,) *when fresh milk has been poured upon that which has become curdled,* or *thick,* or *upon that which has been churned.* (Ṣ, TA.) Hence the prov., أَبَى الحَقِينُ العِذْرَةَ; i. e. العُذْرَ; [*The milk collected in the skin,* &c., *has disallowed the excuse;*] (A'Obeyd, Ṣ, TA;) applied to him who excuses himself when having no [real] excuse: (TA:) originally said by a man who asked some people to give him milk to drink, upon their excusing themselves while they had milk which they had collected in a skin; meaning, this حقين belies you. (A'Obeyd, TA.)

حَاقِنٌ A man *keeping in*, or *retaining, and collecting, his urine;* from حَقِينٌ meaning "milk collected in a skin:" (IF, Mṣb:) [*suffering from retention of the urine:*] *having urine that distresses* [*by its quantity*]: (Ṣ, TA:) *having much urine retained and collected:* (Mgh:) and حَقِنٌ signifies the same. (TA.) Hence the saying, (Mgh, TA,) in a trad., (TA,) لَا رَأْيَ لِحَاقِنٍ وَلَا حَاقِبٍ وَلَا حَازِقٍ (Ṣ,* Mgh, TA*) *No counsel*, or *advice, is possible to one who has much urine retained and collected, nor to one suffering suppression of the feces, nor to one who is pinched by a tight boot.* (Mgh, TA.*) — [*Collecting* grease, or melted grease, *in a skin.*] You say, أَنَا مِنْهُ كَحَاقِنِ الإِهَالَةِ † *I am a person skilled in it;* because such a one does not collect the اهالة in a skin until he knows that it has cooled, lest the skin should be burnt. (Ḳ.) — † A moon a little after or before the change (هِلَال) *having its two extremities elevated, and its back decumbent.* (Ḳ.) Hence the saying, هِلَالٌ وَاقِفٌ خَيْرٌ مِنْ هِلَالٍ حَاقِنٍ ‡ [*A* هلال *erect* (here meaning *nearly erect*) *is better*, or *more auspicious, than a* هلال *decumbent*]. (A, TA.) [See also أَدْفَقُ.]

الحَاقِنَةُ *The stomach;* (Ḳ;) an epithet in which the quality of a subst. is predominant; because it retains, or collects, the food: (TA:) and *the pit between each collar-bone and what is termed* حَبْلُ العَاتِقِ [explained in art. حبل, q. v.]; (AA, Ṣ, Ḳ;*) the two together being termed [the] حَاقِنَتَانِ: (AA, Ṣ:) *the pit of each collar-bone:* (T, TA:) *the part between the collar-bone and the neck:* (TA:) or *the lower part of the belly:* (Ṣ, Ḳ:) pl. الحَوَاقِنُ. (T, TA.) [See also الذَّاقِنَةُ.] Hence, (Ḳ,) it is said in a prov., لَأُلْحِقَنَّ حَوَاقِنَكَ بِذَوَاقِنِكَ, (Ṣ, Ḳ,) i. e. [*I will assuredly conjoin*] *the lower part of thy belly with the upper part thereof:* or *the part of thy belly that retains*, or *collects, the food, with the lower part of thy belly, and with thy knees.* (TA.) The ذَاقِنَة is [also said to be] the extremity of the حَلْقُوم [or windpipe]: and hence the saying attributed to 'Áïsheh, that the Prophet died [with his head] between her حَاقِنَة and her ذَاقِنَة. (Ṣ.)

مِحْقَنٌ *A skin in which milk is collected; fresh milk being poured into it upon that which is curdled*, or *thick*, or *upon that which has been churned:* (Ṣ:) or *a skin into which milk is poured,* [*and in which it is kept,*] *that its butter may come forth.* (Ḳ.) — And *A funnel with which the milk is poured into the skin:* (Az, Ḳ:*) or *a funnel which is put into the mouth of a skin, into which one then pours wine*, and *water.* (TA.)

[مَحْقَنَةٌ app. sing. of مَحَاقِنُ as used in the following saying; like as مَحْقَلَةٌ is sing of مَحَاقِلُ.] بَارَكَ اللهُ فِي مَحَاقِلِكُمْ وَمَحَاقِنِكُمْ *May God bless your seed-produce and your progeny.* (TA.)

مِحْقَنَةٌ The *thing with which a* حُقْنَة [or *clyster*] *is administered;* (Mgh, Mṣb;) *being a leathern pouch, furnished with a tube.* (Mgh.)

مِحْقَانٌ One *who retains his urine, and, when he discharges it, discharges much:* (Ṣ, Ḳ:) applied by ISd peculiarly to a camel. (TA.)

مَحْقُونٌ: see حَقِينٌ.

حقو

1. حَقَاهُ, [aor. ـُ,] inf. n. حَقْوٌ, *He*, or *it, hit*, or *hurt, his* حَقْو [i. e. *waist*, or *flank*]. (Ḳ.) — Also, said of water, *It reached up to his* حَقْو. (Fr, TA.) — حُقِيَ *He* (a man, Ṣ) *was*, or *became, affected with the pain of the belly termed* حَقْوَة: (Ṣ, Ḳ:) and, inf. n. حَقًا, [which, as well as the part. n. حَقٍ, suggests that the verb is حَقِيَ, like فَرِحَ, though it is said in the CḲ to be like عُنِيَ,] *he had a complaint of his* حَقْو: (CḲ, but wanting in MS. copies of the Ḳ:) or تحقّى has this latter meaning. (So in a copy of the Ḳ.)

5: see above.

حَقٍ *Having a complaint of his* حَقْو. (CḲ, but wanting in MS. copies of the Ḳ.)

حَقْوٌ The *waist;* syn. خَصْرٌ: (Ṣ:) [or] the *place* (*in the side*, TA) *where the* [*waist-wrapper called*] إِزَار *is bound;* (Ṣ, Mṣb, Ḳ,* TA;) i. e. (Mṣb) the *flank;* syn. خَاصِرَةٌ, (A'Obeyd, Mṣb, TA,) or كَشْحٌ: (Ḳ:) there are two [parts], called together حَقْوَانِ: (A'Obeyd, TA:) and the [*waist-wrapper itself that is called*] إِزَار; (Ṣ, M, Mṣb, Ḳ;) because it is bound upon the [part of the body called] حَقْو; (Mṣb,* TA;) as also حِقْوٌ; (M, Ḳ;) which MF asserts to be also a var. of حَقْوٌ as syn. with كَشْحٌ; of the dial. of Hudheyl: and in the Ḳ is here added, or the *place of the tying thereof;* as also حَقْوَةٌ and حَقَاءٌ; [the latter written in the CḲ حَقاء; but said in the TA to be like كَتَّابٌ;] whereas this is the primary signification: (TA:) pl. (of pauc., Ṣ, TA) أَحْقٍ, (Ṣ, Mṣb, Ḳ,) originally أَحْقُوٌ, (Ṣ, TA,) and أَحْقَاءٌ (Ḳ) and (of mult., Ṣ, TA) حُقِيٌّ, (Ṣ, Mṣb, Ḳ,) [originally حُقُوٌّ,] of the measure فُعُولٌ, (Ṣ,) like فُلُوسٌ, (Mṣb,) and حِقَاءٌ, (Mṣb, Ḳ,) which is pl. of حَقْوٌ and of حَقْوَةٌ, as well as syn. with the latter in a sense pointed out above. (TA.) Hence, عَاذَ بِحَقْوِهِ ‡ *He had recourse to him for refuge, protection,* or *preservation.* (TA.) [See an ex. in a verse cited voce سَمْعٌ.] — ‡ The *part* of an arrow *which is the place of the feathers:* (Ḳ:) or the *slender part of the hinder portion, next the feathers;* (Ṣ, TA;) or, as in the A, *below the feathers.* (TA.) — ‡ *A rugged place elevated above a torrent;* (M, Ḳ, TA;) pl. حِقَاءٌ: (Ḳ:) or † *any place which a water-course reaches:* (Aṣ, TA:) and حَقْوَةٌ signifies † the *like of the* [*elevated piece of ground termed*] نَجْوَة, *but higher, upon which the animals of prey preserve themselves from the torrent;* and its pl. is حِقَاءٌ. (TA.) Accord. to En-Naḍr, † *An elevated piece* of ground; *an acclivity;* pl. أَحْقٍ and حُقِيٌّ: accord. to Z, † the سَفْح [or *lowest part*, or *face*, &c.,] of a mountain: (TA:) also ‡ [*each of*] *the two sides* of a ثَنِيَّة [or long mountain traversed by a road; or a part of a mountain that requires one, in traversing it, to ascend and descend; &c.]: (Ḳ, TA:) Lth says that when you look at the head of a ثَنِيَّة of a

mountain, you see its prominence to have what are termed حَقْوَانِ. (TA.)

حِقْوٌ: see حَقْوٌ.

حَقْوَةٌ: see حَقْوٌ, in two places. = Also *A pain of the belly*, (Ṣ, M, Ḳ,) *which affects a man*, (Ṣ, M,) *from eating flesh-meat*, (M, Ḳ,) *occasioning diarrhœa*; (M;) or *occasioning an inflation in the* حَقْوَانِ [or *two flanks*]; (T;) and so حِقَاءٌ: (M, Ḳ:) or *i. q.* هَيْضَةٌ [generally meaning *cholera*]. (TA in art. طسأ.) — And *A certain malady in camels, in consequence of which the belly is rent by the* [*affection of the lungs termed*] نُحَاز, [*which occasions violent coughing,*] (Ḳ, TA,) *and the animal voids not the urine nor dung*, (Ḳ in art. فقأ,) *often, also, having the veins and flesh choked with blood, and becoming swollen*, or *inflated, often to such a degree that the stomach bursts in consequence thereof*. (TA in that art.) The word is mostly used in relation to a human being. (TA.)

حِقَاءٌ: see حَقْوٌ, with which it is syn. in one sense pointed out above; and of which it is also a pl., as well as of حَقْوَةٌ. — Also The *cord*, or *the like, with which the horse-cloth is bound upon the belly of the horse when he is made to run a heat or two heats and then covered over to make him sweat and to reduce his fat*, [see 1 in art. حنذ,] *by way of preparing him for racing or the like*. (TA.) = See also حَقْوَةٌ.

مَحْقُوٌّ (Ṣ, Ḳ) and مَحْقِيٌّ (Ḳ) applied to a man, (Ṣ,) *Affected with the pain of the belly termed* حَقْوَةٌ. (Ṣ, Ḳ.) And *Having a complaint of his* حَقْو. (CḲ, but wanting in MS. copies of the Ḳ.)

حك

1. حَكَّهُ, aor. ـُ, (Ṣ, Mṣb,) inf. n. حَكٌّ, (Ṣ, Mgh, Mṣb, Ḳ,) [*He scratched, scraped, rubbed, grated, chafed*, or *fretted, it*: or] *he scraped off, abraded*, or *otherwise removed, its superficial part*: (Mgh, Mṣb:) حَكٌّ signifies the act of *scratching*: (KL:) or the *making a body to pass upon another body with collision*: (Ḳ:) [as meaning scratching and the like,] it is with the nail, and with the hand, &c. (TA.) مَا حَكَّ ظَهْرِي مِثْلُ يَدِي [*Nothing has scratched my back like my hand*] is a prov., meaning that one should abstain from relying upon others: and the same meaning is intended in the following verse:

* مَا حَكَّ جِلْدَكَ مِثْلُ ظُفْرِكْ *

* فَتَوَلَّ أَنْتَ جَمِيعَ أَمْرِكْ *

[*Nothing has scratched thy skin like thy nail: so manage thou thyself all thine affair*]. (Ḥar pp. 432 et seq.) The saying, in a trad., إِذَا حَكَكْتُ قَرْحَةً دَمَّيْتُهَا [lit. *When I scratch a sore, I make it bleed,*] means ‡*when I desire an object, I attain it*. (TA.) — [Hence,] حَكَّ فِي صَدْرِي, and احكّ, and احتكّ, (Ḳ,) the first whereof, which is mentioned by IDrd preceded by the negative مَا, is the most approved, (TA,) ‡*It wrought*, or *operated, in*, or *upon, my mind*: (Ḳ, TA:) said of a suggestion of the devil, that comes into one's mind. (TA.) Or حَكَّ فِي صَدْرِهِ كَذَا, aor. ـُ, means †*Such a thing occurred to his mind as a thing outweighed in probability*, or *a matter of suspicion*. (Mṣb.) And you say مَا حَكَّ فِي صَدْرِي †*It did not make an impression upon my mind*. (Ḥar p. 648.) It is said in a trad., الإِثْمُ مَا حَكَّ فِي صَدْرِكَ †*Sin is that which makes an impression upon thy mind, and induces a suspicion that it is an act of disobedience, because the mind is not dilated thereby*. (Mgh. [See also حَاكَ, in arts. حوك and حيك; and see حَزَّ.]) You say also, مَا حَكَّ فِي صَدْرِي مِنْهُ شَيْءٌ ‡*Nothing thereof was unsettled, so as to be doubtful, in my mind*. (Ṣ, TA.) And مَا حَكَّ فِي صَدْرِي كَذَا ‡*Such a thing did not cause dilatation* [or *pleasure*] *in my mind*. (Ṣ, Ḳ, TA.) = See also 8. = حَكَكَتِ الدَّابَّةُ, aor. ـِ, (Kr, Ḳ,) a verb of an unusual form, with the reduplication distinct, like لَحِحَتْ in the phrase لَحِحَتْ عَيْنُهُ, &c., (TA,) *The beast had its hoof worn away at the edges*. (Ḳ,* TA.)

2. حكّك, inf. n. تَحْكِيكٌ, *He scratched* [&c.] *well* [*or much*]. (KL.)

3. حاكّهُ, (TA,) inf. n. مُحَاكَّةٌ (Ṣ, Ḳ, KL) and حِكَاكٌ, (TA,) ‡*He emulated, rivalled*, or *imitated, him*; [originally, I suppose, *in scratching*, or *the like*;] (Ḳ, KL, TA;) the inf. n. being syn. with مُبَارَاةٌ; (Ḳ, TA;) or like مُبَارَاةٌ. (Ṣ.) — حاكّ الشَّرَّ (Ḳ) ‡*He produced*, or *effected*, or *brought to pass, evil*, or *mischief*. (TḲ.)

4: see 8: — and see also 1.

5. فُلَانٌ يَتَحَكَّكُ بِي *Such a one rubs*, or *scratches, himself against me*; syn. يَتَمَرَّسُ بِي: (Ṣ: so in two copies:) or ‡*becomes exasperated by me*; syn. يَتَحَرَّشُ بِي: (TA:) *and addresses*, or *applies, himself to do evil*, or *mischief, to me*. (Ṣ, Ḳ, TA.) لَقَدْ تَحَكَّكَتِ العَقْرَبُ بِالأَفْعَى †*The scorpion has addressed itself to do evil*, or *mischief, to the viper*, is a prov., applied to him who contends with his superior in strength and power, and does evil to him. (Ḥar p. 478.)

6. تَحَاكَّا [*They scratched, scraped, rubbed, grated, chafed*, or *fretted, each other*; or] *their two bodies became in collision, and each of them scratched*, &c., (حَكَّ,) *the other*. (Ḳ.) هٰذَا أَمْرٌ — تَحَاكَّتْ فِيهِ الرُّكَبُ, and احتكّت, ‡*This is a case in which the knees are in contact*, and *in collision*, is a saying by which is meant equality of station or rank, or the sitting together upon the knees in contending for superiority in glory or excellence or nobility. (TA.) — [تحاكّ also signifies *It became scraped off*, or *rubbed off, by degrees*; the verb in this sense being similar to تساقط &c.: see حُكَاكَةٌ.]

8. احتكّ بِهِ *He scratched, scraped*, or *rubbed, himself* (حَكَّ نَفْسَهُ) *against it*; (Ṣ, Ḳ;) as the mangy or scabby [camel] does against a piece of wood. (TA.) — احتكّ رَأْسِي *My head induced me*, or *caused me, to scratch it*; (دَعَانِي إِلَى حَكِّهِ;) [i. e. *it itched*;] as also أَحَكَّنِي and اسْتَحَكَّنِي and حَكَّنِي; (Ḳ;) though this last is held by IB to be erroneous: (TA:) and in like manner one says of all the other members. (M, TA.) — See also 1: — and 6. احتكّ حَافِرُهُ مِنْ كَثْرَةِ السَّيْرِ — [*His hoof became chafed, abraded*, or *worn, by much travel*]. (Ḥam p. 476.)

10: see 8.

حِكٌّ ‡*Doubt* (Ḳ, TA) in religion &c.; (TA;) as also حِكَّةٌ: (AA, TA:) because it makes an impression (يَحُكُّ) upon the mind. (TA.) = حِكَاكُ شَرٍّ, explained in the Ḳ, as also حِكَّاكُ شَرٍّ, by the words يُحَاكُّهُ كَثِيرًا, means ‡*A producer of much evil*, or *mischief*: (TḲ:) it is a tropical phrase: and in like manner one says حِكُّ ضِغْنٍ ‡[*a producer of much rancour, malevolence, malice*, or *spite*]: and حِكُّ مَالٍ ‡[*a producer of much wealth*]. (TA.)

حِكَّةٌ [*An itching*;] a subst. from احْتَكَّ as used in the phrase احتكّ رأسي [q. v.]; (Ḳ.) — And The جَرَب [i. e. *mange*, or *scab*]: (Ṣ, Ḳ:) or it differs from the latter; and is said to be the *dry* جَرَب: (MF:) or *anything that one scratches; as the* جَرَب *and the like*: (Mgh:) [in the present day particularly applied to the *itch*:] *a certain cutaneous disease*; said in the medical books to be *a thin humour, causing swelling, originating beneath the skin, not accompanied with pus, but with what resembles bran, and quick in passing away*. (Mṣb.) — And hence †*Lice*. (Mgh.) = See also حِكٌّ.

حَكَكٌ *A wearing away at the edges* in a beast's hoof. (Ḳ,* TA.) = A *gait in which is commotion, like the gait of a short woman who moves about her shoulder-joints*. (Ibn-'Abbád, L, Ḳ.) = *Soft*, or *uncompact, white stones*: (Ṣ:) or *a kind of white stone, like marble*, (Ḳ, TA,) *more soft*, or *uncompact, than marble, but harder than gypsum*: n. un. with ة: (TA:) or, with ة, *ground in which are soft*, or *uncompact, stones, like marble*: (ISh, TA:) or, accord. to ADḳ, حُكَكَاتٌ, with ḍamm, and then fet-ḥ, signifies *ground in which are white stones, resembling* أَقِط, *that break into many pieces*; *and such is only in low land*, (TA.)

حُكُكٌ ‡*Evil*, or *mischievous, persons*. (IAạr, Ḳ, TA.) — And ‡*Such as are importunate in demanding things wanted*. (IAạr, Ḳ, TA.)

حُكَكَاتٌ: see حَكَكٌ.

حُكَاكٌ *A thing that is rubbed*, or *grated*, (حُكَّ,) *upon another thing, so as to produce* حُكَاكَة. (IDrd, TA.) — *I. q.* بُورَقٌ [q. v.]. (Ṣgh, Ḳ.) = See also حِكَّةٌ.

حَكَاكٌ [*A thing against which a beast rubs*, or *scratches, himself*]. The Arabs say, فُلَانٌ جِذْلٌ حَكَاكٌ عَنْهُ الأُبَنُ †[*Such a one is a rubbing-post from which the knots have become worn down*]; meaning that he is so pruned, or trimmed, [figuratively speaking,] that nothing is cast at him but it glances off from him, and recoils. (TA.) [See مُحَكَّكٌ.] = حِكَاكُ شَرٍّ: see حِكٌّ.

حَكِيكٌ *i. q.* مَحْكُوكٌ [i. e. *Scratched, scraped, rubbed*, &c.; and particularly *worn by rubbing* or *friction*;] applied to a كَعْب [app. as meaning an ankle-bone, or rather the skin upon that bone]: and *having the edges worn away*; syn. نَحِيتٌ, (Ṣ,) or مَنْحُوتٌ; (K;) applied to a solid hoof; (Ṣ, K, TA;) as also أَحَكُّ: (K, TA:) and كُلُّ نَحِيتٍ خَفِيَ [so in copies of the K: in the CK the last word in this explanation is خَفِيٍّ: but I doubt not that the right reading is حَفِيَ, with the unpointed ح; and that the meaning of the whole is, whatever (i. e. whatever foot) is *worn by rubbing* or *friction; that has become attenuated*, or *chafed, by much walking* or *treading*; agreeably with the explanation that follows]: the subst. is حَكَكٌ: and you say, حَكَكَتِ الدَّابَّةُ. (K.) And A horse *having the hoofs much worn* (مُنَحَّتُ الحَوَافِرِ, IDrd, K, in the CK الحَافِرِ) *by the erosion of the ground, so as to be attenuated.* (IDrd, TA.)

حُكَاكَةٌ *What falls from a thing* عِنْدَ الحَكِّ [i. e. *on the occasion of scratching, scraping, rubbing, grating*, &c.]. (Ṣ, K.) And *What is scraped*, or *rubbed*, or *grated*, (مَا حُكَّ,) *between two stones, and then used as a collyrium for ophthalmia:* (K:) or *what is scraped off*, or *rubbed off, by degrees*, (مَا تَحَاكَّ,) *between two stones, when one of them is rubbed with the other, for medicine and the like.* (TA.)

[حَكَّاكٌ *A lapidary.*]

حَكَّاكَةٌ ‡ *A thing that makes an impression upon hearts:* pl. حَكَّاكَاتٌ: (IAth, TA:) or the pl. signifies ‡ [*suggestions of the devil* or *of the mind, whereby the mind is disturbed; such as are termed*] وَسَاوِسُ: (K, TA:) *things that make an impression* (تَحُكُّ) *upon the heart, and are dubious to a man:* such are sins said to be. (TA.)

حَاكَّةٌ *A tooth:* (Ṣ, K:) thus called because it rubs, or grates, (تَحُكُّ,) either its fellow or what one eats: an epithet in which the quality of a subst. predominates. (TA.) So in the saying, مَا بَقِيَتْ فِى فِيهِ حَاكَّةٌ [*There remained not in his mouth a tooth*]. (Ṣ.) The Arabs also say, مَا فِيهِ حَاكَّةٌ وَلَا تَاكَّةٌ, meaning *There is not in him*, or *it, a grinder* (ضِرْسٌ) *nor a dog-tooth.* (Aboo-'Amr Ibn-El-'Alà, TA.)

أَحَكُّ: see حَكِيكٌ. — Also A man (TA) *having no* حَاكَّة, i. e., *no tooth, in his mouth.* (K,* TA)

مَا أَنْتَ مِنْ أَحْكَاكِهِ *Thou art not of his*, or *its, men:* (Ibn-'Abbád, K:) [app. meaning thou art not the man to cope with him, or to accomplish it.]

مِحَكٌّ [*A touchstone; the stone upon which pieces of money* &c. *are rubbed to try their quality*;] the *stone of the* نَقَّادُون. (Ḥar p. 66.) [It is commonly called in the present day مِحَكَّةٌ: which also signifies *a stone for rubbing the soles of the feet*, &c.: and *a rasp.*]

الجِذْلُ المُحَكَّكُ [*The rubbing-post;* i. e.] *the thing that is set up in the place where camels lie down, at their watering-place, for the mangy camels to rub against it.* (Ṣ, K.) Hence the saying of El-Ḥobáb Ibn-El-Mundhir El-Anṣáree, (Ṣ,) أَنَا جُذَيْلُهَا المُحَكَّكُ وَعُذَيْقُهَا المُرَجَّبُ, [see جِذْلٌ,] meaning I am he by means of whose counsel, or advice, and forecast, relief is sought: (Ṣ, K:*) or it has another meaning, preferred by Az, i. e., that the sayer was one who had been strengthened by experience, who had experienced and known affairs, and been tried, or proved, by them, and found to be one who bore up against difficulty, strong and firm, such as would not flee from his adversary: or the meaning is, I am, exclusively of [the rest of] the Anṣár, a rubbing-post for him who would oppose me, and with me should the stubborn be coupled: the dim. form is here used for the purpose of aggrandizement. (TA.) [See also حِكَاكٌ.]

مَحْكُوكٌ: see حَكِيكٌ.

حكأ

1. حَكَأَ: see what next follows.

4. احكأ, (Sh, Ṣ, K,) inf. n. إِحْكَاءٌ; (TA;) and حَكَأَ, aor. ـِ, (K,) inf. n. حَكْءٌ; (TA;) and احتكأ; (K;) *He tightened* a knot; (Ṣ, K;) *made* it *firm:* (Sh, TA:) as also احكى (Ṣ) and حَكَى. (Ṣ and K in art. حكى.) [See a verse of 'Adee Ibn-Zeyd cited voce صُلْبٌ.] = See also 8.

8. احتكأت العُقْدَةُ *The knot became tight*, or *firm.* (Sh, TA.) And احتكأ العِقْدُ فِى عُنُقِهِ *The necklace became fast upon his neck.* (Sh, TA.) — [Hence,] احتكأ الشَّىْءُ فِى صَدْرِى + *The thing became established in my mind, so that I did not doubt respecting it:* and احتكأ الأَمْرُ فِى نَفْسِى + *The matter became established in my mind.* (TA.) [See also احْتَكَى; and see احْتَكَّ in the first paragraph of art. حك.] You say also, سَمِعْتُ أَحَادِيثَ وَمَا احتكأ فِى صَدْرِى مِنْهَا شَىْءٌ (in the CK وما احكأ) + *I heard stories, and nothing of them was unsettled in my mind.* (K,* TA.) And لَوِ احتكأ لِى أَمْرِى لَفَعَلْتُ كَذَا + *Had my case been manifest to me at the first, I had done thus.* (L, TA.) = See also 4.

حكر

1. حَكَرَ *i. q.* احتكر, q. v. (A.) — Also حَكَرَهُ, aor. ـُ, inf. n. حَكْرٌ, *He wronged him; acted wrongfully*, or *injuriously; towards him;* (T, K,* TA;) *and detracted from his reputation*, or *impugned his character;* (T, TA;) *acted*, or *behaved, towards him with bad fellowship,* (T, K,* TA,) and *with difficulty*, or *hardness, and perverseness:* (TA:) and *he brought upon him distress*, or *trouble, and harm*, or *injury, in his intercourse with him, and his ways of life.* (T, TA.) The epithet applied to him who does so is حَكِرٌ, [not a reg. part. n., but] a kind of relative epithet. (T, TA.) You say, فِيهِ حَكْرٌ *In him is difficulty*, or *hardness, and perverseness, and a quality of bad fellowship.* (A.) = حَكِرَ, aor. ـَ, (TA,) inf. n. حَكَرٌ, (K, TA,) *He was obstinate*, or *persistent*, or *persistent in contention*, (K,* TA,) *and difficult*, or *hard;* (TA;) and *kept a thing to himself, not allowing any one to share with him in it.* (K,* TA.) The part. n. is حَكِرٌ. (TA.)

2. حكّر أَرْضَ فُلَانٍ, inf. n. تَحْكِيرٌ, as used by the people of Egypt, [*He made the land of such a one to be a* حِكْر; i. e.] *he* [*enclosed, and*] *debarred others from building upon,* [*or otherwise making use of,*] *the land of such a one.* (El-Makreezee's Khiṭaṭ, ii. 114.) [A post-classical phrase: see حِكْرٌ.]

3. حاكره, (TK,) inf. n. مُحَاكَرَةٌ, (A, K,) *He contended, litigated*, or *wrangled, with him.* (A, K, TK.)

5: see 8, in two places.

8. احتكر *He withheld*, (A, Mgh, Mṣb, K,) or *collected and withheld*, (Ṣ, M,) wheat, (Ṣ, M, A, Mgh, Mṣb,) and the like, of what is eaten, (M, TA,) *waiting for a time of dearness;* (Ṣ, M, A, Mgh, Mṣb, K;) as also حَكَرَ, (A,) and تحكّر: (K:) *he bought* wheat *and withheld* it *in order that it might become scarce and dear.* (TA.) And تحكّر فِى بَيْعِهِ *He waited, and watched,* [*for a time of dearness,*] *in his selling.* (ISh.) [This last verb is perhaps not transitive.]

حُكْرٌ: see حُكْرَةٌ.

حِكْرٌ, as meaning مَا يُجْعَلُ عَلَى العَقَارَاتِ وَيُحْبَسُ [app. a mistranscription for ما يُحَكَّرُ مِنَ العقارات ويحبس, which expresses the correct signification, in the dial. of Egypt, i. e. *What is enclosed, of lands*, or *of lands and houses*, or *of lands and palm-trees &c., and debarred from others, so that they may not build upon it nor otherwise make use of it*], is a post-classical term: (TA:) [pl. أَحْكَارٌ. See also حَاكُورَةٌ.]

حَكَرٌ and حُكَرٌ (K) and حُكْرَةٌ (TA) *What is withheld*, (K,) [or *collected and withheld*, (see 8,)] of wheat, and the like, of what is eaten, (TA,) *in expectation of its becoming dear.* (K.) — See also the last of these words.

حَكِرٌ One *who withholds* a thing, *and keeps* it *to himself:* (A:) one *who withholds* (K, TA) [or *collects and withholds*] wheat, and the like, of what is eaten, (TA,) *in expectation of dearness:* (K, TA:) one *who ceases not to withhold his merchandise when the market is full of people and of goods for sale, that it may be sold for much* [بِالكَثِير: in the L and K بالكسر, which is evidently a mistranscription]. (L, TA.) — See also 1, in two places.

حُكَرٌ: see حَكَرٌ.

حُكْرَةٌ *Collection and retention:* this is the primary signification. (Er-Rághib.) — The *withholding*, (A, Mgh, Mṣb, K,) or *collecting and withholding*, (Ṣ,) *wheat*, (Ṣ, A, Mgh, Mṣb,) *and the like, of what is eaten*, (TA,) *waiting for a time of dearness;* (Ṣ, A, Mgh, Mṣb, K;) a subst. from احْتِكَارٌ; (Mṣb, K;) as also حَكَرٌ and حُكْرٌ. (Mṣb.) You say that the trade of such a one is الحُكْرَةُ. (A.) — Accord. to some, The *selling*

a thing without knowing its measure or weight. (TA.) — And *A collection,* or *an aggregate.* (TA.) — See also حَكَرٌ.

حَاكُورَةٌ *A piece of land retained and enclosed by its proprietor* (تحكر [i. e. تُحَكَّرُ]) *for sowing* [*and planting*] *trees* [*&c.*], *near to the houses and abodes:* of the dial. of Syria. (TA.) [See also حِكْرٌ.]

حكل

1. حَكَلَ: see what next follows.

4. احكل عَلَيَّ الخَبَرُ *The information was dubious, confused,* or *vague, to me;* (Zj, Ṣ, Ḳ;) as also ↓حَكَلَ, (Ḳ,) and ↓احتكل: (Ṣ,* Ḳ,* TA:) and احكل الأَمْرُ (Mṣb) and ↓احتكل *The affair,* or *case, was dubious,* or *confused,* (Mṣb, TA,) عَلَيْهِ *to him.* (TA.)

8. احتكل: see 4, in two places. — Also *He learned a foreign language after Arabic.* (Fr, Ḳ.)

حُكْلٌ, [app. a pl., of which the sing. is not used; as though its sing. were أَحْكَلُ; like خُرْسٌ, pl. of أَخْرَسُ;] of animals, (TA,) *Having no voice,* or *sound, to be heard;* (Ṣ, Ḳ, TA;) like the ذَرّ [or young ones of ants], (Ḳ,) and نَمْل [or ants in general]: or the *mute* of birds and beasts. (TA.) ═ الحُكْلُ is also [said to be] a name of *Solomon:* (Ḳ:) so, accord. to Lth, in the rejez of Ru-beh, where he says,

* لَوْ أَنَّنِي أُوتِيتُ عِلْمَ الحُكْلِ *

[*Were I gifted with the knowledge of Solomon*]. (TA.)

حُكْلَةٌ *A barbarousness,* or *vitiousness, in speech* or *utterance;* or *an impediment therein;* (Ṣ, Mṣb, Ḳ;) *so that one does not speak distinctly.* (Ṣ.) You say, فِي لِسَانِهِ حُكْلَةٌ [*In his speech,* or *utterance, is a barbarousness,* &c.]. (Ṣ.)

حُكَلَةٌ: see حُكْلَةٌ.

حَكِيلَةٌ *A mispronunciation;* or *a word mispronounced;* syn. لُثْغَةٌ. (TA.)

حكم

1. حَكَمَهُ, (Ṣ, Ḳ,) [aor. ـُ,] inf. n. حُكْمٌ, (Mṣb, Ḳ, [in the TḲ حَكْمٌ,]) in its primary acceptation, (Mṣb,) *He prevented, restrained,* or *withheld, him* (Ṣ, Mṣb, Ḳ) *from acting in an evil,* or *a corrupt, manner;* as also ↓احكمهُ: (Ḳ:) and (Ḳ) *from doing that which he desired;* as also ↓احكمهُ; and ↓حكّمهُ, (Ṣ, Ḳ,) inf. n. تَحْكِيمٌ: (Ṣ:) and حُكُومَةٌ [is another inf. n. of حَكَمَهُ, and], accord. to Aṣ, primarily signifies the *turning* a man *back from wrongdoing.* (TA.) Ibráheem En-Nakha'ee is related to have said, ↓حَكِّمِ اليَتِيمَ كَمَا تُحَكِّمُ وَلَدَكَ, meaning *Restrain thou the orphan from acting in an evil,* or *a corrupt, manner, and make him good,* or *virtuous, as thou restrainest thine offspring* &c.: and of every one whom thou preventest, or restrainest, or withholdest, from doing a thing, thou sayest, [حَكَمْتُهُ and] ↓حكّمته and ↓احكمته: or, accord. to Aboo-Sa'eed Ed-Dareer, as related by Sh, the foremention saying of En-Nakh'ee means *let the orphan decide respecting his property,* when he is good, or virtuous, *as thou lettest thine offspring* &c.; but this explanation is not approved. (Az, TA.) And Jereer says,

* أَبَنِي حَنِيفَةَ أَحْكِمُوا ↓سُفَهَاءَكُمْ *
* إِنِّي أَخَافُ عَلَيْكُمُ أَنْ أَغْضَبَا *

[*O sons of Ḥaneefeh, restrain your lightwitted ones: verily I fear for you that I may be angry*]: (Ṣ, TA:) i. e., restrain and prevent them from opposing me. (TA.) You say, also, احكمهُ ↓عَنِ الأَمْرِ *He made him to turn back,* or *revert, from the thing,* or *affair.* (Ḳ.) — حَكَمَ الفَرَسَ, and ↓احكمهُ, and ↓حكّمهُ, *He pulled in the horse by the bridle and bit, to stop him; he curbed,* or *restrained, him.* (TA.) And حَكَمَ الدَّابَّةَ, (Ṣ,) or الفَرَسَ, (Ḳ,) inf. n. حَكْمٌ; (Ṣ; [so in my two copies of that work;]) and ↓أَحْكَمَهَا, (Ṣ,) or احكمهُ; (Ḳ;) *He put a* حَكَمَة [q. v.] *to the bit of the beast,* or *horse.* (Ṣ,* Ḳ.) — And ↓حكّم الحَوَادِثَ †[*He controlled events:* see مُحَكَّمٌ]. (MF.) — حَكَمْتُ عَلَيْهِ بِكَذَا originally signifies *I prevented, restrained,* or *withheld, him from doing,* or *suffering, any other than such a thing, so that he could not escape it.* (Mṣb.) [Hence it means *I condemned him to such a thing;* as, for instance, the payment of a fine or of a debt, and death.] And hence, (Mṣb,) حَكَمَ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـُ, (Ṣ, Ḳ,) inf. n. حُكْمٌ (Ṣ, Mgh, Mṣb, Ḳ) and حُكُومَةٌ, (Ḳ,) *He judged, gave judgment, passed sentence,* or *decided judicially,* بَيْنَهُمْ *between them,* (Ṣ, Mṣb, Ḳ, TA,) and لَهُ *in his favour,* and عَلَيْهِ *against him.* (Ṣ, TA.) And حَكَمَ عَلَيْهِ بِالأَمْرِ *He decided judicially the thing,* or *affair,* or *case, against him.* (Ḳ, TA.) And حَكَمَ لَهُ عَلَيْهِ بِكَذَا [*He awarded by judicial sentence in his favour, against him* (i. e. another person), *such a thing*]. (Mgh.) [And حَكَمَ عَلَيْهِ *He exercised judicial authority, jurisdiction, rule, dominion,* or *government, over him.* And حَكَمَ بِكَذَا *He ordered, ordained,* or *decreed, such a thing.*] ═ حَكَمَ عَنِ الأَمْرِ *He turned back,* or *reverted, from the thing,* or *affair.* (IAạr, Az, Ḳ.) ═ حَكُمَ, (Ṣ, MA, TA,) with ḍamm to the ك, (Ṣ,) like كَرُمَ, (TA,) [not حَكَرَ as in the Lexicons of Golius and Freytag,] inf. n. حُكْمٌ (KL, MA) and حِكْمَةٌ, (MA,) *He was,* or *became, such as is termed* حَكِيمٌ [i. e. *wise,* &c.]. (Ṣ, KL, MA, TA.) — And حكر, inf. n. حكر, [so in the TA, without any syll. signs, app. حَكُرَ, inf. n. حُكْرٌ,] is said of a man, signifying *He reached the utmost point,* or *degree, in its meaning* (فِي مَعْنَاهُ [i. e., app., *in what is the radical meaning of the verb,* namely, *in judging;* like قَضُوَ]); in praising, not in dispraising. (TA.)

2. حكّمهُ, inf. n. تَحْكِيمٌ: see 1, in five places. — Also [*He made him judge;* or] *he committed to him the office of judging, giving judgment, passing sentence,* or *deciding judicially;* (Mgh, Mṣb;) or *he ordered him to judge, give judgment, pass sentence,* or *decide judicially;* (Ḳ;) or *he allowed him to judge,* &c.; (TA;) فِي الأَمْرِ *in the affair,* or *case.* (Ḳ.) And حَكَّمْتُهُ فِي مَالِي *I gave him authority to judge, give judgment, pass sentence,* or *decide judicially, respecting my property.* (Ṣ, TA.) — Hence, حَكَّمَتِ الخَوَارِجُ *The* [*schismatics called the*] خوارج *asserted that judgment* (الحُكْمُ) *belongs not to any but God.* (Mgh.) تَحَكُّمٌ, in the Ḳ, erroneously, ↓تَحْكِيمُ الحَرُورِيَّةِ, (TA,) signifies *The assertion of the* [*schismatics called*] حرورية *that there is no judgment* (حُكْم) *but God's,* (Ḳ, TA,) *and that there is no judge* (حَكَم) *but God.* (TA.)

3. حاكمهُ إِلَى الحَاكِمِ, (Ḳ,) inf. n. مُحَاكَمَةٌ, (Ṣ,) *He summoned him to the judge, and litigated with him,* (Ṣ, Ḳ, TA,) *seeking judgment:* and *he made a complaint of him to the judge;* or *brought him before the judge to arraign him and litigate with him, and made a complaint of him.* (TA.) And حَاكَمْنَاهُ إِلَى اللهِ *We summoned him to the judgment of God* [administered by the Ḳáḍee]. (TA.) بِكَ حَاكَمْتُ, occurring in a trad., is said to mean *I have submitted the judgment* [of my case] *to Thee,* and there is no judgment but thine; and *by Thee* [or thy means or aid] *I have litigated* in seeking judgment and in proving the falseness of him who has disputed with me in the matter of religion. (TA. [The past tense, here, is perhaps used as a corroborative present.])

4: see 1, in seven places. The saying of Lebeed, describing a coat of mail,

* أَحْكَمَ الجِنَّيُّ مِنْ عَوْرَاتِهَا *
* كُلُّ حِرْبَاءٍ إِذَا أُكْرِهَ صَلّ *

is explained as meaning *Every nail repelled the sword from its interstices:* [*when it was struck with force, it made a clashing sound:*] or, as some say, [the right reading is الجنيُّ and كُلَّ, (as in the Ṣ in arts. جنث and صل,) and, accord. to some, صَنْعَتِهَا in the place of عوراتها, (as in the Ṣ and M in art. صل,) and] the meaning is, *the manufacturer* thereof *made firm,* or *strong, every nail* [*of its interstices,* or *of its fabric:* &c.]: احكم in this case signifying أَحْرَزَ [agreeably with the explanation here next following]. (TA.) — احكمهُ, (Ṣ, Mgh, Mṣb, Ḳ,) inf. n. إِحْكَامٌ, (TA,) *i. q.* أَتْقَنَهُ [*He made it,* or *rendered it,* (namely, a thing, Ṣ, Mgh, Mṣb,) *firm, stable, strong, solid, compact, sound,* or *free from defect* or *imperfection, by the exercise of skill; he made it firmly, strongly, solidly, compactly, so that it was firmly and closely joined* or *knit together, soundly, thoroughly, skilfully, judiciously,* or *well; he so constructed, constituted, established, settled, arranged, did, performed,* or *executed, it; he put it into a firm, solid, sound,* or *good, state,* or *on a firm, solid, sound,* or *good, footing:* and *he knew it,* or *learned it, soundly, thoroughly,* or *well;* see 1, last sentence, in art. حنك]. (Mṣb, Ḳ.) Hence, in the Ḳur [xi. 1], كِتَابٌ أُحْكِمَتْ آيَاتُهُ (TA) i. e. [*A book whereof the verses are rendered valid*] *by arguments and proofs;* (Bḍ;) or *by command*

and prohibition, and the statement of what is lawful and unlawful: (TA:) or *disposed in a sound manner,* (Ksh, Bḍ,) *with respect to the words and meanings,* (Bḍ,) *like a building firmly and orderly and well constructed:* (Ksh:) or *prevented from being corrupted* (Ksh, Bḍ) *and from being abrogated:* (Bḍ:) or *made to be characterized by wisdom,* (Ksh, Bḍ,) *as comprising the sources of speculative and practical wisdom.* (Bḍ.) And hence one says of a man such as is termed حَكِيم, [i. e. wise, &c.,] قَدْ أَحْكَمَتْهُ التَّجَارِبُ [*Tryings have rendered him firm,* or *sound, in judgment*]. (TA.) — [Hence,] أُحْكِمَ عَنْ كَذَا *It was secured from such a thing:* see مُحْكَمٌ.] — [إِحْكَامٌ is also often used as the inf. n. of the pass. verb, signifying The *being firm,* &c.; or *firmness,* &c.: see مِرَّةٌ.] — See also حَكَمَةٌ.

5. تحكّم فيه *He did* [or *decided*] *according to his own judgment,* or *did what he judged fit, respecting it,* or *in it:* (Mṣb:) or *he had authority to judge, give judgment, pass sentence,* or *decide judicially, respecting it;* (Ḳ, TA;) as also احتكم فيه: (Ṣ, Ḳ:) each is quasi-pass. of حَكَّمَهُ; the former regular, and the latter irregular: (TA:) or the former signifies *he pretended to have authority to judge,* &c. (KL.) You say, احتكم عَلَيَّ فِى مَالِى *He had authority over me to judge,* &c., *respecting my property.* (Ṣ.) — See also **2.**

6. تحاكموا إِلَى الحَاكِمِ *They summoned one another to the judge,* [*seeking judgment,* (see **3,**)] *and litigated;* as also احتكموا إِلَيْهِ. (Ṣ, TA.)

8: see **5,** in two places: — and **6:** — and **10.**

10. استحكم *He* (a man) *refrained from what would injure him in his religion and his worldly concerns.* (Aboo-'Adnán, TA.) — Also quasi-pass. of أَحْكَمَهُ (Ṣ, Mgh, Mṣb, Ḳ) as signifying أَتْقَنَهُ; (Mṣb, Ḳ;) [*It was,* or *became, firm, stable, strong, solid, compact, firmly and closely joined* or *knit together, sound,* or *free from defect* or *imperfection, by the exercise of skill; firmly, strongly, solidly, compactly, soundly, thoroughly, skilfully, judiciously,* or *well, made* or *constructed* or *constituted* or *established* or *settled* or *arranged* or *done* or *performed* or *executed:* and, said of a quality or faculty &c., *it was,* or *became, firm, strong, sound, free from defect* or *imperfection, established,* or *confirmed:*] and, said of an affair, or a case, *it was,* or *became, in a firm, solid, sound,* or *good, state,* or *on a firm, solid, sound,* or *good, footing;* as also احتكم. (TA.) = استحكم عَلَيْهِ الأَمْرُ *The thing,* or *affair, became confused and dubious to him;* syn. الْتَبَسَ: so in the A. (TA. [But this seems to require confirmation.])

حُكْمٌ [inf. n. of **1,** q. v.,] originally signifies *Prevention,* or *restraint.* (Mṣb.) — And hence, (Mṣb,) *Judgment,* or *judicial decision:* (Ṣ, Mṣb, Ḳ, TA:) or *judgment respecting a thing, that it is such a thing,* or *is not such a thing, whether it be necessarily connected with another thing,* or *not:* (TA:) [whence,] in logic, [what our logicians term *judgment;* i. e.] the *judging a thing to stand to another* [*thing*] *in the relation of an attribute to its subject, affirmatively* or *negatively;* or the *perception of relation* or *non-relation:* (Kull:) or it properly signifies *judgment with equity* or *justice:* (Az, TA:) and حُكُومَةٌ signifies the same; (Ḳ, TA;) originally, accord. to Aṣ, the *restraint* of a man from *wrongdoing:* (TA:) [each, though an inf. n., being used as a simple subst., has its pl.:] the pl. of the former is أَحْكَامٌ, (Ḳ,) [properly a pl. of pauc., but] its only pl. form: and the pl. of the latter is حُكُومَاتٌ. (TA.) You say, هُوَ يَتَوَلَّى الحُكُومَاتِ وَيَفْصِلُ الخُصُومَاتِ [*He presides over the affairs of judgment, and decides litigations*]. (TA.) And it is said in a trad., إِنَّ مِنَ الشِّعْرِ لَحُكْمًا, meaning *Verily, of poetry, there is* that which is *true judgment:* so says Er-Rághib: or, as others say, *profitable discourse, such as restrains from, and forbids, ignorant and silly behaviour;* i. e., [what contains] exhortations and proverbs profitable to men: or, the right reading is, as some relate it, لَحِكْمَةً [i. e. *wisdom,* &c.]: (TA:) or حِكَمًا [pl. of حِكْمَة]. (So in a copy of the "Jámi' eṣ-Ṣagheer" of Es-Suyooṭee.) — [The *exercise of judicial authority; jurisdiction; rule; dominion;* or *government.* See also حُكُومَةٌ. — *An ordinance, a statute; a prescript; an edict; a decree;* or *a particular law;* like قَضَاءٌ. Hence the phrase حُكْمُ العَادَةِ *According to custom* or *usage;* properly, *according to the ordinance of custom* or *usage.* — *A rule* in grammar &c.; as when one says, حُكْمُ الفَاعِلِ الرَّفْعُ or أَنْ يُرْفَعَ, i. e. *The rule applying to the case of the agent is that it be put in the nom. case;* and حُكْمُهُ حُكْمُ كَذَا, or كَحُكْمِ كَذَا, i. e. *The rule applying to it is* the same as *the rule applying to such a thing,* or *like the rule applying to such a thing.* — It may often be rendered *Predicament:* (thus the last of the foregoing exs. may be rendered *Its predicament is* the same as *the predicament of such a thing,* or *like the predicament of such a thing:*) and حُكْمًا, or فِى الحُكْمِ, *predicamentally,* or *in respect of predicament;* and *virtually;* as distinguished from لَفْظًا (literally), and حَقِيقَةً (really), and the like.] — Also *Knowledge of the law in matters of religion.* (TA.) — See also حِكْمَةٌ, in two places. It is a more general term than حِكْمَةٌ; for all حِكْمَة is حُكْم, but the reverse is not the case. (Er-Rághib, TA.)

حَكَمٌ: see حَاكِمٌ, in two places; and مُحَكِّمٌ. [Hence,] الحَكَمُ [*The Judge*] is one of the names of God. (TA.) — A man *advanced in age* (Ḳ, TA) *to the utmost degree.* (TA.) = See also حَكَمَةٌ.

حِكْمَةٌ [properly, or primarily,] signifies *What prevents,* or *restrains, from ignorant behaviour:* (Mgh:) [in its most usual sense, which is *wisdom,* agreeably with explanations here following,] it is derived from حَكَمَةٌ, signifying a certain appertenance of a beast, [a kind of curb,] because it prevents its possessor from having bad dispositions: (Mṣb:) it means *knowledge;* or *science;* (Ṣ, Ḳ;) as also حُكْمٌ: (Ṣ, TA:) or [generally] *knowledge of the true natures of things, and action according to the requirements thereof;* and therefore it is divided into intellectual and practical: or *a state,* or *quality, of the intellectual faculty:* this is the theological حِكْمَة: in the Ḳur xxxi. 11, by the حِكْمَة given by Gód to Luḳmán, is meant the *evidence of the intellect in accordance with the statutes of the law:* (TA:) in the conventional language of the learned, it means the *perfecting of the human mind by the acquisition of the speculative sciences, and of the complete faculty of doing excellent deeds, according to the ability possessed:* (Bḍ on the passage of the Ḳur above mentioned:) or it means the *attainment of that which is true,* or *right, by knowledge and by deed:* so that in God it is the *knowledge of things, and the origination thereof in the most perfect manner:* and, in man, the *knowledge and doing of good things:* or it means *acquaintance with the most excellent of things by the most excellent kind of knowledge:* (TA:) [and in the modern language, *philosophy:* pl. حِكَمٌ:] see حُكْمٌ. — Also *Equity,* or *justice,* (Ḳ, TA,) *in judgment* or *judicial decision;* and so حُكْمٌ. (TA.) — And *i. q.* حِلْمٌ; (Ḳ, TA;) i. e. [*Forbearance,* or *clemency,* or] the *management of one's soul and temper on the occasion of excitement of anger:* which, if correct, is nearly the same as equity or justice. (TA.) — And *Obedience of God:* and *knowledge in matters of religion, and the acting agreeably therewith:* and *understanding:* and *reverential fear; piety; pious fear;* or *abstinence from unlawful things:* and the *doing,* or *saying, that which is right:* and *reflection upon what God has commanded, and doing according thereto.* (TA.) — And [*Knowledge of*] *the interpretation of the Ḳur-án, and saying that which is right in relation to it:* so in the Ḳur ii. 272. (TA.) — And The *gift of prophecy,* or the *prophetic office;* (Ḳ, TA;) and *apostleship:* so in the Ḳur ii. 252 and iii. 43 and xxxviii. 19: (TA:) or in the [first and] last of these instances it means — The *Book of the Psalms* [of David]: or, as some say, *any saying,* or *discourse, agreeable with the truth:* (Mgh:) and it also means [in other instances] the *Book of the Law of Moses:* (TA:) and the *Gospel:* and the *Ḳur-án:* (Ḳ:) because each of these comprises what is termed الحِكْمَةُ المَنْطُوقُ بِهَا, i. e. *the secrets of the sciences of the law and of the course of conduct;* and الحِكْمَةُ المَسْكُوتُ عَنْهَا, i. e. *the secrets of the science of the Divine Essence.* (TA.)

حَكَمَةٌ [*A kind of curb for a horse;*] *a certain appertenance of a beast;* so called because it renders him manageable, or submissive, to the rider, and prevents him from being refractory and the like; (Mṣb;) or because it prevents him from vehement running: (TA:) it is the *appertenance* of the لِجَام [or bridle] *that surrounds the* حَنَك [or *part beneath the chin and lower jaw*]: the Arabs used to make it *of untanned thong* or *of hemp;* because what they aimed at was courage, not finery: (Ṣ:) or the *appertenance* of the لجام *that surrounds the* حَنَكَانِ [which word app. here means the *two jaws*] *of the horse, and in which are* [*attached*] *the* عِذَارَانِ [or *two side-pieces of the headstall, that lie against the two cheeks*]: (Ḳ:) or *a ring which surrounds*

the مَرْسِن [or part of the nose which is the place of the halter] and the حَنَك [or part beneath the chin and lower jaw], of silver or iron or thong: (IDrd in his Book on the Saddle and Bridle:) or a ring which is upon (فى) the mouth of the horse: (ISh, TA:) pl. حَكَمَاتٌ (Ṣ, TA) and [coll. gen. n.] حَكَمٌ. (TA.) Zuheyr says, describing horses,

* قَدْ أُحْكِمَتْ حَكَمَاتِ القِدِّ وَالأَبَقَا *

meaning قَدْ أُحْكِمَتْ بِحَكَمَاتِ القِدِّ وَبِحَكَمَاتِ الأَبَقِ [That had been curbed with curbs of untanned thong, and with curbs of hemp]: (Ṣ, TA:) or, accord. to Abu-l-Ḥasan, [the meaning is that had been furnished with curbs &c.; for he says that] احكمت is here made trans. because it implies the signification of قُلِّدَتْ: (TA:) some relate the hemistich thus:

* مَحْكُومَةً حَكَمَاتِ القِدِّ وَالأَبَقَا *

[furnished with curbs of untanned thong, and hemp]. (Ṣ, TA.) — † The chin of a sheep (Ṣ, Ḳ) or goat. (Ṣ.) — And, of a man, ‡ The fore part of the face: (Ḳ, TA:) or, as some say, the lower part of the face: a metaphorical term from the حَكَمَة of the لِجَام: (TA:) or [in some copies of the Ḳ "and"] ‡ his head: [accord. to the CḲ, or the fore part of the head of a man:] and ‡ his state, or condition: and ‡ rank, and station. (Ḳ, TA.) You say, رَفَعَ اللّٰهُ حَكَمَتَهُ ‡ God exalted, or may God exalt, his head, or his state, or condition, and his rank, and station: because the stooping of the head is a characteristic of the low, or abject. (TA.) And لَهُ عِنْدَنَا حَكَمَةٌ ‡ He has rank in our estimation. (TA.) And فُلَانٌ عَالِى الحَكَمَةِ ‡ [Such a one is elevated in respect of rank, or station.] (TA.) = [See also حَاكِمٌ, of which it is a pl.]

حَكِيمٌ Possessing knowledge or science; [in its most usual sense,] possessing حِكْمَة [as meaning wisdom]; (Ṣ, TA; [see also أَحْكَمُ الحَاكِمِينَ;]) [wise; a sage: and in the modern language, a philosopher: and particularly a physician:] one who performs, or executes, affairs firmly, solidly, soundly, thoroughly, skilfully, judiciously, or well; (Ṣ, IAth;) so that it is, in this sense, of the measure فَعِيلٌ in the sense of the measure مُفْعِلٌ: (IAth, TA:) one who executes well, and firmly, solidly, &c., the niceties of arts: (TA:) [pl. حُكَمَآءُ.] الحَكِيمُ [as meaning The All-wise] is one of the names of God. (TA.) — الذِّكْرُ الحَكِيمُ, applied to the Ḳur-án, means [The admonition] that decides judicially in your favour and against you: or that is rendered free from defect or imperfection; in which is no incongruity, nor any unsoundness. (TA.)

حُكُومَةٌ an inf. n. of حَكَمَ [q. v.]: (Ḳ:) [and used as a simple subst.; pl. حُكُومَاتٌ:] see حُكْمٌ, in two places. — Also [Judicial authority; authority to judge, give judgment, pass sentence, or decide judicially, فِى أَمْرٍ respecting an affair, or a case;] a subst. from احْتَكَمَ and تَحَكَّمَ; and so ↓ أُحْكُومَةٌ. (Ḳ, TA.)

حَاكِمٌ One who judges, gives judgment, passes sentence, or decides judicially; a judge; an arbiter, arbitrator, or umpire; (Ṣ,* Mṣb, Ḳ, TA;) between people: (Mṣb, TA:) [one who exercises judicial authority, jurisdiction, rule, dominion, or government; a ruler, or governor:] and ↓ حَكَمٌ signifies the same: (Ṣ, Mgh, Mṣb, Ḳ:) the حَاكِم between people is so called because he restrains from wrongdoing: (Aṣ, TA:) the pl. is حُكَّامٌ (Mṣb, Ḳ) and حَكَمَةٌ, meaning judges, [&c.,] (TA,) and حَاكِمُونَ is allowable. (Mṣb.) It is said in a prov., فِى بَيْتِهِ يُؤْتَى الحَكَمُ ↓ [In his house the judge is to be come to]. (Ṣ. [See Freytag's Arab. Prov. ii. 204.]) الحَاكِمُ [as meaning The Supreme Judge] is one of the names of God. (TA.) See also the next paragraph. = [The pl.] حَكَمَةٌ also signifies Mockers, scoffers, or deriders. (TA. [The ح in this case seems to be a substitute for ه: see art. هكم.])

أَحْكَمُ الحَاكِمِينَ ↓ [The most qualified to judge of those who judge: or] the most knowing and most just [of them]: (Bḍ and Jel in xi. 47, where it is applied to God:) or it may mean the wisest of those who possess attributes of wisdom; supposing حَاكِمٌ to be [a possessive epithet] from الحِكْمَة, like دَارِعٌ from الدِّرْع. (Bḍ.)

أُحْكُومَةٌ: see حُكُومَةٌ.

مُحْكَمٌ [pass. part. n. of أَحْكَمَهُ;] applied to a building [&c.,] Made, or rendered, firm, stable, strong, solid, compact, &c.; held to be secure from falling to pieces. (KT.) — And hence, A passage, or portion, of the Ḳur-án of which the meaning is secured (أُحْكِمَ) from change, and alteration, and peculiarization, and interpretation not according to the obvious import, and abrogation. (KT.) And سُورَةٌ مُحْكَمَةٌ A chapter of the Ḳur-án not abrogated. (Ḳ.) And الآيَاتُ المُحْكَمَاتُ, [see Ḳur iii. 5, where it is opposed to آيَاتٌ مُتَشَابِهَاتٌ,] The portion commencing with قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ [Ḳur vi. 152], to the end of the chapter: or the verses that are rendered free from defect or imperfection, so that the hearer thereof does not need to interpret them otherwise than according to their obvious import; such as the stories of the prophets; (Ḳ;) or so that they are preserved from being susceptible of several meanings. (Bḍ in iii. 5.) And المُحْكَمُ The portion of the Ḳur-án called المُفَصَّلُ [q. v.]; because nought thereof has been abrogated: or, as some say, what is unequivocal, or unambiguous; because its perspicuity is made free from defect, or imperfection, and it requires nothing else [to explain it]. (TA.)

[مَحْكَمَةٌ A place of judging; a tribunal; a court of justice.]

مُحَكَّمٌ فِى نَفْسِهِ [One who is made to judge respecting himself: and particularly] one who is given his choice between denial of God and slaughter, and chooses slaughter. (Mgh.) In a trad., in which it is said, إِنَّ الجَنَّةَ لِلْمُحَكَّمِينَ, [Verily Paradise is for the مُحَكَّمُونَ], (Ṣ,) لِلْمُحَكِّمِينَ, (Ṣ, Ḳ,) or, as some read, ↓ لِلْمُحَكِّمِينَ, (Ḳ,) denotes a people of those who are called أَصْحَابُ الأُخْدُودِ, who were given their choice between slaughter and the denial of God, and chose the remaining constant to El-Islám, with slaughter: (Ṣ, Ḳ:) or المحكّمون means those who fall into the hand of the enemy, and are given their choice between [the profession of] belief in a plurality of Gods, and slaughter, and choose slaughter. (IAth, TA.) — المُحَكَّمُ occurring in a poem of Ṭarafeh, (Ṣ,) or this is a mistake, and the right reading is ↓ المُحَكِّمُ, (Ḳ,) An old man, tried, or proved, and strengthened by experience in affairs; (Ṣ, Ḳ;) to whom حِكْمَة [or wisdom, &c.,] is attributed: (Ṣ:) or both are correct, like مُجَرَّبٌ and مُجَرِّبٌ, as several authors have allowed; the former meaning one whom events have controlled (حَكَّمَتْهُ الحَوَادِثُ), and tried, or proved; and the latter, one who has controlled (حَكَّمَ), and experienced, events. (MF.)

مُحَكِّمٌ, and its pl. مُحَكِّمُونَ: see مُحَكَّمٌ. — المُحَكِّمَةُ is an appellation applied to the [schismatics called the] خَوَارِج because they disallowed the judgment of the حَكَمَانِ [or two judges], (Ṣ,) namely, Aboo-Moosà El-Ash'aree and 'Amr Ibn-El-'Áṣ, (Ḳ, TA,) and said that judgment (الحُكْمُ) belongs not to any but God. (Ṣ.)

فَرَسٌ مَحْكُومَةٌ A horse [furnished with a حَكَمَة; or] having a حَكَمَة upon his head. (Az, TA.) See حَكَمَةٌ.

مُتَحَكِّمٌ A judge who judges without evidence: and one who judges in the way of asking respecting a thing with the desire of bringing perplexity, or doubt, and difficulty, upon the person asked. (Ḥar p. 97.)

حكو

1. حَكَوْتُهُ, (Ṣ, Mṣb, Ḳ,) aor. ـُ, (Mṣb, Ḳ,) i. q. حَكَيْتُهُ; (Ṣ, Mṣb, Ḳ;) mentioned by AO. (Ṣ.) See art. حكى.

رَجُلٌ حَكَوِىٌّ A man who relates stories, or tales, and extraordinary things: but this is a vulgar word. (TA.)

حكى

1. حَكَيْتُ الحَدِيثَ, aor. ـِ, (Ḳ,) inf. n. حِكَايَةٌ; (TA;) and حَكَوْتُهُ, aor. ـُ; (Ḳ;) [I related, recited, rehearsed, narrated, or told, the narrative, story, tradition, &c.:] both signify the same. (Ḳ.) And حَكَيْتُ عَنْهُ الكَلَامَ, inf. n. as above; (Ṣ, Ḳ;) and حَكَوْتُهُ; (AO, Ṣ;) i. q. نَقَلْتُهُ [meaning I transmitted, quoted, or transcribed, from him, the speech, discourse, saying, sentence, or the like; reported, related, recited, rehearsed, narrated, told, or mentioned, the speech, &c., as from him]. (Ḳ.) — حَكَيْتُ الشَّىْءَ, aor. and inf. n. as above, I did the like of the thing; as, for instance, another person's art: I imitated it; or emulated it: as also حَكَوْتُهُ, aor. ـُ. (Mṣb.) One is related to have said, لَا أَحْكُو كَلَامَ رَبِّى,

meaning *I will not imitate*, or *emulate, the words of my Lord.* (ISk, Mṣb.) And you say, حَكَيْتُ فُلَانًا; and حَاكَيْتُهُ, (K,) inf. n. مُحَاكَاةٌ; (TA;) [*I imitated such a one;*] *I did the deed of such a one:* (K:) or *I said the like of the saying of such a one, exactly;* (K,* TA;) *not exceeding it:* (TA:) and حَكَيْتُ فِعْلَهُ, and حَاكَيْتُهُ, *I did the like of his deed:* (Ṣ:) but in relation to what is bad, foul, or unseemly, the latter verb is most used. (TA.) — And حَكَيْتُهُ and حَاكَيْتُهُ *I resembled him*, (K,) and *it.* (TA.) You say, فُلَانٌ يَحْكِي الشَّمْسَ حُسْنًا; and يُحَاكِيهَا; inf. n. as above; *Such a one resembles the sun in beauty.* (Ṣ.) = حَكَى and احكى *He tightened* a knot; (Ṣ, K;) and *made* it *strong:* (IKtt, TA:) dial. vars. of حَكَأَ and أَحْكَأَ. (Ṣ.)

3: see 1, in four places.

4: see 1, last sentence. = احكى عَلَيْهِمْ *i. q.* أَبَرَّ [*He overcame them;* &c.]. (Ṣgh, K.)

8. احتكى أَمْرِى *My affair was*, or *became, in a firm, solid, sound*, or *good, state.* (K.) — احتكى ذٰلِكَ فِى صَدْرِى *That came into my mind.* (Fr, TA.) [See also اِحْتَكَأَ; and see اِحْتَكَّ in the first paragraph of art. حك.]

امْرَأَةٌ حَكِىٌّ *A calumnious woman;* (K;) *one who repeats the sayings of others in a calumnious manner.* (TA.)

حِكَايَةٌ inf. n. of 1. (Ṣ, Mṣb, K.) — [Used as a simple subst., it signifies *A narrative, story*, or *tale:*] pl. حِكَايَاتٌ. (TA.) — As a conventional term in grammar, [meaning *Imitation*, or *conforming*, in language,] it is of two kinds: حِكَايَةُ جُمْلَةٍ [*The imitation of a proposition*, or *phrase*], and حِكَايَةُ مُفْرَدٍ [*The imitation of a single word*]: the former is of two sorts; one of which is termed حِكَايَةُ مَلْفُوظٍ [*The imitation of a thing uttered*], whereof قَالُوا الْحَمْدُ لِلّٰهِ [They said, "Praise be to God," (Kur vii. 41,)] is an ex.; and the other, حِكَايَةُ مَكْتُوبٍ [*The imitation of a thing written*], whereof قَرَأْتُ عَلَى فَصِّهِ مُحَمَّدٌ رَسُولُ اللّٰهِ [I read upon his ring-stone, "Mohammad is the Apostle of God,"] is an ex.: and the latter kind, also, (that of a single word,) is of two sorts; one of which is with the interrogative أَىٌّ or مَنْ, as when, to one who says, رَأَيْتُ رَجُلًا [pronounced رَجُلَا, I saw a man], you say, أَيًّا [What (man)?], or مَنَا [Whom?], and the like, which sort is agreeable with a common rule; the other sort being without an interrogative, as the saying of one of the Arabs, to one who said, هَاتَانِ تَمْرَتَانِ [These are two dates], دَعْنَا مِنْ تَمْرَتَانِ [Abstain thou from troubling us about two dates], which sort is anomalous. (El-Ashmoonee's Expos. of the Alfeeyeh of Ibn-Málik.) [حِكَايَةُ صَوْتٍ signifies *A word imitative of a sound; an onomatopœia:* see اِسْمُ صَوْتٍ, in art. سمو.]

loosed حل [731]

1. حَلَّ, (Ṣ, Mgh, Mṣb, K,) aor. ـُ, inf. n. حَلٌّ, (Ṣ, Mgh, Mṣb,) *He untied*, or *undid*, (K, TA,) or *opened*, (Ṣ,) a knot: (Ṣ, Mgh, Mṣb, K:) this is the primary signification. (Er-Rághib, TA.) Hence, يَا عَاقِدُ اُذْكُرْ حَلًّا [*O tyer of a knot, bear in mind* the time of *untying:* or يَا حَابِلُ *O binder*, or *tyer, of the rope:* (see art. حبل:)] (Ṣ, TA:) or, as IAạr relates it, يَا حَامِلُ [*O loader*]: a prov., applied to the consideration of results; because a man may tie a load too tightly; and when he desires to untie it, may injure himself and his camel. (TA. [See also a similar saying below, in the second paragraph.]) And الشُّفْعَةُ كَحَلِّ العِقَالِ [*The right of preemption is like the untying of the cord with which a camel's fore shank and arm are bound together*]: meaning that it is accomplished as quickly and easily as the عقال is untied: the explanation that it passes away quickly, like the camel when his عقال is untied, is improbable. (Mgh, Mṣb.*) And hence the saying [in the Kur xx. 28], وَاحْلُلْ عُقْدَةً مِنْ لِسَانِى †[*And loose Thou an impediment of*, or *from, my tongue*]. (Er-Rághib, TA.) The pass. is pronounced by some حُلَّ, and by others حِلَّ: thus in the saying of El-Farezdak,

* فَمَا حِلَّ مِنْ جَهْلٍ حُبَى حُلَمَائِنَا *

* وَلَا قَائِلُ المَعْرُوفِ فِينَا يُعَنَّفُ *

[*And the garments of our forbearing men by which they support themselves in sitting by binding them*, or *making them tight, round the shanks and back are not loosed through ignorance, nor is the accepter of the benefit, among us, reproached*]; the kesreh of the first ل [in the original form حُلِلَ] being transferred to the ح: but Akh heard it pronounced in this instance حُلَّ; and some, he says, in this word, and in others like it, as رُدَّ and شُدَّ, only impart to the ḍammeh somewhat of the sound of kesreh, by the pronunciation termed إِشْمَام. (Ṣ.) — [*He*, or *it, dissolved, melted*, or *liquefied*, a thing; as also حلّل, inf. n. تَحْلِيلٌ, often said of a medicine as meaning *it acted as a dissolvent.*] حُلَّ, (M, K,) inf. n. as above, (TA,) meaning *It was dissolved, melted*, or *liquefied*, is said of anything congealed, frozen, or solid. (M, K.) — [†*He solved* a problem, or riddle, &c. — †*He analyzed* a thing; as also حلّل, inf. n. as above.] حَلَّ اليَمِينَ — : see 2. — From حَلُّ الأَحْمَالِ عِنْدَ النُّزُولِ [*The untying, unbinding*, or *loosing, of the loads on the occasion of alighting*], حَلَّ, inf. n. حُلُولٌ, came to be used alone as meaning نَزَلَ [i. e. *He alighted;* or *descended and stopped* or *sojourned* or *abode* or *lodged* or *settled;* and simply *he took up his abode;* or *he abode, lodged*, or *settled;* in a place]. (Er-Rághib, TA.) You say, حَلَّ بِالْمَكَانِ (Ṣ, K) or بِالْبَلَدِ, (Mṣb,) and حَلَّ المَكَانَ (Ṣ, Mgh,* K) or البَلَدَ, (Mṣb,) aor. ـُ (Ṣ, Mṣb, K) and ـِ, (K,) both of which forms of the aor. are mentioned by Ibn-Málik, (TA,) inf. n. حُلُولٌ (Ṣ, Mgh, Mṣb, K) and حَلٌّ (Ṣ, K) and حَلَلٌ, which is extr., (K,) and مَحَلٌّ (Ṣ, TA) and مَحِلٌّ; (TA;) and بِهِ احتلّ (Ṣ,* K) and احتلّهُ; (K;) meaning نَزَلَ بِهِ [*He alighted*, or *descended and stopped* &c. (as above), *in the place* or *the country* or *town* &c.]. (Mṣb, K, TA.) And in like manner, حَلَّ القَوْمَ and حَلَّ بِالقَوْمِ (Ṣ, ISd, TA) and بِهِمْ احتلّ and احتلّهُمْ (ISd, TA) [*He alighted*, or *descended and stopped* &c., *at*, or *in, the abode of the people* or *party*]; and حَلَّ إِلَى القَوْمِ signifies the same. (TA.) And حُلَّ المَكَانُ *The place was alighted in*, or *taken as an abode;* (TA;) *was inhabited.* (K.) [Hence, in philosophy, حُلُولٌ signifies †*Temporary* or *separable*, and *permanent* or *inseparable, indwelling* or *inbeing:* and حَلَّ بِهِ or فِيهِ, †*It had*, or *became in the condition of having, such indwelling* or *inbeing in it.* And حَلَّ بِهِ or فِيهِ is often said of joy and grief and the like, meaning †*It took up its abode in him.* And حَلَّ مَحَلَّ كَذَا †*It took*, or *occupied, the place of such a thing.*] — And hence, (TA,) حَلَّ الهَدْىُ, (Ṣ, Mṣb, K,) aor. ـِ, (Ṣ, Mṣb,) inf. n. حِلَّةٌ and حُلُولٌ, (Ṣ, K,) ‡*The beasts for sacrifice arrived at the place where it was lawful for them to be sacrificed*, (Ṣ, K, TA,) or *at the place in which they should be sacrificed.* (Mṣb.) — حَلَّ said of a punishment has for its aor. ـُ and ـِ, and the inf. n. is حُلُولٌ: (Mṣb:) [but it is said that] حَلَّ العَذَابُ, aor. ـُ, means †*The punishment alighted*, or *descended:* and حَلَّ, aor. ـِ, †*it was*, or *became, due*, or *necessitated by the requirements of justice to take effect:* it is said in the Kur [xx. 83], فَيَحِلَّ عَلَيْكُمْ غَضَبِى †[*lest my anger alight upon you*, or *befall you*]; or فَيَحِلَّ عليكم †[*lest it become due to you*]; accord. to different readings: (Ṣ, O:) or when you say, حَلَّ بِهِمُ العَذَابُ, [you mean †*The punishment alighted upon them*, or *befell them;* and] the aor. is ـُ only: and when you say, حَلَّ عَلَىَّ, or لَكَ, [you mean †*It became due to me*, or *to thee;* and] the aor. is ـِ: أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ [in the Kur xx. 89,] means †*that anger should alight upon you*, or *befall you, from your Lord* [accord. to those who read thus instead of يَحِلَّ; but the latter is the common reading]. (TA.) You say also, حَلَّ أَمْرُ اللّٰهِ عَلَيْهِ, aor. ـِ, inf. n. حُلُولٌ, meaning †[*The threatened punishment of God*] *was*, or *became, due to him*, or *necessitated by the requirements of justice to take effect upon him.* (K.) And حَلَّ حَقِّى عَلَيْهِ, (Mṣb,* K,) aor. ـِ, (Mṣb, K,) inf. n. حُلُولٌ, (Mṣb,) or مَحِلٌّ, (K,) ‡*My right*, or *due, was*, or *became, a thing the rendering of which was obligatory*, or *incumbent, on him.* (Mṣb,* K, TA.) And حَلَّ الدَّيْنُ, (Ṣ, Mṣb, K,) aor. ـِ, inf. n. حُلُولٌ, (Ṣ, Mṣb,) †*The debt was*, or *became*, or *fell, due;* (K,* TA;) *its appointed term*, or *period, ended*, (Mṣb, TA,) *so that the payment of it became due.* (TA.) And حَلَّ عَلَيْهِ الدَّيْنُ †*The payment of the debt became obligatory on him.* (Mgh.) — حَلَّ, aor. ـِ, inf. n. حِلٌّ (Ṣ, Mgh, Mṣb, K) and حَلَالٌ, (Ṣ,) ‡*It* (a thing, Ṣ, Mgh, Mṣb) *was*, or *became, lawful, allowable*, or *free;* (Ṣ, TA;) لَكَ *to thee:* (Ṣ:) *contr. of* حَرُمَ: (Mṣb, K:) a metaphorical signification, from حَلُّ العُقْدَةِ ["the untying of the knot"]. (TA.) Hence the saying, الزَّوْجُ أَحَقُّ

بِرَجْعَتِهَا مَا لَمْ تَحِلَّ لَهَا الصَّلَاةُ †[*The husband is entitled to taking her back to the marriage-state as long as prayer is not lawful to her*]. (Mgh.) And the saying, in a trad., لَمَّا رَأَى الشَّمْسَ قَدْ وَقَبَتْ قَالَ هٰذَا حِينُ حِلِّهَا, i. e. [*When he saw that the sun had set, he said,*] *This is the time of its becoming lawful*; meaning the prayer of sunset. (TA.) — [حَلَّ, aor. ـِ, inf. n. حِلٌّ, †*He was*, or *became, free from*, or *quit of, an obligation*, or *responsibility*.] You say, جَعَلَهُ فِى حِلٍّ مِنْ قِبَلِهِ †[*He made him*, or *pronounced him, free from*, or *quit of, obligation*, or *responsibility, with respect to him*]. (TA.) [And أَنْتَ فِى حِلٍّ مِنْ كَذَا †*Thou art free from*, or *quit of, obligation*, or *responsibility, with respect to such a thing*.] And حَلَّ said of the مُحْرِم, (Ṣ, Mṣb,) or حَلَّ مِنْ إِحْرَامِهِ, (Ḳ,) inf. n. حَلَالٌ, (Ṣ,) or حِلٌّ, (Mṣb, Ḳ,) or both; (TA;) and ↓احلّ, (Ṣ, Mṣb, Ḳ,) and ↓تحلّل; (Bd and Jel in ii. 192;) ‡*He quitted his state of* إِحْرَام: (Mṣb, Ḳ:) this, also, is a metaphorical signification, from حَلُّ العُقْدَة. (TA.) [Hence,] فَعَلَهُ فِى حِلِّهِ وحُرْمِهِ, and فى حِلِّهِ وحُرْمِهِ, †*He did it when he was free from* إِحْرَام *and when he was in the state of* احرام. (Ḳ.) And شُهُورُ الحِلِّ, (Ṣ,) or أَشْهُرُ الحِلِّ: (Ḳ:) see حِلٌّ, below. And حَلَّتِ المَرْأَةُ, (Ṣ, Ḳ,) [aor. ـِ,] inf. n. حِلٌّ and حُلُولٌ, (TA,) ‡*The woman quitted her* [*period termed*] عِدَّة: (Ṣ, Ḳ:) this, too, is a metaphorical signification, from حَلُّ العُقْدَة: (TA:) or حَلَّتْ لِلزَّوَاجِ †*she became free from any obstacle to marriage, as, for instance, by having accomplished the* عِدَّة. (Mṣb.) [And †*The woman became free from the marriage tie, by the death of her husband*, or *by divorce*.] You say, أَنْتِ فِى حِلٍّ مِنِّى †*Thou art divorced from me*. (TA.) And حَلَّتِ اليَمِينُ †*The oath* [*became discharged;* and thus,] *proved true*. (Mṣb.) — حَلَّ, aor. ـِ, inf. n. حِلٌّ, †*He ran*. (TA.) = حَلَّ بِهِ: see 4. = حَلَّ, sec. pers. حَلِلْتَ, aor. ـِ, inf. n. حَلَلٌ, *He* (a man) *had a pain in his hips and* [in the CḲ "or"] *his knees*. (Ḳ.) [See also حَلَلٌ, below.]

2. حلّلهُ: see 1, in two places: — and see also 4, in four places. — حلّل اليَمِينَ, (Ṣ, Mgh, Mṣb, Ḳ,) inf. n. تَحْلِيلٌ (Mgh, Ḳ) and ↓تَحِلَّةٌ, (Ṣ, Mgh, Ḳ,) and ↓تَحِلٌّ, which is anomalous, (Ḳ,) or ↓تَحِلَّةٌ is a simple subst., (Mṣb,) [and] so is ↓حِلٌّ, (Ḳ, TA,) †*He expiated the oath*: (Ḳ:) or †*he freed the oath from obligation by making an exception*, or *saying* إِنْ شَآءَ اللّٰهُ, or *by expiation*: (Mgh, Mṣb:) or †*he did that whereby he became free from violating*, or *failing of keeping, the oath*; [generally meaning *he made an exception in the oath*, or *he expiated it*;] as also ↓حَلَّاهَا: (Mṣb:) and ↓تحلّل فِى يَمِينِهِ †*he made an exception*, or *said* إِنْ شَآءَ اللّٰهُ, *in his oath*, (Ṣ, Mgh, Ḳ,) *immediately*: (TA:) and ↓تحلّل مِنْهَا †*he became quit of it by expiation*, (Mgh, TA,) or *by a violation of it requiring expiation*, or *by making an exception*, or *saying* ان شاء الله, *in it*. (TA.) One says to him who goes to a great length in threatening, or him who exceeds the due bounds in what he says, حِلَّا أَبَا فُلَانٍ, meaning †*Make thou an exception*, or *say* ان شاء الله, *O father of such a one*, in thine oath; regarding him as a swearer: and in like manner one says, يَا حَالِفُ اُذْكُرْ حِلَّا †[*O swearer, bear in mind* the *making an exception*, or *saying* ان شاء الله]. (Ṣ,* TA. [See a similar saying in the second sentence of this art.]) In the saying لَأَفْعَلَنَّ كَذَا إِلَّا حِلَّ ذٰلِكَ أَنْ أَفْعَلَ كَذَا, [the particle] الّا is syn. with لٰكِنَّ; and the meaning is said to be, †[*I will assuredly do such a thing: but*] *the annulling of the obligation*, or *the expiation, of* [*that*] my asseveration (قَسَمِى, or تَحْلِيلَهُ,) *shall be my doing such a thing*. (TA.) One says also, فَعَلْتُهُ تَحِلَّةَ القَسَمِ, meaning †*I did it* only enough *to annul the obligation of*, or *to expiate, the oath*; not exceeding therein the ordinary bounds. (Ṣ, Mṣb.) It is said in a trad., لَا يَمُوتُ لِلْمُؤْمِنِ ثَلَاثَةُ أَوْلَادٍ فَتَمَسَّهُ النَّارُ إِلَّا تَحِلَّةَ القَسَمِ, meaning †[*Three children of the believer shall not die and the fire* of Hell *touch him*] *save* enough *to annul the obligation of*, or *to expiate, the oath* that is implied in the saying in the Ḳur [xix. 72], "There is not any of you that shall not come to it." (A' Obeyd, Ṣ, TA.) Hence تَحْلِيلٌ came to be applied to anything in which the ordinary bounds were not exceeded. (Ṣ, Mṣb.) One says, ضَرَبْتُهُ تَحْلِيلًا, (Ṣ, TA,) or ضَرْبًا تَحْلِيلًا, (Ḳ,) meaning †*I beat him moderately; not exceeding the ordinary bounds*. (Ḳ,* TA.) And Kaab Ibn-Zuheyr says, speaking of the feet of a she-camel, وَقْعُهُنَّ الأَرْضَ تَحْلِيلُ, meaning *Their falling on the ground is without vehemence*. (Ṣ.) [In like manner also,] تَحِلَّةُ القَسَمِ is descriptive, by way of comparison, of littleness; as is تَحِلَّةُ اليَمِينِ: (Mgh:) or of anything occupying little time: (TA:) and إِلَّا تَحِلَّةَ القَسَمِ, in the trad. cited above, means †[*slightly*, or] *with a slight touch*. (Mgh.) A poet says,

* أَرَى إِبِلِى عَافَتْ جَدُودَ فَلَمْ تَذُقْ *
* بِهَا قَطْرَةً إِلَّا تَحِلَّةَ مُقْسِمِ *

†[*I see my camels loathed* the water of *Jadood, so that they did not taste in it a drop save sparingly*]. (Ṣ.) — حلّل مَا بِهِ مِنَ الدَّآءِ, inf. n. تَحْلِيلٌ, †*He*, or *it, removed what was in him, of disease*. (Ḥar p. 231.) = حلّلهُ الحُلَّةَ *He clad him with the* حُلَّة. (TA.)

3. حالّهُ *He alighted*, or *descended and stopped* or *sojourned* or *abode* or *lodged* or *settled, with him*; and simply *he took up his abode, lodged*, or *settled, with him*; syn. حَلَّ مَعَهُ. (Ḳ.) You say, يُحَالُّهُ فِى دَارٍ وَاحِدَةٍ [*He takes up his abode, lodges*, or *settles, with him in one house*]. (Ṣ.) And, of a woman, تُحَالُّ زَوْجَهَا فِى فِرَاشٍ [*She takes her place with her husband in a bed*]. (Mgh.)

4. احلّهُ *He made him to alight*, or *descend and stop* or *sojourn* or *abide* or *lodge* or *settle*; and simply *he made him to take up his abode, to lodge*, or *to settle*; syn. أَنْزَلَهُ; (Ṣ, Ḳ;) as also ↓حلّلهُ, and ↓حَلَّ بِهِ: (Ḳ:) said also of a place [as though meaning *it invited him to alight*, &c.]. (ISd, TA.) So in the phrases احلّهُ المَكَانَ and بِالْمَكَانِ, and ↓حلّلهُ المَكَانَ, *He made him to alight*, or *descend and stop* &c., *in the place*. (Ḳ.) احلّ بِنَفْسِهِ — †[*He caused punishment* (العُقُوبَة being understood) *to alight*, or *descend, upon himself*; or] *he did what necessitated*, or *he deserved, punishment*. (Ṣ, Ḳ.) — احلّهُ اللّٰهُ عَلَيْهِ †*God necessitated it, as suitable to the requirements of justice, to take effect upon him*; namely, his threatened punishment (أَمْرَهُ). (Ḳ,* TA.) — And احلّهُ ‡*He* (God, Mṣb and Ḳ, and a man, Ṣ, Mṣb) *made it lawful, allowable*, or *free*; as also ↓حلّلهُ, (Ṣ, Mgh, Mṣb, Ḳ, TA,) inf. n. تَحْلِيلٌ and ↓تَحِلَّةٌ. (Ṣ.) Hence, [in the Ḳur ii. 276,] أَحَلَّ اللّٰهُ البَيْعَ †*God has made selling to be lawful*, or *allowable, giving the choice to practise it or abstain from it*. (Mṣb.) And hence also, أَحْلَلْتُ لَهُ الشَّىْءَ †*I made*, or *have made, lawful, allowable*, or *free, to him, the thing*. (Ṣ.) And أَحْلَلْتُ المَرْأَةَ لِزَوْجِهَا †*I made*, or *have made, the woman lawful to her husband*. (Ṣ.) — And أَحْلَلْتُهُ and ↓حَلَّلْتُهُ †*I made him*, or *pronounced him, free from*, or *quit of, obligation*, or *responsibility, with respect to what was between me and him*. (Ḥam p. 446.) And ↓تحلّلهُ †*He made him*, or *pronounced him, free from*, or *quit of, obligation*, or *responsibility, with respect to himself*. (TA.) — أَحِلُّوا اللّٰهَ يَغْفِرْ لَكُمْ —, أَحِلُّوا, with ح, accord. to different readings of a trad.: see 4 in art. جل. = احلّ as an intrans. verb: see 1, near the end of the paragraph. Also †*He entered upon* [*any of*] *the profane months*. (Ṣ, Ḳ.) And †*He went forth to the* حِلّ: (Ṣ, Ḳ:) or *he became in the* حِلّ; which means the *region without the* حَرَم [or *sacred territory*]: (Mṣb:) or *he became free from*, or *quit of, an obligation* [*of any kind*] *that was upon him*. (Ṣ, Ḳ.) — It is said in a trad., أَحِلَّ بِمَنْ أَحَلَّ بِكَ, meaning †*Whoso quits the state of* إِحْرَام, *and makes it lawful to attach thee, and fights with thee, do thou so with him, though thou be in the state of* احرام: or it means, *if a man make lawful to him what is unlawful to him, as thy honour or reputation, and thy property, repel him from thyself in such a way as thou canst*. (Ṣgh, TA.) — احلّت †*She* (a ewe or goat) *secreted milk in her udder without bringing forth*: (Ṣ, O:) or †*she*, (a ewe or goat, Ḳ, and a camel, TA,) *after her milk had become scanty*, or *had dried up, yielded her milk abundantly in consequence of her having eaten the* [*herbage termed*] رَبِيع: in which case she is said to be ↓مُحِلٌّ. (Ḳ.) And احلّت عَلَى وَلَدِهَا †*She* (a camel) *yielded her milk abundantly to her young one*. (ISd, TA.)

5. تحلّل *It passed away by becoming dissolved, melted*, or *liquefied*. (KL.) [And تحلّل إِلَيْهِ †*It became reduced by analysis to it*: occurring in

this sense in the TA, art. قطع, in two places.] — †*It* (a disease) *went away by degrees.* (Ḥar p. 231.) — See also 1, near the end of the paragraph. [Hence,] †*He became* حَلَال, meaning *he finished his prayer.* (Ḥar p. 348.) — تحلّل فِى يَمِينِهِ: and تحلّل مِنْهَا: see 2. — تحلّل السَّفَرُ بِالرَّجُلِ †[*The journey caused the man to fall sick after it;* or] *the man fell sick after arriving from the journey.* (ISd, K.) = تحلّلهُ: see 4.

7. انحلّت العُقْدَةُ *The knot became untied,* or *undone,* (K, TA,) or *opened.* (Ṣ.) — [And انحلّ *It became dissolved, melted, or liquefied.* — †*It* (a problem, or riddle, &c.) *became solved.* — †*It* (a thing) *became analyzed.* — †*He relaxed;* or *became free from self-restraint.*] — انحلّت اليَمِينُ †*The oath became freed from obligation* [*by an exception made in it,* or *by expiation*]. (Mṣb.)

8. احتلّ: see 1, in four places.

10. استحلّهُ †*He reckoned it, accounted it, esteemed it,* or *deemed it, lawful, allowable,* or *free:* (Ṣ, O:) [and consequently, *he profaned, desecrated,* or *violated, it;* i. e., a thing that should be regarded as sacred, or inviolable:] or *he took it as,* or *made it, lawful, allowable,* or *free:* or *he asked him to make it so to him.* (K.)

R. Q. 1. حَلْحَلَهُمْ *He removed them,* (Ṣ, K,) or *unsettled them, from their place,* (Ṣ,) or *from their places, and put them in motion.* (K.) — حَلْحَلَ بِالنَّاقَةِ, (Ṣ,) or بِالإِبِلِ, (K,) *He said to the she-camel,* (Ṣ,) or *to the camels,* (K,) حَلْ, (Ṣ, K,) or حَلِ حَلِ. (K.)

R. Q. 2. تَحَلْحَلَ عَنْ مَكَانِهِ *He removed from his place;* or *quitted it.* (Ṣ.) And تَحَلْحَلُوا *They removed from their places, and became in motion,* (K, TA,) *and went away.* (TA.)

حَلْ (Ṣ, K) and حَلِ, the latter used in the case of connexion with a following word, (Ṣ,) or حَلِ حَلِ, (K,) *A cry by which a she-camel is chidden,* like as a male camel is by the cry حَوْبِ: (Ṣ:) or *a cry by which camels are chidden;* (K,* TA;) *but only female camels;* as also حَلِى. (TA.)

حَلٌّ *Oil of sesame,* or *sesamum.* (Ṣ, K.)

حُلٌّ: see 1, near the end of the paragraph.

حِلٌّ an inf. n. of 1 [q. v.], in several senses. (Ṣ, K, &c.) — [Hence,] شُهُورُ الحِلِّ, (Ṣ,) or أَشْهُرُ الحِلِّ, (K,) [*The profane months;* i. e. *all the months except those termed* الأَشْهُرُ الحُرُمُ: see حَرَامٌ.] = Also a simple subst. from حلّل اليَمِينَ: see 2, in four places. = See also حَلَالٌ, in seven places. — [Hence,] الحِلُّ †*The region that is without the* حَرَم [or *sacred territory*]. (Ṣ, Mṣb, K.) = See also حَالٌّ. = Also *A butt; an object of aim, at which one shoots or throws.* (K.)

حَلَّةٌ: see مَحَلٌّ. = *A large basket,* (K,) or *a thing of the form of a large basket,* (Ṣgh, TA,) *of reeds,* or *canes,* (Ṣgh, K, TA,) *in which wheat is put:* so in the conventional language of the people of Baghdád: (Ṣgh, TA:) but in that of Egypt, *a copper cooking-pot:* (TA:) [pl. حِلَلٌ.] = The *direction* (جِهَة, and قَصْد,) of a thing; as also حِلَّةٌ: (K:) as when you say حِلَّةَ الغَوْرِ *in the direction of the Ghowr;* syn. قَصْدَهُ. (Sb, TA.) = فِيهِ حَلَّةٌ *In him is weakness,* and *languor;* as also حِلَّةٌ. (M.)

حُلَّةٌ [*A dress consisting of*] إِزَار [i. e. *a waist-wrapper*] *and a* رِدَاء [or *wrapper for the whole body*], (Ṣ, M, Mgh, K,) or *a* بُرْد [which is *another kind of wrapper for the whole body*], or *some other garment:* (M, K:) only applied to *a dress consisting of two garments* (Ṣ, M, Nh, Mṣb, K) *of one kind:* (Nh, Mṣb:) or *either of the two garments by itself:* or *a* رِدَاء *and a shirt, completed by a turban;* or *a good garment;* but not so called when upon a man; for in this case it means *two garments,* or *three:* or *any good new garment that is worn, thick* or *coarse,* or *fine* or *thin:* (TA:) or *a lined garment:* (K:) but with the Arabs of the desert it means [*a dress consisting of*] *three garments,* i. e. *a shirt and an* إِزَار *and a* رِدَاء: (TA:) pl. حُلَلٌ (Mṣb) [and حِلَالٌ, as below]: accord. to A'Obeyd, حُلَلٌ means بُرُود *of El-Yemen,* (Ṣ, TA,) *from various places;* and a garment of this kind is asserted to be meant in a trad. in which it is said that the best kind of grave-clothing is the حُلَّة: it is also said that حُلَلٌ is applied to the قُوهِىّ *and* قَزّ *and* خَزّ *and* جِبَر *and* وَشْى *and* حَرِير *and* مَرْوِىّ. (TA.) — Also †*A weapon,* or *weapons:* (Ṣgh, K:) pl. حُلَلٌ and حِلَالٌ. (K.) You say, لَبِسَ حُلَّتَهُ, meaning †*He wore,* or *put on, his weapon,* or *weapons.* (Ṣgh, TA.) — Also [like إِزَارٌ] ‡ *A wife.* (TA.)

حِلَّةٌ *A mode,* or *manner, of* حُلُول [i. e. *alighting, taking up one's abode, lodging,* or *settling*]. (K.) — See also حَالٌّ, in three places. — And see مَحَلٌّ, in two places. — Also ‡ *A collection of* بُيُوت [i. e. *tents,* or *houses,*] (Mṣb, K) *of men;* (K;) as also مَحَلَّةٌ: (Ḥar p. 333:) or (K) *a hundred thereof,* (Mṣb, K,) and *more:* pl. حِلَالٌ. (Mṣb.) — †*A sitting-place,* or the *people thereof;* syn. مَجْلِسٌ: [or] †*a place of assembly:* pl. as above. (K.) = See also حَلَّةٌ, in two places.

حَلَلٌ *A laxness in the legs* of a beast: or *in the tendons,* or *sinews,* (K,) *and weakness in the* نَسَا [q. v.], (TA,) *with laxness of the hock:* or it is peculiar to camels: (K:) and signifies *a weakness in the* عُرْقُوب [i. e. *hock,* or *hock-tendon,*] of a camel; (Fr, Ṣ, O;) or *in each* عرقوب of a camel: (M, TA:) if in the knee, it is termed طَرَقٌ. (Fr, Ṣ.) — And *Paucity of flesh in the posteriors and thighs;* or *smallness and closeness of the buttocks;* or *paucity of flesh in the thighs;* syn. رَسَحٌ; (K;) in a woman. (TA.) — And *Pain in the hips,* or *haunches, and the knees,* in a man. (K.)

حَلَالٌ ‡ *Lawful, allowable,* or *free; contr. of* حَرَامٌ; (Ṣ, Mṣb, K;) as also حِلَالٌ (K) and حِلٌّ (Ṣ, Mgh, Mṣb, K) and حَلِيلٌ: (K:) a metaphorical signification, from حَلُّ العُقْدَة [“the untying of the knot”]: according to some, meaning what is *not forbidden;* and therefore *including what is disapproved and what is not disapproved:* accord. to others, that *for which one is not punishable.* (TA.) [Hence, مَالٌ حَلَالٌ †*Wealth lawfully acquired.* And اِبْنُ حَلَالٍ †*A legitimate son:* and *an ingenuous,* or *honest, person.*] And الحُلْوُ الحَلَالُ ‡ *Language in which is nothing that induces doubt,* or *suspicion:* (K, TA:) and *the man in whom is nothing that induces doubt,* or *suspicion.* (TA in art. حلو.) And هُوَ حِلٌّ لَكَ ‡ *It is lawful, allowable,* or *free, to thee.* (TA.) And هُوَ حِلٌّ بِلٌّ, meaning the same; (Ṣ;) or حِلٌّ وَبِلٌّ; (K;) and هِىَ لِشَارِبٍ حِلٌّ وَبِلٌّ: (TA:) see art. بل. — ‡ A man *who has quitted his state of* إِحْرَام; (Ṣ, Mṣb, K;) as also مُحِلٌّ, (Mṣb,) and حِلٌّ, (Ṣ, Mṣb,) and حِلٌّ مِنَ الإِحْرَامِ; (Ṣ, TA;) or this last signifies one *who has not become in that state:* (TA:) by rule one should say حَالٌّ, which is not used in this sense. (K.) — ‡ A woman *free from any obstacle to marriage, as, for instance, by having accomplished the* عِدَّة. (Mṣb.) — See also 5.

حِلَالٌ: see حَلَالٌ.

حَلِيلٌ: see حَلَالٌ. — Also *A fellow-lodger,* or *fellow-resident,* of another, *in one house:* fem. with ة. (Ṣ.) — And hence, (TA,) *A husband:* (Ṣ, Mṣb, K:) and with ة *a wife;* (Ṣ, Mgh, Mṣb, K;) as also without ة: (K:) or they are so called because each occupies a place, in relation to the other, which none beside occupies: (Mṣb:) [but there may be two or more wives to one man:] accord. to some, they are so called because the husband is lawful to the wife, and the wife to the husband: but the word, [or rather each word,] thus applied, is ancient: not a law-term: the pl. is حَلَائِلُ. (TA.) — Also *A neighbour:* (Mṣb:) fem. with ة. (Ṣ.) — And *A guest.* (Mṣb.)

حَلَّالٌ †*One who solves astronomical problems.* (TA.)

حُلَّانٌ: see تَحِلَّةٌ. — دَمُهُ حُلَّانٌ †*His blood goes for nothing;* or *is of no account.* (K.)

حَلْحَالٌ [The *act of chiding a she-camel,* or *she-camels, by the cry* حَلْ: a subst. from حَلْحَلَ; like زَلْزَالٌ from زَلْزَلَ: or] a subst. derived from حَلْ, or حَلِ. (TA.)

حُلَاحِلٌ *A grave, staid,* or *sedate, chief:* (Ṣ:) or one who is *grave, staid,* or *sedate, in his sitting-place; a chief among his kinsfolk:* (TA:) or *a courageous chief:* or *a portly man, characterized by much manly virtue:* or *grave, staid,* or *sedate, with a forbearing,* or *clement, disposition:* applied to a man: (K:) never to a woman: (TA:) and مُحَلْحَلٌ signifies the same: (K:) or the former, *a chief with whom men often alight,* or *abide:* (Ḥar p. 69:) pl. حَلَاحِلُ. (Ṣ.)

حَالٌّ [*Untying, undoing,* or *opening,* a knot:]

act. part. n. of حَلَّ in the phrase حَلَّ العُقْدَةَ. (Mṣb.) — [And hence, (see 1,)] *Alighting*, or *descending and stopping* or *sojourning* or *abiding* or *lodging* or *settling*; or simply *taking up one's abode*; or *abiding, lodging*, or *settling*; in a place; syn. نَازِلٌ; (K, TA;) as also ▼ حِلٌّ; occurring in the Ḳur xc. 2: (TA:) pl. of the former حُلُولٌ and حُلَّالٌ and حُلَّلٌ, (K,) and quasi-pl. n. ▼ حِلَّةٌ; (TA [in which it is in one place called a pl. (not a quasi-pl. n.) of حَالٌّ];) and the pl. of حَلَّةٌ is حِلَالٌ. (TA.) You say حَيٌّ حُلُولٌ *A tribe that is* [*abiding*] *in one place*. (Ḥam p. 171.) And قَوْمٌ حِلَّةٌ ▼ *A people*, or *party, alighting*, &c., (Ṣ, Mṣb, K,) *and comprising a numerous company*: and in like manner, حَيٌّ حِلَّةٌ ▼, (Ṣ,) and حَيٌّ حِلَالٌ, (Ṣ, TA,) *a numerous tribe* [*alighting*, &c.]. (TA.) [See also نَظْرٌ.] — Hence, الحَالُّ المُرْتَحِلُ † *He who completes the reading*, or *reciting, of the Ḳur-án, and then immediately recommences it*; likened to him who travels much, and does not come to his family: or *the warrior who does not return from his warring*. (TA.) دَيْنٌ حَالٌّ — † *A debt of which the appointed term*, or *period, is ended*; (Mṣb;) *a debt falling due*; (TA;) *contr. of* مُؤَجَّلٌ. (Mgh.) — See also مُحَلَّلٌ.

أَحَلُّ *Having what is termed* حَلَدٌ [q.v.]: fem. حَلَّاءُ: and pl. حُلٌّ, applied to horses, (K, TA,) and to camels, and to wolves: (TA:) a camel *having a weakness in the* عُرْقُوب [i.e. *hock*, or *hock-tendon*]: (Fr, Ṣ:) and *having a laxness in his legs*: it is discommended in everything, except the wolf. (Ṣ.) — The fem., applied to a woman, signifies *Having little flesh in the posteriors and thighs*; or *having small and close buttocks*; or *having little flesh in the thighs*. (TA.)

إِحْلِيلٌ (Ṣ, Mṣb, K) and ▼ تِحْلِيلٌ (K) The *orifice through which the urine passes forth* (Ṣ, Mṣb, K) *from the penis of a man*: (K:) and the *orifice through which the milk passes forth from the breast* (Ṣ, Mṣb, K) and *from the udder*. (Ṣ, Mṣb.)

تَحِلَّ: see 2, near the beginning.

تَحِلَّةٌ: see 2, in nine places: and see also 4. — Also † *A thing with which an oath is expiated*; (K;) [and so ▼ حُلَّانٌ; as in the saying,] أَعْطِهِ حُلَّانَ يَمِينِهِ † *Give thou to him that with which he may expiate his oath*. (ISd, K.)

تِحْلِيلٌ: see إِحْلِيلٌ.

مَحَلٌّ *A place where a person* or *party alights*, or *descends and stops* or *sojourns* or *abides* or *lodges* or *settles*; *a place of alighting*, or *descending and stopping* &c.; or simply *where one takes up his abode, abides, lodges*, or *settles*; (Ṣ, Mṣb, TA;) as also ▼ مَحِلٌّ: (Mṣb:) and ▼ مَحَلَّةٌ (Ṣ, Mṣb, K) and ▼ حِلَّةٌ, (Ṣ,) or ▼ حَلَّةٌ, (K,) signify *a* [*particular*, or *special*,] *place of alighting*, or *descending and stopping* &c., (Ṣ, Mṣb, K,) of a people or party: (Ṣ, Mṣb:) the pl. of مَحَلٌّ is مَحَالُّ; and the pl. of مَحَلَّةٌ is مَحَلَّاتٌ. (TA.) You say, هُوَ فِي حِلَّةٍ ▼ صِدْقٍ, i.e. فِي مَحَلَّةِ صِدْقٍ [*He is in a good, or an excellent, place of alighting*, &c.]. (Ṣ.) — [Hence, † *A place*, in a general sense. Thus in the phrase, حَلَّ مَحَلَّ كَذَا: see 1. And in the phrases, used in grammar, مَحَلُّهُ الرَّفْعُ † *Its place in construction is that of the nominative case*; and مَرْفُوعٌ مَحَلًّا † Virtually *in the nominative case by reason of the place which it occupies* in construction; and the like.] — [Hence, also,] a term applied by Ks to † *An adverbial noun of place* or *time*. (T voce ظَرْفٌ.) — [Hence, also, † *A person, considered as one in whom some quality has place*.] You say, هُوَ مَحَلٌّ لِأَنْ يُقَالَ فِيهِ إِنَّهُ لَخَيِّرٌ وَعَسَى أَنْ يَفْعَلَ خَيْرًا † [*He is a person fit*, or *proper, for one's saying of him, Verily he is good, and may-be he will do good*]. (A and TA in art. ان.) = It is also an inf. n. (Ṣ, TA. [See 1.])

مَحَلَّةٌ: see مَحَلٌّ. — Also The *lawful place of slaughter of a beast for sacrifice*; (Ṣ;) accord. to some, *to the pilgrim on the general day of sacrifice, and to the performer of the* عُمْرَة *on the day of his entering Mekkeh*; or, as others say, *to him who is in the state of* إِحْرَام. (TA.) — And The *term*, or *period, of falling due* of a debt. (Ṣ, TA.) = It is also an inf. n. (K, TA. [See 1.])

مُحَلَّلٌ: see مُحَلَّلٌ.

مُحِلٌّ [*Making* one *to alight*, or *descend and stop* &c.]. [Hence,] المُحِلَّتَانِ † *The cooking-pot and the hand-mill*: and المُحِلَّاتُ *the cooking-pot and the hand-mill and the bucket and the knife and the axe and the instrument for striking light* (قَدَّاحَة, Ṣ, or زَنْد, K) *and the water-skin* (Ṣ, K) *and the bowl*: (K:) for he who has with him these things alights, or abides, wheresoever he will; but he who has not must be near to persons from whom he may borrow some one or more thereof. (Ṣ.) [Hence, also,] تَلْعَةٌ مُحِلَّةٌ تلعة † *A* [q. v.] *comprising one* بَيْت [or *tent*], or *two*. (O, K.) — †[*Making* a debt *to fall due*.] The Arabs used to say, when they saw the new moon, لَا مَرْحَبًا بِمُحِلِّ الدَّيْنِ وَمُقَرِّبِ الآجَالِ † [*No welcome be to that which makes the debt to fall due, and makes near the appointed periods!*]. (TA.) — See also حَلَالٌ. — Also †One *with whom it is lawful to fight*: (Ṣ in art. حرم:) or *whom it is lawful to slay*: (TA:) *contr. of* مُحْرِمٌ, in the former sense, (Ṣ ubi suprà,) or in the latter sense. (TA.) — †One *who has no claim*, or *covenanted right, to protection*, or *safeguard*, or *respect*; (Ṣ, TA;) *contr. of* مُحْرِمٌ, in this sense also. (Ṣ.) — †A man *who violates that which is sacred*: or *who does not hold that there is any sacredness pertaining to the sacred month*. (K.) — See also 4, last sentence but one.

مَحَلَّةٌ: see مَحَلٌّ, in two places: — and see also حِلَّةٌ.

مُحَلَّلٌ: see مِحْلَالٌ. Also Any water *at which camels have abode, and which they have consequently rendered turbid*. (K.) = مُحَلَّلٌ لَهُ A man *whose remarriage to his wife whom he has trebly divorced has been made lawful to him by her having been married to, and divorced by, another man*; (Mgh,* TA;) as also مُحَلٌّ ▼ لَهُ (Mgh) and مَحْلُولٌ ▼ لَهُ (TA) and حَالٌّ ▼, (El-Karkhee, Mgh,) or this last signifies [properly] one *whose wife is lawful to him*. (TA.) = مُحَلَّلٌ also signifies A thing *little in quantity*. (K.)

مُحَلِّلٌ † A man *who marries a woman that has been trebly divorced*, (Ṣ, Mṣb, K, TA,) *on the condition of his divorcing her after consummation of the marriage*, (TA,) *in order that she may become lawful to* [*be remarried to*] *the former husband*. (Ṣ, Mṣb, K, TA.) — In a case of racing, † *He that intervenes between two contending for a stake* or *stakes*, (Ṣ,) or the *third horse in a contest for a stake* or *stakes*; (K;) *if he outstrip, he takes* [*the stake* or *stakes*]; *and if he be outstripped, he is not fined*: (Ṣ, K:) the case is this: two men lay two stakes; and then another comes, and starts his horse with the two others, without [laying] a stake; if one of the first two outstrip, he takes the two stakes, and this is lawful because of the third; but if the مُحَلِّل outstrip, he takes the two stakes; and if he be outstripped, there is no fine for him: he must be a horse of which one is sure that he may outstrip; otherwise it is termed قِمَارٌ: and he is also called دَخِيلٌ: (TA:) the مُحَلِّل in racing is so called because he makes lawful the contest for a stake or stakes, which had otherwise been unlawful. (Mṣb.)

مِحْلَالٌ A place, (Ṣ,) or a meadow (رَوْضَة), (K,) and a land (أَرْض), (TA,) and a house (دَار), (Mgh and Mṣb in art. اتى,) *in which people alight*, or *descend and stop*, or *abide, much*, or *often*; (Ṣ, K, TA, and Mgh and Mṣb ubi suprà;) as also ▼ مُحَلَّلٌ applied to a place: (Ṣ, TA:) or *chosen as a place of alighting*, &c.: or, accord. to ISd, *that makes* [or *invites*] *people to alight*, &c., *in it much*, or *often*; because a word of the measure مِفْعَال has only the meaning of an act. part. n.: and, as some say, a meadow and a land are only thus called if *abounding with herbage wholesome to the cattle*. (TA.)

مَحْلُولٌ: see مُحَلَّلٌ.

مُحَلْحَلٌ: see حُلَاحِلٌ.

حلأ

1. حَلَأَهُ, aor. ـَ; and ▼ أَحْلَأَهُ; *He applied the collyrium called* حُلَاءَة *and* حُلْوَء *to his eyes*: (K:) or, accord. to AZ, ▼ أَحْلَأَهُ, inf. n. إِحْلَاءٌ, signifies, *he rubbed for him powder from two stones, and applied their powder as a collyrium to his eyes when they were diseased*: (TA:) and accord. to ISk, حَلَأَ لَهُ حَلْوًا signifies *he rubbed for him a stone upon another stone, then put the powder* [*thus obtained*] *upon the palm of his hand, and rubbed off with it the rust of a mirror*, [see صَدَأٌ and صَدَأٌ, the mirror being of bronze, or other metallic substance,] *then applied it as a collyrium*

to his eyes. (K,* S.) = حَلَّأَهُ, inf. n. حَلْءٌ, *He flogged him* with a whip. (S.) — And, as also حَلَّأَهُ, *He struck him* with a sword, (S, K,) or a staff or stick. (TA.) — حَلَأَ بِهِ الأَرْضَ *He threw him down on the ground, prostrate:* (K:) like جَلَأَ به الارض, which, accord. to Az, is a dial. var. of حلأ. (TA.) — حَلَأَهَا ‡ *He lay with her;* or *compressed her.* (K, TA.) = حَلَأَهُ, (S, K,) and حَلَّأَهُ, (K,) and احلأَهُ, (TA,) *He gave him* money. (AZ, S, K.) [Hence,] مَا حُلِئْتُ مِنْهُ بِطَائِلٍ [*I gained not, or derived not, any great profit from him, or it*]. (T.) [See also 1 in art. حلى.] = حَلَأَ الجِلْدَ, aor. ـَ, inf. n. حَلْءٌ and حِلْأَةٌ, *He* (a currier) *shaved the hide;* (S, K;) i. e., *removed what remained of the flesh.* (K.) — Hence the prov., حَلَأَتْ حَالِئَةٌ عَنْ كُوعِهَا [*A woman shaving a hide grazed the skin of the extremity of the bone of her fore arm next the thumb:* see also حَزَّ]: for the dexterous woman sometimes hurries, and so grazes the skin of her wrist-bone. (S.) The prov., however, is differently explained: see حَالِئَةٌ. (TA.) — حَلَأْتُ الصُّوفَ, inf. n. حَلْءٌ; as also حَلَتُّهُ; *I tore the wool* from the sheep. (Lḥ, TA in art. حلت) = حَلِئَ الأَدِيمُ, inf. n. حَلَأٌ, *The hide had in it what is called* تِحْلِئٌ. (S.) — حَلِئَ *He had pustules* (حَلَأٌ, for which is put in the K تِحْلِئٌ) *upon his lips after a fever.* (TA.) And حَلِئَتِ الشَّفَةُ *The lip broke out with pustules after an illness;* (S, K;) as also حَلِيَت. (T.)

2: see 1, in two places. = حَلَّأَ, inf. n. تَحْلِئٌ and تَحْلِئَةٌ, *He drove away, and debarred,* (camels or other animals, S, or people, TA,) from the water. (S, K.) حَلَّأْتُمْ occurs in a trad. for حَلَّأْتُمُونِي, like قَرَأْتُ for قَرَأْتُمُونِي, contr. to analogy; it being a rule not to change hemzeh into ى unless the next preceding letter is meksoor. (TA.) = حَلَّأَ السَّوِيقَ, inf. n. تَحْلِئَةٌ; as also احلأَ; *He sweetened the* سويق [or *mess made of the meal of parched barley*]: but hemzeh does not properly belong to this verb; for it is from الحَلْوَآء. (Fr, S, K.) [See 2 in art. حلو.]

4: see 1, in three places: = and see also 2.

حَلَأٌ *Pustules breaking out upon the lips after a fever.* (S, K.) [See also حَلًا, in art. حلى.]

حَلْوَءٌ: see حُلَاءَةٌ.

حُلَاءَةٌ *A land abounding with trees:* (K:) or *the name of a certain place,* (K,) *intensely cold;* (TA;) as also حَلَاءَةٌ. (K.)

حُلَاءَةٌ and حَلْوَءٌ *What is rubbed between two stones, to be applied as a collyrium* (S, K) *for a pain in the eyes:* (TA:) [but see the verb, in the explanations of which this collyrium seems to be more correctly described:] or حَلْوَءٌ is *a stone which a person with diseased eyes uses as a remedy:* (K:) or, accord. to ISk, *a stone that is rubbed upon, and then used as a collyrium;* [i. e., its powder is so used.] (TA.) تُحَكُّ حَلْوَءَةٌ بِالذَّرَارِيحِ [*A powder for the eyes, that is rubbed together with cantharides,*] is a prov., applied to him whose words are fair, and whose actions are foul. (TA.) — حُلَاءَةٌ also signifies *That which a currier shaves off from the inner side of a hide.* (S, K.)

حَلْوَءَةٌ: see the next preceding paragraph.

حَالِئَةٌ *A malignant serpent,* (Sh, K,) *the action of which, in poisoning him whom it bites, is like that of the oculist who rubs powder* [*from two stones*] *for him who has diseased eyes, and applies it to them.* (Sh.) [Hence, accord. to some, the prov. above mentioned, as is stated (but without explanation) in the TA.]

تِحْلِئٌ and تِحْلِئَةٌ The *hair on the surface of a hide, and its dirt, and blackness:* (K:) or *what is pared off from the back of a hide.* (Lḥ, TA in art. بشر.) — Also *What the knife spoils, of a hide, in the process of shaving it.* (S, K.) — رَجُلٌ تِحْلِئَةٌ ‡ *A heavy,* or *dull,* or *troublesome, man,* (TA,) *who sticks to another* [*like dirt*], *and vexes him.* (K.)

تِحْلِئَةٌ: see the next preceding paragraph.

مِحْلَأٌ: see what next follows.

مِحْلَأَةٌ *A currier's knife, used for shaving the inner surface of the hide:* (K:) and مِحْلَأٌ the *iron instrument, or stone, with which one shaves off the* تِحْلِئ *of a hide, and with which one skins.* (TA voce مِحْمَرٌ, q. v.)

حلب

1. حَلَبَ, (S, Mgh, Mṣb, K,) aor. ـُ (S, Mṣb, K) and ـِ, (K,) inf. n. حَلْبٌ (S, A, Mṣb, K) and حَلْبٌ (A, Mgh, Mṣb, K) and حِلَابٌ; (K;) and احتلب; (S, K;) *He milked* (TA) a she-camel (S, Mgh, Mṣb, TA) &c., (Mṣb,) a ewe, a she-goat, and a cow: (TA:) *he drew forth the milk in the udder:* (A, K: [see also 10:]) and حَلَبَ اللَّبَنَ [*he drew the milk from the udder*]. (S and K in art. رثأ, &c.) حَلَبْتَ بِالسَّاعِدِ الأَشَدِّ [*Thou hast milked with the strongest fore arm*] is a prov., meaning thou hast asked aid of him who will perform thine affair, or thy want: (TA:) or, accord. to A 'Obeyd, حَلَبْتَهَا الخ *I have milked her* &c., meaning I have taken it by force when I could not by gentle means. (TA in art. شد.) And حُلِبَتْ صَرَامٍ, (TA,) or صُرَامُ, (S, and some copies of the K, in art. صرم,) *The last milk was,* or *has been, drawn from the udder,* is another prov., used in a case when an evil has attained its crisis: (TA:) or it means †*the excuse reached,* or *has reached, its utmost point:* (AO, S and K in art. صرم:) or *the she-camel that had* [*little or*] *no milk was milked,* or *has been milked;* denoting a calamity. (IB, TA in art. صرم.) And إِنْ كُنْتَ كَاذِبًا فَحَلَبْتَ قَاعِدًا *If thou lie, mayest thou milk sitting;* i. e., lose thy camels, and become an owner only of sheep or goats, and thus, after having milked camels standing, milk sheep or goats sitting: this, also, is a proverbial saying, like the following: مَا لَهُ حَلَبَ قَاعِدًا وَٱصْطَبَحَ بَارِدًا [*What aileth him?*] *May he* [be reduced to] *milk* a sheep or goat *sitting, and drink cold* water, not hot milk. (TA.) And حَلَبَ الدَّهْرَ أَشْطُرَهُ †*He experienced good fortune and evil,* is another prov. (TA. [See this and other exs. in art. شطر.]) So, too, حَلَبَتْ حَلْبَتَهَا ثُمَّ أَقْلَعَتْ (TA [but not there explained]) [lit. *She performed her act of milking,* and *then desisted:* but, as explained in Freytag's Arab. Prov. (i. 343 and 281), meaning †*It* (a cloud, سَحَابَة,) *sent forth a fine rain,* and *then ceased:* and some read أَحْلَبَتْ حَلْبَةً, meaning the same: see another reading voce جَلَبَ]. — [Hence, حَلَبَهُ †*He mulcted him:* see an ex. voce قَشَّ: and see حَلَّبَ.] — [Hence also,] حَلَبَ, (A, K,) aor. ـُ, (A,) inf. n. حَلْبٌ, (TA,) ‡ *He set himself upon his knees, in the posture of the milker:* (A:) *he sat on his knees;* (K;) or *on his knee: he sat on his knee* in eating, or in milking a ewe or she-goat: *he kneeled.* (TA.) You say, اُحْلُبْ وَكُلْ ‡ [*Kneel thou like the milker, and eat*]: (A:) it denotes a lowly [and becoming] mode of sitting while eating. (TA.) لَيْسَ فِي كُلِّ حِينٍ أَحْلُبْ فَأَشْرَبْ ‡ [*Not at every time* is it said, *kneel thou, and understand*] is a prov. applied in the case of anything that is forbidden, or denied: AA says that الحلب signifies *the act of kneeling;* and الشرب *the understanding* a thing: and one says to a stupid person, اُحْلُبْ ثُمَّ اُشْرُبْ *Kneel thou; then understand:* one says also, ليس كلّ حين احلب فاشرب [in Freytag's Arab. Prov., ii. 437, thus: لَيْسَ كُلُّ حِينٍ أَحْلُبُ فَأَشْرَبَ, and explained as meaning *Not every time permits to milk and then to drink:* i. e. not every time aids thee in performing a work; therefore thou shouldst act prudently, and not expend thy wealth without rule and measure.] (TA.) = حَلَبَ الرَّجُلَ, aor. ـُ, *He milked for the man.* (S.) — حَلَبَهُ and احلبهُ *He assigned to him, to be milked by him,* a ewe or she-goat, and a she-camel: (K:) or the latter, *he assigned to him what he should milk.* (S.) = حَلَبُوا, (K,) aor. ـُ, (TA,) inf. n. حَلْبٌ and حُلُوبٌ, *They assembled,* or *collected themselves together, from every quarter.* (K, TA.) [See also 4.] = حَلِبَ, aor. ـَ, *It* (hair &c.) *was,* or *became, black.* (K.)

3. حالبهُ *He milked with him.* (K.) — See also 4. — حَالَبَتْهَا, inf. n. مُحَالَبَةٌ, *She vied with her in patience during milking.* (L.)

4. احلب أَهْلَهُ, (S,) inf. n. إِحْلَابٌ (K) and إِحْلَابَةٌ, (S, K,) [which latter see also below,] *He milked for his family, while he was in the place of pasturage, and then sent to them the milk there drawn by him:* (S, K:) or *he conveyed to his tribe what had been milked while the camels were in the places of pasturage, and had been collected to the quantity of a camel-load.* (TA.) — See also 1, in three places. [In the last of those instances, the verb, as explained in the K, is doubly trans.; and hence,] — احلبهُ is also used as meaning † *He gave him* a thing. (TA.) — Also *He assisted him to milk,* or *in milking.* (S, A, Mgh, K.) — And hence, (A, Mgh,) as also حالبهُ, (S,) by extension, (A,) in a general sense, (Mgh,) ‡ *He*

assisted him, or *aided him*. (Ṣ, A.) And احلب غَيْرَ قَوْمِهِ †*He entered among a party*, or *people*, *not his own, and aided some of them against others*. (TA.) And احلبوا †*They aided their companions*. (TA.) †*They assembled*, or *collected themselves together, from every quarter, to render aid*, عَلَيْهِ *against him*; (Ṣ;) like اجلبوا; (Ṣ in art. جلب;) as also ⬆ استحلبوا: (TA:) †*they collected themselves together from every quarter for war &c.*: (Az, TA:) †*they assembled from every quarter*, عَلَيْهِ *against him*. (TA. [See also 1.]) = احلب *His camels brought forth females*: opposed to اجلب "his camels brought forth males." (Ṣ, A, Ḳ.) One says, أَأَحْلَبْتَ أَمْ أَجْلَبْتَ *Have thy camels brought forth females, or have they brought forth males?* (M, Ḳ.) See also أَجْلَبَ.

5. تحلّب *It flowed*; (Ṣ, A, Ḳ, KL;) [or *oozed*, or *exuded*;] said of milk; (KL;) and ‡of water; (A;) and ‡of sweat, (Ṣ, A, Ḳ,) as also ⬆ انحلب; (Ṣ;) and ‡of moisture, or dew. (L.) — ‡*It* (one's body) *flowed*, عَرَقًا *with sweat*: and in like manner, the eye [with tears]; (Ḳ;) and the mouth [with saliva]; (A, Ḳ;) as also ⬆ انحلب. (Ḳ.) — †*He sweated*. (TA.) — It is also said of the [tribute termed] فَيْء [as meaning †*It flowed in*; or *was collected*: see حَلَبٌ]. (TA.)

7: see **5**, in two places.

8: see **1**, first sentence.

10. استحلب *He drew forth* milk. (Ṣ, A, Ḳ.*) — [Hence,] استحلبتِ الرِّيحُ السَّحَابَ (A, TA) ‡*The wind drew forth a shower of fine rain from the clouds*; or *caused them to send forth fine rain*. (TA.) [And استحلبهُ فِي فَمِهِ †*He sucked it in his mouth so as to draw forth its moisture* or *what dissolved thereof*: see an ex. voce مُرٌّ.] — نَسْتَحْلِبُ الصَّبْرَ, occurring in a trad., means نَسْتَدِرُّ السَّحَابَ †[*We desire*, or *look for, a shower of rain from the white clouds*]. (TA.) — See also **4**.

حُلْبٌ: see حُلْبَةٌ.

حَلَبٌ is an inf. n.: (Ṣ, A, Mṣb, Ḳ: see **1**:) — and also signifies *Milk drawn from the udder*; (Ṣ, A,* Mgh, Ḳ;) or so لَبَنٌ حَلَبٌ; (Mṣb;) and so ⬆ حَلِيبٌ; (Ṣ, A, Ḳ;) or لَبَنٌ حَلِيبٌ; (Mṣb;) and ⬆ حِلَابٌ: (TA:) or (Ḳ, TA, in the CK "and") ⬆ حَلِيبٌ signifies [*fresh milk*, i. e.] *milk of which the taste has not become altered*; (Ḳ, TA;) and حَلَبٌ is thought by ISd to be used in this sense. (TA.) — [Hence,] ‡The [*tax called*] جِبَايَة: (A:) or the *hind of* جباية (Ṣ, Ḳ) *that is similar to the* صَدَقَة *and the like*, (Ḳ,) *whereof the assessment is not certain*, or *defined*: (Ṣ, Ḳ:) pl. أَحْلَابٌ. (A, TA.) The pl. also means †*Profits*, or *advantages*, such as accrue to a commander, or governor. (TA in art. رضع.) — ‡*An evil result*: so in the saying, ذَاقُوا حَلَبَ أَمْرِهِمْ ‡[*They tasted the evil result of their affair*, or *action*]. (A.) — مَا لَهُ لَا حَلَبٌ وَلَا جَلَبٌ, mentioned by IAar, but not explained by him, (TA,) is said to be a form of imprecation [meaning *What aileth him? May he have neither she-camels nor he-camels*]; (Ḳ;) and this is the opinion generally held: (TA:) but some say that there is no reason for this [assertion; holding the meaning to be, *he has neither she-camels nor he-camels*; the former لَا being redundant: see **4**; and see also جَلَبٌ]. (Ḳ.) = Also The *covering*, *exterior part*, *peel*, or *the like*, (syn. قِشْر,) of anything. (Kr, TA.)

حُلْبٌ [a pl. of which the sing. is not mentioned,] *Black*; as applied to animals. (Ḳ. [See also حُلْبُوبٌ.]) — And *Intelligent*; as applied to men. (Ḳ.)

حَلْبَةٌ [*A single act of milking*:] see **1**. — [*A time of milking*. And hence,] الحَلْبَتَانِ *The morning and evening*; (IAar, Ḳ;) because they are the two milking-times. (TA.) — [†*A fine rain*; or *a shower of fine rain*: pl. حَلَبَاتٌ: the sing. occurring in the TA in art. هضب, and the pl. in the same and in the Ṣ in that art.: see also **1** in the present art.] = *A number of horses started together for a wager*: (Ḳ:) *horses assembled from every quarter for a race*, (Ṣ, Mgh, Mṣb, Ḳ,) *not from one stable*, (Ṣ, Ḳ,) or *not from one quarter*: (Mṣb:) or *horses that come from every quarter to aid*: (A: [but this is probably a false rendering, occasioned by an omission, which has combined portions of explanations of two words:]) pl. حَلَائِبُ, (Mṣb, Ḳ,) because the sing. has the meaning of ⬆ حَلِيبَةٌ, (Mṣb,) [as pl. of حَلْبَةٌ] irreg., and حِلَابٌ and حَلَبَاتٌ. (TA.) You say, جَاءَتِ الفَرَسُ فِي آخِرِ الحَلْبَةِ *The mare came among the last of the horses* [*in the race*]. (Mṣb.) And فُلَانٌ سَابِقُ الحَلَائِبِ †[*Such a one is the winner in races*, or *in contests*]. (TA.) — And *A race-ground*. (A.) You say, فُلَانٌ يَرْكُضُ فِي كُلِّ حَلْبَةٍ مِنْ حَلَبَاتِ المَجْدِ ‡[*Such a one urges on in every scene of glorious contest*]. (A, TA.)

حُلْبَةٌ [*Fenugreek*; *trigonella fœnumgræcum* of Linn.;] *a certain grain*, (Ṣ, Mgh, Mṣb,) *well known*, (Ṣ, Mgh,) *which is eaten*; also pronounced ⬆ حُلْبَةٌ: (Mṣb:) *a certain plant*, (AḤn, Ḳ,) *having a yellow grain, used medicinally; and made to germinate* [*in a vessel of water*], *and eaten*; (AḤn, TA;) *useful as a remedy for diseases of the chest, for cough, asthma, phlegm, and hæmorrhoids, for giving strength to the back, for the liver and the bladder, and as a stimulant to the venereal faculty*, (Ḳ,* TA,) *alone or compounded; and a common article of food of the people of El-Yemen*: pl. [or rather coll. gen. n.] ⬆ حُلْبٌ. (TA.) — The [*plant otherwise called*] عَرْفَج. (AḤn, Ḳ.) — The قَتَاد [or *tragacantha*]. (AḤn, Ḳ.) — The *leaves of the* عضاه *when they have become harsh and dry, and dusty* or *dust-coloured, and when its branches and thorns have become thick*: (TA:) or it is [*what is in a similar state*] *of the fruit of the* عضاه: (IAth, TA:) the word is sometimes pronounced ⬆ حُلْبَةٌ. (TA.) — The *kind of food called* فَرِيقَة, (Ḳ, TA,) *which is given to women when childbearing*; (TA;) as also ⬆ حُلْبَةٌ. (Ḳ.) = *A pure black colour*. (Ḳ.) [See حُلْبُوبٌ.]

حُلْبَةٌ: see the next preceding paragraph, in three places.

حَلْبَى: see حَلُوبٌ, in two places.

حَلْبَآءُ A female slave *who kneels by reason of indolence*. (TA.)

حَلْبَاةٌ; and its pl. حَلْبَاتٌ: see حَلُوبٌ, in three places.

حُلْبُوبٌ *Black* hair &c. (T, Ḳ. [See also حُلْبٌ.]) And أَسْوَدُ حُلْبُوبٌ *Intensely black*. (Ṣ.)

حَلَبُوتٌ: / حَلَبُوتَى: / حَلْبَانَةٌ: } see each in two places voce حَلُوبٌ.

حِلَابٌ: see حَلَبٌ: — and مِحْلَبٌ. = It is also a pl. of حَلُوبَةٌ, as shown above. (TA.)

حَلُوبٌ and ⬆ حَلُوبَةٌ (of which the latter is the more common, TA) A she-camel *that is milked*; (Ḳ;) both signify alike: (TA:) or the former is an epithet, signifying as above; and the latter is a subst., signifying the *animal that is milked*; (Ṣ,* A, Mgh, Mṣb, TA;) though some say the reverse: or sometimes the former is used for the latter, meaning *a milch camel*, &c.: accord. to Meyd, the latter signifies *a she-camel that is milked for the guest, and for the people of the tent or house*: (TA:) the former is used by some as a sing., and by others in a pl. sense: (IB, TA:) and [in like manner] the latter is applied to a single she-camel or ewe or she-goat, and to more: (Ḳ:) the pl. (of the latter, TA) is حَلَائِبُ (Ṣ, Ḳ) and حُلُبٌ; (Ḳ;) and حُلْبٌ, supposed to be a contraction of حُلُبٌ, also occurs as a pl. epithet applied to ewes and to she-goats. (Lḥ, TA.) You say حَلُوبَةٌ تُثْمِلُ وَلَا تُصَرِّحُ *A milch camel that gives much froth in her milk, and does not give pure*, or *clear, milk*: a prov., applied to him who promises much, but performs little. (Meyd, TA.) And دَرَّتْ حَلُوبَةُ المُسْلِمِينَ †[*The milch camel of the Muslims has yielded a copious supply of milk*] is said when the dues of the government-treasury are in a good state. (IAar, Suh, TA.) ⬆ حَلْبَانَةٌ, also, signifies A she-camel *having milk*; (IAar, Ṣ, Ḳ;) *that is milked*; a *milch* camel; (A, Ḳ;) like حَلُوبٌ; (TA;) and so ⬆ حَلْبَاةٌ (IAar, Ḳ) and ⬆ حَلَبُوتٌ (ISd, Ḳ) and ⬆ حَلْبَى and ⬆ حَلَبُوتَى, (Ḳ,) like as they said رَكُبَانَةٌ and رَكْبَاةٌ and رَكَبُوتٌ (TA) and رَكْبَى and رَكَبُوتَى: (Ḳ:) or *fit to be milked*: (Ṣ and TA voce رَكُوبٌ:) and حَلُوبٌ and the rest of the foregoing epithets, except حَلَبُوتٌ, [which I nevertheless believe to be perfectly syn. with them, like as خَلَبُوتٌ is syn. with خَلَّابٌ accord. to the Ṣ,] are also mentioned as having an intensive signification. (TA.) You say ⬆ نَاقَةٌ حَلْبَانَةٌ (A, Ḳ) and ⬆ حَلْبَاةٌ ⬆ رَكْبَاةٌ (TA) [and ⬆ حَلَبُوتٌ ⬆ رَكَبُوتٌ and ⬆ حَلْبَى ⬆ رَكْبَى and ⬆ حَلَبُوتَى ⬆ رَكَبُوتَى] (Ḳ) *A she-camel that is milked and ridden*: (A, Ḳ:) or *that yields abundance of milk and that is submissive to be ridden*. (TA.) AZ mentions ⬆ نَاقَةٌ حَلْبَاتٌ, the latter word in the pl. form; as also نَاقَةٌ رَكْبَاتٌ. (TA. [But

in each case I think that the ت is a mistake for ة.]) = See also حَالِبٌ. — [Hence,] هَاجِرَةٌ حَلُوبٌ †[*A summer-midday*] *that draws forth the sweat.* (K.)

حَلِيبٌ: see حَلَبٌ, in two places. — Also ‡ *A beverage* [*of the kind termed* نَبِيذ,] *prepared from dates.* (K, TA.) — And † *Fresh blood.* (K.)

حِلَابَةٌ [or perhaps حُلَابَةٌ, like عُصَارَةٌ &c., † *An exuding fluid*]. (AHn, TA voce نِفْطٌ, q. v.)

حَلُوبَةٌ: see حَلُوبٌ.

حَلِيبَةٌ: see حَلْبَةٌ: — and see what next follows.

حَلَائِبُ used as a pl. of حَلْبَةٌ [q. v.], because the latter has the meaning of حَلِيبَةٌ. (Msb.) — Also *Companies, assemblies,* or *troops.* (K.) — And The *sons of the paternal uncle:* (K:) or a man's *assistants,* or *auxiliaries, consisting of the sons of the paternal uncle in particular.* (TA.)

حُلَّبٌ *A certain plant,* (S, K,) *that grows in the hot season, in the plains and on the sides of valleys, cleaving to the ground so as almost to be buried in it, not eaten by the camels, but only by the sheep* or *goats,* (TA,) *and by the gazelles:* (S, TA:) *it increases the milk, and fattens; and gazelles are snared* [*while pasturing*] *upon it* (تحتبل عليها): (TA:) hence the expressions تَيْسٌ ذُو حُلَّبٍ and تَيْسُ الحُلَّبِ [*a buck-gazelle that feeds upon the* حلّب]: (S:) *it is a curling herb, of a dusty colour inclining to green, that spreads upon the ground; when a piece of it is cut off, a milky fluid flows from it:* (As, S:) AHn says, *it is a plant that spreads upon the ground, evergreen, having small leaves, with which they tan:* Aboo-Ziyád says, *it is included among what are termed* الخِلْفَة, *and is a tree that expands over the ground, cleaving thereto, intensely green, growing most when the heat becomes great:* and he adds, on the authority of Arabs of the desert, that *it lies upon the ground, having small and bitter leaves, and a root penetrating deep into the earth, and small twigs: it is of the kind of plants termed* رِيحَة. (TA.)

حُلَّبِيٌّ A skin for water or milk *tanned with* [*the leaves of*] *the* حُلَّب; (S, K;) as also مَحْلُوبٌ. (K.)

يَوْمٌ حَلَّابٌ †*A dewy day.* (Sh, K.)

حَالِبٌ *A milker;* (S, K;) as also حَلُوبٌ; (K;) but the latter has an intensive signification: (TA:) pl. حَلَبَةٌ. (S, A.) You say, هُمْ حَلَبَةُ الإِبِلِ [*They are the milkers of the camels*]. (A.) And شَتَّى تَؤُوبُ الحَلَبَهْ [*Separately the milkers return*]: (S, A:) for when they assemble to milk their camels, each occupies himself with milking his own, and then they return, one after another; (S, TA;) or they water them together, and return separately to their abodes, where each one milks: (TA:) a prov., (S, A, TA,) relating to the manners of men in assembling and separating: (TA:) you should not say الحَلَمَهْ. (S.) IKtt gives it differently, thus: حَتَّى تَؤُوبَ الحَلَبَهْ [*Until the milkers return*]: but the former reading is that commonly known. (IB, TA.) لَيْسَ لَهَا رَاعٍ وَلَكِنَّ حَلَبَةٌ [*They* (i. e. camels) *have not a pastor, but milkers*] is another prov., applied to a man who asks thine aid, and whom thou aidest, but on whose part there is no aid. (TA. [That is, You ask aid of one to whom you render no aid. See also Freytag's Arab. Prov. ii. 427.]) — [Hence,] الحَالِبَانِ ‡[*The two spermatic ducts;*] *two veins,* or *ducts, which supply the penis with* [*the spermatic*] *fluid;* whence the phrase, دَرَّ حَالِبَاهُ, meaning ‡ *his penis became erect:* (A, TA:) † *two veins,* or *ducts, in the kidneys:* (Zj in his "Khalk el-Insán:") or † *two veins,* or *ducts,* (S, TA,) *of a green colour,* (TA,) *on either side of the navel:* (S, TA:) accord. to some, † *two veins,* or *ducts, within the two horns.* (TA. [But I think that, in this instance, القرنين is a mistranscription for العِرْنِين, meaning *the nose:* see what follows.]) حَوَالِبُ [is the pl., and] signifies ‡ The *sources* [*whence flows the milk*] of the udder: (A, TA:) and ‡ the *sources whence flow the tears* of the eye: (A, K:) and ‡ the *sources* of a spring, (A,) or of a well: (K:) and حَوَالِبُ الأَسْهَرِيْنِ † *the veins,* or *ducts, that excern the mucus from the nose, and the spermatic fluid from the penis.* (AA, T. [But see art. سهر.])

إِحْلَابٌ: see what next follows.

إِحْلَابَةٌ *Milk which a man draws for his family, while he is in the place of pasturing, and then sends to them:* (A, K:) or *milk that remains over and above what fills the skin:* (K:) or *what remains over and above the contents of the skin when the pastor brings the skin on the occasion of his conducting his camels to water and it contains milk;* this being the احلابة of the tribe: or *milk which people collect, to the quantity of a camel-load, while their camels are in the place of pasturing, and convey to the tribe;* as also إِحْلَابٌ, pl. أَحَالِيبُ; whence the phrases, قَدْ جَاءَ بِثَلَاثَةِ أَحَالِيبَ بِإِحْلَابَيْنِ *He has come with two camel-loads of milk collected while the camels were in the pasture,* and *with three such loads:* when, in the case of milking ewes or goats or cows, people do thus, one says of them, جَاؤُوا بِثَلَاثَةِ أَمَاخِيضَ بِإِمْخَاضَيْنِ, and. (TA. [See also 4.])

تَحْلَبَةٌ and تُحْلُبَةٌ and تَحْلَبَةٌ and تَحْلَبَةٌ and تُحْلُبَةٌ (K) and تُحْلِبَةٌ and تَحْلِبَةٌ and تَحْلُبَةٌ (AHei, TA) and تِحْلَابَةٌ (K) A ewe, or she-goat, *from whose udder somewhat* [*of milk*] *has issued before her being mounted by the ram:* (K:) and a she-camel *that emits,* or *yields, milk before conception:* (Seer, TA:) or you say, accord. to Ks, عَنْزٌ تَحْلَبَةٌ, or تَحْلَبَةٌ, [accord. to different copies of the S,] meaning *a she-goat from whose udder some milk has issued before she has been mounted by the ram:* and accord. to AZ, عَنَاقٌ تَحْلَبَةٌ, or تَحْلَبَةٌ, [accord. to different copies of the S,] and تُحْلُبَةٌ, and تَحْلُبَةٌ, *a young she-goat that is milked before she conceives.* (S.)

مَحْلَبٌ *A place of milking.* (Msb.) = [Also The *prunus mahaleb* of Linn.; *a small kernel of the stone of a wild cherry, much esteemed by the Egyptians,* (*and by the Arabs in general,* E. W. L.,) *and employed by them in many diseases, as a bechic and carminative; brought from Europe:* (Rouyer, in the "Descr. de l'Égypte," xi. 452 of the 8vo. ed.:)] *a kind of odoriferous tree:* (A:) *a certain tree having a grain* (حَبّ [which may mean *a kernel*]) *that is put into perfumes and aromatics;* (Msb,* TA;) *the perfume in which it is incorporated being termed* مَحْلَبِيَّةٌ: so say IDrst and others: AHn says that he had not heard of its growing anywhere in the country of the Arabs: accord. to Aboo-Bekr Ibn-Ṭalḥah, *a tree having a grain* (حَبّ) *like that of the* رَيْحَان [which is likewise used in medicine, called بِزْرُ الرَّيْحَانِ, i. e. the seed of the ocimum basilicum, or common sweet basil]: accord. to Aboo-'Obeyd El-Bekree, the [*tree called*] أَرَاك: (TA:) [J says,] حَبُّ المَحْلَبِ is *an aromatic medicine, the place whereof is* المَحْلَبِيَّةُ, (S,) which is a town (بَلَدٌ) near El-Móṣil: (K, TA:) IKh calls it *a kind of perfume:* some say it is *the grain of the* خِرْوَع [or *castor-oil-plant*]: others, that the محلب is *the fruit,* or *produce, of the kind of tree termed* الأَسْر, *which the Arabs call* شَجَرُ اليُسْرِ: IDrd says that it is *the grain with which one perfumes;* calling the grain by the name of محلب: (TA:) *the best is the white, pearly, and clear.* (Ibn-Seenà, book ii. p. 210.) Accord. to IDrst, this word is originally an inf. n., and حبّ المحلب and شجرة المحلب mean حبّ الحلب and شجرة الحلب. (TA. [IbrD informs me that it is a custom of some of the Arabs, previously to their milking, to chew some محلب, and to anoint with it the teat of the animal.]) = *Honey.* (K.)

مُحْلِبٌ [One *who assists in milking.* — And hence, in a general sense,] ‡ *An aider,* or *assistant:* (S, K:) or *an aider,* or *assistant, not belonging to the party,* or *people, whom he aids:* if of that party, or people, the aider is not so called, accord. to the T. (TA. [But see 4.])

مِحْلَبٌ (S, A, Msb, K) and حِلَابٌ (A, Msb, K) *A milking-vessel; a vessel into which one milks;* (S, A, Msb, K;) *made of the skin of a camel's side,* or *of other skin:* (MF:) *a vessel into which ewes are milked.* (Az, TA.)

مَحْلَبِيَّةٌ: see مَحْلَبٌ.

مَحْلُوبٌ Milk *drawn from the udder.* (S,* K, &c.) = See also حُلَّبِيٌّ.

حلت

حِلِّيتٌ: see what follows.

حِلْتِيتٌ; (S, K;) for which you should not say حِلْتِيثٌ, with ث; sometimes written حِلَّتِيتٌ; (S; as in one copy; but in another, and in that from which SM quotes, حِلِّيتٌ;) and حِلِّيتٌ; (K;) [*Assa,* or *asa:* of which there are two kinds; حِلْتِيتٌ مُنْتِنٌ, or *assa fœtida;* and حِلْتِيتٌ طَيِّبٌ, or *assa dulcis:*] the *gum of the* أَنْجُذَان: (S, K:)

ISd says, حلتيت is an Arabic or an arabicized word: [and is the name of *a certain plant*:] I have not heard that it grows in Arabia; but *it grows between Bust and the country of El-Ḳeiḳán: it is*, he says, *a plant that lies prone upon the ground, and from the middle of it there comes forth, and rises high, a reed, or cane, at the head whereof is a knob* (كُعْبَرَةٌ): it is also, he adds, the name of the *gum that comes forth at the roots of the leaves of that reed, or cane: the people of the part above mentioned*, he says, *cook the plant thus called, and eat it; and it is not a plant that remains during the winter*. (TA.) In the T, Az states that حلتيت is said, on the authority of Lth, to be the same as انجرد [app. a mistake for أُنْجُرَة; or for أُنْجِزَد, from the Persian أَنْگُزَدْ, signifying *assa fœtida*]; but, he adds, the word that I remember to have heard as the same as انجرد is خلتيت, with خ; and I do not think it to be genuine Arabic. (TA, here and in art. خلت.)

حلج

1. حَلَجَ القُطْنَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـِ (Ṣ, Mṣb, Ḳ) and ـُ, (Ṣ, Ḳ,) inf. n. حَلْجٌ, *He separated, or cleared, the cotton from its seeds, with the wooden implement termed* مِحْلَجٌ: (Mṣb:) or *he separated and loosened the cotton* (نَدَفَهُ) *with the* مِحْلَاج *upon the* مِحْلَجٌ, (TA,) or *upon the* مِحْلَجَة. (A.) [Golius describes the operation thus: "e nucibus parum excerptum, inter ferramenta duo (quorum superius, axiculo seu specillo simile, ceu torno vertitur, inferius quiescit, simul autem inter sese arcte cohærent,) attrahitur et à semine duriore segregatur:" but see مِحْلَاجٌ and مِحْلَجٌ.] — [Hence,] حَلَجَ signifies also ‡*He made* a cake of bread *round* (A, Ḳ) [*by rolling it*] with the مِحْلَاج. (A.) — And ‡*He mixed, and stirred about, and beat*, what is termed تَلْبِينَة, or هَرِيسَة. (A, TA.) — And ‡*He beat* another with a staff, or stick. (A.) — ‡*He twisted* a rope. (A, TA.)

5. تحلّج السَّحَابُ †*The clouds became in a state of commotion, and lightened*. (Ḳ.) — مَا تَحَلَّجَ ذٰلِكَ فِى صَدْرِى ‡*That* [thing, or affair,] *did not become agitated to and fro in my mind, so that I should doubt respecting it*. (TA.) And مَا تَحَلَّجَ فِى صَدْرِى مِنْهُ شَىْءٌ ‡[*Nothing of it was doubtful in my mind;*] *I doubted not respecting aught of it*. (A.) You say, دَعْ مَا تَحَلَّجَ فِى صَدْرِكَ and ما تَخَلَّجَ ‡[*Leave thou that which has been doubtful in thy mind*]. (Lth, TA.) تحلّج فِى صَدْرِى and تخلّج mean ‡*I doubted respecting it*: (Aṣ, TA:) or both mean nearly the same. (Sh, TA.) The saying of 'Adee, (Ḳ,) [or,] correctly, the saying of the Prophet to 'Adee Ibn-Zeyd, (TA,) لَا يَتَحَلَّجَنَّ فِى صَدْرِكَ طَعَامٌ ضَارَعْتَ فِيهِ النَّصْرَانِيَّةَ, or لَا يَخْتَلِجَنَّ, [accord. to different copies of the Ḳ, in the CK ضارَعَتْ فيه النَّصْرانيَّةُ,] means ‡*Let not aught* [of doubt] *enter thy heart* on account of it; [i. e., *on account of food in respect of which thou hast resembled* those who follow *the Christian religion;*] i. e., it is clean. (Sh, Ḳ, TA.) Accord. to IAth, this is from حَلْجٌ, signifying *motion*, and *commotion*, or *agitation*: and it is also related with خ [in the place of ح], meaning the same. (TA.)

8: see 5.

حَلْجٌ: see 5, last sentence.

سَحَابٌ حَلُوجٌ †*Lightning clouds*. (Ḳ.)

حَلِيجٌ and مَحْلُوجٌ Cotton *upon which the operation signified by the verb* حَلَجَ *has been performed*; (Ṣ, Ḳ;) cotton *separated, or cleared, from its seeds*. (Mṣb.) — For the former, see also حَلِيجَةٌ.

حِلَاجَةٌ The *art, or business, of performing the operation, upon cotton, signified by the verb* حَلَجَ. (Ḳ.)

حَلِيجَةٌ †*Milk in which are dates*: (Ḳ:) *milk in which dates have been macerated, steeped, or soaked*; (Ṣ, TA;) *and which is sweet*: (TA:) or *clarified butter* [*poured*] *upon pure milk*: or *dregs squeezed from a butter-skin* (عُصَارَةُ نَحْىٍ) [or perhaps the latter word is a mistranscription for نَحًى, and, if so, the meaning is the *expressed juice of the species of dates termed* نَحًى]: (Ṣ, Ḳ:) and the *expressed juice of* حِنَّآء: and *some fresh butter milked upon*: (Ḳ:) pl. حُلُجٌ: accord. to the T, حُلُجٌ signifies *dates with milk*: (TA:) and accord. to Kr, حَلِيجٌ, without ة, is a name given to *dates milked upon, and then mashed with the hand*. (ISd, TA.)

حَلَّاجٌ One *whose business is to perform the operation, upon cotton, signified by the verb* حَلَجَ. (Ṣ, Ḳ.)

مِحْلَجٌ The *thing on which is performed the operation, upon cotton, signified by the verb* حَلَجَ; (Ṣ, Ḳ;) as also مِحْلَجَةٌ: (Ṣ, A, Ḳ:) it is *of wood* or *of stone*. (TA.) — See also مِحْلَاجٌ. — Also †The *axis* (مِحْوَر) *of the sheave of a pulley*. (Ḳ.)

مِحْلَجَةٌ: see مِحْلَجٌ.

مِحْلَاجٌ The *thing with which is performed the operation, upon cotton, signified by the verb* حَلَجَ: (Ṣ, A, Ḳ:) or مِحْلَجٌ is the name of the *wooden implement* [*with which that operation is performed*, or] *with which cotton is separated*, or *cleared, from its seeds*. (Mṣb.) — Also †*An implement of wood*, (Ḳ,) or *of stone*, (TA,) *with which a cake of bread is expanded*; (Ḳ;) *a rolling-pin for dough*: (A, TA:) pl. مَحَالِجُ and مَحَالِيجُ. (TA.) — And ‡*A bull's horn*. (A, TA.)

مَحْلُوجٌ: see حَلِيجٌ.

حلزن or حلز

حَلَزُونٌ [The *snail;*] *a certain creeping thing* (دَابَّةٌ), (Ḳ in art. حلز,) or *a small creeping thing*, (Ṣ and Ḳ in art. حلزن,) *that is found upon the* [*kind of tree called*] رِمْث: (Ṣ, Ḳ:) or *of the kind called* أَصْدَاف [i. e. *of the testaceous kind*, or *shell-kind:* applied in the present day to the *snail with its shell*, and to *any kind of spiral shell*]: (Ḳ:) it is *a kind of worm, having a shell within which it conceals itself*: (TA in art. حلزن:) *its flesh is good for the stomach, and for the wound of the mad dog, and for dissolving hard tumours, and curing ulcers; its shell, burnt, clears the mange*, or *scab, and the* [*species of leprosy termed*] بَهَق [q. v.], *and the teeth; and the application of it externally draws forth the* سَلَا [or perhaps it should be سُلَّآء (or *prickles of the palm-tree*)] *from within the flesh, and, mixed with vinegar, stops bleeding from the nose*: (Ḳ in art. حلزن:) Az agrees with the author of the Ḳ in mentioning this as a triliteral-radical word; but Aṣ and J hold the ن to be a radical letter, (TA in art. حلز,) and so do Lth and A 'Obeyd. (TA in art. حلزن.)

حلس

1. حَلَسَ البَعِيرَ, aor. ـِ (Ṣgh, L, Ḳ) and ـُ, (L,) inf. n. حَلْسٌ; (TA;) and احلسهُ, (Ṣ, Ḳ, &c.,) inf. n. إِحْلَاسٌ; (TA;) *He clad*, or *covered, the camel with a* حِلْس [q. v.]; (Ṣ, Ḳ, &c.;) *put upon him a* حِلْس. (Sh.) = حَلَسَتِ السَّمَآءُ, (T, Ḳ,) inf. n. حَلْسٌ, (TA,) ‡*The sky rained continually*; as also احلست: (Ḳ:) or *rained a fine and continual rain*; (T;) and so the latter. (T, Ṣ, A, Ḳ.)

4: see 1, in three places: — and see 10, in two places.

10. استحلسهُ *He made it to be as a* حِلْس. (TA.) — So the verb signifies in the phrase استحلس فُلَانٌ الخَوْفَ [in the CK فُلَانًا الخَوْفُ] (TA) ‡*Such a one relinquished not fear*. (Mgh,* Ḳ, TA.) استحلس اللَّيْلُ بِالظَّلَامِ — ‡*The night became dense with darkness*. (A, TA.) — استحلس النَّبْتُ ‡*The herbage covered the land with its abundance* (Aṣ, Ṣ, Ḳ, TA) *and tallness*; (Z, TA;) as also احلس. (Ḳ.) And أَحْلَسَتِ الأَرْضُ ‡*The land became altogether green* [*as though covered with a* حِلْس: see the part. n. below]: (Sh, TA:) or, as also استحلست, *became clad with sprouting herbage*: or *became green, with erect herbage*. (TA.)

حِلْسٌ *A piece of cloth* (كِسَآء), (Ṣ, A, Mgh, Mṣb, Ḳ,) *of thin texture*, (Ṣ, TA,) *which is put on the back of a camel*, (Ṣ, A, Mgh, Mṣb, Ḳ,) *beneath the* بَرْذَعَة, (Ṣ, A, Mgh, Ḳ,) or *beneath the* رَحْل; (Mṣb;) *a piece of hair-cloth used as a covering for a horse or the like*: (A:) or *anything that is next the back of the camel or other beast, beneath the saddle, in the place of the* مِرْشَحَة, *being beneath the felt cloth*: (TA:) and *a* [*piece of cloth* of the kind called] كِسَآء, (Ṣ,* A, Mgh, Ḳ,) or *a piece of hair-cloth*, (A,) or *the like*, (TA,) or *a carpet*, (IAar, Mṣb,) *that is spread in a house or tent*, (Ṣ, A, Mgh, Mṣb, Ḳ,) *beneath the best of the pieces of cloth*: (Ṣ, Mgh,

K:) and ✦حَلَسٌ signifies the same, in both applications: (A 'Obeyd, Ṣ, K:) pl. [of pauc.] أَحْلَاسٌ (Ṣ, Mṣb, K) and [of mult.] حُلُوسٌ (K) and حِلَسَةٌ. (Fr, Ṣgh, K.) — [Hence,] فُلَانٌ مِنْ أَحْلَاسِ الخَيْلِ ‡*Such a one is of those who train and manage horses and are constantly upon their backs.* (TA.) And نَحْنُ أَحْلَاسُ الخَيْلِ ‡*We are acquirers of horses and constantly upon their backs.* (Ṣ.) — هُوَ حِلْسُ بَيْتِهِ — أُمُّ الحِلْسِ †*The she-ass.* (Ṣ, K.) — ‡*He is one who does not quit his place* [or *house* or *tent*]: (K:) said [generally] in dispraise; meaning, that he is not fit for anything but to keep to the house or tent. (Az, TA.) [But it does not always imply dispraise; for] it is said in a trad., (Ṣ,) كُنْ حِلْسَ بَيْتِكَ, (Ṣ, A,) or كُنْ حِلْسًا مِنْ أَحْلَاسِ بَيْتِكَ, (TA,) ‡*Keep thou to thy house* or *tent;* (A;) *quit not thou thy house* or *tent:* (Ṣ:) meaning, in a case of sedition. (TA.) You say also, فُلَانٌ مِنْ أَحْلَاسِ البِلَادِ, and حِلْسٌ بِهَا, ‡*Such a one does not quit the country,* by reason of his love of it: and this is said in praise; meaning, that he is a person of might and strength, and that he does not quit it, not caring for debt nor for dearth or drought, waiting until the country be fruitful. (Az, TA.) And فُلَانٌ كَالحِلْسِ المُلْقَى [*Such a one is like the castaway* حلس] meaning, †*is one who stands in no stead when an event presses heavily upon him,* or *oppresses him suddenly:* and, accord. to El-Marzookee, هُوَ كَالْحِلْسِ, as meaning †*He is one who does not sit a horse well; is not a horseman.* (Ḥam p. 143.) And هٰذَا مِنْ أَحْلَاسِ فُلَانٍ †*This is not of the implements,* or *apparatus,* or *the like, of such a one.* (Ḥam ibid.) — حِلْسٌ مِنَ النَّاسِ ‡*A great one of men;* syn. كَبِيرٌ; (K, TA;) because he keeps to his place of abode, not quitting it: but [SM adds] I have seen, in the Moḥeet, this expression explained by كَثِيرٌ [*a multitude of men*]; and Ṣgh explains it as meaning *a company of men.* (TA.) — هُوَ حِلْسُهَا [app., †*He is the careful and skilful manager of it, constantly attending to it*]: accord. to Fr, this expression, and هُوَ ابْنُ بُعْثُطِهَا, and سُرْسُورُهَا, and ابْنُ بَجْدَتِهَا, and ابْنُ سِمْسَارِهَا, and سَفِيرُهَا, all signify the same. (TA.) — رَفَضْتُ فُلَانًا وَنَفَضْتُ أَحْلَاسَهُ — الحِلْسُ ‡*I have forsaken,* or *abandoned, such a one.* (A, TA.) — ‡*The fourth of the arrows used in the game called* المَيْسِر; (A 'Obeyd, Ṣ, K;) as also ✦الحَلِسُ: (IF, K:) *it has four notches, and four portions assigned to it if it be successful, and the forfeiture of four portions if unsuccessful.* (Lḥ, TA.)

حَلَسٌ: / الحَلِسُ: } see حِلْسٌ.

أَرْضٌ مُحْلِسَةٌ ‡*Land covered with abundant herbage, as though with a* حِلْس: (K, TA:) or *altogether green.* (Sh, TA.)

حلف

1. حَلَفَ, aor. ـِ, inf. n. حَلْفٌ and حَلْفٌ (Ṣ, Mṣb, K) and حِلْفٌ (K) and مَحْلُوفٌ, (Ṣ, K,) like مَجْلُودٌ and مَعْقُولٌ and مَعْسُورٌ, (Ṣ,) and مَحْلُوفَةٌ (Lth, K) [and مَحْلُوفَآءُ, like مَشْعُورَآءُ, as will be seen from what follows], *He swore.* (Ṣ.) You say, حَلَفَ بِاللّٰهِ [*He swore by God*]. (Mṣb.) [And حَلَفَ إِنَّهُ كَذَا *He swore it was so.* And حَلَفَ لَهُ عَلَى كَذَا *He swore to him to do such a thing.*] And حَلَفَ يَمِينًا (T in art. ثنى, &c.) and عَلَى يَمِينٍ (El-Jámi' eṣ-Ṣagheer voce مَنْ, &c.) [*He swore an oath*]. And لَا وَمَحْلُوفَاتِهِ لَا أَفْعَلُ [*No, by the swearing it,* (meaning *no, I swear it,*) *I will not do* such a thing]. (Ibn-Buzurj, K.*) And أَحْلِفُ مَحْلُوفَةً, meaning أَحْلِفُ مَحْلُوفَةً بِاللّٰهِ, i. e. [*I swear*] *an oath* [*by God*]. (Lth, K.) Accord. to IAth, the primary signification of حَلِفٌ is The act of *confederating,* or *making a compact* or *confederacy, to aid,* or *assist;* and *making an agreement:* [but this meaning is afterwards said in the TA to be tropical:] when the object of this, in the time of paganism, was to aid in sedition or the like, and in fighting, and incursions into the territories of enemies, it was forbidden by Moḥammad: when the object was to aid the wronged, and for making close the ties of relationship, and the like, he confirmed it. (TA.)

2: see 4, in three places.

3. حالفهُ عَلَى كَذَا *He swore with him respecting,* or *to do, such a thing.* (TA.) — Also, (Ṣ,* K,* TA,) inf. n. مُحَالَفَةٌ and حِلَافٌ, (TA,) ‡*He united with him in a confederacy, league, compact,* or *covenant,* (Ṣ, K, TA,) [*respecting,* or *to do, such a thing.*] — And حالفهُ ‡*He clave, clung, kept,* or *held fast, to it:* (K, TA:) see a verse of Aboo-Dhu-eyb in art. خلف, voce خَالَفَ. (TA.) You say, حالف بَثَّهُ, and حُزْنَهُ, ‡*He clave to his grief,* or *sorrow.* (TA.) — مُحَالَفَةٌ also signifies †The *establishing a brotherhood.* (TA.) It is said in a trad., حَالَفَ بَيْنَ قُرَيْشٍ وَالأَنْصَارِ †*He established a brotherhood between Kureysh and the Assistants.* (Ṣ, TA.)

4. احلفهُ, (Ṣ, Mṣb, K,) inf. n. إِحْلَافٌ; (Mṣb;) and ✦حلّفهُ, (Ṣ, Mṣb, K,) inf. n. تَحْلِيفٌ; (Mṣb, K;) and ✦استحلفهُ; all signify the same; (Ṣ, Mṣb, K;) [*He made him to swear:* and ✦the last, *he asked him,* or *required him, to swear:* and *he conjured him,* or *adjured* him; as is shown in the M in art. بلو; (see 8 in that art. in the present work;) and so ✦the second; as is shown in the explanation of the phrase أَعْمَرَكَ اللّٰهَ أَنْ تَفْعَلَ in the K and TA:] said [for instance] of a judge. (TA.) You say, استحلفهُ ✦بِاللّٰهِ مَا فَعَلَ and ✦حلّفهُ and احلفهُ [*He made him to swear by God he did not,* or *had not done,* such a thing]. (TA.) — [Hence,] أَحْلَفَ الغُلَامُ *The boy passed the time when he had nearly attained to puberty:* (K:) so says Lth; adding that some say, قَدْ أُحْلِفَ: and this Z mentions also; and he adds, *so that it was doubted whether he had attained to puberty:* but Az says that أَحْلَفَ الغُلَامُ in this sense is a mistake; and that it means only *he nearly attained to puberty; so that those who looked at him differed in opinion; one saying and swearing that he had attained to puberty, and another saying and swearing the contrary.* (TA.) — And أَحْلَفَتِ الحَلْفَآءُ *The* حلفاء *attained to maturity.* (IAạr, K.) [By الحلفاء would seem to be here meant the clamorous female slave: for when this word means a kind of grass, the ا is not that which denotes the fem. gender, but is a letter of quasi-coordination, if its n. of un. be حَلْفَآءَةٌ, as in the Mṣb: but accord. to Sb, it is in this sense sing. and pl.; and as pl., it is fem.; and in a description of it by Aboo-Ziyád, cited by AḤn, it is made fem.]

6. تحالفوا عَلَى كَذَا *They swore, one to another, respecting,* or *to do, such a thing;* as also ✦احتلفوا. (TA.) — And تحالفوا ‡*They confederated;* or *united in a confederacy, league, compact,* or *covenant.* (Ṣ. K, TA.) And تحالفا †*They two united in a confederacy* &c. *that their case should be one in respect of aiding and defending.* (Mṣb.) And تحالفا بِالأَيْمَانِ أَنْ يَكُونَ أَمْرُهُمَا وَاحِدًا †*They two united in a confederacy* &c., *by oaths, that their case should be one.* (Lth, TA.)

8: see 6.

10: see 4, in three places.

حِلْفٌ †*A confederacy, league, compact,* or *covenant,* (Ṣ, Mṣb, K,) *between persons;* (Ṣ, K;) as also ✦حِلْفَةٌ: (Mṣb:) because it is not concluded, or ratified, but by swearing. (ISd, TA.) — †*Friendship;* or *true,* or *sincere, friendship.* (K.) = ‡*A confederate* of another; *one who unites in a confederacy, league, compact,* or *covenant;* (TA;) as also ✦حَلِيفٌ: (Ṣ, Mṣb, K, TA:) or *a friend,* or *sincere friend, who swears to his companion that he will not act unfaithfully with him:* (K:) or a friend, or true friend, is thus called because he so swears; as also ✦حَلِيفٌ: (TA:) pl. of the former أَحْلَافٌ; (Ṣ,* K;) and of the latter حُلَفَآءُ. (TA.) By the احلاف are meant, in a poem of Zuheyr, Asad and Ghaṭafán; because they united in a confederacy to aid each other; and the same appellation is applied to a party of Thaḳeef; (Ṣ, K;) and to six tribes of Ḳureysh, namely, 'Abd-ed-Dár, Kaạb, Jumaḥ, Sahm, Makhzoom, and 'Adee: (K:) and ✦الحَلِيفَانِ to Benoo-Asad and Ṭeiyi, (Ṣ, O, K,) or Asad and Ghaṭafán; (ISd, TA;) and Fezárah and Asad also (Ṣ, K) are termed حَلِيفَانِ. (Ṣ.)

حَلْفٌ: see حَلْفَآءُ.

حَلْفَةٌ *An oath.* (Mṣb, TA.*) You say, حَلَفَ حَلْفَةً, (TA,) and ✦مَحْلُوفَةً, i. e. *He swore an oath;* (Lth, K;) and ✦حَلَفَ أُحْلُوفَةً [which means the same]: (Lḥ, TA:) this last word is of the measure أُفْعُولَةٌ from الحَلِفُ. (K.) — See also حِلْفٌ.

حَلَفَةٌ: see حَلْفَآءُ.

حَلِفَةٌ: see حَلْفَآءُ. — أَرْضٌ حَلِفَةٌ *Land abounding with* [*the kind of grass called*] حَلْفَآءُ; as also ✦محلفة [app. مَحْلَفَةٌ]: (TA:) or *producing* حلفاء. (AḤn, TA.)

حَلْفَآءُ [app. حَلْفَآءٌ accord. to some, and حَلْفَآءٌ accord. to others, (in the CK, erroneously, حُلْفَاء,)] (Ṣ, Mṣb, K, &c.,) in measure like حَمْرَآءُ, [and if so, حَلْفَآءٌ, but see what follows,] (Mṣb,)

and حَلَفٌ, (Akh, Ḳ,) [*A kind of high, coarse grass;* called by the botanists *poa multiflora*, and *poa cynosuroïdes*;] *a certain plant*, (Ṣ, Mṣb, Ḳ,) [*growing*] *in water*, (Ṣ,) *well known*, (Mṣb,) *of those termed* أَغْلَاث: (TA:) Aboo-Ziyád says of the حلفاء that *it seldom grows anywhere but near to water or to the bottom of a valley; and is long*, or *tall*, (سلبة,) *rough to the touch; seldom*, or *never, does any one lay hold upon it, for fear of his hand being cut; sometimes camels and sheep or goats eat a little of it; and it is much liked by oxen:* (AḤn, TA:) [a coll. gen. n.:] n. un. حَلَفَةٌ, (Ṣ, Ḳ,) accord. to AZ, (Ṣ,) or Aboo-Ziyád, and AḤn, (TA,) and حَلَفَةٌ, (Ṣ, Ḳ,) accord. to Aṣ, (Ṣ,) and حَلْفَاءَةٌ, (Mṣb, Ḳ,) like صَحْرَاءَةٌ: (Ḳ: [in the CḲ like صَخْرَةٌ, and omitted in my copy of the TA:]) [this last n. un. requires that the coll. gen. n. should be حَلْفَاءٌ: (see 4, last sentence:) but] Sb says that حلفاء is sing. and pl.: [see شَجَرٌ:] (TA:) [as pl., it is fem.; and it is made fem. in the description by Aboo-Ziyád, cited above:] sometimes it has حَلَافِيُّ for pl.: and its dim. is حُلَيْفِيَّةٌ. (O, TA.) أَنَا الَّذِي فِي الحَلْفَاءِ, occurring in a trad., means † *I am the lion;* because that beast repairs to the places where the حلفاء grows: and [hence,] كَأَنَّهُ أَخُو الحَلْفَاءِ means † *As though he were the lion.* (TA.) حَلْفَاءُ also signifies *A clamorous female slave:* (IAar, Ḳ:) pl. حُلُفٌ. (Ḳ.)

حَلِيفٌ: see حِلْفٌ, in three places. — † *Whatever cleaves, clings, keeps,* or *holds fast, to another thing,* is termed حَلِيف: whence one says, فُلَانٌ حَلِيفُ الجُودِ † [*Such a one cleaves to liberality*], &c. (TA.) You say also, هُوَ حَلِيفُ السَّهَرِ, meaning ‡ *He is sleepless.* (TA.) — حَلِيفُ اللِّسَانِ ‡ *Sharp-tongued;* (Ṣ, Z, Ḳ;) *chaste,* or *eloquent, in speech;* (Ṣ;) *who conforms to the desire of his companion, as though he were a confederate.* (Z, TA.) — حَلِيفُ الغَرْبِ, in a poem of Sa'ideh Ibn-Ju-eiyeh, (Skr, Ḳ,* TA,) means ‡ *A sharp spear-head,* (Ḳ,) or *a spear with a sharp head:* (Skr, TA:) or it means *a brisk, lively,* or *sprightly, horse.* (Skr, Ḳ.) Az says, سِنَانٌ حَلِيفٌ means ‡ *A sharp spear-head:* and I think that it is termed حليف because the sharpness of its point is likened to the sharpness of the points of [the grass called] حَلْفَاء. (TA.)

حَلَافَةٌ † *Sharpness,* in anything. (TA.)

وَادٍ حُلَافِيٌّ *A valley that produces* [*the grass called*] حَلْفَاء. (Ṣgh, Ḳ.)

حُلَيْفِيَّةٌ: see حَلْفَاء.

حَلَّافٌ and حَلَّافَةٌ: see what next follows.

حَالِفٌ [*Swearing:*] and حَلَّافٌ *that swears much,* or *often;* and so حَلَّافَةٌ [but in a more intensive sense]. (TA.)

مَا أَحْلَفَ لِسَانَهُ ‡ *How sharp-tongued is he,* (Ḳ,* TA,) *and how chaste,* or *eloquent, in speech!* (TA.)

أُحْلُوفَةٌ: see حِلْفَةٌ.

مُحْلِفٌ ‡ Anything *respecting which one doubts, so that people swear respecting it;* (ISd, L, Ḳ, TA;) so called because it occasions swearing: (ISd, TA:) such is also termed مُحْنِثٌ. (L.) [Hence,] ‡ A boy *of whom one doubts whether he have attained to puberty.* (IAar, TA.) [And hence] it is said, حَضَارِ وَالوَزْنُ مُحْلِفَانِ ‡ [*Ḥaḍári and El-Wezn are two causes of swearing*]: these are two stars: the reason of the saying is that which is explained in art. حضر, voce حَضَارِ. (Ṣ, Ḳ.) Hence, also, كُمَيْتٌ مُحْلِفَةٌ, (Ṣ,) or كميت مُحْلِفٌ, (Ḳ,) i. e. ‡ [*A bay*] *not of a clear hue;* (Ṣ, TA;) *between that termed* أَحْوَى *and that termed* أَحَمُّ: accord. to the Ḳ, *of a clear hue;* but this is the meaning of غَيْرُ مُحْلِفٍ. (TA.) A poet says, (Ṣ,) namely Hubeyreh Ibn-'Abd-Menáf El-Yarboo'ee, also called, after his mother, Ibn-El-Kelḥabeh, (IB,)

* كُمَيْتٌ غَيْرُ مُحْلِفَةٍ وَلٰكِنْ *

* كَلَوْنِ الصِّرْفِ عُلَّ بِهِ الأَدِيمُ *

[*A bay not of a dubious hue, but like the colour of the* صرف (q. v.) *with which the hide is dyed a second time*]; i. e., *of a clear hue, so that one does not swear that she is otherwise than such:* (Ṣ, L:) accord. to IAar, *not requiring her owner to swear that he has seen her like in generousness:* but the former is the right meaning. (L.) Also نَاقَةٌ مُحْلِفَةٌ ‡ *A she-camel respecting the fatness of which one doubts.* (TA.)

محلفة [app. مَحْلَفَةٌ]: see حَلِفَةٌ.

مَحْلُوفَةٌ: see حِلْفَةٌ.

حلق

1. حَلَقَ رَأْسَهُ, (Ṣ, Ḳ,) and شَعَرَهُ, (Ṣ, M, Mṣb,) aor. ـِ, (Ṣ, Mṣb, Ḳ,) inf. n. حَلْقٌ (Ṣ,* M, Mṣb, Ḳ) and حِلَاقٌ (Ṣ,* Mṣb, Ḳ*) and تَحْلَاقٌ, (Ṣ,* Ḳ,) *He removed the hair of his head* [*with a razor,* or *shaved his head*], (Ḳ,) [and *he shaved off his hair;*] as also احتلقهُ; (Ṣ, Ḳ;) and حلّقهُ, (Ḳ,) inf. n. تَحْلِيقٌ: (TA:) or the latter verb has an intensive signification, (O, Mṣb,) and applies to many objects, (Ṣ, Mṣb,) as in the phrase, حَلَّقُوا رُؤُوسَهُمْ [*they shaved their heads*]: (Ṣ:) and you say also, حَلَقَ مَعْزَهُ [*he shore his goats*]; but not جَزَّ save in the case of sheep: (Ṣ:) [for] الحَلْقُ with respect to the hair of human beings and of goats is like الجَزُّ with respect to wool. (M, TA.) [Hence,] إِنَّ رَأْسَهُ لَجَيِّدُ الحِلَاقِ [*Verily his head is well shaven*]. (Ṣ, Ḳ.*) And يَوْمُ تَحْلَاقِ اللِّمَمِ [*The day of the shaving off of the locks termed* لمم]; which was a day fought by Teghlib (Ṣ, Ḳ) against Bekr Ibn-Wáïl; (Ṣ;) because their [i. e. Teghlib's] distinctive sign was shaving (الحَلْق), (Ṣ, Ḳ,) on that day. (Ṣ.) — عَقْرًا حَلْقًا, or عَقْرَى حَلْقَى, (Ṣ, Ḳ,*) is an expression occurring in a trad.: (Ṣ:) the latter is rare; or is an incorrect variation of the relaters of traditions: (Ḳ:) A'Obeyd says, it is عَقْرًا حَلْقًا, for which the relaters of traditions say عَقْرَى حَلْقَى; and the original form and meaning is عَقَرَهَا اللّٰهُ وَحَلَقَهَا, (Ṣ,) or عَقَرَهَا اللّٰهُ عَقْرًا وَحَلَقَهَا حَلْقًا, (TA,) i. e., [accord. to A'Obeyd,] *May God wound her body, and afflict her with pain in her* حَلْق [or *fauces*]: (Ṣ, Ḳ:*) but this explanation is not valid: accord. to the T, it is a form of imprecation uttered against a woman, [not in earnest, though denoting a degree of displeasure,] meaning *may she be bereft of her husband,* or *became a widow, so that she shall shave off her hair:* and Az says that حَلْقَى عَقْرَى means *she is unlucky* [*to others*] *and annoying:* ISd says, it is said to mean *she is unlucky* [*to others*]; but I am not sure of it. (TA.) Accord. to Aboo-Naṣr (Ṣ, TA) Aḥmad Ibn-Ḥátim, (Ṣ,) one says on the occasion of an event at which one wonders, خَمْشَى عَقْرَى حَلْقَى, as though [meaning *May she* who has occasioned this, *scratch and wound her face, and shave off her hair:*] from الحَلْقُ [the act of shaving] and العَقْرُ [the act of wounding] and الخَمْشُ syn. with الخَدْشُ [the act of scratching]: (Ṣ, TA:*) and he cites this verse:

* أَلَا قَوْمِي أُولُو عَقْرَى وَحَلْقَى *

* لِمَا لَاقَتْ سَلَامَانُ بْنُ غَنْمِ *

(TA, and so in some copies of the Ṣ,) meaning [*Now surely*] *my people have women who have wounded and scratched their faces and shaven off their hair* [*on account of what* the tribe of *Selámán Ibn-Ghanm has experienced*]: so, says IB, IḲtt relates this verse, and so Hr in the Ghareebeyn: but ISk, thus:

* أَلَا قَوْمِي إِلَى عَقْرَى وَحَلْقَى *

[and so I find it in one copy of the Ṣ:] and IJ explains it by saying that عقرى وحلقى originally denotes the case of a woman who, when some one honourable in her estimation has been smitten, or wounded, takes a pair of sandals, and beats with them her head, and wounds or scratches it, and shaves off her hair; and the poet means, *my people have come to the condition of wounded,* or *scratched, and shaven, women.* (TA.) [Fei says,] حَلْقًا لَهُ وَعَقْرًا is a form of imprecation, meaning *May God afflict him with pain in his* حَلْق [or *fauces*], *and wound his body:* but the relaters of traditions say عَقْرَى حَلْقَى, with the fem. alif, making them act. part. ns.; [the former meaning, accord. to one of the explanations given above, an *unlucky* woman *to others,* though this is doubtful; and] the latter meaning a woman *annoying* her people: (Mṣb:) or both these words are inf. ns., like دَعْوَى. (TA in art. عقر. [See more in that art.]) — They said also, بَيْنَهُمْ أَحْلِقِي وَقُومِي [*Among them is* heard the saying, *Shave,* O woman, *and arise*]; i. e. *among them is trial,* or *trouble, and distress, affliction, calamity,* or *adversity:* and يَوْمُ أَحْلِقِي وَقُومِي [*A day of* the saying *Shave,* &c.; i. e., *of trial,* &c.]. (TA.) — Also حَلَقَ الشَّيْءَ, aor. ـِ, inf. n. حَلْقٌ, *He peeled the thing;* or *stripped off,* or *otherwise removed, its superficial part:* or *he peeled, stripped, pared, scraped,* or *rubbed, off the thing:* syn. قَشَرَهُ. (TA.) — And حَلَقَ † *He,* or *it, destroyed;* and *cut off entirely,* like as the razor does hair. (TA.) — And, aor. as above, † *He* (a man) *pained,* or *caused to suffer pain.* (IAar,

TA.) = حَلَقَهُ, (S, K,) aor. ـِ (K) and ـُ, (TA,) *He hit, or hurt, his* حَلْق [or *fauces*]; (S, K;) a verb similar to رَأَسَهُ and عَضَدَهُ and صَدَرَهُ, meaning "he struck his head" and "his upper arm" and "his breast:" and *He* (God) *afflicted him with pain in his* حَلْق; as explained in a phrase mentioned above. (S.) — And ‡ *He filled it*, namely, a watering-trough or tank, (K, TA,) *up to its* حَلْق [q. v.]; (TA;) as also ⁴احلقهُ. (Sgh, K.) = حَلَقَ الشَّيْءَ *i. q.* قَدَّرَهُ [*He made the thing according to a measure*; &c.]; (K;) like خَلَقَهُ [q. v.], with the pointed خ. (TA.) = حَلَقَ الضَّرْعُ, aor. ـِ, [so in the TA, app. a mistranscription for ـُ, since neither the medial nor final radical letter is faucial,] inf. n. حُلُوقٌ, † *The udder rose to the belly, and became contracted:* — and also † *The udder contained much milk:* (Kr, ISd, TA:) thus it has two contr. meanings. (TA.) [See the part. n. حَالِقٌ.] = حَلِقَ, aor. ـَ, *He* (a man) *suffered pain:* or *had a complaint of his* حَلْق [or *fauces*]. (IAạr, TA.)

2. حلّق, inf. n. تَحْلِيقٌ: see 1, first sentence. = حلّقهُ حَلْقَةً *He clad him with a* حلقة [or *coat of mail*, &c.]. (TA.) — حلّق حَلْقَةً *He turned* [or *drew*] *a circle*. (TA.) — [Hence, perhaps,] حلّق عَلَى اسْمِ فُلَانٍ [if, as I suppose, originally meaning *He drew a line round the name of such a one*;] ‡ *he cancelled the stipend*, or *pay*, or *allowance*, *of such a one*. (TA.) — [حلّق الإِبِلَ *He branded the camels with a mark in the form of a ring*: see the pass. part. n.] — حلّق بِإِصْبَعِهِ *He bent his finger round like a* حَلْقَة [or *ring*]. (TA.) — حلّق said of the moon, *It had a halo around it*; (K, *TA;) as also ⁴تحلّق. (K.) — Said of a bird, inf. n. as above, ‡ *It soared in its flight*, (S, K, TA,) *and circled in the air*. (TA.) — Said of the نَجْم, (K,) meaning the Pleiades (الثُّرَيَّا), (T in art. فغر,) † *It was*, or *became*, *high*: (K:) or *it became overhead*. (T ubi suprà: see فَغَرَ.) It is said that تَحْلِيقُ الشَّمْسِ, in the former part of the day, means † *The sun's rising high from the east*: and in the latter part of the day, *the sun's going down*: but Sh says, I know not التحليق except as meaning *the being*, or *becoming*, *high*. (TA.) — حلّق بِبَصَرِهِ إِلَى السَّمَاءِ † *He raised his eyes towards the sky*. (TA.) — حلّق ضَرْعُ النَّاقَةِ, inf. n. as above, † *The she-camel's milk became drawn up* [and consequently *her udder* also] (IDrd, K) *to her belly*. (IDrd, TA.) And accord. to ISd, حلّق اللَّبَنُ † *The milk* [*became drawn up*, or *withdrawn*, i. e.,] *went away*. (TA.) And حلّق is said of the water in a drinking-trough, meaning † *It became little in quantity*; and *went away*. (TA.) — حَلَّقَتْ عُيُونُ الإِبِلِ ‡ *The eyes of the camels sank*, or *became depressed*, *in their heads*. (AA, K, TA.) — حلّق البُسْرُ, inf. n. as above, † *The ripening dates became ripe* [*as far as the* حَلْق, i. e.,] *to the extent of two thirds*: (AHn, K:) and ⁴حَلْقَنَ signifies the same; or *they began to be ripe* (K in art. حلقن) *next the base*; (TA in that art.;) as also ⁴حَلْقَمَ. (TA in art. حلقم.) — حلّق بِهِ — ‡ *It* (a draught of [milk and water such as is termed] صُوَاح) *caused his belly to become inflated*. (Ibn-'Abbád, K, TA.) — حلّق بِالشَّيْءِ إِلَيْهِ *He threw the thing to him*. (K.)

4: see 1, near the end.

5. تحلّقوا *They sat in rings*, or *circles*. (S, K.) The doing thus before prayers [in the mosque] is forbidden. (TA.) — See also 2.

7. انحلق شَعَرُهُ [*His hair came off*; as though it were shaven]. (K voce مُتَقَوِّبٌ.)

8: see 1, first sentence.

Q. Q. 1. حَلْقَمَهُ *He cut*, or *severed*, *his* حُلْقُوم [q. v. voce حَلْق]. (Msb. See also art. حلقم.) = حَلْقَمَ and حَلْقَنَ: see 2. = حَوْلَقَ, (TA,) inf. n. حَوْلَقَةٌ, (S,) *He said* لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ: [see art. حول:] so says ISk: (S:) others say حَوْقَلَ. (IAth, TA.)

حَلْق [The *fauces*: and hence, by a synecdoche, the *throat*, or *gullet*, i. e. the *œsophagus*:] the *place of the* غَلْصَمَة [or *epiglottis*]; and the *place of slaughter in an animal*: (AZ, TA:) or the *fore part of the neck*: (Zj in his "Khalḳ el-Insán:") or the *passage of*, or *place by which pass*, *the food and drink*, *into the* مَرِئ [or *œsophagus*]: (TA:) or *i. q.* ⁴حُلْقُوم: (S, Msb, K:) [but] the latter is the *windpipe*; the *passage of the breath*; (Zj ubi suprà, Az, Msb;) *which has branches branching from it into the lungs*, [namely, *the bronchi*, *consisting of two main branches*, *which divide into smaller and smaller*,] *called the* قَصَب: (Zj ubi suprà, and Msb:) [this word (حلقوم), however, as well as the former, is sometimes applied to the *throat*, or *gullet*: but the former (حلق) generally signifies the *fauces*; and the latter (حلقوم), the *windpipe*: (see another explanation of the latter word in art. حلقم, from the M:) a morsel of food, or the like, is commonly said to stick in the حلق, but not in the حلقوم:] حَلْقٌ is of the masc. gender: (Msb:) and its pl. is حُلُوقٌ, (S, Msb,) and sometimes حُلْقٌ; (Msb;) or حِلَقٌ, which is extr.; and pl. of pauc. أَحْلَاقٌ; (TA;) and أَحْلُقٌ is allowable [as a pl. of pauc.] on the ground of analogy; but it has not been heard from the Arabs: (Msb:) ⁴حُلْقُوم is of the measure فُعْلُولٌ, (TA,) the م being augmentative, (Msb,) accord. to Kh; but of the measure فُعْلُولٌ accord. to others: (TA:) and its pl. is حَلَاقِيمُ, and, by contraction, حَلَاقِمُ. (Msb.) — ‡ The *part through which the water runs* of a watering-trough or tank, and of a vessel: pl. حُلُوقٌ. (TA.) — And [the pl.] حُلُوقٌ signifies ‡ The *water-courses*, and *valleys*, of a land; and the *narrow*, or *strait*, *places*, of a land, (K, TA,) and of roads. (TA.) — حَلْقُ الجَوِّ [app. † *The upper region of the air*: see 2, as said of a bird, &c.]. (Z, TA.) — The حَلْق of a date is † The *part at the extremity of two thirds* thereof: or *a part near to the base* thereof. (TA.) = *Unluckiness* [*to others*]. (IAạr, K.) Hence, [accord. to some,] عَقْرًا حَلْقًا [explained above: see 1]. (TA.)

حُلْق The *state of being bereft of a child by death*; syn. ثُكْل [in the CK, erroneously, شُكْل]. (K, TA.) So in the prov., لِأُمِّكَ الحُلْقُ [*May bereavement of her child befall thy mother*]: or, accord. to the A, it means *shaving of the head* [on account of such, or a similar, bereavement]. (TA.)

حِلْق ‡ *Numerous cattle*: (S, K:) because the herbage is cropped by them like as hair is shaven or shorn. (K.) You say, جَاءَ فُلَانٌ بِالحِلْقِ وَالإِحْرَافِ (S) *Such a one came with*, or *brought*, *much cattle*. (AZ, S in art. حرف.) = The *seal-ring* (IAạr, S, K) *that is on the hand* [or *finger*], or *in the hand*, (IAạr, TA,) *of a king*: (IAạr, S, K:) or *a seal-ring of silver*, *without a* فَصّ [or *gem set in it*]. (ISd, K.) [Hence,] أُعْطِيَ فُلَانٌ الحِلْقَ *Such a one was made prince*, or *governor*, or *commander*. (TA.)

حَلَقٌ: see حَلْقَةٌ. — Also Camels *branded with the mark termed* حَلْقَةٌ; (K;) and so ⁴مُحَلَّقَةٌ. (S, K.)

حَلْقَةٌ [*A single act of shaving*]. One says to a beloved child, when he belches, حَلْقَةً وَكَبْرَةً, وَشَحْمَةً فِي السُّرَّةِ, i. e. *May thy head be shaven time after time*, (Ibn-'Abbád, K,*) *so that thou mayest grow old*, (Ibn-'Abbád, TA,) [*and acquire fat at the navel*:] or *mayest thou be preserved so as to have thy head shaven, and to grow old*. (A, TA.) = As meaning *A ring*; i. e. *anything circular*; as a حلقة of iron, and of silver, and of gold; (TA;) a حلقة of a coat of mail, &c.; (Mgh;) the حلقة of a door; and a حلقة of people; (S, K;) in this last instance meaning *a ring* of people; (Msb, TA;) it is also with fet-ḥ to the ل; i. e. ⁴حَلَقَةٌ; (S, Mgh, Msb, K;) mentioned by Yoo, on the authority of Aboo-'Amr Ibn-El-'Alà, (S, Msb,) and with kesr; (K;) i. e. ⁴حَلِقَةٌ; mentioned by Fr and El-Umawee, as of the dial. of Belḥárith Ibn-Kaạb; accord. to the O; or ⁴حِلْقَةٌ, accord. to the L: (TA:) or there is no such word as ⁴حَلَقَةٌ, (S, K,) in chaste speech, (TA,) except as pl. of حَالِقٌ; (S, K;) accord. to Aboo-'Amr Esh-Sheybánee; (S;) or it is a dial. var. of weak authority; (K;) accord. to Th, allowed by all, though of weak authority; (S;) or it is used by poetic license: (Mgh:) Lḥ says that the حلقة of a door is حَلْقَةٌ and ⁴حَلَقَةٌ; Kr says the same of the حلقة of a company of men; Lth says that it is the former in this case, but that some say the latter; A 'Obeyd prefers the latter in the case of a حلقة of iron, but allows the former; and prefers the former in the case of a حلقة of people, but allows the latter; and Abu-l-'Abbás prefers the former in both cases, but allows the latter: (L:) the pl. is ⁴حَلَقٌ, (S, Msb, K,) which is anomalous in relation to حَلْقَةٌ, (S, Msb,) or [rather] a quasi-pl. n., (TA,) but regular in relation to حَلَقَةٌ, (Msb, TA,) [as a coll. gen. n.,] like قَصَبٌ in relation to قَصَبَةٌ; (Msb;) and, (K,) accord. to As, (S,) حِلَقٌ, (S, K,) as pl. of حَلْقَةٌ meaning a حلقة of men and of iron, (TA,) like بِدَرٌ (S, K) pl. of بَدْرَةٌ, and قِصَعٌ pl. of قَصْعَةٌ; (S;) or this is a regular pl. of حِلْقَةٌ; (TA;) and حَلَقَاتٌ, (AA,

Yoo, Ṣ, Ḳ,) which is pl. of حَلَقَةٌ; (TA;) and حِلَقَاتٌ, (Ḳ,) which is pl. of حِلْقَةٌ; (TA;) and حِلَاقٌ in relation to a company of men. (TA.) You say, انْتَزَعْتُ حَلْقَتَهُ [lit. *I pulled off his ring*], meaning, (app., Ibn-'Abbád,) †*I outwent him*, or *preceded him*. (Ibn-'Abbád, Ḳ.) And كَالحَلْقَةِ المُفْرَغَةِ [*Like the solid and continuous ring*]: a prov., applied to a company of men united in words and action. (TA.) And ضَرَبُوا بُيُوتَهُمْ حِلَاقًا *They pitched their tents in one series*, (Ḳ, TA,) *so as to form a ring* [or *rings*]: the last word being a pl. of حَلْقَةٌ or of حِلَقَةٌ. (TA.) And it is said in a trad., نُهِىَ عَنِ الحِلَقِ قَبْلَ الصَّلَاةِ, i. e. *Rings* of men [sitting in the mosque *before prayer are forbidden*]. (TA.) — [Hence,] حَلْقَتَا الرَّحِمِ ‡ [*The two rings of the womb*]: one of these is *the mouth of the vulva, at its extremity*; [*the meatus of the vagina*:] and the other is *that which closes upon the* مَآء [or *seminal fluid*] *and opens for the menstrual discharge*; [*the os uteri*:] (Ḳ:) or, as some say, the other is *that whence the urine is emitted*; [*the meatus urinarius*: but the former is the right explanation: and hence] one says, وَقَعَتِ النُّطْفَةُ فِى حَلْقَةِ الرَّحِمِ ‡ *The seminal fluid fell into the entrance of the womb*. (TA.) [Hence also,] حَلْقَةُ الدُّبُرِ †*The anus*; syn. حَتَارُهُ and شَرَجُهُ. (Mgh in art. شرج.) [See also خَاتَمٌ, last sentence but two.] — حَلْقَةٌ also signifies *A brand upon camels*, (Ḳ, TA,) *of a round form, like the* حلقة [or *ring*] *of a door*. (TA.) — And *A coat of mail*: [because made of rings:] (Ḳ:) or *coats of mail*: (Ṣ, Mgh:) or *arms*, or *weapons, in general*, (M, Mgh, Mṣb,) *and coats of mail, and the like*. (M, TA.) It is said in a trad., إِنَّكُمْ أَهْلُ الحَلْقَةِ والحُصُونِ [*Verily ye are people of the coat of mail*, &c., *and of fortresses*]. (TA.) — And *A rope*. (Ḳ, TA.) — And, of a vessel, (AZ, Ḳ,) and of a watering-trough, (AZ,) ‡ The *portion that remains vacant after one has put in it somewhat* (AZ, Ḳ) *of food or beverage, up to the half*; the *portion that is above the half* being thus called: (AZ:) [or] of a watering-trough, ‡ the *fulness*; or *less than that*. (Aboo-Málik, Ḳ.) One says, وَفَّيْتُ حَلْقَةَ الحَوْضِ and الإِنَآءِ ‡ [*I filled up the* حلقة *of the watering-trough* and *of the vessel*]. (AZ, TA.)

حِلْقَةٌ: see حَلْقَةٌ.

حَلَقَةٌ: see حَلْقَةٌ, in three places.

حَلِقَةٌ: see حَلْقَةٌ.

حَلْقَى: see 1, in six places.

حَلْقِىٌّ [*Of, or relating to, the* حَلْق; *faucial*; *guttural*]. الحُرُوفُ الحَلْقِيَّةُ [*The faucial, or guttural, letters*] are six; namely, ء and ه, to which are appropriated the furthest part of the حَلْق; and ع and ح, to which are appropriated the middle thereof; and غ and خ, to which are appropriated the nearest part thereof. (TA.)

بُسْرٌ حُلْقَانٌ †*Ripening dates that have become ripe as far as the* حَلْق; which is said by some to be *near the base*: (TA:) or *that have begun to be ripe* (Ḳ in art. حلقن) *next the base*; (TA in that art.;) and so رُطَبٌ مُحَلْقِمٌ; and a single date in that state is termed رُطَبَةٌ حُلْقَامَةٌ: (Ḳ in art. حلقم:) or *ripening dates that have become ripe to the extent of two thirds*; as also مُحَلْقِنٌ, (Ṣ, Ḳ,) and مُحَلِّقٌ, (Ḳ, TA,) like مُحَدِّثٌ: (TA:) [in the CḲ مُحَلَّق, like مُعَظَّم:]) and the last signifies, (Ḳ,) accord. to Ibn-'Abbád, (TA,) dates *partly ripe* (Ḳ, TA) *and partly unripe*: (TA:) n. un. with ة: (Ṣ, Ḳ:) such dates are also termed حَوَالِيقُ, held by ISd to be a kind of rel. n., [as though pl. of حَالِقَةٌ,] though the reason of the insertion of the ى in this word, he says, was unknown to him: (TA:) and رُطَبٌ حُلْقَانِىٌّ: (TA from a trad.:) the pl. of مُحَلِّقٌ is مَحَالِيقُ. (TA.)

حُلْقُومٌ: see حَلْق, in two places.

رُطَبَةٌ حُلْقَامَةٌ: / رُطَبٌ حُلْقَانِىٌّ: } see حُلْقَانٌ.

حَلَاقِ, (Ṣ, Ḳ,) indecl., with kesr for its termination, because changed from its original form, which is حَالِقَةٌ, of the fem. gender, and an epithet in which the quality of a subst. is predominant; (Ṣ;) ‡ *Death* (Ṣ, Ḳ, TA) *that peels* [*people*] *off*; (TA;) as also حَلَاقٌ, (Ḳ,) allowed by Ibn-'Abbád; and, accord. to the Tekmileh, حِلَاقٌ also. (TA.) One says, سُقُوا بِكَأْسِ حَلَاقِ ‡ [*They were given to drink the cup of death*]. (ISd, TA.) [See also جَعَارِ.]

حُلَاقٌ *Pain in the* حَلْق [or *fauces*]. (Ṣ, Ḳ.)

حِلَاقٌ: see حَلَاقِ.

رَأْسٌ حَلِيقٌ *i. q.* مَحْلُوقٌ [*A shaven head*]: (ISd, TA:) and شَعَرٌ حَلِيقٌ [*hair shaven off*]: (AZ, Ṣ:) and لِحْيَةٌ حَلِيقٌ [*a beard shaven off*]; not حَلِيقَةٌ: (AZ, Ṣ, Ḳ:) and عَنْزٌ مَحْلُوقَةٌ [*a shorn she-goat*]. (AZ, Ṣ.) The pl. of حَلِيقٌ is حِلَاقٌ [حَلْقَى and]. (TA.)

حُلَاقَةٌ *Shorn hair* of a goat. (Ṣ, Ḳ.)

حَلَّاقٌ: see what next follows.

حَالِقٌ [*Shaving*: and] *a shaver*; (Ṣ, TA;) and *a shearer* of goats: (T, TA:) pl. حَلَقَةٌ: (T, Ṣ, Ḳ:) and حَلَّاقٌ is syn. with حَالِقٌ; (TA;) [or has an intensive signification, or denotes frequency of the action.] The saying لَا تَفْعَلْ ذَاكَ أُمُّكَ حَالِقٌ means [*Do not thou that*:] *may* God cause *thy mother* to be bereft of her child so that she shall *shave off her hair*. (Ṣ.) And حَالِقَةٌ occurs in a trad. as an epithet applied to a woman cursed by Mohammad; (TA;) meaning *One who shaves off her hair in the case of an affliction*: (Ḳ, TA:) or *who shaves her face for the sake of embellishment*. (TA.) It is also applied to a wound on the head (شَجَّةٌ) *That scrapes off the skin from the flesh*. (TA in art. دمغ.) — ‡ *Sharp*; applied to a knife: (TA:) and so حَالُوقَةٌ; applied to a sword; and also to a man. (Ibn-'Abbád, Ḳ.) [Hence, perhaps,] فُلَانٌ حَالِقٌ إِلَىَّ بِعَيْنِهِ †*Such a one is looking at me intently*, or *sharply*; as also مُحَلِّقٌ. (T, TA in art. زنر.) — †*Quick*, or *swift*; *and light, active*, or *agile*. (TA.) — †*Lean*, or *light of flesh*; *slender, and lean*; or *lean, and lank in the belly*. (TA.) — Accord. to A'Obeyd and the Ḳ, it means *An udder*: and accord. to the Ḳ, it means also *full*: (TA:) but it is an epithet applied to an udder; and thus applied, it has this latter meaning, i. e. ‡ *full*; (T, Ṣ, TA;) so ISd thinks; (TA;) as though the milk in it reached to its حَلْق: (Ṣ, TA:) or *big, so that it rubs off the hair of the thighs by reason of its bigness*: (TA:) and it has also the contr. meaning; (T, TA;) *raised* (IAạr, T, Kr, ISd, TA) *towards the belly*, (Kr, ISd, TA,) *and contracted*, (T, Kr, ISd, TA,) *so that its milk has become scanty*, (IAạr, T, TA,) or *has gone away*: (Kr, ISd, TA:) pl. حُلَّقٌ and حَوَالِقُ (Ṣ, TA) and حَلَقَةٌ. (TA. [The last is mentioned as pl. of حالق in the latter sense.]) Accord. to Aṣ, أَصْبَحَتْ ضَرَّةُ النَّاقَةِ حَالِقًا means †*The she-camel's udder became nearly full*. (TA.) And one says نَاقَةٌ حَالِقٌ meaning *A she-camel having much milk*: (TA:) or *having great abundance of milk, and a large udder*: and إِبِلٌ مُحَلِّقَةٌ *camels having much milk*: (En-Naḍr, TA:) and the pl. of حالق is حَوَالِقُ and حُلَّقٌ. (TA.) — ‡ A *high* mountain, (Ṣ, Ḳ, TA,) *rising above what surrounds it, and without vegetable produce*: or, as some say, a mountain *having no vegetable produce*; as though it were shaven, or shorn; of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ: but Z says that it is from حَلَّقَ, said of a bird: (TA:) and *a high*, or *an overtopping* or *overlooking, place*. (Ṣ.) One says also, هَوَى مِنْ حَالِقٍ, meaning †*He fell from a high to a low place*. (Ḥar p. 37.) And its pl. حُلَّقٌ signifies †The *vacant spaces between heaven and earth*. (TA.) = ‡ *Unlucky* (Ḳ, TA) *to a people*; as though peeling them; and so حَالِقَةٌ, accord. to the copies of the Ḳ; but correctly حَالُوقَةٌ, as in the O and Tekmileh. (TA.) = *A tendril*, or *twining portion*, of a grape-vine, (Ṣ, Ḳ, TA,) and of a colocynth and the like, (TA,) *hanging to the shoots*: (Ṣ, Ḳ, TA:) because it has a circular form, like a حَلْقَة [or ring]. (T, TA.)

حَالِقَةٌ [an epithet (being fem. of حَالِقٌ q. v.) in which the quality of a subst. predominates] ‡ *A year of drought, barrenness*, or *dearth*: so in the saying, وَقَعَتْ فِيهِمْ حَالِقَةٌ لَا تَدَعُ شَيْئًا إِلَّا أَهْلَكَتْهُ ‡ [*A year of drought*, &c., *happened among them, not leaving anything without its destroying it*]. (TA.) — And الحَالِقَةُ ‡ *The cutting*, or *abandoning*, or *forsaking, of kindred*, or *relations*; syn. قَطِيعَةُ الرَّحِمِ; (Khálid Ibn-Jenebeh, Ḳ, TA;) *and mutual wronging, and evil-speaking*: (Khálid Ibn-Jenebeh, TA:) or *that which destroys, and utterly cuts off, religion*; like as the razor utterly cuts off hair: occurring in a trad., in which البَغْضَآءُ [i. e. vehement hatred] and الحَالِقَةُ are termed the disease of the nations (دَآءُ الأُمَمِ). (TA.) — See also حَالِقٌ, last sentence but one.

حَالُوقَةٌ: see حَالِقٌ, fifth sentence, and last sentence but one.

حُلْقَانٌ: see حَوَالِيقُ.

مِحْلَقٌ *A razor*; (K;) the *instrument of shaving*. (TA.) — [Hence,] كِسَاءٌ مِحْلَقٌ (S, K) †*A very rough* [*garment of the kind called*] كساء; (K, TA;) as though it shaved off the hair, (S, K,) by reason of its roughness: pl. مَحَالِقُ. (S.)

المُحَلَّقُ *The place of the shaving of the head, in* [*the valley of*] *Minè*. (Lth, K.) = مُحَلَّقَةٌ, applied to camels: see حَلَقٌ.

مُحَلِّقٌ: see حُلْقَانٌ: — and حَالِقٌ, in two places. — Also A vessel *less than full*. (K.) — †*Lean*, or *emaciated*; applied to sheep or goats. (Ibn-'Abbád, K.) — فَلَاةٌ مُحَلِّقٌ †*A desert in which is no water*. (TA.)

مَحْلُوقٌ: see حَلِيقٌ, in two places.

مُحَلْقِمٌ: / مُحَلْقِنٌ: } see حُلْقَانٌ.

حلقم

Q. 1. حَلْقَمَهُ, (S, K,) inf. n. حَلْقَمَةٌ, (TA,) *He cut*, or *severed, his* حُلْقُوم [or *windpipe*]; (S, K;) accord. to the K, meaning *his* حَلْق; but see the explanations of حلقوم below: (TA:) *he slaughtered him in the manner termed* ذَبْح. (TA.) [Mentioned in the Msb in art. حلق.] = حَلْقَمَ الرُّطَبُ [or rather البُسْرُ] †*The dates began to be ripe next the base*; as also حَلْقَنَ, in which the ن is asserted by Yaaḳoob to be a substitute for م. (TA.)

Q. 3. اِحْلَنْقَمَ *He left*, or *forsook*, *food*; expl. by تَرَكَ الطَّعَامَ. (K.)

حُلْقُومٌ The *windpipe*, or *passage of the breath*; (T, Mgh, TA;) by the cutting, or severing, of which, and of the مَرِيء [or œsophagus] and وَدَجَانِ [or two external jugular veins], the lawful slaughtering of an animal is completed: (T, TA:) accord. to the S and K, [and to the Msb, in art. حلق, though it is there correctly and fully explained as meaning the *windpipe*,] *i. q.* حَلْق: but in the M it is explained [agreeably with general usage] as the *passage of the breath, and of coughing, from the* جَوْف [or *chest*]; *consisting of a series of successively-superimposed cartilages* (أَطْبَاقُ غَرَاضِيفَ), *before which, in the exterior of the throat, is nothing but skin; having its lower extremity in the lungs, and its upper extremity at the root of the tongue: from it pass forth the breath and the wind and the saliva and the voice*: [see also another explanation voce حَلْق, from Zj in his "Khalk el-Insán," and the Msb:] pl. حَلَاقِيمُ and حَلَاقِيمُ. (TA.) Accord. to some, the م is augmentative: accord. to others, radical. (TA.) — [Hence,] they say, نَزَلْنَا مِثْلَ حُلْقُومِ النَّعَامَةِ, meaning †*We alighted in a strait*, or *confined, place*. (TA.) And حَلَاقِيمُ البِلَادِ means †*The strait*, or *confined, parts of the country*, or *of countries*: (Mgh:) or *the lateral*, and *extreme, parts thereof*. (TA.)

حُلْقَامَةٌ: see what follows.

رُطَبٌ مُحَلْقِمٌ [or rather بُسْرٌ محلقم] †*Dates that have begun to be ripe next the base*; (K;) [or *that have become ripe to the extent of two thirds*; (see حُلْقَانٌ in art. حلق;)] as also مُحَلْقِنٌ: (TA:) and رُطَبَةٌ حُلْقَامَةٌ [or rather بُسْرَةٌ حلقامة (in the CK حَلْقَامَةٌ)] is applied to a single date in this sense. (K,* TA.)

حلقن

Q., or Q. Q., 1. حَلْقَنَ: see 2 in art. حلق.

حُلْقَانٌ, n. un. with ة: / حُلْقَانِيٌّ: / مُحَلْقِنٌ: } see art. حلق.

حلك

1. حَلَكَ, aor. ـُ, inf. n. حُلُوكَةٌ (S, Sgh, TA) and حُلُوكٌ; (Sgh, TA;) and حَلِكَ, aor. ـَ, (K, TA,) inf. n. حَلَكٌ; (K,* TK;) the former verb strangely overlooked by F; (TA;) *It* (a thing, S) *was*, or *became, intensely black*; (S, Sgh, K;) as also اِحْلَوْلَكَ. (S, TA.)

12: see above.

حُلْكٌ: see حُلَكَةٌ.

حَلَكٌ *Blackness*: (S:) or *intense blackness*; as also حُلْكَةٌ; (K;) *like the colour of the crow*, or *raven*: (TA:) [for] حَلَكُ الغُرَابِ signifies *the blackness of the crow*, or *raven*; as in the saying, أَسْوَدُ مِثْلَ حَلَكِ الغُرَابِ [*black like the blackness of the crow*, or *raven*]: (S:) or it means *its* حَنَك [q. v.]: (K:) or if you say مثل حَنَكِ الغراب, you mean its beak; (S;) or *the blackness of its feathers*: (Er-Rághib, TA in art. حنك:) or they said أَسْوَدُ مِنْ حَلَكِ الغُرَابِ [*blacker than the* حلك *of the crow*, or *raven*]: or من حَنَكِ الغراب: an Arab of the desert, being asked by Fr whether he said the latter or the former, answered that he never said the former: Umm-El-Heythem, being asked by AḤát the same, answered that she said the former, and never the latter; (TA;) and she explained the former as meaning its *two jaws and the part around them*; adding that [the saying that it means] its beak is nought: and IDrd is related to have disallowed the saying من حنك الغراب: (TA in art. حنك:) accord. to AZ, الحَلَك means *the colour*; and الحَنَك, the beak: some say that the ن in the latter is a substitute for the ل in the former; but others deny this. (TA.) In the saying of a poet,

* مِدَادٌ مِثْلُ حَالِكَةِ الغُرَابِ *

[*Ink like the* حالكة *of the crow*, or *raven*], cited by Th, حالكة may be a dial. var. of حَلَك: or it may mean its *feathers*; its خَافِيَة or its قَادِمَة or *other feathers*. (TA.)

حُلَكَةٌ: see حَلَكٌ: = and see also حُلْكَةٌ. = Also *i. q.* حُكْلَةٌ: (K:) formed from the latter by transposition: so in the saying, فِي لِسَانِهِ حُلْكَةٌ [*In his speech is a barbarousness*, or *a vitiousness*, or *an impediment*, &c.]. (TA.)

حُلَكَةٌ, (S, Msb,) or حُلْكَةٌ, (ISd, K,) and حَلْكَاءُ (S, Msb, K) and حُلْكَاءُ (K) and حَلَكَاءُ and حُلَكَاءُ, (IDrd, K,) or حُلَكَى, (L,) and حُلُكَّى, (IDrd, K,) *A species of the* [*kind of lizard called*] عَظَاء: (S, Msb, K: [in the CK, erroneously, غِطَاء:]) or (S, K [but in the Msb *which is*]) *a small reptile*, (S, Msb, K,) *resembling a fish, of a blue* [or *greyish*] *colour, and glistening*, (Msb,) or *smooth, and having a mixture of whiteness and redness*, (TA in art. نقى,) *that dives into the sand*, (S, Msb, K,) *like as the aquatic bird dives into the water; the Arabs call it* بَنَاتُ النَّقَا, *because it dwells in the sand-hills*; (Msb;) *and* شَحْمَةُ النَّقَا; (TA in art. نقى;) *and they liken to it the fingers* (بَنَان) *of girls, because of their softness*, or *suppleness*: it is also called حُكَلَةٌ, which is app. formed by transposition: (Msb:) حُلْكٌ [is the coll. gen. n., or quasi-pl. n.; for it] signifies شَحْمُ النَّقَا. (L in art. عوج.) = For the first of these words, see also حَالِكٌ, in two places.

حُلَكَى: / حَلْكَاءُ: / حُلْكَاءُ: / حَلَكَاءُ: / حُلَكَاءُ: / حُلُكَّى: } see حُلَكَةٌ.

حُلْكُوكٌ: / حَلْكُوكٌ: / حُلَكْلِكٌ: } see حَالِكٌ.

حَالِكٌ *Intensely black*; as also مُحْلَوْلِكٌ (K) and حُلَكْلِكٌ and حُلْكُوكٌ and حَلَكُوكٌ and مُحْلَنْكِكٌ and مُسْتَحْلِكٌ (Ibn-'Abbád, K) and حُلَكَةٌ. (TA.) You say أَسْوَدُ حَالِكٌ and حَانِكٌ; both meaning the same; (S;) i. e. *Black that is intensely black*. (TA in art. حنك.) And إِنَّهُ لَحُلَكَةٌ *Verily he*, or *it, is intensely black*. (TA.)

حَالِكَةٌ: see حَلَكٌ.

مُحْلَنْكِكٌ: / مُحْلَوْلِكٌ: / مُسْتَحْلِكٌ: } see حَالِكٌ.

حلم

1. حَلَمَ, (S, Msb, K, [in the CK, erroneously, حَلْمَ,]) aor. ـُ, inf. n. حُلْمٌ (Msb, TA) and حُلُمٌ, of which the former is a contraction, (Msb,) [both used also as simple substs.,] *He dreamed*, or *saw a dream* or *vision* (S, Msb, K) فِي نَوْمِهِ (K) *in his sleep*; (S,* Msb, K;) as also احتلم, (S, ISd, Msb, K,) and انحلم, (ISd, K,) and تحلّم. (K.) You say, حَلَمَ بِهِ, (S, K, [in the CK, again, erroneously, حَلَمَ,]) and عَنْهُ, (K,)

and عَنْهُ تحلّم, (TA,) and حَلَمَهُ also, (Ṣ,) *He dreamed,* or *saw a dream* or *vision, of it:* (Ṣ, Ḳ:) or *he saw it in sleep.* (M, Ḳ.) And حَلَمَ بِالمَرْأَةِ *He* (a man) *dreamed in his sleep that he was compressing the woman.* (TA.) — [Hence,] حُلْمٌ and احْتِلَامٌ signify [The *dreaming of*] *copulation in sleep:* (Ḳ:) and the verbs are حَلَمَ and احتلم. (TA.) And [hence,] both signify The *experiencing an emission of the seminal fluid;* properly, *in dreaming;* and tropically if meaning, *without dreaming, whether awake or in sleep,* or by extension of the signification. (TA.) And hence, (Mgh,) حَلَمَ, (Mgh, Mṣb,) aor. ـُ, inf. n. حُلْمٌ; (Mgh;) and احتلم; (Mgh, Mṣb;) *He* (a boy) *attained to puberty,* (Mṣb,) [or] *to virility.* (Mgh, Mṣb.) = حَلُمَ, with ḍamm [to the ل], inf. n. حِلْمٌ, (Ṣ, Mṣb, Ḳ,) [*He was,* or *became, forbearing,* or *clement;*] *he forgave and concealed* [*offences*]: or *he was,* or *became, moderate, gentle, deliberate, leisurely in his manner of proceeding* or *of deportment* &c., *patient* as meaning *contr. of hasty, grave, staid, sedate,* or *calm;* (Ṣ, Ḳ;) and †*intelligent:* (Ḳ:) or *he managed his soul and temper on the occasion of excitement of anger.* (TA.) [See حِلْمٌ below.] You say, حَلُمَ عَنْهُ and تحلّم [*He treated him with forbearance,* or *clemency,* &c.]: both signify the same. (TA.) And يَحْلُمُ عَمَّنْ يَسُبُّهُ [*He treats with forbearance,* or *clemency,* &c., *him who reviles him*]. (TA in art. حمل.) = حَلِمَ, aor. ـَ, (Ḳ,) inf. n. حَلَمٌ, (TA,) *He* (a camel) *had* [*upon him*] *many ticks, such as are termed* حَلَم. (Ḳ.) — Also the same verb, (Ṣ, Ḳ,) with the same inf. n., (Ṣ,) *It* (a hide, or skin,) *had in it worms, such as are termed* حَلَم, (Ṣ, Ḳ, TA,) *whereby it was spoilt and perforated,* (Ṣ, TA,) *so that it became useless.* (TA.) A poet says, (Ṣ,) namely, El-Weleed Ibn-'Oḳbeh, TA,)

* فَإِنَّكَ وَالكِتَابَ إِلَى عَلِيٍّ *

* كَدَابِغَةٍ وَقَدْ حَلِمَ الأَدِيمُ *

[*For verily thou, as to the letter,* or *writing, to 'Alee, art like a woman tanning when the hide has become spoilt and perforated by worms*]: (Ṣ, TA:) he was urging Mo'áwiyeh to contend in battle with 'Alee, [as though] saying to him, Thou labourest to rectify a matter that has become completely corrupt, like this woman who tans the hide that has become perforated and spoilt by the حَلَم. (TA.) [The latter hemistich of this verse is a prov.: see Freytag's Arab. Prov. ii. 346.] = حَلَمَهُ, (Ḳ,) inf. n. حَلْمٌ, (TA,) *He plucked the* حَلَم *from it;* [app., accord. to the Ḳ, the worms thus called from a hide, or skin;] as also حلّمهُ: (Ḳ:) or, accord. to Az, *he took from him,* namely, a camel, *the* [*ticks called*] حَلَم. (TA.)

2. حلّمهُ, (Ṣ, Mgh, Mṣb, Ḳ,) inf. n. تَحْلِيمٌ (Ṣ, Ḳ) and حِلَّامٌ, like كِذَّابٌ, (Ḳ,) signifies جَعَلَهُ حَلِيمًا [i. e. *He made him to be forbearing,* or *clement,* &c.; or *he pronounced him to be so;* or *he called him so;* or *he held,* or *believed,* or *thought, him to be so*]: (Ṣ, Ḳ:) or *he enjoined him* الحِلْم [i. e. *forbearance,* or *clemency,* &c.]: (Ḳ:) or *he attributed to him* الحِلْم. (Mgh, Mṣb.) = حلم [so in the TA, evidently حلّم, (see 5, its quasi-pass.,)] also signifies *It fattened* a lamb, or kid; said of sucking. (TA.) — And *He filled* a skin. (TA.) = See also 1, last sentence.

4. احلمت *She* (a woman) *brought forth* حُلَمَاءَ [i. e. *children that were forbearing,* or *clement,* &c.]. (Ḳ.)

5. تحلّم: see 1, first and second sentences. — Also *He affected,* or *pretended, to dream,* or *see a vision in sleep:* whence, in a trad., تَحَلَّمَ مَا لَمْ يَحْلُمْ [*He affected,* or *pretended, to have dreamed that which he did not dream*]. (TA.) And *He asserted himself falsely to have dreamed,* or *seen a vision in sleep.* (TA.) And تحلّم الحُلْمَ *i. q.* اسْتَعْمَلَهُ [*He feigned the dream;* or *made use of it as a pretext*]. (Ḳ.) = *He affected,* or *endeavoured to acquire,* (تَكَلَّفَ) [*the quality termed*] الحِلْم [i. e. *forbearance,* or *clemency,* &c.]. (Ṣ, Ḳ.) A poet says,

* تَحَلَّمْ عَنِ الأَدْنَيْنَ وَاسْتَبْقِ وُدَّهُمْ *

* وَلَنْ تَسْتَطِيعَ الحِلْمَ حَتَّى تَحَلَّمَا *

[*Endeavour thou to treat with forbearance the meaner sort of people, and preserve their love; for thou wilt not be able to be forbearing unless thou endeavour to be so*]. (Ṣ.) — See also حَلَمَ عَنْهُ. — [Hence,] تَحَلَّمَتِ القِدْرُ ‡ *The cooking-pot ceased to boil; contr. of* جَهِلَتْ. (TA in art. جهل.) — See also 6. = *It became fat;* said of the [kind of lizard called] ضَبّ; (L in art. ملح;) and likewise of cattle: (Ḳ:) [or] *it became fat and compact;* said of a child, and of the ضَبّ: (Ṣ:) [or] *it began to be fat;* said of a child, and of the ضَبّ, (Ḳ,) and of the jerboa, and of the قُرَاد [or tick]; in the Ḳ, erroneously, جَرَاد. (TA.) — تَحَلَّمَتِ القِرْبَةُ *The skin became full.* (TA.)

6. تحالم الحِلْم *He made a show of having* [i. e. *forbearance,* or *clemency,* &c.], *not having it;* (Ṣ, TA;*) and تحلّم [in like manner] signifies [sometimes] *he made a show of* الحِلْم; expl. by أَظْهَرَ الحِلْم. (TA in art. فصح.)

7: see 1.

8: see 1, in four places.

حَلْمٌ: see حِلْمٌ.

حُلْمٌ an inf. n. of حَلَمَ; as also حُلُمٌ. (Mṣb.) — And *A dream,* or *vision in sleep;* (Ṣ, Ḳ;) as also حُلُمٌ: (Ḳ:) accord. to most of the lexicologists, as well as F, *syn. with* رُؤْيَا: or it is specially *such as is evil;* and رؤيا is the contr.: this is corroborated by the trad., الرُّؤْيَا مِنَ اللّٰهِ وَالحُلْمُ مِنَ الشَّيْطَانِ [*The* رؤيا *is from God, and the* حلم *is from the Devil*]: (MF:) and by the phrase, in the Ḳur [xii. 44 and xxi. 5], أَضْغَاثُ أَحْلَامٍ [*The confused circumstances of dreams,* or *of evil dreams*]: but each is used in the place of the other: (TA:) أَحْلَامٌ is the pl. (Ḳ.) — أَحْلَامُ نَائِمٍ [lit. *The dreams of a sleeper;*] *a kind of thick cloths,* or *garments,* (IKh, Z, TA,) *striped, of the people of El-Medeeneh.* (Z, TA.)

حِلْمٌ [*Forbearance; clemency;*] the *quality of forgiving and concealing* [*offences*]: (Mṣb:) or *moderation; gentleness; deliberateness; a leisurely manner of proceeding,* or *of deportment,* &c.; *patience,* as meaning *contr. of hastiness: gravity; staidness; sedateness; calmness:* syn. أَنَاةٌ: (Ṣ, Ḳ:) or *these qualities with power* or *ability* [*to exercise the contrary qualities*]; expl. by أَنَاةٌ *and* سُكُونٌ *with* قُدْرَةٌ *and* قُوَّةٌ: (Kull p. 167:) or the *management of one's soul and temper on the occasion of excitement of anger:* (TA:) or *tranquillity on the occasion of emotion of anger:* or *delay in requiting the wrongdoer:* (KT:) it is described by the term ثِقَلٌ, or *gravity;* like as its contr. [سَفَهٌ] is described by the terms خِفَّةٌ and عَجَلٌ, or levity, or lightness, and hastiness: (TA in art. رجح:) also †*intelligence;* (Ḳ;) which is not its proper signification, but a meaning assigned because it is one of the results of intelligence: and حَلْمٌ, with fet-ḥ, is likewise said to have this last meaning; but this requires consideration: (TA:) the former is one of those inf. ns. that are [used as simple substs., and therefore] pluralized: (ISd, TA:) the pl. [of pauc.] is أَحْلَامٌ and [of mult.] حُلُومٌ. (Ḳ.) Hence, in the Ḳur [lii. 32], أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهٰذَا, (Ḳ,) said to mean †*Do their understandings enjoin them this?* (TA.) And أُولُو الأَحْلَامِ, occurring in a trad., means †*Persons of understanding.* (TA.)

حَلَمٌ: see حَلَمَةٌ, in two places.

حَلِمٌ A camel *having* [*upon him*] *many ticks, such as are called* حَلَم. (Ḳ.) And A camel *spoilt by the abundance of those ticks that were upon him.* (TA.) — Also A hide, or skin, *spoilt and perforated by* [*the worms termed*] حَلَم: and حَلِيمٌ, [in like manner,] a hide, or skin, *spoilt by the* حَلَم *before it is stripped off.* (TA.) And عَنَاقٌ حَلِمَةٌ A she-kid *whose skin has been spoilt by the* حَلَم; (Ḳ,* TA;) as also تَحْلِمَةٌ, of which the pl. is تَحَالِمُ: (Ḳ:) the pl. of حَلِمَةٌ is حِلَامٌ. (TA.)

حُلْمٌ: see حُلْمٌ, in two places. — Also *A* [*dream of*] *copulation in sleep.* (Ḳ.) Hence, بَلَغَ الحُلُمَ *He attained to puberty,* or *virility,* in an absolute sense. (TA.) It is said in the Ḳur [xxiv. 58], وَإِذَا بَلَغَ الأَطْفَالُ مِنْكُمُ الحُلُمَ فَلْيَسْتَأْذِنُوا [*And when your children attain to puberty,* or *virility, they shall ask permission* to come into your presence]. (TA.) [And hence,] أَضْرَاسُ الحُلُمِ, (also called أَضْرَاسُ العَقْلِ, TA in art. ضرس,) [*The teeth of puberty,* or *wisdom-teeth,*] so called because they grow after the attaining to puberty, and the completion of the intellectual faculties: (Ṣ, L, Mṣb, all in art. نجذ:) they are *four teeth that come forth after the* [*other*] *teeth have become strong.* (TA in art. ضرس.)

حَلَمَةٌ *A small tick:* (Ḳ:) or *a large tick;* (Ṣ, Mgh, Mṣb, Ḳ;) like عُلَّةٌ; (Ṣ;) and said to be

like the head [or *nipple, when small,*] *of a woman's breast:* (Mṣb:) or *a tick in the last stage of its growth;* for at first, when small, it is called قَمْقَامَةٌ; then, حَمْنَانَةٌ; then, قُرَادٌ; and then, حَلَمَةٌ: (Aṣ, TA:) the pl., (Ṣ,) or [rather] coll. gen. n., (Mgh, Mṣb,) is ٭ حَلَمٌ. (Ṣ, Mgh, Mṣb.) — And hence, as being likened thereto, (Mgh,) †The *head* [or *nipple, when small,*] *of a woman's breast,* (T, Ṣ, Mgh,) *in the middle of the* سَعْدَانَة [or *areola*]; (T, TA;) in like manner called قُرَادٌ: (Mgh:) the *little thing rising from the breast of a woman:* (TA:) the حَبَّة [or *small extuberance like a pimple*] *upon the head of the breast of a woman:* (Mṣb:) the ثُؤْلُول [or *small excrescence*] *in the middle of the breast of a woman:* (Ḳ:) and the *head* [or *nipple*] *of each of the two breasts of a man:* (Mṣb:) the two together are termed حَلَمَتَانِ: (Ṣ:) the protuberant piece of flesh is termed حَلَمَةٌ as being likened in size to a large tick. (Mṣb.) — Also *A certain worm, incident to the upper and lower skin of a sheep* or *goat,* (Aṣ, Ṣ,) *in consequence of which, when the skin is tanned, the place thereof remains thin:* (Ṣ:) or *a certain worm, incident to skin, which it eats, so that, when the skin is tanned, the place of the eating rends:* pl. [or rather coll. gen. n.] ٭ حَلَمٌ. (Ḳ.) = And *A species of plant;* (Ṣ, Ḳ;) accord. to Aṣ, *also called* يَنَمَةٌ: (Ṣ:) Aṣ is also related to have said that it is *a plant of the kind termed* عُشْب, *having a dusty hue, a rough feel, and a red flower:* another says that *it grows in Nejd, in the sands, has a blossom, and roughish leaves, and thorns resembling the nails of a man;* and that *the camels suffer adhesion of the spleen to the side, and their young are cast,* [for وتزل اخياكها (an evident mistranscription in the TA), I read وَتَزِلُّ أَحْبَالُهَا,] *when they depasture it from the dry branches:* accord. to AḤn, it is [*a plant*] *less than a cubit* [*in height*], *having a thick,* or *rough, leaf, and branches, and a flower like that of the anemone, except that it is larger, and thicker,* or *rougher:* accord. to the Ḳ, it signifies also the *tree* [or *plant*] *called* سَعْدَان; which is one of the most excellent kinds of pasture: but Az says, it has nothing in common with the سعدان, which is a herb having round [heads of] prickles; whereas the حلمة *has no prickles, but is a well-known kind of* جَنْبَة; and I have seen it: (TA:) [Dmr, accord. to Golius, describes it as "*a herb less than the arnoglossa*" (or *arnoglossum*), "*whitening in the leaves, and downy.*"]

حَلِيمٌ *Having* حِلْم [i. e. *forbearance,* or *clemency,* &c.; *forbearing,* or *clement,* &c.]: (Mgh, Mṣb, Ḳ:) pl. حُلَمَاءُ and أَحْلَامٌ. (Ḳ.) In the Ḳur xi. 89, it is said to be used by way of scoffing [or irony]. (TA.) الحَلِيمُ is one of the names of God; meaning [*The Forbearing,* or *Clement,* &c.; or] *He Whom the disobedience of the disobedient does not flurry, nor anger against them disquiet, but Who has appointed to everything a term to which it must finally come.* (TA.) — حَلِيمَةُ مُغْتَاظَةٌ ‡[lit. *Calm, angry;* or *the like;* because what it contains is sometimes still and sometimes boiling;] is an appellation given to *a stone cooking-pot.* (A and TA in art. غيظ.) = A *fat* camel: (Ṣ:) or a camel *becoming fat.* (ISd, Ḳ.) ISd says, I know not any unaugmented verb belonging to it in this sense. (TA.) = And *Coming fat.* (ISd, Ḳ.) = See also حَلِمٌ.

حَالِمٌ originally signifies ٭ مُحْتَلِمٌ [i. e. *Dreaming:* and particularly *dreaming of copulation:* and *experiencing an emission of the seminal fluid in dreaming*]. (Mgh.) — Hence used in a general sense, (Mgh,) meaning One *who has attained to puberty,* or *virility;* (AHeyth, Mgh, Mṣb, TA;) as also ٭ مُحْتَلِمٌ. (Mṣb, TA.)

حَالُومٌ *A sort of* أَقِط [q. v.; i. e. *a certain preparation of dried curd*]: (ISd, Ḳ:) or *milk that is made thick, so that it becomes like fresh cheese;* (Ṣ, Ḳ;) but this it is not: (Ṣ:) a word of the dial. of Egypt. (TA.)

أَحْلَامٌ *Bodies;* syn. أَجْسَامٌ. (ISd, Ḳ.) ISd says, I know not any sing. of it [in this sense]. (TA.) = It is also pl. of حُلْمٌ: = and of حِلْمٌ: = and of حَلِيمٌ. (Ḳ.)

تَحْلِمَةٌ: see حَلِمٌ.

مُحْتَلِمٌ: see حَالِمٌ, in two places.

حلو

1. حَلَا, aor. ـُ; (Ṣ, Mṣb, Ḳ;) and حَلِيَ, aor. ـَ; and حَلُوَ, aor. ـُ; (Ḳ;) inf. n. حَلَاوَةٌ (Ṣ, Mṣb, Ḳ) and حَلْوٌ and حُلْوَانٌ; (Ḳ;) *It* (a thing, Ṣ, Mṣb) *was,* or *became, sweet;* (Ṣ, Ḳ;) as also ٭ احلولى; (Ṣ, Ḳ;) or this latter signifies *it was,* or *became, very sweet.* (TA.) And in like manner, حَلَا لِى [*It was,* or *became, sweet to me*]. (Mṣb.) And حَلَتِ الفَاكِهَةُ, aor. ـُ, inf. n. حَلَاوَةٌ, [*The fruit was,* or *became, sweet.*] (TA.) — حَلِيَ بِعَيْنِى (Ṣ, Mṣb, Ḳ) and فِى عَيْنِى (Ṣ) and بِصَدْرِى (Ṣ, Mṣb) and فِى صَدْرِى (Ṣ) and بِقَلْبِى, (Ḳ,) aor. ـَ; (Ṣ, Mṣb, Ḳ;) and حَلَا, aor. ـُ; (Ṣ, Ḳ;) inf. n. حَلَاوَةٌ (Ṣ, Mṣb, Ḳ) and حُلْوَانٌ; (Ḳ;) *He,* (Ṣ,) or *it,* (Mṣb,) *pleased me,* or *excited my admiration;* (Ṣ, Mṣb;) *was goodly,* or *beautiful, in my estimation:* (Mṣb:) or one says, حَلِيَ فِى عَيْنِى (Lth, Aṣ, Ṣ, Ḳ*) or فِى صَدْرِى, (Aṣ, TA,) aor. ـَ, inf. n. حُلْوَانٌ; (Lth, TA;) and حَلَا فِى فَمِى, (Lth, Aṣ, Ṣ, Ḳ,*) aor. ـُ, inf. n. حَلْوٌ (Lth, TA) and حَلَاوَةٌ. (TA.) تَحْلَى بِهِ العَيْنُ is an inverted phrase, used by a poet, for يَحْلَى بِالْعَيْنِ. (Ṣ.) It has been said that حَلِيَ فِى عَيْنِى (ISd, and Ḳ in art. حلى) and فِى صَدْرِى (ISd) is from الحَلْىُ, (ISd, Ḳ,) meaning the thing that is worn, because it signifies *It was beautiful in my eye, like the* حَلْى; not from حَلَاوَةٌ; (ISd, and TA in art. حلى;) but this saying is not valid, nor approved. (TA in the present art.) Accord. to Lḥ, one says, حَلِيَتِ المَرْأَةُ بِعَيْنِى and فِى عَيْنِى, and بِقَلْبِى and فِى قَلْبِى, aor. ـَ, inf. n. حَلَاوَةٌ; and حَلَتْ, aor. ـُ, inf. n. حَلَاوَةٌ; [*The woman was pleasing in my eye,* and *in my mind,* or *heart.*] (TA.) — مَا يَمُرُّ وَمَا يَحْلُو ‡*He is not bitter* at one time, *and he is not sweet* at another. (IAạr, Ḳ, TA. [In some copies of the Ḳ, وَلَا يَحْلُو.]) And أَمَرُّ وَأَحْلُو and أَمَرَّ وَأَحْلَى ‡*I am bitter* at one time, *and I am sweet* at one time. (IAạr, M in art. مر.) [See also 4.] = حَلِيَ الشَّىْءَ, aor. ـَ, (Ḳ,) inf. n. حَلَاوَةٌ; (TḲ;) and ٭ استحلاهُ, (Ṣ, Mṣb, Ḳ,) from الحَلَاوَةُ, like استجادهُ from الجَوْدَةُ, (Ṣ,) [the most common form,] and ٭ تحلّاهُ, (Ḳ,) and ٭ احلولاهُ, (Ṣ, Ḳ,) which is the only trans. verb of its measure except one other, in the phrase إِعْرَوْرَيْتُ الفَرَسَ; (Ṣ;) all signify the same; (Ḳ;) *He esteemed the thing sweet* [both properly and metaphorically as is indicated in the TA]: (Mṣb in explanation of the second of these verbs, and TḲ in explanation of all of them:) and [in like manner] أَحْلَيْتُهُ ٭ *I found it to be sweet:* (Ṣ, Ḳ:) or this signifies *I made it sweet:* (Ḳ:) or it has both of these significations: (Ṣ:) you say, أَحْلَيْتُ هٰذَا المَكَانَ, meaning اِسْتَحْلَيْتُهُ ٭ [*I esteemed,* or *found, this place to be sweet,* or *pleasant*]. (TA.) And حَلِيَتْهُ العَيْنُ [*The eye esteemed,* or *found, him,* or *it, to be pleasing,* or *goodly,* or *beautiful*]. (IAạr, TA in art. حلى.) — حَلِيَ مِنْهُ بِخَيْرٍ, (Ḳ,) aor. ـَ; (TA;) and حَلَا, (Ḳ,) aor. ـُ; (TA;) *He found,* or *experienced,* or *he got,* or *obtained, from him,* or *it, good.* (Ḳ.) [See also 1 in art. حلى.] — حَلَاهُ كَذَا = حَلَاهُ الشَّىْءَ, (Mṣb,* Ḳ,) or حَلَاهُ, (Ṣ,) aor. ـُ, (Ṣ, Mṣb,) inf. n. حَلْوٌ (Ṣ, Ḳ [in the CḲ حُلْو]) and حُلْوَانٌ, (Ṣ,) *He gave him* (Ṣ, Mṣb, Ḳ) *the thing,* (Ḳ,) or *such a piece of property,* [*as a gratuity,*] *for something that he had done; not as hire,* or *pay,* or *wages.* (Ṣ.) — You say also حَلَوْتُ meaning *I bribed* another; *gave him a bribe.* (TA.) — And لَأَحْلُوَنَّكَ حُلْوَانَكَ ٭ *I will assuredly give thee thy requital.* (IAạr, Ḳ.) — حُلْوَانٌ also signifies A man's *taking for himself a portion of the dowry of his daughter:* an act for which the Arabs used to reproach him who did it. (Ṣ, Mṣb.) You say, حَلَاهُ, inf. n. حَلْوٌ [in the CḲ حُلْوٌ, and حُلْوَّةٌ also,] and حُلْوَانٌ, *He gave him in marriage his daughter,* or *his sister,* (Ḳ, TA,) or *any woman,* (TA,) *for a certain dowry, on the condition that he should assign to him a certain portion of it.* (Ḳ, TA.) = حَلَوْتُ المَرْأَةَ *i. q.* حَلَيْتُهَا, i. e. *I assigned,* or *gave, to the woman* حُلِىّ [or *ornaments*]. (Ṣ.)

2. حلّاهُ, (Ṣ, Ḳ, [erroneously written in the CḲ without the sheddeh,]) inf. n. تَحْلِيَةٌ, (Ḳ,) *He made it sweet;* (Ṣ, Ḳ;) namely, food; (Ṣ;) or a thing; (Ḳ;) as also ٭ احلاهُ: (Ṣ:) and so حَلَّأَهُ, which is anomalous: (Ḳ:) sometimes they said, حَلَّأْتُ السَّوِيقَ [*I sweetened the meal of parched barley,* or *the mess made thereof*]; pronouncing with hemz that which is not [properly] with hemz: (Ṣ:) this is said by Lth to be a mistake on their part. (TA.) — [Hence,] حَلَّيْتُ الشَّىْءَ فِى عَيْنِ صَاحِبِهِ [*I made the thing to seem pleasing,* or *goodly,* or *beautiful, in the eye of its possessor*]. (Ṣ.)

3. حَالَيْتُهُ, (inf. n. مُحَالَاةٌ, TḲ,) ‡*I jested,* or *joked, with him.* (Ṣ, Ḳ, TA.)

4: see 2. — Hence, (TA,) مَا أَمَرَّ وَمَا أَحْلَى

†*He said not anything:* (Ṣ, TA:) or the meaning is similar to that of the phrase next following. (TA.) مَا يُمِرُّ وَمَا يُحْلِى †*He says not a bitter thing nor a sweet thing:* and *he does not a bitter thing nor a sweet thing.* (Ḳ.) [See a similar phrase near the middle of the first paragraph.] — See also another signification in the first paragraph. — مَا أَحْلَاهُ [*How sweet,* &c., *is it!*] is said by some to be an instance of a verb having a dim. form; so that you say, مَا أُحَيْلَاهُ [*How very sweet,* &c., *is it!*]; like مَا أُمَيْلِحَهُ [q. v.]. (TA in art. ملح.)

5. تحلّاهُ: see 1.

6. تَحَالَتْ *She* (a woman) *affected,* or *made a show of, sweetness, and self-conceitedness.* (Ṣ.)

8. احتلى لِنَفَقَةِ امْرَأَتِهِ, and لِمَهْرِهَا, *He exercised art,* or *ingenuity, for* [*the purpose of procuring*] *the expenses of his wife,* and *her dowry:* one says, اِحْتَلِ فَتَزَوَّجْ [*Exercise thou art,* &c., *and marry*]. (TA.)

10: see 1, in two places. — استحلاهُ also signifies *He sought* [*to elicit*] *its,* or *his, sweetness.* (TA.)

12. احلولى: see 1, first sentence. — [Hence,] said of a man, *He was,* or *became, sweet in disposition.* (IAạr.) = احلولاهُ: see 1.

حَلًا A medicine *mixed,* or *moistened, with water* or *the like.* (Ḳ.)

حُلْوٌ *Sweet; contr. of* مُرٌّ; (Ṣ, Ḳ;) i. e., in the mouth: and in like manner, in the eye [meaning *pleasing,* or *goodly,* or *beautiful:* see 1]: (TA:) applied also to a saying, and to an action: (Ḳ:) fem. with ة. (Mṣb.) And الحُلْوُ الحَلَالُ †*Language in which is nothing that induces doubt,* or *suspicion:* (Ḳ and TA in art. حل:) and *the man in whom is nothing that induces doubt,* or *suspicion.* (TA in the present art.) And حُلْوٌ, also, applied to a man, †One *who is excited to briskness, liveliness,* or *sprightliness,* (يُسْتَخَفُّ,) *and is esteemed pleasing,* or *goodly,* or *beautiful, in the eye;* (Ḳ,* TA;) as also حَلُوٌّ: (IAạr, Ḳ:) the fem. is حُلْوَةٌ: the pl. masc. حُلْوُونَ, and pl. fem. حُلْوَاتٌ: (Ḳ:) there is no broken pl., masc. or fem. (TA.)

حِلْوٌ *A small* حَفّ [q. v., in the CḲ, erroneously, خُفّ,] *with which one weaves:* (Ḳ, TA:) or the *wooden thing which the weaver turns round:* [app. meaning the *yarn-beam, upon which the yarn is rolled;* termed حَفَّةٌ:] the poet Shemmákh likens the tongue of a braying [wild] ass to a حِلْو that has slipped from the back of a loom. (TA.)

حَلْوَى: see حَلْوَاءُ.

حُلْوَى: see أَحْلَى.

حَلْوَاءُ and حَلْوَى, (Ṣ, Mṣb, Ḳ, &c.,) the latter mentioned by Aṣ, of the fem. gender, (TA,) [*Sweetmeat;* as also حَلَاوَةٌ; (see حَلَّاءٌ, below;) this last and حَلْوَى used in this sense in the present day;] *an eatable,* (T, Ṣ, M, Mṣb,) *well known,* (Ḳ,) *prepared with sweetness;* (T, M, Mṣb;) said to be peculiarly applied to *such as is prepared with art* [as distinguished from such as is naturally sweet]: (TA:) the حلواء mentioned in a trad. is said to be that which is termed مَجِيع [made of dates kneaded with milk]: (MF, TA:) the pl. of حَلْوَى is حَلَاوَى, with fet-ḥ to the و. (Mṣb.) — The former is also applied by some to *Fruit;* syn. فَاكِهَةٌ: (T, TA:) or both, (Ḳ,) or the former, (TA,) to *sweet fruit.* (Ḳ, TA.) = See also حُلْوَانٌ.

حُلْوَانٌ is a subst. [as well as an inf. n.], signifying *A gift:* (Mṣb:) [*a gratuity:* so in the present day:] the *hire,* or *pay,* of a broker; (Lḥ, Ḳ;) and of a diviner, (Aṣ, Ṣ,* Mṣb,* Ḳ,) for divination, (Aṣ,) which is forbidden in a trad.: (Ṣ, Mṣb:) and *a requital;* see 1. (IAạr, Ḳ.) Also The *dowry,* or *nuptial gift,* of a woman: (Mṣb, Ḳ:) [or *a portion thereof which the father* or *guardian of the bride used, in some cases, to take for himself;* see 1:] or *a gift to a woman in consideration of having her as a wife during a certain fixed period;* (Ḳ;) according to a practice obtaining in Mekkeh: (TA:) or *a gift of the nature of a bribe.* (Ḳ.)

حَلُوٌّ: see حُلْوٌ. — نَاقَةٌ حَلُوَّةٌ: see the next paragraph.

قَوْلٌ حَلِىٌّ *A saying sweet in the mouth.* (Ḳ.) نَاقَةٌ حَلِيَّةٌ (Lḥ, M, Ḳ) and حَلُوَّةٌ, (Ḳ,) the latter is the original form [but app. obsolete], (Lḥ, M,) *A she-camel eminent,* (Lḥ, M,) or *perfect,* (Ḳ,) *in pleasingness,* or *goodliness,* or *beauty:* (Lḥ, M, Ḳ:) or *pleasing in appearance and pace.* (TA in art. علو.)

حِلَاءَةُ القَفَا: see حَلَاوَةٌ.

حَلَاوَةٌ *Sweetness; contr. of* مَرَارَةٌ. (TA.) [See 1, of which it is an inf. n.] — See also حَلْوَاءُ. = أَرْضٌ حَلَاوَةٌ *Land that produces herbs,* or *leguminous plants, of the kind termed* ذُكُور [q. v.]. (Ḳ.) = See also what next follows.

حُلَاوَةُ القَفَا (T, Ṣ, Mṣb, Ḳ) and القفا حَلَاوَةُ, (IAth, Ḳ,) but this is said by Ks to be unknown, (TA,) and القفا حِلَاوَةُ (IAth) and القفا حُلَاءَةُ, (Ḳ, TA,) with ḍamm, mentioned by Lḥ, (TA, [in the CḲ حَلَاءَة,]) and القفا حَلْوَاءُ (Ṣgh, Ḳ) and القفا حَلَاوَاءُ and القفا حَلَاوَى, (Ṣ, Ḳ,) *The middle of the back of the neck:* (T, Ṣ, Mṣb, Ḳ:) or, as some say, *the* [*small protuberance termed*] فَأْس *of* [or rather *above*] *the back of the neck.* (T.) = حُلَاوَةٌ is also said to signify the same as حُلَاءَةٌ, i. e. *What is rubbed between two stones, to be used as a collyrium.* (TA. [See the latter of these two words in art. حلأ.])

حِلَاوَةُ القَفَا: see the next preceding paragraph.

حُلَاوَى *A certain plant:* (Ṣ:) or *a certain small tree,* (Ḳ,) *of the kind termed* جَنْبَة, *evergreen:* (TA:) and, (Ḳ,) or, as some say, (TA,) *a certain thorny plant,* (Ḳ,) *having a yellow flower, and small round leaves like those of the* سَذَاب [or *rue*]: (TA:) *a species of plant found in the desert:* (T, TA:) pl. حُلَاوَيَاتٌ. (Ḳ.) It has been said that the sing. is حُلَاوِيَةٌ, like رُبَاعِيَةٌ: but Az says that this was not known by him: Aṣ mentions, as of the measure فُعَالَى, the words خُزَامَى and رُخَامَى and حُلَاوَى; each the name of a plant. (TA.) = حُلَاوَى القَفَا: see حُلَاوَة.

حَلَاوَاءُ القَفَا: see حُلَاوَة.

حَلَّاءٌ *A maker and seller of* حَلَاوَة [or *sweetmeat*]. (TA.)

[أَحْلَى *More,* and *most, sweet,* both properly and metaphorically:] حُلْوَى is [its fem.,] the *contr. of* مُرَّى: you say, خُذِ الحُلْوَى وَأَعْطِهِ المُرَّى [*Take thou the sweeter,* or *sweetest, and give to him the bitterer,* or *bitterest*]. (Ṣ.)

مَا أُحَيْلَاهُ: see 4, last sentence.

حلى

1. حَلَيْتُ المَرْأَةَ, aor. ـِ, inf. n. حَلْىٌ, *I assigned,* or *gave, to the woman* حُلِىّ [or *ornaments*]; and so حَلَوْتُهَا. (Ṣ.) [See also 2.] = حَلِيَتْ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Ḳ,) inf. n. as above, (Mṣb, Ḳ,) *She* (a woman) *acquired an ornament,* or *ornaments:* (Ḳ:) or *she wore an ornament,* or *ornaments;* as also تحلّت: (Mṣb, Ḳ:) or the former signifies *she had an ornament,* or *ornaments:* (Ṣ, Ḳ:) and the latter, *she adorned herself* with an ornament, or ornaments: (Ṣ, Mgh,* TA:) or *she made for herself an ornament,* or *ornaments.* (Mṣb, TA.) — لَمْ يَحْلَ مِنْهُ بِطَائِلٍ *He gained not,* or *derived not, from him,* or *it, any great profit, advantage,* or *benefit:* the verb is not used in this sense except in negative phrases; (Ṣ, TA;) and is from الحَلْىُ and الحِلْيَةُ; because the mind reckons an ornament as an acquisition: not from حلو. (TA.) [But an affirmative phrase, with the verb حَلِىَ used in a similar sense, is mentioned in the Ḳ in art. حلو: see 1 in that art. See also 1 in art. حلأ.] — See also حَلِىَ, below. = حَلِيَتِ الشَّفَةُ: see حَلِئَتْ, in art. حلأ.

2. حلّى المَرْأَةَ, (Ṣ, Mṣb, Ḳ,) inf. n. تَحْلِيَةٌ, (Ḳ,) *He decked the woman with an ornament,* or *ornaments:* (Ṣ, Mṣb, Ḳ: [see also 1, first sentence: and in like manner, السَّيْفَ *the sword:*]) or *he made for her an ornament,* or *ornaments:* or *he described her:* (Ḳ:) or you say also حَلَّيْتُ الرَّجُلَ as meaning *I described the* حِلْيَة [i. e. *quality,* or *qualities* or *attributes,* or *state* or *condition,*] *of the man:* (Ṣ:) and you say also, حلّاهُ عَلَيْهِ [*he described it to him*]. (L in art. سملح.) The verb in the first of these senses is doubly trans., as in the saying in the Ḳur [xviii. 30, &c.], يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ [*They shall be decked therein with bracelets of gold*]. (TA:) = حَلَّأْتُمْ for حَلَّأْتُمْ: see 2 in art. حلأ.

5. تَحَلَّتْ: see 1, in two places. — [Hence,] تحلّى فُلَانٌ بِمَا لَيْسَ فِيهِ *Such a one affected that which was not in him.* (TA.) = تحلّاهُ *He knew his* [حِلْيَة, i. e.] *quality,* or *qualities* or *attributes,* or *state* or *condition.* (TA.)

حَلًا *Pustules breaking out in the mouths of children* [app. *after a fever*; like حَلَأٌ]. (Kr, M.)

حَلْىٌ *An ornament* (Mgh, Msb,* K) *of a woman*, (S, Mgh, Msb,) *of moulded metal*, or *of stones*, (K,) or *of gold*, or *of silver*, and some say, or *of jewels*, or *gems*: (Mgh:) pl. حُلِيٌّ (S, Mgh, Msb, K) and حِلِيٌّ, also, because of the ى, like عِصِيٌّ: (S, TA:) or حَلْيٌ is a pl. [or coll. gen. n.], and its sing. [or n. un.] is ♦ حَلْيَةٌ: (K:) so says AAF: (TA:) ♦ حِلْيَةٌ, also, signifies the same as حَلْيٌ; (K; [in the CK حُلِيّ;]) and particularly, (K,) the *ornament*, or *ornaments*, (حَلْيٌ, K, or زِينَةٌ, Mgh and Msb,) *of gold* or *silver*, (Mgh,) of a sword, (S, Mgh, Msb, K,) as also ♦ حَلَاةٌ, (K,) or of a lamp, and of other things: (Mgh:) accord. to Lth, حَلْيٌ signifies *any* حِلْيَة [i. e. *ornament*, or *ornaments*,] *with which one decks a woman or a sword and the like*: but accord. to others, only *of a woman*; and one says only ♦ حِلْيَةٌ in relation to other things, to a sword [for instance], and the like: (TA:) the pl. of حِلْيَةٌ is حِلًى and حُلًى; (S, K;) or, accord. to IF, it has no pl. (Msb.)

حَلَى *A cry by which a she-camel is chidden*; as also حَلِ and حَلْ; like as a he-camel is by the cry حَوْبِ and حَوْبُ &c.: (TA voce حَوْبِ:) or *by which female camels are chidden*; as also حَلْ, and, when in connexion with a following word, حَلِ. (TA voce حَلْ, in art. حل.) One says, in chiding the she-camel, ♦ حَلَى لَا حَلِيتِ [*On! mayest thou not gain any great benefit*: like as one says, in chiding the he-camel, حَبْ لَا مَشِيتَ, &c.]. (TA in the present art.)

حَلَاةٌ: } see حَلْيٌ.
حَلِيَةٌ: }

حِلْيَةٌ: see حَلْيٌ, in two places. — Also The *quality*, or the *aggregate of the attributes or qualities*, or the *state* or *condition*, (S, Mgh, Msb, K,) and the *make*, and *form*, (K,) and the *appearance in respect of colour*, or *complexion*, &c., (Mgh,) of a man: (S, Mgh:) pl. حِلًى and حُلًى. (Mgh, Msb, TA.) *A description of the face*, or *countenance*, of a man. (TA.) — الحِلْيَةُ in a trad. respecting الوُضُوء means [*The mode of ablution termed*] التَّحْجِيلُ. (TA. [See 2 in art. حجل.])

حَلِىٌّ *Dry*, *dried up*, or *tough*. (TA.) — *What has become dry* (S, K) *and white* (K [but see نَصِىٌّ]) *of the* [*plant called*] نَصِىّ, (S, K,) *and* سَبَط: Az says, *it is one of the best kinds of pasture of the people of the desert for camels and horses; and when its produce appears, it resembles eared corn*: accord. to Lth, it is *every plant that resembles corn*, or *seed-produce, in its manner of growth*; but this, says Az, is a mistake: (TA:) n. un. with ة: (K:) and pl. أَحْلِيَةٌ. (S.) = The *pole*, or *long piece of wood*, [app. *of a plough*,] *that is between the two bulls*: of the dial. of El-Yemen. (TA.)

حَلِيَّةٌ: see حَالٍ.

حُلَيَّا *A certain plant*. (K.) — And *A certain food of the Arabs*, (Sgh, K,) *in which dates are rubbed and pressed* [or *mashed*] *with the hand*. (Sgh.)

حَالٍ (K) and حَالِيَةٌ (S, K) A woman *having an ornament* or *ornaments*; (S, K;) as also ♦ حَلِيَّةٌ: (S:) or *wearing an ornament* or *ornaments*; as also ♦ مُتَحَلِّيَةٌ: (K:) pl. حَوَالٍ. (S.) — And [hence,] حَالِيَةٌ means ‡ Trees *having leaves and fruit*. (TA.)

مُحَلًّى *Ornamented*: applied to a sword [&c.]. (S.) — [*Described*.]

مُتَحَلِّيَةٌ: see حَالٍ.

حمر

1. حَمَّ, (S, K,) sec. pers. حَمِمْتَ, aor. ـَ, inf. n. حَمٌّ, (TA,) [or perhaps this should be حَمَمٌ,] *It* (water) *became hot*. (S, K, TA.) — حَمِمْتُ, aor. ـَ, (K,) inf. n. حَمَمٌ, (S, K,) *I was*, or *became*, أَحَمّ, signifying *black*; (S, K; [accord. to the latter of which, and accord. to El-Hejeree, this epithet also signifies *white*; but it appears from the TA that the former only is here meant; and the verb seems primarily to signify *I became rendered black by heat*;]) as also ♦ احْمَوْمَيْتُ [originally احْمَوْمَمْتُ, or from حَمَى, q. v.], and ♦ تَحَمْحَمْتُ, (K, [omitted in the TA,]) and ♦ تَحَمَّمْتُ. (K, TA: the last, in the CK, written تَحْمَمْتُ.) — حَمَّ الجَمْرُ, sec. pers. حَمِمْتَ, aor. ـَ, inf. n. حَمَمٌ, *The live coals became black, after their flaming had ceased*, or *after they had become extinguished*: (Msb:) or حَمَّتِ الجَمْرَةُ, (S, K,) sec. pers. as above, (TA,) aor. ـَ, *the live coal became a piece of charcoal*, (S, K,) or *of ashes*. (S.) = حَمَّهُ, (S, K,) aor. ـُ, (S,) inf. n. حَمٌّ, (TA,) *He heated it*, namely, water, (S, K, TA,) *with fire*; (TA;) as also ♦ احمّهُ, (S, K,) and ♦ حمّمهُ. (K.) You say, أَحِمُّوا ♦ لَنَا المَآءَ, (TA,) or مِنَ المَآءِ, (S,) *Heat ye for us the water*, or *some of the water*. (S, TA.) — *He heated it; kindled fire in it; filled it with firewood, to heat it*; or *heated it fully with fuel*; namely, an oven. (K,* TA.) — حَمَّ الأُلْيَةَ, (S,) or الشَّحْمَةَ, (K,) aor. ـُ, (S,) inf. n. حَمٌّ, (TA,) *He melted* [*the fat of a sheep's tail*, or *the piece of fat*]. (S, K.) — حَمَّ نَفْسَهُ: see 4. — حُمَّ, *He* (a man, S) *was*, or *became, fevered*, or *affected with fever*; or *he had*, or *was sick of, a fever*: (S, Mgh, Msb, K:) or one says [of himself], حُمِمْتُ حُمَّى, (K, TA, [in the CK, erroneously, حَمَمْتُ,]) حُمَّى being held by ISd to be an inf. n. like بُشْرَى and رُجْعَى; (TA;) and the simple subst. [also] is حُمَّى: (K:) [or the inf. n. is حَمٌّ; for] you say, حُمِمْتُ حَمًّا; and the simple subst. is حُمَّى. (L.) And حُمَّ عَلَى طَعَامٍ *He had a fever from eating* [certain] *food*. (K,* TA.) And حمّ, [app. حُمَّ,] inf. n. حُمَامٌ, said of a camel, *He had a fever*. (TA. [See حُمَامٌ, below.]) — حَمَّهُ said of an affair, an event, or a case: see 4. — حَمَّ ارْتِحَالَ البَعِيرِ, (Fr, S, K,) aor. ـُ, (S,) *He hastened the going*, or *departure, of the camel*. (Fr, S, K.) = حَمَّ لَهُ كَذَا, and احمّ ♦, *He* (God) *decreed*, or *appointed, to him*, or *for him, such a thing*. (K, TA.) And حُمَّ, (S, K,) inf. n. حَمٌّ, (K,) or حُمُومٌ, (Har p. 347,) *It* (a thing, S, or an event, K) *was decreed*, or *appointed*; (S, K;) as also أُحِمَّ ♦. (S.) And حُمَّ لَهُ ذٰلِكَ *That was decreed*, or *appointed, to him*, or *for him*. (K.) = حَمَّ حَمَّهُ, (S, K,) aor. ـُ, (S,) *i. q.* قَصَدَ قَصْدَهُ [like أَبَّ أَبَّهُ, q. v.; حَمَّ in this sense being a dial. var. of أَمَّ, as also أَبَّ]. (S, K.) — See also 4 as an intrans. v.

2. حمّمهُ: see 1. — Also, (S, Msb, K,*) inf. n. تَحْمِيمٌ, (Msb,) *He blackened* (S, Msb, K) *his* (a man's, S) *face*, (S, K,) or *it*, one's face, (Msb,) *with charcoal*. (S, Msb, K.) [Hence,] حُمِّمَ وَجْهُ الزَّانِى *The face of the fornicator*, or *adulterer, was blackened* [*with charcoal*]. (Mgh. [See 2 in art. جبه.]) — [Using the verb intransitively,] you say also, حَمَّمَ رَأْسُهُ *His head became black after shaving*: (S, Mgh, TA:) [i. e.] *the hair of his head grew* [*again*] *after it had been shaven*. (K.) And hence, حمّم بِالمَآءِ, said of the hair, *It was rendered black by the water*: because the hair, when shaggy, or dishevelled, in consequence of its being seldom dressed or anointed, becomes dusty; and when it is washed with water, its blackness appears. (TA.) And حمّم الغُلَامُ *The boy's*, or *young man's, beard appeared*. (K.) And حمّم الفَرْخُ *The young bird's plumage came forth*: (S, K:) or its *down*. (TA.) And حَمَّمَتِ الأَرْضُ *The herbage of the land appeared, of a green hue inclining to black*. (K.) = حمّم امْرَأَتَهُ, (S, K,) inf. n. تَحْمِيمٌ (Mgh, TA) [and تَحِمَّةٌ], *He gave a present to his wife after divorce*: (S, M, K:*) the explanation in the K, مَتَّعَهَا بِالطَّلَاقِ, should be, as in the [S and] M, مَتَّعها بِشَىْءٍ بَعْدَ الطَّلَاقِ. (TA.) The verb is doubly trans., as meaning أَعْطَى: so in the phrase, حَمَّمَهَا خَادِمًا سَوْدَاءَ *He gave her, after divorce, a black female slave*: or this may be for بِهَا. حَمَّمَهَا. (TA.) [Hence,] ثِيَابُ التَّحِمَّةِ *The clothing with which a man attires his wife when he gives her a gift after divorce*. (K, TA.)

3. حامّهُ, inf. n. مُحَامَّةٌ, *i. q.* قَارَبَهُ [app. as meaning *He approached*, or *drew near to, him, or it*]. (K.) And حَامَمْتُهُ, (inf. n. as above, K,) *I desired*, or *sought, to obtain from him*, or *I demanded of him, something*. (El-Umawee, S, K.)

4. احمّهُ as syn. with حَمَّهُ and حَمَّمَهُ: see 1, in two places. — Also *He washed him* (namely, another man,) *with* حَمِيمٍ [i. e. *hot water*]. (S.) And احمّ نَفْسَهُ *He washed himself with cold water*, (K,) accord. to IAạr: but accord. to others, *with hot water*; as also نَفْسَهُ ♦ حَمَّ: and حُمُومٌ [is an inf. n. of حَمَّ, and] signifies the *washing oneself*; but is of a vulgar dialect. (TA.)

[See also 10.]) — *He* (God) *caused him to have*, or *be sick of, a fever*. (Ṣ, Mṣb, Ḳ.) — *It* (an affair, an event, or a case,) *rendered him anxious, disquieted him*, or *grieved him*; syn. أَهَمَّهُ; (Ṣ, Ḳ;) as also ↓حَمَّهُ. (Ḳ.) And أُحِمَّ *He* (a man) *was affected with confusion, perplexity, fear, impatience, disquietude*, or *agitation*, and *anxiety*, or *grief*. (TA.) = *He* (God) *rendered him*, or *caused him to be*, أَحَمَّ, (Ṣ, Ḳ,) i. e. *black*. (Ṣ.) = *He caused it to draw near*, or *approach*. (Mṣb.) = أَحَمَّتِ الأَرْضُ *The land had fever in it*: (Ṣ, Ḳ:) or *had much fever in it*. (TA.) = احمرّ *It drew near*, or *approached*; (Ṣ, Mṣb, Ḳ;) as also ↓حَمَّ, [in the Ḥam p. 530, written حُمَّ,] aor. ـِ, inf. n. حَمٌّ: (Mṣb:) *it was*, or *became, present*: (Ḳ:) *its time drew near*, or *came*; as also احمرّ: so says Ks; and thus this last verb is explained by Aṣ; but he knew not احمرّ in this sense. (Ṣ, TA.) You say, أَحَمَّتِ الحَاجَةُ and احمّت *The object of want became near*; (ISk, TA;) and both are mentioned by Fr. (Ṣ.) And احمرّ قُدُومُهُمْ and احمّ *Their coming drew near*. (Fr, TA.) The Kilábeeyeh says, احمرّ رَحِيلُنَا فَنَحْنُ سَائِرُونَ غَدًا [*Our departure has drawn near, and we are going to-morrow*]: and احمرّ رحيلنا فنحن سائرون اليَوْمَ [Our departure is determined upon, and we are going to-day]; meaning we have determined upon our going to-day. (TA.) = أَحَمَّ لَهُ كَذَا; and أُحِمَّ: see 1, near the end of the paragraph.

5: see 1: = and see also 10.

8. احتمّ *He was*, or *became, anxious, disquieted*, or *grieved*, syn. اهتمّ, (Ṣ, TA,) لَهُ *for him*; as though for one near and dear to him: (TA: [see حَمِيمٌ:]) or *he was*, or *became, anxious, disquieted*, or *grieved, and sleepless*: (Ḥam p. 90:) or *he was*, or *became, anxious, disquieted*, or *grieved, by night*: (Ḳ, and Ḥam ibid.:) اِحْتِمَام differing from اِحْتِمَام in being [often] by day: (Ḥam p. 433:) and *he slept not by reason of anxiety, disquietude*, or *grief*. (Ḳ.) And اِحْتَمَّتِ العَيْنُ *The eye was*, or *became, sleepless, without pain*. (Ḳ.) Also احتمّ لِفُلَانٍ *He was*, or *became, sharp, hasty*, or *irascible, towards such a one*. (TA.)

10. استحمّ *He washed himself with hot water*: (Ṣ, Mṣb, Ḳ: or accord. to some copies of the Ḳ, استحمّ بِالحَمِيمِ has this meaning:) this is the primary signification: (Ṣ:) then applied, (Ṣ, Mṣb,) by reason of frequency of usage, (Mṣb,) to mean *he washed himself with any water*. (Ṣ, Mṣb. [See also 4.]) — *He entered the* حَمَّام [or *hot bath*]: (Mgh, TA:) ↓تحمّم [in this sense] is not of established authority. (Mgh.) — *He sweated*: (Ṣ, Ḳ:) said of a man, (TA,) and of a horse (Ṣ, TA) or similar beast. (TA.)

12: see 1, second sentence.

R. Q. 1. حَمْحَمَ, [inf. n. حَمْحَمَةٌ,] *He* (a horse) *uttered his cry*, [or *neighed*,] *when desiring fodder*; as also ↓تَحَمْحَمَ: (Ṣ:) accord. to Az, حَمْحَمَةٌ is app. a word imitative of the cry of the horse when he desires fodder; or when he sees his master to whom he has been accustomed, and behaves familiarly towards him: (TA:) or it signifies a horse's *uttering a cry with a kind of yearning sound, in order that his master may feel tenderness for him*; as also ↓تَحَمْحُمٌ: (EM p. 250:) or, of a بِرْذَوْن [or hack, or the like,] the *uttering of a cry* [or *neighing*] *such as is not loud*; and of a horse [of good breed], the *uttering of a cry not so loud as the* صَهِيل [or *usual neighing*]: (Lth, TA:) or, of the برذون, the *uttering of a cry when desiring the barley*: (Ḳ,* TA:) and the عِرّ, or عِزّ, [accord. to different copies of the Ḳ, but each is app. a mistranscription, for عِىّ as meaning *faltering of the voice* or *cry*,] of the horse, *when falling*, or *stopping, short in neighing, and seeking self-help* [*to finish it*]; as also ↓تَحَمْحُمٌ: (Ḳ:) and the bull's *uttering a cry with the desire of leaping the cow*. (Az, Ḳ.)

R. Q. 2. تَحَمْحَمَ: see 1, second sentence: = and see also R. Q. 1, in three places.

حَمَرٌ: see حَامِيرٌ, throughout.

حَمْرٌ: see art. حمو.

حَمٌّ, [in the CḲ, erroneously, حُمٌّ,] The *vehemence*, or *intenseneness, of the heat* of the ظَهِيرَة [or midday in summer]. (Ḳ, TA.) You say, أَتَيْتُهُ حَمَّ الظَّهِيرَةِ [*I came to him during the vehemence of the heat of the midday in summer*]. (TA.) — The *main*, or *chief, part* of a thing; (Ḳ;) and so ↓حُمَّةٌ in the phrase حُمَّةُ الحَرِّ [*the main*, or *chief, part of the heat*]. (Ṣ, TA.) — See also حَمِيمَةٌ. — The *remains of the* أَلْيَة [or *tail of a sheep*] *after the melting* [*of the fat*]: n. un. with ة: and *what is melted thereof*: (Ṣ:) or the *part of the* الية *of which one has melted the grease*, (Aṣ, T, Ḳ,) *when no grease remains in it*; (Aṣ, T, TA;) and *of fat*: n. un. with ة: or *what remains of melted fat*: (Ḳ:) accord. to Az, the correct explanation is that of Aṣ: but he adds, I have heard the Arabs call thus *what is melted of the hump of a camel*: and they called the hump الشَّحْمُ. (TA.) — *Property*, or *cattle and the like*; and *goods, commodities*, or *household-furniture and utensils*. (Sh, TA.) = مَا لَهُ سَمٌّ, ما له حَمٌّ ولا سَمٌّ, (Ṣ,) or وَلَا حَمَّ غَيْرُكَ, (Ḳ,) and سَمٌّ ولا حُمٌّ, (Ṣ,) or حُمٌّ ولا سُمٌّ, (Ḳ,) and ↓حُمٌّ ولا سُمٌّ, and حُمٌّ ولا رُمٌّ, and ↓حُمٌّ ولا رُمٌّ, (TA,) *He has no object in his mind except thee*; syn. هَمٌّ: (Ṣ, Ḳ,* TA: [see also art. سمّ:]) or ما له حمّ ولا سمّ, (Ḳ,) or حمّ ولا رمّ, (TA,) means *he has neither little nor much*. (Ḳ, TA.) — And مَا لِي مِنْهُ حَمٌّ, (Ṣ,) or عَنْهُ, (Ḳ,) and ↓حُمٌّ, (Ṣ, Ḳ,) and رَمٌّ, and رُمٌّ, (TA,) *I have not any means*, or *way, of separating myself from it*, or *of avoiding it*. (Ṣ, Ḳ,* TA.)

حُمٌّ: see حَمٌّ, in three places.

حَمَّةٌ *A hot spring*, (IDrd, Ṣ, Mgh, Ḳ,) *by means of which the diseased seek to cure themselves*. (IDrd, Ṣ, Ḳ.) In a trad., (Ṣ, TA,) the learned man (العَالِم) is said to be like the حَمَّة, (Ṣ, Mgh, TA,) to which the distant resort, and which the near neglect. (TA.)

حُمَّةٌ: see حُمَّى: — and see also حَمٌّ. — Also The *vehemence*, and *main force*, of the movements of two armies meeting each other. (TA from a trad.) — The *sharpness* of a spear-head. (TA.) — The *venom*, or *poison*, of the scorpion: (TA:) a dial. var. of حُمَةٌ, (Ḳ,) accord. to IAạr; but others allow not the teshdeed, [and among them J,] and assert the word to be originally حُمْوٌ. (TA.) — *A decreed*, or *predestined, case* of separation: (Ṣ, Ḳ:) and of death; (TA;) as also حِمَامٌ: (Ṣ, Ḳ:) you say حِمَامُ المَوْتِ, and الحِمَامُ alone as in a verse cited voce عَتَبَ [q. v.]: (TA:) the pl. of حُمَّةٌ is حُمَمٌ and حِمَامٌ. (Ḳ.) = *Blackness*; (Ṣ, TA;) the *colour denoted by the epithet* أَحَمّ [q. v.]: (Ṣ, Ḳ:) *a colour between* دُهْمَة [or *blackness*] and كُمْتَة [or *a blackish red*], *inferior* [*in depth*, or *brightness*,] *to what is termed* حُوَّة [app. as meaning *redness inclining to blackness*]. (M, Ḳ.) — The *black sediment of clarified butter*, and *the like, in the bottom of the skin*. (TA.) = Also *i. q.* حُبَّةٌ: so in the phrases فُلَانٌ حُمَّةُ نَفْسِي [*Such a one is the beloved of my soul*] (Az, TA) and هُوَ مِنْ حُمَّةِ نَفْسِي [*He is of the beloved of my soul*]: and the م is said to be a substitute for ب. (TA.) [See also أَحَمّ, which is used as syn. with أَحَبّ.]

حِمَّةٌ: see حَمِيمٌ, in two places. = Also *Death*; or the *decreed term of life*: (Ḳ:) pl. حِمَمٌ. (TA.)

حُمَمٌ *Charcoal*: (Ṣ, Mgh, Ḳ:) or *cold charcoal*: (TA:) or *burnt wood* and *the like*: (Mṣb:) or *charcoal that does not hold together*: (Mṣb in explanation of the n. un. in art. قبس:) and *ashes*: and *anything burnt by fire*: (Ṣ, TA:) n. un. with ة: (Ṣ, Mṣb, Ḳ:) which is tropically applied to *live coals* [or *a live coal*]. (Mṣb.) [Hence] the n. un. is also used as meaning †*Blackness of complexion*. (TA from a trad. of Luḳmán Ibn-'Ád.) And جَارِيَةٌ حُمَمَةٌ means †*A black girl* or *female slave*. (TA. [See also أَحَمّ.])

حَمَامٌ [The *pigeon*, both *wild* and *domestic*, but more properly the former; and sometimes not strictly confined to denote the pigeon-kind:] *a certain wild bird, that does not keep to the houses; well-known*: (ISd, Ḳ:) or *any collared*, or *ringed, bird*; (Ṣ, Mṣb, Ḳ;) so with the Arabs; *such as the* فَوَاخِت *and the* قَمَارِيّ *and* سَاقُ حُرّ *and the* قَطَا *and the* وَرَاشِين *and the like*, (Ṣ, Mṣb,) and the *domestic* [*pigeons*] (الدَّوَاجِن), also, (El-Umawee, Ṣ, Mṣb,) that are taken into houses for the purpose of producing their young ones; (El-Umawee, Ṣ;) to which last alone the term is applied by the vulgar: accord. to Ks, it is the *wild* [*species*]; and the يَمَام is that which keeps to the houses: accord. to Aṣ, the latter is the حَمَام وَحْشِيّ [or *wild pigeon*]; *a species of the birds of the desert*: (Ṣ, Mṣb:) or, accord. to Esh-Sháfi'ee, حَمَام signifies *any kind of bird that drinks in the manner denoted by the verb* عَبّ, [i. e. *continuously*,] *and coos; including the* قَمَارِيّ *and* وَرَاشِين *and* فَوَاخِت; *whether it be, or be not, collared*, or *ringed; domestic* or *wild*: (Az, TA:) *the flesh*

thereof strengthens the venereal faculty, and increases the seminal fluid and the blood; the putting it, cut open while alive, upon the place stung by a scorpion, is a proved cure; and the blood stops bleeding from the nose: (K:) the n. un. is with ة; (S, Msb;) which is applied to the male and the female: (S, Msb, K:) and in like manner, حَمَامٌ, because the ة is added to restrict to unity, not to make fem.: (S:) but to distinguish the masc., you may say, رَأَيْتُ حَمَامًا عَلَى حَمَامَةٍ, i. e. *I saw a male* [*pigeon*] *upon a female* [*pigeon*]: (Zj, Msb:) accord. to ISd and the K, however, حَمَامٌ should not be applied to the [single] male: (TA:) in a verse of Ḥomeyd Ibn-Thowr, cited voce حُرٌّ, by the n. un. is meant *a* قُمْرِيَّة: the pl. of حمامة is حَمَامٌ, (S,) [or rather this is the coll. gen. n.,] and حَمَائِمُ (S, K) and حَمَامَاتٌ: (S:) and sometimes حَمَامٌ is used as a sing.: [so in an ex. above: and] Jirán-el-'Owd says,

* وَذَكَّرَنِى الصِّبَا بَعْدَ التَّنَائِى *

* حَمَامَةُ أَيْكَةٍ تَدْعُو حَمَامَا *

[*And a female pigeon of a thicket, calling a male pigeon, reminded me of youth, after estrangement*]: a poet also says,

* حَمَامَا قَفْرَةٍ وَقَعَا فَطَارَا *

[*Two pigeons of a desert tract alighted and flew away*]: and El-Umawee cites, as an ex. of حَمَام applied to the domestic [pigeons],

* قَوَاطِنًا مَكَّةَ مِنْ وُرْقِ الحَمَى *

[*Inhabiting Mekkeh, of the pigeons of a white colour inclining to black*]; by الحمى [or rather it should be written الحَمَا] meaning الحَمَام. (S.)

حُمَامٌ The *fever* (حُمَّى) *of camels*; (S;) as also ▼ حُمَّاءُ: (TA:) or *of all beasts*, (K, TA,) *including camels*: (TA:) accord. to ISh, when camels eat date-stones, [which are often given to them as food,] they are [sometimes] affected with حُمَام and قُمَاح; the former of which is *a heat affecting the skin, until the body is smeared with mud, or clay, in consequence of which they forsake the abundant herbage, and their fat goes away; and it continues in them a month, and then passes away.* (Az, TA.) — حُمَامُ قُرٍّ *The disease termed* مُومٌ, *which affects men.* (TA.) — See also حَمِيمٌ. = *A noble chief, or lord:* (K:) thought by Az to be originally هُمَامٌ. (TA.)

حَمَامٌ: see its syn. حُمَّةٌ; of which it is also a pl. (K.)

حَمِيمٌ The قَيْظ [or *summer*: or the *most vehement heat of summer, from the auroral rising of the Pleiades* (*at the epoch of the Flight about the 13th of May O.S.*) *to the auroral rising of Canopus* (*at the same period about the 4th of August O.S.*): or *vehemence of heat*]: (S, K:) or *a period of about twenty nights, commencing at the* [*auroral*] *rising of* الدَّبَرَان [*at the epoch of the Flight about the 26th of May O.S.*]. (AZ, T voce نَوْءٌ.) — *Live coals with which one fumigates.* (IAar, Sh.) — *Hot water*; (T, S, ISd, Mgh, Msb, K;) as also ▼ حَمِيمَةٌ: (S, ISd, K:) or so ▼ مَاءٌ حَمِيمٌ: (Msb:) pl. حَمَائِمُ; (K;) i. e. pl. of حَمِيمٌ, accord. to IAar; but accord. to ISd, of حَمِيمَةٌ. (TA.) — And *Cold water:* (K:) or *cold*, applied to water: so, accord. to IAar, in the saying of a poet,

* وَسَاغَ لِىَ الشَّرَابُ وَكُنْتُ قِدْمًا *

* أَكَادُ أَغَصُّ بِالمَآءِ الحَمِيمِ *

[*And wine has become easy to swallow to me, whereas I used, in old time, nearly to be choked with cold water*]: (Az, TA:) thus bearing two contr. significations. (Az, K.) — The *rain that comes in the time of vehement heat;* (S;) or *after the heat has become vehement,* (M, K,) because it is hot; (M;) or *in the* صَيْف [or *summer*], *when the ground is hot.* (TA.) — ‡ *Sweat;* (Az, S, A, K;) as also ▼ حِمَّةٌ: (Az, A, K:) and ▼ حُمَامٌ is said to signify the *sweat of horses.* (Ḥam p. 92.) One says, (to a person who has been in the bath, A, TA,) طَابَ حَمِيمُكَ and ▼ طَابَتْ حِمَّتُكَ, meaning *May thy sweat be good, or pleasant;* (Az, A, K;) and consequently, *may God make thy body sound, or healthy:* (A, TA:) or the former may mean as above, or *may thy bathing be good, or pleasant:* (IB:) one should not say, ▼ طَابَ حَمَّامُكَ, (K, TA,) though MF defends it. (TA.) = *A relation,* (Lth, S, K,) *for whose case one is anxious or solicitous,* (S,) or *whom one loves and by whom one is beloved:* (Lth, K:) or *an affectionate, or a compassionate, relation, who is sharp, or hasty, to protect his kinsfolk:* or *an object of love; a person beloved:* (TA:) or a man's *brother;* his *friend,* or *true friend;* because anxious, or solicitous, for him: (Ḥam p. 90:) and ▼ مُحِمٌّ signifies the same: the pl. [of حميم] is أَحِمَّآءُ: and sometimes حَمِيمٌ is used as a pl., and as fem.; (K;) as well as sing. and masc. (TA.) — الحَمِيمُ بِالحَاجَةِ *He who devotes himself to obtain the object of want; who is solicitous for it.* (TA.) A poet says,

* وَلَا يُدْرِكُ الحَاجَاتِ إِلَّا حَمِيمُهَا *

[*And none will attain the objects of want but he who devotes himself to obtain them; who is solicitous for them*]. (IAar, TA.)

حَمَامَةٌ n. un. of حَمَامٌ [q. v.]. (S, Msb.) — [Hence, app.,] † *A woman:* or a *beautiful* woman. (K, TA. [In the CK, only the latter.]) = The *middle* of the breast or chest. (K, TA.) The قَصّ [or *breast*, or *head of the breast*, or *pit at the head of the breast*, or *middle of the breast*, or the *sternum*,] of a horse. (K.) The *callous protuberance upon the breast* of a camel. (K.) — The *sheave of the pulley of a bucket.* (K.) — The *ring of a door.* (K.) — The *clean court* of a قَصْر [or palace, &c.]. (K.) = See also the next paragraph.

حَمِيمَةٌ: see حَمِيمٌ. — Also *Heated milk.* (K.) = Also, (S, K,) as well as ▼ حُمَّةٌ, (K, TA, [in the CK, erroneously, حُمَّ,]) sing. of حَمَائِمُ signifying ‡ *Such as are held in high estimation, precious,* or *excellent,* or the *choice,* or *best,* (S, K, TA,) of cattle or other property, (S,) or of camels: (K:) and accord. to Kr, the sing. is used as a pl. in this sense: (ISd, TA:) ▼ حَمَامَةٌ, likewise, signifies the *choice,* or *best,* of cattle or other property; and so ▼ حَامَّةٌ, of camels: (K:) or you say إِبِلٌ حَامَّةٌ, meaning *excellent,* or *choice, camels.* (S.)

حُمَيْمَةٌ; accord. to the K, حُمَيْمَاتٌ, but this is the pl.; (TA;) *A live coal;* syn. جَمْرَةٌ: (K, TA:) or *redness;* syn. حُمْرَةٌ: (CK, and so in a MS. copy of the K:) [in Freytag's Lex., the pl. is explained as meaning *redness* of the skin; and so ▼ حُمَامَى.]

حُمَامَى: see what next precedes.

حُمَامِىٌّ *One who flies pigeons* (حَمَام), *and sends them* [*as carriers of letters*] *to various towns* or *countries.* (TA.)

حُمَّى, (S, K, &c.,) a subst. from حُمَّ, (Lḥ, L, K,) imperfectly decl., because of the fem. alif [which terminates it], (Msb,) *A fever; a disease by which the body becomes hot:* from الحَمِيمُ: said to be so called because of the excessive heat; whence the trad., الحُمَّى مِنْ فَيْحِ جَهَنَّمَ [*Fever is from the exhalation of Hell*]: or because of the sweat that occurs in it: or because it is of the signs of الحِمَام [i. e. the decreed, or predestined, case of death]; for they say, الحُمَّى رَائِدُ المَوْتِ [*Fever is the messenger that precedes death*], or بَرِيدُ المَوْتِ [*the messenger of death*], or بَابُ المَوْتِ [*the gate of death*]: (TA:) and ▼ حُمَّةٌ signifies the same: (K, TA:) pl. of the former حُمَّيَاتٌ. (Msb.)

حُمَّاءُ: see حُمَامٌ.

حَمَّامٌ [*A hot bath;*] *a certain structure,* (S,) *well known;* (Msb;) so called because it occasions sweating, or because of the hot water that is in it; accord. to ISd, derived from الحَمِيمُ; (TA;) *i. q.* دَيْمَاسٌ: (K:) of the masc. gender, (Mgh, K,) and fem. also, (Mgh,) generally the latter; (Msb;) but some say that it is a mistake to make it fem., (MF, TA,) though IB cites a verse in which a fem. pronoun is asserted to refer to a حمّام: (TA:) pl. حَمَّامَاتٌ; (S, Mgh, K;) accord. to Sb, [not because the sing. is fem., but] because, though masc., it has no broken pl. (TA.) See also حَمِيمٌ.

حَمَّامِىٌّ The *owner* [or *keeper*] *of a* حَمَّام [or *hot bath*]. (Mgh.)

حُمْحُمٌ: see أَحَمُّ.

حِمْحِمٌ: see أَحَمُّ, in two places.

حَامَّةٌ The خَاصَّة [or *particular,* or *special, friends,* or *familiars*], (S, K,) consisting of the *family and children* (K) *and relations,* (TA,) of a man. (K.) You say, كَيْفَ الحَامَّةُ وَالعَامَّةُ [*How are the particular,* or *special, friends,* &c., *and the common people?*]. (S.) And هٰؤُلَآءِ حَامَّةُ الرَّجُلِ *These are the relations of the man.* (Lth, S.) [See حُمَّةٌ, and أَحَمُّ.] — See also حَمِيمَةٌ. — Also

i. q. عَامَّةٌ. (K.) [It would seem that this signification might have been assigned to it in consequence of a misunderstanding of the words in the S, وَالحَامَّةُ الخَاصَّةُ يُقَالُ كَيْفَ الحَامَّةُ وَالعَامَّةُ: but accord. to the TK, one says, جَاؤُوا حَامَّةً, meaning عَامَّةً, i. e. *They came generally*, or *universally*.]

آلُ حَامِيمَ and ذَوَاتُ حَامِيمَ, (K,) or آلُ حٰمٓ and ذَوَاتُ حٰمٓ, (S,) آل being prefixed in this case in like manner as in آلُ فُلَانٍ, (Fr, S,) *Certain chapters of the Ḳur-án* (S, K) *commencing with* حاميم [or حٰمٓ], (K,) [namely, *the fortieth and six following chapters*,] *called by Ibn-Mes'ood* دِيبَاجُ القُرْآنِ: (S:) one should not say حَوَامِيم: (K:) this is vulgar: (S:) but it occurs in poetry. (S, K.) — Also, (K,) accord. to I'Ab, حٰمٓ is *One of the names of God*; (Mgh;) or it is *the most great name of God*; (K;) occurring in a trad., in which it is said, إِنْ بُيِّتْتُمْ فَقُولُوا حٰمٓ لَا يُنْصَرُونَ, meaning *If ye be attacked by night, say ye* حٰمٓ; and when ye say this, *they shall not be made victorious*: (Mgh:) or the meaning is, [*say ye*] *O God, they shall not be made victorious*; not being an imprecation; for were it so, it would be لَا يُنْصَرُوا: (IAth, TA:) or it is an oath; (Mgh, K;) and the meaning of the trad. is, [say ye] *By God, they shall not be made victorious*: but حٰمٓ is not among the numbered names of God: it has therefore been deemed preferable to understand it as here meaning the seven chapters of the Ḳur-án commencing therewith: (Mgh:) or it is *an abbreviation of* الرَّحْمٰنُ, wanting the letters الرن to complete it: (Zj, K:) or, as some say, it means [حُمَّ مَا هُوَ كَائِنٌ, i. e.] قُضِيَ مَا هُوَ كَائِنٌ [*What is taking place has been decreed*]. (Az, TA.) It is imperfectly decl. because determinate and of the fem. gender; or because it is of a foreign measure, like قَابِيلُ and هَابِيلُ, (Ksh, Bḍ,) and determinate. (Ksh.)

أَحَمُّ *Black*; (S, K;) applied to anything; as also يَحْمُومٌ, (K,) and حِمْحِمٌ, (Aṣ, K,) or this signifies *intensely black*, (S,) and حُمْحُمٌ, (K,) which IB explains as *a black hue of dye*: (TA:) [the fem. of the first is حَمَّآءُ: and the pl. حُمٌّ: and] the pl. of the second is يَحَامِيمُ, and by poetic license يَحَامِمُ. (Sb, TA.) You say, رَجُلٌ أَحَمُّ *A black man*. (S.) And رَجُلٌ أَحَمُّ المُقْلَتَيْنِ *A man having black eyes*. (TA.) And كُمَيْتٌ أَحَمُّ [*A blackish bay* horse]: pl. كُمْتٌ حُمٌّ; which are the strongest of horses in skin and hoofs. (S.) And شَاةٌ حِمْحِمٌ *A black sheep* or *goat*. (TA.) And لَيْلٌ أَحَمُّ *Black night*. (TA.) — [Hence,] الحَمَّآءُ The *anus* (سَافِلَة, S, or اِسْت, K) of a human being: (S:) pl. حُمٌّ. (S, K.) — And أَحَمُّ *An arrow before it has been furnished with feathers and a head*; syn. قِدْحٌ. (K.) — حَمَّآءُ applied to a lip (شَفَة) and to a gum (لِثَة) means *Of a colour between* دُهْمَة *and* كُمْتَة. (M, TA. [See حُمَّة.]) — Accord. to some, (TA,) أَحَمُّ also signifies *White*: thus having two contr. meanings. (K, TA.) — Also A *more*, or *most*, *particular*, or *special, and beloved*, friend or the like. (Az, TA. [See حُمَّة, and حَمِيمٌ, and عَامَّةٌ.])

مُحِمٌّ: see مَحَمَّةٌ: — and see also حَمِيمٌ.

مِحَمٌّ *i. q.* قُمْقُمَةٌ; (Mgh, Mṣb;) i. e. *A vessel of copper* [or *brass*], *in which water is heated*, (KL, and Mṣb in art. قمر,) *having a long and narrow neck*: (KL:) or *a small* قُمْقُم [here meaning the same as قُمْقُمَة], *in which water is heated*. (S.)

مَحَمَّةٌ, applied to food [&c.], (TA,) Any *cause of fever*; or *a thing from the eating of which one is affected with fever*: (K,* TA:) such, for instance, the eating of fresh ripe dates is said to be. (TA.) And أَرْضٌ مَحَمَّةٌ (S, M, K) and مُحِمَّةٌ, (M, K,) mentioned by AAF, but not known by the lexicologists except as agreeable with analogy, [see its verb, 4,] (M, TA,) *A land in which is fever*: (S, K:) or *in which is much fever*. (K.)

مَحْمُومٌ *Fevered*, or *affected with fever*, or *sick of a fever*. (S, Mgh, Mṣb, K.) — Applied to water, *like* مَنْمُومٌ [q. v.]. (Az, TA.) — *Decreed*, or *appointed*. (S, TA.)

مُحَامٌّ *Keeping constantly, firmly, steadily, steadfastly*, or *fixedly*, عَلَى أَمْرٍ *to an affair*. (AZ, K.*)

مُسْتَحَمٌّ, (TA,) or مُسْتَحَمَّةٌ, (Mgh,) *A place in which one washes with hot water*. (Mgh,* TA.)

يَحْمُومٌ: see أَحَمُّ, in two places. — Also *Smoke*: (S, M, K:) or *black smoke*: (Bḍ in lvi. 42:) or *intensely black smoke*. (Jel ibid. and TA.) — *A black mountain*: (K:) or *a certain black mountain in Hell*. (TA.) — The *canopy*, or *awning, that is extended over the people of Hell*: so, as some say, in the Ḳur lvi. 42. (TA.) — *A certain bird*: (K:) so called because of the blackness of its wings. (TA.) — نَبْتٌ يَحْمُومٌ *A plant*, or *herbage, green, full of moisture, and black*. (TA.)

حمأ

1. حَمَأَ البِئْرَ, (S, K,) aor. ـَ, (K,) inf. n. حَمْءٌ, (S,) *He cleansed the well of its* حَمْأَة [or *black, fetid mud*]. (S, K.) In the T, this signification is assigned to احمأ البئر; and the signification assigned below to the latter is given to حمأ: but Aṣ says that he does not find this authorized by usage. (TA.) — حَمِئَ, aor. ـَ, inf. n. حَمْءٌ and حَمَأٌ, *It* (water) *was*, or *became, mixed with black, fetid mud, and so rendered turbid*, (K, TA,) *and altered in odour*. (TA.) And حَمِئَتِ البِئْرُ, inf. n. حَمَأٌ, *The well had in it black* [*fetid*] *mud* (S, Mṣb) *in abundance*: (S:) and the like is also said of a spring. (TA.) — حَمِئَ عَلَيْهِ *He was angry with him*; (El-Umawee, S, K;) as also حَمِيَ. (Lḥ, TA.)

4. احمأ البِئْرَ, (ISk, S, K,) inf. n. إِحْمَآءٌ, (ISk, S,) *He threw* حَمْأَة [or *black, fetid mud*] *into the well*. (ISk, S, K.) — See also 1.

حَمْءٌ and حَمْ and حَمٗو [only used as a prefixed n. governing the gen. case (see حَمْ in art. حمو)] and حَمًا (S, Mṣb, K) and حَمَأٌ (K) A woman's *husband's father*; (IF, Mṣb, K;) and a man's *wife's father*: (IF, Mṣb:) or a man's *wife's father* or *wife's brother* or *wife's paternal uncle*: (M, Mṣb:) or *any one of* a woman's *husband's* [*male*] *relations*, (S, O, K,) as the *brother* and the *father* (S, O) and the *paternal uncle*; (O, TA;) and *of* a man's *wife's relations*: (K:) pl. أَحْمَآءٌ: (S, K:) the fem. is حَمَاةٌ. (TA.) — See also حَمَأَةٌ.

حَمَأٌ: see حَمْءٌ: — and see also what next follows.

حَمْأَةٌ (S, Mṣb, K) and حَمَأٌ, (S, K,) but accord. to some, the latter is the pl. [or rather quasi-pl. n.] of the former; and sometimes, by poetic license, it is written حَمْءٌ; (TA;) *Black mud*: (S, Mṣb:) or *black fetid mud*. (K.) — Also, the former, *A certain plant*, (K,) *that grows in Nejd, in the sands, and in plain*, or *soft, land*. (TA.)

حَمِئُ العَيْنِ A man *of an evil eye*, (Fr, K,) *who injures with his eye him whom he sees and admires*: no verb belonging to it has been heard. (Fr, TA.) — حَمِئَةٌ A well (بِئْر) or a spring (عَيْن) *foul with black, fetid mud*. (TA.)

حمد

1. حَمِدَهُ, aor. ـَ, inf. n. حَمْدٌ (S, L, Mṣb, K) and مَحْمَدٌ and مَحْمِدٌ (L, K) and مَحْمَدَةٌ (S, L, K) and مَحْمِدَةٌ; (L, K, and so in a copy of the S;) the last of these inf. ns. [and the third also] extr.; (L;) or the last is an inf. n. and the last but one signifies "a praiseworthy quality," or "a quality for which one is praised;" (El-Fenáree, MF;) or the last may be a simple subst.; (Ḥar p. 392;) *He praised, eulogized*, or *commended, him; spoke well of him; mentioned him with approbation*; (Akh, S, L, Mṣb;) عَلَى كَذَا *for such a thing*; (L, Mṣb;) *contr. of* ذَمَّهُ: (S, L:) accord. to IAmb, formed by transposition from مَدَحَ: (marginal note in a copy of the MS:) but it is of less common application than the latter verb; (Mṣb in art. مدح;) signifying *he praised him*, &c., *for something depending on his* (the latter's) *own will*: thus, the describing a pearl as clear is not حَمْدٌ, but it is مَدْحٌ: (Kull p. 150:) or *i. q.* شَكَرَهُ: (Lḥ, K:) but it differs [sometimes] from this; (Mṣb;) for شُكْرٌ is only on account of favour received; whereas حَمْدٌ is sometimes because of favour received, (Th, Az, Mṣb,) and sometimes from other causes; (Th;) [and thus] the latter is of more common application than the former; (S;) therefore you do not say, شَكَرْتُهُ عَلَى شَجَاعَتِهِ; but you say, حَمِدْتُهُ على شجاعته *I praised him*, &c., *for his courage*. (Mṣb.) حمد also implies admiration: and it implies the magnifying, or honouring, of the object thereof; and lowliness, humility, or submissiveness, in the person who offers it; as in the saying of the afflicted, الحَمْدُ للهِ *Praise be to God*; since in this case there is no worldly blessing, favour, or

benefit. (Mṣb.) This last phrase is generally pronounced as it is written above: but some of the Arabs are related to have pronounced it الحَمْدَ للهِ, putting the former word in the accus. case as the absolute complement of the verb أَحْمَدُ understood: and others, الحَمْدِ للهِ; assimilating the final vowel of the former word to the vowel immediately following it: and others, الحَمْدُ للهِ; assimilating the first vowel in لله to the vowel immediately preceding it: Zj, however, disapproves of the latter two modes of pronouncing it: some of them also said, بَدَأْتُ بِالحَمْدُ للهِ, meaning *I began with* the saying *Praise be to God.* (L.) [See also حَمْدٌ below.] You say, أَحْمَدُ إِلَيْكَ اللهَ *I praise God* (Az, A,* L, Ḳ) *to thee*, or *in thy presence*: (L:) or *with thee*: (Kh, Az:) or *I praise to thee God's benefits, and his blessings*, or *favours*; or *I praise to thee God's blessings*, or *favours, and discourse to thee of them.* (L.) And حَمِدَ لَهُ أَمْرًا ‡ *He approved of a thing for him.* (L, Ḳ.*) And حَمِدَ إِلَيْهِ أَمْرًا ‡ *He approved of a thing for him, and commanded*, or *enjoined, him to do it.* (L.) And جَاوَرْتُهُ فَمَا حَمِدْتُ جِوَارَهُ ‡ [*I became his neighbour, and did not approve of being so*]. (A.) See also 4. — Also, (aor. and inf. n. as above in the beginning of this art., Ḳ,) *He recompensed*, or *requited, him: he gave him*, or *paid him, his due.* (L, Ḳ.) = حَمِدَ عَلَيْهِ, aor. ـَ, (L, Ḳ,*) inf. n. حَمَدٌ, (TA,) *He was angry with him.* (L, Ḳ.)

2. حمّد, inf. n. تَحْمِيدٌ, has a more intensive signification than حَمِدَ; (Ṣ;) [*He declared the praises of* God: or] *he praised* God *much, with good forms of praise* (بِالمَحَامِدِ الحَسَنَةِ): (T, L:) or *repeatedly*; or *time after time.* (L, Ḳ.) تحميد [used as a simple subst.] has a pl., namely, تَحَامِيدُ. (A.) [See an ex. voce خَاتَمٌ, in the latter part of the paragraph.]

4. احمد *He* (a man, Ṣ) *came to a state*, or *result, such as was praised*, or *commended*, or *approved*; properly, *his affair*, or *case, came to such a state* or *result*: (Ṣ, L, Ḳ:) or (so in the Ḳ, but in the L "and") *he did*, or *said, that for which he should be praised*, or *commended*; or *that which was praiseworthy*, or *commendable*; (A, L, Ḳ;*) *contr. of* أَذَمَّ. (A.) And احمد أَمْرُهُ † *His affair*, or *case, was*, or *became, praiseworthy*, or *approvable, in his estimation*: (Ḳ:) or احمد أَمْرَهُ (as in the L) *he esteemed his affair*, or *case, praiseworthy*, or *approvable.* (L [agreeably with what next follows].) = احمدهُ *He found him* (a man, A, L) [or *it*] *to be such as is praised, commended*, or *approved*; or *praiseworthy, commendable*, or *approvable*; (Ṣ, A, L, Mṣb;) *contr. of* أَذَمَّهُ: (TA in art. ذم:) *he made it manifest that he was worthy of praise, eulogy, commendation*, or *approbation*: (L:) *he approved of his action*, and *his course of conduct*, or *his tenet* or *tenets, and did not expose it*, or *them, to others.* (Ḳ.) And أَحْمَدْتُ صَنِيعَهُ ‡ [*I found his action to be praiseworthy*, or *commendable*, or *approvable*]. (A.) And احمد الأَرْضَ ‡ *He approved the land as a dwelling-place*: (A:) or *he found the land to be such as is praised, commended*, or *approved*; as also حَمِدَهَا; (L, Ḳ;) but the former verb is the more chaste in this sense. (L.) And احمد مَوْضِعًا ‡ *He found a place to be such as is praised, commended*, or *approved, and convenient*, or *suitable, so that he approved it as a dwelling-place*, or *for its pasture.* (Ṣ, L.)

5. تحمّد *He affected*, or *made a show of*, (تَكَلَّفَ,) *praise.* (A.) You say, وَجَدْتُهُ مُتَحَمِّدًا مُتَشَكِّرًا [*I found him affecting*, or *making a show of, praise and thanks*]. (A.) — *He praised himself.* (KL.) [Golius assigns this meaning to احتمد, as on the authority of the KL; but it is not assigned to this verb in my copy of the KL.] — فُلَانٌ يَتَحَمَّدُ النَّاسَ [app. a slight mistranscription, for لِلنَّاسِ, *i. q.* إِلَى النَّاسِ, as in an ex. in the next sentence but one,] *Such a one pretends to men*, or *shows them, that he is praiseworthy, for his liberality.* (L.) — تحمّد عَلَيْهِ *He reproached him for a favour*, or *benefit, which he* (the former) *had bestowed*, or *conferred*; or *recounted his gifts*, or *actions, to him*; syn. امْتَنَّ. (Ṣ, L, Ḳ.) One says, مَنْ أَنْفَقَ مَالَهُ عَلَى نَفْسِهِ فَلَا يَتَحَمَّدْ بِهِ عَلَى النَّاسِ [*Whoso expends his property upon himself, he shall not reproach men therewith as for favours*, or *benefits, bestowed*]: (Ṣ, A:) or فلا يتحمّد به إِلَى النَّاسِ [*he shall not pretend to men that he is praiseworthy on account of it*]: a prov., meaning that a man is not praised for his beneficence to himself, but for his beneficence to others. (L.)

6. تحامدوا ‡ [*They praised*, or *commended*, a thing, *one to another*]. You say, الرُّعَاةُ يَتَحَامَدُونَ الكَلَأَ ‡ [*The pastors praise*, or *commend, one to another, the herbage*]. (A.)

8. احتمد: see 5. = Said of heat, [*It burned*, or *burned fiercely*; or *was*, or *became, vehement*:] formed by transposition from احتدم. (Ṣ.)

10. اسْتَحْمِدِ اللهَ إِلَى خَلْقِهِ بِإِحْسَانِهِ إِلَيْهِمْ وإِنْعَامِهِ عَلَيْهِمْ [so I find it written, as though meaning *Demand thou, of his creatures, the praising of God, by reason of his beneficence to them, and his bounty to them*: but I think that we should read اسْتَحْمَدَ اللهُ, and that the meaning is, *God hath demanded praise of his creatures by his beneficence*, &c.]. (A.)

حَمْدٌ *Praise, eulogy*, or *commendation*; &c. (Ṣ, &c. [For further explanations of this word, and respecting the phrase الحَمْدُ للهِ and its variations, see 1: and see also شُكْرٌ.]) سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ, said by a person praying, means [*I extol*, or *celebrate*, or *declare, thy remoteness*, or *freedom, from every impurity*, or *imperfection*, &c., *O God*, (see art. سبح,)] *and I begin with praising Thee*; أَبْتَدِئُ being understood: (Az, L, Mṣb:) or by بحمدك is meant الحَمْدُ لَكَ *praise be to Thee*: and nearly the same is said in explanation of the phrase in the Ḳur [ii. 28], نُسَبِّحُ بِحَمْدِكَ, that by بحمدك is meant حَامِدِينَ لَكَ: [see, again, art. سبح:] or by the expression وبحمدك is meant, accord. to Aboo-'Othmán El-Mázinee, *and by praising Thee I extol thy remoteness*, or *freedom, from every impurity*, &c.; سَبَّحْتُكَ being understood: or the و is redundant, as it is in the phrase, رَبَّنَا وَلَكَ الحَمْدُ [*O our Lord, praise be to Thee*], in which the و is sometimes omitted: or, accord. to Aboo-'Amr Ibn-El-'Alà, the و is corroborative, as in the phrase, وَهُوَ لَكَ, for هُوَ لَكَ. (Mṣb.) لِوَاءُ الحَمْدِ بِيَدِي يَوْمَ القِيَامَةِ [*The standard of praise shall be in my hand on the day of resurrection* (said by Mohammad)] means that he shall be singularly distinguished by praise, or praising, on that day. (L.) — See حَمَادِ: — and حَمَادَاكَ. = See also حَمِيدٌ. = It is also said to signify The *young one of the kind of bird called* قَطًا: so in the prov.,

* حَمْدُ قَطَاةٍ يَسْتَمِي الأَرَانِبَ *

A young one of a kaṭà desires to make the hares its prey: applied to a weak man who desires to insnare a strong one. (Meyd, TA.) = See also what next follows.

حَمَدَةٌ The *sound of the flaming*, or *blazing*, of fire; (Ṣ, Ḳ;) as also حَدَمَةٌ [from which it is formed by transposition: see 8: and حَمْدٌ app. signifies the same: see حَدْمٌ]. (TA.)

حُمَدَةٌ: see حَمَّادٌ.

حَمَادِ لَهُ *Praise*, and *thanks, be to him*: (Ṣ, L, Ḳ:) i. e., to such a one: (Ṣ, L:) *contr. of* جَمَادِ لَهُ [q. v.]. (Ṣ and A in art. جمد.) حَمَادِ is indecl., with kesr for its termination, because it deviates from its original, which is the inf. n. [الحَمْدُ]: (Ṣ, L:) [i. e.,] it is [a quasi-inf. n., (see اِسْمُ مَصْدَرٍ in art. صدر,) being] a proper name for المَحْمَدَةُ [as syn. with الحَمْدُ]. (Sharḥ Shudhoor edh-Dhahab.)

حَمُودٌ: see what next follows.

حَمِيدٌ and مَحْمُودٌ and حَمُودٌ (Ṣ, A, L, Ḳ) and (as in copies of the Ḳ, but this seems to be an intensive epithet,) *Praised, eulogized*, or *commended; spoken well of; mentioned with approbation; approved; such as is praised*, &c.; *praiseworthy, laudable; commendable*, or *approvable*: (Ṣ, L, Ḳ: [in which, as well as in numberless exs., all these significations are clearly indicated, though not so clearly explained; the Arabic words to which they apply exactly agreeing with the Latin "laudatus," which means both "praised" and "praiseworthy:"]) the fem. of the first is with ة, (L, Ḳ,) because the signification, though properly that of a pass. part. n., nearly agrees with that of an act. part. n.: (L:) you say, هِيَ حَمِيدَةٌ *She is praised*, &c.; and] أَفْعَالُهُ حَمِيدَةٌ ‡ [*His actions are praised*, &c.]. (A.) حَمْدٌ, also, [originally an inf. n., like its contr. ذَمٌّ,] used as an epithet applied to a man, is *syn. with* مَحْمُودٌ; (Ḳ;) and as an epithet applied to a woman, *syn. with* مَحْمُودَةٌ, (TA,) as is also حَمْدَةٌ: (Ḳ, TA:) and you likewise say مَنْزِلٌ حَمْدٌ (Ḳ) and مَنْزِلَةٌ حَمْدَةٌ (Lḥ) † *A place where one alights, sojourns*, or *abides, such as is praised*, or *approved*, (Ḳ, TA,) and *convenient*, or *suitable.*

(TA.) الحَمِيدُ, meaning *He who is praised*, or *praiseworthy, in every case*, is an epithet applied to God; one of the names termed الأَسْمَآءُ الحُسْنَى. (L.) المَقَامُ المَحْمُودُ [mentioned in the Ḳur xvii. 81] means †*The station in which its occupant shall be praised* by all creatures [on the day of resurrection] because of his being quickly reckoned with, and relieved from long standing: or it is the station of the intercessor. (L.)

حُمَادَاكَ أَنْ تَفْعَلَ كَذَا (Ṣ, L, Ḳ*) and حَمْدُكَ (L) *The utmost of thy power*, or *of thine ability*, [or *the utmost of thy praiseworthy actions*, (see an ex. of the pl. in what follows,) *will be*] *thy doing such a thing*; syn. مَبْلَغُ جَهْدِكَ, (L,) or قُصَارَاكَ, (Ṣ, L,) and غَايَتُكَ: (Ṣ, L, Ḳ:) and in like manner, حُمَادَى *The utmost of my power*, &c. (Ḳ.) حُمَادَيَاتُ النِّسَآءِ غَضُّ الطَّرْفِ, said by Umm-Selemeh, means *The utmost of the praiseworthy qualities of women is the lowering of the eye*. (L.)

حَمَّادٌ (TA) and حُمَدَةٌ (A, Ḳ) A man (TA) *who praises* things *much*; *a great*, or *frequent, praiser*: (A, Ḳ, TA:) or the latter, a man *who praises* things *much and extravagantly*. (Ṣ.) You say, إِنَّهُ لَحَمَّادٌ لِلّٰهِ *Verily he is one who praises God much*, or *repeatedly*, or *time after time*. (L, Ḳ.)

العَوْدُ أَحْمَدُ is a prov., (Ṣ,) meaning †*Repetition is more attributive of praise* (أَكْثَرُ حَمْدًا): (Ṣ, A, Ḳ:) for generally you do not desire to return to a thing save after experience, or knowledge, [and approbation,] thereof: [the act of returning, therefore, implies praise:] or the meaning is, when one begins a kind act, he attracts praise to himself; and *when one repeats, he gains more praise for himself*: or احمد is from the pass. part. n., and the meaning is, the beginning is praised, or praiseworthy; and *repetition is more deserving of being praised*. (Ḳ.) [See Freytag's Arab. Prov. ii. 130.]

مَحْمَدَةٌ (Ṣ, Mgh) and مَحْمِدَةٌ (Mgh) †[*A cause of praise, commendation*, or *approval; a praiseworthy, commendable*, or *approvable, quality* or *action*;] *a thing for which one is*, or *is to be, praised, commended*, or *approved*: (Mgh:) [see 1, first sentence:] *contr. of* مَذَمَّةٌ: (Ṣ:) [pl. مَحَامِدُ.] You say, هٰذَا طَعَامٌ لَيْسَتْ عِنْدَهُ مَحْمِدَةٌ, with kesr to the second م, †[*This is food in which is no approvable quality;*] *the eating of which is not approved*. (A.) — [The pl.] مَحَامِدُ signifies [also] †*Forms of praise*. (Mṣb in art. جمع; &c.) [See 2.]

مُحَمَّدٌ A man *praised much*, or *repeatedly*, or *time after time*: (L, Ḳ:) *endowed with many praiseworthy qualities*. (Ṣ, L.)

مَحْمُودٌ: see حَمِيدٌ, in two places.

يَوْمٌ مُحْتَمِدٌ *A day intensely*, or *vehemently, hot*: (Ḳ:) as also مُحْتَدِمٌ [from which it is formed by transposition: see 8]. (TA.)

مُتَحَمِّدٌ: see 5.

حمدل

Q. 1. حَمْدَلَ, (Mṣb and TA in art. بسمل,) inf. n. حَمْدَلَةٌ, (Ḳ,) *He said* الحَمْدُ لِلّٰهِ: (Ḳ, and Mṣb and TA ubi suprà:) a word of the kind termed مَنْحُوتٌ. (TA.)

حمر

1. حَمَرَ, (Ṣ, Ḳ,) aor. ـَ, (Ṣ,) inf. n. حَمْرٌ, (TA,) *He pared* a thong; *stripped* it *of its superficial part*: (Ṣ, Ḳ:) or *he* (a sewer of leather or of skins) *pared* a thong *by removing its inner superficial part, and then oiled it*, previously to sewing with it, so that it became easy [to sew with; app. because this operation makes it to appear of a red, or reddish, colour]. (Yaaḳoob, Ṣ.) — And [hence,] *He pared*, or *peeled*, anything; *divested* or *stripped* it *of its superficial part, peel, bark, coat, covering, crust*, or *the like*: and حمّر, inf. n. تَحْمِيرٌ, signifies the same in an intensive degree, or as applying to many objects; syn. قَشَّرَ. (TA.) — Also, (Ṣ, Ḳ,) aor. and inf. n. as above, (Ṣ,) *He skinned* a sheep [and thus made it to appear red]. (Ṣ, Ḳ.) — *He shaved* the head [and thus made it to appear red, or of a reddish-brown colour, the common hue of the Arab skin]. (Ḳ.) And حَمَرَتِ المَرْأَةُ جِلْدَهَا [*The woman removed the hair of her skin*]. (TA.) The term حَمْرٌ is [also] used in relation to soft hair, or fur, (وَبَرٌ,) and wool. (TA.) — حَمَرَهُ بِالسَّوْطِ *He excoriated him* (قَشَرَهُ) *with the whip*. (TA.) — حَمَرَ الأَرْضَ, aor. and inf. n. as above, *It* (rain) *removed the superficial part of the ground*. (TA.) — حَمَرَهُ بِاللِّسَانِ †*He galled him* (قَشَرَهُ) *with the tongue*. (TA.) = حَمِرَ, aor. ـَ, (Lth, Ṣ, Ḳ,) inf. n. حَمَرٌ, (Lth, Ṣ,) *He* (a horse) *suffered indigestion from eating barley*: or *the odour of his mouth became altered*, or *stinking*, (Ḳ, TA,) *by reason thereof*: (TA:) or *he became diseased from eating much barley*, (Lth,) or *he suffered indigestion from eating barley*, (Ṣ,) *so that his mouth stank*: (Lth, Ṣ:) and in like manner one says of a domestic animal [of any kind]: part. n. حَمِرٌ. (TA.) = حَمِرَ عَلَيَّ, (Sh, Ḳ,*) aor. and inf. n. as above, (Sh,) *He* (a man) *burned with anger and rage against me*. (Sh, Ḳ.*) = حَمِرَتِ الدَّابَّةُ, (Ḳ,) aor. and inf. n. as above, (TA,) [*The horse*] *became like an ass in stupidity, dulness*, or *want of vigour, by reason of fatness*. (Ḳ.)

2. حمّر, inf. n. تَحْمِيرٌ: see 1. — Also *He cut* [a thing] *like pieces*, or *lumps, of flesh-meat*. (Ḳ.) — *He dyed* a thing *red*. (Mṣb.) — [*He wrote with red ink*. — See also تَحْمِيرٌ, below.] = *He called* another *an ass; saying, O ass*. (Ḳ.) = *He rode a* مُحَمَّر; i. e. *a horse got by a stallion of generous race out of a mare not of such race*; or *a jade*. (A, TA.) = *He spoke the language*, or *dialect, of Ḥimyer*; (Ṣ, Ḳ;) as also تَحَمَّرَ. (Ḳ.)

4. احمر *He* (a man, TA) *had a white child* (وَلَدٌ أَحْمَرُ) *born to him*. (Ḳ.) = *He fed* a beast *so as to cause its mouth to become altered in odour*, or *stinking*, (Ḳ, TA,) *from much barley*. (TA.)

5. تحمّر *He asserted himself to be related to* [*the race of*] *Ḥimyer*: or *he imagined himself as though he were one of the Kings of Ḥimyer*: thus explained by IAạr. (TA.)

7. انحمر مَا عَلَى الجِلْدِ [*What was upon the skin became removed*]: said of hair and of wool. (TA.)

9. احمرّ, (Ṣ, Mṣb, Ḳ,) inf. n. احْمِرَارٌ, (Ḳ,) *It became* أَحْمَر [or *red*]; (Mṣb, Ḳ;) as also احمارّ: (Ḳ:) both these verbs signify the same: (Ṣ:) or the former signifies *it was red, constantly, not changing from one state to another*: and the latter, *it became red, accidentally, not remaining so*; as when you say, جَعَلَ يَحْمَارُّ مَرَّةً وَيَصْفَارُّ أُخْرَى *He*, or *it, began to become red one time and yellow another*. (TA.) [It is also said that] every verb of the measure افْعَلَّ is contracted from افْعَالَّ; and that the former measure is the more common because [more] easy to be pronounced. (TA.) — احمرّ البَأْسُ †*War*, or *the war, became vehement*, or *fierce*: (Ṣ, A, IAth, Mṣb, Ḳ:) or *the fire of war burned fiercely*. (TA.)

11: see 9, in two places.

Q. Q. 2. تَحَمْيَرَ: see 2. — Also *He* (a man, TA) *became evil in disposition*. (Ḳ.)

حَمِرٌ, applied to a horse &c.: see حَمِرَ. = Also A man *burning with anger and rage*: pl. حَمِرُونَ. (Sh.)

حُمَرٌ (incorrectly written, by some physicians and others, حُمَّرٌ, with teshdeed, MF) and حُوْمَرٌ (which is of the dial. of the people of 'Omán, a form disallowed by MF, but his disallowal requires consideration, TA) The *tamarind-fruit*: (Ḳ:) *it abounds in the Sarát* (السَّرَاة) *and in the country of 'Omán, and was seen by AḤn in the tract between the two mosques* [*of Mekkeh and El-Medeeneh*]: *its leaves are like those of the* خِلَاف *called* البَلْخِيّ: AḤn says, *people cook with it: its tree is large, like the walnut-tree; and its fruit is in the form of pods, like the fruit of the* قَرَظ. (TA.) = Also, the former word, *Asphaltum*, or *Jews' pitch; bitumen Judaicum*; syn. قَفْرٌ يَهُودِيٌّ. (Ibn-Beyṭár: see De Sacy's "Abd-allatif," p. 274.) = See also حُمَّرٌ.

حُمْرَةٌ [*Redness;*] *a well-known colour*; (Mṣb, Ḳ;) the *colour of that which is termed* أَحْمَر: (Ṣ, A:) it is in animals, and in garments &c.; and, accord. to IAạr, in water [when muddy; for it signifies *brownness*, and *the like*: but when relating to complexion, *whiteness*: see أَحْمَرُ]. (TA.) — الحُمْرَةُ [*Erysipelas*: to this disease the term is evidently applied by Ibn-Seenà, in vol. ii. pp. 63 and 64 of the printed Arabic text of his قانون; and so it is applied by the Arabian physicians in the present day:] *a certain disease which attacks human beings, in consequence of which the place thereof becomes red*; (ISk, TA;) *a certain swelling, of the pestilential kind*; (T, Ḳ;) *differing from phlegmone*. (Ibn-Seenà ubi suprà.) — ذُو حُمْرَةٍ *Sweet*: applied to fresh ripe dates. (Ḳ.) — See also حِمَرٌّ.

حَمَرَى: see حَمَارَّةُ.

حَمْرَآءُ [originally fem. of أَحْمَرُ, q. v.]: see حَمَارَةٌ.

حِمَرٌّ *Violent* rain, (Ṣ,) *such as removes the superficial part of the ground.* (Ṣ, Ḳ.) — A *severe* night-journey to water. (TA.) = The *most copious portion* of rain; and *violence* thereof. (TA.) — † The *violence, vehemence,* or *intenseness,* of anything; as also ▼ حِمِرَّةٌ and ▼ حُمْرَةٌ. (TA.) — See also حَمَارَةٌ, in two places. — Also The *evil,* or *mischief,* of a man. (Ḳ.)

حِمِرَّةٌ: see the next preceding paragraph.

حِمَارٌ [The *ass*;] the *well-known braying quadruped*; (TA;) *i. q.* عَيْرٌ; (Az, Ṣ;) applied to the *male*; (Mṣb;) both *domestic* and *wild*: (Az, Ḳ:) the former is also called حِمَارٌ أَهْلِيٌّ; (Mṣb;) and the latter, حِمَارٌ وَحْشِيٌّ, (Ḳ,) and حِمَارُ الوَحْشِ, and ▼ يَحْمُورٌ: (Ṣ, Ḳ:) أَتَانٌ is the appellation applied to the *female*; and sometimes ▼ حِمَارَةٌ: (Ṣ, Mṣb, Ḳ:*) pl. [of pauc.] أَحْمِرَةٌ and [of mult.] حُمُرٌ [more properly termed a quasi-pl. n.] and حُمُرٌ (Ṣ, Mṣb, Ḳ) and حُمُرٌ (Ṣ) and حُمُورٌ and ▼ مَحْمُورَآءُ, (Ḳ,) the last [a quasi-pl. n.] of a very rare form [of which see instances voce شَيْخٌ], (TA,) and حُمُرَاتٌ, (Ṣ, Ḳ,) which is said to be a pl. of حُمُرٌ. (TA.) — [Hence,] † مُقَيِّدَةُ الحِمَارِ *A stony tract, of which the stones are black and worn and crumbling, as though burned with fire*; syn. حَرَّةٌ: because the wild ass is impeded in it, and is as though he were shackled. (TA.) — And [hence,] بَنُو مُقَيِّدَةِ الحِمَارِ † *Scorpions*: because they are generally found in a حَرَّة. (TA. [See an ex. in verses cited voce رَمْضٌ.]) = *A piece of wood in the fore part of the* [*saddle called*] رَحْل, (Ḳ, TA,) *upon which a woman* [*when riding*] *lays hold*: and *in the fore part of the* [*saddle called*] إِكَافٌ: and, accord. to Aboo-Sa'eed, the *stick upon which* [*the saddles called*] أَقْتَابٌ [pl. of قَتَبٌ] *are carried.* (TA.) — The *wooden implement of the polisher, upon which he polishes iron* [*weapons &c.*]. (Lth, Ḳ.*) — *Three pieces of wood,* (T, Ḳ,) or *four,* (T,) *across which is placed another piece of wood; with which one makes fast a captive.* (T, Ḳ. [The last words of the explanation are بِهَا يُؤْسَرُ.]) — حِمَارُ الطُّنْبُورِ [*The bridge of the mandoline*;] *a thing well-known.* (TA.) — حِمَارُ قَبَّانَ [*The wood-louse*; so called in the present day;] *a certain insect*; (Ṣ, Ḳ;) *a certain small insect,* (Mṣb, TA,) *that cleaves to the ground,* (TA,) *resembling the beetle, but smaller,* (Mṣb,) *and having many legs*: (Mṣb, TA:) *when any one touches it, it contracts itself like a thing folded.* (Mṣb.) The حمار قبان is also called حِمَارُ البَيْتِ; app. because its back resembles a قُبَّة. (TA in art. قب, q. v.) — حِمَارَانِ *Two stones,* (Ṣ, Ḳ,) *which are set up,* (Ṣ,) *and upon which is placed another stone,* (Ṣ, Ḳ,) *which is thin,* (TA,) *and is called* عَلَاةٌ, (Ṣ,) *whereon* [*the preparation of curd called*] أَقِطٌ *is dried.* (Ṣ, Ḳ.) — الحِمَارَانِ *The two bright stars* [α *and* δ] *in Cancer.* (Ḳzw.)

حَمِيرٌ Anything *pared,* or *peeled*; *divested,* or *stripped, of its superficial part, peel, bark, coat, covering, crust,* or *the like*; as also ▼ مَحْمُورٌ. (TA.) [See 1.] — Also, and ▼ حَمِيرَةٌ, *i. q.* أُشْكُزٌ, i. e. *A thong,* or *strap,* (Ṣ, Ḳ,) *white, and having its outside pared,* (Ṣ,) *in a horse's saddle,* (Ḳ,) or *with which horses' saddles are bound,* or *made fast*: (Ṣ:) so called because it is pared. (TA.) = See also حِمَارٌ.

حَمَارَةٌ: see حَمَارَةٌ.

حَمَارَةٌ: see حِمَارٌ. — Also *A great,* (Ḳ,) or *great and wide,* (TA,) *mass of stone* or *rock*: (Ḳ:) and *stones set up around a watering-trough* or *tank, to prevent its water from flowing forth*: (Ṣ:) and *a stone,* (Ḳ,) or *stones,* (Ṣ,) *set up around the booth in which a hunter lurks*: (Ṣ, Ḳ:) but J should have said that حَمَائِرُ signifies *stones*: that حَمَارَةٌ is the sing.: that this latter signifies *any wide stone*: and the pl., *stones that are set round a watering-trough* or *tank, to prevent the water from overflowing*: (IB:) and حَمَائِرُ المَآءِ signifies *four large and smooth masses of stone at the head of the well, upon which the drawer of the water stands.* (TA in art. خلق.) Also, the sing., *A wide stone that is put upon a trench* or *an oblong excavation, in the side of a grave, in which the corpse is placed*: (Ḳ:) or *upon a grave*: (TA:) pl. as above. (Ḳ.) — *A piece of wood in the* [*woman's vehicle called*] هَوْدَج. (Ḳ.) — *Three sticks,* or *pieces of palm-branches, having their* [*upper*] *ends bound together and their feet set apart, upon which the* [*vessel of skin called*] إِدَاوَة *is hung, in order that the water may become cool.* (TA.) And its pl., حَمَائِرُ, *Three pieces of wood bound together* [*in like manner*], *upon which is put the* وَطْب [or *milk-skin*], *in order that the* [*insect called*] حُرْقُوص *may not eat it.* (TA.) — حِمَارَةُ القَدَمِ, (Ḳ,) or حمارة القدم [thus, without any vowel-sign written], with teshdeed to the ر, (IAth,) *The elevated,* or *protuberant, part of the foot, above the toes* (Ḳ, TA) *and their joints,* where the foot of the thief is directed, in a trad., to be cut off. (TA.)

[حِمَارِيٌّ *Of,* or *relating to, asses*; *asinine.*]

حِمَارِيَّةٌ [*Asininess*]. (A in art. خطب.)

حَمِيرَةٌ: see حَمِيرٌ.

حُمَيْرَآءُ dim. of حَمْرَآءُ, fem. of أَحْمَرُ, q. v.

الحُمَيْرِيَّةُ *The language,* or *dialect, of* [*the race of*] *Himyer,* who had words and idioms different from those of the rest of the Arabs. (TA.)

حَمَارٌّ: see what next follows.

حَمَارَّةٌ, (Ṣ, Ḳ, &c.,) a word of a rare form, of which the only other instances are said to be حَبَابَّةٌ and زَرَافَّةٌ and زَعَارَّةٌ and سَبَارَّةٌ and صَبَارَّةٌ and عَبَالَّةٌ, (TA,) and sometimes ▼ حَمَارَةٌ, without teshdeed, in poetry, (Ṣ, Ḳ,) and in prose also, as is said by Lḥ and others, (TA,) ‡ The *intenseness of heat* (Lth, Ks, Ṣ, A, Ḳ) of summer; (Lth, Ks, Ṣ, A;) and so ▼ حَمْرَآءُ; (TA;) which also signifies the same in relation to the noon, or summer-noon; (Ḳ;) and ▼ حَمْرَى, (Az, TA in art. بيض,) and ▼ حِمِرٌّ: (TA:) or the *most intense heat* of summer; (TA;) as also ▼ حِمِرٌّ: (Ḳ, TA:) and sometimes, though rarely, used in relation to winter [as signifying the *intenseness of cold*; like صَبَّارَةٌ]: (TA:) pl. [or rather coll. gen. n.] ▼ حَمَارٌّ. (Ṣ.) = See also حَمَارَةٌ, last sentence.

حُمَّرٌ and ▼ حُمَرٌ, (Ṣ, Mṣb, Ḳ,) the former of which is the more common, (Ṣ, Mṣb,) [coll. gen. ns.,] *A kind of bird,* (Ṣ, Mṣb, Ḳ,) *like the sparrow*: (Ṣ, Mṣb:) accord. to Es-Sakháwee, the *lark*; syn. قُبَّرٌ [q. v.]: and حُمَّرَةٌ is said in the Mujarrad to be an appellation applied by the people of El-Medeeneh to the [*bird commonly called*] بُلْبُل; as also نُغَرَةٌ: (Mṣb:) and حُمَّرَةٌ and حُمَرَةٌ are the ns. of un.: (Ṣ, Mṣb, Ḳ:) pl. حُمَّرَاتٌ (Ṣ, TA) [and حُمَرَاتٌ]. = See also حُمَرٌ.

حَمَّارٌ: see حَمَّارَةٌ. — Also *A seller of asses.* (TA.)

حَمَّارَةٌ, [a coll. gen. n.,] *Owners,* or *attendants, of asses* (Ṣ, Ḳ, TA) *in a journey*; (Ṣ, TA;) as also ▼ حَامِرَةٌ: (Ḳ:) n. un. ▼ حَمَّارٌ (Ṣ, TA) and ▼ حَامِرٌ. (TA.) = See also مِحْمَرٌ, in two places.

حَامِرٌ: see حَمَّارَةٌ.

حَوْمَرٌ: see حُمَرٌ.

حَامِرَةٌ: see حَمَّارَةٌ.

أَحْمَرُ [*Red*: and also *brown,* or *the like*:] a thing *of the colour termed* حُمْرَةٌ: (Mṣb, Ḳ:) it is in animals, and in garments &c.; and, accord. to IAar, in water [when muddy]: and so ▼ يَحْمُورٌ: (Ḳ:) fem. of the former حَمْرَآءُ: (Mṣb:) pl. حُمْرٌ and حُمْرَانٌ: (Ḳ:) or when it means *dyed with the colour termed* حُمْرَةٌ, the pl. is حُمْرٌ (Ṣ, Mṣb) and حُمْرَانٌ; for you say ثِيَابٌ حُمْرٌ and حُمْرَانٌ [*red garments*]: (TA:) but if you apply it as an epithet to a man, [in which case it has other meanings than those explained above, as will be shown in what follows,] the pl. is أَحَامِرُ (Ṣ) and حُمْرٌ: (TA:) or if it means *a thing having the colour termed* حُمْرَةٌ, the pl. is أَحَامِرُ, because, in this case, it is a subst., not an epithet. (Mṣb.) ▼ أَحْمَرِيٌّ also signifies the same as أَحْمَرُ: (Ḥam p. 379:) or, as some say, it has an intensive sense. (TA voce كَرُوبِيُّونَ.) It is said in the Ṣ, in art. دك, that حَمْرَاوَاتٌ is a pl. of حَمْرَآءُ, like as دَكَّاوَاتٌ is of دَكَّآءُ; but it is not so. (IB in that art.) — Applied to a camel, *Of a colour like that of saffron when a garment is dyed with it so that it stands up by reason of* [*the thickness of*] *the dye*: (TA:) or *of an unmixed red colour*; (Aṣ, Ṣ in art. كمت, and TA;) and so the fem. when applied to a she-goat. (TA.) It is said that, of she-camels, the حَمْرَآءُ is the most able to endure the summer midday-heat; and the وَرْقَآءُ, to endure night-journeying; and that the صَهْبَآءُ is the most notable and the most beautiful to look at: so said Aboo-Naṣr En-Na'ámee: and the Arabs say that the best of camels are the حُمْر and the صُهْب. (TA.) [Hence,] حُمْرُ النَّعَمِ signifies † *The high-bred,* or *excellent, of camels*: and is proverbially applied to

anything highly prized, precious, valuable, or excellent. (Mgh, Msb.) — Applied to a man, (AA, Sh, Az,) White (AA, Sh, Az, K) in complexion; (Az;) because أَبْيَض might be considered as of evil omen [implying the meaning of leprosy]: (AA, Sh:) or, accord. to Th, because the latter epithet, applied to a man, was only used by the Arabs as signifying "pure," or "free from faults:" but they sometimes used this latter epithet in the sense of "white in complexion," applied to a man &c.: (IAth:) fem., in the same sense, حَمْرَآءُ: the dim. of which, حُمَيْرَآءُ, occurs in a trad., applied to 'Áïsheh. (K,* TA.) So, accord. to some, in the trad., بُعِثْتُ إِلَى الأَحْمَرِ وَالأَسْوَدِ, (TA,) i. e. I have been sent to the white and the black; because these two epithets comprise all mankind: (Az, TA:) [therefore, by the former we should understand the white and the red races; and by the latter, the negroes: but some hold that by the former are meant the foreigners, and] by the latter are meant the Arabs. (TA.) One says also, [when speaking of Arabs and more northern races,] أَتَانِى كُلُّ أَسْوَدَ مِنْهُمْ وَأَحْمَرَ, meaning Every Arab of them, and foreigner, came to me: and one should not say, in this sense, أَبْيَضَ. (AA, Aṣ, Ṣ.) الحَمْرَآءُ, also, is applied to The foreigners (العَجَم) [collectively]; (Ṣ, A, K;) because a reddish white is the prevailing hue of their complexion: (Ṣ:) or the Persians and Greeks: or those foreigners mostly characterized by whiteness of complexion; as the Greeks and Persians. (TA.) You say, لَيْسَ فِى الحَمْرَآءِ مِثْلُهُ There is not among the foreigners (العَجَم) the like of him. (A.) And accord. to some, الأَحْمَرُ وَالأَبْيَضُ means The Arabs and the foreigners. (TA.) الحَمْرَآءُ [so in the TA, but correctly أَبْنَآءُ الحَمْرَآءِ,] is an appellation applied to Emancipated slaves: and ابْنُ حَمْرَآءِ العَجَانِ, meaning Son of the female slave, is an appellation used in reviling and blaming. (TA.) — Also ‡ A man having no weapons with him: pl. حُمْرٌ (A, K) and حُمْرَانٌ. (K.) — الحُسْنُ أَحْمَرُ means Beauty is in الحُمْرَة [app. fairness of complexion; i. e. beauty is fair-complexioned]: (TA:) or † beauty is attended by difficulty; i. e. he who loves beauty must bear difficulty, or distress: (IAth:) or the lover experiences from beauty what is experienced from war. (ISd, K.) — الأَحْمَرُ A sort of dates: (K:) so called because of their colour. (TA.) — الأَحْمَرُ وَالأَبْيَضُ Gold and silver. (TA.) And الأَحْمَرَانِ Flesh-meat and wine; (Ṣ, A, K;) said to destroy men: (Ṣ:) so in the saying, نَحْنُ مِنْ أَهْلِ الأَسْوَدَيْنِ لَا الأَحْمَرَيْنِ We are of the people of dates and water, not of flesh-meat and wine: (A:) or the beverage called نَبِيذ and flesh-meat. (IAar.) Also Wine and [garments of the kind called] بُرُود. (Sh.) And Gold and saffron; (Az, ISd, K;) said to destroy women; i. e. the love of ornaments and perfumes destroys them: (Az:) or these are called الأَصْفَرَانِ; (AO, TA;) and milk and water, الأَبْيَضَانِ; (TA;) and dates and water, الأَسْوَدَانِ. (A, TA.) And الأَحَامِرَةُ Flesh-meat and wine and [the perfume called] الخَلُوق: (Ṣ, K:) or gold and flesh-meat and wine; as also الأَخَاضِرُ: (TA in art. خضر:) or gold and saffron and الخَلُوق. (ISd, TA.) المَوْتُ الأَحْمَرُ — † Slaughter; (L, K;) because it occasions the flowing of blood: (TA:) and [so in the L, but in the K "or"] ‡violent death: (Ṣ, A, L, K:) or death in which the sight of the man becomes dim by reason of terror, so that the world appears red and black before his eyes: (A 'Obeyd:) or it may mean † recent, fresh, death; from the phrase next following. (Aṣ.) — وَطْأَةٌ حَمْرَآءُ ‡ A new, or recent, footstep, or footprint: opposed to دَهْمَآءُ. (Aṣ, Ṣ, A.) — سَنَةٌ حَمْرَآءُ ‡ A severe year; (Ṣ, K;) because it is a mean between the سَوْدَآء and the بَيْضَآء: or a year of severe drought; because, in such a year, the tracts of the horizon are red: (TA:) when الجَبْهَةُ [the tenth Mansion of the Moon (see مَنَازِلُ القَمَرِ in art. نزل)] breaks its promise [of bringing rain], the year is such as is thus called. (AHn.) — See also حَمَرَّةٌ voce حَمَرَّةٌ. — جَآءَ بِغَنَمِهِ حُمْرَ الكُلَى, and, in like manner, سُودَ البُطُونِ, ‡ He brought his sheep, or goats, in a lean, or an emaciated, state. (A,* TA.)

أَحْمَرِىٌّ: see أَحْمَرُ.

تَحْمِيرٌ [an inf. n. (of حَمَّرَ) used as a subst.] A bad kind of tanning. (K. [For دِبْغٌ in the CK, I read دَبْغٌ, as in other copies of the K.])

مِحْمَرٌ i. q. مِحْلَأٌ; (K; in the CK مِحْلَاء;) i. e. The iron instrument, or stone, with which one shaves off the hair and dirt on the surface of a hide, and with which one skins. (L, TA. [But for the last words of the explanation in those two lexicons, ينشف به, I read يُنْتَشَّى بِهِ.]) = Also, (Ṣ, TA,) in the K, [and in a copy of the A,] مَحَمَّرٌ, which is a mistake, (TA,) A horse got by a stallion of generous, or Arabian, race, out of a mare not of such a race; or not of generous birth; or a jade; syn. هَجِينٌ; (Ṣ, A, K;) in Persian, پَالَانِىٌ; (Ṣ, K;) as also حَمَّارَةٌ: (K:) or a horse of mean race, that resembles the ass in his slowness of running: and a bad beast: (TA:) pl. مَحَامِرُ (Ṣ, A, TA) and مَحَامِيرُ: (TA:) and accord. to the T, حَمَّارَةٌ signifies [not as it is explained above, as a sing., but] i. q. مَحَامِرُ; and Z explains it as an epithet applied to horses, signifying that run like asses. (TA.) — Also An ignoble, or a mean, man: (K,* TA:) and a man who will not give unless pressed and importuned. (K,* TA.)

المُحَمِّرَةُ A sect of the خُرَّمِيَّة, who opposed the مُبَيِّضَة (Ṣ, K) and the مُسَوِّدَة: (TA:) a single person thereof was called مُحَمِّرٌ: (Ṣ, K:) they made their ensigns red, in opposition to the مسوّدة of the Benoo-Háshim; and hence they were thus called, like as the حَرُورِيَّة were called المُبَيِّضَةُ because their ensigns in war were white. (T.)

مَحْمُورٌ: see حَمِيرٌ.

مَحْمُورَآءُ: see حِمَارٌ.

يَحْمُورٌ The wild ass: see حِمَارٌ: (Ṣ, Mgh, K:) or a certain kind of wild animal: (Mgh:) [the oryx; to which the name is generally applied; and so in Hebrew: see also بَقَرُ الوَحْشِ, in art. بقر:] a certain beast (K, TA) resembling the she-goat. (TA.) — And A certain bird. (K.) = See also أَحْمَرُ.

حمز

1. حَمَزَ, aor. ـِ, inf. n. حَمْزٌ, It (milk) was, or became, sour, [so as to burn, or bite, the tongue; and so, app., حَمَزَ, inf. n. حَمَازَةٌ; (see حَمْزٌ, below;) or] in a less degree than such as is termed حَازِرٌ. (TA.) — [Hence, app.,] حَمَزَ, inf. n. حَمَازَةٌ, † He (a man) was, or became, strong, robust, sturdy, or hardy. (Ṣ,* K,* TA.) = حَمَزَ اللِّسَانَ, aor. ـِ, It (beverage, or wine,) stung, or bit, the tongue: (Ṣ, K:) or it (milk, and نَبِيذ,) burned the tongue by its strength and sharpness. (Mgh.) — And حَمَزَهُ, aor. ـِ, (TA,) inf. n. حَمْزٌ, (K,) He took it, seized or grasped it, contracted it, or drew it together; syn. قَبَضَهُ, (K,* TA,) and ضَمَّهُ. (TA.) See حَمُوزٌ. You say, حَمَزَتِ الكَلِمَةُ فُؤَادَهُ ‡ The saying contracted his heart, (Lḥ, A, TA,) and grieved him, (Lḥ, TA,) or pained him. (TA.) — Also, (A, TA,) aor. as above, (TA,) and so the inf. n., (K,) ‡ He sharpened it; (A, K,* TA;) namely, an iron instrument, (TA,) an arrow-head or the like. (A.) So in the dial. of Hudheyl. (TA.)

حَمْزٌ Acritude of a thing; a quality, or property, like that of burning, or biting, (Ṣ,* K,* TA,) such as the taste of mustard: (TA:) and [in like manner] حَمَازَةٌ signifies the quality, or property, of burning, and sharpness; as in beverage, or wine: (TA:) and حَمُوزَةٌ a sourness in milk, with a biting of the tongue; (A;) or a sourness in milk, less than that of milk which is termed حَازِرٌ. (TA.)

حَمُوزَةٌ: see what next precedes.

حَمُوزٌ, applied to the beverage termed نَبِيذ, [app. when it is in a state of fermentation,] Digestive. (Fr, TA.) — إِنَّهُ لَحَمُوزٌ لِمَا حَمَزَهُ means Verily he is one who keeps, or guards, or takes care of, prudently, or effectually, what he has collected together. (K.) [To the explanation in the K (ضَابِطٌ لِمَا ضَمَّهُ) is added in the TA, ومحتمل له, app. a mistranscription for وَمُحْتَفِلٌ بِهِ and one who manages it well.]

رَجُلٌ حَمِيزُ الفُؤَادِ, and حَامِزُهُ, † A strong-hearted man: (Ṣ, TA:) or a man who is active, sharp or quick in intellect, clever, ingenious, or acute in mind, (K, TA,) and strong-hearted. (TA.) — And the latter, † A man contracted in heart. (TA.)

حَمَازَةٌ: see حَمْزٌ.

حَامِزٌ Sour, (TA,) and burning, or biting, to the tongue, or acrid; (A, TA;) applied to beverage, or wine: (A:) and milk that bites the tongue: (A:) or milk, and نَبِيذ, that burns the tongue by its strength and sharpness. (Mgh.)

You say also رُمَّانَةٌ حَامِزَةٌ *A pomegranate in which is sourness.* (A, K.) — هَمٌّ حَامِزٌ † *Intense, or severe, anxiety.* (TA.) And حُزَّازٌ حَامِزٌ (S, TA) † *A wringing, or poignant and burning, pain in the heart, such as arises from wrath &c.* (TA.) — See also حَمِيز, in two places.

أَفْضَلُ الأَعْمَالِ أَحْمَزُهَا ‡ *The most excellent of deeds is the strongest, or most powerful:* (S, K,* TA:) or *the most painful* (A, Mgh, TA) *and distressing:* (Mgh, TA:) from حَامِزٌ, applied to milk and to نَبِيذ, signifying "that burns the tongue by reason of its strength:" (Mgh:) a trad., related by I'Ab; (S, TA;) said by Mo-ḥammad. (TA.) You say also, فُلَانٌ أَحْمَزُ أَمْرًا مِنْ فُلَانٍ ‡ *Such a one is in harder, or more difficult, circumstances* (أَشَدُّ أَمْرًا) *than such a one:* (TA:) or [*more*] *contracted in circumstances.* (ISk, TA.)

رَجُلٌ مَحْمُوزُ البَنَانِ *A man strong in the tips, or ends, of the fingers:* (S, K, TA:) occurring in a verse of Aboo-Khirásh: (S:) but [SM says,] what I read in a poem of that author is مَحْمُوزُ القِطَاعِ, meaning, *hard and pointed in the arrow-heads.* (TA.)

حمس

1. حَمِسَ, aor. ـَ, (S, A, K,) inf. n. حَمَسٌ (S) and حَمَاسَةٌ, (Ḥam p. 2,) *He was, or became, hard, firm, strong, strict, or rigorous,* in religion, and in fight, (S, A, K,) and in courage, (TA,) and in an affair. (Ḥam p. 2.) [See also 5.] — ‡ *It* (an affair, or [perhaps] courage, TA) *was, or became, severe, rigorous, distressful, or afflictive:* (K, TA:) and ‡ *it* (war, or the clamour thereof, الوَغَى,) *was, or became, hot,* (A, TA,) or *vehement.* (TA.) — حَمَسَ, aor. ـِ, inf. n. حَمَسٌ, *He* (a man) *was, or became, courageous.* (Sb, TA.)

5. تحمّس *He acted, or behaved, with forced hardness, firmness, strictness, or rigour,* (S, A, Mgh,) in his religion. (A, Mgh, K.) — *He* (a man) *feigned disobedience;* syn. تَعَاصَى. (S, TA.) — *He protected, or defended, himself,* (syn. تَحَرَّمَ,) بِهِ *by means of him.* (Sh, TA.)

6. تحامسوا *They vied with, strove to surpass, or contended for superiority with, one another in strength,* (تَشَادُّوا,) *and fought one another.* (TA.)

حَمِسٌ: see أَحْمَسُ, in three places.

حَمَاسٌ *Hardness; firmness; strength: defence: conflict.* (TA.) [See also حَمَاسَةٌ.]

حَمِيسٌ *Vehement.* (TS, K.) So in the saying of Ru-beh,

* لَاقَيْنَ مِنْهُ حَمَسًا حَمِيسَا *

[*They experienced from it vehement strength*]: (TS, TA:) or, as Az says, *strength and courage.* (TA.) — See also أَحْمَسُ, in two places.

حَمَاسَةٌ *Courage:* (S, K, TA:) *defence: conflict.* [See also حَمِسَ.]

أَحْمَسُ *Hard, firm, strong, strict,* or *rigorous,* in religion, and in fight, (S, K,) and in courage; (TA;) as also حَمِسٌ: (S, K:) pl. of the former, حُمْسٌ. (K.) — Hence, A *pious* man, *who carefully abstains from unlawful things:* because he exceeds the usual bounds in matters of religion, and is hard to himself; as also مُتَحَمِّسٌ. (TA.) — Sing. of الحُمْسُ, (Mgh,) which latter is an epithet applied to *The tribes of Ḳureysh* (S, A, K) *and Kináneh* (S, K) *and Jedeeleh,* (K,) i. e. *Jedeeleh of Keys, consisting of* [*the tribes of*] *Fahm and and 'Adwán the two sons of 'Amr the son of Keys the son of 'Eylán, and the Benoo-'Ámir Ibn-Ṣaṣa'ah,* (AHeyth, TA,) *and their followers in the Time of Ignorance;* (K;) or *to Kureysh and their coreligionists;* (Mgh;) because of the hardships which they imposed upon themselves in matters of religion, (S, A, Mgh, K,) as well as in courage, (TA,) for they used not to enjoy the shade in the days of Minè, nor to enter the houses by their doors, (S, Mgh, TA,) while they were in the state of إِحْرَام, (TA,) nor to clarify butter, nor to pick up [dung such as is called] جِلَّة, (S, L,) or بَعْر, (TA,) [for fuel,] and they dwelt in the Ḥaram, (AHeyth, TA,) and did not go forth in the days of the مَوْسِم to 'Arafát, but halted at El-Muzdelifeh, (AHeyth, Mgh, TA,) saying, "We are the people of God, and we go not forth from the Ḥaram:" (AHeyth, TA:) or they were thus called because they made their abode in the Ḥaram: (Ṣgh, TA:) or because they betook themselves for refuge to the حَمْسَاء (الحَمْسَاء), which is *the Kaabeh,* so called because its stones are *white inclining to blackness:* (K:) the Benoo-'Ámir were of the حُمْس, though not of the inhabitants of the Ḥaram, because their mother was of the tribe of Ḳureysh: the term الأَحْمَاس also, [pl. of حَمِسٌ or of حَمِيسٌ,] is applied to *those of the Arabs whose mothers were of the tribe of Ḳureysh.* (TA.) — Also *Courageous;* (Sb, S, K;) and so حَمِيسٌ and حَمِسٌ: (K:) pl. [of the first, masc. only,] أَحَامِسُ and [masc. and fem.] حُمْسٌ and [of the second or third] أَحْمَاسٌ. (TA.) الأَحَامِس is also said to be applied to *The tribe of Ḳureysh:* or, accord. to some, to *the Benoo-'Ámir,* because descendants of Ḳureysh: the former is said by IAạr. (TA.) — Hence, (A, TA,) وَقَعَ فِى هِنْدِ الأَحَامِسِ, (A, TS, K,) or لَقِىَ هِنْدَ الأَحَامِسِ, (L,) ‡ *He fell into distress* (A, L) *and trial:* (A:) or *into calamity:* (K:) or *he died:* (K:) or the latter phrase has this last meaning. (ISd, A, and TA in art. هند.) هِنْدٌ was the name of a courageous people of the Arabs. (A, TA.) — عَامٌ أَحْمَسُ, (S, A, K,) and سَنَةٌ حَمْسَآءُ, (K,) ‡ *A severe year.* (S, A, K.) They say also سِنُونَ أَحَامِسُ ‡ *Severe years:* (K:) the masc. form [of the epithet] being used because by سنون is meant أَعْوَامٌ; or the epithet being used after the manner of a subst.: (ISd, TA:) and سِنُونَ حُمْسٌ signifies the same: (K:) or the latter, *years of hunger.* (Az, TA.) — نَجْدَةٌ حَمْسَآءُ † *Vehement* [*courage, or fight,* &c.]. (TA.) — مَكَانٌ أَحْمَسُ ‡ *A hard place:* (S, K:) or *a rugged and hard place:* (A:) pl. أَمْكِنَةٌ حُمْسٌ. (K.) You say also أَرْضٌ أَحَامِسُ, with the pl., meaning, † *A sterile, barren, or unfruitful, and narrow, land:* (A:) or *a land in which is no herbage nor pasturage nor rain nor anything.* (TA.) And أَرْضُونَ أَحَامِسُ ‡ *Sterile, barren, or unfruitful, lands.* (S, L.)

مُتَحَمِّسٌ: see أَحْمَسُ, second signification.

حمش

1. حَمِشَ, (A, K,) aor. ـَ, inf. n. حَمْشٌ and حَمَشٌ, (K,) *He* (a man) *became slender in the shanks.* (A, K.) — حَمِشَ عُظَيْمُ سَاقِهِ, aor. ـَ; (Mṣb;) and حَمِشَتْ قَوَائِمُهُ, or حَمَشَتْ; (accord. to different copies of the S;) and حَمِشَتِ السَّاقُ, inf. n. حَمْشٌ; (so in a copy of the A;) or حَمَشَتِ السَّاقُ, aor. ـُ; (K;) and حَمُشَتْ, (Lḥ, A, K,) aor. ـُ, inf. n. حُمُوشَةٌ (A, K) and حَمَاشَةٌ, (TA,) *The small bone of his shank,* (Mṣb,) and *his legs,* (S,) and *the shank* (A, K) of a woman, (A,) *became slender.* (S, A, Mṣb, K.) And the like is said, metaphorically, of the whole body. (TA.) You say also, الوَتَرُ استحمش *The bow-string became slender:* and its being so is better. (TA.)

10: see the last sentence above.

حَمْشٌ: / حَمِشٌ: / حَمِيشٌ: } see the next paragraph, throughout.

أَحْمَشُ السَّاقَيْنِ *Slender in the shanks,* applied to a man; (S, K;) as also حَمْشُ السَّاقَيْنِ, (S, Mgh, Mṣb, K,) and حَمِيشُهُمَا: (TA:) and so حَمْشَةُ السَّاقَيْنِ, applied to a woman. (A.) And حَمْشُ الخِلْقَةِ ‡ *Slender in make,* applied to a man. (TA.) أَحْمَشُ also signifies *Slender,* applied to the small bone of the shank: (Mṣb:) and so حَمْشَآءُ [the fem.], and حَمْشَةٌ, and حَمِيشَةٌ, applied to the shank (سَاق), and to the fore arm (ذِرَاع), and to the legs (قَوَائِم): and [the pls.] حُمْشٌ (TA) and حِمَاشٌ, (K,) applied to shanks (سُوق): (K, TA:) and حَمِشٌ, and حَمْشٌ, and مُسْتَحْمِشٌ, applied to a bow-string; (K,* TA;) the last on the authority of Ibráheem El-Ḥarbee; (TA;) and each of the last three epithets with ة added, applied to bow-strings. (K,* TA.) You say also لِثَّةٌ حَمِشَةٌ *A gum having little flesh:* (K:) or *a thin gum.* (TA.)

أَحْمَشُ: see مُسْتَحْمِشٌ.

حمص

حَمَصٌ and حِمِّصٌ; (S, Mṣb, K;) the former preferred by Th, (S, TA,) and by the Koofees, (Mṣb, TA,) and the only word of that form except قَنَفٌ and قِلَفٌ and قَنَبٌ and خَنَبٌ; (Fr, TA;) the latter alone allowed by Mbr, (S,) and this alone mentioned by Sb, (TA,) and preferred by the Baṣrees, (Mṣb, TA,) and said by Mbr to

be the only word of this form except حِلِّزٌ, meaning "short," and حِلِّقٌ, the name of a place in Syria, (Ṣ, TA,) but IAạr did not know this latter form of the word; (Az, TA;) [The *cicer arietinum*; or *chick-peas*;] *a certain grain*, (Ṣ, Mṣb, Ḳ,) *well known*, (Mṣb, Ḳ,) *of the description termed* القَطَانِى: (AḤn:) n. un. حِمَّصَةٌ and حِمِّيصَةٌ: (TA:) *it is white, and red, and black, and of a sort called* كِرْسِنِّىٌّ [or كَرْسَنِّىٌّ?]; *and is also wild, and cultivated in gardens: the wild sort is the hotter, and the more contracted; the nutriment of the garden-sort is the better; and the black is the most powerful in its operations*: (the Minhâj, TA:) *it is flatulent, lenitive, diuretic, having the property of increasing the seminal fluid and the carnal appetite and the blood*: (Ḳ:) Hippocrates says that *it has in it two substances, which quit it by cooking; one of them salt*, or *saline, which is lenitive; and the other sweet, which is diuretic; and it clears away spots in the skin, and beautifies the complexion, and is beneficial for hot tumours, and its oil is serviceable for the ringworm*, or *tetter; and its meal, for the fluid of foul ulcers; and the infusion thereof, for toothache, and for swelling of the lip; and it clears the voice*: (TA:) *it also strengthens the body and the penis*; (Ḳ;) *wherefore it is given as fodder to the stallions of horses and the like, and of camels*; (TA;) *on the condition of its being eaten not before* [other] *food nor after it, but in the midst thereof*; (Ḳ;) or, correctly, as in the Minhâj, *it should be eaten between two meals*. (TA.)

حَمِيصٌ

حَمَضَ

1. حَمَضَ, aor. ـُ; and حَمِضَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـَ, (Ṣ,) or ـِ, (Ḳ,) or both; (TA;) and حَمُضَ, aor. ـُ; (Ḳ;) inf. n. حُمُوضَةٌ [of the first] (Ṣ, Mṣb, Ḳ) and [of the second or third] حَمْضٌ, (as in some copies of the Ṣ and of the Ḳ,) or حَمَضٌ; (as in other copies of the Ṣ and of the Ḳ;) said of a thing, (Ṣ, A, Mṣb,) or the third is said particularly of milk, (Ḳ,) *It was*, or *became*, حَامِض [i. e. *acid, sour, sharp* or *biting to the taste, pungent*, or *in taste like vinegar* or *like sour milk*: see حُمُوضَةٌ below]; (Ṣ, Mṣb, Ḳ;) as also حمّض, inf. n. تَحْمِيضٌ. (TA.) You say, جَآءَنَا بِأَدْلَةٍ مَا تُطَاقُ حَمَضًا, or حَمِضًا, (accord. to different copies of the Ṣ,) *He brought us some thick and very sour milk, not to be endured by reason of sourness*. (Ṣ.) ═ [Hence, or from حَمْضٌ, q. v. infrà,] حَمَضَتِ الإِبِلُ, (Aṣ, Ṣ, A, Ḳ,) aor. ـُ, (Aṣ, Ṣ, TA,) inf. n. حُمُوضٌ (Aṣ, Ṣ, Ḳ) and حَمْضٌ; (Ḳ;) and احمضت; (A, TṢ, Ḳ;) *The camels pastured upon* حَمْض [q. v.]; (Aṣ, Ṣ, A;) or *ate it*. (Ḳ.) ═ [And hence, because camels become weary of eating حَمْض,] حَمَضْتُ عَنْهُ *I disliked him*, or *it*. (Ṣgh, Ḳ.) ═ And [because camels are eager for حَمْض after eating long of خُلَّة,] حَمَضْتُ بِهِ *I eagerly desired him*, or *it*. (Ṣgh, Ḳ.)

2. حمّض, inf. n. تَحْمِيضٌ: see 1, first signification. ═ [It seems to be also syn. with تحمّض, q. v.: for, ═] said of a man, it signifies أَتَى المَرْأَةَ فِى دُبُرِهَا, as though he shifted from the better of the two places to the worse thereof, by reason of preposterous desire: (TA:) as also احمض: opposed to أَحَلَّ [q. v.]. (TA in art. حمض.) تَحْمِيضٌ also signifies †تَفْخِيذٌ (Ṣ, TA) in جِمَاع. (TA.) ═ Also † The *giving*, or *doing, little* of a thing. (Ṣ, Ḳ.) You say, حَمَّضَ لَنَا فُلَانٌ فِى القِرَى † *Such a one gave*, or *did, little to us in entertaining*. (Ṣ.) ═ حَمَّضْتُ الإِبِلَ: see 4. ═ حمّضهُ عَنْهُ: see 4.

4. احمضت الأَرْضُ *The land became abundant in* حَمْض [q. v.]. (Ṣ.) ═ احمض القَوْمُ *The people*, or *company of men, lighted on*, or *found*, حَمْض. (TA.) ═ احمضت الإِبِلُ *i. q.* حَمَضَتْ, q. v. (A, TṢ, Ḳ.) ═ [And hence,] احمض القَوْمُ ‡ *The people*, or *company of men, launched into*, or *entered upon, cheering discourse*. (A, TA.) I'Ab used to say to his companions, أَحْمِضُوا ‡ [*Launch ye forth*, or *enter upon, cheering discourse*]; (A, TA;) whereupon they would begin to recite poetry, and to relate the memorable conflicts of the Arabs; (A;) because they then entered into traditions and stories of the Arabs, being weary of the interpretation of the Ḳur-án, [like camels betaking themselves to the pasture termed حَمْض when weary of that termed خُلَّة.] (TA.) [And in like manner,] إِحْمَاض also means †The *changing from seriousness to jesting* or *joking*. (Ḥar p. 10.) ═ See also 2. [And see 5.] ═ احمضتُ الإِبِلَ; (Ṣ, Ḳ;) or حَمَّضْتُهَا, inf. n. تَحْمِيضٌ; (ISk;) *I pastured the camels upon* حَمْض. (ISk, Ṣ, Ḳ.) ═ [And hence, as camels are pastured upon حَمْض after they have pastured for a time upon خُلَّة,] احمضهُ عَنْهُ, and حمّضهُ, ‡ *He shifted him from it* [to another thing]. (TA.)

5. تحمّض [app. signifies, in its primary acceptation, *He* (a camel) *betook himself to the pasture termed* حَمْض after eating for a time of that termed خُلَّة. (See also 1 and 4 and 2.) ═ And hence,] ‡ *He shifted from one thing to another thing*. (TA.) ═ [Hence also,] one says to a man when he comes threatening, أَنْتَ مُخْتَلٌّ فَتَحَمَّضْ ‡ [*Thou art disordered in temper, therefore sooth thyself*]: (Ṣ, A:) from خُلَّة and حَمْض. (Ṣ.) [See also خُلِّىٌّ, in art. خل.]

حَمْضٌ [a coll. gen. n.] *A kind of plant in which is saltness*, (A, Mṣb,) *which camels eat as though it were fruit, and after which they drink*: (A:) other plants are termed خُلَّة: (Mṣb:) or *what is salt and bitter, of plants*; (Ṣ, Ḳ;) *such as the* رِمْث *and the* أَثْل *and the* طَرْفَآء *and the like*: (Ṣ:) what is sweet is called خُلَّة: (Ṣ, Ḳ:) or *any kind of plant that is salt*, or *sour, rising upon* [*several*] *stems, and having no* [*single*] أَصْل [or *stock*]: (M [as cited in the L, but I doubt whether the passage be correctly transcribed]:) or *any salt*, or *sour, kind of trees; having a juicy and quivering leaf, which, when squeezed, bursts forth with water; and having a pungent*, or *strong, odour; that cleanses the garment and the hand when they are washed with it; such as the* نَجِيل *and the* خِذْرَاف *and the* إِخْرِيط *and the* قَضَة *and the* رِمْث *and the* قُلَّام *and the* طَرْفَآء *and the* حُرْض *and the* رُغْل *and the* هَرْم *and the like*: (Lḥ:) or *any plant that does not dry up in the* رَبِيع [or *spring*], *but endures the hot season, having in it saltness; when camels eat it, they drink upon it; and when they do not find it, they become thin and weak*: (Lth, T:) the Arabs say that the خُلَّة is the bread of camels, and the حَمْض is their fruit, (Ṣ, A, Mṣb, Ḳ,*) or, as some say, their flesh-meat; (Ṣ;) or their خَبِيص: (TA in art. خل:) and they say that flesh-meat is the حَمْض of men: (TA:) the n. un. is with ة: (Mgh:) and the pl. is حُمُوضٌ. (Ṣ, Ḳ.) [In Isaiah xxx. 24, the word rendered "clean" in our authorized version is thought by some to mean "salt" or "sour."] ═ Hence the saying,

* جَاؤُوا مُخِلِّينَ فَلَاقَوْا حَمْضَا *

‡ *They came eagerly desiring evil*, or *mischief, and found him who cured them of that which affected them*: which is like the saying of Ru-beh,

* وَنُورِدُ المُسْتَوْرِدِينَ حَمْضَا *

‡ *And him who cometh to us seeking to do evil*, or *mischief, we cure of his disease*: for camels, when they are satiated with خُلَّة, eagerly desire حَمْض [to cure them of the effect of the former]. (TA. [See also خُلِّىٌّ, in art. خل.]) ═ Hence, also, by way of comparison, حَمْض is applied to ‡ *Evil*, and *war*: and خُلَّة, to ease, or repose; freedom from trouble or inconvenience, and toil or fatigue; or tranquillity; and ampleness of circumstances: (T and TA in art. خل:) and the former, to *death*: and the latter, to life. (Ḥam p. 315.) ═ نَفْسٌ حَمْضَةٌ and فُؤَادٌ حَمْضٌ mean † *A mind that takes fright at a thing, and shrinks from it, at first hearing it*. (TA.)

حَمْضَةٌ † *Eager desire* for a thing. (Ṣ, Ḳ.) It is said in a trad., الأُذُنُ مَجَّاجَةٌ وَلِلنَّفْسِ حَمْضَةٌ; (Ṣ, TA;) and in another, لِلْأُذُنِ مَجَّةٌ وللنفس حمضة; (TA;) [both meaning the same;] † *The ear is wont to reject* what it hears, not retaining it, when one is exhorted to do a thing, or forbidden to do it, *while the mind has eager desire* to hear: (IAth:) or *the ear retains not* all that that it hears, *while having eager desire* for what it deems elegant, of extraordinary matters of discourse and speech. (Az.) This usage of the word is taken from the eager desire of camels for حَمْض when they have become weary of خُلَّة. (Ṣ.)

حَمَضِيَّةٌ, and إِبِلٌ حَمَضِيَّةٌ and بَعِيرٌ حَمَضِىٌّ: see حَمِيضَةٌ. ═ أَرْضٌ حَمَضِيَّةٌ: see حَامِضٌ.

حُمُوضَةٌ [*Acidity; sourness*; the *quality of being sharp* or *biting to the taste; pungency*;] the *taste of that which is termed* حَامِض. (Ṣ, Ḳ.) [See 1.] الحُمُوضَةُ is also explained as signifying *That which bites the tongue; as the taste of vinegar, and of milk such as is termed* حَازِر: which is extr., [if it be meant thereby that the word is thus used as an epithet to qualify a subst., or as an epithet in which the quality of a subst.

is predominant, but I rather think that it is a loose way of explaining it as an inf. n. used as a simple subst.,] for [the measure] فُعُولَةٌ does not belong [save] to inf. ns. (TA: [in which the word إِلَّا is evidently omitted by an oversight in transcription, and therefore has been supplied by me in rendering the passage.])

أَرْضٌ حَمِيضَةٌ *Land abounding with* حَمْض; (ISh, Ḳ;) as also ▼ ارض مُحْمِضَةٌ; (Ṣ;) and ▼ ارض حَمْضِيَّةٌ: (TA:) pl. of the first, أَرْضُونَ حُمُضٌ, (as in some copies of the Ḳ,) or حُمْضٌ: (as in other copies of the same, and in the TA:) and حُمُوضٌ [which seems to be another pl. of the first of these epithets] is explained as signifying land *possessing* حَمْض. (TA.)

حُمَّاضٌ [*Sorrel;* or particularly the *rose-flowered sorrel;* more commonly called in the present day حُمَيْض;] *a certain plant having a red flower;* (Ṣ;) *a herb,* or *leguminous plant, of the kind termed* ذُكُور, *having a produce,* or *fruit, red like blood;* (Ḥam p. 823;) *a certain herb* (Ḳ, TA) *growing in the mountains, of herbs of the* [*season called*] رَبِيع, (TA,) *the leaves of which are like those of the* هِنْدِبَآء, (Ḳ, TA,) *large and broad;* (TA;) *it is acid,* (Ḳ, TA,) *intensely so; its flower is red, and its leaves are green:* (TA: [in which is here added مثل ثمره ويتناوس فى حبّ الرمّان, app. for وَيَتَنَوَّسُ الخ; meaning that it waves much to and fro when blown by the wind, and describing its fruit as containing what resemble the grains of the pomegranate:]) *it is pleasant to the taste;* (Ḳ, TA;) *and is eaten by men, but in small quantity:* AḤn and Aboo-Ziyád say, *it grows very tall, and has a wide leaf, and a red flower, which, when it is near to drying up, becomes white:* and Aboo-Ziyád says, *in our mountain-country it is abundant; and is of two species; one of these two is acid,* [but] *pleasant to the taste;* (TA;) *and one species thereof is bitter;* (Ḳ, TA;) *in the lower parts of each, when they are full grown, is a redness; and the seeds and leaves of the acid species are used medicinally:* Az says, *it is a wild herb,* or *leguminous plant, that grows in the days of the* [*season called*] رَبِيع, *in the channels of water, and has a red flower, and is of the herbs,* or *leguminous plants, which are termed* ذُكُور: IB says, *the places of its growth are the small channels of water, and the places to which valleys take their courses; and in it is acidity: sometimes, also, the people of settled habitations make it to grow in their gardens, and water it and sustain it so that it does not dry up in the time when the wild herbs,* or *leguminous plants, dry up:* it is also said in the Minhájj that *it is both wild and growing in gardens;* that *the wild is called* سلق, [but this name is commonly applied to bete,] *and in all of this there is not acidity: the garden-kind resembles the* هندباء, *and in this is acidity, and an excessive viscous moisture: the best is the acid, garden-kind:* here ends the quotation from the Minhájj: (TA:) *each species,* (Ḳ, TA,) *the bitter and the pleasant,* or *the garden-kind and the wild,* (TA,) *is good for thirst, and for inflammation arising from yellow bile; and strengthens the bowels; and allays heaving of the stomach, and hot palpitation, and tooth-ache; and is good for the black* [or *livid*] *jaundice;* (Ḳ,* TA;) *and, when cooked, and applied externally, for the leprosy; and for the ringworm* (قُوبَآء); *and for glandular swellings in the neck, so much so that it is said to do good to him who has these even when hung upon the neck: with vinegar, also, it is good for the mange,* or *scab; and it is astringent; and puts a stop to malacia* [so I render شَهْوَة الطِّين, lit. "the longing for clay"]: *its seeds are cold in the first degree, and have an astringent property, particularly when fried:* (TA:) *they say that if these be hung, in a purse, upon a woman's left upper arm, she will not become pregnant as long as they remain upon her:* (Ḳ,* TA:) *they are also good for the sting of scorpions; and if some of the seeds be swallowed before the scorpion's stinging, its stinging will not hurt.* (TA.) ═ Also *What is in the interior of the* [*kind of citron called*] أُتْرُجّ: (A, Ḳ:) n. un. with ة: (A:) *it is cold and dry in the third degree; used as a liniment, it removes freckles and the like, and clears the complexion; and it suppresses* (يَقْمَع) *the yellow bile; and gives appetite for food; and is good for hot palpitation; and made into a beverage, it sweetens the odour of the mouth; and is good for looseness arising from yellow bile; and is suitable for those who are fevered.* (TA.) [In the present day, in Egypt, this name is applied to *A species of citron,* itself, *with a conical apex, and very acid pulp.*]

حُمَيْضَى *A certain plant:* not from حُمُوضَة. (TA.)

حُمَّاضِيَّةٌ *A confection composed of* حُمَّاض *of the* أُتْرُجّ. (TA.)

حَامِضٌ [*Acid; sour; sharp* or *biting to the taste; pungent; having a taste like that of vinegar* or *like that of sour milk;* see حُمُوضَةٌ;] (Ṣ, Mṣb, Ḳ;) applied to milk (TA) and other things; (Mṣb;) and ▼ مُحَمَّضٌ signifies the same, applied to a grape. (TA.) — [Hence,] رَجُلٌ حَامِضُ الفُؤَادِ ‡ *A man whose heart,* or *mind, is altered and bad,* (O, Ḳ,) فِى الغَضَبِ *in anger.* (O.) And فُلَانٌ حَامِضُ الرِّتَيْنِ † *Such a one is in a loathing state of mind;* syn. مُرُّ النَّفْسِ. (Ṣ.) ═ إِبِلٌ حَامِضَةٌ *Camels pasturing upon* حَمْض; (Ṣ;) or *eating it;* (Ḳ;) or *pasturing upon* حَمْض *after pasturing upon* خُلَّة: (ISk:) pl. حَوَامِضُ: (Ṣ, Ḳ:) and ▼ إِبِلٌ حَمْضِيَّةٌ *Camels staying among* حَمْض; (Aṣ, Ṣ, Ḳ;) as also ▼ حَمَضِيَّةٌ, contr. to rule: (TA:) and بَعِيرٌ ▼ حَمْضِيٌّ *a camel eating* حَمْض. (TA.)

مَحْمَضٌ and مُحْمَضٌ, (Ṣ, Ḳ,) the latter on the authority of A'Obeyd, (Ṣ,) *A place in which camels pasture upon* حَمْض. (Ṣ, Ḳ.*)

أَرْضٌ مُحْمِضَةٌ: see حَمِيضَةٌ.

مُحَمَّضٌ: see حَامِضٌ.

لَبَنٌ مُسْتَحْمِضٌ *Milk slow in thickening.* (Ibn-'Abbád, Ḳ.)

حمق

1. حَمُقَ, aor. ـُ; and حَمِقَ, aor. ـِ; (T, Ṣ, Mgh, Mṣb, Ḳ, &c.;) inf. n. (of the former, Ṣ) حَمَاقَةٌ, (Ṣ, Ḳ,) or this is a simple subst., (Mṣb,) and (of the latter, Ṣ) حُمْقٌ (Ṣ, Mgh,* Mṣb,* Ḳ) and حُمُقٌ; (Ṣ, Ḳ;) *He was,* or *became, foolish,* or *stupid;* i. e., *unsound in intellect* or *understanding;* (T, Mgh, Mṣb;) and *stagnant,* or *dull, therein;* (T, Mgh;) or *deficient,* or *defective, therein;* (IF, Mgh;) or *he had little,* or *no, intellect* or *understanding;* (Ṣ, Ḳ;) as also ▼ انحمق and ▼ استحمق (Ḳ) and ▼ تحمّق. (TA.) [See حُمْقٌ, below.] One says to a man, تَبِسِى, and اِحْمَقِى, [as though he were a she-hyena, or a woman,] when he speaks foolishly, or stupidly, or says what is not like anything. (AZ, TA voce تَاسَ.) ــ حَمُقَتِ السُّوقُ, (Ṣ, M, Ḳ,) with ḍamm; (so in two copies of the Ṣ;) or, as in [some copies of] the Ṣ, حَمِقَتْ; (TA;) and ▼ انْحَمَقَتْ; (Ṣ, Mgh, Ḳ;) ‡ *The market was,* or *became, stagnant,* or *dull, with respect to traffic.* (Ṣ, M, Mgh, Ḳ, TA.) And حَمُقَتْ تِجَارَتُهُ ‡ *His merchandise was,* or *became, unsaleable,* or *difficult of sale,* or *in little demand.* (TA.) ــ حَمِقَ, aor. ـَ, inf. n. حَمَقٌ, † *His beard became light,* or *scanty.* (Mṣb.) ═ حُمِقَ *He had the disease termed* حُمَاق. (TA.)

2. حمّقهُ, inf. n. تَحْمِيقٌ, *He ascribed to him* حُمْق [i. e. *foolishness,* or *stupidity,* &c.]. (Ṣ, Ḳ.) ــ حَمَّقَتْهُ الهَجْعَةُ *The light sleep in the first part of the night rendered him like the* أَحْمَق [i. e. *foolish,* or *stupid,* &c.]: so says IKh; and he cites, from a poet, the phrase حَمَّقَتْهُ بِهَجْعَةٍ; in which the ب is redundant, and the noun occupies the place of one in the nom. case. (TA.) ــ [And hence, if correct,] حُمِّقَ *He drank wine:* (Ḳ:) or *he became intoxicated, so that his reason departed:* thus explained by IAmb; but disallowed by Ez-Zejjájee. (IB, TA.)

3. حامقهُ *He aided him in his* حُمْق [i. e. *foolishness,* or *stupidity,* &c.]. (Ṣ.)

4. احمقهُ *He found him to be* أَحْمَق [i. e. *foolish,* or *stupid,* &c.]. (Ṣ, Ḳ.) [See also 10.] ــ احمق بِهِ *He mentioned him,* or *spoke of him, as characterized by* حُمْق [i. e. *foolishness,* or *stupidity,* &c.]. (TA.) ــ احمقت *She* (a woman) *brought forth a child that was* أَحْمَق [i. e. *foolish,* &c.]; (Ṣ;) or *brought forth* حَمْقَى [i. e. *foolish children*]. (Ḳ.) ═ مَا احمقهُ [*How foolish,* or *stupid,* &c., *is he!*] an expression of wonder. (TA.)

5: see 1.

6. تحامق *He affected* حَمَاقَة [i. e. *foolishness,* or *stupidity,* &c.; meaning *he feigned it*]. (Ṣ.)

7. انحمق: see 1. ــ Also *He acted in the manner of the* حَمْقَى [i. e. *foolish,* or *stupid,* &c.]; (Ḳ;) and so ▼ استحمق. (Lth, T, Mgh, Ḳ.) ــ *He* (a man, TA) *was,* or *became, abject, humble,* or *submissive,* (Ḳ, TA,) *and impotent to do,* or *accomplish, a thing.* (TA.) ــ ‡ *It* (a garment) *became old, and worn out.* (Ṣ, Mgh, Ḳ, TA.) ــ

†*It* (food, or wheat,) *became cheap.* (Az, TA.) انحمقت السُّوقُ : see 1.

10. استحمق : see 1 : — and 7. استحمقهُ *He counted, accounted,* or *esteemed, him* أَحْمَق [i. e. *foolish,* or *stupid,* &c.]: (Ṣ, Mgh, TA:) or *he found him to be so;* like احمقهُ. (TA.)

حُمْق *Foolishness,* or *stupidity;* i. e. *unsoundness in the intellect* or *understanding;* (T, Mgh, Mṣb;) and *stagnancy,* or *dulness, therein;* (T, Mgh;) or *deficiency,* or *defectiveness, therein;* (IF, Mgh;) or *paucity,* or *want, thereof;* and ¥ حُمُق and ¥ حَمَاقَة signify the same: (Ṣ, Ḳ:) [all are said to be inf. ns.; but the last, accord. to the Mṣb, is a simple subst.: (see 1:)] the proper and primary signification of حُمْق is [said to be] the *putting a thing in a wrong place, with knowledge of its being bad [to do so].* (TA.) [Hence,] نَوْمَةُ الحُمْق *The sleep after* [*the period of the afternoon called*] *the* عصر; when no one sleeps except one who is intoxicated, or one who is insane, or unsound in mind. (Ḥar p. 223. [See also خُرْق and خُلْق.])—And *Deceit;* or *a deception.* (TA.)—[It is said that] الحُمْق also signifies *Wine:* (Z, Ḳ:) as being a cause of حُمْق; like as wine is called إِثْم as being a cause of إِثْم: (Z, TA:) but Ez-Zejjájee disallows this: and [it is also said that] ¥ الحُمَيْقَآء signifies the same, because wine occasions حُمْق to its drinker. (TA.)

حَمِق: see أَحْمَق.—Also †*Having a scanty beard.* (IDrd, Ḳ.)

حُمْق: see حُمْق.

حَمْقَان: see أَحْمَق.

حُمَاق (Ṣ, Ḳ) and حَمَاق (ISd, Ḳ) and ¥ حُمَيْقِى (AZ, Ḳ) and ¥ حُمَيْقَآء (IDrd, Ḳ) The جُدَرِىّ [or *small-pox*]: (Ḳ:) or *the like thereof,* (Ṣ, Ḳ,) *which attacks a human being,* (Ṣ,) *and spreads in a scattered manner upon the body,* or *person:* (Ḳ:) accord. to Lḥ, *a certain thing that comes forth upon children.* (TA.)

حُمَيْق a contracted dim. of أَحْمَق; or dim. of حَمِق [the dim. form being app. used in this case to denote enhancement of the signification: (see also حُمَيِّقَة:)] so in the prov., (TA,) عَرَفَ حُمَيْقٌ جَمَلَهُ [*A very foolish,* or *stupid, man knew his camel*]; i. e. he knew thus much, although أَحْمَق: or, as some relate it, عَرَفَ حُمَيْقًا جَمَلُهُ, i. e. *his camel knew* him, [namely, *a very foolish,* or *stupid, man,*] and emboldened himself against him; or it means that he knew his quality: (Ḳ, TA:) it is applied to the case of excessive familiarity with men: (TA:) or to him who deems a man weak, and is therefore fond of annoying, or molesting, him, (Ḳ, TA,) and ceases not to act wrongfully towards him: or, as some say, [حميق is here a proper name; and] this person had a camel with which he was familiar, and he made an attack upon him. (TA.) [See Freytag's Arab. Prov. ii. 85.]

حُمَاقَة: see حُمْق.

أُحْمُوقَة: see أُحْمُوقَة.

حُمَيْقَى: see حُمَاق.

حُمَيْقَآء: see حُمْق: = and حُمَاق.

حُمَيِّقَة: } see what next follows.
حُمَوِّقَة: }

حُمَيِّقَة, (Ḳ,) but in the Tekmileh with teshdeed to the ى, and with kesr to the same, [app. حُمَيِّقَةٌ,] (TA,) and ¥ حُمَوِّقَة, (Ḳ,) *Foolish,* or *stupid,* (أَحْمَق,) *in the utmost degree.* (Ibn-'Abbád, Ḳ, TA.) [It seems to be implied in the Ḳ that أُحْمُوقَة signifies the same: but see this word below.]

أَحْمَق (Ṣ, Mgh, Mṣb, Ḳ, &c.) and ¥ حَمِق (Ṣ, Mṣb) and ¥ حَمْقَان [whether with or without tenween is not shown] (Sb, TA) *Foolish;* or *stupid;* i. e. *unsound in intellect* or *understanding;* (T, Mgh, Mṣb;) and *stagnant,* or *dull, therein;* (T, Mgh;) or *deficient,* or *defective, therein;* IF, Mgh;) or *having little,* or *no, intellect* or *understanding:* (Ṣ, Ḳ:) fem. of the first حَمْقَآء; (Ṣ, Mṣb;) and of the second حَمِقَة: (TA:) pl. of the first, applied to men and to women, (Ṣ, Ḳ,) حُمْق, (so in two copies of the Ṣ,) or حُمُق, with two ḍammehs, (Ḳ,) and حُمَقَى and حَمَاقَى (Ṣ, Ḳ) and حُمَاقَى (Ṣgh, Ḳ) and حِمَاق. (Ibn-'Abbád, Ḳ.) Accord. to some, أَحْمَق is from the phrase انْحَمَقَتِ السُّوقُ: and accord. to some, from the phrase لَيَالٍ مُحْمِقَاتٌ, because the احمق deceives one at first by what he says. (TA.) The sounds of wailing for the dead, and trilling, or quavering, in playing, are termed أَحْمَقَان because of the حُمْق of the person from whom they proceed. (Mgh.)—البَقْلَة الحَمْقَآء (Ṣ, Ḳ) and بَقْلَة الحَمْقَآء, (Ḳ,) the latter for بَقْلَة الحَبَّة الحَمْقَآء, *i. q.* الرِّجْلَة [*Garden purslane*]; (Ṣ, ISd, Ḳ;) which is the name applied to it by the vulgar; (ISd, TA;) the chief of herbs, or leguminous plants: called by those names because exuding mucilage (مُلَعِّبَة), so that it is likened to the أَحْمَق whose slaver is flowing: IDrd says, they assert that it is so called because it grows in the tracks of men, so that it is trodden upon; and in watercourses, so that the water uproots it: IF says that it is so called because of its weakness: and it is said that some persons, hating 'Áïsheh, called it بَقْلَة عَائِشَة; but this is one of their fanciful assertions; for such was its name in the time of utter paganism: so says Ṣgh. (TA.)—[أَحْمَق also signifies *More,* and *most, foolish,* or *stupid,* &c. Hence,] it is said in a prov., أَحْمَقُ مِنْ رِجْلَة [*More foolish,* or *stupid, than a plant of garden-purslane:* explained by what precedes]. (TA.) [See also another prov. voce ثُمَانُونَ.] And in a trad., أَحْمَقُ الحُمْقِ الفُجُورُ [*The most foolish of foolishness,* or *the most stupid of stupidness, is vice,* or *immorality,* or *unrighteousness*]. (A in art. كيس.)

أُحْمُوقَة is from الحُمْق, like أُحْدُوثَة from الحَدِيث, and أُعْجُوبَة from العَجَب: (TA:) it signifies *An action,* or *a deed, of those that are done by the* حَمْقَى [i.e. *foolish,* or *stupid, persons*]; (Mgh;) [*a foolish,* or *stupid, action* or *deed:*] it is like ¥ حُمُوقَة, which means *an action, a practice,* or *a habit, in which is* حُمْق [i. e. *foolishness,* or *stupidity,* &c.]. (TA.) One says, وَقَعَ فُلَانٌ فِى أُحْمُوقَةٍ [*Such a one fell into* the commission of *a foolish,* or *stupid, action,* &c.]. (TA.) [See حُمَيِّقَة.]

مُحْمِقَة and مُحْمِقَة (Ṣ, Ḳ) A woman *who brings forth a child that is* أَحْمَق [i. e. *foolish,* &c.]; (Ṣ;) or *who brings forth* حَمْقَى [i. e. *foolish children*]: (Ḳ:) or, accord. to IDrd, the latter has this signification; but the former signifies a man *who begets* حَمْقَى; and he does not allow its application to a woman. (TA.)—المُحْمِقَاتُ ‡ *The nights* [*that make a fool of one;* i. e.] *during the whole of which the moon is above the horizon but intercepted by clouds;* so that one imagines that he has arrived at the time of morning; (A, O, Ḳ, TA;) because he sees light, but sees not the moon: derived from الحُمْق. (TA.) One says, غَرَّنِى غُرُورَ المُحْمِقَاتِ ‡ [*He,* or *it, deceived me with the deceiving of the nights thus called*]. (TA.) And you say, سِرْنَا فِى لَيَالٍ مُحْمِقَاتٍ ‡ [*We journeyed during such nights*]; because the rider therein thinks that he has arrived at the time of morning until he becomes weary. (TA.)

مِحْمَاق A woman who is *accustomed to bring forth* حَمْقَى [i. e. *foolish children*]. (Ṣ, Ḳ.)

مَحْمُوق A man [or child] *affected with* حُمَاق [q. v.]. (A 'Obeyd, Ṣ.)

حمل

1. حَمَلَهُ, aor. ـِ, inf. n. حَمْل (Ṣ, Mgh, Mṣb, Ḳ, &c., in some copies of the Ṣ حِمْل) and حُمْلَان, (Mgh, Ḳ,) *He bore it, carried it, took it up and carried it, conveyed it,* or *carried it off* or *away,* (MA,) عَلَى ظَهْرِهِ (Ṣ, MA,) *upon his back,* or عَلَى رَأْسِهِ *upon his head;* (MA;) and ¥ احتملهُ signifies the same: (Mṣb, Ḳ:) or the latter is used in relation to an object inconsiderable and small in comparison with that in relation to which the former is used; as in the saying of En-Nábighah, (TA,)

* إِنَّا ٱقْتَسَمْنَا خُطَّتَيْنَا بَيْنَنَا *
* فَحَمَلْتُ بَرَّةَ وَٱحْتَمَلْتُ ¥ فَجَارِ *

[*Verily we have divided our two qualities between us, and thou hast borne* as thy share *goodness, and I have borne* as my share *wickedness*]. (TA* in the present art., and Ṣ and TA &c. in arts. بر and فجر.) Hence, in the Ḳur [xx. 100], فَإِنَّهُ يَحْمِلُ يَوْمَ القِيَامَةِ وِزْرًا [*He shall bear, on the day of resurrection, a heavy burden*]. (TA.) Hence also, in the Ḳur [vii. 189], حَمَلَتْ حَمْلًا خَفِيفًا [*She bore a light burden*]; (Ṣ, TA;) i. e., [as some say,] the seminal fluid. (TA.) Hence also, in the Ḳur [xxix. 60], وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا [*And how many a beast* is there that *does not bear its sustenance!*], meaning, †*does not provide its sustenance,* but is sustained by God. (TA.) يَحْمِلُ الحَطَبَ [lit. *He carries firewood*],

(A in art. حطب,) or الحَطَبَ الرَّطْبَ [*juicy*, or *fresh, firewood*], (Er-Rághib, TA,) means ‡ *he goes about with calumny*, or *slander*. (A in art. حطب, and Er-Rághib* and TA.*) — حَمَلَهُ عَلَى الدَّابَّة, (Mṣb, TA,) aor. ـِ, (TA,) inf. n. حَمْلٌ, (Mṣb, TA,) [*He carried him*, or *mounted him*, (namely, a man, Mṣb) *upon the beast*; as also احتملهُ.] And حَمَلَهُ [alone] *He gave him a beast upon which to ride*. (T, TA. [See Ḳur ix. 93.]) أَحْمَلَهُ is not used in this sense. (T, TA.) — See also 4. — حَمَلَتِ المَرْأَةُ, aor. ـِ, (Ḳ,) inf. n. حَمْلٌ, (TA,) ‡ *The woman became pregnant*, or *conceived*: (Ḳ, TA:) and حَمَلَتْ وَلَدَهَا *She became pregnant with*, or *conceived, her child*: (Mṣb:) one should not say, حَمَلَتْ بِهِ; or this is rare; (Ḳ;) or one should not say this, but it is frequently said; (IJ, TA;) [for] as حَمَلَتْ is syn. with عَلِقَتْ, (Mṣb, TA,) and the latter is trans. by means of بِ, the former is thus made trans., (TA,) therefore one says, حَمَلَتْ بِهِ فِى لَيْلَةِ كَذَا وَفِى مَوْضِعِ كَذَا, meaning *She became pregnant with him*, or *conceived him, in such a night, and in such a place*. (Mṣb.) حَمَلَتْ is also said of a ewe or she-goat, and of a female beast of prey, [and app. of any female,] accord. to IAạr; meaning † *She was*, or *became, in the first stage of pregnancy*. (TA.) — حَمَلَتِ الشَّجَرَةُ, inf. n. حَمْلٌ, † *The tree* [*bore*, or] *produced*, or *put forth, its fruit*. (Mṣb.) — حَمَلَ بِدَيْنٍ, and بِدِيَةٍ, inf. n. حَمَالَةٌ, † [*He bore*, or *took upon himself, the responsibility*, or *he was*, or *became, responsible, for a debt*, and *a bloodwit*:] (Mṣb:) [for] حَمَلَ بِهِ, aor. ـِ, inf. n. حَمَالَةٌ, signifies كَفَلَ. (Ṣ,* Ḳ.) And حَمَلَ الحَمَالَةَ and تحمّلها † [*He was*, or *became, responsible for the bloodwit*, or *debt* or *the like*]: both signify the same: (Ṣ, TA:) and تحمّل بِهِ † *He took it upon himself*, or *became responsible*, or *answerable, for it*: (Mṣb in art. كفل:) and مُعْظَمَهُ تحمّل † *He took*, or *imposed, upon himself*, or *undertook, the main part of it*: (Jel in xxiv. 11:) and احتمل الأَمْرَ † *He took*, or *imposed, upon himself*, or *undertook, the thing*, or *affair*; *he bore*, or *took upon himself, the burden thereof*. (L in art. قلد.) You say, حَمَلَ قَوْمٌ عَنْ قَوْمٍ دِيَةً, غَرَامَةً, (TA,) † [*A party bore*, or *took upon itself, for a party, the responsibility for a bloodwit*, or *a debt* or *the like*;] as also تحمّل. (Ṣ.) [And حَمَلَ عَنْ فُلَانٍ لِفُلَانٍ كَذَا † *He bore*, or *took upon himself, for such a one, the responsibility, to such a one, for such a thing*.] And تحمّل حَمَالَةً بَيْنَ قَوْمٍ † *He bore*, or *took upon himself, the responsibility for the bloodwits between people*, in order to make peace between them, when war had occurred between them, and men's blood had been shed. (TA, from a trad.) — حَمَلَ ظُلْمًا † [*He made himself chargeable with wrongdoing*]. (Ḳur xx. 110.) — [حَمَلَ الأَمَانَةَ: see أَمَانَةٌ: accord. to some, it means † *He took upon himself*, or *accepted, the trust*: accord. to others, *he was unfaithful to it*: and احْتَمَلَهَا means the same.] — حَمَلْتُ إِدْلَالَهُ: see 8. — حَمَلَ عَنْهُ: see 8. — حَمَلَ فُلَانٌ الحِقْدَ عَلَى فُلَانٍ † *Such a one* [*bore or*] *concealed in his mind rancour, malevolence, malice*, or *spite, against such a one*. (TA.) And فُلَانٌ لَا يَحْمِلُ, i. e. يُظْهِرُ غَضَبَهُ [which may be meant as the explanation of لا يحمل, i. e. † *Such a one shows* (or *will not conceal*) *his anger*; and thus SM understood it; or as the explanation of يحمل alone, i. e. *such a one will not show his anger*]: (Az, TA:) [for] حَمَلَ الغَضَبَ, (Ḳ,) aor. ـِ, inf. n. حَمْلٌ, (TA,) means ‡ *he showed*, or *manifested, anger*. (Ḳ, TA.) And hence, it is said, is the saying, in a trad., إِذَا بَلَغَ المَاءُ قُلَّتَيْنِ لَمْ يَحْمِلْ خَبَثًا, i. e. † [*When the water amounts to the quantity of two vessels of the kind called* قُلَّة,] *impurity does not appear in it*: (O, Ḳ,* TA:) or the meaning is, † *it does not admit the bearing of impurity*: for one says, فُلَانٌ لَا يَحْمِلُ الضَّيْمَ, i. e. † *such a one refuses to bear*, or *submit to, and repels from himself, injury*. (Mṣb.) You say also, حَمَلَ مِنْ ذٰلِكَ أَنَفًا † *He conceived, in consequence of that, disdain*, or *scorn, arising from indignation and anger*. (TA in art. انف, from a trad.) — حَمَلَ الحَدِيثَ † [*He bore in his memory, knowing by heart, the tradition*, or *narrative*, or *story*; and in like manner, القُرْآنَ *the Ḳur-án*]. (Mṣb in art. روى.) — حَمَلَ فُلَانًا, and عَلَيْهِ and تحمّل بِهِ, and عَلَيْهِ, † *He relied upon such a one* in intercession, and in a case of need. (TA.) — حُمِلَ عَلَى النَّاقَةِ † *The she-camel was covered by a stallion*. (M in art. صمد.) — حَمَلَ عَلَيْهِ [as syn. with حَمَّلَهُ]: see 2, in three places. — حَمَلَ عَلَى دَابَّتِهِ فَوْقَ طَاقَتِهَا فِى السَّيْرِ † [*He tasked his beast beyond its power in journeying*, or *marching*, or *in respect of pace*]. (Ṣ in art. جهد.) And حَمَلَ عَلَى نَفْسِهِ فِى السَّيْرِ † *He jaded*, or *fatigued, himself*, or *tasked himself beyond his power, in journeying*, or *marching*. (Ṣ, TA.) [See also 6.] — حَمَلَ عَلَيْهِ فِى الحَرْبِ, inf. n. حَمْلَةٌ [which is properly an inf. n. of un.], (T, Ṣ,) † *He charged*, or *made an assault* or *attack, upon him in war*, or *battle*. (TA.) — حَمَلْتُ عَلَى بَنِى فُلَانٍ † *I made mischief*, or *I excited disorder, disagreement, dissension*, or *strife, between*, or *among, the sons of such a one*. (AZ, Ṣ.) — حَمَلَهُ عَلَى الأَمْرِ, aor. ـِ, † *He incited, excited, urged, instigated, induced*, or *made, him to do the thing*, or *affair*. (ISd, Ḳ.) — حَمَلَ لَفْظًا عَلَى لَفْظٍ آخَرَ, aor. ـِ, inf. n. حَمْلٌ, a phrase often used in lexicology and grammar, † *He made*, or *held, a word*, or *an expression, to accord in form*, or *in meaning*, or *syntactically, with another word*, or *expression*. One says, يُحْمَلُ عَلَى الأَكْثَرِ † *It* (a word) *is made to accord in form with* those words with which it may be compared that constitute *the greater number*: thus one says of رَحْمَانُ, which is made to accord in form with words of the measure فَعْلَانُ, though it has not a fem. of the measure فَعْلَى, in preference to فَعْلَانُ, because words of the measure فَعْلَانُ are more numerous than those of the measure فَعْلَانُ. And يُحْمَلُ عَلَى نَقِيضِهِ † *It* (a word) *is made to accord in form with its contrary in meaning*: thus عِجَافٌ, an anomalous pl. of أَعْجَفُ, is made to accord in form with سِمَانٌ, a regular pl. of سَمِينٌ. And يُحْمَلُ عَلَى المَعْنَى † *It* (a word) *is made to accord syntactically with its meaning*: and يُحْمَلُ عَلَى اللَّفْظِ † *It is made to accord syntactically with its grammatical character*: the former is said when, in a sentence, we make a masc. word fem., and the contrary, because the meaning allows us to substitute a fem. syn. for the masc. word, and a masc. syn. for the fem. word: for ex., it is said in the Ḳur vi. 78, فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هٰذَا رَبِّى "And when he saw the sun rising, he said, This is my Lord:" here (by saying بازغة الشمس) is first made to accord syntactically with its grammatical character (تُحْمَلُ عَلَى اللَّفْظِ); and then (by saying هٰذَا instead of هٰذِهِ) it is made to accord syntactically with its meaning (تُحْمَلُ عَلَى المَعْنَى), which is الجِرْم or the like: this is allowable; but the reverse in respect of order is of weak authority; because the meaning is of more importance than the grammatical character of the word. (Collected from the Kull pp. 156 and 157, and other works.)] — حَمَلَهُ أَحْسَنَ مَحْمِلٍ † [*He put the best construction upon it*; namely, a saying: محمل being here an inf. n.]. (TA in art. ابو.) — حَمَلَهُ عَلَى النَّاسِخِ † *He attributed it to*, or *charged it upon, the copyist*; namely, a mistake. حُمِلَ عَلَى النَّاسِخِ, said of a mistake, occurs in the Ḳ in art. ربخ. — حَمَلَ شَيْئًا عَلَى آخَرَ, in logic, means † *He predicated a thing of another thing*.] — See also حُمْلَانٌ.

2. حمّلهُ الشَّىْءَ, (Mṣb,) and الرِّسَالَةَ, (Ṣ, TA,) inf. n. تَحْمِيلٌ, (TA,) *He made him*, or *constrained him, to bear* or *carry* [*the thing*, and *the message*; and in like manner, حَمَّلَ عَلَيْهِ الشَّىْءَ]. (Ṣ, Mṣb,* TA.) [And حمّلهُ, alone, *He loaded him*; namely, a camel, &c.] You say also, حَمَّلَهُ الأَمْرَ فَتَحَمَّلَهُ, inf. n. of the former تَحْمِيلٌ and حِمَّالٌ, like كِذَّابٌ, [which is of the dial. of El-Yemen], and of the latter verb تَحَمُّلٌ and تِحِمَّالٌ [like تِكَلَّامٌ &c.], (Ḳ,) † *He imposed upon him the affair, as a task*, or *in spite of difficulty* or *trouble* or *inconvenience, and he undertook it, as a task*, &c. (Mṣb in art. كلف.) And حَمَّلْتُهُ أَمْرِى فَمَا تَحَمَّلَهُ † [*I imposed upon him my affair, as a task*, &c., *but he did not undertake* it]. (TA.) It is said in the Ḳur [xxiv. 53], فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ † [*Upon him rests only that which he has had imposed upon him; and upon you, that which ye have had imposed upon you*]: i. e., upon the Prophet rests the declaring of that which has been revealed to him; and upon you, the following him as a guide. (TA.) And رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ † [*O our Lord, and do not Thou impose upon us a burden, like as Thou imposedst it upon those before us: O our Lord, and do not Thou impose upon us that which we have not power to bear*]: (Ḳur ii. last verse:) or, accord. to one reading, تُحَمِّلْ, which has an intensive signification [when followed by على]. (Bḍ.) — حمّلهُ ذَنْبًا † *He charged him*

with a crime, or *an offence*: see a verse of En-Nábighah cited voce عَرَّ.]

3. حاملهُ [*He bore with him* a burden]. You say, of a Wezeer, حَامَلَ المَلِكَ أَعْبَآءَ المُلْكِ †[*He bore with the King the burdens of the regal office*]. (A in art. وزر.) [See also **4**.] — Also † *He requited him*; namely, a man: or, accord. to AA, مُحَامَلَةٌ signifies the *requiting with beneficence*. (TA.)

4. احملهُ *He helped him to bear*, or *carry*, (T, Ṣ,) *that which he was bearing*, or *carrying*: (T, TA:) or you say, احملهُ الحِمْلَ *he helped him to bear*, or *carry*, *the load*, or *burden*: and حَمَلَهُ, i. e. فَعَلَ ذٰلِكَ بِهِ [*he did that with him*]. (M, O, Ḳ.) [See also **3**.] = أَحْمَلَتْ *She* (a woman, Ṣ, Ḳ, and a camel, Ṣ) *yielded her milk without being pregnant*. (Ṣ, Ḳ.)

5. تحمّل *He took upon himself the bearing*, or *carrying*, *of loads*, or *burdens*: this is the primary signification. (Ḥar p. 48.) — [Hence, † *He burdened himself with*, or *he became*, or *made himself*, *chargeable with*, or *he bore*, or *took upon himself*, *the burden of*, a sin, or crime, or the like; as also احتمل: you say احتمل إِثْمًا meaning تحمّلهُ. (Jel in iv. 112 and xxxiii. 58.) And تحمّل غُرْمًا † *He took*, or *imposed*, *upon himself a debt*, or *fine*. (MA.) — [And hence, likewise, several other significations:] see **2**, in two places: — and **8**: — and **1**, in six places. — Also He *bound the load*, or *burden*, [or *the loads*, or *burdens*, *on the saddle*, or *saddles*, or *on the beast*, or *beasts*;] (Ḥar p. 48;) and احتمل signifies [the same, or] *he put*, or *placed*, *the load*, or *burden*, [or *the loads*, or *burdens*,] *on the saddle*, [or *saddles*, or *on the beast*, or *beasts*.] (Ḥar p. 556.) — [And hence,] تحمّلوا and احتملوا † *They went away*, *departed*, or *journeyed*. (Ṣ, TA.)

6. تحامل عَلَيْهِ [*He bore*, *bore his weight*, *pressed*, or *pressed heavily*, *upon it*, or *him*]. You say, تَحَامَلَ عَلَى رَأْسِ رُمْحِهِ مُعْتَمِدًا عَلَيْهِ لِيَمُوتَ [*He bore*, *bore his weight*, *pressed*, or *pressed heavily*, *upon the head of his spear*, *leaning upon it*, *in order that he might die*]. (Mgh in art. ركز.) And تَحَامَلْتُ عَلَيْهِ كَالعَاصِرِ [*I pressed*, or *pressed heavily*, *upon it*, *like the squeezer* of fruit &c.]. (Mṣb in art. همز.) — [Hence,] † *He wronged him*; or *treated him wrongfully*, or *unjustly*. (Ṣ, Mgh, and Ḥar p. 80.) And it is asserted that one says, تحامل الزَّمَانُ عَنْ فُلَانٍ meaning † *Time*, or *fortune*, *turned from such a one*, *and took away his property*: and تحامل إِلَيْهِ † *It became favourable to him*. (Ḥar ibid.) — [Also] † *He imposed upon him*, or *tasked him with*, *that which he was not able to bear*, or *to do*. (M, O, Ḳ.) And تحامل عَلَى نَفْسِهِ, (Ṣ, O,) or تحامل فِى الأَمْرِ and بِالأَمْرِ, (M, Ḳ,) † *He imposed upon himself*, or *tasked himself with*, or *constrained himself to do*, *the thing*, or *affair*, *notwithstanding difficulty*, or *trouble*, or *inconvenience*, (Ṣ, M, O, Ḳ,) *and fatigue*. (M, TA.) And تَحَامَلْتُ فِى المَشْىِ † *I constrained myself to walk*, *notwithstanding difficulty*, or *trouble*, or *inconvenience*, *and fatigue*: whence, رُبَّمَا يَتَحَامَلُ الصَّيْدُ وَيَطِيرُ, i. e. † *Sometimes the game will constrain itself* to fly, *notwithstanding difficulty*, &c., *and will fly*. (Mgh.) [See also two similar phrases in the first paragraph.] — مُتَحَامَلٌ is used as its inf. n., and also as a noun of place: using it as an inf. n., you say, مَا فِى فُلَانٍ مُتَحَامَلٌ i. e. تَحَامُلٌ † [*There is not, in such a one, wrong-doing*, &c.]: and using it of a place, هٰذَا مُتَحَامَلُنَا † [*This is our place of wrong-doing*, or *wrong-treatment*, &c.]. (Ṣ, TA.)

7. انحمل عَلَى الأَمْرِ † *He was*, or *became*, *incited*, *excited*, *urged*, *instigated*, *induced*, or *made*, *to do the thing*, or *affair*. (ISd, Ḳ.)

8. احتمل *He raised* a thing *upon his back*. (Ḥar p. 41.) — See also **1**, in five places; and see **5**, in three places. — † *He bore*, *endured*, or *sustained*. (KL.) You say, احْتَمَلْتُ مَا كَانَ مِنْهُ † [*I bore*, or *endured*, *what proceeded from him*, or *what he did* or *said*, or] *I forgave what proceeded from him*, *and feigned myself neglectful of it*. (Mṣb.) And إِدْلَالَهُ احْتَمَلْتُ and احتملهُ † [*I bore*, or *endured*, *his presumptuousness occasioned by his confiding in my love*]. (Ṣ.) And احتملهُ † [*He bore with*, *endured*, *suffered*, or *tolerated*, *him*; or] *he bore*, or *endured*, *his annoyance*, or *molestation*, (احتمل أَذَاهُ,) *and feigned himself neglectful of what proceeded from him*, *and did not reprove him*. (Ḥar p. 41.) And احتمل † *He was forbearing*, or *clement*; *he acted with forbearance*, or *clemency*; *he treated with forbearance*, or *clemency*, *him who reviled him*: (TA:) *he forgave an offence*; as also تحمّل: (Ḥar p. 637:) and حَمَلَ عَنْهُ ‡ *he treated him with forbearance*, or *clemency*. (Ḳ, TA.) [And احتمل النِّعْمَةَ † *He bore wealth*; or *he had*, or *exercised*, *the quality of doing so*; generally meaning, *in a becoming*, or *proper*, *manner*; but also *absolutely*, as is shown by the phrase] سُوْءُ احْتِمَالِ النِّعْمَةِ † [*The bearing of wealth ill*, or *in an evil manner*]. (Er-Rághib voce بَطَرٌ.) And احتمل الصَّنِيعَةَ † *He bore the benefit as a badge*, *and was thankful*, or *grateful*, *for it*. (ISd, Ḳ.) — [In lexicology, said of a word or phrase or sentence, † *It bore*, *admitted*, or *was susceptible of*, a meaning, a sense, or an interpretation: and, elliptically, † *it bore*, *admitted*, or *was susceptible of*, *two*, or *more*, *different meanings*, *senses*, or *interpretations*; *it was equivocal*.] In the conventional language of the lawyers, and the Muslim theologians [and men of science in general], (Mṣb,) it is used, (Kull,) or may be used, (Mṣb,) as importing supposition, and admissibleness, or allowableness; and thus used, it is intrans.: and also as importing necessary implication, and inclusion; and thus used, it is trans.: you say, يَحْتَمِلُ أَنْ يَكُونَ كَذَا † [*It is supposable*, or *admissible*, or *allowable*, *that it may be thus*; or simply *it may be thus*; as also يُحْتَمَلُ, which is often used in this sense]: and احْتَمَلَ الحَالُ وُجُوهًا كَثِيرَةً † [*The case necessarily implied*, or *included*, *many* (*possible*) *modes*, or *manners of being*; or *admitted of being put*, or *explained*, or *understood*, *in many ways*; or *bore many kinds of interpretation*]. (Mṣb, Kull.) — احتملهُ الغَضَبُ † *Anger disquieted*, or *flurried*, *him*. (Mj, TA.) And اُحْتُمِلَ [alone] † *He was disquieted*, or *flurried*, *by anger*: (T, TA:) or, accord. to the Mj and M and O; but accord. to the Ḳ, followed by لَوْنُهُ; (TA;) † *he was angry*, *and his colour changed*. (Ḳ, TA.) — اِحْتَمَلَتْ *She* (a woman) *used* a drug, or the like, *in the manner of a suppository in the vagina*: so in the present day: and so in the Ḳ, on the words قُنَّبِيطٌ and نِفْطٌ &c.] — احتمل *He bought what is termed* حَمِيل, i. e. *a thing* [in the CḲ لِلشَّىْءِ is put for لِلشَّبِّىِ] *carried from one country or town to another* (Ḳ, TA) *among a party of captives*. (TA.)

10. اِسْتَحْمَلْتُهُ signifies سَأَلْتُهُ أَنْ يَحْمِلَنِى [i. e. *I asked him to carry me*, or *to give me a beast on which to ride*]. (Ṣ.) — استحملهُ نَفْسَهُ † *He imposed upon him his wants and affairs*. (M, Ḳ.)

R. Q. 1. حَوْمَلَ *He carried water*. (Ibn-'Abbád, Ḳ.)

حَمْلٌ [inf. n. of **1**, q. v. — ‡ *Gestation*: see an ex. voce إِنْثٌ. — And hence,] † The *young that is borne in the womb* (M, Ḳ) of any animal; (M, TA;) and † the *fruit* of a tree, (IDrd, Ṣ, M, Mṣb, Ḳ,) as also ↓ حِمْلٌ: (IDrd, Ṣ, M, Ḳ:) or the former, † the *thing that is in a belly*, or *on the head of a tree*: (ISk, Ṣ, M, Mgh, Ḳ:) and ↓ the latter, *a thing borne*, or *carried*, (Mṣb, Ḳ,) *on the back*; [i. e. *a load*, or *burden*;] (Mṣb;) the *thing that is on the back* or *on the head*: (ISk, Ṣ, M, Mgh, Ḳ:) or the former, † *a burden that is borne internally*; as the *young in the belly*, and the *water in the clouds*, and the *fruit in the tree* as being likened to the حَمْل of the woman: and ↓ the latter, *a burden that is borne externally*; as the *thing that is borne on the back*: (Er-Rághib, TA:) or [when applied to fruit] the former signifies *a fruit that is internal*: and ↓ the latter, *a fruit that is external*: (M, Ḳ:) or the former, *fruit of a tree when large*, or *much*: and ↓ the latter, *fruit when not large*, or *when not much and large*: (Ḳ accord. to different copies:) this is the saying of AO, mentioned in the T, in art. شمل, where, in the copies of the T, is found ما لم يكبر, not ما لم يكثر: (TA:) and the former also occurs as meaning *a burden that requires*, *for the carrying it*, *a beast or the hire of a porter*: (Mgh:) the pl. [of pauc.] of the latter (Mgh, Mṣb, Ḳ) and of the former (Ḳ) is أَحْمَالٌ (Ṣ, Mgh, Mṣb, Ḳ) and [the pl. of mult.] (of the former, Ḳ,* TA) حِمَالٌ (Ḳ) and (of the latter, Mṣb) حُمُولٌ (Mṣb, Ḳ) and حُمُولَةٌ. (Ṣ, M, Mgh, Ṣgh.) Hence, (in a trad., TA) هٰذَا الحِمَالُ لَا حِمَالَ خَيْبَرَ † [*This is the fruit: not the fruit of Kheyber*]: meaning that it is the fruit of Paradise; and that it does not fail, or come to an end. (M, Ḳ.) — See also what next follows.

حِمْلٌ: see حَمْلٌ, in five places. — حُمُولٌ, (Ṣ, M, Ḳ,) as pl. of حِمْلٌ, (M, Ḳ,) and of ↓ حَمْلٌ also, (Ḳ,) signifies likewise [*Vehicles of the kind called*] هَوَادِجُ [pl. of هَوْدَجٌ], (M, Ḳ,) *whether having in them women or not*: (M, TA:) or † *camels upon which are* هوادج, (AZ, Ṣ, M,

O, Ḳ,) *whether there be in them women or not:* (AZ, Ṣ, O:) it is not applied to camels unless they have upon them هوادج. (M, TA.) — See also مَحْمِلٌ, and حُمُولَةٌ.

حَمَلٌ *A lamb;* i. e. the *young one of the ewe in the first year;* (Mgh, Mṣb;) *i. q.* بَرَقٌ; (Ṣ;) or خَرُوفٌ [explained in the Ḳ in art. خرف as the *male young one of the sheep-kind;* or *such as has pastured, and become strong*]: (Ḳ, and Ṣ and Mṣb in art. خرف:) or *such as is termed* جَذَعٌ, [i. e. *a year old,* or *from six to ten months,*] *of the young of the sheep-kind;* and *less than this [in age]*: (ISd, Ḳ:) accord. to Er-Rághib, it signifies مَحْمُولٌ [*borne,* or *carried*]; and the young of the sheep-kind is particularly called thus because borne, or carried, on account of its impotence, and of the nearness of the time when its mother was pregnant with it: (TA:) pl. حُمْلَانٌ (Ṣ, M, Mgh, Ṣgh, Mṣb, Ḳ) and أَحْمَالٌ. (M, Ḳ.) — [Hence,] الحَمَل †[*The sign Aries;*] *a certain sign of the zodiac;* (Ḳ;) *the first of the signs of the zodiac;* (Ṣ;) *the constellation comprising, first, the* شَرَطَانِ, *which are its two horns; then, the* بُطَيْن; *then, the* ثُرَيَّا. (T, TA.) One says, مُطِرْنَا بِنَوْءِ الحَمَلِ and بنوء الطَّلِيِّ †[*We were,* or *have been, given rain by the auroral setting of Aries:* so the pagan Arabs used to say: see نَوْءٌ; and see مَنَازِلُ القَمَرِ, in art. نزل]. (TA.) One says also, هٰذَا حَمَلٌ طَالِعًا †[*This is Aries, rising*]; suppressing the ال, but making the noun to remain determinate; and thus one does in the case of every name of a sign of the zodiac, preserving the ال or suppressing it. (TA.) — حَمَلٌ signifies also ‡ *Clouds containing much water:* (M, Ḳ, TA:) or *black clouds:* (T, TA: [see also حَوْمَلٌ, below:]) or, as some say, the *rain [supposed to be given] by the* نَوْء [see above] *of* الحَمَل. (TA.)

حَمْلَةٌ †*A charge,* or *an assault* or *attack, in war,* or *battle.* (T, Ḳ.)

حُمْلَةٌ: see what next follows.

حِمْلَةٌ and ↓ حُمْلَةٌ *Carriage from one* دار [app. here meaning *country,* or *town,* or *the like,*] *to another.* (Ḳ.)

حُمْلَانٌ an inf. n. of حَمَلَ [q. v.]. (Mgh, Ḳ.) = Also *A beast upon which a present is borne.* (M, Mgh, O, Ḳ.) — *Hire for that which is borne,* or *carried.* (Lth, Mgh, TA.) — And, as a conventional term (Mgh, O, Ḳ) of the صَاغَة [or workers in gold and silver], (Ṣgh, Ḳ,) *Adulterating alloy* (غِشّ) *that is added to dirhems,* or *coin* (يُحْمَلُ ↓ عَلَى الدَّرَاهِمِ). (Mgh, Ṣgh, Ḳ.) — Also pl. of حَمَلٌ [q. v.]. (Ṣ, M, &c.)

حَمَالٌ or حِمَالٌ: see حَمَالَةٌ.

حَمُولٌ † *Forbearing,* or *clement.* (M, Ḳ.)

حَمِيلٌ *i. q.* ↓ مَحْمُولٌ [*Borne, carried, taken up and carried, conveyed,* or *carried off* or *away*]. (Mṣb, Ḳ.) — Hence, (Mṣb,) The *rubbish,* or *rotten leaves, and scum, that are borne* of a torrent. (Ṣ, Mṣb, Ḳ.*) — *A thing* [شَيْء, accord. to copies of the Ḳ and the TA, but accord. to the CḲ سَبْي, agreeably with the next of the explanations here following,] *that is carried from one country or town to another* (Ḳ, TA) *among a party of captives.* (TA.) — *A captive;* because carried from one country or town to another. (Mṣb.) — *One who is carried a child from his country, not born in [the territory of] El-Islám:* (Ṣ, O:) or *one who is carried from his country to the country of El-Islám:* or *a child with a woman who carries it, and says that it is her son:* or *any relation,* or *kinsman, in the territory of the enemy:* (Mgh:) or *one that is carried from the territory of the unbelievers to that of El-Islám, and who is therefore not allowed to inherit without evidence:* (Th, TA:) or *a child in the belly of his mother when taken from the land of the unbelievers.* (Ḳ.) — *A foundling,* or *child cast out by his mother, whom persons carry off and rear:* (Ḳ:) in some copies of the Ḳ, فَيُرَبُّونَهُ is erroneously put for فَيُرَبْبُونَهُ. (TA.) — † *One whose origin,* or *lineage, is suspected;* or *who claims for his father one who is not;* or *who is claimed as a son by one who is not his father;* syn. دَعِيٌّ. (Ṣ, Mṣb, Ḳ.) — † *A stranger:* (Ḳ:) as being likened to [the حَمِيل of] the torrent, or to the child in the belly. (Er-Rághib, TA.) — † *One who is responsible,* or *a surety,* (Ṣ, Mṣb, Ḳ,) for (ب) a debt or a bloodwit; as also ↓ حَامِلٌ: (Mṣb:) because he bears [or is burdened with] the obligation, together with him upon whom the obligation properly rests. (TA.) — † *What is withered and black* of the ثُمَام and وَشِيج (Ḳ, TA) and ضَعَة and طَرِيفَة. (TA.) — † The [*thong called*] شِرَاك [*of a sandal*]. (O, Ḳ.) In one copy of the Ḳ, الشريك is put in the place of الشراك. (TA.)

حَمَالَةٌ *A bloodwit,* (Ṣ, Ḳ, TA,) or *a debt, an obligation,* or *a responsibility, that must be paid, discharged,* or *performed, taken upon himself by a person,* (Ṣ, TA,) or *taken upon themselves by a party of men,* (Ḳ, TA,) *for others;* (Ṣ, Ḳ, TA;) as also ↓ حَمَالٌ, accord. to the T and M; or ↓ حِمَالٌ, accord. to the Ḳ: (TA:) or *a responsibility which one takes upon himself* for a debt or a bloodwit: pl. حَمَالَاتٌ: (Mṣb:) the pl. of حِمْل is حُمُولٌ. (Ḳ.)

حِمَالَةٌ The *occupation,* or *business, of a porter,* or *carrier of burdens.* (M, Ḳ.) — Also said to be sing. of حَمَائِلُ, and syn. with مِحْمَلٌ, which see, in two places.

حَمُولَةٌ *A camel,* or *horse,* or *mule,* or *an ass, upon which burdens are borne:* (Mgh, Mṣb:) and sometimes applied to *a number of camels:* (Mṣb:) *camels that bear burdens:* and *any beast upon which the tribe carries,* namely, *an ass* or *other animal;* (Ṣ;) or *a beast upon which people carry,* namely, *a camel,* and *an ass,* and *the like;* (Ḳ;) *whether the loads be thereon or not:* (Ṣ, Ḳ:) or *such as are able to bear:* (Az, TA:) or particularly applied to *such as have on them the loads;* as also ↓ حُمُولٌ: (ISd, TA:) accord. to the T, *not including asses nor mules:* applied to *one* and to *more than one:* (TA:) a word of the measure فَعُولٌ receives the affix ة when it has the meaning of a pass. part. n. (Ṣ, TA.) — Also, accord. to the Ḳ, The *loads,* or *burdens,* themselves: but this, accord. to the Ṣ and M [and Mgh] and Ṣgh, is [حُمُولَةٌ, a pl. of حِمْلٌ,] with ḍamm [to the ح]. (TA.)

حَمِيلَةٌ †*i. q.* كَلٌّ and عِيَالٌ: so in the saying, هُوَ حَمِيلَةٌ عَلَيْنَا †[*He is a burden upon us; one whom we have to support*]. (O, Ḳ.) — Also said to be sing. of حَمَائِلُ, and syn. with مِحْمَلٌ, q. v.

حَمَائِلُ: see مِحْمَلٌ, in two places.

حَمَّالٌ *A porter,* or *carrier of burdens.* (Mṣb, Ḳ.) — حَمَّالَةُ الحَطَبِ [is applied in the Ḳur cxi. 4 to a woman, lit. meaning *The female carrier of firewood:* and as an intensive epithet is applied to a man, as meaning] ‡ *The calumniator,* or *slanderer.* (TA.)

حَامِلٌ [*Bearing, carrying, taking up and carrying, conveying,* or *carrying off* or *away;*] act. part. n. of 1 having for its object what is borne on the back [&c.]: (Mṣb:) fem. with ة: (Ṣ, Mṣb:) pl. masc. حَمَلَةٌ: (Ṣ, TA:) and pl. fem. حَامِلَاتٌ. (TA.) Hence, حَمَلَةُ العَرْشِ [*The bearers of the* عرش, or *empyrean,* held by the vulgar to be *the throne of God*]. (Ṣ, TA.) And the phrase فَالْحَامِلَاتِ وِقْرًا [in the Ḳur li. 2, lit. *And the bearers of a load,* or *heavy load:*] meaning †*the clouds.* (TA.) — Applied to a woman, ‡ *Pregnant;* (Ṣ, Mgh, Mṣb, Ḳ, &c.;) as also حَامِلَةٌ: (Ṣ, Mṣb, Ḳ:) the former as being an epithet exclusively applied to a female: the latter as conformable to its verb, which is حَمَلَتْ; (Ṣ, Mṣb;) or as being used in a tropical [or doubly tropical] manner, meaning pregnant in past time or in future time; (Mṣb;) or as a possessive epithet [meaning *having a burden in the womb*]: (TA:) [see an ex. of the latter in a verse cited in the first paragraph of art. مخض:] accord. to the Koofees, the former, not being applied to a male, has no need of the sign of the fem. gender: but the Baṣrees say that this [rule] does not uniformly obtain; for the Arabs say رَجُلٌ أَيِّمٌ and امْرَأَةٌ أَيِّمٌ, and رَجُلٌ عَانِسٌ and امْرَأَةٌ عَانِسٌ; and that, correctly speaking, حَامِلٌ and طَالِقٌ and حَائِضٌ and the like are epithets masc. in form applied to females, like as رَبْعَةٌ and رَاوِيَةٌ and خُجَأَةٌ are epithets fem. in form applied to males. (Ṣ.) It is also applied to a she-camel [and app. to any female] in the same sense. (Mgh.) — Applied to trees (شَجَر), †*Bearing fruit:* (TA:) fem. with ة. (Ḳ.) — See also حَمِيلٌ. — [Respecting this epithet, and the phrases حَامِلُ الأَمَانَةِ and مُحْتَمِلُ الأَمَانَةِ, see also أَمَانَةٌ, last sentence but one.] — حَمَلَةُ القُرْآنِ †[*Those who bear in their memory the Ḳur-án, knowing it by heart*]. (Ṣ, TA.)

حَوْمَلٌ Clouds (سَحَاب) *black by reason of the abundance of their water.* (O, Ḳ.) [See also حَمَلٌ.] — A *clear* torrent. (Ḳ.) — The *first* of anything. (Ḳ.)

حَامِلَةٌ fem. of حَامِلٌ [q. v.]. (Ṣ, Mṣb.) —

حَوَامِلُ is its pl.: and signifies The *legs;* (M, Ḳ;) because they bear the man. (TA.) — And The *sinews,* or *tendons,* of the foot and of the fore arm; (M, Ḳ;) and the [*veins called the*] رَوَاهِش thereof. (M, TA. [See الوَرِيدُ.]) — See also مَحْمِلٌ.

مَحْمِلٌ [of which the primary signification is *A place of bearing* or *carrying*], (Ṣ, Mgh, Mṣb, Ḳ,) or مِحْمَلٌ [which primarily signifies *An instrument for bearing* or *carrying*], (M, Mgh,) or the latter is allowable, (Mṣb,) The [*kind of vehicle called*] هَوْدَج; (Mṣb;) as also حِمْلٌ: (M, Ḳ:) or the *large* هودج *termed* حَجَّاجِيٌّ: (Mgh:) or *a pair of dorsers,* or *panniers,* or *oblong chests,* (شِقَّانِ,) *upon a camel, in which are borne two equal loads,* (Ḳ,) [*and which, with a small tent over them, compose a* هودج;] *first made use of by El-Ḥajjáj Ibn-Yoosuf Eth-Thaḳafee:* (TA:) *one of the* مَحَامِل *of the pilgrims:* (Ṣ:) مَحَامِلُ being the pl. (Ḳ.) Hence, مَحَامِلِيٌّ *A seller of* مَحَامِل. (Ḳ.) [What is now particularly termed the محمل (vulgarly pronounced مَحْمَل) of the pilgrims is an ornamented هودج, which is borne by a camel, but without a rider, and is regarded as the royal banner of the caravan; such as is described and figured in my work on the Modern Egyptians. (See also مَحَارَة, in art. حور.)] Its application to ‡The *camel that bears the* محمل is tropical. (Mgh.) [See also حِمْلٌ. The assertion that it signifies also the silk covering that is sent every year for the Kaabeh is erroneous. This covering is sent from Cairo, with the baggage of the chief of the Egyptian pilgrim-caravan.] — Also مَحْمِلٌ, (Ḳ,) or مِحْمَلٌ, (M,) *A basket* (زِنْبِيل) *in which grapes are carried to the place where they are to be dried;* and so حَامِلَةٌ. (Ḳ.) — One says also, مَا عَلَى فُلَانٍ مَحْمِلٌ †*There is no ground of reliance upon such a one;* syn. مُعْتَمَدٌ: (Ṣ:) or *no relying,* or *reliance:* (MA:) or *no ground* (lit. *place*) *for imposing upon such a one the accomplishment of one's wants.* (M, TA.) And مَا عَلَى البَعِيرِ مَحْمِلٌ مِنْ ثِقَلِ الحِمْلِ †[*There is no ground of reliance,* or *no relying, upon the camel, by reason of the heaviness of the load.*] (TA.)

مُحْمِلٌ A woman, (Ṣ, M, Ḳ,) and a she-camel, (Ṣ, M,) *who yields her milk without being pregnant.* (Ṣ, M, Ḳ.)

مِحْمَلٌ: see مَحْمِلٌ, in two places. — The عِلَاقَة of a sword (Ṣ, Mṣb,* Ḳ) &c.; (Mṣb;) i. e. its *suspensory thong* [or *cord* or *shoulder-belt*], *by which the wearer hangs it upon his neck;* (Ṣ, TA;) as also حِمَالَةٌ (Ṣ, Mṣb, Ḳ) and حَمِيلَةٌ: (IDrd, Ḳ:) and the حِمَالَة of the bow is similar to that of the sword: the wearer throws it upon his right shoulder, and puts forth his left arm from it, so that the bow is on his back: (AḤn, TA:) the pl. of مِحْمَلٌ is مَحَامِلُ: (Az, Mṣb:) and that of حِمَالَةٌ, (Ṣ, Mṣb,) or of حَمِيلَةٌ, (Kh, TA,) is حَمَائِلُ; (Kh, Ṣ, TA;) or, accord. to Aṣ, حَمَائِلُ has no proper sing., its sing. being only مِحْمَلٌ. (Ṣ, TA.) — Dhu-r-Rummeh applies it to ‡The *root of a tree;* (Ṣ, Ḳ;) likening this to the محمل of a sword. (Ṣ.) مَحَامِلُ الذَّكَرِ — and حَمَائِلُهُ †*The veins in the root and skin of the penis.* (M, Ḳ.)

نَاقَةٌ مُحَمَّلَةٌ *A she-camel heavily burdened,* or *overburdened.* (TA.)

مَحْمُولٌ: see حَمِيلٌ. — Also ‡ A *fortunate* man: from the riding of beasts such as are termed فُرَّه, (Ḳ,* TA,) i. e. brisk, sharp, and strong. (TA in art. فره.) — [In logic, †*A predicate:* and †*an accident:* in each of these senses *contr. of* مَوْضُوعٌ.]

مَحْمُولَةٌ *A dust-coloured wheat,* (Ḳ, TA,) *like the pod of the cotton-plant,* (TA,) *having many grains,* (Ḳ, TA,) *and large ears, and of much increase, but not approved in colour nor in taste:* so in the M. (TA.)

مُحَامِلٌ †One *who is unable to answer thee;* and *who does it not, to preserve thine affection.* (TA.)

مَحَامِلِيٌّ: see مَحْمِلٌ.

مُحْتَمِلُ الأَمَانَةِ: see أَمَانَةٌ, last sentence but one.

مُتَحَامِلٌ: see 6, last sentence.

شَهْرٌ مُسْتَحْمِلٌ *A month that brings people into difficulty,* or *distress;* (Ḳ, TA;) *that is not as it should be.* (TA.) Such is said by the Arabs to be the case إِذَا نَحَرَ هِلَالٌ شَمَالًا [app. meaning *when a new moon faces a north-east wind*]. (TA.)

حملق

Q. 1. حَمْلَقَ, (Ṣ, Ḳ,) inf. n. حَمْلَقَةٌ, (Har p. 273,) said of a man, (Ṣ, TA,) and of a lion, (TA,) *He opened his eyes, and looked hard:* (Ṣ, Ḳ:) or *he opened his eyes:* and حملق إِلَيْهِ *He looked at him,* or *it:* or *he looked hard at him,* or *it.* (TA.)

حِمْلَاقُ العَيْنِ (Ṣ, M, Ṣgh, Ḳ) and حُمْلَاقُهَا and حُمْلُوقُهَا (M, Ḳ) *The inner part of the eyelids, that is blackened by the collyrium:* or *the portions of the white of the globe of the eye that are covered by the eyelids:* (Ṣ, Ḳ:) or *the red inner part of the eyelid, the redness of which is seen when it is turned out for the application of the collyrium:* (L, Ḳ:) or *what cleaves to the eye, of the place of the collyrium, internally:* (M, Ḳ:) or *the sides of the globe of the eye:* or *the part of the skin of the eyelid that is next to the globe of the eye:* (TA:) pl. حَمَالِيقُ; (Ṣ, Ḳ;) which some explain as signifying the *portions of the flesh of the eyelids that are next to the globe of the eye.* (TA.) One says, جَاءَ فُلَانٌ مُتَلَثِّمًا لَا يَظْهَرُ مِنْ حُسْنِ وَجْهِهِ إِلَّا حَمَالِيقُ حَدَقَتَيْهِ [*Such a one came wearing a* لثام; *nothing appearing of the beauty of his face except the inner edges of his eyelids,* &c.]. (Ṣ.) حَمَالِيقُ المَرْأَةِ — signifies *The part,* or *parts, upon which close the two edges,* or *borders, of the labia majora of the vulva of the woman.* (T, TA.)

حُمْلُوقٌ: see the next preceding paragraph.

مُحَمْلَقٌ Eyes *having around their globes a whiteness unmixed with blackness:* [it would seem to be a mistranscription for مُحَمْلِقَةٌ; but perhaps it is an epithet applied to a man having eyes of this description; for it is immediately added,] whence عَيْنٌ مُحَمْلِقَةٌ [app. meaning *an eye having around it such a whiteness*]. (TA.)

حمن

حَمْنٌ: see what next follows.

حَمْنَانُ *Small* قِرْدَان [or *ticks*]; as also حَمْنٌ: n. un. with ة: (Ḳ:) accord. to Aṣ, the first of the قُرَاد is termed قَمْقَامَةٌ, when very small; then it is termed حَمْنَانَةٌ; then, قُرَادٌ; then, حَلَمَةٌ; then, عُلٌّ; and then, طِلْحٌ. (Ṣ.) — Also *A sort of grapes of Eṭ-Ṭáif,* (Ḳ,) *black inclining to redness,* (TA,) *of which the berries are small* (Ḳ) *and few:* (TA:) or the *small berries that are between the large berries,* (Ḳ,) so in the M, (TA,) *among the grapes.* (Ḳ.)

أَرْضٌ مَحْمَنَةٌ and مُحْمِنَةٌ *A land abounding with the small* قِرْدَان *termed* حَمْنَان. (Ḳ.)

حمو

حَمٌ, (Ṣ, Mgh, Mṣb, Ḳ,) like أَبٌ, originally حَمْوٌ, as is shown by its pl., which see below, (Ṣ,) and حَمًا, (Ṣ, Mgh, Mṣb, Ḳ,) and حَمُو, (Ṣ, Mṣb, Ḳ,) like أَبُو, (Ṣ, Mṣb,) used only as a prefixed n. governing the gen. case, except in poetry, (Ṣ, TA,) and حَمْوٌ, (Ḳ,) and حَمْءٌ [mentioned in art. حمأ, as well as حَمَأٌ], (Ṣ, Mgh, Mṣb, Ḳ,) A woman's *husband's* [*male*] *relation,* (Ṣ, Mgh, Mṣb, Ḳ,) whoever he be, (Ṣ, Mṣb,) such as, his *father,* (Ṣ, Mṣb, Ḳ,) and *brother,* (Ṣ, Mṣb,) and *paternal uncle,* (Mṣb,) &c.: (TA:) the fem. is حَمَاةٌ, (Ḳ,) signifying a woman's *husband's mother;* and having no dial. var.: (Ṣ, Mṣb:) and the pl. is أَحْمَاءٌ: (Ṣ, Mgh, Ḳ:) and حَمُو الرَّجُلِ, (M, Mṣb,) or حَمْوُ الرَّجُلِ, (Ḳ,) signifies *the man's wife's father,* (IF, M, Mṣb, Ḳ,) or *wife's brother,* or *wife's paternal uncle;* (M, Mṣb, Ḳ;) so that حمو applies to a relation on either side, like صِهْر: (Mṣb:) and أَحْمَاءٌ means a husband's *people:* (Mgh:) or the أَحْمَاء are peculiarly of the wife; (Ḳ;) and the أَخْتَان are of the man [or husband]: (TA:) or [in other words] the احماء are [the woman's *relations*] *on the side of the husband;* (Aṣ, TA;) and the اختان are [the husband's relations] on the side of the wife; (Aṣ, Ṣ, Mṣb, TA;) and those of both sides are included by the term [أَصْهَار, pl. of] صِهْر: (Aṣ, Ṣ, TA:) and أَحْمَاءُ فُلَانَةَ is said to mean *such a woman's husband's people.* (IB, TA.)

حُمَةٌ: see art. حمى.

حَمًا: } see حَمٌ, above, in three places.
حَمُو: }

حَمْوٌ: see حَمٌ, in two places. — حَمْوُ الشَّمْسِ

[in the CK حَمْؤٌ] *The heat of the sun:* (Ks, Ṣ,* K:) as also حَمْيَا. (Ks, Ṣ.)

حَمَاةٌ: see حَمٌ. = Also The *muscle* (عَضَلَة) *of the* سَاق [which means the *shank* of a human being, and, properly speaking, the *corresponding part* (commonly called the *thigh*) of a horse and the like]: (Ṣ, K:) *an elevated piece of flesh in the inner side of the* ساق: (Lth:) As says, in the ساق of the horse are the حَمَاتَانِ, which are the *two pieces of flesh that are in the side of the* ساق, *appearing like two sinews, in the outer side and the inner side:* (Ṣ, TA:) or, accord. to ISh, they are the *two elevated pieces of flesh in the half of each* ساق, *in the outer side:* or, accord. to ISd, the *two compact pieces of flesh in the upper portion of the outer side of each* ساق: (TA:) pl. حَمَوَاتٌ. (Ṣ, K.)

حَمْوَةٌ: see حَمَى الكَلَأَ, in the second sentence of art. حمى.

حِمْوَةٌ: see حَمَيْتُ المَرِيضَ, in art. حمى.

حِمَوَانِ an irregular dual of حِمًى. (Ks, Ṣ and TA in art. حمى, q. v.)

حُمُوَّةٌ: see حُمَيَّا, in art. حمى.

حمى

1. حَمَاهُ, (Ṣ, Mgh, K,) aor. ـِ, (K,) inf. n. حِمَايَةٌ (Ṣ, Mgh, K [but said in the Mṣb to be a simple subst., though afterwards there mentioned as an inf. n.,]) and حَمْيٌ and مَحْمِيَةٌ, (K,) *He prohibited it,* or *interdicted it;* or *he protected it, defended it,* or *guarded it, from,* or *against, encroachment, invasion,* or *attack.* (Ṣ,* Mgh, K,* TA.) You say, حَمَى الكَلَأَ, inf. n. حَمْيٌ and حَمِيَّةٌ and حِمَايَةٌ and حَمْوَةٌ, [the last irreg.,] *He prohibited,* or *interdicted,* &c., *the herbage,* or *pasture.* (K,* TA.) And حَمَى المَكَانَ مِنَ النَّاسِ, aor. ـِ, inf. n. حَمْيٌ and حِمْيَةٌ [and حِمَايَةٌ, though here, in the Mṣb, said to be a simple subst.], *He prohibited,* or *interdicted, the place;* or *he protected, defended,* or *guarded, it; from the people* [*in general*]: (Mṣb:) and, accord. to IB, احماهُ signifies the same as حَمَاهُ: (TA:) or احمى المكان signifies *he made the place to be what is termed* حِمًى, (Ṣ, Mṣb, K,) *not to be approached* (Mṣb, K) *nor ventured upon,* or *attempted:* (Mṣb:) or it signifies, (K,) or signifies also, (Mṣb,) *he found it to be what is termed* حِمًى: (Mṣb, K:) or احمى الحِمَى signifies *he made the* حِمًى *to be refrained from by people, and to be acknowledged as a* حِمًى: and حَمَاهُ, *he prohibited,* or *interdicted, it;* or *he protected it, defended it,* or *guarded it, from,* or *against, encroachment, invasion,* or *attack:* (AZ:) accord. to Suh, in the R, احماهُ is of weak authority; but both these verbs are chaste. (TA.) [Hence,] حَمَى ظَهْرَهُ [*He prohibited,* or *interdicted, his back* to be used for bearing a rider or any burden], said of a stallion-camel when he is termed حَامٍ, q. v. (Fr, Ṣ, K.) You say also, حَمَاهُ مِنَ الشَّيْءِ and حَمَاهُ الشَّيْءَ [*He protected, defended,* or *guarded, him from the thing*]. (TA.) And حَامَيْتُ عَنْهُ, inf. n. مُحَامَاةٌ and حِمَايَةٌ, (Ṣ, K,) *I protected, defended,* or *guarded, him.* (K.) One says, الضَّرُوسُ تُحَامِي عَنْ وَلَدِهَا [*The biting she-camel defends her offspring*]. (Ṣ.) And فُلَانٌ احمى عِرْضَهُ [*Such a one defended his honour,* or *reputation*]. (TA.) And حَمَيْتُ القَوْمَ, inf. n. حِمَايَةٌ, *I aided* [*and defended*] *the people,* or *party.* (Mṣb.) And حَمَيْتُ المَرِيضَ (Ṣ, Mṣb, K) الطَّعَامَ, (Ṣ,) or مَا يَضُرُّهُ, (K,) inf. n. حِمْيَةٌ (Ṣ, Mṣb) and حِمْوَةٌ, (Ṣ, TA,) [the latter irreg.,] *I prohibited,* or *interdicted, the sick man,* (K,) or *ordered him to abstain,* (PṢ,) *from the food,* (PṢ,) or *from what would injure him.* (K.) = حَمِيَ, said of the day, and of an oven, (Ṣ,) and حَمِيَتْ, said of the sun, and of fire, aor. ـَ, (K,) inf. n. حَمْيٌ (Ṣ, K) and حُمِيٌّ (K) and حُمُوٌّ [originally حُمُوِيٌ], (Lḥ, K,) *It was,* or *became, vehemently hot.* (Ṣ, K.) And حَمِيَ المِسْمَارُ, inf. n. حَمْيٌ and حُمُوٌّ, *The iron nail was,* or *became, hot.* (K.) And حَمِيَتِ الحَدِيدَةُ *The piece of iron was,* or *became, vehemently hot by means of fire.* (Mṣb.) — حَمِيَ الوَطِيسُ [lit. *The oven became vehemently hot;*] means † *the war,* or *fight, became vehement;* (Ṣ and K in art. وطس;) and is used as a prov., relating to a severe case or event. (Aṣ, TA in that art.) — حَمِيَ الفَرَسُ, inf. n. حِمًى [and app., accord. to the TA, حَمْيٌ also], *The horse was,* or *became, hot, and sweated.* (K.) — حَمِيتُ فِي الغَضَبِ [*I was,* or *became, hot in anger*], inf. n. حَمِيٌّ. (Lḥ, TA.) And احمى غَضَبًا [*He became hot by reason of anger*]. (A in art. لغد.) And حَمِيتُ عَلَيْهِ, accord. to El-Umawee, [حَمِئْتُ,] with hemz, *I was,* or *became, angry with him.* (Ṣ, TA.) And حَمِيَ أَنْفُهُ *He became vehemently angry,* or *enraged.* (IAth, TA in art. انف.) And حَمِيَ عَنْهُ, (Ṣ,) or مِنْهُ, (K,) or both, (TA,) aor. ـَ, (K,) inf. n. حَمِيَّةٌ (Ṣ, Mgh,* Mṣb,* K) and مَحْمِيَةٌ, (Ṣ, Mgh,* K,) *i. q.* أَنِفَ [*He disdained it; scorned it;* &c.]; (Ṣ, Mgh,* Mṣb,* K;) *he was ashamed,* and *he disdained,* or *scorned, to do it.* (Ṣ, TA.) And حَمِيَ مِنْ ذٰلِكَ أَنَفًا *He was seized,* or *affected, thereat,* or *by reason of that, with disdain, scorn,* or *indignation.* (TA, from a trad.) And حَمِيَ also signifies *He refused to bear, endure,* or *tolerate, wrongful treatment.* (TA.) = See also 4.

3: see 1, in two places. — حَامَيْتُ عَلَى ضَيْفِي *I exerted myself for my guest* [*in paying honour to him, and entertaining him*]. (Ṣ, K.)

4. احمى: see 1, in five places. = Also *He made* the sun, and fire, *to be vehemently hot;* said of God: (Lḥ, K:) and in like manner, a piece of iron; said of a man: (Mṣb:) [or] *he heated* an iron nail, (ISk, K,) and a piece of iron, (ISk, Ṣ,) &c., in the fire: (ISk:) one should not say حَمَى in this sense; (ISk, Ṣ, Mṣb, TA;) app., in chaste speech; for otherwise one does say, حَمَى الشَّيْءَ فِي النَّارِ, meaning *He put the thing into the fire* [*and so heated it*]. (TA.) And احمى عَلَيْهِ and احمى المِيسَمَ *He kindled fire upon the branding-iron* [*and so heated it*]. (Mgh.) — [Hence,] احماهُ عَلَى القِتَالِ [*He excited him to ardour for fight*]. (Ṣ in art. حرض; &c.)

5: see 8.

6. تحاماهُ النَّاسُ *Men guarded against, were cautious of, and kept aloof from,* or *shunned,* or *avoided, him,* or *it.* (Ṣ, K.)

8. احتمى *He protected, defended,* or *guarded, himself,* [or *he became protected,* &c.,] from a thing. (KL.) — And *He* (a sick man, K) *refrained, forbore,* or *abstained,* (K, KL,) مِنَ الطَّعَامِ [*from food,* or *the food*], (Ṣ,) or مِمَّا يَضُرُّهُ [*from what would injure him*]; (TA;) as also تَحَمَّى. (K.) اِحْتِمَايَا occurs at the end of a verse, preserving the original form, [for اِحْتِمَاءً,] accord. to a dial. of certain of the Arabs. (Ṣ.) = احتمى غَضَبًا: see 1.

12. احمومى *It* (a thing, such as the night, and a collection of clouds,) *was,* or *became, black.* (Lḥ, K.) [See also the part. n., مُحْمَوْمٍ, below: and see the second sentence of the first paragraph of art. حمر.]

حُمَةٌ The *venom,* or *poison,* (Lth, Lḥ, Ṣ, K,) and *hurt,* (Ṣ,) of a scorpion, (Lth, Ṣ,) and of anything that stings or bites: (Lth:) originally حُمَوٌ or حُمًى: (Ṣ:) and IAar mentions حُمَّةٌ [q. v. in art. حمر]. (TA.) — And The *sting* of the hornet, (Lth, K,) and of the scorpion, (Lth, IAth,) and the like, (Lth,) and of the serpent; (K;) because the venom comes forth from it: (IAth:) so applied by the vulgar: (Lth:) pl. حُمَاتٌ and حُمًى. (K.) — *Vehemence* of cold. (K,* TA.)

حَمْيُ الشَّمْسِ: see حَمْوٌ, in art. حمو.

حَمَى وَاللّٰهِ [or حَمَا واللّٰهِ] *i. q.* أَمَا واللّٰهِ q. v. (Ṣgh, K.) = الحَمَى [or الحَمَا] for الحَمَامُ: see حَمَامٌ, in art. حمم.

حِمًى A thing *prohibited,* or *interdicted;* (Ṣ, K;) as also حِمَاءٌ and حِمْيَةٌ; (K;) and *not to be approached:* (Ṣ:) [and, as an epithet in which the quality of a subst. is predominant,] *a place of herbage,* or *pasture,* (Lth, Mgh, Mṣb,* TA, and Ḥam p. 539,) *and of water,* (Ḥam ibid.,) *prohibited to the people,* [i. e. *to the public,*] (Lth, Mgh, and Ḥam ubi suprà,) *so that they may not pasture their beasts in it,* (Lth, Mgh,) *nor approach it,* (Mgh, Mṣb,) *nor venture upon it:* (Mṣb:) it was a custom of the noble among the Arabs, in the Time of Ignorance, when he alighted in a district [that pleased him], among his kinsfolk, to incite a dog to bark, and to prohibit for his own special friends or dependents the space throughout which the bark of the dog was heard, so that none else should pasture his beasts there; while he shared with the people in the other places of pasture, around it: but the Prophet forbade this: (Esh-Shâfi'ee, TA:) he said, "There shall be no حمى except for God and for his Apostle;" (Esh-Shâfi'ee, Ṣ, Mgh, TA;) meaning, except for the horses employed in war against the unbelievers and for the camels taken for the poor-rate: (Esh-Shâfi'ee, Mgh, TA:) afterwards, the term was applied in a general sense: (Esh-Shâfi'ee, TA:) the pl. is أَحْمَاءٌ (Ṣ

and K in art. حجر) and أُحْمِيَةٌ: (Ḥam p. 496:) and the dual is حَمَيَانِ and حَمَوَانِ; (ISk, Ṣ, Mṣb, TA;) the latter irreg., (TA,) heard by Ks, but he preferred the former. (Ṣ.) You say, هٰذَا شَىْءٌ حِمًى *This is a thing prohibited, or interdicted; not to be approached.* (Ṣ.) And كَلَأٌ حِمًى *Herbage, or pasture, that is prohibited, or interdicted.* (K.) = See also حِمَآءٌ.

حِمْيَةٌ: see the next preceding paragraph. = Also an inf. n. of حَمَى المَكَانَ [q. v.]: (Mṣb:) and of حَمَيْتُ المَرِيضَ [q. v.]. (Ṣ, Mṣb.) = Also The *practising abstinence;* (PṢ in art. ازم;) [especially the *abstaining from things injurious in a case of sickness;*] the *abstaining, or desisting, from eating.* (TA in that art.)

حِمَآءٌ: see حِمًى. = حِمَآءٌ لَكَ or حِمَآءً لَكَ *i. q.* فِدَآءٌ لَكَ [May such a person, or thing, be *a ransom for thee!*] or فِدَآءً لَكَ [meaning فُدِيتَ, i. e. *mayest thou be ransomed!* or فَدَاكَ, i. e. *may* such a one *ransom thee!*]. (Ṣ, accord. to different copies.) [And in like manner,] the Arabs said, لَكَ الفِدَى وَالحِمَى [*Ransom, or ransoming, be for thee!*] pronouncing the former noun with the short alif when thus coupling it with الحِمَى. (El-Ḳálee, TA in art. فدى.)

حَمِىٌّ A sick man *prohibited, or interdicted, from what would injure him,* (IAạr, K,) *of food and drink.* (IAạr.) — *Protected, defended,* or *guarded* (Ṣ,* Mgh, K, TA) from evil, &c. (TA.) 'Ásim Ibn-Thábit El Anṣáree was called حَمِىُّ الدَّبْرِ [*The protected by hornets,* or *by the swarm of bees*], (Ṣ, Mgh,) because his corpse was protected from his enemies by large hornets, (Ṣ in art. دبر,) or by a swarm of bees. (Mgh.) = One *who will not bear, endure,* or *tolerate, wrongful treatment.* (K.) And حَمِىُّ الأَنْفِ A man *who refuses to submit to wrongful treatment.* (TA. [See also أَنْفٌ.])

حَمِيَّةٌ an inf. n. of حَمِىَ: (Ṣ, K: [see حَمِىَ عَنْهُ:]) *Disdain, scorn,* or *indignation;* and *anger;* syn. أَنَفَةٌ, (Mgh, Mṣb, TA,) and غَيْرَةٌ; (TA;) because a means of protection: (Mgh:) *care of what is sacred,* or *inviolable,* or *of what one is bound to respect,* or *honour, and to defend, and of religion, to avoid suspicion.* (KT.)

حُمَيَّا The *vehemence of anger;* and the *commencement* [or *outburst*] *thereof:* (K:) *spirit,* and *anger;* as in the saying, إِنَّهُ لَشَدِيدُ الحُمَيَّا [*Verily he is vehement in spirit,* and *in anger*]. (TA.) — The *assault* of wine *upon the head;* or its *rush into the head:* (K:) or the *beginning of* its *assault upon,* or *rush into, the head:* (Ṣ:) and its *force,* or *vehemence:* or its *intoxicating operation:* or its *overpowering influence upon the head;* (K;) or *upon the drinker:* (Lth, TA:) or the *creeping* [*of the fumes*] of wine [*through the drinker*]. (A 'Obeyd, TA.) One says, سَارَتْ فِيهِ حُمَيَّا الكَأْسِ, meaning [*The fumes of*] *the cup of wine mounted into his head.* (TA.) And حُمُوَّةٌ [originally حُمْوِيَةٌ] signifies The *assault,* or *attack,* of pain. (Ṣ, TA.) — The *prime,* and *sprightliness,* of youth; (K:) and the *flush,* or *impetuosity,* (سَوْرَة,) thereof. (TA.) You say, فَعَلَ ذٰلِكَ فِى حُمَيَّا شَبَابِهِ *He did that in the flush,* or *impetuosity,* (سورة,) *and sprightliness, of his youth.* (TA.) = هُوَ حَامِى الحُمَيَّا *He is the protector, defender,* or *guarder* [*from encroachment*], *of that which he possesses, and of which he has the superintendence,* or *management.* (Ṣ, K.)

حَامٍ [act. part. n. of حَمَى. And hence,] *A stallion-camel that has prohibited,* or *interdicted, his back* [to be used for bearing a rider or any burden]; (حَمَى ظَهْرَهُ; Fr, Ṣ, K;) *that is not ridden,* (Fr, Ṣ, Mgh,) *nor shorn of any of his fur;* (Fr, Ṣ;) *that is left at liberty, not made any use of,* (K,) *nor debarred from pasturage* (Fr, Ṣ, Mgh, K) *nor from water:* (K:) he is *one that has long continued with a people:* (Ṣ:) or *whose offspring's offspring has conceived:* (Fr, Ṣ, Mgh:) or *that has covered a certain number of times,* or *ten times:* (K:) it is mentioned in the Ḳur [v. 102]. (Ṣ, Mgh. [See also بَحِيرَةٌ.]) — الحَامِى is also an appellation applied to *The lion;* and so المَحْمِىُّ; (K;) in the Tekmileh, الحامى and المُحْمِى [app. المُحْمِى, as in a copy of the K]. (TA.) — You say also, فُلَانٌ حَامِى الحَقِيقَةِ [*Such a one is the protector,* or *defender,* of *that which,* or *those whom, it is necessary for him,* or *incumbent on him, to protect,* or *defend*]; like حَامِى الذِّمَارِ [q. v. in art. ذمر]; and حَامِى الحُمَيَّا [explained in the next preceding paragraph]: pl. حُمَاةٌ and [coll. gen. n.] حَامِيَةٌ: (Ṣ:) this last word signifies *a company,* or *party, protecting,* or *defending, their companions,* (K,) or *themselves:* (TA:) and also a man who is *a protector,* or *defender, of his companions* (K) *in war:* (TA:) or *a strenuous protector and defender* of a party; for the ō is to give intensiveness to the signification: (Mgh:) and you say, هُوَ عَلَى حَامِيَةِ القَوْمِ, meaning *He is the last of those who protect,* or *defend, the party in their going away* (K) *and in their state of defeat.* (TA.) = [*Hot:* or *vehemently hot.*] You say حَدِيدَةٌ حَامِيَةٌ *A piece of iron vehemently hot by means of fire.* (Mṣb.) And قِدْرُ القَوْمِ حَامِيَةٌ تَفُورُ *The people's cooking-pot is hot, boiling:* meaning †*the people are mighty, strong,* or *invincible, and vehemently impetuous in valour.* (TA.)

حَامِيَةٌ: see حَامٍ. — Also *A great,* or *wide,* or *great and wide, mass of stone,* (حِمَارَةٌ, K accord. to the TA,) or the *stones,* (حِجَارَةٌ, so in some copies of the K,) *with which a well is cased:* (K:) pl. حَوَامٍ: (TA:) or the latter signifies the *stones &c. with which a well is cased, to protect its sides from becoming dirty and disordered:* (Ham p. 62:) or *great and heavy stones:* and also *large masses of rock which are placed in the last parts of the casing* [*of a well*] *if it falls out through age: they dig out hollows, and build them therein, so that they suffer not the earth to come near to the casing, but repel it:* (ISh:) and *all the stones* [*of the casing*] *of a well, matching one another, none of them larger than another.* (AA.) — The *circuit of the solid hoof:* (Ham p. 62:) or [the dual] حَامِيَتَانِ signifies the *part on the right and left of the toe of the solid hoof:* (AO, Ṣ:) or [the pl.] حَوَامٍ signifies the *right and left edges of the solid hoofs;* (As, TA;) *between them are* [*the*] نُسُور [or *frogs*], *like hard date-stones:* (Aboo-Dáwood, TA:) or the *right and left sides of the solid hoof.* (K.) — [The pl. also signifies The *sides of a mountain.* (Freytag, from the Deewán of Jereer.)] — Also, the sing., *i. q.* أُثْفِيَّةٌ [i. e. *Any one of the three stones on which the cooking-pot is placed*]: (AA, K:) pl. as above. (TA.) مَضَيْتُ عَلَى حَامِيَتِى — means *I went my own way.* (Ṣgh, K.)

هُوَ أَحْمَى أَنْفًا مِنْ فُلَانٍ (Ṣ, TA) *He is more resistive than such a one.* (TA.)

المُحْمِى: / المَحْمِىُّ: } see حَامٍ.

مُحْمُومٌ *Black;* applied to such a thing as the night, and a collection of clouds: or, applied to the latter, *heaped up, and black.* (Lth.)

حن

1. حَنَّ, aor. ـِ, inf. n. حَنِينٌ, *He was,* or *became, affected with* [*a yearning, longing,* or *desire,* or] *an intense emotion of grief* or *of joy;* as also تحنّ and استحنّ. (K.) [See an instance of its denoting an emotion of joy voce حَنَّانٌ.] You say, حَنَّ إِلَيْهِ, aor. and inf. n. as above, *He,* or *his soul, yearned towards, longed for,* or *desired, him,* or *it.* (Ṣ.) And حَنَّ إِلَى وَطَنِهِ *He yearned towards, longed for,* or *desired, his home.* (TA.) And تَحِنُّ إِلَى زَوْجِهَا الأَوَّلِ [*She yearns towards her first,* or *former, husband*]. (TA.) And حَنَّتْ, inf. n. as above, *She* (a woman) *yearned towards, longed for,* or *desired, her child,* or *children.* (Mṣb.) So, too, one says of a she-camel, meaning *She yearned towards, longed for,* or *desired, her home,* or *her young one;* and in like manner, of a pigeon: but in most instances it means *she* (a camel) *yearned with a cry,* or *uttered a cry when yearning* [or *a yearning cry* or *the cry produced by yearning*], towards her young one or her companions: or *she uttered a cry with emotion* after her young one: in its primary sense, *she reiterated her* [*yearning*] *cry after her young one:* but when you say, حَنَّ قَلْبِى إِلَيْهِ, you mean *My heart yearned towards, longed for,* or *desired, him,* or *it,* without the uttering of a cry or sound. (TA.) They said also, لَا أَفْعَلُهُ حَتَّى يَحِنَّ الضَّبُّ فِى أَثَرِ الإِبِلِ الصَّادِرَةِ [*I will not do it until the lizard called* ضبّ *yearn after the camels returning from the water;* meaning *I will never do it*]: this is only a prov.; for the ضبّ has no حنين, nor does it ever go to the water. (TA.) [And حَنَّ العُودُ, aor. and inf. n. as above, †*The lute produced plaintive sounds:* or *excited lively emotions of sadness,* or *of mirth:* see حَنَّانٌ. And in like manner one says of a musical reed: see

مُثَقَّب.] And حَنَّتِ القَوْسُ, (K,) aor. as above, (S,) and so the inf. n., (TA,) †*The bow* [*twanged*, or] *made a sound* (K, TA) when its string had been pulled and then let go. (S.) And حَنَّتِ الطَّسْتُ إِذَا نُقِرَتْ ‡ [*The brazen basin rang when it was knocked*, or *pecked*]. (TA.) And حَنَّتِ السَّارِيَةُ [*The mast creaked*, or *made a creaking sound*]. (TA in art. صر.) And حَنَّ قِدْحٌ لَيْسَ مِنْهَا † [*An arrow of those used in the game called* المَيْسِر *produced a sound: it was not of them*]: a prov., applied to a man who ascribes to himself a false origin, or who arrogates to himself that to which he has no relation: by the قدح is meant one of the arrows of the ميسر; for when this is not of the same substance as the others, and is made to vibrate, it produces a sound different from the sounds of the others, and is known thereby. (TA. [See also Freytag's Arab. Prov. i. 341.]) And حَنَّتِ الرِّيحُ and ↓ استحنّت † [*The wind made a plaintive*, or *moaning*, or perhaps *a shrill, sound; made a sound like the* حَنِين *of camels:* see حَنُونٌ]: both signify the same. (TA.) [See also حَنِينٌ, below.] — حَنَّ عَلَيْهِ, (S, Msb, TA,) aor. as above, (S, Msb,) inf. n. حَنَانٌ (S, Msb, K*) and حَنَّةٌ (Msb, TA*) and حَنٌّ, (K,* TA,) *He was merciful, compassionate*, or *pitiful, towards him*, or *it;* (S, Msb, K,* TA;) as also ↓ تحنّن: (S, K:) *he was*, or *became, favourably inclined towards him*, or *it;* (Msb;) and so ↓ تحنّن: (TA:) *he was*, or *became, affectionate*, or *pitiful*, or *compassionate, towards him;* (K,* TA;) as also ↓ حَنْحَنَ. (IAar, Az, K.) And تَحَنَّنَتْ ↓ عَلَى وَلَدِهَا *She* (a camel, and a ewe or goat,) *became favourably inclined*, or *compassionate, towards her young one.* (Lḥ, TA.) — See also 2. — حَنَّ عَنِّى, aor. ـُ, means صَدَّ; (S;) i. e. *He turned away from me, avoided me*, or *shunned me:* so that it is anomalous; for by rule the aor. should be ـِ; and it is not mentioned among the exceptions [to the rule applying to a case of this kind]. (MF, TA.) [But it appears from what here follows that صَدَّ may perhaps be here meant to be understood in its trans. sense.] = حَنَّهُ, (K,) [aor. ـُ, as is shown below,] inf. n. حَنٌّ, (TA,) signifies صَدَّهُ and صَرَفَهُ [*He turned him*, or *it, away*, or *back*]. (K, TA.) You say, حُنَّ عَنِّى شَرَّكَ, inf. n. حَنٌّ, *Turn thou away*, or *back, from me thy evil*, or *mischief*. (K.) And مَا تَحُنُّنِى شَيْئًا مِنْ شَرِّكَ *Thou dost not turn away*, or *back, from me aught of thy evil*, or *mischief*. (S.) = [حُنَّ, inf. n. حَنٌّ, app. *He was*, or *became, possessed by a demon*, or *by one of the tribe* or *kind* or *class termed* الجِنّ; and hence, *he was*, or *became, mad*, or *insane:* for] حَنٌّ is *syn. with* جُنُونٌ; (TA as from the K; [but not in the CK nor in my MS. copy of the K;]) whence مَحْنُونٌ applied to a man [as meaning مَجْنُونٌ]. (TA.)

2. [حنّنهُ عَلَى غَيْرِهِ, accord. to modern usage, and perhaps classical also, *He*, or *it, caused him to be merciful, compassionate, pitiful*, or *favourably inclined, towards another.*] = حَمَلَ فَحَنَّنَ *He charged*, or *made an assault* or *attack, and was cowardly, and retreated.* (K, TA.) — مَا حَنَّنَ عَنِّى *He did not turn away from me; did not leave*, or *relinquish, me.* (TA.) [And ↓ احنّ, or ↓ حَنَّ, seems to have a similar meaning: for] you say, أَثَرٌ لَا يُحِنُّ عَنِ الجِلْدِ *A mark that does not go away from the skin:* or, accord. to Th, who does not explain it, it is يَحِنُّ. (TA.) = حَنَّتِ الشَّجَرَةُ *The tree blossomed*, or *flowered:* (K:) and in like manner one says of a herb. (TA.)

4. احنّ القَوْسَ *He made the bow to* [*twang*, or] *give a sound*, [by pulling, and then letting go, the string.] (K.) = And احنّ *He* (a man, TA) *did wrong, committed a mistake*, or *missed* [the object of his aim]. (K.) — See also 2.

5: see 1, in three places.

6: see 1, first sentence.

10: see 1, in two places. = استحنّهُ الشَّوْقُ إِلَى وَطَنِه [*Longing for his home affected him with intense emotion*]. (IB, TA.)

R. Q. 1. حَنْحَنَ: see 1.

الحِنُّ *A tribe of the* جِنّ [or *genii*], (S, K,) *that were before Adam;* (TA;) *of which are black dogs:* (K:) or the *lowest*, or *meanest, sort of the* جِنّ: (K:) or the *weak ones thereof:* (IAar, K:) or the *dogs thereof:* (Fr, TA:) or *certain creatures between the* جِنّ *and mankind.* (S, K.)

حَنَّةٌ: see حَنَانٌ. — It is said in a prov., لَا تَعْدَمُ نَاقَةٌ مِنْ أُمِّهَا حَنَّةً, and ↓ حَنِينًا, meaning [*The she-camel will not be without*] *likeness* [*to her mother*]: and one says of a man who resembles another man, and of any one who resembles his father and his mother, لَا تَعْدَمُ أُدْمَاءُ مِنْ أُمِّهَا حَنَّةً [*A female* camel *of the colour termed* أُدْمَة (i. e. *white*, or *very white*, &c.,) *will not be without likeness to her mother*]. (TA. [See also Freytag's Arab. Prov. ii. 497.]) — The [*grumbling cry termed*] رُغَاء of a camel. (S, K.) = A man's *wife*. (S, K.) = See also what next follows.

حِنَّةٌ: see حَنَانٌ. = Also *i. q.* جِنَّةٌ; (S, K;) as also ↓ حَنَّةٌ: (K:) so in the phrase, بِهِ حِنَّةٌ [*In him is demoniacal possession*, or *madness*, or *insanity:* see الحِنُّ]. (S.)

حَنَانٌ *Mercy, compassion*, or *pity:* (S, K:) *tenderness of heart;* (K;) which is the same; (TA;) as also ↓ حِنَّةٌ, with kesr; (Kr, TA;) for which the vulgar say ↓ حَنِيَّةٌ: (TA:) and ↓ حَنَّةٌ [in like manner] signifies *affection*, and *compassion*. (Az, TA.) وَحَنَانًا مِنْ لَدُنَّا, in the Ḳur [xix. 14], respecting which I 'Ab is related by 'Ikrimeh to have said, I know not what is الحَنَانُ, means *And mercy from us*. (S, TA.) The Arabs say, حَنَانَكَ يَا رَبِّ and حَنَانَيْكَ [I beg *thy mercy, O my Lord*]: both signify the same; i. e. رَحْمَتَكَ: (S:) the lattter is the expression commonly used: (A 'Obeyd, in a marginal note in a copy of the S:) or [rather] the latter means *have mercy on me time after time*, and *with mercy after mercy:* (K,* TA:) it is a dualized inf. n., of which the verb is not expressed; like لَبَّيْكَ and سَعْدَيْكَ: (TA:) or it means [*let thy mercy be continuous to me;*] *whenever I receive mercy and good from Thee, let it not cease, but be conjoined with other mercy from Thee:* (ISd, TA:) the dual form is not to be understood as restricting the signification to duality: (Suh, TA:) the word is not used in this form otherwise than as a prefixed noun: (Sb, TA:) but sometimes they said حَنَانًا, in the sing., without prefixing it. (ISd, TA.) They said also, سُبْحَانَ اللّٰهِ وَحَنَانَيْهِ, meaning [*I extol*, or *celebrate*, or *declare, the absolute purity*, or *perfection*, or *glory, of God,*] *and I beg his mercy;* like as they said, سُبْحَانَ اللّٰهِ وَرَيْحَانَهُ. (TA.) And حَنَانَ اللّٰهِ as meaning مَعَاذَ اللّٰهِ [*I seek the protection*, or *preservation, of God*]. (K.) — Also *i. q.* رِزْقٌ [*Means of subsistence*, &c.]: and بَرَكَةٌ [*a blessing; any good that is bestowed by God; prosperity*, or *good fortune; increase;* &c.]. (K.) — *A quality inspiring reverence* or *veneration* or *respect* or *honour:* (El-Umawee, K:) *gravity, staidness*, or *sedateness*. (K.) One says, مَا تَرَى لَهُ حَنَانًا *Thou seest him not to possess any quality inspiring reverence* &c. (El-Umawee, TA.) = *Evil*, or *mischief, long continuing*. (K.)

حَنُونٌ A wind (رِيح) [*that makes a plaintive*, or *moaning*, or perhaps *a shrill, sound;*] *that makes a sound like the* حَنِين *of camels*. (S, K, TA.) — A woman *who marries from a motive of tenderness*, or *compassion, for her children*, (K, TA,) *when they are young*, (TA,) *in order that the husband may maintain them*. (K, TA.)

حَنِينٌ an inf. n. of 1: (S, Msb, K:) *A yearning, longing*, or *desire;* (S, K;) *a yearning*, or *longing, of the soul:* (S:) or the *expression of pain arising from yearning* or *longing* or *desire:* (Ham p. 538:) *violence of weeping:* and *a lively emotion:* or the *sound produced by such emotion, proceeding from grief*, or *from joy:* (K:) or *a sound proceeding from the bosom on the occasion of weeping:* حَنِينٌ is from the nose: (TA:) or the former is [*a sound*] *without weeping and without tears:* if with weeping, it is termed حَنِينٌ: (R, TA:) or the former is *a yearning*, or *longing*, or *desire, with affection*, or *pity*, or *compassion;* as when one speaks of the حنين of a woman and of a she-camel for her young one: and sometimes this is *accompanied with a sound*, or *cry;* wherefore it is explained as *a sound*, or *cry, indicating yearning* or *longing* or *desire, and affection* or *pity* or *compassion:* and sometimes it is confined to the form; as in the case of the حنين [or *leaning*, or *inclining,*] of the trunk of a palm-tree [which is mentioned in a trad.]: (Er-Rághib:) the حنين of the she-camel is her *cry in her yearning towards her young one:* (S:) or her *yearning towards her young one with a cry*, and *without a cry;* (Lth, TA;) mostly the former: originally, her *reiterating her* [*yearning*] *cry after her young one*. (TA.) You say also, رِيحٌ لَهَا حَنِينٌ كَحَنِينِ الإِبِلِ † [*A wind that has a plaintive*, or *moaning*, or perhaps *a shrill, sound, like the* حنين *of camels*]. (S, K.*) — See also حَنَّةٌ. = حَنِينٌ and الحَنِينُ, and الحَنِينَانِ and ↓ حِنِّينٌ, two names of [*The*

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months called] جُمَادَى الأُولَى and الآخِرَةُ: (Ḳ:) or حَنِينٌ is a name of جمادى الاولى, like a proper name; as also الحَنِينُ: (M, TA:) or the name by which the tribe of 'Ád called جمادى الآخرة: (Ibn-El-Kelbee, in TA voce مُؤْتَمِرٌ: see شَهْرٌ:) or, accord. to Fr and El-Mufaḍḍal, the Arabs used to call this month حُنَيْنٌ: (T, TA:) pl. [of pauc.] أَحِنَّةٌ and [of mult.] حُنُونٌ and حَنَائِنُ. (Ḳ.)

حُنَيْنٌ: see what next precedes.

كَلْبٌ حِنِّيٌّ *A dog of the tribe of the* جِنّ *called* الحِنّ. (TA.)

حَنِيَّةٌ: see حَنَانٌ.

حَنَّانٌ One *who yearns towards, longs for,* or *desires, a thing,* (Ḳ,) and *inclines to it.* (TA.) [Hence,] حَنَّانَةٌ A woman *who remembers a former husband with yearning* (الحنين) *and grieving,* or *moaning,* (Ḳ, TA,) *in tenderness for her children, when they are young, that the husband may maintain them;* like أَنَّانَةٌ: or *who yearns towards her former husband, and inclines to him:* or *who yearns towards her child,* or *children, by her husband who has separated from her:* (TA:) or a woman *who yearns towards her former husband, and grieves for him:* or *who marries, having been divorced, and yearns towards him who has divorced her.* (Ḥar p. 569.) And †*A bow;* (Ḳ;) [because of the sound made by the twanging of its string;] accord. to AḤn, as a proper name; but ISd holds it to be, when thus applied, an epithet in which the quality of a subst. is predominant: (TA:) or a bow *that* [*twangs,* or] *makes a sound* (Ṣ, Ḳ) *when its string has been pulled and then let go.* (Ṣ.) And عُودٌ حَنَّانٌ ‡[*A lute that produces plaintive sounds:* or] *that excites lively emotions of sadness,* or *of mirth.* (TA.) And سَحَابٌ حَنَّانٌ †*Clouds that have* [or *produce*] *a* حَنِين [or *moaning sound,* by their thunder heard from a distance,] *like the* حَنِين *of camels.* (TA.) And سَهْمٌ حَنَّانٌ †*An arrow that produces a sound when thou triest its sonorific quality by turning it round between thy fingers:* (AHeyth, Ḳ, TA: [in the CḲ, نَقَرْتَهُ is erroneously put for نَقَرْتَهُ:]) or *that produces a sound when it is turned round* (أُدِيرَ [or أُدِرَّ]) *with the ends of the fingers upon the thumbs, by reason of the excellence and compactness of its wood.* (TA. [See دَرَّ السَّهْمُ, in art. در.]) And خَمْسٌ حَنَّانٌ ‡*i. q.* بَائِصٌ [*A hurrying,* or *hard, journey in which the camels are watered only on the first and fifth days:* (in the CḲ and a MS. copy of the Ḳ, erroneously, نابِضٌ:)] (Ḳ, TA) i. e. (Aṣ, TA) *in which there is a* حَنِين [or *yearning* of the camels] *by reason of its quickness;* (Aṣ, Ḳ, TA;) or *in which the camels yearn* [*towards their accustomed places*] (تَحِنُّ) *by reason of fatigue.* (A, TA.) And طَرِيقٌ حَنَّانٌ ‡*A conspicuous road,* (Ṣ, Ḳ, TA,) *in which the old camel becomes joyous* (يَحِنُّ, i. e. يَنْبَسِطُ): or, accord. to the A, *a road in which there is* [*heard*] *a* حَنِين [or *yearning cry*] *of the camels;* like طَرِيقٌ نَهَّامٌ meaning a road in which is [heard] a نَهِيم [or chiding] of camels. (TA.) — One *who shows favour,* or *presents a favourable aspect, to him who turns from him,* or *shuns him.* (Ḳ.) — *Merciful,* or *having mercy.* (Ṣ.) [Hence,] الحَنَّانُ a name of God; (Ḳ;) meaning *The Merciful* (Aboo-Is-ḥáḳ, Az, IAth, Ḳ) *to his servants.* (IAth, TA.)

حِنَّانٌ *i. q.* حِنَّاءٌ [*Lawsonia inermis,* or *Egyptian privet,* mentioned in art. حنأ]; (Ḳ;) a dial. var. of the latter: (Fr, Th, TA:) and حُنَّانٌ is said to be a pl.; (TA in the present art.;) i. e. of حِنَّاء, anomalously; or a dial. var. thereof. (TA in art. حنأ.) [See also what next follows.]

حُنَّانٌ *i. q.* فَاغِيَةٌ [The *flower of the* حِنَّاء]: or the *flower of any tree* (Ḳ) and *plant:* n. un. with ة. (TA.) [See also what next precedes.]

حِنِّينٌ and الحِنِّينُ: see حَنِينٌ.

حَانٌّ *Yearning, longing,* or *desiring:* (Ṣ:) or *being affected with an intense emotion of grief* or *of joy.* (Ḳ.) — [Hence, the fem.] حَانَّةٌ signifies *A she-camel;* [because of her yearning towards her young one;] (Ṣ, Ḳ;) as also مُسْتَحَنٌّ, (as in some copies of the Ṣ,) or مُسْتَحِنٌّ, (as in other copies of the Ṣ and in the Ḳ,) [both of which may be correct, as استحنّ is both trans. and intrans.:] or مُسْتَحَنٌّ signifies one who is *affected with intense emotion by longing for his home* (الذِى اسْتَحَنَّهُ الشَّوْقُ إِلَى وَطَنِهِ). (IB, TA.) One says, مَا لَهُ حَانَّةٌ وَلَا آنَّةٌ *He has not a she-camel nor a sheep,* or *goat.* (Ṣ, TA.) [See also آنٌّ.] AZ mentions the saying, مَا لَهُ حَانَّةٌ وَلَا جَارَّةٌ, as meaning *He has not camels that yearn* [towards their young ones] (تَحِنُّ) *nor such as carry goods,* or *furniture and utensils, and wheat,* or *food.* (TA.)

مَحْنُونٌ, applied to a man, (Ṣ,) *i. q.* مَجْنُونٌ [properly *Possessed by a* جِنِّيّ; and hence, *mad,* or *insane*]: (Ṣ, Ḳ: [see الجِنُّ:]) or *i. q.* مَصْرُوعٌ [as meaning *affected with epilepsy*]: (Ḳ:) or one *who is affected with epilepsy* (يُصْرَعُ) *and then revives for a time.* (AA, TA.)

مُسْتَحَنٌّ, or مُسْتَحِنٌّ: see حَانٌّ.

حنأ

1. حَنَأَ, aor. ـَ, *It* (a place) *became green, and tangled,* or *luxuriant,* or *abundant and dense, in its herbage,* or *plants.* (Ḳ.) = حَنَأَتْ يَدَهَا: see 2. — حَنَأَهَا *He lay with her.* (Ḳ.)

2. حنّأ, inf. n. تَحْنِئَةٌ and تَحْنِيءٌ *He dyed* (AZ, Ṣ, Ḳ) his head, (AZ, TA,) or his beard, (Ṣ,) *with* حِنَّاء: (AZ, Ṣ, Ḳ:) and حنّأت يَدَهَا *She* (a woman) *dyed her hand therewith;* as also حَنَأَتْهَا, aor. ـَ. (Mṣb.)

5. تحنّأ *It* (his head, or his beard,) *was dyed with* حِنَّاء. (AḤn, Ḳ.)

حِنَّاءٌ [*A certain plant*] *well known;* (Ṣ, Ḳ;) [the *Lawsonia inermis,* or *Egyptian privet;*] *used for dyeing the extremities* [i. e. *the hands and feet and head*]: (TA:) [in the present day, the plant itself is called ثَمَرُ الحِنَّاءِ, (vulgo تَمَر حِنَّا,) and its leaves, used for dyeing the hands &c., are called حِنَّاء:] accord. to some, it is the pl. of حِنَّاءَةٌ; [or rather a coll. gen. n., of which حِنَّاءَة is the n. un.;] but it is generally asserted that حِنَّاءَة is a more special word than حِنَّاء, [as in the Ṣ and Mṣb,] and not the sing. of the latter: (TA:) pl. حُنَّانٌ. (Ḳ.) حُنَّانٌ is said to be an anomalous pl. of حِنَّاء; or a dial. var. of the latter, and not a pl.: (TA:) and حِنَّانٌ is a dial. var. of حِنَّاءٌ. (Fr, Th, TA in art. حن.)

حِنَّائِيٌّ *A seller of* حِنَّاء: pl. حِنَّائِيُّونَ. (Ḳ.)

أَخْضَرُ حَانِئٌ *Very green; intensely green.* (Ḳ, TA.)

حنب

1. حَنَبَ: see the next paragraph.

2. حنّبهُ, inf. n. تَحْنِيبٌ, *It* (old age, TA) *bent him down.* (Ḳ,* TA.) [See its quasi-pass., 5.] — حنّب أَزَجًا *He built firmly a structure of the kind called* أَزَج, *and made it curved.* (Ḳ.) — تَحْنِيبٌ [as an inf. n. of which the verb, if it have one in any of the following senses, is حَنَبَ,] also signifies *A bending,* or *curving, and tension* [*of the sinews*] (تَوْتِيرٌ), *of the backbone* (صُلْب) *and fore legs of a horse:* (Aṣ, Ṣ:) or *a convexity in the shank* (وَظِيف) *of each of the fore legs of a horse,* (Ḳ,* TA,) *not being a great curvature,* (TA,) *and in the backbone* (صُلْب): (Ḳ:) it is a quality indicative of strength: (Az, TA:) تَجْنِيبٌ (with ج) is [the same] in the hind legs: (Aṣ, Ṣ, Ḳ:) or it [i. e. تحنيب as indicated in the Ḳ and by an explanation of مُحَنَّبٌ, but the same explanation is also given to مُجَنَّبٌ,] is *width in the space between the hind legs, without what is termed* فَجَجٌ [i. e. *straddling*], or فَحَجٌ [i. e. the *having the fore parts of the feet near together and the heels distant,* or *having the legs wide apart* (like فَجَجٌ), or *having the thighs* or *the middles of the legs wide apart*]; (so accord. to different copies of the Ḳ;) which is a quality approved: (TA:) or *a curving in the* سَاقَانِ [here app. meaning the *hind legs,* or rather the *hind shanks;* see مُحَنَّبٌ]: as also حَنَبٌ [an inf. n. of which the verb, if it have one, is app. حَنِبَ]: (Ḳ:) or *a curving of the ribs.* (TA.) [See تَجْنِيبٌ: and see also مُحَنَّبٌ.]

5. تحنّب *He* (a man, Ṣ) *was,* or *became, crooked, curved,* or *bent.* (Ṣ, Ḳ.) — [And hence,] تحنّب عَلَيْهِ ‡*He was,* or *became, affected with compassion for him.* (Ḳ, TA.)

حَنْبَآءُ: see what follows.

مُحَنَّبٌ An old man *bent* (Ḳ, TA) *with age.* (TA.) — A horse *characterized by what is termed*

تَحْنِيبٌ: (ḲḲ:) [see 2:]) accord. to A 'Obeyd, *wide in the space between the hind legs, without* فَحَجٌ, or فَحَجٌ: (so accord. to different copies of the Ṣ: [see these terms explained above, conj. 2:]) an epithet of commendation: (Ṣ:) accord. to ISh, *having curved bones:* the mare, he says, is termed حَنْبَآءُ: and this latter, accord. to Aṣ, is an epithet applied to a mare *curved in the* سَاقَانِ [or *shanks*] *of the fore legs:* or, accord. to IAạr, *in* [*the shanks of*] *the hind legs:* or, as he says in another place, *curved in the* ساق [here app. meaning the *hind shank*]. (TA.) [See also مُحَنَّبٌ.]

حنبل

حَنْبَلٌ, [mentioned in the Ṣ and Mṣb in art. حبل,] applied to a man, (Ṣ, Mṣb,) *Short:* (Ṣ, Mṣb, Ḳ:) and, (Ḳ,) as some say, (Mṣb,) *large in the belly,* (Az, ISd, Mṣb, Ḳ,) *and short:* (Az, ISd, Mṣb:) and [in the CḲ "or"] *fleshy;* (ISd, Ḳ;) as also حِنْبَالٌ. (Ḳ.) = *A fur-garment:* (Az, Ṣ, Ḳ:) or *an old and worn-out fur-garment.* (ISd, Ḳ.) — *An old and worn-out boot.* (ISd, Ḳ.) = The *sea;* as also حِنْبَالَةٌ. (ISd, Ḳ.)

حِنْبَالٌ: see above. — Also, (T, O, TA,) and حِنْبَالَةٌ, (T, O, Ḳ,) [but the latter has a more intensive signification,] *Loquacious; a great talker.* (T, O, Ḳ.)

حِنْبَالَةٌ: see حَنْبَلٌ: = and see also حِنْبَالٌ.

حنت

حَانُوتٌ and حَانُوتِيٌّ: see arts. حون and حنو.

حنتم

حَنْتَمٌ *A green* جَرَّة [or *jar*], (Ṣ, Ḳ,) to which some add, *inclining to redness:* (TA:) or *wine-jars,* (A 'Obeyd, Nh,) *glazed,* or *varnished, green,* (Nh,) *which used to be carried to El-Medeeneh, with wine in them:* (A 'Obeyd, Nh:) the use of which, for preparing نَبِيذ therein, is forbidden in a trad., because it quickly became potent in them, by reason of the glazing, or varnish; or, as some say, because they used to be made of clay kneaded with blood and hair; but the former is the right reason: afterwards applied to *any jars,* or *pottery:* (Nh:) thus some explain it as a sing.; (MF;) and the pl. is حَنَاتِمُ: (Az, TA:) others, as a pl. [or coll. gen. n.], of which the sing. [or n. un.] is with ة: (MF:) some say that the ن is augmentative: so says the author of the Mṣb: others, that it is radical. (TA.) [See art. حتم.] — *Black clouds;* (Az, Ḳ;) as also [the pl.] حَنَاتِمُ: (Az, Ṣ, Ḳ:) because, with the Arabs, السَّوَادُ is [used for] خُضْرَةٌ: (Ṣ: [see أَسْوَدُ; and see also حَنْتَرٌ in art. حتر:]) or as being likened to حَنَاتِم (meaning jars) filled [with water]: (Az, TA:) n. un. with ة. (Ḳ.) — The *colocynth-plant;* (Ḳ, TA;) because of its intense greenness: n. un. with ة. (TA.)

حنث

1. حَنِثَ فِى يَمِينِهِ, (Ṣ, A, Mṣb, Ḳ,*) aor. ـَ, (Mṣb, Ḳ,) inf. n. حِنْثٌ (Ṣ,* A, Mṣb, Ḳ*) and حَنَثٌ, (TA,) *He violated,* or *broke,* or *failed of performing, his oath;* (A, Mṣb, Ḳ, TA;) *he was untrue in his oath:* (Ṣ, TA:) *he committed a sin,* or *crime, in his oath.* (TA.) Also *He retracted,* or *revoked, his oath.* (TA.) — And the verb alone, *He said what was not true.* (Khálid Ibn-Jembeh, TA.) — *He inclined from what was false to what was true:* or *from what was true to what was false.* (Ḳ.) — [And app. † *He committed a sin,* or *crime:* a meaning which seems to be indicated in the Ḳ: see حِنْثٌ, below.]

2. حنّثهُ *He pronounced him* (جَعَلَهُ) *a violator,* or *non-performer, of his oath:* (Mṣb:) [a verb similar to أَثَّمَهُ and فَسَّقَهُ &c.]

4. أَحْنَثَهُ (Ṣ, Ḳ) فِى يَمِينِهِ (Ṣ) *I made him to violate,* or *break,* or *fail of performing, his oath.* (Ṣ, Ḳ.*) — احنث فُلَانٌ قَسَمَ فُلَانٍ *Such a one assented not,* or *consented not, to the conjurement of such a one; contr. of* أَبَرَّ. (T and TA in art. بر.)

5. تحنّث † *He put away,* or *cast away, from himself* الحِنْث, i. e. *sin,* or *crime:* (ISd, Towsheeḥ, TA:) it is said that there are only six verbs of the measure of this signifying the putting away, or casting away, from oneself a thing, [i. e. the thing denoted by the root,] which are تحنّث and تأثّم and تحوّب and تحرّج and تنجّس and تهجّد: (TA:) † *he did a work whereby to escape from sin,* or *crime:* (IAạr, Mṣb:) † *he applied himself to acts,* or *exercises, of devotion;* (Ṣ, A, Mṣb, Ḳ;) accord. to Ez-Zuhree and the Ḳ, during numerous nights; but it has been shown by the Expositors of El-Bukhâree, and others, that this addition is taken from words following the verb in the explanation of a trad., and has nothing to do with the meaning of the verb itself: (MF, TA:) † *he relinquished* [*the worship of*] *idols;* (Ṣ, Ḳ;) like تحنّف; (Ṣ;) and it may be that the ث in this verb is interchangeable with ف, (A,) or a substitute for ف. (TA.) You say also, تحنّث مِنْ كَذَا ‡ *He abstained from such a thing as a sin,* or *crime;* syn. تأثّم, (Ṣ, A, Ḳ,) and تحرّج. (A.) And تحنّث بِأَفْعَالٍ † *He sought to bring himself near unto God,* or *to advance himself in God's favour, by works* [of devotion &c.]. (TA.)

حِنْثٌ The *violation,* or *failure of performance, of an oath:* (Ṣ, A, Ḳ, TA:) [an inf. n. used as a simple subst.:] pl. أَحْنَاثٌ; as in the saying, عَلَيْهِ أَحْنَاثٌ كَثِيرَةٌ [*He is accountable for,* or *chargeable with, many violations,* or *failures of performance, of oaths*]. (TA.) — ‡ *A sin, a crime, an offence,* or *an act of disobedience.* (Ṣ, A, Mṣb, Ḳ.) So in the saying [in the Ḳur lvi. 45], وَكَانُوا يُصِرُّونَ عَلَى الحِنْثِ العَظِيمِ ‡[*And they persisted in great sin*]; (A;) meaning belief in a plurality of gods. (Bḍ, Jel.) And hence, (Bḍ in lvi. 45,) بَلَغَ الحِنْثَ ‡ *He* (a boy) *attained to the age when he was punishable for sin:* (A,* Bḍ:) or *attained to* [*the age when he became punishable for*] *disobedience and* [*rewardable for*] *obedience:* (Ṣ:) or *attained to the age when the pen* [*of the recording angels*] *began to register his acts of obedience and of disobedience: attained to the age of puberty: attained to manhood.* (TA.) [Hence also,] أَوْلَادُ الحِنْثِ † *The children of adultery* or *fornication:* occurring in a trad., accord. to one reading: accord. to another reading, اولاد الخُبْثِ. (L.)

حَانِثٌ *Violating,* or *failing to perform, his oath;* or *a violator,* or *non-performer, of his oath.* (Mṣb.)

مَحْنَثٌ: see مَحَانِثُ.

مُحْنِثٌ A thing *respecting which people differ, and which admits of its being regarded in two different ways;* as also مُحْلِفٌ. (L.) [So called because it may make one to be untrue in an oath.]

مَحَانِثُ, accord. to some, having no sing.; but accord. to others, its sing. is مَحْنَثٌ, and this is app. the truth, and is agreeable with analogy; (MF;) *Places* [i. e. *occasions*] *of falling into the violation of an oath* or *oaths,* or † *into sin* or *crime;* expl. by مَوَاقِعُ حِنْثٍ (TA) and مَوَاقِعُ إِثْمٍ. (Ḳ.)

حنجر

حَنْجَرَهُ, here mentioned in the Ḳ: see art. حجر, in which I have mentioned it as Q. Q., like the two words here following, which are mentioned in the latter art. in the Ṣ and Ḳ &c.

حَنْجَرَةٌ: / حُنْجُورٌ: } see art. حجر.

حندر

حَنْدَرٌ and حُنْدُورٌ &c.: see art. حدر.

حندس

Q. 1. حَنْدَسَ: see what next follows.

Q. 2. تَحَنْدَسَ *It* (the night) *was,* or *became, dark:* (Ḳ:) or *intensely dark;* (TA;) as also حَنْدَسَ. (Ḥam p. 140.) — And *He* (a man) *fell down;* and *was weak:* (Ṣgh, Ḳ:) mentioned by Ṣgh in art. حدس. (TA.)

حَنْدَسٌ *Darkness:* (Ḳ:) or *intense darkness:* (Ḥam p. 140:) pl. حَنَادِسُ. (Ḳ.) You say, سَرَوْا فِى حَنْدَسِ اللَّيْلِ [*They journeyed in the darkness,* or *intense darkness, of the night*]: and فِى حَنَادِسِ الظَّلَمِ [*in the darkness,* or *intense darkness, of the nights called* الظَّلَم, q. v.]. (A, in art. حدس.) Z derives it from الحَنْدَسُ meaning نَظَرٌ خَافٍ. (TA. [See art. حدس.]) — Also, as an epithet applied to night, (Ṣ, Ḳ,) *Dark:* (Ḳ:) or *intensely dark;* (Ṣ;) and so مُحَنْدِسٌ. (Ḥam p. 140.) You say لَيْلٌ حَنْدَسٌ and لَيْلَةٌ حَنْدَسَةٌ. (TA.) — [Hence,] الحَنَادِسُ *Three nights* (Ḳ, TA) *of the lunar month,* (TA,) *next after the*

ظُلَمٍ [q. v.]. (K.) — [Hence also,] أَسْوَدُ حِنْدِسٌ, a phrase like أَسْوَدُ حَالِكٌ [*Intensely black*]. (L.)

حُنْدُوسٌ a term applied by the people of the East to *Dirhems cut in pieces;* which pieces they use for change, and in almsgiving: so explained by Esh-Shereeshee. (Ḥar p. 81.)

مُحَنْدِسٌ: see حِنْدِسٌ.

حندق

حُنْدُوقَةٌ: } see حَدَقَةٌ, in art. حدق.
حِنْدِيقَةٌ: }

حَنْدَقُوقٌ, (S, K, &c.,) mentioned by J and Sgh in art. حدق; but IB says that it belongs to the present art., the ن being a radical letter; and thus Sb mentions it as an epithet, in a sense explained below; (TA;) and حِنْدَقُوقٌ (Sh, K) and حَنْدُقُوقٌ (TA) and حَنْدَقُوقَى, (K,) allowed by Sh, but disallowed by J, (TA,) and حَنْدَقُوقِيٌّ and حِنْدَقُوقِيٌّ and حَنْدَقُوقِيٌّ (K) and حَنْدُقُوقِيٌّ; (TA;) [The *herb lotus, melilot, sweet trefoil,* or *bird's-foot-trefoil;* so in the present day;] *a certain plant;* (S;) *a certain herb,* or *leguminous plant,* (K,) *resembling fresh,* or *green,* فَتّ [q. v.]; (TA;) *i. q.* زُرَّق: (S, K:) a Nabathæan name, arabicized. (S.) = Also the first, A *tall* man, *incompact,* or *incongruous, in make,* (Ibn-Es-Serráj, K,) *like him who is* مَجْنُون [or *insane*]; (Ibn-Es-Serráj, TA;) or, as some say, *like the* أَحْمَق [or *foolish,* or *stupid,* &c.]: (TA:) or it signifies also *i. q.* أَحْمَقُ. (K.) And One *who turns about the eyes;* or *who does so much,* or *frequently.* (AO, Az, K.) [But in this sense it belongs to art. حدق.]

حَنْدَقُوقَى and حَنْدَقُوقَى &c.: see the paragraph immediately preceding.

حند

1. حَنَذَ, aor. ـِ, inf. n. حَنْذٌ (S, L, K, &c.) and تَحْنَاذٌ, [which latter is an intensive form,] *He roasted* a kid, &c.: (M, L:) or *he roasted* flesh-meat *with heated stones,* (T, A, L,) [*in a hole dug in the ground,* (see حَنِيذٌ,)] *in order to cook it thoroughly:* (A:) or *he roasted* a sheep or goat, and *put upon it heated stones to cook it thoroughly:* (S, L, K:) or *he roasted* flesh-meat *by covering it over in fire,* or *burying it therein:* (AZ, L:) or *he roasted* it *so that it dripped:* (M:) or *he roasted* it *without overdoing it* [*so that the moisture dripped from it*]: or *he scalded* a kid &c., *so as to remove its hair.* (L.) [See also حَنِيذٌ; and see 4.] — حَنَذَتْهُ الشَّمْسُ, (A, L, K,) aor. ـِ, inf. n. حَنْذٌ, (L,) ‡ *The sun burned him,* (A, L, K,) namely, a traveller, *and pained his brain.* (K.) — حَنَذَ الفَرَسَ, (S, A, L, K,) aor. ـِ, (S, L, K,) inf. n. حَنْذٌ (S, L) and حِنَاذٌ, (A, L,) ‡ *He urged on the horse,* (A, K,) *and made him to run a heat or two heats,* (S, L, K,) *and then threw upon him coverings,* (S, A, L, K,) *one above another,* (L,) *to the number of five or six,* (T, L,) *in the sun,* (S, K,) *in order that he might sweat,* (T, S, A, L, K,) *to reduce his fat, and prevent his breathing hard.* (T, L.) To a horse to which this is done you apply the epithets حَنِيذٌ and مَحْنُوذٌ. (S, A, L, K.) If the horse do not sweat, you say of him, كَبَا. (S, L.) — حَنَذَ لَهُ: see 4.

4. احنذ *He cooked* flesh-meat *thoroughly.* (L.) — [See also 1.] — Also, inf. n. إِحْنَاذٌ, ‡ *He put much mixture* [*of water*] *into the beverage* or *wine* (شَرَاب): or, as some say, the contr., i. e. *he put little thereof:* (K, TA:) accord. to Fr, (L,) *i. q.* أَعْرَقَ and أَحْفَسَ: (T, L:) AHeyth disallows its being syn. with these two verbs: (L:) but in the M it is said that حَنَذَ لَهُ, aor. ـِ, means †*he made the water for him little, and the beverage,* or *wine, much;* as also احفس: (L, TA:) accord. to Fr, إِذَا سَقَيْتَ فَأَحْنِذْ means أَحْفِسْ, i. e. †[*when thou givest to drink,*] *make the water little, and the* نَبِيذ *much;* (T, L, TA;) or this phrase means عَرِّقْ شَرَابَكَ, i. e. *pour into thy beverage,* or *wine, a little water:* (S, L:) in the A it is said that إِذَا سَقَيْتَهُ فَأَحْنِذْ لَهُ means ‡ [*when thou givest him to drink,*] *give him to drink pure* [*wine*] *that shall burn his inside.* (TA.)

10. استحنذ ‡ *He lay upon his side in the sun,* (K, TA,) *and threw clothes over him there,* (TA,) *in order that he might sweat.* (K, TA.) You say, اِسْتَحْنَذْتُ فِى الشَّمْسِ ‡ *I endeavoured to make myself sweat by throwing clothes over me in the sun.* (A.)

حَنْذٌ: see حَنِيذٌ. = Also †The *intenseness,* or *violence, and burning,* of heat. (S, L.)

حُنْذَةٌ †*Intense,* or *violent, heat.* (K.)

حِنْذِيذٌ †A man (TA) *that sweats much.* (K, TA.)

حَنَاذِ, like قَطَامِ, [a proper name, indecl., with kesr for its termination,] †*The sun.* (K.)

حِنَاذٌ †*Heat:* so in the phrase حِنَاذٌ مِحْنَذٌ †*Burning heat.* (L.)

حَنِيذٌ *Roasted* flesh-meat; as also مَحْنُوذٌ and حَنْذٌ, which last is an inf. n. used as an epithet: (L:) or *roasted with heated stones,* (T, A, L,) *in order to be cooked thoroughly:* (A:) or a sheep or goat *roasted, and having heated stones put upon it to cook it thoroughly;* (S, L, K;) as also مَحْنُوذٌ; (TA;) which Ibn-'Arafeh explains as meaning *roasted by means of heated stones put upon it, so thoroughly as to fall off from the bones:* or حَنِيذٌ, he says, signifies *roasted by means of hot stones so as to drip:* (L:) or *hot, roasted,* flesh-meat, *of which the moisture drips:* (Sh, L, K:*) this is said by Az to be the best explanation that has been given of it: (TA:) or *roasted* flesh-meat *not overdone:* (L:) or *roasted by being buried in the fire:* (AZ, L:) or [roasted flesh-meat] *for which one has dug a hole in the ground in which it is then covered over* [*with fire or heated stones*], agreeably with a well-known practice of the Arabs of the desert: (Fr, L:) or *roasted in a hole dug in the ground, heated stones being put upon it.* (Ḥar p. 20.) [See also مَرْمُوضٌ.] — See also 1. — Also †*Heated* water: (K:) or *hot* water. (Sh, T, L.) — †*A kind of oil.* (K.) — †*A perfumed preparation of* خِطْمِىّ [or *marsh-mallows*] *and the like, for washing the head.* (K,* TA.)

شَرَابٌ مُحْنَذٌ †*Beverage,* or *wine, mixed with much water.* (IAạr, TA.) [But see 4.]

مِحْنَذٌ: see حَنَاذٌ.

مَحْنُوذٌ: see حَنِيذٌ, in two places: — and see also 1.

حنزب

حِنْزَابٌ An ass *of middling make* (مُقْتَدِرُ الخَلْقِ). (K.) — Also *Short and strong:* or *broad:* (K:) or *short and broad;* applied to a man: (Th, TA:) and *thick, coarse, rude,* or *bulky,* (K, TA,) *and short.* (TA.) [See حَزَابٍ, in two places.] — The *cock.* (K.) — Also, and حُنْزُوبٌ, *A flock of* [*the kind of birds called*] قَطًا: (K:) or the *male of the* قطا. (TA.) [See حنزاب in art. حزب.] — And both these words, The *carrot of the land* (جَزَرُ البَرِّ [see حنزاب in art. حزب]): (K:) n. un. of the former with ة: that of the latter is not known to have been in use. (TA.) — This is [said to be] the proper place of these two words; [the ن being regarded as a radical letter;] (K, TA;) not art. حزب. (TA.)

حُنْزُوبٌ: see above: and see also art. حزب.

حنش

1. حَنَشَ, (S, A, Msb, K,) aor. ـِ, (Msb, K,) *He hunted, sought to catch* or *capture,* or *caught* or *captured,* (S, A, Msb, K,) such animals as are hunted &c., (S, Msb, K,) or such as are termed أَحْنَاش, pl. of حَنَشٌ; (A;) as also احنش. (TA.) حَنَشَتْهُ الحَيَّةُ — *The serpent bit him.* (A, TA.)

4: see above.

حَنَشٌ *Anything that is hunted,* or *caught* or *captured, of birds* or *flying things, and of* [or, accord. to the CK, this word "of" should be omitted here, as well as where it next occurs,] *what are termed* الهَوَامّ [*venomous* or *noxious reptiles* or *the like, such as scorpions and serpents*], (S, A, Mgh,* Msb, K,) *and of what are termed* حَشَرَاتُ الأَرْض, (K,) *such as the hedgehog, and the* [*lizards of the kinds called*] ضَبّ *and* وَرَل, *and the* [*rat called*] جُرَذ, *and the common rat* or *mouse, and the serpent:* (TA:) or *any animal whose head resembles that of the serpent,* (Lth, Mgh, Msb,* K,) *of chameleons and of* [*the lizards called*] سَوَامُّ أَبْرَص *and the like:* (Lth, Mgh,* Msb:*) or *any creeping thing, of beasts and of birds* or *flying things:* (Kr, TA:*) and the *serpent:* (S, Kr, A, Mgh, K:) or the *viper:* (S:) or *a kind of white and thick serpent, like the* ثُعْبَان, or *larger;* or the *black kind thereof:* (TA:) or *a serpent that blows, but does not hurt:* (Ḥam p. 626:) and the *common fly:* (Ibn-'Abbád, A, Sgh, K:) pl. أَحْنَاشٌ (S, A, Mgh, K) and حِنْشَانٌ. (A, TA.)

مَحْنُوشٌ *Stung, or bitten, by what is termed* حَنَش. (IAạr, Ḳ.)

حنط

1. حَنَطَ, (Ḳ,) aor. ـُ, (TḲ,) inf. n. حُنُوطٌ, *It* (seed-produce) *attained to the time for its being reaped;* as also ٤ احنط. (Ḳ.) — *It* (a tree of the kind called رِمْث) *became mature, and its leaves became white;* as also ٤ احنط: (Ṣ:) or *it became white and mature,* (Ḳ, TA,) *and there came forth upon it a dust-coloured fruit, and what resembled pieces of glue appeared upon its tops;* (TA;) as also حَنِطَ, aor. ـِ; (Ḳ, TA;) and ٤ احنط: (TA:) [the last, though omitted in the Ḳ, seems to be the most common:] or *its colour became white inclining to yellowness, and its odour sweet:* (IAth:) Az relates, on the authority of IAạr, that one says, أَوْرَسَ الرِّمْثُ, and ٤ احنط; like خَضَبَ العَرْفَجُ: and one says, of the رِمْث, when it first breaks out for its leaves to come forth, قَدْ أَقْمَلَ; and when it has increased little by little, قَدْ أَدْبَى; and when its greenness has increased, بَقَلَ: and when it has become white and mature, حَنَطَ: (TA:) or ٤ احنط is said of a tree, and of a herb, meaning *its fruit became mature;* and so حَنَطَ, inf. n. حُنُوطٌ. (AḤn.) — *It* (leather) *became red.* (Ṣ, Ḳ.) [The inf. n. of the verb in this sense is not mentioned.] ═ See also 2.

2. حنّطهُ, inf. n. تَحْنِيطٌ; (Ṣ, TA;) in the Ḳ, حَنَطَهُ ٤, aor. ـُ; which is a mistake; (TA;) *He prepared him* (a dead person [i. e. *for burial*]) [and also *it* (grave-clothing)] *with* حُنُوط [q. v.]; (Ṣ, Ḳ;) as also ٤ احنطهُ. (Ḳ.) And [hence,] أُحْنِطَ ٤ [lit. *He was prepared for burial with* حُنُوط, is used to signify] *he died.* (Ḳ.)

4. احنط: see 1, in five places. ═ أَحْنَطَهُ: and أُحْنِطَ: see 2. — The former also signifies *He,* or *it, made him,* or *it, to bleed: made him,* or *it, to be bloody;* or *smeared, befouled,* or *defiled, him,* or *it, with blood: it* (blood) *befouled,* or *defiled, him,* or *it.* (IAạr.)

5. تحنّط *He* (a dead person) *was,* or *became, prepared* [*for burial*] *with* حُنُوط. (Ḳ.) — Also, or تحنّط بالحُنُوط, (Ṣ,) *He* (a man) *made use of* حُنُوط *for himself, in his clothing:* (Ṣ,* TA:) so in a trad.: meaning, on his going forth to battle; as though desiring thereby to prepare himself for death, and to induce himself to endure the fight with patience. (TA.)

10. استحنط [lit. *He desired to be prepared for burial with* حُنُوط: and hence meaning] *he* (a man, Fr) *emboldened himself,* or *became emboldened, to encounter death, holding his life in light estimation.* (Fr, Ḳ.)

حِنْطَةٌ *Wheat;* and the *grain of wheat;* syn. بُرٌّ (Ṣ, Mṣb, Ḳ) and قَمْحٌ and طَعَامٌ; (Mṣb;) of the first three of which words, بُرٌّ is the most chaste; (Ṣ in art. بر;) the *well-known grain called* بُرٌّ: (TA:) *chewed, and applied as a poultice, it is good for the bite of a dog:* (Ḳ:) or, correctly, *what is chewed thereof disperses humours; but for the bite of a dog, it is coarsely pounded, and put upon the bite;* as is said by the author of the "Minhá j:" and one of its well-known properties is this; that *when it is put upon a piece of heated iron, and powdered, and ringworms* (قَوَابِى) *are smeared with the moisture thereof, it removes them:* (TA:) pl. حِنَطٌ. (Ṣ, Ḳ.)

حِنْطِئٌ *An eater of much* حِنْطَة [or *wheat*], *in order that he may grow fat.* (Ḳ.) — Accord. to Aboo-Naṣr and Aboo-Sa'eed, (TA,) *Inflated,* or *swollen;* syn. مُنْتَفِخٌ. (Ḳ, TA.)

حِنَاطٌ: see what next follows.

حَنُوطٌ (Ṣ, IAth, Mṣb, Ḳ) and ٤ حِنَاطٌ (IAth, Mṣb, Ḳ) [*Perfume such as is termed*] ذَرِيرَةٌ: (Ṣ:) or *odoriferous substances* (IAth, Mṣb, Ḳ) *of any kind* (Ḳ) *that are mixed* (IAth, Mṣb, Ḳ) *for a corpse,* (Mṣb, Ḳ,) *in particular,* (Mṣb,) or *for grave-clothes and for the bodies of the dead, consisting of* ذَرِيرَة, *or musk, or ambergris, or camphor, or other substance, namely, Indian cane, or sandal-wood, bruised:* derived from حَنَطَ said of the رِمْث, signifying that its colour became white inclining to yellowness, and its odour sweet: (IAth:) the term حنوط is applied to *anything with which a corpse is perfumed, consisting of musk and* ذَرِيرَة *and sandal-wood and ambergris and camphor, and other things that are sprinkled upon it for the purpose of perfuming it and drying up its moisture.* (Mṣb.)

حِنَاطَةٌ The *trade of the* حَنَّاط [q. v.]. (Ṣ, Ḳ.)

حَنَّاطٌ *A seller of* حِنْطَة [or *wheat*]; (Ṣ, Mgh, Mṣb, Ḳ;) as also ٤ حَنَّاطِىٌّ; (Ḳ;) a rel. n. from the former. (Mṣb.) [The pl.] حَنَّاطُونَ is explained by the lawyers as signifying *Persons who transport wheat* (حِنْطَة) *from the ship to the houses.* (Mgh in art. نقل.)

حَنَّاطِىٌّ: see the next preceding paragraph.

حَانِطٌ *A possessor of* حِنْطَة [or *wheat*]: (Ḳ:) or *one who possesses much thereof.* (Ṣgh, Ḳ.) [A possessive epithet, like لَابِنٌ and تَامِرٌ.] And قَوْمٌ حَانِطُونَ *A people whose seed-produce has attained to the time for its being reaped:* [in this sense also] a possessive epithet. (TA.) — Also, [act. part. n. of حَنَطَ, or,] accord. to Sh and ISd, an act. part. n. of أَحْنَطَ, as applied to the رِمْث, contr. to analogy, meaning [*Mature and*] *having its leaves become white;* as also ٤ مُحْنِطٌ: (TA:) and, applied to a tree, and a herb, *having its fruit mature.* (AḤn.) Also, accord. to Sh, *i. q.* وَارِسٌ, in the phrase حَانِطُ الغَضَى [app. meaning *What is putting forth its leaves, of trees of the kind called* غَضَى]: but accord. to Ibn-'Abbád and the Ḳ, the *fruit of the kind of tree called* غَضَى. (TA.) — Also *Red* leather. (Ṣ, TA.) And أَحْمَرُ حَانِطٌ *Intensely red:* (IF, Ḳ:) because wheat (الحِنْطَة) is called الحَمْرَآءُ. (IF.)

مُحْنِطٌ: see حَانِطٌ.

حنظل

Q. 1. حَنْظَلَتِ الشَّجَرَةُ *The tree became bitter in its fruit* [*like the* حَنْظَل]. (AḤei, TA.)

حَنْظَلٌ [The *colocynth; cucumis colocynthis;*] *a certain bitter plant;* (Mṣb;) [and *its fruit;*] *well known;* (Ḳ;) *i. q.* شَرْىٌ: (Ṣ:) n. un. with ة: (Ṣ, Mṣb, Ḳ:*) [accord. to Freytag (who refers to Avic. p. 175, and Sprengel. hist. rei herb. vol. i. p. 269,) applied also to the *momordica elaterium,* or *cucumis prophetarum:*] *there is a male species, and a female; the former fibrous; the latter soft,* or *easily broken, white, and easy to swallow:* (TA:) *the choice sort of it is the yellow;* (Ḳ;) or, accord. to the "Ḳánoon" of the Ra-ees [Ibn-Seenà, from which the description of its properties and uses, in the Ḳ and TA, is, with some slight variations, taken], *the white, very white, and soft; for the black and the hard are bad, and it is not plucked until it becomes yellow, and the greenness has completely gone from it;* (TA:) *its pulp attenuates the thick phlegmatic humour that flows upon the joints* (Ḳ, TA) *and tendons,* (TA,) *when swallowed* (Ḳ, TA) *in the dose of of twelve ḳeeráts,* (TA,) *or used in the manner of a clyster: it is beneficial for melancholy, and epilepsy, and the* [*sort of doting termed*] وَسْوَاس, *and alopecia* (دَآءُ الثَّعْلَب), *and elephantiasis* (الجُذَام), (Ḳ, TA,) *and* [*the disease of the tumid leg, termed*] دَآءُ الفِيل; *for these three used by rubbing; and for the cold* نِقْرِس [i. e. *arthritis,* or *gout*], (TA,) *and for the bite of vipers, and the sting of scorpions, especially its root;* (Ḳ, TA;) *for this last being the most beneficial of medicines; a drachm of its root, administered to an Arab stung by a scorpion in four places, being said to have cured him on the spot: that which is plucked green relaxes* [*the bowels*] *excessively, and produces excessive vomiting:* so in the "Ḳánoon:" (TA:) *it is also beneficial for the tooth-ache, by fumigating with its seeds; and for killing fleas, by sprinkling what is cooked thereof; and for the sciatica, by rubbing with what is green thereof:* (Ḳ, TA:) *its root is cooked with vinegar, and one rinses the mouth with it for the tooth-ache; and the vinegar is cooked in it in hot ashes: when cooked in olive-oil, that oil, being dropped* [*into the ear-hole*], *is beneficial for ringing in the ears: it is beneficial also for the moist and flatulent colic: and sometimes it attenuates the blood: administered as a suppository in the vagina, it kills the fœtus:* (TA:) *when the plant bears a single fruit, this is very deadly.* (Ḳ, TA.) [See also هَبِيدٌ.] Accord. to [many of] the leading authorities among the Arabs, (TA,) the ن in this word is augmentative; (Mṣb, TA;) because of their saying, حَظَلَ البَعِيرُ, meaning "the camel became sick from eating حَنْظَل;" and J and Ṣgh [and Fei and others] have mentioned it in art. حظل: but ISd says that this is not an evidence of its being radically triliteral; and that حَظَلَ is

like ضَغْبَةٌ (as an epithet applied to a woman) from الضَّغَابِيسُ, which must be acknowledged to be radically quadriliteral. (TA.)

حنف

1. حَنَفَ, aor. ـَ, (K,) inf. n. حَنْفٌ, (TK,) *He, or it, inclined, or declined.* (K, TA.) You say, حَنَفَ إِلَيْهِ (TA) and اليه تحنّف (K) *He inclined to it.* (K, TA.) And حَنَفَ عَنْهُ and عنه تحنّف *He declined from it.* (TA.) = حَنِفَ, aor. ـَ, (Msb, K,) inf. n. حَنَفٌ; (Msb;) and حَنُفَ, aor. ـُ; (K;) *He had that kind of distortion which is termed* حَنَفٌ *as explained below.* (Msb, K.)

2. حنّفهُ, حنّف رِجْلَهُ, (K,) or حنّف, (S,) inf. n. تَحْنِيفٌ, (K,) *He rendered him,* (K,) or *his leg, or foot,* (S,) أَحْنَفَ. (S, K.)

5. تحنّف: see 1, in two places. — [Hence,] *He did according to the* حَنِيفِيَّة; (S, K;) i. e. *the law of Abraham,* which is the *religion of El-Islám:* (TA:) or *he became circumcised:* or *he turned away from the worship of idols;* (S, K;) *and became,* or *made himself, a servant of God;* or *applied,* or *devoted, himself to religious services* or *exercises.* (S.) [See تَحَنَّثَ.]

حَنَفٌ, originally, *A natural wryness:* and particularly *an inversion of the foot, so that the upper side becomes the lower:* so says IDrd; (Mgh;) or *a crookedness in the leg,* or *foot;* (S, O, K;) i. e., (S, O, but in the K "or") *a turning of one of the great toes towards the other:* (S, O, K:) or [*a distortion that causes*] *one's walking on the outer part of the foot, on the side in which is the little toe:* (K: [and so accord. to an explanation of أَحْنَفُ by IAar cited in the S:]) or *an inclining* [app. *inwards*] *in the fore part of the foot.* (Lth, K.) — Accord. to Ibn-'Arafeh and the K, it signifies also *A right state* or *condition* or *tendency;* and accord. to the former, the epithet أَحْنَفُ is applied to him who has a wry leg, or foot, only by way of presaging a right state: but Er-Rághib explains حَنَفٌ better, as signifying *an inclining, from error, to a right state* or *tendency.* (TA.)

حَنِيفِيَّةٌ The *persons called in relation to the Imám Aboo-Ḥaneefeh* [*because they hold his tenets*]; as also أَحْنَافٌ. (TA.) حَنَفِيٌّ [is its n. un.: and] signifies [also] one *who is of the religion of Abraham.* (Mgh. [See also حَنِيفٌ.]) = *A* مِيضَأَة; [by which is here meant *a vessel with a tap, for the purpose of ablution,* such as is often used in a private house; and *a fountain,* i. e. *a tank with taps, for the same purpose,* in a mosque; because persons of the persuasion of Aboo-Ḥaneefeh must perform the ablution preparatory to prayer with running water, or from a tank or the like at least ten cubits in breadth and the same in depth;] but this application is post-classical. (TA.) = سُيُوفٌ حَنَفِيَّةٌ, (L, K,* TA,) or حَنِيفِيَّةٌ, (so accord. to the CK,) or حَنْفِيَّةٌ, (so in a MS. copy of the K,) *Certain swords, so called in relation to El-Aḥnaf Ibn-Keys;* because he was the first who ordered to make them: by rule it should be أَحْنَفِيَّةٌ. (Lth, L, K.)

حَنِيفٌ *Inclining to a right state* or *tendency:* (Er-Rághib, TA:) or *right,* or *having a right state* or *tendency;* (Akh, S, TA;) thus applied in like manner as أَعْوَرُ is applied to a crow: (S:) [and particularly] *inclining, from one religion, to another:* (Ḥam p. 358:) or *inclining, from any false religion, to the true religion:* (Mgh:) or *inclining in a perfect manner to El-Islám, and continuing firm therein:* (K:) and any one *who has performed the pilgrimage:* (Aṣ, K, TA:) so say I'Ab and El-Ḥasan and Es-Suddee; and Az says the like on the authority of Eḍ-Ḍaḥḥák: (TA:) or one *who is of the religion of Abraham,* (K, TA,) *in respect of making the Sacred House* [*of Mekkeh*] *his kibleh, and of the rite of circumcision:* (TA:) [and] *a Muslim;* (S, Mgh, Msb;) because he inclines to the right religion: (Msb:) but in this last sense, it is a conventional term of the professors: (Mgh:) [or,] accord. to AO, the worshipper of idols, in the Time of Ignorance, called himself thus; and when El-Islám came, they thus called the Muslim: accord. to Akh, it was applied in the Time of Ignorance to him *who was circumcised, and who performed the pilgrimage to the* [*Sacred*] *House;* because the Arabs in the Time of Ignorance held nothing of the religion of Abraham except circumcision and that pilgrimage: accord. to Ez-Zejjájee, it was applied in the Time of Ignorance to him *who made the pilgrimage to the* [*Sacred*] *House and performed the ablution on account of* جَنَابَة *and was circumcised;* and when El-Islám came, it was applied to the Muslim, because of his turning from the belief in a plurality of gods: (TA:) also one *who devotes himself to religious exercises;* or *applies himself to devotion:* (Msb:) its predominant application is to Abraham: (Mgh:) pl. حُنَفَاءُ. (AO, TA.) — [Hence,] حَسْبٌ حَنِيفٌ *Recent* [*grounds of pretension to respect* or *honour*]; *of the time of El-Islám; not old.* (TA.) = *Short.* (K.) = *A maker of sandals.* (K.)

حُنَيْفٌ: see أَحْنَفُ.

حَنِيفِيَّةٌ, accord. to Th and Zj, *An inclining* to a thing: but ISd says that this explanation is nought. (TA.) — The *law of Abraham;* which is the *religion of El-Islám:* also termed مِلَّةٌ حَنِيفِيَّةٌ. (TA.) — See also حَنَفِيَّةٌ.

أَحْنَفُ *Having that kind of distortion which is termed* حَنَفٌ *as explained above;* (S, Msb, K;) applied to a man: (S, Msb:) and so [the fem.] حَنْفَاءُ applied to a leg or foot: (K:) accord. to IAar, one *who walks on the outer part of his foot,* (S,) or *of his feet,* (Msb,) *on the side in which is the little toe:* (S:) or *who has one of his great toes turning towards the other:* (Mgh:) its abbreviated dim. is حُنَيْفٌ. (Msb.) See حَنَفٌ, in two places. — Also حَنْفَاءُ, *A curved staff* or *stick;* in the dial. of Syria. (TA.) — *A bow;* (K;) because of its curved shape. (TA.) — *A razor;* (K;) for the same reason. (TA.) — The *chameleon.* (K.) — The *tortoise.* (K.) — *A certain marine fish, also called* أَطُومٌ. (K.) — *A certain tree.* (IAar, K.) — ‡ *A changeable female slave, at one time lazy and at another brisk.* (IAar, K.)

أَحْنَافٌ: see حَنَفِيَّةٌ.

حنق

1. حَنِقَ, (S, Msb, K,) aor. ـَ, (Msb, K,) inf. n. حَنَقٌ (S,* Msb, K) and حَنَقٌ, (K,) *He was,* or *became, angered,* or *enraged:* (S, Msb, K:) or *vehemently angered* or *enraged:* (K, Ḥam p. 29:) عَلَيْهِ *against him:* (S:) or it may be from the signification of "cleaving," or "sticking;" as though meaning †*rancour, malevolence, malice,* or *spite, clave to his bosom.* (Ḥam p. 29. [See also حَنَقٌ, below.]) — [Hence,] لَا يَحْنَقُ عَلَى جِرَّتِهِ: and ما يحنق على جِرَّةٍ: [thus written in the TA; though it seems to be implied by the manner in which the two sayings are there introduced, in this art., that the verb in each case is يُحْنِقُ, from أَحْنَقَ in the first of the senses assigned to it below:] see جِرَّةٌ.

2: see 4.

4. احنق ‡ *He bore rancour, malevolence, malice,* or *spite,* [*cleaving to him, so as*] *not be relaxed;* or *he hid, in his heart, enmity, and violent hatred, not to be relaxed.* (K, TA.) See also 1. — *It* (the back-bone, or the back, الصُّلْبُ) *clave to the belly* [*by reason of leanness*]. (K.) — *It* (a camel's hump) *became lean and thin.* (S.) — *He* (an ass, K, or, as some say, a camel, and a horse or a mule or an ass, TA) *became lean,* or *light of flesh,* or *slender, and lean,* or *lean, and lank in the belly, in consequence of much covering:* (K, TA:) or, said of a horse or other animal, (A, TA,) or of a camel, (Ḥar p. 173,) *his belly clave to his back-bone,* or *back, by reason of leanness.* (A, Ḥar p. 173.) — And *He* (a camel) *became fat; had much fat:* thus it has two contr. meanings. (Az, TA.) — *It* (seed-produce [meaning corn]) *spread forth the awn,* or *beard, of its ears, after they had formed, at the head, what resembled little compact balls;* (K, TA;) as also حنّق. inf. n. تَحْنِيقٌ. (Ibn-'Abbád, K.) IAar says that you say of seed-produce [or corn] قَنْبَعَ ثُمَّ أَحْنَقَ ثُمَّ مَدَّ لِلْحَبِّ أَعْنَاقَهُ ثُمَّ حَمَلَ الدَّقِيقَ, i. e. *Its ears had, at the head, what resembled little compact balls: then the extremities of its awn,* or *beard, appeared: then the internodal portions of its culms appeared: then* [*it bore farina;* or] *it increased, and* [*its heads*] *became like the heads of birds.* (TA.) = *He angered,* (S, Msb, K,) or *enraged,* another. (S, Msb.) — *He made* a beast *lean,* or *light of flesh.* (Ḥam p. 29.)

حَنَقٌ *Anger,* or *rage:* (S, K:) or *vehemence of anger* or *rage:* (M, K, Ḥam p. 29:) or †*anger,* or *rage, that cleaves to one:* (Ḥar p. 173:) or *rancour, malevolence, malice,* or *spite:* (Ḥar p. 568:) pl. حِنَاقٌ. (S, K.)

حَنِقٌ (S, Msb, K) and حَنِيقٌ (ISd, O, K) *Angered,* or *enraged;* (S, O, Msb, K;) as also مُحْنِقٌ: (S, Msb:) or *vehemently angered* or *enraged.* (K.)

حَنِيقٌ: see حَنِقٌ: — and مُحْنِقٌ.

مُحْنَقٌ: see حَنِقٌ.

مُحْنِقٌ *Lean, or light of flesh; or slender, and lean; or lean, and lank in the belly:* (AHeyth, T, TA:) and so the pl. مَحَانِيقُ applied to camels: (Ṣ, Ḳ:) or the former, applied to an ass, (Ṣ,) or a camel, (ISd, TA,) *lean*, &c., as above, (Ṣ, ISd, TA,) *in consequence of much covering*, (Ṣ,) or *from lust*, or *hunger:* and so مَحَانِيقُ applied to horses; as though they imagined the sing. to be مِحْنَاقٌ: (ISd, TA:) or the sing., applied to a horse, (A,) and to an ass, (TA,) *lean*, &c., as above, *so that the belly cleaves to the back:* and so the pls. مَحَانِقُ and مَحَانِيقُ applied to horses: (A, TA:) or مَحَانِيقُ signifies *fat;* as also حُنُقٌ [pl. of حَنِيقٌ]; (Ḳ, TA;) both applied to camels. (TA.)

حنك

1. حَنَكَ الصَّبِيَّ, (Ṣ, Mṣb, Ḳ,) aor. ـِ and ـُ, inf. n. حَنْكٌ; (Mṣb;) and ⁴ حنّكهُ, (Ṣ, Mṣb, Ḳ,) inf. n. تَحْنِيكٌ; (Mgh, Mṣb;) *He chewed some dates, or some other thing* (Ṣ, Mgh, Mṣb, Ḳ) *of a similar kind*, (Mṣb,) *and rubbed therewith the* حَنَك [i. e. *palate*, or *soft palate*,] *of the child.* (Ṣ, Mgh, Mṣb, Ḳ.) — And حَنَكَ الفَرَسَ, aor. as above, (Ṣ, Ḳ,) and so the inf. n., (Ṣ,) *He put a rope in the mouth of the horse;* (Ṣ, Ḳ;) held by ISd to be derived from الحَنَك, though it is said that this is not the case; (TA;) as also ⁴ احتنكهُ; (Ṣ, Ḳ;) which signifies accord. to Yoo *he put a rope in his mouth and led him:* and thus Ibn-'Arafeh explains the saying of Iblees, in the Ḳur [xvii. 64], لَأَحْتَنِكَنَّ ⁴ ذُرِّيَّتَهُ إِلَّا قَلِيلًا, i. e. † *I will assuredly lead to obey me his progeny, except a few.* (TA. [But see 8.]) — And [hence,] حَنَكَتْهُ السِّنُّ, inf. n. حَنْكٌ and حَنَكٌ, (Ḳ,) ‡ *Age rendered him firm, or sound, in judgment, by means of experience:* (TK:) or *experiences rendered him firm, or sound, in judgment;* (Ḳ, TA;) as also ⁴ حنّكتهُ, (Zj, Ṣ, Ḳ,) inf. n. تَحْنِيكٌ; (TA;) and ⁴ احنكتهُ, (Zj, Ṣ, Ḳ,) and ⁴ احتنكتهُ: (Ḳ:) this is said to be the case when the wisdom-tooth (سِنُّ العَقْلِ) grows forth: and accord. to Lth, حَنَكَتْهُ السِّنُّ signifies *his teeth called* أَسْنَانُ العَقْلِ [*the wisdom-teeth*] *grew forth.* (TA.) And حَنَكَتْهُ الأُمُورُ ‡ *Affairs did to him what is done to the horse by putting the rope in his mouth;* i. e., *rendered him experienced and submissive:* or *trained*, or *disciplined, and reformed*, or *improved, him;* as also ⁴ حنّكته. (TA.) And حَنَكَ الدَّهْرُ ‡ *Time*, or *fortune, tried*, or *proved, him, and taught him, and rendered him expert*, or *experienced, and well informed*, or *firm*, or *sound, in judgment.* (IAạr, TA.) — And حَنَكَ الشَّيْءَ, (Ṣ, Ḳ,) inf. n. حَنْكٌ, (TA,) ‡ *He understood the thing, and knew it soundly, thoroughly*, or *well;* syn. فَهِمَهُ وَأَحْكَمَهُ; (Ṣ, Ḳ, TA;) like لَقِفَهُ, inf. n. لَقْفٌ. (TA.)

2. حنّكهُ, inf. n. تَحْنِيكٌ, *He rubbed his* حَنَك [i. e. *palate*, or *soft palate*,] (Ḳ, TA) *so as to make it bleed:* (TA:) or *he stuck a piece of wood*, or *stick, into his* (a beast's) *upper* حَنَك, or *the extremity of a horn, so as to make it bleed;* because of something happening therein. (Az, TA.) — See also 1, in three places. — Also *He turned the piece of cloth* [*forming part of the grave-clothing*] *beneath his* (a corpse's) حَنَك, i. e., *the part beneath his chin.* (Mgh.) [See also المِحْنَكُ, below.]

4: see 1. — Also احنكهُ عَنِ الأَمْرِ *He turned him back*, or *away, from the affair.* (Ḳ,* TA.)

5. تحنّك *i. q.* تَلَحَّى; (Ṣ;) i. e. *He turned* [*a portion of*] *the turban beneath his* حَنَك [here meaning *the part beneath his chin and lower jaw*]. (Ṣ, Ḳ.) = See also 8.

8. احتنك الجَرَادُ الأَرْضَ ‡ *The locusts ate what was upon the land;* (Ṣ, Ḳ, TA;) and *consumed*, or *made an end of, its herbage:* (Ṣ:) or *gained the mastery over the land with the* حَنَك [here meaning *the mouth*], *and ate* [*the produce of*] *it, and extirpated it:* (Er-Rághib, TA:) derived from الحَنَك, by which is sometimes meant "the mouth," and "the beak." ('Ináyeh, MF.) And احتنك البَعِيرُ الصِّلِّيَانَةَ † *The camel pulled up by the roots the* [*plant called*] صلّيانة. (Az, TA.) And احتنك [for احتنك النَّبْتَ † *He cropped the herbage*] is said of a young gazelle. (Ḳ voce شَصَرٌ, q. v.) And احتنكهُ † *He took his* (a man's) *property;* (ISd, Ḳ;) as though he ate it with the حَنَك. (ISd, TA.) And † *He took it entirely; took the whole of it;* namely, what another possessed. (ISd, TA.) And ‡ *He gained the mastery over him*, or *it; got him*, or *it, in his power.* (Ḳ, TA.) Accord. to Akh, لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ, in the Ḳur [xvii. 64, cited, and explained on the authority of Ibn-'Arafeh, above], means ‡ *I will assuredly extirpate his progeny;* and *I will assuredly incline them* [*to obey me*]: (TA:) or, accord. to Fr, ‡ *I will assuredly gain the mastery over his progeny.* (Ṣ, TA.*) — See also 1, in three places. = Also احتنك [and تحنّك, the latter found by Reiske in this sense, as mentioned in Freytag's Lex.,] ‡ *He* (a man) *was*, or *became, firm*, or *sound, in judgment*, [*by means of experience:*] (Ṣ, TA:) or *experienced and submissive, like the horse in whose mouth the rope has been put.* (TA.)

10. استحنك † *He* (a man, TA) *ate vehemently*, (Ṣgh, Ḳ,) or *strongly and vehemently*, (T, TA,) *after eating little*, (Ṣgh, Ḳ,) or *after eating feebly and little.* (T, TA.) = اسْتَحْنَكَتِ العِضَاهُ † *The* [*trees called*] عضاه *were*, or *became, pulled up by the roots.* (Ḳ.)

حُنْكٌ: see حُنْكَةٌ, in two places.

حِنْكٌ: see حُنْكَةٌ.

حَنَكٌ The *part beneath the chin* [*and lower jaw*], (Ṣ, Mgh,) of a man &c.: (Ṣ:) or [the *palate*, or *soft palate;*] the *interior of the upper part of the inside of the mouth*, (Ḳ, TA,) of a man and of a beast: (TA:) and the *lower part, from the extremity of the fore part of the two jaws*, (Ḳ,) *below these:* (TA:) or the *roof of the upper part of the mouth*, (Zj in his "Khalḳ el-Insán," El-Ghooree, Mgh, TA,) *from which depends the* لَهَاة [or *uvula*]: (Zj ubi suprà:) and also applied to the *two jaws:* (TA:) or, accord. to IAạr, the حَنَك is the *lower part of the mouth*, [*beneath the lower jaw*,] and the فَمّ is the upper part: and the حَنَكَانِ are the *upper and the lower:* (Th, Az, Mgh, TA:) but حَنَكٌ is scarcely ever applied to the *upper* alone: [this art., however, shows instances in which it is thus applied:] (Az, TA:) it is masc.: (Mṣb:) pl. أَحْنَاكٌ, (Mṣb, Ḳ,) which is its only pl. form. (TA.) Sometimes, [as is often the case in modern Arabic,] The *mouth* is meant thereby. ('Ináyeh. MF.) And The *beak:* (Ṣ, 'Ináyeh:) حَنَكُ الغُرَابِ signifying *the beak of the crow*, or *raven:* or *the blackness thereof:* (Ḳ:) or *the blackness of its feathers:* (Er-Rághib, TA:) [whence the saying,] أَسْوَدُ مِثْلُ حَنَكِ الغُرَابِ, (Ṣ,) or مِنْ حَنَكِ الغُرَابِ; respecting which see حَلَكٌ. (TA.) — And ‡ *A party of men seeking after herbage in a district*, or *country, to pasture* [*their animals*] *upon it:* (Ḳ, TA:) pl. أَحْنَاكٌ. (TA.) You say, مَا تَرَكَ الأَحْنَاكُ فِي أَرْضِنَا شَيْئًا, meaning ‡ *The parties of men passing* [*in search of herbage left not in our land anything*]. (TA.)

حُنُكٌ: see حُنْكَةٌ, in two places: = and see also حَنِيكٌ. — Also † *Intelligent;* applied to a woman; (Ḳ;) and, as some say, with ة: (TA:) and to a man: (Ḳ:) so says Fr: (TA:) and pl. of ⁴ حَنِيكٌ, which signifies the same; (TA;) as does also ⁴ مَحْنُوكٌ. (IAạr, TA.) — *Eaters:* applied to men. (TA.)

حُنْكَةٌ (Lth, Ṣ, Ḳ) and ⁴ حُنْكٌ, (Lth, Ḳ,) or ⁴ حِنْكٌ, (Ḳ,) and ⁴ حُنُكٌ, (Lth, TA,) ‡ *Firmness*, or *soundness, of judgment*, (Ṣ, Ḳ, TA,) *produced by experience:* (Ḳ, TA:) or *age and experience*, (Lth, TA,) *and knowledge*, or *skill, in affairs:* (TA:) or *experience, and good judgment:* (W p. 176:) or *mature, sound*, or *right, judgment.* (MA.) They say, هُمْ أَهْلُ الحُنْكِ ⁴ and الحُنُكِ ⁴ and الحُنْكَةِ ‡ *They are people of age and experience* [&c.]. (Lth, TA.) = Also the first, (Ṣ, Ḳ,) and ⁴ حِنَاكٌ, (Ḳ,) [or] the latter is pl. of the former, (A 'Obeyd, Ṣ,) [or is also pl. of the former,] *A thong*, (قِدَّةٌ, A 'Obeyd, Ṣ, Ḳ, [in the CK قُدَّةٌ,]) or *a piece of wood*, (Ḳ,) *which conjoins the* [*pieces of wood called*] عَرَاصِيف, (so in two copies of the Ṣ,) or غَرَاضِيف, (Ḳ, TA, [in the CK العَرَاضِيف,]) *of the* [*saddle called*] رَحْل: so in the T. (TA.)

حِنَاكٌ *A bond for the neck, with which a captive is bound: whenever it is pulled, it goes against*, or *hurts, his* حَنَك [i. e., *the part beneath the chin and lower jaw*]. (TA.) — You say also أَخَذَ بِحِنَاكِ صَاحِبِهِ, meaning *He laid hold upon the* حَنَك [or *part beneath the chin and lower jaw*], *and the* لَبَب [or *part between the collar-bones*], *of his companion, and then dragged him to him.* (TA.) — See also المِحْنَكُ: — and see حُنْكَةٌ.

حَنِيكٌ ‡ A man *rendered firm*, or *sound, in judgment, by means of experience;* (Ḳ, TA;) as also ⁴ مُحَنَّكٌ and ⁴ مُحْنَكٌ (Ṣ, Ḳ) and ⁴ مُحْتَنِكٌ (Ḳ) and ⁴ مُحْتَنَكٌ (TA) and ⁴ حُنُكٌ, q. v.: (Fr, Ḳ:) or منحنك [i. e. either ⁴ مُحَنَّكٌ or ⁴ مُحْنَكٌ], accord.

to Lth, signifies a man *whom the management of affairs has rendered experienced so that nothing that he does is despised:* and ↓مُحْتَنَكٌ, a man *whose intellect and age have reached the utmost degree* [*of maturity*]. (TA.) — Also † An *old* man. (IAar, TA.) — And † *Niggardly, tenacious,* or *avaricious.* (AA, TA.) — And حَنِيكَةٌ *A good eater;* applied to a دَابَّة [or beast]; (K;) to a she-camel, and to a sheep or goat. (TA.)

أَسْوَدُ حَانِكٌ *i. q.* حَالِكٌ, (S, K,) i. e. *Black that is intensely black.* (TA.)

أَحْنَكُ (S, K) in the saying هٰذَا البَعِيرُ أَحْنَكُ الإِبِلِ *This camel is the most voracious of the camels,* (S,) or in the phrase أَحْنَكُ البَعِيرَيْنِ *the more voracious of the two camels,* (K,) and أَحْنَكُ الشَّاتَيْنِ *the more voracious of the two sheep or goats,* (TA,) is anomalous, because one does not [regularly] use a word of this kind denoting a natural attribute: (S, K:) and it has no verb; (Sb, TA;) like أَبْرَحُ. (L in art. برح.)

مُحْنَكٌ: see حَنِيكٌ, in two places.

المِحْنَكُ and الحِنَاكُ, (K,) the former, only, mentioned by IDrd, (TA,) signify الخَيْطُ الَّذِى يُحَنَّكُ بِهِ (K [so in the CK, app. meaning *The string with which the lower jaw of a corpse is tied up:* in a MS. copy of the K, يُحْنَكُ; as though the meaning were, *the string that is used as a halter, put in a horse's mouth:* but the former I regard as the right reading: in the TA, يحنك, without any syll. signs].)

مُحَنَّكٌ: see مَحْنُوكٌ: = and see also حَنِيكٌ, in two places.

مَحْنُوكٌ A child *whose* حَنَك [i. e. *palate,* or *soft palate,*] *has been rubbed with some chewed dates,* or *some other thing* (S, Msb, K) *of a similar kind;* (Msb;) as also ↓مُحَنَّكٌ. (S, Msb, K.) = See also حُنُكٌ.

مُحْتَنَكٌ and مُحْتَنِكٌ: see حَنِيكٌ, in three places.

حنو and حنى

1. حَنَاهُ, (K,) first pers. حَنَوْتُ, (S, Msb,) aor. ـُ, (Msb,) inf. n. حَنْوٌ, (K, [in the CK, حَنَاء is erroneously substituted, as another inf. n., for حَنَّاهُ, another form of the verb,]) *He bent it,* or *curved it;* (S, Msb, K;) namely, a branch, or stick, or piece of wood, (S, Msb,) and his back; (S;) as also حَنَاهُ, (K in art. حنى,) first pers. حَنَيْتُ, (S, Msb,) aor. ـِ, inf. n. حَنْىٌ, (Msb,) or حِنَايَةٌ; (K in art. حنى;) but the former verb is the better known; (ISd, TA in that art.;) and ↓حَنَّاهُ, (K and TA in this art.,) inf. n. تَحْنِيَةٌ. (K in art. حنى.) You say also, لَمْ يَحْنُ ظَهْرَهُ as meaning *He did not bend his back for the act of* رُكُوع [in prayer]. (TA.) And حَنَاهُ الدَّهْرُ *Time bent him,* by reason of age. (Msb.) And فُلَانٌ مِمَّنْ لَا تُحْنَى عَلَيْهِ الأَصَابِعُ [*Such a one is of those at the mention of whom the fingers are not bent;* (see a portion of the first paragraph of art. ثنى, commencing with the second sentence;)] i. e. *such a one is not counted among the brethren.* (Th, TA.) And [hence] a poet says,

* بَرَكَ الزَّمَانُ عَلَيْهِمُ بِجِرَانِهِ *

* وَأَلَحَّ مِنْكَ بِحَيْثُ تُحْنَى الإِصْبَعُ *

[*Time,* or *fortune, bore upon them with its weight, and was pressing in its exactions from thee, so that the finger was bent*]; meaning that it took the best, those that were counted [with the fingers]. (IAar, TA.) — حَنَا قَوْسًا, inf. n. حَنْوٌ, (K,) *He strung,* or *braced the string of, a bow;* because, in doing so, one bends it: (TA:) or *he made a bow.* (K.) — حَنَا يَدَهُ *He twisted his arm,* or *hand;* (K in this art.;) as also حَنَى يَدَهُ, aor. ـِ, inf. n. حِنَايَةٌ. (K in art. حنى.) — حَنَا also signifies *He peeled* a branch, or stick; or *stripped it of its bark;* (ISd, TA in art. حنى;) and so حَنَى; (ISd and K in that art.;) but the former is the better known. (ISd, TA.) = حَنَتْ عَلَى وَلَدِهَا, (S, Msb, K,) aor. ـُ, (S, Msb,) inf. n. حُنُوٌّ; (S, K;) and حَنَتْ, aor. ـِ; (Msb;) *She* (a woman) *undertook the care and maintenance of her children, and did not marry again, after* [*the loss of*] *their father:* (AZ, S:) or, (Msb, K,) as also ↓احنت, (Hr, K,) *she acted affectionately towards her children,* (Msb, K,) *and did not marry again, after* [*the loss of*] *their father.* (Msb.) And حَنَوْتُ عَلَيْهِ *I was affectionate, kind,* or *compassionate, towards him.* (S.) And ↓تحنّى عَلَيْهِ, also, *He was affectionate, kind,* or *compassionate, towards him;* like تحنّن. (S.) Accord. to IAar, حَنَا عَلَى قَرَابَتِهِ and ↓احنى and ↓حنّى all signify the same as رَتِمَ [evidently, I think, a mistranscription for رَحِمَ; i. e. *He compassionated his relations*]. (TA.) — حَنَتْ, (S, M, TA,) aor. ـُ, (TA,) inf. n. حُنُوٌّ, (M, TA,) said of a ewe, and of a wild cow, *She desired the male,* (S, M, TA,) *and submitted herself to him.* (M, TA.)

2: } see 1; for each in two places.
4: }

5: see 7: — and see also 1, near the end of the paragraph.

7. انحنى *It* (a thing, S, as, for instance, a branch, or stick, TA) *was,* or *became, bent,* or *curved;* (S, K;) as also ↓تحنّى: and the latter, *it* (a حِنْو, q. v.) *was,* or *became, crooked.* (TA.) [Also *He bent,* or *bowed, himself.*] And انحنى مِنَ الكِبَرِ [*He became bent,* or *bowed, by reason of age*]. (Msb.)

حَنْوٌ: see what next follows.

حِنْوٌ (S, Mgh, K) and ↓حَنْوٌ (K) *Anything in which is a bending, curving,* or *crookedness,* (K,) and *the like;* (TA;) of the body, (K,) such as the *bone beneath the eyebrow,* (K,* TA,) and the *jaw-bone,* and *a rib;* and of other things, such as the [*high ground termed*] قُفّ, and the [*tract of sand termed*] حِقْف, (K,) and the *bend of a valley* [like مَحْنِيَة &c.]: (TA:) see مَحْنِيَة: and *any curved piece of wood,* (K,) such as *any of the curved pieces of wood of the horse's saddle,* and *of the* [*camel's saddle called*] قَتَب, (S,* CK,* TA,) and *of the* [*camel's saddle called*] رَحْل: (CK, TA:) *each of* [*the curved pieces of wood called*] قَرْبُوسَانِ, the *anterior* and the *posterior, of the horse's saddle:* (Mgh:) and *a bending, curving,* or *crookedness,* of anything: whence, حِنْوُ الجَبَلِ [*the bend of the mountain*]: (S:) pl. [of pauc.] أَحْنَاءٌ (S, Mgh, K) and [of mult.] حُنِىٌّ, [in the CK, erroneously, حَنِىٌّ,] and حِنِىٌّ [originally حُنُوٌّ, first altered to حُنِىٌّ, and then, because of the kesreh, to حِنِىٌّ]. (K, TA.) — [The dual] حِنْوَانِ signifies The *two curved pieces of wood, with a net upon them, by means of which wheat is conveyed to the heap that is collected together in the place where it is trodden out.* (K.) — And the pl. أَحْنَاءٌ, *i. q.* جَوَانِبُ [as meaning † *Sides, regions, quarters,* or *the like;* and *limits, bounds,* or *boundaries*]; like أَعْنَاءٌ. (S.) The saying, اُزْجُرْ أَحْنَاءَ طَيْرِكَ means نَوَاحِيَهُ, [i. e. † *Straiten thou the limits,* or *bounds, of thy levity,* (alluding to the restraining of birds from flight,)] *on the right and left, and before and behind;* by طيرك being meant خِفَّتَكَ and طَيْشَكَ. (S, TA.) أَحْنَاءُ الأُمُورِ — † *Dubious affairs:* (K,* TA:) or, as some say, it means أَطْرَافُهَا وَنَوَاحِيهَا [† *the ends, and limits,* or *bounds, of affairs*]. (TA.)

حَنْوَةٌ *A stooping of the head, and bowing of the back,* in prayer. (TA.)

حَنَاءٌ The *desire* of a ewe, and of a wild cow, *for the male.* (S.) [See also حِرْمَةٌ.]

حَنِىٌّ: see what next follows.

حَنِيَّةٌ *A bow;* (T, S, K;) so called because it is bent: (T:) pl. ↓حَنِىٌّ, (S,* K,) [or this is a coll. gen. n., of which حَنِيَّةٌ is the n. un.,] and حَنَايَا, (T, S, K,) or this may be pl. of حَنِىٌّ. (TA.) — Also applied to *A* [*bowed,* or *curved,*] *structure* or *building.* (M, TA.)

حِنَايَةٌ *A state of bending,* or *curving.* (K.) Hence the saying, respecting a man in whose back is a bending, إِنَّ فِيهِ لَحِنَايَةً يَهُودِيَّةً [*Verily in him is a Jewish bending.*] (TA.)

حَانٍ [*Bending,* or *curving*]. — [Hence,] حَانِيَةٌ, applied to a ewe, (K,) and to a she-camel, (TA,) *That twists her neck, without any disease;* (K;) as also ↓حَنْوَاءُ, applied to a ewe or she-goat: (TA:) and sometimes, the former, *from a disease.* (TA.) = And حَانِيَةٌ, applied to a woman, *That undertakes the care and maintenance of her children,* (AZ, S, TA,) or *acts affectionately towards them,* (TA,) *and does not marry again, after* [*the loss of*] *their father:* (AZ, S, TA:) pl. حَوَانٍ and حَانِيَاتٌ; the latter applied in a similar sense to she-camels. (TA.) — And حَانٍ, applied to a ewe, (Aṣ, S, M,) and to a wild cow, (S,) *Desiring the male,* (Aṣ, S, M,) *and submitting herself to him:* (M:) and حَانِيَةٌ, (K,) applied to a ewe, (TA,) *vehemently desirous of the male.* (K.)

حَانَاةٌ: see what next follows.

حَانُوتٌ (Mgh and K in this art., and Msb in art. حون, and mentioned also in the K in arts. حنت and حين) *A shop;* (Msb, K;) as also حَانَاةٌ and حَانِيَةٌ, (K,) but this last was unknown to Sb: (TA:) [see دُكَّانٌ, in art. دكن:] and particularly the *house* [or *shop*] *of a vintner, in which wine is sold;* as also حَانَةٌ [mentioned in art. حون]; (Msb, TA;) called by the people of El-'Iráḳ مَاخُورٌ: (TA:) the first of these words (i. e. حانوت) is said to be of the measure فَعَلُوتٌ, (AAF, Msb, TA,) like مَلَكُوتٌ and رَهَبُوتٌ; the و [of the root] being changed into ا, as in طَالُوت and جَالُوت and the like: (Msb:) or originally فَعَلُوتٌ, and then فَلَعُوتٌ, like طَاغُوت: (Mgh:) or it is originally حَانَوَةٌ, like تَرْقُوَةٌ: (Mgh, Msb: [but the former is said in the Mgh to be the right opinion:]) or it is originally of the measure فَاعُولٌ; (M, Msb;) so says El-Fárábee; (Msb;) from حَنَوْتُ; what is so called being likened to the building termed حَنِيَّةٌ; the ت being a substitute for و, as is said by AAF, (M,) and being originally ة, changed into ت because of the quiescent letter before it: (Msb:) Az says that the ت is augmentative: (TA:) the word is fem. and masc.: (Mgh, Msb, TA:) accord. to Zj, when masc., meaning بَيْتٌ: (Msb:) pl. حَوَانِيتُ. (Msb, TA.) — Also The *vintner* himself: (K in art. حنت:) [like حَانِيٌّ &c.]

حَانِيَةٌ [fem. of حَانٍ, q. v.] — The pl. الحَوَانِي [as a subst.] signifies *The longest of the ribs;* (K;) *four in number; two on either side.* (TA.) — And حَوَانِي الهَرِمِ *The benders of the back of the old man, that cause him to fall prostrate.* (TA. [But what this means I know not.]) = See also حَانُوتٌ.

حَانِيٌّ rel. n. of حَانِيَةٌ, as also حَانَوِيٌّ; (TA;) or of حَانَةٌ; (Msb;) and some say that حَانَوِيٌّ is rel. n. of حَانَاةٌ: (TA:) and حَانُوتِيٌّ is rel. n. of حَانُوتٌ; applied to a man [as meaning *A shopman,* or the *occupant of a shop:* and particularly, as also the first and second, *a vintner:* see also حَانُوتٌ, last sentence; and see the next paragraph]: (Msb:) or the Arabs did not say حَانُوتِيٌّ. (Fr, TA in art. حنت.)

حَانِيَةٌ *Wine;* (S and K in art. حين, and K in the present art.;) a rel. n. from حَانَةٌ [mentioned in art. حون]: (S, TA:) or *vintners;* (K in this art.;) [from حَانِيٌّ, q. v.; or] a rel. n. from حَانِيَةٌ. (TA.)

حَانَوِيٌّ: حَانُوتِيٌّ: } see حَانِيٌّ; for each in two places.

أَحْنَى الظَّهْرِ A man *having a* [*bent, bowed,* or] *humped back:* fem., applied to a woman, حَنْوَاءُ and حَنْيَاءُ: (S:) the former fem. also applied, in the same sense, to a she-camel. (K.) — See also the former fem. voce حَانٍ. — فُلَانٌ أَحْنَى النَّاسِ ضُلُوعًا عَلَيْكَ †*Such a one is the most affectionate, kind,* or *compassionate, of men towards thee.* (S.)

مَحْنَاةٌ: مَحْنُوَةٌ: } see what next follows.

مَحْنِيَةٌ *A bend,* or *place of bending,* of a valley; (S, K;) *below the acclivity;* (TA;) as also مَحْنَاةٌ and مَحْنُوَةٌ: (K:) pl. مَحَانٍ; (S;) with which أَحْنَاءٌ [pl. of حِنْوٌ] is syn: (TA:) and مُنْحَنَى الوَادِي [in like manner] signifies *the* [*bending*] *part of the valley that is below the acclivity.* (TA.) — Also, [in one copy of the K written مَحْنِيَةٌ,] *A bending,* or *curving, tract* of ground, (Sb, ISd, K,) whether of sand or of any other kind: (Sb, ISd:) Sb says that the ى is substituted for و, because it is from حَنَوْتُ; which shows that he did not know حَنَيْتُ. (ISd.) And مَحْنِيَةُ رَمْلٍ *The part of a tract of sand over which winds* [*a portion such as is termed*] *a* حِقْف. (TA.) — Also *A milking-vessel* (عُلْبَة, q. v.,) *made of the skins of camels* [or rather *of a piece of the skin of a camel*]: *sand is put into a piece of the skin, which is then suspended, and dries, becoming like a bowl:* (K:) it is more convenient (أَرْفَق) to the pastor than other kinds. (TA.)

مَحْنُوٌّ and مَحْنِيٌّ *Bent,* or *curved.* (Msb.)

مَحْنِيٌّ: see what next precedes.

مُنْحَنَى الوَادِي: see مَحْنِيَةٌ.

حو

1. حَوِيَ [originally حَوِوَ]: see what next follows.

9. احْوَوَى, (As, S, K,) [like ارْعَوَى, originally احْوَوَّ, of the measure افْعَلَّ, then احْوَوَوَ, and then احْوَوَى,] aor. يَحْوَوِي, inf. n. احْوِوَاءٌ, said of a horse, (As, S,) *He was,* or *became, of the colour termed* حُوَّة [q. v. infrà]; as also احْوَاوَى, (As, S, K,) [originally احْوَاوَّ, of the measure افْعَالَّ, then احْوَاوَوَ, and then احْوَاوَى,] aor. يَحْوَاوِي, inf. n. احْوِيوَاءٌ, (As, S,) or, accord. to ISd, correctly, احْوِيَّاءٌ, because the ى changes the و [after it] into ى, as it does in أَيَّامٌ [which is originally أَيْوَامٌ]; (TA;) and احْوَوَّى, (ISd, K,) [accord. to the pronunciation of the Koofees, as will be seen below, originally احْوَوَّوَ,] said by IB to be found thus written in some of the copies of the book of As, [that entitled كِتَابُ الفَرَسِ,] but to be a mistake, because it is agreed that there is not in the language a verb ending with three letters of the same kind except ابْيَضَّ [for ابْيَضَّ]; (TA;) and حَوِيَ, (As, S, K,) like رَضِيَ, (K,) [originally حَوِوَ,] aor. يَحْوَى, inf. n. حُوَّة, (As, S,) or حَوًى; (K;) this last verb mentioned by As as used by some of the Arabs. (S.) And احْوَوَتِ الأَرْضُ *The land was,* or *became, green;* as also احْوَوَّتْ; (K;) [or the latter is correctly احْوَوَتْ:] IJ says that احْوَاوَتْ is of the measure افْعَالَّتْ, [originally احْوَاوَّتْ, then احْوَاوَتْ, and then احْوَاوَتْ,] and that the Koofees say احْوَاوَّتْ and احْوَوَّتْ; but ISd says that their usage is wrong, for the Arabs say احْوَوَى, like ارْعَوَى, and do not say احْوَوَّ. (TA.)

11. احْوَاوَى: 13. احْوَوَّى: } see 9; for each in three places.

حُوَّة [*A brown colour;*] *redness inclining to blackness:* (As, S, K:) or *a colour intermixed with* [*the blackish red termed*] كُمْتَة, *like the rust of iron:* (S:) or *blackness inclining to greenness.* (K.) In the lip, [The *brownish colour termed*] سُمْرَة; (S;) [i. e.] *a colour resembling* [*that termed*] اللَّعَسُ *and* اللَّمَى: (T, TA:) or *a blackness* in the lips; which is approved. (Ham p. 386.)

أَحْوَى *Of the colour termed* حُوَّة [q. v. suprà]: and also *black:* (K:) or *black by reason of* [*intense*] خُضْرَة [by which may be here meant either *greenness,* or *dark,* or *ashy, dust-colour*]: (TA:) applied to a horse, *i. q.* كُمَيْتٌ [i. e. *bay*] *overspread with blackness;* (TA;) or *red in the back;* (En-Naḍr, TA;) or *more yellow than, but nearly the same as, such as is termed* أَحَمّ, so that one swears, of such a horse, that he is أَحَمّ: (AO, TA: [see مُحْلِفٌ:]) applied to a camel, *whose* خُضْرَة [here meaning *dark,* or *ashy, dust-colour*] *is intermixed with blackness and yellowness:* (S:) applied to a man, *having* [*a brownish colour such as is termed*] سُمْرَة *in the lip;* (S;) or *having a blackness in the lips,* which is approved; (Ham p. 386;) fem. حَوَّاءُ, applied to a woman, (S,) and also to a lip (شَفَة) as meaning *red inclining to blackness:* (K:) applied to a plant, *inclining to blackness by reason of its intense greenness;* (K;) and such is the softest of plants: (TA:) the pl. is حُوٌ; occurring in a trad., in which the best of horses are said to be those thus termed: (TA:) the dim. of أَحْوَى is أُحَيْوٍ, in the dial. of him who says أُسَيْوَدُ [instead of أُسَيْدٌ, dim. of أَسْوَدُ]; but there is a difference of opinion as to the form with idghám: 'Eesà Ibn-'Omar says أُحَيٌّ, making it perfectly decl., which Sb pronounces a mistake: ~~'Amr Ibn El-'Alà, or~~ Aboo-'Amr Ibn-El-'Alà ~~(accord. to different copies of the S,)~~ says أُحَيٍّ, after the manner of أُحَيْوٍ, which, also, Sb disallows: Yoo says أُحَيٌّ, and this, says Sb, is the regular and right form. (S.) [Hence,] بَكَرَةٌ حَوَّاءُ *A sheave of a pulley formed of black wood.* (TA.) And نَمْلٌ حُوٌّ *Red ants; called* نَمْلُ سُلَيْمَانَ. (TA.) فَجَعَلَهُ غُثَاءً أَحْوَى, in the Ḳur [lxxxvii. 5], means, accord. to Fr, *And hath made it* (the herbage mentioned before) *dried up, black by reason of oldness:* or it may mean *and hath made it to become* غُثَاءً [or *decayed,* or *dried-up, leaves and stalks,*] after it has been *green.* (TA.)

أَحْوِيٌّ rel. n. of أَحْوَى. (TA.)

أُحَيٌّ and أُحَيٍّ: see أَحْوَى.

أُحَيْوٍ: see أَحْوَى.

حوأ

حَآءٌ *The name of the letter* ح, q. v.; as also حَا: (S and K and TA in باب الالف اللّيّنة:) it is called حا in a case of pause, and حَآءٌ when made a noun: and when it is not called a letter, [i. e. when one does not prefix to it the word حَرْف,] it is [properly] fem.: its dim. is حُوَيَّةٌ, meaning *a* ح *written small*, or *indistinct*: (Lth, TA ubi suprà:) and its pl. is أَحْوَآءٌ and أَحْيَآءٌ and حَاآتٌ. (TA ubi suprà.)

حَائِىٌّ and حَاوِىٌّ and حَوِىٌّ [a mistranscription for حَيَوِىٌّ, like بَيَوِىٌّ and تَيَوِىٌّ,] rel. ns. of حَآءٌ and حَا the names of the letter ح. (B, TA ubi suprà.)

حوب

1. حَابَ, (Msb, K,) sec. pers. حُبْتَ, (S,) aor. يَحُوبُ, (S, Msb,) inf. n. حَوْبٌ (S, Msb, K) and حَوْبَةٌ and حِيَابَةٌ, (S, K, accord. to one copy of the K حِيَابٌ,) and حِيبَةٌ (TA) and حُوبٌ; (K;) or this last is a simple subst.; or, as some say, it and حَوْبٌ are two dial. vars.; that with ḍamm, of the dial. of El-Ḥijáz; and that with fet-ḥ, of the dial. of Temeem; (Msb;) accord. to Zj, that with ḍamm signifies "sin, or crime;" and that with fet-ḥ, the "act" of a man; [i. e. the "act of committing a sin, or crime;"] (TA;) *He sinned; committed a sin*, or *crime; did what was unlawful*; (S, Msb, K;) بِكَذَا [*by such a thing*]. (S, K.) — Also, aor. as above, [inf. n. not mentioned,] *He*, or *it*, *became in an evil condition*, or *state*. (TA.) — *He slew* [another]: of the dial. of the tribe of Asad. (TA.) = حَوْبٌ also signifies The act of *chiding* a male camel [by the cry حَوْبِ]. (Lth, TA.) [See also 2.]

2. حوّب بِالإِبِلِ, (S, K,*) inf. n. تَحْوِيبٌ, (K,) *He chid the camels* (S, K) *by the cry* حَوْبِ حَوْبِ. (S.) [See also 1.]

4. أَحْوَبَ *He pursued a course that led him to sin*, or *crime*. (K, TA.) = مَا أَحْبَتْهُ for مَا أَحْبَبْتُهُ: see 4 in art. حب.

5. تحوّب *He abstained from*, *shunned*, or *avoided*, *sin*, or *crime*; *put it away from himself*: (A 'Obeyd, S, K, TA:) *he applied himself to acts*, or *exercises*, *of devotion*; *became devout*, or *a devotee*. (IJ, TA.) Here the form تَفَعَّلَ is deprived of the radical signification, as in the cases of the syn. words تَأَثَّمَ and تَحَنَّثَ; though its property is oftener to confirm the radical signification. (TA. [See تحنّث.]) You say, تحوّب مِنْ كَذَا *He abstained from such a thing as a sin*, or *crime*. (A 'Obeyd, S, TA. [See also another explanation below.]) — *He humbled himself* in his prayer, or supplication. (TA.) — *He expressed pain*, *grief*, or *sorrow*; *lamented*, or *complained*. (S, K,* TA.) And تحوّب مِنْ كَذَا *He was enraged, and expressed pain* or *grief* or *sorrow*, or *lamented*, or *complained*, *by reason of such a thing*. (TA. [See another explanation above.]) — *He cried out*, *expressing pain* or *grief* or *sorrow*, or *lamenting*, or *complaining*: *he cried aloud*, or *vehemently*, in prayer, or supplication. (TA.) *He wept*, *in impatience*, or *sorrow*, *and with loud crying*: and sometimes, in a general sense, *he cried out*, or *aloud*, (TA.) — *He* (a jackal) *cried*, or *howled*: because his cry is like that of a person expressing pain or grief or sorrow, or lamenting, or complaining, as though he were writhing from the pain of hunger or beating. (S, TA.)

حَبْ and حِبْ: } see حَوْبٍ, in five places.
حَابْ and حِابْ: }

حَابٌ: see حُوبٌ.

حَوْبٍ and حَوْبَ and حَوْبَ (S, K) and حَابِ (K) *A cry used for chiding a camel*: (S:) or *a cry by which a male camel is chidden*, (Lth, IAth, K,) *to urge him on*; (Lth, TA;) like as a she-camel is by the cry حَلْ and حَلِ and حَلَى: the first form (حَوْبٍ) is that used by the Arabs [in general]; but the other forms are allowable: حَوْبْ حَوْبْ also occurs, with the ب quiescent; and حَوْبًا حَوْبًا occurs in a trad., in the same sense: also, لَا مَشَيْتَ حَبْ and حَبٍ and حَابْ and حَابِ [*On! mayest thou not walk*, or *mayest thou not be rightly directed*; حب &c. being syn. with حَوْبٍ, and followed by an imprecation]. (TA.) Hence, حَوْبَكَ هَلْ يُعْتَمُّ بِالسَّمَارِ *Urge on! Should a delay be made in bringing milk much diluted with water?* i. e., if thou entertain with milk much diluted with water, wherefore tardiness? a prov., applied to him who delays the fulfilment of his promise, and then gives little. (MF.)

حُوبٌ: see حُوبٌ, in two places: = and see also حَوْبَةٌ, in four places. — Also *Grief*, or *sorrow*: and *loneliness*, or *solitariness*: and so حُوبٌ, in both these senses. (K.) — *Difficulty*, *distress*, *trouble*, or *fatigue*; syn. جَهْدٌ. (K. [That جهد is to be thus understood here is indicated in the TA.]) — *Pain*. (K.) = A *difficult* road. (TA.) = *A kind*, or *sort*: and *a mode*, or *manner*. (K, TA.) You say, سَمِعْتُ مِنْ هٰذَا حَوْبَيْنِ *I heard*, or *have heard*, *of this, two kinds*, or *modes*: and رَأَيْتُ مِنْهُ حَوْبَيْنِ *I saw*, or *have seen*, *of it, two kinds*, or *modes*. (TA.) = *A he-camel*: (K:) or *a bulky he-camel*: so called from the cry حَوْبٍ, by which he is urged; like as a mule is called عَدَسٌ: (Lth, TA:) or it signifies originally a he-camel, and hence, from its frequency of usage, the cry حوب by which he is urged. (K,* TA.)

حُوبٌ (S, A, Msb, K) and حَوْبٌ, (Msb,* K,) said by some to be two dial. vars., (Msb, [see 1, first sentence,]) and حَابٌ (S, K) and حَوْبَةٌ (A 'Obeyd, K) and حُوبَةٌ (A 'Obeyd, TA) and حَابَةٌ (K) and حِيبَةٌ, (TA,) *Sin*, or *crime*: or *a sin*, or *a crime*: (S, A, Msb, K:) accord. to A 'Obeyd, the first and second signify *any sin* or *crime*; (TA;) [as also, app., حَابٌ;] and حوبة [i. e. حَوْبَةٌ and حُوبَةٌ, the former particularly mentioned in the Msb, and app. حَابَةٌ also], *a single sin* or *crime*: (Msb, TA:) accord. to Fr, حُوبٌ signifies *great sin*, or *a great sin*: accord. to Ḳatádeh, *wrong*, *injustice*, or *tyranny*: thus in the Ḳur iv. 2; where El-Ḥasan read حَوْبًا instead of حُوبًا. (TA.) One says, رَبِّ تَقَبَّلْ تَوْبَتِى وَٱغْسِلْ حَوْبَتِى (T, TA) i. e. [*O my Lord, accept my repentance, and wash away*] *my sin*, or *crime*. (A 'Obeyd, TA.) El-Mukhabbal Es-Sa'dee says,

* فَلَا تُدْخِلَنَّ الدَّهْرَ قَبْرَكَ حَوْبَةً *
* يَقُومُ بِهَا يَوْمًا عَلَيْكَ حَسِيبُ *

[*Then introduce not thou, ever, into thy grave, a sin with which a reckoner*, or *taker of vengeance, may one day rise up against thee*]. (TA.) = حُوبٌ also signifies *Perdition*, *destruction*, or *death*. (K.) [Hence, app.,] ابْنَةُ حوبٍ *A quiver*; syn. كِنَانَةٌ. (TA. [The vowel of the ح is not indicated.]) — *Disease*. (K.) — *A trial*, *a trouble*, or *an affliction*. (K.) You say, هٰؤُلَآءِ عِيَالُ أَبِى حُوبٍ [*These are the family of the father of trouble*; i. e., *of one who is in trouble*]. (TA.) — See also حَوْبٌ. = And see حَوْبَآءُ.

حَابَةٌ: see حُوبٌ.

حَوْبَةٌ: see حُوبٌ, in three places. = Also *Maternal tenderness of heart*. (K.) — *Anxiety*; (S, K;) and so حِيبَةٌ. (TA.) — *Want*; *poverty*; *indigence*; (S, K;) as also حِيبَةٌ and حُوبٌ. (K.) You say, in prayer, إِلَيْكَ أَرْفَعُ حَوْبَتِى i. e. [*To Thee I make known*] *my want*. (TA from a trad.) And أَلْحَقَ ٱللّٰهُ بِهِ الحَوْبَةَ *May God bring upon him want*, or *poverty*, or *indigence*. (S,* TA.) [And hence,] ابْنُ حَوْبٍ *A man oppressed by difficulty*, *trouble*, *distress*, or *adversity*; *a man in need*: i. e. *any man in such a state*. (IAar, TA.) And عِيَالُ ٱبْنِ حَوْبٍ [*The family of a man oppressed by difficulty*, &c.]. (TA.) — *A state*, or *condition*; as also حِيبَةٌ: (K:) but only used in speaking of an evil state; as in the phrases, بِحِيبَةِ سُوْءٍ and بَاتَ بِحَوْبَةِ سُوْءٍ *He passed the night in an evil state* or *condition*. (TA.) — [Hence also, for ذُو حَوْبَةٍ, and ذَاتُ حَوْبَةٍ, and ذَوُو حَوْبَةٍ,] *A weak man*; (AZ, S, K;) as also حُوبَةٌ: (K:) and *a weak woman*: (TA:) and *weak persons*: (S:) and [*a man who can neither profit nor harm*; or] *a man having neither good nor evil*: (S:) pl. حُوبٌ. (AZ, S.) It is said in a trad., اِتَّقُوا ٱللّٰهَ فِى الحَوْبَاتِ, for ذَوَاتِ الحَوْبَاتِ, i. e. *Fear ye God with respect to the needy women, who cannot do without some one to maintain them, and to take constant care of them*. (TA.) And you say, إِنَّ لِى حَوْبَةً أَعُولُهَا *Verily I have a weak family to maintain*. (S.) — *A person whom one is under an obligation to respect*, or *honour*, or *defend*, *and who may be subjected to loss*, or *ruin*, [*if abandoned*,] *such as a mother*, or *sister*, or *daughter*, or *any other female relation within the prohibited degrees of marriage*; as also حِيبَةٌ: (ISk, S:) *any such relation whom it is sinful to subject to loss*, or *ruin*, *by abandoning her*: (A 'Obeyd, TA:) or *a mother*: (K:) by some explained peculiarly as having this meaning: (A 'Obeyd, TA:) and *a*

wife; or *a concubine*; (Ḳ;) because both require to be maintained: (TA:) and, as also ٭ حَوْبٌ, The *father and mother*: and *a sister*: and *a daughter*. (Ḳ.) You say, لِى فِى بَنِى فُلَانٍ حَوْبَةٌ and ٭ حِيبَةٌ (ISk, Ṣ, Ḳ*) and ٭ حُوبَةٌ (Ḳ) *I have, among the sons of such a one, a female relation such as any of those above specified*: (ISk, Ṣ:) or *one to whom I bear relationship on the side of the mother*: (Ḳ:) or *a relation within the prohibited degrees of marriage*. (AZ, TA.) — *A sacred*, or *an inviolable, right* of a person, *which it would be sinful to disregard*; as in the saying, فَعَلْتُهُ لِحَوْبَةِ فُلَانٍ [*I did it for the sake of the sacred*, or *inviolable, right of such a one*]. (A.) — *A horse*, or *similar beast*; syn. دَابَّةٌ: (Ḳ:) for this, also, cannot do without some one to take constant care of it, and to sustain it. (TA.) = The *middle of a house*. (Ḳ.) Perhaps the ب in this instance is a substitute for م. (TA.)

حُوبَةٌ: see حُوبٌ: = and see also حَوْبَةٌ, in two places. = حُوبَةٌ مِنَ الأَرْضِ *A bad tract of land*; as also ٭ حِيبَةٌ. (TA.)

حِيبَةٌ: see حُوبٌ: = and see also حَوْبَةٌ, in six places: = and حُوبَةٌ.

حَوْبَآءُ The *soul*; syn. نَفْسٌ; (AZ, Ṣ, Ḳ;) as also ٭ حُوبٌ: (AZ, Ḳ:) or the *soul whose seat is in the heart*; syn. رُوحُ القَلْبِ [also called the *animal soul*, رُوحُ حَيَوَانِىٌّ: see art. روح]: AḤei asserts, in a disquisition on the heart, that this word is formed by transcription form حَبْوَآءُ: (TA:) pl. حَوْبَاوَاتٌ. (Ṣ, Ḳ.) You say, حَرَسَ ٱللّٰهُ حَوْبَآءَكَ [*May God guard*, or *preserve, thy soul*]. (A.) — [Also] The *body*, or *person*; in Persian تَنْ. (KL.)

حَائِبٌ *Slaying*; or *a slayer*: of the dial. of the tribe of Asad. (TA.)

أَحْوَبُ, as an epithet applied to a man, *More*, or *most*, or *very, sinful*, or *criminal*. (Ṣ, TA. [This meaning is implied, but not expressed.])

مُحَوَّبٌ, (Ḳ,) or, accord. to some, مُحَبَّبٌ, (MF,) and ٭ مُتَحَوِّبٌ, (Ḳ,) A man *whose wealth passes away from him, and then returns*. (Ḳ.)

مُتَحَوِّبٌ: see what next precedes.

حوت

1. حَاتَ عَلَى الشَّىْءِ, aor. يَحُوتُ, (Ṣ,) inf. n. حَوْتٌ and حَوَتَانٌ, (Ḳ,) † *He went*, or *circuited, round about the thing*; said of a bird, (Ṣ, Ḳ, TA,) going, or circuiting, round about water [like a fish (حُوت) in water]; (TA;) and of a wild animal: (Ḳ:) as also حات بِهِ. (TA.)

3. حاوتهُ ‡ *He strove*, or *endeavoured, to turn him*, or *to entice him to turn*, syn. رَاوَغَهُ, (Ṣ, L, A, &c.,) in the Ḳ رَاغَمَهُ, but the former is the right explanation, (TA,) عَنْ شَىْءٍ *from a thing*, as, for instance, his family, and his property; (Ṣ, TA;) ‡ *he strove*, or *endeavoured, to beguile him*. (A.) You say, ظَلَّ يُحَاوِتُنِى بِخُدَعَةٍ ‡ *He passed the day striving*, or *endeavouring, to turn me*, or *entice me, by guile, like as the fish* (حُوت) *does in the water*. (A.) — † *He strove*, or *contended, with him, to repel him*. (Ḳ.) — † *He consulted him*, or *consulted with him*. (Ḳ.) — † *He talked with him, consulting*, or *making promises, in the case of a sale*. (Ḳ.)

حُوتٌ *Fish*: (M, A, Ḳ:) or [rather] *a fish*: (Ṣ, TA:) or *a great fish; any great fish*: (M, Mṣb, TA:) of the masc. gender: (Mṣb:) pl. [of mult.] حِيتَانٌ (Ṣ, Mṣb, Ḳ) and حُوتَةٌ and [of pauc.] أَحْوَاتٌ. (Ḳ.) — [Hence,] صَاحِبُ الحُوتِ (in the Ḳur lxviii. 48) [a surname of *The prophet*] *Jonas*. (Bḍ, Jel.) — [Hence also,] الحُوتُ † [*The constellation Pisces;*] *a certain sign of the Zodiac*. (Ṣ, Ḳ.) And الحُوتُ الجَنُوبِىُّ † *The constellation Piscis Australis*. (Ḳzw &c.) And فَمُ الحُوتِ † *The bright star* [α, *called by European astronomers Fomalhaut*,] *in the mouth of Piscis Australis*. (Ḳzw &c.)

حُوتِىٌّ [*Of*, or *relating to*, or *like, a fish*, or *great fish*]. You say, هُوَ حُوتِىُّ الِالْتِقَامِ [*He is like a fish*, or *great fish, in swallowing*]. (A, TA.)

حَيُّوتٌ The *male of the* حَيَّة [or *serpent*]. (A.) [But the proper place of this is art. حيو.]

حوث

حَوْثٌ a dial. var. of حَيْثٌ, (Ṣ, Ḳ,) of the dial. of Ṭeiyi, (Lḥ, IHsh, Ḳ,) or of that of Temeem: (L:) some of the Arabs say حَوْثَ, like as some say حَيْثَ; (Ks, Lḥ, TA;) and some say حَوْثِ: (Mughnee and TA in art. حيث:) حَوْثُ is the original form; (ISd, TA;) but حَيْثُ is the more chaste of the two forms, and that used in the Ḳur-án; though both forms are good. (AZ, TA.) See art. حيث.

حوج

1. حَاجَ, (Ṣ, Mṣb, Ḳ,) aor. يَحُوجُ, (Ṣ, Mṣb,) inf. n. حَوْجٌ; (Ṣ, Ḳ;) and ٭ احتاج, (Ṣ, Ḳ,) inf. n. اِحْتِيَاجٌ; (Ḳ;) and ٭ أَحْوَجَ; (Ṣ, Mṣb, Ḳ;) [the second of which is the most common;] the last, irreg. [for by rule it should be أَحَاجَ]; (MF;) are syn.; (Ṣ, Mṣb,* Ḳ;) and حَاجَ, aor. يَحِيجُ, inf. n. حَيْجٌ, signifies the same; (M, TA;) *He*, or *it, wanted, needed*, or *required*. (KL, TA.) You say, حاج إِلَيْهِ, (M, TA,) and اليه ٭ احتاج, and احتاجهُ, *He*, or *it, wanted, needed*, or *required, him*, or *it*. (TA.) [And in like manner, ٭ احتاج أَنْ يَفْعَلَ كَذَا *He wanted, needed, required*, or *found it necessary, to do*, or *that he should do, such a thing*.] And ٭ أُحْتِيجَ إِلَى فُلَانٍ [*Such a one was wanted*, or *needed*]. (JK in art. خل.) — Also حاج, aor. and inf. n. as above, *He desired, sought*, or *sought after*. (TA.) — And حاج and ٭ احتاج *He was*, or *became, poor*, or *in poverty* or *want* or *need*. (TA.)

2. حَوَّجَ, inf. n. تَحْوِيجٌ, *i. q.* عَوَّجَ [*The road led him aside*]. (Ḳ.) — حَوَّجْتُ لَهُ, (Ḳ,) inf. n. as above, (TA,) *I forsook my way in*, or *in respect of, love of him*. (Ḳ.)

4. أَحْوَجَ: see 1. = It is also transitive. (Mṣb.) You say, أَحْوَجَهُ إِلَيْهِ غَيْرُهُ [*Another made him to want*, or *be in need of, him*, or *it*]. (Ṣ.) And أَحْوَجَنِى إِلَيْكُمْ زَمَانُ السُّوْءِ [*Evil time*, or *evil fortune, made me to be in need of thee*]. (A.) And لَا أَحْوَجَنِى ٱللّٰهُ إِلَى فُلَانٍ [*May God not cause me to want such a one*]. (A.) And أُحْوِجْتُ إِلَيْهِ [*I was caused to want him*, or *it*]. (A.) And أَحْوَجَهُ ٱللّٰهُ إِلَى كَذَا [*God caused him to want such a thing*]. (Mṣb.)

5. تحوّج *He sought an object of want*, or *what he wanted*; (Ḳ;) or *one object of want after another*. (TA.) And خَرَجَ يَتَحَوَّجُ *He went forth seeking*, or *seeking leisurely*, or *time after time, what he wanted, of the means of his subsistence*. (A, TA.) And تحوّج إِلَى الشَّىْءِ *He wanted the thing, and desired it*. (L, TA.)

8: see 1, in five places. — Also احتاج إِلَيْهِ *He inclined to him*. (Ḳ.)

حَاجٌ: see حَاجَةٌ. = Also *A certain kind of thorny plant* or *tree*. (Ṣ, Ḳ.) See art. حيج.

حَوْجٌ *Safety; freedom from evil, harm*, or *the like*: so in the phrase حَوْجًا لَكَ [God grant *safety to thee*]: (Ḳ:) said to a person stumbling. (TA.)

حُوجٌ *Poverty*. (Ḳ.)

حَاجَةٌ (Ṣ, Ḳ, &c.) and ٭ حَائِجَةٌ, (AA, IDrd, &c.,) of which latter the former is a contraction, (Kh in the 'Eyn, TA,) or the latter word is unused [except as an epithet, as will be seen below], and ٭ حَوْجَآءُ, (Ṣ, Ḳ, &c.,) are syn. words, of which the meaning is well known: (Ṣ, Ḳ, TA:) *Want; need; necessity*, or *necessitude; exigency*: (TA:) [whence,] ابْنُ حَاجَةٍ *one who is constantly in want*, or *need*: (Ḥar p. 143:) حَاجَةٌ is a more general term than فَقْرٌ; or each of these terms is more general than the other in some respects, and more particular in others: (TA:) and the former signifies also *a thing wanted, needed*, or *required; an object of want, of need*, or *of exigence; a want; a needful*, or *requisite, thing, affair*, or *business*: (A, TA:) [and *a thing to be done, an affair*, or *a business*:] pl. ٭ حَاجٌ, [or rather this is a coll. gen. n., of which حَاجَةٌ is the n. un.,] and حَاجَاتٌ, [which is of more frequent occurrence,] (Ṣ, Mṣb, Ḳ,) and حَوْجٌ, [which is of rare occurrence,] (Ṣ, Ḳ,) and حَوَائِجُ, (Ṣ, Mṣb, Ḳ,) which is anomalous, (Ṣ, Ḳ,) and was disapproved by Aṣ, and pronounced by him to be post-classical, but he disapproved it only because of its being anomalous, (Ṣ,) and he is said to have retracted his assertion of its being post-classical, (TA,) for it is of frequent occurrence in the [classical] language of the Arabs, (Ṣ,) in their verses and in the traditions: (IB, TA:) it seems as though formed from the sing. حَائِجَةٌ, (Ṣ, Ḳ,) which some assert to have been not used; or, accord. to some, it may be pl.

of حَوْجَآءُ, changed from the regular form of حَوَاجٍ, [originally حَوَاجِىُ,] like صَحَارٍ, by putting the [elided] ى before the ج, agreeably with what is often done in the language of the Arabs. (TA.) You say, قَضَى حَاجَتَهُ [*He accomplished his want*]: (TA:) a phrase which signifies [also] *he did his business*; meaning *he eased nature*. (ISk, TA.) And خُذْ حَاجَتَكَ مِنَ الطَّعَامِ [*Take what thou wantest*, or *requirest*, *of the food*]. (A.) And فِى نَفْسِى حَاجَةٌ and حَائِجَةٌ and حَوْجَآءُ [*In my mind is a want*]. (AA, TA.) And لِى عِنْدَ فُلَانٍ حَاجَةٌ [*I want a thing of such a one*]. (TA.) [When the thing wanted, or not wanted, is mentioned, or referred to by a pronoun, the subst. denoting it, or the pronoun referring to it, is preceded by إِلَى, as in the sayings لِى حَاجَةٌ إِلَى كَذَا *I have a want of such a thing*, and مَا لِى إِلَيْهِ حَاجَةٌ *I have not any want of it*, and مَا حَاجَتُكَ إِلَيْهِ *What is* the reason of *thy want of it*, or *thy wanting it?*] You say also, مَا بَقِىَ فِى صَدْرِهِ حَوْجَآءُ وَلَا لَوْجَآءُ إِلَّا قَضَاهَا *There remained not in his bosom a want but he accomplished it*. (TA.) [The dim. of حَوْجَآءُ is حُوَيْجَآءُ: whence the saying,] مَا لِى فِيهِ حَوْجَآءُ وَلَا لَوْجَآءُ وَلَا حُوَيْجَآءُ وَلَا لُوَيْجَآءُ *I have no want*, [*nor any little want*,] *with respect to him*, or *it*. (Lḥ, Ṣ, Ḳ.) [See also حَوْجَآءُ, below.] In the phrase حُجْ حُجَيَّاكَ [*Seek the little thing that thou wantest*], it seems that the second and third radical letters of the latter word [originally حُوَيْجَآءَكَ] have been transposed [and that حُجَيْوَآءَكَ has been then changed into حُجَيَّاكَ]. (IDrd, AAF, TA.) مَا تَرَكْتُ مِنْ حَاجَةٍ وَلَا دَاجَةٍ *I left not any act of disobedience to which I was enticed*. (TA from a trad. [But see دَاجَةٌ in art. دوج.])

حَوْجَآءُ: see حَاجَةٌ, in four places: — and see حَائِجَةٌ. — You say also, مَا فِى صَدْرِى بِهِ حَوْجَآءُ وَلَا لَوْجَآءُ *There is not in my bosom any doubt respecting him*, or *it*. (Th, Ṣ, Ḳ.) And لَيْسَ فِى أَمْرِكَ حُوَيْجَآءُ وَلَا لُوَيْجَآءُ وَلَا رُوَيْغَةٌ [*There is not any doubt in*, or *in respect of, thine affair*, or *thy case*]. (Ṣ.) — And كَلَّمْتُهُ فَمَا رَدَّ عَلَىَّ حَوْجَآءَ وَلَا لَوْجَآءَ, like the phrase فَمَا رَدَّ عَلَىَّ سَوْدَآءَ وَلَا بَيْضَآءَ, i. e. *I spoke to him, and he returned me not a bad word nor a good one*. (ISk, Ṣ, Ḳ.)

حُوَيْجَآءُ: see حَاجَةٌ, in two places: — and see حَوْجَآءُ. — You say also, خُذْ حُوَيْجَآءَ مِنَ الأَرْضِ *Take thou a different and winding road of the land*. (Ḳ.)

حَائِجَةٌ: see حَاجَةٌ, in two places. — You say also حَاجَةٌ حَائِجَةٌ and حَاجَةٌ حَوْجَآءُ *A great want; a thing much wanted*. (TA.)

مُحْوِجٌ A man *in want, needy, indigent*, or *poor*; (Mṣb, TA;) [as also مُحْتَاجٌ:] the pl., by rule, should be مُحْوِجُونَ because it is an epithet applied to a rational being; but the pl. used is مَحَاوِيجُ: some, however, reject this, and assert that it has not been heard [as a classical word]: (Mṣb:) ISd thinks that محاويج is pl. of مِحْوَاجٌ, if the latter word have been used: (TA:) the vulgar say مَحَاوِجُ [as pl. of مُحْوِجٌ], meaning مُحْتَاجُونَ. (Mgh.)

مِحْوَاجٌ: } see the next preceding paragraph.
مُحْتَاجٌ: }

حود

1. حَادَ, aor. يَحُودُ, *i. q.* حَادَ, aor. يَحِيدُ, explained in art. حيد. (Ḳ.)

3. تُحَاوِدُهُ الحُمَّى [like تُعَاوِدُهُ] *The fever returns to him repeatedly*, or *time after time*. (Ḳ.) — هُوَ يُحَاوِدُنَا بِالزِّيَارَةِ *He visits us* [*repeatedly*, or *time after time*,] *during the space of several days*. (TA.)

حوذ

1. حَاذَ الإِبِلَ, aor. يَحُوذُ, (Ṣ, A, L,) inf. n. حَوْذٌ, (Ṣ, L, Ḳ,) *He drove the camels quickly*; (Ṣ, L, Ḳ;) as also أَحْوَذَهَا, (Ṣ, L,) inf. n. إِحْوَاذٌ: (Ḳ:) or *violently*; (M, L;) like حَازَهَا, inf. n. حَوْزٌ: (L:) or *roughly*: (B:) or *he drove the camels to water*; like حازها. (A. TA.) — Also *He collected the camels together to drive them*. (L.) — And حُذْتُ الإِبِلَ and حِذْتُهَا, *I mastered*, or *gained the mastery over, the camels*: two forms of the verb mentioned by Zj and IḲṭṭ and others, as coordinate to قَالَ and خَافَ. (MF, TA.) And حاذ الحِمَارُ أُتُنَهُ *The he-ass gained the mastery over his she-asses, and collected them together*; like حازها: (L:) [and so أَحْوَذَ جَانِبَيْهَا:] Lebeed says,

* إِذَا ٱجْتَمَعَتْ وَأَحْوَذَ جَانِبَيْهَا *
* وَأَوْرَدَهَا عَلَى عُوجٍ طِوَالِ *

[*When they became collected together, and he gained the mastery over their flanks*, or] *drew them together so that not one of them escaped him*, [*and brought them to the watering-place*, galloping *upon long crooked legs*; for] by عوج he means [crooked] legs. (Ṣ, L.) — And [hence,] حاذهُ, aor. and inf. n. as above; (L;) and اسْتَحْوَذَ عَلَيْهِ, (Ṣ, A, L, Ḳ,*) and استحاذ; (Ṣ, L;) *He overcame, mastered*, or *gained the mastery over, him*, or *it*: (Ṣ, A, L, Ḳ:) [like حازهُ.] You say, استحوذ عَلَى كَذَا *He mastered such a thing; gained the mastery over it; gained possession of it*. (L.) اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ [in the Ḳur lviii. 20] means *The devil hath overcome them*, or *gained the mastery over them*: (Ṣ, L:) or *hath gained the mastery over their hearts*: (Th, L:) or *hath gained the mastery over them, and inclined them to that which he desired of them*: (Mṣb:) or *drove them, having gained the mastery over them*. (B.) And أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ [in the Ḳur iv. 140], *Did we not acquire the mastery over your affairs, and gain possession of your affection?* (Ṣ, L:) or *did we not gain the mastery over you by befriending and aiding you?* (Aboo-Isḥáḳ, L:) or *did we not overcome you, and have it in our power to slay you?* (Bḍ.) AZ says that in all verbs coordinate to استحوذ, the original letters of the root may be preserved: that the Arabs say اسْتَصْوَبَ and اسْتَصَابَ, and اسْتَجْوَبَ and اسْتَجَابَ: and that their doing so is agreeable with a rule constantly obtaining with them. (Ṣ.) The grammarians say that he who says حَاذَ, aor. يَحُوذُ, says only استحاذ; and he who says أَحْوَذَ, says in like manner استحوذ. (L.) — Also حاذ, aor. يَحُوذُ, (L,) inf. n. حَوْذٌ, (L, Ḳ,) *He guarded, kept, kept safely, protected, took care of*, or *minded*, [a person, or thing;] syn. حَاطَ, (L,) inf. n. حَوْطٌ. (L, Ḳ.) And حاذ عَلَيْهِ, (L,) inf. n. حَوْذٌ; (Ḳ;) and أَحْوَذَ, inf. n. إِحْوَاذٌ; (TA:) *He was observant*, or *regardful, of it*; (L, Ḳ;) as, for instance, of prayer: from حاذ الإِبِلَ signifying "he collected the camels together to drive them." (L.) — And حاذ, *He did* a thing, or an affair, *firmly, soundly, thoroughly*, or *well*. (L.) — Also, aor. and inf. n. as above; and أَحْوَذَ, inf. n. إِحْوَاذٌ; and أَحْوَذَ السَّيْرَ; *He journeyed hard; went a hard*, or *vehement, pace*. (L.)

4. أَحْوَذَ, inf. n. إِحْوَاذٌ: see 1, in four places. — احوذ ثَوْبَهُ *He gathered together his garment*, (L, Ḳ,) *and drew it to him*. (L.) — احوذ القِدْحَ [in some copies of the Ḳ القَدَحَ] *He* (a workman, صَانِع [in some copies of the Ḳ صَائِغ]) *made the arrow light, by scraping*, or *paring, it*: (L, Ḳ:) a phrase used by Lebeed, in describing the arrow termed المَنِيح. (L.)

10. اسْتَحْوَذَ and استحاذ: see 1, in four places.

الحَاذُ (A, L, Mṣb) and حَاذُ المَتْنِ (Ṣ, L, Ḳ) *The part of the back* of a horse *that is beneath the* لِبْد [or *saddle-cloth*]; (Ṣ, A, L, Mṣb, Ḳ;) i. e. *the middle thereof*; (Mṣb;) as also الحَالُ (Sh, A, L) and حَالُ المَتْنِ: (Ṣ, L:) also *the line along the middle of the back* (M, L) of a man; (L;) but الحال is more approved in this sense: (M, L:) and الحاذ signifies also *the back* of a man; (L, Ḳ;) like الحال: pl. أَحْوَاذٌ. (L.) [Hence,] خَفِيفُ الحَاذِ ‡ A man *light of back*; (Ṣ, A, L, Mṣb;) as also خَفِيفُ الحَالِ; (A;) meaning *having little property*: and also *having a small family to maintain*: (L:) or *having little property and a small family to maintain*: (L, Ḳ:) like خَفِيفُ الظَّهْرِ. (A, L, Mṣb.) And كَيْفَ حَاذُكَ and حَالُكَ †[lit. *How is thy back?* meaning, *thy state*, or *condition?*]. (Sh, L.) حَاذٌ and حَاذَةٌ both signify †*A state*, or *condition*; like حَالٌ and حَالَةٌ, which are the more approved words. (TA.) You say, هُمَا بِحَاذَةٍ وَاحِدَةٍ †*They both are in one state*, or *condition*. (Ḳ.) — الحَاذَانِ *The parts of the backs of the two thighs* (of a camel, A) *against which the tail falls*, (Ṣ, A,* L, Ḳ,) *on this side and on that*: (L:) or *the parts of the two thighs* of a beast *that face one when he stands behind it*: and *two portions of flesh in the outer sides of the two thighs* of a man &c.: (ISd, L:) or *the hinder parts of the two*

thighs: pl. آحَاذٌ. (Ham p. 443.) They say, أَنْقَعُ اللَّبَنِ مَا وَلِيَ حَاذِيَ النَّاقَةِ [*The most thirst-quenching of milk is that which is next to the hinder parts of the two thighs of the she-camel*]: i. e., when it is fresh-drawn, without her having been previously sucked by a young one. (TA. [But the first word, there, is انفع, which I regard as a mistranscription.])

حَاذَةٌ: see الحَاذُ, in two places.

حَوِيذٌ: see أَحْوَذِيٌّ.

طَرَدٌ أَحْوَذُ *A quick hunting.* (L.)

أَحْوَذِيٌّ *Quick in journeying,* or *in pace;* one *who goes a journey of ten nights in three.* (L.) And hence, ‡ *Quick in everything that he undertakes: quick, sharp, and active in affairs:* (L:) *active and skilful:* (K:) *active in a thing by reason of his skilfulness:* (AA, Ṣ, L:) applied [as meaning *active by reason of expertness*] to the wing of a bird of the kind called قَطًا, by a poet, (Ṣ, L,) namely, Ḥomeyd Ibn-Thowr: (Ṣ:) *quick in his affairs, who prosecutes them,* or *carries them on, well:* (L:) one *who prosecutes,* or *carries on, affairs in the best manner, by reason of his knowledge thereof:* (A:) one *who manages things skilfully, well,* or *thoroughly:* (Mṣb:) *ready,* or *prompt, in affairs, who masters them, and to whom nothing is out of his way,* or *sphere,* or *compass;* (Aṣ, Ṣ, L, K;) as also حَوِيذٌ: (L,* K:) one *who overcomes,* or *masters.* (L.) And أَحْوَزِيٌّ signifies the same. (Ṣ and K &c. in art. حوز.) — It is applied by a poet to thick water (مَآءٌ مِنَ الطَّشْرَةِ) as meaning † *Quick in moving the bowels.* (Ṣ, L.)

حور

1. حَارَ, aor. يَحُورُ, (Ṣ,) inf. n. حَوْرٌ and حُؤُورٌ (Ṣ, K) and حُورٌ, a contraction of the form next preceding, used in poetry, in case of necessity, (TA,) and مَحَارٌ (Ṣ, K) and مَحَارَةٌ (K) and حَوْرَةٌ, (TA,) *He,* or *it, returned,* (Ṣ, L, K,) إِلَى شَيْءٍ *to a thing,* and عَنْهُ *from it.* (L.) — [Hence,] حار عَلَيْهِ *It* (a false imputation) *returned to him* [who was its author; or *recoiled upon him*]. (TA, from a trad.) — And حَارَتِ الغُصَّةُ *The thing sticking in the throat, and choking, descended;* as though it returned from its place. (TA.) — [And حار, inf. n. حَوْرٌ and حُورٌ, *He returned from a good state to a bad.*] You say, حار بَعْدَ مَا كَانَ (TA on the authority of 'Áṣim, and so in a copy of the Ṣ,) *He returned from a good state after he had been in that state:* (A 'Obeyd, Ṣ,* TA:) so says 'Aṣim: (TA:) or حار بعد ما كَارَ (TA, and so in copies of the Ṣ,) *He became in a state of defectiveness after he had been in a state of redundance:* (TA:) or it is from حار, inf. n. حَوْرٌ, *He untwisted* his turban: (Zj, TA:) and means † *He became in a bad state of affairs after he had been in a good state.* (TA. [See حَوْرٌ, below.]) — حَارَ وَبَارَ *He became in a defective and bad state.* (TA. [Here بار is an imitative sequent; (see حَائِرٌ;) as is also يَبُورُ in a phrase mentioned below.]) — حار, aor. as above, (Mṣb,) inf n. حَوْرٌ (Ṣ, A, Mṣb, K) and حُورٌ (Ṣ, A, K) and مَحَارَةٌ (Ṣ) and مَحَارٌ, (M and TA in art. اول,) *It decreased,* or *became defective* or *deficient.* (Ṣ,* A,* Mṣb, K.* [See also حَوْرٌ, below.]) — Also, inf. n. حَوْرٌ (TA) and حُورٌ, (Ṣ, K,) *He perished,* or *died.* (Ṣ,* K,* TA.) — Also, aor. يَحُورُ, inf. n. حَوْرٌ, *He,* or *it, became changed from one state,* or *condition, into another:* and *it became converted into* another thing. (TA.) مَا يَحُورُ فُلَانٌ وَلَا يَبُورُ — *Such a one does not increase nor become augmented* [in his substance] (Ibn-Háni, K*) is said when a person's being afflicted with smallness of increase is confirmed. (Ibn-Háni, TA.) = حار, (TK,) inf. n. حَوْرٌ, (K,) *He was,* or *became, confounded,* or *perplexed, and unable to see his right course;* syn. تَحَيَّرَ. (K,* TK.) [See also art. حير.] = See also 2. = حَوِرَ, aor. ـَ, inf. n. حَوَرٌ; (K;) and حَوِرَتْ, aor. and inf. n. as above; (Mṣb;) and احورّ, (K,) inf. n. اِحْوِرَارٌ; (TA;) and احورّت; (Ṣ, K;*) *He,* (a man, K, TA,) and *it,* (an eye, Ṣ, Mṣb, K,* TA,) *was,* or *became, characterized by the quality termed* حَوَرٌ *as explained below.* (Ṣ, Mṣb, K, TA.)

2. حوّرهُ, inf. n. تَحْوِيرٌ, *He made him,* or *it, to return.* (Zj, K.) — *He* (God) *denied him,* or *prohibited him from attaining, what he desired,* or *sought; disappointed him; frustrated his endeavour,* or *hope;* (K, TA;) *and caused him to return to a state of defectiveness.* (TA.) = حوّر, inf. n. as above, *He whitened* clothes, or garments, (Ṣ, Mṣb,) and wheat, or food: (Ṣ:) and حار, (K,) aor. يَحُورُ, inf. n. حَوْرٌ, (TA,) *he washed and whitened* a garment, or piece of cloth; (K;) but حوّر is better known in this sense. (TA.) — حوّر عَيْنَ البَعِيرِ, (inf. n. as above, TA,) *He burned a mark round the eye of the camel with a circular cauterizing-instrument,* (Ṣ, K,*) on account of a disorder: because the place becomes white. (TA.) = [*He prepared* skins such as are called حَوَرٌ: a meaning indicated, but not expressed, in the TA. — And app. *He lined* a boot *with such skin:* see مُحَوَّرٌ.] = Also, (inf. n. as above, TA,) *He prepared* a lump of dough, *and made* it *round,* (Ṣ, K,) *with a* مِحْوَر, (TA,) *to put it into the hole containing hot ashes in which it was to be baked:* (Ṣ, K:) *he made* it *round with a* مِحْوَر. (A.)

3. حاورهُ, (A, Mgh, Mṣb,) and حاورهُ الكَلَامَ, (TA in art. رجع, &c.,) inf. n. مُحَاوَرَةٌ (Ṣ, Mgh, K) and حِوَارٌ, (A, Mgh,) *He returned him answer for answer,* or *answers for answers; held a dialogue, colloquy, conference, disputation,* or *debate, with him;* or *bandied words with him;* syn. جَاوَبَهُ, (Ṣ, and Jel in xviii. 35,) and رَاجَعَهُ الكَلَامَ, (A, Mgh, Mṣb,) or رَاجَعَهُ فِي الكَلَامِ, (Bḍ in xviii. 32,) or, of the inf. n., مُرَاجَعَةُ النُّطْقِ. (K.) And حاورهُ *He vied,* or *competed, with him,* or *contended with him for superiority, in glorying,* or *boasting,* or *the like;* syn. فَاخَرَهُ. (Jel. in xviii. 32.)

4. احار [*He returned* a thing]. You say, طَحَنَتْ فَمَا أَحَارَتْ شَيْئًا *She ground, and did not return* (مَا رَدَّتْ) *anything* of the flour [app. for the loan of the hand-mill: see حُورٌ, below]. (Ṣ, K.) — احار الغُصَّةَ *He swallowed the thing sticking in his throat and choking him;* [as though he returned it from its place: see 1: see also 4 in art. حير: and see an ex. voce مِشْفَرٌ.] (TA.) And فُلَانٌ سَرِيعُ الإِحَارَةِ *Such a one is quick in swallowing:* [said to be] from what next follows. (Meyd, TA.) — احار, (Ṣ, K, &c.,) inf. n. إِحَارَةٌ, (TA,) *He returned* an answer, or a reply. (Mṣb, TA.) You say, كَلَّمْتُهُ فَمَا أَحَارَ إِلَيَّ جَوَابًا *I spoke to him, and he did not return to me an answer,* or *a reply.* (Ṣ, A,* Mṣb,* K.*) And in like manner, مَا أَحَارَ بِكَلِمَةٍ [*He did not return a word* in answer, or in reply]. (TA.) = احارت *She* (a camel) *had a young one such as is called* حُوَار. (K.)

6. تحاوروا, (Mṣb, K, &c.,) inf. n. تَحَاوُرٌ, (Ṣ, K,) *They returned one another answer for answer,* or *answers for answers; held a dialogue, colloquy, conference, disputation,* or *debate, one with another;* or *bandied words, one with another;* syn. تَجَاوَبُوا, (Ṣ, K,) and تَرَاجَعُوا, (Jel in lviii. 1,) or تَرَاجَعُوا الكَلَامَ, (Mṣb, K,) or تَرَاجَعُوا فِي الكَلَامِ. (Bḍ in lviii. 1.) [And *They vied,* or *competed,* or *contended for superiority, one with another, in glorying,* or *boasting,* or *the like:* see 3.]

9. احورّ, (Ṣ, K, &c.,) inf. n. اِحْوِرَارٌ, (K,) *It* (a thing, Ṣ, Mṣb, and the body, TA, and the part around the eye, A, and bread, Ṣ, or some other thing, TA) *was,* or *became, white.* (Ṣ, A, Mṣb, K.) — See also 1, last sentence.

10. استحارهُ *He desired him to speak* [or *to return an answer* or *a reply; he interrogated him*]. (Ṣ, K.) And استحار الدَّارَ *He desired the house to speak* [*to him; he interrogated the house;* as a lover does in addressing the house in which the object of his love has dwelt]. (IAạr.)

حَوْرٌ inf. n. of حَارَ. (Ṣ, A, Mṣb, K.) [Hence,] نَعُوذُ بِاللهِ مِنَ الحَوْرِ بَعْدَ الكَوْنِ, (TA on the authority of 'Áṣim, and so in a copy of the Ṣ,) a trad., (TA,) meaning *We have recourse to God for preservation from decrease,* or *defectiveness, after increase,* or *redundance:* (Ṣ:) or مِنَ الحَوْرِ بَعْدَ الكَوْرِ, (TA, and so in copies of the Ṣ,) meaning as above: (Ṣ, TA:) or † *from a bad state of affairs after a good state;* from حَوْرٌ signifying the "untwisting" a turban: (TA:) or *from returning and departing from the community* [*of the faithful*] *after having been therein;* [from حَارَ "he untwisted" his turban, and] from كَارَ "he twisted" his turban upon his head. (Zj, TA. [See also كَوْرٌ.]) حَوْرٌ فِي مَحَارَةٍ, حَوْرٌ فِي مَحَارٍ, (Ṣ, K,) and حَوْرٌ, (K,) *Deficiency upon deficiency,* (Ṣ, K,) and *return upon return,* (TA,) is a prov., applied to him whose good fortune is retiring; (Ṣ, K;) or to him who is not in a good state; or to him who has been in a good state and has become in a bad state: (K:) or the saying is, فُلَانٌ حَوْرٌ فِي مَحَارَةٍ [*Such a one is suffering deficiency upon deficiency:* حَوْرٌ being used in the sense of حَائِرٌ, like بَوْرٌ in the sense of بَائِرٌ]: so heard by IAạr; and said by him to be applied in

the case of a thing not in a good state; or to him who has been in a good state and has become in a bad state. (TA.) One says also, الباطلُ فِى حَوْرٍ *What is false, or vain, is waning and retreating.* (TA.) And إِنَّهُ فِى حُورٍ وَبُورٍ, (K,) or حَوْرٍ بُورٍ, (K in art. حير,) *Verily he is engaged in that which is not a skilful nor a good work or performance:* (فِى غَيْرِ صَنْعَةٍ وَلَا إِجَادَةٍ: so in the L: in the K, for اجادة is put إِتَاوَة [which is evidently a mistake]: TA:) or *he is in a bad state, and a state of perdition:* (TA in art. حير:) or *in error.* (K. [See also بُورٌ: and see بَائِرٌ, in art. بور; where it is implied that بور is here an imitative sequent of حور.]) And ذَهَبُ فُلَانٌ فِى الحَوَارِ وَالبَوَارِ *Such a one went away in a defective and bad state.* (L, TA.) — See also حَوِيرٌ. = *What is beneath the* [*part called*] كَوْرٌ of a turban. (K.) = The *bottom* of a well or the like. (K.) — Hence, (TA,) هُوَ بَعِيدُ الحَوْرِ †*He is intelligent;* (K;) *deep in penetration.* (TA.)

حُورٌ: see حَوْرٌ, in two places. = Also [app. *A return of flour for the loan of a hand-mill;* like عُقْبَةٌ (a subst. from أَعْقَبَ) signifying some broth which is returned with a borrowed cooking-pot:] a subst. from احارت in the phrase طَحَنْتُ فَمَا أَحَارَتْ شَيْئًا [q. v. suprà]. (S, K.)

حَوَرٌ *Intense whiteness of the white of the eye and intense blackness of the black thereof,* (S, Msb, K,) *with intense whiteness,* or *fairness, of the rest of the person:* (K:) or *intense whiteness of the white of the eye and intense blackness of the black thereof, with roundness of the black, and thinness of the eyelids, and whiteness,* or *fairness, of the parts around them:* (K:) or *blackness of the whole* [*of what appears*] *of the eye, as in the eyes of gazelles* (AA, S, Msb, K) *and of bulls and cows:* (AA, S:) and this is not found in human beings, but is attributed to them by way of comparison: (AA, S, Msb, K:) As says, I know not what is الحَوَر in the eye. (S.) — Also [simply] *Whiteness.* (A.) = *Red skins, with which* [*baskets of the kind called*] سِلَال *are covered:* (S, K:) [a coll. gen. n.:] n. un. with ة: (S:) pl. حُورَانٌ: (K, TA: in the CK حَوَرَانٌ:) or (so in the TA, but in the K "and") *a hide dyed red:* (K, TA:) or *red skins, not* [*such as are termed*] قَرَظِيَّة: pl. أَحْوَارٌ: (AHn:) or *skins tanned without* قَرَظ: or *thin white skins, of which* [*receptacles of the kind called*] أَسْفَاط *are made:* or *prepared sheep-skins.* (TA.) [In the present day, pronounced حَوْر, applied to *Sheep-skin leather.*] = *A certain kind of tree:* the people of Syria apply the name of حَوْر to the *plane-tree* (دُلْب); but it is حَوَرٌ, with two fet-ḥahs: in the account of simples in the Ḳánoon [of Ibn-Seenà], it is said to be *a certain tree of which the gum is called* كهربا: (Mgh:) [by the modern Egyptians (pronounced حَوْر) applied to the *white poplar:*] *a certain kind of wood, called* البَيْضَاء, (K,) *because of its whiteness.* (TA.) = الحَوَر *The third star,* [ε,] *that next the body, of the three in the tail of Ursa Major.* (Mir-át ez-Zemán, &c. [In the K it is incorrectly said to be the third star of بَنَاتُ نَعْشٍ الصُّغْرَى. See القَائِدُ, in art. قود.])

حَارَة [*A quarter of a city or town; generally consisting of several narrow streets,* or *lanes, of houses, and having but one general entrance, with a gate, which is closed at night; or, which is the case in some instances, having a by-street passing through it, with a gate at each end:*] *a place of abode of a people, whereof the houses are contiguous:* (Msb:) *any place of abode of a people whereof the houses are near* [*together*]: (K in art. حير:) *a spacious encompassed tract* or *place;* syn. مُسْتَدَارٌ مِنْ فَضَاءٍ: (A:) pl. حَارَاتٌ. (A, Msb.)

حِيرَة: see حَوِيرٌ.

حَوْرَاء fem. of أَحْوَر [q. v.]. — Also *A round,* or *circular, burn, made with a hot iron;* (K;) [*around the eye of a camel;* (see 2;)] so called because its place becomes white. (TA.)

حَوْرُورَة: see حَوَارِيَّة, under حَوَارِىٌّ.

حَوَارٌ: see حَوِيرٌ: = and see حَوْرٌ.

حُوَارٌ, (S, K, &c.,) and sometimes with kesr [حِوَارٌ], (K,) but this latter is a bad form, (Yaaḳoob,) *A young camel when just born:* (T, K:) or *until weaned;* (S, K;) i. e. *from the time of its birth until big and weaned;* (TA;) when it is called فَصِيلٌ: (S:) fem. with ة: (IAar:) pl. (of pauc., S) أَحْوِرَةٌ and (of mult., S) حُورَانٌ and حِيرَانٌ. (S, K.) [Its flesh is insipid: see a verse cited as an ex. of the word مَسِيخٌ.] — [Hence,] عَقْرَبُ الحِيرَانِ *The scorpion of winter;* because it injures the حُوَار, (K, TA,) i. e. the young camel. (TA.)

حِوَارٌ: see حَوِيرٌ: = and see also حُوَارٌ.

حَوِيرٌ (S, K) and حَوِيرَةٌ, (S, and so in some copies of the K,) or حُوَيْرَةٌ, (so in other copies of the K and in the TA,) and حَوَارٌ (S, K) and حِوَارٌ (K) and مَحُورَةٌ (S, K, TA, in the CK مَحْوَرَةٌ) and مَحْوَرَةٌ and مُحَاوَرَةٌ [originally an inf. n. of 3] and حِيرَةٌ (K) and حُوَيْرٌ, (TA,) *An answer; a reply.* (S, K.) You say, مَا رَجَعَ إِلَىَّ حَوِيرًا, &c., *He did not return to me an answer,* or *a reply.* (S.) [See a verse of Ṭarafeh cited voce مُجْمِدٌ.]

حُوَيْرَة, or حُوَيْرَة: see what next precedes.

حَوَارِىٌّ *One who whitens clothes,* or *garments, by washing and beating them.* (S, M, Msb, K.) Hence its pl. حَوَارِيُّونَ is applied to The *companions* [i. e. *apostles* and *disciples*] *of Jesus,* because their trade was to do this. (S, M, Msb.) [Or it is so applied from its bearing some one or another of the following significations.] — *One who is freed and cleared from every vice, fault,* or *defect:* [or] *one who has been tried,* or *proved, time after time, and found to be free from vices, faults,* or *defects;* from حَارَ "he returned." (Zj, TA.) — A thing that is *pure,* or *unsullied:* anything *of a pure,* or *an unsullied, colour:* and hence, — *One who advises,* or *counsels,* or *acts, sincerely, honestly,* or *faithfully:* (Sh:) or *a friend;* or *true,* or *sincere, friend:* (TA:) or *an assistant:* (S, Msb, K:) or *a strenuous assistant:* (TA:) or *an assistant of prophets:* (K:) or *a particular and select friend and assistant of a prophet:* and hence the pl. is applied to the *companions of Mohammad* also. (Zj.) — *A relation.* (K.) — And حَوَارِيَّةٌ A *white,* or *fair,* woman; (A;) as also حَوْرُورَةٌ; (T, K;) and so حَوْرَاءُ, without implying حَوَرٌ of the eye: (TA:) pl. of the first حَوَارِيَّاتٌ: (A:) or this pl. signifies women *of the cities* or *towns;* (K;) so called by the Arabs of the desert because of their whiteness, or fairness, and cleanness: (TA:) or women *clear in complexion and skin;* because of their whiteness, or fairness: (TA:) or women *inhabitants of regions, districts,* or *tracts, of cities, towns,* or *villages, and of cultivated land:* (Ksh and Bd in iii. 45:) or [simply] *women;* because of their whiteness, or fairness. (S.)

حُوَّارَى *White,* applied to flour: (A, * K:) such is the best and purest of flour: (K, TA:) and in like manner applied to bread: (A:) or *whitened,* applied to flour; (S;) and, in this latter sense, to any food. (S, K.) [See also سَمِيذٌ: and see مُحَوَّر.]

رَجُلٌ حَائِرٌ بَائِرٌ *A man in a defective and bad state:* (S, TA:) or *perishing,* or *dying.* (S.) [See the same phrase in art. حير: see also حَوْر: and see بَائِرٌ, in art. بور; where it is said that بائر is here an imitative sequent of حائر.] = See also مَحَارَة.

أَحْوَر, (K,) applied to a man, (TA,) *Having eyes characterized by the quality termed* حَوَر *as explained above:* (K:) and so حَوْرَاء, [the fem.,] applied to a woman: (S, Msb, K:*) pl. حُورٌ. (S, K.) And حُورُ العِينِ, applied to women, *Having eyes like those of gazelles and of cows.* (AA, S.) Az says that a woman is not termed حَوْرَاء unless *Combining* حَوَر *of the eyes with whiteness,* or *fairness, of complexion.* (TA.) See also حَوَارِيَّة, under حَوَارِىٌّ. طَرْفٌ أَحْوَرُ — الأَحْوَرُ *An eye of pure white and black.* (A.) — *A certain star;* (S, K:) or (K) *Jupiter.* (S, K.) = Also ‡*Intellect:* (ISk, S, K:) or *pure,* or *clear, intellect;* like an eye so termed, of pure white and black. (A.) So in the saying, مَا يَعِيشُ بِأَحْوَرَ ‡ [*He does not live by intellect:* or *by pure,* or *clear, intellect*]. (ISk, S, A.)

أَحْوَرِىٌّ A man (TA) *white,* or *fair,* (S, K,) *of the people of the towns or villages.* (TA.) [See also حَوَارِىٌّ; of which the fem. is applied in like manner to a woman.]

مَحَارٌ: see مَحَارَة, in two places.

مِحْوَرٌ The *pin of wood, or,* as is sometimes the case, *of iron, on which the sheave of a pulley turns;* (S;) the *iron* [*pin*] *that unites the bent piece of iron which is on each side of the sheave of a pulley, and in which it* [the محور] *is inserted, and the sheave itself:* and *a piece of wood which unites* (تَجْمَعُ) *the sheave of a large pulley*

[app. *with what is on each side of the latter*; for it seems to mean here, also, the *pivot*]: (K:) some say that it is so called because it turns round, returning to the point from which it departed: others, that it is so called because, by its revolving, it is polished so that it becomes white: (Zj:) pl. مَحَاوِرُ. (A.) One says, قَلِقَتْ مَحَاوِرُهُ, meaning ‡ *His circumstances*, (A,) or *affair*, or *case*, (K,) *became unsettled*: (A, K:) from the state of the pin of the sheave of a pulley when it becomes smooth, and the hole becomes large, so that it wabbles. (A.) — Also *A thing* (K) *of iron* (TA) *upon which turns the tongue of a buckle at the end of a waist-belt*. (K.) — And *An iron instrument for cauterizing* [app. *of a circular form*: see 2]. (K.) — And The *wooden implement* (S, K) *of the baker*, or *maker of bread*, (S,) *with which he expands the dough*, (K,) *and prepares it, and makes it round, to put it into the hot ashes in which it is baked*: (TA:) so called because of its turning round upon the dough, as being likened to the محور of the sheave of a pulley, and because of its roundness. (T.)

مَحَارَةٌ: see حَوْرٌ, in two places. = Also *A place that returns* [*like a circle*]: or *in which a return is made* [*to the point of commencement*]. (K.) — *A mother-of-pearl shell; an oyster-shell*: (S, IAth, Msb, K:) or the *like thereof, of bone*: (S, K:) pl. مَحَاوِرُ and [coll. gen. n.] مَحَارٌ. (L.) — And hence, *A thing in which water is collected*; as also حَائِرٌ. (IAth.) — [Hence also,] *An oyster* [itself]; expl. by دَابَّةٌ فِى الصَّدَفَيْنِ. (L in art. محر.) — The *cavity of the ear*; (K;) i. e. the *external, deep, and wide, cavity, around the ear-hole*; or the صَدَفَة [or *concha*] of the ear. (TA.) — The *part of the shoulder-blade called its* مَرْجِع [q. v.]: (S, K:) or the *small round hollow that is in that part of the shoulder-blade in which the head of the humerus turns*. (TA.) — The *small round cavity of the hip*: and the dual signifies the *two round heads* [?] *of the hips, in which the heads of the thighs turn*. (TA.) — The *palate*; syn. حَنَكٌ: and without ة, i. e. مَحَارٌ, the same, of a man: and, this latter, the *place*, in a beast, *where the farrier performs the operation termed* تَحْنِيكٌ: (TA:) or the former signifies the *upper part of the mouth* of a horse, *internally*: (IAar, TA:) or the *inner part of the palate*: (Abu-l-'Omeythil, TA:) or, [which seems to be the same,] the *portion of the upper part of the mouth which is behind the* فِرَاشَة [or فِرَاش]: and the *passage of the breath to the innermost parts of the nose*: (TA:) or مَحَارَةُ الحَنَكِ signifies the *part* [*of the palate*] *which is a little above the place where the farrier performs the operation termed* تحنيك. (S.) — The *part between the frog and the extremity of the fore part of a solid hoof*. (Abu-l-'Omeythil, K.) *What is beneath the* إِطَار [q. v., app. here meaning the اطار of the hoof of a horse or the like]. (TA.) And The مَنْسِر [i. e. *toe*, or *nail*, &c.,] *of a camel*. (TA.) = *A thing resembling* [*the kind of vehicle called*] *a* هَوْدَج; (K;) pronounced by the vulgar [مَحَارَّة,] with teshdeed: pl. مَحَارَاتٌ (TA) [and مَحَائِرُ, which is often applied in the present day to the *dorsers*, or *panniers*, or *oblong chests, which are borne, one on either side, by a camel, and, with a small tent over them, compose a* هودج]: the [*ornamented* هودج *called the*] مَحْمَل [vulgarly pronounced مَحْمِل] *of the pilgrims* [*which is borne by a camel, but without a rider, and is regarded as the royal banner of the caravan*; such as is described and figured in my work on the Modern Egyptians]. (Msb.) = *I. q.* خَطٌّ [*A line*, &c.]. (K.) — And *i. q.* نَاحِيَةٌ [*A side, region, quarter, tract*, &c.]. (K.)

مَحُورَةٌ and مَحْوَرَةٌ: see حَوِيرٌ.

مُحُورُ القِدْرِ *The whiteness of the froth*, or *of the scum, of the cooking-pot*. (S.) — جَفْنَةٌ مُحْوَرَّةٌ, [in the copies of the K, erroneously, مُحَوَّرَةٌ,] *A bowl whitened by* [*containing*] *camel's hump*, (S, L, K,) or *its fat*. (A.)

مُحَوَّر Dough *of which the surface has been moistened with water, so that it is shining*. (TA.) [See also 2.] — أَعْيُنٌ مُحَوَّرَاتٌ, in a verse of El-'Ajjáj, *Eyes of a clear white* [*in the white parts*] *and intensely black in the black parts*. (S.) = A boot *lined with skin of the hind called* حَوَر. (K.)

مُحَوِّر *A possessor of* [*flour*, or *bread, such as is termed*] حُوَّارَى. (TA.)

مُحَاوَرَةٌ: see حَوِيرٌ.

حوز

1. حَازَهُ, (S, A, Msb,) aor. يَحُوزُهُ, (Msb,) inf. n. حَوْزٌ and حِيَازَةٌ; (S, A, Msb, K;) as also حَازَ, [aor. يَحِيزُهُ,] inf. n. حَيْزٌ; (Msb;) *He drew, collected*, or *gathered, it together*; (S, A, Msb, K;) and so ٤ احتازهُ, (TA,) inf. n. احْتِيَازٌ; (K;) and ٢ حوّزهُ, inf. n. تَحْوِيزٌ: (TA:) *he drew, collected*, or *gathered, it together* (namely, property or wealth &c., TA) *to himself*; (S, A, Msb;) as also ٤ احتازهُ لِنَفْسِهِ, (S,) and ٤ احتازهُ, (A, TA,) and حَازَهُ إِلَيْهِ, and ٤ احتازهُ اليه. (TA.) You say, عَلَيْكَ بِحِيَازَةِ المَالِ *Take thou to the collecting of wealth*. (A, TA.) — حَازَهُ, aor. يَحُوزُهُ, (TA,) inf. n. حَوْزٌ, (K, TA,) *He had, held*, or *possessed, it; had it*, or *held it, in his possession; had, took, got, obtained*, or *acquired, possession*, or *occupation, of it*; (AA, K,* TA; [المَلْك, given as an explanation of the inf. n. in the CK, is a mistake for المِلْك;]) *he took*, or *received, it; he had it*, or *took it, to*, or *for, himself*. (AA, TA.) [See حَوْزَةٌ, below. Hence, *It comprehended, comprised*, or *embraced, it*.] — حَازَ الأَرْضَ, inf. n. حَوْزٌ, *He took for himself the land, and marked out its boundaries, and had an exclusive right to it*. (TA: but only the inf. n. is there mentioned.) — حَازَ, aor. يَحُوزُ, also signifies [*He* or] *it overcame, conquered*, or *mastered*, [a thing,] as in an instance in art. حز, voce حَزَّزَ: (Sh, K:) [as also حَازَ.] — Also, (A, TA,) inf. n. حَوْزٌ, (K,) ‡ *He compressed* a woman: (A,* K,* TA:) [as though he mastered her.] — حَازَ الحِمَارُ أُتُنَهُ *The he-ass gained the mastery over his she-asses, and collected them together*; as also حَازَهَا. (L in art. حوذ.) — حَازَ الإِبِلَ, aor. يَحُوزُهَا, (S, A, Msb,) inf. n. حَوْزٌ, (S, K,) *He drove the camels gently*; (S, Msb, K;) as also حَازَهَا, aor. يَحِيزُهَا, (S, Msb,) inf. n. حَيْزٌ; (S, TA;) and ٢ حوّزها. (TA.) Also *He drove the camels vehemently*; (K;) and so حازها, aor. يَحِيزُهَا, (TA in art. حيز,) inf. n. حَيْزٌ: (K in art. حيز:) thus bearing two contr. significations: (K:) [as also حَاذَهَا:] you say [also] ٤ أَحْزَهَا, [unless this be a mistranscription for حُزْهَا,] meaning, *Drive thou them vehemently*. (TA.) Also *He drove the camels to water*; (A;) and so حوّزها ٢; (S, A;) [and حَاذَهَا:] or ٢ حوّزها, (Aṣ, S, K,) inf. n. تَحْوِيزٌ, (K,) signifies *he drove them during the first night to water*, (Aṣ, S, K,) *it being distant from the pasture*: (Aṣ, S:) because in that night they are driven gently. (TA.) [See also حَوْزٌ, below.] — حَازَ الشَّىْءَ *He removed the thing from its place; put it away; placed it at a distance*. (Sh, TA.

2. حوّزهُ: see 1, first sentence: — and حوّز الإِبِلَ: see 1, in three places.

4. أَحِزِ الإِبِلَ: see 1.

5. تحوّز *He*, or *it, writhed*, or *twisted, about*, (K, TA,) *and turned over and over*; (TA;) as also ٢ تحيّز: (K:) or *was restless*, or *unquiet, not remaining still, upon the ground*. (Lth, TA.) You say, تحوّزت الحَيَّةُ, and ٢ تحيّزت, *The serpent writhed*, or *twisted, about*. (Both in the S; and the latter in the K in art. حيز.) And مَا لَكَ تَتَحَيَّزُ ٢ تَحَيُّزَ الحَيَّةِ, and تَتَحَوَّزُ تَحَوُّزَ الحَيَّةِ, *Wherefore dost thou writhe about like the writhing about of the serpent?* the latter verb, accord. to Sb, is of the measure تَفَيْعَلَ, from حُزْتُ الشَّىْءَ. (S.) — *He removed, withdrew*, or *retired to a distance*, (A 'Obeyd, S, K,) *and drew back*, (S,) عَنْهُ [or مِنْهُ] *from him* or *it*; (TA;) as also ٢ تحيّز; (A 'Obeyd, S;) and ٢ انحاز. (A.) You say, دَخَلَ عَلَيْهِ فَمَا تَحَوَّزَ لَهُ عَنْ فِرَاشِهِ *He went in to him and he did not move for him from his bed*, or *mattress*. (TK.) And El-Ḳaṭámee says, (S, TA,) describing an old woman of whom he sought hospitality, and who eluded him, (TA,)

* تَحَيَّزُ ٢ مِنِّى خَشْيَةً أَنْ أُضِيفَهَا *

* كَمَا انْحَازَتِ ٢ الأَفْعَى مَخَافَةَ ضَارِبِ *

She (this old woman) *retires and draws back from me for fear of my alighting at her abode as a guest* [*like as the viper turns away in fear of a beater*]: or, as some relate the verse, تَحَوَّزُ. (S.) — *He tarried*, or *loitered: he was slow in rising*; as also تحوّس: *he desired to rise, and it was tedious to him to do so*; as also ٢ تحيّز. (TA.) AA says, تَحَوَّزَ تَحَوُّزَ الحَيَّةِ, [as though meaning, *He was slow in rising like as the rising of the serpent is slow*: for he adds,] and it is slow in rising when it desires to rise. (S.)

6. تحاوز الفَرِيقَانِ *The two parties*, or *divisions*,

turned away, each from the other, (Ṣ, Ḳ,) in war or battle. (Ṣ.)

7 انحاز القَوْمُ *The company of men left their appointed station,* (Ṣ, Ḳ, TA,) *and place of fighting,* (TA,) *and turned away to another place.* (Ṣ,* Ḳ,* TA.) You say also, انحاز عَنْهُ *He turned away from him:* (Ṣ, Ḳ:) and انحاز إِلَيْهِ *he turned to,* or *towards, him;* and *he joined himself to him.* (Ḥar pp. 122 and 326.) You say of friends, انحازوا عَنِ العَدُوِّ, and حَاصُوا; [*They turned away from the enemy;*] and of enemies, انْهَزَمُوا, and وَلَّوْا مُدْبِرِينَ. (Ṣ, TA.) Or انحاز signifies *He separated himself from others that he might be with those who were fighting.* (Aboo-Is-ḥáḳ, TA.) And انحاز الرَّجُلُ إِلَى القَوْمِ signifies the same as تحيّز إِلَيْهِمْ [*The man turned, removed, withdrew,* or *retired,* or *he joined himself, to the company of men*]. (Mṣb.) See 5, in two places. — انحاز عَلَى الشَّيْءِ — [for عن, in the TA, I have substituted على, as the former is apparently a mistranscription] *He drew himself together, and fell to the thing;* expl. by ضَمَّ بَعْضَهُ عَلَى بَعْضٍ وَأَكَبَّ عَلَيْهِ. (TA.)

8. احتازهُ: see حَازَهُ, in four places, first sentence.

Q. Q. 2. تَحَيَّزَ, [originally تَحَيْوَزَ,] of the measure تَفَيْعَلَ, (Sb, Ṣ, TA,) [from حَيِّزٌ, originally حَيْوِزٌ,] *He turned aside to a* حَيِّز [or *place,* &c.]. (Mgh.) You say also تحيّز المَالُ [*The property,* or *the camels or the like,*] *became drawn, collected,* or *gathered, together;* or *drew, collected,* or *gathered, themselves together; to a* حَيِّز. (Mṣb.) — See also 5, throughout; and see 7.

حَوْزٌ inf. n. of 1 [q. v.]. — فِي حَوْزِهِ: see حَوْزَةٌ. = *A place of which a man takes possession,* (TA,) *and around which a dam* (مُسَنَّاة) *is made:* (Ḳ, TA:) pl. أَحْوَازٌ. (TA.) — حَوْزُ الدَّارِ: see حَيِّزٌ. — لَيْلَةُ الحَوْزِ *The first night during which camels repair towards the water* (Aṣ, Ṣ, Ḳ) *when it is distant from the pasture:* (Aṣ, Ṣ:) because they are driven gently that night: but when their faces are turned towards the water and they are left to pasture that night, the night is called لَيْلَةُ الطَّلَقِ. (TA.) One says to a man, when he holds back respecting an affair, دَعْنِي مِنْ حَوْزِكَ وَطَلَقِكَ †[*Let me alone and cease from this and that discursion of thine*]. (TA.) And one says also, طَوَّلَ عَلَيْنَا فُلَانٌ بِالْحَوْزِ وَالطَّلَقِ قَبْلَ القَرَبِ †[*Such a one was prolix,* or *tedious, to us with this and that discursion before coming to the point*]. (TA.) — حَوْزٌ is also used as an epithet; though properly an inf. n.: you say, سَوْقٌ حَوْزٌ [*A gentle driving:* or *a vehement driving*]. (TA.)

حَوْزَةٌ *i. q.* حَيِّزٌ, as pointed out in two places below. (Ṣ, Mṣb, &c.) — [Hence,] †*A thing that is in* one's *possession* or *occupation; a thing that is* one's *property:* so in the saying of a certain woman, وَأَحْمِي حَوْزَةَ الغَائِبِ †*And I guard from encroachment the property of the absent:* meaning her فَرْج, which was the property of her husband by the marriage-contract: whence it appears that, if this saying be the only ground upon which Az has asserted that one of the significations of حَوْزَةٌ is the فَرْج of a woman, [as is also said in the Ḳ,] his assertion requires consideration; for a woman's فرج is her own when she has no husband; and when she is married, it is her husband's property. (L, TA.) You say also, صَارَ فِي حَوْزَتِهِ, and فِي حَوْزِهِ, [and فِي حَيِّزِهِ,] *It became in his possession,* or *occupation.* (L, TA.) And فُلَانٌ مَانِعٌ حَوْزَتَهُ †*Such a one defends,* or *guards, from encroachment,* or *invasion,* or *attack, what is in his* حَيِّز [or *place;* meaning, *in his possession* or *occupation*]. (TA.) In like manner, a poet says,

* حَمَى حَوْزَاتِهِ فَتُرِكْنَ قَفْرَا *

He guarded from encroachment his tracts of pasture-land [*so that they were left deserted*]. (Fr, TA.) And it is said in a trad., فَحَمَى حَوْزَةَ الإِسْلَامِ ‡ *And he defended,* or *protected,* or *guarded, from encroachment,* or *invasion,* or *attack, the limits,* [meaning, *what the limits comprised,* i. e., *the territory,*] *and the tracts,* or *regions, of El-Islám* [meaning, *of the Muslims*]. (TA.) حَوْزَةُ المُلْكِ signifies [in like manner] بَيْضَتُهُ [i. e. †*The seat of regal power:* or *the heart,* or *principal part, of the kingdom*]. (Ṣ, Ḳ.) — †*Nature;* or *natural disposition, temper,* or *other quality* or *property;* (Ḳ, TA;) *whether good or evil.* (TA.)

حَيِّزٌ, (Ṣ, Mgh, Mṣb,) of the measure فَيْعِلٌ, (Mgh, Mṣb,) from الحَوْزُ, (Ṣ,* Mgh,) as signifying "the drawing, collecting, or gathering, together," (Mgh,) originally حَيْوِزٌ, (TA,) and also contracted into حَيْزٌ, (Ṣ, Mṣb, TA,) like هَيْنٌ and هَيِّنٌ, and لَيْنٌ and لَيِّنٌ; (Ṣ, TA;) [The *continent,* or *container,* or *receptacle,* of anything; like بَيْضَةٌ; as also حَوْزَةٌ, q. v.:] *any place in which a thing is:* (Mgh:) in scholastic theology, the *imaginary portion of space occupied by a thing having extent, as a body;* or *by a thing not having extent, as an indivisible atom:* in philosophy, the *inner surface of a container, which is contiguous* [*in every part*] *to the outer surface of the thing contained:* and [hence,] الحَيِّزُ الطَّبِيعِيُّ [*the proper natural place of a thing;*] *that in which the nature of a thing requires it to be.* (KT.) — *A quarter, tract, region,* or *place, considered relatively,* or *as part of a whole;* or *a part,* or *portion, of a place;* syn. نَاحِيَةٌ; (Ṣ, Mgh, Mṣb;) as also حَوْزَةٌ: (Ṣ, Mṣb, Ḳ:) so the authors on practical law mean by حَيِّزٌ; *such,* for instance, *as a room,* or *an apartment, of a house:* (Mgh:) pl. أَحْيَازٌ, (Ṣ, Mṣb, TA,) which is extr., (TA,) being from the contracted form [حَيْزٌ]: (Mṣb:) by rule it should be أَحْوَازٌ, (Az, Mṣb, TA,) like أَمْوَاتٌ, pl. of مَيِّتٌ [and مَيْتٌ]: (Az, TA:) or by rule [if from the uncontracted form حَيْزٌ] it should be حَيَائِزُ, with hemz, accord. to Sb; or حَيَاوِزُ, with و, accord. to Abu-l-Ḥasan. (TA.) حَيِّزُ الدَّارِ, (Ṣ, Mṣb, TA,) as also حَوْزُ الدَّارِ, (TA,) signifies *What is annexed to the house,* (Ṣ, TA,) or *appertains thereto,* (Mṣb,) *of the* مَرَافِق (Ṣ, Mṣb, TA) *and* مَنَافِع (TA) *and* نَوَاحٍ; (Mṣb;) [i. e., *of the conveniences thereof, such as the privy and the kitchen and the like, and other parts or apartments;*] such are termed collectively أَحْيَازُ الدَّارِ; (Mṣb;) and each part or apartment (نَاحِيَة), by itself, is termed حَيِّزٌ. (TA.) — [Hence the saying,] ‡ أَنَا فِي حَيِّزِهِ وَكَنَفِهِ [*I am in his quarter and protection*]. (A, TA.) — [And hence also the saying,] ‡ فِي حَيِّزِ التَّوَاتُرِ *In the manner, and place, of* [*that kind of transmission which is termed*] التواتر [which is "transmission by such a number of persons as cannot be supposed to have agreed to a falsehood:" as explained in the Mz, 3rd نوع]. (Mgh.) — And صَارَ فِي حَيِّزِهِ: see حَوْزَةٌ. — [And عَلَى حَيِّزِهِ *By himself* or *itself.*]

الإِثْمُ حَوَّازُ القُلُوبِ: see حَزَّازٌ, in art. حز.

أَوْ مُتَحَيِّزًا إِلَى فِئَةٍ, in the Ḳur [viii. 16], signifies *Or turning aside to a* different *company* of the Muslims: (Mgh, Mṣb:*) or the meaning is, *or separating themselves from others to betake themselves to* [*a* different *company* of] those engaged in fighting. (Aboo-Is-ḥáḳ, TA.) The original form of مُتَحَيِّزٌ is مُتَحَيْوِزٌ. (TA.)

قِطْعَةٌ مِنَ الأَرْضِ مُسْتَحِيزَةٌ [*A portion of the earth,* or *of land, comprehended within certain limits*]. (M and Ḳ in art. بلد.)

Ka 3. حوش See 68 ح و ش

حوش

1. حَاشَ الصَّيْدَ, (Ṣ, A, Ḳ,) aor. يَحُوشُ, (Ṣ,) inf. n. حَوْشٌ and حِيَاشٌ, (TA,) *He came around the chase,* or *game, to turn it towards the snare;* (Ṣ, A, Ḳ;) as also أَحَاشَهُ and أَحْوَشَهُ, (Ṣ, Ḳ,) inf. n. إِحَاشَةٌ and إِحْوَاشٌ. (TA.) — حُشْتُ عَلَيْهِ الصَّيْدَ *I aided him to hunt,* or *catch, the chase,* or *game;* as also أَحَشْتُهُ عليه, and أَحْوَشْتُهُ عليه, and أَحْوَشْتُهُ إِيَّاهُ, on the authority of Th: (TA:) and حَاشَ عَلَيْهِ الصَّيْدَ *He scared the chase,* or *game, towards him, and drove and collected it to him;* as also احاشهُ. (TA.) — حَاشَ الذِّئْبُ الغَنَمَ *The wolf drove along the sheep* or *goats.* (TA.) — حَاشَ الإِبِلَ *He collected together, and drove, the camels.* (Ṣ, Ḳ.) — حَاشَهُ, inf. n. حَوْشٌ, also signifies [simply] *He collected it; drew it together.* (TA.) [See also 2.] — هُوَ يَحُوشُ الطَّعَامَ, (A,) inf. n. حَوْشٌ, (Ḳ,) *He eats from the sides of the food so as to consume it:* (A, Ḳ:) from IF. (TA.) = [See also 7.]

2. حوّش, (TA,) inf. n. تَحْوِيشٌ, (Ḳ,) *He collected* several things: or *collected much.* (Ḳ,* TA.) [See also 1.]

3. حاوش البَرْقَ *He turned aside from the place of the rain of the lightning, whichever way it turned.* (Ibn-'Abbád, Ḳ.) — Hence, (TA,) حَاوَشَهُ, (A,) inf. n. مُحَاوَشَةٌ, (TA,) *He circumvented him:* or *he endeavoured to induce him to turn,* or *incline,* or *decline;* or *endeavoured to turn him by deceit,* or *guile:* syn. دَاوَرَهُ: (A,

TA:*) in war, and in litigation or contention [&c.]. (TA.) You say, ظَلِلْتُ أُحَاوِشُهُ وَأُحَاوِتُهُ حَتَّى فَعَلَ [*I continued during the day to circumvent him*, or *to endeavour to induce him to turn*, &c., *and to delude him*, or *act towards him with artifice, like a fish in the water, until he did* what I desired: see also what next follows]. (A.) — [And hence,] حَاوَشْتُهُ عَلَيْهِ *I excited, incited, urged*, or *instigated, him to do it*. (Ibn-'Abbád, A,* Ṣgh, K.) [It is indicated in the A that in the ex. immediately preceding this, أُحَاوِشُهُ may also be rendered agreeably with this explanation.]

4. احاش الصَّيْدَ, and أَحْوَشَهُ: see 1, in five places.

5. تحوّش القَوْمُ عَنِّى *The people*, or *company of men, removed, withdrew*, or *retired to a distance, from me*. (Ṣ, K.*) And تحوّش عَنِ القَوْمِ *He removed*, &c., *from the people*, or *company of men*. (TA.) — تحوّشت مِنْ زَوْجِهَا *She became forlorn of her husband*; syn. تَأَيَّمَتْ. (Ṣgh, K.) — تحوّش *He felt*, or *had a sense of*, or *was moved with, shame*, or *shyness*, or *bashfulness*. (AA, K.)

6: see 8.

7. انحاش عَنْهُ *He took fright, and fled from him*; or *was averse from him*; and *shrank from him*; (Ṣ,* K;) and *was frightened at him*; and *was moved by him*. (TA.) [In the TA it is here added, that this verb is quasi-pass. of الحَوْشُ in the sense of النِّفَارُ; but this seems to indicate that a copyist has written النفار by mistake for الإِنْفَارُ, which is a syn. of the inf. n. of 1 in a sense explained above: so that انحاش signifies *He became scared*, or the like.] Hr mentions this verb in art. حيش; but it belongs to the present art. (IAth.) You say, زَجَرَهُ فَمَا ٱنْحَاشَ لِزَجْرِهِ *He chid him* (meaning a wolf or other animal) *but he did not take fright and flee*, &c., *at his chiding*. (TA.) And مَا يَنْحَاشُ فُلَانٌ مِنْ شَىْءٍ, (Ṣ, A,*) and لِشَىْءٍ, and مِنْ فُلَانٍ, (TA,) *Such a one is not moved by, and does not care for*, or *regard, anything*, (Ṣ, A, TA,) and *such a one*. (TA.) — انحاشت الإِبِلُ *The camels became collected together*. (Ḥar p. 130.)

8. احتوش القَوْمُ الصَّيْدَ, (Ṣ, Mṣb, K,) and, more commonly, بِالصَّيْدِ, (Mṣb,) *The people*, or *company of men, encompassed*, or *surrounded, the chase*, or *game*: (Mṣb:) or *scared it, one*, or *one party, to another*: (Ṣ, K:) the و remaining here unchanged as it does in اِجْتَوَرُوا. (Ṣ.) And احتوشو فُلَانًا (A, TA) *They encompassed*, or *surrounded, such a one*: (A:) or *they made such a one to be in the midst of them*; (TA;) as also احتوشوا عَلَيْهِ, (Ṣ, K,) [and احتوشوا حَوَالَيْهِ, (M and O in art. حول,)] and تحاوشوهُ بَيْنَهُمْ, (K,) or تحاوشوهُ. (TA.) — Hence the phrase احتوش الدَّمُ الظُّهْرَ † [*The blood invaded from every quarter the state of pureness*]; as though the blood encompassed the pureness, and enclosed it on either side. (Mṣb.) [Alluding to the collecting of the blood about the uterus previously to menstruation.]

حَاشَ لِلّٰهِ *i. q.* تَنْزِيهًا لِلّٰهِ. One should not say حَاشَ لَكَ, but حَاشَاكَ, and حَاشَى لَكَ. (Ṣ, K.) [See these phrases explained in art. حشى.]

حَوْشٌ *A thing resembling* [*the kind of enclosure, made of trees* or *of wood*, &c., *for camels* or *sheep* or *goats, called*] *a* حَظِيرَة: a word of the dial. of El-'Iráḳ. (Ṣgh, K.) — Applied by the people of Egypt to The *court* (فِنَآء) *of a house*: (TA:) [and to *any court*, or *enclosure, surrounded by dwellings* or *the like*, or *by these and walls*, or *by walls alone*: pl. of pauc. أَحْوَاشٌ, and of mult. حِيشَانٌ.]

حُوشٌ: and الحُوشُ: see the next paragraph, in four places.

حُوشِىٌّ *Wild; untamed; undomesticated; uncivilized; unfamiliar*; syn. وَحْشِىٌّ. (Ṣ, Mṣb.) — Applied to a man, † *Wild; uncivilized; unfamiliar*; (A;) *unsociable; that does not mix with others*. (Ṣ, A.) — Applied to a camel, or other [animal], *Wild*: (K:) [or] the epithet thus applied is tropical; (A, TA;) and what are thus called, (K,) or الإِبِلُ الحُوشِيَّةُ [*the camels termed* حوشيّة], (Ṣ, A, Mṣb,) are so named from الحُوشُ, the appellation of *certain stallions of the camels of the jinn*, or *genii*, which covered some of the she-camels of Arabs, (IḲt, Ṣ, A, Mṣb, K,) as they assert, (Ṣ, K,) namely, of the she-camels of Mahrah, (K,) meaning the Benoo-Mahrah-Ibn-Ḥeydán, (TA,) and the offspring were *the camels called* النَّجَائِبُ المَهْرِيَّةُ, (Mṣb, TA,) which scarcely ever become tired; and the like of this is said by AHeyth: (TA:) it is also said that الحُوشُ, (Ṣ, K,) from which the epithet above mentioned, thus applied, is a rel. n., (TA,) is *the country of the jinn*, (Ṣ, K,) *beyond the sands of Yebreen, which no man inhabits*: (Ṣ:) or an appellation of *certain sons of the jinn*, whose country is called بِلَادُ الحُوشِ by Ru-beh: (TA:) or it is like الوَحْش: (Mṣb:) or إِبِلٌ حُوشِيَّةٌ means *camels of the jinn*: or *wild camels*; (TA;) as also حُوشٌ: (Ṣ:) or *camels not completely broken* or *trained, because of their unyielding spirit*. (TA.) — Hence, (A,) رَجُلٌ حُوشِىُّ الفُؤَادِ, (A,) or حُوشُ الفُؤَادِ, (Ṣ, K,) † *A man acute*, or *sharp, in intellect*. (Ṣ,* A, K,* TA.*) — You say also, كَلَامٌ حُوشِىٌّ † *Strange, uncouth, unusual, extraordinary*, or *unfamiliar, speech; such as is difficult to be understood*; (Mṣb, K, TA;) *i. q.* وَحْشِىٌّ; (Ṣ, A;) [opposed to فَصِيحٌ:] and in like manner, لَفْظَةٌ حُوشِيَّةٌ *a word*, or *phrase, that is strange, uncouth, unusual*, &c.; as also لَفْظَةٌ وَحْشِيَّةٌ, and غَرِيبَةٌ, and شَارِدَةٌ; all opposed to لَفْظَةٌ فَصِيحَةٌ. (Mz, 13th نوع.) — And لَيْلٌ حُوشِىٌّ † *A night that is dark and terrible*. (A, K.)

حُوشِيَّةٌ [*Wildness*; and *the like*; the *quality of that which is termed* حُوشِىّ:] † *unsociableness of disposition*; or the *quality of not mixing with others*; in a man. (Ṣ.)

مُحْتَوَشٌ *Encompassed*, or *surrounded*. (Mṣb.)

حوص

1. حَاصَهُ, (A, TA,) aor. يَحُوصُ, (A, K,) inf. n. حَوْصٌ (Ṣ, A, Mgh, K) and حِيَاصَةٌ, (A, TA,) *He sewed it*, or *sewed it up* or *together*; (Ṣ,* A, Mgh,* K, TA;) namely, a garment, or piece of cloth: (A, TA:) or *he sewed it with stitches far apart*: (IB, TA:) or *he sewed it without a patch*; and only said of a skin, or of skin, and of a camel's foot. (TA.) Hence the prov., إِنَّ دَوَآءَ الشَّقِّ أَنْ تَحُوصَهُ [*Verily the remedy for the rent is that thou sew it up*]. (A, K.) [And hence the saying,] لَأَحُوصَنَّ فِى حَوْصِهِمْ (Ṣ, A) † *I will assuredly mar what they have repaired*: (A:) or *I will assuredly make a hole in what they have sewed up, and I will assuredly mar what they have repaired*. (Ṣ, IB.) Or لَأَحُوصَنَّ فِى حَوْصِكَ † *I will assuredly circumvent thee*, (لَأَكِيدَنَّكَ [so in copies of the K, and in the TA, but in the CK, erroneously, لَأَكْبِدَنَّكَ,]) *and I will assuredly labour for thy destruction*. (AZ, K.) And it is said in a prov., طَعَنَ فِى حَوْصِ أَمْرٍ لَيْسَ مِنْهُ فِى شَىْءٍ, (K,) and حُوصَى أَمْرٍ, and حُوصِ أَمْرٍ, and حُوصِ, (Yoo, K,) † *He laboured at that which he could not do well, and tasked himself to do that with which he had no concern*. (ISh, K.) Or طَعَنْتَ فِى حَوْصِ أَمْرٍ لَسْتَ مِنْهُ فِى شَىْءٍ † *Thou hast spoken of a thing with which thou hast no concern*. (A.) You say also, قَبْلَ أَنْ أَدْخُلَ فِى حَوْصِ النَّاسِ أَطْمَعُ فِى ضَرْبِهِمْ † *Before I penetrate into the case of the people, and test them, I am ambitious of smiting them*. (A.) And مَا طَعَنْتَ فِى حَوْصِهِ † *Thou hast not attained the object of thy desire* [*with respect to him* or *it*: or perhaps the right reading is حَوْصِكَ, in which case the addition which I have made should be omitted]. (IB, as quoted in the L and TA.) — حُصْتُ عَيْنَ البَازِى, (Ṣ,) or عَيْنَ الصَّقْرِ, (A,) aor. as above, and inf. n. of both the forms mentioned above, (Ṣ,) [*He seeled the falcon*, or *hawk; closed its eyes by running a thread through their lids*.] — حَاصَ سِقَآءَهُ *He closed a rent in his skin for water or milk by inserting into it two pieces of stick or wood*; not having a سِرَاد with which to sew it. (TA.) — حَوْصٌ also signifies The *making a coarctation* between two things; (Ṣ, K;) and so حِيَاصَةٌ. (K.) You say حَاصَ بَيْنَهُمَا [*He contracted the space between them*; meaning two things]. (TK.) — حَوِصَتْ عَيْنُهُ, (A, Mṣb,) aor. تَحْوَصُ, inf. n. حَوَصٌ, (Mṣb,) *His eye was*, or *became, narrow*, or *contracted, in its outer angle*. (A, Mṣb.) [But see حَوَصٌ below.] And حَوِصَ, (Ṣ, K,) aor. حَوَصٌ, (TA,) said of a man, (Ṣ,) *He had, in his eye*, or *eyes, what is termed* حَوَصٌ [as explained below]. (Ṣ, K.) [See also خَوِصَتْ عَيْنُهُ.]

3. هُوَ يُحَاوِصُ فُلَانًا *He looks at such a one*

from the outer angle of his eye, concealing [*his doing*] *that.* (Ṣ.) [See also 6: and see خَاوَصَ.]

6. تحاوص إِلَى الشَّمْسِ *i. q.* اِسْتَوْضَحَهَا [app. *He blinked at the sun*; or *looked at it contracting his eyelids*]. (A in art. وضح.) [See also 3: and see تَخَاوَصَ.]

8. احتاصت *Her* (a camel's) *vulva was, or became, impervious to the virga, or nervus, of the stallion:* you should not say حَاصَتْ. (TA.) And احتاصت رَحِمُهَا دُونَ الفَحْلِ *Her* (a camel's) *vulva was rendered impervious to the virga, or nervus, of the stallion, by her having a ring tied over it,* i. e., over her vulva. (L, K,* TA.*) — احتاص † *He was prudent, and guarded himself.* (Ṣgh, K.)

حُوصٌ *syn. with* حَوْصٌ: see 1.

حَوَصٌ *Narrowness, or contraction, of the outer angle of the eye,* (Ṣ, Mṣb, and so in some copies of the K,) or *eyes,* (as in some copies of the K and in the TA,) *as though they were sewed up;* (TA;) or *one of them:* (K:) or *narrowness, or contraction, of one of the eyes,* (Lth, Ṣ, Mgh, TA,) *exclusively of the other:* (Lth, Mgh, TA:) or, as Az says, accord. to all of them, *narrowness, or contraction, in both of the eyes:* (Mgh, TA:) or *in the slit of the eye.* (TA.) — See also أَحْوَصُ.

حُوصَى *syn. with* حُوصٌ *and* حَوْصٌ: see 1.

حَوَّاصٌ *A wooden implement with which one sews.* (Fr, Ṣgh, K.)

حِيَاصَةٌ, originally حِوَاصَةٌ, (K, &c.,) *A strip,* or *thong, of leather, in the girth:* or *a long strip,* or *thong, of leather:* (TA:) or *a strip,* or *thong, of leather, with which the girth of a horse's saddle is tied:* (K:) or the *girth of a beast.* (T, TA.) This is the primary signification: and sometimes it is used to signify — *Anything with which a man binds his waist:* [particularly, in modern usage, *a kind of girdle, zone,* or *waist-belt, which is fastened round the waist with a buckle or clasp; worn by men and by women; and when worn by wealthy women, generally adorned with jewels &c., and having two plates of silver or gold, also generally jewelled, which clasp together:* in earlier post-classical times, it is described as being *of silver,* and *of gold:* (see Dozy's "Dict. des Noms des Vêtements chez les Arabes," pp. 145-7:) pl. حَوَائِصُ:] of the dial. of Syria. (TA.) — [See also another application of this word voce حُرْدِيٌّ.]

حَائِصٌ, applied to a she-camel, *Whose vulva is impervious to the virga, or nervus, of the stallion;* (Ṣ, TA;) *like* رَتْقَاءُ *applied to a woman;* (Fr, Ṣ, K;) as also حَائِصَةٌ and مُحْتَاصَةٌ: (TA:) and حَوْصَاءُ, applied to the same, † *having a narrow, or contracted, vulva:* (IAar, TA:) and مُحْتَاصَةٌ, applied to the same, also signifies *having her vulva rendered impervious to the virga, or nervus, of the stallion, by its having a ring tied over it.* (L, K,* TA.*)

أَحْوَصُ A man *having in his eye, or eyes, what is termed* حَوَصٌ [as explained above]: (Ṣ, A, Mgh, Mṣb, K:) or *having a narrowness, or contraction, in his eyes:* (Az, TA:) fem. حَوْصَآءُ: (Ṣ, Mṣb:) pl., when it is used as an epithet, حُوصٌ; but when it is used as a [proper] name, أَحَاوِصُ: (Mṣb:) and حَوَصٌ, for ذَوُو حَوَصٍ, is used as syn. with حُوصٌ, meaning *having small eyes.* (IAar.) The fem. is also applied to the eye itself, (A, TA,) signifying, *Narrow in its slit, whether it be sunken or prominent.* (TA.) — For another application of the fem., see حَائِصٌ. — بِئْرٌ حَوْصَآءُ ‡ *A narrow well.* (A, TA.*)

مُحْتَاصَةٌ: see حَائِصٌ, in two places.

حوض

1. حَاضَ المَآءَ, (A, K,) aor. يَحُوضُ, inf. n. حَوْضٌ, (TA,) *He collected the water:* (A, K:) and, as also حَوَّضَهُ, inf. n. تَحْوِيضٌ, *he guarded it,* or *took care of it:* (TA:) and the latter, *he made for it a* حَوْض [q. v.], or *place in which to collect.* (TA.) — Also حَاضَ, (Ṣ, TA,) or حَاضَ حَوْضًا, (A, K, [unless by this be meant that حَوْضٌ is the inf. n.,]) aor. as above, (Ṣ, TA,) and so the inf. n., (Ṣ,) *He made a* حَوْض; (Ṣ, A, K;) as also حوّض, inf. n. as above; (TA;) and احتاض, inf. n. اِحْتِيَاضٌ. (Th, TA.) You say, حوّض لِإِبِلِه [*He made a* حَوْض *for his camels*]: and also تحوّضوا حِيَاضًا [*They made* حياض, pl. of حَوْضٌ]. (A.)

2: see 1, in four places. — أَنَا أُحَوِّضُ حَوْلَ ذٰلِكَ الأَمْرِ ‡ *I have within my compass,* or *power, and care, that thing,* or *affair;* expl. by أَدُورُ حَوْلَهُ: (Ṣ, A, O, L, K:*) like أُحَوِّطُ: mentioned by Yaaḳoob: from مُحَوَّضٌ, explained below: (Ṣ:) in the K, [هٰذَا is put in the place of ذلك, and] لَكَ is erroneously put for حول. (TA.) You say also, فُلَانٌ يُحَوِّضُ حَوْلَ فُلَانَةَ ‡ *Such a man has within his power and care such a female,* (يَدُورُ حَوْلَهَا,) *and toys, dallies, wantons,* or *holds amorous converse, with her.* (A, TA.)

5: see 1.

8: see 1.

10. اِسْتَحْوَضَ *It* (water) *collected,* or *became collected:* (Ṣ:) or *made for itself a* حَوْض. (O, L, K.)

حَوْضٌ [*A watering-trough* or *tank, for beasts &c., generally constructed of stones cemented and plastered with mud, and made by the mouth of a well;* and *any similar receptacle for water;*] *a place in which water collects,* or *is collected:* (Mṣb,* TA:) accord. to some, from حَاضَتِ المَرْأَةُ; (K, TA;) [see art. حيض;] because the water flows to it; for, says Az, the Arabs put و in the place of ى, and ى in that of و: (TA:) accord. to others, from حَاضَ المَآءَ, explained above: (K, TA:) and مُحَوَّضٌ signifies the same: (TA:) pl. [of pauc.] of the former, أَحْوَاضٌ and [of mult.] حِيَاضٌ, (Ṣ, Mṣb, K,) originally حِوَاضٌ, (Mṣb,) and حِيضَانٌ. (TA; and in a copy of the Ṣ in the place of حِيَاضٌ, which is the form given in other copies.) — حَوْضُ الرَّسُولِ [*The pool of the Apostle,* meaning Mohammad;] *that of which the Apostle's people will be given to drink on the day of resurrection:* [or] *i. q.* الكَوْثَرُ, q. v. (TA.) AZ mentions the saying سَقَاكَ اللّٰهُ بِحَوْضِ الرَّسُولِ (A,* TA) and مِنْ حَوْضِهِ (TA) [*May God give thee to drink from the pool of the Apostle*]. — حَوْضُ الحِمَارِ is an expression of revilement, signifying مَهْزُومُ الصَّدْرِ ‡ [lit. *Depressed in the breast,* or *bosom;* app. meaning *narrow-minded;* or *illiberal;* or *niggardly*]. (Ṣgh, K.) — حَوْضُ المَوْتِ ‡ *i. q.* مُجْتَمَعُهُ [app. meaning *The place where death is met; where the draught thereof is drunk*]: so termed by way of simile: pl. as above. (TA.) — انْصَبَّ عَلَيْهِمْ حَوْضُ الغَمَامِ and حِيَاضُهُ ‡ [*The reservoir of the clouds,* and *the reservoirs thereof, poured forth upon them*]. (A, TA.) — مَلَأَ حَوْضَ أُذُنِهِ بِكَثْرَةِ كَلَامِهِ ‡ *He filled the concha* (صَدَفَة) *of his ear with the abundance of his speech.* (A, TA.)

مُحَوَّضٌ *A thing like a* حَوْض, *made to a palm-tree, that it may imbibe therefrom;* (Ṣ, K;) *a thing that is made around a tree, in the form of the* شَرِيَة, q. v. (M, TA.) See also حَوْضٌ.

حوط

1. حَاطَ بِهِ, aor. يَحُوطُ: see 4, in three places. — حَاطَهُ, (Ṣ, Mṣb, K,) aor. as above, (Ṣ, Mṣb,) inf. n. حَوْطٌ (Ṣ, Mṣb, K) and حِيطَةٌ and حِيَاطَةٌ, (Ṣ, K, TA, [the second and third, in the CK, erroneously, with fet-ḥ to the ح, the former of them being expressly said in the Ṣ and TA, and the latter also in the TA, to be with kesr, and both being shown in the Ṣ to be originally with و, i. e. حَوْطَةٌ and حِوَاطَةٌ,]) and حِيَاطٌ is used in poetry for the last of these; (TA;) and حوّطه, (K,) inf. n. تَحْوِيطٌ; (TA;) and تحوّطه; (K, TA; [omitted in the CK;]) *He guarded, kept, kept safely, protected,* or *took care of, him,* or *it;* (Ṣ, Mṣb, K, TA;) *he defended him,* or *it;* (TA;) *he paid frequent attention to him,* or *it;* (K, TA;) *he minded,* or *was regardful of, the things that were for his,* or *its, good.* (TA.) You say, لَا زِلْتَ فِى حِيَاطَةِ اللّٰهِ *Mayest thou not cease to be in the protection of God.* (TA.) And مَعَ فُلَانٍ حِيطَةٌ لَكَ *There is with such a one compassion and affection for thee:* you should not say عَلَيْكَ. (Ṣ.) And أَحُوطُ عِرْضِى [*I guard,* or *defend,* or *take care of, my honour,* or *reputation*]. (TA.) And هُوَ يَتَحَوَّطُ أَخَاهُ *He takes care of,* or *pays frequent attention to, his brother; and undertakes,* or *superintends,* or *manages, his affairs.* (TA.) And حَاطَهُمْ قَصَآءَهُمْ and بِقَصَائِهِمْ *He fought in their defence.* (TA.) [But this is generally meant ironically.] When an affliction befalls thee, and thy brother does not guard thee, or defend thee, and does not aid thee, one says [to thee], حَاطَكَ القَضَآءُ [so in the TA, app. a mistranscription for القَصَآءُ or القَصَا, with which, however, it is nearly syn.,] which is used ironically; i. e. *He guarded thee,* or *defended thee, in*

a distant quarter; meaning, ‡*he did not guard thee,* or *defend thee;* for he who guards, or defends, his brother, draws near to him, and supports him, or aids him. (A, TA.) [See also 1 in art. حبو.] You say also, حَاطُونَا القَصَاءَ, (Ḳ,) or القَصَا, (TḲ,) [both are said to be correct in the TA in art. قصو, on the authority of Ibn-Wellád,] in some of the copies of the Ḳ with ف and ض, and in some with ف and ص, the latter unpointed, and so in [a copy of] the A, (TA,) ‡*They retired to a distance from us, they being around us, and we not being distant from them, had they desired to come to us.* (Ḳ, TA.) And حُطْنِى القَصَا ‡*Retire thou to a distance from me;* (Ibn-Wellád, and Ḳ in art. قصو;) as also القَصَاءَ. (Ibn-Wellád, and TA in that art.) And لَأَحُوطَنَّكَ القَصَا وَلَأَغْزُوَنَّكَ بِالعَصَا, in each case with the short ا, meaning *I will assuredly leave thee, and not go near thee; [and I will assuredly go against thee to fight thee with the staff.]* (Ks, TA in art. قصو.) حُطْ حُطْ means *Take thou care of the tie of kindred,* and *preserve it.* (IAạr, Ḳ.*) It also signifies *Deck thou the boys* (الصِّبْيَة [in the CḲ الصَّبِيَّة *the girl*]) *with the* حَوْط [*for preservation from the evil eye*]. (IAạr, Ḳ.) And حُوطُوا غِلْمَانَكُمْ *Deck ye your boy with the* حَوْط. (AA.) — حَاطَ الحِمَارُ عَانَتَهُ, (Ṣ,* Mṣb, Ḳ,) aor. as above, (Ṣ, Mṣb,) inf. n. حَوْط, (Mṣb,) *The* [wild] *he-ass collected,* or *drew together,* (Ṣ,* Mṣb, Ḳ,*) *and guarded,* or *took care of,* (TA,) *his* عَانَة [app. meaning his *herd of wild asses:* or the phrase may mean *the he-ass drew towards himself,* or *compressed, and guarded, his she-ass:* Freytag here renders عانة by "pubem;" and Golius, by "veretrum"]. (Ṣ, Mṣb, Ḳ.)

2. حوّط حَوْلَهُ, inf. n. تَحْوِيط, *He surrounded it by some such thing as earth, so as to make this to encompass it.* (Mṣb.) And حوّط كَرْمَهُ, inf. n. as above, *He built a* حَائِط [or *wall*] *around his vine.* (Ṣ.) — Hence, أَنَا أُحَوِّطُ حَوْلَ ذٰلِكَ الأَمْرِ ‡*I have within my compass,* or *power, and care, that thing,* or *affair;* [like أُحَوِّضُ, q. v.;] syn. أَدُورُ. (Ṣ, TA.) [Hence also, حوّط عَلَيْهِ, in the present day, is used to signify †*He monopolized it.* See also 4.] — حوّط حَائِطًا, (Ḳ,) inf. n. as above, (TA,) *He made a* حائط [meaning either a *walled garden* or a *wall;* app. a *wall of enclosure*]; (Ḳ, TA;) as also احاطهُ. (IDrd, TA.) — See also 1.

3. حاوط فُلَانًا ‡*He endeavoured to induce such a one to turn,* or *incline;* or *endeavoured to turn him by deceit,* or *guile;* (دَاوَرَهُ;) *in a matter that he desired of him, and which he refused him:* (Ḳ:) as though each of them were guarding, or taking care of, (يَحُوطُ,) the other. (Ḳ: and so in the A, in illustration of what next follows.) حَاوِطْهُ فَإِنَّهُ يَلِينُ لَكَ ‡*Endeavour thou to induce him to turn,* or *incline;* or *endeavour thou to turn him by deceit,* or *guile;* [*for he will relent to thee;*] syn. دَاوِرْهُ. (A, TA.)

4. احاط بِهِ and حَاطَ بِهِ signify the same [i. e. *It,* or *he, surrounded, encompassed, environed, enclosed,* or *hemmed in, it,* or *him*]. (TA.) You say, احاط القَوْمُ بِالبَلَدِ, inf. n. إِحَاطَةٌ; and حَاطُوا بِهِ; *The people surrounded, encompassed, environed, encircled,* or *beset, the sides of the town.* (Mṣb.) And احاطت الخَيْلُ بِفُلَانٍ, (Ṣ, TA,) and حَاطَتْ بِهِ, (TA,) and احتاطت بِهِ, (Ṣ,) *The horses,* or *horsemen, surrounded, encompassed, environed, encircled,* or *beset, such a one.* (Ṣ, TA.) [And احاطوا بِهِ مِنْ جَانِبَيْهِ, meaning *They surrounded him on all his sides;* lit. *on his two sides:* see جَنْب.] — It is said in the Ḳur [xvii. 62], إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ †*Verily thy Lord hath men in his grasp,* or *power:* (Bḍ, TA:) or †*hath destroyed them;* meaning Ḳureysh. (Bḍ.) You say also, أُحِيطَ بِفُلَانٍ, meaning †*Such a one was destroyed:* or †*his destruction drew near.* (TA.) And hence the saying in the Ḳur [xviii. 40], وَأُحِيطَ بِثَمَرِهِ †*And its fruit became smitten by that which destroyed and spoiled it:* (TA:) or †*his possessions became destroyed:* from أَحَاطَ بِهِ العَدُوُّ [*the enemy surrounded him*]. (Bḍ.) [Hence also, in the same, ii. 75,] وَأَحَاطَتْ بِهِ خَطِيئَتُهُ †*And over whom his sin hath gained the mastery, affecting all the circumstances of his case, so that he hath become as though he were entirely encompassed thereby:* (Bḍ:) or †*who hath died in the belief of a plurality of Gods.* (TA.) You also say, احاط بِهِ الأَمْرُ †*The thing beset him on every side, so that he had no place of escape from it.* (TA.) And احاط عَلَيْهِ †*He took it entirely to himself, debarring others from it:* [see also 2.] (TA in art. شرب.) — احاط بِهِ, (Ḳ,) or احاط بِهِ عِلْمًا, (Ṣ, Mṣb, TA,) and احاط بِهِ عِلْمُهُ, (Ṣ, TA,) ‡[*He comprehended it,* or *knew it altogether, in all its modes or circumstances;*] *he knew it extrinsically and intrinsically;* (Mṣb;) or *he attained the utmost particular thereof, and had a comprehensive and complete knowledge thereof:* or *he attained everything* [*relating to it*], *and the utmost knowledge thereof.* (Ḳ, accord. to different copies. [In the CḲ, أَحْصَى عِلْمُهُ is put, erroneously, for احصى عِلْمَهُ.]) It is said in the Ḳur [xxvii. 22], أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ ‡*I have known in all its circumstances,* or *modes, that which thou hast not so known.* (TA.) And you say also, عَلِمَهُ عِلْمَ إِحَاطَةٍ ‡*He knew it in all its circumstances,* or *modes; nothing of them escaping him.* (TA.) — See also 2.

5: see 1, in two places.

8. احتاط: see 4. — Also ‡*He took the course prescribed by prudence, precaution,* or *good judgment; he used precaution; he took the sure course;* (Ṣ,* Ḳ,* TA;) لِنَفْسِهِ *for himself;* (Ṣ, TA;) [and مِنَ الشَّىْءِ *against the thing:*] *he sought the most successful means, and took the surest method;* لِلشَّىْءِ *for* [*the accomplishment,* or *attainment, of*] *the thing.* (Mṣb.) The subst. [denoting the abstract signification of the inf. n., احتياط,] is حيطة, (Mṣb,) i. e. حَيْطَةٌ and حِيطَةٌ, (Ḳ, TA,) which latter is originally حِوْطَةٌ, (TA,) [and is also an inf. n. of 1,] and حَوْطَةٌ. (Ḳ, TA.) Some hold احتياط to belong to art. حيط. (Mṣb.) You say also استحاط فِى الأُمُورِ [meaning in like manner †*He took the course prescribed by prudence,* &c., *in affairs,* or *in the affairs:* as is shown below: see مُحْتَاطٌ]. (TA.)

10: see 8.

حَوْطٌ *A twisted string of two colours, black and red,* (IAạr, Ḳ,) *called* بَرِيم, (IAạr,) *upon which are beads and a crescent of silver, which a woman binds upon her waist,* [*and which is bound upon a boy,* (see 1,)] *in order that the evil eye may not smite her* [or *him*]: (IAạr, Ḳ:) and also the *crescent above mentioned;* as well as the string with it. (TA.) [See also تَحْوِيطَةٌ.]

حَوْطَةٌ: / حَيْطَةٌ: / حِيطَةٌ: } see 8.

حُوَاطٌ: see what next follows.

حُوَاطَةٌ *An enclosure* (حَظِيرَة) *made for wheat:* (Ṣ, Ḳ:) or it signifies *a thing which one soon quits,* or *relinquishes,* or *from which one soon abstains;* and so حُوَاظٌ, as occurring [accord. to one relation] in a verse cited voce عُرْسٌ. (L.)

حَيِّطٌ, [originally either حَوِيطٌ or حَيْوِطٌ,] like سَيِّدٌ, A man *who guards, protects,* or *defends,* (يَحُوطُ,) *his family and his brethren.* (TA.)

[حَوَّاطٌ *A monopolizer:* so in the present day.]

حُوَّاطُ أَمْرٍ ‡*The undertakers, superintendents,* or *managers, of an affair.* (Ḳ, TA.) [See a verse cited voce عُرْسٌ.]

حَائِطٌ *A wall.* (Mṣb,* Ḳ, TA:) or *a wall of enclosure:* (Mṣb,* TA:) or *one that surrounds a garden:* (Mgh:) [often applied to a *fence* of wood, or sticks, or of reeds, or canes:] so called because it surrounds what is within it; (TA;) but it is a subst., like سَقْف and رُكْن, though implying the meaning of surrounding: (IJ, TA:) or it is an act. part. n., from حَاطَ: (Mṣb:) pl. حِيطَانٌ, (Ṣ, Mṣb, Ḳ,) in which the و is changed into ى because of the kesreh before it, (Ṣ,) but by rule it should be حُوطَانٌ; (Sb, Ḳ;) and حِيَاطٌ. (IAạr, Ḳ.) — And hence, (Mgh,) *A garden,* (Mgh, Mṣb, Ḳ,) in general: or *a garden of palm-trees, surrounded by a wall:* (TA:) pl. حَوَائِطُ. (Mṣb, TA.)

أَفْعَلُ الأَحْوَطِ †*Do thou that which is most comprehensive in relation to the principles of the ordinances* [*applying to the case*], (مَا هُوَ أَجْمَعُ لِأُصُولِ الأَحْكَامِ,) *and furthest from the sophistications of interpretations not according to the obvious meanings.* (Mṣb.) And هٰذَا أَحْوَطُ †*This is more,* or *most, conducive to put* [*one*] *in a position of* احْتِيَاط [or *taking the course prescribed by prudence, precaution,* or *good judgment;* &c.: see 8]. (Mgh.) The word أَحْوَطُ is from the phrase حَاطَ الحِمَارُ عَانَتَهُ; not from الاِحْتِيَاطُ; because the أفعل of excess is not formed from a verb of five letters: (Mṣb:) or it is anomalous,

like أَحْصَرُ from الاِحْتِصَارُ. (Mgh.) [It may be rendered *More*, or *most, prudent:* or *more*, or *most, sure.*]

تَحُوطُ and التَّحُوطُ &c.: see what next follows.

تُحِيطُ and تَحُوطُ (ISk, TṢ, Ḳ) and تَحِيطُ and تَحِيطُ and يَحِيطُ (TṢ, Ḳ) and التَّحُوطُ and التَّحِيطُ (L, Ḳ) [and تَحَوَّطَ and تَحَوُّطٌ (mentioned, with the third and fourth, in Freytag's Arab. Prov., ii. 803, as on the authority of Fr,)] ‡ *The year of dearth, scarcity,* or *straitness, that destroys the beasts,* (Fr, Ḳ,* TA,) or *men:* (A, TA:) تَحُوطُ being from حَاطَ بِهِ in the sense of أَحَاطَ; or it is used as a term of good omen; accord. to the A. (TA.) You say, وَقَعُوا فِى تُحِيطَ, &c., [the last word being a noun imperfectly decl., ‡ *They fell into the affliction of a year of dearth,* &c.] (ISk, TA.)

تَحْوِيطَةٌ *A thing that is hung upon a boy to repel the evil eye:* of the dial. of El-Yemen. (TA.) [See also حَوْطٌ.]

مَحَاطٌ *A place behind the camels or other beasts and the people [to whom they belong], surrounding and protecting them:* (Ḳ:) some say that أَرْضٌ مَحَاطٌ signifies *land surrounded by a wall:* if not so surrounded, it is termed ضَاحِيَةٌ. (TA.)

فُلَانٌ مُحَاطٌ بِهِ †*Such a one is slain; is destroyed.* (TA.)

مُحِيطٌ [act. part. n. of 4; *Surrounding, encompassing,* or *enclosing:* &c.] — It is said in the Ḳur [lxxxv. 20], وَٱللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ †*And God, behind them, includeth them altogether within his power; not one shall escape Him.* (TA.) And again, [xi. 85,] عَذَابَ يَوْمٍ مُحِيطٍ †*The punishment of a day which shall beset on every side so that there shall be no place of escape from it:* (TA:) or *of a destructive day;* meaning the day of resurrection: or *the punishment [of a day] of extermination:* the epithet, which is that of the punishment, being applied to the day because it includes it. (Bḍ.) And again, [ii. 18,] وَٱللَّهُ مُحِيطٌ بِالْكَافِرِينَ, explained by Mujáhid as signifying †*And God will collect together the unbelievers* on the day of resurrection. (TA.)

كَرْمٌ مُحَوَّطٌ *A vine having a wall built around it.* (Ṣ.)

هُوَ مُحْتَاطٌ فِى أَمْرِهِ and فِيهِ مُسْتَحِيطٌ [*He is taking the course prescribed by prudence, precaution,* or *good judgment;* or *using precaution;* or *taking the sure course;* or *seeking the most successful means, and taking the surest method; in his affair:* see 8]. (TA.)

مُسْتَحِيطٌ: see what next precedes.

يَحِيطُ: see تُحِيطُ.

حوف

1. حَافَهُ, [aor. يَحُوفُ,] inf. n. حَوْفٌ, *He,* or *it, was in,* or *on, the* حَافَة [or *side*] *of it;* i. e., of a thing. (TA.) — *He visited him.* (TA.) — See also 2.

2. حوّفهُ; (Ḳ,) inf. n. تَحْوِيفٌ, (TA,) *He put him,* or *it, on the* حَافَة, (Ḳ, TA,) i. e., the *side.* (TA.) — *It* (the [rain called] وَسْمِىّ) *surrounded it;* namely, a place; (Ḳ;) as though it took its حَافَات [or sides]. (TA.) — سُلِّطَ عَلَيْهِمْ طَاعُونٌ يُحَوِّفُ الْقُلُوبَ, occurring in a trad., means [*A pestilence was made to overcome them*] *turning the hearts* [of those witnessing its effects] *from confidence, and inclining them to removal and flight therefrom;* (Ḳ,* TA;) from حَافَةٌ signifying the "side" of a place: (TA:) but some relate it otherwise, saying يَحُوفُ, like يَقُولُ: (Ḳ:) and some say يُحَرِّفُ; and thus A'Obeyd affirms it to be. (TA. [See 2 in art. حرف.])

5. تحوّفهُ *He took its* حَافَة [or *side*]: and *he took from its* حافة: as also تخوّفه: (TA:) or *he took by little and little from it,* namely, a thing, (Ṣ, Ḳ,) or *from its* حافات [or *sides*]; (Ṣ in art. حيف;) as also [تخوّفهُ and] تحيّفهُ. (Ṣ and Ḳ* in that art.) Abd-Allah Ibn-'Ajlán En-Nahdee says, (TA,) or some other poet, (L in art. خوف,)

* تَحَوَّفَ الرَّحْلُ مِنْهَا تَامِكًا قَرِدًا *

* كَمَا تَحَوَّفَ عُودَ النَّبْعَةِ السَّفَنُ *

[*Her saddle abraded from a long and high, compact hump; like as the piece of skin used for smoothing arrows has abraded from the rod of the* tree called نبعة]. (TA.) [See also 5 in art. خوف, where another reading of this verse is given.]

حَافٌ: see حَافَةٌ. — *A certain vein, of a green colour,* or *of a dark,* or *an ashy, dust-colour,* (أَخْضَرُ,) *beneath the tongue:* (O, Mṣb:) there are two veins of this description, called the حَافَانِ: (Ḳ:) accord. to some, the ف is with teshdeed. (TA.)

حَوْفٌ: see حَافَةٌ, first and last significations. — Also *A skin that is slit [in several places, into a number of thongs* or *strips,] of a form like that of the* إِزَار [or *waist-wrapper*], *worn [round the hips] by one who is in menstruis,* and *by boys;* (Ṣ, Ḳ;) i. e. *a* رَهْط: (Ṣ:) pl. أَحْوَافٌ: (TA:) accord. to IAạr, *a skin that is slit into thongs* or *strips:* or, as he says on one occasion, a وَتْر, i. e., (TA,) *a* نُقْبَة *of skin* or *leather, slit into strips of the width of four fingers each,* (IAạr, Ḳ, TA,) or *a span,* (IAạr, TA,) *worn by a young girl before she has attained to puberty,* (IAạr, Ḳ, TA,) and *worn by her in menstruis;* of the dial. of El-Hijáz; in the dial. of Nejd called رَهْط: (IAạr, TA:) or *red skin* or *leather, cut in the form of thongs* or *strips, upon which are put [ornaments of the kind termed]* شَذْر; *worn by a girl over her garments:* (Ḳ:) [see also حَوْفٌ:] accord. to IAth, *i. q.* بَقِيرَةٌ; i. e. *a garment without sleeves.* (TA.) — *A thing,* (Ḳ,) i. e. *a kind of vehicle in which a woman rides upon a camel,* (TA,) *resembling, but not the same as, the* هَوْدَج: (Ḳ:) of the dial. of the people of El-Ḥowf [in 'Omán], and of the people of Esh-Shiḥr. (TA.)

حَافَةٌ *A side* of anything; originally حَوَفَةٌ; (Mṣb;) and so حَوْفٌ: (TA:) حَافَتَانِ signifying the *two sides* of a valley (Ṣ, Mṣb, Ḳ) &c.; (Ḳ;) i. e., of any other thing: (TA:) pl. حَافَاتٌ (Mṣb, Ḳ) and حِيفٌ, which is irregular, and حِيَفٌ, which is regular, and حَوَائِفُ, which is extr., like حَوَائِجُ, and changed by transposition to حَوَافٍ, (TA in art. حيف,) and [coll. gen. n.] حَافٌ. (Ḥam p. 159.) It is said in a trad., عَلَيْكُنَّ بِحَافَاتِ الطَّرِيقِ [*Keep ye* (O women) *to the sides of the road*]. (TA.) — Also, of the دَوَائِس [or bulls or cows that tread wheat or other grain] (Ḳ, TA) in the كُدْس [or wheat &c. collected together in the place where it is trodden out], (TA,) *Such as is,* or *are, at the extremity, exceeding the others in going round.* (Ḳ, TA.) = *Want:* (Ḳ:) and *hardness,* or *difficulty, of life;* (Ḳ, TA;) as also حَوْفٌ. (TA.)

مُحَوَّفٌ *Bordered with herbage.* (TA in art. عهد.)

حوق

1. حَاقَ, aor. يَحُوقُ, (Ṣ,) inf. n. حَوْقٌ, (Ṣ, Ḳ,) *He swept* a house, or chamber. (Ṣ.) — *He rubbed and smoothened* (Ḳ, TA) a thing. (TA.) — *He sharpened* a spear-head. (Ḥam p. 177.) = حاق بِهِ, (TḲ,) [aor. as above,] inf. n. حَوْقٌ, (Ḳ,) [like حاق به, aor. يَحِيقُ, inf. n. حَيْقٌ,] *It surrounded, encompassed, encircled,* or *beset, him,* or *it.* (Ḳ, TḲ.)

حَوْقٌ: see حُوقٌ, in two places. — Also *i. q.* حَوْقَلَةٌ [app. as meaning *A soft,* or *weak, penis, such as that of an old man*]. (TA.)

حُوقٌ The [*corona* or] *surrounding edges of the glans of the penis;* (Ṣ, Ḳ;) as also حَوْقٌ, (Ibn-'Abbád, Ḳ,) which is a rare dial. var., (TA,) and حَوَقٌ: (Ibn-'Abbád, TA:) or حَوَقٌ, (Ḳ, TA,) with fet-ḥ, (TA,) [in the CḲ حُوق,] signifies *a roundness in the penis.* (Th, Ḳ.)

حُوَقٌ: see what next precedes.

حُوَاقَةٌ *Sweepings.* (Ṣ, Ḳ.) — And *i. q.* قُمَاشٌ [(written in the TA with س, which is evidently a mistake, a result of an oversight,) What is *bad* of anything; or *what is collected hence and thence;* or *small particles,* or *fragments,* of anything; or *small rubbish,* or *broken particles of things, on the surface of the ground*]. (Ks, TA.)

أَحْوَقُ A penis (TA) *having a large glans;* as also مُحَوَّقٌ. (Ḳ, TA.) And فَيْشَلَةٌ حَوْقَاءُ (Ḳ) and كَمَرَةٌ حَوْقَاءُ (TA) *A large* (Ḳ, TA) *and prominent* (TA) *glans of a penis.* (Ḳ, TA.)

مَحُوقٌ [*Swept.* — And hence, †*Shaven.*] It is said in a trad., يَسْجُدُونَ مَحُوقَةً رُؤُوسُهُمْ †*They prostrate themselves having the middle of their heads shaven:* the removal of the hair from that part being likened to sweeping. (TA.) [Hence also] أَرْضٌ مَحُوقَةٌ †*Land having little,* (Ḳ,) or *very little,* (TA,) *herbage; by reason of paucity of rain;* (Ḳ, TA;) as though it were swept. (TA.) — *Rubbed and smoothened;* as also مَحِيقٌ (Ḳ, TA) and مَحْيُوقٌ. (TA.)

مَحِيقٌ: see مَحُوقٌ.

مِحْيَقَةٌ *A broom; a thing with which one sweeps.* (Ṣ, Ḳ.)

مُحَوَّقٌ: see أَحْوَقُ.

مَحْوُقٌ: see مَحُوقٌ.

حوقل

حَوْقَلَ, &c.: see art. حقل.

حوك

1. حَاكَ الثَّوْبَ, aor. يَحُوكُ, inf. n. حَوْكٌ (Ṣ, Mṣb, Ḳ) and حِيَاكٌ (Ḳ) and حِيَاكَةٌ, (Ṣ, Ḳ,) [which last see also below,] *He wove the piece of cloth.* (Ṣ, Ḳ.) [See also art. حيك.] — Hence, حاك الشِّعْرَ, aor. as above, inf. n. حَوْكٌ, ‡ *He wove poetry.* (Mbr, TA.) — And المَطَرُ يَحُوكُ الأَرْضَ, inf. n. حَوْكٌ, ‡ [*The rain frets the surface of the ground; makes rippling lines upon it.*] (TA.) — حاك الشَّيْءُ فِى صَدْرِى, (Ḳ,) inf. n. حَوْكٌ, or, accord. to Az, the aor. of the verb in this case is يَحِيكُ, (TA,) [and the inf. n. is حَيْكٌ, (see art. حيك,)] † *The thing became fixed in my mind.* (Ḳ.) [See also حَكَّ.]

5. تحوّك بِالثَّوْبِ, (Az in art. حبك,) and احتاك بِهِ, (Aṣ, ISk, Ḳ in art. حيك,) *i. q.* احْتَبَى بِهِ, (Aṣ, ISk, Ḳ in art. حيك, and TA,) i. e. *He drew his legs against his belly with the garment, or piece of cloth, confining them therewith, together with his back, and binding it, or making it tight, upon them, so as to preserve him from falling, [when he sat,] like a wall.* (IAth, TA in art. حبو.) [See 1 in art. حبك.]

8: see 5.

حَوْكٌ inf. n. of 1 [q. v.]. (Ṣ, Mṣb, Ḳ.) — [Hence,] ذَا عَلَى حَوْكِ ذَا † *This is like this in age, and in aspect, appearance, or person.* (A, TA.) And نَاسٌ لَيْسَ عَلَيْهِمْ حَوْكَةُ قُرَيْشٍ † *Men who do not resemble Ḳureysh.* (A, TA.)

حَوَكٌ as used in the saying هٰؤُلَآءِ حَوَكُ سَوْءٍ, meaning † *These are children that are lean, or emaciated, or slender in the bones, and small in the body,* has no sing. form. (O, TA.)

حَوْكَةٌ: see حَوْكٌ.

حِيَاكَةٌ The *art of weaving.* (Lth, Mṣb.*) [See also 1, of which it is said in the Ṣ and Ḳ to be an inf. n.]

حَائِكٌ *A weaver:* [fem. with ة:] (Ṣ, Ḳ:) pl. masc. حَاكَةٌ and حَوَكَةٌ, (Ṣ, Mgh, Mṣb, Ḳ,) the former regular, (TA,) and the latter anomalous, (Ṣ, TA,) like خَوَنَةٌ [pl. of خَائِنٌ]; (Ṣ in art. خون;) and pl. fem. حَوَائِكُ. (Ṣ, Ḳ.)

مَحَاكَةٌ *A place of weaving.* (Ṣ, Ḳ.)

تَرَكْتُهُمْ فِى مَحْوَكَةٍ ‡ *I left them* [engaged] *in fight.* (Ḳ, TA.)

حول

1. حَالَ, (Ṣ, Mgh, Mṣb, Ḳ, &c.,) aor. يَحُولُ, (Mṣb, Er-Rághib,) inf. n. حَوْلٌ and حُؤُولٌ (Ḳ, Er-Rághib) [and حَوَلَانٌ], *It* (a thing) *became altered, transmuted, or changed,* (Ṣ,* Mgh, Mṣb, Er-Rághib, TA,) *from its state, or condition,* (Ṣ, Mgh,) or *from its natural state or condition, and its constitution;* as also ٤ استحال; (Mṣb;) *i. q.* ٥ تحوّل; (Ḳ:) which [here] signifies [as above; or] *it became altered, transmuted, or changed,* whether *essentially or substantially, or in respect of predicament* [or *state or condition*], *or by saying;* (Er-Rághib, TA;) and ٤ احال signifies the same: (Ḳ:) or this last is said of a man, meaning تحوّل ٥ مِنْ شَىْءٍ إِلَى شَىْءٍ [*he shifted, or turned, from one thing to another*]: (TA:) and hence, (TA,) *he became a Muslim:* (IAạr, Ḳ, TA:) for in this case one says of a man, تحوّل ٥ عَمَّا كَانَ يَعْبُدُ إِلَى الإِسْلَامِ [*he turned from that which he was worshipping to El-Islám*]. (IAạr, TA.) — [Hence, also,] حال, inf. n. مَحَالٌ and حِيلَةٌ, *i. q.* احتال, q. v. (Ḥam p. 652.) — And حَالَ and استحال ٤ *It* (anything) *shifted,* or *removed,* or *went,* or *became shifted* or *transferred;* syn. تحوّل: or *it moved;* syn. تحرّك: so accord. to different copies of the Ḳ: or, accord. to the O, the former verb has both of these significations: (TA:) or it has the latter of these significations, said of a شَخْص [i. e. a man, or person, or the figure of a thing seen from a distance]: (Ṣ:) or both verbs signify *it* (anything) *became altered,* or *changed,* (M, Ḳ,) *from straightness,* or *evenness,* (Ḳ,) *to crookedness,* or *unevenness.* (M, Ḳ.) You say, حَالَتِ القَوْسُ *The bow became crooked* (Ḳ, TA) *in the portion between the part grasped by the hand and the curved extremity;* or *in the curved extremity:* (TA:) or *reverted from the state into which it was brought by pressure* [*with the* ثِقَاف], *and became crooked in the portion between the part grasped by the hand and the curved extremity;* as also ٤ استحالت: (Ṣ, O:) and in like manner, استحالتِ ٤ الأَرْضُ عَنِ الاِسْتِوَآءِ إِلَى العِوَجِ [*The ground became altered, or changed, from evenness to unevenness*]: (Ṣ:) or [simply] استحالت ٤ *it became uneven:* (Mṣb:) [and أَحَالَتِ ٤ الارض (Ḳ in art. صمت) app. signifies the same:] or استحال ٤ signifies *it* (a thing) *was disposed,* or *was about, to become altered,* or *changed.* (Er-Rághib, TA.) And حال لَوْنُهُ *Its colour altered,* or *changed, and became black.* (Ṣ.) And حال *It* (a thing) *shifted from its way,* or *manner,* or *direction.* (TA.) And حال وَتَرُ القَوْسِ *The string of the bow shifted from its place* on the occasion of shooting: and حَالَتِ القَوْسُ وَتَرَهَا [*the bow shifted from its string*.] (TA.) And حال مِنْ مَكَانِهِ, inf. n. حَوَلٌ, (O, TA,) or this is a simple subst., (Ṣ, M, Ḳ,) *He,* or *it, shifted,* or *removed, from his,* or *its, place.* (O, TA. [See حَوَلٌ, below.]) And حال إِلَى مَكَانٍ آخَرَ *i. q.* تحوّل ٥ [i. e. *He,* or *it, shifted,* or *removed,* or *became shifted* or *transferred, to another place*]. (Ṣ.) And حال عَنِ العَهْدِ, inf. n. حُؤُولٌ, *i. q.* انقلب [i. e. *He withdrew,* or *receded, from the covenant, compact, agreement,* or *engagement*]. (Ṣ.) — حال فِى مَتْنِ فَرَسِهِ, inf. n. حُؤُولٌ, *He leaped, and rode, upon the back of his horse;* as also ٤ احال: (Ṣ:) or حال فِى ظَهْرِ دَابَّتِهِ *he leaped, and seated himself firmly, upon the back of his beast;* as also ٤ احال: (Ḳ, TA:) and حال عَلَى الفَرَسِ, (TA,) inf. n. حَوْلَةٌ, (Ḳ,* TA,) *he seated himself firmly upon the horse.* (Ḳ,* TA.) — حال صَبُوحُهُمْ عَلَى غَبُوقِهِمْ, *Their morning-draught and their evening-draught became one,* is said of people suffering from drought, and scarcity of milk. (TA.) — حال, (Mgh, Mṣb, Ḳ,) aor. as above, inf. n. حَوْلٌ, (Mṣb,) said of a year (حَوْلٌ), (Mgh, Ḳ,) *It passed:* (Mṣb:) or *it revolved and passed:* (Mgh:) or *it became complete.* (Ḳ.) You say, حال عَلَيْهِ الحَوْلُ, (Ṣ, Ḳ,) inf. n. حَوْلٌ and حُؤُولٌ, (Ḳ,) *The year passed over him,* or *it;* [or *he,* or *it, became a year old;*] (Ṣ, Ḳ;) as also ٤ احال. (Ṣ.) And حال, alone, (Mṣb, TA,) and ٤ احال and ٤ أَحْوَلَ, (Mṣb,) *The year passed over it.* (Mṣb, TA.) And ٤ احال (Ṣ, Ḳ) and ٤ أَحْوَلَ (Ṣ, TA) and ٤ احتال (Ḳ) *A year passed over it;* [or *it became a year old;*] (Ṣ, Ḳ, TA;) said of wheat, or food, and of other things: (Ṣ, TA:) and so حالت and ٤ احالت and ٤ أَحْوَلَتْ said of a دار [or house]: (Ṣ:) or حَالَتِ الدَّارُ and ٤ احالت and ٤ أَحْوَلَتْ and حِيلَ بِالدَّارِ *years passed over the house:* (Ḳ:) or *the house became altered,* or *changed, and years passed over it:* and in like manner one says, أَعَامَتْ and أَشْهَرَتْ. (TA.) And حال said of a boy, *A year passed over him;* [or *he became a year old;*] (Ṣ;) as also ٤ احول. (Ḳ.) And حال بِالمَكَانِ (Ks, Ṣ, Mṣb, Ḳ) and ٤ أَحْوَلَ (Ks, Ṣ, Ḳ) *He remained, stayed, abode,* or *dwelt, a year in the place:* (Ks, Ṣ, Mṣb, Ḳ:) or, as some say, *a long time.* (TA.) — حَالَتْ, inf. n. حَيَالٌ (Ṣ, Mṣb, Ḳ) and حَيَالَةٌ and حُؤُولٌ (Ḳ) and حُولٌ; (Ṣ;) and ٤ احالت, and ٤ حوّلت; (Ḳ;) said of a she-camel, (Ṣ, Ḳ,) &c., (Ḳ,) *She did not conceive,* or *become pregnant, during a year,* or *two years,* or *some years:* (Ḳ:) or *she, having been covered by the stallion, did not become pregnant:* (Ṣ, Ḳ:) or, said of a woman, and of a she-camel, *she did not become pregnant.* (Mṣb.) And حالت, (Ṣ, Mgh, Mṣb, TA,) and ٤ احالت, (Mgh,) said of a palm-tree (نَخْلَةٌ), *It bore one year, and not another year:* (Mgh, TA:) or *did not bear,* (Ṣ, Mṣb,) *having been fecundated.* (Ṣ.) — حال الشَّىْءُ بَيْنِى وَبَيْنَكَ, (Ṣ, Er-Rághib,) or بَيْنَ الشَّيْئَيْنِ, (Mgh,* Ḳ,) inf. n. حَيْلُولَةٌ [originally حَيْوَلُولَةٌ,] (Mgh, Mṣb,) like كَيْنُونَةٌ [&c.], (Mgh,) and حُؤُولٌ (Mgh) and حَوْلٌ, (Er-Rághib, TA,) *The thing intervened as a separation, a partition, a fence, a barrier,* or *an obstacle,* or *obstruction,* (Ṣ, Ḳ, Er-Rághib, TA,) *between me and thee,* (Ṣ, Er-Rághib, TA,) or *between the two things.* (Ḳ.) You say, حال النَّهْرُ بَيْنَنَا *The river intervened as a separation,* or *an obstacle, between us, preventing conjunction,* or *communication.* (Mṣb.) And حال الشَّىْءُ دُونَ الشَّىْءِ [*The thing intervened as an obstacle in the way to the thing*]. (Ṣ voce اِعْتَرَضَ.) It is said in the Ḳur [viii. 24], وَاعْلَمُوا أَنَّ اللّٰهَ يَحُولُ بَيْنَ المَرْءِ وَقَلْبِهِ [*And know ye that God interveneth,* or *interposeth, between the man and his heart,* or *secret thoughts,* or *desire*]: indicating that He turns him from his desire: (Er-Rághib, TA:) or that He possesses his heart, and

turns it as He wills: (O, TA:) or that a man cannot believe nor disbelieve unless it be God's will: (Jel:) or, as some say, that God destroys a man; or reduces him to the vilest condition of life, in order that he may not know, after knowing, anything. (Er-Rághib, TA. [See other remote interpretations in the Ksh, and the Expos. of Bd.]) And in the same [xxxiv. 53], وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ [*And an obstacle shall be made to intervene between them and that which they shall eagerly desire*]. (TA.) — And حال الشَّيْءُ *The thing poured out*, or *forth*. (TA.) [See also 4.] = حَوِلَتْ عَيْنُهُ, (Ṣ, Ḳ,) and حَالَتْ, inf. n. تَحَالُ, (Ḳ,) the latter, of the dial. of Temeem, accord. to Lth, (TA,) [but see what follows,] inf. n. حَوَلٌ; (Ṣ, M, Mgh, Ḳ;) and ↑احْوَلَّتْ, (Ṣ, Ḳ,) inf. n. اِحْوِلَالٌ; (Ḳ;) *His eye* [*squinted*; i. e.] *had the white apparent at the outer angle, and the black next the inner angle*: (M, Ḳ:) or *had the black turning towards the nose*: (Lth, M, Ḳ:) or *had one of the two blacks turned towards the nose, and the other towards the temple*: (Mgh:) or *had its black next the outer angle*: or *his eye was as though it looked towards the* حِجَاج [or *supra-orbital bone*]: or *had the black inclining towards the outer angle*: (M, Ḳ:) the first of which meanings is that commonly known: but some say that حَالَتْ signifies it was turned from its proper state: or it is anomalous: (TA:) the epithet applied to the man is أَحْوَلُ, (Ṣ, Mgh, Ḳ,) and حَوِلٌ: and that applied to the eye is [the fem. of the former of these, i. e.] حَوْلَآءُ: (Ḳ:) the pl. of which, and of the masc., is حُولٌ. (Ḥar p. 412.)

2. حوّلهُ, inf. n. تَحْوِيلٌ, *He altered it, transmuted it*, or *changed it*, whether *essentially*, or *substantially*, or *in respect of predicament* [or *state* or *condition*], or *by saying*; (Er-Rághib, TA;) [as also ↑احالهُ.] — [Hence, *He turned it over*, or *about, in his mind, considering what might be its results, and so managed it*; namely, an affair; like قَلَّبَهُ.] You say, رَجُلٌ بَصِيرٌ بِتَحْوِيلِ الأُمُورِ [*A man who is knowing, skilful*, or *intelligent, in turning affairs over*, or *about, in his mind*, &c.]. (Ṣ, TA.) And احال ↑رَأْيَهُ فِى الأَمْرِ *He altered*, or *changed, his opinion respecting the thing*, or *affair*. (MA.) — *He shifted it, removed it*, or *transferred it, from one place to another*: (Ṣ,* Mgh, O, Mṣb, TA:) or حوّلهُ إِلَيْهِ *he shifted it, removed it*, or *transferred it, to it*, or *him*: (Ḳ:) and ↑احالهُ signifies the same. (Mṣb.) [Hence,] حوّل الرِّدَآءَ, (Mṣb,) inf. n. as above, (Mgh,) *He put the right side of the* [*garment called*] رداء *on the left*: (Mgh:) or *he shifted each extremity of the* رداء *to the place of the other*. (Mṣb.) — *He transferred*, or *transcribed, what was in it*, namely, a book, or writing, *to another, without doing away with the original form*. (TA.) — *He made it*, or *pronounced it to be*, مُحَال [i. e. *absurd, inconsistent, self-contradictory, unreal*, or *impossible*]. (Ḳ. [See also 4.]) — حوّل عَيْنَهُ: see 4. = See also 5, in two places. — حَوَّلَتْ said of a she-camel &c., *i. q.* حَالَتْ: (Ḳ:) see 1.

3. حاولهُ, (Ṣ, M, Ḳ,) inf. n. مُحَاوَلَةٌ (M, Ḳ, KL) and حِوَالٌ, (M, Ḳ, TA, [in the CḲ, erroneously, حِوَال,]) *He desired it*: (Ṣ, KL:) *he sought it*: (M, Ḳ, KL:) or *he sought it by an artful contrivance* or *device*; or *by artful*, or *skilful, management*; *by turning over*, or *revolving, thoughts, ideas, schemes*, or *contrivances, in his mind, so as to find a way of attaining his object*; syn. طَلَبَهُ بِحِيلَةٍ, (A,) or بِالْحِيلَةِ. (Ḥar p. 326.) Aboo-Ḥeiyeh En-Numeyree says,

* وَمَنْ يُحَاوِلْ شَيْئًا فِى فَمِ الأَسَدِ *

[*And who will seek to get a thing in the mouth of the lion?*] (Freytag's Arab. Prov. ii. 714.) And one says, حاول مِنْهَا الجِمَاعَ [*He desired*, or *sought, of her, copulation, using blandishment*, or *artifice, for that purpose*]. (T in art. رود.) بِكَ أُحَاوِلُ, occurring in a trad., means بِكَ أُطَالِبُ [app. *By means of Thee I seek*, or *demand*, that which I want]. (Az, M, A, TA.) One says also, حَاوَلْتُهُ أَنْ يَفْعَلَ الأَمْرَ [*I sought*, or *endeavoured, to induce him to do the thing*], and أَنْ يَتْرُكَهُ [*to leave it*]. (A in art. دور.) And, of water, حاول أَنْ يَجْمُدَ (L and Ḳ in art. جمد) †*It was about to congeal*, or *freeze*; *was at the point of congealing*, or *freezing*. (TḲ in that art.) — حَاوَلْتُ لَهُ بَصَرِى *I looked sharply*, or *intently, at him*; *I cast my eyes at him*. (ISd, Ḳ.)

4. احال, as an intrans. v.: see 1, in eighteen places. — تَجَنَّبَ رَوْضَةً وَأَحَالَ يَعْدُو [*He withdrew from a meadow, and set to running*,] is a prov., meaning he forsook abundance of herbage, or of the goods and conveniences and comforts of life, and preferred to it straitness, or difficulty. (Ṣ.) — احال عَلَيْهِ بِالسَّوْطِ *He set upon him with the whip*, (Ṣ, MA, Ḳ,) يَضْرِبُهُ [*striking him*]: (Ṣ:) or *he desired to strike him with the whip*: or *he struck him with the whip*: (MA:) and أَحَلْتُهُ بِالسَّوْطِ, and بِالرُّمْحِ, [if احلته be not a mistranscription for أَحَلْتُ عَلَيْهِ, in the MS. from which I take this, as it may be inferred to be from what here precedes and follows,] *I aimed at him with the whip*, and *with the spear, and set upon him with it*: whence the saying, of him who has struck one at the point of death, and killed him, يُحِيلُ المَوْتَ عَلَى الضَّرْبِ, i. e. †*He makes death* [*as it were*] *to hang upon, and cleave to, striking*; like as the spear is made to cleave to the مُحَال عَلَيْهِ, who is the person thrust, or pierced. (Mṣb.) El-Farezdak says, (Ṣ, TA,) addressing Hubeyreh Ibn-Ḍamḍam, (TA,)

* وَكُنْتَ كَذِئْبِ السُّوءِ لَمَّا رَأَى دَمًا *

* بِصَاحِبِهِ يَوْمًا أَحَالَ عَلَى الدَّمِ *

i. e. [*And thou wast like the wicked wolf: when he saw blood upon his companion, one day*,] *he set upon the blood*. (Ṣ, TA.) — [Hence, perhaps,] حال عَلَيْهِ *He reckoned him*, or *esteemed him, weak*. (Ḳ.) — احال اللَّيْلُ *Night poured upon the earth*; (Ḳ;) and *came on*. (TA.) [See also 1, last sentence but one.] — احال بِفُلَانٍ الخُبْزُ *The bread fattened such a one*; and in like manner one says of anything by which one becomes fat. (AA, TA.) — And احال *He did*, or *said, what was* مُحَال [i. e. *absurd, inconsistent, self-contradictory, unreal*, or *impossible*]. (Ṣ, Ṣgh, Ḳ.*) — And *His camels did not conceive*, or *become pregnant*, (AA, Ṣ, Ḳ,) *during a year*, or *two years*, or *some years*, (Ḳ,) *having been covered*. (Ṣ.) = As a trans. v.: see 2, in three places. — احال الغَرِيمَ *He referred the creditor, from himself*, [*for the payment of what was due to him*,] *to another*. (M, Ḳ.) And أَحَلْتُهُ بِدَيْنِهِ *I transferred his debt* [i. e. the debt due to him from me] *by making another person than myself responsible for it*. (Mṣb.) And أَحَلْتُ زَيْدًا بِمَا كَانَ لَهُ عَلَىَّ عَلَى رَجُلٍ *I referred*, or *turned over, Zeyd, for the payment of what was due to him from me, to a certain man, transferring the responsibility for the debt to the latter*: in which case, I am termed ↑مُحِيلٌ; and Zeyd is termed ↑مُحَالٌ; and the other man, ↑مُحْتَالٌ عليه, and ↑مُحَالٌ عَلَيْهِ, and ↑حَوِيلٌ; and the property, ↑مُحَالٌ بِهِ: (Mgh:) and ↑حَيِّلٌ, [originally حَوِيلٌ or حَيْوِلٌ,] also, is applied to him to whom the reference is made; and to him who accepts the reference; both together being termed حَيِّلَانِ. (Aboo-Sa'eed, TA.) And you say, احال عَلَيْهِ بِدَيْنِهِ [*He referred* a person *to him for the payment of his debt*]. (Ṣ.) And احال [alone] *He transferred the debt for which he was responsible to the responsibility of another*. (Ḥar p. 59.) And أَحَلْتُ الأَمْرَ عَلَى زَيْدٍ [*I turned over the affair to Zeyd*;] *I made the performance of the affair to be required restrictively of Zeyd*. (Mṣb.) — احال عَلَيْهِ المَآءَ *He poured out the water upon it*: (Ḳ:) or احال المَآءَ مِنَ الدَّلْوِ *he poured forth the water from the bucket, and turned over the latter*. (Ṣ.) — احال اللّٰهُ عَلَيْهِ الحَوْلَ [*God made the year to pass over him*, or *it*]: (Lḥ, TA:) or احال اللّٰهُ الحَوْلَ *God made the year complete*. (Ḳ, TA.) — احال الرَّجُلُ إِبِلَهُ العَامَ [*The man made his she-camels to pass the year without becoming pregnant*; or] *the stallion did not cover the man's she-camels during the year*. (Lḥ, TA.) — أَحْوَلَ عَيْنَهُ, (Ks, Lḥ, Ṣ,) or أَحَالَهَا, and ↑حوّلها, (Ḳ,) *He made his eye to be* حَوْلَآءَ [i. e. *squinting*, &c.]. (Ks, Lḥ, Ṣ, Ḳ.) [See 1, last sentence.] — احال كَلَامَهُ *He made his speech* مُحَال [i. e. *absurd, inconsistent*, or *self-contradictory*]. (Ṣ. [See also 2.]) = مَا أَحْوَلَ حَيْلَكَ *How fluctuating*, and *shifting*, and *varying, are thy evasions, wiles, artifices*, or *artful contrivances* or *devices!* (Ḥar p. 309.) — And مَا أَحْوَلَهُ *How surpassing is he in the practice of evasions, shifts, wiles, artifices*, or *artful contrivances* or *devices*; or *in turning over*, or *revolving, thoughts, ideas, schemes*, or *contrivances, in his mind, so as to find a way of attaining his object!* (Fr, Ṣ, Ḳ;) as also مَا أَحْيَلَهُ. (Fr, Ṣ in art. حيل, and Ḳ.)

5. تحوّل: see 1, first sentence, in three places. [Hence,] تحوّل مُبْتَدِعًا [*He turned innovator*]. (O and Ḳ in art. بدع.) — *It shifted*, or *removed*,

or *went*, or *became shifted* or *transferred*, (Ṣ, Mṣb, Ḳ,) from one place to another, (Ṣ,) or from its place; (Mṣb;) as also ٤ حوّل (Ṣ,* Mṣb, Ḳ*) [and حال and استحال, as shown above: see 1, near the beginning.] You say, تحوّل مِنْ مَكَانِهِ *It shifted, &c., from its place.* (Mṣb.) And تحوّل عَنْهُ *It shifted from it to another.* (Ḳ.) And تحوّل إِلَى مَكَانٍ آخَرَ *i. q.* حَالَ, q. v. (Ṣ.) And حَوَّلَتِ ٤ المَجَرَّةُ *The Milky Way became in the midst of the sky;* which it does in the summer, (Sh, Ḳ, TA,) when the season of heat comes on. (Sh, TA.) — See also 8, in two places. = Also, (Ṣ, Ḳ,) or تحوّل حَالًا, (TA,) *He carried a bundle upon his back.* (Ṣ, Ḳ, TA.) And تحوّل الكِسَاءَ *He put a thing in the* [*garment called*] كِسَاء, *and then carried it on his back.* (M, Ḳ.) — تحوّلَهُ بِالمَوْعِظَةِ *He sought to avail himself of the state in which he might be rendered prompt, or willing, to accept admonition.* (AA, Ḳ.)

8. احتال عَلَيْهِ بِالدَّيْنِ [meaning *He was referred*, or *turned over, to him for the payment of the debt*] is from الحَوَالَةُ. (Ṣ, TA.) You say, احتال زَيْدٌ بِمَا كَانَ لَهُ عَلَىَّ عَلَى رَجُلٍ *Zeyd was referred, or turned over, for the payment of what was due to him from me, to a certain man, to whom the responsibility for the debt was transferred.* (Mgh.) — احتال said of a year; see 1. — احتال (Ṣ, MA, Mṣb, Ḳ, KL) and تحوّل ٤ (Ṣ, Ḳ) and تحيّل (Ḳ) signify the same, (Ṣ, Ḳ,) from الحِيلَةُ [q. v.]; (Ṣ;) and حَالَ ٤, (Ḥam p. 652,) inf. n. مَحَالٌ and حِيلَةٌ, (Ḥam ib. and Ḳ,*) also signifies the same as احتال; (Ḥam ib.;) which means *He practised* حِيلَة [i. e. *an evasion or elusion, a shift, a wile, an artifice*, or *an artful contrivance* or *device, a machination, a trick, a plot, a stratagem*, or *an expedient*, &c.]: (MA, KL:) or *he exercised art, artifice, cunning, ingenuity*, or *skill, and excellence of consideration* or *deliberation, and ability to manage according to his own free will*, (Ḳ, TA,) *with subtilty:* (TA:) or *he sought* الحِيلَة i. e. [*means of evading*, or *eluding, a thing*, or *of effecting an object, by*] *the exercise of art, artifice, cunning, ingenuity*, or *skill, in the management of affairs; by the turning over*, or *revolving, thoughts, ideas, schemes*, or *contrivances, in his mind, so as to find a way of attaining his object.* (Mṣb.) You say, احتال فِى الأَمْرِ and تحوّل ٤ [&c., *He practised an evasion* or *elusion*, &c., *in the affair*]. (Ḳ.) [And احتال عَلَيْهِ *He practised an artifice*, or *an artful contrivance* or *device*, &c., *against him.* And احتال لِعِيَالِهِ *He exercised art, artifice, cunning, ingenuity*, or *skill, in the management of affairs, for his family*, or *household.*] = احْتَوَلُوهُ *They encompassed*, or *surrounded, him*; or *made him to be in the midst of them.* (M, O, Ḳ.)

9. احولّت عَيْنُهُ: see 1, last sentence. — [احولّت الأَرْضُ: see 11.]

10. استحال: see 1, in six places. — Also *It* (speech, or language, Ṣ, Mṣb, or a thing, TA) *became* مُحَال [i. e. *absurd, inconsistent, self-contradictory, unreal*, or *impossible*]. (Ṣ, Mṣb, TA.) = استحالهُ *He looked at it*, (Ṣ, M, Ḳ,) namely, a شَخْص [i. e. a man, or person, or the figure of a thing seen at a distance], (Ṣ,) *to see if it moved:* (Ṣ, M, Ḳ:) as though he sought, or desired, its motion and change. (TA.) And استحال الجَهَامَ *He looked at* [*the waterless clouds*, or *the clouds that had poured forth their water, to see if they changed* or *moved*]. (TA.) — *He reckoned it* مُحَال [i. e. *absurd, inconsistent*, &c.: see above]. (KL.)

11. احوالّت الأَرْضُ, (Ḳ, TA, [in the CḲ احولّت,]) inf. n. احْوِيلَالٌ, (TA,) ‡ *The land became green, and its herbage stood erect*, or *became strong and erect.* (Ḳ, TA.) [See حُوَلَاءُ.]

حَالٌ The *state, condition*, or *case*, (صِفَة,) of a thing; [considered as subject to change;] (Mṣb, Er-Rághib, TA;) as also ٤ حَالَةٌ: (Mṣb:) or the *quality*, or *manner of being*, and *state*, or *condition*, of a man, (Ḳ, TA,) *in respect of good or evil;* (TA;) as also ٤ حَالَةٌ: (Ḳ:) or the *particular case*, or *predicament*, of a man &c., *in respect of changing events, in the soul and the body and the acquisitions:* (Er-Rághib, TA:) and in the coventional language of the logicians, *a fleeting*, or *quickly-transient, quality, such as accidental heat and cold and moisture and dryness;* as also ٤ حَالَةٌ: (TA:) *anything changing:* (Ḥam p. 288:) the *time in which one is;* (Lth, Ḳ;) [the *present time;*] the *end of the past*, and the *beginning of the future:* and as a conventional term, [in grammar, the *present tense:* and ‡ the *future:* and also] *a denotative of state* of the agent or of the objective complement; [the former termed حَالٌ مِنَ الفَاعِلِ; and the latter, حَالٌ مِنَ المَفْعُولِ; and each said to be مَنْصُوبٌ عَلَى الحَالِ, i. e. *put in the accus. case as a denotative of state*, unless expressed by a complete proposition;] as [قَائِمًا] in the phrase زَيْدٌ فِى الدَّارِ قَائِمًا [Zeyd is in the house, standing], and in ضَرَبْتُ زَيْدًا قَائِمًا [I beat Zeyd standing]: (Ibn-El-Kemál, TA:) it is fem., like حَالَةٌ; (Mṣb;) and masc.; (Mṣb, Ḳ;) but mostly fem.: (TA:) the pl. is أَحْوَالٌ and أَحْوِلَةٌ, (Ḳ,) [both properly pls. of pauc., but the former often used as a pl. of mult., and often signifying *circumstances*,] the latter anomalous: (TA:) the pl. of ٤ حَالَةٌ is حَالَاتٌ: (TA:) or ٤ حالة is the n. un. or sing. of حَالٌ and أَحْوَالٌ [and حَالَاتٌ], used in relation to a man. (Ṣ, O.) You say حَالٌ حَسَنٌ and حَسَنَةٌ [*A good state* or *condition* &c.; as also ٤ حَالَةٌ حَسَنَةٌ]. (Mṣb.) And حَالَاتُ ٤ الدَّهْرِ and أَحْوَالُهُ *The changes*, or *vicissitudes, of time* or *fortune.* (Ḳ.) [And فِى الحَالِ and اِفْعَلْهُ حَالًا *Do thou it now*, or *immediately.* And عَلَى كُلِّ حَالٍ *In any case:* a phrase of frequent occurrence. The phrase قَالَ لِسَانُ الحَالِ † *The tongue of the case said*, (often used by late writers,) means *the case seemed to say.*] = *A load*, or *burden:* (Ḥam p. 299:) [whence, perhaps, خَفِيفُ الحَالِ (which see in what follows) as meaning † *having a small family to maintain:*] and hence, (Ḥam ib.,) *a bundle*, or *bundle of clothes*, (كَارَةٌ,) *which is carried on the back* (Ṣ, Ḥam ib.) *by a man:* (Ṣ:) or *a thing that a man carries on his back*, (ISd, O, Ḳ,) *whatever it be.* (ISd, TA.) — *A* [*garment of the kind called*] كِسَاء *in which one collects*, or *seeks and collects, dry herbage:* (O, Ḳ:) or *a garment*, or *piece of stuff, of which two ends are tied in a knot behind the flanks, and the other two ends over the head; in which one collects dry herbage;* also called شُكْبَانٌ. (TA in art. شكب.) = *A child's go-cart, by means of which he practises walking;* (Ṣ, Ḳ*, TA;) *resembling a small* عَجَلَة; (Ṣ;) also called دَرَّاجَةٌ [q. v.]. (Ṣ, TA.) = The *part* of a horse *that is the place of the* لِبْد [or *saddle-cloth*]: or the *line along the middle of the back:* (Ḳ, TA:) or حَالُ مَتْنِ الفَرَسِ signifies *the middle of the back of the horse; the place of the* لِبْد. (Ṣ.) [See also its syn. حَاذٌ.] خَفِيفُ الحَالِ signifies the the same as خَفِيفُ الحَاذِ, (A in art. حوذ,) which means ‡ A man *light of back;* (Ṣ, A, L, Mṣb, all in art. حوذ;) i. e. *having little property:* and also *having a small family to maintain;* (L in that art.;) or *having little property and a small family to maintain;* (L and Ḳ in that art.;) like خَفِيفُ الظَّهْرِ. (A, L, Mṣb, all in that art.) = *Black mud:* (Ṣ, Ḳ:) from حَالَ "it became altered, or changed." (TA.) It is said in a trad. that the حال of El-Kowthar is musk: (TA:) and in another, that Gabriel took of the حال of the river [Nile] and put it into the mouth of Pharaoh; (Ṣ, TA;) but here it has the meaning next following. (TA.) *Black fétid mud;* syn. حَمْأَةٌ. (Ḳ, and Ḥam p. 288.) And *Soft earth.* (Ḳ, and Ḥam ib.) — And hence, ‡ *Weakness*, and *softness.* (Ḥam ib.) — *Stinking flesh-meat.* (Ḥam ib.) — *Hot ashes* (IAạr, Ḳ, and Ḥam ib.) — The *leaves of the* سَمُر [*acacia*, or *mimosa, gummifera,*] *beaten and shaken off into a garment*, or *piece of cloth.* (Ḳ.) — *Milk.* (M, Ḳ.) = In the dial. of Hudheyl, (IAạr, TA,) *A wife.* (IAạr, Ḳ.)

حَوْلٌ *A year;* (Ṣ, Mṣb, Ḳ, Er-Rághib, &c.;) so termed in consideration of its changing, and of the revolution of the sun in its places of rising and setting; (Er-Rághib, TA;) or as being the period in which [certain] plants attain their complete strength: (El-Ḥarállee, TA:) and *even if it has not passed;* because it will be [properly speaking] a حَوْل: an inf. n. used as a simple subst.: (Mṣb:) pl. [of pauc., but also used as a pl. of mult.,] أَحْوَالٌ (M, Mṣb, Ḳ) and [of mult.] حُؤُولٌ and حُوُولٌ, (M, Ḳ,) the former with ء and the latter with و. (TA.) = *Strength, power, might*, or *force;* syn. قُوَّةٌ; (Ṣ, TA;) as also ٤ حِيلَةٌ [originally حِوْلَةٌ] (TA) and ٤ حَوْلَةٌ, (Ḳ, TA,) or this last is a n. un. from حَوْلٌ: (TA:) it is *in the soul and the body and the acquisitions:* and hence the saying, in a trad., لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ العَلِىِّ العَظِيمِ [*There is no strength nor power but in*, or *by means of, God, the High, the Great*]: (Er-Rághib, TA:) or it here signifies *motion;* [see also حَوْلَة;] and the meaning is, *there is no motion nor power,*

or *ability, but by the will of God:* (AHeyth, TA:) or, as some say, the meaning is, *there is no* حول [i. e. *changing*, or *turning*, or *receding*,] from disobedience, *nor* قوّة [i. e. *power*] to obey, *but by the accommodating*, or *disposing, of God.* (Mṣb.) — See also حِيلَةٌ. = حَوْلُ شَىْءٍ *The lateral*, or *adjacent, part to which a thing may shift*, or *remove:* (Er-Rághib, TA:) or *the environs* [*of a thing*]. (Mṣb.) You say, قَعَدُوا حَوْلَهُ, (Ṣ, Ḳ,*) or قَعَدْنَا حَوْلَهُ, the noun being in the accus. case as an adv. n. of place, i. e., [*They sat*, or *we sat, around him*, or *it*, or] *in his*, or *its, environs*; (Mṣb;) and حَوَالَيْهِ, and حَوْلَيْهِ, (Ṣ, Ḳ,) dual of حَوْل, (TA,) and حَوَالَيْهِ, (Ṣ, Mṣb, Ḳ,) dual of حَوَال, (TA,) and أَحْوَالَهُ, (ISd, Ḳ,) pl. of حَوْل, and used to give intensiveness to the meaning: (ISd, TA:) but you should not say حَوَالِيهِ. (Ṣ, Ṣgh.) And اللّٰهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا [*O God*, be Thou *around us* as our protector, *and not against us*,] occurs in a trad. respecting prayer. (TA.) It is said, in the Expos. of the exs. cited as testimonies by Sb, that one sometimes says حَوَالَيْكَ and حَوْلَيْكَ, meaning *Around thee, in every direction;* dividing the surrounding parts into two; like as one says, أَحَاطُوا بِهِ مِنْ جَانِبَيْهِ, not meaning that any of the surrounding parts remained vacant. (TA.) [See also an ex. voce دَنْدَنَ.]

حَوَلٌ inf. n. of حَوِلَتْ عَيْنُهُ. (Ṣ, Ḳ. [See 1, last sentence.]) = See also حَائِلٌ.

حَوِلٌ: see حَوَلٌ: — and see also 1, last sentence.

حُوَلٌ: see حُوَّلٌ: — and حَائِلٌ: — and حِيَالٌ.

حَوْلٌ *Removal* from one place to another, *in a passive sense;* a subst. from تَحَوَّلَ: (Ṣ, O, Ḳ:) and *in an active sense;* a subst. from حَوَّلَهُ; (Ḳ;) accord. to ISd, it is the latter [only]; (TA;) as also حَوِيلٌ. (Ḳ.) Hence, in the Ḳur [xviii. 108], لَا يَبْغُونَ عَنْهَا حَوْلًا [*They shall not desire removal from it*]: (Ṣ, M, O, Ḳ:) or, as some say, it here means حِيلَةً; i. e. *they shall not* [*desire to*] *practise*, or *seek to practise, any evasion from it* to another abode. (TA.) — See also حِيلَةٌ [of which it is said to be both a syn. and a pl.]. — And see حُولَةٌ. = Also *A furrow*, or *trench, in the ground, in which palm-trees are planted in a row.* (ISd, Ḳ.)

حَالَةٌ; pl. حَالَاتٌ: see حَالٌ, in seven places.

حَوْلَةٌ *Motion*, or *removal*, (تَحَرُّكٌ or تَحَوُّلٌ, accord. to different copies of the Ḳ, the former being the reading in the TA,) and *change of state.* (Ḳ.) [See also حَوْلٌ. And see حَالَ عَلَى الفَرَسِ, of which it is the inf. n.] — See also حِيلَةٌ. — And see حَوْلٌ, as meaning قُوَّةٌ.

حُوَلَةٌ: see حُوَّلٌ: — and حِيلَةٌ. — Also *A wonder*, or *wonderful thing:* pl. حُوَلٌ. (Ḳ: [but probably this should be حُوَلٌ, as below.]) — [It is also used as a pl., signifying *Wonders.*] You say, هٰذَا مِنْ حُوَلَةِ الدَّهْرِ *This is of the wonders of the age*, or *of time*, or *fortune;* as also مِنْ حَوْلَانِهِ, and حَوْلِهِ [pl. of حِيلَةٌ], and حُوَلَائِهِ. (Ḳ, TA: the last, in one copy of the Ḳ, حُوَلَانِهِ, and in the CḲ حُوْلَانِهِ.) — *An evil*, or *abominable, event* or *accident;* (Ḳ,* TA;) *a calamity*, or *misfortune:* pl. حُوَلٌ: as in the saying, هُوَ حُوَلَةٌ مِنَ الحُوَلِ *It is a calamity of calamities.* (Ṣ, TA.) It is also used as an epithet; so that one says, جَاءَ بِأَمْرٍ حُوَلَةٍ [*He did*, or *brought to pass, an evil*, or *abominable, thing*]. (M, TA.)

حِيلَةٌ, (Ṣ, M, Mṣb, Ḳ, &c.,) originally حِوْلَةٌ, (Er-Rághib, TA,) [said to be an inf. n., (see 8,)] and حَوْلٌ (Ṣ, M, Ḳ) and حَيْلٌ and حَوِلٌ, (M, Ḳ,) which is also a pl. of the first, (Ḳ,) and حَوْلَةٌ (Ḳ) and حُوَلَةٌ (Ks, TA) and حَوِيلٌ (M, Ḳ) and حَائِلَةٌ (Ḥam p. 652) and مَحَالَةٌ (Ṣ, Ḳ) and مَحَالٌ, (M, Ḳ,) [said to be an inf. n., (see 8,)] and مَحِيلَةٌ, (Ṣgh, TA,) *i. q.* اِحْتِيَالٌ and تَحَوُّلٌ and تَحَيُّلٌ; (M, Ḳ; [see 8;]) [or *A mode*, or *manner, of changing from one state to another*, or *of shifting from one thing to another;* حِيلَةٌ being of the measure فِعْلَةٌ from حَالَ, like جِلْسَةٌ &c. from جَلَسَ &c.; or from تَحَوُّلٌ as syn. with حَالَ; (see what follows;) *a mode*, or *means, of evading* or *eluding a thing*, or *of effecting an object; an evasion* or *elusion, a shift, a wile, an artifice*, or *artful contrivance* or *device, a machination, a trick, a plot, a stratagem*, or *an expedient;*] *a means of effecting one's transition from that which he dislikes to that which he likes;* (KT, in explanation of the first word;) *art, artifice, cunning, ingenuity*, or *skill*, (Mṣb, Ḳ,) *in the management of affairs;* i. e. the *turning over*, or *revolving, thoughts, ideas, schemes*, or *contrivances, in the mind, so as to find a way of attaining one's object;* (Mṣb;) and *excellence of consideration* or *deliberation;* and *ability to manage according to one's own free will*, (Ḳ, TA,) *with subtilty:* (TA:) accord. to Er-Rághib, حِيلَةٌ signifies *a means of attaining to some state concealedly;* and it is mostly used of that in which is sin, or offence, or disobedience; but sometimes of that in the exercise of which is wisdom; and hence God is described as شَدِيدُ المَحَالِ, meaning *strong in attaining, concealedly from men, to that in which is wisdom:* accord. to Abu-l-Baḳà, it is from التَّحَوُّلُ; because by it one shifts from one state to another, by a species of forecast, and gentleness, or delicacy, so as to change a thing from its outward appearance: (TA:) the pl. of حِيلَةٌ is حِوَلٌ and حِيَلٌ [which latter is the most common form, and also, as well as حِوَلٌ, said to be syn. with the sing.,] and حِيلَاتٌ. (Ḳ.) One says, لَا حِيلَةَ لَهُ [*He has no mode*, or *means, of evading* &c.]. (TA.) [And مَا بِيَدِى حِيلَةٌ *I have no mode*, or *means, of evading* &c.]. And المَرْءُ يَعْجِزُ لَا مَحَالَةَ [*Man becomes impotent: there is no avoiding* it]. (Ṣ.) لَا بُدَّ means لَا مَحَالَةَ مِنْهُ [*There is no avoiding it*, or *escaping it*]. (Ṣ,* Ḳ.) One says, المَوْتُ آتٍ لَا مَحَالَةَ [*Death comes: there is no avoiding* it]. (Ṣ.) See also حَوْلٌ. — And see حُولَةٌ: — and حَوْلٌ. — [عِلْمُ الحِيَلِ *The science of mechanics.*]

حُوَلَةٌ: see حُوَّلٌ, in two places.

حَوْلِىٌّ A solid-hoofed animal *in his first year:* (Ṣ, O:) or a solid-hoofed animal, &c., *a year old; a yearling:* (Ḳ:) it is applied in this sense to a camel: and also to a plant: (TA:) and so مُحْوِلٌ and مُحِيلٌ applied to wheat, or food, &c.: (Ṣ, O:) and مُحْوِلٌ applied to a boy-child: (Ḳ:) or, as some say, this signifies *in the state of childhood;* not limited to a year old: (TA:) the fem. of حَوْلِىٌّ is حَوْلِيَّةٌ: pl. [masc. حَوَالِىٌّ; and] fem. حَوْلِيَّاتٌ. (Ṣ, Ḳ.) حَوْلِىُّ الغَضَا *Young trees of the kind called* غَضًا. (TA.)

حُوَلِىٌّ: see حُوَّلٌ.

حَوْلَاءُ and حُوَلَاءُ, the latter like عَنْبَاءُ and سِيَرَاءُ, which are the only other words of this measure, (Ṣ, Ḳ,) accord. to Kh, (Ṣ,) [The *membrane that encloses the she-camel's fœtus in the womb;*] to the she-camel, *like the* مَشِيمَة (Ḳ, TA) to the woman; (TA;) i. e., (Ḳ,) *a skin* (Ṣ, Ḳ) *of a dark*, or *an ashy, dust-colour* (خَضْرَاء), *full of water*, (Ḳ,) *which comes forth with the fœtus, containing* أَغْرَاس [pl. of غِرْس, q. v.], *and having lines*, or *streaks, which are red, and of a dark*, or *an ashy, dust-colour* (خُضْر): (Ṣ, Ḳ:) or *it comes forth after the fœtus, in the first* سَلَى; *and is the first thing that comes forth therefrom:* so says ISk: and the word is sometimes used in relation to a woman: (TA:) or, accord. to AZ, the *water that comes forth upon the head of the fœtus*, [i. e.] *at the birth:* (Ṣ:) or *a membrane like a large bucket, which is full of water, and bursts when it falls upon the ground: then comes forth the* سَلَى; *and a day, or two days, after that, the* صَآءَة. (TA.) Hence the saying, نَزَلُوا فِى مِثْلِ حَوْلَاءِ النَّاقَةِ, (Ḳ,) and فِى مِثْلِ حَوْلَاءِ السَّلَى, (TA,) ‡ *They alighted amid abundance of water and green herbage.* (Ḳ,* TA.) And رَأَيْتُ أَرْضًا مِثْلَ الحَوْلَاءِ ‡ *I saw land having dark green herbage.* (TA.) = See also حُولَةٌ.

حَوْلَان and حُوْلَان and حُوَلَان: see حُولَةٌ.

حُوَلَلٌ: see حَائِلٌ, in four places.

حَوْلَوْلٌ: see حُوَّلٌ, in two places.

حَوَالٌ The *changing*, or *varying*, of time, or fortune. (Ḳ.) = حَوَالَهُ, and حَوَالَيْهِ, and حَوَالَيْنَا, and حَوَالَيْكَ: see حَوْلٌ.

حِوَالٌ: see حَائِلٌ, in two places.

حِيَالٌ [in the CḲ, erroneously, حَيَال] The *front* of a thing; as meaning the *part, place*, or *location, that is over against, opposite, facing, fronting*, or *in front;* syn. قُبَالَةٌ. (Ḳ, and Mgh in art. حيل.) You say, قُمْتُ حِيَالَهُ *I stood in front of him; in the part, place*, or *location, that was over against him, opposite to him*, &c.; syn. قُبَالَتَهُ. (Mṣb in art. حيل.) And قَعَدَ حِيَالَهُ

and بِحِيَالِهِ *He sat in front of him, over against him, opposite to him, facing* or *fronting him*; syn. بِإِزَائِهِ. (Ṣ, Ḳ.) And هٰذَا حِيَالَ كَلِمَتِكَ *This is opposite to thy saying*; syn. مُقَابَلَةَ; in the accus. case, as an adv. n. of place: thus related by IAar from the Arabs: but one may also say حِيَالُ كَلِمَتِكَ [*the opposite of thy saying*], making the phrase to consist of an inchoative and an enunciative: so says ISd. (TA.) It is originally with و [in place of the ى]. (Ṣ, O.) عَلَى حِيَالِهِ [*By himself* or *itself*; *independently*]. You say, أَعْطِ كُلَّ وَاحِدٍ مِنْهُمْ عَلَى حِيَالِهِ *Give thou to every one of them by himself*; syn. عَلَى حِدَتِهِ; (Ṣ in art. وحد;) or بِٱنْفِرَادِهِ. (Mgh in art. حيل.) And فَعَلْتُ كُلَّ شَىْءٍ عَلَى حِيَالِهِ *I did everything by itself*; syn. بِٱنْفِرَادِهِ. (Mṣb in art. حيل.) = Also *A string that is tied from the camel's* بِطَان [or *belly-girth*] *to his* حَقَب [or *hind girth*], *to prevent the* حَقَب *from going against the sheath of his penis*: (Ḳ:) so, too, in the M: but in the O, as on the authority of AA, حُوَلٌ, like صُرَدٌ, signifies the *string that is between the* حَقَب *and the* بِطَان. (TA.)

حَوِيلٌ: see 4, in the latter half of the paragraph. — [Hence,] One who is *responsible*, or *answerable*. (Ḳ.) — And *A witness*. (Ḳ.) = See also حَوَلٌ: — and حِيلَةٌ. — Also [*Desire*: or *a seeking*: or *a seeking by an artful contrivance* or *device*, or *by artful* or *skilful management, to find a way of attaining an object*:] a subst. from حَاوَلَهُ. (Ṣ, O, Ḳ.)

حَوَالَةٌ The *effecting a transition of one river*, or *rivulet, to another*. (M, Ḳ.) [This is what is meant by the حوالة in المُزَارَعَة, mentioned in the Mgh, as "customary in the cases of certain plants, as rice, and the بَاذِنْجَان, and in planting."] — The *transfer of a claim*, or *of a debt, by shifting the responsibility from one person to another*: (Mgh:) the *transfer of a debt by shifting the responsibility of him who transfers it to him to whom it is transferred*: (KT:) [*a reference made by a debtor, of his creditor, to a debtor of the former, for the payment of what is owed by the former to the latter: an order for the payment of a debt*, or *of a sum of money, given by one person, upon another, to a third person*: so in the present day:] a subst. (Ṣ, Ḳ) from أَحَالَ عَلَيْهِ بِدَيْنِهِ, (Ṣ,) or from أَحَلْتُهُ بِدَيْنِهِ, (Mṣb,) or from أَحَالَ الغَرِيمَ. (Ḳ.) [See 4.] — *A responsibility*; *accountableness*. (Ḳ.)

حَوَالِيٌّ and حُوَالِيٌّ: see the next paragraph.

حَوَّلٌ, applied to a man, signifies بَصِيرٌ بِتَحْوِيلِ الأُمُورِ [i. e. *Knowing, skilful*, or *intelligent, in turning affairs over*, or *about, in his mind, considering what may be their results, and so managing them*]; (Ṣ, TA;) as also حَوِلٌ قُلَّبٌ, (TA, and so in copies of the Ṣ,) and حَوَلِيٌّ قُلَّبٌ, (TA, and so in a copy of the Ṣ,) and حَوَلِيٌّ قُلَّبِيٌّ, and مُحْتَالٌ; (TA;) and حَوْلَةٌ signifies مُحْتَالٌ [i. e. one *who exercises art, artifice, cunning, ingenuity*, or *skill, and excellence of consideration* or *deliberation, and ability to manage according to his own free will, with subtilty*; &c.; see the verb (8) of which مُحْتَالٌ is the part. n.]: (Ṣ:) or حَوَلٌ and حَوَلَةٌ and حَوْلَةٌ and حَوْلِيٌّ, [in the CḲ, erroneously, حَوْلِىٌّ,] like سُكَّرِىٌّ, [in the CḲ like سَكْرَىٰ,] and حَوَالِيٌّ and حُوَالِيٌّ and حَوْلَوْلٌ, signify شَدِيدُ الِاحْتِيَالِ [i. e. one *who exercises great art, artifice*, &c.]: (Ṣgh, Ḳ:) all of these forms are mentioned by ISd, except حَوْلَةٌ and حَوْلِيٌّ: (TA:) accord. to some, قُلَّبٌ حَوَّلٌ signifies *experienced*, or *expert, in affairs*; or one *who has been tried*, or *proved, and strengthened by experience in affairs*: (Ḥar p. 312:) and حَوِلٌ signifies the same as حَوَّلٌ; (Ḥam p. 34;) *having much* حِيلَة [i. e. *art, artifice*, &c.]: accord. to analogy, it should be [حَالٌ,] like مَالٌ and صَاتٌ as epithets applied to a man: (Idem pp. 530 and 531:) حَيَّالٌ, also, [in like manner,] signifies صَاحِبُ حِيلَة [i. e. one *who exercises art, artifice*, &c., as above]; and so حِيَلِيٌّ [from حِيَلٌ, pl. of, or syn. with, حِيلَةٌ]: (TA:) and حَوْلَوْلٌ [mentioned above (in the CḲ, erroneously, in this instance, حَوَاوِل)] signifies also *cunning*, or *intelligent*, or *skilful and knowing*; and *quick and sharp* or *vigorous* or *effective*; syn. مُنْكَرٌ كَمِيشٌ; (Ḳ, TA;) applied to a man. (TA.)

حَيِّلٌ: see 4, in the latter half of the paragraph.

حُوَلِيٌّ: see حَوَّلٌ, in three places.

حَوَّالٌ: see حَوَّلٌ.

حَائِلٌ *Altering*, or *being transmuted*, or *changing*; or *altered*, or *transmuted*, or *changed*; [*in any manner*; and particularly] *in colour*; (Ḳ, TA;) *and becoming*, or *become, black*; applied to a bone, and any other thing. (TA.) — Anything [*shifting*, or *moving*, or] *that has shifted*, or *moved, in* (فِى [app. a mistranscription for مِنْ *from*]) *its place*. (TA.) — A she-camel, and any female, *not conceiving*, or *not becoming pregnant, during a year*, (M, Ḳ,) or *two years*, (Ḳ,) or *some years*: (M, Ḳ:) or a she-camel *not pregnant* (Ṣ, Mṣb, Ḳ) *after having been covered by the stallion*; (Ṣ, Ḳ;) because denoting a change from what is usual; (Er-Rághib, TA;) and in like manner applied to a ewe, or she-goat; (TA;) and to a woman: (Mṣb:) pl. حَيَائِلُ and حُولٌ (Ṣ, Ḳ) and حُوَّلٌ, (Ḳ,) and حُولَانٌ (M, Ḳ) is a quasi-pl. n.: (M, TA:) [whence,] حَائِلٌ and حُولٌ and حُولَانٌ used as intensive epithets: or حَائِلٌ signifies *not conceiving in one year*, (Ḳ, TA,) *when she has been covered*: (TA:) and حَائِلٌ حُولٌ and حُولَانٌ, *not conceiving during two years*; (Ḳ;) *not conceiving in the first year after having been covered, nor in the next following year*; like عَائِطُ عُوطٍ and عِيطٌ and عُوطَطٌ: (Ṣ in art. عوط:) one says also, لَقِحَتْ عَلَى حُولٍ and حُولَانٍ [app. meaning *She conceived after having failed to do so for two years*; for it seems that in this case حول and حولان are inf. ns., or that the latter is a subst. having the sense of an inf. n.: see 1, and see also عُوطَطٌ]: (TA:) and مُحَوِّلٌ signifies the same as حَائِلٌ. (Ḳ.) Also A palm-tree (Mṣb, Ḳ) *that bears one year, and not another year*: (Ḳ:) or *not bearing*. (Mṣb.) — The *female young one of a camel, at the time of her birth*: the male is termed سَقْبٌ: (Ṣ, Ḳ:) pl. حُولٌ and حَوَائِلُ. (TA.) One says, نُتِجَتِ النَّاقَةُ حَائِلًا حَسَنَةً [*The she-camel brought forth a beautiful female young one*]. (Ṣ.) And لَا أَفْعَلُ ذَاكَ مَا أَرْزَمَتْ أُمُّ حَائِلٍ [*I will not do that as long as a mother of a female young camel utters her gentle yearning cry*]. (Ṣ.) = Also, (Lth, Mgh, O, TA,) and حِوَالٌ (Lth, Ḳ) and حُوَلٌ and حَوَلٌ, (Ḳ,) *A thing that intervenes as a separation, a partition, a fence, a barrier*, or *an obstacle*, or *obstruction*, between two other things. (Lth, Mgh,* O, Ḳ.) One says, هٰذَا حِوَالٌ بَيْنَهُمَا, i. e. حَائِلٌ [*This is a thing intervening as a separation*, &c., *between them two*]; like حِجَازٌ and حَاجِزٌ. (Lth, O, TA.)

حَائِلَةٌ: see حِيلَةٌ.

أَحْوَلُ; and its fem. حَوْلَآءُ: see 1, last sentence. أَحْوَلُ مِنْ بَوْلِ الجَمَلِ — [*More wry than the urine of the he-camel*]: because it does not come forth straight, but [backwards, and] inclining to one side: a prov. (TA.) — هُوَ أَحْوَلُ مِنْكَ *He is one who has more* حِيلَة [meaning *art, artifice, cunning, ingenuity*, or *skill, in the management of affairs*, &c.,] *than thou*; (Fr, Ṣ, Ḳ;) as also أَحْيَلُ. (Ḳ.) And هُوَ أَحْيَلُ النَّاسِ [*He is the most artful, cunning, ingenious*, or *skilful, of men*]; originally أَحْوَلُ. (MF in art. رود: see أَرْوَدُ.)

أَحْيَلُ: see the next preceding paragraph, in two places.

أَنْ تُخْطِئَ حَوْلًا وَتُصِيبَ حَوْلًا means تَحَاوِيلُ الأَرْضِ, (O, Ḳ,) i. e. *The leaving the land unsown one year, and sowing it another year*: whereby the land is strengthened. (TḲ.)

مَحَالٌ: see حِيلَةٌ, in two places: — and see also مَحَالَةٌ, in three places.

مُحَالٌ; and مُحَالٌ عَلَيْهِ; and مُحَالٌ بِهِ: see 4, in the latter half of the paragraph. — مُحَالٌ also signifies [*Absurd; inconsistent; self-contradictory;*] *comprising two contradictories*; as when one speaks of one body in two places in one case [or time]: (Er-Rághib, TA:) *that cannot be conceived as existing in reality*: (TA:) *i. q.* بَاطِلٌ [as meaning *untrue*, or *unreal*]; (Mṣb, TA;) *impossible*; *that cannot be*: (Mṣb:) *perverted*; *turned from its proper way* or *manner of being*; (Ḳ;) applied to speech; (Ṣ, Ḳ;) as also مُسْتَحِيلٌ. (Ḳ.)

مُحْوِلٌ: see مُحِيلٌ: — and see also حَوْلِىٌّ, in two places.

مُحِيلٌ: see 4, in the latter half of the paragraph. — Also A woman *that brings forth a boy next after a girl*; or *the reverse*: and in like

manner applied to a she-camel; as also مُحْوِلٌ and مُحَوِّلٌ: (Ks, Ṣgh, Ḳ:) and accord. to some, مُتَحَوِّلٌ [if not a mistranscription for مُحْوِلٌ or مُحَوِّلٌ] signifies a she-camel *that brings forth one year a male, and another year a female.* (TA.) — See also حَوْلِيٌّ.

مَحَالَةٌ: see حِيلَةٌ, in four places. — Also *A machine* (مِنْجَنُون, Lth, Ḳ) *over which* [*passes the rope whereby*] *water is drawn:* (Lth, TA:) and, (Ḳ,) or as some say, (TA,) *a great* بَكْرَة [or *sheave of a pulley*], (Ṣ in art. محل, and Ḳ,) *by means of which camels draw water:* (Ṣ ubi suprà, and TA:) [see سَانِيَةٌ:] pl. مَحَاوِلُ and [coll. gen. n.] مَحَالٌ. (Ḳ.) — The *vertebræ;* as also مَحَالٌ: (Ḳ: [in the CḲ, الفَقَار is erroneously put for الفَقَار:]) or the latter has this meaning; and the former signifies *a single vertebra:* and the م may be radical: (M, TA:) pl. مَحَالَاتٌ. (T in art. ملح.) — The *middle* (وَاسِط, as in the M and O; in the Ḳ, erroneously, وَاسِطَة, TA) *of the back;* (M, O, Ḳ;) as also مَحَالٌ: but accord. to some, the م is radical. (TA.)

مَحِيلَةٌ: see حِيلَةٌ.

مُحَوِّلٌ: see حَائِلٌ: — and مُحِيلٌ.

مِحْوَالٌ A man *who says much that is* مُحَال [or *absurd, inconsistent, self-contradictory, unreal,* or *impossible*]. (Lth, Ḳ.*)

مُحْتَالٌ: see 4, in the latter half of the paragraph. — أَرْضٌ مُحْتَالَةٌ ‡ *Land upon which rain has not fallen.* (TA.) — See also حُوَّلٌ.

مُتَحَوَّلٌ [pass. part. n. of تَحَوَّلَهُ. = Also] an inf. n. of تَحَوَّلَ. (Ḥam p. 503.) = And *A place to which one shifts, removes,* or *becomes transferred.* (Idem ib.)

مُتَحَوِّلٌ: see مُحِيلٌ.

رِجْلٌ مُسْتَحَالَةٌ *A leg that is crooked in the two extremities of its shank.* (M, O, TA.) In the Ḳ, رَجُلٌ is erroneously put for رِجْلٌ, and سَاقَيْه for سَاقَهَا. (TA.) And قَوْسٌ مُسْتَحِيلَةٌ (Ṣ, Ḳ) and مُسْتَحَالَةٌ (Ḳ) *A bow that is crooked* (Ṣ, Ḳ, TA) *in the portion between the part grasped by the hand and the curved extremity,* or *in its curved extremity.* (TA.) And أَرْضٌ مُسْتَحِيلَةٌ *Uneven ground:* (Ṣ, TA:) or *i. q.* مُسْتَحَالَةٌ, (Ḳ,) which means land *that has been left* [*unsown,* or *uncultivated,*] *a year,* or *years.* (M, Ḳ.)

مُسْتَحِيلٌ; fem. with ة: see the paragraph next preceding, in two places: — and see also مُحَالٌ. = Also *Full.* (Ḳ.)

حولق

Q. Q. 1. حَوْلَقَ, inf. n. حَوْلَقَةٌ: see Q. Q. 1 in art. حلق.

حوم

1. حَامَ, (Ṣ, Mṣb, Ḳ,) حَوْلَ المَآءِ, (Ṣ, Mṣb,) or عَلَى الشَّىْءِ, (K,) aor. يَحُومُ, (Ṣ,) inf. n. حَوَمَانٌ, (Ṣ, Mṣb, Ḳ) and حَوْمٌ, (Ṣ, Ḳ,) said of a bird, or flying thing, (Ṣ, Mṣb, Ḳ,) &c., (Ṣ,) *It went,* [or *hovered,*] or *circled,* (Ṣ, Mṣb, Ḳ,) *round about the water,* (Ṣ, Mṣb,) *by reason of thirst,* (TA,) or *round about the thing:* (Ḳ:) and in like manner حَامَتْ, said of camels. (Ḳ, TA.) — [Hence,] it is said in a trad., مَنْ حَامَ حَوْلَ الحِمَى يُوشِكُ أَنْ يَقَعَ فِيهِ, meaning † *He who approaches acts of disobedience is near to falling therein.* (Mṣb.) And you say, هُوَ يَحُومُ حَوْلَ غَرَضٍ لَهُ ‡ [*He hovers about an object of aim,* or *desire, that he has*]. (TA.) And حام فُلَانٌ عَلَى الأَمْرِ, inf. n. حَوْمٌ and حِيَامٌ and حُؤُومٌ, (Ḳ, TA,) the second with kesr [to the ح, and therefore with ى in the place of و, but written in the CḲ with fet-ḥ], (TA,) ‡ *Such a one desired,* or *sought, the thing.* (Ḳ, TA.) And حام عَلَى قَرَابَتِهِ ‡ *He affected,* or *inclined towards, his relations, like one going round about the water.* (TA.)

2. حوّم فِى الأَمْرِ *i. q.* اِسْتَدَامَ ‡ [app. as meaning † *He paused, and acted with deliberation,* or *in a patient* or *leisurely manner,* or *he waited in expectation, in the affair,* or *case,* like one who hovers about a thing]. (Ḳ, TA.)

جَيْشُ حَامٍ [lit. *The army of Ham,* the son of Noah; meaning, because of its blackness,] ‡ *the night.* (TA.)

حَوْمٌ *A large herd of camels,* (Ṣ, M, Ḳ,) *amounting to a thousand:* (M, Ḳ:) or *an indefinite number;* (Ḳ,* TA;) i. e. *many:* a quasi-pl. n.; or, as some say, a pl. (TA.)

حُومٌ, applied to wine, (TA,) *That circulates* [or *produces a sensation of circular motion*] *in the head.* (Ḳ.) — Accord. to Aṣ, so applied, it signifies *Much in quantity.* (TA.)

حَوْمَةٌ The *main part* or *portion,* (Ṣ, Ḳ,) of water, (Ṣ,) or of the sea, (Ḳ,) and of sand, and of a fight, &c.: (Ṣ, Ḳ:) the *part where is most water,* of the sea; (Ḥam p. 329, and TA;) the *deepest part* thereof: (TA:) and in like manner, of a watering-trough: (Ḥam ibid., and TA:) or *a copious,* or *deep, part* of water: (Lḥ, TA:) and hence, the *vehemence of war* or *fight:* (Ḥam p. 329:) or *a place of fight;* because the opposing parties go round about it: (Ḥam p. 492:) or the *most vehement part* [or the *thickest*] of a fight: (Ḳ,* TA:) pl. حَوْمَاتٌ. (Ḥam p. 329.) [See also حَوْبَةٌ, last signification.]

حَامِىٌّ A *black,* or *negro,* boy or young man, (Ṣ, Ḳ,) or slave: (Ṣ:) so termed in relation to حام [or Ham, the son of Noah], the father of the blacks, or negroes. (Ṣ, Ḳ.)

حَائِمٌ *Thirsty, and going,* [or *hovering,*] or *circling, round about the water:* (Ḥam p. 753:) and hence, (Id. p. 317,) whatever is *thirsty:* (Id. ibid., and Ḳ:) [fem. with ة: pl. masc. حُوَّمٌ:] pl. fem. حَوَائِمُ. (Ḥam p. 317.) You say إِبِلٌ حُوَّمٌ *Thirsty camels that go round about the water:* (Aṣ, TA:) or, as also إِبِلٌ حَوَائِمُ, *thirsty camels:* (Ḳ:) or *very thirsty camels.* (TA.) And it is said in a trad., respecting the prayer for rain, اَللّٰهُمَّ ارْحَمْ بَهَائِمَنَا الحَائِمَةَ *O God, have mercy upon our beasts that are going about the water and not finding any to which they may come to drink.* (TA.) You say also هَامَةٌ حَائِمَةٌ *A thirsty head:* (TA:) or *a head of which the brain is thirsty.* (T, TA.) — Also ‡ *Desiring,* or *seeking:* pl. حُوَّمٌ, (Ḳ, TA,) [in the CḲ, حَوَمٌ, but it is] like سُكَّرٌ. (TA.)

حون

حَانَةٌ *A place where wine is sold;* (Mṣb and TA in this art., and Ṣ and Ḳ in art. حين;) the *place of the vintner;* (Kr;) the حَانُوت [or *shop*] *of the vintner:* pl. حَانَاتٌ: (Ṣ, Mṣb:) thought by AḤn to be from the Persian خَانَه. (TA.)

حَانَاةٌ: see art. حنو.

حَانُوتٌ, mentioned in the Ḳ in arts. حنت and حين and حنو: see حَانَةٌ, above; and see also art. حنو [to which several words allied to this are to be regarded as belonging]. It is masc. and fem.: and is [said to be] originally حَانَوَةٌ, like تَرْقُوَةٌ: and its pl. is حَوَانِيتُ: (Ṣ:) or, accord. to IB, it is originally حَنَوُوتٌ; then, حَوَنُوتٌ; and then, حَانُوتٌ. (TA in art. حين.)

حَانِيَةٌ: } see art. حنو.
حَانِىٌّ: }

حَانِيَّةٌ *Wine;* (Ṣ and Ḳ in art. حين, [in the CḲ, erroneously, حائنة,] and Ḳ in art. حنو;) a rel. n. from حَانَةٌ: (Ṣ, TA:) or *vintners;* (Ḳ in art. حنو;) [from حَانِىٌّ; or] a rel. n. from حَانِيَةٌ. (TA in art. حنو.)

حوى

1. حَوَاهُ, aor. ـِ, (Ṣ, Mṣb, Ḳ,) inf. n. حَىٌّ, (Ṣ,) or حَوَايَةٌ, (Mṣb,) or both, (Ḳ,) *He collected it; brought it, drew it,* or *gathered it, together;* (Ṣ, Mṣb, Ḳ;) as also تحاواهُ: (TA:) *he grasped it; got,* or *gained, possession of it:* (Mṣb, Ḳ:) and احتواهُ signifies the same; (Ṣ, Mṣb, Ḳ;) as also احتوى عَلَيْهِ: (Mṣb, Ḳ:) or this last, *he took,* or *got, possession of it; took it, got it,* or *held it, within his grasp,* or *in his possession:* (Ṣ:) and حَوَاهُ signifies also *he possessed it:* (Mṣb:) and, said of a place [&c., as also احتوى and عليه احتواه], *it comprised, comprehended,* or *contained, it.* (TA.) — *He turned it round, made it to turn round,* or *wound it.* (Ḥar p. 236. [See حَىٌّ in art. حى.]) = حَوَى حَوِيَّةً *He made a vehicle for a woman such as is called* حَوِيَّة. (TA.) = حَوِىَ [originally حَوِوَ]: see art. حو.

2. تَحْوِيَةٌ [inf. n. of حوّى] signifies The act of *drawing together,* or *contracting:* and the state of *drawing together,* or *contracting;* or *being drawn together,* or *contracted;* as also تَحَوٍّ [inf. n. of تحوّى]: (Lḥ, Ḳ:) or, in the opinion of ISd, تَحْوِيَةٌ has the former signification; and تَحَوٍّ, the latter. (TA.) A woman of the tribe of Kelb, being asked what she did in the rainy night, answered, أُحَوِّى نَفْسِى [*I draw myself*

together]. (Lḥ, TA.) — كَانَتْ تُحَوِّى وَرَآءَهُ بِعَبَآءَةٍ — أَوْ كِسَآءٍ, occurring in a trad. of Ṣafeeyeh, means *She used to wind an* عباءة *or a* كساء *round the hump of the camel, behind him,* and then to ride upon it. (IAth. [See حَوِيَّةٌ.])

5. تحوّى, (Ṣ, Ḳ,) inf. n. تَحَوٍّ, (Ḳ,) *It assumed a round,* or *circular, form;* or *coiled itself:* (Ḳ:) or *it gathered itself together, and coiled itself,* or *assumed a round,* or *circular, form.* (Ṣ.) You say, تَحَوَّتِ الحَيَّةُ (Ṣ, Ḳ*) *The serpent gathered itself together, and wound,* or *coiled, itself;* (TA;) whence, as some say, the word حَيَّةٌ: (Ḳ:) and in like manner one says of the intestines. (Ḳ.) — See also **2**, in two places.

6: see **1**.

8: see **1**, in four places. — احتوى حَوِيًّا *He made a small watering-trough,* or *tank, for his camels.* (TA.)

حَوًى, (Az, IB, TA,) or حَوِيَّةٌ, (Ḳ,) The *having,* or *assuming, a round,* or *circular,* or *coiled, form;* or *roundness* or *circularity* [or the *state of being coiled*]; of anything; (Az, Ḳ, TA;) as, for instance, of a serpent; (Az, IB, TA;) and of certain asterisms, which appear regularly disposed in a round, or circular, form. (Az, TA.) [See **5**.]

حَوَآءٌ *A place that comprises, comprehends,* or *contains, a thing:* for instance, the belly [or womb] of the mother is a حوآء to the child [or fœtus]. (TA.) — *A collection of tents* (بُيُوت), *near together;* as also مُحَوًّى: (Ḳ:) or *a collection of tents* (بيوت) *of people, made of camel's fur:* (Ṣ:) or *a collection of tents* (بيوت) *of people, at a water:* (TA:) pl. أَحْوِيَةٌ: (Ṣ, TA:) and محوى [app. مُحْتَوًى] and محوى [app. مَحْوًى] signify *a place in which the tents* (بيوت) *of a tribe are collected together:* (Lth, TA:) the last is of the dial. of El-Yemen, where it is applied to *a few small tents collected together in a tract,* or *region, of fruitful,* or *productive, land:* (TA:) and its pl. is محاوى [or, more probably, مَحَاوٍ; with the article, المَحَاوِى]. (Lth, TA.) *A tent of* [*goats'*] *hair,* and *of* [*camels'*] *fur, of the Arabs of the desert.* (KL.)

حَوٍّ *Possessing, after deserving,* or *after becoming entitled.* (IAar, Ḳ.) — *A small watering-trough,* or *tank,* (Ḳ, TA,) *which a man makes for his camel; called also* مَرْكُوٌّ. (TA.) [See also the next paragraph.]

حَوِيَّةٌ: see حَوًى. — Also *A winding,* or *circling,* or *coiled, gut* or *intestine;* and so حَاوِيَةٌ and حَاوِيَآءُ: (Ḳ:) [also called قَشْبٌ:] or the [*kind of gut,* or *intestine, termed*] دَوَّارَة *in the belly of the sheep* or *goat;* as also حَاوِيَةُ البَطْنِ and حَوِيَّةُ البَطْنِ and حَاوِيَآءُ البَطْنِ all signify the same: (Ṣ:) the pl. is حَوَايَا; (Ḳ;) or this is the pl. of حَوِيَّةٌ, signifying the أَمْعَآء [or *intestines into which the food passes from the stomach*]; and the pl. of حَاوِيَةٌ and حَاوِيَآءُ is [said to be] حَوَاوٍ; (Ṣ;) but IB says that this latter pl. is not held to be allowable by Sb, and that حَوَايَا is the pl. of all the three sings., [originally] of the measure فَعَائِلُ as pl. of the first, and فَوَاعِلُ as pl. of the second and third [though in these two cases it should be by rule حَوَآءٍ]: AHeyth says that حَوَايَا as pl. of حَاوِيَةٌ is like زَوَايَا as pl. of زَاوِيَةٌ: and ISk mentions الحَاوِيَاتُ as pl. of الحَاوِيَةُ and الحَاوِيَآءُ, [in the latter case like قَاصِعَاتٌ as pl. of قَاصِعَآءُ,] and explains it as signifying بَنَاتُ اللَّبَنِ [app. meaning *the small guts,* or *intestines, in which originate the lacteals*]. (TA.) — Also sing. of حَوَايَا signifying *Winding excavations* or *hollows, which the rain fills, and in which it remains a long time because the soil at the bottom thereof is cohesive and hard, retaining the water:* the Arabs call them [also] أَمْعَآء, likening them to the حَوَايَا of the belly: accord. to AA, the pl. signifies *i. q.* مَسَاطِحُ [pl. of مِسْطَحٌ], *made by collecting earth and stones upon smooth and hard rock, to confine thereby water:* accord. to IB, on the authority of IKh, *wells that are dug in the district of Kelb, in hard ground, whereby is confined the water of the torrents, which they drink throughout the year:* accord. to Naṣr, *a certain construction with masses of rock in the form of a pool, on the way to Et-Teghlibeeyeh, near Ood:* accord. to ISd, the sing. signifies *a smooth and hard rock which is surrounded with stones and earth, in which water collects.* (TA.) — Also *A* [*garment of the kind called*] كِسَآء, *stuffed* [*with* ثُمَام *or the like*], *which is wound round the hump of the camel;* (Ṣ, Ḳ;*) *i. q.* سَوِيَّةٌ, *except that the former is only for camels, and the latter is sometimes for other animals:* pl. حَوَايَا: (Ṣ:) a subst. from **2** in the last of the senses assigned to it above: (IAth:) [the same is app. meant by what here follows:] *a certain thing that is prepared for a woman to ride upon.* (TA. [But it was also used by men.]) 'Omeyr Ibn-Wahb El-Jumaḥee said, on the day of Bedr, when he computed the number of the companions of the Prophet, رَأَيْتُ الحَوَايَا عَلَيْهَا المَنَايَا [meaning *I saw the* حوايا *with the men of courage upon them*]: (Ṣ:) [for] مَنِيَّةٌ [sing. of منايا] means †"a man of courage upon his saddle." (TA.)

حُوَيَّةٌ [a dim. of حَيَّةٌ]: see what next follows.

رَجُلٌ حَوَّآءٌ *A man who collects serpents* (حَيَّات); and so حَاوٍ: [which latter, vulgarly pronounced حَاوِى, is also now applied to *a serpent-charmer;* and *a juggler who performs various tricks with serpents &c.:*] (Ḳ in art. حى:) or the latter, (Ṣ in that art.,) or both, (T in that art.,) *an owner of serpents;* (T, Ṣ;) and so حَاوِيَةٌ: (T:) the pl. of حَاوٍ is حُوَاةٌ. (TA.) — [Hence,] الحَوَّآءُ وَالحُوَيَّةُ †*The constellations Serpentarius and Serpens.* (Ḳzw.)

حَاوٍ: see what next precedes.

حَاوِيَةٌ: see حَوِيَّةٌ, in three places.

حَاوِيَآءُ: see حَوِيَّةٌ, in two places.

حَاوِيٌّ: see حَائِيٌّ, in art. حوأ.

حَيَّةٌ [meaning *A serpent*] is said by some to be from تَحَوَّى, because what is so termed gathers itself together, and winds, or coils, itself; (ISd,* Ḳ,* TA;) and to be originally حَوْيَةٌ; (TA in art. حى;) and their opinion is strengthened by the forms and meaning of the words حَوَّآءٌ and حَاوٍ (TA) [and by the form and meaning of the word مَحْوَاةٌ]: or the حيّة is so called because of the length of its life (لِطُولِ حَيَاتِهَا). (Ḳ. [See the next art.])

أَحْوَى: / أَحْوِىٌّ: } see art. حو.

محوى [app. مَحْوًى]: see حَوَآءٌ.

أَرْضٌ مَحْوَاةٌ *A land abounding with* حَيَّات [or *serpents*]: (TA:) or *containing serpents;* as also مَحْيَاةٌ. (Ibn-Es-Sarráj, Ṣ in art. حى.)

مَحْوِىٌّ pass. part. n. of حَوَاهُ. (Mṣb.)

مُحَوًّى: see حَوَآءٌ.

محتوى [app. مُحْتَوًى]: see حَوَآءٌ.

حى: or حى and حيو

1. حَيِىَ, (Ṣ, Mgh, Mṣb, Ḳ,) and حَىَّ, (Ṣ, Ḳ,) which latter is the more common, (Fr, Ṣ,) [like مَلَّ, originally مَلِلَ,] dual حَيِيَا, and حَيَّا, (Fr,) pl. حَيُوا, (Fr, Ṣ,) like خَشُوا, (Ṣ,) and حَيُّوا, (Fr, Ṣ,) as some say, (Ṣ,) aor. يَحْيَا, (Ṣ, Mṣb, Ḳ,) and يَحَىُّ, (Fr, Ḳ,) [like يَمَلُّ, originally يَمْلَلُ,] occurring in poetry, but improper, and disallowed by the Baṣrees, (Fr,) inf. n. حَيَاةٌ [q. v. infrà], (IB, Mgh, Mṣb,) or حَيَآءٌ, (Ḳ,) and حَيٌّ and حَيَوَانٌ, (IB,) which last has an intensive signification, like its contr. مَوَتَانٌ, (Mṣb,) *He,* or *it, lived;* or *was,* or *became, in the state termed* حَيَاةٌ, explained below. (Ṣ, Ḳ.) [The inf. n. حَيَوَانٌ (q. v. infrà) suggests the supposition that حَيِىَ may be originally حَيِوَ; but I find no authority for this supposition; and if it be the case, this verb presents the only instance of a root of which the medial radical letter is ى and the final و.] — حَيُوا, said of a people, or company of men, †*They were,* or *became, in good condition:* (AA, Ṣ:) or *they were,* or *became, fat, by having the means of subsistence,* بَعْدَ هُزَالٍ [*after leanness*]. (AZ. [See also **4**.]) — You say also, حَيِيَتِ النَّارُ, inf. n. حَيَاةٌ and حَيَآءٌ, †[*The fire was,* or *became, alive,* or *burning,*] like as you say, مَاتَتْ. (AḤn.) — حَيِيَ الطَّرِيقُ †*The road,* or *way, was,* or *became, apparent,* or *distinct.* (Ḳ.) One says, إِذَا حَيِيَ لَكَ الطَّرِيقُ فَخُذْ يَمْنَةً †[*When the road,* or *way, becomes apparent,* or *distinct, to thee, take to the right*]. (TA.) — حَيِيَ and حَيِيَ مِنْهُ, aor. يَحْيَا, inf. n. حَيَآءٌ: see **10**, in two places. — حَىَّ الخَمْسِينَ: see **2**.

2. حيّاهُ, inf. n. تَحِيَّةٌ, (Mgh, Msb, K,) in its primary sense, *i. q.* احياهُ. (Mgh.) You say, حيّاكَ اللّٰهُ, (S, K,) meaning *May God preserve thee alive; prolong thy life;* or *make thee to continue in life;* syn. أَبْقَاكَ; (Fr, Selemeh Ibn-'Áṣim, K;) as also احياكَ; (Selemeh Ibn-'Áṣim, TA;) or عَمَّرَكَ: (Aboo-'Othmán El-Mázinee, Mgh, TA:) or *may God save thee;* or *make thee to be free from evil,* or *harm,* or *the like:* (Fr, TA:) or *may God make thee to have dominion:* (Fr, S, K:) or *may God honour thee, and benefit thee.* (Ḥam. p. 489.) And حَيَّاكَ اللّٰهُ وَبَيَّاكَ [explained in art. بى]. (TA.) And حَيَّا اللّٰهُ وَجْهَكَ [*May God preserve thy face:* see مُحَيَّا]. (Ḥam p. 23.) — Also *He said to him* حَيَّاكَ اللّٰهُ, explained above: (Mgh:) originally, *he prayed for his life:* and then, *he prayed for him,* absolutely: (Msb:) *he saluted him;* (K, TA;) and so حيّاهُ تَحِيَّةَ المُؤْمِنِ: (Lḥ, TA:) as used in the language of the law, *he said to him,* سَلَامٌ عَلَيْكَ. (Msb.) — [See also تَحِيَّةٌ, below.] = حيّا الخَمْسِينَ [in the CK (erroneously) حَيَّ الخَمْسِينَ] *He approached [the age of] fifty.* (IAạr, K, TA.) = حَيَّيْتُ حَيَّاءً حَسَنًا and حَسَنَةً [*I wrote a beautiful* ح]. (TA in باب الالف اللينة.)

3. حَايَيْتُ النَّارَ, (inf. n. مُحَايَاةٌ, TA,) *i. q.* أَحْيَيْتُهَا [i. e. †*I gave life to, enlivened,* or *revived, the fire*] by blowing. (K.) [See also 2 in art. رهب; where a similar meaning is assigned to the former verb; but perhaps it is there a mistranscription.] مُحَايَاةٌ also signifies *Nourishment* (غِذَآء [which is properly speaking a subst., but seems to be here used as an inf. n.,]) *for,* or *of, a child,* (K, TA,) *with that whereby is his life,* or, as in the M, because thereby is his life. (TA.)

4. احياهُ, (S, Msb, K, &c.,) inf. n. إِحْيَآءٌ, (TA,) said of God, (S, Msb,) *He made him alive, to live,* or *be a living being; quickened, endued with life, vivified,* [*revivified, revived,* or *resuscitated,*] *him.* (S,* Msb,* K.) Hence, in the Ḳur [lxxv. last verse], أَلَيْسَ ذٰلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ المَوْتَى, (S, TA,) i. e. *Is not That* Doer of these things (Jel) [*able to quicken the dead?*]. — See also 2, in two places. — †*He* (God) *endued him with the intellectual faculty:* as in the saying, in the Ḳur [vi. 122], أَوَمَنْ كَانَ مَيْتًا فَأَحْيَيْنَاهُ †[*And is he who was intellectually dead and whom we have endued with the intellectual faculty . . . ?*]. (Er-Rághib.) — See also 3. — احيا الأَرْضَ †*He* (God) *revived the earth,* or *land, by the rain, so as to produce in it plants,* or *herbage.* (TA.) And أُحْيِيَتِ الأَرْضُ †*The land was tilled, and made productive.* (AḤn.) And احيا المَوَاتَ ‡ *He turned to use the unowned and unused and uncultivated land by walling it round* or *sowing it* or *building upon it* and *the like.* (TA.) — Also †*He* (a man) *found the land to be fruitful,* or *abundant in herbage,* (S, K,) *with fresh herbage.* (K.) — احيا اللَّيْلَ †*He passed the night in religious service, worship, adoration,* or *devotion, abstaining from sleep:* (TA:) or [simply] *he remained awake during the night.* (W p. 9.) And احيا لَيْلَتَهُ *He passed his night awake.* (MA.) = احيت النَّاقَةُ *The she-camel had living offspring;* (S, K;) *her offspring seldom,* or *never, died.* (S.) — احيا القَوْمُ *The people,* or *company of men, had their cattle living:* (K:) or *had their cattle in good condition:* (AA, S, K:) or *had rain, so that their beasts obtained herbage to such a degree that they became fat:* (AZ:) or *they* (themselves) *became in a state of abundance of herbage,* or *plenty.* (S, K. [See also 1.])

5. تحيّا مِنْهُ †*He shrank from it:* taken from الحَيَآءُ [or الحَيَاةُ]; because it is of the nature of the living to shrink: or it is originally تَحَيَّى; the و being changed into ى; or [in other words] from الحَيُّ "the act of collecting," [inf. n. of حَوَاهُ,] like تَحَيَّزَ from الحَوْزُ. (TA.) [See also 10.]

[6. تَحَايَا as quasi-pass. of 3, *He quickened, enlivened,* or *revived, himself.* See an ex. voce رُوحٌ.]

10. استحياهُ *He spared him; let him live;* or *left him alive;* (S, Msb, K, TA;) *did not slay him;* (Msb;) in which sense the verb has but one form: (Msb, TA:) or *he left him; let him alone;* or *forbore from him.* (Mgh.) — Hence, as some say, (K,) إِنَّ اللّٰهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا, (S, K,) in the Ḳur [ii. 24], i. e. [meaning *Verily God will not spare to propound,* or *refrain from propounding, a parable,* or *as a parable*]. (S.) [Hence, also,] إِنَّ اللّٰهَ يَسْتَحْيِي مِنْ ذِي الشَّيْبَةِ المُسْلِمِ أَنْ يُعَذِّبَهُ, i. e. [*Verily God*] *forbears from punishing* [*the hoary Muslim*]. (Er-Rághib.) — [استحيى, or استحيا, which latter is the more proper mode of writing it, also signifies *He felt,* or *had a sense of,* or *he was,* or *became, moved* or *affected with, shame, shyness,* or *bashfulness;* and particularly, but not always, *honest shame,* or *pudency,* or *modesty;* or *his soul shrank from foul things;* as also اسْتَحَى; and حَيِيَ, inf. n. حَيَآءٌ.] استحيى is of the dial. of El-Ḥijáz; and استحى, with a single ى, is of the dial. of Temeem; (Akh, S, Msb;) the former being the original, (Akh, S,) and that which is used in the Ḳur: (Msb:) in the latter, the first ى [of the original] is suppressed, [and its vowel is transferred to the ح,] to facilitate the pronunciation, because of the occurrence of the two ىs together: this is the opinion of Sb; and with it agrees that of Aboo-'Othmán [El-Mázinee]: the opinion ascribed to Sb in the S, namely, that اسْتَحَيْتُ is changed from اسْتَحْيَيْتُ in like manner as اسْتَبَعْتُ is changed from اسْتَبْيَعْتُ, is that of Kh, and is disallowed by El-Mázinee. (IB.) You say, استحيى مِنْهُ, (S, K, [in the CK, erroneously, عَنْهُ,]) or استحيا منه, (Mgh, Msb,) and استحى منه, and استحياهُ, (S, Msb, K, TA,) and استحاهُ; (TA, [and so in the CK in the place of استحياهُ;]) as also منه حَيِيَ, (S, Mgh, Msb, K,) aor. يَحْيَا, (S,) inf. n. حَيَآءٌ; (S,* Mgh, Msb, K;) *He was ashamed of it* or *on account of it,* or *ashamed to do it,* or *shy of doing it;* [generally meaning a foul thing;] *he was ashamed for himself,* or *of himself,* or *was bashful,* or *shy, with respect to it,* or *him; he was abashed at,* or *shy of, it,* or *him;* (K;) *he shrank from it,* or *him:* (Msb, K:*) and استحيى مِنْ كَذَا [or استحيا] *He disdained,* or *scorned, such a thing; abstained from it,* or *refused to do it, by reason of disdain and pride; he disliked,* or *hated, it, and his soul was above it; he shunned it, avoided it,* or *kept himself far from it;* syn. أَنِفَ مِنْهُ. (TA.)

حَيَّ a verbal noun, (S, M, Mgh, TA,) and therefore immediately followed by عَلَى, (M, TA,) used as an imperative [addressed to a single person, male or female, and to more than one]; (S;) used in calling, or summoning, or inviting, and urging; (Lth, T, TA;) and having no verb derived from it [alone, for حَيْعَلَ is derived from حَيَّ and عَلَى together]; (Lth, T, Msb, TA;) meaning *Come:* (S, M, Mgh, Msb, K, TA, &c.:) or *come quickly:* or *hasten.* (Mgh, TA.) Hence, حَيَّ عَلَى الصَّلَاةِ (in أَذَان, TA) *Come to prayer:* (IKt, S, M, Msb, K:) or *come ye to prayer:* or *come ye quickly:* or *hasten ye.* (TA.) And حَيَّ عَلَى الفَلَاحْ [in the same: see art. فلح]. (Mgh, TA.) And حَيَّ عَلَى الغَدَآءِ [*Come to the morning-meal*]: and على العَشَآءِ [*to the evening-meal*]: (Msb:) and على الثَّرِيدِ [*to the crumbled bread moistened with broth*]: (S:) and على الخَيْرِ [*to good, good fortune, prosperity,* &c.]. (Lth, T, TA.) The saying of Ibn-Aḥmar,

* حَيَّ الحُمُولَ فَإِنَّ الرَّكْبَ قَدْ ذَهَبَا *

means *Keep thou to the loads* [*for the riders upon the camels have gone*]. (TA.) — In the phrase حَيَّ هَلَ, and حَيَّ هَلَّا, followed by عَلَى and إِلَى كَذَا, and حَيَّ هَلَا, (K,) which last is used in a case of pausation, but is bad in other cases, (S in art. هل,) and حَيَّ هَلْ, and حَيْهَلْ, [so in the copies of the K,] with the ه quiescent, (K,) and حيّ هلن [app. حَيَّ هَلَنْ, for حَيَّ هَلَّا, or perhaps a mistranscription for حَيَّ هَلَكَ], (TA,) [the most common rendering of حَيَّ هَلَ &c. is like that of حَيَّ alone, namely, *Come:* or] حيّ signifies *hasten thou;* and [هل or] هلا, *come to it,* or *reach it;* [so that the meaning is *hasten thou: come to such a thing:*] or حيّ signifies *come;* and [هل or] هلا, *quickly* (حَثِيثًا), or *be thou quick;* [so that the meaning is *come quickly to such a thing:*] or [هل or] هلا signifies *be thou quiet;* and the meaning is أَسْرِعْ عِنْدَ ذِكْرِهِ وَاسْكُنْ حَتَّى يَنْقَضِيَ [*Speed thou at the mention thereof, and be quiet until it is finished*]. (K.) Accord. to Abu-l-Khaṭṭáb, the Arabs used to say, حَيَّ هَلَ الصَّلَاةَ, meaning *Come thou to prayer.* (TA.) And one says, حَيَّ هَلْ بِفُلَانٍ, (IAạr, and so in the CK,) and حَيَّ هَلَّا بفلان, (IAạr, and so in MS. copies of the K,) and حَيَّ هَلَ بفلان, meaning *Hasten thou with such a one:* (IAạr:) or *keep thou to such a one,* and *call him.* (K.) It is said in a trad.,

إِذَا ذُكِرَ الصَّالِحُونَ فَحَيَّ هَلَ بِعُمَرَ, (S in art. هل,) or فَحَيَّهَلًا بِعُمَرَ, (TA,) i. e. [*When the good, or righteous, are mentioned, then*] *keep thou to 'Omar*, and *call 'Omar*, (S ubi suprà, and TA,) and *begin with him*, and *be quick in mentioning him*; (TA;) for he is of such. (S ubi suprà.) Accord. to some of the grammarians, (TA,) when you say حَيَّ هَلًا, with tenween, it is as though you said حَثًّا; and without tenween, it is as though you said الحَثَّ; the tenween being made a sign of indeterminateness; and the omission of it, a sign of determinateness: and so it is in all compounds of this kind. (K.) [See also art. هل.]

حَيٌّ *Living, having life, alive*, or *quick*; contr. of مَيِّتٌ [or مَيْتٌ]; (S, Mgh,* Msb,* K;) and حَيَوَانٌ is syn. with حَيٌّ [as meaning *having animal life*]: (IB:) dim. of the former ▼ حُيَيٌّ: (Msb:) and pl. أَحْيَاءٌ. (Msb, K.) When you say of a person, لَيْسَ بِحَيٍّ, you mean that he is dead: (Lh:) but ضُرِبَ ضَرْبَةً لَيْسَ بِحَايٍ ▼ مِنْهَا, (Lh, K,) [in the CK ضَرَبَ, and] in [some of] the copies of the K, erroneously, بِحَاءٍ, (TA,) means [*He was struck a blow*] *in consequence of which he will not live*: (Lh, K:*) like as the saying لَا تَأْكُلْ كَذَا فَإِنَّكَ مَارِضٌ means Thou wilt be sick if thou eat such a thing. (Lh, K.) Accord. to ISh, one says, أَتَانَا حَيُّ فُلَانٍ, meaning *Such a one came to us in his life* [*-time*]: and سَمِعْتُ حَيَّ فُلَانٍ يَقُولُ كَذَا, meaning *I heard such a one say thus in his life* [*-time*]: (TA:) [or the former may mean *Such a one himself came to us*: and the latter, *I heard such a one himself say thus*: for] حى [i. e. حَيٌّ as a prefixed noun] is sometimes redundant, like آل and ذُو: (Ham p. 308:) [and] IB says that حَيُّ فُلَانٍ means *Such a one himself*. (TA.) And they say, كَيْفَ أَنْتَ وَحَيَّةُ ▼ أَهْلِكَ, i. e. *How art thou, and those remaining alive of thy family?* (TA.) — Applied to God, *Deathless*. (Er-Rághib.) — *Possessing the faculty of growth, as an animal, and as a plant*: (Er-Rághib:) and, applied to a plant, *fresh, juicy*, or *succulent, and growing tall*. (TA.) — [*Sensitively alive*;] *possessing the faculty of sensation*. (Er-Rághib.) — †[*Intellectually alive*;] *possessing the faculty of intellect*. (Er-Rághib.) [Hence,] †*A Muslim*; like as مَيِّتٌ means an unbeliever. (TA.) — †*Lively*, as meaning *free from grief* or *sorrow*. (Er-Rághib.) — †*Whole, sound*, or *unbroken*. (L and TA in art. صأب.) — أَرْضٌ حَيَّةٌ †*Fruitful land*; or *land abounding with herbage*; (K, TA;) like as ارض مَيْتَةٌ means unfruitful land. (TA.) — الشَّمْسُ حَيَّةٌ †*The sun is*, or *was, of a clear colour, unaltered by approaching the place of setting*; as though its setting were regarded as death: (TA:) or *still bright and white*: or *still hot and powerful*: but the former of these two meanings is the more probable. (Mgh.) — نَارٌ حَيَّةٌ †[*A live*, or *burning, fire*. (AHn.) — طَرِيقٌ حَيٌّ †*An apparent*, or *a distinct, road* or *way*: (K:) pl. أَحْيَاءٌ. (TA.) = See also حَيَّةٌ, first sentence. = [*A tribe*] of the Arabs: (S:) the *children*, or *descendants, of one father* or *ancestor, whether many or few*: and *a* شَعْب *comprising* قَبَائِل: (Az, TA:) or *a* قَبِيلَة of the Arabs: (Msb:) or *a* بَطْن *of the* بُطُون of the Arabs: (K, TA:) pl. أَحْيَاءٌ. (S, Msb, K.) = The *vulva*, or *external portion of the organs of generation*, of a woman. (Az, K. See also حَيَاءٌ, of which حَيٌّ is also said to be a pl.) Hence, سَعَفُ الحَيِّ, applied by an Arab of the desert to *The paraphernalia of a bride*. (Az, TA.) = لَا حَيَّ عَنْهُ means لَا مَنْعَ مِنْهُ, (Ks, K,*) i. e. [*There is no forbiddance of him*; or] *nothing is forbidden him*. (Fr.) = لَا يَعْرِفُ الحَيَّ مِنَ اللَّيِّ *He knows not*, or *will not know, what is true from what is false*; (IAar, K, Har p. 236;) and so الحَوَّ من اللَّوِّ: (TA:) or *the* حَوِيَّة [or *winding gut*, &c.,] *from the twisting of the rope*: (K:) or *overt speech from covert*: or *the living from the dead*: or *the act of turning round*, or *winding*, [see حَوَاهُ, (in art. حوى,) of which حَيٌّ is an inf. n.,] *from the act of twisting*. (Har ubi suprà.) = The act of *collecting*. (TA. [But in this and some other senses it is an inf. n. of حَوَى: see 1 in art. حوى.]) = أَحْيَاءٌ as pl. of حَاءٌ: see art. حوا.

حَيٌّ: see حَيَاةٌ, of which it is said to be a syn.: and of which it is also said to be a pl.: = and see حَيَاءٌ, of which, also, it is said to be a pl.

حَيَّةٌ [*A serpent*;] *a certain thing well known*: (K, TA:) [improperly explained in the Msb as syn. with أَفْعًى:] applied to the *male* and the *female*; (S, Msb;) the ة being added to denote one of a kind, as in بَطَّةٌ and دَجَاجَةٌ; [although حَيٌّ is not used as a coll. gen. n.; and] although the saying رَأَيْتُ حَيًّا ▼ عَلَى حَيَّةٍ, as meaning [*I saw*] *a male* [*serpent*] *upon a female* [*serpent*], is related as having been heard from the Arabs: (S:) but حَيَّوْتٌ ▼ is also applied to the *male*; (Az, S, K;) the ت being augmentative; for the word is originally حَيْوٌ [or حَيَّوٌ]: (Az, TA:) it is said that it does not die unless by an accident: and they say of a long-lived man, مَا هُوَ إِلَّا حَيَّةٌ [*He is none other than a serpent*]; and in like manner they say of a woman; as though it were called حَيَّة because of its long life: [for] some, including Sb, say that it is derived from حَيَاةٌ, as the rel. n. is حَيَوِيٌّ, not حَوَوِيٌّ: and to him who objects that one says رَجُلٌ حَوَّاءٌ [meaning "a man who collects serpents"], it is replied that حَيَّةٌ and حَوَّاءٌ are of different roots, like لُؤْلُؤٌ and لَأْلَأٌ, &c.: but it may be from تَحَوِّي, because of its winding, or coiling, itself; and some say that it is originally حَوْيَةٌ; some, that it is originally حَيْوَةٌ: (TA:) [the dim. is ▼ حُيَيَّةٌ:] the pl. is حَيَّاتٌ (K) and حَيْوَاتٌ, (K, TA,) or حَيَوَاتٌ. (So in some copies of the K [agreeably with the dial. of Hudheyl].) Hence the prov. هُوَ أَبْصَرُ مِنْ حَيَّةٍ [*He is more sharp-sighted than a serpent*]; because of the sharpness of its sight: and أَظْلَمُ مِنْ حَيَّةٍ [*more wrongful in conduct than a serpent*]; because it comes to the burrow of the [lizard called] ضَبّ, and eats its young one, and takes up its abode in its burrow. (TA.) And سَقَاهُ اللّٰهُ دَمَ الحَيَّاتِ [*May God give him to drink the blood of the serpents*]; i. e., †*destroy him*. (TA.) And لَا تَلِدُ الحَيَّةُ إِلَّا حُيَيَّةً ▼ [*The serpent does not bring forth* anything *save a little serpent*]: a prov. applied to the cunning and mischievous, or malignant. (TA.) And فُلَانٌ حَيَّةُ الوَادِي, or الأَرْضِ, or البَلَدِ, or الحَمَاطِ, †*Such a one is cunning and mischievous*, or *malignant*, (IAar, K,) *and intelligent, in the utmost degree*: (IAar:) [or] فلان حيّة الوادى means †*such a one is strong in resisting, a defender of his possessions*. (TA.) And حَيَّةُ الوَادِي is also an appellation applied to †*The lion*; (K, TA;) because of his cunning, or craftiness. (TA.) One says also, هُمْ حَيَّةُ الأَرْضِ, meaning †*They are cunning, guileful, malignant*, or *mischievous, and strong, not neglecting to take blood-revenge*: so in a saying of Dhu-l-Iṣba' El-'Adwánee cited voce عَذِيرٌ. (TA.) And فُلَانٌ حَيَّةٌ ذَكَرٌ (S, TA) †*Such a one is courageous and strong*. (TA.) And رَأْسُهُ رَأْسُ حَيَّةٍ †*He is clever*, or *ingenious*; *acute*, or *sharp*; *intelligent*. (TA.) And رَأَيْتُ فِى كِتَابِهِ حَيَّاتٍ وَعَقَارِبَ †*I saw in his letter slanders*, or *calumnies, addressed to the ruling power, in order to cause the object thereof to fall into embarrassment from which escape would be difficult*. (TA.) — الحَيَّةُ is also a name of †[*The constellation Draco*; commonly called التِّنِّينُ;] *certain stars* [*partly*] *between the* فَرْقَدَانِ [or β *and* γ *of Ursa Minor*] *and* بَنَاتُ نَعْشٍ [meaning *the stars in the tail of Ursa Major*]: (K:) so called by way of comparison. (TA.) — And حَيَّةٌ also signifies †*A certain mark made with a hot iron upon the neck*, and *upon the thigh, of a camel, twisting*, or *winding, like the* حَيَّة [*properly so called*]. (Ibn-Ḥabeeb, TA.) = See also حَيٌّ.

حَيَا *Rain*; (S, Msb, K;) as also ▼ حَيَاءٌ: (K:) or *much rain*: (Har p. 185:) as being the means of giving life to the earth: (TA:) and †*plenty*; or *abundance of herbage*, (S, K,) and the *means of giving life to the earth and to men*; as being caused by the rain; and so ▼ حَيَاءٌ: (TA:) or [simply] *herbage*; because produced by the rain: and *fat*, and *fatness*; because produced by the herbage: (Ham p. 662:) dual. حَيَيَانِ: (S:) and pl. أَحْيَاءٌ. (TA.) حَيَا الرَّبِيعِ means *The rain* [*called* ربيع, or *of the season thus called*,] *that gives life to the earth*. (TA.) = See also the next paragraph.

حَيَاءٌ an inf. n. of حَيِيَ in the first of the senses explained in this art. (K.) — [Hence,] *syn. with* حَيَا, in two senses: see the next preceding paragraph, in two places. — Also inf. n. of حَيِيَ as syn. with اِسْتَحْيَى; (S,* Mgh, Msb, K;) *i. q.* اِسْتِحْيَاءٌ; (S;) *Shame*; *a sense of shame*; *shyness*, or *bashfulness*; [and particularly, but not

always, *honest shame*, or *pudency*, or *modesty*;] syn. حِشْمَةٌ; (K;) *a shrinking of the soul from foul conduct*, (Bḍ in ii. 24, and Er-Rághib,) *through fear of blame*; (Bḍ ibid.;) *a languor that affects the animal faculty*, (Bḍ ibid, and Mgh,*) *and turns it back from its actions*: (Bḍ:) and *repentance*; syn. تَوْبَةٌ. (K.) — And hence, as being a thing that should be concealed, and of which one is ashamed to speak plainly, (TA,) The *vulva*, or *external portion of the female organs of generation*, (فَرْج, El-Fárábee, Mṣb, K, or رِحْم, [which here means the same,] Ṣ,) of a camel, (El-Fárábee, Ṣ, Mṣb, K,) or an animal having feet like those of the camel, and of a cloven-hoofed animal, and of a beast of prey: (K:) accord. to AZ, the دُبُر [here meaning the same as فَرْج] of any of these and of other animals: (Mṣb:) accord. to IAạr, it is of the ewe or she-goat, the cow, and the gazelle: (ISd, TA:) and [sometimes] the فَرْج of a girl, (El-Fárábee, Mṣb,) or of a woman: (Zj in his "Khalḳ el-Insán:" [see also حَىٌّ:]) and ♦ حَيًا signifies the same; (K;) but accord. to Az, this is not allowable except in poetry, in a case of necessity: (TA:) pl. أَحْيَاءٌ (AZ, IJ, K) and أَحْيِيَةٌ (Aṣ, Sb, Ṣ, K) and, by contraction, أَحِيَّةٌ, (Sb, IB, TA,) which is said to be preferable, (TA,) and [quasi-pl. n.] ♦ حَىٌّ and ♦ حِىٌّ [which two have been mistaken by Freytag for syns. of تَحِيَّةٌ, immediately following them in the K]. (Sb, K.)

حَيَاءٌ, or ♦ حَيْوَةٌ, (as in different copies of the K, in the latter manner in copies of the Ṣ,) written with و in the Ḳur, to show that و follows ى in the pl. [حَيَوَاتٌ, like صَلَوَاتٌ], or because the sound of the ا is inclined towards that of و, (ISd, TA,) and ♦ حَيْوَةٌ, with sukoon to the و, (K,) which is substituted for the ا of حَيَاةٌ, as is done by the people of El-Yemen in the case of every ا that is changed from و, as in صَلَاةٌ and زَكَاةٌ, though the final radical letter of the verb of حَيَاةٌ is ى, (TA,) an inf. n. of حَيِيَ in the first of the senses explained in this art.; (IB, Mgh, Mṣb;) *Life*; *contr. of* مَوْتٌ; (Ṣ, K;) as also ♦ حَيَوَانٌ and ♦ حِىٌّ, (K,) or this last is asserted to be a pl. of حَيْوَةٌ, (Ṣ,) and as also ♦ مَحْيًا, (Ṣ,* Ḥar pp. 25 and 350,) of which the pl. is مَحَايٍ: (Ṣ:) حَيَاةٌ signifies the *faculty of growth, as in an animal*, and *in a plant*: and the *faculty of sensation*: and †the *faculty of intellect*: and †*freedom from grief* or *sorrow*: and *everlasting life in the world to come*; to which one attains by that حياة which is intelligence and knowledge: and the حياة that is an attribute of God. (Er-Rághib.) يَا لَيْتَنِى قَدَّمْتُ لِحَيَاتِى, in the Ḳur [lxxxix. 25], means [*O, would that I had prepared*, or *laid up in store*,] *for my everlasting state of existence*. (Er-Rághib.) And فَإِنَّ الدَّارَ الآخِرَةَ لَهِىَ الحَيَوَانُ ♦, in the Ḳur [xxix. 64], means [*And verily the last abode is*] the abode of *everlasting life*: (TA:) or الحيوان here means *the life that will not be followed by death*: or *much life*; like as مَوَتَانٌ signifies much death: (Mṣb:) and it is also the name of *a certain fountain in Paradise*, [*the water of*] *which touches nothing but it lives, by permission of God*. (TA.) الحَيْوَةُ الطَّيِّبَةُ, accord. to I'Ab, explaining xvi. 99 of the Ḳur, (TA,) means *Lawful means of subsistence* (K, TA) *in the present world*: (TA:) or *Paradise*. (K, TA.) — Also †*Advantage*, or *profit*; or *a cause*, or *means, thereof*: whence the saying, لَيْسَ لِفُلَانٍ حَيَاةٌ *There is not, in such a one, profit, nor good*: and so it is said to mean in the Ḳur [ii. 175], وَلَكُمْ فِى القِصَاصِ حَيٰوةٌ †[*And there is to you, in retaliation, an advantage*]: (TA:) or this means that the knowledge of the law of retaliation restrains from slaughter, and so is a cause of life to two persons; and because they used to slay one who was not the slayer, retaliation upon the slayer is a cause of saving the lives of the rest: or the meaning is *life in the world to come*; for when the slayer has suffered retaliation in the present world, he is not punished for his act in the world to come. (Bḍ.) — حَيَاةُ الشَّمْسِ means †*The remaining of the light and whiteness of the sun*: or *the remaining of its heat and power*: but the former of these two meanings is the more probable. (Mgh. [See الشَّمْسُ حَيَّةٌ, voce حَىٌّ.])

حَيْوَةٌ and حَيَوَةٌ: see the next preceding paragraph.

حَيٌّ *Having* حَيَاء [i. e. *shame, shyness, bashfulness, pudency*, or *modesty*]; (K;) part. n. of حَيِيَ as syn. with استحيى; of the measure فَعِلٌ: (Mṣb:) fem. حَيِيَّةٌ. (TA.) The saying of I'Ab, اللّٰهُ حَيٌّ, means *God is one who acts with others in the manner of him who has* حَيَاء; for حَيَاء in its proper sense is not ascribable to Him: (Mgh:) or *one who leaves undone evil deeds, and does good deeds*. (Er-Rághib.)

حُيَىٌّ: see حَىٌّ, of which it is the dim.

حُيَيَّةٌ: see حَيَّةٌ, (of which it is the dim.,) in two places. — And dim. of حَاءٌ, q. v. in art. حوأ. (Lth, TA in باب الالف اللّيّنة.)

حَيَوِىٌّ [*Of, or relating to, the serpent*;] rel. n. of حَيَّةٌ. (Ṣ.) — [And rel. n. of حَا: see حَائِىٌّ in art. حوأ.]

حَيَوَانٌ an inf. n. of حَيِيَ, like حَيَاةٌ, (IB,) but having an intensive signification: (Mṣb:) see حَيَاةٌ, in two places. — See also حَىٌّ, first sentence. — Also *Any thing*, or *things, possessing animal life*, (Mṣb, K,*) whether *rational* or *irrational*; [*an animal*, and *animals*;] used alike as sing. and pl., because originally an inf. n.; (Mṣb;) *contr. of* مَوَتَانٌ [q. v.]. (Ṣ.) [حَيَوَانَاتٌ is used as its pl. of pauc. And hence,] الحَيَوَانَاتُ الخَمْسُ [*The five animals*] is applied to what may be killed by a person in the state of إِحْرَام, and by one engaged in prayer: (Mṣb in art. فسق:) these are *the rat*, or *mouse, and the biting dog, and* either *the serpent, the crow termed* أَبْقَع, *and the kite*, or *the serpent, the scorpion, and the kite*, or *the serpent, the scorpion, and the crow*, or *the scorpion, the crow, and the kite*. (Es-Suyooṭee, in "El-Jámi' es-Ṣagheer," voce خَمْسٌ.) It is originally حَيَيَانٌ; (Sb, K, TA;) the ى which is the final radical letter being changed into و because the occurrence of two ىs together is disliked: (Sb, TA:) Aboo-'Othmán [El-Mázinee] holds the و to be a radical letter; but his opinion is said to be not admissible, because it is asserted that there is no instance in the language of a word of which the medial radical is ى, and the final و. (TA.)

حَيَوَانِىٌّ [*Of, or relating to, an animal* or *animals*]. — It is [also] particularly applied to *A seller of birds*. (TA.)

[حَيَوَانِيَّةٌ *Animality*; or *animal nature*.]

حَيْوَتٌ: see حَيَّةٌ.

حَايٍ, of the measure فَاعِلٌ, [said to be] originally حَاوِيٌ, is *syn. with* حَاوٍ and حَوَّاءٌ, belonging to art. حوى [q. v.]. (Az, TA.)

أُحَىٌّ and أُحَيٌّ and أُحَيٌّ: see art. حو.

أُحَيْوٍ: see art. حو.

أَحْيَى مِنْ ضَبٍّ in the saying [*More long-lived than a* ضبّ, a kind of lizard, which is supposed to live seven hundred years,] is from الحَيَاء. (TA.) — In the sayings أَحْيَى مِنْ هَدِيٍّ [*More shy*, or *bashful, than the bride*] and أَحْيَى مِنْ مُخَدَّرَةٍ [*More shy*, or *bashful, than a girl kept behind the curtain*] it is from الحَيَاء. (TA.)

تَحْيَاةٌ: see the next paragraph.

التَّحَايِى *The two stars in the foot and before the foot of the foremost of Gemini*: (Ḳzw:) or *three stars over against* الهَنْعَة [which is *the Sixth Mansion of the Moon*]; (IḲt, K;) and sometimes the moon deviates from الهنعة, and makes its abode in التحايى: (IḲt:) they are *between the Milky Way and the stars that follow* العَيُّوق [or *Capella*]: Aboo-Ziyád El-Kilábee used to say that this name means الهنعة, and is also pronounced التَّحَائِى, with ء: but AḤn says that the moon makes its abode in these stars, and not in الهنعة itself: (TA:) its sing. is ♦ تَحْيَاةٌ; (IḲt, AḤn, TA;) if so, of the measure تَفْعَلَةٌ, like تَحْلَبَةٌ, not فِعْلَاةٌ, like عِزْهَاةٌ, because there is no such root as تحى; derived from الحَيَا, because its نَوْء [here meaning its auroral setting, in midwinter,] is attended with much rain: but التحائى, with ء, is irreg.; as though pl. of ♦ تَحِيَّةٌ likened to a word of the measure فَعِيلَةٌ. (IB.)

تَحِيَّةٌ inf. n. of 2. (Mgh, Mṣb, K.) — Also *A salutation*, or *greeting*, (A'Obeyd, AHeyth, Mgh, Mṣb,) *pronounced by one person to another on their meeting*; (AHeyth;) particularly the *saying* سَلَامٌ عَلَيْكَ; (Mgh,* Mṣb;) and *the like*; (Mgh;) the most comprehensive form thereof, used by the believer [to his fellow-believer], being the *saying* السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ: (AHeyth:) hence it is pluralized; the pl. being تَحَيَّاتٌ and تَحَايَا. (Mgh.) — Also *Continuance*, or *endurance*; or *endless*, or *everlasting, existence*:

(IAar, Mṣb, Ḳ, &c.:) and so it is said to mean in the following verse of Zuheyr Ibn-Jenáb El-Kelbee; who was a [kind of] king among his people:

* وَلَكُلُّ مَا نَالَ الفَتَى * قَدْ نِلْتُهُ إِلَّا التَّحِيَّهْ *

[*And indeed everything that the young man has attained, I have attained it, except endless existence*]: or, as some say, it here means *security from death and from evils*. (TA. [But more probably the meaning is that next following: for in the Mz, 49th نوع, where this verse is cited, but with مِنْ كُلِّ in the place of وَلَكُلُّ, he is said to have been (not a king, but,) "a nobleman." See also, respecting him, p. x. of my Preface.]) And ‡ *Dominion*, or *kingship*: (Fr, AA, Ṣ, Mgh, Mṣb, Ḳ, &c.:) because the people of the Time of Ignorance used to greet kings [or rather those of Ḥimyer] by the saying أَبَيْتَ اللَّعْنَ, which they addressed to none other than a king; so that when any one of them became a king, it was said of him, فُلَانٌ نَالَ التَّحِيَّةَ [meaning ‡ *Such a one has attained the kingship*]. (Mgh: in which, and in the Ṣ, the foregoing verse is cited as an ex. of this last meaning.) التَّحِيَّاتُ لِلّٰهِ means *Endless existence belongs to God*: (Lth, Mṣb, TA:) or *dominion*, or *kingship*: (Lth, Yaʿḳoob, Ṣ, Mṣb, TA:) or *freedom*, or *security, from all evils*, (Khálid Ibn-Yezeed, AHeyth,) and *from all causes of the cessation of existence*: (AHeyth:) or *endless existence, and security from evils, and dominion, and the like*: (Fr:) or *the expressions* [*of praise*] *that indicate and imply the ascription of dominion and endless existence*: (Ḳt:) or *salutations and benedictions are Gods, and at his disposal*. (Mgh.) [التَّحِيَّاتُ is also a term applied to the following form of words repeated in the ordinary prayers: التَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ يَا أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللّٰهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ, or (instead of عبده ورسوله) رَسُولُ اللّٰهِ: see 5 in art. شهد.] — The assigning to this word, as used in the Ḳur iv. 88, the meaning of *A gift* is a mistake. (Mgh.) = See also التَّحَايِي.

مَحْيًا: see حَيَاةٌ. — Also *A time*, and *a place, of life*. (TA.)

مُحْيٍ and مُحْيِيَةٌ, applied to a she-camel, *Having living offspring; whose offspring seldom*, or *never, die*. (Ṣ.)

مُحَيَّا The *face* (Ṣ, Ḳ, Ḥam p. 23) of a man, because it is specified in salutation; [see 2;] (Ḥam ubi suprà;) a term used only in praise; (Ḥam p. 640;) i. e. the *face altogether*: or the حُرّ *of the face* [i. e. the *ball of the cheek*; or *what appears of the elevated part thereof*; or *what fronts one, of the face*, &c.]. (Ḳ.) — Of a horse, it is The *place where the flesh is separated* (حيث انفرق اللحم) *beneath the forelock*. (Ḥam p. 23.) And دَائِرَةُ المُحَيَّا, in a horse, [*The feather in*] *the place of separation* [*of the hair*] *beneath the forelock, in the upper part of the forehead*. (TA.)

مُحَيِّيٌ act. part. n. of 2; fem. مُحَيِّيَةٌ: (Ṣ, TA:) for in every noun in which three ى s occur together, [the last of them being the final radical, and ending the word,] if it is not formed from a verb, the final radical letter is elided from it, as in عُطَيٌّ the dim. of عَطَاءٌ, and in أُحَيٌّ the dim. of أَحْوَى: but if it is formed from a verb, that letter remains, as in مُحَيِّيٌ from حَيَّى. (Ṣ.)

أَرْضٌ مَحْوَاةٌ *i. q.* مَحْيَاةٌ, i. e. *A land containing serpents*: (Ibn-Es-Sarráj, Ṣ:) or *abounding with serpents*. (TA in art. حوى.)

أَبُو يَحْيَى *Death*. (TA, Ḥar p. 218.)

حيث

حَيْثُ, (Ṣ, Mṣb, Mughnee, Ḳ,) indecl., (Ṣ, Mṣb,) with ḍamm for its termination, (Ṣ, Mṣb, Mughnee,) as being likened to final words [such as قَبْلُ and بَعْدُ ending a proposition], (Ṣ, Mughnee,) because it does not [regularly] occur otherwise than prefixed to a proposition, (Ṣ,) for the being prefixed to a proposition is like the not being prefixed to anything, as the consequence of being prefixed, which is the sign of the gen. case, is not apparent: (Mughnee:) and حَيْثَ, (Ṣ, Mughnee, Ḳ,) also indecl., (Ṣ,) with fet-ḥ, (Ṣ, Mughnee,) to render the pronunciation more easy, (Mughnee,) because ḍamm with ى is deemed difficult to pronounce: (Ṣ:) and حَيْثِ, (Mughnee, Ḳ,) with kesr, accord. to the general rule observed to prevent the concurrence of two quiescent letters: (Mughnee:) and in like manner, حَوْثُ and حَوْثَ and حَوْثِ: (Mughnee, TA:) of which forms, حوث is asserted to be the original; (L;) though حَيْثُ is more chaste than حَوْثُ, and is the form used in the Ḳur-án: (Az and TA in art. حوث:) but some of the Arabs make حيث decl.: (Mughnee:) it is an adverbial noun of place, (Ṣ, Mṣb,) a vague adverbial noun of place, (L,) [signifying *Where*,] like حِينَ with respect to time: (Ṣ, Ḳ:) or it is a denotative of place, by general consent: but accord. to Akh it sometimes occurs as denoting time, [signifying *when*,] as in the following verse, (Mughnee, TA,) which is the strongest evidence of its use in this sense: (TA:)

* حَيْثُمَا تَسْتَقِمْ يُقَدِّرْ لَكَ اللّٰهُ *

* نَجَاحًا فِي غَابِرِ الأَزْمَانِ *

[*Whenever thou shalt pursue a right course, God will decree thee success in the time to come*]: (Mughnee, TA:) but in most instances it occupies the place of an accus., as an adverbial noun of place; or of a gen., governed by مِنْ, and sometimes by another prep., as in the saying (of Zuheyr, TA in art. قشعم),

* لِدَى حَيْثُ أَلْقَتْ رَحْلَهَا أُمُّ قَشْعَمِ *

[*At the place where Calamity*, or *Fate, has put down her saddle*, i. e., *made her abode*]: and sometimes it occurs as an objective complement, as it is said to do in اللّٰهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَاتِهِ [in the Ḳur vi. 124], i. e. *God is knowing*: He knows *where to bestow his apostolic commissions*; يَعْلَمُ being suppressed, as implied by أَعْلَمُ; or أَعْلَمُ may be rendered by عَالِمٌ, and so may govern the accus. case. (Mughnee.) Accord. to rule, (Mughnee,) in every instance, (Ṣ, Mughnee,) it is prefixed to a proposition, (Ṣ, Mṣb, Mughnee,) nominal, or verbal, but in most cases the latter; (Mughnee;) as in أَقُومُ حَيْثُ يَقُومُ زَيْدٌ [*I will stand where Zeyd shall stand*]; and حَيْثُ تَكُونُ أَكُونُ [*Where thou shalt be, I will be*]; (Ṣ;) and جَلَسْتُ حَيْثُ زَيْدًا أَرَاهُ [*I sat where I saw Zeyd*], the accus. case being preferred in an instance like this; (Mughnee;) and اذْهَبْ حَيْثُ شِئْتَ [*Go thou whither thou wilt.*] (Mṣb in art. حين.) You should not say حَيْثُ زَيْدٌ [alone]: (Ṣ:) or it occurs prefixed to a single word in poetry; (Mṣb, Mughnee;) as in the saying,

* وَنَطْعُنُهُمْ تَحْتَ الكُلَى بَعْدَ ضَرْبِهِمْ *

* بِبِيضِ المَوَاضِي حَيْثُ لَيِّ العَمَائِمِ *

[*And we pierce them beneath the kidneys, after smiting them, with the sharp swords, where the turbans are wound*]; (Mughnee;) but this is irregular; (Mṣb, Mughnee;) though Ks holds it to be regular. (Mughnee.) Lḥ relates, on the authority of Ks, that some make حيث to govern a noun in the gen. case, as in the saying,

* أَمَا تَرَى حَيْثُ سُهَيْلٍ طَالِعَا *

[*Seest thou not where Canopus is, rising?*]: but he says that this is not of respectable authority: (L:) some write حَيْثُ سُهَيْلٍ: and some, حَيْثُ سُهَيْلٌ, [which is the common reading, سهيل being an inchoative, and] the enunciative, مَوْجُودٌ, being suppressed. (Mughnee.) Abu-l-Fet-ḥ says that he who prefixes حيث to a single word makes it declinable. (Mughnee.) [Accord. to Fei,] Benoo-Temeem say حَيْثَ when it occupies the place of an accus., as in the phrase, قُمْ حَيْثَ يَقُومُ زَيْدٌ [*Stand thou where Zeyd shall stand*]. (Mṣb.) Ks says, I have heard among Benoo-Temeem, of Benoo-Yarbooʿ and Ṭuheiyeh, those who say حَيْثَ in every case, when it occupies the place of a gen., and that of an accus., and that of a nom.; saying مِنْ حَيْثَ لَا يَعْلَمُونَ [*Whence they know not*], and حَيْثَ ٱلْتَقَيْنَا [*Where we met*]: and he says also, I have heard some of Benu-l-Ḥárith-Ibn-Asad-Ibn-El-Ḥárith-Ibn-Thaʿlabeh, and all Benoo-Faḳ'as, say حَيْثِ when it occupies the place of a gen., and حَيْثَ when it occupies the place of an accus.; saying مِنْ حَيْثِ لَا يَعْلَمُونَ, and حَيْثَ ٱلْتَقَيْنَا. (L.) Sometimes the proposition after حيث commences with إِنَّ, as in اجْلِسْ حَيْثُ إِنَّ زَيْدًا جَالِسٌ [*Sit thou where Zeyd is sitting*]. (Ḳ in art. أن, and IAḳ p. 92.) — It sometimes comprises the meanings of two adverbial nouns of place, as when you say, حَيْثُ عَبْدُ اللّٰهِ قَاعِدٌ زَيْدٌ قَائِمٌ [*Where 'Abd-Allah is sitting, there Zeyd is standing*]. (AHeyth, L.) — The restrictive مَا (كَافَّةٌ) is sometimes affixed to it, and in this case it implies a conditional meaning, [signifying *Wherever*, or *wheresoever*, and, accord. to Akh, *whenever*, or *whensoever*,] (Mughnee, TA,) and renders two verbs mejzoom, (Mughnee,) as in the saying, حَيْثُمَا تَجْلِسْ أَجْلِسْ [*Wherever thou shalt*

sit, I will sit], (S,) and in the first of the verses cited above: (Mughnee, TA:) it is not [properly, though it is sometimes improperly,] used as a conditional without ما. (S.) — [It is also used, in scientific and other post-classical works, in senses different from those explained above. Thus, مِنْ حَيْثُ is used to signify *As to*, or *in respect of*: so in the phrase مِنْ حَيْثُ اللَّفْظ وَالمَعْنَى *As to*, or *in respect of, the word and the meaning*. Also *As*, or *considered as, absolutely*, or *abstractedly*: so in the phrase مِنْ حَيْثُ هُوَ, or مِنْ حَيْثُ هُوَ هُوَ, *As*, or *considered as, such, absolutely*, or *abstractedly*; and الإِنْسَانُ مِنْ حَيْثُ هُوَ إِنْسَانٌ *Man, as*, or *considered as, man, absolutely*, or *abstractedly*. And *As*, meaning *considered merely* or *only* or *simply as*: so in the saying, الإِنْسَانُ مِنْ حَيْثُ إِنَّهُ يَصِحُّ وَتَزُولُ عَنْهُ الصِّحَّةُ مَوْضُوعُ الطِّبِّ *Man, as*, or *considered merely* or *only* or *simply as, being healthy and ceasing to be healthy, is the object of therapeutics*. And *As*, meaning *since*, or *because*: so in the saying, النَّارُ مِنْ حَيْثُ إِنَّهَا حَارَّةٌ تُسَخِّنُ المَآءَ *Fire, as*, or *since*, or *because, it is hot, heats water*. بِحَيْثُ is also vulgarly used in this sense. And correctly as meaning *So that; so as that; in such a state*, or *condition, that*: often *syn. with* حَتَّى.]

حيج

1. حَاجَ, aor. يَحِيجُ, (Kr, K,) inf. n. حَيْجٌ, (TA,) *i. q.* حَاجَ, aor. يَحُوجُ: (Kr, K:) extr., because the ا of حَاجَةٌ [which is its logical root] is [originally] و. (TA.)

4. أَحْيَجَتِ الأَرْضُ, (K,) irregular, like أَحْوَجَ, (TA,) and أَحَاجَتْ, *The land produced the thorny plants*, or *trees, called* حَاجٌ: (K:) or *abounded therewith*. (TA.)

حَاجٌ, a coll. gen. n., n. un. with ة, (TA,) *A certain kind of thorny plant*, or *tree*; (S, K;) *a plant of the sour kind* (مِنَ الحَمْض): accord. to ISd, *a kind of thorny plant* or *tree, i. q.* كَبَرٌ [or *caper*]: or *a certain plant different from that just named*: or *a certain kind of tree*: accord. to AHn, *an evergreen, of which the roots extend far into the ground; which, cooked, is used as a medicine; having slender and long leaves, seeming as numerous as the thorns*: (TA:) [*asparago sylvestri similis*: (Golius, from Ibn-Beytár:) this name, and عَاقُول, are now applied by the Arabs to the *plant called by European botanists hedysarum alhagi*: see عَاقُولٌ and تَرَنْجَبِينٌ:] dim. حُيَيْجٌ; therefore its medial radical letter is ى; (K;) and حِيَيْجٌ is a chaste dial. var. of this dim., agreeably with a usage observed in similar cases [when the medial radical letter is ى]. (TA.)

حُيَيْجٌ and حِيَيْجٌ: see what next precedes.

حيد

1. حَادَ عَنْهُ, (S, A, Msb, K,) aor. يَحِيدُ, inf. n. حَيْدٌ and حَيْدَةٌ (S, Msb, K) and حَيَدَانٌ and حَيْدُودَةٌ and مَحِيدٌ (K) and حَيْدُودَةٌ, (S, K,) which last is originally حَيَدُودَةٌ, with the ى movent; this letter being afterwards made quiescent; for there is not in the language any word of the measure فَعْلُولٌ, except صَعْفُوقٌ; (S; [see the remarks on شَيْخُوخَةٌ, voce شَاخَ;]) *He declined*, or *turned aside* or *away, from it*; (S, A, K;) *removed, went away*, or *went far away, from it*; (Msb;) namely, a road, (S,) or a thing: (Msb:) *he shunned*, or *avoided, it*, from fear, or from disdain. (Az, L.) [See also 3.] You say, مَا لَكَ مَحِيدٌ عَنْ ذٰلِكَ *There is not, for thee, any avoiding that*. (L.) And حَادَتِ الدَّابَّةُ *The beast became scared*, or *shied, and quitted the middle of the road*. (L.) — حاد بِهِ, and احادهُ, *He removed, took away*, or *took far away, him*, or *it*; [عَنْ *from a thing*;] similar to ذَهَبَ بِهِ and أَذْهَبَهُ. (Msb.)

2. قَدَّ السَّيْرَ فَحَيَّدَهُ *He cut*, or *cut lengthwise, the thong*, or *strip of skin* or *leather, and made it to have parts projecting beyond the rest*. (L, K.)

3. حايدهُ, inf. n. مُحَايَدَةٌ and حِيَادٌ, *He went*, or *turned, aside from*, or *away from*, or *he avoided*, or *he went*, or *removed, to a distance from, him*, or *it*: (S, L, K:) [see also 1:] or, accord. to the A, *he inclined upon*, or *against, him*, or *it*. (TA.)

4: see 1.

حَيْدٌ *A rising*, or *protuberant*, or *prominent, part of a side* of a thing: (L, K:) so of the head; (Lth, L;) as also حَيْدَةٌ: (A:) *a knot, knob*, or *protuberance*, of a stick or branch; [as also حَيْدَةٌ: (AHn, TA voce بَلْطٌ, q. v.:)] *a part* of a strap, or thong, *projecting beyond the rest*: (L:) *any rib*, (L, K,) or *other bone*, (L,) *that curves much* [*and is therefore prominent*]: (L, K:) [see an ex. voce حَابٍ, in art. حبو:] *a knot* in the horn of a mountain-goat; (A,* L, K;) or this is termed حَيْدَةٌ: (S, L:) *a twisted part* of a horn: *a twisted internodal portion* of a horn: (L:) *any prominence* in a horn, and in a mountain, (S, L, K,) &c.: (S, L:) *a prominent and curved part* of a mountain: (T:) *a projecting portion*, or *ledge*, of a mountain, *resembling a wing*: (S, M, L, K:) pl. (of the former word, S) أَحْيَادٌ [a pl. of pauc.] and (of both words, S) حُيُودٌ and (of the latter, S) حِيَدٌ: (S, K:) the حُيُود of a camel are such parts as the *hips*, or *haunches*, and *thighs*. (L.) You say جَبَلٌ ذُو حُيُودٍ and أَحْيَادٍ, meaning *A mountain having projecting edges in its lower parts*, not in its upper parts. (S.) And قَعَدْتُ تَحْتَ حَيْدِ الجَبَلِ *I sat beneath the part of the mountain that projected like a wing*. (A.)

حَيْدَةٌ: see حَيْدٌ, in three places. — Also The *rugged part* of a road. (A.) — *An evil look*, (A, K,) *with a turning aside*. (A.) You say, مَا نَظَرَ الحَيْدَةَ إِلَّا إِلَيَّ, (A,) or إِلَّا نَظَرَ الحَيْدَةَ إِلَيَّ, (TA,) *He looked not towards me save with an evil look, with a turning aside*. (A, TA.)

حَيَدَى The *manner of walking of a proud and self-conceited person*. (K.) — حِمَارٌ حَيَدَى (S, K) and حَيِّدٌ, (K,) each occurring in a verse of [Umeiyeh the son of] Aboo-'Áidh El-Hudhalee, accord. to different relations thereof, (L, [see جَمَّازٌ,]) *An ass that turns aside from*, or *shies at, his shadow, by reason of his briskness, liveliness*, or *sprightliness*: (S, K:) or *that is wont often to turn aside from things*, or *to shy at them*. (S.) حَيَدَى is also applied as an epithet to a she-ass. (IAar.) It is [said to be] the only masc. epithet of the measure فَعَلَى, (S, K,) except دَلَظَى a man "who thrusts vehemently," (IJ,) and وَقَرَى [but this is written in the K وَقَرِيٌّ] "a pastor of a وَقِير, or flock of sheep," and قَفَطَى vir "multum coiens," and جَمَزَى a "quick" ass. (MF.) But probably حَيِّدٌ is the only correct word of the two above mentioned. (L.) [Or حِمَارٌ حَيَدَى is for حِمَارٌ ذُو حَيَدَى: see جَمَزَى, voce جَمَّازٌ.]

حَيْدَانٌ *Pebbles that become thrown aside from the legs of a beast as he goes along*. (S, K.)

حَيِّدٌ: see حَيَدَى.

حَيَادِ, like قَطَامِ, (L,) indecl., with kesr for its termination, [and of the fem. gender,] occurs in the phrase (TA) حَيَادِ حَيَادِ, similar to فِيحِي فَيَاحِ, (S, L, K,) meaning *Turn thou aside*, or *away*, [from me:] (A, L:) said by one when the time for fighting is come, (L,) and by one fleeing. (Ibn-Abi-l-Hadeed.)

حَيُودٌ [*That declines*, or *goes away, much*, or *frequently*]: an intensive epithet, applied by 'Alee to worldly prosperity (الدُّنْيَا). (L.)

مَحِيدٌ an inf. n. of حَادَ. (K.) — [It may also be used, agreeably with analogy, as a noun of place, signifying *A place to which one turns aside* or *away; to which one removes, goes away*, or *goes far away*.]

حير

1. حَارَ, [sec. pers. حِرْتَ,] aor. يَحَارُ, (S, A, Mgh, Msb, K,) and some say يَحِيرُ, but this is a mistake, (MF,) inf. n. حَيْرَةٌ (S, A, Mgh, K) and حَيَرٌ (S, Msb, K) and حَيْرٌ and حَيَرَانٌ, (K,) *He was*, or *became, dazzled by a thing at which he looked*, (T, Msb, K,) *so that he turned away his eyes from it*: this is the primary signification: (T, Msb:) and so تحيّر (A,* Mgh,* K) and استحار, (K,) and حار بَصَرُهُ (A,* TA) and تحيّر بصره. (Mgh, and S and A and K in art. قمر, &c.) — And hence, (T, Msb,) *He was*, or *became, confounded*, or *perplexed, and unable to see his right course*; (T, Msb, K,* TA;) as also تحيّر (Msb, K) and استحار. (K.) And حار, (S, A,) or حار فِي أَمْرِهِ, (Msb,) *i. q.* تحيّر فِي امره [*He was*, or *became, confounded*, &c., *in his affair*, or *case*]. (S, A.) And [حار (see its part. n. حَائِرٌ) and] تحيّر [and استحار] *He erred*, or *lost his way*. (TA.) — Also, said of water, (A, Msb, K,) and تحيّر (S, A, K) and استحار, (A, K,) ‡ *It became collected*, (S, A, K,) *and stayed*, (A,) or *went round*, (S, K,*) or *went to and fro*, or *fluctuated*, (Msb, K,) *in a place, as*

though it knew not which way to run. (A.) — See also 5.

2. حيّرهُ *He, or it, caused him to become confounded, or perplexed, and unable to see his right course.* (Ṣ,* Mṣb, KL.) — [Accord. to Golius, as on the authority of the KL, حيّر, said of water, means † *It was whirled round in an eddy:* but to have this meaning, which I do not find in my copy of the KL, the verb should be حَيَّرَ.]

4. احار [*He, or it, caused a thing to descend easily down the throat:* or *it transmitted* food *to the stomach:* see 10: and see also 4 in art. حور]. (Ṣ and Ḳ voce مِشْفَرٌ, q. v.)

5. تحيّر: see 1, in six places. — Also ‡ *It* (a cloud) *continued without motion, pouring forth its rain, and not being driven by the wind:* (IAạr:) or *went not in any direction:* (Ḳ:) [and so ٭استحار: see مُتَحَيِّرٌ.] — Also † *It continued;* said of time; (TA;) and in like manner it is said of a man. (MF.) And حِيرُوا ٭ بِهِ [if not a mistranscription for تَحَيَّرُوا] occurs as meaning † *Remain ye therein;* referring to a place. (TA.) And استحار ٭ بِمَكَانٍ † *He alighted and abode some days in a place.* (TA.) — تحيّر بالماءِ ‡ *It* (a place, Ṣ, Ḳ, and land, TA) *became full of water;* as also ٭استحار. (Ṣ, Ḳ, TA.) — تحيّرت الجَفْنَةُ ‡ *The bowl became full of grease and food;* (Ḳ, TA;) like as a watering-trough or tank becomes full of water. (TA.) — See also what follows.

10: see 1, in four places: — and 5, in three places. — استحار الشَّبَابُ (Ṣ, IB, A, Ḳ) and تحيّر ٭ (Ḳ) ‡ *The sap* [or *vigour*] *of youth* (مَآءُ الشَّبَابِ) *flowed:* (IB:) or *became complete, and filled the body* of a woman: (A:) or *completely occupied the body:* (Ḳ:) or *filled it to the utmost:* (TA:) or *collected, and flowed to and fro, in the body* of a woman. (Aṣ, Ṣ.) = اسْتُحِيرَ الشَّرَابُ *The beverage, or wine, was made to descend easily down the throat.* (Ṣ.)

حَيْرٌ [*An enclosure*] *like a* حَظِيرَة: or *a place of pasturage in which it is prohibited to the public to pasture their beasts.* (Ṣ, Ḳ.) — See also حَائِرٌ. = حَيْرَمَا [erroneously written by Golius حَارَمَا] *i. q.* رُبَّمَا. (Ḳ.)

إِنَّهُ فِى حَيْرِ بَيْرٍ and حَيْرِ بِيرٍ, like حُورِ بُورٍ; (Ḳ;) i. e. *Verily he is in a bad state, and a state of perdition:* or *in error.* (TA.) [See also art. حور.]

حَيَرٌ: see what next follows.

حَيِرٌ (IAạr, Ḳ) and ٭حَيْرٌ (IB, Ḳ) *Much* property, or *many* cattle; and a *numerous* family: (Ḳ:) and أَنْعَامٌ حِيَرَاتٌ *many cattle.* (TA.) كَانَ حَيِرًا [app. for كان ذَا حَيِرٍ] is expl. by Th as meaning *He was a possessor of much property, and of a numerous household and family.* (TA.) — حَيِرَ دَهْرٍ: see حَيْرِىَّ الدَّهْرِ.

حَارَةٌ: see art. حور.

أَصْبَحَتِ الأَرْضُ حَيْرَةً *The land became green with plants* or *herbage,* (Ḳ,) *by reason of much collecting and continuance of water therein.* (TA.)

حَارِىٌّ *Made in the town of El-Ḥeereh:* applied to a sword, and a camel's saddle. (TA.) And *A kind of leathern housings, made in El-Ḥeereh, with which camels' saddles are ornamented.* (TA.) = حَارِىَّ الدَّهْرِ and حَارِىَّ دَهْرٍ: see what next follows.

لَا آتِيهِ حَيْرِىَّ الدَّهْرِ (Ibn-'Omar,* Sh,* Ḳ) and حِيرِىَّ الدَّهْرِ (Sb, Akh, IAạr, Ḳ) and حِيرِىَّ دَهْرٍ, (Ṣ,) or حِيرِى دَهْرٍ, (CḲ,) or حَيْرِى دَهْرٍ, (Ḳ, TA,) with the last letter quiescent, (Ḳ,) and حَيْرِىَ دَهْرٍ, or حِيرِىَ دَهْرٍ, (accord. to different copies of the Ḳ,) and حَارِىَّ ٭ دَهْرٍ (ISh, Ḳ) and حَارِىَّ ٭ الدَّهْرِ (ISh) and حَيِرَ ٭ دَهْرٍ, (IAạr, Ḳ,) ‡ [*I will not come to him,* or *it,* or *I will not do it,*] *while time lasts;* (A,* Ḳ,* TA;) or *ever:* (ISh, Ḳ:) or it may mean *while time returns;* from حَارَ of which the aor. is يَحُورُ. (A, TA.) Also حَيْرِىَّ الدَّهْرِ, or حِيرِىَّ الدَّهْرِ, ‡ *For an incalculable period of time.* (Ibn-'Omar, Sh, IAth.)

حَيْرَانُ (T, Ṣ, A, Ḳ) and حَائِرٌ ٭ (T, A, Ḳ) and مُتَحَيِّرٌ ٭ (TA) A man *in a state of confusion,* or *perplexity, and unable to see his right course:* (Ḳ,* TA:) *erring; having lost his way:* (T, TA:) fem. [of the first] حَيْرَى (Lḥ, T) and حَيْرَآءُ: (A, Ḳ:) and pl. [of the same] حَيَارَى (Ṣ, A, Ḳ) and حُيَارَى (Ḳ) and حَيْرَى, like the fem. sing. (Lḥ.) You say, لَا تَفْعَلْ ذٰلِكَ أُمُّكَ حَيْرَى [*Do not thou that: may thy mother become in a state of confusion,* &c.]: and لَا تَفْعَلُوا ذٰلِكَ أُمَّهَاتُكُمْ حَيْرَى [*Do not ye that: may your mothers become* &c.]. (Lḥ.) And رَجُلٌ حَائِرٌ ٭ بَائِرٌ *A man who does not apply himself rightly to an affair;* (Ṣ, TA;) *who knows not the right course to pursue in his affair;* as also مُتَحَيِّرٌ ٭ فِى أَمْرِهِ. (TA. [See also the same phrase in art. حور.]) — رَوْضَةٌ حَيْرَى ‡ *A meadow full of water.* (TA.) — [حَيْرَى is also applied as an epithet to the midday sun of summer: see a verse cited in the second paragraph of art. دوم.]

حَيِّرٌ: see مُتَحَيِّرٌ.

حَائِرٌ: see حَيْرَانُ, in two places. — Also ‡ *A place in which water collects* (Ṣ, Ḳ, TA) *and goes to and fro:* (TA:) *a watering-trough,* or *tank, to which a stream of rain-water flows:* (Ḳ:) or *what resembles a watering-trough,* or *tank, in which the rain-water collects and remains:* (A:) *a depressed place* (Ḳ, TA) *in which water collects and remains,* or *goes round,* or *goes to and fro, not passing forth from it:* (TA:) or *a place in the ground depressed in the middle and having elevated edges* or *borders,* (AḤn, TA,) *in which is water:* (TA voce يَعْبُوبٌ:) and hence, (TA,) *a garden;* as also حَيْرٌ ٭; (Ḳ;) which is the form used by most persons, and by the vulgar; like as they say عَيْشَةُ for عَائِشَةُ: or this form is wrong: it is disallowed by AḤn, notwithstanding its being mentioned by A 'Obeyd; but he mentions it only in one place, and it is not found in every copy of his work: (ISd:) pl. حِيرَانٌ (Ṣ, A, Ḳ) and حُورَانٌ. (Ṣ, Ḳ.) Ḥassán Ibn-Thábit uses the phrase حَائِرُ البَحْرِ [in a verse which I have cited in the first paragraph of art. رب, app. as meaning † *The depth of the sea;* or *part of the sea in which is a confluence of the water, and where it goes round,* or *to and fro*]. (TA.) = Also *Grease; oily animal matter, that flows from flesh or fat.* (Ḳ.)

أَحْيَرُ مِنْ ضَبٍّ, and مِنْ وَرَلٍ, [*More confounded,* or *perplexed, and unable to see his right course, than a ḍabb,* and *than a waral,*] are two proverbs; (Meyd;) accord. to Ḥamzeh El-Iṣfahánee, said because the ḍabb, [a kind of lizard, as is also the waral,] when it quits its hole, is confounded, and cannot find the right way to it; and the like is said of the waral. (Ḥar p. 166.)

مُتَحَيِّرٌ: see حَيْرَانُ, in two places. — الكَوَاكِبُ المُتَحَيِّرَةُ † [*The erratic stars;* i. e. *the planets;*] *the stars that* [*at one time appear to*] *retrograde and* [*at another time to*] *pursue a direct* [*and forward*] *course;* also called الخُنَّسُ. (Ṣ in art. خنس.) — سَحَابٌ مُتَحَيِّرٌ † *Clouds continuing without motion, pouring forth rain, and not driven by the wind:* (IAạr:) and ٭ مُسْتَحِيرٌ † clouds (سحاب) *heavy, and moving to and fro,* (Ṣ, Ḳ) *not having any wind to drive them along:* (Ṣ:) and حَيِّرٌ ‡ *clouds,* or *clouds covering the sky,* syn. غَيْمٌ, (AZ, Ḳ, TA,) *rising with rain, and continuing without motion,* or *moving to and fro, but remaining, in the sky:* (AZ, TA:) or this last signifies ‡ *clouds* (سحاب) *raining, and continuing without motion,* or *moving to and fro, but remaining, in the sky.* (A, TA.) — See also what follows, in two places.

مُسْتَحِيرٌ *A way leading across a desert, of which the place of egress is not known.* (Ḳ.) — † Anything (TA) *continuing endlessly:* (IAạr, TA:) or *hardly,* or *never, ending;* as also ٭ مُتَحَيِّرٌ. (Sh, TA.) See also this latter word. = جَفْنَةٌ مُسْتَحِيرَةٌ ‡ *A full bowl:* (A:) or † *a bowl containing much grease.* (Ḳ.) And مَرَقَةٌ ٭ مُتَحَيِّرَةٌ † *Broth containing much grease.* (TA.)

حيز

1. حَازَهُ, aor. يَحِيزُهُ, inf. n. حَيْزٌ: see 1 in art. حوز, in three places.

Quasi 5. تحيّز: see 5, and 7, and Q. Q. 2, in art. حوز; the first in six places.

حَيِّزٌ and حَيْزٌ: see art. حوز.

حيس

1. حَاسَ, aor. يَحِيسُ, inf. n. حَيْسٌ, *He mixed* [a thing or things]. (Ṣ, A, Ḳ; but in this sense, only the inf. n. is mentioned.) — *He made,* or *prepared,* what is called حَيْسٌ: (Ṣ, Mṣb, Ḳ:)

and حيّس, inf. n. تَحْيِيسٌ, *he mixed and prepared* what is so called. (TA.)

2: see above.

حَيْسٌ, originally an inf. n., (Mṣb,) *Dates mixed with clarified butter and* [*the preparation of dried curd called*] أَقِط, (Ṣ, A, Mgh, Ḳ,) *and kneaded* (A, Ḳ) *vehemently,* (A,) or *rubbed and pressed with the hand until they mingle together,* (Mgh,) *whereupon their stones come forth;* (Ḳ;) *and sometimes* سَوِيق [or *meal of parched barley or wheat*] *is put into it;* (A, Ḳ;) *and a little crumbled bread instead of the* اقط: (TA:) or *dates, of the kind called* بَرْنِيّ, *and* اقط, *bruised together, and kneaded vehemently with clarified butter until the stones come forth from it one by one, and then made like* ثَرِيد: it is the same as وَطْبَةٌ, except that حيس sometimes has سويق put in it, but وطبة has not: (L:) or *dates of which the stones have been taken out, bruised with* اقط, *and then kneaded, and rubbed and pressed with the hand until the whole becomes like* ثريد; *and sometimes* سويق *is put with it:* (Mṣb:) accord. to Ibn-Waḍḍáḥ El-Andalusee, *dates of which the stones have been taken out, mixed with* سويق; but this is not known, (MF, TA,) because of the deficiency of the ingredients: (TA:) Hr is related to have described it as *a* ثَرِيدَة *composed of* أَخْلَاط [or *various mixtures*]. (TA.) A rájiz says,

* اَلتَّمْرُ وَالسَّمْنُ مَعًا ثُمَّ الأَقِطْ *

* اَلْحَيْسُ إِلَّا أَنَّهُ لَمْ يَخْتَلِطْ *

[*Dates and clarified butter together, then* اقط, *are* حيس, *except that it is not yet mixed*]: (Ṣ, MF, TA:) from which it might be understood, that these components, when mixed, are not حيس: but this is the contrary of what is meant: (MF:) the meaning seems to be, that these three things, when brought, are virtually حيس, as being the materials thereof, though not mixed. (TA.)

حيض

1. حَاضَ عَنْهُ, aor. يَحِيضُ, inf. n. حَيْضٌ and حُيُوضٌ and مَحِيضٌ and مَحَاضٌ (Ṣ, Mṣb, Ḳ) and حَيَضَانٌ (Ṣ, Ḳ) and حَيْضُوضَةٌ (TA) and حَيْضَةٌ, (Ḳ,) [or the last is an inf. n. of un.,] *He turned away from him,* or *it:* (Ṣ, A, Mṣb, Ḳ:) and *he returned,* or *went back, and fled, from him,* or *it:* (TA:) and انحاص عنه signifies the same; (Ṣ, Ḳ, TA;) and so does تحايص عنه: (TA:) or (Ḳ) one says of friends, (Ṣ, Ḳ,) حَاصُوا, (Ḳ,) or حاصوا عَنِ العَدُوِّ [*they turned away from the enemy*]; (Ṣ;) [and in like manner, انْحَازُوا;] and of enemies, انْهَزَمُوا; (Ṣ, Ḳ;) [and in like manner, وَلَّوْا مُدْبِرِينَ.] You say also, حَاصَ عَنِ القِتَالِ *He turned away from the fight.* (A.) And حَاصَ عَنِ الحَقِّ *He turned away from the truth; he deviated from it.* (Mṣb.) And حَاصَ عَنِ الشَّيْءِ *He turned away from the thing, and became safe from it.* (TA.) And it is said in a trad. respecting the battle of Ohod, فَحَاصَ المُسْلِمُونَ حَيْضَةً *And the Muslims made a wheel away, desiring flight:* or, accord. to one relation, فَحَاضَ حَيْضَةً, which means the same. (TA.) حَيْضٌ also signifies The *retiring,* or *going back,* from a thing. (Ṣ, TA.) [See also مَحِيضٌ, below.]

3. حايصهُ, (Ḳ,) inf. n. مُحَايَصَةٌ, (TA,) *He acted towards him with artifice,* or *guile;* (Ḳ;) *vied with him;* (TA;) *and strove to overcome him.* (Ḳ.) Hence the saying of Muṭarrif, related in a trad., when he was asked respecting his going forth from the pestilence, هُوَ المَوْتُ نُحَايِصُهُ وَلَا بُدَّ مِنْهُ, may be interpreted as meaning, [*It is death:*] *we are eager to flee from it* [*though there is no avoiding it*]. (AO, TA.)

6: see 1.

7: see 1.

وَقَعَ فِى حَاصِ بَاصٍ: see what next follows.

وَقَعَ, (AA, Ṣ, A, and Ḳ in art. بيص,) and وَقَعُوا, (Ṣ,) فِى حَيْصَ بَيْصَ, (Ṣ, A, and Ḳ ubi suprà,) and حيص بيص, (Ṣ in this art. and in art. بيص; and so in the CḲ ubi suprà, and in a MS. copy of the Ḳ, [though app. contradicted by what follows in that work, as will be seen below,] or حيص بيص, (Ḳ ubi suprà, accord. to some copies, and so in the TA,) and حَيْصٍ بَيْصٍ, (Ḳ ubi suprà,) with fet-ḥ to the first [letter] of each and to the last of each, (Ḳ ubi suprà,) and with kesr to the first of each, (Ṣ in art. بيص,) or to both, and with fet-ḥ to the first of each and kesr to the last of each; and sometimes each of the two [vars., namely, حَيْصَ بَيْصَ and حيص بيص,] is made perfectly decl. in the second [word], (Ḳ ubi suprà,) [so that you say also حَيْصَ بَيْصٍ, and حيصِ بيصٍ, and حَيْصَ بَيْصٍ; (though the copies of the Ḳ differ in respect of these forms, two, for instance, giving one form, which is written حَيْصِ بَيْصٍ, and one adding حيصِ بيصٍ;) for it is said,] the whole make six dial. vars.; and, accord. to MF, each of the two [vars.] is sometimes made perfectly decl. in the first [word] also, [so that you say حَيْصٍ بَيْصٍ, and حيصٍ بيصٍ,] but this he may have inferred from what will be afterwards mentioned on the authority of ISk, (TA in art. بيص,) and فِى حَاصٍ بَاصٍ, (Ḳ ubi suprà,) indecl., with kesr for the termination, the ا being [originally] ى; (TA ubi suprà;) *He fell,* (Ṣ, Ḳ,) and *they fell,* (Ṣ,) *into confusion in respect of their case,* or *affair, from which there was no escape for them:* (Ṣ and Ḳ ubi suprà:) or *into straitness and difficulty:* (Ṣ:) حَيْصَ بَيْصَ and حيصَ بيصَ are each two nouns made into one, and made indecl. with fet-ḥ for their termination, as in the instance of جَارِى بَيْتَ بَيْتَ: or, as some assert, they are two nouns, from حَيْصٌ meaning the "turning away," and "retiring," or "going back," and بَوْصٌ meaning the "outstripping," and "fleeing;" and بوص is altered to assimilate it to حيص; and the meaning is, *an affair,* or *a case,* of any kind, *from which one retires,* or *goes back, and flees.* (Ṣ.) You say also, جَعَلْتُمُ الأَرْضَ عَلَيْهِ حَيْصَ بَيْصَ, (Ṣ and Ḳ, both in art. بيص,) or حِيصَ بِيصَ, (Ṣ ubi suprà,) and حَيْصًا بَيْصًا, (ISk, and Ḳ ubi suprà,) with fet-ḥ to each, and حِيصًا بِيصًا, with kesr to each, not compounded, (ISk, and TA ubi suprà,) *Ye have straitened* [*the earth,* or *land,*] *to him,* (Ṣ and Ḳ ubi suprà,) *so that he may not act as he pleases therein:* (Ḳ:) or *so that he may not travel therein in search of sustenance, nor employ himself as he would to make gain.* (Nh.) And إِنَّكَ لَتَحْسَبُ عَلَىَّ الأَرْضَ حَيْصًا بَيْصًا, or, as some say, حِيصًا بِيصًا, [i. e., حَيْصَ بَيْصَ or حِيصَ بِيصَ, meaning, *Verily thou thinkest the earth to be straitened to me, so that I may not act as I please therein:* &c.] (Ṣ.) حَيْصَ بَيْصَ also signifies *The hole of the rat* or *mouse.* (TA in art. بيص.)

حَيْصَةٌ: see 1, in two places.

حَيُوصٌ A beast (دَابَّة) *that takes fright, and runs away at random;* (Ḳ;) *turning away from that which its master desires:* (TA:) a mule *evil in disposition.* (TA.)

مَحِيصٌ [an inf. n.: (see 1:) and also a n. of place, signifying *A place to which one turns away,* or *aside; to which one flees; a place of refuge:*] syn. مَحِيدٌ (Ṣ, Ḳ) and مَعْدِلٌ (Mṣb, Ḳ) and مَمِيلٌ (Ḳ) and مَهْرَبٌ. (Ṣ, Ḳ.) You say, مَا عَنْهُ مَحِيصٌ [*There is no turning away,* &c., or *no place to which to turn away,* &c., *from it*]. (Ṣ.)

حيض

1. حَاضَتْ, (Ṣ, A, Mṣb, Ḳ,) aor. تَحِيضُ, inf. n. حَيْضٌ and مَحِيضٌ (Ṣ, Mṣb, Ḳ) and مَحَاضٌ, (Aboo-Is-ḥáḳ, Ḳ,) said of a woman, (Ṣ, A, Mṣb, Ḳ,) *She menstruated;* i. e. *her blood flowed;* (A;) or [rather] *blood came forth from her womb;* (Mgh;) [*not in consequence of disease nor of childbirth, nor before she had attained to puberty;* as explained in the law-books of the Muslims;] as also تحيّضت: or this latter signifies *she likened herself to the* حَائِض. (TA.) — Also *She attained the age of menstruation.* (TA.) [See حَائِضٌ.] — حَاضَتِ السَّمُرَةُ, (Ṣ, A, Mṣb,) aor. as above, (Mṣb,) inf. n. حَيْضٌ, (Ṣ, Mṣb,) ‡*The* سمرة [or *gum-acacia-tree*] *flowed with,* (Ṣ,) or *emitted,* (A,) *a matter resembling blood;* (Ṣ, A;) *flowed with its gum:* (Mṣb:) the matter which it emits is called دُودِم; and is applied to the head of a new-born infant to scare away the jánn, or genii. (A, TA: [but in a copy of the A, and in one instance in the TA, الشَّجَرَة is put in the place of السَّمُرَة, app. by mistake.]) [I have marked this signification as tropical on the authority of the A and TA; but the author of the Mṣb has commenced the art. with it; and shows that he held the opinion, which some others have shared with him, that it is the primary signification.] — حَاضَ السَّيْلُ †*The torrent overflowed;* or *poured out,* or *forth, from fulness;* or *ran;* syn. فَاضَ. (TA.)

2. حيّض المَرْأَةَ *He attributed* حَيْض [or *menstruation*] *to the woman.* (Mṣb.) — حيّض جَارِيَتَهُ, (TK,) inf. n. تَحْيِيضٌ, (Ṣgh, Ḳ,) *Tempore men-*

struorum inivit ancillam suam. (Ṣgh, Ḳ, TḲ.) — حيّض الماءَ, (TḲ,) inf. n. as above, (Ḳ,) †*He made the water to flow.* (Ḳ, TA.)

5. تحيّضت: see 1. — Also *She abstained from prayer* (الصلاة) *during the days of her* حَيْض [or *menstruation*]; (Ṣ, Mṣb, Ḳ, TA;) *waiting for the stopping of the blood:* (TA:) or *she abstained, and did as the* حائض *does:* (A,* Mgh:) or *she reckoned herself* حائض, *and did as the* حائض *does.* (TA.)

10. اُسْتُحِيضَتْ, (Ṣ, Mgh, Mṣb,) in the pass. form, (Mṣb,) with ḍamm to the ت, (Mgh,) [as though originally signifying *She was reckoned to be menstruating,*] found in the handwriting of Aboo-Zekereeyà اِسْتَحْيَضَتْ, (TA,) [which I hold to be a mistake, as being at variance with general usage,] *She continued to have a flow of blood* (Ṣ, Mgh) *after her days* [*of menstruation*]: (Ṣ:) or *she had an exuberance of blood* [*flowing from the vagina*]; *not what is termed* الحَيْض: (Mṣb:) or *her blood flowed without stopping, not on certain days, nor from the vein* [or *veins*] *of menstruation, but from a vein called* العَاذِل. (TA.)

حَيْض [an inf. n. of 1: explained in the KT as applied to The *menstrual blood* itself; which seems to have been more properly called حَيضَة and مَحِيض and حِيَاض: though what here follows may be considered as rendering it probable that حَيْض was also used in this sense in the classical times, for دَمُ حَيْضٍ السَّمُرِ. — †*A thing which flows from the* سَمُر [or *gum-acacia-trees*], *resembling* [*what is called*] دَمُ الغَزَالِ. (Mgh.) [See also 1.]

حَيْضَة *A single time,* or *turn, of menstruation,* or *of the flow of the menstrual blood:* (Ṣ,* A,* Mgh, Mṣb:*) pl. حِيَض; (A, Mṣb;) like as بِدَر is pl. of بَدْرَة, and ضِيَع of ضَيْعَة, and حِيَد of حَيْدَة, and خِيَم of خَيْمَة; though by rule it should be حَيْضَات. (Mṣb.) You say, حَاضَتْ حَيْضَةً وَاحِدَةً [*She menstruated one single time of menstruation*]: and حَيْضَةً طَوِيلَةً [*a long single time thereof*]: and ثَلَاثَ حِيَضٍ [*three single times thereof*]. (A.) — As used by the professors of practical law, The *accustomed days thereof.* (Mgh.) — Also †*A single flow* [of water &c.]: pl. حَيْضَات. (TA.)

حِيضَة [*Menstruation*;] the subst. from حَاضَتِ المَرْأَة: (Ṣ, Ḳ, TA:) or *a mode,* or *manner,* or *state, of* حَيْض [or *menstruating*]: (Mṣb:) or the *state* (Mgh, TA) *of the* حَائض, (TA,) *which is one of avoidance* (Mgh, TA) *of prayer and fasting and the like:* (Mgh:) pl. حِيَض. (Ṣ, Mṣb.) — Also The *menstrual blood;* the *blood of menstruation;* and so ٭ مَحِيض and ٭ حِيَاض. (TA.) [See also حَيْض.] — Also The *piece of rag which the* حَائض *binds over her vulva;* (Ṣ, Mgh,* Mṣb,* Ḳ;) and so ٭ مَحِيضَة: (Ṣ:) which latter also signifies †*a piece of rag thrown away:* (TA:) pl. of the latter, مَحَايِض. (Ṣ, TA.)

[حَيْضِيٌّ *Menstrual; of,* or *relating to, menstruation.*]

حِيَاض: see حِيضَة.

حَائِض, applied to a woman, [*Menstruating;*] act. part. n. from حَاضَتْ; (Ṣ, Mgh, Mṣb, Ḳ;) thus, [without ة,] because it is an epithet of particular application [to a female]; (Mṣb;) and with ء, being like قَائِمٌ and صَائِمٌ &c.; (TA;) [because the ى in its verb suffers alteration;] and in like manner حَائِضَة also, (Ṣ, Mgh, Mṣb, Ḳ,) on the authority of Fr: (Ṣ:) pl. (of the former, Mṣb) حُيَّض, (Ṣ, Mgh, Mṣb, Ḳ,) like as رُكَّع is pl. of رَاكِع, (Mṣb,) and حَوَضَة, like as حَاكَة is pl. of حَائِك, (TA,) and of the latter, حَائِضَات, (Mṣb,) or حَوَائِض. (Ṣ, Mgh, Ḳ.) — In a certain trad., in which it is said that God will not accept the prayer of a حَائِض unless she be [attired] with a خِمَار [or head-covering], this does not mean one who is menstruating while actually occupied by prayer, (Mṣb, TA,*) but †*One who has attained to the age of menstruation;* (TA;) or *one who has attained to womanhood:* (Mgh:) or it has not this meaning; for if it had, one would understand that a girl not arrived at puberty might pray with her head uncovered, which is not the case; but it means ‡[*one of*] *the menstruating kind, whether she have attained to puberty or not;* as though the term female had been used in its place. (Mṣb.)

مَحِيض is a simple subst. as well as an inf. n.: (Zj, Ḳ:) as the former, it is a n. of place; and as such it is [said to be] used in the Ḳur ii. 222; meaning *A woman's* مَأْتًى; (Zj;) *her* فَرْج; (Mgh;) because it is the *place of* الحَيْض. (Zj, Mgh.) Some say that حَوْض is hence derived; because the water flows to the حوض: (Az, Ḳ:) for the Arabs put و in the place of ى, and ى in that of و. (Az, TA.) — It is also a n. of time [signifying The *time of menstruating*]. (TA.) — See also حِيضَة. — When it is a simple subst., it has a pl., namely مَحَايِض. (TA.)

مَحِيضَة: see حِيضَة.

مُسْتَحَاضَة A woman *continuing to have a flow of blood after her days* [*of menstruation*]: (Ṣ:) or *having an exuberance of blood* [*flowing from her vagina*]; *not what is termed* الحَيْض: (Mṣb:) or *having her blood flowing without stopping, not on certain days, nor from the vein* [or *veins*] *of menstruation, but from a vein called* العَاذِل. (Ḳ,* TA.)

حيط

8. احتاط: } see art. حوط.
حَيْطَة: }
تَحِيط and تِحِيط and التَّحِيط: }
يَحِيط: }

حيعل

Q. Q. 1. حَيْعَلَ, (Ṣ in art. هل,) inf. n. حَيْعَلَة, (Ḳ,) *He* (a مُؤَذِّن) *said,* حَيَّ عَلَى الصَّلَاة حَيَّ عَلَى الفَلَاح: (Ḳ, TA:) composed of two words, like حَوْقَلَ. (Ṣ ubi suprà, and TA.)

حيف

1. حَافَ, aor. يَحِيفُ, (Ṣ, Mṣb,) inf. n. حَيْف, (Ṣ, Mṣb, Ḳ,) *He* (a judge, or any other person, Mṣb) *acted wrongfully, unjustly, injuriously,* or *tyrannically,* (Ṣ, Mṣb, Ḳ,) عَلَيْهِ *against him:* (Ṣ:) or, as some say, *he inclined* [*to that which was wrong*], or *declined* [*from that which was right*], *in his judgment.* (TA.) حَيْفُ النَّاحِلِ means *A man's giving to certain of his children exclusively of others:* he should treat them equally, and not prefer some before others. (T, TA.)

2. تَحْيِيف The *taking a thing,* or *something, from the side:* and *diminishing* [*from the side*]. (KL.)

5. تَحَيَّفْتُهُ *I took by little and little from its sides;* (Ṣ, Ḳ;) as also تحوّفته. (Ṣ.)

حِيفَة *A side,* or *lateral part:* pl. حِيَف; (Ḳ;) which is likewise pl. of حَافَة. (TA.) [See also حَائِف, below.]

حَائِف *Acting wrongfully, unjustly, injuriously,* or *tyrannically:* (Lth, Mṣb, Ḳ: [in some copies of the Ḳ, جَائِر is erroneously put for حَائِر:] pl. حَافَة (Mṣb, Ḳ) and حُيَّف (Ḳ, Mṣb*) and حُيُف. (TA.) — An arrow *declining from the right direction.* (TA.) — And, as being likened thereto, ‡An *impotent* man, *who does not attain the object of his want.* (TA.) = The *side* of a mountain. (Ḳ, TA.) [See also حِيفَة.]

بَلَدٌ أَحْيَفُ, and أَرْضٌ حَيْفَاءُ, *A district* or *the like,* and *a land, upon which rain has not fallen:* (Ibn-'Abbád, Ḳ:) as though the rain treated it wrongfully. (TA.)

حيق

1. حَاقَ بِهِ, aor. يَحِيقُ, (Ṣ, Ḳ,) inf. n. حَيْق and حُيُوق and حَيَقَان, (Ḳ,) *It surrounded, encompassed, encircled,* or *beset, him,* or *it;* (Ṣ, Ḳ;) only used in relation to evil; (Bḍ in xvi. 36;) [as also حاق به, aor. يَحُوقُ, inf. n. حَوْق;] and so احاق به. (Ibn-'Abbád, Ḳ.) So in the Ḳur [xxxv. 41], وَلَا يَحِيقُ المَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ [*And evil artifice shall not beset* any *save the authors thereof*]: (Ṣ:) or this means *shall not befall:* (Mṣb:) [for] حاق به, (Ibn-'Arafeh, Mṣb, Ḳ,*) aor. as above, (Mṣb, TA,) inf. n. حَيْق and حَاق, (TA,) signifies [also] *it clave to him,* and *became his due,* (Ibn-'Arafeh, Ḳ,) and *befell him:* (Ibn-'Arafeh, Mṣb, Ḳ:) and thus it is said to mean in the Ḳur [xi. 11, &c.], وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ [*And that at which they used to mock shall cleave to them,* or *be their due,* or *befall them;* namely, the punishment at which they mocked.] (TA.) You say also, حاق بِهِمُ العَذَابُ

Punishment beset them, and *befell them*. (Ṣ.) And حاق به البَلَاءُ *Trial*, or *trouble, beset him*. (TA in art. حق.) = حاق فِيهِ, (Ḳ,) inf. n. حَيْقٌ, (TA,) *i. q.* حاك. (Ḳ.)

3. حايقهُ, (AA, Ḳ,) inf. n. مُحَايَقَةٌ, (AA, TA,) *He envied him*, and *hated him*. (AA, Ḳ.)

4: see 1. = احاق ٱللّٰهُ بِهِمْ مَكْرَهُمْ *God made their artifice to beset them*: (Lth, TA:) or *made it to befall them*. (Th, Ḳ,* TA.)

حَاقَ الجُوعِ *Vehemence of hunger*. (TA.) See also حَاقٌّ, in art. حق.

حَيْقٌ *What besets a man*, ('Eyn, Ḳ,) *and befalls him, of artifice*, ('Eyn, TA,) or *of an evil deed, that he has done*. ('Eyn, Ḳ.)

مَحْيُوقٌ: see art. حوق.

حيك

1. حَاكَ, aor. يَحِيكُ, inf. n. حَيْكٌ and حَيَكٌ and حِيَاكَةٌ, accord. to Lth, signifies *He wove* a piece of cloth: [and it is said in the Ḳ, in art. حوك, that the root of the verb in this sense is with و and with ى:] but Az says that this is a mistake; and that the verb is only حاك having for its aor. يَحُوكُ, inf. n. حَوْكٌ. (TA. [See, however, what follows.]) = حاكَ, (Ṣ, Ḳ,) or حاكَ فِى مِشْيَتِهِ, (TA,) aor. يَحِيكُ, inf. n. حَيَكَانٌ (Ṣ, Ḳ) and حَيْكٌ (Ḳ) and حَيَكَى (Mbr, TA) [and حِيَاكَةٌ, which see in what follows], *He* (a man, TA) *walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side*, or *with a twisting of the back*: or *he moved about his shoulder-joints and his body in walking*, (Ḳ, TA,) *having much flesh*; which manner of walking in women is commended, but in men it is discommended; for the woman walks thus by reason of the largeness of her thighs; but the man, when his thighs, or legs, are wide apart: or, as some say, it signifies *he trod the ground vehemently*: (TA:) or *he moved about his shoulder-joints, and parted his legs widely, in walking*, [*as short persons do*: for] حَيَكَانٌ signifies the *manner of walking of him who is short*: (Ṣ:) or *a walking in which a man moves about his posteriors*: all which meanings are borrowed from the action of the حَائِك [or weaver, who straddles when at work]: حِيَاكَةٌ, likewise, signifies *a walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side*, or *with a twisting of the back, and in a lagging manner*. (TA.) And you say also, جَاءَ يَتَحَيَّكُ and يَتَحَايَكُ, meaning *He came walking with his legs parted as though there were something between them*. (TA.) = حاكَ, (Ḳ,) aor. يَحِيكُ, inf. n. حَيْكٌ, (TA,) said of a sword, (Ḳ,) and of an axe, (TA,) *It made an impression*, or *had effect*; as also احاكَ. (Ḳ, TA.) حاكَ فيه (Ṣ) and فيه احاكَ (Ṣ, Ḳ) and أَحاكَهُ, (Ḳ,) said of a sword, signify the same: (Ṣ, Ḳ:) one says, ضَرَبَهُ فَمَا أَحَاكَ فِيهِ السَّيْفُ, i. e. [*He struck him, but the sword*] *made no impression*, or *had no effect, upon him*. (Ṣ, TA.) And حَاكَتِ الشَّفْرَةُ *The* [*knife called*] شفرة *cut*; as also احاكَتْ. (Ḳ.) And مَا تَحِيكُ المُدْيَةُ اللَّحْمَ [*The butcher's knife does not cut the flesh-meat*], and ما تحيك فيه: both signify alike. (El-Ámidee, TA.) — [Hence,] حاكَ القَوْلُ فِى القَلْبِ, inf. n. حَيْكٌ, † *The saying took effect upon the heart*; (Sh, Ṣ, Ḳ, TA;) and *became fixed therein*. (Sh, TA.) And مَا يَحِيكُ فِيهِ المَلَامُ † *Blame does not make any impression upon him*. (Ṣ.) And مَا يَحِيكُ كَلَامُكَ فِى فُلَانٍ † *Thy speech does not make any impression upon such a one*. (TA.) And it is said [in a trad., as some read it], الإِثْمُ مَا حَاكَ فِى صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ † *Sin is that which makes an impression upon thy mind, and becomes fixed* [*therein, and with which thou dislikest that men should become acquainted*]. (Az, TA. [See also حَكَّ; and see حَزَّ.])

4: see 1, in five places.

5: } see 1.
6: }

8. احتاك, mentioned in this art. in the Ḳ: see 5 in art. حوك.

حَيْكَى and حَيَكَى: see حَائِكٌ.

حَيْكَانَةٌ and حِيكَانَةٌ and حُيَكَانَةٌ: see حَائِكٌ. The first also signifies A man *who walks with his legs parted as though there were something between them*. (TA.) And A *bulky* [lizard such as is called] ضَبَّة; *that moves about its shoulder-joints, and parts its legs widely, in going along*; (Ṣ;) as also the second and third. (Ibn-'Abbád, TA.)

حِيَاكَةٌ: see art. حوك.

حُيَيْكَةٌ *Short, and thick and compact in body*; applied to a woman. (Ibn-'Abbád, Ḳ.)

حَيَّاكٌ and حَيَّاكَةٌ: see حَائِكٌ; for the former, in two places. — The latter also signifies *A female ostrich*; as being likened to the حَائِك in her [manner of] walking. (TA.)

حَائِكٌ: see art. حوك. [In the present day, حَيَّاكٌ signifies the same; i. e. *A weaver*.] = Also, and حَيَّاكٌ, applied to a man; and حَيَّاكَةٌ and حَيْكَانَةٌ and حِيكَانَةٌ and حُيَكَانَةٌ, (Ḳ, TA,) and, accord. to the Ḳ, حَيَكَى, but this is an inf. n., and is here a mistake for حَيَكَى, originally حُيَكَى, mentioned by Sb, (TA,) applied to a woman; *Walking*, or *who walks, in the manner denoted by the verb* حاك, i. e., *with an elegant and a proud and self-conceited gait*, &c. (Ḳ, TA.) = And the first, i. e. حائك, *Becoming fixed in the heart, and disquieting one*. (Az, TA in art. حوك.) [See 1.]

حيل

1. حَالَ, aor. يَحِيلُ, inf. n. حُيُولٌ *It became altered*, or *changed*: (Ḳ:) a dial. var. of حال, aor. يَحُولُ, inf. n. حُؤُولٌ. (TA.) — حال المَآءُ, aor. as above, *The water remained*, or *stagnated, and collected*; or *remained long, and became altered*; or *became yellow and altered*; in the bottom of a valley. (TA.)

4. مَا أَحْيَلَهُ a dial. var. of ما أَحْوَلَهُ. (Fr, Ṣ.) See 4 (last sentence) in art. حول.

5. تحيّل: see 8 in art. حول.

حَيْلِ حَيْلِ *A cry with which goats are chidden*. (Ḳ.)

حَيْلٌ *Water that remains*, or *stagnates, and collects*, or *that remains long, and becomes altered*, or *that becomes yellow and altered, in the bottom of a valley*: pl. [of pauc.] أَحْيَالٌ and [of mult.] حُيُولٌ. (Ḳ.) = Also a subst. from الاحْتِيَالُ; (Ṣ, Ḳ;) and so حِيلَةٌ, with kesr; (Ṣ;) or حَيْلَةٌ [perhaps a mistake for حِيلَةٌ]; (Ḳ;) and مَحَالَةٌ, and مَحَالٌ. (AZ, Ṣ.) [See حِيلَةٌ in art. حول.) — *Strength, power, might*, or *force*; syn. قُوَّةٌ; as also حَوْلٌ; (TA;) of which it is a dial. var. (Ṣ, Mṣb.) So in the saying, لَا حَيْلَ وَلَا قُوَّةَ إِلَّا بِٱللّٰهِ. (Ṣ,* Mṣb, TA. [See حَوْلٌ.]) So, too, in the phrase, in a form of prayer, اَللّٰهُمَّ ذَا الحَيْلِ الشَّدِيدِ [*O God, Possessor of great might*]: perverted by the relaters of traditions into ذَا الحَبْلِ, with ب. (TA.) If it be a contraction of حَيِّلٌ, originally حَيْوِلٌ, its proper place is art. حول: otherwise, this is its proper place. (TA.)

حَيْلَةٌ *A large number of goats*: (Ṣ:) or *a herd of goats*: and *a flock of sheep*. (Ḳ.) — *Stones rolled down from the side of a mountain to its bottom until they become many*: (Ḳ:) or *an overhanging mass of rock that falls down from the head of a mountain to its bottom*. (Abu-l-Mekárim, O.) = See also حَيْلٌ.

حِيلَةٌ: see حَيْلٌ, above; and see art. حول.

حِيلَى: see its syn. حُوَّلٌ, in art. حول.

حَيْلُولَةٌ an inf. n. of حَالَ, [aor. يَحُولُ,] (Mgh and Mṣb in art. حول,) like كَيْنُونَةٌ [&c.]. (Mgh in that art. [See 1 in that art.])

حِيَالٌ; and بِحِيَالِهِ and حِيَالَهُ: and عَلَى حِيَالِهِ: see art. حول.

حَيِّلٌ: see 4 in art. حول, in the latter half of the paragraph.

حَيَّالٌ: see its syn. حُوَّلٌ, in art. حول.

أَحْيَلُ: see art. حول.

مَحَالٌ: } see حَيْلٌ, above; and see حِيلَةٌ in
مَحَالَةٌ: } art. حول.

حين

1. حَانَ, (Mṣb, Ḳ,) or حان حِينُهُ, (Ṣ,) aor. يَحِينُ, (Ṣ, Mṣb,) [inf. n. as in the exs. following,] *It*, (Mṣb, Ḳ,) or *its time*, or *season*, (Ṣ,) *was*, or *became*, or *drew, near*; or *was at hand*: (Ṣ, Mṣb, Ḳ:) and *its time came*. (Mṣb, Ḳ.*) You say, حَانَ لَهُ أَنْ يَفْعَلَ كَذَا, aor. as above, inf. n. حِينٌ [and as in the next ex.], *The time came*, or *drew near, for him to do*, or *that he should*

do, such a thing; syn. آنَ. (Ṣ.) And حَانَتِ الصَّلَاةُ, (Mṣb, TA,) inf. n. حَيْنٌ and حِينٌ and حَيْنُونَةٌ, *The time of prayer came:* (Mṣb:) or *the prayer was, or became, or drew, near.* (TA.) حان السُّنْبُلُ *The ears of corn became dry,* (Ḳ, TA,) *so that the time of the reaping thereof came, or drew near.* (TA.) حان حَيْنُ النَّفْسِ *The soul died, or perished.* (TA.) — And حان, inf. n. حَيْنٌ, *He* (a man) *died, or perished.* (Ṣ.) — *He experienced a trial, or trying affliction.* (Ḳ: a meaning indicated therein, but not expressed.) — Also, (Az, Ḳ,) aor. as above, inf. n. حَيْنٌ, (Az, TA,) *It* (anything) *was not accommodated, adapted, or disposed, to the right way or course or direction;* (Az, Ḳ, TA;) as also تحيّن. (Ḳ.) — And *inf. n.* اتِّفَقَ [*It happened,* &c.]. (Ḥar p. 382.)

2. حيّنهُ, [inf. n. تَحْيِينٌ,] *He assigned,* or *appointed, for him,* or *it, a time.* (Ḳ.) حَيَّنُوا ضُيُوفَهُمْ and أَحَانُوهُمْ have the same meaning [app. *They assigned,* or *appointed, a time for their guests*]. (TA.) — حيّن النَّاقَةَ *He appointed for the she-camel a time in every day and night in which he should milk her;* (Ṣ, Ḳ;) as also تَحَيَّنَهَا; (Ḳ;) said when one milks her in the day and night once: Aṣ says that تَحْيِينٌ is like تَوْجِيبٌ [the *milking* a camel *but once in the course of each day and night*]; but is only after she has shown herself to be pregnant, and her milk has become little in quantity. (TA.) = *He* (God) *made him,* or *it, to be not accommodated, adapted,* or *disposed, to the right way* or *course* or *direction.* (Ḳ.) — See also 4.

3. مُحَايَنَةٌ and حِيَانٌ [are the inf. ns. of حَايَنَ]. You say, عَامَلَهُ مُحَايَنَةً (Ṣ, Ḳ) and حِيَانًا (Lḥ, TA) [*He bargained* or *contracted with him for work for a certain time*]; like مُسَاوَعَةً; (Ṣ, Ḳ;) from الحِينُ meaning الوَقْتُ. (Lḥ, TA.) And in like manner, اسْتَأْجَرَهُ مُحَايَنَةً (TA) and حِيَانًا (Lḥ, TA) [*He hired him,* or *took him as a hired man* or *a hireling, for a certain time*].

4. احان *i. q.* أَزْمَنَ [i. e. *Time,* or *a long time, passed over him,* or *it; he,* or *it, endured,* or *continued, for a time,* or *for a long time*]. (TA.) — أَحْيَنَ *He remained, stayed, abode,* or *dwelt,* (Ṣ, Ḳ,) *for a time* in a place. (Ṣ.) — أَحْيَنَتِ الإِبِلُ *The time came,* or *drew near, for the camels to be milked:* or *for the camels to have their loads bound upon them.* (AA, Ḳ. [In the CḲ, يُعْلَمَ is erroneously put for يُعْكَمَ.]) — أَحْيَنَ القَوْمُ *The time of what they desired,* or *sought, came,* or *drew near, to the company of men:* (Ḳ:) *the time of their attainment of what they hoped for came,* or *drew near, to them.* (IAar, TA.) = As a trans. verb: see 2. — احانهُ اللّٰهُ *God caused him to die,* or *destroyed him;* (Ṣ;) as also حَيَّنَهُ, inf. n. تَحْيِينٌ. (KL: but only the inf. n. is there given.) — *God tried him,* or *afflicted him with a trial.* (Ḳ: a meaning indicated therein, but not expressed.)

5. تحيّن, said of a spunger (وَارِش), *He watched for the time of eating, in order that he might enter.* (Ṣ.) And تحيّن الطَّعَامَ [*He watched for the time of the food*]. (Ḳ voce حَضِرٌ.) And تَحَيَّنْتُ رُؤْيَةَ فُلَانٍ *I watched for the time of seeing such a one.* (TA.) And تحيّن وَقْتَ الصَّلَاةِ *He sought* [*to know*] *the time of prayer.* (TA.) [And accord. to Freytag's Lex., استحان has a similar meaning; i. e. *He waited for the just time of a thing; delayed a thing till the fit time.*] — تحيّن النَّاقَةَ: see 2. = See also 1. = As meaning اِسْتَغْنَى, it is a vulgar word. (TA.)

10: see 5.

حَيْنٌ *Death; a state of destruction* or *perdition:* (Ṣ, Ḳ, TA:) or the *time of the appointed term* [*of life*]; or *time of death.* (Ḥar p. 322.) — *A trial,* or *trying affliction.* (Ḳ.)

حِينٌ *i. q.* دَهْرٌ [*Time;* or *a time;* or *a space,* or *period, of time;* &c.]: (Ḳ:) or, accord. to Esh-Sháfi'ee, *time, from the beginning of the world to its end;* as also دَهْرٌ: (Az voce دَهْرٌ:) or *a time,* (Az, Ṣ, Mgh, Mṣb, Ḳ,) *in a vague sense,* (Mgh, Ḳ,) applicable to *any time,* (Az, Ḳ,) *little or much,* (Mgh, Mṣb,) *long or short, that may be a year* and *more:* or [in some cases] particularly meaning *forty years:* or *seven years:* or *two years:* or *six months:* or *two months:* or *any morning and evening:* (Ḳ:) also *a space of time;* (Ṣ, Ḳ;) as in the Ḳur lxxvi. 1, (Ṣ,) and in the Ḳur xxxvii. 178: (Ḳ:) and *a continuous time:* (Ḥam p. 381:) and the *day of resurrection;* (Ḳ;) or the *coming to pass of the resurrection;* as in the Ḳur xxxviii. last verse: (Mgh, TA:) or it has two meanings; namely, *a time of unknown limit,* and also, as in the Ḳur xiv. 30, *six months:* (Fr, Mṣb:) accord. to Er-Rágheb, the *time of* a thing's *arriving,* or *coming,* and *happening;* having a vague meaning, and rendered particular, or special, by that to which it is prefixed: some say that it occurs applied in different ways: to *an appointed term;* as that to which God makes one to live: and *a year;* as in the Ḳur xiv. 30: and to the *time* when an event takes place; as in the Ḳur xxx. 16: and to *time absolutely:* accord. to El-Munáwee, in the [genuine] language of the Arabs, it is applied to [the *time of*] *a glance of the eye,* and *more than that,* to *time without end:* (TA:) the pl. is أَحْيَانٌ, (Ṣ, Mṣb, Ḳ,) and pl. pl. أَحَايِينُ; (Ṣ, * Ḳ;) as in the saying, فُلَانٌ يَفْعَلُ كَذَا أَحْيَانًا and فى الأَحَايِينِ [*Such a one does so at times,* or *sometimes*]. (Ṣ.) In the Ḳur [xiv. 30], تُؤْتِى أُكُلَهَا كُلَّ حِينٍ means [*Which yieldeth its fruit*] *every six months:* (Fr, Mṣb, TA:) or *every year:* or *every morning and evening:* or, accord. to Az, *in every season, uninterruptedly.* (TA.) مِحْيَانُ شَىْءٍ, also, means حِينُهُ [*The time,* or *season, of a thing*]. (Ḳ.) [You say, إِلَى حِينٍ *For a time,* or *season.*] And حِينًا *At one time; sometime; at some time; awhile.* (Mgh.) حِينَ in the phrase قُمْتُ حِينَ قُمْتَ [*I stood in the time when thou stoodest,* or *I stood when thou stoodest,*] is an adv. n. of time; (Mṣb;) [see also an ex. in a verse cited voce خَشَفَ, and the remarks there subjoined:] and one may well employ in its place لَمَّا and إِذَا (Mṣb, TA) and سَاعَةَ and مَتَى and وَقْتَ (TA) and إِذْ (Mṣb, TA) and the like; but not, as many have said, حَيْثُ; for this is an adv. n. of place. (Mṣb.) — When they make the two times to be distant, the one from the other, [i. e. the time of speaking and the time spoken of,] they do so by means of إِذْ, and thus, (Ḳ,) they say حِينَئِذٍ [meaning *At that time; then*]: (Ṣ, Ḳ:) and sometimes they suppress the ء, substituting for it ى. (TA.) — Sometimes, also, they prefix تَ to حِينَ; (Ṣ, TA;) and say لَاتَ حِينَ, meaning *It is not,* or *was not, a time* [of such a thing; but this is generally written لَاتَ حِينَ]; as in the Ḳur xxxviii. 2 [respecting which see art. ليت]. (TA.) Aboo-Wejzeh Es-Saadee says,

* اَلْعَاطِفُونَ تَحِينَ مَا مِنْ عَاطِفٍ * ع. 68

* وَالْمُطْعِمُونَ زَمَانَ أَيْنَ الْمُطْعِمُ *

[*The persons who return to the attack when there is none* other *that returns to the attack,* (as is said in the Ṣ and L in art. عطف,) or it may mean *who act affectionately in the time when there is none* other *that acts affectionately;* as is said in the L in that art.;) *and the feeders in the time when* it is said, *Where is the feeder?*]: (Ṣ:) ISd says that ت is thus prefixed to حين like as it is in تَلَانَ meaning الآنَ: but IB says that Ibn-Es-Seeráfee cites the former hemistich thus:

* اَلْعَاطِفُونَهْ حِينَ مَا مِنْ عَاطِفٍ * ع. 68

[with the ه of pausation]: and some say that the ه of pausation is likened to the fem. ة, and is then made movent with fet-ḥ. (TA. [See more in art. ليت.]) — See also حِينَةٌ, in two places.

حَانَةٌ: see art. حون.

حَيْنَةٌ: see what next follows.

حِينَةٌ [The *time appointed for a she-camel to be milked in every day and night;*] a subst. from حَيَّنَ النَّاقَةَ; as also حِينٌ: you say, مَتَى حِينَةُ نَاقَتِكَ, meaning *When is the time of the milking of thy she-camel?* and كَمْ حِينَتُهَا, meaning *How many times is she milked?* (Ḳ.) One says also, of a man, (Ṣ,) يَأْكُلُ الحِينَةَ and الحَيْنَةَ, meaning *He eats once in the day and the night:* (Ṣ, Ḳ:) or, accord. to Aboo-'Amr Ez-Záhid, الوَجْبَة is used as meaning a man's *eating once in the day,* and الحينة as meaning a she-camel's *being milked once in the day.* (IB, TA.) And one says, مَا أَلْقَاهُ إِلَّا الحِينَةَ بَعْدَ الحِينَةِ, i. e. الحِينَ بَعْدَ الحِينِ [*I do not meet him save time after time;* meaning, *occasionally*]. (Ḳ.)

حَانَاةٌ: see art. حنو.

حَانُوتٌ: see arts. حون and حنو.

حَانِيَةٌ: } see art. حنو.
حَانِيٌّ: }

حَانِيَّةٌ: see arts. حون and حنو.

حَائِنٌ *Stupid; foolish;* or *having little,* or *no, intellect,* or *understanding.* (Ḳ.)

حَائِنَةٌ *A deadly,* or *destructive, calamity that befalls one:* (Ḳ, TA:) *a calamity in which is* الحَيْن: (TA:) pl. حَوَائِنُ. (Ḳ.) [In the CḲ it is, in one place, erroneously substituted for حَانِيَّةٌ, as meaning "wine."]

مَحُونَةٌ [mentioned in the Ḳ in art. محن] is from المِحْنَةُ or الحَيْنُ. (TA.)

مِحْيَانٌ: see its syn. حِينٌ.

حيهل

حَيْهَلٌ (En-Naḍr, AḤn, Ḳ) and حَيَّهْلٌ and حَيَّهَلٌ (Ḳ) *A certain shrub of the smaller kind of* حَمْض, *having no leaves:* (En-Naḍr, AḤn, Ḳ:) or the *species of* حَمْض *termed* هَرْم: (AA, TA:) a coll. gen. n.: (TA:) n. un. with ة: (Ḳ:) so called because, *when rain falls upon it, it grows quickly; and when the camels eat it, and do not speedily void their excrement, they die:* (AA, TA: [see the next paragraph:]) at the end of a verse of Ḥomeyd Ibn-Thowr, the name is written الحَيَّهُلْ, with the vowel of the ل transferred to the ه. (AḤn, Ḳ.)

حَيَّهَلَ and حَيَّهَلْ and حَيَّهَلَنْ and حَيَّهَلًا and حَيَّهَلَا words used in inciting, or urging on: see more in art. حى; (Ḳ;) and in art. هل. (TA.)

حيو

For words that might perhaps be correctly mentioned under this head, see the art. headed حى: or حى and حيو.

خ

The seventh letter of the alphabet: called خَآءٌ [and خَا (respecting which latter see the letter ب)]. It is one of the letters termed مَهْمُوسَة [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of those termed حَلْقِيَّة [i. e. faucial, or guttural]: its place of utterance is the same as that of غ [which differs from it in being vocal]. (L.) = [As a numeral, it denotes *Six hundred.*]

خا

خَا and خَآءٌ: see the letter خ, and arts. خوأ and خى.

خاتون

خَاتُونٌ: see art. ختن.

خانقاه

خَانَقَاهٌ and خَانَقَاهِيٌّ: see art. خنق.

خب

1. خَبَّ, (A, L, Ḳ,) sec. pers. خَبِبْتَ, like عَلِمْتَ, aor. يَخُبُّ; inf. n. خَبٌّ; (Ṣ, L, Ḳ;*) or خَبَّ, [sec. pers. خَبَبْتَ,] aor. يَخُبُّ, like يَقْتُلُ, inf. n. خَبٌّ; (Mṣb; [in which خَبٌّ is regarded as a simple subst.; but I doubt the correctness of this, and of the verb's being like قَتَلَ;]) *He* (a man) *was,* or *became, deceitful,* (Mṣb, Ḳ, TA,) *wicked, dishonest,* or *dissimulating,* (Ḳ, TA,) and *a mischief-maker:* (TA:) [or] *he was,* or *became, a great deceiver,* or *very deceitful,* (Ṣ, A, L, Ḳ, TA,) *wicked and deceitful,* and *a mischief-maker.* (Ṣ,* A,* L, TA.) [In the Ḳ and TA, neither the aor. nor the inf. n. of خَبَّ as signifying "he was, or became, a great deceiver, or very deceitful," is specified; nor the sec. pers. of the pret., which indicates the form of the aor.] — [Hence, app.,] خَبَّ signifies also *He alighted and abode in a depressed tract of ground, in order that his place might be unknown, from a motive of niggardliness* [*to avoid claims upon his hospitality, thus deceiving passers by*]. (Ḳ, TA.) — And *He denied,* or *refused, what he possessed.* (Ḳ.) = خَبَّ, (Ṣ, A, Ḳ,) aor. يَخُبُّ, with ḍamm, (Ṣ, A,) deviating from a general rule, accord. to which an intrans. v. of this class [of the measure فَعَلَ] should be with kesr, (MF,) inf. n. خَبٌّ (Ṣ, Ḳ) and خَبَبٌ and خَبِيبٌ, (Ṣ, A, Ḳ,) *He went the pace,* or *in the manner, denoted by* خَبَبٌ *as explained below;* said of a horse; (Ṣ, A, Ḳ;) as also اخْتَبَّ: (Th, Ḳ:) and in like manner said of a man. (TA.) You say, جَاؤُوا تَخُبُّ بِهِمُ الدَّوَابُّ [*They came, the beasts going with them the pace,* or *in the manner, termed* خَبَبٌ]. (A.) And خَبَّ فِى الأَمْرِ, aor. ـُ, inf. n. خَبَبٌ, *He hastened to begin the affair.* (Mṣb.) — [Hence,] خَبَّ, (aor. يَخُبُّ, TA, [inf. n. خَبٌّ,]) said of the sea, ‡ *It was,* or *became, agitated,* or *in a state of commotion;* (T, Ṣ, A, Ḳ, TA;) *the waves dashing together, and the winds whirling;* (T, A, TA;) such being the case at a certain period, when the ships make for the shore, for safety, or cast anchor. (T, TA.) You say, أَصَابَهُمُ الخَبُّ ‡ *Agitation,* or *commotion, of the sea, with a whirling of the winds, befell them:* (T, A, TA:) or اصابهم خَبَّ بِهِمُ البَحْرُ, i. e. ‡ *The sea became agitated,* or *in a state of commotion, with them.* (Ṣ, TA.) — Also, said of the dust, ‡ *It rose high:* (JK, TA:) and ‡ *it ran along.* (TA.) — And said of a plant, or of herbage, ‡ *It became tall.* (JK, Ṣ, A, Ḳ.)

2. خبّب, (JK, Ṣ, A, Ḳ,) inf. n. تَخْبِيبٌ, (JK, TA,) *He deceived* another; (Ṣ, Ḳ;) namely, another's young man, or slave: (Ṣ:) or *deceived much* or *greatly:* (Ḥar p. 591:) and *he corrupted* another; (JK, A, TA;) namely, another's male or female slave. (TA.) You say, خَبَّبَ عَلَيْهِ صَدِيقَهُ, (Aboo-Bekr, TA,) and عَبْدَهُ, and خَلِيلَتَهُ, (A,) *He corrupted, and rendered disaffected to him,* (Aboo-Bekr, A,) *his friend,* (Aboo-Bekr,) and *his male slave,* and *his wife.* (A.) = *He bound his arm,* or *hand, with a* خَبَّة, i. e. *a piece of rag like a fillet.* (A, TA.) = *It* (one's flesh) *wasted so that there appeared streaks upon the shin.* (TA.) = See also R. Q. 1.

3. خابّ: see مُخَابٌّ. [It seems that خَابَّهُ, if used, signifies *He acted treacherously towards him, and took him unawares.*] — And [the inf. n.] مُخَابَّةٌ signifies The *being heavy,* or *sluggish, and holding back from a thing.* (JK.)

4. اخبّ *He made* a horse *to go the pace,* or *in the manner, denoted by* خَبَبٌ *as explained below.* (Ṣ, A, Ḳ.)

8. اختبّ: see 1. = اختبّ مِنْ ثَوْبِهِ خُبَّةً, (Ṣ,) or, خِبَّةً, and اختبّ ثَوْبَهُ, (JK,) *He took forth* [or, app., *tore*] *from his garment a piece of rag like a fillet.* (Ṣ.)

R. Q. 1. خَبْخَبَ *He* (a man, TA) *acted perfidiously, unfaithfully, faithlessly,* or *treacherously.* (Ḳ.) = *He was,* or *became, lax, flaccid,* or *flabby, in the belly.* (Ḳ.) [See also خَبْخَبَةٌ, below; and see R. Q. 2.] = خَبْخَبَ عَنِ الظَّهِيرَةِ *He stayed until the mid-day heat had become assuaged, and the air was cool:* (Ḳ:) or the phrase is خَبْخَبَ عَنْهُ مِنَ الظَّهِيرَةِ. (TA.) [Hence, in a trad. relating to the postponement of the noon prayers,] خَبْخِبُوا عَنْكُمْ مِنَ الظَّهِيرَةِ, (Ṣ,) or فِى الظَّهِيرَةِ, (JK, [but the former is more probably the correct phrase,]) *Stay ye until the mid-day heat shall have become assuaged, and the air be cool:* (JK, Ṣ:) it is originally خَبِّبُوا, and is altered therefrom for the purpose of distinction: (Ṣ in the present art.:) or originally بَخْبِخُوا. (Ṣ in art. بخ.)

R. Q. 2. تَخَبْخَبَ *It was,* or *became, lax, flaccid,* or *flabby:* said of a thing in a state of commotion, moving to and fro, quivering, or the like. (Ḳ.) [See also خَبْخَبَةٌ, below; and see R. Q. 1.] — *He was,* or *became, empty* [*in the belly*], *after repletion.* (JK.) And جَآءَ يَتَخَبْخَبُ *He came hungry.* (JK.) — تَخَبْخَبَ لَحْمُهُ, (JK,) or بَدَنُهُ, (Ḳ,) *He became lean after having been fat,* (JK, Ḳ, TA,) *so that his skin became lax, flaccid,* or *flabby,* (TA,) *and a sound was heard to proceed from him* [*when he moved*], (JK, TA,) *by reason of his leanness.* (TA.) — تَخَبْخَبَ الحَرُّ *The heat became allayed,* or *assuaged,* (Ḳ, TA,) *somewhat,* (TA,) *in its vehemence.* (Ḳ, TA.)

خَبٌّ (JK, Ṣ, A, L, Mṣb, Ḳ) [said in the Mṣb to be originally an inf. n.] and خِبٌّ (Ṣ, L, Ḳ) [originally an inf. n. accord. to most authorities] and خُبٌّ, (MF,) applied to a man, (Ṣ, A, L, Mṣb,) fem. خَبَّةٌ, [which casts doubt upon the assertion that خَبٌّ is originally an inf. n., for were it so the masc. and fem. accord. to a general rule would be the same, as well as the sing. and pl.,] applied to a woman, (JK, A,) *A great deceiver,* or *very deceitful;* (JK,* Ṣ, A, L, Mṣb,* Ḳ;) *wicked and deceitful; a mischief-maker;* (Ṣ,* A,* L, Ḳ,* TA;) *deceitful, guileful, artful, crafty,* or *cunning;* syn. مَكَّارٌ. (Ḥam p. 537, in explanation of the first and second.) = Also the first of these words, *A long, elevated tract* (حَبْل, in some copies of the Ḳ erroneously written جبل, TA) *of sand, cleaving to the ground.* (Ḳ, TA.) — And *A plain,* or *soft,*

tract, between two rugged tracts, in which (i. e. in the former of which) *are truffles.* (AA, K.)

خُبٌّ: see خَبٌّ. = See also خُبَّةٌ. Hence ثَوْبٌ أَخْبَابٌ: see, again, خُبَّةٌ. — أَخْبَابُ الفَحِثِ *The* حَوَايَا [or *winding guts, or intestines into which the food passes from the stomach*]: (K:) thus used in the pl. form, as though pl. of خُبٌّ. (TA.) = Also The *bark* (لِحَآء) *of a tree.* (JK, K.) = And *Low*, or *depressed*, land: (JK, K:) pl. [of pauc.] أَخْبَابٌ and [of mult.] خُبُوبٌ. (TA.)

خَبٌّ *Deceit;* (JK, Msb, K;) *wickedness; dishonesty*, or *dissimulation;* (K, TA;) *mischief-making;* as also ▼ خَبَبٌ: (TA:) *guile, art, craft*, or *cunning.* (Ham p. 537.) = See also خُبٌّ. = ‡ *A rising*, or *state of agitation and commotion, of the sea;* (JK, K, TA;) as also ▼ خِبَابٌ. (IAar, K.)

خَبَّةٌ: see خُبَّةٌ.

خُبَّةٌ: see خَبَّةٌ and خَبِيبَةٌ. — Also *A place where water collects and remains* or *stagnates*, (AA, K, TA,) *and around which grow herbs*, or *leguminous plants:* (TA:) *a tract of land neither fruitful nor unfruitful, between two other tracts of land;* pl. خُبَبٌ: (AHn:) *a tract of land between that which abounds with herbage and that which is unproductive:* (Ru-beh:) *a narrow tract of soft land abounding with herbage, not rugged nor plain, but inclining to be plain;* (ISh;) but ADk disapproves of this explanation: (TA:) or *a tract producing herbage between two long and elevated tracts of sand;* as also ▼ خَبِيبَةٌ: (Ibn-Nujeym:) and, accord. to AA, also *pasture*, or *herbage.* (TA.) Also, or ▼ مَخَبَّةٌ, (accord. to different copies of the K, or both, TA,) and ▼ خَبِيبَةٌ, The *bottom* (بَطْن) *of a valley.* (K.)

خَبَّةٌ and ▼ خُبَّةٌ and ▼ خَبَّةٌ *A narrow tract*, or *streak*, of sand; [in one copy of the A, I find خَبَّةٌ and خَبِيبَةٌ thus explained; but in another, مَخَبَّةٌ is written in the place of the former of these two words;] or of clouds; (S, K;) as also ▼ خَبِيبَةٌ: (As:) or, of sand, *what resembles a* فَالِق [or *depressed tract between two hills*], *except in its being wider and more spreading, and not having abrupt sides;* so says AHn in explaining خَبَّة [thus in the TA] and ▼ خَبِيبَةٌ: (TA:) or all three signify *a piece of rag like a fillet;* as also ▼ خَبِيبَةٌ (S, K) and ▼ خُبٌّ: (Lh:) or the last two (خبيبة and خبّ) signify *a piece of rag from a garment, with which one binds his arm* or *hand.* (JK, TA.) [Hence,] ▼ ثَوْبٌ أَخْبَابٌ, (Lh, K,) [like أَهْبَابٌ,] and ثوب خَبَبٌ, (Lh, JK, K,) like هِبَبٌ, (JK,) and ▼ ثوب خَبَائِبُ, like هَبَائِبُ; (S;) [the latter word in the first of these phrases being pl. of خُبٌّ; that in the second, pl. of خَبَّةٌ; and that in the third, pl. of خَبِيبَةٌ;] *A garment*, or *piece of cloth, rent in pieces, ragged*, or *tattered.* (Lh, JK, S, K.) [See also خَبِيبَةٌ, below.] It is also said that the خَبَّة of a garment, or piece of cloth, is [*A portion* thereof] *like the* طُرَّة [q. v.]: and accord. to Sh, the خُبَّة thereof is its طُرَّة. (TA.) And خَبَّة [so in the TA] signifies *A piece of rag which a woman wears, covering her head with it:* erroneously written by Lth حَنَّة. (Az, TA.) — Also, i. e. خُبَّةٌ and its two vars., and ▼ خَبِيبَةٌ, of which the pl. is خَبَائِبُ, *A streak* of the flesh *appearing in the skin, occasioned by the loss of flesh.* (TA.)

خَبَبٌ: see خُبٌّ. = Also *A kind of run*, (S, Mgh, Msb, K,) *with wide steps, but falling short of that termed* عَنَقٌ; (Mgh, Msb;) i. e. *a quick pace:* (TA:) or *a certain pace which is not quick:* (Har p. 157:) or *i. q.* رَمَلٌ [q. v.]: or *a pace of a horse*, (K,) and *of a camel*, (TA,) *in which he removes both his right legs together and both his left legs together;* i. e. *an amble:* (K, TA:) or *in which a horse rests on his right and left fore legs alternately,* (يُرَاوِحُ بَيْنَ يَدَيْهِ, S, K, TA,) *and in like manner on his hind legs:* (S, TA: [app., as thus explained in the S and TA, meaning the same as the explanation next before it:] and (accord. to some, TA) *quickness.* (K.)

خِبَابٌ: see خُبٌّ.

خَبِيبٌ *A trench*, or *furrow*, (خَدٌّ,) *in the ground.* (K.)

خَبِيبَةٌ, and its pl. خَبَائِبُ: see خُبَّةٌ, in five places. It is also said to signify *A fillet*, or *bandage.* (TA.) — Also ‡ *A long strip*, or *slice*, of flesh, or flesh-meat; (JK, S, K;) and so ▼ خُبَّةٌ; (A, TA;) pl. of the former as above: (JK:) or *any compact and long portion of flesh:* any such portion is also termed خَصِيلَةٌ: either *in the arm* or *elsewhere:* (AO, TA:) or *a* [*portion such as is termed*] خصيلة thereof, *intermixed with* [*sinews*, or *tendons, such as are termed*] عَقَب. (TA.) And خَبَائِبُ المَتْنَيْنِ *The flesh of the two corresponding portions extending along the two sides of the backbone.* (TA.) [Hence,] لَحْمُهُ خَبَائِبُ *His flesh is dissundered*, or *cut in pieces.* (TA.) — See also خُبَّةٌ, in two places. — Also The *wool of a* ثَنِيّ [or *sheep in its third year*]; (S, L;) which is better than that termed عَقِيقَة, i. e. the wool of a جَذَع [or sheep in or before its second year], and cleaner, and more abundant: (ISk, S:) so accord. to most of the leading lexicologists; though said in the K to be a mistake of J, for جَنِيبَة. (TA.)

خَبْخَبَةٌ [by rule an inf. n. of R. Q. 1:] *Laxness, flaccidity*, or *flabbiness;* and *a state of commotion, moving to and fro, quivering*, or *the like:* (S:) or *laxness, flaccidity*, or *flabbiness*, of a thing in a state of commotion, moving to and fro, quivering, or the like; (TA;) as also ▼ خَبْخَابٌ. (JK, K, TA.) [See also R. Q. 2.]

خَبْخَابٌ: see what next precedes.

خَابٌّ, (S, K, TA,) in one copy of the K خَابَّةٌ, [as in the CK,] but the former is the more correct, (TA,) *Relationship;* (S, K;) and *affinity*, syn. صِهْرٌ: (S:) pl. خَوَابُّ. (S, K.) You say, لِي مِنْ فُلَانٍ خَوَابُّ [*I have ties of relationship*, or *affinity, to such a one*]. (S.)

مَخَبَّةٌ: see خُبَّةٌ: = and see also خَبَّةٌ.

مُخَابٌّ, as though from ▼ خَابَّ, One *who acts treacherously towards another, and takes him unawares.* (TA.)

خبأ

1. خَبَأَهُ, (S, Mgh, Msb, K,) aor. ـَ, (Msb, K,) inf. n. خَبْءٌ, (S, Msb,) *He hid*, or *concealed, it;* (Mgh, Msb, K;) as also ▼ خَبَّأَهُ, [but app. in an intensive sense, or applying to a number of things,] (K,) inf. n. تَخْبِئَةٌ; (TA;) and ▼ اختبأهُ. (K.) — *He kept it, preserved it, guarded it*, or *took care of it:* and ▼ خَبَّأَهُ *he did so much;* and *well*, or *carefully.* (Msb.) [*He laid it up; stored it*, or *reposited it, in a place of safety.*]

2: see 1, in two places. [Hence, خَبَّأَ جَارِيَةً *He kept a girl carefully concealed from view:* see the pass. part. n., below.]

3. خَابَأْتُهُ مَا كَذَا, (K,) inf. n. مُخَابَأَةٌ, (TK,) *I proposed to him as an enigma, What is such a thing?* syn. حَاجَيْتُهُ. (K. [See also 8.])

8. اختبأ *It was*, or *became, hidden*, or *concealed:* (Mgh:) *he hid*, or *concealed, himself.* (S.) = It is also trans.: see 1. — [Hence,] اختبأ لَهُ خَبْئًا ▼ *He expressed a thing enigmatically to him, and then asked him respecting it.* (IDrd, K. [See also 3.])

خَبْءٌ (S, Msb, K) and ▼ خِبْءٌ (TA) and ▼ خُبْأَةٌ, of the measure فَعْلَةٌ from الخبأ [or rather الخَبْءُ], like غَرْفَةٌ and قَبْضَةٌ from الغَرْف and القَبْض, (Har p. 426,) and خَبِيءٌ (S, K) and ▼ خَبِيئَةٌ, (K,) of which last the pl. is خَبَايَا, (TA,) *A thing that is hidden*, or *concealed*, (S,* Msb, K,) and *absent*, or *unseen.* (K.) [Hence,] خَبْءُ السَّمَآءِ *The rain.* (Th, S, K.) And خَبْءُ الأَرْضِ *The plants*, or *herbage.* (S, K.) And خَبَايَا الأَرْضِ *The seed which the sower has hidden in the earth:* or *what God has hidden in the mines of the earth.* (TA, from a trad.) الَّذِى يُخْرِجُ الخَبْءَ فِى السَّمٰوٰتِ وَالأَرْضِ, in the Kur [xxvii. 25], is held by Az to mean *Who knoweth what is unseen in the heavens and the earth;* agreeably with an explanation of الخَبْءُ by Fr. (TA.)

خِبْءٌ: see the next preceding paragraph.

خَبْأَةٌ *A daughter;* syn. بِنْتٌ. (K, TA. [In the CK, النَّبْتُ is put for البِنْتُ.]) Hence the prov., خَبْأَةٌ خَيْرٌ مِنْ يَفَعَةِ سَوْءٍ [*A daughter is better than a grown-up boy of evil deeds*]. (TA.) [In Freytag's Arab. Prov., i. 438, the first word in this prov. is written خُبَأَة, and followed by صِدْقٍ.] Aboo-Zeyd Sa'eed Ibn-Ows El-Anṣáree entitled one of his books كتاب خبأة because he commenced it by mentioning خبأة in the sense of بنت, quoting the foregoing prov. in confirmation thereof. (TA.)

خُبَأَةٌ: see خَبْءٌ.

امْرَأَةٌ خُبَأَةٌ *A woman who shows herself and then hides herself:* (S, O, TA:) [like قُبَعَةٌ:] or *a woman who keeps to her house,* or *tent.* (K.)

خِبَاءٌ *A well-known kind of structure;* (K;) [i. e.] *a kind of tent,* (Mgh, TA,) *made of wool,* (Mgh, Msb,) or *of camels' fur,* or sometimes *of* [*goats'*] *hair,* sometimes *upon two poles,* or *three;* what is above this kind being termed بَيْتٌ: (Msb:) or *a tent having one pole;* that which has more than one pole being termed بيت: (AZ, TA in art. ربع:) [or] also applied to *a* بيت [or *tent*] *of any kind:* (Towsheeh, TA voce بَيْتٌ, q. v.:) pl. أَخْبِئَةٌ, (TA,) or أَخْبِيَةٌ: (Msb:) it is from خَبَأَهُ "he hid it," or "concealed it:" (Mgh:) or it belongs to art. خبى: (K:) most of the lexicologists hold that its radical letters are خبى: some, that they are خبو: IDrd asserts that they are خبأ. (TA:) [See also art. خبى.] = *A mark made with a hot iron upon some secret part of an excellent she-camel:* pl. أَخْبِئَةٌ. (Lth, K.)

خَبِيٌّ: see خَبْءٌ: and see also 8.

خَبِيئَةٌ, and its pl. خَبَايَا: see خَبْءٌ, in two places.

كَيْدٌ خَابِئٌ *An artifice,* or *a stratagem, resulting in disappointment; i. q.* خَائِبٌ; (AḤei, K;) formed [from the latter] by transposition. (AḤei.)

خَابِئَةٌ, as sometimes pronounced, (Msb,) or خَابِيَةٌ, with the ء suppressed, (S, Msb, K,) because of frequent usage, (Msb,) *i. q.* خُبٌّ [q. v.]; (S, K;) i. e. *A large jar:* pl. خوابى [i. e. خَوَابِئُ, or خَوَابٍ]: (TA:) from خَبَأَهُ "he hid it," or "concealed it." (S, Msb.) — [Hence,] بِنْتُ الخَابِيَةِ † *Wine.* (Ḥar p. 365.)

مَخْبَأٌ *A place,* or *chamber, for hiding* or *concealing* [*anything*]; *a secret place* or *chamber:* pl. مَخَابِئُ. (MA.)

جَارِيَةٌ مُخَبَّأَةٌ; so in the [S and] O, and in some of the correct copies of the K; in other copies of the K مُخْبَأَةٌ; (TA;) [and thus in the CK;] *A girl that is* [*kept in the house,* or *tent,*] *concealed from view; or that conceals herself;* (S;) *that is kept behind,* or *within, the curtain;* (K, TA;) *not going forth:* or (TA) *that is not yet married.* (Lth, K, TA.)

مُخْتَبِئٌ One *who conceals himself in order that he may see without the knowledge of him who is seen.* (Mgh.)

خبت [722].

1. خَبَتَ ذِكْرُهُ *The mention of him,* or *it, was,* or *became, concealed:* (L:) [app. meaning *he,* or *it, was,* or *became, obscure;* or *of no reputation,* or *repute.*] = خَبُثَ, accord. to Z, *i. q.* خَبُثَ [q. v.]: occurring in a trad. (TA.) [See خَبِيثٌ.]

4. اخبت *He became in what is termed* خَبْتٌ [q. v.]. (A, TA.) — And, (S, Msb, K, TA,) [hence, or] from خَبْتٌ, (Ksh and Bḍ in xi. 25, and TA,) or from خَبَتَ ذِكْرُهُ, (L,) inf. n. إِخْبَاتٌ, (S, Msb,) ‡ *He* (a man, Msb, TA) *was,* or *became, lowly, humble,* or *submissive,* (S, Msb, K, TA,) *in heart,* (Msb,) *and obedient,* (TA,) لله *to God.* (S, TA.) And in like manner, in the Ḳur [xi. 25], (TA,) وَأَخْبَتُوا إِلَى رَبِّهِمْ means ‡ *And who have become lowly, humble,* or *submissive,* [*and obedient,*] *to their Lord;* or *have lowered, humbled,* or *abased, themselves to their Lord;* or *have trusted to their Lord:* (A,* TA:) for the Arabs put إِلَى in the place of لِ. (TA.)

خَبْتٌ *A low,* or *depressed, tract of ground:* (TA:) or *a low,* or *depressed,* (S,) or *concealed and low,* (TA,) *tract of ground, in which is sand:* (S, TA:) or *a wide,* or *spacious, low tract of ground:* (IAar, A, K:) or *a plain,* or *soft, tract of ground in a* [*stony tract such as is termed*] حَرَّة: (TA:) and *a wide bottom,* or *bed,* or *interior, of a valley:* (A:) or *a deep valley, easy to be walked or ridden through, extended* [*to a great length*], *and in which grow varieties of the* عِضَاه: (TA:) pl. [of pauc.] أَخْبَاتٌ (K) and [of mult.] خُبُوتٌ: (A, K:) it is a genuine Arabic word. (TA.)

فِيهِ خَبْتَةٌ ‡ *In him is lowliness, humility,* or *submissiveness.* (S, TA.)

خَبِيثٌ A thing that is *contemptible,* or *despicable;* (K, TA;) *bad, corrupt, abominable, vile, base,* or *disapproved;* [&c.;] (TA;) and [thus] *i. q.* خَبِيثٌ. (As, K.) The Jew of Kheyber says,

* يَنْفَعُ الطَّيِّبُ القَلِيلُ مِنَ الرِّزْ *
* قِ وَلَا يَنْفَعُ الكَثِيرُ الخَبِيثُ *

[*The lawful, but small, supply of the means of subsistence is beneficial, but the large and unlawful is not beneficial*]. (TA.) Kh asked As respecting الخبيث in this verse; and the latter replied that the poet meant الخَبِيث; the former word being of the dial. of Kheyber: but Kh rejoined, "If so, the poet would have said الكثير: it behooves you only to say that the people of Kheyber change ث into ت in some words:" AM thinks that الخبيث in this verse is a mistranscription for الخَتِيت, which means the thing that is "contemptible and bad," and is syn. with الخَسِيس. (TA.) — It is also applied to a man; meaning as above; or *Bad, corrupt, vitious,* or *depraved.* (TA.)

مُخْبِتٌ †*Still; motionless:* as also مُخْبِطٌ. (TA in art. خمد.)

خبث

1. خَبُثَ, (S, Mgh, Msb, K, &c.,) aor. ـُ, (Msb, K,) inf. n. خَبَاثَةٌ, (S,) or خُبْثٌ, the former being a simple subst., (Msb,) or both, (Mgh, K, [the latter word erroneously written in the CK خَبْث,]) and خَبَائِثِيَّةٌ, (K,) said of a thing, (S, Mgh, Msb,) *It was, or became,* خَبِيث [q. v., meaning *bad,* &c.]; *contr. of* طَابَ. (S, Mgh, Msb, K.) [Hence,] خَبُثَتْ رَائِحَتُهُ ‡ [*Its,* or *his, odour was,* or *became, bad, foul,* or *abominable*]. (A.) And خَبُثَ طَعْمُهُ ‡ [*Its taste was,* or *became, bad, foul, abominable,* or *nauseous*]. (A.) And خَبُثَتْ نَفْسُهُ ‡ *His soul* [or *stomach*] *became heavy;* (TA;) *it heaved,* or *became agitated by a tendency to vomit;* syn. غَثَتْ: (A and TA in the present art., and S and K in art. غثى: [see also مَذِرَتْ نَفْسُهُ, in art. مذر:]) a phrase forbidden by Moḥammad to be used; as though he disliked the word خُبْثٌ. (TA.) One says of certain food, تَخْبُثُ عَنْهُ النَّفْسُ ‡ [*The soul,* or *stomach, becomes heavy,* or *heaves,* or *becomes agitated by a tendency to vomit, in consequence of it*]. (TA.) — خَبِثَ, (S, A, K,) inf. n. خُبْثٌ, (S, K,) said of a man, signifies [in like manner] *He was,* or *became,* خَبِيث, (S, A, K,) meaning *bad, corrupt, base,* or *abominable; wicked, deceitful, guileful, artful, crafty,* or *cunning.* (S, K, TA. [See also 4.]) [Hence,] خَبُثَ بِهَا ‡ *He committed adultery,* or *fornication, with her.* (A, Mgh, Msb, K.) — [It is also said of a venomous reptile and the like, meaning *It was,* or *became, malignant,* or *noxious; impure, unclean, foul,* or *filthy.*]

2. خَبَّثَ, (TA,) or يُخَبِّثُ, هٰذَا مِمَّا يُخَبِّثُ النَّفْسَ النفس, (so in a copy of the A, [but the former I believe to be the right,]) *This is of the things that cause the soul* [or *stomach*] *to become heavy,* or *to heave,* or *become agitated by a tendency to vomit.* (TA.)

4. اخبث *He* (a man) *was,* or *became, characterized by* خُبْث (Msb, TA) and شَرّ (Msb) [meaning *badness, wickedness, deceit,* &c.: see also خَبُثَ]. — *He had bad, wicked,* or *deceitful, companions* or *friends,* and *a bad, wicked,* or *deceitful, family:* (L:) or *his companions,* or *friends, became bad, wicked,* or *deceitful:* (S in art. فلس:) or *he took to himself bad, wicked,* or *deceitful, companions* or *friends* (S, L, K) or *connexions* or *assistants.* (TA.) = اخبثه *He taught him to be bad, wicked,* or *deceitful:* and *rendered him bad, corrupt, vitious,* or *depraved.* (S.) — See also 2.

5: see what next follows.

6. تخابث (A, TA) *He made a show of being,* or *pretended to be, bad, wicked,* or *deceitful.* (TA.) And you say also تخبّث [either in the same sense, or as meaning *He affected,* or *endeavoured, to be bad, wicked,* or *deceitful;* or *to do that which was* خَبِيث, or *bad,* &c.]. (A, TA.)

10. استخبث [*He deemed,* or *esteemed,* خَبِيث, i. e. *bad,* &c.]. كَانَتِ العَرَبُ تَسْتَخْبِثُ مِثْلَ الحَيَّةِ وَالعَقْرَبِ [*The Arabs used to deem impure, unclean, foul,* or *filthy, such as the serpent and the scorpion*]. (Msb.) — ‡ *He deemed bad,* or *corrupt,* a word, or a dialectic variant. (A, TA.)

خُبْثٌ an inf. n. of خَبُثَ: (S, Mgh, Msb, K:) [used as a simple subst., it means *Any of the qualities denoted by the epithet* خَبِيث, q. v., i. e. *badness,* &c.:] and خِبِّيثَى signifies the same: (K:) or this is a subst. from أَخْبَثَ meaning "he had a bad, wicked, or deceitful, family;" (TA;) and signifies the *state of having bad, wicked,* or *deceitful, companions* or *friends* or *connexions:* (L:) خَابِثَةٌ, also, is *syn. with*

[خُبْثٌ, and so is] ٭ خَبَاثَةٌ, (K,) [for] this last is another inf. n. of خَبُثَ, like خُبْثٌ, (S, Mgh, K,) or it is a simple subst. (Msb.) [Hence,] the first particularly signifies ‡ *Adultery*, or *fornication*. (K, TA.) See also خَبِيثٌ, in three places.

خَبَثٌ The *dross* of iron, (S, TA,) and of silver, when they are molten. (TA.) [Hence the saying,] لَيْسَ الإِبْرِيزُ كَالخَبَثِ [lit. *Pure gold is not like dross*]; meaning ‡ *the good is not like the bad*. (A, TA.) — *Adulterating alloy in gold and iron &c.* (Har p. 135.) — *A thing wherein is no good*. (TA.) — ‡ *Excrement*, or *ordure: impurity*, or *filth*. (Mgh in art. قل, and TA.) Hence the saying in a trad., إِذَا بَلَغَ المَاءُ قُلَّتَيْنِ لَمْ يَحْمِلْ خَبَثًا [explained in art. حمل]. (Mgh ubi suprà, and TA.)

يَا خُبَثُ: see خَبِيثٌ.

يَا خُبْثَةُ: see خَبِيثٌ. = خُبْثَةٌ with respect to a slave signifies † *Unlawful capture; capture from a people whom it is unlawful to make slaves*, (Mgh,* K, TA,) *by reason of a treaty*, or *league, made with them*, (Mgh, TA,) or *of some sacred*, or *inviolable, right, originally belonging to them*. (TA.) You say of a slave, لَا خُبْثَةَ فِيهِ مِنْ إِبَاقٍ وَلَا سَرِقَةٍ ‡ [*There is no unlawful capture in his case, from having run away, nor* from *having been stolen*]. (A.) — فُلَانٌ لِخُبْثَةٍ is like the saying لِزِنْيَةٍ † [*Such a one is the offspring of adultery*, or *fornication*]. (S.) And وُلِدَ فُلَانٌ لِخُبْثَةٍ means ‡ *Such a one was born spuriously*. (A,* L.)

خَبَاثٍ: see the next paragraph, in two places.

خَبِيثٌ *contr. of* طَيِّبٌ; (S, Mgh, Msb, K;) applied to objects of the senses and to those of the intellect; (Kull p. 177;) to sustenance, or victuals, and to offspring, and men, and to other things: (TA:) *Bad; corrupt:* (Msb, TA:) *disapproved, hated*, or *abominable;* (Msb, TA;) this, accord. to IAar, being its primary signification: (TA:) or *so in respect of taste*, and *of odour:* (Mgh:) [*nasty, nauseous, loathsome*, or *disgusting:*] *impure, unclean, foul*, or *filthy:* (Mgh, Msb, TA:) *unlawful;* (Mgh, Msb;) applied in this sense to certain food: and, applied to certain beverage, *injurious:* (TA:) applied to medicine such as is forbidden in a certain trad., it means either *impure and unlawful*, such as wine &c., or *nauseous to the taste:* (IAth, TA:) you say that a thing is خَبِيثٌ in taste, [and in odour,] and in colour: and you apply this epithet to adultery, or fornication; and to property unlawfully acquired; and to blood, and to the like things which God has forbidden: (TA:) also to such things as garlic and onions (Msb, TA) and leeks, (TA,) which are disagreeable in taste and odour: (TA:) and to such things as the serpent and the scorpion: (Msb:) applied to language, it means † *opprobrious*, or *of a reviling nature;* (TA;) and ‡ *bad* or *corrupt* [*in respect of authority;* or *of a bad dialect*]: (A, TA:) applied to religion, † *infidel*, or *of the nature of infidelity:* (TA:) applied to a man, *bad, corrupt, base*, or *abominable; wicked, deceitful, guileful, artful, crafty*, or *cunning;* (S, K, TA;) as also ٭ خَابِثٌ: (K:) and *an adulterer*, or *a fornicator:* (Msb:) and *a blamer*, or *censurer:* or *a slanderer*, or *calumniator:* (Har p. 611:) [and, applied to a venomous reptile and the like, *malignant*, or *noxious;* as well as *impure, unclean, foul*, or *filthy:*] the fem. is خَبِيثَةٌ: (Msb:) the pl. masc. is خَبَاثٌ (A, TA) and خُبُثٌ, for which it is allowable to say ٭ خُبْثٌ, accord. to the dial. of Temeem, (Msb,) and خُبَثَاءُ, (S, A, Msb, TA,) like شُرَفَاءُ [pl. of شَرِيفٌ], (Msb,) and أَخْبَاثٌ, like أَشْرَافٌ [another pl. of شَرِيفٌ], (Msb, MF, TA,) and خَبَثَةٌ, (Kr, Msb, MF, TA,) like ضَعَفَةٌ pl. of ضَعِيفٌ, (Msb, MF, TA,) two instances of which the like can scarcely be found, (Msb,) or is not found among sound words, for سَرَاةٌ pl. of سَرِيٌّ is an unsound word, (MF, TA,) and خُبُوثٌ, (AZ, TA,) which is also extr., (TA,) [and خَبَائِثُ, (like as حَزَائِنُ is a pl. of حَزِينٌ,) applied in the A, in art. خنث, to خَنَائِثُ, pl. of خُنْثَى,] and خَبِيثُونَ [applied only to rational beings]: (Mgh:) and the pl. fem., i. e. of خَبِيثَةٌ, is خَبَائِثُ (Msb, TA) and خَبِيثَاتٌ. (Mgh.) الشَّجَرَةُ الخَبِيثَةُ, mentioned in the Kur [xiv. 31], (TA,) means *The colocynth:* or *the* كَشُوث, (K, TA,) which is *a certain plant that clings to the branches of trees and has no root in the earth;* (S and K in art. كشث;) [*a species of cuscuta*, or *dodder;*] or *yellow* عُرُوق *that cling to trees:* (TA in the present art.:) also occurring in a trad., as meaning *the garlic-plant;* and *the onion;* and *the leek;* because of their disagreeable taste and odour. (IAth, TA.) It is said in a trad. respecting the slain at Bedr, أُلْقُوا فِى قَلِيبٍ خَبِيثٍ مُخْبِثٍ ٭ *They were cast into a well corrupt, and corrupting* what fell into it. (TA.) خَبِيثٌ مُخْبِثٌ ٭, (S, L,) or خَبِيثٌ and ٭ مُخْبِثٌ, (K,) and ٭ خَابِثٌ (TA) and ٭ مَخْبَثَانٌ, (S, L, K,) applied to a man, signify One *who takes to himself bad, wicked*, or *deceitful, companions* or *friends* (S, L, K, TA) or *connexions* or *assistants:* (TA:) or ٭ مَخْبَثَانُ, as a determinate noun, [without the article ال,] is only used in calling to, or addressing, a person: (K:) you say, يَا مَخْبَثَانُ; (S;) fem. ٭ مَخْبَثَانَةُ: and to a man and woman together, يَا مَخْبَثَانِ: (L, TA:) and in the phrase خَبِيثٌ مُخْبِثٌ ٭, the former word signifies *bad, wicked*, or *deceitful, in himself;* and the latter, *having bad, wicked*, or *deceitful, companions* or *friends* and *assistants*. (A 'Obeyd, TA.) One says also, يَا خُبَثُ ٭, meaning يَا خَبِيثُ [*O bad* or *wicked* or *deceitful* man!]; and to a woman, ٭ يَا خَبَاثِ, (S, K,) indecl., with kesr for its termination, (S,) and يَا خَبِيثَةُ. (K [accord. to SM: so in all the copies in his hands; but not found by him in any other lexicon: not in the CK, nor in my MS. copy of the K.]) ٭ خَبَاثِ also occurs, in a saying of El-Ḥasan, addressed to the present world, الدُّنْيَا. (L.) And ٭ يَا خُبْثَةُ was said by El-Ḥajjáj to Anas, as meaning يَا خَبِيثُ: and is also used as meaning *O* [*thou of*] *bad, wicked*, or *deceitful, qualities or dispositions!* [app. addressed to a woman, as the context seems to show; and agreeably with an assertion in Ḥam p. 810, that خُبْثَةٌ is sometimes used in speaking of an old woman]. (L, TA.) خَبِيثُ النَّفْسِ means ‡ *Having the soul* [or *stomach*] *heavy*, [or *heaving*, or *agitated by a tendency to vomit,*] *and in a disagreeable state*. (TA.) And ٭ مَخْبَثَانٌ applied to a lie occurs in a trad. as meaning خَبِيثٌ app. in an intensive sense [i. e. *Very abominable*]. (TA.) In the saying, أَعُوذُ بِاللّٰهِ, (Mgh,) or اللّٰهُمَّ إِنِّى أَعُوذُ بِكَ, (Msb,* K,* TA,) مِنَ الخُبْثِ وَالخَبَائِثِ, (Mgh, Msb, TA,) or مِنَ الخُبْثِ ٭ وَالخَبَائِثِ, (Msb, K, TA,) a form of words which Mohammad directed his followers to pronounce on entering a privy, or place of retirement for the relief of nature, because devils are in such a place, (Mgh, TA,) الخُبُثُ is pl. of الخَبِيثُ, (Mgh, Msb, TA,) and so is الخُبْثُ accord. to the dial. of Temeem, (Msb, TA,) and الخَبَائِثُ is pl. of الخَبِيثَةُ; (Mgh, TA;) and the meaning is, *I seek protection by God*, or *O God, I seek protection by Thee, from the male devils and the female devils*, (IAth, Mgh, Msb, K, TA,) *of the genii and of mankind:* (Mgh:) or, reading ٭ الخُبْثِ, [as a subst.,] *from infidelity and the devils:* (Aboo-Bekr, TA:) or, [so reading, and regarding الخبائث as pl. of ٭ الخَبِيثَةُ used as a subst.,] *from infidelity and acts of disobedience:* (Msb, TA:) or, *from wicked*, or *unrighteous, conduct, such as adultery and the like, and culpable actions and evil qualities* or *dispositions:* El-Khaṭṭábee asserts that the reading الخُبْثِ, with the ب quiescent, is a mistake of the relaters of traditions; but En-Nawawee rejects this assertion. (TA.)

خُبَاثَةٌ: see خُبْثٌ.

خَبِيثَةٌ fem. of the epithet خَبِيثٌ. (Msb.) — Also, [used as a subst.,] *A bad, wicked*, or *deceitful, quality* or *disposition;* and *a culpable action:* pl. خَبَائِثُ. (L, TA.) [Hence,] أُمُّ الخَبَائِثِ † [*The mother of bad qualities* &c.; meaning] *wine*. (T in art. ام.) See also خَبِيثٌ, last sentence. — الخَبَائِثُ also signifies *Those things which the Arabs deemed foul*, or *filthy*, or *unclean, and which they did not eat;* such as vipers, and scorpions, and the بَرْص [i. e. either بَرْص or بُرْص], and the وَرَل, and beetles, and the rat, or mouse. (L.)

خِبِّيثٌ, applied to a man, (TA,) signifies كَثِيرُ الخُبْثِ [i. e. *Very bad* or *wicked* or *deceitful;* or *much addicted to adultery* or *fornication*]: pl. خِبِّيثُونَ. (K.)

خِبِّيثَى: see خُبْثٌ.

خَابِثٌ: see خَبِيثٌ, in two places.

خَابِثَةٌ: see خُبْثٌ.

أَخْبَثُ [compar. and superl. of خَبِيثٌ]: pl. أَخَابِثُ. (TA.) You say, هُمْ أَخَابِثُ النَّاسِ [*They are the worst*, or *the most wicked* or *deceitful, of men*]. (TA.) And هُوَ مِنَ الأَخَابِثِ [*He is of the worst*, &c., of men]. (A, TA.) And هِىَ

أَخْبَثُ اللُّغَتَيْنِ ‡ *It is the worse, or more corrupt, [in respect of authority,] of the two words, or dialectic variants.* (A, TA.) — الأَخْبَثَانِ *Urine and dung* (Ṣ, A, Mṣb, Ḳ) *of a human being:* (Ṣ, Mṣb, Ḳ:) or *vomit and human ordure or thin human ordure:* (Fr, TA:) or *fetor of the mouth, and sleeplessness:* or *sleeplessness, and disquietude of mind by reason of grief.* (Ḳ.) It is said in a trad., لَا يُصَلِّى الرَّجُلُ وَهُوَ يُدَافِعُ الأَخْبَثَيْنِ [*The man shall not pray while he is striving to suppress the urine and ordure*]. (TA.)

وَقَعَ فِى وَادِى تُخُبَّتَ, (Ḳ, * TA,) in which the last word, also pronounced تُخُبَّتَ, is imperfectly decl., (TA,) is similar to وقع فى وادى تُخُيِّبَ [and means *He fell into a state of things that was bad, corrupt, disapproved,* &c.]. (Ḳ, TA.)

مُخْبِثٌ One *who teaches others to be bad, wicked,* or *deceitful:* and some allow it to be applied to one *who attributes,* or *imputes, to others what is bad, wicked,* or *the like.* (TA.) — See also خَبِيثٌ, in four places.

مَخْبَثَةٌ *A cause of evil* or *corruption:* (Ṣ, Ḳ:) pl. مَخَابِثُ. (TA.) So in the saying of 'Antarah,

* نُبِّئْتُ عَمْرًا غَيْرَ شَاكِرِ نِعْمَتِى *
* وَالكُفْرُ مَخْبَثَةٌ لِنَفْسِ المُنْعِمِ *

[*I have been told that 'Amr is not thankful for my beneficence: and ingratitude is a cause of evil to the soul of the benefactor*]. (Ṣ.) One says also, فِيهِ مَخَابِثُ جَمَّةٌ [*In him,* or *it, are many causes of evil* or *corruption*]. (A.) And طَعَامٌ مَخْبَثَةٌ ‡ *Food that is a cause of heaviness to the soul* [or *stomach*]; or *of heaving,* or *becoming agitated by a tendency to vomit:* or *that is unlawful.* (TA.)

مَخْبَثَانٌ and مَخْبَثَانَةُ: see خَبِيثٌ, in four places.

خبر

1. خَبَرَ, aor. ـُ, (Ḳ,) inf. n. خُبُورٌ; (TA;) and اخبر, and تخبّر; (Ḳ;) *He knew;* or *had,* or *possessed, knowledge;* بِشَىْءٍ [*of a thing;* generally meaning, *with respect to its internal,* or *real, state*]. (Ḳ, TA.) = خَبَرَهُ, (Ṣ, A, Mṣb,) aor. ـُ, (Mṣb, MṢ,) inf. n. خَبْرٌ; (Mṣb, MṢ;*) and خُبْرَهُ, [aor. ـُ,] (A,) inf. n. خَبْرٌ; (TA;) and اخبره, and تخبّره; (TA;) *He knew it;* syn. عَلِمَهُ; (Ṣ, A, Mṣb;) [generally meaning, *with respect to its internal,* or *real, state;* like خَبَرَ بِهِ: see خُبْرٌ, its simple subst., as distinguished from its inf. n.] You say, مِنْ أَيْنَ خَبَرْتَ هٰذَا الأَمْرَ, (so in a copy of the Ṣ,) or خَبِرْتَ, (so in another copy of the Ṣ, and so in the A, where it is expressly said to be with kesr,) *Whence knewest thou this thing?* (Ṣ, A.*) — And خَبِرَهُ, (Ṣ, Ḳ,) aor. ـِ, (Ṣ,) inf. n. خِبْرٌ and خِبْرَةٌ, (Ṣ, Ḳ,) or the latter is a simple subst.; (Mṣb;) and اختبره [which is the more common in this sense]; (Ṣ, Mṣb, Ḳ;) *He tried, made trial of, made experiment of, tested, proved, assayed, proved by trial* or *experiment* or *experience, him,* or *it.* (Ṣ, Mṣb, Ḳ.) Hence the phrase, (Ṣ,) لَأُخْبُرَنَّ خَبَرَكَ, (Ṣ, Ḳ,) in some good lexicons خُبْرَكَ, (TA, [and so in the CḲ, but this I think to be a mistake, suggested by the explanation, which is not literal,]) *i. q.* لَأَعْلَمَنَّ عِلْمَكَ [which properly signifies *I will assuredly know thy knowledge,* or *what thou knowest,* but here means, as is shown by the manner in which the phrase that it explains is mentioned in the Ṣ, *I will assuredly try, prove,* or *test, thy state, and so know what thou knowest*]. (Ṣ, Ḳ.) [Hence, also,] the saying of Abu-d-Dardà, وَجَدْتُ النَّاسَ أُخْبُرْ تَقْلِهِمْ, (Ṣ,) or تَقْلِه, (A, Ḳ,) *I found the people* to be persons of whom it is said thus: [*Try, prove,* or *test,* them, or him, and *thou wilt hate them,* or *him:*] i. e. there is not one [of them] but his conduct is hated when it is tried, or proved, or tested: (Ḳ:) or when thou triest, provest, or testest, them, thou wilt hate them: the imperative form being used, but the meaning being that of an enunciative: (Ṣ, A, L, B:) [وَجَدْتُ is a verb of the kind called أَفْعَالُ القُلُوبِ, which govern two objective complements; therefore أُخْبُرْ تَقْلِهِمْ and أُخْبُرْ تَقْلِهِ are for مُقْلِيًّا عند الخبرة and مُقْلِيِّينَ عِنْدَ الخِبْرَةِ.] = خَبَرَ الأَرْضَ, [and, as appears from a passage in the L, اخبرها, (see خُبْرٌ,)] *He furrowed,* or *ploughed, the land for sowing.* (Mṣb.) = خَبَرَ الطَّعَامَ, (Ḳ,) aor. ـُ, inf. n. خَبْرٌ, (TA,) *He made the food greasy;* or *put grease to it.* (Ḳ, TA.) = خَبِرَ *It* (a place) *was,* or *became, what is termed* خَبْرَآءُ: (Ṣ:) or *abounded with* سِدْر [or *lote-trees*]. (TA.) — And خَبِرَتِ الأَرْضُ, aor. ـَ, (Ḳ,) inf. n. خَبَرٌ, (TA,) *The land,* or *ground, abounded with* خَبَار [app. meaning *soft soil:* see 3]. (Ḳ.) = خبرت, [probably خَبِرَتْ, like غَزِرَتْ &c.,] inf. n. خُبُورٌ, ‡ *She* (a camel) *abounded with milk.* (Lḥ, TA. [See خَبْرٌ.])

2: see 4, in two places: = and see 1.

3. خابره, (TA,) inf. n. مُخَابَرَةٌ, (Ṣ, A, Mgh, Mṣb, Ḳ, &c.,) [*He made a contract,* or *bargain, with him to till and sow and cultivate land for a share of its produce:*] the inf. n. signifies *i. q.* مُزَارَعَةٌ [i. e. *the making a contract,* or *bargain, with another to cultivate land for a share of its produce*], (AO, Lḥ, Ṣ, A, IAth, Mgh, Mṣb,) *for somewhat of its produce,* (Ṣ, Mṣb,) or *for a third* or *a quarter,* (AO, Mgh,) or *for a determined share, such as a third* or *a quarter* or *some other portion,* (IAth,) or *for half* or *the like:* (so in some copies of the Ḳ and in the TA:) or the *tilling the ground for half* or *the like:* (so in other copies of the Ḳ:) and *i. q.* مُؤَاكَرَةٌ: (Ḳ:) and خِبْرٌ is syn. with مُخَابَرَةٌ: (Ṣ, Ḳ:) it is a forbidden practice: (A, Mgh, TA:) it is from خَبِيرٌ signifying "a tiller, or cultivator, of land:" (Ṣ, Mgh:) or from خَبَرَ "he furrowed, or ploughed (land) for sowing;" whence خَبِيرٌ also: (Mṣb:) or from خَبِرَتِ الأَرْضُ "the land abounded with خَبَار:" or from [the fortress of] خَيْبَر, because the Prophet made it to remain in the possession of its inhabitants for half of its revenue; and therefore it was said, خَابَرَهُمْ. (TA.)

4. اخبره, [inf. n. إِخْبَارٌ;] (Ṣ, A, Mṣb, Ḳ;) and خبّره, (Ṣ, A, Ḳ,) inf. n. تَخْبِيرٌ; (Ḳ;) are syn. [as signifying *He informed him, told him,* or *acquainted him*]. (Ṣ, A, Ḳ.) You say, أَخْبَرْتُهُ بِكَذَا, (Ṣ, Mṣb,) [and عَنْ كذا,] and خَبَّرْتُهُ, (Ṣ,) [*I informed him,* or *told him, of such a thing;* or *acquainted him with such a thing;* or *made him to know the internal,* or *real, state of such a thing.*] And اخبرهُ خُبُورَةً, i. e. أَنْبَأَهُ مَا عِنْدَهُ [*He informed him,* or *told him, of what he had,* or *knew*]. (Ḳ. [Whether it be meant that اخبر is doubly trans. without a particle, in this instance, like أَعْلَمَ, or whether خبورة be a quasi-inf. n, is not explained.]) One says also, تُخْبِرُ عَنْ مَجْهُولِهِ مَرْآتُهُ ‡ [*His aspect acquaints* one *with his unknown state* or *qualities*]. (A.) [And اخبر عَنْهُ *He predicated of him,* or *it.*] = أَخْبَرَتُ اللِّقْحَةَ ‡ *I found the milch camel to be abounding with milk.* (Ḳ. [See 1, last sentence.])

5: see 1, in two places: — and see 10, in four places. = تخبّروا, (Ḳ,) or تخبّروا خُبْرَةً, (Ṣ,) *They bought a sheep* or *goat,* (Ṣ, Ḳ,) *for different sums,* (TA,) *and slaughtered it,* (Ṣ, Ḳ,) *and divided its flesh among themselves,* (Ṣ, TA,) *each of them receiving a share proportioned to the sum that he had paid.* (TA.)

8: see 1, in three places. = مَا اخْتَبَرْتَ لِأَهْلِكَ *What* خُبْرَةٌ, or *flesh-meat, hast thou bought for thy family?* (TA.)

10. استخبرهُ (A, Ḳ) and تخبّرهُ (Ḳ) *He asked,* or *sought,* or *desired, of him information,* or *news,* or *tidings:* (A,* Ḳ:) or *he asked him respecting news,* or *tidings, and desired that he should inform him thereof.* (TA.) And استخبر and تخبّر, (Ṣ,) or تخبّرهُ, (TA,) *He asked,* or *inquired, after the news,* or *tidings,* (Ṣ, TA,) *that he might know the same:* (TA:) and تخبّر الأَخْبَارَ *He searched after the news,* or *tidings, diligently,* or *time after time.* (A, TA.)

خُبْرٌ: see خِبْرٌ. = Also *Trees of the kind called* سِدْر [or *lote-trees*], (Lth, Ḳ,) and أَرَاك, *with abundant herbage around them;* (Lth;) as also خِبْرٌ: (Lth, Ḳ:) [both coll. gen. ns.:] ns. un. خُبْرَةٌ and خَبْرَةٌ. (TA.) — *Seed-produce.* (Ḳ.) — *A place where water rests,* or *stagnates, in a mountain:* (Ḳ:) *a place where water has fallen, such as the water-course has furrowed* (خَبَّرَ [perhaps a mistranscription for خَبَرَ]) *in the summits* (رُؤُوس) [*of mountains*], *and through which one wades.* (L.) = *A large* [*leathern water-bag of the kind called*] مَزَادَة [q. v.]; (Ṣ, Ḳ;) as also خَبْرَآءُ (Kr, Ḳ) and خِبْرٌ: (Ḳ:) but this last is disallowed, in the sense above-explained, by AHeyth; and others say that the first word is better: (TA:) pl. of the first خُبُورٌ. (Ṣ, Ḳ.) — Hence, by way of comparison thereto, (Ṣ,) ‡ *A she-camel abounding with milk;* (Ṣ, Ḳ;) as also خِبْرٌ, (Ḳ,) and مَخْبُورَةٌ [نَاقَةٌ]. (TA.)

خُبْرٌ (Ṣ, A, Ḳ) and خِبْرٌ (Ḳ) and خَبْرٌ, an inf. n., (Mṣb,) and خَبَرٌ, also an inf. n., (TA,) and خُبْرَةٌ and خِبْرَةٌ and خَبْرَةٌ, مَخْبَرَةٌ, (Ḳ,) *Knowledge,* syn. عِلْمٌ, (Ṣ, A, Mṣb, Ḳ,) بِشَىْءٍ [*of a thing*]:

(A, Ḳ:) or, accord. to some, خُبْرٌ signifies *knowledge of the secret internal state:* and خِبْرَةٌ and خُبْرَةٌ signify *knowledge of the external and internal state;* or, as some say, *of secret internal circumstances* or *properties;* but this necessarily involves acquaintance with external things. (TA.) You say, لِي بِهِ خُبْرٌ and خِبْرَةٌ [&c.] *I have knowledge of it.* (TA.) And مَا لِي بِهِ خُبْرٌ [&c.] *I have not knowledge of it.* (A.) — See also خُبْرَةٌ. = And see خَبِيرٌ: = and خُبْرَةٌ.

خُبْرٌ: see خُبْرٌ: = and see also 3: = and see خَبْرٌ, in two places.

خَبْرٌ [originally] an inf. n. of خَبَرَهُ: see خُبْرٌ. (TA.) — Also *Information; a piece of information; a notification; intelligence; an announcement; news; tidings; a piece of news; an account; a narration,* or *narrative; a story;* syn. نَبَأٌ; (T, Ḳ;) *that comes to one from a person of whom he asks it:* (TA:) or خَبَرٌ and نَبَأٌ are not synonymous; for, accord. to Er-Rághib and others, the latter relates to a thing of great importance: and accord. to the leading authorities in lexicology and the science of conventional language, the former signifies properly, and in its common acceptation, *what is related from another* or *others:* to which authors on the Arabic language add, that it may be *true* or *false:* (MF:) or *what is related from another* or *others, and talked of:* (Mṣb:) pl. أَخْبَارٌ, (Ṣ, Mṣb, Ḳ,) and pl. pl. أَخَابِيرُ. (Ḳ.) — By the relaters of traditions, it is used as *syn. with* حَدِيثٌ [signifying *A tradition;* or *narrative relating,* or *describing, a saying* or *an action &c. of Mohammad*]: (TA:) or this latter term is applied to what comes from the Prophet; and خَبَرٌ, to *what comes from another than the Prophet;* or *from him or another;* and أَثَرٌ, to what comes from a Companion of the Prophet; but it may also be applied to a saying of the Prophet. (Kull p. 152.) — [In grammar, as correlative of مُبْتَدَأٌ, *An enunciative:* and as correlative of اِسْمٌ, the *predicate* of the non-attributive verb كَانَ and the like, and of كَادَ &c.] — Also A man's *state,* or *case;* الأَمْرُ الَّذِي هُوَ عَلَيْهِ. (Har p. 20.)

خَبِرٌ: see خَبِيرٌ, in two places. = See also خُبْرٌ. — خَبِرَةٌ, or أَرْضٌ خَبِرَةٌ; and مَوْضِعٌ خَبِرٌ, and خَبِرٌ alone: see خَبْرَآءُ.

خُبْرَةٌ: see خُبْرٌ, in two places. = Also *A portion,* or *share,* (A'Obeyd, Ṣ, A, Mgh, Ḳ,) *which one takes, of flesh-meat* or *fish.* (A'Obeyd, Ṣ, Ḳ.) — *A sheep,* or *goat, which is bought by a number of persons,* (Ṣ, Ḳ,) *for different sums,* (TA,) *and slaughtered,* (Ṣ, Ḳ,) *and of which the flesh is then divided by them among themselves,* (Ṣ,) *each of them receiving a share proportioned to the sum that he has paid;* (TA; [see 5;]) as also خَبِيرَةٌ: (Ḳ:) and شَاةٌ خَبِيرَةٌ *a sheep,* or *goat, divided among several persons;* thought by ISd to be formed by rejection of the augmentative letter [in its verb تخبّر]. (TA.) — *What one buys for his family;* as also خُبْرٌ: (Ḳ:) accord. to some, (TA,) *flesh-meat* (Ḳ, TA) *which one buys for his family.* (TA.) — *Food,* (Ḳ, TA,) *consisting of flesh-meat* and *other kinds.* (TA.) — *A thing brought forward* or *offered* [*for entertainment*]. (Lḥ, Ḳ.) So in the saying, اِجْتَمَعُوا عَلَى خُبْرَتِهِ [*They congregated over what he had brought forward,* or *offered, for their entertainment*]. (Lḥ.) — *A mess of crumbled,* or *broken, bread, moistened with broth, large,* (Ḳ, TA,) *and greasy.* (TA.) — *A bowl in which are bread and flesh-meat for four or five* [*persons*]. (Ḳ.) — *Food which the traveller carries in his journey,* (Ḳ,) *and provides for himself.* (TA.) — *Seasoning, condiment,* or *savoury food;* as also خَبِيرٌ: whence the saying, أَتَانَا بِخُبْزَةٍ وَلَمْ يَأْتِنَا بِخُبْرَةٍ [*He brought us a cake of bread, but he brought us not any seasoning*]. (TA.) — Hence, by the Karaj, whose land is adjacent to 'Iráḳ el-'Ajam, applied to *A date;* and by some of them pronounced خُبْلَةٌ. (TA.)

خِبْرَةٌ *Trial, proof,* or *test;* (Ṣ, Mṣb, Ḳ;) and so خُبْرٌ, (Ṣ, Ḳ,) as in the saying, صَدَّقَ الخَبَرَ الخُبْرُ [*The trial, proof,* or *test, verified the information*]. (Ṣ.) — See also خُبْرٌ, in three places.

خَبْرَآءُ, (Lth, Ṣ, Ḳ,) and أَرْضٌ خَبْرَآءُ, (Ṣ,) and خَبِرَةٌ, (Lth, Ḳ, [in the CK خَبْرَةٌ,]) or أَرْضٌ خَبِرَةٌ, (Ṣ,) *A plain,* or *level, tract of land, that produces* سِدْر [or *lote-trees*]: (Ṣ, Ḳ:) or *a tract abounding with trees, in the lower part of a meadow, in which water remains until the hot season, and in which grow trees of the kinds called* سِدْر and أَرَاك, *with abundant herbage around them:* (Lth:) the pl. of خَبْرَآءُ is خَبَارَى and خِبَارٍ (?) and خَبْرَاوَاتٌ (Ṣ, Ḳ) and خِبَارٌ; (Ḳ;) and the pl. of خَبِرَةٌ is خَبِرٌ; (TA;) [or this is neither a pl. nor a quasi-pl. n.: it may be a coll. gen. n.: but it is probably only an epithet, of which خَبِرَةٌ is the fem.; for] one says also مَوْضِعٌ خَبِرٌ, (Ṣ, TA,) meaning *a place abounding with* سِدْر. (TA.) — خَبْرَآءُ also signifies *A place where water collects and stagnates:* (TA:) or *where water collects and stagnates at the roots of trees of the kind called* سِدْر: (Ḳ, TA:) or *a round low tract of level ground in which water collects.* (T.) — See also خَبَارٌ. = And see خُبْرٌ.

خَبَارٌ *Soft land* or *soil,* (IAạr, Ṣ, A, Mgh, Ḳ,) *in which are burrows* (IAạr, Ṣ, A) *and hollows;* (IAạr;) as also خَبْرَآءُ: (A:) or *soft land* or *soil, in which beasts sink and are embarrassed:* or *crumbling ground, in which the feet of beasts sink.* (TA.) It is said in a prov., مَنْ تَجَنَّبَ الخَبَارَ أَمِنَ العِثَارَ [*He who avoids soft ground in which the feet sink will be secure from stumbling*]. (A, Ḳ.) — Also *Heaps of earth,* or *dust, collected at the roots of trees.* (Ḳ,* TA.) — And *Burrows of* جُرْذَان [or *large field-rats*]: (Ḳ:) [a coll. gen. n.:] n. un. with ة. (TA.)

الخَبُورُ *The lion.* (Ḳ.)

خَبِيرٌ *Knowing; having knowledge;* (Ṣ, A, Mṣb;) as also خَبِرٌ: (AḤn:) or *possessing much knowledge with respect to internal things;* like شَهِيدٌ with respect to external things: (L in art. شهد:) or *possessing knowledge of matters of information, news, tidings, accounts, narratives,* or *stories; of what is termed* خَبَرٌ; (Ḳ;) or *of what are termed* أَخْبَارٌ; (TA;) as also خَابِرٌ and خَبِرٌ, (Ḳ,) which last is thought by ISd to be a possessive [as distinguished from a verbal] epithet, (TA,) [or it is from خَبَرٌ, a form which ISd may not have known,] and خُبْرٌ, (Ḳ,) which is an intensive epithet: (TA:) also *informed; possessing information.* (TA.) You say, أَنَا بِهِ خَبِيرٌ *I have knowledge of it.* (A.) And [hence] الخَبِيرُ is a name of God, meaning *He who knoweth what hath been and what is or will be:* (TA:) or *He who well knoweth the internal qualities of things.* (Sharḥ Et-Tirmidhee.) — Also *Possessing knowledge of God,* (Ḳ, TA,) *by being acquainted with his names and his attributes.* (TA.) — *A lawyer; one skilled in the law,* or *practical religion.* (TA.) — *A head,* or *chief.* (TA.) = *A tiller,* or *cultivator, of land.* (Ṣ, Mgh, Msb, Ḳ.) = *Fur,* or *soft hair,* syn. وَبَرٌ, (Ṣ, Ḳ,) of camels, and ‡of the wild ass. (TA.) — *Hair that has fallen:* and with ة, *a portion thereof.* (Ḳ.) [See also خَبِيرَةٌ below.] — ‡ *Plants,* or *herbage;* (Ṣ, Ḳ, TA;) *fresh herbage:* (Ḳ, TA:) likened to the وَبَر of camels, because growing like the latter: and *seed-produce.* (TA.) It is said in a trad., نَسْتَخْلِبُ الخَبِيرَ ‡ *We cut* (Ṣ, TA) *with the reaping-hook,* (TA,) *and eat, the plants,* or *herbage.* (Ṣ, TA.) — *Froth,* or *foam:* (TA:) or the *froth,* or *foam, of the mouths of camels.* (Ṣ, Ḳ, TA.) = *Seasoned,* or *made savoury.* (TA.) — See also خُبْرَةٌ.

خُبُورَةٌ: see 4.

خَبِيرَةٌ: see خُبْرَةٌ, in two places. = Also *Good wool, of the first shearing.* (Ḳ.) [See also خَبِيرٌ.] = *An invitation to the* عَقِيقَة [q. v.] *of a boy.* (TA.)

خَابِرٌ: see خَبِيرٌ. — Also One *who tries, proves,* or *tests, things; having experience.* (TA.)

خَابُورٌ *A certain plant:* (Ḳ:) or *a kind of tree, having a blossom beautiful and bright, yellow, and of good odour, with which gardens are adorned:* MF says, I do not think it to be found in the East. (TA.)

الخَيْبَرَى, (Ḳ, TA,) in some copies of the Ḳ written الخَيْبَرِيُّ, (TA,) *The black serpent.* (Ḳ.) So in the saying, بَلَاهُ اللّٰهُ بِالخَيْبَرَى [*May God afflict him,* or *it, with the black serpent*]: app. because a ruined place becomes the resort of deadly serpents. (TA.) = One says also, عَلَيْهِ الدَّبَرَى وَحُمَّى خَيْبَرَى [*May perdition befall him, and the fever of Kheyber:* الدبرى being app. an inf. n., syn. with الدَّبَار, which is used in a similar phrase (عَلَيْهِ الدَّبَارُ) mentioned in the TA in art. دبر, and خَيْبَر being altered to خَيْبَرَى, as is indicated in the Ṣ, in order to assimilate it in form to الدبرى]: (Ṣ, TA:) the fever of

Kheyber is مُتَنَاذَرَة [i. e. a fever "against which people warn one another," because it is generally fatal]. (TA.) [See also خَاسِر.]

أَخْبَارِىٌّ *A historian:* a rel. n. formed from the pl., like أَنْصَارِىٌّ and أَنْمَاطِىٌّ. (TA.)

مَخْبَرٌ (Ṣ) and ‡ مَخْبَرَةٌ (Ṣ, Ḳ) and ‡ مَخْبُرَةٌ (Ṣ, M) The *internal state; an internal,* or *intrinsic, quality;* the *intrinsic,* or *real, as opposed to the apparent, state,* or *to the aspect,* of a thing; [whether *pleasing* or *displeasing;* but when used absolutely, meaning the former;] opposite of مَرْآة (Ṣ, Ḳ) and of مَنْظَر [q. v.]. (Ṣ.) See also مَخْبَرَانِىٌّ.

مَخْبَرَة: see خُبْر: = and see مَخْبَر. = Also [*A privy;*] *a place where excrement,* or *ordure, is voided.* (Ḳ.)

مَخْبُرَة: see مَخْبَر.

رَجُلٌ مَخْبَرَانِىٌّ *A man of goodly internal,* or *intrinsic, qualities;* syn. ذُو مَخْبَرٍ; like مَنْظَرَانِىٌّ as meaning ذُو مَنْظَرٍ. (TA.)

مَخْبُورٌ *Well seasoned;* (Ḳ;) *having much grease.* (TA.) = نَاقَةٌ مَخْبُورَةٌ: see خَبْرٌ, last sentence.

مُخْتَبَرٌ † A camel *having much flesh.* (TA.)

خبز

1. خَبَزَ خُبْزًا, (Ṣ, Ḳ,) aor. ـِ, (Ḳ,) inf. n. خَبْزٌ, (Ṣ, Ḳ,) *He made* [or *kneaded and baked*] خُبْز [or *bread*]; (Ḳ, TA;) as also ‡ اختبزه: (Sb, Ṣ, TA:) or the ‡ the latter signifies *he made* [or *kneaded and baked*] *it for himself:* (Ḳ:) or ‡ اختبز signifies *he kneaded flour, and made dough of it, and then baked it in a* مَلَّة [see خُبْزَة below] or *in an oven:* (T, TA:) [and ‡ يُخْتَبَزُ signifies *it is made into bread:* see Ṣ and Ḳ voce فَثَّ.] — خَبَزَ القَوْمَ, (Ṣ, A,) aor. ـِ, (TA,) inf. n. خَبْزٌ, (A, Ḳ,) *He fed the people,* or *company of men, with* خُبْز [or *bread*]: (Ṣ, A, Ḳ:*) like as تَمَرَهُمْ signifies "he fed them with تَمْر:" (A:) but Lḥ quotes the saying of certain of the Arabs, أَتَيْتُ بَنِى فُلَانٍ فَخَبَزُوا وَحَاسُوا وَأَقَطُوا, meaning [*I came to the sons of such a one, and*] *they fed me with* خُبْز *and* حَيْس *and* أَقِط: he does not say خَبَزُونِى وَحَاسُونِى وَأَقَطُونِى. (TA.) = خَبَزَهُ, aor. ـِ, (TK,) inf. n. خَبْزٌ, (Ḳ,) † *He beat him,* or *it:* (Ḳ,* TK:) accord. to some, *with the hand:* or *with the two hands:* (TA:) and some say that خُبْز [or bread] is thus called because they beat it with their hands: but this assertion is not valid: (TA:) and you say also, خَبَطَنِى بِرِجْلِهِ, and خَبَزَنِى, ‡ [*He beat me with his foot,*] and تَخَبَّطَنِى and ‡ تَخَبَّزَنِى. (A, TA.) And خَبَزَ البَعِيرُ, (TK,) inf. n. خَبْزٌ, (Ṣ, Ḳ,) ‡ *The camel beat the ground with his fore foot,* (Ṣ,* Ḳ,* TA,) or, as in some lexicons, *with his fore feet.* (TA.) And ‡ تخبّزت الإِبِلُ السَّعْدَانَ † *The camels beat the* [*herbage called*] سعدان *with their legs.* (TA.)

5: see 1, latter part, in two places.

8: see 1, first sentence, in four places.

خُبْز a word of well-known meaning; (Ḳ;) [*Bread;*] *that which is eaten.* (Ṣ.) It is said in a prov., كُلُّ أَدَاةِ الخُبْزِ عِنْدِى غَيْرُهُ [*All the apparatus of bread is in my possession except it,* namely, the bread itself]: the origin of which was this: a company of men demanded hospitality of a certain man; and when they sat down, he threw down a [piece of leather such as is called] نِطْع, and put upon it a mill-stone, and adjusted its pivot, and covered it [with the upper stone]: and the presence of his apparatus made the company to wonder: then he took the handle of the mill, (هَادِى الرَّحَى,) and began to turn it: whereupon they said to him, What dost thou? and he answered in the words of this proverb. (Ḳ.) — [Hence,] الخُلَّةُ خُبْزُ الإِبِلِ ‡ [*Sweet herbage is the bread of camels:* and الحَمْضُ فَاكِهَتُهَا, or اَحْمُهَا, *sour herbage is their fruit,* or *flesh-meat*]. (A, TA.)

خُبْزَة *i. q.* طُلْمَة; (Ṣ, A, Ḳ;) meaning *Dough put in a* مَلَّة, *until it is thoroughly baked,* (Ṣ, TA,) i. e., *in ashes,* and *earth, in which fire is kindled;* (TA;) *a cake of bread,* (MA, KL,) [or *lump of dough,*] *baked in ashes* (KL) [or *in any way*]; *i. q.* قُرْصٌ and قُرْصَةٌ. (Ḳ in art. قرص.) — Also *A large* ثَرِيدَة [or *mess of crumbled or broken bread moistened with broth*]: or, as some say, *flesh-meat.* (TA.) [See also خَبِيز.]

خَبِيز Bread *made* [or *kneaded and baked*], (Ḳ, TA,) of whatever grain it be. (TA.) — Also *i. q.* ثَرِيد [Bread *crumbled or broken, and moistened with broth*]. (Ṣgh, Ḳ.) [See also خُبْزَة.] — Also a vulgar term for خَبِيصَة. (Esh-Shereeshee, in Ḥar p. 21.)

خِبَازَة The *trade,* or *occupation, of the* خَبَّاز. (Ḳ.)

خُبَّازَى: see خَبَّاز.

خَبَّاز *A maker of bread; one whose office it is to make bread:* (TA:) *a baker;* syn. فُرْنِىٌّ. (Msb in art. فرن.)

خَبَّاز (IDrd, Ṣ, Ḳ) and ‡ خُبَّازَة, (Ḳ,) [or the former is a coll. gen. n., and the latter the n. un.,] and ‡ خُبَّازَى (IDrd, Ṣ, Ḳ) [which last is the most common form] and ‡ خُبَّازَى, (Ḳ,) or when with teshdeed the ى is elided, (IDrd,) and ‡ خُبَّيْزَة, (Ḳ,) [*Malva,* or *mallow;*] *a certain plant, well known,* (Ṣ, Ḳ, TA,) *of the leguminous kind, having broad leaves and a round fruit;* [whence perhaps its name;] accord. to the Minhâj, *a species of the* مَلُوخِيَّة [*corchorus olitorius,* or *Jew's mallow*]: or, as some say, the ملوخيّة is the garden-kind, and the خبازى is *the wild kind:* some also say that *the* بَقْلَة يَهُودِيَّة [*sonchus,* or *sow-thistle,*] *is one of the species of* خبازى; and *there is a kind thereof that turns with the sun.* (TA.)

خُبَّيْزٌ: / خُبَّازَةٌ: / خُبَّازَى: } see the next preceding paragraph.

خَابِز A man *possessing* خُبْز [or *bread*]: (Ṣ, Ḳ:) like تَامِرٌ [possessing dates] and لَابِنٌ [possessing milk]. (Ṣ.)

مَخْبَز *An oven;* syn. فُرْنٌ. (M and Ḳ in art. فرن.)

مَخْبَزَة *A place where bread is made:* pl. مَخَابِزُ. (Meyd, in Golius.)

خبص

1. خَبَصَهُ, aor. ـِ, (A, Mṣb, Ḳ,) inf. n. خَبْصٌ, (Mṣb,) *He mixed it.* (A, Mṣb, Ḳ.) — خَبَصَ, aor. ـِ; and ‡ خبّص, inf. n. تَخْبِيصٌ; *He turned over and mixed and made* [خَبِيص, q. v.]: and ‡ تخبّص (Ḳ) and ‡ اختبص (A, Ḳ) *he made,* or *prepared, for himself* خَبِيص. (Ḳ,* TA.)

2: / 5: / 8: } see 1.

10. استخبص ضَيْفُهُمْ *Their guest asked for,* or *demanded, a mess of* خَبِيص [q. v.]. (A, TA.)

خَبِيص *Mixed;* syn. مَخْبُوص. (TA.) — *A kind of food,* (Mṣb, TA,) *sweet,* (TA,) *well known,* (Ṣ, Mṣb, TA,) *made of dates and clarified butter,* (A, Ḳ, TA,) *mixed together:* (TA:) [Golius adds, on the authority of Ibn-Maaroof, "aut amylo et defruto;" app. meaning, or *of starch and of new wine of which half or a third part has been boiled away:* and one kind, called خَبِيصٌ مُرَمَّلٌ, was made *with coarse flour:* (see جَرِيشٌ:)] of the measure فَعِيل in the sense of the measure مَفْعُولٌ: (Mṣb:) خَبِيصَة is a more particular term [signifying *a mess of* خَبِيص]. (Ṣ.)

مِخْبَصَة *A spoon, or thing like a spoon, with which* خَبِيص *is made;* (Ṣ, as in two different copies;) *a spoon with which* خبيص *is stirred about,* or *turned over,* (A, L, Ḳ,) *in the* [*vessel called*] طِنْجِير: (Ḳ:) or the *thing in which* خبيص *is stirred about,* or *turned over.* (L, TA.)

خبط

1. خَبَطَ, aor. ـِ, (Mṣb, Ḳ, TA,) inf. n. خَبْطٌ, (Mṣb, TA, &c.,) *He struck,* or *beat,* (Mṣb, TA,) anything: (TA:) or *he struck,* or *beat,* it, or him, *vehemently:* (M, Ḳ, TA:) or خَبْطٌ signifies a camel's *striking,* or *beating,* a thing *with his fore foot:* (T, TA:) or in the cases of beasts, (دَوَابّ, [generally meaning horses and mules and asses,]) the *striking,* or *beating, with the fore feet;* not with the hind feet: and in the case of the camel, *with the fore foot and the hind foot:* or *vehement treading;* or *of the fore feet of beasts* (دوابّ): (TA:) or, accord. to the Keshsháf, the act of *striking,* or *beating, in a way*

that is not right: or, as some say, the *going*, or *journeying*, *upon what is not the middle*, or *main part*, *of the road*, or *what is not the main road*, or *upon a road not open to view:* or *continuous*, or *consecutive*, *striking*, or *beating*, *in different ways:* and afterwards tropically applied to any ‡*beating*, or *striking*, *that is not approved:* or originally, the *striking*, or *beating*, *with the fore foot* or *the hind foot*, and *the like:* (MF, TA:) with the fore feet or legs, it is like رَمْحٌ with the hind feet or legs. (TA.) You say, of a camel, خَبَطَ الأَرْضَ بِيَدِهِ, (Mṣb,) or خَبَطَ الأَرْضَ, (Ṣ, Ḳ,) inf. n. as above, (Ṣ,) *He struck*, or *beat*, *the ground with his fore foot:* (Ṣ, Mṣb:) or *he struck*, or *beat*, *vehemently the ground with his fore foot;* and تخبّط and اختبط signify the same: (Ḳ:) it is said in the O that خَبَطَهُ signifies *he struck him with his fore foot*, or *hand*, *and prostrated him*, as also تخبّطهُ: and اختبطهُ, said of a camel, is *syn. with* خَبَطَ: and in the T, that تَخَبَّطَنِى بِرِجْلِهِ is *syn. with* خَبَطَنِى. (TA.) Hence the trad., لَا تَخْبِطُوا خَبْطَ الجَمَلِ [lit. *Ye shall not beat* the ground *as the camel does with his fore foot* in rising]; meant to forbid a man's putting forward his foot in rising from prostration [in prayer]. (TA.) And خَبَطَهُ, (Ḳ, TA,) aor. and inf. n. as above, (TA,) signifies also *He trod him*, or *it*, *vehemently*, (Ḳ, TA,) *as the camel does with his fore foot.* (TA.) — Hence, (Ṣ,) فُلَانٌ يَخْبِطُ خَبْطَ عَشْوَآءَ (Ṣ, * TA) ‡[*Such a one goes at random, in a headstrong and reckless manner,*] *like the weak-sighted she-camel that beats the ground with her fore feet* (تَخْبِطُ) *as she goes along, not guarding herself from anything.* (Ṣ, TA.) It is a prov., applied to him who turns away from a thing as though he were not cognizant of it: or to him who is continually falling into a thing. (Ḥar p. 239.) Zuheyr says,

* رَأَيْتُ المَنَايَا خَبْطَ عَشْوَآءَ مَنْ تُصِبْ *

* تُمِتْهُ وَمَنْ تُخْطِئْ يُعَمَّرْ فَيَهْرَمِ *

I saw the fates [*treading mankind*] *like the treading of the weak-sighted she-camel: whom they smote, him they killed: and whom they missed, he was made to continue in life so that he lived to extreme old age.* (TA, and EM p. 132.) In like manner you say, فُلَانٌ يَخْبِطُ فِى عَمْيَآءَ ‡*Such a one undertakes what he undertakes with ignorance.* (TA.) And خَبَطَ أَمْرَهُ عَلَى غَيْرِ بَصِيرَةٍ †[*He prosecuted his affair without mental perception*, or *without certainty*]. (Ṣ in art. عشو, q. v.) And يَخْبِطُ فِى الظَّلَامِ ‡*He goes in the night without a lamp, and so becomes confounded and perplexed, and unable to see his right course, and errs from the way, and perchance may fall into a well.* (TA.) And خَبَطَ اللَّيْلَ, (Ḳ, TA,) aor. and inf. n. as above, (TA,) ‡*He went*, or *journeyed*, *in the night without direction.* (Ḳ, TA.) And بَاتَ يَخْبِطُ الظَّلْمَآءَ ‡[*He passed the night traversing the darkness without direction*]. (TA.) خَبْطٌ is said to signify †The act of *journeying*, or *going*, *without direction:* or *upon what is not the middle*, or *main part*, *of the road*, or *what is not the main road.* (TA.) — [And hence, perhaps,] خَبَطَهُ ‡*He asked of him a benefit*, or *favour*, *without any tie of relationship;* (Ḳ, * TA;) as also اختبطهُ: (IB, Ḳ:) or this is from خَبْطُ وَرَقِ الشَّجَرِ [explained in what follows]: (Ḥar p. 425:) or the latter, [or both,] *he came to him seeking his beneficence without any such tie:* (Ṣ:) or *he came to him seeking a gift;* because he who does so must beat the ground with his feet: (IF:) and you also say, مَعْرُوفَهُ اختبط. (Aboo-Málik, TA.) [The latter verb is the more common. See also 10.] — And ‡*He conferred a benefit upon him without there having been any acquaintance between them*, (Ṣ, Ḳ, TA,) *and without there being anything to draw them near, and without there being any relationship:* (TA:) and خَبَطَهُ بِخَيْرٍ signifies *the same:* (TA:) or *he bestowed on him a benefit*, (Ḳ, TA,) *being asked:* (TA:) and you say also, بِخَيْرٍ اختبطهُ: (Aboo-Málik, TA:) and خَبَطَ فِيهِمْ بِخَيْرٍ signifies †*He benefited them.* (TA.) 'Álḳameh Ibn-'Abadeh says, (Ṣ, TA,) praising El-Ḥárith Ibn-Abee-Shemir, (TA,)

* وَفِى كُلِّ حَيٍّ قَدْ خَبَطْتَ بِنِعْمَةٍ *

†[*And upon every tribe thou hast conferred benefit*, app. meaning *without being related to them*]: (Ṣ, TA:) but it is said in a marginal note to the Ṣ, that خَبَطَّ would be better; and so it is accord. to one relation: in the L, however, it is said that خَبَتَّ would be more agreeable with analogy. (TA.) Accord. to AZ, خَبَطْتُ الرَّجُلَ, inf. n. خَبْطٌ, signifies †*I held loving communion, commerce*, or *intercourse*, *with the man.* (TA.) — [In respect of the places which I have given to the above-mentioned significations of asking and conferring a benefit, I have followed the opinion of IF; but it is said in the TA, and, I think, with greater probability, that they are from what here next follows.] — خَبَطَ الوَرَقَ مِنَ الشَّجَرِ, aor. ـِ, (Mṣb,) inf. n. خَبْطٌ, (Lth, T, Mṣb,) *He made the leaves to fall from the trees:* (Mṣb:) or *he beat the leaves of the trees*, (Lth, T,) meaning large trees of the kind called طَلْح, [acacia, or mimosa, gum-mifera,] *with a staff*, or *stick*, (Lth,) *so that they fell off*, or *became scattered*, (Lth, T,) after which he gave them as food to camels; (Lth;) *refraining from injuring thereby the trunks and branches of the trees:* (T:) and اختبط لَهُ خَبَطًا signifies the same as خَبَطَ. (TA.) And خَبَطَ الشَّجَرَةَ, (Ṣ, Ḳ,) aor. as above, (TA,) and so the inf. n., (Ṣ,) *He beat the tree with a staff*, or *stick*, *in order that its leaves might fall off:* (Ṣ:) or *he bound the tree, and then made its leaves to fall*, (Ḳ, TA,) *by beating it* with a staff, or stick, to give them as food to camels and other beasts. (TA.) The leaves are stored up for the camels; and in winter-time are bruised, or broken up, for them, and moistened with water, and given to them as fodder. (Ḥar p. 218.) Mohammad was asked, Does الغَبْط [i. e. "the wishing for a blessing on the condition that it shall not become transferred from its possessor"] injure [its author]? and he answered, لَا إِلَّا كَمَا يَضُرُّ العِضَاهَ الخَبْطُ [*No, save as the beating off the leaves injures the* trees called *'iḍáh*]; i. e., it only diminishes, without annulling, its author's recompense, like the beating off the leaves of the 'iḍáh, without cutting them down and extirpating them; for the leaves will grow again. (TA.) [See also art. غبط.] — Hence, (A, TA,) خَبَطَ القَوْمَ بِسَيْفِهِ ‡*He struck the people with his sword.* (A, Ḳ, TA.) — خَبَطَهُ الشَّيْطَانُ ‡*The devil touched him with a hurt*, (Ḳ, TA,) *so as to corrupt him*, or *disorder him, and render him insane;* (TA;) as also تخبّطهُ: (Ḳ, TA:) or the latter, [which is the more common,] *the devil corrupted him*, or *disordered him:* (Ṣ, Mgh, Mṣb:*) lit., *struck him:* (Mgh, Mṣb:) or *prostrated him, and sported with him:* or *trampled upon him, and prostrated him.* (TA.) It is said in the Ḳur [ii. 276], لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِى يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ المَسِّ ‡[*They shall not rise save as he riseth whom the devil prostrateth by reason of possession*, or *insanity*]; i. e., as he who is affected by diabolical possession rises, in his state of possession, when he is prostrated, and falls: or it means, *whom the devil corrupts*, or *disorders, by rendering him insane.* (Ḳ, * TA.) [You say also, of a drug, خبّط العَقْلَ †*It disordered the intellect:* see the act. part. n., below.] — خَبَطَ also signifies †*He* (a man) *threw himself down* (Ṣ, L, Ḳ) *where he was*, (Ṣ, L,) *to sleep*, (Ṣ, Ḳ,) or *and slept.* (L.) And †*He* (a man) *slept.* (A' Obeyd, TA.) In the Ḳ, قَامَ is erroneously put for نَامَ. (TA.) — خَبَطَ عَلَى البَابِ *He knocked upon the door*, or *at the door.* (TA.) — خَبَطَ العِرْقُ *The vein beat*, or *pulsated.* (TA.)

2: see 1, near the end of the paragraph.

5. تخبّط *It was*, or *became*, *in a state of commotion, agitation, convulsion, tumult*, or *disturbance;* syn. اِضْطَرَبَ. (Az, TA in art. حبط.) — It is also trans.: see 1; second sentence, in three places; and again, near the end of the paragraph, in two places.

8: see 1, in six places. — You say also, التَّاقَةُ تَخْتَبِطُ الشَّوْكَ †*The she-camel eats the thorns.* (Th, TA.)

10. استخبطهُ †*He asked of him a means of access, nearness, intimacy*, or *ingratiation.* (TA.)

خَبْطٌ *What is beaten by beasts*, (Ḳ, TA,) *with their feet*, (TA,) *and broken.* (Ḳ, TA.) — *Leaves* (Mṣb, Ḳ) *of any kind* (Ḳ) *that have been made to fall from a tree;* (Mṣb, Ḳ;) *by its being beaten with a staff*, or *stick;* (Ḳ, * TA;) *used as food for camels:* (TA:) and *leaves that have been beaten off with staves*, or *sticks, then dried, and ground, and mixed with flour or other substance, and beaten with the hand, and moistened in a basin, with water, until they have become viscous*, or *cohesive, when they are put into the mouths of camels.* (AḤn, Ḳ.) The word is of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, like many other instances that have been heard, (Mṣb,) as نَفْضٌ and هَدْمٌ. (TA.)

خَبْطَةٌ ‡*A touch*, or *stroke, of diabolical possession*, or *insanity.* (TA.) You say also, بِفُلَانٍ خَبْطَةٌ بِالمَسِّ ‡[*In such a one is a touch of diabolical possession*, or *insanity*]. (TA.) — †*A*

single act of a stallion-camel's covering of the female. (TA.)

خُبَاطٌ *A certain malady,* (K,) *like diabolical possession,* or *insanity,* (S, K,) *but not identical therewith:* (S, TA:) the word is also related with ح. (TA.) [See also حُبَاطٌ.]

فَرَسٌ خَبُوطٌ and ▼ خَبِيطٌ *A horse that strikes,* or *beats, with his hind feet:* (K:) or *with his fore feet.* (T, TA.)

خَبِيطٌ *A watering-trough beaten by the feet of the camels, and so demolished:* (K:) or *a watering-trough;* so called because its clay is beaten with the feet at its construction: (TA:) or *a small watering-trough:* (Aboo-Málik, TA:) pl. خُبُطٌ (K.) — See also خَبُوطٌ.

خُبَاطَةٌ, determinate, [and imperfectly decl.,] †*The stupid:* like خُضَارَةٌ applied to "the sea." (TA.)

خَبَّاطُ عَشَوَاتٍ ‡*One who* [*frequently*] *goes in the night without a lamp, and so becomes confounded and perplexed, and unable to see his right course, and errs from the way, and perchance may fall into a well:* occurring in a trad. of 'Alee. (TA.)

خَابِطٌ *Going,* or *journeying, without direction:* or one *who beats the ground with his foot, and knows not in what land he is going;* either because of the darkness or because he is blind. (Har p. 55.) You say, مَا أَدْرِى أَىَّ خَابِطِ لَيْلٍ هُوَ, (S, TA,) and أَىَّ خَابِطِ اللَّيْلِ, (TA,) ‡*I know not what man he is.* (S, TA.) — مَا لَهُ خَابِطٌ وَلَا نَاطِحٌ ‡*He has not a camel nor a bull;* meaning *he has not anything.* (TA.) — خَابِطٌ also signifies *A beating,* or *throbbing, in the head.* (TA.)

أَخْبَطُ *That strikes,* or *beats,* (K, TA,) *the ground,* (TA,) *with his feet:* (K, TA:) by poetic license written أَخْبَطُ: (TA:) pl. خُبْطٌ. (K.)

مُخْبِطٌ *Still; motionless;* like مُخْبِتٌ: (TA in art. خمد:) or *i. q.* مُطْرِقٌ [*silent; not speaking:* or *lowering his eyes, looking towards the ground*]. (JK, K, TA. [In the CK, مُخْبَط and مُطْرَق.]) — See also مُخْتَبِطٌ.

مِخْبَطٌ *A staff,* or *stick, with which the leaves of trees are beaten off:* (K:) and ▼ مِخْبَطَةٌ, also, signifies *a staff,* or *stick;* and *a rod,* or *twig:* (TA:) pl. of the former, مَخَابِطُ. (K, TA.)

مِخْبَطَةٌ: see what next precedes.

مُخَبِّطٌ لِلْعَقْلِ [*Disordering the intellect;* said of a drug]. (K in art. بنج.)

مُخْتَبِطٌ ‡One *who asks* [*a benefit* or *favour*] *of another without there being anything to draw him near, and without acquaintance.* (JK, TA.* [In the latter, ▼ مُخْبِطٌ, which is doubtless a mistake, is explained in one place as signifying ‡One *who seeks a gift without any previous acquaintance.*])

خبعثن

خُبَعْثَنٌ: see خُبَعْثِنَةٌ.

خُبَعْثِنٌ: see خُبَعْثِنَةٌ. — Also *Plump in body;* or *fat, soft, thin-skinned, and plump, in body;* applied to any thing [i. e. to any animal]. (K.)

خُبَعْثِنَةٌ, like قُذَعْمِلَةٌ, *Big and strong;* (AO, S, K;) applied to a man; and (in like manner, TA) a lion; (K;) and so ▼ خُبَعْثِنٌ, (S, K,) as in the phrase خُبَعْثِنُ الخَلْقِ [*big and strong of make*]; (AA, S;) and ▼ خَبَعْثَنٌ: (K:) the first is applied as an epithet to a lion by Aboo-Zubeyd Eṭ-Ṭá-ee: and [the pl.] خُبَعْثِنَاتٌ, by El-Farezdak, to camels. (S.)

خبل

1. خَبِلَ, aor. ـَ, inf. n. خَبَالٌ (JK, K, TA) and خَبَلٌ, (TA,) *He was,* or *became, corrupted, unsound, vitiated,* or *disordered,* [*in an absolute sense;* and particularly] *in his reason,* or *intellect:* (TA:) [or *he was,* or *became, in a corrupt, an unsound, a vitiated,* or *a disordered, state, occasioning him agitation like that of possession* or *insanity, by disease affecting the reason and thought:* (see خَبَالٌ, below:) and hence,] *he was,* or *became, possessed,* or *insane.* (JK, K, TA.) — And خَبِلَ, [inf. n. خَبَلٌ, (q. v. voce خَبَالٌ,)] *He was,* or *became, affected with* [*the palsy termed*] فَالِج. (JK.) — And خَبِلَتْ يَدُهُ *His arm,* or *hand, became corrupted, unsound, vitiated,* or *disordered, so as to be rendered motionless;* or *dried up;* or *became lost;* (K, TA;) or *was cut off.* (TA.) = خَبَلَهُ, (JK, S, Msb, K,) aor. ـُ, (Msb,) inf. n. خَبْلٌ; (TA;) and ▼ خبّلهُ, (S, K,) inf. n. تَخْبِيلٌ; (TA;) and ▼ اختبلهُ; (S, K;) *It* (grief, JK, K, and love, JK, T, TA, and time, or fortune, and the ruling power, and disease, T, TA) *rendered him possessed,* or *insane:* (JK, K, TA:) and *it corrupted, rendered unsound, vitiated,* or *disordered, his reason,* or *intellect;* or *his limb,* or *member:* (S, K:) or *it* (grief) *deprived him of his heart:* and *he corrupted, rendered unsound, vitiated,* or *disordered, one of his limbs* or *members:* or *deprived him of his reason,* or *intellect.* (Msb.) And خَبَلَ قَلْبَهُ, aor. ـَ and ـِ, *It* (love) *corrupted,* or *rendered unsound, his heart.* (JM.) And خَبَلَ فُلَانٌ يَدَ فُلَانٍ *Such a one corrupted, rendered unsound, vitiated,* or *disordered, the arm,* or *hand, of such a one, so that it became motionless;* or *caused it to dry up;* or *deprived him of it.* (JK.) — Also خَبَلَهُ, (TA,) [aor. ـُ,] inf. n. خَبْلٌ, (K, TA,) *He restrained, withheld,* or *debarred, him:* (K,* TA:) and اختبل ▼ likewise signifies *he restrained, withheld,* or *debarred.* (TA.) You say, مَا خَبَلَكَ عَنَّا *What withheld,* or *has withheld, thee from us?* (TA.) And خَبَلَهُ عَنْ كَذَا, aor. and inf. n. as above, *He prevented,* or *hindered, him from doing such a thing.* (K,* TA.) = خَبَلَ عَنْ فِعْلِ أَبِيهِ *He fell short of the doing of his father.* (JK, K.)

2: see 1.

4. إِخْبَالٌ signifies The act of *lending;* (JK;) as also ▼ اخْتِبَالٌ. (TA.) You say, أَخْبَلْتُهُ المَالَ, (S,) i. e. النَّاقَةَ, or الفَرَسَ, (S, K,*) *I lent him the she-camel* (S, K*) *in order that he might ride her* (TA) or *in order that he might make use of her milk and her fur,* or *the horse in order that he might go on a hostile,* or *hostile and plundering, expedition upon him.* (S, K, TA.) And اخبلهُ إِبِلًا, and غَنَمًا, *He lent him camels,* and *sheep* or *goats.* (M, TA.) See also 10. — Also The *dividing one's camels into two halves, that one half might breed in each year;* like as one does in land and sowing. (Ibn-'Abbád, K.*)

8: see 1, in two places: — and see 4. = اختبلت الدَّابَّةُ *The beast remained not in its accustomed place.* (Lth, ISd, K.)

10. استخبل مَالَ فُلَانٍ *He sought to corrupt, render unsound, vitiate,* or *disorder, some of the camels of such a one.* (Er-Rághib.) — [And hence,] استخبلهُ مِنْ مَالِهِ *He asked of him the loan of some of his camels,* or *the like,* until the time of abundance of herbage. (JK, O,* TA.*) And استخبلنى نَاقَةً, or فَرَسًا, *He asked of me the loan of a she-camel* (K, TA) *in order that he might ride her* (TA) or *in order that he might make use of her milk and her fur,* or *a horse in order that he might go on a hostile,* or *hostile and plundering, expedition upon him.* (K, TA.) And استخبلهُ إِبِلًا, and غَنَمًا, *He asked of him the loan of camels,* and *sheep* or *goats.* (M, TA.) Zuheyr says,

* هُنَالِكَ إِنْ يُسْتَخْبَلُوا المَالَ يُخْبِلُوا ▼ *

[*There, if they be asked to lend cattle, they lend*]. (S, TA. [See also 10 in art. خول.])

خَبْلٌ: see خَبَالٌ, in four places. — Also *Corruptness, unsoundness,* or *a vitiated* or *disordered state, of the limbs* or *members,* (M, K,) of a man, *so that one knows not how to walk;* (Az, TA;) and so ▼ خَبَلٌ; (K;) which likewise signifies *the same in the legs of a beast.* (JK, K.*) — — And The [*palsy termed*] فَالِج; as also ▼ خَبَلٌ. (K.) — Also The *cutting off of arms* or *hands, and legs* or *feet:* (JK, Az, ISd, K:) pl. خُبُولٌ. (K.) So in the saying, قَوْمِى يُطَالِبُونَ بَنِى فُلَانٍ بِدِمَاءٍ وَخُبُولٍ [*My people,* or *party, prosecute the sons of such a one for blood* (lit. *bloods*) *and the cutting off of arms* or *hands, and legs* or *feet*]. (JK.) And so خُبُولٌ in the saying, لَنَا فِى بَنِى فُلَانٍ دِمَاءٌ وَخُبُولٌ [*We have a claim, upon the sons of such a one, to blood* (lit. *bloods*) *and the cutting off of arms* &c.]. (S.) — And *Wounds:* (JK:) and خَبَلٌ signifies *a wound:* and is so explained as used in the saying, بَنُو فُلَانٍ يُطَالِبُونَنَا بِخَبَلٍ [*The sons of such a one prosecute us for a wound*]. (TA.) — And *i. q.* فِتْنَةٌ and هَرْجٌ [i. e. *Trial, punishment, slaughter, civil war, conflict and faction, discord, dissension,* &c.]. (TA.) = Also *A loan:* and *a demand of a loan:* (K, TA:) relating to anything. (TA.) — And *An addition which one gives, beyond what the* جَمَّال [i. e. *owner,* or *attendant, of a camel* or *camels* (in the CK حَمَّال i. e. *porter*)]

imposes on one by stipulation. (M, Ḳ, TA.) = See also the next paragraph.

خُبْلٌ: see خَبَالٌ. = وَقَعَ فِى خُبْلِى *It came into my mind;* (JK, Ḳ;) a phrase like the saying, سَقَطَ فِى يَدِى: (JK, Ḳ:* [in the Ḳ, meaning the same as this saying:]) and sometimes (JK) one says also فِى خَبْلِى. (JK [and so in the Ḳ accord. to the TA, but not in the CḲ, nor in my MS. copy of the Ḳ].)

خَبَلٌ: see خَبَالٌ, in four places: — and see خُبْلٌ, in three places. = Also The *jinn*, or *genii*; (IAạr, Fr, Ṣ, Ḳ;) and so خَابِلٌ: (JK, Ḳ:) or the latter has this signification; and the former is a quasi-pl. n. of the latter, or, as some say, a pl., as is also خُبَّلٌ: (TA:) and خَابِلٌ signifies also *a devil*, or the *devil*. (Ḳ.) One says, بِهِ خَبَلٌ, meaning *In him is somewhat of* [*the jinn*, or *genii, called*] أَهْلُ الأَرْضِ. (Ṣ. [See الأَرْضُ, near the end of the paragraph: and see other explanations of خَبَلٌ voce خَبَالٌ, which may apply in this case.]) — Accord. to IAạr and Fr, it is also applied to *Mankind*. (TA.) — Also *A certain bird, that cries all the night, with one cry, resembling* مَاتَتْ خَبَلْ. (M, Ḳ,* TA.) = Also *A* مَزَادَة [or *leathern water-bag*]. (Fr, Ḳ.) — And *A full* قِرْبَة [or *water-skin*]. (Fr, Ḳ.)

خَبِلٌ and أَخْبَلُ (Ḳ, TA) *Corrupted, unsound, vitiated,* or *disordered,* [*in an absolute sense;* and particularly] *in his reason,* or *intellect;* as also مَخْبُولٌ: (TA:) [or *in a corrupt, an unsound, a vitiated,* or *a disordered, state, occasioning him agitation like that of possession* or *insanity, by disease affecting the reason and thought:* (see خَبَالٌ, below:) and hence,] *possessed,* or *insane;* (Ḳ, TA;) as also مُخَبَّلٌ and مُخْتَبِلٌ: (TA:) or مُخَبَّلٌ signifies a man *having no heart;* (JK;) as also مَخْبُولٌ: (JK, Mṣb:) or this last, *having one of his limbs,* or *members, corrupted, rendered unsound, vitiated,* or *disordered:* (Mṣb:) and خَبِلٌ and مُخَبَّلٌ signify also a beast *corrupted, rendered unsound, vitiated,* or *disordered, in the legs, so as not to know how to walk:* (JK:) or مُخَبَّلٌ signifies a man who is *as though his extremities were amputated.* (Ṣ.) — دَهْرٌ خَبِلٌ ‡ *A time hard* (or *difficult*) *to the people thereof;* (T, Ṣ, Ḳ, TA;) *in which they see not happiness.* (T, TA.)

خُبْلَةٌ *Corruption from a wound.* (TA.) = See also خُبْرَةٌ, last signification.

خَبَالٌ *Corruptness, unsoundness,* or *a vitiated* or *disordered state,* [*in an absolute sense;*] (Ṣ, Mṣb, TA;) said in the O and the Mufradát [of Er-Rághib] to be the primary signification; (TA;) as also خُبْلٌ (Ḥam p. 542) and خُبُلٌ, of which last the pl. is خُبُولٌ: (Ṣ:) [and particularly *in the reason,* or *intellect:* (see خَبِلَ, of which it is an inf. n.:)] and *in actions,* as well as *in bodies* and *in minds:* (TA:) or, primarily, *such as is incident to an animal, occasioning him agitation like that of possession* or *insanity, by disease affecting the reason and thought;* as also خَبَلٌ and خُبَلٌ: (Er-Rághib, TA:) or خُبَلٌ signifies *possession,* or *insanity;* (Ḳ;) and so خَبْلٌ (JK, Mṣb, Ḳ) and خُبْلٌ (Ḳ) and خَبَالٌ; (Mṣb;) or خَبَلٌ signifies *an affection, in the heart, resembling possession* or *insanity;* (Az, TA;) or *egregious stupidity* or *foolishness, without possession* or *insanity;* (TA;) and خَبْلٌ also signifies *a state,* or *quality, resembling possession* or *insanity, such as stupidity,* or *foolishness;* and *heedlessness,* or *weakness of intellect,* and *the like.* (Mṣb.) مَا زَادُوكُمْ إِلَّا خَبَالًا, in the Ḳur [ix. 47], means *They had not added to you* aught *save corruption and evil.* (Bḍ, TA.) And لَا يَأْلُونَكُمْ خَبَالًا, in the same [iii. 114], *They will not fall short,* or *flag,* or *be remiss, in corrupting,* or *vitiating, your affairs.* (TA.) — Hence, (TA,) *Loss,* or *a state of diminution;* syn. نُقْصَانٌ: (O, Ḳ, Er-Rághib:) or this is the primary signification. (TA.) — And hence, (TA,) *A state of perdition* or *destruction:* (O, Ḳ, Er-Rághib:) or a thing's *going, passing,* or *wasting, away;* or *being consumed* or *destroyed.* (Zj, TA.) — Also The *condition of a well when it is hollowed in the sides, and old, so that sometimes the bucket enters into its hollowed part and becomes lacerated.* (Fr, Ḳ.) — And *Fatigue, weariness, distress, embarrassment, affliction, trouble,* or *difficulty.* (JK, Ṣ, O, Ḳ.) So in the saying, فُلَانٌ خَبَالٌ عَلَى أَهْلِهِ [*Such a one is a* cause of *fatigue,* &c., *to his family*]. (JK,* Ṣ, O.) — And *A deadly poison.* (IAạr, Ḳ.) — And The *fluid squeezed,* or *wrung,* (IAạr, TA,) or *flowing,* (Ṣ, Ḳ. TA,) *from the inhabitants of Hell,* or *from their skins.* (IAạr, Ṣ, Ḳ, TA.) [See also رَدَغَةٌ.]

خَابِلٌ *Corrupting, rendering unsound, vitiating,* or *disordering,* [*in an absolute sense;*] (M, Ḳ;) and particularly *in the reason,* or *intellect.* (TA.) — See also خَبَلٌ, in two places. — It is also added to خَبْلٌ to give intensiveness to the signification. (TA.)

أَخْبَلُ: see خَبِلٌ.

مُخَبَّلٌ: see خَبِلٌ, in four places.

مُخَبِّلٌ a [proper] name of *Time.* (Ṣ, Ḳ.)

مَخْبُولٌ: see خَبِلٌ, in two places.

مُخْتَبِلٌ: see خَبِلٌ. = مُخْتَبِلُ ذَابَّةٍ *The legs of a beast.* (JK. [But this I do not find in any other lexicon; and I doubt its correctness.])

خبن

1. خَبَنَهُ, aor. ـِ, inf. n. خَبْنٌ (Ṣ, Mṣb, Ḳ) and خِبَانٌ (Ṣ, Ḳ) and خُبَانٌ, (Ṣ, ISd,) *He folded it,* namely, a garment, (Ṣ, Mṣb, Ḳ,) &c., (Ṣ, Ḳ,) *in its skirt,* (Mṣb,) *and sewed it,* (Ṣ, Ḳ,) *in order that it might become shorter;* (Ṣ, Mṣb, Ḳ;) *he contracted it* [*in its length*], *and sewed it;* (M, TA;) *he raised its* (a garment's) *skirt,* or *lower part, and sewed it higher up, in order that it might become contracted and shortened, as is done with the garment of a child;* (Lth, TA;) [*he made a tuck in it, to shorten it;*] *i. q.* ثَبَنَهُ. (Ṣ in art. ثبن.) — [Hence, † *He shortened it;* namely, a period.] You say, [of a she-camel, or of camels,] خُبِنَ مِنْ طُولِ ظِمْئِهَا, meaning † *The length of the interval between her,* or *their, two waterings was shortened.* (TA.) — Also, (Mṣb, TA,) aor. ـُ, (Mṣb,) [or ـِ,] *He hid it,* or *concealed it;* (Mṣb, TA;) *kept it,* or *preserved it;* or *stored it;* namely, a thing. (TA.) You say, خَبَنَ الطَّعَامَ *He hid,* or *concealed, kept,* or *preserved,* or *stored,* (Ṣ, Ḳ,) *and prepared,* (Ṣ,) *wheat,* or *food, for* [*a time of*] *dearth,* or *adversity.* (Ṣ, Ḳ.) — يَخْبِنُ الكَذِبَ † *He prepares falsehood.* (Ḳ,* TA.) — خَبَنَتْهُ خَبُونُ [as though signifying † *Death hid him,* or perhaps *death shortened his existence,*] is a phrase like شَعَبَتْهُ شَعُوبُ, meaning *he died.* (Ḳ. [In copies of the Ḳ, خَبُونٌ and شَعُوبٌ: but both are imperfectly decl., as fem. proper names of more than three letters.])

4. اخبن *He* (a man, TA) *hid,* or *concealed, a thing in the* خُبْنَة [q. v.] *of his trousers,* (Ḳ, TA,) *next the back:* اثبن signifies "he hid, or concealed, [a thing] in his ثُبْنَة, next the belly." (TA.) [See also what next follows.]

8. اختبن الشَّىْءَ *He took* [*and carried*] *the thing beneath the part extending from his armpit to his flank.* (Ḥar p. 552.) [See also what next precedes.]

خُبْنٌ The *part of a* مَزَادَة [or *leathern water-bag that is hung on either side of a camel*] *which is between its* خُرْت [or *loop at either of its upper corners, whereby it is suspended,* (in the CḲ خُرْب, which may signify the same,)] *and its mouth* [*which is in the middle of the upper part*]: (JK, Ḳ:) [thus] there are two such parts, [on either side of the mouth,] together called خُبْنَانِ. (JK, TA.)

خُبْنَةٌ The *doubled upper border of the trousers,* (IAth, TA,) *next the back, in which one hides,* or *conceals,* [or *carries,*] *a thing;* (IAạr, TA;) the ثُبْنَة being [similar to it, but] in the waist-wrapper, (IAth, TA,) next the belly: (IAạr, TA:) or the *raised skirt,* or *lower part, of the garment, in which one carries a thing:* pl. خُبَنٌ. (Ḥar p. 427.) And *What one carries in the* حِضْن [or *part between the armpit and the flank,* &c.]: (Ṣ, Ḳ:) or *what one carries beneath the armpit,* (JK, Mṣb,) and *in the sleeve:* (JK:) or *what is put, of food, and carried under the armpit* or *in the sleeve.* (Ḥar p. 427.) It is said in a trad. of 'Omar, إِذَا مَرَّ أَحَدُكُمْ بِحَائِطٍ فَلْيَأْكُلْ مِنْهُ وَلَا يَتَّخِذْ خُبْنَةً [*When any one of you passes by a garden of palm-trees, let him eat thereof, but not make,* or *take for himself, a* خبنة]. (Ṣ,* TA. [See another reading voce ثِبَانٌ.])

خَبَنَتْهُ خَبُونُ: see 1.

خَابِنٌ [applied to a she-camel, or to a number of camels,] † *Whose interval between two waterings has been shortened.* (IAạr.) = †One *who prepares falsehood.* (JK,* Ḳ,* TA.) = *I. q.* شَدِيدٌ [*Strong,* &c.]. (JK, Ḳ.)

خبو

1. خَبَتِ النَّارُ, aor. تَخْبُو, inf. n. خُبُوٌّ (JK, Ṣ, Mṣb, Ḳ) and خَبْوٌ, (Ḳ,) *The fire became allayed; subsided;* (Ḳ;) *became extinguished;* (Ṣ, Ḳ;) *the flaming,* or *blazing, of the fire ceased,* or *became allayed* or *extinguished.* (JK, Mṣb.) [The verb is used, in this sense, of Hell, in the Ḳur xvii. 99.] — [Hence,] خَبَتِ الحَرْبُ ‡ *The war became allayed, assuaged,* or *appeased;* (JK, Ḳ, TA;) *became extinguished.* (Ḳ, TA.) And خَبَتْ حِدَّةُ النَّاقَةِ ‡ *The sharpness,* or *irascibility, of the she-camel became allayed, assuaged,* or *appeased.* (JK, Ḳ,* TA.) And خَبَا لَهَبُهُ ‡ *The heat,* or *vehemence, of his anger became allayed, assuaged,* or *appeased.* (TA.)

4. اخبى النَّارَ *He extinguished the fire;* (Ṣ, Ḳ;) *he allayed,* or *extinguished, the flaming,* or *blazing, of the fire.* (JK, Mṣb.) — And [hence,] اخبى الحَرْبَ ‡ *He extinguished* [or *allayed*] *the fire of the war.* (Ḳ, TA.) And اخبى حِدَّةَ النَّاقَةِ ‡ *He extinguished* [or *allayed*] *the sharpness,* or *irascibility, of the she-camel.* (Ḳ,* TA.)

خِبَآءٌ accord. to some belongs to this art. (TA in art. خبأ.) See arts. خبأ and خبى.

خبى

2: see what next follows.

4. اخبى, inf. n. إِخْبَآءٌ; (Ks, TA;) or اخبى خِبَآءً; (Ṣ, Ḳ;) and تخبّى, (Ks, TA,) or تخبّى خِبَآءً; (Ṣ, Ḳ;) and خبّى خِبَآءً, (Ṣ,* Ḳ,) inf. n. تَخْبِيَةٌ; (Ṣ;) *He made a* [*tent such as is called*] خِبَآء: (Ks, Ṣ, Ḳ:) and *he set it up.* (Ḳ.) [See also 10.] And أَخْبَيْتُ كِسَائِي *I made my* [*garment called*] كِسَآء *to be* [*as*] *a* خِبَآء. (TA.)

5: see 4.

10. استخبى خِبَآءً *He set up a* [*tent such as is called*] خِبَآء, *and entered into it.* (Ṣ, Ḳ.) [See also 4.]

خِبَآءٌ *A kind of structure;* (Ḳ;) [i. e.] *one of the* بُيُوت [or *kinds of tents*] *of the Arabs,* (IAth, TA,) peculiarly *of wool,* (Yaḳoob, Th,) or *of camels' fur,* or *of wool,* (IAar, Ṣ, IAth, Ḳ,) or *of* [*goats'*] *hair,* (Ḳ,) or *not of* [*goats'*] *hair,* (Ṣ,) [*except in cold countries and in fertile regions, where the goats have abundant hair, for the goats of the Arabs of the desert have short hair, not long enough to be spun,* (see بَيْتٌ,)] *smaller than the* مِظَلَّة, (IAar,) *upon two poles,* or *three;* what is above this kind being termed بَيْتٌ; (Ṣ;) or *a tent having one pole;* that which has more than one pole being termed بَيْتٌ: (AZ, TA in art. ربع:) pl. أَخْبِيَةٌ, (Ṣ, TA,) without ء: (TA:) most of the lexicologists hold that its radical letters are خبى. (TA in art. خبأ, q. v.) — Sometimes, †*A dwelling, such as is in a city.* (TA, from a trad.) — Also ‡ *A receptacle for oil* or *ointment.* (Ḳ, TA.) — And ‡ The *calyx* of a flower. (TA.) — And ‡ The *husk of a grain of wheat,* and *of a grain of barley, in the ear.* (Ḳ, TA.) — And الخِبَآءُ signifies ‡ *Certain round stars,* [or *stars in a circle,*] (Ḳ, TA,) *forming one of the Mansions of the Moon,* [namely, *the Twenty-fifth,*] *also called* الأَخْبِيَةُ [or سَعْدُ الأَخْبِيَةِ: see سَعْدٌ]. (TA.)

خَابِيَةٌ, originally خَابِئَةٌ: see art. خبأ.

ختر

1. خَتَرَتْ نَفْسُهُ *His soul* [or *stomach*] *became heavy;* or *heaved,* or *became agitated by a tendency to vomit;* syn. خَبُثَتْ: (IAar, Ḳ:) and *became in a corrupt,* or *disordered, state.* (Ḳ.) = خَتَرَهُ, (Ṣ, Ḳ,*) aor. ـِ and ـُ, (Ḳ,) inf. n. خَتْرٌ (Ṣ, A, Ḳ) and خُتُورٌ, (Ḳ,) *He acted,* or *behaved, towards him with perfidy, treachery,* or *unfaithfulness:* (Ṣ, Ḳ:*) or *with the foulest perfidy* or *treachery* or *unfaithfulness:* (A, Ḳ:) or *with deceit, guile,* or *circumvention:* (Ḳ:) or *in a bad,* or *corrupt, manner.* (Ibn-'Arafeh.) And خَتَرَ بِالعَهْدِ [*He was unfaithful,* &c., *to the compact,* or *covenant*]. (TA, from a trad.)

2. خَتَّرَهُ, inf. n. تَخْتِيرٌ, said of wine, or beverage, *It corrupted,* or *disordered, his soul* [or *stomach*], (Ibn-'Arafeh, Ḳ,) *and rendered him relaxed.* (Ibn-'Arafeh.)

5. تخثّر *He* (a man, TA) *was,* or *became, languid,* (تَفَتَّرَ,) *and relaxed, and heavy,* or *sluggish, and fevered:* (Ḳ:) *he was,* or *became, languid in body, in consequence of disease &c.:* (TA:) and *his intellect became confused, from drinking milk* and *the like.* (Ḳ.) And تخثّرت نَفْسُهُ *His soul* [or *stomach*] *was,* or *became, languid.* (TA.) — *He walked with the gait of him who is heavy,* or *sluggish.* (Ḳ.)

خَتَرٌ *Languor* (خَدَرٌ), (Ḳ,) or the *like thereof,* (TA,) *that betides on the occasion of drinking medicine* or *poison,* (Ḳ, TA,) *such as weakens and intoxicates.* (TA.)

خَتُورٌ: / خَتِيرٌ: / خَتَّارٌ: / خَتِّيرٌ: } see what follows.

خَاتِرٌ (Ḳ) and [in an intensive sense] خَتَّارٌ (Ṣ, A, Ḳ) and خَتِيرٌ and خَتُورٌ and خَتِّيرٌ (Ḳ) One *who acts,* or *behaves, with perfidy, treachery,* or *unfaithfulness:* (Ṣ, Ḳ:) or *with the foulest perfidy* or *treachery* or *unfaithfulness:* (A, Ḳ:) or *with deceit, guile,* or *circumvention:* (Ḳ:) [or *in a bad,* or *corrupt, manner:* (see 1:) the second and following epithets signifying one *who does so much,* or *frequently,* or *habitually.*]

ختعر

Q. 1. خَتْعَرَ, inf. n. خَتْعَرَةٌ, *It passed away, and came to nought:* (Ḳ: but only the inf. n. is there mentioned:) said of the mirage. (Ḳr.)

خَيْتَعُورٌ *Anything that does not remain in one state; and that passes away, and comes to nought;* (Ṣ, Ḳ:) or *that has no real existence.* (IAth.) — The *mirage;* syn. سَرَابٌ: (Ṣ, Ḳ:) or *what remains of the latter part of the mirage, when it becomes dispersed, and delays not to pass away and come to nought.* (Kr, L.) — [*Gossamer;* i. e.] *what descends from the air in a time of intense heat, like spiders' webs;* (Ṣ;) *a thing like spiders' webs, which appears in a time of heat,* (Ḳ,) *descending from the sky,* (TA,) *resembling threads,* (Ḳ,) or *white threads,* (TA,) *in the air.* (Ḳ.) [See لُعَابُ الشَّمْسِ, in art. لعب.] — The *present world or life.* (Ḳ.) — The *devil:* (Fr, Ḳ:) or the *devil of the 'Aḳabeh, called* أَزَبُّ العَقَبَةِ. (IAth.) — The [*imaginary creature called*] غُول: (Ṣ, Ḳ:) because it changes its appearance. (TA.) — *A certain insect,* (Ḳ,) *of a black colour,* (TA,) *that is upon the surface of water, and that does not remain in one place* (Ḳ) *save as long as the time of the winking of an eye.* (TA.) — A *perfidious,* or an *unfaithful,* man. (TA.) — A woman *whose affection does not last:* (TA:) a woman *evil in disposition:* (Ḳ:) likened to a غُول inasmuch as her love does not last. (TA.) — The *wolf:* (Ṣ, Ḳ:) because of his unfaithfulness. (TA.) — The *lion:* (Ḳ:) because of his perfidiousness. (TA.) — *A calamity;* syn. دَاهِيَةٌ. (Ṣ, Ḳ.) — نَوًى خَيْتَعُورٌ [*A point towards which one journeys*] *that is not in a right direction;* syn. اَلَّتِي لَا تَسْتَقِيمُ: (L:) or *far distant.* (Ḳ.)

ختل

1. خَتَلَهُ, (Ṣ, M, Ḳ, &c.,) aor. ـِ (M, Ṣgh, Ḳ) and ـُ, (M, Ḳ,) inf. n. خَتْلٌ and خَتَلَانٌ, (Ḳ,) *i. q.* خَدَعَهُ, or خَادَعَهُ; (so accord. to different copies of the Ṣ;) and خاتله signifies the same: (Ṣ:) or the former, *i. q.* خَدَعَهُ (Mgh, Ḳ, TA) [i. e.] *He deceived, deluded, beguiled, circumvented,* or *outwitted, him,* (KL, PṢ,) *unawares:* (TA:) and خاتله, (Ḳ,) inf. n. مُخَاتَلَةٌ, (TA,) *i. q.* خَادَعَهُ [which means the same as خَدَعَهُ; or *he practised with him mutual deceit, delusion,* &c.; or *he strove, endeavoured,* or *desired, to deceive, delude, beguile, circumvent,* or *outwit, him*]; (Ḳ, TA;) and رَاوَغَهُ [which means *he endeavoured to turn him,* or *to entice him to turn,* to, or from, a thing, &c.]. (TA.) — خَتْلُ الصَّائِدِ means *The sportsman's going along by little and little, stealthily, lest he should make a sound to be heard.* (JM.) And خَتَلَ الصَّيْدَ, (Ḳ,) inf. n. خَتْلٌ, (TA,) said of a wolf, *He concealed himself to seize the prey.* (Ḳ.)

3: see 1, in two places.

6. تَخَاتَلُ *i. q.* تَخَادُعٌ [as meaning The *deceiving one another;* thus explained in the KL: and app. also as meaning the *pretending deceit,* &c.; or the *pretending to be deceived,* &c.: accord. to the PṢ, the *being deceived;* but for this I know not any other authority]. (Ṣ.) You say, تخاتلوا, meaning تخادعوا [*They deceived, deluded, beguiled, circumvented,* or *outwitted, one another*]. (Ḳ.) And تخاتل عَنْ غَفْلَةٍ [app. meaning *He pretended deceit* &c., or *pretended to be deceived* &c., *unawares*]. (TA.)

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8. اختتل *He* (a man, TA) *listened* to the secret of a party of men. (T, Ḳ,* TA.) El-Aaṣhà says,

* وَلَا تَرَاهَا لِسِرِّ الجَارِ تَخْتَتِلُ *

[*Nor wilt thou see her listen to the secret of the neighbour*]. (TA.)

خَتْلٌ *A place of retreat*, or *concealment*. (Ḳ.) And *Any similar place in which one listens* to hear secrets [&c.]. (TA.) The *form of a hare*, or *burrow of a rabbit*. (Ḳ.)

خَتُولٌ: see **خَاتِلٌ** and **خَتَّالٌ**.

خَتَّالٌ *i. q.* **خَدَّاعٌ** [i. e. One *who deceives, deludes, beguiles, circumvents*, or *outwits, much*, or *often; very deceitful* &c.; as also **خَتُولٌ**, like **خَدُوعٌ**]. (TA.)

خَاتِلٌ and [in an intensive sense] **خَتُولٌ** [like **خَتَّالٌ**, q. v.,] *Deceiving, deluding, beguiling, circumventing*, or *outwitting*. (Ḳ, TA.)

خَوْتَلٌ *Elegant; polite; acute*, or *sharp*, or *quick, in intellect; clever, ingenious, skilful, knowing*, or *intelligent*: (Ḳ,* TA:) thought by ISd to be, perhaps, from **الخَتْلُ** signifying "the act of deceiving" &c. (TA.)

خَوْتَلَى *A stealthy walk* or *gait*: (O, Ḳ, TA:) or *a walking on one side*. (T, TA.) Hence the saying, **هُوَ يَخْلِجُنِى بِعَيْنِهِ وَيَمْشِى لِى الخَوْتَلَى** [*He makes a sign to me with his eye, and walks to me stealthily*, or *sideways*]. (TA.)

أَخْتَلُ [*More*, and *most, deceitful, deluding, guileful*, &c.]. You say **أَخْتَلُ مِنْ ذِئْبٍ** *More deceitful*, &c., *than the wolf*. (Mgh.)

ختم

1. خَتَمَهُ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـُ, (Mṣb, Ḳ,) inf. n. **خَتْمٌ** (Ṣ, Mgh, Mṣb, Ḳ) and **خِتَامٌ**, (Lḥ, Ḳ, TA,) with kesr, (TA,) [in the CḲ, erroneously, **خَتَامٌ**,] *i. q.* **طَبَعَهُ** [*He sealed, stamped, imprinted*, or *impressed, it*]: (Mṣb, Ḳ:) or *he put the* **خَاتَم** [or *signet*] *upon it*: (Mgh:) namely, a thing, (Ṣ, Mgh,) or a writing or book and the like: and **خَتَمَ عَلَيْهِ** signifies the same [or *he put a seal*, or *the impression of a signet, upon it*]. (Mṣb.) Accord. to Er-Rághib, **خَتْمٌ** and **طَبْعٌ** signify The *impressing* a thing *with the engraving of the signet and stamp*: and the former [as is indicated, but not plainly expressed, as distinguished from the latter,] is tropically used, sometimes, as meaning the *securing oneself* from a thing, and *protecting* [*oneself*] from it; in consideration of protection by means of sealing upon writings and doors: and sometimes as meaning the *producing an impression*, or *effect*, upon a thing from another thing; in consideration of the impress produced [by the signet]: and sometimes it is used as relating to †the *reaching the end* [of a thing]: (TA:) or the primary signification of **خَتْمٌ** is the act of *covering over* [a thing]: (Az, TA:) accord. to Zj, the proper meaning of **خَتْمٌ** and **طَبْعٌ** is the *covering over* a thing, *and securing oneself from a thing's entering* it: some say that the former signifies the *concealing a notification* of a thing, [*as*] *by putting one's fingers over* it, *by way of guarding oneself thereby*. (TA.) — Hence, **خَتْمُ الشَّهَادَةِ** [*The sealing of the testimony*]; which is thus described by El-Ḥulwánee: the witness, when he wrote his name upon a **صَكّ** [q. v.], caused his written name to be beneath a piece of lead, [i. e. covered it with a piece of lead,] and put upon it the impress of his signet, in order that there might be no falsification of it or substitution for it. (Mgh.) — As to **خَتْمُ الأَعْنَاقِ** [*The sealing of the necks*], the case is related, in the "Risáleh Yoosufeeyeh," to have been this: 'Omar sent Ibn-Ḥoneyf to seal the **عُلُوج** [or unbelievers] of the Sawád; and he sealed five hundred thousand of them, in classes; that is, he marked them twelve dirhems, and twenty-four, and forty-eight; tying a thong upon the neck of each, and putting upon the knot a seal of lead. (Mgh.) — **خَتْمٌ** also signifies The *protecting* what is in a writing *by marking* [or *stamping*] *a piece of clay* [upon it, or *by means of a seal of any kind*]. (TA.) — And you say, of a man, **خَتَمَ عَلَيْكَ بَابَهُ** [*He sealed his door against thee*]; meaning ‡*he turned away from thee, avoided thee*, or *shunned thee*. (TA.) — And **خَتَمَ لَكَ بَابَهُ** [*He sealed for thee his door*]; meaning ‡*he preferred thee to others*. (TA.) — **خَتَمَ عَلَى قَلْبِهِ** [which may be rendered *He sealed his heart*] means ‡*he made him to be such that he understood not, and such that nothing proceeded from him*; or *he made his heart*, or *mind, to be such that it understood not*, &c. (Ḳ, TA.) **خَتَمَ ٱللّٰهُ عَلَى قُلُوبِهِمْ**, in the Ḳur [ii. 6], is like the phrase in the same [xvi. 110 and xlvii. 18] **طَبَعَ ٱللّٰهُ عَلَى قُلُوبِهِمْ**: (TA:) it points to what God has made to be usually the case when a man has ended in believing what is false and in committing that which is forbidden, so that he turns not his face to the truth; this occasioning, as its result, his becoming inured to the approval of acts of disobedience, so that he is as though this habit were impressed upon his heart: the assertion of El-Jubbáee, that it means *God hath put a seal upon their hearts*, as a sign, to the angels, of their infidelity, is nought: (Er-Rághib, TA:) **الخَتْمُ** is explained by IAạr as meaning *the preventing* of the heart *from believing*. (L in art. خدع.) [See also **طَبَعَ**.] — **خَتَمَ الشَّىْءَ**, inf. n. **خَتْمٌ**, also signifies [as indicated above] †*He reached the end of the thing*. (Ḳ.) And **اخْتَتَمْتُ الشَّىْءَ** †[*I ended*, or *finished, the thing*,] *contr. of* **اقْتَتَحْتُهُ**. (Ṣ, TA.) You say, **خَتَمَ القُرْآنَ** †*He reached the end of the Ḳur-án* [*in reciting it*]; (Ṣ, Er-Rághib;) [*he recited the whole of the Ḳur-án;*] *he completed* [*the recital of*] *the Ḳur-án*: (Mgh:) [and] *he retained in his memory the last portion of the Ḳur-án*; meaning *he retained the whole of it in his memory*. (Mṣb.) It is said of Suleymán El-Aạmash, **كَانَ يَقْرَأُ خَتْمًا**, meaning †*He used to recite the whole of the Ḳur-án;* at one time, according to the reading of Ibn-Mes'ood; at another time, from the edition of 'Othmán. (Mgh.) — You say also, **خَتَمَ ٱللّٰهُ لَهُ بِخَيْرٍ** †[*May God make his end to be good*]. (Ṣ.) — **خَتَمَ البَذْرَ** †*He covered over the sown seed:* (Az, TA:) or **خَتَمُوا عَلَى البَذْرِ** †*they turned up the earth over the sown seed, and then watered it:* (Eṭ-Ṭáïfeé, TA:) or **خَتَمَ الزَّرْعَ**, (JK, Ḳ, TA,) aor. ـُ, inf. n. **خَتْمٌ**, (TA,) ‡*he watered the seed-produce*, or *sown field, the first time;* (JK, Ḳ, TA;) because, when it is watered, it is finished (**خُتِمَ**) with the **رحا** [app. **رَحَا**, which here seems to mean the "roller," as being likened to a mill-stone, though I find no authority for this meaning]; (TA;) as also **خَتَمَ عَلَيْهِ**: (Ḳ:) or **خَتَمُوا عَلَى زُرُوعِهِمْ** means †*they watered their sown fields while these were as yet* **كِرَاب** [app. meaning *clear of vegetation*]. (JK, TA.) — **خَتَمَ النَّحْلُ** ‡*The bees filled with honey the place in which they deposited it:* (JK, A, TA:) or **خَتْمٌ** signifies bees' *collecting some thin wax, thinner than the wax of the comb, and smearing with it the orifices of their* **خَلَايَا** [or *hives*]. (M, Ḳ, TA.)

2. ختّمهُ, inf. n. **تَخْتِيمٌ**, *He sealed it, stamped it*, &c., *much*. (TA.) — [In modern Arabic, *He put a* **خاتَم**, or *signet-ring, upon his* (another's) *finger*.]

5. تختّم, or **تختّم خَاتَمًا**, (accord. to different copies of the Ṣ,) or **تختّم بِخَاتَمٍ**, (Ḳ, [agreeably with a trad. cited in the TA,]) *He put on* [i. e. *put on his own finger*] *a* **خاتَم** [or *signet-ring*]. (Ṣ, Ḳ.) — And **تختّم** ‡*He put on a turban:* (Ḳ, TA:) or **تختّم بِعِمَامَتِهِ** *he put on his turban in the manner of a* **نقَاب** [q. v.]; syn. **تَنَقَّبَ بِهَا**. (Z, TA.) The subst. [signifying the act or mode, of doing so] is **تَخْتِمَةٌ** [q. v. infrà]. (Ḳ.) — **تختّم بِأَمْرِهِ** †*He concealed his affair*, or *case*. (Z, Ḳ.) — **تختّم عَنْهُ** ‡*He feigned himself heedless of him, and was silent* [*to him*]. (Ḳ, TA.)

8: see **1**, in the latter half of the paragraph.

خَتْمٌ inf. n. of **1** [q. v.]. (Ṣ, Mgh, Mṣb, Ḳ.) = Also The *impress produced by the engraving of a signet*. (Er-Rághib, TA.) — See also **خَاتَمٌ**. — **أَعْطَانِى خَتْمِى** means ‡*He gave me my sufficiency*, or *what sufficed me:* because what suffices a man is the last [or utmost] of his desire, or demand. (TA.) = Also ‡*Honey*. (Ḳ, TA.) — And ‡ The *orifices of the* **خَلَايَا** [or *hives*] *of bees*. (Ḳ, TA.)

خَتَمٌ: see **خَاتَمٌ**. — Also *A sealed piece of clay* [or *wax*]: like **نَفَضٌ** in the sense of **مَنْفُوضٌ**, and **قَبَضٌ** in the sense of **مَقْبُوضٌ**: so in the saying of El-Aạshà,

* وَصَحْبَآءَ طَافَ يَهُودِيُّهَا * وَأَبْرَزَهَا وَعَلَيْهَا خَتَمْ *

[*And* a jar of *reddish-coloured* wine, *the Jew-vender whereof came, and brought it out, with a sealed piece of clay upon it*]. (Ṣ.) [See also **خِتَامٌ**.]

خَتْمَةٌ [an inf. n. of un. of **1**, † *A recitation of the whole of the Ḳur-án:* used in this sense in the present day: pl. **خَتَمَاتٌ**. — And also] vulgarly used as meaning † *A copy of the Ḳur-án:* and so **خِتْمَةٌ**. (TA.)

خَتْمَةٌ: see what next precedes.

خَتَامٌ: see the last sentence of the next paragraph.

خِتَامٌ an inf. n. of 1 [q. v.]. (Lḥ, Ḳ.) — And a subst. signifying The *first watering of seed-produce*, or *of a sown field*: (JK, TA:) or the *turning up the earth over sown seed, and then watering it*. (Eṭ-Ṭáïfee, TA.) = See also خَاتَمٌ. — Also The *clay*, (JK, Ṣ, Ḳ,) and the *wax*, (TA,) *with which one seals*, or *stamps*, (JK, Ṣ, Ḳ,) *upon a writing*, (JK,) or *upon a thing*: (Ḳ:) or *which is sealed*, or *stamped, upon a writing*. (Mṣb.) [See also خَتْمٌ. And see an ex. in a verse of Lebeed cited in art. دكن.] — ‡ [The *hymen*; as being the *seal of virginity*; as also خَاتَمٌ.] You say, زُفَّتْ إِلَيْكَ بِخِتَامِهَا ‡ [*She was conducted as a bride to thee with her seal of virginity*], and بِخَاتَمِ رَبِّهَا [*with the seal of her Lord*]. (TA.) And [hence, app.,] سِيقَتْ هَدِيَّتُهُمْ إِلَيْهِ بِخِتَامِهَا ‡ [if it mean, as I suppose it to do, *Their present was sent to him with what rendered it perfect* or *complete*, or *with what appertained to it*]. (TA.) — †The *furthest part* of a valley. (JK, TA.) †The *last* of a company of men; (Lḥ, TA;) as also خَاتَمٌ and خَاتِمٌ: (Ḳ:) whence خَاتَمُ النَّبِيِّينَ †[*The last of the prophets*], in the Ḳur [xxxiii. 40]; accord. to one reading, خَاتِمُ, with ḍamm to the ت; (TA;) or خَاتَمُ الأَنْبِيَآءِ, i. e. Moḥammad; (Ṣ;) also called الخَاتَمُ and الخَاتِمُ. (TA.) And †The *last portion* of anything that is drunk [&c.]. (TA.) خِتَامُهُ مِسْكٌ, in the Ḳur [lxxxiii. 26], means †*The last* that they will perceive *thereof* will be *the odour of musk*: (Ṣ, TA:) or, accord. to 'Alḳameh and Mujáhid, *its admixture* shall be *musk*: accord. to Ibn-Mes'ood, *its result* shall be the *taste of musk*: Fr says, خَاتَمٌ and خَاتِمٌ and خِتَامٌ are nearly the same in meaning; whence the reading of 'Alee, خَاتَمُهُ مِسْكٌ: and the explanation is this; that when any one shall drink thereof, he will find the last cup thereof to have the odour of musk: Er-Rághib says that the meaning is, *the end*, and *the last draught*, i. e. *what shall remain, thereof* shall be *in perfume* [like] *musk*: and that the assertion that it means it shall be sealed with musk is nought. (TA.) [See also خَاتَمٌ and خَاتِمَةٌ.] = Also, (IAạr, Ḳ,) and خَاتِمٌ, (Ḳ,) or, accord. to IAạr, خِتَامٌ, (TA,) sings. of خُتُمٌ, which signifies †The *places of separation* (فُصُوص [q. v.]) *of the joints* (مَفَاصِل) *of horses*. (IAạr, Ḳ.)

خَاتَمٌ (JK, Ṣ, Mṣb, Ḳ) and خَاتَمٌ (TA) and خَاتِمٌ, (Ṣ, Mṣb, Ḳ,) which is more commonly known than خَاتَمٌ, (Mṣb, [but see what follows,]) and خَاتَامٌ and خَيْتَامٌ (JK, Ṣ, Ḳ, the last in the CḲ and TA خَيْتَامٌ) and خَتَامٌ (Ḳ and TA but omitted in the CḲ) and خَتَمٌ (ISd, IHsh, Ḳ) and خَتْمٌ (Ez-Zeyn El-'Iráḳee, TA) and خَيْتُومٌ (Ibn-Málik, TA) and خَاتِيَامٌ (Ḳ) signify the same; (JK, Ṣ, Mṣb, Ḳ, TA;) [*A signet*; generally *a signet-ring*; i. e.] *a certain ornament* (حَلْيٌ, M, Ḳ) *for the finger*, (Ḳ,) app., at the first, *used for sealing*, or *stamping, therewith*; so that the word is of the same class as طَابَعٌ: afterwards, in consequence of frequency of usage, applied to *one not used for that purpose*: (ISd, TA:) or *a ring having a* فَصّ *of a substance different therefrom* [*set in it*; i. e., *having a stone*, or *gem, set in it*]: if without a فَصّ, it is called فَتَخَةٌ: (Mṣb:) or خَاتَمٌ signifies the *agent* [i. e. the person *sealing*, or *stamping*]: (JK, Az, Mṣb:) خَاتَمٌ, the *thing that is put upon the piece of clay* [or *wax, for the purpose of sealing*, or *stamping*]: (Az, Mṣb, Ḳ:) the pl. [of خَاتَمٌ and خَاتِمٌ] is خَوَاتِمُ (Ḳ) and [properly of خَاتَامٌ] خَوَاتِيمُ: (Ṣ, in which the former pl., though more common, is not mentioned, and Ḳ:) Sb says that those who use the latter pl. make it to be pl. of a sing. of the measure فَاعَالٌ, though it be not in their language; which shows that he knew not خَاتَامٌ: the pl. of خَتْمٌ is خُتُومٌ. (TA.) — خَاتَمٌ also signifies *A seal*, or *stamp*, and *a mark*: so in a trad., in which it is said, آمِينَ خَاتَمُ رَبِّ العَالَمِينَ عَلَى عِبَادِهِ المُؤْمِنِينَ, i. e. [آمين (or *Amen*) *is*] *the seal*, or *stamp*, and *the mark*, [*of the Lord of the beings of the whole world upon his servants the believers*,] which removes from them accidents, and causes of mischief; for the seal of the writing protects it, and precludes those who look from [seeing] what is within it. (TA.) — See also خِتَامٌ, in seven places. [It is nearly syn. with خِتَامٌ, as Fr says: and thus,] it signifies also, (JK, Ḳ,) and so does خَاتِمَةٌ, (Ṣ, Ḳ,) †The *end*, or *last part* or *portion*, (JK, Ṣ, Ḳ,) and *result*, or *issue*, (Ḳ,) of a thing (JK, Ṣ, Ḳ) of any kind: (JK, Ḳ:) the latter [particularly] signifies †the *last part* or *portion* (JK, Mṣb) of a chapter of the Ḳur-án, (JK,) and of the Ḳur-án itself: (Mṣb:) [and †*a concluding chapter* or *section*: *an epilogue*: and *an appendix*:] and مُخْتَتَمٌ signifies [in like manner] the *contr. of* مُفْتَتَحٌ; as in the saying, التَّحْمِيدُ مُفْتَتَحُ القُرْآنِ وَالِاسْتِعَاذَةُ مُخْتَتَمُهُ †[*The declaration of the praises of God is the opening portion of the Ḳur-án, and the prayer for the protection of God is its closing portion*]; (A, TA;) and it is a chaste word, of frequent occurrence, though the contr. has been asserted. (TA.) One says also, الأَعْمَالُ بِخَوَاتِيمِهَا [*Actions* are characterized, or to be judged, as good or evil, *by their results*]. (TA.) — Also, i. e. خَاتَمٌ, of a mare, ‡ The *lower ring* الحَلْقَةُ الدُّنْيَا [app. meaning the *extremity, in which is the orifice*, see حَلْقَتَا الرَّحِمِ and حَلْقَةُ الدُّبُرِ, in art. حلق,]) *of the* طُبْيَةُ [evidently here used as a dial. var. of طُبْيٌ, i. e. the *teat*, though I do not find it mentioned in its proper art. in any lexicon; unless مِنْ طُبْيَتِهَا be a mistranscription for من طُبْيِهَا]: (Ḳ, TA:) so called by way of comparison [to a signet or seal]. (TA.) — And ‡ The *hollow* (نُقْرَة) *of the back of the neck*; (JK, Ḳ, TA;) which is the *cupping-place*. (TA.) — And †The *least* وَضَح [or *whiteness*] *of the legs* (JK, Ḳ, TA) *of horses*; (JK, TA;) i. e. *a slight whiteness in the parts next the hoof, less than what is termed* تَحْذِيمٌ. (TA.)

خَاتَامٌ: see خِتَامٌ.

خَاتِمٌ: see خَاتَمٌ, in two places: — and see also خِتَامٌ, in five places.

خَيْتَمٌ: see خَاتَمٌ, first sentence.

خَاتِمَةٌ: see خَاتَمٌ, in two places, in the latter half of the paragraph.

خَاتَامٌ: خَيْتَامٌ: خِيتَامٌ: خَيْتُومٌ: خَاتِيَامٌ: see خَاتَمٌ, first sentence.

تَخْتِمَةٌ: see 5. You say, مَا أَحْسَنَ تَخْتِمَتَهُ [*How good*, or *beautiful, is his act*, or *mode, of putting on the turban!* or, *of putting it on in the manner of the* نقاب!]. (Ez-Zejjájee, TA.)

مُخَتَّمٌ *Sealed*, or *stamped*, &c., *much*. (Ṣ,* TA.) — Applied to a horse, (TA,) †*Having the whiteness of the legs which is termed* خَاتَمٌ. (Ḳ, TA. [See the latter word, last sentence.])

مَخْتُومٌ *Sealed*, or *stamped*, &c. (Ṣ,* TA.) — Also The [*measure commonly called*] صَاعٌ: (A 'Obeyd, Mgh, Ḳ:) or the *sixth part of the* [*measure called*] قَفِيز. (Mgh in art. كر. [It is there added that the قفيز is the tenth part of the جَرِيب: but it seems that this is the قفيز which is a measure of land; not what is here meant in the explanation of مختوم, which is a measure of corn and the like.]) [Pl. مَخَاتِيمُ.]

مُخْتَتَمٌ: see خَاتَمٌ, in the latter half of the paragraph.

ختن

1. خَتَنَ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـُ (Mṣb, Ḳ) and ـِ, (Ḳ, TA, but omitted in the CḲ,) inf. n. خَتْنٌ, (Ṣ, Mgh, Mṣb, Ḳ,) *He circumcised* (Ḳ, TA) a boy, (Ṣ, Mgh, Mṣb, Ḳ,) and a girl also: or, as some say, خَتْنٌ relates to men [or boys], and خَفْضٌ to women [or girls]. (TA.) خُتِنَ: see 8. — And خِتَانٌ [which see below, app. as an inf. n. of which the verb is as above,] signifies The *making a feast*, or *banquet, to which people are invited, on account of a wedding*, and *of a circumcision* also. (KL.) — [And accord. to Golius, as on the authority of a gloss. in the KL, خَتَنَ also signifies *He diminished*; *he rendered imperfect*: and *he acted unjustly*.] = خَتَنَهُ is also *syn. with* خَتَلَهُ [*He deceived, deluded, beguiled, circumvented*, or *outwitted, him, unawares*]: and مُخَاتَنَةٌ is *syn. with* مُخَاتَلَةٌ [which signifies in like manner the act of *deceiving, deluding*, &c.; or *practising mutual deceit*, &c.; or *striving, endeavouring*, or *desiring, to deceive*, &c.]. (TA.)

3. خاتنهُ *He allied himself to him by marriage;* syn. تَزَوَّجَ إِلَيْهِ. (K.) مُخَاتَنَةٌ is *syn. with* مُصَاهَرَةٌ [The *becoming that kind of relation that is termed* صِهْر]: (ISh, Mgh:) as some say, مصاهرة *on the side of the wife,* and *on the side of the husband:* so that one says خَاتَنْتُهُمْ as meaning صَاهَرْتُهُمْ [*I became a relation to them on the side of the wife,* and *on the side of the husband*]. (Mṣb.) = See also 1, last sentence.

8. اختتن *He* (a boy) *was circumcised;* (TA;) syn. خُتِنَ: or *he circumcised himself;* syn. خَتَنَ نَفْسَهُ. (Mgh.)

خَتَنٌ *i. q.* صِهْرٌ, (Lth, Mgh, K, &c.,) as meaning *A man married among a people:* (Lth, Mgh:) [such a man is said to be that people's خَتَن:] or *any relation on the side of the wife;* (Ṣ, IAạr, Mgh, Mṣb, K;) such as a man's *wife's father,* (Lth, IAạr, Ṣ, Mgh, Mṣb, K,) and *wife's mother,* (Lth, Mgh,) and *wife's brother,* (IAạr, Ṣ, Mgh, Mṣb, K,) and *the like;* (K;) so it signifies with the Arabs: (Ṣ, Mgh, Mṣb:) thus Aboo-Bekr was the Prophet's ختن, and so was 'Omar: (Mgh, TA:) and [it is said that] with the vulgar it signifies a man's *daughter's husband:* (Ṣ, Mgh, Mṣb:) but it is used in this sense by a rájiz; and, in a trad., 'Alee is called the Prophet's ختن: (TA:) accord. to Az, it signifies a man's *wife's father:* (Mṣb:) and خَتَنَةٌ is applied to the female; and means a man's *wife's mother:* (Az, Mgh, Mṣb, K, TA:) the pl. is أَخْتَانٌ: (Az, Ṣ, Mgh, Mṣb, K:) accord. to Aṣ, (Mgh,) the أَخْتَان are [the *relations*] *on the side of the wife;* and the أَحْمَاء, on the side of the husband; and the أَصْهَار, on either side: (Mgh, Mṣb:) or a man's اختان are his *wife's relations;* and a woman's اختان are her *husband's relations:* and a man's اختان are also said to be his *daughters' husbands* and *sisters' husbands* and *paternal aunts' husbands* and *maternal aunts' husbands,* and the *husbands of any women whom, by reason of relationship, it is unlawful for him to marry,* and *any relations on the side of these husbands to whom marriage is unlawful, of men* and *of women.* (Mgh.)

خِتَانٌ *Circumcision,* of a boy, (Ṣ,* Mgh,* Msb,* K, TA,) and of a girl; (TA;) a subst. from 1 in the first of the senses explained above; (Ṣ, Mgh, Mṣb, K;) as also خِتَانَةٌ. (Ṣ, Mṣb, K.) You say, أُطْحِرَتْ خِتَانَتُهُ *His circumcision was made to be extirpative.* (Ṣ, TA.) — And *A feast,* or *banquet, to which people are invited on account of a circumcision.* (JK, Ṣ, TA.) You say, كُنْتُ فِى خِتَانِ فُلَانٍ *I was at the feast,* or *banquet,* &c., *of such a one.* (TA.) — See also 1, third sentence. — Also The *part, of the male, which is the place of circumcision;* (T, Ṣ, Mgh, K;) and *of the female* likewise; (T, Mgh, TA;) the *part, of the* فَرْج, *which is the place of circumcision.* (Mṣb.) Hence, in a trad., إِذَا الْتَقَى الخِتَانَانِ [*When the two places of circumcision meet together*]: (Ṣ,* Mṣb,* TA:) الْتِقَاءُ الخِتَانَيْنِ is a euphemism, metonymically denoting the disappearing, or causing to disappear, of the part of the penis that is above, or beyond, the place of circumcision (Mgh,* Mṣb, TA) in the vulva of the woman. (Mgh,* TA.)

خُتُونٌ: see خُتُونَةٌ.

خَتِينٌ *Circumcised,* applied to a boy, (Mṣb, K, TA,) as also مَخْتُونٌ (JK, Mṣb, K) and مُخْتَتِنٌ; (TA;) and to a girl likewise, (Mṣb, TA,) as also مَخْتُونَةٌ. (Mṣb.)

خِتَانَةٌ: see خِتَانٌ, in two places. — Also The *art,* or *business, of circumcising.* (JK, K, TA. [In the CK, او الخِتَانَة is erroneously put for والختانة.])

خُتُونَةٌ The *alliance by which one acquires the relationship of a* خَتَن, (Az, Mgh,) or *of a* صِهْر; (K;) as also خُتُونٌ. (Az, Mgh, K.) And *A man's marrying,* or *taking to wife, a woman.* (K.)

خَاتِنٌ *A circumciser.* (JK,* Mṣb,* TA.)

خَاتُونٌ *A lady,* or *noble woman;* a foreign word, (K, TA,) used by the Persians and Turks: pl. خَوَاتِينُ. (TA.)

مَخْتُونٌ; and its fem., with ة: see خَتِينٌ. — عَامٌ مَخْتُونٌ †*A year of drought,* or *barrenness,* or *dearth.* (A, TA.)

مُخْتَتِنٌ: see خَتِينٌ.

خثر

1. خَثَرَ, (Ṣ, Mṣb, K,) aor. ـُ; (Ṣ, Mṣb;) and خَثُرَ, aor. ـُ, (Ṣ, A, Mṣb, K,) a rare dial. var.; (Fr, Ṣ;) and خَثِرَ, (Ṣ, A, Mṣb, K,) aor. ـِ, (Mṣb,) a form heard by Ks; (Ṣ;) inf. n. (of the first, TA) خَثْر and خُثُور and خَثَرَان, (K, TA,) which last is irregular, because this word does not imply motion, (TA,) [but this assertion requires consideration,] and (of the second [accord. to rule], TA, or of the first, Mṣb, [or used as inf. n. of the first because it is the most common form,]) خُثُورَة (Ṣ, A, Mgh, Mṣb, K) and [of the second accord. to rule] خَثَارَة (K) and of the third خَثَر; (Mṣb, TA;) [and probably تخثّر, (mentioned by Freytag, though without any indication of his authority,) as quasi-pass. of خَثَّرَهُ; but I have more than once found it erroneously written for تخثّر, which has a different signification;] *It* (milk, Ṣ, A, Mgh, Mṣb, K, and honey, and the like, TA, and a liniment or the like, A, or some other thing, Mṣb) *was, or became, thick,* (Ṣ, A, Mgh, Mṣb, K,) *and strong.* (Mṣb.) — [Hence,] خَثَرَتْ نَفْسُهُ, (Ṣ, K,) or خَثِرَتْ, (A,) or خَثُرَتْ, (Mgh,) inf. n. خُثُور and خَثَارَة, but not, as some write it, خُثَارَة, (TA,) †*His soul* [or *stomach*] *heaved, became agitated by a tendency to vomit,* or *became heavy;* (A, Mgh, K, TA;) as also خَثَرَ alone; (IAạr, TA;) *became disordered;* syn. اخْتَلَطَتْ. (Ṣ, K.) — And خَثَرَ; (Ṣ;) or خَثِرَ, aor. ـِ; (K;) or خَثَرَ فِى الحَىِّ; (A;) †*He remained among the tribe,* (Ṣ, A, K,) *not going forth with people to procure wheat* or *corn* or *other provisions,* (Ṣ, K,) *by reason of shame,* or *of heaviness of the soul* [or *stomach*]. (TA.) — And خَثِرَ †*He felt,* or *had a sense of,* or *he was,* or *became, moved* or *affected with, shame, shyness, bashfulness,* or *honest shame.* (K.)

2: see 4.

4. اخثرهُ; (Mṣb, K;) and خثّرهُ, (A, Mṣb, K,) inf. n. تَخْثِير; (TA;) *He thickened it; made it thick,* (Mṣb, A, K,) *and strong;* (Mṣb;) namely, milk, (A, Mṣb, K,) and honey, and the like, (TA,) and a liniment or the like, (A,) or some other thing. (Mṣb.) — And the former signifies also *He left it in a thick state;* namely, fresh butter; (Aṣ, Ṣ, K;) *not melting it.* (Aṣ, Ṣ.) It is said in a prov., مَا يَدْرِى أَيُخْثِرُ أَمْ يُذِيبُ [*He knows not whether to leave in a thick state or to melt*]: (Ṣ, K; in one copy of the former of which, the fem. forms of the verbs are used:) applied to him who is confounded, or perplexed, and unable to see his right course, and who wavers, or vacillates: its origin being this: a woman melts fresh butter, and what is thick thereof becomes mixed with what is thin, and she is vexed and wearied by her case, and knows not whether to raise the fire with fuel, in order that it may become clear; fearing that, if she do so, it will burn: thus she is perplexed. (K.)

5: see 1.

خُثْرَاءُ الانفس and خُثْرَى الأَنْفُس: see خَاثِرٌ.

خُثَارٌ *What remains upon a table of food.* (Ṣ.)

خُثَارَةٌ *What remains* (Ṣ, K) of a thing, (Ṣ,) or of milk: (K:) the *dregs; lees;* or *thick,* or *turbid, portion that sinks to the bottom* of a thing, *beneath the clear portion.* (TA in art. ثفل.) You say, ذَهَبَ صَفْوُهُ وَبَقِيَتْ خُثَارَتُهُ [*The clear part of it went away, and the thick part of it remained*]. (A.)

خَاثِرٌ, applied to milk, (Mgh, Mṣb,) and to a liniment or the like, (A,) &c., (Mṣb,) *Thick,* or *thickening,* (A, Mgh, Mṣb,) *and strong.* (Mṣb.) — [Hence,] خَاثِرُ النَّفْسِ †*Having the soul* [or *stomach*] *in a heaving state, agitated by a tendency to vomit,* or *heavy:* (TA:) or *not in a good state:* (A, Mgh:) and *languid:* (A:) and قَوْمٌ خُثْرَاءُ الأَنْفُس (Ṣ, K) and خُثْرَى الأَنْفُس (K) *a party disordered* [*in souls* or *stomachs*]. (Ṣ, K.) And خَاثِرَةٌ †A woman *feeling a little pain* (K) *and languor;* as also مُخَثِّرَةٌ [or, more probably مُخَثَّرَةٌ]. (TA.)

خَاثِرَةٌ [fem. of خَاثِرٌ, q. v. = And also, as a subst.,] †*A party* of men: (K, TA:) or †*a dense body* of men. (A, TA.)

مُخَثِّرَةٌ: see خَاثِرٌ.

خثى

1. خَثَى, aor. يَخْثِى, inf. n. خَثْىٌ, said of a beast of the ox-kind, (JK, Ṣ, Mṣb, K,) or of a bull, but not [خَثَتْ] of a cow, (A 'Obeyd, TA,) and of an elephant, (K,) *He dunged.* (JK, Ṣ, Mṣb, K.) [See also خِثْىٌ.]

4. اخثى *He* (a man, TA) *kindled* [*dry dung such as is called*] خِثْىٌ. (K.)

خِثْىٌ *Dung* of a beast of the ox-kind; (JK, Ṣ, Mgh, Mṣb, Ḳ;) as also ▼خَثًى: (Mṣb:) or of a bull: (IAạr, TA:) and of the elephant: (Ḳ:) and metaphorically, of the camel; as used in a trad.: or, accord. to AZ, *compact dung* of a beast of the ox-kind, and of the sheep or goat, and of any cloven-hoofed animal, and of the camel: (TA:) pl. أَخْثَاءٌ [a pl. of pauc.] (JK, Ṣ, Mgh, Mṣb, Ḳ) and خِثِّىٌّ, (CḲ, [a quasi-pl. n. like عَبِيدٌ,]) or خِثِّيٌّ, (Ḳ accord. to the TA, [like حِنِّيٌّ, q. v., a pl. of حِنْوٌ,]) and خُثِّىٌّ [originally خُثُوِىٌّ], (Ḳ,) these two from Fr. (TA.) — خِثْىٌ also signifies †*A number of people in a state of dispersion:* (Ṣgh, TA:) or so خِثْىٌ مِنَ النَّاسِ. (JK.)

خَثًى: see the next preceding paragraph.

مِخْثًى, (JK, TA,) so in the Tekmileh, (TA,) [or مِخْثًا accord. to the CḲ, there, with the article, written المِخْثَا,] or ▼مِخْثَاءٌ, (Ḳ accord. to the TA,) The [*kind of pouch called*] خَرِيطَة, (JK, Ḳ,) and *small* [*bag such as is termed*] جِرَاب, (JK,) *of the gatherer of* [*wild*] *honey*, (JK, Ḳ,) *which he puts beneath the part between his armpit and his flank*, (TA,) *and in which he deposits the honey*. (JK.)

مِخْثَاءٌ: see what next precedes.

خجل

1. خَجِلَ, (Ṣ, Mṣb, Ḳ, &c.,) aor. ـَ, (Ḳ,) inf. n. خَجَلٌ, (Ṣ, Mṣb, &c.,) but not خَجَالَةٌ, [though authorized by the KL, in my copy of which I find it thus written (not خَجَالَةٌ as written by Golius),] for this is a vulgar mistake for خَجَلَةٌ or خَجْلٌ, (Mgh, [so in my copy, but correctly ▼خَجْلَةٌ (which may be either a simple subst. or an inf. n. of un.) or خَجَلٌ,]) *He was*, or *became*, *confounded*, or *perplexed*, *and unable to see his right course*, *by reason of shame:* (Ṣ, O:) or *he was*, or *became*, *ashamed*, *and confounded*, or *perplexed*, *and unable to see his right course*, (T, M, Ḳ,) [or, simply, *ashamed*, (see خَجِلٌ,)] *in consequence of a deed that he had done:* (T, M, TA:) thus الخَجَل has a more particular signification than الحَيَاء: (TA:) or it is like الاِسْتِحْيَاء. (Mṣb.) — And *He remained silent*, (T, Ḳ,) or *still*, (M,) *not speaking nor moving*. (Ḳ.) — And *He was*, or *became*, *in a confused and dubious case*, (JK, M,* Ḳ,*) *so that he knew not how to extricate himself from it*. (M, Ḳ.) — Also, said of a camel, ‡*He went in mud, and became like him who is confounded*, or *perplexed*, *and unable to see his right course:* (JK,* M, Ḳ, TA:) or *he stuck fast in mire*. (T, TA.) — And in like manner, †*He became agitated*, or *convulsed*, or *he struggled*, or *floundered*, *with his load:* (JK:) or خَجِلَ بِالْحِمْلِ *he was oppressed by the load*, (Ḳ, TA,) *so that he was agitated*, or *convulsed*, or *he struggled*, or *floundered*, *beneath it*. (TA.) — And, said of a plant, or of herbage, ‡*It was*, or *became*, *tall*, *and tangled*, or *luxuriant*, or *abundant and dense;* (ISd, Ḳ, TA;) and so اخجل ▼said of the kind of trees termed حَمْض. (JK, Ḳ.) — [And, as inf. n. of خَجِلَ,] خَجَلٌ also signifies The *bearing richness ill; as when, being rich, one exults*, or *exults greatly* or *excessively, and behaves insolently and unthankfully:* (Ṣ,* Ḳ:) or the *taking a wide*, or *an ample, range*, or *being profuse, when rich*. (TA.) It is related in a trad. that he [Moḥammad] said to the women, إِذَا جُعْتُنَّ دَقِعْتُنَّ وَإِذَا شَبِعْتُنَّ خَجِلْتُنَّ, (Ṣ,* TA,) i. e. *When ye are hungry, ye become lowly, humble*, or *submissive, and cleave to the dust*, or *earth;* (Ṣ and TA in art. دقع;) or *ye bear poverty ill;* (TA in the present art.;) *and when ye are satiated*, [*ye bear richness ill;* or] *ye exult*, or *exult greatly* or *excessively, and behave insolently and unthankfully*. (Ṣ in the present art.) [See also a verse of El-Kumeyt cited in the first paragraph of art. دقع.] — And *i. q.* بَرَمٌ [The *being affected with disgust, loathing*, or *aversion;* the *being vexed, grieved, disquieted by grief*, &c.] (Ḳ, TA. [In the CḲ, البَرْمُ is erroneously put for البَرَمُ.]) — And The *being remiss in seeking subsistence*. (Ḳ.) — And The *being lazy*, or *indolent:* (Az, ISd, Ḳ:) from the verb in the sense explained in the second sentence of this paragraph. (TA.) — And *i. q.* فَسَادٌ [The *being bad, corrupt*, &c.]. (M, Ḳ.) — Also, in a shirt, †The *being much slit*, or *rent*, *in the lower parts*, or *skirts*. (Fr, Ḳ.)

2: see what next follows.

4. اخجلهُ (Ṣ, Mṣb, Ḳ) *i. q.* ▼خجّلهُ, (Mṣb,* Ḳ, TA,) inf. n. تَخْجِيلٌ; (TA;) *He*, (Ṣ,) or *it*, namely, an affair, or event, (TA,) *caused him to become confounded*, or *perplexed*, *and unable to see his right course, by reason of shame:* (Ṣ in explanation of the former:) [or *caused him to become ashamed, and confounded*, or *perplexed, and unable to see his right course, in consequence of a deed that he had done:* (see 1:)] or *he said to him* خَجِلْتَ. (Mṣb. [But it is not clear whether this meaning be there assigned to both of these verbs, or only to the latter of them.]) ⁼ See also 1.

خَجِلٌ part. n. of خَجِلَ; (Mṣb;) [*Confounded*, or *perplexed, and unable to see his right course, by reason of shame:* or *ashamed, and confounded*, or *perplexed, and unable to see his right course, in consequence of a deed that he has done:* or, simply,] *ashamed*. (Ṣ, Mṣb.*) — [Other meanings are shown by explanations of the verb.] — Applied to herbage, ‡*Tall*, (Ḳ, TA,) *and tangled*, or *luxuriant*, or *abundant and dense, and goodly*, and ISd adds, *full-grown:* and ▼مُخْجِلٌ [in like manner], applied to the kind of trees termed حَمْض, *dense*, or *tangled, and tall:* or, applied to herbage, or pasturage, *wide, abundant, full-grown, that detains one so that he stays among it, not passing beyond*. (TA.) — And, applied to a place, and a valley, †*Abounding with tangled*, or *luxuriant*, or *abundant and dense, herbage:* (Ṣ:) or, applied to a valley, (JK, Ḳ,) as also ▼مُخْجِلٌ, (Ḳ,) ‡*exceedingly abundant in herbage:* (Ḳ, TA:) or *tangled*, or *luxuriant*, or *abundant and dense, therewith;* (JK, Ḳ, TA;) *resounding with the humming of flies*. (JK.) — Also, applied to a garment, †*Wide and long:* (ISh, Ḳ:) or *ample:* or *such that the wearer is impeded and clogged therein:* (TA:) and, so applied, †*old, and worn out:* (Ḳ:) or †*much slit*, or *rent, in the lower parts*, or *skirts*. (Fr, TA.) — And, applied to a جُلّ [or horse-cloth, or covering for a beast], (ISh, Ḳ,) [or] such as is put upon a camel, (ISh,) *That moves to and fro*, or *from side to side*, (ISh, Ḳ,) *upon the camel*, (ISh,) or *upon the horse*, (Ḳ,) *by reason of its width*. (ISh.)

خَجْلَةٌ: see 1: [it seems to be most probably a subst. signifying *Confusion*, or *perplexity, and inability to see one's right course, by reason of shame:* or *shame, and confusion*, or *perplexity, and inability to see one's right course, in consequence of a deed that one has done:* or simply,] *i. q.* حَيَاءٌ [*shame*, or *a sense of shame*, &c.]. (Ṣ.)

مُخْجِلٌ: see خَجِلٌ, in two places.

خد

1. خَدَّ الأَرْضَ, aor. ـُ, (Ṣ,) or خَدَّ فِي الأَرْضِ, (A,) [aor., if accord. to rule, ـِ,] inf. n. خَدٌّ, (T,) *He furrowed*, or *trenched*, or *clave, the ground;* (Ṣ, L;) *he made a furrow*, or *trench*, [or *furrows*, or *trenches*,] *in the ground*. (T, A.) The latter (خدّ فى الارض) is also said of a torrent, meaning *It furrowed*, or *clave, the ground by its course*. (L.) — خَدَّ, (L,) inf. n. ـُ, (L, Ḳ,) also signifies *He*, or *it*, *marked*, *scored*, or *impressed*, a thing: (L:) and *made a mark* or *marks*, or *an impression* or *impressions*, upon a thing. (L, Ḳ.*) You say, خَدَّ الفَرَسُ الأَرْضَ بِحَوَافِرِهِ *The horse marked*, or *scored*, [or *furrowed*,] *the ground with his hoofs*. (L.) And خَدَّ الدَّمْعُ فِي خَدِّهِ *The tears made marks upon his cheeks*. (L.) — Also *He* (a camel) *clave* a thing *with his* ناب [or *tush*]. (L.) — And *He cut* a thing. (IAạr.)

2. خَدَّدَ لَحْمَهُ, (as in the Ṣ and Ḳ,) or خُدِّدَ, (as in one place in the L,) [both of which may be correct, for the verb is said in the Ḳ to be both intrans. and trans.,] ‡*His flesh became contracted, shrunk*, or *wrinkled;* (Ṣ, TA;) as also ▼تخدّد: (Ṣ, A,* Ḳ:) or *his flesh wasted so that there appeared streaks upon his skin:* (TA in art. خب:) or *he* (a beast) *became lean*, or *lank*, or *light of flesh*, or *slender* or *lank in the belly, so that his flesh became furrowed*, or *wrinkled:* and لَحْمُهُ ▼تخدّد *his flesh became flaccid and quivering, by reason of leanness*. (L.) And خدّدهُ ‡*It* (travel) *rendered him lean and wasted:* (Ḳ:) and so evilness of state or condition. (A,* TA.)

3. خادّهُ ‡*He opposed him, being opposed by him:* (A:) or *he was*, or *became, angered*, or *enraged, against him, and opposed him in his deed*, or *work*. (Ḳ.)

5. تخدّد *It* (the ground) *became furrowed*, or *cleft*, by a torrent. (L in art. فصد.) — See also 2, in two places. — تخدّد القَوْمُ ‡*The people became divided into distinct bodies*, or *parties*. (L in the present art.)

6. تخادّا ‡ *They opposed each other.* (A, TA.)

خَدٌّ, (Ṣ, Mṣb, Ḳ, &c.,) of the masc. gender (Lḥ, Ḳ) only, (Lḥ,) and ▼ خُدَّةٌ, with ḍamm, (Ḳ,) but the latter is rare, (TA,) The *cheek*; the *part extending from the circuit of the eye* (المَحْجِر [in the CḲ المِحْجَن]) *to the part where the beard grows, on either side of the face:* (L, Mṣb, Ḳ:) or *from the outer angle of each eye to the extremity of the side of the mouth:* or the *part bordering upon the nose, on either side:* (L, Ḳ:) *each of the* خَدَّانِ, *in the face:* (Ṣ:) pl. of the former خُدُودٌ: (Mṣb, TA:) it has no other pl. (TA.) — The former is also sing. of خُدُودٌ meaning ‡ The *planks on the right and left of the* دَفَّتَانِ [or *two boards that lie against the camels' sides*] of the [vehicles termed] هَوَادِج (Aṣ, A, TA) and غُبُط: (Aṣ, TA:) or خَدٌّ signifies the *plank* (صَفِيحَة) *of the* هَوْدَج: and the pl. is أَخِدَّةٌ, (Ḳ,) [a pl. of pauc., but] contr. to rule, (TA,) and (pl. of mult., TA) خِدَادٌ and خِدَّانٌ. (Ḳ.) — Also ‡ *A side*, or *lateral portion*, of a [tract of high and rugged ground such as is termed] قُفّ. (A, TA.) — And ‡ *An assembly, a company*, or *a congregated body*, (Ḳ, TA,) of men: (TA:) *a rank*, or *class*, of men: (A, L:) and *a race*, or *generation*, of men. (L.) You say, رَأَيْتُ خَدًّا مِنَ النَّاسِ † *I saw a rank*, or *class, of men.* (L.) And قَتَلْنَا, (A,) or قَتَلْنَاهُمْ, (L,) خَدًّا فَخَدًّا, (A, L,) ‡ *We slew*, (A,) or *he slew them*, (L,) *rank after rank*, (A, L,) and *class after class.* (A.) And مَضَى خَدٌّ مِنَ النَّاسِ † *A race*, or *generation, of men passed away.* (L.) = *A road.* (IAạr, Ḳ.) — See also أُخْدُودٌ, in four places.

خُدَّةٌ: see أُخْدُودٌ, in four places: = and see also خَدٌّ.

خَدَدٌ: see أُخْدُودٌ.

خِدَادٌ *A mark made with a hot iron upon the cheek* (Ṣ, A, Ḳ) *of a camel.* (A.)

أُخْدُودٌ *A furrow, trench*, or *channel, in the ground*; (Ṣ, A, Ḳ;) as also ▼ خَدٌّ (A, Ḳ) and ▼ خُدَّةٌ: (Ḳ:) *a deep trench in the ground*; as also ▼ خَدٌّ: applied in the Ḳur [lxxxv. 4] to a deep trench into which, it being filled with fire, some believers in the true God were cast by some idolaters among whom they dwelt: (TA:) *a hole, hollow, cavity, pit*, or *the like, dug*, or *excavated*; (Mṣb;) as also ▼ خُدَّةٌ: (Ṣ:) pl. أَخَادِيدُ: (A, Mṣb:) the pl. of ▼ خَدٌّ is خُدُودٌ; (A;) and the pl. of ▼ خُدَّةٌ is خُدَدٌ. (TA.) — *A rivulet*, or *streamlet*; syn. جَدْوَلٌ; (Mṣb;) as also ▼ خَدٌّ; (L, Ḳ;) of which the pl. [of pauc.] is أَخِدَّةٌ, contr. to rule; and of mult. خِدَادٌ and خِدَّانٌ. (L.) — أَخَادِيدُ and ▼ خَدَدٌ [the latter probably a mistranscription for خُدَدٌ, pl. of ▼ خُدَّةٌ,] The *main* or *middle parts*, or *open* or *obvious tracks*, (شُرُك,) of a road: (L:) [because furrowed by the feet of beasts and men.] — أَخَادِيدُ الأَرْشِيَةِ *The furrows*, or *grooves, of well-ropes, in a well; made by drawing them.* (L.) — أَخَادِيدُ السِّيَاطِ *The marks of whips*; (Ḳ;) *the furrows made by whips* upon the back. (L.) — ضَرْبَةٌ أُخْدُودٌ, (Ṣ,) or ضَرْبَةُ أُخْدُودٍ, (so in a copy of the A,) ‡ *A blow*, or *stroke*, or *beating, that furrows the skin.* (Ṣ, A,* TA.)

مِخَدٌّ *Each of the tushes*, or *canine teeth*; the two together being termed the مِخَدَّانِ. (L.)

مِخَدَّةٌ [*A pillow*, or *cushion*]: so called because it is put beneath the cheek: (Ṣ, A, Mṣb:) pl. مَخَادُّ. (A, Mṣb.) = Also *An iron implement with which the ground is furrowed, trenched*, or *cleft.* (Ṣ, L.)

مَخْدُودٌ A camel *having the mark called* خِدَاد *made upon his cheek.* (Ṣ, A.)

مُتَخَدِّدٌ ‡ A man (L) *lean*, or *emaciated*; (Ṣ, L;) *having little flesh.* (L.) And the fem., with ة, ‡ A woman *fat but wasted in body* [*so that she is furrowed*, or *wrinkled*]. (L.)

خدب

1. خَدَبَهُ, (Ṣ, Ḳ,) aor. ـُ, inf. n. خَدْبٌ, (TA,) *He smote him* with a sword: (Ṣ, Ḳ:) or *he cut him:* (AZ:) or *he smote him* with a sword, *cutting the flesh, without cutting the bone:* (T, Ḳ:) or *he smote him on the head*, (JK, Ḳ,* TA,) and *the like*, (JK, TA,) with a sword. (JK.) — خَدْبٌ signifies also The act of *rending*, or *cutting open, the skin and the flesh together*, (JK, Ṣ, TA,) with the canine tooth. (JK, TA.) — And The act of *biting.* (Ḳ.) You say, خَدَبَتْهُ الحَيَّةُ *The serpent bit him.* (Ṣ.) — And The act of *lying*, or *saying what is untrue.* (Ḳ.) You say, خَدَبَ *He lied.* (JK, Ṣ.) — And The act of *milking much.* (Ḳ.)

5. تخدّب *He went a middling pace.* (Aṣ, Ḳ.)

خَدَبٌ *Stupidity*; (JK;) *i. q.* هَوَجٌ [which means the same; or *tallness combined with stupidity*; &c.]: (Ṣ, Ḳ:) and [simply] *tallness*, or *length*; (Ṣ,* Ḳ, TA;) as also ▼ خُدْبَةٌ. (TA.) One says, كَانَ بِنَعَامَةَ خَدَبٌ *There was, in Na'ámeh*, هَوَجٌ [i. e. *stupidity*, &c.]: (Ṣ, TA:) Na'ámeh being the surname of Beyhes, (TA,) who became the subject of a prov. respecting the taking of blood-revenge: (Ḳ in art. بهس:) Beyhes El-Fezáree, surnamed En-Na'ámeh, [or simply Na'ámeh,] was one of seven brothers, who were slain [in a case of blood-revenge], except himself; he being left because of his stupidity; for which he became proverbial. (TA in art. بهس.) One says also, فِى لِسَانِهِ خَدَبٌ [*He is long-tongued*; lit.] *in his tongue is length.* (Ṣ.) — Also The act of *making haste.* (KL.)

خَدِبٌ *Cutting*; or *sharp:* (IAạr, Ḳ:) applied to a sword, and a spear-head, and a dog-tooth. (IAạr.) = See also أَخْدَبُ, in three places.

خُدْبَةٌ: see خَدَبٌ.

وَقَعُوا فِى وَادِى خَدِبَاتٍ [*They fell into the valley of Khadibát*]: a prov., applied to a man who falls into perdition; or to one who misses the object of his aim, or pursuit: (Aṣ, Ḳ:*) see, respecting it, جَذَبَاتٌ, in art. جذب. (TA.)

خَدَبٌ An *old* man. (A, Ḳ.) *Great, big*, or *bulky*; (Ṣ, A, Ḳ;) applied to a man, (Ṣ,) or to an ostrich, &c.; (Ḳ;) fem. with ة, applied to a girl: (Ṣ:) *great, and thick* or *coarse* or *rude* [*in make*]: (TA:) *big in the sides:* (Ḥam p. 439:) *big and strong*; applied to an old man: (JK:) a man, and a camel, *perfect and strong in make:* (A:) a camel *strong and hardy* (A, Ḳ, TA) *and big.* (TA.)

خَادِبَةٌ, (JK, TA,) or شَجَّةٌ خَادِبَةٌ, (TA,) *A severe wound breaking the head.* (JK, TA.)

خَيْدَبٌ, (Ṣ, Ḳ,) or ▼ خَيْدَبَةٌ, (JK,) *A conspicuous road:* (JK, Ṣ, Ḳ:) so says Esh-Sheybánee. (Ṣ.) — And the latter, *A way of acting* or *conduct:* so in the saying, فُلَانٌ عَلَى خَيْدَبَةٍ صَالِحَةٍ [*Such a one is following a good, righteous*, or *just, way of acting* or *conduct*]. (TA.) — *Opinion, judgment*, or *counsel:* (Ḳ:) so in the saying, تَرَكْتُهُ وَخَيْدَبَتَهُ [*I forsook him and his counsel*]. (TA.) — One's *first*, or *original, affair, concern*, or *business:* (AZ, JK, Ṣ, Ḳ:) so in the saying, أَقْبِلْ عَلَى خَيْدَبَتِكَ [*Apply thyself to thy first*, or *thine original, affair*, &c.]. (AZ, JK, Ṣ.)

خَيْدَبَةٌ: see the next preceding paragraph.

أَخْدَبُ (Ṣ, Ḳ) and ▼ خَدِبٌ (JK) and ▼ مُتَخَدِّبٌ, (Ṣ, Ḳ,) applied to a man, (JK, Ṣ,) *Stupid*; (JK;) *characterized by* هَوَج [i. e. *stupidity*, or *tallness combined with stupidity*, &c.]; (Ṣ, Ḳ;) and [simply] *by tallness:* (Ḳ: [in which أَخْدَبُ is said to be *syn. with* طَوِيلٌ:]) fem. [of the first], applied to a woman, خَدْبَآءُ: (Ṣ:) and the first, one *who cannot restrain himself, by reason of stupidity:* (TA:) and the same, (Ḳ,) or ▼ خَدِبٌ, (JK,) one *who goes his own way, at random*, or *heedlessly, without any certain aim* or *object*, or *without consideration, not obeying a guide to the right course*, (JK, Ḳ, TA,) *by reason of ignorance*, (JK,) or *from boldness.* (TA.) — Also [the fem.] خَدْبَآءُ, applied to any [she-] animal, *That is wont to wound, and kill, and seize its prey and break its neck.* (IAạr.) And حَرْبَةٌ خَدْبَآءُ and ▼ خَدِبَةٌ [*A dart*, or *javelin*,] *that inflicts a wide wound.* (Ḳ.) And طَعْنَةٌ خَدْبَآءُ, (Ṣ,) and ضَرْبَةٌ خَدْبَآءُ, (Ḳ,) [*A thrust*, and *a blow*,] *with which the* جَوْف [or *belly*, &c.,] *is assaulted:* (Ṣ, Ḳ:) or the former, *a wide thrust* or *wound with a spear or the like:* and the latter, *a continuous and long act of beating.* (TA.) — And دِرْعٌ خَدْبَآءُ *A coat of mail that is smooth*, or *pliable*, (لَيِّنَةٌ, JK, Ṣ, Ḳ,) *and* (so in the JK, but in the Ḳ "or") *wide.* (JK, Ḳ.)

مُتَخَدِّبٌ: see the next preceding paragraph.

خدج

1. خَدَجَتْ, aor. ـِ (Ṣ, Mṣb, Ḳ) and ـُ, (Ḳ,) inf. n. خِدَاجٌ, (Ṣ, Ḳ,*) or this is a simple subst.,

(Mṣb,) *She* (a camel, AZ, Ṣ, Mṣb, Ḳ, and any cloven-hoofed or solid-hoofed animal, AZ, Mṣb, TA, or sometimes another female, TA) *cast her young one before the completion of the days of gestation,* (AZ, IḲt, Ṣ, Mṣb, Ḳ,) to which IḲoot adds, (Mṣb,) *even if it were completely formed;* (Ṣ, Mṣb;) as also خَدَجَتْ وَلَدَهَا; (IḲtt, Mṣb;) and ▼خدّجت, inf. n. تَخْدِيجٌ: (TA:) or, as some say, *she cast her young one when her pregnancy had become apparent, between the commencement of its formation and the period a little before the completion;* as also ▼اخدجت وَلَدَهَا; but see the latter verb below: (Mṣb:) or *she* (a camel) *cast her young one in a defective state, before the time:* or *without any hair upon it:* or *miscarried, bringing forth merely blood:* and Thábit mentions the last but one of these significations as relating to a human being: (TA:) or you say of a woman, خَدَجَتْ وَلَدَهَا and ▼أَخْدَجَتْهُ in one and the same sense, (Aboo-Kheyreh, TA,) meaning *she cast her fœtus in such a state that its form had become apparent:* and خَدَجَتْ *she miscarried, bringing forth merely blood:* when she has brought it forth before its hair has grown, one says of her غَضَنَتْ: so says Az. (TA.) — And خَدَجَ ‡ *He* (a man) *was,* or *became, deficient in a limb,* or *member.* (A.) — See also 4, in two places.

2: see 1.

4. اخدجت *She* (a camel) *brought forth her young one imperfectly formed,* (Ṣ, Mgh, Ḳ,) *even if the period of gestation were complete:* (Ṣ, Ḳ:) or so اخدجت وَلَدَهَا: and the former, *she brought forth her young one imperfectly formed at the completion of the period:* (IḲt, Mṣb:) or *she brought forth her young one completely formed before the proper time of bringing forth.* (TA.) See also 1, in two places. — Hence, (TA,) اخدجت الشَّوْلَةُ, (IAạr, Ṣ,) or الصَّيْفَةُ, (Ḳ,) ‡ [*The winter,* or *the spring* or *summer* (but more probably the former),] *had little rain.* (IAạr, Ṣ, Ḳ, TA.) And اخدجت الزَّنْدَةُ, (T, TA,) or ▼خَدَجَتْ, (TA,) ‡ [*The lower of the two wooden instruments for producing fire*] *failed to emit fire.* (T, TA.) And اخدج ‡ *He rendered* a man *defective in a limb,* or *member:* said of God. (A.) And ‡ *He performed incompletely* his prayer; (Es-Sarakusṭee, A, Mṣb;) or so ▼خَدَجَ: (Mṣb:) and in like manner, (i. e. the former verb,) †a salutation: (TA, from a trad.:) and ‡ *he performed unsoundly* his affair: (A, TA:) and ‡ *he formed unsoundly* his opinion. (A.)

خِدْجٌ: see مُخْدَجٌ.

خِدَاجٌ inf. n. of 1 in the first of the senses explained above; (Ṣ, Ḳ;*) or a simple subst. therefrom; (Mṣb;) or a subst. from 4 in the first of the senses explained above. (Mgh.) See also مِخْدَاجٌ. — And hence, (Mṣb,) ‡ *Defect,* or *deficiency.* (Aṣ, A, Mgh, Mṣb, TA.) — صَلَاةٌ خِدَاجٌ, (Ṣ, A, Mgh, Ḳ,) in which the latter word is an inf. n. used as an epithet, (A,) or for ذَاتُ خِدَاجٍ, (Mgh, TA,) ‡ *Prayer incompletely performed;* (Ṣ, A, Mgh, Ḳ;) as also ▼مُخْدَجَةٌ and ▼خَادِجَةٌ: (A:) applied in a trad. to prayer in which the Fátiḥah is not recited. (Ṣ, Mgh, TA.) And ▼حَجٌّ إِخْدَاجٌ, in which [likewise] the latter word is for ذُو إِخْدَاجٍ, or is an inf. n. used as an epithet, † *Pilgrimage incompletely performed.* (Ḥar p. 392.) = Also a pl. of خَدُوجٌ. (TA.)

خَدُوجٌ: see خَادِجٌ: — and see also مُخْدَجٌ.

خَدِيجٌ The young one of a camel *brought forth before the completion of the days* [*of gestation*], (Ṣ, Ḳ,) *even if it be completely formed;* (Ṣ;) [and so, accord. to rule, ▼مَخْدُوجٌ.] — See also مُخْدَجٌ. — It is applied in a trad. respecting the poor-rate to *A calf one year old,* or *under, that still follows its mother;* resembling a خَدِيج [properly so called] in the smallness of its limbs, and in its having less strength than a ثَنِيّ or a رُبَاعِيّ. (TA.)

خَادِجٌ A she-camel (or a female of another kind, TA) *casting her young one before the completion of the days* [*of gestation*], (Ṣ, A, Ḳ,) *even if it be completely formed;* (Ṣ, A;) as also ▼خَدُوجٌ, of which the pl. is خُدُوجٌ and خِدَاجٌ and خَدَائِجُ: or a she-camel *casting her young one in a defective state, before the time.* (TA. [See 1, of which it is the act. part. n. And see also مُخْدِجٌ.]) — [Hence,] ‡ A man *deficient in a limb,* or *member.* (A. [See also مُخْدَجٌ.]) صَلَاةٌ خَادِجَةٌ: see خِدَاجٌ.

حَجٌّ إِخْدَاجٌ: see خِدَاجٌ.

مُخْدَجٌ The young one of a camel *brought forth imperfectly formed, even if the period of gestation have been completed;* (IḲt, Ṣ, A, Ḳ;) as also مَخْدُوجٌ (TA) and ▼خَدِيجٌ [q. v.] (A, TA) and ▼خَدُوجٌ and ▼خِدْجٌ: (TA:) or *brought forth completely formed before the proper time of bringing forth.* (TA.) — ‡ A man *made deficient in a limb,* or *member:* (A:) or *defective in make.* (TA, from a trad. [See also خَادِجٌ.]) And مُخْدَجُ اليَدِ ‡ A man *deficient in the arm,* or *hand.* (Ṣ, A, Mgh, Ḳ.) صَلَاةٌ مُخْدَجَةٌ: see خِدَاجٌ.

مُخْدِجٌ (Ṣ, A, Ḳ,) and مُخْدِجَةٌ (TA) A she-camel *bringing forth her young one imperfectly formed, even if the period of gestation be complete:* (Ṣ, A, Ḳ, TA:) or *bringing forth her young one completely formed before the proper time of bringing forth.* (TA. [See also خَادِجٌ.])

مِخْدَاجٌ and ذَاتُ خِدَاجٍ ▼ [A she-camel *that usually casts her young before the completion of the days of gestation, even if completely formed:* (see 1:) or] a she-camel *that usually brings forth her young imperfectly formed,* (A, TA,) *even if at the proper time,* (A,) or *before the proper time:* (TA:) or *that usually brings forth her young completely formed before the proper time of bringing forth.* (TA.)

مَخْدُوجٌ: see خَدِيجٌ: and see also مُخْدَجٌ.

خدر

1. خَدَرَ and خَدِرَ, as intrans. vs.: see 4, in six places: = and for the former, as a trans. v.: see 2, in two places. = خَدِرَ, aor. ـَ, inf. n. خَدَرٌ, said of a limb, (Mṣb, Ḳ,) and of the body, (TA,) and خَدِرَتْ, inf. n. as above, said of the leg or foot, (Ṣ, A,) and of the arm or hand, (TA,) *It was,* or *became, benumbed,* or *torpid,* or *affected by a languidness,* or *laxity,* (Ṣ, Mṣb, Ḳ,) or *by a heaviness,* (IAạr,) *and an impotence of exercising motion,* (IAạr, Mṣb,) or *by a contraction of the sinews;* (TA;) said of the leg or foot [&c.], *it became asleep.* (TA in art. بسر.) — Also خَدِرَ, inf. n. as above, † *He became languid from drinking wine or medicine.* (TA: but only the inf. n. of the v. in this sense is there mentioned.) And † *He was,* or *became, lazy,* or *slothful, and languid.* (Ḳ,* TA: but in this instance, also, only the inf. n. is mentioned.) And خَدِرَتْ عِظَامُهُ (Ṣ, A) ‡ *His bones became feeble.* (A.) And خَدِرَتْ عَيْنُهُ, (A,) inf. n. as above, (Ḳ,) ‡ *His eye became languid:* (Ḳ, TA:) or *became heavy,* (A, Ḳ,) *by reason of rubbing,* (A,) or *from a mote in it.* (A, Ḳ.) — And خَدِرَ, (TA,) inf. n. as above, (Ḳ, TA,) said of the day, (TA,) † *It became intensely hot:* — and † *intensely cold:* (Ḳ, TA: [see also the part. n. خَدِرٌ:]) — and ‡ *it was,* or *became, calm; without wind,* and *without a breeze.* (A, TA.)

2. خدّر, (A, Mṣb,) inf. n. تَخْدِيرٌ; (Ḳ;) and ▼اخدر, (A, Mṣb,) inf. n. إِخْدَارٌ; (Ḳ;) and ▼خَدَرَ, (Mṣb,) inf. n. خَدْرٌ; (Ḳ;) *He,* (Mṣb,) or *they,* namely, her family, (A, Mṣb,) *made* a girl *to keep herself behind,* or *within, the curtain;* (A, Mṣb, Ḳ;) *and kept her from menial employments and from going out to accomplish her wants.* (Mṣb.) — [Hence,] خَدَّرَتْ † *She* (a gazelle) *concealed* her young one in a covert of trees or the like, or in a hollow. (TA.) And ▼اخدر ‡ *It* (a lurking-place) *concealed* a lion; (Ḳ, TA;) [as also ▼خَدَرَ: (see مَخْدُورٌ:)] and † *it* (anything) *prevented* a thing *from being seen.* (TA.) — [And hence,] خدّر † *It* (rain) *confined* people in their houses or tents. (TA.) And ▼اخدر † *It* (night) *confined, detained,* or *withheld,* a person. (TA.) = See also 4, where it is app. a mistranscription for تخدّر. = خدّر (A) and ▼اخدر (Ḳ) also signify *It made* a limb, (Ḳ,) and the body, (TA,) and a leg or foot, (A,) and an arm or a hand, (TA,) *to become* خدِر, i. e. *benumbed,* &c. (A, Ḳ, TA. [See خَدِرَ.]) You say, خَدَّرَتْهُ المَقَاعِدُ, meaning *Long sitting* [lit. *the sitting-places*] *made his legs,* or *feet, to be in that state.* (A, TA.)

3. خَادَرَنِي [*He acted covertly with me*]. (A, TA. [In both, يُخَادِرُنِي is coupled with يُسَاتِرُنِي.])

4. أَخْدَرَتْ *She* (a girl) *kept herself behind,* or *within, the curtain;* (Es-Sarakusṭee, Mṣb;) as also ▼تخدّرت, (A, TA,) and ▼اختدرت, and

خَدَرَتْ فِي خِدْرِهَا. (TA.) — [Hence,] تخدّر فِي خِدْرِهَا [in the CK خدّر (app. a mistranscription)] and اختدر †*He concealed*, or *hid, himself*; (K, TA;) as also خَدِرَ, like فَرِحَ [in measure]: (TA:) whence the saying, اِخْتَدَرَتِ القَارَةُ بِالسَّرَابِ, i. e. [*The small isolated mountain*, or *the like*,] *became concealed by the mirage*. (TA.) [Hence also,] اخدر ‡*He* (a lion) *kept himself in his lurking-place*; (S, A, K;) as also خَدِرَ and خَدَرَ, (TA,) or خَدَرَ فِي عَرِينِهِ. (A, TA.) And †*It* (a bird) *remained in its nest*. (S.) And †*He* (a man) *remained, stayed*, or *abode*; (S, K;) بِمَكَانٍ *in a place*; as also خَدَرَ, inf. n. خَدْرٌ; (K;) and فِي أَهْلِهِ *among his family*. (S.) And خَدَرَ, (S,) inf. n. خَدْرٌ (K,) †*He* (a gazelle) *remained behind the herd; not going with it*: (S, K:) and *he* (a beast) *remained behind; not overtaking*, or *coming up with, the others*. (TA.) And اخدروا †*They entered upon night* [*and so became concealed from view*]. (TA.) And †*They entered upon a day of rain, and of clouds* or *mist, and of wind*: (K:) or *rain came upon them*. (S.) = اخدر as a trans. v.: see 2, in four places.

5: see 4, in two places.

8: see 4, in three places.

خِدْرٌ *A curtain* (S, A, Mṣb, K) *that is extended for a girl in a part of a house*, or *chamber*, or *tent*; as also أُخْدُورٌ: (K:) and hence, (M,) *any chamber*, or *house*, or *tent*, or *the like, that conceals a person*: (M, K:) or *a chamber*, or *house*, or *tent, in which is a woman*; not otherwise: (Mṣb:) pl. [of mult.] خُدُورٌ (A, Mṣb, K) and [of pauc.] أَخْدَارٌ, and pl. pl. [i. e. pl. of the latter of these two, or pl. of أُخْدُورٌ,] أَخَادِيرُ. (K.) — [And hence, *A vehicle composed of*] *pieces of wood set up over the saddle* (قَتَب) *of the camel, and curtained with a piece of cloth*; (K;) i. e. *a* هَوْدَج. (TA.) — [Hence also,] ‡The *lurking-place of a lion*. (S, K, TA.) — See also what next follows.

خَدَرٌ: inf. n. of خَدِرَ [q. v.]. (Mṣb, K.) = Also, and خِدْرٌ, †The *darkness of night*: (K:) or *darkness* absolutely; as also خُدْرَةٌ: (TA:) or this last signifies *intense darkness*: (K, TA:) or, accord. to some, the night consists of five divisions, سُدْفَةٌ and سُتْفَةٌ and هَجْمَةٌ and يَعْفُورٌ and خُدْرَةٌ; so that this last signifies the *last* [*of five divisions*] *of the night*: or, accord. to Kr, the division next before this is called هَزِيعٌ. (TA.) — †*A dark place*: (K:) or *a dark, and low* or *depressed, place*. (Ham p. 234.) — See also خُدَارِيٌّ. — †*Rain*: (S, K:) or *clouds*, or *mist, and rain*. (ISk.) = See also خُدْرَةٌ.

خُدَرٌ: see خُدَارِيٌّ.

خَدِرٌ, applied to a limb, *Affected with* خَدَر, or *numbness*, &c. (K.) — [Hence,] عَيْنٌ خَدِرَةٌ and خَدْرَاءُ ‡*An eye in a languid state*: or *heavy, by reason of rubbing*, or *from a mote in it*. (TA.) And يَعْفُورٌ خَدِرٌ ‡[*A gazelle*, or *young gazelle*, &c., *with languid eyes*,] *as though drowsy*, (S, A,) *by reason of the motionless state of its eye, and its weakness*. (A.) — يَوْمٌ خَدِرٌ †*A day intensely hot*: (Lth:) — and [*intensely cold*: (see خَدِرَ:) or] *cold and damp*: (TA:) or *damp*: (S:) or *rainy, and cloudy* or *misty*: (Az:) and لَيْلَةٌ خَدِرَةٌ †*A night cold and damp*: (TA:) or *damp*. (S.) — See also خُدَارِيٌّ.

خُدْرَةٌ †*A rain*. (TA.)

خُدْرَةٌ [*i. q.* خَدَرٌ (inf. n. of خَدِرَ) as meaning *Numbness*, &c., or] *heaviness* of a leg, *and inability* thereof *to walk*. (IAạr.) — See also خَدَرٌ.

خُدْرِيٌّ †A *black* ass: (K:) as though a rel. n. from خُدْرَةُ اللَّيْلِ [The darkness, or intense darkness, of night]. (TA. [See also خُدَارِيٌّ.])

خَدُورٌ: see خَادِرٌ, in two places.

خُدَارِيٌّ ‡A *dark* night; (S, A, K;) as also أَخْدَرُ (K) and مُخْدِرٌ (A) and خَدِرٌ and خَدَرٌ and خُدُرٌ. (K.) †A *black* cloud. (S.) †A camel *intensely black*: (S, K:) fem. with ة. (S. [See also خُدْرِيٌّ.]) ‡*Black* hair. (A.) And خُدَارِيَّةُ الشَّعَرِ ‡A *black-haired* girl. (A.) — خُدَارِيَّةٌ also signifies †*An eagle*; (S, K;) because of its colour; (S;) i. e. its intense blackness. (IB.) In the following verse,

* كَأَنَّ عُقَابًا خُدَارِيَّةً *

* تُنَشِّرُ فِي الجَوِّ مِنْهَا جَنَاحَا *

[which may be rendered, *As though a black eagle spread in the sky its wing*], Th says that the poet may mean, by عُقَابًا, the bird [so called], or a banner, or garments of the kind called أَبْرَاد, which they spread over them. (TA.)

خَادِرٌ (S, A, K) and مُخْدِرٌ (A, TA) [originally *Keeping behind*, or *within*, *the* خِدْر, or *curtain*. — And hence,] ‡A lion *keeping*, or *abiding, in his lurking-place*: (A,* K,* TA:) or *entering into it*. (S, TA.) And the former, and خَدُورٌ, †A gazelle *remaining behind the herd; not going with it*: and †a beast *that remains behind; not overtaking*, or *coming up with, the others*: and خَدُورٌ likewise signifies †a camel *that is in the rear of the other camels; that remains behind them, and when it sees them go on, goes on with them*. (TA.) = خَادِرٌ signifies also †*Languid, and lazy*, or *slothful*. (S.) — And ‡A gazelle *having feeble bones*. (TA.)

أَخْدَرُ: [fem. خَدْرَاءُ:] see خُدَارِيٌّ. = عَيْنٌ خَدْرَاءُ: see خَدِرٌ. = بَنَاتُ الأَخْدَرِ: see what next follows.

أَخْدَرِيٌّ *A wild ass*: (S, K:) so called from a certain stallion named الأَخْدَرُ: (TA:) some say, (TA,) this was a horse, (A, TA,) belonging to Ardasheer, that became wild: (A:) and some say that he was an ass: or so called in relation to El-'Iráḳ, but ISd says, I know not how this is: (TA:) the pl. is أَخْدَرِيَّاتٌ; (A;) and بَنَاتُ الأَخْدَرِ is used as a pl.; (TA;) and [in like manner] بنات الأَخْدَرِيّ means *the* [*wild*] *she-asses*. (TA in art. بنى.) — الأَخْدَرِيَّةُ *A certain race of horses*: so called from a stallion named أَخْدَرُ. (K.)

أُخْدُورٌ: see خِدْرٌ.

مُخْدَرٌ and مُخْدَرَةٌ: see مُخَدَّرَةٌ.

مُخْدِرٌ: see خَادِرٌ: — and مُخَدَّرَةٌ: = and see also خُدَارِيٌّ.

مُخَدَّرَةٌ (S, A, K) and مُخْدَرَةٌ and مَخْدُورَةٌ (K) A girl *kept behind*, or *within, the curtain*. (S, A, K.) — And مُخَدَّرٌ (TA) and مَخْدُورٌ (A, TA) *A curtained* [*vehicle of the kind called*] هَوْدَج. (A, TA.) — [And hence,] مَخْدُورٌ and مُخْدَرٌ (in some copies of the K and in the TA مُخْدِرٌ and مُخْدَرٌ) ‡A lion *concealed in his lurking-place*. (K, TA.)

مَخْدُورَةٌ and مَخْدُورٌ: see what next precedes, in three places.

خدش

1. خَدَشَهُ, (Az, S, A, &c.,) aor. ـَ, (S, Mṣb, K,) inf. n. خَدْشٌ, (Mgh, Mṣb,) *He scratched him*, or *it*, (namely, the face, Az, S, Mgh,) *with the nails, so as to cause bleeding* or *not*; (Az, S,* Mgh, TA;) *i. q.* خَمَشَهُ: (Az, A, K, TA:) *he wounded him in the outer skin, so as to make it bleed* or *not*: (Mṣb:) *he lacerated it*, namely, the skin, (A, K,) *little* or *much*: or *tore off its surface with a stick* or *the like*. (K.) You say, خَدَشَتْ وَجْهَهَا عِنْدَ المُصِيبَةِ *She scratched her face with her nails in the upper parts of what appeared thereof, so as to make it bleed* or *not, on the occasion of affliction*. (Az. TA.)

2. خدّشهُ, (S, TA,) inf. n. تَخْدِيشٌ, (A, TA,) [meaning *He scratched him*, or *it*, (namely, the face,) *with the nails, vehemently*, or *much*,] is with teshdeed to denote intensiveness, or muchness. (S, TA.) — [Hence,] وَقَعَ فِي الأَرْضِ تَخْدِيشٌ ‡*A little rain* [such as scratched the ground in many places] *fell upon the land*. (A, TA.)

3. خَادَشْتُ الرَّجُلَ, inf. n. مُخَادَشَةٌ and خِدَاشٌ, *I scratched the man's face with my nails, he scratching my face in like manner*. (TA.)

خَدْشٌ, an inf. n. used as a subst., (Mgh, Mṣb,) The *mark made by scratching with the nails*, (Mgh, Mṣb,* K,*) *whether it cause bleeding* or *not*: (Mgh:) pl. خُدُوشٌ, (S, A, Mgh, Mṣb, K,) which is *syn. with* كُدُوحٌ. (S, TA.)

بِقَلْبِهِ خَدْشَةٌ ‡*In his heart is somewhat of hurt*. (A, TA.)

خدع

1. خَدَعَهُ, (TA,) [aor. ـَ,] inf. n. خَدْعٌ, (Bḍ in ii. 8,) *He hid it*, or *concealed it*; (TA;) as also اخدعه, (Mṣb, TA,) inf. n. إِخْدَاعٌ. (TA.) —

[And hence, app.,] (Lḥ, Ḳ,) inf. n. as above, (Lḥ,) ‡*He doubled it*, or *folded it, one part upon another;* namely, a garment, or piece of cloth. (Lḥ, Ḳ, TA.) — [And hence, also, accord. to some,] خَدَعَهُ, aor. ـَ, inf. n. خَدْعٌ (Ṣ, Mgh, Mṣb, Ḳ) and خِدْعٌ, (AZ, Ṣ, Ḳ,) or the latter is a simple subst., (Mṣb, TA,) and خَدِيعَةٌ, (TA,) or this [also] is a simple subst., (Mṣb, TA,) like خِدَاعٌ, [which is also an inf. n. of 3,] and like خُدْعَةٌ, (TA,) *He deceived, deluded, beguiled, circumvented,* or *outwitted, him;* syn. خَتَلَهُ; (Ṣ, Mgh, Ḳ;) and *desired to do to him a foul, an abominable,* or *an evil, action, without his knowing whence it proceeded:* (Ṣ, Ḳ:) or *he dissembled* [or *acted deceitfully*] *with him; pretended to him the contrary of what he concealed:* (TA:) or *he made him to resign,* or *relinquish, the object that he had in view, by pretending to him something the contrary of what he concealed:* (Er-Rāghib, B:) and خادعهُ, (Ṣ, TA,) inf. n. مُخَادَعَةٌ (Ṣ) [and خِدَاعٌ], signifies the same; (Ṣ,* TA;) as also اختدعهُ; and تخدّعهُ; and خدّعهُ, inf. n. تَخْدِيعٌ: (TA:) or this last signifies *he deceived him, deluded him, beguiled him, circumvented him,* or *outwitted him, much:* (KL:) [and of another of these verbs we find the following various explanations:] خادعهُ is *syn. with* كَايَدَهُ [which has the first of the meanings assigned in this sentence to خَدَعَهُ; or signifies *he practised with him mutual deceit, delusion, guile,* or *circumvention; he deceived him,* &c., *being deceived,* &c., *by him;* and this latter meaning, if not each meaning, may be intended here by كايده; for Bd says, (in ii. 8,) that مُخَادَعَة is between two]: (TA:) or it signifies *he strove, endeavoured,* or *desired, to deceive, delude, beguile, circumvent,* or *outwit, him;* (AAF, L;) [agreeably with what is said by Kemál Páshá Zádeh, (as I find in a marginal note in a copy of the MṢ, and also in the Kull p. 178,) that one says of a man خادع when he has not attained his desire, and خَدَعَ when he has attained his desire;] for many a verb of the measure فَاعَلَ relates to one only; as in the instances of عَاقَبْتُ اللِّصَّ and طَارَقْتُ النَّعْلَ: (L:) or it signifies, [like خَدَعَهُ,] *he pretended to him something different from that which was in his mind.* (Ḳ.) It is said in the Ḳur [ii. 8], يُخَادِعُونَ اللّٰهَ وَالَّذِينَ آمَنُوا, (TA,) meaning *They pretend, to God and to those who have believed, something different from that which is in their minds,* by concealing unbelief and pretending belief; for when they do thus to the believers, they do thus to God: (Ḳ:) and again, [in iv. 141], يُخَادِعُونَ اللّٰهَ وَهُوَ خَادِعُهُمْ [*They strive, endeavour,* or *desire, to deceive God,* or] *they think that they deceive God, but He is* [*their deceiver,* i. e.,] *the requiter, to them, of their* خِدَاع [or *deceit,* &c.]: (TA:) or the meaning is [*they deceive*] *the friends of God:* (Ṣ:) and [agreeably with this last rendering, and that given in the Ḳ,] Aboo-Ḥayáh reads, in the former passage, يَخْدَعُونَ اللّٰهَ: (TA:) [which passage continues thus:] وَمَا يُخَادِعُونَ إِلَّا أَنْفُسَهُمْ [*but they do not deceive any save themselves*]; i. e., *the result of their* خِدَاع [or *deceit*] *does not befall any save themselves:* (Ḳ:) here, again, Aboo-Ḥayáh reads يَخْدَعُونَ: (TA:) Muärrik reads وَمَا يَخْدَعُونَ, meaning يَخْتَدِعُونَ. (Ḳ.) Accord. to IAạr, الخَدْعُ signifies مَنْعُ الحَقِّ [meaning *The preventing from discovering,* or *accepting, the truth*]. (L.) ["He deceived him," or the like, seems to be generally regarded as the primary signification of خَدَعَهُ, for it occupies the first place in all the lexicons to which I have access: but Bd says (in ii. 8) that this meaning is from خَدَعَ said of the ضبّ, and that the primary signification of خَدْعٌ is the act of "concealing:" the action of the ضبّ, however, as will appear in what follows, implies, and originates from, a desire of deceit; and so, often, does the act of concealing.] — [Hence, app.,] خَدَعْتُهُ *I gained the mastery over him.* (TA.) — خَدَعَ, (Lth, TA, &c.,) aor. ـَ, inf. n. خَدْعٌ, (TA,) said of a [lizard of the kind called] ضبّ, [as though meaning either خَدَعَ المُحْتَرِشَ *It deceived the hunter,* or خَدَعَ نَفْسَهُ *it concealed itself,*] signifies *it entered into its hole;* (Lth;) as also خَدَعَ فِى جُحْرِهِ: (Ṣ, Ḳ:) or *it scented a man, and therefore entered its hole, in order that it might not be caught;* as also انخدع: (TA:) or *it entered into its hole in a tortuous manner:* and in like manner, a gazelle *into its covert:* but mostly said of a ضبّ: (Abu-l-'Omeythil:) also said of other things: (Lth:) of a fox, meaning *he took to going to the right and left, deceitfully,* or *guilefully:* and of a man, meaning *he hid himself* from another: and *he assumed a disposition not his own.* (TA.) [See also خِدَاعٌ, below.] — Hence, i. e. from خَدَعَ said of the ضبّ, (A, TA,) خَدَعَتْ عَيْنُ الشَّمْسِ ‡*The disc of the sun set;* (A, Ḳ, TA;) like خَضَعَتْ. (TA in art. خضع.) — [And] خَدَعَتْ عَيْنُهُ ‡*His eye sank,* or *became depressed, in his head.* (Lḥ, Ḳ, TA.) [Also meaning †*His eye did not sleep:* for] خَدَعَتِ العَيْنُ signifies †*the eye did not sleep.* (TA.) — [Hence also, as indicated in the Ṣ,] مَا خَدَعَتْ فِى عَيْنِى نَعْسَةٌ †[*A slumber did not enter my eye*]: (Ṣ:) or مَا خَدَعَتْ بِعَيْنِهِ نَعْسَةٌ, (so in the L,) or خَدْعَةٌ, i. e. نَعْسَةٌ, (so in the TA,) meaning ‡*a slumber did not pass by his eye.* (L, TA.) [And from the same source have originated several other tropical significations, of which exs. here follow.] — خَدَعَتِ الأُمُورُ ‡*The affairs varied in their state;* or *were,* or *became, variable.* (Ibn-'Abbád, Ḳ.) — خَدَعَتِ السُّوقُ, (Ṣ, Ḳ,) inf. n. خَدْعٌ, (TA,) ‡[*The market varied in its state; at one time being brisk, and at another time dull, in respect of traffic:* (see خَادِعٌ, below:) or] *the market became dull in respect of traffic;* (Ṣ, Ḳ;) as also انخدعت; (Lḥ, TA;) or انخدع: (Ḳ: [but سوق is generally fem.:]) and, as some say, *it became brisk in respect of traffic:* thus it appears to have two contr. significations: (TA:) and خَدَعَ السِّعْرُ ‡*The price became high,* or *dear.* (TA.) — Said of a man, خَدَعَ also signifies ‡*His wealth,* (Ḳ, TA,) and *the like,* (TA,) *became small in amount,* or *little.* (Ḳ, TA.) — Said of a time, inf. n. خَدْعٌ, ‡*Its rain became little:* (TA:) and of rain, ‡*It became little.* (Ḳ, TA.) — Said of spittle, or saliva, ‡*It dried:* (Ṣ, Ḳ, TA:) or *it became little, and dried,* in the mouth: (A, TA.) or *it became deficient;* and when it becomes deficient, it becomes thick; and when it becomes thick, it becomes stinking: (TA:) or *it became corrupt:* (IAạr, TA:) and in like manner, said of a thing, *it became corrupt,* or *bad.* (TA.) [See also خَادِعٌ, below.] — Said of a generous man, (Ḳ,) ‡*He refrained* [from giving], (Ṣ, L, Ḳ,) *and refused.* (L.) You say, كَانَ فُلَانٌ يُعْطِى ثُمَّ خَدَعَ ‡[*Such a one used to give; then he refrained, and refused*]. (Ṣ.) = خَدَعَهُ aor. ـَ, inf. n. خَدْعٌ, *He cut,* or *severed,* his [*vein called the*] أَخْدَع. (TA.)

2. خدّعهُ, inf. n. تَخْدِيعٌ: see 1, third sentence. — خُدِّعَ *He was deceived, deluded, beguiled, circumvented,* or *outwitted, repeatedly, so that he became experienced:* or *he was deceived,* &c., *in war, time after time, so that he became skilful:* or *he became experienced in affairs:* or *he became experienced in affairs, sound in judgment, cunning, and guileful.* (TA.)

3. خادعهُ, inf. n. مُخَادَعَةٌ and خِدَاعٌ: see 1, in five places. — مُخَادَعَةُ العَيْنِ means *The causing the eye to doubt respecting that which it sees.* (Ḥam p. 541.) — خادع المَجْدَ, (Aṣ, Ḳ,*) or الحَمْدَ, (AA,) a phrase used by Er-Rá'ee, (TA,) *He forsook,* or *relinquished,* (Aṣ, AA, Ḳ,) *glory,* (Aṣ,) or *praise,* not being worthy of it. (AA.)

4. اخدعهُ: see 1, first signification. = *He incited him to deceive, delude, beguile, circumvent,* or *outwit;* or *to desire to do to another a foul, an abominable,* or *an evil, action, without the latter's knowing whence it proceeded;* or *to pretend to another something different from that which was in his mind.* (Ḳ.) In the Ḳur ii. 8, quoted above, Yaḥyà Ibn-Yaạmar reads, وَمَا يُخْدِعُونَ. (TA.)

5. تخدّع *He constrained himself to deceive, delude, beguile, circumvent, outwit,* or *the like.* (Ḳ,* TA.) = تخدّعهُ: see 1, third sentence.

6. تخادعوا *They deceived, deluded, beguiled, circumvented,* or *outwitted, one another;* or *practised deceit, guile, circumvention,* or *the like, one to another.* (TA.) — تخادع *He pretended deceit, delusion, guile,* or *circumvention,* (Ṣ,* PṢ,) *on his part:* (Ṣ:) or *he pretended to be deceived, deluded, beguiled, circumvented,* or *outwitted, not being so;* (Ḳ, TA;) as also انخدع. (TA.)

7. انخدع quasi-pass. of خَدَعْتُهُ [i. e. *He became deceived, deluded, beguiled, circumvented,* or *outwitted*]: (Ṣ, Mṣb, TA:) or *he was content to be deceived, deluded, beguiled, circumvented,* or *outwitted.* (Lth, Ḳ.) — See also 6. = See also 1, latter half, in two places.

8. اختدعهُ; and يَخَّدِّعُونَ, for يَخْتَدِعُونَ: see 1, in the former half of the paragraph, in two places.

خِدْعٌ: see خَدِيعَةٌ.

خَدِعٌ: see خَادِعٌ, in two places.

خَدْعَةٌ *A single act of deceit, delusion, guile, circumvention,* or *outwitting.* (Mgh.) It is said in a trad., (Mgh, TA,) الحَرْبُ خَدْعَةٌ, and خُدْعَةٌ, (Ṣ, Mgh, Mṣb, Ḳ,) and خِدْعَةٌ, (Ḳ,) and خُدَعَةٌ, (AZ, Ks, Ṣ, Mgh, Ḳ,) accord. to different relaters; (Th, Mgh, Ḳ;) the first being the most chaste, (Ṣ, Mgh, Mṣb,) said to be the form used by Moḥammad; (Th, Mgh, Mṣb;) the second ascribed by El-Khaṭṭábee to the vulgar; (TA;) the last the best in point of meaning: (Mgh:) i. e., accord. to the first reading, (Mgh,) *War is* finished by *a single act of deceit,* &c.; (Mgh, O, Ḳ;) accord. to the second, *war is a thing by which one is deceived;* (Mgh, Mṣb;) or *war is deceived;* for when one of the two parties deceives the other, it is as though the war itself were deceived; (IAth, TA;) [accord. to the third, *war is a mode,* or *manner, of deceiving;*] and accord. to the fourth, *war is a deceiver of those engaged in it* (IAth, Mgh, TA) *by the frequent deceits which occur therein.* (Mgh.) ‖ ‡ *A slumber.* (TA.)

خُدْعَةٌ *A thing by which,* or *with which, one deceives, deludes, beguiles, circumvents,* or *outwits;* (Mgh, Mṣb;) like as لُعْبَةٌ signifies "a thing with which one plays." (Mṣb.) See خَدْعَةٌ. — One *whom people deceive, delude, beguile, circumvent,* or *outwit,* (Ṣ, Ḳ,) *much;* (Ḳ;) like as لُعْنَةٌ signifies one "who is much cursed." (TA.) [See, again, خَدْعَةٌ. The comparison of خُدْعَةٌ in one sense with لُعْبَةٌ, and in another sense with لُعْنَةٌ, suggests that one of the explanations above may perhaps be founded upon a mistranscription. On فُعْلَةٌ as the measure of a word having the sense of a pass. part. n., see a remark of IB voce لَقَطٌ.] — See also خَدِيعَةٌ.

خِدْعَةٌ [*A mode,* or *manner, of deceiving, deluding, beguiling, circumventing,* or *outwitting*]: see خَدْعَةٌ.

خُدَعَةٌ: see خَادِعٌ, in three places: — and see also خَدْعَةٌ.

خِدَاعٌ: see خَدِيعَةٌ; [and see also 3.] — خِدَاعُ الضَّبِّ signifies *The procedure of the* [*lizard called*] ضَبّ *when it is attacked by a serpent, or hunted by a man feeling the head of its hole in order that it may imagine him to be a serpent: if the* ضب *be experienced, it puts forth its tail to half the length of the hole, and if it feel a serpent, it strikes it, and cuts it in halves; and if it be a hunter, it does not suffer him to lay hold upon its tail, and so it escapes, for the hunter does not dare to put his hand into its hole, because it may not be free from a scorpion, of which he fears the sting, as a strong friendship subsists between the* ضب *and the scorpion, and the former makes use of the latter to defend itself from the hunter:* or, as some say, it signifies *its concealing itself, and remaining long in its hole, and seldom appearing, and being very cautious.* (O, TA.)

خَدُوعٌ: see خَادِعٌ, in three places. — Also †*A* she-camel *that yields milk abundantly at one time, and withholds it at another.* (Ḳ.)

خَدِيعَةٌ *Deceit, delusion, guile, circumvention,* or *outwitting;* and *a desire to do to another a foul, an abominable,* or *an evil, action, without the latter's knowing whence it proceeds;* (Ṣ, Ḳ;) a subst. from خَدَعَهُ; (Ṣ, Mṣb, Ḳ;) as also خِدْعٌ, (Mṣb, TA,) or this is an inf. n.; (AZ, Ṣ, Ḳ;) and خُدْعَةٌ; (TA;) and خِدَاعٌ; (TA;) which [is also an inf. n. of خَادَعَهُ, and] originally signifies *concealment:* (Ḥam p. 541:) [and hence as above: and] also signifies *prevention* (مَنْعٌ); and *art, artifice, cunning,* or *skill, in the management of affairs;* (IAạr, Ṣgh, Ḳ;) or *a making another to resign,* or *relinquish, the object that he has in view, by pretending to him something the contrary of what he conceals.* (Er-Rághib, B.)

خَدَّاعٌ; and its fem., with ة: see the next paragraph, in two places.

خَادِعٌ [*Deceiving, deluding, beguiling, circumventing, outwitting,* or *the like;*] act. part. n. of خَدَعَهُ; as also خَدُوعٌ; (Mṣb;) or [rather] this latter is an intensive epithet, signifying one *who deceives,* &c., *much,* or *often;* or *very deceitful,* &c.; or *a great deceiver,* &c.; (Mgh, Ḳ;) and خَدَّاعٌ, (Mṣb, TA,) and خَدِعٌ, and خَيْدَعٌ; (TA;) [but these three are also intensive epithets, like خَدُوعٌ;] and خُدَعَةٌ signifies one *who deceives,* &c., *other men;* (Ṣ;) or [rather] this last is syn. with خَدُوعٌ as explained above, (Ḳ,) or خَدَّاعٌ: (Mgh:) [the pl. of خَادِعَةٌ, fem. of خَادِعٌ, is خَوَادِعُ:] and the pl. of خَدُوعٌ is خُدُعٌ. (Mgh.) — [Hence,] ضَبٌّ خَادِعٌ *A* [*lizard of the kind called*] ضَبّ *that deceives, beguiles,* or *circumvents;* (Z, TA;) as also خَدِعٌ. (Ṣ, Ḳ.) — And دَهْرٌ خَادِعٌ and خُدَعَةٌ † [*Deceiving,* or *varying,* and *very deceitful,* or *very variable, fortune,* or *time*]. (TA.) [Whence, or] because of its variableness, (TA,) الخُدَعَةُ is ‡ a name for *Fortune,* or *time.* (Ḳ, TA.) — And فُلَانٌ خَادِعُ الرَّأْيِ ‡ *Such a one remains not steadily in one opinion.* (TA.) — And خُلُقٌ خَادِعٌ ‡ *A varying,* or *variable, disposition.* (Ṣ, Ḳ, TA.) — And سُوقٌ خَادِعَةٌ ‡ *A market varying,* or *variable, in its state;* (Ṣ, A, O, Ḳ;) *at one time being brisk, and at another time dull, in respect of traffic:* (A, TA:) or *a market dull in respect of traffic:* or *a market in which one cannot obtain a thing because of its dearness.* (TA.) خَادِعٌ also signifies ‡ Anything *unsaleable,* or *difficult of sale, and in little demand.* (TA.) And accord. to Fr, the Benoo-Asad use the epithet مُخَادِعٌ [perhaps a mistake for خَادِعٌ] in the sense of ‡ *High,* or *dear,* applied to a price. (TA.) — And طَرِيقٌ خَادِعٌ ‡ *A road that appears at one time and disappears at another;* as also خَدُوعٌ: (Ḳ:) *a road which one does not know:* (TA:) *a road deviating from the right course;* (TA;) as also خَيْدَعٌ; (Ṣ, Ḳ, TA;) *which one does not know.* (Ṣ, TA.) And مَآءٌ خَادِعٌ ‡ *A water to which one does not know the way.* (TA.) — [Hence also,] سِنُونَ خَوَادِعُ ‡ *Years in which is little good; bad years:* (Sh, TA:) and خَدَّاعَةٌ ‡‡ *years in which is little increase:* (Ṣ, Ḳ, TA:) from خَدَعَ said of rain, or of spittle; and therefore doubly tropical: (TA:) or, as some say, *years in which is much rain, and in which the produce is little.* (Ṣgh.) خَادِعٌ also signifies † *Corrupt,* or *bad;* applied to food and other things. (TA.) And you say, دِينَارٌ خَادِعٌ † *A deficient,* or *defective, deenár.* (Ṣ.) And رَجُلٌ خَادِعٌ ‡ *A man who brings evil upon others.* (TA.)

خَيْدَعٌ: see خَادِعٌ, first sentence. [Hence,] ‡ A wolf *that acts deceitfully,* or *mischievously;* or *that practises artifice.* (Z, Ṣgh, Ḳ. [In the CḲ, المُخْتَالُ is erroneously put for المُخْتَالُ.]) — Also A person *in whose love,* or *affection, no confidence is placed.* (Ḳ.) — And hence, (TA,) الخَيْدَعُ is also applied to ‡ *The mirage;* (Ṣ, Ḳ, TA;) accord. to some. (Ṣ.) You say, غَرَّهُمُ الخَيْدَعُ ‡ *The mirage deceived them.* (TA.) — [For the same reason,] it is also applied to † *The cat.* (IB.) — And from the former of the last two meanings is derived the phrase (TA) غُولٌ خَيْدَعٌ (Ṣ, Ḳ, TA) ‡‡ *A very deceitful,* or *guileful, ghool;* (Ḳ, TA;) so that it is doubly tropical. (TA.) — طَرِيقٌ خَيْدَعٌ: see خَادِعٌ; in the latter part of the paragraph.

خَادِعَةٌ fem. of خَادِعٌ [q. v.]. — Also *A small door in a large door.* (Ibn-'Abbád, Ḳ.) — See also مُخْدَعٌ.

أَخْدَعُ [*More,* and *most, deceitful, deluding, guileful, outwitting,* or *the like*]. [Hence,] أَخْدَعُ مِنْ ضَبٍّ [*More deceitful,* or *guileful, than a ḍabb*]; a prov.; (Ṣ, Ḳ;) applied to a person over whom one has not power, by reason of deceit, or guile. (IAạr.) They said also, إِنَّكَ لَأَخْدَعُ مِنْ ضَبٍّ حَرَشْتُهُ [*Verily thou art more deceitful,* or *guileful, than a ḍabb that I have hunted*]. (AZ, AAF, O.) [See خَدَاعٌ.] ‖ الأَخْدَعُ [app. *Each of the two branches of the occipital artery which are distributed upon the occiput;*] *a certain vein,* (Ṣ, Ḳ,) *one of a pair of veins, called the* أَخْدَعَانِ, (Ṣ, Mgh, Mṣb,) *in the cupping-place* (Mgh, Mṣb) *of the neck,* (Mgh,) or *in the place* [*of the application*] *of the two cupping-instruments; being a branch from the* وَرِيد [or *carotid artery*]; (Ṣ, Ḳ;) sometimes the scarification [for cupping] happens to be upon one of them, and the patient consequently is exhausted by loss of blood: (Ṣ:) the اخدعان are *two concealed veins in the place of the cupping of the neck:* Lḥ says, they are *two veins in the neck:* some say that they are *the* وَدَجَانِ, q. v.: (TA:) the pl. is أَخَادِعُ. (Ḳ.) فُلَانٌ شَدِيدُ الأَخْدَعِ means *Such a one is strong in the place of the* اخدع. (Aṣ, Ṣ, O.) — It also means †[*Such a one is*] *a person who resists; unyielding; uncomplying.* (TA.) And لَيِّنُ الأَخْدَعِ † *One who does not resist; yielding; complying.* (TA.) — You say also, لَوَى فُلَانٌ أَخْدَعَهُ ‡ *Such a one turned away,* or

aside, and behaved proudly, or *haughtily*. (TA.) And سَوَّى أَخْدَعَهُ ‡ *He relinquished pride*, or *haughtiness*. (TA.) And to him who is proud, one says, لَأُقِيمَنَّ أَخْدَعَيْكَ, meaning † *I will assuredly dispel thy pride*. (Ḥam p. 432.)

مَخْدَعٌ: see what next follows.

مُخْدَعٌ and ‡ مِخْدَعٌ (Fr, Yaʿḳoob, Ṣ, Mṣb, Ḳ) and ‡ مَخْدَعٌ; (Mṣb, TA;) the first of which is the original form, the second being adopted because the first was found to be difficult of utterance; (Fr, Yaʿḳoob, Ṣ;) and the first is the only proper subst. of the measure مُفْعَلٌ; other words of that measure being epithets; (Sb;) *A closet*, or *small chamber, in which a thing is kept*, or *preserved*; (Mṣb;) *i. q.* خِزَانَةٌ; (Fr, Yaʿḳoob, Ṣ, Ḳ;) by which is meant *a small chamber within a large chamber*: (TA:) from أَخْدَعَهُ meaning "he hid it," or "concealed it:" (Mṣb:) and [in like manner] ‡ خَادِعَةٌ signifies *a chamber within a chamber*: (Ḳ:) Er-Rághib says, as though its builder made it a deceiver of him who might seek, or desire, to take, or reach, a thing in it. (TA.)

مِخْدَعٌ: see the next preceding paragraph.

مُخَدَّعٌ: see مَخْدُوعٌ, in two places.

مَخْدُوعٌ and ‡ مُخَدَّعٌ are syn. [as signifying *Deceived, deluded, beguiled, circumvented, outwitted*, or *the like*: or rather, the latter signifies *much deceived*, &c.]. (TA.) — And [hence] ‡ the latter, A man (Ṣ, L) *Deceived, deluded, beguiled, circumvented*, or *outwitted*, (Ṣ, L, Ḳ,) *in war*, (Ṣ, L,) *time after time*, (Ṣ, L, Ḳ,) *so that he has become experienced*, (Ṣ, Ḳ,) or *so that he has become shilful*: (L:) or *experienced in affairs*: (TA:) or *experienced in affairs, sound in judgment, cunning and guileful*: (ISh:) or *characterized by deceit, delusion, guile*, or *circumvention, in war*. (AO.) = Also the former, One *whose* [*vein called the*] أَخْدَعُ *is cut*, or *severed*. (Ṣ, Ḳ.)

مُخَادِعٌ: see خَادِعٌ.

خدل

1. خَدَلَ, inf. n. خَدَالَةٌ [and app. خُدُولَةٌ also], *He was*, or *became, large, and full* [or *plump*], *in the shank and fore arm*. (TA.) [And in like manner, خَدُلَتْ; or خَدِلَتْ, inf. n. خَدَلٌ [q. v.]; *She* (a woman) *was*, or *became, full*, or *plump, in the shanks and fore arms*.] And خَدُلَتْ, inf. n. خَدَالَةٌ [and خُدُولَةٌ]; (JK;) or خَدِلَتْ, [inf. n. خَدَلٌ;] (Ḳ;) said of the shank (السَّاق, JK, Ḳ), *It was*, or *became, round*: (JK:) or *full* [or *plump*]. (Ḳ.)

خَدْلٌ *Full* [or *plump*]: and *large, big*, or *bulky*: (Ḳ:) or *large, and full* [or *plump*], *in the shank and fore arm*: or, as some say, *large, big*, or *bulky*. TA.) You say اِمْرَأَةٌ خَدْلَةٌ and ‡ خَدِلَةٌ (Ḳ, TA, [in the CḲ, by an omission, the latter is made to be خِدْلَةٌ,]) *A woman thick and round in the shank*: pl. خُدَّالٌ: [in the CḲ, erroneously, أَخْدَالٌ:] or *full of flesh in the limbs, with slenderness of the bones*; as also خَدْلَاءُ and ‡ خِدْلِمٌ: (Ḳ:) or these two, in the latter of which the م is augmentative, a woman *full* [or *plump*] *in the shanks and fore arms*. (Ṣ.) And خَدْلَةُ السَّاقِ A woman *round in the shank*. (JK.) And مُخَلْخَلُهَا خَدْلٌ *Her place of the anklet* [i. e. *her ankle*] *is large*, or *big*. (Ṣ.) And سَاقٌ خَدْلَةٌ *A full* [or *plump*] *shank*: (Ḳ:) or *a round shank*: pl. خِدَالٌ. (JK.)

خَدَلٌ (Ṣ, Ḳ) and خَدَالَةٌ (JK, Ṣ, Ḳ) and ‡ خُدُولَةٌ (Ḳ) *Fulness* [or *plumpness*], (Ṣ, Ḳ,) or *roundness*, (JK,) of the shank, (JK, Ḳ,) or of the shanks and fore arms. (Ṣ.) [All are properly inf. ns.: see 1.]

خَدْلَةٌ fem. of خَدْلٌ [q. v.]. (JK, Ḳ.) — Also *A grape that is small and worthless by reason of blight*, or *the like, and want of moisture*. (AḤát, Ḳ,* TA.) — And The *stem of the tree called* صَاب, (M, Ḳ,) which is a sort of bitter tree; (TA;) as also ‡ خُدْلَةٌ. (M, Ḳ.)

خُدْلَةٌ: see what next precedes.

خَدِلَةٌ: / خَدْلَاءُ: / خِدْلِمٌ: } see خَدْلٌ.

خَدَالَةٌ: / خُدُولَةٌ: } see خَدَلٌ.

خدلج

خَدَلَّجٌ *Large, big*, or *bulky*; (Mgh, Mṣb;) applied to the shank, (Mgh,) or to a man: (Mṣb:) or *large*, or *big, in the shank, with a goodly fulness therein*; applied to a female: (Lth, L:) or, with ة, applied to a woman, (Ṣ, Ḳ, TA,) *juicy*, (TA,) *full in the fore arms and the shanks*. (Ṣ, Ḳ, TA.) You say خَدَلَّجُ السَّاقَيْنِ, meaning *Large*, or *big, in respect of the shanks*; like خَدْلٌ. (Mgh, TA.)

خدم

1. خَدَمَهُ, aor. ـُ (Ṣ, Mṣb, Ḳ) and ـِ, (Lḥ, Ḳ,) inf. n. خِدْمَةٌ (Ṣ, Mṣb, Ḳ) and خَدَمَةٌ, (Lḥ, Ḳ,) or, as some say, the latter is the inf. n., and the former [though generally used as the inf. n.) is a simple subst., (TA,) *He served him; did service for him; ministered to him*; (PṢ, TA;) syn. مَهَنَهُ. (TA.) And خَدَمَ بِطَعَامِ بَطْنِهِ [*He served for*, meaning *in return for, the food of his belly*]. (Ṣ and A &c. in art. وغد.) — One says also, هٰذَا القَمِيصُ يَخْدُمُ سَنَةً ‡ [*This shirt will serve*, or *last, a year*]: and ثَوْبٌ سَخِيفٌ لَا يَخْدُمُ ‡ [*A thin*, or *flimsy, garment, that will not serve*, or *last, long*; or *that will not be serviceable*]. (TA.)

2. خدّمهُ خِدْمَةً *He occupied*, or *busied, him with service*. (TA.) — خَدَّمَهَا *He gave her several*, or *many, female servants*. (Mṣb.) = [خدّم البَعِيرَ *He attached a* خَدَمَة, meaning *the thong thus called, upon the pastern of the camel*. — Hence,] تَخْدِيمٌ, [as inf. n. of خُدِّمَ,] in a horse, †The *having a whiteness* (Ṣ, Mgh, TA) *such as is termed* تَحْجِيل (Ṣ, TA) *surrounding the pastern of each hind foot*, (Ṣ, Mgh, TA,) *above the* أَشَاعِر [or *extremities next the hoof*], *and stopping short of the shank*; (Ṣ, TA;) *but not in the fore foot*. (Ṣ, Mgh, TA.) [See also خَاتِم, last sentence.] When it is in one hind leg, the horse is termed أَرْجَل. (Ṣ, TA.) — [Hence, also,] خَدَّمَهَا زَوْجُهَا †*Her husband attired her with the* خَدَمَة [or *anklet*]. (TA.)

4. اخدمهُ *He gave him a servant*. (Ṣ, Ḳ, TA. [كَاخْدَمَهُ in the CḲ is erroneously put for فَأَخْدَمَهُ.]) And أَخْدَمْتُهَا *I gave her a female servant*. (Mṣb.) — El-Ḳuṭb Er-Ráwendee asserts that one says, أَخْدَمْتُهُ لِنَفْسِي, peculiarly; [*I made him a servant to myself*;] but Ibn-Abi-l-Ḥadeed says, This is of the things that I know not. (TA.) [See اختدمهُ.]

8. اختدم *He served himself*; (Lḥ, Ḳ;) as one must do who has not a servant. (Lḥ.) = اختدمهُ *He made him a servant*. (TA.) — See also what next follows, in two places.

10. استخدمهُ *He asked him to give him a servant*; as also ‡ اختدمهُ. (Ḳ, TA.) — And اِسْتَخْدَمْتُهُ *I asked him to serve me*; (Mṣb, TA;) as also ‡ اِخْتَدَمْتُهُ: (TA:) [or *I took him as my servant*:] or *I made him to serve me*. (Mṣb.) Accord. to El-Ḳuṭb Er-Ráwendee, one says, اِسْتَخْدَمْتُهُ لِنَفْسِي and لِغَيْرِي [*I took him as a servant for myself* and *for another than myself*: or *I made him to be a servant to myself* and *to another than myself*]. (TA.)

خَدَمٌ: see خَادِمٌ: = and see also خَدَمَةٌ, in four places.

خَدْمَةٌ, (Ḳ,) or ‡ خِدْمَةٌ, (JK,) *A space*, or *period*, (سَاعَةٌ,) of the night (JK, Ḳ) or of the day: (Ḳ:) and خَذْمَةٌ [or خِذْمَةٌ, q. v.,] is a dial. var. thereof. (TA.)

خُدْمَةٌ a subst. signifying †The *characteristic denoted by the epithet* أَخْدَمُ [fem. of أَخْدَمُ], in a sheep or goat; (JK, Ḳ, TA;) i. e. *whiteness in the lower end of the shank*, (JK, Ḳ,) *upon blackness*; (Ḳ;) such whiteness resembling the خَدَمَة, (JK, TA,) or being likened to خَدَم, or anklets: (TA:) or *blackness upon whiteness*: &c. (Ḳ.) [See أَخْدَمُ: and see also خَدَمَةٌ.]

خِدْمَةٌ, accord. to some, an inf. n. of 1: accord. to others, a simple subst. [signifying *Service*]. (TA.) — [Also *Pay for service*: but in this sense probably post-classical.] = See also خَدَمَةٌ.

خَدَمَةٌ *A thong*, (JK, Ṣ, Ḳ,) *plaited*, (TA,) *thick and strong, like a ring*, (JK, Ḳ,) *which is fastened upon the pastern of a camel*, (JK, Ṣ, Ḳ,) *and to which is attached the* سَرِيحَة [or *thong*] *of the* نَعْل [or *leathern shoe* with which the foot is sometimes protected], (Ṣ,) or *to which are attached the* سُرُوح [or *thongs*] *of the* نعل: (Ḳ:) [it is the n. un. of ‡ خَدَمٌ: and its pl. is خِدَامٌ; as below: in the TA, said to be tropical; but this is pro-

bably a mistake: the other significations here following are all tropical:] accord. to AA, [the pl.] خَدَامٌ signifies *shackles*, or *hobbles*; syn. قُيُودٌ. (TA.) — Hence, (Ṣ,) ‡ *i. q.* خَلْخَالٌ [meaning *An anklet*]; (JK, Ṣ, Mgh, Ḳ;) because sometimes made of thongs, with gold and silver affixed thereon: (Ṣ:) pl. خَدَامٌ, (Ṣ,) and [coll. gen. n.] خَدَمٌ. (Ḥam p. 612.) كَالْمَمْهُورَةِ إِحْدَى خَدَمَتَيْهَا is a prov. [meaning †*Like her who has been dowered with one of her two anklets*]. (JK, TA. [See also مَمْهُورَةٌ.]) — [And hence, †*A ring of white a little above the hoof* of a horse &c.] You say of a horse, لَهُ خَدَمَتَانِ مِنْ خِلَافٍ, meaning †*He has a whiteness* [or rather *a ring of white a little above the hoof*] *in his fore leg* [or *right fore leg*] *and another in his left fore leg* [probably a mistake of a copyist for his *left hind leg*]. (TA in art. خلف.) [The coll. gen. n. خَدَمٌ is used in the Deewán of the Hudhalees, as stated by Freytag, in the sense of †*A place where the colour differs, like an anklet, on the foot:* and *a whiteness on the foot of a bull, surrounding it like a circle:* and خَدَامٌ as meaning *whiteness:* or, as some say, *streaks* ("striæ"). See also خُدْمَةٌ.] — [Hence, also,] †The *place where each foot comes forth from the trousers.* (TA.) — Also †The *shank;* (Ḳ;) because it is the place of the خَدَمَة, i. e. the anklet: (TA:) pl. خِدَامٌ and [coll. gen. n.] خَدَمٌ. (Ḳ.) Hence, in a trad. of Selmán, كَانَ عَلَى حِمَارٍ وَعَلَيْهِ سَرَاوِيلُ وَخَدَمَتَاهُ تُذَبْذِبَانِ [*He was upon an ass, and upon him were trousers, and his shanks were dangling*]: or, as some say, the meaning here is, *the parts from which his two feet came forth, of the trousers.* (TA.) And one says, أَبْدَتِ الحَرْبُ عَنْ خِدَامِ المُخَدَّرَاتِ ‡ [*The war made apparent the shanks,* or *the anklets, of the girls that had been kept behind the curtains*]; meaning *the war became vehement.* (A, TA.) — Also †*A ring* of people; (Ṣ, Ḳ;) *a compact ring* thereof: likened to the thong described in the first sentence of this paragraph. (TA.) Hence the saying of Khálid Ibn-El-Weleed, in a letter that he wrote to the Satraps of Persia, (TA,) الحَمْدُ للهِ الَّذِي فَضَّ خَدَمَتَكُمْ, meaning [*Praise be to God,*] *who hath dispersed,* or *broken up, your congregation:* (Ṣ,* Ḳ,* TA:) for when the thong above mentioned is broken, or parted, the سَرَائِح [or thongs of the leathern shoe] become loosed, and the shoe falls off: so says IAth, and A 'Obeyd says the like. (TA.)

خِدَمَةٌ *A thong:* (Ḳ:) or *a plaited thong.* (TA.)

خَدُومٌ: see what next follows.

خَدَّامٌ One *who does much service;* (TA in the present art.;) as also خَدُومٌ. (TA in art. عقرب.) And also applied to *A* خَادِم [q. v.]. (TA in the present art. [It is commonly used in the latter sense in the present day: fem. with ة.])

خَادِمٌ *A servant;* (Ṣ,* Mgh,* Mṣb,* Ḳ,* TA;) applied to *a young man,* (Ṣ, Mgh, Mṣb,) or *a male:* (Ḳ:) and, (Ṣ, Mgh, Mṣb, Ḳ,) as also خَادِمَةٌ, (Mṣb, Ḳ,) each in chaste Arabic, (TA,) but the latter rare, (Mṣb,) to *a young woman,* (Ṣ, Mgh, Mṣb,) or *a female:* (Ḳ:) and خَدَّامٌ [q. v.] is also used in the same sense as خَادِمٌ: (TA:) the pl. of خَادِمٌ is خَدَمٌ, (JK, Ṣ, Mgh, Mṣb, Ḳ,) or rather this is a quasi-pl. n., (TA,) and خُدَّامٌ (JK, Mṣb, Ḳ) and خَدَمَةٌ, and vulgarly خُدْمَانٌ. (TA.) It is said in a trad., of 'Abd-Er-Raḥmán, (TA,) طَلَّقَ امْرَأَتَهُ فَمَتَّعَهَا بِخَادِمٍ سَوْدَاءَ, meaning [*He divorced his wife, and gave her on that occasion*] *a black young woman* [as a slave]. (Mgh,* TA.) In the saying فُلَانَةُ خَادِمَةٌ غَدًا, the word خادمة is not properly an epithet: the meaning is, *Such a woman will be a servant to-morrow;* like as one says حَائِضَةٌ غَدًا. (Mṣb.)

[خَادِمِيَّةٌ *Servitude;* or the *state,* or *condition, of a servant:* a term in common use; and mentioned by Freytag on the authority of Meyd.: opposed to مَخْدُومِيَّةٌ.]

أَخْدَمُ *i. q.* مُخَدَّمٌ, (Ṣ, Mgh, Ḳ,) as meaning, applied to a horse, ‡ *Having a whiteness* (Ṣ, Mgh) *such as is termed* تَحْجِيل (Ṣ) *surrounding the pastern of each hind foot,* (Ṣ, Mgh,) *above the parts next the hoof, and stopping short of the shank;* (Ṣ;) *but not in the fore foot:* (Ṣ, Mgh: [see 2:]) or, so applied, *whose* تَحْجِيل *encircles* [*the pastern*] *above the* أَشَاعِر [or *extremities next the hoof*]: or the latter epithet, so applied, *whose whiteness passes beyond the pasterns* or *part thereof.* (Ḳ.) And خَدْمَاءُ, [fem. of أَخْدَمُ,] applied to a sheep or goat, (JK, Ṣ, Ḳ,) i. e. to a شَاة, (Ṣ, Ḳ,) †*Having in the lower end of her shank a whiteness* (JK, Ḳ) *like the* خَدَمَة [or *anklet*], (JK,) *upon blackness;* or *a blackness upon whiteness;* and in like manner applied to a mountain-goat: (Ḳ:) or *having white shanks;* (AZ, Ṣ, Ḳ;) like حَجْلَاءُ; [but see this latter word;] and so مُخَدَّمٌ applied to a mountain-goat: (Ṣ:) or *having one white shank; the rest of her being black.* (Ḳ.)

مُخَدَّمٌ [pass.-part. n. of 2, q. v.]. You say قَوْمٌ مُخَدَّمُونَ *A people,* or *party, having many servants and other dependents.* (Ṣ, Ḳ.) And in like manner مُخَدَّمَةٌ is applied to a woman. (A, TA.) = And مُخَدَّمَةٌ ‡ A woman *attired,* or *adorned, with anklets.* (A, TA.) — See also أَخْدَمُ, in two places. = And مُخَدَّمَةٌ and مُخَدَّمَةٌ (Ṣ, Ḳ) The *place of the thong* [*called* خَدَمَة] (Ḳ, TA) *in the leg of the camel:* (TA: [there said to be above the كَعْب; but this is a mistake:]) and † the *place of the anklet* [*so called*] (Ḳ, TA) *in the shank of a woman:* (TA:) the *place of the* خِدَام *in the shank:* (Ṣ:) the *place of the* خَدَمَة; like as مُسَوَّرٌ is the place of the سِوَار. (M in explanation of the former, in art. سور.) — And the former ‡ The *band of the trousers,* (JK, Ḳ, TA,) *at the lower part of the leg of a woman:* (Ḳ, TA:) or the *band at the lower part of the leg of the trousers:* (M, TA:) the woman seems to be specified in the Ḳ because women generally tie the legs of the trousers upon the middle [or upper part] of the shank, and then make them to fall down over it. (TA.)

مُخَدَّمَةٌ as a subst.: see مُخَدَّمٌ; of which it is also the fem.

مَخْدُومٌ [lit. *Served:* — and hence, *A master;*] *a head,* or *chief:* pl. مَخَادِيمُ. (TA.) — And A man *having a servant of the jinn,* or *genii.* (Ṣ, Ḳ.)

[مَخْدُومِيَّةٌ The *state,* or *condition, of a master:* opposed to خَادِمِيَّةٌ.]

خدن

3. خادنهُ, (Ṣ, Ḳ,) inf. n. مُخَادَنَةٌ, (Mgh, TA,) *He was,* or *became, his* خِدْن [or *friend;* or his *secret,* or *private, friend;* &c.]: (JK, Ṣ, Ḳ, TA:) *he associated,* or *kept company, with him as a friend:* (Mgh:) or [simply] *he associated,* or *kept company, with him.* (TA.) — مُخَادَنَةٌ also signifies The *contracting of the eyes* (Mgh, JM, TA) *in holding amatory and enticing talk,* or *conversation, with another, the latter doing the same.* (Mgh, JM.) — The saying of certain of the lawyers, (JM,) لَا يَجُوزُ شَهَادَةُ صَاحِبِ الغِنَاءِ الَّذِي يُخَادِنُ عَلَيْهِ means *The testimony of the singer who has made singing to be his habitual occupation,* or *means of subsistence, and thereby associates as a* خِدْن *with people, and collects them to him, is not allowable.* (Mgh, JM.)

خِدْنٌ (Ṣ, Mgh, Mṣb, Ḳ, &c.) and خَدِينٌ (Ṣ, Ḳ) *A friend:* (Ṣ, TA:) or *a secret,* or *private, friend; a friend in secrecy* or *privacy:* (Mgh, Mṣb, and Ksh and Bd in iv. 29:) or *a companion,* or *an associate, who converses,* or *talks, with one:* (M, TA:) or [simply] *a companion,* or *an associate:* (Ḳ:) but accord. to Er-Rághib, mostly used as meaning *an amorous companion* or *associate; a companion,* or *an associate, affected with sensual appetency:* (TA:) the former is applied alike to the *male* and the *female:* (Ksh and Bd in v. 7:) and the latter signifies also *one who is thy friend,* &c., (مَنْ يُخَادِنُكَ, Ḳ,) *and who is with thee,* (TA,) *in every affair,* or *case, open and secret:* (Ḳ:) pl. (of the former, Ṣ, Mgh, Mṣb) أَخْدَانٌ (Ṣ, Mgh, Mṣb, TA) and [of the latter] خُدَنَاءُ. (TA.) Hence, خِدْنُ الجَارِيَة [*The friend,* &c., *of the girl*]: (Ṣ:) or *he who converses,* or *talks, with the girl.* (JK.) It is said in the Ḳur [iv. 29], وَلَا مُتَّخِذَاتِ أَخْدَانٍ, (Ṣ,) meaning [*Nor taking to themselves*] *friends* [or *associates*] *to commit fornication with them in secret.* (Jel.) خَدِينُ العُلَى is a metaphorical expression, used by a poet, [meaning ‡ *Lover of eminence,*] like عَشِيقُ العُلَى. (TA.)

خُدَنَةٌ One *who associates with men as their* خِدْن [or *friend,* or *secret friend,* &c.,] يُخَادِنُ (النَّاسَ) *much.* (Ṣ, Ḳ.)

خَدِينٌ: see خِدْنٌ, in three places.

أَخْدَنُ *Having* أَخْدَان [or *friends,* or *secret friends,* &c.]. (TA.)

خذرف

Q. 1. خَذْرَفَ, (Ḳ,) inf. n. خَذْرَفَةٌ, (TA,) *He hastened, sped,* or *went quickly.* (Ḳ.) And

خَذْرَفَتْ, said of a [wild] she-ass, *She hastened, sped,* or *went quickly, and threw out her legs.* (TA.) And, said of camels, *They threw the pebbles with their feet by reason of quickness.* (K.) = خَذْرَفَهُ *He cut off his* (a man's) *extremities* with a sword. (K.) — *He sharpened it;* namely, a sword. (K.) — *He filled it;* namely, a vessel. (Ibn-'Abbád, K.)

Q. 2. تَخَذْرَفَ *It* (a garment, or piece of cloth,) *became rent,* or *pierced with holes.* (TA.) = تَخَذْرَفَتْهُ النَّوَى [*The place which was the object of a journey*] *caused him to go forth,* or *depart;* (L, K, TA;) as also تَخَذْرَمَتْهُ. (TA.)

خَذْرَفَةٌ inf. n. of Q. 1. = Also *Roundness of the legs of an animal,* or *quadruped.* (TA.) = And *A piece of a garment* or *cloth.* (TA.)

خِذْرَافٌ *A certain plant of the spring, which dries up when it feels the* [*heat of*] *summer:* (Lth, K:) or *a species of the* [*kind called*] حَمْض, (AḤn, Ṣ, K,) *having a small leaf, and rising to the height of a cubit:* (AḤn:) the latter is said by Az to be the correct explanation: the former he disapproves: (TA:) n. un. with ة. (Ṣ.)

خُذْرُوفٌ [*A kind of whirling plaything;*] *a thing which a boy turns round by means of a thread,* or *string, in his hands, causing it to make a sound such as is termed* دَوِيّ: (Ṣ, K:) or *a small piece of wood,* or *a slit,* or *split, reed* or *cane, in the middle of which is cut a notch, and which is then tied with a thread,* or *string, which being pulled, it turns round, and is heard to make a sound such as is termed* حَفِيف: *boys play with it; and it is also called* خَرَّارَةٌ: (Lth, TA: [in the latter of which, in art. خر, the خرّارة is said to be *a piece of wood like the half of a sandal, tied with a thread* or *string, which, being put in motion, draws along the piece of wood and causes it to make a sound:*]) or *a small, round, piece of skin, attached to which are two connected threads* or *strings, which being pulled by a boy, with his fingers, it turns round, causing a sound to be heard such as is termed* دَوِيّ: (EM p. 43:) pl. خَذَارِيفُ. (Ṣ.) Imra-el-Ḳeys likens to it a swift horse: (Ṣ:) and it is applied as an epithet to a horse; (Lth;) meaning *Swift in his running,* (Lth, K, TA,) or *in going.* (TA.) And one says, تَرَكَتِ السُّيُوفُ رَأْسَهُ خَذَارِيفَ, meaning † *The swords made his head to be pieces, each piece like the* خذروف. (Ṣ, K.) — *Clay kneaded, and made like sugar,* (يُعْمَلُ شَبِيهًا بِالسُّكَّرِ, in the CK يُعْمَلُ منهُ شَبِيهًا بالسُّكَّرِ, [the latter reading evidently wrong, and the former I think doubtful,]) *with which boys play.* (K.) — The *piece of wood that is put* [app. *as a handle*] *in the hole of the upper mill-stone.* (TA.) — *A herd of camels:* and *one separate therefrom.* (K.) — *Lightning gleaming,* or *shining brightly, in the clouds, and separate therefrom.* (K.) — *Anything scattered from,* or *of, a thing.* (L, O, K.) — The خَذَارِيف of the هَوْدَج are *The pieces of wood* (سَقَائِف) *with which the* هودج *is made of a square form.* (K.) [See also دَامِغَةٌ.]

رَجُلٌ مُتَخَذْرِفٌ *A man of good natural disposition.* (TA.)

خذف

1. خَذَفَ, (Mgh, Mṣb,) aor. ـِ, (Ṣ, Mgh, Mṣb,) inf. n. خَذْفٌ, (Ṣ, Mgh, Mṣb, K,) trans. without a particle, (Mṣb,) and by means of بِ, (Ṣ,) *He threw* a pebble, (Ṣ, Mgh, Mṣb, K,) or a date-stone, (Mgh, K,) or the like, (Mgh, Mṣb, K,) *with the fingers;* (Ṣ;) or *by taking it between his two fore fingers;* (Mgh, K;) or *with the extremity of the thumb and that of the fore finger,* (Mgh, Mṣb,) *by putting the extremity of the thumb upon that of the fore finger* [*and then jerking the latter forward*]; (Mgh;) or *with a* مِخْذَفَة *of wood.* (Lth, K.) The doing this was forbidden by Moḥammad, because game cannot be taken thereby, nor an enemy defeated, but a tooth may be broken, and an eye put out. (TA.) حَصَى الخَذْف [properly] *Pebbles that are thrown* [*in the manner described above*], (Mṣb,) is used as meaning † *small pebbles.* (Mṣb, TA.) — [Hence,] خَذَفَ بِبَوْلِهِ *He emitted his urine and then stopped it.* (TA.) — And خَذْفُ النُّطْفَةِ *The emitting of the sperma genitale into the midst of the womb.* (TA.) — And خَذَفَ بِهَا, aor. and inf. n. as above, † *He broke wind with a sound.* (TA.) — And الخَذْفُ *The hastening, speeding,* or *going quickly,* of camels. (TA. [See also خَذَفَانٌ.]) — And The act of *cutting,* or *cutting off.* (Kr, TA.)

6. [تَخَاذَفَا app. signifies *They vied with each other in throwing in the manner described in the first sentence above.* — And hence,] عَيْنَاهُ تَخَاذَفَتَا بِالدَّمْعِ † *i. q.* اسرتا [app. a mistranscription for أَجْرَتَاهُ, i. e. *His eyes shed tears*]: so in the A. (TA.)

خَذَفَانٌ *A certain pace,* or *manner of going, of camels.* ('Eyn, T, K. [See also 1, last sentence but one.])

خَذُوفٌ A horse or the like (Lth) *quick in pace.* (Lth, K.) — A she-ass *that throws the pebbles by reason of her quickness:* (Ṣ, K:) or *whose navel is near to the ground by reason of her fatness:* (K:) or *so fat that, if a pebble is thrown at her with the fingers,* or *with two fore fingers,* or *with the extremity of the thumb and that of the fore finger, it sinks into her fat:* (Z:) and *that raises her legs to the side of her belly:* (TA:) pl. خُذُفٌ. (Aṣ, TA.)

الخَذَافَةُ † *The anus;* syn. الإِسْتُ; (TA;) as also المِخْذَفَةُ. (K.)

مِخْذَفٌ The *loops of the* مِقْرَن [q. v.] *with which the* [*quiver termed*] كِنَانَة *is connected with the* [*case termed*] جَعْبَة: (Ibn-'Abbád, K:) pl. مَخَاذِفُ. (Ibn-'Abbád.)

مِخْذَفَةٌ *A kind of sling;* syn. مِقْلَاعٌ: (Ṣ, K:) or *a thing with which one throws:* (Ṣ:) or it signifies also *a wooden instrument with which one throws in the manner termed* خَذْفٌ: (K:) or *a thing into which stones are put, and with which they are thrown at birds &c., like a* مِقْلَاع. (ISd.) [In the TA in art. دث, it is said (in my opinion erroneously) to signify *a bullet.*] — See also الخَذَّافَةُ.

خذل

1. خَذَلَهُ, (Ṣ, Mṣb, K,) and عَنْهُ خَذَلَ, (Mṣb, K,) aor. ـُ, (JK, Mṣb,) inf. n. خِذْلَانٌ (JK, Ṣ, K) and خَذْلٌ, (JK, Mṣb,* K,) or خِذْلَانٌ ٤ is a simple subst.; (Mṣb;) and اخذلهُ ٤; (TA;) *He abstained from,* or *neglected, aiding him,* or *assisting him;* (JK,* Ṣ, Mṣb, K;) and *held back from him:* (Mṣb:) and خَذَلَهُ *he left, forsook,* or *deserted, him:* (MA:) and, accord. to AZ, خَذَلَ عَنْهُ, aor. ـُ, inf. n. خُذُولٌ, *he left him, and held back from going with him.* (T in art. تلو.) And خِذْلَانٌ ٤ signifies God's *failing to preserve* a man; accord. to Az, *from an evil action;* so that he falls into it. (TA.) It is said in the Ḳur [iii. 154], وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا ٱلَّذِى يَنْصُرُكُمْ مِنْ بَعْدِهِ [*But if He fail to aid you,* or *to preserve you, then who is he that will aid you after Him?*]: here 'Obeyd Ibn-'Omeyr read يُخْذِلْكُمْ ٤, with ḍamm to the ى and kesr to the ذ. (TA.) — And خَذَلَ *He* (a gazelle) *held back from going with the herd;* or *remained behind the herd.* (Aṣ, Ṣ.) And خَذَلَتْ *She* (a gazelle, &c., K, as, for instance, a [wild] cow, TA) *held back from going with her female companions, and remained alone:* or *held back,* or *remained behind, not overtaking* [*the others*]: (K:) or you say, of a female gazelle, and of a [wild] cow, تَخْذُلُ صَوَاحِبَاتِهَا *She holds back from going with her female companions,* or *remains behind them, with her young one,* in the place of pasturage: or *remains alone with him;* as A 'Obeyd says, on the authority of Aṣ. (T, TA.) And خَذَلَتْ *She* (a wild animal, Ṣ, O, or a gazelle, K) *remained attending to her young one* [when the rest of the herd had gone]; (Ṣ, O, K;) said by some to be inverted [as to the meaning], because she is [not the one that leaves, but] the one that is left; (Ṣ;) as also تخاذلت, (Ṣ, K,) and اخذلت ٤. (K.) — A poet says, (namely, 'Adee Ibn-Zeyd, TA,) describing a horse,

* فَهْوَ كَالدَّلْوِ بِكَفِّ المُسْتَقِى *

* خَذَلَتْ عَنْهُ العَرَاقِى فَٱنْجَذَمْ *

meaning [*And he is,* or *was, like the bucket in the hand of the drawer of water,*] *of which the cross pieces of wood have become separated from it* [*so that it has become severed* from the well-rope]. (Ṣ.)

2. خذّلهُ, inf. n. تَخْذِيلٌ, *He incited him,* or *induced him, to abstain from,* or *to neglect, aiding him,* or *assisting him;* and *hindered him, withheld him,* or *prevented him, from aiding his companion,* or *assisting him.* (T, TA.) And خذّل عَنْهُ أَصْحَابَهُ, inf. n. as above, *He incited,* or *induced, his companions to abstain from,* or *to neglect, aiding him,* or *assisting him.* (Ṣ.) — *He induced him to be cowardly and weak-hearted, and to abstain from fighting.* (Mṣb.)

4: see 1, in three places. — Also اخذل, (K,) or اخذل أُمَّهُ, (T, TA,) said of the young one of a wild animal, (K,) or of the young one of a gazelle or [wild] cow, (T,) means وَجَدَ أُمَّهُ تَخْذُلُهُ (K, TA) [which may be rendered *He found his mother to hold back from him; or to leave him, and hold back from going with him:* or it means] *he found his mother to hold back from going with her female companions,* or *to remain behind them, with him;* or *to remain alone with him.* (T.)

6. تخاذلوا *They abstained from,* or *neglected, aiding,* or *assisting, one another:* (S:) *i. q.* تدابروا [which has the foregoing signification accord. to the TA, but properly means *they turned their backs, one upon another*]: (K:) *they left, forsook,* or *deserted, one another* in trouble. (MA.) [And, accord. to Freytag's Lex., *They fled from fight,* or *battle.*] — تخاذلت رِجْلَاهُ (said of an old man, TA) *His legs became weak* (S, K, TA) *in consequence of some evil affection.* (TA.) — And تخاذل *He was,* or *became, behind.* (KL.) — See also 1.

7. [انخذلوا, accord. to Freytag's Lex., *They were destitute of aid,* or *assistance: they fled.*]

خُذَلَةٌ A man *constantly abstaining from,* or *neglecting, the rendering of aid,* or *assistance.* (IAar, S, K.* [In the K, this is not distinguished from خَاذِلٌ in the first of the senses assigned to this latter below. See also خَذُولٌ.])

خِذْلَانٌ: see 1, in two places.

خَذُولٌ One *who often abstains from,* or *neglects, the rendering of aid,* or *assistance:* so in the Kur xxv. 31, applied to the Devil; (TA;) because he forsakes the unbeliever, and declares himself to be clear of him, on the occasion of trial, or affliction. (Jel.) — See also خَاذِلٌ. — Also A mare *that, when suffering from the pain of parturition, moves not from her place.* (ISd, K.) — خَذُولُ الرِّجْلِ A man *whose leg aids him not, in consequence of weakness,* (S,* TA,) or *of some evil affection,* or *of intoxication.* (TA.)

خَاذِلٌ *Abstaining from,* or *neglecting, the rendering of aid,* or *assistance.* (S, K.) — And Any one *leaving, forsaking,* or *deserting.* (TA.) — Also, and خَذُولٌ, (T, K,) A female gazelle, and a [wild] cow, *holding back from going with her female companions,* or *remaining behind them, with her young one,* in the place of pasturage: or *remaining alone with him:* (T:) or a female gazelle, &c., (K,) as, for instance, a [wild] cow, (TA,) *holding back from going with her female companions, and remaining alone:* or *holding back,* or *remaining behind, not overtaking* [*the others*]: (K:) or the latter signifies a female gazelle *that has left, forsaken,* or *deserted, her young ones.* (EM p. 60.) — And the former, A female gazelle *remaining attending to her young one;* as also مُخْذِلٌ. (K. [See 1.]) — Also *Routed, defeated,* or *put to flight.* (IAar, K.)

مُخْذِلٌ: see the next preceding paragraph.

مَخْذُولٌ *Having no aider,* or *assister.* (Jel in xvii. 23.)

خذم

1. خَذَمَهُ, (S, K,) aor. ـِ, (K,) inf. n. خَذْمٌ, (JK, S, TA,) *He cut it,* or *cut it off:* (S, K:) or he did so *quickly:* (JK, Z, TA:) and خذّمهُ and تخذّمهُ signify the same: (K:) or the second, inf. n. تَخْذِيمٌ, *he cut it in pieces;* (S, in which only the inf. n. is mentioned;) and so the third. (TA.) [It is like جَذَمَهُ.] Hence, in a trad., خَذَمُوا بِالسُّيُوفِ, said of men stopping the road, and robbing and slaying passengers, *They cut,* and *smote,* men *with the swords.* (TA.) And خَذَمَ لَهُ مِنْ مَالِهِ خِذْمَةً *He cut off for him a portion of his property.* (JK.) — Also, said of a hawk, *He struck him,* or *it, with his talon,* or *claw.* (IAar, K.*) = خَذِمَ, aor. ـَ, (K,) inf. n. خَذَمٌ, (TK, [as indicated in the K by its being said that the verb is like سَمِعَ,]) *It became cut,* or *cut off;* as also تخذّم: (K:) [or] the latter is quasi-pass. of خَذَّمَهُ [and therefore signifies *it became cut in pieces*]. (TA.) And خَذِمَتِ النَّعْلُ *The* [*thong called*] شِسْع [q. v.] *of the sandal became cut,* or *severed.* (TA.) = خَذِمَ, aor. ـَ, (K,) inf. n. خَذَمٌ (S, TA) [and app. خَذَمَانٌ, q. v. infrà]; or خَذِمَ, [so in the JK, which may be also correct, agreeably with the primary signification of this verb, though the aor. is there said to be ـِ, which may perhaps be a mistranscription for ـَ,] inf. n. خَذْمٌ [there mentioned in two places] and خَذَمٌ; (JK;) ‡ *He was quick* (JK, S, K, TA) *in pace,* or *rate of going;* (JK, S, TA;) as also اخذم. (JK. [But this last may be erroneously taken from the phrase مَرَّ مُخْذِمًا, there immediately following; for this phrase may be mistranscribed for مَرَّ يَخْذَمُ, which I find in the TA.]) — [And hence,] خَذَمٌ signifies also † [*The being liberal,* or *bountiful;* (see the part. n. خَذِمٌ;) or] the *giving a gift,* or *making a present.* (KL.)

2: see 1, first sentence, in two places.

4: see 1, in the latter part. = اخذم النَّعْلَ *He repaired the* [*thong called*] شِسْع *of the sandal.* (AA, TA.) [Here, as in many other instances, the ا has a privative effect: see خَذِمَتِ النَّعْلُ, above.]

5, as an intrans. v.: see 1, near the middle of the paragraph: = as a trans. v.: see 1, first sentence, in two places.

8. اِخْتَذَمَ, [accord. to some, seems to signify The *cutting off* a thing *for oneself:*] accord. to some, طِيبُ النَّفْسِ [as meaning the *being pleased, content,* or *willing:* see خَذِمٌ]. (Ḥam p. 703, q. v.)

خَذْمٌ A *cutting,* or *sharp,* sword; (K;) as also خَذُومٌ (JK, K) and مِخْذَمٌ; (JK, T, S, ISd, TA;) the last erroneously said in the K to be like مِعْظَمٌ. (TA.) One of the swords of Mohammad was named المِخْذَمُ: it was formerly the sword of El-Ḥárith El-Ghassánee. (TA.) — A garment, or piece of cloth, *altogether,* or *wholly, old and worn out.* (TA.) [And in like manner, accord. to Freytag (who does not name his authority), خَذُومٌ, applied to a scabbard of a sword, *Lacerated and worn by use.*] — ‡ *Quick,* or *swift of pace,* applied to a horse; (JK, S;) and so خَذُومٌ, applied to an ostrich. (S.) — [And hence,] ‡ A man (JK, S) *liberal,* or *bountiful,* (S, K,) *in giving;* (S;) *pleased, content,* or *willing,* (JK, K, TA,) *to be liberal* or *bountiful; plenteous* in gifts: (TA:) pl. خَذِمُونَ: (JK, K:) it has no broken pl. (TA.)

خَذْمَةٌ *A snatching away; a snatch:* and *a stroke,* or *blow.* (TA.) — *A certain mark* (سِمَةٌ) *of camels:* (JK, K:) an Islámee term: (K:) *a certain mark of sheep* or *goats,* (JK, T, TA,) being *a slit across the ear,* (T, TA,) *which leaves the ear dried up.* (JK, T, TA. [See خَذْمَاءُ.]) — Also, [or خِذْمَةٌ, q. v.,] *A space,* or *period,* syn. سَاعَةٌ, (K,) [of the night, or of the day:] and خَذْمَةٌ [or خِذْمَةٌ] is a dial. var. thereof. (TA.)

خِذْمَةٌ [like جِذْمَةٌ] *A piece cut off* of a garment. (JK. [See also خَذَامَةٌ.]) *A portion cut off* from property. (JK.) *A portion* of the night. (JK. [See also خَذْمَةٌ.]) — *A company* of men. (JK. [But perhaps this may be a mistake for خَذْمَةٌ.])

خَذْمَاءُ A sheep or goat, (شَاةٌ, JK, K,) or a she-goat, (S,) *having the mark in the ear termed* خَذْمَةٌ; (JK;) [i. e.] *having the ear slit across, without its being separated:* (S, K:) or a ewe *having the extremity of her ear cut off.* (T, TA.)

خَذَمَانٌ [app. an inf. n. of خَذِمَ] *Quickness of pace,* or *of rate of going.* (TA.)

خَذُومٌ: see خَذِمٌ, in three places.

أُذُنٌ خَذِيمٌ *An ear cut,* or *cut off:* (K:) pl. خُذُمٌ. (TA.)

خُذَامَةٌ *A piece cut off.* (JK, K. [See also خِذْمَةٌ.])

مِخْذَمٌ: see خَذِمٌ, in two places.

خر

1. خَرَّ, (S, A, K,) aor. ـُ (S, M, K) and ـِ, (M, K,) [the latter of which is anomalous,] inf. n. خَرِيرٌ, (S, A, Msb, K,) *It* (water) *sounded;* [i. e., *murmured; rumbled;* or *gurgled;*] (S, A, Msb, K;) as also خَرْخَرَ, (A,) inf. n. خَرْخَرَةٌ: (TA:) or خَرَّ, aor. ـِ, (IAar, T,) inf. n. خَرٌّ, (IAar,) *it* (water) *ran vehemently* [*so as to make a noise:* as used in the present day, *it ran, flowed,* or *trickled down;* and *leaked,* or *oozed, out:* and also *it ran so as to make a murmuring,* or *similar, sound*]: (IAar, T:) and خُرَّ *it was made to run:* (TA: but the subject of this verb is not mentioned.) And خَرَّتْ, (A, K,) aor. ـُ and ـِ, (K,) inf. n. خَرِيرٌ, *It* (the wind, الرِّيحُ) *sounded;* [i. e., *murmured; rumbled;* or *rustled;*] (A, K;) among reeds or canes; as also خَرْخَرَتْ, (A,) inf. n. as above: (TA:) or the latter signifies

it made a quick خَرِير [or *rustling*] among reeds or canes or the like. (Lth.) Also *It* (an eagle, عُقَاب) *made a rustling* (حَفِيف) *with its wings*, in flying. (Lth, K.) And خَرَّ, (S,) inf. n. خَرِيرٌ, (K,) *He* (a man sleeping) *snored*, or *made a sound in breathing*; (S, K,* TA;) as also ٤ خَرْخَرَ, (S,) inf. n. خَرْخَرَةٌ: (S, K:) and the latter, (TA,) inf. n. as above, (K,) has the same signification when said of a leopard (K,* TA) in his sleep; (TA;) as also the former, inf. n. as above; (TA;) and when said of a cat; (K,* TA;) as also the former, (TA,) inf. n. خُرُورٌ (so in the CK and in a MS. copy of the K, but in the text of the K in the TA, خَرُورٌ,) and خَرِيرٌ; (TA;) [i. e. *he made a loud purring in his sleep*;] and it is likewise significant of the sound, or sounds, made by a person suffering strangulation. (S, TA: but of the verb applied in this last manner, only the inf. n., خَرْخَرَةٌ, is mentioned.) And خَرَّ, aor. ـُ, *It* (a stone) *made a sound in its descent.* (TA.) — [Hence,] خَرَّ, aor. ـِ (S, A, Msb, K) and ـُ, (K,) the latter of which is anomalous, (TA,) inf. n. خُرُورٌ (S, K) and خَرٌّ, (K,) *He*, or *it*, *fell*, or *fell down*: (S, A, Msb, K:) originally, *he*, or *it*, *fell, making a sound to be heard at the same time*: afterwards used in the sense of falling absolutely: you say خَرَّ البِنَآءُ *The building fell down*: (TA:) and خَرَّ لله سَاجِدًا *He fell down prostrating himself to God*: (S, A,* TA:) or خَرَّ signifies *He*, or *it*, *fell from a high to a low place*: (K, TA:) so in the Kur [xxii. 32], فَكَأَنَّمَا خَرَّ مِنَ السَّمَآءِ [*He is as though he fell from the sky*]. (A,* TA.) And خَرُّوا لِأَذْقَانِهِمْ, inf. n. خُرُورٌ, [*They fell down prostrate, with their chins to the ground*: see the Kur xvii. 108 and 109:] (A:) [whence the saying,] عَصَفَتْ رِيحٌ فَخَرَّتِ الأَشْجَارُ لِلأَذْقَانِ ‡ [*A wind blew violently, so that the trees fell, or bent themselves, down to the ground*]. (A.) — You say also, خَرَّ, (TA,) inf. n. خَرٌّ, (K,) meaning † *He died*: (K, TA:) because a man, when he dies, falls down. (TA.) In the Kur xxxiv. 13, it may mean † *He died*, or *he fell down*. (TA.) — Also (خَرَّ) *He stumbled after going right*. (TA.) — And خَرَّتْ خَطَايَاهُ † *His sins fell*; [or *fell from him*; q. d. *fell to the ground*;] *went away*; or *departed*. (TA, from a trad.) — And خَرَّ مِنَ الجَبَلِ, inf. n. خُرُورٌ, *He*, (a man,) and *it*, (a stone, &c.,) *rolled down from the mountain*. (TA.) — And الأَعْرَابُ يَخِرُّونَ مِنَ البَوَادِى إِلَى القُرَى ‡ *The Arabs of the desert come down*, or *descend*, *from the deserts to the towns or villages*. (A.) — And خَرُّوا عَلَيْنَا, (TA,) inf. n. خَرٌّ, (K,) † *They came upon us suddenly, or unawares, from a place unknown*. (K,* TA.) — And خَرُّوا † *They came from one town*, or *country*, or *the like, to another*. (TA.) — And † *They passed along, or away, or by*. (TA.) — خَرَرْتَ عَنْ يَدَيْكَ, or مِنْ يَدَيْكَ, is a metonymical phrase, well known, meaning ‡ *Mayest thou be confounded and stupified by shame*; or, *so as to be speechless and motionless*: خررت [properly] signifying سَقَطْتَ. (TA in the present art. and in art. ارب.)

4. اخرّ يَدَهُ *He made his arm, or hand, to fall*, by a stroke of the sword. (Yaaḳoob, S, K.)

7. انخرّ *He*, (a man, TK,) or *it*, (the belly, TK,) *became lax, or flabby*. (K, TK.) [See also R. Q. 2.]

R. Q. 1: see 1, in three places.

R. Q. 2. تَخَرْخَرَ *It* (a man's belly) *quivered, or shook about, with bigness*: (S, K:) or *by reason of leanness*. (TA.) [See also 7.]

خُرٌّ and ٤ خُرِّىٌّ The لُهْوَة of a mill or mill-stone; i. e. the *place into which the wheat is thrown with the hand*; (S;) the *mouth* of a mill or mill-stone. (K.)

هِرَّةٌ خَرُورٌ *A she-cat that makes much loud breathing* or *purring* (خَرِير) *in her sleep*. (TA.)

خَرِيرٌ *A depressed tract between two hills*, (S, K,) *stretching along*: (S:) pl. أَخِرَّةٌ. (S, K.) The pl. occurs in a verse of Lebeed, commencing بِأَخِرَّةِ الثَّلْبُوت, as Khalaf El-Aḥmar heard the Arabs recite it: so says A'Obeyd: (S:) but the common reading is بِأَجِزَّةِ, with ح and ز. (TA.)

خُرِّىٌّ: see خُرٌّ.

عَيْنٌ خَرَّارَةٌ *A sounding* [i. e. *murmuring* or *gurgling*] *spring* or *source*: (S:) or *a running spring* or *source*: so called because of the sound of its water: (IAar:) or *a spring*, or *source*, *welling forth abundantly*. (Msb.) — See also خَارٌّ.

خَرْخَرٌ The *sound* of water: and of wind: and of an eagle making a rustling with its wings in flying. (K.) [See 1.]

خَرْخَارٌ Water *flowing* (K) *vehemently*, (TA,) or *copiously*. (Ham p. 821.)

خَارٌّ part. n. of 1. (TA.) — خُرَّارٌ [is a pl. thereof: and] signifies † Men *coming from one town*, or *country*, or *the like, to another*; as also ٤ خَرَّارَةٌ: which latter signifies also † Men *passing along*, or *away*, or *by*. (TA.)

خرأ

1. خَرِئَ, aor. ـَ, (S, Mgh, Msb, K,) inf. n. خَرْءٌ (S, Mgh, K) and ٤ خِرَآءَةٌ, (K,) which is the more chaste form, (O,) or this may be a quasi-inf. n., (El-Khaṭṭábee, Msb,) and, accord. to some, ٤ خِرَآءٌ, (MF,) or this is a quasi-inf. n., (Lth,* Msb, K,* MF,) like صِيَامٌ for صَوْمٌ, or, as some say, a pl. of خَرْءٌ, (Msb, MF,) and خَرْءٌ also is an inf. n., (S, K,) and خُرُوءٌ, (K, TA,) like قُعُودٌ, (TA,) or خُرُوءَةٌ, (so in a MS. copy of the K and in the CK,) *He voided his excrement*, or *ordure*: (S, Mgh, Msb, K:) or خِرَآءَةٌ signifies the *retiring alone, and sitting down, to satisfy a want* [*of nature*]. (IAth.)

خَرْءٌ: see what next follows.

خُرْءٌ *Human excrement*, or *ordure*; (S, Mgh,* Msb, K;) as also ٤ خُرْءَةٌ: (Msb, TA:) and sometimes applied to the *dung* of the dog, and of the field-rat, and of the ant, and of the fly: (TA:) pl. خُرُوءٌ, (S, Mgh, Msb, K,) which is also a pl. of خَرْءٌ, (Msb, TA,) and خُرْآنٌ, (K,) which is anomalous, and خُرُؤٌ; (TA;) and some say that خِرَآءٌ is a pl. of خَرْءٌ. (Msb, MF.)

خِرَآءٌ: / خِرَآءَةٌ: } see 1.

خَارِئٌ act. part. n. of 1. (TA.)

مَخْرَأَةٌ *A place where excrement*, or *ordure*, is *voided*; [*a privy*;] (S, K;) as also مَخْرَاةٌ, (K,) and ٤ مَخْرُؤَةٌ; (T, S, K, TA;) the last written in some copies of the K مَخْرِئَةٌ; and in one, مِخْرَأَةٌ. (TA.)

مَخْرُؤَةٌ: see what next precedes.

خرب

1. خَرِبَ, (JK, S, A, Msb, &c.,) aor. ـِ, (JK, K,) inf. n. خَرَابٌ, (JK, S,* A, Mgh,* Msb, KL, TA,) said of a place, (S,) or a country, (A, Mgh,*) or a dwelling, or place of abode, (Msb,) or a house, (TK,) *It was*, or *became, in a state of ruin, waste, uninhabited, depopulated, deserted, desolate, uncultivated*, or *in a state the contrary of flourishing*: (JK, S, A, Mgh, KL, TA:) خَرَابٌ is the *contr. of* عِمَارَةٌ. (S.) — خَرِبَ, aor. ـِ, (Msb,) inf. n. خَرَبٌ, (S, Msb, K,) *It had in it a slit*, or *a round perforation*: (S:) or *he had his ear slit*, (Msb, K,) or *bored with a round perforation*. (Msb.) = خَرَبَ: see 4. — Also, (Msb, K,) aor. ـُ, inf. n. خِرَابَةٌ, (Msb,) *He stole*: (Msb:) or *he became a thief*, or *robber*. (K.) And خَرَبَ بِإِبِلِ فُلَانٍ, (S, A,*) or خَرَبَ إِبِلَ فُلَانٍ, (K,) both mentioned as on the authority of Lḥ, (TA,) aor. ـُ, (S, A,) inf. n. خِرَابَةٌ (S, A, K) and خَرَابَةٌ and خَرْبٌ and خُرُوبٌ, (K,) *He stole the camels of such a one*. (S, K.) — خَرَبَهُ, (K,) aor. ـُ, inf. n. خَرْبٌ, (TA,) *He bored it, perforated it*, or *made a hole through it*: or *he slit it*: (K, TA:) namely, a thing. (TA.) — And *He struck his* خُرْبَة, (K,) meaning *the part where the head of his thigh-bone was inserted*; or خربة here has some other of the significations assigned to it in this article. (TA.)

2: see 4, in four places.

4. اخرب, (S, A, Msb, K,) inf. n. إِخْرَابٌ, (TA,) *He reduced to ruin*; or *rendered waste, uninhabited, depopulated, deserted, desolate, uncultivated*, or *in a state the contrary of flourishing*; (S, A, K;) a house, (S, K,) or a dwelling, or place of abode, (Msb,) or a country; (A;) as also ٤ خرّب, (A, Msb, K,) inf. n. تَخْرِيبٌ; (TA;) and ٤ خَرَبَ, (K,) [inf. n. خَرَابٌ, as in the Kur ii. 108:] or خرّب signifies the same, but in a more extensive, or a superlative or an intensive sense: you say, خَرَّبُوا بُيُوتَهُمْ [*They ruined their houses*; the ر being doubled because the verb has many objects: or *they demolished their houses*]. (S, TA.) يُخَرِّبُونَ ٤ بُيُوتَهُمْ, in the Kur [lix. 2],

means *They demolishing their houses:* this is the reading of AA: all others read يُخْرِبُونَ بيوتهم, meaning *they going forth from their houses, and leaving them;* (TA;) or *evacuating their houses;* or *leaving them in a state of ruin.* (Bḍ.) — [Hence the saying,] عِنْدَهُ تُخَرَّبُ الأَمَانَاتُ ‡[*Deposits entrusted to him become lost, or perish*]. (A.)

5. تخرّب *It* (a building) *became demolished.* (TA.)

10. استخرب *It* (a skin for water or milk) *became perforated with many holes; became full of holes.* (A, TA.) — †*He became broken by misfortune.* (JK, K.) — †اسْتَخْرَبْتُ لِهٰذَا الأَمْرِ *I lamented for this event, or case.* (JK.) — †استخرب إِلَيْهِ *He was angry with him;* or *was angry with him with the anger that proceeds from a friend;* (وَجَدَ عَلَيْهِ;) namely, one who had separated himself from him: (JK:) or *he yearned towards, longed for,* or *desired, him.* (K.)

Q. Q. 1. نَخْرَبَ [in the CK, erroneously, تَخَرَّبَ,] *It* (the canker-worm) *corroded* a tree: (K, TA:) but accord. to some, this verb is [radically] quadriliteral, and as such it occurs again in the K [in art. نخرب]. (TA.)

خَرْبٌ: see خُرْبَةٌ, in five places: = and see also خَرَبٌ.

خُرْبٌ: see خُرْبَةٌ, in seven places. = Also The *place where an elevated accumulation of sand terminates,* (JK, Ṣ,* TA,) *producing trees of the kind called* غَضًا. (TA.)

خَرِبٌ The *male of the* [*species of bustard called*] حُبَارَى: (Ṣ, K:) or *i. q.* حُبَارَى, absolutely: (TA:) pl. خِرْبَانٌ. (Ṣ.) — And hence, (A,) or خِرِبٌّ, (JK,) or خُرْبٌ, (TA,) and خِرِبَّانٌ, (K,) ‡*Cowardly;* or *a coward.* (A, K, TA.) = See also خُرْبَةٌ, near the end of the paragraph.

خَرِبٌ (Ṣ, TA) and خَرَابٌ (A, Mṣb) *In a state of ruin, waste, uninhabited, depopulated, deserted, desolate, uncultivated,* or *in a state the contrary of flourishing;* (Ṣ, A, TA;) applied to a place, (Ṣ,) or a country, (A,) or a dwelling, or place of abode. (Mṣb.) You say دَارٌ خَرِبَةٌ *A house which its owner has reduced to ruin,* or *rendered uninhabited,* &c. (Ṣ, TA.) [In the phrase, هٰذَا جُحْرُ ضَبِّ خَرِبٍ, meaning *This is a deserted hole of a lizard of the kind called ḍabb,* the word خرب is put in the gen. case عَلَى الجِوَارِ, i. e. because of its proximity to a preceding word in that case, not being so properly.] — [Hence,] هُوَ خَرِبُ العَظْمِ ‡[*He is without marrow in the bone*]. (A, TA.) And خَرِبُ الأَمَانَةِ ‡[One *in whom trust is not safely reposed*]. (A, TA.) — See also خَرَابٌ. = And see خَرَبٌ.

خَرْبَةٌ: see the next paragraph, in two places. = See also خِرْبَةٌ.

خُرْبَةٌ *A hole, perforation,* or *bore;* (Mṣb, TA;) *whether round or not:* (TA:) or *any round hole* or *perforation* or *bore;* (Ṣ, K, TA;) *such as that of the ear;* (TA;) [and] so خُرْبٌ: (A:) pl. [of mult.] of the former (in this and in other senses here following, K,* TA) خُرَبٌ (Mṣb, K) and خُرُوبٌ, which latter is extr. [with respect to rule], and [of pauc.] أَخْرِبَةٌ [which is irregular as pl. of the former, but regular as pl. of the latter]. (K. [See also خُرْتٌ and خُرْتَةٌ.]) [Hence,] خُرْبَةُ السِّنْدِيِّ *The bore of the lobe of the ear, when not slit:* [the Sindee being particularly noted by the Arabs for his pierced ears:] *when slit,* it is termed خَرْبَةَ السِّنْدِيِّ. (TA.) — *Width of the hole,* or *perforation, of the ear;* (JK;) as also خَرْبٌ, (JK,) or خُرْبٌ, (A,) and أَخْرَبٌ, (K,) this last being a subst. like أَفْكَلُ. (TA.) — The *eye* of a needle: [like خُرْتٌ and خُرْتَةٌ:] and the *foramen* of the anus: as also خُرْبٌ and خَرْبٌ and خَرَّابَةٌ and خُرَّابَةٌ and خُرَابَةٌ; (K, MF;) in both of these senses, though this is not clearly shown in the K: (MF:) and likewise, of the vagina; the dual of خُرْبَةٌ occurring in a trad., as some relate it, applied to the foramen of the anus and that of the vagina together: (TA:) and the last, خُرَابَةٌ, also signifies *any perforation like the eye of a needle.* (K.) — الخُرْبَةُ and الخُرْبُ and الخُرَابَةُ and الخُرَّابَةُ *The hole* [or *socket*] *of the hip,* (Ṣ, TA,) *where the head of the thigh-bone is inserted;* as also خُرْبَةُ الوَرِكِ and خُرْبُ الورك and خَرَابَةُ الورك and خُرَّابَةُ الورك [or, probably, خُرَابَة] and خَرَّابَةُ الورك: and the pl., أَخْرَابٌ, also signifies the *lower extremities of the shoulder-blades.* (TA.) — And الخُرْبَةُ, (A'Obeyd, Ṣ, Mgh, Mṣb, K,) or خُرْبَةُ المَزَادَةِ, (A,) and الخُرَّابَةُ, and sometimes الخُرَابَةُ without teshdeed, (TA,) [and perhaps الخُرْبُ also, (see خُرْبٌ,)] *The loop of the* [*leathern water-bag called*] مَزَادَة; (A'Obeyd, Ṣ, A, Mgh, Mṣb, K;) because of its round form: every مزادة having two loops [whereby it is suspended upon either side of the camel], each of which is thus called; and two kidney-shaped pieces of leather (كُلْيَتَانِ) [at the two upper corners]; and the two loops are sewed to these. (TA. [See also خُرْتَةٌ.]) = *A vice,* or *fault;* (IAth, TA;) as also خَرَبَةٌ: (K:) and *corruption,* or *unsoundness, in religion;* (JK, K;) as also خَرَبَةٌ (JK, TA) and خَرْبَةٌ [like حَرْبَةٌ] (Mgh,* K) and خُرْبٌ and خَرْبٌ (K) and خَرَبٌ: and *a quality inducing suspicion,* or *evil opinion:* [a meaning app. belonging to all of the foregoing words:] (TA:) pl., of the first, خُرُبَاتٌ; and of the second, خَرَبَاتٌ: (JK:) also, the first (i. e. خُرْبَةٌ), *a crime: a bad, an evil,* or *a foul, word* or *saying:* and *a trial,* or *an affliction.* (TA.) You say, مَا فِيهِ خُرْبَةٌ *There is not in him a vice,* or *fault.* (TA.) And مَا رَأَيْنَا مِنْ فُلَانٍ خُرْبَةً (JK, TA) and خَرْبًا, (TA,) or خَرَبَةً, (JK,) *We have not seen in such a one unsoundness of religion nor anything disgraceful.* (JK, TA.) — فَارٌّ بِخُرْبَةٍ, occurring in a trad., means One *who flees with a thing desiring to appropriate it to himself and to take possession of it unlawfully.* (TA.)

خِرْبَةٌ: see خَرَابٌ, in three places. = Also The *state,* or *condition,* or *guise, of him who is termed* خَارِبٌ: (K:) also explained as signifying *a thing whereof one is ashamed:* or as derived from [خَرَبَةٌ, meaning] "contemptibleness, and disgrace, or ignominy:" or it may be خَرْبَةٌ, meaning *a single act* [*of a shameful nature,* or *the like*]. (Et-Tirmidhee, TA.)

خَرِبَةٌ: see خُرْبَةٌ, in three places, near the end of the paragraph. — Also *i. q.* زَلَّةٌ [*Baseness, vileness,* &c.]: (K, TA:) in one copy of the K, زَلَّةٌ [*a slip, lapse, fault,* &c.]: (TA:) and *disgrace,* or *ignominy,* and *contemptibleness.* (TA.) — And العَوْرَةُ الخَرِبَةُ signifies [*The part,* or *parts, of the person, which it is indecent to expose*]. (K.)

خَرِبَةٌ and its pls.: see خَرَابٌ, in five places.

خِرِبَّانٌ: see خَرَبٌ.

خَرَابٌ inf. n. of خَرِبَ in the first of the senses explained above. (JK, Ṣ,* A, &c. [See 1, first sentence.]) — [Then used as an epithet:] see خَرِبٌ. — [And then used as an epithet in which the quality of a subst. predominates, as appears from what follows;] *contr. of* عُمْرَانٌ: (JK, A, K:) and خَرِبَةٌ signifies [the *same;* or] مَوْضِعٌ خَرَابٍ; (A, K;) as also خِرْبَةٌ: (Lth, K:) [all may be rendered *A ruin,* or *waste; a place, country, place of abode,* or *house, in a state of ruin, waste, uninhabited, depopulated, deserted, desolate, uncultivated,* or *in a state the contrary of flourishing:*] the pl. of خَرَابٌ is أَخْرِبَةٌ, (JK, K,) a pl. of pauc., (JK,) and خِرَبٌ, which latter is mentioned by El-Khaṭṭábee, (K,) as occurring in a trad. respecting the building of the mosque of El-Medeeneh: كَانَ فِيهِ نَخْلٌ وَقُبُورُ المُشْرِكِينَ وَخِرَبٌ فَأَمَرَ بِالخِرَبِ فَسُوِّيَتْ [*There were in it palm-trees, and the graves of the believers in a plurality of gods, and ruins; and he gave orders respecting the ruins, and they were levelled*]: but IAth says that خِرَبٌ may be pl. of خَرِبَةٌ, or of خِرْبَةٌ: or it may be خَرِبٌ [coll. gen. n.] of خَرِبَةٌ: and accord. to one reading of the trad., the word is حَرْثٌ, meaning "a place ploughed for sowing:" (TA:) [accord. to F,] the pl. of خِرْبَةٌ, also, is خِرَبٌ: and the pl. of خَرِبَةٌ is خَرِبٌ [mentioned above] and خَرَائِبُ [which is anomalous] and خَرِبَاتٌ. (K.) [Hence,] وَقَعُوا فِي وَادِي خَرِبَاتٍ [*They fell into a valley of ruins,* or *waste places,* &c.]: (A, TA:) i. e., *into destruction:* (TA:) [a prov., of which there are various readings: see جَذَبَاتٌ, in art. جذب.] = [Also inf. n. of خَرَبَ as syn. with اخراب, q. v.]

خُرْبَةٌ: see خُرْبَةٌ.

خُرَابَةٌ: see خُرْبَةٌ, in five places. p. 677

خَرْنُوبٌ (Az, Ṣ, Mgh, K) and خُرْنُوبٌ, (Az, Ṣ, K,) mentioned by Az as radically quadriliteral, (TA in art. خرنب,) and خَرْنُوبٌ, (Mgh, K,) but this last is of weak authority, (TA,) or not allowable, (Ṣ,) a coll. gen. n.; n. un. with ة; (TA;) *A kind of tree, growing upon the mountains of Syria, having grains* (حَبّ) *like those of the* يَنْبُوت [q. v.], *called by the children of El-*

'Iráḳ القِثَّآءُ الشَّامِىُّ, *dry, or tough, and black:* (Az, TA in art. خرنب:) *a certain plant,* (Ṣ, Mgh,) *well known:* (Ṣ:) said by some to be the *kind of tree* [or *plant*] *called* خَشْخَاش [i. e. *poppy*]: (Mgh:) *certain trees, of which there are two kinds, wild* (بَرِّىٌّ), and *Syrian* (شَامِىٌّ): (AḤn, Ḳ:) *the former kind is also called* يَنْبُوتَةٌ; (AḤn;) *and this is thorny,* (AḤn, Ḳ,) *used as fuel, rising to the height of a cubit, having branches,* (AḤn,) *with a fruit* (AḤn, Ḳ) *black* (أَحْمَرُ) *and light, like bubbles,* (AḤn, TA,) in the copies of the Ḳ كَالثُّفَّاحِ, but correctly كَالثُّفَّاخِ, (TA,) *disagreeable in taste,* (AḤn, Ḳ,) *not eaten except in cases of difficulty, or distress; having grains* (حَبّ) *which are hard and lubricous:* (AḤn:) *the Syrian kind* [*is that to which the name of* خَرُّوب *is now commonly applied,* the *carob,* or *locust-tree; ceratonia siliqua; the fruit of which*] *is sweet, and is eaten; having grains* (حَبّ) *like those of the* يَنْبُوت, *but larger;* (AḤn;) *the fruit of this kind is like the* خِيَار شَنْبَر [or *cassia fistula*], *but wide; and from it are prepared an inspissated juice and* [*a kind of*] سَوِيق [or *parched meal*]. (AḤn, Ḳ.) [Its grain is used as a weight: see قِيرَاطٌ and دِرْهَمٌ and دِينَارٌ.]

خَرَّابَةٌ: see خُرْبَةٌ, in two places.

خُرَّابَةٌ: see خُرْبَةٌ, in four places.

خَرْنُوبٌ and خُرْنُوبٌ: see خَرُّوبٌ.

خَارِبٌ *A stealer of camels:* (Aṣ, Ṣ, A:) and (by extension of its original meaning, TA) *any thief,* or *robber:* (JK, Ṣ:) dim. خُوَيْرِبٌ: (TA:) and pl. خُرَّابٌ, (Ṣ, A, TA,) or أَخْرَابٌ. (JK.) [See also خِرْبَةٌ.]

خُوَيْرِبٌ: see what next precedes.

أَخْرَبُ *Slit:* or *having a round hole* or *perforation:* (Ṣ:) [fem. خَرْبَآءُ; as in] أُذُنٌ خَرْبَآءُ *An ear having the lobe slit.* (Ḳ.) — A man, (Ṣ,) or a ram, (Mṣb,) *having his ear slit;* (Ṣ, Mṣb, Ḳ;) as also مُخَرَّبٌ and مُخَرَّمٌ; (TA;) from مَخْرُوبٌ signifying *slit:* (Ṣ:) and (so in the Ṣ and TA, but in the Mṣb "or") *having his ear pierced,* or *bored:* when it is slit (after the piercing, Ṣ, TA), he is said to be أَخْرَمُ: (Ṣ, Mṣb, TA: [but see this last in art. خرم:]) and أَخْرَبُ الأُذُنَيْنِ *having the ears pierced,* or *bored:* (AM, TA in art. خرت:) and خَرْبَآءُ a female slave *having the lobe of her ear slit* [or *pierced,* or *bored*]: and مُخَرَّبَةٌ a female slave *having her ear* [*slit* or] *pierced,* or *bored:* (TA:) and خَرْبَآءُ a she-goat *having her ear slit, but so that the slit is not long nor wide.* (Ḳ.) = أَخْرَبُ: see خُرْبَةٌ.

خَلِيَّةٌ مُخْرِبَةٌ *An empty bee-hive,* (Ḳ,) *in which honey has not been collected.* (TA.)

مُخَرَّبٌ, and its fem. (with ة): see أَخْرَبُ.

مَخْرُوبٌ: see أَخْرَبُ.

نُخْرُوبٌ sing. of نَخَارِيبُ, (TA,) which latter signifies *Holes like those of hornets' nests:* and the *holes,* or *cells,* (*prepared with wax,* Ḳ in art. نخرب,) *in which the bees deposit their honey.* (Ḳ, TA. [In the CḲ, erroneously, تخاريب.]) Accord. to some, the ن is a radical letter. (TA.)

خرت

1. خَرَتَ, (Ḳ,) aor. ـُ, inf. n. خَرْتٌ, (TḲ,) *He perforated, bored,* or *pierced,* (Ḳ,) the ear, (TḲ,) or a thing. (TA.) And خَرَتَ أَنْفَ الجَمَلِ [*It perforated,* or *slit,* (see the pass. part. n., below,) *the nose of the camel*]: said of the خِشَاش [or wooden thing that is inserted in the bone of the camel's nose]. (A.) = خَرَتْنَا الأَرْضَ *We knew the land and its roads.* (Ks, Ṣ.) [Golius omits this; but mentions, as on the authority of Ibn-Maạroof, خَرِتَ, signifying *He was shilful,* or *expert, in showing the way.* What Ibn-Maạroof says, however, is that the inf. n. خَرَتٌ signifies the *being acquainted with a road;* and, *with a place.* See خِرِّيتٌ.]

خَرْتٌ: see what next follows, in two places.

خُرْتٌ The *perforation, bore,* or *hole,* (Ṣ, A, Ḳ,) of a needle; [i. e. its *eye;*] (Ṣ, A; [see also خُرْتَةٌ;] and of the ear, (Ṣ,) or in the ear, [but see خُرْتَةٌ,] &c.; (A, Ḳ;) and of the فَأْس, [i. e. hoe, or adz, or axe,] (Ṣ, A, TA,) meaning, of the handle thereof; (A, TA;) as also خُرَةٌ; (Fr, TA in art. خرو;) [see again خُرْتَةٌ;] and خَرْتٌ signifies the same: (A, Ḳ:) pl. [of pauc.] أَخْرَاتٌ (Ṣ, A) and [of mult.] خُرُوتٌ. (Ṣ.) You say أَضْيَقُ مِنْ خُرْتِ الإِبْرَةِ [*Narrower than the eye of the needle*]. (A.) And مَضَايِقُ كَأَخْرَاتِ الإِبَرِ [*Narrow passes like the eyes of needles*]. (A.) The خُرْت of a sandal is The *hole,* or *perforation, of the* ذُؤَابَة [q. v.], *into which the thong* [*called the* شِرَاك] *enters.* (An anon. Arabic MS. in my possession.) — Also The *rings at the heads* [or *extremities*] *of* [*camels' plaited fore-girths of the kind called*] نُسُوع; and so [the pls.] خُرُوتٌ (Ḳ) and أَخْرَاتٌ: (Ṣ, Ḳ:) and خُرْتَةٌ signifies *one of these;* (Ḳ;) i. e. the *ring in which is* [*inserted the end of*] *the* نِسْعَة. (TA.) [Hence the phrase,] قَلِقَ خُرْتُ فُلَانٍ [lit. *The rings of the fore-girths of the camels of such a one became unsteady;* meaning] ↕ *the state of such a one became disordered,* or *perverted.* (A, TA.) And similar to this are the phrases, رَادَتْ and زَادَتْ خُرْتُ القَوْمِ أَخْرَاتُهُمْ, [in the TA زاد and زادت, but the comparison evidently shows that the verbs should be راد and رادت,] said of a people when they do not receive or entertain hospitably him who alights at their place of abode: so says IAạr on the authority of Es-Saloolee. (TA.) — See also خُرْتَةٌ. — Also *A small rib, at,* or *near, the breast;* and so خَرْتٌ: (Ḳ:) pl. أَخْرَاتٌ, which Lth explains as meaning the *ribs at,* or *near, the breast, collectively.* (TA.) — And [the pl.] أَخْرَاتٌ signifies The *obscure roads* or *ways,* and the *narrow passes,* of a desert. (TA.)

خُرْتَةٌ: see خُرْتٌ. — Its pl. أَخْرَاتٌ, [also pl. of خُرْتٌ, (see خُبْنٌ,)] in the formation of which the ة of the sing. seems to have been considered as elided, also signifies The *loops* of a [leathern water-bag such as is called] مَزَادَة: it is said in the T that in the مزادة are its اخرات, the *loops between which is the* قَصَبَة [commonly signifying *cane,* or *reed,* but here app. meaning the *mouth,* which has the form of a short cylinder, and is in the middle of the upper part of the مزادة, between the two loops, these being at the two upper corners], *whereby* [app. referring to the اخرات] *it is carried* [*and suspended on the side of a camel,* counterpoised by another مزادة on the other side of the camel]: and AM adds that one says [also] أَخْرَابُ المَزَادَةِ, sing. خُرْبَةٌ [q. v.]; and in like manner, خُرْبَةُ الأُذُنِ ["the bore of the ear"]; with ب: and غُلَامٌ أَخْرَبُ الأُذُنَيْنِ ["a boy having his ears pierced, or bored"]: he says, also, that the خُرْتَة, with ت, is [the *hole*] in the iron of the فَأْس, and [the *eye*] of the needle; and the خُرْبَة, with ب, is in the skin: and AA says that خُرْتَةٌ signifies the *eye* of the [kind of needle called] شَغِيزَة, i. e. the مسلّة: (TA:) and Lth says that it signifies *a round hole.* (TA in art. حرت.)

الخَرَاتَانِ *Two stars,* (Ḳ,) *of the stars of the Lion, two whips' lengths apart,* [(see سَوْطٌ,) *in*] *the two shoulder-blades of the Lion,* (TA,) *also called* زُبْرَةُ الأَسَدِ, (Ḳ,) [*composing the Eleventh Mansion of the Moon:* (see زُبْرَةٌ: and see also مَنَازِلُ القَمَرِ, in art. نزل:)] the word is mentioned here in the Ḳ, as though it were of the measure فَعَلَانِ; but accord. to Kr and others, it is dual of خَرَاةٌ, belonging to art. خرو, in which it is again mentioned in the Ḳ: (TA:) accord. to ISd, however, only the dual form is known, and the radical ت and the augmentative ت [by which latter is meant ة] are in the dual alike: (TA in art. خرو:) Zj asked Th respecting the خراتان, and he answered, IAạr says that they are *two stars, of those of the Lion;* and Aboo-Naṣr, the companion of Aṣ, says that they are *two stars in the* زبرة *of the Lion,* i. e. *in the middle thereof;* but in my opinion they are *two stars after* [i. e. *to the eastward of*] *the* جَبْهَة *and the* قَلْب: Zj disapproved of this, and replied, I say that they are *two stars in that part of the breast which is the stabbing-place,* derived from خُرْتُ الإِبْرَةِ, "the eye of the needle:" but Th rejoined, that this was an error, because the word is the dual of خَرَاةٌ; and he cited some verses in which a poet speaks of certain stars in the Lion, and, among them, of الخَرَاةُ. (MF, TA.)

خِرِّيتٌ (Ṣ, A, Ḳ) and خِرِّيتٌ مِرِّيتٌ (Sh) *A skilful,* or *an expert, guide of the way;* (Sh, Ṣ, Ḳ;) one *who pursues the right course to the* أَخْرَات, i. e. the *obscure roads* or *ways,* and the *narrow passes, of the deserts;* or *who pursues the right course in a way that may be likened to the* خُرْت [or *eye*] *of the needle:* (TA:) or *skilful;* applied to a man, and [particularly] to a guide: (A:) pl. خَرَارِتُ, occurring in a verse [perhaps used by poetic licence for the regular pl. خَرَارِيتُ]. (Ṣ.)

مَخْرَتٌ *A strait, direct,* or *right, road* or *way.* (Ḳ.)

مَخْرُوتٌ originally *Perforated, bored,* or *pierced.* (TA.) — Then, (TA,) *Having the nose slit;* (Ḳ;) [and] so مَخْرُوتُ الأَنْفِ, applied to a camel: (A, TA:) or مخروت signifies *having a slit lip.* (Ṣ, Ḳ.)

خرث

خُرْثِيٌّ The *utensils and furniture of a house* or *tent:* (Ṣ, Mgh, Ḳ:) and the *refuse,* or the *worthless* or *mean* or *vile articles, thereof;* (Ṣ, A, Mgh;) thus accord. to the lawyers: (Mgh:) or *bad furniture and utensils:* (A:) or the *worst thereof,* and *of spoils:* (Ḳ:) or [*rubbish,*] *such as a fragment of a bowl, and ashes, and* [*the dung that is termed*] بَعْر, of a house: (AZ, TA in art. اسى:) [pl. خَرَاثِيُّ.] You say, نَقَلُوا خُرْثِيَّ مَتَاعِهِمْ *They removed the worthless articles of their furniture and utensils.* (A.) — [Hence,] فُلَانٌ يَسْمَعُ خُرْثِيَّ الكَلَامِ ‡*Such a one hears language in which is no good.* (A, TA.) And أَلْقَى فُلَانٌ خَرَاثِيَّ صَدْرِهِ and خَرَاثِيَّ قَوْلِهِ ‡[*Such a one cast forth the unprofitable things of his mind* and *the unprofitable things of his speech*]. (A, TA.)

خرج

1. خَرَجَ, (Ṣ, Mṣb, Ḳ, &c.,) aor. ـُ, (L,) inf. n. خُرُوجٌ and مَخْرَجٌ, (Ṣ, Mṣb, Ḳ,) *He,* or *it, went, came, passed,* or *got, out,* or *forth; issued, emanated, proceeded, went,* or *departed; contr. of* دَخَلَ; (TA;) مِنَ المَوْضِعِ [*from the place*]. (Mṣb.) One says, خَرَجَ مَخْرَجًا حَسَنًا [*He,* or *it, went, came, passed,* or *got, out,* or *forth,* &c., *well:* and *it turned out well*]. (Ṣ.) [And خَرَجَ مِنْ طَاعَتِهِ: see طَائِعٌ, in art. طوع. When خَرَجَ means *It was disbursed,* or *expended,* the inf. n. is خَرْجٌ.] خَرَجَ بِهِ [lit. *He went out,* &c., *with him,* or *it*]: see 4. (TA.) يَوْمُ الخُرُوجِ [*The day of going forth*] means *the day of the* عيد [or *festival*]. (A, TA, from a trad.) And [as used in the Ḳur l. 41] *The day when men shall come forth from their graves;* (TA;) a name of *the day of resurrection.* (AO, Ḳ.) — [†*It became excluded* by a definition or a rule or the like, or by a portion thereof.] مَنْصُوبٌ عَلَى الخُرُوجِ is a phrase of the Baṣree grammarians, said of the objective complement of a verb, meaning †*Put in the accus. case as being out of the predicament of the subject and that of the attribute.* (TA.) خَرَجَ مِنْ أَمْرٍ — [†*He got out of, escaped from, extricated himself from, evaded,* or *became quit of, an affair,* or *a state*]. (ISh, TA in art. نكس.) [And خَرَجَ مِنْ حَالٍ إِلَى حَالٍ †*He passed from* one *state to* another *state.* And خَرَجَ مِنْ دِينِهِ †*He quitted,* or *forsook, his religion.* And خَرَجَ مِنْ دَيْنِهِ, and من مَرَضِهِ, †*He became quit of his debt,* and *of his disease.*] And خَرَجَ إِلَى فُلَانٍ مِنْ دَيْنِهِ †*He paid such a one his debt:* a phrase used in law. (TA.) [And خَرَجَ عَلَى السُّلْطَانِ, and عَنْ أَمْرِ السُّلْطَانِ, †*He rebelled against the Sulṭán.*] And خَرَجَتْ عَلَى خِلْقَةِ الجَمَلِ ‡[*She became formed like the he-camel*]; said of a she-camel that is termed مُخْتَرِجَةٌ. (Ṣ, A, Ḳ.) And خَرَجَ إِلَى البَذَاءِ †[*He became foul,* or *obscene, in his language*]. (L and Ḳ in art. خنذ.) And خَرَجَ فِى العِلْمِ وَالصِّنَاعَةِ, inf. n. خُرُوجٌ, ‡*He was,* or *became, conspicuous in science and art.* (A, TA. [See also 5.]) — مَا أَحْسَنَ خُرُوجَهَا, said of a cloud (سَحَابَة), ‡*How good is its first rising from the horizon!* (A.) [You say also, خَرَجَ السَّحَابُ, inf. n. خُرُوجٌ, meaning †*The clouds became extended,* or *expanded:* see خَرْجٌ.] And خَرَجَتِ السَّمَاءُ ‡*The sky became clear, after having been cloudy.* (T, A.)

2. خرّج, inf. n. تَخْرِيجٌ, [sometimes resembles in signification أَخْرَجَ:] see the inf. n. voce خَرِيجٌ. — [† *He resolved, explained,* or *rendered,* a saying. عَلَى هٰذَا خَرَّجُوا قَوْلَ كَذَا †*According to this* meaning &c. *they have resolved, explained,* or *rendered, such a saying,* is a phrase of frequent occurrence in the larger lexicons &c.] — †*He educated, disciplined,* or *trained, well* a youth: and in like manner, a horse [and a camel; for مُخَرَّجٌ, as is indicated in the Ḳ voce مُدَرَّبٌ, applied to a camel, is syn. with مُؤَدَّبٌ]. (IAạr.) You say, خرّجهُ فِى الأَدَبِ, (Ṣ, A,* Ḳ,) inf. n. as above, ‡*He educated, disciplined,* or *trained, him well in polite accomplishments;* i. e. a teacher, his pupil. (TA.) = [*He,* or *it, rendered* a thing أَحْمَر, i. e. *of two colours, white and black:* &c.] You say, النُّجُومُ تُخَرِّجُ اللَّوْنَ *The stars render the colour* [of a thing, such as an expanse of water,] *a mixture of black and white,* by reason of its blackness and their whiteness. (TA.) And خرّج اللَّوْحَ, (A, Ḳ,) inf. n. as above, (Ḳ,) ‡*He* (a boy, A) *wrote upon part of the tablet and left part of it without writing.* (A,* Ḳ.) And خرّج كِتَابًا ‡*He wrote a book leaving* [*blank*] *the places* [*of the titles*] *of the sections and chapters.* (A.) And خرّج العَمَلَ, (A, Ḳ,) inf. n. as above, (TA,) ‡*He made the work to be of different kinds.* (A, Ḳ,* TA.) And خرّجتِ الرَّاعِيَةُ المَرْعَى, inf. n. as above, *The pasturing animals ate part of the pasture and left part.* (Ṣ,* A, Ḳ,* TA. [See also 4.]) And أَرْضٌ فِيهَا تَخْرِيجٌ: and عَامٌ فِيهِ تَخْرِيجٌ, and عام ذُو تَخْرِيجٍ: see أَخْرَجُ.

3. المُخَارَجَةُ *i. q.* المُنَاهَدَةُ بِالأَصَابِعِ, (Ṣ, TA,) i. e. (TA) *One person's putting forth as many of his fingers as he pleases, and the other's doing the like:* (Ḳ, TA:) [or *the playing at the game called morra; micare digitis:* see خَزِيجٌ. You say,] خارجهُ *He played with him at the game of morra.* See also 6. — خَارَجَهُمْ, [inf. n. as above,] *He contributed with them to the expenses of a journey* or *an expedition against an enemy, sharing equally with each of them;* like نَاهَدَهُمْ. (L in art. نهد.) — And خارجهُ *He made an agreement with him,* namely, his slave, *that he* (the latter) *should pay him a certain impost at the expiration of every month;* (Mgh, L, TA;) *the slave being left at liberty to work:* (L, TA:) in which case the slave is termed عَبْدٌ مُخَارَجٌ. (Mgh, L, TA.)

4. اخرجهُ, (Ṣ, Mṣb, Ḳ, &c.,) inf. n. [إِخْرَاجٌ and] مُخْرَجٌ, (Ṣ, Ḳ,) *He made,* or *caused, him,* or *it, to go, come, pass,* or *get, out,* or *forth; to issue, emanate, proceed,* or *depart:* [*he put, cast,* or *thrust, him,* or *it, out,* or *forth; expelled, ejected,* or *dislodged, him,* or *it: he took, led, drew,* or *pulled, him,* or *it, out,* or *forth: he gave it forth: he,* or *it, produced it:*] as also بِهِ خَرَجَ: [but it should be observed that this latter properly and generally denotes accompaniment, like ذَهَبَ بِهِ; and may be literally rendered *he went, came, passed,* or *got, out,* or *forth, with him,* or *it:*] and اخترج, also, is *syn. with* أَخْرَجَ; as in the saying, in a trad., فَاخْتَرَجَ تَمَرَاتٍ مِنْ قِرْبَةٍ [*And he took forth,* or *took forth for himself* (accord. to a property of many verbs of this form), *some dates from a water-skin*]: (TA:) [so, too, is استخرج; as meaning *he took, led, drew,* or *pulled, out,* or *forth:* but this generally implies some degree of effort, or labour; as does also اخترج; and likewise, desire: i. e. it means *he sought,* or *endeavoured, to make* a thing *come forth:* the former is also syn. with أَبْدَعَهُ (q. v.) and أَحْدَثَهُ: and both of them signify, and so does اخرج in many instances, *he drew out,* or *forth; extracted; educed; produced; elicited; fetched out by labour* or *art; got out;* or *extorted:* this is what is meant by its being said that] الاِسْتِخْرَاجُ is *syn. with* الاِسْتِنْبَاطُ, (Ṣ, Ḳ,) and so is الاِخْتِرَاجُ. (Ḳ.) أَخْرِجْنِى مُخْرَجَ صِدْقٍ, in the Ḳur xvii. 82, means *Cause Thou me to go forth* from Mekkeh *in a good,* or *an agreeable, manner,* so that I may not turn my heart [or affections] towards it: (Jel: [see also various similar explanations in Bḍ:]) or مخرج is here a n. of place, or, accord. to the more approved opinion, of time. (TA.) — اخرج مَا فِى صَدْرِهِ †[*He vented that which was in his bosom,* or *mind*]. (TA in art. سرح.) — [اخرج said of a definition or a rule or the like, or of a portion thereof, means †*It excluded* something.] — اخرجهُ مِنَ الأَمْرِ †[*He excluded him from participation in the affair*]. (TA in art. حضر, &c.) = اخرج [intrans.] *He paid his* خَرَاج; (Ḳ;) i. e. his *land-tax,* and *poll-tax.* (TA.) = *He hunted ostriches such as are termed* خُرْجٌ, (Ḳ, TA, [in the CK الخَرَج is erroneously put for الخُرْج,]) pl. of أَخْرَجُ. (TA.) — *He married a woman of brown complexion, white intermixed with black, whose parents were, one, white, and the other, black.* (T, Ḳ.) — ‡*He passed a year of fruitfulness and sterility,* (Ḳ, TA,) or *half fruitful and half sterile.* (TA.) — اخرجتِ الرَّاعِيَةُ ‡*The pasturing animals ate part of the pasture and left part.* (Ḳ, TA. [See also 2.])

5. تخرّج [†*It* (a saying) *was resolved, explained,*

or *rendered.* عَلَى هٰذَا يَتَخَرَّجُ قَوْلُ كَذَا †*According to this* meaning &c. *is,* or *may be, resolved, explained,* or *rendered, such a saying,* is a phrase of frequent occurrence in the larger lexicons &c. —] ‡*He was,* or *became, well educated* or *disciplined* or *trained,* (A,* TA,) in polite accomplishments, (S, K, TA,) or in science and art. (A. [See also 1: and see 2, of which it is quasi-pass.])

6. تَخَارُجٌ *i. q.* تَنَاهُدٌ; (S;) *similar to* مُخَارَجَةٌ *with the fingers, as explained above.* (TA.) You say, تخارجوا, meaning تناهدوا [i. e. *They played together, one putting forth as many of his fingers as he pleased, and another doing the like:* or *they played together at the game called morra:* see خَرِيجٌ]. (A.) — تخارجوا is also *syn. with* تناهدوا as meaning *They contributed equally to the expenses which they had to incur on the occasion of a journey,* or *an expedition against an enemy;* or *contributed equal shares of food and drink.* (L in art. نهد.) — And تخارجا *They* (two copartners, K, TA, or two coinheritors, TA) *became quit of claim to sharing property by one's taking the house and the other's taking the land;* (K,* TA;) or *by selling the property by mutual consent and then dividing it;* or *by one's taking ready money and the other's taking a debt.* (TA.)

8: see 4, in three places: and see also 10.

9. اخرجّ *He* (a ram, K, or an ostrich, S, K) *was,* or *became,* أَخْرَجَ, i. e., *of two colours, white and black;* as also ▼ اخراجّ. (S, K.)

10. استخرج: see 4, in two places. You say, اِسْتَخْرَجْتُ الشَّىْءَ مِنَ المَعْدِنِ *I extracted the thing from the mine, clearing it from its dust.* (Msb.) And اِسْتِخْرَاجُ المَعْنَى مَتْعَبَةٌ لِلْخَوَاطِرِ †*The eliciting of the meaning of that which is made enigmatical is a cause of fatigue to minds.* (A in art. تعب.) — [Also †*He tilled* land, *and made* it *productive.* (See K voce غَامِرٌ.)] And اُسْتُخْرِجَتِ الأَرْضُ †*The land was put into a good state for sowing* or *planting.* (AHn, TA.) — استخرجهُ and ▼ اخترجهُ *He asked him,* or *petitioned him, to go,* or *come, out,* or *forth;* or *he desired of him that he should go,* or *come, out,* or *forth.* (TA.)

11: see 9.

خَرْجٌ [originally an inf. n.] *Outgoings, disbursements, expenditure,* or *expenses; what goes out,* or *is expended, of a man's property; contr. of* دَخْلٌ. (S, K.) — See also خَرَاجٌ, throughout. — Also, (S, L, K,) and ▼ خُرُوجٌ, (L,) *Clouds when first rising and appearing:* (S, L, K:) or the *rain that comes forth from clouds:* (Akh:) or the خُرُوج of clouds is their *becoming extended,* or *expanded.* (TA. [See 1.])

خُرْجٌ: see خَرَاجٌ. — Also *A well-known kind of* وِعَآء; [*a pair of saddle-bags;* i. e. *a double bag,* or *double sack, for the saddle;*] (S, Msb, K;) *a* جُوَالِق *having two corresponding receptacles* [*the mouths whereof are generally closed by means of loops which are inserted one into another*]: (TA:) [also, app., *a single saddle-bag;* and خُرْجَانِ *a pair of saddle-bags:* (see بَدِيدٌ:)] an Arabic word, (S,) accord. to the more correct opinion; but said by some to be arabicized: (TA:) pl. [of mult.] خِرَجَةٌ (S, Msb, K) and [of pauc.] أَخْرَاجٌ. (TA.)

خَرَجٌ [The *quality of being of*] *two colours, white and black.* (S, K. [See أَخْرَجُ.])

خَرْجَةٌ [n. un. of 1: pl. خَرَجَاتٌ]. You say, مَا خَرَجَ إِلَّا خَرْجَةً وَاحِدَةً *He went not,* or *came not, out,* or *forth, save once:* and مَا أَكْثَرَ خَرَجَاتِكَ *How many are thy goings,* or *comings, out,* or *forth!* (A.)

رَجُلٌ خُرَجَةٌ وُلَجَةٌ (S, K*) and خَرَّاجٌ وَلَّاجٌ and خَرُوجٌ وَلُوجٌ (TA in art. ولج) *A man frequently going,* or *coming, out and in:* (S, K, TA:) and the second phrase [and app. the others likewise] ‡a man *of much cleverness, ingenuity,* or *acuteness, and artifice,* or *cunning;* (K, TA;) ‡a man *who uses art, artifice,* or *cunning, in the disposal,* or *management, of affairs:* (A:) or ‡one *who does not hasten in an affair from which he cannot easily escape when he desires to do so.* (TA.)

خَرَاجٌ (S, A, Mgh, Msb, K) and ▼ خَرْجٌ, (S, Msb, K,) both also written with ḍamm, [i. e. خُرَاجٌ and ▼ خُرْجٌ,] (K,) but the former mode of writing them is that which more commonly obtains, (TA,) *i. q.* إِتَاوَةٌ; (S, K;) *A tax,* or *tribute, which is taken from the property of people; an impost,* or *a certain amount of the property of people, which is given forth yearly; a tax upon lands &c.:* (TA:) or the *revenue,* or *gain, derived from land,* (A, Mgh, Msb,) or *from a slave,* (Mgh,) or also *from a slave:* (A:) and then applied to the *land-tax, which is taken by the Sulṭán:* (A, Mgh:) and the *poll-tax paid by the free non-Muslim subjects of a Muslim government:* (A, Mgh, Msb:) or خَرَاجٌ signifies especially *a land-tax:* and ▼ خَرْجٌ, *a poll-tax:* (IAạr:) or the former also signifies the *poll-tax paid by the free non-Muslim subjects of a Muslim government:* it is a term which was applied to *a yearly land-tax which 'Omar imposed upon the people of the Sawád* [*of El-'Irák*]: then, to the *land-tax which the people of a land taken by convention agreed to pay;* and their lands were termed خَرَاجِيَّةٌ: accord. to Bḍ, it is a name for the *proceeds of land:* and has then been used to signify the *profits arising from possessions;* such as the *revenue derived from the increase of lands,* and *from slaves* and *animals:* accord. to Er-Rágheb, its primary signification is *an impost which the master requires to be paid him by his slave:* accord. to Zj, ▼ خَرْجٌ is an [obsolete] inf. n.: and خَرَاجٌ, a name for *that which comes forth:* and he also explains the latter word by فَيْءٌ: and ▼ خَرْجٌ, by ضَرِيبَةٌ and جِزْيَةٌ: (TA:) the pl. (of خَرَاجٌ, L, TA) is أَخْرَاجٌ and أَخَارِيجُ [a pl. pl.] and أَخْرِجَةٌ. (S, K.) الخَرَاجُ بِالضَّمَانِ, a saying ascribed to Mohammad, (K, TA,) occurring in a trad. of 'Áïsheh, of disputed authority, but affirmed by several authors to be genuine, means, accord. to most of the lawyers, (TA,) *The revenue* derived from the slave *is* the property of the purchaser *because of the responsibility* which he has borne for him: (A,* Mgh,* K, TA:) for one purchases a slave, and imposes upon him the task of producing a revenue for a time, and then may discover in him a fault which the seller had concealed; wherefore he has a right to return him and to receive back the price; but the revenue which he had required the slave to produce is his lawful property, because he had been responsible for him; and if he had perished, part of his property had perished: (K,* TA:) in a similar manner IAth explains it, as relating to a male or female slave or to other property. (TA.) — ▼ خَرْجٌ and خَرَاجٌ as used in the Ḳur xxiii. 74 mean *A recompense,* or *reward.* (Fr.) Some, for ▼ خَرْجًا, in this instance, read خَرَاجًا. (TA.) — And خَرَاجٌ is also used as meaning ‡*The taste* of fruit; this being likened to the خراج of lands &c. (TA, from a trad.) — See also خَرِيجٌ, in five places.

خُرَاجٌ *Pimples,* or *small swellings* or *pustules:* [a coll. gen. n.:] n. un. with ة: (Mgh, Msb:) or [the *kind of pustule termed*] دُمَّل, and *the like, that come forth upon the body:* (Mgh:) or *purulent pustules,* or *imposthumes,* (S, K,) *that come forth upon the body:* (S:) or *a spontaneous swelling that comes forth upon the body:* or *an ulcerous swelling that comes forth upon a beast of the equine kind and upon other animals:* pl. [of pauc.] أَخْرِجَةٌ and [of mult.] خِرْجَانٌ. (TA.) — See also خَرَاجٌ.

خُرُوجٌ: see خَارِجٌ, and خُرُجَةٌ. — Also A horse *that outstrips in the race.* (TA.) — And ‡A horse *having a neck so long that, by reason of its length, he plucks away at unawares* (يَغْتَالُ) *every bridle that is attached to his bit:* (A,* L, K:*) and in like manner, without ة, a mare. (TA.) — And A she-camel *that lies down apart from the* [*other*] *camels:* (K:) and one *excellent in the pace termed* عَنَق, *that goes before others:* (TA:) pl. خُرُجٌ, (K, TA,) [in the CK خُرْجٌ, but it is] with two ḍammehs. (TA.)

خُرُوجٌ an inf. n. of 1. (S, Msb, K.) — See also خَرْجٌ.

خَرِيجٌ (S, K) and ▼ خَرَاجٌ and ▼ تَخْرِيجٌ (TA) *A certain game,* (S, K, TA,) *played by the Arab youths,* (TA,) *in which they say* ▼ خَرَاجِ خَرَاجِ: (S, K, TA:) accord. to ISk, you say, لَعِبَ الصِّبْيَانُ خَرَاجِ ▼ [*The boys played at* خراج], with kesr to the ج: Fr says, خراج is the name of *a well-known game of the Arabs, in which one of the players holds a thing in his hand and says to the others,* Elicit ye (أَخْرِجُوا) *what is in my hand:* in the T, ▼ خراج and خريج are explained by the word مُخَارَجَةٌ [meaning *micare digitis;* and hence it appears that the game thus termed, accord. to the T, is the *morra,* a game common

in ancient and modern Italy, and in very remote times in Egypt, *in which one of the players puts forth some, or all, of his fingers, and another is required to name instantly the number put forth,* or *to do the same*]; and it is there added, that it is *A game of the Arab youths:* Aboo-Dhueyb El-Hudhalee says,

* أَرِقْتُ لَهُ ذَاتَ العِشَآءِ كَأَنَّهُ *

* مَخَارِيقُ يُدْعَى تَحْتَهُنَّ خَرِيجُ *

I was sleepless in consequence of it, (referring to lightning,) *at nightfall, as though it were kerchiefs twisted for the purpose of beating with them, under which was uttered the cry* خريج; likening the thunder to the cry of the players: but Aboo-'Alee says that خريج [thus used] is incorrect; that he should have said خَرَاج, but that the rhyme required him to say خريج. (TA.)

بِلَادٌ خَرَاجِيَّةٌ *Countries subject to a* [خَرَاج, or] *tax upon their lands.* (MF.)

خَرَّاجٌ: see خَارِجٌ, and خُرْجَةٌ.

خِرِّيجٌ has the meaning of a pass. part. n.: (Ṣ, Ḳ:) you say, هُوَ خِرِّيجُ فُلَانٍ ‡ *He is,* or *has been, well educated* or *disciplined* or *trained by such a one* (Ṣ, A,* Ḳ*) in polite accomplishments, (Ṣ, Ḳ,) or in science and art. (A.)

خَارِجٌ and [in an intensive sense] خَرُوجٌ and [in an intensive or a frequentative sense] خَرَّاجٌ *Going, coming, passing,* or *getting, out,* or *forth; issuing, emanating, proceeding,* or *departing:* [the second signifying *doing so much:* and the third, *doing so much* or *frequently.*] (TA.) — [*External; extrinsic; foreign:*] the *exterior,* or *outside,* of anything. (TA.) You say, كُنْتُ خَارِجَ الدَّارِ [*I was outside the house*]: (A:) [or,] accord. to Sb, خَارِج is not used adverbially unless with the particle [فِى]. (TA.) — [Hence, الخَارِجُ as meaning † *What is external,* or *extrinsic, to the mind; what is objective; reality.* (See also خَارِجِىٌّ.) And فِى الخَارِجِ † *In what is external,* or *extrinsic, to the mind;* &c.].

خَارِجَةٌ [fem. of خَارِجٌ: and sing. of خَوَارِجُ used as a subst.]. — الخَوَارِجُ in the phrase الدَّوَاخِلُ وَالخَوَارِجُ means *The arches,* or *vaults, and niches, in the inner side of a wall;* الدواخل meaning the figured forms, and inscriptions, upon a wall, executed with gypsum or otherwise: or الدواخل والخوارج means *the ornamental* [*depressed and*] *projecting forms of a building, differing from the forms adjacent thereto.* (Mṣb, from a saying of Esh-Shâfi'ee.) — خَوَارِجُ المَالِ † *The mare and the female slave and the she-ass.* (Ḳ.) — خَرَجَتْ خَوَارِجُهُ ‡ *His generosity became apparent, and he applied himself to the sound management of affairs,* (Ḳ,* TA,) *and became intelligent like others of his class, after his youth,* or *ignorant and youthful conduct.* (TA.)

خَارِجِىٌّ One *who makes himself a lord,* or *chief,* (Ṣ, Ḳ, TA,) *and goes forth* [*from his party,* or *fellows*], *and becomes elevated,* or *exalted,* (TA,) *without his having noble ancestry:* (Ṣ, Ḳ, TA:) and it is also said to signify anything *that surpasses,* or *excels its kind and fellows:* (TA:) accord. to Abu-l-'Alà, in ancient times, before El-Islám, it was applied to a *courageous,* or *generous,* man, *the son of a coward* or *niggard,* and *the like:* — and in like manner, to a *fleet,* or *swift,* horse; or one *excellent in running;* or *that outstrips others; not the offspring of a sire and dam possessing the like qualities:* [and in the TA, the coll. gen. n. خَارِجِيَّةٌ is explained as applied to such horses:] — then, in the times of El-Islám, it was applied to *A rebel:* and *a heretic.* (Ham p. 188.) [The pl.] الخَوَارِجُ is the appellation of *A party* [*of heretics,* or *schismatics,*] *of those following erroneous opinions, having a singular,* or *particular, persuasion:* (Ḳ:) *they are* [*said by some to be*] *the* حَرُورِيَّة [q. v.]; *and the* خَارِجِيَّة *are* [*said to be*] *a sect of them; and they consist of seven sects:* (TA:) they were so called because they went forth from, (as in one copy of the Ḳ,) or against, (as in other copies,) the rest of the people; (Ḳ, TA;) or from the religion, or from the truth, or from 'Alee after [the battle of] Ṣiffeen. (TA.) — [Also † *Relating to what is external,* or *extrinsic, to the mind; objective; real.* Hence, الأُمُورُ الخَارِجِيَّةُ † *The things that are external,* or *extrinsic, to the mind; the things that are considered objectively; real things;* opposed to الأُمُورُ الذِّهْنِيَّةُ. (See also خَارِجٌ.)]

[خَارِجِيَّةٌ fem. of خَارِجِىٌّ: — and also a coll. gen. n., of which the n. un. is خَارِجِىٌّ.]

خَارُوجٌ *A certain sort of palm-trees,* (L, Ḳ,*) *well known.* (Ḳ.)

[خَوَارِجُ pl. of خَارِجَةٌ: — and also of خَارِجِىٌّ as an epithet applied to a man &c., not as a rel. n.]

أَخْرَجُ A ram, (Ṣ, Ḳ,) and (so in the Ṣ, but in the Ḳ "or") a male ostrich, (AA, Ṣ, A, Ḳ,) *of two colours, white and black:* (Ṣ, A,* Ḳ:) or a male ostrich *of a colour in which black predominates over white, like the colour of ashes:* and in this sense also applied to a mountain: (Lth, TA:) and a goat *half white and half black:* and a horse *of which the belly, and the sides as far as the back, but not the back itself, are white, and the rest of any colour:* (TA:) fem. خَرْجَآءُ: (A, TA:) which is applied to a female ostrich: (A:) and to a ewe or she-goat *having white hind legs and flanks:* (AZ, Ṣ:) or a ewe *that is black, with one hind leg,* or *both hind legs, and the flanks, white; the rest being black:* (TA:) or a ewe *white in the hinder part, half of her being white, and the other half of any colour:* (T, TA:) and a small isolated mountain (قَارَّة) *of two colours,* (A, TA,) *white and black:* (A:) pl. خُرْجٌ. (Ḳ.) Also ‡ A garment *white and red;* rendered so by being besmeared with blood. (TA.) El-'Ajjáj says,

* إِنَّا إِذَا مُذْكِى الحُرُوبِ أَرَّجَا *

* وَلَبِسَتْ لِلْمَوْتِ ثَوْبًا أَخْرَجَا *

(so in the TA: in the Ṣ, جُلًّا اخرجا:) meaning ‡ [*Verily we, when the inflamer of wars excites* them, *and*] *they* (the wars) *have put on, for death, a garment white and red, rendered so by being besmeared with blood:* i. e., have been rendered notable like a thing that is black and white. (Ṣ, TA.) — الأَخْرَجُ *The* [*bird called*] مُكَّآءَ; (Ḳ;) because of its colour. (TA.) — أَرْضٌ خَرْجَآءُ (TA) and فِيهَا تَخْرِيجٌ (Sh, Ṣ, Ḳ) and مُخَرَّجَةٌ (TA) ‡ *Land having plants,* or *herbage, in one place and not in another:* (Ṣ, Ḳ, TA:) *that has been rained upon, and has produced herbs, in some parts and not in others:* (Sh:) or the second means *land upon which rain has not fallen.* (L in art. صح.) — عَامٌ أَخْرَجُ (TA) and مُخَرَّجٌ (A, TA) and فِيهِ تَخْرِيجٌ (Ṣ, A, Ḳ) and ذُو تَخْرِيجٍ (Ḳ) ‡ *A year of fruitfulness,* or *of abundant herbage, and of sterility:* (Ṣ, A, Ḳ, TA:) or *half fruitful,* or *abundant in herbage, and half sterile.* (TA.)

مَخْرَجٌ an inf. n. of 1. (Ṣ, Mṣb, Ḳ.) — Also *A place of* خُرُوج [i. e. of *going, coming, passing,* or *getting, out,* or *forth; a place of egress,* or *exit; an outlet*]: (Ṣ, Ḳ, TA:) pl. مَخَارِجُ. (TA.) You say, وَجَدْتُ فِى الأَمْرِ مَخْرَجًا † *I found, in the affair,* or *case, a place* [or *way*] *of escape, evasion,* or *safety.* (Mṣb.) And فُلَانٌ يَعْرِفُ مَوَالِجَ الأُمُورِ وَمَخَارِجَهَا ‡ *Such a one knows the ways of entering into affairs and those of withdrawing himself out of them.* (A, TA.) — [Hence, *A privy:* used in this sense in the Ṣ and Ḳ in art. حش, &c. — And The *anus:* used in this sense in the Mṣb in art. حقن.] — Also *A time of* خُرُوج [i. e. of *going,* &c., *out,* or *forth;* of *egress,* or *exit*]. (TA.) — فُلَانٌ حَسَنُ المَدْخَلِ وَالمَخْرَجِ means † *Such a one is good, and laudable, in his way of acting,* or *conduct.* (TA in art. دخل.)

مُخْرَجٌ an inf. n. of the trans. v. أَخْرَجَ. (Ṣ, Ḳ.) [So accord. to some in a phrase in the Ḳur xvii. 82, respecting which see 4.] — Also pass. part. n. of the same. (Ṣ, Ḳ.) — And n. of place of the same. (Ṣ, Ḳ.) — And n. of time of the same. (Ṣ.)

مُخَرَّجٌ; and its fem., with ة: see أَخْرَجُ.

يَوْمٌ مَخْرُوجٌ occurs in poetry for يَوْمٌ مَخْرُوجٌ فِيهِ [*A day in which one goes forth;* or *in which people go forth*]. (TA.)

عَبْدٌ مُخَارَجٌ: see 3, last sentence.

نَاقَةٌ مُخْتَرَجَةٌ ‡ *A she-camel formed like the he-camel:* (Ṣ, A, Ḳ, TA:) or *like the male* بُخْتِىّ *camel.* (TA.) See 1.

مُخَرَّجٌ 343, 363, 368, 371, 387, 680.

خرد

1. خَرِدَتْ, aor. ـَ, (L, K,) inf. n. خَرَدٌ, (L,) *She was an untouched virgin;* (L, Ḳ;) as also اخردت, inf. n. إِخْرَادٌ; (L;) and تخرّدت: (L, Ḳ:) or *she was bashful and grave* or *staid* or *sedate,* or *very bashful, long silent, low in voice,*

one who concealed herself from public view, (L, Ḳ,) *and did not remain long in her parents' house,* or *tent, unmarried, after having attained the usual proper age for marriage.* (L.) — And خَرِدَ *He was,* or *became, affected with shame, bashfulness,* or *pudency;* (IAạr;) as also ٭اخرد. (Ḳ.) — *He was,* or *became, abject.* (IAạr.) — Also, inf. n. as above; and ٭اخرد; *He kept long silence:* (L, Ḳ:) and the latter signifies also *he kept silence by reason of abjectness;* not by reason of bashfulness: so accord. to the Ḳ: but accord. to the A, *he kept silence by reason of bashfulness;* and اقرد signifies "he kept silence by reason of abjectness:" (TA:) and so says IAạr: (TA in art. قرد:) or اخرد accord. to IAạr signifies *he spoke little.* (Ḥar p. 250.) [See also خَارِدٌ.]

4: see 1, in three places. — اخرد إِلَى اللَّهْوِ *He inclined to play, sport,* or *diversion.* (Ḳ.)

5: see 1.

خَرُودٌ: see خَرِيدَةٌ, in two places.

خَرِيدٌ: see the next paragraph. — صَوْتٌ خَرِيدٌ *A gentle voice, characterized by bashfulness,* or *modesty.* (IAạr, Ḳ.)

خَرِيدَةٌ *A virgin:* (IAạr, Ṣ, A:) and a *bashful,* or *modest,* woman: and sometimes they said جَارِيَةٌ خَرُودٌ٭, meaning *a girl bashful and grave* or *staid* or *sedate;* or *very bashful:* (Ṣ:) or خَرِيدَةٌ and خَرِيدٌ٭ and خَرُودٌ٭ signify *an untouched virgin:* or a female *bashful and grave* or *staid* or *sedate,* or *very bashful, long silent, low in voice, who conceals herself from public view,* (L, Ḳ,) *and does not remain long in her parents' house,* or *tent, unmarried, after having attained the usual proper age for marriage:* (L:) pl. خَرَائِدُ and خُرُدٌ (Ṣ, A, L, Ḳ) and خُرُدٌ; (Ṣ, L, Ḳ;) the second of which is contr. to rule. (L.) — Also ‡An *unbored* pearl. (Lth, IAạr, Ṣ, A, Ḳ.)

خَارِدٌ *Silent by reason of bashfulness;* not by reason of abjectness: and ٭مُخْرِدٌ *silent by reason of abjectness;* not by reason of bashfulness: so accord. to AA: and the latter, simply, *silent.* (L.) [See also 1.]

مُخْرِدٌ: see the next preceding paragraph.

خردل

خَرْدَلٌ [*Mustard-seed;*] the *grain of a certain tree,* (Ḳ,) *well known;* (Ṣ, Ḳ;) *a species of* حُرْف [q. v.]; (JḲ;) *heating; emollient; drawing; a phlegmagogue; lenitive; digestive; used as a liniment, good for the* نِقْرِس [or *gout*], *and* [*especially*] *the* نَسَا [or *sciatica*], *and the* [*malignant species of leprosy termed*] بَرَص, (Ḳ,) *and the* [*mild species thereof termed*] بَهَق; *clearing to the face; good for the alopecia, especially the wild sort thereof;* (TA;) *its smoke drives away serpents,* or, as in the Ḳánoon, *venomous or noxious reptiles or the like;* (TA;) *its juice, dropped, allays earache,* (Ḳ,) *and in like manner its oil;* (TA;) *and its powder, upon the aching tooth, is extremely efficacious,* (Ḳ,) *especially when* حُلِّيَت [or *assa*] *has been cooked with it:* (TA: [in which many other properties assigned to it are mentioned:]) n. un. with ة. (Ṣ.) — الخَرْدَلُ الفَارِسِيُّ is *A certain plant in Egypt known by the name of* حَشِيشَةُ السُّلْطَانِ. (Ḳ.)

خَرَادِيلُ and خَرَازِيلُ and خَرَزٌ (Sṣm).

1. خَرَزَ, aor. ـُ and ـِ, inf. n. خَرْزٌ, *He sewed* (Mṣb, Ḳ, TA) a skin, or hide, (Mṣb, TA,) or a boot, &c. (Ṣ, A, Ḳ.) You say, كَلَامُ فُلَانٍ كَخَرْزِ الإِمَاءِ [*The language of such a one is like the female slaves' sewing of skins*]; i. e., [its ornaments, lit.] its pearls, and its cowries, are far apart. (A, TA.)

خَرْزٌ [a coll. gen. n.,] a word of well-known meaning, (Mṣb,) [i. e., *Beads;*] *what are strung:* (Ṣ:) *a thing that is hung* [or rather *things that are hung*] *upon the neck, made of coloured stone, red and green:* (Ḥar p. 431:) or *gems,* or *similar stones,* both *good* and *bad:* (JK:) [also *factitious gems,* and *the like:* (see فُسَيْفِسَآءُ as explained in the Ḳ &c.:)] n. un. خَرَزَةٌ: (Ṣ, Mṣb:) the latter signifying [*a single bead;*] *what is strung:* (Ḳ:) and also, (i. e. the latter,) *a gem, or precious stone,* (Ḳ, TA,) *such* [for instance] *as is set in a ring, whether good or bad:* (TA:) pl. of the latter, خَرَزَاتٌ. (TA.) Hence, خَرَزَاتُ المَلِكِ, (Ṣ, Ḳ,) and المُلْكِ, (Ṣ, A,) *The gems of the king's crown:* when the king had reigned a year, a خَرَزَة was added to his crown, in order that the number of the years of his reign might be known: (Ṣ, Ḳ:) such is said to have been the case. (Ṣ.) You say, أُوتِيَ خَرَزَاتِ المُلْكِ سِتِّينَ حِجَّةً ‡[meaning *He reigned sixty years:* lit., *he received the gems of the crown sixty years*]. (A.) — خَرَزَةُ العَيْنِ signifies *The* حَدَقَة [or *lens*] *of the eye.* (TA in art. حدق.) — And خَرَزٌ is also applied to The *small shells called* وَدَع. (Ṣ* and Ḳ* and TA in art. ودع.) — It also signifies ‡The *vertebræ* of the back, (Ṣ, A, TA,) and of the neck: each one is called خَرَزَةٌ: which latter is also explained as meaning ‡*what is between two vertebræ.* (TA.)

خَرْزَةٌ, with fet-ḥ, *A single puncture* [or *stitch-hole, made in sewing a skin or a boot;* and so خُرْزَةٌ]; syn. غَرْزَةٌ. (TA.)

خُرْزَةٌ *i. q.* كُتْبَةٌ; (Ṣ, Ḳ;) *A seam,* or *suture,* in a skin, or hide, (KL, PṢ, TḲ,*) or in a boot, &c.; (PṢ;) [app. *made by sewing together two edges so that one laps over the other:* and app. also *a single stitch in such a seam;*] *what is between two punctures;* i. e., *every puncture with its thread:* (TA:) also, *a puncture,* or *stitch-hole,* in a skin [&c.]: (TA voce وِذَابٌ: [its pl. being there said to be syn. with خُرَبٌ, pl. of خُرْبَةٌ: and this last meaning, (for evidences of the correctness of which see أُتُمٌ and أُتُومٌ and خُصْفَةٌ &c.,) common to it and to خَرْزَةٌ, it perhaps bears in exs. here following:]) and *any round perforation:* (JM:) pl. خُرُزٌ (Ṣ, Ḳ) [and app. خُرُوزٌ, which see below]. اِجْمَعْ سَيْرَيْنِ فِي خُرْزَةٍ [lit., *Conjoin thou two thongs in a single seam,* or *stitch,* or *puncture,*] is a prov., meaning ‡*accomplish thou two wants at once.* (TA.) And you say to him who seeks to attain two wants together, سَيْرَيْنِ فِي خُرْزَةٍ [lit., Wilt thou conjoin *two thongs in a single seam,* or *stitch,* or *puncture?* the first word being in the accus. case because أَتَجْمَعُ is understood]. (A, TA.) — Also †The *foramen podicis:* and †the *foramen vaginæ.* (TA voce خُرْبَةٌ.)

خَرَزَةٌ; pl. خَرَزَاتٌ: n. un. of خَرْزٌ [q. v.]. (Ṣ, Mṣb, TA.)

خُرُوزُ السَّفِينَةِ [*The seams of the ship:* خُرُوزٌ being app. a pl. of خُرْزَةٌ, like as خُرُوبٌ is a pl. of خُرْبَةٌ]. (Ḳ voce جَمَّةٌ q. v.)

خِرَازَةٌ The *art,* or *occupation, of sewing* [*skins,* or *hides,* or] *boots, &c.* (A, Ḳ.)

خَرَّازٌ *A sewer of* [*skins,* or *hides,* or] *boots, &c.* (Ṣ, A.)

مِخْرَزٌ [and vulg. ٭مِخْرَازٌ] The *instrument* [i. e. the *needle,* or *awl,*] *with which one sews* [*skins,* or *hides,* or] *boots, &c.* (Ṣ, Ḳ.)

مُخَرَّزٌ Any bird, (A, Ḳ,) as a pigeon &c., (TA,) *having upon its wings marks resembling* خَرَز [or *beads*]. (A, Ḳ, TA.)

مِخْرَازٌ: see مِخْرَزٌ.

خرس

1. خَرِسَ, (Mṣb, Ḳ,) aor. ـَ, (Ḳ,) inf. n. خَرَسٌ, (Ṣ, A, Mṣb, Ḳ,) *He* (a man) *was dumb; was naturally, by conformation, prevented from speaking;* (Mṣb;) [*he was destitute of the faculty of speech, by natural conformation, like the beast:* see أَخْرَسُ:] or *he was,* or *became, tonguetied,* or *withheld from speech,* (A, Ḳ,) *either from inability to find words to express what he would say,* or *by natural conformation* [*of the organs of speech*]. (TA.) You say also خَرِسَ المَجْلِسُ *The assembly was,* or *became, mute,* or *speechless.* (A.) = خَرِسَ المَرْأَةَ, (Lḥ, IAth,) aor. ـِ, (Lḥ,) [inf. n., app., خَرْسٌ,] *He fed the woman with what is termed* خُرْسَة; (Lḥ, IAth;) *he fed her on the occasion of child-birth;* (Lḥ;) as also ٭خرّس عَلَيْهَا, inf. n. تَخْرِيسٌ (Ṣ, Ḳ) and تَخْرِسَةٌ. (TA.) In like manner you say, ٭خرّسها, inf. n. تَخْرِيسٌ; and خرس عَنْهَا; [so in the TA, without any syll. signs to the verb;] *He made for her what is termed* خُرْسَة. (TA.) And ٭خُرِّسَتْ, (Ṣ, L,) or خُرِسَتْ, (so in a copy of the A,) *She was fed with what is so termed:* (A:) or *a feast on the occasion of her having given birth to a child was made for her.* (Ṣ, L.) = خَرِسَ, aor. ـَ, *He drank from the* [*kind of wine-jar called*] خُرْس, (Ṣgh, Ḳ,) i. e. *the* دَنّ. (TA.)

2: see خَرَّسَ, in three places.

4. اخرسهُ اللّٰهُ [*God made him to be dumb:* see خَرِسَ]: (Ṣ:) *God made him to be tonguetied,* or *speechless,* (A, Ḳ,) either *from inability to find words to express what he would say,* or *by natural conformation* [*of the organs of speech*]. (TA.)

5. تخرّست *She made for herself the food for the occasion of child-birth,* (A,* Ḳ,) i. e., *what is*

called خُرْسَة. (TA.) Hence the prov. تَخَرَّسِى يَا نَفْسُ لَا مُخَرِّسَةَ لَكِ (A,* TA) *Make thou the food for child-birth for thyself, O self: there is no maker of it for thee:* said by a woman who had given birth to a child and had not any one to care for her: alluding to a man's taking care for himself: (K, TA:) and also related [in the A] without the words يا نفس. (TA.)

6. تخارس [*He feigned himself dumb*, or *speechless*,] is from خَرِسَ المَجْلِسُ: hence إِذَا شَهِدْتَ مَنْ لَا يَفْهَمُ عَنْكَ فَتَخَارَسْ [*When thou art present with*, or *beholdest*, *him who will not understand what thou sayest, then feign thyself dumb*, or *speechless*]. (A.)

خَرْسٌ *A* [*wine-jar such as is called*] دَنّ; (JK, Ṣ, K;) as also خِرْسٌ, (Kr, K,) and خِرْصٌ: (TA:) pl. [of pauc.] أَخْرَاسٌ (JK) and [of mult.] خُرُوسٌ. (K.)

خُرْسٌ *Food that is prepared on the occasion of the birth of a child;* (Ṣ, A, Mṣb, K;) as also خِرَاسٌ. (Lḥ, TA.) IJ seems to assign to it also the sense of خُرْسَةٌ. (TA.) — Hence, as also the second word, *A feast*, or *banquet, that is prepared on that occasion, and to which people are invited:* so in a trad. of Ḥassán, كَانَ إِذَا دُعِىَ إِلَى طَعَامٍ قَالَ إِلَى عُرْسٍ أَمْ خُرْسٍ أَمْ إِعْذَارٍ [*He used, when he was invited to food, to say, To a wedding-feast, or a feast for child-birth, or a circumcision-feast?*]; and if it were for one of these, he consented: but if not, he did not consent. (TA.)

خِرْسٌ: see خَرْسٌ.

خُرْسَةٌ *Food for a woman who has given birth to a child;* (Ṣ, A, K;) *what is made for her, such as* فَرِيقَة *and the like;* as also [خُرْصَةٌ,] with ص. (TA.) خُرْسَةُ مَرْيَمَ [*The child-birth-food of Maryam*], applied to dates, and occurring in a trad., alludes to verse 25 of chap. xix. of the Kur, وَهُزِّى إِلَيْكِ الخ: and Khálid Ibn-Ṣafwán uses in the same manner the phrase تَخْرِسَةُ مَرْيَمَ; in which تخرسة is an inf. n. used as a subst.; or it may be a subst., like تَوْرِيَةٌ. (TA.)

خُرْسَى A she-camel *that does not utter the cry termed* رُغَاء. (Ibn-'Abbád, Ṣgh, K.)

خِرَاسٌ: see خَرْسٌ, in two places.

خَرُوسٌ *A* بِكْر [or *female that has not yet brought forth*] *in the first period of her pregnancy:* and (some say, Ṣ) one *for whom* خُرْسَة *is made:* (Ṣ, K:) and one *having a scanty flow of milk.* (Ṣgh, K.)

خَرَّاسٌ *A maker* (Ṣ, TA) and *seller* (K, TA) *of the* [*kind of wine-jar called*] خَرْس. (Ṣ, K, TA.) — And *A vintner.* (JK, TA.)

أَخْرَسُ (Ṣ, &c.) *Dumb; prevented from speaking by natural conformation;* (Mṣb;) *speechless*, or *destitute of the faculty of speech, by natural conformation*, (T and Mṣb in art. بكم,) *like the beast that lacks the faculty of articulation;* (T ibid;) differing from أَبْكَمُ, q. v.: (T and Mṣb ibid:) or *tonguetied*, or *speechless*, (K, TA,) either *from inability to find words to express what he would say*, or *by natural conformation* [*of the organs of speech*]: (TA:) fem. خَرْسَآءُ: (Mṣb:) pl. خُرْسٌ (Mṣb, K) and خُرْسَانٌ. (K.) — جَمَلٌ أَخْرَسُ *A he-camel that has no perforation to his* شُقْشُقَة, *for his bray to issue therefrom, so that he reiterates it therein:* such a one they like to send among the [she-camels in the state in which they are termed] شَوْل, because in most instances he begets females: and نَاقَةٌ خَرْسَآءُ *a she-camel that is not heard to utter the cry termed* رُغَاء. (TA.) — عَلَمٌ أَخْرَسُ ‡ *A sign of the way*, (K,) [or *a mountain*,] *from which*, (A,) or *at*, or *in, which*, (فِيهِ, K,) *no echo is heard:* (A, K:) or *a sign of the way in the mountain whereof no echo is heard:* (Lth, T:) or [it seems to be applied to *a mountain where no echo is heard*; for] it is said when no sound of an echo is heard in the mountain. (Ṣ.) — سَحَابَةٌ خَرْسَآءُ ‡ *A cloud that does not thunder:* (A:) or *a cloud in which is no thunder nor lightning*, (Ṣ, K, TA,) *and of which no sound is heard;* which is mostly in winter. (TA.) — عَيْنٌ خَرْسَآءُ † *A spring of the running whereof no sound is heard.* (TA.) — صَخْرَةٌ خَرْسَآءُ † *A hard and solid rock:* (Akh, TA:) and عِظَامٌ خُرْسٌ † *hard and solid bones.* (Th, TA.) — كَتِيبَةٌ خَرْسَآءُ ‡ *An army*, or *a portion thereof, without any clamour* or *confused noise:* (A:) or *whereof no sound is heard, by reason of their staidness in war:* (Ṣ, K:) or *that is silent, by reason of the multitude of the coats of mail, without any clashing of arms.* (A 'Obeyd, Ṣ, K.) — لَبَنٌ أَخْرَسُ ‡ *Thick milk*, (Ṣ, A, K,) *that makes no sound in the vessel*, (Ṣ, K,) or *that does not shake about in its vessel:* (A:) or *thick milk, of which no sound is heard when it is poured out:* (Az, TA:) and شَرْبَةٌ خَرْسَآءُ † *a thick draught of milk.* (M, TA.) — وَلَّانِى عِرْضًا أَخْرَسَ [or أَمْرَسَ عُرْضًا?] † *He turned from me, and would not speak to me.* (Fr, TA.) — خَرْسَآءُ † *A viper:* (A:) pl. خُرْسٌ. (TA.) — Hence, (A,) رَمَاهُ بِخَرْسَآءَ ‡ *He smote him with a calamity.* (A, K.*)

تَخْرِسَةُ مَرْيَمَ: see خُرْسَةٌ.

خرش

1. خَرَشَهُ, (Ṣ, A, K,) aor. ـُ, (Ṣ, K,) inf. n. خَرْشٌ, (Lth,) *He*, or *it*, (namely, a cat, A,) *scratched him*, or *it*, (namely, the skin, A,) *with the nails*, (Lth, Ṣ, A,* K,) in any part of the body, (Lth,) *so as to cause bleeding* or *not;* or *wounded him in the outer skin, so as to make it bleed* or *not;* or *lacerated it* (namely, the skin) *little* or *much;* or *tore off its surface with a stick* or *the like;* syn. خَدَشَهُ; (Ṣ, K;) [as also حَرَشَهُ;] and so اخترشهُ: (Ṣ, K:) and بِظُفْرِهِ اخترشهُ *He scratched him, &c., with his nail.* (TA.) You say also, خَرَشَهُ بِحَدِيدَةٍ وَنَحْوِهَا [*He scratched it with an iron thing, and the like*]. (K.) — *It* (a fly) *bit him;* (A, TA;) as also حَرَشَهُ. (TA.) — خَرَشَ البَعِيرَ, (Ṣ, K,) aor. and inf. n. as above, (TA,) *He drew the camel* (Ṣ, K) *towards him* (Ṣ) *with the* مِخْرَاش, i. e., the مِحْجَن: (Ṣ, K:) or *he struck the camel and then drew him towards him therewith; desiring thereby to excite him to quicken his pace:* and *he struck him with its extremity in the side of his neck*, or [*elsewhere*] *in his skin, so as to scrape off from him his fur.* (TA.) [See also حَرَشَهُ.] — خَرَشَ لِعِيَالِهِ, aor. as above, (Ṣ, K,) and so the inf. n., (TA,) † *He earned for his family*, or *household;* (Ṣ, K;) *collected, and practised artifice, for them;* (TA;) and *sought sustenance for them;* (Ṣ, K;) as also اخترش. (K.) — You say also, فُلَانٌ يَخْرِشُ مِنْ فُلَانٍ بَعْدَ الشَّىْءِ ‡ *Such a one takes from such a one thing after thing;* as also يَخْتَرِشُهُ. (A.) And مَا خَرَشَ شَيْئًا ‡ *He has not taken anything.* (TA.) And فُلَانٌ يَتَخَرَّشُ مِنْ فُلَانٍ الشَّىْءَ ‡ *Such a one takes and acquires from such a one the thing.* (TA.) And مُخَارَشَةٌ signifies † The *taking against one's will.* (TA.)

2. خرّشهُ, inf. n. تَخْرِيشٌ, [*He scratched him*, or *it, with the nails, vehemently*, or *much;* like خدّشهُ.] (TA.) — خرّش الزَّرْعُ, inf. n. as above, † *The seed-produce put forth the first extremity of the ear.* (Ibn-'Abbád, Ṣgh, K.)

3. خارشهُ, inf. n. مُخَارَشَةٌ and خِرَاشٌ, [*He scratched him with the nails, being scratched by him in like manner;* like خادشهُ.] (TA.) — [Hence,] كَلْبُ خِرَاشٍ [*An irritable*, or *a quarrelsome, dog*]; like كَلْبُ هِرَاشٍ: (Ṣ, K:) IF holds that the خ is a substitute for ه. (TA.) — See also 1, last signification.

5: see 1, last sentence but one.

6. تخارشت الكِلَابُ, (A, K,) and السِّنَانِيرُ, (A,) *The dogs*, and *the cats*, [*scratched*, or] *fought and assailed*, (تهارشت, K, TA,) *and lacerated*, or *tore, one another.* (TA.)

8: see 1, in four places.

خَرْشٌ *Gain;* or *earning:* pl. خُرُوشٌ. (TA.)

خَرْشَآءُ The *skin*, (Ṣ, K,) or *slough*, (A, TA,) *of a serpent.* (Ṣ, A, TA.) To this one likens a thin, transparent, shirt. (A, TA.) AḤn applies its pl., خَرَاشِىُّ, metaphorically, to [the skins of] all [animals of the class termed] حَشَرَات. (TA.) — The *upper covering*, (Ṣ, K, TA,) *which is dry*, or *tough*, or *hard*, [app. meaning the *shell*,] (TA,) *of an egg*, (Ṣ, K, TA,) *after it has been broken, and what was in it*, (Ṣ, TA,) *of moisture*, (TA,) *has been extracted:* (Ṣ, TA:) or the *inner skin*, (T, TA,) or *inner covering*, (A,) *of an egg;* (T, A, TA;) also called غِرْقِئ: (TA:) pl. as above. (TA.) — To this is likened † *Anything in which are an inflation and a bursting and holes.* (AZ,* Ṣ.) — The *thin skin upon the surface of milk:* (K:) or the *bubbles that rise upon the surface of milk:* (A:) *froth*, or *foam.* (Ṣ, TA. [See an ex. in a verse cited voce قَصَرَ.]) — ‡ *Phlegm:* (Ṣ, A, K:) or *viscous phlegm in the chest:* (TA:) and *what is termed* نُخَامَة, q. v. (A, TA.) You say, أَلْقَى خَرَاشِىَّ صَدْرِهِ ‡ *He cast forth the phlegm* (lit. *phlegms*) *of his chest.* (Ṣ.) [See also a tropical meaning below.] And أَلْقَى مِنْ صَدْرِهِ خَرَاشِىَّ ‡ *He cast forth from his chest what is termed* نُخَامَة (Az, A, TA) *and phlegm:*

(A :) or *thick spittle.* (K.) خِرْشَآءُ العَسَلِ The *wax of honey, and the dead bees in it:* (TA :) or the *young bees,* or the *wings, that are upon honey.* (M and L in art. جث.) طَلَعَتِ الشَّمْسُ فِى خِرْشَآءٍ ‡ *The sun rose in dust;* (S, A ;) syn. غَبَرَة. (S, A, K.) أَلْقَى فُلَانٌ خَرَاشِىَّ صَدْرِهِ ‡ *Such a one cast forth what he concealed of rancours and enmities, and of grief.* (A, TA.)

خُرَاشَةٌ *What falls from a thing when it is scratched with an iron instrument or the like.* (K.)

مِخْرَشٌ: see what next follows.

مِخْرَاشٌ [or مِخْجَن *A stick of which the end is naturally curved,* or *crooked*]; (S, K ;) [see 1;] sometimes written [مِحْرَشٌ,] with ح: (S :) *a stick with a curved,* or *crooked, head, like the* صَوْلَجَان; as also مِخْرَشٌ. (TA.)

خرص

1. خَرَصَ النَّخْلَ, (S, A, Mgh, Msb,) aor. ـُ (A, Msb) [and ـِ, as appears from what follows,] inf. n. خَرْصٌ, (S, A, Mgh, Msb,) [and خُرْصٌ is also allowable, (see what follows,)] *He computed by conjecture the quantity of the fruit upon the palm-trees:* (A, Mgh, Msb :) or *he computed by conjecture the quantity that was upon the palm-trees of fresh ripe dates that would be dried dates.* (S.) خَرْصٌ signifies The *computing quantity by conjecture;* (A, K, TA ;) *conjecturing; opining:* or *forming an opinion of a thing of which one is not certain:* you say, خَرَصَ العَدَدَ, aor. ـُ and ـِ, inf. n. خَرْصٌ and خِرْصٌ, the latter said by ISh to be like عِلْمٌ as inf. n. of عَلِمَ, and said by Az to be allowable because a simple subst. is put in the place of an inf. n., *He computed by conjecture the number:* and hence خَرْصُ النَّخْلِ, and التَّمْرِ, [*the computing by conjecture the quantity of fruit upon palm-trees,* and *of dates,*] because خَرْصٌ is the *computing quantity by opinion, not by knowledge.* (TA.) — خَرْصٌ also signifies Any *speaking by opinion,* or *conjecture.* (K,* TA.) You say, خَرَصَ فِيهِ *He spoke of him,* or *it, by opinion,* or *conjecture.* (TK.) — And hence, (TA,) خَرَصَ, (S, Msb, K,) aor. ـُ, (S,) inf. n. خَرْصٌ, (S, Msb, K,) ‡ *He lied; spoke falsely; said what was untrue;* (S, Msb, K ;*) as also تخرّص. (S.) You say also, تخرّص عَلَيْهِ ‡ *He forged a lie against him.* (A, K, TA.) And قَالَ ذٰلِكَ تَخَرُّصًا ‡ [*He said that forging a lie*]. (A.) And اخترص القَوْلَ, (A, K,*) and تخرّصه, (A,) ‡ *He forged the saying.* (A, K.*) — خَرِصَ, (S, K,) aor. ـَ, (K,) inf. n. خَرَصٌ, (S, A,) *He* (a man) *was hungry and cold:* (S, A :*) or *hungry in cold.* (K.) Being hungry without being cold is not termed خَرَصٌ: but being cold without being hungry is termed خَصَرٌ. (S.)

5: see 1, in four places, near the end.

8: see 1, near the end.

خُرْصٌ (S, A, Msb, K) and خِرْصٌ (S, K) *A ring:* (Msb :) or *a ring of gold,* and *of silver:* (S, K :) or *an ear-ring with one bead,* (A, TA,) *of the kind called* قُرْط: (TA :) or the *ring of a* قُرْط: (K :) or *a small ring; one of the ornaments of women;* (Sh, K ;) *in the form of the* قُرْط *or some other thing:* (Sh :) pl. خِرْصَانٌ. (S, K.) [Hence,] مَا تَمْلِكُ فُلَانَةُ خُرْصًا, meaning ‡ *Such a woman has not in her possession anything.* (A.)

خَرْصٌ a subst. from خَرَصَ as explained above; (S, A, Msb, K ;) *Conjectural computation of quantity:* (ISh :) or *quantity computed by conjecture* of the fruit upon palm-trees. (A, Mgh.) You say, كَمْ خَرْصُ نَخْلِكَ [*What is the conjectural computation of the quantity,* or *the quantity computed by conjecture, of the produce of thy palm-trees?*]. (TA.) And كَمْ خَرْصُ أَرْضِكَ [*What is the conjectural computation,* or *the quantity computed by conjecture, of the produce of the palm-trees of thy land?*]. (S, A, K.) = See also خُرْصٌ. = And see خَرْسٌ.

خَرِصٌ A man *hungry and cold:* (S, TA :) or *hungry in cold:* (K :) and خَارِصٌ signifies the same. (TA.) [See also خَصِرٌ.]

خُرْصَةٌ *Food for a woman who has given birth to a child:* (K :) app. a dial. var. of خُرْسَةٌ. (TA.)

خَرَّاصٌ: see the next paragraph.

خَارِصٌ One *who computes by conjecture the quantity of the fruit upon palm-trees:* pl. خُرَّاصٌ. (A,* TA.) — ‡ *A liar;* (Msb, TA ;) as also خَرَّاصٌ. (S, A, Msb, TA.) قُتِلَ الخَرَّاصُونَ, in the Kur [li. 10], (TA,) means, ‡ *Slain be the liars;* (Fr, Zj, A, Bḍ, TA ;) i. e., *cursed be they;* (Bḍ ;) who say that Moḥammad is a poet, and the like thereof, conjecturing that which they know not: (Fr, TA :) or it may mean, *they who only opine, and do not ascertain;* and therefore act according to that which they know not. (Zj, TA.) = See also خَرِصٌ.

خرط

1. خَرَطَ الوَرَقَ, (S, Msb,) aor. ـُ and ـِ, inf. n. خَرْطٌ, (Msb,) *He rubbed off the leaves* (S, Msb) *from the branches,* (Msb,) *by grasping the upper part, and passing the hand along it to the lower part.* (S.) خَرَطَ الشَّجَرَ, aor. as above, (K,) and so the inf. n., (TA,) *He pulled off the leaves,* (K, TA,) and *the bark,* or *peel,* (TA,) *from the trees* (K, TA) *with his hand* [*in the manner above described*]. (TA.) It is said in a prov., دُونَهُ خَرْطُ القَتَادِ [*Before one can attain it he has to strip the tragacanth of its leaves by grasping each branch and drawing his hand down it:* i. e. he has to perform what will be extremely difficult, if not impossible]. (S, TA. [In the S and L in art. قتد, we find مِنْ دُونِهِ.]) You say also, خَرَطَ العُنْقُودَ *He pulled off the grapes,* or *the like, from the bunch with all his fingers:* (AHeyth :) or *he put the bunch in his mouth and drew forth its stalk bare;* as also اخترطه. (K.) It is said of Moḥammad, كَانَ يَأْكُلُ العِنَبَ خَرْطًا [*He used to eat grapes by putting the bunch in his mouth and drawing forth its stalk bare:* or *by stripping them off with all his fingers*]. (TA.) — خَرَطَ العُودَ, aor. as above, (S, K,*) and so the inf. n., (S,) *He removed the bark,* or *peel, from the wood,* or *stick,* (S, K,) *and planed it,* or *made it even,* (K,) *with the* مِخْرَط, which is also called بَلْط and بُلْط, (TA in art. بلط,) or *with his hand.* (TA in the present art.) — [Hence, in modern Arabic, *He turned the wood,* or *stick;* i. e., *shaped it,* or *made it round, with a lathe.*] — خَرَطَ الحَدِيدَ, inf. n. as above, *He made the iron long, like a column,* or *pole,* or *rod.* (S.) = خَرَطَ الجَوَاهِرَ *He collected the jewels in a* خَرِيطَة [q. v.]. (MF.)

4. اخرط الخَرِيطَةَ *He bound,* or *made fast, the* خريطة [q. v.]; or *closed it by inserting its loops one into another;* syn. أَشْرَجَهَا. (S, K.*)

7. انخرط [*It* (a piece of wood, or a stick,) *had its bark,* or *peel, removed, and was planed,* or *made even, with the* مِخْرَط, (as appears from what here follows,) or *with the hand:* see 1]. — [And hence,] انخرط جِسْمُهُ ‡ *His body became slender;* (S, K, TA ;) as though it were barked and planed (خُرِط) with the مِخْرَط. (TA.)

8: see 1. — [Hence,] اخترط سَيْفَهُ, (S,) or السَّيْفَ, (Mgh, K,) ‡ *He drew his sword,* or *the sword,* (S, Mgh, K,) *from its scabbard.* (Mgh, TA.)

خُرَاطَةٌ The *parings,* or *shavings, that fall from the work of the* خَرَّاط; like نُجَارَةٌ and نُحَاتَةٌ. (TA.) — *What falls from a bunch of grapes,* or *the like, when the fruit is pulled off with all the fingers.* (AHeyth.)

خِرَاطَةٌ The *art,* or *craft, of the* خَرَّاط. (K.)

خَرِيطَةٌ *A receptacle,* (S, K,) [*a pouch,*] or *thing like a* كِيس [or *purse*], (Lth, Msb,) *of leather,* (Lth, S, Msb, K,) or *of rag,* (Lth,) or *other material,* (S, K,) *which is bound,* or *made fast,* or *closed by the insertion of its loops one into another,* (يُشْرَج, Lth, S, Msb, K,) *upon its contents:* (Lth, S, K :) pl. خَرَائِطُ. (Msb.) — Also *A thing likened thereto, which is made for the letters of the sulṭán, and of prefects,* or *agents, to be sent therein.* (Lth, L.) — Also *A similar thing* [*which was formerly, in the time of paganism,*] *put upon the head of the she-camel* [*that was*] *confined* [*to perish*] *at the tomb of a dead person.* (Lth.) — [Also The *pod,* or *oblong capsule* or *pericarp,* of sesamum and the like: pl. as above. Used in this sense by writers on botany, and in the spoken language of the present day.] — See also بَدَادٌ.

خَرَائِطِىٌّ [*A maker,* or *seller, of* خَرَائِط, pl. of خَرِيطَةٌ]; a rel. n. formed from a pl., like أَنْمَاطِىٌّ. (TA.)

خَرَّاطٌ *One whose occupation is to remove the bark,* or *peel, of wood,* or *sticks, and to plane it,* or *make it even,* (K,) *with the* مِخْرَط, which is also called بَلْط and بُلْط, (TA in art. بلط,) or *with the hand.* (TA in the present art.) — [Hence, in modern Arabic, *A turner* of wood &c.]

مِخْرَطٌ The *iron instrument with which the* خَرَّاط *performs his work; also called* بَلْطٌ and بُلْطٌ. (TA in art. بلط, q. v.)

مَخْرُوطٌ [pass. part. n. of 1]. — †A man (TA) *having a scanty beard:* (K, TA:) [or you say,] رَجُلٌ مَخْرُوطُ اللِّحْيَةِ †*A man having a beard in which is length without breadth.* (Ṣ.) And لِحْيَةٌ مَخْرُوطَةٌ †*A beard that is scanty in its side,* (K,) or, correctly, *in its two sides,* (TA,) *and lank and long in the part on and beneath the chin.* (K.) — †A face *in which is length* (K, TA) *without breadth.* (TA.) You say, رَجُلٌ مَخْرُوطُ الوَجْهِ †*A man whose face has length without breadth.* (Ṣ.) — بِئْرٌ مَخْرُوطَةٌ ‡*A narrow well.* (A, TA.) — [مَخْرُوطٌ and مَخْرُوطَةٌ, in mathematics, signify *A cone.*]

مَخْرُوطَةٌ: see what next precedes.

[مَخْرُوطِيٌّ, in mathematics, *Conical.*]

خرطم

Q. 1. خَرْطَمَهُ, (K,) inf. n. خَرْطَمَةٌ, (TK,) *He hit,* or *struck, his* خُرْطُوم [or *nose,* &c.]: or *he twisted it.* (K.)

Q. 3. اِخْرَنْطَمَ *He* (a man, TA) *elevated his nose:* (K:) or *twisted it, and was silent, in his anger:* (TA:) and *was proud and angry,* (K, TA,) *raising his head.* (TA.)

خُرْطُمٌ and خُرْطُمَّةٌ: see خُرْطُومٌ.

خُرْطُمَانٌ *Long,* or *tall:* (JK, K:) or *long-nosed.* (TA.) And A man *having a large nose.* (IKh, IB.)

خُرْطُومٌ The *nose,* (AZ, JK, Ṣ, Mṣb, K,) [properly,] accord. to Th, of a beast of prey: (TA:) or the *fore part thereof:* (K:) or *a large,* or *an elevated, nose:* (MA:) or the *part upon which a man contracts,* or *closes, the* حَنَكَانِ [or *upper and lower portions of the mouth*]: as also خُرْطُمٌ; (K;) sometimes, by poetic license, written خُرْطُمَّةٌ: (TA:) or it signifies also the *part upon which contracts,* or *closes, the front of the* حَنَكَانِ: (JK:) [and *a snout*: often used in this sense; and so, in describing the fish termed كَوْسَج, in the Ṣ and K:] and the *proboscis* of an elephant; and, as being likened thereto, of a flea: (Th, TA:) pl. خَرَاطِيمُ. (Mṣb.) سَنَسِمُهُ عَلَى الخُرْطُومِ, in the Ḳur [lxviii. 16], means ‡[*We will brand him*] *upon the nose;* the nose of a man being thus termed metaphorically: (IṢd, TA:) or it is like the phrase جَدَعْتُ أَنْفَهُ; and means †*we will stigmatize him with indelible disgrace;* the term خرطوم, which signifies the "proboscis" of an elephant, being applied to his nose because it is regarded as unseemly: (Er-Rághib, TA:) or it means †[*we will brand him*] *upon the face.* (Fr, Th, TA.) — [Hence, †*A spout.* You say] الاِبْرِيقُ آنَآءٌ لَهُ خُرْطُومٌ †[*The* ابريق *is a vessel having a spout*]. (Mgh in art. برق, and Bd and Jel in lvi. 18.) — [Hence also, †The *pointed toe* of a boot and the like: pl. as above: see خِفَافٌ مُخَرْطَمَةٌ, below. — And app. †The *point* of a sword: whence,] ذُو الخُرْطُومِ the name of a certain sword. (K.)] — [Hence, also,] خَرَاطِيمُ القَوْمِ ‡*The chiefs of the people* or *party;* (JK, Ṣ, K, TA;) *those who are made the foremost of the people* or *party, in affairs,* (JK, TA,) and *in the military forces.* (JK.) = Also *Wine:* (JK, Ṣ:) or *wine that quickly intoxicates:* (K:) and the *juice that first flows from the grapes, before they are trodden.* (K.)

خُرَاطِمٌ A woman *advanced in age.* (M, K.)

[مُخَرْطَمٌ †*Elongated like a snout* or *nose;* and so, app.,] مُخَرْنَطِمٌ: see a verse cited voce مُتَاوِحٌ. Hence,] خِفَافٌ مُخَرْطَمَةٌ [in the sing. خُفٌّ مُخَرْطَمٌ (occurring in the K in art. فقع) *i. q.* ذَاتُ خَرَاطِيمَ; i. e. †[*Boots*] *having their fore parts pointed.* (TA.)

مُخَرْنَطِمٌ: see the next preceding paragraph. — Also *Angry and proud, with his head raised:* (Ṣ:) or *angry when his nose is twisted.* (JK.) [See اِنْبَاعَ, in art. بوع.]

خرع

1. خَرَعَهُ, (Ṣ,) aor. ـَ, (K,) inf. n. خَرْعٌ, (Ṣ, K,) *He cut it,* or *divided it, lengthwise; slit it; split it;* (Ṣ, K;) as also اخترعهُ. (K.) — خَرَعَ أُذُنَ الشَّاةِ, aor. and inf. n. as above, *He slit the ear of the sheep,* or *goat:* or *he slit it in the middle, cutting the upper part thereof lengthwise, so that it became three pieces, and the middle piece hung down upon the cavity of the ear.* (TA.) = خَرَعَ, aor. ـِ, inf. n. خَرَاعَةٌ (IDrd, K) and خُرُوعَةٌ, (IDrd, TA,) in the K خُرُوعٌ, which is a mistake, (TA,) and خُرْعٌ, (Ibn-'Abbád, K,) [and quasi-inf. n. خَرَعٌ, which see below,] *He was,* or *became, supple in the joints:* (IDrd, K:) and *it* (a thing, TA) *was,* or *became, soft, yielding, flaccid, flabby, lax,* or *fragile.* (K.) — خَرِعَ, (Ṣ, K,) aor. ـَ, (K,) [inf. n. خَرَعٌ, app. signifies *the same as* خَرَعٌ: (see خَرَعٌ, below:) and also] *He* (a man, Ṣ, IAth) *was,* or *became, weak,* or *infirm;* (Ṣ, IAth, K;) as also انخرع: (Lth, K:) *he was,* or *became, weak,* or *infirm, in body, after firmness, strength,* or *hardiness:* (IAar:) and *he* (a man, Lth) *was,* or *became, languid,* or *languishing,* or *broken in spirit;* syn. انْكَسَرَ; as also انخرع: (Lth, K:) and [in like manner] تخرّع *he* (a man) *was,* or *became, relaxed,* or *flaccid, and weak,* or *infirm, and soft,* or *tender.* (TA.) — †*He* (a man) *was,* or *became, weak* (اِسْتَرْخَى) *in his opinion, after being strong.* (IAar.) — Also, (Sh, IAth,) inf. n. خَرَعٌ, (Sh, K,) †*He* (a man, Sh, IAth) *became confounded, or perplexed, and unable to see his right course;* or *bereft of his reason* or *intellect, in consequence of shame,* or *fear,* or *grief,* or *the like.* (Sh, IAth, K.) Hence the saying of Aboo-Ṭálib, when death overtook him, [and he was urged to make profession of El-Islám,] لَوْ لَا رَهْبَةُ أَنْ تَقُولَ قُرَيْشٌ وَهَرَهُ الخَرَعُ لَفَعَلْتُ †[*Were it not for fear that Kureysh would say, "Confusion," &c. "put him into a state from which there was no escape for him," I would do* what thou desirest]. (TA.) — خَرِعَتِ النَّخْلَةُ *The palm-tree lost the stumps of its lopped branches* [*from its trunk, which thus became comparatively smooth*]. (Ṣ, K.)

5: see 1: — and 7.

7. انخرع *It became cut,* or *divided, lengthwise; it became slit,* or *split; it slit,* or *split.* (Ṣ.) And انخرعت القَنَاةُ *The spear-shaft split, and broke into pieces,* or *into small pieces.* (K.) — *I. q.* انخلع; (K;) a dial. var. of the latter; as in the phrase انخرعت كَتِفُهُ [*His shoulder-blade became dislocated*]. (Ṣ.) You say also, انخرعت أَعْضَآءُ البَعِيرِ *The limbs of the camel became displaced;* as also تخرّعت. (TA.) — See also two significations above, voce خَرِعَ, in two places. — [Whence,] اِنْخَرَعْتُ لَهُ †*I became gentle,* or *mild, to him.* (TA.)

8. اخترعهُ: see 1, first signification. — *He broke it off;* namely a branch, or piece of wood, from a tree. (TA.) — *He cut it off for himself;* or *took it;* namely, a man's property, &c. (TA.) — *He acted treacherously towards him,* (Aboo-Sa'eed, K,) *and took of his property;* (K;) as also اختزعهُ, with ز. (TA.) — *He expended it; exhausted it; caused it to pass away and come to an end,* or *to cease;* or *made an end of it.* (ISh, K.) — اخترع الدَّابَّةَ *He made use of,* or *rode, the beast of another person for some days, and then restored it.* (Ibn-'Abbád, K.) = *He did it,* or *produced it, without premeditation;* syn. اِرْتَجَلَهُ: (TA:) or اِشْتَقَّهُ [app. here meaning *he constructed it,* or *founded it,* (بَنَاهُ) *without premeditation;* this meaning being one assigned to اشتقّه in its proper art. in the TA]: (Ṣ:) or *he originated it; invented it; devised it; excogitated it; innovated it; made it, did it, produced it, caused it to be* or *exist,* or *brought it into existence, newly, for the first time, it not having been* or *existed before, and not after the similitude of anything preexisting;* syn. أَنْشَأَهُ, (Ṣ, O, K,) and اِبْتَدَعَهُ, (Ṣ, O,) or اِبْتَدَأَهُ. (K.) You say, اخترع اللّٰهُ الأَشْيَآءَ *God originated, brought into existence,* or *created, the things* [*that exist*], *without any means,* or *second cause.* (TA.) And اخترع بَاطِلًا *He forged a falsehood.* (A, TA.)

خَرْعٌ *A mark in the ear of a sheep* or *goat; the upper part* [أَعْلَى, for which we find in the CK عَلَى,] *of the animal's ears being cut* (يُقْطَعُ, in the CK تُقَطَّعُ,) *lengthwise, so that the ear becomes three pieces, and the middle piece hangs down upon the cavity of the ear.* (K, TA.) = *Suppleness of the joints:* (IDrd, K:) and *softness, yieldingness, flaccidity, flabbiness, laxness,* or *fragility,* (Ṣ, K,) in a thing. (Ṣ.) [See خَرَعٌ.] — ‡ *Cowardice;* and *weakness,* or *feebleness, and languor,* or *languidness;* in a man. (TA.) [See also خَرِعٌ.]

خَرِعٌ (Ṣ, K) and خَرِيعٌ (K) *Weak,* or *infirm;* (Ṣ, K;) applied to a man: (Ṣ:) anything *weak;* and *soft, yielding, flaccid, flabby, lax,* or *fragile:* (O:) also the former, applied to a young camel,

weak; or, as some say, *small, that is* [or *may be*] *raised*, or *lifted*: and, applied to a branch, *soft, tender*, or *supple*. (TA.)

خِرْعَةٌ a subst. from اِخْتَرَعَ الشَّيْءَ signifying اِرْتَجَلَهُ [&c.; app. meaning *A thing done*, or *produced, without premeditation*; &c.; like بِدْعَةٌ from اِبْتَدَعَهُ, a syn. of اِخْتَرَعَهُ, q. v.]. (TA.)

خَرُوعٌ: see خَرِيعٌ.

خَرُوعٌ *Any weak, bending* plant, of whatever kind it be: (Aṣ, Ṣ:) any plant *weak*, or *fragile*, (قَصِيف,) *and sappy*, whether it be a tree or a herb: (TA:) a plant *weak by reason of its softness*, or *tenderness, and sappiness*. (Ṣgh.) [See also خَرِعٌ.] — Hence, as some say, (TA,) [The *ricinus communis; common palma Christi*; or *castor-oil-plant*;] *a certain plant*, (Ṣ, Mṣb, K,) *well known*, (Ṣ,) *soft, tender*, or *pliant*, (Mṣb,) *not serving for pasturage*, (K,) *bearing a berry resembling sparrows' eggs, called* السِّمْسِمُ الهِنْدِيُّ; accord. to Ibn-Jezleh, *the best thereof is that called* البَحْرِيُّ; *it has the property of loosening phlegm, and it is useful for counteracting the colic and palsy and the* [*disease in the face called*] لَقْوَة, *the dose extending to a* مِثْقَال. (TA.) The word is of the measure فُعُولٌ; (Mṣb;) and J says [in the Ṣ] that there is no other word of the same measure except عِتْوَدٌ, which is the name of a certain valley; but to this have been added ذِرْوَدٌ, the name of a certain mountain; and عِتْوَرٌ, the name of a certain valley, and not a mistranscription of عِتْوَدٌ; and جِدْوَلٌ, a dial. var. of جَدْوَلٌ. (TA.) — [Hence also] امْرَأَةٌ خَرُوعَةٌ *A beautiful, and soft*, or *tender, woman*: and [the pl.] خَرَاوِيعُ, applied to women, signifies [*the same*, or merely] *beautiful*. (TA.) — And خَرُوعٌ is likewise applied to youth, or youthfulness, and to life, meaning ‡ *Soft*, or *delicate*. (TA.)

خَرِيعٌ: see خَرِعٌ. — Anything *that quickly breaks*. (TA.) — *Soft*; applied to a lip (شَفَة): (TA:) and *pendulous*; applied to the lip of a camel. (Ṣ, K.*) — Applied to a woman, (Ṣ, Mṣb, K, TA,) *Youthful, and soft, tender*, or *delicate*: or *beautiful*: (TA:) or *that walks with an affected bending of the body, and with softness*, or *delicacy*: (Mṣb:) or *that affects a bending of the body by reason of softness*, or *delicacy*; (Aṣ, Ṣ, K;) as also خَرِيعَةٌ and خَرُوعٌ: (Ibn-'Abbád, K:) or † *vitious*; or *immoral*; or *an adulteress*; or *a fornicatress*; (Ṣ, K;) but this explanation is disallowed by Aṣ: (Ṣ:) or † *that does not repel the hand of a feeler*, or *toucher*; as though she were gentle, or mild, (تَنْخَرِع,) to him; as also with ة: or *hard*, or † *impudent, not caring for what is said or done, and inordinately brish, lively*, or *sprightly*: pl. خُرُوعٌ and خَرَائِعُ and خُرَّعٌ. (TA.) Also † One *who induces*, or *is an object of, suspicion*; because such a person fears, and is therefore as though he were weak. (TA.) — Also, [as a subst.,] *A branch*; because of its softness, or tenderness, and its bending. (TA.)

خَرَاعَةٌ a dial. var. of خَلَاعَةٌ, which is *syn. with* دَعَارَةٌ [i. e. *Vice*, or *immorality*; or *vitious*, or *immoral, conduct*; &c.]. (Ṣ.)

شَاةٌ مَخْرُوعَةٌ *A sheep*, or *goat, having the mark termed* خَرَعٌ [q. v.] *in the ear*. (K.)

خرعب

خَرْعَبٌ (K) and خَرْعَبَةٌ (TA) and خُرْعُوبٌ and خُرْعُوبَةٌ (K) *A branch*, or *twig, until a year old*; or *of a year's growth*: or *fresh*, or *juicy, and tall*: (K, TA:) or (TA) *soft*, or *tender, and of recent growth*, (K, TA,) *that has not yet become hard*: (TA:) or خُرْعُوبٌ [is an epithet, and] signifies a *bending* branch or twig. (Ṣ.) [Compare خَرِعٌ, and خَرُوعٌ, and خَرِيعٌ.] — Also, [i. e. all the words above,] (K,) or خَرْعَبَةٌ [only], (TA,) *A young woman of goodly make, soft*, or *tender*: (K:) or *a young woman large in body, and of goodly make*: or *soft*, or *tender, and pliant*: (TA:) or *fair, tender*, or *pliant, fat, large in body, fleshy, with small*, or *delicate, bones*: (K:) or *fair*: (TA:) or *soft*, or *pliant, in the waist, and tall*: (Aṣ, TA:) or *large in the body, and fleshy*: (TA:) or خُرْعُوبَةٌ and خَرْعَبَةٌ signify a girl *slender in the bones*, (Ṣ, TA,) *having much flesh*, (TA,) *and soft*, or *tender*: (Ṣ, TA:) or *a young woman of goodly stature, resembling a twig* (خُرْعُوبَة) *of a year's growth*. (Lth, TA.) And خَرْعَبٌ signifies A *soft*, or *tender*, body. (TA.) And A *tall and fleshy* man. (K.)

خَرْعَبَةٌ: see above, in three places.

خُرْعُوبٌ: see خَرْعَبٌ, in two places. — Also A *tall and well-made* camel: (Ṣ:) or a *tall and large* she-camel: and one *having much milk*. (K.)

خُرْعُوبَةٌ: see خَرْعَبٌ, in two places. — Also *A piece of a gourd*, and *of a cucumber*, and *of fat*; as in the L &c.: in the K written خُذْعُوبَةٌ. (TA.)

خرف

1. خَرَفَ, (Ṣ, Mṣb, K,) aor. ـِ, (Ṣ, Mṣb,) inf. n. خَرْفٌ (Mṣb, K) and مَخْرَفٌ and خَرَافٌ and خِرَافٌ; (K;) and اخترف; (Ṣ, Mṣb, K;) *He gathered*, or *plucked*, fruit: (Ṣ, K:) or *cut* it *off*. (Mṣb.) Accord. to the M, خَرَفَ النَّخْلَ signifies *He cut off the fruit of the palm-trees*: and accord. to AḤn, اِخْتِرَافٌ signifies the *picking up the fruit of the palm-trees, whether unripe or ripe*. (TA.) — خَرَفَ فُلَانًا, (K,) aor. ـِ, inf. n. خَرْفٌ, (TA,) *He picked up, for such a one, dates* (تَمْرًا), or *fruit* (ثَمَرًا), accord. to different copies of the K: from Sh. (TA.) — يَخْرُفُ مِنْ هَاهُنَا وَمِنْ هَاهُنَا, said of a lamb, means *He depastures, and eats, from this place and from this*. (Mṣb, TA.*) — And خَرَفَ, said of a man, (JK, TA,) aor. ـُ, (JK,) or ـِ, (TA,) *He took of the* طَرَف [app. meaning the *choice part*] *of the fruits*. (JK, TA.) — خَرَفَ also signifies *He remained, stayed*, or *abode, in the* [*season called*] خَرِيف: (Ḥam p. 676:) and in like manner, اخرفوا *they remained, stayed*, or *abode*, in a place *during their* خَرِيف. (TA.) You say, خَرَفُوا فِى حَائِطِهِمْ *They remained, stayed*, or *abode, in their* حائط [or *garden*, or *walled garden of palm-trees*,] *in the time of the gathering of the fruits*. (TA, from a trad. of 'Omar.) — خُرِفْنَا *We were rained upon by the rain called* الخَرِيف. (Ṣ, K.) And خُرِفَتِ الأَرْضُ, (Ṣ,) inf. n. خَرْفٌ, (TA,) *The land was rained upon by the rain so called*. (Ṣ, TA.) And خُرِفَتِ البَهَائِمُ *The beasts were rained upon by the rain so called*: or *had that upon which they might pasture produced for them by that rain*. (TA.) — خَرِفَ, aor. ـَ, *He* (a man, TA) *was*, or *became, fond of*, or *addicted to, the eating of* خُرْفَة, (K,) i. e. *gathered*, or *plucked, fruit* (Ṣ, K, TA) *of the palm-tree*. (TA.) — خَرِفَ, (Ṣ, L, Mṣb, K,) aor. ـَ, (Mṣb, K,) inf. n. خَرَفٌ; (Ṣ,* Mṣb;) and خَرِفَ, aor. ـِ; and خَرُفَ, aor. ـُ; (K;) *He* (a man, Ṣ, Mṣb) *doted*; or *was*, or *became, corrupted, rendered unsound*, or *disordered, in his intellect*; (Ṣ, Mṣb, K;) *in consequence of old age*. (Ṣ, Mṣb.) [The first of these three verbs, in the present day, is used as meaning *He doted; told stories such as are termed* خُرَافَات, i. e. *fictions*, &c.; and *talked nonsense*: as also خَرَّفَ.] — خَرَفَتْهُ أَخَارِيفُ [app. *Stories such as are termed* اخاريف, i. e. خُرَافَات, or *fictions*, &c., *caused him to dote*, or *talk nonsense*]. (JK, TA.* [Mentioned in the former immediately after خُرَافَة explained as meaning "a fiction that is deemed pretty." See also 4.])

2. خرّفهُ, inf. n. تَخْرِيفٌ, *He attributed to him* خَرَف, (K, TA,) i. e. [*dotage*; or] *a corrupt, an unsound*, or *a disordered, state of intellect*. (TA.) — See also 1, near the end of the paragraph.

3. خارفهُ, (K,) inf. n. مُخَارَفَةٌ and خِرَافٌ, (TA,) *He bargained*, or *made an engagement, with him, for work, for the* خَرِيف [or *autumn*]; (K;) from الخَرِيف, like المُشَاهَرَةُ from الشَّهْرُ; (O, TA;) as also عَامَلَهُ مُخَارَفَةً (Ṣ, TA) and خِرَافًا: and so اِسْتَأْجَرَهُ مُخَارَفَةً and خِرَافًا [*He hired him*, or *took him as a hired man* or *a hireling, for the autumn*]. (Lḥ, TA.)

4. اخرف, said of the palm-tree, *It attained*, or *nearly attained, the time for its fruit to be cut off*. (JK, K.) — And, said of a people, or party, *They entered upon the* [*season called*] خَرِيف. (Ṣ, K.) See also 1. — اخرفت, said of a ewe, or she-goat, *She brought forth in the* [*season called*] خريف. (Ṣ, K.) — Said of a she-camel, *She brought forth in the like of the time* [*of the year*] *in which she became pregnant* (Ṣ, K) *in the preceding year*: so says El-Umawee: (Ṣ:) [or, so applied, it means the same as when said of a ewe or she-goat; for] the epithet applied to her in this case is مُخْرِفٌ; (Ṣ, K;) but this is more correctly explained as signifying, applied to a she-camel and to a ewe or she-goat, *that brings forth in the* خريف. (TA.) — Also, said of ذُرَة [or millet], *It became very tall*. (JK, Ibn-'Abbád, K.) — اخرفهُ نَخْلَةً *He assigned to him a palm-tree of which he should cut*, or *gather, the fruit*. (Lth, K.) — Also, (said of anxiety, JK, or of time,

or fortune, TA,) *It corrupted him*, or *disordered him*; (K, TA;) [app., *in his intellect*; or *caused him to dote*; as is indicated in the JK;] namely, an old man. (JK.)

8: see 1, first and second sentences.

خَرَفٌ *A corrupt, an unsound*, or *a disordered, state of the intellect; dotage.* (S. [See خَرِفَ, of which it is the inf. n.]) = The [*bad sort of*] *dates called* شِيص. (K,* TA.)

خَرِفٌ *Corrupted, unsound*, or *disordered, in his intellect*, (S, Msb, K,) *in consequence of old age; doting*: (S, Msb:) fem. with ة. (TA.)

خُرْفٌ *A time of going forth* of camels, (Nh,) or of men, (O, K,) *to the* [*herbage of the season called*] خَرِيف: so in the saying of El-Járood, يَا رَسُولَ ٱللهِ قَدْ عَلِمْتَ مَا يَكْفِينَا مِنَ الظَّهْرِ ذَوْدٌ نَأْتِي عَلَيْهِنَّ فِي خُرْفٍ [*O Apostle of God, verily thou knowest that a* number such as is termed ذود, *of camels for riding or carriage, whereon we come in a time of going forth* &c., *is not sufficient for us*]. (Nh, O, K.)

خُرْفَةٌ *Gathered*, or *plucked, fruits*; (S, Mgh, K;) and particularly of the palm-tree: (TA:) and خُرَافَةٌ signifies the same. (Mgh, K, TA. [See also خَرِيفٌ.]) It is said in a trad., التَّمْرُ خُرْفَةُ الصَّائِمِ [*Dates are the gathered fruit of the faster*]; (S, TA;) because breaking the fast upon them is approved: and in another, النَّخْلَةُ خُرْفَةُ الصَّائِمِ, meaning *The palm-tree is that of which the fruit is eaten by the faster*. (TA.) See also مَخْرُفٌ, last sentence.

خَرْفَى The جلبان, (i. e. جُلْبَّان, or جُلْبَان, &c., accord. to different copies of the K, [see art. جلب,]) *a well-known grain* or *seed*, (AHn, K,) *of the kind called* قَطَانِيّ [i. e. *pulse*]: (AHn:) an arabicized word, from خَرْبَى, (AHn, K,) which is Persian; also called خُلَّر. (AHn.)

خَرْفِيٌّ and خِرْفِيٌّ: see what next follows.

311 خَرَفِيٌّ and خَرْفِيٌّ, (S, Msb, K,) the latter a contraction of the former, (Msb,) and خِرْفِيٌّ, (K,) *Of*, or *relating to, the season called* خَرِيف; (S, Msb, K;) and applied to the rain *of that season*; (JK;) rel. ns. from الخَرِيفُ; (S, Msb, K;) irregularly formed. (S, Msb.) = The first also signifies The *increase* (نِتَاج) [*of sheep and goats*] *in the end of the* [*season called*] قَيْظ. (Aboo-Naṣr, TA voce صَفَرِيٌّ, q. v.)

خَرَافٌ and خِرَافٌ The *time of the gathering*, or *plucking, of fruits*: (Ks, K:) like حَصَادٌ and حِصَادٌ [&c.]. (TA.) = Also inf. ns. of خَرَفَ in the first of the senses explained above. (K.)

خِرَافٌ: see the next preceding paragraph: and see مَخْرَفٌ, last sentence.

§. 274 خَرُوفٌ *A lamb*; syn. حَمَلٌ [q. v.]: (S, Msb:) or the *male young one of the sheep-kind*: or *such as has pastured, and become strong*: (Lth, K:) *younger than the* جَذَع: (Lth, TA:) so called because it depastures from this place and this: (Msb, TA: [see 1:]) fem. with ة: (K:) pl. (of pauc., TA) أَخْرِفَةٌ and (of mult., TA) خِرْفَانٌ. (Msb, K, TA.) The latter pl. is sometimes used as meaning † *Young and ignorant persons*; like as كَبَاش is used as meaning aged and learned persons. (TA.) And hence the prov., كَٱلْخَرُوفِ أَيْنَمَا ٱتَّكَأَ ٱتَّكَأَ عَلَى صُوفٍ [*Like the lamb: wherever he reclines, he reclines upon wool*]: (JK, TA: but in the latter, اتّكى:) applied to him who leads a soft and delicate life. (TA.) = Also, (sometimes, S,) *A colt*; the *male offspring of a mare; when he has attained the age of six months*, or *seven months*; (S, K;) a meaning assigned to it by As, in the "Book of the Horse;" but unknown to Abu-l-Ghowth: (S:) or, *until a year old*: (ISk, K:) it is said by some to be applied to *a horse*: in the L it is said that the خروف of horses is *such as is brought forth in the* [*season called*] خَرِيف: but Khálid Ibn-Jebeleh says that it means *such as pastures upon the* [*herbage of the season called*] خَرِيف: and Suh thinks that it is an epithet applied to a horse, and any beast, as meaning *that depastures the trees and herbage*. (TA.)

خَرِيفٌ Fresh ripe dates, (K, TA,) or fruits [in general], (S, TA,) *gathered*, or *plucked*; (S, K, TA;) as also مَخْرُوفٌ. (S, TA. See also مَخْرُفٌ, last sentence. [And see خُرْفَةٌ.]) = And hence, ‡ *Fresh* milk; milk *recently drawn from the udder*. (Hr, TA.) = Palm-trees (نَخْلٌ) *whereof the quantity of the fruit that is upon them is computed by conjecture*. (K. [See also خَرَائِفُ, voce خَرِيفَةٌ.]) = [The *autumn*;] *one of the divisions of the year*, (S, Mgh,) the *division* (Msb) [*consisting of*] *three months between the end of the* قَيْظ [or *summer*] *and the beginning of the* شِتَآء [or *winter*], (Lth, K,*) *in which the fruits are gathered*. (Lth, S, Mgh, Msb, K.) = And hence, (Mgh, TA,) †*A year*: (Mgh, K, TA:) so in the saying, مَنْ صَامَ يَوْمًا فِي سَبِيلِ ٱللهِ بَاعَدَهُ ٱللهُ مِنَ النَّارِ أَرْبَعِينَ خَرِيفًا أَوْ سَبْعِينَ, i. e. [*Whoso fasteth a day in the way of God, God will remove him from the fire* of Hell] *to the distance of a journey of forty years, or seventy*. (Mgh: and similar exs. are given in the TA, from three trads.: see also an ex. voce إِنَّ.) = Also The *rain of the season so called*: (S, K:) or the *rain*, (JK,) or the *first of the rain*, (K,) *in the beginning of the* شِتَآء [or *winter*], (JK, K,) *which comes at the time of the cutting off of the fruit of the palm-trees*: then follows the وَسْمِيّ, at the coming in of the winter; then, the رَبِيع; then, the صَيْف; and then, the حَمِيم: so says As: El-Ghanawee says that the خَرِيف is *between the* [*auroral*] *rising of* الشِّعْرَى [or *Sirius*, which commenced, in central Arabia, about the epoch of the Flight, on *the 13th of July, O.S.*,] *and the* [*auroral*] *setting of* العَرْقُوَتَانِ [or الفَرْغَانِ, *the 26th and 27th of the Mansions of the Moon*, commencing, in the same region and period, on *the 8th and 21st of Sept., O.S.*, and continuing thirteen days]: El-Ghowr and Rekeeyeh [? (imperfectly written)] and El-Ḥijáz are all rained upon by the خريف; but Nejd is not: AZ says, the first rain is the وَسْمِيّ; then follows the شَتَوِيّ; then, the دَفَئِيّ; then, the صَيْف; then, the حَمِيم; then, the خَرِيف: and therefore the year is made to consist of six seasons: accord. to AHn, [who seems in this matter to differ from most others,] الخريف is not originally the name of the division of the year; but the name of *the rain of the* قَيْظ [or *summer*]; and then the season was named thereby. (TA.) [See also نَوْءٌ.] = [Also The *herbage of the season so called*, or *of the rain so called*; like as رَبِيعٌ signifies the "herbage of the season, or of the rain, so called." So in the phrase used by Khálid Ibn-Jebeleh (in explaining the word خَرُوف), مَا رَعَى الخَرِيفَ *Such as pastures upon the* خريف.] = Also, accord. to AA, (TA,) *A rivulet, streamlet*, or *small channel for irrigation*. (JK, K, TA.)

خُرَافَةٌ *i. q.* خُرْفَةٌ, q. v. (Mgh, K.) = Hence خُرَافَاتٌ meaning *Stories that are deemed pretty*: similar to فَاكِهَةٌ from فُكَاهَةٌ: (Mgh:) [or] خُرَافَةُ was the name of a man, (S, Mgh, K,) of [the tribe of] 'Odhrah, (S, K,) whom the Jinn (or Genii) fascinated, (S, Mgh, K,) as the Arabs assert, (Mgh,) and carried off, (TA,) and who related what he had seen, (S, Mgh, K,) of them, when he returned, (Mgh,) and they pronounced him a liar, and said, (S, Mgh, K,) of a thing that was impossible, (Mgh,) حَدِيثُ خُرَافَةَ [*a story of Khuráfeh*]: (S, Mgh, K:) but it is related of the Prophet, that he said, خُرَافَةُ حَقٌّ, (S, Mgh,) meaning *What Khuráfeh relates* [as heard] from the Jinn [*is true*]: (Mgh:) the ر is without teshdeed; and the article ال is not prefixed, because the word is determinate [by itself], unless one mean thereby خُرَافَاتٌ as signifying *fictitious night-stories*: (S:) or خُرَافَةٌ signifies *a fictitious story that is deemed pretty*: (Lth, K:) [and أَخَارِيفُ app. signifies the same as خُرَافَاتٌ, as though its sing. were أُخْرُوفَةٌ, like as أَسَاطِيرُ and أَحَادِيثُ, which have similar meanings, are pls. of which the sings. are said to be أُسْطُورَةٌ and أُحْدُوثَةٌ:] see 1, last signification.

خَرُوفَةٌ: see what next follows.

خَرِيفَةٌ and خَرُوفَةٌ *A palm-tree* (نَخْلَةٌ) *of which a man gathers*, or *plucks, the fruit for himself and his household*; as also مَخْرَفٌ: (AHn:) or *a palm-tree which one takes for the picking up of its fresh ripe dates*: (Sh, O, K:) or the latter signifies *a palm-tree of which the fruit is cut off*; being of the measure فَعُولَةٌ in the sense of the measure مَفْعُولَةٌ: and the former is said to signify *one that is set apart for its fruit that is* [*to be*] *gathered*, or *plucked*: (TA:) or *a selected palm-tree*: (JK:) and its pl. is خَرَائِفُ: (JK, TA:) or خَرَائِفُ signifies *palm-trees whereof the quantity of the fruit that is upon them is computed by conjecture*. (AZ, S, K. [See also خَرِيفٌ.]) Also, the former, [*A palm-tree set in the manner described in the following explanation:*] *one's digging, for a palm-tree, in a water-course*, or *channel of a torrent, in which are pebbles, until reaching hard ground, and then filling up the hollow with sand, and setting the palm-tree therein*. (O, K.)

خَارِفٌ *A keeper, or watcher, of palm-trees:* (K:) pl. خُرَّافٌ. (TA.)

أَخَارِيفُ: see خُرَافَةٌ; and see 1, last signification.

مَخْرَفٌ The *place of the gathering, or plucking, or cutting off, of fruit.* (Mṣb.) *A place of abode* of a people, or party, *during their* خَرِيف. (TA. [It is there added, "as though formed from أَخْرَفُوا, by the rejection of the augmentative letter:" but it is rather to be regarded as regularly formed, from خَرَفُوا: see 1.]) — Also *A garden;* (Mgh, TA;) and so ♦ مَخْرَفَةٌ: (Ṣ, K:) or *a garden of palm-trees;* as also ♦ مَخْرِفٌ and ♦ مَخْرَفَةٌ: (TA:) *a single palm-tree:* or *a few palm-trees, up to ten;* more than these being termed a بُسْتَان or a حَدِيقَة: (El-Ḥarbee, TA:) see also خَرِيفَةٌ: or *a small collection of palm-trees, six or seven, which a man purchases for the fruit that is* [*to be*] *gathered,* or *plucked:* or *any collection of palm-trees:* (L, TA:) or *a walled garden of palm-trees:* (IAth, TA:) or *palm-trees* [absolutely]: (Mgh:) and *an avenue between two rows of palm-trees, such that one may gather,* or *pluck, the fruit from whichever of them he will;* (K;) as also ♦ مَخْرَفَةٌ: (Sh, K:) and, (Ṣ, Mgh, K,) as also ♦ مَخْرَفَةٌ, (Ṣ, K,) *a road,* (Ṣ, Mgh, K,) *such as is conspicuous, clear,* or *open:* (K:) pl. مَخَارِفُ. (Mgh, TA.) It is said in a trad., عَائِدُ المَرِيضِ عَلَى مَخَارِفِ الجَنَّةِ حَتَّى يَرْجِعَ, i. e. *The visitor of the sick is as though he were in the gardens of Paradise until he returns:* or *upon the palm-trees of Paradise;* gathering, or plucking, their fruits: or *upon the roads of Paradise:* (Mgh,* TA:) or, as some relate it, على مَخْرَفَةِ الجَنَّةِ ♦. (TA. [See also another explanation, and other readings, in what follows.]) And it is said in a trad. of 'Omar, تَرَكْتُكُمْ عَلَى مَخْرَفَةِ النَّعَمِ ♦, (Ṣ,) or تُرِكْتُمْ, (TA,) i. e. [*I have left you,* or *ye have been left,*] *upon* a conspicuous road, like *the road of the camels,* (Aṣ, Ṣ,* TA,) *which they have trodden with their feet so that it has become plainly apparent.* (Aṣ, TA.) — Also *Gathered,* or *plucked, fruit of palm-trees:* (Aṣ, A 'Obeyd, IAmb, K:) a correct meaning, though IKt says that the proper word in this sense is only مَخْرُوفٌ: it is like مَشْرَبٌ and مَطْعَمٌ and مَرْكَبٌ as meaning مَشْرُوبٌ and طَعَامٌ مَأْكُولٌ and مَرْكُوبٌ; and may signify *fresh ripe dates gathered* or *plucked:* (IAmb, TA:) pl. as above. (Aṣ, &c.) So in the former of the two trads. mentioned above accord. to Aṣ and A 'Obeyd: (TA:) and this interpretation is corroborated by another reading, i. e., على خُرْفَةِ الجَنَّةِ ♦: (Mgh:) another reading is, فِى خِرَافِ الجَنَّةِ ♦: [see خَرَافٌ:] and another, لَهُ خَرِيفُ فِى الجَنَّةِ ♦, i. e. [The visitor of the sick *shall have*] *gathered fruits in Paradise.* (TA.)

مَخْرِفٌ: see the next preceding paragraph.

مُخْرِفٌ: see 4.

مِخْرَفٌ The *thing in which fruits are gathered;* (Ṣ, Ḥar p. 374;) called by the Arabs خَافَةٌ: (Ḥar ib.:) *a* [*basket of the kind called*] مُكْتَل, (Mṣb,) or زِنْبِيل, *of small size, in which the best fresh ripe dates are gathered:* (O, K:) pl. مَخَارِفُ. (A, TA.) One says, خَرَجُوا إِلَى المَخَارِفِ بِالمَخَارِفِ, i. e. *They went forth to the gardens with the baskets* (زُبُل) [*for gathering fruit*]. (A, TA.) — And hence, †The *basket* (زنبيل) *in which the importunate beggar puts his food.* (Ḥar ubi suprà.)

مَخْرَفَةٌ: see مَخْرَفٌ, in six places.

مَخْرُوفٌ: see خَرِيفٌ. = Also *Rained upon by the rain called* خَرِيف; pl., applied to men, مَخْرُوفُونَ: (TA:) [so, too, applied to a beast:] and so, with ة, applied to land (أَرْض). (Aṣ, Ṣ.)

مُخَارَفٌ *Denied,* or *refused, good,* or *prosperity; prevented,* or *withheld, from obtaining good, good fortune,* or *sustenance;* (K;) *i. q.* مُحَارَفٌ; (JK, TA;) as also مُجَارَفٌ. (TA.)

خرفج

Q. 1. خَرْفَجَهُ, (L, K,) inf. n. خَرْفَجَةٌ, (TA,) *He took it plentifully,* or *largely.* (L, K.) — *He made it to be of the best kind;* namely, food, or meat and drink. (Er-Riyáshee.)

خَرْفَجٌ: see مُخَرْفَجٌ: — and خِرْفِيجٌ.

خُرْفُج and خُرَافِج ♦ [app. خُرْفُجٌ and خُرَافِجٌ, but in the CK خُرْفَج and خُرَافَج,] and خِرْفَاجٌ ♦ and خِرْفِيجٌ ♦ *A plentiful and pleasant state of life.* (K.)

خُرْفُجٌ *Fat,* as an epithet, (L, K,) applied to a lamb; as also خُرَافِجٌ ♦. (L.) — See also خِرْفِيجٌ.

خَرْفَجَةٌ *Goodness of food, aliment,* or *nutriment,* or *of meat and drink, with plenty.* (TA.) — Also inf. n. of the verb above. (TA.)

خِرْفَاجٌ: see خُرْفُج: — and see also خِرْفِيجٌ.

خُرْفُنْجٌ *A flourishing and fresh condition,* or *softness,* or *tenderness,* of a plant, or of herbage. (L.) — See also what next follows.

خِرْفِيجٌ: see خُرْفُج. — Also *Fresh,* or *juicy; flourishing and fresh,* or *soft,* or *tender;* (L, K;) applied to a plant, or to herbage; and so خِرْفَاجٌ ♦ and خُرَافِجٌ ♦ and خُرْفُجٌ ♦ and خُرْفُنْجٌ ♦. (L.) [And خَرْفَجٌ ♦ seems to have a similar meaning.] The rájiz [El-'Ajjáj (so in a copy of the Ṣ)] says,

* جَارِيَةٌ شَبَّتْ شَبَابًا خَرْفَجَا *

[app. meaning *A girl that had attained to flourishing,* or *soft,* or *tender, youthfulness*]. (Ṣ.)

خُرَافِجٌ: see خُرْفُج: — and خُرْفُجٌ: — and خِرْفِيجٌ: — and what here follows.

مُخَرْفَجٌ *Ample:* (K:) applied to anything. (TA.) It is said in a trad., كَرِهَ السَّرَاوِيلَ المُخَرْفَجَةَ *He disliked,* or *disapproved of, ample trousers:* (A'Obeyd:) or they say it means *trousers reaching down to the upper part of the foot.* (Ṣ.) And you say, عَيْشٌ مُخَرْفَجٌ *A plentiful life.* (Ṣ.) — Also The *best* of food, or of meat and drink; and so ♦ خَرْفَجٌ and ♦ خُرَافِجٌ. (Er-Riyáshee.)

خرق

1. خَرَقَهُ, (JK, Ṣ, Mgh, Mṣb, K,) aor. ـِ (Mgh, Mṣb, K) and ـُ, (K,) the former of which is the more chaste, (TA,) inf. n. خَرْقٌ, (Ṣ, Mgh, Mṣb, KL,) *He made a hole in it, perforated it, pierced it,* or *bored it;* (Mṣb,* KL;) syn. جَابَهُ [in this sense, as well as in another to be explained below], (K, [in the CK, erroneously, جَاءَ بِهِ,]) and ثَقَبَهُ: (TA:) and *he cut it* [*so as to make a hole* or *a slit in it*]: (Mṣb:) and *he rent it,* or *tore it.* (JK, K, KL.) You say, خَرَقَ الثَّوْبَ, (JK, Ṣ, Mgh, K,) aor. ـِ [and ـُ], inf. n. as above, (Mgh,) *He* [*made a hole in,* or] *rent,* or *tore, the garment,* or *piece of cloth;* (JK, K;) and الخُفَّ [*the boot*]; and the like. (Mgh.) And خَرَقَ الصَّخْرَةَ *He made a hole in the rock;* syn. جَابَهُ. (A in art. جوب.) [And خَرَقَ الحَائِطَ *He made a hole in,* or *through, the wall:* see خَرْقٌ, below.] And خَرَقَهُ بِالمِثْقَبِ *He made a hole in it* or *through it, perforated it, pierced it,* or *bored it, with a drill* or *the like;* syn. ثَقَبَهُ. (Mṣb in art. ثقب.) خَرَقَ السَّفِينَةَ [*He made a hole in the ship*], in the Kur xviii. 70, means that he did so by taking out, from the ship, with an axe, (Ksh, Bḍ, Jel,) a plank, (Jel,) or two planks. (Ksh, Bḍ.) — [Hence,] خَرَقَ الأَرْضَ, (JK, Ṣ, Mṣb,) or المَفَازَةَ, (Mgh, K,*) †*He traversed, crossed,* or *cut through by journeying,* (JK, Ṣ, Mgh, Mṣb, K,) *the earth,* or *land,* (JK, Ṣ, Mṣb,) or *the desert;* (Mgh, K;) syn. قَطَعَهَا; (JK, Mgh, K;*) or جَابَهَا; (Ṣ, Mṣb;) *so as to reach the furthest part thereof.* (Mgh, TA.) [See also 8.] It is said in the Kur [xvii. 39], إِنَّكَ لَنْ تَخْرِقَ الأَرْضَ, meaning, *For thou shalt not reach the extremities of the earth:* or, accord. to Az, *thou shalt not traverse the earth in length and breadth:* (TA:) or it means *thou shalt not bore through the earth,* (Jel, TA,) *so as to reach the end thereof:* (Jel:) or *thou shalt not make a hole in the earth* by thy vehement treading: (Ksh, Bḍ:) accord. to one reading, لن تَخْرُقَ. (Ksh, TA.) — [And خَرَقَتِ الرِّيحُ †*The wind passed along:* and †*blew:* for] the inf. n. خَرْقٌ signifies †the *passing* of the wind: and †the *blowing* thereof. (KL.) [See also 7 and 8.] — خَرَقَ الكَذِبَ †*He forged,* or *feigned, the lie;* as also ♦ اخترقهُ. (K, TA.) It is said in the Kur vi. 100, وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ, i. e. †*And they have feigned Him to have,* or *falsely attributed to Him, sons and daughters.* (Ksh, Bḍ, Jel. [See also 2.]) And خَرَقَ [alone, the object being understood], (K,) inf. n. as above, (KL,) signifies †*He lied; told a lie:* (K, KL, TA:) and ♦ تخرّق †*he forged,* or *feigned, a lie.* (Ṣ, K, TA.) = خَرِقَتِ الشَّاةُ, aor. ـَ, inf. n. خَرَقٌ, *The sheep had in its ear a* خَرْق, i. e. a *round hole* or *perforation.* (Mṣb.) = خَرِقَ فِى البَيْتِ, aor. ـَ, (JK, K,) inf. n. خُرُوقٌ, (JK,) or

خَرَقَّ; (TK;) and خَرَقَ, inf. n. خُرُوقٌ; (K;) *He remained in the house, or tent, not quitting it.* (JK,* K.) — And خَرِقَ, aor. ـَ, inf. n. خَرَقٌ, said of a gazelle, or young gazelle, (Mṣb, K, TA,) when hunted, (TA,) or when overtaken by the dog, (IAạr,) *It was frightened,* (Mṣb, K, TA, [in the CK, أَنْ يَعْرَقَ is erroneously put for أَنْ يَفْرَقَ,]) *so as to be unable to go away,* (Mṣb,) or *so as to be unable to rise,* (K, TA,) *and clave to the ground:* (IAạr, TA:) and in like manner said of a bird, (Mṣb, K,) *it became frightened,* (K,) or *impatient,* (TA,) *so as to be unable to fly away.* (K, TA.) — And hence, (Mṣb,) the same verb, (S, Mṣb, K,) with the same aor., (Mṣb, K,) and the same inf. n., (S, Mṣb, K,) said of a man, (Mṣb,) *He became confounded,* or *perplexed, and unable to see his right course;* or *he became bereft of his reason* or *intellect, because of fear,* or *of shame:* (S, Mṣb, K:) or *he was confounded, perplexed,* or *amazed,* [for يَتَهَيَّبَ in the CK, I read يَبْهَتَ, as in other copies of the K and in the TA,] *opening his eyes, and looking:* (K, TA:) and *he remained confounded,* or *perplexed, and unable to see his right course, by reason of anxiety,* or *of hardship,* or *distress.* (TA.) وَقَعَ فَخَرِقَ [*He fell down and clave to the ground*], occurring in a trad., means *he fell down dead.* (TA.) = خَرِقَ, aor. ـَ, (JK, S, Mṣb, K,) inf. n. خَرَقٌ; (S, Mṣb, K;*) and خَرُقَ, aor. ـُ, (JK, K,) [of which خُرْقٌ, said in the S and Mṣb to be a simple subst., may be the inf. n., like as حُسْنٌ is of حَسُنَ;] *He was rough, ungentle, clumsy,* or *awkward,* (S, Mṣb, K,) *in doing,* or *making, a thing:* (Mṣb:) and *he was unskilful in work,* and *in the management of affairs:* and *he was foolish; stupid;* or *unsound,* or *deficient, in intellect* or *understanding:* (K:) or *he was ignorant:* (JK:) or the latter verb signifies *he knew not his work with his hand,* or *his handicraft.* (Mṣb.) And خَرَقَ بِالشَّيْءِ *He was ignorant of the thing,* (K, TA,) *and did it not well.* (TA.)

2. خرّقه, (S, Mṣb,) inf. n. تَخْرِيقٌ, (Mṣb, K,) is similar to خَرَقَهُ, but has an intensive signification; [*He made holes in it; perforated it, pierced it,* or *bored it, in several,* or *many, places: he cut it so as to make holes* or *slits in it:*] (Mṣb:) *he rent it,* or *tore it, much,* or *in several,* or *many, places:* (K, TA:) namely, a garment, (S, TA,) &c. (TA.) — And خرّق, (TA,) inf. n. as above, (K,) †*He lied much.* (K, TA.) Aboo-Jaafar and Náfi' read, [in the Ḳur vi. 100,] وَخَرَّقُوا لَهُ بَنِينَ وَبَنَاتٍ †[*And they have very falsely attributed to Him sons and daughters*]. (TA. [See also 1.])

4. اخرقهُ *He* (a man, S) *caused him to be confounded,* or *perplexed, so that he was unable to see his right course;* or *caused him to be bereft of his reason,* or *intellect.* (S, K.)

5. تخرّق quasi-pass. of خَرَّقَ; [thus signifying *It had holes made in it; became perforated, pierced,* or *bored, in several,* or *many, places: it became cut so as to have holes* or *slits made in it: it became rent,* or *torn, much,* or *in several,* or *many, places:*] (S,* K:) as also ▼ انخرق (K;) [or rather the latter, as is indicated in the S, is quasi-pass. of خَرَقَ, and thus signifies *it had a hole made in it; became perforated, pierced,* or *bored: it became cut so as to have a hole* or *slit made in it: it became rent,* or *torn:*] and ▼ اخرورق signifies the same [as the former or as the latter]: all said of a garment [&c.]: (S:) and ▼ انخرق signifies also *it became wide,* or *expanded.* (TA.) — [Hence,] تخرّق فِى السَّخَاءِ †*He took a wide,* or *an ample, range,* or *was profuse, in liberality, bounty,* or *munificence;* syn. توسّع. (S, K, TA.) — See also 1, in the middle of the paragraph. — And see what next follows, in two places.

7: see 5, in two places. — انخرقتِ الرِّيحُ †*The wind blew* [app. *in any manner,* (see مُنْخَرِق,) or] *irregularly; not in one uniform manner:* (TA:) [and ▼ تخرّقت app. signifies the same: for you say,] بَلَدٌ وَاسِعٌ تَنْخَرِقُ بِهِ الرِّيَاحُ [†*A wide country in which the winds blow,* or *blow irregularly*]: (El-Muärrij, TA:) and أَرْضٌ وَاسِعَةٌ تَتَخَرَّقُ ▼ فِيهَا الرِّيَاحُ [app. meaning, in like manner, †*A wide land in which the winds blow,* &c.]. (S, K.)

8. اخترق ‡*He,* or *it, passed through,* or *over,* or *across.* (Mgh, K,* TA.) [See also 1, in the former half of the paragraph.] ‡*He traversed,* or *crossed,* (Mgh, TA,) a desert, (Mgh,) or a land, (TA,) *not following a road.* (Mgh, TA.) [†*He travelled* a road: see an ex. voce ثُغْرَةٌ.] ‡*He made* a mosque, (Mgh, TA,) and a house, (TA,) *to be his way,* or *thoroughfare.* (Mgh, TA.) Hence, اخترق الحِجْرَ †*He entered into the midst of the* حِجْر [q. v.], *without going around the* حَطِيم. (Mgh.) And الخَيْلُ تَخْتَرِقُ مَا بَيْنَ القُرَى وَالأَرْضِ ‡*The horses,* or *horsemen, pass through the midst of the intervening spaces of the towns,* or *villages, and the land.* (TA.) And اخْتَرَقْتُ القَوْمَ †*I stepped into the midst of the people,* or *party.* (TA.) And الرِّيحُ تَخْتَرِقُ الأَشْجَارَ †[*The wind passes,* or *blows, through the trees.*] (JK.) اخْتِرَاقُ الرِّيَاحِ signifies †*The passing* [or *blowing*] *of the winds.* (S.) [See also 1, in the middle of the paragraph; and see 7.] — اخترق الكَذِبَ: see 1, in the middle of the paragraph.

12: see 5.

خَرْقٌ, originally an inf. n., of 1: (S, Mgh, Mṣb, TA:) *A hole,* or *perforation,* (Mgh, Mṣb, KL,) in a garment, (S, TA,) and in a wall, (Mṣb, TA,) &c.: (Mṣb:) and *a round hole,* or *perforation,* in the ear of a sheep: (S, Mṣb:) pl. خُرُوقٌ. (S, Mgh, Mṣb.) Hence the saying, اتَّسَعَ الخَرْقُ عَلَى الرَّاقِعِ [*The hole was,* or *became, wide to the patcher*]. (TA.) — And *A part that has a hole made in it,* or *that is rent,* or *torn, of,* or *from, a thing.* (TA.) — Also *A desert;* and so ▼ مَخْرَقٌ: (K:) or the former, *a desert far extending,* (JK, TA,) whether *level* or *not level:* and ▼ the latter, *a wide desert in which the winds* [*blow,* or] *blow irregularly:* (TA:) and the former, (El-Muärrij, K,) as also ▼ خَرْقَاءُ, (K,) signifies likewise *a wide land,* (K,) or *a wide country,* (El-Muärrij,) *in which the winds* [*blow,* or] *blow irregularly:* (El-Muärrij, K: [see 7:]) ISh says, the space between El-Baṣrah and Ḥafr Abee-Moosà is a خَرْق, and that between En-Nibáj and Ḍareeyeh is a خَرْق: (TA:) pl. خُرُوقٌ. (K.) You say also مَفَازَةٌ خَرْقَاءُ ▼ خَوْقَاءُ *A far-extending desert.* (TA.) And قَطَعْنَا إِلَيْكُمْ أَرْضًا خَرْقَاءَ ▼ خَرُوقًا [*We have traversed,* in journeying *to you, a wide land,* or *a wide land in which the winds blow,* &c.]. (TA.) = Also *A certain plant, resembling the* قُسْط [q. v.], (JK, Ibn-'Abbád, K,) *having leaves.* (JK, Ibn-'Abbád.)

خُرْقٌ a subst. from خَرِقَ, (S, Mṣb,) [or perhaps inf. n. of خَرُقَ as syn. with خَرِقَ, (see 1, last two sentences,)] and ▼ خُرُقٌ, (TA,) *Roughness, ungentleness, clumsiness,* or *awkwardness; contr. of* رِفْقٌ; (JK, S,* Mgh, Mṣb,* K, TA;) *in doing,* or *making, a thing:* (Mṣb:) *unskilfulness in work,* and *in the management of affairs: foolishness; stupidity;* or *unsoundness,* or *deficiency, in intellect* or *understanding;* as also ▼ خُرْقَةٌ: (K:) and *ignorance.* (TA.) [Hence,] نَوْمَةُ الخُرْقِ *The sleep of* [*the time of morning called*] *the* ضُحَى. (Ḥar p. 223. [See also حُمْقٌ and خُلُقٌ.]) = The first of these words is also pl. of أَخْرَقُ and of [its fem.] خَرْقَاءُ. (K.) = Also The she-camel's *vulva.* (JK.)

خِرِّيقٌ and ▼ خِرِّيقٌ ‡*Liberal, bountiful, munificent,* or *generous;* (S, K;) as also ▼ مِخْرَاقٌ: (IAạr, K:) or ▼ the second signifies *very liberal* or *bountiful* &c.: (K: [so in a later part of the art.:]) or this and the first signify one *who takes a wide,* or *an ample, range,* or *is profuse, in liberality* or *bounty* &c.: (TA:) or a youth, or young man, (JK,) *excellent,* or *elegant, in mind, manners, address, speech, person,* and *the like;* or *clever,* or *ingenious; with liberality, bounty, munificence,* or *generosity,* (Lth, JK, K,) *and courage:* (Lth, JK:) and a *goodly* youth or young man, [for الفَتَى in the CK, I read الفَتَى, as in other copies of the K,] *of generous disposition:* (K:) the pl. (of خِرِّيقٌ, TA) is أَخْرِقَاءُ [a pl. of pauc.] (K) and خُرَّاقٌ, or خُرَّاقٌ, (accord. to different copies of the K, [both anomalous, and perhaps it is خُرَاقٌ, agreeably with analogy,]) and خُرُوقٌ; (K;) and the pl. of ▼ خِرِّيقٌ is خِرِّيقُونَ; no broken pl. of it having been heard. (T, TA.) One says also, هُوَ مُتَخَرِّقُ ▼ الكَفِّ بِالنَّوَالِ ‡[*He has a liberal hand, largely beneficent*]. (TA.) And هُوَ مَخْرُوقُ ▼ الكَفِّ بِالنَّوَالِ ‡*He is liberal, bountiful, munificent,* or *generous.* (TA. [But see مَخْرُوقٌ below.]) — خُرْقٌ is also applied to a spear, meaning †*Highly esteemed* or *prized; excellent;* or *rare.* (TA.)

أَخْرَقُ: see خُرْقٌ.

خَرِقٌ [part. n. of خَرِقَ, q. v.:] A young gazelle *weak in the legs,* (K, TA,) *cleaving to the ground, and not rising:* (TA:) a gazelle, or young gazelle, (K, TA,) when hunted, (TA,) *frightened, so as to be unable to rise:* (K, TA:) and in like manner a bird (K, TA) *frightened,* (K,) or

impatient, (TA,) *so as to be unable to fly away:* (K, TA:) fem. with ة. (K.) — And [hence,] A man (Msb) *confounded,* or *perplexed, and unable to see his right course;* or *bereft of his reason* or *intellect, by reason of fear,* or *of shame:* (S, Msb, K:) or *confounded, perplexed,* or *amazed, opening his eyes, and looking.* (K, TA.) See also أَخْرَقُ. = Also *Ashes:* because they remain [cleaving to the ground] while the people thereof go away. (K.)

خُرُقٌ: } see خُرْقٌ.
خُرْقَةٌ: }

خِرْقَةٌ *A piece,* (S, Msb, K,) or *piece torn off,* (TA,) of a garment, or of cloth; [*a rag;*] pl. خِرَقٌ. (S, Msb, TA.) — [*A ragged, patched, garment:* and particularly *one worn by a devotee;* also called مُرَقَّعَةٌ, q. v.: but this is probably post-classical. Hence, أَصْحَابُ الخِرَقِ *The devotees.*] — ‡ *A portion* of a swarm of locusts, (K, TA,) less than a رِجْل; as also حِزْقَةٌ. (TA.)

خَرُوقٌ: see the next paragraph: — and see also خَرْقٌ.

خَرِيقٌ A womb *rent by the fœtus, and that consequently does not conceive* (K, TA) *afterwards;* (TA;) [of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ;] as also ✦ مُتَخَرِّقَةٌ. (K.) — And A she-camel *whose womb has been rent.* (JK.) Applied to a well (بِئْر), it signifies الَّتِي كُسِرَ جِبْلَتُهَا عَنِ المَاءِ: (JK, Ibn-'Abbád, K:) [in the CK جَبَلَتُهَا: neither of these readings affords an admissible meaning: the right reading I believe to be جِيلُهَا; and the meaning, *Of which the side,* or *lateral part, is broken, from the water upwards:*] pl. خَرَائِقُ (JK, Ibn-'Abbád, K, TA) and خُرُقٌ, (Ibn-'Abbád, K, TA, [the latter erroneously written in the CK خُرُوقٌ,]) like سَفَائِنُ and سُفُنٌ. (TA.) — *A channel of water that is not deep, and not without trees.* (JK, Ibn-'Abbád, K.) — The *place of expanding of a valley, where it ends.* (JK, K.) — *A low,* or *depressed, tract* of land, *containing herbage:* pl. خُرُقٌ. (S, K.) One says, مَرَرْتُ بِخَرِيقٍ مِنَ الأَرْضِ بَيْنَ مَسْحَاوَيْنِ [*I passed by a low tract of land, containing herbage, between two plain tracts containing small pebbles and without herbage*]. (Fr, S.) — *Hard ground.* (A, TA.) — ‡ *A violent wind;* (A, TA;) as also ✦ رِيحٌ خَرْقَاءُ: (S, K:) the latter signifies ‡ *a wind that blows violently:* or, *that does not continue to blow in the same direction:* (TA:) or the former signifies ‡ a *cold* wind *that blows violently;* (S, K;) as also ✦ خَرُوقٌ: (K:) [it is an epithet; for] one says رِيحٌ خَرِيقٌ, which is anomalous, as by rule one should say خَرِيقَةٌ: (S:) it is [also] one of the names for ‡ *a cold wind that blows violently;* (JK, T, TA;) as though it perforated, or rent; the agent [رِيحٌ] being unused: (T, TA:) and (as some say, TA) it signifies also † a *gentle, soft,* wind; thus bearing two contr. meanings: or *that returns, and [then] continues its course:* (K:) or, as in the L, *does not continue its course:* (TA:) or *that blows long.* (K.)

خُرُقٌّ *A certain bird,* (JK, IDrd, K,) *smaller than the* قُنْبُر [or *lark*], (JK,) *that cleaves to the ground:* (IDrd:) or *a kind of sparrow:* (K:) so says AḤát, in the "Book of Birds:" (TA:) pl. خَرَارِقُ. (JK, IDrd, K.)

خِرِّيقٌ: see خِرْقٌ, in three places.

خَارِقٌ [act. part. n. of خَرَقَ]. — [And hence,] سَيْفٌ خَارِقٌ *A sharp,* or *cutting, sword:* pl. خُرُقٌ. (TA.) — [Hence also,] أَمْرٌ خَارِقٌ لِلْعَادَةِ † [*An event breaking through,* or *infringing, the usual course* of nature]. (KT, in a definition of مُعْجِزَةٌ, q. v.) — [In the present day, خَارِقٌ signifies also † *Profound,* or *penetrating,* in learning or science.]

أَخْرَقُ and [its fem.] خَرْقَاءُ have for their pl. خُرْقٌ. (K.) — The fem., applied to a ewe, signifies *Having her ear perforated* (S, Mgh, Msb, K) *with a round hole.* (S, Msb.) And, applied to an ear, *Perforated,* or *bored.* (TA.) — And the masc., applied to a camel, *That puts his* مَنْسِم [or *toe*] *upon the ground before* [*the sole of*] *his* خُفّ [or *foot*]: the doing of which is a result of generous quality. (JK, Ibn-'Abbád, K.) And the fem., applied to a she-camel, *That does not retread* (لَا تَتَعَاهَدُ, in the L لَا تتعهّد,) [*with her hind feet*] *the places of her* [*fore*] *feet* (JK, L, K) *upon the ground:* mentioned by Ibn-'Abbád and Z. (TA.) — Applied to a man, (Mgh, Msb,) *Rough, ungentle, clumsy,* or *awkward,* (JK, S, Msb,) *in doing,* or *making, a thing:* (Msb:) *unskilful in work* [*and in the management of affairs* (see خَرِقٌ]; as also ✦ خَرِقٌّ and ✦ خَرُقٌّ: (K:) or *foolish; stupid;* or *unsound,* or *deficient, in intellect* or *understanding:* (Mgh, K:) *ignorant:* (TA:) *not knowing his work with his hand,* or *his handicraft:* (Msb:) fem. as above. (JK, S, Mgh, Msb, &c.) It is said in a prov., (JK, S,) لَا تَعْدَمُ الخَرْقَاءُ عِلَّةً [*The stupid woman is not in want of an excuse*]: (JK, S, K:) used in forbidding excuses: (K:) i. e., excuses are many: the stupid woman is skilled in making them: how then must be the clever? (S, K:) applied to every one who excuses himself being able. (K in art. عل.) — خَرْقَاءُ applied to a desert, and to a land: see خَرْقٌ, in three places. — And applied to a wind: see خَرِيقٌ. — Hence, رِحْلَةٌ خَرْقَاءُ † *A hard journey.* (Har p. 177.)

مَخْرَقٌ: see خَرْقٌ, in two places. — مَخْرَقُ حَوْضٍ *A stone that is at the* عُقْر [or *hinder part*] *of a watering-trough, for the purpose of their* [*standing upon it, and*] *drawing forth the water from it,* [i. e. the trough,] *when they will.* (K.)

مَخْرِقٌ, though unheard by us, is the sing. of مَخَارِقُ signifying The *orifices of the body; such as the mouth and the nose and the ears and the anus and the like.* (Mgh.)

مُخْرَقٌ [pass. part. n. of 4; *Confounded,* &c.: and hence,] *silent.* (JK: but there written without the vowel of the ر.)

غَيْرُ مُخْرِقٍ, applied to a road, means [*That does not cause one to be confounded,* or *perplexed, and unable to see his right course;* or] *in which one is not confounded,* or *perplexed, so as to be unable to see his right course.* (IAar in TA: but the latter word is there written without the vowel of the ر.)

مِخْرَاقٌ *A kerchief twisted for the purpose of beating therewith:* (JK, S:) a genuine Arabic word: (S:) or *a thing made of twisted rags, with which boys play:* (TA:) or *a twisted kerchief,* or *an inflated* [*skin such as is termed*] زِقّ, or *the like, with which boys play, beating one another therewith:* so called because it rends (يَخْرِقُ) the air when they make use of it: (Ḥam p. 702:) pl. مَخَارِيقُ. (S, TA.) 'Amr Ibn-Kulthoom says,

* كَأَنَّ سُيُوفَنَا مِنَّا وَمِنْهُمْ *
* مَخَارِيقٌ بِأَيْدِي لَاعِبِينَا *

[*As though our swords, ours and theirs, were kerchiefs twisted for beating therewith, in the hands of players*]: (S:) or مخاريق in this verse [written with tenween by poetic license] is the pl. of مِخْرَاقٌ signifying *a wooden sword with which boys play:* the poet means, we cared not for the smiting with the swords, like as the players care not for the smiting with the مخاريق. (EM p. 198.) [See also another ex., in a verse cited voce خَرِيجٌ.] 'Alee is related, in a trad., to have said that the lightning is the مَخَارِيق of the angels; (S, TA;) meaning thereby the instruments with which the angels chide and drive the clouds. (TA.) — Also *A garment,* or *piece of cloth.* (JK. [But this I find not elsewhere.]) — And ‡ *A sword* [in the ordinary sense of the word]: so in the A and O and L: in the K, السَّيِّدُ is erroneously put for السَّيْفُ. (TA.) — † A man *goodly in body,* or *person,* whether *tall* or *not tall.* (JK, K.) — † One *who falls not into a case without escaping,* or *extricating himself, therefrom.* (Sh, TA.) — † One *who exercises art in the management of affairs.* (K.) — ‡ *A wild bull:* (As, K:) so called because he traverses far-extending districts: (As, TA:) or because the dogs pursue him and he escapes from them: said in the A to be called مِخْرَاقُ المَفَازَةِ. (TA.) — † A man *who engages in wars,* or *fights, and is active therein.* (S, K.) — See also خِرْقٌ.

مَخْرُوقٌ ‡ One who is *denied good,* or *prosperity; into whose hand wealth falls not.* (K, TA.) And مَخْرُوقُ الكَفِّ † A man *who gains not,* or *gets not, anything.* (JK.) See also خِرْقٌ.

مُخْرَوْرِقٌ One *who goes round about camels,* [meaning *who has them within the compass of his rule and care,*] (JK, K, TA,) *and urges them against their will,* (TA,) *and is active, and exercises art in his management* [*of them*]: (JK, K, TA:) mentioned by Sgh on the authority of Ibn-'Abbád. (TA.)

مُخْتَرَقٌ † *A passage,* or *place of passing.* (S. [See خَوْخَةٌ, in two places.]) — [Hence,] بَلَدٌ بَعِيدُ المُخْتَرَقِ † [*A country,* or *district, wide to*

traverse; lit., *far extending in respect of the place of passing*]. (TA.) — مُخْتَرَقُ الرِّيَاحِ †*A place in which the winds blow:* (K:) and مُنْخَرَقُ الرِّيحِ †*a place in which the wind blows* [*in any manner, or irregularly:* see 7]. (Ṣ.)

مُتَخَرِّقٌ: see the last paragraph in this art.: and see also خَرِيقٌ: — and خِرْقٌ.

مُخْتَرَقٌ: see مُخْتَرَقٌ.

مُنْخَرِقٌ [*Having a hole made in it*, &c.: see its verb]. رَجُلٌ مُنْخَرِقُ السِّرْبَالِ *A man having his clothing rent*, or *torn*, (JK, K,) *by long travel;* as also مُتَخَرِّقُ السِّرْبَالِ. (K.) — Also † *Quick*, or *swift*. (Ham p. 42.)

خرم

1. خَرَمَهُ, aor. ـِ, inf. n. خَرْمٌ, *He perforated*, or *pierced, it;* namely, a thing. (Mṣb.) [And so خَزَمَهُ. (Mgh in art. خزم.)] — And *He cut it*, or *cut it off*. (Mṣb.) You say, مَا خَرَمْتُ مِنْهُ شَيْئًا *I did not diminish*, and *did not cut off, from it*, or *him, anything*. (Ṣ.) And مَا خَرَمَ مِنَ الحَدِيثِ حَرْفًا *He did not diminish* [*from the narrative*, or *tradition, a letter*, or *a word*]. (TA.) And خَرَمَ فُلَانًا, (K,) aor. and inf. n. as above, (TA,) *He slit the partition between the nostrils of such a one:* (K:) or خَرْمٌ signifies the *mutilating* (قَطْع) *of the nose:* (JK:) or *mutilation* (قَطْع) *in the partition between the nostrils and in the* نَاشِرَتَانِ [or *two alæ*]; or *in the extremity of the* أَرْنَبَة [or *lobule of the nose*]; *not amounting to what is termed* جَدْعٌ; (Lth, TA;) and the epithet is أَخْرَمُ, fem. خَرْمَاءُ: (Lth, JK, TA:) and *the like in the lip;* or *in the upper part of the* فُوق [app. meaning the *front edge of the lobe*, which at its termination above forms a crena,] *of the ear:* (Lth, TA: [see أَخْرَمُ, as relating to the ear:]) accord. to Sh, it is both *in the nose* and *in the ear;* but in the nose, it is the *mutilation* (قطع) *of the fore part of the nostril* of a man, *and the* أَرْنَبَة [or *lobule of the nose*], *after the mutilation of the upper part of this, so as to reach the interior of the nose;* and the epithet applied to the man is أَخْرَمُ. (TA.) And خَرَمَهُ, inf. n. as above, also signifies *He hit*, or *hurt, his* خَوْرَمَة [q. v.]. (TA.) You say also, خَرَمَ الخُرْزَةَ, (K, TA, in the CK [erroneously] الخَرَزَةَ,) aor. as above, (K,) and so the inf. n.; (TA;) and خَرَّمَهَا, (K,) inf. n. تَخْرِيمٌ; (TA;) *He cracked*, or *tore without separating, the suture*, or *seam*, of a skin; syn. فَصَمَهَا: (K, TA, in the CK قَصَمَهَا:) or خَرَمْتُ الخَرْزَ, aor. and inf. n. as above, *i. q.* أَثْأَيْتُهُ [meaning *I spoiled the sewing* of the skin, or hide; *as when one uses a thick instrument for sewing or perforating, and a thin thong;* or *as when one rends two stitch-holes into one*]. (Ṣ.) [And خَرَمَهُ سَيْلٌ app. *A torrent cut into it*, or *trenched it;* namely, the ground, or the side of a mountain: see خَرْمٌ.] And خَرَمَتْهُ خَوَارِمُ [lit. *Cutting-off events cut him off*]; meaning †*he died:* like as one says, شَعَبَتْهُ شُعُوبُ. (TA. [See also 8.]) — خَرَمَ القِرْطَاسَ *He hit the target with his arrow without perforating it.* (TA.) — مَا خَرَمَ عَنِ الطَّرِيقِ *He* (a guide) *did not turn aside from the way.* (JK, Ṣ.) = خَرِمَ, (Ṣ, K,) aor. ـَ, (K,) inf. n. خَرَمٌ, (Ṣ,) said of a man, (Ṣ, K,) *He had the partition between his nostrils cut*, or *mutilated:* or *the extremity of his nose, but not to the extent denoted by the term* جَدْعٌ: the epithet applied to the man in this case is أَخْرَمُ: (Ṣ:) or *he had the partition between his nostrils slit;* i. e. تَخَرَّمَتْ وَتَرَتُهُ. (K.) = خَرُمَ, aor. ـُ, *He cared not for what he did nor for what was said to him.* (K.)

2: see 1. — [Hence,] ضَرْعٌ فِيهِ تَخْرِيمٌ *An udder in which are incisions* [or *crackings of the skin*]; and so فِيهِ تَشْرِيمٌ. (TA.)

5. تخرّمت وَتَرَتُهُ: see 1, last sentence but one. تخرّمت الخُرْزَةُ (K, TA, in the CK [erroneously] الخَرَزَةُ,) *The suture*, or *seam*, of a skin *cracked*, or *became torn without separating;* quasi-pass. of خَرَمَهَا [q. v.]. (K, TA.) انخرم [in like manner] signifies *It became slit;* said of the bore of the ear. (Ṣ.) And you say also, تخرّم الزَّنْدُ [*The wooden instrument for producing fire cracked*, or *split*]. (TA.) Hence the phrase, أَرَاكَ يَتَخَرَّمُ زَنْدُكَ, mentioned by IAạr, meaning †*I see thee to have no good in thee:* for when the زند cracks, or splits, (إِذَا تَخَرَّمَ,) one cannot produce fire by means of it, and there is no good in it. (TA.) [Hence likewise,] تخرّم زَنْدُهُ means also ‡ *His anger became appeased:* [or,] accord. to the Ṣ, تخرّم زَبَدُهُ has this meaning: and accord. to the A, تخرّم أَنْفُهُ has the same meaning. (TA.) Accord. to IAạr, (TA,) جَاءَنَا فُلَانٌ يَتَخَرَّمُ زَبَدُهُ means ‡ *Such a one came to us doing to us that which was wrongful*, or *injurious, and foolish*, or *stupid*. (K,* TA.) = See also 8, in two places. = تخرّم also signifies *He followed*, or *adopted, the religion of the* خُرَّمِيَّة. (Ṣ, K, TA: in the CK, the مَخْرِمِيَّة.)

7. انخرم *It became cut*, or *cut off*. (Mṣb.) See also 5. Said of a writing, or book, it means *It became deficient; part of it went.* (TA.) And said of a generation, *It went away; came to an end.* (TA.) See also أَخْرَمُ.

8. اِخْتَرَمَهُمُ الدَّهْرُ *Time*, or *fortune, cut them off;* and *extirpated them;* as also تَخَرَّمَهُمْ: (Ṣ:) or *destroyed them by its calamities.* (Mṣb.) And اِخْتَرَمَتْهُمُ المَنِيَّةُ and تَخَرَّمَتْهُمْ *Death*, or *the decree of death, cut them off;* and *extirpated them.* (K.) And اِخْتَرَمَتْهُ المَنِيَّةُ *Death*, or *the decree of death*, [*cut him off*, or] *took him away*, (JK, K, TA,) مِنْ بَيْنِ أَصْحَابِهِ [*from amidst his companions*. (TA. [A phrase similar to خَرَمَتْهُ خَوَارِمُ: see 1.]) And اُخْتُرِمَ عَنَّا (JK,* K) [*He was cut off from us by death;*] *he was taken away* [*from us by death*]; (JK;) *he died*, (K, TA,) and *went away* [*from us*]. (TA.) Accord. to some, اِخْتِرَامٌ [as an inf. n. of اُخْتُرِمَ] signifies The *dying suddenly*. (Ḥar p. 123.)

خَرْمٌ *A prominence*, or *projecting part, of a mountain:* (JK, Ṣ, K:) pl. خُرُومٌ. (JK.) And *A bed trenched by a torrent* (مَا خَرَمَ سَيْلٌ [see 1]): (JK:) so some say: (TA:) or *a road in a* [*tract of high ground such as is termed*] قُفّ; or *on the summit of a mountain.* (JK, TA.) [See also مَخْرِمٌ.]

خُرْمٌ The *place of the bore*, or *perforation*, of a thing. (Mṣb.) The *eye* of a needle. (TA.) — See also مَخْرِمٌ.

خَرَمَةٌ The *place of perforation of the ear:* (Ṣ:) or the *place of slitting, of the nose, in the partition between the nostrils* [and *in either of the alæ*, as appears from what here follows]. (K.) It is said in a trad., فِي الخَرَمَاتِ الثَّلَاثِ مِنَ الأَنْفِ الدِّيَةُ, by الخرمات being app. meant المَخْرُومَاتُ, i. e. [*In the case of* the mutilation of] *the two alæ and the partition between the nostrils* [*the blood-wit*, or *fine for homicide*, shall be paid]. (TA.)

خُرْمَانٌ *A lie*, or *falsehood*. (Ṣ, K.) One says, جَاءَ فُلَانٌ بِالخُرْمَانِ (Ṣ, TA) i. e. [*Such a one uttered*] *that which was a lie.* (TA.)

خَرِيمٌ One *who cares not for what he does nor for what is said to him.* (K.)

الخُرَّمِيَّةُ *The sect who held the doctrine of the transmigration of the soul, and allowed general license:* (Ṣ, K, TA:) they were in the time of El-Moạtaṣim: their sheykh, Bábak [El-Khurramee, i. e. of Khurram, in Persia], was then slain, and they scattered themselves in the countries; and there remains of them a remnant in the mountains of Syria. (TA.)

خُرَّامٌ [a pl. of which the sing. is not mentioned,] Young men (TA) *such as follow the licentious ways of the* خُرَّمِيَّة [so I render مُتَخَرِّمُونَ] *in acts of disobedience.* (K, TA.) [See what next follows.]

خَارِمٌ [act. part. n. of خَرَمَ: fem. with ة; and pl. of the latter خَوَارِمُ]. One says, خَرَمَتْهُ خَوَارِمُ [explained above]: see 1. (TA.) — *Corrupting; acting corruptly; doing evil*, or *mischief*. (K.) [See خُرَّامٌ, which is probably a pl. thereof.] — *Neglecting;* or *leaving undone* [*what ought to be done*]. (K.) = *Cold*, as an epithet. (K.) — *A cold wind:* (K:) so accord. to A'Obeyd: but accord. to Kr, [خَازِمٌ,] with زاى. (TA.)

خَوْرَمٌ: see what next follows.

خَوْرَمَةٌ The *end*, or *tip, of the nose* (JK, Ṣ) of a man: (Ṣ:) or the *fore part of the nose:* or the *part between the nostrils*. (K.) — Also, (JK, K,) as being likened thereto, (TA,) †*A rock in which are holes;* (JK, K;) n. un. of خَوْرَمٌ: (K:) [or] the latter has this signification. (Ṣ. [But this seems to be a mistake.])

أَخْرَمُ [*Having the nose mutilated in any of the manners explained in the first paragraph of this art.*]: fem. خَرْمَاءُ: see 1, in three places. — And *Having the ear perforated, when it is not slit:*

(Ṣ:) or *having the ear slit after it has been pierced:* (Ṣ and Msb* and TA in art. خرب:) and مُخَرَّمٌ, likewise, signifies *having the ear slit;* as also أَخْرَبُ and مُخَرَّبٌ. (TA in that art.) And the fem., applied to a she-goat, *Having her ear slit crosswise.* (Ḳ. [See also خَذْمَآءُ.]) Also, the fem., applied to an ear, *Slit,* or *perforated,* or *mutilated.* (Ḳ,* TA.) = Also *A pool of water left by a torrent;* because one part thereof passes away (يَنْخَرِمُ) to another: pl. خُرْمٌ. (TA.) — And the fem. also signifies *Any hill,* or *rising ground, sloping down into a* [*hollow such as is termed*] وَهْدَة; (Ḳ;) and so the masc.: (TA:) or *any* [*hill such as is termed*] أَكَمَة *having a side whereby it cannot be ascended.* (Ḳ.) = أَخْرَمُ الكَتِف *The extremity of the spine of the scapula:* (Ṣ:) or *a notch,* or *small hollowed place,* [app. *the glenoid cavity,*] *at the extremity of the spine of the scapula,* (JK, T, TA,) *next the socket:* (T, TA:) pl. أَخَارِمُ: (JK, T, TA:) or أَخْرَمَا آخِرُ مَا فِى الكَتِفَيْنِ, in the Ḳ miswritten الكَتِفَيْنِ, signifies *the heads of the two scapulæ, next the upper arms:* (Ḳ,* TA:) or *the two extremities,* or *edges, of the lower portion of the two scapulæ, which surround,* or *border, the* كُعْبَرَة [app. here meaning the *thick part next to the inferior angle*] *of the scapula:* and الأَخْرَمُ *the end of the spine* [*of the scapula*]. (Ḳ,* TA. [In the Ḳ is here added, accord. to different copies, حَيْثُ يَنْخَدِعُ, as in the TA; or حيث يَنْخَدِمُ, as in the CḲ; or حيث يَنْخَذِمُ: the right reading seems to be حَيْثُ يَنْخَرِمُ, *where it forms a kind of cleft;* app. meaning *where it forms the glenoid cavity.* In the CḲ, for مُنْقَطَعُ العَيْرِ, is erroneously put مُنْقَطِعُ العَيْنِ; and و is erroneously prefixed to the former noun.]) — الأَخْرَمَانِ *Two cleft bones at the extremity of the interior of the upper part of the inside of the mouth.* (Ḳ.) = أَخْرَمُ الرَّأْىِ ‡A man *weak in judgment.* (JK, TA.)

مَخْرِمٌ The *end of a prominence,* or *projecting part, of a mountain:* pl. مَخَارِمُ: (Ṣ:) or مَخْرِمُ جَبَلٍ signifies *the prominence,* or *projecting part, of a mountain:* [like خَرْمٌ:] and مَخْرِمُ سَيْلٍ, *the extremity of a torrent:* (Ḳ: [accord. to the TḲ, *of a sword;* for مخرم السيف is there put in the place of مخرم السيل:]) pl. as above: (TA:) and مَخْرِمُ أَكَمَةٍ and خُرْمُ اكمة signify *the place where a hill such as is termed* اكمة *ends.* (Ḳ.) Also *A* [*road such as is termed*] ثَنِيَّة, *between two mountains:* (TA:) [or the pl.] مَخَارِمُ signifies the *mouths of* [*mountain-roads such as are termed*] فِجَاج: (Ṣ:) or *roads in rugged tracts:* (Skr, Ḳ:) or *roads in mountains,* and *in sands.* (IAth, TA.) [Hence,] يَمِينٌ ذَاتُ مَخَارِمَ ‡*An oath in which are ways of evasion.* (Ṣ, TA.) And لَا خَيْرَ فِى يَمِينٍ لَا مَخَارِمَ لَهَا ‡*There is no good in an oath that has not ways of evasion:* from مَخْرِمٌ signifying "a ثَنِيَّة between two mountains." (TA.) And هٰذِهِ يَمِينٌ قَدْ طَلَعَتْ فِى المَخَارِمِ ‡[*This is an oath that has come forth in expressions that admit of ways of evasion*]: said of an oath that affords a way [or rather ways] of evasion to the utterer thereof. (AZ, TA.) — [The pl.] المَخَارِمُ [or مَخَارِمُ اللَّيْلِ] also signifies *The first portions of the night.* (Ḳ.) It occurs in an instance in which some read المَحَارِمُ [pl. of مَحْرَمٌ, q. v.]. (TA.)

مُخَرَّمٌ: see أَخْرَمُ. It is said in a trad., نَهَى أَنْ يُضَحَّى بِالمُخَرَّمَةِ الأُذُنِ أُضْحِيَّة [q. v.] *He forbade the sacrificing as an animal having the ear cut,* or *cut off,* or *mutilated:* or *having many perforations,* and *slits, in its ear.* (TA.)

مَخْرُومَاتٌ: see خَرَمَةٌ.

مُتَخَرِّمُونَ: see خُرَّامٌ.

خرنب

خُرْنُوبٌ and خَرْنُوبٌ: see خَرُّوبٌ, in art. خرب.

خِرْنَابَتَانِ: see خِنَّابَتَانِ, in art. خنب.

خرو

خُرَةُ الفَأْسِ, as in the Tekmileh, on the authority of Fr; in the Ḳ and accord. to Ṣgh, خُرْوَةُ الفَأْسِ, which is a mistake; (TA;) *The* خُرْت [q. v. in art. خرت] *of the* فأس: pl. خُرَاتٌ; (Fr, Ṣgh, Ḳ, TA;) like as ثُبَةٌ has for its pl. ثُبَاتٌ. (TA.)

الخَرَاتَانِ *Two stars,* (Ḳ,) *mentioned* [*and described*] *in art.* خرت, (TA,) *each of which is* [*said to be*] *called* خَرَاةٌ: (Ḳ:) accord. to ISd, only the dual form of the word is known; and the radical ت and the augmentative ت [by which latter is meant ة] are in the dual alike: (TA:) but Kr and others say that it is dual of خَرَاةٌ, and belongs to this art. (TA in art. خرت.)

خُرْوَةٌ: see the first paragraph in this art.

خز

خَزٌّ *A certain kind of cloth,* (Ṣ, A, Ḳ,) *well known,* (Ḳ, TA,) *woven of wool and silk:* (TA:) and also *a kind of cloth entirely of silk;* and this is the kind which one is forbidden to ride upon and to sit upon; not the former kind, which is allowable, and was sometimes worn by companions of the Prophet and by the next succeeding generation, as IAth has ascertained: (TA:) derived from خُزَّز, (Ḳ, TA,) accord. to some: (TA:) or it is the name of *a certain beast* [thought by Golius to be the *beaver*]: and afterwards applied to the *cloth made of its fur:* (Mgh, Msb:) pl. خُزُوزٌ. (Ṣ, A, Msb, Ḳ.) [Golius seems to derive it from the Persian قَزّ, meaning *raw silk;* and assigns to it also the meaning of *a coarser kind of spun silk.*] خُزُوزٌ وَبُزُوزٌ signifies *Good cloths,* or *stuffs,* or *garments.* (A in art. بز.)

خُزَزٌ The *male of the* أَرْنَب [or *hare*]: (Ṣ, A, Msb, Ḳ:) or the *offspring of the* ارنب: (TA:) pl. [of pauc.] أَخِزَّةٌ (Ḳ) and [of mult.] خِزَّانٌ. (Ṣ, Msb, Ḳ.) Hence the saying, مَسُّهُ مَسُّ الخُزَزِ [*The feel of him,* or *it, is* like *the feel of the male,* or *young, hare*]. (A, TA.)

خَزَّازٌ *A seller of* خَزّ. (TA.)

أَرْضٌ مَخَزَّةٌ *A land containing,* (Ḳ,* TA,) or *abounding with,* (TA,) خِزّان, pl. of خُزَزٌ. (Ḳ, TA.)

خزر

1. خَزِرَتِ العَيْنُ, aor. ـَ, (Msb,) inf. n. خَزَرٌ, (Ṣ, A, Mgh, Msb, Ḳ,) *The eye was,* or *became, narrow and small:* (Ṣ, A, Mgh, Msb, Ḳ:) or *it contracted its sight, naturally:* (Ḳ:) or خَزِرَ, aor. ـَ, (Ḳ,) inf. n. as above, (Ṣ, Ḳ,) signifies *he* (a man) *was as though he looked from the outer angle of the eye:* (Ṣ, A:*) or *he looked as though on one side:* or *he opened and closed his eyes;* (Ḳ;) or, *his eye:* (M:) or *he had a distortion* (حَوَل) *of one of his eyes:* (Ḳ:) [or *he had eyes looking towards his nose;* or, *looking sideways;* (see أَخْزَرُ;) or, *looking towards their outer angles;* (see خُزْرَةٌ;) see also 2, and 6, and Q. Q. 1.] = خَزَرَهُ, aor. ـُ, (TA,) inf. n. خَزْرٌ, (Ḳ,) *He looked at him from the outer angle of the eye;* (Ḳ,* TA;) as one does in pride, and in light estimation of the object at which he looks. (MF.) A poet says,

* لَا تَخْزُرِ القَوْمَ شَزْرًا عَنْ مُعَارَضَةٍ *

[*Look not thou at the people from the outer angle of the eye, askew, sideways*]. (TA.) = خَزَرَ [as an intrans. v.] *He affected,* or *pretended, to be cunning;* i. e. *intelligent,* or *sagacious;* or *intelligent with a mixture of craft and forecast;* syn. تَدَاهَى. (IAar, Ḳ. [See also 2.]) = Also *He fled.* (Ḳ.)

2. خزّر, (TA,) inf. n. تَخْزِيرٌ, (Ḳ,) *He made narrow.* (Ḳ, TA.) You say, خزّر عَيْنَيْهِ *He* (an old man) *narrowed his eyes; contracted his eyelids as though they were sewed together; to collect the light:* when a young man does so, يَتَدَاهَى بِذٰلِكَ [i. e. he affects, or pretends, thereby, to be cunning; i. e. intelligent, or sagacious; or intelligent with a mixture of craft and forecast]. (IAar. [See also خَزَرَ: and see 6.])

6. تخازر *He looked from the outer angle of his eye.* (TA. [See also Q. Q. 1.]) — *He pretended,* or *made a show of, what is termed* خَزَرٌ: [see 1.] (TA, and Har p. 62.) — *He contracted his eyelids, to sharpen the sight:* (Ṣ, Msb, Ḳ:) a verb similar to تعامى and تجاهل. (Ṣ. [See also 2.])

Q. Q. 1. خَنْزَرَ *He looked from the outer angles of his eyes:* from the subst. خِنْزِيرٌ, because the animal so called is أَخْزَرُ. (A. [See also 6.]) — Also *He acted like the swine.* (TA in art. خنزر.)

خَزَرٌ [commonly known only as inf. n. of خَزِرَ or خَزِرَتِ العَيْنُ]: see خَزِيرٌ.

أَخْزَرُ العَيْنِ: see أَخْزَرُ.

خُزَرَةٌ: see خُزَرَةٌ.

خَزْرَةٌ *A turning of the pupil towards the outer angle of the eye.* (TA. [See 1.])

خَزَرَةٌ (ISk, Ṣ, Ḳ) and ٭ خَزْرَةٌ (Ḳ) *A pain in the back:* (Ḳ:) *a pain in a vertebra of the back:* (Ṣ:) *a pain in the slender part of the back, in* [*the vertebra called*] فَقْرَةُ القَطَنِ: (TA:) the pl. of the former is خُزَرَاتٌ. (Ṣ, TA.)

خَزِيرٌ and ٭ خَزِيرَةٌ *A kind of food like* عَصِيدَة *with flesh-meat;* (Ḳ;) *made of flesh-meat* (Ṣ, TA) *that has remained throughout a night,* (TA,) *cut into small pieces, and put into a cooking-pot with abundance of water,* (Ṣ, TA,) *and with salt;* (TA;) *and when it is thoroughly cooked, some flour is sprinkled upon it,* (Ṣ, TA,) *and it is stirred about with it, and seasoned with any seasoning that the maker pleases to add:* (TA:) when there is no flesh-meat, it is called عَصِيدَة: (Ṣ, Ḳ, TA:) or *a broth made with the water in which bran has been soaked,* (Mgh, Ḳ, TA,) *which water is strained, and then cooked:* (Mgh, TA:) this is what is called by the Persians سَبُوسَا: (Mgh:) [see also حَرِيرَةٌ:] or خَزِيرَة is *flour thrown upon water* or *upon milk, and cooked, and then eaten with dates,* or *supped:* it is also called سَخِينَةٌ and سَخُونَةٌ and نَفِيتَةٌ and حُذْرُقَّةٌ: حَرِيرَة is thinner: (AHeyth, on the authority of an Arab of the desert:) and *a soup made of grease* or *gravy* (Ḳ) *and flour;* (TA;) as also ٭ خَزَرٌ: (Ḳ:) but no one except the author of the Ḳ mentions this last form: in the other lexicons, soup of grease or gravy is said only to be called خَزِيرٌ and خَزِيرَةٌ. (TA.)

خَزِيرَةٌ: see the next preceding paragraph.

خَازِرٌ A man *possessing much cunning;* i. e. *intelligence,* or *sagacity;* or *intelligence with a mixture of craft and forecast.* (AA, Ḳ.)

خِنْزِيرٌ [The *swine;* the *hog;* the *pig;*] *a certain foul animal,* (Mṣb,) *well known;* (Ḳ;) *said to be forbidden* [*to be eaten*] *by every prophet:* (Mṣb:) [fem. with ة:] pl. خَنَازِيرُ: (Ṣ, Mṣb, Ḳ:) not, as some say, خُزْرٌ: [though this is an epithet applicable to swine:] (TA:) accord. to some, it is of the measure فِعْلِيلٌ; because ن is not [generally] added as a second letter: but accord. to others, of the measure فِنْعِيلٌ; because ن is sometimes added as a second letter, and because it is held to be derived from خَزِرَ, since all خنازير are خُزْر; as it is said in the A, كُلُّ خِنْزِيرٍ أَخْزَرُ. (TA.) خَنَازِيرُ also signifies *A well-known disease;* (Ṣ;) [*scrofula;* or *glandular swellings in the neck;*] *ulcers,* (Ḳ,) or *hard ulcers,* (Ṣ,) *which arise in the neck:* (Ṣ, Ḳ:) or *ganglions, or hard or nodous lumps beneath the skin, in the neck, and in soft parts, such as the armpits; but most frequently in the neck.* (Mgh.)

خَوْزَرَى: see what next follows, in two places.

خَيْزَرَى and ٭ خَوْزَرَى *A certain mode of walking, with a looseness of the joints,* (Ṣ, A, Ḳ,) *as though the limbs were dislocated;* (A;) as also خَيْزَلَى and خَوْزَلَى: (Ṣ in art. خزل, and TA:) or *a limping,* or *halting, manner of walking:* or *an elegant, and a proud and self-conceited, gait, with an affected inclining of the body from side to side.* (TA.) You say, هُوَ يَمْشِى الخَيْزَرَى and الخَوْزَرَى ٭ *He walks with a looseness of the joints,* &c. (A.)

خَيْزُرَانٌ, (Ṣ, Ḳ, &c.,) vulgarly pronounced خَيْزَرَانٌ, (TA,) [a coll. gen. n., The *kind of cane called rattan;* so in the present day;] *a kind of Indian tree, which consists of roots extending upon the ground;* as also ٭ خَيْزُورٌ: (Ḳ:) or [*a kind of tree*] *not growing in the country of the Arabs, but only in that of the Greeks;* whence the saying of En-Nábighah El-Jaadee,

* بِلَادُهُمْ بِلَادُ الخَيْزُرَانِ *

[*Their lands are the lands of the kheyzurán*]: it is *a kind of plant with pliable and smooth twigs:* (ISd:) or *a kind of tree,* (Ṣ,) *the roots of the* قَنَا [by which are app. meant the *canes of which spear-shafts are made*]: (Ṣ, Mṣb:) pl. خَيَازِرُ. (Ṣ.) — *Reed,* or *reeds; cane,* or *canes.* (Ṣ, Ḳ.) — And hence, *Musical reeds* or *pipes.* (TA.) — *Spears:* (IAar, Ḳ:) because of their pliableness: (TA:) [or because commonly made of canes:] pl. as above. (TA.) — *Any pliable twig* or *rod;* (Mbr, Ḳ;) *any piece of wood that is pliable.* (AHeyth.) [Often applied in the present day to the *osier;* as well as to the rattan: n. un. with ة.] — The *rod which kings hold in their hands, and with which they amuse themselves* (يَتَعَبَّثُونَ) *and make signs.* (Ḥam p. 710.) — The *pole with which a ship,* or *boat, is pushed* or *propelled,* (Mbr, Ḳ,) *when pliable,* or *bending;* as also ٭ خَيْزَارَةٌ. (Mbr, TA.) — Also, (AO, Mṣb, Ḳ,) and with ة, (Ṣ, TA,) The سُكَّان (Ṣ, Mṣb, Ḳ) of a ship, (Ḳ,) i. e. its كَوْثَل [meaning the *rudder*]: (TA:) or, accord. to 'Amr Ibn-Baḥr, the لِجَام [lit. the bridle and bit, app. meaning the *tiller*] of a ship, *by means of which the* سُكَّان, *which is the* ذَنَب, *is directed.* (TA: [but instead of التى بها يقوم السُّكَّانُ وهو فى الذنب, I read الذى به يُقَوِّمُ السُّكَّانُ وهو الذَّنَبُ.]) En-Nábighah says, describing the Euphrates in the time of its increase, or fulness,

* يَظَلُّ مِنْ خَوفِهِ المَلَّاحُ مُعْتَصِمًا *

* بِالْخَيْزُرَانَةِ بَعْدَ الأَيْنِ وَالنَّجَدِ *

[*By reason of his fear, the sailor becomes in a state of cleaving,* or *laying fast hold, upon the* خيزرانة, (which may here mean the *pole* above mentioned, or the *rudder,* or the *tiller,*) *after fatigue and distress*]. (Ṣ, TA.) In a trad. it is said that the devil, when he had been commanded by Noah to go forth from the ark, mounted upon the خيزران of the ark, i. e. its سُكَّان. (TA.)

خَيْزُورٌ: } see the last paragraph above.
خَيْزَارَةٌ: }

أَخْزَرُ A man *having narrow and small eyes:* (Ṣ, A, Mṣb, Ḳ:) or *having eyes of which the sight is contracted, naturally:* (Ḳ:) or *who looks from the outer angle of his eye:* (A:) or *who is as though he so looked:* (Ṣ:) or *who looks as though on one side:* or *who opens and closes his eyes;* (Ḳ;) or, *his eye:* (M:) or *who has a distortion* (حَوَلٌ) *of one of his eyes:* (Ḳ:) or *whose eyes look towards his nose:* (TA:) [or *whose eyes look towards their outer angles:* (see خُزْرَةٌ:)] and أَخْزَرُ العَيْنِ one *who looks askew,* or *sideways;* as also خَزِرُ العَيْنِ ٭, an epithet applied to an enemy: (TA:) the fem. of أَخْزَرُ is خَزْرَاءُ: (A, Mṣb:) and the pl. is خُزْرٌ. (Ḳ.) You say also أَعْيُنٌ خُزْرٌ [meaning *Eyes that are narrow and small:* &c.]. (TA.)

خزعبل

خُزَعْبَلٌ *Stories that are held to be clever, ingenious,* or *elegant,* (IDrd, Ḳ,) *and at which one laughs.* (IDrd.)

خُزَعْبَلٌ *i. q.* بَاطِلٌ [app. as a subst., meaning *A false,* or *vain, saying* or *deed* or *affair* or *thing*]; as also ٭ خُزَعْبِيلٌ: (Ḳ:) or, accord. to El-Jarmee, (Ṣ, TA,) the latter, (Ṣ,) or each, (TA,) *false,* or *vain, sayings* or *deeds* or *affairs* or *things.* (Ṣ, TA.)

خُزَعْبِلَةٌ or خُزَعْبَلَةٌ (accord. to different copies of the Ḳ) *A wonderful thing.* (IAar, Ḳ.) And [the pls.] خُزَعْبِلَاتٌ and خُزَعْبَلَاتٌ *False,* or *vain, stories.* (Ḥar p. 16.)

خُزَعْبِيلٌ: see خُزَعْبَلٌ. ف ٧٥١

خُزَعْبِيلَةٌ *A laughable thing; a thing that makes people laugh.* (Ṣ, Ḳ.) One says, هَاتِ بَعْضَ خُزَعْبِيلَاتِكَ [*Give me some of thy laughable things* or *stories*]. (Ṣ.)

خزف

خَزَفٌ *Pottery; jars;* or *earthern vessels;* syn. جَرٌّ; (Lth, Ṣ, Ḳ; [and so in the present day;]) and *anything made of clay, and baked, so that it becomes* فَخَّار: (IDrd, Ḳ:) or *clay made into vessels, before it is baked; i. q.* صَلْصَالٌ: when baked, it is called فَخَّار. (Mṣb.) [See an ex. in a verse cited voce إِنْ, p. 107.]

خَزَفِىٌّ [*Of,* or *relating to, pottery,* or *jars,* &c.;] rel. n. of خَزَفٌ. (TA.) — See also what follows.

خَزَّافٌ and ٭ خَزَفِىٌّ *A seller* [or *maker*] *of* خَزَف [or *pottery, jars,* &c.]. (TA.)

خزق

1. خَزَقَ, aor. ـِ, (Ṣ, Mgh, Ḳ,) inf. n. خَزْقٌ and خُزُوقٌ, (TA,) *It* (an arrow) *hit the target;* (Ṣ, Ḳ;) or *the object at which it was shot;* (ISd, TA;) as also ٭ خَسَقَ [q. v.]: (TA:) or *transpierced,* or *passed through,* or *its extremity passed through,* (Mgh, TA,) *making the blood to flow:* (TA:) [and app. also *it stuck fast* therein: (see خَزْقٌ, below:)] or خَزَقَ القِرْطَاسَ *it* (an arrow) *transpierced,* or *passed through, the target;* or *pierced it so that its extremity passed through.* (Mṣb.) — خَزَقَهُ, aor. ـِ, (Mṣb, Ḳ,) inf. n. خَزْقٌ, (Ṣ, Mṣb,) *He pierced him* [with a spear or the like]. (Ṣ, Mṣb, Ḳ.) And *He pierced him slightly* with a spear. (TA.) And *It* (an arrow) *hit him.*

(JK.) And خَزَقْتُهُمْ بِالنَّبْلِ *I hit them with the arrows.* (Ṣ.) [Whence,] خَزَقَهُ بِعَيْنِهِ ‡ *He looked sharply at him;* and *cast his eye at him,* or *smote him with his eye:* (Lḥ, TA:) or *he wounded him with his eye.* (Ibn-'Abbád, Z, TA.) — Also *He stuck it* (i. e. anything sharp) into the ground (Lth, JK, TA) &c. (Lth, TA.)

7. انخزق *He became pierced* [with a spear or the like]. (Ḳ.) — *It* (anything sharp, JK) *became stuck* into the ground [&c.]. (JK, TA.) — Also, or ▼ اختزق, (accord. to different copies of the Ḳ, the latter in the CḲ,) *It* (a sword) *became drawn from its scabbard.* (Ḳ, TA.)

8: see what next precedes.

خَزْقٌ inf. n. of 1. (Ṣ,* Mṣb, TA.) — [I also find in the TA, الخزق ما يثبت والخزق ما ينفذ, as though meaning that خَزْقٌ signifies A thing *that becomes fixed* or *fast:* and also a thing *that transpierces,* or *passes through:* but these may be loose explanations, intended to mean that خَزْقٌ is said of that which becomes fixed or fast (as an arrow in the body pierced by it), and also of that which transpierces, or passes through: see خَسْقٌ, of which the inf. n., خَسْقٌ, is said to be used in these two senses.]

خَزُوقٌ A she-camel *that pierces the ground with her toes,* (Ḳ, TA,) *making marks upon it:* (TA:) or *that furrows the ground with her toe turned up, as she goes.* (Ḳ, TA.) [See also خَسُوقٌ.]

خَازِقٌ, applied to an arrow, *Hitting,* or *that hits, the target;* (Ṣ, Mgh, Ḳ;) and (Mgh, TA) *transpiercing,* or *passing through,* or *that transpierces* or *passes through,* or *piercing,* or *that pierces, so that its extremity passes through,* (Mgh, Mṣb, Ḳ,) the target [or the object shot at]; (Mṣb;) as also خَاسِقٌ: (TA:) pl. خَوَازِقُ. (Mṣb.) And [hence, used as a subst.,] *A spear-head:* (JK, Ṣ, Ḳ:) and the *iron head* or *blade* of an arrow &c. (TA.) One says, هُوَ أَمْضَى مِنْ خَازِقٍ [*He is more penetrating than a spear-head*]: (Ṣ:) and أَنْفَذُ مِنْ خَازِقٍ, which means the same; (JK, Meyd;) or *more penetrating than a transpiercing arrow:* (TA:) the latter is a prov.; (Meyd, TA;) applied to him who is penetrating in affairs. (Meyd.) And إِنَّهُ لَخَازِقُ وَرَقَةٍ [lit. *Verily he is a piercer,* or *transpiercer, of a leaf*]; meaning لَا يُطْمَعُ فِيهِ [i. e. †*he is a person whom one may not hope to overcome*]: (IAạr, Ḳ:) or †*he is bold and skilful.* (Ḳ.)

[خَازُوقٌ *A stake for impaling a man:* but this I believe to be post-classical: pl. خَوَازِيقُ.]

مِخْزَقٌ *A small stick,* (JK, Ḳ,) *with a pointed end,* (JK,) or *having at its end a sharp nail,* (Ḳ,) *that is with the seller of full-grown unripe dates for date-stones* [which are used as food for camels]: (JK, Ḳ:) he has many مَخَازِقُ [pl. of مِخْزَقٌ]; and a boy comes to him with date-stones, which he takes from him on the condition that he shall strike with the مخزق a certain number of times and have as many of the dates as become thus transfixed for him, whether many or few, but nothing if he miss. (Ḳ.)

مِخْزَقَةٌ *A dart,* or *javelin.* (TA.)

مُخْتَزَقٌ *Chase,* or *game;* i. e. *an object of the chase or the like.* (JK, TA.)

خزل

1. خَزَلَهُ, (Mṣb, Ḳ,) aor. ـِ, (Mṣb,) or ـُ, (Ḳ,) inf. n. خَزْلٌ, (Mṣb,) *He cut it off.* (Mṣb, Ḳ.) [See also 8.] — خَزَلَهُ عَنْ حَاجَتِهِ, aor. ـُ, †*He impeded, hindered, prevented,* or *withheld, him from attaining the object of his want.* (Ḳ,* TA.) = خَزِلَ, aor. ـَ, (JK, Ḳ,) inf. n. خَزَلٌ, (JK,) *He had a fracture in his back.* (JK, Ḳ.) — Also, (TḲ,) inf. n. as above; (Ḳ;) and ▼ تخزّل and ▼ انخزل; *He walked in a heavy,* or *sluggish, manner:* (Ḳ:) or, as in the 'Eyn, *with a looseness of the joints.* (TA.)

5: see 1. — [Hence,] تخزّل السَّحَابُ *The clouds appeared as though they were retreating, by reason of the heaviness,* or *sluggishness, of their motion.* (M, Ḳ,* TA.)

7. انخزل *It became cut off.* (Ṣ, Mṣb.) — [Hence,] انخزل فِى كَلَامِهِ †*He became cut short,* or *stopped, in his speech.* (IDrd, Ḳ.) — انخزل عَنْ جَوَابِى *He cared not for my answer,* or *reply.* (M, Ḳ.) — See also 1.

8. اختزلهُ *He cut it off for himself.* (Ṣ,* Mṣb, Ḳ.*) One says, اختزل المَالَ *He cut off for himself the property.* (TA.) And اختزلهُ عَنِ القَوْمِ *He cut him off from the people,* or *party.* (Ṣ.) — And hence, اخْتَزَلْتُ الوَدِيعَةَ †*I was unfaithful in respect of the trust,* or *deposit;* even if meaning *I refused to restore it:* because the doing so is a cutting off, for one's self, of the property of the owner. (Mṣb.) — Accord. to Sb and the Ḳ, الاِخْتِزَالُ is also *syn. with* الحَذْفُ [*The cutting off* a thing; or *cutting* it *so as to lessen it at its extremity;* &c.]: but ISd says, I know not this on the authority of any other than Sb. (TA.) = الاختزال also signifies *The being alone* (Ḳ, TA) *in opinion; with none to share therein.* (TA.) = And اختزل, *He* (a man) *became lame;* or *walked lamely.* (TA.)

خَزْلٌ: } see what next follows.
خَزْلَةٌ: }

خُزْلَةٌ, (JK, Ḳ,) or, as in the M, ▼ خَزْلَةٌ and ▼ خَزْلٌ, (TA,) *A fracture in the back.* (JK, M, Ḳ.)

خُزَلَةٌ One *who impedes, hinders, prevents,* or *withholds, another from that which he desires to do.* (Az, Ḳ,* TA.)

خَوْزَلٌ: see خَوْزَلَى.

خَوْزَلَةٌ *i. q.* إِعْيَاءٌ [*Fatigue:* or *a fatiguing*]. (TA.)

خَوْزَلَى and ▼ خَيْزَلَى *A certain mode of walking, with a looseness of the joints;* like خَوْزَرَى and خَيْزَرَى: (Ṣ:) or *a heavy,* or *sluggish, manner of walking;* as also ▼ خَيْزَلٌ: (Ḳ:) the dual of خَوْزَلَى [to which that of خَيْزَلَى is similar] is خَوْزَلَانِ. (IAmb, TA in art. قهقر.) Accord. to the T, one says, هُوَ يَمْشِى الخَيْزَلَى ▼ and الخَوْزَلَى, meaning *He walks with an elegant, and a proud and self-conceited, gait, with an affected inclining of the body from side to side:* or *as though thorns pricked his feet.* (TA.) A gait like limping (AZ

خَيْزَلَى: see what next precedes, in two places.

أَخْزَلُ *Having a fracture in his back;* as also مَخْزُولٌ ▼: (O, Ḳ:) or *having a fracture in the middle of his back;* as also مَخْزُولُ ▼ الظَّهْرِ. (Lth, TA.) — And A camel *whose hump has entirely gone away:* (Ḳ:) so says Lth; but Az thinks that this may be a mistranscription for أَجْزَلُ; or خ and ح may be interchangeable in this case. (TA.) — Also *Lame.* (AA, TA.)

مَخْزُولٌ: see what next precedes, in two places.

خزم

1. خَزَمَهُ, aor. ـِ, (Mgh, Ḳ,) inf. n. خَزْمٌ, (JK, TA,) *He pierced it,* or *perforated it;* (JK, Mgh, Ḳ;) namely, a thing of any kind: for instance, the nose of a camel, for the [ring called] خِزَامَة [to which the rein is attached]: and the letter of a Ḳáḍee to another Ḳáḍee; for such a letter is pierced for the سَحَّاءَة [or strip of paper with which it is bound], and is then sealed [upon this strip]; and when this is done, the letter is said to be ▼ مَخْزُومٌ. (Mgh.) You say, خَزَمَ البَعِيرَ, aor. as above, (Mgh, Mṣb,) and so the inf. n., (Mṣb,) *He pierced the nose of the camel* (Mgh, Mṣb) *for the* خِزَامَة: (Mgh:) or خَزَمَ البَعِيرَ بِالخِزَامَةِ (Ṣ, Ḳ) or بِالخِزَامَةِ, (Ṣ,) aor. and inf. n. as above, (TA,) *he put the* خزامة *in the side of the nostril,* (Ḳ,) or *in the partition between the nostrils,* (Ṣ,) [but the former is the more common practice,] *of the camel;* (Ṣ, Ḳ;) as also ▼ خزّمهُ; (Ḳ;) [or] this signifies the doing so much, or often. (TA.) [Hence,] خَزَمَ أَنْفَهُ †*He brought him under,* or *into, subjection; rendered him submissive, tractable,* or *manageable.* (TA.) And خَزَمْتُ الجَرَادَ فِى العُودِ *I spitted the locusts in a series upon the* [*skewer,* or] *piece of stick* or *wood.* (Ṣ.) And خَزَمَ شِرَاكَ نَعْلِهِ *He pierced and tied the* [*thong called*] شراك [q. v.] *of his sandal* [app. *so as to attach to it the two branches* (عَضَدَا) *of the strap that encompasses the heel*]. (TA. [See also خِزَامَةٌ.]) — [Also *He cut it,* for] الخَزْمُ is *syn. with* القَطْعُ. (Ḥam p. 166. [It is there also said to be syn. with الشدّ; i. e. الشَّدُّ; but this is app. a mistake for الشَّكُّ, a meaning assigned to it in the JK, agreeably with the Ḳ.])

2: see 1.

3. خازمهُ, (Ṣ,) or خازمهُ الطَّرِيقَ, (Ḳ,) inf. n. مُخَازَمَةٌ (Ṣ in art. خصر) [and خِزَامٌ], *He* (a man, Ṣ) *took a different way from his* (another's) *until they both met in one place;* (Ṣ, Ḳ:) the doing so is also termed مُخَاصَرَةٌ: (Ṣ in art. خصر, and TA:) it is as though it were a rivalling, or imitating, in travelling. (TA.) Ibn-Fesweh says,

* إِذَا هُوَ نَحَّاهَا عَنِ القَصْدِ خَازَمَتْ *
* بِهِ الجَوْرَ حَتَّى تَسْتَقِيمُ ضُحَى الغَدِ *

i. e. *When he turns her*, meaning his she-camel, *from the right way, she pursues with him a way different from the wrong, so that she* overcomes him, and *takes the right way, in the early day-time of the morrow.* (TA.) مُخَازَمَةٌ also signifies The act of *rivalling*, or *imitating*. (JK, TA.) And one says, لَقِيتُهُ خِزَامًا (JK, TA) and مُخَازَمَةً, (JK,) meaning *I met him face to face:* (TA:) or *suddenly*, or *unexpectedly, and face to face.* (JK.)

5. تخزّم الشَّوْكُ فِى رِجْلِه *The thorns pierced his foot*, or *leg, and entered into it.* (K,* TA.)

6. تخازم الجَيْشَانِ *The two armies rivalled*, or *imitated, each other*; or *opposed each other*; syn. تَعَارَضَا. (TA.)

خَزَمٌ *A certain kind of tree*, (JK, T, Ṣ, Mṣb, K,) *of the bark of which ropes are made:* (Ṣ, Mṣb:) *it is like the* دَوْم [or *Theban palm*]; (K;) *having branches with small dates, which become black when ripe, bitter, astringent*, or *disagreeable and choking; not eaten by men; but the crows are greedy of them, and come to them time after time:* so says AḤn.: (TA:) n. un. with ة. (Ṣ, Mṣb.) ═ See also خَزُومَةٌ.

خُزَمٌ: see خُزَامَى.

خُزُمٌ [a pl. of which the sing. is not mentioned] *Sewers of skins or hides or boots and the like*; syn. خَرَّازُونَ. (TA.)

خَزَمَةٌ n. un. of خَزَمٌ, explained above. (Ṣ, Mṣb.) ═ Also The *leaves* (خُوص) *of the* مُقْل [or *Theban palm*]; (JK, K;) *of which are made women's* أَحْفَاش [i. e. *receptacles for their perfumes and other similar things*, pl. of حِفْش]. (TA.)

إِبِلٌ خَزْمَى: see مَخْزُومٌ.

خِزَامٌ: see خِرَامَةٌ, in two places.

خَزُومٌ: see خَزُومَةٌ.

خِزَامَةٌ *A ring of* [*goat's*] *hair, which is put* [*in the side of the nostril* (see 1) or] *in the partition between the nostrils of the camel*, (Ṣ, Mṣb,* TA,) *and to which is tied the rein*; (Ṣ, TA;) as also خِزَامٌ: (TA, and Ḥar p. 73:) or *a* بُرَة *in the nose of a she-camel:* (JK:) or, accord. to the K, *a* بُرَة *which is put in the side of the nostril of the camel:* but Lth says that when it is of brass it is termed بُرَة; and when of [goat's] hair, خِزَامَة: (TA:) pl. خَزَائِمُ (JK, Mṣb, TA) and خِزَامَاتٌ. (Mṣb.) [Hence,] أَعْطَى القُرْآنَ خَزَائِمَهُ: from a trad. of Abu-d-Dardà, in which it is said, مُرْهُمْ أَنْ يُعْطُوا القُرْآنَ بِخَزَائِمِهِمْ ‡ *Command ye them that they submit themselves to the judgment*, or *decision, of the Ḳur-án*; خزائم being here pl. of خِزَامَة: (IAth, TA:) or أَعْطُوا القُرْآنَ خَزَائِمَهُ † *Render ye to the Ḳur-án its due.* (JK.) [In the present day, خِزَام, vulgarly pronounced خُزَام, is applied to *A woman's nose-ring, of gold or other metal.*] ═ The خِزَامَة of the sandal is *A slender thong which is pierced and tied between* [*the two thongs called*] *the* شِرَاكَان [app. here meaning the عَضْدَانِ of the شِرَاك: see 1]. (K,* TA.)

خُزَامَى *A certain plant*, (JK, K, TA,) called also خُزَمٌ, (JK,) *of sweet odour:* (TA:) or *i. q.* خِيرِى البَرِّ [q. v.]; (Ṣ, Mṣb, K;) accord. to El-Fárábee: *one of the plants of the desert:* said by Az to be *a certain herb of sweet odour, having a flower like that of the violet:* (Mṣb:) [accord. to the book entitled مَا لَا يَسَعُ الطَّبِيبَ جَهْلُهُ, as stated by Golius, *a certain wild herb, having a long stalk, small leaves, red flower, and very sweet odour:*] *its flower is the sweetest of flowers in odour; the fumigation therewith dispels every fetid odour; the use thereof as a suppository in the vagina promotes pregnancy; and the taking it internally restores to a right state the liver and the spleen, and the brain affected with cold:* (K:) [in the present day, applied to the *common lavender; lavandula spica:*] n. un. خُزَامَاةٌ. (TA.)

خَزُومَةٌ *i. q.* بَقَرَةٌ [app. as meaning both *A bull* and *a cow*], (JK, Ṣ, K,) in the dial. of Hudheyl; (Ṣ;) or *such as is advanced in age, and short:* (M, K:) pl. خَزُومٌ, [or rather this is a coll. gen. n.,] and [the pl. is] خَزَائِمُ (JK, K) and خَزُومَاتٌ (Ṣ) and [quasi-pl. n.] خَزَمٌ. (TA.)

خَزَّامٌ *A maker of ropes of the bark of the tree called* خَزَم. (JK, Ṣ.*) [Accord. to the K, *A seller of the kind of tree called* خَزَم: but this is a mistake, app. caused by an omission in the K.]

رِيحٌ خَازِمٌ † *A cold wind;* as though it pierced through the extremities: so says Kr: A'Obeyd says خَارِمٌ: accord. to the K, both signify the same. (TA.)

مُخَزَّمٌ; and its fem., with ة: see what follows, in four places.

مَخْزُومٌ Anything *pierced* or *perforated:* (Ṣ, Mgh:) applied in this sense, (JK,) or as meaning *pierced and tied*, (TA, [see 1,]) to the [thong, of a sandal, called] شِرَاك; (JK, TA;) or, thus applied, it means *cut.* (Ḥam p. 166.) See also 1, first sentence, for its meaning as applied to a letter. ═ Any animal *having the nose pierced.* (Mṣb.) And إِبِلٌ خَزْمَى means *Camels having rings such as are termed* خَزَائِم (pl. of خِزَامَة) *in their nostrils;* (IAar, K, TA;) as also مُخَزَّمَةٌ. (IAar, TA.) All birds, also, are said to be مَخْزُومَة, (Ṣ, K,) and مُخَزَّمَة; (K;) because perforated in the partition between the nostrils: (Ṣ, K:) and particularly the ostrich is said to be مَخْزُوم (Ṣ, K*) and مُخَزَّم. (JK, K.*) One says, مَا هُمْ إِلَّا كَالْأَنْعَامِ المُخَزَّمَةِ, meaning ‡ *They are none others than stupid*, or *foolish, persons.* (TA. [But كَالْأَنْعَام is app., here, a mistranscription for كَالنَّعَام; for the ostrich is proverbial for stupidity: one says أَحْمَقُ مِنْ نَعَامَةٍ "More stupid than an ostrich:" because, as Meyd says, when an ostrich happens to see the eggs of another ostrich, it will sit upon them, and forget its own eggs.])

خزن

1. خَزَنَهُ, (JK, Ṣ, Mṣb, K,) aor. ـُ, (JK, Mṣb,) inf. n. خَزْنٌ, (Mṣb,) *He reposited it, stowed it*, or *put it*, (Ṣ, Mṣb,) *laid it up, kept it, preserved it*, or *guarded it*, (JK, K,) *in a* خِزَانَة, (JK, Ṣ,) or *in a* مَخْزَن [or مَخْزِن]; (Mṣb;) namely, a thing, (JK, Mṣb,) or property; (Ṣ, K;) as also اختزنهُ, (Ṣ, K,) and استخزنهُ: or the second of these signifies he did so *for himself.* (TA.) ═ And [hence] the first (Ṣ, Mṣb) and the second, (Ṣ,) † *He concealed it*; namely, a secret. (Ṣ, Mṣb.) ═ And خَزَنَ عَنْهُ عَطَاءَهُ † *He withheld from him his gift.* (TA.) ═ خَزِنَ, (JK, Ṣ, Mṣb, K,) formed by transposition from خَنِزَ, (Ṣ, Mṣb,) aor. ـَ, inf. n. خَزَنٌ; (Mṣb;) and خَزْنٌ; and خَزَنَ, [aor. ـُ,] inf. n. خَزْنٌ and خُزُونٌ; (K;) said of flesh-meat, (JK, Ṣ, Mṣb, K,) *It became altered* [*for the worse*] (JK, Mṣb, K) *in odour*, (Mṣb,) or *stinking:* (Ṣ, TA:) or, accord. to Z, خَزَنَ, said of flesh-meat, means *it became stinking in consequence of its being laid up*, or *stored:* and Er-Rághib says that خَزْنٌ, in relation to flesh-meat, means the *laying up*, or *storing:* and hence is metonymically used as meaning its *becoming stinking.* (TA.) Ṭarafeh says,

* ثُمَّ لَا يَخْزَنُ فِينَا لَحْمُهَا *
* إِنَّمَا يَخْزَنُ لَحْمُ المُدَّخِرْ *

[*Then the flesh thereof will not become stinking among us: only the flesh-meat of him who lays it up becomes stinking*]. (Ṣ, TA.)

4. اخزن *He became rich*, or *in a state of competence* or *sufficiency, after poverty.* (K.)

8: see 1, in three places. ═ اختزن طَرِيقًا *He took the nearest road*, or *way.* (K, TA.)

10: see 1.

خَزْنَةٌ: see خَزِينَةٌ: ═ and see also خِزَانَةٌ.

خَزِينٌ A thing *reposited, stowed*, or *put*, [*laid up, kept, preserved*, or *guarded,*] *in a* مَخْزِن [or مَخْزَن or خِزَانَة]. (Mṣb.) ═ Flesh-meat *altered* [*for the worse in odour*]; (K;) *stinking.* (TA.)

خِزَانَةٌ *A small chamber within a large chamber;* (TA in art. خدع;) [*a closet;* also called in the present day خَزْنَةٌ: and *a cupboard:*] *a place in which things are reposited, stowed, laid up, kept, preserved*, or *guarded; a repository;* [*a magazine; a store-room;*] (JK, Mṣb, K, TA;) and so مَخْزَنٌ, (Ṣ, K,) with fet-ḥ to the ز, (Ṣ,) like مَقْعَدٌ, (K,) or مَخْزِنٌ, like مَجْلِسٌ, [which is irreg., as the aor. of خَزَنَ is يَخْزُنُ:] (Mṣb:) the former should not be pronounced with fet-ḥ [i. e. خَزَانَة], (K,) as the vulgar are given to pronounce it: (TA:) the pl. of the former is خَزَائِنُ; (Ṣ, Mṣb;) and that of مخزن is مَخَازِنُ. (Mṣb, TA.) [Hence, خِزَانَةُ كُتُبٍ *A library;* and *a bookcase.* And خِزَانَةُ سِلَاحٍ *An armoury.*] ═ And ‡ The *heart;* (K, TA;) because the

secret is concealed in it. (TA.) See an ex. voce خَازِنٌ. = Also The *occupation*, (JK, TA,) and *act*, (Ḳ, TA,) *of the* خَازِن. (JK, Ḳ, TA.)

خَزِينَةٌ and ▼ خَزْنَةٌ *Wealth*, or *property*, *reposited*, *stowed*, *laid up*, *kept*, *preserved*, or *guarded*. (TA.) [In the present day, both signify also *A treasury*. The pl. of the former is خَزَائِنُ.] — [Hence,] خَزَائِنُ اللهِ [in the Ḳur. vi. 50 and xi. 33, accord. to some,] means †*The hidden things that are known of God*: (TA:) or †*the events decreed by God*: (Bḍ in vi. 50:) or †*the treasures of the means of subsistence that are supplied by God*. (Bḍ and Jel* ibid.)

خَزَّانٌ One *who stores up wheat*, or *food*: of the dial. of Egypt. (TA.) — See also خَازِنٌ. = Also, as a subst, like جَبَّانٌ, (AḤn,) *Ripe dates becoming black in the interior by reason of some bane*: (AḤn, Ḳ:) n. un. with ة. (AḤn.)

خَازِنٌ [One *who reposits, stows, lays up, keeps, preserves*, or *guards*, property, &c.; *a treasurer*]: (Ḳ, TA:) pl. خَازِنُونَ and خَزَنَةٌ. (TA.) [The latter of these pls. is applied in the Ḳur. xxxix. 73 to The *keepers*, or *guardians*, of Paradise: and in xxxix. 71 and xl. 52 and lxvii. 8 to those of Hell.] مَا أَنْتُمْ لَهُ بِخَازِنِينَ, in the Ḳur [xv. 22, accord. to some], means †*Ye are not bearing it in mind with thankfulness*. (TA.) — ‡ The *tongue*; as also ▼ خَزَّانٌ. (Ḳ, TA.) Hence the saying of Luḳmán to his son, إِذَا كَانَ خَازِنُكَ حَفِيظًا وَخِزَانَتُكَ ▼ أَمِينَةً رَشَدْتَ فِي أَمْرِيكَ دُنْيَاكَ وَآخِرَتِكَ, i. e. ‡ [*When*] *thy tongue* [*is such as keeps the secret confided to thee*], *and thy heart* [*is trustworthy, thou wilt follow the right way in respect of thy two states, thy state in the present world and thy state in the world to come*]. (TA.)

مَخَازِنُ الطَّرِيقِ and مَخْزِنٌ: see خِزَانَةٌ. — مَخَازِنُ الطَّرِيقِ *The nearest roads*, or *ways*. (Ḳ,* TA. [In the CḲ, مَحَاصِرُهُ is erroneously put for مَخَاصِرُهُ.])

خزو

1. خَزَاهُ, (Ṣ, Ḳ,) aor. يَخْزُوهُ, (Ṣ,) inf. n. خَزْوٌ, (Ṣ, Ḳ,) *He ruled*, or *governed*, *him*; *and subdued him*. (Ṣ, Ḳ.) And خَزَا الدَّابَّةَ *He broke*, or *trained*, *the beast*. (Ḳ.) — Also *He withheld*, or *restrained*, *him from* [*indulging*] *his natural desire*. (Ḳ.) And خَزَا النَّفْسَ, inf. n. as above, *He withheld*, or *restrained*, *the soul from its purpose*, or *intention*. (JK.) One says, اُخْزُ فِي طَاعَةِ اللهِ نَفْسَكَ *Withhold thou*, or *restrain thou*, *thy soul from its purpose*, or *intention*, *and make it to endure patiently the right course of events, in obedience to God*. (TA.) — And *He slit his tongue* [*to prevent his sucking*]; namely, a young camel's. (Ḳ.) — *He possessed him*, or *it*. (Ḳ.) — *He treated him*, or *regarded him*, *with enmity*, or *hostility*. (Ḳ.) — And خَزْوٌ (JK, TA) and خِزَايَةٌ (JK) signify The act of *piercing*, or *thrusting*, (JK, TA,) *with spears*. (JK.)

خزى

1. خَزِيَ, aor. يَخْزَى, inf. n. خِزْيٌ (Ṣ, Mgh,* Msb, Ḳ, &c.) and خَزًى (Sb, Ḳ) and خِزْيَةٌ and مَخْزَاةٌ, (MA, [or these two are simple substs.,]) *He was*, or *became*, *base*, *abased*, *abject*, *vile*, *despicable*, or *ignominious*: (Ṣ, Mgh, Msb:) or, accord. to ISk, *he fell into trial*, or *affliction*: (Ṣ:) or *he fell into trial*, or *affliction*, (Ḳ, TA,) *and evil*, (TA,) *and a thing that exposed him to disgrace, and thereby became base, abased, abject, vile, despicable*, or *ignominious*; as also ▼ اِخْزَوَى, (Ḳ, TA,) like ارْعَوَى: (TA:) or خِزْيٌ signifies *disgrace*, or *ignominy*: so in the Ḳur v. 37 [&c.]: (Sh, TA:) or its primary signification is *a state of abasement, vileness*, or *ignominy, of which one is ashamed*: so accord. to Er-Rāghib and Bḍ and the Ksh: (MF, TA:) or the *manifesting foul actions* or *qualities, for the manifesting of which one deserves punishment*: (El-Ḥarállee, TA:) or خَزِيَ signifies *he became disgraced, and was confounded*, or *perplexed, by reason of disgrace*. (TA.) — And خَزِيَ, (Ṣ, Msb, Ḳ,) aor. as above, (Ṣ, Mgh,) inf. n. خَزَايَةٌ (Ṣ, Mgh, Msb, Ḳ) and خَزًى, (Ḳ,) *He was*, or *became*, *moved*, or *affected*, *with shame*; (Ṣ, Mgh, Msb, Ḳ;) [as also ▼ استخزى: see the part. n. of this latter below:] or خَزَايَةٌ signifies the *being moved*, or *affected*, *with much*, or *intense*, *shame*. (JK.) = خَازَانِي فَخَزَيْتُهُ: see the next paragraph. = خِزَايَةٌ: see art. خزو.

3. خَازَانِي, inf. n. مُخَازَاةٌ, *He vied*, or *contended*, *with me in mutual abasing*; or *rendering base, abject, vile, despicable*, or *ignominious*. (TḲ.) You say, خَازَانِي فَخَزَيْتُهُ ▼, (Ks, JK, Ṣ, Ḳ,) aor. of the latter أَخْزِيهِ, (Ks, JK, Ṣ,) [inf. n. app. خَزْيٌ,] *I vied*, or *contended*, *with him* (JK, TḲ) *in mutual abasing*, &c., (TḲ,) *and I surpassed*, or *overcame*, *him* [*therein*]: (JK:) [or it may signify, *in abasement*, &c.; for] the meaning [of the latter verb with its pronoun] is كُنْتُ أَشَدَّ خَزْيًا مِنْهُ. (Ḳ: in the CḲ, خَزْيًا: but in a MS copy of the Ḳ, خِزْيًا.)

4. اخزاهُ *He* (God) *abased him*; or *rendered him base, abject, vile, despicable*, or *ignominious*: or *may He abase him*; &c.: (Ṣ, Msb:) or *He disgraced him*, or *put him to shame*: or *may He disgrace him*, &c. (Ḳ.) Hence, in the Ḳur [xi. 80], the saying of Lot to his people, وَلَا تُخْزُونِ فِي ضَيْفِي (TA) *And disgrace ye not me in respect of my guests*: (Bḍ, Jel, TA:) or *make not me ashamed* &c. (Bḍ.) One says also, of him who has done or said that which is approved, مَا لَهُ أَخْزَاهُ اللهُ [*What aileth him? May God abase him*, or *disgrace him!*]; and so without ما له: (Ḳ:) it is like مَا لَهُ قَاتَلَهُ اللهُ, said of a man whose action pleases: (Ṣ in art. نفر:) it is used in lieu of praise, to charm a person against the evil eye; and means a prayer for him, not an imprecation against him. (TA.) See also مُخْزٍ, below. — Also *He made him to be ashamed for himself* (Ḥam pp. 114 and 397, and TA) *in respect of him, for his shortcoming*. (TA.) [See the citation from the Ḳur above.] — *He compelled him*, or *constrained him, to admit an evidence*, or *a proof, whereby he abased him*, or *disgraced him*. (TA.) — And *He aided him in, and made him to keep to, a* مَخْزَاة [i. e. a *thing that was a cause of shame*, or *of abasement* or *disgrace*]. (TA.)

9. اِخْزَوَى: see 1.

10: see 1.

خَزٍ [part. n. of خَزِيَ] *Base, abased, abject, vile, despicable*, or *ignominious*. (MA.) [See also خَزْيَانُ and مُخْزًى.]

خَزْيَةٌ *A habit*, *a quality*, *a practice*, or *an action*, (JK,) or *a crime*, *a sin*, or *an offence*, or *act of disobedience*, (TA,) *of which one is*, or *should be, ashamed*: (JK, TA: [and ▼ مَخْزَاةٌ, which is coupled therewith in the JK, app. as syn. with it, properly signifies *a thing*, or *an action*, &c., *that is a cause of shame*, or *of abasement* or *disgrace*; being a noun of the class of مَبْخَلَةٌ and مَجْبَنَةٌ; originally مَخْزَيَةٌ: see 4, last sentence:]) and ▼ مُخْزِيَةٌ, of the form of an act. part. n., from أَخْزَى, signifies [the same; or] *a bad, an evil*, or *a foul, habit, quality, practice*, or *action*: the pl. of this last is مُخْزِيَاتٌ, and of the same [and of مَخْزَاةٌ also] مَخَازٍ. (Msb.) Or the first signifies *A habit*, *a practice*, or *an action, in which one becomes base, despicable*, or *ignominious*. (Mgh.) — Also *A trial*, or *an affliction*, (Ḳ, TA,) *into which one is made to fall*; (TA;) and so ▼ خِزْيَةٌ. (Ḳ.)

خِزْيَةٌ: see what next precedes.

خَزْيَانُ *Moved*, or *affected*, *with shame*; (Ṣ, Msb, Ḳ, and Ḥam p. 36;) as also ▼ مُسْتَخْزٍ: (Ḥar p. 482:) or, *with much shame*, (Lth, JK, TA,) *on account of a bad*, or *foul, deed that he has done*: (Lth, TA:) or it may signify [like خَزٍ] *base, abased, abject, vile, despicable*, or *ignominious*: (Ḥam ubi suprà:) fem. خَزْيَا (Lth, JK, Ṣ, Ḳ) and خَزْيَانَةٌ, which is irreg.: (TA:) pl. خَزَايَا. (Lth, JK, Ṣ, Ḳ.)

مُخْزًى *Rendered base, abject, vile, despicable*, or *ignominious, by a thing proved against him*. (TA.) [See also خَزٍ and خَزْيَانُ.]

كَلَامٌ مُخْزٍ *Speech*, or *language, that is approved, so that one says of its author*, أَخْزَاهُ اللهُ. (TA.) They relate that El-Farezdaḳ gave utterance to an excellent verse, and said, هٰذَا بَيْتٌ مُخْزٍ, i. e. [*This is a verse such as that,*] *when it is recited, people will say*, [or rather, *such as will make it to be said of me,*] أَخْزَى ▼ اللهُ قَائِلَهُ مَا أَشْعَرَهُ [*May God abase*, or *disgrace, the sayer thereof! How good*, or *excellent, a poet is he!*]. (TA. [See 4.]) [Hence,] قَصِيدَةٌ مُخْزِيَةٌ [*An ode*] *that is extremely good*. (TA.)

مَخْزَاةٌ, said in the MA to be an inf. n. of خَزِيَ: see خِزْيَةٌ.

مُخْزِيَةٌ: see خِزْيَةٌ.

مُسْتَخْزٍ: see خَزْيَانُ.

خس

1. خَسَّ, (Msb, TA,) sec. pers. خَسِسْتَ, (Fr, Ṣ,

A, Mṣb, Ḳ,) aor. يَخُسُّ; (A, Mṣb, TA;) and خَسَّ, sec. pers. خَسَسْتَ, aor. يَخِسُّ; (Mṣb, TA;) inf. n. خَسَّةٌ (Fr, Ṣ, A, Ḳ) and خَسَاسَةٌ (Fr, Ṣ, A, Mṣb, Ḳ) and خُسُوسٌ, (TA,) *He* (a man) *was*, or *became, low* or *ignoble, base, vile, mean* or *sordid, weak*; (Fr, Ṣ, A, Ḳ;) [or, more commonly,] *contemptible*: (Fr,* Ṣ,* A, Ḳ:) and *it* (a thing) *was*, or *became, base, vile*, or *mean*; (TA;) or *contemptible, paltry*, or *inconsiderable*; (Mṣb,* TA;) and *bad, corrupt, abominable*, or *disapproved*. (TA.) ـــ خَسَّ فِعْلُهُ, and قَوْلُهُ, and رَأْيُهُ, and حَظُّهُ, ‡ [*His action*, and *his saying*, and *his opinion*, and *his fortune, was*, or *became, low* or *ignoble*, &c.] (A.) ـــ خَسَّ, aor. يَخُسُّ, *It was*, or *became, light of weight, not equal to what corresponded with it*. (Mṣb.) ـــ خَسَّ, aor. يَخُسُّ; (Mṣb;) and ▼ اخسّ, (ISk, Ṣ, Mṣb, Ḳ,) inf. n. إِخْسَاسٌ; (ISk, Ṣ;) ‡ *He did what was low* or *ignoble, base, vile, mean* or *sordid, weak*; [or, more commonly,] *contemptible*: (ISk,* Ṣ,* Mṣb,* Ḳ:) or ▼ the latter signifies *he did something low* or *ignoble*, &c., *in actions*. (TA.) ═ خَسَّ نَصِيبَهُ, (Ṣ, A, Mgh,* Ḳ,) aor. يَخُسُّ; (Ṣ, TA;) and ▼ اخسّهُ; (Mgh;) *He made his lot, portion*, or *share, to be low* or *ignoble, base, vile, mean*; [or, more commonly,] *contemptible*: (Ṣ,* A, Mgh,* Ḳ:) and خَسَّ الحَظَّ, and ▼ اخسّهُ, *He made the lot, portion*, or *share, little*, and *incomplete*. (TA.) ـــ Also خَسَّ حَظَّهُ, [and ▼ اخسّهُ,] ‡ [*He made his fortune to be low* or *ignoble*, &c.; or *contemptible*; differing from the signification immediately preceding, being said to be tropical.] (A.) The Arabs say of a man without any good fortune in the present life, أَخَسَّ ▼ اللّٰهُ حَظَّهُ †[*God made his fortune mean*, or *contemptible*]; as also أَخَتَّهُ. (AM, TA.)

4. اخسّ: see خَسَّ, in two places. ═ اخسّهُ: see خَسَّ نَصِيبَهُ and what follows it, in four places. ـــ Also *He found him to be low* or *ignoble, base, vile, mean* or *sordid, weak*; [or, more commonly,] *contemptible*. (Ṣ,* Ḳ.)

6. تَخَاسُّوهُ *They did it by turns*: or *they hastened together*, or *vied in hastening, to do it*. (Ṣgh, Ḳ.)

10. استخسّهُ *He reckoned, accounted*, or *esteemed, him low* or *ignoble, base, vile, mean* or *sordid, weak*; [or, more commonly,] *contemptible*. (Ṣ,* Ḳ.) ـــ استخسّ حَظَّهُ ‡ [*He accounted his fortune low* or *ignoble*, &c.]. (A.)

خَسٌّ [*Lettuce*; *lactuca*;] *a certain plant*, (Ṣ, Mṣb, Ḳ,) *of the kind called* بَقْل, (Ṣ, Ḳ,) *well known*, (Mṣb, Ḳ,) *of the description termed* أَحْرَار, [i. e., *that are eaten without being cooked*, or *that are slender and succulent*, or *slender and soft*,] *with broad leaves: it increases the blood: the wild kind has the property of the black poppy: the best is the garden-kind*, [*lactuca sativa*,] *which is succulent, yellow, and broad* [*in the leaf*]: *it is cold and moist in temperament: the most nutritious is that which is cooked; and it is useful for counteracting contrariety of the fluids; but the eating it constantly weakens the sight, and is injurious to the venereal faculty*: (TA:) n. un. with ة. (Mṣb.)

خُسَاسٌ: see خَسِيسٌ.

هٰذِهِ الأُمُورُ خُسَاسٌ بَيْنَهُمْ *These things*, or *affairs, are done by them by turns*. (JF, Ḳ.)

خَسِيسٌ, applied to a man, and to a lot or portion or share, (Ṣ, A, Ḳ,) or a thing, (Mṣb, TA,) *Low* or *ignoble, base, vile, mean* or *sordid, weak*; (Ṣ, A, Ḳ;) [or, more commonly,] *contemptible*; (A, Mṣb, Ḳ;) as also ▼ مُسْتَخِسٌّ and ▼ مُسْتَخَسٌّ; (Ḳ;) and, applied to a thing, also, *paltry*, or *inconsiderable*; and so ▼ خُسَاسٌ and ▼ مَخْسُوسٌ; *bad, corrupt, abominable*, or *disapproved*: (TA:) fem. with ة: (Mgh, Mṣb:) pl. masc. أَخِسَّآءُ and خِسَاسٌ (Mṣb, TA) and أَخِسَّةٌ; (A;) pl. fem. خَسَائِسُ. (Mgh, Mṣb.) ـــ حَظٌّ خَسِيسٌ, and مَخْسُوسٌ, ‡ *A low*, or *mean, fortune, that is not held in any estimation*. (A.) ـــ هُوَ لَا يَدْخُلُ فِى خَسِيسِ الأُمُورِ ‡ [*He will not enter into low, mean*, or *contemptible, affairs*]. (A.) ـــ خَسِيسٌ is also applied to *A disbeliever, an unbeliever*, or *infidel*. (TA.)

خَسِيسَةٌ fem. of خَسِيسٌ. (Mgh, Mṣb.) ـــ You say also, رَفَعَ اللّٰهُ خَسِيسَةَ فُلَانٍ *God raised the condition of such a one after it had been low*: (Az, TA:) or رَفَعْتُ مِنْ خَسِيسَتِهِ *I did to him a deed whereby he became raised to a high condition*. (Ṣ, Ḳ.) ═ The *teeth* of a she-camel *within the period of the shedding of the central incisors*: you say, جَاوَزَتِ النَّاقَةُ خَسِيسَتَهَا [*The she-camel passed beyond* the period of *her* خَسِيسَة]: this is in the sixth year, when she sheds her central incisor: she is then such as is allowable for sacrifice. (Ṣ, Ḳ.)

خَسَآءُ The *state of him*, or *it, that is* خَسِيس [i. e. *low* or *ignoble*, &c.]. (TA.) ═ A *foul*, or an *ugly*, woman. (TA.) [See also مُسْتَخِسٌّ.]

أَخَسُّ [*More*, and *most*, خَسِيس, i. e., *low* or *ignoble*, &c.]. You say, مَا رَأَيْتُ أَخَسَّ مِنْهُ [*I have not seen any more low* or *ignoble*, or, more commonly, *contemptible, than he*, or *it*]. (A.)

مَخْسُوسٌ A man *made*, or *rendered, low* or *ignoble*, &c., *and weak*. (TA.) ـــ See also خَسِيسٌ, in two places.

مُسْتَخِسٌّ and مُسْتَخَسٌّ: see خَسِيسٌ. ـــ Also, both words, A *foul*, or an *ugly*, face: fem. with ة. (Ḳ, TA.) [See also خَسَآءُ.]

خسأ

1. خَسَأَ, (Ṣ, K,) aor. ـَ, (Ḳ,) inf. n. خَسْءٌ (Ṣ, Ḳ) and خُسُوءٌ, (Ḳ,) *He drove away* a dog: (Ṣ, Ḳ:) *he chid* him. (Lth.) ═ It is also intrans., (Ṣ,) and signifies *He* (a dog) *went away, to a distance*; (Ṣ,* Ḳ;) [*being driven away*, or *chidden*;] as also خَسِئَ, (Ḳ,) and ▼ انخسأ. (Ṣ, Ḳ.) ـــ [Hence,] tropically, said to a man, اِخْسَأْ إِلَيْكَ, meaning اِخْسَأْ عَنِّى ‡ [*Go thou away*: or *go thou away from me*]. (TA.) اِخْسَؤُوا فِيهَا وَلَا تُكَلِّمُونِ, in the Ḳur [xxiii. 110], is expressive of removal to a distance with anger; [meaning † *Go ye away into it*, (i. e. the fire of Hell,) *and speak not unto Me*.] (Zj.) ـــ [And hence, † *He was*, or *became, vile and despised and hated*: so says Golius, as on the authority of the KL; but this meaning is not in my copy of that work: it agrees, however, with a signification of the part. n. خَاسِئٌ, q. v.] ═ Also, inf. n. خَسْءٌ and خُسُوءٌ [as above], said of the sight, (AZ, Ṣ, Ḳ,) ‡ *It was*, or *became, dazzled*, or *confused*, (AZ, Ṣ, TA,) and *dim*. (Ḳ, TA.)

3. خَاسَؤُوا, (Ḳ,) inf. n. مُخَاسَأَةٌ, (Ṣ,) ‡ *They threw stones, one at another*; (Ṣ, Ḳ;) as also ▼ تخاسؤوا, (Ḳ,) or تخاسؤوا بِالحِجَارَةِ. (Ṣ.) And كَانَتْ بَيْنَهُمْ مُخَاسَأَةٌ ‡ [*There was between them a contending in throwing*, or *throwing of stones*]. (Ṣ, TA.) [See also art. خسى.] ـــ And هُوَ يُخَاسِئُ means يُقَامِرُ [*He contends in a game of hazard*]. (IB, TA in art. خسو.)

6: see 3.

7: see 1.

خَسِيءٌ *Bad* wool. (O, Ḳ.)

خَاسِئٌ, applied to a dog, and to a swine, (Ḳ,) and to a devil, (TA,) *Driven away, repelled, and not suffered to come near to men*. (Ḳ, TA.) ـــ And [hence,] † *Contemptible, despicable, vile*, or *abject*. (TA.) ـــ Applied to the sight, ‡ *Dazzled*, or *confused*, (Ṣ, TA,) and *dim*. (TA.) So in the words of the Ḳur [lxvii. 4], يَنْقَلِبْ إِلَيْكَ البَصَرُ خَاسِئًا ‡ [*The sight will recoil to thee dazzled*, or *confused*, or *dim*]: (Ṣ, TA:) or the meaning here is † *contemptible*: or *withdrawing far away*: or it is of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ, [meaning *repelled far away*,] like عِيشَةٌ رَاضِيَةٌ, in the Ḳur [lxix. 21 and ci. 5], for مَرْضِيَّةٌ. (TA.)

خسر

1. خَسِرَ, (Ṣ, A, Mṣb, Ḳ, &c.,) aor. ـِ; (Ḳ;) and خَسَرَ, aor. ـَ; (Ḳ;) but the latter is an unusual form [except in the sense of أَخْسَرَ]; (B, TA;) inf. n. خُسْرَانٌ (Ṣ, A, Mṣb, Ḳ) and خُسْرٌ (Ṣ, Mṣb, Ḳ) and خَسَارَةٌ (Mṣb, Ḳ) [which are the only forms assigned in the TA to the verb when used with reference to traffic] and خُسْرٌ and خُسْرٌ and خَسَرٌ and خَسَارٌ; (Ḳ;) *He lost*, or *suffered loss* or *diminution*: or *he was deceived, cheated, beguiled*, or *circumvented*: (Ḳ:) فِى البَيْعِ *in selling*; (Ṣ;) or فِى بَيْعِهِ *in his selling*; (A;) or فِى تِجَارَتِهِ *in his traffic*: (Mṣb, Ḳ: [see also 4:]) the former is the original signification: (TA:) *he suffered diminution of his capital; he lost part thereof*: (B, TA:) and *he lost his capital altogether*. (Bḍ in iv. 118; &c.) خُسْرَانٌ is also attributed to an action, as well as to a man: (B, TA:) you say, (but in this case the verb is used tropically, A,) خَسِرَتْ تِجَارَتُهُ ‡ [*His traffic was losing*; or *an occasion of loss*]; (A, B;) opposed

to رَبِحَتْ. (A.) It is also used in relation to personal acquisitions; such as health, and safety, and intellect, and faith, and the recompense or reward of obedience [to God], which God has declared [Ḳur xxii. 11 and xxxix. 17] to be manifest خُسْرَانٌ, (B,) since there is none like it. (Bḍ.) For instance, you say, خَسِرَ عَقْلَهُ, and مَالَهُ, *He lost his intellect*, and *his property*. (IAạr.) [In a phrase of this kind, the noun which immediately follows the verb may be considered as put in the accus. case on account of the rejection of a prep., namely فِى: for] it is said that خَسِرَ is never used otherwise than intransitively: though this has been contradicted, on the ground of the following phrase in the Ḳur [xxii. 11], خَسِرَ ٱلدُّنْيَا وَٱلْآخِرَةَ [*He hath lost, or he loseth, the things of the present life and of the latter life*]; and the like; as الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ [*Who shall have lost themselves, or their own souls, and their families, or their wives*; Ḳur xxxix. 17 and xlii. 44]; (MF, TA;) i. e., themselves, or their own souls, by their having erred, and their families by their having caused them to err, or by being separated from them for ever; (Bḍ;) or by being themselves made to remain for ever in Hell, and by their not gaining access to the حُور prepared in Paradise [as wives] for the believers: (Jel:) or the meaning is, accord. to Fr, *who shall be deceived of their own souls, &c.*: or, accord. to others, *who shall have destroyed their own souls, &c.* (TA.) — Also [*He experienced, or saw, that he was a loser*; or] *his having lost became manifest to him*: so in the Ḳur xl. [78 and] last verse. (TA.) — Also (with all the forms of the inf. n. above mentioned, Ḳ,) *He erred; went astray; deviated from*, or *lost*, or *missed, the right way*: or *he became lost; he perished*; or *he died*: syn. ضَلَّ, (Ḳ,) and هَلَكَ. (Mṣb.) = خَسَرَهُ, (A'Obeyd, IAạr, Zj, Ṣ, A, &c.,) aor. ـِ (Zj, Mṣb) and ـَ, (Bḍ in lv. 8,) inf. n. خَسْرٌ (Mṣb, Ḳ) and خُسْرَانٌ; (Ḳ;) and ▼اخسرهُ, (A'Obeyd, Zj, Ṣ, A, Mṣb,) inf. n. إِخْسَارٌ; (Mṣb, Ḳ;) and ▼خسّرهُ; (A;) *He made it defective*, or *deficient*; (A'Obeyd, IAạr, Zj, Ṣ, A, Mṣb, Ḳ;) namely, the weight, and the measure; (Zj, TA;) and the thing weighed; (TA;) and the balance, (A'Obeyd, IAạr, Zj, A, Mṣb,) by diminishing the weight. (Mṣb.) ▼The second of these forms is more common, in this sense, than the first (Zj, TA) [and than the third]. For وَلَا تُخْسِرُوا ٱلْمِيزَانَ, in the Ḳur lv. 8, there are three other readings; namely تَخْسُرُوا and تَخْسُرُوا and تَخْسَرُوا; in the last of which, the prep. فِى is omitted after the verb. (Bḍ.) — [And *He, or it, made him to lose*, or *suffer loss; to err*, or *go astray; to become lost*, or *to perish*.]

2. خسّرهُ, (A, Ḳ,) inf. n. تَخْسِيرٌ, (Ṣ, Ḳ,) *i. q.* خَسَرَهُ, q. v.: (A:) [and particularly] *He*, or *it, destroyed him; caused him to perish*. (Ṣ, Ḳ.) You say, خسّرهُ سُوْءُ عَمَلِهِ ‡*The evilness of his conduct caused him to perish*. (A.) — *He put him away*, or *far away; removed, alienated*, or *estranged, him;* (IAạr, Mṣb;) *from good*, or *prosperity*. (IAạr.) — *He attributed*, or *imputed, to him* خُسْرَان [i. e. *loss*; or *error*, or *deviation from the right way*]: like كَذَّبَهُ meaning "he attributed, or imputed, to him lying," &c. (Mṣb.)

4. اخسرهُ *i. q.* خَسَرَهُ, which see in three places: (A'Obeyd, Zj, Ṣ, A, Mṣb:) [and particularly] *He made him to lose*, or *suffer loss, in his traffic; contr. of* أَرْبَحَهُ. (A.) = And اخسر *He fell into loss*; (A;) *he met with loss in his traffic*. (TA. [See also 1.])

خُسْرٌ an inf. n. of خَسِرَ. (Ṣ, Mṣb, Ḳ.) In the Ḳur ciii. 2, accord. to some, it means *Punishment for sin*. (TA.)

خَسِرٌ: see خَاسِرٌ.

خُسْرَانٌ an inf. n. of خَسِرَ. (Ṣ, A, Mṣb, Ḳ.) [For particular usages thereof, see 1. As a simple subst., it generally signifies *Loss*, or the *state of suffering loss* or *diminution*: the *state of being deceived* or *cheated*: *error*, or *deviation from the right way*: (see also خَسَارٌ:) or the *state of becoming lost, of perishing*, or *of dying*.] — It is also an inf. n. of خَسَرَهُ. (Ḳ.)

خُسْرَوِىٌّ: see what next follows.

خُسْرَوَانِىٌّ, (A, Ḳ,) or خُسْرُوَانِىٌّ, (TA, [but the former is the better known,]) *A certain kind of garment* or *cloth*; (A, Ḳ;) so called in relation to Khusrow Sháh, one of the [kings of Persia called] أَكَاسِرَة [pl. of كِسْرَى or كَسْرَى]; as also ▼خُسْرَوِىٌّ. (A, TA.) — And *A certain wine* or *beverage*. (Ḳ.)

خَسَارٌ and ▼خَسَارَةٌ, [both inf. ns. of خَسِرَ, q. v.,] (Ṣ,) and ▼خَيْسَرَى, (Ṣ, M, Ḳ, in some copies of the Ḳ written خَنْسَرَى, with ن, TA,) *Error*; or *deviation from the right way*: [like خُسْرَانٌ:] (Ṣ:) and *perdition*; or *death*; (Ṣ, Ḳ;) as also ▼خَنَاسِرُ, (Ṣ, and Ḳ in art. خنسر,) which last [is of a pl. form, but] has no sing. (Ṣ.) — And all the foregoing words, including ▼خناسير, *Baseness, ignobleness, ungenerousness*, or *meanness*; (Ḳ;) the last, in poetry, shortened to ▼خَنَاسِ: (TA:) and ▼خَيْسَرَى, (Ḳ,) and, as some say, ▼خَنَاسِيرُ, (TA,) *perfidy, unfaithfulness*, or *treachery*. (Ḳ, TA.)

خَسِيرٌ: see خَاسِرٌ.

خَسَارَةٌ: see خَسَارٌ.

خَاسِرٌ *Losing*, or *suffering loss, in his traffic*. (Lth.) And [hence,] تِجَارَةٌ خَاسِرَةٌ ‡ [*Losing traffic; traffic which is an occasion of loss*]; opposed to رَابِحَةٌ. (A.) And صَفْقَةٌ خَاسِرَةٌ † *A bargain that does not bring gain* [*but* on the contrary *occasions loss*]. (TA.) And كَرَّةٌ خَاسِرَةٌ † *An unprofitable charge* or *assault*. (Ḳ.) — One *who has lost his property*, and *his intellect*. (IAạr.) — *Erring; going astray; deviating from*, or *losing*, or *missing, the right way*: or *becoming lost; perishing*; or *dying*: syn. ضَالٌّ: (Ḳ:) and so ▼خَسِرٌ (TA) and ▼خَسِيرٌ and ▼خَيْسَرَى, (Ḳ, TA, but the last written in the CḲ خَيْسَرِىٌّ,) or ▼خَيْسَرٌ, for it is said to occur [as an epithet] only in the following saying, in which خَيْسَرَى is said to be put for خَيْسَرٌ to assimilate it to preceding words: بِفِيهِ ٱلبَرَى وَحُمَّى خَيْبَرَى وَشَرُّ مَا يَرَى فَإِنَّهُ خَيْسَرَى [*In his mouth be dust, and* may *the fever of Kheyber* befall him, *and evil be that which he shall see, for he is one who goeth astray*: but in the TA, in art. ورى, is another reading; for بفيه البرى, substituting بِهِ الوَرَى, meaning a certain disease]. (TA.) [Hence,] أَحْمَقُ خَاسِرٌ دَابِرٌ دَامِرٌ [*Foolish, or stupid, erring, and utterly perishing*]. (T in art. بت. [See بَاتٌّ: and see also دَامِرٌ.]) — Also One *who makes the measure*, and *the balance, defective*, or *deficient, when he gives, and demands excess when he receives*. (AA.)

خَاسِرَةٌ: see the next paragraph.

خَنْسَرٌ and ▼خَنْسَرِىٌّ A man *in a place* [or *condition*] *of* خُسْرَان [or *loss*, &c.]: (Ḳ in the present art. and in art. خنسر:) pl. خَنَاسِرَةٌ. (Ḳ in art. خنسر.) — And [the pl.] الخَنَاسِرَةُ, in several copies of the Ḳ, in other copies of the Ḳ الخَاسِرَةُ, but correctly ▼الخَنَاسِرُ, (TA,) *The weak of mankind*; (Ḳ, TA;) and *the small*, or *little, of them*; (TA;) as also ▼الخَنَاسِيرُ, in the former sense, (Ḳ and TA in art. خنسر,) and in the latter sense also: (TA in that art.:) and أَهْلُ الخِيَانَةِ; (Ḳ and TA in this art.; and Ḳ in art. خنسر, accord. to several copies;) i. e. *The people of perfidy, unfaithfulness*, or *treachery*; and *of baseness, ignobleness, ungenerousness*, or *meanness*: (TA in the present art.:) or اهل الجبانة; because of their weakness; (TA in art. خنسر;) [as though meaning *the people of cowardice* (الجَبَانَة): or it may mean *the people of the burial-ground* (الجَبَّانَة); for, accord. to AḤát, ▼الخناسير signifies *those who conduct* [*to the burial-ground*] *the corpse* or *the bier with the corpse*; perhaps from خَنَاسِرُ meaning "small, or little, and weak men." (TA.)

خِنْسِرٌ, (Ḳ in art. خنسر, [in the CḲ, erroneously, خَنْسَر,]) or ▼خِنْسِيرٌ, (Ibn-'Oṣfoor, AḤei, and Ḳ in the present art.,) *Base, ignoble, ungenerous*, or *mean*: (Ḳ:) and *perfidious, unfaithful*, or *treacherous*. (TA in explanation of the latter.) = Also (the former accord. to the Ḳ in art. خنسر, and the latter likewise accord. to the TA in the present art.,) *A calamity*, or *misfortune*: (Ḳ, TA:) pl. [of the latter] in this sense خَنَاسِيرُ, like خَنَاثِيرُ. (IAạr, TA.)

خَيْسَرٌ: see خَاسِرٌ.

خَيْسَرَى: see خَسَارٌ, in two places: = and see also خَاسِرٌ. — Also One *who will not accept an invitation to partake of food, lest he should be required to make a requital*: so in a trad. of 'Omar. (TA.)

خَيْسَرِىٌّ: see خَنْسَرٌ.

خِيْسِيرٌ: see خِنْسِرٌ.

خَنَاسِرُ: see خَسَارٌ: = and see also خَنْسَرٌ.

خَنَاسِيرُ a word [of a pl. form] having no sing.: (Ṣ:) see خَسَارٌ, in three places. = [Also pl. of خِنْسِيرٌ, q. v.] = See also خَنْسَرٌ, in two places. = Also The *urine of the mountain-goats upon the herbage and the trees* [or *shrubs*]: (Ḳ in this

art. and in art. خنسر :) in which sense, also, it has no singular. (TA in the present art.)

أَخْسَرُ sing. of أَخْسَرُونَ, which occurs in the Ḳur [xi. 24 and] xviii. 103 [and xxi. 70 and xxvii. 5], (Akh, Ṣ,) and signifies The *greatest losers;* those *who suffer*, or *shall suffer, the greatest loss.* (Bḍ.)

[مَخْسَرَةٌ *An occasion*, or *a cause, of loss;* or *of error*, or *going astray;* or *of being lost, of perishing*, or *of dying:* a word of the same class as مَبْخَلَةٌ and مَجْبَنَةٌ &c.: pl. مَخَاسِرُ. Hence the saying,] المَخَاسِرُ مَخَاسِرُ ‡ [*Occasions*, or *causes, of mockery*, or *derision*, or *ridicule, are occasions*, or *causes, of loss*, &c.]. (A.)

خسف

1. خَسَفَ, aor. ـِ, (JK, Ṣ, Mṣb, Ḳ,) inf. n. خَسْفٌ, (JK,) or خُسُوفٌ, (Ṣ, Ḳ,) or both; (Mṣb;) [and انخسف;] *It* (a place) *sank*, (JK, Mṣb,) or *went away, into the ground*, or *earth*, (Ṣ, Mṣb, Ḳ,) *with what was upon it.* (JK.) You say, انخسفت الأَرْضُ, [and خَسَفَتْ,] *The ground sank* [*into the earth*] *with what was upon it.* (TA.) And انخسفت به الأَرْضُ, (JK,) or خُسِفَ به الارض, and انخسف به الارض, (TA,) and خَسَفَتْ, (Mṣb in art. سوخ,) *The ground sank with him*, or *it:* (JK:) or *the ground*, or *earth*, [*swallowed up him*, or *it;* or] *took and enclosed him*, or *it.* (TA.) And انخسفت البِئْرُ *The well* [*sank and collapsed;* or] *went away into the earth with its casing of stones and wood.* (Mgh.) And خُسِفَ بِهِ and خَسَفَ فِى الأَرْضِ [*He*, or *it, sank into the ground*, or *earth, and became swallowed up*, or *enclosed*, or *concealed, therein*]. (Ṣ.) It is said in the Ḳur [xxviii. 82], accord. to one reading, لَخُسِفَ بِنَا [*We had been swallowed up by the earth*]: (Ṣ:) accord. to another reading, (that of 'Abd-Allah, Ṣ, i. e. Ibn-Mes'ood, TA,) لَانْخُسِفَ بنا, (Ṣ, Ḳ,) in the pass. form; (Ḳ;) [meaning the same;] like as one says, انْطُلِقَ بنا. (Ṣ.) You say also, خَسَفَتْ عَيْنُ المَآءِ *The spring of water sank*, or *went away, into the earth.* (Mṣb, Ḳ.*) And انخسفت العَيْنُ *The eye sank*, or *became depressed, in the head;* syn. غَارَتْ; (Mṣb in art. غور;) [and so خَسَفَتْ, inf. n. خُسُوفٌ; for] خُسُوفُ العَيْنِ signifies *The eye's going away into the head:* (Ṣ:) or انخسفت signifies *its black*, or *part surrounded by the white, disappeared in the head:* (Mgh:) or this last, (Ḳ,) as quasi-pass. of the trans. v. خَسَفَ, (TA,) ‡ *it* (the eye) *became blind;* as also أَخْسَفَتْ; (Ḳ, TA;) and [in like manner] خَسَفَتْ † *it* (the eye) *lost its light* [or *sight*]. (Mṣb.) — [Hence, app.,] خَسَفَ القَمَرُ, inf. n. خُسُوفٌ; (Ṣ, Mṣb, Ḳ;) and خُسِفَ; (TA;) † *The moon* [*suffered eclipse*, or *became eclipsed*, or] *lost its light*, or *part of its light;* (Mṣb;) *i. q.* كَسَفَ: (Ṣ,* Mṣb,* Ḳ:) and خَسَفَتِ الشَّمْسُ and كَسَفَتْ both signify the same [i. e. *the sun suffered eclipse*, &c.]: (Mgh:) or one says كَسَفَتْ of the sun, and خَسَفَ of the moon, (Th, Ṣ, Mṣb, Ḳ,) accord. to the more approved usage: (Th, Ṣ, Mṣb:) or, in the common conventional language, الكُسُوفُ is the partial loss of the light of the sun, and الخُسُوفُ is *the total loss of the light* thereof: (AḤát, Mṣb:) or الخسوف is *the partial loss of the light* of the sun, and الكسوف is the total loss thereof, (Ḳ, TA,) accord. to AḤát: (TA:) الخسوف often occurs in the trads., as said of the sun; though the term commonly known in the classical language is الكسوف [in this case]: and it is said in a trad., إِنَّ الشَّمْسَ وَالقَمَرَ لَايَخْسِفَانِ لِمَوْتِ أَحَدٍ أَوْ لِحَيَاتِهِ [*Verily the sun and the moon suffer not eclipse for the death of any one or for his life*]; predominance being in this instance attributed to the moon, as being masc., over the sun, which is fem. (IAth.) — Also, inf. n. خَسْفٌ, † *It* (a thing) *became defective* or *deficient; suffered loss* or *diminution.* (Ḳ.) — ‡ *It* (the body) *became lean*, or *emaciated.* (TA.) And خَسَفَتْ, said of camels and of sheep or goats, ‡ *They became lean*, or *emaciated.* (TA. [This meaning is there indicated, but not clearly expressed. See خَسْفَةٌ. Accord. to the KL, the inf. n. خَسْفٌ signifies The *being vile, abject*, or *contemptible:* and also the *being lean*, or *emaciated:* and hence Golius, on that authority, has rendered the verb as meaning *vilis et macer fuit.*]) — Also † *It* (the colour, or complexion, of a person) *became altered*, or *altered for the worse.* (TA.) — And ‡ *It* (a thing, Ḳ, as, for instance, a roof, TA) *became pierced with* a *hole*, or *rent;* (Ḳ, TA;) as also انخسف. (TA.) — And, خَسَفَتْ, said of a she-camel, ‡ *She, after yielding abundant milk, soon stopped* [*its flow*] *in winter.* (Ḳ, TA.) — And, said of a well, *It was*, or *became, such as is termed* خَسِيفٌ [q. v.]. (TA.) — And خَسَفَ, said of a man, ‡ *He recovered from a disease.* (IDrd, Ḳ, TA.) = خَسَفَ, (JK, Mṣb, TA,) aor. ـِ, (Ḳur xvi. 47, &c.,) inf. n. خَسْفٌ, *He* (God) *made* a place, (JK, Mṣb,) or the ground, (TA,) *to sink*, (JK, Mṣb, TA,) or *go away, into the earth*, (Mṣb,) *with what was upon it.* (JK, TA.) And خَسَفَ بِهِ الأَرْضَ, (Ṣ, Ḳ,) inf. n. خَسْفٌ, (Ṣ,) *He* (God) *made him*, or *it, to disappear in the earth*, or *ground:* (Ṣ, Ḳ:) [or *made the earth*, or *ground, to sink with, and swallow up, him*, or *it:*] whence, in the Ḳur [xxviii. 81], فَخَسَفْنَا بِهِ وَبِدَارِهِ الأَرْضَ [*And we made the ground to sink with, and swallow up, him and his mansion*]. (Ṣ.) And خَسَفْتُ عَيْنَ المَآءِ *I made the spring of water to sink*, or *go away, into the earth.* (Mṣb.) — خَسَفَ عَيْنَ فُلَانٍ, (Ḳ, TA,) aor. ـِ, inf. n. خَسْفٌ, (TA,) ‡ *He put out*, or *blinded, the eye of such a one*, (Ḳ,* TA,) *so that the black*, or *part surrounded by the white, disappeared in the head.* (TA.) — خَسَفَ الشَّىْءَ, (Ḳ,) aor. and inf. n. as above, (TA,) ‡ *He made a hole in*, or *rent, the thing.* (Ḳ, TA.) — And † *He cut*, or *cut off, the thing.* (Ḳ.) — خَسَفَ البِئْرَ, (Ḳ,) inf. n. as above, (TA,) † *He dug the well in stones, so that it yielded an abundant and unceasing flow of water:* (Ḳ, TA:) or *he dug the well by piercing through its mountain* [or *rock*] *to the water beneath so that it would never become exhausted:* or *he dug the well so as to reach an unceasing, or a copious, source of water.* (TA.) Hence the saying of 'Omar, in reply to a question of El-'Abbás respecting the poets, امْرُؤُ القَيْسِ سَابِقُهُمْ خَسَفَ لَهُمْ عَيْنَ الشِّعْرِ, i. e. † [*Imra-el-Ḳeys is he who has the precedence of them:*] *he has made the source of poetry to well forth abundantly to them.* (TA.) — خَسَفَ النَّاقَةَ, inf. n. as above, ‡ *He* (God) *made the she-camel, after yielding abundant milk, soon to stop* [*its flow*] *in winter.* (Ḳ, TA.) — خَسْفٌ also signifies The *confining* a beast *without fodder:* (Ḳ, TA:) or *making* a beast *to pass the night without fodder:* (Ḥam p. 290:) and (hence, TA) ‡ the *constraining* a man *to do that which he dislikes*, or *hates;* (JK, Ḥam ibid., Ḳ, TA;) as also خُسْفٌ: (JK:) and (hence, Ḥam) ‡ the *lowering, humbling*, or *abasing*, another: (Ḥam,* Ḳ, TA:) whence, سُمْتُهُ الخَسْفَ, (Ḥam,) or سَامَهُ خَسْفًا, &c.: [explained below: see خَسْفٌ:] (TA:) and the verb of خَسْفٌ in these three senses is خَسَفَ. (T, Ḳ.)

4. أَخْسَفَتِ العَيْنُ: see 1. = انخسف, said of a well-sinker, † *He found his well to be such as is termed* خَسِيف [q. v.]: (JK:) or *he produced an abundant flow of water.* (TA.)

7: see 1, in nine places.

خَسْفٌ [an inf. n. of 1: and hence several of the significations here following.] *Deep places in the ground* (عُمُوقُ ظَاهِرِ الأَرْضِ; in the CK عُمُوقُ ماءِ الارض); as also خُسْفٌ. (Ḳ, TA.) — The *place whence the water* of a well *issues.* (AZ, Ṣ, Ḳ.) In the following saying of Sá'ideh El-Hudhalee,

* أَلَا يَا فَتَى مَا عَبْدُ شَمْسٍ بِمِثْلِهِ *

* يُبَلُّ عَلَى العَادِى وَتُؤْبِى المَخَاسِفُ *

the last word is pl. of خَسْفٌ [app. as signifying *A source of water*], after the manner of مَشَابُ and مَلَامِحُ: (TA:) the meaning is, [*Truly, O young man, what is 'Abd-Shems?* i. e.] *how great a person is 'Abd-Shems! by the like of him the enemy is overcome* [*and the sources of water become difficult of access*]. (M in art. بل.) — *A cloud*, or *collection of clouds, that has risen and appeared from the direction of the extreme west*, [as North-western Africa is called by the Arabs,] *from* [*the quarter of*] *the right of the Ḳibleh* [*to one who is on the north-east of Mekkeh, towards El-'Iráḳ*]: (Lth, Ḳ:) or it signifies, (JK, TA,) [and] so خَسْفٌ and خَسِيفٌ, (Ḳ,) *a cloud*, or *collection of clouds, that has risen and appeared* مِنْ قِبَلِ العَيْنِ, *bearing much water;* (JK, Ḳ, TA;) i. e., *from* [*the quarter of*] *the right of the Ḳibleh* [*as explained above*]. (TA.) = ‡ *Deficiency*, or *imperfection; a fault;* or *a low*, or *base, quality;* (Ṣ, Ḳ, TA;) as also خَسِيفَةٌ. (TA.) One says, رَضِىَ فُلَانٌ بِالخَسْفِ ‡ *Such a one was content with deficiency*, or *imperfection;* &c. (Ṣ, TA.) — † *Leanness*, or *emaciation;* (TA;) as also خَسِيفَةٌ. (JK.) — [See also 1, last sentence. — Hence,] بَاتَ القَوْمُ عَلَى الخَسْفِ ‡ *The party passed the night in a state of hunger, not having anything wherewith to feed themselves:* (TA:) and بَاتَ فُلَانٌ الخَسْفَ ‡ *Such a one passed*

the night hungry: (S, K, TA:) and شَرِبْنَا عَلَى الخَسْفِ ‡*We drank without eating.* (IAar, IDrd, K, TA.) A poet says,

* بِتْنَا عَلَى الخَسْفِ لَا رِسْلٌ نُقَاتُ بِهِ *

* حَتَّى جَعَلْنَا حِبَالَ الرَّحْلِ فُصْلَانَا *

[*We passed the night in a state of hunger: there was no milk wherewith we might be fed, until we made the ropes of the camel's saddle* to serve as *young camels*]: i. e. we had no food until we bound the she-camels with ropes in order that they might yield us milk [as though they had young ones to suckle], and we might feed ourselves with their milk. (O, TA.) [See also another ex., in a verse of Dhu-r-Rummeh, cited voce إِلَّا, p. 78.] — [Hence, also,] سَامَهُ خَسْفًا and خُسْفًا, (S, K,) and سَامَهُ الخَسْفَ, (S, Msb,) ‡*He brought upon him abasement,* or *ignominy:* (S, Msb, K:) or *he required,* or *constrained, him to do an affair of difficulty;* and *to become in a state of abasement,* or *ignominy.* (S, TA.) [See also two similar phrases voce خُطَّةٌ.] — [And hence,] خَسْفٌ signifies also †*Wrong, wrongdoing, injustice, injuriousness,* or *tyranny.* (TA.) [And سَامَهُ خَسْفًا, or الخَسْفَ, sometimes means †*He brought upon him wrong,* &c.] = See also the next paragraph.

خُسْفٌ: [see 1, last sentence: and] see خَسْفٌ, in two places. — دَعِ الأَمْرَ بِخُسْفٍ means †*Leave thou the thing,* or *affair, as it is.* (Sgh, K.) = The [*fruit called*] جَوْز, *which is eaten;* [i. e. the *walnut,* or *walnuts;*] (AA, AHn, K;) of the dial. of the people of Esh-Shihr; (AA;) as also خَسْفٌ: (AA, K:) accord. to ISd, the former is the correct word: (TA:) n. un. with ة. (JK.)

خِسْفٌ: see خَسْفٌ.

خَسْفَةٌ [app. *A leanness,* or *an emaciation:* see 1, and see also خَسْفٌ]: this befalls camels, and sheep or goats, in the heat and in the cold. (A, TA.) = Also sing. of أَخَاسِيفُ, (JK,) which signifies *Soft tracts* of land: (S, K,* TA:) or *level lands:* (JK:) and one says also أَخَاسِفُ [and thus the word is written in the CK]. (Fr, TA.) One says, وَقَعُوا فِي أَخَاسِيفَ مِنَ الأَرْضِ *They became in soft tracts of land.* (S.) [See also أَخَاشِفُ, in art. خشف.]

خَسُوفٌ: see the next paragraph.

خَسِيفٌ ‡A spring, or source, (عَيْنٌ, [shown in the TA to have this meaning here,]) *sinking,* or *going away* [*into the earth*]; as also خَاسِفٌ; (K, TA;) in like manner without ة. (TA.) — †A well (بِئْرٌ) *dug in stones, so that it yields an abundant and unceasing flow of water;* (S, K;) as also خَسِيفَةٌ and خَسُوفٌ and مَخْسُوفَةٌ; (K;) or, as some say, خَسِيفٌ only: (TA:) or this signifies a well *pierced through its mountain* [or *rock*] *to the water beneath so that it never becomes exhausted;* (JK, TA;) as also مَخْسُوفَةٌ: (JK:) or a well *dug so as to reach an unceasing,* or *a copious, source of water:* (TA:) pl. [of pauc.] أَخْسِفَةٌ (JK, K) and [of mult.] خُسُفٌ. (S, K.) — ‡A she-camel *that yields abundant milk, but soon stops* [*its flow*] *in winter.* (K, TA.) [And] with ة, †A she-camel *that yields abundant milk.* (JK.) — See also خَسْفٌ. — عَيْنٌ خَسِيفَةٌ (Mgh, K, TA) and خَاسِفَةٌ (JK, Mgh) ‡*An eye put out,* or *blinded;* (JK, K, TA;) *of which the black,* or *part surrounded by the white, has disappeared in the head.* (JK, Mgh, TA.) = الخَسِيفَان, thus correctly written, as in the L, and so in the Nawádir of Aboo-'Amr Esh-Sheybánee, and in the Tedhkireh of Aboo-'Alee El-Hejeree, who asserts that the ن is the ن of the dual, and in one dial. with ḍamm, [so that the word is written الخَسِيفَانِ and الخَسِيفَانُ,] and on whose authority is mentioned the saying هُمَا خَلِيلَانِ, with ḍamm to the ن, [so that each is a dual in form, though not in signification,] but in the O and the K الخَيْسَفَانُ, [in the CK الخَيْسَفَانُ,] with fet-ḥ to the س, and [الخَيْسُفَانُ,] with ḍamm to that letter, (TA,) *Bad dates:* (O, K:) so in the Nawádir and Tedhkireh above mentioned: (TA:) or *a palm-tree that bears a small quantity of fruit, and of which the unripe dates turn bad.* (O, K.)

خَسِيفَةٌ [as an epithet, fem. of خَسِيفٌ, q. v.:] as a subst.: see خَسْفٌ, in two places.

خَاسِفٌ, and its fem., with ة: see خَسِيفٌ, in two places. — Also ‡*Lean,* or *emaciated.* (S, K.) — †A body *altered,* or *altered for the worse.* (A, TA.) †A man (JK) *altered,* or *altered for the worse, in colour,* or *complexion,* (JK, Ibn-'Abbád, K,) *and in aspect.* (JK.) — ‡*Hungry.* (AHeyth, TA.) — †A boy *light,* or *active,* (K, TA,) *and brisk, lively,* or *sprightly;* as also خَاشِفٌ. (TA.) — †A man *convalescent;* or *recovering from disease;* syn. نَاقِهٌ: (AA, K: [see 1:]) pl. خُسُفٌ. (K.)

الخَيْسَفَانُ and الخَيْسُفَانُ: see خَسِيفٌ.

أَخَاسِفُ and أَخَاسِيفُ: see خَسْفَةٌ, in three places.

المُخَسَّفُ *The lion.* (TS, K.)

مَخْسُوفَةٌ, applied to a well: see خَسِيفٌ, in two places.

المَخَاسِفُ: see خَسْفٌ.

خسق

1. خَسَقَ, aor. ـَ, (Msb, K,) inf. n. خَسْقٌ and خُسُوقٌ, (Msb, TA,) *It* (an arrow) *hit the target:* (K:) or *passed through the object at which it was shot;* or *penetrated into its inside, and its extremity went forth from the other side, the rest remaining therein:* (IKtt, Msb:) or *stuck fast therein:* (IF, Msb:) or خَسَقَ الهَدَفَ (Msb, TA) *it hit the object at which it was shot, and passed through,* or *its extremity passed through;* like خَزَقَ: (TA:) or *passed through,* or *pierced so that its extremity passed through, not with vehemence.* (Msb.) And رَمَى فَخَسَقَ *He shot,* or *cast, and clave the skin.* (Az, TA.) IF says that it is not a primitive; that the س is substituted for ز; and that the word is altered because of the alteration of the meaning. (TA.)

خَسُوقٌ, applied to a she-camel, *i. q.* خَزُوقٌ; (K;) or *Evil in disposition; that pierces the ground with her toes, as she goes;* (JK, TA;) *furrowing the ground with her toe turned up.* (TA.)

خَاسِقٌ *i. q.* خَازِقٌ [q. v.]. (S.)

خسو

2. خسّى, (so in some copies of the K, and in the TA,) in [some of] the copies of the K تخسّى, but the former is the right, (TA,) inf. n. تَخْسِيَةٌ, *He played with walnuts at the game of odd or even;* (K, TA;) as also اخسى: and خاساهُ, (inf. n. مُخَاسَاةٌ, TA,) *He played with him at that game:* (K:) or you say, هُوَ يُخَسِّي وَيُزَكِّي *He plays, and says, "Is it even or odd?"* (TA.)

3 and 4: see above.

6. تَخَاسَا *They* (two men) *played together at the game of odd or even.* (JK,* TA.)

خَسَا, (JK, K,* and TA in art. زكو,) without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; and in like manner زَكَا, which is coupled with the former, is without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; (TA in that art.;) [but each has ال prefixed to it in the K;] accord. to Fr, some make it quasi-coordinate to فَتًى [i. e. with tenween, and masc.]; some, to زفر [app. meaning the proper name زُفَرُ, i. e. without tenween, and masc.]; and some, to سَكْرَى [app. meaning without tenween, and fem.]: (TA:) a word that is said in playing with walnuts; (JK;) *An odd number:* (Lth, Fr, K, TA:) and زكا signifies an even number: (Lth, Fr, TA:) accord. to IB, its final letter is hemzeh, for one says, يُخَاسِئُ, meaning يُقَامِرُ [he contends in a game of hazard]; but it is pronounced without ء to assimilate it to زكا: (TA:) the pl. is أَخَاسٍ, (K, TA,) accord. to the M, مَخَاسٍ, like مَسَاوٍ, (TA, [but the former pl. occurs in a verse cited in the TA,]) which is anomalous. (K.) One says, خَسًا أَوْ زَكًا, [so in my copies of the S, with tenween,] i. e. *Odd or even?* (S:) [or خَسَا أَوْ زَكَا, as shown above:] and some say, خَسَا زَكَا, like خَمْسَةَ عَشَرَ. (IB, TA.) And it is said in a trad., مَا أَدْرِي كَمْ حَدَّثَنِي أَبِي عَنْ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَخَسَا أَمْ زَكَا, or أَخَسًا أَمْ زَكًا, [for the vowel-signs are not written in my original,] meaning فَرْدًا أَمْ زَوْجًا [i. e. *I know not how many times my father told me, from the Apostle of God, God bless and save him; whether an odd or an even number:* or, perhaps, *once or twice*]. (TA.)

خسى

6. التَّخَاسِي *The throwing of pebbles, one at another.* (K.) You say, تَخَاسَتْ قَوَائِمُ الدَّابَّةِ بِالحَصَا *The legs of the beast threw the pebbles, one at another.* (TA.) [See also 3 in art. خسأ.]

خَسِيٌّ The *like of a* [*garment of the kind called*]

كِسَآء, or *of a* [*tent such as is called*] خِبَآء, *woven of wool.* (JK, K.)

خش

1. خَشَّ فِيهِ, (S, K,) aor. ـِ, (JM,) [vulgarly, and irregularly, ـُ,] inf. n. خَشٌّ, (TA,) *He* (a man) *entered into it;* (S, K;) namely, a thing; (S;) as also ↓انخشّ; (K, A, TA;) and ↓خَشْخَشَ, (TA,) inf. n. خَشْخَشَةٌ; (K, TA;) and in like manner, into a collection of trees, and a company of people: (A,* TA:) or ↓خَشْخَشَ فِيهِ, (IDrd,) and ↓تَخَشْخَشَ فيه, (IDrd, K,) *he entered into it,* (namely, a thing, IDrd, or a collection of trees, K, and in like manner a company of men, TA,) *so as to become hidden,* or *concealed:* (IDrd, K:) and خَشَّ, *he* (a man) *went,* or *went away,* or *advanced,* [into a thing,] *and penetrated.* (TA.) ═ Hence, (TA,) خَشَّ البَعِيرَ, (S, K,) aor. ـُ, [agreeably with general rule in this case,] inf. n. خَشٌّ, (S,) *He put into the camel's nose the thing termed* خِشَاش; (S, K;) as also ↓أَخَشَّ. (Zj, K.) ═ And hence the saying in a trad., خُشُّوا بَيْنَ كَلَامِكُمْ لَا إِلٰهَ إِلَّا اللّٰهُ, meaning, †*Introduce ye,* or *insert ye, in your speech* the words *There is no deity but God.* (TA.) And ↓خَشْخَشَهُ likewise signifies *He introduced,* or *inserted, him* or *it.* (TA.) ═ Also خَشَّهُ, aor. and inf. n. as above, *He pierced him,* or *stabbed him.* (TA.)

4: see خَشَّ البَعِيرَ.

7: see خَشَّ فِيهِ.

8. اختشّ مِنَ الأَرْضِ خِشَاش *He ate of the* خِشَاش *of the earth.* (TA.)

R. Q. 1. خَشْخَشَ: see خَشَّ فِيهِ, in two places. ═ خَشْخَشَهُ: see 1, last signification but one. ═ Also *He caused it to make a sound such as is described below, voce* خَشْخَشَةٌ. (S, TA.*) See an ex. in the next paragraph.

R. Q. 2. تَخَشْخَشَ: see خَشَّ فِيهِ. ═ Also *It made a sound* (S, K) *such as is described below, voce* خَشْخَشَةٌ. (S.) 'Alḳameh Ibn-'Abadeh says,

* تَخَشْخَشَ أَبْدَانُ الحَدِيدِ عَلَيْهِمُ *

* كَمَا خَشْخَشَتْ ↓يَبْسَ الحَصَادِ جَنُوبُ *

[*The short coats of mail of iron rustled upon them, like as* when *a south wind has caused to rustle the dry reaped corn*]. (S.)

خَشٌّ: see مَخْشُوشٌ.

خَشَاشٌ: } see خِشَاشٌ; for the former, in three
خُشَاشٌ: } places.

خِشَاشٌ The *wooden thing that is inserted in the bone of the nose of the camel,* (S, A, K,) *to which the nose-rein is tied, in order that he may be quickly submissive:* (TA:) the بُرَة is of brass, (S, TA,) or of silver; (TA;) and the خِزَامَة is of hair: (S:) or the *thing that is put in the nose;* and the برة is the thing that is put in the flesh: (Lḥ:) or *what is in the bone, when it is wood,* or *a stick;* and the عِرَان is what is in the flesh, above the nose: (Aṣ:) *a wooden thing,* or *stick, that is put in the bone of the nose of the camel:* (Mṣb:) n. un. with ة: (S, Mṣb:) pl. أَخِشَّةٌ. (A, Mṣb.) [Hence the saying,] جَعَلَ الخِشَاشَ فِي أَنْفِهِ وَقَادَهُ إِلَى الطَّاعَةِ بِعُنْفِهِ ‡ [*He put the* خشاش *in his nose, and drew him to obedience by his violence*]. (A, TA.) [And hence, also,] it signifies غَضَبٌ, (IAar, K,) as used in the saying, حَرَّكَ خِشَاشَهُ, [lit., *He put in motion his* خشاش: meaning, †*he roused,* or *excited, his anger;* or] *he made him angry.* (IAar.) ═ الخِشَاشُ, and ↓الخَشَاشُ, (S, K,) the latter form being sometimes used, (S,) which indicates that the former is the more chaste, but, accord. to MF, several authorities say the contrary, (TA,) and ↓الخُشَاشُ, (K,) or ↓خَشَاشُ الأَرْضِ, (A 'Obeyd, Mṣb,) and خِشَاشُ الأَرْضِ, (Mṣb,) *The creeping things of the earth:* n. un. with ة, which is *syn. with* الحَشَرَةُ *and* الهَامَّةُ: (Mṣb:) *the* حَشَرَات (A 'Obeyd, S, K) *of the earth,* (A 'Obeyd, K,) *and its* هَوَامّ, *and* [*other*] *creeping things,* (A 'Obeyd,) *such as sparrows and the like:* (A 'Obeyd, K:*) or خِشَاشُ الأَرْضِ, and الطَّيْرِ, signify *the small ones of beasts* or *creeping things* [*of the earth*], and *of birds:* (A:) IAar is related to have said that it is ↓خُشَّاشٌ, contr. to what is said by the lexicologists in general: and these things are said to have their appellation from their entering into the earth and concealing themselves; but this assertion is not valid: (ISd:) in a trad., for مِنْ خِشَاشِ الارض, one relation substitutes ↓مِنْ خَشِيشِهَا, which has the same meaning: and some say that it is ↓خُشَيْشٌ, a contracted dim. of خِشَاش; or ↓خُشَيِّش, without contraction: (TA:) and ↓الخَشَاشُ signifies *the bad* [meaning *ignoble*] *kinds of birds;* this being with fet-ḥ only: (Aṣ:) or *birds that do not prey:* (IAar, TA voce عُقَابٌ:) خِشَاشٌ, with kesr, also signifies the *serpent of the mountain;* which does not suffer one to survive; and the أَفْعَى is the serpent of the plain; (El-Faḳ'asee, K;) which likewise does not suffer one to survive: (K:) or *a great and abominable* ثُعْبَان: or *a serpent like the* أَرْقَم, *but smaller:* or *a small, tawny serpent, smaller than the* ارقم: (TA:) or *a white serpent, which seldom hurts, between the* حُفَّاث *and the* ارقم: (Aboo-Kheyreh:) or *such as is light,* or *active, and small in the head, of serpents:* explained also as signifying the *serpent,* without restriction: (TA:) and, (K,) or as some say, (TA,) *such as has no power of defence,* [مَا لَا دِفَاعَ لَهُ, as in the CK and a MS copy of the K, for which we find in some copies of the K, and in the TA, ما لا دِمَاغَ لَهُ *such as has no brains,* which is doubtless a mistake,] *of beasts* or *creeping things of the earth,* and *of birds,* (K,) *such as the ostrich, and the* [*bustard called*] حُبَارَى, *and the* كَرَوَان [or *stone-curlew*], *and* [*the bird called*] مُلَاعِبُ ظِلِّه, *and the* [*harmless kinds of*] *serpent:* (TA:) or *what is small in the head, and slender,* of beasts or creeping things: and the *kite;* and [the *bird called*] مُلَاعِبُ ظِلِّه: (Aboo-Muslim:) the pl. is خِشَّآء [app. خُشَّآء, originally خُشَشَآء, unless a mistake for أَخِشَّآء, originally أَخْشِشَآء]. (TA.)

خَشِيشٌ, and خُشَيْشٌ, and خُشَيِّشٌ: see خِشَاشٌ.

خُشَّآءُ The *bone which is protuberant behind the ear,* (S, Mṣb, K,) *and which is thin, and bare of hair:* (TA:) originally خُشَشَآءُ, (S, Mṣb, K,) of the measure فُعَلَآءُ; (S;) [but masc., and perfectly decl., as being quasi-coordinate to قُرْطَاسٌ, whereas the original is fem., and imperfectly decl.; (see قُوبَآءُ;)] like قُوبَآءُ, which is originally قُوَبَآءُ; (S, Mṣb;) and these two words are the only instances of their kind: (ISk, Mṣb:) dual خُشَّاوَانِ. (S, K.)

خَشْخَشَةٌ The [*clashing, clattering, chinking, jingling, rattling,* or *rustling,*] *sound of arms,* or *weapons,* (S, A,* K,) and *the like;* (S;) as also شَخْشَخَةٌ, but this latter is a dial. var. of weak authority: (TA:) and *of any dry* or *hard thing rubbing against another such thing:* (K:) accord. to IDrd, such [sound or thing (for his words are ambiguous)] is termed ↓خَشْخَاشٌ: (TA:) and the [*rustling*] *sound of a new garment* or *piece of cloth, when it is put in motion;* as also نَشْنَشَةٌ: (IAar:) and [*a confused sound*] *such as is heard to proceed from the inside of an animal on its being hit by an arrow:* (JK in art. خشف:) and *a motion having a sound like the sound of arms,* or *weapons;* (TA;) or *an audible motion.* (Mgh in art. خشف.)

خَشْخَاشٌ *A company:* (ISd, TA:) or *a numerous company of men:* (Az, TA:) or *a company* (S, K) *in,* (K,) or *having upon them,* (S,) *arms,* or *weapons, and coats of mail.* (S, K.) ═ See also خَشْخَشَةٌ. ═ Also *A certain plant,* (S, Mṣb,) *well known;* (S, Mṣb, K;) [namely, the *poppy;*] *which is of several species;* (K;) i. e., *four;* (TA;) يُنْتَانِىٌّ, [or *garden-poppy,*] (K,) *which is the white, and this is the most fit for eating, and the best thereof is the fresh and heavy;* (TA;) and مَنْثُورٌ, (K,) *which is the wild Egyptian;* (TA;) and مُقَرَّنٌ, [app. the *horned poppy,*] (K,) *the produce of which has an elongated extremity like the horn of the bull;* (TA;) and زُبْدِىٌّ, [app. the *spattling poppy,*] (K,) *which is known by the name* of بلبس [a word which I have not been able to find elsewhere]: (TA:) *every one of these is soporiferous, and produces torpidness, and cools:* (K:) *used as a suppository, it produces sleep: and the integument* [*of the capsule*] *has a stronger power of producing sleep than the seeds:* (TA:) [or rather *the seeds have no narcotic power:*] *from half a drachm of the integument, with cold water, as a draught, taken early in the morning, and the like at sleep, has a wonderful effect in stopping a looseness characterized by a mixture of humours and by blood, when accompanied by heat and inflammation:* (K:) *it is wonderful also that its solid part confines, and its juice relaxes: and when the root,* or *lower part, is taken with water,* [*and boiled*] *so that the water is reduced to half its quantity, it is beneficial as a remedy for diseases of the liver arising from thick humour:* so says the author of the Minhâj: (TA:) the n. un. is with

ة: (Mṣb:) and the pl. is خَشَاخِشُ [app. a mistake for خَشَاخِيشُ]. (TA.) [See also أَفْيُونٌ.]

خِشْخَاشٌ: see خِشَاشٌ.

مَخْشُوشٌ A camel *having a* خِشَاش *put in his nose*; as also ▼ خَشٌّ. (Ibn-'Abbád, K.)

خشب

1. خَشَبَ, (S, K,) aor. ـِ, (K,) inf. n. خَشْبٌ, (TA,) *He mixed* a thing (S, K) with (ب) another thing. (S.) — And *He picked out, chose out,* or *selected,* a thing: the verb thus having two contr. significations. (K, TA.) = Also, (S, K,) aor. and inf. n. as above, (S,) *He polished* a sword, (S, K,) *by laying on it a broad and smooth spear-head and rubbing it therewith:* so accord. to El-Aḥmar, who relates that an Arab of the desert said to him, I said to a sword-polisher, "Hast thou finished my sword?" and he answered, نَعَمْ إِلَّا أَنِّي لَمْ أَخْشُبْهُ [*Yes, except that I have not polished it*]. (S.) And [or, as in the TA, "or"] *He sharpened* it. (K, TA.) — And *He forged* a sword: (K:) or *fashioned* it *with the file, without polishing* it: (TA:) or *he made* it *imperfectly, not thoroughly,* or *not well:* (A:) thus, again, the verb has two contr. significations: (K:) also *he thus made* an arrow: (A:) or *he shaped out* a bow, (AḤn, K,) and an arrow, (TA,) [*in a rough manner,* or] *by the first operation,* (AḤn, K, TA,) *without perfecting it,* or *making it smooth,* or *even.* (TA.) You say of a sword, before it has been filed, مَا أَحْسَنَ مَا خُشِبَ [*How well has it been forged!*]: and in like manner one says of an arrow, when it has been filed, before the سَفَن [with which it is smoothed] has been applied to it. (Skr, on a verse of Ṣakhr, cited below, voce خَشِيبَةٌ.) — [Hence,] خَشَبَ الشِّعْرَ, (ISk, S, A, K,) aor. and inf. n. as above, (A,) ‡ *He said, spoke,* or *uttered, the poetry* (ISk, S, A, K) *as it came,* (ISk, S,) [*unpolished, and unstudied,*] *without affecting nicety,* or *refinement, therein,* (ISk, S, A, K,) and *without study,* or *labour:* (A, K:) Jereer did thus, and Farezdaḳ trimmed his verses; but the verses of Jereer thus produced are better than the trimmed verses of Farezdaḳ: (A, TA:) and ▼ اختشبه signifies the same. (A, K.) You say also, هُمْ يَخْشِبُونَ الكَلَامَ وَالعَمَلَ ‡ [*They say, speak,* or *utter, words, and do work, without affecting nicety,* or *refinement,* and *without study,* or *labour*]: (A:) or *imperfectly,* or *not thoroughly; inelegantly,* or *not well.* (TA.) And اتَّخَذَ السَّيْفَ خَشْبًا: see 8.

5. تخشّب: see 8. = تخشّبتِ الإِبِلُ *The camels ate thick branches:* (K:) or *ate dry herbage.* (S.) And تَتَخَشَّبُ عِيدَانَ الشَّجَرِ *They take with the mouth, and eat, the branches of the trees.* (TA.)

8. اختشب السَّيْفَ signifies ▼ اتَّخَذَهُ خَشْبًا; *He took the sword without choosing the best by taking it from this place or that;* (L, TA;) as also ▼ تخشّبه. (TA.) — See also 1, near the end.

12. اخشوشب *He* [a man or a camel (see خَشِبٌ)] *was,* or *became, tall, and gross, rude,* or *coarse, with bones uncovered by flesh, and hard,* or *hardy.* (K.) *He* (an ostrich) *was,* or *became, rough,* or *coarse.* (S.) — †*He* (a man) *became hard,* or *hardy, and rough,* or *coarse, in his religion, clothing, food,* and *in all respects.* (TA.) †*He employed himself in work, and in walking barefoot, in order that his body might become thick, gross,* or *coarse.* (S, TA.) And اخشوشب فِي عَيْشِهِ †*He endured with patience a life of hardship,* or *difficulty:* or *he subjected himself to a life of hardship,* or *difficulty, in order to render himself the more able to bear it.* (K, TA.) اِخْشَوْشِبُوا is thus used in a trad. of 'Omar: (S, TA:) or, as some relate it, the word is [اجشوشبوا,] with ج; or, accord. to some, اخشوشنوا, with خ and ن. (TA.)

رَجُلٌ قَشْبٌ خَشْبٌ *A man in whom is no good:* (S, K:) or *with whom is no good:* (TA:) [in some copies of the K, خَشْبٌ وَقَشْبٌ; but this, as is said in the TA, is incorrect:] خَشْبٌ being an imitative sequent to قَشْبٌ. (S, TA.)

خَشَبٌ [*Wood, such as is used in carpentry and the like; timber;*] *thick wood:* (A, K:) [a coll. gen. n.:] n. un. خَشَبَةٌ [signifying *a piece of wood* or *timber*]: (Mṣb:) the pl. of the latter, (S, Mṣb,*) or of the former, (K,) is خَشَبٌ, (S, K, [i. e., accord. to the K, the pl. is the same as the sing., but properly speaking, as said above, this is a coll. gen. n.,]) and خُشُبٌ and خُشْبٌ (S, Mṣb, K) and خُشْبَانٌ, (S, K,) [which last is agreeable with analogy as pl. of خَشَبٌ,] or خُشْبَانٌ is pl. of خُشُبٌ, and خُشُبٌ is pl. of خَشَبَةٌ. (JK.) The hypocrites are described in a trad. as خُشُبٌ بِاللَّيْلِ صُخُبٌ بِالنَّهَارِ Like *timbers,* or *pieces of wood, in the night;* [*clamorous in the day;*] meaning that they pass the night in sleep, without prayer. (TA.) — مَالٌ خَشَبٌ †*Cattle that are lean,* or *emaciated,* syn. هَزْلَى, (K,) *in consequence of their feeding upon dry herbage.* (TA.) [And it seems that ▼ خَشِبٌ signifies the same: for I find in the TA, and in a copy of the A which I believe to have been used by the author of the TA, mentioned as tropical, مَالٌ خَشِبٌ وَحَطِبٌ جَزْلٌ, app. meaning that مَالٌ خَشَبٌ and حَطَبٌ signify جَزْلٌ; but جَزْلٌ, I think, is here evidently a mistranscription for هَزْلَى; as حَطِبٌ is explained in the S and K as signifying "very lean or meagre."]

خَشِبٌ *Rough,* or *coarse;* as also ▼ أَخْشَبُ: (K:) the former applied in this sense to a male ostrich: (S:) and both signify anything *gross,* or *big,* and *rough,* or *coarse;* (A 'Obeyd, S;) as also ▼ خَشِيبٌ: (TA:) and the first, (K,) applied to a man and to a camel, (TA,) *tall, and gross, rude,* or *coarse, with bones uncovered by flesh, and hard,* or *hardy, and strong;* (K,* TA;) as also ▼ خَشِيبٌ and ▼ خَشِيبِيٌّ: (K:) or these three signify, or signify also, *dry,* or *rigid,* or *tough:* (Kr, ISd:) and خَشِبٌ, a man *hard,* or *hardy, strong, and vigorous, in body:* (A, TA:) and the same, (JK,) or ▼ خَشِيبٌ, (TA,) a man *whose bones are uncovered by flesh, and whose sinews are apparent;* (JK, TA;) *hard,* or *hardy, and strong:* (JK:) and the last, a *gross, big,* or *coarse,* camel: (S, TA:) a camel *gross, coarse,* or *rude, in make, and ugly:* (TA:) and a horse *thick,* or *big, in the bones.* (Ḥam p. 207.) See also خَشَبٌ. And see أَخْشَبُ, in two places. — Also † Life *in which one is not dainty, nice,* or *scrupulous.* (K.)

خَشْبَةٌ The *first filing* of a sword, *before the polishing.* (TA.)

خُشْبَانٌ: } see أَخْشَبُ.
خَشَابٌ: }

خُشَابٌ, from the Persian خُوشْ آبْ, [The *beverage properly called in Arabic*] نَبِيذ. (TA.)

خَشِيبٌ and ▼ مَخْشُوبٌ *Mixed.* (TA.) — And the former, (K,) or both, (TA,) *Picked out, chosen,* or *selected:* (K, TA:) both words thus having two contr. significations. (TA.) = Also the former (S, K) and latter, (K,) A sword *polished:* (S, K:*) this is [said to be] the prevailing signification: (TA:) or both signify a *sharpened* sword. (JK, TA.) — And the former, (Aṣ, S, K,) or both, (JK, A,) A sword *of which the forging is commenced;* thus [again] having two contr. significations: (S:) or *forged,* (K,* TA,) or *fashioned with the file, but not yet polished:* (Aṣ, TA:) or *newly made:* (TA:) or *imperfectly, not thoroughly,* or *not well, wrought;* (JK, A;) and thus both words applied to an arrow: (A:) or the former, (S, K,) or both, (TA,) applied to an arrow, (S, K,) and to a bow, (K,) *shaped out* (S, K) [*in a rough manner,*] *by the first operation,* (S, TA,) *not yet perfected,* or *made smooth,* or *even:* (TA:) pl. of the former (accord. to the TA as applied to a bow [but I see no reason for this restriction]) خُشُبٌ and خَشَائِبُ. (K.) مَخْشُوبٌ لَمْ يُنَقَّحْ [*Rough hewn, not yet trimmed,*] is a prov., mentioned by Meyd and Z. (MF, TA.) — [Hence,] شِعْرٌ خَشِيبٌ and ▼ مَخْشُوبٌ ‡ *Poetry said, spoken,* or *uttered, as it has come to the speaker,* [*unpolished, and unstudied,*] *without his affecting nicety,* or *refinement, therein,* and *without study,* or *labour.* (A,* TA.) And جَاءَ بِالمَخْشُوبِ ▼ ‡ [*He said,* or *uttered, that which came to him, as it came, unpolished,* and *unstudied*]. (A, TA.) — See also خَشِيبٌ voce خَشِبٌ, in three places. — It also signifies *Bad, corrupt,* or *vile.* (K.)

خَشِيبَةٌ The *natural quality* [*of the metal*] of a sword, (Skr on the verse here following, S, TA,) *before the making* thereof *is completed:* (Skr:) or its *blade,* or *iron:* (A:) or its *edge:* or its *polish.* (JK.) Ṣakhr says,

* وَصَارِمٌ أُخْلِصَتْ خَشِيبَتُهُ *
* أَبْيَضُ مَهْوٌ فِي مَتْنِهِ رِبَدُ *

And a sharp sword of which the natural quality [*of the metal*] *before the completion of the making thereof has been refined,* [*white,* or *a sword,*] *thin in the two edges* or *sides, having* [*in its broad side*] *diversified marks.* (Skr.)

خَشِيبِيٌّ: see خَشِبٌ.

خَشَّابٌ: see what next follows.

خَشَّابَةٌ [a coll. gen. n., of which the n. un. is خَشَّابٌ,] *Sellers* of خَشَب [i. e. *wood*, or *timber*]. (TA.) — *Fighters with staves.* = Accord. to El-Hejeree, خشابة [so in the TA, without any syll. sign,] signifies *A slender* [*implement of the kind called*] مطرق [i. e. مِطْرَق, q. v.,] *which the polisher, when he has finished the polishing of a sword, passes over it, in consequence of which the scabbard does not alter its state.* (TA.)

خَاشِبٌ: see مُخْتَشِبٌ.

أَخْشَبُ: see خَشِبٌ. Also *A great mountain:* (A:) or *a rugged*, or *rough, and great mountain;* (Ṣ, Ḳ;) and so جَبَلٌ خَشِبٌ: or *such as is not to be ascended:* (TA:) *an elevated place, rugged, with rough stones:* (JK:) *a tract of the kind termed* قُفّ, *rugged and stony:* (TA:) pl. أَخَاشِبُ, (A, TA,) because the quality of a subst. is predominant in it: and the fem. خَشْبَآءُ is also sometimes used in the same sense; or as syn. with غَيْضَةٌ [i. e. *a thicket*, &c.]; but the former meaning is better known: and this [likewise] is thought to be rather a subst. than an epithet, because of the pl., mentioned above: (TA:) and خُشْبَانٌ [also seems to be a pl. of أَخْشَبُ, or of خَشِبٌ; for it is said that it] signifies *rugged*, or *rough, mountains, neither great nor small:* (Ḳ:) and *rugged ground.* (TA in art. ذنب.) خَشْبَآءُ also signifies *Hard land* or *ground;* (Ḳ,* TA;) *land*, or *ground, in which are stones and pebbles and earth* or *clay.* (IAmb, TA.) And أَرْضٌ خَشَابٌ (Ḳ, TA) *Hard land* or *ground*, like خَشْبَآءُ, (TA,) *that flows with the least rain.* (Ḳ, TA.) And أَكَمَةٌ خَشْبَآءُ (Ṣ, TA) *A hill of which the stones are scattered, but near together.* (TA.) And جَبْهَةٌ خَشْبَآءُ *A displeasing forehead;* as also خَشِبَةٌ: (TA:) or *a displeasing, rigid forehead;* (JK, Ṣ, Ḳ;*) *not even.* (JK.) And أَخْشَبُ الجَبْهَةِ A man *having a displeasing and rigid forehead.* (TA.)

بَيْتٌ مُخَشَّبٌ [so in the present day, but written in the TA without any syll. sign,] *A house having* خَشَب [i. e. *wood*, or *timber, employed in its construction*]. (TA.)

مَخْشُوبٌ: see خَشِيبٌ, in four places. — It is applied to a horse, by El-Aṣhà; (Ṣ, TA;) meaning *Of mixed pedigree:* (A 'Obeyd, TA:) or *not broken; not well trained;* from what next follows; and thus used only by El-Aṣhà. (IKh, TA.) — جَفْنَةٌ مَخْشُوبَةٌ *A wooden bowl imperfectly made.* (IKh, TA.) — طَعَامٌ مَخْشُوبٌ [*Food imperfectly prepared;* i. e.], if flesh-meat, *not thoroughly cooked;* and if not flesh-meat, (but grain, TA,) *without any seasoning*, or *condiment, to render it pleasant*, or *savoury.* (Ḳ,* TA.)

مُخْتَشِبٌ One *who eats what he can;* as also خَاشِبٌ. (JK.)

خشر

1. خَشَرَهُ, aor. ـَ, (Ṣ, Ḳ,) inf. n. خَشْرٌ, (Ṣ,) *He picked it,* (Lḥ, Ṣ, Ḳ,) namely, a collection of goods, or commodities, (Lḥ,) *removing from it what was bad.* (Lḥ, Ṣ, Ḳ.) — And خَشَرَ, aor. (and inf. n., TA) as above, *He left upon the table refuse of food:* thus the verb bears two contr. significations. (Ḳ.) = Also خَشَّرَهُ *He rendered it* (a thing) *bad*, or *vile.* (TA.)

خُشَارٌ (Ḳ) and خُشَارَةٌ (Ṣ, A, Ḳ) The *bad part* or *parts* [or the *refuse*] (Lḥ, Ṣ, Ḳ) of goods, or commodities, (Lḥ,) or of anything. (Ṣ, Ḳ.) And the latter, The *worst kind*, syn. شِيص, of dates. (A.) — *What contains no* لُبّ [or *heart*], of barley. (A, Ḳ.) — And the latter, The *refuse of food remaining upon a table; that in which is no good.* (Ṣ, A, Ḳ.*) — Also the latter, (Ṣ, A, Ḳ,) and the former, (Ḳ,) and خُشَّارٌ, (IAar,) The *refuse*, or *lowest* or *basest* or *meanest sort*, of mankind, or of people; (IAar, Ṣ, A, Ḳ;) as also خَاشِرٌ, accord. to the Ḳ, but correctly خَاشِرَةٌ, as related by AA from IAar. (TA.) El-Ḥoṭei-ah says,

* وَبَاعَ بَنِيهِ بَعْضُهُمْ بِخُشَارَةٍ *

* وَبِعْتَ لِذُبْيَانَ العَلَآءَ بِمَالِكِ *

[*And some of them have sold their sons for the refuse of mankind; but*] *thou hast purchased eminence for Dhubyán with Málik:* in the Ṣ we find بِمَالَكَا [*with thy property*]: but it is correctly as above: Málik was a son of 'Oyeyneh Ibn-Ḥiṣn: the Benoo-'Ámir slew him: wherefore 'Oyeyneh made war upon them, and obtained his blood-revenge, and spoil: and to this event El-Ḥoṭei-ah refers in the verse above. (IB, TA.)

خُشَارَةٌ: خُشَّارٌ: خَاشِرٌ: خَاشِرَةٌ: see the paragraph next preceding.

خشع

1. خَشَعَ, aor. ـَ, inf. n. خُشُوعٌ, *He was*, or *became, lowly, humble*, or *submissive;* (Ṣ, Mṣb, Ḳ;) as also اخشع (Ṣ, Ḳ) and تخشّع; (Abu-l-Fet-ḥ, Ḥam pp. 24 and 127;) خُشُوعٌ being *syn. with* خُضُوعٌ: (Ṣ, Mṣb, Ḳ:) or خشوع is *nearly the same as* خضوع: (Lth, Ḳ:) or the former is mostly used as meaning *in the voice;* and the latter, in the necks: (Mṣb:) or the latter is in the body; and the former is *in the voice* and *in the eyes:* (Ḳ:) or, as we read in the 'Eyn, the former is nearly the same as the latter, except that the latter is in the body, and signifies the acknowledging of humility and submission, and the former is in the voice and in the eyes; and the like is said in the Nh [and in the Mṣb in art. خضع]. (TA.) You say, خَشَعَتِ الأَصْوَاتُ *The voices were* [or *shall be* (as in the Ḳur xx. 107]) *still and low:* (Mṣb:) or *low:* or, as some say, *still.* (TA.) And خَشَعَ بِبَصَرِهِ *He lowered his eye.* (Ṣ.) And اخشع and تخشّع *He cast his eye towards the ground, and lowered his voice.* (TA.) Lth says that you say, اخشع فُلَانٌ, but not اخشع بِبَصَرِهِ. (TA.) And خَشَعَ بَصَرُهُ *His eye became contracted.* (TA.) And خَشَعَتْ دُونَهُ الأَبْصَارُ [meaning *The eyes were cast down before him*, or *it*]. (TA.) خُشُوعٌ also signifies The *being*, or *becoming, still:* and the *abasing oneself;* or *lowering oneself.* (Ḳ, TA.) And اختشع, *He lowered*, or *stooped*, or *bent down, his breast.* (TA.) — Also, inf. n. as above, *He feared;* for instance, in prayer: (TA:) or خَشَعَ فِى صَلَاتِهِ and فِى دُعَائِهِ signifies *He applied himself with his heart to* [or *in*] *his prayer*, and *his supplication.* (Mṣb.) — خَشَعَتِ الكَوَاكِبُ, (Aboo-'Adnán,) inf. n. as above, (Ḳ,) *The stars approached to the place of setting;* (Aboo-'Adnán;) or *approached to setting:* (Ḳ:) or *sank, and nearly disappeared in their setting-place.* (Aboo-Ṣáliḥ El-Kilábee.) [The corresponding phrase in Hebrew, occurring in Gen. xxxvii. 9, probably has the same meaning.] — خَشَعَتِ الشَّمْسُ *The sun became eclipsed.* (TA.) — خَشَعَ السَّنَامُ *The hump for the most part went away;* (O, Ḳ;) i. e. the hump of the camel: (TA:) or *became lean; its fat going away, and its height becoming lowered.* (L.) — فُلَانٌ جِذْلٌ حِتَكَّ خَشَعَتْ عَنْهُ الأُبَنُ is a saying of the Arabs, explained in art. حك. (TA in that art.) — خَشَعَ الوَرَقُ *The leaves withered.* (TA.) — خَشَعَتِ الأَرْضُ *The earth*, or *land, dried up, not being rained upon.* (TA.) = خَشَعَ فُلَانٌ خَرَاشِىَّ صَدْرِهِ *Such a one ejected the viscous saliva* [or *phlegm of his chest*]. (O, Ḳ.) — And خَشَعَتْ خَرَاشِىُّ صَدْرِهِ *The viscous saliva* [or *phlegm of his chest*] *became ejected.* (O, Ḳ.) The verb is thus intrans., as well as trans. (O.)

5. تخشّع *He lowered, humbled*, or *abased, himself:* (Lth, Ḳ:) or *he constrained himself to be*, or *to become, lowly, humble*, or *submissive;* or *to be so*, or *to become so, in voice*, or *in the eyes.* (Ṣ.) See also 1, in two places.

6. تخاشع [*He feigned lowliness, humility*, or *submissiveness, in demeanour*, or *in voice*, or *in the eyes*]. (TA in art. موت; &c.)

8: see 1, in four places.

خُشْعَةٌ *A low hill:* (Ṣ:) or *a hill cleaving to the ground:* (IAar, Ḳ:) and *a piece of rugged ground:* (IDrd, Ḳ:) or [*elevated ground such as is termed*] قُفّ *that is for the most part soft*, i. e. *neither stone nor clay:* (Lth:) and *a rock growing in the sea:* (TA:) pl. خُشَعٌ. (Ḳ.) It is said in a trad., كَانَتِ الأَرْضُ خُشْعَةً عَلَى المَآءِ ثُمَّ دُحِيَتْ [*The earth was a low hill*, &c., *upon the water: then it was spread out*]: (Ṣ:) but this trad. is variously related. (TA.)

خَاشِعٌ *Lowly, humble*, or *submissive*, (Ḳ, TA,) *and still:* (TA:) [or *so in the voice* and *in the eyes:* (see 1:)] pl. خَاشِعُونَ and خُشَّعٌ; the latter also signifying men *lowering, humbling*, or *abasing, themselves:* or *constraining themselves to be*, or *to become, lowly, humble*, or *submissive;* or *to be so*, or *to become so, in voice*, or *in the eyes:* or *casting their eyes towards the ground, and lowering their voices.* (TA.) Hence, in the Ḳur

[lxviii. 43, and lxx. 44], accord. to different readings, خَاشِعًا أَبْصَارُهُمْ and خَاشِعَةً أَبْصَارُهُمْ [*Having their eyes cast down*]: the accus. case being used as denotative of state. (Zj, TA.) — *Bowing;* or *bending down the head and body.* (K.) — *Fearing.* (TA.) — ‡ A camel's foot (خُفٌّ) *cleaving to the ground.* (TA.) — ‡ A wall *that has cracked, and given notice of its falling, and* [*then*] *become even with the ground.* (TA.) — ‡ A herb *dried up, and falling down upon the ground.* (TA.) — Applied to a place, (S, K,) and, with ة, to a بَلْدَة [or portion of country], (S,) ‡ *Overspread with dust,* [in the CK المُعَنْبَر is erroneously put for المُغَبَّر,] *and having in it no place of alighting,* or *of abiding:* (S, K:) and to land (أَرْض), meaning *of which the wind raises the surface, by reason of its softness, so as to efface its traces,* or *tracks:* (L:) or in this case it is with ة, as in the Ḳur xli. 39, and means *altered* (مُتَغَيِّرَة [probably a mistranscription for مُتْغَبِّرَة *overspread with dust*]), *and having its herbage broken in pieces:* (Zj,* TA:) or *dried up, and containing no herbage:* (Jel:) or *containing no green herbage:* or *low,* or *depressed, and still:* (TA:) and, without ة, applied to a place, *to which one finds not his way:* (Sgh, K:) pl. خُشَّع. (TA.)

خشف

1. خَشَفَ, aor. ـِ (S, Sgh, L, K) and ـُ, (L, K,) inf. n. خَشْف, (S,) *He,* or *it, made a sound,* (L, K,) or *what is termed* حِسّ [i. e. *a low, faint, gentle,* or *soft, sound*], (S,) and *an audible motion:* (S, L:) said of a man: and said also of snow, as meaning *it caused one to hear a* [*sound such as is termed*] خَشْفَة *in walking* [*upon it*]; as is the case in intense cold. (S.) And خَشَفَ, aor. ـِ, inf. n. خُشُوف, said of snow, *It was rough, so that it caused one to hear a* خَشْفَة *in walking* [*upon it*]: and in like manner said of ice; i. e. *it was soft,* or *yielding* [*to the feet, crackling*], or *easily broken.* (TA.) A poet says, (S,) namely, El-Ḳatámee, (TA,)

* إِذَا كَبَّدَ النَّجْمُ السَّمَآءَ بِشَتْوَةٍ *

* عَلَى حِينَ هَرَّ الكَلْبُ والثَّلْجُ خَاشِفُ *

[*When the asterism* of the Pleiades *culminates in winter, at the time when the dog whines* by reason of the cold, *and the snow causes one to hear a slight sound in walking upon it*]: (S:) or, accord. to IB, the right reading is, بِسُحْرَةٍ [*a little before daybreak,* or *in the last third of the night*]: (TA:) حين is here mansoob because على is made to be redundant, and because it is prefixed to a verbal proposition: (S:) this is the more approved way in a case of this kind, when the verb commencing the proposition is a pret.; but some say على حِينِ. (I'Aḳ p. 199.) — خَشَفَ said of water, *It froze.* (K.) — Said of cold, *It was,* or *became, intense.* (K.) — خَشَفَ فِى السَّيْرِ, (K,) inf. n. خَشَفَانٌ, (JK,) *He hastened, made haste,* or *sped,* [app. *so as to cause a slight sound to be heard,*] *in going, journeying,* or *pace.* (JK,* K.) And مَرَّ يَخْشِفُ *He passed along hastening.* (TA.) — خَشَفَ, (S, K,) aor. ـِ (S, TA) and ـُ, (TA,) inf. n. خُشُوف (S, K) and خَشَفَان, (K,) *He went away in,* or *into, the land,* or *country.* (S, K.) And خَشَفَ فُلَانٌ *Such a one journeyed away, went away,* or *departed,* or *became hidden* or *concealed,* syn. تَغَيَّبَ, (K, TA,) *in the land,* or *country.* (TA.) — خَشَفَ فِى الشَّىْءِ (aor. ـِ, TA,) *He entered into the thing;* as also انخشف. (K.) — خَشَفَ, inf. n. خَشَفَانٌ, *He* (a man) *went,* or *travelled, by night.* (K.) — And *He was bold,* or *daring, in night-journeying:* or *he went about,* or *round about, by night;* (L, K, TK; but in the first and second, only the inf. n. is mentioned in this case;) and *journeyed much by night.* (L.) And خَشَفَ بِالقَوْمِ, aor. ـِ, said of a guide of the way, *He went about,* or *round about, by night, and hastened,* or *sped, with the party:* (JK:) or خَشَفَ بِهِمْ, inf. n. خَشَافَةٌ, *he* (a guide of the way) *acted with a penetrative energy,* or *with sharpness, vigorousness, and effectiveness, with them* [*in conducting them*]; as also خشّف, inf. n. تَخْشِيف. (K,* TA.) — خَشَفَتْ بِوَلَدِهَا *She* (a woman) *cast forth her child* [from the womb]. (K.) And خُشِفَ بِهِ *He,* or *it, was cast,* or *thrown;* as also خُفِشَ بِهِ, and خُفِشَ بِهِ. (TA.) — خَشَفَ رَأْسَهُ بِالحَجَرِ *He* (a man, S) *broke his head with the stone.* (S, K.)

2: see 1.

3. خاشف, (K,) inf. n. مُخَاشَفَة, (JK, TA,) *It* (an arrow) *caused a* [*sound such as is termed*] خَشْفَة *to be heard on its hitting the object aimed at:* (K,* TA:) or *it* (an arrow) *caused a* [*confused sound such as is termed*] خَشْخَشَة *to be heard from the inside of the animal hit thereby.* (JK.) — خاشف فِى الشَّرِّ, and إِلَى الشَّرِّ, *He hastened in doing,* and *to do, evil,* or *mischief.* (TA.) — خاشف فِى ذِمَّتِهِ *He hastened in breaking,* or *violating, his compact, covenant,* or *promise of protection* or *safeguard,* or *of security* or *safety.* (K,* TA.) — خاشف الإِبِلَ لَيْلَتَهُ *He went,* or *kept pace, with the camels during his night;* syn. سَايَرَهَا. (K.)

7: see 1.

خَشْف: see خَشْفَة, in two places: = and خِشْف: = and خَاشِف.

خُشْف: see what next follows.

خِشْف (As, JK, IDrd, Msb, K) and خُشْف and خَشْف, (K,) the second of which is said by MF to be the most common, and then the first, (TA,) [but this is a mistake, for the first is the only form commonly occurring,] The *young one of the gazelle;* (JK, Msb;) applied to the *male* and the *female;* (Msb;) or the female is termed خشفة [i. e. خِشْفَة and خُشْفَة and خَشْفَة]: (K:) or the *young one of the gazelle in the first stage after its birth:* (K:) or *after it is termed* طَلًا; for it is called by the latter appellation when just born: (As, TA: [see شَصَرٌ:]) or *after it is termed* جَدَايَة: (TA:) or *when it first walks:* or *she that flees,* or *goes away, from,* or *of,* (مِنْ,) *her young ones:* (K: [a strange (as well as an ambiguous) explanation, seeing that the fem. is said in the K to be with ة:] pl. خُشُوف, (Msb,) or خِشَفَة. (K.)

خَشَف and خَشِيف *Rough snow,* (JK, K,) *that causes one to hear a* [*sound such as is termed*] خَشْفَة *in walking* [*upon it*]: (TA:) and (in like manner, TA) *ice that is soft,* or *yielding* [*to the feet, crackling*], or *easily broken:* (K:) or the latter signifies [simply] *snow.* (S.) One says, أَصْبَحَ المَآءُ خَشِيفًا *The water became ice such as was soft,* &c.]. (JK, TA.) [See also خَاشِف.]

خَشْفَة (JK, S, K) and خَشَفَة (Mgh, K) and خَشَف (K) *A sound:* (K:) or *such as is termed* حِسّ; (S;) [i. e.] *a low, faint, gentle,* or *soft, sound:* (JK:) and *a motion:* (JK, S, K:) or *a low, faint, gentle,* or *soft,* حِسّ: or the first signifies the *sound of the creeping of serpents;* and the *sound of the hyena:* (K:) or *a sound that is not loud,* or *vehement;* (A'Obeyd;) and so the second: (Mgh:) or *a single sound;* so accord. to Fr: (Az, TA:) and the last signifies the *sound of a sword falling upon flesh,* and *upon a weapon* or *weapons:* and the *sound* of feet, *such as is not loud,* or *vehement.* (TA.) = Also the first, *A* [*tract of high ground such as is termed*] قُفّ *that is mostly soft.* (L, K.)

خَشَفَة: see the next preceding paragraph, in two places.

خَشُوف A *quick,* or *swift,* man. (S.) — One *going away,* or *who goes away, into the land,* or *country;* as also خَشِيف and خَاشِف. (K.) — One *entering,* or *who enters,* into a thing; as also خَشِيف and خَاشِف and مِخْشَف. (K.) One *who enters into affairs* (K, TA) *and fears not,* or *dreads not;* as also مِخْشَف. (TA.) — Also and خَاشِف and خَاشِفَة sings. of خُشَّف, which signifies Camels *that journey by night:* (S:) or, accord. to IB, the sing. of this pl. is خَاشِف only: and the pl. of خُشُوف is خُشَّف [a mistranscription for خُشُف]. (L.) — See also مِخْشَف: — and the paragraph here next following.

خَشِيف: see خَشَف, in two places: = and خَشُوف also, in two places. — Also A *sharp,* or *penetrating,* sword; and so خَاشِف and خَشُوف: (K:) or, applied to a sword, *i. q.* خَشِيب [q. v.]. (JK.) — And Water *that runs in a* [*watercourse such as is termed*] بَطْحَآء, *beneath the pebbles, two or three days, and then goes away.* (TA.)

الخَشَّاف: see مِخْشَف. — أُمُّ خَشَّافٍ *Calamity,* or *misfortune;* (JK, K;) as also خَشَّاف, without أُمّ. (TA.)

خُشَّاف *A certain nocturnal flying thing;* (Msb;) the خُفَّاش [or *bat*], (S, K, Msb,) *that flies by night:* so says El-Fárábee, in section ش: (Msb:) formed by transposition from the latter word, which is the more chaste: (Sgh, Msb, TA:) or rather so called because of its خَفَشَان, i. e. its going about, or round about, by

night: (Lth, TA:) or *a certain flying thing, having two small eyes:* (TA:) as some say, (Ṣ,) and thus also says El-Fárábee, (Mṣb,) the خُطَّاف [or *swallow*]: (Ṣ, Mṣb, TA:) he who says خُفَّاش derives its name from the smallness of its eyes. (Lth, TA.)

خَاشِفٌ [act. part. n. of 1; fem. with ة]: see 1. — Water *freezing*, or *in a state of congelation*, and so ▼خَشِفٌ. (TA.) [See خَشِفٌ.] — See also خَشُوفٌ, in four places: — and see خَشِيفٌ. — Also A boy *light*, or *active, and brisk, lively*, or *sprightly*; like خَاسِفٌ. (TA in art. خسف.)

أَخَاشِفُ *Hard tracts* of land: with س, it signifies such as are soft. (Fr, K.)

مَخْشَفٌ *A place of ice*; (Ṣgh, K;) [*an ice-house*;] this is the meaning of the term by which Lth explains it, namely, يَخَدَان, (Ṣgh, TA,) [or يَخْدَانْ,] which is Persian, and which the author of the L has mistranscribed نَجْرَان, adding thereto الذى يجرى عليه الباب. (TA.)

ظَبْيَةٌ مُخْشِفٌ *A she-gazelle having a* خِشْف. (Ṣgh, K.)

مِخْشَفٌ: see خَشُوفٌ, in two places. — Also A guide of the way (Lth, JK, K) *who travels*, or *goes about, with people by night:* (Lth, JK:) or *who acts with a penetrative energy, and with sharpness, vigorousness, and effectiveness.* (K.) A man (AA, Ṣ) *bold*, or *daring*, (AA, Ṣ, K,) *to encounter the night*, (Ṣ,) or *to encounter the terror of the night*, (AA,) or *in night-journeying:* (K:) or *who goes about*, or *round about, by night;* as also ▼خَشُوفٌ: (K:) or this last, one *who fears not by night:* (JK:) or *who goes away boldly in the night* or *in any case.* (AA, IB.) — المِخْشَفُ *The lion;* (K;) because of his boldness in going about: (TA:) and so ▼الخَشَّافُ. (JK.)

خشر

1. خَشَرَهُ, (Ṣ, K,) aor. ـُ, (K,) inf. n. خَشْرٌ, (JK, Ṣ,) *He broke his* خَيْشُوم [q. v.]. (JK, Ṣ, K.) = خَشِرَ, aor. ـَ, inf. n. خَشَرٌ, (K, TA,) agreeably with rule, (TA, [accord. to the CK خُشْرٌ,]) and خُشُورٌ, (K,) which is irreg., (TA,) *He* (a man, TA) *was*, or *became, wide in the nose.* (K.) — And *It* (the nose) *became altered for the worse in odour*, or *stinking, by reason of a disease therein;* (K, TA;) i. e., *by reason of a stoppage therein, affecting the passage of the breath, and preventing respiration:* or *had one of its three bones broken.* (TA.) — And خَشِرَ, (JK, Mgh, Mṣb, K,) aor. ـَ, (Mgh, Mṣb, K,) inf. n. خَشَرٌ, (JK, Mgh, and so in some copies of the K,) or خَشَرٌ, (Ṣ, Mṣb, and so in some copies of the K and in the TA,) and خُشَامٌ, (K, [but mentioned in the JK as though a simple subst.,]) said of a man, (Ṣ,* Mṣb, K,) *He became affected with a certain disease in the nose,* (JK, Ṣ, Mgh, Mṣb,) *which stopped the passage of the breath;* (JK;) or *which caused it to become altered for the worse in odour*, or *stinking;* (Zj, Mgh;) or *which rendered it corrupt*, or *unsound, so that the person could not smell:* (Mṣb:) or *his* [*cartilages of the nose called the*] خَيَاشِيم [pl. of خَيْشُومٌ q. v.] *delapsed*, (K, TA,) *and the passage of his breath became stopped.* (TA.) — And خَشِرَ, (JK, Mṣb, K,) aor. ـَ, (K,) inf. n. خَشَرٌ; (TA;) and ▼اخشر; (JK, K;) and ▼خشّر, (Ṣ, JM, TA,) inf. n. تَخْشِيرٌ; (JM;) for which last, the K erroneously substitutes ▼تخشّر; (TA;) *It* (flesh-meat) *became altered for the worse in odour*, or *stinking:* (Ṣ,* Mṣb, K:) or *became very stinking; stank much.* (JK.)

2. خشّمهُ الشَّرَابُ, inf. n. تَخْشِيرٌ, *The odour of the wine rose into his* خَيْشُوم, *and intoxicated him:* (M, K:) or *the odour of the wine rose into his* خيشوم, *and became infused in his brain, and so dispelled his reason.* (T, TA.) = See also 1, last sentence.

4: see 1, last sentence.

5. تخشّر *His reason became dispelled by the rising of the odour of wine into his* خَيْشُوم *and its becoming infused in his brain.* (T, TA.) — See also 1, last sentence.

خَشْرٌ The *nose:* [see also خَيْشُومٌ:] and the *mucus that flows from it.* (TA, from a trad.: and the latter signification is mentioned in the TA voce سَلَتَ; as well as in the present article.) — [In modern Arabic, it signifies The *mouth:* and hence, *a spout.*] = In Persian, it signifies *Anger:* and this meaning is with probability deducible from the literal root of this art.; for he who is angry raises his nose and makes it pointed. (TA.)

خُشْمَةٌ [*Intoxication produced by the odour of wine rising into the* خَيْشُوم;] a subst. from خَشَّمَهُ الشَّرَابُ. (K.)

خَشِمٌ, applied to flesh-meat, [*Stinking:* (see 1, last sentence:) or] *stinking much.* (JK.)

خُشَامٌ *A certain disease in the nose, and a stoppage of the passage of the breath* [*therein*]. (JK. [See also 1.]) = A man *having a large nose:* (Ṣ:) [or] *a large nose;* (Zj, JK, K;) and *so though not elevated*, or *prominent.* (Zj, TA.) — And †*A mountain having a thick prominence:* (Ṣ:) or *a long mountain*, (AA, JK, TA,) *having a prominence*, (AA, TA,) or *having a thick prominence:* (TA:) or *a great mountain.* (K.) — And الخُشَامُ *The lion:* (JK, K:) because of the greatness of his nose. (TA.)

خُشَامَةٌ *Refuse; anything remaining after the good has been picked out.* (JK.)

خَيْشُومٌ The *extreme*, or *most remote*, [meaning *innermost,*] *part of the nose:* (Ṣ, Mṣb:) or the *interior of the nose:* (MA:) or the *upper part of the interior of the nose:* and the *bone of the nose:* (KL:) or the *part that is above the* نُخْرَة [which here seems to mean the *end*, or *tip*, or *flexible part,*] *of the nose, of the bone thereof:* and what is beneath this [is] of [the thin cartilages called] the خَشَارِم of the head: (M, K:) and the *nose* [altogether] (Mṣb, KL) is so called by some: (Mṣb:) the word is of the measure فَيْعُولٌ: (Mṣb, TA:) and its pl. is خَيَاشِيمُ: (Mṣb:) which [also] signifies *certain cartilages in the extreme* [or *innermost*] *part of the nose, between it and the brain:* or *certain ducts*, (عُرُوق, [meaning, or including, the *air-passages*, see جُشَّةٌ, and نَخَرَ, &c.,]) *in the interior* (بَاطِن M, or بَطْن K) *of the nose.* (M, K.) — [Hence,] the pl. signifies also ‡ *Prominences*, or *projecting parts*, of mountains. (JK, Ṣ, TA.) — And the sing., [as a coll. gen. n.,] *Small, thin, black things, resembling flesh;* and *morbose nodes; upon a bone.* (TA.)

أَخْشَمُ *Wide in the nose:* (K:) applied to a man. (TA.) — And, so applied, *Having a certain disease in the nose,* (Ṣ, Mṣb,) *whereby it is rendered corrupt*, or *unsound, so that he cannot smell:* (Mṣb:) or *whose* خَيْشُوم *has a fetid odour;* (Mgh, Mṣb;) from خَشَمٌ said of flesh-meat, explained above: (Mṣb:) or *that cannot smell anything,* (JK, Az, Mgh, K, TA,) *whether sweet or stinking,* (Az, Mgh, TA,) *by reason of a stoppage in his* خَيَاشِيم, *from having one of the three bones broken:* (TA:) and ▼مَخْشُومٌ [in like manner] signifies *having his nose altered for the worse in odour*, or *stinking, by reason of a stoppage therein, affecting the passage of the breath, and preventing respiration;* or *having one of its three bones broken:* (TA:) fem. of the former أَخْشَمُ. (Mṣb.) — And, applied to the nose, *Altered for the worse in odour*, or *stinking, by reason of a disease therein,* (K, TA,) i. e., *by a stoppage therein, affecting the passage of the breath, and preventing respiration:* or *having one of its three bones broken.* (TA.)

مُخَشَّمٌ *Intoxicated;* as also ▼مَخْشُومٌ and ▼مُتَخَشِّمٌ: (K:) or *much intoxicated.* (Ṣ, TA.) — And *Broken in pieces.* (TA.)

مَخْشُومٌ: see أَخْشَمُ: — and see also مُخَشَّمٌ.

مُتَخَشِّمٌ: see مُخَشَّمٌ.

خشن

1. خَشُنَ, aor. ـُ, (Ṣ, Mṣb, K,) inf. n. خُشُونَةٌ and خُشْنَةٌ (Ṣ, Mṣb, K, KL) and خَشَانَةٌ (CK, TA, but omitted in some copies of the K) and خَشْنٌ and مَخْشُنَةٌ, (K,) *It was*, or *became, rough, harsh*, or *coarse;* (K,* KL, PṢ;) *contr. of* لَانَ, (Ṣ, K,) or *of* نَعُمَ; (Mṣb;) as also ▼تخشّن. (K.) — [Hence,] هُوَ ذُو خُشُونَةٍ and خُشُونَةٍ (K) and مَخْشُنَةٍ (TA) ‡ *He is difficult, refractory*, or *stubborn; not to be coped with.* (K, TA. [See also خَشِنٌ.]) And خَشُنَ عَلَيْهِ صَدْرُهُ and عليه صدره ▼اخشوشن †*He was*, or *became, angry with him.* (Sh, TA.) See also 3.

2. [خشّنهُ *He made it rough, harsh*, or *coarse.* — Hence,] خشّن صَدْرَهُ, inf. n. تَخْشِينٌ, ‡ *He exasperated him; made him to be affected with wrath*, or *rage.* (Ṣ, K, TA.) A poet says,

* وَخَشَّنْتَ صَدْرًا جَيْبُهُ لَكَ نَاصِحُ *

[explained in art. جيب]. (Ṣ.)

3. خاشنهُ, (Ṣ, M, K,) inf. n. مُخَاشَنَةٌ, (TA,) †*He was rough, harsh*, or *coarse, to him;* syn. خَشُنَ ▼عَلَيْهِ; in speech, and in action; (M, TA;)

[*he acted towards him, or with him, roughly, harshly, or coarsely;*] *contr. of* لَاَنَهُ. (Ṣ, Ḳ.)

5: see 1: — and see also 12.

10. استخشنهُ *He found it* [or *esteemed it*] *rough, harsh,* or *coarse.* (Ḳ.) = Hence, in a trad. of 'Alee, making mention of pious men of learning, وَٱسْتَلَانُوا مَا ٱسْتَخْشَنَ المُتْرَفُونَ †[*And they esteemed,* or *esteem, soft,* or *smooth, what those leading a life of ease and plenty esteemed,* or *esteem, rough, harsh,* or *coarse*]. (TA.) And استخشن المَقَامَ فِى مَحَلٍّ كَذَا †[*He esteemed unpleasant,* or *uncomfortable, the remaining in such a place of abode*]. (TA in art. بشع.)

12. اخشوشن (JK, Ṣ, Ḳ) and تخشّن (Ḳ) *It was,* or *became, very rough, harsh,* or *coarse:* (Ṣ, Ḳ:) or (Ḳ) *he wore rough, harsh,* or *coarse, clothes:* (JK, Ḳ:) or the former signifies also *he accustomed himself to the wearing of such clothes:* (Ṣ:) or each, *he ate rough, harsh,* or *coarse, food:* (TA:) or the former, (JK,) or each, (Ḳ,) †*he said what was rough, harsh,* or *coarse:* (JK, Ḳ, TA:) or †*he lived a rough,* or *coarse, life.* (Ḳ.) The former verb is more intensive in all its senses (Ḳ, TA) than خَشُنَ and تخشّن, because of the repetition of the medial radical and the addition of the و; and the same is the case of every verb of this class, as اعشوشب and the like, as is indicated in the Ṣ. (TA.) — See also 1.

خَشْنٌ *Rough, harsh,* or *coarse;* (Ṣ,* Mṣb,* Ḳ, KL, PṢ;) applied to a thing (Ṣ, Mṣb, Ḳ) of any kind; (Ḳ;) as also أَخْشَنُ: (Ṣ, Mṣb, Ḳ:) in relation to a stone, they seldom or never say otherwise than أَخْشَنُ: (Mṣb:) the fem. of the former is with ة; (Mṣb, Ḳ;) and the pl. is خُشُنٌ, (Mṣb,) [also said to be a pl. by poetic license of أَخْشَنُ, for خُشْنٌ, as will be seen below,] or خِشَانٌ, (Ḳ,) which is applied in the sense explained above to land [or lands]: (TA:) the fem. of أَخْشَنُ is خَشْنَآءُ; (Ḳ;) and the pl. is خُشْنٌ. (Ṣ.) You say أَرْضٌ خَشِنَةٌ *Rough,* or *rugged, ground* or *land.* (Mṣb.) And أَرْضٌ خَشْنَآءُ *Rugged ground* or *land,* (JK, TA,) *in which are stones and sand.* (TA.) And مُلَآءَةٌ خَشْنَآءُ [*A wrapper for the body*] *in which is roughness, harshness,* or *coarseness,* either *from newness* or *from make.* (TA.) — [Hence,] †*A strong* man. (Mṣb.) And هُوَ خَشِنُ الجَانِبِ and أَخْشَنُهُ ‡*He is difficult, refractory,* or *stubborn; not to be coped with.* (Ḳ, TA. [See also 1.]) And عَاشَ عَيْشًا خَشِنًا †*He lived a rough,* or *coarse, life.* (Ḳ.) See also أَخْشَنُ.

خُشَيْنَآءُ [dim. of خَشْنَآءُ] *A certain small herb,* or *leguminous plant, green, found in meadows and plains;* so called because of its roughness, or harshness, or coarseness. (TA.) See also خَشْنَآءُ at the end of the next paragraph.

أَخْشَنُ, and its fem. خَشْنَآءُ: see خَشِنٌ, in five places. You say also كَتِيبَةٌ خَشْنَآءُ ‡[*An army,* or *a portion thereof, bristling with weapons:* or] *having many weapons:* (JK, Ṣ, Ḳ, TA:) [and in like manner, جَيْشٌ خَشِنٌ, occurring in the TA in art. خمس:] and مَعْشَرٌ خُشْنٌ and خُشُنٌ; the latter allowable in poetry: (Ṣ: [it is there implied that this has a similar meaning:]) or the last signifies †[*a company of men*] *who resist harm,* or *injury.* (Ḥam p. 5.) And أُثْفِيَّةٌ خَشْنَآءُ †*A great number* [*of people*]. (Ṣ in art. ثفى.) — Also, (Ḳ, TA,) or أُخَيْشِنٌ, (JK,) ‡A man *whose state,* or *condition, is discommended.* (JK, Ḳ, TA. [See also مُخَشَّنَةٌ.]) And the fem., †A she-camel *lean,* or *emaciated.* (JK, Ḳ.) And سَنَةٌ خَشْنَآءُ †*A year of drought* or *distress.* (JK.) — A rájiz says,

* مِنْ يَثْرِبِيَّاتِ قِذَافٍ خُشْنِ *

meaning [*Of the fabric of Yethrib,*] *new* [*unfeathered arrows*]. (Ṣ, TA.) — خَشْنَآءُ also signifies *A certain green herb,* or *leguminous plant,* (AḤn, JK, Ḳ,) *having short leaves,* (JK,) *that spreads upon the ground,* (AḤn,) *rough to the feel, but soft in the mouth, viscous like purslane;* (AḤn, Ḳ;) *its blossom is yellow, and it is eaten* [*by men*], *and is likewise a pasture:* (AḤn:) also called خُشَيْنَآءُ. (TA.)

أُخَيْشِنُ dim. of أَخْشَنُ as syn. with خَشِنٌ. (TA.) أُخَيْشِنُ فِى ذَاتِ ٱللّٰهِ is a phrase occurring in a trad. [app. as meaning † *Somewhat rough* or *coarse* in clothing, or in mode of living, *for the sake,* or *to obtain the approbation, of God*]. (Ṣ, TA.) See also أَخْشَنُ.

مُخَشَّنَةٌ A she-camel *whose* طِرْق [or *condition in respect of fatness*] *is discommended.* (JK, Ḳ. [See also أَخْشَنُ.])

خشو

1. خَشَتِ النَّخْلَةُ, aor. تَخْشُو, (JK, Ṣ, Ḳ,) inf. n. خَشْوٌ, (JK, TA,) *The palm-tree bore dates such as are termed* خَشْوٌ, i. e. خَشَفٌ: (JK, Ṣ, Ḳ:) so says El-Úmawee, (Ṣ,) or IAạr. (TA.)

خَشًا *Black wheat.* (IAạr, Ḳ,* TA.)

خَشْوٌ *Dates such as are termed* خَشَفٌ: (JK, Ṣ, Ḳ:) so says El-Úmawee, (Ṣ,) or IAạr, who adds, i. e., *of which the lower portion has become bad and rotten, while in its place:* he says that it is of the dial. of Belḥárith Ibn-Kaạb. (TA.)

خشى

1. خَشِىَ, aor. يَخْشَى, inf. n. خَشْيَةٌ (JK, Ṣ, M, Mṣb, Ḳ) and خَشْىٌ (JK, M, Ḳ) and خِشْىٌ (Ṣgh, Ḳ) [the second and third erroneously written in the CḲ خَشًا and (by indication) خِشًا] and خَشَاةٌ (M, Ḳ) and خَشْيَانٌ, (JK, M, Ḳ,) though it has been said that the only instances of this kind are شَنْآنٌ and لَيَّانٌ, [see the former of these two,] but in one copy of the M found written خِشْيَانٌ, (TA,) and مَخْشَاةٌ (JK, M, Ḳ) and مَخْشِيَةٌ, (M, Ḳ,) *He feared;* syn. خَافَ: (JK, Ṣ, M, Mṣb, Ḳ:) or, accord. to Er-Rághib and others, *he dreaded;* or *feared with reverence, veneration, respect, honour,* or *awe.* (TA.) You say, خَشِيَهُ *He feared him,* or *it;* [or *he dreaded him,* or *it;* i. e. *feared him,* or *it, with reverence,* &c.;] as also تخشّاهُ. (Ḳ.) [And خَشِىَ مِنْهُ, meaning the same: or *He feared,* or *dreaded, what might happen to him from him,* or *it.* And خَشِىَ عَلَيْهِ شَيْئًا *He feared,* or *dreaded, for him a thing.*] And فَعَلْتُ ذٰلِكَ خَشَاةَ أَنْ يَكُونَ كَذَا [*I did that in fear,* or *dread, that such a thing might happen*]. (IAạr, TA.) — خَشْيَةٌ also signifies *Hope.* (Er-Rághib, TA.) And the saying of Ibn-'Abbás to 'Omar, لَقَدْ أَكْثَرْتَ مِنَ الدُّعَآءِ بِالمَوْتِ حَتَّى خَشِيتُ أَنْ يَكُونَ ذٰلِكَ أَسْهَلَ لَكَ عِنْدَ نُزُولِهِ, is explained as meaning [*Verily thou hast prayed much for death, so that*] *I hope* [*that it may be easier to thee when it happens*]. (TA.) — And sometimes خَشِيتُ means عَلِمْتُ [*I knew,* or *know*]. (Mṣb.) So it is said to mean in the saying of the poet,

* وَلَقَدْ خَشِيتُ بِأَنَّ مَنْ تَبِعَ الهُدَى *
* سَكَنَ الجِنَانَ مَعَ النَّبِيِّ مُحَمَّدِ *

[*And I know assuredly that he who follows the right direction shall dwell in the gardens* of Paradise *with the Prophet Mohammad*]: (Ṣ, TA:) or the meaning may be, *I hope.* (TA.) — In the saying in the Ḳur [xviii. 79], فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا, the meaning is said, by Akh, to be *And we disapproved* [*that he should make excessive disobedience, and ingratitude, to come upon them twain*]; (Ṣ;) and so says Zj, explaining it as the saying of El-Khiḍr: or, accord. to Fr, the meaning is, *and we knew.* (TA. [See also أَرْهَقَ.]) = خَاشَانِى فَخَشَيْتُهُ: see 3.

2. خشّاهُ, inf. n. تَخْشِيَةٌ, *He frightened him,* or *made him to fear;* (Ṣ, Ḳ;) [or *he made him to dread;* or *to fear with reverence,* &c.; (see 1;)] بِالأَمْرِ [*with the thing,* or *event*]. (TA.) One says, خَشِّ ذُؤَالَةَ بِالحِبَالَةِ, meaning [*Frighten thou*] *the wolf* [*with the snare*]. (Ṣ. [See art. ذأل.]) And لَقَدْ كُنْتُ وَمَا أُخَشَّى بِالذِّئْبِ [*Verily I used to be* in a state *when I was not frightened by the wolf*]: a prov. (JK, TA.)

3. خَاشَانِى فَخَشَيْتُهُ, (A 'Obeyd, Ṣ, Ḳ,) aor. of the latter أَخْشِيهِ, (A 'Obeyd, Ṣ,) [*I vied with him in fear* or *dread, and*] *I was more fearful* [or *dreading*] *than he.* (A 'Obeyd, Ṣ, Ḳ.) — خَاشَى فُلَانًا, (JK, TA,) inf. n. مُخَاشَاةٌ, (TA,) *He left, forsook, relinquished,* or *abandoned, such a one, being left,* &c., *by him.* (JK, TA.) — خاشى بِهِمْ *He guarded himself against them in an extraordinary degree, and was cautious,* or *wary,* (JK, TA,) *and therefore turned away,* or *withdrew.* (TA.)

5: see 1, second sentence.

خَشٍ: see what next follows.

خَشْيَانُ *Fearful,* or *fearing;* (Ṣ, Mṣb, TA;) [or *dreading;* i. e. *fearing with reverence,* &c.; (see 1:)] as also خَاشٍ and خَشٍ: (Ḳ:) fem. خَشْيَا, (Ṣ, Mṣb, Ḳ, [in the CḲ, erroneously, خَشْيَآءُ,]) like غَضْبَى fem. of غَضْبَانُ, (Mṣb,) accord. to rule, (TA,) and خَشْيَانَةٌ, mentioned by El-

Marzookee, and thought by MF to be of the dial. of Asad; (TA;) or this signifies a woman *who fears*, or *dreads*, (تَخْشَى,) *everything*; (JK, TA;) so in the Tekmileh: (TA:) pl. خَشَايَا, (K,) pluralized in a similar manner to epithets significant of diseases, like حَبَاطَى &c., because الخَشْيَة is like a disease. (TA.)

خَشَآءٌ Land *such as is termed* جَهَادٌ [i.e. *hard*; or *having no herbage*; or *hard, and having no herbage*; or *level*; or *rugged*, &c.]. (JK, Sgh, K.)

خَشِىٌّ *Dry*; (As, JK, S, K;) like حَشِىٌّ; (As, S;) applied to herbage; (As, S;) or to herbs and trees: (JK:) or *dry and rotten*. (IAar, TA.) A rájiz says, (S,) namely, Sakhr, (TA,)

* سَمٌّ ذَرَارِيحَ رِطَابٍ وَخَشِىْ *

[*Poison of moist cantharides, and dry*]; (S, TA;) meaning وَخَشِيٍّ, suppressing one of the two ى s by poetic license. (IB, TA.)

خَشْيَانُ: see خَاشٍ.

أَخْشَى meaning *More* [and *most*] *fearful*, or *feared*, [or *dreaded*,] (S, K,) is anomalous, (K,) being from the pass. [verb, like its syn. أَخْوَفُ]. (TA.) You say, هٰذَا المَكَانُ أَخْشَى مِنْ ذَاكَ *This place is more fearful*, or *feared*, [or *dreaded*,] *than that*. (S, K.*)

مَخَاشٍ [pl. of مَخْشَاةٌ, originally مَخْشَيَةٌ,] *Causes of fear* [or *dread*]; syn. مَخَاوِفُ [pl. of مَخَافَةٌ: like which, مَخْشَاةٌ is also an inf. n.]. (Har p. 138.)

خص

1. خَصَّهُ بِالشَّىْءِ, (S, K,) or بِكَذَا, (A, Msb,) aor. ـُ, (Msb, TA,) inf. n. خَصٌّ (K) and خُصُوصٌ (S, Msb, K) and خَصُوصٌ (TA) and خَصُوصِيَّةٌ and خُصُوصِيَّةٌ, (S, Mgh,* Msb, K,) of which last two the former is the more chaste, (S, TA,) and is the form mentioned in the Fs and its Expositions, and the ى in it is said to be the relative ى, and the ى which is characteristic of an inf. n., whereas in the latter it is said to be a characteristic of intensiveness, but MF thinks that this requires consideration, because the ى is also said to be, and by some more commonly, without teshdeed, as in كَرَاهِيَةٌ and عَلَانِيَةٌ, (TA,) and خِصِّيصَى, (S, K,) like مِكِّيثَى, which is said to be the only other instance of this measure, (TA,) [but some others might be added, as دِلِّيلَى and فِخِّيرَى and قِتِّيتَى,] and خِصِّيصَآءُ, (IAar, Kr, K,) [like مِكِّيثَآءُ,] the former of which last two [each of which has an intensive signification] is the chaste, and commonly known, form, (TA,) and خُصِّيصَةٌ, or خِصِّيصَةٌ, or خَصِّيصَةٌ, (accord. to different copies of the K,) written by Sgh with damm, (TA,) and تَخْصَّةٌ, (Ibn-'Abbád, K,) or, as some say, خَصُوصِيَّةٌ and خُصِّيصَةٌ [or خُصِّيَّةٌ or خَصِّيَّةٌ] are each a quasi-inf. n., as also خَاصَّةٌ, (TA,) *He distinguished him particularly, peculiarly*, or *specially*, i.e., *above*, or *from*, or *exclusively of, others, by the thing*, or *by such a thing; he particularized him*, or *particularly* or *peculiarly* or *specially characterized him, thereby*; syn. فَضَّلَهُ (A, K, TA) دُونَ غَيْرِهِ, and مَيَّزَهُ; (TA;) *he appropriated*, or *assigned*, [*the thing* or] *such a thing*, or *made it to belong, to him alone*, or *in particular*, or *peculiarly*, or *specially, exclusively of others*; (Msb;) and اختصّهُ بِهِ signifies the same; (S, A, Msb, K;) as also اخصّهُ, (A, [but for this I know not any other authority,]) and خصّصهُ; (A;) or this last has an intensive signification. (Msb.) You say, خَصَّهُ بِالوُدِّ *He distinguished him* &c. *by love*, or *affection*; or *favoured him in preference to another*, or *others, thereby*. (K, TA.) As to the saying of AZ,

* إِنِ ٱمْرَأٌ خَصَّنِى عَمْدًا مَوَدَّتَهُ *

* عَلَى التَّنَائِى لَعِنْدِى غَيْرُ مَكْفُورِ *

[*If a man distinguish me above*, or *from*, or *exclusively of, others, purposely, by his love*, or *because of his love of me, notwithstanding distance of each from the other, it will not be disacknowledged with me*,] the meaning is, خَصَّنِى بِمَوَدَّتِهِ; or it may be خَصَّنِى لِمَوَدَّتِهِ إِيَّاىَ [in the TA بِمَوَدَّتِهِ, which is evidently a mistranscription]; for, says ISd, we have not heard خَصَّهُ [or rather خَصَّ] doubly transitive. (TA.) And [hence] خَصَّهُ بِكَذَا also signifies *He gave him such a thing in large quantity*, or *abundantly*. (TA.) [You say also, خَصَّهُ بِالذِّكْرِ *He distinguished*, &c., or *singled out, him*, or *it, by mention*: or *he particularized, peculiarized*, or *specified, him*, or *it, thereby*; *he particularly, peculiarly*, or *specially, mentioned him*, or *it*. And خَصَّهُ, alone, *He pointed particularly*, or *peculiarly, to him*, or *it*, in what he said; or *he meant particularly*, or *peculiarly, him*, or *it*. And خَصَّ مِنْهُ كَذَا *He distinguished, particularized, peculiarized*, or *specified, thereof such a thing*: and *he distinguished therefrom such a thing; he particularly, peculiarly*, or *specially, excepted therefrom such a thing*.] You also say, خَصَّهُ لِنَفْسِهِ (TA) and اختصّهُ لِنَفْسِهِ (T, A, TA) [*He appropriated*, or *took*, or *chose, him*, or *it, particularly*, or *specially, to*, or *for, himself*; as also خَصَّ بِهِ نَفْسَهُ and اختصّ بِهِ نَفْسَهُ]. And يَسْتَخْلِصُهُ and هُوَ يَسْتَخِصُّهُ فُلَانًا (A, TA) [*He appropriates such a one purely to himself, exclusively of any partner*; (see the latter verb;)] *he chooses such a one for himself; he appropriates him to himself as his particular*, or *special, intimate*; (TA in art. خلص;) both signify the same. (S and K in art. خلص.) [And اختصّهُ *He treated him*, or *behaved towards him, with partiality; was partial towards him*: a signification implied by the first explanation in this art.: and in this sense it is often used.] ═ خَصَّ, aor. ـِ, [contr. to general rule, by which it should be ـُ, for it is intrans., and of the measure فَعَلَ, accord. to the Msb,] inf. n. خُصُوصٌ, [and app. خَصُوصِيَّةٌ and خُصُوصِيَّةٌ, accord. to modern usage,] *It was*, or *became, particular, peculiar*, or *special; restricted*, or *confined, to one* or *more* of persons, places, or things; *distinct*, or *distinguished, from others; not common*, or *general*; *contr. of* عَمَّ; as also اختصّ: (Msb:) [each, also, followed by لَهُ, signifies *He*, or *it, belonged, pertained*, or *appertained, to him*, or *it, particularly, peculiarly, specially*, or *exclusively*; *it so related to him*, or *it*; *it was*, or *became, peculiar to him*, or *it*: see also the latter verb below.] ═ خَصَّ, sec. pers. خَصِصْتَ, (in the CK خُصِصْتَ,) [inf. n., app., خَصَاصَةٌ and خَصَاصٌ and خَصَاصَآءُ,] ‡ *He was*, or *became, poor; in a state of poverty*; (Fr, Sgh, K;) as also اختصّ. (A, TA.)

2. خصّصهُ, inf. n. تَخْصِيصٌ, *He made it*, or *rendered it, particular, peculiar*, or *special; distinct*, or *distinguished, from others; not common*, or *general; he individuated it; particularized it; distinguished it from the generality; singled it out*; تَخْصِيصٌ being the *contr. of* تَعْمِيمٌ. (K. [But only the inf. n. is there mentioned.]) ═ See also 1, first sentence.

4: see 1, first sentence.

5. تخصّص quasi-pass. of 2; *It was*, or *became, made*, or *rendered, particular, peculiar*, or *special*; &c.; *not common*, or *general*. (TA.) ═ See also 8, in two places. ═ It is also said to mean ‡ *He was*, or *became, in a peculiar, unparticipated state of pressing want and poverty*. (Har p. 94.)

8. اختصّهُ: see 1, in four places. ═ اختصّ as an intrans. v.: see 1, last sentence but one. ═ اختصّ بِالشَّىْءِ, (K,) or بِكَذَا, (A, Msb,) quasi-pass. of خَصَّهُ بِهِ; (A, Msb, K;) *He was*, or *became, distinguished particularly, peculiarly*, or *specially*, i.e., *above*, or *from*, or *exclusively of, others, by the thing*, or *by such a thing; he was*, or *became, particularized*, or *particularly* or *peculiarly* or *specially characterized, thereby*; (A,* K,* TA;) *he had* [*the thing* or] *such a thing appropriated*, or *assigned*, or *made to belong, to him alone*, or *in particular*, or *peculiarly*, or *specially, exclusively of others*; (Msb;) and تخصّص signifies the same. (A, Msb, K.) You say, اختصّ فُلَانٌ بِالأَمْرِ, and تخصّص لَهُ بِهِ, [or بِهِ, accord. to general usage,] *Such a one was*, or *became, alone, with none to share or participate with him, in the affair*; syn. انْفَرَدَ. (TA.) ═ See also 1, last sentence.

10: see 1, latter half.

خُصٌّ *A booth of reeds*, or *canes*, (S, Mgh, Msb, K, TA,) or *of* [*boughs of*] *trees*: (TA:) or *a house roofed with a piece of wood, in the form of the* [*oblong vaulted structure called*] أَزَجّ: (JK, K:) so called because of the خَصَاص, or "narrow interstices," which are in it; (T, TA;) or because one sees what is in it through its خَصَاص, or "interstices:" (TA:) pl. [of pauc.] أَخْصَاصٌ (JK, Msb, TA) and [of mult.] خِصَاصٌ (JK, L, K [in the CK خَصَاصٌ, which is wrong,]) and خُصُوصٌ (JK, K) and خُصُوصَةٌ. (JK.) ═ Also The *shop of a vintner*, (As, K,) *although it be not of reeds*, or *canes*. (K.)

خَصَاصٌ: see خَصَاصَةٌ, from the beginning to the last sentence but two.

خُصُوصٌ an inf. n. of 1, trans. and intrans. — [Used as a simple subst., *Particularity; peculiarity; speciality*, or *specialty*; as also the inf. ns. خَصُوصِيَّةٌ and خُصُوصِيَّةٌ.] You say, لَهُ خُصُوصٌ and خُصُوصِيَّةٌ [*To him belongs a particularity*, &c.], and بِى [*in me is* &c.]. (A.) [Hence خُصُوصًا *Particularly; specially*; as also خَاصَّةً.] Th was heard to say, إِذَا ذُكِرَ الصَّالِحُونَ فَبِخَاصَّةٍ أَبُو بَكْرٍ وَإِذَا ذُكِرَ الأَشْرَافُ فَبِخَاصَّةٍ عَلِىٌّ [meaning فَخُصُوصًا, i. e., *When the righteous are mentioned, then in particular*, or *peculiarly*, *Aboo-Bekr* is virtually mentioned; *and when the shereefs are mentioned, then in particular*, or *peculiarly*, *'Alee*]. (L, TA.)

خَصَاصَةٌ *An interstice, interval*, or *intervening space* or *opening*; (Ṣ, Ḳ;) as also خَصَاصٌ [which is commonly used as a coll. gen. n.] and خَصَاصَاءُ: (Ḳ:) or *an interstice*, &c., *in the* ثَغْر [app. meaning the *front teeth*]; as also the second of these words: (TA:) or the first and second, (TA,) or all, (Ḳ,) *any interstice*, &c., or *hole* or *perforation*, *in a door, and sieve, and* [*veil of the kind called*] بُرْقُع, *and the like*, (Ḳ, TA,) *such as a cloud, and a strainer*, &c.: (TA:) [*a crevice, cranny, chink*, or *fissure*:] or the first, (TA,) or all, (Ḳ,) *a small hole* or *perforation*: (Ḳ, TA:) or the first has this signification as well as the signification first mentioned: (Ṣ:) or the second, the *like of a* كُوَّة [or *mural aperture*] *in a* [*structure of the kind called*] قُبَّة, *or the like, when as wide as the face*; or, accord. to some, *whether wide or narrow*: (TA:) and the same, *interstices, intervals*, or *intervening spaces* or *openings*, in a خُصّ; (TA;) or *narrow interstices*, &c., therein: (T, TA:) and the same, (TA,) or all, (Ḳ,) the *intervening spaces between the three stones upon which a cooking-pot is placed*; (Ḳ, TA;) and *between the fingers*: (TA:) and the first, the *intervening spaces between the feathers of an arrow*: (IAạr, TA:) pl. [of the first,] خَصَاصَاتٌ. (TA.) You say of the moon, بَدَا مِنْ خَصَاصَةِ الغَيْمِ [*It appeared from the gap of the cloud*, or *clouds*]. (Ṣ, A.) — Also *A cloud* itself; or *clouds*; syn. غَيْمٌ. (TA.) — Also the first, (Ṣ, A, Mgh, Mṣb, Ḳ,) and second, (Ṣ, Ḳ,) and third, (IDrd, Ḳ,) ‡ *Poverty*; (Ṣ, Mgh, Mṣb, Ḳ;) *need*; (A, Mṣb, TA;) *straitness*, or *difficulty*; (Mgh;) *an evil state* or *condition*: (TA:) from خَصَاصَات meaning the "holes" of a sieve: whence a saying cited voce تَجَمَّلَ: (Mgh:) or from the first of the senses explained in this paragraph; because a thing, when it opens so as to form an interstice, becomes weak and unsound. (TA.) You say also, سَدَدْتُ خُصَاصَةَ فُلَانٍ, with ḍamm, meaning, ‡ *I repaired the broken fortune of such a one*. (A, TA.) — Also the first, ‡ *Thirst*; as in camels when they return from water without having satisfied themselves with drink: and *hunger*; as in a man when he has not satisfied himself with food. (TA.)

خُصَاصَةٌ: see خَصَاصَةٌ, last sentence but one.

خَصَاصَاءُ: see خَصَاصَةٌ, from the beginning to the last sentence but two.

خُصُوصِيَّةٌ and خُصُوصِيَّةٌ: see خُصُوصٌ, in three places.

خَصَّانٌ and خُصَّانٌ: see the next paragraph, in three places.

خَاصٌّ *Particular; peculiar; special; distinct*, or *distinguished, from others; contr. of* عَامٌّ. (Mṣb, TA.) — [And hence, *Choice; select.* — And *Pure; unmixed; unadulterated.*] — [Used as a subst.,] it is syn. with خَاصَّةٌ; (Ks, Mṣb, Ḳ;) in which the ة is a corroborative; (Mṣb;) and which signifies *Distinguished people; persons of distinction*; the *distinguished sort*; *contr. of* عَامَّةٌ: (Ṣ, Mṣb, Ḳ:) or the former is *contr. of* عَامٌّ, and the latter is *contr. of* عَامَّةٌ: (TA:) [the pl. of both is خَوَاصُّ and خَصَّانٌ and خُصَّانٌ: or, accord. to rule, the first of these is pl. only of خَاصَّةٌ; and judging from other instances, we should regard the second and third as more probably pls. of خَاصٌّ: but however the case may be,] خَصَّانٌ is *syn. with* خَوَاصُّ, (Ṣ, Ḳ,) and so is خُصَّانٌ. (Ḳ.) [You say, الخَاصُّ وَالعَامُّ, and الخَاصَّةُ وَالعَامَّةُ, *The distinguished and the common people; the persons of distinction and the vulgar*.] You also say, إِنَّمَا يَفْعَلُ هٰذَا خَصَّانٌ مِنَ النَّاسِ meaning خَوَاصُّ مِنْهُمْ [*Only distinguished persons of mankind do this*]. (Ṣ.) — [It seems to be also, in some instances, *syn. with* خَاصَّةٌ as signifying *A particular, peculiar*, or *special, friend, intimate, familiar, companion, associate, attendant, dependent*, or *servant*:] the latter is explained in the T [and JK] as meaning *a person whom thou hast appropriated, particularly distinguished, taken*, or *chosen*, (اِخْتَصَصْتَهُ,) [*as a friend*, &c.,] *to*, or *for, thyself*: (TA:) [and it is used as a sing. and as a pl.: for] you say, هٰذَا خَاصَّتِى [*This is my particular*, or *special*, or *choice*, or *choicest, friend*, &c.]: and هُمْ خَاصَّتِى [*They are my particular*, or *peculiar*, or *special*, or *choice*, or *choicest, friends*, &c.]. (A.) You say also, فُلَانٌ خَاصٌّ لِفُلَانٍ, (Kull p. 174,) or بِفُلَانٍ, (so in the L,) [app. meaning لِفُلَانٍ, unless it be mistranscribed, and the latter be the correct reading, which I think much the more probable;] i. e., *Such a one belongs exclusively* [*as a particular*, or *peculiar*, or *special, friend*, &c.,] *to such a one*; (Kull;) and مُخَصٌّ signifies the same. (L.) — See the dim. of خَاصَّةٌ, (namely خُوَيْصَّةٌ,) below.

خَاصَّةٌ: see خَاصٌّ, in four places. — It also signifies *A property* of a thing, *not found*, or *not existing, either wholly or partly, in another thing*: and خَاصِّيَّةٌ [thus correctly written, and thus I have always found it written except by Golius and those who have probably imitated him, who write it without the sheddeh to the ى,] is used as denoting [*a property*, or *particular* or *peculiar virtue, which is*] *an unknown cause of a known effect; as that by which a medicine operates*: the former differs from the latter in being conventionally applied to *an effect*, [or *effective property*,] *whether the cause of its existence be known or not*: [the pl. of the former is خَوَاصُّ, agreeably with analogy and usage, like as عَوَامُّ is pl. of عَامَّةٌ:] the pl. of the latter is خَاصِّيَّاتٌ [and خَصَائِصُ]; and خَوَاصُّ is a quasi-pl. n., not a pl., of the same. (Kull p. 174. [All the above-mentioned words here cited from that work are there without syll. signs, as being well known. Both خاصّة and خاصّيّة, as here explained, are perhaps post-classical; but of this I am not certain: and both are sometimes used as meaning The *peculiar nature* of a thing; also termed its *essence*.]) — خَاصَّةً and بِخَاصَّةٍ: see خُصُوصٌ.

خَاصِّيَّةٌ: see خَاصَّةٌ, in two places.

خُوَيْصَّةٌ dim. of خَاصَّةٌ; (A, Ḳ;) [like دُوَيْبَّةٌ, p. 663 q. v., dim. of دَابَّةٌ;] originally خُوَيْصِصَةٌ; (TA;) the ى being quiescent because the ى of the dim. cannot be moved; (A, Ḳ;) [properly signifying *A little*, or *young, particular*, or *peculiar*, or *special, friend, companion, associate, attendant*, or *servant*; and used in other senses, like other diminutives; implying littleness of estimation; and also affection, and awe.] It is said in a trad., (TA,) عَلَيْكَ بِخُوَيْصَّةِ نَفْسِكَ [*Keep thou to the little*, or *dear, particular friend of thine own self*: so it seems to mean accord. to Z, being mentioned by him among the proper expressions belonging to this art.: but accord. to the TḲ, it appears to be tropical; for the meaning is there said to be, †*thine own particular state*, or *condition*]. (A, TA.) In another trad., خويصّة is used as signifying *A little, young, particular*, or *peculiar*, or *special, servant*. (TA.) And in another trad. it is said, بَادِرُوا بِالأَعْمَالِ سِتًّا الدَّجَّالَ وَكَذَا وَكَذَا وَخُوَيْصَّةَ أَحَدِكُمْ, i. e. †*Strive ye to be before six things with* [*good*] *works; Antichrist, and such and such things, and the event of death which is specially*, or *peculiarly, appointed to any one of you*: [or, I would rather say, *the awful special awaiter of any one of you*; though it is asserted that] the diminutive form is here used to denote low estimation of that which it signifies in comparison with what follows it, namely, the resurrection, &c. (TA.)

مُخَصٌّ: see خَاصٌّ, last sentence but one.

خصب

1. خَصِبَ and خَصَبَ: see 4.

[2. خصّب, inf. n. تَخْصِيبٌ, *It rendered fruitful; it fecundated*: so in the present day: see an instance voce بَاقِلَّى.]

4. اخصب, (A, Mṣb, Ḳ,) inf. n. إِخْصَابٌ; (TA;) [and some add خِصْبٌ, as another inf. n.; but ISd holds this to be a simple subst.; (see 4 in art. ريف;)] and خَصِبَ, (A, Mṣb, Ḳ,) aor. ـَ; (Mṣb, Ḳ;) and خَصَبَ, aor. ـِ, inf. n. خِصْبٌ; (Ḳ;) *It* (a place) *abounded*, or *became abundant, with herbage* [or *with the produce of the earth*], and *with the goods, conveniences*, or *comforts, of life*; (A, Ḳ;) [*was*, or *became, fruitful*;] *had increase; had plenty*, or *abundance*; (Mṣb;) [*contr. of* أَجْدَبَ and جَدِبَ or جَدَبَ and جَدُبَ:]

and اخصبت الأَرْضُ [*the land, or earth, abounded, or became abundant, with herbage* &c.]. (JK, Ṣ.) إِخْصَابٌ and اخْتِصَابٌ are both from الخِصْبُ [but the precise meaning of the latter is not explained]. (Lth, JK, TA.) In the saying of the rájiz,

* لَقَدْ خَشِيتُ أَنْ أَرَى جِدَبًّا *
* فِي عَامِنَا ذَا بَعْدَ أَنْ أَخْصَبَّا *

[*Verily I feared to see drought, or barrenness, or dearth, in this our year, after it had been abundant in herbage* &c.], أَخْصَبَّا is put for أَخْصَبَا: but accord. to one reading, it is اِخْصَبَّا, of the measure اِفْعَلَّ, though this is generally employed for colours; and the incipient ا is rendered disjunctive of necessity, for the sake of the metre. (L. [Respecting جِدَبًّا, see جَدْبٌ.]) You say also, اخصب جَنَابُ القَوْمِ, meaning *The tract surrounding the people* [*became abundant with herbage* &c.]. (Ṣ, TA.) — اخصبوا *They attained, obtained, had, or became in the condition of having, abundance of herbage* [or *of the produce of the earth*], and *of the goods, conveniences, or comforts, of life*. (Ṣ,* K.) [*They became in the condition of persons whose food and milk, and the pasture of whose land, were abundant.* (See the part. n., مُخْصِبٌ, below.)] And اخصبت الشَّاةُ *The ewe, or she-goat, obtained abundance of herbage*. (TA.) = اخصب اللّٰهُ المَوْضِعَ *God caused the place to produce herbs and pasture*. (Mṣb.) = اخصبت العَضَاهُ, mentioned as on the authority of Lth, [and in the K,] is, accord. to Az, a gross mistranscription, for اخضبت [q. v.]. (TA.)

8: see 1.

9: see 1.

خَصْبٌ: see خَصْبَةٌ, in two places.

خِصْبٌ *Abundance of herbage* [or *of the produce of the earth*], and *of the goods, conveniences, or comforts, of life*; (A, K;) contr. of جَدْبٌ; (JK, Ṣ, Mṣb;) [*fruitfulness;*] *increase; plenty*, or *abundance*: (Mṣb:) *abundance of good*, or *of good things*: (K:) [*abundant herbage*, and *the like*:] truffles are included in the term خِصْبٌ; and also locusts, when they come after the herbage has dried up and the people are secure from being injured by them. (AḤn.) = بَلَدٌ خِصْبٌ and أَخْصَابٌ, (Ṣ, K,) like بَلَدٌ سَبْسَبٌ and سَبَاسِبُ &c., the sing. being used [in بلد اخصاب] as a pl., as though made to consist of parts, or portions, [each termed خِصْبٌ,] (Ṣ, TA,) *A country, or region, abounding with herbage* [or *with the produce of the earth*], or *with the goods, conveniences, or comforts, of life*; [*fruitful*; or *plentiful*;] (Ṣ,* K;) as also مُخْصِبٌ (Ṣ,* A, Mṣb,* K) and خَصِيبٌ (Ṣ,* A, K) and خَصِبٌ. (A, Mṣb.*) And أَرْضٌ خِصْبٌ and خَصِيبَةٌ, (AḤn, TA,) and أَرَضُونَ خِصْبٌ [because خِصْبٌ is originally an inf. n.] and خِصْبَةٌ and خَصْبَةٌ, which last word is either an inf. n. used as an epithet, or a contraction of خَصِيبَةٌ, (K,) *A land*, and *lands, abounding with herbage* &c. (K, TA.) — And عَيْشٌ خِصْبٌ and مُخْصِبٌ [*A life of abundance or plenty*]. (TA.)

خَصِبٌ; and its fem., with ة: see خِصْبٌ, in two places.

خَصْبَةٌ: see خَصْبٌ. — Also, [app. as an epithet in which the quality of a subst. is predominant,] *A palm-tree having much fruit*: pl. خِصَابٌ (Ṣ, K) and خَصْبٌ: (K, TA:) or خَصْبٌ [is properly a coll. gen. n., and] signifies *palm-trees* [absolutely:] (K:) and خَصْبَةٌ signifies *a palm-tree of the kind called* نَخْلَةُ الدَّقَلِ, in the dial. of the people of El-Baḥreyn, (Az, TA,) or of Nejd; (TA;) and its pl. is خِصَابٌ. (Az, TA.) — It is said that خَصْبٌ signifies also The *spadix of the palm-tree*: so in the K: and accord. to Lth, خَصْبَةٌ signifies *a single spadix of a palm-tree*: but [it is probably a mistranscription for خَضْبَةٌ, with the pointed ض:] Az says that he who assigns to it this meaning errs. (TA.)

خَصِيبٌ; and its fem., with ة: see خِصْبٌ, in two places. — رَجُلٌ خَصِيبٌ *A man abounding with good, or with good things*; (K;) i. e., *whose abode abounds therewith*; (TA;) as also خَصِيبُ الرَّحْلِ (A, TA) and خَصِيبُ الجَنَابِ: (TA:) or this last means one *whose region, or quarter, is* خَصِيب: (Ṣ:) or it is tropical, (A in art. جنب,) as is also the expression immediately preceding, (A in the present art.,) and means ‡ *Generous* or *bountiful* [or *hospitable*]. (A in art. جنب.)

أَخْصَبُ *More, and most, abundant with herbage* &c.]

مُخْصِبٌ: see خِصْبٌ, in two places. — قَوْمٌ مُخْصِبُونَ *A people, or party, whose food and milk, and the pasture of whose land, have become abundant*. (TA.)

مخصبة [so in the TA, either مَخْصَبَةٌ (like مَبْقَلَةٌ &c.) or مُخْصِبَةٌ,] A land (أَرْض) *abounding with pasture or herbage*. (TA.)

بَلَدٌ مِخْصَابٌ (K) *A country, or region, scarcely ever, or never, sterile, barren, unfruitful, or afflicted with dearth or scarcity or drought*. (TA.) — And قَوْمٌ مَخَاصِيبُ [*A people, or party, scarcely ever, or never, without abundance of herbage* &c.]. (TA in art. رتع.)

خصر

1. خَصِرَ, (Ṣ, A,) aor. ـَ, inf. n. خَصَرٌ, (TK,) *It* (a day) *was, or became, intensely cold*. (Ṣ, A.) *He* (a man) *suffered pain from the cold in his extremities*. (Ṣ.) And خَصِرَتْ يَدِي, (Ṣ, TA,) and أَنَامِلِي, (TA,) *My arm, or hand, and my fingers' ends, were pained by the cold*. (Ṣ,* TA.)

2. تَخْصِيرٌ [an inf. n. of which the verb, if it have one, is خَصَّرَ]: see مُخَصَّرٌ.

3. خاصر المَرْأَةَ, (A,) inf. n. مُخَاصَرَةٌ, (TA,) *He laid hold upon the woman's* خَاصِرَة [or *flank*], (A,) or *put his hand to her* خَصْر [or *waist*], (TA,) in compressing her. (A, TA.) — And خاصرهُ *He took his hand in walking, or walked with him hand in hand*, (Ṣ, A, IAth, K,) *so that the hand of each was by the waist* (خَصْر) *of the other*: (IAth:) and, (so in the Ṣ, but in the K "or,") inf. n. as above, (Ṣ,) *he took a different way from his* (another's) *until he met him in a place*: (Ṣ, K:) مخاصرة as the inf. n. of the verb in this sense is *syn. with* مُخَازَمَةٌ: (Ṣ:) or خاصرهُ signifies *he walked with him, and then parted from him, and so continued until he met him at a time, or place, at which they had not appointed to meet*: (IAar:) or *he walked by his side*. (K.)

4. اخصر *It* (cold) *pained* a man's arms, or hands, and his fingers' ends. (A,* TA.)

5: see 8, in the first sentence: = and again, in the last two sentences.

6. تخاصر: see 8. — تخاصروا *They took one another by the hand in walking, or walked together hand in hand* [*so that the hand of each was by the waist* (خَصْر) *of another*: see 3]. (Ṣ, K.*)

8. اختصر (A, Mgh, L, Mṣb, K) and تخصّر, (Mgh, Mṣb, K,) or تخاصر, (A, L,) *He put his hand upon his* خَصْر [or *waist*], (A, Mgh, L, Mṣb,) or *upon his* خَاصِرَة [or *flank*], (Mgh, K,) in prayer. (Mgh, L, Mṣb.) The doing this in prayer [except in the night, when tired, (see المُتَخَصِّرُونَ,)] is forbidden, or disapproved. (Mgh, TA.) = اختصر الطَّرِيقَ *He went the nearest way*. (Ṣ, A, Mṣb, K.) — And hence, (Mṣb, TA,) اختصر الكَلَامَ ‡ *He abridged the language*, or *the discourse*; syn. أَوْجَزَهُ: (Ṣ, A, K:) [and in like manner, الكِتَابَ *the book*, or *writing*:] or, accord. to some, the latter (اوجزه) signifies "he expressed its correct meaning concisely, without regard to the original words;" and the former, *he curtailed its words, preserving the meaning*: (MF:) or properly, *he abridged the expressions, making the words fewer, but preserving the entire meaning*: (Mṣb:) or *he abridged the language by omitting superfluities, and choosing from it concise expressions which conveyed the meaning*. (L.) [You say, اختصرهُ عَلَى الرُّبْعِ † *He reduced it by abridgment to the fourth* of its original bulk.] And اختصر السَّجْدَةَ † *He recited the chapter in which a prostration should be performed, omitting the verse requiring prostration, in order that he might not prostrate himself*: or *he recited only the verse requiring a prostration, to prostrate himself in so doing*: both which practices are forbidden. (T,* Mgh,* Mṣb,* K.) And the verb alone † *He recited a verse*, or *two verses, of the last part of the chapter*, in prayer; (K;) *not the whole chapter*. (TA.) — Also, the verb alone, *He curtailed* a thing *of its superfluities*, (K,) in a general sense. (TA.) — And اختصر فِي الحَجِّ, (JK, K, TA,) in some copies of the K فِي الحَجِّ, with ح, (TA,) or اختصر الحَجَّ, (A,) *He did not extirpate in cutting; did not cut off entirely*, or *utterly*: (A, K:) or *he extirpated in cutting; cut off utterly*. (JK.) = اختصر also signifies *He took* a مُخْصَرَة [*in his hand*]: (Ṣ,* K:) and بِهَا تخصّر *he took it in his hand*; namely, a مخصرة: (Ḥar p. 122:)

or the former, *he leaned upon* it *in walking*: (TA:) or *he took* a مخصرة or a staff *in his hand, to lean upon it.* (Mgh.) You say also, اختصر العَنَزَةَ [*He took in his hand the* عنزة: or *he leaned upon the* عنزة *in walking*]: it is a thing [i. e. a kind of staff, or short spear,] like the عُكَّازَة: and in like manner, ♦ تخصّر; as in the L &c.: (TA:) and اختصر بالعَصَا *He leaned upon the staff in walking.* (A.)

خَصْرٌ The *middle*, or *waist*, of a man or woman: (Ṣ, A, Mṣb, Ḳ;) i. e. the *slender part above the hips* or *haunches*: (Mṣb:) pl. خُصُورٌ. (A, Ḳ.) See also الخَاصِرَةُ, in two places. — ‡ The *hollow part of the sole* of the foot, *which does not touch the ground*: (A, Ḳ:) pl. as above. (Ḳ.) — ‡ The *narrow part* of a sandal, *before the* أُذُنَانِ [which are the *two loops whereto is attached the strap that passes behind the wearer's heel*]: (TA:) or خَصْرَانِ [the dual] signifies the *narrow part* of a sandal. (IAar, TA.) — ‡ The *part which is between the base of the notch and the feathers* of an arrow: (AḤn, A,* Ḳ:) pl. as above. (Ḳ.) — ‡ *A way between the upper and lower parts* of a heap of sand: (Ḳ, TA:) or ‡ the *lower part* of a heap of sand; the *thin part* thereof; as also ♦ مُخَصَّرٌ: (A, TA:) pl. as above. (Ḳ.) — † The *place of the* بُيُوت [or *tents*] *of the Arabs of the desert*: (Ḳ:) or, as some say, of such بيوت, *a clean place*: (TA:) pl. as above. (Ḳ.)

خَصَرٌ *Cold* (Ṣ, Ḳ) *which a man feels in his extremities.* (TA.)

خَصِرٌ, applied to a day, *Painfully cold.* (A, TA.) — *Cold*, as an epithet, (Ṣ, Ḳ,) applied to water, (Ṣ,) and to anything. (TA.) — A man *feeling cold* [especially *in his extremities*: see 1]: to signify cold and hungry, the epithet خَرِصٌ is used. (A 'Obeyd.) — ثَغْرٌ خَصِرٌ [*A mouth*, or *front teeth*,] *cold*, or *cool, in the place that is kissed.* (A, TA. [See also مُخَصَّرٌ.])

خُصَيْرَى, (Ḳ, TA,) in some copies of the Ḳ خُصَيْرِىٌّ, (TA,) [but the former is shown to be the right reading by a verse cited in the TA,] The *curtailment of the superfluities* of a thing; like اِخْتِصَارٌ. (Ḳ,* TA.)

الخَاصِرَةُ [*The flank*; i. e. *each of the ilia*;] *i. q.* الشَّاكِلَةُ; (Zj, in his "Khalḳ el-Insán;" Ṣ, Ḳ;) i. e. *the* طَفْطَفَة [or *quivering flesh*] *of the side, that reaches to the extremities of the ribs*: (Zj, ibid.:) and [so in the Ḳ, but more properly "or,"] الخَاصِرَةُ, (Ḳ,) or الخَاصِرَتَانِ (JK, TA) and الخَصْرَانِ, (TA,) *what is between the* حَرْقَفَة [or *crest of the hip*] *and the lowest rib*; (JK, Ḳ, TA;) i. e. *the part from which retires each of the lowest ribs, and in advance of which projects each of the* حَجَبَتَانِ: [explained by the words ما قلص عنه القُصَيْرَيَانِ وتقدّم من الحجبتين: but for ومن الحجبتين, I read مِنْهُ الحَجَبَتَانِ; referring, for corroboration, to explanations of this last word; and therefore I have rendered the passage as above: the meaning seems evidently to be *the part between the lowest rib and the crest of the hip, on each side*:] the thin skin which is above the خَصْر is called the طَفْطَفَة: so in the M, agreeably with the saying of Ibn-El-Ajdábee, that ♦ الخَصْرُ and الخَاصِرَةُ are syn.; i. e., in this sense: [this assertion, however, requires consideration; for all the explanations of الخاصرة are easily reconcileable:] pl. خَوَاصِرُ [which is also used in the sense of the sing. or dual]. (TA.) You say رَجُلٌ ضَخْمُ الخَوَاصِرِ [*A man large in the flank* or *flanks*]: and Lḥ mentions the phrase إِنَّهَا لَمُنْتَفِخَةُ الخَوَاصِرِ [*Verily she is inflated*, or *swollen, in the flank* or *flanks*]; as though the term خاصرة were applicable to every portion [of the flank]. (TA.) — Also *A pain in the* خَاصِرَة [or *flank*]: or *in the kidneys.* (TA.) — And it is also said to signify *A certain vein* (عِرْق) *in the kidney, which occasions pain to the person when it is in motion.* (TA.)

خِنْصِرٌ: see art. خنصر.

أَخْصَرُ [*Shorter*: and *shortest*]. You say, هٰذَا أَخْصَرُ مِنْ ذَاكَ *This* [road] *is shorter than that.* (A.) But this is irregular; أَخْصَرُ being formed from اُخْتُصِرَ, a verb of more than three letters. (I'Aḳ p. 237.)

مِخْصَرَةٌ *A thing like a whip*: and *anything that a man takes* (يَخْتَصِرُ) *with his hand, and holds, such as a staff* and *the like*: (Ṣ:) *a thing which a man takes in his hand, and upon which he leans, such as a staff* and *the like*: (Ḳ,* TA:) *a rod* [or *sceptre*] *which a king used to take in his hand, with which he made signs*, or *pointed, in holding a discourse*, or *addressing*, (A, Ḳ,*) *and accompanied what he said*, (A,) *and in like manner the* خَطِيب *in reciting a* خُطْبَة: (Ḳ,* TA:) it was *one of the insignia of kings*: (TA:) *a rod*, or *what is termed* عَنَزَة, or *the like, with which the* خَطِيب *makes signs*, or *points, in addressing the people*: (Mṣb:) *a thing which a man holds in his hand, such as any of the things termed* عَصًا *and* مِقْرَعَةٌ *and* عَنَزَةٌ *and* عُكَّازَةٌ *and* قَضِيبٌ, or *the like; and upon which he sometimes leans*: (A 'Obeyd:) pl. مَخَاصِرُ. (Ṣ, TA.)

مُخَصَّرٌ, applied to a man, (TA,) *Slender* (Ḳ, TA) *in the waist*: (TA:) *lean*, or *lank in the belly*: (Ḳ:) or, *in the* خَاصِرَة [or *flank*]: (TA:) and مَخْصُورُ البَطْنِ is also applied to a man [as meaning *lank in the belly*]. (A, TA.) — كَشْحٌ مُخَصَّرٌ *A thin* [*flank* or rather *waist*: see a verse of Imra-el-Ḳeys cited voce مُذَلَّلٌ]. (Ṣ, A, Ḳ.) — قَدَمٌ مُخَصَّرَةٌ ♦ مَخْصُورَةٌ (JK, A, TA) and (JK, TA) ‡ [*A foot that touches the ground with its fore part and heel; the middle of the sole being hollow and narrow*: this meaning, or a meaning similar to that of يَدٌ مُخَصَّرَةٌ explained below, seems to be indicated in the TA: the latter is the meaning accord. to the JK; but this I think doubtful, on account of what here follows]. مُخَصَّرُ القَدَمَيْنِ means ‡ A man *whose feet touch the ground with the fore part and the heel; the middle of the sole being hollow and narrow*: (Ṣ, Ḳ:) and you say also ♦ مَخْصُورٌ, القَدَمَيْنِ. (A, TA.) — يَدٌ مُخَصَّرَةٌ, or ♦ مَخْصُورَةٌ, (as in different copies of the Ḳ,) or both, (TA,) ‡ *An arm*, or *a hand, in the wrist of which is what is termed* ♦ تَخْصِيرٌ, *as though it were bound*: or *which has an encircling groove-like depression.* (Ḳ, TA.) — نَعْلٌ مُخَصَّرَةٌ ‡ *A sandal narrow in the middle.* (Ṣ,* A,* Ḳ, TA.) — See also ثَغْرٌ بَارِدُ المُخَصَّرِ. = خَصْرٌ [*A mouth*, or *front teeth*,] *cold*, or *cool, in the place that is kissed.* (TA. [See also خَصِرٌ.])

مَخْصُورٌ A man *having a complaint of*, or *a pain in, his* خَصْر [or *waist*], or *his* خَاصِرَة [or *flank*]. (TA.) — See also the next preceding paragraph, in four places.

مَخَاصِرُ pl. of مِخْصَرَةٌ. (Ṣ, TA.) = مَخَاصِرُ الطَّرِيقِ *The nearest roads* or *ways*; (Ḳ;) as also ♦ مُخْتَصَرَاتُ الطُّرُقِ: (TA:) or مُخْتَصَرَاتُ الطُّرُقِ signifies *The roads*, or *ways, that are near, notwithstanding their ruggedness, but not so easy as those that are longer.* (L.)

مُخْتَصَرَاتُ الطُّرُقِ, or المُخْتَصَرَاتُ: see the paragraph next preceding.

المُتَخَصِّرُونَ فِى الصَّلَاةِ, (Ḳ,) or المُتَخَصِّرُونَ, (Mgh,) *Those who, in praying in the night, becoming tired thereby, put their hands upon their* خَوَاصِر [or *flanks*]: of such it is said (in a trad., IAth, Ḳ) that light shall be [seen] on their faces (IAth, Mgh, Ḳ) on the day of resurrection: (IAth, Ḳ:) [in other cases, this action is forbidden, or disapproved: see 8:] or, in the instance mentioned above, it may mean *those who shall rest upon their righteous works* on the day of resurrection: (IAth, Mgh, TA:) this latter is apparently the right meaning: otherwise, two trads. contradict each other. (MF.)

خصف

1. خَصْفٌ [inf. n. of خَصَفَ] signifies The act of *adjoining*, and *putting together*. (TA.) — Hence, (TA,) خَصَفَ, (Ṣ, Mṣb, Ḳ, TA,) aor. ـِ, (Mṣb, Ḳ,) inf. n. خَصْفٌ, (Mṣb,) *He sewed* a sole (Ṣ, Ḳ, TA) [*so as to make it double*], *covering*, or *facing, one piece with another*: (TA:) or *he patched* a sole; *mended* it *by sewing on another piece.* (Mṣb.) And *He made* anything *double, putting one piece upon another; he faced* it. (TA.) — And [hence,] خَصَفَ عَلَى نَفْسِهِ, (JK,) or خَصَفَ الوَرَقَ عَلَى بَدَنِهِ, (Ṣ,* Ḳ,) aor. as above, (Ṣ, TA,) and so the inf. n.; (TA;) and ♦ اختصف; (Ṣ, Ḳ;) and ♦ اخصف; (Ḳ;) and ♦ خصّف, inf. n. تَخْصِيفٌ; (TA;) ‡ *He stuck* [or *sewed*] *the leaves together, one to another*, (Ṣ, Ḳ,* TA,) *and covered his person with them, leaf by leaf*, (Ḳ,) *to conceal therewith his pudenda*: (Ṣ, TA:) or the first phrase, (JK,) as also ♦ اختصف, (Lth, JK,) signifies *he* (a naked man) *put upon his pudenda wide leaves*, (Lth, JK,) or *the like*: (Lth:) you say, اختصف ♦ بِكَذَا [*he covered his pudenda with such a thing*]. (Lth, JK.) It is said in the Ḳur

[vii. 21 and xx. 119], وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الجَنَّةِ; and يَخْصِفَانِ, originally يَخْتَصِفَانِ, by some pronounced يَخَصِّفَانِ, (Ṣ, TA,) and by some, يَخْصَّفَانِ, with two quiescent letters together; (TA; [but this appears to be incorrect; see 8 in art. خصر;]) and يُخْصِفَانِ, from أَخْصَفَ; and يُخَصَّفَانِ, from خَصَّفَ; (Ksh and Bd in vii. 21, and TA;) thus accord. to different readings; i. e. ‡ *And they betook themselves to sticking* [or *sewing*] *together, one to another, of the leaves of Paradise, to conceal therewith their pudenda.* (Ṣ, TA.) And hence, also, the saying, in a trad., إِذَا دَخَلَ أَحَدُكُمُ الحَمَّامَ فَعَلَيْهِ بِالنِّشِيرِ وَلَا يُخَصِّفْ, i. e. ‡ [*When any one of you enters the bath,*] *let him take the waist-wrapper, and not put his hand upon his pudendum:* and like this in meaning is تخصّفه [app. a mistranscription for يَتَخَصَّفُ, or يَخَصِّفُ or the like, for يَخْتَصِفُ: if not, it must be تَخَصَّفَهُ, meaning *he put his hand upon it*]. (TA.)—[Hence also the saying,] فَمَا زَالُوا يَخْصِفُونَ أَخْفَافَ المَطِيِّ بِحَوَافِرِ الخَيْلِ حَتَّى لَحِقُوهُمْ ‡ *And they ceased not to make the prints of the feet of the camels to be covered by the prints of the hoofs of the horses* [*until they overtook them*]; as though they sewed these upon the others, like as one sews a sole by covering, or facing, one piece with another. (TA.) — And خُصِفَتِ الكَتِيبَةُ مِنْ وَرَائِهَا بِخَيْلٍ, i. e. † [*The body of troops*] *was followed* [*by horsemen*]. (Ṣ.)—And خَصَفَ, aor. ـِ, inf. n. خَصْفٌ, † *He lied.* (Munjid of Kr. [See خَصَّافٌ.]) — And خَصَفْتُ فُلَانًا ‡ *I exceeded such a one in reviling* [as though adding reviling upon reviling]. (TA.) = خَصَفَتْ, (AZ, Ṣ, Ḳ,) aor. ـِ, (AZ, Ṣ,) inf. n. خِصَافٌ, said of a she-camel, *She cast her young one in the ninth month:* (AZ, Ṣ, Ḳ:) the epithet applied to her in this case is خَصُوفٌ: (AZ, Ṣ:) or, as some say, (Ṣ,) this epithet signifies one *that brings forth a year and a month,* (Ṣ, and so in some copies of the Ḳ,) in [some of] the copies of the Ḳ *a year and two months,* which is wrong, (TA,) *after the time when she was covered:* (Ṣ, Ḳ:) جَرُورٌ is applied to one that brings forth a year and two months after that time: (Ṣ, TA:) or the former epithet signifies one *that brings forth on the completion of the year:* (IAar, TA:) or one *of the camels termed* مَرَابِيعُ [pl. of مِرْبَاعٌ q. v.] *that brings forth at the completion of the year;* or one *of such camels that brings forth when she comes to the time of the year in which she was covered, completely:* (TA:) and اختصفت signifies *she* (a camel) *became such as is termed* خَصُوف. (JK, TA.)

2: see 1, in three places.—[From the primary signification of the verb is derived the phrase,] خَصَّفَهُ الشَّيْبُ, inf. n. تَخْصِيفٌ, ‡ *Hoariness rendered his hair white and black in equal proportions;* (IAar, * Ḳ, * TA;) *syn. with* خَوَّصَهُ, inf. n. تَخْوِيصٌ; *and* نَقَّبَ فِيهِ, inf. n. تَنْقِيبٌ. (IAar.) And خَصَّفَ الشَّيْبُ لِمَّتَهُ ‡ *Hoariness rendered* لمّة خصيف [i. e. *white and black*] *his* لمّة [or *hair hanging down below his ears*]. (A, TA.)

4: see 1, in two places.

5: see 1, in two places.

8. اختصف, and three variations of the aor.: see 1, in seven places: = and اختصفت said of a she-camel: see 1, last sentence.

خَصْفٌ *A sole having another sole sewed upon it;* (Ṣ, Ḳ;) and so نَعْلٌ خَصِيفٌ, (Ṣ, * TA,) *i. q.* مَخْصُوفَةٌ. (Ḳ.)

خَصْفٌ † *A mixed colour, black and white.* (Freytag, from the Deewán of the Hudhalees.) = See also خَصَفَةٌ, in two places. = Also a dial. var. of حَرْفٌ [q. v.]. (Lth, TA.)

خَصْفَةٌ *Any sole,* or *matching piece, that is sewed upon a sole* [*so as to make it double*]; (JK, Ṣ, Ḳ;) as also خَصِيفَةٌ. (Ṣ* and Ḳ voce طِرَاقٌ.)

خُصْفَةٌ *A puncture,* or *stitch-hole,* in a skin; syn. خُرْزَةٌ. (Ḳ.) — And [hence,] † The *anus,* or *orifice of the rectum:* and † the *orifice of the vagina.* (TA voce خُرْبَةٌ.)

خَصَفَةٌ *A receptacle for dates, such as is termed* جُلَّة, (Ṣ, Mgh, Mṣb, Ḳ,) *made of palm-leaves;* (Ṣ, Ḳ;) *wherein they are stored:* of the dial. of El-Baḥreyn: (TA:) and *a mat upon which* أَقِط *&c. are put to dry:* (TA in art. شر:) and [it is said to signify] *a very thick kind of cloth:* (Lth, Ḳ:) pl. خَصَفٌ, (Ṣ, Ḳ,) [or rather this is a coll. gen. n.,] and [the pl. properly speaking is] خِصَافٌ: (Ṣ, Mṣb, Ḳ:) Lth says that a certain Tubba' [a king of El-Yemen] clothed the House [i. e the Kaabeh] with خَصَف, meaning *very thick cloths;* so called as being likened to the خَصَف of woven palm-leaves: but Az says that this is wrong; and that it means *pieces of matting made of palm-leaves woven together, oblong pieces of which were used as coverings for the tents of the Arabs of the desert, and sometimes made into* جِلَال [pl. of جُلَّة] *for dates:* (TA:) خُصَّافٌ, also, signifies *a piece of matting of palm-leaves;* and its pl. is خَصَاصِيفُ. (JK.)

خَصُوفٌ: see 1, last sentence, in two places. Applied to a woman, One *who brings forth in the ninth* [*month*], *not entering upon the tenth.* (TA.)

خَصِيفٌ: see خَصْفٌ.—† A thing *in which are united any two colours.* (Ṣ, TA.) See also 2. And see أَخْصَفُ in two places. [Hence,] † *Ashes;* (Ḳ;) because there are two colours therein, blackness and whiteness: but one says more commonly رَمَادٌ خَصِيفٌ, using the latter word as an epithet. (TA.) And كَتِيبَةٌ خَصِيفٌ, (Ṣ,) or كَتِيبَة خَصِيفَةٌ, (Ḳ,) † [*A body of troops*] *having two colours,* (Ḳ,) *having the colour of iron* (Ṣ, Ḳ) *and another colour:* (Ḳ:) or so called because of the rust of the iron &c.: (L:) or the former phrase means, as some say, *followed by horsemen;* and therefore the epithet is without ة, because it has the signification of a pass. part. n.: for were it to denote the colour of the iron, they had said خَصِيفَةٌ, because it would in this latter case have the signification of an act. part. n. (Ṣ.)

خَصِيفَةٌ [fem. of خَصِيفٌ, q. v. — And also a simple subst.]: see خَصْفَةٌ.

خَصَّافٌ One *who sews soles* [*so as to make them double, covering,* or *facing, one piece with another:* see 1]: (Kr, Ḳ:) or one *who patches soles; who mends them by sewing on other pieces.* (Mṣb.) — ‡ One *who covers his pudendum with his hand:* on the authority of Seer. (TA. [See 1.])—‡ *A liar:* (Kr, Ḳ, TA:) as though he sewed one saying upon another, and [thus] embellished it. (TA.)

خُصَّافٌ: see خَصَفَةٌ.

أَخْصَفُ † *Of a colour like that of ashes, in which are blackness and whiteness;* (JK, Ṣ;) as also خَصِيفٌ. (JK.) In this sense, (TA,) applied to a mountain, (Ṣ, Ḳ,) as also خَصِيفٌ, (TA,) and to a male ostrich, meaning † *In which are blackness and whiteness:* (Ṣ, Ḳ:) fem. خَصْفَاءُ. (TA.) † A rope, or cord, *of two colours, having one strand black and another strand white.* (JK.) † A horse, and a sheep, *white in the flanks;* (Ṣ, Ḳ:) the rest being of any colour: and sometimes *in one side:* (TA:) or *whose* بَلَق [or *blackness and whiteness*] *extends from his belly to his sides:* (Ṣ, TA:) or a horse *white in the side.* (Mgh.)

مِخْصَفٌ The *awl;* or *instrument for boring,* or *perforating;* (JK, TA;) *used in the sewing of soles* [*and the like;*] (JK;) *i. q.* إِشْفًى [q. v.]: (Ṣ, Mṣb, TA:) [pl. مَخَاصِفُ.]

مَخْصُوفَةٌ, applied to a sole: see خَصْفٌ.—Applied to a ewe or she-goat, † *Smooth:* or *of two colours, black and white:* (Ḳ, TA:) so in the O. (TA.)

خصل

1. خَصَلَ, (Ḳ,) inf. n. خَصْلٌ, (TA,) *He cut,* or *cut off,* a thing; (Ḳ;) as also قَصَلَ. (TA.) [Accord. to the TA, this is the proper, or primary signification.]—خَصَلَهُمْ, [aor., accord. to rule, ـُ,] inf. n. خَصْلٌ and خِصَالٌ, *He overcame them,* or *surpassed them, in shooting.* (Ṣ, Ḳ. [In the CK, فَضَلَهُمْ is erroneously put for نَضَلَهُمْ.]) See also 3.

2. خصّله, inf. n. تَخْصِيلٌ, *He cut it,* or *divided it, in pieces.* (M, Ḳ.)—خصّل الشَّجَرَ, (Ḳ,) inf. n. as above, (TA,) *He lopped the branches of the trees:* (Ḳ, TA:) or تَخْصِيلٌ signifies the *cutting off slender extremities and branches from the* [*species of mimosa called*] عُرْفُط, *in the interior parts thereof.* (JK.)—خصّل البَعِيرَ *He cut off, for the camel, the* خُصْلَة, (Ḳ,) i. e. the *soft and tender branch of a tree.* (TA.)

3. خَاصَلْتُهُمْ فَخَصَلْتُهُمْ, inf. n. of the former مُخَاصَلَةٌ, *I vied, competed,* or *contended for superiority, with them in shooting, and I overcame them,* or *surpassed them, therein.* (TA.)

4. اخصل *He* (a shooter) *hit the target:* (Ḳ, TA:) or *made his arrow to fall close by the side of the target.* (JK, Ḳ.)

6. تخاصلوا *They vied, competed,* or *contended for superiority, in shooting:* (Az, TA:) or *they contended together for stakes,* or *wagers, laid by them to be taken by the winner in shooting.* (Ṣ, Ḳ.)

خَصْلٌ *A stake,* or *wager, laid in a shooting-match.* (Ṣ, TA.) One says, أَحْرَزَ خَصْلَهُ and أَصَابَ خَصْلَهُ [*He won his stake,* or *wager;*] *he overcame* (Ṣ, Ḳ, TA) *in the case of laying stakes* or *wagers* [*in a shooting-match*]. (TA.) — And *A thing for which persons contend together in a game of hazard.* (Ḥar p. 640.) — See also خَصْلَةٌ, in two places.

خَصِلٌ [One *who overcomes much,* or *often, in shooting-matches:* occurring in the Deewán of the Hudhalees: expl. by Freytag as meaning *multum vincens in ludo alearum*].

خَصْلَةٌ *i. q.* خَلَّةٌ: (Ṣ, Ḳ:) i. e. *A property, quality, nature,* or *disposition:* and *a habit,* or *custom:* (KL, PṢ, TḲ:) [and *a practice,* or *an action:* it is used in these various senses in different trads.: in one trad., avarice is termed a خَصْلَة; and so is evilness of nature: in another, fasting, and praying: in another, the inflicting of castigation, and the executing of retaliation, in a mosque:] it signifies *an excellent quality* or *the like;* and *a low, base,* or *mean, quality* or *the like;* (Ḳ, TA;) in a man: (TA:) or its predominant application is to *an excellent quality* or *the like:* (Ḳ:) so in the M: (TA:) [it is said that] it is used only in commendation; whereas خَلَّةٌ is used in relation to good and evil: (Ḥam p. 525:) [but this is a mistake, as I have shown above:] accord. to Az, it signifies the *states,* or *conditions, of things* or *affairs:* (TA:) [or this is a signification of the pl.:] the pl. is خِصَالٌ (Ḳ) and خَصْلَاتٌ; (TA;) [and خَصَائِلُ is a pl. pl., i. e. pl. of خِصَالٌ, with which it is explained in the KL as syn.: see an ex. in a verse cited voce دَفِئٌ.] = *A hitting of the target;* (Ḳ;) in shooting: (TA:) or, (Ḳ,) as also خَصْلٌ, (JK, Ḳ,) in a shooting-match, (JK,) it is [*a shot*] *in the case in which the arrow goes close by the target:* (JK, Ḳ:*) thus accord. to Lth, who says that the former explanation is erroneous; (TA;) [as appears also from the assertion that] what are termed خَصْلَتَانِ, in a shooting-match, are reckoned as equivalent to a shot that goes right to the target. (T, Ḳ, TA.) — And accord. to Ṣgh, *A single act of overcoming in a shooting-match.* (TA.) = Also, and خُصْلَةٌ, *A raceme,* or *bunch,* of grapes or the like; syn. عُنْقُودٌ. (Ḳ.) — And (both words) *A stick, branch,* or *twig,* (عُودٌ,) *in which are thorns.* (Ḳ.) — And خَصْلَةٌ and خَصَلَةٌ, or this latter only, The *extremity of a fresh, pliant, soft,* or *tender, twig,* or *rod:* (Ḳ,* TA:) and (some say, TA) *a soft and tender twig* or *rod, of the* [*species of mimosa called*] عُرْفُط: (Ḳ, TA:) and خَصْلٌ [of which خَصْلَةٌ is the n. un.] signifies the *slender extremities and branches of the* عُرْفُط: (JK:) and خُصْلَةٌ, *a soft and tender branch of any tree:* (T, TA:) and [its pl.] خُصَلٌ, the *pendent extremities of trees.* (Ṣ, TA.)

خُصْلَةٌ *A* لَفِيفَة, (Ṣ,) [i. e.] *a lock,* or *flock,* (PṢ,) or *a plexus,* (KL,) or *a quantity collected* [or *hanging*] *together,* (Ḳ,) *of hair,* (Ṣ, Ḳ, KL, PṢ,) and *of wool,* (PṢ, and Ṣ and Ḳ in art. جز,) *&c.:* (PṢ:) or *a small quantity of hair;* as also خَصِيلَةٌ, (Ḳ,) as in the M: pl. خُصَلٌ. (TA.) — See also خَصْلَةٌ, in two places. — Also *A portion of flesh forming a distinct limb* or *member* or *organ* (عُضْوٌ مِنَ اللَّحْمِ). (Ḳ.)

خَصَلَةٌ: see خَصْلَةٌ.

خَصِيلٌ: see خَصِيلَةٌ, in two places. = Also *Overcome* [*in a shooting-match,* or] *in a contest for stakes* or *wagers.* (JK, Ḳ.) = And *A tail;* (Ḳ, TA;) as, for instance, of a [wild] bull. (TA.)

خُصَالَةٌ a dial. var. of حُصَالَةٌ, (JK, Ḳ, TA,) meaning The *remains of wheat in the sieve, after the sifting, with what are mixed therewith:* but the latter word is the more known. (JK, TA.)

خَصِيلَةٌ *A piece,* or *portion, of flesh,* (M, Ḳ,) *small* or *large:* (M, TA:) or the *flesh of the thighs* and *of the upper arms* and *of the fore arms:* (Ḳ:) or *any portion of flesh, by itself, of the flesh of the thighs* and *of the upper arms* (JK, T, Ṣ, TA) and *of the shanks* and *of the fore arms:* (JK, T, TA:) or the *portion of flesh of the thigh:* (TA:) or *any compact and long portion of flesh, in the arm* or *elsewhere;* also called خَبِيبَةٌ: (AO, TA in art. خب:) or (Ḳ, TA, but in the CḲ "and") [*any muscle, of those that are termed voluntary muscles;* as also عَضَلَةٌ and عَضِيلَةٌ; i. e.] *any tendon,* or *sinew, upon which is thick flesh:* (Ḳ:) or *any portion of flesh that is oblong, and intermixed with tendons,* or *sinews:* (O, TA:) or, as some say, the طَفْطَفَة [or *flank,* &c.]: (TA:) pl. خَصِيلٌ [or rather this is a coll. gen. n.] and [the pl. is] خَصَائِلُ. (Ḳ.) A certain person has described a horse as being سَبْطُ الخَصِيلِ [app. meaning *Lank in the muscles;* or *long and even therein*]: and sometimes خَصَائِل is used in relation to a man. (TA.) — See also خُصْلَةٌ. = And for the pl. خَصَائِلُ see also خَصْلَةٌ.

مِخْصَلٌ A *very sharp* sword (JK, Ṣ, Ḳ) &c.: (M:) a dial. var. of مِقْصَلٌ. (Ṣ.) مِخْصَلٌ is said by A 'Obeyd to be a mistranscription for مِخْصَلٌ; but AḤei and others authorise it. (TA.)

مِنْجَل مِخْصَالٌ *A* [or *reaping-hook*]: (Ḳ:) or *an instrument with which the branches of trees are lopped,* (JK, Ibn-'Abbád, TA,) *like the* فَأْس. (Ibn-'Abbád, TA.)

خصم

1. خَصَمَ, aor. ـِ, [inf. n., app., خَصْمٌ,] *He contended in an altercation, disputed,* or *litigated, in a valid,* or *sound, manner.* (Mṣb.) — See also 3: — and 8.

3. خاصمهُ, inf. n. مُخَاصَمَةٌ (Ṣ, Mṣb, Ḳ) and خِصَامٌ (Ṣ, Mṣb) and [quasi-inf. n.] خُصُومَةٌ, (Ḳ,) the last said in the Ṣ to be a simple subst., (TA,) *He contended with him in an altercation, disputed with him,* or *litigated with him;* (Ḳ, TA;) *i. q.* نَازَعَهُ: (Mgh and Mṣb and Ḳ in art. نزع:) accord. to El-Ḥarállee, الخِصَامُ signifies *the saying which the listener is made to hear, and which is made to enter his ear-hole, such as may cause him to refrain,* or *desist, from his assertion, and his plea,* or *claim.* (TA.) You say, خَاصَمْتُهُ فَخَصَمْتُهُ, (Ṣ, Mgh, Mṣb, Ḳ,*) aor. of the latter أَخْصِمُهُ, with kesr, (Ṣ, Ḳ,*) or أَخْصُمُهُ, with ḍamm, (Mgh, Mṣb,) or not with ḍamm, (Ṣ,) or both these forms of the aor. are used, accord. to AḤei; the latter agreeable with analogy; (MF;) the former anomalous; for the regular aor. of an unaugmented sound verb in a case of this kind is with ḍamm, (Ṣ, Ḳ,) as in the instance of عَالَمْتُهُ فَعَلَمْتُهُ, aor. أَعْلُمُهُ; (Ṣ;) if it has not a faucial letter (Ṣ, Ḳ) for its medial radical, (Ḳ,) in which case it is with fet-ḥ, as in the instance of فَاخَرْتُهُ فَفَخَرْتُهُ, aor. أَفْخَرُهُ, (Ṣ, Ḳ,) accord. to the opinion of Ks, but this is contr. to the opinion generally held: (MF:) the inf. n. of خَصَمْتُهُ is خَصْمٌ: (Ṣ,* TA:) and the meaning is, [*I contended with him in an altercation,* or *I disputed,* or *litigated, with him, and*] *I overcame him in the altercation,* &c. (Mgh, Mṣb.) = خاصمهُ also signifies *He put it in,* or *by, the* خُصْم, i. e. *edge,* or *side, of the bed.* (TA.)

4. اخصمهُ *He dictated to him his plea against his adversary in an altercation* or *a dispute* or *litigation,* (JK, TA,) *whereby he might overcome the latter.* (JK.)

6: see the next paragraph, in two places.

8. اختصموا *They contended in altercation, disputed,* or *litigated, one with another;* (Mṣb, TA;) *i. q.* تخاصموا; (Ṣ, Ḳ, TA;) both signifying as above. (TA.) He who reads يَخَصِّمُونَ [in the Ḳur xxxvi. 49] means يَخْتَصِمُونَ; changing the ت into ص, and incorporating [it into the other ص], and transferring its vowel to the خ: some read يَخِصِّمُونَ, without transferring that vowel; (Ṣ, Ḳ;) because a quiescent letter, when it is made movent, is [regularly] made so with kesr: (Ṣ:) AA slurred the vowel of the خ: the pronunciation [يَخْصِّمُونَ] with two quiescent letters together is incorrect: (Ṣ, Ḳ:) Ḥamzeh read يَخْصِمُونَ, (Ṣ,) i. e., with the خ quiescent and with kesr to the ص. (TA.) — اخْتَصَمَا إِلَيْهِ *They two applied to him for the decision of a cause, each of them claiming the right.* (TA in art. قسط.) And إِلَيْهِ تُخُوصِمَ [*An application was made to him by litigants for the decision of a cause*]. (Mgh in art. دلو.) = السَّيْفُ يَخْتَصِمُ جَفْنَهُ, said by J to signify *The sword cuts* (lit. *eats*) *its scabbard, by reason of its sharpness,* is a mistake; the verb being correctly with ض, (Ḳ,* TA,) dotted. (TA.)

خَصْمٌ *An adversary in contention* or *altercation, in dispute,* or *in litigation; an antagonist; a litigant:* (JK, Ḳ, TA:) as also خَصِيمٌ: (JK, Ṣ, Ḳ, TA:) the former is used alike as masc. and fem. (Ṣ, Mṣb, Ḳ) and sing. (JK, Ṣ, Mṣb, Ḳ) and

dual (Mṣb, K) and pl.; (JK, S, Mṣb, K;) because it is originally an inf. n.: (S, TA:) [see an ex. of its use in a pl. sense in a verse cited voce جَنَفٌ:] but it also has the dual form, خَصْمَانِ; (S, Mṣb;) and the pl. خُصُومٌ (JK, S, Mṣb, K) and خِصَامٌ (Mṣb) and perhaps أَخْصَامٌ, [which is a pl. of pauc.,] or this may be pl. of خَصِيمٌ: (TA:) the pl. of خَصِيمٌ is خُصَمَآءُ (JK, S, K) and خُصَمَانٌ. (K.)

خَصْمٌ The *side* (S, K) of anything; (S, TA;) as, for instance, of a load such as is called عِدْل; (S;) and of a bed; and the *edge* thereof: (TA:) written by Aboo-Moosà with ض; but IAth says that it is correctly with ص: (TA in art. خصم:) *a lateral part* or *portion* (S, K) of anything: (S:) *a corner*, (S, K,) as well as *a side*, (S,) of an عِدْل, and of a receptacle, such as a خُرْج or a جُوَالِق or an عَيْبَة: (S:) and the [*anterior lower*] *extremity* of a [water-bag of the kind termed] عَزْلَآء, *that is opposite to the* رَاوِيَة; (JK, K, TA; [in the CK, the الزَّاوِيَة and الغَزْلَاء are erroneously put for the الرَّاوِيَة and العَزْلَآء;]) the upper extremity [correctly extremities, at which are the loops whereby it is suspended upon the side of the camel,] being called the عصم [i. e. عُصْم, pl. of عِصَامٌ]: (TA:) pl. [of pauc.] أَخْصَامٌ and [of mult.] خُصُومٌ: (K:) but some say that the أَخْصَام of the [water-bag termed] مَزَادَة, and its خُصُوم, are its *corners:* the خُصُوم of a cloud are its *sides:* (TA:) and أَخْصَامُ العَيْن signifies *the part*, or *parts, of the eye upon which the edges of the lids close together.* (S, K.) — [Also *A gap*, or *an intervening space:* it is said in the TA that] الأَخْصَامُ [pl. of الخُصْم] signifies الفرج [i. e. الفُرَج, pl. of الفُرْجَة: and it is added,] one says, of an unsound, a corrupt, or a disordered, affair, ‡ لَا يُسَدُّ مِنْهُ خُصْمٌ إِلَّا انْفَتَحَ خُصْمٌ آخَرُ [*A gap of it will not be stopped up but another gap will open*]; occurring in a trad., meaning, the state of affairs is disordered and distressing, and not to be rectified and repaired. (TA.) — [The pl.] خُصُومٌ also signifies The *mouths of valleys.* (JK, K.) — And The *lower parts*, or *stocks*, syn. أُصُول, (JK, K,) of [trees of the kind called] سَرْحَة [pl. of سَرْحَة]; used in this sense by Et-Tirimmáh. (JK.)

خَصِمٌ *Vehement in altercation* or *dispute* or *litigation*; (S, K,* TA;) as also خَصُومٌ: (Ham p. 628:) [or each signifies *contentious, disputatious*, or *litigious:*] or the former, *knowing*, or *skilled, in altercation &c., though not practising it:* (IB, TA:) or *valid*, or *sound, therein;* as also خَصِيمٌ: (Mṣb:) or this last signifies one *who contends with another in an altercation, disputes with him*, or *litigates with him:* (IB, TA:) the pl. of the first is خَصِمُونَ, (K,) occurring in the Kur xliii. 58; and perhaps أَخْصَامٌ, or this may be a pl. of خَصْمٌ. (TA.)

خَصْمَةٌ *A certain bead*, or *gem*, or *the like, used by men* [*as an amulet*], in the K, مِنْ خُرُوزِ الرِّجَالِ, but correctly, as in the M, مِنْ خَرَزِ الرِّجَالِ, (TA,) *worn on the occasion of contending in an altercation*, or *disputing*, or *litigating, or on going into the presence of the Sulṭán;* (K, TA;) *and sometimes it is beneath the gem of the man's signet-ring, when it is small; and it may be in his button; and sometimes they put it in the* ذُؤَابَة [or *cord by which the hilt is occasionally attached to the guard*] *of the sword:* (TA:) also called خَصْمَانِيَّة. (K and TA in art. خضم.)

خَصْمَة and خَصْمَانِيَّة: see خُصُومَة.

خَصُوم: see خَصِيم.

خَصِيم: see خَصْم, in two places; and خَصِم.

خُصُومَة *Contention* or *altercation; disputation; litigation;* (K, TA;) a subst. from 3 (S, TA) or 8 (JK,* TA) and 6, as also خَصْمَة and خَصْمَانِيَّة. (TA.) فَصْلُ الخُصُومَةِ: see art. فصل. [See also an ex. voce حُكْم.]

أُخْصُوم The *loop of the* [*sack called*] جُوَالِق, (JK, TA,) and *of the* [*load called*] عِدْل; (TA;) *i. q.* أُخْسُوم; (K;) but the latter is a dial. var. of weak authority, and disapproved. (TA in art. خسم.)

خصو

خُصْوَة a dial. var. of خُصْيَة, q. v. (Sh, TA.)

خصى

1. خَصَاهُ, (S, Mgh, Mṣb, K,) aor. يَخْصِيه, (JK, Mgh, Mṣb,) inf. n. خَصًا (JK, S, Mgh, Mṣb, K) and خَصَآءٌ, mentioned, by MF, from Expositions of the Fṣ, (TA,) and خَصْيٌ, agreeably with analogy, occurs in a trad. of Esh-Shaabee, though we have not heard it, (Mgh,) *He drew forth*, or *extracted, his testicles;* (S, Mgh, Mṣb, K;) [*he gelded*, or *castrated, him;*] namely, a stallion, (S,) a sheep or goat, or a horse or similar beast, (Lth, JK, TA,) and a man or boy, (TA,) or a slave. (Mṣb.) One says, بَرِئْتُ إِلَيْكَ مِنَ الخِصَآءِ [*I am irresponsible to thee for castration*]. (S.) — [Hence,] كَانَ جَوَادًا فَخُصِيَ [lit. *He was a fleet and excellent horse, and he was gelded*]; meaning ‡ *he was rich, and he became poor.* (TA.) — The poets term satire, and the act of overcoming, خَصَآء: one of them says,

* خَصَيْتُكَ يَا ٱبْنَ حَمْزَةَ بِالقَوَافِي *

* كَمَا يُخْصَى مِنَ الحَلَقِ الحِمَارُ *

[‡ *I have emasculated thee, O son of Hamzeh, with rhymes, like as the he-ass is emasculated in consequence of the disease termed* حَلَق; for which, it is asserted, (as is said in the TA, art. حلق,) there is no remedy but gelding]. (IB, TA.)

4. اخصى [as though meaning † *He did away with that which rendered him like one emasculated;* the ا, app., having a privative property;] ‡ *he learned one science.* (Sgh, K, TA.) — The use of إِخْصَآء [its inf. n.] in the sense of خِصَآء inf. n. of خَصَى is a mistake. (Mgh.)

8. اختصى *He castrated himself;* or *made himself a eunuch.* (KL.)

خَصِيّ *Having a complaint of his* خُصْيَة [or *testicles*]. (K.)

خُصْيٌ; and the dual خُصْيَانِ: see خُصْيَةٌ, in five places.

خِصْيٌ: see what next follows.

خُصْيَةٌ *A testicle;* (El-Umawee, S;) sing. of خُصْيَانِ; (S, Mgh, Mṣb, K;) it is [*one*] *of the organs of generation;* (K;) *well known;* (Mṣb;) and خِصْيَةٌ signifies the same, (S, K,) and so does خَصِيٌّ, (Mṣb, K,) and خِصْيٌ; (K;) and خُصْوَةٌ is a dial. var., occurring in a trad., but is extr.: (Sh, TA:) accord. to some, (Mṣb,) the sing. is خُصْيَةٌ [alone], (T, Mṣb,) of the fem. gender; (T, TA;) and the dual is خُصْيَانِ, (El-Umawee, T, S, Mgh, Mṣb, K,) of the masc. gender, (T, TA,) without ت, (El-Umawee, S, Mgh, Mṣb,) irreg., (El-Umawee, S, Mṣb,) like أَلْيَانِ dual of أَلْيَةٌ, (El-Umawee, S,) and خُصْيَتَانِ also, (T, Mgh, K,) this latter being sometimes used, (T, Mgh,) though rarely, (MF on the authority of the Expositions of the Fṣ,) both mentioned by ISh: (T, TA:) AO says, I have heard خُصْيَة, with ḍamm, but I have not heard خِصْيَة, with kesr; and I have heard خُصْيَاهُ [as the dual], though they did not use خُصْيٌ as the sing.; (S;) IB, however, cites exs. of this last as a sing.: (TA:) AA says that الخُصْيَتَانِ signifies *the two testicles;* and الخُصْيَانِ, *the two shins* [*which compose the scrotum*, i. e.,] *in which are the two testicles;* citing an ex. in which the latter dual is used in this sense; (S;) and ISk says the like; whereas IKoot makes الخُصْيَةُ to signify [*the scrotum*, i. e.] *the skin containing the testicle.* (Mṣb.) — Also ‡ *An earring* (قُرْط) *in the ear:* (JK, Sgh, K:) thus called by way of comparison: (TA:) pl. خُصًى. (JK.)

خِصْيَةٌ: see the next preceding paragraph, in two places.

خَصِيٌّ *Whose testicles have been drawn forth*, or *extracted;* (S, Mgh, Mṣb, K;) [*gelded*, or *castrated; a eunuch;*] applied to a sheep or goat, and a horse or similar beast, (TA,) and a man (S, TA) or boy, (TA,) or a slave; (Mṣb;) as also مَخْصِيٌّ: (K:) pl. خِصْيَانٌ (S, Mgh, K) and خِصْيَةٌ: (S, K:) in giving it the former pl., they liken it to a subst., like ظَلِيمٌ, of which the pl. is ظِلْمَانٌ: so says Sb; meaning that فِعْلَانٌ is generally the pl. of فَعِيلٌ as a subst. (TA.) One says also خَصِيٌّ نَصِيٌّ; using the latter word as an imitative sequent. (Lḥ, TA.) — Also ‡ Poetry *in which is no amatory effusion.* (K, TA.)

خَاصِ [act. part. n. of 1]. They say, جَآءَ كَخَاصِي العَيْرِ [lit. *He came like the gelder of the ass*], meaning *he came ashamed:* (JK, and TA in art. جوج:) and also, *disappointed*, or *unsuccessful.* (TA in that art.)

مَخْصًى The *place of cutting* [or *gelding* or *castration*]. (Ṣ.)

مَخْصِىٌّ: see خَصِىٌّ.

خض

R. Q. 1. خَضْخَضَهُ, (Ṣ, O,) inf. n. خَضْخَضَةٌ, (Ṣ, O, Ḳ,) *He agitated it; moved it about; stirred it; shook it;* namely, water, (Ṣ, O, Ḳ,) and the like, (Ṣ, O,) and سَوِيق, and the like. (O, Ḳ.) You say also, خَضْخَضْتُ دَلْوِى فِى المَآءِ [*I agitated*, or *dashed about, my bucket in the water*]. (O, TA.) Ṣakhr-el-Gheí El-Hudhalee says, describing a water to which he had come for drink,

* فَخَضْخَضْتُ صُفْنَىَ فِى جَمِّهِ *

* خِيَاضَ المَدَابِرِ قِدْحًا عَطُوفَا *

(O, TA,) i. e. [*And I dashed about my leathern bucket in the main body thereof,*] *as he who is overcome in the game of el-meysir introduces among the other arrows a borrowed arrow* [*that comes forth winning*], in the luck of which he has confidence. (TA in art. خوض.) This verb, though mentioned here, is [said to be] from خَاضَ, aor. يَخُوضُ; not from خَضَّ; therefore the poet here uses خِيَاض for its inf. n. (O, TA.) You also say, جَآءَهُ بِالخَنْجَرِ فَخَضْخَضَ بِهِ بَطْنَهُ [*He came to him with the dagger, and stirred about with it his belly*]. (TA.) — [Hence a meaning of the inf. n. explained in the first paragraph of art. جلد.]

R. Q. 2. تَخَضْخَضَ *It* (water, and the like, Ṣ) *became agitated, moved about, stirred,* or *shaken.* (Ṣ, Ḳ.)

خضب

1. خَضَبَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـِ, (Mṣb, Ḳ,) inf. n. خَضْبٌ (Ṣ, Mṣb) [and accord. to MF خِضَابٌ and خُضُوبٌ, but respecting these two inf. ns. (the latter of which seems to be peculiar to the intrans. verb خَضُبَ) see what follows], *He coloured,* or *tinged,* (A, Ḳ,) a thing; (Ṣ, A,* Ḳ;*) or *changed* it in colour to red, or yellow, &c.; (TA;) and خضّب signifies the same, [but app. in an intensive sense, or as applying to a number of objects, (see its pass. part. n. voce خَضِيبٌ,)] (Ḳ,) inf. n. تَخْضِيبٌ: (TA:) and the former, particularly, *he tinged,* or *dyed,* his white hair, (TA,) or the hand, &c., (Mṣb,) with ḥinnà: (Mṣb, TA:) but when a man has dyed his hair with any other dye than ḥinnà, you say, صَبَغَ شَعَرَهُ: (Mṣb, TA:) or you say also, خَضَبَ بِالسَّوَادِ [*He dyed* his hair *with black*]. (Suh, TA.) When one does not mention the hair (Mṣb, TA) or the white hair [&c.], (Mṣb,) he says خَضَبَ, inf. n. خِضَابٌ; (IḲtt, Mṣb;) and اختضب, (Ṣ, IḲtt, Mṣb, TA,) and تخضّب; (A, TA;) [meaning *He dyed his hair,* &c.,] with ḥinnà, (Ṣ, IḲtt, Mṣb, TA,) and the like: (Ṣ, TA:) and in like manner one says of a woman, خَضَبَتْ, aor. ـِ; and اختضبت: (TA:) which last also signifies [particularly] *She dyed her hands* with ḥinnà. (T, TṢ, TA, in art. غمس.) — Hence, in a trad., بَكَى حَتَّى خَضَبَ دَمْعُهُ الحَصَى ‡ *He wept so that his tears wetted the pebbles:* or, more probably, *so that his tears became red, and dyed the pebbles:* (IAth, TA:) [or most probably, *so that his tears caused the pebbles to appear of a reddish colour;* for such is commonly the case when pebbles are wetted.] = خَضَبَ, aor. ـِ; and خَضِبَ, aor. ـَ; and خَضُبَ; inf. n. of each خُضُوبٌ; and اخضوضب; ‡ *It* (a tree) *became green.* (Ḳ, TA.) And خَضَبَ, inf. n. خُضُوبٌ, † *Its small leaves came forth in the spring, and its twigs lengthened;* said of the قَتَاد, at the commencement of its vegetation; and likewise of the عَرْفَج and عَوْسَج; but of no other tree of the kind called عِضَاه: or said also of the عُرْفُط and سَمُر; meaning † *it dropped its leaves, and became red and yellow:* (TA:) and you say also, خَضَبَتِ العِضَاهُ ‡ *the* عضاه *became green, and broke forth;* (A;) or *the sap of the* عضاه *flowed in their branches, and they became green;* as also أَخْضَبَتْ, (TA,) for which اخصبت, with the unpointed ص, is said by Az to be a gross mistranscription; explained by Lth, on whose authority it is written with ص, [as also in the Ḳ in art. خصب,] as meaning *the sap flowed in the branches of the* عضاه *so as to reach the roots.* (T and TA in art. خصب.) And خَضَبَ النَّخْلُ, (Ṣ, Ḳ,) inf. n. خَضْبٌ, (Ḳ,) *The palm-trees,* (Ṣ,) or *the spadices of the palm-trees,* (Ḳ,) *became green.* (Ṣ, Ḳ.) And خَضَبَتِ الأَرْضُ, (A, Ḳ,) inf. n. خَضْبٌ; (TA;) and اخضبت, (Ḳ,) inf. n. إِخْضَابٌ; (TA;) or اختضبت; and تخضّبت; (A;) *The earth,* or *land, exposed to view,* (A,) or *produced,* (Ḳ,) *its herbage,* (A, Ḳ,) *and it* (the latter) *became green.* (TA.)

2: see 1, first sentence.

4: } see 1, each in two places.
5: }

8: see 1, in three places.

12: see 1.

خَضْبٌ The *colour of a tree,* or *of the spadix of a palm-tree, when it becomes green:* pl. خُضُوبٌ. (Ḳ.) — A plant *fresh,* or *new, and green in consequence of rain;* as also خَضُوبٌ: (Ḳ:) or *watered by rain, and imparting a colour to the ordure:* (TA:) or the *green colour that appears in trees when they begin to put forth their leaves:* (Ḳ:) pl. خُضُوبٌ. (TA.)

خَضْبَةٌ *A spadix of a palm-tree:* خَصْبَةٌ, [q. v.,] with the unpointed ص, is erroneously said to have this signification. (TA.)

خُضَبَةٌ A woman *who uses* خِضَاب *for herself* [i. e. *for dyeing her hair or hands &c.*] *much,* or *often.* (Ṣ, A, Ḳ.)

خِضَابٌ *Ḥinnà* (حِنَّآء), and *the like:* (Mṣb:) or the *thing with which one dyes,* or *tinges, his,* or *her, hair &c.;* (Ṣ, Ḳ, TA;) *such as* حِنَّآء *and* كَتَم *and the like.* (TA.)

خُضُوبٌ: see خَضْبٌ.

خَضِيبٌ Anything *dyed, tinged,* or *changed in colour;* [generally, with ḥinnà;] as also مَخْضُوبٌ: the former is both masc. and fem.: and its pl. is خُضُبٌ. (TA.) You say كَفٌّ خَضِيبٌ (Ṣ, A, Ḳ) and خَاضِبٌ (TA voce ضَارِبٌ) [*A hand dyed* with ḥinnà]: and بَنَانٌ خَضِيبٌ and مَخْضُوبٌ and مُخَضَّبٌ (Ḳ) and مُخَضَّبٌ (Ṣ, A, Ḳ) [*fingers,* or *fingers' ends, dyed* with ḥinnà]; but the last of these has an intensive signification. (Ṣ.) — And hence, (TA,) الكَفُّ الخَضِيبُ † *A certain star;* (Ṣ, A, Ḳ;) *the star β of Cassiopeia;* (so in the Egyptian almanacs;) [i. e.] *the bright star of the constellation called* ذَاتُ الكُرْسِىِّ; which star is [termed] the extended right hand of الثُّرَيَّا [or the Pleiades; corresponding to the star called الكَفُّ الجَذْمَآءُ]. (Ḳzw. [See أَجْذَمُ.]) — And اِمْرَأَةٌ خَضِيبٌ [*A woman having her hands,* or *feet,* or *hair, &c., dyed* with ḥinnà or the like]. (Ḳ.)

خَاضِبٌ A man *dyeing,* or *who dyes, his hair* with ḥinnà. (Mṣb.) — See also خَضِيبٌ. — Also ‡ A male ostrich (Ṣ, A, Ḳ, &c.) *whose shanks* (A, Ḳ) *and legs* (A) *have become red,* (A, Ḳ,) or *green,* [app. meaning *of a dark,* or *an ashy, dust-colour,*] or *yellow,* (A,) *in consequence of his lusting after the female,* (A, Ḳ,) or *in consequence of his having eaten the* [*herbage termed*] رَبِيع: (A:) or *the front edges of whose shanks have become red,* (Ṣ, Ḳ,) or *green,* (Ḳ,) or *yellow, in consequence of his having eaten the* [*herbage termed*] رَبِيع: (Ṣ, Ḳ:) or *whose beak and shanks have become red from his having eaten the* [*herbage termed*] رَبِيع: in the summer (الصَّيْف) he becomes bald (يقرع), and his shanks become white: (L:) or *whose shanks have become green by reason of lust in the* [*season termed*] رَبِيع: (ADḳ:) accord. to some, (TA,) it is applied only to the male ostrich: (Ṣ, Ḳ:) but some explain it without this restriction; and Lth mentions [the fem.] خَاضِبَةٌ as applied to an ostrich: [it is said that] the skin of the neck, and that of the breast, and that of the thighs, of the male ostrich, but not his feathers, become intensely red when he lusts after the female: or, as some say, خاضب signifies an ostrich *that has eaten green food:* (TA:) or *the extremities of whose feathers are dyed by* [*the eating of*] *blossoms, and the slender parts of whose legs have become red by the same cause:* accord. to an Arab of the desert, supposed to be Aboo-Kheyreh, in the [season termed] رَبِيع, when it eats أَسَارِيع [app. meaning certain worms so called], its legs and beak assume the red hue of the عُصْفُر [or safflower]: (AḤn, L:) or خاضب is applied to a male ostrich *the slender parts of whose legs become red when the dates begin to become red, and cease to be so when the redness of the dates ceases:* (AḤn, Ḳ:) so that it is not from eating اساريع, which, it is said, no ostrich is known to eat: accord. to Aṣ, the cause [of the redness above mentioned] is only the dye of blossoms; but were it so, the bird would also become yellow, and green, &c., [and some assert that it partially does, as has been shown above,] accord. to the colours of the blossoms and herbs;

and the green colour would predominate: [but, as the Arabs say, this requires consideration:] whatever be the cause, the bird, it is said, is termed خاضب on account of the redness that affects its shanks: and this word is [said to be] an epithet used as a proper name of the bird: (AḤn, L:) but this is a mistake, unless it mean that, because of its prevailing application, it is used in the same manner as الحَرِثُ and العَبَّاسُ, not that it may be used [in a determinate sense] without the article ال: (L:) the pl. is خَوَاضِبُ. (TA.) It is also said to be applied as an epithet to Any animal *that eats* خَضْب [q. v.]: (TA:) and particularly to [the species of bovine antelope called] the wild bull (الثَّوْرُ الوَحْشِيُّ). (L.) — [See also a saying of Dukeyn cited voce رَاوُوقٌ.]

مِخْضَبٌ *I. q.* مِرْكَنٌ, (Ṣ, Ḳ,) or إِجَّانَةٌ: (A:) or *a vessel resembling that called* إِجَّانَةٌ, *in which clothes are washed.* (TA.) — مَخَاضِبُ [is its pl.; and also] signifies The *rags of the* خِضَاب [or *hinnà* or *the like*]: (A:) [or] *of the* حَيْض [or *catamenia*]. (TA.) [If these two significations be correct, the latter is app. tropical: but حيض may be a mistranscription for خضاب.]

مُخَضَّبٌ: see خَضِيبٌ.

مَخْضُوبٌ: see خَضِيبٌ, in two places.

خضد

1. خَضَدَ, aor. ـِ, (L, Ḳ,) inf. n. خَضْدٌ, (L,) *He broke* wood, or a branch, or twig, whether moist or dry, (L, Ḳ,) or a soft thing, (L,) *so that its parts did not separate.* (L, Ḳ.) — *It* (carriage) *broke in pieces* fruit. (A.) — *He bent,* (Ṣ, A, L,) *without breaking,* (Ṣ, L,) wood, or a branch, or twig. (Ṣ, A, L.) You say also, خَضَدَ البَعِيرُ عُنُقَ آخَرَ (L, Ḳ) *The camel broke,* (L,) or *bent,* (Ḳ,) *the neck of another* camel: (L, Ḳ:) or ‡ *the camel fought another* camel. (Lth, A.) — Also, (Ṣ, Ḳ,) inf. n. as above, (Ṣ,) *He cut,* or *cut off,* (Ṣ, Ḳ,) anything moist, or soft, or supple; and so ٭ خضّد, inf. n. تَخْضِيدٌ. (Ṣ.) And خَضَدَ الشَّجَرَ *He cut off,* (Ṣ, A, Ḳ,) or *pulled off,* or *removed,* (Fr, Zj,) *the thorns of the trees.* (Fr, Zj, Ṣ, A, Ḳ.) — Also, (A, Ḳ,) aor. and inf. n. as above, (Ṣ,) ‡ *He* (a man, Ḳ) *ate vehemently:* (Ṣ, A, Ḳ:) or [*he craunched* a thing;] *he ate* something moist, or soft, or supple; as a cucumber, and a carrot, (Ḳ,) and the like: (TA:) and † *he* (a horse) *ate in the manner termed* خَضْمٌ, (L,) or قَضْمٌ. (TA.) An Arab of the desert, who liked the cucumber, being asked what pleased him therein, answered, خَضْدُهُ [app. meaning *The craunching thereof*]: (Ṣ, L:) or he was asked what pleased him thereof, and answered, خَضْدُهُ, meaning *what is broken in pieces, thereof.* (A.) = خَضِدَ, [aor. ـَ,] (TA,) inf. n. خَضَدٌ, (Ḳ,) *It* (fruit) *became shrunk and shrivelled.* (Ḳ, TA.)

2: see 1.

5: see 7, in two places. — [Also, app., † *He affected an inclining of his body,* or *a bending,* or *he inclined his body,* or *bent, from side to side, by reason of languor*; syn. تَثَنَّى: (see its part. n., voce أَخْضَدُ:) as said of a drunken man, in the Deewán of the Hudhalees, Freytag renders it *fractus fuit et quasi fractus corruit.*]

7. انخضد *It* (wood, or a branch, or twig, whether moist or dry,) *broke so that its parts did not separate;* as also ٭ تخضّد. (L, Ḳ.) — *It* (fruit, A, Ḳ, fresh, or moist, TA, being carried from one place to another, A, TA) *became broken in pieces,* (A, Ḳ,) or *crushed;* (Ḳ;) and so ٭ تخضّد. (A.) — *It* (wood, or a branch, or twig,) *bent without breaking* (AZ, Ṣ, L) *asunder.* (AZ, L.)

خَضَدٌ *Feebleness and weakness* in a plant. (Ḳ.) — † *A malady* (L, Ḳ) in a man, (L,) *affecting the limbs, not amounting to a fracture;* as also خَضَادٌ ٭. (L, Ḳ.) — † *Languor and pain of the body, with laziness.* (L.) خَضَدُ السَّفَرِ — ‡ *The fatigue and weariness that are occasioned* to a man *by travel.* (TA.) = *Whatever is cut off* from wood, or a branch, or twig, (Ṣ, A, L, Ḳ,) that is moist, or soft, or supple: (Ṣ, L, Ḳ:) or *what breaks in pieces,* or *broken pieces,* of trees; as also يَخْضُودٌ ٭: (Ḳ:) or *what is cut off, and removed,* of trees: and *broken pieces, heaped up,* of the papyrus, and of any pieces of wood, or of branches, or twigs, that are moist, or soft, or supple: (L:) and *broken pieces* of cucumbers [&c.]. (A.) = *A certain plant:* (Ḳ:) or *a certain soft,* or *flaccid, kind of tree, without thorns.* (L.) [See also خَضَادٌ.]

خَضِدٌ † *Lacking power to rise,* (Ḳ, TA,) *from languor of the body, and pain, with laziness;* (TA;) as also ٭ مَخْضُودٌ. (Ḳ.)

خَضَادٌ: see خَضَدٌ. = Also *A certain kind of tree,* (Ṣ, Ḳ,) *soft,* or *flaccid, and without thorns:* (Ṣ:) [see also خَضَدٌ:] or, *of the kind of trees called* جَنْبَة, *the leaves of which have edges like those of the* حَلْفَآء, *which are pulled with the hand like* حلفاء. (L.)

خَضُودٌ A horse *that eats in the manner termed* قَضْمٌ. (TA. [See 1.])

خَضِيدٌ, applied to wood, or a branch, or twig, whether moist or dry, *Broken so that its parts are not separated;* as also ٭ مَخْضُودٌ. (L.) — Also, and ٭ مَخْضُودٌ (Ṣ, A) and ٭ مُخَضَّدٌ, (A,) A tree, (Ṣ,) or lote-tree, (A,) *having its thorns cut off,* (Ṣ, A,) or *pulled off,* or *removed:* (Fr and Zj in explanation of the second word as occurring in the Ḳur lvi. 27:) or the second, in the Ḳur (ubi suprà), may mean *having the branches bent by reason of the abundance of the fruit.* (Bḍ.)

أَخْضَدُ and ٭ مُتَخَضِّدٌ *i. q.* مُتَثَنٍّ [app. as meaning † *Affecting an inclining of the body,* or *a bending,* or *inclining the body,* or *bending, from side to side, by reason of languor:* see 5; and see also خَضَدٌ and خَضِدٌ]. (Ḳ.)

مِخْضَدٌ ‡ *A vehement eater:* (A, L, Ḳ:) one *who eats with coarseness,* or *rudeness, and quickness.* (L.)

مُخَضَّدٌ: see خَضِيدٌ.

مَخْضُودٌ: see خَضِيدٌ, in two places: — and خَضِدٌ.

مُتَخَضِّدٌ: see أَخْضَدُ.

يَخْضُودٌ: see خَضَدٌ.

خضز

1. خَضَرَ: see 9, in two places. = خَضَرَ: see 8, in two places.

2. خضّرهُ, [inf. n. تَخْضِيرٌ,] *He rendered it* أَخْضَر [i. e. *green,* &c.]. (Ṣ.) — [Hence,] it is said in a trad., إِذَا أَرَادَ ٱللّٰهُ بِعَبْدٍ شَرًّا خَضَّرَ لَهُ فِى اللَّبِنِ وَالطِّينِ حَتَّى يَبْنِىَ, (TA,) i. e. †[*When God desires evil to befall a man,*] *He makes him to have pleasure in unburnt bricks and clay, so that he may build,* and thus be diverted from the things of the world to come, if his building be beyond his need, or not such a structure as a mosque or the like. (Marginal note in a copy of the "Jámi' eṣ-Ṣagheer" of Es-Suyooṭee.) [Hence also,] خُضِّرَ لَهُ فِيهِ, inf. n. as above, ‡ *He was blessed in it.* (L, Ḳ.) You say, مَنْ خُضِّرَ لَهُ فِى شَىْءٍ فَلْيَلْزَمْهُ, (L,) or مَنْ خُضِّرَ مِنْ شَىْءٍ فليلزمه, (so in a copy of the Mgh,) i. e. † *Whosoever is blessed in a thing,* (Mgh, L,) meaning an art or a trade or traffic, or a means of subsistence, *let him keep to it.* (L.)

3. خاضرهُ, (TḲ,) inf. n. مُخَاضَرَةٌ, (Ṣ, A, Mgh, Mṣb, Ḳ,) *He sold to him fruits before they were in a good,* or *sound, state:* (A:) or *before their goodness,* or *soundness, became apparent:* (Ṣ, Mgh, Mṣb, Ḳ, TḲ:) the doing of which is forbidden: (Ṣ:) accord. to some, (TA,) the prohibition includes the sale of fresh ripe dates, [app. if not fully ripe,] and herbs, or leguminous plants, and the like; and therefore some disapprove of selling a greater quantity of fresh ripe dates than is cut at once. (Ṣ.)

4. اخضر *It* (plenty of moisture) *rendered* seed-produce *soft,* or *tender.* (TA.)

8. اختضر *He cut* herbage, (Ṣ, Ḳ,) or a tree, (A,) *while it was green;* (Ṣ, A, Ḳ;) as also خَضَرَ ٭, (A, TA,) aor. ـُ, inf. n. خَضْرٌ. (TA.) And اُخْتُضِرَ *It* (herbage, TA) *was taken,* (Ḳ,) *and pastured upon,* (TA,) *while fresh and juicy,* (Ḳ,) *and green, before it had attained its full height.* (TA.) See also 9, last sentence. — Hence, (Ṣ, TA,) the pass. form, † *He died in his youth;* (Ṣ, Ḳ;) *in his fresh and flourishing state.* (Ṣ.) Young men used to say to an old man, أَجْزَزْتَ يَا شَيْخُ † [Thou hast attained to the time for dying, (lit. for being cut,) O old man]: and he replied, أَىْ بَنِىَّ وَتُخْتَضَرُونَ † [*O my sons, and ye shall be cut off,* or *die, in your youth*]. (Ṣ. [See also أَجْزَرَ.]) — Also, the act. v., *He cut off* the green branches of a palm-tree with his مِخْلَب; (TA;) and so خَضَرَ ٭, (Ḳ, ٭TA,) aor. ـُ, inf. n. خَضْرٌ: (TA:) and *he cut off* a thing, as a man's nose, *entirely:* (TA:) or, simply, *he cut off* a man's nose. (IAạr.) — And *He ate* fruit [*while it was green,* or] *before it was ripe.* (A.) — And hence, (TA,) ‡ *He deflowered* a girl: (Ḳ, TA:) or, *before she had attained to puberty;* (Mṣb in art. قض, and Ḳ;) as also ابْتَسَرَ and ابْتَكَرَ. (TA.) — Also † *He took* a camel *in a refractory state, not trained, and attached the nose-rein to him, and drove*

him. (TA.) — And † *He took up* a load, or burden. (K.)

9. اخضرّ, (S, A, K,) inf. n. اِخْضِرَارٌ; (S, A;) and اخضوضر, (S, K,) [inf. n. اِخْضِيضَارٌ, in the TA written by mistake اِخْضِيرَارٌ;] and خَضِرَ, aor. ـَ, (Msb, K,) inf. n. خَضَرٌ; (Msb;) *It* (a colour, Msb, or seed-produce, K) *was*, or *became, of the colour termed* خُضْرَة [i. e. *green:* and *he*, (a camel, and a horse, and an ass, and sometimes a bird,) and *it*, (a garment of the kind called كِسَآء, and the like, or any other thing,) *was*, or *became, of a dark*, or *an ashy, dust-colour;* or *dingy ash-colour;* or *dark dust-colour:* and *he*, (a man,) or *it*, (a thing,) *was*, or *became, of a tawny*, or *brownish, colour;* or *blackish;* or *of a blackish hue inclining to green;* or *black;* or *intensely black:* see خُضْرَة and أَخْضَر]. (S, A, Msb, K.) [Hence,] اخضرّ إِزَارِى (*The place of*) *my* ازار *became black:* or, rather, *became of a* [*blackish*] *hue inclining to green:* because the hair when it first grows is of that hue. (Har p. 494.) And اخضرّ شَارِبُهُ [*His mustache grew so as to appear dark*]; said of a boy; a phrase similar to بَقَلَ وَجْهُهُ. (Mgh in art. بقل.) And اخضرّ اللَّيْلُ ‡ *The night became dark and black.* (K,* TA.) And اخضرّت الظُّلْمَةُ ‡ *The darkness became intensely black.* (A.) — اخضرّ جِلْدَتُهُ [properly *His skin became green* from carrying the produce of his land; meaning] ‡ *he became in a state of plenty.* (TA. [See هُمْ خُضْرُ المَنَاكِبِ, voce أَخْضَرُ.]) — اخضرّ said of seed-produce, *It was*, or *became, soft*, or *tender;* as also اخضوضر; and خَضِرَ, aor. ـَ, (TA,) inf. n. خَضَرٌ. (K,* TA.) = اخضرّ and اخْتَضَرَ, (K,) or this may be of the pass. form, [اُخْتُضِرَ,] so as to agree with what occurs before, [see 8,] (TA,) *It* (herbage, TA) *was*, or *became, cut.* (K,* TA.)

12: see 9, first sentence: — and last sentence but one.

خَضْرٌ Trees (شَجَرٌ) *that are soft*, or *tender, when cut;* as also مَخْضُورٌ. (TA.)

خُضْرٌ: see خُضَارَةٌ.

خِضْرٌ [*i. q.* خَضِرٌ]. You say, أَخَذَهُ خِضْرًا مِضْرًا, and خَضِرًا مَضِرًا, *He took it without price:* or *in its fresh*, or *juicy, state:* (K:) مضرا being an imitative sequent. (TA.) Whence the saying, الدُّنْيَا خَضِرَةٌ مَضِرَةٌ [in the S حُلْوَةٌ خَضِرَةٌ] *The goods of this world are delicate, fresh, and pleasant:* or *pleasing.* (TA.) And الغَزْوُ حُلْوٌ خَضِرٌ [*Predatory warfare is sweet and*] *fresh* [or *refreshing*] *and loved;* because of the victory and spoil attending it. (TA, from a trad. of Ibn-'Omar [which see fully quoted voce ثُمَامٌ].) — You say also, هُوَ لَكَ خِضْرًا مِضْرًا *It is thine*, or *for thee: may it be attended with enjoyment and a wholesome result.* (K.) — And ذَهَبَ دَمُهُ خِضْرًا مِضْرًا, (S, K,) and خَضِرًا مَضِرًا, (K,) *His blood went unrevenged*, or *unretaliated*, or *unexpiated by a mulct:* (S, K:) مضرا being an imitative sequent [here as in the former instance]. (TA.)

خَضْرٌ inf. n. of خَضِرَ: [see 9, first sentence: — and last sentence but one; and] see also خُضْرَةٌ. = Also *Green palm-branches with the leaves upon them:* and *green palm-branches stripped of their leaves:* (Fr, K:) pl. أَخْضَارٌ. (AHn.)

خَضْرٌ: see أَخْضَرُ. — Also A place *having much verdure;* and so يَخْضُورٌ and مَخْضَرَةٌ. (K.) And أَرْضٌ خَضِرَةٌ and يَخْضُورٌ *Land in which is much verdure:* and مَخْضَرَةٌ ارض, as in the Kur xxii. 62, accord. to one reading, *verdant land.* (TA.) — See also خُضْرٌ, in four places. — Also, [as a subst.,] *What is green:* (Akh, S, and Bd in vi. 99:) *seed-produce;* (Lth, Bd, K;) and so خُضَارَى: (S:) so the former in the Kur ubi suprà: (Lth, Bd:) or *goodly green herbage:* (A:) and *a branch:* (K:) *any branch.* (TA.) — And الخَضِرُ *The plant called* البَقْلَةُ الخَضْرَآءُ; as also الخَضِرَةُ and الخَضِيرُ and الخُضْرَةُ: (K) and الخُضْرَةُ: (TA:) it is *a green and rough herb* or *leguminous plant, the leaves and fruit of which are like those of millet; it rises to the height of a cubit; and fills the mouth of the camel.* (TA.) Also *A species of plant of the kind called* جَثْبَة; (K;) which latter term is applied to herbage whereof the root is deep in the earth, like the نَصِىّ and صِلِّيَان: (TA:) [a coll. gen. n.:] n. un. with ة: (K:) it is *not of the slender and succulent herbs* or *leguminous plants, which dry up in summer.* (TA.) Hence آكِلَةُ الخَضِر, occurring in a trad., [properly signifying A she-camel *that eats the plant above mentioned,*] applied to a man who acts justly and moderately with respect to worldly enjoyments: for the خضر is not of the slender and succulent herbs, as above observed, nor of those excellent plants which the spring produces by its consecutive rains, and which therefore become goodly and soft or tender; but of those upon which beasts pasture after others have dried up, because they find no others, and which the Arabs call جَثْبَة; and the beasts do not eat much of it, nor do they find it wholesome. (IAth, TA.)

خَضْرَةٌ [if not a mistranscription for خُضْرَةٌ] *Fresh cut herbage, to be eaten quickly.* (TA.)

خُضْرَةٌ [*Greenness; a green colour; verdure;*] *a certain colour,* (S, A, K,) *well known;* (K;) [and] *a colour between black and white:* it is in plants and in animals &c., and, accord. to IAar, in water also: (TA:) in camels, (S,) and horses, (S, K,) [and asses, and sometimes in birds, and in a garment of the kind called كِسَآء, and the like, and in other things, *a dark*, or *an ashy, dust-colour;* or *dingy ash-colour;* or *dark dust-colour;*] *a dust-colour intermixed with* دُهْمَة [i. e. *blackness* or *deep ash-colour*]: (S, K:) in men, [and in other things,] *a tawny*, or *brownish, colour;* syn. سُمْرَة: (S:) [and *a blackish hue:* and *a blackish hue inclining to green:*] and *blackness:* (TA:) [and *intense blackness:* see 9; and see also أَخْضَرُ:] pl. خُضُرٌ and خُضْرٌ. (K.) — And *A green plant:* pl. خُضْرٌ: (TA:) or the latter signifies *herbs*, or *leguminous plants;* as though pl. of the former. (Msb.) [See خَضَارٌ: and خَضْرَةٌ.] — See also خَضِرٌ. — Also *Softness*, or *tenderness*, (IAar, K,) of seed-produce [and the like]; (TA;) and so خَضَرٌ, (K,) inf. n. of خَضِرَ. (TA.) — And *What is soft*, or *tender; fresh*, or *juicy; and pleasant to the eater.* (TA, from a خُطْبَة of 'Alee, delivered at El-Koofeh.)

الخَضِرَةُ: see خَضِرٌ.

خُضْرِيَّةٌ A palm-tree (نَخْلَةٌ) *that bears good green dates.* (Az, K.) — *A kind of dates, green, resembling glass, of a colour that is admired.* (AHn.)

خَضَارٌ *Herbs*, or *leguminous plants, in the first state of their growth.* (S,* K,* TA.) [See also خُضْرَةٌ.] — Also *Milk mixed with much water:* (S, K:) AZ says that it is *like* سَمَارٌ, meaning as above, *diluted so as to be of a dark*, or *an ashy, dust-colour* (حَتَّى أَخْضَرَّ): like as the rájiz says,

* جَاؤُوا بِضَيْحٍ هَلْ رَأَيْتَ الذِّئْبَ قَطْ *

[They brought milk mixed with much water. Hast thou ever seen the wolf?]: meaning that the milk was of an ash-colour (أَوْرَق), like the colour of the wolf, by reason of the great quantity of the water: or, as some say, *milk and water in the proportion of one third of the former to two thirds of the latter:* it is *of any milk, that has been kept in a skin* or *that is fresh*, and *from any beast:* some say that the word is a pl., [or rather a coll. gen. n.,] and that the sing., or n. un., is with ة. (TA.)

خَضُورٌ: see أَخْضَرُ.

خَضِيرٌ: see أَخْضَرُ: — and see also خَضِرٌ.

خُضَيْرٌ: see what next follows.

خُضَارَةٌ: see أَخْضَرُ, in the latter half of the paragraph. — خُضَارَةَ, determinate, and imperfectly decl., (ISk, S, K,) because it has the quality of a proper name and the fem. gender with ة, like أُسَامَةُ &c., (TA,) ‡ *The sea;* (ISk, S, A, K;) as also الأَخْضَرُ, and خُضَيْرٌ, (A, TA,) or خُضْرٌ. (So in a copy of the A.) [But it is used as a masc. proper name; for] you say, هٰذَا خُضَارَةَ طَامِيًا [*This is the sea, in a state of rising*, or *becoming full*, or *becoming high and full*]. (S, TA. [In one copy of the S, I find هٰذِهِ; but in others, هٰذَا; and in all, طَامِيًا.])

خَضِيرَةٌ A palm-tree (نَخْلَةٌ) *of which the dates fall while unripe and green;* (S, K;) as also مِخْضَارٌ. (TA.)

خُضَيْرَةٌ dim. of خُضْرَةٌ. = Also ‡ A woman *who scarcely ever*, or *never, completes the fruit of her womb, so that she casts it.* (TA.)

خُضَارِىٌّ *A certain bird;* (S, K;) *also called* the أَخْيَل; (S;) *regarded as of evil omen when it alighted upon the back of a camel:* it is أَخْضَر [i. e. *green*, or *of a dark* or *an ashy dust-colour*], *with redness in the* حَنَك [or *part beneath the beak*], and is *larger than the* قَطَا: or *certain green*, or *dark* or *ashy dust-coloured, birds*, (طَيْرٌ خُضْرٌ,) *also called* قَارِيَة: A 'Obeyd asserts that the Arabs loved them, and likened to them a liberal, or bountiful, man: but ISd says, on the

authority of the 'Eyn, that they regarded them as of evil omen: (TA:) [Golius states, on the authority of Meyd, that the خضارىّ is *a bird of a blackish colour, called in Persian* كَرَايَهْ. See Bochart's Hieroz. p. ii. col. 61; referred to by Freytag.] ـــ Also The [*tree*, or *shrub*, *called*] رِمْث, *when it has grown tall.* (TA.)

خُضَّارٌ *A certain bird,* (K,) *green* or *of a dark* or *an ashy dust-colour* (أَخْضَر). (TA.)

خُضَّارَى: see خَضِرٌ. ـــ Also *A certain plant.* (K.)

أَخْضَرُ [*Green; verdant;*] *of the colour termed* خُضْرَةٌ; (S, A, Msb, K;) as also ٭ خَضِرٌ (Msb, K) and ٭ خَضِيرٌ and ٭ خَضُورٌ and ٭ يَخْضُورٌ and ٭ يَخْضِيرٌ: (K, TA: the last two written in the CK تَخْضُورٌ and تَخْضِيرٌ:) applied to a horse, [and to a camel, (see خُضْرَةٌ,) and to an ass, and sometimes to a bird, and to a garment of the kind called كِسَآء, and the like, and to various other things, *of a dark*, or *an ashy*, *dust-colour*; or *dingy ash-colour*; or *dark dust-colour*;] *of a dust-colour intermixed with* دُهْمَة [i. e. *blackness* or *deep ash-colour*]; which is the same as دَيْزَج; (S;) in horses being distinguished as أَخْضَرُ أَدْغَمُ and أَخْضَرُ أَطْحَلُ and أَخْضَرُ أَوْرَقُ: (TA: [see the latter epithet in each of these cases:]) applied to a man, [and to other things,] *tawny*, or *brownish*: (S:) [and *blackish*: and *of a blackish hue inclining to green*:] and *black*; (S, K;) *black-complexioned*: (TA:) [and *intensely black*: it is said in the Msb, art. حتم, that الأَخْضَر is, with the Arabs, أَسْوَد; which may mean either that green is, with the Arabs, termed اسود, or that الاخضر is, with the Arabs, black: but the truth is, that each of the epithets أَخْضَر and أَسْوَد is sometimes used for the other: see what here follows, and see أَسْوَد: in Har p. 495, it is erroneously said, on the authority of Er-Rázee, that the اسود is not termed by the Arabs اخضر, although the اخضر is termed by them اسود because of its intense خُضْرَة and رِىّ:] the fem. is خَضْرَآء: and the pl. is خُضْر. (Msb, TA.) You say شَجَرَةٌ خَضْرَآءُ *A green, and fresh*, or *juicy, tree.* (TA.) And مَآءٌ أَخْضَرُ *Water inclining to a green colour*, by reason of its clearness. (TA.) And أَخْضَرُ الجِلْدَة [lit. *Tawny of skin*:] meaning †*of pure race*; because the complexions of the Arabs are tawny; (S;) *of genuine Arab race*: (IB:) as in the saying of El-Lahabee, (S, TA,) El-Fadl Ibn-'Abbás, (TA,)

* وَأَنَا الأَخْضَرُ مَنْ يَعْرِفُنِى *

* أَخْضَرُ الجِلْدَةِ فِى بَيْتِ العَرَبْ *

[*And I am the tawny: who knows me? the tawny of skin* (or *pure of race*), *of the family that comprises the nobility of the Arabs*]. (S, IB.) And فُلَانٌ أَخْضَرُ القَفَا [lit. *Such a one is blackish*, or *black, in the back of the neck*:] meaning ‡*such a one is the son of a black woman*: (Az, A:) or ‡*one who is slapped on the back of his neck*: (A:) or ‡*a freedman*, or *an emancipated slave.* (TA.) And أَخْضَرُ البَطْنِ ‡*A weaver*: (A, TA:) because his belly, being stuck close to his loom, becomes blackened by it. (TA.) And أَخْضَرُ الثَّوَاجِنِ ‡*An eater of onions and leeks*: or *a tiller*, or *cultivator, of the ground*; because he eats herbs, or leguminous plants. (A.) And هُمْ خُضْرُ المَنَاكِبِ [lit. *They are green in the shoulders*, from carrying the produce of their land:] meaning ‡*they are in a state of great plenty.* (K, TA.) And [hence, perhaps,] فُلَانٌ أَخْضَرُ ‡*Such a one possesses abundant* خَيْر [or *wealth*, or *prosperity*]: (A, TA:) [or it may mean *goodness*: for] الأَخْضَر, applied to a man, is an epithet of praise, whereby he may be likened to the sea, because it is described as green, or to the [rain or herbage called] رَبِيع; in both cases meaning †*liberal*, or *bountiful*; and it is so applied because خُضْرَة is of the colours of the Arabs: and it is also an epithet of dispraise, as meaning †*black by reason of baseness, ignobleness*, or *meanness.* (Ham p. 282.) And شَابٌّ أَخْضَرُ ‡*A young man whose hair has begun to grow upon the sides of his face.* (TA.) And كَتِيبَةٌ خَضْرَآءُ ‡*An army*, or *a troop of horse, overspread with the blackness of iron*: (S, TA:) or *a great army* or *troop of horse* (K, TA) *of which most of the men are clad in iron*; like جَأْوَآءُ: (TA:) because of the خُضْرَة of the iron: (A:) [i. e.] because of the blackness thereof. (TA.) And اللَّيْلُ أَخْضَرُ ‡*Night is black.* (TA.) And [hence,] جَنَّ عَلَيْهِ أَخْضَرُ الجَنَاحَيْنِ ‡*Night* [lit. *the black-winged*] *veiled him, concealed him*, or *covered him with its darkness.* (A.) مُدْهَامَّتَانِ, in the Kur [lv. 64, relating to two gardens of Paradise], is explained by خَضْرَاوَانِ because it means *Inclining to blackness*, by reason of abundance of moisture, or irrigation. (S.) ـــ الأَخْضَر used as a subst.: see خُضَارَةٌ. ـــ The fem. خَضْرَآء [is also used as a subst., and] signifies *Green herbs* or *leguminous plants*; (Msb, K;) as also ٭ خُضَارَةٌ: (K:) pl. خَضْرَاوَاتٌ: by rule it should be خُضْرٌ; but as the quality of a subst. predominates in it, it has a pl. like the pl. of a subst., like صَحْرَاوَاتٌ pl. of صَحْرَآء: (Msb:) this pl. occurs in the saying (in a trad., TA) لَيْسَ فِى الخَضْرَاوَاتِ صَدَقَةٌ *There is no poor-rate in the case of green herbs* or *leguminous plants*; (Msb;) or *fresh fruits and herbs* or *leguminous plants*; (TA;) or *fruits*, such as the apple and the pear &c.; or *herbs* or *leguminous plants*, such as leeks and smallage and rue and the like; and خُضْرٌ, pl. of خُضْرَةٌ, is sometimes substituted for it. (Mgh.) [Hence,] إِيَّاكُمْ وَخَضْرَآءَ الدِّمَنِ, meaning ‡*Avoid ye the beautiful woman that is of bad origin*: (S, A, Msb:) because what grows in a دِمْنَة [or place which men have blackened by their cooking, and where their camels or other beasts have staled and dunged], though it may be beautiful and bright, does not bear fruit [because it is neglected, and left unwatered], (S, Msb,) and soon becomes corrupt, or bad. (Msb. [See also دِمْنَةٌ: and see عُشْبَةُ الدَّارِ, in art. عشب.]) ـــ And الخَضْرَآء, as an epithet in which the quality of a subst. predominates, (TA,) ‡*The sky*, or *heaven*; (S, A, K;) because of its greenness; like as the earth is called الغَبْرَآء. (TA.) You say, مَا تَحْتَ الخَضْرَآءِ أَكْرَهُ مِنْهُ ‡[*There is not under the sky one more hateful than he*]. (A.) ـــ And خَضْرَآءُ ‡*A bucket* (A, K) *with which water has been drawn long, so that it has become green* or *blackish* &c. (حَتَّى ٱخْضَرَّتْ). (K.) ـــ And †*The congregated* or *collective body*, and *mass*, or *bulk*, of a people. (S, K.) So in the saying, أَبَادَ ٱللهُ خَضْرَآءَهُمْ †[*May God destroy the congregated* or *collective body, mass*, or *bulk, of them*]: (S:) or this means, ‡*their stock* (شَجَرَة) *from which they have branched off*; (A;) [for] خَضْرَآءُ signifies the *origin* of anything: (TA:) or, *their life in this present world*: (Fr, TA:) or, as some say, *their enjoyment and plenty*; (TA;) [for] خَضْرَآءُ signifies *prosperity*, and *plenty*, and *enjoyment*: (TA in a later part of this art.:) or the right reading is غَضْرَآءَهُمْ, meaning "their prosperity, and their pleasantness of life, or plenty and prosperity." (S. [See art. غضر.]) ـــ البَقْلَةُ الخَضْرَآءُ: see خَضِرٌ. ـــ الخُضْر, (T,) or الخَضْرَآءُ, (K,) *The domestic pigeons*; (T, K;) so called although of various colours, because their predominant colour is وُرْقَة [or ash-colour], or خُضْرَة [meaning a dark, or an ashy, dust-colour]: the خُضْر and the نُمْر [or spotted with white and black, &c.,] are especially characterized by the faculty of rightly directing their course. (T, TA.) ـــ الأَخَاضِر [a pl. of الأَخْضَر used as a subst.] ‡*Gold and flesh-meat and wine*; as also الأَخَامِرَة [as some explain this latter]. (TA.) ـــ أَخْضَرُ also signifies ‡*Fresh*, or *recent*: so in the saying, الأَمْرُ بَيْنَنَا أَخْضَرُ ‡[*The affair between us is fresh*, or *recent*]: and in like manner you say, المَوَدَّةُ بَيْنَنَا خَضْرَآءُ ‡*Love*, or *affection, between us is fresh.* (A.) And *Soft*, or *tender*; applied to herbage, or seed-produce. (TA.) ـــ [Hence,] عِيشَةٌ خَضْرَآءُ †*A mode of life soft*, or *delicate, and plentiful and pleasant.* (Har p. 639.) ـــ الأَخْضَرُ is also the name of [*A certain star*, or *asterism*; most probably either *α of Piscis Australis* or *ε of Pegasus*, or *some star or asterism nearly in a line with those two*;] *one of the three* أَنْوَآء *of the rain called* الخَرِيف; namely, *the middle* نَوْء *of those three* انواء; the first being the نَسْرَان; and the last, the foremost of the فَرْغَان: see نَوْءٌ. (AZ, T and TA in art. نوأ.)

الأُخَيْضِر dim. [of الأَخْضَر], (TA,) [*Cantharides*;] *a kind of fly*, (K,) *green, of a dark* or *an ashy dust-colour*, (أَخْضَر,) *of the size of the black fly, and called the Indian fly* [as cantharides are by the Arabs in the present day]; *having properties and uses mentioned in medical books.* (TA.) ـــ Also *A certain disease in the eye.* (K.)

مَخْضَرَةٌ: see خَضِرٌ, in two places.

مِخْضَارٌ: see خَضِيرَةٌ.

مَخْضُورٌ: see خَضِرٌ.

يَخْضُورٌ: see خَضِرٌ, in two places: and see also أَخْضَر, first sentence.

يَخْضِيرٌ: see أَخْضَر, first sentence.

خضرم

Q. 1. خَضْرَمَ الأُذُنَ, inf. n. خَضْرَمَةٌ, *He cut somewhat of the extremity of the ear* of a camel, *and left it dangling:* or *he cut the ear in halves:* and you say also, خَضْرَمُوا نَعَمَهُمْ [*They so cut the ears of their camels*]: (TA:) or خَضْرَمَةٌ signifies the *cutting one of the ears* only. (JK.) — And خَضْرَمَ *He mixed* [a thing or things]: (IKh, TA:) [and so حَضْرَمَ, as is indicated in the K in art. حضرم, by an explanation of the inf. n.] — And خَضْرَمَةٌ signifies also The *making* a thing *to be of an intermediate*, or *a middling, kind* or *quality*. (TA.)

Q. 2. تَخَضْرَمَ, said of butter [in the process of formation], *It became dissundered*, or *separated* [*into clots*], *by reason of intense cold; and did not coalesce;* as also تحصرم. (TA in art. حضرم.)

خِضْرِمٌ A well *having much water;* (JK, K;) and so, [as some say,] a sea, or great river; but its application as an epithet to a sea, or great river, is disallowed by Aṣ: (Ṣ:) or a *great* sea: (K:) accord. to some, so called because of its greenness; and if so, the م is augmentative: (MF:) or water *copious and wide in the utmost degree:* (Mz 49th نوع:) and anything *much in quantity*, or *copious*, (Ṣ, K,) and *wide*, or *ample:* (Ṣ:) or it signifies also *wide*, or *ample*, (K,) applied to anything: (TA:) pl. خَضَارِمُ: (Ṣ:) and مُخَضْرَمٌ and خُضَارِمٌ, also, signify *much in quantity*, or *copious*, applied to water: (TA:) and خِضْرِمٌ is applied in this sense as an epithet to نَبِيذ. (Ṣ,* TA.) — ‡ *Bountiful*, or *munificent;* (JK, K;) *who gives many gifts:* (Ṣ, K:) said to be likened to the sea, or great river, to which this epithet is applied; though Aṣ disallowed its application to a sea, or great river: (Ṣ:) or likened to the well to which the same epithet is applied: (JK:) and a *forbearing*, or *clement*, lord, or chief; as also خُضَارِمٌ: pl. خَضَارِمَةٌ and خَضَارِمَةٌ and خِضْرِمُونَ: all applied peculiarly to men: (K:) not to women. (TK.)

خُضَرِمٌ *Sweet* water: or water *between sweet and bitter:* (K:) on the authority of Yaʿḳoob. (TA.) = The *young of the* [*kind of lizard called*] ضَبّ: (Ṣ, K:) accord. to IDrd, in its first stage it is called حِسْلٌ; [after which he should have said, then, غَيْدَاقٌ;] then it is called مُطَبِّخٌ [q. v.]; then, خُضَرِمٌ; and then, ضَبٌّ: he does not mention the term غَيْدَاقٌ, but AZ mentions it. (Ṣ.)

خِضْرِمِيَّةُ الخَضَارِمَةُ: see الخَضَارِمَةُ.

خُضَارِمٌ: see خِضْرِمٌ, in two places.

الخَضَارِمَةُ *A certain people of the* عَجَم [i. e. *Persians*], (Ṣ, K,) *of the sons of Fáris*, (Ṣ,) *who went forth* [*from their country*] *in the beginning of El-Islám, and dwelt in Syria:* (Ṣ, K:) i. e., those people who went forth at that period dispersed themselves in the countries of the Arabs; some of them settling in El-Baṣrah, and these are the أَسَاوِرَة; and some of them, in El-Koofeh, and these are the أَحَامِرَة; and some of them, in Syria, and they are the خَضَارِمَة; and some of them, in El-Jezeereh, and they are the جَرَاجِمَة; and some of them, in El-Yemen, and they are the أَبْنَاء; and some of them, in El-Mowṣil, and they are the جَرَامِقَة: (Ṣ, TA:) the n. un. is خِضْرِمِيٌّ. (K.)

مُخَضْرَمٌ [pass. part. n. of خَضْرَمَ]. You say نَاقَةٌ مُخَضْرَمَةٌ *A she-camel having the extremity of her ear cut.* (Ṣ, K.) And أُذُنٌ مُخَضْرَمَةٌ *An ear cut.* (Mz 49th نوع.) — Hence, as some say, (Mz ubi suprà,) A man, (K, Mz,) or a poet, (Ṣ, K,) *who lived in the Time of Ignorance and in that of El-Islám;* (Ṣ, K, and Mz ubi suprà;) as though he were cut off from paganism to El-Islám; (Mz ubi suprà;) or from infidelity; (IB, TA;) as Lebeed, (Ṣ, K, and Mz 20th نوع,) and Ḥassán Ibn-Thábit, and Nábighah of the Benoo-Jaʿdeh, and Aboo-Zubeyd, and 'Amr Ibn-Sha-s, and Ez-Zibriḳán Ibn-Bedr, and 'Amr Ibn-Maʿdee-Kerib, and Kaʿb Ibn-Zuheyr, and Maʿn Ibn-Ows: (Mz 20th نوع: [see also إِسْلَامِيٌّ, and شَاهِدٌ:]) or a person *who passed half of his life in the Time of Ignorance, and half thereof in that of El-Islám:* (K:) [I have generally found the word thus written;] but IB says that, accord. to most of the lexicologists, it is مُخَضْرِمٌ, with kesr to the ر; for the pagans, when they became Muslims, cut somewhat of the extremities of the ears of their camels (خَضْرَمُوا آذَانَ إِبِلِهِمْ) as a sign of their being Muslims in case of their being attacked and plundered, or their being made war with; (IB, TA;) and this they were ordered to do in a manner different from that of the pagans: (TA:) accord. to some, the epithet applied to a poet of the class above mentioned is محضرم, with the unpointed ح, [i. e. مُحَضْرِمٌ,] from الحَضْرَمَةُ signifying الخَلْطُ, [like الخَضْرَمَةُ, as shown above,] because of his mixing paganism with El-Islám: (Mz 49th نوع:) or مُحَضْرَمٌ: (K in art. حضرم:) and in like manner IKh explains the epithet مُخَضْرِمٌ. (TA.) — Also A *black* man *whose father is white.* (IKh, K.*) — And *Deficient in respect of* الحَسَب; (K;) meaning *not of generous parentage.* (TA.) — And One *whose origin is suspected;* or *who claims for his father one who is not:* (K:) and so مُخَضْرَمٌ فِي النَّسَبِ: (Ṣ, TA:) or مُخَضْرَمٌ فِي نَسَبِهِ means *of mixed parentage.* (TA.) One *whose father is unknown:* [or, app., accord. to the TA, *whose parents are unknown:*] or one *sprung from* [*a succession of*] *concubines.* (K.) — *Uncircumcised.* (K.) And, with ة, applied to a woman, *Circumcised:* (Ṣ, K:) or, as some say, *cut, by a mistake of the woman operating, in a place not that of circumcision.* (TA.) — Flesh-meat *such that one knows not whether it be from a male or a female.* (Ṣ, K.) — Accord. to IAar, who does not explain it, (ISd, TA,) it is applied also to food, (ISd, K,) ISd thinks (TA) as meaning *Insipid;* (ISd, K;) *neither sweet nor bitter.* (ISd.) — And Water *between heavy and light:* (T, K, TA:) or *not sweet.* (TA.) — See also خِضْرِمٌ.

مُخَضْرِمٌ: see مُخَضْرَمٌ, in two places.

مُتَخَضْرِمٌ, applied to butter, [as also مُتَحَضْرِمٌ and مُحَضْرَمٌ,] *Dissundered*, or *separated* [*into clots*]; *not coalescing; by reason of cold.* (K. [See Q. 2.])

خضع

1. خَضَعَ, aor. ـَ, inf. n. خُضُوعٌ (Ṣ, Mṣb, K) and خَضْعٌ and خُضْعَانٌ, or خِضْعَانٌ, (TA,) *He was*, or *became, lowly, humble*, or *submissive*, (Ṣ, Mṣb, K,) لَهُ *to him*, (Mṣb, TA,) [for instance,] to his creditor, (Mṣb,) or to God; (TA;) as also اختضع, (Ṣ, K,) [and انخضع, (K in art. خذأ,)] and اخْضَوْضَعَ: (Ṣgh, K:) خُضُوعٌ is *nearly the same as* خُشُوعٌ, except that the latter is mostly used in relation to the voice [or the eyes]; but the former is used as meaning *in the necks:* (Mṣb:) or the former is *in the body*, ('Eyn and K in art. خشع,) and signifies the acknowledgment of humility and submission; ('Eyn;) and the latter is in the voice and in the eyes. ('Eyn and K ubi suprà.) It is said in a trad. respecting the [devils'] hearing [the words of the angels] by stealth, خُضْعَانًا لِقَوْلِهِ [*With submissiveness to his saying*, or *to what he said*]; or, accord. to one relation, خِضْعَانًا; but it may be a pl. of خَاضِعٌ; and accord. to another relation, it is خُضَّعًا, which is a pl. of خَاضِعٌ. (TA.) — *He was*, or *became, still*, (K, TA,) *and tractable*, or *submissive.* (TA.) — *He made his words soft* to a woman; as also اخضع: (L:) or the latter signifies *his speech was soft* to a woman. (O, K.) It is said in the Ḳur [xxxiii. 32], فَلَا تَخْضَعْنَ بِالْقَوْلِ *Then be ye not soft in speech.* (TA.) And you say, خَضَعَ لَهَا بِكَلَامِهِ وَخَضَعَتْ لَهُ وَتَطَمَّعَ فِيهَا [*He was soft to her in speech, and she was soft to him, and he became excited to feel an eager desire for her*, or *to lust after her*]; (TA;) and in like manner, خَاضَعَهَا, (K,* TA,) inf. n. مُخَاضَعَةٌ, (TA,) [*he was soft in his speech to her, she being soft in her speech to him.*] And خَضَعَا بَيْنَهُمَا حَدِيثًا *They two* (a man and a woman) *made soft discourse together, saying that which excited each to feel an eager desire for*, or *to lust after, the other.* (TA from a trad.) — خَضَعَ, aor. ـَ, inf. n. خَضْعٌ, [or, as in two copies of the Ṣ, خَضَعٌ, though it seems that the verb is correctly خَضَعَ, not خَضِعَ,] *He had a natural stooping of the neck:* (TA:) and *he bent himself*, or *became bent*; as also اخضع. (Zj.) And اختضع, said of a hawk, *He lowered his head to make a stoop*, or *to pounce down.* (Z, TA.) — [Hence,] خَضَعَتِ الإِبِلُ ‡ *The camels strove*, or *exerted themselves*, or *hastened, in their pace*, or *going;* (K:) because, when they do so, they lower their necks. (TA.) And اختضع, (K,) said of a horse, (IAar,) [for the same reason,] + *He went quickly*, or *swiftly.* (IAar, K.) خَضَعَ النَّجْمُ — ‡ *The star*, or *asterism, inclined* (Ṣ, K, TA) *to the place of setting*, (Ṣ, TA,) or *to setting:* (K, TA:) and in like manner, خَضَعَتِ الشَّمْسُ ‡ *the sun inclined*

&c.; like خَدَعَتْ: (TA:) and خَضَعَتْ أَيْدِى الكَوَاكِبِ ‡ *the stars inclined to setting.* (Aboo-'Adnán, TA in art. خشع.) = خَضَعَهُ *He*, or *it*, *rendered him still* (K, TA) [*and submissive*: see 1]: the verb being both intrans. and trans. (TA.) [See also 4.] — Also, (K,) inf. n. خَضْعٌ and خُضُوعٌ, (TA,) *He*, or *it*, *caused him to have a stooping neck*; as also ▼ اخضعهُ; (K;) i. e., *bent him*: (TA:) said of old age. (TK.) Jereer says,

* أَعَدَّ ٱللّٰهُ لِلشُّعَرَآءِ مِنِّى *

* صَوَاعِقَ يَخْضَعُونَ لَهُ الرِّقَابَا *

[*God hath prepared, for the poets, from me, thunderbolts which make the necks to stoop to Him*]. (TA.) — خَضَعَ فُلَانًا إِلَى السَّوْءَةِ; in the K الى السُّوءِ, but the former is the right; inf. n. خُضُوعٌ; (TA;) *He*, or *it*, *invited such a one to that which was foul, abominable, or evil.* (K, TA.)

2: see 4.

3: see 1, near the middle of the paragraph.

4. اخضع, intrans.: see 1, in two places. = اخضعهُ *It* (poverty) *lowered, humbled, or abased, him*; (Msb;) [as also ▼ خضّعهُ; for its inf. n.] تَخْضِيعٌ signifies the *rendering lowly, humble, or submissive*; in Persian, فُرُوتَنْ كَرْدَانِيدَنْ. (KL. [But Golius, from the same source, explains the verb as signifying "Submissum humilemque se commonstravit."]) [Hence,] أَخْضَعَتْنِى إِلَيْكَ الحَاجَةُ (Zj, S, TA) *Want*, or *need*, [*made me lowly, humble, or submissive, to thee*; or] *constrained me to have recourse to thee, and to require thine aid.* (TA.) — See also 1, near the end of the paragraph.

7: see 1, first sentence.

8: see 1, in three places.

12. اخضوضع: see 1, first sentence.

خَضْعٌ A plant *bending by reason of softness, or tenderness*: ISd holds it to be formed after the manner of a relative, or possessive, noun, because there is no verb [of the measure خَضَعَ] to which it may be referred. (TA.) [The regular form, if it were a part. n., would be خَاضِعٌ, q. v.]

خَضْعَةٌ, or ▼ خَضَعَةٌ: see بَضَعَةٌ and بَاضِعٌ.

خُضَعَةٌ: see what next precedes.

خُضَعَةٌ A man (S) *who is lowly, humble, or submissive, to everyone.* (S, Sgh, K.) — And One *who overcomes, or subdues, his adversaries, or opponents*; (K, TA;) *and humbles and abases them.* (TA.)

خَضُوعٌ: see the next paragraph, in two places.

خَاضِعٌ *Lowly, humble, or submissive*; (Msb;) and ▼ خَضُوعٌ signifies the same: (S, K:) [or rather the latter is an intensive epithet, signifying *very lowly*, &c.:] the pl. of the former is خَاضِعُونَ and خُضَّعٌ and خُضْعَانٌ, or خِضْعَانٌ: (TA:) [respecting the last two of which, see 1, second sentence:] and the pl. of ▼ خَضُوعٌ is خُضُعٌ; (S, K;) as in the phrase قَوْمٌ خُضُعُ الرِّقَابِ [*A people, or company of men, very submissive in the necks*]. (S.) It is said in the Kur [xxvi. 3], فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ *And their necks shall continue*, the pret. being used in the sense of the aor., meaning تَدُومُ, (Jel,) *submissive to it*: (Jel,* TA:) the original of the phrase is فَظَلُّوا لَهَا خَاضِعِينَ; and اعناق is redundantly inserted to show the place of خُضُوع, and the predicate is left in its original state: (Bd:) or as the خضوع is only that of the اعناق, it is allowable to make the predicate relate to [the pronoun هم, which is] the complement of the latter word: (Sb, Kh:) or since the خضوع is ascribed to the necks but really belongs to the persons, the epithet has that form of pl. which is proper to rational beings: (Jel: [and the like is said by Bd:]) or اعناقهم means *their chiefs*: or *their companies*: but there is another reading [which is literally grammatical], namely خَاضِعَةً. (Bd.) — The pl. خُضَّعٌ is also applied to Women *who have been* [or *who are*] *soft in speech, and still.* (IAar.) [See 1.] — نَعَامٌ خَوَاضِعُ [pl. of خَاضِعَةٌ] *Ostriches inclining their heads towards the ground in their places of pasture*; and in like manner, ظِبَاءٌ [*gazelles*]. (TA.) — إِبِلٌ خَوَاضِعُ ‡ *Camels striving, or exerting themselves, or hastening, in their pace, or going*; because, when they do so, they lower their necks. (TA.) — مَنْكِبٌ خَاضِعٌ and ▼ أَخْضَعُ *A low, or depressed, shoulder-joint.* (TA.) — نُجُومٌ خَوَاضِعُ ‡ *Stars inclining to setting, or to their places of setting.* (A, TA.) = *Inviting* to that which is foul, abominable, or evil. (TA.)

أَخْضَعُ *Content with abasement*; fem. خَضْعَآءُ. (Lth, K.) — *Having a natural stooping of the neck*; (S, K;) applied to a man, (TA,) and to a horse, (S, TA,) and a camel, and an ostrich, and a gazelle. (TA.) — See also خَاضِعٌ, near the end of the paragraph.

خضل

1. خَضَلَ, aor. ـِ, inf. n. خَضْلٌ: see 9, in two places.

2: see the next paragraph.

4. اخضلهُ *He moistened it*; or *wetted it*; (S, K;) as also ▼ خضّلهُ, inf. n. تَخْضِيلٌ. (TA.) You say, أَخْضَلَتْ دُمُوعُهُ لِحْيَتَهُ *His tears moistened, or wetted, his beard.* (JK,* TA.) And أَخْضَلَتْهُ السَّمَآءُ *The rain wetted him*: (TA:) or *wetted him much.* (JK.) = See also 9.

8. اختضل بِصَاحِبِهِ *He* (a man) *became united with his companion.* (Fr, TA.)

9. اخضلّ, (S, K,) inf. n. اِخْضِلَالٌ, (S,) *It was*, or *became, moistened, or wetted*; (S, K;) as also ▼ أَخْضَلَ, (K, TA, [but not in the CK,]) inf. n. إِخْضَالٌ; (TA; [perhaps a mistranscription for اخضلّ, inf. n. اِخْضِلَالٌ; but said by Freytag to occur in the Deewán of the Hudhalees;]) and ▼ اخضوضل, (Fr, S, K,) inf. n. اِخْضِيضَالٌ; (S;) and ▼ خَضِلَ: (K: [but see what follows:]) it is said of a garment, and of the beard: (TA:) and the first of these verbs signifies also *it was, became, moist, so that its moisture became sprinkled, or scattered in drops*; (K,* TA; [accord. to the explanation of the part. n. خَضِلٌ (q. v.) in the JK and M;]) and so ▼ اخضالّ, (K,) inf. n. اِخْضِيلَالٌ; (TA;) and ▼ خَضِلَ, aor. ـَ, (K,) inf. n. خَضَلٌ; but Lth says, I have not heard them say خَضِلَ. (TA.) — اخضلّ اللَّيْلُ *The night became dark*: (JK, Ibn-'Abbád, K:) or *the pleasant coolness of the night came.* (T, TA.)

11: see 9, in two places. — Also اِخْضَالَّتِ الشَّجَرَةُ, inf. n. اِخْضِيلَالٌ; (S;) or اخضالّ الشَّجَرُ, and ▼ اِخْضَأَلَّ; (IDrd, K;) *The tree*, or *trees, had many branches and leaves*: (IDrd, S, K:) or *became green, and fresh*, or *sappy, in the branches thereof.* (TA.)

12. اِخْضَوْضَلَ: see 9.

Q. Q. 4. اِخْضَأَلَّ: see 11.

خَضْلٌ *Moisture.* (TA. [But perhaps this may be a mistranscription for خَضَلٌ, inf. n. of خَضِلَ.]) = Also, (JK, T, K,) and ▼ خَضَلٌ, (ISd, K,) *Pearls*: (JK, K:) or *clear large pearls*: (K:) or *good, clear, lustrous, large pearls*: of the dial. of Yethrib. (TA.) — And *A well-known kind of beads*: (ISk, K:) or *a red bead*: or *a bead of ivory*: (TA:) n. un. with ة. (K.) — And دُرَّةٌ خَضْلَةٌ, (TA,) or ▼ خَاضِلَةٌ, (JK,) *A clear large pearl.* (JK, TA.)

خَضَلٌ: see the next preceding paragraph.

خَضِلٌ A thing, (S,) or roasted meat, (JK, T, M, K,) *moist*, or *juicy*, (JK, T, S,) *and well cooked*: (T:) or *dripping with its gravy*; or *succulent, and dripping with its juice*: (M, K:) and anything *moist so that its moisture becomes sprinkled, or scattered in drops*; (JK, M, K;*) as also ▼ خَاضِلٌ. (K: in the copies of which we find يَتَرَشَّشُ in the place of يَتَرَشَّشُ; the latter being the reading in the [JK and] M, TA.) — Applied to a plant, or herbage, *Soft*, or *tender*. (S, TA.) — And hence metaphorically applied to life: you say عَيْشٌ خَضِلٌ, (Har pp. 54-55,) and مُخْضِلٌ, and ▼ مُخْضَلٌّ, (K,) ‡ *A soft and delicate life.* (K, and Har ubi suprà.)

خُضْلَةٌ *A plentiful, and a pleasant* or *an easy, and a soft* or *delicate, state of life.* (K, TA. [In the CK, النَّعْمَةُ is erroneously put for النَّعْمَةُ.]) You say, هُمْ فِى خُضْلَةٍ مِنَ العَيْشِ *They are in a plentiful, and a pleasant* or *an easy, and a soft* or *delicate, state of life.* (TA.) And يَوْمُ خُضْلَةٍ *A day of plenty, and pleasure* or *ease, and softness* or *delicacy*; (JK, K;) or *a day of plenty*; or *of abundance of herbage, or of the goods or conveniences or comforts of life*; and *of pleasantness and easiness of life.* (S, TA.) And نَزَلْنَا فِى خُضَّلَةٍ مِنَ العُشْبِ *We alighted among green, soft or tender, fresh herbage.* (TA.) — Also *A wife*: (K:) or a name for *a woman*: (K,* TA:) and

a soft, or *tender, woman*. (JK, Ḳ.) — And The *rainbow*. (JK, Ibn-'Abbád, Ḳ.) And *A halo round the moon*. (AA, TA.) — One says also, دَعْنِى مِنْ خُضَلَّاتِكَ, meaning *Let me alone, and cease from thy vain*, or *false, sayings* or *actions*. (TA.)

خَضِيلَةٌ *A* رَوْضَة [or *meadow*] (IDrd, Ṣ, Ḳ) *that is luxuriant and moist*. (IDrd.)

خَاضِلٌ: see خَضِلٌ. — دُرَّةٌ خَاضِلَةٌ: see خَضْلٌ.

مُخْضِلٌ: see خَضِلٌ.

مِخْضَلٌ: see مِخْصَلٌ.

مُخْضِلٌ: see خَضِلٌ.

خضم

1. خَضَمَ, aor. ـَ; (Ṣ, Ḳ;) and خَضِمَ, aor. ـَ; (JK, Ḳ;) inf. n. خَضْمٌ; (JK, Ṣ, Ḳ;) *He* (a man) *ate* a thing *with the whole of the mouth*: (Aṣ, Ṣ:) or *he ate*, (Ḳ,) in a general sense: (TA:) or *he ate with the more remote of the teeth*: (Ḳ:) قَضْمٌ signifies the "eating with the nearer of the teeth;" (TA;) [i. e., "with the teeth of the fore part of the mouth:" or the "eating with the extremities of the teeth:" see art. قضم:] or [*he ate so that*] *he filled his mouth with that which he ate*: or it relates peculiarly to the thing that is moist, or juicy, as the cucumber, (Ḳ,) and the like: (TA:) or *he ate in the enjoyment of a plentiful and pleasant life*: (JK, TA:) or خَضْمٌ referring to a man is like قَضْمٌ referring to a beast. (TA.) — And خَضَمَهُ, aor. ـِ, (JK, Ḳ,) inf. n. as above; (TA;) and اختضمهُ; (JK, Ḳ;) *He cut it*; or *cut it off*: (Ḳ:) or *he cut it in pieces*. (JK.) — خَضَمَ لَهُ مِنْ مَالِهِ, (Ḳ,) accord. to IAar, (TA,) signifies *He gave him of his property*; (Ḳ;) [as though he cut off for him a portion thereof;] but Th rejects this, and says that it is هَضَمَ. (TA.)

8: see 1. — [Hence,] اَلسَّيْفُ يَخْتَضِمُ جَفْنَهُ *The sword cuts*, and *eats, its scabbard*, (Ḳ,) *by reason of its sharpness*; mentioned by J as a meaning of يَخْتَصِمُ: [see 8 in art. خصم:] and يَخْتَضِمُ العَظْمَ *cuts the bone*: and الذِّرَاعَ [*the fore arm*]. (TA.) — And اختضم الطَّرِيقَ *He stopped the way, robbing and slaying passengers*. (Ḳ.)

خُضْمٌ: see خَضِمٌ.

خَضْمَةٌ *i. q.* خَصْمَةٌ, (Ḳ,) i. e. *A certain bead*, or *gem*, mentioned before. (TA.)

خُضَامٌ: see what next follows.

خُضَامَةٌ *A thing that is eaten in the manner termed* خَضْمٌ; [see 1;] (Ḳ;) as also خُضَامٌ [expressly said to be like غُرَابٌ, otherwise it would seem to be خَضَامٌ, like قَضَامٌ, to which it is opposed,] (TA,) [and مَخْضَمٌ, as is indicated in the Ḳ in art. قضم, opposed to مَقْضَمٌ in that art. (q. v.) in the Ṣ and Ḳ.]

مَخْضَمٌ: see what next precedes.

خط

1. خَطَّ, aor. ـُ, inf. n. خَطٌّ, *He made* [*a line*, or *lines*, or] *a mark*, عَلَى الأَرْضِ, *upon the ground*. (Mṣb.) You say, خَطَّ الزَّاجِرُ فِى الأَرْضِ, aor. and inf. n. as above, *The diviner made a line*, or *a mark*, or *lines*, or *marks, upon the ground, and then divined*. (TA.) And الزَّاجِرُ يَخُطُّ بِإِصْبَعِهِ فِى الرَّمْلِ وَيَزْجُرُ [*The diviner makes lines*, or *marks, with his finger upon the sand, and divines*]. (Ṣ.) Th says, on the authority of IAar, that عِلْمُ الخَطِّ is عِلْمُ الرَّمْلِ [or *geomancy*]: I 'Ab says that it is an ancient science, which men have relinquished: but Lth says that it is practised to the present time; [to which I may add, that it has not even now ceased; being still practised on sand and the like, and also on paper;] and they have conventional terms which they employ in it, and they elicit thereby the secret thoughts &c., and often hit upon the right therein: the diviner comes to a piece of soft ground, and he has a boy, with whom is a style; and the master makes many lines, or marks, in haste, that they may not be counted; then he returns, and obliterates leisurely lines, or marks, two by two; and if there remain two lines, or marks, they are a sign of success, and of the attainment of the thing wanted: while he obliterates, his boy says, for the sake of auguring well, اِبْنَىْ عِيَانْ أَسْرِعَا البَيَانْ [*O two sons of 'Iyán* (meaning two lines or marks), *hasten ye the manifestation*]: I'Ab says that when he has obliterated the lines, or marks, and one remains, it is the sign of disappointment: and AZ and Lth relate the like of this. (TA.) It is said in a trad. of Mo'áwiyeh Ibn-El-Ḥakam Es-Sulamee, traced up by him to its author, كَانَ نَبِىٌّ مِنَ الأَنْبِيَآءِ يَخُطُّ فَمَنْ وَافَقَ خَطَّهُ عَلِمَ مِثْلَ عِلْمِهِ [*A prophet of the prophets used to practise geomancy; and he who matches his geomancy knows the like of his knowledge*]. (TA.) You say also, when a man is meditating upon his affair, and considering what may be its issue, or result, فُلَانٌ يَخُطُّ فِى الأَرْضِ ‡[*Such a one makes lines*, or *marks, upon the ground*]. (TA.) [See also نَكَتَ: and see St. John's Gospel, ch. viii. verses 6 and 8.] And خَطَّ بِرِجْلِهِ الأَرْضَ means ‡ *He walked*, or *went along*. (TA.) — Also, (Ṣ, Mṣb,) aor. as above, (Mṣb,) and so the inf. n., (Mṣb, Ḳ,) *He wrote* (Ṣ, Mṣb, Ḳ) a writing, or book, (Mṣb,) or a thing, (TA,) with the reed prepared for that purpose, (Ṣ, Ḳ,) or with some other thing; (Ḳ, TA;) [and so خطّط, for] تَخْطِيطٌ is *syn. with* تَسْطِيرٌ, or, as in the T, *like* تسطير; whence the saying, خُطِّطَتْ عَلَيْهِ ذُنُوبُهُ *His sins were written* [or *registered*] *against him*. (TA.) — خَطَّ الخِطَّةَ, and خَطَّهَا لِنَفْسِهِ: see 8; for the latter, in two places. — [Hence,] خَطَّ عَلَيْهِ †*He prohibited it*; or *took it for himself*; relating to anything. (Ḳ, TA.) — خُطَّ وَجْهُهُ: or خَطَّ: see 8. — خَطَّ الغُلَامُ: see 8. — خَطَطْتُ بِالسَّيْفِ وَجْهَهُ وَوَسَطَهُ ‡[*I cut*, or *clave, with the sword his face and his waist*]. (TA.) And خَطَّهُ بِالسَّيْفِ نِصْفَيْنِ ‡[*He clave him*, or *it, in halves with the sword*]. (TA.) And جَارَاهُ فَمَا خَطَّ غُبَارَهُ ‡ *He contended with him in running, and did not cleave his dust*. (JK, Ṣ,* A, L.) — خَطَّ اللّٰهُ نَوْءَهَا [*God made its* (a land's) *rain-giving star* or *asterism* (see نَوْءٌ) *to pass it over*: or *may God make* &c.]: from خَطِيطَةٌ signifying "a land not rained upon between two lands that have been rained upon:" (Ṣ, TA:*) it was said by I'Ab [in a tropical sense, by way of imprecation, with reference to a woman], when he was asked respecting a man who had put the affair of his wife in her own hand and she had in consequence divorced him by a triple sentence: (Ṣ:) accord. to one relation, it is خَطَّأَ; the meaning being "may he make its rain to miss it:" (Ṣ, TA:) and accord. to another, خَطَّى, originally خَطَّطَ, like تَقَضَّى البَازِى: the former, or first, is the weaker, or weakest, in authority, of these relations. (TA. [See also 2 in art. خطأ.])

2. خطّط, inf. n. تَخْطِيطٌ, [*He marked with lines, streaks*, or *stripes*. Also] *He wove* a piece of cloth *with lines, streaks*, or *stripes*. (KL.) And *He drew lines well and elegantly*. (KL.) — See also 1, in two places, in the latter half of the paragraph.

4: see 8, in three places.

8. اختطّ الخِطَّةَ, (Mṣb, Ḳ,) or اختطّها لِنَفْسِهِ, (Ṣ,) *He took the* خِطَّة [q. v.] *to himself, and* (Ḳ) *made a mark upon it*, (Ṣ, Ḳ,) *in order to its being known that he had chosen it to build there a house*; (Ṣ, TA;) as also خَطَّهَا; (as in some copies of the Ḳ;) or اخطّها; (as in other copies of the Ḳ, and as in the TA;) and خَطَّهَا لِنَفْسِهِ: (TA:) and *he alighted and took up his abode in the* خِطَّة, *none having done so before him*; as also خَطَّهَا لِنَفْسِهِ. (Ḳ.) [And hence, اختطّ signifies also *He founded* a town or the like.] — اختطّ وَجْهُهُ ‡ *His face became marked with lines* [app. *by the growth of his beard*]; (Ḳ, TA;) as also خَطَّ; (Ḳ, L, TA;) or خُطَّ; (JK;) or اخطّ: (CḲ:) or ‡ *the hair of his beard extended* [*so as to form lines*] *upon the two sides of his face*. (A, TA.) — اختطّ الغُلَامُ ‡ *The two sides of the boy's*, or *young man's, beard grew forth*; (Ṣ, L, Ḳ, TA;) as also خَطَّ; or اخطّ. (Ḳ, accord. to different copies.)

خَطٌّ *A line, streak*, or *stripe*; in, or upon, a thing: (Ḳ:) pl. خُطُوطٌ (Ṣ, Ḳ) and أَخْطَاطٌ; (Ḳ;) the latter, [a pl. of pauc.,] used by El-'Ajjáj: (TA:) and خُطَّةٌ is [syn. with خَطٌّ as explained above, being] a subst. from [the inf. n.] الخَطُّ, like as نُقْطَةٌ is from النَّقْطُ: (Ṣ, Ḳ:*) you say, عَلَى ظَهْرِ الحِمَارِ خُطَّتَانِ *Upon the back of the ass are two lines*, or *streaks, differing in colour from the rest of the body*. (TA.) — [In mathematics, *A line*. And hence, خَطُّ الاِسْتِوَآءِ *The equinoctial line*.] — *A slight track*, or *path*, or *road, in plain*, or *smooth*, or *soft, ground*: pl. as above. (Ḳ.) And *A road*, or *path*: (Th, Ḳ:) as in the saying, اِلْزَمْ ذٰلِكَ الخَطَّ وَلَا تَظْلِمْ مِنْهُ شَيْئًا [*Keep thou to that road*, or *path, and do not deviate*

from it at all] : or in this sense the word is ↓خُطٌّ. (TA.) Also *A road*, or *way*, or *street, that is a common thoroughfare;* and so ↓خُطٌّ. (IDrd, K.) — ‡[*A streak*, or *stripe, of herbage.*] You say, الكَلَأُ خُطُوطٌ فِى الأَرْضِ ‡*The herbage consists of streaks*, or *stripes, upon the ground;* the rain not having watered the country in common. (L, TA.) — *Writing*, and *the like.* (TA.) [*Handwriting. Character;* or *particular form of letters.* — See also 1.]

خُطٌّ: see خَطٌّ, in two places. — The *place of the tribe.* (AA, K.)

خِطٌّ: see خِطَّةٌ: — and see also خَطِيطٌ, in two places.

خُطَّةٌ: see خَطٌّ, in two places. — Also *An affair: a matter: a case: an event: a state*, or *condition:* syn. أَمْرٌ: (S, K:) and قِصَّةٌ: (S:) or the *like of* قِصَّةٌ: (JK, K:) and خَطْبٌ: and حَالٌ: (TA:) or حَالَةٌ: (Msb:) or, as some say, *a dubious affair, of great magnitude* or *moment, to accomplish which*, or *to perform which, one finds not the way:* (Har p. 436:) and *a quality*, or *property.* (Msb.) You say, سُمْتُهُ خُطَّةَ خَسْفٍ [*I required*, or *constrained, him to do an affair of difficulty;* or *to become in a state of abasement*, or *ignominy*] : and خُطَّةَ سُوْءٍ [*an evil affair*]. (L.) And هُوَ يُكَلِّفُنِى خُطَّةً مِنَ الخَسْفِ [*He requires*, or *constrains, me to do an affair of difficulty;* &c.]. (JK. [See also خَسْفٌ.]) And it is said in a trad., of Keyleh, أَيُلَامُ ٱبْنُ هٰذِهِ أَنْ يَفْصِلَ الخُطَّةَ وَيَنْتَصِرَ مِنْ وَرَاءِ الحَجَزَةِ [*Is the son of this* woman *to be blamed for deciding the affair*, or *matter*, or *case*, &c., *and defending himself in the absence of the wrongdoers who would prevent his obtaining his right;* or, *of those who defend men, one from another, and decide between them justly?*] : i. e., when a dubious event, to the encountering of which he does not find the right way, befalls him, that he should not care for it, but decide it so as to settle it and extricate himself from it. (S, TA.) [See also حَاجِزٌ.] Also, in a trad. respecting El-Hodeybiyeh, لَا يَسْأَلُونِى خُطَّةً يُعَظِّمُونَ فِيهَا حُرُمَاتِ ٱللهِ تَعَالَى إِلَّا أَعْطَيْتُهُمْ إِيَّاهَا [*They shall not ask of me a matter wherein they honour the sacred things of God, (exalted be He,) but I will grant it to them*]. (TA.) And in the same, قَدْ عَرَضَ عَلَيْكُمْ خُطَّةَ رُشْدٍ فَاقْبَلُوهَا *He hath proposed to you a case of evident rectitude; therefore do ye accept it.* (TA.) And Taäbbata-sharrà says,

* هُمَا خُطَّتَا إِمَّا إِسَارٌ وَمِنَّةٌ *

* وَإِمَّا دَمٌ وَالقَتْلُ بِالحُرِّ أَجْدَرُ *

[*They are two cases; either bondage and reproach, or else blood; and slaughter is more befitting to the free*, or *ingenuous*] : he means خُطَّتَانِ. (S. [See Ham p. 34.]) — Also *A course:* as in the phrase خُطَّةٌ نَائِيَةٌ *A distant*, or *far-extending, course.* (S, TA.) You say also, خُذْ خُطَّتَكَ, i. e. خُذْ خُطَّةَ الِٱنْتِصَافِ [*Take thou the course of exacting thy right*, or *due, with equity*] ; meaning ٱنْتَصِفْ [*exact thou thy right*, or *due, with equity*]. (S.) — *A proof; an evidence; a testimony; an argument; a plea;* or *an allegation;* syn. حُجَّةٌ. (O, TA.) So in the phrase, أَقِمْ عَلَى هٰذَا الأَمْرِ بِخُطَّةٍ [app. *Establish thou a proof*, &c., *against this thing*, or *case*]; as is said in the "Nawádir." (TA.) — *An object of want which one has determined to accomplish:* as in the saying, جَآءَ وَفِى رَأْسِهِ خُطَّةٌ *He came having in his mind* [lit. *his head*] *an object of want* &c. : [but see the last sentence in this paragraph :] the vulgar say خُطْبَةٌ: (S, L:) the former is the word used by the Arabs: (L:) the latter, however, occurs in the "Nawádir" of AZ; therefore the attribution of it to the vulgar demands consideration. (TA.) — *Boldness to undertake affairs.* (K.) — *Ignorance.* (K.) You say, فِى رَأْسِهِ خُطَّةٌ *In his head is ignorance:* or, as some say, *some affair:* and it has another meaning explained above. (TA.)

خِطَّةٌ *A piece of ground*, or *land, which a man takes to himself, and upon which he makes a mark, in order to its being known that he has chosen it to build there a house;* whence the خِطَط of El-Koofeh and of El-Basrah: (S:) or *a piece of ground*, and *a house, which a man takes to himself, and upon which he makes a mark, in land not possessed, that he may have it for himself exclusively, and build there;* this being done when the Sultán gives permission to a number of the Muslims to found houses in a particular place, and to make their abodes there, as they did in El-Koofeh and El-Basrah: (L:) or *a place which is taken and marked for building houses*, or *for habitation*, or *the like:* (Mgh, Msb:) or, as is said in the Bári', *a piece of ground*, or *land, which a man takes to himself, and upon which he makes a mark, it not having belonged to any one before him;* as also ↓خُطٌّ; (Msb;) which latter is explained by IDrd as signifying *a place which one takes to himself, and marks, from other places:* (IB, L:) or both signify *a piece of land in which one alights and takes up his abode, none having done so before him:* (K:) the pl. of the former is خِطَطٌ. (S, Msb.) — [Hence,] فُلَانٌ بَيِّنٌ خِطَطُ المَكَارِمِ ‡[*Such a one exhibits in himself the marks of generous*, or *honourable, qualities*]. (TA.)

خَطُوطٌ A wild bull, (S, L,) and any beast, (L,) *that marks the ground with the extremities of his hoofs.* (S, L.)

وَادٍ خَطِيطٌ [*A valley not rained upon*]. (AO, TA voce خَطُوطٌ, q. v.) And خَطِيطَةٌ [or أَرْضٌ خَطِيطَةٌ] *Land not rained upon;* (TA;) as also ↓خِطٌّ: (K:) or *land not rained upon between two lands that have been rained upon:* (S, K:) or *land of which part has been rained upon*, (K, TA,) *and part has not:* (TA:) or *land not rained upon surrounded by land that has been rained upon;* (ISh;) as also ↓ the latter word : (AHn:) pl. of the former, خَطَائِطُ. (S.) — Hence the saying of a certain Arab, to his son, ٱلْزَمْ خَطِيطَةَ الذُّلِّ مَخَافَةَ مَا هُوَ أَشَدُّ مِنْهُ ‡[*Keep thou to the condition of abasement in fear of what is more grievous than it*]. (IAar, M.) — خَطِيطَةٌ also signifies *A strip of ground differing in roughness and smoothness from what is on either side of it:* pl. as above. (L.)

خَطَّاطٌ *A practiser of what is termed* عِلْمُ الخَطِّ [or *geomancy*]. (Lth.) — [Also *A practiser of the art of writing:*] *a caligraphist.* (KL.)

رِمَاحٌ خَطِّيَّةٌ *Spears of El-Khatt;* so called from الخَطُّ, a place in El-Yemámeh, (S, Msb,) also called خَطُّ هَجَرٍ, (S,) because they are brought thither (S, Msb) from India, (S,) and straightened in that place, (S, Msb,*) which is a coast for ships; not that the canes grow there: (Msb:) or they are so called from الخَطُّ which is the station for ships in El-Bahreyn, because they are sold there; not that it is the place of their growth: this place is also called الخَطُّ: (K:) but this demands consideration; for it is said [in the 'Eyn, i. e.] by Lth, (TA,) or by Kh, (Msb,) that when you convert the rel. n. into a subst., you say ↓خِطِّيَّةٌ, (Msb, TA,) with kesr to the خ, (Msb,) without رِماح, like as you say, ثِيَابٌ قِبْطِيَّةٌ, (Msb, TA,) with kesr, (Msb,) but when you convert the rel. n. into a subst., you say, قُبْطِيَّةٌ, (Msb, TA,) with damm, to distinguish the subst. from the rel. n., without ثياب: (Msb:) a single spear of this kind is called رُمْحٌ خَطِّىٌّ: (TA:) AHn says that الخَطِّىُّ signifies *the spears;* and that it is a rel. n. used in the manner of a proper name; being a rel. n. from الخَطُّ, which is خَطُّ البَحْرَيْنِ, where ships moor when they come from India. (TA.)

خِطِّيَّةٌ: see the next preceding paragraph.

أَخَطُّ †*Delicate in beauties.* (IAar.) [See also مُخَطَّطٌ.]

مَخَطٌّ [*A place marked with a line* or *lines, with a streak* or *streaks*, or *with a stripe* or *stripes*]. (TA in art. طر.)

مِخَطٌّ *A wooden instrument with which one makes lines* or *marks* or *the like:* (S:) or the *wooden instrument with which the weaver makes lines* or *marks* or *the like, in*, or *upon, a piece of cloth.* (L, K.)

مُخَطَّطٌ A [garment of the kind called] كِسَآء, (S, TA,) and a date, and a wild animal, (TA,) or anything, (K, TA,) *marked with lines, streaks*, or *stripes.* (S, K, TA.) — ‡ *Beautiful;* (K, TA:) applied to a boy [whose hair of his beard has appeared upon the sides of his face, forming lines]; as also ↓مُخْتَطٌّ [originally مُخْتَطِطٌ: see 8]. (TA.)

مِخْطَاطٌ [*A wooden ruler;*] *an instrument of wood by means of which lines are made even.* (S, O.)

مَخْطُوطٌ A book or the like *written in*, or *upon*. (TA.)

مُخَطَّطٌ: see مُخَطَّطٌ.

خطأ

1. خَطِئَ is *syn. with* اخطأ, inf. n. إِخْطَآءٌ and خَاطِئَةٌ, (K,) which latter, mentioned by AAF, on the authority of AZ, is extr. in the case of a triliteral [unaugmented] verb, and more so in the case of a quadriliteral [i. e. a triliteral augmented by one letter]; (TA;) and with تخطّأ; signifying *He did wrong*; or *committed a mistake*, or *an error*: (K:) [and if this and similar explanations be correct, خَطَأٌ may be an inf. n. of the first of these verbs, and a quasi-inf. n. of the second and third:] or اخطأ and تخطّأ have this signification: (S:) and خَطِئَ, aor. ـَ, inf. n. خِطْءٌ and خِطْأَةٌ, (S, K,) signifies *he committed a sin, a crime*, or *an act of disobedience for which he deserved punishment*: (S, K:*) or *he committed a fault* or *an offence* or *an act of disobedience* [in an absolute sense]: (K,* TA:) or, accord. to AO, (Mṣb,) or A'Obeyd, (TA,) خَطِئَ, inf. n. خِطْءٌ, signifies *he committed a fault, an offence*, or *an act of disobedience, unintentionally*; as also اخطأ: (Mṣb, TA:) or, as others say, خَطِئَ means [*he committed a fault*, &c.,] *in religion*; and اخطأ, *in anything*; *intentionally* or *unintentionally*: (Mṣb:) خَطِئَ, *in religion*; and اخطأ, *in calculation* [&c.]: (Aṣ, M, TA:) or, accord. to Ibn-'Arafeh, (TA,) you say, خَطِئَ فِى دِينِهِ, (K, TA, [in a MS. copy of the K and in the CK,* فى ذَنْبِهِ,]) and اخطأ, meaning *he pursued a wrong way in his religion, intentionally* or *otherwise*: (K, TA:) or خَطِئَ signifies *he committed an act of disobedience intentionally*; (Mṣb, TA;) so accord. to the 'Ináyeh, and the like is said in the A; (TA;) and اخطأ, *he did wrong, meaning to do right*: (Az, Mṣb, TA:) [and this distinction is agreeable with general usage:] accord. to AHeyth, you say, خَطِئْتَ بِمَا صَنَعْتَهُ [*Thou didst wrong, in that which thou didst,*] *intentionally*; and أَخْطَأْتَ مَا صَنَعْتَهُ [or بِمَا صنعته or فيما صنعته *Thou didst wrong, in that which thou didst,*] *unintentionally*. (TA.) — See also 4, in two places. — خَطَأَتِ القِدْرُ بِزَبَدِهَا, aor. ـَ, ‡ *The cooking-pot threw up its froth*, or *foam*, or *scum*, (K, TA,) *in boiling*. (TA.)

2. خطّأهُ, (S, Mṣb, K,) inf. n. تَخْطِئَةٌ and تَخْطِئٌ, (S, K,) *He said* to him, أَخْطَأْتَ [meaning *Thou hast done wrong*, or *committed a mistake* or *an error*]: (S, Mṣb, K:) or *he pronounced him*, or *asserted him, to be doing wrong*, or *committing a mistake* or *an error*. (Mṣb.) You say, إِنْ أَخْطَأْتُ فَخَطِّئْنِى [*If I do wrong*, &c., *tell me that I have done so*]. (S.) — Also *He made it to miss*: so in the saying, خَطَّأَ اللّٰهُ نَوْءَهَا *God made*, or *may God make, its* [i. e. a land's] *star*, or *asterism, to miss*; so that the rain which the star or asterism should have brought did not, or shall not, fall upon it. (TA.) This was [also] said by I'Ab [in a tropical sense] with reference to a woman, as an imprecation, in disapproval of her conduct. (Mgh.) As some relate this saying, the verb is خَطَّى, (Mgh, TA,) and the meaning, *God made*, or *may God make, its* [*rain-giving*] *star* or *asterism, to pass it over, and not send rain upon it*: and in this case it may be, (TA,) or it is, (Mgh,) from خَطِيطَةٌ, signifying "a land not rained upon (Mgh, TA) between two lands that have been rained upon;" (Mgh;) the verb being originally خَطَّطَ, and the final ط being changed into ى. (Mgh, TA. [See art. خط.]) نَوْء is [here] the sing. of أَنْوَآءٌ meaning the "Mansions of the Moon," also called the "stars, or asterisms, of rain." (Mgh.) [See more in the first paragraph of art. خط: and see also 4 in the present art.] Accord. to Fr, خَطَّى السَّهْمَ and خَطَّأَهُ are syn. [as meaning *He made the arrow to pass over*, or *to miss*, the mark]. (TA.) One says also, خُطِّئَ عَنْكَ السُّوْءُ [*May evil be made to miss thee*;] i. e. *may evil be repelled from thee*. (ISk.) And خَطَّأَ عَنْكَ السُّوْءُ [app. for تَخَطَّأَ] *Evil missed thee*, or *may evil miss thee*. (AZ.)

4. اخطأ, inf. n. إِخْطَآءٌ and خَاطِئَةٌ: see 1, in eight places. أَخْطَيْتُ, for أَخْطَأْتُ, should not be said: (S:) it is a word of weak authority; or a mispronunciation: (K:) but some use it; (S, Ṣgh, TA;) because a change of this kind is generally allowed by some of the writers on inflection. (TA.) See also 5. — اخطأهُ, (S, K,) which signifies, *He* [or *it*] *missed*, or *failed of hitting, it* [or *him*], (TA,) and تخطّاهُ (S, K) and تخطّأهُ (K) and تخطّأهُ لَهُ (TA) [and خَطِئَهُ, as will be seen from what follows,] are syn. (S, K, TA.) [See also 2, last sentence.] You say, اخطأ الرَّامِى الغَرَضَ *The archer*, or *thrower, missed the mark*; or *failed of hitting it*. (TA.) And اخطأهُ السَّهْمُ *The arrow* [*missed it*, or *him*, or] *passed beyond it*, or *him*: and you may also say, أَخْطَأَهُ, suppressing the ب. (Mṣb.) And اخطأ الطَّرِيقَ [*He missed the way*; or] *he deviated from the way*. (TA.) And اخطأ نَوْؤُهُ [*His star*, or *asterism, missed*]; said of him who has sought an object of want and not succeeded in attaining it: (TA:) and to a person in this case one says, اخطأ نَوْؤُكَ [*Thy star*, or *asterism, has missed*]. (Mgh. [See also 2.]) And اخطأهُ الحَقُّ *The right*, or *due, was*, or *became*, [*out of his reach*,] or *far from him*. (Mṣb.) Owfà Ibn-Maṭar El-Mázinee says,

* تَخَاطَأَتِ النَّبْلُ أَحْشَآءَهُ *

[meaning *The arrows missed his bowels*]. (S.) And AO, (S,) or A'Obeyd, (TA,) says that خَطِئَ and اخطأ are syn.; citing, as an ex., the saying of Imra-el-Ḳeys,

* يَا لَهْفَ هِنْدٍ إِذْ خَطِئْنَ كَاهِلَا *

(S, TA,) meaning [*O the grief of Hind*,] *when they* (the troop of horse) *missed* the sons of *Káhil*; (TA;) خطئن being here used in the sense of أَخْطَأْنَ, (S, TA,) which latter, accord. to Az, is the more proper in this case. (TA.) — مَا أَخْطَأَهُ is an expression of wonder [meaning *How sinful*, or *criminal*, or *intentionally-disobedient*, or *intentionally-wrongdoing, is he!*] from خَطِئَ, not from أَخْطَأَ. (S.)

5: see 1, in two places: — and see also 2, last sentence; and 4, in two places. — تخطّأ لَهُ فِى المَسْأَلَةِ *He addressed to him the question with the desire of causing him to make a mistake*: (TA:) or *i. q.* أَخْطَأَ. (S.) — تَخَطُّؤٌ also signifies The *feigning a wrong action, a mistake*, or *an error*. (KL. [See also 6.]) — And The *charging* another *with a wrong action, a mistake*, or *an error*. (KL. [See also 2.])

6. تخاطأ *He imputed to himself a wrong action, a mistake*, or *an error, not having committed any*. (KL. [See also 5.]) — See also 4, in two places.

10. استخطأت *She* (a camel) *did not conceive*, or *become pregnant*. (TA. [See also the part. n., below.])

خَطْءٌ: see خَطَأٌ.

خِطْءٌ: see خَطِيئَةٌ.

خَطَأٌ *A wrong action; a mistake*, or *an error*; *contr. of* صَوَابٌ; as also خَطَاءٌ (S, Mṣb, K) and خَطْءٌ: (K:) accord. to some, it is syn. with خَطِيئَةٌ and خِطْءٌ; and is an inf. n. used as a simple subst.; but accord. to others, (TA,) it signifies *an unintentional fault* or *offence* or *disobedience*; (K, TA;) a subst. from أَخْطَأَ: (M, Mṣb: [see 1, first sentence:]) and accord. to the M, خَطَاءٌ is a subst. from خَطِئَ [and therefore *syn. with* خَطِيئَةٌ accord. to the general acceptation of خَطِئَ]. (TA.)

خَطَأَةٌ [so in the TA, app. خَطْأَةٌ,] *A land which the rain misses, while it falls upon another near it*. (TA. [See 2.])

خَطَآءٌ: see خَطَأٌ, in two places.

خَطِيئَةٌ (S, K) and خَطِيَّةٌ, a change of this kind being allowable in this and in similar cases, (S, TA,) *A fault, an offence*, or *an act of disobedience*; (S, K;) or *such as is intentional*; (K;) like خِطْءٌ, (S, K,) which is an inf. n., thus used as a subst.; (Mṣb;) meaning *a sin, a crime*, or *an act of disobedience for which one deserves punishment*: (S:) pl. خَطَايَا, (Lth, S, K,) originally خَطَائِئُ; (Lth, S;) and خَطَائِى also, (K, TA, [in a MS. copy of the K خَطَائِئُ,]) or this is [anomalous and] incorrect, unless with the art. ال, being otherwise خَطَآءٍ; (MF;) and خَطَائِىُّ, [an anomalous pl.,] of which Th gives an ex. in the following verse, related to him by IAạr:

* لِكُلِّ آمْرِئٍ مَا قَدَّمَتْ نَفْسُهُ لَهُ *

* خَطَائِيُّهَا إِنْ أَخْطَأَتْ وَصَوَابُهَا *

[*For every man* is appointed, in the world to come, the recompense of *what his soul has prepared*, or *laid up in store, for him: its wrong*

actions, if it have done wrong; and its right action]. (L.) — خَطِيئَةُ يَوْمٍ and خَطِيئَةُ لَيْلَةٍ are expressions like طِيلُ يَوْمٍ and طِيلُ لَيْلَةٍ: you say, خَطِيئَةُ يَوْمٍ يَمُرُّ بِي إِلَّا أَرَى فِيهِ فُلَانًا [app. meaning *It were a crime that a day should pass with me without my seeing in it such a one;* or perhaps, *it is a rare event that a day passes with me* &c.: see what follows]. (TA.) — *A little*, or *small quantity*; or *a few*, or *small number*; of anything. (K, TA.) You say, عَلَى النَّخْلَةِ خَطِيئَةٌ مِنْ رُطَبٍ [*Upon the palm-tree are a few fresh ripe dates*]: and بِأَرْضِ بَنِي فُلَانٍ خَطِيئَةٌ مِنْ وَحْشٍ [*In the land of the sons of such a one is*] *a small number of wild animals that have missed their* [*wonted*] *places and are in what are not their accustomed places.* (TA.)

خَطَّاءٌ A man *who constantly adheres to faults, offences, sins, crimes,* or *acts of disobedience for which he deserves punishment.* (TA.)

خَاطِئٌ *Intentionally doing that which is not right;* (El-Umawee, Ṣ;) *intentionally pursuing a wrong way* in his religion; (K;) *intentionally doing that which he is forbidden to do.* (Mṣb.) [See خَطِئَ, of which it is the part. n.] — [Also *Missing the mark.* Hence the saying,] مَعَ الخَوَاطِئِ سَهْمٌ صَائِبٌ [*With those that miss is an arrow that goes right,* or *hits the mark*]; (Ṣ, K;) خَوَاطِئُ being pl. of خَاطِئَةٌ, meaning *that misses the butt:* (Ḥar p. 481:) a prov., (Ṣ,) applied to him who frequently errs, but sometimes does right; (Ṣ, K;) or to the niggard who sometimes gives notwithstanding his niggardliness. (A 'Obeyd.)

خَاطِئَةٌ: see 1, first sentence.

مُخْطِئٌ [act. part. n. of 4, q. v.;] One *who does wrong, meaning to do right.* (El-Umawee, Ṣ.)

[مُتَخَطِّئٌ signifies the same as مُتَخَطٍّ, or nearly so: and hence the saying,] نَاقَتُكَ مِنَ المُتَخَطِّئَاتِ الجِيفَ, (TA in the present art.,) or نَاقَتُكَ هٰذِهِ مِنَ المُتَخَطِّيَاتِ الجِيفَ, [the last word being app. الجِيفَ, and the lit. meaning, *Thy she-camel,* or *this thy she-camel, is of those that step over the carcasses;*] i. e. she is *hardy and strong, such as will go on, and leave behind* [*others that have fallen down and died*] (تخلف [so in the TA, app. تُخَلِّفُ,]) until she [herself] has fallen down (الى مذ سقطت). (AZ, TA in art. خطو.)

مُسْتَخْطِئَةٌ, applied to a she-camel, ‡*i. q.* حَائِلٌ [i. e. *Not conceiving,* or *not becoming pregnant during a year,* or *two years,* or *some years;* &c.: see its verb, 10]. (K, TA.)

خطب

1. خَطَبَ, (Ṣ, K,) or خَطَبَ خُطْبَةً, (A,) aor. ـُ, (TA,) inf. n. خُطْبَةٌ, (Ṣ, K,) or this, accord. to some, is a subst. used as an inf. n., (TA,) and خِطَابَةٌ, (K,) said of a خَطِيب (A) or خَاطِب, (K,) [*He recited a* خُطْبَة (q. v. infrà),] عَلَى المِنْبَرِ [*upon the pulpit*]; (Ṣ, K;) as also ٨ اختطب. (Ṣ.) And خَطَبَ القَوْمَ, (Mṣb,) and عَلَى القَوْمِ, (Th, Mṣb,) aor. ـُ, (Mṣb,) inf. n. خُطْبَةٌ, (Th, Mṣb,) [*He recited a* خُطْبَة *to the people,* and *over the people,* i. e. *on the pulpit, beneath which they sat:* or] *he delivered an exhortation,* or *admonition, to the people.* (Mṣb.) — خَطَبَ المَرْأَةَ, (Ṣ, A,* Mṣb, K,) aor. as above, (TA,) inf. n. خِطْبَةٌ, (Ṣ, A, K,) or this is a simple subst., (Mṣb,) and خَطْبٌ (Lḥ, K) and خِطِّيبَى; (T, Ṣ,* K;) and ٨ اختطبها; (Ṣ, K;) *He asked,* or *demanded, the woman in marriage.* (Mṣb.) In the following verse of 'Adee Ibn-Zeyd, respecting Jedheemeh El-Abrash, and his asking in marriage Ez-Zebbà,

* لِخِطِّيبَى الَّتِي غَدَرَتْ وَخَانَتْ *
* وَهُنَّ ذَوَاتُ غَائِلَةٍ لُحِينَا *

[*For the asking in marriage of her who acted perfidiously and treacherously: for they* (i. e. women) *are possessed of secret malevolence: may they be disgraced and accursed:*] خِطِّيبَى is syn. with خِطْبَة: (Ṣ:) accord. to Lth, it is a simple subst.; but AM says that he is in error, and that it is an inf. n. (TA.) You say also, خَطَبَ المَرْأَةَ إِلَى القَوْمِ *He asked,* or *demanded, the woman in marriage, of the people.* (Mṣb.) And خَطَبَ إِلَى فُلَانٍ [*He asked,* or *demanded, a woman in marriage, of such a one*]. (TA.) And خَطَبَ عَلَى خِطْبَةِ أَخِيهِ *He asked,* or *demanded, a woman in marriage, when another had done so, and she had inclined to the latter, and he and she had agreed to a certain dowry, and had approved each other, and nothing remained but to conclude the contract;* the doing of which is forbidden: but it is not forbidden to ask in marriage a woman when another has done so if she and the latter have not agreed, nor approved each other, nor has either of them inclined to the other. (TA.) — فُلَانٌ يَخْطُبُ عَمَلَ كَذَا ‡ *Such a one seeks,* or *desires, to do such a thing.* (A, TA.) — خَطُبَ, [aor. ـُ,] inf. n. خَطَابَةٌ, *He became a* خَطِيب. (Ṣ.) — خَطِبَ, aor. ـَ, (JK, K,) inf. n. خَطَبٌ, (Ṣ, TA,) *He,* or *it, was,* or *became, of the colour termed* خُطْبَةٌ: (Ṣ,* K:) or his, or its, colour *was,* or *became, what is thus termed.* (JK.)

2. خطّبهُ *He granted his request of a woman in marriage;* as also ٨ اخطبهُ. (TA.)

3. خاطبهُ, (A, Mṣb, TA,) or خاطبهُ بِالكَلَامِ, (Ṣ, TA,) inf. n. مُخَاطَبَةٌ and خِطَابٌ, (Ṣ, Mṣb,) *He talked, spoke, conversed,* or *discoursed, with him; held a colloquy, dialogue, conversation,* or *discourse, with him:* (Mṣb, TA:) *he talked to him, spoke to him,* or *addressed him, face to face; accosted him with speech* or *words.* (A.) [Hence,] حَرْفُ خِطَابٍ [*A particle of allocution*]: such is the ت in أَنْتَ and أَنْتِ, (Mughnee and K on the letter ت,) and such is the ك in ذَاكَ &c. (I'Aḳ p. 36; &c.) — *He consulted with him.* (TA.) — فَصْلُ الخِطَابِ [as used in the Ḳur xxxviii. 19] means *The deciding a case,* or *passing sentence,* or *judging, with evident demonstration,* or *proof;* or *by testimony confirmed by oath:* (K, TA:) or *the deciding between truth and falsehood, and distinguishing between just judgment and the contrary thereof:* (TA:) or *understanding, intelligence, sagacity,* or *knowledge, in judging* or *passing sentence:* or *the pronouncing the phrase* أَمَّا بَعْدُ, (K, TA,) which David [it is said] was the first to utter, and which means, accord. to Abu-l-'Abbás, *Now, after these preliminary words,* [I proceed to say] thus and thus; (TA;) or this last phrase means *after my prayer for thee;* (K in art. بعد;) or *after praising God.* (TA in art. بعد. [See also art. فصل.])

4: see 2. — [Accord. to the KL, إِخْطَابٌ signifies The *inviting* one *for the purpose of marriage:* but I think it is only اِخْتِطَابٌ that has this signification.] — أَخْطَبَكَ الصَّيْدُ ‡ *The game,* or *object of the chase, has become within thy power,* or *reach;* (Ṣ, A;) and *has become near thee;* (Ṣ;) فَارْمِهِ [*therefore shoot it,* or *cast at it*]. (A.) And اخطبك الأَمْرُ ‡ *The thing,* or *affair, has become within thy power,* or *reach.* (JK, A.*) — اخطب, said of the colocynth, (JK, Ṣ, K,) *It became striped with green:* (JK, K:) or *it became yellow, with green stripes.* (Ṣ.) And اخطبتِ الحِنْطَةُ *The wheat became coloured.* (TA.)

6. تخاطبا *They two talked, spoke, conversed,* or *discoursed, each with the other; held a colloquy, dialogue, conversation,* or *discourse, each with the other.* (TA.) [Hence, عُرْفُ التَّخَاطُبِ *The generally-known, generally-received,* or *conventional, language of conversation.*]

8: see 1, in two places. — اخْتَطَبُوهُ *They invited him to marry a woman of their family:* (Ṣ, Mṣb, K:) or *they invited him to ask,* or *demand, in marriage, a woman of their family.* (AZ,* A. [See also 4.])

خَطْبٌ ‡ *A thing, an affair,* or *a business,* (A, K, MF,) *small* or *great,* (K,) *that one seeks,* or *desires, to do,* (A,) syn. أَمْرٌ مَخْطُوبٌ, (Ḥam p. 33,) or *that is,* or *may be, a subject of discourse:* this is the primary signification: (MF:) or *a great thing* or *affair:* or *a thing,* or *an affair, that is disliked;* not one that is liked: or *that is liked* also: (Ḥam p. 127:) or the *cause,* or *occasion, of a thing* or *an event:* (JK, Ṣ:) or *an affliction; a calamity:* (Mṣb:) [often used in this last sense in the present day:] and *a state,* or *condition:* (TA:) pl. خُطُوبٌ; (A, Mṣb, K;) for which خُطَبٌ is used in a verse below. (TA.) You say, مَا خَطْبُكَ ‡ *What is the thing,* or *affair,* or *business, that thou seekest,* or *desirest, to do?* (A:) or *what is thy cause* [of coming &c.]? (Ṣ.) خَطْبٌ يَسِيرٌ and جَلِيلٌ ‡ [*A little,* or *an unimportant,* and *a great,* or *an important, thing* or *affair*]. (A.) And هُوَ يُقَاسِي خُطُوبَ الدَّهْرِ ‡ [*He endures,* or *he contends,* or *struggles, with,* or *against, the afflictions,* or *calamities, of fortune*]. (A.) El-Akhṭal says,

* كَلَمْعِ أَيْدِي مَثَاكِيلَ مُسَلَّبَةٍ *
* يَنْدُبْنَ ضَرْسَ بَنَاتِ الدَّهْرِ وَالخُطُبِ *

†[*Like the wavings of the hands of mothers bereft of many children, in mourning on account of*

them, bewailing the biting cruelty of the daughters of misfortune and afflictions]: using الخُطُبِ for الخُطُوبِ. (L.)

خُطْبٌ: see the next paragraph, in two places.

خِطْبٌ A man *who asks*, or *demands, a woman in marriage;* (Ṣ, A,* Ḳ;*) as also ٭خُطْبٌ (MF) and ٭خَاطِبٌ (A, Mṣb, Ḳ) and ٭خِطِّيبٌ: pl. of the first أَخْطَابٌ, (Ḳ,) and of the second خُطَّابٌ, (A,) and of the last خِطِّيبُونَ. (Ḳ.) You say, هُوَ خِطْبُهَا [and ٭خَاطِبُهَا] and ٭خِطِّيبُهَا *He is her asker*, or *demander, in marriage*. (Ḳ,* TA.) It was a custom, in the Time of Ignorance, for a man to stand up and to say خِطْبٌ, (A, Ḳ,*) and ٭خُطْبٌ, (Ḳ,) meaning I am *an asker*, or *demander, in marriage;* (MF;) and he who desired to give to him in marriage would reply نِكْحٌ, (A, Ḳ,*) and نُكْحٌ, (Ḳ,) [meaning I am "a giver in marriage,"] and thus marriage was effected: there was a woman among them, called Umm-Khárijeh, and the man who asked her in marriage used to stand at the door of her tent, and say, خِطْبٌ; and she used to reply, نِكْحٌ; (Ṣ,* TA;) and hence the prov., أَسْرَعُ مِنْ نِكَاحِ أُمِّ خَارِجَةَ [Quicker than the marriage of Umm-Khárijeh]. (TA.) — Also A woman *asked*, or *demanded, in marriage;* (Ṣ, A,* Ḳ;*) and so ٭خُطْبَةٌ (Ṣ, Ḳ) and ٭خُطَبَةٌ (Kr, Ḳ) and ٭خِطِّيبَةٌ (A, Ḳ) and ٭خِطِّيبَى [which is also an inf. n.: see 1]: (Ḳ:) or this last signifies a woman *often asked*, or *demanded, in marriage*. (JK.) You say, هِيَ خِطْبُهُ and ٭خُطْبَتُهُ (Ṣ, Ḳ) &c. (Ḳ) *She is the person asked*, or *demanded, in marriage by him*. (Ṣ, Ḳ.*)

خُطْبَةٌ, a word of the measure فُعْلَةٌ in the sense of the measure مَفْعُولَةٌ, like نُسْخَةٌ in the sense of مَنْسُوخَةٌ, and غُرْفَةٌ مِنَ المَآءِ in the sense of مَغْرُوفَةٌ; meaning *An exhortation* or *admonition* [*recited by a* خطيب]: (Mṣb:) *a form of words, a discourse, a sermon, a speech, an oration*, or *a harangue, which the* خطيب *recites on the pulpit:* (Ḳ,* TA:) [in the noon-service of the congregational mosque on Friday, the خطيب recites two forms of words, each of which is thus termed: the former chiefly consists of expressions of praise to God, blessings on Moḥammad and his family and companions, and exhortation to the congregation; and is termed خُطْبَةُ الوَعْظِ: the latter, of praise to God, exhortation, blessings on Moḥammad and his family and companions, and prayer for the Muslims in general, and especially for the Sovereign; and is termed خُطْبَةُ النَّعْتِ: (see my "Modern Egyptians," ch. iii.:)] or, [accord. to its original signification,] with the [Pagan] Arabs, *a discourse, a speech, an oration*, or *a harangue*, [generally applied to one *delivered in public,*] *in rhyming prose;* and *the like:* (Aboo-Is-ḥáḳ, Ḳ:) or the old Arabian خُطْبَةٌ, in the Pagan and the early Muslim ages, was, *in most instances, not in rhyming prose;* and the term "prose," as here used, does not exclude what contains poetry introduced by way of testimony and the like: (MF:) or [*a tract*, or *small treatise* or *discourse,*] *like a* رِسَالَةٌ, *which* [*is complete in itself, or*, in other words,] *has a beginning and an end:* (T, TA:) the pl. is خُطَبٌ: (Mṣb:) and ٭مَخَاطِبُ, occurring in the following words of a trad., مِنْ أَهْلِ المَحَاشِدِ وَالمَخَاطِبِ, meaning *of those who congregate, and harangue people*, exciting them to go forth and assemble for seditious purposes, is said to be used in the same sense as خُطَبٌ, and to be a pl. [of خُطْبَةٌ], contr. to rule, like مَشَابِهُ [pl. of شَبَهٌ] and مَلَامِحُ [pl. of لَمْحَةٌ]: or it is pl. of ٭مَخْطَبَةٌ, which is syn. with خُطْبَةٌ: (TA:) or it [is pl. of ٭مَخْطَبٌ, and] signifies *places of haranguing*. (L in art. حشد.) You say, خَطَبَ الخَطِيبُ ٭خُطْبَةً حَسَنَةً [*The* خطيب *recited a beautiful* خطبة]. (A.) = See also خِطْبٌ. = Also *A turbid*, or *dusky, colour*, (Ḳ,) or *a colour inclining to turbidness* or *duskiness*, (TA,) *mixed with yellowish red;* (Ḳ, TA;) *like the colour of wheat before it dries, and that of some wild asses:* (TA:) and *a green* [app. here meaning *a dark*, or *an ashy, dust-*] *colour:* (TA:) or *a dust-colour suffused with* خُضْرَةٌ: [or *a dark*, or *an ashy, dust-colour*: see أَخْطَبُ:] (A, Ḳ:) or خُضْرَةٌ *mixed with black*. (TA.) — The saying, أَنْتَ الأَخْطَبُ ٭البَيِّنُ الخُطْبَةِ, which might be imagined to ascribe to the person addressed perspicuity, or eloquence, in his خُطْبَةٌ, really means *Thou art* [*the asinine;*] *he who bears evidence of* الحِمَارِيَّةِ [i. e. *asinineness*]. (A.)

خُطْبَةٌ an inf. n. of خَطَبَ المَرْأَةَ: (Ṣ, A, Ḳ:) or a simple subst. (Mṣb.) = See also خِطْبٌ, in two places.

خُطْبَانٌ, and خُطْبَانَةٌ: see أَخْطَبُ, in four places. — The former is also the name of *A certain plant*, (Ḳ,) *of the most bitter of herbs*, (TA,) *resembling the* هِلْيَوْن [or *asparagus*], (Ḳ,) or *like the tails of serpents, with thin extremities resembling* [*in colour*] *the violet, or blacker; the part next below being green; and the part next below that, to the roots, white:* whence the saying, أَمَرُّ مِنَ الخُطْبَانِ [*More bitter than the* خطبان]; in which خطبان has been erroneously said to be pl. of أَخْطَبُ, like as سُودَانٌ is pl. of أَسْوَدُ. (TA.)

خِطْبَانٌ: see أَخْطَبُ.

أَوْرَقُ خُطْبَانِيٌّ [*Of a dusky colour, inclining to black, in a great degree;* or *very dusky*]: the latter word is added to give intensiveness to the signification. (Ḳ.)

خَطِيبٌ [*A speaker;* generally *a public speaker; an orator; a preacher;*] *a reciter of a* خُطْبَةٌ, (A, Mṣb, TA,) [and particularly] *on the pulpit;* (TA;) *i. q.* ٭خَاطِبٌ [in these senses; but the latter is generally used in another sense, explained above, voce خِطْبٌ]: (Ṣ, TA:) or *one who recites a* خُطْبَةٌ *well;* (Ḳ, TA;) [*a good speaker* or *orator:*] pl. خُطَبَآءُ. (Mṣb, TA.) See خُطْبَةٌ. You say also, هُوَ خَطِيبُ القَوْمِ, meaning *He is the speaker for the people* or *party*. (Mṣb.)

خَطَابَةٌ The *office of a* خَطِيب *of a mosque*. (TA.)

خَطَّابٌ A man *practised in*, or *accustomed to, the asking*, or *demanding, women in marriage*. (Ḳ,* Mṣb, TA.)

خِطِّيبٌ: see خِطْبٌ, in two places.

خِطِّيبَةٌ: } see خِطْبٌ.
خِطِّيبَى: }

خَاطِبٌ: see خِطْبٌ, in two places: — and see also خَطِيبٌ.

أَخْطَبُ *Of the colour termed* خُطْبَةٌ. (Ḳ.) — An ass, (Ṣ, A, Ḳ,) i. e. a wild ass, (TA,) *of a colour tinged with* خُضْرَةٌ [here meaning *a dark*, or *an ashy, dust-colour*]: (Ṣ, Ḳ:) or *of a dust-colour suffused with* خُضْرَةٌ: (A:) or *having a black line*, or *stripe, along the middle of the back:* (Fr, Ṣ, Ḳ:) fem. خَطْبَآءُ, applied to a she-ass; (Fr, Ṣ;) and likewise to a she-camel. (Ṣ, A.) — See also خُطْبَةٌ. — حَمَامَةٌ خَطْبَآءُ القَمِيصِ [*A pigeon of the colour termed* خُطْبَةٌ]. (A.) — يَدٌ خَطْبَآءُ, (Ḳ,) and أَنَامِلُ خُطْبٌ, (TA, [خُطْبٌ being the pl.,]) [*A hand*, and *fingers' ends,*] *of which the darkness of the dye imparted by* حِنَّآء *has faded:* (Ḳ, TA:) and in like manner the epithet [أَخْطَبُ] is sometimes applied to the hair. (TA.) One says also امْرَأَةٌ خَطْبَآءُ الشَّفَتَيْنِ [*A woman pale in the lips; whose lips have lost their deep red hue*]. (A.) — حَنْظَلٌ أَخْطَبُ, (Ḳ,) or ٭خُطْبَانٌ, (Ṣ,) *Colocynths that are yellow*, (Ṣ,) *with green stripes:* (Ṣ, Ḳ:) fem. (applied to a single colocynth, which is termed حَنْظَلَةٌ, TA) خَطْبَآءُ, with which ٭خُطْبَانَةٌ is syn.: the pl. [or rather coll. gen. n.] of this last [or pl. of أَخْطَبُ] is ٭خُطْبَانٌ, and ٭خِطْبَانٌ, which is extr. [with respect to rule]. (Ḳ.) And ٭خُطْبَانٌ (a pl. of أَخْطَبُ, JK) also signifies *Green* leaves of the سَمُر. (JK, Ḳ.) — الأَخْطَبُ *The* [*bird called*] شَقْرَاق; (Ṣ, Mgh, Mṣb, Ḳ;) *called in Persian*, accord. to a marginal note in a copy of the Ṣ, كَاسْكِينَهْ: (TA:) or *the* [*bird called*] صُرَد; (Ṣ, Mgh, Mṣb, Ḳ;) because it has a mixture of black and white. (TA.) — And *The* صَقْر [or *hawk*]. (Ḳ.) — And *A certain creeping thing* (دُوَيْبَّة) *of a green colour, longer than the locust, having six legs; called in Persian* شش پايه, *and* سبوشكنك. (Mgh.)

أَخْطَبَانُ a [proper] name of *A certain bird;* (Ḳ, TA;) so called because of a خُطْبَةٌ, i. e. خُضْرَةٌ, in its wings. (TA.)

مَخْطَبٌ: } see خُطْبَةٌ.
مَخْطَبَةٌ: }
مَخَاطِبُ: }

خطر

1. خَطَرَ بِذَنَبِهِ, (Ṣ, A, Mgh, Ḳ, TA,) aor. ـِ, [in the CK, erroneously, ـُ,] inf. n. خَطْرٌ and خَطَرَانٌ (Ṣ, Mgh, Ḳ) and خَطِيرٌ, (JK, Ḳ,) *He* (a camel, Ṣ, Mgh, or a stallion [camel], A, Ḳ) *raised his tail time after time, and struck his thighs with*

it: (Ṣ:) or lashed with it to the right and left: (Ḳ:) or moved about his tail: (A,* Mgh, TA:) the stallion does so in threatening, through pride; (T, TA;) or in fighting with others, as though threatening; (A;) or by reason of emaciation occasioned by severe drought; or by reason of sprightliness: but a she-camel, to inform the stallion that she has become pregnant. (TA.) You say also, خَطَرَ بِذَنَبِهِ, aor. ـُ: the غ being a substitute for the خ: (TA:) or each form may be original; but the latter is the less used. (IJ, TA.) — [Hence,] خَطَرَ بِرُمْحِهِ, (A,* Ḳ,) and بِسَيْفِهِ, (Ḳ,) and بِقَضِيبِهِ, and بِسَوْطِهِ, (TA,) inf. n. خَطَرَانٌ, (Ḳ,) ‡ He moved his spear up and down, and his sword, (Ḳ, TA,) and his rod, and his whip. (TA.) A man does so with the spear when he walks between the two [opposing] ranks. (A.) — And خَطَرَ بِيَدِهِ فِى مَشْيِهِ ‡ [He moved his arm up and down in his walking]. (A.) And خَطَرَ فِى مَشْيَتِهِ, (Ḳ,) aor. ـُ, (TA,) inf. n. خَطَرَانٌ (Ḳ) and خَطِيرٌ, (TA,) † He moved his arms up and down in his mode of walking, (Ḳ, TA,) inclining his body from side to side at the same time. (TA.) And خَطَرَ, aor. ـُ, (TA,) inf. n. خَطَرَانٌ, (Ṣ,) † He (a man) shook himself in walking; (Ṣ;) and walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (Ṣ, TA.) الجُنْدُ يَخْطِرُونَ حَوْلَ قَائِدِهِمْ † [The troops strut around their leader] is said when they show their energy to their leader; and in like manner, when they assemble and equip themselves in war. (TA.) — And خَطَرَ, aor. ـُ, inf. n. خَطْرٌ, † He (a man) raised his arm, or hand, with a stone which he lifted for the purpose of trying his strength, to cast, or throw, and shook the stone in lifting it. (TA.) — And خَطَرَ بِإِصْبَعِهِ إِلَى السَّمَآءِ ‡ He moved his finger, [or raised it towards the sky,] in supplication. (A.) [This one does in the ordinary prayers, in uttering the profession of belief in the unity of God; raising the first finger only (of the right hand, which is placed on the thigh, while sitting on the left foot), and not the hand itself.] — And خَطَرَ, (Ṣ, Ḳ,) aor. ـُ, inf. n. خَطَرَانٌ, (Ṣ,) † It (a spear) quivered, vibrated, or shook: (Ṣ, Ḳ:) or moved up and down previously to a thrusting with it. (Ṣ.) — خَطَرَ بِبَالِى, (Ṣ, A, Mgh, Mṣb, Ḳ,) and عَلَى بَالِى, (JK, Mgh, Mṣb, Ḳ,) aor. ـِ (Ṣ, ISd, IḲtt, Mgh, Ḳ) and ـُ, (ISd, IḲtt, Ḳ,) inf. n. خُطُورٌ, (JK, Ṣ, Mgh, Ḳ,) or خَطْرٌ, (Mṣb,) and خَطَرَانٌ, (JK,) or this last is a mistranscription, (Mgh,) ‡ It bestirred itself in my mind: (A: [see خَاطِرٌ:]) or it moved my mind: (Mṣb:) or it occurred to my mind [absolutely, or] after I had forgotten it. (Ḳ.) — خَطَرَ الشَّيْطَانُ بَيْنَهُ وَبَيْنَ قَلْبِهِ † The devil put vain suggestions into his mind. (TA.) خَطَرَ الدَّهْرُ, خَطَرَانَهُ, (Ṣ,) or مِنْ خَطَرَانِهِ, (TA,) ‡ [Fortune, or time, produced, or brought to pass, its events, or among its events such and such things]: a phrase like ضَرَبَ الدَّهْرُ ضَرَبَانَهُ, (Ṣ,) or مِنْ ضَرَبَانِهِ. (T, A. [See art. ضرب.]) = خَطُرَ, aor. ـُ, (Ṣ, A, Mṣb, Ḳ,) inf. n. خُطُورَةٌ, (Ṣ, Ḳ,) or خَطْرٌ, (Mṣb,) ‡ He (a man, Ṣ &c.) was, or became, eminent, noble, or of high rank, (Mṣb, Ḳ,) or characterized by rank or station. (Ṣ, A.) And خَطَرَ, [or this is probably a mistranscription for خَطُرَ,] aor. ـُ, inf. n. خَطَرٌ and خُطُورٌ, [or, more probably, خُطُورَةٌ,] † He was, or became, great in estimation, rank, or dignity, after having been little in respect thereof. (TA.)

2. خطّر, inf. n. تَخْطِيرٌ, † He took, got, or won, a bet, wager, or stake. (L in art. ندب, and TA.)

3. خاطر بِنَفْسِهِ, (Ṣ, A, Mṣb, Ḳ,) and بِقَوْمِهِ, (A,) inf. n. مُخَاطَرَةٌ; (TḲ;) and اخطر بقومه; (A;) He placed himself at the point of, or near to, destruction; perilled, imperilled, endangered, jeoparded, hazarded, or risked, himself; (Ṣ, A;) and his people or party: (A:) or خاطر بنفسه signifies he did that in which fear predominated: (Mṣb:) or he caused himself to be on the brink of destruction or of attaining dominion. (Ḳ.) And خاطر بِنَفْسِهِ وَمَالِهِ He threw himself and his property into destruction. (TA.) And اخطر لَهُ كَذَا He hazarded, or risked, to him such a thing. (L.) [See also 4, below.] — خاطرهُ عَلَى كَذَا, (Ṣ, A,) or عَلَى مَالٍ, (Mṣb,) inf. n. as above, (TA,) ‡ He laid a bet, wager, or stake, with him, (Ṣ,* A, Mṣb,) for such a thing, (Ṣ, A,) or for property. (Mṣb.) [See, again, 4.]

4. اخطرهُ اللّٰهُ بِبَالِى, (Ṣ, Ḳ,) [and عَلَى بَالِى, (see 1,)] ‡ God caused it [to bestir itself in my mind: or to move my mind: or] to occur to my mind after I had forgotten it. (Ḳ.) = See also 3, in two places. — اخطر المَالَ, (Ṣ, Ḳ, &c.,) inf. n. إِخْطَارٌ, (Mṣb,) ‡ He made the property a stake (Ṣ, A, Mṣb, Ḳ) between the parties betting. (Ṣ, Mṣb, Ḳ.) And أَخْطَرَ لِى وَأَخْطَرْتُ لَهُ ‡ [He laid me a bet and I laid him a bet;] we laid bets, wagers, or stakes, one to another. (Ḳ. [See also 3.]) And اخطر نَفْسَهُ ‡ He made his soul a stake to death [by exposing it to be taken by death, like as a stake is taken by one of two parties who have betted]. (TA.) And اخطر [alone] ‡ He made himself, or his soul, a stake to his adversary, and sallied forth against him. (Ḳ.) — أَخْطَرَهُمْ خَطَرًا and اخطر لَهُمْ خَطَرًا † He gave them liberally, or freely, a lot, portion, or share, or a compensation, such as contented them. (TA.) — اخطرهُ He (God) made him to be characterized by rank, or station. (A.) — اخطر فُلَانٌ فُلَانًا † Such a one became like in rank, or station, to such a one. (Ḳ.) And أُخْطِرْتُ لِفُلَانٍ † I was made like to such a one in rank, or station. (Lth, TA.) And أُخْطِرَ بِهِ He was made equal. (TA. [See أُنْظِرَ بِهِ.])

6. تَخَاطَرَتِ الفُحُولُ بِأَذْنَابِهَا [The stallions of the camels lashed with their tails] previously to their attacking one another. (A.) = تخاطروا ‡ They laid bets, wagers, or stakes, one with another, (Ḳ, TA,) عَلَى أَمْرٍ for a thing. (TA.) And تَخَاطَرَا عَلَيْهِ ‡ They two laid bets, wagers, or stakes, for it. (A.)

خَطْرٌ: see خِطْرٌ: = and خَطَرٌ, in two places: = and خَاطِرٌ.

خَطْرٌ A large number of camels: (Ṣ, Ḳ:) or forty: (Ḳ:) or two hundred; (AḤát, Ḳ;) and the like of sheep or goats: (TA:) or a thousand thereof: (Ḳ:) and more: (TA:) and خَطِرٌ signifies the same: (Ḳ:) pl. أَخْطَارٌ. (Ṣ, Ḳ.) = A certain plant, with which one dyes, or tinges, himself or his hair, (Ṣ, Ḳ,) its leaves being put into black dye: (TA:) it resembles the plant called كَتَم, with which it often grows; and old men dye their hair with it: (AḤn:) or [the plant called] وَسْمَة: (Ḳ:) [a coll. gen. n.:] n. un. with ة. (AḤn, Ḳ.) — Hence, (Ṣ,) ‡ Milk mixed with much water: (Ṣ, Ḳ, TA:) as though it were tinged [with the plant so called]. (TA.) — And A branch (Ḳ) of a tree: pl. خِطَرَةٌ, which is extr.; or as though the ة were imagined to be elided. (TA.) pl. خُطُرٌ (Jḥ: my p. 899, l. 17).

خَطَرٌ The being at the point of, or near to, destruction; (JK, Ṣ, A, Mṣb, Ḳ;) [imminent danger; peril; jeopardy; risk; hazard;] and fear of perishing: (Mṣb:) pl. أَخْطَارٌ. (A.) You say, هُوَ عَلَى خَطَرٍ عَظِيمٍ He is [in a state of great peril, or] on the brink of destruction. (A.) And رَكِبُوا الأَخْطَارَ [They embarked in perilous undertakings; or braved perils]. (A.) [And أَمْرٌ لَهُ خَطَرٌ and ذُو خَطَرٍ A perilous affair or event or case: and hence, a momentous, or an important, affair or event or case; an affair, or event, or a case, of moment or importance or magnitude: see also خَطِيرٌ.] And خَطَرٌ [alone] signifies A thing, or an affair, &c., of great magnitude: and a trial, or an affliction: pl. as above. (Ḥar p. 264.) — ‡ A bet, wager, stake, or thing wagered; a thing staked at a shooting-match or a race, and taken by the winner: (T, Ṣ,* A,* Mgh,* Mṣb,* Ḳ,* TA:) [accord. to the TA, this is the primary signification; but accord. to the A, it is tropical:] pl. as above; (Mṣb;) or خِطَارٌ; and pl. pl. خُطُرٌ: (Ḳ: [but in some copies of the Ḳ, the last is written أَخْطَارٌ; and so in the TA, where it is added that some say it is pl. of خَطَرٌ, like as أَسْبَابٌ is of سَبَبٌ, and أَنْدَادٌ of نِدٌّ and سَبَقٌ and نَدَبٌ all signify the same. (TA.) You say, وَضَعُوا خَطَرًا ‡ [They laid a bet]. (A.) And أَحْرَزَ فُلَانٌ الخَطَرَ ‡ [Such a one won the bet]. (A.) — Hence, [app. as being likened to a stake won,] (TA,) ‡ Eminence; nobility; as also خَطْرٌ: (Ḳ, TA:) in which sense it has become so much used as to be, in this acceptation, conventionally regarded as proper: (TA:) also excellence: (TA:) and (as also خَطْرٌ, TA) rank; degree of dignity; station; of a man: (Ṣ, A, Ḳ, TA:) and highness of rank or account or estimation: and wealth: (TA:) pl. أَخْطَارٌ: (A:) accord. to some, it is only used to signify high rank: but accord. to others, you say, إِنَّهُ لَعَظِيمُ الخَطَرِ ‡ [Verily he is of great dignity] with respect to his good actions and his nobility, and صَغِيرُ الخَطَرِ ‡ [of little rank] with respect to his evil actions and his ignobleness. (TA.) Also † A lot, or portion, or share. (TA.) — And † A compensation. (TA.) = † A like, or fellow, (Ṣ, Ḳ,) in rank or station, (Ṣ,) or in eminence; (Ḳ;) as also خَطِيرٌ. (Ṣ, Ḳ.) You

say, هٰذَا خَطَرٌ لِهٰذَا, and خَطِيرٌ, †*This is like to that.* (Ṣ.) And الجَنَّةُ لَا خَطَرَ لَهَا †*Paradise has not its like.* (TA.) And فُلَانٌ لَيْسَ لَهُ خَطِيرٌ †*Such a one has not his like* or *fellow.* (TA.) ═ Also [an inf. n. of خَطَرَ in the phrase خَطَرَ بِبَالِي and عَلَى بَالِي, accord. to the Mṣb. And hence,] †*A vain suggestion* of the devil. (JK.) [See خَاطِرٌ.]

خَطِرٌ: see خَاطِرٌ.

خَطْرَةٌ [inf. n. of un. of خَطَرَ: and hence,] †*A going away;* and *walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side.* (Ḥar p. 35.) ═ See also خَاطِرٌ. ═ مَا لَقِيتُهُ إِلَّا خَطْرَةً ‡[*I met him not save*] *sometime;* (A;) or *sometimes.* (Ḳ.) And مَا ذَكَرْتُهُ إِلَّا خَطْرَةً بَعْدَ خَطْرَةٍ ‡[*I remembered not,* or *mentioned not, him,* or *it, save sometime after sometime;* i. e., *save*] *sometimes.* (A.) ═ أَصَابَتْهُ خَطْرَةٌ مِنَ الجِنِّ †*A touch,* or *stroke, from the jinn,* or *genii, befell him;* or *madness,* or *insanity,* [*proceeding*] *from the jinn;* syn. مَسٌّ. (Ḳ,* TA.) ═ بَيْنِي وَبَيْنَهُ خَطْرَةُ رَحِمٍ (IAạr, TA) app. means †*Between me and him is a tie of relationship.* (TA.) ═ رَعَيْنَا خَطَرَاتِ الوَسْمِيِّ †*We pastured* [our beasts] *upon the patches of herbage produced by the* [*rain called*] وسمي. (Ḳ,* TA.) ═ خَطْرَةٌ also signifies †*A small quantity* [or *shower*] *of rain:* pl. خِطَارٌ (JK) [and probably خَطَرَاتٌ also]. ═ And one says, لَا جَعَلَهَا اللّٰهُ خَطْرَتَهُ وَلَا جَعَلَهَا آخِرَ مَخْطِرٍ مِنْهُ [app. referring to rain, and meaning †*May God not make it to be the only shower,* or *fall, thereof,* or *the only time thereof; nor make it to be the last time thereof*]; (TA;) meaning آخِرَ عَهْدٍ. (Ḳ,* TA.)

خطار: see what next follows.

خَطِيرٌ The *falling of a camel's tail between the parts above his thighs, when he moves it about;* [see 1, first sentence;] as also خطار. (TA: in which the latter is written without any syll. signs.) ═ *A camel's nose-rein;* (Ṣ, Ḳ;) *a nose-rein by which a she-camel is led:* (Kr:) *a rope:* (Sh, Ḳ:) these, says Meyd, are one and the same thing. (TA.) It is related in a trad. of 'Alee that he said to [a mistake for "respecting"] 'Ammár, جُرُّوا لَهُ الخَطِيرَ مَا آنْجَرَّ لَكُمْ [*Pull ye his nose-rein as long as it will be pulled by you*]: or, as some relate the saying, مَا جَرَّهُ لَكُمْ [*as long as he pulls it to you*]: meaning follow him as long as there is ground for doing so: or, accord. to some, as Sh says, act patiently towards 'Ammar as long as he acts patiently towards you: Meyd mentions it as a proverb. (TA.) ═ ‡*Eminent; noble; of high rank:* (Mṣb, Ḳ, TA:) *characterized by rank* or *station:* (Ṣ, A:) pl. خُطُرٌ (Ḳ) and خَطِيرُونَ. (A.) And †Anything *excellent.* (TA.) You say أَمْرٌ خَطِيرٌ †*A thing,* or *an affair, of high account* or *estimation.* (TA.) ═ Also †*Ignoble; of low rank;* (AZ, TA;) *contemptible.* (AZ, Mṣb.) ═ See also خَطَرٌ, in three places.

خَطَّارٌ [is probably applied to a he-camel in a sense like that of the fem., here following]. خَطَّارَةٌ, applied to a she-camel, *That lashes with the tail to the right and left:* (Ḳ:) or *that moves about her tail, when going, in a brisk,* or *sprightly, manner:* (A:) or *that raises her tail, in going along, by reason of briskness, and exceeding sprightliness.* (Ḥar p. 557.) [See 1, first sentence.] ═ [Hence,] ‡A spear *that quivers, vibrates,* or *shakes:* (Ṣ, A, Ḳ:) or *that does so much:* and in like manner, a man. (TA.) And خَطَّارٌ بِالرُّمْحِ ‡A man *who thrusts much with the spear.* (Ṣ, Ḳ, TA.) ═ †A man *who raises his arm,* or *hand,* (Ḳ, TA,) *with a stone which he lifts for the purpose of trying his strength,* (TA,) *to cast,* or *throw,* (Ḳ, TA,) *and who shakes the stone in lifting it.* (TA.) ═ †*A sling.* (Ḳ.) †The [*engine of war called*] مَنْجَنِيق; (Ḳ;) as also خَطَّارَةٌ: its casting being likened to the action termed خَطَرَانٌ [inf. n. of 1, q. v.], of the stallion-camel. (TA.) ═ الخَطَّارُ †*The lion:* (Ḳ:) because of his proud walk, and self-admiration: or because of his shaking himself in his walk. (TA.) ═ مِسْكٌ خَطَّارٌ ‡*Musk that diffuses much odour* or *fragrance.* (A.)

خَطَّارَةٌ: see the next preceding paragraph.

خَاطِرٌ [part. n. of 1, q. v.:] ‡*Walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side;* (Ḳ;) as also خَطِرٌ, (Ḳ, TA,) or خَطْرٌ. (So in the CḲ and in a MS. copy of the Ḳ.) ═ ‡*An opinion,* or *an idea,* or *object of thought, bestirring itself in the mind;* (A and Kull p. 179;) *i. q.* هَاجِسٌ, (M, Ḳ,) i. e. *a thing coming at random into the mind:* (Ṣ in art. هجس:) or *a cogitation which bestirs itself,* or *occurs,* (يَخْطُرُ,) *in the mind, with a view to the end, issue,* or *result, of a thing:* (Mṣb:) pl. خَوَاطِرُ: (A, Ḳ:) [and خَطْرَةٌ signifies the same; for] خَطَرَاتٌ [which is its pl.] is syn. with خَوَاطِرُ; (A;) [whence the phrase,] خَطَرَاتُ الشَّيَاطِينِ †*The vain suggestions of the devils.* (Ṣ and TA in art. همز, &c.) [See also خَطْرٌ, last sentence.] ═ Hence it is applied to †The *mind* itself. (Kull p. 179.)

مَخْطَرٌ: see خَطْرَةٌ.

بَادِيَةٌ مُخْطِرَةٌ †[*A perilous,* or *dangerous, desert;*] as though it made the traveller a stake between safety and perdition. (Mṣb.)

مُخَاطِرٌ [act. part. n. of 3, q. v.:] †One *who contends with another in shooting* or *casting* [app. *for a wager*]. (JK, TA.)

خطف

1. خَطِفَهُ, aor. ـِ, (Ṣ, Mgh, Mṣb, Ḳ,) inf. n. خَطْفٌ; (Ṣ, TA;) this is the approved form of the verb; (T, Ṣ;) and خَطَفَهُ, aor. ـَ, (Ṣ, Mṣb, Ḳ,) inf. n. as above; (Mṣb;) a form of the verb mentioned by Akh, (Ṣ,) but this is rare, (Ṣ, Ḳ,) or (Ḳ) bad, (Ṣ, Ḳ,) scarcely, or not at all, known; (Ṣ;) and اختطفهُ, (Ṣ, Mgh, Mṣb, TA,) and تخطّفهُ; (Ṣ, Mṣb, TA;) *He seized it;* or *took it,* or *carried it off, by force:* (Ṣ, Ḳ:) or *he did so quickly; snatched it away:* (Mgh, Mṣb, TA:) and خطّف has been said to imply repetition of the action [unless it be a variation of اختطف as in a case mentioned below]; but this is strange, and not known on any other authority than that of the "Aḳáneem et-Taạleem" by El-Khuweiyee, a disciple of El-Fakhr Er-Rázee. (MF, TA.) Hence, in the Ḳur [xxix. 67], وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ [*And men are carried off by force from around them*]. (TA.) ═ [And hence,] هٰذَا سَيْفٌ يَخْطَفُ الرَّأْسَ ‡[*This is a sword that will strike off the head*]. (TA.) ═ And خَطِفَ البَصَرُ and خَطَفَهُ, said of lightning, (Ḳ,) and of a ray of light, and of a [glistening] sword, and of any polished body, (TA,) ‡*It took away the sight:* (Ḳ, TA:) and اُخْتُطِفَ بَصَرُهُ ‡ *His sight was suddenly taken away.* (M and Ḳ in art. ملس.) It is said in the Ḳur [ii. 19], يَكَادُ البَرْقُ يَخْطَفُ أَبْصَارَهُمْ ‡[*The lightning almost taketh away their sight,* lit. *sights*]: (TA:) Yoo read يَخْطَفُ ابصارهم; (Ṣ, TA;) and so did Aboo-Rejà and Mujáhid: and some read يَخِطِّفُ, and يَخَطِّفُ, originally يَخْتَطِفُ, accord. to the opinion of the Baṣrees, disputed by Fr, but confirmed by Zj. (TA.) ═ And خَطِفَ السَّمْعَ, (Ḳ,) aor. ـِ, (Ṣ,) said of a devil, ‡*He stole* [*an opportunity of*] *hearing* [the speech of the angels, from the confines of the lowest Heaven; or *snatched it*]; (Ṣ, Ḳ, TA;) as also اختطفهُ: (Ḳ:) the two verbs being like نَزَعَهُ and انْتَزَعَهُ. (Sb, TA.) Hence, in the Ḳur [xxxvii. 10], إِلَّا مَنْ خَطِفَ الخَطْفَةَ ‡*Except him who steals the* [*opportunity of*] *hearing:* (TA:) or *who snatches unawares and by stealth,* (Bḍ,) or *hears and snatches,* (Jel,) *the speech* of the angels: (Bḍ, Jel:) El-Ḥasan read الّا من خَطَّفَ الخطفة, originally اخْتَطَفَ: (Ṣ, TA:) and another reading, ascribed to him and others, is خِطِّفَ; but this is very weak. (TA.) ═ خَطِفَ, aor. ـِ; and خَطَفَ, aor. ـَ; inf. n. خَطَفَانٌ; (Ḳ;) thus in all the copies of the Ḳ, but correctly خَطْفٌ, as in the L; (TA;) said of a camel, †*He went along quickly.* (Ḳ, TA.) And مَرَّ يَخْطَفُ خَطْفًا مُنْكَرًا †*He went along at a quick rate* [*such as was deemed strange,* or *disapproved*]. (TA.) And خَطِفَتِ السَّفِينَةُ, and خَطَفَتْ, †*The ship sailed,* or *voyaged:* you say, خَطِفَتِ اليَوْمَ مِنْ عُمَانَ †*She sailed,* or *voyaged, to-day, from 'Omán.* (TA.)

2: see 1, first sentence.

4. اخطف بِالأَمْرِ *He said, Seize thou this* [*thing*], O man; or *take it,* or *carry it off, by force;* or *snatch it away.* (Ṣgh.) ═ أَخْطَفَ لِي مِنْ حَدِيثِهِ شَيْئًا ثُمَّ سَكَتَ, inf. n. إِخْطَافٌ, †*He cut short somewhat of his discourse,* or *narrative, which he had begun to me, on some other thing's occurring to his mind, and was silent.* (TA.) ═ أَخْطَفَتْهُ الحُمَّى, (Lḥ, O, TA,) or أَخْطَفَتْ عَنْهُ, (JK,) or اخْتَطَفَتْهُ, (Ḳ,) †*The fever left him,* or *quitted him.* (Lḥ, JK, O, Ḳ.) ═ اخطفهُ المَوْتُ †[*Death missed him by a little;*] *he escaped death by a little.* (JK.) And اخطف الرَّمِيَّةَ †*He missed the*

animal at which he shot or *cast*, (JK, Ṣ, Ḳ,) *nearly hitting it:* (JK:) and in like manner, الشَّيْءَ *the thing.* (Ibn-Buzurj, TA.) And *He captured*, or *caught, the animal at which he shot* or *cast;* expl. by إِذَا كَانَ يَصِيدُهَا [perhaps a mistranscription for يُصِيبُهَا, and, if so, meaning *he hit*]. (JK.) And اخطف said of an arrow, †[*It missed:* or *it fell upon the ground, and then glided along upon the ground to the butt*, or *object of aim:* (see خَاطِفٌ:) and] *it went straight.* (TA.) — اخطف said of a man, †*He became affected with a slight sickness, and then speedily recovered.* (TA.) — إِخْطَافُ الحَشَا *i. q.* انْطِوَاؤُهُ [meaning †*The state of being lean*, or *lank, in the belly:* see مُخْطَفٌ]. (Ṣ, TA.) الإِخْطَافُ in horses is a fault: it is †*The contr. of* الِانْتِفَاخُ: AHeyth says that it is, in horses, †*smallness of the* جَوْف [here meaning the *belly*, or *abdomen*]. (TA.)

5: see 1, in two places.

6. تخاطفوا الكُرَةَ بَيْنَهُمْ [*They contended together in snatching away the ball*] with the goff-sticks. (Ḳ* and TA in art. جحف.)

8. اختطف; and its variations خَطَّفَ and خِطَّفَ; and يَخَطَّفُ and يَخِطَّفُ, variations of its aor.: see 1, in seven places. — كَأَنَّهُ يَخْتَطِفُ فِى مَشْيِهِ عُنُقَهُ, said of a swift camel, means *As though he were straining*, or *stretching*, (يَجْتَذِبُ,) *in his going along, his neck.* (Ṣ.) = See also 4.

خُطْفٌ †*A slight disease;* as also ▼ خَطْفَةٌ. (JK.) — مَا مِنْ مَرَضٍ إِلَّا وَلَهُ خُطْفٌ †*There is no disease but there is for it a cure.* (JK, Ḳ.) — خُطْفٌ and ▼ خُطْفٌ †*Leanness;* or *lankness of the belly:* and †*lightness of the flesh of the side.* (TA.)

خُطْفٌ: see what next precedes. — بِهِ خُطْفٌ †*In him* (namely, a man, JK) *is madness*, or *diabolical possession;* (JK, TA;) as also ▼ خُطَّفٌ: but this latter may be either a pl., like ضُرَّبٌ [pl. of ضَارِبٌ], or a sing. (TA.)

خَطْفَةٌ *A single act of seizing;* or, *of taking*, or *carrying off, by force:* (TA:) or, *of doing so quickly; of snatching away.* (Mgh, Mṣb, TA.) Hence, [in a trad.,] accord. to one reading, نَهَى عَنْ كُلِّ ذِى خَطْفَةٍ, meaning *He prohibited the prey of whatever snatches away the prey, and goes away with it, not withholding it for its owner:* or, as some say, *what snatches away with its talon*, or *claw:* but the reading commonly known is, نَهَى عَنِ الخَطْفَةِ: (Mgh:) and الخَطْفَةُ signifies *what the wolf*, (Mgh, Mṣb, TA,) or *the like*, (Mṣb,) *snatches away*, (Mgh, Mṣb, TA,) *of the limbs*, or *members, of a living sheep* or *goat*, (Mgh, TA,) or *of a living animal;* (Mṣb;) or *what the dog snatches away from the limbs*, or *members, of the animal of the chase, of flesh &c., while the animal is alive:* (Mgh, TA:) or *the limb*, or *member, which the beast or bird of prey seizes*, or *carries off by force*, or *which a man cuts off, from the beast that is alive:* (Ḳ, TA:) for whatever is separated from the living animal, (Mgh, TA,) of flesh or fat, (TA,) is carrion, (Mgh, TA,) unlawful to be eaten: the prohibition originated from the Prophet's finding, when he came to El-Medeeneh, that the people loved and ate the humps of camels and the tails of sheep: (TA:) the reading الخَطَفَة, of the measure فَعَلَة, with fet-ḥ to the medial radical letter, as pl. of خَاطِفٌ, is a mistake. (Mgh.) — Also †*A single suck of a small quantity of milk quickly taken by a child from the breast.* (TA.) — For its meaning in the Ḳur xxxvii. 10, see 1. — See also خُطْفٌ.

خَطَفَى †*Quickness in pace* or *going*, (Ṣ, Ḳ,) of a camel, as though he were straining, or stretching, his neck, in going along; (Ṣ; [see 8;]) as also ▼ خَيْطَفَى, (Ḳ,) and ▼ خَيْطَفٌ. (JK, TA.) — See also the last of these words below.

خَطِيفٌ: see خَيْطَفٌ.

خَطِيفَةٌ The *act of seizing*, or *carrying off by force;* or, *of snatching away at unawares.* (TA.) = *Flour sprinkled upon milk*, (Ṣ,) or *flour upon which milk is sprinkled*, (JK, Ḳ,) *then cooked*, (JK, Ṣ, Ḳ,) *and licked*, or *eaten with the finger*, (Ṣ, Ḳ,) *and snatched up with spoons:* (Ḳ:) IAạr says that it is [*what is called*] جَبُولَاءُ [a word I have not found in any other instance]: (Ṣ:) or, with the Arabs, it is *a food made with milk* (لَبَنِيَّة), *which is heated, then flour is sprinkled upon it, and then it is cooked, and people lick it*, or *eat it with the finger, snatching it up hastily.* (Az, TA.)

خُطَّفٌ: see خُطْفٌ.

الخَطَّافُ [lit. *He that is wont to seize*, &c.: and particularly †*he that is wont to snatch*, or *steal, opportunities of hearing* the speech of the angels, from the confines of the lowest Heaven: and hence,] applied in a trad. to †*the Devil*, or *Satan:* (Ṣ, TA:) or, as some say, it is in this instance ▼ الخُطَّافُ, as pl. of خَاطِفٌ, [and therefore meaning †*the devils,*] or as being likened to the hooked iron called خُطَّافٌ. (TA.) — أَبُو الخَطَّافِ a surname of *The* حِدَأَة [or *kite*]. (TA in art. حدأ.)

خُطَّافٌ [The *swallow;* thus called in the present day;] *a certain bird*, (JK, Ṣ, Mgh,) *well known;* (JK, Mgh;) *a certain black bird;* (Ḳ;) the عُصْفُور [or *passerine bird*] *which the common people call* عُصْفُورُ الجَنَّة [*the* عصفور *of Paradise*]: pl. خَطَاطِيفُ. (ISd, TA.) [See also خُشَّافٌ.] — The *bent*, or *crooked, piece of iron which is on each side of the sheave of a pulley, and in which is the pin whereon the sheave turns:* (Aṣ,* JK, Ṣ, Ḳ:) *it confines the sheave on each side:* (TA:) that which is of wood is termed قَعْوٌ. (Aṣ, TA.) Also (Ṣ [in the Ḳ "or"]) *Any crooked*, or *hooked, iron:* (Ṣ, Ḳ, TA:) pl. as above. (TA.) [*An iron hook: a grapple: a grapnel:* and *the like.*] The خُطَّافَانِ of a bit are The *two bent pieces of iron in the* مِسْحَل *and the* شَكِيمَة, *on the right and left.* (IDrd in his "Book on the Saddle and Bridle.") And خَطَاطِيفُ signifies ‡ The *claws*, or *talons*, of a beast or bird of prey; (Ṣ, TA;) as being likened to a hooked iron. (TA.) — †*A wicked thief:* so in the saying of Abu-n-Nejm,

* وَٱسْتَصْحَبُوا كُلَّ عَمٍ أُمِّيٍّ *

* مِنْ كُلِّ خُطَّافٍ وَأَعْرَابِيّ *

†[*And they took as companions every blind illiterate man, of every wicked thief and Arab of the desert*]. (TA.) يَا ٱبْنَ خُطَّافٍ [app. meaning † *O son of a wicked thief*] was said by a woman to Jereer, in derision. (TA.) — See also the paragraph next preceding this. — †*A mark made with a hot iron upon a camel, like the* خُطَّاف *of the sheave of a pulley.* (JK, L, Ḳ.*) — † The *part*, of a horse, *which is the place of the heel of the rider.* (JK.) = Also pl. of خَاطِفٌ. (TA. See الخَطَّافُ.)

خَاطِفٌ [act. part. n. of 1, *Seizing*, &c.]: pl. خُطَّفٌ. (TA.) — الخَاطِفُ *The wolf;* (JK, Ṣ, Ḳ;) because he seizes, or carries off by force, his prey. (TA.) — خَاطِفُ ظِلِّه *A certain bird*, (JK, Ṣ, Ḳ,) said by Ibn-Selemeh to be *called* الزَّفْزَافُ; (Ṣ, [so in three copies, not زَفْزَاق as in Freytag's Lex.,] TA;) *that sees its shadow, and thinks it to be a bird;* (JK;) or *when it sees its shadow in the water, it advances to it to seize it*, (Ṣ, L, Ḳ,) *thinking it to be a prey:* (L, TA:) [see خَيَّالٌ:] it is *one of the birds of the deserts, and is* [*said to be*] *thus called because of the swiftness with which it pounces down;* it is *green*, or *of a dark*, or *an ashy, dust-colour*, (أَخْضَرُ,) *in the back; white in the belly; long in the wings, and short in the neck:* (Mṣb in art. لعب:) *also called* مُلَاعِبُ ظِلِّه. (Ṣ and Mṣb in that art.) — بَرْقٌ خَاطِفٌ ‡ *Lightning that takes away the sight.* (JK, Ṣ,* TA.*) — سَهْمٌ خَاطِفٌ †*An arrow that falls upon the ground, and then glides along upon the ground to the butt*, or *object of aim;* as though snatching something from the ground: pl. خَوَاطِفُ: (Ḥam p. 573:) or خَوَاطِفُ signifies arrows *that miss;* for مُخْطِفَاتٌ. (TA.)

خَيْطَفٌ, (Ḳ,) or ▼ خَطِيفٌ, (Ṣ, [so in my copies,]) †A *quick*, or *swift*, camel; (Ṣ, Ḳ, TA;) as though he strained, or stretched, his neck, in going along: (Ṣ: [see 8:]) and the former, †a camel *of the* [*excellent and swift*] *kind called* مَهَارِيّ: pl. خَيَاطِفُ. (TA.) — خَيْطَفٌ, (TA,) or ▼ خَطَفَى, (JK,) [as meaning † *Quick,*] is also applied to [the pace termed] عَنَقٌ; (JK, TA;) and so ▼ خَيْطَفَى. (JK.) — See also خَطَفَى.

خَيْطَفَى: see خَطَفَى: — and see also خَيْطَفٌ.

خَاطُوفٌ *A thing like a reaping-hook, which is tied to a snare, and by which the gazelle is caught.* (JK, O, L, Ḳ.)

أَخْطَفُ الحَشَا: see what next follows.

مُخْطَفُ الحَشَا, applied to a horse, †*Lean*, or *lank, in the part of the belly that is behind the place of the girth:* (Ṣ:) and مُخْطَفٌ [alone] is applied to a man [in a similar sense]; as also

مَخْطُوفٌ ٢ مُخْطَفُ البَطْنِ (TA:) and مَخْطُوفٌ ٢ †*lean*, or *lank, in the belly*; syn. مُنْطَوِيهِ; (Lth, K;) applied to a camel, and to an ass: (Lth, TA:) and أَخْطَفُ ٢ الحَشَا and مَخْطُوفُهُ ٢, applied to a man, [signify the same,] ‡ *i. q.* ضَامِرُهُ. (TA.)

مِخْطَفٌ ‡ A sword *that takes away the sight by its glistening*. (TA.)

مَخْطُوفٌ: see مُخْطَفُ الحَشَا, in two places. = Also † A camel *branded with a mark like the* خُطَّافُ *of the sheave of a pulley*. (JK, L, K.)

خطل

1. خَطِلَتِ الأُذُنُ, aor. ـَ, (Msb,) inf. n. خَطَلٌ, (S, Msb,) *The ear was*, or *became, flaccid, flabby*, or *pendulous*. (S,* Msb.) [In like manner, also,] خَطَلٌ in flesh signifies The *being flaccid, flabby*, or *pendulous*. (KL.) And in a man, and a horse or a bow, (قَرِس or قَوِس, accord. to different copies of the K, the former being the reading in the TA,) and a spear, (K,) and the like, (TA,) The *being tall*, or *long, and shaky*, or *quivering*. (K.) — خَطَلٌ, as an inf. n. [of خَطِلَ], also signifies The *being unsteady*, or *restless*. (KL.) — And خَطِلَ, aor. ـَ, (K,) inf. n. خَطَلٌ, (JK, K,) *He was*, or *became, light, and quick*. (JK, K. [In the former it seems to be implied that it is said of a stupid man.]) — And خَطِلَ, (JK, K,) or خَطِلَ فِى كَلَامِهِ, (S,) aor. ـَ, (K,) inf. n. خَطَلٌ, (JK, S, K,) *He was foul, and obscene, in his speech*; (JK, S;) as also ٢ اخطل, (JK,) or ٢ اخطل فى كلامه: (S, TA:) or *he was corrupt in his speech, and loquacious*: (K:) or خَطِلَ, aor. and inf. n. as above, *he erred*, or *was wrong*, in his speech; as also ٢ اخطل; and in his opinion, or judgment. (Msb.) [See also خَطَلٌ below.]

4: see 1, in two places.

5. تخطّل فِى مِشْيَتِهِ *He twisted himself in his gait, and walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side*. (K. [See also خَطَلٌ, an inf. n. of which the verb (خَطِلَ) is not mentioned as having this meaning.])

خَطَلٌ inf. n. of 1 [q. v.]. (S, Msb, &c.) — *A twisting of one's self, and walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side*. (K. [See 5.]) — *Corrupt speech*: or *loquacity*: (TA:) or *corrupt and conflicting speech*: (S, O:) or *corrupt speech with loquacity*. (K.) In a woman, *Foul*, or *obscene, speech; and conduct that induces doubt*, or *suspicion*, or *evil opinion*. (K.)

خَطِلٌ *Long and quivering*; applied to a spear. (S, TA.) — And simply *Long*: so in the phrase, رَجُلٌ خَطِلُ القَوَائِمِ [*A man having long legs*]. (TA.) — And, applied to a garment, *That drags upon the ground by reason of its length*. (T, O, K.) — Also, applied to a garment, (JK, K,) and a بَدَن [app. here meaning a short coat of mail], (K,) *Rough and thick*: (JK, K:) pl. أَخْطَالٌ. (TA.) — Also *Stupid*, or *foolish*, (K, TA,) *and hasty*. (TA.) — *Light and quick*; (JK, K;) applied to a stupid, or foolish person; (JK;) and أَخْطَلُ ٢ signifies the same. (K.) — A fighting man (JK) *quick in thrusting* or *piercing*. (JK, K.) — ‡ One *who gives*, or *bestows, quickly*; (S;) or so خَطِلُ اليَدَيْنِ; (JK;) or so خَطِلُ اليَدَيْنِ بِالمَعْرُوفِ: (K, TA:) a tropical phrase. (TA.) And خَطِلُ اليَدَيْنِ A man *having rough arms* or *hands*. (K.) — Also *Corrupt in speech, and loquacious*; and so أَخْطَلُ ٢: (K:) or *erring*, or *wrong*, in speech, and in opinion, or judgment. (Msb.) — An arrow (JK, K) *that goes to the right and left*; (JK;) *that does not take a direct course towards the butt*. (K.) = The *cord of the sportsman* [*who catches*, or *snares, game therewith*]. (K.) — And The *border*, or *extremity, of a* [*tent of the kind called*] فُسْطَاط: (K:) pl. as above: so in the O. (TA.)

خَطَّالَةٌ A woman *very foul*, or *obscene, in speech*: (JK,* K:) or *whose conduct induces doubt*, or *suspicion*, or *evil opinion*: (K:) so in the M and O. (TA.)

أَخْطَلُ *Having* [*flaccid*, or *flabby*, or *pendulous*, or] *long, and flaccid* or *flabby* or *pendulous, ears*: (Mgh:) خَطْلَاءُ [is its fem., and therefore signifies the same; or this], applied to a ewe or she-goat, (JK, K,) signifies *having broad ears*; (K;) or *having very broad ears*; (JK, TA;) or *long-eared*: (Ham p. 741:) pl. خُطُلٌ (K) and خُطْلٌ. (TA.) You say ثَلَّةٌ خُطُلٌ (S) or خُطْلٌ (TA) *A flock of sheep*, or *goats, having flaccid*, or *flabby*, or *pendulous, ears*: and the same epithet is applied to dogs: (S, TA:) all dogs of the chase have such ears. (TA.) And أُذُنٌ خَطْلَاءُ *A flaccid*, or *flabby*, or *pendulous, ear*: (S, Msb, K:) or *a long ear, that shakes about*: (TA:) or *a very broad ear*. (JK.) — Also, the fem., A woman *thick, coarse*, or *rude*, (T, K,) *of make*: (T, TA:) or, as some say, (TA,) *long in the breasts*. (K, TA.) — See also خَطِلٌ, in two places. — رَجُلٌ أَخْطَلُ اللِّسَانِ *A man having a wagging tongue; able in speech*. (TA.) — بَعِيرٌ أَخْطَلُ القَوَائِمِ *A camel that does not put his legs in their proper places*. (JK.) — دَهْرٌ أَخْطَلُ *A time*, or *fortune, that brings calamities*. (JK.)

خطم

1. خَطَمَهُ, aor. ـُ, (K,) inf. n. خَطْمٌ, (TA,) *He struck his* خَطْم, i. e. his *nose*. (K,* TA.) And *He struck the very middle of his nose* with a sword. (TA.) And خُطِمَ أَنْفُهُ *His nose was broken*. (Ham p. 528.) — † *He branded him* [i. e. a camel] *on his nose with the mark called* خَطْمٌ [or خِطَامٌ]. (TA.) [Hence,] خَطَمَ أَنْفَهُ ‡ [*He branded him with disgrace*;] *he made disgrace to cleave to him manifestly*. (TA.) And خَطَمَهُ بِاللَّوْمِ ‡ [*He branded him with blame*]; and عَذَرَهُ [i. e. باللوم signifies the same]. (TA.) — *He attached the* زِمَام [or خِطَام, q. v.,] *to him*; namely, a camel: (S:) or خَطَمَهُ بِالخِطَامِ, (K,) aor. and inf. n. as above, (TA,) *he put the* خِطَام *upon his nose*; as also ٢ بِهِ خطّمه: (K:) [but the latter verb seems to be more properly used in relation to a number of camels:] or the former, (K,) or simply خَطَمَهُ, and ٢ خطّمه, (TA,) *he made a cut*, or *notch, in his nose*, (حَزَّ أَنْفَهُ, so in the K accord. to the TA,) *not deep*, (TA,) or *he drew his nose* [*down*], (جَرَّ أَنْفَهُ, so in my MS. copy of the K and in the CK,) *in order to put upon it the* خِطَام. (K, TA.) — [Hence,] † *He withheld him*, or *prevented him*, from going forth [&c.]. (TA.) And خَطَمَهُ بِالكَلَامِ ‡ *He overcame him*, or *subdued him, by speech, and prevented him from speaking*, (K, TA,) and *from answering*, or *replying*. (TA.) — خَطَمَ الكَلِمَةَ, inf. n. as above, ‡ *He made the word*, or *saying, valid and strong*; alluding to prudence and precaution as to what one utters. (TA.) — خَطَمَ أُمُورًا ‡ *He conducted*, or *managed, affairs*. (TA.) — خَطَمَ القَوْسَ بِالوَتَرِ, inf. n. خَطْمٌ and خِطَامٌ, ‡ *He suspended the bow by the suspensory called* وَتَرٌ and خِطَامٌ. (AHn, K, TA.) And خَطَمَ القَوْسَ بِخِطَامِهَا † *He strung the bow with its string*. (TA.) — خَطَمَ الأَدِيمَ, (K,) inf. n. خَطْمٌ, (TA,) ‡ *He sewed the edges of the skin*, or *hide*. (Kr, K, TA.) — خُطِمَ لِحْيَتُهُ, and خَطَمَتْهُ لِحْيَتُهُ, ‡ *His beard grew upon his two cheeks*. (TA.) — خَطَمَ أَنْفَ الرَّمْلِ — ‡ *He passed over*, or *crossed, the extremity*, or *prominent portion, of the tract of sand*: (As, TA:) or *he faced it, crossing it*. (TA.)

2: see 1, in two places. — تَخْطِيمٌ, [as inf. n. of خُطِّمَ or خَطَّمَ, (see the part. ns. below,)] said of unripe dates, signifies † The *putting forth colours*. (KL.)

8. اختطم الثَّوْبَ *He bound the garment over the* مَخْطِم, i. e. the *nose*; or *over the* خَطْم, i. e. the *fore part of the nose*: and اختطم بِلِثَامٍ [*he so bound a* لِثَام, q. v.]. (Har p. 433.)

خَطْمٌ The *muzzle*, i. e. the *fore part of the nose and mouth*, of a دَابَّة [i. e. beast], (JK, S, Msb, K, TA,) whatever it be, (S, Msb,) as a dog, and a camel, but originally of a beast of prey, and of a sheep or goat: (TA:) or, of a beast of prey, *i. q.* خُرْطُومٌ: (IAar, TA:) or, as some say, of a beast of prey, [the *lip*, i. e.] *what corresponds to the* جَحْفَلَة *of the horse*: (TA:) or of a camel, the *nose*. (Mgh.) And ‡ The *bill*, or *beak*, of a bird, (JK, S, K, TA,) whatever it be, (JK, S,) as a hawk, or falcon, (JK,) and a قَطَاة. (TA.) And of a man, ‡ The *nose*; (K;) as also ٢ مَخْطُمٌ (JK, S, Msb, K, TA) and ٢ مِخْطَمٌ; (K, TA;) pl. مَخَاطِمُ: (JK, S, Msb, K:) or the *fore part of the nose*: (Har p. 433:) and the ٢ مخطم is also of a camel. (IAth, TA.) Also, of a man, ‡ The *fore part of the face*. (TA.) — خَطْمُ اللَّيْلِ ‡ *The first approach of night*: like as one says أَنْفُ اللَّيْلِ. (TA.) — See also خِطَامٌ. = *A thing, an affair*, or *a business, of magnitude*. (IAar, Th, K.) It is related in a trad. that Mohammad promised a certain man to go forth to him, and delayed to do so; and when he went forth, he

said to him, شَغَلَنِى خَطْمٌ, meaning *A thing*, &c., *of magnitude* [*occupied me so as to divert me*]; as though the م were a substitute for ب: (IAar, Th, TA:) but IAth says that it may mean †*a thing*, &c., *that withheld* me, or *prevented* me, [see 1,] from going forth. (TA.)

خُطْمَةٌ ‡*A prominent portion of a mountain.* (Ṣ, TA.)

خِطْمِىٌّ (JK, Ṣ, Mṣb, Ḳ) and خَطْمِىٌّ, (Mṣb, Ḳ,) or, accord. to Az, the latter only, the former being incorrect, (TA,) but the former is the more common, (Mṣb,) [*Althæa; the althæa officinalis* of Linn.; i. e. *marsh-mallow;*] *a certain plant* (JK, Ḳ) *with which*, (Ṣ, TA,) or *with a preparation of which*, (JK,) *the head is washed;* (JK, Ṣ, TA;) *a well-known preparation for washing the head:* (Mṣb:) *it is a dissolvent, suppurative, lenitive; good for dysury, and the stone, and sciatica, and ulcer of the bowels, and tremour, and for the suppuration of wounds, and the allaying of pain; and, with vinegar, for the* [*species of leprosy termed*] بَهَق; *and for toothache, used as a gargle; and for the sting or bite of venomous reptiles and the like, and for burns; the mixing of its seed with water, or its bruised stem* or *root, causes it to congeal; and its mucilage, extracted by hot water, is beneficial to the sterile woman.* (Ḳ.)

خِطَامٌ [*A kind of halter for a camel; a cord of which one end is fastened round the nose and jaws of a camel;* accord. to J,] *i. q.* زِمَامٌ: (Ṣ:) [but the following explanations are more correct:] *a certain thing well known;* so called because [*a portion of*] *it lies upon* [or *surrounds*] *the fore part of the nose and the mouth of the camel:* (Mṣb:) or *anything that is put upon the nose of the camel in order that he may be led thereby:* (M, Ḳ:) or *a cord*, or *rope, which is put upon the neck of the camel, and folded* [for يُسَمَّى, in my copy of the work from which this is taken, I read يُثْنَى, as in another explanation, below,] *upon*, or *over, his nose:* (Mgh:) or *a cord*, or *rope, which is attached to an iron that surrounds the nose and jaws* [*of the camel*]: (JK:) or *any cord*, or *rope, that is suspended upon the throat of the camel and then tied upon*, or *over, his nose, whether of skin or of wool or of fibres of the palm-tree or of hemp:* (ISh, TA:) but if of plaited leather, it is said to be called جَرِيرٌ: (TA:) or the خطام of the camel is *a cord*, or *rope, of fibres of the palm-tree, or of* [*goats'*] *hair*, or *of flax, at one end of which is put a ring, then the other end is tied to it*, [i. e. to the rope, as the relative pronoun in the original shows, or to some part of it,] *so that it becomes like a ring* [or *loop*], *then it is put upon the neck of the camel, and then it is folded upon*, or *over, his nose:* what is put in the nose, [attached to a ring, or the like, therein,] and is slender, is termed زِمَامٌ: (IAth, TA:) pl. خُطُمٌ. (Mṣb, Ḳ.) مَنَعَ خِطَامَهُ, said of a camel, means *He refused to have his* خطام *put upon him.* (TA.) And تَزَوَّجَ عَلَى خِطَامٍ means †*He married two wives, so that they became like a* خطام *to him.* (TA.) — †*A brand*, or *mark made with a hot iron, upon the nose of a camel;* (Ḳ;) as also خَطْمٌ: *it* (the خطام) *spreads upon the camel's two cheeks:* so says Aboo-'Alee, in the "Tedhkireh:" (TA:) or *such a mark upon the side* (عُرْض, in the CK عَرْض,) *of his face, extending to the cheek*, (En-Naḍr, Ḳ, TA,) *in the form of a line:* (En-Naḍr, TA:) sometimes the camel is branded with one such mark, and sometimes with two; and one says جَمَلٌ مَخْطُومٌ خِطَامٍ or خِطَامَيْنِ, making مخطوم to govern the gen. case as a prefixed noun; (En-Naḍr, Ḳ, TA;) and بِهِ خِطَامٌ and خِطَامَانِ. (En-Naḍr, TA.) — †The *rope* of a bucket. (TA.) — ‡The *suspensory* of a bow. (AḤn, Ḳ, TA.) And †The *string* of a bow. (Ḳ, TA.)

خَطِيرٌ *Struck upon the nose.* (Ḳ.) *Having the nose broken.* (Ḥam p. 528.)

مِسْكٌ خَطَّامٌ (like شَدَّادٌ, TA, in the CK [erroneously] without teshdeed,) ‡ *Musk that fills with its odour the innermost parts of the nose:* (Aṣ, Ḳ:) or *musk sharp*, or *pungent, in odour;* as though striking the nose (كَأَنَّهُ يَخْطِمُ الأَنْفَ). (Z, TA.)

فُلَانٌ خَاطِمُ أَمْرِ بَنِى فُلَانٍ ‡ *Such a one is the leader, and the conductor*, or *manager, of the affairs, of the sons of such a one.* (TA.)

أَخْطَمُ A man (Ṣ) *having a long nose.* (Ṣ, Ḳ.) — And *Black.* (JK, Ḳ.)

مَخْطَمٌ *A woman.* (Ḳ.)

مَخْطَمٌ and مِخْطَمٌ: see خَطْمٌ, in three places.

مُخَطَّمٌ: see مَخْطُومٌ. — †A horse *having a whiteness extending from the fore part of his nose and his mouth to the part beneath his lower jaw*, (ISd, Ḳ, TA,) *so as to resemble the* خِطَام: in which sense it has no verb. (ISd, TA.) — Full-grown unripe dates (بُسْر) *upon which are lines* (Ṣ, Ḳ) *and streaks* [*of colour*]; (Ṣ;) as also مُخَطَّمٌ. (Kr, Ḳ.) [See 2: and see also بُسْرٌ.] = The *part of the nose* of the camel *which is the place of the* خِطَام. (TA.)

مُخَطِّمٌ: see the next preceding paragraph.

مَخْطُومٌ [pass. part. n. of 1]. You say نَاقَةٌ مَخْطُومَةٌ *A she-camel having a* خِطَام *put upon her:* and نُوقٌ مُخَطَّمَةٌ *she-camels having* خُطُم *put upon them.* (Ṣ, TA.) — See also خِطَامٌ.

خطو

1. خَطَا, (Ṣ, Mṣb, Ḳ, &c.,) aor. يَخْطُو, (Mṣb,) inf. n. خَطْوٌ; (Mṣb, Ḳ;) and اختطى; (Ṣ, Ḳ:) said of a man (Ṣ, Mṣb, TA) [and of a beast]; both signify the same; (Ṣ, Ḳ;) *He stepped, paced*, or *walked;* (MA, KL;) *i. q.* مَشَى; (M, Mṣb, Ḳ;) as also اِخْتَاطَ, [which see in art. خيط,] formed by transposition. (Ḳ.) You say, خَطَوْتُ خَطْوَةً وَاحِدَةً [*I stepped one step*]. (JK.) [And وَسَّعَ الخَطْوَ *He stepped wide.*] See also the last sentence of the next paragraph.

2. خطّى *He made to pass over:* so in the saying, خَطَّى اللّٰهُ نَوْءَهَا *God made*, or *may God make, its* (a land's) [*rain-giving*] *star* or *asterism to pass it over, and not send rain upon it:* (TA in art. خطأ:) but in this case the verb is, (Mgh in that art.,) or may be, (TA ibid.,) originally خَطَّطَ, the final ط being changed into ى. (Mgh and TA ibid. [See 2 in art. خطأ.]) Accord. to Fr, خَطَّى السَّهْمَ and خَطَّأَهُ are syn. [as meaning *He made the arrow to pass over*, or *to miss*, the mark]. (TA in art. خطأ.) One says also, in praying for a man, خُطِّىَ عَنْهُ السُّوْءُ [*May evil be made to pass him;* or] *may evil be repelled from him:* and one says also خُطِّىَ عَنْكَ *May it be removed*, or *put away, from thee:* (Ṣ, TA:) or خُطِّئَ عَنْكَ السُّوْءُ. (ISk, TA in art. خطأ.) = The vulgar say [to a she-ass and to a she-camel or other beast in a slippery or difficult place] خَطِّى, meaning امْشِى [for امْشِى رُوَيْدًا *Step thou leisurely*]: but the correct word is اُخْطِى [imperative fem. of خَطَا]. (TA.)

4. اخطاهُ *He* (a man) *made him* (another man) *to step, pace*, or *walk.* (Ṣ, TA.) = أَخْطَيْتُ for أَخْطَأْتُ: see the latter.

5. تَخَطَّيْتُهُ *I stepped*, or *walked, over him*, or *it:* (Mṣb:) or *I passed over and beyond him*, or *it:* (Ṣ:) or تخطّى النَّاسَ *He went over the people*, (رِكَبَهُمْ,) *and passed beyond them;* and so اِخْتَطَاهُمْ. (Ḳ.) One says, تَخَطَّيْتُ رِقَابَ النَّاسِ [*I stepped over, walked over, passed over and beyond*, or *went over and passed beyond, the necks of the people*]. (Ṣ, TA.) It is said in a trad. respecting Friday, [of one who came too late to the Friday-prayers, as is shown in the TA in art. رأى,] رَأَى رَجُلًا يَتَخَطَّى رِقَابَ النَّاسِ *He saw a man passing step by step* [*over the necks of the people* who were already in their ranks in the mosque]. (TA. [See also Ḥar p. 83.]) One says also, فُلَانٌ لَا يَتَخَطَّى عَنِ الطُّنُبِ [*Such a one will not step over*, or *beyond*, or *from, the tent-rope*], meaning, *will not go far from the tent for the purpose of voiding his excrement*, by reason of his foulness and vileness and uncleanness. (TA.) And تَخَطَّيْتُ إِلَى كَذَا (Ṣ, TA) *I passed over* [*to such a thing* or *place* or *person*]: (TA:) one should not say تَخَطَّأْتُ [in this sense], with ء. (Ṣ, TA.) [Hence the following tropical phrases.] تخطّاهُ المَكْرُوهُ ‡ [*What was disliked* or *hated*, or *evil, passed over him;* not alighting upon him]. (TA.) And تَخَطَّيْتُ إِلَيْهِ بِالمَكْرُوهِ ‡ [*I passed over* others *to him with that which was disliked* or *hated*, or *evil; i. q.* تَجَاوَزْتُ]. (TA.) And تخطّى عَنِّى بَصَرُكَ † [*Thine eye*, or *thy sight, passed me over*]. (Aboo-Turáb, TA in art. تيه.) — [Also †*I overstepped it*, or *transgressed it;* namely, a limit prescribed to me, &c.]

8: see 1: = and see also 5.

خَطْوَةٌ *A step*, or *pace*, as meaning a *single act of stepping* or *pacing* or *walking:* (JK, Ṣ, Ḳ, Mṣb:) pl. [of pauc.] خَطَوَاتٌ (Ṣ, Mṣb, Ḳ) and [of mult.] خِطَاءٌ. (Ṣ.) Imra-el-Ḳeys says,

* لَهَا وَثَبَاتٌ كَوَثْبِ الظِّبَاءِ *
* فَوَادٍ خِطَاءٌ وَوَادٍ مَطِرْ *

[*She has bounds like the bounding of gazelles; and a valley is* stepped over by her with leisurely *steps, and a valley is* trampled over by her rapidly as though it were *rained upon*]: (Ṣ:) i. e., one time she steps, and refrains from running; and one time she runs with a running resembling rain: but AO relates it otherwise, saying, فَوَادٍ خَطِيطٌ [lit. *and a valley is not rained upon*]: and some substitute كَصَوْبِ الخَرِيفِ [*like the pouring rain of the autumn*]. (IB, TA.) [See also what next follows.]

خُطْوَةٌ *A step*, or *pace*, as meaning the *space between the two feet* [*in walking* or *running*]: pl. (of pauc., Ṣ) خُطْوَاتٌ (Ṣ, Mṣb, Ḳ) and خُطُوَاتٌ and خُطَوَاتٌ (Ṣ, Mṣb) and (of mult., Ṣ) خُطًى. (Ṣ, Mṣb, Ḳ.) One says, قَرَّبَ ٱللّٰهُ عَلَيْكَ الخُطْوَةَ, meaning *May God make short to thee the space*, or *distance*. (TA.) And بَيْنَ القَوْلَيْنِ خُطًى يَسِيرَةٌ †*Between the two sayings is little difference.* (TA.) لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ, in the Ḳur [ii. 163 &c.], means [*Follow not ye*] *the ways of the Devil:* (TA:) or *the footsteps of the Devil:* (JK:) here some read خُطْوَات; and some, accord. to Lth, خُطُؤَات, which Az pronounces to have no meaning. (TA.)

خَطِيَّةٌ for خَطِيئَةٌ: see the latter, in art. خطأ. [Freytag, evidently from his having found it incorrectly written for خَطِيَّةٌ, has assigned to it the meaning of "amica," and "amata."]

نَاقَتُكَ هٰذِهِ مِنَ المُتَخَطِّيَاتِ الجيف [the last word being app. الجِيَفَ] is a saying mentioned by AZ: (TA in the present art.:) or من المُتَخَطِّئَاتِ الجيف. (TA in art. خطأ, where see the explanation.)

خظو

1. خَظَا لَحْمُهُ, (Ṣ, Ḳ,) aor. يَخْظُو, (Ṣ,) inf. n. خُظُوٌّ, (Ḳ,) *His flesh was*, or *became, compact*; (Ṣ, Ḳ;) as also خَظِيَ, (Ḳ in art. خظى,) mentioned, as well as the former, by IF, and also by Ḳz, who does not mention the former, (TA,) aor. يَخْظَى, inf. n. خَظًى; (Ḳ;) or خَظِيَ should not be said; (Ṣ;) or خَظَا is more common. (IF.) See also خَظَا and خَظَّا voce خَاظٍ, below. ═ خَظَاهُ ٱللّٰهُ *God made him*, or *it*, (namely, flesh,) *big*, or *large*; (Ḳ accord. to the TA;) or *big and thick*; (CḲ;) as also اخظاهُ. (Ḳ.)

4. اخظاهُ: see what immediately precedes. [Freytag also mentions اخظى, on the authority of the "Deewán el-Hudhaleeyeen," as signifying *He*, or *it*, *caused* the flesh in the arm *to become prominent, so that the muscles appeared.*] And اخظى also signifies *He*, or *it*, *fattened*, or *rendered fat*, (Ḳ and TA in art. خظى,) the body. (TA.) ═ اخظى [as an intrans. v.] (said of a man, IAạr) *He became fat.* (IAạr, Ḳ in art. خظى.)

خَظًا, followed by بَظًا; and the fem. خَظَاةٌ; and خَظَانًا: see خَاظٍ.

خَظٍ, followed by بَظٍ; and the fem. خَظِيَةٌ, followed by بَظِيَةٌ: see خَاظٍ.

خَظَوَانٌ One *whose flesh is such* [*in thickness*, or *abundance*, or *brawniness*,] *that one part overlies another.* (Ṣ, Ḳ.)

خَاظٍ *Compact*, applied to flesh; (TA;) and so خَظَا بَظَا, (Ṣ, TA,) likewise applied to flesh, (TA,) and to a horse, (AHeyth, TA,) [each] originally a verb, (Ṣ, TA,) and the latter an imitative sequent; and the fem. خَظَاةٌ, applied to anything; (TA;) and خَظَاةُ بَظَاةٌ, applied to a woman, the [radical] ى being changed into ا accord. to the dial. of Ṭeiyi; (AHeyth, TA;) and خَظٍ بَظٍ, applied to a horse; and خَظِيَةٌ بَظِيَةٌ, applied to a woman. (AHeyth, Ḳ in art. خظى.) The Saạdee says, (accord. to the TA, 'Ámir Ibn-Eṭ-Ṭufeyl,)

* رِقَابٌ كَالمَوَاجِنِ خَاظِيَاتٌ *
* وَأَسْتَاهٌ عَلَى الأَكْوَارِ كُومُ *

[*Compact necks like the bleachers' beating-implements, and rumps elevated upon the camels' saddles*]. (Ṣ.) In the saying of Imra-el-Ḳeys,

* لَهَا مَتْنَتَانِ خَظَاتَا كَمَا *
* أَكَبَّ عَلَى سَاعِدَيْهِ النَّمِرْ *

[*She has two compact portions of flesh and sinew confining her back-bone, like as* appear *when the leopard falls prostrate upon his fore shanks*], he means خَظَاتَانِ, suppressing the ن for the purpose of alleviation of the utterance: (Fr, Ṣ:) or, as some say, he means خَظَتَا, restoring the ا that fell out on account of the concurrence of two quiescent letters in the sing. [i. e. خَظَتْ, for خَظَتْ is formed from خَظَاتْ, which is from خَظَوَتْ,] when the ت has become movent. (Ṣ.) ═ خَاظٍ also signifies *Thick, and hard, firm*, or *rigid*: (TA:) and [so, or simply] *thick*, applied to an arrow. (AḤn, TA.) And one says سَاعِدٌ خَاظِي البَضِيعِ [*A fore arm*, or *an upper arm*,] *full of flesh.* (IB, TA in art. بضع.) And رَجُلٌ خَاظِي البَضِيعِ (As, Ṣ in art. بضع) *A fat man.* (TA in that art.)

خظى

1. خَظِيَ لَحْمُهُ: see 1 in art. خظو.

4: see 4 in art. خظو.

خَظٍ بَظٍ, and خَظِيَةٌ بَظِيَةٌ: see خَاظٍ, in art. خظو.

خف

1. خَفَّ, aor. ـِ, inf. n. خِفَّةٌ (JK, Ṣ, Mṣb, Ḳ, &c.) and خَفٌّ (Mṣb, Ḳ) and خَفَّةٌ and تَخَوُّفٌ, but this last belongs to art. خوف, (Ḳ,) *contr. of* ثَقُلَ [both properly and tropically]; (Mṣb;) properly, (TA,) *It* (a thing, Ṣ, Mṣb) *was*, or *became*, خَفِيف [i. e. *light*] (JK, Ṣ, Mṣb, Ḳ, TA) *of weight*, (JK,) *in body*, or *material substance.* (TA.) Hence the saying of 'Aṭà, in a trad., خِفُّوا عَلَى الأَرْضِ, meaning [*Be ye*, or *bear ye, lightly upon the ground*] *in prostration:* (A'Obeyd, TA:) or, as some relate it, خَفِّفُوا: i. e. *prostrate yourselves* [*lightly upon the ground;*] *not heavily, so as to make marks*, or *impressions, upon your foreheads:* and in another trad. it is said, إِذَا سَجَدْتَ فَتَخَافَّ *When thou prostratest thyself, put thy forehead upon the ground lightly:* but A'Obeyd says that some say فَتُجَافِ, [i. e. فَتُجَافِ عَضُدَيْكَ عَنْ جَنْبَيْكَ,] with ج. (TA [See 3 in art. جفو.]) [Hence also,] خَفَّ المِيزَانُ *The balance had one of its two scales light, so that it rose.* (TA.) ═ [Used tropically, it means †*It*, or *he, was*, or *became, light in estimation, lightly esteemed*, or *of little account.*] ═ And ‡*He was*, or *became*, خَفِيف [i. e. *light* as meaning *active, agile*, &c.,] in work: (TA:) *he was*, or *became, brisk, lively, sprightly, active, agile, prompt*, and *quick*; syn. نَشِطَ. (Mṣb and TA in art. نشط.) You say, خَفَّ فِي عَمَلِهِ وَخِدْمَتِهِ ‡*He was*, or *became*, [*brisk*, &c., or] *obedient and submissive, in his work and his service:* (TA:) and خَفَّ لَهُ فِي الخِدْمَةِ [‡*He was*, or *became, brisk*, &c., *to him in service*], aor. يَخِفُّ, inf. n. خِفَّةٌ: (Ṣ:) and in like manner, خَفَّ لِفُلَانٍ ‡*He was*, or *became*, [*promptly*] *obedient and submissive, to such a one.* (TA.) [Hence,] خَفَفْتُ إِلَى فُلَانٍ †[*I was*, or *became, brisk, lively*, or *sprightly, in behaviour to such a one*]. (Ṣ in art. هش.) And خَفَّتِ الأُنْثَى لِلْفَحْلِ ‡*The female was*, or *became, submissive to the male.* (A, TA.) And خَفَّتِ الأُتُنُ لِعَيْرِهَا ‡*The she-asses obeyed their he-ass.* (Ḳ, TA.) And خَفَّ إِلَى العَدُوِّ, inf. n. خُفُوفٌ, †*He hastened to the enemy.* (Mṣb.) And خَفَّ القَوْمُ عَنْ وَطَنِهِمْ, (Ḳ,* TA,) inf. n. خُفُوفٌ, (TA,) ‡*The people*, or *party, removed*, or *departed*, or *journeyed, quickly from their home:* or, as some say, simply *removed*, or *departed*, or *journeyed, from it.* (TA.) ═ ‡*He was*, or *became*, خَفِيف [or *light*] in intellect, or understanding: (TA:) [and in conduct, or behaviour: generally meaning] †*he was*, or *became, light, inconstant, unsteady, irresolute*, or *fickle*; or *light of intellect; light-witted*; syn. طَاشَ: (Mṣb:) the inf. n. of the verb in this sense is خِفَّةٌ. (Mṣb and Ḳ &c. in art. طيش, and TA in the present art.) [But sometimes, when relating to the intellect, or understanding, it means, †*He was*, or *became, quick, acute*, or *sharp*; and *clever*, or *ingenious*: see خَفِيف.] And you say of him whose hearing is good, فِي أُذُنِهِ خِفَّةٌ ‡[*In his ear is quickness, acuteness*, or *sharpness, of hearing*]. (TA in art. ثقل.) ═ [†*He was*, or *became, flurried, agitated*, or *excited*, by reason of fear, and by anger, or the like: see 10. ═ †*He was*, or *became, light-hearted*, or *cheerful; one whose company*, or *converse, was acceptable and cheering.*] You say, خَفَّ فُلَانٌ عَلَى المَلِكِ †*Such a one was*, or *became, acceptable and cheering to the king.* (TA.) ═

[†*It* (an action, or an affair, and a case, or the like,) *was*, or *became*, *light*, or *easy*: and *it became alleviated*.] You say, خَفَّتْ عَلَيْهِ الحَرَكَةُ †[*Motion*, or *moving*, *was*, or *became*, *easy to him*]; opposed to ثَقُلَتْ. (TA.) And خَفَّتْ حَالُهُ: see 4. — [†*It* (a word) *was light*, or *easy*, *of utterance*: and in like manner said of a sound, †*it was*, or *became*, *light to the ear*; or *slight*. — †*It* (food) *was*, or *became*, *light to the stomach*; *easy of digestion*. — Said of the hair of the head, and of the beard, †*It was*, or *became*, *light*, *thin*, or *scanty*.] — Said of a people, or company of men, (قَوْمٌ,) inf. n. خُفُوفٌ, it means قَلُّوا وَقَدْ خَفَّتْ زَحْمَتُهُمْ [i. e. †*They became few in number*, *their crowding having diminished*]. (Ṣ.) — Said of rain, [&c.,] †*It diminished*; *decreased*; or *was*, or *became*, [*light*, or] *deficient*. (TA.) — [Said of a blow, a disease, an affection of the mind, &c., *It was*, or *became*, *light*, *slight*, or *inconsiderable*.] — خَفَّتْ مَنَازِلُهُمْ مِنْهُمْ وَمَضَوْا †[means *Their abodes became clear of them*, *and they went away*]. (K* and TA in art. شول.)

2. خفّفهُ *He made it*, or *rendered it*, خَفِيف [i. e. *light*, both properly and tropically: the tropical significations are shown by the preceding paragraph, and by explanations of خَفِيفٌ; and some by what here follows]: (Mṣb:) تَخْفِيفٌ is the *contr. of* تَثْقِيلٌ. (Ṣ, K.) — Hence, in the Ḳur [ii. 174], ذٰلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ †[*That is an alleviation from your Lord*]. (TA.) Hence also, in a trad. [respecting the estimates to be made by the collectors of the poor-rate], خَفِّفُوا الخَرْصَ †[*Make ye the conjectural computation* of the quantity of the fruit upon palm-trees &c. *light* to the owners, or *moderate*;] *go not to the utmost length in the* خرص. (TA.) [And خفّف عَنْهُ †*He made light*, or *alleviated*, *his burden*, *suffering*, *distress*, *uneasiness*, or *the like*, *by removing from him somewhat thereof*; *he alleviated him*; *he relieved him*: see Ḳur iv. 32 and viii. 67 &c.] And خَفِّفُوا عَلَى الأَرْضِ: see 1; second sentence. [And خفّف فِى عَمَلِهِ †*He relaxed*, or *remitted*, *in his work*.] — [تَخْفِيفٌ also signifies †The *making* a word *light*, or *easy*, *of utterance*, *by the suppression of hemzeh*, or *by its conversion into* ا or و or ى; opposed to تَثْقِيلٌ and تَحْقِيقٌ: and *by making a double consonant single*; opposed to تَشْدِيدٌ and تَثْقِيلٌ: and *by making a movent consonant quiescent*; opposed to تَثْقِيلٌ and تَحْرِيكٌ: each of these changes in a word is said to be لِلتَّخْفِيف *for the purpose of alleviating the utterance*. Also, in like manner, †The *making* a sound *light to the ear*, or *slight*; opposed to تَثْقِيلٌ. And †The *suppressing* of hemzeh; opposed to تَحْقِيقٌ.]

4. اخفّ *He made* an arrow *light*, *by scraping* or *paring it*. (L in art. حوز.) — See also 10. — *He was*, or *became*, *unburdened*, or *unencumbered*, or *without anything that burdened him heavily*: (Mṣb:) or *he was*, or *became*, *little burdened* or *encumbered*, in journeying, (JK, TA,) or in his residence at home. (TA.) — And *i. q.* خَفَّتْ ↓ حَالُهُ [i. e. ‡ *His state*, or *condition*, *was*, or *became*, *light*, *little encumbered*, *easy*, or *alleviated*: or *it was*, or *became*, *that of one having a small family to maintain*: or *that of having little property*: or *that of having little property and a small family to maintain*]: (JK, Ṣ, Ḳ, TA: [see حَالٌ:]) and, as some add, رَقَّتْ [i. e., †*it was*, or *became*, *narrow in its circumstances*, or *evil*: it is used in contr. senses: though رَقَّتْ seems to be here intended as explanatory of خَفَّتْ]. (TA.) — اخفّ القَوْمُ †*The people's beasts were*, or *became*, خِفَاف [i. e. *light* as meaning *active*, *agile*, or *brisk*]: (AZ, Ṣ:) or *the people had such beasts*. (Ḳ.)

5. تخفّف [*He lightened his clothing*; or *clad himself lightly*: but for this I know no other authority than modern usage]. — تخفّف مِنْهُ: see 10. — Also *He put on*, or *wore*, *a* خُفّ [i. e. *boot*], or خِفَاف [i. e. *boots*]: (Ḳ, accord. to different copies:) or تخفّف بِالخُفِّ, (JK,) or تخفّف الخُفَّ, (TA,) *he put on*, or *wore*, *the* خُفّ (JK, TA) on the foot. (TA.)

6. تخافّ *He pressed*, or *bore*, *lightly* [upon a thing]; *contr. of* تثاقل. (Ḳ,* TA.) Hence the saying, in a trad., إِذَا سَجَدْتَ فَتَخَافَّ explained above: see 1, second sentence. (TA.)

10. استخفّهُ *contr. of* اِسْتَثْقَلَهُ; (Ṣ, Ḳ, TA;) *He deemed it*, or *him*, خَفِيف [i. e. *light*, properly and tropically]. (TA.) *He found it light*, or *easy*, *to carry*, (Bḍ in xvi. 82, and TA,) *and to remove*. (Bḍ ibid.) — استخفّ بِهِ †*He held him*, or *it*, (namely, a man's right, or due, or just claim, Mṣb, TA,) *in light*, or *little*, *estimation* or *account*, or *in contempt*; *he contemned*, or *despised*, *him*, or *it*. (Ṣ, Mṣb, TA.) — استخفّ الهَمْزَةَ †[*He deemed the hemzeh light*, or *easy*, *of utterance*]. (TA.) — استخفّهُ also signifies †*He demanded*, or *desired*, *his* خِفَّة [i. e. *briskness*, or *promptness*]; as also تَخَفَّفَ ↓ مِنْهُ: (TA:) and †*it* (a thing) *incited him*, or *excited him*, *to briskness*, *liveliness*, or *sprightliness*; syn. اِسْتَهَشَّهُ; (JK and Ḳ and TA in art. هش;) and أَطْرَبَهُ: (Ḥar p. 139:) and †*he incited him*, or *excited him*, *to lightness*, *levity*, or *unsteadiness*, *so as to induce him to follow him in his error*: (TA:) [and simply] ‡ *he excited him to lightness*, *levity*, or *unsteadiness*; (Ksh and Bḍ and Jel in the Ḳur xxx. last verse;) *flurried him*, or *disquieted him*: (Ksh and Bḍ ibid.:) and ‡ *it flurried him*, *so that he became unsteady*; said of impatience; and of a lively emotion of the heart or mind; (TA;) and of fear; (MA;) and of anger: (T in art. حمل:) and اخفّهُ ↓ †*he angered him*, (TA,) *and deprived him of his forbearance*, *moderation*, *patience*, *staidness*, or *calmness*, *and incited him*, or *excited him*, *to levity*, or *unsteadiness*. (Ḳ,* TA.) فَاسْتَخَفَّ قَوْمَهُ, in the Ḳur xliii. 54, means †*And he demanded*, or *desired*, *of his people*, *briskness*, or *promptness*, *in obeying him*: or فاستخفّ أَحْلَامَهُمْ [*and he held in light estimation their qualities of forbearance*, *moderation*, *patience*, or *staidness*]: (Bḍ:) or *he incited*, or *excited*, *his people to be promptly obedient and submissive* (أَنْ يَخِفُّوا) *to him and to that which he desired of them*; like اِسْتَفَزَّ: (Ksh:) or *he incited*, or *excited*, *his people to levity*, or *unsteadiness*, (الخِفَّة,) *and ignorance*, *foolishness*, or *wrong conduct*. (Mṣb.) And you say, استخفّ فُلَانًا عَنْ رَأْيِهِ †*He incited*, or *excited*, *such a one to ignorance*, *foolishness*, or *wrong conduct*, *and levity*, or *unsteadiness*, *so as to make him swerve from his right sentiment*, *opinion*, or *judgment*; (Az, Ḳ, TA;) as also استفزّه عن رأيه. (Az, TA.)

خُفّ *A boot*; (KL, PṢ, &c.;) *a certain thing that is worn* (JK, Ṣ, Mṣb, Ḳ, TA) *upon the foot*: (TA:) pl. خِفَافٌ (Ṣ, L, Mṣb, Ḳ) and أَخْفَافٌ [which is a pl. of pauc:]. (L, TA.) Hence, رَجَعَ بِخُفَّىْ حُنَيْنٍ [*He returned with the two boots of Ḥoneyn*]; a saying which originated thus: (A'Obeyd, TA:) an Arab of the desert bargained with Ḥoneyn the إِسْكَاف [or maker of shoes and boots], (Ḳ,) who was of the people of El-Ḥeereh, (TA,) for a pair of boots, until he angered him, (Ḳ,) and Ḥoneyn desired to anger the Arab: (TA:) so when the Arab of the desert departed, Ḥoneyn took one of his two boots and threw it down in the way, and then he threw down the other in another place; and when the Arab passed by one of them, he said, "How like is this to the boot of Ḥoneyn! and if the other were with it, I would take it:" and he went on: and when he came to the other, he repented of having left the former: and Ḥoneyn had lain in wait for him: therefore when the Arab went away in search of the former [boot], Ḥoneyn betook himself to the camel that he rode, and what was upon it, and went away therewith; and the Arab came, having with him nothing but a pair of boots; and it was said, (Ḳ,) i. e. his people said to him, (TA,) "What hast thou brought from thy journey?" and he answered, جِئْتُكُمْ بِخُفَّىْ حُنَيْنٍ ["*I have brought you the two boots of Ḥoneyn*"]: and this became a prov., applied on the occasion of one's despairing of an object of want, and returning disappointed: (Ḳ:) thus the case is related by A'Obeyd, and by most others after him. (TA.) Accord. to ISk, Ḥoneyn was a strong man, who asserted his relationship to Asad Ibn-Háshim Ibn-'Abd-Menáf, and came to 'Abd-El-Muṭṭalib, wearing a pair of red boots, [formerly distinctive of kings and men of high rank,] and said, "O my paternal uncle, I am the son of Asad the son of Háshim the son of 'Abd-Menáf:" but 'Abd-El-Muṭṭalib said, "No, by the garments of my father Háshim, I know not in thee the natural qualities of Háshim; therefore return thou:" so he returned: and it was said, رَجَعَ حُنَيْنٌ بِخُفَّيْهِ [*Ḥoneyn returned with his pair of boots*]. (O, Ḳ, &c.) As to the saying of the rájiz,

* يَحْمِلُ فِى سَحْقٍ مِنَ الخِفَافِ *

* تَوَادِيًا سُوِّينَ مِنْ خِلَافِ *

he means thereby [*He carries*, *in*] *a pastor's bag* (كُنْف) made *of the leg of a* خُفّ [or *boot*, *wooden implements to be tied upon the dugs of she-camels*, *made of different trees*]. (Ṣ. See خِلَافٌ.) — The *foot* (KL, PṢ) of the camel; (Ṣ, Mṣb, KL,

PṢ;) the *whole* (مَجْمَع) *of the* فِرْسِن of the camel; (JK, Ḳ, TA;) of the male and of the female; *corresponding to the* حَافِر [or *hoof*] *of the horse:* (TA:) and sometimes of the ostrich, (Ḳ,) because resembling that of the camel: (TA:) but of no other than these two: (Ḳ:) of the masc. gender; whereas فِرْسِنٌ [its syn.] is fem.: (TA:) pl. أَخْفَافٌ. (Ṣ, Mṣb, Ḳ.) — [And hence, by a synecdoche, for ذَوَاتُ خُفٍّ,] ‡ *Camels;* coupled with حَافِرٌ as meaning horses, [and sometimes asses or mules], (Mgh, TA,*) and ظِلْفٌ [as meaning sheep or goats or other cloven-hoofed beasts]. (TA.) You say, مَا لَهُ خُفٌّ وَلَا حَافِرٌ وَلَا ظِلْفٌ ‡ [meaning *He possesses not camels, nor horses* or *asses* or *mules, nor sheep* or *goats* or *other cloven-hoofed beasts*]. (TA.) You say also, جَاءَتِ الإِبِلُ عَلَى خُفٍّ وَاحِدٍ, meaning ‡ *The camels came following one another, the head of each* [*except the first*] *being at the tail of the next* [*before it*], *whether tied together in a file or not.* (L.) — *An aged camel:* (Ḳ:) [and *a weak camel:*] or, as some say, *a bulky camel:* pl. أَخْفَافٌ. (TA.) It is said in a trad., يُحْمَى مِنَ الأَرَاكِ مَا لَمْ تَنَلْهُ أَخْفَافُ الإِبِلِ [*Of the trees called* أراك, *what the aged and weak of camels cannot reach may be prohibited*]: i. e. what is near, thereof, to the place of pasturage is not to be prohibited, but is to be left for the aged and weak camels, that cannot go far in search of pasture: (Aṣ, O, Mṣb:) or what camels cannot reach (Mṣb, TA) by means of their اخفاف, (Mṣb,) by walking thereto, (TA,) may be prohibited: (Mṣb, TA:) or it means, what camels cannot reach with their heads may be prohibited [to be shaken or beaten off for them]. (Mgh.) — ‡ The *sole,* or *part that touches the ground, of the foot* of a man. (M, Ḳ, TA.) — ‡ *A tract* of ground (Ṣ, A, O, L) *more rugged,* (Ṣ, O, L,) or *longer,* (A,) *than such as is termed* نَعْلٌ: (Ṣ, A, O, L:) or *a rugged piece* of ground. (Ḳ.)

خُفٌّ: see خَفِيفٌ, in four places. = Also *A company consisting of few persons.* (Ṣ, Ḳ.) You say, خَرَجَ فُلَانٌ فِى خُفٍّ مِنْ أَصْحَابِهِ *Such a one went forth among a company consisting of few persons of his companions.* (Ṣ.)

خِفَّةٌ an inf. n. of 1 [in almost all of its senses, proper and tropical; and much used as a simple subst., signifying *Lightness:* †*levity:* &c.]. (JK, Ṣ, Mṣb, Ḳ, &c.)

خُفَافٌ: see what next follows, in four places.

خَفِيفٌ a part. n. of 1 [in all its senses, proper and tropical, signifying *Light:* &c.]: (JK, Ṣ,* Mṣb, Ḳ,* TA:) as also خُفٌّ [in the proper sense] (JK,* Ṣ,* Mṣb, Ḳ,* TA) and خُفَافٌ: (Ṣ,* Ḳ,* TA:) the first is applied to a thing; as also the second, (Mṣb,) which signifies anything *light to carry,* (TA,) [as also the first;] and *light in weight but heavy in price, not incommoding the bearer:* (Ḥar p. 139:) and the first and third are also applied to a man: (Ṣ, TA:) but, as some say, the first means [*light*] *in body* [as well as in tropical senses]; and the third, †[*light*] *in* [*the sense of possessing*] *quickness* or *acuteness* or *sharpness, and cleverness* or *ingeniousness:* and [in like manner] خَفِيفُ القَلْبِ signifies †*quick, acute,* or *sharp, in intellect;* and خَفِيفُ الرُّوحِ, *the same;* or *clever,* or *ingenious:* the pl. of the first is خِفَافٌ and أَخِفَّآءُ; the first of which three pls. is also pl. of خُفَافٌ: and hence, in the Ḳur [ix. 41], انْفِرُوا خِفَافًا وَثِقَالًا [explained in art. ثقل]. (TA.) خُفٌّ is also applied to a boy, (Ṣ, TA,) meaning *Light to carry;* (TA;) as in the saying of Imra-el-Ḳeys,

* يَزِلُّ الغُلَامُ الخِفُّ عَنْ صَهَوَاتِهِ *

[*The boy that is light to carry slips from the parts of his* (the horse's) *back whereon the rider sits*]: (Ṣ: so in my copies:) or يُزِلُّ الغُلَامَ الخِفَّ [*he makes the boy that is light to carry to slip*]: and [it is said that] it means also †*the hardy, strong,* or *sturdy, boy.* (TA.) And خَفِيفٌ signifies also *Little burdened* or *encumbered* in journeying, or in residence at home; like خُفٌّ and مُخِفٌّ. (TA.) [Hence,] رَجُلٌ خَفِيفُ ذَاتِ اليَدِ †*A poor man.* (TA.) — [† *Brish, lively, sprightly, active, agile, prompt,* and *quick.* Hence,] خَفِيفٌ إِلَى الخَيْرِ [† *Prompt,* or *quick, to do good*]. (TA in art. هش.) — [† *Light,* or *easy, of utterance:* and † *light to the ear; light in sound.* Hence,] النُّونُ الخَفِيفَةُ [† *The light-sounding* ن; as in يَفْعَلَنْ &c.]; *contr. of* الثَّقِيلَةُ: and also applied to *the tenween.* (TA.) — [† *Light, thin,* or *scanty;* applied to the hair of the head &c. Hence,] هُوَ خَفِيفُ العَارِضَيْنِ [† *He is light, thin,* or *scanty,*] *in the hair of the two sides of the cheeks,* (Ṣ and O and Mṣb in art. عرض,) and *of the beard.* (O in that art.) — الخَفِيفُ *A certain kind of metre of verse;* [namely, *the eleventh;*] *the measure of which consists of* فَاعِلَاتُنْ مُسْتَفْعِلُنْ فَاعِلَاتُنْ [*in each hemistich*]. (Ḳ [in which is added "six times," a mistake for "six feet"].)

خَفَّافٌ [*A maker,* or *seller, of boots* (خِفَاف, pl. of خُفٌّ).] (TA.)

مُخِفٌّ: see خَفِيفٌ.

العَوْرَةُ المُخَفَّفَةُ [† *The part,* or *parts, of the person which it is improper, but not grossly indecent, to expose:* so in the law-books: see art. عور.]

خفت

1. خَفَتَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـُ, (Mṣb,) inf. n. خُفُوتٌ (Ṣ, A, Ḳ) and خَفْتٌ (Mṣb, TA) and خُفَاتٌ, (TA,) *It* (the voice, Ṣ, A, Mṣb) *was,* or *became, still,* (Ṣ, Ḳ,) or *silent;* (A;) *was,* or *became, low,* (Mṣb,) or *soft,* or *gentle,* or *slender;* and *became weak, by reason of vehement hunger.* (TA.) — Hence, said of a dying man, *He ceased speaking;* (Ṣ;) *he was,* or *became, silent;* (Ṣ, A, Ḳ;) *he spoke not.* (A.) — And [hence,] خَفَتَ, (A, TA,) inf. n. خُفُوتٌ, †*He died:* (A, TA:) and خَفَتَ, inf. n. خُفَاتٌ, ‡ *he died suddenly;* (AA, Ṣ, Ḳ, TA;) as also مَاتَ خُفَاتًا. (A.) And the latter, i. e. خَفَتَ inf. n. خُفَاتٌ, accord. to AM, †*He was,* or *became, weak, and abject,* or *abased.* (TA.) — خَفْتٌ also signifies The *speaking with a suppressed voice;* and so تَخَافُتٌ, (Ṣ, Ḳ, TA,) and مُخَافَتَةٌ. (Ḳ, TA.) And you say, خَفَتَ بِصَوْتِهِ, (Mṣb,) and بِهِ, (TA,) *He lowered his voice; spoke with a low voice.* (Mṣb, TA.) And خَفَتَ بِقِرَآءَتِهِ; (TA;) and بِهَا, (A, Mṣb,) inf. n. مُخَافَتَةٌ; (Mṣb;) and قَرَأَ مُخَافَتَةً; (TA;) *He lowered his voice in his reading* or *reciting; read,* or *recited, with a low voice:* (A, Mṣb, TA:) or the second of these signifies *he read,* or *recited, indistinctly, not with raised voice.* (Lth, TA.) — خَفَتَ, said of seed-produce, †*It was,* or *became, such as is termed* خَافِتٌ [explained below]. (Mṣb.)

2. خفّت [app. *It silenced,* or *killed:* said of a smiting with a sword or the like: see قَوَّارٌ]. (TA.)

3. خافت, inf. n. مُخَافَتَةٌ: see 1, in four places. — [Hence,] الإِبِلُ تُخَافِتُ المَضْغَ *The camels ruminate.* (TA.)

4. اخفتت *She* (a camel) *brought forth on the day* [*of the year*] *in which she was impregnated* [or *just a year after she was covered*]. (Ḳ.)

6. تخافتوا *They consulted together secretly.* (TA.) See also 1. — And تخافت † *He feigned,* or *made a false show of, weakness and stillness.* (TA.)

خَفْتٌ (Ṣ) and خُفَاتٌ, (A,) applied to speech, (Ṣ, A,) *Uttered with a low,* or *suppressed, voice.* (Ṣ,* A.) [See also خَافِتٌ.] = The former is also syn. with خَبْتٌ [*A low,* or *depressed, tract of ground:* &c.]. (Ḳ. [So accord. to my MS. copy of the Ḳ, and accord. to the TA: but in the CḲ this signification is omitted; for instead of وَالخَفْتُ بِالفَتْحِ والخَبْتُ وَبِالضَّمِّ السَّرَابُ, we find وَالخُفْتُ وَبِالضَّمِّ السَّرَابُ, meaning that خَفْتٌ and خُفْتٌ signify the same as سَرَابٌ.])

خُفْتٌ [and accord. to the CḲ خَفْتٌ, but this is app. a mistake, (see what next precedes,)] *i. q.* سَرَابٌ [i. e. *Rue*]; (Ḳ;) as also خُثْفٌ. (T, TA.)

خُفَاتٌ [an inf. n. of 1, q. v. — And also used as an epithet; for ذُو خُفَاتٍ]: see خَفْتٌ. — Also *Weak* hearing. (TA, from a trad.) — لَسْتُ خُفَاتًا [*I am not weak, and abject,* or *abased*]. (T, from a verse of El-Jaadee.)

خَفُوتٌ ‡ A *lean,* or an *emaciated,* woman: (Lḥ, Ḳ:) or a woman *who is scarcely seen distinctly, by reason of leanness,* or *emaciation:* (TA:) or a woman *who is deemed goodly,* or *beautiful,* (Ḳ,) *whom the eye regards as worthy of notice,* (A, TA,) *as long as she is alone, not when she is among other women.* (A, Ḳ, TA.) You say امْرَأَةٌ خَفُوتٌ لَفُوتٌ: (Lth, A, TA:) لفوت meaning *wont to calumniate,* or *slander.* (A.) But AM says, I have not heard خفوت as an epithet applied to a woman on any authority but that of Lth. (TA.)

خَفِيتٌ: see what follows, in two places.

خَافِتٌ A voice *becoming still,* or *silent;* or *low,* or *suppressed;* as also خَفِيتٌ. (A.) You

say صَوْتٌ خَفِيضٌ خَفِيتٌ. (TA.) — One *whose voice is still, or silent, by reason of his weakness.* (Har p. 76.) Applied to a dying man, *Ceasing to speak; silent.* (Ṣ.) — سَحَابٌ خَافِتٌ *Clouds in which is no water.* (Aboo-Sa'eed, Ḳ.) A cloud like these does not move from its place: only that which contains water travels along: that which sends forth a slightly-flashing lightning scarcely ever, or never, does so. (Aboo-Sa'eed.) — زَرْعٌ خَافِتٌ ‡ *Dying, or dead, seed-produce:* (A:) or *seed-produce that has not grown tall:* (Mṣb,* Ḳ, TA:) or *that has not attained the full height.* (TA.) The weak believer is likened, in a trad., to خَافِتُ الزَّرْعِ, (A, TA,) which at one time inclines, and at another time stands straight; accord. to A 'Obeyd, خافت meaning what is *fresh, or juicy, and soft,* or *tender:* or, accord. to one reading, to خَافِتَةُ الزَّرْعِ, meaning *fresh, or juicy, seed-produce, that is soft, or tender, and weak;* the ة being added in خافتة as though by زرع were meant سُنْبُلَة. (TA.)

خفر

1. خَفَرَهُ, (Ṣ, A, Mṣb, Ḳ,) and خَفَرَ بِهِ, and خَفَرَ عَلَيْهِ, (A, Ḳ,) aor. ـِ (Ṣ, Ḳ) and ـُ, (Ḳ,) inf. n. خَفْرٌ; (Ṣ, Ḳ;) and خَفَّرَهُ, (Aṣ, Ṣ, Ḳ,) inf. n. تَخْفِيرٌ; (Aṣ, Ṣ;) and تخفّر بِهِ; (Ḳ;) *He protected him; granted him refuge; preserved, saved, rescued, or liberated, him;* (Ṣ, A, Mṣb, Ḳ;) *from him who sought or pursued him.* (Mṣb.) And خَفَرَ القَوْمَ, inf. n. خُفَارَةٌ, *He protected the people and became responsible for their safety.* (TA.) — And خَفَرَهُ *He received from him hire for protecting him* (Ḳ) *and being responsible for his safety.* (TA.) — And خَفَرَ, (TḲ,) inf. n. خِفَارَةٌ, (Ḳ,) *He guarded* palm-trees *from injury:* and seed-produce *from the birds:* syn. of the inf. n. of the verb in the latter sense, شِرَاحَةٌ. (Ḳ, TA: in the CḲ شَرَاجَةٌ, with fet-ḥ to the ش, and with ج in the place of ح.) — See also 5. — خَفَرَ بِالعَهْدِ, (Mgh, Mṣb,) and بِعَهْدِي, (A,) aor. ـِ (Mgh, Mṣb) and ـُ, (Mṣb,) inf. n. خِفَارَةٌ, (Mgh,) *He fulfilled the covenant, or engagement,* (Mgh, Mṣb,) and *my covenant, or engagement.* (A.) — See also 4, in two places. رِيحُهُ تَخْفُرُ شَهْوَةَ النِّسَآءِ *Its odour puts a stop to the carnal desire of women.* (R, TA.) — خَفِرَ, (Ṣ, Mṣb,) or خَفِرَتْ, (Ḳ,) for most assert that this verb is only used in relation to a woman, and it seems to be seldom, if ever, otherwise used, (MF,) aor. ـَ, (Ḳ,) inf. n. خَفَرٌ (Ṣ, A, Mṣb, Ḳ) and خَفَارَةٌ, (Ḳ, TA,) or the latter is a simple subst.; (Mṣb;) and تخفّر, (Ḳ,) or تخفّرت; (M, L;) *He, or she, was bashful;* or *felt,* or *had a sense of,* or *was affected with, shame, shyness,* or *bashfulness;* (Mṣb, TA;) and *was grave, staid,* or *sedate:* (Mṣb:) or *was very bashful;* &c. (Ṣ, M, A, Ḳ.)

2: see 1. — تَخْفِيرٌ [its inf. n.] is also syn. with تَشْوِيرٌ [The *doing an action of which one should be ashamed*]: (Ṣ, and some copies of the Ḳ, and so in the CḲ:) or تَسْوِيرٌ [the *act of walling* a town]: (so in other copies of the Ḳ, and in the TA:) and تَحْصِينٌ [the *act of fortifying*]. (TA.)

4. اخفرهُ *He sent,* (Ṣ, Ḳ,) or *appointed,* (A,) *with him a* خَفِير [or *protector*], (Ṣ, A, Ḳ,) *to defend and guard him.* (Abu-l-Jarráḥ El-'Oḳeylee, TA.) — *He broke,* or *violated, his covenant,* or *engagement, with him;* (Ṣ, A, Mṣb, Ḳ;) the أ having a privative effect; (TA;) *he behaved perfidiously, treacherously,* or *unfaithfully, to him;* as also خَفَرَ بِهِ, (Mṣb, Ḳ,) aor. ـِ, (Mṣb,) inf. n. خَفْرٌ (Ḳ, TA, in the CḲ خَفَرٌ) and خُفُورٌ: (Ḳ, TA:) or خُفُورٌ is an inf. n. syn. with إِخْفَارٌ as inf. n. of اخفر in the sense above explained, but having no verb, such as خَفَرَ, belonging to it: (TA:) or you say, خَفَرَتْ ذِمَّةُ فُلَانٍ, inf. n. خُفُورٌ, *such a one's compact, covenant,* or *obligation, by which he had become responsible for the safety, or safe-keeping, of a person or thing, or the like, was unfulfilled:* and اخفرها الرَّجُلُ *the man broke, or violated, or failed of performing, it:* (Sh, TA:) and اخفر العَهْدَ *he broke, or violated, the covenant,* or *engagement:* (Mgh:) and اخفر alone signifies the same. (IAth.)

5: see 1, in two places. — تخفّر بِهِ also signifies *He had recourse to him for refuge, protection,* or *preservation; sought his protection; asked him to be his* خَفِير [or *protector*]; (Ṣ, A,* Ḳ;) and so خَفَرَهُ; (TA;) [and استخفرهُ, occurring in the Ṣ, in art. قوب:] *he protected,* or *defended, himself by means of him;* syn. اِحْتَمَى بِهِ. (Mṣb.)

10: see 5.

خَفْرٌ: see خِفَارَةٌ.

خَفِرٌ, applied to a man; (Mṣb;) and the same, (Ḳ,) without ة, (TA,) and خَفِرَةٌ and مُتَخَفِّرَةٌ, applied to a female, (Ṣ, Ḳ,) as also مِخْفَارٌ, (Ḳ,) as a possessive or an intensive epithet; (TA;) *Bashful;* or *feeling, having a sense of,* or *affected with, shame, shyness,* or *bashfulness;* (Mṣb, TA;) *and grave, staid,* or *sedate:* (Mṣb:) or *very bashful,* &c.; (Ṣ, Ḳ;) as also خَفِيرٌ applied to a man: (TA, from a trad.:) pl. [of the first, applied to a female, and of the second,] خَفَائِرُ. (Ḳ.)

خُفْرَةٌ (Ṣ, A, Ḳ) and خُفَارَةٌ (Ṣ, A, Mṣb, Ḳ) [both, in Ḥam p. 677, said to be inf. ns., but they are rather to be regarded as quasi-inf. ns.,] and خِفَارَةٌ (Ṣ, Mṣb, Ḳ) and خَفَارَةٌ (Ḳ) *Protection, refuge, preservation, rescue,* or *liberation,* (Ṣ,* A, Mṣb, Ḳ,) *from one seeking* or *pursuing:* (Mṣb:) *a compact, a covenant,* or *an obligation, by which one becomes responsible for the safety,* or *safe-keeping, of a person* or *thing;* or *the like;* or simply *responsibility,* or *suretiship;* syn. ذِمَّةٌ: (Ṣ, TA:) pl. of the first, خُفَرٌ. (TA.) It is said in a trad., مَنْ صَلَّى الصُّبْحَ فَهُوَ فِى خُفْرَةِ اللّٰهِ *Whoso performeth the prayer of daybreak, he is in the protection of God.* (TA.) And in another trad., الدُّمُوعُ خُفَرُ العُيُونِ *Tears are the protections of the eyes* from Hell-fire when they weep from the fear of God. (TA.) And وَفَتْ خُفْرَتُكَ, (Ṣ, A,) and خُفَارَتُكَ, (A,) *May thy compact, covenant,* or *obligation, which hath made thee responsible for my safety, be fulfilled,* (Ṣ,) is said by the object of protection to his protector when he has not as yet preserved him in safety. (A.)

خُفَرَةٌ: see the next paragraph, in two places.

خَفِيرٌ *A protector; one who protects, grants refuge, preserves, saves, rescues,* or *liberates;* (Ṣ, A, Mṣb, Ḳ;) *from one who seeks* or *pursues;* (Mṣb;) as also خُفَرَةٌ: (A, Ḳ, TA:) *a protector* of a people, *in whose safeguard they are as long as they remain in his district:* (Lth:) pl. خُفَرَآءُ. (A.) *One who guards seed-produce from the birds.* (TA.) — *One who is protected, to whom refuge is granted, who is preserved, saved, rescued,* or *liberated.* (Ḳ.) The Ḳ might be thought to imply that خُفَرَةٌ is also used in this sense; but it is not. (TA.) — See also خَفِرٌ.

خَفَارَةٌ (A, Mṣb, Ḳ) and خُفَارَةٌ and خِفَارَةٌ (Mṣb, Ḳ) The *hire,* or *pay, of a* خَفِير [or *protector*]: (A, Mṣb, Ḳ:) the vulgar say خَفَرٌ: and some erroneously change the خ into غ. (TA.) — See also خُفْرَةٌ, first and last sentences.

خَافُورٌ *A certain plant,* (Aṣ, Ṣ, Ḳ,) *which ants collect in their habitations,* (TA,) *resembling tares,* or *darnel,* (زُوَان,) (Ḳ,) i. e., *in form;* said to be so called because its odour puts a stop to the carnal desire of women; also called مَرْوٌ and زَعْبَرٌ: so says Suh in the R. (TA.)

مِخْفَارٌ: } see خَفِرٌ
مُتَخَفِّرَةٌ: }

خفش

1. خَفَشَ, aor. ـَ, inf. n. خَفَشٌ, *He had that quality of the eyes,* or *sight, which is termed* خَفَشٌ *as this word is explained below.* (Mṣb.) And خَفِشَتْ عَيْنُهُ *His eye had that quality.* (A.)

خَفَشٌ *Smallness of the eye,* (Ṣ, A, Ḳ,) or *of the eyes,* (Mṣb,) *and weakness in the sight, by nature:* (Ṣ, A, Mṣb, Ḳ:) or *a natural narrowness in the eye:* (TA:) and *sometimes it is a disease:* (Ṣ, Mṣb:*) or *a corrupt state in the eyelids,* (Kh, A, Ḳ,) *and redness, which causes the eyes to become narrow,* (Kh,) *without pain,* (Kh, A, Ḳ,) *and without ulceration:* (Kh:) and [so in the Ṣ and A and Mṣb, but in the Ḳ "or"] *nyctalopia;* or the *seeing by night,* (Ṣ, A, Ḳ,) *but not by day:* (Ṣ, Ḳ:) or the *seeing by night more than by day:* (Mṣb:) and *in a cloudy day, but not in a clear one:* (Ṣ, A, Mṣb, Ḳ:) and sometimes, ‡the *being affected with ophthalmia,* or *inflammation of the eye with pain and swelling.* (Mṣb.) كَأَنَّهُمْ مِعْزَى حَظِيرَةٍ فِى خَفَشٍ [*As though they were the goats of a pen, in respect of weakness of sight,*] is a prov., applied to him who falls into blindness or perplexity or the darkness of night; because goats are the weakest of the غَنَم in rain and cold: originally said by 'Áïsheh. (TA.)

خُفَّاشٌ The *bat;* syn. وَطْوَاطٌ; (K;) *a certain flying thing;* (Mṣb;) *that flies by night:* (S:) so called because it can scarcely see by day; (Mṣb;) or because of the smallness of its eyes and the weakness of its sight (K, TA) by day: (TA:) *its brain, if the hollows of the soles of the feet be anointed with it, excites the venereal passion: and if burnt, and used as a collyrium, it removes,* or *stops,* (according to different copies of the K,) *whiteness of the eye,* (K, TA,) *and sharpens the sight:* (TA:) *its blood, if smeared upon the pubes of one who has nearly attained the age of puberty, prevents the growth of hair;* (El-Minhâj, K;) *as some say; but this is not true:* (El-Minhâj:) *and if the pudendum of her who has difficulty in bringing forth, be rubbed gently with its gall-bladder, she brings forth immediately:* (K,* TA:) the pl. is خَفَافِيشُ. (S, K.) [See also خُشَّافٌ.]

أَخْفَشُ One *who has that quality of the eyes,* or *sight, which is termed* خَفَشٌ *as this word is explained above:* (S, A, Mṣb:) and one *who contracts his eyes when he looks:* (TA:) and one *who has in his eyes white fluid matter,* or *motes,* or *the like:* (AZ:) fem. خَفْشَآءُ. (Mṣb.)

خفض

1. خَفَضَهُ, [aor. ـِ,] inf. n. خَفْضٌ, *He lowered it; depressed it;* namely, a thing; *contr. of* رَفَعَهُ. (A.) — *He* (God) *abased him;* (S, Mṣb;) namely, an unbeliever. (Mṣb.) You say, اَللّٰهُ يَخْفِضُ مَنْ يَشَآءُ وَيَرْفَعُ †*God abaseth whom He will, and exalteth.*. (S.) — خَفَضَ جَنَاحَهُ *He* (a bird) [*lowered* or] *relaxed his wing, and contracted it to his side, in order that he might rest,* or *cease, from his flying.* (TA.) — And the same phrase, ‡*He made himself gentle, easy to deal with, compliant,* or *obsequious.* (TA.) It is said in the Ḳur [xv. 88], وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ‡*And make thyself gentle,* &c., *to the believers:* (Jel, TA:) or *be thou condescending to the believers, and treat them with gentleness.* (Bḍ.) And again, in the same [xvii. 25], (TA,) وَٱخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ ‡*And humble,* or *abase, thou thyself to them both, from compassion:* (Bḍ, K, TA:) or *make thyself submissively gentle to them both, from compassion:* (Bḍ,* Jel:) or there is a transposition in the sentence, and the meaning is واخفض لهما جناح الرحمة من الذل [*and make thyself compassionately gentle to them both, from submissiveness*]. (O, K.) — إِنَّ ٱللّٰهَ يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ, in a trad., means *Verily God,* at one time, *bringeth down to the ground the just,* or *equitable; and,* at another time, *exalteth him:* (ISh:) or *maketh ample* [*the means of subsistence* &c.] *to whom He will, and maketh scanty to whom He will:* (Ṣgh, K:) or *maketh little the portion of the means of subsistence which is the share of any created being, and maketh it much.* (TA in art. قسط, q. v.). خَفْضُ الْعَدْلِ وَرَفْعُهُ is also explained as signifying *The just's being overcome by the unjust,* when men act corruptly, *and the just's overcoming the unjust,* when they repent, and act righteously. (TA.) [See also art. رفع.]

مَا زَالَتْ تَخْفِضُنِى أَرْضٌ وَتَرْفَعُنِى أُخْرَى حَتَّى — وَصَلْتُ إِلَيْكُمْ ‡[app. means *One land ceased not to make me go a gentle pace, and another to make me go a vehement pace, until I came unto you:* for خَفَضَ as relating to pace is probably not only intrans., as it will be seen to be below, but also trans., like its contr. رَفَعَ: or it may mean *one land ceased not to make me go down, and another to make me go up,* &c.; though its being tropical if having this meaning may be doubted]. (A, TA.) — خَفَضَ صَوْتَهُ, (A, Mṣb,) aor. ـِ, (Mṣb,) inf. n. خَفْضٌ, (S, Mṣb, K,) ‡*He* (a man, Mṣb) *lowered his voice;* (S, K;) *did not raise his voice;* (Mṣb;) [*contr. of* رَفَعَهُ, as is indicated in the A.] — [In most of the above-mentioned senses, خَفَّضَ is nearly, if not exactly, syn. with خَفَضَ.] — خَفَضَ الْحَرْفَ فِى الْإِعْرَابِ †*He made the* [final] *letter to have kesreh, in inflection.* (Mṣb.) خَفْضٌ is *syn. with* جَرٌّ [q. v.] (S, K) in the inflection of words: (K:) these two terms, in the inflection of words, are like كَسْرٌ in the non-inflection, in the conventional language of the grammarians. (S.) — خَفَضَ عَيْشُهُ, aor. ـِ, [inf. n., app., خَفْضٌ, q. v. infrà,] †*His life was,* or *became, easy; free from trouble or inconvenience, and toil or fatigue; tranquil; and plentiful.* (JK, K.*) — خَفَضَ صَوْتُهَا †*Her* (a woman's) *voice was,* or *became,* [*low, soft,*] *gentle and easy.* (TA.) — خَفَضَتْ †*She* (a woman) *was,* or *became, low, soft,* or *gentle, in voice.* (TA.) — خَفَضَتِ الْإِبِلُ, [inf. n. خَفْضٌ and مَخْفُوضٌ, like the contr. رَفْعٌ and مَرْفُوعٌ, (see خَفْضٌ below,)] ‡*The camels went a gentle pace;* (A, TA;) *contr. of* رَفَعَتْ. (A.) — خَفَضَ بِالْمَكَانِ, aor. ـِ, †*He remained, stayed,* or *abode, in the place.* (K.) [See also خَافِضٌ.] A poet says, [app. using the verb in this sense,]

* إِنَّ شَكْلِى وَإِنَّ شَكْلَكِ شَتَّى *
* فَٱلْزَمِى الْخَصَّ وَٱخْفِضِى تَبْيَضِّى *

[*Verily the like of me, and verily the like of thee, are different: therefore keep thou to the booth* which is our home, *and remain at rest: thou wilt become fair*]: the last word is for تَبْيَضِّى; a ض being added. (S.) — خَفَضَ, inf. n. خُفُوضٌ, also signifies †*He died;* said of a man. (TA.) — خَفَضَتِ الْجَارِيَةَ, [aor. and inf. n. as below,] *She circumcised the girl:* [see بَظْرٌ:] (Mṣb:) خَفَضْتُ الْجَارِيَةَ, (S,) or خُفِضَتِ الْجَارِيَةُ, (A, K,) is like خَتَنْتُ الْغُلَامَ, (S,) or, خُتِنَ الْغُلَامُ: (A, K:) the former verb applies only to a girl: (Mṣb, K:) or you say sometimes, خَفَضَ الصَّبِىَّ, aor. ـِ, inf. n. خَفْضٌ, meaning *he circumcised the boy.* (TA.)

2: see 1, in the latter half of the paragraph. — خَفِّضْ رَأْسَ الْبَعِيرِ *Draw thou the camel's head towards the ground,* that thou mayest mount him. (Lth, K.) — خَفَّضَهُ †*He weakened,* and *lowered,* or *abased, his state,* and *his rank.* (TA.) — †*He quieted him,* or *tranquillized him, and rendered the affair,* or *case,* or *state, easy to him.* (TA, from a trad.) — خَفِّضْ عَلَيْكَ جَاشَكَ †*Quiet,* or *calm, thy heart.* (TA.) — خَفِّضِ الْقَوْلَ يَا فُلَانُ ‡*Make thou thy words* (lit. *the saying*) *gentle,* or *soft, O such a one:* (K, TA:) and خَفِّضْ عَلَيْكَ الْقَوْلَ [signifies the same]. (S.) — خَفِّضْ عَلَيْكَ الْأَمْرَ, (S, K,*) or [simply] خَفِّضْ عَلَيْكَ, (A,) ‡*Make thou the case,* or *affair, light,* or *easy,* (S, A, K,) *to thyself:* (A:) [i. e. *regard it lightly:* for] خَفِّضِى عَلَيْكِ, occurring in a trad., as said by Aboo-Bekr to 'Âïsheh, means *make thou the case,* or *affair, light,* or *easy; and do not grieve for it.* (TA.) — أُصِيبَ بِمَصَائِبَ تُخَفِّضُ الْمَوْتَ †*He was smitten by afflictions which brought near to him death, and from which he could not escape.* (IAạr, L.)

3. رَافَعَنِى وَخَافَضَنِى: see art. رفع.

5: see what next follows.

7. انخفض, (JK, S, Ṣgh,) or ↓اختفض, (K,) or both, (TA,) [but the latter seems to be very rare, whereas the former is of very frequent occurrence,] and ↓تخفّض, (A,) *It was,* or *became, lowered,* or *low,* or *depressed.* (JK, S, A, Ṣgh, K.)

8. اختفض: see 7. — اختفضت *She* (a girl) *was,* or *became, circumcised.* (S, K.) [See 1, last signification.]

خَفْضٌ: [see خَفَضَ, (of which it is the inf. n.,)] throughout. —] *A state of abatement,* or *remissness,* or *the like:* (A, TA:) †*ease; repose; freedom from trouble or inconvenience, and toil or fatigue; tranquillity; quietness; quietude; stillness;* syn. دَعَةٌ; (S, A, K;) and رَاحَةٌ; (Mṣb;) and سُكُونٌ; (TA;) of life: (Mṣb:) or *ampleness of the circumstances* of life; (El-Marzookee, Mṣb;) *plentifulness and pleasantness* thereof: (El-Marzookee:) *softness, delicateness,* or *easiness:* (A, TA:) *pleasant life:* (L:) and [in like manner] ↓خَفِيضَةٌ, *softness, delicateness,* or *easiness, of life; and ampleness of the circumstances thereof:* (TA:) and the former, †*gentleness and easiness* of voice. (TA.) You say, هُمْ فِى خَفْضٍ مِنَ الْعَيْشِ †*They are in an easy,* or *a tranquil,* [or *a plentiful and pleasant,* or a *soft* or *delicate,*] *state of life.* (S.) [This phrase is said in the A to be tropical; but why, I do not see; since خَفْضٌ in the sense of دَعَةٌ is proper accord. to the same authority.] And هُوَ فِى خَفْضِ الْعَيْشِ †*He is in an ample, and an easy,* or *a tranquil, state of life.* (Mṣb.) And a poet says,

* لَا يَمْنَعَنَّكَ خَفْضُ الْعَيْشِ فِى دَعَةٍ *
* نُزُوعُ نَفْسٍ إِلَى أَهْلٍ وَأَوْطَانِ *
* تَلْقَى بِكُلِّ بِلَادٍ إِنْ حَلَلْتَ بِهَا *
* أَهْلًا بِأَهْلٍ وَجِيرَانًا بِجِيرَانِ *

(Ḥam p. 137, and Ṣgh;) i. e. †[*Let not yearning of soul for family and homes prevent thee from enjoying*] *ampleness of the circumstances of life,* or *plentifulness and pleasantness thereof, in ease and tranquillity:* [*thou wilt find in every country, if thou take up thine abode in it, a family for a family, and neighbours for neighbours:*] (El-Marzookee, MF:) another reading, which is

preferable, though each is allowable, is نَزَاعُ in the place of نُزُوعُ. (Ḥam ubi suprà.) — [It is also used as an epithet; app. for ذُو خَفْضٍ.] You say, عَيْشٌ خَفْضٌ, (JK, TA,) and ↓خَافِضٌ, (Ṣ, A, Ḳ,) and ↓خَفِيضٌ, and ↓مَخْفُوضٌ, (TA,) †*An easy*, or *a tranquil*, (JK, Ṣ, Ḳ, TA,) *and plentiful*, (JK, TA,) *and soft*, or *delicate*, (TA,) *life*: (JK, Ṣ, &c.:) and ↓مَخْفِضٌ signifies the same as خَفْضٌ. (TA: there mentioned in the same place as here.) [It is said in the A, that عيش خافض is like عِيشَةٌ رَاضِيَةٌ, (meaning that it is for عَيْشٌ مَخْفُوضٌ,) and that it is tropical.] — Also ‡*A gentle pace*; *contr. of* رَفْعٌ; (Ṣ, A, *Ḳ;) and so ↓مَخْفُوضٌ; (Ṣ, * A;) *contr. of* مَرْفُوعٌ. (A, TA.) [See خَفَضَتِ الإِبِلُ.] — Also *Low*, or *depressed*, land: (TA:) and [in like manner] ↓خَافِضَةٌ *a low*, or *depressed, tract* (تَلْعَةٌ مُطْمَئِنَّةٌ) *of land*: (ISh, Ḳ:) رَافِعَةٌ signifying [the contr., i. e.] a hard and elevated tract of land. (ISh.)

هُوَ فِى حَالِ خَفْضَةٍ and حَالِ رِفْعَةٍ [*He is in a state of abasement* and *in a state of elevation*: or perhaps the word خفضة should be written خَفْضَةٍ, to agree in form with رِفْعَةٍ, and because in itself denoting a state]. (A.)

صَوْتٌ خَفِيضٌ ‡*A low, soft*, or *gentle, voice*. (TA.) And كَلَامٌ خَفِيضٌ and ↓مَخْفُوضٌ ‡[*Low, soft*, or *gentle, speech*]. (A, TA.) See also خَافِضٌ. — عَيْشٌ خَفِيضٌ: see خَفْضٌ.

خَفِيضَةٌ, as a subst.: see خَفْضٌ, near the beginning of the paragraph.

الخَافِضُ, one of the names of God called الأَسْمَآءُ الحُسْنَى, *The Abaser of the proud, haughty*, or *insolent*: (Ḳ:) *the Abaser of everything which He desireth to abase*. (TA.) — خَافِضَةٌ رَافِعَةٌ in the Ḳur [lvi. 3, applied to the resurrection, (القِيَامَة,)] means *Abasing certain persons to Hell: exalting certain persons to Paradise*: (O, Ḳ:) or *abasing the disobedient: exalting the obedient*. (Zj.) — A rájiz [of the tribe of Asad (Ṣ in arts. صن and شول)] says, censuring a collector of the poor-rate,

* أَإِبِلِى تَأْكُلُهَا مُصِنَّا * خَافِضَ سِنٍّ وَمُشِيلًا سِنَّا *

[*Dost thou devour my camels, elevating the nose with pride, lowering age* in one case *and raising age* in another?]: or, accord. to IAạr, this was a man addressing his wife, and censuring her father, who had required as her dowry twenty camels, all to be بَنَات لَبُون, and demanded them of him; and when he saw among his camels a fat حِقَّة, he said "This is a بِنْت لَبُون," that he might take her; and when he saw a lean بنت لبون, he said "This is a بِنْت مَخَاض," that he might leave her. (Ṣ.) — هُوَ خَافِضُ الجَنَاحِ ‡*He is gentle, easy to deal with, compliant*, or *obsequious*: (A, TA:) ‡*he is grave, staid, sedate*, or *calm*; (TA;) and so هُوَ خَافِضُ الطَّيْرِ. (Ḳ, TA.) — امْرَأَةٌ خَافِضَةُ الصَّوْتِ, and خَفِيضَةُ الصَّوْتِ, †*A woman low, soft*, or *gentle, in voice*: (TA:) *not clamorous and foul-tongued*. (T, TA.) — عَيْشٌ خَافِضٌ: see خَفْضٌ, in two places. — أَرْضٌ خَافِضَةُ السُّقْيَا †*Land easy of irrigation*. (Ḳ.) The contr. is termed رَافِعَةُ السقيا. (TA.) — بَيْنِى وَبَيْنَكَ لَيْلَةٌ خَافِضَةٌ ‡*Between me and thee is a night of easy journeying*. (Ṣ, TA.) — قَوْمٌ خَافِضُونَ †*A people*, or *company of men, remaining at a water*: when going in search of pasture and of the places where rain has fallen, they are not so called. (IAạr.) = خَافِضَةٌ *A woman who circumcises girls*. (Ṣ, A, Mṣb, Ḳ.*) And خَافِضٌ is sometimes applied to *A man who circumcises boys*. (TA.)

خَافِضَةٌ, as a subst., or an epithet in which the quality of a subst. predominates: see خَفْضٌ, last signification.

مَخْفِضُ قَوْمٍ *A place where a people are in a state of ease*, or *tranquillity*; or *in a plentiful and pleasant state of life*. (TA.) — See also خَفْضٌ, in the latter part of the paragraph. = مَخْفِضٌ also signifies The *place* of a girl *where the operation of circumcision is performed*. (Lḥ and Az, in TA, voce عُذْرَة.)

مَخْفُوضٌ: see خَفْضٌ, in two places, in the latter part of the paragraph: and see خَفِيضٌ. = مَخْفُوضَةٌ A girl *circumcised*. (Mgh, Mṣb.)

الحُرُوفُ المُنْخَفِضَةُ *All the letters of the alphabet except* خ, ص, ض, ط, ظ, غ, *and* ق; (Ḳ;) which latter are called المُسْتَعْلِيَةُ. (TA.) deprecated letters. See also مُسْتَفِلَة and مُسْتَعْلِيَة (p. 695), below خفق deprecated.

1. خَفْقٌ signifies The *striking*, or *slapping*, (JK, Ṣ, Ḳ,) a thing, [*so as to make a slight sound*,] with a دِرَّة [q. v.], (JK, Ḳ,) or with something broad. (JK, Ṣ, Ḳ.) You say, خَفَقَهُ, (Mgh, Mṣb,) aor. ـِ [and ـُ], inf. n. خَفْقٌ, (Mṣb,) *He struck*, or *slapped, him*, or *it*, [*so as to make a slight sound*,] with something broad, (Mgh, Mṣb,) such as a دِرَّة. (Mṣb.) And خَفَقَهُ, aor. ـِ and ـُ, *He struck him slightly*, [or *so as to make a slight sound*,] with a sword, (Ṣ, Ḳ,) and with a whip, and with a دِرَّة. (TA.) And خَفَقَ الأَرْضَ بِنَعْلِهِ *He struck the ground* [*so as to make a sound*] *with his sandal*. (Ṣ, TA.) — And hence, i. e. from خَفَقَهُ as first explained above, (Mgh,) The *sounding* [*of the patting*, or *pattering*,] (JK, Mgh, Ḳ) of the sandal, (JK, Ḳ,) or of the sandals, (Mgh,) and the like: (TA:) and خَفْقُ الأَقْدَامِ عَلَى الأَرْضِ [*the sounding of the patting*, or *pattering, of the feet upon the ground*]. (Az, in TA, art. همس.) You say, خَفَقَ النَّعْلُ *The sandal made a sound*, or *sounds*. (Mṣb.) — (And خَفَقَتِ الرَّايَةُ, aor. ـِ and ـُ, inf. n. خَفْقٌ and خَفَقَانٌ (Ṣ, Ḳ) and خُفُوقٌ, (TA,) *The banner*, or *standard, was*, or *became, in a state of commotion; moved*, or *went, to and fro; trembled; fluttered*; or *quivered*; (Ṣ, Ḳ;) as also ↓اختفقت: (JK, Ḳ:) and in the same sense the former verb is used in speaking of the heart; (Ṣ, Mṣb;) خَفَقَانُ القَلْبِ signifying *the fluttering*, or *palpitating, of the heart*; (JK, T, Ḳ;) and in like manner خَفَقَانُ الجَنَاحِ *the fluttering*, or *flapping, of the wing*: (JK:) so, too, the former verb is used in speaking of the mirage; (Ṣ, Ḳ;) and ↓the latter verb likewise; (Lth, Ḳ;) and Ru-beh, by poetic license, makes the ف of [the inf. n.] الخَفْق to be with fet-ḥ, in his saying,

* مُشْتَبِهِ الأَعْلَامِ لَمَّاعِ الخَفَقْ *

[*Indistinct in respect of the signs of the way, glistening much in the quivering*, or *fluttering*]: (Ṣ, Ḳ:) in like manner, also, the former verb is used in speaking of lightning, (Ṣ, * TA,) inf. n. خَفْقٌ; (Ṣ;) and of a sword, and of the wind, and the like: and ↓اخفق, said of the heart, and of lightning, and of a sword, and [اخفقت said] of a banner, or standard, and of the wind, signifies the same: (TA:) or خَفَقَتِ الرِّيحُ, (Ṣ,) inf. n. خَفَقَانٌ, (Ṣ, TA,) signifies *The wind made a rustling*, or *murmuring*, or *confused and continued, sound*. (Ṣ, TA.*) And خَفَقَتِ النَّاقَةُ *The she-camel broke wind, with a sound*. (Ḳ.) — خَفَقَ said of a bird, [because of the flapping, or sound, of its wings,] *It flew*. (Ṣ, Ḳ.) See also 4, first sentence. And said of an arrow, [because of its whizzing,] *It went swiftly*. (TA.) And خَفَقَ فِى البِلَادِ, inf. n. خُفُوقٌ, *He went away into*, or *in, the countries*, or *lands*, &c. (TA.) — Also, said of a man, [in the CK, فُلَانًا is erroneously put for فُلَانٌ,] *He moved*, or *shook, his head*, (Ṣ, Ḳ,) or *bent* [*down*] *his head*, (TA,) [or *nodded*,] *being drowsy*, or *dozing*; (Ṣ, Ḳ, TA;) as also ↓اخفق: (Ṣgh, Ḳ:) or *he drowsed*, or *dozed*: (Mgh:) or *he had a fit of drowsiness*, or *dozing, and then awoke*: (TA:) or *he slept*; (JK, TA;) so says Ibn-Háni; (TA;) aor. ـِ and ـُ, (JK,) inf. n. خُفُوقٌ. (TA.) And خَفَقَ بِرَأْسِهِ خَفْقَةً ↓أَوْ خَفْقَتَيْنِ, (Mgh, Mṣb,) occurring in a trad., (Mgh,) *He bent* [*down*] *his head, without the rest of his body*, [or *nodded*,] *once, or twice, being taken by a fit of drowsiness*, or *dozing*. (Mṣb.) It is said in another trad., كَانَتْ رُؤُوسُهُمْ تَخْفِقُ خَفْقَةً ↓أَوْ خَفْقَتَيْنِ [*Their heads used to nod by reason of drowsiness*, or *dozing, once or twice*]. (Ṣ.) And in another, كَانُوا يَنْتَظِرُونَ العِشَآءَ حَتَّى تَخْفِقَ رُؤُوسُهُمْ, i. e. [*They used to wait for nightfall until*] *they slept so that their chins dropped upon their breasts*. (TA.) — خَفَقَتِ النُّجُومُ, inf. n. خُفُوقٌ, *The stars set*, or *disappeared*. (Ṣ.) And خَفَقَ النَّجْمُ, (JK, Mgh, Ḳ,) aor. ـِ, inf. n. خُفُوقٌ, (Ḳ,) *The star*, or *the asterism*, [or *the Pleiades*,] *set*, or *disappeared*; (JK, Mgh, Ḳ;) as also ↓اخفق: (JK:) or the former signifies *the star*, &c., *went down in the place of setting*; and in like manner the verb is used in speaking of the moon; (TA;) and of the sun: (IAạr, TA:) and ↓اخفقت النُّجُومُ signifies *the stars retired to the place of setting*: (Ṣ, Ḳ:) or, as some say, *shone with a flickering light*, or *glistened*, or *shone brightly*: [because of their twinkling, or apparent quivering: or] as though the ا in the verb had a privative effect. (TA.) One says, وَرَدْتُ خُفُوقَ النَّجْمِ, meaning [*I came*] *at the time of the setting of the Pleiades*; making the inf. n. an adv. n. [of time]. (Ṣ, TA.) — Hence, (Mgh, TA,) or, as some say, from the same word as signifying "the act of striking [or

knocking

slapping],” (TA,) الخَفْقُ signifies *The act of inserting*; (Mgh;) [i. e.] *the causing the penis to become concealed in the vulva*; (Ḳ;) or *the act of copulation*: (JK:) or [rather] *the penis' becoming concealed in the vulva*. (Az, TA.) — خَفَقَ اللَّيْلُ *The night for the most part passed away*: (JK, Ḳ:) [and in like manner the verb is said of the day:] see خَافِقٌ. — خَفَقَ المَكَانُ *The place was*, or *became, void*, or *unoccupied*. (TA.) — خُفُوقٌ in a horse is The *being slender*, or *lean, in the belly*. (AO, Ḳ. [See خَفِقٌ.])

4. اخفق, said of a bird, *It beat with* [or *flapped*] *its wings*: (Ṣ, Ḳ:) and خَفَقَ بِجَنَاحَيْهِ [signifies the same]. (Ṣ and Ḳ in art. رنق.) And اخفق بِثَوْبِهِ *He* (a man) *made a sign with his garment, by raising it, and waving it*. (Ṣ, Z, Ṣgh, Ḳ.) — Said of the heart, and of lightning, and of a sword, &c.: see 1. — And said of a drowsy, or dozing, man: see 1. — Also *He* (a man who had gone on a warring and plundering expedition) *failed of obtaining any spoil*: (A'Obeyd, Ṣ, Mgh, Ḳ, and Ḥam p. 157, and Ḥar p. 26:) because he becomes in a shaky, or unsteady, condition, at that time: or because his travelling-bags become unsteady, or shake about, by reason of their lightness and emptiness: so that the verb is of the same category as أَعْطَشَ [meaning “his camels thirsted”] and أَجْرَبَ [meaning “he had his camels affected with the mange, or scab]: (Ḥar ubi suprà:) or the proper signification is, *he found the spoil to be not stationary*: (TA:) or it means *he returned disappointed of spoil*, or *of predatory warfare*: (JK:) or *he was disappointed of that for which he hoped*. (Ḥam p. 157.) And *He* (a hunter or fowler) *returned without having taken any game*. (Ṣ, Ḳ.) And *His property became little*. (TA.) You say also, اخفق فِى زَادِهِ *He* (a man) *had his travelling-provisions all spent*, or *consumed*, [so that his provision-bags, being empty, shook about.] (JK.) And طَلَبَ حَاجَةً فَأَخْفَقَ (Ṣ, Ḳ) *He sought an object of want, and failed of obtaining it*. (Ḳ.) — اخفق النَّجْمُ, and اخفقت النُّجُومُ: see 1. = اخفق فُلَانًا *He threw down*, or *prostrated, such a one on the ground*. (AA, Ḳ.)

8: see 1, in two places.

مِشْفَرٌ خَفِقٌ *A camel's lip flaccid*, or *pendulous*. (JK.) — فَرَسٌ خَفِقٌ and خَفَقَةٌ and خُفُقٌ and خُفَقَةٌ *A horse*, or *mare, slender*, or *lean, in the belly*: sometimes the animal is so by nature; sometimes, by reason of loss of flesh; and sometimes, by being jaded: (AO, Ḳ:) sometimes, also, they said خَفَقُ الأَحْشَاءِ; at other times using the epithet by itself: (AO, TA:) pl. [masc.] خِفَافٌ and [fem.] خَفَقَاتٌ and خُفَقَاتٌ. (AO, Ḳ.)

خُفَقٌ and [its fem.] with ة: see خَفِقٌ.

خَفْقَةٌ [*A single nodding of the head, by reason of drowsiness*, or *dozing*]: see 1, in two places: (Mgh, Mṣb:) *a slight*, or *light, sleep*. (TA.) It is said in a trad. respecting Ed-Dejjál [or Antichrist], يَخْرُجُ فِى خَفْقَةٍ مِنَ الدِّينِ, explained as meaning [*He will come forth*] *in a time when religion will be drowsy*, or *dozing, by reason of weakness*. (TA.) — مَضَى خَفْقَةٌ مِنَ اللَّيْلِ means *A period* (سَاعَةٌ) *of the night passed*. (JK.) — And one says, سَيْرُ اللَّيْلِ الخَفْقَتَانِ وَسَيْرُ النَّهَارِ البَرْدَانِ [The time of] *the journeying of the night is the first part thereof and the last part thereof, and* [that of] *the journeying of the day is the morning, between daybreak and sunrise, and the evening, between sunset and nightfall*. (TA.) = See also the next paragraph, in two places.

خَفْقَةٌ, (Ḳ,) or, as in the Tekmileh, خَفَقَةٌ, (TA,) *A thing with which one strikes*, or *beats, such as a thong*, or *strap, or a* دِرَّة [q. v.]. (Ḳ, TA.) [See also مِخْفَقَةٌ.] = And the former, (Ḳ,) or the latter, (JK,) *A smooth desert in which is* [*the kind of mirage termed*] آلٌ: (JK, Ḳ:) so says Lth. (TA.) [See also مَخْفَقٌ.]

خِفَاقٌ *A garment with which one makes a sign, by raising it, and waving it*. (JK.)

خَفُوقٌ: see خَافِقٌ. — Also A she-camel *that breaks wind* [*often*], *with a sound*. (Ḳ.)

خَفَّاقٌ [*Flapping*, or *flapping much*;] applied to a wing. (TA.) And applied to a bird, [because of the sound of its wings,] meaning *Flying*. (TA.) — أَرْضٌ خَفَّاقَةٌ *A land in which the* سَرَاب [or *mirage*] *quivers*. (TA.) — خَفَّاقُ القَدَمِ A man *broad in the fore part of the foot*: (Ṣ, Ḳ:) or *broad in the under part*, or *sole, of the foot*: (JK, TA:) or *having the foot light upon the ground; not heavy, nor slow*: (IAạr, TA:) or *quick in step, beating the ground much with the foot so that it makes a sound of flapping to be heard by reason of the vehemence of his tread*. (Ḥam p. 173.) — خَفَّاقَةُ الحَشَى A woman *lank in the belly*. (Ṣ, L, Ḳ, TA.)

خَفَّاقَةٌ fem. of خَفَّاقٌ [q. v.]. — [Hence,] الخَفَّاقَةُ *The anus*. (IDrd, Ḳ.)

خَافِقٌ [act. part. n. of خَفَقَ in all its senses]. It is applied as an epithet to the سَرَاب [or mirage, as meaning *Quivering*]: and so خَفُوقٌ [but with an intensive signification]. (JK.) And [the fem. pls.] خَوَافِقُ and خَافِقَاتٌ are used as [substs.] signifying *Banners*, or *standards*, [because of their *fluttering*.] (TA.) — Applied to a man, *Moving*, or *shaking, his head*, or *bending it* [*down*, or *nodding*], *when drowsy*, or *dozing*. (TA.) — [Hence, app.,] رَأَيْتُ فُلَانًا خَافِقَ العَيْنِ ‡ *I saw such a one with the eye cast down, and depressed in the head* [as though drowsy]. (TA.) — أَيَّامُ الخَافِقَاتِ *Certain days in which the stars* [*in great number*] *became scattered* (تَنَاثَرَتْ [in the CK, erroneously, تَنَاصَرَتْ]), [causing a belief that the day of judgment was at hand, (see Ḳur lxxxii. 2,)] *in the time of Abu-l-'Abbás and Aboo-Jaafar*, (Ḳ, TA,) *the 'Abbásees*. (TA.) — الخَافِقَانِ is a term applied to *The place of sunrise and the place of sunset*, (AHeyth, JK, Mgh, Ḳ,) by the attribution of predominance to the latter; for الخَافِقُ, meaning *the disappearing*, is applied to *the place of sunset*: (AHeyth, TA:) or *the horizon* (أُفُق) *of the place of sunrise and that of the place of sunset*; (Ṣ, Ḳ;) accord. to Lth (TA) and ISk, (Ṣ, TA,) because the night and the day for the most part pass away (يَخْفِقَانِ, so in the T and Ṣ, but in the Ḳ, erroneously, يَخْتَلِفَانِ, TA) between them, (T, TA,) or in them: (Ṣ, TA:) or *the two* [*opposite*] *extremities of the heaven and the earth*: (Aṣ, Sh, Ḳ:) or *the end of the heaven and earth*: (Khálid Ibn-Jembeh, Ḳ:) or *two vacant spaces* (هَوَاءَانِ) *next to the two* [*opposite*] *sides of the earth*: (Khálid Ibn-Jembeh, TA:) and خَوَافِقُ السَّمَاءِ signifies *The regions of the heaven from which issue the four* [*cardinal*] *winds*. (Khálid Ibn-Jembeh, Ḳ.) One says, مَا بَيْنَ الخَافِقَيْنِ مِثْلُهُ *There is not between the place of sunrise and the place of sunset the like of him*. (TA.) And أَلْحَقَهُ اللّٰهُ بِالخَافِقِ and بِالخَوَافِقِ [*May God remove him to the place of sunset* and *to the four cardinal regions* of the heaven or earth]. (TA.) — خَافِقٌ also signifies A place *void of*, or *unoccupied by, any one to cheer by his presence*. (TA.)

خَيْفَقٌ, applied to a desert (فَلَاةٌ), *Wide*, (Ṣ, Ḳ,) *in which the* سَرَاب [or *mirage*] *quivers*. (Ṣ.) — Applied to a horse or mare, (JK, Ṣ, Ḳ, TA,) mostly to a female, (IDrd, TA,) and a she-camel, (IDrd, JK, Ḳ,) and a male ostrich, (IDrd, Ṣ, Ḳ,) *Quick*, or *swift*: (Ḳ:) or *very quick* or *swift*: (JK, Ṣ:) and خَنْفَقِيقٌ, (so in some copies of the Ḳ,) or خَيْفَقِيقٌ, (so in other copies of the Ḳ and in the JK and O, and so written by A'Obeyd,) each correct, the ن in the former and the ى in the latter augmentative, (MF, TA,) is applied to a she-camel and a male ostrich, (JK, Ḳ,) in the former sense, as is also خَيْفَقٌ, (JK,) or in the latter sense. (A'Obeyd, Ḳ.) Accord. to some, applied to a she-camel, it signifies *Lean*, or *lank, in the belly; having little flesh*. (TA.) And, applied to a woman, *Long in the* رُفْغَانِ [app. here meaning the *two inguinal creases*], *slender in the bones, and wide in step*. (El-Kilábee, Ḳ.) Also, applied to a woman, *Quick and bold*; and so خَنْفَقِيقٌ: (TA:) or the latter, so applied, signifies *light, active*, or *agile, and bold*: and Sb says that the ن in it is augmentative; deriving it from خَفْقُ الرِّيحِ [explained above: see 1]. (Ṣ.) — Also *i. q.* دَاهِيَةٌ [meaning either *A calamity*, or, as an epithet, *very cunning*]; (AA, Ḳ;) and so خَنْفَقِيقٌ; which latter occurs in a verse, variously related, applied to a child brought forth by a woman who had been in labour a whole night; (Ṣ, Ḳ;) meaning داهية; or, as some explain it, in this instance, meaning *imperfectly formed*; (TA;) [and is also used as a corroborative of داهية; for] one says دَاهِيَةٌ خَنْفَقِيقٌ [*a great*, or *severe, calamity*; or *extremely cunning*]. (Ṣ.)

خَنْفَقِيقٌ: see the next preceding paragraph, in four places. = Also, (as in some copies of the Ḳ,) or خَيْفَقِيقٌ, (as in other copies of the Ḳ and in the JK, and thus written by Lth,) a word imitative of The *sound of the running of horses* (JK, Ḳ) *in which is a quivering*, or *convulsive, motion*. (Ḳ.)

خَيْفَقِيقٌ: see خَيْفَقٌ: = and see also خَنْفَقِيقٌ.

مَخْفَقٌ *A place*, (TA,) or *a level land*, (Aṣ, TA,) *in which the* سَرَاب [or *mirage*] *quivers*. (Aṣ, TA.) [See also خِفْقَةٌ.] — And [the pl.] مَخَافِقُ signifies The *places of setting* [of stars]: and is used as [a sing.,] meaning the *place of setting* of a star. (Ḥam p. 152.) [See also خَافِقٌ.]

مِخْفَقٌ *A broad sword*: (JK, Ṣ, Ḳ:) or *anything broad with which one strikes*. (Mgh.)

مِخْفَقَةٌ *A* دِرَّة [q. v.] (JK, Ṣ, Ḳ) *with which one strikes* [or *flogs*]: (Ṣ:) or (so in the Ḳ, but in the JK "and") *a whip of wood*: (JK, Ḳ:) so says Lth. (TA.)

مَخْفُوقٌ A man (T) *having a fluttering*, or *palpitation, of the heart*. (IDrd,* T, Ḳ.*) — And *Possessed, bereft of reason*, or *insane*; syn. مَجْنُونٌ: (AA, Ḳ:) fem. with ة. (AA.)

خفو

1. خَفَا, (Ṣ, Ḳ,) aor. يَخْفُو, (Ṣ,) inf. n. خَفْوٌ (Ṣ, Ḳ) and خُفُوٌّ; (ISd, Ḳ;) and خَفَى, aor. يَخْفِى, inf. n. خَفْىٌ; (Ṣ, TA;) and خَفِىَ, aor. يَخْفَى, inf. n. خَفْىٌ; (Kr, TA;) said of lightning, *It flashed, gleamed*, or *shone*, (Ṣ, Ḳ, TA,) *faintly, extending sideways in the adjacent tracts of cloud*: when it flashes, gleams, or shines, a little, and then ceases, not extending sideways, it is termed وَمِيضٌ; and when it cleaves the clouds, and extends high, into the midst of the sky, without going to the right and left, it is termed عَقِيقَةٌ: (Ṣ, TA:) accord. to A'Obeyd, خَفْوٌ signifies the *extending* of lightning *sideways in the tracts of the sky*. (TA.) — And خَفَا, (Ḳ,) inf. n. خَفْوٌ, (TA,) *It* (a thing) *appeared*. (Ḳ, TA. [See also خَفِىَ, in art. خفى.])

خِفْوَةٌ *i. q.* خِفْيَةٌ, (Ḳ, TA, [in the CḲ, erroneously, خَفِيَّةٌ,]) an inf. n. of خَفِيتُ لَهُ as syn. with اِخْتَفَيْتُ, (Ḳ* and TA in art. خفى, q. v.,) the و and ى being interchangeable. (TA.)

خفى

1. خَفِىَ, (Mgh, Mṣb, Ḳ,) aor. يَخْفَى, (Mṣb, Ḳ,) inf. n. خَفَاءٌ, (Mgh, Mṣb, Ḳ,) has two contr. significations: (Mgh, Mṣb:) *It was*, or *became, unperceived* or *imperceptible*, [or *hardly perceived* or *perceptible, by any of the senses*, or only *by the eye* or *ear*, or *by the mind*; mostly] *unapparent*, or *not apparent*; (Ḳ;) [*latent; obscure;*] *hidden, concealed*, or *covered*; (Mgh, Mṣb;) [or *unconspicuous*; but also *faint*, or *dim, to the sight*; *suppressed*, or *stifled*, said of the voice; or *low, faint, gentle*, or *soft, to the ear*; and *obscure to the mind, abstruse, recondite, occult*, or *covert*; and *secret, private*, or *clandestine*:] and *the contr.*, i. e. *it appeared; it was*, or *became, apparent, open, manifest, plain*, or *evident*; (Mgh, Mṣb;) [as also اِسْتَخْفَى: (see مُسْتَخْفٍ, below:)] or, accord. to some, the particle that connects it with its subject distinguishes one meaning from the other: (Mṣb:) you say, خَفِىَ عَلَيْهِ, aor. and inf. n. as above, (Ṣ, Mgh, Mṣb, TA,) *it* (a thing, or an affair, Mgh) *was*, or *became, unperceived* or *imperceptible*, [&c., *by him*;] *unapparent*, or *not apparent*, [or *obscure*, &c., *to him*;] (TA;) or *hidden*, or *concealed, from him*: (Mgh, Mṣb:) and خَفِىَ لَهُ *it appeared to him; it was*, or *became, perceptible, apparent, open*, &c., *to him*: [but see what follows:] (Mgh, Mṣb:) whence the sayings of Moḥammad, [app. the Ḥanafee Imám,] referring to spoils, فَخَفِىَ لَهُمْ أَنْ يَذْهَبُوا بِهَا وَيَكْتُمُوهَا أَهْلَ الشِّرْكِ, i. e. *It appeared* [*to them that they should go away with them*, or *take them away, and conceal them from the believers in a plurality of gods*], *and* خَفِىَ لَهُمْ أَنْ يُخْرِجُوهَا إِلَى دَارِ الإِسْلَامِ [*It appeared to them that they should take them forth to the territory of El-Islám*]: but this is said only in relation to that which appears from a state of concealment or from a hidden quarter. (Mgh.) [Hence,] بَرَحَ الخَفَاءُ *The affair*, or *case, became manifest*: (Ṣ, Ḳ:) or *the state of concealment departed*, or *ceased*; but the former explanation is better: or, as some say, الخَفَاءُ here signifies *the secret*; and the meaning is, *the secret became apparent*: (TA:) or, lit., *the low ground became high and apparent*; meaning †*what was concealed became revealed*. (Ḥar pp. 133-4. [See also art. برح.]) [And عَلَى خَفَاءٍ means *Covertly, secretly, privately, stealthily*, or *clandestinely*. (See also what follows.)] — خَفِيتُ لَهُ, aor. ـَ, (Ḳ,) inf. n. خُفْيَةٌ and خِفْيَةٌ (Mṣb, Ḳ) and خِفْوَةٌ, (Ḳ,) the ى and و being interchangeable, (TA,) signifies اِخْتَفَيْتُ [i. e. *I made myself unapparent to him, lurked*, or *lay hid* or *in ambush, for him; cloaked*, or *disguised, myself to him; hid*, or *concealed, myself from him*]: (Ḳ:) [for] اختفى signifies *he hid*, or *concealed, himself*, (Fr,* El-Fárábee, JK,* Mṣb, Ḳ,) مِنْهُ *from him*; (TA;) as also استخفى, (Fr,* JK,* Mṣb, Ḳ,) and اخفى, (IAar, Ḳ,) and تخفّى also is syn. with اختفى [in this sense]: (Z, TA:) or you say, اِسْتَخْفَيْتُ مِنْكَ, meaning *I hid*, or *concealed, myself from thee*; but not اِخْتَفَيْتُ: (IḲt, Th, Ṣ, Mṣb:) or اختفى in the sense of خَفِىَ is not of high authority, nor is it disallowed, (Az, Mṣb, TA,) but استخفى is more usual. (Az, TA.) You say, فَعَلْتُهُ خُفْيَةً and خِفْيَةً [*I did it covertly, secretly, privately, stealthily*, or *clandestinely*]. (Mṣb.) And قُتِلَ خُفْيَةً and خِفْوَةً [*He was slain covertly, secretly*, &c.]. (JK.) And يَأْكُلُهُ خِفْوَةً [lit. *He eats it covertly*, &c.,] means *he steals it*. (Ḳ.) In the saying in the Ḳur [vii. 53], اُدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً, the meaning [of the last word] is, *Submissively, devoting yourselves to his service*: or, accord. to Zj, *adhering to his service in your minds*: or, accord. to Th, *celebrating Him in your minds*: or, accord. to Lḥ, *in quietness, and stillness*: (TA:) or *secretly*; and so in the similar passage in the Ḳur vi. 63. (Jel, and so Bḍ on this latter passage.) خُفْيَةٌ is from أَخْفَيْتُ الصَّوْتَ [explained below in this paragraph]: (JK:) the intrans. v. whereof is اختفى [signifying *It* (the voice) *was*, or *became, suppressed*, or *stifled*; or *low, faint, gentle*, or *soft*; like خَفِىَ, which is more common]. (Lth, TA.) = خَفَاهُ, aor. يَخْفِيهِ, (JK, Ṣ, Mṣb, Ḳ,) inf. n. خَفْىٌ (JK, Mṣb,* Ḳ) and خُفِىٌّ, (Ḳ,) also has two contr. significations: (Ṣ, Mṣb, TA:) *He made it perceptible, apparent, open, manifest, plain*, or *evident*: (JK, Ṣ, Mṣb, Ḳ:) and *he hid*, or *concealed*, or *covered, it*; (Ṣ, Mṣb, Ḳ; [in this latter sense, erroneously written in the CḲ خَفَّاهُ;]) as also اخفاهُ: (Ṣ, Ḳ:) or, accord. to some, this latter has the latter meaning; and the former verb has [only] the former meaning: but accord. to others, the reverse is the case: (Mṣb:) or, accord. to Aboo-'Alee El-Ḳálee, the former verb has the former meaning only; and the latter verb has both meanings: (IB, TA:) the latter is also explained as signifying *he removed its* خِفَآء, i. e. its *covering*: (TA:) and the former, as meaning *he made it to come forth from a state of concealment*: (JK:) and *he drew it forth*; (Ḳ;) as also اختفاهُ. (Ṣ, Mṣb, Ḳ.) One says, خَفَى المَطَرُ القَارَّ *The rain made the rats*, or *mice, to come forth from their holes*. (Ṣ.) It is said in the Ḳur [xx. 15], إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا, (JK, TA,) or أُخْفِيهَا, (JK, Ṣ, TA,) accord. to different readers: (TA:) the former means [*Verily the hour of the resurrection is coming:*] *I am almost making it to appear*: (JK, TA:) and the latter, *I am almost removing that which conceals it*: (Ṣ, IJ, TA:) or *I almost conceal it*: (JK, TA:) or, as Ubeí reads it, أَكَادُ أُخْفِيهَا مِنْ نَفْسِى [*I almost conceal it from Myself*]: and Fr says [that the meaning is], *I almost conceal it from Myself*, and how then should I acquaint you therewith? (TA.) And it is said in a trad. respecting the flight [from Mekkeh], اخفِ عَنَّا خَبَرَكَ [written without the vowel-signs, so that it may be اِخْفِ or أَخْفِ,] i. e. *Conceal thou thine information from such as may ask thee respecting us*. (TA.) And in another trad., كَانَ يَخْفِى صَوْتَهُ بِأَنِينٍ, thus with fet-ḥ to the ى, meaning *He used to make his voice perceptible* [or *audible, with moaning*]. (TA.) And you say, أَخْفَيْتُ الصَّوْتَ [meaning *I suppressed*, or *stifled, the voice*; or *made it low, faint, gentle*, or *soft*]. (Lth, JK, TA.) [And اخفى الكَلَامَ *He uttered speech*, or *the speech, in a low, faint, gentle*, or *soft, tone; he spoke in a low, faint, gentle*, or *soft, manner*; lit. *he made speech*, or *the speech, to be low*, &c.] = خَفَى, aor. يَخْفِى; and خَفِىَ, aor. يَخْفَى; inf. n. of each خَفْىٌ; said of lightning: see خَفَا, in art. خفو.

4, as an intrans. v.: see 1, in the former half of the paragraph, near the middle. = As a trans. v.: see 1, in seven places, in the latter half of the paragraph.

5: see 1, in the former half of the paragraph, near the middle.

8, as an intrans. v.: see 1, in four places. — اِخْتَفَى, said of a man, [if it be not a mistranscription for اُخْتُفِىَ, like اُخْتُفِىَ دَمُهُ,] signifies also *He was slain covertly, secretly*, or *clandestinely*. (JK.) = As a trans. v.: see 1. — You say also اختفى مَيِّتًا *He drew forth a dead body*

from the grave, to steal the grave-clothes. (TA.) — And اختفى البِئْر *He dug*, or *cleared out, the well*. (Mṣb.) — And اختفى دَمَهُ *He slew him without its being known*. (Ḳ.)

10: see 1, in four places, in the former half of the paragraph.

خَفًا [more properly written خَفًى] *A thing that is unperceived* or *imperceptible*, [or *hardly perceived* or *perceptible*,] *unapparent*, or *not apparent*; [*latent; obscure*; &c.; (see 1, first sentence;)] (JK, Ḳ;) as also ▼ خَافِيَةٌ and ▼ خَافٌ [for شَىْءٌ خَافٌ, the explanation in the JK]. (Ḳ.) [See also خَفَآءٌ.]

خَفِىُّ البَطْنِ A man *lank in the belly*. (IAạr, TA.)

خَفَآءٌ inf. n. of خَفِىَ. (Mgh, Mṣb, Ḳ.) — Also *A thing that is unperceived* or *imperceptible* [&c. (see خَفًا)] *by one; unapparent*, or *not apparent*, [*latent*, or *obscure*,] *to one*; or *hidden*, or *concealed, from one*. (TA.) *A secret*: so, accord. to some, in the phrase بَرِحَ الخَفَآءُ mentioned above: see 1, in the former half of the paragraph. (TA.) And [in the same phrase, accord. to some,] *Low*, or *depressed, ground*. (TA.)

خِفَآءٌ *A* [*garment of the kind called*] رِدَآء, *which a woman wears over her other clothes*: (Lth, JK:) or *a* [*garment of the kind called*] كِسَآء: (Ṣ, Ḳ:) and *any covering* of a thing, (Lth, JK,*) *whatever it be with which one covers a thing, such as a* كساء *and the like*: (Lth:) pl. أَخْفِيَةٌ. (Lth, JK, Ṣ, Ḳ.) — [Hence,] أَخْفِيَةُ النَّوْرِ *The calyxes of flowers*: (Ḳ:) sing. as above. (TA.) — And أَخْفِيَةُ الكَرَا [*The coverings of drowsiness*; meaning] *the eyes*. (Ḳ.)

خَفِىٌّ *i. q.* ▼ خَافٍ; (Ṣ, Ḳ;) applied to a thing; (Ṣ;) i. e. *Unperceived* or *imperceptible*, [or *hardly perceived* or *perceptible, by any of the senses*, or only *by the eye* or *ear*, or *by the mind*; mostly] *unapparent*, or *not apparent*; (Ḳ;) [*latent; obscure; hidden*, or *concealed*; or *unconspicuous*; but also *faint*, or *dim, to the sight; suppressed*, or *stifled*, applied to the voice; or *low, faint, gentle*, or *soft, to the ear*; and *obscure to the mind, abstruse, recondite, occult*, or *covert*; and *secret, private*, or *clandestine*: see 1, first sentence:] pl. خَفَايَا. (Ṣ.) [You say نَجْمٌ خَفِىٌّ *A dim star* or *asterism*. And مَكَانٌ خَفِىٌّ *An obscure*, or *a concealed, place*. And صَوْتٌ خَفِىٌّ *A low, faint, gentle*, or *soft, voice* or *sound*.] And امْرَأَةٌ خَفِيَّةُ الصَّوْتِ *A woman having a low, faint, gentle*, or *soft, voice*. (TA in art. خفض.) And النُّونُ الخَفِيَّةُ *i. q.* الخَفِيفَةُ [q. v.]. (Ḳ.) And some of the Arabs say, (Yaḳoob, Ṣ,) إِذَا حَسُنَ مِنَ المَرْأَةِ خَفِيَّاهَا حَسُنَ سَائِرُهَا, meaning [*When*] *the voice and the foot-mark of the woman* [*are good*, or *pleasing, the rest*, or *the whole, of what pertains to her is good*, or *pleasing*]: (Yaḳoob, JK, Ṣ, Ḳ:) for when her voice is soft, or gentle, this indicates her being bashful, or shy; and when her foot-marks are near together, and firmly impressed, they indicate that she has [large] buttocks and haunches. (Yaḳoob, Ṣ.) One says also, لَقِيتُهُ خَفِيًّا *I met him covertly, secretly, privately*, or *clandestinely*. (TA.) [And مَشَى مِشْيَةً خَفِيَّةً *He walked with a soft*, or *stealthy, gait*.] — Also One *who secludes himself from* [*other*] *men; whose place is concealed from them*. (TA.)

خَفِيَّةٌ *A well*: (Ṣ, Ḳ:) or *a deep well*; because its water is not perceived, or not apparent: (TA:) or *a well of ancient times, that has become filled up and then dug again*: (JK, TA:) or *any well that has been dug and then left until it has become filled up, then dug again, and cleared out*: (ISk, Ṣ:) [opposed to بَدِيٌّ:] accord. to A 'Obeyd, it is so called because it is made to appear: (Ṣ:) pl. خَفَايَا and خَفِيَّاتٌ. (JK, TA.) — And *A tangled*, or *luxuriant*, or *dense, thicket*, (JK, Ḳ, TA,) *which the lion takes as his covert*: (JK, TA:) or خَفِيَّةٌ is the name of a certain place frequented by lions; (Ṣ, IB;) and is properly imperfectly decl., so that you say أُسُودُ خَفِيَّةَ; but it may be perfectly decl. in poetry. (IB.) — Also *A slight taint*, or *infection*, or *a touch*, or *stroke, of insanity*: so in the phrase بِهِ خَفِيَّةٌ *In him is a slight taint*, &c., *of insanity*. (Ibn-Menádhir, Ṣ, Ḳ.*)

خَافٍ: see خَفِىٌّ: — and see also خَفًا. — الخَافِى *The jinn*, or *genii*; (Aṣ, Lḥ, JK, Ṣ, Ḳ;) because they conceal themselves from the eyes [of men]; (TA;) as also ▼ الخَافِيَآءُ (JK, Ḳ) and ▼ الخَافِيَةُ: (Ḳ:) or this last signifies *what conceals itself in the body, of the jinn*, or *genii*: (Ibn-Menádhir, Ṣ:) the pl. (of the first, Lḥ, JK, [and of the second and third also accord. to analogy,]) is خَوَافٍ; (Lḥ, JK, Ḳ;) [and of the first, خَافُونَ also, like قَاضُونَ; for] the bare piece of ground amid herbage is said, in a trad., to be مُصَلَّى الخَافِينَ, i. e. [*The praying-place*] *of the jinn*, or *genii*. (TA.) The first (الخَافِى) also signifies *Mankind*; thus bearing two contr. [or rather opposite] meanings. (TA.) And one says, مَا أَدْرِى أَىُّ خَافِيَةٍ ▼ هُوَ, (Ḳ and TA voce خَالِفَة, q. v.,) or ▼ خَافِيَة, (CḲ ibid.,) *I know not what one of mankind he is*. (Ḳ ibid.) — أَرْضٌ خَافِيَةٌ [and ▼ أَرْضٌ خَافِيَةٌ, the latter word in the former case being an epithet, fem. of خَافٍ, and in the latter case a subst., or an epithet in which the quality of a subst. is predominant,] *A land in which are jinn*, or *genii*. (Ḳ.) — خَافِى الغُرَابِ: see the last sentence but one in the next paragraph.

خَافِيَةٌ contr. of عَلَانِيَةٌ [app. meaning that it signifies *A state of being unapparent* or *not apparent, covert, secret, private*, or *clandestine*: though explained in the TḲ (followed by Freytag) as an epithet applied to a man, meaning *whose actions are always covert*]. (Ḳ.) — See also خَفًا. — And see خَافٍ, in four places. — Also *One*, i. e. *a single feather, of the feathers called* الخَوَافِى: (TA:) الخَوَافِى signifies *the feathers below the ten that are in the fore part of the wing*: (Aṣ, Ṣ:) or *certain feathers that are concealed when the bird contracts its wing*: (Ḳ:) or *the four feathers that are* [*next*] *after those called* المَنَاكِب, (Lḥ, Ḳ,*) *and next before those called* الأَبَاهِر: (Ṣ in art. بهر, and L in art. نكب:) or *seven feathers in the wing, after the seven foremost*: (Ḳ,* TA:) but the people [generally] mention them as *four*: or they are *the small feathers in the wing of a bird*. (TA.) خَنْجَرٌ مِثْلُ خَافِيَةِ النَّسْرِ [*A dagger like the* خافية *of the vulture*], occurring in a trad., means *a small* خنجر. (TA.) One says also خَافِيَةُ الغُرَابِ [*The* خافية *of the crow*]: and the pl. is [sometimes expressed by using the coll. gen. n., saying] خَوَافِى الغُرَابِ. (JK.) — الخَوَافِى also signifies *The palm-branches* [*next*] *below the* قَلْبَة [which latter are the *branches that grow forth from the heart of the tree*]: (Ṣ, TA:) thus called in the dial. of Nejd: (TA:) in the dial. of El-Ḥijáz called العَوَاهِن. (Ṣ, TA.)

الخَافِيَآءُ: see خَافٍ.

مُخْتَفٍ *A rifler of graves*: (JK, Ṣ, Mṣb, Ḳ:) because he extracts the grave-clothes; (Ṣ, Mṣb, TA;) or because he steals covertly: a word of the dial. of the people of El-Medeeneh: fem. مُخْتَفِيَةٌ. (TA.)

مُسْتَخْفٍ *Hiding*, or *concealing, himself*: and accord. to Akh, *appearing*: in both of which senses it is said to be used in the words of the Ḳur [xiii. 11], مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ [*Hiding himself by night, and appearing by day*: or *appearing by night, and hiding himself by day*: see art. سرب]. (TA.) — اليَدُ المُسْتَخْفِيَةُ *The hand of the thief*, and *of the rifler of graves*: opposed to اليَدُ المُسْتَعْلِيَةُ, which is the hand of him who takes by force, and of the plunderer, and the like: the Sunneh ordains that the former shall be cut off [except in certain cases], but not the latter. (TA.)

خل

1. خَلَّ لَحْمُهُ, aor. ـُ, (Ks, Ṣ, Ḳ, TA, in the CḲ ـِ,) [irreg. in the case of an intrans. v. of this class, unless the verb be of the measure فَعُلَ,] and ـِ, (Ḳ,) [agreeably with general rule,] inf. n. خَلٌّ and خُلُولٌ; (Ks, Ṣ, Ḳ;) and ▼ اختلّ; (Ṣgh, Ḳ;) *His flesh became little*, or *scanty*; (Ks, Ṣ;) or *his flesh decreased, diminished*, or *wasted*: (Ḳ:) *he became lean*, or *spare*. (Ks, Ṣ, Ḳ.) [But it seems, from what follows, that the verb may be of the measure فَعِلَ, aor. ـَ; as well as of the measure فَعَلَ, aor. ـِ or ـُ; or perhaps of the measures فَعِلَ and فَعَّلَ and فَعُلَ, so that the aor. may be regularly ـِ and ـِ and ـُ.] — You say also خَلِلْتُ مِنْ كَذَا *I missed such a thing*. (JK.) And خَلَّ البَعِيرُ مِنَ الرَّبِيعِ *The camel missed the* [*herbage called*] ربيع, *and became lean in consequence thereof*. (JK, Ibn-'Abbád, TA.) — And خَلَّ, (JK, Ṣ, Ḳ,) inf. n. خَلٌّ; (TA;) and ▼ أَخَلَّ, (JK, Mṣb, TA,) or ▼ أُخِلَّ, (Ḳ,) and ▼ أُخِلَّ بِهِ; (Ṣ, TA;) and ▼ اختلّ; (MA, KL;) said of a man, (JK, Ṣ, Mṣb,) *He was*, or *became, poor*, or *in want* or *need*. (JK, Ṣ, MA, KL, Mṣb, Ḳ,

TA.) = خَلَّ الشَّيْءَ, (K,) aor. ـُ, inf. n. خَلٌّ, (TA,) *He, or it, perforated the thing; transpierced it, or pierced it through;* as also ▼ تخلّلهُ: (K:) so in the M. (TA.) You say, خَلَلْتُ الشَّيْءَ بِالخِلَالِ, aor. ـُ, *I transfixed, or transpierced, the thing with the* [*pin called*] خِلَال. (JK.) [And خَلَّ اللَّحْمَ *He skewered the flesh-meat.*] And خَلَلْتُهُ بِالرُّمْحِ *I pierced him with the spear.* (JK.) And ▼ اختلّهُ بِالرُّمْحِ *He transpierced him, or transfixed him, with the spear;* (T, M, K, TA;) and so بِالسَّهْمِ *with the arrow:* (Ṣ:) or the former signifies *he pierced him with the spear and transfixed his heart:* (TA:) accord. to AZ, الِاخْتِلَالُ relates to the heart and the liver. (M in art. نظم.) And يَخْتَلُّ ▼ الثَّوْرُ الكَلْبَ بِقَرْنِهِ [*The bull pierces the dog with his horn*]. (JK. [It is there vaguely indicated that ▼ خَلَّةٌ signifies The *act*, or perhaps the *effect, of a bull's piercing a dog with his horn.*]) And ▼ تخلّلهُ بِالرُّمْحِ *He pierced him time after time with the spear.* (M, K.) — And خَلَّ الفَصِيلَ, (K,) inf. n. خَلٌّ, (TA,) *He slit the tongue of the young camel, and inserted into it a wooden pin called* خِلَال, *in order that he might not suck:* (K:) or [simply] *he slit the tongue of the young camel, in order that he might not be able to suck* [*any longer*], *so that he became lean;* as also خَلَّ لِسَانَ الفَصِيلِ: (Ṣ:) or الخَلُّ signifies *the fixing a* خِلَال *above the nose of the young camel, to prevent his sucking.* (TA in art. لهج.) — And خَلَّهُ, (T, Mgh, Mṣb, K, TA,) aor. ـُ, inf. n. خَلٌّ, (Ṣ, Mṣb, TA,) namely, a thing, (TA,) a garment, (T, TA,) a [garment such as is called] كِسَاء (Ṣ, K, TA) or رِدَاء (Mgh, Mṣb) &c., (TA,) and a [tent such as is called] خِبَاء, (Ṣ, TA,) *He pinned it with the* [*pin called*] خِلَال; (T, TA;) *he conjoined* (Mgh, Mṣb, TA) *its two edges,* (Mgh, Mṣb,) or *its edges,* (TA,) or *he fastened it,* (K,) *with a* خِلَال: (Ṣ, Mgh, Mṣb, K, TA:) and ▼ خلّلهُ has a similar, but intensive, signification. (Mṣb.) A poet says,

* سَمِعْنَ بِمَوْتِهِ فَظَلِلْنَ نَوْحًا *

* قِيَامًا مَا يُخَلُّ لَهُنَّ عُودُ *

meaning, لَا يُخَلُّ لَهُنَّ ثَوْبٌ بِعُودٍ [i. e. *They* (the women) *heard of his death, and appeared, wailing, standing; no garment of theirs having its edges fastened together with a* pointed *piece of wood*]. (TA.) = خَلَّ الإِبِلَ, (K,) aor. ـُ, inf. n. خَلٌّ, (TA,) *He removed, transferred,* or *shifted, the camels to what is termed* خُلَّة [after they had been pasturing upon حَمْض]; as also ▼ أَخَلَّهَا: (K:) or the latter signifies *he pastured them upon* خُلَّة. (Ṣ.) = خَلَّ, (Lḥ, Ṣ, K,) [aor. ـُ,] inf. n. خَلٌّ, (TA,) is also *syn. with* خَصَّ [*He particularized,* or *specified*]; (Lḥ, Ṣ, K:) *contr. of* عَمَّ; (K:) and so ▼ خلّل: (JK, Ṣ, TA:) thus in the phrase, عَمَّ فِي دُعَائِهِ وَخَلَّ (Ṣ, TA) and وَخَلَّلَ (JK, Ṣ, TA) [*He included,* or *comprehended,* persons or things *in common,* or *in general,* in his prayer or supplication &c., *and particularized,* or *specified,* some person or thing, or some persons or things].

2. خلّل أَسْنَانَهُ, inf. n. تَخْلِيلٌ, [*He picked his teeth;*] *he extracted the remains of food between his teeth* with a خِلَال [or toothpick]; (Mṣb, K,* in which latter the pass. form of the verb is mentioned;) and so ▼ تخلّل, alone; (T, Ṣ,* O, TA;) but accord. to the K, you say, تخلّلهُ [*he extracted it*], meaning the remains of food between the teeth. (TA.) — خلّل الشَّعَرَ بِالمُشْطِ [*He separated the hair with the comb; he combed the hair*]. (Mgh voce تَشْرِيحٌ.) — خلّل لِحْيَتَهُ, (Ṣ,* Mṣb, K,) and أَصَابِعَهُ, (Ṣ,* K,) inf. n. as above, (Ṣ,) *He made the water to flow into the interstices of his beard,* (Mṣb, K,) and *of his fingers* or *toes,* (K,) in the ablution termed وُضُوء; (Ṣ, TA;) and ▼ تخلّل, alone, signifies the same. (Ṣ.) It (the former) is as though it were taken from تَخَلَّلْتُ القَوْمَ meaning "I entered amid the breaks, or interspaces, of the people." (Mṣb.) Hence the trad., خَلِّلُوا أَصَابِعَكُمْ لَا تُخَلِّلَهَا نَارٌ قَلِيلٌ بُقْيَاهَا [*Make ye the water to flow into the interstices of your fingers* or *toes, lest fire that shall spare little be made to flow into their interstices*]. (TA.) — خلّلهُ كِلْسًا *He put* صَارُوج [or كِلْس, i. e. *quick lime,* &c.,] *into the interstices of its* (a building's) *stones.* (TA in art. كلس.) — خلّل القِثَّاءَ البِطِّيخَ, and البِطِّيخ, inf. n. as above, *He investigated the state of the cucumbers,* and *the melons,* or *water-melons, so as to see every one that had not grown, and put another in its place.* (AA, TA.) — See also 1, in the latter half of the paragraph. = And see 1 again, last sentence. = خلّل, inf. n. تَخْلِيلٌ, said of wine and of other beverages, *It became acid,* or *sour; and spoiled:* (K:) or, said of شَرَاب [i. e. wine and the like], (Mgh,) or of نَبِيذ [i. e. must and the like], (Mṣb,) or of expressed juice, (K,) *it became vinegar;* (Mgh, Mṣb, K;) as also ▼ اختلّ; (Lth, K;) but this is disallowed by Az; (TA;) and ▼ تخلّل; but this is of the language of the lawyers; (Mgh;) or, said of نبيذ, this last signifies *it was made into vinegar:* (Mṣb:) or خلّل, said of شراب, signifies *it spoiled,* (JK, T,) *and became vinegar.* (T.) = تَخْلِيلٌ also signifies The *making vinegar;* (Ṣ;) and so ▼ اخْتِلَالٌ; (K;) i. e. of the expressed juice of grapes and of dates. (TA.) You say, خلّل الخَمْرَ, (K,) or الشَّرَابَ, (Mgh,) or النَّبِيذَ, inf. n. as above, (Mṣb,) the verb being trans. as well as intrans., (Mgh, Mṣb, K,) and النَّبِيذَ ▼ تخلّل, (TA,) *He made the wine,* or *beverage,* or *must* or *the like, into vinegar.* (Mgh, Mṣb, K, TA.) = And خلّل البُسْرَ *He put the full-grown unripe dates in the sun, and then sprinkled them* (نَضَحَهُ, in some copies of the K نضحه,) *with vinegar, and placed them in a jar:* (K:) so in the M: and in like manner, other things than بُسْر; as cucumbers, and cabbage, and بَاذِنْجَان [q. v.], and onions. (TA.) [Accord. to modern usage, the verb signifies *He pickled.*]

3. خالّهُ, (JK, Mgh, K,) inf. n. مُخَالَّةٌ and خِلَالٌ (JK, Ṣ, K) and [quasi-inf. n.] ▼ خُلَّةٌ, (JK,) *He acted, or associated, with him as a friend,* or *as a true,* or *sincere, friend.* (JK, Ṣ,* Mgh, K.) لَا بَيْعٌ فِيهِ وَلَا خِلَالٌ, in the Ḳur [xiv. 36], is said to mean [*Wherein shall be no buying* or *selling*] *nor mutual befriending:* or [*and no friends,* or *true friends,* for], as some say, خِلَالٌ is here pl. of ▼ خُلَّةٌ, like as جِلَالٌ is pl. of جُلَّةٌ. (TA.)

4. أَخَلَّ and أُخِلَّ بِهِ: see 1, near the beginning. — أَخَلَّ بِهِ *He* (a man) *fell,* or *stopped, short in it; fell short of accomplishing it; fell short of doing what was requisite,* or *due,* or *what he ought to have done, in it,* or *with respect to it;* or *flagged,* or *was remiss, in it;* namely, a thing; syn. قَصَّرَ فِيهِ; (Mṣb;) as, for instance, in belief, and in confession thereof, and in works: (Ksh and Bḍ in ii. 2:) *he left it, neglected it, omitted it;* or *left it undone:* (Ḥar p. 402:) or *i. q.* أَجْحَفَ بِهِ [app. as meaning *he was near to falling short of accomplishing it,* or *of doing what was requisite in it;* or *was near to being remiss in it*]; namely, a thing. (K.) — *He failed of fulfilling his compact with him,* or *his promise to him.* (K.) — *He became absent,* or *he absented himself, from it; he left, abandoned,* or *quitted, it;* namely, a place &c. (K.) You say, اخلّ بِمَرْكَزِهِ *He* (a man, Ṣ, or a horseman, Mgh) *left, abandoned,* or *quitted, his station* (Ṣ, Mgh) *which the commander had appointed him.* (Mgh.) And اخلّ بِهِمْ *He became absent,* or *he absented himself, from them.* (JK.) — اخلّ الوَالِي بِالثُّغُورِ *The prefect made the frontiers to be kept by a small body of troops.* (K.) = أَخَلَّ إِلَيْهِ: see 8. = اخلّهُ *He made him,* or *caused him, to want,* or *be in need.* (JK, Ṣ, K.) You say, مَا أَخَلَّكَ إِلَى هٰذَا *What has made thee,* or *caused thee, to want,* or *be in need of, this?* (Ṣ.) And مَا أَخَلَّكَ اللّٰهُ إِلَيْهِ *What has God made thee,* or *caused thee, to want,* or *be in need of?* (Lḥ, K.) = اخلّ الإِبِلَ: see 1, near the end of the paragraph. = اخلّوا, (K,) inf. n. إِخْلَالٌ, (TA,) *Their camels pastured upon what is termed* خُلَّة. (K.) — Hence, اخلّ said of a man signifies أَخَذَ مِنْ قُبُلٍ [i. e. *He took frontways*]: opposed to أَحْمَضَ [and حَمَّضَ, q. v.], meaning أَخَذَ مِنْ دُبُرٍ. (TA.) = اخلّت النَّخْلَةُ *The palm-tree produced bad fruit.* (A 'Obeyd, JK, Ṣ, K.) — And *The palm-tree produced dates such as are termed* خَلَال: [like أَبْلَحَت from بَلَحٌ:] thus it bears two contr. significations. (K.)

5. تخلّل [primarily signifies *It entered,* or *penetrated,* or *passed through, the* خِلَال, i. e. *interstices,* &c., *of a thing*]. You say, تَخَلَّلْتُ القَوْمَ *I entered amid the breaks,* or *interspaces, of the people.* (Ṣ, M, Mṣb, K.*) And تَخَلَّلُوا الدِّيَارَ [*They went through the midst of the houses*]. (Ṣ in art. جوس.) And تخلّل الرَّمْلَ *He passed through the sands.* (Az, TA.) And تخلّل القَلْبَ

† [*It penetrated the heart*]; said of admonition. (TA in art. بهر.) And تخلّل الشَّيْءُ *The thing* [i. e. anything] *went*, or *passed, through*. (JK,* Ṣ, Ḳ.) — [Hence, *It intervened*; said of a time &c. And hence the phrase مِنْ غَيْرِ تَخَلُّلٍ *Without interruption*.] — And تخلّل المَطَرُ *The rain was confined to a particular place*, or *to particular places; was not general*. (Ṣ, Ḳ.) — See also 1, in two places, in the former half of the paragraph. — تخلّل الرُّطَبَ *He sought out the fresh ripe dates in the interstices of the roots of the branches* (M, Ḳ) *after the cutting off of the racemes of fruit*. (M.) And تخلّل النَّخْلَةَ *He picked the dates that were among the roots of the branches of the palm-tree*; as also تَكَرَّبَهَا. (AḤn, TA.) — For other significations, see 2, in four places.

6. تَخَالَّ [said of several persons] The *being friendly, one with another*. (KL.) [You say, تَخَالُّوا *They acted together*, or *associated, as friends*, or *as true friends*.]

8. اختلّ [primarily signifies] *It had interstices, breaks, chinks*, or *the like*. (MA. [See خَلَلٌ.]) — [And hence,] *It was*, or *became, shaky, loose, lax, uncompact, disordered, unsound, corrupt*, (Mṣb,) *faulty*, or *defective*, (KL, Mṣb,) [and *weak*, or *infirm*, (see خَلَلٌ and مُخْتَلٌّ,)] said of a thing or an affair; (KL;) *it became altered for the worse*. (Mṣb.) [You say, اختلّ مِزَاجُهُ *His constitution*, or *temperament, became in a corrupt* or *disordered state*. And اختلّ alone *He was*, or *became, disordered in temper*; (see تَحَمَّضَ;) but this seems to be from the same verb said of a camel; (see اختلّت الإِبِلُ, below;) for the camel becomes disordered in his stomach by pasturing long upon خُلَّة, without shifting to حَمْض. And اختلّ عَقْلُهُ *His mind*, or *intellect, was*, or *became, unsound*, or *disordered*.] And اختلّ أَمْرُهُ [*His affair*, or *state, was*, or *became, unsound, corrupt*, or *disordered*]; (Ṣ, voce اِضْطَرَبَ;) i. e. وَقَعَ فِيهِ الخَلَلُ. (JM.) — *He was*, or *became, lean, meagre*, or *emaciated*; (KL;) and so اختلّ جِسْمُهُ. (Ṣ.) See 1, first sentence. — See also خَلَّ as syn. with أَخَلَّ or أُخِلَّ &c., near the beginning of the first paragraph. [Hence,] اختلّ إِلَيْهِ *He wanted it*, or *needed it*; (Ṣ, Mṣb, Ḳ;) namely, a thing; (Ṣ, Mṣb;) as also اليه أَخَلَّ: (TA:) whence the saying of Ibn-Mes'ood, عَلَيْكُمْ بِالعِلْمِ فَإِنَّ أَحَدَكُمْ لَا يَدْرِي مَتَى يُخْتَلُّ إِلَيْهِ [*Keep ye to* the pursuit of *knowledge*, or *science*; *for any one of you knows not*, or *will not know, when it will be wanted*, or *needed*]; i. e., when men will want, or need, that [knowledge] which he possesses. (Ṣ.) You say also, أُخْتُلَّ إِلَى فُلَانٍ *Such a one was wanted*, or *needed*. (JK.) See also 2, in two places. — اختلّه بِالرُّمْحِ, and بِالسَّهْمِ: and يَخْتَلُّ الثَّوْرُ الكَلْبَ بِقَرْنِهِ: see 1, in the former half of the paragraph. — اختلّ also signifies *He sewed together*. (KL.) — أُخْتُلَّ said of herbage: see خُلَّة, near the end of the paragraph. — اختلّ المَكَانَ *The place had in it* خُلَّة [q. v.]. (MA.) — And اختلّت الإِبِلُ *The camels were confined in* [*pasturage such as is termed*] خُلَّة. (Ḳ.)

R. Q. 1. خَلْخَلَهَا *He attired her with the* خَلْخَال [or *anklet*, or *pair of anklets*]. (TA.) — خلخل العَظْمَ *He took the flesh that was upon the bone*. (Ḳ.)

R. Q. 2. تَخَلْخَلَتْ *She attired herself with the* خَلْخَال [or *anklet*, or *pair of anklets*]. (Ḳ.) — تخلخل *It* (a garment, or piece of cloth,) *was*, or *became, old, and worn out*. (JK.)

خَلٌّ a word of well-known meaning, (Ṣ, Mṣb.) *Vinegar*; i. e. *expressed juice of grapes* (JK, Mgh, Ḳ) and *of dates* (JK) *&c.* (Ḳ) *that has become acid*, or *sour*: (JK,* Mgh, Ḳ:) so called because its sweet flavour has become altered for the worse (اخْتَلَّ): (Mṣb:) a genuine Arabic word: (IDrd, Ḳ:) *the best is that of wine: it is composed of two constituents* (Ḳ) *of subtile natures*, (TA,) *hot and cold*, (Ḳ,) *the cold being predominant*: (TA:) *and is good for the stomach; and for the gums*, (Ḳ,) *which it strengthens, when one rinses the mouth with it*; (TA;) *and for foul ulcers* or *sores; and for the itch; and for the bite*, or *sting, of venomous reptiles; and as an antidote for the eating of opium; and for burns; and for toothache; and its hot vapour is good for the dropsy, and for difficulty of hearing, and for ringing in the ears*: (Ḳ: [various other properties &c. are assigned to it in the TA:]) خَلَّةٌ signifies *somewhat* (lit. *a portion*) *thereof*; [being the n. un.:] (Aboo-Ziyád, Ḳ;) or it may be a dial. var. thereof, like as خَمْرَةٌ is [said by some to be] of خَمْرٌ: (Aboo-Ziyád, TA:) see also خَلَّةٌ: the pl. is خُلُولٌ [meaning *sorts*, or *kinds, of vinegar*]. (Mṣb.) It is said in a trad., نِعْمَ الإِدَامُ الخَلُّ [*Excellent*, or *most excellent, is the seasoning, vinegar!*]. (TA.) — [Hence,] أُمُّ الخَلِّ [*The mother of vinegar*; meaning] *wine*. (JK, TA.) — [Hence also the saying,] مَا فُلَانٌ بِخَلٍّ وَلَا خَمْرٍ, (A'Obeyd, JK, Ṣ,) or مَا لَهُ خَلٌّ وَلَا خَمْرٌ, (Ḳ,) or مَا عِنْدَ فُلَانٍ خَلٌّ وَلَا خَمْرٌ, (Ṣ in art. خمر,) *Such a one*, or *he, possesses neither good nor evil*: (A'Obeyd, JK, Ṣ, Ḳ:) [or *neither evil nor good*: for] AA says that some of the Arabs make الخَمْر to be *good*, and الخَلّ to be *evil*; [and thus the latter is explained in one place, in this art., in the Ḳ;] and some of them make الخمر to be *evil*, and الخلّ to be *good*. (Ḥar p. 153.) = *I. q.* حَمْض [i. e. *A kind of plants in which is saltness*: or *salt and bitter plants*: or *salt*, or *sour, plants* or *trees*: &c.: opposed to خُلَّة]. (Ḳ.) A poet says,

* لَيْسَتْ مِنَ الخَلِّ وَلَا الخِمَاطِ *

[*She is not*, or *they are not, of the plants* or *trees called* خلّ, *nor of the kind called* خماط (pl. of خُمْطٌ)]. (TA.) = *A road in sands*: (Ṣ:) or *a road passing through sands*: or *a road between two tracts of sand*: (Ḳ:) or *a road passing through heaped-up sands*: (JK, Ḳ:) masc. and fem. [like طَرِيقٌ]: (Ṣ, Ḳ:) pl. [of pauc.] أَخِلٌّ and [of mult.] خِلَالٌ. (Ḳ.) One says حَيَّةٌ خَلٌّ [*A serpent of a road in sands*, &c.]; like as one says أَفْعَى صَرِيمَةٍ. (Ṣ.) — *An oblong tract of sand*. (Ḥam p. 709.) — *A vein in the neck* (JK, Ḳ) *and in the back*, (Ḳ,) *communicating with the head*. (JK, TA.) — *A slit*, or *rent, in a garment*, or *piece of cloth*. (K.) = *An old and worn-out garment*, or *piece of cloth*, (JK, Ṣ, Ḳ, TA,) *in which are streaks*: (TA:) [or so ثَوْبٌ خَلٌّ:] and خَلْخَالٌ and خَلْخَلٌ, applied to a garment, or piece of cloth, (JK, Ḳ,) signify *old and worn out*, (JK,) or *thin*, (Ḳ,) like هَلْهَلٌ and هَلْهَالٌ. (TA.) — *A bird having no feathers*: (JK:) or *having few feathers*. (Ḳ.) — A man (JK, Ṣ) *lean, meagre*, or *emaciated*; (JK, Ṣ, Ḳ;) as also خَلِيلٌ (Ḳ) [a meaning said in the TA to be tropical] and مَخْلُولٌ and مُخْتَلٌّ: (TA:) or *light in body*: (IDrd, TA:) and [the fem.] خَلَّةٌ, applied to a woman, *light* (Ḳ, TA) *in body, lean*, or *spare*: (TA:) the pl. of خَلٌّ is خُلُولٌ. (JK.) Also *Fat*: thus bearing two contr. significations: (Ḳ:) and so مَخْلُولٌ. (TA.) It is applied to a man and a camel. (TA.) Accord. to the Ḳ, it also signifies *A* [*young camel such as is termed*] فَصِيل: (TA:) but it means *such as is lean*, or *emaciated*; (TA;) and so مَخْلُولٌ, applied to a فصيل as an epithet, for a reason mentioned above, in an explanation of the phrase خَلَّ الفَصِيلَ. (Ṣ, TA.) — Also *i. q.* ابْنُ مَخَاضٍ [i. e. *A male camel in his second year*]; (JK, Ḳ;) and so خَلَّةٌ; which is also applied to the *female*: (Aṣ, Ṣ, Ḳ:) and *i. q.* ابْنُ لَبُونٍ [i. e. *a male camel in*, or *entering upon, his third year*]; and in like manner خَلَّةٌ is applied to the *female*; (JK;) or, as in the M, to *a she-camel*; (TA;) and, as some say, (JK,) *a large she-camel*: (JK, TA:) and ابْنُ اللَّبُونِ الخَلَّةِ signifies *the same as* ابْنُ المَخَاضِ [or ابن المخاض] or ابْنُ مَخَاضٍ (T in art. بنى). (TA in that art.) You say, أَتَاهُمْ بِقُرْصٍ كَأَنَّهُ فِرْسِنُ خَلَّةٍ, (Ṣ, TA,) or كَأَنَّهُ خُفُّ خَلَّةٍ, (JK,) [*They brought them a round cake of bread as though it were the foot of a camel in its second*, or *third, year*,] meaning *small*. (JK. [In the TA, meaning سَمِينَة (i. e. *fat*); but this seems to be a mistranscription.]) = *A cautery*. (TA.)

خُلٌّ: see خَلِيلٌ, in two places.

خِلٌّ: see خُلَّةٌ, in two places: — and see خَلِيلٌ, in four places.

خَلَّةٌ *A road between two roads*. (TA.) — *A hole, perforation*, or *bore, that penetrates*, or *passes through, a thing, and is small*: or, *in a general sense*: (Ḳ:) or *a gap*, or *breach, in a booth of reeds* or *canes*. (T, TA.) [See also خَلَلٌ.] — [And hence,] The *gap that is left by a person who has died*: (Aṣ, T, Ṣ, TA:) or the *place, of a man, that is left vacant after his death*. (Ḳ.) One says, of him who has lost a person by death, اللَّهُمَّ اخْلُفْ عَلَى أَهْلِهِ بِخَيْرٍ وَاسْدُدْ خَلَّتَهُ, i. e. [*O God, supply to his family, with that which is good, the place of him whom they have lost*,] *and fill up the gap which he has left by his death*. (Aṣ, T, Ṣ,* TA.) — And The *interval*, or *inter-*

vening space, between the piercer, or thruster, and the pierced, or thrust: whence the saying, رَقَعَ خَلَّةَ الفَارِسِ, explained in art. رقع. (O and K and TA in that art.) — [Hence also,] *Want*, or *a want: poverty*; (S, Msb, K;) *need, straitness*, or *difficulty*. (Lh, K.) One says, بِهِ خَلَّةٌ شَدِيدَةٌ *He has pressing*, or *severe, need* or *straitness* or *difficulty*. (Lh, TA.) And سَدَّ اللّٰهُ خَلَّتَهُ *May God supply his want*. (TA.) And it is said in a prov., الخَلَّةُ تَدْعُو إِلَى السَّلَّةِ *Want invites to theft*. (K,* TA.) = *I. q.* خَصْلَةٌ; (JK, S, Mgh, Msb, K;) both signify *A property, quality, nature*, or *disposition*: and *a habit*, or *custom*: (KL, PS, TK:) [and app. also *a practice*, or *an action*:] in a man: (TA: [see the latter word:]) pl. خِلَالٌ. (JK, Mgh, Msb, K.) One says, فُلَانٌ خَلَّتُهُ حَسَنَةٌ [*Such a one, his nature*, or *disposition, is good*]. (IDrd, TA.) And hence, خَيْرُ خِلَالِ الصَّائِمِ السِّوَاكُ [*The best of the habits*, or *customs, of the faster is* the use of *the tooth-stick*]. (Mgh.) — See also خُلَّةٌ. = *An isolated tract of sand*, (Fr, K,) *separate from other sands*. (Fr, TA.) — And *i. q.* هَضْبَةٌ [which signifies *An elevated tract of sand*: but more commonly *a hill*; or *a spreading mountain*; &c.]. (JK, TA.) = *Wine*, (K,) in a general sense: (TA:) or *acid*, or *sour, wine*: (S, K:) or *wine altered for the worse*, (K, TA,) *in flavour*, (TA,) *without acidity*, or *sourness*: (K, TA:) pl. [or coll. gen. n.] خَلٌّ. (K.) — See also خَلٌّ, first sentence. = And see this last word near the end of the paragraph, in four places.

خُلَّةٌ an inf. n. [or rather quasi-inf. n.] of خَالَّهُ, q. v.: (JK:) *True*, or *sincere, friendship, love*, or *affection*; as also خُلُولَةٌ and خُلَالَةٌ and خَلَالَةٌ and خِلَالَةٌ: (S:) or all these signify *a particular true* or *sincere friendship*, or *love*, or *affection, in which is no unsoundness*, or *defect, and which may be chaste and may be vitious*: (K: [in which all are said to be substs., except خُلَّةٌ, as though this were properly speaking an inf. n., though having a pl., as shown below:]) [and sometimes simply *friendship*: see an ex. in a verse cited voce مَرْحَبٌ, in art. رحب:] or خُلَّةٌ and خَلَّةٌ, (Msb,) or خِلٌّ and خِلَّةٌ, each with kesr, (K,) signify *true*, or *sincere, friendship*, or *love*, or *affection*, (Msb, K,) *and brotherly conduct*: the last two as used in the phrases, إِنَّهُ لَكَرِيمُ الخِلِّ and الخِلَّةِ [*Verily he is generous in respect of true*, or *sincere, friendship*, &c.]: (K:) the pl. of خُلَّةٌ in the sense explained above is خِلَالٌ. (S, K.) — See also خَلِيلٌ, in three places. = *A kind of plants* or *herbage* [or *trees*]; (JK, S, Msb, K;) namely, the *sweet kind thereof*; (S, K;) *not* حَمْض: (JK:) or *any pasture*, or *herbage, that is not* حَمْض; all pasture, or herbage, consisting of حَمْض and خُلَّة, and حَمْض being such as has in it saltness [or sourness]: (TA:) the [*kind of plant*, or *tree, called*] عَرْفَج; and *every tree that remains in winter*: (JK:) accord. to Lh, it is [applied to *certain kinds*] *of trees &c.*: accord. to IAar, *peculiarly of trees*: but accord. to A'Obeyd, [*shrubs*, i. e.] *not including any great trees*: (TA:) and *a certain thorny tree*: also *a place of growth*, and *a place in which is a collection*, of [the plants, or trees, called] عَرْفَج: (K:) and *any land not containing* [*the kind of plants*, or *herbage*, or *trees, called*] حَمْض; (AHn, K;) *even though containing no plants*, or *herbage*: (AHn, TA:) the pl. is خُلَلٌ: (K:) one says أَرْضٌ خُلَّةٌ and أَرْضٌ خُلَلٌ: ISh says that أَرْضٌ خُلَّةٌ and خُلَلُ الأَرْضِ mean *land*, and *lands, in which is no* حَمْض, *sometimes containing* [*thorny trees such as are called*] عِضَاه, *and sometimes not containing such*; and that خُلَّةٌ is also applied to *land in which are no trees nor any herbage*: (TA:) some say that خُلَّةٌ, as meaning the *pasture*, or *herbage, which is the contrary of* حَمْض, has for a pl. خِلَالٌ, and then, from خِلَال is formed the pl. أَخَلَّةٌ: and some say that this last means *herbage that is cut* (اُخْتُلَّ وَاجْتُزَّ [in which the latter verb seems to be an explicative adjunct to the former]) *while green*. (Ḥam p. 662, q. v.) They say that the خُلَّة is the bread of camels, and the حَمْض is their fruit, (JK, T, S, TA,) or their flesh-meat, (S, TA,) or their خَبِيص. (TA.) — Hence, by way of comparison, it is applied to ‡*Ease*, or *repose*; *freedom from trouble* or *inconvenience, and toil* or *fatigue*; or *tranquillity*; and *ampleness of circumstances*: and حَمْض, to evil, and war: (T, TA:) and the former, to *life*: and the latter, to death. (Ḥam p. 315.) — Also *Acid*, or *sour, leaven* or *ferment*. (IAar, TA.)

خَلَّةٌ: see 1, near the middle of the paragraph: = and see also خُلَالَةٌ, in four places: = and خُلَّةٌ, first sentence, in two places: = and خَلِيلٌ, in two places. = Also The جَفْن [i. e. the *scabbard*, or the *case*,] *of a sword, covered with leather*: (K:) or *a lining with which the* جَفْن *of a sword is covered*, (S, K, and Ḥam pp. 330 et seq.,) *variegated*, or *embellished, with gold &c.*; (S;) but the pl. is also used as meaning *scabbards*: (Ḥam p. 331:) and *a thong that is fixed upon the outer side of the curved extremity of a bow*: (S, K:) in the T it is explained as meaning the *inner side of the thong of the* جَفْن, *which is seen from without, and is an ornament*, or *a decoration*: (TA:) and *any piece of skin that is variegated*, or *embellished*: (M, K:) the pl. is خِلَلٌ (S, K, and Ḥam p. 330) and خِلَالٌ, and pl. pl. أَخِلَّةٌ, (K,) i. e. pl. of خِلَالٌ. (TA.)

خَلَلٌ *An interstice, an interspace* or *intervening space, a break, a breach, a chink*, or *a gap, between two things*; (JK, S, Msb, K;) pl. خِلَالٌ: (JK, S, Msb:) and particularly the *places*, (K,) or *interstices*, (S,) of the clouds, *from which the rain issues*; as also خِلَالٌ; (S, K;) both occurring in this sense, accord. to different readings, in the Kur xxiv. 43 and xxx. 47: (S, TA:) the latter may be [grammatically] a sing. [syn. with the former], or it may be pl. of the former: (MF, TA:) and خِلَالُ الدَّارِ signifies *what is around the limits of the house*; (JK, K;) or *around the walls thereof*; thus in the M; (TA;) *and what is between the chambers thereof*. (K.) You say, دَخَلْتُ بَيْنَ خَلَلِ القَوْمِ and خِلَالِهِمْ [*I entered amid the breaks*, or *interspaces, of the people*]. (S, Msb.) And هُوَ خَلَلَهُمْ and خِلَالَهُمْ (M, K) and خَلَالَهُمْ (K [but in the CK these words are with ḍamm to the second ل]) *He is amid them*. (M, K.) And جُسْنَا خِلَالَ بُيُوتِ الحَيِّ, and خِلَالَ دُورِ القَوْمِ, i. e. [*We went*, or *went to and fro*, or *went round about*, &c.,] *amid the tents of the tribe*, and *in the midst of the houses of the people*; like a phrase in the Kur xvii. 5. (TA.) — And [hence] *Shakiness, looseness, laxness*, or *want of compactness*, and *disorder*, or *want of order*, of a thing; (Msb;) *unsoundness*, or *corruptness*, (S, Msb,*) in an affair or a thing, (S,) or of a thing; (Msb;) [*a flaw* in a thing;] *defect, imperfection*, or *deficiency*; (Ḥam p. 300;) *weakness*, or *infirmity*, in an affair, (JK, K, TA,) as though some place thereof were left uncompact, or unsound, (TA,) and in war, (JK,) and in men: (JK, K:*) and ‡*unsettledness* in an opinion. (K,* TA.) — الخَلَلُ *The night*. (JK, Ibn-'Abbád.)

خُلَلٌ: see خُلَالَةٌ, in two places.

خِلَلٌ: see خُلَالَةٌ, in three places.

خِلَلَةٌ: see خُلَالَةٌ, in two places.

خَلَالٌ [*Dates in the state in which they are termed*] بَلَحٌ, (JK, T, S, K,) in the dial. of the people of El-Baṣrah; (T, TA;) i. e. *green dates*: (JK:) [but see بَلَحٌ and بُسْرٌ:] n. un. with ة. (JK, TA.) = هُوَ خَلَالَهُمْ: see خَلَلٌ.

خُلَالٌ: see خُلَالَةٌ. = Also *An accident that happens in anything sweet so as to change its flavour to acidity*, or *sourness*. (K.)

خِلَالٌ *A thing with which one perforates*, or *transpierces, a thing*, (JK, K,) either *of iron* or *of wood*: (JK:) pl. أَخِلَّةٌ. (K.) — *A wooden thing* [or *pin*] (S, Msb) *with which one pins a garment*, (T, S, Mgh, Msb, K,) *conjoining its two edges*: (Mgh, Msb:) pl. as above: (S, Msb:) which also signifies the *small pieces of wood with which one pins together the edges of the oblong pieces of cloth of a tent*. (TA.) — [*A skewer for flesh-meat*.] — *A wooden pin which is inserted into the tongue of a young camel, in order that he may not suck*: (K:) or *which is fixed above the nose of a young camel, for that purpose*. (TA in art. لهج.) — [*A toothpick*;] *a thing* (*of wood*, S, Msb) *with which one extracts the remains of food between his teeth*; (S, Msb, K;) as also خِلَالَةٌ. (Ḥar p. 101.) — [*A long thorn* or *prickle*: such being often used as a pin and as a toothpick.] = See also خُلَالَةٌ. = And see خَلَلٌ, in six places.

خَلِيلٌ *Perforated*, or *transpierced*; like مَخْلُولٌ. (K.) — See also خَلٌّ, in the latter half of the paragraph. — *Poor; needy; in want*; (JK, S, Msb, K;) as also مُخِلٌّ, (so in some copies of the K and in the M,) or مُخَلٌّ, (so in

other copies of the Ḳ,) and مُخْتَلٌّ and أَخَلُّ: (Ḳ:) and أَخِلَّةٌ may be a pl. of خَلِيلٌ in this sense. (Ḥam p. 662.) — *A friend;* or *a true*, or *sincere, friend;* (Ṣ, Mgh, Mṣb;) as also خِلٌّ, and خُلَّةٌ, which is used alike as masc. and fem., because originally an inf. n., [or a quasi-inf. n., *i. e.* of 3, q. v.,] (Ṣ,) or خِلَّةٌ, [thus in the copies of the Ḳ, but what precedes it, though not immediately, seems to show that the author perhaps meant خُلَّةٌ,] used alike as masc. and fem. and sing. and pl.: (Ḳ:) or *a special*, or *particular, friend* or *true* or *sincere friend;* as also خِلٌّ and خُلٌّ; or this latter is only used in conjunction with وُدٌّ, as when you say, كَانَ لِي وُدًّا وَخُلًّا [*He was to me an an object of love and a friend* &c.]; (Ḳ;) or, as ISd says, خِلٌّ is the more common, and is applied also to a female; (TA;) as is also خُلَّةٌ, (Ḳ,) and خَلَّةٌ: (TA:) خَلِيلٌ also signifies *veracious;* (Ḳ;) thus accord. to IAạr: (TA:) or *a friend in whose friendship is no* خَلَلٌ [i. e. *unsoundness*, or *defect*, or *imperfection*]: (Zj, TA:) or *one who is pure and sound in friendship*, or *love:* (IDrd, Ḳ:) the pl. is أَخِلَّاءُ (Mṣb, Ḳ) and خُلَّانٌ (JK, Ḳ) and أَخِلَّةٌ: (Ḥam p. 662, and MA:) the fem. is خَلِيلَةٌ; (Ṣ, M, Ḳ;) of which the pl. is خَلِيلَاتٌ and خَلَائِلُ: (M, Ḳ:) the pl. of خِلٌّ or خُلٌّ is أَخْلَالٌ: (Ḳ:) and the pl. of خُلَّةٌ is خِلَالٌ, (Ṣ,) mentioned before, see 3, second sentence. It is applied in the Ḳur iv. 124 to Abraham; who is called خَلِيلُ ٱللهِ, (TA,) and الخَلِيلُ. (Ḳ.) And it is said that the pl. أَخِلَّةٌ means also *Pastors;* because they act to their beasts like أَخِلَّاءُ [or friends, &c.], in labouring to do good to them. (Ḥam p. 662.) — Also *One who advises*, or *counsels*, or *acts, sincerely, honestly*, or *faithfully.* (IAạr, TA.) — And الخَلِيلُ also signifies *The heart.* (IAạr, JK, Ḳ.) — And *The liver.* (JK, TA.) — And *The nose.* (JK, Ḳ.) — And *The sword.* (IAạr, TA.) [And] *A sword of Sa'eed Ibn-Zeyd Ibn-'Amr Ibn-Nufeyl.* (Ḳ.) — And *The spear.* (IAạr, TA.)

خَلَالَةٌ: see خُلَّةٌ, first sentence.

خُلَالَةٌ *i. q.* كُرَابَةٌ; (AḤn, JK;) i. e. The *scattered dates that remain at the roots of the branches* [*after the racemes of fruit have been cut off*]; (AḤn, TA;) the *fresh ripe dates that are sought out in the interstices of the roots of the branches;* as also خُلَالٌ. (Ḳ.) — Also *What comes forth from the teeth when they are picked;* (JK, Ṣ,* Mṣb;) as also خِلَلٌ (JK, Ṣ) and خُلَلٌ (Ṣ) and خِلَّةٌ: (JK:) or خِلَلٌ and خِلَالٌ and خُلَالَةٌ (Ḳ) and خَلَّةٌ (Ṣ) and خَالٌّ (TA) signify the *remains of food between the teeth;* (Ṣ, Ḳ;) and the sing. [of خِلَلٌ] is خَلَّةٌ and [the n. un. of the same] خِلَلَةٌ. (Ḳ, TA. [In the CḲ, for خِلَلَةٌ is erroneously put خَلَّبَةٌ.]) You say, فُلَانٌ يَأْكُلُ خُلَالَتَهُ and خَلَلَهُ (JK, Ṣ) and خُلَلَهُ (Ṣ) and خِلَلَتَهُ (JK) and خِلَلَتَهُ (TA) *Such a one eats what comes forth from his teeth when they are picked.* (JK, Ṣ,* TA.) = See also خُلَّةٌ, first sentence.

خِلَالَةٌ: see خُلَّةٌ, first sentence: = and see also خِلَالٌ.

خُلُولَةٌ: see خُلَّةٌ, first sentence.

خَلَّالٌ *A seller of vinegar.* (Ḳ,* TA.)

خُلِّيٌّ a rel. n. from خُلَّةٌ as meaning the "sweet kind of plants or herbage." (Ṣ.) You say بَعِيرٌ خُلِّيٌّ, (Yaạḳoob, Ṣ,) and إِبِلٌ خُلِّيَّةٌ (Yaạḳoob, Ṣ, Ḳ) and مُخِلَّةٌ and مُخْتَلَّةٌ, (Ḳ,) meaning [*A camel*, and *camels,*] *pasturing upon* خُلَّة. (Ḳ.) And hence the prov., إِنَّكَ مُخْتَلٌّ فَتَحَمَّضْ † [meaning *Verily thou art disordered in temper, therefore sooth thyself;* or] *shift from one state*, or *condition, to another:* accord. to IDrd, said to him who is threatening: (TA. [See also 5 in art. حمض:]) [or it may mean *verily thou art weary of life, therefore submit to death:* see Ḥam p. 315.] And the saying of El-'Ajjáj,

* كَانُو مُخِلِّينَ فَلَاقَوْا حَمْضَا *

[lit. *They were pasturing upon* خُلَّة, *and they found* حَمْض; meaning † *they were seeking to do mischief, and found him who did them worse mischief*]: applied to him who threatens, and finds one stronger than he. (TA. [See also حَمْض.])

خَلْخَلٌ: see خَلٌّ, in the latter half of the paragraph: = and see also خَلْخَالٌ.

خُلْخُلٌ: see the next paragraph.

خَلْخَالٌ: see خَلٌّ, in the latter half of the paragraph. — رَمْلٌ خَلْخَالٌ *Rough sand.* (TA.) = Also, and خَلْخَلٌ, (JK, Ṣ, Ḳ,) which is a dial. var. of the former, or a contraction thereof, (Ṣ,) and خُلْخُلٌ, (JK, Ḳ,) *A well-known ornament* (Ḳ) *of women;* (Ṣ, Ḳ;*) i. e. *an anklet:* (KL:) [or *a pair of anklets;* for you say,] فِي سَاقَيْهَا خَلْخَالٌ [*Upon her legs is a pair of anklets*]: (TA in art. حجل:) pl. (of the first, Ṣ) خَلَاخِيلُ (Ṣ, TA) and [of the second and third] خَلَاخِلُ. (TA.)

خَالٌّ (Ḳ) and مُتَخَلْخِلٌ (Mgh, Ḳ) [and مُخْتَلٌّ all signify *Having interstices, breaks, chinks*, or *the like:*] *uncompact*, or *incoherent:* (Mgh, Ḳ:) the first and second applied in this sense to an army. (Ḳ.) — For the first, see also خَالٌ, in art. خيل. = And see خُلَالَةٌ.

أَخَلُّ *More*, and *most, poor*, or *needy:* (Ḳ, TA:) from أَخَلَّ إِلَيْهِ signifying "he wanted it," or "needed it." (TA.) Hence the phrase أَخَلُّ إِلَيْهِ [meaning *More*, or *most, in need of him*, or *it*]. (TA.) — See also خَلِيلٌ.

مُخَلٌّ: see خَلِيلٌ.

مُخِلٌّ: see خَلِيلٌ: = and see also خُلِّيٌّ, in two places: — and what here follows.

أَرْضٌ مَخَلَّةٌ, or مُخِلَّةٌ, (accord. to different copies of the Ṣ,) *A land abounding with* خُلَّة, *not containing any* حَمْض. (Ṣ.)

مَخْلُولٌ: see خَلِيلٌ, first sentence: = and see also خَلٌّ, in the latter half of the paragraph, in three places.

مُخَلْخَلٌ The *part, of the leg, which is the place of the* خَلْخَال [or *anklet*]; (JK, Ḳ;) i. e., *of the leg of a woman.* (TA.)

مُخْتَلٌّ: see خَالٌّ: — and see خَلٌّ, in the latter half of the paragraph: — and خَلِيلٌ. — Also *Vehemently thirsty.* (ISd, Ḳ.) — أَمْرٌ مُخْتَلٌّ *An affair in a weak*, or *an unsound, state.* (Ḳ.) = See also خُلِّيٌّ, in two places.

مُتَخَلْخِلٌ: see خَالٌّ.

خلأ

1. خَلَأَتْ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. خَلْءٌ, (Ṣ, Ḳ,) in an expos. of the Mo'allaḳát written خِلْءٌ, (TA,) and خِلَاءٌ, (Ṣ, Ḳ,) with kesr and medd, (Ṣ,) so accord. to IḲoot and IḲṭṭ and 'Iyád and IAth and Z and Hr, but in some copies of the Ḳ خَلَاءٌ, and so many assert it to be, (TA,) and خُلُوءٌ, (Ḳ,) said of a she-camel, (Ṣ, Ḳ,) *She lay down*, or *kneeled and lay down, upon her breast:* (Lḥ, Ḳ:) or *she was*, or *became, refractory*, or *stopped and was refractory*, (Ṣ, Ḳ,) *and lay down*, or *kneeled and lay down, upon her breast, without disease or other like cause*, (Ṣ,) *and would not move from her place:* (Lḥ, Ḳ:) like أَلَحَّ said of a he-camel, and حَرَنَ said of a horse: (Ṣ:) the epithet applied to her that does thus is خَالِئٌ, (Lḥ, Ḳ,) without ة; (Lḥ;) and [app. to her that does so much, or often,] خَلُوءٌ. (Ḳ.) And in like manner خَلَأَ is said of a he-camel; (Ḳ;) accord. to ISh, only of a he-camel: (TA:) or the verb is used only in speaking of a female [when relating to a camel]: (Ḳ:) one should not say of a he-camel خَلَأَ: (Az, Ṣ, Z, Ṣgh:) but it is also said of a man, (Ḳ,) tropically, (TA,) inf. n. خُلُوءٌ, meaning ‡ *He moved not from his place.* (Ḳ, TA.) — [See also what next follows.]

3. خالأ القَوْمُ [in the CḲ خَلَأَ] *The people*, or *party*, or *company of men, left one thing, and betook themselves to another.* (Th, Ḳ, TA.) [خَالَى (see 3 in art. خلو) has a similar meaning.]

خَلُوءٌ: / خَالِئٌ: } see 1.

خلب

1. خَلَبَهُ, (A, Mgh, Mṣb, Ḳ,) aor. ـُ, (A, Mṣb,) or ـِ, (Mgh,) or ـِ and ـُ, (Mgh, Ḳ,) inf. n. خَلْبٌ, (Lth, Mgh, TA,) *He wounded him*, or *scratched him*, or *cut him*, with his nail; (A, Ḳ;) as also اِسْتَخْلَبَهُ: (Ḳ:) *he* (a beast or bird of prey, TA) *seized him*, i. e. the prey, *with his claw* or *talon:* (Ḳ:) or *he* (a beast of prey) *rent his skin with his dog-tooth:* (TA:) or *he rent it* (the skin) *with his dog-tooth:* (Lth, Mgh, TA:) or

he (a bird) *cut and rent it* (i. e. the skin) بِمِخْلَبِهِ *with his talon:* (Mṣb:) *he rent it,* or *slit it.* (K.) One says of a woman, قَلَبَتْ قَلْبِى وَخَلَبَتْ خِلْبِى [*She smote,* or *overturned, my heart, and rent my midriff,* or, more probably, *liver,* which is regarded as a seat of passion]. (A, TA.) And خَلَبَتْ فُلَانًا *She* (a woman) *smote the* خِلْب [app. here, also, meaning *liver*] *of such a one.* (Ḥam p. 343.) — Also *It* (a venomous or noxious reptile or the like, TA) *bit him.* (K.) — And خَلَبَ النَّبَاتَ, aor. ـُ, inf. n. خَلْبٌ, *He cut the plants,* or *herbage;* (S, Mṣb;) as also استخلبهُ. (S.) — And خَلَبَ بِالمِخْلَبِ *He worked,* and *cut, with the reaping-hook.* (TA.) — The root denotes the making a thing to incline: for الطَّائِرُ يَخْلُبُ بِمِخْلَبِهِ الشَّىْءَ إِلَى نَفْسِهِ [*The bird makes to incline, with its talon, the thing towards himself*]. (IF, Mgh.) — [Hence,] خَلَبَ فُلَانًا عَقْلَهُ, aor. ـِ and ـُ, *He despoiled,* or *deprived, such a one of his reason:* (K:) or خَلَبَ المَرْأَةَ عَقْلَهَا, inf. n. خَلْبٌ, *he despoiled,* or *deprived, the woman of her reason:* and خَلَبَتْ عَقْلَهُ, inf. n. as above, *she took away his reason;* as also اختلبتهُ. (L.) — And [hence,] خِلَابَةٌ signifies The *endeavouring to deceive* or *beguile* (IF, IAth, Mgh) *with blandishing speech:* (IAth:) or *deceiving with the tongue:* (S:) or a woman's *captivating the heart of a man by the most blandishing and deceiving speech.* (Lth.) You say, خَلَبَهُ, (S, A, Mgh, Mṣb, K,) aor. ـُ (S, Mgh, Mṣb, K,) or ـِ and ـُ, (Mgh,) inf. n. خَلْبٌ (Mṣb, K) and خِلَابَةٌ, (A, K,) or this is a simple subst., (Mṣb,) and خِلَابٌ; (K;) and اختلبهُ; (S, A, K;) and خالبهُ; (K;) *He deceived him* (S, Mṣb, K) *with his tongue:* (S:) or *he despoiled,* or *deprived, him of his reason,* بِمَنْطِقِهِ [*by his speech*]: (A:) or, followed by بِمَنْطِقِهِ, *he made his heart to incline* [*to him*] *by the most blandishing speech.* (Mgh.) It is said in a prov., إِذَا لَمْ تَغْلِبْ فَاخْلُبْ, (S, TA,) or فَاخْلِبْ; accord. to the former reading, which is that of Aṣ, (TA,) *When thou dost not overcome, use deceit:* (S, IAth, TA:) accord. to the latter reading, [it is said to mean *when thou dost not overcome,*] *grasp little after little;* as though it were taken from مِخْلَبٌ signifying "a claw" or "talon." (TA.)

3: see 1.

8: see 1, in two places.

10: see 1, in two places. استخلب also signifies *He cut,* (S, TA,) *with the reaping-hook,* (TA in art. خبر,) *and craunched* (خَضَدَ, TA) *and ate,* plants, or herbage. (S, TA.)

خِلْبٌ *i. q.* ظُفُرٌ, (K,) used in a general sense [as meaning The *nail* of a man, and the *talon* of a bird, and the *claw* of a beast: see also مِخْلَبٌ]: pl. أَخْلَابٌ only. (TA.) — The *diaphragm,* or *midriff;* syn. حِجَابُ القَلْبِ; (JK, L;) or حِجَابُ الكَبِدِ; (A, K;) the *partition intervening between the heart and the liver;* (IAar, S;) the *partition between the heart and the belly;* (Zj in his "Khalḳ el-Insán;") or *a small and thin piece of flesh forming a connection between the ribs* [app. *of one side and those of the other*]: or the *liver* [itself]: (K:) or *its* زِيَادَة [or زَائِدَة]: (A, K:) or *a white thin thing adhering to the liver:* (K:) or *a certain thing in,* or *upon, the liver, like a* غُدَّة: (JK:) or *a small bone, resembling a man's nail, adhering to one side of the midriff, next the liver.* (TA.) See 1, in two places. — *A friend;* [app. because he cleaves to another;] as also خِلْمٌ. (JK.) — [And hence, app.,] خِلْبُ نِسَاءٍ, (S, A, K,) a phrase like حِدْثُ نِسَاءٍ and زِيرُ نِسَاءٍ, (TA,) A man *whom women love:* (S:) or one *who loves women for the sake of discourse,* or *for the sake of vitious* or *immoral conduct,* or *adultery,* or *fornication,* (A, K,) *and whom they love* (K) *in like manner:* (TA:) and one *who endeavours to deceive,* or *beguile, women* [*with blandishing speech:* see 1]: (TA:) pl. أَخْلَابٌ and نِسَاءٍ خُلَبَاءُ: (K, TA:) the latter [in the CK خِلْبَاءُ] extr. [with respect to rule]. (TA.) — *I. q.* وَشْىٌ [app. as meaning *A kind of variegated,* or *figured, cloth* or *garment*]. (TA.) [See also مُخَلَّبٌ.] — The *radish.* (K, TA.) In a copy of the K, الفَحْلُ is erroneously put for الفِجْلُ. (TA.) — The *leaves,* (K,) or *broad leaves,* (Lth,) *of the grape-vine.* (Lth, K.)

خَلِبَةٌ: خَلْبَاءُ: } see خَالِبٌ.

خُلَبَاءُ نِسَاءٍ: see خِلْبٌ.

خَلَبُوبٌ: see خَالِبٌ.

خَلَبُوتٌ: خَلُوبٌ: } see خَالِبٌ, for each in two places.

خِلَابَةٌ: see 1. [And see also خِلِّيبَى.]

خُلَّبٌ †*Clouds* (سَحَابٌ, S, K, TA) *that thunder and lighten,* (TA,) *containing no rain:* (S, K, TA:) or *whereof the lightning flashes slightly, so that one hopes for their raining, but which deceive the expectation, and become dispersed:* as though derived from خِلَابَةٌ, the "deceiving with blandishing speech." (IAth.) And البَرْقُ الخُلَّبُ and بَرْقُ خُلَّبٍ (S, K) and بَرْقُ الخُلَّبِ (K) and بَرْقٌ خُلَّبٌ (A) ‡*Lightning with which is no rain;* (S, A;) as though deceiving: (S:) *that excites hope* [*of rain*] *and breaks its promise.* (K.) Hence the saying, to him who promises and does not fulfil his promise, إِنَّمَا أَنْتَ كَبَرْقٍ خُلَّبٍ †[*Thou art only like lightning with which is no rain*]. (S.). And فُلَانٌ خُلَّبٌ قُلَّبٌ †*Such a one is sharp in intellect, clever, ingenious, skilful, knowing,* or *intelligent.* (JK.)

خَلَّابٌ and خَلَّابَةٌ: see خَالِبٌ.

خِلِّيبَى *Deceit,* or *guile.* (K.) [See also خِلَابَةٌ, in the first paragraph.]

خَالِبٌ, applied to a man, *Deceiving:* (K:) and in like manner, [but in an intensive sense,] خَلَّابٌ (ISk, S, K) and خَلُوبٌ (Kr, Mṣb, TA) and خَلَبُوتٌ (ISk, S, K) and خَلَبُوبٌ (K) *Very deceitful* (ISk, S, Kr, Mṣb, K,* TA) *and lying:* (ISk, S:) and so, applied to a woman, خَلَّابَةٌ and خَلُوبٌ (A, K) and خَلِبَةٌ (S, K) and خَلَبُوتٌ (K) and خَلْبَاءُ (TA) *very deceitful:* (S, A,* K,* TA:) خَلَبَةٌ is a pl. [of خَالِبٌ], and means men *who deceive women.* (S.) You say also امْرَأَةٌ خَالِبَةٌ لِلْفُؤَادِ [meaning *A woman who captivates the heart by the most blandishing and deceitful speech*]. (TA.)

أَخْلَبُ [*More,* and *most, deceiving* or *deceitful*]. You say of a woman, تَخْلُبُ قَلْبَ الرَّجُلِ بِأَلْطَفِ القَوْلِ وَأَخْلَبِهِ [*She captivates the heart of the man by the most blandishing and deceiving speech*]. (Lth.)

مِخْلَبٌ [The *talon,* or *claw,* of a bird or beast of prey; *a tearing talon* or *claw;*] the *same to the bird* (S, Mgh, Mṣb) *and to the beast of prey* (S, Mṣb) *as the* ظُفُر *to man;* (S, Mgh, Mṣb;) because the bird [or beast] cuts and rends with it the skin: (Mṣb:) the ظُفُر [or *nail*] (A, K) of any beast or bird of prey: or it is of a bird of prey; and the ظفر is of a bird that does not prey: (K:) pl. مَخَالِبُ. (A.) [See also خِلْبٌ.] You say, أَنْشَبَ فِيهِ مَخَالِبَهُ, meaning ‡*He clung,* or *caught, to him,* or *it.* (A.) — Also *A* مِنْجَل [or *reaping-hook*] (S, Mṣb, K) in a general sense: or (TA) *that has no teeth.* (S, Mṣb, TA.)

عُقَابٌ مُخْلَبَةٌ *An eagle with sharp talons.* (JK.)

مُخَلَّبٌ, applied to a garment, or piece of cloth, (S, TA,) means كَثِيرُ الوَشْىِ, (S, K, TA,) i. e. [*Much variegated* or *figured;* or] *of many colours.* (TA.) [See also خِلْبٌ.]

خلج

1. خَلَجَ, (S, A, L, Mṣb, K,) aor. ـُ, (S, K,) or ـِ, (Mṣb,) inf. n. خَلْجٌ; and اختلج; (S, L, Mṣb, TA;) and تخلّج; (L, TA;) *He drew, dragged, pulled, strained, stretched, extended, lengthened,* or *protracted,* (S, L, K,) a thing: (S,* L, TA:) and *he pulled out* or *up, displaced, removed,* or *took away,* (S, A, Mṣb, K,) a thing, (S,* A, Mṣb, TA,) and a person. (A.) Thus in the saying, أَخَذَ بِيَدِهِ فَخَلَجَهُ مِنْ بَيْنِ صَحْبِهِ [*He took his hand, and pulled him out from amid his companions*]: and خَلَجَ رُمْحَهُ مِنَ المَطْعُونِ [*He pulled out his spear from the person pierced*]: and اختلج رُمْحًا مَرْكُوزًا [*He pulled out a spear stuck in the ground*]. (A, TA.) [See also an ex. in a verse cited voce مَطْرَبٌ.] El-'Ajjáj says,

* فَإِنْ يَكُنْ هٰذَا الزَّمَانُ خَلَجَا *

* فَقَدْ لَبِسْنَا عَيْشَهُ المُخَرْفَجَا *

meaning †*And if this time has taken away,* and exchanged for another, a state [in which we were, *we have long enjoyed its plentiful life*]. (S.) — [Hence,] خَلَجَ, said of a stallion-camel, *He was taken away from the females that had passed seven or eight months since the period when they last brought forth, before he had become too languid to cover any longer.* (Lth, A, L.) And خَلَجَ, aor. ـُ, †*He weaned* his offspring, or the offspring

of his she-camel: (K:) ‡*he separated* a young camel from the mother. (A.) And خَلَجَتْ وَلَدَهَا ‡*She* (a mother) *weaned her offspring:* (M, A:) so accord. to Lḥ, who does not particularize any kind [of animal]. (M.) And خَلَجَ نَاقَةَ †*He weaned the offspring of a she-camel.* (Ṣ.) And اُخْتُلِجَ مِنْ بَيْنِهِمْ ‡[*He was taken away from among them*]: said of the dead. (A, TA.) — خَلَجَنِى كَذَا, (Ṣ, K,*) aor. ـِ, (K,) †*Such a thing occupied me; busied me;* or *diverted me, by employing my attention,* from other things. (Ṣ, K,* TA.) You say, خَلَجَتْهُ أُمُورُ الدُّنْيَا †[*The affairs of the world occupied him,* &c.]. (Ṣ, TA.) And خَلَجَتْهُ الخَوَالِجُ †*Busying* [or *distracting*] *affairs busied* [or *distracted*] *him.* (Lth.) And a poet says,

* وَأَبِيتُ تَخْلِجُنِى الهُمُومُ كَأَنَّنِى *

* دَلْوُ السُّقَاةِ تُمَدُّ بِالأَشْطَانِ *

[*And I pass the night,*] *anxieties busying me* [*as though I were the bucket of the waterers, drawn from the well by the ropes*]. (IAạr.) — تَخْلِجُ السَّيْرَ, said of a fleet she-camel, (L, K,) †*She goes, journeys,* or *travels, quickly.* (L.) And خَلَجَ فِى مِشْيَتِهِ: see 5. — خَلَجَ, aor. ـِ, also signifies †*He put* (a thing, TA) *in motion,* or *into a state of commotion.* (A, K, TA.) You say, خَلَجَ حَاجِبَيْهِ, and عَيْنَيْهِ, ‡*He put in motion,* or *into a state of commotion, his eyebrows,* and *his eyes.* (A.) — And خَلَجَ, aor. ـِ (L, K) and ـُ, inf. n. خَلْجٌ, (L, TA,) †*He made a sign* [*by a motion*] (L, K, TA) بِعَيْنِهِ *with his eye,* and بِحَاجِبَيْهِ *with his eyebrows.* (L, TA.) And خَلَجَهُ بِحَاجِبِهِ, aor. and inf. n. as above, †*He made a sign to him with his eyebrow.* (L.) And خَلَجَهُ بِعَيْنِهِ †*He made a sign to him with his eye; winked to him.* (Ṣ, L.) And خَلَجَتْنِى بِعَيْنِهَا ‡*She made a sign to me with her eye,* or *winked to me, to indicate a time or place of appointment,* or *something that she desired.* (A, TA.) — See also 8, in two places.

3. خالجهُ, (A, Mṣb, TA,) inf. n. مُخَالَجَةٌ, (Mgh,) *He contended with him,* (A, Mgh,* Mṣb, TA,) [*as though drawing,* or *pulling, him,* (see 6,)] namely, a man. (TA.) You say, خالجهُ الشَّىْءَ *He contended with him for the thing.* (A.) And خَالَجَنِى القِرَاءَةَ †*He vied with me in reciting* the words of prayer, (Mgh,* TA,) *uttering aloud what I uttered aloud, so that he took from my tongue what I was reciting, and I did not* [or *could not*] *continue to do so.* (TA, from a trad.) And خالج قَلْبِى أَمْرٌ ‡*A thing,* or *an affair, troubled my heart with contending thoughts.* (K, TA.) And مَا يُخَالِجُنِى فِى ذٰلِكَ الأَمْرِ شَكٌّ ‡[*Doubt does not contend with me respecting that affair*], meaning *I doubt not respecting that affair.* (Sh, TA.)

4. اخلج حَاجِبَيْهِ عَنْ عَيْنَيْهِ †[*He drew up his eyebrows from his eyes*]. (Lth.) = اخلج is also quasi-pass. of خَلَجَ, though this is extr. with respect to analogy, like ابشر [q. v.] &c.; (TA;) signifying *It was,* or *became, drawn, dragged, pulled,* &c. (L, TA.)

5. تخلّج: see 1, first sentence. — [Hence,] تخلّج فِى مِشْيَتِهِ *He* (a paralytic, Ṣ, K, or an insane, or a possessed, man, A) *walked in a loose manner, as though disjointed, and inclined from side to side,* (Ṣ, A, K, TA,) *as one dragging a thing:* (A, TA:) it is similar to تخلّع: (TA:) and signifies also *he* (an insane, or a possessed, man) *inclined from side to side in his gait,* (Mgh,* TA,) *as though he were drawing along, now to the right and now to the left;* and so خَلَجَ فِى مشيته, aor. ـِ, inf. n. خَلَجَانٌ. (TA.) — See also 8, in two places. — And see 6. = [*It branched off,* like a خَلِيج, from a large river: occurring in this sense in art. دجل of the T and TA; where دُجَيْل is described as نَهْرٌ صَغِيرٌ يَتَخَلَّجُ مِنْ دِجْلَةَ.]

6. تَخَالَجَتْهُ الهُمُومُ ‡*Anxieties contended with him, one on one side and another on another side, as though each were drawing him to it.* (A, L.) And تخالج فِى صَدْرِى شَىْءٌ (Ṣ, A, K) and اختلج (TA) ‡*A thing was,* or *became, unsettled in my bosom,* or *mind;* (TA;) meaning *I was in doubt* [*respecting a thing*]; (Ṣ, A, K;) as also تخلّج and تحلّج, (Lth,* As, TA in art. حلج,) or these two mean nearly the same. (Sh, TA in that art.; in which see 5, in three places.) [See also 8.]

8. اختلج, as a trans. v.: see 1, in three places. = Also ‡*It* (a thing) *was,* or *became, in a state of commotion,* or *agitation; it quivered, quaked,* or *throbbed;* (Sh, TA;) and so تخلّج (Sh, K) [and خَلَجَ, as will be seen from what follows]. You say اختلج حَاجِبَاهُ †*His eyebrows quivered,* or *were in a state of commotion.* (Lth.) And اختلجت عَيْنُهُ; (Ṣ, K;) and تخلّجت; (TA;) and خَلَجَتْ, aor. ـِ and ـُ, inf. n. خُلُوجٌ (Ṣ, K) and خَلَجَانٌ; (Sh;) †*His eye quivered, throbbed,* or *was in a state of commotion;* (Sh, L;) *i. q.* طَارَتْ, (Ṣ, K,) i. e., *throbbed.* (PṢ, TK.) And اختلج العُضْوُ †*The member* (i. e. any member, L) *quivered,* &c. (Mgh, L, Mṣb.) — †*He trembled, quivered,* or *quaked.* (TA.) And اختلج بِوَجْهِهِ †*He moved about his lips and his chin, mocking and imitating a person talking.* (TA, from a trad.) — اختلج فِى صَدْرِى هَمٌّ ‡[*Anxious thought fluttered in my bosom*]. (TA.) See also 6.

خِلْجٌ: see خَلُوجٌ.

خُلُجٌ †Persons *trembling in the bodies.* (K.) — †Persons *tired,* or *fatigued.* (IAạr.) — †A people *whose lineage,* or *origin, is doubted,* (T, K,) *so that different persons dispute, one with another, respecting it.* (T.) See also مُخْتَلَجٌ.

خَلَنْجٌ: see art. خلنج.

خَلُوجٌ Clouds (سَحَاب) *separated,* or *scattered,* (K, TA,) *as though drawn away from the mass;* of the dial. of Hudheyl: (TA:) or clouds, (سحاب, K,) and a cloud, (سَحَابَة, TA,) *abounding with water,* (K, TA,) *and lightening vehemently.* (TA.) — And hence, †A she-camel *abounding with milk, and yearning towards her young one.* (T, TA.) — Also †A she-camel, (Ṣ, K,) or other female, (TA,) *whose young one has been taken from her* (Ṣ, K) *by slaughter or death, and that yearns towards it,* (TA,) *and whose milk in consequence has become little in quantity.* (Ṣ, K.) Accord. to some, (L,) †A she-camel *that goes, journeys,* or *travels, quickly, by reason of her* [*natural, not forced,*] *fleetness.* (L, K.*) Pl. خِلْجٌ [or, rather, this is a quasi-pl. n., like as لِبْنٌ is of لَبُونٌ,] and خِلَاجٌ. (L.)

خَلِيجٌ *A canal,* or *cut, from a large river;* syn. شَرْمٌ مِنْ بَحْرٍ: (Ṣ, A, K:) *what is cut off from the main mass of water;* so called because it is drawn from it: (ISd, TA:) *a river cut off from a larger river, extending to a place where use is made of it: a river on one side of a larger river:* (TA:) and [simply] *a river:* (Ṣ, A, K:) and خَلِيجَا نَهْرٍ is said to signify *the two sides of a river:* (Ṣ:) or *the two wings thereof:* and some explain the sing. (خليج) as meaning *a branch from a valley, conveying its water to another place:* (TA:) pl. خُلْجَانٌ (A, TA) and خُلُجٌ. (TA.)

خَالِجٌ [act. part. n. of 1]. — It is said in a trad. of 'Alee, respecting life (الحَيَاة), إِنَّ اللّٰهَ جَعَلَ المَوْتَ خَالِجًا لِأَشْطَانِهَا, meaning †*Verily God has made death to be quick in seizing its cords;* i. e. the cords of life. (L.) — [Hence,] الخَالِجُ is applied to †*Death;* because it draws away mankind. (TA.)

[جَالِجَةٌ †*A busying,* or *distracting, affair:* pl. خَوَالِجُ. Hence,] خَلَجَتْهُ الخَوَالِجُ: see 1.

مَخَلَّجٌ †*Fat, so that his flesh quivers.* (TA.)

مُخْتَلَجٌ ‡A man *whose name has been transferred from the register of his own people to that of another people, to whom his lineage,* or *origin, is consequently ascribed,* (A, TA,) *and respecting whose lineage,* or *origin, people differ and dispute:* (TA:) accord. to some, *i. q.* خُلُجٌ as meaning a people *whose reputed origin is transferred so as to be ascribed to another people:* and the former signifies also a man *whose lineage,* or *origin, is disputed;* as though he were drawn, and pulled away, from his people. (TA.) — †One *whose flesh and strength are taken away.* (TA.) — †A face (Lth, ISd, K) *lean,* (Lth, ISd,) *having little flesh.* (K.)

خلد

1. خَلَدَ, aor. ـُ, inf. n. خُلُودٌ (Ṣ, A, L, Mṣb, K) and خُلْدٌ, (Ṣ,* A, L, K,* [but the latter is not said to be an inf. n. in the first nor in the last of these lexicons, and is perhaps a simple subst.,]) *He remained, stayed, dwelt,* or *abode;* syn. أَقَامَ: (L, Mṣb, K:) or *he remained, stayed, dwelt,* or

abode, long; syn. أَطَالَ الإِقَامَةَ: (A:) بِمَكَانٍ (S, A, Msb, K) and إِلَى مَكَانٍ (K) [*in a place*]; as also اخلد (S, A, L, Msb, K) and خلد: (K:) and *he remained,* or *continued, incessantly, always, endlessly,* or *for ever;* (S, A, L, K;*) syn. بَقِيَ, (A, L, K,) and دَامَ, (K,) or دَامَ بَقَاؤُهُ; (S, L;) فِي دَارٍ *in a house,* or *an abode, not going forth from it:* (L:) *he remained, stayed, dwelt,* or *abode, for ever,* or *perpetually,* in Paradise, (A, L,) or in Hell. (A.) — [Hence,] خَلَدَ, (L, K,) aor. ـُ and ـِ, (Ham p. 70, and L,) inf. n. خُلْدٌ, (K,) or خَلْدٌ, (thus in the L,) and خُلُودٌ; (L, K;) and اخلد; (Ham ubi supra;) ‡ *He was slow in becoming hoary,* (Ham, L, K,) *when advanced in years;* (K;) as though he were created to continue for ever. (L.) — See also 4, in two places.

2. خلّد, as a trans. v.: see 4. — Also *He adorned* a girl [*with bracelets,* or *other ornaments* (see the pass. part. n.), or] *with earrings.* (AA.) — As an intrans. v.: see 1: — and see also 4.

4. اخلدهُ, (S, A, L,) inf. n. إِخْلَادٌ; (S, L;) and خلّدهُ, (S, A, L,) inf. n. تَخْلِيدٌ; (S, L;) *He* (God, S, L) *caused him to remain, stay, dwell,* or *abide:* (L:) or *caused him to remain, stay, dwell,* or *abide, long,* in a place: (A:) or *caused him to remain,* or *continue, incessantly, always, endlessly,* or *for ever,* (S, L,) in a house, or an abode, *not going forth* from it: (L:) or *caused him to remain, stay, dwell,* or *abide, for ever,* or *perpetually,* in Paradise, (A, L,) or in Hell. (A.) يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ, in the Kur civ. 3, means *He thinketh that his wealth hath made him to be one that shall continue for ever;* that he shall not die: (Jel:) i. e. he acteth as one that thinketh, with his opulence, he shall not die. (L.) — As an intrans. v.: see 1, in two places. — You say also, اخلد به, (inf. n. as above, AA,) *He kept,* or *clave, to him;* (AA, AZ, S, K;) i. e., to his companion. (AZ, S, K.) — And اخلد إِلَيْهِ ‡ *He inclined,* or *propended, to him,* (L, K, TA,) *and liked him:* (L, TA:) *he inclined to, and relied upon,* (S, A, Msb,) *him,* (S, A,) or *it;* (Msb;) as also خَلَدَ. (Msb.) اخلد إِلَى الأَرْضِ, in the Kur [vii. 175], (Ks, S, A, L,) as also خَلَدَ, and خلّد, but this last is rare, (Ks, L,) and so is the second, (L,) means ‡ *He inclined to, and relied upon, the earth:* (S, A:) or *he inclined,* or *propended, to the world;* (Bd, Jel;) *and relied thereon:* (Jel:) or *he inclined,* or *propended, to lowness, baseness,* or *meanness.* (Bd.)

خَلْدٌ: see the next paragraph.

خُلْدٌ an inf. n. of خَلَدَ, (A, L,) [or a simple subst.] syn. with [the inf. n.] خُلُودٌ. (K.) — [Hence,] الخُلْدُ, (T, K,) or دَارُ الخُلْدِ, (L,) [the latter signifying *The abode of the state of perpetual existence;*] *Paradise:* (K:) or *the Paradises:* (T:) or *the world to come.* (L.) — *A bracelet:* and *an earring;* as also خَلَدَةٌ: pl. خَلَدَةٌ: (K:) which last signifies [also] *ornaments for the person,* collectively; (TA;) and so خُلْدَةٌ [if this be not a mistranscription for خَلَدَةٌ]. (L.) — [The *mole;*] the *blind rat;* (L, K;) as also خَلْدٌ, (K,) and جُلْدٌ [q. v.]: (K in art. جلد:) or *a species of rat;* as also خِلْدٌ: (L:) or one of the names of the فَأْر [or *rat*]: (IAar:) or *a species of the* [*kind of rats called*] جِرْذَان, *blind* (Lth, S, L, Msb) *by nature,* (Lth, L, Msb,) *having no eyes,* (Lth, L,) *inhabiting the deserts:* (Msb:) Lth says that the sing. is خِلْدٌ, and the pl. خِلْدَانٌ: in the T it is said that the sing. is خَلْدَةٌ, and the pl. خُلْدَانٌ; which is very strange: (L:) or *a blind beast* [*that lives*] *beneath the ground,* (K,) *having no eyes,* (TA,) *that likes the smell of onions and leeks; so that if either of these be put over its hole, it comes forth and is caught: if its upper lip be hung upon a person affected with a quartan fever, it cures him; and its brain, mixed,* or *moistened, with oil of roses, and used as an ointment, dispels the maladies termed* البَرَص *and* الكَلَف *and* الجَرَب *and* القَوَابِي *and* البَهَق *and* الخَنَازِير, *and every eruption upon the body:* (K:) مَنَاجِذُ, (L, K,) or, as in some copies of the K, مَنَاجِدُ, with the unpointed د, (TA,) is used as its pl., like as مَخَاضٌ is used as pl. of خَلِفَةٌ. (L, K.) — Also *A species of the* قُبَّرَة [or *lark*]. (K.)

خِلْدٌ: see خُلْدٌ, in two places.

خَلَدٌ The *mind:* (S, A, K:) the *heart:* (S, K:) pl. أَخْلَادٌ. (TA.) You say, وَقَعَ ذٰلِكَ فِي خَلَدِي *That came into my mind,* or *heart.* (S.)

خُلْدَةٌ: / خِلْدَةٌ: / خَلَدَةٌ: } see خُلْدٌ.

خَالِدٌ [*Remaining, staying,* &c.]. — [Hence,] الخَوَالِدُ [as though pl. of الخَالِدَةُ] †*The three pieces,* or *portions, of stone,* or *rock, called* الأَثَافِي, *upon which the cooking-pot is placed,* (S, A, L, K,) *remaining in their places:* (L:) so called because of their remaining (S, L) a long time (L) after the standing relics of a house have become effaced. (S, L.) [See an ex., from a poem of El-Mukhabbal Es-Saadee, voce إِلَّا, p. 78; where خوالد is with tenween for the sake of the metre.] — Also ‡ *The mountains:* and *the stones:* (L, K:) and *the rocks:* so called for the same reason. (L.) — [As a proper name, خَالِدٌ is often written خَلِدٌ.]

مُخْلَدٌ: see the next paragraph, in two places.

مُخْلِدٌ ‡ *Slow in becoming hoary;* (A;) as also مُخَلَّدٌ and مُخَلَّدٌ: (Har p. 588:) *whose teeth do not fall out* (T, A) *by reason of extreme old age:* (T:) or, as some say, it is مُخَلَّدٌ; as though [meaning] made by God to continue for ever in such a state: (A:) a man *who is not hoary when advanced in age:* (ISk, S:) *whose hair of his head and beard remains black in old age.* (T.) — Also † *Still; motionless.* (TA in art. خمد.)

مُخَلَّدٌ: see the paragraph next preceding. — مُخَلَّدُونَ in the Kur [lvi. 17 and lxxvi. 19] means *Always of the same age; never altering in age:* (Fr:) or [*endowed with perpetual vigour;*] *that never become decrepit:* (K:) or *that never exceed the fit age for service:* (L, K:) — or it means *adorned with earrings:* (L, K:) or, *with bracelets;* (AO, L, K;) accord. to the dial. of El-Yemen: (L:) or, *with ornaments.* (Zj.)

خلس

1. خَلَسَهُ, (S, A, Msb,) aor. ـِ, (Msb, MS,) inf. n. خَلْسٌ (Mgh, Msb, K) and خِلِّيسَى; (K;) and اختلسهُ; (S, A, Msb, K;) and تخلّسهُ; (S, TA;) *He seized it,* or *carried it off, by force;* (S, A, K;) مِنْ يَدِهِ *from his hand:* (A:) *he took it at an opportunity, with deceit, guile,* or *circumvention:* (TA:) or *he took it hastily and openly:* (Mgh:) or *he snatched it at unawares; seized it hastily when its owner was unaware:* (Msb:) or اخْتِلَاسٌ denotes a quicker action than خَلْسٌ. (Lth, K.) You say also, خَلَسَهُ إِيَّاهُ [*He seized it,* or *carried it off, from him by force;* &c.]: (TA:) and خَالَسْتُهُ الشَّيْءَ *I seized the thing,* or *snatched it away, from him.* (Har p. 139.) And أَخَذَهُ خِلِّيسَى, i. e. اخْتِلَاسًا [*He took it by forcible seizure;* &c.]. (TA.) خَلْسٌ is also in fighting and prostrating: and you say, اختلس طَعْنَةً [*He seized an opportunity to inflict a thrust,* or *wound, with a spear or the like*]. (TA.) And اُخْتُلِسَ بَصَرُهُ †*His sight was suddenly taken away.* (A* and TA in art. ملس.)

3. خالسهُ الشَّيْءَ, (A, TA,*) inf. n. مُخَالَسَةٌ and خِلَاسٌ, (TA,) [*He contended with him in a mutual endeavouring to seize,* or *carry off, the thing by force;* or *to take it at an opportunity, with deceit, guile,* or *circumvention;* or *to take it hastily and openly;* or *to snatch it at unawares:* see 1 and 6.] A poet says, [app. using the verb tropically,]

* نَظَرْتُ إِلَى مَيٍّ خِلَاسًا عَشِيَّةً *

* عَلَى عَجَلٍ وَٱلْكَاشِحُونَ حُضُورُ *

[*I looked at Mei, vying* with her *in snatching* glances, *in the evening, in haste, while the secret enemies were present*]. (Th, TA.) — See also 1.

4. اخلس *It* (the hair, A, TA, and the head, [meaning the hair of the head,] AZ, S, TA) *became a mixture of black and white,* (S, A, TA,) *in equal proportions:* or *more black than white:* (TA:) [or *mostly white:* (see خَلِيسٌ:)] or *partly white.* (AZ.) — [Hence,] ‡ *It* (herbage) *became a mixture of fresh and dry:* (S, K, TA:) or *partly green and partly white, in drying up.* (Az, TA.) †*It* (حَلِيّ [q. v.]) *put forth fresh verdure.* (IAar, TA.) And اخلست الأَرْضُ †*The land put forth somewhat of herbage.* (TA.)

5: see 1.

6. تَخَالَسَا الشَّيْءَ [*They both contended together, each endeavouring to seize,* or *carry off, the thing by force;* or *to take it at an opportunity, with deceit, guile,* or *circumvention;* or *to take it hastily and openly;* or *to snatch it at unawares:*

see 1 and 3]: (A:) the inf. n., تَخَالُسٌ, signifies *i. q.* تَسَالُبٌ. (Ṣ, Ḳ.) — تخالس القِرْنَانِ, and تخالسا نَفْسَيْهِمَا, *The two opponents sought to seize each other by force;* &c. (T, TA.)

8: see 1, in five places. — [اختلس also signifies †*He slurred* a vowel; i. e., *pronounced* it *slightly:* and *he suppressed* it *altogether.*]

خَلْسٌ: } see خَلِيسٌ.
خُلْسٌ: }

خَلْسَةٌ inf. n. of un. of خَلَسَهُ [*A single act of seizing,* or *carrying off, by force;* &c.]. (Mṣb.) = It also occurs in a trad., where, if correctly related, it is syn. with خُلْسَةٌ. (Mgh.)

خُلْسَةٌ a subst. from خَلَسَهُ: (Ṣ, Ḳ:) [which may perhaps mean that it has the abstract sense of the inf. n.: and] *A thing that is* [*seized,* or *carried off, by force;* or *taken at an opportunity, with deceit, guile,* or *circumvention;* or] *taken hastily and openly;* (Mgh;) or *snatched at unawares:* (Mṣb:) or *spoil; plunder; booty; a thing taken by spoliation and force;* as also خَلِيسَةٌ; which last also signifies *an animal that is snatched from a beast or bird of prey and dies before it has been legally slaughtered;* in consequence of which it is forbidden [to be eaten]. (TA.) Hence, لَا قَطْعَ فِى الخُلْسَةِ [*There shall be no amputation* (of the right hand) *in the case of a thing seized,* or *carried off, by force;* &c.]. (Mgh, Mṣb.) [See also an ex. voce حُذَيَّا, in art. حذى.] — *An opportunity.* (Ṣ,* A, TA.) You say, هٰذِهِ خُلْسَةٌ فَانْتَهِزْهَا *This is an opportunity, therefore do thou take it,* or *seize it.* (A, TA.) = *A mixture of whiteness with blackness* in the hair, (Ṣ, Ḥam p. 387, TA,) *in equal proportions:* or *of more blackness than whiteness:* (TA:) [or *a predominance of whiteness:* see خَلِيسٌ.] — [Hence,] ‡*A mixture of fresh and dry portions* [or *green and white* (see 4)] in herbage. (Ṣ, Ḳ, TA.)

خَلْسَآءُ: see the next paragraph.

خَلِيسٌ [an epithet having the sense of the pass. part. n. of خَلَسَهُ; i. e., *Seized,* or *carried off, by force;* &c.]. [Hence,] طَعْنَةٌ خَلِيسٌ *A thrust,* or *wound, with a spear or the like, which one has seized an opportunity to inflict, by means of his skill.* (TA.) = A *courageous* man; as also مُخَالِسٌ and خَلَّاسٌ. (TA.) = Also, and مُخْلِسٌ, Hair *having whiteness mixed with its blackness,* (A, TA,) *in equal proportions:* or *with more blackness than whiteness:* (TA:) or *mostly white:* (Mgh:) or *partly white.* (AZ, TA.) And the former, *Having a mixture of whiteness with the blackness of his hair.* (Ṣ, Ḳ.) — [Hence,] the former also signifies ‡Herbage *drying up,* or *dried up,* (Ṣ, Ḳ, TA,) *part yellow and part green;* as also مُخْلِسٌ: (TA:) or both signify *having its dry and green portions intermixed:* (A:) and the former signifies *dry* herbage, *upon the lower part of which fresh has grown and mixed with the former;* as also خَلْسٌ. (Ḳ.) — Also †*White* (أَحْمَرُ [q. v.]) *whose whiteness is mixed with blackness:* and so, applied to women, خُلْسٌ, (syn. سُمْرٌ, TA,) of which the sing. may be خَلْسَآءُ; or خَلِيسٌ; or خَلَاسِيَّةٌ, supposing the two augments (يَة TA) to be elided. (Ḳ.) — Also †*i. q.* خَلِيطٌ [q. v.]. (TA.) — And †The young one of a she-camel *begotten by a stallion not prepared for her.* (Ṣgh, TA.)

خَلِيسَةٌ: see خُلْسَةٌ.

خَلَاسِىٌّ ‡A boy *whose mother is black, and his father a white,* or *tawny, Arab, and who is born of a colour between those of his two parents;* fem. with ة: (Az, TA:) or ‡a child *whose parents are (one) white and (the other) black,* (A, Ḳ, TA,) *a white man and a black woman,* or *a black man and a white woman.* (TA.) See also خَلِيسٌ. — And ‡A domestic fowl, (A,) or cock, (Ḳ,) *begotten between an Indian and a Persian fowl.* (A, Ḳ.)

خَلَّاسٌ: see خَالِسٌ: — and see خَلِيسٌ.

خَالِسٌ One *who seizes,* or *carries off,* a thing *by force: who takes* it *at an opportunity, with deceit, guile,* or *circumvention:* [or *who takes it hastily and openly:* or *who snatches at unawares:*] as also خَلَّاسٌ: [or this latter has an intensive signification:] and [in like manner] مُخْتَلِسٌ one *who seizes,* or *carries off,* a thing *at a time of inadvertence.* (TA.) — [Hence,] الخَالِسُ *Death:* because it seizes people unawares. (TA.)

مُخْلِسٌ: see خَلِيسٌ, in two places.

مُخَالِسٌ: see خَلِيسٌ.

مُخْتَلِسٌ: see خَالِسٌ.

خلص

1. خَلَصَ, (Ṣ, A, Ḳ, &c.,) aor. ـُ, (Ṣ, TA,) inf. n. خُلُوصٌ (Ṣ, A, Ḳ) and خَلَاصٌ (TA) and خَالِصَةٌ, (Ḳ,) or the second and third of these are simple substs. [used as inf. ns., i. e., quasi-inf. ns.]; (TA;) and خَلَصَ also; (Et-Towsheeḥ, TA;) but the former is that which is commonly known; (TA;) *It* (a thing, Ṣ, TA) *was,* or *became,* خَالِص, (Ṣ, A, Ḳ,) which signifies [here] *clear, pure, sheer, free from admixture, unmingled, unmixed,* or *genuine;* (B, TA;) and *white.* (Ḳ.) You say, خَلَصَ المَآءُ مِنَ الكَدَرِ *The water became clear from turbidness.* (Mṣb.) And خَلَصَ الزُّبْدُ مِنَ الثُّفْلِ [*The butter became clear from the dregs,* or *sediment,*] in being cooked. (Ṣ.) — خَلَصَ مِنَ الوَرْطَةِ, (A,) or التَّلَفِ, aor. ـُ, (Mṣb,) inf. n. خَلَاصٌ (A, Mṣb) and خُلُوصٌ and مَخْلَصٌ, (Mṣb,) ‡*He became safe,* or *secure,* or *free, from embarrassment* or *difficulty,* or *from destruction,* (A, Mṣb,) *like as a thing becomes clear from its turbidness.* (A.) [See also 5.] — خَلَصَ مِنَ القَوْمِ ‡*He withdrew, retired,* or *went away* or *apart, from the people,* or *company of men.* (A, TA.) It is said in the Ḳur [xii. 80], خَلَصُوا نَجِيًّا ‡*They retired, conferring privately together.* (Bḍ, Jel, TA.) — خَلَصَ إِلَيْهِ, (Ṣ, A, Ḳ,) and بِهِ, (TA,) inf. n. خُلُوصٌ, (Ḳ,) ‡*He,* or *it,* (a thing, Ṣ, and grief, and happiness, A, TA,) *came to,* or *reached, him:* (Ṣ, A, Ḳ, TA:) *he came to, reached,* or *arrived at, it;* namely, a place. (TA.) — Also خَلَصُوا إِلَيْهِ *They came to him* (namely a judge or governor) *and referred to him their cause,* or *suit, for judgment.* (T and L in art. نفذ.) = خَلَّصَ, inf. n. خَلَاصٌ and خُلُوصٌ; (TA;) or خلّص, (Ḳ,) inf. n. تَخْلِيصٌ; (TA;) but the former is that which is found in the correct lexicons; (TA;) *He took the* خُلَاصَة [q. v.] (Ḳ, TA) of, or from, clarified butter; (TA;) and اخلص, inf. n. إِخْلَاصٌ, signifies the same. (TA.) [See also this last below.]

2. خلّصهُ, (A,) inf. n. تَخْلِيصٌ, (TA,) *He made,* or *rendered, it clear* or *pure* [&c. (see 1, first signification)]; *he cleared, clarified, purified,* or *refined, it;* (A, Mgh, TA;) [as also اخلصهُ, q. v.] — †*He separated it from another thing* or *other things.* (Mṣb.) You say also خلّص بَيْنَهُمَا [*He separated them, each from the other*]. (M in art. قلص.) — ‡*He* (God, A, TA, or a man, Ṣ) *saved, secured,* or *freed, him,* (Ṣ, A, Ḳ,) مِنْ كَذَا *from such a thing,* (Ṣ,) [as, for instance, a snare, and embarrassment or difficulty, or destruction, *like as one renders a thing clear from its turbidness,* (see 1,)] *after he had become caught,* or *entangled;* (TA;) as also اخلصهُ. (TA.) Also †[*He disentangled it; unravelled it:*] said of spun thread that has become entangled. (Lth and Az and Ṣgh, in TA, art. عسر.) — †*He made it clear;* or *explained, expounded,* or *interpreted, it;* as also لَخَّصَهُ. (A in art. لخص.) — خَلَّصَ, inf. n. as above, also signifies †*He gave* [a man (for the verb in this case, as in others, is trans., accord. to the TḲ,)] *the* خَلَاص, (Ḳ, TA,) i. e., *the equivalent* of a thing, or *requital,* or *hire for work.* (TA.) = See also 1, last signification.

3. خالصهُ, (Ṣ, Ḳ,) inf. n. مُخَالَصَةٌ, (TḲ,) †[*He regarded him,* or *acted towards him, with reciprocal purity of mind,* or *sincerity:* and particularly, as also خالصهُ الوُدَّ, mentioned in this art. in the A, but not explained,] ‡*he regarded him,* or *acted towards him, with reciprocal purity,* or *sincerity, of love,* or *affection;* syn. صَافَاهُ (Ṣ, Ḳ, TA) and وَادَّهُ; (TA;) فِى العِشْرَةِ [*in social intercourse*]. (Ṣ, TA.) You say also, خالص اللّٰهَ دِينَهُ ‡[*He acted with reciprocal purity,* or *sincerity, towards God, in his religion*]. (A.) And one says, خَالِصِ المُؤْمِنَ وَخَالِفِ الكَافِرَ ‡[*Act thou with reciprocal purity,* or *sincerity, towards the believer, and act thou with contrariety to the unbeliever*]. (A. [See 3 in art. خلق, where a similar saying is mentioned.]) [See also the next paragraph.]

4. اخلصهُ: see 2, first signification. You say, اخلص السَّمْنَ, inf. n. إِخْلَاصٌ, *He clarified the cooked butter by throwing into it somewhat of the meal of parched barley or wheat* (سَوِيق), or *dates,* or *globules of gazelles' dung:* (Ṣ,* L:) or *he took the* خُلَاصَة [q. v.] *of the cooked,* or *clarified, butter.* (Fr, Ḳ.) See also 1, last signification.

And أَخْلَصَتْهُ النَّارُ [*The fire clarified it*, or *purified it*,] namely, butter, and gold, and silver. (K.) — You say also, اخلصوا النَّصِيحَةَ and الحُبَّ ‡ [lit. *They made good advice* or *counsel*, and *love*, *pure*, or *sincere*; meaning, *they were pure*, or *sincere*, *in giving good advice*, and *in love*]. (TA.) And اخلص لَهُ المَوَدَّةَ ‡ [*He was pure*, or *sincere*, *to him in love*, or *affection*]. (A.) And اخلص لله العَمَلَ † [*He was pure*, or *sincere*, *towards God in works*]. (Mṣb.) And اخلص لله الدِّينَ, (Ṣ, TA,) or دِينَهُ, (A,) ‡ *He was pure*, or *sincere*, *towards God in religion*, [or *in his religion*;] *without hypocrisy*. (Ṣ,* TA.) And اخلص لله, [elliptically,] † *He was without hypocrisy* [*towards God*]. (K.) or إِخْلَاصٌ properly signifies †The *asserting oneself to be clear*, or *quit*, *of* [*believing in*] *any beside God*. (B, TA.) [Hence,] سُورَةُ الإِخْلَاصِ is †a title of *The* [112*th*] *chapter of the Kur-án commencing with the words* قُلْ هُوَ اللهُ أَحَدٌ: (IAth, Mṣb:) and سُورَتَا الإِخْلَاصِ † *the same together with the* [109*th*] *chapter commencing with the words* يَا أَيُّهَا الْكَافِرُونَ. (Mṣb.) And كَلِمَةُ الإِخْلَاصِ is applied to ‡ *The sentence which declares belief in the unity of God*. (A,* TA.) أَخْلَصْنَاهُمْ بِخَالِصَةٍ: see below, voce خَالِصَةٌ. — See also 2, third signification. — And see 10.

5. تخلّص ‡ *He became saved*, *secured*, or *freed*; *he escaped*, or *freed himself*; or *became safe*, *secure*, *free*, or *in a state of freedom* or *immunity*; (Ṣ, K;) from a thing; (Ṣ;) as, for instance, a gazelle, and a bird, from a snare, (A,) [and a man from embarrassment or difficulty, or destruction, like as a thing becomes cleared from its turbidness, (see 1,) or] like spun thread when it has been entangled. (TA.) — [See also نَسَبَ بِالْمَرْأَةِ.]

6. تخالصوا ‡ *They regarded one another*, or *acted reciprocally*, [*with purity*, or *sincerity*: and particularly,] *with purity*, or *sincerity*, *of love*, or *affection*. (A,* TA.)

10. استخلص الزُّبْدَ مِنَ اللَّبَنِ *He extracted the butter from the milk*. (ADḳ, A, L.) — استخلصهُ لِنَفْسِهِ *He appropriated him* [or *it*] *purely to himself*, (Bḍ and Jel in xii. 54,) *exclusively of any partner*: (Jel:) *he chose him* [or *it*] *for himself*; *took him* [or *it*] *in preference for himself*; (IAạr, in L, art. قرح; and TA in the present art.;) *he appropriated him to himself as his particular*, or *special*, *intimate*; (TA;) syn. اِسْتَخَصَّهُ; (Ṣ, K, TA;) and اخلصهُ signifies the same. (TA.)

خِلْصٌ (Ṣ, A, K) and خُلْصَانٌ (Ṣ, A, TA) and خَالِصَةٌ (Ṣ, TA) ‡ *A man's friend*; [or his *sincere*, or *true*,] or his *secret*, or *private*, *friend*; or his *companion*, or *associate*, *who converses*, or *talks*, with him; syn. خِدْنٌ; (Ṣ, K, TA;) his *particular*, or *special*, *friend*: (TA:) the second is also used in a pl. sense: (Ṣ, TA:) pl. of the first, خُلَصَاءُ. (K.)

خَلَصٌ *A kind of tree like the grape-vine* (K) *in its manner of growth*, (TA,) *that clings to other trees, and rises high*; (K;) *having leaves of a dust-colour, thin, round, and wide; and a blossom like that of the* مر [?]; *and tinged in the lower parts of its stems*; (TA;) *sweet in odour; and having berries* (K) *like those of* [*the plant called* عِنَبُ الثَّعْلَبِ, [see art. ثعلب,] *three and four together, red*, (TA,) *like the beads of* عَقِيق [q. v.]; (K;) *not eaten* [*by men*], *but depastured*: (TA:) n. un. with ة: (K:) thus described by [AḤn] Ed-Deenawaree, on the authority of an Arab of the desert. (TA.) See the end of the next paragraph.

ذُو الخَلَصَةِ, (Ṣ, K,) and ذو الخُلْصَةِ, (Hishám, K,) and ذو الخَلْصَةِ, accord. to IDrd, and some write it ذو الخَلَصَةِ, but the first is the form commonly obtaining with the relaters of trads., (TA,) *A certain temple*, (Ṣ, K,) *called* كَعْبَةُ اليَمَامَةِ, (Ṣ,) or الكَعْبَةُ اليَمَانِيَّةُ, (El-Ḥáfiḍh Ibn-Ḥajar, K,) *and also* الكَعْبَةُ الشَّامِيَّةُ, because its door faced Syria, (TA,) *belonging to the tribe of Khath'am*, (Ṣ, K,) *and Dows and Bejeeleh and others*, (TA,) *in which was an idol called* الخَلَصَةُ, (Ṣ, K,) *which was demolished* (Ṣ, TA) *by command of Mohammad*: (TA:) or ذُو الخَلَصَةِ was *the idol itself*, as some say; but, says IAth, this requires consideration, because [it is asserted that] ذو is not prefixed to any but generic names: (TA: [but see ذُو:]) or the temple was so called because it was the place of growth of a tree of a kind called خَلَصٌ. (K,* TA.)

خُلْصَانٌ: see خِلْصٌ, in two places.

خَلَاصٌ an inf. n. of 1. — يَوْمُ الخَلَاصِ is *The day of the coming forth of* الدَّجَّال [or *Antichrist*]; because then the believers will be distinguished. (TA.) = Also † *An equivalent*; *a requital*, or *compensation*; *hire*, *pay*, or *wages*, *for work*: pl. أَخْلَاصٌ. (TA.) — See also خُلَاصَة.

خُلَاصٌ: see خُلَاصَة, in two places.

خِلَاصٌ: see خُلَاصَة, throughout.

خُلُوصٌ: see خُلَاصَة, in three places. — Also an inf. n. of 1.

خُلَيْصٌ: see خَالِصٌ.

خُلَاصَةُ السَّمْنِ (Ṣ, A, L, Mṣb, K) and خِلَاصَتُهُ (Fr, Ṣgh, K) *What has become clear, of cooked butter*; (Ṣ, A, L, K;) or *cooked butter into which some dates have been thrown*, or *into which some* سَوِيق [i. e. *meal of parched barley or wheat*] *has been thrown, in order that thereby it may become clear from the remains of the milk*: (Mṣb:) *for when they cook fresh butter, to make it* سَمْن, *they throw into it somewhat of* سويق, or *dates*, or *globules of gazelles' dung*; *and when it becomes good, and clear from the dregs, or sediment, that* سمن *is called* الخُلَاصَةُ, *and* الخِلَاصُ *also*, (Ṣ, L,) mentioned by A'Obeyd, (Ṣ,) and this, namely the خِلَاص, is the إِثْر: (Ṣ, L, K:) and the terms خُلُوصٌ (Ṣ, L, K) and قِلْدَةٌ (Ṣ, L) and قُشْدَةٌ (Ṣ, L, K) and كُدَادَةٌ (Ṣ, L) are applied to the *dregs*, or *sediment*, *remaining at the bottom*; (Ṣ, L, K;) as also خُلَاصَةٌ: (AHeyth, L in art. قشد:) the inf. n. is إِخْلَاصٌ; and you say, أَخْلَصْتُ السَّمْنَ: (Ṣ, L:) or خُلَاصَةٌ and خِلَاصٌ signify *dates and* سويق *that are thrown into* سمن; and أَخْلَصَ السَّمْنَ signifies "he threw dates and سويق into the سمن [and so clarified it]:" and خُلَاصٌ [thus I find it written] signifies *what has become clear, of* سمن, *when it is cooked*: and خِلَاصٌ also signifies, and so إِخْلَاصٌ, and إِخْلَاصَةٌ, *butter when clear from the dregs*, or *sediment*: and خُلُوصٌ, the *dregs*, or *sediment*, *at the bottom of the milk*: (L:) إِخْلَاصٌ and إِخْلَاصَةٌ are *syn. with* إِذْوَابٌ and إِذْوَابَةٌ: (TA:) or, accord. to AZ, the latter two terms are applied to butter when it is put into the cooking-pot to be cooked into سمن; and *when it has become good, and the milk has become clear from the dregs*, or *sediment*, *that milk is called* إِثْرٌ *and* إِخْلَاصٌ: Az says, I have heard the Arabs apply the term خِلَاصٌ to *that with which* سمن *is cleared, in the cooking-pot, from the water and milk and dregs; for when it is not clear, and the milk is mixed with the butter, they take dates*, or *flour*, or سويق, *which they throw therein, that the* سمن *may become clear from the remains of the milk mixed with it*: this is the خِلَاص: but the خلاصة [i. e. خُلَاصَة] is *what remains, of the* خِلَاص *and dregs* or *milk &c., in the bottom of the cooking-pot*: (L, TA:) [or] خِلَاصٌ (K) [accord. to some, خَلَاصٌ, but this is app. wrong, (see Ḥar p. 311,)] and خُلَاصَةٌ (Ḥr, TA) also signify *what fire has clarified*, or *purified*, (مَا أَخْلَصَتْهُ النَّارُ,) of butter, and of gold, and of silver: (Ḥr, K, TA:) or خِلَاصُ اللَّبَنِ, means *what is extracted from milk*; i. e. *butter*; (ADḳ, L, TA;) and so does خُلَاصَةُ اللَّبَنِ: (A: [but there mentioned among tropical expressions:]) خُلَاصَةٌ being applied in the manner first mentioned in this paragraph, by a secondary application is made to signify *what is clear*, or *pure*, of other things; (Mṣb;) [as also خَالِصٌ: and hence both of them often signify † *the choice*, *best*, or *most excellent*, *part* of anything; and so, probably, does خِلَاصٌ:] and خُلَاصَةٌ and خُلَاصٌ also signify *Inspissated juice* (رُبّ) *made from dates*; (JK;) or this is called خُلُوصٌ. (TA.)

خَالِصٌ *Clear*; *pure*; *sheer*; *free from admixture*; *unmingled*; *unmixed*; *genuine*: (B, TA:) *clear*, or *pure*, applied to any colour: (Lḥ, TA:) ‡ *white*; as also خُلَيْصٌ; [which latter appears to me doubtful, though I know not why Freytag has substituted for this, or for the former word, خَلْصٌ;] both applied to anything. (K, TA.) You say, ثَوْبٌ خَالِصٌ ‡ *A garment*, or *piece of cloth*, *of a clear*, or *pure*, *white*: and قَبَاءٌ أَزْرَقُ خَالِصُ البِطَانَةِ ‡ *A garment of the kind called* قباء *blue with a white lining*. (A.) — [Also † *Pure*, or *sincere*, love, religion, &c.] — See also خُلَاصَة, near the end of the paragraph.

خَالِصَةٌ [fem. of خَالِصٌ: used as a subst.,] † *A pure property*, or *quality*. (Bḍ in xxxviii. 46; and K. [In the CK, خُلَّة is erroneously put for خَلَّة: the corresponding word in Bḍ is خَصْلَة.])

So in the Ḳur [xxxviii. 46], أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ † *We have rendered them pure by a pure quality,* (Bḍ, Ḳ,* TA,) *the keeping in memory the final abode:* (Bḍ, TA:) ذكرى الدار being a substitute for خالصة: or it may mean [*by*] their *keeping in memory much the final abode* and the return to God: (TA:) some also, (TA,) namely Náfi' and Hishám, (Bḍ,) read بِخَالِصَةٍ, making it a prefix to ذكرى (Bḍ, TA) as an explicative; or an inf. n., in the sense of خُلُوص, prefixed to its agent. (Bḍ.) — You say also, هٰذَا الشَّيْءُ خَالِصَةٌ لَكَ † *This thing is a property of thine:* (so in a copy of the Ṣ, and so the phrase is written in the TA:) or *is a thing purely thine, exclusively of others:* (TA:) or هذا الشىء خَالِصَةً لَكَ *this thing is particularly,* or *specially, thine,* or *for thee.* (So accord. to other copies of the Ṣ, and a copy of the JK.) — See also خِلْصٌ. = خَالِصَةٌ is also *syn. with* إِخْلَاصٌ [in some sense not pointed out: see the latter below; and see also 4]. (TA.)

إِخْلَاصٌ [inf. n. of 4, used as a subst.]: see خُلَاصَةٌ, in three places.

إِخْلَاصَةٌ: see خُلَاصَةٌ, in two places.

[مَخْلَصٌ ‡ *A place of safety,* or *security,* or *escape* from an event.]

مُخْلَصٌ *Chosen:* (JK:) *chosen* by God, *and pure from pollution;* applied to a man. (Zj, TA.) [It is implied in the A and TA that it is also syn. with مُخْلِصٌ in the sense explained below.]

مُخْلِصٌ ‡ *Pure,* or *sincere,* towards God *in religion; without hypocrisy:* (TA:) or *purely believing in the unity of God.* (Zj, TA.)

يَاقُوتٌ مُتَخَلِّصٌ *Picked* [*sapphires*]. (A, TA.)

خلط

1. خَلَطَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـِ, (Mṣb, Ḳ,) inf. n. خَلْطٌ, (Ṣ, Mṣb,) *He mixed it; mingled it; incorporated,* or *blended, it;* (Mṣb, Ḳ;) or *put it together;* (Mṣb;) بِغَيْرِهِ *with another thing;* (Ṣ, Mṣb;) *inseparably,* as in the case of fluids; and *separably,* as in the case of animals, (Mṣb, TA,) and grains; (TA;) as also خَلَّطَهُ, (Ḳ,) inf. n. تَخْلِيطٌ: (TA:) [or the latter relates to many, or several, objects; or signifies *he mixed it much:*] El-Marzookee says that the primary signification of خَلْطٌ is the *intermingling of the particles of a thing, one with another.* (Mṣb, TA.) [And hence, † *He confused, confounded,* or *disordered, it.*] خَلَطَ القَوْمَ —; and خَلِطَ: see 3, near the end of the paragraph.

2: see 1. — [Its inf. n. is pluralized: you say,] جَمَعَ مَالَهُ مِنْ تَخَالِيطَ [*He collected together his property,* or *camels,* &c., *from states of confusion*]. (TA.) التَّخْلِيطُ فِى الأَمْرِ — signifies *The creating confusion,* or *disorder,* (الإِفْسَادُ,) *in the affair,* or *case.* (Ṣ.) And you say, هُوَ فِى تَخْلِيطٍ فِى أَمْرِهِ [and مِنْ امره, *He is in a state of confusion,* or *disorder, in,* or *with respect to, his affair,* or *case*]. (TA.) [And خلّط عَلَيْهِ الأَمْرَ *He rendered the affair,* or *state,* or *case, confused,* or *disordered,* or *perplexed, to him.* And خلّط بَيْنَ القَوْمِ *He created confusion,* or *disorder,* or *disturbance, among the people,* or *company of men.*]

3. خالطهُ, (Ṣ, Mgh, Ḳ) inf. n. مُخَالَطَةٌ (Ṣ, Mgh, Ḳ) and خِلَاطٌ, (Ṣ, Ḳ,) *It mixed, mingled, commingled, intermixed,* or *intermingled with it; it became incorporated,* or *blended, with it;* syn. مَازَجَهُ; (Mgh, Ḳ;) and خَامَرَهُ; (Ṣ, A, Ḳ, all in art. خمر;) [as, for instance,] water with milk. (A in art. خمر, and Mgh in the present art.) خِلَاطٌ in relation to camels, and men, and beasts, also signifies Their *being mixed together.* (Ḳ.) A poet says,

* يَخْرُجْنَ مِنْ بُعْكُوكَةِ الخِلَاطِ *

[*They come forth from the crowding and dust* (of the beasts) *occasioned by the being mixed together*]. (Th, TA.) And it is said in a trad., لَا خِلَاطَ وَلَا وِرَاطَ (Ṣ, Mgh,) *There shall be no putting together what is separate, nor separating what is put together,* from fear of the poor-rate: (Ṣ:) for the Prophet made it incumbent on a person having possessed forty sheep or goats a whole year to give one sheep or goat; and so on one having possessed more thereof to the number of a hundred and twenty, to give one sheep or goat; but if they exceeded a hundred and twenty by one, two sheep or goats were to be given of them: (Az, TA:) i. e. *there shall be no putting together what is separate; as, for instance, when three persons possess a hundred and twenty sheep or goats, every one of them having forty, they not having been partners for a whole year, and it being incumbent on every one of them to give a sheep or goat; and when the collector of the poor-rate comes to them, they put them together, assigning them to one pastor, in order that they may not be obliged to give for them more than one sheep or goat:* (Ḳ,* TA:) accord. to IAth, this is termed إِخْلَاطٌ [app. a mistake for خِلَاطٌ]: *nor shall there be any separating of what is put together;* i. e., *when there are two partners, each of them having a hundred and one sheep or goats, for which together they are bound to give three sheep or goats; and when the collector of the poor-rate comes to them, they separate their sheep or goats, so that each of them shall not have to give more than one sheep or goat:* [see also art. ورط:] (TA:) or خلاط signifies *a man's mixing his sheep or goats when they are eighty in number with those of another which are forty in number, both together being bound to give two sheep or goats while they are separate, in order that one* [*only*] *may be taken:* and وراط, *a man's giving to another the half of his sheep or goats when they are forty in number, in order that the collector of the poor-rate may not take anything:* (Mgh:) or خلاط is, *when there are, between two partners, a hundred and twenty sheep or goats, one of them having eighty and the other forty, and the collector of the poor-rate has taken two of these sheep or goats, the former partner's restoring to the latter the third of a sheep or goat; so that the former has had to give a sheep or goat and a third; and the latter, two thirds of one: and if the collector have taken, from the hundred and twenty, one sheep or goat, the former partner's restoring to the latter one third* [in some copies of the Ḳ, erroneously, two thirds] *of a sheep or goat; so that the former has had to give two thirds of a sheep or goat; and the latter, one third of one:* (ISd, Ḳ,* TA:) and وراط is *deceiving,* and *acting dishonestly:* (ISd, L, TA:) in the place of وراط, we find, accord. to one relation, شِنَاق, followed by فِى الصَّدَقَةِ. (TA.) — El-'Ajjáj contended with Ḥomeyd El-Arḳaṭ in two poems of the metre termed رَجَز ending with ط, and Ḥomeyd said, الخِلَاطَ يَا أَبَا الشَّعْثَاءِ, i. e. [*Beware thou of mixing;* or] *do not thou mix* my أُرْجُوزَة with thine [*O father of her with the shaggy hair*]; to which El-'Ajjáj replied, أَوْسَعُ مِنْ ذٰلِكَ يَا ابْنَ أَخِى [*The roads are wider than* to require my doing *that, O son of my brother*]. (AO, Ṣ.) خالط الذِّئْبُ الغَنَمَ — [lit. signifying *The wolf mixed with the sheep,* or *goats,*] means ‡ *the wolf fell upon the sheep,* or *goats:* (Ḳ, TA:) the inf. n. is خِلَاطٌ. (TA.) — خالطها, (Az, Mṣb, Ḳ,) inf. n. خِلَاطٌ and مُخَالَطَةٌ, (Az, Mṣb,) ‡ *He had carnal intercourse with her;* (Az, Mgh,* Mṣb, Ḳ;) i. e., a man with his wife, (Az, Mṣb,) or with a woman: (Ḳ:) the lawyers say, خالطها مُخَالَطَةَ الإِزْدِوَاجِ: (Mṣb:) Th explains the inf. n. خِلَاطٌ by رَفْثٌ, q. v. (TA.) Also, in like manner, with the same inf. ns., ‡ a stallion-camel with the female. (Lth, Ḳ, TA.) [See also 4.] IAạr explains خِلَاطٌ in relation to camels as signifying † A man's *coming to the nightly resting-place of another's camels, and taking thence a male camel, and making him to cover his she-camel without his owner's knowledge.* (TA.) خالطهُ السَّهْمُ — † [*The arrow penetrated into him*]. (TA.) خالطهُ الشَّيْبُ — [*Hoariness,* or *whiteness, became intermixed in his hair*]. (Ṣ and Ḳ in art. وخط; &c.) خالطهُ الدَّاءُ — ‡ *The disease infected,* or *pervaded, him;* [*as though commingling with him;*] syn. خَامَرَهُ: (Sh, Ḳ:) or *infected,* or *pervaded, his inside.* (Lth, Ṣ.) — خَالَطَ قَلْبَهُ هَمٌّ عَظِيمٌ ‡ [*Great anxiety,* or *disquietude of mind, infected,* or *pervaded, his heart*]. (TA.) It is said in a trad., وَرَجَعَ الشَّيْطَانُ يَلْتَمِسُ الخِلَاطَ ‡ *And the devil returned seeking to infect* (يُخَالِط) the heart of the man praying by suggesting what was vain. (TA.) الخَمْرُ تُخَالِطُ العَقْلَ ‡ [*Wine infects the intellect*]. (Ṣ and Ḳ in art. خمر.) And خُولِطَ فِى عَقْلِهِ, inf. n. خِلَاطٌ, ‡ [*He became infected, corrupted, disordered,* or *confused, in his intellect.*] (Ṣ, Ḳ.) And خُولِطَ عَقْلُهُ, and اخْتَلَطَ عَقْلُهُ, ‡ *His intellect became corrupted,* or *disordered;* (TA; [in which only the latter phrase is thus explained, though both are mentioned;]) and so اخْتَلَطَ alone: (Ṣ, Ḳ:) and اخْتَلَطَتْ نَفْسُهُ † [*His soul,* or *stomach, became disordered*]: (Ṣ and Ḳ in art. خثر:) and أَخْلَطَ, said of a man, signifies the same as اختلط. (TA.) خالط القَوْمَ — † *He mixed with the people,* or *company of men, in familiar,* or *social, inter-*

course; conversed with them; or *became intimate with them;* or *mixed with them in,* or *entered with them into, their affairs;* syn. دَاخَلَهُمْ; as also خَلَطَهُمْ, inf. n. خَلْطٌ; (TA;) and خَلِطَ, like فَرِحَ, is used in a similar manner, in the sense of خَالَطَ: (IAạr, TA:) and you say also اختلط بالنَّاس †[*he mixed,* or *associated,* or *conversed, with men*]. (TA.) And خَالَطْتُ فُلَانًا †*I mixed with such a one in familiar,* or *social, intercourse; conversed with him;* or *became intimate with him;* syn. خَامَرْتُهُ, (A in art. خمر,) and عَاشَرْتُهُ. (Ṣ, Mṣb, Ḳ, all in art. عشر.) And خالطهُ فِى أَمْرٍ †[*He mixed,* or *joined, with him in an affair*]. (Mgh.) And hence خالطهُ signifies †*He was,* or *became, copartner with him; he shared with him.* (Mgh.) خَالَطَهُمْ also signifies خَالَفَهُمْ [evidently a mistranscription, for حَالَفَهُمْ †*He entered into a confederacy, league, compact,* or *covenant, with them*]. (TA.) And you say also خالط الأُمُورَ †[*He mixed in, engaged in,* or *entered into, affairs*]. (Ṣ, Ḳ.)

4. اخلطهُ, (AZ, Ṣ, Ḳ,) and اخلط لَهُ, (IAạr, Ḳ,) *He put,* (Ṣ,) or *inserted,* (AZ,) or *directed* (Ḳ, TA) *and inserted,* (TA,) *his* (a camel's) قَضِيب *into the* حَيَاء, (AZ, Ṣ, Ḳ,) *he having missed it;* (AZ, Ḳ;) as also أَلْطَفَهُ: (AZ:) IF makes إِخْلَاطٌ and اسْتِخْلَاطٌ to be the same. (TA.) ═ اخلط [intrans.] ‡*He* (a stallion) *covered the female.* (Ḳ.) [This seems to be taken from IF, who, as shown above, makes it syn. with استخلط. See also 3.] ═ As syn. with اختلط, see 3, near the end of the paragraph. ═ Said of a horse, *He fell short,* or *flagged, in his running;* as also اختلط. (IDrd, Ḳ.)

6. تخالطوا فِى الحَرْبِ ‡*They commingled;* or *became mixed,* or *confounded, together, in war,* or *battle;* as also اختلطوا فى الحرب. (TA.) ═ تخالطوا also signifies †*They commingled,* or *mixed together, in familiar,* or *social, intercourse; [conversed together;* or *became intimate, one with another;* or *they mixed, one in another's affairs;* see 3, near the end;] syn. تعاشروا. (Ṣ, Mṣb, Ḳ, all in art. عشر.)

8. اختلط *It was,* or *became, mixed, mingled, commingled, incorporated* or *blended together,* (Ṣ,* Mṣb, Ḳ,) or *put together.* (Mṣb.) [And hence, †*It was,* or *became, confused, confounded, indiscriminate, promiscuous, without order, disordered,* or *perplexed.*] ═ اختلط اللَّيْلُ بِالتُّرَابِ †[*The night became confused,* or *confounded, with the dust,* or *earth*]: (AZ, Ḳ:) and الحَابِلُ بِالنَّابِلِ (Ḳ) †*the setter of the snare with the shooter of arrows;* or *the warp with the woof:* (TA:) and المَرْعَى بِالهَمَلِ †[*the place of pasturage with the camels left to pasture by themselves*]: (AZ, Ḳ:) and الخَاثِرُ بِالزُّبَادِ (as in some copies of the Ḳ and in the TA) †*the thick milk with the butter that had become bad,* or *spoiled, in the churning;* or, as some say, *with the thin milk;* (TA;) or بِالزَّبَّادِ (as in other copies of the Ḳ and in the TA) *with the herb [so called],* which, when it falls into the رَائِب [or milk that is thick, and fit for churning, &c.], is with difficulty separated from it: (TA:) [but see art. زبد:] proverbs, alluding to the dubiousness and confusedness of an affair or a case: (Ḳ:) or the first, to the dubiousness of an affair or case; and the second, to its confusedness; and the third is applied when a people's affair or case is confused or perplexed to them; and the last relates to the confusedness of truth with falsity; and to a people whose affair or case is dubious to them, so that they do not decide upon anything. (TA.) ═ [اختلط الظَّلَامُ †*The darkness,* or *the beginning of night, became confused,* is a phrase of frequent occurrence. And so اخْتِلَاطُ الظَّلَامِ †*The confusedness of the darkness,* &c.] ═ اختلط عَلَيْهِمْ أَمْرُهُمْ †[*Their affair,* or *case, became confused,* or *perplexed, to them*]. (Ṣ.) ═ See also 3, in four places, near the end of the paragraph: and see 6. ═ Said of a camel, ‡*He became fat;* (ISh, Ḳ;) *his fat and flesh becoming mixed together.* (ISh.) ═ Said of a horse: see 4, last sentence.

10. استخلط *He* (a camel) *inserted,* (AZ,) or *directed* (Ḳ, TA) *and inserted,* (TA,) *his* قَضِيب *into the* حَيَاء, *by himself:* (AZ, Ḳ, TA:) or *he leaped the female;* syn. قَعَا. (Ṣ.) See also 4.

خَلْطٌ: see the next paragraph.

خِلْطٌ *Anything that mixes, mingles, commingles,* or *becomes incorporated* or *blended, with a thing; an admixture;* (Ḳ, TA;) *any kind of mixture;* as *a medicinal mixture;* and *the like:* pl. أَخْلَاطٌ. (TA.) ═ *A kind of* [*mixed*] *perfume,* (Ṣ,* Mṣb,) *well known:* (Mṣb:) pl. as above. (Ṣ, Mṣb.) ═ [Sing. of اخلاط in the term] أَخْلَاطُ الإِنْسَانِ *The four humours of man,* (Ḳ, TA,) *which are the constituents of his composition;* (TA;) namely, المِرَّتَانِ [*the black bile and the yellow bile*] *and* البَلْغَمُ [*the phlegm*] *and* الدَّمُ [*the blood*]. (TA in art. مزج.) ═ *Mixed dates of various sorts:* pl. as above. (Ḳ.) ═ ‡A man *who mixes with others, and manifests love to them;* (TA;) and خِلْطَةٌ a woman *who does so:* (Ḳ,* TA:) and the former, (IAạr, TA,) or خَلْطٌ, (Ḳ,) or this signifies [simply] مُخَالِطٌ, [see 3,] and is an inf. n. used in that sense, (TA,) and خَلِطٌ, (Lth, Ḳ,) and خُلُطٌ, (Ḳ,) which is mentioned by Sb and explained by Seer, (TA,) ‡a man *who mixes with others,* (Ḳ, TA,) *and manifests love to them,* (TA,) *and behaves in a blandishing manner to them;* and one *who casts his women and goods among men;* (Ḳ, TA;) and خَلِطَةٌ in like manner, applied to a female. (TA.) ═ †A man *of mixed race:* or *a bastard.* (Aṣ.) You say رَجُلٌ خِلْطُ مِلْطٍ †*A man of mixed race:* (Ḳ,* TA:) or *of faulty race:* (O, TA:) or مِلْطٌ signifies one *whose race and father are unknown.* (Aṣ, TA.) And أَخْلَاطٌ مِنَ النَّاسِ †*A medley,* or *mixed* or *promiscuous multitude* or *collection, of men,* or *people;* or *of the lowest* or *basest* or *meanest sort,* or *refuse,* or *riffraff, thereof;* (Ḳ,* TA;) as also خَلِيطٌ, (Ibn-'Abbád, Ḳ,) and خُلَيْطَى, (Ḳ,) and خُلَيْطَى: (Ibn-'Abbád, Ḳ:) to these (لَهُنَّ [in the CK لَهُمْ]) there is no sing.: (Ḳ, TA:) but خَلِيطٌ is also a sing., and has pls., as will be seen below. (TA.) ═ ‡ *Stupid; foolish; having little sense;* (IAạr, Ḳ;) as also خَلِطٌ: (IAạr, Ṣgh, Ḳ:) pl. of the former أَخْلَاطٌ; (IAạr, TA;) with which خُلُطٌ is syn. (TA.) ═ A *crooked* bow, and arrow; (Ḳ;) an arrow *of which the wood has grown crookedly, and which ceases not to be crooked even if it have been straightened;* (Ṣ;) as also خَلِطٌ, applied to either of these. (Ḳ.) And in like manner, †a man; he being likened to such an arrow: and †a people, or company of men. (TA.)

خَلِطٌ; fem. with ة: see خُلُطٌ, in three places. ═ Also †*Good in disposition; good-natured.* (TA.)

خُلُطٌ: see خِلْطٌ, in two places: ═ [and see خَلِيطٌ, of which it is a pl.]

خَلِطٌ: see خُلُطٌ, last sentence but one.

خُلْطَةٌ [*A state of mixing,* or *mingling, together;*] a subst. from اختلط. (Mṣb.) ═ [And hence,] †*Copartnership.* (Ṣ, Mgh, TA.) You say بَيْنَهُمَا خُلْطَةٌ †*Between them two is a copartnership.* (Mgh.) [See also what next follows.]

خِلْطَةٌ †*Social,* or *familiar, intercourse.* (Ṣ, Mṣb, TA.) [See also what next precedes.]

خَلِيطٌ [*Mixed; mingled; incorporated,* or *blended:* of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ; like قَتِيلٌ &c. And hence,] (Ḳ,) or عَلَفٌ خَلِيطٌ, (Ṣ, TA,) [*The kind of trefoil called* قَتّ *and cut straw* (Ṣ, TA) *mixed together:* (TA:) or *clay mixed with cut straw:* (Ḳ, TA:) or *with* قَتّ. (Ḳ.) Also, (Ḳ,) or لَبَنٌ خَلِيطٌ, (TA,) *Sweet milk mixed with sour* or *such as bites the tongue.* (Ḳ, TA.) Also, (Ḳ,) or سَمْنٌ خَلِيطٌ, (TA,) *Clarified butter in which are fat and flesh-meat.* (Ḳ, TA.) [Hence also,] it is said in a trad. respecting [the beverage called] نَبِيذ, (TA,) نُهِىَ عَنِ الخَلِيطَيْنِ (Ṣ, Ḳ) أَنْ يُنْبَذَا فِى الأَنْبِذَةِ (Ṣ) or (Ḳ) [*Two sorts of things mixed together are forbidden in the beverages of the kind called* نبيذ, or *that* نبيذ *should be made of them*]; i. e. it is forbidden to mix together [for making نبيذ] two sorts of things; (Ṣ, TA;) meaning *dried dates and raisins;* (Ṣ, Mgh, Ḳ;) or *fresh grapes and fresh ripe dates;* (Ṣ;) or *dried dates and full-grown unripe dates,* (T, Mgh, Ḳ,) *thoroughly cooked by fire;* (Mgh;) or *fresh grapes and raisins;* (T, Ḳ;) and *the like;* because such نبيذ quickly alters, and becomes intoxicating: (Ḳ:) and some hold that نبيذ so made is forbidden even if it do not intoxicate. (TA.) ═ See also أَخْلَاطٌ مِنَ النَّاسِ, voce خِلْطٌ. ═ †*One who mixes much with men:* (Mṣb, TA:) [see also مُخَالِطٌ:] †*one who mixes with others in familiar,* or *social, intercourse;* or *becomes intimate with them;* or *mixes with them in,* or *enters with them into, their affairs;* syn. with مُخَالِطٌ; (Ṣ, Ḳ;) like as نَدِيمٌ is syn. with مُنَادِمٌ, and جَلِيسٌ with مُجَالِسٌ: (Ṣ:) pl. خُلَطَاءُ (Ṣ, Mṣb, Ḳ) and خُلُطٌ: (Ṣ, Ḳ:) it sometimes has

these pls., but is itself both sing. and pl.: (Ṣ, TA:) and as a pl. signifies †*a people*, or *company of men, whose affair*, or *case*, or *state, is one*: (Ḳ, TA:) it occurs frequently in the poems of the Arabs because they used to assemble in the days of the fresh herbage, sundry tribes of them congregating in one place, and familiar intercourse took place between them, and when they separated and returned to their homes, it grieved them: (Ṣ, TA:) or, accord. to some, it relates only to partnership: (TA:) it signifies †*a partner, copartner*, or *sharer*; (Mgh, Mṣb, Ḳ, TA;) as, for instance, in merchandise, and sheep or goats: (Mgh:) or †*one who has mixed his property with that of his copartner*: (Bḍ in xxxviii. 23:) or †*one who shares in merchandise*, or *in a debt*, or *in commerce*, or *in neighbourship*: (Ibn-'Arafeh, TA:) and †*a sharer in the rights of possession*, or *property; such as water, and a road*: (Ḳ:) the pl. is خُلَطَآءُ; (Mgh, TA;) occurring in the Ḳur xxxviii. 23: (TA:) and the sing. also signifies †*a neighbour*; syn. جَارٌ [which has also other significations here assigned to خَلِيطٌ]; (TA;) and مُجَاوِرٌ: (Mṣb:) and †*a husband*: and †the *son of a paternal uncle*: (Ḳ:) and [the pl.] خُلُطٌ is also explained by IAạr as †*i. q.* مَوَالٍ [pl. of مَوْلًى, which has several of the significations here assigned to خَلِيطٌ]: and as signifying also †*neighbours of sincere friendly conduct*. (TA.) It is said in a trad. (Ḳ, TA) respecting [the right termed] الشُّفْعَة, (TA,) الشَّرِيكُ أَوْلَى مِنَ الخَلِيطِ وَالخَلِيطُ أَوْلَى مِنَ الجَارِ †*The sharer in what is not divided is more deserving than the sharer in the rights of possession*, or *property*; [*and the sharer in the rights of possession*, or *property, is more deserving than the neighbour*:] (Ḳ, TA:) [or the trad. is as follows:] الخَلِيطُ أَحَقُّ مِنَ الشَّرِيكِ وَالشَّرِيكُ أَحَقُّ مِنَ الجَارِ وَالجَارُ أَحَقُّ مِنْ غَيْرِهِ †*the sharer in the thing itself that is sold has more right than the sharer in the rights thereof; and the sharer in the rights thereof has more right than the adjoining neighbour; and the adjoining neighbour has more right than another*: or the meaning here is, *he between whom and thyself are acts of receiving and giving, and affairs of debt and credit*; not the sharer, or partner. (Mgh.) And in another trad., مَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ †*Whatever two copartners there be that have not divided the beasts* [*belonging to them*], *they shall make claim for restitution, one of the other, with equality*; i. e., *if they be copartners in camels for which it is incumbent to give sheep or goats, and the camels be found in the possession of one of them, and the poor-rate for them be taken from him, he shall make a claim for restitution* [*of what he has given above his own share*] *upon his copartner, with equality*: (Esh-Shâfi'ee, Ḳ, TA:) the two persons are not خَلِيطَانِ unless they be *such as drive back their beasts to the nightly resting-place, and drive them forth in the morning to the pasturage, and water them, together, and have their stallions mixed together, and have been copartners for a year*; and if so, they give the poor-rate as one: otherwise, they are not خليطان; and they give the poor-rate as two: (Esh-Shâfi'ee, TA:) the trad. applies, for instance, to the case of two copartners who have mixed their property together; one of them having forty bulls or cows or of both kinds; and the other, thirty; and the collector of the poor-rates takes from the forty a مُسِنَّة [q. v.], and from the thirty a تَبِيع [q. v.]; then the giver of the مسنّة makes a claim for restitution of three sevenths thereof upon his copartner; and the giver of the تبيع, of four sevenths thereof upon his copartner; for it is incumbent to give the beasts of these two ages [the مسنّة and the تبيع] when the property is not divided, as though it were the property of one: and the saying بالسويّة shows that if the collector of the poor-rate wrong one of them, and take from him more than the law imposes upon him, he cannot make a claim for restitution thereof upon his copartner, who is only responsible to him for the value of what falls upon him in particular, of what is incumbent by the law: and the making claim for [just] restitution, by one upon the other, shows that the partnership holds good notwithstanding the distinction of the things which compose the possessions, with such as hold this to be the case. (IAth, TA.)

خَلَاطَةٌ ‡*Stupidity; foolishness; paucity of sense*. (IAạr, Ḳ.)

خَلِيطَةٌ *Camel's milk milked upon that of sheep or goats*: or *sheep's milk upon that of goats*: and *the reverse*. (Ḳ.)

خُلَيْطَى: see خِلْطٌ: — and see what next follows, in two places.

خُلَّيْطَى: see خِلْطٌ. — وَقَعُوا فِى خُلَّيْطَى, (Ṣ, Ḳ,) and خُلَيْطَى, (Ḳ,) †*They fell into a state of confusion*: (Ḳ:) *their affair*, or *case, became confused*, or *perplexed*, (اخْتَلَطَ,) *to them*. (Ṣ.) And كُنَّا خُلَيْطَى †[*We were in a state of confusion*]: cited by Az, from an Arab of the desert. (TA.) [خُلَّيْطَآءُ, which probably signifies the same, is mentioned in the TA, voce لُغَزٌ, on the authority of Sb.]

خلّيطى The *creating confusion*, or *disorder*, (إِفْسَادٌ,) in an affair, or a case. (TA.) [See also 2.] — مَالُهُمْ خِلّيطَى [in the CK مالَهُمْ] *Their possessions*, or *camels &c., are mixed together*. (Ḳ,* TA.)

خُلَّيْطَآءُ: see خُلَّيْطَى.

أَخْلَطُ مِنَ الحُمَّى ‡[*More insinuating than fever*]; a saying of the Arabs; meaning that it manifests an affection for a person by its access to him, like the lover and blandisher. (TA.)

مِخْلَطٌ †*One who renders things confused*, or *dubious, to the hearers and beholders*. (TA.) — †*One who mixes in*, or *enters into*, (يُخَالِطُ,) *affairs*, (Ṣ, Ḳ, TA,) *and relinquishes them*; (TA; [but this addition seems rather to apply to مِزْيَلٌ in what follows;]) as also مِخْلَاطٌ: (Ḳ:) or this latter signifies †*one who mixes much with men*. (Ṣgh, TA.) [See also خَلِيطٌ.] You say, هُوَ مِخْلَطٌ مِزْيَلٌ †[*He is one who mixes in*, or *enters into, affairs*; (and, accord. to an explanation of مِزْيَلٌ in the TA, in art. زيل, on the authority of IAth,) *one who is vehement in altercation*, or *litigation, relinquishing one plea*, or *argument, and taking to another*]; like as you say, هُوَ رَاتِقٌ فَاتِقٌ. (Ṣ, Ḳ.)

مِخْلَاطٌ: see مِخْلَطٌ.

مُخَالَطٌ ‡*Infected, corrupted, disordered*, or *confused, in his intellect*; as also مُخْتَلِطٌ: (TA:) or *mad; insane*; or *affected by diabolical possession*. (TA in art. لبس.)

مُخَالِطٌ: see خَلِيطٌ.

مُخْتَلِطٌ: see مُخَالَطٌ. — Also ‡A camel *that has become fat, so that the fat is mixed with the flesh*: fem. with ة, applied to a she-camel. (ISh, Ḳ.)

خلع

1. خَلَعَهُ, (Ṣ, Mgh, Mṣb,) aor. ـَ, (TA,) inf. n. خَلْعٌ, (Ṣ, Mgh, Mṣb, Ḳ,) *He pulled it off*; syn. نَزَعَهُ; (Mgh, Mṣb;) or *stripped it off*; or *took it off*; (TA;) or *put it*, or *threw it*, or *cast it, off from him*; (IAth;) namely, his garment, (Ṣ, IAth, Mgh, Mṣb,) عَنْ بَدَنِهِ *from his body*; (Mgh;) and his sandal, (Ṣ, Mgh, Mṣb,) عَنْ رِجْلِهِ *from his foot*; (Mgh;) &c.; (Mṣb, TA;) [as also اختلعهُ, as appears from its being said that] اِخْتِلَاعٌ is *syn. with* خَلْعٌ: (TA:) accord. to some, خَلْعٌ is *syn. with* نَزْعٌ; but accord. to Lth, (TA,) *the former is like the latter, except that the former is a somewhat leisurely action*. (Ḳ, TA.) The phrase in the Ḳur [xx. 12], فَاخْلَعْ نَعْلَيْكَ is said to be used in its proper sense, [*And do thou pull off*, or *put off, thy sandals*,] because his sandals were of the skin of a dead ass: or, as the Ṣoofees say, it is a command to stay; like as you say to him whom you desire to stay, "Pull off thy garment and thy boots," and the like; and is tropical: (TA:) or, accord. to some, †*make thy heart vacant from* [*care for*] *family and property*. (Bḍ.) — خَلَعَ عَلَيْهِ, (B, TA,) and خَلَعَ عَلَيْهِ خِلْعَةً, (Ṣ, TA,) [*He took off from himself, and bestowed upon him, a garment*: and hence,] *he bestowed upon him*, or *gave him, a garment*; [generally meaning, *a robe of honour*;] the meaning of giving being inferred from the connective على, not from the verb alone. (B, TA.) — It is said in a trad. respecting 'Othmán, إِنَّ اللّٰهَ سَيُقَمِّصُكَ قَمِيصًا وَإِنَّكَ تُلَاصُ عَلَى خَلْعِهِ, (L,) meaning ‡*Verily God will invest thee with the apparel of the office of Khaleefeh*, (Ḳ and TA in art. قمص,) *and thou wilt be urged with enticement, and solicited, to divest thyself of it*. (TA in art. لوص.) — خَلَعَ الفَرَسُ عِذَارَهُ †*The horse threw off his head-stall*, or *halter, and wandered about at random*. (Mgh.) — [And hence,] خَلَعَ عِذَارَهُ [said of a man,] ‡‡*He threw off from himself his* عذار, [meaning *restraint*,] *and acted in a wrongful and evil manner towards others, with none to repress him*. (TA.) —

خَلَعَ أَوْصَالَهُ *He removed its* اوصال [meaning the *bones so called*, as is indicated by the context]. (TA.) ― خَلَعَ مَالَ صَاحِبِهِ ‡[*He took away the property of his companion*]; said of a person gambling with another. (A, TA.) ― خَلَعَ قَلْبَ النَّاظِرِ إِلَيْهِ †[*It drew away the heart of the beholder towards it*]; said of the best of property. (Aboo-Sa'eed.) ― خَلَعَ قَيْدَهُ ‡[*He took off his shackles*; or] *he released him from his shackles*: and in like manner, خَلَعَ دَابَّتَهُ, and ▼ خلّعها, *he released his beast from its shackles.* (TA.) ― خَلَعَ الرِّبْقَةَ عَنْ عُنُقِهِ ‡*He annulled his compact*, or *covenant.* (TA.) ― خَلَعَ يَدًا مِنْ طَاعَةٍ ‡*He* [*threw off his allegiance*, or] *forsook obedience to his Sulṭán, and acted in a wrongful and evil manner towards him:* (TA:) obedience being likened to a garment which a man puts off, or throws off, from him. (IAth, TA.) ― يُخْلَعُ المَيِّتُ [for يُخْلَعُ الكَفَنُ عَنِ المَيِّتِ, like خَلَعَ الدَّابَّةَ (mentioned above) for خَلَعَ قَيْدَ الدَّابَّةِ,] *The corpse shall have its grave-clothes pulled off from it.* (Mgh.) ― [In like manner you say,] خَلَعْتُ الوَالِيَ عَنْ عَمَلِهِ ‡*I removed the ruler*, or *governor*, or *the like, from his office*; or *deposed him.* (Mṣb.) And خُلِعَ الوَالِي ‡[*The ruler*, or *governor*, or *the like, was divested of his authority*; or] *was removed from his office*; or *was deposed*; (Ṣ, TA;) and so العَامِلُ [*the agent*, or *the exactor of the poor-rates*]; and الخَلِيفَةُ [*the Khaleefeh*]. (TA.) And خَلَعَ قَائِدَهُ ‡[*He divested his leader of his authority*; or *removed him from his office*; or *dismissed him*]. (Ṣ, TA.) But IF says, This is scarcely, or never, said, except of an inferior who forsakes, or relinquishes, his superior; so that [خَلَعَهُ signifies, in a case of this kind, ‡*He threw off his allegiance to him*; or *forsook obedience to him*; like another phrase, mentioned above; and] one does not say, [or seldom says,] خَلَعَ الأَمِيرُ وَالِيَهُ عَلَى بَلَدِ كَذَا [as meaning †*The prince deposed his ruler over such a province*, or *the like*]; but only, [or rather,] عَزَلَهُ. (TA.) ― خَلَعَ امْرَأَتَهُ, (Az, Ṣ, Mgh, Mṣb,) inf. n. خُلْعٌ, with ḍamm, (Ṣ, Ḳ,*) or this is a simple subst., (Az, Mgh, Mṣb,) and the inf. n. is خَلْعٌ, (Az, Mṣb, TA,) and some add خِلَاعٌ; (TA;) and ▼ خالعها, (Az, TA,) inf. n. مُخَالَعَةٌ; (Ḳ;) [and خِلَاعٌ seems to be another inf. n. of this latter verb, rather than of the former;] ‡*He divorced his wife* (Az, Mgh, Mṣb, Ḳ) *for a ransom given by her*, (Mṣb,) or *for her property given by her as a ransom to release herself from him*, (Az, Mgh, TA,) or *for a gift*, or *a compensation, from her*, (Ḳ, accord. to different copies; some having بِبَذْلٍ; and others, بِبَدَلٍ;) or *from another:* (Ḳ:) because the wife is [as] a garment to the husband, and the husband to the wife, (Az, Mgh, Mṣb, TA,) as is said in the Ḳur ii. 183: (Az, TA:) [it is also said that] ▼ تَخَالُعٌ is syn. with خُلْعٌ: (Ḳ:) [but see 6, below:] and اِخْلَعْهَا, occurring in a trad., is explained as signifying *Divorce thou her*, and *quit her.* (TA.) ― خَلَعَهُ أَهْلُهُ ‡[*His family cast him off, repudiated him*, or *renounced him*;] *so that if he committed a crime*, or *an offence rendering liable to punishment, they should not be prosecuted for it.* (Ṣ, TA.) In the Time of Ignorance, when one said, (Ḳ, TA,) proclaiming in the fair, or festival, (TA,) يَا أَيُّهَا النَّاسُ هٰذَا ابْنِي قَدْ خَلَعْتُهُ, (Ḳ,* TA,) meaning [*O men, this, my son, I cast off, repudiate*, or *renounce, him*, or] *I declare myself to be clear of him; so that if he commit a crime*, or *an offence rendering him liable to punishment, I am not responsible; and if a crime*, or *an offence rendering liable to punishment, be committed against him, I will not pursue* [*for redress*, or *retaliation*]; (TA;) he was not punished afterwards for any such act committed by him: (Ḳ, TA:) this was when the person doing so feared some foul action or treachery from his son: and in like manner, they said, إِنَّا قَدْ خَلَعْنَا فُلَانًا [*Verily we cast off*, &c., *such a one*]. (TA.) In like manner, also, خَلَعُوهُ, inf. n. خَلْعٌ, signifies ‡[*They cast him off, repudiated him*, or *renounced him*, or] *they declared themselves to be clear of him;* meaning a confederate; *so that they should not be punished for a crime*, or *an offence rendering liable to punishment, committed by him, nor should he be punished for such an act committed by them.* (IAth, L.) In the same sense the verb is used in the saying, نَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ [*We repudiate*, or *renounce*, or] *we declare ourselves clear of, and forsake, him who disobeys*, or *opposes, Thee:* (Mgh, TA:) or نَخْلَعُ وَنَهْجُرُ مَنْ يَكْفُرُكَ *we hate, and* [*repudiate*, or *renounce*, or] *declare ourselves clear of*, [*and forsake,*] *him who denies*, or *disacknowledges, thy favour*, or *who is ungrateful*, or *unthankful, for it.* (Mṣb.) ═ خَلَعَ, aor. ـُ, (Ḳ,) inf. n. خَلَاعَةٌ, (Ṣ,* TA,) ‡*He became cast off, repudiated*, or *renounced, by his family;* (صَارَ خَلِيعًا; TA; i. e. خَلَعَهُ أَهْلُهُ; Ṣ, TA;) *so that if he committed a crime*, or *an offence rendering liable to punishment, they were not prosecuted for it:* (Ṣ, Ḳ, TA:) *he became alienated* or *estranged* [*from his family*]; syn. تَبَاعَدَ: (TA:) [*he became vitious*, or *immoral; notorious for drinking and play; a gambler*; or *the like:* see خَلَاعَةٌ, below; and see خَلِيعٌ.] ═ خُلِعَ *He became affected with what is termed* خَالِعٌ, i. e., *a twisting of the* عُرْقُوب [or *hock-tendon*]. (Ḳ.)

2. خلّع دَابَّتَهُ: see 1. ― تَخْلِيعٌ as signifying a certain manner of walking: see 5.

3. خَالَعَتْ بَعْلَهَا, (Ṣ,) or زَوْجَهَا, (Mgh, Mṣb,) inf. n. مُخَالَعَةٌ, (Mṣb,) †*She incited, urged*, or *induced, her husband to divorce her for a gift*, or *a compensation*, (بِبَذْلٍ, or بِبَدَلٍ, accord. to different copies of the Ṣ,) *from her to him:* (Ṣ, Mgh:*) or †*she ransomed herself from him, and he divorced her for the ransom.* (Mṣb.) ― خالع امْرَأَتَهُ: see 1. ― خالعهُ ‡*He contended with him in a game of hazard:* because he who does so takes away the property of his companion. (TA.)

5. تخلّع *It* (a bond, or chain,) *came off*, or *fell off*, from the hand or foot. (KL.) [See also 7.] ― تخلّعت السَّفِينَةُ *The ship parted asunder; became disjointed; became separated in its places of joining.* (Mgh.) ― تخلّع, in walking, *i. q.* تَفَكَّكَ; (Ṣ, Ḳ, TA;) i. e. ‡[*He was*, or *became, loose in the joints;* or] *he shook his shoulder-joints and his arms, and made signs with them:* (TA:) and ▼ تَخْلِيعٌ also signifies *a certain manner of walking*, (so in some copies of the Ḳ, and in the TA,) *in which one shakes his shoulder-joints and his arms, and makes signs with them:* (TA:) or the *walking of him whose buttocks are apart*, or *parted.* (ḲK, and so in a MS. copy of the Ḳ.) [See also تَخَلَّجَ.] ― تخلّع فِي الشَّرَابِ †*He persisted in the drinking of intoxicating beverage*, (Ḳ,* TA,) or *became intoxicated, so that his joints became lax*, or *loose.* (TA.) ― تخلّع القَوْمُ †*The people*, or *company of men, stole away, slipped away*, or *went away secretly.* (IAạr.)

6. تخالعوا ‡*They annulled, dissolved*, or *broke, the confederacy, league, compact*, or *covenant, that was between them.* (Ṣ,* Ḳ,* TA.) ― تَخَالَعَا ‡*They divorced themselves*, namely, a husband and his wife, *for a gift*, or *a compensation*, (بِبَذْلٍ, or بِبَدَلٍ, accord. to different copies of the Ṣ,) *from the wife to the husband.* (Ṣ.) See also خَلَعَ امْرَأَتَهُ.

7. انخلع *It became pulled off, stripped off, taken off*, or *removed, from its place; it became displaced.* (Mgh.) [See also 5.] ― Hence, انْخَلَعَ قِنَاعُ قَلْبِهِ مِنْ شِدَّةِ الفَزَعِ ‡[He became as though] *the integument of his heart became pulled off, in consequence of violence of fear*, or *fright.* (Mgh.) And hence also, انْخَلَعَ فُؤَادُ الرَّجُلِ ‡[*The heart of the man became removed from its place;* meaning] *the man became frightened.* (Mgh.) ― انخلع العُضْوُ, or العَظْمُ, *The limb*, or *the bone, became dislocated.* See انْخَرَعَ. ― انخلع عَنْ عَمَلِهِ ‡*He* (a ruler, or governor, or the like,) *became removed from his office; became deposed.* See 1.] ― انخلع مِنْ مَالِهِ ‡*He became stripped of his property, like as a man is stripped of his garment.* (TA.)

8. اِخْتَلَعَتْ (Ṣ, Mgh, Ḳ) مِنْ زَوْجِهَا, (Mgh,) ‡*She became divorced from her husband* (Ṣ, Mgh, Ḳ) *for a gift*, or *a compensation, from her*, (Ṣ, Ḳ, accord. to different copies; some having بِبَذْلٍ; and others, بِبَدَلٍ;) or *from another*, (Ḳ,) or *for her property given by her as a ransom to release her from him.* (Mgh.) ═ اختلعهُ: see 1, first sentence. ― اختلعوهُ ‡*They took his property:* (Ḳ, TA:) from the "Nawádir el-Aạráb." (TA.)

خَلْعٌ *Flesh-meat cooked with seeds that are used for seasoning, then put into a receptacle of skin*, (Ṣ, Ḳ,*) *which is called* قَرْفٌ: (Ṣ:) or *flesh-meat cut into strips* or *oblong pieces, and dried*, or *salted, and dried in the sun, roasted*, (Ḳ, TA,) *and*, as Lth says, (TA,) *put into a receptacle with its melted grease:* (Ḳ,* TA:) or *flesh-meat having its bones pulled out, then cooked, and seasoned with seeds, and put into a skin, and*

used as provision for travelling: (Z, TA:) and خَلِيعٌ, also, signifies *flesh-meat of which the bones have been pulled out, and which is seasoned with seeds, and laid up* (يُرْفَعُ) [*for future use*]: (TA:) and خَوْلَعٌ, *flesh-meat which is boiled in vinegar, and then carried in journeys.* (TA.) = *A state of dislocation of the joint, of the arm* or *hand*, or *of the leg* or *foot; its becoming displaced, without separation;* as also خَلَعٌ. (TA.)

خُلْعٌ [accord. to the Ṣ, and app. accord. to the Ḳ, an inf. n., (see خَلَعَ امْرَأَتَهُ,) or] a simple subst., signifying ‡ The *act of divorcing a wife* (Az, Mgh, Mṣb) *for a ransom given by her,* (Mṣb,) or *for her property given by her as a ransom to release her from her husband,* (Az, Mgh, TA,) or *for a gift,* or *a compensation, from her;* or *from another:* (Ḳ: see 1:) IAth says that it annuls the return to the wife unless by means of a new contract: accord. to Esh-Sháfi'ee, there is a difference of opinion respecting it; whether it be *an annulment of the marriage,* or *a divorcement:* [if the latter, it is not irrevocable unless preceded by two divorcements:] sometimes it is called by the latter term. (TA.) [See also خُلْعَةٌ.]

خَلَعٌ: see خَلْعٌ.

خُلْعَةٌ *A state of divorcement* [*for a ransom given by the wife,* or *for her property given by her as a ransom to release her from her husband,* or] *for a gift,* or *a compensation, from the wife,* (Ṣ,* Ḳ,) or *from another.* (Ḳ.) [See 8: and see also خُلْعٌ.] You say, وَقَعَتْ بَيْنَهُمَا الخُلْعَةُ [*Divorcement,* or] *separation,* [*for a ransom,* &c., or] *for* [*a gift,* or] *a compensation, took place between them two.* (TḲ.) = † The *best,* or *choice part,* of property, or of camels or the like; (Aboo-Sa'eed, Ṣ, Ṣgh, Ḳ;) so called because it takes away the heart of him who looks at it; (Aboo-Sa'eed;) as also خِلْعَةٌ. (Aboo-Sa'eed, Ṣgh, Ḳ.) = † *Weakness* in a man. (TA.)

خِلْعَةٌ *Any garment which one pulls off,* or *takes off, from himself:* (TA:) and particularly, (TA,) *a garment which is bestowed upon a man,* [generally meaning *a robe of honour,*] (Ḳ,* TA,) *whether it be put upon him or not:* (TA:) or *a gift,* or *free gift,* [*of any kind,*] *which a man bestows upon another:* (Mṣb:) or *a sewed garment:* (KL:) pl. خِلَعٌ. (Mṣb, TA.) You say, خَلَعَ عَلَيْهِ خِلْعَةً [explained above]: see 1, near the beginning. (Ṣ, TA.) — See also خُلْعَةٌ.

خُلْعِىٌّ, with ḍamm, *One who sells* [*cast-off* or] *old garments.* (Ibn-Nuḳṭah, TA.)

خِلْعِىٌّ, with kesr to the خ, and with the ل quiescent, *One who sells the garments bestowed by kings.* (TA.)

خُلَاعٌ † *An affection resembling what is termed* خَبَلٌ [q. v.], (Ḳ, TA,) *and insanity,* or *diabolical possession,* (TA,) *which befalls a man:* (Ḳ, TA:) or *weakness, and fear* or *fright:* (TA:) and خَوْلَعٌ and خَيْلَعٌ [in like manner] signify ‡ *fear,* or *fright, affecting the heart,* (Ṣ, Ḳ, TA,) *occasioning evil imagination, and weakness,* (TA,) *as though it were a touch of insanity,* or *of diabolical possession,* (Ṣ, Ḳ, TA,) in a man, and in the heart. (Ṣ.)

خَلِيعٌ *Pulled off; stripped,* or *taken, off; put,* or *thrown,* or *cast, off; i. q.* مَخْلُوعٌ; applied [to a garment, and a sandal, or the like, or], accord. to some, to anything. (TA.) — [Hence, used as a subst., *A cast-off,* or] *an old, and worn-out, garment.* (Ḳ, TA.) You say, هُوَ يَكْسُوهُ مِنْ خَلِيعِهِ [*He clothes him with some of his cast-off,* or *old, and worn-out, apparel*]. (TA.) — See also خَلْعٌ. — † A person *whose property is won from him in a game of hazard;* as also مَخْلُوعٌ. (L.) — خَلِيعُ العِذَارِ †† A man *who does and says what he pleases; not caring, nor fearing God nor the blame of men; like the beast that has no halter on its head.* (Ḥar p. 676.) Also applied to a woman in a state of estrangement [from her husband; lit., *Having her headstall,* or *halter, pulled off,* or *thrown off; she being likened to a mare;* meaning, †† *without restraint*]; *having none to command or forbid her:* [see 1:] incorrectly written خَلِيعَةُ العِذَارِ; for خليع is here of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: or you say خَلِيعَةٌ without mentioning the عذار, from خَلَاعَةٌ, like ظَرِيفَةٌ and لَطِيفَةٌ [from ظَرَافَةٌ and لَطَافَةٌ]. (Mgh.) [See also خَالِعٌ.] — خَلِيعٌ is also applied to a Khaleefeh, and a prince or the like, meaning ‡ *Divested of his authority; removed from his office; deposed;* (L;) as also مَخْلُوعٌ: and it is a strange thing, noticed by Dmr and others, that every sixth is مخلوع. (TA.) — Also ‡ A young man, (Ṣ,) or a son, (Ḳ,) and a confederate, (IAth, L,) *cast off, repudiated,* or *renounced,* (Ṣ, IAth, L, Ḳ,) *by his family,* (Ṣ,) or *father,* (Ḳ,) or *confederates,* (IAth, Ḳ,) *so that if he commit a crime,* or *an offence rendering liable to punishment, they,* i. e. *his family,* or *he,* i. e. *his father,* or *they,* i. e. *his confederates, shall not be prosecuted,* or *punished, for it;* (Ṣ, IAth, L, Ḳ;) as also مَخْلُوعٌ: (Ḳ:) pl. of the former, خُلَعَاءُ: (Ḳ:) and ‡ a young man (Ḳ, TA) *thus cast off by his family,* (TA,) *who commits,* or *has committed, many crimes,* or *offences rendering him liable to punishment;* as also خَوْلَعٌ: (Ḳ, TA:) † one *alienated* or *estranged* [*from his family*]: (TA:) ‡ one *who has broken off from his family, and disagreed with them, and wearied them by his wickedness and baseness and guile;* (Mgh, Ḳ,* TA;*) as though he had thrown off his headstall or halter, [i. e., restraint,] *and who does what he will;* or because his family have cast him off, and declared themselves clear of him; (Mgh;) or because he has cast off his kinsfolk, and they have declared themselves clear of him; or because he is divested of religion and shame; (TA;) fem. with ة: (Ḳ: [indicating that it is a part. n. of خَلَعَ; not of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, as is implied by some portions of the explanations here given:]) † *bad, evil, wicked,* or *mischievous:* (TA:) ‡ [*vitious,* or *immoral:* (see خَلَاعَةٌ, whence it is derived:)] † *notorious for drinking and play:* (TA:) [in the present day commonly used in this sense; and as signifying † *waggish;* or *a wag:*] † *a player, with another, at a game of hazard,* or *for stakes laid by both of them to be taken by the winner;* (IDrd, Ḳ;) as also مُخَالِعٌ; because the best, or choice part, of his property (خُلْعَتُهُ) is [often] won from him: (Ṣ:) † one *who applies himself constantly to games of that kind:* (TA:) and خَوْلَعٌ signifies ‡ *a player at games of that kind, who has had the punishment termed* حَدّ *inflicted upon him, and is always overcome in such games,* or *who is fortunate, and always overcomes in such games.* (Ḳ, accord. to different copies; in some of which we read المُقَامِرُ المَحْدُودُ الَّذِى يُقْمَرُ أَبَدًا; and in others, المقامر المَجْدُودُ الذى يَقْمُرُ ابدا.) — † *A hunter, fowler,* or *fisherman;* (Ṣ, Ṣgh, Ḳ;) so called because he is alone. (Ṣgh.) — ‡ *A* [*demon,* or *devil,* &c., *of the kind called*] غُول; (Ṣ, Ḳ, TA;) because of its evil nature; (TA;) as also خَوْلَعٌ (Ḳ) and خَيْلَعٌ. (TA.) — † *A wolf;* (Ṣ, Ḳ;) as also خَوْلَعٌ (Ḳ) and خَيْلَعٌ. (Ṣgh, Ḳ.) — † The *gaming-arrow that does not win* (Ṣ, Kr, Ḳ) *at first:* (Ṣ, Kr:) or, accord. to some, the *gaming-arrow that wins at first;* as is said by Ṣgh and in the L: (TA:) pl. خِلَعَةٌ. (Kr.)

خَلَاعَةٌ: [see خَلَعَ:] it is *syn. with* دَعَارَةٌ [i. e. ‡ *Vice,* or *immorality;* or *vitious,* or *immoral, conduct;* &c.]; as also خَرَاعَةٌ, a dial. var. thereof; (Ṣ in art. خرع;) and خَلِيعَةٌ signifies the same. (TA.)

خَلِيعَةٌ: see what next precedes.

خَالِعُ العِذَارِ [† A horse *throwing off his headstall,* or *halter, and wandering about at random.* — And hence, †† A man *throwing off from himself restraint, and acting in a wrongful and an evil manner towards others, with none to repress him.* See also خَلِيعٌ. — And hence,] ††† A *beardless* youth, or young man; or one *whose mustache has grown forth, but not his beard.* (TA.) — خَالِعٌ † *A kid.* (TA.) [App. because of its playful disposition.] — † A woman *who incites, urges,* or *induces, her husband to divorce her for a gift,* or *a compensation, from her to him:* [see 3:] (Ṣ:) or *who causes herself to be divorced for a gift,* or *a compensation, from her to her husband:* [see 6:] and in like manner, a husband *who divorces his wife for a gift,* or *a compensation, from her.* (Ḳ.) — رُطَبٌ خَالِعٌ *Dates that are all ripe,* or *ripe throughout,* or *soft;* syn. مُنْسَبِتٌ; (Ṣ, Ḳ;) because their skins strip off by reason of their succulency: (TA:) and بُسْرَةٌ خَالِعٌ, (Ḳ, TA,) and خَالِعَةٌ, (TA,) *a date that has become wholly fit to be eaten.* (Ḳ,* TA.) [See بُسْرٌ.] — خَالِعٌ also signifies *A twisting of the* عُرْقُوب [or *hock-tendon*]: (Ḳ:) or *a certain disease that attacks the* عُرْقُوب *of a she-camel.* (TA.) And you say, بَعِيرٌ خَالِعٌ, (Ṣ,) or بَعِيرٌ بِهِ خَالِعٌ, (Ḳ,) *A camel that is unable to rise* (Ṣ, Ḳ) *when a man sits upon the part called* غُرَاب [q. v.] *of its haunch,* (Ṣ,) *in*

consequence, as some say, *of a dislocation of the tendon of the hock*. (TA.) — جُبْنٌ خَالِعٌ ‡ *Vehement cowardice; as though the vehemence of the man's fear removed his heart from its place*; accord. to IAth, *an affection arising from yearning thoughts, and weakness of the heart, on an occasion of fear*. (TA.)

خَوْلَعٌ: see خَلْعٌ. — It also signifies هَبِيد [i. e. *Colocynth*, or *its pulp*, or *seed*,] *when it is cooked until its* سَمْن [or *decocted juice*] *comes forth, whereupon it is cleared, and put aside; and bruised dates of which the stones have been taken out are put upon it, and flour, and it is stirred about and beaten until it becomes mixed; then it is left, and put down; and when it becomes cold, its* سمن *is restored to it*: or, as some say, *colocynth* (حَنْظَل) *bruised, moistened with something to sweeten it, and then eaten; also called* مُبَسَّل. (TA.) [See هَبِيدٌ.] = See also خُلَاعٌ: = and خَلِيعٌ, in four places. = Also *Stupid*; (K;) applied to a man. (TA.) = And *A skilful guide*. (Sgh, K.)

خَيْلَعٌ: see خُلَاعٌ: = and see خَلِيعٌ, in two places, near the end. — Also †A *weak* man. (TA.) [See also مُخَلَّعٌ.]

مُخَلَّعُ الأَلْيَتَيْنِ A man (S) *having the buttocks apart*, or *parted*. (S, K.) — And مُخَلَّعٌ A *weak, and soft*, or *flabby*, man. (Lth, K.) [See also خَيْلَعٌ.] — ‡A man (TA) *in whom is what resembles a loss of reason*, or *a touch of insanity* or *of diabolical possession*: (K,* TA:) and ‡a man *insane*, or *possessed by a jinnee*. (TA.)

مَخْلُوعٌ: see خَلِيعٌ, in four places. — رَجُلٌ مَخْلُوعُ الفُؤَادِ ‡ *A man frightened*, or *terrified; as though his heart were removed from its place*. (TA.)

مُخَالِعٌ: see خَلِيعٌ, in the latter part of the paragraph.

مُخْتَلِعَةٌ ‡A woman *divorced from her husband for a gift*, or *a compensation, from him*, (S, K,) or *from another*: (K:) [see 8:] and [the pl.] مُخْتَلِعَاتٌ [is explained as signifying] ‡women *who incite, urge*, or *induce, their husbands to divorce them for a gift*, or *a compensation, without any injurious conduct from the latter*. (TA.) — †A woman *affected with lust*. (Sgh, K.)

خلف

1. خَلَفَ, aor. ـُ, inf. n. خَلْفٌ, *He came after, followed, succeeded*, or *remained after, another*, or *another that had perished* or *died*. (TA.) Hence, in the Kur [vii. 168 and xix. 60], فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ (TA) *And there hath succeeded them*, or *come after them*, [*a posterity*, or] *an evil posterity*. (Bḍ in xix. 60.) And خَلَفَهُ *He came after him*, (S, A in art. دبر, Mgh, Mṣb, TA,) or *behind him*, (A ubi suprà, Mgh,) or *following him nearly*; (A ubi suprà;) inf. n. as above, (Mgh, TA,) and خِلْفَةٌ also: (Mgh:) or *he remained after him*: (K:) and جَآءَ خِلَافَهُ like-wise signifies [the same as جَآءَ خَلْفَهُ; an inf. n. of خَالَفَ being thus used as an adv. n.; i. e.] *he came after him*. (TA.) You say also, خَلَفَ اللَّيْلُ النَّهَارَ, inf. n. خَلْفٌ and خِلْفَةٌ, *The night followed*, or *came after, the day*. (MA.) — [Hence,] خَلَفْتُهُ, [aor. as above,] inf. n. خَلْفٌ, [perhaps a mistranscription for خَلَفٌ,] *I was, after him, a substitute for him*: (TA:) [*I supplied his place*: and *I superseded him*.] And خَلَفَهُ, (aor. as above, TA,) inf. n. خِلَافَةٌ (S, Mgh, Mṣb, K, TA) and خَلْفٌ (TA) and خِلِّيفَى, (S,* K,* TA,) which last is an inf. n. of the intensive kind, (Sgh, MF, TA,) *He was*, or *became, his* خَلِيفَة [i. e. *successor*, or *vice-agent*, &c.], (S, Mgh, Mṣb, K,) or *his substitute*; (TA;) فِى قَوْمِهِ [*among*, or *in respect of, his people*], (S, TA,) and أَهْلِهِ [*his family*]; relating to good and to evil; wherefore one says, أَوْصَى لَهُ بِالخِلَافَةِ [*he charged him by his will with the being his successor*, or *vice-agent*, &c.]; (TA;) or عَلَى أَهْلِهِ وَمَالِهِ [*over his family and his property*]: (Mṣb:) and اختلفهُ signifies the same; (Lḥ, Ibn-'Abbád, K;) *he was*, or *became, his* خَلِيفَة (Ibn-'Abbád, K, TA) *after him*. (Ibn-'Abbád, TA.) And خَلَفَ فُلَانًا [alone] *He was*, or *became, the* خَلِيفَة *of such a one among*, or *in respect of, his family* (K, TA) *and his children*. (TA.) And خَلَفَهُ رَبُّهُ فِى أَهْلِهِ (K, TA) and وَلَدِهِ, (TA,) inf. n. خِلَافَةٌ, (K,) *His Lord was* [*for him*] *a* خَلِيفَة [or *supplier of his place*] *to his family* (K, TA) and *his children*. (TA. [In the CK, اخلف is made to signify the same; but this is in consequence of an omission.]) And one says, خَلَفَ ٱللّٰهُ عَلَيْكَ *May God be to to thee a* خَلِيفَة [or *supplier of the place*] (S, Mṣb, K) *of thy father*, (S, Mṣb,) or *of the one whom thou hast lost*: (S, Mṣb, K:) thus one says to one who has lost by death his father (S, Mṣb, K) or mother (K) or paternal uncle (S, Mṣb) or any other who cannot be replaced: (Mṣb, K:) and خَلَفَ ٱللّٰهُ عَلَيْكَ خَيْرًا, (K,) or بِخَيْرٍ, (AZ, Mṣb, K,) or both, (L,) and خَلَفَ ٱللّٰهُ لَكَ بِخَيْرٍ, (AZ, Mṣb,) and أَخْلَفَ ٱللّٰهُ عَلَيْكَ خَيْرًا and لَكَ خَيْرًا: (K: [in which it is implied that these phrases mean *May God supply to thee well the place of him whom thou hast lost*: but it is implied in the Mṣb that the two of them there mentioned mean *May God restore to thee good in the place of that which has gone from thee*: and it appears from what here follows that all of these phrases have the latter meaning, whether or not they have the former meaning also:]) to him who has lost property or a child or a thing [of any other kind] of which the replacement may be asked, (S,) or to him of whom that which may be replaced has perished, or died, (K,) one says, أَخْلَفَ ٱللّٰهُ عَلَيْكَ (S, Mṣb, K) *May God restore to thee the like of that which has gone from thee*, (S, Mṣb,) or *may God restore to thee what has gone from thee*; (K in a later part of the art.;) and اخلف ٱللّٰه لَكَ; and خَلَفَ اللّٰه لك: or خَلَفَ اللّٰه عَلَيْكَ is allowable in relation to property and the like; and يَخْلُفُ, like يَمْنَعُ, is allowable as its aor., though extr., (K,) as it has no faucial letter to occasion the fet-ḥ: (TA:) and one says also, خَلَفَ ٱللّٰهُ لَكَ بِخَيْرٍ, meaning *May God give thee good in the place of that which has gone from thee*; (TA;) and اخلف عَلَيْكَ خَيْرًا, (Mṣb, TA,) meaning the same; (TA;) and [so] اخلف لَكَ خَيْرًا and بِخَيْرٍ: and اخلف ٱللّٰهُ عَلَيْكَ مَالَكَ and لَكَ مَالَكَ [*May God restore*, or *replace, to thee thy property*]. (Mṣb.) خَلَفَ أَبَاهُ, (K,) aor. ـُ, (TA,) means *He became behind his father*; (K;) and if so, its inf. n. is خَلْفٌ: (TA:) or it means *he became in the place of his father*; (K;) and if so, its inf. n. is خَلْفٌ: (TA:) and خَلَفَ مَكَانَ أَبِيهِ, inf. n. خِلَافَةٌ (K) and خَلْفٌ, (TA,) *he became in the place of his father, exclusively of every other*. (K.) You say also, خَلَفَتِ الفَاكِهَةُ بَعْضُهَا بَعْضًا, (JK, K,) inf. n. خَلْفٌ, (JK, TA,) or خَلَفٌ, (TA, [the former being there altered to the latter (which is the more probably correct), or the latter to the former,]) and خِلْفَةٌ, (JK, TA,) *The fruit replaced other fruit*; or *became substituted for other fruit*. (JK,* K,* TA. [In the CK, صارَ خَلْفًا is erroneously put for صَارَتْ خَلَفًا.]) And خَلَفَ فُلَانٌ عَلَى فُلَانَةَ, inf. n. خِلَافَةٌ, [like عَقَبَ عَلَيْهَا,] *Such a man took as his wife such a woman after another husband* [*and thus supplied his place*]. (Z, TA.) — خَلَفَ فُلَانًا, (aor. ـُ, TA,) *He took*, or *seized, such a one from behind him*; (JK,* K;) as also اختلفهُ. (TA.) And hence, (TA,) خَلَفَ لَهُ بِالسَّيْفِ (JK, TA) *He came to him from behind him, and smote his neck*, or *struck off his head, with the sword*. (TA.) — خَلَفَ فُلَانٌ بِعَقِبِى [is explained as meaning] *Such a one stayed*, or *abode, after me*. (Mṣb in art. عقب.) [But] — خَلَفَ خَالَفَهُ إِلَى بِعَقِبِ فُلَانٍ is said by some to mean أَهْلِهِ [q. v.]: accord. to Aṣ, however, it means *He parted with such a one on the condition of doing a certain thing, and then came behind him* [or *behind his back*] *and did another thing after parting with him*: and Az says that this is a more correct explanation than the former one. (TA.) [Hence, app.,] one says also, إِنَّ ٱمْرَأَةَ فُلَانٍ تَخْلُفُ زَوْجَهَا بِالنِّزَاعِ إِلَى غَيْرِهِ إِذَا غَابَ عَنْهَا [*Verily the wife of such a one is unfaithful to her husband by yearning towards another when he is absent from her*: or *deceives her husband behind his back by yearning towards another*; for it is implied, by an ex. given, that اذا غاب عنها is added by way of explanation]. (TA.) خَلَفَهُ also signifies *He spoke of him*, or *mentioned him*, [*behind his back*, or] *when he was not present*: so in the phrase, خَلَفَهُ بِخَيْرٍ or بِشَرٍّ [*He spoke of him behind his back well* or *ill*]. (TA.) And one says, يَخْلُفُ النَّاسَ مِنْ وَرَائِهِمْ [meaning *He defames men behind their backs*]: the action signified hereby is like غِيبَةٌ, and may be [*by making signs*] *with the side of the mouth*, and *with the eye*, and *with the head*. (TA in art. همز.) — خَلَفَ عَنْ أَصْحَابِهِ, (K, TA,) aor. ـُ, *He remained behind*, or *after, his companions*; *did not go forth with them*; as also قَعَدَ خِلَافَ أَصْحَابِهِ [similar to a phrase mentioned near the beginning of this

art.]; (TA;) *i. q.* تخلّف; (K in explanation of the former phrase;) which is syn. with تَأَخَّرَ; (S, K;) as in the phrase تخلّف عَنِّى [which means *He remained behind me*, or *after me*]; (S;) [for] تخلّف عَنْهُ means بَقِىَ خَلْفَهُ; (Mgh;) and [in like manner] you say, تخلّف عَنِ القَوْمِ *He remained behind*, or *after*, *the people*, or *party*, *not going with them*; [*he held back*, or *hung back*, *from them*;] and قَعَدْتُ خِلَافَهُ [i. e. *I remained*] *behind him*, or *after him*; (Mṣb;) and خالف عَنَّا *He remained behind us*, or *after us*; syn. تخلّف. (TA, from a trad.) It is said in the Ḳur [xvii. 78], وَإِذًا لَا يَلْبَثُونَ خِلَافَكَ إِلَّا قَلِيلًا, i. e. [*But in that case they should not have remained*] *after thee* [*save a little while*]: (JK, TA:*) so accord. to one reading [instead of خَلْفَكَ, which means the same]. (TA.) And in like manner, فَرِحَ المُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللّٰهِ, in the Ḳur [ix. 82], means [*Those who were left behind rejoiced in their remaining*] *behind the Apostle of God*: (S, TA:) or the meaning here is, مُخَالَفَةَ رسول الله [i. e. *in disagreement with the Apostle of God*]: (JK, S:) thus says Lḥ; but IB disagrees with him; saying that خلاف here means بَعْدَ; and cites six exs. in which it has this meaning, from poets. (TA.) — [Hence,] خَلَفَ فُلَانٌ عَنْ كُلِّ خَيْرٍ †[*Such a one was*, or *became*, *kept back from all good*; i. e.,] *did not prosper*, or *was not successful*. (TA. [It is there added, that it is explained in the A as tropical, and as meaning تَغَيَّرَ وَفَسَدَ: but this is perhaps a mistake, occasioned by the accidental omission of وَخَلَفَ اللَّبَنُ or the like, of which this is a correct explanation: or the phrase thus explained in the TA, as from the A, may correctly mean *He became altered for the worse, and corrupt*; agreeably with other explanations of the verb below.]) — خَلَفَ, aor. ـُ, also signifies *He* (a man) *retired*, *withdrew*, or *went away* or *apart*. (JK.) And خَلَفَتْ نَفْسُهُ عَنِ الطَّعَامِ, aor. ـُ, inf. n. خُلُوفٌ, †*His soul turned away from*, *avoided*, or *shunned*, *the food*, *in consequence of disease*. (JK, TA.) — And *He fled*. (Ḥam p. 411.) — And *He* (a man, Ṣgh) *ascended a mountain*. (Ṣgh, K.) = See also 2, first sentence. = خَلَفَ, (S, Mṣb, K, &c.,) aor. ـُ, (Lḥ, Mṣb, TA, and Ḥam p. 679,) [inf. n. خُلُوفٌ,] said of the taste of water, *It was*, or *became*, *different from*, or *contrary to*, *what it was thought to be*: and [hence,] *it was*, or *became*, *altered* [*for the worse*]: (Ḥam ubi suprà:) [and] said of milk, (S, K,) and of food, (Lḥ, S, Mṣb, K,) and the like, (Lḥ, TA,) and some say خَلُفَ, (TA,) aor. ـُ, inf. n. خُلُوفٌ, (Lḥ, TA,) of both verbs, (TA,) *it was*, or *became*, *altered* [*for the worse*] (Lḥ, S, Mṣb, K) *in taste*, or *in odour*; (S, Mṣb, K;) as also اخلف: or, said of milk, the first signifies *it became bad from being long kept*; or, as in the A, ‡*what was good thereof became mixed* (خُلِفَ, i. e. خُلِطَ,) *with other milk*: and اخلف, said of milk, signifies also *it was*, or *became*, *sour*: (TA:) and the first, said of [the beverage called] نَبِيذ, *it became bad*. (K.) Also, inf. n. خُلُوفٌ (S, Mgh, Mṣb, K) and خُلُوفَةٌ (K) and خُلْفَةٌ, (L, TA,) said of the mouth (S, Mgh, Mṣb, K) of a person fasting, (S, Mṣb, K,) *It was*, or *became*, *altered* [*for the worse*] *in odour*; (S, Mgh, Mṣb, K;) as also اخلف. (S, Mṣb, K.) It is said in a trad. that the خُلُوف of the mouth of one who is fasting is sweeter in the estimation of God than the odour of musk: or, accord. to some of the lawyers and of the relaters of traditions, خَلُوف; but [SM says,] I think this to be a mistake, as several affirm it to be, while others say that it is of a bad dial.: accord. to one reading, it is خِلْفَة. (TA.) — [Hence,] خَلَفَ عَنْ خُلُقِ أَبِيهِ, (K,) aor. ـُ, inf. n. خُلُوفٌ, (TA,) †*He was*, or *became*, *altered* [*for the worse*] *from the natural disposition of his father*. (K, TA.) — And خَلَفَ, (ISk, S, K,) inf. n. خَلْفٌ [or خُلُوفٌ]; or خَلُفَ, aor. ـُ, inf. n. خَلَافَةٌ and خُلُوفٌ; (TA;) †*He* (a man) *was*, or *became*, *bad*, or *corrupt*. (ISk, S, K, TA.) — And خَلَفَ, (K,) inf. n. خَلَافَةٌ (IAth, K) and خُلُوفٌ, (K,) †*He* (a man) *was*, or *became*, *stupid*, or *foolish*; or *one who had little*, or *no*, *intellect* or *understanding*: (K,* TA:) or *unprofitable*: or *a frequent promise-breaker*: (IAth:) or خَلَفَ and اخلف, said of a slave, *he was*, or *became*, *idiotic*, *deficient in intellect*, or *bereft of his intellect*. (JK.) = خَلَفَ, (K,) inf. n. خَلْفٌ; (S,* K,* TA;) and اخلف, and استخلف; (S, K;) *He drew water*, (S, K, TA,) لِأَهْلِهِ *for his family*: [app. because he who does so leaves his family behind him: see 2, first sentence:] (K, TA:) [or] استخلف, said of a man, signifies اِسْتَعْذَبَ المَآءَ [app. as meaning *he sought*, or *drew*, or *brought*, *sweet water*: see art. عذب]: and, accord. to IAar, you say, أَخْلَفْتُ القَوْمَ, meaning properly *I carried sweet water to the people*, or *party*, *when they were in the* [*season*, or *herbage*, *called*] رَبِيع *and without sweet water*, or *when they were by salt water*: إِخْلَافٌ [as meaning the *carrying*, or *drawing*, *of water*,] being [properly] only in the رَبِيع: in other cases, metaphorically applied. (TA.) El-Ḥoṭeíah says,

* لِزُغْبٍ كَأَوْلَادِ القَطَا رَاثَ خَلْفُهَا *

* عَلَى عَاجِزَاتِ النَّهْضِ حُمْرٍ حَوَاصِلُهْ *

†[*To*, or *for*, *downy ones*, *like the young ones of the ḳaṭà*, *whose procurer of water has been slow in coming to those lacking the power of spreading their wings for flight*, *red in their crops*]: he means مُخْلِفُهَا [or خَالِفُهَا], and has put in the place of this the inf. n.: and by حواصله, accord. to Ks, he means حَوَاصِلُ مَا ذَكَرْنَا [*the crops of what we have mentioned*]: but Fr says that the ه relates to the زغب, exclusively of the عاجزات, which [latter] has the sign of the pl.; for every pl. that has the form of a sing. may be imagined to be a sing., as in the saying of the poet,

* مِثْلَ الفِرَاخِ نُتِفَتْ حَوَاصِلُهْ *

[meaning "like the young birds of which the crops have been plucked"]; for الفراخ has not the sign of the pl., but has the form of a sing., like الكتّاب and الحجّاب: another says, [but this is very far-fetched,] that the ه relates to النهض, which [sometimes] means a place in the shoulder-blade of the camel; and that the poet has used it metaphorically as belonging to the قطا. (S.) = خَلَفَ الثَّوْبَ, (S,) or القَمِيصَ, aor. ـُ, (Mṣb, K,) inf. n. خَلْفٌ (Kr, TA) and خُلْفَةٌ, in some copies of the K خَلْفَةٌ, [so in my MS. copy of the K, and so in the TK,] and [in some] خُلْفٌ also, but these require consideration, (TA,) *He took out from the garment*, or *shirt*, *the part that was worn out*, (S, Mṣb, K,) that is, *the middle part*, *which was worn out*, (S, Mṣb,) *and then sewed the* [*cut*] *edges together*. (S, Mṣb, K.) And اخلف الثَّوْبَ signifies the same as خَلَفَهُ, i. e. *He repaired the garment* [app. in any manner, or, as is implied in the S and TA, *by substituting one piece for another*]. (S, K, TA.) — The saying, in a trad. of Ḥamneh, فَإِذَا خَلَفَتْ ذٰلِكَ فَلْتَغْتَسِلْ, meaning †*And when she has discriminated that* period of days and nights during which she has been حَائِض, [*she shall perform a complete ablution of herself*,] is from خَلَفَ القَمِيصَ signifying as explained above. (Mṣb.) = خَلَفَ signifies also *He mixed* [a thing with another thing; as, for instance, (see خُلِفَ in a passage above,) milk with other milk]: and *he mixed* saffron, and medicine, *with water*. (TA.) = خَلَفَ بَيْتَهُ *He put to*, or *made for*, *his tent*, *a pole*, (K, TA,) *termed a* خَالِفَة, (TA,) *in the hinder part thereof*. (K, TA.) = خَلِفَ, aor. ـَ, (K,) inf. n. خَلَفٌ, (S, K,) *He* (a camel) *inclined towards one side*. (S, K.) — خَلَفٌ is also an inf. n. (of خَلِفَ, said of a man, TK) signifying The *being* أَخْلَف as meaning *contrarious*, *hard in disposition*, *as though going with a leaning towards one side*: — and the *being left-handed*: — and the *being* أَحْوَل [or *squint-eyed*]. (K.) = خَلِفَتْ, aor. ـَ, (Mṣb, K,) inf. n. خَلَفٌ, (Mṣb, TA,) *She* (a camel) *was*, or *became*, *pregnant*. (Mṣb, K.)

2. خلّفهُ, (Mṣb,) and خلّفهُ وَرَآءَهُ, (S, TA,) inf. n. تَخْلِيفٌ, (TA,) *He left him behind him*; (Mṣb;) namely, a man: (S, Mṣb, TA:) and خَلَفَهُ [signifies the same: or] *he made him to be behind him*; as also اخلفه [q. v.], and اختلفهُ: (TA:) [whence the saying,] أَلْحَحْتُ عَلَى فُلَانٍ فِى الِاتِّبَاعِ حَتَّى اخْتَلَفْتُهُ, i. e. [*I pressed upon such a one in following*] *until I made him to be behind me*. (ISk, TA.) You say also, خَلَّفَهُمْ, inf. n. as above, meaning *He was*, or *became*, or *went*, *before them*; *and left them behind him*. (TA.) And خلّفوا أَثْقَالَهُمْ, inf. n. as above, *They left their loads*, or *baggage &c.*, *behind their backs*; (O, K;) when they went away to draw water. (TA.) — [Hence,] خلّفهُ *He made him*, or *appointed him*, *his* خَلِيفَة [i. e. *successor*, or *vice-agent*, &c.]; (K;) and so استخلفهُ. (S, Mṣb, K.) So in the Ḳur [xxiv. 54], لَيَسْتَخْلِفَنَّهُمْ فِى الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ [*That He will assuredly make them to be successors in the earth, like as He made to be successors those who were before them*]. (TA.) = خلّف بِنَاقَتِهِ, (S, K,) inf. n. as above, (S,) *He bound one of the teats of his she-camel with the thing termed* صِرَار [in order that her young one might not suck it]: (S, K:) from Yaaḳoob. (S.)

3. خالفهُ, (Mgh, Mṣb, TA,) inf. n. خِلَافٌ (Ṣ, Mgh, Mṣb, Ḳ, TA) and مُخَالَفَةٌ, (Ṣ, Mṣb, Ḳ, TA,) *He* [or *it*] *disagreed with*, or *differed from, him* [or *it*]; or *he dissented from him;* (Mgh, Mṣb;) *contr. of* وَافَقَهُ; فِى كَذَا [*in*, or *in respect of, such a thing*]: (Mgh:) and *he*, or *it, was contrary, opposed*, or *repugnant, to him*, or *it:* (TA:) [and *he acted contrarily, contrariously, adversely*, or *in opposition, to him*, or *it; he*, or *it, contravened*, or *opposed, him*, or *it:*] and *he* [or *it*] *contradicted him* [or *it*]. (M in art. نقض.) It is said in a prov., إِنَّمَا أَنْتَ خِلَافَ الضَّبُعِ الرَّاكِبَ, i. e. تُخَالِفُ خِلَافَ الضَّبُعِ [*Verily thou art one who acts with the contrariousness of the hyena towards the rider*]: for the hyena [attacks a man on foot, but], when it sees the rider, flees from him. (IAạr, TA.) You say also, خَالَفَنِى عَنْ كَذَا *He turned away from such a thing* [*in opposition to me*, or] *when I betook myself to it:* [see also the last sentence but one of the first paragraph of art. بهت:] and خالفنى إِلَى كَذَا *He betook himself to such a thing* [*in opposition to me*, or] *when I turned away from it:* (Mgh:) or خالفهُ إِلَى الشَّىْءِ means *he disobeyed him by betaking himself to the thing;* or *betook himself to the thing after he had forbidden him it.* (TA.) And hence, (Mgh,) هُوَ يُخَالِفُ إِلَى امْرَأَةِ فُلَانٍ, (Ṣ, Mgh,*) or إِلَى فُلَانَةَ, (O, L, TA,) in the Ḳ, erroneously, هو يخالف فُلَانَةَ, (TA,) *He comes to the wife of such a one when he* [the latter] *is absent from her*, (Ṣ,) or *to such a woman when her husband is absent from her:* (Mgh,* O, L, Ḳ, TA:) and خالفهُ إِلَى أَهْلِهِ [*he came to his* (another's) *wife in his* (the husband's) *absence*]: see 1, in the former half of the paragraph. (Az, TA.) And خالفهُ إِلَيْهِمْ *He watched to see him, and, when he was absent from them*, namely, his family, *he went in to them:* (Jm, O, TA:) and, accord. to AZ, اخلف فُلَانٌ صَاحِبَهُ *Such a one watched to see his companion, and, when he was absent, he came, and went in to him* [or rather *to his wife* or *to his family*]: (TA:) [or] اختلف صَاحِبَهُ *he watched to see his companion, and, when he was absent, went in to his wife:* (Ḳ, and the like is said in the JK:) thus says IDrd, on the authority of AZ. (TA.) And خالف إِلَى قَوْمٍ *He came to a party*, or *company of men, from behind them* [or *behind their backs*]: or *he feigned to them the contrary of that which he conceived in his mind, and took them unawares.* (TA.) Aboo-Dhu-eyb says, [describing a collector of wild honey,]

* إِذَا لَسَعَتْهُ النَّحْلُ لَمْ يَرْجُ لَسْعَهَا *

* وَخَالَفَهَا فِى بَيْتِ نُوبٍ عَوَاسِلِ *

(Ṣ in the present art., in which only the former hemistich is cited, and in art. رجو,) i. e. [*When the bees sting him,*] *he fears not nor minds* [*their stinging*], (Ṣ in art. رجو,) [*but comes, during their absence, to the hiving-place of bees occupied in gathering honey:*] meaning, he comes to their honey, (Ṣ, TA, [in the latter of which, in the place of النحل, is put الدَّبْر "the swarm of bees,"]) and takes it, (TA,) while they are feeding; (Ṣ, TA;) or, as AA says, he comes behind them to the honey while they are absent: AO explains it by خَالَفَهَا إِلَى مَوْضِعٍ آخَرَ which [he says] means *he keeps with them* [*to another place*]; syn. لَازَمَهَا; [and thus this phrase (which is strangely misinterpreted in the TK and in Freytag's Lexicon) is explained in the Ḳ, but without any reference to the verse;] as also حَالَفَهَا, with the unpointed ح: (TA:) and some read the verse thus; but this reading is said to be a mistake. (TA in art. حلف.) جَآءَ خِلَافَهُ: see 1, near the beginning of the paragraph. And see also five other exs. in the middle portion of the same paragraph. خالف بَيْنَ رِجْلَيْهِ *He put one of his legs forward and the other backward:* and [hence,] المُخَالَفَةُ بَيْنَ الرِّجْلَيْنِ [as signifying *the alternate shifting of the legs to and fro*] is metonymically used as meaning *the act of dancing.* (Ḥar p. 108.) [And خالف بَيْنَ الشَّيْئَيْنِ *He put*, or *placed, the two things contrariwise;* or *on contrary sides;* or *in contrary directions.* Hence,] أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ, in the Ḳur v. 37, [*Or that their hands and their feet shall be cut off on contrary sides,*] means that their right hands and left feet shall be cut off. (Bḍ, Jel. [See also similar exs. in the Ḳur vii. 121 and xx. 74 and xxvi. 49.]) [Hence also,] فَرَسٌ بِهِ شِكَالٌ مِنْ خِلَافٍ, (JK,) or ذُو شِكَالٍ مِنْ خِلَافٍ, (TA,) *A horse having a whiteness in his right fore leg and his left hind leg* [or *the reverse*]: (JK, TA:) and some say, لَهُ خَدَمَتَانِ مِنْ خِلَافٍ when *he has a whiteness* [or rather *a ring of white a little above the hoof*] *in his fore leg* [or *right fore leg*] *and another in his left fore leg* [probably a mistake of a copyist for his *left hind leg*]. (TA.)

4. اخلفهُ: see 2, first sentence. Also *He put him, turned him*, or *made him to go back* or *stand back, behind him.* (Ḳ, TA.) And اخلف يَدَهُ *He put his hand behind him.* (Az, TA.) And also, (Fr, TA,) or اخلف بِيَدِهِ إِلَى السَّيْفِ, (JK,) or simply اخلف [used elliptically], (Ṣ, Ḳ,) *He put* [*back*] *his hand to his sword,* (Fr, Ṣ, Ḳ, TA,) in order to draw it, (JK, Ṣ, Ḳ, TA,) *it being hung behind him.* (Fr,* TA.) And اخلف السَّيْفَ [*He hung the sword behind him;* or *kept it hung behind him*]: said, in a trad., of a man on the day of Bedr. (TA.) And اخلف عَنِ البَعِيرِ [for اخلف عَنْهُ الحَقَبَ] *He shifted* [*backwards*] *the hind girth of the camel, putting it next to his testicles,* on account of its hurting the sheath of his penis, and causing a suppression of his urine; (Aṣ, Ṣ, Ḳ;) as also اخلف البَعِيرَ: (TA:) or you say only, أَخْلِفِ الحَقَبَ, meaning *remove thou the hind girth from the sheath of the penis.* (Lḥ, TA.) And اخلف الدَّابَّةَ بِالسَّوْطِ *He struck the beast on the hinder part with the whip.* (JK.) — اخلف البَازِلَ [*He* (a camel) *exceeded in age the* بازل, which is generally *one that has entered his ninth year:* as though he made the بازل to be behind him: and so, app., اخلف alone; البَازِلَ being understood: see مُخْلِفٌ]. El-Jaḍee says,

* أَيِّدِ الكَاهِلِ جَلْدٍ بَازِلٍ * أَخْلَفَ البَازِلَ عَامًا أَوْ بَزَلْ *

[*Strong in the withers, hardy, a* بازل; *that has exceeded in age him who has just become a* بازل *by a year, or that has* himself *just become a* بازل]. (Ṣ, TA.) Some say that الإِخْلَافُ is [a term denoting] the last of the ages [that have words to signify them] with respect to all beasts. (TA.) اخلف فُلَانٌ صَاحِبَهُ: see 3, near the middle of the paragraph. — اخلفهُ مَا وَعَدَهُ, (Ṣ,) or مَوْعِدَهُ, (Mgh,) or وَعْدَهُ, (Mṣb,) or الوَعْدَ, (Ḳ,) inf. n. إِخْلَافٌ, (Mgh,) *He broke*, (Mgh,) or *failed to perform*, (Ṣ, Ḳ,) *his promise*, or *the promise, to him:* (Ṣ, Mgh, Ḳ:) restricted to future time: (Mṣb:) الإِخْلَافُ is, *in respect of the future, like* الكَذِبُ *in respect of the past:* (Ṣ, Ḳ:) or *the making a promise and not fulfilling it:* (Lḥ, Ḳ:) and some say that it signifies one's *seeking an object of want*, or *water, and not finding it.* (TA.) It is said in a trad., إِذَا وَعَدَ أَخْلَفَ, i. e. *When he promises, he does not fulfil his promise, and is not true* [*to it*]. (TA.) [Hence,] أَخْلَفَتِ النُّجُومُ, i. e. ‡ [*The stars broke their promise;* meaning,] *were attended with drought, not attended with rain:* (Ṣ, Ḳ, TA:) a saying of the people in the Time of Ignorance: (Ṣ, TA:) and so اخْتَلَفَتْ عَنْ أَنْوَائِهَا: for they used to believe and say that they were rained upon by such and such a نَوْء. (TA. [See نَوْءٌ.]) Hence also, أَخْلَفَتِ الحُمَّى † *The fever*, being tertian or quartan, *came not in its time*, or *turn.* (Mgh.) And أَخْلَفَتْ said of a she-camel, † *She, having been covered by the stallion, did not become pregnant:* (JK, TA:) and † *she proved to be not pregnant when thought to be pregnant.* (JK.) And in like manner said of a palm-tree; (JK;) ‡ *It bore not one year:* and ‡ *it* (a tree) *bore no fruit:* or *lost the fruit that it had.* (L, TA. [The verb, said of trees, has also another meaning, which see below.]) — اخلفهُ is also said, by El-Fárábee, to occur as meaning *He acted according to his promise* [or *fulfilled his promise*] *to him;* thus bearing two contr. significations: but this is strange. (MF.) — Also *He found him to be a breaker of his promise;* (JK;) or *he found his promise to be broken*, or *unfulfilled.* (Ṣ, Ḳ.) — اخلف عَلَيْكَ and لَكَ, each with an objective complement (خَيْرًا or مَالَكَ) expressed or understood: see 1, in six places, in the former half of the paragraph. You say also, اخلف فُلَانٌ لِنَفْسِهِ, (Ṣ, Ḳ,) or لِغَيْرِهِ, (TA,) *Such a one replaced to himself,* (Ṣ, Ḳ,) or *to another,* (TA,) *a thing that had gone from him, with another thing.* (Ṣ, Ḳ.) Ibn-Muḳbil says,

* فَأَخْلِفْ وَأْتَلِفْ إِنَّمَا المَالُ عَارَةْ *

* وَكُلْهُ مَعَ الدَّهْرِ الَّذِى هُوَ آكِلُهْ *

[*Then replace thou, and consume: wealth is but a loan: and devour it with time, which is a devourer thereof*]: he means, gain a substitute for what thou hast consumed. (Ṣ, TA.) And the Arabs say to him who has put on a new garment, أَبْلِ وَأَخْلِفْ وَأَحْمَدِ الكَاسِىَ [*Wear out* thy garment, *and replace it with another, and praise the Clother,* meaning God]. (TA.) And

أَبْلِ وَيُخْلِفُ اللّٰهُ [*Wear out* thy garment, *and God will replace* it *with another*; or, *may God replace* &c.]. (Ṣ in art. بلو.) — See also اخلف الثَّوْبَ near the end of the first paragraph. — اخلف said of a plant, or of herbage, *It put forth the* خِلْفَة, (Ṣ, Mṣb, Ḳ,) meaning *leaves that come forth after the first leaves, in the* [*season called*] صَيْف; (TA;) and in like manner said of trees: (Mṣb, TA:) or اخلف الشَّجَرُ means *the trees put forth fruit after other fruit.* (JK.) And, said of fruit, *It came forth, some thereof after other thereof.* (TA.) And اخلفت الأَرْضُ *The land became affected by the cold of the latter part of the* [*season called*] صَيْف, *and some of its trees consequently become green.* (TA.) — Also, said of a bird, ‡ *It put forth feathers after the first feathers:* (Ḳ, TA:) from the same verb said of a plant, or of herbage. (TA.) — And, said of a boy, † *He nearly attained to puberty.* (JK, Az, Ḳ, TA.) — And, said of a solid-hoofed beast, † *He completed a year after the* قُرُوح [or *finishing teething*, or *shedding the corner-nipper*]. (JK.) = اخلفهُ said of medicine, *It weakened him* (Ḳ, TA) *by causing him to go frequently to the privy.* (TA.) — And الإِخْلَاف also signifies *The bringing the stallion again to the she-camel when she has not conceived at once.* (Ḳ.) = See also 1, in six places, in the latter half of the paragraph.

5: see 1, in two places, in the middle of the paragraph. [Hence, تخلّف عَنِ الأَمْرِ *He held back from*, or *fell short of, doing the thing.*]

6: see the next paragraph, in three places.

8. اخْتِلَاف signifies The *following reciprocally*; or *alternating.* (Mgh.) So in the phrase in the Ḳur [ii. 159 and iii. 187 and xlv. 4], وَٱخْتِلَافِ اللَّيْلِ وَالنَّهَارِ *And the alternating of the night and the day.* (Mgh.) [And in a verse of El-'Ajjáj cited voce أَبْلَى, in art. بلو.] And hence the phrase, اِخْتَلَفَا ضَرْبَةً *Each of them beat, or struck, the other in turn.* (Mgh.) And the saying, in a trad. of 'Alee, فَٱخْتَلَفَتْ بَيْنَ عُبَيْدَةَ بْنِ الحَرِثِ وَالوَلِيدِ بْنِ عُقْبَةَ ضَرْبَتَانِ [*And two blows were interchanged between 'Obeydeh Ibn-El-Ḥárith and El-Welceed Ibn-'Okbeh*]. (Mgh.) And the saying, in a trad. of Umm-Ṣabeeyeh, اِخْتَلَفَتْ يَدِى وَيَدُ رَسُولِ ٱللّٰهِ فِى إِنَآءٍ وَاحِدٍ, meaning *My hand and the hand of the Apostle of God were both put* [*by turns*] *into one vessel.* (Mgh.) And اِخْتَلَفُوا signifies *They followed*, or *succeeded, one another; whenever one went, another coming after him.* (TA in art. عور.) — Also The *going*, or *moving, repeatedly, to and fro; so coming and going*; or *reciprocating*; syn. تَرَدُّد [in this sense, as is shown in this art. in the Ḳ and TA, and in the Ṣ and Ḳ in art. ردد, &c.: and also as meaning the *returning*, or *repairing, time after time*, or *repeatedly*, or *frequently*, to a person or place; because it implies coming and going: and sometimes it means simply the *returning*; because this cannot be without a previous going]. (Ḳ.) You say, هُوَ يَخْتَلِفُ إِلَى فُلَانٍ, i. e. يَتَرَدَّدُ [*He returns*, or *repairs, time after time, repeatedly*, or *frequently, to such a one*]: and اِخْتَلَفَ إِلَيْهِ ٱخْتِلَافَةً وَاحِدَةً [*He returned to him once*]. (TA.) And هُوَ يَخْتَلِفُ إِلَى مَجَالِسِ العِلْمِ *He repairs frequently to*, or *frequents, the assemblies of science*; syn. يَتَرَدَّدُ. (A in art. ردد.) And اِخْتَلَفَ إِلَى المُتَوَضَّأِ [*He returned*, or *repaired, time after time*, &c., *to the privy*]. (Ṣ.) And اِخْتَلَفَ إِلَى الخَلَآءِ [properly signifies the same: and hence, † *He had a looseness of the bowels*, or *a diarrhœa*]. (Ḳ.) And [perhaps as implying coming and going,] اختلف also signifies *He supplied*, or *gave*, or *offered, water.* (TA.) — [Also The *disagreeing, differing*, or *varying, in state* or *condition* or *quality* &c.; *being dissimilar, different, diverse, various, incongruous, discordant*, or *dissentient*:] اختلف is the *contr. of* اِتَّفَقَ; (Ḳ, TA;) and is said of anything that is dissimilar [in the parts or members &c. of which it is composed]; as also تخالف. (TA.) You say, تخالف الأَمْرَانِ [and اختلف الامران], i. e. لَمْ يَتَّفِقَا [*The two things*, or *affairs*, or *cases, were*, or *became, dissimilar*, &c.]. (TA.) And اختلفوا and تخالفوا (Mgh, Mṣb) [*They disagreed*, &c., فِى أَمْرٍ *in a thing* or *an affair* or *a case*;] *every one of them took to*, or *held, a way*, or *an opinion, different from*, or *contrary to, that of another*: (Mṣb:) both signify the same. (Mgh.) It is said in a trad., سَوُّوا صُفُوفَكُمْ وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ [*Make ye your ranks even* when ye place yourselves to pray together, *and be not dissimilar in your positions, for in that case your hearts would disagree*]; meaning, when one of you advances, or stands, before another in the ranks, your hearts will be affected, and disagreement in respect of friendship and amity will arise among you: or, as some say, it means, *your hearts will be made to recoil*: or *the* صُورَة [or *specific character*] *of your hearts will become changed into another* صورة. (TA.) [Hence,] اِخْتَلَفَتْ عَنْ أَنْوَائِهَا, said of stars: see 4, near the middle of the paragraph. — Also The *being complicated, intricate*, or *confused.* (KL.) [You say, اختلف الأَمْرُ بَيْنَهُمْ *The affair*, or *case, was*, or *became, complicated, intricate*, or *confused, so as to be a subject of disagreement*, or *difference, between them*: a phrase of frequent occurrence.] = اختلفهُ: see 1, in two places, in the former half of the paragraph. — See also 2, in two places. — اختلف صَاحِبَهُ: see 3, near the middle of the paragraph.

10. استخلفهُ: see 2, in two places. — Also *He took it* (a thing) *as a substitute*, or *in exchange, for another thing*; or *in the place of another thing*; syn. اِسْتَعْوَضَهُ and اِسْتَبْدَلَهُ. (TA.) — استخلفت الأَرْضُ *The land produced the herbage of the* [*season called*] صَيْف. (TA.) = See also 1, in the middle of the latter half of the paragraph, in two places.

خَلْف [meaning The *location*, or *quarter, that is behind*; and the *time past*;] (Ḳ; [so in my MS. copy, and thus it should be written as a simple noun; but in the CK خَلْفٌ;]) or الخَلْفُ; (Lth, Ḳ;) *contr. of* قُدَّامٌ [or القُدَّامُ]: (Lth, Ḳ:) [and] خَلْفُ [*Behind*; and *after*;] contr. of قُدَّامَ: (Ṣ: [thus in my two copies; and said in the margin of one of them to be thus in the copy of IB, and in that of El-Jawáleeḳee:]) a simple noun: and an adv. n.: of the fem. gender [as meaning the جِهَة; but otherwise it seems to be masc.]. (TA.) You say, جَآءَ خَلْفَهُ [and مِنْ خَلْفِهِ, both meaning *He came behind him*, and *after him*]. (Mgh.) And جَلَسْتُ خَلْفَ فُلَانٍ *I sat after*, or *behind, such a one*; syn. بَعْدَهُ. (Ṣ.) And لَبِثَ خَلْفَهُ *He remained after him.* (Ḳ.) Some read, in the Ḳur [xvii. 78], وَإِذًا لَا يَلْبَثُونَ خَلْفَكَ: others read خِلَافَكَ [which means the same, as mentioned above: see the middle of the first paragraph of this art.]. (TA.) — خَلْفٌ signifies also The *back* (Ḳ, TA) itself: so says IAar: and particularly, of a house; the *side corresponding to*, or *over against, that in which is the door*; and as a house may have two doors, [in two different sides,] it may be said to have two backs, each of which may be thus termed; and the dual of this word seems to be used as meaning two backs in a trad. [respecting the building of the Kaabeh]. (TA.) — And *One who comes after another*; (Ṣ, TA;) as also خَلْفٌ, or, accord. to some, there is a difference between these two, as will be shown in what follows; (Ṣ;) and خَالِفٌ and خَالِفَةٌ: it is originally an inf. n.: (TA:) and signifies *one who remains after another, whether this other be dead or living*: and *one remaining after another who is dead; his follower*, or *successor*; the *follower*, or *successor, of one who has gone*: used in praise and in dispraise: pl. خُلُوفٌ: and the sing. also signifies [like the pl.] *persons remaining after others*; accord. to some: (IB, TA:) *a remnant of people*: (Lḥ, TA:) and *a generation after a generation*; (Lth, Ṣ, Ḳ;) as also خَلْفٌ: (Lth, TA:) but Lth says that the former is applied to the evil, and the latter to the good, (Ḳ, TA,) whether meaning a generation or a son: (TA:) the latter means *a good son* (Ḳ, TA) *remaining after his father*: (TA:) and the former, *a bad son*: (Ḳ, TA:) [therefore] one says, هُوَ خَلْفُ سَوْءٍ مِنْ أَبِيهِ [*He is a bad son*] *who has taken the place of his father*, and خَلْفٌ صِدْقٍ من ابيه [*a good son*] &c.: (Ṣ:) but sometimes each is used in the place of the other; so that one says, هو خَلْفُ صِدْقٍ من ابيه: (Ḳ:) or both signify the same: (Ṣ, Ḳ:) so says Akh: some, he says, use the former; and some, the latter: but some say خَلْفُ صِدْقٍ and خَلْفُ سَوْءٍ, meaning thus to distinguish between them: (Ṣ:) accord. to IB, خَلْفٌ correctly signifies a man's *successor who is a substitute* for him, good and bad: and is originally an inf. n.: (TA:) and the pl. of this is أَخْلَافٌ: (AZ, IB, TA:) accord. to IAth, خَلْفُ صِدْقٍ means *a good generation*: and خَلْفُ سَوْءٍ, *an evil generation*: (TA:) and خَلْفٌ likewise signifies *progeny* [without restriction]. (Ḳ.) One says also, (Ṣ, Ḳ,) of a people following people more in number than they, (Ṣ,) هٰؤُلَآءِ خَلْفُ سَوْءٍ [*These are a bad generation.*] (Ṣ, Ḳ.) And بَقِينَا فِى خَلْفِ سَوْءٍ *We remained among an evil remnant.* (Lḥ, TA.) And فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ, in the Ḳur [vii. 168

and xix. 60], is explained as meaning *And there remained after them a remnant.* (TA.) — [Hence,] ‡ *One in whom is no good.* (IB, Ḳ.) [And app. also *Persons in whom is no good.*] — And ‡ *A thing in which is no good:* (IB, TA:) [and particularly] † *a bad saying;* (ISk, Ṣ, Mṣb, Ḳ;) *a wrong, bad saying, like the* خُلْف *of mankind.* (A'Obeyd, Mṣb.) See also خُلْف. It is said in a prov., سَكَتَ أَلْفًا وَنَطَقَ خَلْفًا † *He held his tongue from a thousand* words (سَكَتَ عَنْ أَلْفٍ كَلِمَةٍ), *and then uttered what was wrong.* (ISk, Ṣ, Mṣb.) An Arab of the desert, who had been guilty of a breach of manners (حَبَقَ حَبْقَةً), pointed with his thumb towards his اسْت, and said, إِنَّهَا خَلْفٌ نَطَقَتْ خَلْفًا [which may be rendered, *Verily it is a thing in which is no good: it uttered a thing in which was no good:* but it obviously admits of being rendered otherwise]. (IAạr, Ṣ.) — Also *People who have gone away from the tribe* (T, Ḳ) *to draw water, and have left their baggage &c. behind them:* (T, TA:) and *such as are present,* [*remaining behind,*] *of the tribe:* thus bearing two contr. significations: pl. خُلُوف. (Ḳ.) You say حَيٌّ خُلُوفٌ *A tribe who are absent; none of them remaining behind:* (Ṣ, TA:) or *a tribe of which the men are absent and the women remaining:* (TA:) and خُلُوف also signifies the contr., i. e. *such as are present,* (Ṣ, TA,) *remaining behind.* (Ṣ.) It is said of Moḥammad, in a trad., لَمْ يَتْرُكْ أَهْلَهُ خُلُوفًا, i. e. *He did not leave his family neglected, with no pastor nor protector.* (TA.) See also a verse of El-Ḥoṭeíah in the latter part of the first paragraph of this article. = *Old and worn out;* applied to a وَطْب [or skin for milk, or for clarified butter and milk: as though it were a remnant thereof]. (Ibn-'Abbád, Ḳ.) = *A* مِرْبَد; (Ṣ, Ḳ;) i. e. *a place of confinement for camels:* (TA:) or *such as is behind the tent* or *house.* (JK, Ṣ,* Ḳ.) = *A large* فَأْس [i. e. *hoe* or *adze* or *axe*]: or *such as has one head:* and the *edge of* a فأس: or the *head thereof:* (Ḳ:) you say فَأْسٌ ذَاتُ خَلْفَيْنِ *a two-headed* فأس: (Ṣ, TA:) or ذَاتُ خَلْفَيْنِ and ذَاتُ خِلْفَيْنِ and فأس ذَاتُ خِلْفَيْنِ are names of *the* فأس (Ḳ, TA) *when two-headed:* (TA:) and the pl. is ذَوَاتُ الخَلْفَيْنِ: (Ḳ:) pl. خُلُوف. (JK.) — And The *head of a razor.* (Ḳ.) — And The [*pointed*] *head of a* مِنْقَار, [*an iron instrument like the* فأس, (A and Ḳ in art. نقر,) *with which mill-stones &c. are pecked,* or *wrought into shape,* (see مِنْقَارٌ,) *and*] *with which wood is cut.* (TA.) = See also خِلْف.

خُلْف a subst. from إِخْلَاف, (Ṣ, Mṣb, Ḳ,) relating to a promise, and restricted to future time; (Mṣb;) i. e. a subst. used in the place of إِخْلَاف; (Lḥ, TA;) meaning The *breach,* or *non-fulfilment, of a promise;* as also خُلْف, which is said to be the original form of the word, and خُلُوف: (TA:) it is, *in respect of the future, like* كَذِب *in respect of the past:* (Ṣ, Ḳ:) some say that it signifies *a false,* or *wrong, saying;* which is a meaning of خَلْف, with fet-ḥ, before mentioned: but perhaps these two words may be syn. dial. vars. (MF, TA.) — Also, (Mṣb,) or خُلْفَة, and خِلْفَة, (Ḳ, TA,) *Disagreement, difference, dissension, contrariety, contrariousness,* or *opposition,* (Mṣb, Ḳ,* TA,) *in opinions* or *the like,* (Mṣb,) or *in respect of friendship and amity,* (TA in explanation of the second of these words,) or in natural disposition; (Ḳ;) as also خِلْفَة (Ṣ, Ḳ) and خِلْفَانَة and خَالِف and خَالِفَة. (Ḳ.) = It is also pl. of خَلِيف, in its various senses.

خَلْف: see خِلْفَة, in the latter half of the paragraph, in seven places. — Also, applied to a man, (Ṣgh,) *i. q.* لَجُوج [app. as meaning One *who perseveres much in opposition* or *contention* or *the like*]; (Ṣgh, Ḳ;) as also خَالِفَة. (TA.) = Also a subst. from إِخْلَاف meaning The *act of drawing water;* and so خِلْفَة: (A'Obeyd, Ḳ:*) [whence the saying,] مِنْ أَيْنَ خِلْفَتُكُمْ *Whence do ye draw water?* (Ṣ, Ḳ.) = The *teat* (حَلَمَة) *of the udder of the she-camel:* (Ṣ, Ḳ:) and the *two fore ones,* and the *two hinder ones:* (Ṣ:) or the *part of the udder upon which the milker lays hold:* (TA:) or the *extremity of the udder of the she-camel:* (Mṣb, Ḳ:) or the *hinder of the* أَطْبَاء [or *teats*]: (Ḳ:) or the *udder itself;* (Lth, TA;) [i. e.] it is, *to the she-camel,* (Mṣb,* Ḳ,) *like the* ثَدْي *to the human being,* (Mṣb,) or *like the* ضَرْع *to the ewe* or *she-goat:* (Ḳ:) or the خَلْف is *of the camel* and *of the cloven-hoofed animal;* and the طُبْي, of the solid-hoofed animal and of the animal that has a claw: (Lḥ, TA:) the pl. [properly of pauc.] is أَخْلَاف (Mṣb, TA) and [of mult.] خُلُوف. (TA.) One says, دَرَّتْ لَهُ أَخْلَافُ الدُّنْيَا ‡ [*The world yielded him abundance of its good things*]. (TA.) = The *shortest of the ribs of the side;* (Ṣ;) [and] so خَلْف; (Ḳ;) likewise called ضِلَع الخَلْف and الخَلْف; it is the *furthest and thinnest of the ribs;* (TA;) [i. e.] the خَلْف is *that next to the belly, of the small ribs; their* قُصَيْرَى: (Ḳ: [see القُصْرَى:]) pl. of the former (Ṣ) [and] of the latter (Ḳ) خُلُوف. (Ṣ, Ḳ.) = ذَاتُ خِلْفَيْنِ: see خَلْف, near the end of the paragraph.

خَلْف *A substitute; a thing given,* or *received,* or *put,* or *done, instead of, in place* of, or *in exchange* for, another thing. (A'Obeyd, Th, Ṣ, Mṣb, Ḳ, TA.) You say, اجْعَلْ هٰذَا خَلْفًا مِنْ هٰذَا *Make thou this to be a substitute for this.* (Mṣb.) And هٰذَا خَلْفٌ مِمَّا أُخِذَ لَكَ *This is a substitute for what has been taken to thee.* (IB.) And فِي هٰؤُلَاءِ القَوْمِ خَلْفٌ مِمَّنْ مَضَى *In these people are such as supply the place of those who have gone.* (TA.) And فِي فُلَانٍ خَلْفٌ مِنْ فُلَانٍ [*In such a one is a substitute for such a one*]. (TA.) And هُوَ مِنْ أَبِيهِ خَلْفٌ *He is a substitute for his father.* (IB.) See also خَلْف, in six places, in the former half of the paragraph.

خَلِف, applied to she-camels, *i. q.* مَخَاض, i. e. *Pregnant:* n. un. with ة: (Ṣ, Ḳ:) accord. to some, (TA,) the pl. of خَلِفَة, which signifies a *pregnant* camel, (Mgh, Mṣb, TA,) or, as some say, one *that has completed a year after bringing forth and has then been covered and has conceived, until she enters upon the term called* التَّعْشِير, (TA, [*from the time when her pregnancy has become manifest,* (see قَارِح and لَاقِح,)] is مَخَاض, (Mgh, Mṣb, TA,) like as the pl. of امْرَأَة is نِسَاء; (Mṣb, TA;) and sometimes خَلِفَات (Mgh, Mṣb, TA) and خِلَاف: (TA:) but خَلِف occurs in the saying of the rájiz,

* مَا لَكِ تَرْغِينَ وَلَا تَرْغُو الخَلِفْ *

[*What aileth thee that thou utterest a grumbling cry, when the pregnant camels utter not that cry?*]. (IB.)

خُلُف: see خُلْفَة.

خُلُف: see خُلْف.

خَلْفَة: see the next paragraph, in two places.

خُلْفَة: see خُلْف. — Also *A vice, a fault,* or *an imperfection:* (Ḳ:) and *badness, corruptness, vitiousness,* or *dishonesty:* (TA:) and *foolishness,* or *stupidity;* or *paucity,* or *want, of intellect* or *understanding;* as also خَلَافَة [properly an inf. n., of خَلُفَ, and before mentioned as such; (see 1, in the latter half of the paragraph;)] and *idiocy.* (Ḳ.) All of these meanings have been assigned to it in explanations of the saying, أَبِيعُكَ هٰذَا العَبْدَ وَأَبْرَأُ إِلَيْكَ مِنْ خُلْفَتِهِ [*I sell to thee this slave, but I am irresponsible to thee for his vice,* &c.]: or, accord. to IAạr, the meaning is, خِلَافِهِ [*his contrariousness*]. (TA.) — Also The *last taste* of food; (Ḳ;) as in the saying, إِنَّهُ لَطَيِّبُ الخُلْفَةِ [*Verily it is good,* or *sweet, in respect of the last taste*]; (TA;) and so خَلْفَة: pl. خُلَف: and it (خُلْفَة) signifies also *loss of appetite for food, in consequence of disease:* (so accord. to the CK:) [or,] accord. to some copies of the Ḳ, خَلْفَة has this latter signification; and so خُلْف: accord. to other copies, خُلْف is pl of خَلْفَة in this sense: but both these readings require consideration: what is found in the Lexicons is, خَلَفَتْ نَفْسُهُ عَنِ الطَّعَامِ, aor. ـُ, inf. n. خُلُوف; meaning as explained above, in the latter half of the first paragraph. (TA.)

خِلْفَة a subst. signifying *A mode,* or *manner, of coming after* [or *behind*]; like قِعْدَة signifying "a mode, or manner, of sitting." (Mṣb.) — See also خُلْف. — It signifies also *Difference* [*of any kind*]: (Ḳ,* TA:) or the *coming and going* of the night and the day; (Ṣ, Ḳ,* TA;) and likewise of wild animals. (Ḳ.) Hence the saying in the Ḳur [xxv. 63], وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً, (Ṣ, Ḳ,*) meaning ذَوَيْ خِلْفَةٍ, (Bḍ,) i. e. [*And He it is who hath made the night and the day*] *so that each replaces the other:* or *each follows the other:* (Ḳ,* TA:) or *so that he who is unable to accomplish a thing in the night may do it in the day, and the reverse.* (Fr, L, Ḳ.) Zuheyr says, of wild animals, يَمْشِينَ خِلْفَةً, meaning *They go to and fro.* (Ṣ, TA. [See EM p. 109.]) And one says, أَخَذَتْهُ خِلْفَةٌ, meaning *He was*

taken with [*an affection causing*] *a frequent going to and from the privy.* (Ṣ, Ḳ.) [And hence,] خَلْفَةٌ signifies also, *A discharging of the bowels;* or *a purging and vomiting together;* (Ḳ;) or *a disordered state of the stomach arising from* [*unwholesome*] *food;* (TA;) *a looseness,* or *diarrhœa.* (JK, TA.) — See also خِلْفٌ. — Also The *bringing* of camels *to the watering-place in the evening, after the people have gone away.* (L, Ḳ.) — And A man's *watching to see another,* (أَنْ يُنَاظِرَ in some copies of the Ḳ, and ان يُنَاصِرَ in other copies, being put for ان يُبَاصِرَ, which is the right reading, agreeably with an explanation of اخْتَلَفَ صَاحِبَهُ, [for which see 3, near the middle of the paragraph,] TA,) *and when he is absent from his family, going in to them,* (Ḳ, TA,) or [rather], *when he is absent from his wife, going in to her.* (TA, after the explanation of the phrase above mentioned.) = *A thing that is suspended behind the rider;* (JK, Ḳ;) *such as is suspended behind the* [*kind of vehicle called*] مِحْمِل. (TA.) — *Remains* of water in a trough or tank. (TA.) — *What remains, of food, between the teeth.* (Lḥ, Ḳ.) — *A plant,* or *herbage, that comes forth after another plant,* or *other herbage,* (Ṣ, Mṣb, Ḳ,) *which has become dry, and broken in pieces:* (Ṣ, TA:) or *that comes forth not from rain, but by reason of the cold of the latter part of the night.* (Aboo-Ziyád El-Kilábee, Ḳ. [See also رَبْلٌ.]) — *What the trees disclose in the beginning of the cold,* (Ḳ, TA,) *by reason of the* [*rain called*] صَفَرِيَّة [q. v.]: (TA:) or *fruit that comes forth after other fruit:* (Ḳ:) or *fruit that comes forth after abundant fruit;* (Ṣ, Mgh, TA;) this being termed the خَلْفَة of trees: (Ṣ, Mgh:) or *a growth of leaves after the falling away of other leaves:* (Ḳ,* TA: دُونَ in the Ḳ is a mistake for بَعْدَ: TA:) or *leaves that come forth after the first leaves, in the* [*season called*] صَيْف. (Nh, TA.) — *What grows in the* صَيْف [or *summer*]; so says A'Obeyd: (Ṣ, Ḳ:) or, (JK, Mgh, Ḳ,) as also خِلْفٌ, (Ḳ,) the *herbage produced by the* صيف, (JK, Ḳ,) or *in the* صيف, (Mgh,) *after the spring-herbage has dried up.* (JK, Mgh.) — *A produce of grape-vines after the grapes have turned black; the grapes being gathered while it is fresh and green, it then ripens:* and *so other fruits:* or *a new produce, by the vine, of fresh sour grapes.* (Ḳ.) — *Grain that is sown* (JK,* Mgh, Ḳ*) *after the former has come to maturity:* (Mgh, TA:) because taken as a substitute for wheat and barley: (Ḳ:) pl. خِلَفٌ. (Mgh.) — *A piece with which a garment is patched* (Ḳ) *when it is old and worn out.* (TA.) — *A time after a time.* (IAạr, Ḳ.) = *Differing* [*one from another* or *others*]; as also خِلْفٌ: (Ḳ:) it is applied in this sense to a people, or company of men: (AZ, Ṣ, Ḳ:) and to beasts, or horses or the like, as meaning *differing* (Ḳ, TA) *in their colours and appearances:* (TA:) and خِلْفَتَانِ is applied to any two things that are *different;* (Ks, TA;) as also خِلْفَانِ: (Ks, Mṣb, TA:) and خِلْفَةٌ, (Ḳ,) or خِلْفَتَانِ, (Ks, TA,) to any two colours that are *combined* [because *different*]. (Ks, Ḳ, TA.) AZ cites, as an ex., the saying [of a rájiz],

دَلْوَايَ خِلْفَانِ وَسَاقِيَاهُمَا *

[*My two buckets are different, and their two suppliers with water*]; (Ṣ, TA;) meaning that one of them [i. e. of the buckets] is ascending and full, and the other is descending and empty; or that one of them is new, and the other is old and worn out. (TA, in two places.) And one says of two children, or two male slaves; or two female slaves, that they are خِلْفَتَانِ, (Ks, Ḳ,) and خِلْفَانِ, (Ḳ,) applying to the male and the female, (TA,) meaning *One tall and the other short:* or *one white and the other black.* (Ks, Ḳ.) One says also, بَنُو فُلَانٍ خِلْفَةٌ, meaning *The children of such a one are half males and half females.* (Ṣ.) And نِتَاجُ فُلَانٍ خِلْفَةٌ *The offspring of the beasts of such a one are one year male and another year female.* (JK, TA.) And وَلَدَتْ خِلْفَيْنِ, said of a ewe or goat, (Ḳ,) or of a camel, (L,) *She brought forth one year a male and another year a female.* (L, Ḳ.) The pl. [of خِلْفٌ] (Ḳ, TA) in all its senses (TA) is أَخْلَافٌ and خِلَفَةٌ; (Ḳ,* TA;) the latter, [in the CK خِلْفَةٌ,] like قِرَدَةٌ as pl. of قِرْدٌ. (TA.)

خُلْفُفٌ and خُلْفُفٌ and خُلْفُفَةٌ and خُلْفَفَةٌ: see خَالِفٌ, in the latter half of the paragraph. — أُمُّ خُلْفُفٍ (Ṣgh, Ḳ) and خُلْفُفٍ *Calamity,* or *misfortune:* or *the greatest calamity* or *misfortune.* (Ḳ.)

خِلْفَةٌ and خِلْفَاةٌ: see خُلْفٌ: — and see also خَالِفٌ, in the middle of the paragraph.

خِلَافٌ an inf. n. of 3 [q. v. passim]. (Ṣ, &c.) — Also The *contrary,* or *opposite,* of a thing; syn. ضِدٌّ. (Mṣb in art. ضد. [Very often used in this sense.]) You say, الِاخْتِلَافُ خِلَافُ الِاتِّفَاقِ [i. e. الاختلاف *is the contrary of* الاتّفاق]. (TA.) = Also, (Ṣ, Mṣb, Ḳ,) by the vulgar (O, Mṣb, TA) incorrectly pronounced with teshdeed (O, Mṣb, Ḳ, TA) and fet-ḥ [to the خ, i. e. خَلَّافٌ], (TA,) *A well-known kind of tree;* (Ṣ;) the [*kind of tree called*] صَفْصَاف: (Mṣb:) or *a species of the* صفصاف, *but not the* صفصاف *itself:* (Ḳ:) [the *salix Aegyptia* of Linnæus; called by this name in the present day; and by some, improperly, بَانٌ, q. v.:] *it abounds in the land of the Arabs; and is* [*also*] *called* سَوْجَرٌ [or سَوْجَرٌ]; *and there are many varieties thereof; all of them soft and weak;* (TA;) *but it is seldom, or never, found in the desert:* (Mṣb:) they assert that it is thus called because the torrent brings it from one locality to another, so that it grows in a place different from that of its origin; (AḤn, Mṣb, Ḳ,* TA;) but this is not a valid assertion: (TA:) [it is a coll. gen. n.:] n. un. with ة. (Mṣb, TA.) سُوِّينَ مِنْ خِلَافٍ, in the saying of the rájiz cited voce خُفٌّ, means *Made of different trees:* it does not mean *of the tree called* خِلَاف; because this is seldom, or never, found in the desert. (Ṣ, TA.) — Also The *sleeve of a shirt.* (IAạr, Ḳ.)

خُلُوفٌ: see خُلْفٌ. = It is also, as stated above, pl. of خَلُوفٌ: (IB, Ḳ, TA:) — and a pl. of خِلْفٌ. (TA.)

خَلِيفٌ: see خَلِيفَةٌ, in three places. — Also One *who holds back from the place,* or *time, of promise:* and one *who breaks a promise.* (TA.) — And A woman *that has let down her hair behind her.* (JK, O, Ḳ.) — And A woman *that has attained to the period of one day,* or *two days, after her having brought forth.* (IAạr.) [Perhaps from the signification next following.] — A she-camel *in the second day after her having brought forth:* pl. خُلُفٌ and خُلْفٌ: (Ḳ, TA:) these two pls. are mentioned in the Ḳ in different places in this art., but both are correct, like رُسُلٌ and رُسْلٌ. (TA.) Hence, (TA,) one says, رَكِبَهَا يَوْمَ خَلِيفِهَا [*He rode her on the second day after she had brought forth*]. (Ḳ.) — And The *milk that is after the biestings:* (AA, Ḳ:) pl. as above. (Ḳ.) One says also, حَلَبَهَا خَلِيفَ لِبَئِهَا *He drew from her the milk that came after the biestings had passed away.* (JK.) And ايتِنَا بِلَبَنِ نَاقَتِكَ يَوْمَ خَلِيفِهَا, i. e. [*Bring thou to us the milk of thy she-camel of the day*] *after the cessation of her biestings;* i. e., *of the milking that is after her bringing forth by a day* or *two days.* (AA, TA.) = Applied to a garment, (Ṣ, Ḳ,) or a shirt, (Mṣb,) *Having the middle, worn-out part taken out, and the* [*cut*] *edges then sewed together:* (Ṣ, Mṣb, Ḳ*:) and مَخْلُوفٌ signifies the same; (JK;) or a garment *composed of two pieces sewed together:* or, as some say, this signifies a garment *pledged.* (TA.) = Also, accord. to A'Obeyd, The *part beneath the armpit:* and the خَلِيفَانِ of the camel are *like the* إِبْطَانِ *of man:* accord. to the Ṣ and the O, خَلِيفَا النَّاقَةِ signifies *the two armpits of the she-camel* (إِبْطَاهَا): but the author of the Ḳ, following the [first] explanation given by A'Obeyd, says that this is wrong, and that the meaning is *the parts beneath the two armpits of the she-camel.* (TA.) = And *A gap between two mountains,* (JK,) or *between two mountain-tops,* (TA,) *of little breadth and length:* (JK, TA:) or *a road between two mountains:* (Ṣ, Ḳ:) or *a valley between two mountains:* (Ḳ:) or *a place where water pours forth* (Ḳ, TA) *between two mountains,* or *between two valleys, passing thence into a wide tract:* (TA:) and *any road in a mountain,* (Skr, Ḳ,) or *behind a mountain,* or *behind a valley:* (TA:) or simply *a road;* as also مَخْلَفَةٌ; (JK, Ḳ;) this being either in a plain or in a mountain: (TA:) pl. of the former as above. (Ḳ.) One says ذِئْبُ الخَلِيفِ i. e. [*The hairy male hyena*] *of the road between two mountains,* (Ṣ, Ḳ,) or *of the valley between two mountains;* (Ḳ;) like as one says ذِئْبُ غَضًى. (Ṣ.) = And A *sharp* arrow: (AḤn, Ḳ:) or, accord. to Skr, the word in this sense is حَلِيفٌ, with the unpointed ح; and this is more probably correct. (TA.)

خَلَافَةٌ: see خُلْفَةٌ.

خِلَافَةٌ inf. n. of خَلَفَهُ as meaning "he was, or became, his خَلِيفَة" [q. v.]. (Ṣ, Mgh, Mṣb, Ḳ.) — [And hence, as a simple subst., The *office of* خَلِيفَة.]

خَلِيفَةٌ *A successor:* and *a vice-agent, vice-*

gerent, lieutenant, substitute, proxy, or *deputy:* (KL:) *one who has been made,* or *appointed, to take the place of him who has been before him:* (JK:) an act. part. n. of خَلَفَهُ, inf. n. خَلْفٌ and خِلَافَةٌ; as also ▼ خَلِيفٌ: (TA:) or it may have the meaning of an act. part. n. or that of a pass. part. n.: and so in the sense next following: (Mṣb:) the *supreme,* or *greatest, ruler* or *sovereign,* (Ṣ, Mṣb, Ḳ, TA,) *who supplies the place of him who has been before him;* (TA;) [particularly the *successor of the Prophet;* whence "Caliph," commonly used by English writers for "Khaleefeh;"] as also ▼ خَلِيفٌ, (Ḳ,) which is the original form, (Mṣb,) without ة; (Mṣb, TA;) disapproved by some, but mentioned by AḤát and Ibn-'Abbád and IB, and occurring in a verse of Ows Ibn-Ḥajar cited by IB: (TA:) the ة in the former is to denote intensiveness of signification, (Nh, Mṣb, TA,) as in عَلَّامَةٌ and نَسَّابَةٌ: (Mṣb:) or, as some say, لِلنَّقْلِ [i. e. for the transference of the word from the category of epithets to that of substs.]: (TA:) it is also said that the word may be an epithet of which the subst. qualified thereby is suppressed, for نَفْسٌ خَلِيفَةٌ; but this requires consideration: (MF, TA:) it is an epithet applied to a man peculiarly: (Mṣb:) some make it fem.; (Fr, Ṣ, Mṣb, Ḳ;) saying هٰذَا خَلِيفَةُ أُخْرَى [*This is another Khaleefeh*]; though the proper way is to make it masc.: (Mṣb:) a poet says,

* أَبُوكَ خَلِيفَةٌ وَلَدَتْهُ أُخْرَى *

* وَأَنْتَ خَلِيفَةٌ ذَاكَ الكَمَالُ *

[*Thy father was a Khaleefeh, whom another* Khaleefeh *begat; and thou art a Khaleefeh: that is perfection*]: (Fr, Ṣ:) the pl. is خَلَائِفُ [generally applied to any people that have succeeded others, and supplied their places, as in the Ḳur x. 15], (Ṣ, Ḳ,) like as كَرَائِمُ is pl. of كَرِيمَةٌ; (Ṣ;) and خُلَفَاءُ [generally applied to successors of the Prophet], (Ṣ, Ḳ,) because, as it applies only to the male, and has ة added, the ة is dropped in forming the pl., which is thus like ظُرَفَاءُ as pl. of ظَرِيفٌ: (Ṣ:) thus says ISk, and the like is said in the O: but what AḤát and Ibn-'Abbád say requires not this straining: (TA:) [i. e.] خَلَائِفُ is pl. of خَلِيفَةٌ; and خُلَفَاءُ, of ▼ خَلِيفٌ: (JK:) or some, having regard to the original, make the pl. to be خُلَفَاءُ, like as شُرَفَاءُ is pl. of شَرِيفٌ; (Mṣb;) and this pl. is masc. only, so that you say ثَلَاثَةُ خُلَفَاءَ: (ISk, Mṣb, TA:) and some, having regard to the word itself [in its altered and used state], make the pl. to be خَلَائِفُ; (Mṣb;) and this pl. may have prefixed to it either a masc. or a fem. n. of number, so that you say ثَلَاثَةُ خَلَائِفَ and ثَلَاثُ خَلَائِفَ; (ISk, Mṣb, TA;) both of which are chaste. (Mṣb.) You say, كَانَ ٱللّٰهُ خَلِيفَةَ وَالِدِكَ عَلَيْكَ [*May God be to thee a supplier of the place of thy father*]: (Ṣ, Mṣb:*) and in like manner you say, to a person, of any one whom he has lost by death, (Ṣ, Mṣb,) and who cannot be replaced; as the paternal uncle; (Mṣb;) or the mother. (Ḳ.) Some say that the application of the title خَلِيفَةُ ٱللّٰهِ [*The Vicegerent of God*] is not allowable, except to Adam and David because there is express authority in these instances [in the Ḳur ii. 28 and xxxviii. 25]; but others allow it in other cases, like سُلْطَانُ ٱللّٰهِ and جُنُودُ ٱللّٰهِ and حِزْبُ ٱللّٰهِ and خَيْلُ ٱللّٰهِ; all of which have been heard: (Mṣb:) and Zj says that it is allowable to say of the Imáms that they are خُلَفَاءُ ٱللّٰهِ فِى أَرْضِهِ [*The Vicegerents of God in his earth*]. (TA.)

خَلِّيفَةٌ: see the middle of the next paragraph.

خَالِفٌ: see خَلْفٌ, in the former half of the paragraph. — Also One *who remains behind,* or *after, another,* (Yz, Ḳ, TA,) or *others, in the case of a war,* or *a warring and plundering expedition,* and *in other cases:* (TA:) pl. خَالِفُونَ (Yz, Ḳ, TA) and خَوَالِفُ, which latter is extr. [in this case], but is also said to be a [reg.] pl. of ▼ خَالِفَةٌ, and as such to signify persons *who do not go forth on a warring,* or *warring and plundering, expedition:* and خَالِفَةُ الغَازِى signifies *he who remains behind,* or *after, him who goes forth on such an expedition, being of his family.* (TA.) فَٱقْعُدُوا مَعَ الخَالِفِينَ, in the Ḳur [ix. 84], means *Then stay ye with those who remain behind.* (Yz, Ḳ.*) خَوَالِفُ is also pl. of ▼ خَالِفَةٌ [as fem. of خَالِفٌ], (TA,) and signifies *Women* (Ḳ, TA) *remaining behind in the houses* or *tents:* but some assign to it the first of the meanings explained above: and some say that it means the *children remaining behind.* (TA.) It is said in the Ḳur [ix. 88 and 94], رَضُوا بِأَنْ يَكُونُوا مَعَ الخَوَالِفِ ▼, i. e. [*They chose to be*] *with the women:* (Ṣ, Ḳ:*) thus it is explained by Ibn-'Arafeh: but some say that the meaning is, *with the bad,* or *corrupt,* persons; and that خوالف is here a pl. [of خَالِفٌ,] like فَوَارِسُ. (TA.) For خَالِفٌ — is applied to a man [as meaning *Bad,* or *corrupt*]: and ▼ خَالِفَةٌ to a woman as meaning *bad,* or *corrupt, and remaining behind in her abode:* and the former to a slave as meaning *bad,* or *corrupt:* and also *contrarious:* and in this last sense it is likewise applied to a companion: and some of the grammarians say that there is no word of the measure فَاعِلٌ having its pl. of the measure فَوَاعِلُ, except خَالِفٌ and هَالِكٌ and فَارِسٌ: but see this last: (TA:) and ▼ خِلِّيفَةٌ, also, has this last signification; (JK, TA;) or [rather] signifies *very contrarious;* (Ḳ;) as also ▼ خَالِفَةٌ; (JK;) and so ▼ خِلْفَنَةٌ, and ▼ خِلَفْنَاةٌ, (Lḥ, JK, Ḳ,) in each of which the ن is augmentative, and each of which is applied to a man and to a woman and to a pl. number; (Lḥ, Ḳ;) but خِلَفْنَيَاتٌ has been mentioned as pl. [of خلفناة], and as applied to males and females: (TA:) and خَالِفُونَ is likewise used in this sense applied to a number of men. (JK.) — Also, applied to a slave, [and app. to any man, but in this latter case I find it written خلف, which I believe to be a mistranscription,] One *who has withdrawn from the people of his house:* so says Lḥ. (TA.) — Also *Stupid; foolish;* or *having little,* or *no, intellect* or *understanding;* as also ▼ خَالِفَةٌ, (Ḳ, TA,) but in an intensive sense, and also applied to a woman; (TA;) and أَخْلَفُ ▼, (JK, Ḳ,) of which the fem. is خَلْفَاءُ; (JK, TA;) and خُلْفُفٌ ▼, (Ḳ,) or خُلْفُفٌ ▼, (L,) or both, (JK,) likewise applied to a woman, as also خُلْفُفَةٌ ▼, (Ḳ,) or خُلْفُفَةٌ ▼: (JK:) or, as some say, خَالِفٌ signifies one *in whom is no good:* and, as also ▼ خَالِفَةٌ, one *who has not what suffices:* or *who often breaks his promises:* (TA:) or both of these mean one *who has not what suffices, and in whom is no good:* or *very contrarious.* (JM.) One says that a man is خَالِفَةُ ▼ أَهْلِ بَيْتِهِ and خَالِفُ اهل بيته, meaning *The one in whom is no good, of the people of his house:* (Ṣ, Ḳ:) and *the ungenerous:* (Ḳ:) or *the stupid,* or *foolish:* or *the bad,* or *corrupt,* and *the evil:* and it is [said to be] tropical. (TA.) And قَوْمٌ خَوَالِفُ ▼ *Persons in whom is no good.* (JK.) — And, [app. because he leaves his family behind him,] *A drawer of water;* (Ṣ, TA;) as also ▼ مُسْتَخْلِفٌ [q. v.]: both mentioned in the Ḳ; but السَّقَّاءُ is there erroneously put for المُسْتَقِى. (TA.) — And *Weak, without appetite for food.* (TA.) — And Flesh-meat *from which a slight smell is perceived, but in the chewing of which is no harm.* (Lth, TA.) = See also خَلْفٌ.

خَالِفَةٌ: see خَلْفٌ, in the former half of the paragraph. Also, particularly, [or perhaps أُمَّةٌ خَالِفَةٌ only in this sense,] *A nation, people,* or *race, remaining after another that has gone before.* (I 'Abbád, Ḳ.) And *One who comes to the water after him who has returned* [*from it*]: whence Aboo-Bekr applied this appellation to himself, from a motive of humility, when asked if he were the Khaleefeh of the Apostle of God. (IAth, TA.) See also خَالِفٌ, in eight places: and see its pl., خَوَالِفُ, in the same paragraph, in two places. — Also, applied to a man, [like خِلِّيفَةٌ as explained in the Ḳ,] *Very contrarious,* or *adverse,* and *inimical.* (Ṣ,* Ḳ,* TA.) See also خِلْفٌ. — مَا أَدْرِى أَىُّ خَالِفَةَ هُوَ, the word خالفة being here imperfectly decl., (Ṣ, Ḳ,) because of the fem. gender and determinate, being explained by النَّاسِ, (Ṣ,) or because determinate and occupying the place of a pl., like as one says أَىُّ تَمِيمَ and أَىُّ أَسَدَ, [or rather, I think, because used as a proper name, as MF, says, (though SM disputes this,) and with the sign of the fem. gender,] means *I know not what one of mankind he is;* (Ṣ, Ḳ;) as also أَىُّ خَالِفَةٍ, perfectly decl.; and أَىُّ الخَوَالِفِ; and أَىُّ الخَالِفَةِ; (Ḳ;) and so أُمُّ خَافِيَةٍ, (Ḳ, TA, [in the CḲ خَالِفَةٍ ايّ again,]) imperfectly decl. (TA.) Lḥ says that الخَالِفَةُ, writing it thus with ال, signifies النَّاسُ. (TA.) = Also *One of the poles of a* [*tent of the kind called*] خِبَاءٌ: or *one of the poles of a* بَيْتٌ [or *tent*] *in the hinder part thereof:* (Ḳ:) Lḥ says that the خَالِفَة is the *hinder part,* or *in the hinder part,* (اخر, [i. e. آخِرُ or آخِرَ, app. the latter,]) *of a* بَيْتٌ; and one says بَيْتٌ ذُو خَالِفَتَيْنِ [app.

meaning *a tent having two poles in its hinder part*]: (TA:) the pl. is خَوَالِفُ: (Ṣ, TA:) which is hence applied to the *angles*, or *corners, of a* بَيْت: AZ says that the خَالِفَة of a بيت is [app. the *skirt thereof,*] *beneath the* [*ropes called*] أَطْنَاب, *in the* [*part called*] كِسْر [q. v.]; and it is also called the خماصة, and the فرجة: [thus I find these two words written, without any syll. signs:] and he cites, as an ex.,

* مَا خِفْتُ حَتَّى هَتَكُوا الخَوَالِفَ *

[app. meaning *And I feared not until they rent open the skirts of the tent*, or *tents*]: (TA:) or, as some say, the خَالِفَتَانِ are the *two sides* of a tent, and its رِوَاق is its fore part, and its كِفَاء is its hinder part. (TA in art. روق.) — خَوَالِفُ, (Yz, K,) or خَوَالِفُ مِنَ الأَرْضِ, (TA,) *Lands that produce not plants*, or *herbage, save among the last of lands.* (Yz, K,* TA.) = See also خُلْف.

أَخْلَفُ: see خَالِفٌ, in the latter half of the paragraph. — Also *Contrarious, hard in disposition, as though going with a leaning towards one side:* (K:) and [simply] *leaning towards one side;* applied to a camel: (Ṣ, K:) so says A'Obeyd; (Ṣ, TA;) and so Aṣ. (TA.) — Also A camel *that has the sheath of his penis slit, and that will not remain stationary, by reason of pain:* (TA:) and مَخْلُوفٌ signifies a camel *having the sheath of his penis slit in the hinder part,* (JK, TA,) *when suffering suppression of his urine in consequence of the pressure of his hind girth upon his sheath:* so says El-Fezáree. (TA.) — And *Left-handed.* (JK, K.) — And *Squint-eyed;* syn. أَحْوَلُ. (K.) — Accord. to some, (TA,) *A torrent:* (K, TA:) or, as some say, *a river.* (Skr, TA.) — And *A male serpent.* (Ibn-'Abbád, K.) [All these meanings seem to have been assigned to the word as occurring in a verse of Aboo-Kebeer El-Hudhalee, in which he likens the course of a wolf in a narrow road to the course of the أَخْلَف.] = [Also *More*, and *most, wont to break promises.* Hence the prov., mentioned by Meyd, أَخْلَفُ مِنْ عُرْقُوبٍ *More wont to break promises than 'Orḳoob:* a certain man who rendered himself notorious for breaking his promises. See Freytag's Arab. Prov. i. 454. — And *More*, and *most, disagreeing, differing, dissentient, contrary, contrarious*, or *opposing.* See an ex. in a prov. cited voce ثِيلٌ. — And app. *More*, and *most, offensive in the odour of the mouth.* See Freytag's Arab. Prov. ubi suprà.]

تَخَالِيفُ *Different colours.* (TA.)

مَخْلَفَةٌ: see مَخْلَفَةٌ.

مُخْلِفٌ A camel *that has exceeded in age the* بَازِل; [which latter is generally *one that has entered the ninth year;*] (Ṣ, M, K;) beyond which there is no age [having an epithet to denote it]; therefore, (TA,) one says مُخْلِفُ عَامٍ and مُخْلِفُ عَامَيْنِ [*that has exceeded in age the* بازل *by a year* and *by two years*]; (Ṣ, TA; [see 4;]) applied alike to the male and the female; (Ṣ, K;) and the female is also termed مُخْلِفَةٌ: (K:) or this latter signifies ‡ a she-camel *that appears,* (Ṣ, K,) or *is thought,* (A,) *to be pregnant, and is not pregnant:* (Ṣ, A, K:) and the pl. is مَخَالِيفُ. (TA.) — See also مِخْلَافٌ. — Also A man *whose cattle have not obtained the* [*herbage termed*] رَبِيع. (JK.) — رَجُلٌ مُخْلِفٌ مُتْلِفٌ, or مِخْلَفٌ, and مِتْلَفٌ, and مِخْلَافٌ, and مِتْلَافٌ: see art. تلف. — نَوْمَةُ الضُّحَى مُخْلِفَةٌ لِلْفَمِ, (K, TA,) also written مَخْلَفَةٌ, and in some copies نَوْمُ الضُّحَى, [which requires the reading مَخْلَفَةٌ,] (TA,) i. e. [*The sleep*, or *sleeping, in the period of the morning when the sun is yet low is*] *a cause of the mouth's becoming altered* [*for the worse*] *in odour.* (K, TA.) — مُخْلِفُ جَنْبٍ *Having one half of his face and of his mouth turning sideways.* (JK.) — See also the explanation of the verse of El-Ḥoṭeiäh cited in the last quarter of the first paragraph. The قَطَا are termed مُخْلِفَاتٌ because they draw water for their young ones. (JK.)

مِخْلَفٌ: see the next preceding paragraph.

مَخْلَفَةٌ: see مُخْلِفٌ. = See also خَلِيفٌ, near the end of the paragraph. المَخْلَفُ [as a coll. gen. n.] signifies *The roads along which the people pass in Minè;* (K;) which are three: one says, أُطْلُبْهُ بِالمَخْلَفَةِ الوُسْطَى مِنْ مِنًى [*Seek thou him in the middle road of Minè*]. (TA.) And مَخْلَفَةُ بَنِي فُلَانٍ *The place of alighting*, or *descending and stopping* or *sojourning* or *abiding* or *lodging* or *settling, of the sons of such a one.* (K,* TA.) And مَخْلَفَةُ مِنًى *The place of alighting*, or *descending and stopping* &c., *of the people in Minè.* (K.) = *A place in which are trees of the kind called* خِلَاف. (Ṣ, K.)

مَخْلَفَانُ البَلَدِ *The ruler*, or *sovereign*, (سُلْطَان,) *of the country;* as also مِخْلَافُهُ. (TA.)

مِخْلَافٌ A man *who often breaks his promises;* (Ṣ, K;) as also مُخْلِفٌ: (TA:) [whence the latter (which properly signifies simply *breaking a promise*) is applied to a star, or an asterism, as meaning ‡ *Unattended with rain:* (see 4:) and in the same sense to clouds (سَحَاب): or, accord. to Freytag's Lex., in this or in the contr. sense.] — See also مُخْلِفٌ. — And see مَخْلَفَان. = Also *A* كُورَة [i. e. *province, district*, or *region*] (Ṣ, Mgh, Mṣb) *pertaining to the people of El-Yemen,* (Ṣ,) or in the dial. of El-Yemen; (Mgh, Mṣb;) pl. مَخَالِيفُ; (Ṣ, Mṣb;) every مخلاف thereof having a [distinctive] name whereby it is known; (Ṣ;) the مخاليف of the people of El-Yemen being like the أَجْنَاد of the people of Syria and the كُوَر of the people of El-'Iráḳ and the رَسَاتِيق of the people of El-Jibál and the طَسَاسِيج of the people of El-Ahwáz: (IB:) or مِخْلَافٌ signifies *a* كُورَة (JK, M, K) *to which a man comes;* (M;) [*in any country;*] and hence the مخاليف of El-Yemen, (K,) i. e. its كُوَر: (TA:) some say that there is a مخلاف in every country; (Mṣb;) so says Khálid Ibn-Jembeh; (TA;) i. e. *a* نَاحِيَة [as meaning a *district* &c.]; (Mṣb;) and thus one says the مخلاف of El-Medeeneh, and of El-Yemámeh, (Khálid Ibn-Jembeh, TA,) and the مخاليف of Eṭ-Ṭáif: (AA, Mṣb, TA:) but properly it is peculiar to the dial. of El-Yemen. (TA.) — Also *i. q.* بنكرد [a foreign word, and perhaps mistranscribed], i. e. The *poor-rate* of any particular people or party, which is given by them to [the poor of] their own community: so says Aboo-Mo'ádh: (L:) and مَخَالِفُ [is its pl., as also, app., مَخَالِيفُ, agreeably with rule, and] signifies the *poor-rates* of the Arabs; (JK, TA;) [as in the saying,] اُسْتُعْمِلَ فُلَانٌ عَلَى مَخَالِفِ بَنِي فُلَانٍ [*Such a one was employed as collector of the poor-rates of the sons of such a one*]. (JK.)

مَخْلُوفٌ: see خَلِيفٌ: — and أَخْلَفُ. = Also A man *affected with a looseness*, or *diarrhœa.* (JK, TA.)

مَخَالِفُ: see مِخْلَافٌ, last sentence.

مَخَالِيفُ: pl. of مِخْلَافٌ. (Ṣ, Mṣb, K, &c.) = Also Camels *that have pastured upon fresh herbs*, or *leguminous plants, and have not fed upon dry herbage, and to which their pasturing upon the former has been of no avail.* (IAạr, TA.)

قَوْلٌ مُخْتَلِفٌ [*Discordant speech;*] *speech expressing different opinions.* (Bḍ and Jel in li. 8.) — طُرُقٌ مُخْتَلِفَةٌ *Roads leading in different directions.*]

مُسْتَخْلِفٌ: see خَالِفٌ, near the end of the paragraph. — ذَهَبَ المُسْتَخْلِفُونَ يَسْتَقُونَ a saying mentioned by Lḥ as meaning *Those going before* [or *leaving others in their places*] *went away to draw water.* (TA.)

خلق

1. خَلْقٌ signifies The act of *measuring;* or *determining the measure, proportion*, or *the like*, of a thing; and the *making* a thing *by measure*, or *according to the measure of another thing;* or *proportioning* a thing *to another thing;* syn. تَقْدِيرٌ: (Ṣ, Mṣb, K, TA, and Bḍ in ii. 19:) this is the primary meaning. (Mṣb, TA, and Bḍ ubi suprà.) You say, خَلَقَ الأَدِيمَ, (Ṣ, Mṣb, K,) aor. ـُ, (Ṣ, TA,) inf. n. خَلْقٌ (JK, Ṣ, Mṣb, K) and خَلْقَةٌ, (K,) *He measured*, or *proportioned*, (قَدَّرَ,) *the hide, and sewed it:* (K:) or *he measured*, or *proportioned*, (قدّر,) *the hide*, (JK, Ṣ, Mṣb, K,) لِمَا يُرِيدُ [*for*, or *to, that which he desired* to make of it], (JK,* TA,) or لِلسِّقَاءِ [*for*, or *to, the skin for water or milk* that he desired to make], (Mṣb,) *before cutting it;* (Ṣ, K, TA;) *he measured it* (قَاسَهُ) *to cut from it a water-bag*, or *a water-skin*, or *a boot:* (TA:) and in like manner, خَلَقَ النِّطَعَ *he measured*, &c., *the* نطع [q. v.]: when one cuts it, one says, فَرَاهُ. (K.) And خَلَقَ النَّعْلَ *He determined the measure of the sandal*, or *proportioned it;* (قَدَّرَهَا;) and *made it by measure.* (Ksh and Bḍ in ii. 19.) Hence the saying of Zuheyr, (Ṣ,) praising Herim Ibn-Sinán, (TA,)

خِلْقِىٌّ *Natural; not accidental:* [*constitutional: of,* or *relating to,* or *belonging to, the natural constitution of an animated being, as created in the womb of the mother:*] rel. n. of خِلْقَةٌ. (Mṣb.) You say عَيْبٌ خِلْقِىٌّ *A natural fault* or *imperfection* &c. (Mṣb.) And صِفَةٌ خِلْقِيَّةٌ [*A natural quality*]; opposed to اِخْتِيَارِيَّةٌ. (Mṣb in art. مدح.) See also خِلْقَةٌ.

خَلَقِىٌّ One *who wears old and worn-out clothes.* (TA.)

خُلْقَانِىٌّ *A seller of old and worn-out clothes.* (TA.)

خَلَاقٌ *A share,* or *portion:* (JK, Ṣ, Mṣb:) and *a good, just,* or *righteous, share* or *portion:* (JK:) or *a full, a complete,* or *an abundant, share* or *portion of good,* (Ḳ, TA,) and *of goodness,* or *righteousness:* (TA:) and *religion:* or *a share,* or *portion, thereof.* (TA.) One says, لَا خَلَاقَ لَهُ فِى الْآخِرَةِ *There is no share,* or *portion,* [*of good*] *for him in the final state of existence.* (Ṣ. [See the Ḳur iii. 71, &c.]) And لَا خَلَاقَ لَهُ *He has no desire for good, nor righteousness in religion.* (TA.)

خِلَاقٌ: see the next paragraph.

خَلُوقٌ *A certain species of perfume;* (JK, Ṣ, Mgh, Mṣb, Ḳ;) also termed خِلَاقٌ; (Lḥ, Mṣb, Ḳ;) accord. to some of the lawyers, (Mṣb,) *fluid,* (Mgh, Mṣb,) *but of thick consistence;* (L, voce نَضْخٌ;) *and in which is a yellowness:* (Mgh, Mṣb:) *it is composed of saffron and other things; and redness and yellowness are predominant in it:* it is forbidden [to men], because it is of the perfumes of women, who use it more than do men. (TA.)

خَلِيقٌ, applied to a man, (Ṣ, TA,) *Perfect,* or *complete, in make;* (TA;) as also مُخْتَلَقٌ: (Ḥam p. 561:) or *perfect,* or *complete, in make, and just in proportion;* (Ṣ, TA;) and so the latter; (Ṣ, Ḳ, TA; [in the CḲ, erroneously, مُخْتَلِق; in the TA expressly said to be of the pass. form;]) fem. of the former with ة: (TA:) or both signify *goodly,* or *beautiful, in make:* or the former is not applied to a man; but each, with ة, signifies a woman *having* [*a goodly*] *body and make:* (TA, in which this signification is said to be tropical:) and خَلِيقٌ and خَلِيقَةٌ are alike, (JK, TA,) accord. to Lḥ, (TA,) in this last sense: (JK:) or the former of these two may be pl. [or coll. gen. n.] of the latter, like as شَعِيرٌ is of شَعِيرَةٌ: (TA:) and مُخْتَلَقٌ signifies anything *just in proportion:* (IF, TA:) مُخَلَّقٌ, also, signifies *perfect,* or *complete, in make;* applied to a camel (جمل): (TA:) [or جمل, here may be a mistranscription for حمل; for] مُضْغَةٌ مُخَلَّقَةٌ signifies [*a fœtus when it has become like a lump of flesh*] *perfect,* or *complete, in make;* (Fr, Ṣ, Ḳ;) so in the Ḳur xxii. 5; (Fr, TA;) or *of which the make has become apparent.* (IAar, TA.) — Also *Adapted* or *disposed* [*by nature*], *apt, meet, suited, suitable, fitted, fit, proper, competent,* or *worthy;* (KL, PṢ;) syn. جَدِيرٌ (Ṣ, Ḳ) and حَرِىٌّ (TA) [and حَقِيقٌ &c.: pl. خُلَقَاءُ, and Freytag adds خُلُقٌ]. You say, فُلَانٌ خَلِيقٌ لِكَذَا, i. e. جَدِيرٌ بِهِ [*Such a one is adapted* or *disposed by nature,* &c., *for such a thing*]; as though he were one of those in whom that was reckoned to be, and in whom the symptoms, signs, or tokens, thereof were seen. (Ṣ.) [And هُوَ خَلِيقٌ لِلْخَيْرِ *He is adapted* or *disposed by nature to good;* i. e., *to be,* or *to do,* or *to effect,* or *to produce, what is good.*] And إِنَّهُ لَخَلِيقٌ أَنْ يَفْعَلَ ذٰلِكَ and بِأَنْ يفعل ذلك and مِنْ أَنْ يفعل ذٰلِكَ and لِأَنْ يفعل ذلك [*Verily he is adapted* or *disposed* &c. *for doing that;* or *worthy to do it*]: so says Lḥ: and he adds that the Arabs say, يَا خَلِيقُ بِذٰلِكَ, using the nom. case; and يَا خَلِيقًا بِذٰلِكَ, using the accus. case; [the latter being the usual form; both meaning *O thou who art adapted* or *disposed* &c. *for that;*] but ISd says, I know not the reason of this. (TA.) And هٰذَا مَخْلَقَةٌ لِذَاكَ, i. e. مَجْدَرَةٌ لَهُ [*This is one that is adapted* or *disposed* &c. *for that*]: (Ṣ, Ḳ:*) and هٰذَا الْأَمْرُ مَخْلَقَةٌ لَكَ [*This affair,* or *thing, is one that is adapted* &c. *for thee*]: and إِنَّهُ مَخْلَقَةٌ مِنْ ذٰلِكَ [*Verily it is adapted* &c. *for that*]: like مَجْدَرَةٌ and مَحْرَاةٌ and مَقْمَنَةٌ: and in like manner one says of two, and of more than two, and of a feminine: so says Lḥ. (TA.) [مَخْلَقَةٌ properly signifies *A place,* and hence *a thing, an affair,* and *a person, adapted* or *disposed* &c.: it is of the same class as مَعْسَاةٌ and مَظَنَّةٌ and مَئِنَّةٌ.] خَلِيقٌ also signifies *Habituated,* or *accustomed.* (PṢ, TA.*) And one says, إِنَّهُ لَخَلِيقٌ, i. e. لَحَرِىٌّ, meaning *Verily it is probable;* or *likely to happen* or *be,* or *to have happened* or *been.* (TA.) And هُوَ خَلِيقٌ لَهُ *He,* or *it, is like to him,* or *it.* (JK, TA.) — سَحَابَةٌ خَلِيقَةٌ: see خَلَقٌ. — [See also خَلِيقَةٌ, which, in several senses, is a fem. epithet used as a subst.]

خُلَيْقٌ: see خَلَقٌ (of which it is the dim.), in the latter half of the paragraph.

خَلَاقَةٌ: } see خُلْقَةٌ.
خُلُوقَةٌ: }

خَلِيقَةٌ: see خَلْقٌ, in two places. — Also The *beasts,* or *brutes.* (En-Naḍr, Ḳ.) The saying, respecting the خَوَارِج [a sect of heretics, or schismatics], هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ is explained by En-Naḍr as meaning [*They are the worst of mankind and*] *of the beasts,* or *brutes.* (TA.) — And *A well* (بِئْر) *just dug:* (AA, Ḳ:) or *a well in which is no water:* or *a hollow, cavity, pit,* or *hole, formed by nature in the ground:* or *a small hollow* or *cavity, in a mountain, in which water remains and stagnates:* accord. to IAar, خلق [app. خُلُقٌ, pl. of خَلِيقَةٌ, like as مُدُنٌ and صُحُفٌ are pls. of مَدِينَةٌ and صَحِيفَةٌ,] signifies *wells recently dug.* (TA.) — And *Land* (أَرْض) *that is dug.* (TA.) — See also خُلُقٌ, in four places.

خُلَيْقَاءُ [dim. of خَلْقَاءُ fem. of أَخْلَقُ]: see أَخْلَقُ, in three places.

خَلَائِقُ [pl. of خَلِيقَةٌ]. — الخَلَائِقُ *i. q.* حَمَائِرُ الْمَاءِ, i. e. *Four large and smooth masses of stone at the head of the well, upon which the drawer of the water stands.* (TA.) Accord. to Ibn-'Abbád, حَوْضٌ بَادِى الخَلَائِقِ means [*A watering-trough of which*] *the* [*stones termed*] نَصَائِب [*appear*]. (JK, TA. [See نَصِيبَةٌ.])

خُلَّقٌ: see أَخْلَقُ.

خَلَّاقٌ: see the next paragraph.

خَالِقٌ [act. part. n. of خَلَقَ:] *A worker in leather* and *the like;* (Ḳ, TA;) because he measures first, and then cuts. (TA.) To خَالِقَات, meaning Women *working in leather,* as engaged in dividing a hide (أَدِيم), El-Kumeyt likens genealogists. (TA.) — الخَالِقُ, as an epithet applied to God, (Ḳ, Mṣb, TA,) properly, *He who brings into existence according to the proper measure,* or *proportion,* or *adaptation;* (TA;) [and hence, *the Creator;* or] *the Originator, not after the similitude of anything pre-existing:* (Ḳ:) or *He who hath brought into existence all things after they had not been in existence:* (Az, TA:) and الخَلَّاقُ signifies the same; (Mṣb,* TA;) [i. e. *the Creator of all things;* or, as an intensive epithet, *the Great Creator;*] or *the Creator of many creatures:* (Ksh and Bḍ and Jel, in xxxvi. 81:) Az says that this epithet, with the article ال, may not be applied to any but God. (Mṣb.) Accord. to IAmb, تَبَارَكَ اللّٰهُ أَحْسَنُ الخَالِقِينَ means احسن المُقَدِّرِينَ [i. e. *Blessed be God, the Best of those who make things according to their proper measures,* or *proportions,* or *adaptations*]. (TA.)

خَوَالِقُ [a pl. of which the sing. is not mentioned] *Smooth mountains:* so in the saying of Lebeed,

* وَالْأَرْضُ تَحْتَهُمْ مِهَادًا رَاسِيًا *

* تَبَتَتْ خَوَالِقُهَا بِصُمِّ الجَنْدَلِ *

[*And the earth beneath them a firm expanse; its smooth mountains being rendered fast by hard and solid stones*]. (Ḳ, TA. [In the CḲ, بَصَمِّ is erroneously put for بِصُمِّ.])

أَخْلَقُ *Smooth:* (JK, Ḳ:) *smooth and solid;* (Ṣ, Ḳ, TA;) applied in this sense to anything: (TA:) *smooth and firm:* (JK:) fem. خَلْقَاءُ. (JK, Ṣ, Ḳ.) You say حَجَرٌ أَخْلَقُ *Stone that is smooth* (Ḳ, TA) *and solid, upon which nothing makes an impression.* (TA.) And صَخْرَةٌ خَلْقَاءُ *A rock,* or *great mass of stone, smooth* (Ḳ, TA) *and solid:* (TA:) or *free from crack and fracture.* (Ṣ, Ḳ, TA.) And فِرْسِنٌ خَلْقَاءُ *A camel's foot in which is no crack.* (Ibn-'Abbád, Ḳ.) And هَضْبَةٌ خَلْقَاءُ [*A hill,* or *the like,*] *destitute of herbage* or *vegetation.* (TA.) — [Hence,] †*Poor;* syn. فَقِيرٌ. (Ḳ.) You say رَجُلٌ أَخْلَقُ مِنَ المَالِ †*A man destitute of property.* (TA.) And it is said in a trad., لَيْسَ الفَقِيرُ فَقِيرَ المَالِ إِنَّمَا الفَقِيرُ الأَخْلَقُ الكَسْبِ, i. e. †[*The poor in respect of property is not the poor: the poor is only*]

he who has no good deeds for which he will be rewarded in the world to come. (TA, in two places.) — الأَخْلَقُ also signifies *The exterior of a horse's hoof.* (JK.) — And خَلْقَآءُ, (JK, Ṣ, Ḳ,) applied to a woman, (JK, Ṣ,) *Impervia coëunti;* (Ṣ, Ḳ, TA;) as also ٭ خُلَّقٌ. (Ibn-'Abbád, Ḳ.) — See also خَلِقٌ. — And الخَلْقَآءُ [used as a subst.] *The sky;* because of its smoothness and evenness. (TA.) — And *The side* of a camel &c. (Ḳ.) One says also, ضَرَبْتُ خَلْقَآءَ جَنْبِهِ (Ḳ, TA [in the CḲ على خَلْقَآءِ جَنْبِهِ]) *I struck the outer part of his side.* (TA.) — And *The interior* (Lth, Ḳ, TA) *and smooth part* (Lth, TA,) of the غَار, (Ḳ,) i. e., of [the upper part of the interior of the mouth, or] what is termed الغَارُ الأَعْلَى; (Lth, TA;) as also ٭ الخُلَيْقَآءُ [the dim. of الخَلْقَآءُ]: (Lth, Ḳ, TA:) or both signify *what appears* of the غار: and the dim. form is that which is predominant in this case. (TA.) — And *The part* of the forehead *that is even* (JK, Ḳ, TA) *and smooth;* (TA;) as also ٭ الخُلَيْقَآءُ. (JK, Ḳ, TA.) One says, سُحِبُوا عَلَى خَلْقَاوَاتِ جِبَاهِهِمْ [*They were dragged along upon the even and smooth parts of their foreheads*]. (TA [in which this is said to be tropical].) — خُلَيْقَآءُ ٭ الفَرَسِ *That* [*part*] *of the horse which is like the* عُرْنِين [or *upper part of the nose*] *of man;* (Ṣ, Ḳ;) *the part where the forehead of the horse meets the narrow portion of the bone of the nose:* AO says that the خُلَيْقَاوَانِ in the face of the horse are [the *two parts*] *where his forehead meets the bone of his nose, on the right and left of the* خُلَيْقَآءُ, *sloping towards the eye;* and the خُلَيْقَآءُ is [the *part*] *between the eyes;* and some call it the خَلْقَآءُ. (TA.) إِنَّ أَخْلَقَ بِكَ أَنْ تَفْعَلَ كَذَا is a phrase mentioned by Ks, as meaning *Verily the most apt, meet, suitable, fit,* or *proper, thing for thee to do is such a thing.* (TA.)

مَخْلَقَةٌ: see خَلِيقٌ, in four places, in the latter half of the paragraph.

مُخَلَّقٌ: see خَلِيقٌ, in two places, in the former half of the paragraph. — Also, applied to an arrow, *Made smooth* (Ṣ, Ḳ, TA) *and even.* (TA.) [See also خَلْقٌ, last signification; and مُخْتَلَقٌ.]

مَخْلُوقٌ [pass. part. n. of خَلَقَ. When used as a subst., signifying *A creature,* or *created thing,* its pl. is مَخْلُوقَاتٌ]. See خَلْقٌ. — قَصِيدَةٌ مَخْلُوقَةٌ ‡ [*An ode that is forged;* or] *ascribed to a person not its author.* (Ṣ, Ḳ,* TA.)

مُخْتَلَقٌ: see خَلِيقٌ, first sentence, in five places. — Also *Made smooth.* (TA.) [See also مُخَلَّقٌ.] — And *Generous in* [*nature,* or] *natural dispositions.* (Ḥam p. 561.) — مُخْتَلَقٌ لِلْمُلْكِ, in a verse of Dhu-r-Rummeh, means *Created of a nature fitting for dominion:* (Ṣ, TA:) and so لِلْأَصْحَابِ [*for companions*]; as in a verse of Ibn-Aḥmar. (TA.)

مُخْلَوْلَقٌ *Very smooth;* its measure being one of those that denote intensiveness. (Ḥam p. 358.)

خلنج

خَلَنْجٌ a Persian word, arabicized, (Ṣ,) *A kind of tree,* (Ṣ, Ḳ,) *of the wood of which vessels are made:* (TA:) or *any* [*bowl of the kinds called*] جَفْنَة *and* صَحْفَة, or *other vessel, made of wood having variegated streaks:* (L:) pl. خَلَانِجُ. (Ṣ, Ḳ.) The word is mentioned [in the Ṣ and Ḳ in art. خلج; but] in the L and some other lexicons in a separate art., because all the letters of a word which is not Arabic are regarded as radical. (MF.)

خلو

1. خَلَا, (Ṣ, Mṣb, Ḳ,) aor. يَخْلُو, (Ṣ, Mṣb,) inf. n. خُلُوٌّ, (Ṣ, Mṣb, Ḳ,) or خَلَآءٌ, (Mṣb,) or both, (Ḳ,) said of a place, (Ḳ,) of a place of alighting or abode, (Mṣb,) and of a thing, (Ṣ, TA,) *It was,* or *became, empty, vacant, void, devoid, destitute,* or *unoccupied;* (Ḳ, TA;) *had none,* and *nothing, in it;* (TA;) as also ٭ اخلى, (Mṣb, Ḳ,) and ٭ استخلى. (Ḳ.) خَلَا المَكَانُ مِنَ النَّاسِ وَالمَآءِ وَالكَلَأِ means *The place was,* or *became, devoid,* or *destitute, of human beings and water and herbage* or *pasturage; without human beings* &c.] Of a place of alighting or abode, you say, خَلَا مِنْ أَهْلِهِ and ٭ اخلى [*It was,* or *became, devoid,* or *destitute, of its occupants*]. (Mṣb.) And of a vessel, خَلَا مِمَّا فِيهِ *It was,* or *became, empty of what was in it.* (Mgh.) And خَلَوْتُ عَنِ الطَّعَامِ (Ṣ) *I became empty, in the belly, of food;* (PṢ;) and أَخْلَيْتُ ٭ عَنْهُ signifies the same. (Ṣ.) And خَلَا مِنَ العَيْبِ, (Mṣb,) or عَنِ الأَمْرِ, and مِنْهُ, (Ḳ,) inf. n. خُلُوٌّ, *He was,* or *became, free* (Mṣb, Ḳ) *from fault,* (Mṣb,) or *from the thing,* or *affair:* (Ḳ:) and, accord. to IAạr, خلا alone signifies *he was,* or *became, free from a fault,* or *the like, of which he was accused,* or *suspected.* (TA.) And خَلَتْ عَنْ مَانِعِ النِّكَاحِ, inf. n. خُلُوٌّ, is said of a woman [as meaning *She was,* or *became, free from any obstacle to marriage*]. (Mṣb.) Accord. to the Ḳ, خَلَا مَكَانُهُ [lit. *His place became vacant*] means ‡ *he died:* but accord. to IAạr, خَلَا alone has this signification [from the same verb signifying مَضَى, explained below]: and if you add مكانه, you say خَلَّى, with teshdeed; which see below. (TA.) You say also, خَلَا لَكَ الشَّيْءُ and ٭ اخلى, both signifying the same, (AA, Ṣ, TA,) *i. q.* فَرَغَ [i. e. *The thing was,* or *became, vacant,* or *unoccupied, for thee:* (see an ex. of the former verb in a saying of Ṭarafeh cited voce جَوٌّ:) and hence, *the thing was,* or *became, exclusively for thee*]. (TA.) AA cites as an ex. the saying of Maạn Ibn-Ows,

* أَعَاذِلُ هَلْ يَأْتِي القَبَائِلَ حَظُّهَا *

* مِنَ المَوْتِ أَمْ أَخْلَى ٭ لَنَا المَوْتُ وَحْدَنَا *

[*O censurer, does their share of death come to the tribes* in common, *or is death exclusively for us alone?*]. (Ṣ; TA.) See also the paragraph, below, commencing with خَلَا as a word denoting exception. — [Hence,] خَلَا and ٭ اخلى, (Ṣ, Ḳ,) said of a man, (TA,) or the same two verbs followed by بِنَفْسِهِ, said of a man, (Mṣb,) both signify the same; (Ṣ;) *He was,* or *became,* [*without any companion,* i. e.] *alone, by himself;* (Mṣb;) or *he became* (وَقَعَ [q. v.]) *in a vacant place, in which he was not pressed against,* or *straitened.* (Ḳ.) And خَلَا بِهِ, (Ṣ, Mṣb, Ḳ,) and إِلَيْهِ, (Ṣ, Ḳ,) and مَعَهُ, (Ḳ,) inf. n. خَلْوَةٌ (Ṣ, Mṣb, Ḳ) and خَلَآءٌ (Ṣ, Ḳ) and خَلْوٌ, (Ḳ, TA,) or خُلُوٌّ, (CḲ,) or the first of these, i. e. خَلْوَةٌ, is a simple subst., and the second and third are the inf. ns.; (TA;) and بِهِ ٭ اخلى, (Lḥ, Ḳ,) and ٭ اخلاهُ, (Ṣ, Ḳ,) and ٭ استخلى بِهِ; (Ḳ; [the last omitted in the CḲ;]) *He was,* or *became, alone with him;* (Mṣb;) *he was,* or *became, in company with him,* or *he met him,* or *had a meeting* or *an interview with him, in a vacant place,* or *a place unoccupied* [*by others,* i. e., *in a private place*]. (Ṣ, Ḳ.) In the saying in the Ḳur [ii. 13], وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ, it is said that إِلَى is used in the sense of مَعَ, [so that the meaning is *And when they are alone with their devils,*] as in that other saying in the Ḳur [iii. 45 and lxi. 14], مَنْ أَنْصَارِي إِلَى اللهِ. (Ṣ.) A man says to another man, اُخْلُ مَعِي حَتَّى أُكَلِّمَكَ, i. e. *Be* [or *come*] *thou alone with me* [*that I may speak to thee* in private]. (TA.) And one says, خَلَا بِزَوْجَتِهِ, inf. n. خَلْوَةٌ, [but see what is said of this noun above,] *He was,* or *became, alone with his wife:* but [properly speaking, according to the law,] the term خَلْوَةٌ [or خَلْوَةٌ صَحِيحَةٌ, in this case,] is not used unless it be *with the enjoyment of* المُفَاخَذَة, [see 3 in art. فخذ,] and then it has an effect upon the circumstances of the marriage [by its rendering obligatory the payment of the dowry, though consummation has not taken place]: if with consummation, the act is termed دُخُولٌ. (Mṣb.) You say also, أَخْلِ ٭ بِأَمْرِكَ and أَمْرَكَ *Be thou alone in thine affair, with none to take part with thee in it; confine thyself to it exclusively of other things.* (TA. [See also 5.]) And أَخْلِ ٭ إِلَيْكَ *Keep thou to thine affair, and be alone in it, with none to take part with thee therein.* (JK.) And ٭ استخلى البُكَآءَ [app. for بِالبُكَآءِ] *He was,* or *became, alone in weeping, with none to participate with him in it.* (TA.) [And خَلَا لِلأَمْرِ: see 5.] And خَلَا عَلَى بَعْضِ الطَّعَامِ *He restricted himself to a portion of the food.* (Ḳ.) Temeem say, خَلَا فُلَانٌ عَلَى اللَّبَنِ وَاللَّحْمِ (JK,* TA) i. e. *Such a one fed upon milk and flesh-meat alone;* (JK;) or *such a one ate not, nor mixed, anything with milk and flesh-meat:* and Kináneh and Ḳeys say ٭ أَخْلَى. (Lḥ, JK,* TA.) [And it seems to be indicated in the T that خَلَوْا signifies *They selected a she-camel for a* خَلِيَّة, q. v.: or *i. q.* تَخَلَّوْا بِخَلِيَّةٍ: see 5.] — خَلَا also ssignifies *He devoted himself to religious services* or *exercises* [app. *in solitude,* or *seclusion,* or *in a* خَلْوَة; or because one generally does so in solitude; or because the doing so involves abstraction from other affairs]. (TA. [See also 5; and see مُسْتَخْلٍ.]) — And خَلَا بِهِ

[sometimes] signifies ‡ *He mocked at, scoffed at, laughed at, derided,* or *ridiculed, him:* (Lḥ, Ṣ, Z, Ḳ, TA:) said by Az to be strange, and not known by him or any other authority than that of Lḥ: (TA:) from the saying, خَلَا فُلَانٌ بِعِرْضِ فُلَانٍ يَعْبَثُ بِهِ [*Such a one occupied himself alone with the honour,* or *reputation, of such a one, making sport with it*]. (Ksh in ii. 13.) And *i. q.* خَادَعَهُ ‡ [*He deceived, deluded, beguiled, circumvented,* or *outwitted, him;* &c.: or *he strove to do so*]: (TA:) as also ٭ خالاهُ, (JK, and Ḳ in art. خلى,) inf. n. مُخَالَاةٌ. (JK.) — And خَلَا عَلَيْهِ *He relied upon him;* [as though he betook himself to him alone;] syn. اعْتَمَدَ. (TA.) — And خَلَا, (JK, Ḳ,) inf. n. خُلُوٌّ, (TA,) or خَلَاءٌ, (JK,) said of a man (JK) and of a thing, (JK, TA,) *He,* or *it, went, went away,* or *passed away.* (JK, Ḳ.) Hence, (TA,) وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ, in the Ḳur [xxxv. 22], means [*And there is not any people but a warner*] *hath gone,* and *hath been sent, among them.* (Ṣ, TA.) [Hence also خَلَا explained above as meaning *He died.*] And خَلَا مِنْهَا [an elliptical phrase] *She became old; the greater part of her life passed.* (TA from a trad.) And خَلَاكَ ذَمٌّ [for خَلَا عَنْكَ ذَمٌّ] *Blame passed away from thee;* or *may blame pass away from thee.* (Ksh and Bḍ in ii. 13.) You say, افْعَلْ كَذَا وَخَلَاكَ ذَمٌّ *Do thou such a thing, and thou wilt have an excuse;* [i. e.] *blame will fall from thee.* (Ṣ. [See art. ذمم.]) And خَلَا عَنْهُ الْحُزْنُ *Grief passed away from him,* and *quitted him.* (Ḥar p. 590, from the Tekmileh.) — خَلَا عَنِ الشَّيْءِ: see 2. = خَلَا [or خَلَى, probably belonging to art. خلى, though mentioned in the present art.,] *He ate what was good, sweet,* or *pleasant.* (TA.)

2. خَلَّى, inf. n. تَخْلِيَةٌ, [*He left* a place, &c., *empty, vacant, void, devoid, destitute,* or *unoccupied.*] Hence, خلّى مَكَانَهُ [*He left his place vacant;*] meaning ‡ *he died:* (TA, and so in Ḥam p. 478:) a meaning assigned in the Ḳ to ٭ خَلَا مَكَانُهُ, and by IAạr to خَلَا alone, without teshdeed; but when مكانه is added, it is with teshdeed. (TA.) And † *He went his way.* (Ḥam p. 379.) And خلّى سَبِيلَهُ [*He left his way free,* or *open, to him*]. (Ṣ, TA.) And خلّى بَيْنَهُمَا [*He left the way,* or *space, free between them two;* meaning *he left them two free, each to do to the other as he pleased*]. (TA.) [And خلّى بَيْنَهُ وَبَيْنَ كَذَا *He left him free access to such a thing.*] And خلّى بَيْنَهُ وَبَيْنَ نَفْسِهِ *He left him,* or *it, alone;* syn. أَهْمَلَهُ. (Ṣ and O and Ḳ in art. همل.) [And خلّاهُ وَفُلَانًا *He left him to do as he pleased with such a one.*] And خلّى الْأَمْرَ *He left, left alone,* or *let alone, the thing,* or *affair;* as also ٭ تخلّى مِنْهُ and عَنْهُ; and ٭ خالاهُ, (Ḳ, TA,) inf. n. خِلَاءٌ. (TA.) For تَخْلِيَةٌ signifies The *leaving,* and *making* a thing *to be alone.* (Ḥar p. 123.) خلّى عَنْهُ and خلّاهُ both signify *He left,* or *left alone, it,* or *him.*] It is said in a trad., خلّى عَنْهُمْ أَرْبَعِينَ عَامًا *He* (God) *left them,* or *left them alone, and turned from them, forty years.* (TA.) [And خلّاهُ لِكَذَا *He made him,* or *left him, vacant, unoccupied, unemployed,* or *at leisure, for such a thing.*] — تَخْلِيَةٌ also signifies The act of *loosing; contr. of* شَدٌّ. (IAạr, Ḳ in art. ابض.) [Hence,] خلّى عَنِ الشَّيْءِ, (JK, Ṣ,* TA,) in the Ḳ ٭ خَلَا, without teshdeed, but this requires consideration, (TA,) *He dismissed, loosed, let loose,* or *let go, the thing.* (JK, Ḳ, TA.) — [And hence خلّاهُ meaning *He left it, permitted it,* or *allowed it:* see the pass. part. n., below.] = خُلِّيَتْ, said of a she-camel such as is termed خَلِيَّة; and hence, of a cooking-pot: see 1 in art. خلى.

3. خالاهُ *He left, forsook, relinquished, abandoned, deserted,* or *quitted, him, being left,* &c., *by him;* namely, another man; syn. تَارَكَهُ; (Ṣ;) inf. n. مُخَالَاةٌ, *syn. with* مُوَادَعَةٌ, (JK,) [and خِلَاءٌ also: and *he was,* or *became, distant, remote, far off, aloof,* or *apart, from him;* for] خِلَاءٌ is *syn. with* مُبَاعَدَةٌ and مُجَانَبَةٌ (TA in art. خلو) and فُرْقَةٌ. (TA in the present art.) And خالى الْأَمْرَ, inf. n. خِلَاءٌ: see 2. — [Also *He went,* or *came, out,* or *forth, to him, in the field;* for] مُخَالَاةٌ is also *syn. with* مُبَارَزَةٌ. (Sh, TA.) — Also, (Lth, JK, Ḳ,) inf. n. مُخَالَاةٌ, (Lth, JK,) *He wrestled with him, each endeavouring to throw down the other; contended with him in wrestling:* (Lth, JK, Ḳ: mentioned in the Ḳ in art. خلى:) because, when one does so, he is alone with the other, so that neither of them seeks aid from any other. (Az, TA.) And in like manner the word مُخَالَاةٌ is used [app. as meaning The act of *contending with another, by oneself,*] in relation to any affair, or case. (Lth, JK, TA. [See its act. part. n., below.]) — See also 1, in the latter part of the paragraph.

4: see 1, in eleven places. = اخلى الْمَكَانَ, (Ṣ, Ḳ,) or الْمَنْزِلَ, (Mṣb,) *He made the place,* (Ḳ,) or *the place of alighting or abode,* (Mṣb,) *empty, vacant, void, devoid, destitute,* or *unoccupied:* (Mṣb, Ḳ:) or it signifies, (Ṣ, Ḳ,) or signifies also, (Mṣb,) *he found it empty,* &c. (Ṣ, Mṣb, Ḳ.) One says in praying for another that he may have a long life, لَا أَخْلَى اللّٰهُ مَكَانَكَ [*May God not make thy place vacant*]. (TA.) — اخلاهُ مَعَهُ [*He made him,* or *found him, to be alone with him*]. (Ḳ.)

5. تخلّى *He went forth into the field,* or *open country, to satisfy a want of nature.* (TA.) And تخلّى فِي الْخَلَاءِ *He went forth into the vacant tract,* or *into the privy, to satisfy a want of nature:* or *he satisfied a want of nature therein.* (TA.) — Also *He was,* or *became,* or *made himself, vacant from occupation,* or *business;* [*unoccupied; unemployed;* or *at leisure;*] syn. تَفَرَّغَ: (Ṣ:) or so تخلّى مِنَ الشُّغْلِ. (Ḳ in art. فرغ.) You say, تخلّى لِلْعِبَادَةِ *He was,* or *became,* or *made himself, vacant for,* or *he confined himself exclusively to, the service of God.* (TA.) [See also 1, in the latter part of the paragraph. In like manner, one says also, خَلَا ٭ لِلْأَمْرِ *He was,* or *became,* or *made himself, vacant for,* or *he confined himself exclusively to, the affair.*] And تَخَلَّوْا بِخَلِيَّةٍ (Ṣ, Ḳ, TA) *They confined themselves exclusively to a she-camel,* or *to she-camels, such as they termed* خَلِيَّة, (Ḳ, TA,) يَحْلُبُونَهَا [*milking* only *her,* or *them*]. (Ṣ, TA.) And تخلّى خَلِيَّةً *He took for himself a* خَلِيَّة. (TA.) — And تخلّى مِنَ الْأَمْرِ and عَنْهُ: see 2. — And تَخَلَّتِ الْإِبِلُ بِلَا رَاعٍ [*The camels were left to themselves without a pastor*]. (Ḳ in art. سوع.)

10: see 1, in three places. [And see also مُسْتَخْلٍ.] = استخلاهُ مَجْلِسَهُ *He asked him to leave his sitting-place vacant,* or *unoccupied, for him.* (Ṣ. [But found by me in only one copy of that work.]) — استخلى الْمَلِكَ *He asked the king to have a meeting,* or *an interview, with him in a vacant place,* or *a place unoccupied* [*by others,* i. e., *in a private place; he asked the king to grant him a private meeting* or *interview*]. (Ḳ.)

خَلَا as a word denoting exception, (Ṣ, Mughnee, Ḳ,) when it governs a gen. case, (Ṣ, Mughnee,) as when you say, جَاؤُونِي خَلَا زَيْدٍ [*They came to me, except Zeyd*], is a particle, (Ṣ, Mughnee, Ḳ,) accord. to some of the grammarians, like حَاشَى; but accord. to some, a prefixed inf. n. (Ṣ.) ٭ It also governs an accus. case, as a verb: (Ṣ, Mughnee:) so that you say, جَاؤُونِي خَلَا زَيْدًا [meaning as above]; the agent of خلا being implied, (Ṣ, Mughnee,*) like that of حَاشَى [used as a verb]: it is as though you said, خَلَا مَنْ جَاءَنِي مِنْ زَيْدٍ [i. e. *those who came to me were without Zeyd*]: (Ṣ:) or correctly, accord. to IB, خَلَا بَعْضُهُمْ زَيْدًا [for مِنْ زَيْدٍ, like as you say, خَلَاكَ ذَمٌّ, for خَلَا عَنْكَ ذَمٌّ]. (TA.) When you say مَا خَلَا, it is followed only by an accus., because ما خلا is equivalent to an inf. n.; (Ṣ, Mughnee;) so that when you say, جَاؤُونِي مَا خَلَا زَيْدًا [meaning as above], it is as if you said, جَاؤُونِي خُلُوَّ زَيْدٍ [or خُلُوَّا زَيْدًا], i. e. خُلُوَّهُمْ مِنْ زَيْدٍ, (Ṣ,) which two phrases mean جَاؤُونِي خَالِينَ مِنْ زَيْدٍ [*They came to me, they being without Zeyd*]: (Ṣ, Ḳ:) [for] accord. to Seer, ما خلا occupies the place of a noun in the accus. as a denotative of state: but some say, as an adv. n. of time; so that, accord. to these, مَا خَلَا زَيْدًا means وَقْتَ خُلُوِّهِمْ عَنْ زَيْدٍ [*in the time of their being without Zeyd*]. (Mughnee.) You say also, مَا أَرَدْتُ مَسَاءَتَكَ خَلَا أَنِّي وَعَظْتُكَ, meaning [*I desired not to displease thee,*] *but I admonished thee* (إِلَّا أَنِّي وَعَظْتُكَ). (JK, TA.)

خَلْوٌ, and its fem. (with ة), and dual: see خَالٍ, in seven places.

خَلْوَةٌ said by some to be an inf. n.: [see خَلَا بِهِ &c. in the first paragraph of this art.:] by others said to be a simple subst.; (TA;) meaning *Loneliness; solitude; lonesomeness; solitariness; desolateness;* syn. وَحْشَةٌ. (Ṣ and Ḳ in art. وحش.) [Hence, app.,] رَجُلٌ سَهْلُ الْخَلْوَةِ [*A man easy in private conference*]. (Mṣb in art. سلس. [See also a phrase in

the latter part of the next paragraph.]) — Also *An empty, a vacant, a void,* or *an unoccupied, place.* (KL. [See also خَلَآءٌ.]) [In the present day, it is often applied to *A closet to which one retires for privacy;* and particularly to *a cell for religious retirement:* and is vulgarly pronounced خِلْوَة.] You say, اِجْتَمَعَ مَعَهُ فِى خَلْوَةٍ (Ṣ) or اجتمع بِهِ فى خلوة (K) [*He had a meeting,* or *an interview, with him in a vacant place,* or *a place unoccupied by others,* i. e., *in a private place*]. = Also *Each of the two sharp sides* or *edges* of an arrow-head (AḤn, JK, TA) or of a spear-head: (AḤn, TA:) both together are called the خَلْوَتَانِ. (AḤn, JK, TA.)

خَلَآءٌ is primarily an inf. n. (MF, TA. [See 1, first sentence.]) — [Then it is used as an epithet, syn. with خَالٍ:] see خَالٍ, in five places. — Then it is used [as a subst.] in the sense of *A vacant place* [*in a general sense*]: (MF, TA:) or *a place in which is nothing:* (Ṣ, Ḳ:) [often applied in the present day to *any open tract of country* or *desert:*] and then, *particularly, such as one takes for the purpose of satisfying a want of nature;* (MF, TA;) *i. q.* مُتَوَضَّأٌ (Ṣ, Mṣb, Ḳ,) but *not as meaning only a place for the performance of* الوُضُوْء, as might be imagined from this explanation: pl. أَخْلِيَةٌ. (MF, TA.) It is said in a prov., خَلَاؤُكَ أَقْنَى لِحَيَائِكَ, (Ṣ, Meyd, Ḳ,) [in Freytag's Arab. Prov., (i. 436,) بِحَيَآئِكَ,] i. e. [*Thy place of retirement is*] *most preservative* (أَلْزَمُ) [of *thy sense of shame,* or *modesty*]; meaning it is most fit for thee to be alone in thine abode; (Ṣ,* Meyd;) for he who is so needs not to be careful for his shame, or modesty: it is used in blaming the mixing with others. (Meyd.) حُصِرَ عَلَيْهِ خَلَاؤُهُ [*His place of retirement for satisfying a want of nature was straitened to him*] is used as meaning *he suffered suppression of the feces,* or *constipation of the bowels.* (Ibn-Buzurj, TA in art. حصر.) = إِنَّهُ لَحُلْوُ الخَلَآءِ, (TA,) or [as written in a verse in which it occurs in the TA in the present art., and in art. خلى,] الخَلَا, (JK, TA,) [without ء, but whether this be the right reading, or only required by poetic license, seems to be doubtful,] is a phrase mentioned by Th, (TA,) meaning *Verily he is good in speech.* (JK, TA. [If the former reading be right, the meaning may be similar to that of سَهْلُ الخَلْوَةِ, mentioned above: if the latter only, or rather انّه لحلو الخَلَى, be right, it probably belongs to art. خلى, and is tropical, from the herbage termed خَلًى; and this may also be the case if the former reading be right.])

خَلِىٌّ; and its fem. خَلِيَّةٌ: see خَالٍ, in twelve places. — The fem. also signifies, applied to a she-camel, (Ṣ, Mṣb,) *Loosed from the cord,* or *rope, with which her fore shank and her arm have been bound together,* (Ṣ, Mṣb, Ḳ,) *and left alone,* or *free,* (Ṣ,) *so that she pastures where she will.* (Mṣb.) Hence, (Mṣb,) it is used by way of metonymy as meaning *Divorced:* (Lḥ, Ṣ, Mṣb, Ḳ:) one says to a woman, أَنْتِ خَلِيَّةٌ *Thou art divorced;* (Lḥ, Ṣ;) and thus a man used to say in the Time of Ignorance: (TA:) and one says, هِىَ خَلِيَّةٌ *She is divorced:* (Mṣb:) and a woman is divorced thereby when divorce is meant. (Lḥ, TA.) Applied to a woman, it signifies also *Free from any obstacle to marriage:* pl. خَلِيَّاتٌ. (Mṣb.) — Also A she-camel *that is made to affect, with another she-camel, one young one, so that both yield their milk to it, and to which the people of a tent,* or *house, confine themselves exclusively of the other for the purpose of milking her:* (Ṣ:) or a she-camel *that is chosen as the one more abundant in milk, when one has brought forth and her young one is drawn away* (يُجَرُّ) *as soon as born, before she smells it, and the young one of another, that has brought forth before her, is brought near to her, and she affects it;* the other is left to suckle the young one, and is termed بَسُوطٌ, pl. بُسْطٌ [app. بُسْطٌ or بُسُطٌ]: (Az, TA:) or a she-camel *that is left,* or *left alone, to be milked:* (Ḳ:) or *that affects a young one* [*not her own*], or *is destitute of her young one,* (JK, M, Ḳ,) *whether she incline to another's young one or do not,* or *that is destitute of her young one by death or slaughter,* (M, TA,) *and whose milk one causes to flow by means of the young one of another; but only by her affecting a young one, and not suckling it:* (M, Ḳ:*) or *that brings forth, when abundant in milk, and has her young one drawn* (يُجَرُّ) *from beneath her, and another put beneath her, and is then left,* or *left alone, to be milked;* (Lḥ, Ḳ;) this being done because of her generous quality: (Lḥ:) or a she-camel, or two she-camels, *to which the people of a tent,* or *house, confine themselves exclusively, for milking, when two or three she-camels are made to affect one young one, and to yield their milk to it; the young one* [*afterwards*] *sucking from one of them only:* (Ḳ,* TA:) or a she-camel *that brings forth, and whose young one is drawn away* (يُجَرُّ) *in order that her milk may continue for their use, she being made to yield her milk by means of the young one of another, which is then withdrawn from her, and she is milked:* sometimes, also, they bring together three and four خَلَايَا [pl. of خَلِيَّةٌ] to one young camel: and the doing so is termed تَلْسِينٌ: (IAar, TA:) in this case they take as a خلية whichever of them they will. (ISh, TA.) [Applied to a she-camel in any of these senses, it seems to be an epithet in which the quality of a subst. is predominant; i. e., used without its having نَاقَةٌ prefixed to it.] = See also the paragraph next following, in two places.

خَلِيَّةٌ [as fem. of the epithet خَلِىٌّ: see the next preceding paragraph, and the places there referred to in its first sentence. = As a subst. it signifies] *A great ship:* (T, Ṣ, Ḳ:) or *a ship that goes of itself, without its being made to do so by the sailor:* (JK, Ḳ:) or *one that is followed by a small boat:* (Ḳ:) the first held by Az to be the right meaning: (TA:) pl. خَلَايَا. (JK, Ṣ.) — Also, (Ṣ, Mgh, Mṣb, Ḳ, &c.,) and خَلِىٌّ, (JK, Mṣb, Ḳ,) The *habitation* (بَيْت) *of bees,* [whether it be *a manufactured hive* or *a hollow in the trunk of a tree* or *in a rock,*] *in which they deposit their honey;* (Ṣ;) the *place in which bees deposit their honey:* (Mgh:) or the *thing in which bees deposit their honey,* (Ḳ, TA,) *not manufactured for them:* (TA:) or *a thing like the* [*kind of jar called*] رَاقُود, *of clay,* (Ḳ, TA,) *made for bees:* (TA:) or *a certain thing for bees, well known, of clay* or *of wood:* (Mṣb:) or, accord. to Lth, if made of clay, it is called كُوَارَة, (Mṣb, TA,) i. e. [كُوَارَةٌ and كُوَّارَةٌ and كِوَارَةٌ with kesr: (Mṣb:) or *a piece of wood hollowed out for honey to be deposited therein* [*by bees*]: or the *lower part of a tree that is called* خَزَمَةٌ, [n. un. of خَزَمٌ, q. v., *hollowed out for that purpose,*] *resembling the* [*kind of jar called*] رَاقُود: (Ḳ:) or خَلِىٌّ signifies the *part of the* كُوَّارَة *which is the place of the honey:* (JK:) pl. as above. (Mṣb, TA.)

خَلَاوَةُ: see the next paragraph.

خَالٍ *Empty, vacant, void, devoid, destitute,* or *unoccupied;* (Mgh, TA;) *having none,* and *nothing, in it:* (TA:) applied to a place, (Mṣb, TA,) as also خَلِىٌّ (TA) and مُخْلٍ; (Mṣb;) and to a thing, as also خَلِىٌّ; (TA;) or a vessel. (Mgh.) You say also مَكَانٌ خَلَآءٌ, [as well as خَلَآءٌ alone,] meaning *A place in which is none* (Ḳ, TA) *and nothing.* (TA.) And وَجَدْتُ الدَّارَ مُخْلِيَةً خَالِيَةً, meaning [i. e. *I found the house empty,* &c.]. (TA.) — *Vacant,* or *free;* from a thing or an affair; or *devoid,* or *destitute,* of a thing; (TA;) and so خَلِىٌّ and خَلْوٌ; which last is the same as masc. and fem., though it has خَلْوَةٌ also for fem., and أَخْلَآءٌ for pl.; (Ḳ;) but properly, accord. to Lḥ, it has no dual form, nor pl., nor fem., though some give it such forms: (TA:) or خَلِىٌّ, which has a dual, [i. e. خَلِيَّانِ,] and pl., (Ṣ, Mṣb,) i. e. خَلِيُّونَ and أَخْلِيَآءُ, (Ḳ,) signifies *free* [from a thing]; or *clear* or *quit* [of a thing or person]; as also خَلَآءٌ, (Ṣ, Mṣb,) which, being [originally] an inf. n., has no dual nor pl. [nor fem.]; (Ṣ;) and خَلْوٌ. (Mṣb.) You say, أَنْتَ خَلِىٌّ مِنْ هٰذَا الأَمْرِ and خَالٍ, i. e. *Thou art free from this thing,* or *affair.* (TA.) And أَنَا خَلِىٌّ مِنَ الهَمِّ, meaning خَالٍ [i. e. *I am free from anxiety*]. (Mgh.) And أَنَا خَلْوٌ مِنْ كَذَا, meaning خَالٍ [i. e. *I am free from such a thing*]: (Ṣ:) and هُمَا خَلْوٌ, and هُمْ خَلْوٌ; and some say, هُمَا خَلْوَانِ, and هُمْ أَخْلَآءُ, which is not proper. (T, TA.) And أَنْتَ خَلْوٌ مِنْ مُصِيبَتِى *Thou art free in mind from my affliction,* or *misfortune.* (TA from a trad.) And أَنَا خَلِىٌّ مِنْكَ *I am clear,* or *quit, of thee.* (Ṣ.) And أَنَا مِنْكَ خَلَآءٌ signifies the same. (Ṣ.) And نَحْنُ مِنْكَ الخَلَآءُ and البَرَآءُ [q. v.] *We are clear,* or *quit, of you.* (Fr, T in art. برأ.) And أَنْتَ خَلَآءٌ مِنْ هٰذَا الأَمْرِ *Thou art clear,* or *quit, of this affair.* (TA.) And أَنَا مِنْ هٰذَا الأَمْرِ كَفَالِجِ بْنِ خَلَاوَةَ [lit. *I am, with respect to this affair, like Fálij Ibn-Kha-*

láweh], (S,) or فَالِجُ بْنُ خَلَاوَةَ, (so in the JK and K in this art., and in the S and K in art. فلج,) meaning بَرِئْتُ [i. e. *I am clear*, or *quit, of this affair*]: (JK, S, K:) a saying originating from its being asked of Fálij Ibn-Khaláweh, on the day of Er-Raḳam, when Uneys killed the captives, "Dost thou," or "wilt thou," "aid Uneys?" and his answering, "I am clear," or "quit," "of him." (S and K in art. فلج.) And خَلِيٌّ [alone] signifies خَالٍ مِنَ الهَمِّ [*Free from anxiety*]; *contr. of* شَجِيٌّ. (S.) It is said in a prov., وَيْلٌ لِلشَّجِيِّ مِنَ الخَلِيِّ, i. e. *Woe to him who is occupied by anxiety from him who is free therefrom:* (TA:) and in another, مَا يَلْقَى الشَّجِيُّ مِنَ الخَلِيِّ, i. e. *What will he who is occupied by anxiety experience from him who is free therefrom?* meaning, accord. to AO, that the latter will not aid the former against his anxieties, but will censure him: it is said in the Tekmileh that الخَلِيّ [in these provs.] is from خَلَاهُ الحُزْنُ meaning "Grief passed away from him," and "quitted him." (Ḥar p. 590.) And أَنْتِ خَلِيَّةٌ means خَالِيَةٌ مِنَ الخَيْرِ [i. e. *Thou*, O woman, *art devoid*, or *destitute, of good*]. (Mgh.) — Also A man *having no wife*; (S, K;) [for خَالٍ مِنَ الزَّوْجَاتِ, a phrase occurring in the TA:] and a woman *having no husband*; (K;) thus without ة: (TA:) pl. أَخْلَاءُ: (K:) and خِلْوَةٌ, also, has the latter meaning; dual خِلْوَتَانِ, and pl. خِلْوَاتٌ: and so has مُخْلِيَةٌ: and خَلِيَّةٌ means a woman *having no husband nor children*; pl. خَلِيَّاتٌ. (TA.) — [And *Alone*; as also مُخْلٍ, and خِلْوٌ.] It is said in a prov., الذِّئْبُ مُخْلِيًا أَشَدُّ *The wolf when* [*alone* or] *in a vacant place* [*is most courageous*, or *violent*]; (TA;) or خَالِيًا [which means the same]. (JK. [And another reading is أَسَدٌ. See Freytag's Arab. Prov., i. 500.]) And one says, وَجَدْتُ فُلَانَةَ مُخْلِيَةً, meaning خَالِيَةً [i. e. *I found such a woman alone*]. (TA.) And وَجَدَهُمَا خِلْوَيْنِ i. e. خَالِيَيْنِ [*He found them two alone*]. (K.) — [Also *Past*, or *past away*: as well as *going, going away*, or *passing away*.] القُرُونُ الخَالِيَةُ means [*The generations*] *that have passed*. (JK, S, TA.)

مُخْلٍ, and its fem. مُخْلِيَةٌ: see خَالٍ, in six places. = لَسْتُ لَكَ بِمُخْلِيَةٍ, occurring in a trad., means *I did not find thee destitute of wives beside me*: it is not from امْرَأَةٌ مُخْلِيَةٌ signifying "a woman having no husband." (TA.)

مِخْلَاءٌ A she-camel *left alone, away from her young one*. (IDrd, JK.)

مُخَلًّى pass. part. n. of 2. (S, TA.) — *Left, permitted*, or *allowed*. (M in art. بسل.)

مُخَالٍ [act. part. n. of 3, q. v.]. Accord. to IAạr, it signifies *Contending with another in war*. (TA in art. خلأ.)

مُسْتَخْلٍ *Devoting himself to religious services or exercises* [app. *in solitude* or *seclusion*, or in a خَلْوَة; or because one generally does so in solitude; or because the doing so involves abstraction from other affairs: see also 1 and 5]. (TA.)

خلى

1. خَلَى, (S, Mgh, Mṣb, K,) aor. يَخْلِى, (Mṣb,) inf. n. خَلْيٌ; (Mṣb, K;) and ٤ اختلى; (S, Mgh, Mṣb, K;) *He cut* the herbage called خَلًى: (S, Mgh, Mṣb, K:) or *he plucked* it *up*. (Lḥ, K.) Hence, in a trad., (Mgh, Mṣb, TA,) respecting the declaration of the sacredness of Mekkeh, (TA,) لَا يُخْتَلَى ٤ خَلَاهَا, (Mgh, Mṣb, TA,) i. e. [*Its fresh herbage*] *shall not be cut*. (Mṣb.) — خَلَى الدَّابَّةَ, (S,) or الماشِيَةَ, (K,) aor. as above; (S, K;) or اخلى ٤ الماشية, inf. n. إِخْلَاءٌ; (TA, as from the K;) *He cut the herbage called* خَلًى (S, K) *for the beast*, (S,) or *for the cattle*: (K:) and *he fed the beast*, or *the cattle, with* خَلًى. (TA.) خَلَى الشَّعِيرَ — *He collected the barley* in a مِخْلَاة. (K.) — خَلَى القِدْرَ, (inf. n. as above, TA,) ‡ *He put firewood beneath the cooking-pot*: or *he put flesh-meat into the cooking-pot*. (IAạr, K, TA.) And اخلى ٤ القِدْرَ † *He kindled a fire for the cooking-pot with camels'*, or *similar, dung*; as though he put خَلًى to it. (TA.) And أُخْلِيَتْ ٤, said of a cooking-pot, † *It had* firewood *put to it, like as a she-camel has* خَلًى *put to her, and kindled beneath it*: or, as some relate a verse in which it occurs, خُلِّيَتْ ٢, [belonging to art. خلو,] having a similar meaning, from this verb said of a she-camel such as is termed خَلِيَّة, meaning "she had" a young one "put to her." (Ḥam p. 663.) — خَلَى الفَرَسَ, (K,) or خَلَاهُ اللِّجَامَ, (JK, TA,) ‡ *He put the bit in the mouth of the horse*, (JK, K, TA,) like fresh خَلًى. (JK.) — And خَلَى اللِّجَامَ, (K, TA,) عَنِ الفَرَسِ, aor. and inf. n. as above, (TA,) † *He pulled out the bit* [*from the mouth of the horse*]. (K, TA.) = See also 1, last sentence, in art. خلو.

2: see خَلًى, below: = and see also 1.

3, mentioned in this art. in the K: see art. خلو.

4. اخلى الماشِيَةَ, (inf. n. إِخْلَاءٌ, TA,) said of God, *He made* خَلًى *to grow for the cattle*. (Lḥ, K.) — See also 1, in three places. = اخلت الأَرْضُ *The land became abundant in* خَلًى. (JK, S, K.) — [And hence,] اخلى † *He uttered words, or expressions, without any great meaning*. (Ḥam p. 391.)

7. انخلى, said of خَلًى, *It was cut*. (S.)

8: see 1, in two places. [Hence,] السَّيْفُ يَخْتَلِى الأَيْدِىَ وَالأَرْجُلَ ‡ *The sword cuts off the arms and the legs*. (JK, S,* TA.)

12. اخلولى *He constantly drank milk*. (IAạr, K.)

خَلًى *Fresh, green*, or *juicy, herbage*: (S, IB, Mgh, Mṣb, K:) that which is dry is termed حَشِيش [but see this word]: (Mṣb, from the Kf:) or *dry* حَشِيش: (so in one place in the S:) [app. a mistake occasioned by an omission:]) or *i. q.* رُطْبٌ, (IB, Mṣb,) with ḍamm, (IB,) [i. e. *fresh*, or *green, pasture*; or *such as consists of the herbs*, or *leguminous plants, of the* رَبِيع; or *of these and of trees* or *shrubs*:] or *herbage that is cut, of the herbs*, or *leguminous plants, of the* رَبِيع: (Lth, JK:) or, accord. to [the Imám] Moḥammad, *anything that is eaten as pasture, not* [*growing*] *upon a stem*: (Mgh:) or *slender herbage as long as it remains fresh, green*, or *juicy*: (IAth, TA:) it is also written ٤ خَلَاءٌ, with medd, like قَضَاءٌ: (Mṣb:) n. un. خَلَاةٌ: (S, Mṣb, K:) or this signifies *any herb* (بَقْلَة) *that one pulls up*: (K,* TA:) pl. أَخْلَاءٌ, (K,) a pl. sometimes used [app. as meaning *sorts of* خَلًى]. (TA.) [Hence,] عَبْدٌ وَخَلًى فِى يَدَيْهِ [*A slave with fresh herbage in his hands*, or *arms*]; meaning, though a slave, yet rich, or possessing sufficiency: (S, TA:) a prov., (S, Meyd,) applied to the case of property possessed by him who does not deserve it: or, as some relate it, وَخُلِّىَ ٤ فى يديه [*having fresh herbage put in his hands*, or *arms*]: (Meyd:) but this latter reading is disallowed by Yaạḳoob: (S:) [see other readings, not belonging to this art., in Freytag's Arab. Prov. ii. 75:] هٰذَا, or هُوَ, is understood before عَبْدٌ. (Meyd.) And ‡ مَا كُنْتُ خَلَاةً لِمَوْعِدَةٍ *I was not a breaker of a promise*. (TA.) And [hence also, app., if this be the right reading,] إِنَّهُ لَحُلْوُ الخَلَا [or rather الخَلَى]; or ٤ الخَلَاءِ: see خَلَاءٌ, in art. خلو.

خَلَاءٌ: see the next preceding paragraph, in two places.

خَالٍ and ٤ مُخْتَلٍ *A cutter of* خَلًى. (Mṣb. [The pls. خَالُونَ and مُخْتَلُونَ are mentioned in the S and TA.])

مِخْلًى The *thing* [or *instrument*] *with which* خَلًى *is cut*. (S, TA.)

مِخْلَاةٌ *A thing* [or *bag*] *into which* خَلًى *is put*: (S, K:) [and hence *a nose-bag for a horse or the like*; so in the present day;] *a small sack that is hung to the head of a horse* [*or the like*], *in which he eats barley* [*&c.*]: (Ḥar p. 76:) so called because they used to cut [and put] خَلًى therein for their beasts: (JK:) pl. مَخَالٍ. (TA.) — مَخَالِى القَتَبِ: see حِدْجٌ.

مُخْتَلٍ: see خَالٍ. — المُخْتَلِى ‡ *The lion*: (K, TA:) because of his courage. (TA.)

خمر

1. خَمَّ, aor. ـِ (JK, S, K) and ـُ, (K,) [the latter irreg.,] inf. n. خُمُومٌ (JK, K) and خَمٌّ, (K,) *It* (flesh-meat) *was*, or *became, stinking*; (S, K;) said of what is roasted, or cooked; (S;) or mostly said of what is cooked, and what is roasted: (IDrd, K:) or *became altered for the worse in odour*; said of roasted meat, and of meat cut into strips and dried: (A'Obeyd, TA:) or

became stinking after having been thoroughly cooked: (TA:) and said also of milk, (JK, Ḳ,) in like manner, (JK,) *it became altered by the bad odour of the skin,* (Ḳ, TA,) *and corrupt:* (TA:) and اخمرّ signifies the same, (JK, Ṣ, Ḳ,) in both cases: (TA:) and خَمٌّ also, said of a cake of bread not thoroughly baked, signifies the *becoming altered in odour.* (TA.) [Hence,] خَمَّ, inf. n. خُمُومٌ, is likewise said of a man. (TA. [See also 10.]) And one says, هُوَ لَا يَخِمُّ, meaning †*He will not become altered* (JK, TA) *from his state,* or *condition,* (JK,) or *from his liberality,* and *generosity.* (TA.) And هُوَ السَّمْنُ لَا يَخِمُّ, (Ṣ, TA,) [lit.] meaning [*It is the clarified butter*] *that will not become altered* [*for the worse*]: (TA:) a prov., relating to a man when one speaks well of him, and praises him. (Ṣ, TA.) And هُوَ السُّمُّ لَا يَخِمُّ, i. e. †*It is unmixed poison.* (TA.) — خَمٌّ signifies also The act of *weeping violently.* (Ḳ.) You say, هَوَ يَخِمُّ *He weeps violently.* (TḲ.) = خَمَّ, (JK, Ṣ, Ḳ,) aor. ـُ, (Ṣ,) inf. n. خَمٌّ, (TḲ,) *He cleaned out* a well: (Ṣ, Ḳ:*) and *he swept* a tent, or house, or chamber: (JK, Ṣ, Ḳ:) and اختمّ signifies the same, (Ṣ, Ḳ,) in both cases. (TA, and so in some copies of the Ḳ.) — [Hence,] هُوَ يَخُمُّ ثِيَابَهُ ‡*He eulogizes him, commends him,* or *speaks well of him:* (Ḳ, TA:) and خَمَّهُ بِثَنَآءٍ حَسَنٍ, aor. ـُ, inf. n. خَمٌّ, ‡*He eulogized him:* (TA:) [and so, app., خَمَّهُ alone; for] خَمٌّ signifies The act of *eulogizing.* (Ḳ, TA.) — خَمٌّ also signifies The act of *cutting;* and so اخْتِمَامٌ. (Ḳ.) — And خَمَّ النَّاقَةَ, (Ḳ,) aor. ـُ, inf. n. خَمٌّ, (TA,) *He milked the she-camel:* (Ḳ:) or خَمَّ, aor. ـُ, signifies *he turned in his thumb upon his palm when milking.* (JK.) = خُمَّ, said of a domestic fowl, *It was confined in a* خُمٌّ, i. e. *cage,* or *coop.* (Ḳ.)

4: see 1.

5. تخمّم مَا عَلَى الخِوَانِ †*He ate what remained, of fragments, and scattered particles, upon the table,* (Ḳ, TA,) *by reason of his greediness.* (TA.) [See also R. Q. 1.]

8: see 1, in two places. — اختمّ بِهِ *He took it away.* (JK.) — And *He threw it down prostrate;* and, *from the foundation;* or *uprooted it.* (JK.)

10. It is said in a trad. of Mo'áwiyeh, مَنْ أَرَادَ أَنْ يَسْتَخِمَّ لَهُ النَّاسُ قِيَامًا: thus, accord. to Et-Ṭaḥáwee, with the pointed خاء, meaning [*Whoso desireth that men*] *should become altered in their odour to him* by reason of their long *standing* in his presence: but it is also related otherwise, يَسْتَجِمَّ [q. v.: see also 1 in the present art.]. (TA.) [See also 2 in art. خيم.]

R. Q. 1. خَمْخَمَةٌ [inf. n. of خَمْخَمَ] *i. q.* خَنْخَنَةٌ, (Ṣ, Ḳ,) i. e. The [*snuffling,* or] *speaking* [*indistinctly, through the nose,*] *as though one were* مَخْنُون [app. here meaning *affected with the disease termed* خُنَان], (so in a copy of the Ṣ and in the TA,) or مَجْنُون [i. e. *bereft of reason,* or *mad, insane,* &c.; and this is another meaning of مَخْنُون], (so in another copy of the Ṣ,) by reason of pride. (Ṣ.) [See خَمْخَمٌ.] — Also †The *eating in a certain foul manner;* (JK, Ṣ, TA;) and so تَخْمْخُمٌ [inf. n. of تَخَمْخَمَ]. (TA.) Hence, خَمْخَامٌ [app. meaning †One *who so eats*], used as a proper name. (JK, TA.) [See also 5.]

R. Q. 2: see the next preceding paragraph.

خَمٌّ, (Ḳ,) or خَامٌّ, (AA, Ṣ,) applied to flesh-meat (AA, Ṣ, Ḳ) that is roasted or cooked, (AA, Ṣ,) or mostly to what is cooked and what is roasted, (Ḳ,) *Stinking;* (AA, Ṣ, K;) as also مُخِمٌّ: (AA, Ṣ:) or this last signifies *altered in odour, but not yet corrupt* (Lth, JK, TA) *like a stinking dead body.* (Lth, TA.)

خُمٌّ *A cage,* or *coop, for domestic fowls:* (ISd, Ḳ:) [and so, in modern Arabic, خُنٌّ:] thought by ISd to be so called because of its foul smell. (TA.) — *A* [*receptacle made of matting* or *of reeds, such as is called*] قَوْصَرَّة, *in which straw is put, for the domestic hen to lay her eggs therein,* (Ḳ,) or *to hatch therein.* (TA.) — *A hollow dug in the ground, in the bottom of which are put ashes, and then new-born lambs or kids are put therein:* pl. خِمَمَةٌ. (Ḳ.)

خُمَامٌ The *refuse* of anything. (JK.) [See also خُمَّانٌ.]

خَمِيمٌ *Heavy,* or *sluggish, in spirit:* (Ḳ:) from خُمَامَةٌ signifying "sweepings." (TA.) — †*Praised:* (Ḳ:) from خَمٌّ signifying the act of "eulogizing." (TA.) — Milk *just milked.* (Ḳ.)

خُمَامَةٌ *Sweepings;* (Ḳ;) like قُمَامَةٌ: (JK, Ṣ:) and the *earth that is cleared out from a well:* (Ṣ:) the *dust,* or *earth,* of a tent or house or chamber, and of a well, *that is swept,* or *cleared, out, and thrown in a heap.* (Lḥ, TA.) — Also, (Ḳ,) or خُمَامَةُ مَائِدَةٍ, (TA,) *Scattered fragments of food, which are* [*gathered up,* or *swept together, and*] *eaten, and on account of which a recompense is hoped for* [*from God*]. (Ḳ,* TA.)

خُمَامَةٌ *A corrupt, bad, feather, beneath the other feathers.* (Ḳ,* TA.)

خُمَّانٌ: see the next paragraph. — Also A *weak* spear. (Ṣ, Ḳ.)

خُمَّانٌ (JK, Ḳ) and خَمَّانٌ, (JK, IDrd, TA,) or خِمَّانٌ, (Ḳ,) *What is bad* of household goods, or furniture, or utensils; (JK, IDrd, Ḳ, TA;) and of trees. (Ḳ.) Also the first and second, (JK, Ṣ,) or the first and third, (Ḳ,) †The *refuse,* or the *low, ignoble,* or *mean,* (Ṣ, Ḳ,) or the *bad,* (JK,) of mankind: (JK, Ṣ, Ḳ:) the *lowest, basest,* or *meanest, sort,* and the *mass,* thereof: or the *weak* thereof. (TA.) You say, ذَاكَ رَجُلٌ مِنْ خُمَّانِ النَّاسِ and خَمَّانِ النَّاسِ †*That is a man of the refuse,* &c., *of mankind.* (Ṣ.) [See also خُمَامٌ.]

خِمَّانٌ: see the next preceding paragraph.

خِمْخِمٌ One *who speaks with* [or *through*] *his nose.* (TA.) [See R. Q. 1.]

خَمْخَامٌ: see R. Q. 1.

خَامٌّ: see خَمٌّ.

[خَيْمُومَةٌ, mentioned in this art. by Golius and Freytag, belongs to art. خيم.]

مُخِمٌّ: see خَمٌّ.

مِخَمَّةٌ *A broom; a thing with which one sweeps.* (Ḳ.) — [Hence,] هُوَ مِخَمَّةٌ وَمِثَمَّةٌ †*He is a vehement eater* [*and one who sweeps together the good and the bad*]. (JK.) [See also art. ثم.]

قَلْبٌ مَخْمُومٌ ‡*A heart clear from malevolence, malice,* or *spite, and envy.* (S, TA.) And مَخْمُومُ القَلْبِ ‡*Having the heart clear from malevolence, malice,* or *spite, and envy:* (Ḳ, TA:) or *from dishonesty,* or *dissimulation, and envy;* as explained by Moḥammad himself, when used by him: or *from dishonesty,* or *dissimulation, and corruption:* or *from pollution:* all these explanations being from خَمَّ signifying "he cleaned out" a well. (TA.)

خمد

1. خَمَدَتِ النَّارُ, aor. ـُ; (Ṣ, Mṣb, Ḳ;) and خَمَدَت, (A, Ḳ,) aor. ـَ; (Ḳ;) inf. n. خُمُودٌ (Ṣ, A, Mṣb, Ḳ) and خَمْدٌ; (IḲtt, Ḳ;) *The fire subsided; its flaming,* or *blazing, ceasing;* (Ṣ, A, Mṣb, Ḳ;) *but its embers remaining unextinguished:* (Ṣ, Mṣb, Ḳ:) when its embers have become extinguished, you say of it, هَمَدَت: (Ṣ:) or *it died away, and became utterly extinguished.* (Mṣb.) — [Hence,] خَمَدَتِ الحُمَّى, (Ṣ, Mṣb, Ḳ,) or خَمِدَت, (A,) ‡*The fever became allayed:* (A, Mṣb:) or *the vehemence of the fever became allayed.* (Ṣ, Ḳ.) — And خَمَدَ ‡*He* (a sick man, Ṣ) *fainted,* or *swooned:* (Ṣ, A, Mṣb, Ḳ:) or *he died.* (Ṣ, A, Mṣb.)

4. اخمد النَّارَ *He allayed the flaming,* or *blazing, of the fire; leaving its embers unextinguished:* (Ṣ, Mṣb, Ḳ:) or *he extinguished the fire utterly.* (Mṣb.) And اخمدتها الرِّيحُ *The wind allayed its flaming,* or *blazing.* (A.) = ‡*He was,* or *became, still,* or *motionless, and silent.* (Ḳ, TA.)

خُمُودٌ *A place in which fire is buried in order that its flaming,* or *blazing, may cease; its embers remaining unextinguished:* (Ṣ, Ḳ:) [or *in order that it may become utterly extinguished:* see 1.]

خَامِدٌ ‡*Silent; from whom no voice is heard:* and in like manner, مُخْمِدٌ signifies *still,* or *motionless, and silent: still,* or *motionless; having disposed and submitted himself to an affair,* or *event.* (L.) خَامِدُونَ in the Ḳur xxxvi. 28 means †*Silent and dead:* (Jel:) or *silent; having died, and become like extinguished ashes.* (Zj, Bḍ.*)

مُخْمِدٌ: see the paragraph next preceding.

خمر

1. خَمَرَ, aor. ـُ, (TA,) inf. n. خَمْرٌ, (Ḳ,) *He*

veiled, covered, or *concealed,* a thing; (K,* TA;) as also ٴ خمّر, inf. n. تَخْمِيرٌ, (Mgh, Msb,) which also signifies *he covered over* a thing; (S, Msb, K;) and ٴ اخمر, (TA,) inf. n. إِخْمَارٌ. (K.) [Hence,] خَمَّرَهَا [and app. ٴ خمّرها also, for the quasi-pass. is تخمّرت as well as اختمرت, *He veiled her with a muffler;*] *he put on her a* خِمَار. (A.) And وَجْهَهُ ٴ خمّر, and إِنَآءَهُ ٴ خمّر, *He covered over his vessel,* and *his face.* (S.) And بَيْتَهُ ٴ خمّر *He concealed his house,* or *chamber,* or *tent,* [meaning its interior,] *and ordered it aright.* (TA, from a trad.) And الأَرْضُ أَخْمَرَتْهُ ٴ and مِنِّى and عَلَىَّ *The land,* or *ground, concealed him,* or *it, from me.* (K.) And اخمرهُ ٴ + *He concealed it,* or *conceived it, in his mind.* (S, K.) And فُلَانٌ عَلَىَّ ظِنَّةً اخمرهُ ٴ + *Such a one concealed,* or *conceived, in his mind a suspicion,* or *an evil opinion, of me.* (T, TA.) And خَمَّرَ شَهَادَتَهُ, (S, Msb,) and خمّرها ٴ, (A, Mgh,) and اخمرها ٴ, (TA,) ‡ *He concealed his testimony.* (S, A, Mgh, Msb, TA.) And الخَمْرُ تُخَمِّرُ العَقْلَ + *Wine veils* [or *obscures*] *the intellect;* (K;) and so تُخَامِرُهُ ٴ, lit. *covers it:* (Msb:) or the latter signifies + *infects it;* [as though acting like leaven; and if so, from خَمَرَ العَجِينَ, which see in what follows; nearly the same as "intoxicates," which properly signifies "empoisons," or "infects with poison;"] syn. تُخَالِطُهُ. (S,* K. [See خَمْرٌ.]) = خَمَرَ, aor. ـُ, (S, K,) inf. n. خَمْرٌ, (S,) *He became concealed,* or *hidden;* or *he concealed,* or *hid, himself;* (S, K;) عَنِّى *from me;* (S;) as also خامر, (S, K,) inf. n. مُخَامَرَةٌ; (K;) and اخمر: (K:) or this last signifies *he concealed,* or *hid, himself in a* خَمَر [or *covert of trees* or *the like*]. (TA.) One says also, خَمَرَ عَنِّى الخَبَرُ + *The news,* or *story, became concealed from me.* (S.) And one says to the hyena, خَامِرِى ٴ أُمَّ عَامِرٍ *Hide thyself, O Umm-'Ámir:* (S, K:) which is a prov.: (TA:) and is said to be also a phrase used as a surname of the hyena, in the manner of تَأَبَّطَ شَرًّا. (Ḥam p. 242.) And خَامِرِى ٴ حَضَاجِرُ أَتَاكِ مَا تُحَاذِرُ [*Hide thyself, O hyena: what thou fearest has come to thee*]: thus we have found it: (K:) and this is the reading commonly obtaining accord. to the authors on proverbs: (TA:) but it should properly be خَامِرْ [and أَتَاكَ] or تُحَاذِرِينَ. (K.) — خَمَرٌ also signifies The *becoming changed,* or *altered, from a former state* or *condition.* (K.) You say, خَمِرَ الشَّىْءُ *The thing became changed,* &c. (TK.) = خَمَرَ العَجِينَ, (Ks, S, A, Msb, K,) aor. ـِ (S, Msb, K) and ـَ, (S, K,) inf. n. خَمْرٌ, (S, Msb, K,) [*He leavened the dough;*] *he put* خُمْرَة, (Ks, A,) or خَمِير, (S, A, Msb,) *into the dough;* (Ks, S, A, Msb, TA;) as also ٴ خمّره: (TA:) or *he left the dough until it became good* [or *mature*]; (K;) and in like manner, accord. to the K, الطِّينَ [*the clay,* or *mud:* see فَطَرَ]: or, as in other lexicons, الطِّيبَ [*the perfume*]; (TA;) and the like; as also ٴ خمّره, inf. n. تَخْمِيرٌ, in relation to any of these things; and ٴ اخمره in relation to the first [and probably to the others also]: (K:) and خَمَرَ النَّبِيذَ [*he fermented the beverage called* نبيذ;] *he put* خُمْرَة *into the* نبيذ. (A.) [Mṭr says, in the Mgh, خَمَّرَ ٴ العَصِيرَ I have not found, nor ٴ تخمّر as its quasi-pass.] — خَمِرَهُ, aor. ـَ, (TA,) inf. n. خَمَرٌ; (K;) and اخمره ٴ; (Mgh;) *He gave him* (namely, a man, and a beast, such as a horse and the like, TA) *wine* (خَمْر) *to drink.* (K,* Mgh, TA.) — خَمِرَ, (Mgh, TA,) inf. n. خَمَرٌ, (TA,) *He suffered,* or *was affected with,* خُمَار [i. e. *the remains of intoxication*]. (Mgh, TA.) [See also 5.] = خَمِرَهُ, aor. ـَ, (AA, S,) inf. n. خَمَرٌ, (K,) *He was ashamed for himself,* or *of himself,* or *was bashful,* or *shy, with respect to him; was abashed at him,* or *shy of him.* (AA, S, K.*)

2: see 1, in eight places: = and see also 3.

3. خامر as an intrans. v.: see 1, in three places. = خامره, inf. n. مُخَامَرَةٌ, *It mixed, mingled, commingled, intermixed,* or *intermingled, with it; became incorporated,* or *blended, with it; infected,* or *pervaded, it;* syn. خَالَطَهُ. (S, A, Mgh,* K.) You say, خامر المَآءُ اللَّبَنَ *The water mixed with the milk.* (A.) And خَامَرْتُ فُلَانًا ‡ *I mixed with such a one in familiar,* or *social, intercourse; conversed with him;* or *became intimate with him;* syn. خَالَطْتُهُ. (A.) And الخَمْرُ تُخَامِرُ العَقْلَ: see 1. And خامره الدَّآءُ + *The disease infected,* or *pervaded, him;* syn. خَالَطَهُ: (Sh:) or *infected,* or *pervaded,* (خالط,) *his inside.* (Lth.) — Also, (TA,) inf. n. as above, (K,) + *He approached it;* or *was,* or *became, near to it;* (K,* TA;) namely, a thing. (TA.) — And خامر المَكَانَ, (S, A,) inf. n. as above, (K,) ‡ *He kept,* or *clave, to the place;* (S, A, K;) *did not quit it;* (A;) *remained, stayed, dwelt,* or *abode, in it;* (K;) and in like manner, بَيْتَهُ *his house,* or *tent;* and so ٴ خمّره. (TA.) = خامر, (TK,) inf. n. as above, (IAar, K,) [app. in the dial. of El-Yemen, (see 10,)] also signifies *He sold a free person as being a slave.* (IAar, K, TK.)

4. اخمر: see 1 in the former half of the paragraph, in six places. — أَخْمَرَتِ الأَرْضُ *The land abounded with* خَمَر, (S, K,) meaning *tangled trees.* (TA.) = See also 1, latter part, in two places. = اخمره الشَّىْءَ *He gave him the thing,* or *put him in possession of it,* (K,) is a phrase common in El-Yemen: (Moḥammad Ibn-Ketheer, TA:) a man says, أَخْمِرْنِى كَذَا, meaning *Give thou me such a thing as a free gift: put me in possession of it:* and the like. (Moḥammad Ibn-Ketheer, S.)

5. تَخَمَّرَتْ: see 8. = Also *She* (a woman) applied خُمْرَة *as a liniment to her face, to beautify her complexion.* (TA.) = تخمّر *He was affected with languor by wine.* (TA.) [See خُمَار.] — See also 1, near the end of the paragraph.

8. اخْتَمَرَتْ *She wore,* or *put on* [*her head*], *a* خِمَار; (S, A, Mgh, Msb, K;) as also ٴ تخمّرت. (A, Mgh, Msb, K.) = اختمر, said of dough, [*It became fermented;*] *it had* خُمْرَة *put into it:* and in like manner one says of the beverage called نَبِيذ [*it became fermented*]: (A:) or, said of dough, and of clay, or mud, (طِين, as in the K, but accord. to other lexicons perfume, طِيب, TA,) and the like, *it was left until it became good* [or *mature*]: (K:) and اختمرت الخَمْرُ *the wine became mature* [*and fermented*]; (Mgh, Msb, K;) as it does when it becomes changed in odour: (TA:) or *became changed in odour.* (S.)

10. استخمرهُ *He made him,* or *took him as, a slave:* (S, Mgh, K:) of the dial. of El-Yemen. (Mgh, TA.) [See 3.] So in the trad. of Mo'ádh, مَنِ اسْتَخْمَرَ قَوْمًا أَوَّلُهُمْ أَحْرَارٌ وَجِيرَانٌ مُسْتَضْعَفُونَ فَلَهُ مَا قَصَرَ فِى بَيْتِهِ [*Whosoever hath made slaves,* or *taken as slaves, persons the first* state *of whom hath been* that of *freemen and neighbours, regarded as weak, to him shall belong what he hath held in possession in his house* or *tent*]: (S,* L:) i. e., *hath taken them by force, and obtained possession of them:* (S:) meaning, whosoever hath made slaves, or taken as slaves, persons in the Time of Ignorance, and then El-Islám hath come, to him shall belong those whom he hath held in possession in his house or tent: they shall not go from his hand. (Az, TA.) Moḥammad Ibn-Ketheer says, This is a phrase known to us in El-Yemen, where any other is scarcely ever used [in its stead]. (S.)

خَمْرٌ [*Wine:* or *grape-wine:*] *what intoxicates, of the expressed juice of grapes:* (ISd, K:) or the *juice of grapes when it has effervesced, and thrown up froth, and become freed therefrom, and still:* (Mgh:) or it has a common application to *intoxicating expressed juice of anything:* (K, TA:) or *any intoxicating thing, that clouds,* or *obscures,* (lit. *covers,*) *the intellect;* as some say: (Mgh,* Msb: [but see what follows:]) and the general application is the more correct, because خَمْر was forbidden when there was not in El-Medeeneh any خَمْر of grapes; the beverage of its inhabitants being prepared only from dates in their green and small state, or full-grown but unripe, or fresh and ripe, or dried: (K,* TA:) or the arguing thus, from this fact alone, requires consideration: (MF:) AHn says, it is + *sometimes prepared from grains:* but ISd holds this to be an improper signification: (TA:) it is also sometimes applied to the + *beverage called* نَبِيذ, like as نبيذ is sometimes applied to wine expressed from grapes: (L in art. نبذ:) applied to ‡ *expressed juice from which* خَمْر [*properly so called*] *is made,* [i. e., to *must,* or *unfermented* نَبِيذ,] it is tropical: it is so used in a trad. in which خَمْر is said to have been sold by [a companion of Moḥammad named] Samurah: خَمْر [in its proper acceptation] is so called because it veils (تَخْمُرُ, i. e. تَسْتُرُ,) the intellect: (K:) or because it infects (تُخَامِرُ, i. e. تُخَالِطُ,) the intellect: (S, K:) [as though acting like leaven: (see 1:)] so said 'Omar: (TA:) or because it is left until it has become mature [and fermented]; (K;) or until its odour has changed: (IAar, S:) [see 8:] the proper application of the root is to denote "covering," and "commingling in a hidden manner:" (Ṣgh, Er-Rághib, TA:) it is of the fem. gender, and sometimes masc.: (Msb, K:) you say هِىَ الخَمْرُ as well as هُوَ الخَمْرُ:

but As does not allow it to be masc.: (Msb:) and خَمْرَةٌ signifies the same: (K:) [or *a kind of wine:*] or خَمْرٌ and خَمْرَةٌ are like تَمْرٌ and تَمْرَةٌ; [the former a coll. gen. n., and the latter its n. un.;] (S;) and خَمْرَةٌ [thus] signifies *some wine;* lit., *a portion of* خَمْرٌ: (Msb:) the pl. of خَمْرٌ is خُمُورٌ. (S, Msb.) You say [also] خَمْرَةٌ صِرْفٌ [*Some pure,* or *unmixed, wine;* using a masc. epithet, contr. to rule]. (S.) —[Hence the saying,] مَا هُوَ بِخَلٍّ وَلَا خَمْرٍ, (S,) or عِنْدَ فُلَانٍ خَلٌّ وَلَا خَمْرٌ, (K,) ‡ *Such a one,* (S,) or *he,* (K,) *possesses neither good nor evil:* (S, K:) [or *neither evil nor good:* for] AA says that some of the Arabs make الخَمْرُ to be *good,* and الخَلُّ to be *evil;* and some of them make الخمر to be *evil,* and الخلّ to be *good.* (Har p. 153.) —خَمْرٌ also signifies † *Grapes;* (AHn, M, K;) in the dial. of El-Yemen:) (M:) like as عِنَبٌ signifies "wine" in that dial. (AHn, TA in art. عنب.) It is said in the Kur [xii. 36], إِنِّي أَرَانِي أَعْصِرُ خَمْرًا *Verily I thought myself pressing grapes:* (ISd:) or the meaning is, *pressing out wine* from grapes. (Ibn-'Arafeh.)

خَمَرٌ *A covert of trees &c.:* (ISk, S, Mgh, K:) or *a place where the ground is eaten away by a torrent,* or *an oblong tract of sand collected together and elevated, forming a place for concealment:* (ISk, S:) and *a hollow,* or *cavity, in which a wolf conceals himself:* and *tangled trees.* (TA.) You say, تَوَارَى الصَّيْدُ مِنِّي فِي خَمَرِ الوَادِي [*The game,* or *wild animal* or *animals, concealed itself,* or *themselves, from me in the covert,* &c., *of the valley*]. (S.) And هُوَ يَدِبُّ لَهُ الضَّرَاءَ وَيَمْشِي لَهُ الخَمَرَ † [*He creeps to him in the thicket,* or *place overgrown with trees; and he walks to him in the covert of trees,* &c.: see Freytag's Arab. Prov. 692]: speaking of a man when he deceives, or circumvents, his companion. (S.) And جَاءَنَا عَلَى خَمَرٍ and على خَمْرَةٍ † *He came to us secretly; unexpectedly; clandestinely.* (K.) —Hence, (S,) خَمَرٌ and خُمَارٌ and خَمَارٌ (S, K) and خَمْرَةٌ (K) † *A crowding,* (S,) or *congregation,* (K,) *and multitude,* of men or people. (S, K.) You say, دَخَلَ فِي خُمَارِ النَّاسِ and خَمَارِهِمْ, dial. vars. of غُمَار and غَمَار, i. e. ‡ *He entered among the crowding and multitude of the men* or *people;* (S;) and in like manner, فِي خَمَرِهِمْ and خَمْرَتِهِمْ and غَمْرَتِهِمْ; (TA;) as also فِي خَمَرِهِمْ and غَمَرِهِمْ: (TA in art. غمر:) or *among such* [*a crowd*] *of the people as hid him.* (ISk, S.)

خَمِرٌ A place *abounding with coverts of the description termed* خَمَرٌ; (IAar, S, K;) a place *concealing by dense trees.* (TA.) —† A man *infected,* syn. مُخَامَرٌ, (Sh, IAar, S,) *by a disease:* (TA:) thought by ISd to be a possessive epithet: (TA:) or *in the last stage of the remains of intoxication.* (S.) [See also مَخْمُورٌ.])

خَمْرَةٌ: see خَمَرٌ, in two places. —Also, (S, A, K,) and خُمْرَةٌ (Kr, K) and خُمَّرَةٌ, (K,) The *odour* of perfume: (S, A:) or *a sweet odour:* (K:) and the last signifies also *an odour which has infected* (خَامَرَ, i. e. خَالَطَ,) *a person;* (K;) as also خَمَرَّةٌ. (AZ, K.) You say, وَجَدْتُ خَمْرَةَ الطِّيبِ *I experienced,* or *smelt, the odour of the perfume.* (S, A.) = See also خَمَرٌ, in two places.

خُمْرَةٌ: see خَمِيرٌ, in two places. —Also a dial. var. of غُمْرَةٌ [q. v.], *A thing* [or *composition*] *which is used as a liniment for beautifying the complexion;* (S;) [the *plant called*] وَرْس *and certain perfumes which a woman uses as a liniment* (so in the K, or *applies as a liniment to her face,* as in other lexicons, TA) *to beautify her face.* (K.) = *Pain, and headache, and annoyance, occasioned by wine* (خَمْر, for which in some copies of the K we find حُمَّى erroneously put, TA); as also خُمَارٌ: or the *intoxication thereof, which has infected* (خَالَطَ) [*a person*]; (K;) and so خُمَارٌ: (TA:) or this latter signifies the *remains of intoxication:* (S:) pl. of the former خُمْرٌ. (TA.) —See also خَمْرَةٌ. = *A small pot* or *jar:* and *a vessel for leaven.* (KL.) = *A small mat,* (S, A,* Mgh, Msb, K,) [*of an oblong shape,*] *large enough for a man to prostrate himself upon it,* (Mgh, Msb,) *used for that purpose* [*in prayer*], (S, A,) *made of palm-leaves* (S, K) *woven* (تُرْمَلُ) *with threads* or *strings:* (S:) so called because it veils the ground from the face of the person praying [upon it]: (Zj,* Mgh:) or because its threads or strings are hidden by its palm-leaves. (TA.)

خِمْرَةٌ *A hiding,* or *concealing, oneself:* (IAar, TA:) [or, accord. to analogy, *a mode,* or *manner, of doing so.*] —See also خَمَرٌ. —*A mode, manner,* or *way, of wearing the* خِمَار. (K,* TA.) You say, إِنَّهَا لَحَسَنَةُ الخِمْرَةِ [*Verily she has a beautiful mode of wearing the* خمار]. (S.) And hence the saying of 'Omar to Mo'áwiyeh, مَا أَشْبَهَ عَيْنَكَ بِخِمْرَةِ هِنْدٍ [*How like is thine eye to Hind's* (when she practises her) *mode of wearing the* خمار!]. (TA.) Hence also, (TA,) إِنَّ العَوَانَ لَا تُعَلِّمُ الخِمْرَةَ [*Verily she who has had a husband will not* require to *be taught the mode of wearing the* خمار]: (S, K,* TA:) a prov., (S, TA,) applied to him who is experienced and knowing: (K:) i. e. the experienced woman is not to be taught how she should act. (TA.) = See also خَمْرَةٌ.

خَمِرَةٌ: see خَمْرَةٌ.

خَمْرِيٌّ Grapes (عِنَبٌ) *fit for wine.* (TA.) —A colour *resembling the colour of wine.* (TA.)

خِمِّيرٌ: see خُمَارٌ.

خَمَّارٌ: see خَمَرٌ, in two places.

خُمَّارٌ: see خَمَرٌ, in two places: = and see also خُمْرَةٌ, in two places.

خِمَارٌ [*A woman's muffler,* or *veil, with which she covers her head and the lower part of her face, leaving exposed only the eyes and part or the whole of the nose:* such is the خمار worn in the present day: *a kind of veil which is called in Turkish* يَشْمَقْ; as in the TK:] *a woman's head-covering;* (Mgh, TA;) *a piece of cloth with which a woman covers her head;* (Msb;) *i. q.* نَصِيفٌ, (K,) *pertaining to a woman;* (S;) as also خِمِرٌّ: (Th, K:) and *any covering of a thing; anything by which a thing is veiled,* or *covered:* (K:) pl. [of pauc.] أَخْمِرَةٌ (K) and [of mult.] خُمُرٌ (Msb, K) and خُمُرٌ. (K.) —Also A man's *turban;* because a man covers his head with it in like manner as a woman covers her head with her خمار: when he disposes it in the Arab manner, he turns [a part of] it under the jaws [nearly in the same manner in which a woman disposes her خمار]. (TA.) [Hence,] مَا شَمَّ خِمَارَكَ, a prov., (TA,) [meaning] † *What hath changed thee from the state in which thou wast? What hath befallen thee?* (K.)

خَمِيرٌ (K) and مَخْمُورٌ and مُخَمَّرٌ, (TA,) applied to dough, [*Leavened;*] *having had* خَمِير [as meaning *leaven*] *put into it:* (TA:) or, applied to dough, and to clay or mud (طِين, as in the K, but accord. to other lexicons perfume, طِيب, TA), and the like, *left until it has become good* [or *mature*]: (K:) pl. [of the first] خُمْرَى. (TA.) You say also خُبْزٌ خَمِيرٌ *Bread* [*leavened,* or] *into which leaven* (خَمِير) *has been put:* (Lh, TA:) or *yesterday's bread; bread that has been kept over a night:* (S:) and خُبْزَةٌ خَمِيرٌ, without ة [in the epithet]. (Lh, TA.) And خَمِيرٌ is also applied to *Bread itself:* or *leavened bread.* (Sh, TA.) —خَمِيرٌ [used as a subst.] (S, A, Msb, K) and خَمِيرَةٌ and خُمْرَةٌ (S, A, K) signify *Leaven,* or *ferment,* expl. by مَا خُمِّرَ بِهِ, (K,) of dough, and of perfume; (TA;) *what is put into dough,* (S, A, Msb,) *and into the beverage called* نَبِيذ; (A;) and خُمَّرَةٌ also signifies *what is put into perfume,* as well as what is put into dough and into نبيذ: (Ks:) the خُمْرَة of نبيذ is its *dregs,* (K,) and its [*ferment which is called*] دُرْدِيّ; (TA;) or *what is put into it, of wine* (خَمْر) *and of* دُرْدِيّ; and so too of perfume; (S;) and the خُمْرَة of milk is its *ferment* (رُوبَة) *which is poured upon it in order that it may quickly curdle,* or *coagulate,* or *thicken,* or *become thick and fit for churning.* (TA.) —[Hence,] اجْعَلْهُ فِي سِرِّ خَمِيرِكَ ‡ *Conceal thou it* (i. e. a secret, A) *in thy mind.* (A, TA.) And أَخْرَجَ مِنْ سِرِّ خَمِيرِهِ سِرًّا ‡ *He revealed,* or *disclosed, a secret.* (TA.) —See also مَخْمُور.

خَمِيرَةٌ: see the next preceding paragraph.

خَمَّارٌ *A vintner; a seller of* خَمْر [or *wine*]. (K.)

خَمِّيرٌ (S) and مُسْتَخْمِرٌ (K) One *who constantly drinks wine;* (S, K;) *a great drinker; devoted to drink.* (K.)

مُخَمَّرٌ † A horse *having a white head, whatever be the rest of his colour;* but not مُسْتَخْمِرٌ: (Lth:) and مُخَمَّرَةٌ, applied to a ewe or she-goat, (AZ, T, S, A,) accord. to Lth and the K مُسْتَخْمِرَةٌ, but the former is the right term, (TA,) [in the CK مُسْتَخْمِر,] † *whose head is white, and the rest of her black;* like رَخْمَاءُ: (S:) or *having a white head;*

(AZ, T, A;) and in like manner, a mare: (K:) or a *black* ewe *with a white head*: from the خِمَار of a woman. (TA.) = See also خَمِيرٌ. — And see مَخْمُورٌ.

مُخَمِّرٌ *A maker of* خَمْر [or *wine*]. (K.)

مَخْمُورٌ: see خَمِيرٌ. — Also, (S,) and مُخَمَّرٌ and خَمِيرٌ, (TA,) A man *affected with* خُمَار, (S, TA,) i. e. *the remains of intoxication*. (S. [Like مَبْخُورٌ. See also خَمِرٌ.])

مُخْتَمِرٌ, and with ة: see مُخَمَّرٌ.

مُسْتَخْمِرٌ: see خَمِيرٌ.

خمس

1. خَمَسَ القَوْمَ, (S, A, Mgh, K,) aor. ـُ, (S, Mgh, K,) [inf. n. خَمْسٌ,] *He took the fifth part of the possessions of the people*. (S, A, Mgh, K.) And خَمَسَ المَالَ, (A, Msb,) aor. ـُ, inf. n. خَمْسٌ, (Msb,) *He took the fifth part of the property*. (A, Msb.) خَمْسٌ signifies The *taking one from five*: and hence the saying of 'Adee Ibn-Ḥátim, رَبَعْتُ فِي الجَاهِلِيَّةِ وَخَمَسْتُ فِي الإِسْلَامِ [*I took the fourth part* of the spoil *in* the Time of *Ignorance, and I took the fifth part* thereof *in* the time of *El-Islám*]; meaning, I headed the army in both those states; for the commander, in the Time of Ignorance, used to take the fourth part of the spoil; and in El-Islám, the fifth part was assigned to him. (TA.) — خَمَسَ القَوْمَ, (S, A, Msb, K,) aor. ـِ, (S, Msb, K,) inf. n. خَمْسٌ, (Msb,) *He was*, or *became, the fifth of the people*: (S, A, Msb, K:) or *he made them five by* [*adding to their number*] *himself*. (S, K.) — خَمَسَ also signifies *He made* fourteen *to be fifteen*. (T in art. ثلث.) — And *He made* forty-nine *to be fifty with himself*. (A 'Obeyd, S in that art.) — خَمَسَ الحَبْلَ, aor. ـِ, inf. n. خَمْسٌ, *He made the rope of five strands twisted together*. (TA.) = خَمَسَتِ الإِبِلُ *The camels drank on the fifth day, counting the day of the next preceding drinking as the first*. (TA.) [See خَمْسٌ.] — خَمَسَ, said of a horse, *He came fifth in the race*. (T, M, L; all in art. ثلث.)

2. خمّسهُ, inf. n. تَخْمِيسٌ, *He made it five*. (Esh-Sheybánee and K, voce وَحَّدَهُ.) — *He made it to be five-cornered; five-angled; pentagonal*. (K.) — خَمَّسَتْ *She brought forth her fifth offspring*. (TA in art. بكر.) — And خمّسهُ *He made it five-fifths*. (Msb.) — خمّس لِامْرَأَتِهِ, or عِنْدَهَا, *He remained five nights with his wife*: and in like manner the verb is used in relation to any saying or action. (TA voce سَبَّعَ.) — تَخْمِيسٌ also signifies [The *watering* of land or seed-produce *on the fifth day, counting the day of the next preceding watering as the first*;] the *watering* of land *that is* [*next*] *after the* تَرْبِيع. (TA.)

4. اخمس القَوْمُ *The party of men became five*: (S, K:) — also, *The party of men became fifty*. (M and L in art. ثلث.) — اخمس الرَّجُلُ *The man was*, or *became, one whose camels came to water on the fifth day, counting the day of the next preceding drinking as the first*. (S,* K,* TA.) [See خِمْسٌ.]

خَمْسٌ fem. of خَمْسَةٌ [q. v.].

خُمْسٌ: see خُمُسٌ.

خِمْسٌ The *drinking of camels on the fifth day, counting the day of the next preceding drinking as the first; their drinking one day, then pasturing three days, then coming to the water on the fifth day, the first and last days, on which they drink, being thus reckoned*: this is the correct explanation, accord. to Aboo-Sahl El-Khowlee; and Aboo-Zekereeyà says the like; (TA;) or *their pasturing three days, and coming to the water on the fourth day* [*not counting the day of the next preceding watering*; for it is evident that this explanation is virtually the same as that preceding]: (S, K:) accord. to Lth, the *drinking of camels on the fourth day, counting the day on which they returned from* [*the next preceding*] *watering*; but Az says, that this is a mistake; the day of returning from watering not being counted [when it is explained as meaning the drinking on the fourth day]: (TA:) pl. أَخْمَاسٌ, the only pl. form. (Sb, TA.) [See ظِمْءٌ.] Hence, فَلَاةٌ خِمْسٍ [as in copies of the K, or it may be فَلَاةُ خِمْسٍ,] *A desert in which the water is far distant, so that the camels come to the water on the fourth day, exclusive of the* [*next preceding*] *day on which they drank*. (Az, K, TA.) Hence also the saying, فُلَانٌ يَضْرِبُ أَخْمَاسًا لِأَسْدَاسٍ (S, K*) ‡ *Such a one makes a pretence of* اخماس [or *fifth-day waterings*] *for the purpose of* اسداس [or *sixth-day waterings*]: i. e., he advances his camels from the خِمْس to the سُدْس: (K:) a prov.: (TA:) meaning, *such a one strives to deceive*, or *circumvent*: (S, K:) applied to him who acts towards another with artifice, pretending that he obeys him, or complies with his desire: (TA:) or to him who pretends one thing while he means another: (K:) and taken from the saying, related by AO and IAar, ضَرَبَ أَخْمَاسًا لِأَسْدَاسٍ [*He made a pretence of* اخماس *for the purpose of* اسداس]; said of him who proposes a thing whereby he means another thing, which he commences and by slow degrees accomplishes: (TA:) for a man, when he desires to make a long journey, accustoms his camels to drink خَمْسًا سُدْسًا [i. e. *on the fifth day* and then *on the sixth, in each case counting the day of the next preceding drinking as the first*]: (K, TA:) the origin of the saying, accord. to IAar, being this: an old man was among his camels, accompanied by his sons, men, who pastured them, and who had been long far distant from their families; and he told them one day to pasture their camels رِبْعًا [i. e. watering on the fourth day, counting the day of the next preceding watering as the first], which they did, proceeding in the way towards their families: then they proposed to do so خَمْسًا; and then, سُدْسًا: whereupon the old man, understanding what they meant, said, ye are doing nothing but making a pretence of اخماس for the purpose of اسداس: the object of your desire is not the pasturing of them, but it is only your families. (TA.) [See below, voce خُمُسٌ, a saying similar in words but different in meaning.] — It is also used for سَيْرُ خِمْسٍ [*A journey in which the camels are watered only on the first and fifth days; a journey in which the second and third and fourth days are without water*]. (L in art. جلذ.) You say خِمْسٌ بَصْبَاصٌ, [and صَبْصَابٌ,] and قَعْقَاعٌ, and حَشْحَاشٌ, [and حَصْحَاصٌ, &c.,] i. e. *A journey* [*in which the camels are watered only on the first and fifth days,*] *in the course of which, to the water, there is no flagging, by reason of its remoteness*. (TA.) El-'Ajjáj uses the expression

* خِمْسٌ كَحَبْلِ الشَّعَرِ المُنْحَتِّ *

meaning, *A* [*journey of the kind termed*] خمس without any deviation, *like a rope* made *of hair that has fallen off* and that is free from any unevenness. (L, TA.) — خِمْسٌ also signifies The *fifth young one*, or *offspring*. (A in art. ثلث.) = *A* [*garment of the kind called*] بُرْد, (S, K,) *of the fabric of El-Yemen*; (S;) so called because first made for a king of El-Yemen named خِمْسٌ, (AA, S,) or الخِمْس; (K, TA;) as also خَمِيسٌ. (TA.) For the latter word, we find in the work of Bkh, خَمِيص, with ص; which, if correct, is masc. of خَمِيصَةٌ, which is a small kind of كِسَاء. (IAth, and L.) [The pl. of خِمْسٌ applied to a بُرْدَة is أَخْمَاسٌ.] See also مَخْمُوسٌ, in four places.

خُمْسٌ and خُمْسٌ *A fifth part*; (Msb, K;) as also خَمِيسٌ, (S, in art. ثلث, and IAmb and Msb,) agreeably with a rule applicable in the case of every one of the units, except ثَلِيثٌ: (TA:) some allow this last; but AZ disallows it, and خميس also: (S in art. ثلث:) pl. أَخْمَاسٌ. (Msb, TA.) — [Hence, app.,] ضَرَبَ أَخْمَاسَهُ فِي أَسْدَاسِهِ *He turned his five senses towards his six relative points*; [namely, above, below, before, behind, right, and left:] an allusion to the collecting all the thoughts to examine a thing, and turning the attention in all directions. (MF.)

خَمْسَةٌ, (S, K,) masc.; and خَمْسٌ, fem.; (S;) [*Five*;] *a certain number*. (S, K.) You say خَمْسَةُ رِجَالٍ [*Five men*], and خَمْسُ نِسْوَةٍ [*Five women*]. (S.) You say also, عِنْدِي خَمْسَةُ دَرَاهِمَ [*I have five dirhems*], with rafʿ: and if you please, you incorporate the ة into the د [and say, خَمْسَةُ دَرَاهِمَ]: but when you prefix ال to دراهم, you say, عِنْدِي خَمْسَةُ الدَّرَاهِمِ [*I have the five dirhems*], with ḍamm; and may not incorporate, because you have incorporated the ل into the د: and in the case of a fem. n. you say, عِنْدِي خَمْسُ القُدُورِ [*I have the five cooking-pots*]: also, هٰذِهِ الخَمْسَةُ الدَّرَاهِمِ [*These five dirhems*]; and, if you please, الدَّرَاهِمُ, using it in the manner of an epithet: and in like manner [you use the other nouns of number] to عَشَرَةٌ [inclusive]. (S.) You say also, صُمْنَا خَمْسًا مِنَ الشَّهْرِ [*We fasted* during a period of *five* nights *of the month* with their

days]; making لَيَالٍ to predominate over أَيَّام, when you do not mention the word ايّام, though the fasting is in the day; because the night of each day precedes the day: but when you mention the word ايّام, you say, صُمْنَا خَمْسَةَ أَيَّامٍ [*We fasted five days*]. (ISk, TA.) يَعَضُّ بِالْخَمْسِ means *He bites the fingers*: these being [five in number and] of the fem. gender: (Ḥam p. 790:) [i. e.] خَمْسٌ means the *five fingers*. (Ḥar p. 76.) [Respecting a peculiar pronunciation of the people of El-Ḥijáz, and a case in which خَمْسَة is imperfectly decl., see ثَلَاثَة.] — خَمْسَةَ عَشَرَ, masc.; and خَمْسَ عَشْرَةَ, fem.; *Fifteen*. For variations thereof, see art. عشر.]

خَمْسُونَ [*Fifty*, and *fiftieth*,] is also written and pronounced خَمِسُونَ, with kesr to the م, by poetic license, as related by Ks; or خَمَسُونَ, with fet-ḥ, as related by others, after the manner of خَمْسَةٌ and خَمَسَاتٌ: (Fr, TA:) accord. to the T, the variation خَمِسُونَ, with kesr to the م, is [dialectic, being] similar to خَمْسَ عَشْرَةَ, with kesr to the ش [in the dial. of Nejd]. (TA.)

جَاؤُوا خُمَاسَ, and ▼ مَخْمَسَ, *They came five and five*; [or *five and five together*; or *five at a time and five at a time*;] (Ḳ, TA;) like as they say, ثُنَاءَ and مَثْنَى, and رُبَاعَ and مَرْبَعَ: (TA:) or, accord. to A 'Obeyd, not more than أُحَادَ and ثُنَاءَ and ثُلَاثَ and رُبَاعَ has been heard, except عُشَارَ occurring in a verse of El-Kumeyt. (TA in art. عشر.)

خَمِيسٌ: see خُمُسٌ: — and مَخْمُوسٌ, in two places. — *An army*; because consisting of five parts, namely, the van, the body, the right wing, the left wing, and the rear; (Ṣ, A, Ḳ;) or because the spoils are divided into fifths among it; but this latter assertion requires consideration; (ISd, MF;) for this division of the spoils is an affair of the Muslim law, whereas خميس [thus applied] is an old term: (MF:) or *an army having numerous weapons*; syn. جَيْشٌ خَشِنٌ. (TA.) — يَوْمُ الخَمِيسِ, (Ṣ, Mṣb, Ḳ,) and simply الخَمِيسُ, *Thursday*; *the fifth day of the week*; thus used for الخَامِسُ, in like manner as الدَّبَرَانُ is applied to the star [that follows the Pleiades, for الدَّابِرُ]: (TA:) pl. [of pauc.] أَخْمِسَةٌ and [of mult.] أَخْمِسَاءُ (Ṣ, Mṣb, Ḳ) and أَخَامِسُ. (Fr, TA.) AZ used to say, مَضَى الخَمِيسُ بِمَا فِيهِ [*Thursday passed with what happened in it*], making it sing. and masc.: but Abu-l-Jarráḥ used to say, مَضَى الخَمِيسُ بِمَا فِيهِنَّ, making it pl. and fem., and using it as a n. of number. (Lḥ, TA.) It has no dim. (Sb, Ṣ in art. امس.) = See also خُمْسٌ, last signification. = مَا أَدْرِى أَىَّ خَمِيسِ النَّاسِ هُوَ means *I know not what company of men it is*. (Ibn-'Abbád, Ṣgh, Ḳ.)

خُمَاسِىٌّ A boy *five spans* (أَشْبَار) *in height*: (Ṣ, Mgh, Mṣb,* Ḳ:) said of him who is increasing in height [but has not attained his full stature]: (Mṣb:) fem. with ة: (Lth, TA:) and in like manner you say رُبَاعِىٌّ: (Ṣ, Mṣb:) but you do not say سُبَاعِىٌّ, (Lth, Ṣ, Ḳ,) nor سُدَاسِىٌّ; (Lth, Ḳ;) [i. e., in speaking of a boy;] for when he has attained seven spans, (Ṣ,) or six spans, (Lth, Ḳ,) he is a man: (Lth, Ṣ, Ḳ:) or to a slave you apply the epithet سداسىّ also; and to a garment, or piece of cloth, سباعىّ. (Mṣb.) — See also مَخْمُوسٌ. — [Also A word *composed of five letters, radical only*, or *radical and augmentative*.]

خَمِيسِىٌّ One *who fasts alone on Thursday*. (IAạr, Th.)

خَامِسٌ [*Fifth*]: for this you also say خَامٍ; (ISk, Ṣ, Ḳ;) whence the phrase, جَاءَ فُلَانٌ خَامِيًا [*Such a one came fifth*], for خَامِسًا: (ISk, Ṣ:) [fem. with ة.] — خَامِسَ عَشَرَ and خَامِسَةَ عَشْرَةَ, the former masc. and the latter fem., meaning *Fifteenth*, are subject to the same rules as ثَالِثَ عَشَرَ and its fem., explained in art. ثلث, q. v.] = إِبِلٌ خَامِسَةٌ (TA) and خَوَامِسُ (Ṣ, Ḳ) *Camels that drink on the fifth day, counting the day of the next preceding drinking as the first*: [see خِمْسٌ:] (TA:) or *that pasture three days, coming to the water on the fourth day* [*not counting the day of the next preceding watering*]. (Ṣ, Ḳ.)

جَاؤُوا مَخْمَسَ: see خُمَاسَ.

مُخَمَّسٌ A thing *five-cornered; five-angled; pentagonal*. (Ṣ.) [See also مُثَلَّثٌ.]

مَخْمُوسٌ *Five cubits in length*; applied to a spear, (Ṣ, A, Ḳ,) as also ▼ خَمِيسٌ; (Ḳ;) and to a garment, or piece of cloth, (Ṣ, A, Ḳ,) as also ▼ خَمِيسٌ, (Ṣ, A, Mgh, Ḳ,) which occurs in a trad. as meaning a *small* garment or piece of cloth, (Mgh,) and ▼ خُمَاسِىٌّ [q. v. suprà]; (TA;) and in like manner, ▼ بُرْدَةٌ أَخْمَاسٍ *a* [*garment of the kind called*] بردة *five cubits long*. (ISk, TA.) Hence the saying, ▼ هُمَا فِى بُرْدَةٍ أَخْمَاسٍ † *They two have become near together, and in a state of agreement*. (Ḳ.) A poet says,

* صَيَّرَنِى جُودُ يَدَيْهِ وَمَنْ *
* أَهْوَاهُ فِى بُرْدَةِ أَخْمَاسِ ▼ *

i. e., † *The bounty of his hands has made me and the person whom I love to be near together, as though we were in a* بردة *five cubits long*: (Th, TA:) app. meaning that the person thus spoken of had purchased for him a female slave, or had given for him the dowry of his wife. (Az, Ṣgh, TA.) You also say, لَيْتَنَا فِى بُرْدَةِ أَخْمَاسٍ ▼, a prov., meaning † *Would that we were near together*. (ISk, TA.) [See also بُرْدٌ.] — Also A rope *made of five strands twisted together*. (Ṣ, A, Ḳ.)

خمش

1. خَمَشَهُ, (Ṣ, A, Ḳ,) aor. ـُ (Ṣ, Mṣb, Ḳ) and ـِ, (Ṣ, Ḳ,) inf. n. خَمْشٌ, (Mṣb,) *He scratched it*, namely, the face, *with the nails, so as to cause bleeding* or *not*; syn. خَدَشَهُ: (Ṣ,* A, Ḳ:) only used in relation to the face: (A:) or also used in relation to the rest of the person: (TA:) and ▼ خَمَّشَهُ, inf. n. تَخْمِيشٌ, signifies the same: (TA:) [or denotes intensiveness, or muchness, like خَدَّشَهُ.] And خَمَشَتِ المَرْأَةُ وَجْهَهَا بِظُفْرِهَا *The woman wounded the exterior of the scarf-skin of her face with her nail*. (Mṣb.) One says also, by way of imprecation, خَمْشًا [*May thy*, or *his*, or *her, face be scratched*]; like as one says جَدْعًا and قَطْعًا. (TA.) — *He slapped it*; namely, the face. (A, Ḳ.) — *He beat him*, or *it*, (Ḳ, TA,) with a staff, or stick. (TA.) — *He cut off from him a limb*, or *member*. (Ḳ.)

2: see 1.

خَمْشٌ The *mark made by scratching with the nails upon the face*: (Mṣb, TA:) pl. خُمُوشٌ. (Ṣ, A, Mṣb.)

لَا تَفْعَلْ ذٰلِكَ أُمُّكَ خَمْشَى (Lḥ) *Do not thou that: may thy mother*, being bereft of thee by death, *scratch her face* for thee. (ISd.) One says also, on the occasion of a thing at which one wonders, خَمْشَى عَقْرَى حَلْقَى. (Ṣ and TA in art. حلق: see 1 in that art.)

خَمُوشٌ *Gnats*: (Ṣ, A, Ḳ:) in the dial. of Hudheyl: (Ṣ:) n. un. with ة: or it has no n. un.; (TA;) one thereof being called بَقَّةٌ. (Ṣ.)

خُمَاشَةٌ *A wound*, (Ṣ, A, Ḳ,) or *mutilation*, (Ṣ,) *for which there is no fine*, or *mulct*, (A,) or *for which there is no certain fine*, or *mulct*; (Ṣ, Ḳ:) or *what is below the bloodwit; as the cutting off of an arm* or *a hand*, or *of an ear*, and *the like*: (Ḳ:) or *a wound*, or *mutilation, of any kind below slaughter and the bloodwit; such as amputation*, or *a wound*; or *a blow*, or *plunder*, or *a similar injury*. (L.) It is related in a trad., that Ḳeys Ibn-'Áṣim collected his sons at his death, and said, كَانَ بَيْنِى وَبَيْنَ فُلَانٍ خُمَاشَاتٌ فِى الجَاهِلِيَّةِ [*There were, between me and such a one, wounds, &c., in the Time of Ignorance*]. (L.) And you say, قَدْ أَخَذْتُ خُمَاشَتِى مِنْ فُلَانٍ *I have retaliated upon such a one* [*my wound, &c.*]. (TA.) — خُمَاشَاتٌ, also, (Ṣ, TA,) or خُمَاشَاتُ ذَحْلٍ, (A, TA,) signifies ‡ *Remains of* ذَحْل [or *desire of retaliation*, or *the like*]. (Ṣ, A, TA.)

خمص

1. خَمَصَتِ القَدَمُ, aor. ـُ, inf. n. خَمَصٌ, *The man's foot rose from the ground*, [or *was hollow in the middle of the sole*,] *so that it did not touch it*. (Mṣb.) — خَمَصَ البَطْنُ, (A, Ḳ,) aor. ـِ; (TḲ;) and خَمِصَ, aor. ـَ; and خَمُصَ, aor. ـُ; (A, Ḳ, TḲ;) inf. n. خَمَصٌ [i. e. خُمْصٌ or خَمْصٌ or probably both] and خُمُوصٌ and مَخْمَصَةٌ; (TḲ;) *The belly was*, or *became, empty*; (A, Ḳ, TḲ;) i. e., *hungry*: (TḲ:) [and *lank*: see خَمِيصٌ.] And خَمُصَ الشَّىْءُ, aor. ـُ, (Mṣb,) inf. n. خُمْصٌ (Mṣb, TA) and خَمْصٌ (A, TA) and مَخْمَصَةٌ, (Ṣ, A, Mṣb,* Ḳ,) the last an inf. n. like مَغْضَبَةٌ and مَعْتَبَةٌ, (Ṣ,) [but in art. عتب in the Ṣ, مَعْتَبَةٌ is said to be a subst.,] *The thing was*, or *became, hungry*. (Ṣ,* A,* Mṣb, Ḳ.*) = خَمَصَهُ الجُوعُ, (Ṣ, Ḳ,) aor. ـُ, (TḲ,) inf. n. خَمْصٌ and

مَخْمَصَةٌ (Ṣ, Ḳ) and خُمُوصٌ, (TḲ, [but this last I think doubtful,]) *Hunger rendered him lank in the belly.* (TḲ.)

6. تخامص عَنْهُ ‡ *He shrank, or drew away, from it;* (A, Ḳ;*) i. e., from anything of which he disliked the nearness. (A.) You say, مَسَسْتُهُ بِيَدِى وَهْىَ بَارِدَةٌ فَتَخَامَصَ مِنْ بَرْدِ يَدِى ‡ [*I touched him with my hand, it being cold, and he shrank from the coldness of my hand*]. (A, TA.) تَخَامَصْ لِفُلَانٍ عَنْ حَقِّهِ ‡ [*Relinquish thou, i. e., give thou, to such a one, his right,* or *due.*] (A, Ḳ.*) تخامص اللَّيْلُ ‡ [*The night retreated;*] *the darkness of the night became thin a little before daybreak.* (A, Ḳ.)

خَمْصَةٌ *A hungering.* (Ṣ, Ḳ.) You say, لَيْسَ لِلْبِطْنَةِ خَيْرٌ مِنْ خَمْصَةٍ تَتْبَعُهَا [*There is not anything better for repletion of the belly than a hungering which follows it*]. (Ṣ, A.)

خَمْصَى: see خَمِيصٌ.

خُمْصَانٌ: see أَخْمَصُ: — and see also خَمِيصٌ, in two places.

خَمَصَانٌ: see خَمِيصٌ.

خَمِيصٌ *Empty;* applied to the belly: (TA:) *hungry.* (Mṣb.) — خَمِيصُ البَطْنِ, (A,) or خَمِيصُ الحَشَا, (Ṣ, Ḳ,) and خُمْصَانٌ, (Ṣ, A, Ḳ,) and خَمَصَانٌ, (A, Ḳ,) A man *empty in the belly,* (A,) or *lank in the belly;* (Ṣ, K;) as also خَامِصُ البَطْنِ: (Ḳ* and TA in art. رهف:) and *slender in make:* (TA:) fem. of the first with ة, (Ṣ, A, Ḳ,) and so of the second, (Yaʿḳoob, Ṣ, A, Ḳ,) and so of the third; (TA;) and IAạr mentions خَمْصَى as a fem., occurring prefixed to الحَشَا in a verse of El-Aṣamm Ed-Dubeyree: (TA:) pl., (Ṣ, A, Ḳ,) masc., (A, Ḳ,) خِمَاصٌ; (Ṣ, A, Ḳ;) and fem., [i. e., of خميصة,] خَمَائِصُ: (A, Ḳ:) خُمْصَانٌ has no pl. formed by the addition of و and ن, though its fem. is formed by the addition of ة; being made to accord with the measure فَعْلَانُ, of which the fem. is فَعْلَى. (TA.) خِمَاصٌ [also] signifies *Hungry,* in a pl. sense, (Ḳ,) *and lank in the bellies:* (TA:) مِخْمَاصٌ also signifies the same as خَمِيصٌ; and [its pl.] مَخَامِيصُ, *lank in the bellies* (خُمْصُ البُطُونِ [whence it appears that أَخْمَصُ, sing. of خُمْصٌ, is also syn. with خَمِيصٌ]). (TA.) You say also, هُوَ خَمِيصُ البَطْنِ مِنْ أَمْوَالِ النَّاسِ, meaning ‡ *He is one who abstains from* [*devouring*] *the possessions of men.* (A.) And خِمَاصُ البُطُونِ مِنْ أَمْوَالِ النَّاسِ خِفَافُ الظُّهُورِ مِنْ دِمَائِهِمْ, (A, TA,) meaning ‡ *Persons who abstain from* [*devouring*] *the possessions of men, whose backs are light with respect to* [*the*] *burden* [*of their blood*]. (TA, from a trad.) — زَمَنٌ خَمِيصٌ ‡ *A time of hunger.* (A, TA.)

خَمِيصَةٌ *A* [*garment of the kind called*] كِسَاء, *black, square, and having* عَلَمَانِ [i. e. *two ornamental* or *coloured* or *figured borders*]: (Ṣ, A, Mgh, Ḳ:) or *a black* كساء, *having a border such as is above described* (مُعْلَم) *at each end, and which is of* خَزّ, [q. v.], or *of wool:* (Mṣb:) if not bordered, it is not so called: (Ṣ, Mṣb:) or, accord. to Aṣ, *a* مُلَاءَة *of wool,* or *of* خَزّ, *bordered* (مُعْلَمَة); not unless bordered: so called because of its softness and thinness, and smallness of bulk when it is folded: Aḥmad Ibn-Fáris says that it is the *black* كِسَاء: and he says that it may be thus called because a man wraps himself with it, so that it is against his أَخْمَص, meaning by this his waist: (Ḥar p. 21:) pl. خَمَائِصُ: or خمائص are *garments of* خَزّ, *thick, black,* and *red, and having thick* أَعْلَام [or *borders such as above described*]; *worn by people of old.* (TA.) El-Aạshà says,

* إِذَا جُرِّدَتْ يَوْمًا حَسِبْتَ خَمِيصَةً *

* عَلَيْهَا وَجِرْيَالَ النَّضِيرِ الدُّلَامِصَا *

[*When she is stripped of her clothing, any day, thou wouldst think there was upon her a khameesah, and the glistening redness of gold*]: Aṣ says, he likens her [long and spreading] hair to a خميصة, which is black. (Ṣ.) [See also خَمِيسٌ, voce خِمْسٌ, near the end of the paragraph.]

خَامِصُ البَطْنِ: see خَمِيصٌ.

أَخْمَصُ القَدَمِ A man *whose foot rises from the ground,* [or *is hollow in the middle of the sole,*] *so that it does not touch it:* fem. خَمْصَاءُ: and pl. خُمْصٌ: (Mṣb:) and خُمْصَانٌ signifies *having the middle of the sole of the foot moderately rising from the ground;* which is a goodly quality; but when it is flat, or rises much, it is dispraised: so explained by IAạr when he was asked by Th respecting 'Alee's saying of Moḥammad, [cited, but not explained, in the K,] كَانَ خُمْصَانَ الأَخْمَصَيْنِ: or, accord. to Az, خُمْصَانٌ signifies *having the part* [*of the sole*] *of the foot which does not cleave to the ground in treading very much retiring from the ground.* (TA.) — الأَخْمَصُ [when without the article ال also written without tenween accord. to the best authorities, because the quality of an epithet is original to it, and that of a subst. is accidental,] also signifies *The part* [*of the sole*] *of the human foot which does not cleave to the ground in treading;* (Az, TA;) *the part of the sole of the human foot which is hollow, so that it does not touch the ground;* (Ṣ, Ḳ;*) *the part of the bottom of the human foot which is thin, and retires from the ground;* or, as some explain it, [meaning the same,] *the* خَصْر *of the human foot:* (TA:) pl. أَخَامِصُ. (Mṣb.) — See also خَمِيصٌ. — Also *The waist* of a man. (Ḥar p. 21.)

مِخْمَاصٌ: see خَمِيصٌ.

خمط

خَمْطٌ The [*kind of tree called*] أَرَاك: (Bḍ in xxxiv. 15:) or *a species of the* اراك, *having a fruit which is eaten:* (Lth, Ṣ:) or the *fruit of the* اراك: (IB, Ḳ:) or *any trees having no thorns:* (IDrd, Bḍ, Ḳ:) or *trees having thorns;* cited from Fr; and by Z, in the Ksh, on the authority of A 'Obeyd: (TA:) or *certain trees like the* سِدْر, (Ḳ, TA,) *the fruit of which is like the mulberry:* (TA:) or *certain deadly trees:* (Ḳ:) or *deadly poison:* (TA:) or *any plant that has acquired a taste of bitterness,* (Zj, Bḍ, Ḳ,) *so that it cannot be eaten:* (Zj, TA:) or *scanty fruit of any trees:* (AḤn, Ḳ:) or the *fruit of what is called* فَسْوَةُ الضَّبُعِ: (Ḳ:) or *a certain fruit called* فَسْوَةُ الضَّبُعِ, *having the form of the poppy, friable, and of no use:* (IAạr:) or it signifies, in the Ḳur xxxiv. 15, *fruit that is disagreeable in taste, and choking:* (Bḍ:) or, [as an epithet,] *bitter, and disagreeable in taste, and choking:* (Jel:) or *bitter;* applied to anything: or *acid.* (Ḳ.) In the Ḳur, ubi suprà, some read, ذَوَاتَىْ أُكُلٍ خَمْطٍ: (Ṣ, IB, Jel:) this is the right reading accord. to him who makes خمط to mean the اراك: but accord. to him who makes it to mean the fruit of the اراك, the right reading of اكل is with tenween, and خمط is a substitute for that word. (IB.) [The pl. is خِمَاطٌ: see an ex. voce خَلٌّ.]

خمع

1. خَمَعَ, (Lth, Ṣ, Ḳ,) aor. ـَ, inf. n. خَمْعٌ (Lth, IDrd, Ḳ) and خُمُوعٌ (Lth, Ḳ) and خَمَعَانٌ, (Az, Ḳ,) said of a hyena, (Ḳ,) &c., (TA,) *He limped,* or *had a slight lameness,* (IDrd, Ṣ,) in his gait, or manner of going; (Ṣ;) *he went as though he had a lameness.* (Ḳ, TA.)

خِمْعٌ *A wolf:* (Ṣ, Ḳ:) pl. أَخْمَاعٌ. (TA.) — And hence, (TA,) †*A thief.* (Ṣ, Ḳ.)

خُمَاعٌ *A limping,* or *slight lameness;* (IDrd, S;) *a manner of going as though with a lameness;* a subst. from the above-mentioned verb. (Ḳ.) You say, بِهِ خُمَاعٌ [*He has a limping,* &c.]. (Ṣ.)

خَمُوعٌ, applied to a woman, *Vitious,* or *immoral; an adulteress,* or *a fornicatress;* as also خَيْمَعٌ. (Ibn-'Abbád, Ḳ.)

خَامِعٌ [*Limping,* or *having a slight lameness;*] *going as though having a lameness.* (TA.) — And hence, (TA,) خَامِعَةٌ *A hyena,* or *a female hyena:* (Ṣ, Ḳ:) pl. خَوَامِعُ. (Ḳ.)

خَيْمَعٌ: see خَمُوعٌ.

خمل

1. خَمَلَ, aor. ـُ, inf. n. خُمُولٌ, *It* (a place of alighting or abode, Mṣb, TA, and a tattooing, TA) *was,* or *became, effaced,* or *obliterated;* (Mṣb, TA;) *and imperceptible,* or *unapparent.* (TA.) — And hence, (Mṣb,) said of a man, aor. and inf. n. as above, *He was,* or *became, obscure, unnoted, reputeless,* or *of no reputation:* (Ṣ, Mṣb:) [and] said of a man's reputation (ذِكْرُهُ, JK, Ḳ, and صَوْتُهُ, Ḳ), aor. as above, (JK,) and so the inf. n., (JK, Ḳ,) *it was,* or *became, obscure.* (JK, Ḳ.) Some mention also خَمُلَ,

inf. n. خَمَالَةٌ; and this inf. n. occurs in a description of the Prophet; but it is only for the purpose of assimilation to its contr. نَبَاهَةٌ. (TA.) — [It is app. also said of speech, meaning *It was*, or *became, low, soft*, or *gentle:* see خَامِلٌ.] = خَمِلَ *He* (a man, and a beast, K, a horse, a sheep or goat, and a camel, TA) *had*, or *was affected with, the malady termed* خُمَال. (K.)

4. اخمل *He* (a man, S, or God, K) *rendered* a person *obscure, unnoted, reputeless*, or *of no reputation;* (S, K;*) *contr. of* نَبَّهَ. (TA.) = *He made* a [garment such as is termed] قَطِيفَة, and the like, *to have what is termed* خَمْل [i. e. *a nap*, or *pile*, or *villous substance on its surface*]. (K.)

8. اختمل *He pastured*, or *depastured*, خَمَائِل, (K,) i. e. *meadows* [&c., pl. of خَمِيلَة]. (TA.)

خَمْل [The *nap*, or *pile*, or *villous substance on the surface, of cloth;*] *i. q.* هُدْب; (S, Mṣb;) or the هُدْب *of the* [*kind of garment called*] قَطِيفَة [q. v.] and *the like*, (K, TA,) *of woven cloths whereof portions* [*of the substance*] *are redundant;* (TA;) or [rather] *what resembles* هُدْب *on the surface of a* كِسَآء [or *the like*]; (Mgh;) the خَمْل *of a* [*carpet such as is called*] طُنْفُسَة [or طِنْفِسَة &c.] and *of a garment;* as also ٭ خَمِيلَةٌ, of which the pl. [or rather coll. gen. n.] is ٭ خَمِيلٌ. (JK.) — Also *A* طِنْفِسَة [*itself*]: (S, K:) or so ٭ خَمِيلَةٌ: and خَمْل signifies as first explained above, and also *a* قَطِيفَة [*itself*]: (Mṣb:) or ٭ خَمِيلَةٌ has this last meaning; as also ٭ خَمْلَةٌ and ٭ خِمْلَةٌ; (K,* TA; [in the CK, كَالخَمِيلَةِ والخَمْلَةِ والخِمْلَةِ is erroneously put for كَالخَمْلَةِ والخِمْلَةِ;]) or signifies *a* قطيفة *having* خَمْل [or *nap*]: (TA:) and its pl. [or coll. gen. n.] is as above. (Mṣb, TA.) — And The *feathers*, or *plumage, of the ostrich;* (JK, T, M, K;) as also ٭ خَمَالَةٌ and ٭ خَمِيلَةٌ; (T, M, K;) of which last the pl. [or coll. gen. n.] is as above. (TA.)

خَمْلَةٌ: see the next preceding paragraph. — Also, and ٭ خِمْلَةٌ, *A garment* (Lth, K) *of wool*, (Lth,) *having* خَمْل [or *nap*], *such as the* كِسَآء and *the like:* (Lth, K:) or *an* عَبَآء *of the fabric of Ḳaṭaván, white, and with short* خَمْل [or *nap*]. (Az, TA.)

خِمْلَةٌ: see خَمْل: and خَمْلَةٌ. = Also A man's *secret, which he conceals:* and his *secret disposition of the mind.* (K.) One says, اِسْأَلْ عَنْ خِمْلَاتِهِ [in the CK خَمْلَاتِهِ] *Ask thou concerning his secrets*, and *his bad, evil*, or *foul, qualities, dispositions, habits, practices*, or *actions.* (K, TA.) And هُوَ لَئِيمُ الخِمْلَةِ [*He is base, ignoble*, or *mean, in respect of the secret disposition of the mind*], and كَرِيمُهَا [*generous in respect thereof*]: (Fr, K:) or it is applied peculiarly to baseness, ignobleness, or meanness: (AZ, K:) حَسَنُ الخِمْلَةِ has not been heard. (AZ.)

خُمَال *Lameness:* or, accord. to A 'Obeyd, *a limping*, or *slight lameness, in the legs of camels, which is cured by cutting the vein:* (S:) or *a malady in the joints of a man*, (K,) *resembling lameness*, (TA,) and *in the legs of a beast*, (K,) *a horse, a sheep or goat, and a camel*, (TA,) *occasioning a limping*, or *slight lameness:* (K:) or *a malady that affects the horse*, (T, TA,) or *the camel*, (JK,) *in consequence of which he will not move until he has a vein cut; otherwise he dies:* (JK, T, TA:) and also *a malady that affects a leg of the sheep or goat, and then shifts to the other legs, going the round of them.* (T, TA.)

خَمِيل pl. [or rather coll. gen. n.] of خَمِيلَة in three senses explained above: see خَمْل. — Also *garments having* خَمْل [or *nap*]. (K.) — *A black garment.* (JK.) — ‡ *Dense clouds.* (IDrd, K, TA.) — ‡ *Soft food;* (K, TA;) meaning *such as is termed* ثَرِيد: mentioned by ISd. (TA.) = See also مَخْمُول.

خَمَالَةٌ: see خَمْل.

خَمِيلَةٌ: see خَمْل, in four places. — Also *A dense collection of trees;* (JK, S;) so says Aboo-Sá'id: (S:) or *numerous tangled*, or *luxuriant*, or *dense, trees*, (K, TA,) *among which one sees not a thing when it falls in the midst thereof:* (TA:) and *a place abounding in trees, wherever it be*, (K,) or, accord. to Az, *only in plain, level*, or *soft, ground:* (TA:) and *a low*, or *depressed, tract of ground*, (K,* TA,) or *of sand*, (M, TA,) or *an intervening tract between low*, or *depressed, and hard, ground*, (T, TA,) or *an intervening tract amid sands, in low*, or *depressed, and hard, ground*, (JK,) *and producing good herbage* or *plants:* (JK, T, K, TA:) or *plain*, or *soft, land, producing herbage* or *plants, which are likened to the* خَمْل [or *nap*] *of the* قَطِيفَة: or *a place where water remains and stagnates, and which produces trees; but only in plain, level*, or *soft, ground:* (TA:) or *a meadow* (رَوْضَة) *in which are trees;* that in which are no trees being termed جَلْحَآء: (Ḥar p. 118:) or *a tract of sand producing trees:* (Aṣ, S, K:) or *a place where a tract of sand becomes thin*, or *shallow; where the main portion of it passes away, and somewhat of the soft part of it remains:* pl. خَمَائِل: which is also explained as signifying meadows (رِيَاض). (TA.)

خَامِل A man *obscure, unnoted, reputeless*, or *of no reputation;* (S, Mṣb, K;) *unknown*, (JK, T,) *and unmentioned;* (T;) *destitute of good fortune:* (Mṣb:) and one says also خَامِنٌ, by substitution [of ن for ل]: (TA:) pl. خَمَّل (K) and خَمَلَة, explained as signifying the *lower* or *lowest*, or *meaner* or *meanest, sort of mankind.* (TA.) You say also قَوْلٌ خَامِلٌ *A low, soft*, or *gentle, saying* or *speech.* (Az, TA.) And it is said in a trad., اُذْكُرُوا اللّٰهَ ذِكْرًا خَامِلًا *Celebrate ye God with a low, soft*, or *gentle, voice*, in reverence of his greatness, or majesty. (TA.)

مُخْمَل A garment, (JK, TA,) or a كِسَآء, (Mgh, Mṣb,) *having* خَمْل [or *nap*], (JK,* Mgh, Mṣb, TA,) i. e. *what resembles* هُدْب *on its surface.* (Mgh.)

مَخْمُول (JK, TA) and مَخْمُولَة, (JK,) applied to a young camel, (JK,) or to a camel, and a horse, (TA,) and a sheep or goat, (شَاة, JK, TA,) *Having*, or *affected with, the disease termed* خُمَال: (JK, TA:) and so ٭ خَمِيل, applied to a young camel; pl. خَمْلَى. (JK.)

خمن

1. خَمَنَ, [aor. ـُ,] inf. n. خُمُونٌ, said of [a man's] reputation (الذِّكْر), *It was*, or *became, obscure; i. q.* خَمَلَ, inf. n. خُمُولٌ: and, said of a thing, *it was*, or *became, obscure, unapparent, hidden*, or *concealed:* whence خَمَنَهُ as syn. with خَمَّنَهُ, q. v. (Mṣb.)

2. خمّنهُ, (Mṣb, K,) inf. n. تَخْمِينٌ; (S, Mṣb;) and ٭ خَمَنَهُ, (Mṣb, K,) aor. ـُ, inf. n. خَمْنٌ; (Mṣb;) *He spoke of it conjecturally*, (S, Mṣb, K,) and *opining;* (TA;) or *surmising:* (K:) or *he formed a surmise respecting it;* or *an opinion.* (Mṣb.) IDrd says, I think it to be post-classical: (TA:) AHát says that it is of Persian origin, (Mṣb, TA,) arabicized, (TA,) from خمانا, [app. a mistranscription for گُمَانَا, or گُمَانَهْ, or گُمَانْ,] applied to "an opinion," and "a conjecture," or "conjectural saying." (Mṣb, TA.) — تَخْمِينٌ is also *syn. with* تَحْرِيرٌ. (So in the TA. [But this, I doubt not, is a mistranscription for تَحْزِيرٌ, which, though perhaps post-classical, signifies The act of *conjecturing.*])

خَمَنٌ *Stink.* (K.)

[خَمَانٌ The *elder-tree:* and خَمَانٌ صَغِيرٌ *Dwarf elder-tree:* so in the present day.]

خَمَّانٌ A *weak* spear: and قَنَاةٌ خَمَّانَةٌ [*a weak spear* or *spear-shaft*]. (A 'Obeyd, S, K.) — *What is bad* of household-goods, or furniture, or utensils: (TA:) and The *refuse*, or *lowest* or *basest* or *meanest sort*, of mankind; (S, K;) the *bad* thereof. (K.) [Mentioned also in art. خمم.]

خَامِنُ الذِّكْرِ A man (TA) *obscure, unnoted, reputeless, of no reputation; i. q.* خَامِلُ الذِّكْرِ. (K, TA.)

Quasi خمى

خَامٍ (accus. خَامِيًا) for خَامِسٌ: see the latter word.

خن

1. خَنَّ, (Sh, S, K,) aor. يَخِنُّ, (S, K,) inf. n. خَنِينٌ, (Sh, S,* K,* TA,) *He made a sound from the nose, like* خَنِين *from the mouth:* (TA:) *he made a sound like weeping*, (S,* K,* TA,) and (so in the S, but in the K "or") *like laughing, in the nose:* (S,* K,* TA:) *he reiterated a sound of weeping in the air-passages of the nose;* and sometimes خَنِينٌ is [the *reiterating a sound in the nose*] *from faint laughing:* (Sh, TA:) or *he laughed faintly.* (JK.) [See also خَنِينٌ below.] = خُنَّ *He* (a camel) *was affected with the disease termed* خُنَان: (JK, TA:) [and in like manner, a bird: see مَخْنُونٌ.]

4. اخنّهُ اللّٰهُ *i. q.* أَجَنَّهُ [*God caused him to be bereft of reason; or mad, insane,* &c.]. (Lḥ, Ḳ.)

R. Q. 1. خَنْخَنَ, (TA,) inf. n. خَنْخَنَةٌ, (JK, Ṣ, Ḳ, TA,) [like خَمْخَمَ,] *He snuffled;* i. e., *spoke through his nose:* (TA:) *he spoke indistinctly, making a sort of twang* (يُخَنْخِنُ) *in his* خَيَاشِيم [or *air-passages of the nose*]. (JK, Ṣ, Ḳ.) A poet says,

* خَنْخَنَ لِى فِى قَوْلِهِ سَاعَةً *

* فَقَالَ لِى شَيْئًا وَلَمْ أَسْمَعِ *

[*He snuffled to me in his speech awhile, and said to me something, but I heard not*]. (TA.) — خَنْخَنَةٌ also signifies The *crying of the ape.* (IAạr, TA.)

خُنَّةٌ *i. q.* غُنَّةٌ [i. e. *A nasal sound* or *twang;* or *a snuffling sound*]; (JK, Ḳ;) the latter word explained by Mbr as meaning *a mixture of the sound of the* خَيْشُوم [or *air-passage of the nose*] *in the pronunciation of a letter* or *word;* (TA;) as also مَخَنَّةٌ: (Ḳ:) or the first is *like* غُنَّةٌ; (Ṣ, Ḳ;) as also خَنَنٌ: (ISd, TA:) or, (Mbr, Ḳ,) as also مَخَنَّةٌ, (TA,) *louder than* غُنَّةٌ: (Mbr, Ḳ, TA:) or *more open than* غُنَّةٌ: (Ḳ, TA. [In the CḲ, أَقْبَحُ is put in the place of أَفْتَحُ.])

خَنَنٌ: see what next precedes.

خُنَانٌ *A certain disease that attacks in the nose:* (Ṣ, TA:) *a disease that attacks camels in their nostrils, and from which they die;* (Aṣ, TA;) *a rheum that affects camels;* (Ḳ;) *in camels, like the* زُكَام *in human beings.* (JK.) زَمَنُ الخُنَانِ [*The time of the* خنان] was in the age of El-Mundhir Ibn-Má-es-Semà; in consequence thereof the camels died: (Ḳ:) it is well known with the Arabs, is mentioned in their verses, (TA,) and became an era to them. (Aṣ, TA.) — Also *A certain disease that attacks birds in their throats.* (Ṣ, M, Ḳ.) — And *A certain disease in the eye.* (M, Ḳ.)

خَنِينٌ The *issuing of a sound from the nose, like* خَنِينٌ *from the mouth:* [see خَنِينٌ, in two places:] this is the primary signification: (TA:) and it is [the *making a sound*] *like weeping,* and (so in the Ṣ, but in the Ḳ "or") *like laughing, in the nose:* (Ṣ, Ḳ:) IB says that there is a kind of خنين like weeping in the nose: (TA:) or *a weeping of women,* (JK,) or *a kind of weeping,* (IAth, TA,) *less than what is termed* اِنْتِحَابٌ: (JK, IAth, TA:) and *a faint laughing.* (JK.) [See also 1.] — And *Stoppages in the* خَيَاشِيم [or *air-passages of the nose*]. (TA.)

أَخَنُّ *i. q.* أَغَنُّ [as meaning *Having a nasal twang*]; (Ṣ, Ḳ, TA;) *who snuffles;* i. e., *speaks from* [i. e. *through*] *his nose:* (TA voce أَدْغَمُ:) [or] as meaning *having the* خَيَاشِيم [or *air-passages of the nose*] *stopped up:* or, as some say, *having the* خياشيم [here app. meaning certain *cartilages in the upper,* or *inmost, part of the nose*] *delapsed:* [see 1 in art. خشم:] fem. خَنَّاءُ: (TA:) and pl. خُنٌّ. (Ṣ, Ḳ.)

مَخَنَّةٌ: see خُنَّةٌ, in two places. — Also The *nose:* (Ṣ, Ḳ:) written by J [accord. to some of the copies of the Ṣ, but not accord. to all,] with kesr to the م: (TA:) or the *extremity thereof.* (Ḳ.) — And *i. q.* مَأْكَلَةٌ: so in the phrase, فُلَانٌ مَخَنَّةٌ لِفُلَانٍ [*Such a one is to such a one a person from whom to obtain what to eat*]. (Ṣ, Ḳ.) — You say also, البِطِّيخُ لِى مَخَنَّةٌ i. e. [*The melon,* or *water-melon, is to me*] *a usual food.* (JM.)

مَخْنُونٌ A camel, and a bird, *affected with the disease termed* خُنَان. (TA.) — And *i. q.* مَجْنُونٌ [*Bereft of reason;* or *mad, insane,* &c.]. (Lḥ, Ḳ.) [See R. Q. 1 in art. خمر.]

خنث

1. خَنَثَ, (Lth, L,) aor. ـِ, inf. n. خَنْثٌ, (L,) *He folded,* or *doubled,* a skin for water or milk, and a sack. (Lth, L.) And خَنَثَ السِّقَآءَ, (Ṣ, A, Mgh, Ḳ, TA,) and فَمَ السِّقَآءِ, (A, TA,) and السقآء, اختنث, (Ṣ, A,* Mgh, Ḳ,) *He doubled the skin,* (Ṣ, Ḳ,) or *the mouth of the skin,* (A, Mgh, TA,) *outwards,* (Ṣ, A, Mgh, Ḳ,) or *inside-out,* (TA,) *and drank from it;* (Ṣ, Mgh, Ḳ;) the doing of which is forbidden (Mgh, TA) by Mohammad: (TA:) when you double it inwards, you say, قَبَعْثُهُ: (Ṣ, A, Mgh:) or خَنَثَ فَمَ السِّقَآءِ signifies *he turned the mouth of the skin outside-in* or *inside-out:* and خَنْثٌ signifies *any kind of inverting,* or *turning upside-down* or *inside-out* or *the like.* (TA.) — [Hence, app.,] خَنَثَ لَهُ بِأَنْفِهِ [*He contracted his nose at him*]; as though he mocked at, scoffed at, derided, or ridiculed, him: so in the A: but in the Ḳ, خَنَثَهُ, aor. ـِ, *he mocked at, scoffed at, derided,* or *ridiculed, him.* (TA.) — خَنِثَ, aor. ـَ, (L, Mṣb, Ḳ,) inf. n. خَنَثٌ; (A, Mṣb, TA;) and انخنث, (Ṣ, A, L, Mṣb, Ḳ,) and تخنّث; (A, L, Ḳ;) *He* (a man, L) *affected a bending,* or *an inclining of his body, from side to side, and languor,* or *languidness;* or *he became bent and languid;* syn. تَثَنَّى وَتَكَسَّرَ: (Ṣ, A, L, Ḳ:) [or *he was,* or *became, flaccid,* or *flabby, and affected a bending,* or *an inclining of his body, from side to side:* (see خَنَثٌ:) or *he was,* or *became, effeminate:* (see خُنُوثٌ:)] or *he was,* or *became, soft, delicate, tender, flabby, lax,* or *limber, and affected languor,* or *languidness;* expl. by كَانَ فِيهِ لِينٌ وَتَكَسُّرٌ. (Mṣb.) 'Áïsheh, describing the death of Mohammad, says, انْخَنَثَ فِى حَجْرِى, meaning *He became bent and languid* (انْثَنَى وَتَكَسَّرَ), *by reason of the flaccidness of his limbs, in my bosom.* (TA.)

2. خنّثهُ, (Ṣ, Ḳ,) inf. n. تَخْنِيثٌ, (Ḳ,) *He bent it;* (Ṣ, Ḳ;) namely, a thing. (Ṣ.) Hence the epithet مُخَنَّثٌ. (Ṣ, Ḳ.) — *He made him to be,* or *become, such as is termed* خَنِثٌ. (Mṣb.) — خنّث كَلَامَهُ *He made his speech like that of women, in softness and gentleness:* so some say. (Mṣb.) — تَخْنِيثٌ also signifies The *doing what is excessively foul,* or *obscene;* [i. e. the *acting the part of a catamite;*] but this meaning was unknown to the Arabs [of the classical ages]. (MF.)

5. تخنّث *It* (a thing, Ṣ) *bent,* or *became bent.* (Ṣ, Ḳ.) — Also *i. q.* خَنِثَ, q. v. (A,* L, Ḳ.) And *He* (a man) *acted in the manner of the* مُخَنَّث [or *effeminate,* &c.]. (TA.) [*He became a* مُخَنَّث: used in this sense in the Ṣ and Ḳ in art. طوس.] And تخنّث فِى كَلَامِهِ [*He was soft,* or *effeminate, in his speech*]. (Ṣ, Mgh.) — *He* (a man &c.) *fell down by reason of weakness.* (TA.)

7. انخنثت القِرْبَةُ *The water-skin became folded,* or *doubled.* (L.) — انخنثت عُنُقُهُ *His neck inclined,* or *bent.* (TA.) — See also 1, in two places.

8: see 1, second sentence.

خُنْثٌ a subst. from انْخَنَثَ [*An affectation of a bending,* or *of an inclining of the body, from side to side, and of languor,* or *languidness;* or *a bending and languidness:* or *flaccidity* or *flabbiness, and an affectation of a bending,* or *of an inclining of the body, from side to side:* or *effeminacy:* or *softness, delicacy, tenderness, flabbiness, laxness,* or *limberness, and an affectation of languor,* or *languidness*]: (Ṣ, L:) as also خِنَاثَةٌ. (Mṣb.) Jereer says,

* أَتُوعِدُنِى وَأَنْتَ مُجَاشِعِىٌّ *

* أَرَى فِى خُنْثِ لِحْيَتِكَ ٱضْطِرَابَا *

[*Dost thou threaten me, thou being a Mujáshi'ee? I see, in the softness and weakness of thy beard,* or *in the bending and languidness,* or *the effeminacy, of thy person,* (for the beard is sometimes, by a synecdoche, put for the whole person,) an evidence of *unsoundness, uncompactness,* or *weakness*]. (Ṣ.)

خُنُثٌ, with kesr, sing. of أَخْنَاثٌ and خُنَاثٌ, (TA,) which signify The *creases,* or *places of folding,* of a garment, or piece of cloth. (Ḳ, TA.) You say, طَوَى الثَّوْبَ عَلَى أَخْنَائِهِ and خِنَائِهِ *He folded the garment,* or *piece of cloth, at its creases.* (TA.) And [hence,] أَلْقَى اللَّيْلُ أَخْنَاءَهُ عَلَى الأَرْضِ † *The night cast the folds of its darkness upon the earth.* (TA.) — Also the former pl., (TA,) and the latter also, (Ḳ,) The *parts* of the دَلْو [or bucket] *whence the water pours forth, between the* عَرَاقِى. (Ḳ, TA.) — The sing. also signifies The *interior of the part of the cheek by the side of the mouth, next the molar teeth,* (Ḳ, TA,) *above and below.* (TA.) — And *A company in a state of dispersion.* (Ḳ.)

خَنِثٌ One *in whom is an affectation of a bending,* or *of an inclining of the body, from side to side, and of languor,* or *languidness;* or *in whom is a bending and languidness;* expl. by مَنْ فِيهِ تَثَنٍّ وَتَكَسُّرٌ: (A, L, Ḳ:) or *flaccid,* or *flabby, and affecting a bending,* or *an inclining of the body, from side to side:* (Ṣ:) [or *effeminate;* like مُخَنَّثٌ]: or one *in whom is softness, delicacy, tenderness, flabbiness, laxness,* or *limberness, and an affectation of languor,* or *languidness:* (Mṣb:) fem. with ة. (TA.) And خُنُثٌ (TA) and مِخْنَاثٌ, (Ḳ,) applied to a woman, (Ḳ, TA,) *Soft, delicate, tender, flabby, lax,* or *limber,* (TA,) *and affecting languor,* or *languid-*

ness: (K, TA:) pl. of the latter مَخَانِيثُ. (TA.) One says to such a woman, يَا خَنَاثُ, (K,) [indecl.,] like قَطَامِ; (TA;) and to a man [of the same description], يَا خُنَثُ. (K.)

يَا خُنَثُ: / يَا خُنُثُ: } see the next preceding paragraph.

خُنْثَى [*A hermaphrodite;*] *one who has what is proper to the male and what is proper to the female:* Kr makes it an epithet, and says رَجُلٌ خُنْثَى; (TA;) *one who has what is proper to men and what is proper to women,* (S, Mgh, K,) *together;* (S, K;) *one who has, by creation, the anterior pudendum of a man and that of a woman:* (Msb:) in the language of the lawyers, *one who has what are proper to both sexes;* or *who has neither that of a man nor that of a woman:* but some of them say that the former meaning is the proper one; and that he who has no external organ of generation is adjoined to the class of the خنثى as being subject to the same special laws: (MF, TA:) the pl. is خَنَاثَى (S, Mgh, Msb, K) and خِنَاثٌ. (Msb, K.) = Also The *plant called* بَرْوَاقٌ [i. e. the *asphodel*]. (K in art. برق.)

يَا خَنَاثِ: see خَنِثٌ.

خَنِيثٌ A skin of the kind called قِرْبَة *folded,* or *doubled.* (L.)

خُنَاثَةٌ: see مُخَنَّثٌ.

خِنَاثَةٌ: see خُنْثٌ.

خُنَيْثَةٌ: see مُخَنَّثٌ.

أَخْنَثُ مِنْ دَلَالٍ [*More effeminate,* or *more incapable of venery, than Delál*]: a prov. (S, TA.) Delál was a certain man of El-Medeeneh, (TA,) who was made a eunuch, together with several other مُخَنَّثُون. (TA in art. دل. [See Freytag's Arab. Prov. i. 451; where the name is erroneously written دَلَّال.])

مُخَنَّثٌ, from خَنَّثَ "he bent," (S, K,) because of his softness, delicacy, tenderness, flabbiness, laxness, or limberness, and affectation of languor, or languidness; (TA;) or from خُنْثَى; (Kh, JK, MS;) An *effeminate* man; (T in art. انث, and TA;) one *who resembles a woman in gentleness, and in softness of speech, and in an affectation of languor of the limbs:* (TA voce مُؤَنَّثٌ, q. v.: [see also خَنِثٌ:]) it is written thus and مُخَنَّثٌ: (TA:) this latter is explained by some as meaning one *who makes his speech like that of women, in softness and gentleness:* (Msb, TA:) it is also said that both these epithets are used to signify one *who affects languor,* or *languidness, of the limbs;* one *who makes himself like women in the bending of himself, and in affecting languor,* or *languidness, and in speech:* but that one uses the latter epithet only when he means one *who does what is excessively foul,* or *obscene;* [i. e. *a catamite;* though this is a meaning often borne by the former also;] notwithstanding that تَخْنِيثٌ, as signifying the "committing such an action," was unknown to the Arabs [of the classical ages], and is not found in their language: (MF, TA:) [often, also,] the former epithet signifies a man *incapable of venery:* (MA:) it is said in a trad. that they used to reckon the مخنّث as one of those having no need of نِكَاح. (TA in art. ارب.) The مُخَنَّث is also called خُنَاثَةٌ and خُنَيْثَةٌ [each imperfectly decl.]. (K, TA.)

مُخَنَّثٌ: see what next precedes.

مِخْنَاثٌ: see خَنِثٌ.

خنجر

خَنْجَرٌ (S, Mgh, Msb, K) and خِنْجِرٌ (Msb) and خِنْجَرٌ, (K,) the last of a rare form, like دِرْهَمٌ, (TA,) *A knife:* or *a great knife:* (K:) or *a kind of large knife* [or *dagger, generally curved, and double-edged*], (S, Mgh, Msb,) *called in Persian* دَشْنَهْ: (Mgh:) pl. خَنَاجِرُ. (Msb.) Some say, [as, for instance, the author of the Msb,] that the ن is augmentative, the measure being فنعل. (TA.) = Also the first, (K,) and خُنْجُورٌ, (Ag, S, TA,) or خُنْجُورَةٌ, and خَنْجَرَةٌ, (K,) A she-camel *abounding with milk:* (Ag, S, K:) pl. خَنَاجِرُ. (S.) And خُنْجُورَةٌ A *bulky* she-camel. (K.)

خَنْجَرَةٌ: see above.

خُنْجُورٌ and خُنْجُورَةٌ: see خَنْجَرٌ, in three places.

خندرس

خَنْدَرِيسٌ *Wine;* (S, K;) so called because of its oldness: (S:) or *old wine:* (TA:) [accord. to some,] derived from خَدْرَسَةٌ, a word not explained: (K:) by some said to be of the measure فَنْعَلِيسٌ, so that its radical letters are خ د ر; because wine is مُخَدِّر [i. e. a cause of torpor or languor]: by some said to be from خَرْسٌ; but to this it is objected that د is not augmentative: the truth is, that it is of the measure فَعْلَلِيلٌ, as Sb says: (MF:) by the author of the L and others, it is mentioned after art. خنس: (TA:) or it is a Greek word, arabicized: (K:) [but I know not how this is, unless, as an epithet applied to wheat, (see what follows,) it be supposed to be from χόνδρος:] IDrd thought it to be an arabicized word: it may be an arabicized word from the Persian خَنْدَهْ رِيشْ, meaning "having a laughing beard," [or rather "one whose beard is laughed at," i. e., "a laughing-stock,"] because he who makes use of it [namely of wine] has his beard laughed at. (TA.) — You also say, حِنْطَةٌ خَنْدَرِيسٌ *Old wheat:* (IDrd, S, K:) and تَمْرٌ خَنْدَرِيسٌ *old dates.* (TA.)

خندق

Q. 1. خَنْدَقَهُ (K) and خَنْدَقَ حَوْلَهُ (TA) *He dug a* خَنْدَق, i. e. *fosse,* or *moat, around it.* (K,* TA.) [In the CK the words of this art. are with ذ in the place of د.]

خَنْدَقٌ *A fosse,* or *moat,* [*such as is*] *dug around the walls of cities:* arabicized, from كَنْدَهْ, (IDrd, K,) which is Persian: (IDrd:) pl. خَنَادِقُ. (TA.) — And *A valley.* (TA.)

مُخَنْدِقٌ One *who makes a* خَنْدَق [i. e. *fosse,* or *moat*]. (JK.)

خَنْدَقُوقٌ *Tall.* (TA. [But perhaps this is a mistranscription for حَنْدَقُوقٌ, q. v.])

خنر

خَنَّوْرٌ: and الخَنَّوْرُ: and أُمُّ خَنَّوْرٍ: see what follows, in four places.

خَنُّورٌ and خَنَّوْرٌ *Any soft and weak tree:* (K:) or such is called خنورة [i. e. خَنُّورَةٌ or خَنَّوْرَةٌ: each, without ة, being app. a coll. gen. n.; and with ة, a n. un.]. (TA.) — And hence, accord. to AHn, (TA,) The *reeds of* [*which are made*] *arrows.* (K.) = أُمُّ خَنُّورٍ (S, K) and أُمُّ خِنَّوْرٍ (K) *The female hyena:* (S, K:) or she is called by the latter appellation, accord. to Aboo-Riyásh: or, as some say, these are surnames of *the hyena.* (TA.) And *The cow* [probably *the wild cow*]. (Aboo-Riyásh, K.) — Also *Calamity,* or *misfortune.* (S, K.) You say, وَقَعَ القَوْمُ فِى أُمِّ خَنُّورٍ *The people,* or *party, fell into calamity,* or *misfortune.* (L, TA. But see two other explanations in what follows.) — And *Plentifulness, and pleasantness* or *easiness, and softness* or *delicacy, of life;* or *a life of softness* or *delicacy, and ease, comfort,* or *affluence;* syn. النَّعْمَةُ: [in the CK النَّعَمَةُ; which is in many instances in the CK, as I hold it to be in the present instance, erroneously substituted for النَّعْمَةُ:] thus bearing two contrary significations: and الخَنُّورُ and الخَنَّوْرُ signify the same, *such as is apparent;* (K;) or, as some say, *abundant.* (TA.) Some explain the saying above-mentioned as meaning *The people,* or *party, fell into a state of plenty,* or *abundance, and softness* or *delicacy* or *easiness of life.* (TA.) — And *The present world;* or *the present life,* or *state of existence;* as also أُمُّ خَنَّوْرٍ: (L:) or so الخَنُّورُ and الخَنَّوْرُ. (K.) — And *The deserts;* syn. الصَّحَارَى: and so accord. to some in the saying mentioned above. (TA.) — And *The podex,* or *the anus;* syn. الاِسْتُ: (K:) but AHát doubts respecting the teshdeed of the ن; [app. whether this letter be doubled, or the و;] Aboo-Sahl says that it is أُمُّ خَنُّورٍ [only]: and IKh says that it means *the* اِسْت *of the bitch.* (TA.)

خنز

1. خَنَزَ, aor. ـِ; (S, A,* Msb, K;) and خَنَزَ, aor. ـُ; (Msb;) inf. n. of the former, خَنْزٌ, (S, Msb, K,) and of the former also, (K,) or of the latter, (Msb,) خُنُوزٌ; (Msb, K;) *It* (flesh-meat, S, A, Msb, K, and a date, and a walnut, TA) *became stinking:* (S, A, K:) or *altered* [*in odour*]: (Msb:) or *maggotty and stinking:* (TA:) like خَزِنَ. (S.)

خَنَزٌ: see what next follows.

خَنِزٌ, applied to flesh-meat, (Mṣb, Ḳ,) and to a date, and a walnut, (TA,) *Stinking:* (Ḳ:) or *altered [in odour]*: (Mṣb:) or *maggotty and stinking:* (TA:) as also ٭خَنَزٌ. (Yaʿḳoob, Ḳ.)

خُنْزُوَةٌ: } see what next follows.
خُنْزُوَانٌ: }

خُنْزُوَانَةٌ *Pride; self-magnification;* (Ṣ, A, Ḳ;) as also ٭خُنْزُوَانٌ, and ٭خُنْزُوَانِيَّةٌ, and ٭خُنْزُوَةٌ: (Ḳ:) so called because it changes one from the right state: (TA:) pl. of the first, خُنْزُوَانَاتٌ. (Ṣ.) You say, هُوَ ذُو خُنْزُوَانَاتٍ [*He possesses proud feelings*]. (Ṣ.) And فِيهِ خُنْزُوَانَةٌ *In him is pride.* (A.) And لَأَنْزَعَنَّ خُنْزُوَانَتَكَ [*I will assuredly pluck out thy pride*]. (TA.)

خُنْزُوَانِيَّةٌ: see the next preceding paragraph.

خَنَازِ *Stinking:* (Ḳ:) used as a proper name, (TA,) applied to a woman: (Ḳ, TA:) from خَنِزَ said of flesh-meat. (TA.)

خنزر

خَنْزَرَ: and خِنْزِيرٌ: see art. خزر.

خنس

1. خَنَسَ, (Ṣ, A, Mgh, Mṣb, Ḳ,) aor. ـُ, (Ṣ,) or ـِ, (Mgh, Mṣb,) or both, (Ḳ,) inf. n. خُنُوسٌ, (A,) or خَنْسٌ, (Mṣb,) or both, (Ḳ, TA,) and خَنَاسٌ, (TA,) *He went, or drew, back or backwards; receded; retreated; retired;* or *retrograded:* or *he remained behind; held back; hung back;* or *lagged behind:* syn. تَأَخَّرَ: (Ṣ, A, Mgh, Mṣb, Ḳ:) عَنْهُ *from him* or *it:* (Ṣ, Ḳ:) or مِنْ بَيْنِ القَوْمِ *from among the company of people: and hid himself:* (A:) or *and shrank,* or *drew himself together:* (TA:) and ٭انخنس signifies the same; (Mṣb, Ḳ;) and so ٭اختنس; and خَنُسَ, aor. ـُ, is mentioned by Ṣgh: (TA:) or خَنَسَ signifies *he went back,* &c., syn. تَأَخَّرَ: and also, *he shrank,* or *drew himself together:* (Mgh, Mṣb:*) and *he hid himself; became hidden* or *absent.* (TA.) You say, خَنَسَ الكَوْكَبُ ‡*The star returned,* or *went back,* or *retrograded:* syn. رَجَعَ; a tropical signification: (A: [and in the TA it is said that خَنْسٌ is syn. with رُجُوعٌ, and is tropical in this sense:]) or *became hidden,* (Ḳ, TA,) like a gazelle in its covert, (TA,) or like the devil when he hears the mention of God: (Ḳ, TA:) or *became concealed in the day-time:* (TA:) and خُنُوسٌ signifies also the *being,* or *becoming, depressed.* (Ḥam p. 332.) And خَنَسَ عَنِ القَوْمِ *He held back,* or *hung back, from the company of people; remained behind them, not going with them;* syn. تَخَلَّفَ; (Aṣ, on the authority of an Arab of the desert, of the Benoo-'Oḳeyl;) as also ٭انخنس. (Ḳ.) [This is said in the TA to be tropical; but why, I see not.] And خَنَسَتِ النَّخْلُ †*The palm-trees were backward to receive fecundation,* (تَأَخَّرَتْ عَنْ قَبُولِ التَّلْقِيحِ, lit., *held back from receiving fecundation,*) *so that it had not any effect upon them, and they did not bear fruit that year.* (TA.) And يَخْنِسُ الشَّيْطَانُ إِذَا سَمِعَ ذِكْرَ اللهِ *The devil shrinks when he hears the mention of God.* (Mṣb.) And خَنَسَ مِنْ بَيْنِ أَصْحَابِهِ *He hid himself from among his companions.* (TA.) And خَنَسَ عَنِّي ‡*He,* or *it,* [app. the latter,] *became hid from me.* (A.) And خَنَسَ بِهِ *He went away with him; took him away; so that he was not seen;* (ISh, Ḳ;) as also ٭تخنّس بِهِ: (Ḳ:) and *he hid him,* or *it.* (TA.) ═ See also 4, in four places. ═ خَنَسَ الأَنْفُ, aor. ـِ, (Mṣb,) inf. n. خَنَسٌ, (Ṣ, A, Mṣb, Ḳ,) *The nose was,* or *became,* [*camous,* or *camoys,* i. e.,] *depressed in its bone:* (Mṣb:) or *depressed in its bone,* (A,) or *contracted therein,* (TA,) *and wide in the end:* (A, TA:) or *retiring from the face, with a slight elevation in the end;* (Ṣ, Ḳ, TA;) خَنَسٌ being nearly the same as فَطَسٌ: (TA:) or *retiring towards the head, and rising from the lip, not being long nor prominent:* or *its bone lay close upon the elevated part of the cheek, and it was large in the end.* (TA.) See also the inf. n. voce أَخْنَسُ. ═ خَنَسَتِ القَدَمُ, inf. n. خَنَسٌ, *The foot was,* or *became, flat in the hollow part of the sole, and fleshy.* (TA: but only the inf. n. of the verb in this sense is there mentioned.)

4. اخنسهُ *He made him to go back* or *backwards; to recede, retreat, retire,* or *retrograde:* or *he put him,* or *placed him,* or *made him to be, behind,* or *after:* or *he made him to remain behind, hold back, hang back,* or *lag behind:* or *he kept him back:* or *he delayed,* or *retarded, him:* syn. أَخَّرَهُ: (T, A, Mṣb, Ḳ:) as also ٭خَنَسَهُ, (Fr, T, A, Mgh, Mṣb, Ḳ,) aor. ـِ, (Mṣb,) [and app., accord. to the Ḳ, ـُ also,] inf. n. خَنْسٌ; (Mṣb;) but the former is the more common: (TA:) *and* ‡*hid him,* or *it:* or *made him,* or *it, to hide himself* or *itself;* (A;) or *he left behind,* (Aṣ, Ṣ,) *and went away from,* (Ṣ,) *him,* or *it:* (Aṣ, Ṣ:) or both signify *he contracted,* or *drew together,* or *made to contract* or *draw together, him* [or *it*]: (Mṣb:) or the latter verb has this signification as well as that of أَخَّرَهُ: (Mgh:) [and so has the former also, as will be seen below:] and the former also signifies ‡*he hid,* or *concealed, him,* or *it;* (A;) as also بِهِ ٭خَنَسَ, as mentioned above. (TA.) You say, أَخْنَسْتُ عَنْهُ بَعْضَ حَقِّهِ *I kept back* (أَخَّرْتُ) *from him part of his right,* or *due.* (Fr, TA.) And أَخْنَسُوا الطَّرِيقَ ‡*They passed beyond the road:* (AA, TA:) or *left it behind them:* (TA:) or *passed beyond it and left it behind them.* (A.) And أَشَارَ بِأَرْبَعٍ وَأَخْنَسَ إِبْهَامَهُ, (A,) and ٭خَنَسَهَا, (Mgh, Mṣb, Ḳ,) *He* [*made a sign with four fingers and*] *contracted his thumb.* (Mgh, Mṣb, Ḳ.) It is related of Moḥammad, that he said, "The month is thus and thus," [twice extending the fingers and thumb of each hand,] and that, the third time, ٭خَنَسَ إِصْبَعَهُ, i. e., *he contracted his finger,* [meaning, one of his fingers,] to inform them that the month is nine and twenty [nights with their days]. (TA.)

5. تخنّس بِهِ: see 1.

7: see 1, in two places.

8: see 1.

أَخْنَسُ: see أَخْنَسُ. ═ *A place of gazelles:* (Ḳ:) or *a place to which gazelles betake themselves for covert.* (L.)

أَخْنَاسٌ: see أَخْنَسُ.

الخَنَّاسُ *The devil:* (Ṣ, Ḳ:) an epithet applied to him, (Mṣb,) because he retires, or shrinks, or hides himself, (يَخْنِسُ, Ṣ, Mṣb, Ḳ, i. e., يَتَأَخَّرُ, as is implied in the Ṣ, or يَنْقَبِضُ, Mṣb, or يَغِيبُ, Ḳ,) at the mention of God; (Ṣ, Mṣb, Ḳ;*) being an intensive act. part. n. from خَنَسَ. (Mṣb.)

خِنَّوْسٌ: see أَخْنَسُ, in two places.

خَانِسٌ *Going back* or *backwards; receding; retreating; retiring;* or *retrograding:* or *remaining behind; holding back; hanging back;* or *lagging behind:* syn. مُتَأَخِّرٌ: pl. خُنَّسٌ. (TA.) ═ [Hence,] الخُنَّسُ, (in the Ḳur lxxxi. 15, Ṣ,) ‡*The stars;* (Ṣ, Ḳ;) i. e., all of them; because they retire, or hide themselves, (تَخْنُسُ,) at setting; or because they become concealed in the day-time: (Ṣ:) or *the planets:* (Ṣ, Ḳ:) or *the five stars, Saturn, Jupiter, Mars, Venus, and Mercury:* (Fr, Ṣ, Ḳ, Jel:) because they return, (تَخْنُسُ, i. e., تَرْجِعُ, Jel,) in their course: (Fr, Ṣ, Jel:) when you see a star [thereof] in the end of a sign of the zodiac, it returns to the beginning of it: (Jel:) or because of their retrogression; for they are the erratic stars (الكَوَاكِبُ المُتَحَيِّرَةُ), which [at one time appear to] retrograde, and [at another time to] pursue a direct [and forward] course: (Ṣ:) or because they sometimes return (تخنس) in their course until they become concealed in the light of the sun: (TA:) or because they hide themselves, as the devil does at the mention of God. (Ḳ, TA.) ═ And hence, i. e., from خَانِسٌ in the sense of مُتَأَخِّرٌ, the saying in a trad. of El-Ḥajjáj, الإِبِلُ ضُمَّرٌ خُنَّسٌ, meaning, †[*Camels are lean, and lank in the belly,* and] *patient of thirst.* (TA.) ═ And اللَّيَالِي الخُنَّسُ *The three nights of the lunar month during which the moon retires* [*from view*]. (TA.)

أَخْنَسُ [*Having a flat, snub camous, or camoys, nose;*] *having the configuration termed* خَنَسٌ *in the nose:* (Ṣ, Mṣb, Ḳ:) [see خَنَسُ الأَنْفِ:] accord. to some, *having a nose of which the bone is short, and the end turning back towards its bone:* (TA:) fem. خَنْسَاءُ: (Ṣ, Mṣb:) pl. خُنْسٌ. (Ṣ, A.) ٭خَنَسٌ in its original application is in gazelles and bulls and cows: (TA:) all bulls and cows are خُنْسٌ, (Ṣ, A, TA,) and so are all gazelles: (TA:) or ٭خُنُسٌ, with two dammehs, (Ḳ,) but written by Sh خُنْسٌ, (TA,) is used to signify *gazelles:* and *bulls* or *cows:* (Ḳ:) and خَنْسَاءُ is an epithet applied to the *wild cow:* (Ḳ:) also أَخْنَسُ, to the *tick:* (Ṣgh, Ḳ:) and the *lion;* and so ٭خِنَّوْسٌ; (Ḳ;) which last is an epithet so applied as relating to his face and his nose: (Fr, TA:) and the last, ٭خِنَّوْسٌ, is also applied to *a young pig:* (Aṣ, TA:) or in this sense it is with ص: (Fr, TA:) and ٭خَنَاسٌ is syn. with خِنَّوْسٌ. (TA.) ═ [Hence,] خُنْسٌ is metaphorically applied [as an

epithet] to arrows, in the following verse, describing a coat of mail:

* لَهَا عُكَنٌ تَرُدُّ النَّبْلَ خُنْسًا *

* وَتَهْزَأُ بِٱلْمَعَابِلِ وَٱلْقِطَاعِ *

[*It has folds which repel the arrows turned up at the points, and mock at the broad and long, and the small and broad, arrow-heads*]. (TA.) — قَدَمٌ خَنْسَآءُ *A foot flat in the hollow part of the sole, and fleshy.* (TA.)

خنسر

خَنْسَرٌ: and خِنْسِرٌ: and خَنْسَرِىٌّ: and خِنْسِيرٌ: and خَنَاسِرُ: and خَنَاسِيرُ: see art. خسر.

خنص

خِنْصِيصٌ: see خِنَّوْصَةٌ.

خِنَّوْصٌ The *young of the swine:* (Ibn-'Abbád, Ṣ, Ḳ:) and the *young*, or *little*, of anything: (Ḳ:) pl. خَنَانِيصُ. (Ṣ, Ḳ.) [See also جِنَّوْسٌ.]

خِنَّوْصَةٌ The *young of the* بِيرْ, q. v.; (Ḳ;) as also خِنْصِيصٌ. (Ṣgh, Ḳ.) — Also *A palm-tree which does not rise beyond reach of the hand.* (Ibn-'Abbád, Ḳ.)

خنصر

خِنْصِرٌ (Ṣ, Mṣb, Ḳ) and خِنْصَرٌ, (A, Ḳ,) the latter [of a rare form,] like دِرْهَمٌ, (TA,) The *little finger:* (Ṣ, A, Ḳ:) or the *middle finger:* (Ḳ:) the latter signification said by MF to be unknown; but it is mentioned in the L, as from the Book of Sb: (TA:) [and the *little toe:*] of the fem. gender: (Mṣb, Ḳ:) pl. خَنَاصِرُ: (Sb, Ṣ, Ḳ:) like فِرْسِنٌ, it has no pl. formed by the addition of ات: (Sb:) its pl. is also used as a sing., as though every part were termed خنصر; as in the phrase إِنَّهُ لَعَظِيمُ الخَنَاصِرِ [*Verily he has a large little finger*]. (Lḥ.) You say, فُلَانٌ تُثْنَى بِهِ الخَنَاصِرُ [*The little fingers are bent in mentioning such a one* with others of his class]: i. e., one begins with him in mentioning persons of his class. (Mṣb.) [See 1 in art. ثنى.] And in like manner you say, عَدُّوهُ بِالخِنْصِرِ [*They counted him with the little finger*]: i. e., they commenced with him in counting. (MF.)

خنع

1. خَنَعَ إِلَيْهِ, and لَهُ, (ISd,) [aor. ـَ,] inf. n. خُنُوعٌ (Ṣ, ISd, Ḳ) and خَنْعٌ; (ISd;) [and app. خَنِعَ, aor. ـَ, inf. n. خَنَعٌ; (see خَنَعٌ, below; and خَنْعٌ;)] *He was*, or *became*, *lowly*, *humble*, or *submissive*, (Ṣ, ISd, Ḳ,) *to him, and petitioned him*, or *solicited him, he, the latter, not being a fit person to be petitioned*, or *solicited:* (ISd:) or خُنُوعٌ signifies the *being low, vile, base, abject*, or *submissive;* almost always *in an improper case.* (Ḥam p. 44.) — Accord. to Lth, (TA,) خَنْعٌ signifies The act of *playing, toying*, or *dallying, and conversing* with one of the other sex, *enticing*, or *striving to induce*, the latter *to yield to one's desire, and behaving in a soft, tender*, or *blandishing, manner.* (Ḳ, TA.) You say, خَنَعَ النِّسَآءَ, [or more probably, لِلنِّسَآءِ,] *He played, &c., with women, and behaved in a soft, tender*, or *blandishing, manner to them.* (TK.) — خَنَعَ, aor. ـَ, (Lth, Ḳ,) inf. n. خَنْعٌ and خُنُوعٌ, (Lth,) also signifies *He acted in a suspicious manner*, or *so as to induce suspicion* or *evil opinion;* (Ḳ;) *he acted vitiously*, or *immorally;* or *committed adultery*, or *fornication.* (Lth, Ḳ.) You say, خَنَعَ إِلَيْهَا *He came to her for a vitious*, or *an immoral, purpose;* or *for the purpose of adultery*, or *fornication:* (Lth, TA:) or, as some say, *he listened to her.* (TA.) — And خَنَعَ بِهِ, aor. ـَ, inf. n. خُنُوعٌ, *He acted perfidiously, unfaithfully*, or *treacherously, to him;* or *broke his compact, contract, covenant*, or *the like, with him.* (TA.) = خَنَعَ فُلَانًا إِلَى السَّوْءَةِ *He*, or *it, invited such a one to that which was foul, abominable*, or *evil;* as also خَضَعَ. (TA in art. خضع.)

4. أَخْنَعَتْنِى إِلَيْكَ الحَاجَةُ (Ṣ, Ḳ*) *Want*, or *need, made me lowly, humble*, or *submissive, to thee;* or *constrained me to have recourse to thee, and to require thine aid.* (Ṣ, *Ḳ.)

خَنَعٌ [app. inf. n. of خَنِعَ,] *Lowness, vileness, baseness, abjectness*, or *submissiveness;* almost always, *in an improper case.* (Ḥam p. 44.)

خَنِعٌ [app. part. n. of خَنِعَ,] *Low, vile, base, abject*, or *submissive.* (KL.) [See what next precedes.]

خُنْعَةٌ *A thing that induces suspicion* or *evil opinion;* (Ṣ, Ḳ;) *a vitious*, or *an immoral, act;* or *adultery;* or *fornication.* (Ḳ.) [See a remark on one of the pls. of خَانِعٌ.] You say, اطَّلَعْتُ مِنْ فُلَانٍ عَلَى خُنْعَةٍ *I became acquainted with*, or *got knowledge of, a vitious*, or *an immoral, act of such a one.* (TA.) And وَقَعَ فِى خُنْعَةٍ *He fell into a thing of which one is ashamed.* (TA.) = *A vacant place.* (O, L, Ḳ.) You say, لَقِيتُهُ بِخُنْعَةٍ فَقَهَرْتُهُ *I found him*, or *met him, in a vacant place, and I overcame him.* (Ḳ,* TA.)

خُنْعَةٌ *Necessity*, or *constraint:* and *excuse.* (TA.) — رَجُلٌ ذُو خُنْعَاتٍ *A man in whom is corruptness*, or *vitiousness*, or *corrupt* or *vitious conduct.* (TA.)

خَنُوعٌ *Perfidious, unfaithful*, or *treacherous;* one *who breaks his compact, contract, covenant, or the like.* (Ibn-'Abbád, Ḳ.) — One *who turns away from*, or *shuns*, or *avoids, another.* (Ibn-'Abbád, Ḳ.)

خَنَاعَةٌ The *state of being bad, evil, abominable, foul, unseemly, ugly*, or *hideous;* or *excessively bad*, &c. (TA.)

خَانِعٌ One *who acts in a suspicious manner*, or *so as to induce suspicion* or *evil opinion; who acts vitiously*, or *immorally;* or *commits adultery*, or *fornication:* (Ṣ, Ḳ:) pl. خُنَّعٌ (Ḳ, TA) and خَنَعَةٌ. (TA.) El-Aashà says,

* هُمُ الخَضَارِمُ إِنْ غَابُوا وَإِنْ شَهِدُوا *

* وَلَا يَرَوْنَ إِلَى جَارَاتِهِمْ خُنُعَا *

[*They are the bountiful, if they be absent and if they be present; and they do not see persons acting in a suspicious manner, &c., towards their wives*]. (TA.) [The latter hemistich of this verse is cited in the Ṣ; in one copy of which I find يَرَوْنَ in the place of يَرَوْنَ: and it seems to be there implied that خُنُعٌ is pl. of خُنْعَةٌ; but I do not know any instance of فُعُلٌ as the measure of a pl. of a word of the measure فُعْلَةٌ.] — One *who commits a foul action whereof the disgrace returns upon him, and is ashamed of it, and hangs down his head towards the ground.* (Aṣ, on the authority of an Arab of the desert.)

أَخْنَعُ الأَسْمَآءِ عِنْدَ ٱللهِ مَلِكُ الأَمْلَاكِ, (Ḳ,) or أَذَلُّ إِلَى ٱللهِ, (TA,) *The vilest and most abasing* (and أَقْهَرُ) *of names*, (Ḳ,) for a man, *and the most effectual to bring into a state of humility and humiliation, in the estimation of God, is "king of kings;"* like [the Persian] شَاهَنْشَاهْ; because this name belongs to God himself: a trad., which is variously related: (TA:) accord. to different relations, thus, and أَنْخَعُ, (Ḳ,) meaning "most effectual to kill, and destroy," its owner, (TA,) and أَبْخَعُ, [which means the same,] (Ḳ, TA, [in the CK أَنْجَعُ,]) and أَخْنَى, (Ḳ,) meaning "most foul, abominable, or the like." (TA in art. خنى.)

مُخَنَّعٌ applied to a camel, *Broke; trained; rendered submissive*, or *manageable.* (Ḳ, TA.) And in like manner applied to a place [app. as meaning *Rendered easy to sit*, or *lie, upon;* or, *to travel*]. (TA.)

خنفس

خُنْفُسٌ and its variations: see what here follows.

خُنْفَسَآءُ (Ṣ, Mṣb, Ḳ) [in two copies of the Ṣ in which it is without the article, written without tenween, but in the Mṣb and Ḳ it has the article prefixed, and is therefore necessarily without tenween,] and خُنْفُسَآءُ, (Mṣb, TA,) which is more common, (Mṣb,) [but this I doubt, for I have found it nowhere else,] and خُنْفُسٌ (Ṣ, Ḳ) and خُنْفُسٌ (TA) and خِنْفِسٌ, (Ḳ,) which last is of the dial. of the people of El-Baṣrah, (TA,) and خُنْفُسَةٌ and خُنْفُسَآءُ, (Ḳ,) [The *black beetle:* or *a certain species thereof:*] *a well-known creeping thing;* (Mṣb;) *a certain insect*, (Ṣ, Ḳ,) *black*, (Ḳ,) *of fetid odour, smaller than the* جُعَل, *found in the bottoms of walls:* (TA:) the first and second of these words are both applied to the *male* and the *female:* (Mṣb:) or خُنْفُسٌ is applied to the *male*, (AA, Mṣb,) by some of the Arabs, (Mṣb,) and is syn. with عُنْظُبٌ and حُنْظُبٌ, (AA, TA,) and خُنْفُسٌ is not disallowable, being agree-

able with analogy: (Mṣb:) and خُنْفَسَآءَةٌ is applied to the *female*, [which, if correct, shows خنفسآء to be with tenween,] and so is خُنْفَسَةٌ: (Ṣ:) or خنفساء, with ā, is not allowable; [and if so, خنفسآء is without tenween;] (Aṣ, TA;) and خنفسة is [not applied to the female, but] used by the Benoo-Asad for خنفسآء, as though they made the ā a substitute for the ا: (Mṣb:) [and this seems to indicate that the ا is a fem. ا, grammatically speaking, and that the word is therefore without tenween:] the pl. is خَنَافِسُ. (Mṣb.) One says, هُوَ أَلَحُّ مِنَ الخُنْفَسَآءِ [*He is more persevering than the black beetle*]: because it returns to thee as often as thou throwest it away. (TA.)

[Accord. to the Ḳ, the ن in the words of this art. is radical; but accord. to the Ṣ and Mṣb, augmentative.]

خنق

1. خَنَقَهُ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـُ, (Ṣ, Mṣb,) inf. n. خَنْقٌ (Ṣ, Mgh, Mṣb, Ḳ) and خَنَقٌ, (Mṣb, TA,) the latter a contraction of the former, (Mṣb,) or, accord. to El-Fárábee, the latter is not allowable, (Mgh,) *He throttled him*, or *strangled him*, i. e. *squeezed his throat* (Mgh, Mṣb) *that he might die*; (Mṣb;) [but it does not always mean *he squeezed his throat so that he died*; often meaning, simply, *he*, or *it*, *throttled him*, *strangled him*, or *choked him*; and frequently said of a disease in the throat, and of food;] and خنّقهُ signifies the same, (Ṣ, Ḳ,) [or has an intensive meaning,] and its inf. n. is تَخْنِيقٌ. (TA.) — [Hence,] خَنَّقَتْهُ العَبْرَةُ [and خَنَقَتْهُ] †*Weeping* [or *sobbing*] *choked him*; as though the tears throttled him. (Mgh.) — And خَنِقَ *He* (a horse) *was affected with the disease*, or *wind in the throat*, *termed* خُنَاقِيَّةٌ. (TA.) — And خَنَقَ الوَقْتَ, aor. as above, †*He postponed*, or *deferred*, *and* [*so*] *straitened*, *the time*: and خَنَقَ الصَّلَاةَ †*He straitened the time of prayer by postponing it*, or *deferring it*. (TA.)

2: see 1, in two places. — You say also, خنّق السَّرَابُ الجِبَالَ, inf. n. تَخْنِيقٌ, ‡*The mirage nearly covered the heads of the mountains*. (Ḳ, TA.) — And خنّق الإِنَآءَ ‡*He filled the vessel*: (Ḳ, TA:) or *filled it up* (سَدَّدَ مَلْأَهُ): and in like manner, الحَوْضَ [*the watering-trough*]. (Aboo-Sa'eed, TA.) — And خنّق الأَرْبَعِينَ ‡*He* (a man) *nearly attained to* [the age of] *forty* [years]. (Ḳ, TA.)

7: see what next follows, in three places.

8. اختنق *He was*, or *became*, *throttled*, or *strangled*; i. e. *he had his throat squeezed that he might die*; (JK,* Ṣ,* Mṣb, Ḳ;*) [and simply *he was*, or *became*, *throttled*, *strangled*, or *choked*;] as also انخنق: (JK,* Mṣb:) or you say, انخنقت الشَّاةُ بِنَفْسِهَا [*the sheep*, or *goat*, *became throttled*, or *strangled*, or *choked*, *by itself*]: (Ṣ, Ḳ:) or الِانْخِنَاقُ signifies *the having the* خِنَاق [q. v.] *compressed upon one's throat*: and الِاخْتِنَاقُ, *the compressing it upon one's own throat*. (TA.)

خَنْقٌ: see مُخَنَّقٌ.

خَنَقٌ inf. n. of خَنَقَهُ: (Ṣ, Mgh, Mṣb, Ḳ:) = and *i. q.* مَخْنُوقٌ, q. v. (JK, Ḳ.)

خُنُقٌ: see خِنَاقٌ.

خُنَاقٌ [*Quinsy*;] *a certain disease which prevents the passage of the breath to the lungs and heart*; (Ḳ;) as also [خُنَاقَةٌ, thus in modern Arabic, and] خُنَّاقٌ: pl. خَوَانِيقُ (TA) [and خَنَّانِيقُ, thus in modern Arabic]. — See also مُخَنَّقٌ, in three places.

خِنَاقٌ *A cord*, (JK, Ṣ, Mgh, Ḳ,) or *bow-string*, or *the like*, (Mgh,) *with which one is strangled*; (JK,* Ṣ,* Mgh, Ḳ;*) also, metaphorically, termed مِخْنَقَةٌ. (Mgh.) — See also مُخَنَّقٌ, in two places. — فَلْهَمٌ خِنَاقٌ †*A narrow vulva of a woman*: (Abu-l-'Abbás, TA:) and خُنُقٌ [or فُرُوجٌ خُنُقٌ, for خُنُقٌ is app. pl. of خِنَاقٌ, like as كُنُزٌ is pl. of كِنَازٌ,] †*narrow vulvas* (IAạr, Ḳ) *of women*. (IAạr.) — هُمْ فِي خِنَاقٍ مِنَ المَوْتِ †*They are in straitness by reason of death*. (TA.)

خَنِيقٌ: see مَخْنُوقٌ, in three places.

خُنَاقَةٌ: see خُنَاقٌ.

خُنَاقِيَّةٌ *A certain disease in the throats of birds and horses*: (Ḳ:) or *a certain disease that attacks the bird in its head*, and *the horse in its throat*, *and chokes it*: (JK:) or *a certain disease*, or *wind*, *that attacks men and horses or similar beasts in the throat*, *and sometimes attacks birds in the head and throat*, *mostly appearing in pigeons*. (TA.)

خَنَّاقٌ: see خَانِقٌ. — Also One *who sells fish* [*taken*] *with the* خَنَّاقَة [q. v.]. (TA.)

خُنَّاقٌ: see خُنَاقٌ.

خَنَّاقَةٌ *A snare with which beasts of prey are taken* (JK, TA) *by the throat*: and *a snare with which fish are taken in El-Andalus*. (TA.)

خَانِقٌ One *who strangles*; (Mṣb, TA;*) as also خَنَّاقٌ: (Mgh, Mṣb:) or the latter signifies one *whose office it is to strangle*. (TA.) — [Hence,] خَانِقُ الذِّئْبِ and خَانِقُ النَّمِرِ and خَانِقُ الكَلْبِ and خَانِقُ الكُرْسَنَّةِ [in the CK الكَرْسَنَّةُ] Four *herbs*: (Ḳ:) [the first and second, in the present day, *wolfsbane*, or *aconite*: or, as Golius says, referring for the former and latter respectively to Diosc. iv. 78 and 77, the former is the *aconitum lycoctonon*; and the latter, the *aconitum pardalianches*: the third, *dogsbane*, or *colchicum*; or, as Golius says, referring to Diosc. iv. 81, *apocynon*: and the fourth, *strangle-weed*, (because it strangles the كُرْسَنَّة, or bitter vetch,) or *broom-rape*, i. e., as Golius says, referring to Diosc. ii. 172 and Ibn-Beyṭár, *orobanche*:] the first is *high* (مشرف [but perhaps this should be مُشْرِق i. e. *shining*]) *in the leaves*, *downy*, *and resembling the* دلب [?]: the second is *like the tail of the scorpion*, *glistening*, *about a span* [*in height*], *and has not more than five leaves*: *each of these is of the* [*season called*] رَبِيع; *and they are poisonous*; *they kill all animals*; the ذِئْب and the نَمِر being particularized only because of the quickness of its acting in them: Ibn-Seenà says, in the "Ḳánoon," the leaves of خانق النمر, when mixed with fat, and kneaded and baked with bread, and given as food to wolves and dogs and foxes and leopards (نمر), kills them: whence it seems that this may be two herbs or one herb. (TA.) — خَانِقٌ signifies also ‡*A narrow road* or *ravine*, *in a mountain*: (Ṣ,* Ḳ,* TA:) or *a narrow place* or *pass*, *between two mountains*, and *between two tracts of sand*. (JK.) [See also مُخْتَنَقٌ.] — And ‡ *A narrow street*; syn. زُقَاقٌ; (Ṣ, Ḳ, TA;) in the dial. of the people of El-Yemen. (Ṣ, TA.) — See also مَخْنُوقٌ, in two places.

خَانَقَاهُ *A convent inhabited by righteous and good men, and Ṣoofees*; an arabicized word, from [the Persian] خَانَهْ گَاهْ; [and post-classical, for] El-Makreezee says that the خانقاه was instituted in the fifth century of the Flight, for Ṣoofee recluses to employ themselves therein in the service of God: (TA:) [pl. خَوَانِقُ.]

خَانَقَاهِيٌّ A man *of*, or *belonging to*, *a* خَانَقَاه. (TA.)

مَخْنَقٌ: see مُخَنَّقٌ, in two places.

مِخْنَقَةٌ *A necklace*, syn. قِلَادَةٌ, (Ṣ, Mgh, Mṣb, Ḳ,) *that surrounds the neck*; (Mgh, Mṣb;) wherefore it is thus called; (Mṣb;) [i. e., because] *it lies against the* مُخَنَّق: pl. مَخَانِقُ. (TA.) — See also خِنَاقٌ. [And see زِرَادٌ.]

مُخَنَّقٌ: see مَخْنُوقٌ. — [Hence,] غُلَامٌ مُخَنَّقُ الخَصْرِ †*A boy slender in the waist*. (Ḳ.) = Also The *part*, *of the neck*, *which is the place of the cord* [or *the like*] *called* خِنَاق [*wherewith one is strangled*]; (Ṣ, Ḳ;*) i. e., (TA,) the *throat*; (Ḳ, accord. to the TA; in the CK and in my MS. copy of the Ḳ مَخْنَق;) and so خُنَاقٌ, (Ṣ, Ḳ, in the former said to be syn. with مُخَنَّقٌ,) and خَنَقٌ (Ḳ) and خِنَاقٌ. (TA; and so, accord. to the TA, in the Ḳ.) You say, أَخَذْتُ بِمُخَنَّقِهِ [*I seized his throat*]. (Ṣ.) And أَخَذَهُ بِمُخَنَّقِهِ (Ḳ, accord. to the TA, but accord. to the CK and my MS. copy of the Ḳ بِمَخْنَقِهِ,) and بِخُنَاقِهِ and بِخِنَاقِهِ, i. e. [*He took him*, or *seized him*,] *by his throat*. (Ḳ.) And أَخَذَ بِمُخَنَّقِهِ (A in art. زرد) and بِخُنَاقِهِ (Ṣ) [properly *He*, or *it*, *seized his throat*, or *throttled him*, or *choked him*; meaning] ‡*he*, or *it*, *straitened him*; as also أَخَذَ بِمُزَرَّدِهِ. (A in art. زرد.) And أَخَذَ مِنْهُ بِالمُخَنَّقِ ‡ *He*, or *it*, *constrained him*, and *straitened him*. (TA.) And بَلَغَ مِنْهُ المُخَنَّقَ [properly *It reached his throat*; meaning †*it straitened him*, or *distressed him*]. (Ṣ.) بَلَغَ الأَمْرُ المُخَنَّقَ signifies the same as بَلَغَ المُذَمَّرَ, (A in art. ذمر,) which means †*The affair*, or *case*, or *event*, *reached a distressing pitch*. (Ḳ in art. ذمر.)

مَخْنُوقٌ and خَنِيقٌ and خَنِقٌ (JK, Ḳ) and خَانِقٌ, applied to a man, [and to any animal, as also مُخَنَّقٌ, *Throttled*, or *strangled*, i. e. *having his throat squeezed that he may die;* but not always meaning, *so as to be killed thereby;* often meaning, simply, *throttled*, *strangled*, or *choked*;] (JK;) all signify the same; from خَنَقَهُ: (JK, Ḳ:) or خَانِقٌ, in the place of خَنِيقٌ, signifies ذو خناق [app. meaning having a خِنَاق, or *cord*, &c., *by which he is throttled*, or *strangled*, *round his neck*; or perhaps *having a* خِنَاق, or *quinsy*]: (TA:) and شَاةٌ خَنِيقَةٌ and شَاةٌ مُنْخَنِقَةٌ signify *a sheep*, or *goat*, *throttled*, or *strangled*, i. e. *having its throat squeezed that it may die:* (Mṣb:) or the latter of these two means *a sheep*, or *goat*, *throttled*, or *strangled*, or *choked*, *by itself* (انْخَنَقَتْ بِنَفْسِهَا). (Ṣ, TA. [See 8.]) It is said in a prov., (Meyd,) يَا مَخْنُوقُ اقْتَدِ, (Meyd, Ḳ,) i. e. [*Ransom thyself, O* thou who art *throttled*, or *strangled*, or *choked*]; applied to any one distressed and constrained; (Meyd;) meaning free thyself from difficulty (Ḳ, TA) and harm: (TA:) or, as some relate it, مَخْنُوقٌ اقْتَدَى [*One throttled*, or *strangled*, or *choked*, *ransomed himself*]. (Meyd.)

مُخْتَنَقٌ *A narrow place* or *pass*. (Ṣ, TA.) [See also خَانِقٌ, near the end of the paragraph.]

مُخْتَنِقٌ ‡ A horse *whose blaze occupies his jaws*, (Ḳ, TA,) *extending to the roots of his ears*. (TA.)

شَاةٌ مُنْخَنِقَةٌ: see مَخْنُوقٌ.

خنو

1. خَنَا, aor. يَخْنُو, inf. n. خَنْوٌ and خَنًا: see خَنِيَ, in the art. here following.

خنى

1. خَنِيَ (Ṣ, Ḳ) عَلَيْهِ (Ṣ) فِى مَنْطِقِهِ, (TA,) aor. يَخْنَى, inf. n. خَنًى; (TA;) as also خَنَا, (JK, Ḳ,) aor. يَخْنُو, (JK, TA,) inf. n. خَنْوٌ (Ḳ, TA) and خَنًا; (JK, TA;) and اخنى (JK, Ṣ, Ḳ) عَلَيْهِ فِى مَنْطِقِهِ, (Ṣ, TA,) or فِى كَلَامِهِ, (JK,) *He uttered foul*, *abominable*, *unseemly*, or *obscene*, *speech* (JK,* Ṣ, Ḳ) *against him*. (Ṣ, TA.) = خَنَى, (JK, Ḳ,) [aor. يَخْنِى,] inf. n. خَنْىٌ, (TA,) *He cut*, or *severed*, the trunk of a palm-tree (JK, Ḳ) with an axe; (JK;) as also خَنَأَ. (JK, TA.)

4: see 1. — اخنى عَلَيْهِ also signifies *He*, (a man, Ṣ,) or *it*, (misfortune, Ḥam p. 430,) *corrupted*, or *marred*, *his state*. (Ṣ, Ḥam, TA.) And the same, (Ṣ,) or اخنى عَلَيْهِمْ, (JK, Ḳ,) said of time, or fortune, (JK, Ṣ,) *It destroyed him*, or *them*. (JK, Ṣ, Ḳ.) And the former, said of time, *It became long to him*. (Ḳ.) — اخنى بِهِ signifies أَسْلَمَهُ وَخَفَرَ ذِمَّتَهُ [or, app., بِذِمَّتِهِ: a phrase which admits of two contr. meanings; *He betrayed him, and broke his covenant*, or *the like*; and *he preserved him in safety, and fulfilled his covenant*, &c.]. (TA.) — اخنى الجَرَادُ *The locusts had many eggs*. (AḤn, Ḳ.) — اخنى المَرْعَى *The pasturage had much and luxuriant herbage*. (AḤn, Ḳ.*)

خَنًا [more properly written خَنًى, originally an inf. n.,] *Foul*, *abominable*, *unseemly*, or *obscene*, *speech:* (Ṣ, TA, and Ḥam p. 489:) or the *most foul*, *abominable*, *unseemly*, or *obscene*, of speech. (JK, T, TA.) And خناية [written without any syll. signs, app. خَنَايَةٌ, like فَحَاشَةٌ,] is of the measure فعالة from خَنًا [and seems to be syn. therewith as an inf. n. or as a subst.]: it occurs in the saying of El-Ḳaṭámee,

* دَعُوا التَّمْرَ لَا تُثْنُوا عَلَيْهَا خناية *
* فَقَدْ أَحْسَنَتْ فِى جُلِّ مَا بَيْنَنَا التَّمْرُ *

[*Leave ye dates: speak not of them in a foul manner*, or *speak not of them foul speech; for dates have benefited in most of what* has occurred *between us*, or *among us*]. (TA.) — خَنَا الدَّهْرِ *The calamities of time* or *fortune*. (JK, Ḳ.)

كَلَامٌ خَنٍ *Foul*, *abominable*, *unseemly*, or *obscene*, *speech;* and كَلِمَةٌ خَنِيَةٌ *a foul*, *an abominable*, *an unseemly*, or *an obscene*, *word* or *expression* or *sentence:* (Ṣ:) or *most foul*, &c.: (JK:) [or *having a foul*, *an abominable*, *an unseemly*, or *an obscene*, *meaning;* for] خَنٍ is not a verbal epithet, since we know not خَنِيَتِ الكَلِمَةُ, but a possessive epithet; like the instance, mentioned by Sb, in رَجُلٌ طَعِمٌ, meaning ذُو طَعَامٍ; and نَهِرٌ, meaning [صَاحِبُ نَهَارٍ or] سَيَمُرُّ بِالنَّهَارِ; &c. (TA.)

خناية: see خَنًا.

اخنى الأَسْمَاءِ *The most foul*, or *abominable*, or *unseemly*, *of names*. (TA.) [See أَخْنَعُ.]

خو

خَوٌّ *Hunger*. (IAar, Ḳ.) [And so خَوًى and خَوَاءٌ, belonging to art. خوى; with which the present art. is intimately connected.] = *A wide valley:* (Ḳ:) *any wide valley in a soft*, or *plain*, [*low ground such as is termed*] جَوّ; (Az, TA;) as also خَوًى: (Az, TA in art. خوى:) and *low*, or *depressed*, *ground;* (TA;) as also خُوَّةٌ: (JK, TA:) or the former, *a soft place:* (JK:) or *soft ground;* as in the saying, وَقَعَ غَرْسُكَ بِخَوٍّ *What thou hast planted has chanced to be in soft ground, in which it will take root and not fail to be productive*. (TA.)

[خُوٌّ, by a mistake in the CḲ, in art. خوى, is made to signify *Honey:* see خُوَاءٌ in that art.]

خوّة [app. خَوَّةٌ] *Languor:* occurring in a trad., in which it is said, وَأَخَذَ أَبَا جَهْلٍ خوّةٌ فَلَا يَنْطِقُ [*And a languor seized Aboo-Jahl, so that he spoke not*]. (IAth, TA.)

خُوَّةٌ *A vacant land*. (Ḳ.) — See also خَوٌّ. = Also a dial. var. of أُخْوَّةٌ. (IAth, TA in art. اخو: see 1 in that art.)

خوأ

خَاءٌ *The name of the letter* خ, q. v.; as also خَا: [it is called خَا in a case of pause, and خَاءٌ when made a noun:] it is fem. and masc.: [its dim. is خُوَيَّةٌ, meaning *a* خ *written small*, *or indistinct:* (see خَاءٌ in art. خوأ:)] and its pl. is أَخْوَاءٌ and أَخْيَاءٌ and خَاآتٌ. (TA in باب الالف اللّيّنة.)

خَاءِ بِكَ عَلَيْنَا, (AZ* and Ṣ* and TA in باب الالف اللّيّنة, and Ḳ and TA in the present art.,) in which خَاءِ is a صَوْت [or noun significant of a sound], indecl., with kesr for its termination; (Ṣ, TA;) and خَائِى بك, as in the Book of the Nawádir by Ibn-Háni, (Az, TA,) in which latter, ISd says, the ى is not for a sign of the fem. gender, because the word is a صوت; and, as Sh says, on the authority of A'Obeyd, خَائِبَكَ; but correctly written as in the Book of Ibn-Háni; (Az, TA;) *Hasten thou* [*to us*]: (AZ, Az, Ṣ, Ḳ, TA:) it is also used in addressing a female, and two persons, and a pl. number: (Ṣ, TA:) you say [خَاءِ بِكِ, and] خَائِى بِكِ; and خَاءِ بِكُمَا, and خَائِى بِكُمَا; and [خَاءِ بِكُمْ, and] خَائِى بِكُمْ. (TA.) In the saying of El-Kumeyt,

* بِخَائِى بِكَ ٱلْحَقُّ يَهْتِفُونَ وَحَىَّ هَلْ *

[which app. means *Calling out "Hasten thou, come up* with us," *and "Come,"* or "*come quickly*," &c.,] it is held by Ibn-Selemeh to be used as an imprecation, meaning خِبْتَ [*mayest thou be disappointed of attaining that which thou desirest*]; the poet saying بِخَائِبَكَ for بِأَمْرِكَ الَّذِى خَابَ وَخَسِرَ [meaning *By thine affair that shall result in disappointment, and be an occasion of loss*]: which, as you see, is at variance with the explanation of AZ. (Ṣ, TA.)

خَائِىٌّ and خَاوِىٌّ and خَوِىٌّ [a mistranscription for خَيَوِىٌّ, like بَيَوِىٌّ and تَيَوِىٌّ] rel. ns. of خَاءٌ and خَا the names of the letter خ. (TA in باب الالف اللّيّنة.)

خوب

1. خَابَ, aor. يَخُوبُ, inf. n. خَوْبٌ, *He was*, or *became*, *poor*, *needy*, or *indigent*. (IAar, Ḳ.) — See also خَابَ in art. خيب.

خَوْبَةٌ *A state of utter destitution, in which nothing remains in possession:* so in the saying, أَصَابَتْهُمْ خَوْبَةٌ [*A state of utter destitution befell them*]. (A'Obeyd, T.) — *Hunger:* (AA, T, Ṣ, A, Ḳ:) pl. خَوْبَاتٌ. (TA.) So in the phrase, أَصَابَتْهُ خَوْبَةٌ [*Hunger befell him*]. (AA, Ṣ.) Sh knew not this word, and thought it to be a mistake for حَوْبَةٌ; (T;) which latter signifies "want." (Ṣ.) [See the latter word.] = *A tract of land upon which rain has not fallen, between two tracts of land watered by rain*. (AA, Ṣ, Ḳ.) — *Land that is bad*, (Ṣ,) *in which is no pasture* (Ṣ, Ḳ) *nor water*. (TA.) So in the saying, نَزَلْنَا بِخَوْبَةٍ مِنَ الْأَرْضِ [*We alighted in bad land, without pasture or water*]. (Ṣ.) [See also حُوبَةٌ.]

خوت

1. خَاتَ, (Ṣ, A, Ḳ,) aor. يَخُوتُ, inf. n. خَوْتٌ (Ṣ, TA) and خَوَاتَةٌ; (TA;) and ٤ اختات, (Ṣ, Ḳ,) and ٤ انخات; (Ḳ;) *He* (a hawk, or falcon, Ṣ, Ḳ, and an eagle, A, TA) *pounced down, or made a stoop, upon the prey, or quarry,* (Ṣ, A, Ḳ,) *to take it, or seize it,* (Ṣ,) *making a sound to be heard with his wings.* (TA.) And خَاتَتِ العُقَابُ, aor. تَخُوتُ, inf. n. خَوَاتٌ, *The eagle made a sound by the motion of its wings* [*in pouncing down*]. (Ṣ.) = Also خات, (Ḳ,) inf. n. خَوْتٌ, (TA,) *He* (for instance an eagle, TA) *seized, or snatched away,* (Ḳ, TA,) a thing; (TA;) and so ٤ تخوّت, (IAạr, Ḳ,) and ٤ اختات. (TA in art. خيت [where this last is said to belong to the present art.].) You say of the hawk, اختات ٤ الطَّيْرَ *He seized, or snatched away, the birds:* (TA in art. خيت:) and of the wolf, اختات ٤ الشَّاةَ (Fr, Ṣ, TA) *He seized, or snatched away, the sheep or goat;* (TA in art. خيت;) or *he stole away the sheep or goat by stratagem.* (Fr, Ṣ, Ḳ.) — خات مَالَهُ *He* (a man) *lessened, or diminished, his property;* or *took from it by little and little;* syn. تَنَقَّصَهُ; (Ḳ;) as also تخوّت ٤ مَالَهُ, (Ṣ, Ḳ,) and تخوّفهُ: (Ṣ:) and خَاتَهُ مَالَهُ, aor. يَخُوتُهُ and يَخِيتُهُ, [*he lessened, or diminished, to him his property;* or *did so by taking from it by little and little;*] both signify the same. (Ḳ in art. خيت.) — And خات *He* (a man, TA) *lessened, diminished,* or *impaired, his provision of corn* or *food* (مِيرَتَهُ); or *made it defective,* or *deficient.* (Ḳ.) = خات, (aor. as above, Mṣb,) also signifies *He* (a man) *broke his promise:* (IAạr, Ṣ, Mṣb, Ḳ:) and *broke,* or *dissolved, his compact, contract,* or *covenant.* (Ḳ.)

3. خاوت طَرْفَهُ دُونِى, (Ḳ,) inf. n. مُخَاوَتَةٌ, (TA,) *i. q.* سَارَقَهُ [i. e. *He cast his eye furtively towards a spot between me and him;* meaning, *towards me:* see similar phrases in art. دون]. (Ḳ.)

5: see 1, in two places: — and see also 8, in two places.

7: see 1, first sentence.

8: see 1, in four places. — One says also, اختات بَلَدًا, and تخوّتهُ ٤, *He cut off for himself a land,* or *district.* (IAạr, TA in art. خوى.) — And فُلَانٌ يَخْتَاتُ حَدِيثَ القَوْمِ, (Ṣ, Ḳ,*) and يَتَخَوَّتُ ٤, (Ṣ,) *Such a one takes of the discourse of the people,* or *party, and learns it by heart* [*one part after another*]. (Ṣ, Ḳ.*) In [some of] the copies of the Ḳ, in the explanation of اختات الحَدِيثَ, for فَتَحَفَّظَهُ is erroneously put فَتَخَطَّفَهُ. (TA.) — And إِنَّهُمْ يَخْتَاتُونَ اللَّيْلَ, meaning يَسْرُونَ وَيَقْطَعُونَ الطَّرِيقَ [*Verily they journey by night, and make the road to be feared, relying upon their strength, and robbing and slaying men*]. (Ṣ: [in two copies of which I find يَسِيرُونَ in the place of يَسْرُونَ.])

خَوَاتٌ The *sound made by the motion of the wings of an eagle.* (Ṣ, Ḳ. [In a copy of the Ṣ, I find it said that this word is fem., though its meaning is masc.; and the same is said in the TA, doubtless from another copy of the Ṣ; but this observation, which is omitted in one copy of the Ṣ in my possession, applies to خَوَاةٌ, mentioned in art. خوى in the Ṣ, as meaning صَوْتٌ.]) And *A sound* [absolutely]; (Ḳ;) as also ٤ خَوَاتَةٌ: (TA:) or the *sound,* or *noise, of thunder,* and *of a torrent,* or *flow of water.* (AḤn, Ḳ.) A poet says,

* فَلَا حِسَّ إِلَّا خَوَاتُ السُّيُولِ *

[*And there was no sound but the noise of the torrents*]; (AḤn, TA;) which shows that we should read in the Ḳ وَالسَّيْلِ; not والسيلُ, as in some copies. (TA.)

خَوَاتَةٌ: see the next preceding paragraph.

خَوَّاتٌ A *bold, daring, brave,* or *courageous,* man. (Ṣ, Ḳ.) — One *who is always eating, but does not eat much.* (Ḳ.) = *A great promise-breaker.* (Mṣb.)

خَائِتٌ [act. part. n. of 1]. خَائِتَةٌ signifies An eagle (عُقَابٌ) *pouncing down,* or *making a stoop,* (Ṣ, Ḳ,) *and thereby causing a sound to be heard.* (Ṣ.) = *Breaking his promise;* or one *who breaks a promise.* (Mṣb.)

خوخ

خَوْخٌ [The *peach,* or *peaches;*] *a well-known kind of fruit,* (Ḳ, TA,) *which is eaten;* (TA;) *i. q.* دُرَاقِنٌ: (Ḳ in art. درقن:) sing., (Ḳ,) or n. un., (Ṣ,) ٤ خَوْخَةٌ. (Ṣ, Ḳ.) = See also what follows.

خَوْخَةٌ: see above. = Also *An aperture* (Ṣ, A, Mgh, Ḳ) *in a wall,* (Ṣ, A, Mgh,) *admitting the light* (Ṣ, A, Ḳ) *to a house,* or *chamber.* (Ḳ.) — *A passage* (مُخْتَرَقٌ) *between any two houses, not having a door,* or *gate:* (Ḳ:) of the dial. of El-Ḥijáz; (TA;) [and of Egypt, where it is applied to *a lane leading from one street or quarter to another:* coll. gen. n. ٤ خَوْخٌ:] accord. to some, *a passage* (مُخْتَرَقٌ) *between any two things:* and *a small door-way between two houses,* or *chambers, with a door affixed to it.* (L.) — *A wicket,* or *small door,* (A, Mgh,) *in a large door.* (A.) [Golius, as on the authority of Meyd, explains it as meaning *Fenestella in medio januæ.*] — [Also applied to *A sluice* in a rivulet: see دَرَقَةٌ.] — ‡The *anus;* syn. دُبْرٌ. (Ḳ, TA.) = *A kind of green garment:* (Az, Ḳ:) of the dial. of Mekkeh. (TA.)

خود

2. خوّد, (L,) inf. n. تَخْوِيدٌ, (Ṣ, L, Ḳ,) *He* (a camel, L) *went quickly;* or *was quick in his pace* or *going:* (Ṣ, L, Ḳ:) *he went quickly, and threw out his legs:* or, as some say, *he shook, as though he were convulsed:* and in like manner, a male ostrich: and sometimes it is said of a man, signifying as first explained above. (L.) — خَوَّدَ رَأْلُهُ: see art. رأل. = *He sent* the stallion, فِى الإِبِلِ *among the camels.* (L, Ḳ.) = *He obtained* somewhat of food. (Ḳ.)

5. تخوّد *He* (a camel) *shook* in going, *by reason of brishness, liveliness,* or *sprightliness.* (A.) — *It* (a branch) *inclined,* (A, TA,) or *bent.* (Ḳ.)

خَوْدٌ, applied to a girl, (Ṣ,) or young woman, (L,) or a female, (A, Ḳ,) *Soft,* or *tender,* (Ṣ, A, L, Ḳ,) *and youthful:* (A:) or *goodly,* or *beautiful, in make, and youthful,* (L, Ḳ,) *not yet of middle age:* (L:) pl. خَوْدَاتٌ (L, Ḳ) and خُودٌ; (Ṣ, L, Ḳ;) the latter like لُدْنٌ as pl. of لَدْنٌ, an epithet applied to a spear. (Ṣ, L.)

خور

1. خَارَ, aor. يَخُورُ, (Ṣ, A, Mgh,) inf. n. خُوَارٌ (JK, Ṣ, A, Mgh, Ḳ*) and خَوْرٌ, (JK,) *He* (a bull) *uttered his cry;* [i. e. *lowed,* or *bellowed;*] (Lth, JK, Ṣ, A, Mgh, Ḳ;) this being its primary signification: (Er-Rághib:) the inf. n. خوار, used agreeably with this explanation, occurs in the Ḳur xx. 90 [and vii. 146]: (Ṣ:) it signifies the *loud crying* [i. e. the *lowing* or *bellowing*] of a cow and of a calf: (Lth:) and the *crying* [i. e. *bleating*] of sheep, or that of goats, and of gazelles, (Ḳ,) and of any beast: (Er-Rághib:) and the *sounding* [i. e. *whizzing*] of arrows: (Ḳ:) of any of these, you say, خَارَ, aor. and inf. n. as above. (TA.) [Hence,] لَهُ صَوْتٌ كَخُوَارِ الثَّوْرِ *He has a voice like the bellowing of the bull.* (A.) — [And hence, (see 10,)] خار عَلَيْهِ ‡ *He bent, turned,* or *inclined, towards him.* (A.) = خار, aor. as above, (Ṣ, Mṣb,) inf. n. خُؤُورٌ, (Ṣ, Ḳ, [for which Golius, as on these authorities, substitutes خُؤُورَةٌ,]) said of a man, (Ṣ,) and of anything, (TA,) *He,* or *it, was,* or *became, weak,* or *feeble,* (Ṣ, Mṣb, Ḳ,) *and languid;* (Ṣ, TA;) as also خَوِرَ, (TA,) aor. يَخْوَرُ, (JK,) inf. n. خَوَرٌ; (Ṣ,* Ḳ,* TA;) and ٤ خوّر, (JK, TA,) inf. n. تَخْوِيرٌ. (Ḳ.) خار and خَوِرَ both signify *It was soft,* or *fragile;* said of anything, like a reed. (JK.) It is said in a trad. of 'Omar, لَنْ يَخُورَ قَوِىٌّ مَا دَامَ صَاحِبُهَا يَنْزِعُ وَيَنْزُو, meaning *A possessor of strength* (صَاحِبُ قُوَّةٍ) *will not be weak as long as he can pull* his bow *and leap* to his beast. (TA.) In a camel that is drinking, خَوَرٌ denotes, or implies, a quality that is praised; i. e. *Patient enduring of thirst and fatigue:* and a quality dispraised; i. e. the *lacking patience to endure thirst and fatigue.* (TA.) — Also, said of heat, (Ṣ, TA,) and of cold, inf. n. خُؤُورٌ and خُؤُورَةٌ, (JK,) ‡ *It became faint; it remitted,* or *abated;* (JK, Ṣ, TA;) and so خَوِرَ, inf. n. خَوَرٌ; and ٤ خوّر. (TA.) And خار عَنَّا, said of cold, *It ceased from us; quitted us.* (A.) = خَارَهُ, (JK, Ṣ,) inf. n. خَوْرٌ, (Ṣ, Ḳ,) *He hit,* or *hurt, his* خَوْرَانَ, (JK, Ṣ, Ḳ,*) in thrusting or piercing him with a spear or the like. (JK, Ṣ.)

2. خوّر: see 1, in two places. = خوّرهُ *He attributed to him weakness,* or *feebleness, and languor.* (TA.)

4. اخارهُ, (Ṣ, Ḳ,) inf. n. إِخَارَةٌ, (Ṣ,) [app., in its primary acceptation, *He caused him to utter a cry.* (See 10.) — And hence,] † *He bent, turned,* or *inclined, him,* or *it.* (Ṣ, Ḳ.) You say, أَخَرْنَا المَطَايَا إِلَى مَوْضِعِ كَذَا † *We bent,* or *turned, the riding-camels to such a place.* (Ṣ.)

6. تخاورت الثِّيرَانُ *The bulls lowed*, or *bellowed, one to another*. (A.)

10. استخارها [*He endeavoured to make her* (namely, a gazelle, or a wild cow,) *to utter her cry*; or] *he uttered a cry in order that she should do the same*. (TA.) The sportsman, coming to a place in which he thinks the young one of a gazelle or [wild] cow to be, utters a cry like that of her young one; and the mother, hearing it, if she have a young one, thinks the cry to be that of her young one, and follows the cry. (Ṣ,* TA.) — Hence, (Ṣ, TA,) استخارهُ ‡ *He endeavoured to make him bend, turn, or incline:* (JK, Ṣ, A, Ḳ, TA:) and *he called him to him:* and *he interrogated him; or desired him to speak;* syn. اِسْتَنْطَقَهُ: namely, a man. (JK.) [استخار المَنْزِلَ is explained in the L and Ḳ as meaning اِسْتَنْظَفَهُ: to which is added in the TA, كأنّه طلب خبره, with the remark that it should therefore properly be mentioned in art. خبر: but an explanation in the sentence immediately preceding, and a verse cited below, evidently show that استنظفه is a mistranscription for اِسْتَنْطَقَهُ, and that خبره should be خَبَرَهُ: so that the meaning is *He interrogated the place of abode.*] The author of the L cites, as an ex., the saying of El-Kumeyt,

* وَلَنْ يَسْتَخِيرَ رُسُومَ الدِّيَارِ *

* لِعَوْلَتِهِ ذُو الصِّبَى المُعْوِلُ *

[*And he who is affected with youthful amorousness, wailing, will not ask the remains*, or *traces, of the dwellings to reply to his wailing:* but for لِعَوْلَتِهِ I would rather read بِعَوْلَتِهِ; i. e., *will not interrogate* them *with his wailing*]. (TA.) — استخار الضَّبَّ, (Ḳ, TA, [in some copies of the Ḳ, erroneously, الضَّبُعَ,]) and اليَرْبُوعَ, (TA,) *He placed a piece of wood in the hole of the burrow of the* [*lizard called*] ضبّ, (Ḳ, TA,) and *of the jerboa*, i. e. *in the* قَاصِعَآء, (TA,) *in order that it should come forth from another place*, (Ḳ, TA,) i. e. *the* نَافِقَآء, *so that he might catch it.* (TA.) Lth falsely assigns the act of الاِسْتِخَارَة to the ضبّ and the jerboa. (Az, TA.)

خَوْرٌ *Low*, or *depressed, ground* or *land*, (JK, Ṣ, Ḳ,) *between two elevated parts;* (JK, Ṣ;) like غَوْرٌ: (TA:) *an inlet* (lit. *a neck*) *from a sea* or *large river, entering into the land:* (Sh:) *a place*, or *channel, where water pours into a sea* or *large river:* (JK, Ḳ:) or *a wide place* or *channel, where waters pour, running into a sea* or *large river:* (TA:) or (as in the TA, but in the Ḳ "and,") *a canal*, or *cut, from a sea* or *large river:* (Ḳ, TA:) and *i. q.* رَحَبَةٌ [app. as meaning the *part in which the water flows from the two sides* of a valley]: (JK:) pl. خُوُورٌ. (TA.)

خُورٌ a pl. of خَوَّارَةٌ, (Ṣ, Ḳ,) contr. to rule; (MF, TA;) and of خَوَّارٌ in the phrase خَوَّارُ العِنَانِ. (JK, TA.) See خَوَّارٌ, in five places.

خُورَةُ الإِبِلِ, with ḍamm, [app. originally خُيْرَةُ,] *The best of camels*, or *of the camels;* (IAạr, Ḳ;) [see خَيْرٌ, (in art. خير,) near the end of the paragraph;] and so خُوَارُهَا and خُوَارَى مِنْهَا. (Fr, TA.)

خُوَرَى fem. of أَخْيَرُ, and properly belonging to art. خير: see what next precedes.

خَوْرَانُ *The* مَبْعَر [or *rectum*], *which comprises the* حِتَار [or *anus, with the extremities of its skin,*] *of the* صُلْب [or *back*], (Ḳ,) of a man &c.: (TA:) or the *passage of the* رَوْث [or *dung*, properly of a horse or the like, but here app. meaning of a man also]: (Ṣ:) or the *head* [or *extremity*] *of the* مَبْعَرَة [or *rectum*]: or the *part in which is the* دُبْر [or *anus*]: (Ḳ:) or the دُبْر [or *anus*] itself; (TA;) or it has this meaning also; (JK;) and so خَوَّارَةٌ, syn. اِسْتٌ; (Ḳ;) the دُبْر being so called because it is like a depressed place between two hills: (TA: [see خَوْرٌ:]) or the *gap in which is the* دُبْر [or *anus*] of a man; and that *in which is the* قُبُل [or *anterior pudendum*] of a woman: (TA:) or the *gap in which is the* دُبْر *and the place of the* ذَكَر *and that of the* قُبُل *of the woman:* (Zj in his "Khalḳ el-Insán:") pl. خَوْرَانَاتٌ and خَوَارِينُ: (Ḳ:) the former pl. of a form which any sing. subst. not significant of a human being may receive. (TA.)

خُوَارٌ an inf. n. of خَارَ as explained in the first sentence in this art. (Ṣ, A, &c.) = خُوَارُ الإِبِلِ: see خُورَة.

خَوُّورٌ: see the next paragraph, in two places.

خَوَّارٌ *Weak*, or *feeble;* (JK, Ṣ, Mṣb, Ḳ;) applied to a man; (Ṣ;) as also خَائِرٌ, (Ḳ,) and خَوُّورٌ: (AHeyth:) a *weak* man, *who cannot endure difficulty* or *distress:* (Lth:) and ‡ *cowardly*, or *a coward:* (A:) pl. of the first خَوَّارُونَ, and of the third خُوَرَةٌ. (AHeyth.) Applied to a camel, *Slender* (رَقِيق) *and beautiful:* (Ḳ, TA: [for الحِسّ in the CḲ, I read الحَسَن, as in other copies of the Ḳ and in the TA:]) and the fem., with ة, applied to a she-camel, *having soft flesh and fragile bones:* (TA:) pl. of the former [and of the latter] خَوَّارَاتٌ. (Ḳ.) Applied to a spear, *Weak:* (Ṣ:) *not hard:* (Mṣb:) or *weak and soft;* (TA;) and in the same sense applied to an arrow, (A, TA,) as also خَوُّورٌ; (TA;) and so the fem. of the former, with ة, applied to a reed or cane (قَصَبَةٌ); (A, TA;) and to land or ground (أَرْض) as meaning *weak*, (Ṣ,) or *soft:* (A, Mṣb:) pl. خُورٌ. (Ṣ.) And خَوَّارُ العِنَانِ ‡ A horse (A) *that turns easily*, (JK, A, Ḳ,) *and runs much:* (Ḳ:) pl. خُورٌ. (JK, TA.) And بَكْرَةٌ خَوَّارَةٌ † *A sheave of a pulley of which the pin runs* [or *turns*] *easily in the cheeks.* (TA.) And خُورُ الحَشَايَا *Beds*, or *the like, stuffed with soft substances.* (TA, from a trad.) And خَوَّارُ الصَّفَا *Smooth stones that sound* [*when struck*] *by reason of their hardness.* (IAạr.) And زَنْدٌ خَوَّارٌ *A* زند [q. v.] *that emits much fire;* syn. قَدَّاحٌ. (AHeyth, Ḳ.) [Hence,] هُوَ خَوَّارُ العُودِ [meaning † *He is lavish when asked*]: an expression of dispraise. (TA in art. كسر.) [Hence also,] خَوَّارَةٌ ‡ A she-camel *abounding with milk;* pl. خُورٌ; (Ṣ, Ḳ, TA;) which is contr. to rule, and said by MF to be without a parallel: (TA:) and so a ewe or she-goat: (TA:) or a she-camel *whose milk flows easily;* and so a ewe or she-goat: (A:) or a she-camel *thin-skinned, and abounding with milk:* (AHeyth:) or one *that is of a hue between dust-colour and red, with a thin skin;* and such is the most abundant in milk: (Kf:) or *of a red colour inclining to dust-colour, thin-skinned, and having long fur with* [*coarse*] *hair protruding through it, longer than the rest:* such a she-camel is less hardy than others, but abounds with milk. (ISk.) Also ‡ A palm-tree (نَخْلَةٌ) *that bears much fruit.* (JK, A, Ḳ.) — خُورٌ as meaning † Women *much suspected, on account of their corruptness,* (Ḳ, TA,) *and the weakness of their forbearance,* (TA,) is [a pl.] without a sing. (Ḳ.)

خَوَّارَةٌ fem. of خَوَّارٌ [q. v.]. — As a subst.: see خَوْرَانُ.

خَائِرٌ: see خَوَّارٌ, first sentence.

خوص

1. خَوِصَ, aor. ـَ, inf. n. خَوَصٌ, *He* (a man, Ṣ) *had the eye sunk*, or *depressed:* (Ṣ, Ḳ:) or the inf. n. signifies the eye's *being narrow*, or *contracted, and sunk*, or *depressed:* (Mṣb:) or its *being small, and sunk*, or *depressed:* (A:) or its *being sunk*, or *depressed, and narrow*, or *contracted, and small:* or one eye's *being smaller than the other:* or the eye's *being narrow in the slit, naturally*, or *by reason of disease:* or, accord. to AM, all that they have related respecting this word is correct except narrowness of the eyes; for the Arabs, when they mean this, use the term حَوَصٌ, with [the unpointed] ح; but when they mean the eye's being sunk, or depressed, this they term خَوَصٌ, with [the pointed] خ: (TA:) and accord. to A 'Obeyd's relation on the authority of his companions, (TA,) [and accord. to Mṭr also,] خَوِصَتْ عَيْنُهُ signifies *his eye became sunk*, or *depressed;* (Mgh, TA;) but خَوِصَتْ, "it became narrow, or contracted." (Mgh.) — Also خَوِصَتْ, inf. n. as above; and اخواصّت, inf. n. إِخْوِيصَاصٌ; *She* (a ewe) *had one of her eyes black, and the other white.* (AZ, TA.)

2. خوّص الشَّجَرُ, inf. n. تَخْوِيصٌ, said of palm-trees, [and some others, see خُوصٌ,] *The trees put forth leaves,* [or only *leaves of the kinds called* خُوص,] *little by little.* (L, TA.) See also 4. — خوّص التَّاجَ, inf. n. as above, *He ornamented the crown with plates of gold* (Ḳ, TA) *of the width of palm-leaves.* (TA.)

3: see 6, in two places.

4. أَخْوَصَتِ النَّخْلُ *The palm-trees put forth their* خُوص [or *leaves*]: (Ṣ, Ḳ:) or, accord. to the A, you say, خَوَّصَتِ النَّخْلُ, meaning *the palm-trees put forth their leaves.* (TA.) [See also 2, above.] اخوص is also said of the عَرْفَج, (Ṣ, Ḳ,) and of the رِمْث, (TA,) [and of other trees, (see خُوصٌ,)] or of trees in general, (TA,) or of trees (الشَّجَر) you say أَخَاصَ, inf. n. إِخْوَاصٌ,

Al-'Aini says that خُوَّص is pl. of أَخْوَص, i.e. ضَعِيف, and his saying

(AḤn, ISd,) the verb being thus made infirm, and the inf. n. sound, (ISd,) or of all trees except thorny trees and herbs or leguminous plants, (TA,) meaning, *It broke out with leaves:* (Ṣ, Ḳ:) or, when said of the عرفج, *its* خُوص *became perfect.* (AA, TA voce عَرْفَجٌ; and Ṣ voce ثَقَّبَ.) And you say also, أَخْوَصَتِ الخُوصَةُ *The* خُوصَة [see خُوصٌ] *appeared.* (TA.)

6. تخاوص, (A, Ḳ,) or تخاوص فِى نَظَرِهِ, (TA,) *He blinked,* or *contracted his eyelids,* (A, Ḳ,) *somewhat,* (Ḳ,) *looking intently, as though he were aiming an arrow;* and *so in looking at the sun;* (A, Ḳ;) as also ↓ خاوص. (Ḳ.) [But the latter is trans.] You say, إِنَّهُ يُخَاوِصُ ↓ فُلَانًا, and يَتَخَاوَصُ لَهُ, *Verily he blinks,* or *contracts his eyelids, looking intently, at such a one, as though he were aiming an arrow.* (A.) [See also تَخَاوَصَ إِلَى الشَّمْسِ; and هُوَ يُخَاوِصُ فُلَانًا.] — [Hence,] تَخَاوَصَتِ النُّجُومُ, (A,) or تخاوصت النجوم لِلْغُرُوبِ, (TA,) ‡ *The stars inclined to setting.* (A, TA.)

11: see 1, last signification.

خُوصٌ The *leaves of the date-palm,* (T, Ṣ, A, Mṣb, Ḳ,) and *of the* مُقْل [or *Thebaïc palm*], (T, TA,) and *of the* نَارَجِيل [or *cocoa-nut-tree*], and *the like,* (TA,) and *of the* عَرْفَج, (T, Ḳ,) and *of the* ثُمَام, (T, TA,) and *of the* نَصِىّ, (Ṣ voce أُمْصُوخَة, q. v.,) and *of the* أَرْطَى, and *of the* أَلَآء, and *of the* سَبَط: (Ibn-'Eiyásh Eḍ-Ḍabbee, Ḳ:) n. un. with ة: (T, Ṣ, Ḳ, &c.:) *the* خوصة *of the* عرفج *is the green [part] thereof when it appears upon the white thereof;* (TA;) [or] *it resembles the leaves of the* حِنَّآء: *that of the* ارطى *is like the* هَدَب [or *evergreen leaves*] *of the* أَثْل: *that of the* الآء *has the form of the ears of sheep,* or *goats: and that of the* سَبَط *has the form of the* حَلْفَآء: (Ibn-'Eiyásh, TA:) *there is also the* خوصة *of the [class of trees or plants called]* جَنْبَة, *which is of the plants,* or *herbage, of the [season called]* صَيْف, or, as some say, *it is what grows upon a root-stock* or *rhizoma* (عَلَى أُرُومَة): (TA:) but to herbs, or leguminous plants, of which the leaves fall and become scattered when they dry up, there is no خوصة. (T, TA.)

خِيَاصَةٌ The *trade,* or *art, of the* خَوَّاص. (A, TA.)

خَوَّاصٌ *A seller of* خُوص: (Ṣ, Ḳ:) or *a weaver thereof [into bashets and mats and the like]:* (A:) or *both.* (TA.)

أَخْوَصُ A man (Ṣ, Mgh) *having the eye sunk,* or *depressed;* (Ṣ, Mgh, Ḳ;) *having the quality of the eye termed* خَوَص: [see 1:] fem. خَوْصَآءُ: (TA:) which is [also] applied to the eye, meaning *sunk,* or *depressed:* (Mgh:) or *small, and sunk,* or *depressed:* (A:) and to a ewe, meaning *having one of her eyes black, and the other white:* (AZ, Ḳ:) or *having one eye black, and the other, with the rest of the body, white:* (TA:) pl. خُوصٌ, which, prefixed to العُيُون, is applied to camels. (A.) — [Hence,] بِئْرٌ خَوْصَآءُ ‡ *A deep well; a well of which the bottom is deep;* (A, Ḳ, TA;) *of which the beasts see not the water:* (TA:) because one contracts his eyelids (يَتَخَاوَصُ) in looking into it: (A, TA:) or خوصاء applied to a well (رَكِيَّة), signifies *of which the water has sunk into the earth.* (TA.) And the same epithet applied to a [mountain of the kind called] هَضْبَة, (A,) or قَارَة, (Ḳ,) ‡ *High; lofty:* (A, Ḳ:) because one contracts his eyelids in looking at it. (A, TA.) And رِيحٌ خَوْصَآءُ ‡ *A hot wind:* (Ḳ:) or *a vehemently-hot wind:* (A:) *that makes the eye to blink, or contract the eyelids,* (تَكْسِرُهَا,) *by reason of heat:* (Ḳ,* TA:) *in which one does not see without blinking,* or *contracting the eyelids.* (A.) And ظَهِيرَةٌ خَوْصَآءُ ‡ *A summer mid-day vehemently hot:* (A:) or *most vehemently hot;* (Ḳ, TA;) *in which one cannot look without blinking,* or *contracting the eyelids.* (TA.)

مُخَوَّصٌ applied to a crown, *Ornamented with plates of gold like* خُوص *in width:* (A,* TA:) and applied to a vessel, *having in it what resemble* خُوص *in shape.* (TA.) مُخَوَّصٌ بِالذَّهَبِ, applied to دِيبَاج [or silk brocade], *Woven with gold in the form of* خُوص. (TA.)

أَرْضٌ مُخَوِّصَةٌ *Land in which are* خُوص *of the* أَرْطَى *and* أَلَآء *and* عَرْفَج *and* سَبَط. (Ibn-'Eiyásh Eḍ-Ḍabbee, Ḳ.)

خوط

خوص

1. خَاصَ المَآءَ, aor. يَخُوصُ, inf. n. خَوْصٌ (Ṣ, A, Mṣb, Ḳ) and خِيَاضٌ, (Ṣ, A, Ḳ,) [*He waded,* or *forded, through the water;*] *he passed through the water walking* or *riding:* (Ṣ:) or *he entered into the water;* (A, Ḳ;) as also ↓ خَوَّضَهُ, (Ḳ,) inf. n. تَخْوِيضٌ; (TA;) [or this latter has an intensive signification, as it is said to have in a phrase below;] and ↓ اختاضهُ: (Ḳ:) or *he walked in,* or *through, the water;* (Mṣb;) as also ↓ تخوّضهُ: (TA:) or *he entered into the water and walked in it,* or *through it.* (TA.) You say also, خَاصَ بِالفَرَسِ, meaning *He brought the horse to the water;* as also ↓ اخاضهُ, (Ḳ,) inf. n. إِخَاضَةٌ; (AZ;) and ↓ خاوضهُ, (Ḳ,) or خاوضهُ فِى المَآءِ, inf. n. مُخَاوَضَةٌ, as in the A: (TA:) or ↓ اخاضوا المَآءَ signifies خَاضُوهُ بِدَوَابِّهِمْ [*They waded* or *forded through the water,* or *entered into it,* &c., *with their beasts*]: and you say also, ↓ خَاوَضْتُهُمْ فى المَآءِ [*I waded* or *forded with them through the water;* &c.; meaning with men, not with beasts]: (so I find in a copy of the A:) and خَاضَتْ خَيْلُهُمُ المَآءَ signifies ↓ اخاضَ القَوْمُ [*The people's horses waded* or *forded through the water*]. (Ṣ.) ‡ خَاضَتِ الإِبِلُ لُجَّ السَّرَابِ — [*The camels passed through the great expanse of mirage*]. (A.) خَاضَ البَرْقُ الظَّلَامَ — [*The lightning penetrated through the darkness*]. (A, TA.) — خَاضَ إِلَيْهِ الرِّمَاحَ حَتَّى أَخَذَهُ [*He forced his way to him through the spears until he took him,* or *it*]. (A, TA.*) — خَاضَ القَوْمُ فِى الحَدِيثِ, (Ṣ, A,) and فِيهِ ↓ تخاوضوا, (Ṣ, A, Ḳ,) ‡ *The people,* or *company of men, entered* [or *waded*] *together into discourse.* (Ṣ, A, Ḳ.) — خَاضَ الغَمَرَاتِ, (Ṣ, Ḳ,) aor. as above, inf. n. خَوْضٌ, (TA,) ‡ *He plunged into the submerging floods of ignorance,* or *the like;* syn. اقْتَحَمَهَا. (Ṣ, Ḳ, TA.) — خَاضَ فِى الأَمْرِ † *He entered* [or *plunged*] *into the affair.* (Mṣb.) — In like manner you say, [خَاضَ فِى البَاطِلِ and] اخاض ↓ البَاطِلَ † *He entered* [or *plunged*] *into false,* or *vain, discourse* or *speech:* (Mṣb:) and خَاضَ, alone, signifies ‡ *He said,* or *spoke, what was false.* (A.) It is said in the Ḳur [lxxiv. 46], (TA,) وَكُنَّا نَخُوضُ مَعَ الخَائِضِينَ, i. e. ‡ [*And we used to enter into false,* or *vain, discourse* or *speech, with those who entered thereinto*]; (Bḍ, Jel, Ḳ;) syn. نَشْرَعُ: (Bḍ:) or *and we used to follow the erring,* &c. (O, K.) And again, [lii. 12,] الَّذِينَ هُمْ فِى خَوْضٍ يَلْعَبُونَ ‡ [*Who amuse themselves in entering into false,* or *vain, discourse* or *speech*]; (TA;) فى الباطل being here, again, understood. (Bḍ.) And again, [ix. 70,] وَخُضْتُمْ كَالَّذِى خَاضُوا, i. e. كَخَوْضِهِمْ ‡ [*And ye have entered into false,* or *vain, discourse* or *speech, like their entering thereinto*]. (Ḳ.) And again, [vi. 67,] الَّذِينَ يَخُوضُونَ فِى آيَاتِنَا ‡ [*Who enter into false,* or *vain, discourse* or *speech respecting our signs;* meaning the Ḳur-án]. (TA.) خَاضَ فِيهِ is also explained as signifying † *He said what was false respecting it.* (TA.) And خَوْضٌ signifies † The *confusing,* or *confounding,* in an affair. (TA.) — خَاضَ, (Ṣ, A, Mgh, Ḳ,) and ↓ خوّض, (A, TA,) also signify *He mixed,* (Ṣ,* Ḳ, TA,) *and stirred about,* (TA,) the beverage, or wine: (Ṣ, Ḳ, TA:) or *he stirred about* the سَوِيق with the مِخْوَض. (A, Mgh.*) — خَاضَهُ بِالسَّيْفِ ‡ *He moved about the sword in him, having smitten him:* (Ṣ, Ḳ,* TA:) or *he put* [or *thrust*] *the sword into the lower part of his belly, and then raised it upwards.* (A,* TA.) — خُضْتُ بِقَدْحٍ فِى القِدَاحِ, (A, TA,) inf. n. خِيَاضٌ; and خَاوَضْتُ ↓ القِدَاحَ, inf. n. خِوَاضٌ; (TA;) ‡ *I put an arrow,* (A, TA,) *which I had borrowed, and by which I expected to have good luck,* (TA,) *among the* [*other*] *arrows* (A, TA) *used in the game called* el-meysir: (TA:) see an ex. (a verse of Ṣakhr-el-Gheí) in art. خضض.

2: see 1, first signification: — and again in the latter part of the paragraph. — خَوَّضَ فِى نَجِيعِهِ [app. meaning *He wallowed in his effused blood*] is with teshdeed to render the signification intensive. (Ṣ.)

3: see 1, second sentence, in two places: and again in the last sentence.

4. أَخَضْتُ فِى المَآءِ دَابَّتِى [*I made my beast to wade,* or *ford, through the water*]. (Ṣ, A.*) اخاض القَوْمُ خَيْلَهُمُ المَآءَ [*The people,* or *company of men, made their horses to wade,* or *ford, through the water*] is said when they wade, or ford, with their horses through the water. (TA.) اخاض القَوْمُ: and اخاضوا المَآءَ: [which are evidently elliptical phrases:] and اخاض الفَرَسَ: see 1, second sentence. — اخاض البَاطِلَ: see 1.

= اخاض المَآءُ *The water admitted of being walked* [or *waded* or *forded*] *in* or *through*: contr. to general rule; being intrans. while the unaugmented verb is trans. (Mṣb.)

5: see 1, first sentence. — تخوّض also signifies *He constrained himself to wade*, or *ford*, *in*, or *through*, *water*. (Ḳ,* TA.) This is the primary signification: and hence, — تخوّض فى الأَمْرِ ‡ *He employed*, or *occupied*, *himself in the affair*: and *he used art* or *artifice* or *cunning*, or *his own judgment* or *discretion*, *in the affair*, or *in the disposal* or *management thereof*: and so in the phrase تخوّض فى المَالِ: or, accord. to some, this means *he acted wrongly in acquiring the property in an improper manner*, *in whatsoever way it was possible*. (TA.)

6: see 1, near the middle of the paragraph.

8: see 1, first sentence.

مَخَاضٌ: see مَخَاضَةٌ.

مِخْوَضٌ [The *instrument with which beverage*, or *wine*, *is mixed and stirred about*]; it is, *for beverage*, or *wine*, *like the* مِجْدَح *for* سَوِيق: (Ṣ, Ḳ:) or the *instrument with which* سويق *is stirred about*. (A, Mgh.)

مَخَاضَةٌ [*A ford*; i. e.] *a place where people pass through water*, *walking* or *riding*: (Ṣ, A, Ḳ:) or *a place where one walks through water*: (Mṣb:) pl. مَخَاضٌ (Ṣ, Ḳ,) [or this is rather a coll. gen. n.,] or مَخَائِضُ, (as in one copy of the Ṣ,) and مَخَاوِضُ (AZ, Ṣ, Ḳ) and مَخَاضَاتٌ. (Mṣb, TA.)

خَوَّاضٌ p. 343.

خوف

1. خَافَ, (Ṣ, Mṣb, Ḳ, &c.,) originally خَوِفَ, (Lth, L, &c.,) first pers. خِفْتُ, (TA,) aor. يَخَافُ, (Ṣ, Ḳ, &c.,) originally يَخْوَفُ, (L,) imperative خَفْ, (Ṣ,) inf. n. خَوْفٌ (Ṣ, Mṣb, Ḳ, &c.) and خِيفٌ, [originally خِوْفٌ,] (Lḥ, TA,) erroneously written in the Ḳ with fet-ḥ [to the خ], but some say that this is a simple subst., not an inf. n., (TA,) and خِيفَةٌ, (Lḥ, Ṣ, Mṣb, Ḳ, &c.,) originally خِوْفَةٌ, (Ḳ,) but some say that this also is a simple subst., not an inf. n., (TA,) and [therefore] its pl. is خِيَفٌ, (Lḥ, JK, Ṣ, and so in the CḲ,) in [some of] the copies of the Ḳ erroneously written خِيَفٌ, (TA,) or this [as well as the next preceding] may be an inf. n., for some few inf. ns. have pls., (ISd, TA,) and مَخَافَةٌ (Ṣ, Mṣb, Ḳ, &c.,) originally مَخْوَفَةٌ, for which last, the first of these inf. ns. is used by a poet, and therefore made fem., (TA,) *He feared*; *he was afraid* or *frightened* or *terrified*; syn. فَزِعَ. (Ḳ.) It is also trans.: (Mṣb:) you say, خَافَهُ and تخوّفهُ [*He feared*, or *was afraid of*, *him*, or *it*]; (Mṣb, TA;) both signifying the same: (TA:) [and so خَافَ مِنْهُ; or this may mean *he feared what might happen to him from him*, or *it*:] and خَافَ عَلَيْهِ شَيْئًا, تخوّف عَلَيْهِ شَيْئًا, meaning خَافَهُ [i. e. خَافَ عَلَيْهِ شَيْئًا *He feared for him a thing*]: (Ṣ, Ḳ:) and خَافَهُ عَلَى مَالِهِ and تخوّفهُ عَلَيْهِ [*He feared him*, or *it*, *for his property*]. (Mgh.) — [Hence,] it is also used in the sense of ظَنَّ [*He thought*, or *opined*]: and in this case, the Arabs sometimes use it in the same manner as a verb signifying an oath, and give it the same kind of complement; as in an ex. cited voce دَرِدَ [q. v.]. (Ṣ in art. درد.) And *He knew*. (Lḥ, Kr, Ḳ.) Hence, وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا [*And if a woman know* that there is, *on the part of her husband*, *injurious treatment*, or *unkindness*, or *estrangement*], (Ḳ,) in the Ḳur [iv. 127]. (TA.) And hence also, فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا [*And he who knoweth* that there is, *on the part of the testator*, *an inclining to a wrong course*, or *a declining from the right course*, &c.], (Ḳ,) in the Ḳur [ii. 178]; thus explained by Lḥ. (TA.) = خَافَهُ, (Ṣ,) first pers. خُفْتُهُ, (Ḳ,) aor. يَخُوفُهُ, (Ṣ,) *He exceeded him in fear*. (Ṣ, Ḳ.*) You say, خَاوَفَهُ فَخَافَهُ, (Ṣ,) inf. n. of the former مُخَاوَفَةٌ, (TA,) i. e. [*He vied with him to see which of them would exceed the other in fear, and*] *he exceeded him in fear*. (Ṣ.)

2. خوّفهُ, (Mṣb, Ḳ,) inf. n. تَخْوِيفٌ, (TA,) *i. q.* أَخَافَهُ. (Mṣb, Ḳ.) See the latter, in two places. *He put fear into him*. (JK, TA.) خَوِّفْنَا [app. addressed to God] is mentioned by Lḥ as meaning *Render the Ḳur-án and the Traditions beautiful to us in order that we may* [*give heed thereto and*] *fear*. (TA.) — *He made him to be in such a state*, or *condition*, *that men feared him*; (JK, Ḳ;) *he made him to be feared by men*. (M.) Hence, in the Ḳur [iii. 169], إِنَّمَا ذٰلِكُمُ ٱلشَّيْطَانُ يُخَوِّفُ أَوْلِيَآءَهُ, i. e. [*Verily that is the devil*:] *he causeth his friends to be feared* by you: [or *that Satan causeth* &c.:] or, as Th says, *causeth* you *to fear by his friends*. (TA.) = *He diminished it*, *lessened it*, or *took from it*; and so مِنْهُ خوّف. (TA.) [See also 5.] — خوّف غَنَمَهُ *He sent away his sheep*, or *goats*, *flock by flock*. (TA.)

3: see 1, last sentence.

4. اخافهُ, (Mṣb, Ḳ,) inf. n. إِخَافَةٌ (Ṣ) and إِخَافٌ, like كِتَابٌ, (Lḥ, TA,) [but the latter is irreg. and rare,] *He*, or *it*, (an affair, a case, or an event, Mṣb,) *caused him*, or *made him*, *to fear*, or *be afraid*; *put him in fear*; *frightened*, or *terrified*, *him*; (TA;) and خوّفهُ, (Mṣb, Ḳ,) inf. n. تَخْوِيفٌ, (Ṣ, TA,) signifies the same. (Ṣ, Mṣb, Ḳ.) So in the phrase اخاف الثَّغْرُ [*The enemies' frontier caused to fear*, &c.; *was insecure*:] or *fear entered from it*. (TA.) You say also, مَالَ الحَائِطُ فَأَخَافَ النَّاسَ [*The wall leaned, and caused the people to fear*]. (Mṣb.) And أَخَافَ اللُّصُوصُ الطَّرِيقَ [for أَخَافَ اللُّصُوصُ أَهْلَ الطَّرِيقِ *The robbers caused the people of the road*, or *the passengers thereof*, *to fear*, &c.; or it may be rendered *the robbers caused the road to be insecure*]. (Mṣb.) And أَخَفْتُهُ الأَمْرَ فَخَافَهُ [*I caused him to fear the thing*, or *affair*, &c., *and he feared it*; making the verb doubly trans.]; as also خَوَّفْتُهُ إِيَّاهُ فَتَخَوَّفَهُ. (Mṣb.) It is said in a trad., أَخِيفُوا الهَوَامَّ قَبْلَ أَنْ تُخِيفَكُمْ *Make ye the venomous reptiles and the like to fear before they make you to fear*; (TA;) i. e. *kill ye them before they kill you*. (JM, TA.) — مَا أَخْوَفَنِى عَلَيْكَ [*How greatly do I fear for thee!*]. (TA.)

5. تخوّفهُ: see 1, in three places. = Also *He took by little and little* (Ṣ, L, Ḳ) *from it*, (Ṣ, Ḳ,) or *from its sides*; (L;) as also تحوّفهُ: (Ṣ and Ḳ* in arts. حوف and حيف:) or *he took from its extremities*; so in the A; in which it is said to be tropical: accord. to IF, it is originally [تخوّن,] with ن [in the place of the ف]. (TA.) Dhu-r-Rummeh says, (Ṣ,) or not he, but some other poet, for it is ascribed to several different authors, (L,)

* تَخَوَّفَ الرَّحْلُ مِنْهَا تَامِكًا قَرِدًا *

* كَمَا تَخَوَّفَ ظَهْرَ النَّبْعَةِ السَّفَنُ *

[*Her saddle abraded from a long and high, compact hump, like as when the piece of skin used for smoothing arrows has abraded from the back of* a rod of *the* tree called نبعة]. (Ṣ. [See also 5 in art. حوف, where another reading of this verse is given. In the TA, in the present art., in the places of الرحل and ظهر, I find السَّيْرُ and عُودَ.]) Hence, (Ṣ, Ḳ,) accord. to Fr, (TA,) أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ, (Ṣ, Ḳ,) in the Ḳur [xvi. 49], (Ṣ,) which Az explains as meaning [*Or* are they secure from *his destroying them*] *by causing* them *to suffer loss* [*by little and little*] *in their bodies and their possessions*, or *cattle*, *and their fruits*: or, accord. to Zj, it may mean, *after causing* them *to fear*, by destroying a town, so that the one next to it shall fear. (TA.) You say also, تخوّف مِنْ مَالِى *He took by little and little from my property*. (JK.) And تَخَوَّفَنَا السَّنَةُ [*The year of drought*, or *sterility*, *took from us by little and little*]. (JK.) And تَخَوَّفَنِى حَقِّى [*He diminished to me by little and little my right*, or *due*]. (JK.) And تَخَوَّفَهُ حُمْقُهُ ‡ *i. q.* اهْتَضَمَهُ or هَضَمَهُ, meaning *His stupidity deprived him of his right*, or *due*]. (TA.)

خَافٌ A man *very fearful* or *timorous*; (Ṣ, Ḳ;) [and so, in the present day, خَوَّافٌ; the former originally] of the measure فَعِلٌ, like فَرِقٌ and فَزِعٌ; and similar to صَاتٌّ, meaning a man "having a strong, or loud, voice:" (Ṣ:) or *i. q.* خَائِفٌ: (TA:) accord. to Kh, it may be [originally خَوِفٌ,] of the measure فَاعِلٌ, having the medial radical rejected; or [خَوْفٌ,] of the measure فَعْلٌ; and in either case, the dim. is [خُوَيْفٌ,] with و: so says Sb. (TA.)

خَوْفٌ inf. n. of 1. (Ṣ, Mṣb, Ḳ, &c.) — Also *Slaughter*: whence, وَلَنَبْلُوَنَّكُمْ بِشَىْءٍ مِنَ ٱلْخَوْفِ [*And we will assuredly try you with somewhat of slaughter*]; (Lḥ, Ḳ;) in the Ḳur [ii. 150]. (TA.) [See also 4.] — And *Fighting*: whence, فَإِذَا جَآءَ الخَوْفُ [*But when fighting cometh*; in the Ḳur xxxiii. 19]. (Ḳ.) = See also خَائِفٌ. = Also *A red hide from which are cut strips like thongs*, (Kr, Ḳ, TA,) *and then upon these are put* [*ornaments of the kind termed*] شَذْر; *worn by a girl*:

(TA:) a dial. var. of خَوْفٌ [q. v.]: (K:) but this latter is preferable. (L, TA.)

خِيفٌ: see 1, first sentence.

خَافَةٌ *A* [*coat of the kind called*] جُبَّة, *of hide,* or *leather, which the collector of honey wears;* (Akh, JK, K;) and *also worn by the water-carrier:* (JK:) or *a fur-garment,* or *hide with the fur or wool on it, worn by him who enters into the places occupied by bees, in order that they may not sting him:* (TA:) or *a* [*pouch of the kind termed*] خَرِيطَة, (S, K,) *of hide,* or *leather,* (S,) *narrow in the upper part and wide in the lower part,* (TA,) *in which honey is collected:* (S, K:) or *a* [*round piece of leather with a running string by means of which it may be converted into a bag, such as is termed*] سُفْرَة, *like the* خَرِيطَة, *made,* or *sewed, small,* [for مُصْعَدَة or مُصَعَّدَة, which I find in different copies of the K, and to which no appropriate meaning is assignable, I read مُصْغَرَة or مُصَغَّرَة, (see 2 in art. صغر, and particularly أَصْغَرَ القِرْبَةَ,)] *having its head* [or *border*] *raised, for honey;* (K;) so says Skr, in explaining the following verse: or, as IB says, accord. to Aboo-'Alee, it is from the phrase النَّاسُ أَخْيَافٌ, meaning "men," or "the people," "are different, one from another;" for it is *a* خَرِيطَة *of hide,* or *leather, embellished with different kinds of embellishment;* and if so it should be mentioned in art. خيف: (TA:) [but] the dim. is خُوَيْفَةٌ. (JK.) Aboo-Dhu-eyb says, [describing a collector of wild honey,]

* تَأَبَّطَ خَافَةً فِيهَا مِسَابٌ *

* فَأَصْبَحَ يَقْتَرِي مَسَدًا بِشِيقِ *

(S,) [*He put beneath his armpit a* خافة *in which was a receptacle for honey, and betook himself to making successive endeavours to reach the most difficult part of a mountain by means of a rope,* or *rope of palm-fibres;* for] he means شِيقًا بِمَسَدٍ; the phrase being inverted: (S and TA in art. شيق:) or he means, [*betook himself to*] *taking successive holds of a rope* (يَتَتَبَّعُ حَبْلًا) *tied to a* شيق [here best rendered *mountain-top*] in his descent to the place of the honey; so that there is no inversion. (TA in that art.) — Also *i. q.* عَيْبَة [*A kind of basket,* or *receptacle, of hide,* or *leather*]; (TA;) the *thing in which fruits are gathered;* also called مِخْرَفٌ. (Har p. 374.) — And خَافَةُ الزَّرْعِ is said to mean *The envelope of the grain of seed-produce;* so called because it protects it: to this the believer is likened in a trad. [as some relate it]; but the reading [commonly known] is [خَامَة,] with م. (TA.) [See خامة, in art. خيم.]

خِيفَةٌ; pl. خِيفٌ: see 1, first sentence. — [Sometimes it may mean, agreeably with analogy, *A kind of fear.*] = See also art. خيف.

خَوَافٌ *Vociferation, clamour,* or *a confused noise,* of a company of men. (JK, Sgh, K.)

خُوَيْفٌ: see خَافٌ.

خُوَيْفَةٌ: see خَافَةٌ.

خَوَّافٌ: see خَافٌ. — [Hence, perhaps,] *A certain black bird:* ISd says, I know not why it is thus called. (TA.)

خَائِفٌ *Fearing; being afraid* or *frightened* or *terrified:* (S,* TA:) pl. خُوَّفٌ (S, K) and خُيَّفٌ, (S,) or خِيَّفٌ, (K,) or, accord. to Ks, خُيَّفٌ and خِيَفٌ and خُوَّفٌ, (L,) [but the second and third of these three should be خِيَّفٌ and خُوَّفٌ, for all are said to be of the measure فُعَّلٌ,] and خَوْفٌ; or this last is a quasi-pl. n.; (K;) whence, in the Kur [vii. 54], خَوْفًا وَطَمَعًا, meaning Worship ye Him *fearing* his punishment *and eagerly desiring* his recompense. (TA.) See also خَافٌ. — And see مَخُوفٌ.

طَرِيقٌ مُخَافٌ [for مُخَافٌ أَهْلُهُ, *A road of which the people,* or *passengers, are caused to fear,* by robbers]. (Msb.) [See also what next follows.])

طَرِيقٌ مَخُوفٌ *A road in which people fear:* (S,* Msb, K:) or *a road that is feared;* (JK, TA;) as also مَخِيفٌ, and خَائِفٌ; which last is tropical, of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ; (TA;) or, thus applied, this last [is a possessive epithet, and thus] means *having fear:* (JK: [see also مُخَافٌ:]) you should not say طَرِيقٌ مُخِيفٌ, because the road does not cause fear, but only he who robs and slays therein. (S,* K,* TA.) One says also ثَغْرٌ مَخِيفٌ and مُتَخَوَّفٌ *An enemies' frontier* [*that is feared,* or] *from which one fears,* or *from the direction of which fear comes.* (TA.) مَخُوفٌ signifies A thing [of any kind] that is *feared;* as a lion, and a serpent, and fire, and the like. (Har p. 369.) [Hence,] حَائِطٌ مَخُوفٌ *A wall of which the falling is feared.* (Lh, Msb, TA. [See also مُخِيفٌ.]) And وَجَعٌ مَخُوفٌ [*A pain that is feared*]. (TA. [See, again, مُخِيفٌ.]) And أَمْرٌ مَخُوفٌ [*An affair,* or *event, that is feared*]. (Mgh, Msb. [See, again, مُخِيفٌ.]) And فَاسِقٌ مَخُوفٌ عَلَى مَالِهِ *A transgressor who is feared for his property, that he will consume it, and expend it in that which is not right.* (Mgh.)

مَخِيفٌ: see the next preceding paragraph, in two places: and see also what next follows.

حَائِطٌ مُخِيفٌ (Msb, K, in the CK مَخِيفٌ,) *A wall that causes one to fear that it will fall.* (Msb, K.* [See also مَخُوفٌ.]) And وَجَعٌ مُخِيفٌ (S, K) *A pain that causes him who sees it to fear.* (S. [See, again, مَخُوفٌ.]) And أَمْرٌ مُخِيفٌ *An affair,* or *event, that is formidable; that causes him who sees it to fear.* (Msb. [See, again, مَخُوفٌ.]) And المُخِيفُ means *The lion,* (K, TA,) *that frightens him who sees him.* (TA.) See also مَخُوفٌ, first sentence.

أَخْوَفُ [*More,* and *most, formidable, fearful,* or *feared:* anomalous, like its syn. أَخْشَى, being from the pass. verb. Hence,] أَخْوَفُ مَا أَخَافُ عَلَيْكُمْ كَذَا [*The most formidable,* or *fearful, of what I fear for you is such a thing*]. (Mgh,* TA.)

مَخَافَةٌ an inf. n. of 1, (S, Msb, K, &c.,) originally مَخْوَفَةٌ. (TA.) — [Also *A cause of fear:* a word of the same category as مَجْبَنَةٌ and مَبْخَلَةٌ &c.: pl. مَخَاوِفُ. Hence,] أَوَّلُ كُتُبِهِ المَخَاوِفُ [*The first of his letters,* or *epistles, consisted of the causes of fear*]. (TA.) — And مَخَاوِفُ also signifies *Places of fear.* (KL.)

مُتَخَوَّفٌ: see مَخُوفٌ.

خوق

1. خُقْ خُقْ [imperative of خَاقَ] *Ornament thy young woman,* or *female slave, with the earring.* (K. [See خَوْقٌ.]) = خَاقَهَا *He* (a man, TA) *made with her* (a woman, TA) *the sound termed* خَاقِ بَاقِ [*during the act of* نِكَاح]. (K.) = خاق الشَّيْءَ *He took away the thing,* and *extirpated it,* or *removed it utterly.* (TA.)

2. خوّقهُ, (K,) inf. n. تَخْوِيقٌ, (TA,) *He made it wide;* (K;) namely, an earring. (TA.)

4. اخاق *He* (a man, TA) *went away into,* or *in, the country,* or *land.* (Sgh, K.)

5. تخوّق *It* (an earring, TA) *was,* or *became, wide,* or *widened.* (K.) [See also 7.] — تخوّق عَنْهُ *He went, retired,* or *withdrew himself, far away from him,* or *it.* (K,* TA.) And *He left, quitted,* or *forsook, it;* namely, a course that he desired, or meant, to pursue. (TA.)

7. انخاقت المَفَازَةُ *The desert was wide within.* (JK, K,* TA.) [See also 5.]

خَاقٌ The *length* of a desert. (JK, TA.) = الخَاقِ بَاقِ, (S, K,) or خَاقِ بَاقِ, (IB, TA,) or the latter also, without ال, (K, accord. to the TA, [but not in the CK nor in my MS. copy of the K,) *The sound of the* ذَكَر *in the flesh of the interior of the* فَرْج; (IAar, K,* TA;) or *the sound of the* فَرْج *on the occasion of the act of* نِكَاح. (IB, TA.) — And hence, (IB, TA,) or because of its خَوَق, i. e. width, (S, K,*) *The* فَرْج [or *vulva,* itself]. (S, IB, K.) الخَاقِ بَاقِ is indecl., with kesr for its termination, (S,) like الخَازِ بَازِ. (S, K.)

خَوْقٌ [in the L خُوق, which is evidently a mistranscription; and in one copy of the S, in one place, written خَوْقَة;] *A ring* (S, L, TA) *of gold* and *of silver:* (L, TA:) or, accord. to Th, *a ring* [*that is worn*] *in the ear:* he does not say of gold nor of silver: (TA:) or the *ring of the* [*kind of earring called*] قُرْط and *of the* [*kind called*] شَنْف. (Lth, K.)

خَوَقٌ *Width* (S, K) of a desert, and of a well, and of a vulva: (S:) or, of a desert, *width of the interior:* (JK:) or *length,* and *breadth of expanse,* and *width of the interior:* and of a well, *depth and width.* (TA.) = And The *mange,* or *scab,* in camels: (El-Umawee, S, K:) or [*a disease*] *like the mange* or *scab.* (TA.)

أَخْوَقُ [*Wide;* or *wide in the interior;* or *far-extending:* fem. خَوْقَاءُ: pl. خُوقٌ]. You say

خَرْقٌ أَخْوَقُ (JK, Ḳ, TA, [in the CK جَوْفٌ, and in my MS. copy of the Ḳ خَوْقٌ,]) *A wide* [*desert such as is termed*] خَرْق: (Ḳ:) or *a* خَرْق *wide in the interior.* (JK.) And مَفَازَةٌ خَوْقَاءُ (JK, Ṣ, Ḳ) and مُنْخَاقَةٌ (JK, Ḳ) *A wide desert:* (Ṣ, Ḳ:) or *a desert wide in the interior:* (JK:) and the former, also, *a desert in which is no water.* (TA.) And بَلَدٌ أَخْوَقُ *A wide, far-extending region* or *country.* (TA.) And بِئْرٌ خَوْقَاءُ (Ṣ, Ḳ) and مُنْخَاقَةٌ (Ḳ) *A wide well:* (Ṣ, Ḳ:) or رَكِيَّةٌ خَوْقَاءُ *a deep and wide well.* (JK, TA.) — And the fem., خَوْقَاءُ, applied to a woman, *Having no partition between her vulva and her anus:* or *having her vagina and rectum united:* or *wide in the vulva:* (TA:) or *tall and slender.* (JK, TA.) — And, so applied, *Foolish,* or *stupid:* (ISh, JK, Ḳ:) pl. خُوقٌ. (ISh, Ḳ.) — And the masc., (applied to a man, JK,) *Blind of one eye;* or *one-eyed:* (JK, Ḳ:) pl. as above. (JK.) = Also, applied to a camel, *Mangy,* or *scabby:* (Ṣ, Ḳ:) or *having what resembles the mange* or *scab:* (TA:) fem. as above. (Ṣ, Ḳ.)

مُخَوَّقٌ An earring *having a large* خَوْق [or *ring*]. (IAạr.)

مَفَازَةٌ مُنْخَاقَةٌ and بِئْرٌ مُنْخَاقَةٌ: see أَخْوَقُ.

خول

1. خَالَ, aor. يَخُولُ, inf. n. خَوْلٌ, *He became possessed of* خَوَل [so I read, meaning *slaves,* or *servants, and other dependents,* in the place of خوال, an evident mistranscription, in the TA,] *after having been alone.* (TA.) — فُلَانٌ يَخُولُ عَلَى أَهْلِهِ *Such a one pastures for his family:* (Ṣ:) or يَخُولُ عَلَيْهِمْ signifies *he milks and waters and pastures for them.* (T, TA.) And خَالَ عَلَيْهِمْ *He ruled,* or *governed, them.* (JK.) And خَالَ مَالَهُ, (Ḳ,* TA,) aor. as above, (TA,) inf. n. خَوْلٌ and خِيَالٌ, (Ḳ,) *He pastured his cattle,* or *camels &c., and managed them,* or *tended them, and sustained them,* (Ḳ,* TA,) *well:* (Ḳ:) or خُلْتُ المَالَ, aor. أَخُولُ, *I managed the cattle,* &c., *well:* (Ṣ:) and خَالَ عَلَى المَالِ, aor. يَخُولُ, *he pastured the cattle,* &c., *and managed them well;* as also خَالَ, aor. يَخِيلُ. (TA in art. خيل.) = خَالَ, aor. يَخُولُ and يَخَالُ or يَخِيلُ, see اختال (with which it is syn.) in art. خيل.

2. خَوَّلَهُ اللّٰهُ الشَّيْءَ, (JK, Ṣ,) or مَالًا, (Mṣb,) or المَالَ, (Ḳ,) inf. n. تَخْوِيلٌ, (Ṣ,) *God made him to possess,* (JK, Ṣ,) or *gave him,* (Mṣb, Ḳ,) or *conferred upon him, as a favour,* (Ḳ,) *the thing,* (JK, Ṣ,) or *property,* (Mṣb,) or *the property.* (Ḳ.) So in the Ḳur vi. 94 and xxxix. 11 [and 50]. (TA.)

4. أَخْوَلَ (JK, Mṣb, Ḳ) and أُخْوِلَ (Ḳ) *He* (a man, JK, Mṣb) *had maternal uncles:* (JK, Ḳ:) or *he had many maternal uncles:* (Mṣb:) [both signify the same accord. to the Ḳ: but the latter properly signifies *he was made to have maternal uncles,* or *many maternal uncles:* see مُخْوَلٌ.] = اخال فِيهِ خَالًا مِنَ الخَيْرِ *He perceived,* or *discovered, in him an indication,* or *a symptom, sign, mark,* or *token, of good;* as also تخوّل (JK, Ṣ, Ḳ) and تخيّل. (Ḳ.) [See also 2 in art. خيل.] = See also 10, in two places.

5: see 4: = and see also 10, in three places. = تخوّلَهُ also signifies *He paid frequent attention,* or *returned time after time,* (JK, Ṣ, Ḳ,) *to it,* (JK,) or *to him;* syn. تَعَهَّدَهُ. (JK, Ṣ, Ḳ.) You say, تَخَوَّلْتُهُمْ بِالمَوْعِظَةِ *I paid frequent attention to them with exhorting,* or *admonishing;* syn. تَعَهَّدْتُهُمْ. (Mṣb.) It is said in a trad., of the Prophet, كَانَ يَتَخَوَّلُنَا بِالمَوْعِظَةِ مَخَافَةَ السَّآمَةِ [*He used to pay frequent attention to us with exhorting,* or *admonishing, for fear of loathing* on our part, or *disgust*]; (Ṣ;) or يَتَخَوَّلُهُمْ, i. e. يَتَعَهَّدُهُمْ: (TA:) As used to say يَتَخَوَّنُنَا, i. e. يَتَعَهَّدُنَا; (Ṣ;) or يَتَخَوَّلُهُمْ: and some read يَتَحَوَّلُهُمْ, with the unpointed ح, explained in art. حول. (TA.) And sometimes they said, تخوّلت, الرِّيحُ الأَرْضَ, i. e. تَعَهَّدَتْهَا [app. meaning *The wind returned to the land time after time*]. (Ṣ.)

10. اِسْتَخْوَلَهُمْ *He took them as* خَوَل, (Ḳ, TA,) i. e. *slaves,* or *servants, and other dependents.* (TA.) = استخول فِيهِمْ and استخال *He took,* or *adopted, them as maternal uncles:* and تخوّل خَالًا *he took,* or *adopted, a maternal uncle;* (Ḳ;) like as one says, تَعَمَّمَ عَمًّا: and تَخَوَّلَتْهُ *She called him her maternal uncle.* (TA.) You say, اِسْتَخِلْ خَالًا غَيْرَ خَالِكَ and اِسْتَخْوِلْ (JK, Ṣ) and تَخَوَّلْ (JK) *Adopt thou a maternal uncle other than thy* [proper] *maternal uncle.* (JK,* Ṣ.) = الاِسْتِخْوَال is also like الاِسْتِخْبَال [as meaning *The asking* one *to lend* cattle, or camels &c.: and الإِخْوَال is like الإِخْبَال as meaning *The lending* cattle, or camels &c.]: and AO used to recite thus the saying of Zuheyr:

* هُنَالِكَ إِنْ يُسْتَخْوَلُوا المَالَ يُخْوِلُوا *

[*There, if they be asked to lend cattle, they lend*]. (Ṣ, TA. [See also 10 in art. خبل.])

خَالٌ *A maternal uncle;* one's *mother's brother:* (JK, Ṣ, Ḳ:) pl. أَخْوَالٌ (Ṣ, Mṣb, Ḳ) and أَخْوِلَةٌ (Ḳ,) [both pls. of pauc.,] the latter anomalous, (TA,) and (of mult., TA) خُؤُولٌ and خُؤُولَةٌ (Ḳ) and خُؤُولَةٌ: (Mṣb, Ḳ:) the fem. is خَالَةٌ, (JK, Ṣ, Ḳ,) *a maternal aunt;* one's *mother's sister:* (JK, Ṣ:) and the pl. of this is خَالَاتٌ. (Mṣb.) One says, هُمَا ابْنَا خَالَةٍ [meaning *Each of them two is a son of a maternal aunt of the other*]; but one cannot say, ابْنَا عَمَّةٍ: (Ḳ:) and in like manner one says, ابْنَا عَمٍّ; but one cannot say, ابْنَا خَالٍ. (TA.) = *An owner* of a horse: you say, أَنَا خَالُ هٰذَا الفَرَسِ *I am the owner of this horse.* (Ḳ.) [See also خَالٌ in art. خيل.] — هُوَ خَالُ مَالٍ and خَائِلُ مَالٍ *He is a manager,* or *tender, of cattle,* or *camels &c.;* (Ḳ;) or *a good manager* or *tender thereof;* (Ṣ, Ḳ;*) and so خَائِلٌ: (Ṣ:) خَوْلِيُّ مَالٍ signifies also *a keeper,* or *guardian,* of a thing; (T, Ṣ;) or *a pastor;* (Fr, TA;) *a people's pastor, who milks and waters and pastures for them;* and *one who pays frequent attention to a thing, puts it into a good* or *right state,* or *restores it to such a state, and undertakes the management of it:* (T, TA:) خُوَّلٌ [is a pl. of خَائِلٌ, like as نُوَّمٌ is of نَائِمٌ, &c., and] signifies *pastors who take care of cattle,* or *camels &c.:* (TA:) and خَوْلِيٌّ, (Ḳ,) or, accord. to the M, خَوَلِيٌّ, (TA,) signifies *a pastor who is a good manager of cattle,* or *camels, and sheep or goats;* (M, Ḳ,* TA;) or *a good manager and orderer of the affairs of men;* (TA;) and its pl. [or quasi-pl. n. or n. un.] is خَوَلٌ; (M, Ḳ;) accord. to the M, like as عَرَبٌ is of عَرَبِيٌّ. (TA.) [See also خَالٌ in art. خيل.] = *An indication,* or *a symptom, sign, mark,* or *token,* of good (Ṣ,* Ḳ, TA) in a person. (Ṣ, TA.) See 4. = *A mole;* i. e. [*a thing resembling*] *a pimple in the face, inclining to blackness:* dim. خُوَيْلٌ and خُيَيْلٌ: and pl. خِيلَانٌ. (JK. [See also art. خيل.]) = The [*kind of banner called*] لِوَآءُ, *of an army* or *a military force.* (Ṣ, Ḳ. [See also art. خيل.]) — *A kind of soft garment,* or *cloth, of the fabric of El-Yemen:* (JK:) *a kind of* بُرْد, (Ṣ, Ḳ,) *well known,* (Ḳ,) *having a red* [or *brown*] *ground, with black lines* or *stripes.* (TA. [Mentioned also in art. خيل.]) = *A black stallion-camel.* (IAạr, Ḳ. [See also art. خيل.])

خَوَلٌ A man's *slaves,* or *servants, and other dependents:* (Ṣ, Mṣb, TA:) or *slaves, and cattle,* or *camels &c.:* (JK:) or the *cattle, camels &c.,* [in the CK, النَّعَم is erroneously put for النَّعَم,] *and male and female slaves, and other dependents, given to one by God:* (Ḳ:) said to be (Ṣ) from 2 [q. v.]: (JK, Ṣ, TA:) it is said to be a quasi-pl. n.; (TA;) and the sing. is خَائِلٌ; (Ṣ, Ḳ, TA;) though used as sing. and pl., and masc. and fem.: (Ḳ:) sometimes used as a sing. applied to *a male slave* and *a female slave:* but Fr says that it is pl. [or quasi-pl. n.] of خَائِلٌ meaning *a pastor.* (Ṣ.) You say هٰؤُلَاءِ خَوَلُ فُلَانٍ, meaning *These are persons who have been subjected, and taken as slaves, by such a one.* (TA.) — See also خَالٌ. — Also *A gift,* or *gifts:* [and this seems to be the primary signification; whence "a slave" &c., and "slaves" &c., as being given by God:] so in the phrase, هُوَ كَثِيرُ الخَوَلِ [*He is a person of many gifts*]. (TA.) = Accord. to Lth, (TA,) it signifies also The *lower part* (أَصْل) *of the* فَأْس [q. v.] *of a bit:* (JK, Ḳ, TA:) but Az says, "I know not the خول of the bit nor what it is. (TA.) [See خَالٌ, last sentence but one, in art. خيل.]

خَوْلَةٌ *A female gazelle.* (IAạr, Ḳ.)

خَوْلِيٌّ: see خَالٌ, in two places. — Also *A measurer of land with the measuring-cane.* (TA.)

خَوَلِيٌّ: see خَالٌ.

خُوَيْلٌ: see خَالٌ, of which it is the dim.

خُؤُولَةٌ The *relationship of a maternal uncle* [and *of a maternal aunt*]: (JK, Ṣ, Ḳ, TA:) an

inf. n. (JK, TA) having no verb. (TA.) You say, بَيْنِى وَبَيْنَهُ خُؤُولَةٌ [*Between me and him is a relationship of maternal uncle*]. (Ṣ, Ḳ.) = Also a pl. of خَالٌ in the first of the senses assigned to the latter above. (Mṣb, Ḳ.)

خَوَّالٌ *A giver of many gifts.* (TA.)

خَائِلٌ: see خَالٌ, in two places: — and خَوَلٌ, also in two places.

تَطَايَرَ الشَّرَرُ أَخْوَلَ أَخْوَلَ *The sparks flew about scattered;* meaning the sparks that fly about from hot iron when it is beaten; as in a verse of Ḍábi [El-Burjumee] cited in art. سقط: see 3 in that art. (Ṣ.) And ذَهَبُو أَخْوَلَ أَخْوَلَ *They went away scattered,* (JK, Ṣ, Ḳ,) *one after another, like as sparks are scattered from iron:* or, as some say, الأَخْوَلُ itself means *sparks:* (JḲ:) [but here,] اخول اخول are two nouns made into one, and indecl., with fet-ḥ for the termination: (Ṣ:) Sb says that they may be like شَغَرَ بَغَرَ, or like يَوْمَ يَوْمَ. (TA.) = هُوَ أَخْوَلُ مِنْ فُلَانٍ *He is prouder than such a one.* (Suh, TA.) [See also أَخْيَلُ, in art. خيل.]

مُخَالٌ: see مُخْوَلٌ.

مَخُولٌ: see أَخْيَلُ, in art. خيل.

مُخْوَلٌ and مُخْوِلٌ A man *having maternal uncles:* (TA:) or the former signifies a man *made to have many maternal uncles;* and the latter, *having many maternal uncles:* (Mṣb:) and رَجُلٌ مُعَمٌّ مُخْوَلٌ (Mṣb, Ḳ) and مُخَالٌ, (JK, Ḳ,) and مُعَمٌّ مُخْوِلٌ, *A man who has generous paternal and maternal uncles:* (Mṣb, Ḳ:) but Aṣ disallows مُعَمٌّ and مُخْوِلٌ: (Mṣb:) and the latter word in each case is not used, (Ḳ,) or is scarcely ever used, (TA,) without the former. (Ḳ, TA.)

مُخْوِلٌ: see what next precedes, in four places.

إِنَّهُ لَمَخِيلٌ لِلْخَيْرِ, (Ḳ in this art.,) or مُخِيلٌ, (Ṣ in art. خيل,) *Verily he is adapted* or *disposed by nature to good* [i. e. *to be,* or *to do,* or *to effect,* or *to produce, what is good*]. (Ṣ, Ḳ.) [See also مُخِيلٌ in art. خيل.]

خوم

4. اخام: خَامٌ: خَامَةٌ: } see art. خيم.

خون

1. خَانَهُ, (Ṣ, Ḳ,) aor. يَخُونُهُ, (Ṣ,) inf. n. خِيَانَةٌ and خَوْنٌ and مَخَانَةٌ (Ṣ, Ḳ) and خَانَةٌ (Ḳ) and خَائِنَةٌ, of the measure فَاعِلَةٌ, like لَاغِيَةٌ &c.; (TA;) and اختانهُ; (Ṣ, Ḳ;) *He was unfaithful,* or *he acted unfaithfully, to the confidence,* or *trust, that he reposed in him;* (Ḳ;) [*he was treacherous, perfidious,* or *unfaithful, to him;* or *he acted treacherously, perfidiously,* or *unfaithfully, towards him;*] فِى كَذَا [*in such a thing*]: (Ṣ:) خِيَانَةٌ is the *contr. of* أَمَانَةٌ; and does not relate only to property, but also to other things: (Mgh:) or the *neglecting,* or *failing in,* أَمَانَة [which is *trustiness,* or *faithfulness*]: (El-Ḥarállee, TA:) or *i. q.* نِفَاقٌ, except that خيانة regards a compact or covenant or the like, and trustiness, or faithfulness, and نفاق regards religion; so that the former is the *acting contrary to what is right, by breaking a compact* or *covenant* or *the like:* (Er-Rághib, TA:) but [it is said that] the primary signification of خَوْنٌ is the *making to suffer loss,* or *diminution;* because the خَائِن makes the مَخُون to suffer loss, or diminution, of something. (TA.) Hence, in the Ḳur [ii. 183], كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ [lit. *Ye used to act unfaithfully to yourselves*] means *ye used to act unfaithfully, one to another:* (Ṣ, TA:) or *ye used to act wrongfully to yourselves:* اِخْتِيَانٌ has a more intensive signification than خِيَانَةٌ. (Bḍ.) One says also, خان العَهْدَ *He broke the compact* or *covenant* or *the like:* whence, تَقُولُ النِّعْمَةُ كُفِرْتُ وَلَمْ أُشْكَرْ وَتَقُولُ الأَمَانَةُ خُنْتُ وَلَمْ أُحْفَظْ [*The benefit says, I have been disacknowledged, and have not been requited with thankfulness; and the trust says, I have been betrayed, and have not been faithfully kept*]: the verb [خُنْتُ] being here of the measure فُعِلْتُ, a verb of which the agent is not named. (Mgh.) And خَانَهُ العَهْدَ, (Mṣb, Ḳ,) and فِى العَهْدِ, (Mṣb,) and خانهُ الأَمَانَةَ, (Mṣb, Ḳ,) aor. as above, inf. n. خَوْنٌ and خِيَانَةٌ and مَخَانَةٌ, (Mṣb,) [*He was unfaithful to him in respect of the compact* or *covenant* or *the like,* and *the trust.*] — [Hence,] خان سَيْفُهُ †[*His sword was unfaithful;*] i. e., *failed of taking effect upon the thing struck with it.* (TA.) A certain person, being asked respecting the sword, said, أَخُوكَ وَرُبَّمَا خَانَكَ †[It is *thy brother, but sometimes it is unfaithful to thee*]. (TA.) — And خَانَتْهُ رِجْلَاهُ †[*His two legs were unfaithful to him;*] *he was unable to walk.* (TA.) — And خان الدَّلْوَ الرِّشَاءُ †*The well-rope broke off,* or *became severed, from the bucket.* (TA.) — And خانهُ الدَّهْرُ, inf. n. خَوْنٌ; (T, TA;) and تخوّنهُ; (TA;) †*Time altered his state,* or *condition,* (T, TA,) *from softness,* or *easiness, to hardness,* or *difficulty,* (TA,) or *to evil;* (T, TA;) and in like manner, النَّعِيمُ [*enjoyment,* &c.]: and of everything that has altered thy state, or condition, [for the worse,] one says, تَخَوَّنَكَ. (T, TA.)

2. خوّنهُ, (Ṣ, Ḳ,) inf. n. تَخْوِينٌ, (Ḳ,) *He attributed to him* خِيَانَة [i. e. *treachery, perfidy,* or *unfaithfulness*]. (Ṣ, Ḳ.) — See also 5, in two places.

5. تخوّنهُ: see 1, last sentence, in two places. You say also, تَخَوَّنَهُمْ meaning *He sought* [*to discover,* or *show,*] *their* خِيَانَة [i. e. *treachery, perfidy,* or *unfaithfulness*], and *their slip, lapse,* or *wrong action;* and *suspected them,* or *accused them.* (TA.) — Also *He,* or *it, diminished it, wasted it, impaired it,* or *took from it;* and so خوّنهُ, and مِنْهُ خوّن: (Ḳ:) or *diminished it, wasted it, impaired it,* or *took from it, by little and little;* syn. تَنَقَّصَهُ. (JK,* Ṣ, Mṣb.) You say, تَخَوَّنَنِى فُلَانٌ حَقِّى *Such a one took from me by little and little of my right,* or *due.* (Ṣ, TA.) And Dhu-r-Rummeh says,

* لَا بَلْ هُوَ الشَّوْقُ مِنْ دَارٍ تَخَوَّنَهَا *
* مَرًّا سَحَابٌ وَمَرًّا بَارِحٌ تَرِبُ *

[*No, but it is,* or *was, yearning of the soul* arising *from a place of abode from which sometimes* raining *clouds, and sometimes a hot wind carrying with it dust, took away by little and little,* so as gradually to efface the traces thereof]. (Ṣ, TA.) And Lebeed says, (Ṣ, TA,) describing a she-camel, (TA,)

* تَخَوَّنَهَا نُزُولِى وَارْتِحَالِى *

[*Which my alighting and my journeying had wasted by little and little;*] i. e. *whose flesh and fat my alighting and my journeying had diminished by little and little.* (Ṣ, TA.) = Also *He paid frequent attention to him,* or *it;* or *he,* or *it, returned to him,* or *it, time after time;* syn. تَعَهَّدَهُ; (JK, Ṣ, Ḳ;) and so خوّنهُ: (Ḳ:) in this sense, the former verb is [said to be] from تخوّنه, by the substitution of ن for ل. (TA.) Dhu-r-Rummeh says, [describing a young gazelle,]

* لَا يَنْعَشُ الطَّرْفَ إِلَّا مَا تَخَوَّنَهُ *
* دَاعٍ يُنَادِيهِ بِاسْمِ المَاءِ مَبْغُومُ *

(Ṣ,) [*He raises not his eye,* or *eyes, except when a caller calling him by the sound of* مَآء *returns to him time after time, addressed by the cry termed* بُغَام:] i. e. except when he hears the بُغَام of his mother calling him by the cry مَآء: (TA in art. بغم: [it is there added, that the pass. part. n. مَبْغُوم is used in this instance for the act. part. n.; but for this I see no sufficient reason:]) he says that the young gazelle is slumbering, not raising his eye, or eyes, unless his mother comes to him time after time: or, as some say, unless his mother's call to him takes by little and little from his sleep. (Ṣ in the present art.) One says also الحُمَّى تَخَوَّنُهُ [for تَتَخَوَّنُهُ] *The fever returns to him time after time:* (Ṣ:) or *in its time.* (TA.)

8: see 1, in two places.

خَانٌ *A place in which travellers lodge:* (Mṣb:) *a place in which travellers pass the night:* and the دَيْر [i. e. *monastery,* or *convent,*] is the خان of the Christians: (Kull pp. 96 and 97:) or the خان is *for merchants;* (Ṣ, Ḳ;) *i. q.* فُنْدُقٌ; (Ḥar p. 325;) [*a building for the reception of merchants and travellers and their goods, generally surrounding a square or an oblong court, having, on the ground-floor, vaulted magazines for merchandise, which face the court, and lodgings, or other magazines, above:* a Persian word, arabicized:] pl. خَانَاتٌ. (Mṣb.) — Also *A shop:* or *a shop-keeper:* (Ḳ:) a Persian word, arabicized. (TA.) = [It is also a title of honour, used by the Tartars (who apply it to their Emperor), the

Turks (who apply it to the reigning and to a deceased Sulṭán), and the Persians (who apply it to the governor of a province, and to a man of rank).]

خَوْنٌ an inf. n. of 1. (Ṣ, Mṣb, Ḳ.) — And [hence,] ‡ *Weakness.* (JK, Ḳ, TA.) One says فِى ظَهْرِهِ خَوْنٌ ‡ *In his back is weakness.* (JK, TA.) — And † *Languidness in the sight.* (Ḳ.)

خَانِىٌّ *Of, or belonging to, a* خان *of the merchants.* (TA.)

خِوَانٌ (JK, Ṣ, Mgh, Mṣb, Ḳ) and خُوَانٌ (ISk, Mṣb, Ḳ) and ‡ إِخْوَانٌ, (IF, Mṣb, Ḳ,) the first of which is the most common, (Mṣb,) *A table;* (JK;) *a thing upon which one eats;* (Ṣ, Mgh, Mṣb;) *a thing upon which food is eaten:* (Ḳ:) but said to be not so called except *when food is upon it:* (Ḥar p. 360:) arabicized [from the Persian]: (Ṣ, Mṣb:) the pl. (of pauc., of the first, Ṣ, Mṣb) is أَخْوِنَةٌ and (of mult., Ṣ, Mṣb) خُونٌ, (Ṣ, Mgh, Mṣb, Ḳ,) said by IB to be the only instance of its kind except بُونٌ pl. of بِوَانٌ, (TA,) originally خُوُنٌ, like كُتُبٌ pl. of كِتَابٌ, (Mṣb,) but خُوُنٌ is not used: (Ṣ:) the pl. of اخوان ‡ is أَخَاوِينُ, (Mṣb,) or أَخَاوِنُ. (TA, from a trad.)

خَوُونٌ [for خَوُونٌ]: see خَائِنٌ.

خَوَّانٌ: see خَائِنٌ. — [Hence,] الخَوَّانُ *The lion:* (JK, Ṣ:) because he is [very] treacherous. (JK.) And † *Time,* or *fortune.* (TA.) — أَعُوذُ بِاللّٰهِ مِنَ الخَوَّانِ means † [*I seek protection by God*] *from the day of the exhaustion of provisions.* (A, TA.) = Also, and ‡ خُوَّانٌ, [accord. to the CḲ, each is with ال, but this seems to be a mistake, (see شَهْرٌ,)] *The month* [*latterly called*] رَبِيعٌ الأَوَّلُ: pl. أَخْوِنَةٌ: (Ḳ:) but ISd says, "I know not how this is." (TA.)

خُوَّانٌ: see what next precedes.

الخَوَّانَةُ *i. q.* الإِسْتُ [meaning † *The anus*]. (TA.)

خَائِنٌ and ‡ خَائِنَةٌ, (Ṣ, Mṣb, Ḳ,) the latter an intensive epithet, (Ṣ, Mṣb,) like عَلَّامَةٌ and نَسَّابَةٌ, (Ṣ,) [and also fem. of خَائِنٌ,] and خَوُونٌ ‡ and خَوَّانٌ ‡, (Ḳ,) [which are likewise intensive epithets,] *Unfaithful,* or *acting unfaithfully, to the confidence,* or *trust, reposed in him;* (Ḳ;) [*treacherous, perfidious,* or *unfaithful;* or *acting treacherously, perfidiously,* or *unfaithfully:* thus the first signifies: the others signifying *very unfaithful,* &c.:] pl. [of the first] خَوَنَةٌ, (Ṣ, M, Ḳ,) which is anomalous, (M,) like حَوَكَةٌ [pl. of حَائِكٌ], (Ṣ,) and خُوَّانٌ. (Ḳ.) [Hence,] خَائِنُ النَّظَرِ *Looking treacherously, and clandestinely, at a thing at which it is not allowable to look.* (TA.) — خَائِنُ العَيْنِ † [*The languid in respect of the eye*] is an appellation applied to *the lion;* (Ḳ, TA;) because of a languidness in his eye when he looks. (TA.)

خَائِنَةٌ: see خَائِنٌ. = It is also an inf. n. of خَانَ. (TA.) [Hence,] خَائِنَةُ الأَعْيُنِ (as used in the Ḳur xl. 20, TA) *A surreptitious look* (JK, Mgh, Ḳ) *at a thing at which it is not allowable to look:* (JK, Ḳ:) or *the looking with a look that induces suspicion* or *evil opinion:* (Th, Ḳ:) or *the making a sign with the eye to indicate a thing that one conceals in the mind:* (TA:) or, as some say, *the contracting of the eye,* or *eyes, by way of making an obscure indication:* or *the looking intentionally* [*at a thing at which it is not allowable to look*]. (Mṣb.)

إِخْوَانٌ: see خِوَانٌ, in two places. = [It is also a pl. of أَخٌ: see art. اخو.]

مُتَخَوَّنٌ One *to whom* خِيَانَة [i. e. *treachery, perfidy,* or *unfaithfulness,*] *is attributed.* (TA.)

خوى

1. خَوَتِ الدَّارُ, (JK, Ṣ, Mṣb, Ḳ,) aor. تَخْوِى, (Mṣb,) inf. n. خَوَآءٌ (Ṣ, Mṣb, TA) and خُوِىٌّ, (Mṣb,) *The house became empty, vacant,* or *unoccupied:* (Ṣ:) in [some of the copies of] the Ṣ with teshdeed, [i. e. خَوَّتِ,] which is incorrect: (TA:) or *became devoid,* or *destitute, of its occupants;* as also خَوِيَتْ, aor. تَخْوَى, inf. n. خَوَآءٌ: (Mṣb:) or *its occupants perished:* (JK:) and *it fell down:* (Ṣ:) or *it became demolished:* and خَوَتْ and خَوِيَتْ, inf. n. خَىٌّ and خُوِىٌّ and خَوَآءٌ and خَوَايَةٌ, *it became devoid,* or *destitute, of its occupants,* (Ḳ, TA,) *standing, without inhabitant.* (TA.) And خَوَى المَكَانُ, aor. يَخْوِى, inf. n. خَىٌّ, *The place became empty, vacant,* or *unoccupied.* (Mgh.) And خَوِىَ البَطْنُ, aor. يَخْوَى, inf. n. خَوًى, *The belly became empty of food.* (Mgh.) — [Hence,] خَوِىَ, aor. يَخْوَى, inf. n. خَوًى [and خَوَآءٌ], *He was,* or *became, hungry;* (JK;) as also اخوى ‡: (Ḳ:) or *his belly became empty of food:* (Ḥar p. 167:) or خَوِىَ, like رَمِىَ, [aor. يَخْوِى,] inf. n. خَوًى and خَوَآءٌ, *he was affected with uninterrupted hunger.* (Ḳ.) And خَوَتْ, said of a woman, *She became empty in her belly on the occasion of childbirth;* as also خَوِيَتْ: (Ṣ, Ḳ:) in [some of] the copies of the Ḳ, خَوَّتْ is here erroneously put for خَوِيَتْ. (TA.) And *She abstained from food on the occasion of childbirth;* (JK, Ḳ;) as also خَوِيَتْ. (JK, TA.) — خَوَتِ النُّجُومُ *The stars inclined to setting:* (so in two copies of the Ṣ:) or so خَوَّتْ ‡, inf. n. تَخْوِيَةٌ. (JK, Mṣb, and so in some copies of the Ṣ.) And the former, (JK, Ṣ, Mṣb, Ḳ,) aor. تَخْوِى, (JK, Ṣ,) inf. n. خَىٌّ, (JK, Ṣ, Ḳ,) *The stars set;* as also اخوت ‡: and *the stars brought no rain:* (JK:) or *the stars set aurorally and brought no rain;* (Ṣ, Mṣb,* Ḳ;*) as also اخوت ‡ (A'Obeyd, Ṣ, Mṣb, Ḳ) and خوّت ‡. (Ḳ.) — خَوَى الزَّنْدُ, (Ḳ,) inf. n. خَوًى (TA) [or خَىٌّ?], *The* زند [q. v.] *failed to produce fire;* as also اخوى ‡. (Ḳ.) = خَوَى, aor. يَخْوِى, *He called,* or *cried, out.* (JK.) = خَوَى, (TA,) inf. n. خَىٌّ, (Ḳ, TA,) *i. q.* قَصَدَ [*He,* or *it, pursued a right,* or *direct, course;* &c.: if trans., it may mean *he aimed at, intended,* or *purposed,* a thing]. (Ḳ,* TA.) = خَوَاهُ, inf. n. خَوًى and خَوَايَةٌ, *He seized it; took it,* or *carried it off, by force;* or *snatched it away;* (Ḳ;) and so اختواهُ ‡. (IAạr, TA.)

2. خوّت الإِبِلُ, inf. n. تَخْوِيَةٌ, *The camels became empty* (JK, M, Mṣb) *and drawn up* (M) *in their bellies.* (JK, M, Mṣb.) — See also 4. — And خوّى, inf. n. as above, said of a camel, (JK, Ṣ, TA,) *He lay down upon his breast, and then set firmly upon the ground his* [*callous protuberances called the*] ثَفِنَات: (JK:) or *he made his belly to be separated by some interval from the ground, in lying upon his breast,* (Ṣ, TA,*) *and set firmly* [*upon the ground*] *his* ثَفِنَات. (TA.) And in like manner, (Ṣ,) خوّى فِى سُجُودِهِ, (Ṣ, Mgh, Mṣb, Ḳ,) said of a man, (Ṣ, Mgh, Mṣb,) *He raised his belly from the ground in his prostration:* (Ṣ,* Mṣb:) or *he put,* or *set, his upper arms apart,* or *remote, from his sides therein:* (Mgh, Mṣb:) or *he drew up his body, and made a space between his upper arms and his sides, in his prostration:* (Ḳ:) thus a man is directed to do in prostrating himself in prayer. (Mgh, TA.) — Said of a man, it signifies also *He lowered his eyes,* or *looked towards the ground, desiring to be silent.* (JK.) — Said of a bird, *It hung down its wings:* (Ṣ:) or *it spread its wings,* (JK, TA,) *and stretched out its legs,* (TA,) *desiring to alight.* (JK, TA.) — خَوَّتِ النُّجُومُ: see 1, in two places. — خَوَّيْتُهَا, inf. n. as above, *I dug* (Ḳ, TA) *for her,* namely, a woman, (TA,) *a hole,* or *hollow, in the ground, and hindled* [*fire*] *in it, and then seated her in it,* or *upon it,* (فِيهَا [i. e. فِى الحَفِيرَةِ],) *on account of a disease that she had.* (Ḳ, TA.) One says of a woman for whom this is done, خُوِّيَتْ. (Aṣ, TA.) = And خوّى لَهَا, (JK, Kr, Ṣ, Ḳ,) and خَوَّاهَا, (Ḳ,) inf. n. as above, *He made for her* (namely, a woman,) *the food called* خَوِيَّة, (JK, Kr, Ṣ, Ḳ,) *that she might eat it.* (Ṣ.)

4: see 1, in four places. — اخوى المَالُ *The cattle,* or *camels &c., attained the utmost degree of fatness;* as also خوّى ‡, inf. n. تَخْوِيَةٌ. (Fr, Ḳ.) = See also 8.

8. اختوى *He abstained from food:* and it may mean *he became void of everything but anger.* (Ḥam p. 219.) — *He lost his reason,* or *intellect.* (Ḳ.) = See also 1, last sentence. — Also *He took away* a thing. (JK.) *He took altogether,* or *entirely,* what another possessed; as also اخوى ‡. (JK, Ḳ.) — *He* (a beast of prey) *stole and ate* the young one of a cow. (IAạr, Ḳ.) — *He cut off for himself* (اِقْتَطَعَ) a land, or district; (IAạr, Ḳ;) as also اختات and تخوّت. (IAạr, TA.) — *He thrust* at a horse *in his* خَوَآء; i. e., *the space between his fore legs and his hind legs.* (JK, Ḳ.)

خَوًى *Emptiness of the belly;* (JK, Ḳ;) i. e. *its emptiness of food;* as also خَوَآءٌ; (Ḳ;) [both inf. ns.;] the former of higher authority than the latter. (TA.) And *Hunger;* (JK, Mṣb;) as also خَوَآءٌ, (TA,) *i. q.* خَوٌّ. (Ḳ, TA. [In the CḲ, وَالخَوُّ بِالضَّمِّ العَسَلُ is erroneously put for وَالخَوُّ وَبِالضَّمِّ العَسَلُ. The word خَوٌّ belongs to art. خو, q. v.]) — See also خَوَآءٌ. — Also, [الخَوِىُّ in the CḲ being a mistake for الخَوِىُّ,]

A low, or depressed, tract between two mountains: and *a soft tract of land:* (Ḳ, TA:) or *a low, or depressed, tract, in plain, or soft,* and *in rugged and hard, ground, sinking into the earth, larger than the* [*tract termed*] سُهْب, *producing much herbage:* (AḤn, TA:) or *any wide valley in a soft, or plain,* [*low ground such as is termed*] جَوّ; (Az, TA;) as also خَوٌّ: (Az, TA in art. خو:) or *a soft, far-extending, valley.* (Aṣ, TA.) ═ Also *i. q.* ثَابِتٌ [*Continuing, subsisting, lasting,* &c.]: (Ḳ:) of the dial. of Ṭeiyi. (TA.) ═ And *A flow of blood from the nose; or blood flowing from the nose.* (Ḳ. [In this instance the word is correctly given in the CḲ.])

خَوَاةٌ The *space between the udder and the vulva* in the she-camel and other cattle; (Ḳ,* TA; [accord. to the CḲ and JK, ♦ خَوِيَّةٌ; but this is app. a mistake;]) also with medd [i. e. خَوَايَةٌ♦, for خَوَاةٌ is originally خَوَيَةٌ]. (Ḳ.) ═ Also *A sound:* (A 'Obeyd, Ṣ, TA:) and the *confused and continued sound* (حَفِيف) *of pouring* of rain: (IAạr, TA:) and خَوَايَةٌ♦ signifies the *confused and continued sound* (حَفِيف [in the CḲ, erroneously, خَفِيف,]) *of the running* of horses: (Ḳ, TA:) and *a sound like what one fancies.* (Aboo-Málik, TA.)

خَوَآءٌ: see خَوًى, in two places. — Also *An intervening space between two things.* (JK, Mgh,* TA.) The *space between the fore legs and the hind legs* of a horse; (JK, Ḳ;) as also خَوًى♦. (JK.) *A vacant space between two things;* (Ḳ;) *such between the heaven and the earth;* (TA;) like هَوَاءٌ. (Ḳ, TA.) — *A wide,* or *spacious, open tract* of the earth, *containing no herbage nor trees nor habitations.* (TA.)

خُوَاءٌ (like غُرَابٌ [in measure], TA) *Honey.* (Ez-Zejjájee, Ḳ, TA. [By a mistake in the CḲ, mentioned above, voce خَوًى, the word thus explained is there made to be خُوٌّ.])

خَوِيٌّ, of the measure فَعِيلٌ, *A low,* or *depressed, soft,* or *plain, tract of land.* (Ṣ, TA.)

خَوَايَةٌ: see خَوَاةٌ, first sentence. — Also The *part that a horse closes with his tail, of the space between his hind legs.* (TA.) — The *part* of a spear-head *into which the shaft enters.* (Ḳ,* TA.) — And The *wide part of the interior* of a رَحْل [or camel's saddle]. (Ḳ, TA. [In the CḲ, من الرَّحْلِ is erroneously put for من الرَّحْل.]) ═ See also خَوَاةٌ, second sentence.

خَوِيَّةٌ *Food prepared for a woman on the occasion of childbirth.* (Ṣ, Ḳ.) ═ See also خَوَاةٌ.

[خَاوٍ part. n. of 1.] فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً, in the Ḳur [xxvii. 53], means [*And those are their houses,*] *empty;* or, as some say, *fallen down:* like the phrase in the same [ii. 261 and xxii. 44], خَاوِيَةٌ عَلَى عُرُوشِهَا *having fallen down upon its roofs:* (Ṣ:) or this means empty; its walls having fallen upon its roofs. (Bḍ in ii. 261. [See also عَرْش.]) You say also أَرْضٌ خَاوِيَةٌ *A land devoid of its inhabitants:* (Ḳ:) and sometimes it means, *of rain.* (TA.) كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ, in the Ḳur [lxix. 7], means [*As though they were trunks of palm-trees*] *torn up:* (TA:) or *eaten within:* (Bḍ:) or *fallen down and empty.* (Jel.)

خَاوِيَةٌ [fem. of خَاوٍ: and hence, as a subst.,] *A calamity,* or *misfortune.* (Kr, TA.)

خَاوِيٌّ: see خَائِيٌّ, in art. خوأ.

مُخَوًّى The *place of* a camel's *lying down in the manner described above voce* خَوًى: [and so app. مُخَوَّاةٌ; for] the pl. is مُخَوًّيَاتٌ. (JK.)

خى

2. خَيَّيْتُ خَآءً *I wrote a* خ. (JK, TA.)

[خُيَيَّةٌ dim. of خَآءٌ, q. v. in art. خوأ.]

خيب

1. خَابَ, (Ṣ, A, Mṣb, Ḳ, &c.,) aor. يَخِيبُ (Mṣb, Ḳ) and يَخُوبُ, (TA,) inf. n. خَيْبَةٌ, (Ṣ, Mṣb, Ḳ,) *He* (a man, Ṣ) *was disappointed of attaining what he desired* or *sought; was balked; was unsuccessful; failed of attaining his desire:* (Ṣ, Mṣb, Ḳ:) *he was denied, refused, prohibited from attaining,* or *debarred from, what he desired* or *sought.* (A, Ḳ.) You say, مَنْ هَابَ خَابَ [*He who fears will be disappointed*]. (A, TA.) And خَابَ سَعْيُهُ وَأَمَلُهُ [*His labour, and his hope,* or *expectation, resulted in disappointment; were disappointed, balked,* or *frustrated;*] *he attained not what he sought* or *desired.* (A, TA.) [See also خَيْبَةٌ, below.] — Also *He suffered loss.* (Ḳ.) — And *i. q.* كَفَرَ♦ [*He disbelieved;* or *became an unbeliever,* or *infidel;* &c.]. (Ḳ.)

2. خيّبهُ, (Ṣ, A, Mṣb, Ḳ,) inf. n. تَخْيِيبٌ, (Ṣ,) *He* (God, A, Mṣb, Ḳ, or a man, Ṣ) *disappointed him;* or *caused him to be disappointed of attaining what he desired* or *sought, to be balked, to be unsuccessful,* or *to fail of attaining his desire:* (Ṣ, Mṣb:) *he denied him, refused him, prohibited him from attaining,* or *debarred him from, that which he desired* or *sought.* (A, Ḳ.)

خَيْبَةٌ inf. n. of 1 [q. v.]. (Ṣ, Mṣb, Ḳ.) It is said in a prov., (Ṣ, Mṣb, Ḳ,) الهَيْبَةُ خَيْبَةٌ [*Fear is* a cause of *disappointment*]. (Ṣ, A, Mṣb, Ḳ.) And one says, خَيْبَةً لِزَيْدٍ [May God send *disappointment to Zeyd*], and خَيْبَةٌ لِزَيْدٍ [*Disappointment* be *to,* or befall, *Zeyd*]: (Ṣ, Ḳ:) خيبة in the former instance being in the accus. case as governed by a verb understood; and in the latter, in the nom. case as an inchoative: (Ṣ:) each being a form of imprecation. (Ḳ.)

قَدْحٌ خَيَّابٌ ‡ [*An endeavour to produce fire* with a زَنْد] *that does not produce fire* (لَا يُورِى). (A, Ḳ.* [In some copies of the Ḳ, for قَدْح, we find قِدْح. Golius explains خَيَّابٌ as meaning *ignitabulum fallens, quod non excudit semina ignis:* but I cannot anywhere find قِدْحٌ or قَدْحٌ in the sense which he assigns to one of these words, which is that of مِقْدَحَةٌ &c.]) — In the following verse, quoted by Th,

* أُسْكُتْ وَلَا تَنْطِقْ فَأَنْتَ خَيَّابْ *
* كُلُّكَ ذُو عَيْبٍ وَأَنْتَ عَيَّابْ *

خيّاب may be [an epithet] of the measure فَعَّال from الخَيْبَةُ; [so that the meaning may be †*Be thou silent, and speak not, for thou art habitually unsuccessful; thou art altogether vitious,* or *faulty, and thou art a great imputer of vices,* or *faults, to others;*] or the person there mentioned may be meant to be likened to the قدح above mentioned. (TA.) — One says also, سَعْيُهُ فِى خَيَّابٍ بْنِ هَيَّابٍ ‡ *His labour* [has ended, or ends, or will end,] *in loss.* (A, Ḳ.)

خَائِبٌ part. n. of 1. (Mṣb, TA.) ═ خَائِبَكَ and بِخَائِبَكَ: see خَآءِ بِكَ in art. خوأ.

قِدْحٌ أَخْيَبُ †*An arrow of those employed in the game called* المَيْسِر, *to which no lot,* or *portion, pertains:* for there are three such arrows; namely, the مَنِيح, the سَفِيح, and the وَغْد: occurring in a trad. of 'Alee. (TA.)

وَقَعُوا فِى وَادِى تُخَيِّبَ, (Ks, Ṣ, A, Ḳ, but in the last وَقَعَ,) and تُخَيِّبَ, (A, Ḳ,) the last word being imperfectly decl. [in each of these instances], (Ks, Ṣ, A, Ḳ,) meaning فِى البَاطِلِ [i. e. *They fell into that which was vain, unreal, nought, futile,* or *the like,* and consequently, *into disappointment*], (Ks, Ṣ, Ḳ,) or فِى بَاطِلٍ [*into a state of things that was vain,* &c.]. (A.) *p. 681. A*

خيت

1. خَاتَ, aor. يَخِيتُ, (IAạr,) inf. n. خَيْتٌ and خُيُوتٌ, (IAạr, Ḳ,) and inf. n. of un. خَيْتَةٌ, (IAạr,) *He made a sound,* syn. صَوَّتَ; (IAạr, Ḳ;*) [app. *with his wings, in pouncing down,* or *making a stoop;* see 1 in art. خوت;] said of a bird. (IAạr.) ═ خَاتَهُ مَالَهُ, aor. يَخِيتُهُ: see 1 in art. خوت.

خير

1. خَارَ, aor. يَخِيرُ, (Ḳ,) inf. n. خَيْرٌ, (TA,) *He* (a man, TA) *was,* or *became, possessed of* خَيْر [or *good,* &c.]. (Ḳ, TA.) — [*He was,* or *became, good:* and *he did good:* contr. of شَرَّ.] You say, خِرْتَ يَا رَجُلُ [*Thou hast been good;* or *thou hast done good,* or *well; O man*]. (Ṣ.) And خَارَ اللّٰهُ لَكَ فِى هٰذَا الأَمْرِ [*May God do good to thee, bless thee, prosper thee,* or *favour thee, in this affair:* or] *may God cause thee to have,* or *appoint to thee, good in this affair:* (Ḳ:) or *may God choose for thee the better thing* [*in this affair*]. (A.) اَللّٰهُمَّ خِرْ لِى occurs in a trad., meaning *O God, choose for me the better of the two things.* (TA.) — See also 8. — خَارَهُ عَلَى صَاحِبِهِ, aor. as above, inf. n. خِيرَةٌ and خِيرٌ (Mṣb, Ḳ*) and خِيَرَةٌ (Ḳ) and خَيْرٌ; (Mṣb, TA;) and خَيَّرَهُ♦, (Ḳ,) inf. n. تَخْيِيرٌ; (TA;) *He preferred him before his companion.* (Mṣb, Ḳ.*) — خَايَرَهُ فَخَارَهُ: see 3.

2. خيّرهُ *He gave him the choice*, or *option*, (S, A,* Mgh,* Msb,* K,) بَيْنَ الشَّيْئَيْنِ [*between the two things*], (S, Mgh, Msb,) or بين الأَمْرَيْنِ [*between the two affairs*]: فَتَخَيَّرَ [*so he had the choice*, or *option, given him*]. (A.) — See also 1. It is said in a trad., خَيَّرَ بَيْنَ دُورِ الأَنْصَارِ, meaning *He preferred some among the houses of the Assistants before others of them.* (TA.) And in another trad., خُيِّرَ, meaning *He was preferred, and pronounced to have surpassed*, or *overcome*, or *won*, in a contest, or dispute. (IAth.)

3. خايرهُ فخارهُ, (A, K,) inf. n. مُخَايَرَةٌ, (A,) *He vied with him*, or *strove to surpass him*, or *contended with him for superiority, in goodness*, or *excellence*, (A, K,) in, or with respect to, (فى,) a thing, (A,) *and he surpassed him therein.* (A, K.)

4. مَا أَخْيَرَ فُلَانًا, (A,) and مَا خَيْرَهُ, which latter is extr. [with respect to form, though more commonly used than the former], (TA,) [*How good is such a one!*] phrases similar to مَا أَشَرَّهُ and مَا شَرَّهُ [which have the contr. meaning]. (TA.) مَا خَيْرَهُ اللَّبَنَ لِلْمَرِيضِ [*How good is milk for the diseased!*], (K,* TA,) with nasb to the ر and ن, is an expression of wonder: (K:) it was said to Khalaf El-Aḥmar, by an Arab of the desert, in the presence of Aboo-Zeyd; whereupon Khalaf said to him, "What a good word, if thou hadst not defiled it by mentioning it to the [common] people!" and Aboo-Zeyd returned to his companions, and desired them, when Khalaf El-Aḥmar should come, to say, all together, these words (ما خير اللبن للمريض), [in order to vex him], and they did so. (TA.)

5. تخيّر, as an intrans. v.: see 2. = As a trans. v.: see 8.

6. تخايروا فيهِ إِلَى حَكَمٍ *They contended together for superior goodness*, or *for excellence, in it*, or *with respect to it, appealing to a judge*, or *an arbiter.* (A.)

8. اختارهُ; and تخيّرهُ, (S,* A, Mgh, Msb, K,) inf. n. [or rather quasi-inf. n.] خِيَرَةٌ, said by IAth to be the only instance of the kind except طِيَرَةٌ; (TA voce تَطَيَّرَ;) and استخارهُ; (A;) and خَارَهُ; (K;) *He chose, made choice of, selected, elected*, or *preferred, him*, or *it.* (S, Msb,* K.) You say also, اخْتَرْتُهُ الرِّجَالَ, and مِنَ الرِّجَالِ, [*I chose him from the men*,] and عَلَيْهِمْ, (K,) which last signifies *in preference to them.* (TA.) It is said in the Ḳur [vii. 154], وَٱخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا [*And Moses chose from his people seventy men*]. (TA.) وَلَقَدِ ٱخْتَرْنَاهُمْ عَلَى عِلْمٍ, in the Ḳur [xliv. 31, *Verily we have chosen them with knowledge*], may be indicative of God's producing good, or of his preferring them before others. (TA.)

10. استخار *He sought, desired*, or *asked for*, خِيَرَة (S, Msb, K) or خِيَرَة (as in some copies of the K) [i. e. *the blessing, prospering*, or *favour, of God*; &c.]. [And it is trans.; for] one says, اسْتَخِرِ ٱللَّهَ يَخِرْ لَكَ [*Desire thou*, or *ask thou for, the blessing, prospering*, or *favour, of God*; &c.; and *He will bless, prosper*, or *favour, thee*; &c.]. (S.) And اسْتَخَرْتُ ٱللَّهَ فيه فَخَارَ لِى *I desired*, or *asked, of God, the better of the two things*, [or rather *the better in it*, meaning a case, or an affair,] *and He chose it for me.* (A.) — See also 8.

خَيْرٌ [*Good, moral or physical; anything that is good, real* or *ideal*, and *actual* or *potential*; and, being originally an inf. n., used as sing. and pl.;] *a thing that all desire; such as intelligence*, for instance, *and equity*; (Er-Rághib, and so in some copies of the K;) [or *goodness*;] *and excellence; and what is profitable* or *useful; benefit*; (Er-Rághib;) *contr. of* شَرٌّ: (S, A, Msb:) pl. خُيُورٌ, (Msb, K,) and also, accord. to the Msb, خِيَارٌ: (TA:) [but this latter seems to be properly pl. only of خَيْرٌ used as an epithet (see below) and as a noun denoting the comparative and superlative degrees: it may however be used as an epithet in which the quality of a subst. is predominant:] خير is of two kinds: namely, absolute خير, which is *what is desired in all circumstances and by every person*: and *what is* خير [or *good*] *to one and* شرّ [or *evil*] *to another; as, for instance*, (Er-Rághib,) *wealth*, or *property*: (Zj, L in art. شد, Er-Rághib, K:) it has this last signification, namely *wealth*, or *property*, in the Ḳur, ii. 176 (S, TA) and ii. 274 and xxiv. 33 and xli. 49: or in the first and second of these instances it is thus called to imply the meaning of *wealth*, or *property, that has been collected in a praiseworthy manner*, or it means *much wealth* or *property*; and this is its meaning in the first of the instances mentioned above, agreeably with a trad. of 'Alee; and also in the Ḳur, c. 8: (TA:) [being used as a pl. (as well as a sing.), it may be also rendered *good things*:] and it is also used by the Arabs to signify *horses*; (K,* TA;) and has this meaning in the Ḳur, xxxviii. 31: (TA:) [it is often best rendered *good fortune; prosperity; welfare; wellbeing; weal; happiness*; or *a good state* or *condition*: and sometimes *bounty*, or *beneficence*.] رَجُلٌ قَلِيلُ الخَيْرِ means [*A man possessing little*, or *no, good; possessing few*, or *no, good things*; or *poor*: and *in whom is little*, or *no, good* or *goodness*; or *niggardly*: and also] *a man who does little good*: (TA in art. عص:) or [*who does no good*;] *who is not near to doing good*; denoting the non-existence of good in him. (Msb in art. قل.) [Thus it sometimes means the same as رَجُلٌ لَا خَيْرَ فِيهِ *A man in whom is no good* or *goodness; devoid of goodness; worthless.*] And قِلَّةُ خَيْرٍ means *Poverty*: and also *niggardliness.* (A and TA in art. جحد.) هُوَ مِنْ أَهْلِ الخَيْرِ وَالخِيرِ is explained voce خِيرٌ. عَلَى يَدَيِ الخَيْرِ وَاليُمْنِ [May it be *with the aid of good fortune and prosperity*] is a prayer used with respect to a marriage. (A'Obeyd, TA.) And إِنَّكَ مَا وَخَيْرًا means مَعَ خَيْرٍ, i. e., *Mayest thou meet with, or attain, good.* (K.) — خَيْرٌ in the phrase فُلَانٌ خَيْرٌ resembles an epithet [like خَيِّرٌ, and signifies *Good*; or *possessing good*]; (Akh, S;) therefore the fem. is خَيْرَةٌ, of which the pl. is خَيْرَاتٌ, (Akh, S, Msb,*) as occurring in the Ḳur, lv. 70; and they do not [there] mean by it [the comparative or superlative signification of the measure] أَفْعَلُ: (Akh, S:) you say رَجُلٌ خَيِّرٌ, (S, A, Msb,) meaning [*A good man*; or] *a man possessing* خَيْر [or *good*]; (Msb;) and رَجُلٌ خَيْرٌ: (S:) and in like manner, اِمْرَأَةٌ خَيِّرَةٌ and خَيْرَةٌ, (S, Msb,) meaning [*A good woman*; or] *a woman excellent in beauty and disposition*: (Msb:) or خَيْرٌ and خَيِّرٌ signify *possessing much* خَيْر [or *good*], (K,) applied to a man; (TA;) and in the same sense you say رَجُلٌ خَيْرَى, and خَيِّرَى, and خَيْرِىٌّ: and the fem. of the first is خَيْرَةٌ; and of the second, خَيِّرَةٌ: (K:) and the pl. [of pauc.] (of the first, TA) is أَخْيَارٌ, and [of mult.] خِيَارٌ: (A, Msb, K:) you say also خِيَارُ المَالِ, meaning *The excellent of the camels* or *the like*: (Msb, K:) and in like manner you say of men &c.: (TA:) [see also below:] and the fem. is خَيْرَةٌ, of which the pl. is خَيْرَاتٌ: (Msb:) خِيَارٌ is *contr. of* أَشْرَارٌ, (S, Mgh,) [thus] used as an epithet: (Mgh:) and خَيِّرَةٌ [used as a subst.] signifies *anything excellent*; and the pl. thereof in this sense, خَيْرَاتٌ, occurs in the Ḳur, ix. 89: (S:) or خَيِّرٌ, (K,) or the fem. خَيِّرَةٌ, (Lth,) or each, (K,) signifies *excellent in beauty*: (Lth, K:) and خَيِّرٌ and خَيِّرَةٌ signify *excellent in righteousness* (Lth, K) *and religion*: (K:) or there is no difference in the opinion of the lexicologists [in general] between خَيْرَةٌ and خَيِّرَةٌ: (Az:) accord. to Zj, خَيْرَاتٌ and خَيِّرَاتٌ, both occurring in different readings of the Ḳur, lv. 70, signify *good in dispositions*: accord. to Khálid Ibn-Jembeh, خَيْرَةٌ, applied to a woman, signifies *generous in race, exalted in rank* or *quality* or *reputation, goodly in face, good in disposition, possessing much wealth, who, if she bring forth, brings forth a generous child*: (TA:) [خِيَارٌ is also applied as an epithet to a sing. subst., either masc. or fem.:] you say جَمَلٌ خِيَارٌ and نَاقَةٌ خِيَارٌ, meaning *A he-camel* [*that is excellent* or] *excellent and brisk* and so *a she-camel.* (TA.) See also مُخْتَارٌ, in three places. In the saying لَعَمْرُ أَبِيكَ الخَيْرُ, the word خَيْر is in the nom. case as an epithet of عَمْر; [so that the phrase lit. means *By the good life of thy father*;] but properly it should be لَعَمْرُ أَبِيكَ الخَيْرِ [*By the life of thy good father*]: and the like is said with شَرّ. (TA.) [See also art. عمر.] خَيْرٌ — is also used to denote superiority; one says, هٰذَا خَيْرٌ مِنْ هٰذَا *This is better than this*: and in the dial. of the Benoo-'Ámir, هٰذَا أَخْيَرُ مِنْ هٰذَا, with أ, and in like manner, أَشَرُّ; but the rest of the Arabs drop the أ in each case: (Msb:) you say, هُوَ أَخْيَرُ مِنْكَ [*He is better than thou*], and in like manner, أَشَرُّ مِنْكَ; and هُوَ خَيْرٌ مِنْكَ, and in like manner, شَرٌّ مِنْكَ; and, [using the dim. form of خَيْرٌ,] خُيَيِّرٌ مِنْكَ, and in like manner, شُرَيِّرٌ مِنْكَ. (Ibn-Buzurj, TA.) You also say, when you mean to express the signification of superiority, فُلَانَةُ خَيْرُ النِّسَاءِ [*Such a*

woman is the best of mankind]; but not خَيْرَةٌ: [see, however, what will be found cited hereafter from the Ḳ,] and فُلَانٌ خَيْرُ النَّاسِ [*Such a man is the best of mankind*]; but not أَخْيَرُ [unless in the dial. of the Benoo-'Ámir]: and [it is said that] خَيْرٌ when thus used does not assume the dual form nor the pl., because it has the signification of [the measure] أَفْعَلُ: for though a poet uses the dual form, he uses it as a contraction of the dual of خَيِّرٌ, like مَيْتٌ and مَيِّتٌ, and هَيْنٌ and هَيِّنٌ: (Ṣ:) [but this remark in the Ṣ is incorrect: for both خَيْرٌ and أَخْيَرُ, when used in such phrases as those to which J here refers, have pl. forms of frequent occurrence, and of which examples will be found below; and, as is said by I 'Aḳ (p. 239), and by many other grammarians, you may say, الزَّيْدَانِ أَفْضَلُ القَوْمِ, and الزَّيْدُونَ أَفْضَلُو القَوْمِ and أَفَاضِلُ القَوْمِ, and also هِنْدُ فُضْلَى النِّسَاءِ, &c.; and such concordance is found in the Ḳur, vi. 123; and is even said by many to be more chaste than the mode prescribed by J:] it is said in the Ḳ, that you say, هُوَ أَخْيَرُ مِنْكَ, like خَيْرٌ; and when you mean the signification of superiority, you say فُلَانٌ خَيْرَةُ النَّاسِ, with ة, and فُلَانَةُ خَيْرُهُمْ, without ة: but [SM says,] I know not how this is; for in the Ṣ is said what is different from this, and in like manner by Z in several places in the Ksh; and what is most strange is, that the author of the Ḳ quotes in the B the passage of J [from the Ṣ], and adopts the opinion of the leading authorities [as given in the Ṣ]: (TA:) or you say, فُلَانَةُ الخَيْرَةُ مِنَ المَرْأَتَيْنِ [*Such a woman is the better of the two women*]: and هِيَ الخَيْرَةُ, and الخِيرَةُ, [so in the TA, but in the CK الخِيرَةُ,] and الخِيرَى, and الخُورَى, [the last being fem. of أَخْيَرُ, originally خُيْرَى, and so, app., the last but one, *She is the better*, or *best*:] (Ḳ:) and [using the dim. form of خَيْرٌ] you say, هُوَ خُيَيْرٌ أَهْلِهِ [*He is the best of his family*]: (Ibn-Buzurj, TA:) one says also, to one coming from a journey, خَيْرَ مَا رُدَّ فِي أَهْلٍ وَمَالٍ, meaning May God make that with which thou comest [back] to be *the best of what is brought back* by the absent *with family and property*; (Aṣ, Meyd, TA;) or, as some relate it, خَيْرُ رُدَّ, i. e. رَدُّكَ خَيْرُ رَدٍّ [may thy bringing back be *the best bringing back*]; and فِي is used in the sense of مَعَ: (Meyd:) [أَخْيَارٌ is pl. of pauc., and خِيَارٌ pl. of mult., and so app. is خِيَرَانٌ, of خَيْرٌ thus used; and أَخَايِيرُ is pl. of أَخْيَرُ, and so is أَخْيَرُونَ applied to rational beings: in the TA, أَخَايِرُ is said to be a pl. pl. of أَخْيَرُ, and so خِيَرَانٌ; but this is app. a mistake, probably of transcription:] you say رَجُلٌ مِنْ خِيَارِ النَّاسِ and أَخْيَارِهِمْ and أَخَايِرِهِمْ [*A man of the best of mankind*]: (A, TA:) and لَكَ خِيَارُ هٰذِهِ الإِبِلِ, and خِيَرَتُهَا, [*Thine are*, or *is*, or *shall be, the best of these camels*,] alike with respect to a sing. and a pl.: (TA:) and نَحَرَ خِيَرَةَ إِبِلِهِ and خُورَةَ إِبِلِهِ [*He slaughtered the best of his camels*]: (IAạr, TA:) and هُمُ الأَخْيَرُونَ [*They* (meaning men) *are the better*, or *best*]. (Ibn-Buzurj, TA.) = مَا خَيْرَ for مَا أَخْيَرَ: see 4, in two places. = خَيْرُ بُوَا [from the Persian خَيْرْ بُوَا *Lesser cardamom*;] *a kind of small grain, resembling the* قَاقُلَّة [or *common cardamom*], (Ḳ,) *of sweet odour*. (TA.)

خَيْرٌ *Generousness; generosity;* (Ṣ, A, Mṣb, Ḳ;) *liberality; munificence.* (Mṣb.) You say, فُلَانٌ ذُو خَيْرٍ *Such a one is a possessor of generousness*, or *generosity*, &c. (Mṣb.) And هُوَ مِنْ أَهْلِ الخَيْرِ وَالخِيرِ [*He is of the people of good*, or *of wealth*, &c., *and of generosity*]. (A.) — *Eminence; elevated state* or *condition; nobility.* (IAạr, Ḳ.) — *Origin.* (Lḥ, Ḳ.) — *Nature*, or *disposition.* (A, Ḳ.) You say, هُوَ كَرِيمُ الخِيرِ *He is generous in nature*, or *disposition.* (A.) — *Form, aspect*, or *appearance; figure, person, mien, feature*, or *lineaments; guise*, or *external state* or *condition*; or *the like*; syn. هَيْئَةٌ. (Lḥ, Ḳ.)

خُورَةٌ [app. originally خُيْرَةٌ]: see خَيْرٌ, near the end of the paragraph; and see also art. خور.

خَيْرَةٌ fem. of خَيْرٌ [q. v.] used as an epithet: pl. خَيْرَاتٌ. (Akh, Ṣ, Mṣb.) — [Also, used as a subst., or as an epithet in which the quality of a subst. is predominant, *A good thing, of any kind: a good quality; an excellency:* and *a good act* or *action:* &c.: pl. as above:] see خَيْرٌ, in the former half of the paragraph.

خِيرَةٌ: see خَيْرٌ, in three places, towards the end of the paragraph: — and see خِيَرَةٌ, in four places: — and خِيَارٌ. — It is also a subst. from خَارَ اللّٰهُ لَكَ فِي هٰذَا الأَمْرِ, (Ṣ,) and so خِيَرَةٌ; both signifying [The *blessing, prospering*, or *favour*, of God; his *causing one to have*, or *appointing to one, good in an affair:* or his *choosing for one the better thing in an affair:* or] the *state that results to him who begs God to cause him to have good*, or *to choose for him the better thing, in an affair.* (TA.) You say, كَانَ ذٰلِكَ خِيَرَةً مِنَ اللّٰهِ [*That was through God's blessing, prospering*, or *favour*; &c.: or *through God's choosing the better thing in the affair*]. (A.)

خِيَرَةٌ and خِيرَةٌ (of which the former is the better known, TA) are substs. from اخْتَارَهُ, (Ḳ,) or from اخْتَارَهُ اللّٰهُ, (Ṣ,) both signifying *A thing, man*, or *beast*, and *things*, &c., *that one chooses:* (TA:) or [*a thing*, &c.,] *chosen, selected*, or *elected:* (Mgh:) as in the saying, مُحَمَّدٌ خِيَرَةُ اللّٰهِ مِنْ خَلْقِهِ and خِيرَتُهُ [*Mohammad is the chosen*, or *elect, of God, from his creatures*]: (Ṣ, Mgh:*) or خِيرَةٌ is a subst. from الاِخْتِيَارُ, like فِدْيَةٌ from الاِفْتِدَاءُ; and خِيَرَةٌ is syn. with خِيَارٌ and اخْتِيَارٌ; or is from تَخَيَّرْتُ الشَّيْءَ: or, as some say, خِيرَةٌ and خِيَرَةٌ are syn.: (Mṣb:) see 8; and see also خِيَارٌ: and هٰذِهِ خِيَرَتِي (Mṣb, TA) or خِيرَتِي (TA) means *This is what I choose;* (Mṣb, TA;) and so هٰذَا خِيرَتِي: and هٰؤُلَاءِ خِيرَتِي *These are what I choose.* (TA.) [See مُخْتَارٌ.] — See also خِيَرَةٌ.

خُورَى: see خَيْرٌ, in two places.

خَيْرَى: see خَيْرٌ.

خِيرَى: see خَيْرٌ, in two places.

[خَيْرِيٌّ *Of*, or *relating to*, خَيْرٌ, or *good*, &c.]

خِيرِيٌّ *Of*, or *relating to*, or *possessing, generousness, generosity, liberality*, or *munificence.* (Mṣb.) = And hence, (Mṣb,) or [thus applied] it is an arabicized word, (Ṣ,) [from the Persian خِيرِي,] The مَنْثُور [or *gilliflower*:] but generally applied to the *yellow species thereof;* [so in the present day;] for it is this from which is extracted its oil, which is an ingredient in medicines. (Mṣb.) [Accord. to Golius, "*Viola alba, ejusque genera:* Dioscor. iii. 138:" and he adds, as on the authority of Ibn-Beyṭár, "spec. *luteum.*"] — And خِيرِيُّ البَرِّ *The* خُزَامَى [q. v.]; because it is the most pungent in odour of the plants of the desert. (Mṣb.)

[خَيْرِيَّةٌ The *quality of* خَيْرٌ; i. e. *goodness.*]

خِيَارٌ a subst. from الاِخْتِيَارُ; (Ṣ, Mgh, Ḳ;) meaning *Choice*, or *option;* (Mṣb;) and so مَا كَانَ لَهُمُ الخِيَرَةُ in the Ḳur [xxviii. 68], *They have not choice*, or *option;* (Mgh;) or the meaning of these words is, *it is not for them to choose* in preference to God; (Fr, Zj;) and so, accord. to Lth, خِيرَةٌ, as being an inf. n. [or rather a quasi-inf. n., though this seems doubtful,] of اختار. (TA.) You say, إِنَّ فِي الشَّرِّ خِيَارًا [*Verily in evil there is a choice*, or *an option*]; i. e. *what may be chosen:* a prov. (TA.) And أَنْتَ بِالْخِيَارِ and بِالْمُخْتَارِ [in some copies of the Ḳ بِالمِخيار, which, as is said in the TA, is a mistranscription, *Thou hast the choice*, or *option*]; i. e. *choose thou what thou wilt.* (Ḳ.) And البَيْعُ صَفْقَةٌ أَوْ خِيَارٌ *Selling is decisive or with the option of returning.* (Mgh in art. صفق.) Hence, خِيَارُ الرُّؤْيَةِ *The choice of returning* [*on seeing it*] *a thing which one has purchased without seeing it.* (Mgh,* Mṣb,* KT.) And خِيَارُ المَجْلِسِ [*The choice of returning a thing purchased while sitting with the seller*]. (TA.) And خِيَارُ العَيْبِ [and النَّقِيصَةِ] *The choice of returning a thing to the seller when it has a fault, a defect*, or *an imperfection.* (KT.) And خِيَارُ الشَّرْطِ *The choice of returning a thing purchased when one of the two contracting parties has made it a condition that he may do so within three days or less.* (KT.) And خِيَارُ التَّعْيِينِ *The choice of specifying* [*for instance*] *one of two garments*, or *pieces of cloth, which one has purchased for ten pieces* [*of money*, or *some other sum,*] *on the condition of so doing.* (KT.) — See also مُخْتَارٌ, in three places. And see خَيْرٌ, in the middle of the paragraph, where it is explained as an epithet applied to a sing. subst., either masc. or fem. See also the first sentence of that paragraph. — It is also a pl. of خَيْرٌ [q. v.] as an epithet, (A, Mṣb, Ḳ,) [and as a noun denoting the comparative and superlative degrees.] = Also [*A species of cucumber; cucumis sativus* Linn. α *fructu minore:* (Delile, Flor. Aeg.

Illustr., no. 927 :)] *i. q.* قُثَّاءٌ: (Ṣ :) or *resembling the* قُثَّاء; (Ḳ, &c. ;) which is the more suitable explanation: (TA :) or *i. q.* قَثْدٌ [q. v.]: an arabicized word: (Mgh :) [from the Persian خِيَارْ :] not Arabic. (Ṣ.) — خِيَارُ شَنْبَرَ [*The cassia fistula* of Linn. ;] *a well-known kind of tree;* (Ḳ ;) *a species of the* خَرُّوب, *resembling a large peach-tree;* (TA;) *abounding in Alexandria and Miṣr;* (Ḳ ;) *and having an admirable yellow flower:* (TA :) the latter division [or rather the whole] of the name is arabicized [from the Persian خِيَارْ چَنْبَرْ]. (TA.)

خُيَيِّرٌ: see خَيِّرٌ, [of which it is the dim.,] in two places, in the latter half of the paragraph.

خَيِّرٌ, and its fem. خَيِّرَةٌ, and pl. fem. خَيِّرَاتٌ: see خَيْرٌ, (used as an epithet,) in eight places, in the former half of the paragraph.

خَائِرٌ [*Doing good,* or *well:* &c. :] act. part. n. of خَارَ. (Ṣ, TA.)

أَخْيَرُ, and its pls. أَخَايِرُ and أَخْيَرُونَ: see خَيْرٌ, in eight places, in the latter half of the paragraph.

اِخْتِيَارِيٌّ [*Of,* or *relating to, the will,* or *choice*]. صِفَةٌ اِخْتِيَارِيَّةٌ [meaning *A quality which originates from,* or *depends upon, the will,* or *choice,* i. e. *an acquired quality,*] is opposed to صِفَةٌ خِلْقِيَّةٌ. (Mṣb in art. مدح, &c.)

مَخْيَرَةٌ [*A cause of good:* and hence,] *excellence,* and *eminence,* or *nobility:* so in the phrase, فُلَانٌ ذُو مَخْيَرَةٍ [*Such a one is a possessor of eminence,* &c]. (A, TA.)

مُخَيَّرٌ: see what follows.

مُخْتَارٌ act. part. n. [of 8, signifying *Choosing, selecting,* or *electing*]. (TA.) — And pass. part. n. [of the same, signifying *Chosen, selected, elected,* or *preferred:* and *choice, select,* or *elect;* as also خِيَارٌ, which signifies likewise the *best* of anything; often used in this sense, as a sing. and as a pl.; and *excellent,* or *excellent and brisk,* applied to a he-camel and to a she-camel; as mentioned above, voce خَيْرٌ]. (TA.) You say also جَمَلٌ خِيَارٌ in the sense of مُخْتَارٌ [*A choice he-camel*], and نَاقَةٌ خِيَارٌ in the sense of مُخْتَارَةٌ [*A choice she-camel*]. (TA.) [See also خِيَرَةٌ.] The dim. of مُخْتَارٌ is مُخَيِّرٌ: the ت is thrown out because it is augmentative; and the ا is changed into ى because it was changed from ى in مختار: (Ṣ:) one should not say مُخَيْتِيرٌ. (El-Ḥareeree's Durrat el-Ghowwáṣ, in De Sacy's Anthol. Gr. Ar. p. 49 of the Arabic text.) — See also خِيَارٌ.

خيش

خَيْشٌ *Garments,* or *pieces of cloth, of the worst of flax:* (Ṣ :) or *garments,* or *pieces of cloth, of thin texture, and of coarse threads, made of the hards,* or *hurds, of flax,* (Ḳ,* TA,) *and of the worst thereof:* (TA :) or *of the coarsest of* [*the stuff called*] عصب [i. e. عَصْب, q. v., in the copies of the Ḳ in my hands incorrectly written عَصَب]: (Lth, Ḳ :) or *coarse flax:* (Mgh :) or *a cloth of coarse flax.* (Ḥar p. 544.) — [Hence,] †*A low, vile,* or *mean, man.* (Ḳ.)

خَيْشِيٌّ and خَيَّاشٌ [*A weaver,* or *seller, of* خَيْش. The former mentioned in the Ḳ, and the latter in the TA, as surnames of men.]

خَيَّاشٌ: see what next precedes.

خيط

1. خَاطَ, (Mṣb, TA,) first pers. خِطْتُ, (Ṣ,) aor. يَخِيطُ, (Mṣb,) inf. n. خِيَاطَةٌ, (Ṣ, TA,) or this is a simple subst., (Mṣb, TḲ,) and the inf. n. is خَيْطٌ, (TḲ,) which is said in the Ḳ to be syn. with خِيَاطَةٌ, but this last is a mistake for خِيَاطٌ as signifying "thread," (TA,) or "a thread," (AZ, TA,) though خِيَاطٌ is also syn. with خِيَاطَةٌ, (TA,) *He sewed, sewed together,* or *sewed up,* a garment, or piece of cloth; (Ṣ, Mṣb, TA ;) as also خَيَّطَهُ, inf. n. تَخْيِيطٌ. (TA.) — [Hence,] خَاطَ بَعِيرًا بِبَعِيرٍ †*He coupled a camel with a camel* [*by tying the end of the halter of one to the tail of the other*]. (TA.) — خَاطَتِ الحَيَّةُ, (TA,) inf. n. خَيْطٌ, (Ḳ, TA,) †*The serpent ran along upon the ground.* (Ḳ,* TA.) — خاط إِلَيْهِ خَيْطَةً †*He passed by him,* or *it,* [or *to,* or *towards, him* or *it,*] *once:* or خاط خَيْطَةً *he passed along quickly:* (Ḳ,* TA :) and so اختاط and اخْتَطَى. (Ḳ.) It is said by Kr to be formed by transposition from الخَطْوُ: but this is a mistake; for, were it so, they would have said, خاط خَوْطَةً, not خَيْطَةً. (ISd.) Accord. to Lth, خاط خَيْطَةً وَاحِدَةً means †*He made his journey* [or *a journey*] *without interruption.* (TA.) In the A it is said that خاط فُلَانٌ خَيْطَةً means †*Such a one journeyed on, not pausing for anything:* and in like manner, خاط إِلَى مَقْصِدِهِ †[*He journeyed on, not pausing for anything, to his place,* or *object, of aim*]. (TA.)

2: see 1. — خَيَّطَ الشَّيْبُ فِى رَأْسِهِ, (Ṣ, Ḳ,) inf. n. تَخْيِيطٌ, (Ḳ,) means †*Whiteness of the hair,* or *hoariness, appeared upon his head* (Ḳ, TA) *in streaks,* or *lines:* (TA :) it is like وَخَطَ: (Ṣ, TA :) or *became like threads:* (Ḳ :) and in like manner, فِى لِحْيَتِهِ *in his beard.* (TA.) Bedr Ibn-'Ámir El-Hudhalee says,

* أَقْسَمْتُ لَا أَنْسَى مَنِيحَةَ وَاحِدٍ *

* حَتَّى تُخَيَّطَ بِالبَيَاضِ قُرُونِى *

(Ṣ, TA) [*I swear that I will not forget the loan* (here meaning the قَصِيدَة, Skr) *of one* (meaning Abu-l-'Iyál [with whom he was carrying on a controversy], Skr)] *until the sides of my head become streaked with whiteness:* (TA :) but some read تُخَيَّطَ; and Ibn-Ḥabeeb says that خَيَّطَ الشَّيْبُ الرَّأْسَ signifies †*Whiteness of the hair,* or *hoariness, became conjoined and continuous upon the head,* as though one part thereof were sewed to another: (IB, TA :) some read تَخَيَّطَ; and accord. to the Ḳ, you say, تَخَيَّطَ رَأْسُهُ بِالشَّيْبِ, meaning †*His head became streaked,* or *marked as with threads, by whiteness of the hair,* or *hoariness:* [the best reading seems to be تَخَيَّطَ, for تَتَخَيَّطَ :] and some read تَوَخَّطَ [for تَتَوَخَّطَ, from تَوَخَّطَ as having the meaning here assigned to تَخَيَّطَ]. (TA.)

5: see 2.

8: see 1.

خَيَّاطٌ: see خَيَّاطٌ.

خَيْطٌ *Thread,* or *string;* or *a thread* or *string;* syn. سِلْكٌ; (Ṣ, Ḳ ;) the *thing with which one sews;* (Mṣb ;) [often used as a coll. gen. n.; n. un. with ة ;] and خِيَاطٌ [likewise] signifies the *thing with which a garment,* or *piece of cloth, is sewed;* as also مِخْيَطٌ; besides having another signification, common to it with the last, namely "a needle;" (Ḳ ;) the pl. of خَيْطٌ is أَخْيَاطٌ [a pl. of pauc.] (IB, Ḳ) and خُيُوطٌ (Ṣ, Mṣb, Ḳ) and خُيُوطَةٌ [both pls. of mult.]. (Ṣ, Ḳ.) It is said in a trad., أَدُّوا الخِيَاطَ وَالمِخْيَطَ, meaning [*Bring ye*] *the* خَيْط *and the needle.* (TA.) And you say, أَعْطِنِى خِيَاطًا and خَيْطًا, i. e. [*Give thou to me*] *a single* خَيْط. (AZ, TA.) [أَعْطِنِى خِيَاطًا وَنِصَاحًا may, however, mean *Give thou to me a needle and thread.*] — خَيْطُ الرَّقَبَةِ †*The* نُخَاع [or *spinal cord*] *of the neck.* (Ṣ, Ḳ) You say, جَاحَشَ فُلَانٌ عَنْ خَيْطِ رَقَبَتِهِ, meaning †*Such a one defended his blood.* (Ṣ, O, L.) — الخَيْطُ الأَسْوَدُ وَالخَيْطُ الأَبْيَضُ, mentioned in the Ḳur ii. 183, mean †*The true dawn,* and *the false dawn:* (Mṣb :) or *the whiteness of the dawn,* and *the blackness of night;* (Ḳ, TA ;) likened to a thread because of its thinness: (TA :) or *the whiteness of day,* and *the blackness of night:* (A 'Obeyd, Nh :) or *the dawn that extends sideways,* and *the dawn that rises high,* or, as some say, *the blackness of night:* (Ṣ :) or *what appears of the true dawn, which is the* مُسْتَطِير, and *what extends with it of the darkness of night, which is the dawn termed the* مُسْتَطِيل: (Mgh :) or *what first appears of the dawn spreading sideways in the horizon,* and *what extends with it of the darkness of the last part of the night:* (Bḍ :) or *the dawn that rises high, filling the horizon,* and *the dawn that appears black, extending sideways:* (Aboo-Is-ḥáḳ :) or the real meaning is *the day* and *the night.* (TA.) الخَيْطَانِ also signifies †*The night and the day.* (L in art. وسد.) تَبَيَّنَ الخَيْطُ مِنَ الخَيْطِ means †[*The night became distinct from the day:* or] *what is termed* الخَيْطُ الأَبْيَضُ *became distinct from what is termed* الخَيْطُ الأَسْوَدُ. (TA.) And خَيْطٌ مِنَ الصُّبْحِ is also said to signify †*A tint of the dawn.* (TA.) [See بَرِيمُ الصُّبْحِ in art. برم.] — خَيْطٌ بَاطِلٌ and مُخَاطُ الشَّيْطَانِ and لُعَابُ الشَّمْسِ †*What is called* لعاب الشمس: (Ṣ, TA,) which last is explained by Z and IB as meaning *what comes forth from the mouth of the spider:* (TA: [the author of which says that, accord. to this explanation, this term differs from لعاب الشمس: but in so saying he seems to be in

error: both evidently signify *gossamer*:]) it was applied as a surname, or nickname, to Marwán Ibn-El-Ḥakam; because he was tall, and loose, or uncompact, in frame: (Ṣ:) or it signifies *the air*; syn. الهَوَآءُ [perhaps a mistranscription for الهَبَآءُ, occurring in another explanation hereafter]: (Ḳ:) or *light entering from an aperture in a wall* [*into a dark place*]: (Th, Ḳ:) or خَيْطُ البَاطِلِ signifies *the scattered* هَبَآء [or *atoms that are seen in the rays of the sun*] *entering from an aperture in a wall* [*into a dark place*] *when the sun is hot*: and one says, فُلَانٌ أَدَقُّ مِنْ خَيْطِ البَاطِلِ ‡ [*Such a one is less in estimation than the scattered atoms that are seen in the rays of the sun*]; a prov., applied to him who is in an abject state; thus related, on the authority of Aḥmad Ibn-Yaḥyà, by Az and others; but by Ṣgh, erroneously, أَرَقُّ مِنْ خَيْطِ بَاطِلٍ. (TA.) — See also what next follows, in two places.

خَيْطٌ (As, IDrd, Ṣ, Ḳ) and ▼ خَيْطٌ (IDrd, Mṣb, Ḳ) and ▼ خَيْطَى (Ṣ, Ḳ) †*A collection*, or *flock*, of ostriches, (Ṣ, Mṣb, Ḳ, &c.,) and *a swarm* of locusts, (Ḳ,) and a ▼ خَيْطٌ is sometimes of [wild] bulls or cows: (L, TA:) pl. [of pauc.] أَخْيَاطٌ (IB) and [of mult.] خِيطَانٌ: (Ḳ:) ▼ which last, as also ▼ خَيْطَانٌ, signifies likewise *a company* of men. (TA.) [خَيْطٌ may perhaps be originally خُيْطٌ, pl. of خَيْطَآءُ, q. v.]

خَيَطٌ ‡ *Length of the neck* of an ostrich, (Ṣ, TA,) and *of the* [*bones, such as are termed*] قَصَب thereof: or, as some say, *a constant mixture of blackness with whiteness* therein: or their *being in an uninterrupted line, like an extended* خَيْط [or *thread*]. (TA.)

خَيْطَةٌ [n. un. of خَيْطٌ, q. v. — Also,] in the dial. of Hudheyl, (Ṣ,) *A wooden peg* or *stake*, (Skr, Ṣ, Ḳ,) *which is fixed in a mountain, in order that one may let himself down* [*by means of a rope attached thereto*] *over against the place where* [*wild*] *honey is deposited* [*to gather it*]. (Skr.) Aboo-Dhu-eyb says, (Ṣ, TA,) describing the gatherer of honey, (TA,)

* تَدَلَّى عَلَيْهَا بَيْنَ سِبٍّ وَخَيْطَةٍ *
* بِجَرْدَآءَ مِثْلِ الوَكْفِ يَكْبُو غُرَابُهَا *

(Ṣ, TA,) i. e. *He let himself down* [*over against it*, meaning the place of the honey, *partly*] *by means of a rope* (for so سِبّ signifies) *and* [*partly by means of*] *a wooden peg* or *stake* [to which the rope was attached, fixed] *in a rock smooth like the* [*leather termed*] وَكْف, i. q. نِطَع, [*the crow of which* rock *would fall prone upon its face* for want of something therein to which to cling:] (TA:) or (in the Ḳ "and") خيطة signifies *a rope*; (As, Az, Ḳ, TA;) [and if so, سِبّ here means "a wooden peg," which is a signification assigned to it in the Ḳ in art. سب:] or, accord. to AA, *a slender rope* (Ṣ, L, TA) *made* [*of the bark*] *of the tree called* سَلَب: (L, TA:) and (accord. to some, TA) *a string which is with the gatherer of honey*, (Ḳ, TA,) *and with which he pulls the rope* [app. *when he has detached himself from the latter to gather the honey*], *it being tied to him*: (TA:) or *a* [*tunic of the kind called*] دُرَّاعَة, [*of leather,*] *which he wears*. (Ibn-Ḥabeeb, Ḳ, TA. [In the CḲ, دُرَّاعَة is erroneously put for دُرَّاعَةٌ.]) = See also 1, in four places. One says also, مَا آتِيكَ إِلَّا الخَيْطَةَ †*I do not come to thee save sometime*. (TA.)

خَيْطَى: see خَيْطٌ.

خَيْطَآءُ ‡ A she-ostrich *long in the neck*. (Ṣ, Ḳ, TA.)

خَيْطَانٌ and خِيطَانٌ: see خَيْطٌ.

خِيَاطٌ *A needle*; as also ▼ مِخْيَطٌ. (Ṣ, Mṣb,* Ḳ.) Hence the saying in the Ḳur [vii. 38], حَتَّى يَلِجَ الجَمَلُ فِى سَمِّ الخِيَاطِ [*Until the camel enter into the eye of the needle*]. (Ṣ.) — See also خَيْطٌ, in three places. — And see مَخِيطٌ.

خِيَاطَةٌ The *art of sewing*. (Mṣb, TA.) [See also 1.]

خَيَّاطٌ *A seamster; one whose occupation is that of sewing*; (Mṣb, Ḳ;) as also ▼ خَائِطٌ (Ḳ) and ▼ خَاطٌ. (Ṣgh, K. [in the CḲ خَاطٌّ.]) [In the present day, its predominant application is to *A tailor*.] — Also †One *who passes along quickly*. (TA.)

خَائِطٌ: see خَيَّاطٌ.

مَخِيطٌ and ▼ مَخْيُوطٌ A garment, or piece of cloth, *sewed*: (Ṣ, Mṣb, Ḳ:) the ى in the former is the و of the measure مَفْعُولٌ, changed into ى because of its being quiescent and the preceding letter's being with kesr; the letter preceding it being made movent because it and the و are quiescent after the ى has fallen out; [for by dropping the ى it becomes changed from مَخْيُوطٌ to مَخْوُطٌ;] and it is made movent with kesr [and thus changed from مَخْوُطٌ to مَخِوْطٌ, which necessarily becomes مَخِيطٌ,] in order to its being known that the letter which has dropped out is ى: some say that the ى in مَخِيطٌ is the radical, and that the letter thrown out is the و of the measure مَفْعُولٌ, in order that the word with و [for its medial radical] may be known from that with ى; [so that it is changed from مَخْيُوطٌ to مَخْيُطٌ, and then to مَخْيُطٌ, and then to مَخِيطٌ;] but the former saying is the right, because the و is a formative augment, and it is not proper that such should be thrown out. (Ṣ.) — Also, the former, †The *whole of the exterior* of the belly. (ISh.) — And †*A place of passage*; (O, L, TA;) a meaning erroneously assigned in the Ḳ to ▼ خِيَاطٌ and ▼ مِخْيَطٌ: (TA:) and particularly, ‡of a serpent; (TA;) the *place of creeping along* of a serpent. (Ḳ, TA.)

مِخْيَطٌ: see خَيْطٌ. — and خِيَاطٌ. — See also مَخِيطٌ.

مَخْيُوطٌ: see مَخِيطٌ.

خيف

1. خَيِفَ The *having one of the eyes blue and the other black*: (JK, Ṣ, Mgh, Mṣb, Ḳ:) inf. n. of خَيَفٌ, aor. يَخْيَفُ: (JK, Mṣb:*) said of a horse, (Ṣ, Mgh,* Mṣb, Ḳ,) &c., (Ṣ, Ḳ,) i. e. of any animal. (Ṣ, TA.) — Also The *being wide in the sheath of the penis*: (Ṣ, Ḳ:) in this sense [likewise] inf. n. of خَيَفٌ: (Ṣ:) said of a camel. (Ṣ, Ḳ.) — And [app. in like manner having for its verb خَيِفَتْ] A she-camel's *being such as is termed* خَيْفَآء [i. e. *wide in the udder*, or *in the skin thereof*, or only *when it is empty of milk, and flaccid*]. (Ṣ.)

2. خيّفت, (JK,) or خيّفت أَوْلَادَهَا, (TA,) ‡ *She* (a woman) *brought forth her children different, one from another*. (JK, TA.) — خُيِّفَ بَيْنَهُمْ, (JK, A, Ḳ,) inf. n. تَخْيِيفٌ, (Ḳ,) ‡ *It* (a thing, JK, Ḳ, or property, A) *was divided*, or *distributed, among them*. (JK, A, Ḳ.) — خُيِّفَتْ بَيْنَ الأَسْنَانِ, (JK,) or عُمُورُ اللِّثَةِ مِنَ الأَسْنَانِ, (Ḳ,) ‡ *The portions of the flesh of the gums between the teeth became separated* (JK, Ḳ) *from the teeth*. (JK.) = خيّف *He* (a man, JK) *alighted*, or *descended and stopped* or *sojourned* or *abode*, in a place; (JK, Ḳ;) as also خيّر. (JK.) — خيّف عِنْدَ القِتَالِ, (JK,) or عَنِ القِتَالِ, (Ḳ,) *He receded, drew back*, or *desisted*, (JK, Ḳ,) *on the occasion of fight*, (JK,) or *from fight*. (Ḳ.)

4. اخاف, (JK, Ṣ, Ḳ,) inf. n. إِخَافَةٌ; (TA;) and أَخْيَفَ; (JK, Ḳ;) said of a man, (JK, TA,) or of a party of men, (JK, Ṣ,) *He*, or *they*, *alighted*, or *descended and stopped* or *sojourned* or *abode*, *in a* [*tract such as is termed*] خَيْف: (JK:) and [particularly] *came to the* خَيْف *of Minè, and there alighted*, or *descended and stopped* &c.; (JK,* Ṣ, Ḳ;) as also ▼ اختاف. (Yoo, Ḳ.) = اخاف السَّيْلُ القَوْمَ *The torrent made the party, or company of men, to alight*, or *descend and stop* or *sojourn* or *abide*, *in a* [*tract such as is termed*] خَيْف. (JK, Ibn-'Abbád, Ḳ.)

5. تخيّف أَلْوَانًا *He* (a man, TA) *altered so as to become of different colours*. (Ḳ, TA.) — تخيّفت الإِبِلُ *The camels took different directions* in the place of pasturage (Lḥ, JK) &c. (Lḥ.) = تخيّفهُ *He took by little and little from it*; (IAạr, JK;) as also تخوّفهُ [q. v.]. (JK.)

8: see 4.

خَيْف [sing. of أَخْيَاف]. You say, النَّاسُ أَخْيَافٌ ‡ *Men*, or *the people, are different, one from another*, (JK, Ṣ, A, Ṣgh, Mṣb, Ḳ,*) *in their states*, or *conditions*, (JK,) or *in their forms, shapes*, or *semblances*; (Ṣgh;) or *of various sorts in natural dispositions, and in forms, shapes*, or *semblances*: (L:) from خَيَفٌ signifying the "having one of the eyes blue and the other black." (Ṣ. [See 1.]) And أَخْيَافٌ, (Mgh, Mṣb,) or إِخْوَةٌ أَخْيَافٌ, (Ṣ, Ḳ,) †*Brothers who are sons of one mother but of different fathers*: (Ṣ, Mgh, Mṣb,* Ḳ:) and in like manner, بَنُو الأَخْيَافِ, if of good authority. (Mgh.) — And hence, أَبْيَاتٌ أَخْيَافٌ ‡ *Verses*

diversified by having one word thereof composed of dotted letters and another composed of letters not dotted. (Har p. 611 and 612.) — Also, the sing., *Land,* (ISd, TA,) or *a place,* (Mgh,) *of which the stones are of different colours.* (ISd, Mgh, TA.) — *A side, region, quarter,* or *tract;* syn. نَاحِيَةٌ. (K.) — The *part that slopes down from the rugged portion of a mountain and rises from the channel in which the water flows;* (S, K;) whence مَسْجِدُ الخَيْف [the mosque of the خيف] in Minè: (S:) or *an elevated place, like the* خيف *of Minè:* (Mgh:) or the *part, of a valley, that rises a little from the channel in which the water flows,* and only *between two mountains;* and hence مسجد الخيف, originally مَسْجِدُ خَيْفِ مِنًى: (Mṣb:) and *any declivity and acclivity at the foot of a mountain:* and *a white place in the black mountain that is behind Aboo-Ḳubeys;* and hence the name of مسجد الخيف; or this is so called because it is [in] a نَاحِيَة [or side &c.] of Minè; or because it is at the foot of a mountain: (K:) pl. [of pauc.] أَخْيَافٌ (TA) and [of mult.] خُيُوفٌ. (Mgh, TA.) — Also The *skin of the udder:* (S, K:) or the *side of the udder:* or the *skin of the she-camel's udder:* (K:) or *a she-camel's udder:* or the *anterior part of her neck:* and the *skin of her podex.* (JK.)

خِيفٌ: see 1 in art. خوف, first sentence.

خَافَةٌ, accord. to Aboo-'Alee belonging to this art.: see art. خوف. (TA.)

خَيْفَةٌ *A knife,* (AA, K,) *such as is termed* رَمِيض [q. v.]. (AA, TA.) = Also, (thus in the K,) or خِيفَةٌ, (so in the JK, [and app. accord. to Sgh,]) The *place of resort of a lion:* (JK, K:) mentioned in this art. by Ibn-'Abbád; but accord. to Sgh, it may be from الخَوْف. (TA.)

خِيفَةٌ: see what next precedes: = and see also art. خوف.

خَيْفَانٌ *Locusts before their wings are full-grown:* (Lth,* K, TA:) [see جَرَادٌ:] or *when they have upon them streaks of different colours, white and yellow:* (S, K:) or *when they have changed from their first black or yellow colour to red:* (As, K:) or *when yellowness has appeared in their red colour, but some of the redness remains:* (AḤát, TA:) or [in the CK "and"] *emaciated red locusts of the brood of the next preceding year:* (K:) accord. to Lḥ, you say جَرَادٌ خَيْفَانٌ, meaning *locusts of different colours:* (TA:) [but خيفان is generally used as a subst.:] the n. un. is with ة. (S.) — Hence the n. un. is applied to a mare, as meaning † *Brisk, sprightly, active,* or *agile, and leaping.* (S, TA.) — [Hence also, app.,] خَيْفَانٌ مِنَ النَّاسِ † *A multitude of men.* (Ibn-'Abbád, K.*) = Also *A certain plant of the mountains;* (Ibn-'Abbád, K;) *a certain herb growing in the mountain, having no leaves, rising more than a cubit in height, having a* سَنَمَة [or *head resembling an ear of corn*], *which is green in the upper part and white below, with a white awn,* or *beard.* (L.)

أَخْيَفُ, applied to a horse, (S, Mgh, Mṣb,) and a camel, (TA,) and any animal, (S, TA,) *Having one of the eyes blue and the other black:* (S, Mgh, Mṣb, TA:) fem. خَيْفَاءُ. (K, TA.) — And, applied to a camel, *Wide in the sheath of the penis.* (S, K.) — And the fem., applied to a she-camel, *Wide in the udder,* (K,) or *in the skin thereof,* (S,* K,) or only *when it is empty of milk, and flaccid:* pl. خَيْفَاوَاتٌ; (K;) which is extr., for a pl. like this belongs [regularly] only to a subst., and to an epithet in which the quality of a subst. predominates. (TA.) — The pl. of أَخْيَفُ is خِيفٌ and خُوفٌ, (K, TA, [the latter erroneously written in the CK خَوْفٌ,]) with kesr and ḍamm. (TA.)

مَخِيفٌ: see art. خوف.

مُخَيَّفٌ [*Diversified in colour*]; applied by El-Kumeyt to a horse of which one part was of the colour termed وَرْد, and the rest جَوْن. (L and TA voce هَضْبٌ.)

مِخْيَافٌ A woman *who brings forth one year a boy and another year a girl.* (JK.)

خيل

1. خَالَ is syn. with ظَنَّ and تَوَهَّمَ: (TA:) you say, خَالَ الشَّيْءَ, (Mṣb, K,) first pers. خِلْتُ, (JK, S,) aor. يَخَالُ, (Mṣb, K,) first pers. إِخَالُ and أَخَالُ, (JK, S, Mṣb, K, &c.,) the former irregular, (Mṣb,) but the more chaste of the two, (S,) and the more used, (Mṣb,) of the dial. of Ṭeiyi, but commonly used by others also, (El-Marzookee, TA,) the latter of the dial. of Benoo-Asad, accord. to rule, (S, Mṣb,) but of weak authority, (K,) though some assert it to be the more chaste, (TA,) inf. n. خَيْلٌ (S, Mṣb, K) and خَيْلَةٌ and خِيلٌ (K) and خِيلَةٌ (S, K) and خَالٌ and خَيَلَانٌ, (K, TA, [the last accord. to the CK خَيْلَالٌ,]) or, as in the T [and JK], خِيلَانٌ, (TA,) and خَيْلُولَةٌ and مَخِيلَةٌ (S, K) and مَخَالَةٌ; (K;) and خَالَ الشَّيْءَ, aor. يَخِيلُ, is a dial. var. thereof; (Mṣb;) meaning ظَنَّهُ [*He thought,* or *opined, the thing:* and sometimes (see I 'Aḳ p. 109) *he knew the thing:* but it seems to have originally signified توهّم الشيء, i. e. *he surmised,* or *fancied, the thing:* see خَالٌ, below]. (S, Mṣb, K.) This verb, being of the class of ظَنَّ, occurs with an inchoative and an enunciative; if commencing the phrase, governing them; but if in the middle or at the end, it may be made to govern or to have no government. (S.) You say, إِخَالُ زَيْدًا أَخَاكَ [and, if you will, زَيْدٌ إِخَالُ أَخُوكَ and زَيْدٌ أَخُوكَ إِخَالُ, *I think Zeyd is thy brother* and *Zeyd I think is thy brother* and *Zeyd is thy brother I think*]. (JK.) Hence the prov., مَنْ يَسْمَعْ يَخَلْ, (S, TA,) i. e. *He who hears* the things related of men and of their vices, or faults, *will think* evil of them: meaning that it is most safe to keep aloof from other men: or, accord. to some, it is said on the occasion of verifying an opinion. (TA.) = See also 8. = خال عَلَى المَالِ, aor. يَخِيلُ: see خَالَ in art. خول. = خال said of a horse, (JK, K, TA,) aor. يَخَالُ, (K,) inf. n. خَالٌ, (JK, K,) *He limped,* or *halted,* or *was slightly lame.* (JK, K.*)

2. تَخْيِيلٌ signifies The *imaging* a thing *in the mind,* or *fancying it;* the *forming an image,* or *a fancied image,* thereof *in the mind:* (TA:) [and تَخَيُّلٌ has the same, as well as a quasi-pass., signification.] You say, [خَيَّلْتُهُ فَتَخَيَّلَ and] تَخَيَّلْتُهُ فَتَخَيَّلَ لِي [*I imaged it in the mind,* or *fancied it, and it became imaged in the mind to me,* or *an object of fancy to me*]; like as you say, صَوَّرْتُهُ فَتَصَوَّرَ لِي and] تَصَوَّرْتُهُ فَتَصَوَّرَ لِي: (S:) for تَخَيُّلٌ [as inf. n. of a quasi-pass. verb] signifies a thing's *being imaged in the mind,* or *fancied:* (Er-Rághib, TA:) and تخيّل الشَّيْءُ لَهُ means تَشَبَّهَ. (K. [And the same is indicated in the Mṣb.]) You say also, خُيِّلَ لَهُ كَذَا [*Such a thing was imaged to him in the mind;* i. e. *such a thing seemed to him*]; from الوَهْمُ and الظَّنُّ: (Mṣb:) and خُيِّلَ إِلَيْهِ أَنَّهُ كَذَا (S) *It was imaged to him* [*in the mind,* i. e. *it seemed to him,*] *that it was so;* syn. شُبِّهَ; (PS;) from التَّخْيِيلُ and الوَهْمُ: (S, TA:) and تَخَيَّلَ لَهُ أَنَّهُ كَذَا signifies [in like manner *it became imaged* &c.; i. e.] تَشَبَّهَ; as also تخايل: (S:) and so the first of these three verbs is used in the Ḳur xx. 69. (TA.) And فُلَانٌ يَمْضِي عَلَى مَا خَيَّلَتْ, (JK and S in explanation of the phrase فُلَانٌ يَمْضِي عَلَى المُخَيَّلِ,) i. e. شَبَّهَتْ [*Such a one goes on, notwithstanding what (the mind,* or *the case,) may image* to him, or *what is fancied* by him, of danger or difficulty; النَّفْسُ, or الحَالُ, accord. to Z, (see Freytag's Arab. Prov. ii. 94,) being understood]; meaning, *notwithstanding peril,* or *risk; without any certain knowledge.* (S.) Whence the prov.,

* عَلَى مَا خُيِّلَتْ وَعْثُ القَصِيمِ *

i. e. I will go on, *notwithstanding what the soft tracts abounding in sand in which the feet sink may be imagined to be:* [or the right reading is probably خَيَّلَتْ, i. e. *notwithstanding what the soft tracts* &c. *may image to the mind,* of danger or difficulty:] the ت in خيّلت relates to the word وعث, which is [regarded as] pl. of وَعْثَةٌ; and على is a connective of a suppressed verb, namely, أَمْضِى, with what follows it: the meaning is, I will assuredly venture upon the affair, notwithstanding its terribleness. (Meyd.) And اِفْعَلْ عَلَى مَا شَبَّهَتْ ذٰلِكَ, i. e. عَلَى مَا خَيَّلَتْ [*Do thou that, notwithstanding what (the mind,* or *the case,* as explained above,) *may image* to thee, of danger or difficulty]; (JK;) meaning, *in any case.* (TA.) — [Hence,] خيّل لِلنَّاقَةِ, and أَخْيَلَ, *He put a* خَيَال [q. v.] *near the she-camel's young one, in order that the wolf might be scared away from him,* (JK,* S, K,*) *and not approach him.* (JK, S.) — And خيّل فِيهِ الخَيْرُ *He perceived,* or *discovered, in him an indication,* or *external sign, of good;* as also تخيّلهُ (K, TA) and تخوّلهُ: (TA: [see also 4 in art. خول:]) or you say, تَخَيَّلْتُ عَلَيْهِ, (T, S, TA,) meaning *I knew him;* or *knew his internal,* or *real, state;* (تَخَبَّرْتُهُ, T,

TA;) or *I chose him;* (اِخْتَرْتُهُ, Ṣ, TA;) *and perceived,* or *discovered, in him an indication,* or *external sign, of good.* (T, Ṣ, TA.) — And خيّل عَلَيْهِ, (Ṣ, Mṣb, Ḳ,) inf. n. تَخْيِيلٌ (Mṣb, Ḳ) and تَخَيُّلٌ, (Ḳ,) [the latter anomalous, being properly inf. n. of تَخَيَّلَ,] *He conveyed doubt,* or *suspicion,* (اَلتُّهْمَةَ, Ṣ, Ḳ, or اَلوَهْمَ, Mṣb,) *to him;* so in the M, on the authority of AZ; (TA;) *i. q.* لَبَّسَ عَلَيْهِ [*he made* (*a thing,* or *case*) *dubious to him*]. (Mṣb.) — And خيّلت عَلَيْنَا السَّمَآءُ *The sky thundered and lightened* [*over us*], *and prepared to rain:* but when the rain has fallen, the term تَخَيُّلٌ [so in my two copies of the Ṣ, app. used as an inf. n. of the verb in this phrase, as in a case above, or perhaps a mistranscription for تَخْيِيلٌ, though it will be seen from what follows that خيّلت and تخيّلت are both said of the sky in the same sense,] is not used: (Ṣ:) or خيّلت السَّمَآءُ signifies *the sky became clouded, but did not rain;* (JK, and Ḥar p. 36;) as also اخالت and تخيّلت and خايلت: (Ḥar ibid.:) or, as also تخيّلت (Mṣb, Ḳ) and اخالت, (Mṣb,) or أَخْيَلَت, (Ḳ,) *the sky prepared to rain,* (Mṣb, Ḳ, TA,) *and thundered and lightened, but did not yet rain:* (TA:) or, accord. to Az, اخالت السَّمَآءُ signifies *the sky became clouded:* (Mṣb, TA:) and تخيّلت السَّمَآءُ *the sky became clouded, and prepared to rain.* (Ṣ.) [In like manner,] one says also, اخالت السَّحَابُ and أَخْيَلَت and خايلت *The clouds gave hope of rain:* (Ṣ:) or اخالت السَّحَابَةُ *the cloud showed signs of rain, so that it was thought* [or *expected*] *to rain.* (Mṣb.) = خيّل also signifies, (JK, TA,) or تخيّل, (Ḥam p. 39,) [or each of these,] *He* (a man) *was cowardly,* or *weak-hearted, on the occasion of fight,* (JK, TA, and Ḥam,) *and did not act,* or *proceed, firmly,* or *steadily.* (Ḥam.) And خيّل عَنِ القَوْمِ and أَخْيَلَ, [but the former only is explained in this sense in the TA,] *He held back from the people,* or *party, through cowardice:* (Ḳ, TA:) so says Az, on the authority of 'Arrám. (TA.)

3. خايلهُ, (JK, TA,) inf. n. مُخَايَلَةٌ, (Ṣ, Ḳ,) *He vied with him, rivalled him,* or *imitated him,* (JK, Ṣ, *Ḳ, *TA,) *in pride and self-conceit;* (JK;) *did as he did.* (TA.) — خايلت السَّمَآءُ, and السَّحَابُ: see 2, in the latter part of the paragraph.

4. اخال *It* (a thing) *was,* or *became, dubious,* or *confused,* or *vague,* (JK, Ṣ, Mgh, Mṣb, TA,) عَلَيْهِ *to him.* (JK, Mgh.) One says, هٰذَا أَمْرٌ لَا يُخِيلُ [*This is a thing,* or *an affair,* or *a case, that will not be dubious,* &c.]. (Ṣ.) And لَا يُخِيلُ ذَاكَ عَلَى أَحَدٍ *That will not be dubious,* &c., *to any one.* (JK.) — اخال الشَّيْءُ إِلَى الخَيْرِ, and المَكْرُوهِ, *The thing exhibited an indication,* or *indications, of good,* and *of evil,* or *what was disliked* or *hated.* (Mṣb.) [Hence,] اخالت السَّمَآءُ, and أَخْيَلَت: see 2, in the latter part of the paragraph, in four places. And اخالت السَّحَابُ and أَخْيَلَت, or اخالت السَّحَابَةُ: see, again, 2, in the latter part of the paragraph, in three places. — And hence, in the opinion of ISd, the she-camel in this case being likened to clouds [giving hope, or showing signs, of rain], (TA,) اخالت النَّاقَةُ ‡ *The she-camel had milk in her udder,* (JK, Ḳ, TA,) *and was in good condition of body.* (JK, TA.) — اخالت الأَرْضُ بِالنَّبَاتِ, (Ḳ,) or, as in the M, اختالت, (TA,) ‡ *The land became adorned,* or *embellished, with plants,* or *herbage.* (Ḳ, TA. [See also 5.]) = اخال فِيهِ خَالًا مِنَ الخَيْرِ: see 4 in art. خول; and see خَالٌ, below. — أَخْيَلْنَا and أَخْلَلْنَا *We watched,* or *observed,* or *looked at, a cloud which it was thought would rain, to see where it would rain.* (Ḳ,* TA.) And أَخْلَتْ السَّحَابَةَ and أَخْيَلْتُهَا *I saw the cloud to be such as gave hope of rain.* (Ṣ. [See also 10.]) = أَخْيَلَ لِلنَّاقَةِ: see 2, in the middle of the paragraph. = أَخْيَلَ عَنِ القَوْمِ: see 2, last sentence.

5. تخيّل, as a trans. v., syn. with خَيَّلَ; and its inf. n., syn. with تَخْيِيلٌ: see 2, first two sentences, in two places. — تخيّل فِيهِ الخَيْرَ, as syn. with خَيَّلَ: and تَخَيَّلْتُ عَلَيْهِ: see 2, in the latter half of the paragraph. = Also, as a quasi-pass. v., similar in signification to خُيِّلَ; and its inf. n.: see 2, first three sentences, in five places. — And تَخَيُّلٌ used as an inf. n. of خَيَّلَ عَلَيْهِ: and app. as an inf. n. of خَيَّلَتْ عَلَيْنَا السَّمَآءُ: see 2, latter half, in two places. — تخيّلت السَّمَآءُ: see 2, latter half, in three places. — تخيّل as syn. with اختال: see the latter verb. — [Hence, app.,] تخيّلت الأَرْضُ †*The land became abundant in its plants,* or *herbage:* (JK:) [and, (as is shown by an explanation of the part. n. of the verb, below,) †*the land had its plants,* or *herbage, in a state of full maturity, and in blossom*; and so خايلت; whence,] a poet says,

* تَأَزَّرَ فِيهِ النَّبْتُ حَتَّى تَخَايَلَتْ *

* رُبَاهُ وَحَتَّى مَا تُرَى الشَّاءُ نُوَّمَا *

[*The herbage in it became,* or *had become, tangled,* or *luxuriant, and strong, so that its hills were clad with plants in full maturity, and in blossom, and so that the sheep,* or *goats, were seen sleeping*]. (Ṣ, TA. [In both, the meaning of the verb in this ex. is indicated by the context. See also 4, where a similar meaning is assigned to اخالت or اختالت.]) — تَخَيُّلٌ also signifies The *being,* or *becoming, of various colours.* (JK, Ḥam p. 39.*) [Hence the saying,] تَخَيَّلَ الخَرْقُ بِالسَّفْرِ, i. e. [*The desert,* or *far-extending desert*] *became of various colours with the travellers,* by reason of the آل [or mirage]. (JK.) — Also The *going on,* or *away;* or *acting with a penetrative energy;* and *being quick.* (JK, Ḥam p. 39.) — See also 2, last sentence but one.

6: see 2, third sentence: — and 8, in two places: — and see also 5, in two places.

8. اختال *He was proud,* or *haughty;* or *he behaved proudly,* or *haughtily;* (Ṣ;) as also خَالَ, (JK, Ṣ,) aor. يَخِيلُ, (JK,) or يَخَالُ, (Ḥam p. 122,) and يَخُولُ, (JK, Ḥam,) inf. n. خَالٌ and خَوْلٌ; (Ḥam;) and تخيّل and تخايل: (Ḳ, TA:) or *he was proud,* or *haughty, and self-conceited:* (Mṣb:) and *he walked with a proud,* or *haughty, and self-conceited, gait:* (MA, KL:) said of a man, and of a horse: (Mṣb:) and تَخَايُلٌ signifies the *behaving,* or *carrying oneself, with pride,* or *haughtiness, combined with slowness.* (JK.) You say of a horse, يَخْتَالُ فِى مِشْيَتِهِ [*He is proud and self-conceited in his gait*]. (TA.) — اختالت الأَرْضُ: see 4.

10. استخال السَّحَابَةَ *He looked at the cloud and thought it to be raining.* (TA. [See also 4, last sentence but two.])

خَالٌ *i. q.* ظَنٌّ and تَوَهُّمٌ [meaning *Thought,* or *opinion:* and *surmise,* or *fancy:* though تَوَهُّمٌ is often explained as syn. with ظَنٌّ]: (Ḳ:) an inf. n. of 1 [q. v.]. (TA.) So in the saying, أَصَابَ فِيهِ خَالِى [*My thought* or *opinion,* or *surmise* or *fancy, was right respecting him,* or *it*]. (TḲ.) — *I. q.* مَخِيلَةٌ, q. v., (Ḳ,) [accord. to the TA, which is followed in this instance, as usual, by the author of the TḲ, as meaning فَرَاسَةٌ: but this is a mistake: for وهى الفراسة, the explanation in the TA, we should read وَهِىَ مِنَ الفِرَاسَةِ; as is shown by its being there immediately added that one says, أَخَالَ فِيهِ خَالًا, explained in art. خول; (see 4, and خَالٌ, in that art.; and see also مَخِيلَةٌ in the present art.;) and by what here follows:] الخَالُ is *syn. with* المَخِيلَةُ and السِّيَةُ. (JK.) — For another sense in which it is syn. with مَخِيلَةٌ, see the latter word, below. — *A nature;* or *a natural, a native,* or *an innate, disposition* or *temper* or *the like;* syn. خُلُقٌ. (TA.) — *I. q.* خُيَلَآءُ, q. v. (Ṣ, Ḳ.*) = *A limping,* or *halting,* or *slight lameness,* in a horse or similar beast: in this sense an inf. n. of خَالَ. (JK, Ḳ.*) — *Gout;* or *gout in the foot* or *feet;* syn. نِقْرِسٌ. (TA.) = *Lightning:* (Ḳ:) [app. as being a sign, or token, of coming rain.] — *Clouds;* syn. غَيْمٌ: (Ṣ:) or clouds (غيم) *lightening:* (JK, M, TA:) and also *rising, and seeming to one to be raining;* and the single cloud (سَحَابَة) is termed مُخِيلَةٌ: (JK:) or *rising, and seeming to one to be raining, and then passing beyond one;* but when *having thunder,* or *lightning, therein,* termed مُخِيلَةٌ, though not when the rain has gone therefrom: (Ḥar p. 36, from the 'Eyn:) or clouds (سَحَابٌ) *raining:* (T, TA:) or clouds (سحاب) *that fail not to fulfil their promise of rain;* (Ḳ,* TA;) and a cloud of this description is termed مَخِيلَةٌ: (JK:) or *in which is no rain,* (Ḳ, TA,) *though thought, when seen, to be raining.* (TA.) — †A *liberal, bountiful,* or *generous,* man: (JK, T, M, Ḳ:) as being likened to the raining clouds, (T, TA,) or to the lightening clouds, (JK, M, TA,) which are so termed. (JK, T, M, TA.) — A man *in whom one sees an indication,* or *a sign,* or *token, of goodness.* (Ḳ, TA.) — *Free from* التُّهْمَةِ [as meaning *what occasions suspicion*]. (Ḳ.) — A man *who manages cattle,* or *camels &c.,* (Ḳ, TA,) *and pastures them,* (TA,) *well:* (Ḳ, TA:) or خَالُ مَالٍ

one who manages cattle, &c., and watches them, well. (JK.) And One *who keeps to a thing,* (Ḳ, TA,) *and manages, orders,* or *regulates, it.* (TA.) *A king who manages, orders,* or *regulates, the affairs of his subjects.* (JK.) [See also خَالٌ in art. خول.] — *An owner* of a thing: (Ḳ:) from خَالَهُ, aor. يَخُولُ, meaning "he managed it," &c. (TA.) You say, مَنْ خَالُ هٰذَا الفَرَسِ *Who is the owner of this horse?* (TA.) [See خَالٌ in art. خول.] — See also مُخْتَالٌ, in three places. — A man *free from an attachment of love.* (Ḳ.) — A man *having no wife.* (Ḳ.) — A man *weak in heart and body:* (Ḳ:) but this is most probably [خَالٌ,] with teshdeed, from خَلَّ لَحْمُهُ, meaning "he became lean." (TA.) = As meaning *A maternal uncle,* it is mentioned in art. خول. (TA.) = *A mole,* syn. شَامَةٌ, (Ḳ,) *a black* شامة, (TA,) *upon the person;* (Ṣ, Ḳ, Mṣb, TA;) [*a thing resembling*] *a pimple in the face, inclining to blackness;* (JK, T, Mgh, TA;) or *a small black spot upon the person:* (TA:) dim. خُيَيْلٌ (JK, Ṣ) accord. to him who says مَخِيلٌ and مَخْيُولٌ [as meaning "marked with many moles upon the person"], (Ṣ,) and خُوَيْلٌ (JK, Ṣ, Mṣb) accord. to him who says مَخُولٌ, (Ṣ,) which shows it to be, in one dial., of the art. خول [in which it is also mentioned]: (Mṣb:) pl. [of mult.] خِيلَانٌ (JK, Ṣ, Mgh, Mṣb, Ḳ) and [of pauc.] أَخْيِلَةٌ. (Mṣb.) = *A garment,* or *cloth, of the garments,* or *cloths, of the* جُهَّال [here meaning *people of the Time of Ignorance*]: (Ṣ:) *a soft garment* or *cloth* (JK, Ḳ, TA) *of the garments* or *cloths of El-Yemen:* (JK, TA:) and *a* [*garment of the kind called*] بُرْد, *of the fabric of El-Yemen,* (Ḳ, TA,) *red* [or *brown*], *with black lines* or *stripes, which used to be made in the first ages:* but Az makes these two to be one: it has been mentioned before, in art. خول, to which also it may belong. (TA.) — *A garment,* or *piece of cloth, with which a corpse is shrouded.* (Ḳ.) — The [*kind of banner called*] لِوَآء (JK, T, Ḳ) *that is tied* [to its spear-shaft] *for a commander,* (Ḳ,) or *to denote one's having the authority of a prefect, commander, ruler,* or *the like:* (T, TA:) [SM adds,] I do not think it to be so called for any other reason than that it was of the بُرُود of the kind termed خَالٌ. (TA.) [See also خَالٌ in art. خول.] — The *office of Khaleefeh;* (Ḳ;) because belonging to one for whom a banner is tied [on the occasion of his appointment]. (TA.) = *A big mountain.* (Ḳ.) — And (as being likened thereto, TA) †*A big camel:* (JK, Ḳ:) pl. خِيلَانٌ: to such, a poet likens certain men, as resembling camels in their bodies and in their being devoid of intellect. (TA.) — And *A black stallion-camel.* (IAar, Ḳ,* TA.) Mentioned also in art. خول. (TA.) = *A place in which is no one,* or *no one by whose company one may be cheered.* (Ḳ.) [Probably from خَالٍ, part. n. of خَلَا, aor. يَخْلُو.] — *A small* [*hill such as is termed*] أَكَمَة. (Ḳ.) = The لِجَام [i. e. *bit,* or *bit with its appertenances,*] *of a horse:* (Ḳ:) app. a dial. var. of حَوَلٌ, q. v. (TA.) = *A certain plant, having a blossom, well known in Nejd.* (Ḳ.)

خَالٍ, formed by transposition from خَائِلٌ: see مُخْتَالٌ.

خَيْلٌ *Horses,* (JK, Ṣ, Ḳ,) *collectively;* (JK, Ḳ;) as some say, (Mṣb,) applied to *Arabian horses and* [*such as are of inferior breed, termed*] بَرَاذِين; (Mgh, Mṣb;) the *males thereof* and the *females:* (Mgh, TA:*) but of the fem. gender: (Mṣb, TA:) a quasi-pl. n., (Mgh,) having no sing. (Mṣb, Ḳ) formed of the same radical letters: (Mṣb:) or the sing. is خَائِلٌ: (Ḳ:) so called because of their اِخْتِيَال, (Mṣb, Ḳ,* TA,*) i. e. pride and self-conceit, (Mṣb,) in their gait: so says AO; but ISd says that this is not well known: (TA:) or because no one rides a horse without experiencing a feeling of pride: (Er-Rághib, TA:) pl., (Mṣb, CḲ,) or pl. pl., (so in copies of the Ḳ and in the TA,) [of mult.,] خُيُولٌ (Ṣ,* Mṣb, Ḳ) and خُيُولٌ and [pl. of pauc.] أَخْيَالٌ. (Ḳ.) And the dual form is used, [although خَيْلٌ has a pl. signification,] like as are [the duals غَنَمَانِ and] إِبِلَانِ and لِقَاحَانِ and جِمَالَانِ. (ISd, TA.) One says, فُلَانٌ لَا تُسَايِرُ خَيْلَاهُ, or لَا تُوَاقِفُ, (Ḳ, TA,) and لَا تُسَايِرُ خَيْلَاهُ وَلَا تُوَاقِفُ, (TA, and so in the CḲ,) [*Such a one, his two troops of horses will not be competed with in going,* or *running, nor in standing still,*] meaning ‡*he is not to be endured in respect of calumny and lying:* (Ḳ, TA:) it is said of a great, or frequent, liar. (TA in art. سير.) And الخَيْلُ أَعْلَمُ مِنْ فُرْسَانِهَا [*The horses are more knowing than their riders*]; (Meyd, Ḳ;) a prov., (Meyd,) applied in relation to him of whom thou formest an opinion (Meyd, Ḳ, TA) that he possesses, or possesses not, what suffices, (TA,) and whom thou findest to be as thou thoughtest, (Meyd, Ḳ, TA,) or the contrary. (Meyd.) And الخَيْلُ أَعْلَمُ بِفُرْسَانِهَا [*The horses are possessed of most knowledge of their riders*]; a prov., meaning †seek thou aid of him who knows the case, or affair. (Meyd.) And الخَيْلُ تَجْرِي عَلَى مَسَاوِيهَا, another prov. [explained in art. سوأ]. (Meyd.) — Also *Horsemen,* or *riders on horses.* (Ṣ, Mṣb, Ḳ.) Thus in the Ḳur [xvii. 66], وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجْلِكَ. (Ṣ. [See 1 in art. جلب.]) = See also خُيَلَاءُ.

خَيَلٌ: خَيْلَةٌ: خِيلَةٌ: خَيَلَةٌ: } see خُيَلَاءُ.

خَيْلِيٌّ *An equerry; one who has the superintendence of horses.* (TA.)

خُيَلَاءُ (Ṣ, Mṣb, Ḳ, &c.) and خِيَلَاءُ (Ṣ, Ṣgh, TA) and خَالٌ (Ṣ, Ḳ) and خَيْلٌ, (Ḳ, TA,) or خَيَلٌ, (CḲ,) and خَيْلَةٌ, (Ḳ, TA,) or خَيَلَةٌ, (CḲ,) or خِيلَةٌ, (JK,) and مَخِيلَةٌ (Ṣ, Ḳ) and أَخْيَلٌ, (Lth, JK, Ḳ,) [of all which the first is the most common,] *Pride* (Ṣ, Mṣb, Ḳ) *and self-conceit;* (Mṣb;) [or *vanity;* i. e.] *pride arising from some fancied,* or *imaginary, excellence in oneself.* (TA.) One says, هُوَ ذُو خُيَلَاءَ &c. *He is possessed of pride* [*and self-conceit,* or *vanity*]. (Ṣ.)

خِيلَاءُ: see what next precedes.

خَيَالٌ primarily signifies *An incorporeal form* or *image; such as that which is imaged in sleep,* and *in the mirror,* and *in the heart* or *mind:* then applied to the *form of anything imaged;* and to *any subtile thing of a similar kind:* (Er-Rághib, TA:) *anything that one sees like a shadow:* and the *image* of a man *in a mirror,* (T, Mṣb, TA,) and *in water,* (Mṣb,) and *in sleep:* (T, TA:) and *a thing that sometimes passes by one, resembling a shadow:* (T, Mṣb, TA:) خَيَالٌ and خَيَالَةٌ both signify the same; (JK, Ṣ, Ḳ;) i. e. *i. q.* طَيْفٌ [meaning *an apparition; a phantom; a spectre; a fancied image; an imaginary form;* and particularly *a form that is seen in sleep*]; (Ṣ, TA;) *anything that one sees like a shadow* [as the former word is explained above]; and *a thing that is seen in sleep;* (JK;) *a form that is imaged to one in the mind when awake,* and *when dreaming:* (Ḳ:) the former word is both masc. and fem.: (Ḥam p. 316:) pl. أَخْيِلَةٌ (Ḳ) [a pl. of pauc.; and probably خِيلَانٌ also, as a pl. of mult., mentioned as one of the pls. of خَيَالٌ in another sense, below]. You say, تَخَيَّلَ لِي خَيَالُهُ [*His apparition,* or *phantom,* &c., *became imaged to me in my mind*]. (Mṣb, TA.) And a poet says, (Ṣ,) namely, El-Bohṭuree, (TA,)

* فَلَسْتُ بِنَازِلٍ إِلَّا أَلَمَّتْ *
* بِرَحْلِي أَوْ خَيَالَتُهَا الكَذُوبُ *

[*And I do not alight but she visits my abode, or her false apparition*]. (Ṣ.) — [In philosophy it signifies] *A faculty that retains what the fancy perceives of the forms of objects of sense after the substance has become absent, so that the fancy beholds them whenever it turns towards them: thus it is the store-house of the fancy: its place is the hinder part of the first venter of* [*the three which are comprised by*] *the brain.* (KT. [In this sense, it is incorrectly written in Freytag's Lex. (in which only the Arabic words of the explanation are given, preceded by the rendering "phantasia,") خِيَالٌ.]) — The خَيَال of a bird is *The shadow of himself which a bird sees when rising into the sky;* whereupon he pounces down upon it, thinking it to be a prey, and finds it to be nothing: he is [the bird] called خَاطِفُ ظِلِّه. (TA.) — خَيَالٌ and خَيَالَةٌ signify also The *person,* or *body,* or *corporeal form* or *figure which one sees from a distance,* syn. شَخْصٌ, (Ṣ, Ḳ,) of a man; and his *aspect.* (Ḳ.) — And the former also signifies *A piece of wood with black garments upon it,* (Ṣ,) or *with a black* [*garment of the kind called*] كِسَآء *upon it,* (Ḳ,) *which is set up to make the beasts and birds fancy it to be a man:* (Ṣ, Ḳ:) or *a piece of wood with a garment thrown upon it, which is set up for the sake of the sheep or goats, in order that the wolf, seeing it, may think it to be a man:* (T, TA:) pl. [of pauc.] أَخْيِلَةٌ (Ks, TA) and [of mult.] خِيلَانٌ. (TA.) A poet says,

* أَخِي لَا أَخَا لِي غَيْرُهُ غَيْرَ أَنَّنِي *
* كَرَاعِي خَيَالٍ يَسْتَطِيفُ بِلَا فِكْرِ *

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(Ṣ, TA) [cited by J as an ex. of خيال in the former of the senses explained in the sentence immediately preceding: but the meaning seems to be, *My brother: I have no brother but he: but I am like one watching an image dressed up to decoy; going round about without reflection:* for,] as some say, (TA,) راعِى الخَيَالِ means *the young ostrich for which the sportsman sets up a* خَيَال [i. e. *an image dressed up to decoy*], (JK, TA,) *in order that it may become familiar therewith, and the sportsman may then take it, and the young ostrich may follow him.* (TA.) — Also *A thing that is set up in land in order that it may be known to be prohibited to the public, and may not be approached.* (T, Mṣb.) = And *A certain plant.* (Ḳ.)

خُيَيْلٌ: see خَالٌ, of which it is a diminutive.

خَيَالَةٌ: see خَيَّالٌ, in three places.

[خَيَالِىٌّ *Of, or relating to, the fancy:* a rel. n. from خَيَّالٌ.]

خَيَّالَةٌ *Owners, or attendants, of horses.* (JK, Ṣ.) [In modern Arabic, *Horsemen;* and *a troop of horsemen.*]

خَائِلٌ [act. part. n. of 1]: see مُخْتَالٌ, in two places: — and see خَيْلٌ, first sentence. — Applied to a horse, *Limping, halting, or slightly lame.* (JK, TA.)

[أَخْيَلُ *More, and most, proud and self-conceited.* (See also أَخْوَلُ, in art. خول.) Occurring in several provs.; as, for ex.,] أَخْيَلُ مِنْ غُرَابٍ [*More proud and self-conceited than a crow*]: because the غراب is proud and self-conceited in its gait. (Meyd.) = See also خُيَلَاءُ. = Also *Having a* خال, meaning [a *thing resembling*] *a pimple, inclining to blackness,* [i. e. *a mole,*] *upon his face:* (Mgh:) or, as also مَخِيلٌ and مَخْيُولٌ (Ṣ, Mṣb, Ḳ) and مَخُولٌ, like مَقُولٌ, (Ṣ, Mṣb,) this last belonging to art. خول, as خَالٌ, whence it is derived, does in one dial., (Mṣb,) A man (Ṣ, Mṣb) *having* [or *marked with*] *many* خِيلَان [or *moles* upon his person]: (Ṣ, Mṣb, K:*) fem. [of the first] خَيْلَاءُ. (Ḳ.) = الأَخْيَلُ, (Ṣ, Mṣb, Ḳ,) when indeterminate, [أَخْيَلُ or أُخَيْلٌ,] perfectly decl., [thus] used as a subst., but some make it imperfectly decl. both when determinate and when indeterminate, and assert it to be originally an epithet, from التَّخَيُّلُ, (Ṣ, O,) [though accord. to others it seems to be from أَخْيَلُ as meaning "having many moles,"] *A certain bird,* (JK, Ṣ, Mṣb, Ḳ,) *regarded as of evil omen,* (JK, Ṣ, Ḳ,) *that alights upon the rump of the camel, and is app. for that reason held to be of evil omen;* (TA; [see مَخْيُولٌ;]) [applied in the present day to *the green wood-pecker, picus viridis;*] *the* صُرَد [q. v.]: (Ḳ:) or *the green* صُرَد: (TA:) or *the* شِقْرَّاق [a name likewise now applied to *the green wood-pecker,* and to *the common roller, coracias garrula*]: (Fr, Ṣ, Mṣb, Ḳ:) so called because upon its wings are colours differing from its general colour: (Skr, TA:) or so called because diversified with black and white: (Ḳ:) or *the* شَاهِين [q. v., *a species of falcon*]: (JK, TA, and Ḥam p. 705:) pl. أَخَايِلُ, (JK, T, Ṣ, Mṣb, TA, and Ḥam ubi suprà,) or خِيلٌ. (Ḳ.)

أُخَايِلُ: see مُخْتَالٌ, in two places.

مَخِيلٌ: see its fem., with ة, in the next following paragraph, in three places: = and see also أَخْيَلُ.

مُخِيلٌ A thing *dubious, confused,* or *vague.* (TA.) — *Exhibiting a* خَيَال [or *fancied image,* or rather a خَال or مَخِيلَة, i. e. *an indication,* &c., (see 4,) of anything, as, for instance,] of good [and of evil]. (TA.) You say شَىْءٌ مُخِيلٌ إِلَى الخَيْرِ, and المَكْرُوهِ, *A thing exhibiting an indication,* or *indications, of good,* and *of evil,* or *what is disliked* or *hated.* (Mṣb.) Hence, (TA,) هُوَ مُخِيلٌ لِلْخَيْرِ, (Ṣ, TA,) said of a man, (Ṣ,) *He is adapted* or *disposed by nature to good* [i. e. *to be,* or *to do,* or *to effect,* or *to produce, what is good*]. (Ṣ, TA. [See also مَخِيلٌ in art. خول.]) And سَحَابَةٌ مُخِيلَةٌ (JK, Mṣb, Ḳ) and مُخَيِّلَةٌ (Ḳ, TA, in the CK مُخَيَّلَة) and مُخَيِّلٌ and مُخَايِلَةٌ (Ḳ) and مخايلة [i. e. مُخَايِلَةٌ] (Ḥar p. 36) and مَخِيلَةٌ (Mṣb [but see what follows]) *A cloud thought* [or *expected*] *to rain,* (JK, Mṣb, Ḳ, TA, and Ḥar ubi suprà,) *when seen,* (TA, and Ḥar,) *because showing signs of rain:* مُخِيلَةٌ, with ḍamm, being an act. part. n., as meaning *causing to think;* and مَخِيلَةٌ, with fet-ḥ, being a pass. part. n., as meaning *thought:* and in like manner, accord. to Az, سَمَاءٌ مُخِيلَةٌ and مَخِيلَةٌ, meaning *a clouded sky:* (Mṣb:) or you say مَخِيلَةٌ, with fet-ḥ, when [you use the subst.] meaning *a cloud itself* [*showing signs of rain*]; and its pl. is مَخَايِلُ: (T, TA: see خَالٌ, in the former half of the paragraph:) and سَحَابَةٌ مُخِيلَةٌ لِلْمَطَرِ *a cloud giving hope of rain.* (Ṣ.) See also خَالٌ, in two places, in the former half of the paragraph. You say also, السَّمَاءُ مُخِيلَةٌ لِلْمَطَرِ, meaning *The sky is ready to rain.* (Ḥar p. 36.) — امْرَأَةٌ مُخِيلَةٌ *A woman having no husband.* (JK.)

مَخِيلَةٌ as fem. of the pass. part. n. مَخِيلٌ: see مُخِيلٌ, in three places. — As a subst.: see, again, مُخِيلٌ. And see خَالٌ, mentioned a second time in the former half of the paragraph. — Hence, *A great banner* or *ensign;* as likened to a cloud that fails not to fulfil its promise of rain. (JK.) — Also *An indication; a symptom; a sign, mark,* or *token, by which the existence of a thing is known* or *inferred;* syn. شِيَةٌ (JK) and مَظِنَّةٌ; (TA;) and so خَالٌ, q. v.: (JK:) pl. of the former مَخَايِلُ: originally used in relation to a cloud in which rain is thought to be. (TA.) You say, ظَهَرَتْ فِيهِ مَخَايِلُ النَّجَابَةِ, i. e. *The indications* &c. [*of generosity,* or *nobility, appeared in him*]. (TA.) — You say also, of a cloud (سَحَابَة), مَا أَحْسَنَ مَخِيلَتَهَا and خَالَهَا *How good is its* [*appearance*] *disposition to rain!* (Ṣ, TA.) — See also خُيَلَاءُ.

مُخَيَّلٌ [A thing *imaged* to one *by the mind* or *by a case;* or *fancied*]. You say, فُلَانٌ يَمْضِى عَلَى المُخَيَّلِ; explained above: see 2. (JK, Ṣ.) And وَقَعَ فِى مُخَيَّلِى كَذَا [*Such a thing occurred in what was imagined,* or *fancied, by me*], and فِى مُخَيَّلَاتِى [*among the things imagined,* or *fancied, by me*]. (TA.)

مُخَيِّلٌ; and its fem., with ة: see مُخِيلٌ.

مَخْيُولٌ: see أَخْيَلُ. = Also A camel *lacerated in his rump by a bird of the kind called* أَخْيَل *that has alighted upon it.* (TA.) — And hence, †A man *whose reason has fled in consequence of fright:* a sense in which it is used by the vulgar; but correct. (TA.)

سَحَابَةٌ مُخَايِلَةٌ: see مُخِيلٌ.

مُخْتَالٌ and خَائِلٌ (Ṣ, Ḳ) and خَالٌ and خَالٍ, which is formed by transposition, (Ḳ,) and أُخَايِلُ, (Ṣ, Ḳ,) like أُدَابِرٌ and أُبَاتِرٌ, (Ṣ,) which are [said to be] the only other epithets of this measure, (TA,) [i. e. of the measure أُفَاعِلُ, though there are many of the measure فُعَالِلُ,] applied to a man, *Proud* (Ṣ, Ḳ, TA) *and self-conceited:* [or *vain:*] (TA in explanation of all, and Ḳ in explanation of خَالٌ:) or خَالٌ signifies *having much* خُيَلَاء [or *pride and self-conceit,* or *vanity*]: and أُخَايِلُ one *who walks with a proud and self-conceited gait, with an affected inclining of his body from side to side:* (JK:) خَائِلٌ has for its pl. خَالَةٌ; (Ṣ, TA;) which is also fem. of خَالٌ. (TA.) — See also مُخِيلٌ.

أَرْضٌ مُتَخَايِلَةٌ †*Land having its plants, or herbage, in a state of full maturity, and in blossom;* (JK, Ṣ;) as also مُتَخَايِلَةٌ. (Ṣ.)

أَرْضٌ مُتَخَايِلَةٌ: see what next precedes.

خيم

1. خَامَ as syn. with خَيَّمَ: see the latter. — خَامَ عَنْهُ, aor. يَخِيمُ, (JK, Ṣ, Ḳ,) inf. n. خَيْمُومَةٌ (Ṣ) and خَيْمٌ and خَيَمَانٌ and خُيُومٌ and خُيُومَةٌ and خِيَامٌ, (Ḳ, the last but one omitted in the CK,) *He held back,* or *refrained, from him,* or *it, through cowardice,* (JK, Ṣ, Ḳ,) and *fear:* (JK, Ḳ:) i. e., from war, (JK,) or from encounter, or conflict. (Ḥam p. 164.) And one says also, خَامُوا فِى القِتَالِ *They held back,* or *refrained, through cowardice, in fight, and attained no good:* and the poet Junádeh Ibn-'Ámir El-Hudhalee says, خامَ فِى القِتَالِ for خامَ عَنِ القِتَالِ. (TA.) — And خامَ also signifies *He drew back,* (JK, Ḳ,*) *through cowardice and fear,* (JK,) *from a stratagem,* or *plot, after he had devised it,* (JK, Ḳ,*) *not seeing in it what he liked,* or *approved.* (TA.) = خامَ رِجْلَهُ, (Ṣ, Ḳ,) aor. as above, inf. n. خَيْمٌ, (Ṣ,) *He raised his leg,* or *foot.* (Ṣ, Ḳ.)

2. خيّم, (Ṣ, Mṣb, Ḳ,) inf. n. تَخْيِيمٌ, (TA,) [originally] *He pitched his tent;* (TA in art. رفض;) [like تخيّر: and hence, —] *He remained, stayed, dwelt,* or *abode,* in a place; (Ṣ, Mṣb, Ḳ, TA;) as also خامَ, aor. يَخِيمُ: whence, in a trad., مَنْ أَحَبَّ أَنْ يَسْتَخِيمَ لَهُ الرِّجَالُ قِيَامًا [*Whoso loveth that men should remain before him standing*]; as some relate it; but others relate it differently, saying يَسْتَخِمَّ, and يَسْتَجِمَّ, as mentioned before [in arts. خمم and جمم]. (TA.) *He alighted,* or *descended and stopped* or *sojourned* or *abode,* in a place; as also خَيَّفَ. (JK in art. خيف.) And خيّم الوَحْشِىُّ فِى كِنَاسِهِ *The wild animal remained in his covert, not quitting it.* (TA.) And خَيَّمَتِ الرَّائِحَةُ, الرِّيحُ الطَّيِّبَةُ, (TA,) or (JK,) ‡ *The odour,* or *sweet odour, remained;* (JK, TA;) as also تخيّمت; (Ḳ, TA;) in a garment, (JK, Ḳ, TA,) and in a place. (TA.) خَيَّمُوا — *They entered into a* خَيْمَة [q. v.]. (JK, Ḳ.) = خيّمهُ *He made it like a* خَيْمَة. (Ṣ, TA.) — See also 4. — Also † *He covered it with a thing in order that its odour might cling to it.* (Ḳ, TA.)

4. إِخَامَة, [inf. n. of أَخَامَ,] in the phrase إِخَامَةُ الفَرَسِ, (Ḳ, TA,) which signifies *The horse's standing upon three legs and the extremity of the hoof of the fourth,* (TA,) or *raising one of his fore legs* or *one of his hind legs,* (JK,) belongs to the present art. and to art. خوم. (Ḳ, TA.) Accord. to Fr and IAạr, يُخِيمُ فِى إِحْدَى رِجْلَيْهِ, inf. n. as above, signifies *He* (a man, or a beast,) *is unable to place one of his legs,* or *feet, firmly upon the ground, and to rest upon it, by reason of a fault therein.* (L, TA.) = أَخَامَ خَيْمَةً, and أَخْيَمَهَا, *He constructed a* خَيْمَة; (IAạr, Ḳ;) as also خَيَّمَهَا. (TA.)

5. تخيّم بِمَكَانِ كَذَا, (Ṣ,) or تخيّم هُنَا, (Ḳ,) [like خيّم,] *He pitched,* or *fixed, his* خَيْمَة [*in such a place,* or *here*]. (Ṣ, Ḳ.) — See also 2.

10: see 2.

خَامٌ A skin, or hide, *untanned:* or *not tanned much,* or *thoroughly:* and a كِرْبَاس [or coarse garment or piece of cloth, or garment or piece of cloth of white cotton,] *unwashed:* (Ḳ:) a Persian word, (TA,) arabicized. (Ḳ.) *Unbleached* cloth. (Mṣb, in art. خوم.) Paper that is *polished,* [app. a mistake for *not polished,*] or *to be polished.* (TA.) [*Crude,* or *raw;* applied in this sense to silk, *contr. of* مَطْبُوخٌ; and to sugar, &c.: anything *unprepared for use.*] Honey of dates (دِبْس) *untouched by fire:* (AḤn, T:) which is the best thereof. (TA.) = See also خَامَةٌ.

خَيْمٌ: see خَيْمَةٌ, in three places.

خِيمٌ *Natural,* or *innate, dispositions* or *tempers* or *the like:* (A 'Obeyd, Ṣ, M, Ḳ:) a Persian word, arabicized: (TA:) having no sing. (Ṣ, Ḳ) of its own radical letters: (Ṣ:) or *largeness,* or *liberality, of disposition:* (JK, TA:) and the *original,* or *primary, state,* or *condition,* syn. أَصْل, of the soul, or mind. (TA.) You say, هُوَ كَرِيمُ الخِيمِ [*He is generous in respect of natural dispositions* &c.]. (TA.) — The *diversified wavy marks, streaks,* or *grain,* syn. فِرِنْد, of a sword. (Ḳ.) — And *I. q.* حَمْض [app. meaning the *kind of plants called* حَمْض]. (TA.)

خَامَةٌ belongs to the present art., and J has erred, (Ḳ,) in mentioning it in art. خوم: (TA:) [but why this is said, I know not; nor do the commentators on this passage, as is observed in the TA, give any explanation of it worthy of notice:] it signifies *A fresh,* or *juicy, plant:* (Ṣ, Mṣb: both in art. خوم:) or *an ear* of corn: (IAạr, TA:) or *a shoot of seed-produce when it first grows forth upon a single stalk:* (JK:) or خَامَةُ الزَّرْعِ signifies *what grows forth, of seed-produce, upon a single stalk:* (M, Ḳ:*) or *the fresh,* or *juicy, bunch thereof:* or *the fresh,* or *juicy, plant thereof:* (M, Ḳ:) pl. خَامَاتٌ (Mṣb) and [coll. gen. n.] خَامٌ. (Mṣb, TA.) It is said in a trad., مَثَلُ المُؤْمِنِ مَثَلُ الخَامَةِ مِنَ الزَّرْعِ تُمِيلُهَا الرِّيحُ مَرَّةً هٰكَذَا وَمَرَّةً هٰكَذَا [*The similitude of the believer is that of the fresh,* or *juicy, plant of seed-produce,* &c., *which the wind bends, at one time thus, and at one time thus*]: (Ṣ, TA:*) but Fr related it differently, saying الحافة, [app. a mistranscription for الخَافَة, which see in art. خوف,] and explained this as meaning "the bunch" of seed-produce. (TA.)

خَيْمَةٌ, (Ṣ, Mgh, Mṣb, Ḳ, &c.,) with which خَيْمٌ is syn., (Ṣ, Mṣb,) [though said by some to be a pl., as will be seen below,] *A* بَيْت [here meaning *booth,* or *the like,*] (Ṣ, Mṣb, Ḳ,) *of any kind* (Ḳ) *such as is built,* or *constructed,* (Ṣ, Mṣb, Ḳ,) *by the Arabs,* (Ṣ, Mṣb,) *of the branches of trees:* (Ṣ, Mṣb, Ḳ:) so says Aṣ, holding that the خيمة is only of trees, and that otherwise it is called بَيْت [q. v.]: but others hold that it is [*a tent;* i. e.] *made with pieces of cloth and tent-ropes;* because تَخْيِيمٌ signifies the "remaining, staying, dwelling, or abiding;" wherefore it is thus called, as being used on the occasion of alighting: (IB, TA:) this latter is the meaning commonly known; but accord. to the saying of Aṣ, it is tropical: (TA:) or, accord. to IAạr, it is applied by the Arabs only to *a construction of four poles roofed over with* ثُمَام [or *panic grass*]; and is *not of cloths;* (Mgh, Mṣb, TA;) the مِظَلَّة, he says, being of cloths and of other things: or *i. q.* مِظَلَّة: (TA:) accord. to AḤát, the same as the Persian خَرْپُشْتَهْ [lit. "ass's back;" like the French "dos d'âne;" meaning *a high-pitched span-roof*]: (Mgh:) or *any round* بَيْت [which may here mean either *booth* or *tent*]: or *three poles,* or *four, over which is laid* ثُمَام; *by means of which one is shaded in the heat:* (Ḳ:) or *poles set up, with rafters laid across, covered with trees;* so that it is cooler than are أَخْبِيَة [pl. of خِبَاء]: or *poles upon which* خِيَام [pl. of خَيْمٌ] *are constructed:* or *a construction of trees and palm-branches with their leaves upon them, which a man uses for shade when he brings his camels to water:* and applied by the Arabs to *a* بَيْت [or *tent* &c.], and *a place of abode* [*in an absolute sense*]: (TA:) the pl. of خَيْمَةٌ is خَيْمَاتٌ and خَيَّمٌ (Ṣ, Mṣb, Ḳ) and خُيُومٌ, (Ḳ,) or this last is [a coll. gen. n., or] syn. with خَيْمَةٌ, (Ṣ, Mṣb,) and خِيَامٌ, (Ḳ,) or this is pl. of خَيْمٌ, (Ṣ, Mṣb,) and is applied also to ‡ [*women's vehicles of the kind called*] هَوَادِج; these being likened to خِيَام [properly so termed]. (TA.) It is said in a trad., الشَّهِيدُ فِى خَيْمَةِ اللّٰهِ تَحْتَ العَرْشِ † [*The martyr is in the tabernacle of God, beneath the empyrean:* this signification of خيمة being perhaps taken from the phrase ἡ σκηνὴ τοῦ θεοῦ in Rev. xxi. 3]. (TA.)

خَامِىٌّ (Ḳ, TA) *A preparer of skins,* or *hides, of the kind termed* خَامٌ. (TA.)

خِيَمِىٌّ: see what next follows.

خَيَّامٌ and خِيَمِىٌّ *One who applies himself to the fabrication of the* [*kind of tent,* or *booth, called*] خَيْمَة. (TA.)

مَخِيمٌ, like مَكِيلٌ, (in [some of] the copies of the Ḳ, erroneously, like مُكْتَلٌ, TA, [in the CK like مِكْيَل,]) *A collection of bundles,* or *handfuls,* (جُزَز, [in the CK جِزَز,] *of reaped seed-produce.* (Ḳ, TA.)

خيو

[خَيَوِىٌّ rel. n. of خا: see خَائِىٌّ, in art. خوأ.]

END OF THE SECOND PART OF BOOK I.

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